BIHAR AL-ANWAAR

Volume 17

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

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The Verses: (Surah) Aal-e-Imraan: Say: ‘Obey Allah and the Rasool’; but if they turn back, then surely Allah does not love the Kafirs [3:32]

And the Exalted Said: And obey Allah and the Rasool, perhaps you may be Mercied [3:132]

And the Exalted Said: There isn’t anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128]

(Surah) Al Nisaa: and the one who obeys Allah and His Rasool, He would Enter him into Gardens beneath which the rivers flow, being eternally in these, and that is the grand achievement [4:13]

And the one who disobeys Allah and His Rasool and exceeds His Limits, He would Enter him into the Fire, being eternally in it, and for him would be an abasing Punishment [4:14]

And the Exalted Said: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool if you were believing in Allah and the Last Day, that would be better and of excellent interpretation [4:59]

And the Exalted Said: And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]
المائدة: 5:"وأطيعوا الله وأطيعوا الرسول واحذروا فإن تولتم فاغتمموا أنفسكم على رسولنا البلاغ المبين " [5:92]

(Surah) Al Maidah: *And obey Allah and obey the Rasool and be cautious; but if you turn back, then know that rather (what is incumbent) upon Our Rasool is the clear delivery (of the Message)* [5:92]

الانفال: 8:"وأطيعوا الله وإن كنتم مؤمنين" [8:1]

(Surah) Al Anfaal: *and obey Allah and His Rasool if you were Momineen’* [8:1]

And the Exalted Said: **O you who believe! Obey Allah and His Rasool and do not turn back from Him while you are hearing** [8:20]

التوبة: 9:"وينطعون الله ورسوله اولئك سيرحمهم الله" [9:71]

(Surah) Al Tawbah: *and they are obeying Allah and His Rasool. Those, Allah would be Merciful to them* [9:71]

النور: 24:"ومن يطع الله ورسوله ويخش الله ويتقه فاولئك هم الفائزون" [24:52]

(Surah) Al Noor: *And one who obeys Allah and His Rasool and is afraid of Allah and fears Him, so these, they would be the victorious ones* [24:52]

Up to His **azwj** Words: Say: ‘**Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him and upon you is what is Imposed on you. And if you were to obey him, you would be rightly Guided, and it is not upon the Rasool except for the clear delivery (of the Message)’’ [24:54]

إلى قوله تعالى: قل أطيعوا الله وأطيعوا الرسول فإنما عليه ما حمل وعليكم ما حملتم وما على الرسول إلا البلاغ المبين" [24:56]

Up to the Words of the Exalted: **and obey the Rasool, perhaps you would be Mercied** [24:56]

الاحزاب: 33:"وما كان لله ورسوله وأمرًا أن يكون لهم الخبرة من أمرهم ومن بعض الله ورسوله فقد ضل ضلالًا مبينًا" [33:36]

(Surah) Al Ahzaab: **And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying** [33:36]

وقال تعالى: ومن يبطل الله ورسوله فقد فاز فوزًا عظيما 71 إ إلى قوله تعالى: إن الله لعن الكافرين وأعد لهم سعيرا" [33:36]
And the Exalted Said: And one who obeys Allah and His Rasool, so he would be succeeding with a mighty success [33:71] – up to the Words of the Exalted: Surely, Allah has Cursed the Kafirs and Prepared for them a Blazing Fire [33:64] (Numbering does not make sense)

(They would be) abiding therein forever. They will neither be finding a guardian nor a helper [33:65]

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]

(Surah) Al Zukhruf: O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]

(Surah) Al Fat’h: And one who obeys Allah and His Rasool, He would Enter him into Gardens with the rivers flowing beneath them, and one who turns back, He would Punish him with a painful Punishment [48:17]

(Surah) Al Hujuraat: And if you were to obey Allah and His Rasool, He will not Reduce anything from your deeds. [49:14]

(Surah) Al Mujadilah: and obey Allah and His Rasool, [58:13] – up to the Words of the Exalted: Surely, those who oppose Allah and His Rasool, they would be among the most humiliated [58:20]

Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21]

(Surah) Al Hashr: That is because they opposed Allah and His Rasool, and (if) one opposes Allah, then surely Allah is Severe of the Punishment [59:4]
And the Exalted Said: *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]*

(Surah) Al Taghabun: *And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12]*

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Ismail, from Safwan Bin Yahya, from Aaim Bin Humeyyd, from Abu Is’haq Al Nahwy who said,

'I went over to Abu Abdullahasws, and I heard himasws saying: ‘Allahazwj Mighty and Majestic Educated Hisasww upon Hisazwj Love, so Heaswj Said: [And you are upon magnificent morals [68:4]]. Then Heaswj Authorised to himasww, so the Mighty and Majestic Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]. And the Mighty and Majestic Said: There is one who obeys the Rasool, so he has obeyed Allah, [4:80].

He (the narrator) said, ‘Then heasws said: ‘And the Prophetasww of Allahazwj authorised it to Aliasws and entrusted himasws. So, you (Shias) submitted and the people rejected. So, by Allahazwj, weasws would love it if you all would be saying when weasws say, and that you should be silent when weasws are silent, and weasws are in what is between you all and Allahazwj Mighty and Majestic. Allahazwj had not Made goodness to be for anyone in opposition to ourasws orders’. 1

1 Bihar Al Anwaar – V 17, The book of our Prophetasww, Ch 13 H 1
Obedience is’. Then he asws recited this Verse: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain* [59:7].

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasar who said,

‘I heard Abu Abdullah asws saying to one of his asws companions Qays Al-Masir: ‘Allah aswj Mighty and Majestic Educated His saww Prophet, so excellent was his saww education. So when He aswj Completed the education for him saww, He aswj Said: *And you are upon magnificent morals* [68:4]. Then He aswj Authorised to him saww the matters of the Religion and the nation in order for him saww to deal with the social affairs of His aswj servants, so He aswj the Mighty and Majestic Said: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain* [59:7].

And that Rasool-Allah saww was Protected, Made to be successful, Assisted by the Holy Spirit. He saww neither made a slip nor a mistake with regards to anything from what he saww dealt with the social affairs of the creatures. Thus, was he saww Educated by the Education of Allah aswj.

Then Allah aswj Mighty and Majestic Necessitated the Salāt, two Cycles, two Cycles, being ten Cycles (per day). Rasool-Allah saww doubled it by two Cycles, two Cycles, and to Al-Maghrib, added one Cycle. These became equal to the Obligatory ones. It is not allowed to neglect these except during a journey, and the individual Cycle regarding Al-Maghrib, so it is left standing during the journey and staying as such. Allah aswj Mighty and Majestic Allowed that for him saww, all of it, so the Obligatory came to be seventeen Cycles.

Then Rasool-Allah saww made a Sunnah of the optional (Salāt) of thirty four Cycles, twice the like of the Obligatory. So Allah aswj Mighty and Majestic Allowed that for him saww. And the Obligatory and the optional are fifty-one (51) Cycles – from these are two Cycles after the (fall of) darkness, seated, counted as one Cycle in place of Al-Witr.
And Allah azwj Necessitated regarding the Fasts of the Month of Ramazan, and Rasool-Allah sallAllahu alayhi wa sallam made Fasts of (the month of) Shaban, and three days during every month being like of twice the Obligatory ones. So Allah azwj Mighty and Majestic Authorise Authorised that for him sallAllahu alayhi wa sallam.

وحرم الله عزوجل الخمر بعينها، وحرم رسول الله صلى الله عليه وآله وسلم المسكر من كل شراب، فأجاز الله له ذلك،

And Allah azwj Mighty and Majestic Prohibited the wine specifically, and Rasool-Allah sallAllahu alayhi wa sallam Prohibited the intoxicants from every drink. So Allah azwj Allowed that for him sallAllahu alayhi wa sallam.

وعاف رسول الله صلى الله عليه وآله أشياء و كرهها لم ينه عنها نهي حرام، إنما نهي عنها نهي عافية وكراهة، ولم يرضح لهم رسول الله صلى الله عليه وسلم فيهما تجاهم عنهما في حرام، ولا فيما أمر به أمر فرض لازم،

And Rasool-Allah sallAllahu alayhi wa sallam annulled certain things and made these to be disliked, and he sallAllahu alayhi wa sallam did not forbid from it the forbiddance of a Prohibition. But rather, he sallAllahu alayhi wa sallam forbade from these as a forbiddance of annulment and a dislike. Then he sallAllahu alayhi wa sallam allowed with regards to these. The taking by his sallAllahu alayhi wa sallam allowance came to be Obligatory upon the servant like the Obligation of what they were taking by his sallAllahu alayhi wa sallam forbiddance and his sallAllahu alayhi wa sallam determination. And Rasool-Allah sallAllahu alayhi wa sallam did not allow for them regarding what he sallAllahu alayhi wa sallam had forbidden them from as a forbiddance of a Prohibition, nor regarding what he sallAllahu alayhi wa sallam had ordered with an order of an obligated necessity.

فأجاب الله عزوجل عن ما يمت للخمر في حرام، ورفع عنهما يفنحهما، ولم يرضح لهم رسول الله صلى الله عليه وسلم فيهما كراهة وكراهة، ولم يأيعهما غيره في حرام، ولا فيما أمر به أمر فرض لازم. وإنما نهي عنها نهي عافية وكراهة، وفرح بهما رسول الله صلى الله عليه وسلم.

Thus, more of the intoxicants from the drinks, he sallAllahu alayhi wa sallam forbade from it with a forbiddance of a Prohibition. He sallAllahu alayhi wa sallam did not allow anyone with regards to it. And Rasool-Allah sallAllahu alayhi wa sallam did not allow anyone for the shortening of the two Cycles which he sallAllahu alayhi wa sallam had incorporated to what Allah azwj Mighty and Majestic had Obligated. But, he sallAllahu alayhi wa sallam necessitated that with a necessitation of an Obligation. He sallAllahu alayhi wa sallam did not allow anyone regarding something from that, except for the traveller, and it is not for anyone that he is allowed something what Rasool-Allah sallAllahu alayhi wa sallam did not allow.

فأجاب أمر رسول الله صلى الله عليه وسلم أمر الله عزوجل، ورفع عنهما يفنحهما، ولم يرضح لهم رسول الله صلى الله عليه وسلم فيهما كراهة وكراهة، وإنما نهي عنها نهي عافية وكراهة.

Thus, the orders of Rasool-Allah sallAllahu alayhi wa sallam were harmonized with the Commands of Allah azwj Mighty and Majestic, and his sallAllahu alayhi wa sallam forbiddances with the Forbiddances of Allah azwj Mighty and Majestic, and it is an Obligation upon the servants, the submission to him sallAllahu alayhi wa sallam like the submission to Allah azwj Blessed and Exalted”.  

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3 Bihar Al Anwaar – V 17, The book of our Prophet sallAllahu alayhi wa sallam, Ch 13 H 3
From Abu Abdullah asws having said: 'Allahazwj Blessed and High Educated Hisazwj Prophet saww. So when Heazwj Ended up with himsaww to what Heazwj Wanted, Said to himsaww: And you are upon magnificent morals [68:4]. So Heazwj Authorised himsaww Hisazwj Religion, so Heazwj Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].

And that Allahazwj Mighty and Majestic Necessitated the necessities (of the inheritances) and did not apportion anything for the grandfather, and that Rasool-Allahsaww fed (apportioned to) him, the sixth. So Allahazwj, Majestic is Hisazwj Mention, Allowed that for himsaww, and these are the Words of Allahazwj Mighty and Majestic: This is Our Gift, so either confer or withhold, without a Reckoning [38:39].

A man said to himazwj, 'Rasool-Allahsaww placed (it) from without there happening to be something coming (from Allahazwj)?' Heazwj said: 'Yes, in order for Himazwj to know the one who obeys the Rasoolsaww from the ones who disobey himsaww, 5

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4 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 4
5 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 5
'Abu Abdullah asws said: 'No, by Allah azwj! Allah azwj did not Authorised to anyone from His azwj creatures except to Rasool-Allah saww and to the Imams asws. Allah azwj Mighty and Majestic Said: *We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; [4:105]*, and it flows among the successors asws.

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Al Hassan Bin Ziyad, from Muhammad Bin Al Hassan Al Maysami, 

'From Abu Abdullah asws said, 'I heard him asws saying that Allah azwj Mighty and Majestic Educated His azwj Rasool saww until He azwj Made him saww to be a custodian upon whatever He azwj Wanted. Then He azwj Authorised to him saww, so He azwj, Mighty is His aswj Mention, Said: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].* So, whatever Allah azwj Authorised to His azwj Rasool saww, so He azwj has Authorised it to us asws.

Ali Bin Muhammad, from one of our companions, from Al Husayn Bin Abdul Rahman, from Sandal Al Khayyat, from Zayd Al Shahham who said,

'I asked Abu Abdullah asws regarding the Words of the Exalted: *This is Our Gift, so either confer or withhold, without a Reckoning [38:39]*. He asws said: 'He aswj Gave Suleyman as a magnificent kingdom. Then this Verse flowed regarding Rasool-Allah saww. Thus, it was for him saww that he saww could give whatever he saww so desired to whoever he saww so desired, and prevent it from the one who he saww so desires to. And, Allah azwj Gave him saww was what He saww Gave Suleyman as due to His aswj Words: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]*."

Majaylawiya, from Ali, from his father, from Yasser Al Khadim who said,

'I said to Al-Reza asws, 'What are you asws saying regarding the empowerment?' He asws said: 'Allah azwj Blessed and Exalted Empowered to His azwj Prophet saww the matters of His azwj Religion, so He azwj Said: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]*. But, as for the creation and the sustenance, so no'.

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6 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 6
7 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 7
8 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 8
Then he asws said: ‘Allah awj Mighty and Majestic is Creator of all things, and He awj Mighty and Majestic is Saying: Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40]’. 9

(P.s. – This is not a Hadeeth) 10

Muhammad Bin Isa, from Abu Abdullah Al Momin, from Is’haq Bin Amaar,

‘From Abu Abdullah asws having said: ‘Allah awj Educated His awj Prophet saww until when He awj has Established him saww upon what He awj Wanted, Said to him saww: Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].

When Rasool-Allah saww did that, Allah awj Purified him saww, so He awj Said: And you are upon magnificent morals [68:4]. When He awj Purified him saww, Empowered His awj Religion to him saww, so He awj Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].

Allah awj Prohibited the wine, and Rasool-Allah saww prohibited every intoxicant. Allah awj Allowed all of that. Allah awj Revealed the Salat, and Rasool-Allah saww timed its timings, and Allah awj Allowed all that for him saww, 11
Ibn Yazeed and Muhammad Bin Isa, from Ziyad al Qindy, from Muhammad Bin Amarah, from Fazeyl Bin Yasaar who said,

'I asked him (Abu Abdullah)asws, 'How was Amir Al-Momineenasws dealing with the drinker of wine?' Heasws said, 'Heasws would punish him'. I said, 'If he repeated?' Heasws said, 'Heasws would punish him'. I said, 'If he repeated?' Heasws said, 'Heasws would punish him three times, and if he repeated, heasws would kill him'.

I said, 'How was heasws dealing with the drinker of the (other) intoxicants?' Heasws said, 'Similar to that'. I said, 'So, the drinker of an intoxicating drink is like the one who drinks a drink of wine?' He said, 'Same'. I considered that grievous, so heasws said to me, 'O Fazeyl! Do not consider that grievous, for Allahazwj rather Sent Muhammadasws as a Mercy to the worlds, and Allahazwj Educated Hisaswj Prophetasw an excellent education.

So, when Heasww was Educated, Empowered to himasww. Allahazwj Prohibited the wine, and Rasool-Allahasww prohibited all intoxicants, and Allahazwj Allowed that for himasww, and Allahazwj Sanctified Makkah (Prohibited to the Kafirs) and Rasool-Allahasww Sanctified Medina, and Allahazwj Allowed all of it for himasww; and Allahazwj Obligated the Obligations (of inheritances) from the lineage and Rasool-Allahasww fed (gave a share) the grandfather, and Allahazwj Allowed all of that for himasww.

Then he said to him, 'O Fazeyl! They distorted (many) but have not distorted: There is one who obeys the Rasool, so he has obeyed Allah, [4:80]'12.

Then he said to him, 'O Fazeyl! They distorted (many) but have not distorted: There is one who obeys the Rasool, so he has obeyed Allah, [4:80]'12.

Ibn Yazeed, from Ziyad Al Qindy, from Abdullah Bin Sinan,

‘From Abu Abdullahasws – similar to it’.13

Ibn Yazeed, from Ziyad Al Qindy, from Abdullah Bin Sinan,

‘From Abu Abdullahasws – similar to it’.13

12 Bihar Al Anwaar – V 17, The book of our Prophetasww, Ch 13 H 12
13 Bihar Al Anwaar – V 17, The book of our Prophetasww, Ch 13 H 13
Muhammad Bin Al Hassan, from Ja’far bin Bashir, from Ibn Bakeyr, from Zurara who said,

‘I asked Abu Ja’far\(^\text{asws}\) about things from the Salat, and the wergilds, and the Obligations, and things resembling to these. He\(^\text{asws}\) said: ‘Allah\(^\text{azwj}\) Empowered it to His\(^\text{saww}\) Prophet\(^\text{saww}\)’. 14

Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr, from Zurara, from Humran,

‘From him\(^\text{asws}\) – similar to it’. 15

One of our companions, from Muhammad Bin Al Hassan, from Ali Bin Al Numan, from Ibn Muskan, from Ismail Bin Abdul Aziz who said,

‘Ja’far\(^\text{asws}\) Bin Muhammad\(^\text{asws}\) said to me: ‘Rasool-Allah\(^\text{saww}\) - Allah\(^\text{azwj}\) had Empowered to him\(^\text{saww}\). Allah\(^\text{azwj}\) Blessed and Exalted Empowered to Suleyman\(^\text{as}\) his\(^\text{as}\) kingdom and Said: This is Our Gift, so either confer or withhold, without a Reckoning [38:39], and Allah\(^\text{azwj}\) Empowered to Muhammad\(^\text{saww}\) His\(^\text{as}\) Prophet\(^\text{saww}\) and Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]’. 16

The man said, ‘But rather Rasool-Allah\(^\text{saww}\), it was Empowered to him\(^\text{saww}\) regarding the agriculture and the farming’. Abu Ja’far\(^\text{asws}\) turned his\(^\text{asws}\) neck towards him in disapproval. He\(^\text{asws}\) said: ‘Regarding everything, by Allah\(^\text{azwj}\), regarding everything’’. 16

Muhammad Bin Isa, from Al Nazar, from Abdullah Bin Suleyman, or from the one who saw him, from Abdullah Bin Suleyman,

‘From Abu Ja’far\(^\text{asws}\) having said: ‘Allah\(^\text{azwj}\) Educated Muhammad\(^\text{saww}\) with an Education, and Empowered the affairs to him\(^\text{saww}\) and Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].

14 Bihar Al Anwaar – V 17, The book of our Prophet\(^\text{saww}\), Ch 13 H 14
15 Bihar Al Anwaar – V 17, The book of our Prophet\(^\text{saww}\), Ch 13 H 15
16 Bihar Al Anwaar – V 17, The book of our Prophet\(^\text{saww}\), Ch 13 H 16
And it was from what Allahazwj had Commanded himsaww in Hisazwj Book the Obligations of the lineages (inheritances), and Rasool-Allahsaww obligated (inheritance) for the grandfather, and Allahazwj Allowed that for himsaww; and Allahazwj Prohibited the wine specifically in Hisazwj Book, and Rasool-Allahsaww prohibited all intoxicants, and Allahazwj Allowed that for himsaww, 17.

Abdullah Bin Aamir, from Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fazeyl, from Al Sumaly who said,

'I recited this Verse to Abu Ja’farasws: There isn’t anything for you from the matter, [3:128]’, the Words of Allahazwj to Hisazwj Prophetsaww, and I wanted to ask himasws about it.

Abu Ja’farasws said: ‘Yes, and a thing, and a thing, and a thing twice; and how can there not happen to be anything for himsaww from the matter and Allahazwj has Delegated Hisazwj Religion to himsaww: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]. Thus, whatever Rasool-Allahsaww permitted, so it is Permissible, and whatever heasws prohibited, so it is Prohibited’. 18

Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azafir, from Abdullah Bin Sinan, from one of our companions,

‘From Abu Ja’farasws having said: ‘Allahazwj Blessed and Exalted Educated Muhammadsaww When heasws was Educated, Empowered to himsaww. The Blessed and Exalted Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7], and Said: There is one who obeys the Rasool, so he has obeyed Allah, [4:80].

It was among what is Obligated in the Quran, the Obligations of the lineage (inheritance), and Rasool-Allahsaww obligated (the inheritance for) the grandfather, and Allahazwj Allowed

17 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 17
18 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 18
that for him \(^{saww}\) regarding many things. Thus, whatever Rasool-Allah \(^{saww}\) prohibited, so it is at the status of whatever Allah \(^{azwj}\) Prohibited”.\(^{19}\)

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Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Ibn Muskan, from Ibn Mhunays,

‘From Abu Abdullah \(^{asws}\) having said: ‘Allah \(^{azwj}\) did not Give any Prophet anything except He \(^{azwj}\) Gave it to Muhammad \(^{saww}\). He \(^{azwj}\) Said to Suleyman \(^{as}\) Bin Dawood \(^{as}\) so either confer or withhold, without a Reckoning \([38:39]\), and Said for Muhammad \(^{saww}\). And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain \([59:7]\)’.\(^{20}\)

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Ibn Hashim, from Yahya Bin Abu Imran, from Yunus, from Ibrahim Bin Abdul Hameed, from Abu Baseer,

‘From Abu Abdullah \(^{asws}\) having said: ‘Allah \(^{azwj}\) Created Muhammad \(^{saww}\) clean, then Educated him \(^{saww}\) until Established him \(^{saww}\) upon what He \(^{azwj}\) Wanted, then Delegated the matters to him \(^{saww}\). He \(^{azwj}\) Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain \([59:7]\).

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Allah \(^{azwj}\) Prohibited the wine specifically, and Rasool-Allah \(^{saww}\) prohibited the intoxication from every drink; and Allah \(^{azwj}\) Obligated the Obligations of the lineages (inheritances), and Rasool-Allah \(^{saww}\) gave (inheritance right to) the grandfathers, and Allah \(^{azwj}\) Allowed that for him \(^{saww}\), and things mentioned in this chapter”.\(^{21}\)

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From Jabir Al Jufy who said,
‘There was a recitation in the presence of Abu Ja’far asws of the Words of Allah azwj Mighty and Majestic: There isn’t anything for you from the matter, [3:128]. He asws said: ‘Yes, by Allah azwj! For him saww, from the matters, was a thing, and a thing, and a thing, and it isn’t where you are going (with it). But, I asws inform you that when Allah azwj Blessed and Exalted Commanded His aswj Prophet saww to manifest the Wilayah of Ali asws, he saww thought about the enmity of his saww people towards him asws, and his saww recognition of them.

وذلك للذي فضله الله به عليهم في جميع خصاله: كان أول من آمن برسول الله صلى الله عليه وآله ورسوله، وكان أنصر الناس ورسله، وأقلهم لعدوها، وأشدهم ببعض من خالفهما، وفضل علمه الذي لم يساوا أحد، ومنافقه التي لا تُقصى شرفا.

And that is due to which Allah azwj had Merited him asws over them in the entirety of his saww qualities – He asws was the first one to believe in Rasool-Allah saww the One aswj Who Sent him asws, and he asws was the most helpful of the people to His aswj Rasool saww, and the most fighting against their (Allah aswj and Rasool-Allah saww’s) enemies, and the severest in hatred toward the one who opposed them, and the superiority of his asws knowledge which no one could equal with him asws, and his asws countless honours.

فهذا عني الله، وكيف لا يكون له من الامر شئ وقد فوض الله إليه أن جعل ما أحل فهو حلال، وما حرم فهو حرام، قال: " ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا ".

So, this is what Allah aswj Meant, and how can there not happen to be anything for him saww from the matters and Allah aswj has Empowered to him saww that whatever he saww permits, so it is Permissible, and whatever he saww prohibits, so it is Prohibited? He aswj Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]’.

From Jabir who said,

‘I said to Abu Ja’far asws, ‘His aswj Words to the Prophet saww: There isn’t anything for you from the matter, [3:128], interpret it for me’.

قال: فقال أبو جعفر عليه السلام: ليس لك من الأمر شيء، ليس لك من الأمر شيء، فسرها لي.
He (the narrator) said, ‘Abu Ja’far\textsuperscript{asws} said: ‘For a thing, Allah\textsuperscript{azwj} said it, and for a thing Allah\textsuperscript{azwj} wanted it, O Jabir! Rasool-Allah\textsuperscript{saww} was desirous upon that Ali\textsuperscript{asws} would happen to be (in charge) upon the people from after him\textsuperscript{saww}, and in the Presence of Allah\textsuperscript{azwj}, it was different to what Rasool-Allah\textsuperscript{saww} wanted’.

قال: فما معنى ذلك؟ قال: نعم عنى بذلك قول الله لرسوله: 

*أليس لك من الأمر شيء* 

يا محمد الامر في علي أو في غيره، ألم أكن عالياً وعكر supplemental. لعلك أن تذكر أن يقولوا آمنا، وهم لا يفتنون إلى

He (the narrator) said, ‘I said, ‘So what is the meaning of that?’ He\textsuperscript{asws} said: ‘Yes, the Meaning of the Words of Allah\textsuperscript{azwj} to His\textsuperscript{azwj} Rasool\textsuperscript{saww}: 

*There isn’t anything for you from the matter, [3:128]* is, ‘O Muhammad\textsuperscript{saww}! The matter regarding Ali\textsuperscript{asws} or regarding someone else. Did I not Recite unto you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}, regarding what is Revealed from My\textsuperscript{azwj} Book to you\textsuperscript{saww}: 

*Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]*’.

قوله: “فليعلمن” قال: فوض رسول الله الامر إليه.

His\textsuperscript{azwj} Words: 

*So Allah will Make known [29:3]* – he\textsuperscript{asws} said: ‘The matters were Empowered to Rasool-Allah\textsuperscript{saww},’ \textsuperscript{23}

\textsuperscript{23} - من مناقب الخوارزمي، عن جابر قال: قال رسول الله صلى الله عليه وآله: إن الله لما خلق السماوات والارض دعاهن فأجبنه، فعرض عليهن نبوتي وولاية علي بن أبي طالب عليه السلام فقبلتاهما،

From Al Jurmy,

‘From Abu Ja’far\textsuperscript{asws} having recited: 

*There isn’t anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128]*’ \textsuperscript{24}

\textsuperscript{24} - كشف: من مناقب الخوارزمي، عن حابر قال: قال رسول الله صلى الله عليه وآله: إن الله لما خلق السماوات والارض دعاهن فأجبنه، فعرض عليهن نبوتي والولاء علي بن أبي طالب عليه السلام ققبلتاهما،

From (the book) ‘Manaqib’ o Al Khawarizmy, from Jabir who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘When Allah\textsuperscript{azwj} Created the skies and the earth, Called them, and they Answered Him\textsuperscript{azwj}. He\textsuperscript{azwj} Presented to them my\textsuperscript{saww} Prophet-hood and Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and they both accepted it. 

ثم خلق الخلق وفوض إلينا أمر الدين، فالعبيد من سعد ينت، والشقي من شقي ينت، نحن المفعولون لخلاله، وعكر supplemental. لعلك أن تذكر أن يقولوا آمنا، وهم لا يفتنون إلى

Then He\textsuperscript{azwj} Created the creatures and Empowered to us\textsuperscript{asws} the affairs of the world. So, the fortunate is the one who is fortunate through us\textsuperscript{asws}, and the miserable is the one who is miserable through us\textsuperscript{asws}. 

*We\textsuperscript{asws} are the Permiters of His\textsuperscript{azwj} Permissibles, and the Prohibitors of His\textsuperscript{azwj} Prohibitions*’. \textsuperscript{25}

\textsuperscript{25} - From Al Jurmy

Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 13 H 23

Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 13 H 24

Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 13 H 25
There came a man from the people of the valleys, and it used to fascinate us that the man from the people of the valleys would come to ask the Prophet ﷺ. He said, ‘O Rasool-Allah ﷺ! When will the Hour be Established?’

فحضرت الصلاة، فلما قضى صلاته قال: أين السائل عن الساعة؟ قال: أنا يارسول الله، قال: فما أعددت لها؟ قال: والله ما أعددت لها من كثير عمل: صلاة ولا صوم، إلا أنني أحب الله ورسوله،

The time for Salat presented, so when he ﷺ had accomplished his ﷺ Salat, said: ‘Where is the questioner about the Hour?’ He said, ‘I am (here), O Rasool-Allah ﷺ.’ He ﷺ said: ‘What have you prepared for it?’ He said, ‘By Allah azwj! I have not prepared a lot of deeds for it, neither Salat nor Fasts, except that I love Allah azwj and His azwj Rasool ﷺ.

قال له النبي صلى الله عليه وآله: المرء مع من أحب،

The Prophet ﷺ said to him: ‘The person would be with the ones he loves’.

قال أنس: فما رأيت المسلمين فرحوا بعد الإسلام بشئ أشد من فرحهم بهذا.

Anas (fabricator) said, ‘I had not seen the Muslims rejoice after Islam with anything more intensely than their rejoicing with this’.

فإن الله ﷺ صلى الله عليه وآله: لا يؤمن عبد حتى أكون أحب إليه من عترته، ويكون عترتي أحب إليه من عترته، ويكون أهلي أحب إليه من أهله، ويكون ذاتي أحب إليه من ذاته.

By his chain from Al Hakam Bin Abu Layli who said,

‘Rasool-Allah ﷺ said: ‘A servant has not believed until I ﷺ happen to be more beloved to him than himself and my ﷺ family azwj happens to be more beloved to him than his own family, and the People azwj of my ﷺ Household happen to be more beloved than the people of his own household, and my ﷺ self happens to be more beloved to him than his own self’.

\[26\] Bihar Al Anwaar – V 17, The book of our Prophet ﷺ, Ch 13 H 26
\[27\] Bihar Al Anwaar – V 17, The book of our Prophet ﷺ, Ch 13 H 27
Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Abdul Azeem Al Hasny, from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Fazal, from a Sheykh from the people of Al Kufa, from his grandfather, from his grandfather from the direction of his mother, and his name is Suleyman Bin Abdullah Al Hashimy who said, ‘I heard Muhammad asws Bin Ali asws saying: ‘Rasool-Allah saww said to the people and they were gathered in his saww presence: ‘Love Allah azwj for what He azwj has Provided you all with from the Bounties, and love me saww for the Sake of Allah azwj Mighty and Majestic, and love my saww near relatives for me saww’. 28

A group, from Abu Al Mufazzal, from Ja’fa Bin Muhammad Bin Muhammad Bin Ja’far al Alawy, from Musa Bin Abdullah Bin Al Hassan, from his father, from his grandfather, from his father Abdullah Bin Al Hassan, from his father,

‘And (from) his maternal uncle Ali asws Bin Al-Husayn asws, from Al-Hassan asws and Al-Husayn asws two sons asws of Ali asws Bin Abu Talib asws, from their asws father Ali asws Bin Abu Talib asws having said: ‘A man from the Helpers came to the Prophet saww and he said, ‘O Rasool saww! I cannot tolerate your saww separation, and I enter my house, so I remember you saww, so I neglect my wife and come over until I look at you saww, out of love for you saww. You saww mentioned that when it will be the Day of Qiyamah and you saww will enter the Paradise and you saww will be raised in the Lofty Illiyeen, so how would be for me with you saww, O Prophet saww of Allah azwj."

It was Revealed: And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]. So, the Prophet saww called the man and read it out to him and gave him the glad tidings of that”. 29

28 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 28
29 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 13 H 29
CHAPTER 14 – ETHICS OF THE COMMUNITY WITH HIMrasul, AND HONOURING HIMrasul AND DIGNIFYING HIMrasul DURING HISrasul LIFETIME AND AFTER HISrasul EXPIRY

The Verses – (Surah) Al Noor: But rather, the Mominoun are those who believe in Allah and His Rasool, and whenever they were with him on a collective matter, they do not go away until they seek his permission. Surely those who are seeking your permission, they are those who believe in Allah and His Rasool. So when they seek your permission for some of their occupations, then give permission to ones you like to from them, and seek Forgiveness of Allah for them, surely Allah is Forgiving, Merciful [24:62]

Do not make the calling to the Rasool between you like your calling each other. Allah has Known those who sneak out from you stealthily, therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]

O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation, but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely, that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth. And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, that would be purer for your hearts and their hearts. And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53]

Up to Hisawj Words: 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]
Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]

ضمان الذين آنتما لا تجوزوا بالله مما قالوا وكان عند الله وجيها 69

Up to the Words of the Exalted: O you those who believe! Do not become like those who hurt Musa. Allah Cleared him from what they said, and he had a high esteem in the Presence of Allah [33:69]

الفتح 48 لله أرسلناك شاهدا ومبشرا ونذيرا

(Surah) Al Fat’h: Surely, We Sent you as a witness, and a giver of glad tidings and a warner [48:8]

إنا أرسلناك شاهدا ومبشرا ونذيرا

In order for you all to believe in Allah and His Rasool, and to help him and revere him, and you should Glorify Him morning and evening [48:9]

الحجرات 49 لله أرسلناك شاهدا ومبشرا ونذيرا

(Surah) Al Hujuraat: O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, surely He is Hearing, Knowing [49:1]

يا أيها الذين آمنوا لا تقدموا بين يدي الله ورسوله واتقوا الله إن الله سميع عليم

(Surah) Al Hujuraat: O you those who believe! Do not raise your voices above the voice of the Prophet, and do not be loud to him with the talk like the loudness of some of you to the others, lest your deeds become Nullified while you are not aware [49:2]

يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون

(Surah) Al Hujuraat: 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]

إن الذين يغضون أصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم للتقوى لهم مغفرة وأجر عظيم

(Surah) Al Hujuraat: Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4]

إن الذين ينادونك من وراء الحجرات أكثرهم لا يعقلون

(Surah) Al Hujuraat: And had they been patient until you came out to them, it would have been better for them, and Allah is Forgiving, Merciful [49:5]

إن الذين ينادونك من وراء الحجرات أكثرهم لا يعقلون
Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely, Allah is a Knower of all things.

