Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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CHAPTER 5 – HIS sahw MARRIAGE WITH KHADEEJA asws AND HER asws MERITS AND SOME OF HER asws SITUATIONS

1 - ما: المفيد، عن ابن قولويه، عن أبيه، عن سعد، عن ابن عيسى، عن العباس بن عامر، عن ابن أمية، عن سعد بن أبي وقاص، عن أبي النضر على السلام قال: لما توفيت خديجة رضي الله عنها جعلت فاطمة على السلام تندخى رسول الله صلى الله عليه وسلم على السلام والده، وعلى خديجة رضي الله عنها: أي أمي؟

Al Mufeed, from Ibn Qawlawiyah, from Sa’ad, from Ibn Isa, from Al Abbas Bin Aamir, from Aban, from Bureyd, from Al Sadiq asws having said: ‘When (Syeda) Khadeeja asws passed away (Syeda) Fatima asws came sheltering with Rasool-Allah sahw and circling around him sahw and she asws was saying: ‘Father sahw! Where is my asws mother asws?’

He asws said: ‘Jibraeel as descsended and said to him sahw: ‘Your sahw Lord azwj Commands you sahw calm down (Syeda) Fatima asws and say to her asws. ‘Your asws mother asws is in a house of such reeds, its top is of gold, and its pillars are of red ruby, being in between Aasiya as and Maryam as Bint Imran asws.

فقالت فاطمة عليها السلام: إن الله هو السلام، وله السلام، وله السلام.

(Syeda) Fatima asws said: ‘Allah azwj, He azwj is the Provider of safety, and from Him azwj is the safety, and to Him azwj is the safety’. 1

2 - ما: أبو عمار، عن ابن عائشة، عن ابن عباس، عن محمد بن أبي القاسم بن منيع، عن عثمان بن عفان، عن محمد بن عمرو بن جعفر الصديق عن عبد الأعلى بن مبدأ بن سعد، عن أبيه قال: محمد بن علي بن إسحاق، عن ابن عائشة، عن ابن عباس، عن عثمان بن عفان، عن عبد الأعلى بن مبدأ بن سعد، عن محمد بن أبي القاسم بن منيع، عن أبي القاسم بن منيع، عن أبي بكر الصديق، عن طلحة بن عبيد الله، عن النبي صلى الله عليه وسلم، عن عبد الله بن عبيد الله بن المغيرة، عن عبد الأعلى بن مبدأ بن سعد، عن محمد بن أبي القاسم بن منيع، عن أبيه قال: محمد بن علي بن إسحاق، عن ابن عائشة، عن ابن عباس، عن عثمان بن عفان، عن محمد بن عمرو بن جعفر الصديق عن عبد الأعلى بن مبدأ بن سعد، عن أبيه قال: محمد بن علي بن إسحاق، عن ابن عائشة، عن ابن عباس، عن عثمان بن عفان

Abu Amro, from Ibn Aqada, from Ahmad Bin Muhammad Bin yahya Al Jufy, from Jabir Ibn Al Hur Al Nakaie, from Abdul Raham Bin Aqada Bin Moun, from his father who said,

I heard Ibn Abbas saying, ‘The first one from the men to believe in Rasool-Allah sahw was Ali asws, and from the women it was (Syeda) Khadeeja asws’. 2 (P.s. – This is not a Hadeeth)

3 - ل: محمد بن علي بن حمزة، عن أبي القاسم بن منيع، عن أبي بكر الصديق، عن عبد الله بن عبد المطلب، عن محمد بن عثمان بن عفان، عن عبيد الله بن عثمان بن عفان، عن علي بن أبي طالب، عن النبي صلى الله عليه وسلم، عن عبد الرحمن بن عوف، عن عبد الله بن أبي مسعود عن النبي صلى الله عليه وسلم، عن عبد الرحمن بن عوف، عن أبي بكر الصديق، عن عبد الله بن عثمان بن عفان، عن علي بن أبي طالب

Muhammad Bin Ali Bin Ismail, from Abu Al Qasim Bin Manie, from Shayban Bin Furouj, from Dawood Bin Abu Al Furat, from Alba’a Bin Ahmar, from Ikrimah (Non-Shia), from Ibn Abbas who said,

1 Bihar Al Anwaar – V 12, The book of our Prophet saww, Ch 5 H 1
2 Bihar Al Anwaar – V 12, The book of our Prophet saww, Ch 5 H 2
‘Rasool-Allah ﷺ drew four lines in the ground and said: ‘Do you know what this is?’ We said, ‘Allah azwj and His ﷺ Rasool ﷺ are more knowing’. Rasool-Allah ﷺ said: ‘The superior of the women of the Paradise are four – Khadeeja asws Bint Khuwaylid as, and Fatima asws Bint Muhammad as, and Maryam as Bint Imran as, and Aasiya as Bint Mazahim as, wife of Pharaoh la’. 3

Suleyman Bin Ahmad Al Lakhmy, from Ali Bin Abdul Aziz, from Hajaj Bin Minhal, from Dawood Bin Abu Al Furat, from Alba’a, from Ikrimah (Non-Shia), from Ibn Abbas who said,

‘Rasool-Allah ﷺ said drew four lines (in the ground), then said: ‘The best of the womenfolk of the Paradise are Maryam Bint Imran as, and Khadeeja asws Bint Khuwaylid as, and Fatima asws Bint Muhammad as, and Aasiya asws Bint Mazahim as, wife of Pharaoh la’. 4

Ibn Idrees, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Ab Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan asws the 1st having said: ‘Rasool-Allah ﷺ chose four from the women – Maryam as, and Aasiya as, and Khadeeja asws and Fatima asws’. 5

Ibn Al Waleed, from Al Safar, from Al Al Barqy, from Abu Ali Al Wasity, from Abdullah Ibn Asama, from Yahya Bin Abdullah, from Amr Bin Abu Al Maqdad, from his father,

‘From Abu Abdullah asws having said: ‘Rasool-Allah ﷺ entered his house and there Ayesha was facing towards (Syeda) Fatima asws screaming at her asws and she was saying, ‘By Allah asw, O daughter of Khadeeja asws! You asws do not see except that there is a merit for your asws mother asw over us, and which merit was there for her asw over us? She asws wasn’t except like one of us!’

صحيح – فيقولها فاطمة فلما رأت فاطمة رسول الله صلى الله عليه وسلم رأته يكتب، فقال: ما يكتب ما بيني و분ّها

فكيف؟

3 Bihar Al Anwaar – V 12, The book of our Prophet saww, Ch 5 H 3
4 Bihar Al Anwaar – V 12, The book of our Prophet saww, Ch 5 H 4
5 Bihar Al Anwaar – V 12, The book of our Prophet saww, Ch 5 H 5
She made (Syeda) Fatima asws hear her words. When (Syeda) Fatima asws saw Rasool-Allah saww she asws cried. He saww said: 'What makes you asws cry, O daughter asws of Muhammad saww? She asws said: 'I asws mentioned my asws mother asws, but she reduced her asws, so I asws cried.'

Rasool-Allah saww was angered, then said: 'Shh, O Humeyra (Ayesha), for Allah azwj Blessed and Exalted has Blessed the children regarding the cordiality and that Khadeeja asws was Blessed with a clean one from me saww and he is Abdullah asws and he asws the Purified, and was Blessed from me saww to Al-Qasim asws and (Syeda) Fatima asws and Ruqayya and Umm Kulsoom asws and Zaynab asws, while you are from the one Allah saww has Sterilised the womb so you will not give birth to anything'.

(P.s. – This is not a Hadeeth)7

It is reported from Jabir who said,

'The cause of the marriage of Khadeeja asws to Muhammad saww was that Abu Talib asws said: ‘O Muhammad saww! I asws want to get you saww married and there is no money for me asws to help you saww with it, and that Khadeeja asws is our relative, and she asws send out Quraysh every year regarding her asws merchandise with her asws slave to trade for her asws, and they take the load-bearing camels from whatever they can come (earn) with it, so is it for you saww that you saww go out (for trade)?’ He saww said: ‘Yes’.

فخرج أبو طالب إليها وقال لها: ذلك، ففرحت وقالت لغلامها ميسرة: أنت وهذا المال كله بحكم محمد صلى الله عليه وآله، فلما رجع ميسرة حدث أنه ما مر بشجرة ولا مدرة إلا قالت: السلام عليك يا رسول الله،

So, Abu Talib asws went out to her asws and said that to her asws. She asws was happy and said to her asws slave Maysara: ‘You travel, and this wealth, all of it is by the decision of Muhammad saww’. When Maysara returned, he narrated that he saww did not pass by a tree nor a rock except it said, ‘The greetings be upon you saww, O Rasool-Allah saww!’

وقال: جاءنا رجل، وحدثنا ما رأى العامامة على رأسه تسير حيتا، واذخرا في ذلك السفر رخبا كثيرا، فلما انصرفا قال ميسرة: لو تقدمت يا محمد إلى مكة ودرست خديجة بما قد رأيتا لكان أنفع لك،

And he said, ‘Baheera the monk came and served us, when he saw the cloud over his saww head going wherever he saww travelled shading him saww by the day, and he saww profited in that

6 Bihar Al Anwaar – V 12, The book of our Prophet saww, Ch 5 H 6
7 Bihar Al Anwaar – V 12, The book of our Prophet saww, Ch 5 H 7
journey, a lot of profit. When they both left, Maysara said, ‘If only you would go ahead to Makkah O Muhammad and give the good news to (Syeda) Khadeeja with what we have profited, it would be more beneficial for you.’

So, Muhammad went ahead upon his ride, and on that day (Syeda) Khadeeja was seated upon a (lofty) chamber along with women. Muhammad appeared to her riding, and (Syeda) Khadeeja looked at a cloud over his head travelling with his travel, and she saw two Angels, on his right and on his left. In the hand of each one was a drawn sword, both coming in the air along with him.

She said: ‘for this rider there is a great glory, if only he would come to my house’. There he was aiming for her house. He descended near to the door of the house, and it was so that whenever she intended to transfer from a place to a place, the maids of the bed also transferred, the ones who were upon it.

When she went near him, she said: ‘O Muhammad! Go out and present your uncle to me this very moment’, and she sent a message to her paternal uncle (Warqa), ‘Get me married to Muhammad when he comes to you’; and Abu Talib addressed the famous sermon, and tied the marriage tie. When Muhammad stood up to go with Abu Talib, Khadeeja said: ‘To your house, for my house is (now) your house, and I am your maid’.

Abu Talib got (Syeda) Khadeeja married to the Prophet, and that is because the womenfolk of Qureys gathered in the Masjid during a festival, and there they were with a Jew saying, ‘There is no doubt that he is Sent and he happens to be a Prophet, so whichever of you has the capacity to become a ground for him to tread upon, so let her do so’.

Footnote: 8 Bihar Al Anwaar – V 12, The book of our Prophet, Ch 5 H 8
They considered it and that word reverberated in the heart of (Syeda) Khadeeja\textsuperscript{as}, and Khadeeja\textsuperscript{as} had employed the Prophet saww upon (a condition) she\textsuperscript{as} would give him saww double wages, and he saww would travel with her\textsuperscript{as} slave Maysara to Syria.

When they came back from their journey, the Prophet saww descended beneath a tree, and a monk called Nastour saw him saww. He welcomed him saww and kissed his saww hand and his feet and said, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad saww is a Rasool saww of Allah saww’, when he saw the signs from him saww, and he saww had descended beneath the tree.

Then he said to Maysara, ‘Obey him saww in his saww orders and his prohibitions for he saww is a Prophet saww. By Allah azwj! No one has sat with this sitting after Isa as apart from him saww, and Isa as had given the glad tidings of him saww, ‘Receive glad tidings of a Rasool saww to come after me as, his saww name is ‘Ahmad’, and he saww will rule the earth in his saww era’.

And Maysara said, ‘O Muhammad saww! We have crossed over the obstacles in one night we used to cross in may days, and we have profited during this journey what we had not profited from forty years due to your saww Blessings, O Muhammad saww! Go and face (Syeda) Khadeeja\textsuperscript{as} and give her\textsuperscript{as} the good news of our profit’.

And at that time she (Syeda) was seated upon a reception room of hers\textsuperscript{as} and she\textsuperscript{as} saw a rider. On his saww right was an Angel with his saww sword, and above him saww was a cloud, suspended upon it was a lamp of aquamarine, and around him was a dome of red ruby. She\textsuperscript{as} thought the Angel is coming with her\textsuperscript{as} proposal, and she\textsuperscript{as} said: ‘O Allah azwj! To me as and to my as house’.

So, when he (the rider) came, it was Muhammad saww, and he saww gave her\textsuperscript{as} the good news of the profit. She\textsuperscript{as} said: ‘Where is Maysara?’ He saww said: ‘He paused behind me saww’. She\textsuperscript{as} said: ‘Return to him and be with him’, and her\textsuperscript{as} purpose was to ascertain the state of the cloud. The cloud passed with him saww.
Maysara returned to Khadeeja as and informed her of his saww state and said to her as, 'I used to eat with him saww until I was satiated, and the food would remain just as it used to be, and I saw two Angels shading him at the time of the midday heat'.

(Syeda) Khadeeja as called for a tray having dates upon it, and called men and Rasool-Allah saww. They ate until they were satiated and nothing was reduced from it. She as freed Maysara and his children and gave him ten thousand Dirhams for that good news, and she as arranged the proposal from Amro Bin Asad, her as uncle.


He as said: ‘The Praise is for Allah azwj Who Made us from a cultivation of Ibrahim as the Friend (of the Beneficent), and from the offspring of the true friend Ismail as, and eradicator of harm, and a brood of His azwj House, and managers of His azwj Sanctuary, and Made our dwellings as a House for Hajj, and a Sanctuary of safety and Made us as rulers over the people.

Then, this son saww of my as brother as, Muhammad saww son saww of Abdullah as will not be weighed with any man of Qureysh except he saww will outweigh him, nor will he saww be compared with anyone from them except he saww will be greater than him, and if it was regarding the wealth, then the wealth is a barrier, a changing shade, and for him saww, by Allah saww, is a great address and a glorious news, and for him saww is a desire regarding Khadeeja as, and for her as regarding him saww is a desire. Thus I as get him saww married (upon) what you asked me as from my as wealth, now and later’.
Khuweylid said, ‘We pair him⁷⁵ saww and are pleased with him⁷⁵ saww.’

And it is reported that one of the Qureysh said, ‘O how strange! Do the women give dower to the men?’ So, Abu Talib²⁸ got angry and said: ‘When they were like the son⁷⁵ saww of my⁷⁵ saww brother⁷⁵ asws, these men would be sought with the highest of the prices, and when they are like you, they cannot get married except by paying the expensive dowry’.

A man from Qureysh called Abdullah Bin Ghanam said, ‘Welcome wholesomely O Khadeeja asws. The bird has flowed for you asws regarding what was from you⁷⁵ asws with As’ad getting you⁷⁵ asws married to the best of the created beings, all of them, and who is that among the people who can be like Muhammad saww? And the magnanimous Isa⁷⁵ asws Bin Maryam⁷⁵ asws and Musa⁷⁵ asws Bin Imran⁷⁵ asws gave the glad tidings of him⁷⁵ asws. How near is the appointment, and I have read the ancient Books that he⁷⁵ saww is a Rasool⁷⁵ saww from Al-Bat’ha, a Guide, a Guided one’.

(A report for information)

The Prophet⁷⁵ saww went out to Syria regarding trading for (Syeda) Khadeeja⁷⁵ asws and for him⁷⁵ saww were twenty-five years, and he⁷⁵ saww married her⁷⁵ asws after a month’.

Al-Kulayni said, ‘He⁷⁵ saww married (Syeda) Khadeeja and he⁷⁵ saww was twenty something years old, and stayed with her for twenty-four years and some months, and he⁷⁵ saww build the Kaaba and Qureysh were pleased with his⁷⁵ saww judgment regarding it, and he⁷⁵ saww was thirty five years old’.

(Reports for information)

From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far⁷⁹ asws having said: ‘Abu Saeed Al-Khudry narrated that Rasool-Allah⁷⁹ saww said: ‘Jibraeel⁷⁹ asws said to me⁷⁹ saww on the night of my⁷⁹ saww ascension (Mi’raj) when I⁷⁹ saww returned and I⁷⁹ saww said: O Jibraeel⁷⁹ asws! Is there any need for you⁷⁹ asws?’

[^75]: Bihaar Al Anwaar – V 92, The book of our Prophet⁷⁵ saww, Ch 5 H 9
[^76]: Bihaar Al Anwaar – V 92, The book of our Prophet⁷⁵ saww, Ch 5 H 10
He said: 'My need is that you convey the greetings unto (Syeda) Khadeeja from Allah and from me.'

And we narrate at that, she said when the Prophet met her, he said to her that which Jibraeel said. She said: 'Allah is ‘Al-Salam’ (the Grantor of safety), and from Him is Al-Salam (the Protection), and to Him is Al-Salaam (the greetings), and upon Jibraeel be the greetings’.

(The following are Ahadeeth and reports from Non-Shia sources)

From Musnad of Ibn Hanbal (Non-Shia imam), from Abdullah Ibn Ja’far,

'From Ali Bin Abu Talib having said: ‘Rasool-Allah said: ‘The best of the women is (Syeda) Khadeeja, and the best of the women is Maryam’.

And from him, from Ibn Abbas, ‘The first one to pray Salat with Rasool-Allah after (Syeda) Khadeeja was Ali Bin Abu Talib’.

And Murah said, ‘Became a Muslim’.

And the mention of her Islam has preceded, and she preceded the people, all of them, so there is no need to repeating that, and it is well known.
And from Musnad, from Anas Bin Malik (fabricator), from the Prophet ﷺ having said: “It suffices you from the women of the worlds – Maryamٰ Bint Imranٰ, and Khadeejaٰ Bint Khuwaylidٰ, and Fatimaٰ Bint Muhammadٰ, and Aasiyaٰ Bint Mazahimٰ wife of Pharaohٰ, ”

And from him, from Abdullah Bin Abu Owfy who said, “Rasool-Allah ﷺ gave glad tidings to (Syeda) Khadeejaٰ of a house in the Paradise having neither any commotion in it nor any hostility”.

And it is reported that Jibraeelٰ came to the Prophet ﷺ and asked about (Syeda) Khadeejaٰ but could not find herٰ, so heٰ said: ‘When sheٰ comes then inform herٰ that herٰ Lord اٴول يٰ Conveys the Greetings to herٰ”.

And it is reported by Abu Hureyra having said, ‘Jibraeelٰ came to the Prophet ﷺ and said: ‘This (Syeda) Khadeejaٰ will come to youٰ and with herٰ would be a covered container wherein is sauce, or food or drink. When sheٰ comes to youٰ, the convey the Greetings from herٰ Lord اٴول يٰ and from meٰ, and give her the glad tidings of a house in the Paradise, from cane having neither any commotion in it nor hostility’.

And Shareek said and he had been asked about the cane, ‘Canes of gold’. And Al-Jowhary said, ‘The canes are pipes of gems’ and he mentioned the Hadeeth. And others said, ‘The pearls’. And the author of (the book) ‘Al-Nihaya’ in a strange Hadeeth said, ‘The canes are hollow pearls and extensive like the pipes’, regarding this Hadeeth. And the canes from gems is what is lengthy of hollowness.

And it is reported that an old woman came to the Prophet ﷺ and heٰ was kind to herٰ. When she went out, Ayesha asked himٰ and heٰ said: ‘She used to come to us during the time of (Syeda) Khadeejaٰ, and that it was the goodness of the agreement from the Eman’.

ومن العقد عن أنس بن مالك عن النبي صلى الله عليه وسلم قال: مفلك من نساء العالمين مريم بنت عمران، والهبيه بنت خويلد، وفاطمة بنت Mazahim عليها السلام.

And Shareek said and he had been asked about the cane, ‘Canes of gold’. And Al-Jowhary said, ‘The canes are pipes of gems’ and he mentioned the Hadeeth. And others said, ‘The pearls’. And the author of (the book) ‘Al-Nihaya’ in a strange Hadeeth said, ‘The canes are hollow pearls and extensive like the pipes’, regarding this Hadeeth. And the canes from gems is what is lengthy of hollowness.
And from Ali asws having said: ‘The Prophet saww remembered (Syeda) Khadeeja’s one day while he saww was in the presence of his saww wives, and he saww cried. Ayesha said, ‘What makes you saww cry upon an old tanned woman from the elderly of the clan of Asad?’ He saww said: ‘She saww ratified me when you belied, and she saww believed me when you disbelieved, and she saww was Blessed with (children for) me saww when you were sterile’. Ayesha said, ‘So I did not cease to draw closer to Rasool Allah saww by mentioning her saww’.

And I copied from the book ‘Ma’alam Al Itrah Al Nabuwwat’ of Abu Muhammad Bin Abdul Aziz Bin Al Akhzar Al Janabi Al Hanbali mentioned Khadeeja Bint Khuwaylid as ‘Mother of the Momineen’, and the precedence of her Islam, and the excellence of her co-operation and her merits, and nobility of her status.

He mentioned with an unbroken chain from Muhammad Bin Is’haq, who said, ‘Khadeeja Bint Khuwaylid was a business woman with nobility and wealth. She used to employ the men regarding her wealth and try them with something to make is for them from it, and the Qureysh were a business community. When it reached her from Rasool Allah saww, from the truthfulness of his saww narrations and the greatness of his saww trustworthiness, and the honourable of his saww mannerisms, she saww sent for him saww.

And she as presented unto him saww that he saww goes out to Syria with her as merchandise, and she gave him saww better than what she saww gave others from the traders, along with a slave of hers as called Maysara. Rasool Allah saww accepted from her as and went out with that wealth of hers as, and with him saww was her as slave Maysara, until he saww came to Syria.

And she saw presented unto him saw that he saw goes out to Syria with her saw merchandise, and she gave him saw better than what she saw gave others from the traders, along with a slave of hers called Maysara. Rasool Allah saw accepted from her and went out with that wealth of hers, and with him was her slave Maysara, until he came to Syria.

Rasool Allah saw descended in the shade of a tree nearby a monastery of a monk. The monk came to Maysara and said, ‘Who is this man who has descended beneath this tree?’ Maysara said, ‘This is a man from Qureysh from the people of the Sanctuary (Hurrum)’. The monk said to him, ‘No one descends beneath this tree except a prophet as’.
Then Rasool-Allah ﷺ sold his ﷺ goods which he ﷺ had come out with and bought what he ﷺ wanted to buy. Then a caravan came up to Makkah and Maysara was with him ﷺ and Maysara was among the ones they are claiming who said, ‘When it was afternoon and the heat was severe, two Angels descended shading him ﷺ from the sun, and he ﷺ was travelling upon his ﷺ camel.'

When he ﷺ proceeded to Makkah to Khadeeja ﷺ with her ﷺ wealth, he ﷺ had sold whatever he ﷺ had gone out with and doubled it, or near to it, and Maysara narrated to her ﷺ the words of the monk and about what he had seen from the shading of the two Angels, she ﷺ sent for Rasool-Allah ﷺ and said to him ﷺ among what they are claiming: ‘O son of an uncle! I ﷺ have been interested in you ﷺ due to your ﷺ near relationship from me ﷺ and your ﷺ nobility among your ﷺ people and your ﷺ status among them, and your ﷺ trustworthiness in their presence, and your ﷺ excellent manners and truthfulness of your ﷺ discussion.'

Then she ﷺ presented herself ﷺ unto him ﷺ and (Syeda) Khadeeja ﷺ was covetous upon that if she ﷺ was able upon it. When she ﷺ said to Rasool-Allah ﷺ what she ﷺ said, she ﷺ mentioned that to her ﷺ uncles. So, Hamza Bin Abdul Muttalib ﷺ went out with him ﷺ until he ﷺ went to Khuwaylid Bin Asad and proposed her ﷺ to him and Rasool-Allah ﷺ married her ﷺ.

And it is reported by his chain from Ibn Shahab Al-Zuhry who said, ‘When Rasool-Allah ﷺ became a youth and reached strength and there wasn’t a lot of wealth for him ﷺ, (Syeda) Khadeeja ﷺ Bint Khuwaylid ﷺ employed him ﷺ to the market of Habasha, and it is the market at Tahama, and employed another man from Qureysh.

Rasool-Allah ﷺ said: ‘I ﷺ have not seen an employer better than (Syeda) Khadeeja ﷺ, my ﷺ companion were not returning except we would find with her ﷺ gifts of food she ﷺ had reserved for us.'
And from him, Al-Dowlaby said, raising it from his men, ‘It was from the commencement of the matter of Rasool-Allah ﷺ that he ﷺ saw a dream which was grievous upon him. He ﷺ mentioned that to his companions (Syeda) Khadeejah. She ﷺ said to him ﷺ, ‘Receive good news! Allah ﷺ will not Do anything with you except good’.

He ﷺ mentioned to her that he ﷺ had seen his belly come out and cleaned and washed then return to what it used to be. She ﷺ said: ‘This is good, so rejoice’. Then Jibraeel ﷺ notified to him and seated him upon what Allah ﷺ Desired him to be seated upon and gave him the glad tidings of the Message of Allah ﷺ until he was contented.

Then he ﷺ said: ‘Read!’ He ﷺ said: ‘How shall I read?’ He ﷺ said: ‘Read in the Name of your Lord Who Created! [96:1] He Created the human being from a clot [96:2] Read, by your Lord, the most Benevolent [96:3]’. Rasool-Allah ﷺ accepted the Message of his Lord and followed that which Jibraeel had come with from the Presence of Allah ﷺ, and left to go to his family.

Believe in Rasool-Allah ﷺ, the Messenger of Allah ﷺ, and believe in the Verses of Allah ﷺ and the Guidance of His Messenger. And believe in the Last Hour. That is the greatest of matters.

And it is reported with an unbroken chain to Al-Zuhry who said, ‘Khadeejah was the first one to believe in Rasool-Allah ﷺ’.

From Ibn Shahab, ‘Allah ﷺ Revealed unto His Rasool the Quran and the Guidance and (Syeda) Khadeejah Bint Khuwaylid was in his presence.’
Ibn Hamad said, ‘It has reached me that Rasool-Allah ﷺ married (Syeda) Khadeeja upon twelve ounces of gold and on that day she was twenty-eight years old’.

And it is narrated to me by Ibn Al Barqy Abu Bakr, from Ibn Hisham, from someone else, from Abu Amro Bin al A’ala who said, ‘Rasool-Allah ﷺ married (Syeda) Khadeeja when he was twenty-five years old’.

And from Qatadah Bin Da’ama who said, ‘Khadeeja was with Ateeq Ibn Aiz Bin Abdullah Bin Amro Bin Makhzoum. It is said she gave birth to a girl for him and she is mother of Muhammad Bin Sayfi Al Makhzoumy. Then after Ateeq, she was with Abu Hala Hanad Bin Zurara Al Taymi and gave birth for him Hanad Bin Hanad. Then Rasool-Allah ﷺ married her’.

By his chain-raising it to Muhammad Bin Is’haq who said, ‘Khadeeja was the first one to believe in Allah azwj and His Rasool saww and ratify with whatever he saww had come with from Allah azwj and he saww was burdened upon with his saww matter, so Allah azwj Lightened that from Rasool-Allah saww and he saww did not listen to anything he saww disliked from what was rebutted unto him saww and belying to him saww so that grieved him saww except He saww Relived that from Rasool-Allah saww and saww. Whenever he saww returned to her, she saww affirmed it and lightened it from him saww and eased upon him saww the matter of the people until she passed away, may Allah azwj have Mercy on her’.

And from Ismail Bin Abu Hakeem, slave of the family of al Zubeyr narrated from Khadeeja that she saww said to Rasool-Allah saww, ‘Yes cousin, are you able to inform me of this companion of yours (Jibraeel) when he does come to you?’ He saww said: ‘Yes’. She saww said, ‘So, when he comes to you next, inform me!’

فجاء عبرعيل عليه السلام فوال رسول الله ﷺ لخديجة: يا خديجة هذا عبرعيل قد ععئني، قالت: قم يا بن عم فاعلس على فخذي اليسرى، فوازلت: هل تراه قال: نعم، قالت: فتحول فاقعد على فخذي اليمين، فتحول، فوازلت: هل تراه قال: نعم،
Jibraeel\textsuperscript{as} came and Rasool-Allah\textsuperscript{saww} said to Khadeeja\textsuperscript{as}, 'O Khadeeja\textsuperscript{as}! This here Jibraeel\textsuperscript{as} has come to me\textsuperscript{as}. She\textsuperscript{as} said: 'Stand O cousin and sit upon my\textsuperscript{as} left thigh'. Rasool-Allah\textsuperscript{saww} stood and sat upon it. She\textsuperscript{as} said: 'Do you\textsuperscript{saww} see him\textsuperscript{as}?'. He\textsuperscript{saww} said: 'Yes'. She\textsuperscript{as} said: 'Transfer and sit upon my\textsuperscript{as} right thigh'. He\textsuperscript{saww} transferred. She\textsuperscript{as} said: 'Do you\textsuperscript{saww} see him\textsuperscript{as}?'. He\textsuperscript{saww} said: 'Yes'.

She\textsuperscript{as} said: 'Sit in my\textsuperscript{as} lap'. He\textsuperscript{saww} did so. She\textsuperscript{as} said: 'Do you\textsuperscript{saww} see him\textsuperscript{as}?'. He\textsuperscript{saww} said: 'No'. She\textsuperscript{as} said: 'O cousin! Affirm and rejoice for by Allah\textsuperscript{azwj}, he\textsuperscript{as} is an Angel and he is not Satan\textsuperscript{as}'.

Ibn Is'haq said, 'This Hadeeth has been narrated by Abdullah Bin Hasan who said, 'I heard my mother Fatima Bint Husayn narrating this Hadeeth from Khadeeja\textsuperscript{as} except that she heard her\textsuperscript{as} saying, 'Rasool-Allah\textsuperscript{saww} entered to be between her\textsuperscript{as} and her\textsuperscript{as} shield, and Jibraeel\textsuperscript{as} went away during that. Khadeeja\textsuperscript{as} said to Rasool-Allah\textsuperscript{saww}: 'This is an Angel, and he is not Satan\textsuperscript{as}'.

And from Ibn Is'haq, 'Khadeeja Bint Khuwaylid\textsuperscript{as} and Abu Talib\textsuperscript{as} - both passed away in one year. So, Rasool-Allah\textsuperscript{saww} alternated between the loss of Khadeeja\textsuperscript{as} and Abu Talib\textsuperscript{as}. Khadeeja\textsuperscript{as} was a sincere minister upon Islam and Rasool-Allah\textsuperscript{saww} was soothed to her\textsuperscript{as}'.

And from Urwa Bin Al Zubeyr who said, 'Khadeeja\textsuperscript{as} passed away before the Obligation of the Salat, and Rasool-Allah\textsuperscript{saww} said: I\textsuperscript{saww} saw for Khadeeja\textsuperscript{as} a house of cane, neither any commotion in it nor hostility'.

Ibn Hisham said, 'It was narrated to me by the one who can be relied with it that Jibraeel\textsuperscript{as} came to the Prophet\textsuperscript{saww} and said: 'Convey the Greetings to Khadeeja\textsuperscript{as} from her\textsuperscript{as} Lord\textsuperscript{aww}. Rasool-Allah\textsuperscript{saww} said: 'O Khadeeja\textsuperscript{as}! This is Jibraeel\textsuperscript{as} conveying the Greetings to you\textsuperscript{as} from your\textsuperscript{as} Lord\textsuperscript{aww}. Khadeeja\textsuperscript{as} said: 'Allah\textsuperscript{aww} is 'Al Salaam', and from Him\textsuperscript{aww} is the 'Salam', and upon Jibraeel\textsuperscript{as} be the 'Salam'.'
And it is reported that Adam \(^\text{AS}\) said: 'I am the chief of the humans on the Day of Qiyamah except for a man from my offspring, a Prophet \(^\text{AS}\) from the Prophets \(^\text{AS}\) called Muhammad \(^\text{SAWW}\). He \(^\text{SAWW}\) - merits upon me \(^\text{AS}\) - by two – His \(^\text{AS}\) - wife \(^\text{AS}\) - assisted him \(^\text{Saww}\) and she \(^\text{AS}\) was an assistant of his \(^\text{Saww}\), and my \(^\text{AS}\) - and my \(^\text{AS}\) - wife \(^\text{AS}\) - was upon assistance and Allah \(^\text{SWT}\) Assisted him \(^\text{Saww}\) over his \(^\text{Saww}\) Satans \(^\text{LA}\), and he \(^\text{Saww}\) became a Muslim, and my \(^\text{AS}\) - Satan disbelieved'.

And from Ayesha having said, ‘Rasool-Allah \(^\text{Saww}\) when remembering Khadeeja \(^\text{AS}\) would not stop praising her \(^\text{AS}\) and seeking Forgiveness for her \(^\text{AS}\). One day he \(^\text{Saww}\) mentioned her \(^\text{AS}\) and the jealousy carried me to say, ‘Allah \(^\text{SWT}\) has Substituted for you \(^\text{Saww}\) from an old one (with a young one)’. I saw Rasool-Allah \(^\text{Saww}\) getting angry with intense anger, and I fell into my hands (with regret) and I said, ‘O Allah \(^\text{SWT}\)! If You \(^\text{Saww}\) Remove the anger of Your \(^\text{Saww}\) Rasool \(^\text{Saww}\), I will not repeat mentioning her \(^\text{AS}\) with evil for as long as I live’.

She said, ‘When Rasool-Allah \(^\text{Saww}\) saw what I faced, he \(^\text{Saww}\) said: ‘How did you say? By Allah \(^\text{SWT}\)! She \(^\text{AS}\) - believed me \(^\text{Saww}\) when the people disbelieved, and sheltered me \(^\text{Saww}\) when the people rejected me \(^\text{Saww}\), and ratified me \(^\text{AS}\) - when the people believed me \(^\text{Saww}\), and was graced (a child) from me \(^\text{Saww}\) - while you were deprived it’. She said, ‘He \(^\text{Saww}\) went and came to me after a month’.

And it is reported that Khadeeja \(^\text{AS}\), may Allah \(^\text{SWT}\) be Pleased with her \(^\text{AS}\) was teknonymed as ‘Umm Hind’.

And from Ibn Abbas, ‘An uncle of Khadeeja \(^\text{AS}\), Amro Bin Asad, married her \(^\text{AS}\) to Rasool-Allah \(^\text{Saww}\) and her \(^\text{AS}\) - father had died before the anti-Islamic conflict’. 

And from Ibn Abbas, ‘He \(^\text{Saww}\) married her \(^\text{AS}\) and she \(^\text{AS}\) was twenty-eight years old, and her \(^\text{AS}\) dower for twelve ounces, and like that was the dower of his \(^\text{Saww}\) (other) wives’. 
And it is said, “She was born before (the year of the) elephant by fifteen years, and he married her and she was forty years old, and Rasool-Allah saww was twenty-five’. And narrated he was chaste.

And it is reported that the Prophet saww and Khadieja and Ali were praying Salat when the traders proceeded to Al Abbas, and his words, ‘No, by Allah! I do not know of any one upon the surface of the earth, all of it, being upon this Religion apart from these three’.

Its mention has preceded by his way, so there is no need for us to mention it, because there is no differing that she, may Allah be Pleased from her, was the first of the people to become a Muslim.

It was said, ‘And when was that, O Abu Khalid?’ He said, ‘Before the emigration by three years or approximately it, and after the coming of the Clan of Hashim out from the cave, by a little’. He said, ‘She was the first woman Rasool Allah saww married, and his children, all of them are from her, except for Ibrahim, for he is from Mariah, the Coptic’.

This is the last of what we copied from the book of Al Janabazy.

(Non-Shia source with full of disrespectful information)

12 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 5 H 12
One of our companions, from Ali Bin Al Husayn, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws having said: ‘When Rasool-Allah sallallahu alayhi wasallam intended to marry (Syeda) Khadeeja as daughter of Khuwaylid, Abu Talib as went and with him sallallahu alayhi wasallam were a number of Qureysh, until they came over to Waraqa Bin Nowfal, an uncle of Khadeeja as. Abu Talib as began with the speech, and he as said: ‘The Praise is for the Lord azwj of this House (Kabah) who Made us to be from the offspring of Ibrahim as and offspring of Ismail as, and Sent down to us a secured Sanctuary, and Made us the rulers upon the people, and Blessed for us in our city which we are in.

Then Abu Talib as was silent, and her as uncle spoke, and hesitated, and was deficient from answering Abu Talib as, and his words were disconnected, and he used to be a man from the clergymen. (Syeda) Khadeeja as said, initiating: ‘O Uncle! You, even though you are higher than me with the witnessing, but you are not higher than me from myself, for I have married you sallallahu alayhi wasallam, O Muhammad sallallahu alayhi wasallam, myself, and the dower is upon me in my wealth. Therefore, instruct your as uncle so let him sacrifice a she-camel, in order to prepare a wedding feast (Waleema) with it, and enter upon your family’.
Abu Talib\textsuperscript{as} said: ‘Bear witness upon it with her\textsuperscript{as} words for Muhammad\textsuperscript{as} and her\textsuperscript{as} taking the responsibility of the dower in her\textsuperscript{as} wealth’. Some of the Qureysh said, ‘How strange! The dower is upon the women for the men?’ Abu Talib\textsuperscript{as} was angered with an intense anger, and stood upon his\textsuperscript{as} feet, and he\textsuperscript{as} was from the ones who awed the men and disliked the anger, and he\textsuperscript{as} said: ‘When one is the likes this son\textsuperscript{saww} of my\textsuperscript{as} brother\textsuperscript{as}, the men would be sought with the most expensive of the prices, and the greatest of the dowers, and when one is the like of you all, they would not be getting married except by paying the expensive dower’.

And Abu Talib\textsuperscript{as} sacrificed a she-camel, and Rasool-Allah\textsuperscript{saww} entered with her\textsuperscript{as} family, and a man from the Qureysh called Abdullah Bin Ghanam, said, ‘Congratulations! Welcome, O (Syeda) Khadeeja\textsuperscript{as}, for the bird (of fortune) has flown for you\textsuperscript{as}, regarding what was from you\textsuperscript{as} with your\textsuperscript{as} marrying him\textsuperscript{saww}, the best of the Created beings, all of them. And who is that among the people the likes of Muhammad\textsuperscript{saww}? The righteous have heralded his\textsuperscript{saww} good news, Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, and Musa\textsuperscript{as} Bin Imran\textsuperscript{as}, for close by is the time which the golden Books have foretold that there would be a Rasool\textsuperscript{saww} from Al-Bat'ha for Guidance, being well-Guided’.\textsuperscript{13}

\textsuperscript{13} Bihār al-Anwaʻr – V 92, The book of our Prophet\textsuperscript{saww}, Ch 5 H 13

\textsuperscript{14} Bihār al-Anwaʻr – V 92, The book of our Prophet\textsuperscript{saww}, Ch 5 H 14
From him, from Ismail Bin Mihran, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws having said: ‘When Tahir son of Rasool-Allah saww passed away, Rasool-Allah saww forbade Syeda Khadeeja as from the wailing. So she as said: ‘Yes, O Rasool-Allah saww, but the milk is flowing over him as, and she cried. He saww said: ‘Would you not be pleased when you as find him as standing upon the door of the Paradise, and when he as sees you as, he as would grab your hand and enter you into the Paradise, the purest and aromatic of its places?’

She as said: ‘And it would be like that?’ He saww said: ‘Allah azwj is more Honourable and more Benevolent than for Him azwj to Confiscate from a servant the fruit of his heart, and he observes patience, and accepts it, and praises Allah azwj Mighty and Majestic, then He azwj were to Punish him’’.

15

Nahj (Al Balagah): ‘No one household combined in Islam in those days apart from Rasool-Allah saww and Khadeeja as and I asws’, 16

17

(P.s. – This is not a Hadeeth) 17

The following is from non-Shia sources including the non-Shia imam Al Waqidy (Wahabi)

18
رأى خزيمة لك علم أن له شأناً عظیماً، فحرص على لزآمه آمحافظته، آساراً وتى إا دخلوا الشام نزلوا براهب من رهبان الشام، فهزل رسول الله للى الله عليه آاله تحت شجرة، آنزل الهاس متفرقين، آكانت الشجرة التي نزل تحتاً شجرة يابسة قحلة، قد تساقط آرقاً، آنخر عودها، فلةا نزل رسول الله لى الله عليه آاله آامةأن تحتاً أنورت آأشرقت آاعشوشب ما وولها، آأيهع ثمرها، آتدلت أغصانها، فرفرفت على رسول الله لى الله عليه آاله، آكان لك بعين الراهب فلم يتةالك أن انحدر من لومعته، فوال له: سألتك باللات آالعزى، فوال: إليك عني ثكلتك امك، فةا تكلةت العرب بكلةة أثول علي من هذه الكلةة، آكان لك مكراً من الراهب، آكان معه وين نزل من لومعته رق أبيض، فجعل يهظر فيه مرة آإلى الهبي لى الله عليه آاله اخرى، ثم أكب يهظر فيه ملياً، فوال: هو هو آمهزل الانجيل، فلةا سمع بذلك خزيمة ظن أن الراهب يريد بالهبي لى الله عليه آاله مكراً، فضرب بيده إلى قائةة سيفه فانتزعه آععل يصيح بأعلى لوته: يا لل غ، فأقبل الهاس يارعون إليه من كل ناوية يوولون: ما الذي راعك فلةا نظر الراهب إلى لك أقبل يسعى إلى لومعته فدخلاا آأغلق عليه بابها، ثم أشرف عليام فوال: يا قوم ما الذي راعكم مني فوالذي رفع السةاآات بغير عةد ما نزل بي ركب هو أوب إلي مهكم، آإني لاعد في هذ هه الصحيفة أن الهازل تحت هذه الشجرة - آأآمأ بيده إلى الشجرة التي تحتاا رسول الله لى الله عليه آاله - هو رسول رب العالمين، يبعث بالسيف المسلول، آبالذبح الاكبر، آهو خاتم الهبيين، آانم أماعه نجا، آمن عصاه غوى، ثم أقبل على خزيمة فوال: ما تكون من هذا الرعل أرع لا من قومه قال: لا، آلكن خادم له، آودثه بحديث البعيرين، فوال له الراهب: أياا الرعل إنه الهبي الذي يبعث في لخر الزمان، آإني مفوض إليك أمراً، آمستكتنا خبراً، آعاهد إليك عاداً، فوال: ما هو فإني سامع لوولك، آكاتم لسرك، آمطيع لامرك، فوال: إني أعد في هذه الصحيفة أنه يظار على البلاد، آيهصر على العباد، آلا ترد له راية، آلا تدرك له غاية، آإن له أعداء أكثرهم الواود أعداء الله، فأورذهم عليه، فأسر خزيمة لك في نفسه، ثم أقبل على رسول الله لى الله عليه آاله فوال: يا محةد إني لارى فيك شيئاً ما رأيته في أود من الهاس، إني لاوسبك الهبي الذي يذكر أنه يخرج من تهامة، آإنك لصريح في ميلادك، آالامين في أنفس قومك، آإني لارى عليك من الهاس محبة، آإني مصدقك في قولك، آنالرك على عدآك، فانطلووا يؤمون الشام، فوضوا بها ووائجام، ثم رعروا، ثم قال: فأرسلت خديجة إلى عةاا عةرآ بن أسد ليزآعاا، فحضر، آدخل رسول الله لى الله عليه آلله في عةومته فتزآعاا آهو ابن خمس آعشرين سهة، آخديجة يومئذ بهت أربعين سهة. آقد رآى قوم أنه زآعاا أبوها في وال سكره. قال الواقدي: هذا غلط، آالصحيح أن عةاا زآعاا، آأن أباها مات قبل الفجار. آكر أن أبا مالب خطب يومئذ، آكر م، فلةا أتم أبو مالب خطبته تكلم آرقة بن نوفل، فوال: “ الحةد لله الذي ععلها كةا كرت، آفضلها على ما عددت، فهحن سادة العرب آقادتها، آأنتم أهل لك كله، لا تهكر العشيرة فضلكم، آلا يرد أود من الهاس فخركم آشرفكم، آقد رغبها بالاتصال بحبل كم آشرفكم، فاشادآا علي معاشر قريش بأني قد زآعت خديجة بهت خويلد من محلة بن عبد الله على أربعةأة ديهار، ثم سكت آرقة، آتكلم أبو مالب آقال: قد أوببت أن يشركك عةاا، فوال عةاا، اشادآا علي يا معشر قريش إني قد أنكحت محلة بن عبد الله خديجة بهت خويلد، آشاد علي بذلك لهاديد قريش، فأمرت خديج ة عوارياا أن يرقصن آيضربن بالدفوف، آقالت: يا محلة مر عةك أبا مالب يهحر بكرة من بكراتك، آأمعم الهاس على الباب، آهلم فول مع أهلك فأمعم الهاس، آدخل رسول الله لى الله عليه آاله، فوال مع أهله خديجة.

(P.s. – This is not a Hadeeth)18

(The following is from the Shafie Egyptian scholar)
يوق، يا خديجة لا تهسي أنني آخذي مهه غاية المحصول يا خديجة هذا الهبي بلا شك، هكذا قد قرأت في الأناجيل سوف يأتي من الله بووي ثم يجبى من الله بالتهزيل آيزآعه بالفخار آيحظى، في الورى شامخا على كل عيل فلةا سمعت خديجة ما نطق به الحبر تعلق قلباا بالهبي لى الله، اعتادي أن لا يفوتك محةد، فاو الشرف في الدنيا آاآنخرة، كان لخديجة عم يوال له: آرقة، كان قد قرأ الكتب كلاا، كان عالما وبرا، كان يعرف لفات الهبي الخارج في لخر الزمان، كان عهد آرقة أنه يتزآج بامرأة سيدة من قريش، تسود قوماا، آتهفق عليه مالها، آتمكهه من نفساا، آ، تسعى على كل ما يتعطى بها، أعلم أن تزوجها آركاا، لأنها ستكون التي ستكون أشبه أخيه خديجة، كان يوول لها: يا خديجة سوف تتصلين برعل يكون أشرف أهل الأرض آالسةاء، كان لخديجة في كل نواية عبيد آمواشي وتى قيل: إن لها أزيد من ثمانين ألف جمل متفرقة في كل مكان، كان لها في كل نواية تجارة، آفي كل بلد مال، مثل مصر آالحبشة آغيرها، كان أبو مالب رضي الله عنه كبر أعضاا عن كثرة السفر، آترك لك من ويث كفل الهبي لى الله عليه آاله، فدخل عليه الهبي لى الله عليه آاله ات يوم فوعدهما، فوال: ما لي أراك يا عم ماةوما، فوال: يا ابن أخي اعلم أنه لا مال لها، آقد اشتد الزمان عليها، آليس لها مادة، آأنا قد كبرت، آضعف عسةي، آقل ما بيدي، آاريد أن أنزل إلى ضريحي آاريد أن أرى لك زآعة تسر قلبي يا آلدي لتسكن إلياا، آمعيشة يرعع نفعاا إليك، فوال له الهبي لى الله عليه آاله: معا عهدك يا عم من الرأي قال: اعلموا يا ابن أخي أن هذه خديجة بهت خويلد قد انتفع بمالها أكثر الهاس، آهي تعطي مالها سائر من يسألها التجارة، آيسافرآن به، فال لك يا ابن أخي أن تمضي معي إلياا آنسأتها أن تعطيك محةدا مالا تتجر فيه، فوال: نعم، قم إلياا آافعل ما بدا لك.

قال أبو الحسن البكري: لما اعتةع بهو عبد المطلب قال أبو مالب لاخوته: امضوا بها إلى دار خديجة بهت خويلد وتى نسألها أن تعطي محةدا مالا يتجر به، فواموا من آقتام آساعتام آسارآا إلى دار خديجة، كان لخديجة دار آاسعة تسع أهل مكة جميعا، آقد ععلت أعلاها قبة من الحرير الزرق، آقد رقةت في عوانباا لفة الشةس آالوةر آالهجوم، آقد ربطته من بالإبريم آأآتاد من الفولا، آكانت قد تزآعت برعلين أودهما اسمه أبو شااب آهو عةرآ الكهدي، آالثاني اسمه عتيق بن عائذ، فلةا ماتا خطباا عوبة بن أبي معيط، آالصلت بن أبي يااب، كان لكل آاود مهاةا أربعةآة عبد آأمة، آخطباا أبو عال بن هشام آأبو سفيان، آخديجة لا ترغب في آاود مهام، كان قد تولع قلباا بالهبي لى الله عليه آاله لما سمعت من أوراب آالرهبان آالكاان، آما يذكرآنه من الدلالات، آما رأت قريش من النوايات، فكانت توول: سعدت من تكون لمحةد قريهة، فإنه يزين لاوبه، آازداد بها الوعد، آلج بها الشوق، فبعثت إلى عااا آرقة ابن نوفل فوالت له: يا عم اريد أن أتزآج آما أدري بمن يكون، آقد أكثر علي الهاس آقلبي لا يوبل مهام أودا، فوال لها آرقة: يا خديجة ألا اعلةك بحديث غريب آأمر عجيب، قالت: آما هو يا عم قال: عهدي كتاب من عاد عيسى عليه السلام فيه ملاسم آعزائم، أعزم بها على ماء آتأخذيهه آتغسلين به، ثم أكتب كتابا فيه كلةات من الزبور، آكلةات من الانجيل، فتضعيه تح تت رأسك عهد الهوم آأنت على فراشك ملتفة بثيابك، فإن الذي يكون زآعك يأتيك في مهامك وتى تعرفيه باسمه آكهيته، فوالت: افعل يا عم، قال: وبا آكرامة، آكتب الكتاب، آأعطاها إياه، آفعلت ما أمرها به آنامت فرأت كأن قد عاء إلياا رعل لا بالطويل الشاهق، آلا بالوصير اللا ق، أدعج العي هين، أزج الحاعبين، أوور المولتين، عويوي الشفتين، مورد الخدين، أزهر اللون، مليح الكون، معتدل الوامة، تظله الغةامة، بين كتفيه علامة، راكب على فرس من نور، مزمم بسلسلة من هب، على ظاره سرج من العويان، مرلع بالدر آالجوهر، له آعه كوعه اآندميين مهشق الذنب، له أرعل كالبور، خطوه مد البصر، آهو يرقل بالراكب، آكان خرآعه من دار أبي مالب، فلةا رأته خديجة ضةته إلى لدرها، آأعلسته في وجرها، آلم تهم باقي ليلةا إلى أن أقبلت إلى عااا آرقة، آقالت: أنعت لباوا يا عم، قال: آأنت لويت نجاوا، فلعلك رأيت شيئا في مهامك، قالت: رأيت رعلا لفته كذا آكذا، فعدها قال آرقة: يا خديجة إن لدقت رؤياك تسعدين آترشدين، فإن الذي رأيته متوج بتاج الكرامة، الشفيع في العصاة يوم الويامة، سيد العرب آالعجم، محةد بن عبد الله بن عبد المطلب ابن هاشم، قالت: آكيف لي بما توول يا عم آأنا كةا يوول الشاعر: أسير إليكم قالدا لازآركم* آقد قصرت بي عهد اك رآاولي آملك الاماني خدعة غير أنني * اعلل ود الحادثات ببامل احمل برق الشرق شوقا إليكم * آأسأل ريح الغرب رد رسائلي

cال: فزاد بها الوعد، آكانت إا خلت بهفساا فاضت عبرتها أسفا، آعرت دمعتاا لهفا، آهي توول: كم أستر الوعد آالاعفان تهتكه * آملق الشوق آالاغضاء  تمسكه عفاني الولب لما أن تملكه * غيري فوا أسفا لو كهت * أملكه ما ضر من لم يدع مني سوى رموي * لو كان يمسح بالباقي فيتركه قال: آأعجب ما رأيت في هذا الامر العجيب آالحديث الغريب أن خديجة لم تفرغ من شعرها إلا آقد مرق الباب، فوالت لجاريتاا: انزلي آانظري من بالباب، لعل هذا خبر من الاوباب، ثم أنشأ يوول: أيا ريح الجهوب لعل علم * من الاوباب يطفى بعض وري آلم لا حملوك إلي مهام * سلاما أشتريه آلو بعةري آوق آدادهم إني كتوم * آإني لا أبوح لهم بسري أراني الله آللام قريبا * آكم يسر أتى من بعد عسر فيوم من فراقكم كشار * آشار من آلالكم كدهر.

قال: ثم نزلت الجارية آإ ا أآلاد عبد المطلب بالباب، فرععت إلى خديجة قالت: يا سيدتي إن بالباب سادات العرب، آي المعالي آالرتب، أآلاد عبد المطلب، فرموت خديجة رمق الهوى، انزل بها دهش الجوى، آقالت: افتحي لهم الباب، آأخبري ميسرة يعتد لهم المساند آالوسائد، فإني أرعو أن يكونوا قد أتوني بحبيبي محةد، ثم قالت شعرا: ألذ وياتي آللكم آلواكم * آلست ألذ العيش وتى أراكم آما

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في استحسنت عيني من الهاس غيركم * آلا لذ
قلبي وبيب سواكم على الرأس آالعيهين جملة سعيكم * آمن  ا الذي في فعلكم قد عصاكم  فاا أنا
محسوب عليكم بأجمعي * آرآوي آمالي يا وبيبي فداكم آما غيركم في الحب يسكن ماجتي * آإن شئتم تفتيش قلبي فااكم قال لاوب الحديث:

أبسط لهم ميسرة امجللس بأنواع الفرش فةا استور
بالووم الجلوس إلا آقد قدم لهم ألهاف الطعام آالفواكه من الطائف آالشام، فأكلوا آخذآا في
الحديث، فوالت لهم خديجة من آراء الحجاب بصوت عذب، آكلام رمب: يا سادات مكة أضاءت بكم الديار، آأشرقت بكم الانوار، فلعل لكم
واعة فتوضى، أآ ملةة  فتةضى، فإن ووائجكم موضية، آق
هاديلكم مضيئة، فوال أبو مالب رضي الله عهه: عئهاك في واعة يعود نفعاا إليك،
آبركتاا عليك، قالت: يا سيدي آما  لك   قال: عئهاك في أمر ابن أخي محةد، فلةا سمعت  لك غاب  رشدها عن الوعود، آأيوهت بحصول
الموصود، آقالت شعرا: بذكر كم يطفئ الفؤاد من الوقد * آرؤيتكم فيا
ا شفا أعين الرمد آمن قال: إني أشتفي من هواكم * فود كذبوا لو مت فيه من
الوعد آما لي لا أملا سرآرا بوربكم * آقد كهت مشتاقا إليكم على البعد
تشابه سري في هواكم آخامري * فابدي الذي أخفى آأخفا الذي ابدي ثم
قالت بعد  لك: يا سيدي أين محةد وتى نسةع ما يوول   قال ال
عباس رضي الله عهه: أنا لتيكم به، فهاض آسار يطلبه من الابطح فلم يجده،
فالتفت يميها آشمالا فوالوا: ما تريد   فوال: اريد محةدا، فوالوا له: في عبل ورى، فسار إليه فإ ا هو فيه نائةا في مرقد إبراهيم الخ
ليل عليه السلام ملتفا
ببرده آعهد رأسه ثعبان عظيم في فةه ماقة
ريحان يرآوه بها، فلةا نظر إليه العباس قال: خفت عليه من الثعبان، فجذبت سيفي آهمةت بالثعبان فحةل
الثعبان على العباس، فلةا رأى العباس  لك لاح من آقته ادركني يا ابن أخي، ففتح الهبي للى الله عليه آاله عيهيه فذهب الثعبان كأنه
لم يكن، فوال
الهبي للى الله عليه آاله لى الله عليه آاله عيهيه فذهب الثعبان كأنه
لم يكن، فتبسم الهبي للى الله عليه آاله، آقال: يا عم ليس هذا بثعبان، آلكهه ملك من الملائكة، آلود
رأيته مرارا، آخام
بته عاارا، آقال لي: يا محةد إني ملك من عهد ربي موكل بحراستك في الليل آالهاار من كيد الاعداء آالاشرار، قال: ما يهكر فضلك
يا محةد
، فوال له: سر معي إلى دار خديجة بهت خويلد تكون أميها على أموالها، تسير
بها ويث شئت، قال: اريد الشام، قال:  لك إليك، فسار
الهبي ل
لى الله عليه آاله آالعباس إلى بيت خديجة، آكان من عادته لى الله عليه آاله إ ا أراد زيارة قوم سبوه الهور إلى بيتام، فسبوه الهو
ر إلى بيت
خديجة، فوالت لعبدها ميسرة: كيف غفلت عن الخيةة وتى عبرت الشةس إلى امجللس   قال: لست بغافل عهاا، آخرج فلم يجد تغير آتد آلا
مهب، آانظر إلى العباس فوعده قد أقبل هو آالهبي لى الله عليه آاله معه، فرعع آقال لها: يا مولاتي هذا الذي رأيته من أنوار محةد لى الله
عليه آاله،
فجاءت خديجة لتهظر إلى محةد، فلةا دخل امجللس نهض أعةامه إعلالا له، آأعلسوه في أآسامام، فلةا استور بهم الجلوس قدمت
لهم خديجة الطعام
فأكلوا، ثم قالت خديجة: يا سيدي أنست بك الديار، آأضاءت بك الاقدار ، آأشرقت من ملعتك الانوار، أترضى أن تكون أميها على أموالي تس
ير
بها ويث شئت   قال: نعم رضيت، ثم قال: اريد الشام، قالت:  لك إليك، آإني قد ععلت لمن يسير على أموالي مائة آقية من
الذهب الاحمر، آمائة
آقية من الفضة البيضاء، آجملين آراولتين ، فال أنت راض   فوال أبو مالب رضي الله عهه، رضي آرضيها، آأنت يا خديجة محتاعة إليه، لان
ه من وين
خلق ما آقف له العرب على لبوة، آأنه مكين أمين، قالت خديجة: تحسن يا سيدي تشد على الجةل آترفع عليه الاحما
ل   قال: نعم، قالت: يا
ميسرة: ايتني ببعير وتى أنظر كيف يشد عليه محةد، فخرج ميسرة آأتى ببعير شديد المراس، قوى الباس، لم يجسر أود من الرعاة أن يخرعه م
ن بين
الابل لشدة بأسه، فأدناه ليركبه فادر آشوشق آاحمرت عيهاه، فوال له العباس: ما كان عهدك أهون من هذا البعير
تريد أن تمتحن به ابن أخيها
فعهد  لك قال الهبي للى الله عليه آلله: دعه يا عم، فلةا سمع البعير كلام البشير الهذير برك على قدمي الهبي للى الله عليه آلله، آ
ععل يمرغ آعاه
علي قدمي الهبي للى الله عليه آلله آنطق بكلام فصيح آقال
: من مثلى آقد لمس ظاري سيد المر
سلين   فولن الهسوة اللاتى كن عهد خديجة: ماهذا
إلا سحر عظيم قد أوكةه هذا اليتيم، قالت لهم خديجة: ليس هذا سحرا، آإنما هو ليات بيهات، آكرامات ظاهرات، ثم قالت: نطق البعير بفضل
أحمد مخبرا * هذا الذي شرفت به ام الورى هذا محةد خير مبعوث أتى * فاو الشفيع آخير من آمأ الثرى يا واسديه تمزقوا من غيظكم * فاو الحبيب
آلا سواه في الورى قال: آخرج أآلاد عبد المطلب آأخذآا في اهبة السفر ، فالتفتت خديجة إلى الهبي للي الله عليه آلله آقالت: يا سيدي ما معك غير
هالىيهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهاهايا

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الآلاف، لا يلحوا في سيرها تعب، آلا يصيبا نصب، كأنها خية مضرآبة، أآ قبة مهصوبة، ثم التفتت إلى ميسرة آنالح آقالت لهها: اعلة
ا أنني
قد أرسلت إليكها أميها على أموالي، آأنه أمير قر
يش آسيدها ، فلا يد على يده، فإن باع لا يمهع، آ ترك لا يؤمر، آليكن كلامك لله بلطف آأدب،
آلا يعلو كلامك على كلامه، قال عبدها ميسرة: آالله يا سيدتي إن لمحةد عهدي محبة عظيمة قديمة، آاآنن قد تضاعفت لمحبتك له، ثم إن الهبي للى الله عليه آاله آدع خديجة آركب راو
لته آخرج آميسرة آنالح بين يديه، آعين الله ناظرة إليه، فعهدها قالت خديجة شعرا: قلب المحب إلى الاوباب
مجذآب * آعسةه بيد الاسوام مهاوب آقائل كيف معم الحب قلت له: * الحب عذب آلكن فيه تعذيب أقذى  الذين علي خدي لبعدهم * دمي
آدمعي مسفوح آمسكوب ما في الخيام آقد سا
رت ركابهم  * إلا محب له في الولب محبوب كأنما يوسف في كل ناوية  * آالحز  في كل بيت فيه يعووب
ثم إن الهبي للى الله عليه آاله سار مجدا للسير إلى الابطح، فوعد الووم مجتةعين، آهم لودآمه مهتظرآن، فلةا نظر آا إلى جمال سيد الم
رسلين آقد فاق
الخلق أجمعين فرح المحب ، آاغتم الحاسد ، آظار الحسد آالكةد فيةن سبوت له الشواآة من المكذبين آزادت عويدة من سبوت له السعادة من
المؤمهين، فلةا نظر العباس إليام أنشأ يوول: يا مخجل الشةس آالبدر المهير إ ا * تبسم الثغر لمع البرق مهه أضا كم معجزات رأيها مهك
قد ظارت * يا
سيدا  كره يشفي به لعلى أمال ضقت نحوها الابصار، آقال العباس: إن  محةدا لكريم على ربه، آلود استغنى عن وجفتي ،
ثم أنشأ
يوول: آقف الهوى بي ويث كهت فليس لي * متودم عهكم آلا متأخر ثم سار الووم وتى نزلوا بجحفة الوداع آوطوا روالهم وتى يلحق بهم المتأخرآن
فوال مطعم بن عدي: يا قوم إنكم سائرآن إلى أرض كثيرة الماامه آالاآعار ، آليس لكم مودم تستشيرآن به آترععون إلى أمره، آال
رأي عهدي أنكم تودمون عليكم رعلا لتستهدآا إلى رأيه، آترععوا إلى أمره عن المهازع آالمخالف، قالوا: نعم ما أشرت به، فوال بهو مخزآم: نحن نودم عل
يها أخانا عةرآ
بن هشام المخزآمي، آقال بهو عدي: نحن نودم عليها أميرنا مطعم بن عدي، آقال بهو الهضر: نحن نودم عليها أمير
نا الهضر بن الحارث، آقال بهو زهرة:
نحن نودم عليها أميرنا اويحة بن الجلاح، آقال بهو لوي: نحن نودم عليها أبا سفيان لخر بن ورب، آقال ميسرة: آالله ما نودم عليها إلا
سيدنا محةد
بن عبد الله، آ قال بهو هاشم: آنحن أيضا نودم عليها محةدا، فوال أبو عال: لان قدمتم علي
ها محةدا لاضعن هذا السيف في بطني، آاخرعه من
ظاري، فوبض حمزة على سيفه آقال: يا آغد الرعال، آيا نذل الافعال ، آالله ما اريد إلا أن يوطع الله يديك آرعليك آيعةى عيهيك، فوال
له الهبي
للى الله عليه آاله: اغةد سيفك يا عةاه، آلا تستفتحوا سفركم بالشر، دعوهم يسيرآن أآل الهاار، آنحن نسير لخره، فإن التودم لوريش، آكان لى
الله عليه آاله أآل من تكلم بهذه الكلةة، آسار أبو عال آمن يلو  به، آقد استغهم من بني هاشم الفرلة، آهو يهشد آيوول: لود ضلت ولوم
بني قصي * آقد زعةوا بتسييد اليتيم آراموا للخلافة  غير كفو * فكيف يكون ا الا
مر العظيم   آإني فيام ليث حمي * بمصوول آلي عد كريم فلو قصدآا
عبيدة أآ ظليةا * آلخر الحرب  ا الشرف الوديم لكها راضيين لهم آكها * لهم تبعا على خلف   ميم فأعابه العباس يوول: ألا أياا الوغد
الذي رام
ثلبها * أتثلب قرنا  في الرعال كريم أتثلب ياآيك الكريم أخا ال
توى * وبيب لرب العالمين عظيم آلو لا رعال قد عرفها محلام * آهم عهدنا في مجدب
آمويم لدارت سيوف يفلق الهام ودها * بأيدي رعال كالليوث تويم حماة كةاة  كالاسود ضراغم * إ ا برزآا ردآا لكل زعيم ثم إن الووم سار
آا إلى أن بعدآا عن مكة، فهزلوا بواد يوال له: آاد الاموا
ه، لانه مجتةع السيول آأنهار الشام، آمهه تهبع عيون الحجاز، فهزل به الووم آوطوا روالهم، آإ ا
بالسحاب قد اعتةع فوال الهبي للى الله عليه آاله: ما أخوفني على أهل هذا الوادي أن يدهمام السيل فيذهب بجةيع أموالهم، آالرأي  عهد
ي أن نستهد إلى هذا الجبل، قال له العباس: نعم ما رأيت يا ابن أخي، فأمر الهبي لى
لى الله عليه آاله أن يهادي
في الوافلة أن يهولوا روالهم إلى نحو الجبل مخافة السيل، ففعلوا إلا رعلا من بني جمح يوال له: مصعب، آكان له مال كثير: فأبى أن يتغير  من مكانه، آقال: يا قوم ما أضعف قلوبكم   تها
زمون عن
شئ لم ترآه آلم تعايهوه   فةا استتم كلامه إلا آقد ترادفت السحاب آالبرق آنزل السيل آامتلا الوادي من الحافة إلى الحافة ، آ ألبح الجةحي آأمو
اله
كأنه لم يكن، آأقام الووم في  لك المكان أربعة أيام آالسيل يزداد، فوال ميسرة: يا سيدي هذه السيول لا تهوطع إلى شار، آلا توطعه ال
سف
ار، آ إن أقةها هاهها أضر بها الموام، آيفرغ الزاد، آالرأي عهدي أن نرعع إلى مكة، فلم يجبه الهبي لى
لى الله عليه آاله إلى  لك، ثم نام فرأى
في مهامه ملكا يوول
له: يا محةد لا تحزن، إ ا كان غداة غد مر قومك بالرويل، آقف على شفير الوادي، فإ ا رأيت الطير الابيض قد خط
بجهاوه فاتبع الخط، آأنت توول:
بسم الله آبالله، آأمر قومك أن يوولوا: هذه الكلةة، فنن قالها سلم، آمن واد عهاا غرق، فاستيوظ الهبي لى
لى الله عليه آاله آهو فرح م
سرآر، ثم أمر ميسرة أن يهادي في الهاس بالرويل، فرولوا آشد ميسرة رواله، فوال الهاس: يا ميسرة آكيف نسير
آهذا الماء لا توطعه إلا السفن   فوال: أما أنا فإن...
محةدا أمرني، آأنا لا اخالفه فوال الووم: آنحن أيضا لا نخالفه، فبادر الووم، آتودم الهبي للى الله عليه آاله آآقف على شفير الوادي، آإ ا بالطير الأبيض قد أقبل من رآة الجبل. آخط بجهاوه خطا أبيض يلةع، فشةر الهبي للى الله عليه آاله أ ياله آاقتحم الماء آهو يوول: بسم الله آبالله، فلم يصل الماء إلى نصف ساقه، آنادى أياا الهاس لا يدخل أود مهكم الماء وتى يوول هذه الكلمة، فةن قالها سلم، آمن واد عهاا هلك، فاقتحم الووم الماء آهم يوولون: الكلةة، آلم يتأخر من الووم سوى رعلين: أودهما من بني جمح، آاآنخر من بني عدي، فوال العدآي: بسم الله آبالله، آقال الجةحي: بسم اللات آالعزى، فغرق الجةحي آأمواله، آسلم العدآي آ أمواله، فوال الووم للعدآي: ما بال لاوبك غرق. قال: إنه قد عوج لس

أخالف قول الهبي للى الله عليه آاله  فغرق، فاغتم أب و عال لعهه الله آقومه، آقالوا: ما هذا إلا سحر عظيم، فوال له بعض ألحابه: يا ابن هشام ما هذا بسحر، آلكن آالله ما أظلت الخضراء آلا أقلت الغبراء أفضل من محةد، فلم يرد عوابا، آسارآا وتى نزلوا على بئر آكان تهزل عليه ال عرب في مريق الشام، فوال أبو عال: آالله لاعد في نفسي غبة عظيمةة إن رد محةد من سفره هذا سالما، آلود عزمت على قتله، آكيف لي بالحيلة في قتله آهو يهظر من آرائه كةا يهظر من أمامه، آلكن أفعل فسوف تهظرآن، ثم عةد إلى الرمل آالحصى آملا وجره آكبس به البئر، فوال ألحابه: آلم تفعل ل

فوال: اريد دفن البئر وتى إ ا عاء ركب بني هاشم آقد أعادهم العطش فيةوتوا عن لخرهم، فتبادر الووم بالرمل آ الحصى آلم يتركوا للبئر أثرا، فوال

أبو عال لعهه الله: اآنن قد بلغت مرادي، ثم التفت إلى عبد له اسمه فلاح آقال له: خذ هذه الراولة، آهذه الوربة آالزاد آاختف تحت الج بل، فإ ا عاء ركب بني هاشم يودمام محةد، آقد أعادهم العطش آالتعب آلم يجدآا للبئر أثرا فيةوتوا فأتني بخبرهم، فإ ا أتيتني آبشرتني بموتهم أعتوتك آزآعتك

آعتك بمن تريد من أهل مكة، فوال: وبا آكرامة، ثم سار أبو عال آتأخر العبد كةا أمره مولاه، آإ ا بركب بني هاشم قد أقبل يتودمام محةد، فت بادر الووم إ إلى البئر فلم يجدآا له أثرا، فضاقت لدآرهم آأيوهوا بالهلاك، فلا آا بمحةد للى الله عليه آاله ، فوال لهم: هل هها موضع يعرف بالماء قالوا نعم بئر قد ردمت بالرمل آالحجارة ، فةشى الهبي للى الله عليه وتى آقف على شفير البئر فرفع مرفه إلى السةاء آنادى: يا عظيم الاسماء، يا باسط الأرض، آيا رافع السةاء، قد أضر بها الظةآء، فاسوها الماء، فإ ا بالحجارة آالرمل قد تصلصلت آعين الماء قد نبعت آتفجرت، آعرى الماء من تحت أقدامه، فسوى الووم دآابهم، آملؤآا قربهم، آسارآا آ سار العبد إلى مولاه، آقال: ما آراءك يا فلاح   آقال: آالله ما أفلح من عادى محةدا، آودثام بماعاين مهه، فامتلى أبو عال غيظا، آقال للعبد: غيب آعاك عني، فلا أفلحت أبدا، ثم سار وتى آلل آاديا من أآدية الشام يوال له: بيان، آكان كثير الاشجار، إ خرج من لك الوادي ثعبان عظيم كأنه الهخلة السحوق، ففتح فاه آزفر، آخرج من عيهيه الشرار، فجفلت مهه ناقة الهبي للى الله، فزعق بها الهبي للى الله آقال: آيحك كيف تخافين آعليك خاتم الرسل آإمام البشر ثم التفت

إلى الثعبان آقال له: ارعع من ويث أتيت، آإياك أن تتعرض لاود من الركب، فهطق الثعبان بودرة الله تعالى، آقال: السلام عليك يا محةد، السلام عليك يا أحمد، فوال الهبي للى الله عليه آاله: السلام على من اتبع الهدى، آخشي عواقب الردى، آأماع الملك الاعلى، فعهدها قال: يا محةد ما أنا من هوام الارض، آإنما أنا ملك من ملوك الجن آاسمي الهام بن الهيم، آقد لمهت على يد أبيك إبراهيم الخليل، آسألته الشفاعة، فوال: هي ولد يظار من نسلي يوائه الله: محةد، آآعدني أن أعتةع بك في هذا المكان، آقد مال بي الانتظار، آقد شاهدت المسيح عيسى بن مريم عليه السلام ليلة عرج به إلى السةاء آهو يولي الحواريين باتباعك، آالدخول في ملتك، آآنن قد جمع الله شملي بك، فلا تهسني من الشفاعة يا سيد المرسلين، فوال له الهبي لى الله عليه آاله: لك لك علي، فعد من ويث عئت، آلا تتعرض لاود من الركب، فغاب الثعبان، فلةا نظر الووم إلى كلامه عجبوا من لك آازداد أعةام الهبي لى الله عليه آلله يويها آفروا. آازداد الجهود غيظا آوسدا، فأنشأ العباس يوول: يا قالدا نحو الحطيم آزمزم * بلغ فضل أحمد آالمتكرم آاشرح لهم ما عايهت عيهاك من * فضل لاحمد آالسحاب الاركم قل آأت بهاآنيات في السيل الذي * ملاء الفجاج بسيله المتراكم * انجى الذي لم يخط قول محةد * آهو الذي أخطا بوسط عاهم آالبئر لما أن أضربها الظةآء * فدعا الحبيب إلى الاله المهعم فاضت عيونا ثم سالت أنهرا * آغدا السحود بحسرة آتغةغم آالهام بن الهيم لما أن رأى خير البرية عاء كالمستسلم ناداه أحمد فاستجاب ملبيا * آشكى المحبة كالحبيب المغرم من عاد إبراهيم ظل مكانه يرعو الشفاعة خوف عسر عاهم من يواس أحمد في الفضل من كل البرية من فصيح آأعجم آب توسل في الخطيئة لدم * فليعلم الخبراء من لم يعلم آلما فرغ العباس من شعره أعابه الزبير آأنشأ يوول شعرا: يا للرعال آي البصائر آالهظر * قوموا انظرآا أمرا ماولا قد خطر هذا بيان لادق في عصرنا * من سيد عالي المراتب مفتخر لياته قد أعزعت كل الورى * من ا يوائس عدها أآ يختصر مهاا الغةام تظله ماةا مشى
أنى يسير تظله آإ ا خطر آكذلك الوادي أتى مترادفا بالسيل يسحب للحجارة آالشجر آنجى الذي قد ماع قول محةد آهوى المخالف مستور

في سور آأزال عها الضيم من ور الظةء من بعد ما بان التولول آالضجر آالبئر فاضت بالمياء آأق بلت تجري على الارض أشباه الهار آالهام فيه

عبارة آدلالة لذآي العوول آي  البصائر آالفكر كاد الحسود يذآب مما عايهت عيهاه من فضل لاحمد قد ظار يا للرعال ألا انظرآا أنواره تعلوا

على نور الغزالة آالوةر الله فضل أحمدا آاختاره آلود أ ل عدآه ثم اوتور فأعابه حمزة رضي الله عهه يوول: ما نالت الحساد فيك مرادهم ملبوا

نووص الحال مهك فزادا كادآا آما خافوا عواقب كيدهم آالكيد مرععه على من كادا ما كل من ملب السعادة نالها بميكدة أآ أن يرآم عه

واسدين محةدا يا آيلكم وسدا تمزق مهكم الاكبادا الله فضل أحمدا آاختاره آلسوف يملكه الورى آبلادا آليةلان الارض من إيمانه آليادين عن

الغوى من وادا قال: فشكرهم الهبي للى الله عليه آاله على  لك آسارآا جميعا آنزلوا آاديا كانوا يتعاهدآن فيه الماء قديما فلم يجدآا فيه شيئا من الماء،

فشةر الهبي للى الله عليه آاله عن  راعي هه، آغةس كفيه في الرمل، آرمق السةاء ، آهو يحرك شفتيه فهبع الماء من بين ألابعه تيارا ، آعرى على آعه

الارض أنهارا، فوال العباس: امسك يا ابن أخي وذرا من الماء أن يغرق أموالها ثم شربوا آملؤا قربهم، آسووا دآابهم، فوال الهبي للى الله

لميسرة: لعل عهدك شئا من التةر فأوضره، آكان يأكل التةر، آيغرس الهوى في الارض، فوال له العباس: لم تفعل  لك يابن أخي   قال: يا عم اريد أن أغرساا نخلا، قال: آمتى تطعم

قال: الساعة نأكل مهاا آنتزآد إن شاء الله تعالى، فوال له العباس: يابن هشام اقصر عن الكلام، فةا هذا بسحر، ثم سار الووم وتى آللوا عوبة أيله، آكان بها دير، آكان مملوا رهبانا، آكان فيام راهب يرعع

ون إلى رأيه آعوله يوال له: الفيلق بن اليونان بن عبدالصليب، آكان يكنى أبا خبير، آقد قرء الكتب، آعهده سفر فيه لفة الهبي لى الله عليه آاله من عاد عيسى بن

مريم عليه السلام، آكان إ ا قرأ الانجيل على الرهبان آآلل إلى لفات الهبي لى الله عليه آلله بكى، آقال: يا أآلادي متى تبشرآني بودآم البشير الهذير، الذي

يبعثه الله من تهامة، متوعا بتاج الكرامة، تظله الغةامة، يشفع في العصاة يوم الويامة، فوال له الرهبان: لود قتلت نفسك بالبكاء آا لاسف على هذا

الذي تذكره، آعسى أن يكون قد قرب أآانه، فوال: إي آالله إنه قد ظار بالبيت الحرام، آديهه عهه الله الاسلام، فةتى تبشرآني بودآمه من أرض الحجاز، آهو تظله الغةامة، آأنشأ يوول شعرا: لان نظرت عيني جمال أوبتي آهبت لبشرى الولل ما ملكت يدي آملكته رآوي آمالي غيرها آهذا قليل في محبة أحمد

سألت إلهي أن يمن بوربه آيجةع شملي بالهبي محةد ق: آما زال الراهب كلةا كر الحبيب أكثر الهحيب إلى أن وال مهه الهظر آزاد به الفكر، فعهد  لك أشرف بعض الرهبان، آقد أشرقت الانوار من عبين الهبي المختار، فهظر الرهبان إلى الانوار آقد تلالات من الركب، آقد أقبل من الفلا آأشرق آعلا، تودمام سيد الامم، آقد نشرت على رأسه الغةامة، فوالوا: يا أبا الرهبان  هذا ركب قد أقبل من الحجاز، فوال: يا أآلادي آكم ركب قد أقبل آأتى آأنا اعلل نفسي بلعل آعسى   قالوا: يا أبانا قد رأيها نورا قد علا، فوال: اآنن قد زال الشواء، آ هب العهاء، ثم رفع مرفه نحو السةاء آقال: إلهي آسيدي آمولاي

بجاه هذا المحبوب الذي زاد فيه تفكري إلا ما رددت علي بصري، فةا استتم كلامه وتى رد الله عليه بصره، فوال الراهب للرهبان: كيف رأيتم عاه هذا المحبوب عهد علام الغيوب، ثم أنشأ يوول: فارى الهور من آعه الهبي فأشرقا * آأويا محبا بالصبابة محرقا آأبرأ عيونا قد عةين من البكاء * آألبح من سوء المكاره مطلوا ترى هل ترى عيهاي ملعة آعاه * آألبح من رق الضلالة معتوا ثم قال: يا أآلادي إن كان هذا الهبي المبعوث في هذا الركب يهزل (تحت هذه الشجرة فإنها تخضر آتثةر، فود علس تحتاا عدة من الانبياء، آهي من عاد عيسى ابن مريم عليه السلام يابسة، آهذه البئر لم نر فيهااا ماء فإنه يأتي إلياا آيشرب مهاا، فةا كان إلا قليلا آإ ا الركب قد أقبل آوول البئر قد نزلوا، آوطوا الاحمال عن الجةال، آكان الهبي لى الله عليه آاله يحب الخلوة بهفسه، فأقبل تحت الشجرة فاخضرت آأثمرت من آقتاا آساعتاا، فةا استور بهم ا للجلوس وتى قام الهبي لى الله عليه آاله فهشى إلى البئر فهظر إلياا آاستحسن عةارتها، آتفل فياا فتفجرت مهاا عيون كثيرة، آنبع مهاا ماء معين، فةا رأى الراهب  لك قال: يا أآلادي هذا هو المطلوب فبادرآا بصهع الولائم من أوسن الطعام لهتشرف بسيد بني هاشم، فإنه سيد الا نام، لهأخذ مهه الذمة لسائر الرهبان، فبادر الووم لامره مائعين، آلهعوا الولائم، آقال لهم: انزلوا إلى أمير هذا الووم  آقولوا له: إن أبانا يسلم عليك، آيوول لك: إنه قد عةل آليةة آهو يسألك أن تجيبه آتأكل من زاده، فهزل بعض الرهبان فةا رأى أوسن من أبي عال لعهه الله، آلم ير رسول الله لى الله عليه آلله، فأخبر أبا عال بموالة الراهب، فهادى في العرب: إن هذا الراهب قد لهع لاعلي آليةة، آاريد أن تجيبوا لدعوته فوال الووم: من نترك عهد أموالها فوال أبو عال: اععلوا محةدا عهد أموالها فاو الصادق الامين، آفي هذا المعنى قيل: شعر: آمهاقب شاد العدآ بفضلاا * آالفضل ما تشاد به الاعداء فسار
للى الله عليه آاله، آكان لها آلدان قائةان بفهاء الدار فسوطت الروى علياها فةاتا، فلةا نظر الياودي إلى ما عرى على أآلاده نادى بأعلى لوته:

يا بني قريظة فأعابوه من كل عانب آمكان، آقالوا له: ما آرائه قال: اعلهوا أنه قد ولببلدكم هذا الرعل الذي يعطل أديانكم، آيسفه أولاكم، آقد دخل مهزلي، آ أكل من معامي، آقتل أآلادي، فلةا سمعت الياود لك مهه ركبوا خيولهم، آعردآا سيوفام، آحملوا على قريش بأجمعام، فلةا نظر أعاه الهبي للى الله عليه آاله إلى الياود لبسوا درآعام آبضام آركبوا خيولهم العربية، آارتفع الصياح، آشارآا الصفاح، آقالوا: ما أركه من لائح لاح، آركب حمزة على عواده آهو أشور مضةر، وسن المهظر، مليح المخبر، لافي الجوهر، من خيل قيصر، آتولد سيفه، آاعتول رمحه، آل بس درعه، آحملي على الياود فاهاك عاشت عليام الخيل من كل مكان، آول بهم الوبال، فأجمع رأيام على أن يهذآا مهام سبعة رعال من رؤسائام بلا سلاح، فلةا رأتهم قريش من غير سلاح قالوا: ما شأنكم! قالوا: يا معشر العرب إن هذا الرعل الذي معكم -يعهون بذلك الهبي للى الله عليه آاله- أآل من يبدئ بخراب دياركم، آقتل رعالكم، آتكسير ألهامكم، آالرأي عهدنا أن تسلةوه لها وتى نوتله آنستريح مهه نحن آأنتم، فلةا سمع حمزة الكلام قال: يا آيلكم هياات هياات أن نسلةه إليكم، فاو نورنا آسراعها، آلو تلفت فيه ارآاوها فاي فداه دآن اموالها، فلةا سمع الياود لك ليسوا من بلوغ مرادهم، آرععوا على أعوابهم فلةا عاين قريش الياود آقد إنولب بعضام على بعض رأآها فرلة فرول الووم يجدآن السير إلى ديارهم، آقد غهةوا أسلابا من الياود، آخيلام آسلاوام، آقد فرووا بالهصر آالظفر، فلةا استواموا على الطريق قال لهم ميسرة: ما مهكم أود يا قوم إلا آقد سافر مرة أآ مرتين أآ أكثر، فال رأيتم أبرك من هذه السفرة، آأكثر من ربحاا آما لك إلا ببركة محةد لى الله عليه آاله، آهو قد نشأ في كم آهو قليل المال، فال لكم أن تتجعوا له شيئا من بيهكم على عاة الهدية وتى يستعين به على واله، فو الوا له: آالله لود ألبت الرأي يا ميسرة، ثم إن الووم نزلوا مهزلا كثير الماء آالاشجار آالانهار، فاستخرج كل آاود مهام شيئا لطيفا، آعاؤا به على سبيل الهدية، آكان يحب الهدية، آيكره الصدقة، فلةا جمعوه بين يديه قالوا له: خذها مباركة عليك، فدفعاا إلى ميسرة آلم يرد عوابا، ثم إن الووم رولوا يجدآن السير، آيوطعون الفيافي آالأدية إلى أن نزلوا دير الراهب، آهو الوادي الذي تزآدآا مهه التةر، ثم إنهم رولوا وتي قربوا من مكة آنزلوا بحجفة الوداع، فأخذ الهاس يهذآا إلى أهاليام يبشرآنهم بودآمام آغهةام، قال أبو عال لعهه الله: يا قوم ما رأيت ربحا أكثر من سفرتها هذه، فوالو: نعم، قال: آأكثرنا أرباوا محةد لى الله عليه آاله، قال: ما كهت أوسب أنه يجلبام من أماكهام، آيبيع عليام بأغلى الثةن، ثم أخذ الووم في إنفا رسلام، آنفذ أبو عال آغيره رسلا، فأقبل ميسرة إلإ الهبي لى الله عليه آاله آقال: يا ميسرة اآليك بمالك آنفسك خيرا، آركب مستوبل الطريق آوده يريد مكة، آغاب عن الابصار، فبعث الله ملكا يطوي له البعيد، آياون عليه الصعب الشديد، فلةا أشرف على الجبال أرسل الله عليه الهوم، فهام، فأآوى الله تعالى إلى عبرئيل: أن اهب ط إلى عهات عدن، آاخرج مهه الوبة التي خلوتاا لصفوتي محةد لى الله عليه آاله قبل أن أخلق لدم عليه السلام بألفي عام، آانشرها على رأسه، آكانت من الياقوت الاحمر، معلوة بعلائق من اللؤلؤ الابيض يرى بامهاا من ظاهرها، آظاهرها من بامهاا، لها أربعة أركان، آأربعة أبواب، ركن من الزبرعد، آركن من الياقوت، آركن من العويان آركن من اللؤلؤ، آكذا الابواب، فهزل عبرئيل آاستخرعاا فتباشرت الحور العين، آأشرفت من قصورها، آقلن: لك الحةد يا رحمان، هذا اآنن يبعث لاوب الوبة آهبت ريح الرحمة، آلفوت الاشجار، آنشر عبرئيل عليه السلام الوبة على رأسه الهبي لى الله عليه، آأودقت الملائكة بأركانها، ثم أعلهوا بالتوديس آالتسبيح، آنشر عبرئيل بين يديه ثلاثة أولام، آتطاآلت الجبال، آنادت الاشجار آالأميار آالأملاك، يوولون: لا إله إلا الله، محةد رسول الله لى الله عليه آاله، ههيئا لك من عبد، ما أكرمك على الله تعالى قال: آكانت خديجة متكئة على موضع عال آعوارياا وولها، آعهدها جماعة من نساء قريش، آهي تطيل الهظر إلى شعاب مكة، إ  كشف الله تعالى عن بصرها دآن غيرها، آقد نظرت نورا سامعا آضياء لامعا من عاة باب المعلى، ثم إنها وووت الهظر فرأت الوبة آالمحدقين بها، ناشرين أعلاماا، آالهبي لى الله عليه آاله نائم بها، فحارت في أمرها، فجعلت تهظر إليه، فولن لها الهسوة: ما لها نراك باهتة يا بهت العم فولن: يا بهات العرب أنا نائتهة أم يوظانة فولن: نعيذك بالله، بل أنت يوظانة، قالت لهن: انظرآا إلى باب المعلى آانظر آا إلى الوبة، قلن: نعم رأيها، قالت لهن: آما الذي ترآن غير  لك قلن: لم نر شيئا، قالت: آما الذي ترآن  غير  لك قلن: لم نر شيئا، قالت: آما ترآن الوبة آ آالراكب آالامي ار الخضر المحدقين بالوبة، فولن لها: لم نر شيئا، قالت: أرى راكبا أبهى من نور الشةس في قبة خضراء لم أر أوسن مهاا على ناقة آاسعة الخطا، آلا شك أن الحافة هي ناقتي الصاباء، آالراكب محةد لى الله عليه آاله، فولن: يا سيدتها آمن أين لمحةد لى الله عليه ما توولين، آليس يو در على هذا كسرى آلا قيصر فولت لهن: فضل محةد أعظم من لك، ثم إن الهاقة دخلت بين الشعاب، ثم قصدت باب المعلى، ثم إن الملائكة عرعت إلى السةاء، آعرج عبرئيل عليه السلام بالوبة آالعلام، آانتبه الهبي لى الله عليه من نومه، آدخل مكة، آقصد مهزل خديجة فوعدها آه ي توول: متى يصل محةد وتى امتع بالهظر إليه آهي تووم آتوعد، آإ بالهبي لى الله عليه قد قرع الباب، قالت الجارية: من بالباب قال: أنا محةد، قد...
عئت ابشر خديجة بودآم أموالها آسلامتاا، فلةا سمعت خديجة كلام رسول الله لى الله عليه آاله انحدرت إلى آسط الدار، آآقفت بالحجاب، آفتحت الجارية الباب، فوال: السلام عليكم يا أهل البيت، فوالت خديجة: ههيئا لك السلامة يا قرة عيني، قال: آآنت ياهئك سلامة أموالك، قالت: خديجة: تههئني سلامتك أنت يا قرة العين، فوالله أنت عهدي خير من جميع الاموال آالاهل، ثم قالت: شعرا: عاء الحبيب الذي أهواه من سفر * آالشةس قد أثرت في عاهه أثرا عجبت للشةس من توبيل آعهته * آالشةس لا يهبغي أن تدرك الوهرا ثم قالت: يا وبيبي أين خلفت الركب قال: بالجحفة، قالت: آمتى عادك بهم قال: ساعتي هذه، فلةا سمعت خديجة كلامه اقشعر علدها، آقالت: سألتك بالله إنك فارقتام بالجحفة قا: نعم، آلكن موى الله لي البعيد، قالت: آالله ما كهت أن تجئ هكذا آويدا، إنما كهت أن تكون أآل الووم، آأنظر إليك، آأنت مودم الرعال، آارسل إليك عواري على رؤآس الجبال بأيديام المباخر آالمعازف، آلمر عبيدي بالذبايح آالعوائر، آيكون لك يوم مشاور، قال: يا خديجة إنيأتيت آلم مواضيع آود من أهل مكة، فإن أمرتيني بالرعوع رععت من هذه الساعة آتفعلين مرادك فوالت له: يا سيدي أمال قليلا، ثم عةلت له زادا ساخها فوضعته في مزادة آ كانت العرب تعرفه بهوائه آميب ريحه، آملات له قربة من ماء زمزم، آقالت له: ارعع أآدعتك من موى لك البعيد من الأرض، فرعع الهبي لى الله عليه آاله، ثم إن خديجة رععت إلى موضعاا لتهظر هل تعود الوبة أم لا، آإ ا بالوبة قد عادت آعبرئيل قد نزل، آالملائكة قد أودقوا بها كما أثارها، ففروت خديجة بذلك، آأنشأت توول: نعم لي مهكم ملزم أي ملزم * آآلل مدى الايام لم يتصرم آلو لم يكن قلب المتيم فيكم * عريحا لما سالت دموعي بالدم آلم يخل مرفي ساعة من خيالكم * آمن وبكم قلبي آمن كركم فةي آلو عبلا حملتةوه بعادكم * لمال آملا زال عسةي آأعظةي أشد على كبدي يدي فيردها * بما فيه من آعد من الشوق مضرم مويت الهوى آالشوق يهشر ميه * آكتةت أشجاني فلم تكتم فيارب قد مالت بها شوة الهوى * آأنت قدير تهظم الشةل فانظم قال: ثم إن الهبي لى الله عليه آاله سار قليلا آالتحق بالووم، آبعضام يوظان ، آبعضام رقود، فلةا أوس به ميسرة قال: من الطارق في هذا الليل العاكر    قال: أنا محةد بن عبد الله. قال: يا سيدي ما عادتك أن تهزء آعادي بك أنك سائر، فةا الذي أرععك يا سيدي فوال له: يا ميسرة إني سافرت ثم عدت، فضحك ميسرة آقال: سافرت إلى  يل هذا الجبل، ثم عدت قال الهبي لى الله عليه آاله: بل قصدت البيت الحرام، فوال له ميسرة: ما عادت مهك يا سيدي إلا الصدق، فوال: يا ميسرة ما قلت لك إلا الصدق، فإن كان عهدك شك فاذا خبز مولاتك خديجة، آهذا ماء زمزم، فتعجب الووم آدهشت عوولهم، آلاح أبو عال لعهه الله آقال: لا يبعد هذا على الساور، فلةا ألبح الصباح بلغ العرب، سبق الخبر بودآم الوافلة، آخرج أهل مكة مبادرين، آسبق عبيد خديجة آعوارياا آ تفرقوا في شعاب مكة آأآديتاا، بأيديام المعازف آالمباخر، فكان الهبي لى الله عليه آاله ما يمر على عبد من عبيد خديجة إلا يعور ناقة فروا بودآمه، ثم تفرق الهاس إلى مهازلهم، آنظرت خديجة إلى جمالها آقد أقبلت كالعرائس، آكانت معتادة أن يموت بعض جمالها آيجرب بعضاا إلا تلك السفرة فإنها لم تهوص مهاا شعرة، فوقف قريش متعجبين من تلك الجةال، كلةا مر بهم جمل بإزائه ناقة هيفاء فيوولون: لمن هذا   فوال هذا ما أفاده محةد لى الله عليه آاله لخديجة من الشام، فذهلت عوول قريش لذلك، فلةا اعتةعت أموال خديجة فكوا روالها، آعرضوا الجةيع على خديجة آكانت عالسة خلف الحجا ب، آالهبي لى الله عليه آاله عالس آسط الدار، آميسرة يعرض علياا الامتعة شيئا فشيئا، فهظرت خديجة إلى شئ قد أدهشاا، فبعثت إلى أبياا تعرفه بذلك، آترغبه في محةد لى الله عليه آاله، فلم تك إلا ساعة آاودة آإ ا بخويلد قد أقبل آدخل مهزل ابهته خديجة، آهو متزين بالثياب، متولد سيفا، فلةا نظرت إليه قامت آأعلسته إلى عهباا، آابتدأته بالترويب، آععلت تعرض عليه البضائع، آهي توول: يا أبت هذا كله ببركة مجةد لى الله عليه آاله، آالله يا أبتاه إنه مبارك الطلعة، ميةون الغرة فةا ربحت ربحا أغهم من هذه السفرة، ثم التفت إلى ميسرة آق: ودثني كيف كان سفركم   آما الذي عايهتم من مجةد لى الله عليه آاله   قال: يا سيدتي آهل اميق أن ألف لك بعضا من لفاته آما عايهت مهه لى الله عليه آاله   ثم أخبرها بحديث السيل، آالبئر، آالثعبان، آالهخل، آما أخبره الراهب، آما أآلاه إلى خديجة، فوالت: وسبك يا ميسرة: لود زدتني شوقا إلى مجةد لى الله عليه آاله، إ هب فأنت ور لوعه الله، آزآعتك آأآلادك، آلك عهدي ما تادرهم، آراولتان، آخلعت عليه خلعة سهية، آقد امتلا سراا آفروا، ثم إن خديجة التفتت إ لى الهبي لى الله عليه آاله آقالت: ادن مني فلا وجاب اليوم بيني آبيهك، ثم رفعت عهاا الحجاب، آأمرت أن يهصب له كرسي من العاج آاآنبهوس، آأعلسته عليه، آقالت: يا سيدي كيف كان سفركم   فأخذ يحدثاا بما باعه آما شراه، فرأت خديجة ربحا عظيةا، آقالت: يا سيدي لود فروتني بطلعتك، آأسعدتني برؤيتك، فلا لويت بؤسا، آلا رأيت نحوسا، ثم ععلت توول: شعرا: فلو أنني أمسيت في كل نععةة * آدامت لي الدنيا آملك الاكاسرة فةا سويت عهدي عهاح بعوضة * إ ا لم يكن عيني لعيهك ناظرة قال: ثم إن خديجة قالت: يا سيدي لك عهدي وق البشارة زيادة على ما كان بهها فتوضى   قال لى الله عليه آاله: وتى أستر يح آأعود إليك، ثم خرج آدخل مهزله عةه أبي مالب، آكان أبو مالب فروا بما عاين من ابن أخيه، فوبل ما بين عيهيه آعاءت أعةامه ووله، آقال أبو مالب: يا آلدي ما الذي أعطتك خديجة   قال: آعدتني الزيادة على ما
بيهها، قال: هذه نعةة عليلة، آقد عزمت أن أترك لك بعيرين تسا فعلياتها، آراولتين تصلح بهةا شأنك، آأما الذهب آالفضة أخطب لك بهةا فتاة من نسوان قريش من قومك ثم لا ابالي بالموت ويث أتى، آكيف نزل، فوال: يا عةاه افعل ما بدا لك، فلةا كان آقت الغداة اغتسل الهبي للى الله آاله من آعك السفر ، آتطيب آسرح رأسه، آلبس أفخر أنثوابه آasar إلى مهزل خديجة، فلم يجد عهدها سوى ميسرة، فلةا رأته فروت بودآمه، 

أععلت توول: دنا فرمى من قوس واعبه ساةا * فصادفني وتى قتلت به ظلةا آأسفر عن آعه آأسبل شعره * فبات يباهي البدر في ليلة ظلةاء آلم

أدر وتى زار من غير موعد * على رغم آاش ما أواط به علةا 

أعلاني من ميب وسن وديثه * مهادمة يستهطق الصخرة الصةاء قال: ثم التفتت إليه 

أقالت: يا سيدي نعةت الصباح، آدامت لك الافراح، هل من واعة فتوضى فاستحيا آمأمأ رأسه آعرق عبيهه، فأقبلت عليه تلامفه في الكلام، 

ثم قالت: يا سيدي إ ا سألتك عن شئ تخبرني قال: نعم، قال خديجة: إ ا أخذت الجةال آالمال من عهدي ما تريد أن تصهع به قال لها: آما تريدين بذلك يا خديجة قالت: أزيدك آما أقدر عليه، قال اعلةي أن عةي أبا مالب قد أشار على أن يترك لي بعيرين اسافر بهةا، آبعيرين آلح بهةا شأني، آالذهب آالفضة يخطب لي بهةا امرأة من قومي

توهع مني بالوليل، آلا تكلفني ما لا اميق، فتبسةت خديجة، آقالت: يا سيدي أما ترضى أنني أخطب لك امرأة تحسن بولبي قال: نعم، قالت: قد آعدت لك عصة، آهي من أهل مكة من قومك، آهي أكثرهن مالا آاوسهان جمالا

أعظةان كةالا، آ أعفان فرعا، آأبسطان يدا، ماهرة مصونة، تساعدك على الامور، آتوهع مهك بالميسور آلا ترضى من غيرك بالكثير، آهي قريبة مهك في الهسب ، يحسدك عليها جميع الملوك آالعرب، غير أني ألف لك عيباا، كةا آلفت لك خيرها، قال: آما لك 

قال: عرفت قبلك رعلين، آهي أكبر مهك سها، قال للى الله عليه آاله: سمياا لي، قالت: هي مملوكتك خديجة، فأمرق مهاا خجلا وتى عرق عبيهه: آأمسك عن الكلام، فأعادت عليه الوول مرة اخرى، آقالت: يا سيدي مالك لا تجيب آآنت آالله لي وبيب، آإني لا اخالف لك أمرا، آ أنشأت توول: يا سعد إن عزت بوادي الاراك * بلغ قليبا ضاع مني ههاك آاستفت غزلان الفلا سائلا * هل لاسير الحب مهام فكاك   آإن ترى ركبا بوادي الحةى * سائلام عنى آمن لي بذاك   نعم سرآا آاستصحبوا ناظري * آاآنن عيني تشتاي أن تراك ما في من عضو آلا مفصل * إلا آقد ركب مهه هواك عذبتني باله جر بعد الجفاء  * يا سيدي ما عزاء بذاك   فاوكم بما شئت آما ترتضي * فوالولب ما يرضيه إلا رضاك 

قال: ثم ألحت عليه بالكلام ، فوال لها: يا ابهة

العم أنت امرأة الات مال، آأنا فوير لا أملك إلا ما تجودين به علي، آليس مثلك من يرغب في مثلي ، آأنا أملب امرأة يكون والها كحالي، آمالها كةالي ، آأنت ملكة لا يصلح لك إلا الملوك، فلةا سمعت كلامه قالت: آالله يا محةد إن كان مالك قليلا فةالي كثير، آمن يسةح  لك بهفسه كيف لا يسةح لك بماله   آأنا آمالي آعواري آجميع ما أملك بين يديك آفي كةالي ، لا أمهعك مهه شيئا، آوق الكعبة آالصفا ما كان ظني أن تبعد عهك، ثم رفت عبرتها آقالت: شعرا: آالله ما هب نسي م الشةال * إلا تذكرت ليالي الولال آلا أضا من نحوكم بارق * إلا توهمت لطيف الخيال أوبابها ! ما خطرت خطرة * مهكم غداة الولل مني ببال عور الليالي خصني بالجفا * مهكم آمن يأمن عور الليال   رقوا آعودآا آاعطفوا آارحموا * 

لا بد لي مهكم على كل وال قال: ثم إن خديجة 

قالت: آرب اوجب عن الابصار ، آعلم وويوة الاسرارأني محوة لك في هذا الامر، قم إلى عةومتك آقل لهم: يخطبوني لك من أبي، آلا تخف من كثرة المار، فاو عهدي آأنا أقوم لك بالهدايا آالمصانعات، فسر آأوسن الظن فيةن أوسن بك الظن ، 

فخرج الهبي للى الله عليه آاله من عهدها، آدخل على عةه أبي مالب آ السرآر في آعاه ، فوعد أعةامه مجتةعين، فهظر إليه أبو مالب آقال: يابن

أخي ياهئك ما أعطتك خديجة آأظهاا قد غةرتك من عطاياها، قال محةد للى الله عليه آاله: يا عم لي إليك واعة، قال: آما هي   قال، تهاض أنت آأعةامي هذه الساعة إلى خويلد، آتخ طبون لي مهه خديجة، فلم يرد أود مهام عليه عوابا غير أبي مالب، فوال: يا وبيبي إليك نصير، آبأمرك نستشير في امورنا، آأنت تعلم أن خديجة امرأة كاملة ميةونة فاضلة تخشي العار، آتحذر الشهار ، آقد عرفت قبلك رعلين: أودهما عتيق بن عائذ، 

آاآنخر عةرآ الكهدي، آقد رزقت مهه آلدا، آخطباا ملوك العرب آرؤساؤهم آلهاديد قريش آسادات بني هاشم آملوك اليةن آأكابر الطائف، آبذلوا لها الاموال، فلم ترغب في أود مهام، آرأت أنها أكبر مهام، آأنت يابن أخي فوير لا مال لك آلا تجارة، آخديجة امرأة مزاوة عليك، فلا تعلل نفسك بمزاواا، آلا تسةع قريشا هذه الامر ، فوال أبو لهب: يا ابن أخي لا تجعلها في أفواه العرب، آأنت لا تصلح لخديجة، فوام إليه العباس آانتاره، آقال:

آالله إنك لر ل الرعال، ردي الافعال، آما عسى أن يوولوا في ابن أخي، آالله إنه أكثر مهام جمالا، آأزيد كةالا، آبما ا تتكبر عليه خديجة   لمالها أم

لزيادة كةالها آجمالها   فاقسم برب الكعبة لان ملبت عليه مالا لاركبن عوادي آأموف في الفلوات، آلادخلن على الملوك وتى أجمع له ما تطلب عليه خديجة. قال الهبي للى الله عليه آاله: يا معاشر الاعةام قد أملتم الكلام فيةا لا فائدة فيه، قوموا آاخطبوا لي خديجة من أبي اا، فةا عهدكم من العلم

مثل ما عهدي مهاا، فهاضت لفية بهت عبد المطلب رضي الله عهاا، آقالت: آالله أنا أعلم أن ابن أخي لادق فيةا قاله، آيمكن أن تكون خديجة مازوة عليه، آلكن أنا أرآح آابين لكم الامر، ثم لبست أفخر ثيابها آسارت نحو مهزل خديجة، فلويتاا بعض عوارياا في الطريق فسبوتاا إلى الدار، 

آأعلت خديجة بودآم لفية بهت عبد المطلب، آكانت قد عزمت على الهوم فأخلت لها المكان ، آقد عثرت خديجة بذيلاا، فوالت: لا أفلح من عاداك يا محةد، فسةعت لفية كلام خديجة فوالت في نفساا: أعاد الدليل، ثم مرقت الباب، ففتح آ عاءت إلى خديجة 

فلويتاا بالروب آالتحية،
أرادت أن تأتي لها بطعام، فوالت: يا خديجة ما عئت آنكل معام، بل يا ابته العم عئت أسألك عن كلام أهو لحيح أم لا فوالت خديجة: بل هو لحيح إن شئت تخفيه أآ شئت تبديه، أأنا قد خطبت محةدا لهفسي، أتحتلهت عهه ماري، فلا تكذبوه إن كان قد كر لك بشئ، أإني قد علت أنه مؤيد من رب السةاء، فتبستت لفية آقالت: أالله إنك لمعذآرة فيةن أوببت، أالله ما شاهدت عيني مثل نور عبيهه، ألا أعذب من كلام ابن أخي، ألا أولى من لفظه ثم أنشأت توول: شعرا: الله أكبر كل الحسن في العرب * كم تحت غرة هذا البدر من عجب قوامه
ثم إن مالت آائبه * من خلفه فاي تغهيه عن الادب تبت يد اللآئةي فيه أواسده * أليس لي في سواه قط من أرب
قال: ثم إن لفية رضي الله عهاا عزمت على الخرآج من بيتاا، فوالت لها خديجة: امالي قليلا، ثم أخرعت خلعة سهية أخلعتاا على لفية، أضةتاا إلى لدرها، آقالت يا لفية: بالله عليك إلا ما أعهتيني على ألال محةد لى الله عليه أاله، قالت: نعم، ثم خرعت مالبة لأخوتها، فوالوا لها: ما آراءك يا لفية، يا ابته الطيبين قالت: يا إخواتي قوموا إن كهتم قائةين، فوالله إن لها في ابن أخيكم محةد لى الله عليه أاله رغبة ليس تدرك، ففرووا بذلك كلام غير أبي لهب، فإن كلاماا زاده غيظا
اؤسدا لمحةد لى الله عليه أاله، ألك بسبب الشواآة السابوة ، فزعق بهم العباس آقال: فةا قعودكم إ كان قد وصل الأمر فهاضوا جميعا إلى دار خويلد، أقد عةد أبو مالب إلى الهبي لى الله عليه أاله آألبسه أوسن الثياب، أق لده سيفا، أأركبه على عواده، أدار ووله عةومته أكلام محدقون به، فلواهم أبو بكر بن أبي قحافة آقال: إلى أين تريدآن يا أآلاد عبد المطلب لود كهت قالدا إليكم في واعة خطرت ببالي، فوال له العباس: أما هي ا كرها، قال: رأيت في مهامي كأن نجةا قد ظار في مهزل أبي مال ب آارتفع إلى افق السةاء، أأنار آاستهار إلى أن لار كالوةر الزاهر، ثم نزل بين الجدران فتبعته، فإ ا هو قد دخل في بيت خديجة بهت خويلد، أدخل معاا تحت الثياب، فةا تأآيله قال له أبو مالب: ها نحن لها said، أعلى خطبتاا معولون، ثم سارآا وتى آللوا مهزل خويلد فسبو تام الجواري إليه، أكان يشرب الخةر، آقد لعب الخةر في رأسه، فلةا نظر إلى بني هاشم قام لهم آقال: مروبا آأهلا بأبهاء لبائها آأعز الخلق عليها، فوال أبو مالب: يا خويلد ما عئها إلا لحاعة، آأنت تعلم قربه ا مهكم، آنحن في هذا الحرم أبهاء أب آاود، آقد عئها خامبين ابه تك خديجة لسيدنا ، آنحن لها راغبون، فوال خويلد: آمن الخامب مهكم أمن المخطوبة مني فوال: أ أبو مالب: الخامب مها محةد ابن أخي، آ المخطوبة خديجة، فلةا سمع لك خويلد تغير لونه آكبر عليه آقال: أالله إن فيكم الكفاية، آأنت م أعز الخلق عليها، آلكن خديجة قد ملكت نفسا أاعولاا أآفر من عولي .. أأنا لم تطب قلبي إن خطباا الملوك، فكيف آهذا محةد فوير لعلوك فوام إليه حمزة رضي الله عهه فوال له: لا يودر اليوم بأمس، آلا تشاكل الوةر بالشةس يا بادي الجال، آيا خسيف العول، أما علت أنه أراد أموالها آأرآاوها قدمها الكل بين يديه، آلكن سوف يبين لك غب فعلك، ثم نفض أثوابه أنهض، أنهض إخواته آسارآا إلى مهازلهم، آبلغ الخبر خديجة من عارية لها، فوالت: ما آراءك قالت: أمر يغم الولوب فوالت لها: ما يا آيحك قالت: إن أباك قد رد أآلاد عبد المطلب خائبين، فلةا سمعت خديجة كلاماا قالت: املبي لي عةي آرقة، فخرعت الجارية آعادت آمعاا آرقة، فلةا عاءها استوبلته بأوسن قبول، آقالت: مروبا بك يا عم، فلا غابت ملعتك عنني، ثم مرقت إلى الارض آقد قطب واعباها، فوال آرقة: واشاك يا خديجة من السوء، ما الذي ول بك قال: يا عم ما وال السائل آما نال المسؤل قال: في أنحس وال، قال آلكن أراك يا خديجة تخامبيني بهذا الكلام، كأنك تريدين الزآاج قالت: أوعل، قال: يا خديجة لود خطبك الملوك آالصهاديد، آلم ترضى بأود مهام، قالت: ما اريد من يخرعني من مكة، فوال: أالله ما مهاا أود إلا أقد خطبك، مثل شيبة بن ربيعة، آعوبة بن أبي معيط، آأبي عال بن هشام، آالصلت بن أبي يااب فأبيتي عهما جميعا، قالت: ما اريد من فيه عيب، ثم قالت: يا عم لف لي عيبام، قال: يا خديجة أما شيبة ففيه سوء الظن، آأما عوبة فاو كثير السن، آأما أبو عال فإو بخيل متكبر، كريه الهفس، آأما الصلت فإو رعل مطلق، فوالت: لعن الله من كرت، آهل تعلم أنه خطبني غير هؤلاء قال: سمعت أنه قد خطبك محةد بن عبد الله بن عبد المطلب بن هاشم، قالت يا عم لف لي عيبه، قال: فأنا أراك يا خديجة تخامبيني بهذا الكلام، كأنك تريدين الزآاج محدقون به، كالشجاع بن الربيعة، فولى له العباس، رضي الله عنه، قال: يا عم يا خديجة إلكن أراك يا خديجة تخامبيني بهذا الكلام، كأنك تريدين الزآاج، فمحدقون به، كالشجاع بن الربيعة، فولى له العباس، رضي الله عنه، قال: يا عم يا خديجة إلكن أراك يا خديجة تخامبيني بهذا الكلام، كأنك تريدين الزآاج، فمحدقون به، كالشجاع بن الربيعة،
لها آرقة: آما الذي تعطيني آأنا ازآعك في هذه الليلة بمحةد فوالت: يا عم آهل لي شئ دآنك، أم يخفى عليك آهذه خايرى بين يديك، آمهزلي لك، آأنا كةا قال الوائل شعرا: إ ا تحووتم ما عهد لاوبكم من الغرام فذاك العذر يكفيه أنتم سكهتم بولبي فاو مهزلكم آلاوب البيت أدرى بالذي فيه ثم قال آرقة: يا خديجة لست اريد شيئا من وطام الدنيا، آإنما اريد أن تشفعي لي عهد محةد للى الله ع ليه آاله يوم الويامة آاعلةي يا خديجة أن بين أيديها وساب آكتاب آعواب آعذاب ، آلا يهجو إلا من تبع محةدا، آلدق برسالته، فياآيل من زوزح عن الجهة آادخل الهار، فل إدارة سمعت خديجة كلامه قالت: يا عم لك عهدي ما ملبت، فخرج آرقة آدخل على أخيه خويلد آقد غلب عليه السكر، فجلس آرقة آقد ظار الغيظ في آعاه ، آ قال: يا أخي ما أغفلك عن نفسك تريد أن توتلاا أنت بهفسك فوال: آمن أين علةت يا أخي فوال: لود خلفت بني عبد المطلب آقلوبهم تغلي عليك كغلي الودر، آقد أراد حمزة أن ياجم عليك في دارك، فوال خويلد: يا أخي آأي نب أنبته عليا م وتى يفعلوا بي لك آالله يا أخي ما ثلبت الرعل، آإنه خير مني آإنما أراد أن يتزآج بخديجة، فوال له أخوه: ما ا تهكر مهه قال خويلد: آالله يا أخي ما أقول فيه: شيئا، آلكن خشيت من آعاين: بالاآل تسبني العرب ويث أنى رددت أكابرهم آساداته، آازآعاا آآنن بفوير لا مال له، آالثاني أنها لا ترضاه فوال آرقة: إن العرب ما مهام إود إلا آيحب أن يزآعه بابته، آيشتاي أن يكون محةد نسيبه آقريبه، آأما خديجة فةذ عايهت فضله رضيت به، آأما أنت فود علبت لهفسك عداآة بني هاشم على غير شئ، آإنهم ما يتركونك غير ساعة لا سيئةالأسد الهجوم، حمزة الوضاء المحتوم، لا يصده عهك لاد، آلا يرده عهك راد، آالله إن قبلت نصحي، آسرت معي إلي بني هاشم سألتام أن يرفعوا عهك يد العداء، آتزآج محةدا للى الله عليه آاله بخديجة ، آالله ما تصلح إلا له، آلا يصلح إلا لها، فوال: يا أخي أخاف أن ياجةوا بي آي وتلوني، فوال آرقة: ضةان هذا الامر علي، فلا تخف، فهاضا جميعا آسارا وتى دخلا على أآ لاد عبد المطلب، فوقفا على الباب آكان من الامر المودر أن في لك الوقت كان أآلاد عبد المطلب عالسين، آبيهما الهبي لى الله عليه آاله، فهظر إليه حمزة آقال: يا قرة العين ما توول آالله لئن أمرتني آنتيهك في هذه الساعة برأس خويلد، فوال الهبي لى الله عليه آاله: لود عاءكم خويلد آأخوه آرقة، فوال حمزة فأدخلام، آيد خويلد في يد آرقة، آنادى: نعةتم لباوا آمساء آكفيتم شر الاعداء، يا أآلاد زمزم آالصفا، فهاداه أبو مالب: آأنت يا خويلد كفيت ما تحذر آتخشى، فانتاره حمزة آقال: لا أهلا آلا سالا لمن ملب مها بعدا، آأرانا هجرا آلدا، قال خويلد: ما كان لك مني يا سيدي، آأنتم تعلةو ن أن خديجة آافرة العول، مالكة نفساا، آإنما تكلةت بهذا الكلام وتى أسمع ما توول، آاآنن عرفت أن المرأة فيكم راغبة ، فلا تؤاخذآني بما عرى، آنحن كةا قال الشاعر: آمن عجب الايام إنك هاعري * آما زالت الايام تبدئ العدائبا آما لي نب أستحق به الجفا * آإن كان لي نب أتيتك تائبا آانن قد رضيت لراضاها، آلاعل الورابة آالهسب، آقال: شعرا: عودآني الولال فالولل عذب * آارحموا فالفراق آالهجر لعب زعةوا وين عايهوا أن عرمى * فرط وبي لهم آما اك نب لا آوق الخضوع عهد التلاقي * ما عزى من يحب أن لا يحب فوال عهد لك حمزة: يا خويلد أنت عهدنا عزيز كريم، آلكن ما كا ن يجوز مهك إ ا عئهاك أن تبعدنا، فوال آرقة: إنا لهحب محةدا أشد محبة، آنحن على ما توولون، آلكن اريد يا بني هاشم أن تكون هذه الخطبة في غداة غد على رؤآس الانام ، وتى يسةع الغائب آالحاضر، فوال حمزة: لا نخالفكم فيةا توولون، فوال آرقة: اعلةكم أن أخي له لسان  لا يخَلُص به عهد العرب، آاريد أن يوكلني في أمر ابهته خديجة، وتى ألير أنا امجلاآب، آأنتم تعلةون أنى قد قرأت سائر الكتب آعرفت سائر الا ديان، فوال حمزة: أكله يا خويلد على  لك، فوال خويلد: اشادكم يا أآلاد هاشم أني قد آكلت أخي آرقة في أمر ابهتي خديجة، فوال آرقة: اريد أن يكون هذا الأمر عهد الكعبة، فسارآا جميعا إلى الكعبة، فوعدآا العرب مجتةعين بين زمزم آالموام، آهم جماعات كثيرة، مهام الصلت بن أبي يااب، آلئيةة بن الحجاج، آهاشم بن المغيرة، آأبو عال بن هشام، آعثةان بن مبارك العةيري، آأسد بن غويلب الدارمي، آعوبة بن أبي معيط، آامية بن خلف، آأبو سفيان بن ورب ، فهاداهم آرقة: نعةتم لباوا يا سكان ورم الله، فوالوا كلام: أهلا آسالا يا أبا البيان، فوال آرقة: يا معشر قريش، يا جميع من ضر أني أسألكم، ما توولون في خديجة بهت خويلد فهطق العرب بأجمعام فوالوا: بخ بخ، لود كرت آالله الشر في الاآفى، آالهسب الاعلى، آالرأي الا زكى، آمن لا يوعد لها نظير في نساء العرب آالعجم، فوال: أتحةدآن أن تكون بلا بعل فوالوا: ليس بواعب، آقد آعدنا الخطاب لها كثيرا، آهي تأبى، قال آرقة: يا سادات العرب ألا آإن هذا أخي قد آكلني في أمرها، آهي قد أمرتي ن أن ازآعاا، آأعلةتني أن لها رغبة في سيد من سادات قريش، أسألتآا أن تسةيه لي، فأبت، آاوب أن تسةعوا الوكالة مهه، آأن تحضرآا كلكم جميعا غداة غد في مهزلها، فةا تسعكم غير دارها، آكان لها دار آاسعة تسع أهل مكة، فلةا سمعوا كلامه لم يبق أود مهام إلا يوول: أنا هو المطلوب، فوالوا: نعم الوكيل آالكفيل أنت، فوال آرقة لاخيه خويلد: تكلم ما
العرب: سمعها آمعها آشادنا، آخرج خويلد آقد هب وكةاا من يده، آسار آرقة إلى مهزل خديجة آهو فرح مسرآر، فلةا نظرت إليه قالت: مرو
با آ
أهلا بك يا عم، لعلك قضيت الحاعة، قال: نعم يا خديجة ياهئك، آقد رععت أوكامك إلي، فأنا آكيلك، آفي غداة غد ازآعك إن شاء الله تعالى
بمحةد لى الله عليه آاله، فلةا سمعت خديجة كلامه فروت آخلعت عليه خلعة قد اشتراها عبدها ميسرة من الشام بخةس مأة ديهار، فوال آرق
ة: لا
ترغبيني في مثل هذا، فلست براغب فيه، آإنما الرغبة في شفاعة
محةد لى الله عليه آاله، فوالت: لك  لك، ثم قال لها: يا خديجة قومي هذه الساعة، آعازي أمرك، آجملي مهزلك، آاخرعي  خائرك، آعلوي ستورك، آانشري وللك، آاكةدي عدآك، فةا يدخر المال إلا لمثل هذا اليوم، آالهعي آلية
لا يعوزك  فياا شئ، فإن العرب في غداة غد يأتون كلام
إلى دارك، فلةا سمعت مهه  لك نادت في عبيدها آعوارياا، آ أخرعوا الستور آالمساند
آالوسائد آالبسط المختلفة الالوان آالحلل  ات الاثمان آ العوود آالولائد آنشرت الرايات. آقد رآت الرآاة الذين شاهدآا تلك الليلة أ
تلك العبيد
آالاماء الذين كانوا برسم الخدمة لحةل اآن
نية ثمانون عبدا، آ بحت  الذبائح، آعورت العوائر، آعودت الحلاآات من كل لون، آجمعت الفواكه من كل فاكهة، آقصد آرقة مهزل أبي مالب فوعده آإخوته
مجتةعين، فوال لهم: نعاتم لباوا آمساء، ما يحبسكم عن إللاح أمركم، انهضوا في أمر خديجة، فود لار أمرها بيدي، فجذا كان غداة غد إن شاء الله تعالى ازآعاا بمحةد لى الله عليه آلله ، فعهدها قال محةد لى الله عليه آاله: لا أنسى الله
لك  لك يا آرقة، آعزاك فوق لهيعك معها ، ثم قال أبو مالب: اآنن آالله ماب قلبي، آعلةت أن أخي قد بلغ المنى، آقام لعةل الوليةة آإخوته
عهده، فعهد  لك اهتز االعرش آالكرسي، آسجد الملائكة آأآوى الله تعالى إلى رضوان خازن الجهان أن يزيهاا، آيصف الحور آالولدان، آيايأ أقداح
الشراب، آيزين الكواعب آالاتراب ، آأآوى إلى الامين عبرئيل عليه السلام، أن يهشر لواء الحةد على الكعبة، آتطاآلت الجبال، آسبحت بحادة الملك
المتعال، على ما خص به محةدا لى الله عليه آاله، آفروت الارض، آباتت مكة تغلي بأهلاا كةا يغلي المرعل على الهار، فلةا ألبحوا أقبلت
الطوائف آالاكابر آالوبائل آالعشائر، فلةا دخلوا مهزل خديجة آعدآها آقد أعدت لهم المساند آالوسائد آالكراسي آالمراتب، آععلت مجلس
كل آاود
مهام في مرتبته آمحله، فدخل أبو عال لعهه الله آهو يختال  في مشيته آزيهته، آقد أرخى  آائبه من آرائه، آحمائل سيفه على مهكبه، آقد أودقت
به بهو مخزآم، فهظر إلى لدر امجللس آقد نصب فيه كرسي عظيم، آتحته أود عشر كرسيا، في أعلى مكان مصفوفا لم ير أوسن مهاا، فتودم آأراد الج
لوس
على  لك السرير العالي، فصاح به ميسرة آقال له: يا سيدي تمال قليلا آلا تعجل، فود آضعت مهزلك عهد بني مخزآم، فرعع هو خجلان، آعلس
فةا كان إلا قليلا آإ ا بألوات قد علت، آالعرب قد تواثبت، آقد أقبل العباس
آحمزة إلى عانبه، آسيفه مجرد من غةده، آأبو مالب يودمام، آحمزة
يوول: يا أهل مكة الزموا الادب، آقللوا الكلام، آانهضوا على الاقدام، آدعوا الكبر، فإنه قد عاءكم لاوب الزمان محةد المختار، من الم
لك الجبار، المتوج بالانوار، لاوب الهيبة آالوقار، قد آرد عليكم، فهظرت العرب آإ ا بالهبي لى الله تعالى قد عاء، آهو معتم
بعةامة سوداء، تلوح ضياء عبيهه من تحتاا، آعليه قةيص عبد المطلب، آبردة الياس، آفي رعليه نعلان لجده عبد المطلب، آفي يده قضيب إبراهيم الخليل، متختم بخاتم من العويق الحمر، آالهاس محدقون به، يهظرآن إليه، آقد أوامت به عشيرته، آحمزة يحجبه عن أعين الهاظرين، آقد شخصت إليه جميع المخلوقات آالموعودات بالاشارة يسلةون عليه، آقد  هلت العرب مما رأآا مهه ، آقام كل قاعد مهام على قدميه، آعلس الهبي لى الله تعالى آأعةامه في أعل
ى موضع
آمكان، آهو المكان الذي نحي عهه أبو عال آألحابه، آلم يبق مهام عالس غير أبو عال لعهه الله آأخزاه، آقال: إن كان الأمر لخديجة لتأخذن محةدا، فتودم إليه حمزة كالاسد، آقبض على أمرافه ، آقال له: قم لاسلةت من الهوائب، آلا نجوت من المصائب، فأخذ أبو عال يده آضربها في قا
ئم
سيفه، فسبوه حمزة، آقبض على يده وتى نبع الدم من تحت أمفاره، آآكزه الحارث آقال له: آيلك يا ابن هاشم ما أنت عديل من نهض إليك من جملة
الهاس، آرأيت أنك أشرف مهام، لئن لم توعد آنخذ رأسك، فخاف الفتهة آسكت آظن أنه زآج خديجة فلةا استور بالهاس الجلوس إ ا بخويلد
قد أقبل، آدخل على خديجة آهي تحت وجابها، آقال: يا خديجة أين عولك   آأين سوددك   أنا لم أرض لك بالملوك، آرددتهم كبرا عليام، آترضين
اآنن لهفسك بصبي لغير فوير يتيم ليس له مال أبدا، قد كان لك أعيرا، آهذا اليوم يكون لك بعلا   لا كان  لك أبدا، آاآنن إن قبلتيه لا
عليهك بهذا
السيف، آاليوم لا شك فيه تسفك الدماء، آنهض على قدميه آخرج كأنه مجهون وتى آقف
على لدر امجللس آقال: يا معاشر العرب، آيا  آي المعالي آالرتب، اشادكم على أني لم أرض محةدا لابهتي بعلا، آلو دفع لي آزن عبل أبي قبيس  هبا، فةا بيني آبيهه إلا السيوف، فةا مثلي من يخد
ع بشرب
المدام، ثم قال: آلو أنها قالت: نعم لعلوتها * بشفرة ود للجةاعم فالل فة
ن رام تزآيج ابهتي بمحةد * آإن رضيت يا قوم لست بوابل قال: فلةا سمع
أعةام الهبي لى الله تعالى كلامه آالحاضرآن قال حمزة لاخيه أبي مالب مع إخوته: ما بوي للجلوس موضع، قوموا بها ، فبيها هم في
لك إ  أقبلت عارية لخديجة، آأشارت إلى أبي مالب فوام معاا، آآقف أب
و مالب خلف الحجاب، فسلةت عليه خديجة، آقالت: نعةت لباوا آمساء، يا سيد
الحرم، لا تغتر بشوشوة أبي، فإنه يهصلح بشئ قليل، ثم أعطته كيسا فيه ألفا ديهار، آقالت: يا سيدي خذ هذا آسر به إليه، كأنك تعاتبه
آلبه في وجره، فإنه يرضى، فسار أبو مالب آالهاس واضرآن، آقال له: ي'a خويلد ادن مني، قال: لا أدنو مهك أبدا، قال: يا خويلد إنه كلام تسةعه، فإن لم يرضيك فةا أود يوارك، آفتح  أبو مالب الكيس آلبه في وجر خويلد، آقال له: هذه عطية من ابن أخي لك، غير مار ابهتك، فلةا رأى خويلد
في المال انطفت ناره، آآقبل آآقف الموقف الاأل على رؤآس
الجةع آنادى بأعلى لوته: يا معاشر العرب، آ آي المعالي آالرتب، فوالله ما أظلت
الخضراء آلا أقلت الغبراء بأفضل من محةد، آلود رضيته لابهتي بعلا آكفوا، فكونوا على  لك من الشاهدين، ثم قال العباس آقال: يا معاش
ر العرب لم
تهكرآن الفضل لاهله، هل سويتم الغيث إلا بابن
أخي   آهل اخضر زرعكم إلا به   آكم له عليكم من أياد كتةتةوها، آلزمتم له الحسد آالعهاد
آبالله اقسم ما فيكم من يعادل ليانته آلا أمانته، آاعلةوا أن محةدا للى الله عليه آاله لم يخطب خديجة لمالها آلا جمالها، إن المال
زائل آإلى نفاد، ثم
إن خويلدا أقبل آعلس إلى
عانب رسول الله لى لله عليه آاله، آأمسك الهاس عن الكلام وتى يسئوا ما يوول خويلد، فوال خويلد: يا أبا مالب
ما الانتظار عةا ملبتم   اقضوا الامر، فإن الحكم لكم، آأنتم الرؤآساء  آالخطباء، آالبلغاء آالفصحاء، فليخطب خطيبكم، آيكون العود ل
ها آلكم، 
فهاض أبو مالب آ أشار إلى الهاس أن انصتوا، فأنصتوا فوال: " الحةد لله الذي ععلها من نسل إبراهيم الخليل، آأخرعها من سلالة إسماعيل، آفضلها
آشرفها على جميع العرب، آععلها في ورمه، آاسبغ عليها من نعةه، آلرف عها شر نوةه ، آساق إليها الرزق من كل فج عةيق، آمكان سحيق،
آالحةد لله على
ما أآلانا، آله الشكر على ما أعطانا، آما به وبانا آفضلها على الانام، آعصةها عن الحرام، آأمرنا بالمواربة آالولل، آ لك ليكثر مها
الهسل، آبعد فاعلةوا يا معاشر من وضر، أن ابن أخيها محةد بن عبد الله خامب كريمتكم المولوفة بالسخاء آالعفة، آهي فتاتكم المعرآفة،
المذكور
فضلاا، الشامخ  خطباا، آهو قد خطباا من أبياا خويلد على ما يحب من المال ." 
ثم نهض آرقة آكان إلى عانب أخيه خويلد آقال: نريد مارها
المعجل دآن المؤعل أربعةائة ألف ديهار  هبا، آمأة  ناقة سود الحدق، حمر الوبر، آعشر ولل، آثمانية آعشرين عبدا آأمة، آليس لك بكث
ير عليها ، 
قال له أبو مالب: رضيها بذلك، فوال خويلد: قد رضيت آزآعت خديجة بمحةد على  لك، فوبل الهبي لى لله عليه آاله عود الهكاح، فهاض عه
د
لك حمزة آكان معه دراهم فهثرها على الحاضرين، آكذلك ألحابه، فوام أبو عال لعهه الله آقال: يا قوم رأيها الرعال يمارآن اله
ساء أم الهساء  يمارآن
الرعال   فهاض أبو مالب رضي الله عهه، آقال: ما لك يا لكع الرعال، آيا رئيس الار ال   مثل محةد لى لله عليه آاله يحةل إليه آيعط
ى، آمثلك
من يادي آلا يوبل مهه، ثم سمع الهاس مهاديا يهادي من السةاء: إن الله تعالى قد زآج بالطاهر الطاهرة، آبا
لصادق الصادقة، ثم رفع الحجاب، آخرعت
مهه عوار بأيديان نثار يهثرن على الهاس، آأمر الله عزآعل عبرئيل أن يرسل على الهاس الطيب على البر آالفاعر، فكان الرعل يوول لصاوب
ه: من أين
لك هذا الطيب   فيوول: هذا من ميب محةد، ثم نهض الهاس إلى مهازلهم، آمضى رسول الله لى لله عليه آاله إلى مهزل عهه أبي مالب رضي الله
عهه، آأعةامه ووله، آهو كالوةر، فاعتةعت نسوان قريش آنسوان بني عبد المطلب آبني هاشم في دار خديجة، آالفتيان يضربن الدفوف، آبعثت
خديجة من يوماا أربعة للاف ديهار إلى رسول الله لى لله عليه آاله، آقالت: يا سيدي انفذه
ا إلى عةك العباس يهفذها إلى أبي، آأرسلت مع المال
خلعة سهية، فسار بها العباس آأبو مالب إلى مهزل خويلد آألبساه الخلعة، فوام خويلد من آقته آساعته إلى دار خديجة، آقال: يا بهتي ما
الانتظار بالدخول   عازي نفسك، فاذا مارك قد أتوا به إلي، آأعطوني هذه الخلعة، آالله ما تزآج أود بزآج مثلك، لا في الحسن آلا في الجةال، فسةع أبو
عال  لك فوام في الهاس يوول: هذا المال من عهد خديجة، فبلغ الخبر أبا مالب فخرج من آقته آساعته متولدا سيفه، آآقف في الابطح آالعر
ب
مجتةعون، آقال: يا معاشر العرب سمعها قول قائل آعيب عائب، فإن كانت الهس
اء قد أقةن بواعب ووها فليس  لك بعيب، آوق لمحةد أن يعطى
آيادى إليه، فاذا عرى مهاا على رغم أنف من تكلم، آتكلم بعض قريش من المبغضين بالازراء على خديجة ويث تزآعاا محةدا لى لله عل
له، آبلغ الخبر إلى خديجة فصهعت معاما آدعت نساء المبغضين، فلةا اعتةعن آأكلن الت لهن: معاشر الهساء بلغني أن بعولتكن عابوا علي فيةا فعلته
من أني تزآعت محةدا، آأنا أسألكم هل فيكم مثله، أآ في بطن مكة شكله من جماله  أكةاله آفضله آأخلاقه الرضية   آأنا قد أخذته لاعل م
ا قد
رأيت مهه، آسمعت مهه أشياء ما أود رلها، فلا يتكلم أود فيةا لا يعهيه
، فكف كل مهان  عن الكلام. ثم إن خديجة قالت لعةاا آرقة: خذ هذه
الاموال آسر بها إلى محةد لى لله عليه آاله آقل له: إن هذه جميعاا هدية له، آهي ملكه يتصرف فياا كيف شاء، آقل له: إن مالي آعبيد
ي آجميع
ما أملك آما هو تحت يدي فود آهبته لمحةد لى لله عليه آاله إع
لالا آإعظاما له، فوقف آرقة بين زمزم آالموام آنادى بأعلى لوته: يا معاشر العرب
إن خديجة تشادكم على أنها قد آهبت نفساا آمالها آعبيدها آخدماا آجميع ما ملكت يميهاا آالمواشي آالصداق آالهدايا لمحةد لى لله عل
يه آاله،
آجميع ما بذل لها موبول مهه، آهو هدية مهاا إليه إعلالا له آإعظاما آرغبة فيه، فكونوا علياا من الشاهدين، ثم سار آرقة إلى مهزل أبي مالب رضي
الله عهه، آكانت خديجة قد بعثت عارية آمعاا خلعة سهية، آقالت: ادخلياا إلى محةد لى لله عليه آاله، فإ ا دخل عليه عةي آرقة يخلعا
ا عليه
ليزداد فيه وبا، فلةا دخل آرقة علي ام قدم المال إليام، 
آقال: الذي قالته خديجة، فوام الهبي لى لله عليه آاله آأفرغ عليه الخلعة، آزاده خلعة اخرى،
فلةا خرج آرقة تعجب الهاس من وسهه آجماله، ثم أخذت خديجة في عاازها، آاعتدت لوافي  الذهب آالفضة، آفياا الطيب آالمسك آالعهبر، فلة
ا
كانت الليلة الثالثة
دخل علياا عةات الهبي لى لله عليه آاله آاعتةع السادات آالاكابر في اليوم الثالث كعادتهم، آنهض العباس آهو يوول: أبشرآا
بالمواهب لل  فار آغالب ! * افخرآا يا لل قومها بالثهاء  آالرغائب شاع في الهاس فضلكم آعلى في المراتب * قد فخرتم بأحمد زين كل الا
مايب فاو
كا
لبدر نوره مشرق  غير غائب * قد ظفرتي خديجة بجليل المواهب بفتى هاشم الذي ماله من مهاسب * جمع الله شملكم فاو رب المطالب أحمد سيد
الورى خير ما شرك * فعليه الصلاة ما سار عيس براكب ثم إن خديجة قالت: أعلاةوا أن شأن محةد لى الله عليه آلله عظيم، أعفضله عمة، ثم نثرت عليان من المال أيطيب ما دهش الحاضرين، أشجر موبى تهثر في الجهة على الحور العين، فجعلن يلتوطن الهثار، ثم يتاا، ثم إن خديجة أنفذت إلى أبي مالب غهةا كثيرا دننير أدنهم أثيابا، اعفت أبو مالب آلية عظية، أقف الهبي لى الله عليه أشد أسطه، أألزم نفسه خدمة جميع الهاس، أأقام لاهل مكة الولية ثلاثة أيام، أأعفت الهبي لى الله عليه تحته في الخدمة، أأنفذت خديجة إلى الطائف أغيره، أدعت أهل الصهايع إلى مهزلها، آلاغت المصاغ الحلي، أفصلت الثياب، أاعفت الشةع بالعهبرعلى هيئة الاشجار، أأعرت عليه الذهب، أاعفت فيه التةاثيل من المسك العهبر، لم تزل تعةل في شغل العرس ستة أشار وتى فرغت من جميع ما تحتاج إليه، أعلوت ستور الديباج، أنوشت فياا لورة الشةس الوتر، أفرشت امجلالس، أاضعت المساند الوسائد من الديباج الخز، أفرشت لرسول الله لى الله عليه آلله مجلسا على سرير تحت الابريسم الوشي، السرير من العاج أاأنبهوس، مصفح بصفائح الذهب الوهاج، أألبست عوارياا خدماا ثياب الحرير الديباج المختلفات الالوان، أنظةت شعورهن باللؤلؤ الممتعة، أسورتهن أاضعت في أعهاقان قلائد الذهب، أآهفت الخدم بأيديان امجلامر من الذهب، أفياا الطيب العهبر البخور من العود الهد، أ ععلت في يد كل آاودة من الخدم مراآح مهووشة بالذهب، موصبة بالفضة، أ أهفتا عهد مجلس رسول الله لى الله عليه آلله، أدفعت إلى بعضان الدفوف الشةوع، أنصبت في آسط الدار شمعا كثيرا على أمثال الهخيل، فلةا فرغت من...

 куда صلى عليه آلله، ثم أرسلت إلى أبي مالب ليحضر عهد الزفاف، فلةا كان تلك الليلة أقبل الهبي لى الله عليه آلله على اعمامه، أعليه ثياب من قبامي مصر، أرفيه بني هاشم بأيديهم الشةوع، ونثرت الهاس في شعب مكة يهظرآن إلى محةد لى الله عليه آلله، أمهام من أقف على السرادقات الهور يخرج من بين ثهاياه، أمن عبيهه أمن تحت ثيابه، فلةا آللوا إلى دار خديجة دخل هو للوات الله عليه آلله كأنه الوةر في تمامه، قد خرج من الافق، أاعمامه محدقون به كأنهم أسود الشرى، في أوسن زيهة أفروة، يكبرآن الله أيحةدآنه على ما آللوا إليه من الكرامة، فدخلوا جميعا إلى دارها، أعلس الهبي لى الله عليه آلله في امجللس الذي هيئ له في دار خديجة رضي الله عهاا، أنوره قد علا نور المصابيح، فذهل ت الهساء مما رأين من وسهه آجماله، ثم هيئوا خديجة للجلاء، فخرعت أآل مرة أعلىاا ثياب معةدة، أعليها رأساا تاج من الذهب الاحمر، مرلع بالدر الجوهر، أفي رعلياا خلخالان من الذهب، مهووش بالفيرآزج، لم تر الاعين له نظيرا، أعليه قلائد لا تحصى من الزمرد الياقوت، فلةا برزت ضربن الهساء الدفوف. أععلت بعض الهساء توول: شعرا:

أضحى الفخار لها أعز الشأن * آلود فخرنا يا بني العدنان أخديجة نلت العلا بين الورى * آلد الهساء في سائر الازمان فيه المكارم المعالي الالحا * ما ناوت الأميار في الاغصان للوا عليه أسلةوا أترحموا * فاو المفضل من بني عدنان فتطاآلي فيه خديجة ! أاعلةي * أن قد خصصت بصفوة الرحمان ثم أقبلن بها نساء بني هاشم للجلوة الثانية على رسول الله لى الله عليه آلله، أشرق من نور آعااا نور علا على جميع المصابيح، فعجبت مهاا بهات عبد المطلب وتى زاد فياا نور لم يرى الراؤآن مثله، ألك فضل لرسول الله لى الله عليه آلله أعطية من الله تعالى لها، أقبلوا بها، أفرقوا على جميع من وضر، أعلياا سولاط أبيض مذهب، مرلع بالجوهر الأحمر الأخضر الألفر، أمن كل الالوان، أكانت خديجة امرأة مويلة شامخة عريضة من الهساء بيضاء لم ير في عصرها ألطف مهاا، ألا أوسن، آخرعت بين يدياا لفية بهت عبد المطلب رضي الله عهاا، أقالت شعرا: عاء السرآر مع الفرح * أمضى الهحوس مع الترح أنوارنا قد أقبلت * أالحال فياا قد نجح بمحةد المذكور في * كل المفاآز آا

بالخلق كلام رعح آلود بدا من فضله * لوريش أمر قد آضح ثم السعود لاحمد * آالسعد عهه ما برح بخديجة نبت الكةال * أبحر نايلاا مفح يا وسهاا في ولياا * آالحلم مهاا ما برح  هذ الهبي محةد * ما في مدائحه كلح للوا عليه تسعدآا * آالله عهكم قد لفح ثم أقبلن بها رضي الله عهاا وتى أآقفوها بين يدي الهبي لى الله عليه آلله، ثم بعد  لك أخذآا التاج أرفعوه من رأساا، أضعوه على رأس الهبي لى الله عليه آلله، ثم أتوا بالدفوف آهن يضربن لها، أقلن لها: يا خديجة لود خصصت هذه الليلة بشئ ما خص به غيرك، ألا ناله سواك من قبائل العرب العجم، فاهيئا لك بما اآتيته، أآلل إليك من العز آلشرف، آخرعت في الجلوة الثالثة، أعلياا ثوب ألفر، أعلياا ولي آعوهر، أضاء الموضع من لمعان لك الجوهر الذي في آسط الاكليل، أفي لخر الاكليل ياقوتة حمراء تضئ، أشرقت الدار من لك الجوهر آمن نورها آوسهاا، أقبلت بين يدياا لفية بهت عبد المطلب رضي الله عهاا، أهي توول: شعرا: أخذ الشوق موثوات الفؤاد * آلود الساد بعد الرقاد فليالي اللوا بهور التداني * مشرقات خلاف مول البعاد فزت بالفخر يا خديجة إ  نلت من المصطفى عظيم الوداد فغد ا شكره على الهاس فرضا * شاملا كل واضر ثم بادي كبر الهاس آلله الملائك جمعا * عبرئيل لدى السةاء يهادي فزت يا أحمد بكل الاماني * فهحى الله عهك أهل العهاد فعليك الصلاة ما سرت  العيس * أوطت للثولاا في البلاد قال: ثم بعد  لك أعلسوها مع الهبي لى الله عليه آلله آخرج جميع الهاءا، أبوي عهدها في أوسن وال، أأرخى بال، ألم يأخذ علياا أودا من الهساء وتى ماتت بعد ما بعث للوات الله عليه آلله، ألمهت به، ألد قته أانتولت إلى عهات عدن في أعلى عليين من قصور الجهة. أقول: أفي بعض الهسخ بعد الابيات: أخلا رسول الله لى الله عليه مع عرآسه، أأآوى
الله إلى عبرئيل: أن اهبط إلى الجهة، آخذ قبضة من مسكاا، آقبضة من عهبرها، آقبضة من كافورها، آانثرها على عبال مكة، ففعل فامتلات

شعاب

مكة آآديتاا آمهازلها آمرقاا من  لك الطيب، وتى أن الرعل يوول إ ا خلا مع زآعته: ما هذا الطيب   فتوول: هذا من ميب خديجة آمح

اد لى

الله عليه آاله. توضيح: المزمم: هو الذي شد عليه الزمام، آهو الذي يواد به البعير. آالعويان من الذهب: الخالص. آالارقال: ضرب من ا

لبعدآ، آفي

بعض الهسخ بالفاء من قولهم: فلان يرفل في مشيته، أي يتبختر. آالاغضاء: إدناء الجفون. آباح بسره: أظاره. آالجوى: الحرق

ة، آشدة الوعد من عشق


للحب: ورقته.

آلجةد بالتحريك: الحزن المكتوم. آالحجفة: الترس. آالوغد: الرعل الذي يخدم بطعام بطهه. آالهذل: الخسيس

آالثلب: التصريح بالعيب آالتهوص.


: الشةس.

آالتيار الموج، آيوال: قطع عرقا تيارا، أي سريعة الجري، آاعتكر الليل، آأعكر: اشتد سواده. آا

لهيف بالتحريك: ضةر البطن آالخالرة. آفرس هيفاء: ضامرة. آالسحيق: البعيد. آالسولاط: شئ من لوف تلويه المرأة على هودعاا، أآ ثياب ككتان موشية، آكان آشيه خاتم. آالعيس بالكسر: الاب

البيض يخالط بياضاا شئ من الشورة. أقول: إنما أآردت تلك الحكاية لاشتةالها على بعض الم

عجزات آالغرائب، آإن لم نثق بجةيع ما اشتةلت عليه،

لعدم الاعتةاد على سهدها كةا أآمأنا إليه، آإن كان مؤلفه من الافاضل آالاماثل.

(P.s. – This is not a Hadeeth)
Neeyayi fey al-fraash, faleya ka faalanka haddan, faleya ka faalanka haddan wa la. Haytana moa xubaya sii qaybka, fudan waxaan yahay hadda ama haddii aad u dhaxalintaa sii quaadda farax, sida iga waxaad dheyso macluumaadaha ugu xiriirkaa, fudan waxaa ku saabsan laheyn hay'aha ama hay'aha ku saabsan laheyn. Ila xisaabtiisa bixinta sida sii qaybka, fudan waxaa ku saabsan laheyn. 

Baan, baan, xaqab oo ku caawin taco. "Aad dhex u baahan tahay inaad raacin, sida xuuno luqadda oo ah ama waa. Tusaale, aad tufna faahfaahinta, sida la xiriirtaa lahayn oo aad wanaagsan. 

Maqaladda oo aad u muhiimsan, haddii aad u soo yaqaano dhaqanka, sida la xiriirtaa lahayn oo aad wanaagsan. 

(P.s. – This is not a Hadeeth)
CHAPTER 6 – HIS Names and Their Reasons and Meaning of His Becoming Ummay and He Was a Knower of Every Language, and Mention of His Ring and Its Engraving, and His Clothes, and His Weapons, and His Animals, and Other Such From What Pertains with Him

The Verses – (Surah) Al Aaraaf: Those who are following the Rasool, the Prophet, the Ummy (Makkan) [7:157]

And Said: Therefore believe in Allah and His Rasool, the prophet, the Ummy (From Makkah) [7:158]

(Surah) Al Tawbah: There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is Kind, Merciful [9:128]

(Surah) Hud: I am a Warner to you all from Him and a giver of glad tidings [11:2]

(Surah) Al Ankabout: And you did not recite any (other) Book from before it nor did you transcribe it with your right hand, for then the falsifiers would have doubted [29:48]

(Surah) Al Ahzaab: O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45]

And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46]
(Surah) Al Fatah: *Muhammad is a Rasool of Allah [48:29]*

"لله *الفتح*": محدث رسول الله ﷺ 29.

(Surah) Al Muzammil: *O you, Al-Muzzammil (the wrapped one)! [73:1]*

"المزمل *المزمل*": يا أياا المزمل.

* Stand (to pray Salat) at night except a little [73:2]*

(Surah) Al Muddasir: *O you Al-Muddasir! (the covered one) [74:1]*

* Arise, so warn (others) [74:2].*

By his chain, from Suleym Bin Qay Al Hilaly who said,

"We came back from Siffeen along with Amir-ul-Momineen عَلِيّ ﷺ. The army camped near to a Christian Monastery. A very old man, beautiful face, good built and good looks came out from the Monastery, and with him was a book. He came over to Amir-ul-Momineen عَلِيّ ﷺ and greeted him.

Then he said, ‘I am from the lineage of men from a disciple of Isa عَلِيّ ﷺ Bin Maryam عَلِيّ ﷺ, and he was the most superior of the twelve disciples of Isa عَلِيّ ﷺ Bin Maryam عَلِيّ ﷺ and the most beloved to him عَلِيّ ﷺ and the most preferential of them in his عَلِيّ ﷺ presence, and that Isa عَلِيّ ﷺ bequeathed to him عَلِيّ ﷺ and handed over to him his عَلِيّ ﷺ Book, and his عَلِيّ ﷺ Knowledge, and his عَلِيّ ﷺ wisdom. The people of this household did not cease to be upon his عَلِيّ ﷺ Religion, attaching to it, neither disbelieving and not reneging and not changing it.

And that Book is with me عَلِيّ ﷺ, dictated by Isa عَلِيّ ﷺ Bin Maryam عَلِيّ ﷺ and written by our father by his hand. Therein are all things the people would be doing from after him عَلِيّ ﷺ, and name of a king (after a) king, and that Allah عَالِيّ ﷺ will be Sending a man from the Arabs from the sons of
Ibrahim as, the Friend of the Beneficent from a land called Tahama, from a town called Makkah –

And he asws continued the Hadeeth up to he asws said: ‘His saww name is Muhammad, and Abdullah, and Yaseen, and Al-Fatah, and Al-Khatam, and Al-Hashir, and Al-Aaqib, and Al-Mahy, and Al-Qaid, and Prophet as of Allah aswj, and Elite of Allah aswj, and Side of Allah aswj, and he saww will be mentioned whenever mentioned, as the most honourable of the creatures of Allah aswj unto Allah aswj, and the most beloved of them to Allah aswj.'

Allah aswj did not Create any Angel of Proximity, nor a Messenger Prophet as from Adam as as better in the Presence of Allah aswj besides him saww, nor more beloved to Allah aswj than him saww. He aswj will Make him saww to be seated upon His aswj Throne and Intercede for him saww regarding every one who seeks intercession by his saww name. The Pen flowed in the Guarded Tablet as Muhammad saww, Rasool saww of Allah azwj ''.

My father, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer,

‘From Abu Abdullah asws and Abu Ja’far asws both said: ‘Whenever Rasool-Allah saww prayed Salat, he saww would stand upon the toes of his saww feet until they were swollen, so Allah aswj the Exalted Revealed: Ta Ha [20:1], and it is in the language of ‘Tayy’, O Muhammad saww, We have not Revealed the Quran unto you for you to be distressed [20:2]’.
4 - From Al-Sadiq asws in a lengthy Hadeeth I (Majlisi) will be coming with it in the 'Book of the Quran'. He asws said: 'As for Ta Ha [20:1], it is a name from the names of the Prophet saww. It's meaning is, 'O seeker of the Truth, the Guide to Him.aswj; and as for Ya Seen [36:1], it is a name from the names of the Prophet saww. It’s meaning is, 'O hearer of the Revelation', By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]'.”

(Imam Hassan Al-Askari asws said): 'And by the sake of the goodly and purified Progeny asws from the Family of Ta Ha and Ya Seen”.”

5 - From the sadad on the sly of the purified Progeny asws, and the evidence upon that are the Words of the Exalted: You are one of the Rasools saww Upon a Straight Path saww.”

6 - From: ‘Abd al-Rahman bin Masayyib bin Sadiq asws said: ‘The number (of reporters), from Al Barqy, from Muhammad Bin Isa, from Safwan raising it to, Abu Abdullah asws having said: ‘This (name) 'Muhammad', it is permitted for them to be naming with it, but who permitted for them regarding 'Yaseen', meaning the naming, and it is a name of the Prophet saww’.
From Al Rayan Bin Al Salt,

‘From Al-Reza asws in a lengthy Hadeeth regarding the difference between the family (of Rasool-Allah saww) and the community’, and he continued the Hadeeth up to he asws said: 'Inform me asws about the Words of Allah azwj Mighty and Majestic: Ya Seen [36:1] By the Wise Quran [36:2], so who is meant by His azwj Words: “Ya Seen”?'

The scholars said, ‘Ya Seen is Muhammad saww, no one doubts in it’.

Abu Al-Hassan asws said: ‘Allah azwj Mighty and Majestic Gave Muhammad saww a merit from that no one can reach its true nature and its description except one who understands it, and that is because Allah azwj Mighty and Majestic did not Greet upon anyone except upon the Prophets as. Allah azwj the Exalted Said: ‘Greetings be upon Noah among the nations [37:79].

And Said: Greetings be upon Ibrahim [37:109], and said: Greetings be upon the family of Noah as, and did not Say: ‘Greetings be upon the family of Ibrahim as’, nor did He azwj Say: ‘Greetings be upon the family of Musa as and Haroun as’, but (indeed) did Say: Greetings be on Progeny of Yaseen [37:130], Meaning the Progeny asws of Muhammad saww.

And he continued the Hadeeth up to he asws said: ' Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]. So, the Zikr is Rasool-Allah saww and we asws are his as family asws.

(P.s. – This is not a Hadeeth) 30

From Al Reza asws
‘From Al-Sadiq asws, from his asws forefathers asws, from Ali asws regarding the Words of the Mighty and Majestic: *Greetings be on Progeny of Yaseen [37:130]*. He asws said: ‘Yaseen is Muhammad saww, and we asws are the Progeny asws of Yaseen’.

12 - ك: أحمد بن مهران، وعلي بن إبراهيم جميعا عن محمد بن علي، عن الحسن بن علي، عن أبي أحمد بن إبراهيم، عن أبو الحسن موسى عليه السلام في حديث طويل سأل عليه السلام عن قوله تعالى: "حيم والكتاب المبين". منذين "ما تفسيرهما في الباطن؟

Ahmad Bin Mihran and Ali Bin Ibrahim both together, from Muhammad Bin Ali, from Al Hassan Ibn Rashid, from Yaqoub Bin Ja’far Bin Ibrahim,

‘From Abu Al-Hassan Al-Musa asws in a lengthy Hadeeth – a Christian asked him asws about the Words of the Exalted: *Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] – up to His aswj Words: ever Warning [44:3], ‘What is its esoteric interpretation?’

He asws said: ‘As for *Ha Meem! [44:1]*, so it is Muhammaq saww, and it is so in the book of Hud as which was Revealed unto him as, and it is of inverted letters (i.e., it should be ‘Meem Ha’, and *as for (I Swear) by the Clarifying Book [44:2]*, so it is Amir Al-Momineen Ali asws. 32

(P.s. – This is not a Hadeeth) 33


(P.s. – This is not a Hadeeth) 34


(P.s. – This is not a Hadeeth)


Ali Bin Muhammad, from Ali Bin Al Abbas, from Ali Bin Humran, from Amro Bin Shimr, from Jabir,

31 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 11
32 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 12
33 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 13
34 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 14
‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: (I Swear) by the star when it swoops down [53:1], he\textsuperscript{asws} said; ‘(It means) (azwj) Swear by the passing away of Muhammad\textsuperscript{saww} when he\textsuperscript{saww} passes away’.\textsuperscript{35}

My father, from Suleyman Al Daylami, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}, (I Swear) by the sun and its clarity [91:1], said: ‘The sun (is a reference to) Rasool-Allah\textsuperscript{saww} by whom\textsuperscript{saww} Allah\textsuperscript{azwj} Mighty and Majestic Clarified for the people, their Religion’.

(P.s. – This is a non-Shia source)\textsuperscript{37}

The number (or reporters), from Sahl, from Muhammad Bin Suleyman, from his father,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: (I Swear) by the sun and its clarity [91:1], said: ‘The sun (is a reference to) Rasool-Allah\textsuperscript{saww} by whom\textsuperscript{saww} Allah\textsuperscript{azwj} Mighty and Majestic Clarified for the people, their Religion’.

He (the narrator) said, ‘I said, ‘(What about): And the moon when it follows it, [91:2]? He\textsuperscript{asws} said: ‘That is Amir-Al-Momineen\textsuperscript{asws},’.\textsuperscript{36}

Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 15
36 Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 16
37 Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 17
the knowledge by an emission (like the moon reflects the rays to the earth which fall on its surface from the sun)’’.

(P.s. – This is not a Hadeeth)

In a lengthy Hadeeth –

‘From Al-Reza asws during his asws debate with the speakers, he asws said to Ra’s Al-Jalout: ‘It is written in the Evangel: ‘The righteous servant will go and the Paracletes will come from after him, and he saww will lighten the burdens, and interpret all things for you all, and he saww will testify for me as just as I as testified for him saww. I as came to you with the examples and he saww will come to you with the explanation’. Do you believe in this in the Evangel?’

He said, ‘Yes, I cannot deny it’).

Among the questions the Syrian asked Amir Al Momineen saww about six from the Prophets as having dual names for them, he saww said: ‘

‘Yoshua Bin Noon as and he as is Zulkifl, and Yaqoub Bin Is’hraq as and he as is Israel, and Al-Khizr as and he as is Halqiya, and Yunus as and he as is Zul Noon, and Isa as and he as is the Messiah, and Muhammad saww and he saww is Ahmad saww’. 

38 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 18
39 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 19
40 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 20
41 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 21
42 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 22
Muhammad Bin Amro Al Basry, from Abdullah Bin Ali Al Karkhy, from Muhammad Bin Abdullah, from his father, from Abdul Rzaq, from Ma’mar, from Al Zuhry, from Anas (fabricator) who said,

‘Rasool-Allah saww said when he saww finished from his saww Salat, he saww turned towards us with his saww face honourable to Allah azwj Mighty and Majestic, then said: ‘Group of people! One who loses the sun so let him attach with the moon, and one who loses the moon so let him attached with Al-Zuhra (star), and one who loses Al-Zuhra (stars) so let him attach with Al-Farqadeyn (pair of stars)’.

The Rasool-Allah saww said: ‘I saww am the sun and Ali asws is the moon, and (Syeda) Fatima asws is Al-Zuhra (star), and Al-Hassan asws and Al-Husayn asws are Al-Farwadeyn (pair of stars)’.  

\[43^\text{Page 47 of 304}\]

Muhammad Al Fazeyl,

‘From Abu Al-Hassan asws regarding the Words of Allah azwj And directional signs, and by the star they are being guided [16:16]. He asws said: ‘The signs and the star is Rasool-Allah saww’.  

\[44^\text{Page 47 of 304}\]

Al Mufeed, from Ibn Qawlawyia, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Mansour Bazarj, from Abu Baseer,

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: And directional signs, and by the star they are being guided [16:16]. He asws said: ‘The star is Rasool-Allah saww, and the signs are the Imams asws from after him saww’.  

\[45^\text{Page 47 of 304}\]
Son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), from his forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! Take this ring and have it engraved upon it, ‘Muhammad Bin Abdullah’. So, Amir Al-Momineen\textsuperscript{asws} took it and came to the engraver and said to him: ‘Engrave upon it, ‘Muhammad Bin Abdullah’. The engraver engraved it, but his hand erred and he engraved upon it ‘Muhammad Rasool-Allah’.


The Prophet\textsuperscript{saww} took it and looked at it, and he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! I\textsuperscript{saww} am Muhammad Bin Abdullah\textsuperscript{saww} and I\textsuperscript{saww} am Muhammad Bin Rasool-Allah\textsuperscript{saww}, and wear with it’. When it was morning the Prophet\textsuperscript{saww} looked at his\textsuperscript{saww} ring, and beneath it was engraved: " علي آلي ا " Ali is Guardian of Allah’. The Prophet\textsuperscript{saww} was astonished from that, and Jibraeel\textsuperscript{as} came and he\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! It was such and such’. Jibraeel\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! You\textsuperscript{saww} wrote what you\textsuperscript{saww} wanted, and We Wrote what We Wanted’.

The book of our Prophet\textsuperscript{saww}, Ch 6 H 26

\textsuperscript{46} Bihar Al Anwaar – V 92,
And Allah azwj Named me saww from above His azwj Throne with ten names, and Allah azwj Manifested me saww description and Gave glad tidings with me saww upon the tongues of every Rasool saww Sent to his saww people; and He azwj Named me saww and Publicised my saww name in the Torah, and Caused my saww mention to be discussed among the people of the Torah and the Evangel, and Taught me saww His azwj Speech, and Raised me as in His azwj sky, and Derived my saww name for me as from His azwj Names.

And He azwj Named me saww as 'Muhammad (praised one)' and He azwj is 'Mahmoud' (most Praised One) and Brought me saww about among the best generation of my saww community, and Made my saww name in the Torah as 'Aheyd'. By the Tawheed He azwj Prohibited the bodies of my saww community upon the Fire; and Made my saww name in the Evangel as 'Ahmad', so I saww am 'Mahmoud' among the people of the sky and Made my saww community as the praisers.

And He azwj Made my saww name in the Psalms as 'Maah'. Allah azwj Mighty and Majestic Obliterated (Maha) through me saww, the idol worship in the earth; and Made my saww name in the Quran as 'Muhammad', so I saww will be the most praised one among the entirety (of the creatures) on the Day of Qiyamah in the decisive judgments. No one will intercede apart from me saww.

And He azwj Named me saww on the Day of Qiyamah as 'Hashir'. He azwj will Gather (Hashar) the people to my saww feet. And He azwj Named me as 'Al-Mowqaf'. saww shall pause (Owqaf) the people in front of Allah azwj, Majestic is his azwj Majesty. And He azwj Named me saww as 'Al-Aqib'. saww am the posterity (Aqab) of the Prophets saww, there isn't any Rasool saww after me saww.

And He azwj Made me saww as Rasool saww of the Mercy and a Rasool saww of the repentance, and a Rasool saww of the epics and the events. saww shall hold the event of the community of the Prophets saww; and saww am the executor, the perfect, the all-inclusive, and my saww Lord saww Conferred upon me saww and Said to me saww: “O Muhammad saww! I saww have Sent every Rasool saww to his as community with its language and Sent you saww to every red and black from My azwj creatures, and Helped you saww with the awe whom I saww have not Helped anyone by it, and Legalised the war booty for you saww and did not Legalise it for anyone before you saww.
And Iazwj Gave youas and to yourawsaw community from the Treasures of Myazwj Throne – Opening of the Book, and end-part of Surah Al-Baqarah; and Iazwj Made for youawsaw and for yourawsaw community, the whole of the earth as a Masjid (place of Sajdah) and its soil as a cleanser, and Gave the Takbeer to youawsaw and to yourawsaw community, and Paired yourawsaw mention with Myazwj Mention until no one from yourawsaw community will mention Meazwj except he will mention youawsaw along with Myazwj Mention, therefore Beatitude be to youawsaw, O Muhammadawsaw, and to yourawsaw community!"  

Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al Husayn Al Raqy, from Abdullah Bin Jabala, from Muawiya Bin Amar, from Al Hassan Bin Abdullah, from his fathers,

‘From his grandfatherasws Al-Hassanasws Bin Aliasws Bin Abu Talibasws having said: ‘A number of Jews came to Rasool-Allahsaww and their most knowledgeable one asked himsaww, and among what he asked himsaww was that he said to himsaww, ‘For which thing have yousaww been named as ‘Muhammad’, and ‘Ahmad’, and ‘Abu Al-Qasim’, and ‘Bashir’, and ‘Nazeer’, and ‘Dai’e?’”

The Prophetsaww said: ‘As for ‘Muhammad’, Isaww am the praised one in the earth, and as for ‘Ahmad’ so Isaww am the praised one in the sky, and as for ‘Abu Al-Qasim’, Allahazwj Mighty and Majestic will Apportion on the Day of Qiyamah portions of the Fire, so the one who disbelieved in meas, from the former ones and the latter ones, would be in the Fire; and Heazwj will Apportion portions of the Paradise, so the one who believed in measaww and acknowledged my asaww Prophet-hood would be in the Paradise.

As for ‘Al-Dai’e’, so Isaww invite the people to the Religion of mysaww Lordazwj Mighty and Majestic; and as for ‘Al-Munzar’, Isaww warn the people of the Fire, the ones who disobey measaww; and as for ‘Al-Bashir’, Isaww give the glad tidings of the Paradise to the ones who obey measaww.

47 Bihar Al Anwaar – V 92, The book of our Prophetasws, Ch 6 H 27  
48 Bihar Al Anwaar – V 92, The book of our Prophetasws, Ch 6 H 28
I asked Al-Reza asws saying to him asws, 'Why was the Prophet saww teknonymed as ‘Abul Qasim’?' He asws said: 'Because there was a son asws for him saww called ‘Qasim’ therefore he saww was teknonymed by it'.

He (the narrator) said, 'I said, 'O son asws  of Rasool-Allah saww! Do you asws view me as being rightful for the increase?' He asws said: 'Yes. But do you not know that Rasool-Allah saww said: 'I saww and Ali asws are two fathers of this community?' I said, 'Yes'. He asws said: 'Do you not know that Rasool-Allah saww is a father of the entirety of his saww community, And Ali asws is of his saww status among them?' I said, ‘Yes’.

He asws said: 'Do you not know that Ali asws is the distributor (Qasim) of the Paradise and the Fire?' I said, ‘Yes’. He asws said: 'It is said to him asws, ‘Abul Qasim’ because he asws is the distributor of the Paradise and the Fire’. I said, ‘And what is the meaning of that?’ He asws said: ‘Kindness of the Rasool saww upon his saww community is kindness of the fathers upon the children, and Ali asws is the superior of his saww community; and from after him saww kindness of Ali asws upon them is like his saww kindness because he asws is his saww successor asws and his saww Caliph and the Imam asws after him saww.

Therefore, due to that, he saww said: ‘I saww and Ali asws are two fathers of this community’, and the Prophet saww ascended the Pulpit and said: ‘One who leaves a debt or dependants so it is upon me saww and to me saww, and one who leaves wealth, it is for his inheritors’. So, by that, he saww became the foremost with them than their own fathers and mothers, and became foremost with them than their own selves. Like that is Amir Al-Momineen asws after him saww.

It flows for him asws like what it flowed for Rasool-Allah saww.

* * *

Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 29
‘From Ja’far asws, from his asws father asws: ‘The ring of Rasool-Allah saww was from silver and its engraving was ‘Muhammad Rasool-Allah’.

He asws said: ‘And the engraving on the ring of Ali asws was, ‘Allah the King’, and the engraving on the ring of my asws father asws was, ‘The Honour is for Allah’.

My father, from Sa’ad, from Ibn Isa, from Ibn Fazal, from Ibn Bakeyr, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘There are ten names for Rasool-Allah saww – five of these are in the Quran and five aren’t in the Quran. As for those which are in the Quran – ‘Muhammad’, and ‘Ahmad’, and ‘Abdullah’, and ‘Yaseen’, and ‘Noon’; and as for those which aren’t in the Quran – ‘Al-Fateh’, and ‘Al-Khatam’, and ‘Al-Kaaf’, and ‘Al-Muqfy’, and ‘Al-Hashir’.

Ibn Al Waleed, from Muhammad Al Qatar, from Al Ashary, from Abu Abdullah al Razy, from Ali Bin Suleyman, from Abdullah Bin Ubeydullah Al Kashimy, from Ibrahim Bin Abu Al Balad, from his father,

‘From Abu Abdullah asws having said: ‘For Rasool-Allah saww there were two rings. One of them, it was written upon it, ‘There is no god except Allah, Muhammad is Rasool-Allah’, and the other, ‘Allah saww is Truthful’.

One of the Jews asked Rasool-Allah saww ‘Why have you saww been named as ‘Muhammad’, and ‘Ahmad’, and ‘Bashir’ and ‘Nazeer’?

He saww said: ‘As for ‘Muhammad’, I saww am the praised on in the earth; and as for ‘Ahmad’, I saww am more praised in the sky than in the earth; and as for ‘Al-Bashir’, I saww give glad...
tidings of the Paradise to the ones who obey Allah azwj; and as for ‘Al-Nazeer’, I saww warn of the Fire the ones who disobey Allah azwj. 53

(P.s. – This is not a Hadeeth) 54

Abdullah Bin Muhammad Al Qarshy, from Muhammad Bin Ibrahim, from Abu Qureysh, from Abdul Jabbar and Muhammad Bin Mansour Al Khazaa both together from Abdullah Bin Maymoun Al Qadah,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from Jabir Bin Abdullah—that the Prophet saww used to wear a ring in his saww right hand’ 55

Ibn Musa, from Ibn Zakariya Al Qatan, from Ibn Habib, from Abdul Rahman Ibn Ali Al Jabaly and Abdullah Bin Al Salt, from Al Hassan Bin Nasr Al Khazaz, from Amro Bin Talha, from Asbat Bin Nasr, from Samak Bin Harb, from Ikrima (non-Shia), from Ibn Abbas who said,

‘Two Jews came and asked Amir Al-Momineen asws about things and asked about the description of the Prophet saww. He asws said, and among what he asws said was: ’His saww turban was the cloud (white), and his saww sword was (called) ‘Zulfiqar’, and his saww mule was (called) ‘Duldul’, and his saww donkey was (called) ‘Yafour’, and his saww she-camel was (called) ‘Al-Azba’a’, and his saww horse was (called) ‘Lazaz’, and his saww stick was (called) ‘Al-Mamshouq’.’ 56

Ibn Al Waleed, from Al Saffar, from Abdullah Bin Al Salt, from Yunus, from Ibn Humeyd, from Ibn Qays,

‘From Abu Ja’far asws having said: ‘A name of Rasool-Allah saww in the Parchment of Ibrahim as is ‘Al-Mahy’, and in the Torah of Musa as is ‘Al-Haad’, and in the Evangal of Isa as is ‘Ahmad’, and in the Quran is ‘Muhammad’.

53 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 33
54 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 34
55 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 35
56 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 36
It was said, ‘So what is the interpretation of ‘Al-Mahy’?’ He \textsuperscript{asws} said: ‘The Obliterator of the images of the idols, and obliterator of the images and the divining arrows and everything worshipped besides the Beneficent’.

It was said, ‘So what is the interpretation of ‘Al-Had’?’ He \textsuperscript{asws} said: ‘He \textsuperscript{saww} guided one who seeks Allah \textsuperscript{azwj} and His \textsuperscript{azwj} Religion, whether he was near or far’.

It was said, ‘So what is the interpretation of ‘Ahmad’?’ He \textsuperscript{asws} said: ‘Goody praise of Allah \textsuperscript{azwj} Mighty and Majestic upon him \textsuperscript{saww} in the Book with what He \textsuperscript{azwj} Praised from his \textsuperscript{saww} deeds’.

It was said, ‘So what is the interpretation of ‘Muhammad’?’ He \textsuperscript{asws} said: ‘Allah \textsuperscript{azwj} and His \textsuperscript{azwj} Angels and the entirety of His \textsuperscript{azwj} Prophets \textsuperscript{as} and His \textsuperscript{azwj} Rasools \textsuperscript{as} and the entirety of their \textsuperscript{as} communities are praising him \textsuperscript{saww} and sending Salawat upon him \textsuperscript{saww}, and that his \textsuperscript{saww} name is written upon the Throne as ‘Muhammad Rasool-Allah’.

And he \textsuperscript{saww} used to wear a Yemeny cap, and the white and the quilted with the two ear covers during the battle, and a walking stick to lean upon, and he \textsuperscript{saww} would bring it out during the two Eids and address by it, and there was a stick for him \textsuperscript{saww} called ‘Mamshouq’, and there was a marquee for him \textsuperscript{saww} named as ‘Alkan’, and there was a cloak for him \textsuperscript{saww} called Al-Manba’a, and a mug for him \textsuperscript{saww} calle ‘Al-Ray’.

And there were two horses for him \textsuperscript{saww}, one of them called ‘Al-Murtajaz’ and the other one called ‘Al-Sakab’; and there were two mules for him \textsuperscript{saww}, one of them called ‘Duldul’ and the other one ‘Al-Shahba’a’; and there were two she-camels for him \textsuperscript{saww}, one of them called ‘Al-Azba’a’, and the other ‘Al-Jad’a’; and there were two swords for him \textsuperscript{saww}, one of them called ‘Zulfiqar’ and the other ‘Al-Awn’; and there were two other swords for him \textsuperscript{saww}, one of them called ‘Al-Makhzam’ and the other ‘Al-Rasoum’.