Do you not see those forbidden from the secret counsels, then they are returning to what they had been forbidden from and are holding secret counsels with the sin, and the aggression, and the disobedience to the Rasool. And when they come to you, they greet you with what Allah does not Greet you with, and they are saying within themselves, 'Why does not Allah Punish us for what we are saying?' Hell would suffice them. They would be arriving to it, and it is an evil destination.

O you those who believe! When you confer, then do not confer with the sin, and the aggression, and the disobedience to the Rasool, and you can confer with the righteousness and the piety; and fear Allah, you will be gathering to Him.

But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, therefore the Momineen should rely upon Allah.

O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. That would be better for you and purer. But if you cannot find (the means), then surely Allah is Forgiving, Merciful.

* ألم تر إلى الذين نهوا عن النجوي ثم يعودون لما نهوا عنه ويتناجون بالاثم والعدوان ومعصية الرسول وإذا جاؤك حيوك بما لم يحيك به الله ويقولون في أنفسهم لولا يعذبنا الله بما نقول حسبهم جهنم يصلونها فبئس المصير

* يا أيها الذين آمنوا إذا تناجتم فلا تتناجوا بالاثم والعدوان ومعصية الرسول وتناجوا بالبر والتقوى واتقوا الله الذي إليه تحشرو

* إنما النجوي من الشيطان ليحزن الذين آمنوا وليس بضارهم شيئا إلا بإذن الله وعلى الله فليتوكل المؤمنون

* يا أيها الذين آمنوا إذا قيل لكم تفسحوا في المجالس فافسحوا يفسح الله لكما وإذا قيل انشروا فانشروا يرفع الله الذين آمنوا منكم والذين اوتوا العلم درباته والله بما تعملون خير

* يا أيها الذين آمنوا إذا قيل هلكم تفسحوا في المجالس فافسحوا يفسح الله لكم وإذا قيل هلكم انشروا فانشروا يرفع الله الذين آمنوا منكم والذين اوتوا العلم

* يا أيها الذين آمنوا إذا ناجيم الرسول فقدموا بين يدي جوواكم صدقة ذلك خير لكم وأظهره فإن لم تجدوا فإن الله غفور رحيم

* يا أيها الذين آمنوا إذا ناجيم الرسول فقدموا بين يدي جوواكم صدقة ذلك خير لكم وأظهره فإن لم تجدوا فإن الله غفور رحيم

* يا أيها الذين آمنوا إذا ناجيم الرسول فقدموا بين يدي جوواكم صدقة ذلك خير لكم وأظهره فإن لم تجدوا فإن الله غفور رحيم
Are you fearing sending forth charities before your consultations? So, when you did not do so, and Allah Turned to you. Therefore, establish the Salat and give the Zakat, and obey Allah and His Rasool, and Allah is Aware of what you are doing [58:13]

And His z dw Words: So when they seek your permission for some of their occupations, [24:62], he said, ‘It was Revealed regarding Hanzalah Bin Abu Aamir, and that is that he got married during the night which was before the morning of one of the battles. Rasool-Allah saww permitted him to stay with his wife, and Allah azwj Revealed this Verse.

He stayed with his wife, then in the morning he was with sexual impurity and the fighting presented, and he was martyred. Rasool-Allah saww said, ‘I saww saw the Angels washing Hanzalah with the water of the clouds in silver sheets, in between the sky and the earth’. So, he was named as ‘One who was washed by the Angels’. 30
بالمؤمنين من أنفسهم وأزواجه امهاتهم " وحرم الله نساء النبي على المسلمين غضب طلحة فقال: يحرم محمد علينا نسائه، ويتزوج هو بنسائنا، لئن أمّت الله محمدا لنركضن بين خلاخيل نسائه، كما ركض بين خلاخيل نسائنا، فأنزل الله: " ومائ كان لكم أن تؤذوا رسول الله ولا أن تنكحوا أزواجه من بعده أبدا " إلى قوله: " كان بكل شئ عليما " ثم رخص لقوم معروفين الدخول عليها بغير إذن، فقال: " لا جناح عليهن " إلى قوله: " على كل شئ شهيدا " ثم ذكر ما فضل الله نبيه فقال: " إن الله وملائكته يصلون على النبي " إلى قوله: " تسليما " قال عليه السلام: صلوات الله عليه تزكية له وثناء عليه، وصلاة الملائكة مدحه له، وصلاة الناس دعاؤه له، والصلاة والأذان وفاتحةه، فأنزل الله: " إن الذين يؤذون الله ورسوله " والمؤذن ليس من أنبياء الله السلام صنف، وأتى هذه فتوى عليه السلام، فتخلى البعض من أمر المؤذنين، وشفاه، ونهى الرسول قد خرج، ولهذا فقد أتى الله: وهو قول الله تعالى: " إن الذين يؤذون الله ورسوله " الآية  

(P.s. – This is not a Hadeeth)  

3 فس: " يا أيها الذين آمنوا لا تقدموا " الآية، نزلت في وفد تميم كانوا إذا قدموا على رسول الله صلى الله عليه وآله ووقفوا على باب حجرته فاندلعوا: يا محمد اخرج إلينا، وكانوا إذا خرج رسول الله صلى الله عليه وآله تقدموه في المشي، وكانوا إذا سألواه رفعوا أصواتهم فيقولون: يا محمد، ما تقول في كذا وكذا؟ كما يكلمون بعضهم بعضًا، فأنزل الله: " إن الذين ينادونك " بنو تميم (P.s. – This is not a Hadeeth)  

4 فس: قال علي بن إبراهيم في قوله: " ألم تر إلى الذين نهوا عن النجوى ثم يعودون لما نهوا عنه " قال: كان أصحاب رسول الله صلى الله عليه وآله يستمتعون بالمأكولات والمشاغبات، وكانوا يسألون ما لا يحل لهم، فأنزل الله: " ويتناجون بالاثم والعدوان ومعصية الرسول " وقلت أدنى: أنعم صباحًا، وأنعم مساءً، وهي تحية أهل الجاهلية، فأنزل الله: " وإذا جاؤك حيوك بما لم يحيك به الله " فقال لهم رسول الله صلى الله عليه وآله: قد أبدلنا الله بخير من ذلك تحية أهل الجنة السلام عليكم. قوله: " فافسحوا يفسح الله لكم " قال: كان رسول الله صلى الله عليه وآله إذا دخل المسجد يقوم له الناس فنهاهم الله أن يقوموا له، فقال: " فافسحوا " أي وسعوا له في المجلس، ولهذا فحلت تحية أهل الجهلية، كما وضعها الله، وقال: " يا أيها الذين آمنوا إذا ناجيتم الرسول فقدموا بين يدي جوواكم صدقة " قال: فقدم علي بن أبي طالب عليه السلام بين يدي جووا صدقة، ثم نسحها قوله: " رضينا أن تقدموا بين يدي جواكم صدقات " 

Ahmad Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Safwan, from Ibn Muskan, from Abu Baseer,  

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws the Words of Allah azwj Exalted: Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]. He asws said: ‘Ali asws Bin Abu Talib asws gave in charity before his asws
consultation. Then it was Abrogated by His\textsuperscript{azwj} Words: \textit{Are you fearing sending forth charities before your consultations? [58:13]}.\textsuperscript{34}

6 - فس: عبد الرحمن بن محمد الحسني، عن الحسين بن سعيد، عن محمد بن مروان عن عبد بن خنجر، عن كلاء، عن لب: أي سليم، عن

مjahad قال: قال علي عليه السلام: إن في كتاب الله نياً ما عمل بما أحدهم قبل ولا عمل بما أحد بعدهي نياً النجوي، إنه كان لي درية فجعله بعضه

دراهم، فجعله أقدم بين يدي كل نجوا (3) (ناجيها النبي صلى الله عليه وآله، واته درهم،

Abdul Rahman Bin Muhammad Al Hasny, from Al Husayn Bin Saeed, from Muhammad Bin Marwan, from Ubeid Bin Khunays, from Sabah, from Lays Bin Abu Saleem, from Mujahid who said,

‘Ali\textsuperscript{asws} said: ’In The Book of Allah\textsuperscript{azwj} no one had acted upon it before nor anyone be acting upon it after me\textsuperscript{asws}, the Verse of the consultation. There was a Dinar for me\textsuperscript{saww} and I\textsuperscript{asws} changed it for ten Dirhams, and went on to give one Dirham (in charity) before every consultation I\textsuperscript{asws} consulted with the Prophet\textsuperscript{saww}.

He\textsuperscript{asws} said: ‘It is Abrogated by \textit{Are you fearing sending forth charities before your consultations? [58:13] – up to His\textsuperscript{azwj} Words: and Allah is Aware of what you are doing [58:13]}’.\textsuperscript{35}

7 - فس: أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن أبي بكر الحضرمي، وبكر بن أبي بكر، عن سليمان بن حبان قال: سأ sagt

أبا حضرة السلام عن قول الله: ’إذا النجوى من الشيطان ‘ قال: الثاني

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abu Bakr Al-Hazramy and Bakr Bin Abu Bakr, from Suleyman Bin Khalid who said,

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{But rather, the secret counsels are from the Satan [58:10]}, he\textsuperscript{asws} said: ‘The second one (Umar)’.

قوله: ’ما يكون من خوئ ثلاثة إلا هو راعهم ‘ قال: فلان وفلان وأبو فلان أبينهم حين اجتمعوا، ودخلوا الكعبة فكتبوا بينهم كتابا إن مات محمد

أن لا يرجع الأمر فيما بينهم.

And His\textsuperscript{azwj} Words: \textit{There does not happen to be a secret counsel of three, except He is their fourth one [58:7]}, he\textsuperscript{asws} said: ‘So and so, and so and so (Abu Bakr and Umar) and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kabah. So they wrote between them an agreement, ‘If Muhammad\textsuperscript{saww} were to die, they would not let the command to return among them, ever!’’\textsuperscript{36}

8 - ك: الحسين بن محمد، عن المظلي، عن سليمان بن حجة، عن عمه عاصم الأوزري، عن أبي عبد الله عليه السلام إن النبي صلى الله عليه وآله

قال: من ود الله أربعة أولاد لم يسم أحدهم باسمه فقد حفظ

Al Hassan Bin Muhammad, from Al Moala, from Suleyman Bin Sama’at, from his uncle Aasim Al Kowzy,

\textsuperscript{34} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 14 H 5

\textsuperscript{35} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 14 H 6

\textsuperscript{36} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 14 H 7
'From Abu Abdullah\textsuperscript{asws} that the Prophet\textsuperscript{saww} said: ‘One who has four sons born for him and does not name one of them with my\textsuperscript{saww} name, so he has been disloyal to me\textsuperscript{saww}’. 37

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Haroun, a slave of the progeny of Ja’da who said,

‘I was a regular sitter with Abu Abdullah\textsuperscript{asws} in Al-Medina. So he\textsuperscript{asws} found me absent for a few days, then I came over to him\textsuperscript{asws}. So he\textsuperscript{asws} said to me: ‘Why have I\textsuperscript{asws} not seen you since a few days, O Abu Haroun?’ So I said, ‘A boy has been born for me’. So he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Bless you in him. So what have you named him as?’ I said, ‘I have named him as Muhammad’.

He (the narrator) said, ‘So turned his\textsuperscript{asws} cheek towards the ground and he\textsuperscript{asws} was saying: ‘Muhammad, Muhammad, Muhammad’, until his\textsuperscript{asws} cheek almost got fixed with the ground. Then he\textsuperscript{asws} said: ‘By my\textsuperscript{asws} soul, and by my\textsuperscript{asws} children, and by my\textsuperscript{asws} family, and by my\textsuperscript{asws} parents, and by the inhabitants of the earth, all of them together, sacrificed for Rasool-Allah\textsuperscript{saww}. Neither insult him, nor hit him, nor harm him; and know that there no house in the earth in which is a name Muhammad, except that it Extols (the Holiness of Allah\textsuperscript{azwj}) every day’’. 38

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

‘I was in the presence of Al-Reza\textsuperscript{asws}, so he\textsuperscript{asws} sneezed. So I said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Send Salawât upon you\textsuperscript{asws}’. Then he\textsuperscript{asws} sneezed, so I said, ‘May Allah\textsuperscript{azwj} Send Salawât upon you\textsuperscript{asws}’. Then he\textsuperscript{asws} sneezed, so I said, ‘May Allah\textsuperscript{azwj} Send Salawât upon you\textsuperscript{asws}, and I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! When the likes of you\textsuperscript{asws} sneezes, should we be saying just as we are saying for each other, ‘May Allah\textsuperscript{azwj} have Mercy on you’, or just as we are saying?’

 قال: نعم، أليس تقول: صلى الله على محمد وآل محمد ؟ قلت: بلى قال: ارحم محمدا وألل محمد، قال: بل وفد صلى عليه ورحمه، وإنما صلواتنا عليه رحمة لنا ورفقة.'
He said: ‘Yes. Are you not saying, ‘May Allah send Salawāt upon Muhammad and the Progeny?’ I said, ‘Yes’. He said: ‘Mercy be upon Muhammad and the Progeny. Yes, Allah has Sent Salawāt upon him and been Merciful to him, and rather, our Salawāt upon him is a Mercy for us, and (a means) of nearness (to Him).’ 39

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Husayn Bin Abu Al’ala, from Abu Baseer,

‘From Abu Abdullah having said: ‘Whenever the Prophet is mentioned, so frequent the Salawāt upon him, for the one who sends Salawāt upon the Prophet, one Salawāt, Allah would Send a thousand Salawāts upon him in a thousand rows of the Angels, and there would not remain anything from what Allah Created except it would send Salawāt upon the servant for the Salawāt of Allah and the Salawāt of His Angels upon him. Therefore, the one who does not desire regarding this, so he is ignorant, deceived. Allah has Disavowed from him, and (so has) His Rasool, and the People of his Household’. 40

Abu Ali Al Ashary, from Al Husayn Bin Ali, from Ubeys Bin Hisham, from Sabit, from Abu Baseer,

‘From Abu Abdullah having said: ‘Rasool-Allah said: ‘The one in whose presence am mentioned, so he forgets that he should be sending Salawāt upon me, Allah would Cause him to err on the road to the Paradise’. 41

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl, from Muhammad Bin Suleyman, from Haroun Ibn Al Jahm, from Muhammad Bin Muslim,

‘From Abu Ja’far in a lengthy Hadeeth regarding mention of the expiry of Al-Hassan Bin Ali, said: ‘So when he had been Prayed Salat upon, he was carried and entered into the Masjid. When he came to be upon the grave of Rasool-Allah, the news

39 Bihar Al Anwaar – V 17, The book of our Prophet, Ch 14 H 10
40 Bihar Al Anwaar – V 17, The book of our Prophet, Ch 14 H 11
41 Bihar Al Anwaar – V 17, The book of our Prophet, Ch 14 H 12
reached Al-Ayesah, and it was said to her, ‘They have come with Al-Hassan asws Bin Ali asws in order to bury him asws along with Rasool-Allah saww.’

فخرجت مباشرة على بغل بسرج، فكانت أول امرأة ركبت في الإسلام سرحا، فوقفت فقالت: نحوا ابنكم عن بيتي، فإنه لا يدفن فيه شيء، ولا يهتك
على رسول الله صلى الله عليه وآله، فقلت لها الحسين بن علي رضي الله عنه: فقلت لها هكذا نموت تأكدون حجاب رسول الله صلى الله عليه وآله،
وأدخلت بيت من لا يحب رسول الله صلى الله عليه وآله فيه. وإن الله سألاءك عن ذلك يا عائشة.

She came out rushing upon a saddled mule. Thus, she was the first woman in Al-Islam to have ridden a saddle. She paused and said, ‘Move away your son from my house, for nothing would be buried in it, nor will the privacy be violated upon Rasool-Allah saww!’ Al-Husayn asws Bin Ali asws said to her: ‘For a long time, you and your father violated the privacy of Rasool-Allah saww and entered into his saww house the one whose nearness Rasool-Allah saww did not like, and Allah azwj will be Asking you about that, O Ayesha!

إن أخي أمرني أن أقربه من أبيه رسول الله صلى الله عليه وآله ليحدث به عهدا، واعلمي أن أخي أعلم الناس بالله ورسوله، وأعلم بتأويل
كتابه من أن
يهتك على رسول الله صلى الله عليه وآله ستره، لان الله تبارك وتعالى يقول: " يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي " ولعمري لقد ضربت أنت وفاروق عند اذن رسول الله صلى الله عليه وآله المعاول،
وفق: " يا أيها الذين آمنوا لا تدخلوا بيوت النبي إلا أن يؤذن لكم " وقد
أدخلت بيت بيت رسول الله صلى الله عليه وآله والرحال غير إذنه.

My asws brother asws instructed me asws that I asws bring him asws to be closer to his asws (grand) father Rasool-Allah saww, in order to renew a Covenant with him saww, and I asws know that my asws brother asws is the most knowledgeable of the people with Allah azwj and His azwj Rasool saww, and is most knowledgeable with the explanation of His azwj Book, that for him asws to violate upon Rasool-Allah saww of his saww privacy, because Allah azwj Blessed and Exalted is Saying: O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53], and you entered certain men into the house of Rasool-Allah saww without his saww permission.

وقد قال الله عزوجل: " يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي " ولعمري لقد ضربت أنت وفاروق عند إذن رسول الله صلى الله عليه وآله،

And Allah azwj Mighty and Majestic had Said: O you those who believe! Do not raise your voices above the voice of the Prophet [49:2]. By my asws life! You and your father (Abu Bakr) and his Farouq (Umar) had struck a pickaxe near to the ears of Rasool-Allah saww.

وقال الله عزوجل: " إن الذين يغضون أصواتهم عند رسول الله صلى الله عليه وآله وأولئك الذين امتنح الله قلوبهم للقوى " ولعمري لقد أدخل أبوك و
فاروق على رسول الله صلى الله عليه وآله لبقةهما من الأذن، وما ربعا من حقه ما أدركته الله عليه وسلم رسول الله صلى الله عليه وآله، إن الله حرم
من المؤمنين أمورا ما حرم منهم أحبب.

And Allah azwj Mighty and Majestic Said: Surely, those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety [49:3]. By my asws life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allah azwj and they never respected his azwj rights whatever Allah azwj had Commanded them both with, upon the tongue of Rasool-Allah saww, that Allah azwj has Prohibited the living Momineen from the same as what Allah azwj has Prohibited from those who have passed away.
And I swear by Allah, O Ayesha! If it was such that this which you are disliking, from the burial of Al-Hassan by his (grand) father Rasool-Allah, was allowed, in what is between us and Allah, you would have known that he would be buried, and even if it would rub your nose (break your pride)'.

42

P.s. – This is not a Hadeeth

43
The people rushed towards him, so the one who attained something from it, wiped his face with it, and one who could not attain anything from it, took from the hand of his companion and wiped his face with it; and like that was done with the remnants of the Wudu’u of Amir Al-Momineen asws. 44

Muhammad Bin Al Husayn, from Fazalah, from Ismail,

‘From Abu Abdullah asws, from his asws father asws having said: ‘Rasool-Allah saww did not complain of a pain at all except he saww would take recourse to the cupping’.

Abu Zabyah said,

‘Rasool-Allah saww had cupping done and gave me a Dinar, and I drank his saww blood. Rasool-Allah saww said: ‘Did you drink (it)?’ I said, ‘Yes’. He saww said: ‘And what carried you upon (doing) that?’ I said, ‘To be Blessed by it’. He saww said: ‘You have taken security from the pains and the diseases and the poverty and the destitution. By Allah saww, the Fire will not touch you ever!’’. 45

44 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 14 H 15
45 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 14 H 16
CHAPTER 15 – HIS\textsuperscript{saww} INFALLIBILITY AND INTERPRETATION OF SOME OF WHAT IS PURPORTED OPPOSITE TO THAT

The Verses - (Surah) Al Baqarah: \textit{And, if you were to follow their personal desires after that which has come to you from the knowledge, there would not be from Allah for you, from a guardian nor a helper.} [2:120]

And the Exalted Said: \textit{and if you follow their desires from what has come to you from the Knowledge, then you would be from the unjust ones} [2:145]

And the Exalted: \textit{The Truth is from your Lord, therefore do not become from the doubting ones} [2:147]

(Surah) Aal-e-Imraan: \textit{(This is) the Truth from your Lord, so be not of the disputers} [3:60]

And the Exalted Said: \textit{There isn’t anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust} [3:128]

(Surah) Al Nisaa: \textit{We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; and do not become an advocate for the treacherous} [4:105]

\textit{And seek Forgiveness of Allah; surely Allah would always be Forgiving, Merciful} [4:106]

\textit{And do not plead on behalf of those who are deceiving themselves; surely Allah does not Love the one who was treacherous, sinful} [4:107]
إلى قوله تعالى: ولولا فضل الله عليك ورحمته لهمت طائفة منهم أن تضلوك وما يضلون إلا أنفسهم وما يضرونك من شئ وأنزل الله عليك الكتاب والحكمة وعلمه ما لم تكن تعلم وكان فضل الله عليك عظيما 112.

Up to the Words of the Exalted: And had it not been for the Grace of Allah upon you and His Mercy, a group of them would have resolved to stray you, and they would not have strayed anyone except for their own selves; and they will not harm you with anything; and Allah Revealed upon you the Book and the Wisdom and Taught you what you did not happen to know; and the Grace of Allah was great upon you [4:113]

الانعام 6: وإن كان كبر عليك إعراضهم فإن استطعت أن تبتغي نفقا في الأرض أو سلما في السماء فأتهم بآية ولو شاء الله لجمعهم على الهدى فلا تكونن من الجاهلين 35.

(Surah) Al Anaam: And if their turning away was grievous upon you, so (even) if you could seek a tunnel in the ground or a ladder in the sky to bring them a Sign (they would still not believe), and had Allah so Desired, He would have Gathered them upon the Guidance, therefore you all should not be from the ignorant ones [6:35]

وقال تعالى: ولا تطرد الذين يدعون ربهم بالغدوة والعشي يريدون وجهه ما عليك من حسابهم من شئ وما من حسابك عليهم من شئ فتطردهم فتكون من الظالمين 52 و 53.

And the Exalted Said: And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. There is nothing upon you from their Reckoning and there is nothing upon them from your Reckoning, that you should be expelling them and become from the unjust ones [6:52]

And like that We Try some of them with other, so they are saying, ‘Are they the ones Allah has Conferred upon from between us?’ Isn’t Allah more Knowing with the grateful ones? [6:53]

الاعراف 7: وَإِمَّا يَنْتَزِقُكُمْ مِنَ الشَّيْطَانِ نَزْقٌ فَاسْتَعْذِ بِاللهِ إِنَّهُ سَمِيعٌ عَلِيمٌ 200.

(Surah) Al A’raaf: And if an evil suggestion from the satan hurts you, then seek refuge with Allah, He is the Hearing, Knowing [7:200]

الانفال 8: وَمَا كَانَ لِثَقَارٍ حَتَّى يَعْتَنِقَ الرُّسُلُ إِلَّا حَتَّى يَقُولُ هَلَيْكُمْ رَبُّ الْأَاخِذِ اللَّهُ وَالْأُمُورُ وَالْأَحْكَامُ وَالْحَقُّ وَالْقُرْآنُ 67 و 68.

(Surah) Al Anfaal: It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world and Allah Wants the Hereafter (for you), and Allah is Mighty, Wise [8:67]

ولا كتاب من الله سبق لمسكم فيما أخذتم عذاب عظيم 67 و 68.
Had there not been a preceding Book from Allah, there would have afflicted you a grievous Punishment, with regards to what you took to, [8:68]

النوبة 9: "إذا لم يأتكم نذكر من كتبنا كذبتكم وتعلمت الكاذبين."

(Surah) Al Tawbah: May Allah Pardon you! Why did you permit for them until it became clear to you, those who were truthful and you came to know the liars? [9:43]

يونس 10: "فأدخلنا في شك مما أردن إلينا فاسدل الذين يقرئون الكتاب من قبل فقد حاكم الحق من يذكرون فلا تكون من المحتاجين.

(Surah) Yunusas: 

وللا تكون من الذين كذبين بآيات الله تتكون من الناس 94 و 95.

And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95]

هود 11: "فلا تذكرون أبدا ما أبتنوا إلا كما تذكرون من قبل وإنها لنهاكم نصيبهم غير منقوص.

(Surah) Hudas: So do not fall into doubt from what these ones worship. They are not worshipping except like what their forefathers worshipped from before, and We will Fulfil their share without deficiency [11:109]

إلى قوله - إلى قوله - فاستقدم كما أمرت ومن تاب معك ولا تطغوا إنه بما تعملون بصير.

Up to Hisazwj Words: Therefore be steadfast as what you are Commanded to, and the ones with you who repent, and (they) should not transgress. He Sees what you are doing [11:112]

الرعد 13: "ولكن ابتعد نذكروا بعد ما جاءك من العلم مالك من الله من ولي ولا واق.

(Surah) Al Ra’ad: And if you were to follow their whims after what has come to you from the Knowledge, there would neither be for you a Guardian nor a Protector from Allah [13:37]

الأسري 17: "لا تجعل مع الله إلهًا آخر فتتئذ مذمومًا مدحورًا.

(Surah) Al Asra’a: Do not make another god to be with Allah, lest you be seated Condemned, Abandoned [17:22]

وقال تعالى: لا تجعل مع الله إلهًا آخر فتئذ مذمومًا مدحورًا.

And the Exalted Said: and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39]

وقال سبحانه: وإن كادوا ليفتنونك عن الذي أنزلنا إلينا فتئذ مذمومًا مدحورًا وإذا اتخذوا خليلاً
And the Glorious Said: And surely they plotted to tempt you away from which We Revealed to you in order to substitute against us someone else, and then they would be taking you as a friend [17:73]

ولو أن نثبتك لقد كدت تركن إليهم شيئا قليلا

And had We not Affirmed you, you would have almost inclined towards them something little [17:74]

 وإذا لاذقا ضعف الحياة وضعف الممات ثم لا تجد لك عليها نصرا 73 - 75.

Then We would have Made you taste weakness of life and weakness of death, then you would not have found for yourself, a helper against Us [17:75]

وقال تعالى: ولئن شئنا لنذهبن بالذي أوحينا إليك ثم لا تجد لك به عليا وكيلا

And the Exalted Said: And if We so Desired, We would Take away that which We have Revealed to you, then you will not find for yourself with it, any protector against Us [17:86]

 إلا رحمة من ربك إن فضله كان عليك كبيرا 86 و 87.

except for a Mercy from your Lord - surely His Grace would always be great upon you [17:87]

الحج 22: " وما أسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطان في امنيته فينسخ الله ما يلقي الشيطان ثم يحكم الله آياته واعليم حكيم

(Surah) Al Hajj: And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, then Allah Empowered His Signs, and Allah is Knowing, Wise [22:52]

 ليجعل ما يلقي الشيطان فتنة للذين فلم يقحله المرض والقاسية قلؤهم وإن الظالمين لفي شقاق بعيد

So He Made what the Satan casted to be a fitna for those in whose hearts was a disease, and their hearts were hard; and surely the unjust ones are in a far-reaching discord [22:53]

ولزعم الذئب اذن العلم أنه الحق من ربك فقوموا به فنصبته له قلؤهم وإن الله فعاد الذين آمنوا إلى سراج مستقيم 52 - 54.

And so that those Given the knowledge would know that it is the Truth from your Lord, and they are believing in it, and their hearts would be humbly submissive to it; and surely Allah would Guide those who believe to the Straight Path [22:54]

الشعراء 26 " فلا تدع مع الله إلها آخر فتكون من المعذبين 213.
(Surah) Al Shu’ra: *Therefore do not supplicate to another god along with Allah, for you would happen to be from the Punished ones* [26:213]

الفصل " 28 ": وما كنت ترجوا أن يلقى إليك الكتاب إلا رحمه من ربك فلا تكونن ظهيرا للكافرين

(Surah) Al Qasas: *And you did not request that the Book be Cast unto you, but it was a Mercy from your Lord, therefore do not happen to be a backer of the Kafirs* [28:86]

والأخذ من آيات الله بعد إذ أنزلت إليك وادع إلى ربك ولا تكونن من المشكرين

And do not let them block you from the Signs of Allah after when they have been Revealed to you, and invite to your Lord, and do not happen to be among the Polytheists [28:87]

(Surah) Al Ahzaab: *And when you said to the one whom Allah had Favoured upon and you had favoured upon: ‘Withhold your wife to yourself and fear Allah’, and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him.* [33:37]

(Surah) Saba: *Say: ‘If I stray, so it would be a straying against myself, and if I follow Guidance, so it would be due to what my Lord Reveals unto me. Surely He is Hearing, Nearby’* [34:50]

(Surah) Al Zumar: *And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers* [39:65]

(Surah) Al Qasas: *And do not supplicate to another god along with Allah. There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning* [28:88]

(Surah) Al Qasas: *And do not let them block you from the Signs of Allah after when they have been Revealed to you, and invite to your Lord, and do not happen to be among the Polytheists* [28:87]

(Surah) Al Ahzaab: *And when you said to the one whom Allah had Favoured upon and you had favoured upon: ‘Withhold your wife to yourself and fear Allah’, and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him.* [33:37]

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(Surah) Al Qasas: *And do not supplicate to another god along with Allah. There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning* [28:88]
(Surah) Al Zukhruf: *And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]*

وَقَالَ تَعَالَى: قَلْ إِن كَانَ لِلرَّحْمَنِ وَلَدْ فَأَنَا أُولُوا الْعَابِدِينَ ٨١.

And the Exalted Said: *Say: ‘If there was a son for the Beneficent, then I would be the first of the worshippers’ [43:81]*

الجَاثِيَةِ "٤٥" : ثم جعلناك على شريعة من الأمر فانبهوا ولا تنيح أهواء الذين لا يؤمنون " إِن لم يغنو عنك من الله شئاً ١٨ و١٩ .

(Surah) Al Jaasiyah: *Then We have Made you to be upon a Law from the Command, therefore follow it and do not follow the whims of those who do not know [45:18] They will never avail anything from Allah about you, [45:19]*

الفَتْحُ "٤٨" : لِيغْفَرْ لَكُمْ مَا تَقْطَعْنَ مِنْ ذِنْبِكُمْ وَمَا تَأَخَّرَ ٢.

(Surah) Al Fat’h: *For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2]*

النَّجْمُ "٥٣" : وَمَا يَنطَقْ عَنِ الْهُوَىِ إِن هُوَ إِلَّا وَحْيٌ يُوحَى ٢ و٣.

(Surah) Al Najm: *And he does not speak out of (personal) desire [53:3] Surely, it is only a Revelation He Revealed [53:4]*

النَّخْمُ "٦٦" : يَا أَيُّهَا النَّبِيُّ لَمْ تُحْرِمَ اللَّهُ لَكَ تَبْغَي مَرَاضِمَ أَزْوَاجِكَ وَللهُ غَفُورٌ رَحِيمٌ ١.

(Surah) Al Tahreem: *O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1]*

عِيسُ "٨٠" : عِيسُ وَذَويِ " أَن جَاهِدَ الْعَامِيَ ٠.

(Surah) Abasa: *He frowned and turned around [80:1] When the blind man came to him [80:2]*

وَمَا يُدْرِيكُ لَعَلَّهُ يُزَكَّى أَوْ يَتَقُبُّ الْمُتَقِبُ ٣.

And what would make you realise, perhaps he would purify himself? [80:3] Or pay heed, so the Zikr would benefit him? [80:4]

" ٢٨ : أَمَا مِنْ أَسْتَغْنِيَ فَأَنتُ لَهُ نَصْدُى " وَمَا عَلِيكَ أَنْ يُزَكَّى.

As for one who (thinks he) is needless [80:5] So you face up to him [80:6] And what is upon you if he does not purify? [80:7]

" ٢٨ : أَمَا مِنْ جَاهِدَ يُزَكَّى وَهُوَ يُذْهِبُ " فَأَنتَ عِنْهُ نَلْهَيْ "
And as to one who comes to you striving [80:8] And he is fearing [80:9] So you are distracting yourself away from him [80:10]

Never! It is a Tazkira [80:11] So one who so desires can heed it [80:12]

We Revealed the Book to you with the Truth [4:105] – the Verse. The cause for its Revelation was that a group from the Helpers from the clan of Ibreeq, three brothers who were hypocrites – Bashir, and Mubasher, and Bishr, rummaged (hunted) an uncle of Qatadah Bin Al-Numan, and Qatada was a ‘Badariyya’ (a participant in the battle of Badr), and they brought out food which he had prepared for his dependants, and a sword and a shield.