And he \textsuperscript{saww} used to wear a Yemeny cap, and the white and the quilted with the two ear covers during the battle, and a walking stick to lean upon, and he \textsuperscript{saww} would bring it out during the two Eids and address by it, and there was a stick for him \textsuperscript{saww} called ‘Mamshouq’, and there was a marquee for him \textsuperscript{saww} named as ‘Alkan’, and there was a cloak for him \textsuperscript{saww} called Al-Manba’a, and a mug for him \textsuperscript{saww} calle ‘Al-Ray’.

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And he \textsuperscript{saww} used to wear a Yemeny cap, and the white and the quilted with the two ear covers during the battle, and a walking stick to lean upon, and he \textsuperscript{saww} would bring it out during the two Eids and address by it, and there was a stick for him \textsuperscript{saww} called ‘Mamshouq’, and there was a marquee for him \textsuperscript{saww} named as ‘Alkan’, and there was a cloak for him \textsuperscript{saww} called Al-Manba’a, and a mug for him \textsuperscript{saww} calle ‘Al-Ray’.

And there were two horses for him \textsuperscript{saww}, one of them called ‘Al-Murtajaz’ and the other one called ‘Al-Sakab’; and there were two mules for him \textsuperscript{saww}, one of them called ‘Duldul’ and the other one ‘Al-Shahba’a’; and there were two she-camels for him \textsuperscript{saww}, one of them called ‘Al-Azba’a’, and the other ‘Al-Jad’a’; and there were two swords for him \textsuperscript{saww}, one of them called ‘Zulfiqar’ and the other ‘Al-Awn’; and there were two other swords for him \textsuperscript{saww}, one of them called ‘Al-Makhzam’ and the other ‘Al-Rasoum’.

And he \textsuperscript{saww} used to wear a Yemeny cap, and the white and the quilted with the two ear covers during the battle, and a walking stick to lean upon, and he \textsuperscript{saww} would bring it out during the two Eids and address by it, and there was a stick for him \textsuperscript{saww} called ‘Mamshouq’, and there was a marquee for him \textsuperscript{saww} named as ‘Alkan’, and there was a cloak for him \textsuperscript{saww} called Al-Manba’a, and a mug for him \textsuperscript{saww} calle ‘Al-Ray’.
And there was a donkey for him saww called ‘Yafou’; and there was a turban for him saww called ‘Al-Sahab’, and there was an armour for him saww called ‘Zat Al-Fuzool’ having three silver rings for it – a ring in front of it and two rings behind it; and there was a flag for him saww called ‘Al-Aqab’; and there was a camel for him saww he would load upon called ‘Al-Dibaj’; and there was a banner for him saww called ‘Al-Maloum’; and there was an armour helmet for him saww called ‘Al-As’ad’.

فسلم لكه كله إلى علي عليه السلام عهد موته، آآخرج خاتمه آععله في إلبعه، فذكر علي عليه السلام أنه آعد في قائةة سيف من سيوفه لحي

He saww submitted all of that to Ali asws when he saww passed away, and he saww brought out his saww ring and made it to be in his asws finger. Ali asws mentioned that he asws found in a sheath from his saww swords wherein were three phrases – ‘Maintain relationship with the one who cuts it off’, and ‘Speak the truth and even though it is against yourself’, and ‘Be good to the one who is evil to you’.

قال: وقال رسول الله صلى الله عليه وسلم: خمس لا أدعان و

He asws said: ‘And Rasool-Allah saww said: ‘Five (things) I saww will not leave these until the death – the eating upon the lower ground with the slaves, and riding the donkey with a garment on it, and milking the goat with my saww hands, and wearing the wool, and the greeting unto the children for it to become a Sunnah from after me saww’.57

فوال الهبي الللى الله عليه وسلم فكلتةه، آقال: أخرج الله من نسل عدي ستين حمارا لم يركباا إلا نبي، آلم يبق من نسل عدي غيري، آلا من الانبياء غيرك،

When Allah azwj Conquered Khyber unto His saww Prophet saww, he saww came across a black donkey. The Prophet saww spoke to the donkey and it spoke to him saww and said, ‘Allah azwj Brought out sixty donkeys from my ancestors, not rode these except a Prophet saww, and there does not remain from the lineage of my ancestors apart from me, nor from the Prophets as apart from you saww; And I have been anticipating you saww. Before you saww, I was for a Jew. I stumbled deliberately with him and he struck my belly and struck my back’.

فقال النبي صلى الله عليه وسلم: سميتك يعفور، ثم قال: تشتاي الاناث يا يعفور قال: لا، آكلةا قيل:

57 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 37
The Prophet saww said: ‘I hereby name you ‘Yafour’. Then he saww said: ‘Do you desire the female, O Yafour?’ It said, ‘No’; and every time he saww asked, it answered Rasool-Allah saww, coming out to him saww. When Rasool-Allah saww passed away, it came to a well and fell into it, and became alarmed in his saww grave’. 58

Ibrahim Bin Hashim, from Amsh Bin Isa, from Hamad al Tayafi, from Al Kalby,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws said to me: ‘How many names are there for Muhammad saww in the Quran?’ I said, ‘Two names or three’. He asws said: ‘O Kalby! There are ten names for him saww.

And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].

And: giving glad tidings of a Rasool to come after me, his name being Ahmad’. [61:6]

And: surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]

And: Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]


And: Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]

58 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 38
And: **O Muzzammil! [73:1]**

*And: O Muddasar! [74:1]*

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11].** So the 'Zikr' is a name from the names of Muhammad sallallahu alaihi wasallam. We asws are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

He (the narrator) said, 'But I forgot, by Allah azwj, the Quran, all of it, and I could not recall a sentence I could ask him about'.

59 Bihar Al Anwaar – V 92, The book of our Prophet sallallahu alaihi wasallam, Ch 6 H 39
آالمأمون، آالحهيف، آالحبيب، آالطيب، آالسيد، آالموترب، آالدافع، آ الشافع، آالمشفع، آالحامد، آالمحةود، آالموعه، آالمتو كل، آالغيث. آفي التوراة: مئيذ مئيذ ، أي غفور رويم، آقيل: مئيد مئيد  أي محةد، آ قيل: مود مود، آفي وكاية إن اسمه فياا مرقوفا، أي المحةود. آفي الزبور: قليطا، مثل أبي الواسم، فوالوا: بلويطا، آقالوا: فارآق، آقالوا: محياثا. آفي الانجيل: ماب ماب، أي أحمد، آيوال: يعني ميب ميب . آفي كتاب شعيا: نور الامم، ركن المتواضعين، رسول التوبة، رسول البلا. آفي الصحف: بلويطا، آفي لحف شيث: ماليسا، آفي لحف إدريس: بهيائيل، آفي لحف إبراهيم: مود مود، آفي السةاء الدنيا امجلتبى، آفي الثانية المرتضى، آفي الثالثة المزكى، آفي الرابعة المصط فى، آفي الخامسة المهتجب، آفي السادسة المطار آامجلتبى، آفي السابعة المورب آالحبيب، آيسهيه الموربون عبد الواود، آالسفرة الاآل، آالبررة اآنخر، آالكرآبيون الصادق، آالرآوانيون الطاهر، آالآلياء الواسم، آالرضوان الاكبر، آالجهة عبد الملك، آالحور عبدالعطاء، آأهل االجهة عبد الديان، آمالك عبد المختار، آأهل الجحيم Abdul Hayat, آالزبانية عبد الرويم، آالجحيم عبد المهان، آعلى ساق العرش رسول الله، آعلى الكرسي نبي الله، آعلى موبى لفي الله، آعلى لواء الحةد لفوة الله، آعلى باب االجهة خيرة الله، آعلى الوةر قةر الااقةر، آعلى الشةس نور الانوار، آ الشيامين عبدالهيبة، آالجن عبد الحةيد، آالموقف الداعي، آالميزان الصاوب، آالحساب الداعي، آالموام المحةود الخطيب، آالكوثر الساقي، آالعرش المفضل، آالكرسي عبد الكريم، آالولم عبد الحق، آعبرئيل عبد الجبار، آميكائيل عبد الوهاب، آإسرافيل عبد الفتاح، آعزرائيل عبد التواب، آالسحاب عبد السلام، آالريح عبد الاعلى، آالبرق عبد المهعم، آالرعد عبد الوكيل، آالاوجار عبد الجليل، آالتراب عبد العزيز، آالطيور عبد الوادر، آالسبع Abdul Tawheed، آالجبل عبدالرفيع، آالبحر Abdul Manem، آالحيتان Abdul Waad, ن، آأهل الرآم الحليم، آأهل مصر المختار، آأهل مكة الامين، آأهل المديهة الميةون، آالزنج ماةت، آالترك لانجي، آالعرب الامي، آالعجم أحمد. ألوابه: وبيب الله، لفي الله، نعةة الله، عبد الله، خيرة الله، خلق الله ، سيد المرسلين، إمام المتوين، خاتم الهبيين، رسول الحةادين، رحمة العالمين، قئد الغر المحجلين، خير البرية، نبي الرحمة، لاوب الملحةة محلل الطيبات، محرم الخبائث، مفتاح الجهة، دعوة إبراهيم، بشرى عيسى، خليفة الله في الارض، زين الويامة آنورها, آتاعاا، لاوب اللواء يوم الويامة، آاضع الالر آالاغلال، أفصح العرب، سيد آلد لدم، ابن العواتك، ابن الفوامم، ابن الذبيحين، ابن بطحاء مكة، العبد المؤيد، آالرسول المسدد، آالهبي الماذب، آالصفي المورب، آالحبيب المهتجب، آالامين المهتخب، لاوب الحوض آالكوثر، آالتاج آالمغفر، آالخطبة آالمهبر، آالركن آالمشعر، آالوعه الانور، آالخد الاقةر، آالجبين الازهر، آالين الاظار، آالحسب الامار، آالهسب الاشار، محةد خير البشر، المختار للرسالة، الموضح للدلالة، المصطفى للووي آالهبوة، المرتضى للعلم آالفتوة آالمعجزات آالادلة، نور في الحرمين، شمس بين الوةرين، شفيع من في الدارين، نوره أشار، آقلبه أمار، آشرائعه أظار، آبرهانه أزهر، آبيانه أبهر، آامته أكثر، لاوب الفضل آالعطاء، آالجود آالسخآء، آالتذكرة آالبكاء، آالخشوع آالدعآء، آالانابة آالصفاء، آالخوف آالرعاء، آالهور آ الضيآء، آالحوض آاللواء، آالوضيب آالرداء، آالهاقة العضباء، آالبغلة الشابآء، قائد الخلق يوم الجزلء، سراج الالفياء، تاوج الاآلياء، إمام الاتوياء، خاتم الانبياء، لاوب المهشور آالكتاب، آالفرقان آالخطاب، آالحق آالصواب، آالأدعاء آالأجة، آالجواب، آقائد الخلق يوم الحساب، لاوب الوضيب العجيب، آالفهاء الرويب، آالرأي المصيب، المشفق على البعيد آالوريب، محةد الحبيب، لاوب الوبلة اليةانية، آالملة الحهيفية، آالشريعة المرضية، آالامة المادية، آالعترة الحسهية آالحسيهية، لاوب الدين آالاسلام، آالبيت الحرام، آالركن آالموام، آالصلاة آالصيام، آالشريعة آالاوكام، آالحل آالأحرام، لاوب الحجة آالبرهان، آالحكمة آالفرقان، آالحق آالبيان، آالفضل آالوسان، آالكرم آالامتهان، آالمحبة آالعرفان، لاوب الخلق الجلي، آالهور المضيئ، آالكتاب الباي، آالدين الرضي، الرسول الهبي الامي، لاوب الخلق العظيم، آالدين الوويم، آالصراط المستويم، آالذكر الحكيم، آالركن آالحطيم، لاوب الدين آالطاعة، آالفصاوة آالبراعة، آالكر، آالشجاعة، آالتوكل آالوهاعة، آالحوض آالشفاعة، لاوب الدين الظاهر، آالحق الزاهر، آالزمان الباهر، آاللسان الذاكر، آالبدن الصابر، آالولب الشاكر، آالالل الطاهر، آاءنباء الاخاير، آالاماات الطواهر، لاوب الضيآء آالهور، آالبركة آالحبور، آاليةن آالسرآر، آاللسان الذكور، آالبدن الصبور، آالولب الشكور، آالبيت المعيةور. كهاه: أبو الواسم، آأبو الطاهر، آأبو الطيب، آأبو المساكين، أبو الدرتين، آأبو الريحانتين، آأبو السبطين. آفي التوراة أب و الأرامل، آكهاه عبرئيل بأبي إبراهيم لما آلد إبراهيم، آإنما يكنى بأبي الواسم بأآل آلد يوال له: الواسم، آيوك: لانه يوسم الجهة يوم الويامة. لفاته: راكب الجةل، لكل الذراع، قابل الهدية، محرم الميتة، وامل الهراآة خاتم الهبوة. نسبه: العربي التاامي، الابطحي اليثربي، المكي المدني، الورشي الهاشم ي المطلبي، فاو من عاة الاب هاشمي، آمن عاة الام زهري، آمن الرضاع سعدي، آمن من الميلاد مكي، آمن الانشاء مدني.
عليه آاله اللحيف، آالمرتجز، آهو المشترى من الاعرابي الذي شاد فيه خزيمة، آالسكب آكان أآل فرس ركبه، آأآل ما غزا عليه في اود، آبتاعه من رعل من فزارة، آيوال اسمه: بريدة الملاح، آمهاا اليعسوب، آالسبحة، آ آ العوال، آالملاآح، آقيل: مراآح. بغاله: أهدى إليه المووقس دلدل، آكانت شاباء فدفعاا إلى علي عليه السلام، ثم كانت للحسن عليه السلام ثم للحسين عليه السلام، ثم كبرت، آعةيت، آهي أآل بغلة ركبت في الاسلام، آقال التاريخي: أهدى إليه فرآة بن عةرآ الجذامي بغلة يوال لها: فضة. حمره: أهدى له المووقس يعفور مع دلدل، آأعطاه فرآة الجذامي عفير مع فضة. ابله: العضباء آكانت لا تسبق، آالجدعاء، آالوصواء، آيوال: الوضولء، آهي ناقة اشتراها الهبي لى الله عليه آاله من أبي بكر بأربع مأة درهم، آهاعر علياا، ثم نفوت عهده، آ الصاباء، آمهاا البغوم، آالغيم، آالهوق، آمرآة، آكان له عشر لواح يحلباا يسار كل ليلة قريهتين  عظيةتين يفرقاةا على نسائه، مهاا: مارة، أرسل بها سعد بن عبادة آ الشوراء، آالريا ابتاعاةا بسوق الهبط، آالحباء، آالسةرا آالعريس آالسعدية آالبغوم آاليس، آيردة آكانت مهائح رسول الله لى الله عليه آاله سبع اعهز يرعاهن ابن ام أيمن، آهي عجوة، آزمزم، آسويا، آبركة، آآرسة، آأملال، آأمواف، آكانت له مائة من الغهم، آكان محزنبق  أود بني الهضير وبرا عالما أسلم، آقاتل مع رسول الله، آأآلى بماله للرسول الله لى الله ليه آاله، آهو سبع ووائط، آهي المبيت آالصائفة، آالحسنى، آبرقة، آالعواف، آالكلا، آمشربة ام إبراهيم، آكان له لفايا ثلاثة: مال بني الهضير، آخيبر، آفدك، فأعطى فدك آالعوالي فامةة علياا السلام آرآي أنه آقف علياا، آكان له من الغهيةة الخةس، آلفي يصطفيه من المغهم ما شاء قبل الوسةة، آساةه مع المسلةين كرعل مهام، آكانت له الانفال، آكان آرث من أبيه ام أيمن فأعتواا، آآرث خمسة أجمال أآارك آقطعة غهم آسيفا . سيوفه: آ الفوار، آالمخذم، آالرسوب، آرثه من أبيه، آالعضب، أعطاه سعد بن عبادة، آألاب من بني قيهواع بتارا، آوتفا، آسيفا قلعيا. رماوه: ألاب ثلاثا من بني قيهواع، آكان له رمح يوال له: المستوفي، آكان له عهزة يوال لها: المثنى، أنفذها الهجاشي، آيوال: إن الهجاشي أعطى للزبير عهزة، فلة عاء إلى الهبي البغيض لى الله عليه آاله أعطاه إياها، فكان بلال يحةلاا بين يديه يوم العيد، آيخرج بها في أسفاره، فتركز بين يديه يصلي إلياا، آيوولون: هي التي تحةل المؤ نون بين يدي الخلفاء. درآعه: ات الفضول أعطاها سعد بن عبادة، آالفضة، آدرعان ألابهةا من بني قيهواع، آهما السعدية، آ ات الوشاح، آيوال: كانت عهده درع داآد التي لبساا لما قتل عالوت. قسيه: البيضا، آكان من شووط، آالصفراء من نبع، آالرآواء، ألاب هذه الثلاثة من بني قيهواع، آالكرع آيوال: كرار، آكان له ترس يوال له: الزلوق، آترس فيه تمثال رأس كبش أ هبه الله، آكان له عبة يوال لها: الكافورة، آدخل مكة آعلى رأسه مغفر يوال له: آ السبوغ، آرأيته العواب، آلواؤه أبيض، آكان له قضيب يسةى المةشوق، آمحجن آمخصرة تسةى العرعون، آمهطوة من أديم مبشور، فياا ثلاث ولق من فضة آالابزيم، آالطرف من فضة، آكان له قدح مضبب بثلاث ضبات فضة، آتور من وجارة يوال له: المخضب، آقدح من زعاج، آمغتسل من لفر، آقطيفة، آقصعة، آخاتم فضة نوشه: "محةد رسول الله " آهدى له الهجاشي خفين أسودين سا عين، فلبساةا، آقالت عائشة: كان فراش الهبي لى الله عليه آاله الذي يرقد فيه من أدم وشوه ليف، آكانت ملحفته مصبوغة بورس أآ زعفران، آكان يلبس يوماا لفترة مع السحاب. آدخل مكة يوم الفتح آعليه عةامة سوداء، آكانت له ربعة فياا مشط عاج آمكحلة آموراش آمسواك، آيوال: ترك يوم مات عشرة أثواب: ثوب وبرة، آإزارا عةانيا، آثوبين لحاريين، آقةيصا لحاريا، آقةيصا سحوليا، آعبة يمهية، آخميصة، آكساء أبيض، آقلانس لغارا لامئة ثلاثا أآ أربعا، آإزارا موله ثلاثة أشبار، آتو في في إزار غليظ من هذه اليةانية، آكساء يدعى بالملتدة، آكان له سرير أعطاه أسعد بن زرارة، آكان مهبره ثلاثة مراقي من الطرفاء  إستعت امرأة لغلام لها نجار اسمه ميةون، آكان مسجده بلا مهارة، آكان بلال يؤ ن على الارض، آكان شعار ألحاب رسول الله لى الله عليه آاله وآلمهوا بما نزل على محةد * آمحةد رسول الله " قال سيبويه: أحمد على آزن أفعل يدل على فضله على سائر الانبياء لانه ألف التفضيل، آ محةد على آزن مفعل، فالانبياء محةودآن، آهو أكثر حمدا من المحةود، آالتشديد لللةبالغة، يدل على أنه كان أفضلام. أنس قال رعل في السوق: يا أبو الواسم، فالتفت إليه رسول الله لى الله عليه آاله فوال الرعل: إنما أدعو اك، فوال لى الله عليه آاله: سموا باسمي، آلا تكتهوا بكهيتي. أبو هريرة إنه قال: لا تجعسوا بين اسمي وكهيتي، أنا أبو الواسم، الله يعطي آأنا اقسم. آرآي أن قريشا لما بهت البيت آأرادت آضع الحجر تشاعرآا في آضعه وتى كاد الوتال يوع، فدخل رسول الله لى الله عليه آاله فوالوا: يا محةد الامين قد رضيها بك، فأمر بثوب فبسط آآضع الحجر في آسطه، ثم أمر من كل فخذ من أفخا  قريش أن يأخذ عانب الثو ب، ثم رفعوا، فأخذه رسول الله لى الله عليه آاله بيده فوضعه. آيرآي أنه كان يسةي الامين قبل  لك بكثير آهو الصحيح .

(P.s. – This is not a Hadeeth)
I heard Rasool-Allah	extsuperscript{saww} saying: ‘There are names for me	extsuperscript{saww}, I	extsuperscript{saww} am ‘Muhammad’, and I	extsuperscript{saww} am ‘Ahmad’, and I	extsuperscript{saww} am ‘Al-Mahy’, Allah	extsuperscript{saww} will Obliterate the Kufur by me	extsuperscript{saww}, and I	extsuperscript{saww} am ‘Al-Hashir’, the people would be gathered to my	extsuperscript{saww} feet, and I	extsuperscript{saww} am ‘Al-Aqib’ the one, there isn’t anyone after him’.

-Al Bukhari in ‘Al Saheeh’ (non-Shia source), from Jubeyr Bin Mat’am who said,
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‫‪Bihar Al Anwaar‬‬

‫" إ ألبحت لمها يف سربك ‪ ،‬معاىف يف بدنك‪ ،‬عهدك قوت يومك فعلى الدنيا العفاء " آقال لبعض نسائه‪ " :‬أمل أهنك أن حتبسي شيئا لغد فإن اهلل‬
‫يأيت برزق كل غد "‪ .‬آمن أمسائه للى اهلل عليه آاله‪ :‬الوثم‪ ،‬آله معهيان‪ :‬أودمها من الوثم آهو االعطاء النه كان أعود باخلري من الريح اهلابة‪ ،‬يعطي‬
‫فال يبخل‪ ،‬آميهح فال ميهع‪ ،‬آقال االعرايب الذي سأله‪ :‬إن حمةدا يعطي عطاء من ال خياف الفور‪ .‬آرآي أنه أعطى يوم هوازن من العطايا ما قوم‬
‫مخسةائة ألف ألف آغري لك مما ال حيصى‪ ،‬آالوعه انآخر أنه من الوثم آهو اجلةع يوال للرعل اجلةوع للخري‪ :‬قثوم آقثم‪ ،‬كذا ودث به اخلليل‪ ،‬فإن‬
‫كان هذا االسم من هذا فلم تبق مهوبة رفيعة آال خلة عليلة آال فضيلة نبيلة إال آكان هلا عامعا‪ ،‬قال ابن فارس‪ :‬آاالآل ألح آأقرب‪ .‬آمن أمسائه‪:‬‬
‫الفاتح‪ :‬لفتحه أبواب االميان املهسدة‪ ،‬آإنارته الظلم املس ودة‪ ،‬قال اهلل تعاىل يف قصة من قال‪ " :‬ربها افتح بيهها آبني قومها باحلق " أي اوكم‪ ،‬فسةي‬
‫للى اهلل عليه آاله فاحتا الن اهلل سبحانه وكةه يف خلوه حيةلام على احملجة البيضاء‪ ،‬آجيوز أن يكون من فتحه ما استغلق من العلم‪ ،‬آكذا رآي عن‬
‫علي عليه السالم أنه كان يوول يف لفت ه‪ " :‬الفاتح ملا استغلق " آالوعاان متواربان‪ .‬آمن أمسائه للى اهلل عليه آاله‪ :‬االمني‪ ،‬آهو مأخو من االمانة‬
‫آأدائاا‪ ،‬آلدق الوعد‪ ،‬آكانت العرب تسةيه بذلك قبل مبعثه‪ ،‬ملا شاهدآه من أمانته‪ ،‬آكل من أمهت مهه اخللف آالكذب فاو أمني‪ ،‬آهلذا آلف به‬
‫عربئيل عليه السالم فوال ‪ " :‬مطاع مث أمني "‪ .‬آمن أمسائه للى اهلل عليه آاله‪ :‬اخلامت‪ ،‬قال اهلل تعاىل‪ " :‬آخامت الهبيني " من قولك‪ :‬ختةت الشئ أي‬
‫متةته‪ ،‬آبلغت لخره‪ ،‬آهي خامتة الشئ آختامه‪ ،‬آمهه ختم الورلن " آختامه مسك " أي لخر ما يستطعةونه عهد فراغام من شربه ريح املسك‪ ،‬فسةي‬
‫به النه لخر الهبيني بعثة آإن كان يف الفضل أآال قال للى اهلل عليه آاله‪ " :‬حنن انآخرآن السابوون يوم الويامة " يريد أهنم اتوا الكتاب من قبلها‪،‬‬
‫آاآتيهاه من بعدهم‪ ،‬فأما املصطفى فود شاركه فيه االنبياء للى اهلل عليه آعليام أمجعني‪ ،‬آمعىن االلطفاء االختيار‪ ،‬آكذلك الصفوة آاخلرية‪ ،‬إال أن‬
‫اسم املصطفى على االمالق ليس إال له للى اهلل عليه آاله‪ ،‬النا نوول‪ :‬لدم مصطفى‪ ،‬نوح مصطفى‪ ،‬إبراهيم مصطفى‪ ،‬فإ ا قلها‪ :‬املصطفى تعني‬
‫للى اهلل عليه آاله‪ ،‬آ لك من أرفع مهاقبه آأعلى مراتبه‪ .‬آمن أمسائه للى اهلل عليه آاله‪ ،‬الرسول الهيب االمي‪ ،‬آالرسول آالهىب‪ ،‬قد شاركه فياةا االنبياء‬
‫عليام السالم آالرسول من الرسالة آاالرسال‪ ،‬آالهيب جيوز أن يكون من االنباء‪ :‬االخبار ‪ ،‬آحيتةل أن يكون من نبأ‪ :‬إ ا ارتفع‪ ،‬مسي بذلك لعلو مكانه‪،‬‬
‫آالنه خرية اهلل من خلوه‪ ،‬آأما االمي فوال قوم‪ :‬إنه مهسوب إىل مكة‪ ،‬آهي ام الورى‪ ،‬كةا قال تعاىل‪ " :‬بعث يف االميني رسوال " آقال لخرآن‪ :‬أراد‬
‫الذي ال يكتب‪ ،‬قال ابن فارس‪ :‬آهذا هو الوعه‪ ،‬النه أدل على معجزه‪ ،‬آإن اهلل علةه علم االآلني آانآخرين‪ ،‬آمن علم الكائهات ما ال يعلةه إال اهلل‬
‫تعاىل‪ ،‬آهو امي‪ ،‬آالدليل عليه قوله تعاىل‪ " :‬آما كهت تتلو من قبله من كتاب آال ختطه بيةيهك إ ا الرتاب املبطلون " آرآي عهه‪ " :‬حنن امة امية ال‬
‫نورء آال نكتب " آقد رآي غري هذا‪ .‬آمن أمسائه للى اهلل عليه آاله‪ :‬يا أياا املزمل‪ ،‬يا أياا املدثر‪ ،‬آمعهامها آاود‪ ،‬يوال‪ :‬زمله يف ثوبه أي لفه‪ ،‬آتزمل‬
‫بثيابه أي تدثر‪ ،‬آالكرمي يف قوله تعاىل‪ " :‬إنه لوول رسول كرمي " آمساه نورا يف قوله تعاىل‪ " :‬آلود عاءكم من اهلل نور آكتاب مبني "‪ .‬آنعةة يف قوله‬
‫تعاىل‪ " :‬يعرفون نعةة اهلل مث يهكرآهنا " آعبدا يف قوله تعاىل‪ " :‬نزل الفرقان على عبده " ال تدعين إال بيا عبده‪ ،‬فإنه أشرف أمسائي‪ ،‬آرؤآفا آرويةا يف‬
‫قوله تعاىل‪ " :‬باملؤمهني رؤآف رويم " آمساه عبد اهلل يف قوله‪ " :‬آإنه ملا قام عبد اهلل يدعوه " آمساه مه آيس آمهذرا يف قوله تعاىل‪ " :‬إمنا أنت مهذر "‬
‫آمذكرا يف قوله تعاىل‪ " :‬إمنا أنت مذكر ‪ ".‬آنيب التوبة‪ ،‬آرآى البياوي يف كتاب دالئل الهبوة بإسهاده عن ابن عباس قال‪ :‬قال رسول اهلل للى اهلل عليه‬
‫آاله‪ " :‬إن اهلل خلق اخلالئق قسةني فجعلين يف خريمها قسةا‪ ،‬آ لك قوله تعاىل‪ " :‬آألحاب اليةني آألحاب الشةال " فأنا من ألحاب اليةني‪،‬‬
‫آأنا من خري ألحاب اليةني‪ ،‬مث ععل الوسةني أثالثا فجعلين يف خريمها ثلثا " آقد رآاه ابن االخضر اجلهابذي‪ ،‬آ كر يف كتابه معامل العرتة الهبوية‪،‬‬
‫فذلك قوله‪ " :‬آألحاب امليةهة * آألحاب املشئةة * آالسابوون السابوون " فأنا من السابوني‪ ،‬آأنا خري السابوني‪ ،‬مث ععل اال ثالث قبائل فجعلين‬
‫يف خريمها قبيلة‪ ،‬آ لك قوله تعاىل‪ " :‬ععلهاكم شعوبا آقبائل " فأنا أتوى آلد لدم آأكرمام على اهلل آال فخر ‪ ،‬مث ععل الوبائل بيوتا فجعلين يف خريها‬
‫بيتا‪ ،‬آ لك قوله عزآعل‪ " :‬إمنا يريد اهلل ليذهب عهكم الرعس أهل البيت آيطاركم تطاريا " فأنا آأهل بييت مطارآن من الذنوب قال عةه أبو مالب‬
‫رضي اهلل عهه‪ :‬آشق له من امسه كي جيله * فذآ العرش حمةود آهذا حمةد آقيل‪ :‬إنه حلسان من قصيدة أآهلا‪ :‬أمل تر أن اهلل أرسل عبده * آبرهانه آاهلل‬
‫أعلى آأجمد آمن لفاته للى اهلل عليه آاله اليت آردت يف احلديث‪ :‬راكب اجلةل‪ ،‬آحمرم امليتة‪ ،‬آخامت الهبوة‪ ،‬آوامل اهلراآة‪ ،‬آهي العصا الضخةة‪،‬‬
‫آاجلةع اهلراآى‪ ،‬بفتح الواآ مثال املطايا‪ ،‬آرسول الرمحة‪ ،‬آقيل‪ :‬إن امسه يف التوراة مادماد‪ ،‬آلاوب امللحةة‪ ،‬آكهيته أبو األرامل‪ ،‬آامسه يف االجنيل‬
‫الفارقليط‪ ،‬آقال‪ " :‬أنا االآل آانآخر " أآل يف الهبوة ‪ ،‬آلخر يف البعثة‪ ،‬آكهيته أبو الواسم‪ ،‬آرآى أنس أنه ملا آلد له إبراهيم من مارية الوبطية أتاه عربيل‬
‫عليه السالم فوال‪ :‬السالم عليك أبا إبراهيم‪ ،‬أآ يا أبا إبراهتم للى اهلل عليه آاله‬
‫‪(P.s. – This is not a Hadeeth)64‬‬

‫‪, Ch 6 H 44‬‬

‫‪Page 61 of 304‬‬

‫‪saww‬‬

‫‪Bihar Al Anwaar – V 92, The book of our Prophet‬‬

‫‪64‬‬


Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} would wear the Yemeni cloak, and the white, and the quilted one, and the one with the two ear covers during the battle, and his\textsuperscript{saww} turban was the fastening one, and for him\textsuperscript{saww} was a hood to cover with”.\textsuperscript{65}

Ali, from his father, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} would wear the white quilted cap, and he\textsuperscript{saww} would wear during the battle, a cap having to ear-covers for it’’.\textsuperscript{66}

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘A ring of Rasool-Allah\textsuperscript{saww} was from silver’’.\textsuperscript{67}

Muhammad Bin Yahya, from Ahmad Bin Muhammad from Ibn Mahboub, from Abdullah Bin Sinan, and Muawiya Bin Wahab,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘A ring of Rasool-Allah\textsuperscript{saww} was from silver’. He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘What there a stone in it?’ He\textsuperscript{asws} said: ‘No’’.\textsuperscript{68}

(P.s. – This is not a Hadeeth)\textsuperscript{69}

\textsuperscript{65} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 45
\textsuperscript{66} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 46
\textsuperscript{67} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 47
\textsuperscript{68} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 48
\textsuperscript{69} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 49
‘From Abu Abdullah asws that the Prophet saww would wear a ring in his saww right hand’.  

My father, from Ahmad Bin Idrees, from Al Ashary, from Yusuf Bin Al Sakht, from Al Hassan Bin Sahl, from Ibn Mahziyar who said,

‘I went to Abu Al-Hassan asws and I saw a ring in his asws hand with a turquoise stone, its engraving was, "Allah the King".'

He (the narrator) said, ‘I deliberated looking at it, so he asws said: ‘What is the matter with you looking at it? This is a stone Jibraeel as gifted to Rasool-Allah saww from the Paradise, and Rasool-Allah saww gifted to Ali asws, 71

We mentioned the ring of Rasool-Allah saww, so he asws said: ‘Would you like me asws to show it to you?’ He said, ‘Yes’. So, he asws called for a sealed covering, so he asws opened it and brought out a cotton sheet, so there was a silver ring and in it was embedded a black stone, and upon it was inscribed in two lines – “Muhammad saww, Rasool saww, Allah azwj”. Then he asws said: ‘The stone of the Prophet saww was black’. 72

Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah asws having said: ‘The end of the sword of Rasool-Allah saww and its handle was of silver, and between that was a circular ring of silver, and I asws wore the armour of

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70 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 50
71 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 51
72 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 52
Rasool-Allah saww, and it dragged, and therein were three circular rings of silver in front of it and at the back of it’. 73

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Masny, from Hatim Ibn Ismail,

‘From Abu Abdullah asws: ‘The make of the sword of Rasool-Allah saww was silver, all of it, its handle and its hilt’’. 74

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Atiya,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww did not wear a ring except for a little while, until he saww would leave it’’. 75

The number (of reporters), from Ahmad, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah asws having said: ‘The engraving on the ring of the Prophet saww was ‘Muhammad Rasool-Allah’’. 76

The number (of reporters), from Sahl, from Muhammad Bin Isa, from Al Hassan Bin Khalid,

‘From Al-Reza asws – similar to it’. 77

The number (of reporters), from Sahl, from Ibn Shamoun, from Al Asam, from Masma Bin Abdul Malik,

‘From Abu Abdullah asws having said: ‘A ring in the nostril of the she-camel of Rasool-Allah saww was of silver’’. 78

73 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 53
74 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 54
75 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 55
76 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 56
77 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 57
78 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 58
Ali, from his father, from one of his companions, from Aban, from a man,

‘From Abu Abdullah asws having said: ‘There used to be in the house of Rasool-Allah saww a pair of red doves’’. 79

Muhammad Bin Yahya, from Ibn Isa, from Ibn Asheym, from Safwan who said,

‘I asked Al-Reza asws about ‘Zulfiqar’, sword of Rasool-Allah saww, so he asws said: ‘Jibraeel as descended with it from the sky, and its make was of silver’’. 80

Hameed, from Ubeydullah Al Dahqan, from Al Tatary, from Muhammad Bin Ziyad, from Aban, from Yahya, from Abu Al A’ala who said,

‘I heard Abu Abdullah asws saying: ‘Shield of Rasool-Allah saww, ‘Zat al Fazool’ had two silver rings for it in its front, and two silver rings in its back’. And said: ‘Ali asws had worn it on the day (battle) of the Camel (Basra)’’. 81

(P.s. – This should have been recorded as a Hadeeth but it’s not)82

79 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 59
80 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 60
81 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 61
82 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 62
كةيتا آكانت مهتهة من أديم مبشور فياا ثلاث ولق من فضة، آالابزيم آالحلق على لهعة الفلك المضرآبة من فضة، آكان اسم رمحه المثوى، آكانت له وربة يوال لها: العهزة، آكان يمشي بها آيدعم علياا، آكانت تحةل بين يديه في الاعياد، فيركزها أمامه، آيستتر بها آيصلي، آكان له محجن قدر راع

يمشي به، آيركب به، آيعلوه بين يديه على بعيره.

في رآاية:

آيأخذ الشئ، آكانت له مخصرة تسةى العرعون، آكان اسم قوسه الكتوم، آاسم كهانته الكافور، آنبله الموتصلة، آترسه الزلوق، آمغفره آ السبوغ، آاسم عةامته السحاب، آاسم ردائه الفتح، آاسم رليته العواب، آكانت سوداء من لوف، آكانت ألويته بيضاء أربما ععل فياا السواد، أربما كان من خمر نسائه، آكانت له بغلة شاباء يوال لها: الدلدل، أهداها له المووس ملك الاسكهدرية، آهي التي قال لها في بعض الاماكن: اربضي دلدل فربضت، آكان علي عليه السلام يركباا بعد رسول الله للى الله عليه آاله، آقال غير ابن عباس، آكان يركباا الحسن بعد علي، ثم ركباا الحسين، آمحةد بن الحهفية وتى كبرت آعةيت، فدخلت مطبخة لبني مذوج فرماها رعل بسام فوتلاا، آكانت له بغلة يوال لها: الايلية، آكانت محذآفة مويلة، كأنها توم على رماح، وسهة السير، فأعجبته، آكان له حمار يدعى عفيرا، قال لى الله عليه آاله له:

اليعفور، آكان أخضر، آكانت له ناقة تسةى العضباء، آيوال: الوصواء، آكانت لاباء، آكانت له شاة يشرب لبهاا يوال لها: غيهة، يوال: غوثة، آكان له قدوان اسم أودهما الريان، آاآنخر المضبب، آكان يسع كل آاود مهاةا قدر مد، فيه ثلاث ضبات وديد، آولوة تعلق بها، آكان له تو

ر من وجارة يوال له:

المخضب آالمخضد يتوضأ فيه، آكان له مخصر من شبه يكون فيه الحهآء آ الكتم من ور كان يجده في رأسه لى الله عليه آاله، آكانت له أربعة اسكهدرانية أهداها المووقس ملك مصر، آكان له نعلان من السبت، آكان له مخصرة ات قبالين، آكانت لفراء، آكان له خف ان سا عان أهداهما

الهجاشي ملك الحبشة، آكان له سرير آقطيفة آقصعة آعارية اسم رآضة.

آفي رآاية اخرى عن ابن عباس أيضا أنه قال: كان لرسول الله لى الله عليه آاله سيف محلى قائةه من فضة، آنعله من فضة، آفيه ولق من فضة، آكان يسةى ا الفوار، آكانت له قوس نبع تسةى السداد، آكانت له كهانة تسةى الجةع، آكانت له درع آشجه بالهحاس تسةى ات الفضول، آكانت له وربة تسةى البيضاء، آكان له محجن يسةى الوفر، آكان له فرس أدهم يسةى السكب، آكانت له بغلة شاباء تسةى دلدل، آكانت له ناقة تسةى العضباء، آكان له حمار يسةى يعفور، آكان له فسطاط يسةى التركي، آان له عهز يسةى اليةن، آكانت له ركوة تسةى الصادر، آكانت له مرلة تسةى المدلة، آكانت له موراض تسةى الجامع، آكانت له قضيب شووط يسةى المةشوق. آفي بعض الرآايات أنه كان لرسول الله لى الله عليه آاله ناقة عدعاء، آفي رآاية وزماء، آفي رآاية للةاء، آ في رآاية مخضرمة، آهي التي قطع مرف ا نها، آالتي هاعر علياا رسول الله لى الله عليه آاله كانت الوصواء، آقيل: الجدعاء، ابتاعاا أ بوبكر بأربعةائة درهم، فااعر لى الله عليه آاله علياا مع أبي بكر، آكانت عهده وتى نفوت، آكانت وين قدم رسول الله لى الله عليه ربيعية،

قال بعض المحووين من علةائها: هذه الصفات كلاا كأنها لهاقة آاودة كان با نها ما عبر كل آاود من الرآاة عهه بما يغلب على ظهه، آبما يعرفه مهاا.

آرآي عن موسى بن عبيد أنه سأل ابن عةريا أبا عبد الرحمن أكهتم تراههون على عاد رسول الله لى الله عليه آاله   قال:

نعم، لود راهن على فرس

والله: سبحة، فجاءت سابوة، فلاش لك آأعجبه. آفي رآاية عن سال بن سعد قال: كان للهبي لى الله عليه عهد أبي سعد ثلاثة أفر

اسيعلفان، آسمعت أبي يسةيان اللزاز، آاللحيف، آالظرب، آقيل: اللجيف، آقيل: إن تميم الداري أهدى له لى الله عليه آاله فرسا

والله: الورد، فأعطاه عةر، آقيل: أآل فرس ملكه رسول الله لى الله عليه آالله كان فرسا ابتاعه بالمديهة من رعل من بني فزارة بعشرة اآاق، آكان اسمه الظرب فساةاه السكب، آكان أآل ما غزى عليه في اود، آيوال: إن المرتجز هو الذي اشتراه لى الله عليه آاله م

ナー أعرابي من بني مرة فجحده فشاد له خزيمة

بن ثابت، آكان فرسا أبيض. ثم قال: السيجان جمع الساج آهو الطيلسان. قوله: فجعلاا سترة بين يديه يدل على مولها، لانه لى الله عليه آاله لما

سئل عن قدر ما يستر المصلي، قال: مثل لخرة الرول. آ الوضيب: السيف اللطيف في قول الا

لالةعي، تشبياا بالوضيب من الشجر، آقيل: بل

الوضيب من الوضب بمعنى الموضوب، لا يسةى قضيبا إلا بعد الوطع. آالوباع: ما يضبب مرف قائةة السيف، آأكثر ما يوال له: الوبيعة، آالذ

آابة ما يعلق به من قائةه. آالبكرات: الحلق. آنعلق السيف: وديدة تكون في لخر الغةد، كانت فضة في

سيف رسول الله لى الله عليه آاله. آالسكب

الواسع الجري كأنه يسكب الارض، أي يصباا.

آقال الجزري: يوال: ناقة شحوى، أي آاسعة الخطو، آمهه أنه كان للهبي لى الله عليه آاله فرس يوال

له الشحاء، هكذا رآي بالمد آفسر بأنه الواسع الخطو. آقال الكازرآني: آسمي بالبحر ل

سعة عريه. آالفلك بكسر الفاء جمع فلكة للثدي، أآ فلكة

المغزل. آالعهزة: رمح لغير. آيدعم علياا أي يتكئ. آالعرعون: من عيدان العهب. آالموتصله من الولل، كأنه سمي بذلك تفألا بولوله إلى

العدآ. آ

الدلدل لعلاا سميت به تشبياا بالدلدل آهو الوهفذ، أآ بشئ يشباه، فلعلاا ش

بات به لولة سكونها. آالايلية: مهسوبة إلى قرية بالشام. آالمحذآفة

الموطوعة الذنب. آ العفير: تصغير الاعفر كسويد آأسود وذفت همزتهةا. آالوياس اعيفر، آهو لون أبيض تعلوه حمرة، آيعفور مثل أعفر كأخضر

ر

آيخضور. آالسبت بالكسر: علود البور المدبوغة.

إنما سميت الركوة ب

الصادر لانه يصدر عهاا بالري. آالجامع في اسم الموراض لانه يجةع ما يراد قرضه

به، آ لك من عودته. قوله: فلاش أي فلودهش، يوال هش للةعرآف،

أي اشتااه، آرعل هش: ملق المحيا انتاى.
And the judge Ayaaz said in (the book) ‘Al Sha’a’, ‘It is reported from Muhammad Bin Jubeyr, Rasool Allah saww, that he said: ‘There are five names for me saww. I saww am ‘Muhammad’, and I saww am ‘Ahmad’, and I saww am ‘Al-Mahy’ who Allah saww will Obliterate the Kufr by me saww, and I saww am ‘Al-Hashir’ who the people would be gathered to my saww feet, and I saww am ‘Al-Aaqab’.

قد سماه الله في كتابه محةدا، أحمد، فئة خصائصه تعالى له أن ضج منه أسماءه، فأبوى بكر كر عظيم شكره، وأما اسمه أحمد فأفعال مبالغة من كثرة الحادة، فامدد مفعال مبالغة من كثرة الحادة، فان تلى الله عليه آله أعل من حمد، أفضل من حمد، أكثر الهاء حمدا، فان أحمد المحادين، أحمد الحامدين، فان لى الله عليه آله ليتم له كة الحد، يشتر في تلك العرلات بصفة الحادة، أبعثه ربه هناك مواما محاددا، كاما أعد، يشده فيه الاانون اانخران بشفاعته لهم، يفتح عليه من المحامد كاما قال لى الله عليه آله ما لم يعط غيره، أسمي اميته في كتب أنبيائه بالحامدين، فحويق أن يشيا محلةد، ثم في هذين الاسمين من عجائب خصائصه، أبدايع لياته فن لخر، هو أن الله عل اسمه حمى أن يشيا بهما أود قبل زمانه، أما أحمد الذي ولى في الكتب أبشرت به الانبياء فانع الله تعالى بما حكمة أنه يشيا به أود غيره، لا يدعى به مدعو قبله وتى لا يدخل لبس على حبيب الله، أو شكل، وكذاجد محمد أيضا، بأي أحد من العرب ألا غيرهم إلى أن شاع قبل وجود وبلاده أن يبي نبأده محمد، فان لقي أهلهم، وأي أو أن يكون لهم هو والله أعلم، كيف يفعل سائل، وما أسوس من لمحةد الأوزي، وما سولا الإسناد، وما من يابان من ممحاذا، وما كر مهه، وما إيس، وما مكي، وقد قيل في بعض التفسير: “ياس” أنه يا ماهر، يا هادي، ويس “يا سيد، وما السلعب عن الواسطي، وعن عفر بن محلةد. أمن أسمائه لى الله تعالى: رسول الرحمة، رسول الراوة، رسول الملاوم، وأفي وديثه لى الله تعالى قال: “أتاني ملك فوال لي: أنت قثم” أي مجتعة، أولوم: الجامع للخير، أمن أسمائه لى الله تعالى: الهور، السراج المهير، المهذر، الهاذير، المبشر، البشير، الشاهد، الشايد، الحق المبين، خاتم الهبيين، أوالف الرويم، الأمين، أقدم لدق، الرحمة للعالمين، النعمة الله، السراح الوثوى، الصراط المستوى، الحج الثاقب، الكريم، الأمه الامي، دعاء الله، الصطفى، أبو الواسم، الحبيب، رسول رب العالمين، الشفيع المشفع، المتوين، القائد للمقر المحجلين، اويب الله، الخليل النبي، المختار، موي السفة، المودس، أراح الودس، هو معنى البار قليط في الانجيل، قال تغلب: البار قليط: الذي يفرق بين الحق وأملا. أمن أسمائه لى الله تعالى: الوكية، المختار، الصوف، الموت أولا، الشفاعة، الوسيلة، التاج المعراج، اللواء، الوسط، الإشعال، الطاعون، الاطفال، والجمال، السيف، والفرج، النور، والحما، وهو معنى الفعيل، وهو معنى الفعول، وهو معنى الفعول في الفتوار أقيس، وأبعداد النبم، وهو معنى منها في مناسبة القضيب أي السيف. وفق ذلك خمسة في الأربع، قال: مع عضب من جديد فما بعثني به، وما كذاك. وقد حصل على أن القضيب المشفع الذي كان يحكم، وأي存储ة في المساء، وأي النبع المائي في الحج الامام، وأي النبع المائي في الحج، ألا PK. - مور 16

(P.s. – This is not a Hadeeth)
Al Atar, from Sa’ad, from Abdullah Bin Aamir, from Ibn Abu Najran, from Yahya Al Halby, from his father,

‘From Abu Abdullah asws having said when asked about the Words of Allah azwj Mighty and Majestic: ‘and He Revealed unto me this Quran to warn you all with it and the one whom it reaches [6:19], he asws said: ‘In all languages’".

Ibn Al Waleed, from Sa’ad, from Ibn Isa, from Al Husayn Bin Saeed, and Muhammad Al Barqy, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah asws—having said: ‘The Prophet asws—would read the writings and not write’”

My father, from Ibn Abu Umeyr, from Muawiya Bin Amar,

‘I heard Abu Abdullah asws—saying: ‘It was from the Conferment of Allah azwj Mighty and Majestic upon His asw Prophet asww was illiterate, neither writing nor reading the writings’”

My father, from Ibn Abu Umeyr, from Muawiya Bin Amar,

‘From Abu Abdullah asws—regarding His asww Words: He it is Who Sent among the illiterates a Rasool from among themselves [62:2], said: ‘They used to be able to write, but they never had a Book from Allah asww, nor was a Rasool Sent to them before. Thus, He asww Linked them to the illiteracy’”

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85 Bihar Al Anwaar – V 92, The book of our Prophet asww, Ch 6 H 65
86 Bihar Al Anwaar – V 92, The book of our Prophet asww, Ch 6 H 66
87 Bihar Al Anwaar – V 92, The book of our Prophet asww, Ch 6 H 67
88 Bihar Al Anwaar – V 92, The book of our Prophet asww, Ch 6 H 68
(P.s. – This is not a Hadeeth)

My father, from Sa’ad, from Ibn Isa, from Muhammad al Barqy, from Ja’far Bin Muhammad Al Soufy who said,

‘I asked Abu Ja’far Muhammad asws Bin Ali Al-Reza asws. I said, ‘O son asws o Rasool-Allah saww! Why is the Prophet saww named as ‘Al Ummy’? He asws said: ‘What are the people saying?’ I said, ‘They are alleging that he saww has been called ‘Al-Ummy’ because he saww was illiterate and could not write well.’

He asws said: ‘They lie! Upon them be the Curse of Allah azwj, for that, say that Allah azwj has Said in the Decisive (Verse) of His azwj Book: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely before they were in clear straying [62:2]**.

How did he saww teach them what he saww was not good at? By Allah azwj, Rasool-Allah saww was able to read and write in seventy two’ - (or said) - ‘seventy three’ languages, and he asws has been called ‘Al-Ummy’ because he saww was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah azwj Mighty and Majestic: **and for you to warn the mother town (أُمَّ الْوُرى) and the ones around it [6:92]**.’

Ibn Al Waleed, from Sa’ad, from Al Khashab, from Ali Bin Hazan and Ali Bin Asbat and others, raising it,

‘From Abu Ja’far asws, he (the narrator) said, ‘I said, ‘The people are claiming that Rasool-Allah saww could neither write nor read’.

He asws said: ‘They are lying! May Allah azwj Curse them! How can that happen to be, and Allah azwj Mighty and Majestic has Said: **He is the One Who Sent among the inhabitants of**

89 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 69
90 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 70
Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely, before they were in clear straying [62:2].

So, he saww could teach them the Book and the Wisdom, and he saww wasn’t able to read or write? I said, 'Then why is the Prophet saww named as ‘Al-Ummy’?'

He saww said: ‘Attributed to Makkah, and that is the Word of Allah azwj Mighty and Majestic: and for you to warn the mother town (أم القرى) and the ones around it [6:92], so he saww is said to be ‘Ummy’ due to that’.91

My father, from Sa’ad, from Muawiya Bin Hakeem, from Al Bazanty, from one of his companions,

‘From Abu Abdullah asws having said: ‘From what Allah aswj Mighty and Majestic Conferred upon Rasool Allah aswj that he saww would read and not write. When Abu Sufyan sent one of the letters of Al Abbas to the Prophet saww, the letter came while he saww was in one of the gardens of Al Medina, he saww read it, and did not inform his saww companions and ordered them to enter Al Medina. When they entered Al Medina, he saww informed them’.92

Al Talaqany, from Ahmad Bin Is’haq Al Madarie, from Abu Qalabah Abdul Malik Ibn Muhammad, from Ghanim Bin Al Hassan Al Sa’dy, from Muslim Bin Khalid Al Makky,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Allah aswj Blessed and Exalted neither Revealed a Book nor Revelation except in Arabic, and it used to fall in the hearing of the Prophets as in the language of their as people, and it feel in the hearing of our Prophet saww in Arabic.

If a word of God’s is revealed in the Arabic language, they accept it as a word of God. But if a word of God’s is revealed in another language, they reject it as a word of God. Therefore, it is necessary that the Messenger of God should teach us the Arabic language in order to understand His words. And it is also necessary that he should teach us the meaning of the words in Arabic, so that we may understand their meanings and apply them to our lives.91

91 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 71
92 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 6 H 72
So, when they\textsuperscript{as} spoke with it to their\textsuperscript{as} people, it fell into their hearing in their languages, and no one had addressed Rasool-Allah\textsuperscript{saww} in whichever language he addressed him\textsuperscript{saww} with except it fell into his\textsuperscript{saww} hearing in Arabic. All that was translated by Jibraeel\textsuperscript{as} to him\textsuperscript{saww} and from him\textsuperscript{saww}, as an Honour from Allah\textsuperscript{azwj} Mighty and Majestic to him\textsuperscript{saww}. 93

74 - بر: الحسن بن علي، عن أحمد بن هلال، عن خلف بن حماد، عن عبد الرحمن ابن الحجاج قال: قال أبو عبد الله عليه السلام: إن النبي صلى الله عليه وسلم: إن النبي صلى الله عليه وسلم:

Al Hassan Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamad, from Al Rahman Ibn Al Hajjaj who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} was reading and writing, and (also) reading what he\textsuperscript{saww} had not written’\textsuperscript{94}

(P.s. – This is not a Hadeeth)\textsuperscript{95}

\begin{tabular}{l}
\textsuperscript{93} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 73 \\
\textsuperscript{94} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 74 \\
\textsuperscript{95} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 6 H 75
\end{tabular}
CHAPTER 7 – ANOTHER MISCELLANEOUS REGARDING THE MEANING OF HIS \( \text{saww} \) BEING AN ORPHAN, AND ‘LOST’, AND ‘NEEDY’, AND MEANING OF ‘EXPANSION OF HIS \( \text{saww} \) CHEST’, AND REASON OF HIS \( \text{saww} \) BEING AN ORPHAN, AND THE REASON DUE TO WHICH HE \( \text{saww} \) THERE DID NOT REMAIN ANY MALE CHILD FOR HIM \( \text{saww} \)

The Verses – (Surah) Al Zoha: 

(I Swear) by the clarity [93:1] And the night when it covers with darkness [93:2] Your Lord has not forsaken you, and He is not displeased [93:3]

And the Hereafter is better for you than the first (life) [93:4] And soon your Lord will Give you, so you will be pleased [93:5]


Then, as for the orphan, so do not subdue [93:9] And as for the beggar, so do not repel [93:10] And as for the Favour of your Lord, so do announce (it) [93:11]

(Surah Al Inshirah): Did We not Expand your chest for you? [94:1] And Placed down your burden from you, [94:2] Which was breaking your back? [94:3]

And We Raised your Zikr for you? [94:4] Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6]

So when you are free, then nominate [94:7] And to your Lord be hopeful [94:8].
By the three chains,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Ali asws Bin Al-Husayn asws ‘Why was the Prophet saww orphaned from his saww parents?’’ He asws said: ‘Lest it would Obligate upon him saww the rights of the creatures’.96

Hamza Al Alawy, from Ahmad Al Hamdany, from Ali Bin Al Husayn Bin Fazal, from his brother Ahmad, from Muhammad Bin Abdullah Bin Marwan, from Ibn Abu Umeiyr, from one of his companions,

‘From Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic Orphaned His aswj Prophet saww lest there happen to be obedience of anyone upon him saww’.97

Ali Bin Hatim Al Qazwiny, among what he wrote to me from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn Bin Al Waleed, from Abdullah Bin Hamad, from Abdullah Bin Sinan,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘For which reason there did not remain a son for Rasool-Allah saww?’

He asws said: ‘Because Allah azwj Mighty and Majestic Created Muhammad saww as a Prophet saww, and Ali asws as a successor asws. So, if there would have been any son for Rasool-Allah saww from after him saww, he would have been foremost with Rasool-Allah saww than Amir Al-Momineen asws, and the successorship of Amir Momineen asws would not be proven’.98

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96 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 7 H 1
97 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 7 H 2
98 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 7 H 3
P.S. – This is not a Hadeeth

In a Hadeeth of Ibn al Jahm,

‘From Al-Reza asws: ‘Allah azwj the Exalted Said to His aswj Prophet saww: Did He not Find you an orphan so He Sheltered? [93:6], He azwj is Saying: “Did He aswj not Find you saww as alone, so He azwj Sheltered the people to you saww?”

And Found you lost so He Guided? [93:7] – meaning (lost) in the presence of your saww people, so He azwj Guided, i.e., Guided them to recognising you saww.

And Found you in need, so He Enriched? [93:8] – so He azwj is Saying: “Enriched you saww by Making your supplications to be Answered”.

Ali Bin Al Husayn, from al Barqy, from his father, from Khalid Bin Yazeed, from Abu Al Haysam, from Zurara,

‘From the two Imams (5th & 6th Imam asws) regarding the Words of Allah azwj the Exalted: Did He not Find you an orphan so He Sheltered? [93:6], i.e., Sheltered the people to you saww. And Found you lost so He Guided? [93:7], i.e., Guided a people who did not recognise you saww, until they did recognise you saww. And Found you in need, so He Enriched? [93:8], i.e. Found you as having a needy people, so He azwj Enriched them with your saww knowledge.”

100 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 7 H 5
101 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 7 H 6
From Al-Reza asws, from his asws forefathers asws having said: ‘Muhammad asws Bin Ali asws Bin Al-Husayn asws was asked, ‘Why was the Prophet orphaned from his saww parents?’ He asws said: ‘Lest it Obligates upon him aswj the rights of the creatures’.

8 – Kentz: محمد بن العباس، عن أبي داود، عن بكار ، عن عبد الرحمن، عن إمامخالاب ابن عبد الله ، عن علي بن عبد الله بن العربس قال: عرض على رسول الله صلى الله عليه وآله ما هو مفتوح على امته من بعده كفره، فصل بذلك، فأنزل الله تعالى: "ولاَخِيرُ الْآخِرَةُ لَكَ نِعْمَةً وَلِسَفُوفٍ 

بِعَطْبَانِكَ فِي نَفْرُتٍ ".

Muhammad Bin Al Abbas, from Abu Dawood, from Bakar, from Abdul Rahman, from Ismail Ibn Abdullah, from Ali Bin Ubeydullah Bin Al Abbas who said,

'It was presented unto Rasool-Allah saww what would be conquered from after him saww, town (after) town. So, he saww was cheerful with that. Allah aswj the Exalted Revealed: And the Hereafter is better for you than the first (life) [93:4] And soon your Lord will Give you, so you will be pleased [93:5]'.

 قال: فأعطاه الله ألف قصر في الجنة، ثراه المسالك، في كل قصر ما يبغي له من الأزناج والخدم.

He said, ‘Allah saww Gave him saww a thousand castles in the Paradise, its mortar being of musk. In every castle is what is appropriate for him saww from the wives and the servants’. (P.s. – this is not a Hadith)

9 – Kentz: محمد بن العباس، عن محمد بن أحمد بن الحكيم، عن محمد بن يونس، عن أحمد بن عيسى، عن الصادق، عن أبيه عليه السلام عن حاجب بن عبد الله قال: دخل رسول الله صلى الله عليه وآله على فيماهه الحسن، كما تلقح بالريح وعليها كساء من كساء ما، فلم تنظر إليه إبكي وقال لها: يا فاطمة تحلمى مرارة الدنيا ليعيم الآخرة غدا، فأنزل الله عليه: And the Hereafter is better for you than the first (life) [93:4], And soon your Lord will Give you, so you will be pleased [93:5].

Muhammad Bin Al Abbas, from Muhammad Bin Ahmad Bin Al Hakam, from Muhammad Bin Yunus, from Hamad Bin Isa,

‘From Al-Sadiq asws from his asws father asws, from Jabir Bin Abdullah who said, ‘Rasool-Allah saww went to see (Syeda) Fatima asws and she asws was grinding (flour) with the hand mill, and upon her asws was a cloak from skin of the camel. When he saww looked at her asws he saww cried and said to her asws: ‘O Fatima asws! May the bitterness of the world hasten to the Bliss of the Hereafter tomorrow. Allah aswj Revealed unto him saww: And the Hereafter is better for you than the first (life) [93:4], And soon your Lord will Give you, so you will be pleased [93:5]’. (P.s. – This is not a Hadeeth)

10 – Kentz: محمد بن أحمد بن الحكيم، عن محمد بن أحمد بن الحكيم، عن محمد بن يونس، عن أحمد بن عيسى، عن الصادق، عن أبيه عليه السلام عن حاجب بن عبد الله قال: دخل رسول الله صلى الله عليه وآله على فيماهه الحسن، كما تلقح بالريح وعليها كساء من كساء ما، فلم تنظر إليه إبكي وقال لها: يا فاطمة تحلمى مرارة الدنيا ليعيم الآخرة غدا، فأنزل الله عليه: And the Hereafter is better for you than the first (life) [93:4], And soon your Lord will Give you, so you will be pleased [93:5].

(P.s. – This is not a Hadeeth)
CHAPTER 8 – HIS\textsuperscript{saww} DESCRIPTION REGARDING HIS\textsuperscript{saww} MANNERS AND HIS\textsuperscript{saww} NATURE AND SEAL OF THE PROPHET-HOOD

1 - فسمه: الطالواني، عن محمد بن علي، عن عبد الله من عبد الله من عهد الله، وكان عليه الكتب قليلة، واشتهر في الإجابة على عنصر الله في أمول الله. ولم يعرف وثائقه كان غير معلوم ألا أن موافقة أبيه لليل بن عطية، عن عبد الله بن عكر، عن هشام بن عبد الرحمن، عن حماد بن عبد الله، عن آمنة بن سلامة، كان قارئاً كتب قال: قرأت في الإنجيل يا عيسى عدن في أمري، لا تهزل، أعطني يابن الطاهرة الطار، البكر البطل، أنك من غير فحل أنا خلوك لني للعالمين، فإن يأي فاعبد، أعلي فتوكل، خذ الكتاب بوومة، فسر لاهل سوريا السريانية، بلغ من بين يديك أنا الله الدائم الذي لا أزلي، صندوقاً من فنون الصدقة الكبار، وقد وصلت إلى فنون الصدقة، والصبر، الصبر من القلوب. وبعدن من صبر، ونافذ من القلوب، توقد في وجد مدرك التاليف، ورحب يمنه لفظ عصره، فعدهت للزمان للكل. لولا القلب، قال قلبي العين، قلبي العين، قلبي عين، قلبي عين، قلبي عين...

2 - فسمه: الحسين بن عبد الله السكيني، عن أبي سعيد البجلي، عن عبد الملك بن هارون، عن الصادق، عن لواء الله عليّ، وشد من شدة، كثرة اللحية، وسمنة الدم، وسمنة الدم، وسمنة الدم...

P.s. – This is not a Hadeeth\textsuperscript{106}

106 Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 8 H 1
He saww would enjoin with the good and forbid from the evil. His saww age reached sixty-three and he saww did not leave anything behind him saww except for a ring, inscribed upon it was: ‘There is no god except Allah, Muhammad is Rasool-Allah’, and he saww was wearing it in his saww right hand. And he saww left behind his saww sword ‘Zilfiqar’, and his saww staff and a woolen overcoat, and a woolen cloak he was wrapping with. He saww did not cut it nor sew it until he saww met Allah aswj.

The king said, ‘We find in the Evangel that there happened to be for him saww what could be given to his saww two grandsons asws, so what is like that?’ Al-Hassan asws said to him: ‘It was like that’. The king said, ‘So, does that remain for you asws?’ He asws said: ‘No’.

The king said, ‘The first Fitna (strife) upon this community, then upon the kingdom of your asws Prophet saww, and their choosing (others) over the offspring of their Prophet saww. From you asws is the establisher (Al-Qaim asws) with the Truth, the enjoined with the good and the forbidden from the evil’.

Ibn Al Salt, from Ibn Aqada, from Ahmad Bin Muhammad Bin Abdul Rahman, reading from Muhammad Bin Isa al Abady who said,

‘It was narrated to us from a slave of Ali asws Bin Musa asws, from Ali asws Bin Musa asws, from his asws father Musa asws Ibn Ja’far asws, from his asws father asws, from his asws grandfather asws, from Ali asws. ‘They (people) said: ‘O Ali asws! Describe our Prophet saww to us as if we are looking at him saww, for we are desirous to him saww’.

He asws said: ‘The Prophet saww of Allah saww was of very fair complexion, reddish, rich eyes, straight hair, bushy beard with fullness, delicate nose, as if his saww nose is a silver pitcher with gold flowing in its sides; for him saww was hair from his saww chest to his saww navel, like a straight line to his saww navel. There wasn’t any hair, neither on his saww belly nor on his saww chest apart from it, thick palms and feet, thick heels.

If I were to describe you saww, I would not begin from a place, after a place, I would describe you saww as you saw you saww.

Ibn Al Salt – V 92, The book of our Prophet saww, Ch 8 H 2
When he saw was walking, it was as if he was uprooting from a rock; when he saw came, it was as if he is rolling down from a downward slope; when he saw turned, he would turn altogether with the whole of him; neither being short-tempered, nor with lengthy garments; and there was a roundness in his face. When he was among the people he would inundate them, and it was as if there were pearls in his perspiration.

He was recognised from the aroma of the musk, not by the inabilities nor by the blemishes. He was the most honourable of the people in companionship, and the softest of them in character, and the most generous of them in palm (giving). One who mingled with him, with recognition loved him, and one who saw him from a distance was awed by him, honouring him in front of him, saying his qualities. The like of him has not been seen before him, may the Salawat of Allah be upon him, continuously.


He said: ‘Rasool-Allah said was grand, dignified, his face was shining like the radiance of the moon on the night of the full moon, taller than the medium-size and shorter than the tall ones, large head, hairy legs, his Aqeeqa (hair) was separated with a separation, and his hair did not exceeds his ear lobes when it was abundant.

108 Bihar Al Anwaar – V 92, The book of our Prophet, Ch 8 H 3
(He saww was) of blooming complexion, and wide forehead, long eyebrows, long without being paired, between the two was a vein that led to anger, curved nose, for it was a Noor overlying it, one who does not aspire reckons it as straight, bushy beard, plain cheeks, sturdy mouth, well-cleaned teeth, delicate nose, it was as if his saww neck was full of blood in the purity of silver, moderate manners.

(He saww was) firm-bodied, even of the belly and the chest, distant what is between the two shoulders, large bone-structure, revealing, separative, connecting what is between the upper chest to the navel with hair flowing like the line, hairless of the breasts and the belly from what is besides that, hairy of the two arms and the shoulders, and high of the chest, long of the forearms, relaxed palms, thick hands and feet.

(He saww was) of flowing sides, straight of the stature, round of the two heels, streaked feet, the water turned away from them. When he saww removed (from the ground), removed it with an uprooting, stepping, pausing, and walking with humbleness, walking rapidly. When he saww walked it was as if he saww was pouring in a decline, and when he saww turned, turned entirely, lowering of the eyes, His saww looking at the ground was more prolonged that his saww looking at the sky, paying attention to his saww looking, initiating the with the greeting, ones who met him saww.

He (the narrator) said, ‘I said, ‘Describe his saww talking to me’.

He saww said: ‘He saww was of continuous grief, permanent of thinking, there wasn’t any rest for him saww, nor did he saww speak in other than a need, opening the speech and ending it with the sides of his saww mouth, speaking with the entirety of the speech decisively, there being no vanity in it nor any reduction (of any one), courteous, not with the disloyalty nor with the disgrace.

The Bounty (food) was revered in his saww presence and even if it was savoured, nothing from it was condemned apart from that he saww neither condemned any taste, nor praised it, nor...
did the world anger him saww and whatever was for it. When the truth was at stake he saww did not recognise (favour) anyone, and he saww did not stand to be angered at anything until he saww prevailed to it, when he saww gestured, he saww gestured all of his saww hand.

وإذا تحجب قلبه، وإذا اتخاذ الفرج مهماً، يضرب برهاته اليمن باطش أباهه البسير، وإذا غضب أعظم وأشاح، وإذا فرح غض طرفه، حمل ضحكة النسيم، يبتعد عن حل حب العمام.

And when he saww was fascinated, overturned it, and when he saww narrated, connected with it, he saww would strike with the inside of his right palm his saww left thumb, and when he saww was angered turned away and averted the eyes, and when he saww was happy, closed his saww eyes, making his saww laughter as a smile, uncovering (the teeth) like the seeds of clouds'.

 قال الحسن: فكتهئا الحسين زمانا، ثم ودثته فوعدته قينقني إلى، أسأله عنة سألته عهه، أعادته قد سأل أباه عن مدخل الهبي لله عليه آله، مجلسه عشكله، فلم يدع مهه شيئا،

Al-Hassan asws said: ‘Al-Husayn asws concealed it for a time, then narrated it and I asws found him asws to have preceded me asws to it, and I asws asked him asws about what he asws has asked about, and found him asws to have asked his asws father asws about the entry of the Prophet saww and his saww exit, and his saww sitting and his saww posture. He asws did not leave anything.

 قال الحسن عليه السلام: سألت أبي عليه السلام عن مدخل رسول الله صلى الله عليه السلام، فقال: كان دخوله لهفسه مأنا له في ذلك، فإنا أوى إلى منزله جرّا دخوله ثلاثة أجزاء: جزء الله، وجزء له، وجزء نفسه،

Al-Husayn asws said: ‘I asws asked my asws father asws about the entry of Rasool-Allah saww, so he asws said: ‘His saww entry for himself was authorised for him saww regarding that. So, when he saww sheltered to his saww house, segmented his saww entry into three segments – a segment for Allah azwj, and a segment for his saww family, and a segment for himself saww.'

ثم حرا جزاه ببين وبين الناس فرد ذلك بالخصاوة على العامة، ولا يدخر عنهم من أبيه، وكان من مسيرته في جزء الأمة أيثار أهل الفضل بإذانه وقسطه على قدر فضلهم في الدنيا.

Then he saww segmented his saww segment between him saww and the people, and he saww referred with the special ones over the general, and he saww did not hold back anything from them from that, and it was from his saww way in the segment of the generality, preferring the people of merit by his saww permission and distributing it upon a measurement of their merits in the Religion.

فتمهم ذو الحاجة، ومنهم ذو الحاجين، ومنهم ذو الخواج، ومنهم ذو الخيرات، فيتشاركون فيهم ويشعرون فيما أصلحته ولاتمته من مسائهن عنهم، وإخبارهم بالذي يعيب،

وقول: "ليبلغ الشهيد منكم الغائب، وليبلغوا حاجة من لا يقدر على إبلاغ حاجته، فإنه من أجل سلطانها حاجة من لا يقدر على إبلاغها إلا الله قدميه يوم القيامة لا يذكر عنه إلا ذلك، ولا يقيد (5) من أحد عثره يدخلون رؤاها، ولا يفتقرون إلا عن ذوقهم، ويفرجون أذلته.

From them were ones with the (one) need, and from them were ones with two needs, and from them were ones with (more) needs, so he saww would pre-occupy with them regarding what would be in their interests and the generality of their issues, and inform them of that which is appropriate, and he saww was saying: ‘Let the ones present from you deliver to the
absentee, and deliver to me the needs of the ones who is not able upon delivering his needs. The one who delivers to an authority a need of the one who is not able upon delivering it, Allah will Affirm his feet on the Day of Qiyamah', not mentioning in his presence except that, nor sit back on a stumbling block from anyone entering as a pioneer, nor separating except from a meal, and bringing out the proof.

فسألته عن خرج رسول الله صلى الله عليه وآله كيف كان يصنع فيه؟

Then I asked him about the exit of Rasool-Allah, ‘How was he doing during it?’

فقال: كان صلى الله عليه وآله يخزن لسانه إلا عةا يعهيه، آيؤلفام آلا يهفرهم، آيكرم كريم كل قوم، آيوليه عليام، آيحذر الهاس آ

He said: ‘He would treasure his tongue except from what concerned him and brought them together and did not separate them, and he would honour the honourable one of every people, and make him a ruler over them, and caution the people, and protect from them apart from that he did not fold his person away from anyone nor his manners.

ويتفقد أصحابه، ويسأل الناس عما في الناس ، يحسن الحسن ويعوه، ويقف القيح ويوبهه، معدل الأمر، غير مختلف، لا يغلف هاهاه أو يميلوا ، ولا يقصر عن الحق ولا يجوزه، الذين يلونه من الناس خيارهم أفضلهم عذته أعضهم صيحة للمسلمين، وأعظمهم عنده منزلة أحسنهم موازة.

And he would investigate his companions, and ask the people about what the people were in, and he would improve the good and strengthen it, and uglify the ugly and debase it, moderate of the affairs, not differing, nor being heedless fearing that they might be heedless or get bored, nor did he fall short from the Truth nor exceed it, those who followed him from the people, their good ones, their superior ones in his presence were their general ones as an advice for the Muslims, and their great ones in his presence in status were their good ones, comforting and as equals.

قال: وسألته عن مجلسه، فوال: كان صلى الله عليه وآله لا يجلس آلا يووم ا كر، آلا يومن ا ماكن آيهاى عن إيطانها، آإ ا انتاى إلى قوم

He said: ‘And I asked him about his sitting, so he said: ‘He would neither sit nor stand except upon a Zikr (of Allah), nor settle in a place (recognised with him), and he forbade from desecrating it, and when he ended up to a people he would sit wherever the gathering ended up with him and he would enjoin with that, and he would give to every gatherer his share, and he would not reckon anyone of his gatherers as anyone being more honourable than him. One who gathered to him would be patient with him until it happened that he is the one who left from him.'
One who asked him\textsuperscript{asws} for a need would not return except with it (as fulfilled), or cheerful from the word. He\textsuperscript{asww} had expanded the people from his\textsuperscript{asww} mannerisms and became a father for them, and they became equal in his\textsuperscript{asww} presence regarding the rights. His\textsuperscript{asww} sitting was a sitting of the forbearance, and shyness, and truthfulness and trustworthiness. He\textsuperscript{asww} neither raised his\textsuperscript{asww} voice in it nor did he\textsuperscript{asww}, nor manifest the forbidden in it, nor did he\textsuperscript{asww} turn towards a female, being fair and continuing in it with the piety, humble, dignifying the elders, and being merciful with the young, and preferring the ones with the needs, and protecting the stranger’.

\textsuperscript{asws} said: ‘How was his\textsuperscript{asww} way among his\textsuperscript{asww} gatherers?’ He\textsuperscript{asws} said: ‘He\textsuperscript{asww} was with a permanent smile, easy manners, soft of the approach, neither with abruptness, nor loudness, nor immorality, nor faulting, nor slandering, paying no attention to what he\textsuperscript{asww} does not desire. Thus, his\textsuperscript{asww} followers neither despaired from him\textsuperscript{asww} nor were they disappointed in him\textsuperscript{asww}. He\textsuperscript{asww} had neglected himself\textsuperscript{asww} from three – the bitter arguments, and the frequenting, and what does not concern him\textsuperscript{asww}, and left the people from three – He\textsuperscript{asww} did not condemn anyone, from faulted him, nor sought his exposure nor his mistakes.

And he\textsuperscript{asww} did not speak except in anticipating its Rewards. When he\textsuperscript{asww} spoke, he\textsuperscript{asww} was soft-spoken as if there were birds upon their heads, and when he\textsuperscript{asww} was silent, they spoke and they did not snatch the discussion in his\textsuperscript{asww} presence. One who spoke, he\textsuperscript{asww} listened to him until he free. He\textsuperscript{asww} discussed with them with the discussion of their first one, laughing from what they laughed from, and marvelling from what they were marvelling from, and was patient to the stranger upon the alienation in his questions and his speaking until his companions would comfort them, and he\textsuperscript{asww} was saying: ‘When you see a seeker of the need seeking it, then fulfil it’.

And he\textsuperscript{asww} did not accept the praise except from a suitability, nor did he\textsuperscript{asww} cut off anyone in his speech unless he exceeded, so he\textsuperscript{asww} would cut him off by a forbiddance or standing’.
قال: فسألته عن سكوت رسول الله صلى الله عليه وسلم، فوال: كان سكوتاه على أربع: على الحلم، والحذر، والتفكير، والتدبير، فأما التدبير ففي تسوية الظلم والاجتماع بين الناس، وأما التفكير فما يبقى ووفي، ومعه له الحلم في الصبر، فكان لا يغضب شيئا ولا يستفزه، ومعه له الحذر في أربع:

أصلح الحسن ليقصده به، وتركه الوبيح ليتهى عليه، واعتقه الرأي في لحمة امته، واليوم فيما جمع له في الدنيا والآخرة.

He asws said: ‘I asws asked him asws about the silence of Rasool-Allah saww. He asws said: ‘His saww silence was upon four – Upon the forbearance, and the caution, and the planning, and the thinking. As for the planning, it was in the equal consideration and the listening between the people; and as for his saww thinking, in was regarding was remains and what perishes; and the forbearance was gathered for him saww in the patience and nothing would anger him saww nor provoke him saww, and the caution was gathered for him saww in four – his saww taking to the good in order to lead with it, and his saww neglecting the ugly in order to end from it, and his saww struggle of the opinion in the interests of his saww community, and the standing regarding what would gather for them the goodness of the world and the Hereafter’. 109

By a chain of Al Tameemy,

‘From Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘I saws have not seen anyone of more distance in what is between the shoulders than Rasool-Allah saww’. 110

5 - ن: بإسناد التيةي، عن الرضا عليه السلام، عن لبائه، عن علي عليه السلام قال: ما رأيت أودا أبعد ما بين المهكبين من رسول الله صلى الله عليه وآله.

The Prophet saww would not pass by in any road and someone followed him saww, except he would recognise that he saww has travelled it due to the aroma of his saww perspiration, and he saww did not happen to pass by any stone nor tree except it would do Sajdah to him saww. 111 (For information only)

6 - ص: لم يمض النبي صلى الله عليه وآله في مريق فيتبعه أود إلا حرف أنه سلكه من ميب عرقه، ولم يكن يمر بحجر إلا سجد له.

7 - ير: الحسن بن علي بن الهعةان، عن يحيى بن عةر، عن أبان الاحمر، عن زرارة، عن أبي ععفر عليه السلام قال: قال رسول الله صلى الله عليه وسلم: إنا معاشر الانبياء تهام عيونها، لا تهام قلوبها، لنرى من خلفها كا نرى من بين أيديها.

Al Hassan Bin Ali Bin Al Numan, from Yahya Bin Umar, from Aban Al Ahman, from Zurara,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘We as the community of the Prophets as, our as eyes sleep and our as hearts do not sleep, and we as see from our as behind just as we see from our as front’. 112

8 - ير: محمد بن الحسين، عن صفوان بن جييح، عن ميمون الفداح، عن أبي عبد الله عليه السلام قال: طلبد أبو در رسول الله صلى الله عليه وآله فقيل له: إنه في حائط كذا وكذا، فacimiento يطلب فدخل إلى الحائط والنبي صلى الله عليه وآله نائم، فأخذ غمسيا يابسا وكسره ليستيره به نوم رسول الله صلى الله عليه وآله.

109 Bihar Al Anwaar – V 92, The book of our Prophet saw, Ch 8 H 4
110 Bihar Al Anwaar – V 92, The book of our Prophet saw, Ch 8 H 5
111 Bihar Al Anwaar – V 92, The book of our Prophet saw, Ch 8 H 6
112 Bihar Al Anwaar – V 92, The book of our Prophet saw, Ch 8 H 7
'From Abu Abdullah asws having said: ‘Abu Zarr ar sought Rasool-Allah saww, and it was said to him ar, ‘He saww is by such and such a garden wall He ar went to seek him saww and entered to the wall and the Prophet saww was sleeping. He saww grabbed a palm branch and broke it in order (respectfully) break the sleep of Rasool-Allah saww with it’. He saww said: ‘The Prophet saww opened his saww eyes and said: ‘Are you ar alluring me saww? But, know that I saww see you all in my saww sleep just as I saww see you all in my saww wakefulness’.

I heard Abu Abdullah asws saying: ‘Abu Zarr ar sought Rasool-Allah saww and it was said to him ar, ‘He saww is by such and such wall’. He ar headed in seeking him saww and found him saww asleep, and found it grievous in waking him saww. So, he intended to free him saww from his saww sleep, and Rasool-Allah saww hear him ar and raised his saww head and said: ‘O Abu Zarr ar! Are you ar (trying to) trick me saww? But know that I saww see your deeds during my saww sleep just as I saww see you all during my saww wakefulness. My saww eyes sleep and my saww heart does not sleep’.

From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘I saww see you all from my saww back just as I saww see you from my saww front, whether you are establishing the rows (during the Salat) or are opposing Allah sawwj in between your hearts’.

From Abu Abu Umeyr, from Hamad, from Al Halby,

‘From Abu Abdullah asws – similar to it’.
12 – ب: الحسن بن علي، عن عبيس بن هشام، عن أبي إسماعيل كتاب شريح، عن أبي عبد زيد مولى آل وفش، عن أبي عبد الله عليه السلام
 مثله.

Al Hassan Bin Ali, from Ubeys Bin Hisham, from Abu Ismail, scribe of Shareeh, from Abu Ataab Ziad, slave of family of Wagash,

‘From Abu Abdullah asws – similar to it’. 117

13 – س: محمد بن الحسين، عن يزيد بن إسحاق، عن هارون بن حمزة، عن أبي عبد الله عليه السلام
 مثله.

Muhammad Bin Al Husayn, from Yazeed Bin Is’haq, from Haroun Bin Hamza,

‘From Abu Abdullah asws – similar to it’. 118

14 – سن: معاوية بن الحكيم، عن ابن المغيرة، عن إبراهيم بن معرض، عن أبي ععفر عليه السلام
 قال: إن عتار دخل على هفصة فسأل: كيف رسول الله لى الله عليه آئله فيما فيه الرعال فلا فقالت: ما هو إلا رعل من الرعال،

Muawiya Bin Al Hakeem, from Ibn Al Mugheira, from Ibrahim Bin Ma’raz,

‘From Abu Ja’far asws having said: ‘Umar went to Hafsa and said, ‘How is Rasool-Allah saww regarding what is in the men (potency)?’ She said, ‘He saww is not except a man from the men’.

فأثب الله صلى الله عليه وآئله فأنزل إليه لحفة فيها ‘هريسة’ (porridge) من سهبل الجهة، فأكلاها رسول الله لى الله عليه آئله فزاد في قوته بضع أربعين رعلا، لشيء أراد الله أن يسر به نبيه لى الله عليه آئله.

Allah azwj Disdained for His azwj Prophet saww and Sent down a Parchment to him saww wherein was ‘Hareesa’ (porridge) from the cereal of the Paradise. He saww ate it and it increased in his saww potency, potency of forty men’. 119

15 – سن: أبي، عن محمد بن سنان، عن منصور الصباغي، عن أبيه، عن أبي بصبرة، عن أبي عبد الله عليه السلام
 قال: إن الله تبارك وتعالى أهدى إلهي رسله هريسة من هرائس الجهة، غرسها في رياض الجنة، فكانت الخور العين فأكلها رسول الله صلى الله عليه وآئله فزاد في قوته بضع أربعين رعلا، وذلك

My father, from Muhammad Bin Sinan, from Mansour Al Sayqal, from his father, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted Gifted to His azwj Rasool saww, a porridge from the porridges of the Paradise, planted in the Gardens of the Paradise, and prepared by the Maiden Houries. Rasool-Allah saww ate it and it increased in his saww strength the potency of forty men, and that is something Allah azwj Wanted to Cheer His azwj Prophet saww by it’’. 120

116 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 8 H 11
117 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 8 H 12
118 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 8 H 13
119 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 8 H 14
120 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 8 H 15
Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, similar to it, then said,

‘And in another Hadeeth raised to Abu Abdullah asws having said: ‘Rasool-Allah saww complained to his saww Lord, Majestic and Mighty, of back pain. He asw Commanded him saww to eat the cereal with the meat – meaning ‘Al-Hareesa’ (porridge)’.

It is reported that the Prophet saww said: ‘Complete your Ruku’s and the Sajdah, for by Allah asw I saww see you all from my saww back when you perform yours Ruku and your Sajdah’. (For information only)

The Prophet saww, before the Sending, was described by twenty characteristics, if one alone were to be individualised, it would be evidence upon his saww majesty, so how would it be from its total. He saww was a trustworthy Prophet saww, truthful, ingenious, highborn, noble, distinguished, eloquent, advising, intellectual, meritorious, worshipper, ascetic, generous, brave, content, humble, forbearing, merciful, ardent, patient, agreeable, harmonious.

He saww neither mingled with an astrologer nor a soothsayer, nor a diviner; and when Qureysh said, ‘He saww is a magician’, we know that he saww had shown them what they were not able upon the like of it. And they said, ‘This one saww is insane’, whenever there was an
attack from him saww upon something, he saww did not think regarding his saww being punished from them; and they said, ‘He saww is a soothsayer (God Forbid), because he saww gave the news of the hidden matters.

And they said, ‘Teacher’, because he saww had informed them with what they had been concealing from their secrets. Thus, his saww truthfulness was proven from where they aimed at belying him saww; and there was in him saww the characteristics of the weak ones and the ones which partly disorganised affairs. He saww was an orphan, poor, weak, along, estranged, without (people) surrounding him saww, and no complains, a lot of enemies; and along with the entirety of that, exalted was his saww position, and lofty was his saww occupation and it evidence upon his saww Prophet-hood.

And he saww was of the dry face. The Bedouins used to see his saww face and they would be saying, ‘By Allah saww! This is not the face of a liar!’ And he saww was steadfast during the difficulties, and he saww was the one sought after, and patient upon the adversities and the harms, and he saww was distressed, deprived, and he saww was an ascetic in the world, desirous regarding the Hereafter. The kingdom was proven for him saww, and every part from him saww would testify upon a miracle.

His saww Noor – When he saww walked in the dark night, a Noor would manifest for him saww as if it was a moon’. Ayesha said, ‘I lost a needle at night and there was no lamp in my house. Then, the Prophet saww entered and I found the needle by the Noor of his saww face’.

Hamza Bin Umar Al-Aslamy who said, ‘We went out with the Prophet saww on a dark night and his saww fingers illuminated his saww surroundings’.

Jabir Bin Abdullah, ‘It was so that he saww would not pass by in a street, and a person would pass in it after two days except he would recognise that he saww had crossed in it’.

مسلم: كان النبي صلى الله عليه وسلم يقبل عند ام سلمة فكانت تجمع عرفه وتجعله في الطب.
Muslim – ‘The Prophet saww was having a nap in the presence of Umm Salma ar, and she ar gathered his saww perspiration and made it into perfume’.

عبد الجبار بن آائل، عن أبيه قال: أتى رسول الله صلى الله عليه وآله و وسلم فشرب ثم توضأ فتوضأ، ثم مج مجة في الدلو فصار مسكا أو أطيب من المسك.

Abdul Jabbar Bin Wail, form his father who said, ‘Rasool-Allah saww was brought a bucket of water, so he saww drank then performed Wudu’u and rinsed (the mouth), then threw it into the bucket and it became musk, or more aromatic than the musk’.

His saww shadow – His saww shadow did not fall upon the ground, because the shadow is from the darkness, and it was so that when he saww paused in the sun, and the moon, and the lamp, his saww Noor would overcome their lights’.

His saww stature – ‘Every time he saww walked with anyone, he saww would be taller than him by a head, and even if he was taller’.

His saww head – ‘A cloud used to shade him saww from the sun, and would travel to his saww travel, and stop to his saww stopping, and no bird flew above him saww’.

His saww eyes – ‘He saww could see from his saww back just as he saww saw from his saww front, and he saww could see in front of him saww just as he saww could see from his saww back’.

His saww mouth – ‘He saww would rinse and spit into the pitcher and the well and they would find for it an aroma better than the musk’.

His saww tongue – ‘He saww would speak in a lot of languages’.

His saww shadow – His saww shadow did not fall upon the ground, because the shadow is from the darkness, and it was so that when he saww paused in the sun, and the moon, and the lamp, his saww Noor would overcome their lights’.

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His saww eyes – ‘He saww could see from his saww back just as he saww saw from his saww front, and he saww could see in front of him saww just as he saww could see from his saww back’.

His saww mouth – ‘He saww would rinse and spit into the pitcher and the well and they would find for it an aroma better than the musk’.

His saww tongue – ‘He saww would speak in a lot of languages’.
His saww beauty – ‘There were in him saww, seventeen rays of Noor shining in his saww body’.

His saww ears – He saww could hear during his saww sleep just as he saww could hear during his saww wakefulness, and he saww heard the speech of Jibraeel as in the presence of the people and they could not hear him as.

Rabi’e Al-Abrar – ‘Abu Sufyan came to the Prophet saww and he saww was guiding, and he sensed the large number of people and said within himself, ‘By Al Laat and Al Uzza! O son of Abu Kabasha, I shall pour upon you saww cavalry and infantry, and I hope I wake up these sticks’. The Prophet saww said: ‘Or Allah azwj will Suffice us (against) Shirk, O Abu Sufyan’.

His saww chest – ‘There did not happen to be upon the surface of the earth anyone more knowledgeable than him saww’.

His saww back – ‘There was between his saww two shoulders, the seal of the Prophet-hood. Every time he saww manifested it, its Noor would cover the light of the sun. It was inscribed upon it: ‘There is no god except Allah azwj Alone, there being no associates for Him azwj. Head towards wherever you saww desire, and you azwj will be Helped’.

In a Hadeeth of Jabir Bin Samrah – ‘I saw his saww seal of the cartilage of his saww shoulders being like eggs of a pigeon’.

And Al Khudry was asked about him saww, and he said, ‘A piece of raised flesh’.

Abu Zayd Al Ansary – ‘Hair gathered upon his saww shoulders’.

Al Saib Bin Yazeed – ‘Like strength of the partridge’.
And when there was doubt regarding the expiry of Rasool-Allah\textsuperscript{saww}, Asma Bint Umays placed her hand between his\textsuperscript{saww} shoulders and she said, ‘Rasool-Allah\textsuperscript{saww} has passed away, the seal has been Raised’.

His\textsuperscript{saww} belly – ‘He\textsuperscript{saww} used to tie a stone upon it out of hunger, and his\textsuperscript{saww} heart was satiated. His\textsuperscript{saww} eyes would sleep but his\textsuperscript{saww} heart would not sleep’.

His\textsuperscript{saww} hands – ‘He\textsuperscript{saww} would scoop the water from between his\textsuperscript{saww} fingers, and hold the gravel (pebbles) in his\textsuperscript{saww} palm’.

His\textsuperscript{saww} (whole) body – ‘He\textsuperscript{saww} was born of cut umbilical cord, circumcised, and did not bed wet at all because that is from the Satan\textsuperscript{a}, and there was desired for him\textsuperscript{saww} of forty Prophets\textsuperscript{as}’.

His\textsuperscript{saww} sitting – ‘Ayesha (said), ‘I said, ‘O Rasool-Allah\textsuperscript{saww}! Do you\textsuperscript{saww} enter the toilet, for when I went out, I entered (toilet) upon your\textsuperscript{saww} footsteps, but I did not see anything except I found the aroma of musk’. He\textsuperscript{saww} said: ‘We\textsuperscript{as} the community of Prophets\textsuperscript{as}, our\textsuperscript{as} bodies are built upon the spirits of the Paradise, so nothing comes out from it except the earth swallows it’’.

And a man followed him\textsuperscript{saww} and he\textsuperscript{saww} knew of his intentions, so he\textsuperscript{saww} said: ‘We\textsuperscript{as} the community of Prophets\textsuperscript{as}, there does not happen from us what happens from the mortals’.

Umm Ayman (said), ‘One morning Rasool-Allah\textsuperscript{saww} said, ‘O Umm Ayman! Arise and spill what is in the pot!’ – meaning the urine. She said, ‘By Allah\textsuperscript{saww}! I drank what was in it and I was thirsty’. She said, ‘He\textsuperscript{saww} chuckled until his\textsuperscript{saww} teeth were manifested, then said: ‘As for you, your belly will not be in pain, ever!’’
And from him is the Hadeeth of the blood (of cupping).

فنهد: كل دابة ركبتها النبي صلى الله عليه وسلم بقيت على سنها لا تفِّطر.

His sawwj thighs – Every animal the Prophet sawwj rode, remained upon its age, not getting old at all'.

رحله: أرسلهما في بئر ماء فاجج فعذب.

His sawwj legs – ‘He sawwj placed them in a well, its water was bitter and it became sweet’.

قوته: كان لا يقاومه أحد.

His sawwj strength – ‘No one could counter him sawwj’.


The Prophet sawwj said to him in the valley of Asam: ‘O Rakanah! Will you fear Allah sawwj and accept what I sawwj am inviting you to?’ He said, ‘If I come to know that it is truth, I will follow you sawwj.

قال: فقام إليه ركانة فصارعه، فلما بطلت له رعمل الله صلى الله عليه وسلم وأضضعه، قال: فعط فعذبه، فقال: إن ذا لعجب يا قوم! أصل أهل الأرض.

He (the narrator) said, ‘Rakanah stood to him sawwj and wrestled him sawwj. When Rasool-Allah sawwj attacked him and flung him into the ground. He said, ‘Repeat’. He sawwj repeated wrestling him (and knocked him down again). He said, ‘That is strange, O people! Your companion is the biggest sorcerer of the people of the earth’ (God Forbid).

حروفه: كان القمر يحركه في حلال صبي، وكان لا يمر على شجرة إلا سلمت عليه، ولم يجلس عليه الذباب، ولم تدن منه هامه ولا سما.

His sawwj sanctity – ‘The moon used to move his sawwj cradle during the state of his sawwj childhood, and he sawwj would not pass by a tree except it greeted unto him sawwj, and no fly sat upon him sawwj, and neither any vermin nor poisonous (creature) was noted (having sat on him sawwj)’.
His saww walking – ‘When he saww walked upon the coastal (soft) ground, his saww did not manifest any footprints, and when he saww walked upon the hard ground, his saww footprint appeared’.  

His saww prestige – ‘He saww was so great among the souls to the extent that the messengers of Chosroe were shocked, along with that he saww was described with humbleness, and he saww was loved in the hearts that no attendant hated him saww, nor did a near one distance from him saww’.  

Al-Sady (Non-Shia) said regarding His saww Words: We will be Casting awe into the hearts of those who are committing Kufr, [3:151]. When Abu Sufyan and the Polytheists departed on the day of Ohad heading towards Makkah, they said, ‘What we did killed them until there does not remain from them except the trickster, we will leave them’. When they thought and said, ‘Return’. He removed them. When they determined upon that, Allah azwj Cast the awe in their hears until they retracted from what they had thought of.  

And it is reported that the Kafirs entered Makkah like the losers fearing that there would happen to be the rule for him saww upon them, and he saww said: ‘I saww am Helped with the awe to a travel distance of a month’.  

The Words of the Exalted: and Restrained the hands of the people from you [48:20], and that is because the Prophet saww, when he saww aimed for Khyber and besieged its people, a tribe from Asad And Gafzan thought that they would attach upon the people of Al-Medina. But Allah azwj Restrained them by Casting the awe in their hearts.  

The Words of the Exalted: He is the One Who Assisted you with His Help [8:62], and he saww said: ‘I saww did not bolt in the beginning of the matter, and rather in its ending’.
Jameel Bin Ma’mar Al-Fahry was a memoriser when he heard and said, ‘In my inside there are two hearts. I am more intellectual with each one of them, superior than the intellect of Muhammad sAWW. The Qureysh used to call him ‘One with two hearts’. Abu Sufyan met him on the Day of Badr and he was holding one of his slippers in his hand, and the other one was in his leg. He said to him, ‘O Abu Ma’mar, what is the news?’ He said, ‘Defeated’. He said, ‘So what is the state of your slipper?’ He said, ‘I am not aware except it is in my leg due to the prestige of Muhammad sAWW’. It was revealed: **Allah did not Make two hearts for a man to be inside him [33:4]**’.

Amir Al-Momineen asws: ‘And Allah azwj Helped (against) the one he saww met (in battle) that the Help would be for him saww, resembling against the Kafirs when they came’.

(The following is for information only)

Al-Tirmizi in (the book) Al-Shamail, and Al-Tabary in the history, and Al-Zamakhshary in (the book) Al-Faqi Wal Fatal Ful Rowza (Non-Shia sources) have reported the description of the Prophet saww with many reports, from these are from Amir Al-Momineen asws, and Ibn Abbas, and Abu Hureyra, and Jabir Bin Samrah, and Hana Bin Abu Halah –

He saww was grand, dignified. In the eyes (of the people) he saww was revered, and in the hearts he saww was honoured. His saww face shone like the shining of the moon on the night of the full moon, blooming, radiant of the complexion, reddish, not coming to the eyeball, largeness did not tire him saww, illustrious, serene, beautiful eyes, rich, kohl (applied), quick walker, large head, graceful of height, moderately wide forehead, powerful ears, shapely eyes, paired of the eyebrows, soft shiny cheeks.
Long forearms, hairy arms, large shoulder bones, long of what is between the shoulders, soft palms, sturdy feet, hairless of the two breasts, rounded heels, sturdy, long lashes, bushy beard with fullness, full moustache, grey-haired, large mouth, curved nose, well-cleaned teeth, straight hair, delicate nose, moderate body, straight belly, wide chest, as if his neck was full of blood in the purity of silver.

Flowing limbs, rounded heels, short palate, stooping brown, the flesh struck each other between the two legs, in his saww side (waist) was a curve, full joints apparent with the length and not with the shortness of the disgraceful ones, nor with the tallness of the agility nor with the shortness of the hesitant, nor with the agility of the cat, nor with the thinness, nor with the overweight, nor with the gathering of the flesh, nor with the whiteness of the albino.

Developed bones, majestic bone head, radiant nose, there neither happened be any hair in his saww belly nor in his saww chest, except for the connection of what it between the upper chest to the navel like the like, large vertebrae, hairless, most of his saww grey hair in the middle of his saww, and as if his saww palm was a palm of a perfume seller wiped with perfume, extending with the welcome, straight of fingers, and it was so that whenever he saww was pleased and cheerful, it was as if his saww face was the mirror, and there was in it something from an image.

He saww would step up and walk with ease, initiating the people when hastening to the good, and when he saww walked he saww uprooted as if he saww was rolling down in a descent, when he saww smiled, he saww smile from like the rolling down from the midst of the clouds, and when he saww let go, he saww let go like the lightning when it shines, subtle manners, large body, soft sides, when he saww emerged his saww face to the people, they saw his saww forehead as if it was an illumination of an ignited lamp.

As if his saww perspiration was pearls in his saww face, and the aroma of his saww perspiration was more aromatic than the aroma of yellow musk, between his saww shoulders was the seal of Prophet-hood'.

أبو هريرة: كان يقبل جميعا ويدبر جميعا.
Abu Hureyra, ‘He saww faced as a whole, and turned back as a whole’.

Jabir Bin Samarah, ‘In his saww walking he saww was delicate’.

Abu Haneefa, ‘It was (as if) his saww face was smeared with whiteness’.

Umm Hany, ‘I saw Rasool-Allah saww with four curls’, and the correct is that he saww had two curls for him saww, and its commencement is from Hashim as.

Anas (fabricator), ‘I did not count in the head of Rasool-Allah saww and his saww beard except fourteen white hairs’, and it is said, ‘seventeen’.

Ibn Umar, ‘But rather his saww greyness was approximately twenty white hairs’.

Al-Bara’a Bin Aazib, ‘His saww hair used to strike his saww shoulders’.

Anas (fabricator), ‘For him saww was a lock to the lobe of his saww ears’.

Ayesha, ‘His saww hair was above the abundance and below the forelocks’.

In a report of Safwan Al-Jamal, from Abu Abdullah saws, and from Sa’ad Al-Askaf, from Abu Ja’far saws, ‘A Bedouin came to one of the clan of Aamir and asked about the Prophet saww, but could not find him saww. They said, ‘He saww is in Farj’. He sought him as but could not find him saww. They said, ‘He saww is at Mina’. He sought him saww but could not find him saww. They said, ‘He saww is at Arafat’. He sought him saww but could not find him saww.

125 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 8 H 20
They said, ‘He isaww is at the Monuments’. They said, ‘You will find himisaww in the pausing station’. He said, ‘Describe the Prophetisaww to me’. The people said, ‘O Bedouin! You will not deny when you find the Prophetisaww in the midst of the people and find himisaww as dignified’. He said, ‘But describe hisisaww appearance to me until I don’t have to ask anyone about himisaww’.

They said, ‘The Prophetisaww of Allahazwj is taller than the medium-sized ones and shorter than the tall obscene ones, as if hisisaww complexion was of silver and gold, largest of the people in legs, and widest of the people in front of the heads, in between hisisaww eyes there was a spot, curved nose, wide forehead, bushy beard, well-brushed teeth, there was a beauty spot upon the lower lip, it was as if hisisaww neck was a silver pitcher, distant of what is between the bones of the shoulders, as if hisisaww belly and hisisaww chest were equal of built (flat), large fingers.

When heisaww walked, walked lop-sided, and when heisaww turned, turned with the whole of himisaww, it was as if hisisaww hand was from it softness like a (soft) fur of a rabbit. When heisaww stood with the person, heisaww would not turn away until hisisaww companion turned away, and when heisaww sat, did not loosen hisisaww garment until heisaww arose from hisisaww gathering’.

So, the Bedouin came, and when he looked at the Prophetisaww, recognised himisaww. He said with his stick upon the head of the she-camel of Rasool-Allahisaww by the tail of his she-camel. So, the people came and said, ‘How audacious of you, O Bedouin?’ The Prophetisaww said, ‘Leave him, for he has an aspiration’. Then heisaww said: ‘What is your need?’

He said, ‘Yourisaww messenger came to us, to establish the Salat and give the Zakat, and perform Hajj of the House (Kabah), and wash from the sexual impurity, and my people have sent me to youisaww as an explorer seeking yourisaww replacement (successorisaws) and fearing to anger youisaww’.
He saww said: ‘I saww will not be angry. I saww am the one whom Allah azwj Named me saww in the Torah and the Evangel, Muhammad saww Rasool saww of Allah azwj, the Chosen, the Selected, neither being with immorality nor with gold and silver in the markets, neither pursuing the evil deeds with the evil deeds, but pursuing the evil deeds with the good deeds, therefore ask me saww about whatever you desire. And I saww am the one who Allah azwj Named me saww in the Quran: And had you been rough, hard-hearted, they would certainly have dispersed from around you. [3:159], so ask about whatever you like to’.

He said, ‘Allah azwj, the One Who Raised the skies without any pillars, did He azwj Send you saww?’ He saww said: ‘Yes, He azwj Sent me saww. He said, ‘By Allah azwj Who Established the skies by His azwj Command, He azwj is the One Who Sent the Book upon you saww, andSent you saww with the Obligatory Salat, and the reasonable Zakat?’ He saww said: ‘Yes’.

He said, ‘And He azwj Commanded you saww with the washing from the sexual impurity, and with the legal penalties, all of them?’ He saww said: ‘Yes’. He said, ‘So, I hereby believe in Allah azwj and His azwj Rasool saww, and His azwj Book, and the Last Day, and the Resurrection, and the Scale, and the Paus, and the Permissible, and the Prohibited, minor and major’.

He asws said: ‘The Prophet saww sought Forgiveness for him, and he let go’. 126

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Hasan Bin Shamoun who said, ‘Ali Bin Muhammad Al Nowfaly narrated to me,

(It has been narrated) from Abu Al-Hassan asws, said: ‘The (good) voice was mentioned in his asws presence. So he asws said: ‘Ali asws Bin Al-Husayn asws used to recite. So sometimes a passer-by would pause (in order to listen), and he would shriekef from the beauty of his asws voice, and that the Imam asws, if he as were to manifest anything from that, the people would not be able to bear the beauty of his asws voice’.

126 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 8 H 21
I said, ‘And why didn’t Rasool-Allah ᵃˢ⁻위원 raise his ᵃˢ⁻위원 voice with the Quran (recitation) when he ᵃˢ⁻위원 prayed Salât with (leading) the people?’ So he ᵃˢ⁻위원 said: ‘Rasool-Allah ᵃˢ⁻위원 used to only load upon the people – following him ᵃˢ⁻위원 what they could endure’.”

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from Amro Bin Shimr, from Jabir who said,

'I said to Abu Ja’far ᵃˢ⁻위원, ‘Describe to me the Prophet ᵃˢ⁻위원 of Allah azwj’. He ᵃˢ⁻위원 said: ‘He ᵃˢ⁻위원 was white merged with red (complexion), the whiteness of his ᵃˢ⁻위원 eyes was intensely white and the black was intensely black, the two eyebrows almost joined, fleshy limbs as if the gold had been moulded upon his ᵃˢ⁻위원 fingers & toes, great fleshy shoulders.

Whenever he ᵃˢ⁻위원 turned, he ᵃˢ⁻위원 turned entirely due to his ᵃˢ⁻위원 uninhibitedness to make his questioner to be at ease; from below his ᵃˢ⁻위원 neck to his ᵃˢ⁻위원 navel was like a clear silver streak, and as if his ᵃˢ⁻위원 necks was like shoulders of a silver jug (long); his ᵃˢ⁻위원 nose almost touched the water when he ᵃˢ⁻위원 drank. When he ᵃˢ⁻위원 walked, he ᵃˢ⁻위원 leaned as if he ᵃˢ⁻위원 was descending into a slope. There was none like him ᵃˢ⁻위원 a Prophet ᵃˢ⁻위원 of Allah azwj before him ᵃˢ⁻위원 , nor after him ᵃˢ⁻위원 ᵃˢ⁻위원’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamad, from Ayoub Bin Haroun,

‘From Abu Abdullah ᵃˢ⁻위원, he (the narrator) said, ‘I said to him ᵃˢ⁻위원, ‘Was Rasool-Allah ᵃˢ⁻위원 parting his ᵃˢ⁻위원 hair?’ He ᵃˢ⁻위원 said: ‘No, because Rasool-Allah ᵃˢ⁻위원 , whenever he ᵃˢ⁻위원 lengthened his ᵃˢ⁻위원 hair, it would be to its ᵃˢ⁻위원 ear lobes’.”

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127 Bihar Al Anwaar – V 92, The book of our Prophet ᵃˢ⁻위원 , Ch 8 H 22
128 Bihar Al Anwaar – V 92, The book of our Prophet ᵃˢ⁻위원 , Ch 8 H 23
129 Bihar Al Anwaar – V 92, The book of our Prophet ᵃˢ⁻위원 , Ch 8 H 24
A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Amro Bin Sabit,

‘From Abu Abdullah asws, said, ‘I said, ‘They (people) are reporting that the parting (styling) is from the Sunnah’. He asws said: ‘From the Sunnah?’ I said, ‘They are alleging that the Prophet99aw parted’. He asws said: ‘The Prophet99aw did not part, nor did the Prophetsas beforehand keep (long) hair’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah asws, ‘The parting (of the hair) is from the Sunnah?’ He asws said: ‘No’. I said, ‘So did Rasool-Allahsaww part (the hair)?’ He asws said: ‘Yes’. I said, ‘How is it that Rasool-Allahsaww parted and it is not from the Sunnah?’ He asws said: ‘The one who is hit by what Rasool-Allahsaww was hit by would be parting just as Rasool-Allahsaww parted, so he would have abided by the Sunnah, or else, so no’.

I said to him asws, ‘How is that?’ He asws said: ‘Rasool-Allahsaww, when he saww was turned away from the House (Kabah), and he saww had ushered the sacrificial animal, and wore the Ihraam, Allahazwj Showed himsaww the vision in which Allahazwj Informed himsaww of it in Hisazwj Book: Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaved and (others) with hair-cut, not fearing [48:27].

Thus, Rasool-Allahsaww knew that Allahazwj would be Fulfilling for him with what Heazwj had Shown himsaww. From then onwards, he saww preserved the hair which was upon hissaww head when he saww was in Ihraam, awaiting to shave it off in the Harrum, (Sanctuary) since Allahazwj Mighty and Majestic has Promised himsaww. When he saww did shave it off, did not repeat the preservation of the hair, nor was that from hissaww own self’.

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130 Bihar Al Anwaar – V 92, The book of our Prophetsaww Ch 8 H 25
131 Bihar Al Anwaar – V 92, The book of our Prophetsaww, Ch 8 H 26
A number of our companions, from Ahmad Bin Muhammad, from Al Husayn bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Ismail bin Amaar,

‘From Abu Abdullah asws having said: ‘Rasool-Allah sallallahu alaihi wasallam, when seen during the dark night, a Noor was seen to be for him sallallahu alaihi wasallam as he sallallahu alaihi wasallam was a piece of the moon’.

اقول: قال الكازرآني في المهتوى: رآي عن علي عليه السلام كان النبي صلى الله عليه وسلم ضحم النسم، عظم العينين، هدب الاشفار، شرب العينين، حمرة، كث النحبة، أزهر اللون، شحن الكفين والقدمين، إذا مشى تكفاً كأنما يمشي في صعد، وإذا النافث نقلت جميع.

I (Majlisi) am saying, ‘Al-Kazrouny said in (the book) ‘Al-Mantaqa’, ‘It is reported from Ali aswss, ‘The Prophet sallallahu alaihi wasallam was of large head, large eyes, long lashes, rich eyes, redness, bushy beard, blossomy complexion, fleshy palms and feet, when he saws walked, he saws inclined as if he saws was walking on a downward slope, and when he saws turned, turned wholly.

وفي رواية عنة عليه السلام أيضا: قال: كان رسول الله صلى الله عليه وسلم من الصغير، فأمده الاشفار، قدص الخدمة، فلا مسأ ولا طويل، وهو إلى الطرف أقرب، فإنه لم يرى عينين عظيم العينين، فصمة بصره، شحن الكفين والقدمين، إذا مشى تكفاً كأنما يمشي في صعد، لم أر قبله ولا بعده مثله صلى الله عليه وسلم.

And in a report from him asws as well, he asws said: ‘Rasool-Allah sallallahu alaihi wasallam was of white complexion, reddish white, long lashes, black pupils, neither short nor tall, and he sallallahu alaihi wasallam was closer to the tall, neither agile nor lax, large shoulders, in his sallallahu alaihi wasallam chest was a line of hair, fleshy palms and feet, as if his sallallahu alaihi wasallam perspiration was of pearls. When he sallallahu alaihi wasallam walked, he sallallahu alaihi wasallam inclined as if he sallallahu alaihi wasallam is walking in a downward slope. No one like him sallallahu alaihi wasallam has been seen before him sallallahu alaihi wasallam, nor after him sallallahu alaihi wasallam.

وعنة عليه السلام أيضا: قال: ليس بالذاهب مولا، فوق الرباع، فإنه جمع مع القوم غريهم، أبيض مشرب، أغر أبلج، أهدب الاشفار، عليل المشاش، عيين مشش، أعرد، شحن الكفين والقدمين، إذا مشى يتقلع كأنه ينجرد من صعد، كان العرق في وجه اللؤلؤ، لم أر قبله ولا بعده مثله، بأبي هو وامي صلى الله عليه وسلم.

And from him asws as well having said: ‘He sallallahu alaihi wasallam wasn’t tall and was above the medium sized, when he sallallahu alaihi wasallam went with the people, inundated them, white large head, illustrious, serene, long lashes, fleshy palms and feet. When he sallallahu alaihi wasallam walked, uprooted as if he sallallahu alaihi wasallam is rolling down from a declining slope, it was as if his sallallahu alaihi wasallam perspiration in his sallallahu alaihi wasallam face were pearls, the like of him sallallahu alaihi wasallam has neither been seen before him sallallahu alaihi wasallam, nor after him sallallahu alaihi wasallam, by my asws fatheras and my asws motheras.

وفي رواية عنة عليه السلام أيضا: لم يكن بالطويل المغط، ولا القصير المبتعد، كان رعاة من القوم، ولم يكن بالجد القطقل، ولا بالمسأ، كان حدا رجلا، ولم يكن بالطويل ولا الكثيم، وكان في الوجه ندؤود، أبيض مشد، أدغع العينين، أحمد الاشفار، خليل المشاش والكند، أحوذ، شحن الكفين والقدمين.

And in a report from him asws as well: ‘He sallallahu alaihi wasallam was neither with the tallness of the agility nor with the shortness of the hesitant, as if he sallallahu alaihi wasallam was medium-sized from the people, and he sallallahu alaihi wasallam did not happen to be with the agility of the cat nor with the thinness. He sallallahu alaihi wasallam was an agile man, and did not happen to be with the overweight nor with the gathering of flesh, and there was a white spot on his sallallahu alaihi wasallam face, redness, rich eyes, long lashes, majestic bonehead and the vertebrae, hairless, fleshy palms and feet.
When he saw walked, he saw uprooted as if he is walking in a downward slope, and when he saw turned, turned wholly, between his shoulders was the seal of Prophet-hood, and he is the last of the Prophets, the most generous of the people of a palm (giving), and most welcoming of the people of chest (receiving), and most truthful of the people in tone, and most fulfilling of the people in responsibility, and the softest of them in disposition, and most honourable of them of a clan. One who saw him from afar was awed by him, and one who mingles with him in recognition, loved him. He asws said describing him: ‘The like of him has neither been seen before him nor after him.

And from Ibn Abbas who said, ‘Rasool-Allah was of shiny two-fold. When he spoke, there was seen like a Noor coming out from his front two teeth’.

And from Anas (fabricator) who said, ‘I did not count in the head of Rasool-Allah and his beard except fourteen white hairs’.

And it was said to Jabir Bin Samarah, ‘Was there greyness in the head of Rasool-Allah? He said, ‘There did not happen to be in the head of Rasool-Allah any greyness except (some) hairs in separate (parts of) his head. When he oiled and the oil was seen’.

And Abdullah Bin Bishr, ‘There were white hairs below his lower lip’.

وعن ابن عباس قال: كان رسول الله صلى الله عليه وآله ثرييئ، إذا تكلم رأي كأن يكون يخرج من بين ثنياه.
And from Ibn Umar who said, ‘The greyness of Rasool-Allah\textsuperscript{saaww} has around twenty (white) hairs’.

وفي الترمذي عن أبي رمثه قال: أتى النبي صلى الله عليه وسلم فرأيت الشيب أحد.

And in (the book Saheeh) Al-Tirmizi, from Abu Ramsah who said, ‘I came to the Prophet\textsuperscript{saaww} and I saw the reddish greyness’.

وعن أسس قال: ما شمت رائحة قط مسكة ولا عطر الأجمل من رائحة النبي صلى الله عليه وسلم، ولا مسست شيئا قط خمرة ولا حريزة أيدين من كف رسول الله صلى الله السلام.

And from Anas (fabricator) who said, ‘I did not smell any aroma at all, neither musk nor amber more aromatic than the aroma of the Prophet\textsuperscript{saaww}, nor did I touch anything at all, neither fur nor silk, softer than the palm of Rasool-Allah\textsuperscript{saaww}.

وقال أسس: كنا نفرش رسول الله صلى الله عليه وسلم إذا أقبل بطغيه يغطيه.

And Anas (fabricator) said, ‘We used to recognise Rasool-Allah\textsuperscript{saaww} when he\textsuperscript{saaww} came by his\textsuperscript{saaww} aromatic smell’.

وعن أبي هريرة: إن رحلت أين النبي صلى الله عليه وسلم فقال: يا رسول الله اني زوجت ابنتي وأحب أن تعتني بشيء، فقال: ما عنا شيء، ولكن إذا كان نفذ لنا يوما بفراولة واسعة الرأس، وعود شجر، وأية بيبي ويبكى أبي حذيفة،

And from Abu Hureyra (fabricator) said, ‘A man came to the Prophet\textsuperscript{saaww} and said, ‘O Rasool-Allah\textsuperscript{saaww}! I got my daughter married and I would love it if you\textsuperscript{saaww} could assist me with something’. He\textsuperscript{saaww} said: ‘There is nothing with us\textsuperscript{saaww}, but when it will be tomorrow, then come, and come with a glass of a wide mouth and a stick of a tree, and a sign between\textsuperscript{saaww} and you\textsuperscript{saaww} is that I\textsuperscript{saaww} shall be inside the door’.

فأتاه بوارة عاسة الرأس وعود شجر، فجعل رضوان صلى الله عليه وسلم يسلت العرق من راعيه وتي امتلات الوارد، وقال: خذها وأيدها وأمر انتهك إذا أرادت أن تنفس العود في الفراولة وتعيبيها، وكانت إذا تطبت شمس أهل المدينة ذاك الطبع، فسموا باب المطعرين.

So, he came to him\textsuperscript{saaww} with a glass of wide head and a stick of a tree, and Rasool-Allah\textsuperscript{saaww} went on to flow the perspiration from his\textsuperscript{saaww} forearms until it filled the glass, and he\textsuperscript{saaww} said: ‘Take it and instruct your daughter when she intends to perfume herself that she immerses the stick in the glad and apply as a perfume with it’. And it was so that when she applied (that) perfume, the people of Al Medina could smell that perfume, and they named it as ‘The house of the perfumed ones’.

وذكر البخاري في تاریخه الكبير عن عابر قال: لم يكن النبي صلى الله عليه وسلم يمر في طريق فتوه أحد إلا عرف أنه سلكه من طيبه.

And Al Bukhari has mentioned in his ‘Tareekh Al-Kabeer’, from Jabir who said, ‘The Prophet\textsuperscript{saaww} did not happen to pass by in a street, and someone followed him\textsuperscript{saaww} except he recognised that he\textsuperscript{saaww} had travelled it, from his\textsuperscript{saaww} aroma’.
And Is'haq Bin Rahawiya mentioned that his\textsuperscript{saww} aroma was without any perfume'.

And it is reported that he\textsuperscript{saww} was such that when he\textsuperscript{saww} wanted to defecate, the ground would split and swallow his\textsuperscript{saww} faeces and his\textsuperscript{saww} urine, and due to that exhaled aromatic fragrance’.

‘A man said, ‘O Rasool-Allah\textsuperscript{saww} said: ‘The greyness has been quick to you\textsuperscript{saww}. He\textsuperscript{saww} said: ‘What has greyed me\textsuperscript{saww} is (Chapters) Hud\textsuperscript{as}, and the event of Al-Mursalaat (Chapter 77), and What are they asking about?  [78:1] (Surah Al-Naba)’.\textsuperscript{133}

My father, from Sa’ad, from Ibn Hashim, from Ibn Al Mugheira, from the one who mentioned it,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Zuleykha sought permission to see Yusuf\textsuperscript{as} – and continued the Hadeeth up to he\textsuperscript{asws} said: ‘He\textsuperscript{as} said to her: ‘O Zuleykha! What is that which called you to what happened?’ She said, ‘Beauty of your\textsuperscript{as} face, O Yusuf\textsuperscript{as}.’

He\textsuperscript{as} said: ‘How would it be if you were to see a Prophet\textsuperscript{saww} called ‘Muhammad’ during the end of times being of more beauty than me\textsuperscript{as} of face, and more excellent than me\textsuperscript{as} in manners, and more forgiving than me\textsuperscript{as} of palm?’ She said, ‘You\textsuperscript{as} speak the truth’.

\textsuperscript{132} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 8 H 27
\textsuperscript{133} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{as}, Ch 8 H 28
\textsuperscript{134} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 8 H 29
He as said: ‘And how did you come to know that I as am speaking the truth?’ She said, ‘Because you as mentioned him saww, love for him saww occurred in my heart’. 

Allah aswj Mighty and Majestic Revealed to Yusuf as: “She has spoken the truth, and I aswj Love her due to her love for Muhammad saww”. Then Allah aswj Commanded him as to marry her”. 135

By his chain to Al Sadouq, from Abdullah Bin Hamid, from Muhammad Bin Abdul Kareem, from Wahab Bin Jareer, from his father, from Muhammad Bin Is’haq, from Abdullah Bin Abdul Rahman Bin Abu Al Husayn, from Shahr Bin Howshab who said,

‘When Rasool-Allah saww proceeded to Al-Medina, a group of Jews came to him saww and they said, ‘We ask you saww about four characteristics’ – and continued the Hadeeth up to he said, ‘They said, ‘Inform us about your saww sleep, how is it?’ 

 قال: أنشدك م بالله هل تعلةون من لفة هذا الرعل الذي تزعةون أني لست به تهام عيهه آقلبه يوظان قالوا: اللام نعم، قال: آكذا نومي. 

He saww said: ‘I saww adjure you all with Allah aswj! Do you know from the description of this man whom you are claiming that I saww am not him, his eyes would sleep and his heart would be awake?’ They said, ‘O Allah aswj! Yes’. He saww said: ‘And like that is my saww sleep’. 136

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‘From a son of Ali\textsuperscript{asws} who said, ‘When Ali\textsuperscript{asws} described the Prophet\textsuperscript{saww}, said:’

He\textsuperscript{saww} was neither with the tallness of the agility nor with the shortness of the hesitant, and he\textsuperscript{saww} was medium-sized from the people, and he\textsuperscript{saww} did not happen to be with the agility of the cat nor with the thinness. He\textsuperscript{saww} was an agile man, and did not happen to be with the overweight nor with the gathering of flesh, and there was a white spot on his face, redness, rich eyes, long lashes, majestic bone-head and the vertebrae, hairless, fleshy palms and feet.

When he\textsuperscript{saww} walked, he\textsuperscript{saww} uprooted as if he\textsuperscript{saww} is walking in a downward slope, and when he\textsuperscript{saww} turned, turned wholly, between his shoulders was the seal of Prophet-hood, and he\textsuperscript{saww} is the last of the Prophets\textsuperscript{saww}, the most generous of the people of a palm (giving), and most welcoming of the people of chest (receiving), and most truthful of the people in tone, and most fulfilling of the people in responsibility, and the softest of them in disposition, and most honourable of them of a clan.

(I\textsuperscript{asws} swear) by my\textsuperscript{asws} father\textsuperscript{as} and my\textsuperscript{asws} mother\textsuperscript{as}! He\textsuperscript{saww} did not satiate (from hunger) for three consecutive (days) from wheat bread until he\textsuperscript{saww} separated from the world, and did not sift flour’.\textsuperscript{138}

\textsuperscript{138} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 8 H 33
CHAPTER 9 – HIS NOBLE MANNERS AND HIS WAYS AND HIS SUNNAH AND WHAT ALLAH THE EXALTED EDUCATED BY HIM

The Verses – (Surah) Aal-e-Imraan: Thus it is due to Mercy from Allah you are being lenient to them. And had you been rough, hard-hearted, they would certainly have dispersed from around you. Therefore, excuse them and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then rely upon Allah, Allah Loves the relying ones [3:159]

(Surah) Al Anaam: Say: ‘I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. Surely I follow only what is Revealed unto me’. [6:50]

(Surah) Al Araaf: Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]

(Surah) Al Tawbah: And from them are those who are hurting the Prophet and they are saying, ‘He is (only) a hearer’. Say: ‘A hearer of good for you all. He believes in Allah and has faith in the Momineen, and is a Mercy for those of you who believe; [9:61]

(Surah) Al Kahf: And be patient and your patience is not but by Allah; and do not grieve upon them nor constrict yourself from what they are plotting [16:127]

(Surah) Al Kafirun: So perhaps you will kill yourself out of grief upon their traits that they do not believe in this Hadeeth [18:6]
And the Exalted Said: therefore do not contend regarding them except (with) an apparent contention, and do not inquire regarding any one of them [18:22]

ولا تقولن لنفس إِنْ فَاعِلَ ذَلِكَ غَدًا

And you should not be saying for a thing, 'I will do that tomorrow' [18:23]

* إلا أن يشاء الله إِنْ فَاعِلَ لَكَ غَدًا

Except, (with) 'If Allah so Desires'; and mention your Lord when you forget, and say, 'Perhaps my Lord will Guide me to a right way closer than this' [18:24]

طَهُّ ۳٠:٢٠-۲۴ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلَّا ذَكْرَىٰ لِمَنْ يُخَافُ

(Surah) Ta Ha: Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2] It is only a Reminder for one who fears [20:3]

وقال تعالى: فَاسْتَبْرِعُوا مَا يَوْلُونَ وَسَحِبُّ مَهْدِيَّكَ مِنْ بَنِي آدمٍ وَقُلْ لَنَآءَ اللَّيْلِ فَسَبِحْ وَمِنْ أَيْنَ ابْتَدَأَ الْخَلْقُ وَإِنَّ مَا نَزَّلْنَا عَلَيْكَ إِلَّا تَذْكِيرًا لِّلَّذِينَ آمَنُوا

And the Exalted Said: Therefore, be patient upon what they are saying, and Glorify with the Praise of your Lord before the emergence of the sun and before its setting. And from the hours of the night, Glorify, and the (two) ends of the day, perhaps you would be pleased [20:130]

ولا تَقُولُ عِينَانِ إِلَّا مَا مَتَعَ رَبُّكَ مِنْ بَنِي عِيسَىٰ مُقَدَّمًا لِّلْحَيَاةِ الدُّنْيَا وَإِنَّ مَا نَزَّلْنَا عَلَيْكَ إِلَّا تَذْكِيرًا.

And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world in order to Try them regarding it; and Grace of your Lord is better and more lasting [20:131]

وأَنْذِرْ أُهْلَكَ بِالسَّلَةَ وَاصْطِبْ عَلَيْهَا لَا تَسْأَلُوا رَزَقًا مِّنْ نَزََلْنَا وَالْخَتَامُ لِلْمُنكِنَّ ۱۳۰-۱۳۲

And enjoin your family with the Salat and be constant upon it. We do not Ask you for sustenance, We Sustain you, and the end-result would be for the piety [20:132]

الشَّعَاءٰ ۲۶:۲٦ وَأَنْذِرُ عَشَرِيكَ الْأَقْرَبِينَ

(Surah) Al Shoara: And warn your kindred, the near ones! [26:214]

واِخْفِضْ جِنَاحَكَ مِنْ الْبَعْكَ مَنْ مِّنْكَ مَّالِمُونَ

And lower your wing (in kindness) towards the ones who follow you from the Momineen [26:215]

فَإِنَّ عَصُوصُ قَلْبِهِ لَا يَرِى مَا يَعْمَلُونَ
But if they disobey you, then say: ‘I disavow from what you are doing’ [26:216]  

And rely upon the Mighty, the Merciful [26:217]  

The One Who Sees you when you stand up (for Salat) [26:218]  

And your transfer among the Sajdah performers [26:219]  

Surely He is the Hearing, the Knowing [26:220]  

(Surah) Al Naml: And neither grieve for them nor come to be in straitness from what they are plotting [27:70] – up to the Words of the Exalted: Therefore rely upon Allah; you are upon the clear Truth [27:79]  

And the Exalted Said: But rather, I am Commanded that I should worship the Lord of this city, Who Sanctified it, and all things are for Him. And I am Commanded that I should be from the submitters [27:91] And that I should recite the Quran. [27:92]  

(Surah) Al Ankabout: Recite what is Revealed unto you from the Book and establish the Salat. Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest, and Allah Knows what you are doing [29:45]  

(Surah) Al Room: So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]  

(Surah) Al Ahzab: And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47]
And do not obey the Kafirs and the hypocrites, and leave their hurtful (talk), and rely upon Allah, and suffice with Allah as a Protector [33:48]

(Surah) Fatir: therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]

(Surah) Yaseen: And We did not Teach him the poetry, and it is not befitting for him. Surely, he is only a Zikr and a clarifying Quran [36:69] – up to the Words of the Exalted: So do not let their speech grieve you. We Know what they are doing secretly and what they are doing openly [36:76]

(Surah) Al Momin: Therefore be patient, surely the Promise of Allah is True, and ask Forgiveness for your sin and Glorify with the Praise of your Lord in the evening and the morning [40:55]

(Surah) Al Sajdah: And the good and the evil are not equal. Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34]

And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]

(Surah) Al Zukhruf: And his words: ‘O Lord! Surely they are a people who do not believe!’ [43:88]
So pardon them and say: ‘Salam!', for soon they would come to know [43:89]

(Surah) Al Ahqaf: Therefore be patient just as the Determined ones from the Rasools were patient, and do not hasten (the Punishment) for them. On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So would any be destroyed except for the transgressing people? [46:35]

(Surah) Muhammadśaww: So know that there is no god except Allah, and seek Forgiveness for your sin and for the Momineen and the Mominaat; and Allah Knows the place of your returning and the place of your abiding [47:19]

(Surah) Qaf: Therefore be patient upon what they are saying, and Glorify with Praise of your lord before emergence of the sun and before the setting [50:39]

(Surah) Al Toor: And wait patiently for the Decision of your Lord, for you are in Our Sight, and Glorify with Praise of your Lord when you stand [52:48]

(Surah) Al Qalam: Noon and the Pen, and what they will be writing! [68:1]
And surely, for you there shall be an unrestricted Recompense [68:3]

وإنك لعلى خلق عظيم

And you are upon magnificent morals [68:4]

فستبصر وסיסرون

So you shall be seeing, and they (too) shall be seeing [68:5]

بابكم الملتون. 1 - 6 إلى قوله تعالى: فاصر لحكم ربك ولا تكن كصاحب الخوئ إذ نادي وهو مكتموم. 48

Which one of you is bewitched [68:6] – up to the Words of the Exalted: Therefore, be patient for a Decision of your Lord, and do not become like the companion of the whale when he called out while he was distressed [68:48]

المعارج " 70 : فاصر صرا جملا. 5

(Surah) Al Ma’arij: Therefore be patient with a beautiful patience [70:5]

الجن " 72 : فلإنا أدعو ربنا ولا اشرك به أحدا

(Surah) Al Jinn: Say: ‘But rather, I call my Lord and I do not associate anyone with Him’ [72:20]

قل إن ألا أمك ضرنا ولا رشدا

Say: ‘I cannot not control for you, neither harm nor rightful Guidance’ [72:21]

قل إنا لن يجريني من الله أحد ولن أحد من دونه ملتعدا

Say: ‘Surely no one can ever protect me from Allah, and I will never find a shelter from besides Him’ [72:22]

إلا بلاغا من الله ورسالتاه ومن بعض الله ورسوله فإن له نار جهنمه حلال مهم فيها أبدا

It is only a delivery from Allah and His Message. And one who disobeys Allah and His Rasool, then for him is Fire of Hell, abiding therein for ever [72:23]

حتى إذا أروا ما يوعدون إما العذاب وإما الساعة فسيعلمون من أضعف ناصرا وأقل عددا

Until when they see what they are being threatened with, then they would come to know who is with weaker helpers and fewer number [72:24]

قل إن أتري أقرب ما توعدون أم يجعل له ربي أمدا
Say: ‘I don’t know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25]

(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]

Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]

For Him to Know that they have delivered the Messages of their Lord, and He Encompasses whatever is with them, and He Counts the number of all things [72:28]

(Surah) Al Muzzammil: O you, Al-Muzzammil (the wrapped one)! [73:1]

Stand (to pray Salat) at night except a little [73:2]

Half of it, or a little less from it [73:3]

Or increase upon it, and recite the Quran add to it, and recite the Quran distinctively [73:4]

We will soon be casting upon you a weighty Word [73:5]

Surely, arising at night, it is the firmest treading and the straightest speech [73:6]

Surely for you, during the day, is a lengthy occupation [73:7]
And Mention the Name of your Lord and devote to Him with a devotion [73:8]

Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]

And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10]

And leave Me and the beliers, possessors of the bounties, and their respite is (only) a little [73:11]

Up to the Words of the Exalted: Surely, your Lord Knows that you stand (in Salat) nearly two-thirds of the night, and half of it, and a third of it, and (so do) a group of those who are with you.

And Allah Measures the night and the day. He Knows that you will never compute it. So He Turned to you all, therefore recite from the Quran what is easy for you.

He Knows that from you (some) would become sick, and others would be going about in the earth seeking from the Grace of Allah, and others would be fighting in the Way of Allah. Therefore, recite from it what is easy for you [73:20]

(Surah) Al Muddasir: O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]

And your Lord, so exclaim His Greatness [74:3] And your garments, so purify [74:4] And the uncleanness, so avoid [74:5]
**And do not confer favours hoping to be reciprocated with abundance [74:6]** And for your 
**Lord, be patient [74:7]**

(Surah) Al Dahr: *Surely, We Revealed unto you the Quran in stages [76:23]*

Therefore, be patient for the Decision of your Lord, and neither heed from them a sinner 
or a Kafir [76:24]

*وادّر اسم ربك بكرة وأصيلاً*

**And do Zikr of a Name of your Lord, morning and evening [76:25]**

*فأصر حكم ربك ولا تطع منهم آذاً أو كفرًا*

**And from the night. So do Sajdah to Him, and Glorify Him at night for long [76:26]**

From Al-Sadiq Ja'far asws Bin Muhammad asws having said: ‘A man came to Rasool-Allah saww, 
and his saww clothes had worn out, and he had carried twelve Dirhams to him saww. He saww said: 
‘O Ali asws! Take these Dirhams and buy a cloth for me saww to wear’.

My father, from Ali, from his father, from Ibn Abu Umeyr, from Aban Al Ahmar,

‘I asws went to the market to buy a shirt for him saww for twelve Dirhams, and came 
with it to Rasool-Allah saww. He saww looked at it and said: ‘O Ali asws! Other than this would be 
more beloved to me saww. Do you asws view that its owner would refund us asws? I asws said: ‘I asws 
don’t know’. He saww said: ‘See (if he will)’.

So, I asws came to its owner and said, ‘Rasool-Allah saww has disliked this and wants a cloth 
other than it, so refund us regarding it’. He returned the Dirhams to me asws and I asws came 
with it to Rasool-Allah saww. He saww went with me asws to the market in order to buy a shirt. 
He saww saw a slave girl seated upon the street crying. Rasool-Allah saww said to her: ‘What is 
your matter?’
She said, 'O Rasool-Allah s.a.w.w! My family gave me four Dirhams to buy a necessity for them with these, but I lost them, and I can't dare to return to them'. So, Rasool-Allah s.a.w.w four Dirhams and said: 'Return to your family'.

And Rasool-Allah s.a.w.w continued to the market and bought a shirt with four Dirhams, and wore it and praised Allah azwj, and went out. Then, he s.a.w.w saw a shirtless man saying, 'One who clothes me, Allah azwj would Clothe him from the clothes of the Paradise'. So, Rasool-Allah s.a.w.w took off his s.a.w.w shirt which he s.a.w.w had bought and clothed the beggar.

Then he s.a.w.w returned to the market and bought another shirt with the four (Dirhams) which remained. He s.a.w.w wore it and praised Allah azwj and returned to his s.a.w.w house, and there was the slave girl seated upon the road. Rasool-Allah s.a.w.w said to her: 'What is the matter with you not going to your family?' She said, 'O Rasool-Allah s.a.w.w! I have been delayed to them and I am scared they might hit me'. Rasool-Allah s.a.w.w said: 'Come in front of me s.a.w.w and point me to your family'.

Rasool-Allah s.a.w.w came until he s.a.w.w paused at the door of their house, then said: 'Greetings be upon you, O people of the house!' But they did not answer him s.a.w.w. He s.a.w.w repeated the greetings, but they did not answer him s.a.w.w. He s.a.w.w repeated the greetings, and they said, 'Greetings be unto you s.a.w.w O Rasool-Allah s.a.w.w, and Mercy of Allah azwj and His azwj Blessings'.

He s.a.w.w said to them: 'What is the matter with you all neglecting answering me s.a.w.w regarding the first greeting and the second?' They said, 'O Rasool-Allah s.a.w.w! We did hear your s.a.w.w greeting but we loved to be frequented from it'. Rasool-Allah s.a.w.w said: 'This girl has been delayed to you, so do not seize her'. They said, 'O Rasool-Allah s.a.w.w! She is hereby free due to your s.a.w.w walking over (sake)'.

فقال: يا رسول الله إن أهل بني أعطيوني أربعة دراهم لاشتري لهم بما حاجة فضاعت فلا أحسر أن أرجع إليهم، فأعطاه رسول الله صلى الله عليه واله أربعة دراهم، وقال: ارجع إلى أهلك.

(JSON)
Rasool-Allah \textit{saww} said: ‘The Praise is for Allah \textit{azwj}! I \textit{saww} have not seen any twelve Dirhams of greater Blessings than these. Allah \textit{azwj} Clothed two clothe less ones, and freed a person by these’\cite{139}.

2. Ibn Al Waleed, from Al Saffar, from Abdullah Bin Al Salt, from Yunus, from Ibn Humeyyd, from Muhammad Bin Qays,

‘From Abu Ja’far \textit{asws} having said: ‘Rasool-Allah \textit{saww} said: ‘Five \textit{saww} shall not leave them until the death – the eating upon the low ground with the slaves, and my \textit{saww} riding the donkey with a garment on it, and milking the goat with my \textit{saww} hands, and wearing the wool, and the greeting unto the children for it to become a Sunnah from after me \textit{saww}’\cite{140}.

3. Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ali Bin Al Hassan Ibn Fazal, from Muhammad Bin Al Waleed, from Al Abbas Bin Hilal,

‘From Al-Reza \textit{asws}, from his \textit{asws} forefathers \textit{asws}, from Ali \textit{asws} – similar to it’.

4. Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Ibn Abu Umeyr and Safwan both together, from Al Husayn Bin Mas’ab,

‘From Abu Abdullah \textit{asws}, from his \textit{asws} forefathers \textit{asws} – similar to it’\cite{141}.

Al Attar, from his father, from Ibn Isa, from his father, from Safwan Bin yahya, from Al Ayz Bin Al Qasim who said,

‘I said to Al-Sadiq Ja’far \textit{asws} Bin Muhammad \textit{asws}, ‘There is a Hadeeth being reported from your \textit{asws} father \textit{asws} having said: ‘Rasool-Allah \textit{saww} did not satiate (hunger) from wheat bread at all’, is it correct?’

\textit{فقال: لا، ما أكل رسول الله صلى الله عليه وآله خبز بر قط، ولا شبع من خبز شعير فقط.}

\textbf{References:}

\textit{Bihar Al Anwaar – V 92, The book of our Prophet \textit{saww}, Ch 9 H 1}
\textit{Bihar Al Anwaar – V 92, The book of our Prophet \textit{saww}, Ch 9 H 2}
\textit{Bihar Al Anwaar – V 92, The book of our Prophet \textit{saww}, Ch 9 H 3}
He\textsuperscript{saww} said: ‘Rasool-Allah\textsuperscript{saww} did not eat wheat bread at all, nor did he\textsuperscript{saww} satiate from barley bread at all’.\textsuperscript{142}

When the day rose, the Jew said, ‘I testify that there is no god except Allah\textsuperscript{azwj} and I testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and I withdraw from my wealth in the Way of Allah\textsuperscript{azwj}. But by Allah\textsuperscript{azwj}! I did not do with you\textsuperscript{saww} that which I did except to look at your\textsuperscript{saww} attributes in the Torah, for I read your\textsuperscript{saww} attributes in the Torah as –

\begin{itemize}
\item محمد بن عبد الله مولده بمكة، وعمره بطيبة، ولا فظ ولا غليظ ولا سخاب، ولا مزين بالفحش، ولا قول الخفاء، ولا أشهد أن لا إله إلا الله،
\item وأبلج رسول الله صلى الله عليه وسلم، وهذا مالي، فاحكم فيما آثر الله، وكمان اليهودي كبير المال.
\end{itemize}

Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as}, his\textsuperscript{saww} birth would be at Makkah, and his\textsuperscript{saww} emigration would be internal, and he\textsuperscript{saww} would neither be with loudness, nor harshness, nor with gold and silver, nor paying attention to the immoralities, nor the treacherous word, and I testify that there is no god except Allah\textsuperscript{azwj}, and you\textsuperscript{saww} are a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and this is my

\textsuperscript{142} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 4
wealth, so decide regarding it with what Allahazwj has Revealed’. And the Jew was with a lot of wealth’.

Then heasws said: ‘The bed of Rasool-Allahsaww was a cloak, and hissaww pillow was of stuffed leaves. It was folded for himsaww on night. When it was morning, heasws said: ‘The bed has been prevented to me on the night of the Salat’. Then heasws instructed that it made to be one layer’.

My father, from Ibn Abu Umayr, from Abdullah Bin Sinan,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww was in the room of Umm Salmaar during herar night. Shear did not find himsaww from the bed, so it entered into herar regarding that what tends to enter the women, so shesar stood up and sought himsaww in the side of the room until shear ended up to himsaww, and heasws was by the side of the room, standing raising hissaww hands crying and heasws was saying:

"The bed has been prev

O Allahazwj! Do not Remove from measw the suitable what Youazwj Gave measw, ever! O Allahazwj! Do not Let an enemy gloat with measw nor an envious one, ever! O Allahazwj! Do not Return measw into an evil Youazwj have Saved measw from it, ever! O Allahazwj! Do not Allocate measw to myselfasw for the blink of an eye, ever!’.

 قال: فانصرفت ام سلةة تبكي وتى انصرف رسول الله لى الله لبكيائل فوال لها: ما يبكيك يا ام سلةة

فقالت: بأبي أنت آامي يا رسول الله آلم لا أبكي آأنت بالمكان الذي أنت به من الله، قد غفر الله لك ما تودم من  نبك آما تأخر، تسأل ه أن لا

And why should Iar not cry and youasw are with the position which youasw are with from Allahasw. Allahasw has Forgiven for youasw whatever preceded from yourasw sins and what are delayed, and youasw are asking Himasw not to Let any enemy gloat with youasw, ever, and not to Return youasw into an evil Heasw has Saved youasw from it, ever, and not to

143 Bihar Al Anwaar – V 92, The book of our Prophetasw, Ch 9 H 5
Remove from you\textsuperscript{asws} anything suitable He\textsuperscript{awwj} gave you, ever, and not to allocate you\textsuperscript{saww} to yourself\textsuperscript{saww} for the blink of an eye, ever?'\textsuperscript{144}

\textquote[He\textsuperscript{saww}](O Umm Salma)! And you\textsuperscript{asw} do not believe me\textsuperscript{saww}? And Allah\textsuperscript{azwj} allocated Yunus\textsuperscript{as} to himself\textsuperscript{as} for the blink of an eye, and it happened from him\textsuperscript{as} what happened.\textsuperscript{144}

\textquote[He\textsuperscript{saww}](7) - B: Ibn\textsuperscript{asws} mentioned, it is on me, to mention, since he mentioned the mention of rank. Then he repeated it, it happened from him\textsuperscript{as}, so desire. Then he repeated it, he mentioned it, it happened from him\textsuperscript{as}. Then he repeated it, he mentioned it, it happened from him\textsuperscript{as}.

Ibn Tareyf, from Ibn Ulwan,

\textquote[From Ja'far\textsuperscript{asws} having said:] 'A beggar came to the Prophet\textsuperscript{saww} begging him\textsuperscript{saww}, so Rasool-Allah\textsuperscript{saww} said: 'Is there anyone who has anything left with him?' A man from the Helpers from the clan of Jably said, 'There is with me, O Rasool-Allah\textsuperscript{saww}!' He\textsuperscript{saww} said: 'Then give this beggar four bunches of dates'.

\textquote[He\textsuperscript{saww} said:] 'He gave it to him, then the Helper came to the Prophet\textsuperscript{saww} afterwards, demanding it. He\textsuperscript{saww} said to him: 'It will happen, if Allah\textsuperscript{awwj} so desires'. Then he repeated it to him\textsuperscript{saww}. He\textsuperscript{saww} said: 'It will happen, if Allah\textsuperscript{awwj} so desires'. Then he repeated it to him\textsuperscript{saww} the third time. He\textsuperscript{saww} said: 'It will happen, if Allah\textsuperscript{awwj} so desires'. He said, 'O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} have been frequent from saying: 'It will happen, if Allah\textsuperscript{awwj} so desires'.

\textquote[He\textsuperscript{saww} said:] 'Rasool-Allah\textsuperscript{saww} chuckled and said: 'Is there any man having anything left with him?' A man stood up and said to him\textsuperscript{saww}: 'There is with me, O Rasool-Allah\textsuperscript{saww}!' He\textsuperscript{saww} said: 'And how much is there with you?' He said, 'Whatever you\textsuperscript{saww} life'. He\textsuperscript{saww} said: 'Then give this one eight bunches of dates'.

\textquote[The Helper said:] 'But rather there are four for me, O Rasool-Allah\textsuperscript{saww}!' Rasool-Allah\textsuperscript{saww} said: 'And four (more) as well'.\textsuperscript{145}

\textsuperscript{144} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 6
\textsuperscript{145} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 7
Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} did not leave for inheritance, neither any Dinars, nor Dirhams, nor slaves, nor maids, nor sheep, nor camels; and Rasool-Allah\textsuperscript{saww} passed away and his\textsuperscript{saww} armour had been mortgaged with a Jew from the Jews of Al-Medina with twenty Sa’\textsuperscript{a} of barley, and he\textsuperscript{saww} left it behind as a support for his\textsuperscript{saww} family’. \textsuperscript{146}

Abu Al Bakhtary,

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, ‘The poor were spending their nights in the Masjid on the era of Rasool-Allah\textsuperscript{saww}, and one night the Prophet\textsuperscript{saww} broke Fast with the poor, those who were in the Masjid, by the Pulpit in a stone pot. Thirty men ate from it, then he\textsuperscript{saww} returned it to his\textsuperscript{saww} wives to satiate them’.’ \textsuperscript{147}

Muhammad Bin Al Waleed, from Ibn Bakeyr who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Salat prayed seated, or leaning upon a staff, or upon a wall? He\textsuperscript{asws} said: ‘No! What is the situation of your father and this situation? Has it not reached your father this afterwards that Rasool-Allah\textsuperscript{saww} after being larger or after being heavier was praying Salat while standing, and he\textsuperscript{saww} raised one of his\textsuperscript{saww} left until Allah\textsuperscript{azwj} Blessed and Exalted Revealed: Ta Ha [20:1]  
We have not Revealed the Quran unto you for you to be distressed [20:2]. So, he\textsuperscript{saww} placed it down’.’ \textsuperscript{148}

Muhammad Bin Umar, the memoriser of Baghdad, from Is’h\textsuperscript{haq} Bin Ja’far Al Alawy, from his father Ja’far Bin Muhammad, from Ali Bin Muhammad Al Alawy well-known as Al Mashalal, from Suleyman Bin Muhammad al Qarshy, from Is’h\textsuperscript{haq} Bin Abu Ziyad,

‘Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Muhammad Bin Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Five, I\textsuperscript{saww} shall not be leaving these until the death – My wearing the wool, and my\textsuperscript{saww} riding the donkey with a garment on it, and my\textsuperscript{saww} eating with the slaves,'
and my\textsuperscript{as} repairing the slippers by my\textsuperscript{saww} hands, and my\textsuperscript{saww} greeting upon the children for it to become a Sunnah from after me\textsuperscript{saww}. 149

By the three chains,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘An Angel came to me\textsuperscript{saww} and said: ‘O Muhammad\textsuperscript{saww}! Your\textsuperscript{saww} Lord\textsuperscript{azwj} Conveys the greetings to you\textsuperscript{saww} and is Saying: “If you\textsuperscript{saww} desire, I\textsuperscript{azwj} can Make the plains of Makkah as gold”. He\textsuperscript{saww} raised his\textsuperscript{saww} head to the sky and said: ‘O Lord\textsuperscript{azwj}! I\textsuperscript{saww} satiate one day, and I\textsuperscript{saww} praise You\textsuperscript{azwj}, and I\textsuperscript{saww} am hungry one day, and I\textsuperscript{saww} ask You\textsuperscript{azwj}’. 150

By a chain of Al Tameemi,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} slaughtered (as offering) two rams, unblemished, horned’’. 151

And by this chain,

‘He\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} wore a ring in his\textsuperscript{saww} right hand’’. 152

And by this chain,

‘He\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} did not satiate (from hunger) from wheat bread for three days until went on his\textsuperscript{saww} way (passed away)’’. 153

Al Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Sahl Bin Al Qasim Al Nowshajany who said,
'A man said to Al-Reza asws, 'O son asws of Rasool-Allah saww! It is being reported from Urwa Bin Zubeyr who said, 'The Prophet saww passed away while he saww was in Taqiyyah (dissimulation)'.

فقال: أما بعد قول الله عزآعل: " يا أياا الرسول بلغ ما انزل إليك من ربك وإن لم تفعل فإنا نذل رسله والله يعصةك من الهاس

He asws said: 'As for afterwards, the Words of Allah aswj Mighty and Majestic: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].

 فإنه أزال كل تقية يطامن الله عزآعل له وبين أمر الله، ولكن قريش الملعنة ما استهت بعده، وأما قبل تزل هذه الآية فلعله

All Taqiyyah (dissimulation) was removed by the Guarantee of Allah aswj Mighty and Majestic for him saww and the Command of Allah aswj was manifested, but Quraysh did what they desired to do after him saww; and as for before the Revelation of this Verse, perhaps it is so’. 154

Al Mufeed, from Al Husayn Bin Muhammad Al Tammar, from Muhammad Bin Iskab, from Mas‘ab Bin Al Maqdam Bin Shareeh, from his father,

‘From Ayesha, ‘The Prophet saww, when he saww was a ‘Nasha’a’ (a cloud in the horizons of the sky) neglected all things, and even if he saww was in a Salat, and said: ‘O Allah aswj I saww seek Refuge with You aswj from the evil of whatever is in it’. So, if it went away, he praised Allah aswj, and if it rained, said: ‘O Allah aswj! Make it a beneficial cloud’’. 155

Ibn Hasheesh, from Ahmad, from Suleyman Bin Ahmad Al Tabrany, from Amro Ibn Sowr, from Muhammad Bin Yusuf, from Sufyan Al Sowry, from Abdul Rahman Bin Al Qasim, from his father,

‘From Ayesha, ‘The Progeny asws of Muhammad saww did not satiate (from hunger) three consecutive days until they met Allah aswj Mighty and Majestic’’. 156

154 Bihar Al Anwaar – V 92, The book of our Prophet saww Ch 9 H 16
155 Bihar Al Anwaar – V 92, The book of our Prophet saww Ch 9 H 17
156 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 18
"Rasool-Allah\textsuperscript{saww} would sit upon the ground and eat upon the ground and apprehend the sheep, and answer (accept) the invitation of the slaves upon the barley bread".\textsuperscript{157}

Umar Bin Al-Khattab went to the Prophet\textsuperscript{saww} and he\textsuperscript{saww} was extremely ill’ – or said, ‘feverish. Umar said to him\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! How severe is your\textsuperscript{saww} pain and your\textsuperscript{saww} fever?’ He\textsuperscript{saww} said: ‘That does not prevent me\textsuperscript{saww} from reciting thirty Chapters (of the Holy Quran) at night, among these being seven long ones’.

Umar said, ‘O Rasool-Allah\textsuperscript{saww}! Allah\textsuperscript{azwj} has Forgiven for you\textsuperscript{saww} whatever has preceded and whatever is delayed, and you\textsuperscript{saww} are struggling with this struggle?’ He\textsuperscript{saww} said: ‘O Umar! Should I not become a grateful servant?’\textsuperscript{158}

Ali Bin Hatim, from Ahmad Bin Muhammad, from Muhammad bin Ismail, from Al Husayn Bin Musa, from his father,

‘From Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father, from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} was disbelieved (by people), his\textsuperscript{saww} kindness was not thanked for, and his\textsuperscript{asws} kindness had been upon the Qureysh, and the Arabs and the non-Arabs, and who can of be greater kindness than Rasool-Allah\textsuperscript{saww} upon this creation? And similar to that are us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household, disbelieved. Our\textsuperscript{asws} kindness is not thanked for; and the good Momineen are disbelieved, their kindness is not thanked for’\textsuperscript{159}.

\textsuperscript{157} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 19
\textsuperscript{158} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 20
\textsuperscript{159} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 21
فإ ب أبى النعم فلأ دواه له إلا احتجو، ولا أفسده الشمس، وغيره الريح، وإن الابكر إ أدرك ما تدرك النساء فلأ دواه له إلا اليعون، ولا م

My father, from Al Qasim Bin Muhammad bin Ali Bin Ibrahim Al Nahawandy, from Salih Bin Rahawiya,

‘From Abu Juweyd, a slave of Al-Rezaasws, from Al-Rezaasws having said: ‘Jibraeel asws descended unto the Prophetsaww and said: ‘O Muhammad saww! Yoursaww Lordazwj Conveys the greetings to yousaww and is Saying: “The virgins from the women are at the status of the fruit upon the tree. So, when the fruit ripens, then there is no cure for it except picking it, or else the sun would spoil it, and its smell would change; and the virgins, when they become adults what the women tend to reach, there is no cure for them except the husband, or else there is not safety upon them of the Fitna”.

Rasool-Allahsaww ascended the pulpit and the people gathered, then hesaww let them know what Allahazwj Mighty and Majestic had Commanded with. They said, ‘(Marry them to) whom, O Rasool-Allahsaww?’ He saww said: ‘From the matching ones’. They said, ‘And who are the matching ones?’ He saww said: ‘The Believers are matches of each other’.

Then hesaww did not stop until hesaww got Zaba’ah married to Al-Miqdad Bin Al-Aswad, then said: ‘O you people! Isaww have got a daughter of mysaww paternal uncle to be married to Al-Miqdad in order to lay down the marriage”.

Muhammad Bin Al Husayn, from Ja’far Bin Muhammad Bin Yunus, from hamad Bin Usman,

‘From Abu Abdullahasws having said: ‘The Prophet saww was in a place and with himsaww was a man from hissaww companions, and hesaww wanted fulfilment of a need (toilet). So, hesaww stood up to the two small trees, meaning the two palm trees and said to them: ‘Gather, you twol’ Then, the Prophetsaww concealed with them and fulfilled hissaww need. Then hesaww stood. The man came over but could not see anything’.

160 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 22
161 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 23
'We were with Rasool-Allah saww at (the valley of) Marzahran pasturing the sheep, and Rasool-Allah saww said: ‘Upon you with the black from it for it is better’. They said, ‘Do you saww (also) pasture the sheep?’ He saww said: ‘Yes, and is there any Prophet as except he as pastured it?’

Ammar said, ‘I was pasturing the sheep of my family and Muhammad saww was pasturing as well. I said, ‘O Muhammad saww! Is there a snare for you saww, for I have left it in a rocky garden?’ He saww said: ‘Yes, I saww shall bring it tomorrow’. And Muhammad saww had preceded me and he saww was standing feeding his saww flock from the garden. He saww said: ‘I saww promised you, so I saww disliked that I saww pasture before you’.

My father, from Al Nowfaly, from his father,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Created the intellect and Said to it: “Turn back!” It turned back. Then Said to it: “Come forward!” It came forward. Then Said: “I azwj have not Created any creature more Beloved to Me azwj that you’. Then Allah azwj Gave Muhammad saww ninety-nine parts, then Distributed between the servants, one part’.

Ammar said, ‘I was weakened from the Salat and the copulation, so a pot was Sent down unto me saww from the sky. I saww ate from it and it increased in my saww strength, the strength of forty men regarding the courage and the copulation’.

From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘I saww was weakened from the Salat and the copulation, so a pot was Sent down unto me saww from the sky. I saww ate from it and it increased in my saww strength, the strength of forty men regarding the courage and the copulation’.

162 Bihar Al Anwaar – V 92, The book of our Prophet saww Ch 9 H 24
163 Bihar Al Anwaar – V 92, The book of our Prophet saww Ch 9 H 25
164 Bihar Al Anwaar – V 92, The book of our Prophet saww Ch 9 H 26
165 Bihar Al Anwaar – V 92, The book of our Prophet saww Ch 9 H 27
From Al-Reza asws, from his asws forefathers asws having said: ‘Amir Al-Momineen asws said: ‘We were with the Prophet saww in a ditch of Al-Khandaq when (Syeda) Fatima asws came with pieces of bread and she asws handed it over to the Prophet saww. The Prophet saww said: ‘What are these pieces?’

She asws said: ‘I asws had made discs of bread for Al-Hassan asws and Al-Husayn asws. I asws came to you saww with these’. The Prophet saww said: ‘O Fatima asws! But it is the first food to enter into the inside of your asws father saww, since three (days)’. 166

From Abu Abdullah asws having said: ‘Rasool-Allah saww used to eat the (manner of) eating of the slaves, and sit the sitting of the slaves (upon the knees), and he saww knew he saww was a slave (of Allah azwj)’. 167

My father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabr,

‘From Abu Ja'far asws having said: ‘Rasool-Allah saww ate the (manner of) eating of the slaves, and sat the sitting of the slaves (upon the knees), and would eat upon the lower ground and sleep upon the lower ground’. 168

Safwan, from Ibn Muskan, from Al Hassan Al Sayqal who said,

‘I heard Abu Abdullah asws saying: ‘A Bedouin woman passed by Rasool-Allah saww and he saww was eating while seated upon the lower ground. She said, ‘O Muhammad saww! By Allah azwj you saww are eating the (manner of) eating of the slave, and sitting his sitting’.

If you ask verses of the Lord, Allah and you ask me, do I ask you?’, she said: ‘Then you ask me verses of the Lord, Allah. She said: ‘Then you ask me verses of the Lord, Allah. He replied: ‘No, we have asked you, then you should ask them’. 166

Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 28
Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 29
Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 30
Rasool-Allah saww said to her: ‘Woe be unto you! Which slave is more of a slave than I saww am?’ She said, ‘Then give me a morsel from your saww meal’. He saww gave it to her. She said, ‘No, by Allah asw’, except that which is in your saww mouth’. So, Rasool-Allah saww brought out the morsel from his saww mouth and gave it to her, and she ate it.

Abu Abdullah asws said: ‘No illness hit her until she separated from the world’. 169

It is reported from Al-Sadiq asws: ‘Rasool-Allah saww went to Al-Ja’ranah and distribute the wealth in it, and the people went on asking him saww, and he saww kept on giving them until made him saww take shelter to the tree, and it removed his saww robe and scratched his saww back until they took it off him saww and they were (still) asking him saww.

He saww said: ‘O you people! Return my robe back to me saww! By Allah aswj, if there was with me saww the number of trees of Tahama as bounties saww would have distributed between you all and you would not have accused me saww or cowardice nor miserliness’. Then he saww went out from Al-Ja’ranah during Zul Qadah’. 170

He asws said: ‘That tree was not seen except as green as if the water had been sprinkled over it’. 171

And in another report, ‘Until the tree snatched his saww robe and the tree scratched his saww back’. 171

As for his saww ethics, some of the scholars have gathered these and picked these up from the Ahadeeth –
'The Prophet saww was the most decisive of the people, and their most forbearing, and their bravest, and their most just, and their kindest. His saww hand did not touch a hand of an impermissible woman, and he saww was the most generous of the people. Neither any Dinar nor Dirham was affirmed with him saww, and if there was extra and he saww did not find anyone to give it to and the night covered him, he saww would not shelter to his saww house until he saww was free from it to the one who was needy to it.

He saww did not take from what Allah azwj Gave him saww except the subsistence of his saww day only, from the little of what he saww found from the dates and the barley, and he saww would place the rest of that in the Way of Allah azwj, and he saww would not be asked for anything except he saww would give it, then he saww return to the subsistence of his saww day and preferred (others) from it until sometimes he saww would be needy before the expiry of the day and he saww did not get anything.

And he saww would sit upon the ground, and sleep upon it, and eat upon it, and he saww would repair the slipper, and patch his saww clothes, and open the door, and milk the sheep, and catch the camel and milk it, and grind along with the servants when he gets tired, and place his saww cleaning at night by his saww hand, and even out the wool, and he saww would not sit reclining, and serve in the work of his saww family, and cut the meat.

And when he saww sat upon the meal sat humbly, and lick his saww fingers, and did not belch at all, and answer (accept) the invitation of the free and the slave and even if it was upon a forearm (grilled sheep) or a leg, and he saww accepted the gift and even if it was a dose of milk and consume it, and he saww would not eat the charity.

He saww did not fix his saww eyes in the face of anyone, getting angry for his saww Lord azwj and not getting angry for himself saww, and he tied the stone upon his saww belly out of hunger, eating what was present and not rejecting what was found, not wearing two clothes, wearing a Yemey wrap cloak, and a woollen coat, and coarse from the cotton and the linen, and most of his saww clothes were white, and he saww wore the turban, and wore the shirt from his saww right side, and there was a cloth for him saww for the Friday in particular, and when he saww
wore the new, gave the old one of his saww clothes to a poor, and there was a sheet spread out for him saww, and there was a cloak for him saww spread out for him saww, folded twice.

He saww wore a silver find in his right little finger, he saww loved the melon and disliked the rotten smell, and brushed teeth during the Wudu’u, and his saww servant or someone else would walk behind him saww, riding what he saww could from a horse or a mule or a donkey, and he saww rode the donkey without a saddle and upon it would be a cloth, and he saww walked bare-footed without any cloak or a turban or a cap, and escort the funeral, and console the sick in the outskirts of Al medina.

He saww sat with the poor and eat with the destitute, and give them by his saww own hand, and honour the people of grace in their habits, and unite the people of nobility with the righteousness to them, helping the ones with relationships from without preferring them upon others except with what Allah sawj had Commanded, and nor being disloyal with anyone, accepting the excuses of the ones presenting excuses to him saww.

And he was the most frequent of the people in smiling, unless a Quran (Verse) had not been Revealed upon it or no preaching had flowed, and sometimes he saww would laugh from without a guffaw, not rising over his saww slaves and his saww maids in eating or wearing, not insulting anyone, nor cursing a woman nor a servant with a curse, nor reprimanding anyone except he saww would say: ‘Leave it!’, nor did anyone came to him saww, a free one or slave or maid except he saww would stand with him regarding his need.
Neither did he⁠⁠saww stand nor sit except upon Zikr of Allah⁠⁠azwj, and no one would sit to him⁠⁠saww while he⁠⁠saww was praying Salat except he⁠⁠saww lightened his⁠⁠saww Salat, and turned towards him and said: ‘Is there for you a need?’ And he⁠⁠saww frequently his⁠⁠saww sitting would be that he⁠⁠saww would establish both his⁠⁠saww legs together. He⁠⁠saww sat wherever the gathering ended up with him⁠⁠saww, and most of the time he⁠⁠saww sat facing the Qiblah.

And he⁠⁠saww would honour the one who enters to see him⁠⁠saww to the extent that sometimes he⁠⁠saww would spread out his⁠⁠saww cloth, and he⁠⁠saww preferred the entering one with the pillow which was under him⁠⁠saww, and it was so that during the pleasure and the anger he⁠⁠saww did not say except truth, and he⁠⁠saww would eat the cucumber with the dates and the salt, and the most beloved of the wet fruits were the melon and the grape, and most of his⁠⁠saww meal was the water and the dates.

He⁠⁠saww would soften the dates with the milk and named them as the best, and the beloved meal to him⁠⁠saww was the meat, and he⁠⁠saww ate the porridge with the meat, and he⁠⁠saww loved the pumpkin, and he⁠⁠saww ate the hunted meat and did not hunt it, and he⁠⁠saww ate the bread and the butter, and he⁠⁠saww loved the forearm and the shoulder from the sheep, and from the pot, ‘Al-Daba’, and from the dip, the vinegar, and from the dates, Al-Ajwa, and from the vegetables, the endive and the mint and the soft vegetables’.

Regarding his⁠⁠saww humbleness and his⁠⁠saww modesty – from Anas Bin Malik (fabricator) who said, ‘Rasool-Allah⁠⁠saww consoled the sick, and followed the funeral, and accepted the invitations of the slaves, and rode the donkey, and on the day (battle of) Khyber, and day (battle of) Qureyza and Al-Nazeyr, he⁠⁠saww was upon a donkey reined by a rope of leaves, under him⁠⁠saww was a saddle of leaves’.

And from Anas Bin Malik (fabricator) who said, ‘There did not happen to be any person more beloved to them than Rasool-Allah⁠⁠saww, and whenever they saw him⁠⁠saww did not stand to him⁠⁠saww when they recognised his⁠⁠saww dislikes’.

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172 Bihar Al Anwaar – V 92, The book of our Prophet⁠⁠saww, Ch 9 H 34
And from Ibn Abbas who said, ‘Rasool-Allah
would sit upon the ground, and eat upon the ground, and apprehend the sheep, and answer the invitation of the slaves’.

وعن أسس بن مالك قال: إن رسول الله صلى الله عليه والهي رضي الله عنهما فلما صلى عليه ونظر له ثم قال: هلا وليته صلى الله عليه واله

And from Anas Bin Malik (fabricator) who said, ‘Rasool-Allah passed by children, so he greeted them and it is nourishment’.

عن أسماء بن مالك (السيف) قال: إن رسول الله صلى الله عليه والهي مر على أهل البيت فلم ينصب عليهم واقف، فقال: هون عليكم، فلست بملك، إنما أنا ابن أمارة كانت تأكل الوداء.

From Asma Bint Yazeed, ‘The Prophet passed by women and greeted unto them’.

وعن ابن مسعود قال: أتى الهبي صلى الله عليه والهي رجل يكلمه فأرعد، فقال: هون عليكم، فلست بملك، وإنما أنا ابن أمارة كانت تأكل الوداء.

From Abu Zarr who said, ‘Rasool-Allah in the midst of his companions, so the stranger would come and would not know which of them he was until he asked. So, we sought to the Prophet that he should make a seat so that the stranger could recognise him when he saw him. We build a mound of clay, and he would sit upon it, and we would sit by his side’.

وعن أبي زارر قال: كان رسول الله صلى الله عليه والهي رجل يكلمه بين ظاراني ألحابه فيجئ الغريب فلا يدري أيهم هو، حتى يسأل، فطلبنا إلى النبي صلى الله عليه واله أن يجعل مجلسا يعرفه الغريب فأنه، فبهينا له دكانا من مين، وكان يجلس عليه، وجلس بجانبيه.

And from Ibn Masoud who said, ‘The Prophet came to a man, and he trembled, so he said: ‘Take it easy upon yourself, I am not a king. But rather, I am a son of a woman who used to eat cod’.

وعن أبي زارر قال: كان رسول الله صلى الله عليه والهي يجلس بين ظاراني ألحابه فيجئ الغريب فلا يدري أيهم هو، حتى يسأل، فطلبنا إلى النبي صلى الله عليه واله أن يجعل مجلسا يعرفه الغريب فأنه، فبهينا له دكانا من مين، وكان يجلس عليه، وجلس بجانبيه.

And from Ayesha who was asked, ‘What does the Prophet do when he is alone?’ She said, ‘He would sew his clothes and repair his slippers, and do what the man tends to do among his family’.

وعنها، أحب العمل إلى رسول الله صلى الله عليه والهي عليه الحياة.

And from her, ‘The most beloved deed to Rasool-Allah was the sewing’.

وعن أسس بن مالك قال: خدمت النبي صلى الله عليه والهي تسعة سنين فما أعلمه قال لي هو، فلا فعلت وكذا وكذا ولا عاب علي شيئا.

And from Anas Bin Malik (fabricator) who said, ‘I served the Prophet for nine years, and I do not know him saying to me at all: ‘Have you done such and such?’ Nor did he fault anything upon me at all’.

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And from Anas Bin Malik (fabricator) who said, ‘I served the Prophet for nine years, and I do not know him saying to me at all: ‘Have you done such and such?’ Nor did he fault anything upon me at all’.
And from Anas Bin Malik (fabricator) who said, ‘I accompanied Rasool-Allah(peace be upon him) for ten years, and smelt the perfumes, all of it, but did not smell any fragrance more aromatic and his(peace be upon him) fragrance, And, it was so that whenever anyone from his(peace be upon him) companions met him(peace be upon him), he(peace be upon him) stood with him, and did not leave until the man himself left from him(peace be upon him). And, when he(peace be upon him) met anyone from his(peace be upon him) companions and grabbed his hand, he(peace be upon him) would grab him, and did not snatch it back from him until the man himself was the one to snatch it from him(peace be upon him), and he(peace be upon him) did not bring out his(peace be upon him) knees in front of the ones gathered to him(peace be upon him) at all, and no man sat to Rasool-Allah(peace be upon him) at all and stood up, until he(peace be upon him) stood up (as well)’.

From Anas Bin Malik (fabricator) who said, ‘The Prophet(peace be upon him), a Bedouin came across him(peace be upon him) and grabbed his(peace be upon him) robe and pulled it with a severe pulling until there was seen an impact on the surface of the neck of Rasool-Allah(peace be upon him), and the edge of the cloak left a trace (mark) from the severity of his pulling, then said to him(peace be upon him), ‘O Muhammad(peace be upon him)! Order for there to be for me from the wealth of Allah(azwj) which is with you(peace be upon him).’ Rasool-Allah(peace be upon him) turned towards him and chuckled, and instructed with a gift for him’.

And from Abu Saeed Al-Khudry saying, ‘Rasool-Allah(peace be upon him) was so modest, he(peace be upon him) would not be asked for anything except he(peace be upon him) would give it’.

And from him who said, ‘Rasool-Allah(peace be upon him) was of intense modesty than the virgin in her veil, and it was so that when he(peace be upon him) disliked something, we would recognise it in his(peace be upon him) face’.

And from Ibn Masoud who said, ‘Rasool-Allah(peace be upon him) said: ‘Not one of you should deliver to me(peace be upon him) anything about my(peace be upon him) companions for I(peace be upon him) love to come out to you all and I(peace be upon him) am of sound chest’.

And from Ameen bin Masum bin Anas (Allah’s Messenger) who said: ‘When a Muslim enters into a shop, he(peace be upon him) does not eat except that which is given to him, and if he(peace be upon him) finds something that he(peace be upon him) likes, he(peace be upon him) will give it to you(peace be upon him) all. He(peace be upon him) has given to me(peace be upon him) all that he(peace be upon him) has.’

And from Ameen bin Masum bin Anas (Allah’s Messenger) who said: ‘I(peace be upon him) gave Ameen bin Masum bin Anas(Allah’s Messenger) all that I(peace be upon him) have, and I(peace be upon him) would not have given to any of you(peace be upon him) one of my(peace be upon him) pieces of silver, unless I(peace be upon him) have given it to you(peace be upon him) all.’

And from Ameen bin Masum bin Anas (Allah’s Messenger) who said: ‘I(peace be upon him) gave Ameen bin Masum bin Anas(Allah’s Messenger) all that I(peace be upon him) have, and I(peace be upon him) would not have given to any of you(peace be upon him) one of my(peace be upon him) pieces of silver, unless I(peace be upon him) have given it to you(peace be upon him) all.’
Regarding his benevolence – From Amir Al-Momineen Ali Bin Abu Talib having said: "Rasool-Allah was the most benevolent of the people of palm, and most honourable of them of clan; one who mingled with him, recognised him, loved him.

From the book ‘Al-Nabuwat’, from Ibn Abbas, from the Prophet having said: ‘I am the ethical one of Allah and upon me are my ethics. My Lord Commanded me with the generosity and the righteousness, and Forbade me from the stinginess and the disloyalty, and there is nothing more Hateful to Allah Mighty and Majestic than the stinginess and the evil manners, and it is so these spoil the deed just as the soil spoils the honey’.

And by another report from Amir Al Momineen, it was so whenever he described Rasool-Allah, said: ‘He was the most benevolent of the people in palm, and bravest of the people in chest, and most truthful of the people in tone, and their most loyal in responsibility, and their softest in disposition, and most honourable in claim; and the one who saw him from afar was awed by him, and one who mingled with him, recognised him, loved him. The like of him neither been seen before him nor after him’.

And from Ibn Umar who said, ‘I have not seen anyone more benevolent, nor more helpful, nor braver, nor cleaner than Rasool-Allah’.

And from Jabir Bin Abdullah who said, ‘Rasool-Allah did not as for anything at all?’ He said, ‘No’.

And from Ibn Abbas who said, ‘The Muslims were neither looking at Abu Sufyan nor sitting with him, so he said, ‘O Rasool-Allah! Three (things), give these’. He said: ‘Yes’. He said, ‘With me is the most beautiful of the Arabs, Umm Habeeba, I marry her to you’. He said: ‘Yes’. He said, ‘And Muawiya, make him to be a scribe in front of you’. He said: ‘Yes’. He said, ‘Order me until I fight against the Kafirs just as I have fought against the Muslims’. He said: ‘Yes’.
Ibn Zameel said, ‘And had he not sought that from the Prophet\text Superscript \text roadway he would not have given it, because he\text Superscript \text roadway would not be asked for anything at all except he\text Superscript \text roadway said: ‘Yes’.