Qatadah complained of that to Rasool-Allah ﷺ and said, ‘O Rasool-Allah ﷺ! A group of people have rummaged upon my uncle and seized food which he had prepared for his dependants, and a shield and a sword, and they are of an evil family’; and with them in the opinion of the man was a Momin called Labeed Bin Sahl. The clan of Beyraq said to Qatadah, ‘This is the work of Labeed Bin Sahl’.

That reached Labeed, and he grabbed his sword and went out against them and said, ‘O clan of Ibreeq! Are you accusing me with the theft and although you are foremost with it than I am? And you are the hypocrites agitating Rasool-Allah ﷺ and attributing him ﷺ to Quraysh. Explain that or else I will fill my sword from you all’. They encircled him and said to him, ‘Return, may Allah azwj have Mercy on you, for you are free from that’.

The clan of Ibreeq walked to a man from their group called Aseyd Bin Urwa, and he was an eloquent speaker. He walked to Rasool-Allah ﷺ and said, ‘O Rasool-Allah ﷺ! Qatadah Bin Al Numan deliberate to a family from us, people of nobility, and affiliation and lineage, and accused them of the theft, and slandered them with what isn’t in them’.
Rasool-Allah saww was gloomy from that, and Qatadah came to him saww, so Rasool-Allah saww turned towards him and said to him: ‘Did you deliberated to the people of a household which is of noble affiliations and lineage and accused them of the theft?’ He saww reproached him with severe reproach. Qatadah was gloomy and returned to his uncle and said, ‘If only I would have died and Rasool-Allah saww had not spoken, for he saww has spoken to me with what is disliked’.

His uncle said, ‘Allah azwj is the Helper’. So, Allah azwj Revealed regarding that unto His azwj Prophet: *We Revealed the Book to you with the Truth [4:105] – up to His azwj Words: and He is with them when they are spending the nights in what does not Please Him from the words; [4:108], meaning the deed, and the word falls in place of the deeds.*

Then said, ‘Then they accused an innocent one with it, Labeed Bin Sahl’.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘A people from the tribe of Bashir Al-Adneyn said, ‘Let us go to Rasool-Allah saww and speak to him regarding our companions and excuse him, for our companion is innocent’. So, when Allah saww Revealed *They are concealing from the people, and they cannot conceal from Allah [4:108] - up to His saww Words their protector? [4:109], they said, ‘O Bashir! Seek Forgiveness from Allah saww and repent to Him saww from the sins. He said, ‘I swear by it none has stolen it except Labeyd’. Then it was Revealed *And the one who earns a vice or a sin, then he accuses an innocent one with it, so he has carried a burden of slander and a clear sin [4:112].*

Then Bashir disbelieved and attached himself with Makkans, and Allah saww Revealed regarding the ones who forgave Bashir, and came to the Prophet saww to forgive him, in
His\textsuperscript{azwj} Words is \textit{And had it not been for the Grace of Allah upon you and His Mercy, a group of them would have resolved to stray you, and they would not have strayed anyone except for their own selves; and they will not harm you with anything; and Allah Revealed upon you the Book and the Wisdom and Taught you what you did not happen to know; and the Grace of Allah was great upon you [4:113].}

It was Revealed regarding while he was at Makkah: \textit{And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]}

And in Tafseer of Al-Numany, by his chain which will be coming in ‘the book of the Quran’, from Amir Al-Momineen\textsuperscript{asws} having said: ‘A group from the Helpers were recognising the clan of Ibreeq’ – and continued the Hadeeth to approximately to what Ali Ibn Ibrahim as reported first (above)’

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of the Exalted: \textit{And if their turning away was grievous upon you, [6:35]}. He\textsuperscript{asw} said: ‘Rasool-Allah\textsuperscript{saww} loved (to convert to) Islam, Al-Haris Bin Aamir bin Nowfal Bin Abd Manaf. Rasool-Allah\textsuperscript{saww} invited him and he rejected him\textsuperscript{saww} (from accepting) Islam and the wretchedness overcame upon him. So that was grievous upon Rasool-Allah\textsuperscript{saww}, and Allah\textsuperscript{azwj} Revealed: \textit{And if their turning away was grievous upon you, so (even) if you could seek a tunnel in the ground [6:35].} He\textsuperscript{azwj} is saying (Meaning), their slipping away’

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\textsuperscript{46} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 15 H 1

\textsuperscript{47} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 15 H 2
**His**

**Words:** And do not expel those who are supplicating to their Lord in the morning and the evening [6:52] – the Verse. ‘The reason for its Revelation was that there was a group of people at Al-Medina of poor Momineen referred to as ‘The people of the platform’, 48 and Rasool-Allah  

had ordered them that they should happen to be in the platform taking shelter to it, and Rasool-Allah used to frequently be with them himself, and sometimes he  

would carry over to them what they could eat, and they used to be differing to Rasool-Allah. So he  

would draw them near and be seated with them, and be cordial to them.

And it so happened that when the rich ones and the affluent from his companions came, they used to criticise that upon him, and they were saying to him, ‘Expel them from you!’

So, one day a man from the Helpers came to Rasool-Allah and in his presence was a man from the companions of the platform, and he had adhered to Rasool-Allah, and Rasool-Allah was narrating to him, and the Helper sat remotely from him. So Rasool-Allah said to him: ‘Come forward!’ But he did not do so. Rasool-Allah said to him: ‘Perhaps you fear that his poverty would get affixed with you!’

The Helper said, ‘Expel them (the people of the platform) from you’. Therefore Allah Revealed: And do not expel those who are supplicating to their Lord [6:52].’ 49

Then said: ‘And also a few people among you are grudgingly discontented. One day a man from the Helpers came to Rasool Allah and in his presence was a man from the companions of the platform, and he adhered to Rasool Allah, and Rasool Allah was narrating to him, and the Helper sat remotely from him. So Rasool Allah said to him: ‘Come forward!’ But he did not do so. Rasool Allah said to him: ‘Perhaps you fear that his poverty would get affixed with you!’”

The Helper said, ‘Expel them (the people of the platform) from you’. Therefore Allah Revealed: And do not expel those who are supplicating to their Lord [6:52].’ 49

48 The people living on a raised platform which was used by the Prophet as a welcoming point for newcomers or destitute people. It was part of his Masjid.

49 Bihar Al Anwaar – V 17, The book of our Prophet , Ch 15 H 3

50 Bihar Al Anwaar – V 17, The book of our Prophet , Ch 15 H 4

(P.s. – This is not a Hadeeth)
And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His Word: May Allah Pardon you! Why did you permit for them until it became clear to you, those who were truthful and you came to know the liars? [9:43]. He asws is Telling him saww to recognise the people of (valid) excuse, and those who are sitting back without any excuse”. 51

51 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 15 H 5

My father, from Amro Bin Saeed Al Rashidy, from Ibn Muskan,

‘From Abu Abdullah asws having said: ‘When there was an Ascension (Mi’raj) with Rasool-Allah aswj to the sky, and Allah aswj Revealed to him saww regarding Ali asws what He aswj Revealed, from his asws nobility, and his asws greatness in the Presence of Allah aswj, passed by Bayt Al-Mamour and the Prophets as had gathered for him saww, and they as prayed Salat behind him saww, he saww realised within himself saww from the greatness of what had been Revealed to him saww regarding Ali asws.

فأول الله " فإن كنت في شك مما أنزلنا إليك فاسأل الذين يقرؤون الكتاب من قبلك “ يعني الانبياء فقد أنزلنا عليهم في كتبهم من فضل ما أنزلنا في كتابك " لقد جاءك الحق من ربك فلا تكونن من من الممترين * ولا تكونن من الذين كذبوا بآيات الله فتكون من الخاسرين “

So, Allah aswj Revealed: But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. [10:94] – meaning the Prophets as for it had been Revealed unto them as in their as Books from his asws merits what We aswj Revealed in your saww Book - The Truth has come to you from your Lord, therefore do not become from the doubters [10:94] And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95].

فقال الصادق عليه السلام: فوالله ما شك ولا سأل .

Al-Sadiq asws said: ‘By Allah aswj! Neither did he saww doubt nor questioned”’. 52

52 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 15 H 6

Do not make another god to be with Allah, lest you be seated Condemned, Abandoned [17:22] – i.e., in the Fire, and it is addressed to the Prophet saww and it means the people, and
it is the word of Al-Sadiq 

\[ 	ext{Asws: ‘Allah aswj Sent His aswj Prophet saww, meaning you and Make others to hear’,}\]

8 - فص: "فعلت في جهيم ملما من عيز" فهناك عيز اللهد صلى الله عليه وآله ورسوله نبى، فالله: "وكانوا فيي فرفصونك من الذي توجها إلى الله لتقنمان عليه " أفام بين الأئمة غيرهم، ثم قال: "ولولا أن اسمع قد كنت ركون إلى الله " إلهم "يأي قليلا " وإذا إذعاقك ضعف الحياة وضعف المسافات " من يوم الموت إلى أن تقوم الساعة.

(P.s. – This is not a Hadeeth)

53

Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 15 H 7

54

Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 15 H 8

55

Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 15 H 9
He (the narrator) said, ‘Abu Ja’far\textsuperscript{asws} recited this Verse: \textit{Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al Aqsa Which We have Blessed its precincts in order to Show him Our Signs. [17:1]}. It was from the Signs which Allah\textsuperscript{azwj} Blessed and Exalted Showed to Muhammad\textsuperscript{saww} where He\textsuperscript{azwj} was journeyed with to Bayt Al-Maqdas, that Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Mention, Assembled the former ones and the latter ones from the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as}.

Then He\textsuperscript{azwj} Commanded Jibraeel\textsuperscript{as}, so he\textsuperscript{as} called the Azan pre-emptively and called the Iqamah pre-emptively and said during his\textsuperscript{as} Azan (the phrase): ‘Hurry to the best of the deeds! (حَيَّ عَلَى خَيررِ الرعَمَلِ).’

Then Muhammad\textsuperscript{saww} proceeded and led Salat with the people. When he\textsuperscript{saww} had finished, he\textsuperscript{saww} asked them: ‘What did you testify to and what did you worship?’ They replied, ‘We testified that there is no god except Allah\textsuperscript{azwj}, One with no associates to Him\textsuperscript{azwj}, and that you are the Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and it is upon that, that He\textsuperscript{azwj} Took a Covenant from us and the Confirmation’.

So Nafa’u said, ‘You\textsuperscript{asws} have spoken the truth, O Abu Ja’far\textsuperscript{asws}!’.\textsuperscript{56}

\textbf{(P.s. – This is not a Hadeeth)}\textsuperscript{57}
He frowned and turned around [80:1] When the blind man came to him [80:2]. He (Ali Bin Ibrahim) said, 'It was Revealed regarding Usman and Ibn Am Maktoum. And Ibn Am Maktoum used to be a Muezzin for the Rasool-Allahsaww, and he was blind. So (one day) he came to the Rasool-Allahsaww, and in hissaww presence were hissaww companions, and Usman was (also) in hissaww presence. Rasool-Allahsaww led him (to sit) higher than Usman. Usman frowned his face and turned away from him.


Then Heazwj Addressed Usman, so Heazwj Said: **As for one who (thinks he) is needless [80:5] So you face up to him [80:6]. Heasws said: ‘You (Usman), if a rich man comes to you, you address him and appreciate him. And what is upon you if he does not purify? [80:7] - i.e., you (Usman) would not have cared whether he was purified or without purification, if he was rich.**

And as to one who comes to you striving [80:8] - Meaning Ibn Am Maktoum. And he is fearing [80:9] So you are distracting yourself away from him [80:10], i.e. you play around, and are not turning towards him’.  

And We did not Send a Rasool or a Prophet before you [22:52] – up to Hisazwj Words: **and Allah is Knowing, Wise [22:52]. The general Muslims (Non-Shia) have reported that Rasool-Allahsaww was in the Salat and hesaww recited Surah Al Najm, in the Sacred Masjid, and Quraysh were listening to hissaww recitation. When heasww ended up to this Verse: So have you considered Al-Laat and Al-Uzza, [53:19] And Al-Manat, the third, the other? [53:20], Ibleesla flowed it upon hisla tongue, ‘These are the first ones to flatter and their intercession you should be hoping for’.**

59 Bihar Al Anwaar – V 17, The book of our Prophetsaww, Ch 15 H 13
ففرحت قريش وسجدوا، وكان في القوم الوليد بن المغيرة المخزومي و هو شيخ كبير فأخذ كفا من حصى فسجد عليه وهو قاعد، وقالت قريش: قد أقر محمد بشفاعة اللات والعزر.

Quraysh rejoiced and prostrated; and among the people was Al Waleed Bin Al Mugheira Al Mahzoumy, and he was an old man. He grabbed a handful of pebbles and prostrated upon it, and he was seated, and Quraysh said, ‘Muhammad saww has accepted with the intercession of Al Laat, and Al Uzza (two idols)’.

 قال: فنزل جبرئيل عليه السلام فقال له: قرأت ما لم انزل عليك ، وأنزل عليه " وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطان في امتيه فيسخ الله ما يلقى الشيطان ".

He (the narrator) said, ‘Jibraeel asgs descended and said to him saww: ‘You saww have recited what has not been Revealed unto you saww (yet), and it was Revealed unto him saww: ‘And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, [22:52]’.

وأما الخاصة فإنه روى عن أبي عبد الله عليه السلام أن رسول الله صلى الله عليه وآله أصابه خصاصة فجاء إلى رجل من الانصار فقال له هل عندك من طعام ؟ فقال: نعم يارسول الله، وذبح له عناقا وشواه، فلما أدناه منه  تمى النبي صلى الله عليه وآله أن يكون معه علي وفاطمة والحسن والحسين عليهم السلام.

And as for the special ones (Shias), it is reported from Abu Abdullah asws that Rasool-Allah saww was hit by poverty, so he saww came to a man from the Helpers and said to him: ‘Is there any food with you?’ He said, ‘Yes, O Rasool-Allah saww!’, and he slaughtered a neck (sheep) and grilled it. When he saww went near it, Rasool-Allah saww wished that Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws be with him saww.

فجاء أبو بكر وعمر، ثم جاء علي عليه السلام بعدهما، وفَنَذَلَ الله في ذلك: " وما أرسلنا من قبلك من رسول ولا نبي " ولا محدث " إلا إذا تمنى ألقى الشيطان في امتيه " يعني أبا بكر وعمر “ فيسخ الله ما يلقى الشيطان " يعني امتيه " وَمَا أَسْرَعَ الْمَبْتَسِرُ إِلَّا مَنْ أَدْخَلَ الْحِكْمَةَ فِي قَلْبِهِ إِلَّا مَنْ آتَى اللَّهَ مِثْلَ هَٰذِهِ الصَّدَقَةَ " يعني ينصر الله أمير المؤمنين عليه السلام.

Abu Bakr and Umar came, then Ali asws came after them, and Allah azwj Revealed regarding that: And We did not Send a Rasool or a Prophet, or a Muhaddith before you except whenever he desired, the Satan (also) cast in his desire [22:52] – meaning Abu Bakr and Umar. But, Allah Abrogated whatever the Satan casted – meaning when Ali asws came after them, then Allah Empowered His Signs [22:52] – meaning Allah azwj Helped Amir Al-Momineen asws.

ثم قال: " ليجعل ما يلقى الشيطان فتنة " يعني فلانا وفلانا " للذين في قولهم مرض والقاسية قولهم " يعني إلى الإمام المستقيم،

Then He azwj Said: So He Made what the Satan casted - meaning so and so, and so and so, to be a fitna for those in whose hearts was a disease, and their hearts were hard [22:53], meaning toward the correct Imam asws.

ثم قال: " ولا يزال الذين كفروا في مريضة منهم " أي في شك من أمير المؤمنين حتى تأتيهم الساعة بعدة أو يأتيهم عذاب يوم عقيم " قال: العقيم: الذي لا مثل له في الأجمع".

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Then He said: **And those who commit Kufr will not cease to be in doubt from it** – i.e. being in doubt from Amir Al-Momineen asws, until the Hour comes to them suddenly, or there comes to them **Punishment of a Destructive day** [22:55]. He asws said: ‘The destructive is that which there is no example for it during the (current) days’.

Then He asws Said: The Kingdom on that Day is for Allah. He will Judge between them. **So those who believe and are doing righteous deeds will be in Gardens of Bliss** [22:56] **And those who commit Kufr and belie Our Signs**, [22:57]. He asws said: ‘And they did not believe in the Wilayah of Amir Al-Momineen asws and the Imams asws, for them would be a humiliating Punishment’ [22:57].

(P.S. – This is not a Hadeeth)
'Musa Bin Ahmad son of Al-Reza asws', that Musa informed him asws that Yahya Bin Aksam wrote to him asws asking him asws about issues. Among these was, 'Inform me about the Words of Allah azwj Mighty and Majestic: But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you [10:94]. Who is addressed by the Verse? If the Prophet saww was Addressed by it, so hadn't he saww doubted regarding what Allah azwj Mighty and Majestic Revealed to him saww? And if someone else was Addressed by it, then the Book was Revealed upon someone else?'

Musa said, 'I asked my brother Ali asws Bin Muhammad asws about that. He asws said: 'As for His azwj Words: But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you [10:94], the Addressee by that is Rasool-Allah saww, and he saww did not happen to be in doubt from what Allah azwj Mighty and Majestic Revealed.'

But the ignorant ones said, 'How come a Prophet from the Angels was not Sent to us?' Surely, there is no difference between him and others regarding the need from the eating and the drinking, and the walking in the markets'. So, Allah azwj Mighty and Majestic Revealed: then ask those who have read the Book from before you [10:94], a testimony from the ignorant ones. Has Allah azwj Sent any Rasool saww before you saww except and he saww ate the food and walked in the markets? And for you there is an example with them as.

And rather He azwj Said: 'But if you are in doubt [10:94], and he saww did not happen to be so, but for the fairness, just as he saww said to him: ‘Come, let us call our sons and your sons ,and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61], and if he saww had said: 'Imprecate and make the Curse of Allah azwj to be upon you all', they would not have answered him saww for the imprecation.

وقد عرف أن نبي صلى الله عليه وأله مؤذنه ورسالته وما هو من الكاذبين، وكذلك عرف النبي صلى الله عليه وأله أنه صدق فيما يقول: ولكن أحب أن ينصف من نفسه .
And He\textsuperscript{azwj} did Know that His\textsuperscript{asw} Prophet\textsuperscript{saww} will fulfil His\textsuperscript{asw} Message from Him\textsuperscript{azwj}, and he\textsuperscript{saww} is not from the liars, and like that the Prophet\textsuperscript{saww} recognised that He\textsuperscript{azwj} is Truthful in what He\textsuperscript{azwj} is Saying, but he\textsuperscript{saww} loved to be fair from himself\textsuperscript{saww}. \textsuperscript{63}

From Abdul Samad Bin Bashir,

From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you [10:94]}. He\textsuperscript{asws} said: 'When there was Ascension (Mi'raj) with the Prophet\textsuperscript{saww} and he\textsuperscript{saww} was free from Whispering of his\textsuperscript{saww} Lord\textsuperscript{azwj}, returned to Bayt Al-Mamour, and it is a house in the fourth sky parallel to the Kaba.

\textsuperscript{64} Allah\textsuperscript{azwj} Gathered the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as} and the Angels, and Commanded Jibraeel\textsuperscript{as} so he\textsuperscript{as} proclaimed Azan and Iqamah, and he\textsuperscript{saww} proceeded them\textsuperscript{as} and led them\textsuperscript{as} in Salat. When he\textsuperscript{saww} was free, he\textsuperscript{as} said to him\textsuperscript{saww}: \textit{then ask those who have read the Book from before you [10:94]} – up to His\textsuperscript{azwj} Words: \textit{from the rightly Guided}.

Muhammad Bin Ja’far, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Ali Bin Al Numan, from Ali Bin Ayoub, from Umar Bin Yazeed, servant of Al Sabiry who said,

'I said to Abu Ja’far\textsuperscript{asws}: ‘The Words of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} Book: \textit{For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]}. He\textsuperscript{asws} said: 'There was neither any sin for him\textsuperscript{saww} nor did he\textsuperscript{saww} even think of a sin, but Allah\textsuperscript{azwj} Loaded the sins of his\textsuperscript{saww} Shias upon him\textsuperscript{saww}, then Forgave these for him\textsuperscript{saww}.\textsuperscript{65}

Tameem Al Qarshy, from his father, from Hamdan Bin Suleyman, from Ali Bin Muhammad Bin Al Jahm who said,

‘Al-Mamoun asked Al-Reza\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{For Allah to Forgive you what has preceded from your sins and what is delayed [48:2].}\textsuperscript{64}

\textsuperscript{63} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 15 H 17
\textsuperscript{64} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 15 H 18
\textsuperscript{65} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 15 H 19
Al-Reza\textsuperscript{asws} said: ‘There did not happen to be anyone in the presence of the Polytheists of Makkah of greater wrong than Rasool-Allah\textsuperscript{saww}, because they were worshipping three hundred and sixty idols from besides Allah\textsuperscript{azwj}. When he\textsuperscript{saww} came to them with the call to the sincere Word, that was grievous upon them and too much, and they said, ‘Is he making the gods to be One God? Surely this is a strange thing!’ [38:5] And the chiefs from them went (on saying), ‘Walk away and be steadfast upon your gods, this is something aimed against you [38:6] We did not hear of this being in other nations. Surely this is only a fabrication’ [38:7].

When Allah\textsuperscript{azwj} Mighty and Majestic Gave victory of Makkah to his\textsuperscript{saww} Prophet\textsuperscript{saww}, Said to him\textsuperscript{saww}, “O Muhammad\textsuperscript{saww} Surely, We Opened for you – Makkah, a clear victory [48:1] For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2], in the presence of the Polytheists of Makkah with your\textsuperscript{saww} calling to the Tawheed of Allah\textsuperscript{azwj} Mighty and Majestic, regarding what has preceded and what is delayed, because the Polytheists of Makkah, some of them became Muslims, and some of them went out from Makkah, and the ones from them who remained were not able upon denying the Tawheed to him\textsuperscript{saww} when he\textsuperscript{saww} called the people to it.

Thus his\textsuperscript{saww} ‘sins’ (wrongs) in their presence during that were forgiven by his\textsuperscript{saww} appearance to them’.

Al-Mamoun said, ‘For Allah\textsuperscript{azwj} is to Give realisation, O Abu Al-Hassan\textsuperscript{asws}! inform me about the Words of Allah\textsuperscript{azwj} the Exalted: May Allah Pardon you! Why did you permit for [9:43]?’. Inform me about the Words of Allah\textsuperscript{azwj} the Exalted: May Allah Pardon you! Why did you permit for [9:43]’

Al-Reza\textsuperscript{asws} said: ‘This is from what was Revealed to Mean you, and for the neighbours to listen. Allah\textsuperscript{azwj} Addresses His\textsuperscript{azwj} Prophet\textsuperscript{saww} by that, and Intends by it his\textsuperscript{saww} community. And similar to that are His\textsuperscript{azwj} Words: ‘If you associate (anything with Allah), your deeds
would be Confiscated and you would become from the losers [39:65]. And the Words of the Exalted: And had We not Affirmed you, you would have almost inclined towards them something little [17:74]. He said, ‘You asws have spoken the truth, O son asws of Rasool-Allah saww’.

21 - فر: جعفر بن محمد بن بشرويه القطان، عن محمد بن إبراهيم الرازي، عن ابن مسكان، عن ابن سنان، عن أبي عبد الله، عن أمير المؤمنين علي عليه السلام قال: لما نزلت على رسول الله صلى الله عليه وآله " لِيَغْفَرْكَ اللَّ�هُ مَا تَقَدَّمَ مِنْ ذِنْبِكَ وَمَا تَأَخَّرَ " قال: يا جبرئيل ما الذنب الماضي؟ وما الذنب الباقى؟ قال جبرئيل: ليس لك ذنب يغفرها لك.

Ja’far Bin Muhammad Bin Bashraqiya Al Qatan, from Muhammad Bin Ibrahim Al Razy, from Ibn Muskan, from Ibn Sinan,

‘From Abu Abdullah asws, from Amir Al-Momineen Ali asws having said: ‘When it was Revealed unto Rasool-Allah saww: For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2], he saww said: ‘O Jibraeel as! What are the sins of the past?’ And what are the remaining sins?’ Jibraeel as said: ‘There isn’t any sin for you saww to be Forgiven for you saww’.

66 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 15 H 20
67 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 15 H 21
CHAPTER 16 – HIS**saww** OMISSION AND HIS**saww** SLEEP FROM THE SALAT

*The Verses – (Surah) Al Anaam: And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68]*

*The khef* "18": And if you see those who engage in Our Signs, avoid them until they engage in another conversation. And as for what the Satan makes you forget, after remembering, do not sit with the unjust people [6:68].

* (Surah) Al Kahf: and mention your Lord when you forget, and say, ‘Perhaps my Lord will Guide me to a right way closer than this’ [18:24]*

*The Verses – (Surah) Al Kahf: and mention your Lord when you forget, and say, ‘Perhaps my Lord will Guide me to a right way closer than this’ [18:24]*

*We will Make you read, so you will not forget [87:6] Except what Allah so Desires. [87:7].*

1. Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Jameel who said, ‘I asked Abu Abdullah**saww** about a man who prays two Cycles of Salat, then stands and goes away regarding his need. He**saww** said: ‘He should re-commence the Salat’. I said, ‘Among what the people are reporting’, and I mentioned to him the Hadeeth of Zul Shamalayn. He**saww** said: ‘Rasool**saww** did not leave from his**saww** place, and had he**saww** left, he**saww** would have re-commenced’. 68

2. Al Husayn Bin Saeed, from Fazalat, from Al Husayn Bin Usman, from Sama’at, from Abu Baseer who said, I asked Abu Abdullah**saww** about a man who prays two Cycles of Salat, then stands and goes away regarding his need. He**saww** said: ‘He should re-commence the Salat’. I said, ‘So, what is

68 Bihar Al Anwaar – V 17, The book of our Prophet**saww**, Ch 16 H 1
the matter Rasool-Allah ﷺ did not re-commence when he ﷺ had prayed two Cycles? He ﷺ said: 'Rasool-Allah ﷺ did not turn from his place'.

69 Sa‘ad, from Muhammad Bin Al Husayn, from Ja‘far Bin Bashir, from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah ﷺ, 'We prayed Al-Maghrib Salat and the prayer leader forgot and greeted (Salaam) during the two Cycles so we repeated the Salat'. He ﷺ said: 'Why did you repeat? Didn’t Rasool-Allah ﷺ leave during the two Cycles, then completed with two Cycles. Why didn’t you (just) complete?' (Disrespectful)

70 Sa‘ad, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Sayf Bin Ameyra, from Al Hazramy,

'From Abu Abdullah ﷺ having said: 'Rasool-Allah ﷺ forgot and he ﷺ greeted in the two Cycles, then remembered the Hadeeth of Zul Shamaleyn. Then he ﷺ stood up and added two Cycles to it'’ (Disrespectful)

71 Sa‘ad, from Abu Al Jawza, from Al Husayn Bin Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali (Bin Al Husayn ﷺ), from Ali ﷺ having said: ‘Rasool-Allah ﷺ prayed leading Al Zohr Salat with us with five Cycles, then turned. One of the people said, ‘O Rasool-Allah ﷺ! Have anything been added in the Salat?’ He ﷺ said: ‘And what is that?’ He said, ‘You ﷺ prayed five Cycles with us’.

72 He (the narrator) said, ‘So, he ﷺ turned towards the Qiblah and exclaimed Takbeer and he ﷺ was seated, then did Two Sajdahs, there not being any recitation in these nor any Ruku’u, then greeted (Salaam), and he ﷺ said: ‘These two are forced’’. (disrespectful)
6 - بي: أحمد بن محمد، عن الحسن بن علي بن فضال، عن أبي جميلة، عن زيد الشحام قال: قال: إن نبي الله صلى بالناس ركعتين، ثم نسي حتى

نصرف، قال له زيد الشحام: برسول الله أحدث في الصلاة شيء؟ قال: أنه الناس أحدثوا في الصلاة، فأجاب: لا، لم أصلي إلا ركعتين.

فقال: فتلقاه من سلامت.

Ahmad Bin Muhammad, from Al hassan Bin Ali Bin Fazal, from Abu Jameela, from Zayd Al Shaham who said,

'The Prophet ﷺ prayed two Cycles Salat (leading) with the people, then forgot until he ﷺ left... Zul Shamaleyn asked him ﷺ 'O Rasool-Allah ﷺ! Has anything new occurred (Revealed) regarding the Salat?' He ﷺ asked the people! Does Zul Shamaleyn speak the truth?' They said, 'Yes, you ﷺ did not pray except two Cycles'. He ﷺ stood up and completed whatever had remained from his ﷺ Salat’.

(disrespectful)

7 - بي: محمد بن أحمد بن يحيى، عن موسى بن عمر بن يزيد، عن ابن سنان، عن أبى سعيد القمام قال: سمعت رجلا يسأل أبا عبد الله ﷺ، عمن نسي أن يصلي الصبح حتى طلعت الشمس، قال: يصليها حين يذكرها، فإن رسول الله صلى الله عليه وآله ﷺ رقد عن صلاة الفجر حتى طلعت الشمس، ثم صلاها حين استيقظ، ولكنه

تنحي عن مكانه ثم صلى.

Muhammad Bin Ahmad Bin Yahya, from Musa Bin Umra Bin Yazeed, from Ibn Sinan, from Abu Saeed Al Qamat who said,

'I heard a man asking Abu Abdullah ﷺ about a man who found problem in his belly or harm’ —and continued the Hadeeth up to he ﷺ said: ‘All that is capacious. But rather, he is at the status of a man who omits and leaves regarding one Cycle or two Cycles or three from the Prescribed (Salats). But rather, upon him is that he should build upon his Salat’. Then he ﷺ mentioned the omission of the Prophet ﷺ with (disrespectful)

8 - بي: محمد بن علي بن محبوب، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران قال: سألته عن رجل نسي أن يصلي الصبح حتى طلعت الشمس، قال: يصليها حين يذكرها، فإن رسول الله صلى الله عليه وآله ﷺ رقد عن صلاة الفجر حتى طلعت الشمس، ثم صلاها حين استيقظ، ولكنه

تنحي عن مكانه ثم صلى.

Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Ibn Bakeyr, from Zura who said,

'I asked Abu Ja’far ﷺ, “Did Rasool-Allah ﷺ perform two Sajdahs for the omission (in the Salat) at all?” He ﷺ said: “No, does a scholar does these two”’.

9 - كذا. محمد بن أبي، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبد الله ابن بكر، عن زرارة ﷺ، سألت أبا حفص عليه السلام

هل سجد رسول الله صلى الله عليه وآله ﷺ، في السهو فقطع؟ فقال: لا ولا سجدها قط.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at Bin Mihran who said,

'I asked him ﷺ about a man who forgets to pray the morning Salat until the sun emerges. He ﷺ said: “He should pray it when he remembers it, for Rasool-Allah ﷺ fell asleep from

73 Bihar Al Anwaar – V 17, The book of our Prophet ﷺ, Ch 16 H 6
74 Bihar Al Anwaar – V 17, The book of our Prophet ﷺ, Ch 16 H 7
75 Bihar Al Anwaar – V 17, The book of our Prophet ﷺ, Ch 16 H 8
Salat Al-Fajr until the sun emerged, then prayed it when he saww awoke, but he saww isolated from that place of his saww until he saww prayed".

(Disrespectful)

لله Ca: محمد بن يحيى، عن أحمد بن محمد، عن علي بن النعمان، عن سعيد الاعرج قال: سمعت أبا عبد الله عليه السلام يقول: نام رسول الله صلى الله عليه وآله عن الصبح والله عزوجل أنامه حتى طلعت الشمس عليه، وكان ذلك رحمة من ربك للناس، ألا ترى لو أن رجلا نام حتى طلعت الشمس لعبره الناس وقائلًا: لا تزور لصلاةك.

Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Saeed Al A’raf who said,

‘I heard Abu Abdullah saww saying: ‘Rasool-Allah saww slept from the morning (Salat), and Allahazwj Mighty and Majestic Caused him saww to sleep until the sun emerged unto him saww, and that was a Mercy from your Lordazwj to the people. Do you not see, if a man were to sleep until the sun emerges, the people tend to fault him and say, ‘There is no cover for your Salat?’

فصارت اسوة وسنة، فإن قال رجل لرجل: نمت عن الصلاة، قال: قد نام رسول الله صلى الله عليه وآله، فصارت اسوة ورحمة، رحم الله سبحانه بها هذه الامة .

So, it became an example and a Sunnah. So, if a man were to say to a man, ‘You slept from the Salat’, he can say, ‘Rasool-Allah saww had slept (as well)’. So, it became an example and a Mercy. Allahazwj the Glorious Mercied by it (upon) this community’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Sama’at Ibn Mihran who said,

‘Abu Abdullah saww said: ‘One who remembers his omission and completes it, then there wouldn’t be two Sajdah of the omission upon him, for Rasool-Allah saww prayed (Salat) Al Zohr with the people, two Cycles, then omitted, and greeted (Salaam). Zul Shamaleyn said, ‘O Rasool-Allah saww! Has anything been Revealed regarding the Salat?’ He saww said: ‘And what is that?’ He said, ‘But rather you saww prayed two Cycles (instead of four)’. Rasool-Allah saww said: ‘Are you all saying like his word?’ They said, ‘Yes.’

So, he saww completed the Salat with them and performed two Sajdahs of the omission with them’. 
He (the narrator) said, ‘I said, ‘What is your view of the one who prays two Cycles and thinks that these are four, so he greets (Salaam) and leaves, then he remembers after having gone he rather prayed two Cycles’. He asws said: ‘He should re-commence the Salat from its beginning’.