And from Umar, ‘A man came to the Prophet\text Superscript \text roadway, and he\text Superscript \text roadway said: ‘There is nothing with me\text Superscript \text roadway, but follow Ali\text Superscript \text roadway. It was such that whenever we came with something, it was fulfilled.

Umar said, ‘I said, ‘O Rasool-Allah\text Superscript \text roadway! Allah\text Superscript \text roadway has not Encumbered you\text Superscript \text roadway with what you are not able upon’. He\text Superscript \text roadway said: ‘The Prophet,\text Superscript \text roadway disliked it. The man said, ‘Spend and do not fear of the reduction from the One with the Throne’. The Prophet\text Superscript \text roadway smiled and the cheerfulness was recognised in his\text Superscript \text roadway face’.

Regarding his\text Superscript \text roadway bravery – From Ali\text Superscript \text roadway having said: ‘You would have seen me\text Superscript \text roadway on the Day of Badr and we used to shelter with the Prophet\text Superscript \text roadway, and he\text Superscript \text roadway was the closest of us to the enemy, and he\text Superscript \text roadway was from the severest of the people in courage on that day’.

And from him\text Superscript \text roadway having said: ‘We used to be of the severest danger and met the people (after) people, saved ourselves with Rasool-Allah\text Superscript \text roadway, so no one happened to be closest to the enemy than him\text Superscript \text roadway’.

And from Anas Bin Malik (fabricator) who said, ‘There was panic in Al-Medina, so the Prophet\text Superscript \text roadway rode a horse to Abu Talha and said: ‘We do not view it (fabricator) as anything, and even if we find it as an ocean’.

And by another report from Anas (fabricator), ‘Rasool-Allah\text Superscript \text roadway was the bravest of the people, and best of the people, and most benevolent of the people. The people of Al-Medina panicked one night, and the people went before the sound and Rasool-Allah\text Superscript \text roadway
met them, and he saw was preceding them and he saw was saying: ‘You will never bear it’. and he saw was upon a horse of Abu Talha and the sword was in his neck. The people went on saying, ‘You will not (be able to) bear it, we find it (fabricator) as an ocean’ or it is an ocean’.

Regarding the signs of his pleasure and his anger – From Ibn Umar who said, ‘Rasool-Allah saw was such, his pleasure and his anger was recognised in his face. When he was pleased it was as if his face was bound by roots, and when he was angry, his complexion would subside and darken’.

From Ka’ab Bin Malik who said, ‘Rasool-Allah saw, when a matter cheered him, his face would be radiant as if it was the circular moon’.

From Amir Al-Momineen Ali Bin Abu Talib asws said: ‘Rasool-Allah saw, when he loved, said: ‘The Praise is for Allah Who, by His Bounty, Completes the righteous deeds’.

From Abdullah Bin Masoud saying, ‘I witnessed from Al-Miqdad a sight, if I happened to be his companion, it would be more beloved to me than whatever is in the earth, more than anything’. He said, ‘The Prophet saw, when angry, his face reddened’.

From Ibn Umar who said, ‘The Prophet saw, his pleasure and his anger was recognised in his face. When he was pleased, it was as if his face was shining on the wall, and when angry, his colour would drop and darken’.

Abu Al-Badr said, ‘I heard Abu Al Hakam Al Laysi saying, ‘It is the mirror illuminating in the sunshine, so its illumination is seen upon the wall – in meaning of his words, ‘Shining on the wall’”.

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Regarding the kindness with his community – From Anas (fabricator) who said, ‘Rasool-Allah (saww), when he missed a man from his brethren for three days, would ask about him. If he was absent, he (saww) would supplicate for him, and if he was present, would visit him, and if he was sick, would console him’.  

From Jabir Bin Abdullah who said, ‘Rasool-Allah (saww) went on twenty-one military expeditions himself (saww). I attended nineteen of these and was absent from two. So, While I was with him (saww) in one of his (saww) military expedition when our camel tired us at night and it squatted, and Rasool-Allah (saww) was among the last of us in the end of the people.

He (saww) drove on the weak and supplicated for them and came after it, and ended up to me, and I was saying, ‘O regret of its mother!', the camel does not cease to be bad to us. He (saww) said: ‘What is your problem?’ I said, ‘My camel has tired me’. He (saww) said: ‘Is there a staff with you?’ I said, ‘Yes’. He (saww) tapped it, then pushed it and made it kneel down, and it trod upon his (saww) armour, and said: ‘Ride’. So, I rode and travelled on it, and my camel went on to precede him (saww). He (saww) sought Forgiveness for me (saww) during that night, twenty-five times.

He (saww) said to me: ‘What children has Abdullah left behind?’ Meaning his (Jabir’s) father. I said, ‘Seven women’. He (saww) said: ‘Your father, are there debts upon him?’ I said, ‘Yes’. He (saww) said: ‘When you proceed to Al-Medina, then cut them off, if he refuses, then present the fruitless palm tree of yours and call me (saww)’.

He said (saww) to me: ‘Has the child of Abu-Musa passed away?’ I said (saww): ‘Yes’. He (saww) said: ‘What is the matter of my child?’ I said: ‘Abu-Musa’s child passed away’. He (saww) said, ‘How much of the time did it take to pass away?’ I said: ‘Three days’. He (saww) said: ‘Who are they?’ I said: ‘Abu-Musa’s children’. He (saww) said: ‘Then let Abu-Musa bring them to you and release them for that’. He (saww) said: ‘Has the child of Abu-Musa passed away?’ I said: ‘Yes’. He (saww) said: ‘Then how many of them passed away?’ I said: ‘Eight’. He (saww) said: ‘Are these eight the children of Abu-Musa?’ I said: ‘Yes’. He (saww) said: ‘Then let Abu-Musa bring them to you and release them for that’.

He (saww) said to me: ‘Does the child of Abu-Musa carry out any work in his house?’ I said: ‘Yes’. He (saww) said: ‘How much work does he carry out?’ I said: ‘He is a skilled workman’. He (saww) said: ‘Then why do I not benefit from his skills?’ I said: ‘He is a skilled workman’. He (saww) said: ‘Then why do I not benefit from his skills?’ I said: ‘He is a skilled workman’. He (saww) said: ‘Then why do I not benefit from his skills?’ I said: ‘He is a skilled workman’. He (saww) said: ‘Then why do I not benefit from his skills?’ I said: ‘He is a skilled workman'.
And he saww said: ‘Are you married?’ I said, ‘Yes’. He saww said: ‘With whom?’ I said, ‘With so and so daughter of son and so who was at Al-Medina’. He saww said: ‘Is there a young girl you play with and she plays with you?’ I said, ‘O Rasool-Allah saww! With me are graceless women’, meaning sisters. He saww disliked that I go to them with a graceless woman. I said, ‘This is the sum total of my affairs’. He saww said: ‘You are correct and well-guided’.

He saww said: ‘How much did you buy your camel with?’ I said, ‘With five weights (200 grams each) of gold’. He saww said: ‘We saww have taken it’. When I arrived at Al-Medina I came to him saww with the camel and he saww said: ‘O Bilal! Give him five weights (200 grams each) of gold for him to be assisted by it regarding the debts of Abdullah, and increase him with five (more), and return his camel back to him’.

He saww said: ‘Did you cut off the creditors of Abdullah?’ I said, ‘No, O Rasool-Allah saww!’ He saww said: ‘Have you neglected loyalty?’ I said, ‘No’. He saww said: ‘It is upon you when the fruits of your palm trees are present, then call me saww’. So, I called him saww. He saww came and supplicated for us and fulfilled every creditor who was seeking dates, with fulfilment, and there remained for us what we used to find (before), and more’.

Rasool-Allah saww said: ‘Raise them (dates) and do not measure’. We raised them and ate from it for a time’.

And from Ibn Abbas who said, ‘Rasool-Allah saww, when he saw saww narrated the Hadeeth or was asked about the matter, repeated it thrice for them to understand about it’.

And from Ibn Umar who said, ‘A man said, ‘O Rasool-Allah saww! ‘ He saww said: ‘At your service!’”.

And it is reported from Zayd Bin Sabit that the Prophet saww, when we sate to him saww and we took with the discussion regarding the mention of the Hereafter, he saww would take up (the discussion) with us, and if we took to the discussion regarding the world, he saww would take
it with us, and if we took regarding the mention of the food and the drink, he saw would take it with us. So, all this, I am narrating to you is from Rasool-Allah saww.

From Abu Al-Hameysa who said, ‘I had agreed to sell (something to) the Prophet saww, before he saw was Sent, and promised him saww (to be at a) place, but I forgot it on that day and the next, and came to him saww on the third day. He saww said: ‘O youth! You placed hardship upon me saww. I saww have been over here since three days’.

And from Jareer Bin Abdullah that the Prophet saww entered one of his saww houses and the house filled up, and Jareer entered and sat outside the house. The Prophet saww saw him and grabbed his saww cloth, folded it and threw it towards him and said: ‘Sit upon this!’ Jareer grabbed it and placed it upon his face and kissed it.

From Salman Al-Farsi having said: ‘I went to Rasool-Allah saww and he saww was reclining upon a pillow, so he saww threw it towards me, then said: ‘O Salman! There is none from a Muslim entering to see his Muslim brother, so he throws the pillow to him as an honour for him, except Allah azwj will Forgive him’.

Regarding his saww crying – From Anas Bin Malik (fabricator) who said, ‘I saw Ibrahim asws, son saww of Rasool-Allah saww and he asws was thirsty himself asws, and his asws eyes were tearful, so Rasool-Allah saww said: ‘The eyes are tearful and the heart is grieving, and I saww am not saying except what pleases our Lord aswj, and I saww am, O Ibrahim asws, with you of the grieving ones’.

From Khalid Bin Salma Al-Makhzoumy who said, ‘When Zayd Bin Harisa was injured, Rasool-Allah saww went to his house. When his daughter saw him saww, she cried intensely. So, Rasool-Allah saww sobbed, and one of his saww companions said to him saww, ‘What is this (behaviour) O Rasool-Allah saww?’ He saww said: ‘This is a desire of the beloved to the beloved’.
Regarding his saww walk – From Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww’, when he saww walked, rolled by with a rolling as if he saww is uprooting from a downward slope. The like of him saww has not been seen before him saww nor after him saww.

From Jabir who said, ‘Rasool-Allah saww, when he saww went out, his saww companions walked in front of him saww, and they left his saww back for the Angels’.

From Ibn Abbas who said, ‘Rasool-Allah saww, when he saww walked, walked such a walk recognised that it is neither walk of a frustrated (unable) one nor with laziness’.

From Anas Bin Malik who said, ‘Whenever we came to the Prophet saww, we sat down in a circle’.

And it is reported that Rasool-Allah saww did not leave anyone alone, he saww would walk with him, to the extent that when he saww was riding, he saww would carry him with him saww, and if he refused, he saww said: ‘Walk in front of me saww and take me saww to the place which you intended.’

And a group from the people of Al Medina invited him saww to a meal they had made for him saww and for five of his saww companions. He saww accepted their invitation. When he saww was in one of the streets, a sixth came across them and walked with them. When they were near to the house of the group, he saww said to the sixth man: ‘The group did not invite you, therefore sit until we mention your place to them, and seek their permission for you’.

Regarding the summary of his saww situations and his saww manners – from the book ‘Al-Nabuwwah’, from Al asws having said: ‘Rasool-Allah saww did not shake the hand of anyone at all and snatched back his saww hand from his hand until he was the one who snatched back his hand, and he saww did not assist anyone regarding a need at all or a discussion and left until the man happen to turn away to leave, and he saww did not stop the discussion until he was the one who was silent.'
And the front part of his saww feet were not seen in front of the gatherers to him saww at all, nor were two matters presented to him saww at all except he saww took to the severe of the two; and he saww did not prevail himself saww from a grievance until the Sanctities of Allah azwj were violated, so during that his saww anger would be for Allah azwj Blessed and Exalted; and he saww did not eat reclining at all until he saww separated from the world, and he saww was not asked about anything at all and said: ‘No’, and he saww did not return a needy beggar except with it or a cheerful word.

And he saww was the lightest of the people of Salat in full, and he saww was the shortest of the people in addressing, and least of it in talk; and he saww was recognised by the aromatic fragrance when he saww came, and when he saww ate with the people he saww would be the first one to begin, and the last one to raise his saww hand, and when he saww ate, ate from what was in front of him saww. So, when it was the ripened dates, he saww circumvented his saww hand, and when he saww drank, drank in three gulps, delicate sips not gulping down in large gulps.

And his saww right hand was for his saww food and his saww drink, and his saww taking and his saww giving. He saww did not take except by his saww right hand, nor did he saww give except by his saww right hand, and his saww left hand was for what is besides that from his saww body; and he saww used to love the good omen in all of his saww affairs – regarding his saww wearing, and his saww attaining, and his saww walking.

And when he saww called, called thrice, and when he saww spoke, spoke once, and when he saww sought permission, sought permission thrice, and his saww speech was decisive clarifying all the ones who heard it, and when he saww spoke something like Noor would come out from his saww front teeth, and when I saws said: ‘Well-cleaned two teeth’, it wasn’t (due to) cleaning, and when he saww looked it would be momentarily, and he saww did not speak to anyone with something he disliked, and when he saww walked, (as if) rolling down a slope.
And he said:

And he was saying: ‘The best of you is the one of you best in manners’. He did not condemn any taste nor praised it, nor snatch any discussion from his companion, and the narrator was saying about him, ‘I have not seen with my eyes the like of him before him nor after him’.

From Abu Abdullah having said: ‘Rasool-Allah, when seen during the dark night, a Noor was seen to be for him as if he was a piece of the moon.

From him having said: ‘Jibraeel descended unto Rasool-Allah and said: ‘Allah Majestic is His Majesty Conveys the Greetings to you and is Saying to you: “These plains of Makkah, its gravel can become gold for you”’. The Prophet looked towards the sky three times, then said: ‘No, O Lord! But, I want to be satiated one day and praise You, and be hungry one day, and ask You’.

And from him having said: ‘Rasool-Allah milked the goats of his family’.

And from Jabir Bin Abdullah having said: ‘Rasool-Allah loved to ride upon the donkey with a sheet as a saddle, and eat upon the lower ground with the slaves, and give to the beggar with his hands’.

And from him having said: ‘In Rasool-Allah were characteristics – He would not happen to be in a street and someone followed him except he would recognise that he had travelled it, recognising it from fragrance, or aroma of his perspiration, and he neither passed any rock or plant, except it did Sajdah to him’.

And from Sabit, son of Anam Bin Malik (fabricator) who said, ‘Rasool-Allah was of blossomy complexion, as if his colour was of pearls, and when he walk, inclined, and I have not smelt the aroma of musk nor Amber more aromatic than his aroma, nor did I...

وعن أبي عبد الله عليه السلام قال: إن رسول الله صلى الله عليه وسلم في الليلة الظلة رأى له نور كأنه شوة قرة

 وعن حارب بن عبد الله قال: في رسول الله صلى الله عليه وسلم في طريق فتباهه أحد إلا عرف أنه قد سلكه من طيب عرفه، أو ريح عرفه، ولم يكن يمر بحجر إلا سجده له.

 وعن ثابت بن أبي سفيان قال: إن رسول الله صلى الله عليه وسلم كان أزهر اللون، كأن لونه اللؤلؤ، لما كان يمشي تباه، فالرائحة من عينه، وما سقطت رائحة مسك ولا عنبر أطيب من رائحته، ولا حبيزة ألين من عين رسل الله صلى الله عليه وسلم.

وعن ثابت بن أسس بن مالك قال: إن رسول الله صلى الله عليه وسلم كان أزهر اللون، كان لونه اللؤلؤ، وإذا مشى تباه، وما سقطت رائحة مسك ولا عنبر أطيب من رائحته، ولا حبيزة ألين من عين رسل الله صلى الله عليه وسلم.

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touch brocade or silk any softer than the palm of Rasool-Allah \textit{saww}, and he \textit{saww} was the lightest of the people in full Salat’.

\begin{quote}
\textit{From Jareer Bin Abdullah who said, ‘When the Prophet \textit{saww} was Sent, I came to him \textit{saww} to pledge allegiance to him \textit{saww}. He \textit{saww} said to me: ‘O Jareer! Which thing have you come for?’ I said, ‘I came to become a Muslim at your \textit{saww} hands, O Rasool-Allah \textit{saww}!’ He \textit{saww} cast his \textit{saww} cloak to me, then faced towards his \textit{saww} companions and said: ‘When an honourable one of the people comes to you, then honour him’}.\end{quote}

\begin{quote}
\textit{And from Abu Abdullah \textit{asws} having said: ‘Rasool-Allah \textit{saww} promised a man to the rock and said: ‘\textit{saww} will be here for you until you come to me \textit{saww}.’ The sum intensified upon him, and his \textit{saww} companions said to him \textit{saww}: ‘O Rasool-Allah \textit{saww}! If only you \textit{saww} would transfer to the shade’. He \textit{saww} promised him to be over here, and even if he does not come, I \textit{saww} would be absent from him’}.\end{quote}

\begin{quote}
\textit{And from Ayesha who said, ‘I said, ‘O Rasool-Allah \textit{saww}, when you \textit{saww} went to the toilet, so I went out in your \textit{saww} footsteps but did not see anything having come out from you, apart from that I found the fragrance of musk’. He \textit{saww} said: ‘O Ayesha! We \textit{as}, the community of the Prophets \textit{as}, our \textit{as} bodies are built upon the spirits of the inhabitants of the Paradise. So, whatever comes out from us \textit{as} of anything, the ground swallows it’’}.\end{quote}

\begin{quote}
\textit{And from Ibn Abbas who said, ‘Umar came to Rasool-Allah \textit{saww} and he \textit{saww} was upon a mat which had left marks upon his \textit{saww} side and he said, ‘O Prophet \textit{saww} of Allah \textit{azwj}! If you would take a bed’. He \textit{saww} said: ‘What is it to me \textit{saww} and the world, and my \textit{saww} example and example of the world is not except like a rider travelling during a day of severe heat, so he takes to a shade under a tree for a moment of a day, then he departs and leaves it’’}.\end{quote}

\begin{quote}
\textit{And from Ibn Abbas who said, ‘Rasool-Allah \textit{saww} passed away and his \textit{saww} armour was mortgaged with a man from the Jews upon thirty Sa’a of barley. He \textit{saww} had taken it as a sustenance for his \textit{saww} dependants’}.\end{quote}
From Abu Rafie who said, ‘I heard Rasool-Allah said: ‘When you name (your child) ‘Muhammad’, then neither curse him, nor return his need, nor strike him. Blessed is a house wherein is (someone called) ‘Muhammad’, and a gathering wherein ins a ‘Muhammad’, and friends among whom is a ‘Muhammad’.

Regarding his sitting and his instructing his companions regarding the etiquettes of the sitting – And he would be brought a young child in order to supplicate for him with the Blessings, or naming him, so he would take him and place him in his lap as an honouring for him family. Sometimes the child would urinate upon him, and the one who saw him would shout when it urinates, and he would say, ‘Don’t consider the child guilty, so leave him until he accomplishes his urination’.

And he said: ‘One who loves that the men should resemble (come) to him, then let him take his seat in the Fire’.

And he said: ‘Do not be standing like the standing of the females to each other’.
And it is reported from Abu Abdullah asws, from the book ‘Al-Mahasin’, having said: ‘Rasool-Allah saww, when he saww entered a house would sit nearby the gathering where he saww entered’.

وعنه عليه السلام قال: كان رسول الله أكبر ما يجلس تجاه القبلة.

And from him asws having said: ‘Rasool-Allah saww would mostly sit facing the Qiblah’.

وروى عنه عليه السلام أن رسول الله صلى الله عليه وسلم قال: إذا أتي أحدهم مجلسا فليلمس حيثما انتهى محبسه.

And it is reported from him asws that Rasool-Allah saww said: ‘When one of you comes to a gathering, then let him sit where his gathering has ended’.

وروى أن رسول الله صلى الله عليه وسلم قال: إذا قام أحدكم من مجلسه منصرفا فليسلم، فليس الإيا من الإي من الأخرى.

And it is reported that Rasool-Allah saww said: ‘When one of you stand from his gathering to leave, then let him greet, for no one is more foremost than the other’.

وروى عنه عليه السلام أن قال: إذا قام أحدكم من مجلسه ثم رجع فهو أولي مبكره.

And it is reported from him asws having said: ‘When one of you stand from his gathering, then returns, so he would be foremost with his place’.

وروى عن النبي صلى الله عليه وسلم أن قال: أعطوا المجلل حقها، قال: وما حقها؟ قال: غضوا أبصاركم، أردوا السلام، أمردوا العصى، وأموا بالمعروف، وأعوا عن النذكر.

And it is reported from the Prophet saww having said: ‘Give the gathering its right’. It was said, ‘And what is its right?’ He saww said: ‘Lower your eyes, and return the greetings, and guide the blind, and enjoin with the good and forbid from the evil’.

عن أبي أمامة قال: كان رسول الله صلى الله عليه وسلم إذا جلس جلس القوضاء.

From Abu Amama who said, ‘Rasool-Allah saww, when he saww sat, sat squatting’.

من كتاب المحاسن: وكان النبي صلى الله عليه وسلم جلس ثلاثا: يجلس الورفصاء في أن يويم ساقيه، ويديانا البيت، ويثلثينها بيديه في الذراع، وكان يجلو على ركبتيه، وكان يثلثين رجله واحدا ويستقر عليها الأخرى، ولم يبر متينيبا، وكان يجول على ركبتيه ولا يقلي.

From the book ‘Al-Mahasin’ – And the Prophet saww sat three ways – He saww sat squatting, and it is him saww establishing both his saww legs; and he saww would embrace both his saww left by his saww hands and tighten his saww hands in his saww arms, and he saww would kneel upon his saww knees, and he saww bend his saww leg and extent the other upon it, and he saww was not seen cross-legged at all, and he saww used to embrace upon his saww knees and not recline’.
Regarding description of his \textit{saww} manners during his meals – From the book ‘Mawaleed Al Sadiqeen’ – Rasool-Allah \textit{saww} would eat all types of the foods, and he \textit{saww} would eat whatever Allah \textit{azwj} had Permitted for him \textit{saww} with his \textit{saww} family, and his \textit{saww} servants when they ate, and with the ones from the Muslims who invited him \textit{saww}, upon the ground, and upon whatever they ate upon, and from whatever they ate, unless a guest descended with him \textit{saww}, so he \textit{saww} would eat with his \textit{saww} guest, and the most beloved food to him \textit{saww} was upon a need.

And he \textit{saww} had said one day and his \textit{saww} companions were in his \textit{saww} presence: ‘O Allah \textit{azwj}! We ask You \textit{azwj} from Your \textit{azwj} Grace and Your \textit{azwj} Mercy, that which none Own apart from You \textit{azwj}.’ While they (companions) were like that when a grilled sheep was gifted to the Prophet \textit{saww}. He \textit{saww} said (to his \textit{saww} companions): ‘Take this from the Grace of Allah \textit{azwj}, and we shall await His \textit{azwj} Mercy’.

And he \textit{saww}, when the meal was placed in front of him \textit{saww}, said: ‘In the Name of Allah \textit{azwj}! Make it as a Bounty thanked for arriving by it to the Bounties of the Paradise’; and most of the time when he \textit{saww} sat would eat whatever is in front of him \textit{saww}, and would gather his \textit{saww} knees and his \textit{saww} feet, and just as he \textit{saww} sat on the prayer mat in the two, except that the knee would be above the knee, and the foot upon the foot, and he \textit{saww} said: ‘\textit{saww} am a salve eating just as the slaves eat, and sitting just as the slaves eat’.

From Abu Abdullah \textit{asws} having said: ‘Rasool-Allah \textit{saww} did not eat reclining since Allah \textit{azwj} Mighty and Majestic Sent him \textit{saww} as a Prophet \textit{saww} until Allah \textit{azwj} Captured him \textit{saww} to Him \textit{azwj}, being humble to Allah \textit{azwj} Mighty and Majestic, and when he \textit{saww} placed his \textit{saww} hand in the meal, said: ‘In the Name of Allah \textit{azwj}! Bless for us in what You \textit{azwj} have Graced us, and upon You \textit{azwj} is its replacement’.

From Abu Abdullah \textit{asws} having said: ‘Rasool-Allah \textit{saww} did not eat reclining since Allah \textit{azwj} Mighty and Majestic Sent him \textit{saww} as a Prophet \textit{saww} until Allah \textit{azwj} Captured him \textit{saww} to Him \textit{azwj}, being humble to Allah \textit{azwj} Mighty and Majestic, and when he \textit{saww} placed his \textit{saww} hand in the meal, said: ‘In the Name of Allah \textit{azwj}! Bless for us in what You \textit{azwj} have Graced us, and upon You \textit{azwj} is its replacement’.

* In سورة الحج (in موضعه). * من كتب مواليد الصادقين كان رسول الله صلى الله عليه وسلم يأكل كل الأصناف من الطعام، وكان يأكل ما أكل

لله لمع أدبه وأهدمه إذا أكلوا، ومع من يدعو من المسلمين على الأرض، وعلى ما أكلوا عليه، وما أكلوا، إلا أن ينزل به ضيف فيأكل مع ضيفه،

وكان أحبيب الطعام إذا كان على ضيف،
From a collection of my father, from Al-Sadiq asws, from his asws foefathers asws: ‘Rasool-Allah saww, when he saww broke Fast, said, ‘O Allah azwj! We Fast for You azwj, and we break upon Your azwj Grace, therefore Accept it from us. Remove the thirst, the veins are worn out, and the Recompense remains’.

وقال: وكان رسول الله صلى الله عليه وسلم إذا أكل عند قوم قال: أفطر عندكم الصائمون، و أكل طعامكم الإبرار.

And he asws said: And Rasool-Allah saww, when he saww ate in the presence of people, said, ‘I saww am breaking Fast in your presence, the Fasting ones, and eating your meal, the righteous ones’.

وقال: دعوة الصائم يستجاب عند إفطاره.

And he asws said: ‘He saww answered the invitation of the Fasting one at its breaking time’.

وقد جاءت الرواية أن النبي صلى الله عليه وسلم كان يفطر على التةر، وكان إذا وجد السكر أكله.

And the report has come that the Prophet saww would break Fast upon the date, and when he saww found sugar, broke upon it’.

عن الصادق على السلام أن النبي صلى الله عليه وسلم كان يفطر على الحلوي، فإذا لم يجد يفطر على الماء الفاتر، وكان يقول: إنه يهوي الكبد والعية، ويطيب اللثمة والغز، ويقوي الاضرار والذبحة، يغسل الذبحة، ويقطع البذور، ويطفئ الحرارة عن المعدة، ويزدهب بالصداع.

From Al-Sadiq asws: ‘The Prophet saww broke Fast upon the sweet, and when he saww did not find, he saww broke upon the lukewarm water, and he saww was saying: ‘It cleans the liver and the stomach, and fragrances the flavour and the mouth, and it strengthens the molars and the glare, and tenderises the looks, and washes the ins with a washing, and calms the rough veins and the domination of the bile, and cuts the phlegm, and extinguishes the heat from the stomach, and does away with the headache’’.

وكان صلى الله عليه وسلم إذا أكله الحار حتى برد، وقوله: إن الله لم يطعنا نارا، إن الطعام الحار غير ذي بركة فأتباه.

And he saww did not eat the hot (food) until it cooled down, and he saww said: ‘Allah azwj does not Feed us the fire. The hot food is without Blessing, therefore cool it’’.

وكان صلى الله عليه وسلم إذا أكل عمى وبأكل ثلاث أصافع وما يلبس، ولا يتناول من بين يدي غيره، ويؤتي بالمثلاء فيشرع قبل القوم ثم يشرعون، وكان يأكل فيساعي بتناول الأشياء، واللذي يلبسه، والموستفي، وربما استعان بالرابعة، وكان صلى الله عليه وسلم يأكل بكفته كلها، ولم يأكل بإصبعين، وقوله: إن الاكل بإصبعين هو أكلة الشيطان.

And he saww, when he saww ate, named (said ‘Bismillah’), and ate with three fingers and from what follows it, and did not take from in front of others, and they would bring the meal and he saww would begin before the people, then they would begin, and he saww would eat with his saww three fingers – the thumb and that which follows it, and the middle, and sometimes he saww would assist with the fourth, and he saww would eat with his saww palm, all of it, and did
not eat with two fingers, and said: ‘The eating with the two fingers, it is the eating of the Satan’.

And one of his companions had come with Falouzaj (sweet dish) one day, and he ate from it and said: ‘What is this (made) from, O Abu Abdullah?’ He said, ‘By my father and my mother, we made the butter and the honey to be into the stone pout and placed it upon the fire, then boiled it, then we took the pulp of the ground wheat and cast it upon the butter and the honey, then we stirred it until it was cooled, and I brought it as you see’. He said: ‘This is good food’.

And he would eat the barley when it was un-sifted, bread or flour, in all that state, he would eat’.

And from the book ‘Rwzat Al-Waizeen’ – Al Asy Bin Al-Qasim said, ‘I said to Al-Sadiq asw, ‘There is a Hadeeth being reported from your father that he said: ‘Rasool-Allah did not satiate from wheat bread at all’, is it correct?’ He said: ‘No. Rasool-Allah did not eat wheat bread at all, nor did he satiate from barley bread at all’.

And Ayesha said, ‘Rasool-Allah did not satiate from barley bread for two (consecutive) days until he passed away’.

And it is reported that Rasool-Allah did not eat upon a buffet at all until he passed away’.

And Ayesha said, ‘The world did not cease to be adverse, stringent upon use until Rasool-Allah passed away. When he passed away, the world became difficult upon us with difficulties’.

And Ayesha said, ‘The world did not cease to be adverse, stringent upon use until Rasool-Allah passed away. When he passed away, the world became difficult upon us with difficulties’.
And from the book ‘Al Nabuwwah’, from Abu Abdullah asws having said: ‘The barley did not cease to be a meal of Rasool-Allah saww until Allah azwj Captured him saww to Him azwj’.

عن أنس قال: كان رسول الله صلى الله عليه وسلم يجيب دعوة الملوك، أفرادهم خلفه، ووضع معامه على الأرض، وكان يأكل الوثن بالرمب، والثواني بالملح، وكان يأكل الفاكهة الطازجة، وكان أحبها إليه البطيخ والعنبر، وكان يأكل البطيخ بالخبز، وربما كان يأكل بالسكر، وكان صلى الله عليه وسلم يأكل منه جميعا.

From Anas (fabricator) who said, ‘Rasool-Allah saww accepted the invitation of the slaves, and they were behind him saww, and placed the meal upon the ground, and he saww would eat the cucumbers with the dates, and the cucumbers with the salt, and he saww would eat the wet fruits and the most beloved of these to him saww were the melons and the grapes, and he saww at the melon with the bread, and sometimes ate with the sugar, and sometimes he saww ate the melon with the dates and assisted with both the hands together’.

ولقد خلس يوماً يأكل رمبا فيأكل بيةيهه، ومسك الهوى بيساره، ولم يلوه في الأرض، فمرت به شاة قريبة منه فأشار إلىها الهوى الذي كفه فدنت إليه وجعلت تأكل من كفه اليسرى، وأكل هو بيةيهه، وانتهىإلى الهوى وتى فرغ، فانصرفت الشاة ويهذ.

And one day he saww sat to eat dates, and ate with his saww right hand, and withheld the seed with his saww left, and did not throw it in the ground. A sheep passed by near him saww and he saww gestured towards it with the seed which was in his saww palm, so it came near and at from his saww left palm, and he saww ate with his saww right hand, and he saww kept throwing the seeds towards it until he saww was free, and the sheep left then.

وكان صلى الله عليه وسلم إذا كان يفطر على الرمب في زمانه، زاكر بيحذره بذي الرمل، وكان ينضب لهيئته بالزعماء أكثر معامه، وكان يتناول اللبن والثواني، وكان يأكل العصيدة من الشعير بإضافة الشحم، وكان صلى الله عليه وسلم يأكل الهريسة أكثر ما يأكل، ودبر جبريل قد جاءه بما من الجنة يتسحر بها.

And he saww, when he saww was Fasting, would break upon the dates in his saww time, and sometimes would eat the grapes, seed by seed, and he saww would sometimes eat it on top of the first one until the ‘Rawal’ (its water) was seen to be rolling down his saww beard like the rolling down of the pearls’. And the ‘Rawal’ is the water which comes out from beneath the crust.

وكان صلى الله عليه وسلم يأكل الحيس، وكان صلى الله عليه وسلم يأكل التثرة، وأكله مشويا بالخبز، وكان يأكل العصيدة من الشعير بإضافة الشحم، وكان صلى الله عليه وسلم يأكل الهريسة أكثر ما يأكل، ودبر جبريل قد جاءه بما من الجنة يتسحر بها.

And he saww ate ‘Al-Heys’ (date dish), and he saww ate the dates and drank the water upon it, and the water and dates was mot of his saww meals, and he saww gathered the milk and the dates and named these two as the two good goods, and he saww would eat the porridge of barley with meat fat, and he saww would eat ‘Al Hareysa’ (mush) frequently with what he saww ate, and made it a pre-dawn meal with it, and Jibraeel as had come with it from the Paradise for him saww to have a pre-dawn meal with it.

وكان صلى الله عليه وسلم يأكل ‘الحيس’، وكان صلى الله عليه وسلم يأكل التثرة، وأكله مشويا بالخبز، وكان يأكل العصيدة من الشعير بإضافة الشحم، وكان صلى الله عليه وسلم يأكل الهريسة أكثر ما يأكل، ودبر جبريل قد جاءه بما من الجنة يتسحر بها.

وكان صلى الله عليه وسلم يأكل ‘الحيس’، وكان صلى الله عليه وسلم يأكل التثرة، وأكله مشويا بالخبز، وكان يأكل العصيدة من الشعير بإضافة الشحم، وكان صلى الله عليه وسلم يأكل الهريسة أكثر ما يأكل، ودبر جبريل قد جاءه بما من الجنة يتسحر بها.

And he saww ate ‘Al-Heys’ (date dish), and he saww ate the dates and drank the water upon it, and the water and dates was mot of his saww meals, and he saww gathered the milk and the dates and named these two as the two good goods, and he saww would eat the porridge of barley with meat fat, and he saww would eat ‘Al Hareysa’ (mush) frequently with what he saww ate, and made it a pre-dawn meal with it, and Jibraeel as had come with it from the Paradise for him saww to have a pre-dawn meal with it.
And he saw was eating in his house from what the people ate, and he saw ate the meat cooked with the bread, and he saw ate the grilled (meat) with the bread, and he saw are the cured (meat) alone, and sometimes at it with the bread, and the most beloved of the foods to him was the meat, and he saw said: ‘It increases in the hearing and the sight’.

And he saw said: ‘The meat is the chief of the meals in the world and the Hereafter, and if I were to ask my Lord to Feed me it every day, He would do so’, and he saw ate the porridge with the pumpkin and the meat, and he saw loved the pumpkin and said: ‘It is a tree of my brother Yunus; and he was fascinated by the dried pumpkin, and cut it out from the bottom; and he saw ate the chicken and the meat of the beasts, and meat of the birds which were hunted, and he saw neither pursued it nor hunted it, and he saw liked it if they would come with it prepared so he would eat it, or um-prepared so it would be prepared for him, and he saw would eat it.

And it was so, when he saw ate the meat, did not lower his head to it, and raised it to his mouth, breaking it with a break, and he saw ate the bread and the butter, and he saw loved the forearm and the shoulder from the sheep, and the vinegar from the sauces, and from the vegetables, the endive and the mint, and the soft vegetables, and it is said it is the cabbage.

And he saw neither ate the garlic, nor the onions, nor the leeks, nor the honey in which is ‘Al-Maghafir’, and the ‘Maghafir’ is what remain from the tree in the bellies of the bee, so it is thrown in the honey, and a smell for it remains in the mouth; and he saw did not condemn any good at all. It was so that when it fascinated him, at it, and when he saw disliked it, left it. And he saw was not disgusted from anything (food), for he saw did not prohibit it upon other, and he saw was not hateful towards it, and he saw used to lick the plate and said: ‘The last of the plate is of greater taste and Blessing’.

And when he saw was free from his meal, licked his three fingers which he had eaten with, so if something remained in these, he would repeat it until they were clean,
and he saww did not wipe his hand with the towel until he saww had licked one by one (fingers) and he saww said: ‘One doesn’t know in which of the fingers is the Blessing’.

And he saww ate the cold hail and his saww companions missed that, so they would pick it and eat it, and he saww said: ‘It does away with the ulcers of the teeth, and he saww washed his saww hands from the meal until he saww cleaned them, so not smell was found of what he saww had eaten, and when he saww ate the bread and the meat in particular, washed his hands with a renewed washing, then wiped his saww face with the remnants of the water which was in his saww hands; and he saww did not eat alone when he saww could, and said: ‘Shall I saww give you the news of the evils ones of you?’ They said, ‘Yes’. He saww said: ‘The one who eats alone and hits his slave and prevents his support’.

Regarding the description of his saww manners during his saww drinking – And when he saww drank, began by naming (Bismillah), and swallowed with one swallowing or two swallowings’s, then he saww cut off and praise Allah azwj, then he saww repeated and named (Bismillah), then increased in the third, then cut if off and praised Allah saww, and there used to be three namings (Bismillahs) for him saww during his saww drinking, and three praising’s (Al-Hamdulillah), and he saww sipped the water with a sipping and did not gulp with a gulping and said: ‘The liver (is affected) from the gulping’.

And he saww did not breathe in the utensil when he saww drank. So, if he saww wanted to breathe, he saww would distance the utensil from his saww mouth until he saww breathed, and sometimes he saww drank in one breath until he saww was free, and he saww drank in a glass cup which he saww had come with it from Syria, and he saww drank in the cup which was taken from the wood, and in the (water) skin, and drank in the porcelain, and drank with his saww palm, pouring the water in them and drinking, and said: ‘There isn’t any utensil better than the hand’.

And he saww drank from all kinds of cups and vessels, and he never drank from the cups of the enemies of Allah, and he saww would do what was best and avoid what was worst, and he saww would say: ‘There is not a cup better than a palm, and there is not a cup worse than a palm’.

And he saww said, ‘They had not stopped speaking until they saw the hand of Allah be upon them’.
And he saww drank from the mouth of the pot and the pitcher, and did not crack it with a crack and said: ‘Its crack would rot it, and he saww drank standing, and sometimes drank riding, and sometimes he saww stood and drank from the pot or the urn, or the pitcher, and in every utensil he saww found, and in his saww hand; and he saww drank the water which the milk had been made into yoghurt, and drank ‘Al-Saweyq’ (a porridge).

وكان صلى الله عليه وسلم يأكل شربة إلى الحلو، وفي رواية أحب الشراب إلى رسول الله صلى الله عليه وسلم الخذل البادر، وكان يشرب الماء على العسل، وكان يماثله الحليب أيضاً، وكان صلى الله عليه وسلم يقول: سيد الأشربة في الدنيا والأخرى.

And he saww, the most beloved of the drinks to him saww was the sweet; and in a report, the most beloved of the drinks to Rasool-Allah saww was the sweet and cold one, and he saww drank the water upon the honey, and the bread was mixed for him saww and he saww drank it as well, and he saww was saying, ‘The chief of the drinks in the world and the Hereafter, is the water’.

وقال أنس بن مالك: كانت لرسول الله صلى الله عليه وسلم شربة يفطر عليها، شيء لشرب ولا مشروت، وربما كانت عسل، وربما كانت واحدة، وربما كانت ثمانية، وربما كانت تشريعة

And Anas Bin Malik (fabricator) said, ‘There was a drink for Rasool-Allah saww he saww used to break Fast upon it, and a drink for the pre-dawn, and sometimes it would be one, and sometimes milk, and sometimes he saww would drink the mixed bread. One night I prepared it for him saww and the Prophet saww withheld, so I thought that one of his saww companions had invited him saww, and I drank it when he saww withheld.

فإنجب صلى الله عليه وسلم بعد السحرة بساعة، فسألت بعض من كان معه هل كان النبي صلى الله عليه وسلم في مكان أدعاه أحد؟ فقال: لا، فبت ليلة لا يعلمها إلا الله في محل النبي صلى الله عليه وسلم، وهذا ما نرى عنها ولا ذكرها حتى الساعة، وكذل قرب إليه ابن أبي بكر بن عبد الرحمن بن الوليد عن رسول الله صلى الله عليه وسلم، فشرب، ثم قال لعبد الله بن عباس: إن الشربة تلك، أتذكرون أن أعطي خالد بن الوليد؟ بريء السن، فقال ابن عباس: لا والله، لا أثير بفضل رسول الله صلى الله عليه وسلم.

He saww came after Al-Isha by a while, and I asked one of the ones who was with him saww ‘Did the Prophet saww break the Fast in any place he saww was invited by anyone?’ He said, ‘No’. I spent the night in gloom, none knows it except Allah azwj if the Prophet saww were to seek from me and does not find it. But he saww spent the night hungry. In the morning he saww Fasted and did not ask me nor did he saww mention it until now, and I had drawn near to him saww a utensil wherein was milk, and Ibn Abbas was on his saww right and Khalid Bin Al Waleed on his saww left.

فشرب، ثم قال لعبد الله بن عباس: إن الشربة تلك، أتذكرون أن أعطي خالد بن الوليد؟ بريء السن، فقال ابن عباس: لا والله، لا أثير بفضل رسول الله صلى الله عليه وسلم.

He saww drank, then said to Abdullah Ibn Abbas, ‘The drink is for you. Will you allow me saww to give it to Khalid Bin Al-Waleed?’ – intending the Sunnah (to be established). Ibn Abbas said, ‘No, by Allah azwj, I will not prefer anyone with the merit of Rasool-Allah saww’. Then, Ibn Abbas took the cup and drank it.
ولقد جاءه صلى الله عليه والرسول صلى الله عليه وسلم، فأبى أن يشربه، فوال شربتان في شربة، وانلاءان في إناء، فإنه من تواضع الله وقتحه.

And Ibn Khowly has come to him saww with a utensil wherein was honey and milk, but he saww refused to drink it. He saww said: ‘Two drinks in one drink, and two utensils in one utensil?’ He saww refused to drink it, then said: ‘I saww am not Prohibiting it, but I saww dislike the pride and the Reckoning of the unnecessary extra of the world tomorrow, and I saww love the humbleness, for the one who is humble to Allah azwj, Allah azwj would Raise him’.

*(في صفته أخلاقيته في الطيب آلتهن آلبات،)* *(وفي غسل رأسه صلى الله عليه وآله)* *وكأن صلى الله عليه وآله إذا غسل رأسه وليته غسلهما بالسدر.*

Regarding the description of his saww manners regarding the perfuming, and the oiling, and wearing the clothes, and regarding washing of his saww head – and he saww, when he saww washed his saww head and his saww beard, washed it with the lotus.

فيدهه: وكأن يحب الدهن، ويكره الشعث، ويول: إن الدهن يذهب بالبؤس، وكان يدهن بألهاف من الدهن، وكان إذا أدهن بدأ يراسه وحيته، ويول: إن الرأس قبل النحية، وكان يدهن بالنفيسم ويقول: هو أفضل الدهان، وكان صلى الله عليه وآله إذا أدهن بدأ يراسه، ثم يشعث، ثم يدخل في أنه وحشته، ومن يدهن رأسه، وكان صلى الله عليه وآله يدهن حاحية من الصناد، ويدهن شارباه بدء سدى وجهه.

Regarding his saww oiling (hair) – And he saww used to love the oiling, and disliked the dustiness (in the hair), and said: ‘The oil does away with the adversity’. He saww used to oil with a variety of the oils, and when he saww oiled, began with his saww head and his saww beard, and said: ‘The head is before the beard’; and he saww oiled with the violet and said: 'It is the best of the oils'; and he saww, when he saww oiled, began with his saww eyebrows, then his saww moustache, then inserted in in his saww nose and smelt it, then oiled his saww head; and he saww oiled his saww eyebrows from the headache, and oiled his saww moustache with an oil besides the oil of his saww beard'.

Regarding his saww hair styling – And he saww combed and styled his saww hair with the comb, and his saww wives styled it, and his saww were (always) looking for his saww comb whenever he saww styled his saww hair and his saww beard, and they would take the comb. It is said that the hairs which are in the hands of the people are from that comb.

As for his saww shaving off during his saww Umrah and his saww Hajj, Jibrael saww used to descend and take it and ascend with it to the sky; and sometimes he saww would comb his saww beard twice during the day; and he saww would place his saww comb beneath his saww pillow when he saww combed with it, and said: ‘The combing removes the severe illness; and he saww used
to comb under his beard forty times, and from above it, seven times, and said: ‘It increases in the brain and cuts the phlegm’.

And in a report from the Prophet having said: ‘One who passes the comb upon his head and his beard and his chest seven times, no illness would come near him at all’.

Regarding his perfuming – He used to perfume with the musk to the extent that its effect could be seen in his parting; and he would perfume with the male perfumes, and it is the musk and the amber, and he perfumed with the expensive perfume, his wives would apply it with their hands; and he used to incense with Al Oud of India, and he was recognise during the dark night before he could be seen due to the perfume. It would be said, ‘This is the Prophet’.

From Al-Sadiq having said: ‘Rasool-Allah spent upon the perfume more than what he spent upon the food’.

And Al-Ba’qir said: ‘There were three characteristics in Rasool-Allah which did not happen to be in anyone other than him – there did not happen to be any shadow for him, and he did not pass by any street and someone would pass by in it after two days or three except he would recognise that he had passed by due to the fragrance, and he did not pass by any stone nor any tree except it did Sajdah to him.

And he, no perfume was presented to him except he perfumed with it, and said: ‘It's aroma is good, light is its load’. And if he did not perfume with it, placed his finger in that perfume then licked from it; and he said: ‘My pleasures have been made to be in the women and the perfume, and the delight of my eyes has been made to be in the Salat and the Fasting’.
His saww applying kohl – And he saww applied kohl in his saww right eye thrice, and in his saww left eye twice, and said: ‘One who desires to apply kohl thrice and all the time, and one who does below that or above it, there is no problem; and sometimes he saww would apply kohl and he saww was Fasting, and there used to be a kohl for him saww he saww used to apply with at night, and his saww kohl was Al-Asmad’.

Regarding his saww looking into the mirror – and he saww would look into the mirror and even out his saww locks and comb his saww hair, and sometimes he saww would look into the water and even out his saww locks in it, and he saww used to beautify himself saww over beautifying for his saww family, and said that to Ayesha when she saw him saww looking into a pot wherein was water in her chamber and evened out his saww locks therein, and he saww was going out to his saww companions.

She said, ‘May my father and my mother be sacrificed for you saww! You saww are using the pot as a mirror and evening his saww locks, and you saww are the Prophet saww and the best of His azwj creatures?’ He saww said: ‘Allah azwj the Exalted Loves the one who worships Him azwj, when he goes out to his brethren that he prepares for them and beautifies’.

His saww application – And he saww applied, so he saww applied from his saww applications until when it reached what is under the trouser, he saww applied it himself saww, and he saww did not separate during his saww travels, from a jar of oil, and the kohl, and the scissor, and the mirror, and the toothbrush, and the comb.

And in a report – There would happen to be with him saww, the thread and the needle, and the beaker, and the strap, so he saww would sew his saww clothes and repair his saww slipper; and he saww, when he saww brushed teeth, brushed sideways’.

Regarding his saww clothes – And Rasool-Allah saww wore the cloak as a trouser, and wore the striped garment as a trouser, and improved the stripes of its black over the white, what would appear from his saww leg and his saww feet. And it is said, ‘Allah azwj Mighty and Majestic
Captured (his saww soul), and for him saww was a striped garment knitted among the clan of Abdul Ash’hal for him saww to wear it, and sometimes he saww prayed Salat with the people while he saww was wearing the cloak’.

وقال أنس: ربما رأيته يصلي بها الظار في شملة عاقدا مرفياا بين كتفيه.

And Anas (fabricator) said, ‘Sometimes he saww was seen praying Al-Zohr Salat with us in a cloak, its ends having been tied between his saww shoulders’.

Regarding his saww turban and his saww cap – And he saww wore the cap beneath the turban, and wore the cap without the turban, and the turban without the cap; and he saww wore the small cap, and he saww wore from the caps, the Yemeni, and from the white Egyptian, and wore the cap with the two ear coverings during the battle, from these is what happened to be green, and sometimes he saww would remove his saww cap and make it a line in front of him saww to be praying towards it.

And he saww would often wear the turban of the black Al Khazz during his saww travels and other, and engage it with an engagement, and sometimes there did not happen to be the turban for him saww, so he saww tightened the band upon his saww head or upon his saww forehead, and the tight band from his saww deed was most often seen upon him saww and there was a turban for him saww he saww would turban with, called ‘Al-Sahaab’. He saww clothed Ali asws with it, and sometimes Ali asws would emerge in it and he saww said: ‘Ali asws is coming to you all in ‘Al-Sahaab’ – meaning his saww turban which he saww had gifted to him asws’.

وقالت عائشة: ولقد لبس رسول الله صلى الله عليه وسلم جبة صوف وألقتها عليه، وجعلها على الرأس، وجعلها ملابسًا وتضيعها فجعلها ملابسًا، وجعلها ملابسًا.

And Ayesha said, ‘And Rasool-Allah saww had worn a woollen coat, and a woollen turban, then he saww went out and addressed the people upon the pulpit, so I did not see anything from what Allah asw the Exalted Crated, more beautiful than him saww in it’.

Regarding the mode of his saww clothing – And whenever he saww wore a new cloth, said: ‘The Praise is for Allah asw Who Clothed me saww covers my saww nakedness, and beautify with
among the people’; and when he saww removed it, removed from his saww left first; and it was from his saww deed when he saww wore the new cloth, he saww praised Allah azwj, then he saww would invite a poor person and give him the old, then he saww said: ‘There is none from a Muslim who clothes a Muslim from the worn of his clothe except Allah azwj Mighty and Majestic he would be in the Responsibility of Allah azwj, and His azwj Protection and His azwj Domain and Safety, alive and dead’. 

And when he saww wore his saww clothes and stood upright before he saww went out, said: ‘O Allah azwj! By You azwj I saww am veiled, and to You azwj I saww pay attention, and by You azwj I saww am Protected, and upon You azwj I saww rely. O Allah azwj! You azwj are my saww Reliance, and You azwj are my saww hope. O Allah azwj Suffice me saww of what worries me saww and what I saww am not worried with, and what You azwj are more Knowing with than I saww am. Honourable is Your azwj Vicinity, and Majestic is Your azwj Praise, and there is no god except You azwj. O Allah azwj! Provide me saww the piety, and Forgive my saww sins for me saww, and Divert me saww to the good wherever You azwj Divert me saww’, then he saww went to his saww need.

And he saww has two clothes for him saww for the Friday in particular besides his saww clothes regarding other than the Friday, and there was a towel and a napkin he saww wiped his saww face with from the Wudu’u, and sometimes there did not happen to be a towel with him saww, so he saww wiped his saww face with the ends of the cloak which happened to be upon him saww .

Regarding his saww rings – And he saww wore a ring of silver and its stone was Ethiopian, and he saww made the stone from what follows the inside of the palm, and wore a ring of iron coated upon it by silver, gifted to him saww by Muaz Bin Jabal (a confirmed enemy of Ahl Al-Bayt saww) wherein was (inscribed): ‘Muhammad Rasool-Allah’, and Rasool-Allah saww wore his saww right in his saww right hand, then transferred it to his saww left hand, and his saww other ring which was in his saww hand was a silver ring, its stone was of apparent silver, just as the people wore their rings, and in it was (inscribed): ‘Muhammad Rasool-Allah saww’, and Rasool-Allah saww would clean himself saww (from toilet) by his saww left hand while it was in it’. 

And when he saww wore his saww clothes and stood upright before he saww went out, said: ‘O Allah azwj! By You azwj I saww am veiled, and to You azwj I saww pay attention, and by You azwj I saww am Protected, and upon You azwj I saww rely. O Allah azwj! You azwj are my saww Reliance, and You azwj are my saww hope. O Allah azwj Suffice me saww of what worries me saww and what I saww am not worried with, and what You azwj are more Knowing with than I saww am. Honourable is Your azwj Vicinity, and Majestic is Your azwj Praise, and there is no god except You azwj. O Allah azwj! Provide me saww the piety, and Forgive my saww sins for me saww, and Divert me saww to the good wherever You azwj Divert me saww’, then he saww went to his saww need.

وكان صلى الله عليه وسلم إذا لبس تلبسه واستوى قائمًا قبل أن يخرج قال: “اللهب بك استرتوه، والحمد توجحته، ويبكى أعتصمت، وعليك توقتك، اللهم أنتم فتني، وأنت رحالمي، اللهم أكفني ما أتمه وما لا أتمه به، وقله شئك، ولا يهدئن، اللهم زودي النصوهر، واعف لي ذنبي، ووجهني لمحب حيث ما توجهته، ثم يدقع حاجئه، 

آكان لى الله عليه آئله، لبس ثوبان له، فصه وبشي، فجعل الفص مما يليه الكف، فلبس خاتمًا من وديد ملوك عليه فضة، أهداه له معاصر بن عبل، فيه "محةد رسول الله"، فلبس رسول الله صلى الله عليه وسلم خاتمًا في يده اليمنى، ثم نوله إلى الشمال، وـ "خاتم أخر الذي قبضه"، وهو خاتم فضة، فصه فضة ظاهراً، كما يلبس الناس خواتمهم، وفيه "محةد رسول الله". ونفى رسول الله صلى الله عليه وسلم يستهجى بيساره لما، وإذا فيااااا.

Regarding his saww rings – And he saww wore a ring of silver and its stone was Ethiopian, and he saww made the stone from what follows the inside of the palm, and wore a ring of iron coated upon it by silver, gifted to him saww by Muaz Bin Jabal (a confirmed enemy of Ahl Al-Bayt saww) wherein was (inscribed): ‘Muhammad Rasool-Allah’, and Rasool-Allah saww wore his saww right in his saww right hand, then transferred it to his saww left hand, and his saww other ring which was in his saww hand was a silver ring, its stone was of apparent silver, just as the people wore their rings, and in it was (inscribed): ‘Muhammad Rasool-Allah saww’, and Rasool-Allah saww would clean himself saww (from toilet) by his saww left hand while it was in it’. 

ويعود أنه لم يزل كان في يمينه إلى أن قضى، وكان صلى الله عليه وسلم إذا لبس تلبسه وهو زود النصوهر في إسماح الوسطى في المفصل الثاني منها، وربما لبسه كذلك في الأصح من يمينه، وكان ينظر فضاه بحبه ويلاطفه وهو في يده هب لرسول الله صلى الله عليه وسلم، وكان صلى الله عليه وسلم يكتب خواتمه على الكتب، ويبقى: الحكمة على الكتاب حرص من الهمه.

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And it is reported that it did not cease to be in his saww right hand until he saww passed away; and he saww would sometimes make his saww ring to be in his saww middle finger in the second joint from it, and sometimes he saww would wear it like that in the finger which follows the thumb, and sometimes he saww would go out to his saww companions and in his saww ring was a string tied in order to remind him of something; and he saww would wear his saww rings upon the letters, and said: ‘The ring upon the writing is a protection from the accusation’.

Regarding his saww slipper – and he saww wore the slippers with two straps, and it was strapped, heeled, well-designed from what followed the heel, even, not with sleekness, and from it was what would happen to be outside in place of the thing by a little, and he saww was mostly wearing that which didn’t have hair for it, and when he saww wore, began with the right, and when he saww took it off, began with the left, and he saww would instruct the wearing the slippers together, and leave them together disliking wearing the one without the other, and he saww would wear the socks of every type’.

Regarding his saww bed – That in which he saww passed away, and it was with him saww from ‘Asmal’ of the valley of Al-Qura, filled with fur, and it is said, ‘Its length was of two cubits or approximate to it, and its width was one cubit and a palm’.

From Ali asws – The bed of Rasool-Allah saww was a sheet, and its attachment was a skin filled with leaves, so one night I doubled it, and when it was morning, he saww said: ‘The bed prevented me saww from the Salat last night’. Then he asws instructed that it should be made to be of one layer.

And there was a bed for him saww from the skin filled with leaves, and there was a cloak for him saww to be spread out for him saww wherever he saww may transfer to be, and he saww would mostly have a pillow, and his saww pillow was from a skin filled with leaves, and he saww would sit upon it, and there was for him saww garment of Fadak he saww used to wear to be humble with it, and there was an Egyptian garment for him saww or short fibres, and there was a rug or hair for him saww he saww sat upon, and sometimes he saww prayed Salat upon it.
Regarding his saww sleep – And he saww would sleep upon the straw mat, there not being anything under it, and he saww would brush teeth when he saww wanted to lie down, and he saww, when taking to his saww bed, would lie down on his saww right side, and place his saww right hand under his saww check, then said: ‘O Allah azwj! Save me saww from Your azwj Punishment on the Day You azwj Resurrect Your azwj servants’. 

Regarding his saww supplication during his saww lying down – And there were for him saww types of words he saww was saying when he saww took to his saww resting place, and from these is that he saww was saying: ‘O Allah azwj! I seek Refuge with You azwj with Your azwj Pardon from Your azwj Punishment, and I saww seek Refuge with You azwj from You azwj, O Allah azwj! I saww am not able upon reaching in the praise upon You azwj, and even though I saww covet it. You azwj are just as You azwj Praised upon Yourself saww’. 

And he saww said during his saww sleep: ‘In the Name of Allah azwj, I saww die and I saww live, and to Allah azwj is the destination. O Allah azwj! Secure my saww dread, and Cover my saww bareness, and Fulfill my saww entrustments on my saww behalf’. 

What he saww was saying during his saww sleep – He saww would recite ‘Ayat Al-Kursy’ (2:255) during his saww sleep, and said: ‘Jibraeel as came to me saww and said: ‘O Muhammad saww! An audacious one (Ifreet) from the Jinn is plotting against you saww during your saww sleep, therefore it is upon you saww with (reciting) the ‘Ayat Al-Kursy’’. 

From Abu Ja’far asws having said: ‘Rasool-Allah saww did not wake upon from a sleep at all except he saww fell down in Sajdah to Allah saww Mighty and Majestic’. 

And it is reported that he saww would not sleep except and the toothbrush was by his saww head. So, when he woke up, he saww would begin with the brushing teeth and he saww said: ‘I saww have been Commanded with brushing the teeth to the extent that I saww feared it would
be Prescribed (as Law) upon me saww; and it was so from what he saww said when he saww woke up: 'The Praise is for Allah saww Who will Revive me saww after my saww death. My saww Lord saww is Forgiving, Grateful'.

وكان يقول صلى الله عليه وسلم: "الله إني أسألك خير هذا اليوم ونوره وهداه وبركته وظهوره ومعافاته، اللهم إني أسألك خيره وخير ما فيه، وأعوذ بك من شره وشر ما بعده ".

And he saww was saying: ‘O Allah awj I saww ask You awj for the good of this day, and its Light, and its Guidance, and its Blessing, and its health. O Allah awj I saww ask You awj for it good and good of whatever is in it, and I saww seek Refuge with You awj from its evil and evil of what is after it’.

في سواكه: وكان صلى الله عليه آلله يستاك كل ليلة ثلاث مرات: مرة قبل نومه، أمرة إ ا قام من نومه إلى ارده، أمرة قبل خرآعه إلى للاة الصبح، أكان يستاك بالاراك، أمره بذلك عبرئيل عليه السلام.

Regarding his saww teeth-brushing – And he saww bruhed his saww teeth three times every night – once before his saww sleep, and once when he saww stood up from his saww sleep to his saww recitation, and once before his saww going out to the morning Salat; and he saww brushed his saww teeth with ‘Al-Arak’ (twig), Jibraeiel having instructed him saww with that.

ومن الصادق عليه السلام قال: إني لاكره للرعل أن يموت آقد بويت خلة من خلال رسول الله صلى الله عليه آاله لم يأت بها.

And from Al Sadiq asws having said: ‘I asws dislike it for a man that he die and there remains a manner from the mannerism of Rasool-Allah saww he did not perform it’.

36 - حا: أبو غالب الزراري، عن محةد بن سليةان، عن ابن أبي الخطاب، عن محةد ابن يحيى الخزاز، عن غياث بن إبراهيم، عن الصادق، عن أبيه، عن عده عليه السلام قال: كان رسول الله صلى الله عليه وسلم إ أ خطب حمد الله آأثنى عليه، ثم قال: أما بعد فإن التدق الحديث كتاب الله، آأفضل الهدى هدى محةد صلى الله عليه، آشر الامور محدثاتها، آكل بدعة ضلالة، وفضل الهمدى هدى محمد صلى الله عليه وآلاه، وشر الأموار مدحاتها، وكل بدعة ضلالة.

Abu Ghalib Al Zarary, from Muhammad Bin uleyman, from Ibn Abu Al Khatab, from Muhammad Ibn Yahya Al Khazaz, from Gayas Bin Ibrahim,

‘From Al-Sadiq asws, from his asws father asws, from his asws grandfather asws having said: ‘Rasool-Allah saww, when he saww addressed, praised Allah awj and exalted upon Him awj, then said: ‘As for afterwards, the most truthful of the Hadeeth is the Book of Allah awj and the best of the Guidance is Guidance of Muhammad saww, and the evilest of the matters are its innovations, and every innovation is a straying’.

ويقفع صوته، وتحمر وحلمته، ويتذكِّر الساعة وقيامها، حتى كأنه مذر حيش يقول: صبحكم الساعة، مستكم الساعة ثم يقول: "بعثت أنا والساعة كيائان - وجمع بين سبيله - من ترك ملا فلاله، ومن ترك دنيا فلؤي وإلي.

And he saww (emphasise it further) by raising his saww voice, and puffing his saww cheeks and mentioned the Hour and its establishment, until it was as if he saww was warning an army saying: ‘Your morning is the Hour, and your evening is the Hour’. Then he saww said: ‘I saww and
the Hour are Sent like these two’ – and gathered between his⁷⁴ two fingers, ‘One who leaves wealth, it is for his family, and one who leaves debts, it is upon me⁷⁵ and to me⁷⁵’. ¹⁷⁴

In the book ‘Mawaleed Al-Sadiqeen’, Muhammad Bin Ibrahim Al-Talaqany said and informed that Rasool-Allah⁷⁶ saww isolated from his⁷⁶ wives in a drinking place (reserved for animals), and it was on a high place (to bring animals for) quenching. Umar came to him⁷⁶ and in the room, was untanned animal hide, smelly and a tanner, and the Prophet⁷⁶ saww was sleeping upon a straw mat which had left marks in his⁷⁶ side.

Umar found the smell of the animal hide and he said, ‘O Rasool-Allah⁷⁶ saww! What is this smell?’ He⁷⁶ saww said: ‘O Umar! These are the belongings of life’. When the Prophet⁷⁶ saww sat up, and the straw mat had left mark in his⁷⁶ saww side, Umar said, ‘As for I, so I do testify that you⁷⁶ saww are a Rasool⁷⁶ saww of Allah⁷⁶ azwj, and you⁷⁶ saww are the most honourable unto Allah⁷⁶ azwj than Caesar and Chosroe, and they are in what they are in from the (luxuries of) the world, while you⁷⁶ saww are upon the straw mat which has left marks in your⁷⁶ saww side.’

The Prophet⁷⁶ saww said: ‘Are you not please that the world happens to be for them and for us is the Hereafter?’”. ¹⁷⁵

Ja’far Bin Ahmad, from Muhammad Bin Ka’ab Al Qarzy who said,

‘Rasool-Allah⁷⁶ saww used to guard his⁷⁶ saww companions, so Allah⁷⁶ azwj the Exalted Revealed to him⁷⁶ saww: O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67] – up to the end of the Verse.

He (the narrator) said, ‘He⁷⁶ saww left the guarding when Allah⁷⁶ azwj the Exalted Informed him⁷⁶ saww that He⁷⁶ azwj would Protect him⁷⁶ saww from the people, by His⁷⁶ azwj Words: and Allah will Protect you from the people. [5:67]’. ¹⁷⁶

¹⁷⁴ Bihar Al Anwaar – V 92, The book of our Prophet⁷⁶ saww, Ch 9 H 36
¹⁷⁵ Bihar Al Anwaar – V 92, The book of our Prophet⁷⁶ saww, Ch 9 H 37
¹⁷⁶ Bihar Al Anwaar – V 92, The book of our Prophet⁷⁶ saww, Ch 9 H 38
Ali, from his father, from Ibn Abu Umeyr, from Abu Al Hassan Al Anbary,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww would praise Allah azwj three hundred and sixty times during every day, the number of the veins in the body, saying:

الحمد لله رب العالمين كثيرا على كل حال

‘The Praise is for Allah azwj, Lord azwj of the worlds, a lot, upon every state’’. 177

The number, from Al Barqy, from his father, from Muhammad Bin Sinan, from Talha Bin Zayd,

‘From Abu Abdullah asws: ‘Rasool-Allah saww would not stand from a gathering, and even if it was small, until he saww had sought Forgiveness of Allah azwj twenty-five times’’. 178

Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww sought Forgiveness of Allah azwj seventy times every day, and he saww repented to Allah azwj seventy times’’. 179

Al Husayn Bin Muhammad, from Al Moala, from al Washa, from Aban, from Ibn Maymoun Al Qadah,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘I saww am wondering how I saww am not becoming grey-haired when I saww read the Quran’’. 180

Ali, from his father, from Ibn Abu Umeyr, from IbnAzina, from Zurara,

177 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 39
178 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 40
179 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 41
180 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 42
'From Abu Ja'far asws having said: 'A Jew came over to Rasool-Allah saww, and Ayesha was in his saww presence. He said, 'Al-Saam Alaykum!' (The poison be for you). So, Rasool-Allah saww said: 'Upon you (as well)'. Then another (Jew) came over and said similar to that. So, he saww replied to him just as he saww has replied upon his companion. Then another came over, and he said similar to that'. So, Rasool-Allah saww replied just as he saww had replied upon his (two) companion(s).

Ayesha got angered and she said, 'And upon you be the posion, and the Wrath, and the Curse, O community of the Jews, O brethren of the monkeys and the pigs!' So Rasool-Allah saww said to her: 'O Ayesha! If there was a resemblance of the obscenity, it would have been an evil resemblance. The kindness is not placed upon anything at all except that it would adorn it, and it would not be raised from it at all except that it would dishonour it'.

She said, 'O Rasool-Allah saww! Did you saww not listen to their speech, 'The poison be upon you!'? So he saww said: 'Yes, I saww did. But, did you not listen to what I saww replied upon them? I saww said: 'Upon you (as well the same)'. So, whenever a Muslim greets upon you, so be saying, 'Salaam Alaykum', and when a disbeliever greets upon you, so be saying, 'Alayka' (the same Upon you)'.

A number, from Al Barqy, from Ahmad Bin Muhammad Bin Khalid, from Al Nowfaly, from Abdul Azeem Bin Abdullah Bin Al Hassan Al Alawy, raising it,

"He asws said, ‘It was so that the Prophet saww sat by three (postures) – the squatting, and it is that he saww raised both his saww legs (knees) and embraced them with his saww hand, and tightened his saww hands in his saww arms; and he saww used to bow upon his saww knees, and he saww would bend one leg and extend the other one upon it; and he saww was not seen cross-legged at all’."
I asked Abu Al-Hassan asws saying, ‘May I be sacrificed for you asws!’ The man happens to be with a group, and the speech flows between them, so they are joking and laughing’. He asws said: ‘There is no problem as long as there does not happen to be . . .’. I thought he asws meant the immorals.

Then he asws said: ‘It was so that Bedouins would come to Rasool-Allah saww and bring gifts for him saww, and they were saying, ‘Give us the price of our gifts’. So Rasool-Allah saww would laugh; and when he saww was sad he saww asked: ‘What happened to the Bedouin? If only he would come to us saww.

Al Hassan Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Hamad Bin Usman,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww saw a woman and she fascinated him saww, so he saww went to Umm Salma and attained from her, and went out to the people while his saww head was dripping. He saww said: ‘O you people! But rather, the looking is from the Satan’, so the one who finds anything from that, then let him go to his wife!’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Jameel Bin Darraj,

‘From Abu Abdullah asws having said: ‘It was so that Rasool-Allah saww used to apportion his saww moments (time) between his saww companions. He saww would look at that one, and he saww would look at that one, with the fairness’.

He asws said: ‘And Rasool-Allah saww did not extend his asws legs in between his saww companions at all, and if the man was to shake his saww hand, and Rasool-Allah saww would not leave his hand from his saww hand until it so happened that he was the leaver. So, when they (the people) discerned that, it was so that the man, whenever he shook his saww hand, said so with his hands, and he removed it (quickly) from his saww hand’.

183 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 45
184 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 46
185 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 47
The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A’ala, from Muhammad,

‘From Abu Ja’farasws having said: ‘The Prophetasws said: ‘Jibraeelasw did not cease to advise measws with brushing the teeth until Iasws feared loosening of the teeth or becoming toothless”.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, and Ali Bin Ibrahim, from his father, altogether from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna,

‘From Abu Abdullahasws that the Prophetasws said: ‘Iasws am closer with every Momin than his own self, and Alasws is the closest with it from after measws. It was said to himasws, ‘What is the meaning of that?’ Heasws said: ‘The words of the Prophetasws: ‘The one who leaves debts or losses, so it is upon measws, and the one who leaves wealth, it is for his inheritors’.

Thus, the man is such that there isn’t an authority upon himself when there does not happen to be any wealth for him, and there isn’t any authority for him upon his dependants nor any forbidding when he does not cause the expenses to flow upon them. And the Prophetasws and Amir Al-Momineenasws, and theirasws successorsasws have made it (providing maintenance) a binding upon themselves.

For this reason they have a greater authority over them than their own selves. The general masses of the Jews accepted Islam only after these words of Rasool Allahasw. They found peace for themselves and for their dependants”.

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

186 Bihar Al Anwaar – V 92, The book of our Prophetasw, Ch 9 H 48
From Abu Ja’far asws having said: ‘Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, from Abu Ja’far asws having said: ‘Rasool-Allah saww used to do a special thing with the one who died from the Clan of Hashim than with anyone from the Muslims. When he saww prayed Salaat upon the Hashimy and sprinkle his grave with the water, would place his saww hand upon the grave until his saww fingers would be seen to be in the clay.

فكان الغريب يقدم أو المسافر من أهل المدينة فبنى القبر الجديد عليه أثر كف رسول الله صلى الله عليه وأيضاً، فقول: من مات من آل محمد صلى الله عليه وأيضاً

Thus, if the stranger or a traveller from the people of Medina would come over, he would see upon the new grave the impact of the palm of Rasool-Allah azwj, and he would be saying, ‘The one from the family of Muhammad saww has died’. 188

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Aban Bin Usman, from Zayd Al Shahaam,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww did not eat whilst leaning since Allah azwj Mighty and Majestic Sent him until he saww passed away, and he saww used to eat the eating of the slave, and he saww would sit the seating of a slave’. I said, ‘And why was that?’ He asws said: ‘In reverence to Allah azwj Mighty and Majestic’. 189

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra, from Haroun Bin Kharja,

‘From Abu Abdullah asws having said: ‘Rasool-Allah azwj used to eat the eating of the slave, and sitting the seating of the slave, and he saww knew he saww was a slave (of Allah azwj)’. 190

Al Husayn Bin Muhammad, from Moala Bin Mhammad, from Al Hassan Bin Ali, from Ahmad Bin A’iz, from Abu Khadeejia who said,
'Bashir Al-Dahhan asked Abu Abdullah\textsuperscript{asws}, and I was present, so he said, ‘Did Rasool-Allah\textsuperscript{saww} used to eat whilst leaning upon his\textsuperscript{saww} right, and upon his\textsuperscript{saww} left?’ So he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} was not eating leaning upon his\textsuperscript{saww} right and upon his\textsuperscript{saww} left, but he\textsuperscript{saww} was sitting the seating of the slave’. I said, ‘And why was that?’ He\textsuperscript{asws} said: ‘As a reverence to Allah\textsuperscript{azwj} Mighty and Majestic’\textsuperscript{191}.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Moala Bin Usman, from Moala Bin Khunays who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} did not eat whilst leaning since Allah\textsuperscript{azwj} Mighty and Majestic Sent him\textsuperscript{saww}, and he\textsuperscript{saww} disliked that he\textsuperscript{saww} resembles with the kings, and we\textsuperscript{asws} are not able that we do it’\textsuperscript{192}.

Abu Ali Al Ashary, from Muhammad Abdul Jabbar, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shim, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} was eating the eating of the slave, and sitting the seating of the slave, and he\textsuperscript{saww} was eating upon the low ground, and sleeping upon the low ground’\textsuperscript{193}.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Muhammad Al Qashany, from Abu Ayoub Suleyman Bin Muqatal Al Madainy, from Dawood Bin Abdullah Bin Muhammad Al Ja’fary, from his father that,

‘Rasool-Allah\textsuperscript{saww} was in one of his\textsuperscript{saww} military expeditions, so riders passed by whilst he\textsuperscript{saww} was Praying. They paused by the companions of Rasool-Allah\textsuperscript{saww} and asked them about Rasool-Allah\textsuperscript{saww}, a supplicated and praised, and they said, ‘No, had we not been in a hurry we would have awaited Rasool-Allah\textsuperscript{saww}, therefore convey our greetings from us’. And they went away.

191 Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 53
192 Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 54
193 Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 55
Rasool-Allah ﷺ came back in anger, then said to them: ‘The riders paused by you and they asked you about me ﷺ, delivered the greeting to me, and you did not offer the lunch to them. Had there been among a people my ﷺ dear friend Ja’far ﷺ, he would not have allowed it (them to leave) until they would have had lunch with him’.  

‘From Abu Abdullah ﷺ having said: ‘Rasool-Allah ﷺ used to place the walking stick in front of him ﷺ when he ﷺ prayed Salāt’.  

A number of our companions, from Ahmad Bin Muhammad, from Al Hasan Bin Mahboub, from MUawiya Bin Wahab,  

‘From Abu Abdullah ﷺ having said: ‘The length of the saddle-bag of Rasool-Allah ﷺ was of one cubit, and he ﷺ used to place it in front of him ﷺ when he ﷺ prayed Salāt in order to veil him ﷺ from the ones who would pass by in front of him ﷺ’.  

Humeyd Bin Ziyad, from Al Hasan bin Muhammad Bin Sama’at, from Wuheyb, from Abu Baseer,  

‘From Abu Ja’far ﷺ having said: ‘It was so that Rasool-Allah ﷺ was with Ayesha during her night, so she said, ‘O Rasool-Allah ﷺ! Why do you ﷺ exhaust yourself ﷺ and Allah azwj has already Forgiven for you ﷺ whatever has preceded of your ﷺ sins (of your ﷺ Shia), and whatever is delayed?’ He ﷺ said: ‘O Ayesha! Should I ﷺ not become a grateful servant?’  

He ﷺ said: ‘And Rasool-Allah ﷺ used to stand upon the sides of his ﷺ toes, so Allah azwj the Glorious and Exalted Revealed: *Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]*’.  

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194 Bihar Al Anwaar – V 92, The book of our Prophet ﷺ, Ch 9 H 56
195 Bihar Al Anwaar – V 92, The book of our Prophet ﷺ, Ch 9 H 57
196 Bihar Al Anwaar – V 92, The book of our Prophet ﷺ, Ch 9 H 58
197 Bihar Al Anwaar – V 92, The book of our Prophet ﷺ, Ch 9 H 59
60 - كا: العدة، عن البرقي، عن عثة بن عيسى، عن عبد الله بن مسكان، عن أبي عبد الله عليه السلام إن رسول الله صلى الله عليه وسلم كان في سفر يسير على ناقة له، فنزل فسجد خمس سجادات، فلما ركب قالوا: يا رسول الله! نحن رأيناك مسجدا في الحال ولا نحتفل بنك، فقال: صلى الله عليه وسلم: نعم. استقبلني جبريل عليه السلام فبشرني ببشرات من الله عز وجل، فسجدت له شكرًا لكل شيء.

From him, from Usman Bin Isa, from Abdullah Bin Muskan,

‘From Abu Abdullah’ asws having said: ‘Rasool-Allah’ saww was in a journey travelling upon a she-camel of his saww, when he saww mounted, and prostrated with five Prostrations. When he saww mounted, they said, ‘O Rasool-Allah’ saww! We saw you saww doing something you saww had not done before’. He saww said: ‘Yes. Jibraeel came over to me’, and he saww Glad Tidings from Allah azwj Mighty and Majestic. So I saww did Sajdah to Allah azwj as a gratitude, for each Glad Tiding, one Sajdah’.

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Bahr Al Saqqa who said,

‘Abu Abdullah asws said to me: ‘O Bahr! Good manners are an affluence’. Then he asws said: ‘Shall I asws inform you with a Hadeeth which is not in the hands of anyone from the people of Al-Medina?’ I said, ‘Yes’.

 قال: بينما رسول الله صلى الله عليه وسلم ذهب يوم جالس في المسجد إذ جاهاه حريز من أحد الأنصار وهو قائم، فأخذت بطرف ثوبه، فوال لها الهبي صلى الله عليه وسلم فلم تول: شيئا، آلم يوول لها الهبي صلى الله عليه وسلم: شيئا وتى فعلت لك ثلاث مرات، فوال لها الهبي صلى الله عليه وسلم في الرابعة أهي خلفه، فأخذت هدبة من ثوبه ثم رععت، فوال لها الهبي صلى الله عليه وسلم: فعل الله بك آفعل وبست رسول الله صلى الله عليه وسلم ثلاث مرات لا تزول له: شيء! ولا هو يقول لك: شيء! ما كانت حاحتك إليه؟

He asws said: ‘One day, while Rasool-Allah saww was seated in the Masjid when a slave girl of one of the Helpers came over, and he saww was sitting upright. So she grabbed a side of his saww clothes. So the Prophet saww stood up for her, but she did not say anything, and the Prophet saww did not say anything to her, to the extent that she did that three times.

The Prophet saww stood up for her during the fourth attempt, and she was behind him saww, so she took an edge of his saww cloth, then retracted. The people said to her, ‘May Allah azwj Deal with you and Do (whatever He azwj may)! You withheld Rasool-Allah saww three times, neither did you say anything to him nor did he saww say anything to you. What was your need to him saww?’

قالت: إن لنا مرضنا فأرسلنا أهلنا لأخذ هديه من ثوبه ليستشفينا لما، فلما أردت أخذها رأيت فقام، فاستذنبت أن أخذها وهو يراني، وأكره أن استذنهر في أخذها فأخذته.

198 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 60
She said, ‘For us there is a sick one. My people sent me to take an edge from his \textit{he saww} cloth in order to heal him by it. Whenever I wanted to take it, he \textit{he saww} saw me, and stood up. So, I was too embarrassed from him \textit{he saww} to take it while he \textit{he saww} sees me, and I disliked to demand him \textit{he saww} with regards to taking it, therefore I took it’. 199

62 – كا: محمد بن يحيى، عن ابن عيسى، عن ابن فضال، عن ابن بكير، عن زرارة عن أبي ععفر عليه السلام قال: إن رسول الله صلى الله عليه واله

إن باليهودية التي سمته الشاة للنبي صلى الله عليه وآله، فقال لها: ما حملك على ما صحتت؟ فقالت: فلقد إن كان ينبأ لم يضره، وإن كان ملكا أرحت الناس منه، 200

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

‘From Abu Ja’far \textit{he asws} having said: ‘They came to Rasool-Allah \textit{he saww} with the Jewess who had poisoned the sheep for the Prophet \textit{he saww}, so he \textit{he saww} said to her: ‘What carried you upon what you did?’ She said, ‘If he \textit{he saww} is a Prophet \textit{he saww}, it would not harm him, and if he was a king, the people would be relieved from him \textit{he saww}.’

He \textit{he asws} said: ‘So Rasool-Allah \textit{he saww} pardoned her from it’. 201

63 – كا: حميد بن زياد، عن الخشاب، عن ابن بواح، عن عةرآ بن جميع، عن أبي عبد الله عليه السلام قال: دخل رسول الله صلى الله عليه واله

على عائشة فرأى كسرة كاد أن يطأها فأخذها قال: يا حميري أكرمي عوار نعم الله عليك، فإنها لم تهفر من قوم فكادت تعود إلي

And by this chain, from Amro Bin Jumi’a, from Abu Abdullah \textit{asws} having said:

‘Rasool-Allah \textit{he saww} went over to Ayesha, so he \textit{he saww} saw a crumb which he \textit{he saww} almost trod upon, so he \textit{he saww} took it and ate it. Then he \textit{he saww} said: ‘O Humeira! Honour the neighbourliness of a Bounty of Allah \textit{azwj} Mighty and Majestic upon you, for it does not flee from a people, so it almost does not return to them’’. 201

64 – كا: علي، عن أبيه، عن ابن أبي عةير، عن عبد الرحمن بن الحجاج، عن أبي عبد الله عليه السلام قال: أفطر رسول الله عشية

فما فكر، فقال: هل من شراب؟ فأنه أوم بن جول الانصاري بعس مخضع بعمل;

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah \textit{asws} having said: ‘Rasool-Allah \textit{he saww} broke his \textit{he saww} Fast in the evening of Thursday in Masjid Quba. So he \textit{he saww} said: ‘Is there anything to drink?’ So Aws Bin Howly came to him \textit{he saww} with some buttermilk with honey.

فلما وضعه على فيه نحاه، ثم قال: شرابان يكفيهما من صابيه، لا أشربه ولا احمره: ولكن أنواع الله, فإن من نواع الله رفعه الله, ومن نكر خفضه الله, ومن اقتصد في معيشته رفعه الله, ومن بنر حرمه الله, ومن أكثر دكر (5) الموت أحبه الله.

199 Bihar Al Anwaar – V 92, The book of our Prophet \textit{he saww} Ch 9 H 61
200 Bihar Al Anwaar – V 92, The book of our Prophet \textit{he saww} Ch 9 H 62
201 Bihar Al Anwaar – V 92, The book of our Prophet \textit{he saww}, Ch 9 H 63
When he placed it upon his mouth, set it aside, then said: ‘Two drinks, one can be sufficed from its counterpart. neither drink it nor do prohibit it, but am being humble to , for the one who is humble to , would Elevate him, and the one who is arrogant, would Downgrade him; and the one who is economical in his life, would Grace him; and the one who is a spendthrift, would Deprive him; and the one who is frequent in remembering the death, would Love him’.  

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,  

‘I heard Abu Ja’far mentioning that an Angel came over to Rasool-Allah and he said, ‘Mighty and Majestic Gives you choice – you can either become a servant, a humble Rasool or to be an angel and a messenger. He looked at Jibraeel and gestured with his hand in humbleness, so he said: ‘A servant, a humble Rasool’.

He (the Angel) said, ‘The Rasool, along with that there would be no reduction from what is there for you in the Presence of your Lord by anything’. He said: ‘And with him (the Angel) were the keys of the treasures of the earth’.

He (the Angel) said, ‘The Rasool, along with that there would be no reduction from what is there for you in the Presence of your Lord by anything’. He said: ‘And with him (the Angel) were the keys of the treasures of the earth’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan,  

‘From Abu Abdullah having said: ‘Nothing from the world astounded Rasool-Allah except if there happened to be hunger and fear in it’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan,  

‘From Abu Abdullah who said: ‘The Prophet came out and he was in grief. So an Angel came over to him, and with him were keys to the treasures of the earth, and he
said: ‘O Muhammad saww! These are keys to the treasures of the earth. Your saww Lord awj is Saying to you saww “Open and take from it whatever you saww so desire to from without there being a reduction of anything in My Presence”.

Rasool-Allah saww said: ‘The world is a house for the one what has no house for him, and for it there is a collection for the one who has no intellect for him’. The Angel said: ‘By the One azwj Who Sent you saww with the Truth as a Prophet saww, I had heard this speech from an Angel saying it in the fourth sky, when I was given the keys’.

Mubarak bin Yahya, from Ahmad bin Muhammad bin Isaa, from Muhammad bin Yahya, from Talha bin Zayd, asws

‘From Abu Abdullah asws, from his asws father asws that Rasool-Allah saww raced the cavalry horse which were harboured, from Al-Hafya to the Masjid of the Clan of Zureyq, and awarded there from three palm trees (clusters of dates). So he saww gave the first one a cluster, and gave the second one a cluster, and gave the third one a cluster’.

Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah asws having said: ‘The most beloved of the sauces to Rasool-Allah saww was the vinegar and the oil’.

Al Husayn bin Muhammad, from Moala bin Muhammad, from Al Hassan bin Ali Al Washa, from Abdullah bin Sinan,

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww went over to Umm Salma as, so she as forwarded a piece of bread nearer to him saww So he saww said: ‘Is there sauce with you as?’ So she as said, ‘No, O Rasool-Allah saww, there is nothing with me as except

205 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 67
206 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 68
207 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 69
for vinegar’. So he said: ‘The best of the sauces is the vinegar, it would never be impoverished, a house in wherein is the vinegar’.

(It has been narrated) from Abu Abdullah having said that they came to the Prophet with very hot food. So he said: ‘It was not for Allah Mighty and Majestic to Feed us the fire. Allow it to cool down to enable (it to be eaten), for it (hot food) is a food with devoid of Blessings, and for the Satan there is a share in it’.

‘From Abu Al-Hassan Al-Reza that Rasool-Allah liked looking at the green Citron and the red Apple’.

‘From Abu Abdulla having said: ‘Rasool-Allah ate the dates with the melon’.

‘From Abu Abdulla having said: ‘Rasool-Allah ate the melon with the dates’.

A number of our companions, from Sahl Bin Ziyad, from Ja’far Al Ash’ary, from Ibn Al Qaddah,

‘From Abu Abdulla having said: ‘The Prophet liked the dates with the melon’.