قال: قلت: فما بال رسول الله صلى الله عليه وآله لم يستقبل الصلاة وإنما أتم بهم ما بقي من صلاته ؟ فقال: إن رسول الله صلى الله عليه وآله لم يبق من صلاته. فإن كان لم يبق من صلاته فليهم ما تقضه من صلاته، فإن كان قد نظم الزكعين الأولين.

He (the narrator) said, ‘I said, ‘So, what is the matter Rasool-Allah asws did not re-commence the Salat and rather completed with them whatever had remained from his asws Salat?’ He asws said: ‘Rasool-Allah asws had not moved from his asws sitting, so if one has not moved from his sitting, then let him complete whatever was deficient from his asws Salat, when he has already preserved the first two Cycles’.  

The number, from Al Barqy, from Mansour Bin Al Abbas, from Amro Bin Saeed, from Al Hassan Ibn Sadaqah who said,

‘I said to Abu Al-Hassan asws the 1st, ‘Did Rasool-Allah asww perform Salaam in the two first Cycles?’ He asws said: ‘Yes’. I said, ‘And his asws state is his asws state?’ He asws said: ‘But rather, Allah azwj Mighty and Majestic Wanted to Make them understand’.

The number, from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan, from Saeed Al A’araj who said,

‘I heard Abu Abdullah asws saying: ‘Rasool-Allah asww then performed Salaam in the two Cycles, so someone from behind him asww asked him asww, ‘O Rasool-Allah asww! Has anything new occurred (been Revealed) regarding the Salat?’ He asww said: ‘And what is that?’ They said, ‘But rather you asww prayed two Cycles’. He asww said: ‘Was it like that O Zul Yadayn?’ And he used to be called Zul Shamaleyn. He said, ‘Yes’.

He asww built upon his asww Salat and completed the Salat as four, and said: ‘Allah azwj, He azwj is the One azwj Who Made him asww forget as a Mercy for the community. Do you not see, if a man were to do this he would be faulted? And it is said, ‘Your Salat is not Acceptable’. So,
the one who enters upon that today can say, ‘Rasool-Allah saww had done that and it has become an example, and he saww performed two Sajdah in place of the speech’”.

Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Al Harwy who said,

’I said to Al-Reza asws, ’O son asws of Rasool-Allah saww! In Al-Kufa there are people who are claiming that the Prophet saww, the omission did not occur upon him saww in his saww Salat’. He asws said: ‘May Allah azwj Curse them! The One Who does not Omit, He azwj is Allah azwj, there is no god except He azwj’.

Ja’far Bin Muhammad Al Ash’as, from Ibn Al Qadah,

’From Abu Abdullah asws having said: ’The Prophet saww prayed a Salat and was loud in it with the recitation of (Surah) Al-Baqarah. When he saww finished, said to his saww companions: ’Did I saww drop anything in the reading?’’

He saww said: ’The people were silent, so the Prophet saww said: ’Is there Abay Bin Ka’ab among you?’ They said, ’Yes’. He saww said: ’Did I saww drop anything in it?’ He said, ’Yes, O Rasool-Allah saww! It was such and such’.

He saww got angry, then said: ’What is the matter with a people, the Book of Allah azwj is recited to them but they do not know what is being recited to them from it nor being left out? This is how the children of Israel were destroyed! Their bodies were present but their hearts were absent, and Allah azwj will not Accept the Salat of any servant whose heart is not present along with his body’.

80 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 16 H 13
81 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 16 H 14
82 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 16 H 15
‘From Abu Abdullah asws having said: ‘O Mufazzal! Allah aswj Blessed and Exalted Made five spirits to be for the Prophet saww – Spirit of life wherein is the crawling and walking; and spirit of strength wherein is the arising and struggling; and spirit of desire wherein is eating and drinking and going to the women from the Permissible; and spirit of the Eman wherein is order and the justice; and the Holy Spirit wherein is the bearing of the Prophet

فإذا قضى النبي صلى الله عليه وآله انتقل روح القدس، فصار في الامام asws، وروح القدس لا ينام ولا يغفل ولا يلهو ولا يسهو، وروح القدس ثابت يرى به ما في شرق الأرض وغربها وبرها وبحرها.

So, when the Prophet saww passed away, the Holy Spirit was transferred and came to be in the Imam asws, and the Holy Spirit neither sleeps, nor is heedless, nor plays, nor makes mistakes, while the other four spirits sleep, and play, and are heedless, and make mistakes; and the Holy Spirit is affirmed, one can see by it in the east of the earth and its west, and its land and its sea’.

I said, ‘May I be sacrificed for you asws! The Imam asws can attain what is in Baghdad by his asws hands?’ He asws said: ‘Yes, and whatever is below the Throne’.

17 ـ بـ: الحسن بن محبوب، عن الرباطي، عن سعيد الاعرج قال: سمعت أبو عبد الله عليه السلام يقول: إن الله تبارك وتعالى أنام رسول الله صلى الله عليه وآله عن صلاة الفجر حتى طلعت الشمس، ثم قام فبدأ فصلى الركعتين اللتين قبل الفجر، ثم صلى الفجر وأسهاه في صلاته، وسلم في الركعتين، ثم وصف ما قاله ذو الشمالين، وإنما فعل ذلك به رحمة لهذه الامة، لئلا يعير الرجل المسلم إذا هو نام عن صلاته أو سها فيها فقال: قد أصاب ذلك رسول الله صلى الله عليه وآله.

Then he asws described what Zul Shamaleyn said to him saww, and rather that was Done with him saww as a Mercy for this community, lest the Muslim man would be faulted when he sleeps from his Salat, or omits in it. He can say, 'That had hit Rasool-Allah saww (as well)'.
CHAPTER 17 – HIS \textit{saww} KNOWLEDGE AND WHAT WAS HANDED OVER TO HIM \textit{saww} FROM THE BOOKS, AND THE BEQUESTS, AND THE AHADEETH OF THE PROPHETS\textsuperscript{as}, AND FROM THE HANDING OVER TO HIM \textit{saww} AND PRESENTATION OF THE DEEDS TO HIM \textit{saww}, AND PRESENTATION OF HIS \textit{saww} COMMUNITY TO HIM \textit{saww}, AND HE \textit{saww} IS ABLE UPON THE MIRACLE OF THE PROPHETS\textsuperscript{as}

And his \textit{saww} successors\textsuperscript{asws} from after him \textit{saww} knew all of it, and others do not knowing its interpretation, when the scholar said regarding them with knowledge, so Allah\textsuperscript{azwj} Answered them with His\textit{saww} Words: \textit{We believe in it, it is all from our Lord; and none do (would) mention except those having understanding [3:7]. And the Quran (has Verses which are) Particular, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated. So, the ones\textsuperscript{asws} firmly rooted in the knowledge are knowing it (all)\textsuperscript{85}}

\section*{\textit{كتاب} 7 (علمه صلى الله عليه وآله وما دفع إليه من الكتب والوصايا وآثار) * (الأنبياء عليه السلام، ومن دفعه إليه وعرض الأعمال) \* (عله، وعرض أمته عليه، وأنه يقدر على معجزات) * (الأنبياء عليه وعليهم السلام. *)}

85 \textit{Bihar Al Anwaar} – V 17, The book of our Prophet \textit{saww}, Ch 17 H 1
‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws said: ‘Regarding the Words of the Exalted: Surely, in that are Signs for the distinguishers [15:75].’ He asws said: ‘Rasool-Allah saww is the distinguisher, and I asws from after him saww, and the Imams asws from my asws offspring are the distinguishers’. 86

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah asws having said: The deeds get presented to Rasool-Allah saww, the deeds of the servants, every morning, of its righteous ones and its immoral ones, therefore be cautious of it, and it is the Word of Allah aswz Mighty and Majestic: ‘Work, for Allah will See your work and (so will) His Rasool [9:105]’, and he asws was silent’. 87

The number, from Ahmad Bin Muhammad, from Al Washa who said,

‘I heard Al-Reza asws saying: ‘The deeds are presented to Rasool-Allah saww, of its righteous ones and its immoral ones’’. 88

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: “What is the matter with you all that you are displeasing Rasool-Allah saww?” So a man said to him asws, ‘How do we displease him saww?” So he asws said: ‘Do you not know that your deeds are presented him saww. So, when he saww sees disobedience in it, that displeases him saww. Therefore, do not displease Rasool-Allah saww, and make him saww happy’. 89

Muhammad, from Ahmad Bin Ali Bin Al Numan,

86 Bihar Al Anwaar – V 17, The book of our Prophet saww Ch 17 H 2
87 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 3
88 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 4
89 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 5
raising it from Abu Ja’far asws, said: ‘Abu Ja’far asws said: ‘They (people) are sucking the moisture and are leaving the magnificent river’. It was said to him asws, ‘And what is the magnificent river?’ He asws said: ‘Rasool-Allah saww and the Knowledge which Allah azwj Granted him saww. Allah azwj Mighty and Majestic Gathered for Muhammad saww, the Sunnah of the Prophets as’, from Adam as and brought forwards flowing up to Muhammad saww.

It was said to him asws, ‘And what is that Sunnah?’ He asws said: ‘Knowledge of the Prophets as in its entirety, and that Rasool-Allah saww rendered that, all of it with Amir Al-Momineen asws’. 90

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Kaseer,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The first successor as upon the face of the earth was Hibtullah Bin Adam as, and there is none from a Prophet as of the past except that for him as was a successor as, and the entirety of the Prophets were one hundred and twenty thousand Prophets. From them as, five were Determined Ones (Ul Al-Azam) – Noah as, and Ibrahim as, and Musa as, and Isa as and Muhammad saww, and that Ali asws Bin Abu Talib asws was the Hibtullah as of Muhammad saww, and an inheritor of the Knowledge of the successors as, and the knowledge of the ones who were before him as’. 91

As for Muhammad saww, he saww inherited the knowledge of the ones as who were before him saww from the Prophets as and the Rasools as. 91

And as for Muhammad saww, he saww inherited the knowledge of the ones as who were before him saww from the Prophets as and the Rasools as. 91

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Shuayb Al Haddad, from Zureys Al Kunasy who said,

‘I was in the presence of Abu Abdullah asws and with him asws was Abu Baseer. So Abu Abdullah asws said: ‘Dawood as inherited the Knowledge of the Prophets as, and that Suleyman as inherited Dawood as, and that Muhammad saww inherited Suleyman as, and we asws inherited Muhammad saww, and that with us asws are the Parchments of Ibrahim as, and the Tablets of Musa as’.

90 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 6
91 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 7
Abu Baseer said, 'This Tablet, it is the Knowledge’ So he^asws said: 'O Abu Baseer! This is not the Knowledge. But rather, the Knowledge is what occurs by the night and the day, day by day, and moment by moment'.” 92

Muhammad Bin Yahya, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^asws, said, ‘He^asws said to me: ‘O Abu Muhammad! Allah^azwj Mighty and Majestic did not Give anything to the Prophets^as except and He^azwj Gave it to Muhammad^saww (as well). And He^azwj Gave Muhammad^saww the entirety of what He^azwj Gave to the Prophets^as, and with us^asws are the Parchments which Allah^azwj Mighty and Majestic Said are [87:19] The scriptures of Ibrahim and Musa’. I said, ‘May I be sacrificed for you^asws! These are the Tablets?’ He^asws said: ‘Yes’. 93

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, or someone else, from Muhammad Bin Hammad, from his father Ahmad Bin Hammad, from Ibrahim, from his father,

‘From Abu Al-Hassan^asws the 1st, said, ‘I said to him^asws, ‘May I be sacrificed for you^asws! Inform me about the Prophet^saww. Did he^saww inherit the Prophets^as, all of them^as?’ He^asws said: ‘Yes’. I said, ‘From Adam^as until it ended to himself^saww?’ He^asws said: ‘Allah^azwj did not Send a Prophet^saww except that Muhammad^saww was more knowledgeable than him^as’. 94

He (the narrator) said, ‘I said, ‘Isa^as Ibn Maryam^as used to revive the dead by the Permission of Allah^azwj’. He^asws said: ‘You speak the truth’. (I said), ‘And Suleyman^as Bin Dawood^as used to understand the speech of the bird, and was Rasool-Allah^saww able to be upon this status?’ 95

92 Bihar Al Anwaar – V 17, Ch 17 H 8
93 Bihar Al Anwaar – V 17, Ch 17 H 9
He (the narrator) said, ‘Suleyman as Bin Dawood as said to the Hoopoe (bird) when he as missed it and doubted regarding its matter, so he as said: \textit{What is the matter that I cannot see the hoopoe or is it from the absentees? [27:20],} when he as missed it. So he as was angry upon it, so he as said: ‘\textit{I will punish it with a severe punishment, or slaughter it, or it brings to me a clear authorisation (for its absence) [27:21].}’

And rather, he as was angry because it used to navigate for him upon the waters. So, this one, and it was a bird, and it had been Given what Suleyman as had not been Given. And it was so that the wind, and the ant, and the humans, and the jinn, and the Satans as were chained to him as in obedience, and he as did not happen to recognise the water beneath the atmosphere, and the bird used to recognise it.

And Allah azwj is Saying in His azwj Book: \textit{And even if there were a Quran by which the mountains were made to pass away, or the earth were travelled over by it, or the dead were made to speak thereby [13:31],} and we asws have inherited this Quran wherein is what the mountains can be made to be passed with, and the cities be made to travel with, and the dead to be revived with, and we asws know the water beneath the atmosphere.

And in the Book of Allah azwj there are Verses what a matter can be intended with except that Allah azwj has Permitted with it, along with what Allah azwj had Permitted from what He azwj had Prescribed the past ones with. Allah azwj has Made it to be for us in the Mother of the Book (Umm Al-Kitab). Allah azwj is Saying: [27:75] \textit{And there is nothing concealed in the sky and the earth but it is in a Clarifying Book.}

Then He azwj Said: \textit{Then We Gave the Book as an inheritance to those whom We Chose from among Our servants. So we asws are those whom Allah azwj Mighty and Majestic has Chosen and Made us asws to inherit this (Quran) wherein is an explanation of everything}. 94

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94 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 10
وعشرين حرفا، وإن الله تبارك وتعالى جمع ذلك كله لمحمد صلى الله عليه وآله، وإن اسم الله الأعظم ثلاثة وسبعون حرفا أعطى محمدا صلى الله عليه وآله اثنين وسبعون حرفا، وحجب عنه حرف واحد.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, from Zakariyya Bin Imran Al Qummy, from Haroun Bin Al Jahm,

‘From a man from the companions of Abu Abdullahasws, his name was not preserved, who said, ‘I heard Abu Abdullahasws saying: ‘Isaas Bin Maryamas was Given two letters. Heas used to work with these two; and Musasas was Given four letters, and Ibrahimas was Given eight letter, and Nuhas was given fifteen letters, and Adamas was Given twenty five letters, and that Allahazwj Gathered all of it for Muhammadasww, and that the Magnificent Name of Allahazwj are seventy three letters. Muhammadasww was Given seventy-two letters, and one letter was Veiled from himasww’. 95

Muhammad Bin Abdul Jabbar, from Muhammad Al Barqy, from Fazalah, from Abdul Samad Bin Bashir,

‘From himasws – Similar to it’ 96

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Abu Ismail Al Saraj, from Bashir Bin Ja’far, from Mufazzal Bin Umar,

‘From Abu Abdullahasws having said: ‘All Prophetsas inherited knowledge or something else, so it has ended up to the Progenyasws of Muhammadasww’. 97

Muhammad Bin Abu Abdullah, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, and Muhammad Bin Yahya, form Ahmad bin Muhammad altogether, from Al Hassan Bin Al Abbas Bin Al Hareysh,

‘From Abu Ja’farasws the 2nd having said: ‘A man said to Abu Ja’farasws, ‘He said, ‘Will youasws consider yourasws words regarding The Night of Pre-determination (Laylat Al-Qadr), that the Angels and the Spirit descend during it unto the successorsasws. Are they coming to themasws with the matters which Rasool-Allahsaww did not happen to have its knowledge, or are they coming to themasws with matters which Rasool-Allahsaww did have the knowledge of it? And I

95 Bihar Al Anwaar – V 17, The book of our Prophetasww, Ch 17 H 11
96 Bihar Al Anwaar – V 17, The book of our Prophetasww, Ch 17 H 12
97 Bihar Al Anwaar – V 17, The book of our Prophetasww, Ch 17 H 13
know that Rasool-Allah saww passed away and there wasn’t anything from his saww knowledge except that Ali asws was a retainer of it’.

The questioner said, ‘Or was there no interpretation for the whole of it?’ He asws said: ‘Yes, but, rather it came with the Commands from Allah azwj the Exalted during the Nights of the Pre-determination unto the Prophet saww and unto the successors asws, “Do such and such for a matter”. They asws did have its knowledge. Its Command was how they asws should be doing it’. He said, ‘Explain this to me’. He asws said: ‘Rasool-Allah saww did not pass away except having preserved the totality of the knowledge and its interpretation’.

I said, ‘So the knowledge which he saww was Given during the Nights of Pre-determination, what was it?’ He asws said: ‘The Command and the ease regarding what he saww had already known’.

And the Hadeeth is long. We have taken from it the needed subject matter’. 98

98 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 14
Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ja’far Bin Muhammad Al kufy, from Yusuf Al Abzary, from Al Mufazzal who said,

‘Abu Abdullah asws said to me one day, and he asws had not teknonymed me before that: ‘O Abu Abdullah!’ I said, ‘At your asws service!’’. He asws said: ‘For us asws, during every night of Friday, there is joyfulness’. I said, ‘May Allah azwj Increase that for you asws! And what is that (joy)?’ He asws said: ‘Whenever it is a night of Friday, Rasool-Allah saww performs Tawaf of the Throne and the Imams asws perform Tawaf of the Throne along with him saww, and we asws perform Tawaf along with them asws. So we asws do not return back to our asws bodies except with beneficial knowledge, and had it not been for that, it would deplete from us asws’.  

99 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 15

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Sa’alba, from Zurara who said,

‘I heard Abu Ja’far asws saying: ‘Had we asws not been increased, we asws would run out’. I said, ‘Are you asws being increased with something which Rasool-Allah saww did not know of?’ He asws said: ‘But, if it was that, it would be presented to Rasool-Allah saww (first), then to the Imams asws, then the matter would end up to us asws’.  

100 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 16

Ali, from his father, from Ibn Abu Umeyr, from Azina, from Zurara,

‘From Abu Ja’far asws having said: ‘Jibraeeel as ascended unto Rasool-Allah saww with two pomegranates from the Paradise. So he saww gave him saww these two. So he saww ate one and broke the other one into two halves, and gave Ali asws half of it, so he asws ate it, and he saww said: ‘O Ali asws!’ As for the first pomegranate which saww ate, so it is the Prophet-hood, there isn’t a share for you in it. And as for the other, so it is the knowledge, so You asws are my saww associate in it’.  

101 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 17

Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazeyl, from Al Sumaly,

‘From Ali asws Bin Al-Husayn asws, he (the narrator) said, ‘I said to him asws, ‘Can the Imams asws revive the dead, and cure the blind, and the leper, and walk upon the water?’”
He asws said: ‘Allahazwj did not Give a Prophet saww anything except and Heazwj Gave it to Muhammad saww and Gave him saww what did not happen to be with themasws’. 102

19 - ير: علي بن خالد، عن ابن يزيد، عن عباس الوراق، عن عثمان بن عيسى، عن ابن مسكان، عن ليث المراوي، عن سدرين قال: كنت عدد
أبي ح掬 عليّ السلم فمر بما رحلي من أهل اليمن، فسأله أبو ح掬 عليّ السلم عن اليمن، فأقبل يحدث قال له أبو ح掬 عليّ السلم: هل تعرف دار كذا وكذا؟ قال: نعم ورأيتها.

Ali Bin Khalid, from Ibn Yazeed, from Abbas Al Waraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, from Sadeyr who said,

‘I was in the presence of Abu Ja’farasws when a man from the people of Yemen passed by, so Abu Ja’farasws asked him about Yemen. He went on to narrate. Abu Ja’farasws said to him: ‘Do you recognise such and such house?’ He said, ‘Yes, and I have seen it’.


He (the narrator) said, ‘Abu Ja’farasws said: ‘Do you recognise a rock by it in such and such place?’ He said, ‘Yes, and I have seen it’. Then the man said, ‘I have not seen any man more knowing with a city than youasws are’.

فلما قام الرجل قال لي أبو ح掮 عليّ السلم: هل تعرف صخرة عنها في موضع كذا وكذا؟ قال: نعم ورأيتها، فقال الرجل: ما رأيت رحلا أعرف بالبلاد.

When the man arose, Abu Ja’farasws said to me: ‘O Abu Al-Fazl! That is the rock when Musaas was angry and threw the Tablets, and whatever went from the Torah, the rock swallowed. When Allahazwj Sent Hisaswj Rasool saww, fulfilled (brought it out) to him saww, and it is with usasws’. 103

20 - ير: عن أبي خالد القماط، عن أبي عبد الله� التركم، عن عمار بن موسى، عن موسى بن جعفر البغدادي، عن علي بن أسباط، عن محمد بن الفضيل، عن الثمالي، عن أبي عبد الله�، عن النبي صلى الله عليه وآله وسلم

From Abu Khalid Al Qamat,

‘From Abu Abdullahasws having said: ‘With usasws are the Parchments of Ibrahimas, and Musaas, and weasws inherited from Rasool-Allah saww’. 104

21 - ير: أبو محمد، عن عثمان بن موسى، عن موسى بن حéric البغدادي، عن علي بن أسباط، عن محمد بن الفضيل، عن الثماني، عن أبي عبد الله� عليه السلام قال: في الجفر إن الله تعالى لما أنزل ألواح موسى عليه السلام أنزله عليه وفيها نباه كل شيء كان وهو كاذب إلى أن تقوم الساعة.

Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbat, from Muhammad Al Fazeyl, from Al Sumalya,
From Abu Abdullah asws having said: ‘In (the book) Al-Jafr – when Allah azwj the Exalted Sent down the Tablets, Sent them upon him as, and therein was explanation of all things which had transpired, and would be transpiring up to the establishment of the Hour.

When the days of Musa as expired, Allah azwj Revealed to him saww to deposit the Tablets to a mountain, and these were of aquamarine from the Paradise. So, the mountain split for him as and he as made the Tablets to be in it, wrapped up. When he as placed them in it, the mountain layered upon it. These did not cease to be in the mountain until Allah azwj Sent His azwj Prophet saww Muhammad saww.

Riders came from Yemen intending the Prophet saww. When they ended up to the mountain, the mountain split out, and the Tablets were thrown out, wrapped just as Musa as had placed these. The group took these. When it fell in their hands, it occurred in their hearts that they should not be looking into these and were awed by it until they came with it to Rasool-Allah saww; and Allah azwj Send Jibrail as down unto His azwj Prophet saww and Informed him with the affair of the group, and with that which they had come across.

When they proceeded unto the Prophet saww, the Prophet saww initiated them and asked them about what they had found. They said, ‘And what made you saww know of what we have found?’ He saww said: ‘My Lord saww Informed me saww, and these are the Tablets’. They said, ‘We testify that you saww are a Rasool saww of Allah azwj’. They brought these out and handed them over to him saww. He saww looked into these, and read them, and they were written in Hebrew.

Then he saww called Amir Al-Momineen asws and said: ‘Do you saww know (how precious is) this? In it is the knowledge of the former ones and knowledge of the latter ones, and these are the Tablets of Musa as; and my Lord azwj Commanded me saww to hand these over to you saww. He saww said: ‘O Rasool-Allah azwj I saww am not good at reading it’. He saww said: ‘Jibraeel as instructed me saww to instruct you saww to place these beneath your saww head during this night of yours saww, and in the morning you will know its recitation’.

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He asws said: ‘So he asws made these to be beneath his asws head, and Allah azwj Taught him asws all things which were in it. Rasool-Allah saws instructed him asws to copy it, and he asws copied it in a skin of a sheep, and it is the (book) ‘Jafr’, and in it is the knowledge of the former ones, and the latter ones, and it is with us asws, and the Tablets and the staff of Musa as are with us as, and we asws inherited the Prophet saws (all) things’.  

Similar to is, and there is an addition in another ones, he (the narrator) said, ‘Abu Ja’far asws said: ‘That rock which preserved the Tablets of Musa as is beneath a tree in a valley, recognised by such and such’.105

105 Bihar Al Anwaar – V 17, The book of our Prophet saws, Ch 17 H 21

He asws said: ‘So he asws made these to be beneath his asws head, and Allah azwj Taught him asws all things which were in it. Rasool-Allah saws instructed him asws to copy it, and he asws copied it in a skin of a sheep, and it is the (book) ‘Jafr’, and in it is the knowledge of the former ones, and the latter ones, and it is with us asws, and the Tablets and the staff of Musa as are with us as, and we asws inherited the Prophet saws (all) things’.  

Similar to is, and there is an addition in another ones, he (the narrator) said, ‘Abu Ja’far asws said: ‘That rock which preserved the Tablets of Musa as is beneath a tree in a valley, recognised by such and such’.105

105 Bihar Al Anwaar – V 17, The book of our Prophet saws, Ch 17 H 21
so inherited the Tablets of Musa\textsuperscript{as}, and they would be coming to you\textsuperscript{saww} in such and such month, during such and such night!"

فسهم لهما تلك الليلة، فجاء الركب فدقوا عليه الباب، فهم يقولون: يا محمد، قال: نعم يا فلان بن فلان، ويافلان بن فلان، ويافلان بن فلان، ويافلان بن فلان، أين الكتاب الذي توارثتموه من يوشع بن نون وصي موسى بن عمران؟

He\textsuperscript{saww} stayed awake for them on that night. The riders came and knocked the door to him\textsuperscript{saww}, and they said, ‘O Muhammad\textsuperscript{saww},’ He\textsuperscript{saww} said: ‘Yes, O so and so son of so and so (naming all four of them)! Where is the Book which you have come across from Yoshua\textsuperscript{as} Bin Noon\textsuperscript{as}, successor\textsuperscript{as} of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}?’

They said, ‘We testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}, and you\textsuperscript{saww} Muhammad\textsuperscript{saww}, are a Rasool\textsuperscript{sws} of Allah\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! No one before you\textsuperscript{saww} knew of it at all since it fell into our hands’.

He\textsuperscript{sws} said: ‘The Prophet\textsuperscript{saww} took it and there was written in superfine Hebrew, and handed it over to me\textsuperscript{sws}, and I\textsuperscript{sws} placed it by my\textsuperscript{sws} head. In the morning, it was in Arabic writing wherein was knowledge of what Allah\textsuperscript{azwj} Created since the standing of the skies and the earth up to the establishment of the Hour. I\textsuperscript{sws} did that.’

They said: ‘We testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}, and you\textsuperscript{saww} Muhammad\textsuperscript{saww}, are a Rasool\textsuperscript{sws} of Allah\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! No one before you\textsuperscript{saww} knew of it at all since it fell into our hands’.
My father, and Ibn al-Waleed both together from Sa’ad, from a group of our companions of Kufa, from Ibn Yazie, from Ameer Bin Ali, from Dorost Al Wasty,

‘He asked Abu Al-Hassan Musa\textsuperscript{a} saw\textsuperscript{w}, ‘Was Rasool-Allah\textsuperscript{saww} cautioned by Aby?’ He\textsuperscript{a} saw\textsuperscript{w} said: ‘No, but he (Aby) was a depository for the bequest and it was handed over to him\textsuperscript{saww}.’


He (the narrator) said, ‘I said, ‘Was it handed over to him\textsuperscript{saww} that he\textsuperscript{saww} would be cautioned with it?’ He\textsuperscript{a} saw\textsuperscript{w} said: ‘If he\textsuperscript{saww} was to be cautioned by it, the bequest would not have been handed over to him\textsuperscript{saww}.’ I said, ‘So what was the state of Aby?’ He\textsuperscript{a} saw\textsuperscript{w} said: ‘He acknowledged with the Prophet\textsuperscript{saww} and with whatever he\textsuperscript{saww} had come with, and the bequest was handed over to him\textsuperscript{saww}, and Aby passed away on the day’.”\textsuperscript{108}

108 – ك: أبي، عن سعد، عن ابن عيسى، عن ابن أبي الخطاب وابن يزيد وابن الحسن جميعا عن ابن فضال، عن ابن بكير، عن أبي عبد الله

My father, from Sa’ad, from Ibn Isa, from Ibn Abu Al Khatab, and Ibn Yazeed and Ahmad Ibn Al Hassan altogether, from Ibn Fazal, from Ibn Bakeyr,

‘From Abu Abdullah\textsuperscript{a} saw\textsuperscript{w} having said: ‘The one to whom the bequest of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} ended up to, was called Aby’.”\textsuperscript{109}

109 – ك: ابن الوليد، عن الصفار وسعد معا، عن ابن يزيد، عن ابن أبي عمير، عمن حدثه من أصحابنا، عن أبي عبد الله

Ibn Al Waleed, from Al Safar and Sa’ad both together, from Ibn Yazeed, from Ibn Abu Umeyr, from the one who narrated it from our companions,

‘From Abu Abdullah\textsuperscript{a} saw\textsuperscript{w} having said: ‘The last of the successors\textsuperscript{as} of Isa\textsuperscript{as} was a man called Balat’.”\textsuperscript{110}

110 – ك: أبي وابن الوليد معا، عن سعد، عن النهدي ومحمد بن عبد الجبار معا، عن إسماعيل بن سهل، عن ابن أبي عمرب، عن درست الواسطي وغيره عن أبي عبد الله عليه السلام قال: كان سلمان الفارسي رحمه الله قد أتى غير واحد من العلماء وكان آخر من أتى أي، فما كان عندم ما شاء الله، فلما ظهر النبي صلى الله عليه وآله قال أي: يا سلمان إن صاحبكم: الذي قد ظهر بمكة، فتوجه إليه سلمان رحمه الله.

My father and Ibn Al Waleed both together, from Sa’ad, from Al Nahdy and Muhammad Bin Abdul Jabbar both together, from Ismail Bin Sahl, from Ibn Abu Umeyr, from Dorost Al Wasty, and someone else,

‘From Abu Abdullah\textsuperscript{a} saw\textsuperscript{w} having said: ‘Salman Al-Farsy\textsuperscript{ra} had come to someone else from the scholars and the last one he\textsuperscript{ra} came to was Aby. It (bequest) remained with him for as long as Allah\textsuperscript{asw} Desired. When the Prophet\textsuperscript{saww} appeared, Aby said, ‘O Salman\textsuperscript{ra}! Your\textsuperscript{ra}
companion, is the one who has appeared at Makkah. So, Salmanra headed towards himasws. 111

Abu Is’haq Al Khafaf, from the one who mentioned it,

‘From Abu Abdullahasws having said: ‘The one to whom the bequest of Isaas ended up to was Aby’. 112

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Haleem Bin Abu Al Daylam,

‘From Abu Abdullahasws having said: ‘Musaas bequeathed to Yoshuaas Bin Noonas, and Yoshuaas Bin Noonas bequeathed to a son of Harounas and did not bequeath to hisas own son, nor to a son of Musaas. Allahazwj the Exalted Gave himas the choice that heas can choose the one whom heas so desires to, from the ones heas so desires to.

And Musaas and Yoshuaas gave glad tidings of the Messiahas. So when Allahazwj Mighty and Majestic Sent the Messiahas, the Messiahas said to them: ‘There would be soon coming a Prophetas after meas whose name is Ahmadas, from the children of Ismailas. Heas would come ratifying meas and ratifying you, and myas justifications and your justifications’. And there flowed from after himas among the disciples, among the preservers, and rather Allahazwj Named them as ‘preservers’ because they preserved the Great Name, and it is the ‘Book’ through which one can find out the knowledge of everything which was with the Prophetsas.

And Allahazwj the Exalted is Saying: Certainly We sent Our Rasools with clear arguments, and sent down with them the Book and the Scale [57:25]. The Book is the Great Name, and

111 Bihar Al Anwaar – V 17, The book of our Prophetas Ch 17 H 27
112 Bihar Al Anwaar – V 17, The book of our Prophetas, Ch 17 H 28
rather it is recognised from what He azwj is Called in the Books, the Torah and the Evangel and the Criterion (Quran). Therein is the Book of Noah as, and therein is the Book of Salih as and Shuayb as and Ibrahim as. So Allah azwj Mighty and Majestic Informed: Most surely this is in the earlier Scriptures, [87:19] The scriptures of Ibrahim and Musa [87:18]. So where is the Scripture of Ibrahim as? But rather, the Scripture of Ibrahim as is قُلْ ۛ اِنِّی لَاجِدُ الرَّبَّîلَلَّهَ ۛ لَنَفَندُونَ اللَّهَ ۛ سَيِّدَتِی" the Great Name, and the Scripture of Musa as is قُلْ ۛ اِنِّی لَاجِدُ الرَّبَّîلَلَّهَ ۛ لَنَفَندُونَ اللَّهَ ۛ سَيِّدَتِی the Great Name.

The bequest did not cease to be in a scholar after a scholar until it was handed over to Muhammad saww. When Allah azwj Mighty and Majestic Sent Muhammad saww, the descendants from the ‘preservers’ submitted to him saww and the Children of Israel belied him saww and they (the descendants of the preservers) called to Allah azwj and fought in His azwj Way.

Up to the end of the Hadeeth with its length, and I (Majlisi) shall come with it in the chapters of the links to the Imams asws''.

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Do you know what was the shirt of Yusuf as?’ I said, ‘No’. He asws said: ‘Ibrahim as, when the fire was ignited for him as, Jibraeel as came to him as with a cloth from the clothes of the Paradise and put it on him as. So, neither any wind, nor cold nor heat harmed him as.

When the death presented to Ibrahim as, he as made it to be in an amulet and hung it upon Is’haoq as, and Is’haoq as hung it upon Yaqoub as. When Yusuf as was born to Yaqoub as, he as hung it upon him as. It was in his as upper arm until it transpired from his as matter what transpired. When Yusuf as brought out the shirt from the amulet, Yaqoub as found its aroma, and it is the Word of the Exalted: Surely I find the aroma of Yusuf, unless you deem me to be weak minded’ [12:94]. So, it is that shirt which had descended from the Paradise’.
I said, ‘May I be sacrificed for you asws! To whom has this shirt come to be?’ He asws said: ‘To its rightful ones, and every Prophet as inherited knowledge or something else, and it has (all) ended up to Muhammad saww and his saww Progeny asws.’

And Rasool-Allah saww was Given knowledge of what had happened and what would be happening up to the Day of Qiyamah, and we asws inherited from Rasool-Allah saww and (it is in our asws) inheritance’. 

31 - Ibn: Abī Mūtawakkil, Ibn Hajjām, Ibn Hārīz, Ibn Abī Ḳusairah, all asws having said: ‘Ali asws was asked about the knowledge of the Prophet saww, so he asws said: ‘Knowledge of the Prophet saww is the knowledge of the entirety of the Prophets as, and knowledge of what has happened, and knowledge what will be happening up to the establishment of the Hour’.

32 - Ibn: ‘Abd Allāh Ibn Abī Mūtawakkil, Ibn Abī Ḳusairah, Ibn Hārīz, with the 3rd version: ‘Abd Allāh Ibn Abī Mūtawakkil, Ibn Abī Ḳusairah, Ibn Hārīz, having said: ‘If I asws were in-between Musa as and Al-Khīrī as, I asws would have informed them as both than I asws am more knowledgeable than them as, and informed them as with what wasn’t in their as hands, because Musa as and Al-Khīrī as were both Given the knowledge of what had happened, and were not Given the knowledge of what would be happening.

And Rasool-Allah saww was Given knowledge of what had happened and what would be happening up to the Day of Qiyamah, and we asws inherited from Rasool-Allah saww and (it is in our asws) inheritance’. 


114 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 30
115 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 31
116 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 32
'Abu Abdullah asws having said: ‘Allah azwj Created the Determines ones (Ul Al Azm) from the Rasools as, and Merited them with the knowledge, and we asws inherited their knowledge and are Merited over them as regarding their knowledge and knowledge of Rasool Allah saww what they as did not know, and we asws know the knowledge of Rasool Allah saww, 117

Al Yaqteeny, from Muhammad Bin Umar, from Abdullah Bin Al Waleed Al Saman who said,

‘Abu Ja’far asws said to me: ‘O Abdullah! What are the Shias saying regarding Ali asws, and Musa as and Isa as? I said, ‘May I be sacrificed for you asws! And of which of the states are you asws asking me?’ He asws said: ‘By Allah azwj! He asws is more knowledgeable than both of them as.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! So, what is that I should be saying regarding them as?’ He asws said: ‘By Allah azwj! He asws is more knowledgeable than both of them as.

Then he asws said: ‘O Abdullah! Aren’t they (Shias) saying, ‘For Ali asws is whatever was from the knowledge for the Rasool saww?’ I said, ‘Yes’. He asws said: ‘Contend them regarding it’.

He asws said: ‘Allah azwj Blessed and Exalted Said to Musa as: And We Prescribed to him in the Tablets, Advice from all things and detail of everything: [7:145]. So, we know that all of the matters were not explained to him as.

And Allah azwj Blessed and Exalted Said to Muhammad saww, and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]. 118

Muhammad Bin Al Husayn, from Ibn Sinan, from Amar Bin Marwan, from Jabir,
‘From Abu Ja’far$^{asws}$ having said: ‘Allah$^{azwj}$ Gave Muhammad$^{saww}$ similar to what He$^{azwj}$ Gave to Adam$^{as}$, and from the ones besides him$^{as}$, from the successors$^{as}$, all of them’. O Jabir! Do you understand that?’.$^{119}$

Ibn Isa, from Ali Bin Al Hakam, from Abdullah Bin Bakeyr Al Hijry,

‘From Abu Ja’far$^{asws}$ having said: ‘Ali$^{asws}$ Bin Abu Talib$^{asws}$ was ‘Hibtullah’ (Gift of Allah$^{azwj}$ – successor$^{as}$ of Adam$^{as}$) of Muhammad$^{saww}$, and he$^{asws}$ inherited the knowledge of the successors$^{as}$ and knowledge of what happened before him$^{asws}$. As for Muhammad$^{saww}$, he$^{saww}$ inherited the knowledge of the ones from the Prophets$^{as}$ and the Messengers$^{as}$ who were before him$^{saww}$.$^{120}$

My father, from Ibn Marar, from Yunus, from Hisham,

‘From Abu Abdullah$^{asws}$ regarding the Words of the Exalted: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]. He$^{asws}$ said: ‘It was uncovered for Ibrahim$^{as}$ from the earth and the ones upon it, and from the sky and whatever is in it, and the Angels who carry it, and the Throne and the one$^{asws}$ upon it, and that was (also) Done with Rasool-Allah$^{saww}$ and Amir Al-Momineen$^{asws}$.\textsuperscript{121}"

Ahmad Bin Muhammad, from his father, from Ibn Al Mugheira, from Ibn Muskan who said,

‘Abu Abdullah$^{asws}$ said: ‘And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]. He$^{asws}$ said: ‘The seven skies were uncovered for Ibrahim$^{as}$ until he$^{as}$ looked at what was above the Throne, and the earth was uncovered for him$^{as}$ until he$^{as}$ saw what was in the air, and similar to that was Done with Muhammad$^{saww}$, and I$^{asws}$ see your Master$^{asws}$ and the Imams$^{asws}$ from after him$^{asws}$, similar to that has been Done with them$^{asws}$.\textsuperscript{122}”

$^{119}$ Bihar Al Anwaar – V 17, The book of our Prophet$^{saww}$ Ch 17 H 35
$^{120}$ Bihar Al Anwaar – V 17, The book of our Prophet$^{saww}$ Ch 17 H 36
$^{121}$ Bihar Al Anwaar – V 17, The book of our Prophet$^{saww}$ Ch 17 H 37
$^{122}$ Bihar Al Anwaar – V 17, The book of our Prophet$^{saww}$, Ch 17 H 38
Muhammad Bin Isa, from Al Barqy, from Al Nazar, from Yahya Al Halby, from Abu Baseer who said,

'I said to Abu Abdullah asws, 'Did Muhammad saww see the kingdoms of the skies and the earth just as Ibrahim as saw?' He asws said: 'As so did your Master asws', 123

Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad bin Al Fazeyl, from Abu Al Sabah Al Kanany,

‘From Abu Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah saww came out to us and there was a book in his saww right hand, and there was a book in his saww left hand.

He saww spread out the book which was in the right hand and read: ‘In the Name of Allah azwj the Beneficent the Merciful. (This is) a book of the people of the Paradise with their names and the names of their fathers. Not one will increase among them nor will anyone be reduced from them’.

He asws said: ‘Then he asws spread out that which was in the left hand and read: ‘(This is) a book from Allah azwj the Beneficent the Merciful of the people of the Fire with their names and the names of their fathers and their tribes. Not one will increase in them nor will anyone be reduced from them', 124

Muhammad Bin Isa, from Abdul Samad Bin Bashir,

‘From Abu Ja’far asws having said: ‘The Prophet saww ended up to the seventh sky and ended up to the Lote Tree (Sidral Al-Muntaha). The Lote Tree said, ‘No creature has been in my vicinity before you asws’.

Then in the Lote Tree’s vestibule, it said: ‘A book was written in the name of Allah azwj the Beneficent the Merciful, as a book for the people of Paradise and the people of the Fire. No one will increase among them nor will anyone be reduced from them.’

Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 39
Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 40
Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed [53:10]. He asws said: 'He aswj Handed over to him saww the book of the companions of the right and the book of the companions of the left. He aswj took the book of the companions of the right in his saww right hand, and opened it and looked into it, and therein were the names of the people of the Paradise and the names of their fathers and their tribes.

قال: وفتح كتاب أصحاب الشمال ونظر فيه فإذا فيه أسماء أهل النار وأسماء آبائهم وقبائلهم، ثم نزل ومعه الصحائف فدفعهما إلى علي بن أبي طالب عليه السلام.

He asws said: 'And he saww opened the book of the companions of the left and looked into it, and therein were the names of the people of the Fire and the names of their fathers and their tribes. Then he saww descended and the two parchments were with him saww, and he saww handed these over to Ali aswj Bin Abu Talib asws.

Abu Al Fazal Al Alawy, from Saeed Bin Isa, from Ibrahim Bin Al Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abu Waqas,

‘From Salman Al-Farsy' who said, ‘I heard Amir Al-Momineen asws saying regarding the Words of Allah azwj Mighty and Majestic: Surely, in that are Signs for the distinguishers [15:75]. Rasool-Allah saww used to distinguish the people with their markings, and I aswj am a distinguisher after him saww, and the Imams asws from my asws offspring are the distinguishers up to the Day of Qiyamah”.

Ibn Al Mutawakkel, from Al Himeyri, from Ibn Isa, from Al Hassan Bin Mahboub, from Maqatal Al Suleyman,

‘From Abu Abdullah Al-Sadiq asws having said: ‘Rasool-Allah saww said: 'I saww am the Chief of the Prophets, and my saww successor asws is the Chief of the successors, and my saww successors asws are the Chiefs of the successors.

إن آدم عليه السلام سأل الله عزوجل أن يجعل له وصيا صالحا، فأوحى الله عزوجل إليه آي كرمت الابناء بالذبيحة، ثم احتفظ خفيا وجعلت خيارهم الأوصياء.

Adam as asked Allah azwj Mighty and Majestic to Make a righteous successor as to be for him as, so Allah azwj Mighty and Majestic Revealed to him as: “I azwj Honoured the Prophets as with the

125 Bihar Al Anwaar – V 17, The book of our Prophet saww Ch 17 H 41
126 Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 17 H 42
Prophet-hood, then selected My creatures and made the best of them as the successors.

Then Allah Mighty and Majestic Revealed to him: "O Adam! Bequeath to Sheesas. So, Adam bequeathed to Sheeas, and he is (called) Hibtullahas Bin Adamas, and Sheesas bequeathed to his son Shaban as and heas of the descended Houried whom Allahazwj Sent down unto Adamas from the Paradise, and heas got hisas sonas to be married to her.

And Shabanas bequeathed to Mahlasas, and Mahlasas bequeathed to Mahouqas, and Mahouqas bequeathed to Ameysahas, and Ameysahas bequeathed to Akkoukhas, and heas is the Prophet Idreesas and Idreesas bequeathed to Nahouras, and Nahouras handed it over to Noahas, and Noahas bequeathed to Saamas, and Saamas bequeathed to Asaamiras, and Asaamiras bequeathed to Baraysashaas.

And Baraysashaas bequeathed to Yafasas, and Yafasas bequeathed to Barahas, and Barahas bequeathed to Jafyesas, and Jafyesas bequeathed to Imrans, and Imrans handed over to Ibrahimas the Friend (of the Beneficent), and Ibrahimas bequeathed to hisas sonas Ismailas, and Ismailas bequeathed to Is’haqas, and Is’haqas bequeathed to Yaqoubas, and Yaqoubas bequeathed to Yusufas, and Yusufas bequeathed to Basreyaas, and Basreyaas bequeathed to Shuaybas.

And Shuaynas handed over to Musasas Bin Imranas, and Musas Bin Imranas bequeathed to Yoshuasas Bin Noonas, and Yoshuasas Bin Noonas bequeathed to Dawoodas, and Dawoodas bequeathed to Suleymanas, and Suleymanas bequeathed to Aasias Bin Barkhiyas, and Aasiyas Bin Barkhiyas bequeathed to Zakariyyasas, and Zakariyyasas handed over to Isaas Bin Maryamas, and Isaas Bin Maryamas bequeathed to Shamou Bin Hmoun Al-Safaas, and Shamouas bequeathed to Yahyasa Bin Zakariyyasas, and Yahyasa Bin Zakariyyasas bequeathed to Manzaras, and Manzaras bequeathed to Saleemassaas, and Saleemassaas bequeathed to Baradah.'
Then Rasool-Allah \textsuperscript{saww} said: ‘And Baradah\textsuperscript{as} handed over to me\textsuperscript{saww}, and I\textsuperscript{asww} am handing it over to you\textsuperscript{asws}, O Ali\textsuperscript{asws}, and you\textsuperscript{asws} should hand it over to your\textsuperscript{asws} successor\textsuperscript{asws}, and your\textsuperscript{asws} successor\textsuperscript{asws} should hand it over to your\textsuperscript{asws} successors\textsuperscript{asws} from your\textsuperscript{asws} sons\textsuperscript{asws}, and one after one until it is handed over to the best of the people of the earth after you\textsuperscript{asws}, and the community will disbelieve in you\textsuperscript{asws} and will be differing upon you\textsuperscript{asws} with severe differing. The one who is steadfast upon you\textsuperscript{asws} is like the one standing with me\textsuperscript{saww}, and the one deviating from you\textsuperscript{asws} would be in the Fire, and the Fire is the abode for the Kafirs’.  

Fom Muhammad Bin Al Hasan Al Saffar,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The deeds of the servants are presented unto Rasool-Allah\textsuperscript{saww} every morning, of its righteous ones and its immoral ones, therefore let every one of you be cautious of the embarrassment of this ugly deeds being presented to his Prophet\textsuperscript{saww}.

From him\textsuperscript{asws} having said: ‘There is none from a Momin who dies or a Kafir placed in his grave until his deeds are presented unto Rasool-Allah\textsuperscript{saww} and to Amir Al-Momineen\textsuperscript{asws}, and so on and so forth up to the last of the one\textsuperscript{asws} the obedience to whom Allah\textsuperscript{azwj} has Obligated, and that is His\textsuperscript{azwj} Word: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]’.  

Ali Bin Abdullah Al Mazkar, from Ali Bin Ahmad Al Tabary, from Al Hassan Bin Ali Bin Zakariya, from Kharash who said: ‘It was narrated to us by my master Anas (fabricator) who said, ‘Rasool-Allah\textsuperscript{saww} said: ‘My\textsuperscript{saww} being alive is better for you all, and my\textsuperscript{asww} being dead is better for you all. As for my\textsuperscript{saww} being alive, so you are discussing with me\textsuperscript{saww} and I\textsuperscript{asww} am discussing with you, and as for my\textsuperscript{saww} death, your deeds will be presented to me\textsuperscript{saww} in the evenings of the Mondays and Thursdays. So, whatever will be from the righteous deeds,

\textsuperscript{127} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 17 H 43  
\textsuperscript{128} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 17 H 44
I saww shall praise Allahazwj upon it, and whatever will be from the evil deeds, I saww shall seek Forgiveness for you''. 129

فقالوا: يا رسول الله مقامك بين أظهرنا خير لنا فكيف تكون مفارقتك خيرا لنا؟

They said, ‘O Rasool-Allahsaww! Yoursaww staying in our midst is better for us, but how can yoursaww separation be better for us?’

He saww said: ‘But rather mysaww separating from you is better for you because your deeds will be presented to mesaww every Thursday and Monday. So, whatever will be from the good deeds, Isaww shall praise Allahazwj upon these, and whatever will be from evil deeds, Isaww shall seek Forgiveness of Allahazwj for you’’. 130

I asked himasws about the deeds of this community. Heasws said: ‘There is none from a morning passing by except and the deeds of this community are presented unto the Prophetasws of Allahazwj’. 131
فقال أبو عبد الله عليه السلام: ليس هو هكذا، ولكن رسول الله صلی الله عليه وآله تعرض عليه أعمال هذه الامة كل صباح أبرارها وفجارها فاحذروا، وهو قول الله عزوجل: "عملوا فسيرى الله عملكم ورسوله ومؤمنون". 

Abu Abdullahasws said: ‘It isn’t like that, but the deeds of this community get presented to Rasool-Allahazwj every morning, of its righteous ones and its immoral ones, and it is the Word of Allahazwj Mighty and Majestic: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]’".  

Ahmad Bin Muhammad, from Al Washa who said,

‘I heard Al-Rezaasws saying: ‘The deeds are presented to Rasool-Allahsaww, of its righteous ones and its immoral ones’’.  

Ali Bin Ismail, from Hamad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Ja’farasws having said: ‘The deeds are presented to Rasool-Allahsaww every Thursday’’.  

Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al Ahwazy, from Ja’far and Fazalah, from Saeed, from Abdullah Bin Sinan,

‘Abu Abdullahasws having said: ‘The deeds of the community of Muhammadasws are presented to Rasool-Allahsaww every Thursday, therefore let everyone be embarrassed from Rasool-Allahsaww of the ugly deeds being presented unto himsaww’.

Ahmad Bin Musa, from Ja’far Bin Muhammad Bin Malik, from Yusuf Al Abzary, from Al Mufazzal who said,

‘Abu Abdullahasws said to me one day: ‘There is cheerfulness for usasws during every night of Friday’. I said, ‘May Allahazwj Increase youasws, and what is that?’  

132 Bihar Al Anwaar – V 17, The book of our Prophetasws, Ch 17 H 48  
133 Bihar Al Anwaar – V 17, The book of our Prophetasws, Ch 17 H 49  
134 Bihar Al Anwaar – V 17, The book of our Prophetasws, Ch 17 H 50  
135 Bihar Al Anwaar – V 17, The book of our Prophetasws, Ch 17 H 51
قال: إنه إذا كان ليلة الجمعة وافى رسول الله صلى الله عليه وآله العرش، ووافى الائمة عليهم السلام معه، ووافينا معهم، فلا ترد أرواحنا إلا بعلم مستفاد ولولا ذلك لنفد ما عندنا.

He said: ‘Whenever it is the night of Friday, Rasool-Allah comes to the Throne, and the Imams come with him, and we come with them. Our souls do not return to our bodies except with beneficial knowledge, and had it not been that, it would deplete whatever is with us.’

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るように عبّد الناس ليلًا ونهارًا، وويجتمع أبوابنا في السركنج للغيب، والذين يقولون: 'ذبحي لأبو مازن!' 45

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Bihar Al Anwaar – V 17, The book of our Prophet Ch 17 H 52

Bihar Al Anwaar – V 17, The book of our Prophet Ch 17 H 53

Al Hassan Bin Ali Bin Muawiya, from Musa Bin Sa’dan, from Abdullah Bin Abu Ayoub, from Shareek, from Abu Yahya Al Sana’any,

‘From Abu Abdullah having said: ‘O Abu Yahya! There is an occupation from the occupations for during the night of Friday’. I said to him, ‘May I be sacrificed for you! And what is that occupation?’

قال: يوذن لارواح الأنبياء الموتى، وأرواح الأوصياء الموتى، وروح النصي الذي بين ظهرانيكم، يعرج بها إلى السماء حتى توافي عرش ربها، فتطوف بها أسبوعا، وتصلى عند كل قائمة من قوائم العرش ركعتين، ثم ترد إلى الأبدان التي كانت فيها من الشأّن، قال: فقلت له: جعلت فذاك وما ذلك الشأّن؟

He said: ‘Permission is Given to the souls of the deceased Prophets and the souls of the deceased successors, and the souls of the successor who is in your midst. He is ascended to the sky until he comes to the Throne of his Lord. He performs Tawaaf of it and prays two Cycles Salat by every Pillar from the Pillars of the Throne, then they are returned to the bodies which they used to be in

فتصبح الأنبياء والأوصياء، قد ملئوا وأعطوا سرورا، وتصبح النصي الذي بين ظهرانيكم وقد زيد في علمهم مثل جم الغفير.

In the morning, the Prophets and the successors are filled up and Given the cheerfulness, and in the morning the successor who is in your midst, there is an immense increase in his knowledge.”

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Muhammad Bin Sa’ad, from Al Hassan Bin Abdullah Bin Jareysh,

‘From Abu Ja’far having said: ‘Rasool-Allah said: ‘Our souls and the souls of the Prophets come to the Throne during every night of Friday. In the morning the successors are filled upon with immense knowledge’.

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‘From Abu Abdillah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} addressed the people, then raised his\textsuperscript{saww} right hand gripping his\textsuperscript{saww} palm, then said: ‘O you people! What is in my\textsuperscript{saww} palm?’ They said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’. So he\textsuperscript{saww} said: ‘In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes, up to the Day of Judgment’.

Then he\textsuperscript{saww} raised his\textsuperscript{saww} left hand and he\textsuperscript{saww} said: ‘O you people! Do you know what is in my\textsuperscript{saww} palm?’ They said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’. So he\textsuperscript{saww} said: ‘The names of the inhabitants of the Fire, and the names of their fathers and their tribes, up to the Day of Judgment’.

Muhammad Bin Isa, from Yunus, from Ali Bin Hashim, from Muhammad Bin Ubeydullah Ibn Abu Rafie, from his grandfather who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘My\textsuperscript{saww} community was resembled for me\textsuperscript{saww} in the clay, and I\textsuperscript{saww} was Taught the names just as Adam\textsuperscript{as} was Taught, all of them, and I\textsuperscript{saww} saw the companions of the flags. Every time they passed by you\textsuperscript{asws} and your\textsuperscript{asws} Shias O Ali\textsuperscript{asws}, they sought Forgiveness for you (Shias)’.

Abad Bin Suleyman, from Sa’\textsuperscript{ad} Bin Sa’\textsuperscript{ad}, from Maqatal Bin Maqatal,

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said:’ Abu Ja’far\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww}, his\textsuperscript{saww} community was resembled for him\textsuperscript{saww} in the clay (realm of the particles), and he\textsuperscript{saww} was
introduced to them by their names and the names of their fathers, and their manners and their states.

He (the narrator) said, ‘We said to him, “May I be sacrificed for you?” The community from its beginning up to its end ones?” He said: ‘That is how Abu Ja’far said it’.

Yaqoub Bin Yazeed, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I heard Abu Ja’far saying: ‘Rasool-Allah saww said: ‘My community was presented unto me last night near to this chamber, its first ones up to its last ones’.

A speaker said, ‘O Rasool-Allah! There has been presented to you the ones who have been Created. Did you see the one who have yet to be Created?’

He saww said: ‘They were imaged for me by the One Whom Rasool-Allah saww swore by, in the clay (realm of the particles) until we recognise them, ones who love you (Shias) with his Master’.

Ibn Marouf, from Hamad, from Hareyz, from Maroug, from Kharbouz, ‘From Abu Ja’far having said: ‘Rasool-Allah saww said to Ali: ‘My Lord! Resembled my community for me in the clay (realm of the particles), and Taught me their names, all of them, just as He Taught Adam the names, all of them.

The companions of the flags passed by me, and sought Forgiveness for you and for your Shias. O Ali! My Lord! Promised me a quality regarding your Shias’.

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141 Bihar Al Anwaar – V 17, The book of our Prophet Ch 17 H 57
142 Bihar Al Anwaar – V 17, The book of our Prophet Ch 17 H 58
I said, ‘And what is it, O Rasool-Allah \textsuperscript{saww}?’ Forgiveness is for the ones from them who believe, neither leaving from them a minor sin nor a major sin, and for them would be a replacement of their evil deeds by good deeds’. \textsuperscript{143}

The number, from Ahmad, from Ibn Fazal, from Abu Jameela, from Muhammad al Halby,

‘From Abu Abdullah \textsuperscript{asws} – similar to it’. \textsuperscript{144}

Ahmad Bin Muhamad, from Al Husayn Bin Saeed, from one of our companions, from Hanan Ibn Sadeyr,

‘From Abu Ja’far \textsuperscript{asws} having said: ‘Rasool-Allah \textsuperscript{saww} said: ‘My \textsuperscript{as} Lord \textsuperscript{azwj} Resembled my \textsuperscript{saww} community for me \textsuperscript{saww} in the clay (realm of the particles), and Taught me \textsuperscript{saww} the names of my \textsuperscript{saww} community just as Adam \textsuperscript{as} was Taught the names, all of them. The companions of the flags passed by me and sought Forgiveness for Ali \textsuperscript{asws} and his \textsuperscript{asws} Shias’’. \textsuperscript{145}

From Ibn Muskan, from one of his companions,

‘From Abu Ja’far \textsuperscript{asws} having said: ‘Rasool-Allah \textsuperscript{saww} said: ‘My \textsuperscript{saww} community was presented to me \textsuperscript{saww} during the Covenant. The first one to believe in me \textsuperscript{saww} was Ali \textsuperscript{asws}, and he \textsuperscript{asws} is the first one who ratified me \textsuperscript{saww} when I \textsuperscript{saww} was Sent, and he \textsuperscript{saww} is the greatest truthful and the differentiator between the Truth and the falsehood’’. \textsuperscript{146}
CHAPTER 18 – HIS\textsuperscript{saww} FLUENCY AND HIS\textsuperscript{saww} ELOQUENCE

We were in the presence of Rasool-Allah\textsuperscript{saww} and a cloud raised. They said, ‘O Rasool-Allah\textsuperscript{saww}! This cloud has emerged?’ He\textsuperscript{saww} said: ‘How do you see its foundation?’ They said, ‘O Rasool-Allah\textsuperscript{saww}! It is not good and it is severely powerful’. He\textsuperscript{saww} said: ‘How do you see its counterpart?’ They said, ‘O Rasool-Allah\textsuperscript{saww}! It is not good, and intense is its bulk’.

He\textsuperscript{saww} said: ‘How do you see its shield?’ They said, ‘O Rasool-Allah\textsuperscript{saww}! It is not good, and it is severely dark’. He\textsuperscript{saww} said: ‘How do you see its winds?’ They said, ‘O Rasool-Allah\textsuperscript{saww}! Not good, and severe is its rotation’. He\textsuperscript{saww} said: ‘How do you see its lightning, is it hidden, or flashing, or in small breaks?’ They said, ‘O Rasool-Allah\textsuperscript{saww}! But it is in small breaks’.

Rasool-Allah\textsuperscript{saww} said: ‘The life’. They said, ‘O Rasool-Allah\textsuperscript{saww}! What is your\textsuperscript{saww} eloquence? We have not seen one who is more eloquent than you\textsuperscript{saww}. He\textsuperscript{saww} said: ‘And what prevents me\textsuperscript{saww} from that, and with my\textsuperscript{saww} tongue the Quran descended, in the clear Arabic language’.\textsuperscript{147}

From one of the Hashimites raising the Hadeeth to Rasool-Allah\textsuperscript{saww}. ‘A Bedouin came to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! Can the man be supported by his wife?’ He\textsuperscript{saww} said: ‘Yes, when he was desperate’. He said, ‘O Rasool-Allah\textsuperscript{saww}! Who Educated you\textsuperscript{saww}? He\textsuperscript{saww} said: ‘Allah\textsuperscript{saww} Educated me\textsuperscript{saww}, and I\textsuperscript{saww} am the most eloquent of the Arabs. My\textsuperscript{saww} linage is from Quraysh, and I\textsuperscript{saww} was raised among the pride of (the tribe of) Hawazin of the clan of Sa’ad Bin Bakr’.

\textsuperscript{147} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, Ch 18 H 1
And a cloud rose, and they said, ‘This cloud has emerged to us’. He said: ‘How is its foundation?’ They said, ‘It is not good, and severe is in its power’. He said: ‘And how is its wind?’ They said, ‘It is not good, and severe is its rotation’. He said: ‘And who do you see in the lightning in it, flashy or hidden or in small pieces?’

Rasool-Allah said: ‘The life has come to you’. They said, ‘O Rasool-Allah! We have not seen anyone more eloquent than you’. He saww said: ‘And what prevents me, and I am the most eloquent of the Arabs, and Allah Revealed the Quran in my language, and it is the most superior of the languages.

However, was raised among the clan of Sa’ad Bin Bakr (who were speaking in) two languages, and in it are (emergence of) three languages – in meaning, but with little variations. ‘I am from Quraysh’, otherwise ‘I am (not) from Quraysh’, and in meaning it is other than ‘I am from Quraysh’ (meaning ‘I am from Al-Noor’).\(^{148}\)

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\(^{148}\) Bihar Al Anwaar – V 17, The book of our Prophet saww, Ch 18 H 2
CHAPTER 1 – (CONTINUOUS) MIRACLE OR (ONE-OFF) MIRACLE – THE HONOURABLE QURAN, AND IN IT IS THE EXPLANATION OF REALITIES OF THE CONTINUOUS MIRACLE, AND SOME OF THE MISCELLANEOUS

The Verses – (Surah) Al Baqarah: *Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]*

And the Exalted Said: *And if you are in doubt as to that which We Revealed unto Our servant, then come with a Chapter like it and call on your witnesses from besides Allah if you were truthful [2:23] But if you do not do it, and you will never be doing it, [2:24]*

...and when they are alone with each other they are saying: ‘Are you narrating them with what Allah has Disclosed upon you [2:76]’

And the Exalted Said: *Say: ‘If the house of the Hereafter with Allah was for you especially from besides the (other) people, then wish for death if you are truthful’ [2:94]*

...and they will never be wishing for it, ever, due to what account of what their hands have sent forward; and Allah is a Knower of the unjust [2:95]
And the Exalted Said: *Allah knows you were deceiving yourselves, but He still Turned towards you [2:187]*

(Surah) Aal-e-Imraan: *Say to those who are committing Kufr: 'You shall be vanquished and Driven to Hell; and it is the evil settling place' [3:12]*

And the Exalted Said: *Say: ‘O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to [3:26]*

And the Exalted Said: *And a group from the People of the Book say: 'We believe in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they would be returning (to our Qiblah)' [3:72]*

And the Exalted Said: *Say: ‘So come with the Torah and recite it, if you are truthful!’ [3:93]*

And the Glorious Said: *They will never (be able to) harm you except for an annoyance; and if they fight you, they would be turning their backs, then they shall not be helped [3:111]*

*Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people, and they are drawing Wrath from Allah, and destitution would be struck upon them; [3:112]*

And the Exalted Said: *And when they are alone, they are biting the fingertips out of rage [3:119] – up to the Words of the Exalted: *their plots will not harm you anything; Allah Encompasses with what they are doing [3:120]*

And the Exalted: *And certainly Allah Made His promise to be true [3:152]*
النساء 4: ويقولون طاعة فإذا برزوا من عدلك بيت طائفة منهم غير الذي تقول والله يكتب ما يبيتون 81.

(Surah) Al Nisaa: And they are saying: ‘Obedience’. But when they are going out from your presence, a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, [4:81]

وقال تعالى: أفلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا 82.

And the Exalted Said: Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]

وقال سبحانه: ستجدون آخرين يريدون أن يأمنوكم ويأمنوا قومهم كلما ردوا إلى الفتنة اركسوا فيها 91.

And the Glorious Said: You will be finding others wanting to be safe from you and be safe from their people. Every time they return to the strife, they go back into it. [4:91]

وقال عزوجل: يستخفون من الناس ولا يستخفون من ا 108.

And the Mighty and Majestic Said: They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108]

المائدة 5: يا أهل الكتاب قد جاءكم رسولنا يبين لكم كثيرا مما كنتم تخفون من الكتاب ويعفو عن كث 15.

(Surah) Al Maidah: O People of the Book! There has come to you Our Rasool Clarifying to you a lot of what you were concealing from the Book, and excusing about a lot. [5:15]

وقال تعالى: فعسى الله أن يأتي بالفتح أو أمر من عنده فيصبحوا على ما أسروا في أنفسهم نادم 52.

And the Exalted Said: But perhaps Allah would either Come with the victory or a Command from Him, so they would become regretful upon what they are hastening regarding themselves in regret [5:52]

وقال سبحانه: فسوف يأتي الله بقوم يحبهم ويحبونه. الآية 54.

And the Glorious Said: then soon Allah would Come with a people He would be Loving them and they would be loving Him [5:54] – the Verse.

وقال تعالى: وإذا حازؤكم قالوا آمنا وقد دخلوا بالكفر وهم قد خرجوا به والله أعلم بما كانوا يكتمون 61.

And the Exalted Said: And when they come to you, they are saying, ‘We believe!’ And they have entered with the Kufr and they have exited with it; and Allah is more Knowing with what they were concealing [5:61]

وقال تعالى: وألقينا بينهم العداوة والبغضاء إلى يوم القيامة كلما أوفدوا نارا للحرب أطافها الله 64.
And the Exalted Said: And We Cast upon them the enmity and the hatred up to the Day of Judgment. Every time they kindle the fire for the war, Allah Extinguishes it [5:64]

وقال عزوجل: والله يعصمك من الناس. 67.

And the Mighty and Majestic Said: and Allah will Protect you from the people. [5:67]

الانعام 6 وقالوا لولا نزل عليه آية من ربه قل إن الله قادر على أن ينزل آية ولكن أكثرهم لا يعلمون 37.

(Surah) Al Anaam: And they are saying, ‘Why hasn’t a Sign descended unto him from his Lord?’ Say: ‘Surely Allah is Able upon Sending down a Sign, but most of them are not knowing’ [6:37]

(Surah) Al Anaam: And this Book, We Revealed it as a Blessing, verifying which was (Revealed) before it [6:92]

وقال سبحانه: ومن قال سأنزل مثل ما أنزل الله 93.