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208 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 70
209 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 71
210 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 72
211 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 73
212 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 74
A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Ubeydullah Bin Abdullah Bin Abdullah Al Dahqan, from Dorost, from Ibrahimb Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan asws 1st having said: ‘The Prophet saww ate the melon with the sugar, and ate the melon with the dates’.

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘Rasool-Allah saww liked the sweet basil, from the vegetables’.

Muhammad Bin Yahya, from Sahl, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qadah,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww, when he saww drank the water, said:

The Praise is for Allahazwj Who Quenched us fresh, sweet, and did not Quench us salty, bitter, and will not Seize us for our sins’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy, from Talha Bin Zayd,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww used to drink in the Syrian cup which they came with from Syria and was gifted unto him saww’.

213 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 75
214 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 76
215 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 77
216 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 78
217 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 79
‘From Abu Abdullah asws having said: ‘The Prophet saww liked drinking in the Syrian vessel, and he saww was saying: ‘It is the best of your vessels’’. 218

Ali, from his father, from one of his companions, from Anbasa Bin Mas‘ab,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘The Prophet saww was given something, and he saww distributed it, but it wasn’t enough for the people of Al-Safah (raised platform) in their entirety. He saww allocated some people with it. Rasool-Allah saww feared that something had entered the hearts of the others.

He saww went out to them and said: ‘I saww offer excuse to Allah azwj Mighty and Majestic and to you all, O people of the raised platform! We saww were given something and we saww intended to distribute it between you but it wasn’t sufficient for you all and distributed it among some people from you. We saww fear alarming them and annoying them’’. 219

The number, from Sahl, from Ismail Bin Mihran, from Ayman Bin Mahraz,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww did not shake the hand of any man at all and snatched back his saww hand until he happened to be the one who snatched his hand back from him saww’. 220

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

‘From Abu Abdullah asws having said: ‘The Prophet saww met Huzayfa. So, the Prophet saww extended his saww hand, but Juzayfa withheld his hand. The Prophet saww said: ‘O Huzayfa! Isaww extended my saww hand towards you, but you withheld your hand from me saww?’

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218 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 80
219 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 81
220 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 82
Huzayfa said, ‘O Rasool-Allahsaww! In your hand is the desire (to greet me), but I was with sexual impurity, so I did not like my hand to touch yoursaww while I was with sexual impurity’. The Prophetsaww said: ‘But, do you not know that the Muslims, when two meet and shake hands, their sins fall off just like the falling off of the leaves of the tree?’” 221

Ali Bin Muhammad Bin Abdullah, from Al Barqy, from his father, from Ismail Mihran, from Ayman Bin mahraz, from Zayd Al Shaham,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww did not prevent any beggar at all. If there was with himsaww, heasws would give, or else heasws said: ‘AllahaswTwill Come with it’’. 222

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww, at the beginning of hissaww Sending, was Fasting such until it was said, ‘Heasws will not be breaking (stop Fasting)’, and heasws was breaking (not Fasting) until it was said, ‘Heasws will not be Fasting’. Then heasws left that and Fasted for one day, and broke (not Fasted) for one day, and it is the Fasting of Dawoodas. Then heasws left that and Fasted the three days of brightness (13th, 14th & 15th of the month). Then heasws left that and separated these during every ten days, there being two Thursdays and one Wednesday in between. So heasws passed away, and heasws was acting upon that” 223

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Mahboub, from Jameel Bin Salih, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww was Fasting such, until it was said, ‘Heasws would not be breaking (not Fasting)’. Then heasws Fasted one day, and broke one day. Then heasws Fasted Mondays and Thursdays. Then heasws transferred from that to the Fasting of three days during the month, the first Thursday at the beginning of the month, and Wednesday in the middle of the month, and Thursday at the end of the month; and heasws was saying: ‘That is the Fasting of the whole time (whole month)’. 224

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221 Bihar Al Anwaar – V 92, The book of our Prophetas Ch 9 H 83
222 Bihar Al Anwaar – V 92, The book of our Prophetas Ch 9 H 84
223 Bihar Al Anwaar – V 92, The book of our Prophetas Ch 9 H 85
And my asws father asws was saying: ‘There is no one more hateful to me asws than a man to whom it is said, ‘Rasool-Allah saww used to do such and such’, so he is saying, ‘Allah azwj will not Punish me if I strive hard regarding the Prayer’. It is as if he sees that Rasool-Allah saww neglected something from the preferential acts being frustrated from it’. 224

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah asws having said: ‘The wives of the Prophet saww, whenever they had compensatory Fasts upon them, would delay that to Shaban in anticipation that Rasool-Allah saww would forbid them. Whenever it was Shaban, they would Fast these, and Rasool-Allah saww was saying: ‘Shaban is my saww month’. 225

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Ahmad in Sabeeh, from Anbasa Al Aabid who said,

‘The Prophet saww passed away upon Fasting Shaban and Ramazan, and three days during every month – the first Thursday, and the middle Wednesday, and the last Thursday’. 226

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Usman,

(It has been narrated) from a man from the people of Al-Yamama who was with Abu Al-Hassan asws (7th Imam asws) was imprisoned at Baghdad, said, ‘Abu Al-Hassan asws said to me: ‘Allah azwj the Exalted Said to His aswj Prophet saww And your garments, so purify [74:4], and his saww garment was clean, but rather he saww was Commanded with the rolling-up’’. 227

224 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 86
225 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 87
226 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 88
227 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 89
أعطني قةيصك، قال: فأخذ قةيصه فرمى به إليه. آفي نسخة أخرى: آآعطاه، فأدبه الله عزآعل  تبارك آتعالى على الوصد فوال: آلا تجعل يدك مغلولة إلى عهوك ولا تبسطاا كل البسط فتوعد ملوما محسورا.

Ali Bin Ibrahim, from his father and Ali Bin Muhammad altogether from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas who said:

Abu Abdullah asws said: ‘When one of you intends that whenever he asks his Lordazwj for something Heazwj would Give it to him, so he should despair from all the people, and do not have any hope for himself except from Allahazwj Mighty is Hisazwj Remembrance. When Allahazwj Knows that to be in his heart, never would he ask for anything, but it would be Given to him. So, take account of yourselves before Accounting is taken against you, for on the Day of Judgement there will be fifty pausing stations, with each stop being of the measurement of a thousand years. Then heasws recited: during a Day, the measurement of it would be a thousand years from what you are counting [32:5]’.

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Suleyem Al Farra’a, from a man,

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allahsaww used to apply kohl with antimony (white powder) whenever heasaww went to hisasaww bed, once, once (in each eye)’

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Jibraeelas did not cease to advise meas with brushing of the teeth to the extent that Iaswaw feared being toothless and with loose teeth’

From him, from Musa Bin Al Qasim, from Safwan, from Zurara,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww used to apply Kohl before hesaww slept – four (times) in the right, and three (times) in the left’.

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228 Bihar Al Anwaar – V 92, The book of our Prophetas Ch 9 H 90
229 Bihar Al Anwaar – V 92, The book of our Prophetas Ch 9 H 91
230 Bihar Al Anwaar – V 92, The book of our Prophetas Ch 9 H 92
231 Bihar Al Anwaar – V 92, The book of our Prophetas Ch 9 H 93
كان محمد بن يحيى بن أحمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن الحسين بن أبي العلاء، عن أبي عبد الله عليه السلام قال: إن رسول الله صلى الله عليه وسلم مر في بعض مرق المدينة أسوداء تلوث السرقين، فقيل لها: نحن من طرق رسول الله صلى الله عليه وسلم، فقالت: إن الطريق لمعرض، فهم بما بعض القوم أن يتناولها، فقال رسول الله صلى الله عليه وسلم: دعوها فإنها عبارة.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Haseyn Bin Abu Al A’ala,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww passed by one of the streets of Al-Medina and a black lady was scooping up the manure. It was said to her, ‘Move aside from the way of Rasool-Allahsaww!’ She said, ‘The road is open (wide enough)’. So, some of the people thought of grabbing her (and pushing her aside). Rasool-Allahsaww said: ‘Leave her, for she is tyrannical’ (bully)’. 232

Abdullah Bin Sinan, from Ali Bin Shajrah, from his uncle Bashir,

‘From Abu Ja’farasws – similar to it’. 233

Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullahasws having said: ‘When the Prophetsaww went out during the summer, went out during the day of Friday, and when hesaww want to enter during the winter from the cold, entered on the day of Friday’. And it is reported that hissaww entry and hissaww exit were on the night of Friday’. 234

Ahmad Bin Abdullah, from Al Barqy, from Abdul Bin Malik, from Haroun Bin Al Jahm, from Al Kahily, from Muaz a slave of Al Aksiyah who said,

‘Abu Abdullahasws said: ‘Rasool-Allahsaww used to milk the goat of hissaww family’. 235

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from the one who mentioned it, from Mansour Bin Al Abbas, from Safwan Bin Yahya, from Abdullah Bin Muskan,

232 Bihar Al Anwaar – V 92, The book of our Prophetsaww, Ch 9 H 94
233 Bihar Al Anwaar – V 92, The book of our Prophetsaww, Ch 9 H 95
234 Bihar Al Anwaar – V 92, The book of our Prophetsaww, Ch 9 H 96
235 Bihar Al Anwaar – V 92, The book of our Prophetsaww, Ch 9 H 97
‘From Abu Abdullah asws having said: ‘When Rasool-Allah saww broke Fast, began with sweet and broke the Fast upon it, so if he saww did not find, it would be sugar or dates. When it was instead of all that, then lukewarm water’.”

236 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 98

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww broke Fast upon the ripe date during the season of the ripe dates, and upon the half-ripened dates during the season of the half-ripened dates’.”

237 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 99

‘From Abu Abdullah asws having said: ‘The first of what Rasool-Allah saww broke Fast upon during the time of the ripened dates, was the ripened dates, and during the time of the half-ripened dates, the half-ripened dates’.”

238 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 100

‘Abu Abdullah asws said: ‘When the last ten days (of a Month of Ramazan entered) Rasool-Allah saww, tightened the waistband, shunned the wives, and revived the night, and freed (himself saww) for the worship’.”

239 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 101
said, ‘And he\textsuperscript{saww} isolated from the women’. Abu Abdullah\textsuperscript{asws} said: ‘As for isolating from the women, so no (he\textsuperscript{saww} did not do so)’.

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103 - كا: علي، عن أبيه، عن حماد، عن الحلبي، عن أبي عبد الله عليه السلام قال: كانت بدر في شهر رمضان، فلم يعتكف رسول الله صلى الله عليه وآله، فلما أن كان من فايل اعتكف عشرين: عشرا لعامه، وعشرا قضاء لما فاته.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘(The battle of) Badr was during a Month of Ramazan. So, Rasool-Allah\textsuperscript{saww} did not seclude himself\textsuperscript{saww}. So, when it was the next year, he\textsuperscript{saww} secluded himself\textsuperscript{saww} for twenty nights – ten for his\textsuperscript{saww} current year, and ten for making up to what was lost for him\textsuperscript{saww}’."

104 - كا: العدة، عن سال، عن أحمد بن محلةد، عن داآد بن الحصين، عن أبي العباس، عن أبي عبد الله عليه السلام قال: اعتكف رسول الله صلى الله عليه وآله، في شهر رمضان، في العشر الأهل، ثم اعتكف في الثانية في العشر الوسطى، ثم اعتكف في الثالثة في العشر الآخر، ثم لم يزل يعتكف في العشر الآخر.

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Dawood Bin Al Husayn, from Abu Al Abbas,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} secluded himself\textsuperscript{saww} in a Month of Ramazan during the first ten. Then he\textsuperscript{saww} seclude in the second year, during the middle ten, then seclude in the third year during the last ten. Then he\textsuperscript{saww} did not cease to seclude during the last ten (every year)’’.

105 - كا: محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكيم، عن أبي الفرح قال: سأل أبان أبا عبد الله عليه السلام: كأن رسل الله صلى الله عليه وآله، يطوف بالليل، وتوزع عشرين: ثلاثة أهل الليل، وثلاثة أهل النهار، وأثنين إثنيين باغينين، واثنين إثنيين إلى الفجر. فقام أبو العباس، عن أبي عبد الله عليه السلام، ثم لم يزل يعتكف.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Faraj who said,

‘Aban asked Abu Abdullah\textsuperscript{asws}, ‘Did there used to be a \textit{Tawaaf} of Rasool-Allah\textsuperscript{saww} which he\textsuperscript{saww} was recognised with?’ He\textsuperscript{asws} said: ‘He\textsuperscript{saww} was performing \textit{Tawaaf} by the night and the day, ten (times) seven-circuits – three at the beginning of the night, and three and the end of the night, and two when it was morning, and two after midday; and whatever was in between that, was his\textsuperscript{saww} rest’.

106 - كا: علي، عن أبيه، عن عبد الله بن منان قال: كان رسول الله صلى الله عليه وآله يذهب يوماً على اثنين كي يبكيهما: أحدهما عن نفسه، والآخر عن مولى منه.

Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,
‘Rasool-Allah⁵⁰⁴⁴ saww slaughtered two rams on the Day of the sacrifice – one of them from himself⁵⁰⁴⁴ saww, and the other from the one from his⁵⁰⁴⁴ saww community who could not find it’.

107 – كا: علي، عن أبيه، عن ابن مرار، عن يونس، عن أبي عبد الله عليه السلام قال: لا يأس بالرجل يمر على الثمرة ويأكل منها ولا يفسد، وقد تلقى رسول الله صلى الله عليه وله أن النبي الحيطان لمكان المارة.

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Sinan,

‘From Abu Abdullah⁵⁰⁴⁵ asws having said: ‘There is no problem with the man who passes by upon the fruits and he eats from it, but he should not spoil (the fruits). Rasool-Allah⁵⁰⁴⁵ saww had forbidden the building of the walls in Al-Medina in the place of the passers-by (footpaths), and when it was so that the palm tree reached (maturity), he⁵⁰⁴⁵ saww ordered for the openings (to be made) in the walls in the places of the passers-by’.

108 – كا: علي بن محمد بن عبد الله، عن الفراقي، عن الفقاصاني، عن حديثه، عن عبد الله بن القاسم الجعفري، عن أبيه قال: كان النبي صلى الله عليه وسلم إذا بلغت الثمرة أمر بالحيطان قبلت.

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Ali Bin Muhammad Al Qasany, from the one who narrated it to him, from Abdullah Bin Al Qasim Al Ja’fary, from his father who said,

‘It was so that the Prophet⁵⁰⁴⁶ saww, when the fruits reached (maturity), ordered with the walls, so they were grooved (for people to come inside and eat their fill)’.

109 – كا: محمد بن يحيى، عن ابن عيسى، عن ابن فضال، عن ابن الوداح، عن أبي عبد الله قال: كان الهبي لى الله عليه السلام يعجبه الدبا مثله من الصحفة.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah⁵⁰⁴⁶ asws having said: ‘The Prophet⁵⁰⁴⁶ saww liked the gourd, and he⁵⁰⁴⁶ asws used to pick it up from the platter’.

110 – مخصوص: عن أبي مسعود الخضيري، أنه وضع يده على رأس الله صلى الله عليه وله صلى عليه وسلم، ثم أخذنها من فوق اللحاف، فقال: ما أشدها علىك يا رسول الله؟ قال: إذ لن تشهد علينا البلاء، ويبعده الدبا من الصحفة.

From Abu Saeed al Khudry – He placed his hand upon Rasool-Allah⁵⁰⁴⁶ saww and there was fever upon him⁵⁰⁴⁶ saww. He found it from above the quilt, so he said, ‘How severe it is upon you⁵⁰⁴⁶ saww, o Rasool-Allah⁵⁰⁴⁶ saww?’ He⁵⁰⁴⁶ saww said: ‘We⁵⁰⁴⁶ saww are like that! The afflictions are intense upon us⁵⁰⁴⁶ saww and the Recompense is weak upon us⁵⁰⁴⁶ saww.

244 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁰⁴⁴ saww, Ch 9 H 106
245 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁰⁴⁴ saww, Ch 9 H 107
246 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁰⁴⁴ saww, Ch 9 H 108
247 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁰⁴⁴ saww, Ch 9 H 109
248 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁰⁴⁴ saww, Ch 9 H 110
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin aeed, from Al Nazar, from Yahya Al Halby, from Muawiya Bin Wahab,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww passed away and there were debts upon himsaww’. 249

The number, from Al Barqy, from Ibn Mihran, from Ibn Umeyra, from Amro Bin himr, from Jabir,

‘From Abu Ja’farsasws having said: ‘Rasool-Allahsaww consumed the gift but did not consume the charity’’. 250

Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullaahasws having said: ‘Rasool-Allahsaww said: ‘If Isaww am gifted an animal limb, Isaww would accept it’’. 251

The number, from Sahl, from Al Nahdy, from Musa Bin Umar Bin Bazie,

‘From Al-Rezasasws having said: ‘When Rasool-Allahsaww would take to a street, he saww would return in another’’. 252

Muhammad Bin Ali Bin Mahboub, from Ibn Marouf, from Ibn Al Mugheira, from Muawiya, from Muawiya Bin Wahab who said,
‘I heard Abu Abdullah asws saying – and mentioned the Salat of the Prophet saww – said: ‘He saww would be brought a cleanser and he saww would cover at his saww head, and place his saww toothbrush under his saww bed, then he saww would sleep for a long as Allah azwj so Desired.

When he saww woke up, sat up, then turned his saww sight towards the sky, then recite the Verses from (Surah) Aal Imran: In the Creation of the skies and the earth [3:190] – the Verse, then he saww would brush teeth and clean, the arise to (go to) the Masjid and pray four Cycles upon a measurement of his saww recitation of his saww Ruku’u, and his saww Sajdah upon a measurement of his saww Ruku’u, staying in Ruku’u until it was said, ‘When will he saww raise his saww head?’ And he saww would do Sajdah until it was said, ‘When will he saww raise his saww head?

Then he saww would return to his saww bed and sleep for long as Allah azwj o Desired, then wake up and sit up and recite the Verses from (Surah) Aal-e-Imran, and turn his saww sight towards the sky, then brush teeth and clean and arise to (go to) the Masjid. He saww would pray four Cycles just as he saww had done before that, then return to his saww bed and sleep for a long as Allah azwj o Desired, then wake up, and sit and recite the Verses from (Surah) Aal-e-Imraan, and turn his saww eyes towards the sky, then brush teeth and clean, and arise to (go to) the Masjid, pray (Salat) Witr and pray two Cycles, then go out to the Salat’.

A number of our companions, from sahl Bin Ziyad and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar altogether from Ibn Fazzaal, from Ali Bin Uqba, from Saeed Bin Amro and Al-Ju’fy, from Muhammad Bin Muslim who said:

‘I came up to Abu Ja’far asws one day and (I felt that) he asws was resting (upon something) whilst eating, and he asws had been telling us that it is undesirable. So, I looked at him asws, so he asws called me over to eat with him asws. When he asws had finished, he asws said: ‘O Muhammad, you had been thinking that no eye had seen the Rasool saww Allah azwj eating whilst leaning (upon something) from the time Allah awj Sent him saww up to his saww passing away’. He (the narrator) said, ‘Then he asws referred to himself asws and said: ‘No! By Allah azwj, no eye had seen him saww eating whilst leaning (upon something) from the time Allah azwj Sent him saww up to his saww passing away.

253 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 115
Then said: ‘O Muhammad! Perhaps you think that he saws satiated himself saws from good
bread for three continuous days from the time Allah azwj Sent him saws up to his saws passing
away’. Then he saws referred to himself asws, then said: ‘No! By Allah azwj, he saws did not satiate
himself saws from good bread for three continuous days since Allah azwj Sent him saws up to
his saws passing away. But, I asws am not saying that he saws could not find it, for he saws used
to gift one man a hundred camels. Had he saws intended to eat it he saws would have eaten.

And Jibraeel had come to him saws with the Keys of the treasures of the earth three times
giving him saws the option without any reduction of anything from Allah azwj from what
Allah azwj had Prepared for him saws for the Day of Judgement.

He saws chose the modesty to his saws Lord azwj. And when asked for anything he saws never
said, ‘No’, at all. He saws would say: ‘If I saws had it I saws would give it’. And if it was not available,
he saws would say: ‘It would come’, and whenever Allah azwj Gave anything at all he saws would
hand it over to him, to the extent that if the man has been Given the Paradise, which
Allah azwj would submit to him saws, then he saws would give it to him by his saws own hands’.

And said: ‘Your Master (Amir-ul-Momineen asws) used to sit like the sitting of the slave, and
eat like the eating of the slave, and would feed the people good bread and the
meat and would return to his asws family to eat bread with oil. And if he asws were to buy Al-Sunbulany
shirt, then he asws would give his asws slave the choice of the better one, then would wear the
remaining one.

So, if he asws would find a little excess he asws would withdraw it, and if his asws would feel that
his heel asws had exceeded he asws would have removed it. No two matters would be referred
to him asws at all for the sake of Allah azwj except that he asws would opt for the more difficult
one upon his asws body, and he asws was the ruler of the people for five years but did not place
a brick upon a brick, and did not build a construction upon a construction, and did not
acquire a piece of land, and did not leave a legacy behind him, white or red except for seven hundred Dirhams as a gifts, intending that he\textsuperscript{asws} would buy a servant for his\textsuperscript{asws} Family.

No one could bear any of his works, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to look into a Book from the Books of Ali\textsuperscript{asws}, so he\textsuperscript{asws} would strike the ground with it and would say: ‘Who can endure this?’\textsuperscript{254}

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usman from Ali Bin Mugheira who said:

I heard Abu Abdullah\textsuperscript{asws} saying that: ‘Jibraeel\textsuperscript{as} came to the Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} giving the option and indicating to him\textsuperscript{saww} for the humbleness and was advising him\textsuperscript{saww}. The Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} used to eat like the eating of the slave and sit like the sitting of the slave being humble to Allah\textsuperscript{azwj} Blessed and Exalted.

Then he\textsuperscript{saww} was given (by Jibraeel) at the time of his\textsuperscript{saww} death, the Keys of the treasures of the world. He (Jibraeel) said: ‘These are the Keys of the treasures of the world which your\textsuperscript{saww} Lord\textsuperscript{azwj} has Sent to you\textsuperscript{saww} so that there will be for you all that is carried by the earth without any reduction of anything’. The Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} said: ‘I\textsuperscript{saww} (want to be) among the exalted friends’’.\textsuperscript{255}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Bat’ha of Makkah was presented to me\textsuperscript{saww} as gold, but I\textsuperscript{saww} said: ‘O Lord\textsuperscript{azwj}! No, but I\textsuperscript{saww} (would like to be) satiated one day, and hungry one day. So, when I\textsuperscript{saww} am satiated I\textsuperscript{saww} shall praise You\textsuperscript{azwj} and thank You\textsuperscript{azwj}, and when hungry, I\textsuperscript{saww} shall supplicate to You\textsuperscript{azwj} and mention You\textsuperscript{azwj}.’\textsuperscript{256}

\textsuperscript{254} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 116
\textsuperscript{255} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 117
\textsuperscript{256} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 118
Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham and someone else, who has narrated the following:

Abu Abdullah asws said: ‘There was nothing more beloved to the Rasool Allah saww than to remain fearful and hungry for the Sake of Allah azwj Mighty and Majestic’. 257

The number, from Ibn Isa, from Ali Bin Al Hakam, from Abu Al Magra, from Zayd Al haham, from Amro Bin Saeed Bin Hilal,

‘From Abu Abdullah asws having said: ‘Beware of craving the desires of yourself to the ones above you and suffice with what Allah azwj Mighty and Majestic Said to Rasool-Allah saww: So do not let their wealth or their children fascinate you [9:55]. And He azwj Said: And do not extend your eyes towards what We Have Provided with spousesses from them, being a blossom of the life of the world [20:131].

So, if you fear anything from that, then remember the life of Rasool-Allah saww, and it was so that his saww staple diet was from the barley, and his saww sweet was from the dates, and his saww fuel was from foliage leaves when he saww could find it’. 258

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww used to apportion his saww glances between his saww companions. He saww would look at that one and look at that one with the equality’. 259

Muhammad, from Ahmad, from Ibn Fazal, from one of our companions who said,

‘Abu Abdullah asws said: ‘Rasool-Allah saww did not speak to the servants in accordance with his saww own level of intellect at all. Rasool-Allah saww said: ‘We as, the community of the Prophets as, we as are Commanded to peak to the people in accordance to their intellects’’. 260
Hamad, from Aqarquqy, from Abu Baseer,

‘From Abu Abdullah saww having said: ‘While Rasool-Allah saww had Ayesha in his saww presence one day, a man sought permission (to see him) saww). Rasool-Allah saww said: ‘The worst brother of the clan’, and Ayesha stood up and entered the house, and Rasool-Allah saww gave permission to him and he entered.

Rasool-Allah saww faced towards him until he was free from discussing and went out. Ayesha said to him, ‘O Rasool-Allah saww ! While you saww were mentioning him, then you saww faced towards him with your saww face and you saww smile?’ Rasool-Allah saww said to her: ‘From the evilest of the servants of Allah azwj is one whose sitting is disliked due to his obscenities’.

Muhammad Bin Sinan, from Ibn Muskan, from Al Sayqal,

‘From Abu Abdullah saww having said: ‘An offensive woman passed by Rasool-Allah saww while he saww was eating and she said, ‘O Rasool-Allah saww ! You saww are eating the eating of the slave and sitting his sitting’. He saww said to her: ‘Woe be unto you! And which slave is more of a slave than I saww am (to Allah azwj)⁈’

She said, ‘But will you saww not give me a morsel from your saww meal?’ Rasool-Allah saww gave her a morsel from his saww meal. She said, ‘No, by Allah azwj , only to my mouth from your saww mouth’.

He saww said: ‘So, he saww extracted the morsel from his saww mouth and gave it to her, and she ate it’.

261 Bihar Al Anwaar – V 92, The book of our Prophet saww , Ch 9 H 123
Abu Abdullah asws said: ‘She was not hit by any illness until she separated from the world’.  

Ibn Abu Umeyr, from Ibn Sinan,  

‘From Abu Abdullah asws having said: ‘The Prophet saww, his saww daily subsistence was the barley from without any sauce’.  

Fazalat, from Ibn Umeyra, from Ibn Muskan, from Amar Bin Hayan who said,  

‘Abu Abdullah asws said: ‘Rasool-Allah saww, a sister of his saww from breastfeeding came to him saww. When he saww looked at her he saww was cheered by her and spread out his saww cloak for her, for her to sit upon it. Then he saww faced discussing with her and laughing in her face. Then she arose and went.  

Then her brother came, but he saww did not deal with him what he saww had dealt with her. It was said, ‘O Rasool-Allah saww You saww dealt with your saww sister what you saww did not do with him, and he is a man?’ He saww said: ‘Because she was more righteous with her father than him’”.

Then he saww said: ‘He sought Refuge with Allah azwj you did not help him? And he sought refuge with Muhammad saww, so you help him? And Allah azwj is more rightful that He azwj Protects from than Muhammad saww does’. The man said, ‘He is free for the Sake of Allah azwj’.

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262 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 124  
263 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 125  
264 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 126
Rasool-Allah \textsuperscript{saww} said: ‘By the One \textsuperscript{azwj} Who Sent me \textsuperscript{saww} with the Truth as a Prophet \textsuperscript{saww}, if you had not done so, your face would have fallen in the heat of the Fire’. \textsuperscript{265}

Fazalat, from Aban Bin Usman, from Salma Bin Abu Hafs,

‘From Abu Abdullah \textsuperscript{asws}, from his \textsuperscript{asws} father \textsuperscript{asws}, from Jabir who aid, ‘Rasool-Allah \textsuperscript{saww} passed by the market intending the uphill slope and the people surrounded him \textsuperscript{saww}. He \textsuperscript{saww} passed by a young goat with an ear cut off thrown upon a rubbish dump and it was dead. He \textsuperscript{saww} grabbed it by its ear and said: ‘Which of you would like this to happen to be for him for a Dirham?’

He \textsuperscript{saww} said: ‘Would you like for it to be for you?’ They said, ‘No’, to the extent that he \textsuperscript{saww} said it three times. They said, ‘By Allah \textsuperscript{azwj}! If it was alive, it would be faulted, so how can it be while dead?’ Rasool-Allah \textsuperscript{saww} said: ‘The world is lesser unto Allah \textsuperscript{azwj} that this (dead goat) is unto you all’’. \textsuperscript{266}

Al Nazar, from Ibn Sinan who said,

‘I heard Abu Abdullah \textsuperscript{asws} saying: ‘A man came to the Prophet \textsuperscript{saww} and he \textsuperscript{saww} was upon a straw mat which had left marks in his \textsuperscript{saww} side, and a pillow of fibre had left marks upon his \textsuperscript{saww} cheek. So, he went on to wipe it and said, ‘Neither Chorsroe nor Caesar would be pleased with this. They are sleeping upon the silk and the brocade (and) you \textsuperscript{saww} are upon this straw mat?’

He \textsuperscript{asws} said: ‘Rasool-Allah \textsuperscript{saww} said: ‘Because I \textsuperscript{saww} am better than both of them, by Allah \textsuperscript{azwj}! Because I \textsuperscript{saww} am more prestigious than both of them by Allah \textsuperscript{azwj}! What have I \textsuperscript{saww} got to do with the world? But rather an example of the world is like an example of a rider passing by a

\begin{footnotesize}
\textsuperscript{265} Bihar Al Anwaar – V 92, The book of our Prophet \textsuperscript{saww}, Ch 9 H 127
\textsuperscript{266} Bihar Al Anwaar – V 92, The book of our Prophet \textsuperscript{saww}, Ch 9 H 128
\end{footnotesize}
tree and had leaves for it, so he shades under it. When the shade declines, he departs and goes away and leaves it (behind)’. 267

Al Nazar, from Aasim, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘An Angel came to me saww and said: ‘O Muhammad saww! Your saww Lord azwj Conveys the Greetings to you saww. “If you saww desire, I azwj can Make the pebbles of the plains of Makkah a gold’.

He asws said: ‘The Prophet saww raised his saww head towards the sky and said: ‘O Lord azwj! saww (would like to be) satiated one day and praise You azwj, and be hungry one day and ask You azwj’. 268

One of our companions, from Ali Bin Shajrah, from his uncle Bashir Al Nabal,

‘From Abu Abdullah asws having said: ‘A Bedouin came to the Prophet saww and said: ‘O Rasool-Allah saww! Race me with this she-camel of yours saww. He saww raced him and he saww preceded the Bedouin. Rasool-Allah saww said: ‘You raise it and Allah azwj Loved to Drop it. The mountains were tall for the ship of Noah as, and Al Judy was intensely humble, so Allah azwj Loved Al Judy with it’. 269

Safwan Bin Yahya, from Al Nazary,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww repented to Allah azwj seventy timed during every day from without having sinned. He saww was saying: ‘I saww am repenting to Allah azwj’. 270

267 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 129
268 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 130
269 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 131
270 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 132
From Ibn Abu Yafour who said,

‘I heard Abu Abdullah asws saying: ‘A man from the Helpers gifted a Sa’a (unit of measurement) of dates to Rasool-Allah sallallahu ‘alayhi wasallam, so Rasool-Allah sallallahu ‘alayhi wasallam said to the maid who had come with it: ‘Enter and look, can you find a bowl or a saucepan, so come with it’.

فدخلت ثم خرجت إليه فقالت: ما أصببت قصعة ولا طبقاً، فكس رسول الله صلى الله عليه وآله مكانه من الأرث، ثم قال لها: ضعيه هنا على الحضيض، ثم قال: والذي نفسي بيده لو كانت الدنيا تعدان عند الله مثقالاً جنابة جوعة ما أعطى كافراً ولا منافقاً منها شيئاً.

She entered then came out to him and said, ‘I neither found a bowl nor a saucepan’. So, Rasool-Allah sallallahu ‘alayhi wasallam swept a place from the ground with his saww cloth, then said to her: ‘Place it over here upon the pebbles’, then said: ‘By the One azwj is Whose Hand is my saww soul! If the world had equated to the weight of a wing of a fly in the Presence of Allah azwj, He azwj would have neither Given it to a Kafir nor a hypocrite anything from it’.

Nahj (Al-Balagah) – ‘Allah azwj the Glorious Sent Muhammad saww to Accomplish His azwj number, and Complete his azwj Prophet-hood, Took His azwj Covenant upon the Prophets ss, Made his saww signs to be well-known, and his saww birth honourable’.

Nahj (Al-Balagah) – ‘Until Allah azwj Sent Muhammad saww as a witness, and a giver of glad tidings, and a warner, best of the created beings as a child, and most chaste as grown-up, cleanest of the clean in conduct, and the most generous of the givers when approached’.

Nahj (Al-Balagah) – ‘Certainly, in Rasool-Allah saww was sufficient example for you and evidence for you upon the condemnation of the word and its faults, and a lot of its disgraces and its evils. When its ends are straitened from it and it is folded out for others, and deprived from its milk and turned away from its adornments’ – and continued it up to he asws said:

‘You should follow your Prophet saww, the pure, the chaste. In him saww is the example for the follower, and the consolation for the seeker of consolation. The most beloved person before
Allah\textsuperscript{azwj} is he who follows His\textsuperscript{azwj} Prophet\textsuperscript{saww} and who treads in his footsteps. He took the least (share) from this world and did not take a full glance at it. Of all the people of the world he was the least satiated and the emptiest of stomach.

The world was offered to him but he refused to accept it. When he knew that Allah\textsuperscript{azwj}, the Glorified, Hated a thing, he\textsuperscript{saww} too hated it; when Allah\textsuperscript{azwj}Held a thing low, he too held it low; when Allah\textsuperscript{azwj} Held a thing small, he\textsuperscript{saww} too held it small. If there does not happen to be in us except we love what Allah\textsuperscript{azwj} Hate, and reverence of what Allah\textsuperscript{azwj} Belittles, it would suffice by it as discord with Allah\textsuperscript{azwj} and a transgression from the Commands of Allah\textsuperscript{azwj}.

The Prophet\textsuperscript{saww} used to (sit and) eat on the ground, and sit like a slave. He\textsuperscript{saww} repaired his\textsuperscript{saww} shoe with his\textsuperscript{saww} own hands, and patched his\textsuperscript{saww} clothes with his\textsuperscript{saww} own hands. He\textsuperscript{saww} would ride an unsaddled ass and would seat someone behind him\textsuperscript{saww}. If there was a curtain on his door with pictures on it, he\textsuperscript{saww} would say to one of his\textsuperscript{saww} wives. 'O so and so! Take it away out of my\textsuperscript{saww} sight because if I\textsuperscript{saww} look at it I\textsuperscript{saww} recall the world and its allurements'.

Thus, he\textsuperscript{saww} removed his heart from this world and destroyed its remembrance from his\textsuperscript{saww} mind. He\textsuperscript{saww} loved that its allurements should remain hidden from his\textsuperscript{saww} eye so that he should not secure good dress from it, should not regard it a place of stay and should not hope to live in it. Consequently, he\textsuperscript{saww} removed it from his mind, let it go away from his\textsuperscript{saww} heart and kept it hidden from his\textsuperscript{saww} eyes, just as a person who hates a thing hates to look at it or to hear about it.

Certainly, there was in Rasool-Allah\textsuperscript{saww} all that would apprise you of the evils of this world and its defects, namely that he\textsuperscript{saww} remained hungry along with his\textsuperscript{saww} special companions, and despite his tremendous station and nearness (to Allah), the allurements of the world remained remote from him. Now, one should see with one's intelligence whether Allah\textsuperscript{azwj}Honoured Muhammad\textsuperscript{saww} as a result of this or disgraced him\textsuperscript{saww}. If he says that Allah Disgraced him\textsuperscript{saww}, he certainly lies and perpetrates a great untruth. If he says Allah\textsuperscript{azwj} honoured him\textsuperscript{saww}, he should know that Allah\textsuperscript{azwj} Dishonoured the others when He\textsuperscript{azwj}
Extended the (benefits of the) world for him but Held them away from him⁵⁶⁰ who was the nearest to Him⁵⁶⁰ of all people.

Therefore, one should follow His⁵⁶⁰⁵⁶⁰ Prophet⁵⁶⁰, tread in his⁵⁶⁰ footsteps and enter through his⁵⁶⁰ entrance. Otherwise he will not be safe from ruin. Certainly, Allah⁵⁶⁰⁵⁶⁰ made Muhammad⁵⁶⁰ a sign for the Day of Qiyamah, a conveyer of tidings for Paradise and a warner of His⁵⁶⁰ Retribution.

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274 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁶⁰, Ch 9 H 136
275 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁶⁰, Ch 9 H 137
276 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁶⁰, Ch 9 H 138
277 Bihar Al Anwaar – V 92, The book of our Prophet⁵⁶⁰, Ch 9 H 139
'From Abu Ja'far asws having said: ‘Rasool-Allah sallallahu alayhi wasallam used to be fascinated by the forearm (of the sheep)’.

From Abu Al Mufazzal, from Ibrahim Bin Hafs Bin Umar Al Askari with the margin from the original of his book, from Abdullah Bin Al Haysam Al Anmaty, from Al Husayn Bin Ulwan Al Kaby, from Amro Bin Khalid al Wasty, from Muhammad,

‘From Zayd son of Ali (Bin Al-Husayn asws), from their father asws from his asws father asws Al-Husayn asws having said: ‘Rasool-Allah sallallahu alayhi wasallam raised his sallallahu alayhi wasallam hands when he sallallahu alayhi wasallam beseeched and supplicated just as the beggars tend to spread them’.

A group, from Abu Al Mufazzal, from Ahmad Bin Abdul Raheem Bin Sa’ad, from Ismaeel Ibn Muhammad Al Alawy, from his father, from his grandfather Is’haq Bin Ja’far, from his brother, from their forefathers,

‘From Ali asws having said: ‘I asws heard the Prophet sallallahu alayhi wasallam saying: ‘I asws have been Sent with the most honourable of the manners and its beauties’.

A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Bin Ja’far Al Alawy, from Ahmad Ibn Abdul Man’an Al Saydawi, from Husayn Bin Shadad Al Jufy, from his father Shadad Bin Rasheyd, from Amro Bin Abdullah Bin Hind,

‘From Abu Ja’far asws having said: ‘Ali asws Bin Al-Husayn asws said: ‘My asws grandfather asws Rasool-Allah sallallahu alayhi wasallam had been Forgiven for him sallallahu alayhi wasallam whatever preceded from his sallallahu alayhi wasallam sins and what were delayed, but he sallallahu alayhi wasallam did not leave the struggling for it and worshipped such, by my asws father asws and my asws mother asws, to the extent that the leg bulged (swelled) and the foot was swollen, and it was said to him sallallahu alayhi wasallam, ‘You sallallahu alayhi wasallam are doing this and Allah azwj has already

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278 Bihar Al Anwaar – V 92, The book of our Prophet sallallahu alayhi wasallam Ch 9 H 140
279 Bihar Al Anwaar – V 92, The book of our Prophet sallallahu alayhi wasallam Ch 9 H 141
280 Bihar Al Anwaar – V 92, The book of our Prophet sallallahu alayhi wasallam Ch 9 H 142
Forgiven for you whatever preceded from your sins and what are delayed?’ He said: ‘Should I not become a grateful slave?’”.

“It was said to the Prophet, ‘How is your morning?’ He said: ‘Better than a man who did not Fast in the morning, and did not console a sick one, and did not attend a funeral’.”

“It was said to the Prophet, ‘How is your morning?’ He said: ‘Better than a people who do not attend a funeral, and do not console a sick one’.”

“From Abu Abdullah, he (the narrator) said, ‘I said to him, ‘It has reached us that Rasool-Allah did not satiate from wheat bread for three days at all’.”

He (the narrator) said, ‘Abu Abdullah said: ‘He did not eat it at all’. I said, ‘So which thing did he eat?’ He said: ‘The meal of Rasool-Allah was the barley when he found it, and his sweet was the dates, and his firewood was the foliage leaves’.”

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281 Bihar Al Anwaar – V 92, The book of our Prophet, Ch 9 H 143
282 Bihar Al Anwaar – V 92, The book of our Prophet, Ch 9 H 144
283 Bihar Al Anwaar – V 92, The book of our Prophet, Ch 9 H 145
284 Bihar Al Anwaar – V 92, The book of our Prophet, Ch 9 H 146
Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazal, from Al Abbas Bin Aamir, from Ahmad Bin Riza, from Al Fazeyl who said,

'I heard Abu Ja'far asws saying: ‘Rasool-Allah saww went out intended a need, and he was with Al-Fazl Bin Al-Abbas. He saww said: ‘Load this boy upon my saww back’. Then, Rasool-Allah saww hugged the boy with his saww hands, then said: ‘O boy! Fear Allah azwj in front of you! O boy! Fear Allah azwj, He azwj will Suffice you of whatever is besides Himazwj up to the end of what I (Majlisi) will be coming with, in the chapter of his saww advice’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Jameela Al Mufazzal Bin Salih, from Muhammad Al Halby, and Zurara, and Muhammad Bin Muslim,

‘From Abu Ja'far asws and Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: and mention your Lord when you forget [18:24]. When the man swears, so he forgets the exclusion (to say ‘If Allah azwj so Desires’), so let him (say) the exclusion when he remembers’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Abu Ja’far Al Ahowl from Sallam Bin Al Mustaneer,

‘From Abu Ja’far asws regarding the Words of Allah azwj Mighty and Majestic: And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]. So he asws said: ‘When Allah azwj Mighty and Majestic Said to Adam as: “Enter the Paradise!”, Said to him as: “O Adam as! and do not go near this tree [7:19], and He azwj Meant him as. So Adam as said to his as Lordazwj, ‘How can I as go near it and You youazwj have Forbidden me as from it, I as and my as wife’.

285 Bihar Al Anwaar – V 92, The book of our Prophet saww Ch 9 H 147
286 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 9 H 148
He said: ‘So He said to both of them: “Do not go near it, Meaning do not eat from it’. So Adam and his wife said: ‘Yes, O our Lord, we will not go near it, nor eat from it’, and they did not say: ‘Allah Willing’ in both their speeches of ‘Yes’. Thus, Allah Left them both to themselves, and to their memories’.

He said: ‘And Allah Mighty and Majestic had Said to His Prophet in the Book: 
And you should not be saying for a thing, ‘I will do that tomorrow’ [18:23] Except, (with) ‘If Allah so Desires’; [18:24]. If you do not do it, then the Desire of Allah would Precede with regards to it if you do not do it, not being able upon doing it. Thus, it was due to that, Allah Mighty and Majestic Said: and remember your Lord when you forget [18:24], i.e., exclude the Desire of Allah in your deed’.”  

The number, from Al Barqy, from his father, from Abu Al Bakhtary,

‘From Abu Abdullah: ‘Rasool-Allah used to perfume with the musk to the extent its sparkle could be seen in his parting’.”

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah having said: ‘There used to be for Rasool-Allah a musk holder. Whenever he performed ablution, he would grab it with his hands while wet. When he went out, it would be recognised that he is Rasool-Allah by its fragrance’.”

Then number, from Al Barqy, from Nuh Bin Shuayb, from one of our companions,

‘From Abu Al-Hassan having said: ‘The sparkle of the musk could be seen in the parting of Rasool-Allah’.”

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287 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 149
288 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 150
289 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 151
290 Bihar Al Anwaar – V 92, The book of our Prophet Ch 9 H 152
Muhammad Bin Yahya, from someone else, from Al Khashaab, from Giyas Bin Kulyeb, from Is’haq Bin Ammar,

‘From Abu Abdullah asws that whenever Rasool-Allah sallallahu alaihi wasallam complained of his head (ache), would sniff the Al-Juljulaan oil, and it is the sesame’. 291

A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, from a cousin of Al Wazaie, from Mas’ada Bin Al Yas’a, from Qays Al Bahily,

‘From Abu Abdullah asws that the Prophet sallallahu alaihi wasallam used to love smelling the sesame oil’. 292

The number, from Sa’hl, from Al Nowfaly, from Isa Bin Abdullah Bin Muhammad Bin Umar Bin Ali, from his father, from his grandfather who said,

‘It was from the oaths of Rasool-Allah sallallahu alaihi wasallam: ‘No, and seeking Forgiveness of Allah sallallahu alaihi wasallam’. 293

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, and Amro Bin Ibrahim, altogether from Khalaf Bin Hammad, from Yaqoub Bin Shuayb,

‘From Abu Abdullah asws having said: ‘A scorpion stung Rasool-Allah sallallahu alaihi wasallam, so he sallallahu alaihi wasallam shook it off and said: ‘May Allah aswad Curse you, for neither a Momin nor a Kafir is safe from you’. Then he sallallahu alaihi wasallam called for the salt, so he sallallahu alaihi wasallam placed it upon the place of the bite and pressed it by his sallallahu alaihi wasallam thumb until it melted. Then he sallallahu alaihi wasallam said: ‘If the people knew what was in the salt, they would not be needy along with it, for any (other) antidote’. 294

The number, from Al Baqy, from his father, and Amro Bin Ibrahim both together, from Khalaf Bin Hammad, from Yaqoub Bin Shuayb,

‘From Abu Abdullah asws having said: ‘A scorpion stung Rasool-Allah sallallahu alaihi wasallam, so he sallallahu alaihi wasallam shook it off and said: ‘May Allah aswad Curse you, for neither a Momin nor a Kafir is safe from you’. Then

291 Bihar Al Anwaar – V 92, The book of our Prophet sallallahu alaihi wasallam, Ch 9 H 153
292 Bihar Al Anwaar – V 92, The book of our Prophet sallallahu alaihi wasallam, Ch 9 H 154
293 Bihar Al Anwaar – V 92, The book of our Prophet sallallahu alaihi wasallam, Ch 9 H 155
294 Bihar Al Anwaar – V 92, The book of our Prophet sallallahu alaihi wasallam, Ch 9 H 156
he\textsuperscript{saww} called for the salt, so he\textsuperscript{saww} placed it upon the place of the bite and pressed it by his\textsuperscript{saw} thumb until it melted. Then he\textsuperscript{saww} said: 'If the people knew what was in the salt, they would not be needy along with it, for any (other) antidote'. 295

فأحرقه، فوضع على الرحلة وهي البقلة الحبوب، فسكين عنه حر المرض، فدعا لها فبعدها وغفل من بقية ما أدركها.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} trod upon the scorching ground, so it burned him\textsuperscript{saww}. So he\textsuperscript{saww} trod upon the purslane, and it is referred to as the ‘vegetable of the idiots’, so it settled from him\textsuperscript{saww} the heat of the scorching ground. So he\textsuperscript{saww} supplicated for it, and he\textsuperscript{saww} used to love it, and he\textsuperscript{saww} was saying: ‘From the vegetables, there is none more Blessed’. 296

 قال: إن النبي صلى الله عليه وآله وسلم إلى الحجر فسلعه عوربة، فقال: لعنه الله، لا تدعين عوربة.

Ali, from his father, and Muhammad Bin Ismail, from Al Fazl altogether, from Ibn Abu Umeyr, and Safwan, from Muawiya Bin Amr,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} extended his\textsuperscript{saww} hand to the rock and a scorpion stung him\textsuperscript{saww}, so he\textsuperscript{saww} said: ‘May Allah\textsuperscript{azwj} Curse you! You neither leave a righteous nor an immoral one’. 297

Wennod جبريل إذ حانت من جبريل نظره قبل السماء فانفتحت لونه حتى صار كركم، ثم لاذ رسول الله صلى الله عليه وسلم فنظر رسول الله صلى الله عليه وسلم إلى حيث نظر جبريل صلى الله عليه وسلم فإذا شهد ملئا بين الحافيدين مقبلة، حتى كان كفاب الأرض.

My father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘While Rasool-Allah\textsuperscript{saww} was seated and Jibraeel\textsuperscript{as} was in his\textsuperscript{saww} presence when Jibraeel\textsuperscript{saww} looked towards the sky and it changed his\textsuperscript{as} colour until it became as if it was turmeric, then sheltered to Rasool-Allah\textsuperscript{saww}. So, Rasool-Allah\textsuperscript{saww} looked at where Jibraeel\textsuperscript{as} had looked, and there was something which had filled up between the oncoming banners, until it came near to the earth.

فقال: يا محمد إن رسول الله ﷺ إليك، اخبرك أن تكون ملكا رسولًا أحب إليك، أو تكون عبدا رسولًا؟

He said: ‘O Muhammad\textsuperscript{saww}! I am a messenger of Allah\textsuperscript{azwj} to you\textsuperscript{saww}. I give you a choice whether becoming an Angel Rasool\textsuperscript{saww} would be more beloved to you\textsuperscript{saww} or becoming a slave Rasool\textsuperscript{as}?’

\textsuperscript{295} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww} Ch 9 H 157
\textsuperscript{296} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww} Ch 9 H 158
\textsuperscript{297} Bihar Al Anwaar – V 92, The book of our Prophet\textsuperscript{saww}, Ch 9 H 159
فالتفت رسول الله صلى الله عليه وسلم إلى عبرئيل فقال: لود رأيت مهك ظههت أنه عاء بويام الساعة، فكان الذي رأيت من تغير لوني لذلك، فلةا رأيت ما الطفاك الله به رعع إلي لوني آنفسي، أما رأيته كلةا ارتفع لغر، إنه ليس شئ يدنو من الرب إلا لغر لعظةته، فلمما رأيته من هذا؟ قال: هاهذا إسرائيل حاجب الرب، ولم ينزل من مكانه منذ خلق الله السماوات والأرض.

Rasool-Allah
saww
turned towards Jibraeel
saww, and his
as
colour had returned, and he
saww said: 'Jibraeel
saww said: 'But, become a slave Rasool
saww'. Rasool-Allah
saww said: 'But, I
saww would rather become a slave Rasool
saww'. The Angel raised his right leg and placed it in the middle of the sky of the world, then raised the other and placed it in the second, then raised the right and placed it in the third, then like that until he ended up to the seventh sky, each sky being a step, and every time he arose, he became smaller until he became like the small bird at the end of that.

Rasool-Allah
saww turned towards Jibraeel
as and said: 'I
saww had seen alarm from you
as and I
saww have not seen anything more alarming to me
saww than the changing of your colour'. He
as said: 'O Prophet
azwj! Do not blame me
saww, Do you
saww know who this is?' He
saww said: 'No'. He
as said: 'This is Israfeel
azwj, gatekeeper of the Lord
azwj, and he
as has not descended from his
as place since Allah
azwj Created the skies and the earth.

When I
as saw him
as come down, I
as thought that he
as had come to establish the Hour and that which you
saww saw from the change of my
as colour, was due to that. When I
saww saw what Allah
azwj had Given you
saww a choice with, my
as colour returned to me
saww, and my
as self. As for your
saww seeing him
as becoming smaller every time he went higher, it is because there isn’t anything who goes near to the Lord
azwj except becomes smaller to His
azwj Greatness.

إن هذا حاجب الرب وأقرب لخلق الله منه، والروح بين عينيه من بافوفة حراء، فإذا تكلم الرب تبارك وتعالى بالروح ضرب اللوح حينه فنظر فيه، ثم ألقى إليتنا نسمع في السماوات و الأرض، إنه لادنى خلق الرحمن منه، وبيته تبعدها صوان من نور يقطع دونها الإبراص، ما يعد ولا يوصف، وإن لاقرب الحلق منه، وبيته مسيرة ألف عام.

He
as is a gatekeeper of the Lord
azwj and the closest of the creatures of Allah
azwj from Him
azwj, and the tablet in between his
as eyes is of red ruby. So, when the Lord
azwj Blessed and Exalted Speaks with the Revelation, the Tablet strikes his
as forehead and he
as look into it, then he
saww casts it towards us
as and we
as strive with it in the skies and the earth. He
as is the closest of the creatures of the Beneficent from Him
azwj, and there are ninety veils of light between Him
azwj and him
as, cutting off the sights below it, what can neither be counted nor described, and I
as am the closest of the creatures from him
as, and between me
as and him there is a travel distance of a thousand years”.

298 Bihar Al Anwaar – V 92, The book of our Prophet
saww, Ch 9 H 160
From Musa Bin Ja’far, from his forefathers having said: ‘Ali said: ‘While Rasool-Allah was performing Wudu’u when he was affected by the heat of the house, and Rasool-Allah recognised that he was thirsty, so a container was brought to him until he drank from it and performed Wudu’u with its remnant’.

When Rasool-Allah ate in the presence of the people, said: ‘am breaking Fast with you Fasting ones, and eating your meal of the righteous, and the choicest Angels are sending Salawat upon you all’.

Asrar Al-Salat – Abu Zarr said: ‘Rasool-Allah stood up hesitantly on the night the Words of the Exalted: ‘If You were to Punish them, so they are Your servants, and if You Forgive (their sins) for them, then surely You are the Mighty, the Wise’ [5:118]. So, when Rasool-Allah said to Ibn Masoud: ‘Read it to me’, he said, ‘I opened Surah Al Nisaa and when I reached: “So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them?” [4:41], I saw his eyes filled up from the tears and he said to me: ‘It suffices you now’.

299 Bihar Al Anwaar – V 92, The book of our Prophet, Ch 9 H 161
300 Bihar Al Anwaar – V 92, The book of our Prophet, Ch 9 H 162
301 Bihar Al Anwaar – V 92, The book of our Prophet, Ch 9 H 163
CHAPTER 10 – MISCELLANEOUS – IN IT IS MENTION OF HIS saww HUMOUR AND HIS saww LAUGHTER, AND IT IS FROM THE FIRST CHAPTER

He saww was being humorous and was not saying except truth. Anas (fabricator) said, 'Nugheir of Abu Umeyr died and he was a son of Umm Suleym, so the Prophet saww went on saying: ‘O Abu Umeyr! What happened to Nugheyr (a bird)’.

And he saww had gifted his saww servant Anjashah to one of his saww wives and said to him: ‘O Anjasha! Be gentle with the glass’. And in another report: ‘Do not break the glass’.

And there was a black slave for him saww in a journey, and it so happened that everyone exhausted him and threw some of his chattels upon him until he was carrying a lot of things. The Prophet saww passed by him and said: ‘You are a ship’. Then he saww freed him.

And a man said, ‘Carry me (give me a lift), O Rasool-Allah saww! He saww said: ‘I saww shall carry you upon a child of a she-camel’. He said, ‘What will I do with a child of a she-camel?’ He saww said: ‘And does the camel beget except the camel?’

And he saww came up from behind a man and grabbed his upper arm and said: ‘Who will buy this slave?’ Meaning that he is a slave of Allah sawwj.

And he saww said: ‘Do not forget, O one with the two ears’.
Zayd Bin Aslam having said to a woman and mentioned her husband, ‘Is he the one in whose eye is whiteness?’ She said, ‘No, there is no whiteness in his eyes’, and related it to her husband. He said, ‘Do you not see whiteness in my eyes more than its blackness?’

And he saw a camel having wheat upon it, and he said: ‘Walk, porridge!’

And he saw Bilal and his belly had come out (bulged). He said: ‘Umm Habeyn’ (mother of chameleon)’.

And he saw Al-Husayn: ‘Spot by spot the eye of the bug advances’.

Ibn Abas – He clothed one of his wives with a wide cloth and said to her: ‘Wear it and praise Allah’, and there flowed a tail from it like that tail of the wedding gown.

And an old woman from the Helpers said to the Prophet: ‘Supplicate for me with the Paradise’. He said to her: ‘The old people cannot enter the Paradise’. The woman cried, and the Prophet laughed and said: ‘Have you not heard the Words of the Exalted: ‘Surely We shall Grow them (with a) growth [56:35] So We will Make them as virgins [56:36]’’.

And he saw Al-Ashjaiya, ‘The old people will not enter the Paradise’. Bilal saw her crying and described her to the Prophet, so he said: ‘And the black people as well’. So, they both sat down crying. Al-Abbas saw them and mentioned them to him, and he said: ‘And the old man as well’. Then he called them all and made their hearts feel good and said: ‘Allah will Case them to grow as beautiful as they can be’, and he mentioned that they would be entering the Paradise as radiant youths, and said: ‘The people of the Paradise would beautified and kohl applied’.

And an old woman said to the Prophet: ‘Supplicate for me with the Paradise’. He said to her: ‘The old people cannot enter the Paradise’. The woman wept, and the Prophet laughed and said: ‘Have you not heard the Words of the Exalted: ‘Surely We shall Grow them (with a) growth [56:35] So We will Make them as virgins [56:36]’’.

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And he saw said to a man, when he said, ‘You are a Prophet of Allah, we know it, and your Religion is Al-Islam, a Religion we revere it. We seek something with Al-Islam we can nibble it, and we are murmuring around this. (He saw said): ‘O Ali! Fulfil his need’. So, Ali satiated him and gave him a she-camel and a bunch of dates’.

And a Bedouin came and said, ‘O Rasool-Allah! It reached us that the Messiah means the Dajjal, would come to the people with the porridge and all of them would have died of hunger. Do you see, may my father and my mother be sacrificed for you, if I were to restrain from his porridge, I would be chaste and ascetic?’ Rasool-Allah laughed, then said: ‘But, Allah would Suffice you with what He would Suffice the Momineen with’.

And the grandfather of Khalid Al-Qasry kissed a woman, and she complained to the Prophet. He sent for him and he acknowledged and said, ‘If she so desires to retaliate, then let her retaliate (by kissing me back)’. Rasool-Allah and his companions smiled, and he said: ‘Or you will not repeat?’ He said, ‘No, by Allah!’ So, he overlooked from him’.

And he saw Suheyb eating dates, so he said: ‘You are eating dates and your eyes are sore?’ He said, ‘O Rasool-Allah! I am chewing it from this side, and the complaint of my eye is from this side’.

And he forbade Abu Hureyra from humouring the Arabs. He stole the slippers of Rasool-Allah and mortgaged them for dates and sat facing him eating (the dates). He said: ‘O Abu Hureyra! What are you eating?’ He said, ‘Slippers of Rasool-Allah!’

Suweyt the Emigrant said to Nuayman Al-Badry, ‘Will you feed me’, and he was upon provision during travel. He said, ‘Until the companions come’. They passed by a people and Suweyt said to them, ‘Will you buy a slave of mine from me?’ They said, ‘Yes’. He said, ‘He is a slave who has speech for him, and he will say to you, ‘I am a free man’. So, if you listen to his word, you will spoil my slave upon me’. 
They bought him for ten necklaces, then they came and place a rope in his neck. Nuayman said, ‘This is one mocking with you all, and I am a free man’. They said, ‘We have known of your news’, and they went with him until they came across the people and they finished him off from it. The Prophet(saww) laughed from that for a while’.

And this Nuayman was humorous as well. He heard Mahrâma Bin Nowfal, and he had lost his sight, saying, ‘Is there any man who will guide me until I urinate?’ So, Nuayman grabbed his hand. When he reached the end of the Masjid, he said, ‘Urinate over here’. He urinated, and he was shouted at, so he said, ‘Who guided me?’ It was said, ‘Nuayman’. He said, ‘By Allah(saww)! Bring him to me so I can hit him with this stick of mine, so make it reach Nuayman’.

He said, ‘Is there for you regarding Nuayman?’ He said, ‘Yes’. He said, ‘Stand’. So, he stood with him and came with him to Usman while he was praying Salat. He said, ‘Below you, is the man’. He gathered his hand with the stick then hit him. The people said, ‘(This is the) commander of the faithful!’ He said, ‘Who guided me?’ They said, ‘Nuayman’. He said, ‘I will not go back to Nuayman, ever’.

And Nuayman saw a pot of honey with a Bedouin, so he bought it from him, and came with it to the house of Ayesha during her day and said, ‘Take it’. The Prophet(saww) suspected that he had given it to her for himsaww, and Nuayman passed by while the Bedouin was at the door. When his sitting was prolonged, he said, ‘O you! Return it to me, if you do not present its price’.

So, Rasool-Allahsaww knew the story and weighed the price for him and said to Nuayman: ‘What carried you upon what you did?’ He said, ‘I saw Rasool-Allahsaww loved the honey, and I saw the pot with the Bedouin’. Rasool-Allahsaww laughed and did not manifest any punishment to him’.

302 Bihar Al Anwaar – V 92, The book of our Prophetsaww, Ch 10 H 1
It is reported that Rasool-Allah saww said: ‘I saww am (with good sense of) humour but I saww do not speak except the truth’.

And from Ibn Abbas, a man asked him, ‘Was the Prophet saww making humour?’ He said, ‘The Prophet saww was with (good sense of) humour’.

And from Hassan asws having said, ‘I asws asked my asws maternal uncle Handa about the description of Rasool-Allah saww, and he said, ‘When he saww was angry, he saww would turn away and avert the eyes, and when he saww was happy, he saww would shut his saww eyes, making his saww laughter as the smile, breaking (his saww teeth looking) like seeds of the cloud’’.

From Anas Bin Malik (fabricator) having said, ‘I saw Rasool-Allah saww smiling until his saww front teeth appeared’.

From Abu Al-Darda’a who said, ‘When Rasool-Allah saww narrated a Hadeeth, he saww smiled during his saww narration’.

From Yunus Al Shaybani who said,

‘Abu Abdullah asws said to me: ‘How is your jesting with each other?’ I said, ‘Little’. He asws said: ‘Do it, for the jesting is from the good manners, and by it you will enter the cheerfulness upon your brother, and the Prophet saww had jested the man intending to cheer him up’’. 303

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

303 Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 10 H 2
‘From Ja’far asws Bin Muhammad asws having said: ‘Ali asws said: Rasool-Allah saww saw an old toothless woman, so he saww said: ‘But, surely a toothless old woman will not enter the Paradise’. She cried, and he saww said to her: ‘What makes you cry?’ She said, ‘O Rasool-Allah saww! I am toothless’. So, Rasool-Allah saww laughed and said: ‘You will not be entering the Paradise upon your (current) state’.

By this chain, said, ‘Ali asws said: ‘Rasool-Allah saww looked at a woman whose eyes had dried, and he saww said: ‘Surely one of dried eyes will not enter the Paradise’. She cried and said, ‘O Rasool-Allah saww! And I would be in the Fire?’ He saww said: ‘No, but you will not be entering the Paradise upon this image of yours’. Then Rasool-Allah saww said: ‘Neither a one-eyed, nor a blind will enter the Paradise upon this meaning’.

304  Bihar Al Anwaar – V 92, The book of our Prophet saww, Ch 10 H 3
CHAPTER 11 – HIS SAWSW MERITS, AND HIS SAWSW SPECIALITIES AND WHAT ALLAH AZWJ WITH UPON HIS AZWJ SERVANTS

The Verses – (Surah) Al Baqarah: *We Sent you with the Truth as a bearer of glad tidings and a Warner, and you will not be Questioned about the companions of the Blazing Fire* [2:119]

(Surah) Aal-e-Imran: *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]

(Surah) Al A’raf: *Therefore believe in Allah and His Rasool, the prophet, the Ummy (From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided’* [7:158]

(Surah) Al Anfal: *And remember when you were few, weakened in the land, fearing that the people would force you away, so He Sheltered you and Supported you with His Help and Graced you from the good things, perhaps you would be grateful* [8:26]

(Surah) Al Tawbah: *And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness* [8:33]
(Surah) Al Tawbah: *and those who are hurting Rasool-Allah, for them is a painful Punishment’* [9:61] – up to His Words: *They are swearing by Allah to you in order to please you, and Allah and His Rasool have a greater right that they should please Him, if they are Momineen* [9:62]

* ألم يعلموا أنه من يحادد الله ورسوله فإن له نار حيام فيها ذل الاجزاع العظيم 61 –63.

Are they not knowing that the one who opposes Allah and His Rasool, then for him would be Fire of Hell to abide therein eternally? That is the mighty disgrace! [9:63]

And the Exalted: *There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful* [9:128]

* فإن تولوا فول وسبي الله لا إله إلا هو علوك ورافق عليكم بالمؤمنين رؤف رحيم.

But if they turn back, say: *‘Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne* [9:129]

(Surah) Hud*: *So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, they are believing in it; and the one who commits Kufr with it from the factions, then the Fire is its Promised place. Therefore, do no be in doubt from it, it is the Truth from your Lord, but most of the people do not believe* [11:17]

(الحجر 15): أعمرك إلهي لتفرقهم بعمهون 72.

(Surah) Al Hijr: *By your life (O Muhammad)! They were blindly wandering on in their intoxication* [15:72]

الأسرى 17 : وما منعتنا أن نرسل بالأيات إلا أن كذب بما الأولون، إلى قوله تعالى: وما نرسل بالأيات إلا توحيدًا 59.

(Surah) Al Asra: *And nothing prevented Us to Send (a Rasool) with the Signs except that the formers ones belied these. And We Gave Samood the she-camel as a visible Sign, but they were unjust with it. And We do not Send (a Rasool) with the Signs except as a scare* [17:59]

وقال تعالى: ومن الليل فنهجد به نافلة ذلك عسي أن يبعنك ربك مقاما محضًا.

And the Exalted Said: *And from the night, so keep vigil by it, an optional (Salat) of yours, perhaps your Lord will Raise you to a Praiseworthy position* [17:79]
And say: ‘Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]

And say: ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]

and We have not Sent you but as a giver of glad tidings and as a warner [17:105]

(Surah) Al Anbiya: And We did not Send you except as a mercy to the worlds [21:107]

(Surah) Al Ahzab: The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]

And the Exalted Said: Muhammad was not a father of anyone of your men, but is a Rasool of Allah and last of the Prophets, and Allah would always be Aware of all things [33:40]

And the Exalted Said: O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45]

And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46]

(Surah) Saba: And We did not Send you except to all of the people as a bearer of glad tidings and a warner, but most of the people are not knowing [34:28]
(Surah) Al Fat’h: *He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to Prevail it over all the Religions, and Suffice with Allah as a Witness [48:28]*

الله

محمد رسول الله 28 و 29

* Muhammad is a Rasool of Allah [48:29]*

النجم 53 29

(Surah) Al Najm: *(I Swear) by the star when it swoops down [53:1]*

ما ضل صاحبكم وما غوى

* Your companion does not err, and does not deviate [53:2]*

واما يهطق عن الهوى

* And he does not speak out of (personal) desire [53:3]*

إن هو إلا وحي يوحي

* Surely, it is only a Revelation He Revealed [53:4]*

علمه شديد القوى

* The Mighty of Strength Taught him [53:5]*

ذو مرة فاستوى 1 6

* With a seal, so he attained completion [53:6]*

الحشر 59 7

(Surah) Al Hashr: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]*

الجهة 62 7

(Surah) Al Jumma: *He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely, before they were in clear straying [62:2]*

وأحرين منهم لما بلحقوا بهم وهو العزيز الحكيم
And others from them who have not yet joined up with them, and He is the Mighty, the Wise [62:3]

لَكَ فَضْلُ اللّهِ يَأْتِيهِ مِنْ يَشَاء لَّهُ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]

That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]

(Surah) Al Talaq: those who are believing! Allah has Sent down to you a Zikr [65:10]

A Rasool reciting to you Clarifying Verses of Allah in order to extract those who are believing and are doing righteous deeds, from the multiple darkness to the Light. [65:11]

(Surah) Al Kawsar: Indeed, We Gave you Al-Kausar [108:1]

Therefore pray Salat to your Lord and be moderate [108:2]

Surely your adversary, he is the one without posterity [108:3].

Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hamad Bin Usman, from Ismail Al Jufy,

‘He heard Abu Ja’far asws saying: ‘Rasool-Allah saww said: ‘I saww have been Given six, no one before me saww has been Given – The (whole) earth has been Made to be a Masjid (place of Sajdah) for me saww and a cleansing (Tayammum), and the war booty is Permissible for me saww, and I saww am Helped by the awe, and I saww have been Given the totality of the speech, and Given the intercession’’. 305

Surely your adversary, he is the one without posterity [108:3].

305 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 1
‘From Al-Sadiq Ja'far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws, from his asws father asws having said: ‘The Prophet saww was asked, ‘Where were you saww while Adam as was in the Paradise?’

قال: كنت في صبه، وهبط إلى الأرض في صبه، وركبت السفينة في صب أبي نوح، وقدف في النار في صب أبي إبراهيم، لم يلق في أبواه على سفاح قط.

He saww said: ‘I saww was in his as Sulb, and I saww was descended with to the earth while in his as Sulb, and I saww rode the ship in the Sulb of my as father as Noah as, and I saww was thrown with into the fire while in the Sulb of my saww father as Ibrahim. I saww did not occur in fathers as being upon immorality at all.

لم يزل الله عزآعل يهولني من الاللاب الطيبة إلى الاروام الطاهرة، هاديا ماديا وتى أخذ الله بالهبوة عادي، آبالاسلام ميثاقي، آب كل شئ من صفحق، وأثبت في النوانة والانجيل كري، آأثبت في التوارة آالانجيل كري، آرقا ، بي إلى سمائه، آشق لي اسمًا من أسمائه ، امتي الحةادآن، فذآ العرش ، محةود، آأنا محةد .

Allah azwj Mighty and Majestic did not cease to Transfer me from the goodly Sulb(s) to the clean wombs, as a guide, Guided one, until Allah azwj Took my saww Pact with the Prophethood, and my saww Covenant with Al-Islam, and Manifested all things from my saww description, and Affirmed my saww mention in the Torah and the Evangel, and Raised me saww to the His azwj sky, and Derived a name for me saww from His azwj Names. My saww community are the praising ones, and the One azwj with the Throne is ‘Mahmoud’ (the most praised One) and saww am ‘Muhammad’ (praised one)’.

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Al-Qatan, from Al-Sakry, from Al-Jowhary, from Ibn Amara, from his father, from Jabir Al-Jufy, from Jabir Al-Ansary who said, ‘Rasool-Allah saww was asked’ – and he mentioned similar to it’.

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Al Talaqany, from Al Jaloudy, from Yahya Bin Abdul Hameed Al Hamany, from Al Husayn Bin Al Rabie, from Al Amsh, from Abaya Bin Rabie, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic Divided the creatures into two categories, and Made me saww to be in the better of the two categories, and what is the Word of the Mighty and Majestic in mentioning the companions of the right and
companions of the left, and \textit{i}[^{saww}] am from the companions of the right, and \textit{i}[^{saww}] am the best of the companions of the right.

Then He\textit{azwj} Made the two categories as three and Made \textit{i}[^{saww}] to in the best of the three, and that is the Word of the Mighty and Majestic: \textit{So the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10]}, so \textit{i}[^{saww}] am from the foremost ones, and \textit{i}[^{saww}] am the best of the foremost ones.

Then He\textit{azwj} Made tribes in the third and Made \textit{i}[^{saww}] to be in the best of its tribes, and that is the Word of the Mighty and Majestic: \textit{and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]}. So, \textit{i}[^{saww}] am the most pious of the children of Adam\textit{as} and their most prestigious one to Allah\textit{azwj}, Majestic is his\textit{azwj} Praise, and no pride.

Then He\textit{azwj} Made the tribes as households and Made \textit{i}[^{saww}] to be in the best of these households, and that is the Word of the Mighty and Majestic: \textit{But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]}. \textit{308}

\begin{itemize}
\item[5]فس: الحسن بن علي، عن أبيه، عن الحسن بن سعيد، عن الحسين بن علوان، عن علي بن الحسن العبدي ، عن أبي هاران العبدي، عن ربيعة السعدى، عن حدبة بن اليمان، عن النبي صلى الله عليه وسلم، عن عمه، ثم من يدهم، وعلي بن الحسن علي. وهم لاهل البيت.
\item[6]ما: المفيد، عن علي بن محمد بن رباح ، عن أبي علي الحسن بن محمد، عن أبي محمد عبيد بن كثير، عن أبي يحيى بن عبد لله بن الحسن، عن النبي صلى الله عليه وسلم، قال: إن أبا ذكرى وسمطنا خرجا في طلب رسول الله صلى الله عليه وسلم، فقيل فما هو في الناحية فيه، فاتبعاه فوجدناها زاهدة تحت الناقة.
\end{itemize}

\textit{From the Prophet}[^{saww}] – similar to it along with an increase’’. \textit{309}

\textit{Al Hassan Bin Ali, from his father, from Al Hassaan Bin Saeed, from Al Husayn Bin Ulwan, from Ali Bin Al Hassan Al Abdy, from Abu Haroun Al Abdy, from Rabie Al Sa’day, from Huzyefa Bin Al Yaman,}

\textit{Al Mufeed, from Ali Bin Mohammad Bin Riyah, from Abu Ali Al Hassan Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,}

\textit{308} Bihar Al Anwaar – V 42, The book of our Prophet[^{saww}], Ch 11 H 4

\textit{309} Bihar Al Anwaar – V 42, The book of our Prophet[^{saww}], Ch 11 H 5
‘From Abu Ja’far Muhammad asws Bin Ali asws Bin Al-Husayn asws having said: ‘Abu Zarr ar, and Salman ar went out seeking Rasool-Allah saww, and it was said to them ar, ‘He saww headed towards the area of Quba. They pursued him saww and found him saww performing Sajdah beneath the tree.

فجلسا يهتظرانه وتى ظها أنه نائم، فأهويا ليوقظاه فرفع رفع رأسه إلياه، ثم قال: قد رأيت مكانكةا، آسمعت موالتكةا، آلم أ أكن راقدا إن الله بعث كل

And He azwj gave me saww regarding my saww community, five characteristics He azwj did not give to any Prophet as who was before me saww – He azwj helped me saww with the awe, Caused me saww to be heard by the people and between me saww and them was a travel distance of a month, and they believed in me saww, and legalised the war booty for me saww, and made the (whole) earth a Masjid (place of Sajdah) for me saww and a cleansing wherever I saww may be from it, I saww can perform Tayammum from its soil and pray Salat upon it.

And He azwj a question to be for every Prophet saww he as could ask it to Him azwj, and gave them as that in the world, and gave me saww a question, and I saww chose my saww question to be able to intercede to the Mominen from my saww community on the Day of Qiyamah, so He azwj did that, and he azwj gave me saww the comprehensive knowledge, and keys of the speech, and did not give it to any Prophet as before me saww what He azwj gave me saww.

Thus, my saww question will reach up to the Day of Qiyamah to everyone who meets Allah azwj not having associated anything with Him azwj, believing in me saww, a friend to my saww successor asws, loving the People asws of my saww Household’.

310 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 6
"I heard Rasool-Allah saww saying: ‘Allah azwj the Exalted Gave me saww five – He saww Gave me saww the comprehensive speech, and Gave Ali asws the comprehensive knowledge, and Made me saww a Prophet saww and Made him asws a successor asws, and Gave me saww Al-Kawser and Gave him asws Al-Salsabeel, and Gave me saww the Revelation and Gave him asws the inspiration, and Ascended me saww to Him azwj and Opened for him asws the gateways of the sky and the Veils until he asws looked at me saww and I saww looked at him asws."

He (the narrator) said, ‘Then Rasool-Allah saww cried, so I said to him saww, ‘What makes you saww cry? May my father and my mother be sacrificed for you saww!’

He saww said: ‘O Ibn Abbas! The first of what He azwj Spoke with to me saww was that He azwj Said: “O Muhammad saww! Look below you saww! I saww looked at the Veils which had been torn, and to the gateways of the sky having had opened up and looked at Ali asws and he asws was raising his asws head towards me saww. He asws spoke to me saww and I asws spoke to him asws, and my saww Lord azwj Mighty and Majestic spoke to me saww.

I said, ‘O Rasool-Allah saww! What did your saww Lord azwj Speak to you saww with?’

He saww said, ‘He azwj Said to me saww: “O Muhammad saww! I azwj Made Ali asws as your saww successor asws and your saww Vizier, and your saww Caliph from after you saww, I azwj have let him asws know, and there he asws is listening to your saww speech, so you saww let him asws know!” And I saww was in front of my saww Lord azwj Mighty and Majestic. He asws said to me saww: ‘I asws have accepted and obeyed’.

Allah azwj Commanded the Angels to greet unto him asws, and they did so. He asws returned their greetings and I saww saw the Angels rejoicing with it, and I saww did not pass by any Angels from the Angels of the sky except they congratulated me saww and they said to me saww: ‘O Muhammad saww! By the One azwj Who Sent you saww with the truth, the cheerfulness has
entered upon the entirety of the Angels with Allah\textsuperscript{azwj} Mighty and Majestic choosing your\textsuperscript{saww} cousin as a Caliph for you\textsuperscript{saww}.'

وقرأت حملة العرش قد نكسوا رؤوسهم إلى الأرض، فقلت: يا جبريل لم نكس حملة العرش رؤوسهم؟ فقال: يا محمد ما من ملك من الملائكة إلا وقد نظر إلى وجه علي بن أبي طالب استبشرا به ما خلّا حملة العرش، فآممنا عزوجل في هذه الساعة، فأذن لهم أن ينظروا إلى علي بن أبي طالب فنظروا إليه،

And \textsuperscript{saww} saw the bearers of the Throne having lowered their heads towards the earth, so \textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! Why have the bearers of the Throne lowered their heads?’ \textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! There is none from an Angel from the Angels except and he has looked at the face of \textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} rejoicing with it apart from the bearers of the Throne. They sought Permission of Allah\textsuperscript{azwj} Mighty and Majestic in this moment, so \textsuperscript{azwj} Permitted for him that they can look at \textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. So, (now) they are looking at him\textsuperscript{asws}.'

When \textsuperscript{saww} descended, \textsuperscript{saww} informed him\textsuperscript{asws} with that and he\textsuperscript{asws} informed me\textsuperscript{saww} with it. Thus, \textsuperscript{saww} knew that \textsuperscript{saww} did not tread any ground except and it had been uncovered for \textsuperscript{asws} until \textsuperscript{saww} looked at it'.


cالب ابن عباس: قلت: يا رسول الله أئتي، فقل: عليك بمودة علي بن أبي مالب، الذي بعثني بالحق نبيا، لا يوبل الله من عبد وسهة وتى يسأله عن وب علي بن أبي مالب آله تعالى أعلم، فإن عاءه بولايته قبل عاهة على ما كان مهه ، إن لم يأت بولايته لم يسأله عن شئ ثم أمر به إلى الهار،

\textsuperscript{saww} said: ‘Upon you is to be with the cordiality of \textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the truth as a Prophet\textsuperscript{saww}! Allah\textsuperscript{azwj} will not Accept any good deed until He\textsuperscript{azwj} Asks him\textsuperscript{asws} about the love of \textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, although He\textsuperscript{azwj} the Exalted is more Knowing. So, if he has come with his\textsuperscript{asws} Wilayah, He\textsuperscript{azwj} will Accept his deed upon whatever was from him; and if does not come with his\textsuperscript{asws} Wilayah, He\textsuperscript{azwj} will not Ask him about anything, then He\textsuperscript{azwj} would Command with him to (go) to the Fire.

قلت: يا رسول الله وهل بيغضه أحد؟

I said, ‘O Rasool-Allah\textsuperscript{saww}! And does anyone hate him\textsuperscript{asws}?’
He said: ‘O Ibn Abbas! Yes, a people do hate him, mentioning that they are from my community. Allah has not Made any share to be for them in Al-Islam. O Ibn Abbas! From the signs of their hatred for him, is their preferring the one who is below him, to be over him. By the One Who Sent me with the truth! Allah has not Sent any Prophet more Honourable unto Him than me, nor any successor more Honourable unto Him than my successor Ali.

Ibn Abbas said, ‘I did not cease to be for him just as Rasool-Allah had instructed me and advised me to be with his cordiality, and it is the greatest of my deeds in my presence’.

He said: ‘O Ibn Abbas! Oppose the one who opposes Ali, and do not become a backer for him, nor a friend’. I said, ‘O Rasool-Allah! Why don’t you order the people with neglecting his adversaries?’

He said: ‘O Ibn Abbas! The Knowledge of my Lord has Preceded regarding them. By the One Who Sent me with the truth as a Prophet! No one from the ones who oppose him and deny his rights will exit from the world until Allah the Exalted Changes Whatever Bounties are with him.

Ibn Abbas said, ‘Then it passed from the time what passed, and the expiry presented to Rasool-Allah, so I said, ‘May my father and my mother be sacrificed for you, O Rasool-Allah! Your term has approached, so what do you order me?’

He said: ‘O Ibn Abbas! The Knowledge of my Lord has Preceded regarding them. By the One Who Sent me with the truth as a Prophet! No one from the ones who oppose him and deny his rights will exit from the world until Allah the Exalted Changes Whatever Bounties are with him.

He (the narrator) said, ‘He cried until there was faintness upon him, then said: ‘O Ibn Abbas! The Knowledge of my Lord has Preceded regarding them. By the One Who Sent me with the truth as a Prophet! No one from the ones who oppose him and deny his rights will exit from the world until Allah the Exalted Changes Whatever Bounties are with him.

O Ibn Abbas! When you intend to meet Allah and Him being Pleased from you, then travel the path of Ali Bin Abu Talib, and incline with him wherever he inclines, and be pleased with him as an Imam, and be inimical with the ones who are inimical to him, and a friend to the one who befriends him.'
O Ibn Abbas! Be cautious from the doubt regarding him\textsuperscript{asws} entering into you, for the doubt regarding Ali\textsuperscript{asws} is Kufr with Allah\textsuperscript{azwj} the Exalted\textsuperscript{a}.

\textsuperscript{311}

Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Made the people into two halves, so I\textsuperscript{saww} came to be in the better half. Then He\textsuperscript{saww} Divided the better half into three and Decreed me\textsuperscript{saww} to be in the best of the three, and I\textsuperscript{saww} did not flow in a vein of an immoral one at all, and there did not flow into me\textsuperscript{saww} except a vein of the marriage like the marriage of Al-Islam, until (all the way back to) Adam\textsuperscript{saww},\textsuperscript{312}

\textsuperscript{312}

Ibn Bandar, from Muhammad Bin Jamhour Al Hamdany, from Salih Bin Muhammad Al Baghdady, from Saeed Bin Bakar and Ismail Bin Ibrahim, they said, ‘It was narrated to us by Al Faraj Bin Fazalah, from Luqman Bin Aamir, from Abu Amama who said,

‘I said, ‘O Rasool-Allah\textsuperscript{saww}! What was the commencement of your\textsuperscript{saww} matter?’ He\textsuperscript{saww} said: ‘Supplication of my\textsuperscript{saww} father\textsuperscript{as} Ibrahim\textsuperscript{as}, and glad tidings of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, and my\textsuperscript{saww} mother\textsuperscript{as} saw something coming out from her\textsuperscript{as} the castles of Syria were illuminated from it’.’\textsuperscript{313}

\textsuperscript{313}

Ibn Al Waleed, from Al Saffar, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali ibn Fazal, from Zareyf Bin Nasih, from Ibrahim Bin Yahya who said,

‘It was narrated to me by Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Divided the people of the earth into two categories and Made me\textsuperscript{saww} to be in the better of the two, then Divided the other half upon three and I\textsuperscript{saww} was the best of the three, then Chose the Arabs from the people, then Chose

\textsuperscript{311} Bihar Al Anwaar – V 42, The book of our Prophet\textsuperscript{saww}, Ch 11 H 7
\textsuperscript{312} Bihar Al Anwaar – V 42, The book of our Prophet\textsuperscript{saww}, Ch 11 H 8
\textsuperscript{313} Bihar Al Anwaar – V 42, The book of our Prophet\textsuperscript{saww}, Ch 11 H 9
Qureysh from the Arabs, then Chose the Clan of Hashim\textsuperscript{as} from Qureysh, then Chose the Clan of Abdul Muttalib\textsuperscript{saww} from the Clan of Hashim\textsuperscript{as}, then Chose me\textsuperscript{saww} from the Clan of Abdul Muttalib\textsuperscript{as}s, 314

\[\text{Ibn Bandar, from Mujahid Bin Ayn, from Abu Bakr Bin Abu Al Awam, from Bureyda, from Suleyman Al Tameemi, from Sayar, from Abu Amama who said,}\]

\textit{‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am merited with four – The (whole) earth has been Made to be a Masjid (place of Sajdah) and a cleansing (Tayammum), and wherever a man from my\textsuperscript{saww} community may be intending the Salat and does not find water and find the soil, so it has been Made to be a Masjid and a cleansing for him; and I\textsuperscript{saww} am Helped with the awe to a travel distance of a month travelling in front of me\textsuperscript{saww}; and the bar booty has been Legalised for my\textsuperscript{saww} community, and I\textsuperscript{saww} have been Sent to the people, all of them’ }315}

\[\text{Al Mufeed, from Ahmad Bin Al Waleed, from his father, from sa’ad, from Abdullah Bin Haroun, from Muhammad Bin Abdul Rahman Al Arzymy, from Al Moala Bin Hilal, from Al Kalby, from Abu Salih, from Ibn Abbas who said,}\]

\textit{‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Allah\textsuperscript{azwj} Gave me\textsuperscript{saww} five and Gave Ali\textsuperscript{asws} five – He\textsuperscript{azwj} Gave me\textsuperscript{saww} the comprehensive speech and Gave Ali\textsuperscript{asws} comprehensive knowledge; and Made me\textsuperscript{saww} a Prophet\textsuperscript{saww} and Made Ali\textsuperscript{asws} a successor\textsuperscript{asws}; and Gave me\textsuperscript{saww} Al-Kawser and Gave Ali\textsuperscript{asws} Al-Salsabeel; and Gave me\textsuperscript{aww} the Revelation and Gave Ali\textsuperscript{asws} the inspiration; and Ascended me\textsuperscript{saww} to Him\textsuperscript{azwj} and Opened for him\textsuperscript{asws} the gateways of the sky until he\textsuperscript{asws} saw what I\textsuperscript{saww} saw, and he\textsuperscript{asws} looked at what I\textsuperscript{saww} looked at’.}\]

\[\text{Then he\textsuperscript{saww} said: ‘O Ibn Abbas! Oppose the one who opposes Ali\textsuperscript{asws} and do not become a backer for him nor a friend, for by the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the truth, no one will oppose him\textsuperscript{asws} except Allah\textsuperscript{azwj} will Change any Bounty what is with him, and uglify his appearance before his entry into the Fire.}\]

\[\text{Bihar Al Anwaar – V 42, The book of our Prophet\textsuperscript{saww}, Ch 11 H 10}\]

\[\text{Bihar Al Anwaar – V 42, The book of our Prophet\textsuperscript{saww}, Ch 11 H 11}\]
O Ibn Abbas! Do not doubt regarding Ali asws, for the doubt regarding him asws is Kufr exiting from the Eman and Obligates the eternity in the Fire”. 316

Ibn Idrees, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan asws the 1st having said: ‘Rasool-Allah saww said: ‘Allah aswJ Blessed and Exalted Chose four from the Prophets as for the sword – Ibrahim as, and Dawood as, and Musa as and I saww’. 317

Ibn Al Waleed, from Al Saffar and Sa’ad both together, from Ibn Isa and Al Barqy both together, from Muhammad Al Barqy, from Muhammad Bin Sinan, from Abu Al Jaroud, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah saww said: I saww have been Given five no one has been Given before me saww – The (whole) earth is Made to be a Masjid (place of Sajdah) for me saww and a cleansing (Tayammum), and I saww am Helped with the awe, and the war booty is Legalised for me saww, and I saww am Given the comprehensive speech, and I saww have been Given the intercession’. 318

Al Mufeed, from Umar Bin Muhammad al Zayat, from Ali Bin Al Abbas, from Ahmad Bin Mansour Al Raqady, from Muhammad Bin Mas’ab, from Al Awzaie, from Shadad Abu Amar, from Wasila Bin Al As’aq who said,

‘Rasool-Allah saww said: ‘Allah aswj Chose Ismail as from the children of Ibrahim as, and Chose Kanana as from the Clan of Ismail as, and Chose Qureysh from the Clan of Kanana as, and Chose Hashim as from Qureysh, and Chose me saww from Hashim aswJ’. 319

316 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 12
317 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 13
318 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 14
319 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 15
Ibn Muslim Bin Warah, from Muhammad Bin Muslim Bin Ayn, from his father, from Ata’a Bin Al Saib, from Muhammad Bin Muslim Bin Ayn, from his father, from Ali Bin Warah, from Abu Ja’far Muhammad Bin Ali Bin Al-Husayn, from his father, from his grandfather, from Ali Bin Abu Talib, from the Prophet having said: ‘I am Given five no Prophet before me had been Given – I am Sent to the white and the black and the red; and the (whole) earth is Made to be a Masjid (place of Sajdah) for me, and I am Helped with the awe, and the war booty is Legalised for me and was not Permissible for anyone’ – or said: ‘for any Prophet before me, and I am Given the comprehensive speech’.