And the Glorious Said: and the one who says, ‘I can Reveal similar to what Allah Revealed’ [6:93]

وقال سبحانه: ولو أننا نزلنا إليهم الملائكة وكلمهم الموتى وحشرنا عليهم كل شئ قبلا ما كانوا ليؤمنوا إلا أن يشاء الله 111.

And the Exalted Said: And even if We had Sent down to them the Angels, and the dead had spoken to them, and We had Gathered all things in front of them, they would not have believed except if Allah had so Desired, [6:111]

وثلك نبأ نبأ وانتظروا نبأ فاتكم بالحق وإن يروا كل آية لا يؤمنوا إلا أن يشاء الله 112.

And the Exalted Said: And when your Lord Proclaimed that He would Send upon them, up to the Day of Judgment, ones who would subject them to evil punishment, [7:167]

الاعراف 7: سأصرف عن آياتي الذين يتكبرون في الأرض بغير الحق وإن يروا كل آية لا يؤمنوا بما 146.

(Surah) Al A’raaf: I will Turn away from My Signs those who are being arrogant in the earth without right; and even if they were to see every Sign they would not be believing in it, [7:146]

وقال تعالى: وإن تأذن ربك ليبعثن عليهم إلى يوم القيامة من سوء الغزاة يومنا بما 167.

And the Exalted Said: And when your Lord Proclaimed that He would Send upon them, up to the Day of Judgment, ones who would subject them to evil punishment, [7:167]
(Surah) Al Anfaal: *And when Allah Promised you one of the two parties that it shall be yours, s* [8:7]

قال تعالى: وإذا تنلى عليهم آياتنا قالوا قد سمعنا لو نشاء لقلنا مثل هذا إن هذا إلا أساطير الأولين.

And the Exalted Said: *And when Our Verses are recited to them, they are saying, 'We heard. Had we so desired we would say similar to this. Surely these are only stories of the former ones'* [8:31]

وقال سبحانه: فسينقفوها ثم تكون عليهم حسرة ثم يغلبون.

(Surah) Bara’at: *They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it* [9:32]

* هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون.

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]

وقال تعالى: يحلفون بالله ما قالوا ولقد قالوا كلمة الكفر وكفروا بعد إسلامهم وهموا بما لم يبالوا.

(Surah) Bara’at: They are saying: They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; [9:74]

وقال سبحانه: قل لا تعتذروا لن نؤمن لك ما قد نبأنا الله من أخباركم.

(Surah) Bara’at: *Say to them: ‘You will never go out with me, ever, and will never fight an enemy with me.* [9:83] – up to His azwj Words: *Say: ‘Do not make excuses. We will never believe you. Allah has Informed us of your news,* [9:94]

قال سبحانه: ولحلفن إن أردنا إلا الحسنى والله يشهد إنهم كاذبون.

(Surah) Bara’at: *They are saying, ‘We only wanted the good’. And Allah Testifies that they are liars* [9:107]

وقال تعالى: وإذا ما أنزلت سورة نظر بعضهم إلى بعض هل يراكم ولن نؤمن إلا لأسمائهم من أحد ثم انصرفوا.

(Surah) Bara’at: *And whenever a Chapter is Revealed, they look at each other (and say), ‘Did anyone see you?’ Then they disperse.* [9:127]
And when Our clear Verses are recited to them, those who are not wishing for meeting Us say, ‘Come with a Quran other than this one or replace him’. Say: ‘It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me. I fear the Punishment of a Mighty Day if I disobey my Lord’ [10:15]

And this Quran was not such as could be forged by the ones besides Allah, but it is a Verification of those (Books) which were before it, and (it is) the detailed Book. There is no doubt it is from the Lord of the worlds [10:37]

Or are they saying he has fabricated it? Say: ‘Then bring a Chapter like it and call the ones you can from besides Allah, if you were truthful’ [10:38]

And the Exalted Said: These are from the News of the unseen which We Reveal unto you. You did not know it nor did your people from before this. Therefore be patient, surely the end result is for the pious’ [11:49]
And those who commit Kufr are saying, ‘Why has not a Sign been Sent down upon him from his Lord?’ But rather, you are a Warner, and for every people there is a Guide [13:7]

And We Knew of the preceding ones from you and We Know of the delayed ones [15:24]

And We have Known they are saying, ‘But rather a person teaches him’. The language of the one they are referring to is foreign, and this is clear Arabic language [16:103]

And nothing prevented Us to Send (a Rasool) with the Signs except that the former ones belied these. [17:59]

And the Glorious Said: Say: ‘If the humans and the jinn were to combine together to come with the like of this Quran, they would not (be able to) come with the like of it, and even if they were backers of each other [17:88]
(Surah) Al Anbiya: *and they consulted in secret, those who are unjust, ‘Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?’* [21:3]

He said: ‘My Lord Knows the speech in the sky and the earth, and He is the Hearing, the Knowing’ [21:4]

But, they said, ‘Confused dreams. But, he fabricated it. But, he is a poet. So let him come to us with a Sign just as the former ones were Sent (with)’ [21:5]

What believing people from their Ahle Kahfa believe? 2 – 6.

There did not believe before them a town We Destroyed. So will they believe? [21:6]

(Surah) Al Furqan: *And those who commit Kufr are saying, ‘Surely, this is only a lie. He fabricated it and he is being assisted upon it by other people, so they have come with injustice and falsehood’* [25:4]

And they are saying, ‘Stories of the former ones! He had these written out, and these are being dictated to him (in the) morning and evening’ [25:5]

And the Exalted Said: *And those who are committing Kufr say, ‘Why wasn’t the Quran Revealed unto him all at once?’ Like that, We Affirmed your heart with it, and We Arranged it (to be Revealed) gradually* [25:32]

(Surah) Al Shoara: *And surely it is a Revelation from Lord of the Worlds* [26:192]

The Trustworthy Spirit descended with it [26:193]
Upon your heart for you to become from the warners [26:194]

In clear Arabic language [26:195]

And surely it is in the Scriptures of the former ones [26:196]

Or does it not happen to be a Sign for them that the scholars of the Children of Israel knew of it [26:197]

And had We Revealed it unto one of the non-Arabs [26:198]

So he would have recited it to them, they would not have been believers in it [26:199]

Like that, We Inserted it into the hearts of the criminals [26:200]

They will not believe in it until they see the painful Punishment [26:201]

(Surah) Al Naml: Say: ‘It may happen to be close by, that which you are hastening’ [27:72]

And the Exalted Said: Surely, this Quran Narrates to the Children of Israel most of what they are differing in [27:76]

(Surah) Al Qasas: Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]
(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]*

(Alif Lam Meem) [30:1] *The Romans are defeated [30:2]*

In a nearby land, and they (Persians), after their victory, would be defeated [30:3]

Within a few years. For Allah is the Command from before and from afterwards, and on that day the Momineen shall rejoice [30:4]

With the Help of Allah. He Helps ones He so Desires to, and He is the Mighty, the Merciful [30:5]

A Promise of Allah! Allah will not Break His Promise, but most people do not know [30:6]

(Surah) Saba: *And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth [34:6]*

(Surah) Al Zumar: *Allah has Revealed the best Hadeeth, a Book resembling its double. The skins of those who fear their Lord shivers from it. [39:23]*

And the Exalted Said: *An Arabic Quran without any crookedness, perhaps they would fear [39:28]*

(Surah) Al Sajdah: *and it is a Mighty Book [41:41] Neither did the falsehood come from before it, nor (would it come) from after it. [41:42]*
- Up to Hisazwj Words: And if We had made it a Quran in a foreign language, they would have said, ‘If only its Verses had been explained in detail. A foreign language and an Arabian (Rasool)?’ [41:44]

(Surah) Al Dukhan: 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]

Our Lord! Remove the Punishment from us, we are Momineen!’ [44:12]

How can there be the Zikr for them and a clarifying Rasool had already come to them [44:13]

Then they turned away from him and said, ‘One taught (by others), a madman’ [44:14]

We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15]

On the Day when We will Seize (them) with a mighty Seizure, We will be Taking Revenge [44:16]

(Surah) Al Fat’h: Those Bedouins who stayed behind will be saying to you, ‘Our wealth and our families pre-occupied us, therefore seek Forgiveness for us’. They are saying with their tongues what isn’t in their hearts. [48:11]
- Up to His Words: The ones staying behind would be saying to you when you go to spoils of war in order to take these, ‘Leave us to follow you’, intending to change the Speech of Allah. Say: ‘You will never follow us! Like that, Allah has Said from before’. So they would be saying, ‘But you are envying us’. But they were not understanding except a little [48:15]

وقال تعالى: وآخرى لم تقدروا عليها قد أحاط الله بها وكان الله على كل شيء قديرا 21.

And the Exalted Said: And others you were not able upon, Allah had Encompassed these, and Allah would always be Able upon all things [48:21]

وقال تعالى: لقد صدق الله رسوله الرؤيا بالحق لتدخلن المسجد الحرام إن شاء الله آمنين محلقين رؤوسكم ومقصرين لا تخافون 27.

And the Exalted Said: 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 shaven and (others) with hair-cut, not fearing. [48:27]

(Surah) Al Toor: Or are they saying, ‘He made it up himself'? But they are not believing [52:33]

فليأتوا بحديث مثله إن كانوا صادقين 33 و 34.

Then let them come with a Hadeeth (Verse) similar to it, if they were truthful [52:34]

وقال تعالى: وإن للذين ظلموا عذابا دون ذلك ولكن أكثرهم لا يعلمون 47.

And the Exalted Said: And surely for those who are unjust there would be Punishment besides that, but most of them do not know [52:47]

ال sincer 54: سههم الجمع وبولون الدمير 45.

(Surah) Al Qamar: The gathering would soon be defeated, and they will turn back [54:45]

الصف 61: يريدون ليطفؤوا نور الله بأفواهم والله متم نوره ولو كره الكافرون.

(Surah) Al Saff: They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]

* هو الذي أرسل رسوله بالهدى ودين الحق ليظهروه على الدين كله ولو كره الكافرون 8 و 9.

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9]

الجامعة 62: ولا يمنعون أبدا بما قد دمت أبدهم والله عليم بالظالمين 7.
(Surah) Al Jummah: *And they will never wish it, ever, due to what their hands have sent ahead, and Allah is Knowing of the unjust ones* [62:7]

(الحاقة) "إنه لقول رسول كريم"

(Surah) Al Haaqah: *Surely, it is a word of an honourable Rasool* [69:40]

(وما هو يقول شاعر قليلا ما تؤمنون"

*And it is not the word of a poet. Little is what you are believing in* [69:41]

(ولا يقول كاهن قليلا ما تذكرون"

*Nor the word of a soothsayer. Little is what you are heeding* [69:42]

(Surah) Al Mursilaat: *So in which Hadeeth after it will they believe?* [77:50]

(الکورث) "إن أعطيناك الكورث – إلى قوله: إن شانئك هو الآب"

(Surah) Al Kawser: *Indeed, We Gave you Al-Kausar* [108:1] – up to His**saww** Words: *Surely your adversary, he is the one without posterity* [108:3]

(تبت) "سيصلى نارا ذات لهب"

(Surah) Tabbat: *He shall be arriving at a Fire with flames* [111:3].

(The Words of the Exalted): *Say to those who are committing Kufr* [3:12] – it was Revealed after Badr, when Rasool-Allah**saww** returned from Badr, the clan of Qanaqa came and he**saww** was calling out to them, and over there was a market called Al-Nabt market. So Rasool-Allah**saww** came to them and said: ‘O group of Jews! You have known what befell with the Quraysh and (although) they were more in number and weaponry and riders that you all are, therefore enter into (the fold of) Al-Islam’.

(P.s. – This is not a Hadeeth) "فقالوا: يا محمد إنك تحسب حربنا مثل حرب قومك، والله لو قد لقيتنا للقيت رجالا"

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They said, ‘O Muhammad saww! You saww reckon you saww can battle us like the battle of your saww people? By Allah saww! If you saww meet us (in battle), we will meet men (fighters)’. [4:55]


‘(The Words of the Exalted): You will be finding others [4:91] – the Verse. It was Revealed regarding Ayaynah Ibn Hasan Al Fazary. Their city had become barren, so he came to Rasool-Allah saww and reconciled with him saww upon that he would stay at the bottom of the palm tree and not expose to him saww, and he was a hypocrite, accused, and he is the one whom Rasool-Allah saww named at ‘the idiotic plague among his people’.

(P.s. – This is not a Hadeeth)

(P.s. – This is not a Hadeeth)

(P.s. – This is not a Hadeeth)
And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: The Holy Spirit [16:102]. He asws said: ‘The Spirit, it is Jibraeel as, and the ‘Holy’ is the clean, in order to Affirm those who are believing, they asws are the Progeny asws of Muhammad asw.

Quraysh said, ‘By Allah aswj! Muhammad asw learnt his asw knowledge by his tongue. Allah aswj Said: and this is clear Arabic language [16:103]’.

And had We Revealed it unto one of the non-Arabs [26:198] – Al-Sadiq asws said: ‘If the Quran had been Revealed upon the non-Arabs, the Arabs would not have believed in it, however, it has been Revealed upon the Arabs, the non-Arabs are believing in it’.

(P.s. – This is not a Hadeeth)
"From Abu Ja’far ASWS, he (the narrator) said, ‘I asked Abu Ja’far ASWS about the Words of Allah ASWS: Alif Lam Meem [30:1] The Romans are defeated [30:2] In a nearby land, [30:3]."

قَالُوا: يا أبا عبيدة إن هذا تأويل لا يعلمه إلا الله والراسخون في العلم من الآئمة عليهم السلام.

O Abu Ubeydah! Surely, for this is an interpretation which no one knows except Allah, and those who are firmly rooted in knowledge [3:7], from the Progeny ASWS of Muhammad SAWW.

When Rasool-Allah SAWW emigrated to Al-Medina and manifested Al-Islam, he SAWW wrote a letter to the king of Rome and sent it to him along with a messenger inviting him to Al-Islam, and he SAWW (also) wrote a letter to the king of Persia inviting him to Al-Islam, and he SAWW sent it to him along with a messenger inviting him to Islam.

فأما، ملك الروم فإنه عظم كتاب Rasool Allah SAWW, وأكرم رسوله، وأما ملك فارس فإنه مزق كتابه، واستخف برسول الله صلى الله عليه وآله، و كان ملك فارس يومئذ يقاتل ملك الروم، وكان المسلمون يهوون أن يغلب ملك الروم ملك فارس، وكانوا لناحية ملك الروم أرجى منهم لمال فارس، فلما غلب ملك فارس ملك الروم كبا لذلك المسلمون واغتموا.

As for the king of Rome, he respected the letter and honoured his SAWW messenger, and as for the king of Persia, he belittled the letter of the Rasool-Allah SAWW, and tore it up and belittled Rasool-Allah SAWW.

و كان ملك فارس يتوه أن يغلب ملك الروم، وكان المسلمون يرهبون أن يغلب ملك الروم ملك فارس، وكانوا لناحية ملك الروم أن يغلب أولهم من بقية فارس فلما غلب ملك فارس ملك الروم كبا لذلك المسلمين واغتموا.

And it was so that the king of Persia in those days was at war with the king of Rome, and the Muslims were desirous that the king of Rome should overcome the king of Persia, and they were siding with him wishing (victory over) the king of Persia. So, when the king of Persia overcame the king of Rome, the Muslims disliked that and were gloomy due to it.

فأول الله: "لم غلب الروم في أدى الأرض" يعني غلبتها فارس في أدى الأرض وهي الشامات وما حولها، ثم قال: وفاز من بعد غلبتهم الروم بهم فارس في بضع سنين، قيل: "لله الأمر من قبل" أن يأمر "فمن بعد" أن يقضي بما يشاء. فقوله: "وتميز ما يشاء" فقوله: "وتميز ما يشاء" فقوله: "وتميز ما يشاء" فقوله: "وتميز ما يشاء" فقوله: "وتميز ما يشاء"

Therefore Allah ASWS Mighty and Majestic Revealed Quran (Verses) along with that letter: Alif Lam Meem [30:1] The Romans are defeated [30:2] In a nearby land [30:3] – Meaning, Persia has overcome it in a nearby land, and it is the Syrian lands and what surrounds it, and

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they meaning, and Persians, after their victory — over the Romans, would be defeated [30:3] — by the Muslims, Within a few years. For Allah is the Command from before and from afterwards, and on that day the Momineen shall rejoice [30:4] With the Help of Allah. He — the Mighty and Majestic, Helps ones He so Desires to [30:5].

He (the narrator) said, ‘I said, ‘Isn’t Allah azwj Mighty and Majestic Saying: **Within a few years** [30:4], although many years had passed by with Rasool-Allah saws, and during the rule of Abu Bakr, and rather the Momineen overcame Persia during the rule of Umar?’

So he asws said: ‘Did I asws not say to you that for this, there is an explanation and an interpretation? O Abu Ubeyda! The Quran (Verses) Abrogates and gets Abrogated. Have you not heard the Words of Allah azwj Mighty and Majestic: **For Allah is the Command from before and from afterwards** [30:4]? Meaning, to Him azwj is the Desire in the (final) Word, that He azwj can Delay what is forward and Bring forward what is to be delayed in the (final) Word for the Ordainment of the Judgment, up to the Day of Judgment, with the Descent of the Help upon the Momineen with regards to it.

Thus, these are the Words of the Mighty and Majestic: **and on that day the Momineen shall rejoice** [30:4] With the Help of Allah. He Helps ones He so Desires to [30:5] — i.e. on the day the Judgment is Ordained (to occur) with the Help’”.

‘Up to his asws words: ‘and it is Syria and what is around it, and they, meaning Persia from after having overcome Rome will be overcoming, meaning the Muslims would be overcoming, “**Within a few years. Allah’s is the command before and after; and on that day the believers shall rejoice** [30:4] With the help of Allah; He helps whom He pleases” [30:5] and He azwj is Mighty and Majestic. So when the Muslims invaded Persia and conquered it, the Muslims were happy with the Help of Allah azwj Mighty and Majestic’.

’He said, ‘Isn’t Allah azwj saying: “Within a few years. Allah’s is the command before and after; and on that day the believers shall rejoice” [30:4] With the help of Allah; He helps whom He pleases” [30:5] and He azwj is Mighty and Majestic. So when the Muslims invaded Persia and conquered it, the Muslims were happy with the Help of Allah azwj Mighty and Majestic’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and the number, from Sahl altogether from Ibn Mahboub, from Jameel bin Salih, from Abu Ubeyda,

‘Up to his asws words: ‘and it is Syria and what is around it, and they, meaning Persia from after having overcome Rome will be overcoming, meaning the Muslims would be overcoming, “**Within a few years. Allah’s is the command before and after; and on that day the believers shall rejoice** [30:4] With the help of Allah; He helps whom He pleases” [30:5] and He azwj is Mighty and Majestic. So when the Muslims invaded Persia and conquered it, the Muslims were happy with the Help of Allah azwj Mighty and Majestic’.
So I said, ‘Does not Allah\textsuperscript{azwj} Mighty and Majestic Say: “Within a few years [30:4]”, whereas the Believers spent many years with the Rasool-Allah\textsuperscript{saww}, and in the rule of Abu Bakr. But rather, the Believers overcame Persia during the rule of Umar’. So he\textsuperscript{asws} said: ‘Did I\textsuperscript{asws} not say to you that this is the explanation and the interpretation?’

The Quran has Abrogating (verses) and Abrogated (Verses). Have you not heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic: “Allah is the command before and after”? It means the Decision is His\textsuperscript{azwj} in the Words whether He\textsuperscript{azwj} Delays what was to happen first, or to bring forward that which was Delayed in the Words up to the Day the matter has been Ordained to occur by the Descent of the Help upon the Believers with regards to it. So that is the Statement of the Mighty and Majestic: “and on that day the believers shall rejoice [30:5] With the help of Allah, yes, the day on which the Help has been Ordained to occur”\textsuperscript{159}

Yet, He\textsuperscript{azwj} revealed unto His\textsuperscript{saww} Rasool: “Surely your adversary, [108:3] – i.e. ‘the one who hates’

\textsuperscript{159} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww} P 2 Ch 1 H 11

\textsuperscript{160} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww} P 2 Ch 1 H 12

\textsuperscript{161} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww} P 2 Ch 1 H 13
you\textsuperscript{saww}, Amro Bin Al-Aas, \textit{he is the one without posterity} \[108:3\], meaning there is neither any Religion for him nor a lineage\textsuperscript{162}.

\textit{Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Abu Yaqoub Al Baghdai who said,}

‘Ibn Al-Sikeet said to Abu Al-Hassan\textsuperscript{asws}, ‘Why did Allah\textsuperscript{azwj} Send Musa\textsuperscript{as} Bin Imran\textsuperscript{as} with the (miracles of) the staff and the white hand and means of the magic, and Sent Isa\textsuperscript{as} with the means of the medicine, and Sent Muhammad\textsuperscript{saww} and upon the entirety of the Prophets\textsuperscript{as} with the words and the speech’.

\textit{Abu Al-Hassan\textsuperscript{asws} said: ‘(The reason) for what Allah\textsuperscript{azwj} Sent Musa\textsuperscript{as}, it was so that the magic was predominant upon the people of his\textsuperscript{as} era. So he\textsuperscript{as} came to them from the Presence of Allah\textsuperscript{azwj} with what was not in their capabilities for the likes of it, and what he\textsuperscript{as} could invalidate their magic with, and by it he\textsuperscript{as} could affirm the Proof upon them.’}

\textit{And Allah\textsuperscript{azwj} Sent Isa\textsuperscript{as} during a time in which chronic illnesses had appeared, and the people were needy to the medicine. So he\textsuperscript{as} came to them from the Presence of Allah\textsuperscript{azwj} with what did not happen to be with them, something similar to it, and with what he\textsuperscript{as} revived the dead for them and cured the ones blinded at birth, and the leprosy, by the Permission of Allah\textsuperscript{azwj}, and affirmed by it the Proof upon them.’}

\textit{And Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} during a time when the prose and the speech were predominant upon the people of his\textsuperscript{saww} era’, and I think he\textsuperscript{asws} said, ‘The poetry (as well)’. ‘So he\textsuperscript{asws} came to them from the Presence of Allah\textsuperscript{azwj}, from His\textsuperscript{azwj} Advice and His\textsuperscript{azwj} Wisdom what he\textsuperscript{saww} could invalidate their speeches with, and affirm the Proof by it upon them’.}

\textit{Ibn Al-Sikeet said, ‘By Allah\textsuperscript{azwj}! I have not seen the like of you\textsuperscript{asws} at all!’}. \textsuperscript{163}

\textsuperscript{162} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 1 H 14
‘One day Al-Rezaasws mentioned the Quran, and heasws revered the Verses in it and the miracles in its arrangement. Heasws said: ‘It is the Strong Rope of Allahazwj, and Hisazwj firmest Handhold, and Hisazwj exemplary pathway, and leading to the Paradise, and the rescuer from the Fire.

Neither does it wear off from the passage of time, nor does it erode from the erosion of the languages, because it has not been Made for a (particular) era besides an era, but it is Made to be a proving evidence, and an Argument upon every human being. Neither did the falsehood come before it nor will it come from after it. It is a Revelation from the Wise, Praised”.

Rasool-Allahsaww did not refrain from faulting the gods of the Polytheists and heasaww recited the Quran to them, and they said, ‘This is poetry of Muhammadsaww’, and some of them said, ‘But heasaww is a soothsayer’, and some of the said, ‘But heasaww is a speaker’.

And Al-Waleed Bin Al-Mugheira was an aged old man and was from the wise one of the Arabs. They used to come to him to judge regarding the matters, and they would probe the poems to him, and whatever he chose from the poems, would be proud; and there were sons for him who did not depart from Makkah, and there were ten slaves for him and with each slave was a thousand Dinars he was trading with, and he owned the ‘Qantar’ during that time, and the ‘Qantar’ was an oxen skin filled with gold, and he was from the ones who mocked Rasool-Allahsaww, and was an uncle of Abu Jahlas son of Hashimas.

He said to him, ‘O Abu Abdul Shams! What is this which Muhammadsaww is saying? Is it sorcery or soothsaying or speech?’ He said, ‘Leave me to hear hissaww speech’. He went
closer to Rasool-Allahsaww while he saww was seated in the chamber, and said, ‘O Muhammad saww! Can you saww prove to me from your saww poetry?’ He saww said: ‘It is not poetry, but it is Speech of Allahazwj Which Heazwj Sends Hisazwj Prophets as and Hisazwj Messengers as with’.

He said, ‘Recited to me from it’. Rasool-Allahsaww recited: ‘In the Name of Allahazwj the Beneficent the Merciful’. When he heard (the word) ‘Al Rahman’ (The Beneficent), he ridiculed and said, ‘You saww are calling to a man at Yamamah named as Al Rahman’. He saww said: ‘No, but I saww am calling to Allahazwj, and He saww is the Beneficent the Merciful’.

Then he saww began Surah Fusilat. When he saww reached to His saww Words: But if they turn aside, then say: ‘I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13]. When he heard it, his hair stood on his skin, and so did every hair in his head and his beard. Then he stood up and went to his house and did not return to Quraysh.

Quraysh said, ‘O Abu Al Hakam (Abu Jahl)! Abu Abdul Shams has inclined towards the Religion of Muhammad saww. As you can see, he did not return to us and has accepted his saww words and went to his house’. Quraysh were gloomy from that with severe gloom, and in the morning Abu Jahl la went to him and said, ‘O uncle! You have lowered our heads and shamed us’. He said, ‘And what is that, O Son of brother?’ He la said, ‘You have inclined to the Religion of Muhammad saww.

He said, ‘I have not inclined, and I am upon the religion of my people, and my forefathers, but I heard such difficult speech, the skins shiver from it’. Abu Jahl la said, ‘Is it poetry?’ He said, ‘It is not poetry’. He la said, ‘Is it a sermon?’ He said, ‘No. The sermon is a connected speech, and this is a scattered speech, and part of it does not resemble a part. It has charm for it’. He la said, ‘It is soothsaying?’ He said, ‘No’. He la said, ‘So, what is it?’ He said, ‘Leave me to think about it’.

فلمما كان من الغدا قالوا: يا أبا عبد شمس ما تقول 2 قال: قلوا هو سحر، فإن أخذ بقولك الناس، فأنزل الله تعال فيه “ ذريي ومن خلقته وحيداً وجعله له مالاً ممدوداً وبنين شهوداً ” إلى قوله: “ علها نعمة عشرة ”. 
When it was the morning, they said, ‘O Abdul Shams! What are you saying?’ He said, ‘(Keep) saying it is sorcery, for it tends to grab the hearts of the people’. So Allah azwj the Exalted Revealed regarding it: ***Leave Me and the one I Created as Al-Waheed [74:11] And Made extensive wealth to be for him [74:12] And boys as witnesses [74:13]*** – up to His azwj Words: ***Upon it are nineteen [74:30]’***.

وفي حديث حماد بن يزيد، عن أبي بكر، عن عكيرمة قال: جاء الوليد بن المغيرة إلى رسول الله صلى الله عليه وآله وسلم وقال له: اقرأ علي فقرأ عليه: " إن الله

 بأمر بالعدل ولاحسان وإياب ذي الفررج وينهى عن الحصر، والمكر، والمغمس بعتلكم لذكرون

And in a Hadeeth of Hamad Bin Zayd, from Ayoub, from Ikrimah (Non-Shia) who said,

‘Al-Waleed Bin Al-Mugheira came to Rasool-Allah saww and said to him saww, ‘Recite to me!’ He saww recited to him: *Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbidden from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90].*

قال فقال: أعد، فأعاد، فقال: والله إن له لحلاوة، وإن عليه لطلاوة، إن أعلاه لمثمر، وإن أسفله لمعذق وما يقول هذا ببشر .

He said, ‘Repeat!’ So, he saww repeated. He said, ‘There is sweetness to it, and there is charm upon it. Its top part is fruitful and its lower part is tasteful, and this cannot be said with poetry’.

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“From Al-Reza asws, from his asws father asws: ‘A man asked Abu Abdullah asws, ‘What is the matter the Quran does not increase upon the publicising and the teaching except freshness?’ He asws said: ‘Because Allah azwj Blessed and Exalted did not Make it for a (particular) time period besides (other) time periods, nor for a people besides (other) people, therefore it is new in every time period, and green (fresh) in the presence of every people up to the Day of Qiyamah’.”

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It is reported that Ibn Abu Al-Awja’a and three persons from the eternalists pondered upon that each one of them would find contradictions in a quarter of the Quran, and they had made a pact at Makkah upon that they would come with its contradictions in the coming year. When the year passed and they gathered by the standing place of Ibrahim as again.

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165 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 1 H 17
166 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 1 H 18
One of them said, 'When I saw His\textsuperscript{aww} Words: \textit{And it was Said:} “O earth, swallow down your water, and O sky, clear away!” \textit{And the water abated [11:44], I refrained from the contradictions’. And the other said, ‘And when I found His\textsuperscript{aww} Words: \textit{So when they had despaired from him, they concluded whispering. [12:80], I despaired from the contradictions’.}

And they were being secretive with that they Al-Sadiq\textsuperscript{asws} passed by them, and he\textsuperscript{asws} turned towards them and recited to them: \textit{Say: If the humans and the jinn were to combine together to come with the like of this Quran, they would not (be able to) come with the like of it, [17:88]}. They were amazed (dazzled)”.\textsuperscript{167}

\textbf{And if you are in doubt as to that which We Revealed unto Our servant, [2:23] – up to the Words of the Exalted: (it is) prepared for the unbelievers [2:24].}

The scholar Musa\textsuperscript{asws} Bin Ja'far,\textsuperscript{asws} said: ‘So when Allah\textsuperscript{aww} Struck the examples for the unbelievers who were outspoken against the Prophet-hood of Muhammad\textsuperscript{saww} and the Nasibis (Hostile ones) who were hypocritical towards Rasool-Allah\textsuperscript{saww}, who were against whatever Muhammad\textsuperscript{saww} said regarding his\textsuperscript{saww} brother Ali\textsuperscript{asws}, and against whatever he\textsuperscript{saww} said on behalf of Allah\textsuperscript{azwj}, and these are the Signs Given to Muhammad\textsuperscript{saww} and His\textsuperscript{azwj} miracles for Muhammad\textsuperscript{saww} in addition to His\textsuperscript{azwj} Verses which were clearly for Ali\textsuperscript{asws} in Mecca and Medina, and it did not increase them in anything except insolence and tyranny.

\textit{And if you are in doubt as to that which We Revealed unto Our servant [2:23] to the extent that you are denying that Muhammad\textsuperscript{saww} happens to be Rasool-Allah\textsuperscript{aww} and that which has been Revealed unto him\textsuperscript{saww} is My\textsuperscript{azwj} Speech, and what I\textsuperscript{azwj} had made Apparent to him\textsuperscript{saww} in

\textsuperscript{167} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 1 H 19
Mecca, the clear Signs (miracles), like the cloud which used to give him shade during his journeys, and the rocks which used to greet upon him, from the mountains and the stones and the trees, and like the dispelled those that tried to kill him, and them being killed instead, and like when the two trees which were separate came to be joined together from which he sat behind them to fulfil his need and then the trees returned back to as they used to be, and like when he beckoned the tree to come to him and it came to him like an obedient and humble (servant), and then ordered it to go back and so it returned upon hearing obediently.

Then bring O group of Quraysh and the Jews (and O group of Nasibis) the imposters of Al-Islam, those who are disavowed from it, and O group of Arabs eloquent in your speeches, a **Chapter like it** like the one brought by Muhammad, a man from among you who did not read or write in any school (being established by people), nor did he disagree with a teacher nor learn from anyone, and you know about him in his journeys and in his presence, and he remained like that for forty years. Then he gave you comprehensive knowledge, to the extent he taught the knowledge of the formers ones and the latter ones.

And if you are in doubt [2:23] of these signs, so come the likes of this Speech to clarify that he is untruthful as you are alleging, because whatever was from the presence of other than Allah, so you would not be (able to find) a match for it among the rest of the creatures of Allah.

And if you are a group reciting the Books from the Jews and the Christians, are in doubt from what Muhammad has come with from his Legislation, and his appointing his brother as the chief of the successors as, as a successor, after having had manifested to you all his miracles from which are – the speech of the poisoned arm (of the sheep), and the speaking wolf, and the wailing of the trunk while he was upon the Pulpit, and Allah Repelling the poison from him which the Jews mixed in his meal, and the affliction overturned upon them and destroyed them with it, and the abundance of the little food.
Then bring a Chapter like it - Meaning the like of this Quran, from the Torah and the Evangel and the Psalms and the Parchments of Ibrahim as and the fourteen Books, for you will not be finding in the rest of the Books of Allah azwj a Chapter like the Chapters from this Quran. And how can the speech of Muhammad saww be higher than the rest of the Speech of Allah azwj in the rest of His Books, O group of Jews and Christians?

Then (Allah azwj) Said to these groups: And call on your witnesses from besides Allah— Call your idols, which you are worshipping, O you Polytheists! And call upon your Satans la, O you Christians and Jews! And call upon your partners from the apostates, O hypocrites from the Nasibis (Hostile ones) to the Progeny asws of Muhammad saww, the goodly, and the rest of your aiders upon your intentions if you were truthful that Muhammad saww is saying this Quran from his saww own self Allah azwj Mighty and Majestic has not Revealed it upon him saww, and that whatever he saww is mentioning from the merits of Ali asws upon the entirety of his saww community and collaring him asws with their politics isn’t by the Command of the Wisest of the wise ones!

Then the Mighty and Majestic Said: But if you do not do it [2:24] – i.e., if you are not coming, O you faultrers of a Proof of the Lord azwj of the worlds and you will never be doing it, i.e. and this will not be happening from you, ever, then fear the Fire the fuel - of which are the people and stones, ignited to become a Punishment upon its inhabitants (it is) prepared for the unbelievers, beliers of His azwj Speech and His azwj Prophet saww, the establishers of hostility to His azwj Guardian, and his saww successor asws.

He asws said: ‘So know from your frustrations about that, it is from Allah azwj the Exalted, and had it been from the creatures, they would have been abled upon opposing it. So when they were frustrated after the scorn and the defiance, Allah azwj Mighty and Majestic Said Say: If humans and jinn get together in order to be coming with the like of this Quran, they would not (be able to) come with the like of it, even though they were aiders of each other’ [17:88].

And those are the Words of the Mighty and Majestic And if you were [2:23] – O you polytheists and Jews and the rest of the Nasibis (Hostile ones) from
the beliers to Muhammad saww regarding the Quran, and in his saww preferring his saww brother Ali asws, the most outstanding upon the meritorious ones, and the most superior upon the Holy warriors in which there is no match for him asws in the helping of the pious ones and repressing the immoral ones, and destroying the unbelievers, and the disseminating of the Religion of Allah awj in the worlds.

And if you are in doubt as to that which We Revealed unto Our servant [2:23] regarding the invalidation of the worship of idols from besides Allah awj, and regarding the prohibition of friendship with the enemies of Allah and the enmity of the friends of Allah, and the urging of the obedience to the brother asws of Rasool-Allah saww, taking him asws as an Imam saww, and believe in his saww preference over others. Allah awj Mighty and Majestic will not Accept the Eman nor the obedience except with his awj Wilayah.

And you are thinking that Muhammad saww is speaking it from his saww own self and attributing it to his saww Lord saww — so if it was as you are thinking - then bring a Chapter like it — from a person like Muhammad saww, Ummy never having inter-changed at all with the people of the Books and learnt, nor been an apprentice for anyone, nor learnt from him; and he saww is one whom you all knew him as during his saww presence and his saww travels. He saww did not separate from you at all to a city, there not being a group of you with him saww seeing his saww situations, and recognizing his saww news.

Then he saww came to you all afterwards, with this Book, comprising upon all these wonders. So if he saww was a speaker, just as you are thinking, then you all are the eloquent, and the rhetoricians, and the poets, and the writers, those there being no match for you in the rest of the cities and the religions, and from the rest of the communities.

So if he saww was a liar, then the language is your language, and his saww genus is your genus, and his saww nature is your nature, and there would be a precedence in your groups or for one of you to oppose this speech of his saww, by something more superior than it or the like of it, because if it was from the mortal, not being from Allah awj, then it would not be allowed except that there happens to be among the mortals, someone who is able upon the like of it. Therefore, come with that so that he would be recognized, and (so would) the rest
of the counterparts, to you all in their conditions, that he saww is false, a liar, lying upon Allah azwj.

"وادعوا شهداءكم من دون الله" الذين يشهدون برعمكم أنكم محقون، وأن ما تجتيل به نظير لما جاء به محمد، وشهداؤكم الذين تزعمون أعم شهداؤكم عند رب العالمين لعبادتكم لها وتشفع لكم إليه "إكنت صادقين" فقولكم: إن محمدا قولوا.

_and call on your witnesses from besides Allah - Those that will be testifying with your thinking that you all are right, and that whatever you are coming with is a match to what Muhammad saww has come with; and your witnesses, those who are thinking that they are your witnesses in the Presence of the Lord azwj of the world for it, and can intercede for you all to Him azwj if you are truthful in your words that Muhammad saww has said it".

Then the Mighty and Majestic Said: _But if you do not do it [2:24] - this which you have been challenged with and will you never be doing it – i.e., – nor are you able upon it, then know that you are false and that Muhammad saww is the truthful, the trustworthy, the one particularized with the Message of the Lord azwj of the world, the one assisted by the Trustworthy Spirit, and by his saww brother asws, the Emir of the Momineen, and the chief of the successors as. Therefore, ratify him saww regarding what he saww is informing you with from Allah azwj, or His azwj Commands and His azwj Prohibitions, and regarding what he saww is mentioning from the merits of Ali asws, his saww successor asws and his saww brother asws.

وارتقوا"ـ بمالك عذاب النار التي وقودها "حطبها" الناس والحجارة "حجارة الكبريت أشد الاشياء حرا " اعدت " quella النار " للكافرين

then fear– that Punishment the Fire, the fuel of which - are the people and stones sulphuric stones being the most intense of the things in heat (it is) prepared that Fire for the unbelievers in Muhammad saww and the doubters of his Prophet-hood, and those denying the right of his saww brother Ali asws and the rejecters of his asws Imamate".168

_Alif Lam Meem [2:1] That is the Book. There is no doubt in it [2:2]

قال الامام عليه السلام: كذبت قريش و اليهود بالقرآن وقالوا: سحر مبين تقوله، فقال الله عزوجل: " الم ذلك الكتاب " أي يا محمد هذا الكتاب الذي ألنتك عليه، هو بالحروف المقطرة التي منها: ألف، لام، ميم، وهو بلغتكم وحروف حلفحكم " فأتو بمثله إن كنتم صادقين " واستيعبا على ذلك سائر شهادكم.

The Imam (Hassan Al-Askari asws) said: 'The Quraysh and the Jews belied the Quran and they said, `It is clear magic you saww are saying it`. So Allah azwj Mighty and Majestic Said: _Alif Lam_.

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168 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 1 H 20
Meem [2:1] That is the Book. There is no doubt in it (and it) is Guidance for the pious [2:2] – i.e., O Muhammadṣa! This Book which is Revealed unto youṣa, it is of the abbreviated letters, from which are: - Alif, Lam, Meem, and it is in your language and letters of your Alphabet, so come with the like of it if you are truthful, and seek assistance upon that with the rest of your witnesses.

Then Heazwj Clarified that they would not be able upon it, by Hisazwj Words Say: If the humans and jinn should combine together to bring the like of this Quran, they would not (be able to) bring the like of it, even though they were aides of each other [17:88].

There is no doubt therein [2:2] – There is no doubt in it that it would be appearing in your presence just as their Prophetsas had informed them: ‘Muhammadṣa, such a Book would be Revealing unto himṣa that the falsehood would not (be able to) obliterate it. Heṣa and hisṣa community would be reciting it upon all their situations.

A Guidance – and explanation from the straying for the pious who are fearing the grave sins, and are fearing the domination of the foolishness upon themselves until when they learn what is Obligatory upon them to learn, learning what would Obligated the Pleasure of their Lordṣa for them.

Then heṣa said: ‘And Al-Sadiqasws said: ‘The ‘Alif’ is a letter from the letters of the Words of Allahazwj. It is indicated by the ‘Alif’ upon your speech, ‘Allahazwj;’ and it is indicated by the ‘Laam’ upon your speech, ‘The Magnificent King, the Compeller to the creatures altogether’; and it is indicated by the ‘Meem’ upon that Heazwj the Glorious, the Praised One in every Deed of Hisazwj.'
And this Word (Alif Lam Meem [2:1]) is Made to be a proof upon the Jews, and that is because Allahazwj, when Heazwj Sent Musaas Bin Imranas, then the Prophetsas from after himas to the Children of Israel, there did not happen to be any people among them except that theyas took the pact and the covenant upon them, that they would be believing in Muhammadsaww, the Arab, and the one (to be) Sent at Makkah, who would be emigrating to Al-Medina, would be Given the Book with the abbreviated letters to beginning some of its Chapters. Hissaww community would preserve it and they would be reciting it standing, and sitting, and walking, and upon every state. Allahazwj would Ease its memorisation upon them.

And Heazwj Paired Muhammadsaww with hissaww brother, hissaww successor Alisas Bin Abu Talibasws, the taker of hissaww knowledge from himsaww which he saww had learnt it, and the one collared from himsaww with the Imamate which he saww collared himasws with, and heasws humiliated everyone who was inimical to Muhammadsaww by hisasws sharply cutting sword.

And made to understand everyone who argued with himasws debated with himasws with the evidence of the Compeller. Heasws fought the enemies of Allahazwj upon the Revelation of the Book of Allahazwj until he saww seated them to its acceptance, willing and/or unwillingly.

Then, when Muhammadsaww went to the Pleasure of Allahazwj Mighty and Majestic, and most of the ones who had obeyed himsaww manifesting the Eman reneged, and altered its explanation, and changed its meanings, and placed it upon its different perspectives, heasws fought against them after himsaww, upon its explanation, until Ibleesa was the seducer for them, and hesaww is the loser, the disgraced, the rejected, the overcome.

Heasws said: 'So when Allahazwj Sent Muhammadsaww, and he saww appeared at Makkah, then he saww travelled from it to Al-Medina and appeared at it, then Heazwj Sent the Book unto himsaww and Made the beginning of its big Chapter with [2:1] Alif Lam Meem – meaning Alif Lam Meem [2:1] that is the Book [2:2] – Which azwj Informed Myazwj Prophetsas, the ancient ones, that Iazwj would be Revealing unto yousaww, O Muhammad s saww, there is no doubt therein [2:3].
So, it has become apparent – just as Iazwj had Informed their Prophets as with it – that Muhammad saww, the Blessed Book would be Revealed unto him saww. The falsehood would not obliterate it. He saww and his saww community would be reciting it upon all of their states.169

**It is the same to them, whether you warn them, or do you not warn them they will not be believing.** The Imam (Hassan Al-Askari) asws said: He aszw Informed about His saww Knowledge regarding them, and they are those whom Allah aszw Mighty and Majestic had Known that they will not be believing’.170

And when they were alone with each other [2:76]. The Imam asws said: ‘So, when Rasool-Allah saww had dazzled those Jews by his saww miracles, and cut off their excuses by clear evidences, they were not able to respond regarding his saww proofs, nor deception regarding his saww miracles. They said, ‘O Muhammad saww! We have believed that you saww are the Rasool saww, the guide, the Guided, and that All asws your saww brother, he asws is the successor asws and the (rightful) guardian’.

And when they were alone with the other Jews, they were saying to them, ‘Our display to him saww of the Eman with him saww enables us (to be safe) from his saww dislikes, and would assist us upon eradicating him saww and eradicating his saww companions, because they believe we are with them, they would let us in upon their secrets, and they would not conceal anything from us. We would notify their enemies against them and they would aim for them when they would be with our aides and our apparent display (of support) – during their preoccupation and disorder, and during state when it is impossible to defect and prevent from their enemies upon them’.

169 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 1 H 21
170 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 1 H 22
acknowledging with what they had witnessed from the Signs of Muhammad saww and his saww clear proofs, and his saww dazzling miracles.


The Imam (Hassan Al-Askari asws) said: ‘Al-Hassan asws Bin Ali asws Bin Abu Talib asws said: ‘Allah azwj the Exalted, when He azwj Rebuked those Jews upon the tongue of His azwj Rasool saww Muhammad saww, and Cut-off their excuses, and Established the clear proofs upon them that Muhammad saww is the Chief of the Prophets as and the best of the creatures altogether, and that Ali asws is the Chief of the successors as and the best one to replace him saww after him saww among the Muslims, and that the goodly ones from his saww Progeny asws, they are the custodians of the Religion of Allah azwj and the Imams asws for the servants of Allah azwj Mighty and Majestic, and they were not able to bring an argument nor a compromise.

So they came until they were arrogant, and they said, ‘We don’t know what you saww are saying, but, we are saying that the Paradise is especially for us besides you saww, O Muhammad saww, and besides Ali asws, and besides the people of your saww Religion and your saww community, and we are being Tried and Examined, and we are the sincere friends of Allah azwj and His azwj best worshippers, and our supplications get Answered without being returned upon us with anything from our asking (our Lord azwj)’.

So, when they said that, Allah azwj the Exalted Said to His azwj Prophet saww: “Say: - O Muhammad saww, to these Jews, Say: 'If the house of the Hereafter with Allah was for you – the Paradise and its Bounties, especially from besides the (other) people – Muhammad saww and Ali asws and the Imams asws, and the rest of the companions and the Momineen of the community, and you are being Examined by Muhammad saww and his saww offspring, and that your supplication get Answered without being rejected, then wish for death – to be for the beliers from you and from your adversaries.

171 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 1 H 23
For Muhammad saww and Ali asws and those with them asws are saying, they are the friends of Allah aswj Mighty and Majestic from besides the people, those who are opposing them in their asws Religion, and they get Answered in their supplication. So if you, O group of Jews, were just as you are claiming, then wish for death – to the believers from you and from your adversaries, if you are truthful’ [2:94] that you are the rightful ones, your supplications get Answered upon your adversaries’.

Therefore, you should be saying, ‘O Allah aswj! Cause to die, the liars from us and from our adversaries’ in order for the truthful ones can get rest from it, and in order to increase your proofs clearly after it has been proven true and Answered.

Then Rasool-Allah saww said to them after having presented this upon them: ‘Not one of you would be saying it except his saliva would get stuck in his throat, and he would die in his place’. And it was so that the Jews knew full well that they are the liars, and that Muhammad saww and Ali asws would be ratified that they are the truthful. So they were not daring to be supplicating with that, due to their knowledge that if they were to supplicate, they would be the ones dying.

So Allah aswj the Exalted Said And they will never be wishing for it, ever, due to what account of what their hands have sent forward – meaning the Jews will never be wishing for the death due to what their hands have sent forward, from their Kufar with Allah aswj, and with Muhammad saww as Rasool saww of Allah aswj and His aswj Prophet saww and His aswj Elite, and with Ali asws as brother of His aswj Prophet saww and his aswj successor asws, and with the Pure ones from the Imams asws, the Chosen ones.
liars, so that they would be refraining from the supplication and it would clarify for the weak ones that they are the liars". 172

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172 Bihar Al Anwaar – V 17, The book of our Prophet ﷺ, P 2 Ch 1 H 24
CHAPTER 2 – SUMMARY OF HIS MIRACLES AND ITS MISCELLANEOUS

1 – ب: الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر عليه السلام قال: كنت عند أبي عبد الله عليه السلام ذات يوم وأنا طفل خمسة إذ دخل عليه نفر من اليهود فقالوا: أنت ابن محمد نبي هذه الامة، والحجة على أهل الارض ؟ قال لهم: نعم، فلقد أنتم مسلمين، فما السبب في أنتم لا تجدون أنفسكم في هذه الامة؟ فحفظت بتعجرج على لسان أبي عبد الله عليه السلام، ثم قال: نعم، لم تزل أنبياء الله مضطهدة مقتولة بغير حق، والظلمة غالبة، وقليل من عباد الله الشكور، وهم الملك والإمام، وهكذا وحينا فكرة الأنساء لا تتدعاه نبوة والخلافة وлеية، فما بالكم قد تعداكم ذلك، وثبت في غيركم، وتلقاكم مستضعفين مقهورين، لا يرقب فيكم ذمة نبيكم ؟

قالوا: إن الحفاظ في التوراة أن الله تبارك وتعالى آتى إبراهيم وولده الكتاب والحكم والنبوة، وجعل لهم الملك والامامة، وهكذا وجدنا ذرية الأنبياء لا تتعداه نبوة والخلافة والوصية، فما بالكم قد تعداكم ذلك، وثبت في غيركم، وتلقاكم مستضعفين مقهورين، لا يرقب فيكم ذمة نبيكم ؟

فلمع عينا أبي عبد الله عليه السلام، ثم قال: نعم لم تزل أنبياء الله مضطهدة مقتولة بغير حق، والظلمة غالبة، وقليل من عباد الله الشكور.

The eyes of Abu Abdullah overflowed with tears, then he said: 'Yes, the Prophets of Allah did not cease to be oppressed, coerced, killed, without right, and the injustice overcame, and only a few from the servants of Allah are grateful'.

قالوا: إن الأنساء وأولادهم علموا من غير تعليم، واوتو العلم تلقينًا، وكذلك ينفعي لاستمتعهم وحلفائهم وأوصيائهم، فهل أوتيتم ذلك؟ فقال أبو عبد الله عليه السلام: ادنه يا موسى، فذهبت إليه، ومسح يده على صدري، ثم قال: اللهم أيده بنصرك بحق محمد وآله،

They said, 'The Prophets and their children tend to be knowledgeable from without education, and are given the knowledge as recipients, and like that is appropriate for their Imams and their Caliphs and their successors. So, have you been given that?' Abu Abdullah said: 'Come closer, O Musa! I' So, he went near him. He wiped his hand upon my chest, then said: 'O Allah! Aid him with Your Help by the right of Muhammad and his Progeny.'

ثم قال: سلمو عمداً بدلاً لكم، قالوا: وكيف نسال طلباً لا يفقه؟ قلت: سلموني نفقهها، ودعوا العين، قالوا: أخبرنا عن الآيات التسع التي اوتيها موسى بن عمران، قلت: العصا، وإخراجه يده من جيبه بيضاء، والجراد، والقمل، والضفادع، والدم، ورفع الطور، والمن والسلوى آية واحدة، وقلق البحر.
Then he said: ‘Ask him about whatever comes to you’. They said, ‘And how can we ask a child who does not understand?’ I said: ‘Ask me, you will understand it, and leave the pride’. They said, ‘Inform us about the nine Signs which were Given to Musa Bin Imran’. I said: ‘The staff, and his hand bringing his hand as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the Manna and the Salva as one Sign, and splitting the sea’.

قالوا: صدقت، فما أعطى نبيكم من الآيات اللاتي نفت الشك عن قلوب من ارسل إليه ؟ قل: آيات كثيرة أعدها إن شاء الله، فاسمعوا وعوا وافقوا.

They said, ‘You speak the truth, so what has your Prophet been Given from the Signs which negate the doubts from the hearts of the ones it is Sent to?’ I said: ‘Many Signs. I shall number these, if Allah so Desires, therefore listen and retain and understand.

and supplicated, and this is after what Sayf Bin Zi Yazan informed him. Allah azwj Blessed and Exalted Sent flocks of birds upon them and repelled them from Makkah and its people.

And from that is that Abu Jahl\(^{a}\) and Amro Bin Hisham Al-Makhzoumy came to him\(^{saww}\) while he\(^{saww}\) was sleeping behind a wall, and with him was a rock intending to pelt him\(^{saww}\) with it, but his palm froze.

And from that is that a Bedouin sold some goods to Abu Jahl\(^{a}\) and he denied his rights. He came to Quraysh and said, ‘Abu Al-Hakam (Abu Jahl) has promised me but he has turned around from my right’. They indicated to Muhammad\(^{saww}\) and he\(^{saww}\) was praying Salat in the Kabah. They said, ‘This man has come to claim upon him, and they were shaking the Bedouin.

He came to him\(^{saww}\) and said, ‘O servant of Allah azwj! Assist me against Amro Bin Hisham, for he has prevented me my right’. He\(^{saww}\) said: ‘Yes’. He\(^{saww}\) went with him and knocked the door of Abu Jahl\(^{a}\). He came out to him\(^{saww}\), changed (of complexion) and said to him\(^{saww}\), ‘What is your need?’ He\(^{saww}\) said: ‘Give the Bedouin his right’. He said, ‘Yes’.

And the Bedouin came to Quraysh and said, ‘May Allah azwj Recompense you goodly. The man whom you pointed out to me went with me to him and took my rights (for me)’. Abu Jahl\(^{a}\) came and they said, ‘You gave the Bedouin his right?’ He said, ‘Yes’. They said, ‘But rather we wanted to deceive Muhammad\(^{saww}\) and snatch (the rights of) the Bedouin’. He said, ‘It was not except he\(^{saww}\) mentioned my father’s (name along with mine). I came out to him\(^{saww}\) and he\(^{saww}\) said: ‘Give the Bedouin his right’, and above him\(^{saww}\) was (something) like the stallion opening its mouth as if it wanted (to devour) me. He\(^{saww}\) said: ‘Give him his right!’ If I had said, ‘No’, my head would have been swallowed, so I gave it to him’.

And from that is that Quraysh sent Al-Nazar Bin Al-Haris and Alqamah Bin Abu Mueet at Yasrab, to the Jews, and they said to them, ‘When you to arrive to them, and ask them
about him saww, and they asked them about him saww. They said, ‘Describe his asws attributes to us’. They described him saww, and they said, ‘Who from you follows him saww?’ They said, ‘Our lowly ones’. A Rabbi from them sighed and said, ‘This is the Prophet saww who we find his saww description in the Torah, and we find his saww people to be of the severest enmity towards him saww.’

And from that is that Quraysh sent Suraqah Bin Ja’sham (a professional tracker) until he went out to Medina in seeking him saww, and caught up with him saww. His companion said, ‘This is Suraqah, O Prophet saww of Allah azwj’. He saww said: ‘O Allah azwj! Enshroud him’. So, the legs of his horse submerged and he called out, ‘O Muhammad saww! Release me, I give you my assurance that I will not advise anyone other than you, and everyone who is inimical to you, I will not guide (them)’.

The Prophet saww said: ‘O Allah azwj! If he was truthful of the words, then free his horse’. It was freed, and he honoured (his words), and did not buckle after that.

And from that is that Aamir Bin Al-Tafeyl and Azeeyd Bin Qays came to the Prophet saww. Aamir Al-Azeeyd said, ‘When we do get to him saww, then I shall pre-occupy him saww from you, then you strike him saww with the sword’. When they were with him saww, Aamir said, ‘O Muhammad saww! Shift (your saww stance)’. He saww said: ‘No, until you say, ‘There is no god except Allah azwj and I saww am a Rasool saww of Allah azwj’, and he kept looking at Azeeyd, and Azeeyd did not know anything.

When that was prolonged, he began to leave and said to Azeeyd, ‘There has not been anyone upon the surface of the earth more fearful upon himself of the destruction than you are. By my life! I will not scare you after today’. Azeeyd said to him, ‘Do not be hasty, for I did not think of what you had instructed me with except the men entered to be between me and you until I could not see apart from you and I would have struck you (instead)’.

And from that is that Azeeyd Bin Qays and Al-Nazar Bin Haris gathered upon that they would ask him saww about the hidden matters. They came to him saww and the Prophet saww faced towards Azeeyd and said: ‘O Azeeyd! Do you remember what you came to him on such and
such day and with you was Aamir Bin Al-Tafeyl?’ And he\textsuperscript{saww} informed of what had happened from them.

Azeyd said: ‘By Allah\textsuperscript{azwj}! No one was present with me and Aamir and you\textsuperscript{saww} have not been informed by this except by an Angel of the sky, and I testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associate for Him\textsuperscript{azwj} and you\textsuperscript{saww} are a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}.

And from that is that a number of Jews came to him\textsuperscript{saww} and they said to my\textsuperscript{asws} grandfather\textsuperscript{asws} Abu Al-Hassan\textsuperscript{asws}, ‘Will you\textsuperscript{asws} get us permission upon seeing your\textsuperscript{asws} cousin\textsuperscript{asws}. We want to ask him\textsuperscript{asws}. Ali\textsuperscript{asws} went and let him\textsuperscript{saww} know. The Prophet\textsuperscript{saww} said: ‘And what do they want from me\textsuperscript{saww}? I\textsuperscript{saww} am a servant from the servants of Allah\textsuperscript{azwj}. I\textsuperscript{saww} do not know except what my\textsuperscript{saww} Lord\textsuperscript{azwj} Teaches me\textsuperscript{saww}.

Then he\textsuperscript{saww} said: ‘Allow them’. They entered to see him\textsuperscript{saww}, and he\textsuperscript{saww} said: ‘Will you ask me\textsuperscript{saww} about what you have come for, or shall I\textsuperscript{saww} inform you?’ They said, ‘Inform us’. He\textsuperscript{saww} said: ‘You have come to ask me\textsuperscript{saww} about Zul Qarnayn’. They said, ‘Yes’. He\textsuperscript{saww} said: ‘He was a boy from the people of Rome, then (became) king, and came to the emergence of the sun and its west, then build the barrier in it’. They said, ‘We testify that this is like that’.

And from that is that Wabasah Bin Ma‘bad Al-Asady came to him\textsuperscript{saww} and said, ‘I will not leave anything from the righteousness and the sins except I shall ask him\textsuperscript{saww} about it’. When he did get to him\textsuperscript{asws}, one of his companions said, ‘O Wabasah! Away from Rasool-Allah\textsuperscript{saww}!’ The Prophet\textsuperscript{saww} said: ‘Leave him! Come closer, O Wabasah’. He went closer.

He\textsuperscript{saww} said: ‘Will you ask me\textsuperscript{saww} about you have come for, or shall I inform you?’ He\textsuperscript{saww} said: ‘You came to ask about the righteousness and the sins’. He said, ‘Yes’. He\textsuperscript{saww} struck his\textsuperscript{saww} hand upon his chest, then said: ‘O Wabasah! The righteousness is what the soul is reassured with, and the righteousness is what the chest is reassured with, and the sin is what hesitates in the chest and is what is fearful in the heart, and if you advise the people, they will advise you’.
And from that is that a delegation of Abdul Qays came to him saww and entered to see him saww. When they had met their needs in his saww presence, he saww said: ‘Come to me saww with dates of your family from what is with you’. So, every man from them came with a variety from it. The Prophet saww said: ‘This is named as such, and this is named as such’. They said, ‘Are you saww more knowing of the dates of our land?’ So, he saww described their land to them. They said, ‘Have you saww (ever) entered it?’ He saww said: ‘No, but it is clear to me as and i saww looked at it’.

A man from them stood up and said, ‘O Rasool-Allah saww! This is my uncle and there is insanity with him’. He saww grabbed his cloak, then said: ‘Exit, O enemy of Allah azwj – three times. Then he saww sent him (back) as cured. And they came to him saww with a sheep and he saww grabbed one of its ears between his saww fingers, then it became a mark for it. Then he saww said: ‘Take it, for this is the mark in the earth what will be born up to the Day of Qiyamah’. So, it gave birth and that (marking) was in their ears, well-known without confusion.

And from that is that he saww was in a journey and passed by a camel which had vomited, and he saww stood facing his saww companions. He saww called for water and rinsed from it in a container and performed Wudu’u and said: ‘Open its mouth’, and poured it into its mouth, and that water passed upon its head and its shoulder blades, then he saww said: ‘O Allah azwj! (Let it) carry a calf, and a camel, and their companions’, and these two are companions of the camel. He saww rode it, and it was shaking with them in front of the horses.

And from that is that a she-camel of one of his saww companions strayed during a journey he saww was in, and its owner said, ‘If he saww was a Prophet saww, he saww would know the matter of the she-camel’. That reached the Prophet saww and he saww said: ‘None knows it except Allah azwj’. O so and so! Go, for your she-camel is in such and such place, its reins are stuck by a tree’. He found it just as he saww had said.
And from that is that he\textsuperscript{saww} passed by a silent camel. He\textsuperscript{saww} stared at it and said: ‘It made sounds to him\textsuperscript{saww}. He\textsuperscript{saww} said: ‘It is complaining of the evil governance of its owners to it’, and it asked him\textsuperscript{saww} to exit it from them. He\textsuperscript{saww} asked about its owner, and he came. He\textsuperscript{saww} said: ‘Sell it and take it out from you’. The camel foamed at the mouth, then it got up and followed the Prophet\textsuperscript{saww}. He\textsuperscript{saww} said: ‘It asked me\textsuperscript{saww} to be in charge of its affairs’. He\textsuperscript{saww} gave it to Ali\textsuperscript{asws} and it did not used to be with him\textsuperscript{asws} up to the days of (the battle of) Siffeen.

And from that is that he\textsuperscript{saww} was in his\textsuperscript{saww} Masjid when a camel came and wandered until it placed it’s head in his\textsuperscript{saww} lap, then made noises. The Prophet\textsuperscript{saww} said: ‘This one is claiming that its owner wants to slaughter it in a wedding banquet of his son, so it has come to seek help. A man said, ‘O Rasool-Allah\textsuperscript{saww}: ‘This one is for (belongs to) so and so, and he has intended that with it’. He\textsuperscript{saww} sent for him and asked him not to slaughter it. He agreed.

And from that is that he supplicated against (the tribe of) Muzar and said: ‘O Allah\textsuperscript{azwj}! Intensify Your\textsuperscript{azwj} Pressure upon Muzar and Make it to be upon then like the years of Yusuf\textsuperscript{asv}'. So, the years (of drought) hit them.

A man came to him\textsuperscript{asws} and said, ‘By Allah\textsuperscript{azwj}! I will not come to you\textsuperscript{saww} until a solution is chosen for us and profits are not repelled from us’. Rasool-Allah\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! I\textsuperscript{saww} supplicate to You\textsuperscript{azwj} and You\textsuperscript{azwj} Answer me, and I\textsuperscript{saww} ask You\textsuperscript{azwj} and You\textsuperscript{azwj} Give me\textsuperscript{saww}. O Allah\textsuperscript{azwj}! Quench us from rains, a plentiful rain, quickly, layered, unannounced, instantaneous, without disappointment, beneficial, without harm’.

He\textsuperscript{saww} had not stood up until all things were filled up and it rained upon them torrents. They came to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! Our roads and our markets are cut off’. The Prophet\textsuperscript{saww} said: ‘Around us and not upon us’. The clouds moved away from Medina and came to be in its surrounding areas and it rained for a month.

And from that is that he\textsuperscript{saww} was in his\textsuperscript{saww} Masjid when a camel came and wandered until it placed it’s head in his\textsuperscript{saww} lap, then made noises. The Prophet\textsuperscript{saww} said: ‘This one is claiming that its owner wants to slaughter it in a wedding banquet of his son, so it has come to seek help. A man said, ‘O Rasool-Allah\textsuperscript{saww}: ‘This one is for (belongs to) so and so, and he has intended that with it’. He\textsuperscript{saww} sent for him and asked him not to slaughter it. He agreed.
And from that is that he saww headed to Syria before his saww announcing of Prophethood, along with a number of Quraysh. When he saww was by a monastery, the monk descended at the courtyard of his monastery, and he was a knower of the Books, and had read in the Torah of the transit of the Prophet saww and had recognised the time of that. He instructed and invited them to his meal. He came seeking the description among the group, but could not find it (in any of them). He said, ‘Does there remain anyone in your caravan?’ They said, ‘An orphan boy’.

Baheer the monk stood up and looked around, there was Rasool-Allah saww sleeping, and a cloud had shaded him saww. He said to the group, ‘Call this orphan’. They did so, and Baheer faced towards him saww, and he saww walked and the cloud kept shading him saww. He informed the group of his saww occupation and that he saww will be Sent among them as a Rasool saww and what would be happening from his saww situation and his saww matters.

The group used to be awed by him saww and were cheering him saww. When they arrived, they informed Quraysh of that, and with them was a slave of (Syeda) Khadeeja asws Bint Khuwaylid as. She asws desired to marry him saww, and she asws was the Chieftess of the womenfolk of Quraysh, and every courageous one and chief had proposed to her asws and she asws had refused them. She asws married herself asws with the one from the news of Baheer.

And from that is that he saww was at Makkah before the Emigration, the days his saww people and his saww clan were against him saww. He saww instructed Ali asws to instruct Khadeeja asws to take some food for him saww. She asws did so. Then he saww instructed him asws to invite his near relatives for him saww, from the sons of Abdul Muttalib asws. He asws invited forty people.

He saww said: 'Present the food to them, O Ali asws!' He asws brought porridge and food, for three and four to eat (at a time). He saww forwarded it to them and said: 'Eat and name (Bismillah)'. He saww named, and the people did not name. They ate and were satiated. Abu Jahl as said, 'It is generous what Muhammad as has done sorcery on you. He as fed from the food of three men, forty people. By Allah as, this is sorcery, which there is (nothing) after it'.

قال فكان القوم بعد ذلك يهابونه ويجلونه، فلما قدموا أخبروا قريشا بذلك، وكان معهم عبد خديجة بنت خويلد، فرغبت في تزويجه وهي سيدة نساء قريش، وقد خطبها كل صنديد ورئيس قد ابتهم، فزوجته نفسها بالذي بانها من خبر بحير. 

فقال علي عليه السلام: ثم أمرني بعد أيام فاتخذت له مثله ودعوتهم بأعيانهم فطعموا وصدروا

ودقة أيا هو برسول الله صلى الله عليه وآله نائم وقد أظلته سحابة، فقال للقوم: ادعوا هذا اليتيم ففعلوا، وبحير مشرف عليه وهو يسير والسحابة قد أظلته، فأخبر القوم بشأنه وأنه سيبعث فيهم رسولًا وما يكون من حاله وأمره، وفقال أبو جهل: جاد ما سحركم محمد، يطعم من طعام ثلاثة أربعين رجلا، هذا والله السحر الذي لا يطهره بعد.
Ali asws said: ‘Then he saww instructed me asws, after a few days, so I asws took for him saww similar to it and invited them along with their dignitaries, and they fed and were satiated.

And from that is that Ali asws Bin Abu Talib asws said: ‘I asws entered the market and bought meat for a Dirham and some corn for a Dirham and gave it to (Syeda) Fatima asws, until when she asws was free from the bread and the cooking, she asws said: ‘If you asws could invite my asws father saww, So, asws came to him saww and he saww was lying down and saying: ‘I saww seek Refuge with Allahazwj from the hunger as a bedfellow’. asws said to him saww, ‘O Rasool-Allah saww! There is food with us asws’. He saww stood up and leaned upon me asws, and we asws went to (the house of Syeda) Fatima asws.