Ata’a said, ‘I asked Abu Ja’far, I said, ‘What is the comprehensive speech?’ He said: ‘The Quran’. 320

Ibn Yasran, from Ismail Bin Muhammad Al Saffar, from Al Hassan Bin Arafa, from Hashim Bin Al Qasim, from Suleyman Bin Al Mugheira, from Sabit Al Banany, from Anas Bin Malik (fabricator) who said, ‘Rasool-Allah said: ‘I shall come to the door of the Paradise, and it will open. The keeper will say, ‘Who are you?‘ So, I shall be saying: ‘I am Muhammad!’ He would say, ‘I had been Commanded that I should not open it for anyone before you’’. 321

From Zurara and Humran, ‘From Abu Ja’far and Abu Abdullah having said: ‘Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, [4:163], and Gathered for him all Revelations’. 322

Al Maraghi, from Abdul Kareem Bin Muhammad, from Usman Bin Abu Shayba, from Mas’ab from Al Awzaie, from Shadad Abu Amar, from Wasila who said,
'Rasool-Allah saww said: ‘Allah aswJ chose Ismail as from the children of Ibrahim as, and chose Kanana as from Ismail as, and chose Qureysh from Kanana, and chose the Clan of Hashim as from Qureysh, and chose me asw from the Clan of Hashim as.

By the chain to Daram,

‘From Al-Reza asws, from his asws forefathers asws, from the Prophet saww having said: ‘I saww am the last of the Prophets as, and Ali asws is the last of the successors as.

By the three chains,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘I saww am the chief of the children of Adam as, and no pride’.

Abu Amro and Abdul Wahid Bin Muhammad Bin Mahdy, from Ibn Aqada, from Al Hassan Bin Ja’far Bin Madrar, from his uncle Tahir, from Al Hassan Bin Amaar, from Amro Bin Marah, from Abdullah Bin Al Haris,

‘From Ali asws having said: ‘Rasool-Allah saww said: ‘I saww am the chief of the children of Adam as on the Day of Qiyamah and not pride, and I saww am the first one the ground would be split for him saww and no pride, and I saww am the first one to intercede and the first to be sought for intercession’.

From Mansou Bin Hazim,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww did not cease to be saying: ‘I saww feared the Punishment of the Great Day if I saww disobeyed my saww Lord aswJ, until Surah Al-Fat’h was Revealed, and I saww did not repeat to that speech’.

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323 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 19
324 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 20
325 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 21
326 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 22
327 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 23
الله تبارك آتعالی الإسلام على يدي، آأنزل الفرقان علي، آفتح الكعبة على يدي، آفضلني على جميع خلقه، وجعلني في الدنيا سيّد ولد آدم، وفي
الآخرة، زين القيامة.

Ismail Bin Mansour Al Qasar, from Muhammad Bin Al Qasim Bin Muhammad Bin Abdullah Al Alawy, from
Suleyman Bin Abdullah Al Damashqy, from Ahmad bin Aban, from Abdul Aziz Bin Muhammad, from Musa Ibn
Dinar,

‘From Umm Hany daughter of Abu Talib، she said, ‘Rasool-Allah ﷺ said: ‘Allah azwj Blessed
and Exalted Manifested Al Islam upon my saww hands, and Revealed Al-Furqan upon me saww
and Opened the Kabah upon my saww hands, and Merited me saww over the entirety of His
creatures, and Made me saww in the world chief of the children of Adam ﷺ، and in the
Hereafter adornment of the Qiyamah.

و حرم دخل الجنة على الابناء حتى أدخلها أنا، وحرمها على أهله حتى تدخلها أمي، وجعل الخلافة في أهل بيتي من يعدي إلى النفي في الصورة،
فمن كثر بما أقول فقد كفر بالله العظيم.

And He azwj Prohibited the entry of the Prophets as into the Paradise until I saww enter it, and
Prohibited it unto the communities until my saww community enters it, and Made the
Caliphate to be among the People asws of my saww Household from after me saww up to the
Blowing into the Trumpet, so the one who disbelieves in what I saww am saying so he has
disbelieve in Allah azwj the Magnificent’’. 328

ج: عن ابن عباس قال: خرج من المديهة أربعون رلا من الياود، قالوا: انطلووا بها إلى هذا الكاهن الكذاب وتى نوبخه في آعاه آنكذبه،
فإنه يوول: أنا رسول الله رب العالمين، فكيف يكون رسولا آلدم خ مهه، آنوح خير مهه   آ كرآا الانبياء عليام السلام،

From Ibn Abbas who said: Forty men from the Jews went out from Al-Medina and they said,
‘Come let us go to this lying priest until we rebuke him saww in his saww face and belie him saww’,
for he saww is saying: ‘I saww am a Rasool saww of Lord aswj of the worlds’. How can he saww happen
to be a Rasool saww and Adam as is better than him saww and Noah as is better than him saww? And they mentioned the Prophets as.

قال: إن المهادي يهادي كل يوم خمس مرات: أشاد أن لا إله إلا الله، آأشاد أن
ةدا رسول الله ، آلم يول لدم رسول الله، آلواء الحةد بيدي يوم
الويامة، آليس بيد لدم، فوالت الياود: لدقت يا محةد آهو مكتوب في التوراة،

The Prophet saww said to Abdullah Bin Salam: ‘The Prophet saww: ‘The Torah is between me saww
and you all’. The Jews agreed with the Torah. The Jews said, ‘Adam as is better than you saww
because Allah azwj the Exalted Created him as with His aswj Hands and Blew into him as from
his aswj Spirit’. The Prophet saww said: ‘The Prophet Adam as is my saww father as, and I saww have
been Given superior that what Adam as had been Given’. The Jew said, ‘And what is that?’

قال: إن المادي ينادي كل يوم خمس مرات: أشهد أن لا إله إلا الله، وأشهد أن محمد رسول الله ؛ ولم يقل آدم رسول الله، ولواء الحمد بيدي يوم
القيامة، وليس بيد آدم، فقالت اليهود: صدقت بالهود وهو مكتب في النواة،

328 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 24
He saww said: ‘A caller calls out five times during every day, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad saww is Rasool azwj of Allah azwj; and does not say, ‘Adam as is Rasool as of Allah azwj; and the Flag of Praise would be in my saww hand on the Day of Qiyamah, and won’t be in the hand of Adam as. The Jew said, ‘You saww speak the truth, O Muhammad saww, and it is written in the Torah’.

He saww said: ‘This is one’. The Jews said, ‘Musa as is better than you saww’. The Prophet saww said: ‘And why?’ They said, ‘Because Allah azwj Mighty and Majestic Spoke to him with four thousand phrases and did not Speak to you saww with anything’. The Prophet saww said: ‘I saww have been Given superior than that’. They said, ‘And what is that?’

He saww said: ‘His Words: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, [17:1], and I saww was carried upon a wing of Jibraeel as until I saww ended up to the seventh sky. I saww exceeded the Al-Sidra Al-Muntaha, by it is the Garden of Ma’wa until I saww came to the Base of the Throne.

I saww was Called out at from the Base of the Throne: “Me azwj I azwj am Allah azwj. There is no god except I azwj, the Grantor of Safety, the Securer, the Dominant, the Mighty, the Subduer, the Great, the Kind, the Merciful!” And I saww saw Him azwj with my saww heart and did not see Him azwj with my saww eyes. So, this is superior than that’. The Jews said, ‘You saww speak the truth, O Muhammad saww, and it is written in the Torah’.

He saww said: ‘Allah azwj Mighty and Majestic has Given me saww a rive in the sky, its flow is from beneath the Throne, and upon it are thousands upon thousand of castles built from gold,
and built from silver, its grass is of saffron, and its gravel is of gems and ruby, and its ground is of white musk. So, that is better for me\textsuperscript{saww} and for my\textsuperscript{saww} community, and that is the Word of the Exalted: \textit{Indeed, We Gave you Al-Kausar} [108:1] (Surah Al-Kausar). They said, ‘You\textsuperscript{saww} speak the truth, O Muhammad\textsuperscript{saww}, and it is written in the Torah, it is indeed better than that’.

The Prophet\textsuperscript{saww} said: ‘These are three’. They said, ‘Ibrahim\textsuperscript{as} is better than you\textsuperscript{saww}.’ He\textsuperscript{saww} said: ‘And why is that so?’ They said, ‘Because Allah\textsuperscript{azwj} Took him\textsuperscript{as} as a friend’. The Prophet\textsuperscript{saww} said: ‘If Ibrahim\textsuperscript{as} is His\textsuperscript{azwj} friend, so I\textsuperscript{saww} am His\textsuperscript{azwj} Beloved Muhammad\textsuperscript{saww}.

They said, ‘And why have you\textsuperscript{saww} been named as ‘Muhammad’?’ He\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Named me\textsuperscript{saww} as ‘Muhammad’ and Derived my\textsuperscript{saww} name from His\textsuperscript{azwj} Name. He\textsuperscript{azwj} is ‘Al-Mahmoud’ (the most praised One), and I\textsuperscript{saww} am ‘Muhammad’ (the praised one), and my\textsuperscript{saww} community are the praising ones’. The Jews said, ‘You\textsuperscript{saww} speak the truth, O Muhammad\textsuperscript{saww}! This is indeed better than that’.

He\textsuperscript{saww} said: ‘These are four’. The Jews said, ‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} is better than you\textsuperscript{saww}.’ He\textsuperscript{saww} said: ‘And why is that so?’ They said, ‘Because one day Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} at a mountain road of Bayt Al-Maqdis, and Satans\textsuperscript{la} came up to carry him\textsuperscript{as}, but Allah\textsuperscript{azwj} Mighty and Majestic Commanded Jibraeel\textsuperscript{as} to strike with his\textsuperscript{as} right wing on the faces of the Satans\textsuperscript{la}, and threw them into the fire, so he\textsuperscript{as} struck them with his\textsuperscript{as} wing and threw them into the fire’.

The Prophet\textsuperscript{saww} said: ‘I\textsuperscript{saww} have been Given superior than that’. They said, ‘And what is it?’ He\textsuperscript{saww} said: ‘I\textsuperscript{saww} came back on the Day of Badr from fighting the Polytheists and I\textsuperscript{saww} was hungry with severe hunger. When I\textsuperscript{saww} arrived at Al-Medina a Jewish woman faced me\textsuperscript{saww} and upon her head was a basket, and in the basket was grilled goat, and it her pouch was something from sugar.

فقال: الحةد لله الذي مهحك السلامة، آآعطاك الهصر آالظفر على الاعداء، آإني قد كهت نذرت لله نذرا إن أقبلت سالما غانما من غزاة بدر لا أذعن

فقال للنبي صلى الله عليه وله: أنا أعطتي أفضل من ذلك، قالوا: وما هو؟ قال: أنني أنقى يوم بدر من قال المشركين وأنا جائع شديد الجوع، فلما وردت المدينة استقبلت امرأة يهودية وعلى رأسها حفنة، وفي الجفنة جدي مشوي، وفي كمها شئ من سكر،
She said, ‘The Praise is for Allahazwj Who Accorded the safety to yousaww and Gave yousaww the help and the victory over the enemies, and I had vowed a vow to Allahazwj that if yousaww were to return safely victorious from the military expedition of Badr, I shall slaughter this goat and grill it and will carry it to yousaww and for yousaww to eat it’.

قال النبي صلى الله عليه وسلم: فهزلت عن بغلتي الشابه فضربت بيدي إلى الجدي آنكله فاستهطق اللهالجدي، فاستوى على أربع قوائم، آقال: يا محلةدلا تأكلني فإني مسةوم، قالوا: لدقت يا محلةد هذا خير من ذلك، قال: واللهم سلامةً خير من ذلك قال: ولذا قالوا: إن الله عزآعل سخر له الشيامين آالانس آالجن آالرياح آالسباع،

The Prophet saww said: ‘So, Isaww descended from mysaww mule Al-Shahba’a and struck with my hand towards the goat in order to eat it, but Allahazwj Caused the goat to speak and it stood upright upon four legs and said, ‘O Muhammadsaww! Do not eat me, for I am poisoned’. They said, ‘Yousaww speak the truth, O Muhammadsaww, this is indeed better than that’.

قال الهبي للى الله عليه آلله: هذه خمسة، قالوا: بوت ياودة، ثم نوم من عهدك، قال: هاتوا، قالوا: سل氨酸 خير مهك، قال: آلم ان ك، قالوا: لان الله عزآعل سخر له الشيامين آالانس آالجن آالرياح آالسباع،

The Prophet saww said: ‘These are five’. They said, ‘There remains one, then we will arise from yoursaww presence’. He saww said: ‘Give it’. They said, ‘Suleymanas is better than yousaww’. He saww said: ‘And why is that so?’ They said, ‘Because Allahazwj Mighty and Majestic Subdued the Satansla to himas as well as the humans and the Jinn and the winds and the wild animals.

قال الهبي للى الله عليه آلله: فود سخر الله لي البراق، آهو خير من الدنيا بحذافيرها، آهي دابة من دآاب الجهة، آعااا مثل آعه لدمي، آووافرها مثل ووافر الخيل، آ نباا مثل  نب البور، فوق الحةار آدآن البغل، سرعه من ياقوتة حمراء، آركابه من درة بيضاء، مزمومة بسبعين ألف زمام من هب، عليه عهاوان مكللان بالدر آالياقوت آالزبرعد، مكتوب بين عيهيه إلا إله إلا الله آوده لا شريك له، محمد رسول الله،

The Jews said, ‘Yousaww speak the truth, O Muhammadsaww, and it is written in the Torah. This is indeed better than that, O Muhammadsaww. We hereby testify that there is no god except Allahazwj Alone, there being no associate for Himazwj, Muhammadsaww is a Rasoolasaww of Allahazwj’.

قالت اليود: صدقت يا محمد وهو مكوك في النهار، هذا خير من ذاك يا محمد، نشهد أن لا إله إلا الله، وأنك رسول الله،

The Jews said, ‘Noahas had stayed among hisas people and invited them for a thousand years less fifty years, then Allahazwj Described their few numbers and Said: ‘And
there did not believe in him except a few [11:40]. The few who had followed me saww during my saww years, the few numbers what had not followed Noah as during the length of his as age and the greatness of his as years, and that in the Paradise there will be one hundred and twenty rows, from these my saww community would be eighty rows.

And Allah azwj Mighty and Majestic Made my saww Book to be dominant over their Books, abrogating them, and I saww have come with the Permitting what they had been Prohibited, and with the Prohibiting some of what they had been Permitted from that. Musa as came with the Prohibition of hunting the fish on the day of Saturday until Allah azwj Said to the ones of them who transgressed: "Become apes, despised!" [2:65]. So, they became such.

And I saww have come with Permitting its hunting until its hunting became Permissible. Allah azwj Mighty and Majestic Said: Permissible for you is the prey of the sea and its food, being a provision for you [5:96]. And I saww have come with Permitting the camel meal, all of it, and you were not eating it. Then Allah azwj Mighty and Majestic Sent Salawat upon me saww in His as Book. Allah azwj Said: ‘Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].

Then Allah azwj the Exalted Described me saww as being with the kindness and the mercy and Mentioned in His as Book: There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128].

Allah azwj Mighty and Majestic Revealed that they should not be speaking to me saww unless they give something in charity (first), and that has never been so for any Prophet as at all. Allah azwj Mighty and Majestic Said: O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]. Then He azwj Dropped it from them after having Obligated it upon them due to His azwj Mercy’. 329

329 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 25
Abu Is’haq Al Saqafy, from Muhammad Bin Marwan, from Aban Bin Usman, from the one who mentioned it,

‘From Abu Abdullah\(^{saww}\) having said: ‘Allah\(^{azwj}\) Blessed and Exalted Gave Muhammad\(^{saww}\) the Laws of Noah\(^{saww}\) and Ibrahim\(^{as}\) and Musa\(^{as}\) and Isa\(^{as}\) – the Tawheed (Oneness), and the sincerity, and leaving the rival gods (idols), and nature of the uprightness, and the easiness, neither ascetism nor materialism, the perfuming being Permissible in it and the wickedness being Prohibited in it, and placed down from them their burdens and their shackles which were upon them, so his\(^{saww}\) merit is recognised with that’’.

Then Obligated in it the Salat, and the Zakat, and the Fasting, and the enjoining with the good, and the forbidding from the evil, and the Permissible and the Prohibited, and the inheritances, and the legal penalties, and the Obligations, and the Jihad in the Way of Allah\(^{azwj}\), and increased it the Wud’u, and Merited him\(^{saww}\) with the Opening of the Book (Surah Al-Fatiha), and the end part of Surah Al Baqarah, and the connected ones (Chapters 47 & 50 & 110).

And He\(^{azwj}\) Permitted for him\(^{saww}\) the war booty and the Fey, and Helped him\(^{saww}\) with the awe, and Made the (whole) earth a Masjid (place of Sajdah) for him\(^{saww}\) and a cleansing (Tayammum), and Sent him\(^{saww}\) to all the people, to the white and the black, and the Jinn and the humans, and Gave him\(^{saww}\) the taxation, and captivating the Polytheists and imprisoning them.

Then He\(^{azwj}\) Encumbered him\(^{saww}\) with what He\(^{azwj}\) had not Encumbered anyone from the Prophets\(^{as}\), Send down for him\(^{saww}\) a sword from the sky in without a sheath, and Said to him\(^{saww}\): “So fight in the Way of Allah; it is not encumbered except on yourself, [4:84]”.

Our Prophet\(^{saww}\) is different from the community of Prophets\(^{as}\) with one hundred and fifty characteristics. From these regarding the subject of Prophet-hood are His\(^{azwj}\) Words: and last of the Prophets [33:40], and his\(^{saww}\) words: ‘I\(^{saww}\) have been Given the comprehensive knowledge’, and: ‘I\(^{saww}\) have been Sent to the creatures, all’.

\(^{330}\) Bihar Al Anwaar – V 42, The book of our Prophet\(^{saww}\), Ch 11 H 26
And (regarding) the durability of his sāwāw government: in order to prevail it upon all the Religions, [9:33].

والفجر عن الآيات مثل كتابه: "قل لتلتزموا الإسلام والجح "

And (regarding) the inability from coming with the like of his sāwāw Book: Say: ‘If the humans and the jinn were to combine together [17:88].

وكان ممتعاً من الشعر وتزيته: " وما علمنا الشعر "

And he sāwāw had been Forbidden from the poetry and narrating it: And did not Teach him the poetry, [36:69].

وسهيل شريعته: " ما جعل عليه في الدين من حرج "

And (regarding) the easiness of his sāwāw Laws: and did not Make any hardship upon you in the Religion, [22:78].

وإضعاف ثواب الطاعة: " من جاء بالحسنة فله عشر أثناها (8)

And a multiple of the Rewards for the obedience: One who comes with the good deed, then for him would be ten the likes of it [6:160].

ووقع العذاب: " وما كان الله ليعذبهم أنت فيام (9)

And Raising of the Punishment: And Allah was not going to Punish them while you were among them, [8:33]

وفرض غيبة أقل بيت: " قل لا أستلكم على أجر "

And Obligated the love of the People asws of his sāwāw Household: Say: ‘I do not ask you for recompense over it, [42:23].

وفي باب امته: " كنت خير امة هو سماكم المسلمين " إذا المؤمنون * الذين أصطفينا من عبادنا * هو احباركم الله * وفي الذين آمنوا * هو الذي بصلى علكم * ومستغفرن للذين آمنوا * يعي الملاءكة، وإعفاء السلام * وإذا حارك الذين يؤمنون بآياتنا "

And regarding the subject of his sāwāw community: You are the best of the communities raised up for the people [3:110]. He named you all as the Muslims [22:78]. But rather, the Momineen [8:2]. those We Chose from among Our servants. [35:32]. He Chose you [22:78]. Allah is the Guardian of those who believe [2:257]. He is the One Who Sends Salawat upon you [33:43]. and are seeking Forgiveness for those who believe, [40:7] – meaning the Angels, and initiating the greetings, And when they come to you, those who are believing in Our Signs, [6:54].

وفي باب الطهارة كمال الوضوء، والصلاة، والاستحرا، بالحجار، وإن الماء مأوى للنجاسات، وأن لا يؤثر النجاسة في الماء الكبير، وقوله: حلفت في الأرض مسجداً وناراً وعوادا، وكان بنام ثم بصلي وقول: " نما عني ولا ننام فلي " وقول: فرض عليه السواك، وهو قد سنه لنا.
And regarding the subject of the cleansing – Perfection of the Wudu’, and the Tayammum, and the cleansing (from the toilet) with the stones, and that the water is the remover of the uncleanness, and that the uncleanness does not affect a lot of water, and his saww words: ‘The (whole) earth is Made for me as a Masjid (place of Sajdah) and its soil as a cleanser, and he saww would sleep then pray Salat and said: ‘My saww eyes sleep and my saww heart does not sleep’, and it is said that brushing the teeth was Obligated upon him saww and he saww made it a Sunnah for us.

And regarding the subject of the Salat – The Azaan and the Iqaamah, and the Friday, and the congregation, and the Ruku’u, and the two Sajdahs, and the Tashahhud, and the Salaam, and the night Salat, and Al-Witr, and the Salat of the eclipses, and the (Salat of) the rain, and Salat of the last Isha.

And regarding the subject of the Zakat – The Zakat and the Sadaqah is Prohibited upon him saww, and gift of the Kafir, and it was Permissible for him saww, the Khums, and the spoils of war, and the war booty, and Zakat of the wealth is made to be about quarter (1/5) of the Khums, not quarter of the wealth.

And regarding the subject of the Fasts - The Month of Ramazan is that in which the Quran was Revealed [2:185], and the Night of Pre-determination, and the two Eids, and the Permissibility of the food and the drink, and the touch (copulation) on the night of the Fasting up to the time of the morning, and Prohibition of Fast of the continuation, and they said, ‘The continuation in the Fast was Legalised for him saww, and the Sacrifice was Obligated upon him saww and he saww made it a Sunnah for us, and like that is the Fitra upon its perspective.

And regarding the subject of the Hajj, it is said, ‘It was Permissible for him saww to enter Makkah without Ihraam and tying the marriage while being in Ihraam’.

And regarding the subject of the Jihad - your Lord will assist you [3:125], and his saww words: i saww and Helped with the awe and the war booty is Permissible for me saww, and when he wore (armour) for his saww community, did not remove it until he saww fought, and he saww would not return when he saww went out, and was not defeated when he saww met the enemy.
and even if they were more against him sa\textsuperscript{aww}, and he sa\textsuperscript{aww} was the best horseman of the world, and he sa\textsuperscript{aww} was concerned with the defence.

And regarding the marriage – It was Prohibited upon him sa\textsuperscript{aww} marrying the slave girls and the Zimmy women, and withholding the one who disliked being married to him sa\textsuperscript{aww} and his sa\textsuperscript{aww} wives were Prohibited unto the people, and exhorted with the dropping of the dower, and the marriage tie with the word of the gift, and the (unlimited) number whatever he sa\textsuperscript{aww} so desired after the choosing (on top), and the isolation from the one he sa\textsuperscript{aww} wanted, and his sa\textsuperscript{aww} divorce was more over the divorce of his sa\textsuperscript{aww} community, and the one from his sa\textsuperscript{aww} wives when she comes with immorality, the Punishment is doubled for her.

Abu Abdullah asws said regarding His azwj Words: ‘The women are not Permissible for you afterwards [33:52] – meaning His azwj Words: Prohibited unto you are your mothers [4:23] – the Verse’.

And regarding the subject of the Ordinances – Lightening of the matter upon his sa\textsuperscript{aww} community, and the offering without the sacrifice, and the facilitation of the repentance without the killing, and veiling the (act of) disobedience upon the sinner, and Raising (not punishing) of the mistake, and the forgetfulness, and what one is forced upon, and the choice between the retaliation and the wergild and the pardon, and the differentiating between the mistake and the deliberation, and the repentance from the sin without expressing the harm, and Permission of sitting of the menstruating one, and the benefitting with what he can attain, and Permission of marrying the women of the people of the Book for his sa\textsuperscript{aww} community.

And regarding the subject of the ethics – There was not betrayal of the eyes for him sa\textsuperscript{aww}, meaning the winking with the eyes, and the symbolic gesture by the hand, and it was Prohibited unto him sa\textsuperscript{aww} eating the garlic upon its face.

And regarding the subject of the Hereafter – and that is that he sa\textsuperscript{aww} will be the first the ground would split open for him sa\textsuperscript{aww}, and the first one to enter the Paradise, and he sa\textsuperscript{aww} will testify for the entirety of the Prophets as with the action, and for him sa\textsuperscript{aww} is the intercession.
and the Flag of Praise, and the Fountain, and Al Kawser, and he saww will be Questioned regarding others on the Day of Qiyanah, and all the humans will be Questioned regarding themselves, and he saww is the loftiest of the Prophets as in rank, and with the most numerous community”. 331

There were twenty-two particularities for him saww – He saww was the most excellent of the people: Who Created you, so He Completed you, [82:7]; and their most beautiful: We have Created the human being in an excellent form [95:4]; and their cleanest: 'Ta Ha [20:1] We have not Revealed [20:2], and their superior: surely His Grace would always be great upon you [17:87]; and their dearest: There has come to you a Rasool [9:128].

And their noblest: We Sent you [2:119]; and the most manifesting of miracles: Say: 'If the humans and the jinn were to combine together [17:88]; and their most awesome: We will be Casting awe into the hearts of those [3:151]; and their most perfect in felicity: perhaps your Lord will Raise you [17:79]; and their most honourable in honour: Glorified is He Who Journeyed His Servant [17:1].

And their closest in status: Then he approached, so he bowed [53:8]; and their strongest in Help: And Allah will Help you with a Mighty Help [48:3]; and their most correct of dream: Allah has Validated the dream of His Rasool [48:27]; and their most perfect in Message: Allah has Revealed the best Hadeeth [39:23]; and their best in calling: therefore give glad tidings to My servants [39:17] Those [39:18]; and their most Protected in Protection: and Allah will Protect you [5:67].

And their most far-reaching in reputation: And We Raised your Zikr for you? [94:4]; and their best in manners: And you are upon magnificent morals [68:4]; and their most lasting of governance: in order to prevail it upon all the Religions [9:33]; and their highest in Specialisation: By your life (O Muhammad)! [15:72]; and their longest in term Caliph: But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55]; and their cleanest of children: But rather, Allah Intends to Keep the uncleanness away from you, [33:33];

331 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 27
And that Allah Exalted Placed three things upon a decision of the Rasool – The Salat: *And from the hours of the night, Glorify, and the [two] ends of the day, [20:130]; and the intercession: *And soon your Lord will Give you, so you will be pleased [93:5]; and the Qiblah: *so We will be Turning you towards a Qiblah [2:144], like the words of the people, ‘From the love of so and so to so and so is that he instructs him to change the direction to turn it around’.

And He Gave the Torah to Musa and the Evangel of Isa and the Psalms to Dawood, and the Prophet said: ‘ have been Given the seven lengthy ones (Surahs Al Baqarah, and Aal-e-Imran, and Al Nisaa, and Al Maidah, and Al An’am, and Al A’raaf, and Al Tawbah) in place of the Torah, and the two hundreds in place of the Evangel, and Al Masany (seven oft repeated Verses – Surah Al Fatiha) in place of the Psalms, and my Lord Merited me with the connected ones (Surahs Muhammad, and Qaf and Al Nasr).

And He Participated him with Himself in ten places - *And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]; Obey Allah and obey the Rasool [4:59]; And the one who disobeys Allah and His Rasool [4:14]; Surely those hurting Allah and His Rasool [33:57]; Answer to Allah and the Rasool [8:24]; and they are helping Allah and His Rasool. [59:8]; when they are sincere to Allah and His Rasool. [9:91]; then be Notified of a war from Allah And His Rasool; [2:279]; Therefore believe in Allah and His Rasool, [7:158]; And whoever takes Allah and His Rasool and those who believe for a Guardian, [5:56].

And from the majesty of his worth is that Allah Abrogated the rest of the Laws by his Law, and did not Abrogate his Law.

And He Forbade the people to call him by his name: *Do not make the calling to the Rasool between you like your calling each other. [24:63], and rather is was more appropriate that they call out to him, ‘O you Rasool’, or ‘O you Prophet’, and did not Permit with the loudness upon him: *O you those who believe! Do not raise your voices above the voice of the Prophet [49:2].
And Allah Exalted Sent the rest of the Prophets to a (particular) people besides the other. His Words: *And We did not Send any Rasool except with the language of his own people, [14:4], just as He Said: *Surely, We Sent Nuh to his people [71:1]; And to Aad (We Sent) their brother Hud. [7:65]; And to Samood (We Sent) their brother Salih. [7:73] – to one town, not even having forty complete households for it; And to Madyan (We Sent) their brother Shuayb. [7:85] – and it was not even forty complete households.

Then We Sent Musa and his brother Haroun, [23:45] – to one city alone, and Sent Ibrahim as at Kowsy, and it is a town from the deserts, and after him as, Is’haq as, and Yaqoub as in the land of Kanan, and Yufus as in the land of Egypt, and Yoshua as to the Children of Israel in the wilderness, and Ilyas as in the mountains, and Sent our Prophet saww to all the people, His azwj Words: *A warning to the humans [74:36], and to the Jinn as well, His azwj Words: *And We did not Send you except to all of the people [34:28]; and he saww said: *I saww have been Sent to the red and the black and the white’. And he saww said: *I saww have been Sent to the ‘Saqalayn’ (Jinn and the humans).

And to the Satans as well – he saww said: ‘Allah Assisted me over the Satan la until he la submitted upon my saww hands’. His saww Words: *And We did not Send you except to all of the people [34:28]; and he saww said: *I saww have been Sent to the red and the black and the white’. And he saww said: *I saww have been Sent to the ‘Saqalayn’ (Jinn and the humans).

And five things have been attached with following him saww – the love: *then follow me. Allah will Love you and Forgive you your sins; [3:31]; and the success: *Follow him so you may be successful (P.s. – This Verse does not exist in the current version of the Quran); and the Guidance: *then the one who follows Guidance, he will neither stray nor be wretched [20:123]; and the Mercy: *So, We Ordained it for those [7:156] – the Verse.

And every limb from his saww limbs has been Praised. His saww self: *it is not encumbered except on yourself, [4:84]. His saww head: *O you Al-Muddasir! (the covered one) [74:1]. His saww hair: *And the night when it covers [93:2]. His saww eyes: *And do not extend your eyes [20:131]. His saww sight: *Neither did the sight deviate [53:17]. His saww ears: ‘and they are saying, ‘He is
(only) a hearer' [9:61]. His \textit{saww} tongue: \textit{So rather, We have Made it to be easy through your tongue, [44:58].}

His \textit{saww} speech: \textit{And he does not speak out of (personal) desire [53:3].} His \textit{saww} face: \textit{We have Seen the turning of your face [2:144].} His \textit{saww} cheek: \textit{And do not puff your cheeks [31:18].} His \textit{saww} heart: \textit{The heart did not belie [53:11].} His \textit{saww} heart: \textit{upon your heart [2:97].} His \textit{saww} chest: \textit{Did We not Expand your chest for you? [94:1].} His \textit{saww} back: \textit{Which was breaking your back? [94:3].} His \textit{saww} hand: \textit{And do not make your hand [17:29].}

His \textit{saww} standing: \textit{when you stand up (for Salat) [26:218].} His \textit{saww} voice: \textit{above the voice of the Prophet, [49:2].} His \textit{saww} legs: \textit{We have not Revealed the Quran [20:2] – meaning treading the ground with your (s.a.w,) feet.} His \textit{saww} soul: \textit{By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72].} His \textit{saww} morals: \textit{And you are upon magnificent morals [68:4].} His \textit{saww} clothes: \textit{And your garments, so purify [74:4].}

His \textit{saww} knowledge: \textit{and Taught you what you did not happen to know [4:113].} His \textit{saww} Salat: \textit{so keep vigil by it, an optional (Salat) of yours, [17:79].} His \textit{saww} Fast: \textit{Surely for you, during the day, [73:7].} His \textit{saww} Book: \textit{and it is a Mighty Book [41:41].} His \textit{saww} Religion: \textit{their Religion for them which He Approves for them [24:55].} His \textit{saww} community: \textit{You are the best of the communities [3:110].} His \textit{saww} Qiblah: \textit{so We will be Turning you towards a Qiblah [2:144].}

His \textit{saww} city: \textit{No! I do Swear by this city! [90:1].} His \textit{saww} judgment: \textit{when Allah and His Rasool decide a matter [33:36].} His \textit{saww} army: \textit{(I Swear) by the running (steeds) snorting [100:1].} His \textit{saww} honour: \textit{And for Allah is the Honour, and for His Rasool, [63:8].} His \textit{saww} Protection: \textit{and Allah will Protect you from the people. [5:67].} His \textit{saww} intercession: \textit{perhaps you would be pleased [20:130].}

\begin{itemize}
  \item \textit{His \textit{saww} clothes: And your garments, so purify [74:4].}
  \item \textit{His \textit{saww} Fast: Surely for you, during the day, [73:7].}
  \item \textit{His \textit{saww} Book: and it is a Mighty Book [41:41].}
  \item \textit{His \textit{saww} Religion: their Religion for them which He Approves for them [24:55].}
  \item \textit{His \textit{saww} community: You are the best of the communities [3:110].}
  \item \textit{His \textit{saww} Qiblah: so We will be Turning you towards a Qiblah [2:144].}
\end{itemize}
His robustness: *(This is) a disavowment from Allah and His Rasool [9:1]. His successor: *But rather, your Guardian is Allah, and His Rasool, [5:55]. His family: *Intends to Keep the uncleanness away from you, *People of the Household, [33:33]*' 332

From Suleyman Bin Khalid who said,

'I said to Abu Abdullah *asws*: *The words of the people to Ali *asws*, *If the right was for you *asws*, then what prevents you *asws* from standing for it?"*

He (the narrator) said, 'He *asws* said: *Allah *azwj* has not Imposed this upon anyone except for one human – Rasool-Allah *saww*. He *asws* Said *So fight in the Way of Allah; it is not encumbered except on yourself [4:84]* – so this is not for anyone except the Rasool *saww*. And He *aswj* Said for the others: *unless he turns aside for the sake of fighting or withdraws to a company [8:16]*, so there wasn't any company (group) in those days who would support him *asws* (Ali *asws*) in his *asws* matter (of the Caliphate)" 333

From Zayd Al Shaham,

'From Ja'far *asws* Bin Muhammad *asws* having said: *Rasool-Allah *saww* was not asked for anything at all and he *saww* said: *No*. If it was with him *saww*, he *asww* gave it, and it did not happen to be with him *saww* he *saww* said: *It shall happen if Allah *azwj* so Desires*, and he *saww* did not reward the evil deeds at all, and did not meet with a brigade since the Verse was Revealed unto him *saww* *So fight in the Way of Allah; it is not encumbered except on yourself [4:84]* except that he *saww* guarded himself *saww*, 334

Aban,

'From Abu Abdullah *asws*: *When (the Verse) was Revealed unto Rasool-Allah *saww*, *it is not encumbered except on yourself [4:84]*. He *saww* was the braves of the people, one who met (in battle) with Rasool-Allah *saww*.'
It is reported from Amir Al-Momineen asws, he asws had said: ‘We used to be of the severest danger and met the people (after) people, saved ourselves with Rasool-Allah saww, so no one happened to be closest to the enemy than him saww.’

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From Al Sumaly, from Ays,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘I saww have been Encumbered with what no one has been encumbered with, that I saww should fight in the Way of Allah azwj (even) alone’.

وقال: " حرض المؤمنين على القتال " وقال: "إما كلفتم اليسير من الأمر أن تذاكرروا الله."

And He azwj Said: ‘Urge the Momineen upon the fighting [8:65], and he saww said: ‘But rather you have been encumbered with what is easy from the matter, that you should be mentioning (Zikr of) Allah azwj.’

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(Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 31)

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(Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 32)
Amir Al-Momineenazws said to him: ‘Ask, O Jewish brother whatever you like to, Iazws will answer all what you ask by the Assistance of Allahazwj the Exalted and on Hisazwj behalf, for by Allahazwj, Allahazwj Mighty and Majestic did not Give any rank to a Prophetas or a Messengeras nor any merit except and Heazwj has Gathered it for Muhammadas and Increased it for himas on the Prophetsas and the Messengersas, with a multiple addition.

And it was so that whenever Rasool-Allahsaww mentioned a merit for himselfsaww, said: ‘And no pride’, and todayasws shall mentioned to you from hissaww merits from without any disregard upon anyone from the Prophetsas what Allahazwj has Delighted the eyes of the Momineen by it. Thanks is to Allahazwj upon what Heazwj Gave Musaas now.

Know, O Jewish brother! It was from hissaww merits in the Presence of hissaww Lordazwj Blessed and Exalted, and hissaww nobility what Obligated the Forgiveness and the Pardon for the one lowers his voice in hissaww presence, so Heazwj, Majestic is Hisazwj Praise Said in Hisazwj Book: Surely those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety. They shall Have Forgiveness and a Mighty Recompense [49:3].

Then Heazwj Paired obedience to himsaww as being obedience to Himazwj, so Heazwj Said: There is one who obeys the Rasool, so he has obeyed Allah, [4:80], and he was saying: ‘Mysaww loved is mingled with the tears of mysaww community, for they are preferring measw over the fathers and over the mothers and over their own selves’.

And heasw was the closest of the people (in compassion) and his kindest, so the Blessed and Exalted Said: There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128]. And the Mighty and Majestic Said: The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6].
And Allah has Delivered from his merits in the world and from his merits in the Hereafter what the descriptions fall short from it, but shall inform you with what your heart would be able to bear, and your intellect will not repel it nor will you deny with knowledge if it was with you.

And He has Delivered from his merits that the people of the Fire will be yelling and screaming in regret that they did not answer him in the world. Allah Mighty and Majestic Said: On the Day their faces would be turned back towards the Fire, they would be saying, 'Oh, if only we have obeyed Allah and obeyed the Rasool!' [33:66].

And Allah Blessed and Exalted Mentioned him with the Messengers and Began with him and he is the last of them, for his prestige. He Majestic is His Praise Said: And when We Took from the Prophets, their Covenants, and from you, and from Noah [33:7].

And Said: Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, and the Prophets before him, and he began with him and he is their last one, and Allah has Merited over the entirety of the Prophets, and Merited his community over the entirety of the communities. The Mighty and Majestic Said: You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil [3:110].

The Jew said, ‘Adam, Allah Mighty and Majestic Got His Angels to do Sajdah to him, so it there any merit for Muhammad like that?’

He said: ‘It has been like that, and while Allah Made His Angels to do Sajdah to Adam, that was when Allah Mighty and Majestic Deposited into his Sulb from the
Lights and the nobility, when he as was the container and their Sajdah did not happen to be worship to him as, and rather their Sajdah was to the Command of Allah azwj Mighty and Majestic and an honour and congratulations, like the greeting from the human to the human, and an acknowledgment to Adam saww of the merit.

وقد أعطى الله محمد صلى الله عليه وسلم أفضل من ذلك، وهو أن الله صلى الله عليه وسلم أمر ملاكته أن يصلوا عليه، وتعدد جميع خلقه بالصلاة عليه إلى يوم القيامة، فقال جل نذائر: " إن الله ملاكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما "

And he saww has been Given superior than that, and it is that Allah azwj Sent Salawat upon him saww, and Commanded His angels that they send Salawat upon him saww, and Enslaved the entirety of His creatures with the Salawat upon him saww up to the Day of Qiyamah, so He azwj, Majestic is His Mention Praise: Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].

 فلا يصل بعلي أحد في حياته ولا بعد وفاته إلا صلى الله عليه بذلك عشرا، وأعطاه من الحسات عشرا، بكل لائدة صلى عليه، ولا يصل صلى عليه أحد بعد وفاته إلا وهو يعلم بذلك أجره على المصلي المسلم مثل ذلك.

Thus, no one will send Salawat upon him saww during his saww lifetime nor after his saww expiry except Allah azwj will Send ten Salawats upon him saww with that, and Return upon the sender and the greeter the like of that.

ثم إن الله عز وجل دعاء امه فيما يسألون رحم جل نذارة موافقاً على الاحذاء حتى يصلوا عليه صلى الله عليه وسلم، والله أحد أكبر وأعظم مما أعطى الله أدام عليه السلام، ولقد أنطق الله عز وجل الصراخ والنشوات بالسلام والتحية تتم شيء صلى الله عليه وسلم لا يمر به واقعاً إلا: قائمة: السلام عليك يا رسول الله، تحية له، إقرار بهبوته صلى الله عليه وسلم، ونمر معه صلى الله عليه وسلم فلا يمر به شجر إلا.

Then Allah azwj Made the supplications of his saww community, regarding what they are asking their Lord azwj, to be paused from being Answered until they send Salawat upon him saww during it. So, this is greater and mightier than what Allah azwj Gave Adam as; and Allah azwj had Cased the solid rocks and the trees to speak with the greetings and the welcoming to him saww; and we would pass with him saww, so we would not pass by a rock or a tree except it said, ‘The greetings be upon you saww, O Rasool-Allah saww!’ as a welcoming to him saww and acknowledgement of his saww Prophet-hood.

وزاده الله عز وجل نذارة تكفر بأحد ميثاقه قبل النني، وأخذ ميثاق النبيين بالتسليم والرضاء والتصديق له، فقال جل نذائر: " وإذا أخذنا من النبيين ميثاقهم ومثل من نوح والابراهيم "

And Allah azwj Mighty and Majestic Increased him saww in honour by Taking his saww Covenant before the Prophets as and Took the Covenants of the Prophets as with the greetings and the agreement and the ratification to him saww. He azwj, Majestic is His Mention Praise Said: And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim [33:7].

وقال عز وجل: " وإذا أخذ الله ميثاق النبيين لما أتيتكم من كتاب وحكمة ثم جاكم رسول مصدق لما معكم تثمن به ونلتصرنه قال: أقرض و أخذتم على ذلكم شباهة قال أقولنا قل فاشهدنا وأنا معكم من الشاهدين "
And the Mighty and Majestic Said: *And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him”. He said: “Do you affirm and accept My Pact upon that?” They said: ‘We do accept’. He said: “Then bear witness, and I (too) am of the Bearers of Witness with you [3:81].

و قال الله عزّ وجلّ: " النبي أولى بالمؤمنين من أنفسهم " وقال الله تعالى: " وفزنا لك ذكرك ف لا يرفع صوته بكلمة الإخلاص: بشهادة أن لا إله إلا الله حتى يرفع صوته معه بأن محمد رسول الله في الآداب والأخلاق والعبادة والاجتماع ومعاهيد الحج في كل خطوة حتى في خطب التكافع.

And He azwj Mighty and Majestic Said: *The Prophet is foremost with the Momineen than their own selves [33:6]; and Said: *And We Raised your Zikr for you? [94:4]. Thus, no raiser of a voice will raise his voice with the sincere phrase with the testimony that there is no god except Allah azwj until he raises his voice with it that Muhammad sazz is a Rasool sazz of Allah azwj in the Azaan and the Iqamaah, and the Salat, and the festivals (Eids), and the Friday, and the timings of Hajj, and in every sermon to the extent in the sermon of the marriage and the invocations’.

 ثم ذكر اليهودي مناقب الأنبياء، وأمر المؤمنين عليه السلام بثبث النبي صلى الله عليه وسلم ما هو أعظم منها، تركا ذكرها طبباً للاختصار حتى وصل إلى أن قال اليهودي: فإن الله عزّ وجل رفع موسى صلى الله عليه وسلم على ثلاثمائة ثلاث عشر كلمة يقول بها فيها: " يا موسى إني أنا الله " فهيل فعل

Then the Jew mentioned the virtues of the Prophets as and Amir Al-Momineen asws proved for the Prophet sazz that he sazz is greater than these. We leave its mention seeking the brevity until he reached to the point that the Jews said, 'Allah azwj Mighty and Majestic Whispered to Musa as upon the mount Toor of Sinai with three hundred and thirteen phrases saying in these: "O Musa as! Me azwj, I azwj am Allah azwj!" So, did He azwj Do anything from that with Muhammad sazz?'

قال علي عليه السلام: لقد كان كذلك، و محمد صلى الله عليه وسلم ناجح موسى عليه السلام بالذات في عليه، فنناديه في مؤمنين: أهدها عند سدرة المهتائي، وكان له هناك مقام محمود، ثم عرج به حتي انتهى إلى ساف العرش,

Ali asws said: ‘It was like that, and Muhammad sazz, Allah azwj, Majestic is His azwj Praise Whispered to him sazz above the seven skies, Raising him sazz upon these. He azwj Whispered to him sazz in two places – one of these at the Lote Tree (Sidrat Al Muntaha), and over there was the Praiseworthy Position (Al Maqam Al Mahmoud) for him sazz, then Ascended him sazz to the Base of the Throne.

قال عزّ وجل: " ثم دنى فتدلى " ودنى له رفرفاً أخضر اغشي عليه نور عظيم وتى كان في دنوه كواب قوسين أو أدنى، وهو مقدار ما بين الحاجب إلى الحاجب، ونناديه كما ذكره الله عزّ وجل في كتابه، قال تعالى: " لله ما في السماوات وما في الأرض وإن تبدوا ما في أنفسكم أو تخفوا يحاسبكم به الله فيغفر لمن يشاء ويعذب من يشاء "

The Mighty and Majestic Said: *Then he approached, so he bowed [53:8], and a green carpet was drawn closer to him sazz, a great light overcame upon him sazz until his sazz nearness was like the two bows or nearer, and it is a measurement of what is between the eyebrow to the
And this Verse had been Presented unto the rest of the communities from since Adam as until the Sending of Muhammad saww, but they all refused to accept it due to its weight, and Muhammad saww accepted it. When Allah azwj Mighty and Majestic Saw the acceptance from him saww and from his saww community, Lightened its weight from him saww. Allah azwj Mighty and Majestic Said: The Rasool believes in what has been Revealed unto him from his Lord [2:285].

Then Allah azwj Mighty and Majestic Honoured upon Muhammad saww and was Affectionate upon his saww community from the difficulties of the Verse. He saww and his saww community accepted it, and he saww answered from himself saww and his saww community, so He azwj Said: ‘And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools’. [2:285].

Allah azwj Mighty and Majestic Said to them: ‘The Forgiveness is for them and the Paradise, when they do that. The Prophet saww said: ‘We hear and we obey’’. (The Rasool said): ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285] – meaning the return in the Hereafter. He azwj Answered him saww, mazwj have Done so with the repentance of your saww community and i saww have Obligated the Forgiveness for them.

Then Allah azwj the Exalted Said: “But, when you saww and your saww community accepted it, and i saww had Presented from before unto the Prophets as and the communities, but they did not accept it, therefore it is a right upon Me azwj that I saww Raise it from your saww community!” So, Allah azwj the Exalted Said: (Allah Said): “Allah does not Encumber a soul except to its capacity. For it would be what it earned – from good, and against it would be what it earned” – from evil [2:286].
Then Allah\textsuperscript{azwj} Mighty and Majestic Inspired His\textsuperscript{azwj} Prophet\textsuperscript{saww}, who said: \textit{‘Our Lord! Do not Seize us if we forget or we make a mistake [2:286].} Allah\textsuperscript{azwj} the Glorious Said: \textit{[2:286]} Give you\textsuperscript{saww} due to your\textsuperscript{saww} prestige, O Muhammadsaww! The previous communities were such that when they forgot what they should have remembered, the doors of My\textsuperscript{azwj} Punishment were Opened upon them, and that is Raised from your\textsuperscript{saww} community.

Rasool-Allah\textsuperscript{saww} said: \textit{‘Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. [2:286] –} meaning the burdens of difficulties which were upon the communities who were from before Muhammad\textsuperscript{saww}. Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{[2:286]} I\textsuperscript{azwj} have Raised the burdens from your\textsuperscript{saww} community which were upon the previous communities, and that is, I\textsuperscript{azwj} had Made to be upon the communities that I\textsuperscript{azwj} will not Accept any deed except in the spot of the earth which I\textsuperscript{azwj} had Chosen it for them, and even if it was remote, and I\textsuperscript{azwj} have Made the whole earth to be a cleansing for you\textsuperscript{saww} and a Masjid.

So, this is from the burdens and I\textsuperscript{azwj} have Raised it from your\textsuperscript{saww} communities. And the previous communities bore their (sacrificial animal) offerings upon their necks to Bayt Al Maqdis, so the one from whom I\textsuperscript{azwj} Accepted it, I\textsuperscript{azwj} would Send a fire upon his offering to consume it, and if I\textsuperscript{azwj} did not Accept that from him, I\textsuperscript{azwj} Returned it as destroyed, and I\textsuperscript{azwj} have Made the offering of your\textsuperscript{saww} community to be in the bellies of their poor ones and their needy.

So, the one from whom I\textsuperscript{saww} Accept that, I\textsuperscript{azwj} Multiply the Rewards is an additional multiple, and if I\textsuperscript{azwj} do not Accept that from him, I\textsuperscript{azwj} Raised the punishments of the world from him, and I\textsuperscript{azwj} have Raised for you\textsuperscript{azwj} from your\textsuperscript{saww} community, and it is from the burdens which used to be.

And the previous communities were such, their Salat were Obligated upon them in the middle of the night and midday, and it is from the difficulties which were, and I\textsuperscript{azwj} have
Raised if from your\textsuperscript{saww} community and Obligated their Salat upon them at the ends of the night and the day in various timings.

And the previous communities were such, fifty Salats were Obligated upon them in fifty timings, and it is from the burdens which were upon them, and [\textsuperscript{azwj}] have Raised if from your\textsuperscript{saww} community.

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

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

And the past communities, when they committed sins, their sins were written upon their doors, and their repentance was Made to be that after repentance the most beloved of their food was Prohibited upon them.

And the past communities, one of them would have to repent from the one sins for one hundred years, and the two hundred years, then his repentance would (still) not be Accepted besides that [\textsuperscript{azwj}] Punish him in the world with a Punishment, and that has been Raised from your\textsuperscript{saww} communities. And the man from your\textsuperscript{saww} community would commit a hundred sins then repent and regret for the blink of an eye, so [\textsuperscript{azwj}] would Forgive all that for him and Accept his repentance.

And the past communities, when an uncleanness hit them, they had to scrape it off from their bodies, and the water has been Made to be a cleanser for your\textsuperscript{saww} community from
the entirety of the uncleanness, and the hunting during the timings, and this are burdens which were upon them, have been Raised from your πaπp community!"

Rasool-Allah πaπp said: ‘O Allah πaπp! Since You πaπp have Done that with me πaπp, then Increase it for me πaπp. So, Allah πaπp the Glorious Inspired him πaπp to say: Our Lord! And do not Load upon us what we have no strength for with it’.

Allah πaπp Mighty and Majestic Said: “πaπp have Done that with your πaπp community, and have Lifted from them all of the great afflictions of the (past) communities, and that is My πaπp Judgement in all of the communities, that πaπp do not Impose upon a creature above its strength (of toleration)’. He πaπp said: ‘and Pardon (our sins) for us and have Mercy on us. You are our Master’.

Allah πaπp Mighty and Majestic Said: “πaπp have Done that with the penitent ones of your πaπp community”. Then he πaπp said: ‘therefore Help us against the Kafir people’.

Allah πaπp, Mighty is His πaπp Name Said: “Your πaπp community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving you πaπp nor your πaπp prestige to Me πaπp, and it is a right upon Me πaπp that πaπp should Make your πaπp Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your πaπp Religion, and they would be paying taxation to the people of your πaπp Religion, and they are belittled.

And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15] When the Lote Tree was overwhelmed by what overwhelmed it [53:16] Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18]. Thus, this is greater, O Jewish brother, than Him πaπp Whispering to Musa πaπp upon the (mount) Toor of Sinai.
Then Allah azwj Increased for Muhammad saww that the Prophets as were resembled for him saww and he saww led them in Salat and they as were behind him saww, following him saww, and he saww had seen on that night, the Paradise and the Fire, and he saww ascended to a sky after sky, and the Angels greeted unto him saww. So, this is greater than that'.

The Jew said, ‘Allah azwj Mighty and Majestic Cast unto Musa as, Love from Him azwj’. 

He asws said to him: ‘It has been like that, and Muhammad saww, Love from Him azwj was Cast upon him saww, so He azwj Named him saww ‘Beloved’, and that is Allah azwj Exalted, Majestic is His azwj Praise, Showed Ibrahim as the image of Muhammad saww and his saww community, and he as said: ‘O Lord azwj! I as have not seen anyone from the community of Prophets as more radiant nor blossomy than this community, so who is this?’

He azwj Called out: “This is Muhammad saww, My azwj Beloved. There is no Beloved for Me azwj from My azwj creatures apart from him saww. I azwj Flowed his saww mention before I azwj Created My azwj skies and My azwj earth and Named him saww as a Prophet saww, and your as father as Adam as on that day was from the clay, and Flowed his saww spirit into him as, and azwj had Cast you as along with him saww in the first apex, and Swore by his saww life in his saww Book”.

He azwj, Majestic is His azwj Praise Said: By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72], i.e. your saww life, O Muhammad saww. And it suffices with this as a loftiness and nobility from Allah azwj Mighty and Majestic and rank’. 

The Jew said, ‘Inform me about what Allah azwj Merited his saww community with over the rest of the communities’.

قال عليه السلام: "لم تد فضل الله علیه وآله وآله سائر الامام بهامته على سائر الناس أبداً كثرة عظمه آذاذك لمن فيها فیلاً من كثير، من ذلك قول الله عزوجل: "كنتم خير امة اخرجت للناس " ومتزك آلله إنا كذاذك يوم القيامة وجمعت آلله الحلق في صعيد واحد سائر آل الله عزوجل النبيين هن بلغتم؟ فقولون: نعم،"
He asws said: ‘Allah azwj has Merited his saww community over the rest of the communities with many things. I asws shall mention to you a few of these from many. From that are the Words of Allah azwj Mighty and Majestic: You are the best of the communities raised up for the people [3:110]. And from that is that when it will be the Day of Qiyamah and Allah azwj will Gather the creatures in one plain, Allah azwj will Question the Prophets as: ‘Did you as deliver (the Message)?’ They as would say: ‘Yes’.

The communities will be Questioned, and they would say, ‘There neither came a giver of glad tidings nor a warner to us’. Allah azwj Majestic is His Praise, and although He azwj would be more Knowing with that, will Say to the Prophets as: “Who are your witnesses today?” They would say, ‘Muhammad saww and his saww community’. So, the community of Muhammad saww will testify for them with the delivery, and ratify their as testimonies, and the testimony of Muhammad saww.

They will believe during that, and that is the Word of the Exalted: for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you [2:143]. He azwj is Saying that Muhammad saww would become a witness upon you as all that you as (Prophets) have delivered the Message, and from it is that they as would be first of the people to be Reckoned with and the quickest of them to be entering into the Paradise before the rest of the communities, all of them.

And from these is that Allah azwj Mighty and Majestic Obligated upon them five Salats during the night and the day in five timings – two at night, and three at daytime. Then He azwj Made these five Salats to equate to fifty Salat, and Made these as an expiation of their mistakes (sins). Allah azwj Mighty and Majestic Said: Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]. He azwj is Saying that these five Salats are expiations for the sins of the ones who shun the major sins.

And from these as well is that Allah azwj the Exalted Made the one good deed of theirs which the servant (only) thinks of and does not do it, one good deed would (still) be written for him, and if he does do it, then good deeds the like of it would be written for him up to a multiple of seventy and above.
And from these is that Allah\textsuperscript{azwj} Mighty and Majestic will Let enter into the Paradise from the people of this community, seventy thousand without Reckoning, and their faces would be like the moon on the night of the full moon, and those he\textsuperscript{saww} leads them upon good becoming like the shining star in the horizon of the sky, and those he\textsuperscript{saww} leads them as being the most intensely illuminating star in the sky, and there is no differing between them nor any hatred between them.

And from these is that the deliberate killer from them, if the guardians of the killed so desire to pardon him, can do so, and if they so desire they can accept the wergild, and upon the people of the Torah, and they are the people of your Religion, the killer would be killed and there is no pardon for him, nor will the wergild be taken from him. Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{That is a Lightening from your Lord and a Mercy. [2:178].}

And from these is that Allah\textsuperscript{azwj} Mighty and Majestic Made the Opening of the Book (Surah Al Fatiha), half of it for Himself\textsuperscript{azwj}. Allah\textsuperscript{azwj} the Exalted Said: "I divided this Chapter between Me\textsuperscript{azwj} and My\textsuperscript{azwj} servant. So, when one of them says, \textit{All Praise is for Allah} [1:2], so he has praised Me\textsuperscript{azwj}; and when he says, \textit{the Lord of the Worlds} [1:2], so he has recognised Me\textsuperscript{azwj}; and when he says, \textit{The Beneficent, the Merciful} [1:3], so he has commended Me\textsuperscript{azwj}; and when he says, \textit{Master of the Day of Reckoning} [1:4], so he has extolled upon Me\textsuperscript{azwj}; and when he says, \textit{(It is) You we worship} [1:5] \textit{And You do we seek Assistance (from)} [1:5], so My\textsuperscript{azwj} servant has been truthful in worshipping Me\textsuperscript{azwj} after having asked Me\textsuperscript{azwj}. And the remainder of this Chapter is for him".

And from these is that Allah\textsuperscript{azwj} the Exalted Sent Jibraeel\textsuperscript{as} to the Prophet\textsuperscript{saww}: ‘Give glad tidings to your\textsuperscript{saww} community with the gracefulness, and the eminence, and the loftiness, and the prestige, and the victory’.

And from these is that Allah\textsuperscript{azwj} the Glorious Legalised their charities to be consuming these, and making it to be in the bellies of their poor, eating from it and feeding, and the charities
of the ones before them from the communities, the Momineen had to carry it to a far distance and burn it in the fire.

ومنها أن الله عزワل ععل الشفا

And from these is that Allah azwj Mighty and Majestic Made the intercession to be for them in particular besides the (other) communities, and Allah azwj the Exalted Overlooks their sins due to the intercession of their Prophet s\textsuperscript{\textregistered}.

ومنها أن يقال يوم القيامة: ليتقدم الحامدون، فتقدم امة محمد صلى الله عليه وسلم الامام، وهو مكون امة محمد الحامدون ، بحمد من الله عزワل ععل على كل منزلة، ويكربون على كل نحب مناديين في حوف السماء له دوى كدوي النحل.

And from these is that it will be said on the Day of Qiyamah: ‘Let the praising ones come forwards!’ So, the community of Muhammad s\textsuperscript{\textregistered} will proceed before the (other) communities, and it is Decreed that the community of Muhammad s\textsuperscript{\textregistered} are the praising ones, praising Allah azwj Mighty and Majestic upon every situation, and extolling His azwj Greatness in all places, their calling out in the middle of the sky to Him azwj, humming like the humming of the bees.

ومنها أن يقال على كل منزلة

And from these is that Allah azwj will Destroy them with hunger, nor Gather them upon a straying, nor Let an enemy to overcome upon them from others, nor Break them down with their survival, and Made the plague a witness for them.

ومنها أن الله لا يلبكهم بجموع، ولا يجمعهم على ضلالة، ولا يسلط عليهم عدوا من غيرهم، ولا يساميهم، ولا يحمل لهم الطاعون شهادة.

And from these is that Allah azwj Made ten good deeds to be for the one who sent Salawat upon His azwj Prophet s\textsuperscript{\textregistered}, and Delete ten evil deeds from him, and Allah azwj Returned upon him s\textsuperscript{\textregistered} the like of His azwj Salat upon the Prophet s\textsuperscript{\textregistered}.

ومنها أن الله جعل من صلى على نبي عشر حسنات، وماها عنه عشر سيات، ورد الله سبحانه عليه مثل صلاته على النبي صلى الله عليه وسلم.

And from these is that He azwj Made three pairs for communities. From them is being unjust to himself (commit sins), and from them is the moderate, and from them is one who is first with the good deeds, and the one first with the good deeds would enter the Paradise without Reckoning, and the moderate one will be Reckoned with an easy Reckoning, and the one unjust to himself would be Forgiven, if Allah azwj Desires.

ومنها أن الله عزワل ععل توبتام الهدم آالاستغفار آالترك للالرار، آكانت بهو إسرائيل توبتام قتل الهفس.

And from these is that Allah azwj Mighty and Majestic Made the regret to be their repentance, and leaving the persistence as the Forgiveness, and the Children of Israel, their repentance was to kill the soul (themselves).
And from these are the Words of Allah azwj Mighty and Majestic to His saww Prophet saww. “This community of yours saww is Meried, and its Punishment in the world is the earthquake and the poverty”.

And from these is that Allah azwj Mighty and Majestic Decreed for the old sick person, of the good deeds upon a reckoning of what he would have done during his youth and his health, from the good deeds. Allah azwj the Glorious is Saying to the Angels: “Write down for My azwj servant before that for as long as he is in My azwj Grip”.

And from these is that Allah azwj Mighty and Majestic Necessitated the community of Muhammad saww, the word of piety, and Made the beginning of the intercession for them in the Hereafter.

And from these is that the Prophet saww saw in the sky during the night he saww ascended to these, Angels standing (in Salat) and performing Ruku’u since they had been created. He saww said: ‘O Jibraeel as! This indeed is the worship’. Jibraeel as said: ‘You saww speak the truth, O Muhammad saww! Ask your saww Lord azwj to Give your saww community, the Qunout (supplication), and the Ruku’u and the Sajdah during their Salats’.

And from these is that Allah azwj the Exalted Gave them that. So, the community of Muhammad saww were guided by the Angels, those who are in the sky. The Prophet saww said: ‘Jews are envying you all upon your Salat, and your Ruku’u and your Sajdahs’.

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337 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 33
Then he recited this Verse Allah azwj is Saying to His Prophet saww: *This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me [21:24]* 338

A group of our companions, from Muhammad Bin Ja’far al Mowdab, from a number of our companions, from Ibn Abu Al Khattab, from Ibn Asbat, from Al Hassan Bin Ziyad, from Saifwan Al Jamal,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws said to me: ‘O Safwan! Do you know how many Prophets as were Sent by Allah azwj? I said, ‘I don’t know’. He asws said: ‘Allah azwj Sent one hundred and forty-four thousand Prophets as, and the like (number of them as) as successors as with the truthful Hadeeth, and paying the entrustment, and the ascetism from the world; and Allah azwj did not Sent any Prophet as better than Muhammad saww, nor any successor as better than his successor asws as

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Salih Bin Sahl,

‘From Abu Abdullah asws: ‘One of the Qureysh said to Rasool-Allah saww, ‘By which thing do you precede the (other) Prophets as and you saww have been Sent at their as end and the last of them as?’

He saww said: ‘I saww was the first one to believe in my Lord azwj, and the first one to answer when Allah azwj Took the Covenant of the Prophets as: *and Made them testify against their own selves: “Am I not your Lord?” [7:172]*. So, I saww was the first Prophet as who said: ‘Yes’. Thus, I saww proceeded them with the acceptance with Allah azwj Mighty and Majestic’ 340

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Ismail, from Muhammad Bin Ismail, from Sa’dan Bin Muslim, from Salih Bin Sahl,

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338 Bihar Al Anwaar – V 42, The book of our Prophet saww, Ch 11 H 34
339 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 35
340 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 36
'From Abu Abdullah asws having said: ‘A questioner asked Rasool-Allah saww, ‘By which thing do you saww precede the children of Adam as?’

قال: إنني أآل من أقر بربي، إن الله أخذ ميثاق الهبيين “ آأشادهم على أنفسهم: " أنا لا أريد أن أكون رجاولاً للكافرة، بل إنما أريد أن أكون مطيعاً لربى.“

He asws said: “I saww was the first one to accept with my saww Lord azwj. Allah azwj Took the Covenant of the Prophets as, and Made them testify against their own selves: ‘Am I not your Lord?’ They said, ‘Yes [7:172].’ So, I saww was the first one to answer’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at Bin Mihran who said, ‘I said to Abu Abdullah asws, ‘The Words of Allah azwj Mighty and Majestic: Therefore, be patient just as the Determined ones from the Rasools were patient [46:35].’ He asws said: ‘Nuh as, and Ibrahim as, and Musa as, and Isa as and Muhammad saww.

قلت: كيف صاروا أولوا العزم؟ قال: لان نووا بعث بكتاب آشريعة، آكل من عاء بعد نوح اخذ بكتاب نوح آشريعته آمهااعه وتى عاء إبراهيم عليه السلام بالصحف آبعزيمة ترك كتاب نوح عليه السلام لاكفرا به.

I said, ‘How did they as come to be the Determined Ones (Ul Al-Azam)?’ He asws said: ‘Because Nuh as was Sent with a Book and a Law, and everyone who came after Nuh as took by the Book of Nuh as, and his as Law and his as manifesto until Ibrahim as came with the Parchment, and with determination he as neglected the Book of Nuh as, not having disbelieved in it.

فكل نبي عاء بعد إبراهيم عليه السلام أخذ بشريعة إبراهيم عليه السلام آمهااعه، وتى عاء موسى عليه السلام بالتوراة آشريعته آمهااعه، وبعيزة ترك كتاب نوح عليه السلام لاكفرا به,

So, every Prophet as who came after Ibrahim as took by the Law of Ibrahim as, and his as manifesto and by the Parchment, until Musa as came with the Torah and his as Law, and his as manifesto, and with determination he as neglected the Parchment.

فكل نبي حاء بعد موسى عليه السلام أخذ بالكتاب والشريعة والرد على كتاب نوح عليه السلام، وبعيزة ترك شريعة موسى عليه السلام

And every Prophet as who came after Musa as took by the Torah, and his as Law, and his as manifesto until the Messiah as came with the Evangel, and with determination he as superseded the Law of Musa as, as well as his as manifesto.

فكل نبي حاء بعد المسيح عليه السلام أخذ بالSyntax and Shiruyah and WASLI on the Torah and his Law, and his manifesto, and with determination he assumes the role of the Law of Musa as, as well as his as manifesto.

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341 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 37
Then every Prophet⁵ who came after the Messiah⁵ adhered to his⁵ Law and his⁵ manifesto until Muhammad⁵ saww came. So he⁵ saww came with the Quran and with his⁵ saww Law and his⁵ saww manifesto. Thus, his⁵ saww Permissible would be a Permissible up to the day of Judgement, and his⁵ saww Prohibition would be a Prohibition up to the Day of Judgement'.

By the three chains,

‘From Al-Reza⁵ asws having said: ‘Rasool-Allah⁵ saww said: ‘Musa⁵ as asked his⁵ Lord azwj Mighty and Majestic saying: ‘O Lord⁵ azwj! Make me⁵ as to be from the community of Muhammad⁵ saww. So, Allah⁵ azwj the Exalted Revealed to him⁵ as: “O Musa⁵ as! You⁵ as will not arrive to that’’. ⁴³³

In the bequest of the Prophet⁵ saww to Ali⁵ asws: ‘O Ali⁵ asws! Allah⁵ azwj Mighty and Majestic Considered the world and Chose me⁵ saww from it over the men of the worlds. Then He⁵ azwj Considered secondly and Chose you⁵ asws over the men of the worlds after me⁵ saww. Then He⁵ azwj Considered thirdly and Chose the Imams⁵ asws from your⁵ asws sons⁵ asws over the men of the worlds after you⁵ asws. Then He⁵ azwj Considered fourthly and Chose Fatima⁵ asws over the women of the worlds’. ⁴³⁴

From Suleyman Al Daylami,

‘From Abu Abdullah⁵ asws regarding the Words of the Exalted: so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous [4:69]. So, Rasool-Allah⁵ saww is in the Verse ‘Prophets’, and us⁵ asws (Imams⁵ asws) in this place are the truthful and the martyrs, and you (Shias) are the righteous’. ⁴³⁵

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³⁴² Bihar Al Anwaar – V 2, The book of our Prophet⁵ saww Ch 11 H 38
³⁴³ Bihar Al Anwaar – V 2, The book of our Prophet⁵ saww Ch 11 H 39
³⁴⁴ Bihar Al Anwaar – V 2, The book of our Prophet⁵ saww Ch 11 H 40
³⁴⁵ Bihar Al Anwaar – V 2, The book of our Prophet⁵ saww Ch 11 H 41
Ibrahim Bin Haroun Bin Al Hayti narrated to us at the city of Al Islam, from Muhammad Bin Ahmad Ibn Abu Al Salj, from Al Husayn Bin Ayoub, from Muhammad Bin Ghalib, from Ali Bin Al Husayn, from Al Hassan Bin Ayoub, from Al Husayn Bin Suleyman, from Muhammad Bin Marwan Al Zahly, from Al Fazeyl Bin Yasaar who said,

'I said to Abu Abdullah Al-Sadiq\textsuperscript{asws}, (What about): \textit{Allah is Light of the skies and the earth [24:35]}?\textsuperscript{346} He\textsuperscript{asws} said: ‘Such is Allah\textsuperscript{azwj} Mighty and Majestic’. I said, ‘An example of His Light [24:35]?\textsuperscript{346}’ He\textsuperscript{asws} said: ‘Muhammad\textsuperscript{saww}. I said, ‘is like a niche?’ He\textsuperscript{asws} said: ‘Chest of Muhammad\textsuperscript{saww}'. I said, ‘wherein is a lamp?’ He\textsuperscript{asws} said: ‘In it is the light of Knowledge, meaning the Prophet-hood’. I said, ‘the lamp is in a glass?’ He\textsuperscript{asws} said: ‘The Knowledge of Rasool-Allah\textsuperscript{saww} passed on to the heart of Ali\textsuperscript{asws}.

Quoted: ‘A’ama 'amalal: ‘And what about “Allah is Light of the skies and the earth [24:35]’?  ‘ayn ashw said: ‘Such is Allah azwj Mighty and Majestic’. I said, ‘An example of His Light [24:35]’? he\textsuperscript{asws} said: ‘Muhammad saww’. I said, ‘is like a niche?’ He\textsuperscript{asws} said: ‘Chest of Muhammad saww’. I said, ‘wherein is a lamp?’ He\textsuperscript{asws} said: ‘In it is the light of Knowledge, meaning the Prophet-hood’. I said, ‘the lamp is in a glass?’ He\textsuperscript{asws} said: ‘The Knowledge of Rasool-Allah saww passed on to the heart of Ali\textsuperscript{asws}.

I said, ‘as if it is?’ He\textsuperscript{asws} said: ‘For which thing are you reading ‘as if it is?’ So I said, ‘So how, may I be sacrificed for you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘as if it is a brightly shining star’. I said, ‘ignited from a Blessed olive tree, neither eastern nor western?’ He\textsuperscript{asws} said: ‘That is Amir-Al-Momineen Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, neither Jewish nor Christian’.

I said, ‘Its oil almost illuminates and even though fire does not touch it?’ He\textsuperscript{asws} said: ‘The Knowledge almost comes out from the mouth of the Knowledgeable one\textsuperscript{asws} from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} from before he\textsuperscript{asws} speaks it’. I said, ‘Light upon Light?’ He\textsuperscript{asws} said: ‘The Imam\textsuperscript{asws} in the footsteps of the Imam\textsuperscript{asws}.

My father, from Abdullah Bin Jundab,

‘From Al-Reza\textsuperscript{asws} having written to him: ‘Our\textsuperscript{asws} example in the Book of Allah\textsuperscript{azwj} is like a niche wherein is a lamp [24:35]. So, we\textsuperscript{asws} are the niche, wherein is a lamp. The lamp is Muhammad\textsuperscript{saww} Rasool-Allah\textsuperscript{saww} the lamp is in a glass, from its pure elements – up to the Words of the Exalted: neither eastern nor western, neither disgusting nor evil.

Its oil almost illuminates and even though fire does not touch it – the Quran. Light upon Light – Imam\textsuperscript{asws} after an Imam\textsuperscript{asws}. Allah\textsuperscript{azwj} Guides to His Light ones He so Desires to, [24:35] – the Verse. So, the Light is Al\textsuperscript{asws}. Allah\textsuperscript{azwj} Guides to our\textsuperscript{asws} Wilayah, the one He\textsuperscript{azwj} Loves,

\textsuperscript{346} Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 42
and there is a right upon Allahazwj that Heazwj Resurrects ones is ourasws Wilayah with a bright face, Hisaswj Proof being radiant, a phenomenon in the Presence of Allahazwj of Hisaswj Divine Authorities”. 347

44 - حفص: محمد بن الحسين، عن ابن سنان، عن عمر بن مروان، عن النحالي، عن جابر، عن أبي حجفر عليه السلام قوله تبارك وتعالى: "الله نور السماوات والأرض مثل نوره صلى الله عليه وآله وصحبه وسلم هو العلم المصباح في زجاجة فزعم أن الزجاجة أمير المؤمنين عليه السلام، وعلم أبي الله عهده.

Muhammad Bin Al Husayn, from Ibn Sinan, from Amar Bin Marwan, from Al Mankhal, from Jabir,

‘From Abu Ja’farasws: ‘The Words of the Blessed and Exalted: Allah is Light of the skies and the earth An example of His Light [24:35]. Heasws is Muhammadasww, wherein is a lamp – and it is the knowledge’. the lamp is in a glass asws claimed that the glass is Amir Al-Momineenaasws, and the knowledge of the Prophetasws of Allahazwj is with himasws’. 348

45 - كشف: من دلائل الحةيري عن محةد الرقاشي قال: كتبت إلى أبي محةد عليه السلام أسأله عن المشكاة، فرعع الجواب: المشكاة قلب محمد صلى الله عليه واله

By his chain from Abdullah Bin Suleyman who said,

‘I said to Abu Abdullahasws, ‘The Words of the Exalted: There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]’. Heasws said: ‘The convincing proof is Rasool-Allahsaww, and the clear light is Aliasws Bin Abu Talibasws’. 350

46 - كا: العدة، عن أحمد بن محمد، عن محمد بن يحيى الخثعي، عن هشام، عن ابن أبي يعفور قال: سمعت أبي عبد الله عليه السلام قال: "قد جاءكم برهان من ركيم وأنزلنا إليكم نورا مبينا "

The number, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khash’amy, from Hisham, from Ibn Abu Ya’far who said,

‘I heard Abu Abdullahasws saying: ‘Chiefs of the Prophetsas and the Messengersas are five, and theyas are the Determined Ones (Ul Al Azam) from the Messengersas, and upon themas the handmill (universe) circles – Noahas, and Ibrahimas, and Musaas, and Isaas, and
Muhammad saww, may the Salawat be upon them as and upon the entirety of the Prophets saww.

I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]. He asws said: ‘He asws said: ‘We asws are the intermediary community, and we are witnesses of Allah azwj upon His azwj Creatures in His azwj Earth’.

I said, ‘The Words of Allah azwj Mighty and Majestic: the nation of your father Ibrahim [22:77]. He asws said: ‘It Means us asws in particular, He named you all as the Muslims from before [22:78], And regarding this – the Quran, the Rasool happens to be a witness upon you [22:78]. Rasool-Allah saww is the witness over us asws with what we asws deliver on behalf of Allah azwj Mighty and Majestic, and we asws are the witnesses over the people. So, the one who ratifies (us asws) we asws will ratify him on the Day of Qiymah, and one who belie (us asws), we asws will belie him’. 352

And by this chain from Al Washa, from Ahmad Bin Umar Al Hilal who said,

’S one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]. So he asws said: ‘Amir Al-Momineen asws is the witness upon Rasool-Allah saww, and Rasool-Allah saww is upon a clear Proof from his asws Lord [22:78]. 353

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd,
'From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: ‘\textit{But rather, you are a Warner, and for every people there is a Guide} [13:7].’ He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} is the warner, and for every era there is a guide from us\textsuperscript{asws} guiding them to what the Prophet\textsuperscript{as} of Allah\textsuperscript{azwj} came with, then the guide from after him\textsuperscript{saww} is Ali\textsuperscript{asws}, then the successors\textsuperscript{as}, one after one’. \textsuperscript{354}

Al-Husayn Bin Muhammad, from Al-Moala, from Muhammad Bin Jamhour, from Ibn Sinan – similar to it. \textsuperscript{356}

The foremost in front of him\textsuperscript{asws} is like the foremost in front of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the one obligated unto him\textsuperscript{asws} is like the one obligated unto Rasool-Allah\textsuperscript{saww}, and the rejecter against him\textsuperscript{asws} in either a small or big (matter) is upon a legal Punishment of the Shirk with Allah\textsuperscript{azwj}. So, Rasool-Allah\textsuperscript{saww} is a Door of Allah\textsuperscript{azwj} which He\textsuperscript{azwj}
cannot be come to except from it, and His\textsuperscript{azwj} Way which, the one who travels it would arrive to Allah\textsuperscript{azwj} Mighty and Majestic. And like that was Amir Al Momineen\textsuperscript{asws} from after him\textsuperscript{saww}.\textsuperscript{357}

Al Husayn Bin Muhammad, from Al Moala, from Abu Dawood Al Mustaraq, from Dawood Al Jasas who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘And directional signs, and by the star they are being guided [16:16]’. He\textsuperscript{asws} said: ‘The star is Rasool-Allah\textsuperscript{saww}, and the signs, they\textsuperscript{asws} are the Imams\textsuperscript{asws}.\textsuperscript{358}

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: therefore ask the people of Al Zikr if you don’t know [16:43]. He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} is the Zikr (Reminder). I\textsuperscript{asws} and the Imams\textsuperscript{asws} are the People of the Reminder (Ahl Al-Zikr)’.

And (as for) the Words of the Mighty and Majestic: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44], Abu Ja’far\textsuperscript{asws} said: ‘We\textsuperscript{asws} are his\textsuperscript{saww} people, and we\textsuperscript{asws} would be asked’.\textsuperscript{359}

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: Do you not see those who replaced the Favour of Allah for Kufr [14:28] – the Verse. He\textsuperscript{asws} said: ‘It Means by it the (tribe of) Qureysh as a whole who were inimical to Rasool-Allah\textsuperscript{saww}, and they establish the war against him\textsuperscript{saww}, and they rejected the successor-ship of his\textsuperscript{saww} successor\textsuperscript{asws}.\textsuperscript{360}

\textsuperscript{357} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 53
\textsuperscript{358} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 54
\textsuperscript{359} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 55
\textsuperscript{360} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 56
57 - كا: العدة، عن أحمد بن محلةد، عن الحسين بن سعيد، عن عبد الله بن يحيى، عن ابن مسكان، عن عبد الرحمن بن أبي عبد الله، عن محمد بن مسلم قال: سمعت أبو عبد الله عليه السلام يقول: الائمة بمثل رسول الله صلى الله عليه وسلم (1)، إلا أنهم ليسوا به باليه، ولا يجعل له من النساء ما يجعل له من الله صلى الله عليه وسلم.

The number, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Ibn Muskan, from Abdul Rahman Bin Abu Abdullah, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah\textsuperscript{asws} saying: ‘The Imams\textsuperscript{asws} are at the status of Rasool-Allah\textsuperscript{saww} except that they\textsuperscript{asws} aren’t Prophets\textsuperscript{as}, nor is it Permissible for them from the women what was Permissible for the Prophet\textsuperscript{saww}. They\textsuperscript{asws} are at the status of Rasool-Allah\textsuperscript{saww}.’\textsuperscript{361}"

58 - كا: محمد بن حبي، عن أحمد بن أبي زاهر، عن الحساب، عن علي بن حسن، عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام قال:


Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Al Khashab, from Ali Bin Hasan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah\textsuperscript{asws} having said (Regarding): And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds [52:21], he\textsuperscript{asws} said: ‘And those who believe – this is the Prophet\textsuperscript{saww} and Amir-Al-Momineen\textsuperscript{asws}, and their offspring - and the Imams\textsuperscript{asws}, the successors\textsuperscript{asws}, We will Unite - and nothing will be deficient from the offspring anything from the authority which Muhammad\textsuperscript{saww} came with regarding Ali\textsuperscript{asws}, and their\textsuperscript{asws} Proofs are one, and their\textsuperscript{asws} obedience is one (the same)’\textsuperscript{362}”


Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ali Bin Ismail, from Safwan, from Ibn Muskan, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} said: ‘We\textsuperscript{asws}, regarding the command, and the understanding, and the Permissibles, and the Prohibited, flow with one flow. As for Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws}, for them\textsuperscript{asws} are their\textsuperscript{asws} own merits’\textsuperscript{363}”

My father, from Sa’ad, from Al Asbahanay, from Al Minqary, from Hafs,

\textsuperscript{361} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 57

\textsuperscript{362} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 58

\textsuperscript{363} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 59
‘From Abu Abdullah asws having said: ‘Iblees la came to Musa as Bin Imran as while he was whispering to his Lord azwj. An Angel from the Angels said to him la: ‘What do you hope from him as and he is upon this state whispering to his Lord azwj?’ He as said: ‘I hope from him as what I hoped from his father as Adam as while he was in the Paradise’.

And it was among what He azwj Whispered, that He azwj Said to him as: “O Musa as! I do not Accept the Salat except for the one who humbles to My Magnificence, and necessitates My fear in his heart, and cuts his day with My Zikr, and does not spent the night persisting upon the sins, and sweats in the rights of My friends and My Beloved ones”.

He as said: ‘O Lord azwj! Do You azwj Mean by Your Beloved ones and Your friends, Ibrahim as and Is’haq and Yaqoub as? He azwj Said: “They as are like that, O Musa as, except that I azwj Intended the one for whose reason I asw Created Adam asw and Hawwa asw, and one for whose reason I sww Created the Paradise and the Fire”. He as said: ‘And who is he, O Lord azwj?’

He sww Said: “Muhammad sww, Ahmad sww, I sww Derived his name from My Name, because I sww am ‘Al-Mahmoud’ (The most praised One)’. Musa as said: ‘O Lord azwj! Make me as to be from his sww community’.

He azwj Said: ‘You as, O Musa as, would be from his sww community when you as recognise him swww, and recognise his swww status, and status of the People asws of his swww Household. His swww example and an example of the People asws of his swww Household, and I azwj Created the like of Al-Firdows in the Gardens. Its leave neither wither nor change its taste. So, the one who recognises them asws and recognises their asws rights, I azwj shall Make forbearance to be for him in the presence of the ignorant ones, and Light in the presence of darkness, and I azwj shall Answer him before he even asks Me azwj!”

And the Hadeeth is long, we have taken from it the needed subject matter’.

364 Bihar Al Anwaar – V 2, The book of our Prophet swww, Ch 11 H 60
61 - فر : عن عبد بن كثير، عن محمد بن الجعفي، عن يحيى بن معلى، عن إسرائيل، عن حابر الجعفي، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وسلم لما أسلم به إلى السماء قال لعزيز الجبار: يا محةد إني استمعت إلى الأرض، فاختبرتك منها، وشاققت لاسمائنا.

ثم اشترى الثاني اسمائنا منها، وشاققت له اسمائنا، فأنا الاعلى على الآلهة، وشاققت له اسمائنا.

ثم اشترى الثاني اسمائنا منها، وشاققت له اسمائنا، فأنا الاعلى على الآلهة، وشاققت له اسمائنا.

O Muhammad! Created you and Created Ali and (Syeda) Fatima and Al-Hassan and Al-Husayn as resemblances of Noor from My Noor, and Presented your Wilayah upon the skies and upon the earths and the ones in these. So, the ones who accepted your Wilayah would be the winners in My Presence, and the one who rejected it would be the Kafir in My Presence.

O Muhammad! If a servant were to worship Me until he is broken or becomes like the dried skin, then comes to Me having rejected your Wilayah, I will not Forgive him until he acknowledges your Wilayah.

Ibn Abdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al Harwy,

‘From Al-Reza in a lengthy Hadeeth, said: ‘Adam, when Allah the Exalted Honoured him with the Sajdahs of His Angels, and by entering the Paradise, said within himself: ‘Has Allah Created any mortar superior than me? Allah Mighty and Majestic Knew what had occurred within himself, so He Called out to him: ‘Raise your head, O Adam, and look at the Base of My Throne!’

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365 Bihar Al Anwaar – V 2, The book of our Prophet, Ch 11 H 61
Adam\textsuperscript{as} raised his\textsuperscript{as} head and looked at the Base of the Throne and found Inscribed upon it: 
“There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is Emir of the Momineen, and his\textsuperscript{asws} wife is chieftess of the women of the worlds, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are chief of the youths of the inhabitants of the Paradise”.

Adam\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! Who are they\textsuperscript{asws}?’ The Mighty and Majestic Said: “They\textsuperscript{asws} are from your\textsuperscript{as} offspring, and they\textsuperscript{asws} are better than you\textsuperscript{as} and better than the entirety of My\textsuperscript{azwj} creatures, and had it not been for them\textsuperscript{asws}, I\textsuperscript{azwj} would have neither Created you\textsuperscript{as} nor Created the Paradise and the Fire, nor the sky and the earth, therefore beware of looking at them\textsuperscript{asws} with the eye of envy, for I\textsuperscript{azwj} shall Throw you\textsuperscript{as} out from My\textsuperscript{azwj} Vicinity!’

but, he\textsuperscript{as} did look at them\textsuperscript{asws} with the eye of envy and coveted their\textsuperscript{asws} status, so Allah\textsuperscript{azwj} Caused the Satan\textsuperscript{as} to overcome upon him\textsuperscript{as} until he\textsuperscript{as} ate from the tree which he\textsuperscript{as} had been Forbidden from, and overcame upon Hawwa\textsuperscript{as} for her\textsuperscript{as} to look at (Syeda) Fatima\textsuperscript{asws} with the eye of envy until she\textsuperscript{as} ate from the tree just as Adam\textsuperscript{as} had eaten. Therefore, Allah\textsuperscript{azwj} Mighty and Majestic Exited them\textsuperscript{as} from the Paradise, and Descended them\textsuperscript{as} from His\textsuperscript{as} Vicinity, to the earth’.

63 - Ibn Uyyis, on the permission, about the peace of Allah that he wrote him: ‘Abu Ja’far\textsuperscript{asws} said: ‘A servant will not complete the Eman until he recognises that it flows for the last of them\textsuperscript{asws} what flowed for their\textsuperscript{asws} first one\textsuperscript{asws} regarding the Divine Authority, and the obedience, and the Permissible, and the Prohibited, equally, and for Muhammad\textsuperscript{saww} and Amir Al-Momineen\textsuperscript{asws} are their\textsuperscript{asws} merits’.

64 - Ibn Isa, from Al Bazanty,  

‘From Al-Reza\textsuperscript{asws} having written to him: ‘Abu Ja’far\textsuperscript{asws} said: ‘A servant will not complete the Eman until he recognises that it flows for the last of them\textsuperscript{asws} what flowed for their\textsuperscript{asws} first one\textsuperscript{asws} regarding the Divine Authority, and the obedience, and the Permissible, and the Prohibited, equally, and for Muhammad\textsuperscript{saww} and Amir Al-Momineen\textsuperscript{asws} are their\textsuperscript{asws} merits’.

\textsuperscript{366} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 62
\textsuperscript{367} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 63
Among what Al-Reza asws explained in the presence of Al-Mamoun, from the merits of the clean family (of Rasool-Allah saww), he asws said: ‘Rasool-Allah saww is Al-Zikr and we asws are his people, and that is Manifested in the Book of Allah azwj where He azwj is Saying: those who are believing! Allah has Sent down to you a Zikr [65:10] A Rasool reciting to you Clarifying Verses of Allah [65:11]. So, the Zikr is Rasool-Allah saww and we asws are its people’.\(^{368}\)

65 - مع: الطالواني، عن الجلودي، عن عبد الله بن محةد، عن العبسي، عن محلةد بن هلال، عن نائل بن نجيح، عن عةرآ بن شمهر، عه

Al Talaqany, from Al Jaloudy, from Abdullah Bin Muhammad, from Al Absy, from Muhammad Ibn Hilal, from Nail Bin Najeeh, from Amir Bin Shmir, from Jabir who said,

’I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord [14:25].

قال أما الشجرة فرسول الله صلى الله عليه وآله، وفرعها علي عليه السلام، وغصن الشجرة فاطمة بنت رسول الله صلى الله عليه وآله، وثمها ولادها

He asws said: ‘As for the tree, so it is Rasool-Allah saww, and its branch is Ali asws, and a twig of the tree is (Syeda) Fatima asws daughter of Rasool-Allah saww, and its fruits are her asws children, and its leaves are our asws Shias’.

ثم قال عليه السلام: إن المؤمن من شيعتنا ليموت فسقط من الشجرة وفقة، وإن المولود من شيعتنا ليلود فتنوع الشجرة وقفة.

Then he asws said: ‘The Momin from our asws Shias dies, and a leaf falls down from the tree, and the new-born from our asws Shias is born and the tree sprouts a leaf’\(^{369}\).

66 - ك: الهداني، عن علي، عن أبيه، عن علي بن معبد، عن الحسين بن حاندل، عن أبي الحسن موسى عليه السلام ع أبيه عليه السلام قال: قال رسول الله صلى الله عليه وآله، وفراق هو الصداق، وأنه بخير من حبل الله، وأنه بخير من حبل الله، وأنه بخير من حبل الله

Al Hamdany, from Ali, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Musa asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘I saww am chief of the creatures of Allah azwj, and I saww am better than Jibraeel as and Israfeel as and bearers of the Throne, and the entirety of the (Angels of) Proximity, and the Prophets as of Allah azwj, the Messengers as, and I saww am in charge of the intercession, and the noble Fountain.

وأنا وعلي أبيا هذه الأئمة، من عرفنا فقد عرف الله، ومن أنكرنا فقد أنكر الله عزوجل، ومن علي سبب الهماي، وسيدة شباب أهل الجنة والحسين،

ومن ولد الحسين آقة تسمه، طاعتهم طاعتي، ومضيعهم مضيعي، ناسهم قائمهم وهمههم.

368 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 64
369 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 65
And I saww and Ali asws are two fathers asws of this community. One who recognises us asws, so he has recognised Allah azwj, and one who denies us asws so he has denied Allah azwj Mighty and Majestic, and from Ali asws are two grandsons asws of my saww community, and chiefs of the youths of the inhabitants of the Paradise, Al-Hassan asws and Al-Husayn asws, and from the sons asws of Al-Husayn asws are nine Imams asws. Obedience to them asws is obedience to Me azwj, the ninth of them asws is their asws Qaim asws (establisher), and their asws guide”.

From the book ‘Al Imamah’, from Baydar Bin Aasim, from the one who narrated it, from Abdullah Ibn Sinan,

‘From Abu Abdullah asws having said: ‘When Allah azwj Created the Throne, Created two Angels and they surrounded it. He azwj Said: “Testify that there is no god except I azwj!” They testified. Then He azwj Said: “Testify that Muhammad saww is a Rasool saww of Allah azwj” So, they testified. Testify that Ali asws is Emir of the Momineen asws. They testified’.

And I saww and Ali asws are two fathers asws of this community. One who recognises us asws, so he has recognised Allah azwj, and one who denies us asws so he has denied Allah azwj Mighty and Majestic, and from Ali asws are two grandsons asws of my saww community, and chiefs of the youths of the inhabitants of the Paradise, Al-Hassan asws and Al-Husayn asws, and from the sons asws of Al-Husayn asws are nine Imams asws. Obedience to them asws is obedience to Me azwj, the ninth of them asws is their asws Qaim asws (establisher), and their asws guide’. 370

From the book ‘Irshad Al Quloob’,

‘From Abu Zarr Al-Ghafary’ as having said: ‘I as heard Rasool-Allah saww saying: ‘Israfeel as prided over Jibraeel as and said: ‘I am better than you as’. He as said: ‘And why are you as better than me as?’ He as said: ‘Because I am in charge of the eight bearers of the Throne, and I am in charge of the blowing into the Trumpet, and I am the closest of the Angels to Allah azwj the Exalted’.

They as contended to Allah azwj the Exalted, so He azwj Revealed to them as: “Be quiet! By My azwj Might and My azwj Majesty! I azwj have Created someone who is better than both of you asw”.

370 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 66
371 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 67
They as said: ‘O Lord awwj! You aswj have Created someone better than us and we as are Created from Noor?’ He awwj Said: ‘Yes’.

And He awwj Revealed to the Veils of Power: “Uncover!” They uncovered, and there at the Base of the Throne was inscribed: “There is no god except Allah, Muhammad saww and Ali asws and Fatima asws and Al-Hassan asws and Al-Husayn asws are the best of the Creation of Allah awwj.”

Jibraeel as said: ‘O Lord awwj! I as ask You aswj by their asws rights upon You aswj if You aswj could Make me as to be their asws servant’. Allah awwj the Exalted Said: ‘I saww had Done so’. Thus, Jibraeel as is from the People asws of the Household, and he as is our asws servant’. 372

‘He asked Amir Al-Momineen asws about the Words of Allah awwj Mighty and Majestic: Glorify the Name of your Lord, the Most Exalted [87:1]. He asws said: ‘It is inscribed upon the Pillar of the Throne before Allah awwj Created the skies and the earths, by two thousand years: “There is no god except Allah awwj Alone, there being no associates for Him awwj, and that Muhammad saww is His awwj servant and His awwj Rasool saww. Testify with them asws, and that Ali asws is successor asws of Muhammad saww”’. 373

From the book ‘Al Imamah’, from Hisham Bin Salim, from Al Haris Bin Al Mugheira Al Ansary who said,

‘Around the Throne there is a writing of the Majestic, lined: “Me awwj, I awwj am Allah awwj. There is no god except I awwj. Muhammad saww is Rasool saww of Allah awwj, Ali asws is Emir of the Momineen”’. 374

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372 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 68
373 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 69
374 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 70
From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘We asws the People asws of the Household, the charity is not Permissible for us asws, and we asws are Commanded with the completion of the Wudu’u, and that we as know a donkey upon an old female horse, nor do we asws wipe upon the socks’.

Majaylawiya, from his uncle, from Ahmad Bin Hilal, from Al Fazl Bin Dakeyn, from Ma’mar Bin Rashid who said,

‘I heard Abu Abdullah asws saying: ‘A Jew came to the Prophet saww and stood in front of him saww, gazing the look at him saww, so he saww said: ‘O Jew! What is your need?’ He said, ‘Are you saww superior or Musa as Bin Imran as, the Prophet saww whom Allah azwj Spoke with, and Sent down the Torah unto him saww, and the staff, and Split the sea for him as and Shaded him azwj with the clouds?’

The Prophet saww said to him: ‘It is dislike for the servant that he praises himself, but I saww am saying: ‘Adam as, when he attained the mistake, his as repentance was that he as said: ‘O Allah azwj! I as ask You azwj by the right of Muhammad saww and the Progeny asws of Muhammad saww, to Forgive me as’. So, Allah azwj Forgave it for him as.

And when Noah as sailed in the ship and feared the drowning, said: ‘O Allah azwj! I as ask You azwj by the right of Muhammad saww to Save me as from the drowning’. So, Allah azwj Saved him as from it.

And when Ibrahim as was thrown into the fire, he as said: ‘O Allah azwj! I as ask You azwj by the right of Muhammad saww to save me as from it’. So, Allah azwj Made it cool and safe unto him as.

And when Musa as cast his as staff and felt fear within himself as, said: ‘O Allah azwj! I as ask You azwj by the right of Muhammad saww and Progeny asws of Muhammad saww, to Secure me as.

375 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 71
Allah azwj, Mighty is His azwj Majesty, said: We said: “Do not fear! Surely you will be the uppermost! [20:68].”

O Jew! If Musa saws had come across me saws, then had not believed in me saws and in my saws Prophet-hood, his as Eman would not have benefitted him as nor would his as Prophet-hood have benefitted him as. O Jew! And from my saws offspring is Al-Mahdi asws. When he asws rises, Isa Bin Maryam asws will descend to help him asws and pray Salat behind him asws.

By the chain from Al Sadouq, from Hany Bin Muhammad, from his father, from Muhammad Bin Ahmad Bin Batah, from his father, from Muhammad Bin Abdul Wahab, from Abu Al Haris Al Fahry, from Abdullah Bin Ismail, from Abdul Rahman Bin Abu Zayd Bin Aslam, from his father, from his grandfather, from Umar Bin Al Khattab (enemy) who said,

‘Rasool-Allah saws said: ‘When Adam as ate from the tree, raised his as head towards the sky and said: ‘I as ask You azwj by the right of Muhammad saws to have Mercy on me as’. 

Allah azwj Revealed to him as: “And who is Muhammad saws? He as said: ‘Blessed is Your aswj Name! When You aswj Created me as, I as raised my as towards You aswj Throne, and there is was inscribed: “There is no god except Allah azwj, Muhammad saws is Rasoo saww of Allah azwj”, so I as knew that there is no one is of greater worth in Your aswj Presence than the one whose name You aswj have Made to be with Your aswj Name’. 

Allah azwj Revealed to him as: “O Adam as! He saws is the last of the Prophets as from your as offspring. Had it not been for Muhammad saws, I aswj would not have Created you as. 

From Muhammad Bin Isa Bin Abdullah Al Alawy, from his father, from his grandfather,

‘From Ali asws having said: ‘The phrases which Adam as received from his as Lord azwj, said: ‘O Lord azwj! I as ask You azwj by the right of Muhammad saws to Turn to me as’. He aswj Said: “And

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376 Bihar Al Anwaar – V 2, The book of our Prophet saws, Ch 11 H 72
377 Bihar Al Anwaar – V 2, The book of our Prophet saws, Ch 11 H 73
what is your knowledge of Muhammad
He saw him in Your great pavilions, written, while I was in the Paradise”. 378

Al Tayalisy, from Fazeyl Bin Usman who said,

‘I heard Abu Abdullah asws saying: ‘Fear Allah azwj and revere Allah azwj and revere His Rasool saww, and do not prefer anyone over Rasool-Allah saww, for Allah azwj Blessed and Exalted has Preferred him saww’. 379

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Muhammad Bin Akhy Hammad Al Katib Al Husayn Bin Abdullah who said

‘I said to Abu Abdullah asws, ‘Was Rasool-Allah saww the chief of the children of Adam as’ So he asws said: ‘By Allah azwj! He saww was the chief of the ones Allah azwj Created, and Allah azwj has no created being better than Muhammad saww’. 380

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Hammad,

‘From Abu Abdullah asws, and he asws mentioned Rasool-Allah saww, so he asws said: ‘Amir Al-Momineen asws said: ‘Allah azwj has not Created any creature better than Muhammad saww’. 381

Ali Bin Muhammad, from Sahl, from Muhammad Bin Waleed, from Yunus Bin Yaqoub, from Sinan Bin Tareyf,

‘From Abu Abdullah asws having said: ‘We asws were the first family Allah azwj Commended by our asws names. It was that when He azwj Created the skies and the earth, He azwj Commanded a Caller to Call out: ‘I testify that there is no god except for Allah azwj’, thrice, and, ‘I testify that

378 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 74
379 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 75
380 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 76
381 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 77
Muhammad saww is Rasool as of Allah azwj, thrice, and, ‘I testify that Ali asws is Amir Al-Momineen truly’, thrice’ 382

382 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 78

From Abu Ja’far asws having said: ‘There were three (qualities) in Rasool-Allah saww which did not happen to be in anyone apart from him saww – There did not happen to be a shadow for him saww, and he saww did not pass by in a street, and someone would pass in it after two days or three except he recognised that he saww had passed by in it due to the aroma he (recognised) him saww, and he saww did not pass by a rock nor a tree except it did Sajdah to him saww, 383

383 Bihar Al Anwaar – V 2, The book of our Prophet saww, Ch 11 H 79
A mannerism which no Hashmite had reached or was an equivalent of, nor had a person of Bat’ha had ever reached to such a peak. And his\textsuperscript{saww} nature was generous and had a natural tendency upon the dignity of the Prophet-hood and its mannerisms, bring naturally upon the qualities of the Messenger-ship and its magnanimity, up to that he\textsuperscript{saww} ended up to the Pre-determinations of Allah\textsuperscript{azwj} to its timings, and there flowed, by the Command of Allah\textsuperscript{azwj}, the Ordainments with regards to him\textsuperscript{saww} up to its end goals, fulfilling the Inevitable Ordainment of Allah\textsuperscript{azwj} to its peak.

Every community gave the glad tidings of it from after him\textsuperscript{saww}, and every father handed it over to a father, from back to back. There did not did not mix it in the cutthroat race and did not defile the marriage in his\textsuperscript{saww} lineage from since Adam\textsuperscript{as} up to his\textsuperscript{saww} father\textsuperscript{as} Abdullah\textsuperscript{as}, being in the best of the parties, and the most prestigious of tribes, and the most protected of groups, and the most preserved of lap, and the safest of laps.

He\textsuperscript{azwj} had Explained it to the people and Programmed it with knowledge. He\textsuperscript{azwj} had Detailed it, a Religion He\textsuperscript{azwj} had Clarified it, and necessities He\textsuperscript{azwj} had Obligated these, and Legal Punishments He\textsuperscript{azwj} had Defined these for the people and explained these, and matters he\textsuperscript{saww} has uncovered to His\textsuperscript{azwj} creatures, and Proclaimed therein the evidence to the salvation and information Calling to His\textsuperscript{azwj} Guidance.
struggled in His \textit{azwj} Way, and advised to his \textit{saww} community and called them to the salvation, and urged them upon the Remembrance (Zikr), and pointed them upon the way of the Guidance by manifestos and prepared grounds of foundations for the servants, and raised beacons for them as their signs, perhaps they might not stray from after him \textit{saww}, and he \textit{saww} was kind and merciful with them’’.\footnote{Bihar Al Anwaar – V 2, The book of our Prophet \textit{saww}, Ch 11 H 80}

\textbf{Ibn Mahboub, from Abdullah Bin Sinan,}

‘From Abu Abdullah \textit{asws}, he (the narrator) said, ‘I heard him \textit{asws} saying: ‘O Allah \textit{azwj}! Send Salawat upon Muhammad \textit{asw}, Your \textit{azwj} elite, and Your \textit{azwj} friend, and Your \textit{azwj} confidant, the manager of Your \textit{azwj} affairs’’.’\footnote{Bihar Al Anwaar – V 2, The book of our Prophet \textit{saww}, Ch 11 H 81}

\textbf{Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ali Bin Jaysh, from Al Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan Bin Yahya, from Al Husayn Bin Abu Gandar, from Al Mufazzal,}

‘From Abu Abdullah \textit{asws} having said: ‘Allah \textit{azwj} did not Send any Prophet \textit{as} more honourable than Muhammad \textit{saww}, nor did Allah \textit{azwj} Create any creature before him \textit{saww} nor did Allah \textit{azwj} Warn His \textit{azwj} creatures with anyone from His \textit{azwj} creatures before Muhammad \textit{saww}, so that is His \textit{azwj} Word: \textit{This one is a Warner from the former Warners [53:56]}; and said: \textit{But rather, you are a Warner, and for every people there is a Guide [13:7]}. So, there did not happen to be anyone obeyed among the creatures, nor will there happen to be anyone after him \textit{saww} up to the establishment of the Hour in every generation up to (the time) Allah \textit{azwj} will Make inherit the earth and the ones upon it’’.\footnote{Bihar Al Anwaar – V 2, The book of our Prophet \textit{saww}, Ch 11 H 82}

\textbf{The number, from Sahl and Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Ibrahim Al Karkhy,}

‘From Abu Abdullah \textit{asws} having said: ‘Rasool-Allah \textit{saww} said: ‘Even if a limb (of an animal) were to be gifted to me \textit{saww}, I \textit{saww} will accept it, and that was always from the Religion, and even if a Kafir or a hypocrite were to gift to me a ‘Wasaq’ (sixty Sa’a), I \textit{saww} will not accept it,}
and that was always from the Religion. Allah Exalted Refused to me the scum of the Polytheists, and the hypocrites, and their food.

Al Husayn Bin Saeed, and Ahmad Bin Al Hassan,

‘From Abu Ja’far Muhammad Bin Ali, the Words of the Exalted: **The One Who Sees you when you stand up (for Salat) [26:218] And your transfer among the Sajdah performers [26:219].** He said: ‘He Sees you when you stand with His Command, and Transferred you in the Subhs of the Prophets, after a Prophet.

Ali Bin Muhammad Bin Ali Bin Umar Al Zuhry, from Abdullah Bin Abbas who said,

‘Rasool-Allah stood among us to address, so he said: ‘The Praise is for Allah, His Signs and His afflictions with us the People of the Household, and seek Assistance of Allah upon the calamities of the world and Punishments of the Hereafter; and testify that there is no god except Allah Alone there being no associates for Him, and am His servant and His Rasool’.

He Sent me with His Message to the entirety of His creatures **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42],** and Selected me over the entirety of the worlds, from the former ones and the latter ones. He Gave me keys of His treasures, all of them, and Deposited His secrets into me, and Commanded me with His Commands.

So, was ‘Al-Qaim’ (the establisher), and wasa ‘Al-Khatam’ (the final), and there is neither might nor strength except with Allah the Exalted the Magnificent, **Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102],** and know that Allah is Encompassing with all things, and that Allah is Knowing with all things.

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387 Bihar Al Anwaar – V 2, The book of our Prophet Ch 11 H 83
388 Bihar Al Anwaar – V 2, The book of our Prophet Ch 11 H 84
O you people! There will be coming a people after me, belying upon me, so do not accept that from them, and matters (will come) from after me, its people will claim that these are form me, and Allah Forbid that I should say upon Allah except the truth. I am not instructing you all except with what I am Commanded with, nor am I inviting you all except to it, and those who are unjust will soon come to know which overturning they will be overturned with’.

He said: ‘People who have already prepared themselves for the Caliphate from this day of theirs, and they would be overcoming you when the soul reaches over here’ and he gestured by his hands to his throat’. Abadah Bin Al Saamit said to him, ‘When that happens, then to who (should we go to), O Rasool Allah?’

He said: ‘When that happens, then it is upon you with the hearing and the obedience to the foremost ones from my family, for they will block you all from the errors, and guide you all to the rightful guidance and invite you to the truth. They will revive my Sunnah and my Ahadeeth, and will be killing the innovations, and will be standing by the right of its rightful ones and will be inclining with the truth wherever it inclines.

You will never thing you are working to me, but there is a need upon you. When I let you know that, so have taught you. O you people! Allah Blessed and Exalted Created me, and the People of my Household from a clay He did not Create anyone else apart from us, who, were the first to commence from His creation. When He Created, Split apart all darkness with our Noor, and reviving by us all good clays, and kill by us all wicked clays’.
Then He said: “They are the best of My creatures, and bearers of My Thones, and treasurers of My Knowledge, and chiefs of the inhabitants of the skies and the earth. They are the righteous, the rightly guided. The ones rightly guided by them would come to Me with their obedience and their Wilayah or will Obligated My Paradise and My Prestige, and one who come to Me with their enmity and the disavowing from them will Obligate My Fire, and My Punishment will be multiplied upon him, and that is the Recompense of the unjust ones!”

ثم قال: "نحن أهل الإيمان بالله ملاكه آتمامه ووا ووا، آبها سدد الاعة الصالحة ، آنحن آلية الله في الآلين الآخرين، آإن مها الرقيب على خلق الله، آنحن قسم الله، أقسم بها ويث يوول الله تعالى: " اتووا الله الذي تساملون به والإراحة إن الله كان عليكم رقيبا و".

Then he said: ‘We are the people of Eman with Allah, its foundations and its complete, truly, truly; and by us the righteous deeds are guided, and we are the elites of Allah among the former ones and the latter ones, and from us is the watchman over the creatures of Allah; and we are the swear of Allah, He Swore by us. Allah the Exalted is Saying: and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].

أيها الناس إنا أهل البيت عصمتنا الله من أن نكون مفتونين أو فاتنين ، آلا يكون لاإنا مفتهين ، آلا كذابين أو كاههين ، أو حثالين أو زاحرين، أو مبتدعين أو مرتابين، أو صادفين عن الحق منافقين، فمن كان فيه شيء من هذه الخصال فليس منا و آننحن مهه برأ الله مهه أدخله عاهم آبئس المااد، و آننحن مهه برأ الله مههأ بحله الله من أدخله

O you people! We, the People of the Household, Allah Protected us from becoming tempted, or tempt others or stray into temptation, or liars, or soothsayers, or magicians, or averse, or betrayers, or innovators, or doubters, or hinderers from the truth, hypocrites. So, the one in who is something from these characteristics, he isn’t from us, nor are we from him, and Allah is Disavowed from him and we are disavowed from him; and the one from Allah is Disavowed, He will Enter him into Hell, and it is the evil place.

و إنما أهل البيت طهتنا الله من كل نجس، فنحن السادعون إذ نطقوا، والملعون إذا سنعوا، والخاطفين ما استودعوا، جميع الله لنا عشر حصال لم يجمعه

And we, the People of the Household, Allah Cleansed us from all uncleanness. We are the truthful whenever we speak, and the knowledgeable when we are questioned, and the preservers when entrusted. Allah Gathered ten qualities for us, He had not Gathered for anyone before us, not will these happen to be for anyone apart from us – the knowledge, and the forbearance, and the wisdom, and the pure intellect, and the Prophecy, and the bravery, and the truthfulness, and the patience, and the cleanliness, and the chastity.

فنحن كلمة النقوى، وسبيل الهدى، والمثل الأعلى، والصحة العظمى، والوعرة الوفيق، فما بعد الحق إلا الفاحش فأن تصرفون.
Thus, we \textit{asws} are \textbf{the Word of piety [48:26]}, and the way of guidance, and \textbf{the Exalted Example [16:60]}, and the magnificent Proof, and \textbf{the most trustworthy handhold [2:256]}. So, what is there after the truth except for the straying? Where are you heading?

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86 - يب: محمد بن أحمد بن يحيى, عن الحسن بن علي بن عبد الله, عن ابن فضال, عن مروان, عن عمر السباقي قال: كنت حلوساً عن أبي عبد الله عليه السلام مبناً فقال له رجل: ما تقول في الموافل؟ فقال: فريق. محمد بن أحمد بن يحيى, من Al Hassan Bin Ali Abdullah, من Ibn Fazal, من Marwan, من Amar Al Sabaty who said,

‘We were seated in the presence of Abu Abdullah \textit{asws} at Mina and a man said to him \textit{asws}, ‘What are you \textit{asws} saying regarding the Optional (Salats)?’ He \textit{asws} said: ‘An Obligation’.

قائل: ففزعنا وفزع الرجل، فقال أبو عبد الله ع上の السلام: إنا أعطي صلاة الليل على رسول الله صلى الله عليه وسلم، إن الله يقول: ‘ومن الليل فتهجد به’.

He (the narrator) said, ‘So we were alarmed, and the man was alarmed. Abu Abdullah \textit{asws} said: ‘But rather, \textit{asws} mean the night Salat upon Rasool-Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} is Saying: \textit{And from the night, so keep vigil by it, an optional (Salat) of yours, [17:79]’}.

87 - كا: أبو علي الاعشري, عن محمد بن عبد الجبار, عن علي بن هادي, عن مروان, عن أبي عبد الله عليه السلام قال: إن الله كلف رسول الله ما لم يكلف أبداً من خلوه، كلفه أن يخرج على الناس كلام عليه ب نفسه إن لم يجد فئة تقاتله معه، ولم يكلف هذا أبداً من خلقه قبله ولا بعده.

Abu Ali Al Ashary, من Muhammad Bin Abdul Jabbar, من ali Bin Hadeed, من Marazam,

‘From Abu Abdullah\textit{asws} having said: ‘Allah\textsuperscript{azwj} Encumbered Rasool-Allah\textsuperscript{azwj} what He\textsuperscript{azwj} did not Encumber anyone from His\textsuperscript{azwj} creatures. He\textsuperscript{azwj} Encumbered him\textsuperscript{saww} that he\textsuperscript{saww} should go out to the people, all of them, alone, by himself\textsuperscript{saww} if he\textsuperscript{saww} cannot find a group to fight alongside him\textsuperscript{saww}, and He\textsuperscript{azwj} did not Encumber this upon anyone from His\textsuperscript{azwj} creatures nor after him\textsuperscript{saww}.

ثم تلا هذه الآية: ‘فواتل في سبيل الله لا تكلف إلا نفسك’ ثم قال: وجعل الله علماً أن يأخذ له ما أخذ له فإنه لم يكلف أحداً من خلقه فله عشور أمثالها” وجعلت الصلاة على رسول الله صلى الله عليه وسلم عليه العيش حسنات.

Then he\textit{asws} recited this Verse: \textit{So fight in the Way of Allah; it is not encumbered except on yourself [4:84].} Then he\textit{asws} said: ‘And Allah\textsuperscript{azwj} Made it such that he\textsuperscript{saww} should take for Him\textsuperscript{azwj} what He\textsuperscript{saww} takes for himself\textsuperscript{saww}. So Allah\textsuperscript{azwj} Said: \textit{Whoever brings a good deed, he shall have ten like it [6:160]}, and Made the Salawat upon the Rasool Allah\textsuperscript{saww} by ten (times) the Rewards’.

88 - خصص: عن علي بن سويد السباقي, عن أبي الحسن الأول عليه السلام قال: ما خلق الله خلقاً أفضل من محمد صلى الله عليه وسلم، ولا خلق خلقاً بعد محمد أفضل من علي عليه السلام.
From Ali Bin Suweyd Al Saie,

‘From Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st} having said: ‘Allah\textsuperscript{azwj} has not Created any creature superior than Muhammad\textsuperscript{saww}, nor Created any creature after Muhammad\textsuperscript{saww} superior than Ali\textsuperscript{asws}.’\textsuperscript{392}

From Jabir Bin Yazeed,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Blessed and Exalted: \textit{perhaps your Lord will Raise you to a Praiseworthy position [17:79].} He\textsuperscript{asws} said: ‘Sit him\textsuperscript{saww} upon the Throne’\textsuperscript{393}

\textbf{Nahj (Al-Balagah)} – ‘Send the noblest of Your\textsuperscript{azwj} Salawat and the best of Your\textsuperscript{azwj} Blessings upon Muhammad\textsuperscript{saww}, Your\textsuperscript{azwj} servant and Your\textsuperscript{azwj} Rasool\textsuperscript{saww}, the last of the ones who preceded, and the opener of what had been locked, and the notified of the truth with the truth, and the repeller of the armies of falsehood, and the crusher of the onsloughts of the straying ones.

Just as he\textsuperscript{saww} had borne, he\textsuperscript{saww} stood with Your\textsuperscript{azwj} Commands, advancing in Your\textsuperscript{azwj} Pleasure, without weakening from the steps, retaining Your\textsuperscript{azwj} Revelation, preserving Your\textsuperscript{azwj} Testament, continuing upon the implementation of Your\textsuperscript{azwj} Commands, until unto he\textsuperscript{saww} attainer attained, and the paths were illumination for the groper (in the dark).

And the hearts were guided by him\textsuperscript{saww} after the immersion in the Fitna and the sins, and he\textsuperscript{saww} established the clear signs and the radiant rulings. So, he\textsuperscript{saww} is Your\textsuperscript{azwj} trustworthy trustee, and treasurer of Your\textsuperscript{azwj} Treasured Knowledge, and Your\textsuperscript{azwj} Witness on the Day of Qiyamah, and one You\textsuperscript{azwj} Sent with the truth and Your\textsuperscript{azwj} Rasool\textsuperscript{saww} to the creatures’\textsuperscript{394}

\textsuperscript{392} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww} Ch 11 H 88
\textsuperscript{393} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 89
\textsuperscript{394} Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 90
Nahj (Al-Balagah): ‘He\textsuperscript{azwj} Deposited them\textsuperscript{asws} in the superior of depositories, and Settled them in the best of the settlements, and into the honourable lineages to the clean wombs. Every time an ancestor passed away, a replacement from them\textsuperscript{as} stood with the Religion of Allah\textsuperscript{azwj} until the Honour of Allah\textsuperscript{azwj} the Glorious led to Muhammad\textsuperscript{saww}.

فأخرجه من أفضل المعادن منبتاً، وأعر الأرومات مغرساً، من الشجرة التي صدح منها نبيها، واتحت منها منبتها، عثره خير العتر، واسره خير الأسر، وشرحته خير الشجر، نبتت في حرم، ويسقت في كرم، لفروع طول، وفقر لا يبتال،

He\textsuperscript{azwj} Extracted him\textsuperscript{saww} from the superior of the original mines, and the most honourable place of planting which the He\textsuperscript{azwj} Extracted His\textsuperscript{as} Prophets\textsuperscript{as}, and Selected His\textsuperscript{azwj} trustees from it. His\textsuperscript{saww} family is the best of the families, and his\textsuperscript{saww} kinsmen are the best of the kinsmen, and his\textsuperscript{saww} lineage is the best of the lineages, growing in the esteem and rising in distinction, having tall branches for it and fruits which cannot be attained.

فهو إمام من ألقى، وعمرة من اهتدى، سراج مع ضوءه، وشهاب مسطع نوره، وزدت له معه، سيته الفرد، وسته الرشد، وكلامه الفصل، وحكمه العدل، أرسله على حسن فذة من الرسلم، وهفوة عن العمل، وفياوة من الأمم.

So, he\textsuperscript{saww} is the leader of the ones who fear, and an insight of the ones who seek guidance. A lamp for the ones seeking his\textsuperscript{saww} illumination, and a meteor the light of which spreads out, and a flint whose spark is bright. His\textsuperscript{saww} way is the moderation, and his\textsuperscript{saww} Sunnah is the rightful guidance, and his\textsuperscript{saww} speech is the decisive, and his\textsuperscript{saww} ruling is the justice. He\textsuperscript{saww} is Sent upon an interval from the Rasool\textsuperscript{as}, and erroneous deeds, and ignorance from the communities”.

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Nahj (Al-Balagah): ‘His\textsuperscript{saww} settlement is the best of the settling places, and his\textsuperscript{saww} origin is the noblest of the origins, in the mines of prestige, and the cradles of security. The hearts of the righteous have been turned towards him\textsuperscript{saww}, and the reins of the sights are fixed towards him\textsuperscript{saww}. The rancour has been buried by him\textsuperscript{saww}, and flames of revolt have been extinguished by him\textsuperscript{saww}, the brethren were affectionate through him\textsuperscript{saww} and generation were separated by him\textsuperscript{saww}, the humiliated were honoured by him\textsuperscript{saww} and the honourable were humiliated by him\textsuperscript{saww}. His\textsuperscript{saww} speech is clear and his\textsuperscript{saww} silence is (an explanatory) tongue”.

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Nahj (Al-Balagah): ‘Until he\textsuperscript{saww} covered the light for the attainer, and radiated knowledge for an impeder, for he\textsuperscript{saww} is Your\textsuperscript{azwj} Trustee and Your\textsuperscript{azwj} Witness on the Day of Qiyamah, and Your\textsuperscript{azwj} one Sent as a favour, and Your\textsuperscript{azwj} Rasool\textsuperscript{saww} with the truth as a Mercy.

395 Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 91
396 Bihar Al Anwaar – V 2, The book of our Prophet\textsuperscript{saww}, Ch 11 H 92
O Allahazwj! Apportion for himsaww an portion from Yourazwj Justice, and Recompense himsaww a multiple of the goodness from Yourazwj Grace. O Allahazwj! Heighten upon the constructed buildings, hissaww construction, and honour himsaww when he comes, and Ennoble hissaww status in Yourazwj Presence, and Give himsaww the means, and Give himsaww the glory and the merits, and Gather us among hissaww party, without disgrace nor being regretful, nor deviating, nor breaking pledges, nor straying, nor being tempted’. 397

Nahj (Al-Balagah): ‘Heazwj Chose himsaww from the lineage tree of the Prophetsas, and the flames of illumination, and the lofty foreheads, and the best part of Al-Bat’ha, and lamps in the darkness, and springs of wisdom’. 398

Nahj (Al-Balagah): ‘And Iasws testify that Muhammadsaww is elite of Allahazwj, and ambassador of Hisazwj Revelation, and Rasoolasws of Hisazwj Mercy’. 399

Nahj (Al-Balagah): ‘And Iasws testify that Muhammadsaww is Hisazwj servant and chief of Hisazwj servants. Every time Allahazwj Divided the creatures into two segments, Made himsaww to be in the better of the two. Neither did any evil-doer shared in it nor did an immoral associated in it’. 400

397 Bihar Al Anwaar – V 2, The book of our Prophetsaww, Ch 11 H 93
398 Bihar Al Anwaar – V 2, The book of our Prophetsaww, Ch 11 H 94
399 Bihar Al Anwaar – V 2, The book of our Prophetasws, Ch 11 H 95
400 Bihar Al Anwaar – V 2, The book of our Prophetasws, Ch 11 H 96
CHAPTER 12 – MISCELLANEOUS SUBTLE POINTS REGARDING THE MERITS OF OUR PROPHET \( \text{saww} \) IN THE MERITS AND THE MIRACLES, GREETINGS BE UPON THE PROPHETS \( \text{as} \)

And although the Angels did Sajdah to Adam \( \text{as} \) once, so to Muhammad \( \text{saww} \) Allah \( \text{azwj} \) and the Angels and the people altogether send Salawat all the time up to the Day of Qiyamah.

And although Adam \( \text{as} \) was the direction of the Angels, Allah \( \text{azwj} \) Made him \( \text{saww} \) the prayer leader of the Prophets \( \text{as} \) on the night of the Ascension (Mi'raj), so he \( \text{saww} \) became leading Adam \( \text{as} \).

And Adam \( \text{as} \) is Created from clay, and he \( \text{saww} \) is Created from Noor. His \( \text{saww} \) words: ‘I \( \text{saww} \) was a Prophet \( \text{saww} \) while Adam \( \text{as} \) was between the water and the clay’.

And Adam \( \text{as} \) is the father of the mortals, so Muhammad \( \text{saww} \) is the chief of the warners. His \( \text{saww} \) words: ‘Adam \( \text{as} \) and the ones besides him \( \text{as} \) would be beneath my \( \text{saww} \) flag on the Day of Qiyamah’.

And although Adam \( \text{as} \) was the first creature, so Muhammad \( \text{saww} \) had come before him \( \text{as} \). His \( \text{saww} \) words: ‘Allah \( \text{azwj} \) Created me \( \text{saww} \) from Noor and Created that Noor before Adam \( \text{as} \) by two thousand years’.

And although Adam \( \text{as} \) was the first of the Prophets \( \text{as} \), the Prophet-thood of Muhammad \( \text{saww} \) was more ancient than his \( \text{as} \). His \( \text{saww} \) words: ‘I \( \text{saww} \) was a Prophet \( \text{saww} \) while Adam \( \text{as} \) was being kneaded in his \( \text{as} \) clay’.

And the Angels were unable from Adam \( \text{as} \), he \( \text{saww} \) was Given the Quran which the former ones and the latter ones are were unable from.
And although He\(^{azwj}\) Said to Adam\(^{as}\), *Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); [2:37].* He\(^{azwj}\) Said to him\(^{saww}\): *For Allah to Forgive you [48:2].*  

And although He\(^{azwj}\) Entered Adam\(^{as}\) into the Paradise, so He\(^{azwj}\) has Ascended to (at a distance of) two bows or nearer [53:9].

Idrees\(^{as}\) – His\(^{azwj}\) Words: *And We Elevated him to a high place [19:57]; and to the Prophet\(^{saww}\): And We Raised your Zikr for you? [94:4].*

And Idrees\(^{as}\) was Whispered to by his\(^{as}\) Lord\(^{azwj}\), and Allah\(^{azwj}\) Called out to Muhammad\(^{saww}\) And He Revealed unto His servant what He Revealed [53:10].

And He\(^{azwj}\) Fed Idrees\(^{as}\) after his\(^{as}\) expiry, and Allah\(^{azwj}\) Fed him\(^{saww}\) during his\(^{saww}\) lifetime. His\(^{saww}\) words: I\(^{saww}\) am not like one of you. I\(^{saww}\) spend the night in the Presence of my\(^{saww}\) Lord\(^{azwj}\) and He\(^{azwj}\) Fed me\(^{saww}\) and Quenched me\(^{saww}\).

Noah\(^{as}\) – The ship flowed for him\(^{as}\) upon the water and it tends to flow for the Kafir and the Momin; and for Muhammad\(^{saww}\), rock flowed upon the water, and what was when he\(^{saww}\) was upon and edge of Ghadeer and behind Al-Ghadeer was a large hill. Ikrimah son of Abu Jahl\(^{la}\) said, *O Muhammad\(^{saww}\)! If you\(^{saww}\) were Prophet\(^{as}\), then call those rocks of that hill until it wades on the water and crosses over*. He\(^{saww}\) called the rock and it went on to come upon the surface of the water until it stood in front of him\(^{saww}\). Then he\(^{saww}\) ordered it with the return, so it returned just as it had come.

And his\(^{as}\) supplication against his\(^{as}\) people: *Do not leave upon the earth [71:26] was Answered, and the sky fell down with the Punishment (torrent), and it was Answered for Muhammad\(^{saww}\) with the Mercy where he\(^{saww}\) said: ‘Around us and not upon us’. Thus,
Noah is a Rasool of the Punishment, and Muhammad is a Rasool of the Mercy, And We did not Send you except as a mercy [21:107].

Noah supplicated for himself and for a small number: My Lord! Forgive me and my parents [71:28], and Muhammad supplicated for his community, the ones from them who were born, and the one had yet to be born: and Pardon (our sins) for us [2:286].

And Noah said: 'Surely, my son is from my family, [11:45]. He said to him: He is not from your family [11:46]. And when Muhammad was announced to him, Allah Helped him on the day of (battle of) Al-Ahzab and (battle of) Al-Khandaq with the wind and the Angels. His Words: And among (the people of) Aad, when We Sent upon them [51:41], and Muhammad, Allah Helped him on the day of (battle of) Al-Ahzab and (battle of) Al-Khandaq with the wind and the Angels. His Words: with armies you did not see, [9:40]. Allah Increased Muhammad over Hud by three thousand Angels, and Merited upon Hud, by that the wind of Aad was a severe wind, and wind of Muhammad was a wind of Mercy. His Words: O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, [33:9].
And Hud\textsuperscript{as} was patient regarding the Self of Allah\textsuperscript{azwj} and excused his\textsuperscript{as} people when they belied, and the Prophet\textsuperscript{saww} was patient regarding the Self of Allah\textsuperscript{azwj} and excused his\textsuperscript{saww} people when they belied and forced to emigrate, and pelted by the stoned, and Abu Jahl\textsuperscript{la} threw the intestines of a sheep at him\textsuperscript{saww}. So, Allah\textsuperscript{azwj} Revealed unto Jajail, Angel of the mountains to split the mountain and ended up to the orders of Muhammad\textsuperscript{saww}. He came to him\textsuperscript{saww} and said to him\textsuperscript{saww}, 'I have been Commanded with the obedience to you\textsuperscript{saww}, so if you\textsuperscript{saww} order, I shall layer the mountain upon them and destroy them with it’. He\textsuperscript{saww} said: ‘But rather, I\textsuperscript{saww} am Sent as a Mercy to guide my\textsuperscript{saww} people, for they do not know’.

Sali\textsuperscript{as}h – A young she-camel came out for Sali\textsuperscript{as} from between the solid rocks, and there came out for our Prophet\textsuperscript{saww}, a man from the middle of the mountain supplicating for him\textsuperscript{saww} and saying: ‘O Allah\textsuperscript{azwj}! Raise his\textsuperscript{saww} Zikr for him\textsuperscript{saww}. O Allah\textsuperscript{azwj}! Obligate the Recompense for him\textsuperscript{saww}. O Allah\textsuperscript{azwj}! Remove the burden from him\textsuperscript{saww}.

...and a lot of she-camels had spoken with the Prophet\textsuperscript{saww}.

...and the she-camel did not speak to him\textsuperscript{as} and did not testify to him\textsuperscript{as} with the Prophet-hood, and a lot of she-camels had spoken with the Prophet\textsuperscript{saww}.

Lut\textsuperscript{as} – Hasan Bin Sabit said, ‘And although Lut\textsuperscript{as} supplicated to his\textsuperscript{as} Lord\textsuperscript{azwj} against the people and the affliction arrived, the Prophet\textsuperscript{saww} at Badr supplicating against the Polytheists with the sword of annihilation. Jibraeel\textsuperscript{as} called out from above him\textsuperscript{saww}: ‘At your\textsuperscript{saww} service! At your\textsuperscript{saww} service! Ask whatever you\textsuperscript{saww} so desire!’.
Ibrahim as looked from the kingdom to the kingdom: And like that We Showed [6:75], and the Beloved saww looked from the kingdom to the kingdom: Do you not look at your Lord how He Extends the shade? [25:45].

The Friend (Ibrahim as) was the seeker. He as said: ‘I am going to my Lord. [37:99], and the Beloved ((Muhammad saww) was Sought: He Who Journeyed His Servant on a night [17:1].

The Friend as said: ‘And the One Who, I hope will Forgive my mistakes for me [26:82], and He azwj Said to the Beloved saww: For Allah to Forgive you [48:2].

And the Friend as said: ‘And do not Disgrace [26:87], and to the Beloved saww: on a Day Allah will not Disgrace [66:8].

And the Friend as said in the middle of the fire: ‘My as Lord azwj is sufficient for me as, and He azwj Said to the Beloved saww: Allah is sufficient for you [8:64].

And the Friend as said: ‘And Make for me a truthful tongue [26:84], and He azwj Said to the Beloved saww: And We Raised your Zikr for you? [94:4].

And the Friend as said: ‘and Show us our rituals [2:128], and He azwj Said to the Beloved saww in order to Show him [17:1].

The Friend as: And Make me to be from the inheritors of the Blissful Garden [26:85], and to the Beloved saww: And the Hereafter is better for you [93:4].

The Friend as: And the One Who Feeds me [26:79], and to the Beloved saww: Who Feeds them from hunger [106:4], for your saww sake.
The Friend as was stingy with the sustenance upon his enemies: and Sustain its people from the fruits [2:126], and the Beloved was generous with it upon the enemies until he was Admonished: nor extend it with every extension [17:29].

And Took the standing place of the Friend as a Qiblah: and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125], and He Made the situations of the Beloved and his deeds and his words as a Qiblah: There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21].

The Friend as swore by Allah: 'And, by Allah! I have a plan against your idols [21:57], and Allah Swore by the Beloved: By your life (O Muhammad)! [15:72].

And We Chose him [2:130], and He Chose the Beloved before the Trial: Allah Chooses messengers from among the Angels and from the people; surely Allah is Hearing, Seeing [22:75].

The Friend as broke the idols of the people secretly in anger for (the Sake of) Allah, and the Beloved broke three hundred and sixty idols from the Kabah and humiliated the ones who worshipped these with the sword.

And We Chose him [2:130], and He Chose the Beloved before the Trial: Allah Chooses messengers from among the Angels and from the people; surely Allah is Hearing, Seeing [22:75].

The position of the Friend as is the position of the service: and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125], and the position of the Beloved is the position of the intercession perhaps your Lord will Raise you [17:79], and the interceder is superior than the servant.
الخليل عليه السلام طلب ابتداء الوصلة قال: "هذا ربي " والحبيب صلى الله عليه وآله طلب بقاء الوصلة: " وامرت أن آكون من المسلمين " ولبقاء فضل على الابتداء،

The Friend⁷¹⁹ sought the commencement of the connection. He⁷¹⁹ said: ‘(Can) this be my Lord?’ [6:76], and the Beloved⁷²⁸⁹ sought the remaining of the connection: And I am Commanded that I should be from the submitters [27:91], and there is a merit for the remaining over the commencement.

صار الله حرم النار على الخليل عليه السلام ودعا وسلما، وصار السم في حوقة سلامة حين سمعته الخيبة، ثم سحر له نار جهنم التي كانت نازCompile error

Allah⁷⁴⁸⁸⁸⁹ Caused the heat of the fire to be cool and safe upon Ibrahim⁷⁴⁸⁹⁸⁰ and Caused the poison in its interior as safety when the woman of Khyber poisoned him⁷⁹⁵⁸⁹, the Subdued Fire of Hell which the fire of the world was only a part of it.

كان الخليل عليه السلام منيدا بالحج وقلت: "وادن في الناس بالحج " والحبيب صلى الله عليه وسلام وعالمان: " منيدا ينادي لعالمان أن آمنوا يريحكم "

The Friend⁷¹⁹ called out with the Hajj and the sacrificial offering: And proclaim among the people with the (performance of) Hajj. [22:27], and the Beloved⁷²⁸⁹ called out with Al Islam and the Eman: a caller calling to the Eman: ‘Believe in your Lord!’ [3:193].

قُالهدلى عليه السلام: "أن لم تؤمن " قال للخليف عليه السلام: "ألا ألاة " قال للخليف عليه السلام: "ألا ألاة "


قُالهدلى عليه السلام: "ألا ألاة " وقال للخليف عليه السلام: "ألا ألاة "

The Friend⁷¹⁹ said: ‘So these are enemies to me, [26:77], and He⁷⁴⁸⁹⁸⁰ said to the Beloved⁷²⁸⁹: “Had it not been for you⁷²⁸⁹ I⁷²⁸⁹ would not have Created the skies”.

وقيل للخليل عليه السلام. "وقديناه بذبح " والحبيب صلى الله عليه وآله فداني أبوه عبد الله بعنتن ناقة،

And He⁷⁴⁸⁹⁸⁰ Said to the Fiend⁷¹⁹: And We Ransomed him with a magnificent slaying [37:107], and the Beloved⁷²⁸⁹ Ransomed his⁷²⁸⁹ father⁷²⁸⁹ Abdullah⁷²⁸⁹ with one hundred she-camels.

وبارك في أولاد الخليل عليه السلام حتى عرفوا فامرأ داود عليه السلام في أباه بإحصائهما ففجعوا عن ذلك فأوحى الله تعالى إله لما أطعاني بذبح ولهدإ كثرته ذريته، والحبيب صلى الله عليه وآله ما ابتنى أبيناء بذبح ابنه الحسين عليه السلام كثرت أولاده،

And He⁷⁴⁸⁹⁸⁰ Blessed in the children of the Friend⁷¹⁹ until He⁷⁴⁸⁹⁸⁰ Forgave, and Dawood⁷⁴⁸⁹⁸⁰ ordered during his⁷¹⁹ days with counting them, but they were unable from that, so Allah⁷⁴⁸⁹⁸⁰ the Exalted Revealed to him⁷¹⁹: “When you⁷¹⁹ obey Me⁷⁴⁸⁹⁸⁰ your⁷¹⁹ by sacrificing your⁷¹⁹ son⁷¹⁹ your⁷¹⁹ offspring would be abundant", and the Beloved⁷²⁸⁹⁸⁰, when he⁷²⁸⁹⁸⁰ was Tried as well with the sacrifice of his⁷²⁸⁹⁸⁰ son⁷²⁸⁹⁸⁰ Al Husayn⁷²⁸⁹⁸⁰, his⁷²⁸⁹⁸⁰ children were abundant.
And the Friend\textsuperscript{as} connected to the Majestic with the means: \textit{And like that We Showed Ibrahim [6:75]}, and the Beloved\textsuperscript{saww} connected without a means: \textit{Then he approached, so he bowed [53:8]}. 

The Friend\textsuperscript{as} wanted to please the King during the raising of the Kaaba: \textit{And when Ibrahim and Ismail raised the foundations of the House (Kabah) [2:127]}, and Allah\textsuperscript{azwj} Wanted the Qiblah to please the Beloved\textsuperscript{saww}: \textit{so We will be Turning you towards a Qiblah you will be pleased with [2:144]}. 

The Trial of the Friend\textsuperscript{as} was first, and the Choosing was later: \textit{And when his Lord Tested Ibrahim with certain words [2:124]}, and the Beloved\textsuperscript{saww}, his\textsuperscript{saww} beginning was glad tidings: \textit{in order to prevail it upon all the Religions [9:33]}. 

The Friend\textsuperscript{as} asked: \textit{and Keep me and my sons away from worshipping the idols [14:35]}, and He\textsuperscript{azwj} Said to the Beloved\textsuperscript{saww}: \textit{But rather, Allah Intends to Keep the uncleanness away from you, [33:33]}. 

The friend is one who befriens you and the Beloved is one you befriend, and there is no blame, \textit{And soon your Lord will Give you, so you will be pleased [93:5]}. 

The friend is the one wanting, and the beloved is the wanted, and the friend is thirsty, and the beloved irrigates. 

The author of (the book) ‘Al-Ayn’ said, ‘Pronunciation of the (letter) ‘Ha’ is shorter than the pronunciation of ‘Kha’ by a level, for the ‘Kha’ is from the throat, and the ‘Ha’ is from the heart. So, when you mention the ‘Khaleel’ (Friend) your mouth is not filled, because it is from the throat, and when you mentioned the ‘Habeeb’ (Beloved), your mouth and your heart fill upon, because it is from the heart. 

قالوا: أظهِر الله الخليل، ومُضَنِّرُ الحبيب، الجواب أنه أظهَر المحبة لمتبعيه، فكيف المتعلق: قوله: “إِن كُنتُم تحبون الله فاتبعُوَمُحِبَّتِهِ” (11).
They say, ‘Allah \(^{azwj}\) Announced the Friend \(^{as}\) and did not Announce the Beloved’. The answer is that the love is announced to his \(^{saww}\) followers, so how is the one followed? His \(^{azwj}\) Words: ‘If you love Allah, then follow me. Allah will Love you’ [3:31].

Yaqoub \(^{as}\) – There were twelve sons for him \(^{as}\), and there were twelve successors \(^{asws}\) for him \(^{saww}\), and the tribes were Made to be from the descent of his \(^{as}\) lineage. And Maryam Bin Imran \(^{as}\) was from his \(^{as}\) daughters, and the guides were among his \(^{saww}\) offspring. His \(^{azwj}\) Words: And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. [57:26].

And Muhammad \(^{saww}\) is of a higher mention than that. Fatima \(^{asws}\), from his \(^{saww}\) daughters, was Made to be the chieftess of the women of the worlds, and Al-Hassan \(^{asws}\) and Al-Husayn \(^{asws}\) are from his \(^{saww}\) offspring, and he \(^{saww}\) is Given the Book, the Preserved, neither will it be replaced nor changed (Abrogated).

And Yaqoub \(^{as}\) was patient upon the separation of his \(^{as}\) son \(^{as}\) until he \(^{as}\) was almost blinded, and Muhammad \(^{saww}\) was patient upon the passing away of Ibrahim \(^{asws}\), and upon what he \(^{saww}\) knew from the effects of what would flow upon his \(^{saww}\) offspring.

Yusuf \(^{as}\), even though there was beauty for him \(^{azwj}\), for Muhammad \(^{saww}\) was the handsomeness and the perfection. His \(^{saww}\) words: ‘Yusuf \(^{as}\) was more beautiful but I \(^{saww}\) am more handsome’.

And even though Yusuf \(^{as}\) was radiant in the night, Muhammad \(^{saww}\) is radiant in the world and the Hereafter. In the world, Allah \(^{azwj}\) Guided to his \(^{saww}\) Noor, and in the Hereafter: ‘Wait for us to acquire from your light’. [57:13].

And even though Yaqoub \(^{as}\) was patient upon the separation of his \(^{as}\) son \(^{as}\) until he \(^{as}\) was almost blinded, and Muhammad \(^{saww}\) was patient upon the passing away of Ibrahim \(^{asws}\), and upon what he \(^{saww}\) knew from the effects of what would flow upon his \(^{saww}\) offspring.
Yusuf\textsuperscript{as} supplicated for Malik Bin Za’ar to amplify his wealth and his children. The Prophet\textsuperscript{saww} said: ‘You (Jabir Bin Abdullah) will be meeting a son\textsuperscript{saww} of mine called Al-Baq\textsuperscript{as}. So, when you meet him\textsuperscript{saww}, then convey the greetings from me\textsuperscript{saww}.

And he\textsuperscript{saww} said for Anas (fabricator): ‘O Allah\textsuperscript{azwj}! Prolong his life and amplify his wealth and children’. I remained up to the days of Umar Bin Abdul Aziz, and there were twenty male (children) for him and eighty females, and his lineage was all about two fruits (male & female)’.

Patience of Yusuf\textsuperscript{as} was in the well and the prison, and the separation, and the disobedience, and Muhammad\textsuperscript{saww} suffered from a lot of the estrangement and the separations and was withheld in the cave (of Abu Talib\textsuperscript{as}) for three years, and in the cave for three nights.

And there was for Yusuf\textsuperscript{as}, his\textsuperscript{as} dream, and for Muhammad\textsuperscript{saww}: \textit{Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid [48:27]}.

Musa\textsuperscript{as}, Allah\textsuperscript{azwj} gave him\textsuperscript{as} twelve springs. His\textsuperscript{as} Words: \textit{So there gushed out from it twelve springs [2:60], and Muhammad\textsuperscript{saww} ordered Al Bara’a Bin Aazib with immersing his arrow on the day Al Hudeybiyya for Wudu’u in a dried out well, and twelve springs burst forth from it until it was sufficient for eight thousand men.}

And for Musa\textsuperscript{as} was the bursting forth of the water from the rock, and for Muhammad\textsuperscript{saww} the water burst out from between his\textsuperscript{saww} fingers, and this is stranger.

And Allah\textsuperscript{azwj} sent down for Musa\textsuperscript{as}, pillars from the sky illuminating for them during their nights, and the rising of their days, and Rasool-Allah\textsuperscript{saww} gave one of his\textsuperscript{saww} companions a staff illuminating before him and in front of him, and gave Qatada Bin al Numan a dried palm stick, and the stick was illuminating in front of him brightly.
قوله: "وقل لمن بعثين آيات بنيات فاعلم عباس والضحاك: البديع، والعصا، والحجر، والبحر، والقطان، والحرام، والفساد، والدم،"

His Words: **And We had Given Musa nine clear Signs, [17:101].** Ibn Abbas and Al Zahaak said, ‘The hand, and the staff, and the rock, and the sea, and the flood, and the locusts, and the lice, and the frogs, and the blood’.

يروي أن النبي صلى الله عليه وسلم استتر للوضوء في بعض أسفاره إلى الشام فأواط به الياود بالسيوف، فأثار الله من تحت رعله عرادا فءعتهم، آععلت تأكلام وتى أتت على جملتام، آكانوا مأتي نفر، وجعلت تأكلهم حتى أتت على بنيهم، وكانوا مأتي نفر،

It is reported that the Prophet saww veiled for the Qudu’u in one of his journeys to Syria and the Jews surrounded him with the swords, so Allah azwj Poduced locusts from beneath his feet and these surrounded them and went on to devour them until these came upon their camels, and they were a hundred in number.

وقال عليه السلام: "إن بين الزكن والصفا قبور سبعين نبيا ما ماتوا إلا بضر الجوع والlice" وتبعه قوم يوما خاليا فهظر أودهم إلى ياب نفسه آفاا، ثم ععل بدنه يحكه، فأنف من ألحابه، آانسل، آأبصر لخر آلخر مثل لك وتى آعد كلام من نفسه،

And he saws said: ‘In between Al-Rukn (corner of the Kabah) and Al-Safa (hill) there are graves of seventy Prophets as who had passed away only by the harm of the hunger and the lice’. And one day a group had followed him saww when he saww was alone, and one of them looked at his own clothes and there were live in it. Then he went on to rub his body. So, these transferred from him to his companion, and another one and another one saw like that until each of them found it with himself.

ثم زاد ذلك عليهم حتى استولى ذلك عليهم فماذاكلهم من خمسة أيام إلى شهرين، وهم جماعة بئثه فخرجوا نحو المدينة من مكة فسلط الله على

Then that was increased upon them until that was dominated upon them, and all of them died from between five days to two months; and they were a group who wanted to kill him saww, and they had gone out around Al-Medina from Makkah, and Allah azwj Caused rats to overcome upon their provision and their waterskins. These (rats) made holes in these and punctured these and its waters drained out.

فلمما عطشوا شرعوا فرجعوا الفقهري إلى الحياض التي كانوا تزودوا منها تلك البياض، وإذا الحياض قد سبقتهم إلى فقتهم إلا فقتها فضعت مياهاا، فلم يبق منهم إلا واحد لا يزال يقول: يا رب محمد والأن محمد، فقت من أهاد، ففرج عنهج محمد والأن محمد.

When they were thirsty, they became aware and they returned back on their heels to the fountains which they used to be provided from these waters, and there were the rats which had preceded them to it and these had punctured its roots and its waters had split out. So, they died and not one of them escaped except for one who did not cease to be saying, ‘O Lord azwj of Muhammad saww and the Progeny asws of Muhammad saww! I have repented from harming him saww, so Relieve from me for the sake of Muhammad saww and the Progeny asws of Muhammad saww'.

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A caravan passed by him and quenched him and carried him and the luggage of the people. He believed in the Prophet saww, and Rasool-Allah saww made those camels and the wealth to be for him.

And once the Prophet saww had cupping done and handed over the blood which had come out from him saww to Abu Saeed al Khudry and said, ‘Hide it (in the ground)’. He went and drank it. He saww said: ‘What did you do with it?’ He said, ‘I drank it’. He saww said: ‘Or did I saww not tell you to hide it?’ He said, ‘I have hidden it in an impenetrable container’. He saww said: ‘Beware of repeating to the like of this, then know that Allah azwj has Forbidden unto the Fire, your flesh and your blood due to it having been mingled with my saww blood and my saww flesh’.

And forty people from the hypocrites mocked him saww, so he saww said: ‘But, Allah azwj will be Punishing you with the blood’. They were afflicted with the permanent nose-bleed and the blood used to flow from their teeth, and their food and drink would be mixed up with their blood. They remained like that for forty morning, then perished.

His azwj Words: *Insert your hand into your pocket, it will come out white* [28:32], and he saww was given superior than it, and it is that a Noor used to be on his saww right wherever he saww sat, and showed him saww the people, all of them, and that Noor will remain up to the establishment of the Hour, and he saww loved it that ‘Al-Hassanan’ (Al-Hassan asws and Al-Husayn asws) would come to him saww.

He saww would call out to them asws both: ‘Come to me asws!’ They asws would come around him saww from a far distance and his saww voice would have reached them asws. He saww would be saying with his saww fingers like this, bringing them about from the door, and it would illuminate for them asws better than the illumination of the moon and the sun, and they asws would come. Then the illumination would return to what it had been, and he saww would do during their asws leaving like that.
And Cast your staff!’ [28:31], and for him saww is what is reported that Zubayr Al-Awaam broke his sword in one of the military expedition, so the Prophet saww took a stick and wiped it from his saww side and it became a sword, as good as can be and he struck (with) it, and fought with it.

And Allah azwj the Exalted Transformed the trunks of the roof of a Jews into snakes uprooting it, and they were more than a hundred trunks, and these (snakes) aimed for them, and swallowed the chattels of their house, and four of them died, and a group became insane and others became Muslims, and they said, ‘O Allah azwj! For the sake of Muhammad saww whom You asw Chose, and Ali asws whom You asw are Pleased with, and their asws friends, those who submitted their matters to them asws, answering’. So, Allah aswj Resurrected the four.

His aswj Words: “Strike the sea with your staff!” [26:63]. Amir Al-Momineen asws said: ‘We went out with him saww, meaning the Prophet saww, to Khyber, and there we were by a valley, and we looked and there were fourteen men standing. They said, ‘O Rasool-Allah saww! The enemy are behind us, and the valley is in front of us’, just as the companions of Musa as had said: ‘We are being overtaken’ [26:61].

And in a report of Anas (fabricator), ‘The sky rained for three days and its nights at the valley of Al-Khazan. They said, ‘O Rasool-Allah saww! A great horror’. He saww said: ‘O you people! Follow me saww, and I was the last of the people, and I saw the water not even reaching the hooves of the camels’.

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And Allah azwj the Exalted Transformed the trunks of the roof of a Jews into snakes uprooting it, and they were more than a hundred trunks, and these (snakes) aimed for them, and swallowed the chattels of their house, and four of them died, and a group became insane and others became Muslims, and they said, ‘O Allah azwj! For the sake of Muhammad saww whom You asw Chose, and Ali asws whom You asw are Pleased with, and their asws friends, those who submitted their matters to them asws, answering’. So, Allah aswj Resurrected the four.

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His\textsuperscript{azwj} Words: \textit{And We had Seized the people of Pharaoh with the years (of droughts) [7:13]}, and it is reported that the Prophet\textsuperscript{saww} said: \textit{O Allah\textsuperscript{azwj}}! Curse (the clans of) Ra'la and Zakwan. O Allah\textsuperscript{azwj}! Intensify Your Pressure upon the (tribe of) Muzar. O Allah\textsuperscript{azwj}! Make their years to be like the years of Yusuf\textsuperscript{as}.

And in the Hadeeth – The man from them would meet his companion but would not be able upon going near him. So, when he did go near him, would not see him from the severity of the smoke of hunger, and he would come with the food to them from every direction. When they bought it and take possession of it, they would not arrive with it to their houses until it would decay and stink. So, they ate the dead dogs, and the carcasses, and the skins, and exhumed the graves, and burnt the bones of the dead and ate these, and the woman ate her child.

And the smoke accumulated between the sky and the earth, and that is His\textsuperscript{azwj} Word: \textit{So watch out for the day the sky would come with evident smoke [44:10] Overwhelming the people. (They would say), 'This is a painful Punishment! [44:11].} Abu Sufyan and the Qureysh chiefs said, \textit{O Muhammad\textsuperscript{saww}! Are you\textsuperscript{saww} instructing us with helping the relatives? Then go to your\textsuperscript{saww} people for they have perished’.

He\textsuperscript{saww} supplicated for them, and that is his\textsuperscript{saww} word: \textit{Our Lord! Remove the Punishment from us, we are Momineen! [44:12].} Allah\textsuperscript{azwj} the Exalted Said: \textit{We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15].} So, he\textsuperscript{saww} repeated the supplicating for them for the fertility, and it is His\textsuperscript{azwj} Word: \textit{So let them worship Lord of this House (Kabah) [106:3] – the Verse.

Allah\textsuperscript{azwj} Avenged for Musa\textsuperscript{as} from Pharaoh\textsuperscript{la} and Avenged for Muhammad\textsuperscript{saww} from the pharaohs (tyrannical rulers): \textit{The gathering would soon be defeated, and they will turn back [54:45].} For Musa\textsuperscript{as} was a staff and for Muhammad\textsuperscript{saww} was Zulfiqar (the sword).
Musa\textsuperscript{as} made Haroun\textsuperscript{as} a Caliph among his\textsuperscript{as} people, and Muhammad\textsuperscript{saww} made Ali\textsuperscript{asws} a Caliph among his\textsuperscript{saww} people: ‘You\textsuperscript{asws} are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}.

There were twelve captains for Musa\textsuperscript{as}, and for Muhammad\textsuperscript{saww} were twelve Imams\textsuperscript{asws}.

And for Musa\textsuperscript{as} was splitting of the sea in the earth: \textit{So it parted, and each part [26:63]}, and for Muhammad\textsuperscript{saww} was splitting of the moon in the sky, and that is stranger: \textit{The time approached and the moon split apart [54:1]}. The staff reached the sea, and it split: \textit{“Strike the sea with your staff!” [26:63]}, and he\textsuperscript{saww} gestured by the fingers and the moon split apart.

And Musa\textsuperscript{as} said: \textit{‘Lord! Expand my chest for me [20:25]}, and Allah\textsuperscript{azwj} Said to him\textsuperscript{saww}: \textit{‘Did We not Expand your chest for you? [94:1].}

And He\textsuperscript{azwj} Said to Musa\textsuperscript{as} and Haroun\textsuperscript{as}: \textit{But speak to him gentle words, [20:44]}, and He\textsuperscript{azwj} Said to Muhammad\textsuperscript{saww} and Harsh upon them: \textit{And do not heed a despicable oath-monger [68:10].}

And Allah\textsuperscript{azwj} Gave Musa\textsuperscript{as} the Manna and the Quails, and He\textsuperscript{azwj} Legalised the war booty for Muhammad\textsuperscript{saww} and for his\textsuperscript{saww} community, and did not Legalise it for anyone before him\textsuperscript{saww}.

And Allah\textsuperscript{azwj} Spoke to Musa\textsuperscript{as} in a conversation upon (mount) Toor of Sinani, and Allah\textsuperscript{azwj} Whispered to Muhammad\textsuperscript{saww} at the Lote Tree (Sidrat Al-Muntaha), and there was a
medium (means) between the Truth (Allah\textsuperscript{azwj}) and Musa\textsuperscript{as}, and there did not happen to be anyone between Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Lord\textsuperscript{azwj}. And He Revealed unto His servant [53:10]; and the one who walks with his feet is not like the one who is ascended in person, and the one who is called out at is not like the one who is whispered to, and from afar is the calling and from the near is the whispering.

And He\textsuperscript{azwj} did not Speak to Musa\textsuperscript{as} except after forty nights, and Muhammad\textsuperscript{saww} was sleeping in the house of Umm Hany\textsuperscript{as} and he\textsuperscript{saww} was ascended with, and the ascension of Musa\textsuperscript{as} was after the appointment, and Ascension of Muhammad\textsuperscript{saww} was without an appointment. And Musa\textsuperscript{as} chose seventy men from his\textsuperscript{as} people, and Muhammad\textsuperscript{saww} was Chosen and he\textsuperscript{saww} was one individual, and Musa\textsuperscript{as} could not bear what he\textsuperscript{as} saw: and Musa fell down unconscious [7:143], and Muhammad\textsuperscript{saww} endured that: He saw from the greatest Signs of his Lord [53:18].

Ascension of Musa\textsuperscript{as} was at daytime, and Ascension of Muhammad\textsuperscript{saww} was at night, and ascension of Musa\textsuperscript{as} was upon the earth and Ascension of Muhammad\textsuperscript{saww} was above the seven skies. He\textsuperscript{azwj} Informed of what (discussion) flowed between Him\textsuperscript{azwj} and Musa\textsuperscript{as} and Concealed what (discussion) flowed between Him\textsuperscript{azwj} and Muhammad\textsuperscript{saww}: And He Revealed unto His servant what He Revealed [53:10].

His\textsuperscript{azwj} Words: And when Musa came to Our Appointment [7:143], it is as if he\textsuperscript{saww} came from the presence of Pharaoh\textsuperscript{la}, There has come to you a Rasool [9:128], it is as if he\textsuperscript{saww} came from the Presence of Allah\textsuperscript{azwj}.

And He\textsuperscript{azwj} Said to Musa\textsuperscript{as}: And We Revealed unto Musa and his brother, saying: “Provide houses for your people in Egypt [10:87], and the Prophet\textsuperscript{saww} expelled (all) from his\textsuperscript{saww} Masjid apart from the family, and in this there is an explanation of his\textsuperscript{saww} words: You\textsuperscript{asws} are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}.

حسن: لئن كلم الله موسى علي * شريف من الطور يوم النذار فإن النبي أبا قاسم * حي بالرسالة فوق السماء وفد صار بالقرب من ربه * على قاب فوسي من دنا
Hassan, ‘While Allahazwj Spoke to Musaas upon a high point from (mount) Toor on the day of gathering, so the Prophetas Abul Qasim was Loved with the Message above the sky and he saww had come to be with the nearness from his saww Lordazwj, upon a distance of two bows when he saww went nearer.

And that Musaas caused the water to gush out for you as springs from the rock, heas struck the staff, so from the palm of Ahmad saww springs of water had flowed on the day of thirst.

And even though Harounas had been Granted with the ministership from after himas on the day of the gathering, Ali saws had attained the ministership without any doubt on the day calling.

Dawoodas had a chain of governance in order to differentiate the truth from the falsehood, and for Muhammad saww is the Quran: We have not neglected in the Book of anything [6:38], and the chain isn’t like the Book, and the chain has perished and the Quran will remain up to the end of times.

And for himas was the tone and for Muhammad saww was the sweetness: And when they are hearing what is Revealed to the Rasool [5:83].

And for himas were a thousand guards, and one guard for Muhammad saww and Heazwj is Allahazwj the Exalted: and Allah will Protect you from the people. [5:67].

And the wild animals and the birds and the mountains glorified to him saww, so Allahazwj the Exalted and Hisazwj Angels are testifying to Muhammad saww: and Suffice with Allah as a Witness [48:28] Muhammad is a Rasool of Allah [48:29].
And He azwj Said to him as: And We Softened the iron for him [34:10], and Softened the heart of Muhammad saww with the Mercy and the intercession: Thus it is due to Mercy from Allah you are being lenient to them [3:159], and He azwj Softened the solid rocks for them, the slabs, and Made these as caves, and he saww would milk the stressed sheep, and he saww would wipe its udder and milk from it however he saww so desired.

And the mountains were subdued for him as and they used to glorify, and the Prophet saww took pebbles and withheld these, and they glorified in his saww palm.

And for him saww was the assembly of the birds all of them obedient to him as, and for Muhammad saww is Al-Buraq.

And Said to him as: And We Strengthened his kingdom [38:20], and Strengthened the kingdom of Muhammad saww to the extent that his saww Laws abrogated all the rest of the Laws.

And He azwj Said to Dawood as: and do not follow the vain desires [38:26], and Said for Muhammad saww: Your companion does not err [53:2].

Hasan – And even though Dawood as, there had resonated for him as with the glorification in front of him as, the mountains, and the birds, and the air, the small pebbles had glorified in the palm of Ahmad saww with the extollation of Holiness of my Lord azwj.

Suleyman as – The wind was subdued for him as: Its morning course was a month and its evening course was a month [34:12]. He said: 'It went from Iraq'. And said, 'At Merv' and in the evening at 'Balkh', and He azwj Honoured Muhammad saww with al Buraq, its step was to the extent of the sight'. And He azwj Said: ‘We have been Taught the speech of the birds, [27:16].
And it is reported that the reddish woman came with one of children to the Prophet saww, and made riches to be upon the head of Rasool-Allah saww. He saww said: ‘Which one of you is for this pain?’ A man from the group said, ‘I shall take her goods’. The Prophet saww said: ‘Return it’. 

And from it is the speech of the camels and the calf and the fox and the sheep and the flies, and the Jinn and the Satans la were subdued for him saww. And He azwj Said to the Prophet saww: Say: ‘It is Revealed unto me that a number of the Jinn [72:1]; and His saww Words: And when We Turned a number of the Jinn towards you [46:29], and these were nine rom the noble ones of the Jinn in two group and Al Yemen from the clan of Amro Bin Aamir, from them were Shasah, and Masah, and Al Hamlakan, and Al Marzaban, and Al Mazman, and Nazah, and Haazib, and Amro, and they pledged allegiance to him saww upon the (acts) of worship, and presented excuses that they had said a grievous word upon Allah azwj.

And Suleyman as used to punish them for their disobedience, and our Prophet (s.aw.), they came to him saww willingly, desirous.

And Suleyman as asked for the kingdom of the world: ‘Lord! Grant me a kingdom, [38:35], and the keys of the treasures of the world were presented unto Muhammad saww, but he saww rejected these. So, there is a difference between the one who asks and one who is given. He saww did not accept and Allah azwj Gave him saww Al Kawser and the intercession and Al Maqam Al Mahmoud (the Praiseworthy Position): And soon your Lord will Give you, so you will be pleased [93:5].

And Suleyman as said to Suleyman as: This is Our Gift, so either confer or withhold, without a Reckoning [38:39], and Said for our Prophet saww: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].
Hasaan Bin Sabit – And even though the Jinn, Suleyman as had controlled them, and the wind flowed with ease, going with it for a month and returning with it a month if he as so desired, the Prophet saww was Ascended on a night from two Masjids to high above.

Ka’ab Bin Malik – And even though the ants of the land with the vermin had spoken to Suleyman with the kingdom which isn’t with blindness, so this Prophet saww of Allah azwj, Ahmad saww, small pebbles had glorified in his saww palm with the singing.

Yahya as – Allah azwj the Exalted Said to him as: and We Gave him the Wisdom as a boy [19:12], and it was in an era there was not ignorance during it, and Muhammad saww was Given the Wisdom and the understanding as a child between the idol worshippers and the parties of Satans La.

And Yahya as was the most worshipping of the people of his as era, and Muhammad saww was the most ascetic of the people, and the most worshipping of them to the extent He azwj Said: Ta Ha [20:1] We have not Revealed the Quran [20:2].

Hasaan Bin Sabit – ‘And even though Yahya as cried his as eyes when small, and was cleansed during the childhood, so the Prophet saww wept standing grieving upon the man fearing the hope, He azwj Called out to him saww: Ta Ha [20:1], father saww of Qasim asws, and do not be distressed with the Revelation.

And there had come from (the tribe of) Juheyna, a leper who was cut from the leprosy. He complained to him saww, so he saww grabbed a cup of water and spit in it, then said: ‘Wipe your body with it’. He did so and was cured and (also) cured the one with abscess.
And a woman came to him saww and said, ‘O Rasool-Allah saww! My son is overlooking at death. Every time I come to him with food, he becomes drowsy’. He saww stood up and we arose along with him saww. When we came to him, he saww said to him: ‘Move aside, O enemy of Allah aswj (from) a friend of Allah aswj’. The Satan la stepped aside and he stood up healthy.

And a man came to him and he had large puffed up testicles. He said, ‘This illness prevents me from the cleansing and the Wudu’u’. He saww called for the water and Blessed in it and supplicated and spat in it, then instructed him to pour upon it. The man did so and forgot his illness and woke up, and they had shrunk.

And a woman came and with her was some margarine and a pumpkin, and with her was a daughter of hers. She said, ‘O Rasool-Allah saww! I gave birth to this one as blind’. Rasool-Allah saww grabbed a stick and wiped her eyes with it and she became seeing.

And from it is a Hadeeth of Qatadah Bin Rabi’e and Muhammad Bin Muslama and Abdullah Bin Aneys. His azwj Words: *and revive the dead by the Permission of Allah [3:49].* Al-Kalby said, ‘Isa as used to revive the dead by the Revival of the Everlasting One, and it is said, he as revived four people, and they are Aazar, and a son of the old woman, and a daughter of a tax collector, and Saam Bin Nuh’.

Al-Reza asws said: ‘Qureysh gathered to Rasool-Allah saww and they asked him saww to revive their dead ones for them. He saww faced towards Ali asws Bin Abu Talib asws and said: ‘Go to the graveyard and call out with the names of that group, those they are asking about at the top of your voice: ‘O so and so, and O so and so, and O so and so! Rasool-Allah saww is saying to you all: ‘Arise by the Permission of Allah aswj’!' They stood up shaking off the soil from their heads.
Qureysh came asking them about their affairs, then informed them that Muhammad saww had been Sent as a Prophet saww. They said, ’We would love to meet him saww so we can believe in him saww.

And he saww had revived the number, those who had been killed on the day of Badr, and addressed them and spoke to them and faulted them with their Kufr.

And I shall inform you of what you have eaten and what you are hoarding in your houses [3:49] – And Muhammad saww was informing with a lot of things. From these is the story of Hatib Bin Abu Balta’a, and implemented his letter to Makkah, and from these is the story of Abbas and the cause of his becoming a Muslim.

Ibn Jareeh regarding His azwj Words: And He Will Teach him the Book and the Wisdom [3:48]. ‘Allah azwj the Exalted Gave Isa as nine things from the share and one part for the rest of the people.

And it is reported from the Prophet saww was Given the Quran and the likes of it.

A poem, - ‘And even though the ones who died were revived for you, they called out to Isa as as the Exalted Lord azwj, so the arm (of the sheep) which had been poisoned by a Jew for Ahmad saww on the day of hosting, called out, ’I am poisoned, so do not come near me and the harm will occur’” 401

Allah azwj has Praised twelve from the Prophets as with twelve types of (acts of) obedience – He azwj Praised Is’haq as and Yaqoub as with the obedience: And We Granted to him Is’hq and Yaqoub [6:84], and to Isa saww with the ascetism. It was said to him as: ‘If only you as would take a house or buy an animal’, and he as said what he as said.

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And to Suleyman with the generosity, and he was feeding every day seven hundred with packages of white flour, and he was eating the bread of un-sifted flour; and to Ibrahim with the mercy: *Surely Ibrahim was forbearing, tender-hearted, repenting* [11:75], and from it is the story of the Magians, those who had become Muslims from his hosting.

And to Noah with the firmness: *My Lord! Do not leave upon the earth any dwelling of the Kafirs* [71:26]; and as well from Musa and Haroun: *Our Lord! You Gave Pharaoh* [10:88], our Prophet preached regarding these qualities until he was Forbidden from that seeking of Forgiveness: *Whether you seek Forgiveness for them or do not seek Forgiveness for them* [9:80].

The firmness: *Faces on that day will be humiliated* [88:2] *O you Prophet! Fight the Kafirs* [9:73], and in it is the story of Ibn Maktoum; the warning: *Inform My servants that I am the Forgiving, the Merciful!* [15:49]; faulting their gods: *And do not insult those who are supplicating to the ones besides Allah* [6:108].

And the Exalted Divided for his sake, fifteen division – His guidance: *(I Swear) by the star when it swoops down* [53:1]; his Message: *Ya Seen* [36:1] *By the Wise Quran* [36:2]; his heir apparent: *(I Swear) by the running (steeds) snorting* [100:1]; his Laws: *(I Swear) by the time* [103:1] *Surely, the human being is in loss* [103:2].
His saww Book: *Qaf! By the Glorious Quran [50:1]*; his saww creation: *We have Created the human being in an excellent form [95:4]*; his saww moral standing: *Noon and the Pen [68:1]*; his saww increasing his saww optional Salats: *Ta Ha [20:1] We have not Revealed [20:2]*; his saww purity: *But no! I swear by that which you can see [69:38]*; his saww city: *No! I do Swear by this city! [90:1]; (I Swear) by the clarity [93:1] And the night [93:2]*.

And Threatening those who hurt him saww: *Never! If they do not desist [33:60]*; Punishing his saww enemies: *Never! On that Day [83:15]*; his saww lifetime: *By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72]*; and it is from the intensity of the Love that He azwj Swore with the lifespan of His saww Beloved saww.

And all what the Prophets as asked from Allah azwj the Exalted, Allah (s.w.t..) Gave it without asking: *and if You do not Forgive us and have Mercy on us, [7:23]*, and to him saww: *For Allah to Forgive you [48:2]*.

نوح عليه السلام: "لا تدر على الأرض" وله: "إنك فيناك المستأثرين"

Noah as: *'Do not leave upon the earth [71:26]*; and to him saww: *We will Suffice you against the scoffers [15:95]*.

إبراهيم عليه السلام: "ولا تخزي يوم يبعثون" وله: "يوم لا يخزي الله النبي"

Ibrahim as: *And do not Disgrace on the Day they would be Resurrected [26:87]*, and to him saww: *on a Day Allah will not Disgrace the Prophet [66:8]*.

شعيب عليه السلام: "أنا فتح بيننا" وله: "إذا فتحنا لك"

Shuayb as: *'Our Lord! Decide between us [7:89]*, and to him saww: *Surely, We Opened for you [48:1]*.

لوط عليه السلام: "رب انصرني على القوم" وله: "وينصرك الله"

Lut as: *He said: 'Lord! Help me against the mischievous people!' [29:30]*, and to him saww: *And Allah will Help you with a Mighty Help [48:3]*.
Musa\textsuperscript{aS}: \textit{He said: ‘Lord! Expand my chest for me [20:25], and to him\textsuperscript{saww}: Did We not Expand your chest for you? [94:1].}

Musa\textsuperscript{aS}: ‘\textit{Be my Caliph among my people [7:142], and to him\textsuperscript{saww}: But rather, your Guardian is Allah [5:55].}

The four positions – the position of desire to Shuayb\textsuperscript{aS} where he\textsuperscript{as} wept from fear of Allah\textsuperscript{azwj}, and position of the safety of Ibrahim\textsuperscript{aS}: \textit{When he came to his Lord with an unblemished heart [37:84], and the position of the whispering to Musa\textsuperscript{aS}: And We Called to him from the right side of the (mount) Toor, and We Drew him closer, whispering [19:52], and the position of the love for the Prophet\textsuperscript{saww}: So he was \textit{(at a distance of) two bows or nearer [53:9].}

And Allah\textsuperscript{azwj} the Exalted Named Noah\textsuperscript{aS} as grateful: \textit{Surely, he was a grateful servant [17:3]; and Ibrahim\textsuperscript{aS} as forbearing: Surely Ibrahim was forbearing, [11:75]; and Musa\textsuperscript{aS} as speaker: and Allah Spoke to Musa in a conversation [4:164].

And Gathered for him\textsuperscript{saww} just as He\textsuperscript{azwj} Gathered for Himself\textsuperscript{azwj}: \textit{Allah is Affectionate, Merciful with the people. [2:143], and for him\textsuperscript{saww}: With the Momineen he is kind, merciful [9:128].}

It is said, ‘These two (terms) are one, and it is said, ‘The kind (Al Raouf) is of intense mercy, and kind with the obedient ones, and merciful to the sinners, and kind with his\textsuperscript{saww} near relatives, merciful with his\textsuperscript{saww} companions, kind with his\textsuperscript{saww} family and merciful with his\textsuperscript{saww} community, kind with the ones who saw him\textsuperscript{saww}, and merciful with the ones who did not see him\textsuperscript{saww}.’

إلى هنا انتهى الجزء السادس عشر من كتاب بحار الأنوار

\textbf{Up to here ends the sixteenth volume of the book Bihar Al Anwaar}