When we entered, he saww said: ‘Bring your asws food, O (Syeda) Fatima asws! She asws forwarded to him asws the pot and the discs (of bread). He saww covered the discs and said: ‘O Allah azwj! Bless us asws in our meal!’ Then he saww said: ‘I saww scoop out for Ayesah’, and he saww scooped out. Then he saww said: ‘I saww scoop out for Umm Salma’. He saww did not cease scooping out until he saww sent for his saww wives, one disc each and broth. Then he saww said: ‘I saww scoop out for your asws sons asws and your asws husband asws’. Then said: ‘Scoop out for every neighbour of yours asws’. She asws did so, and (the food) remained with them for days, they asws were eating.

And from that is that a wife of Abdullah Bin Muslim came to him saww with a poisoned (meat of a) sheep, and with the Prophet saww was Bishr Bin Al-Bara’a Bin Aazib. The Prophet saww reached out for the forear (of the sheep) and Bihr reached out for the leg. As for the Prophet saww, he saww chewed it and expelled it, and said: ‘It informs me saww that it is poisoned’. And as for Bishr, he saww chewed the lump and swallowed it and died.

He saww sent for him, and he acknowledged. He saww said: ‘What carried you upon what you did?’ She said, ‘My husband and the noblemen of my people told me to do so’. I said, ‘If he saww was a king, it would kill him saww, and if he saww was a Prophet saww, Allahazwj Blessed and Exalted would Notify him saww upon that’.
And from that is that Jabir Bin Abdullah Al-Nasary said, ‘I saw the people on the day of Khandaq digging (a ditch) and they were hungry, and I saw the Prophet saww digging and his saww belly was hungry. I came to my wife and informed her of it. She said, ‘There is nothing with us except this sheep, and some corn’. He said, ‘Make some bread and slaughter the sheep, and bake its piece and grill the remainder’, until when it was done, he came to the Prophet saww and said: ‘O Rasool-Allah saww! Take the food and give it to yourself saww and the ones you saww love’.

He saww intertwined his saww fingers in his hand, then called out: ‘Indeed! Jabir is inviting you all to his meal!’ His wife ran over in panic, and he said to her, ‘It will be a scandal which will engulf all of them’. She said, ‘Did you invite them or did he saww?’ He said, ‘He saww did’. She said, ‘Then he saww is more knowing with them’.

We saw him saww instruct with a sheep to be spread out upon the street, and instructed that the wooden pots be gathered, then said, ‘What food is there with you?’ He informed him saww. He saww said: ‘Cover with the veil the pot and the over and keep scooping out and take out the bread and the meat and cover back’. They did not cease scooping out and transferring and they did not see it being reduced by anything until the people were satiated, and they were three thousand. Then Jabir and his wife ate, and gave thanks, and it remained with them for days.

And from that is that Sa’d Bin Abadah Al-Ansary came to him in the evening and he saww was Fasting, and invited him saww to his meal, and invited Alasws Bin Abu Talibasws along with him saww. When they asws had eaten, the Prophet saww said: ‘O Sa’ad! The righteous Prophet saww and successor asws have eaten your meal, and the Fasting ones have broken Fast with you, and the Angels sent Salawat upon you’. Sa’ad carried him saww upon a donkey and threw velvet upon him saww. The donkey returned and it was shedding tears on what had happened.
And from that is that he saww came back from Al-Hudaybiyya and in the road there was water coming out from a thin stream in a measurement of what could quench the rider and the two riders. He saww said: ‘Whoever precedes us to the water, so he should not take from it’. When he saww ended up to it, he saww called for a cup and rinsed in it, then poured it into the water. The water overflowed and they drank and filled their containers and performed Qudu’u. The Prophet saww said: ‘Because you will remain and some of you who remain will be quenched in this valley, and quench many from its water’. They found that to be just as he saww had said.

And from that is his saww informing about the hidden matters, and what had happened and what will be happening, and they found that to be in accordance to what he saww had said.

And from that is that he saww informed in morning of the night which he saww had been Ascended with (Mi’raj) with what he saww had seen during his saww journey. Some denied that and some ratified him saww. He saww informed them with what he saww had seen from the passers-by and their lives and their houses and what was with them from the goods and he saww saw a caravan in front of which was Al-Awraq the camel, and that it would be emerging on such and such day from Al-Aqaba along with the emergence of the sun. They prepared seeking belying him saww of the timing which he saww had timed for them. When they were over there, the sun emerged and some of them said, ‘The sorcerer lied’, and others was the caravan which was coming and in front of it was Al-Awraq. They said, ‘This one is truthful. Yes, it has come’.

And from that is that he returned from Tabuk, and they struggle with thirst and the people rushed towards him saww saying, ‘The water, the water, O Rasool-Allah saww!’ He saww said to Abu Hureyra: ‘Is there anything with you from the water?’ He said, ‘Like a measurement of a cup in my container’. He saww said: ‘Bring your container’. He saww poured whatever was in it into a cup and called for a container and said: ‘Call the ones who want the water’.

And from that is that he saww told (Mu’awiyah ibn Abi Sufyan) about the hidden matters and what had happened and what will happen, and they found it to be in accordance to what he saww had said. And from that is that he saww told what he saww had seen in the morning of the night which he saww had been Ascended with (Mi’raj) with what he saww had seen during his saww journey. Some denied it and some ratified him saww. He saww told them with what he saww had seen from the passers-by and their lives and their houses and what was with them from the goods and he saww saw a caravan in front of which was Al-Awraq the camel, and that it would be emerging on such and such day from Al-Aqaba along with the emergence of the sun. They prepared seeking belying him saww of the timing which he saww had timed for them. When they were over there, the sun emerged and some of them said, ‘The sorcerer lied’, and others was the caravan which was coming and in front of it was Al-Awraq. They said, ‘This one is truthful. Yes, it has come’.

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They came saying, ‘The water, O Rasool-Allah{saww}! They did not cease to pour, and Abu Hureyra Pouré until the people were all quenched, and filled whatever (containers) were with them. Then he{saww} said to Abu Hureyra: ‘Drink’. He said, ‘But the last of you have drunk’. Then Rasool-Allah{saww} drank and (gave others to) drink.

ومن ذلك أن أحد عبد الله بن رواحة الانصاري مر به أيام حفرهم الخندق فقال لها: أين تريدي من الحفر؟ فقلت: إلى عبد الله بن رواحة الانصاري. فقلت: هاتيهن. فنثرت في كفه، ثم دعا بالانطاع وفرقها عليها، وقام وصلى فضاف التمر على الانتاع، ثم نادى هلماهم وكرلهما، فأكلوها وشرعوا وعملوا معهم ودفع ما بقي إلينا.

And from that is, a sister of Abdullah Bin Rawaha Al-Ansary passed by him{saww} in the days the ditch was being dug. He{saww} said to her: ‘Where are you intending (to go)?’ She said, ‘To Abdullah with these dates’. He{saww} said: ‘Give these’, and he{saww} held them in his palm, then called for a spread and separated them upon it and covered them with the cloth, and stood to pray Salat. The dates abounded upon the spread. Then he{saww} called out: ‘Come and eat!’ They ate and were satiated and carried (some) with them, and he{saww} handed over the remainder to her.

ومن ذلك أنه كان في سفر فأجهدوا جوعا، فقال: من كان معه زاد فليأتنا به، فأتاه نفر منهم بمقدار صاع، فدعا بالانطاع والانطاع ثم صب التمر عليها، وداعا به فأكثر الله ذلك التمر حتى كان أزوادهم إلى المدينة.

And from that is that he{saww} was in a journey and struggled with hunger. He{saww} said: ‘One who has provisions with him, then let him come to us with it’. A number of them came with a measurement of one Sa’a (four handfuls). He{saww} called for a cloth and the spread, then poured the dates upon it, and supplicated to his{saww} Lord azwj. Allah azwj Multiplied those dates to the extent that it became their provision to Medina.

ومن ذلك أنه أقبل من بعض أسفاره فأجهدوا جوعا، فقال: من كان معه زاد فليأتنا به، فأتاه نفر منهم بمقدار صاع، فأصلحوا عليهم، وداعا به فأكثر الله ذلك التمر حتى كان أزوادهم إلى المدينة.

And from that is, he{saww} returned from one of his{saww} journeys, and a group came to him{saww} and said: ‘O Rasool-Allah{saww}! There is a caravan for us, whenever it is severe heat, we gather to it, and when it is winter, we separate upon its water around us, and it has become from around us dried up to us, therefore supplicate to Allah azwj regarding our well’.

ومن ذلك أن سراقة بن جوشم، حين وجهه قريش في طلبه ناوله نبلا من كنانته وقلت له: ستمر برعاتي فإذا وصلت إليهم هذا الحبارجة، إطعام عدوانا، وشربة وشراب، فلما انتهى إليهم أنوه بعزن حابل، فسمعني بصلى الله عليه وسلم، وأهو ضرعها فصارت حاملاً، ودربت حتى ملاوا الاناء، وارتووا.

Rasool-Allah azwj spat in their well and it overflowed with the hidden water, and they were not able upon looking to its bottom after the water had become abundant. That (news) reached Musaylama the liar. He tried like it from a well of little water and spat (in it), it became muddy in the well and its water sunk and it became like a corpse.

ومن ذلك أن سراقة بن جعفر حين وحلة فريش في طلبه ناوله نبلا من كنانته و قال له: ستر برعاتي فإنا وصلت إليهم هذا عدلاني، فاطع عندهم وشراب، فلما انتهى إليهم أنوه بعزن حابل، فسمعني بصلى الله عليه وسلم، وأهو ضرعها فصارت حاملاً، ودربت حتى ملاوا الاناء، وارتووا.
And from that is that Saraqah Bin Ja’sham, when Quraysh diverted him in seeking him saww, a soothsayer said to him, ‘You will pass by my sheep, and so when you arrive to them, then this is my sign, feed and drink with them’. When he ended up to them, he gave him saww a goat. He saww wiped his hand and it became pregnant, and it gave milk until the containers were filled up and they were saturated.

And from that is that he saww descended with Umm Shareek, and she came to him saww with a container wherein was little butter. He saww and his companions ate and supplicate for it with the Blessings, and the container did not cease pouring out butter for the days of lifetime.

And from that is that Umm Jameel, wife of Abu Lahab lb came to him saww when Surah Lahab was Revealed, and with the Prophet saww was Abu Bakr Bin Abu Qohafa. He said, ‘O Rasool-Allah saww! This Umm Jameel is angry, intending (to harm) you saww, and with her is a rock intending to pelt you saww with it’. He saww said: ‘She cannot see me saww.

She said to Abu Bakr, ‘Where is your companion?’ He said, ‘Where Allah saww Desires’. She said, ‘I have come to him saww and if I see him saww, I will pelt him saww, for he saww has satirised me. (I swear) by Al Laat and Al Uzza! I am (also) a poet’. Abu Bakr said,’O Rasool-Allah saww! She did not see you saww?’ He saww said: ‘No. Allah azwj Struck a Veil between me saww and her’.

From that is his saww Book, Dominant, the stunning the intellects of the beholders, along with what he saww has been Given from the qualities which, if we were to mention these, (matters would be) prolonged’.

The Jews said, ‘And how is it for us to know that this is just as you describe?’ Musa asws said to them: ‘And how is it for us to know that what you (Jews) are mentioning from the Signs of Musa as is upon what you describe?’ They said, ‘We know what by the transmitting of the righteous ones, the truthful’.

قال لهم: فاعلموا صدق ما أتىكم به خير طفل لفنه الله من غير تلفيق ولا معرفة عن الناسين، فقالوا: نشهد أن لا إله إلا الله، وأن محمدا رسول الله، وأنكم الائمة والقادة والحجج من عند الله على خلقه،
He said to them, 'Then know the truthfulness of we give you with the news of a child Taught without teaching, nor any recognition from the transmitters'. They said, 'We testify that there is no god except Allah and that Muhammad is a Rasool of Allah, and you are the Imams and the guides and the Divine Authorities from the Presence of Allah upon His creatures'.

Abu Abdullah leapt and kissed between his eyes, then said: 'You are Al-Qaim (the one standing with the Command) from after me and for this reason the Waqifiites said, 'He is alive and he is Al-Qaim. Then Abu Abdullah clothed them and gifted to them and they left as Muslims'.

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By the chain to Abu Muhammad Al-Askari, having said: 'It was said to Amir Al-Momineen, 'O Amir Al-Momineen! So, this is a Sign of Musa in raising of the mountain above the heads of the abstainers from accepting what he had ordered with?'

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And that, Rasool-Allah, when his call appeared at Makkah and his purpose was clear – on behalf of Allah Mighty and Majestic – the hardened Arabs cast their enmity to it – by striking their plots, and they had aimed for him one day, and was the first of the people of Islam. He was Sent on the day of Monday, and prayed Salat with him on the day of Wednesday, and remained with him, praying Salat for seven years, until there entered a number (of other people) into (the fold of) Al-Islam, and Allah the Exalted Aided His Religion from afterwards.
A group of the polytheists came over, and they said to him \( \text{Saww} \), ‘O Muhammad \( \text{Saww} \)! You \( \text{Saww} \) are claiming that you \( \text{Saww} \) are a Rasool \( \text{Saww} \) of the Lord \( \text{Saww} \) of the worlds. Then, you \( \text{Saww} \) are not happy with that, until you are (now) claiming that you \( \text{Saww} \) are their \( \text{as} \) chief (of all Prophets \( \text{as} \)) and the most superior of them \( \text{as} \).

\[ \text{فإن كنت نبيا فأتنا بآية كما تذكره عن الأنبياء قبلك مثال نوح الذي جاء بالغرق، وجوا في سفينته مع المؤمنين،} \]

And, if you were a Prophet \( \text{Saww} \), then come to us with a Sign just like what you \( \text{Saww} \) are mentioning to be about the Prophets \( \text{as} \) before you \( \text{Saww} \) – for example Noah \( \text{as} \), who came with the drowning, and rescued the Momineen in his \( \text{as} \) ship.

\[ \text{وإذا تزعم أن الجبل رفع فوق رؤوس أصحابه حتى انقادوا لما دعاهم إليه صاغرين} \]

And (a Sign like that of) Ibrahim \( \text{as} \) whom you \( \text{Saww} \) mentioned – that the fire was Made to be a coolness and a safety upon him \( \text{as} \). And (a Sign like that of) Musa \( \text{as} \) whom you \( \text{Saww} \) claimed that the mountain was raised above the heads of his \( \text{as} \) companions – until they were led to what he \( \text{Saww} \) was calling them to, submissively disgraced. And (a Sign like that of) Isa \( \text{as} \) who had informed them with what they had eaten and what they were hoarding in their houses’.

\[ \text{وشار هؤلاء المشكورون فقا أربع، هذه تقول: أظهر لنا آية نوح، وهذه تقول: أظهر لنا آية موسى، وهذه تقول: أظهر لنا آية إبراهيم، وهذه تقول: أظهر لنا آية عيسى} \]

And these polytheists had become (divided into) four sections – this one was saying, ‘Display to us a Sign of Noah \( \text{as} \).’ And this one was saying, ‘Display to us a Sign of Musa \( \text{as} \).’ And this one was saying, ‘Display to us a Sign of Ibrahim \( \text{as} \).’ And this one was saying ‘Displaying to us a Sign of Isa \( \text{as} \).

If you were a Rasool \( \text{Allah \text{Saww}} \) said: ‘But rather I \( \text{Saww} \) am a clear warner. I \( \text{Saww} \) have come to you with clear Signs – This Quran which you and the communities and the rest of the Arabs are frustrated from contradicting it, and it has reached you, so it is an Argument of Allah \( \text{Azwj} \) and an argument of His \( \text{Azwj} \) Prophet \( \text{Saww} \) upon you, and whatever is after that, so it isn’t for me \( \text{Saww} \) to suggest unto my \( \text{Saww} \) Lord \( \text{Azwj} \), and it is not upon the Rasool \( \text{Saww} \) except for the clear delivery, to the ones accepting the argument of its truthfulness, and signs of His \( \text{Azwj} \) Right, and it isn’t upon him \( \text{Saww} \) (me \( \text{Saww} \)) to suggest after the establishment of the argument upon his \( \text{Saww} \) Lord \( \text{Azwj} \), what can the suggesting ones suggest upon him \( \text{Saww} \), those who do not know whether it is correct or a spoiler in what they are suggesting’.

\[ \text{فجاء جبرئيل عليه السلام فقال: يا محمد إن العلي الاعلى يقرأ عليك السلام، ويقول: إني ساظهر لهم هذه الآيات، وإنهم يكفرون بها إلا من أعصمه} \]

Rasool-Allah \( \text{Saww} \) said: ‘And if you were a Rasool \( \text{Allah \text{Saww}} \) came with a Sign just like what you \( \text{Saww} \) are claiming to be about the Prophets \( \text{as} \) before you \( \text{Saww} \) for example Noah \( \text{as} \), who came with the drowning, and rescued the Momineen in his \( \text{as} \) ship.

\[ \text{وإذا تزعم أن الجبل رفع فوق رؤوس أصحابه حتى انقادوا لما دعاهم إليه صاغرين} \]

And (a Sign like that of) Ibrahim \( \text{as} \) whom you \( \text{Saww} \) mentioned – that the fire was Made to be a coolness and a safety upon him \( \text{as} \). And (a Sign like that of) Musa \( \text{as} \) whom you \( \text{Saww} \) claimed that the mountain was raised above the heads of his \( \text{as} \) companions – until they were led to what he \( \text{Saww} \) was calling them to, submissively disgraced. And (a Sign like that of) Isa \( \text{as} \) who had informed them with what they had eaten and what they were hoarding in their houses’.

\[ \text{وإذا تزعم أن الجبل رفع فوق رؤوس أصحابه حتى انقادوا لما دعاهم إليه صاغرين} \]

And these polytheists had become (divided into) four sections – this one was saying, ‘Display to us a Sign of Noah \( \text{as} \).’ And this one was saying, ‘Display to us a Sign of Musa \( \text{as} \).’ And this one was saying, ‘Display to us a Sign of Ibrahim \( \text{as} \).’ And this one was saying ‘Displaying to us a Sign of Isa \( \text{as} \).

If you were a Rasool \( \text{Allah \text{Saww}} \) said: ‘But rather I \( \text{Saww} \) am a clear warner. I \( \text{Saww} \) have come to you with clear Signs – This Quran which you and the communities and the rest of the Arabs are frustrated from contradicting it, and it has reached you, so it is an Argument of Allah \( \text{Azwj} \) and an argument of His \( \text{Azwj} \) Prophet \( \text{Saww} \) upon you, and whatever is after that, so it isn’t for me \( \text{Saww} \) to suggest unto my \( \text{Saww} \) Lord \( \text{Azwj} \), and it is not upon the Rasool \( \text{Saww} \) except for the clear delivery, to the ones accepting the argument of its truthfulness, and signs of His \( \text{Azwj} \) Right, and it isn’t upon him \( \text{Saww} \) (me \( \text{Saww} \)) to suggest after the establishment of the argument upon his \( \text{Saww} \) Lord \( \text{Azwj} \), what can the suggesting ones suggest upon him \( \text{Saww} \), those who do not know whether it is correct or a spoiler in what they are suggesting’. 
Jibraeel\textsuperscript{as} came and said: ‘O Muhammad\textsuperscript{saww}! The most Exalted Conveys the Greetings and Says: “I\textsuperscript{saww} shall Manifest these Signs to them, and they would be disbelieving these except for the ones from them I\textsuperscript{azwj} Protect, but I\textsuperscript{azwj} See them increasing in presenting excuses, and the Clarifying of your\textsuperscript{saww} argument. Tell those suggest those suggesting for the Signs of Noah\textsuperscript{as}: ‘Go to the mount Abu Qubays, and there you will reach the base of the mountain and you will be seeing the Sign of Noah\textsuperscript{as}. When the destruction overcomes you, then hold fast with this one and the two children (Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}) who will be in front of him (Ali\textsuperscript{asws}).’

And tell the second group suggesting for the Sign of Ibrahim\textsuperscript{as}: ‘Go to wherever you want from the back of Makkah and you will be seeing the Sign of Ibrahim\textsuperscript{as} regarding the fire. When the affliction overcomes you, then you will see a woman (Syeda Fatima\textsuperscript{asws}) in the air to have let down an end of her veil, so attach with it and you will be rescued from the destruction and the fire will recede from you’.

And tell the third group suggesting for the Sign of Musa\textsuperscript{as}: ‘Go to the shade of the Kabah and you will be seeing the Sign of Musa\textsuperscript{as}, and my uncle Hamza\textsuperscript{asws} will rescue you’.

And tell the fourth group and their chief Abu Jahl\textsuperscript{la}: ‘And you, O Abu Jahl\textsuperscript{la}, stay with me for the news to arrive to you of these three groups, for the Sign which you are suggesting, will be happening in my presence’.

Abu Jahl\textsuperscript{la} said to the three groups, ‘Arise and disperse in order for the words of Muhammad\textsuperscript{saww} to be manifested to you all as false’. The first group went to the mount Abu Qubays. When they came to the side of the mountain, the water sprung from under them, and the water descended from the sky from above them from without there being a (dark) cloud, nor a (white) cloud, and it became a lot until it reached their mouths.

So, it compelled them to climbing the mountain when they could not find an escape besides it. So they went on climbing the mountain and the water kept following from under them – until they reached its peak, and the water kept rising – until it reached their mouths, and
they were at the peak of the mountain, and were convinced of the drowning when there did not happen to be a fleeing for them.

Then they saw Ali\textsuperscript{asws} paused over the surface of the water, above the peak of the mountain, and on his\textsuperscript{asws} right was a child, and on his\textsuperscript{asws} left was a child. So Ali\textsuperscript{asws} called out to them: ‘Grab my\textsuperscript{asws} hand, I\textsuperscript{asws} shall rescue you, or the hand of the one whom you so desire to from these two children\textsuperscript{asws}.

They could not find an escape from that, so some of them grabbed the hand of Ali\textsuperscript{asws}, and some of them grabbed the hand of one of the two children\textsuperscript{asws}, and some of them grabbed the hand of the other child\textsuperscript{asws}, and they went on descending with them\textsuperscript{asws} from the mountain – and the water kept descending and receding from in front of them – until they\textsuperscript{asws} made them arrive to the base, and the water, some of it entered into the ground, and some of it arose to the sky until they returned to be on the plain ground.

Ali\textsuperscript{asws} came with them to Rasool-Allah\textsuperscript{saww}, and they were crying and saying, ‘We testify that you\textsuperscript{saww} are (indeed) the chief of the Mursils\textsuperscript{as}, and the best of the creatures in their entirety. We saw the likes of the flood of Noah\textsuperscript{as}, and we were finished off from it by this one\textsuperscript{asws} and the two children\textsuperscript{asws} who were with him\textsuperscript{asws}. We cannot see them\textsuperscript{asws} now’. 

Rasool-Allah\textsuperscript{saww} said: ‘As for these two (children), so they would be happening to be (in the future) – they are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. They\textsuperscript{asws} would be Blessed unto this brother\textsuperscript{asws} of mine\textsuperscript{saww}, and they\textsuperscript{asws} are the chiefs of the inhabitants of the Paradise, and their\textsuperscript{asws} father\textsuperscript{asws} is better than them\textsuperscript{asws}.

Know, that the world is a deep ocean, and a lot of people have drowned in it, and that the ship of its salvation are the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} – Ali\textsuperscript{asws} this one, and his\textsuperscript{asws} two sons\textsuperscript{asws}, those whom you saw, will be happening to be – and the rest of the meritorious one of my\textsuperscript{saww} family. The one who sails this ship would (attain) salvation, and the one who is left behind from it, would drown’.
Then Rasool-Allah saww said: ‘And similar to that is the Hereafter. Its Garden and its Fire are like the ocean – and they asws are the ships of my saww community – they would be departing, due to having their asws love and their asws friends’ love, to the Paradise’.

Then Rasool-Allah saww said: ‘Did you hear this, O Abu Jahl?’ He said, ‘But until I look at the second and the third group’.

And the second group came over crying and saying, ‘We testify that you saww are (indeed) a Rasool saww of the Lord azwj of the worlds, and chief of the creatures in their entirety. We went to a smooth desert and we were mentioning your saww words. Then we looked at the sky to have cleft asunder by streaks of fires streaming out from it, and we saw the ground to have cracked and flames of fires coming out from it.

It did not cease to be like that until the ground formed layers and were filled with it, and we were touched from the intensity of its heat – to the extent that we heard sound of our melting skins from the intensity of its heat, and we were convinced of the melting (out our skins) and the incineration, and we wondered at the obstruction of our visions by those fires.

So, while we were like that when a person of a woman was raised for us in the air – her veil to have dangles, and its end floating towards us – with there our hands could grab it. And there was a call from the sky calling us: ‘If you want the liberation, then attach yourselves with part of the fringes of this veil!’

So each one of us attached himself with a fringe from the fringes of that veil, and it raised us in the air, and we pierced through the streaks of the fires and its flames – it’s evil did not touch us nor did its heat, nor were we too heavy upon the fringe which we had attached with, nor did the fringes (of the veil) tear off in our hands upon its fabric.
فما زالت كذلك حتى جازت بنا تلك النيران، ثم وضع كل واحد منا في صحن داره سالماً معافاً، ثم خرجنا فالتقينا فجئناك عالمين بأنه لا محيص عن دينك، ولا معدل عنك وأنت أفضل من لجئ إليه، واعتمد بعد الله إليه، صادق في أقوالك، حكيم في أفعالك.

It did not cease to be like that until it crossed over those fires with us. Then it placed each one of us in the courtyard of this house safely, with well-being. Then we came out and met up (with each other), so we came over to you\textsuperscript{saww} – knowing that there is no avoidance from your\textsuperscript{saww} Religion, nor is there a replacement from you\textsuperscript{saww}, and you\textsuperscript{saww} are the most superior of the ones to resort to, and the one to be most relied upon after Allah\textsuperscript{azwj}. You\textsuperscript{saww} are truthful in your\textsuperscript{saww} word, wise in your deeds'.

So Rasool-Allah\textsuperscript{saww} said to Abu Jahl\textsuperscript{la}: ‘This is the second group. Allah\textsuperscript{azwj} has Showed them His\textsuperscript{azwj} Signs of Ibrahim\textsuperscript{as}.'

Abu Jahl\textsuperscript{la} said, ‘Until I look at the third group and hear their speech’.

Rasool-Allah\textsuperscript{saww} said to this second group, when they had believed: ‘O servants of Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} Helped you by that (pious) Lady\textsuperscript{asws}. Do you know who she is?’ They said, ‘No’. He\textsuperscript{saww} said: ‘That happened to be my\textsuperscript{saww} daughter\textsuperscript{asws} (Syeda) Fatima\textsuperscript{asws}, and she\textsuperscript{asws} is the chief Tess of the women (of the worlds)’.

So the creatures, all of them would close their eyes, and (Syed) Fatima\textsuperscript{asws} would cross upon the Bridge. There would not remain anyone in the (plains) of the (Day of) Judgment except except for Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and the clean ones\textsuperscript{asws} from their\textsuperscript{asws} children, for they\textsuperscript{asws} are her\textsuperscript{asws} sanctimonious ones. So when she\textsuperscript{asws} does enter the Paradise, there would remain her\textsuperscript{asws} strands of clothing extended upon the Bridge, an end from it being in her\textsuperscript{asws} hand,
and she asws would be in the Paradise, and an end (of it) in the plains of the (Day of) Judgment.

Then a caller of our Lord aswj would call out: ‘O you the devotees of (Syeda) Fatima asws! Attach yourselves with the fringes of a strand (of a cloth) of (Syeda) Fatima asws, chief Tess of the women of the worlds!’ There would not remain a single devotee of (Syeda) Fatima asws except he would attach himself with a fringe from the fringes of her cloth, to the extent that there would be attaching with it more than a thousand Fa’ims, and a thousand Fa’ims, and a thousand Fa’ims.’

They said: ‘And how many constitute one Fa’im, O Rasool-Allah saww?’ He saww said ‘A million from the (people rescued from the) Fire’.

He asws said: ‘Then came the third group crying and saying, ‘We testify, O Muhammad saww that you saww are a Rasool saww of the Lord aswj of the worlds, and chief of the creatures in their entirety, and that Ali asws is the most superior of the successors as, and that your saww Progeny asws are the most superior of the progenies of the Prophets as, and your saww companions are the best of the companions of the Mursils as, and that your saww community is the best of the communities in their entirety. We saw from your saww Signs what there is no avoidance for us from it, and from your saww miracles what there is not doctrine for us besides it’.

Rasool-Allah saww said: ‘And what is that which you saw?’ They said, ‘We were seated in the shade of the Kabah mentioning your saww matter, and we were mocking your saww news, and you saww had mentioned that for you saww is a Sign similar to (that of) Musa as’. While we were like that, when the Kabah rose from its place, and came to be above our heads. We became still in our places and were not able to distance ourselves from it.

Then your saww uncle Hamza asws came over and he asws grabbed the bottom-end of his asws spear like this, underneath it, and he asws withheld it upon its bottom, above us, in the air.
Then he⁵⁷ said to us, ‘Get out!’ So, we got out from under it. Then he⁵⁷ extracted the spear-head from under it, and it 
descended (back) to its place and settled. We came over becoming Muslims, due to that’. 

Rasool-Allah⁵⁸⁹ said to Abu Jahl¹⁰¹: ‘This is the third group which has come to you, and informed you with what it witnessed. Abu Jahl¹⁰¹ said, ‘I don’t know whether they are speaking the truth or they are lying, or whether it was a reality for them or it appeared so to them. But, if I were to see what I am suggesting to you⁵⁸⁹, from an approximation of a Sign of Isa⁶⁰ Is⁶⁰ Maryam⁷¹, then it would necessitate me to believe in you⁵⁸⁹, or else it doesn’t necessitate upon me to ratify them’. 

Rasool-Allah⁵⁸⁹ said: ‘O Abu Jahl¹⁰¹ If it was such that it is not necessitated for you to ratify them, despite their numbers and the intensity of their ordeals, then how did you ratify the heroic deeds of your fathers and your grandfathers, and the cons of the ancestors of your enemies? And how do your ratify about China, and Al-Iraq, and Syria, when you are narrated about it? Are the informants about these except less (reliable) than these ones informing you – about these Signs, along with the rest of the ones who witnessed these from them – from the large gatherings not forming a consensus upon a falsehood forging it, except they would have been confronted by the ones who would have belied them, and would have informed with the opposite of their information? 

Indeed! And every group from them was overwhelmed with proofs with what they 
witnessed, and you, O Abu Jahl¹⁰¹, are overwhelmed with what you heard from the ones who 

Then Rasool-Allah⁵⁸⁹ turned facing towards the third group, and said to them: ‘This is Hamza⁶⁰⁵, uncle⁶⁰⁵ of Rasool-Allah⁵⁸⁹! Allah⁵⁸⁹ the Exalted has Caused him⁶⁰⁵ to reach the 
lofty levels and the high ranks, and Honoured him⁶⁰⁵ with the merits – due to the intensity of
his love for Muhammad saww and Ali asws Bin Abu Talib asws. But Hamza asws, uncle asws of Muhammad saww would be withholding Hell on the Day of Judgment from those that love him asws – just as he asws withheld the Kabah from you all today, from falling upon you’.

They said, ‘And how would that be, O Rasool-Allah saww!’ Rasool-Allah saww said: ‘He asws, on the Day of Judgment, would see the crowds of multitudes of people – none recognising their number except for Allah azwj the Exalted – they would be those that love Hamza asws; and most of them would be committers of sins and misdeeds. So the walls of the Fire would be transformed between them and the path of the Bridge – the crossing to the Paradise, and they would be saying, ’O Hamza asws! You asws can see what (predicament) we are in’.

Hamza asws would be saying to Rasool-Allah saww and to Ali asws Bin Abu Talib asws, ’You saww have both seen my asws friends how they are seeking help with me asws! So Muhammad saww, Rasool saww of Allah azwj would be saying to Ali asws, Guardian asws of Allah azwj, ’O Ali asws! Assist your asws uncle asws upon the cries of help of his asws friends and save them from the Fire’.

Ali asws Bin Abu Talib asws would come with the spear which Hamza asws used to fight the enemies of Allah azwj the Exalted with in the world, and he asws would give it to him asws and would be saying: ’O uncle of Rasool-Allah saww, and uncle of the brother asws of Rasool-Allah saww! Block the Blazing Fires from your asws friends – by this spear of yours asws which you asws used to defend with – the friends of Allah azwj in the world, against the enemies of Allah azwj’.

Then Hamza asws would take the spear in his asws hand, and he asws would place its end in the walls of the Fire forming a barrier between his asws friends and their crossing to the Paradise upon the Bridge, and he asws would repel it to a distance - a travel distance of five hundred years. Then he asws would be saying to his asws friends, and those that used to love him asws in the world, ’Cross over!’ So they would be crossing over the Bridge, securely, safely, and the Fires would have been removed from them and its horrors would be distanced from them, and they would be arriving to the Paradise, victorious, successful’.
Then Rasool-Allahsaww said to Abu Jahlasw: ‘O Abu Jahlasw! This is the third group which witnessed the Signs of Allahazwj and miracles of Rasool-Allahsaww, and there (still) remain that which is for you. So, which Sign do you want?’

Abu Jahlasw said, ‘Sign of Isaas Ibn Maryamasw, just as yousaww claimed that heas used to inform them with what they had eaten and what they were hoarding in their houses. So inform me with what I ate today, and what is hoarded in my house, and increase for me upon that – by narrating to me with what I did after my meal what I ate, since yousaww allege that Allahazwj Increased yousaww in the rank above Isaasw.’

Rasool-Allahsaww said: ‘As for what you ate and what you hoarded with, so Isaww shall inform you with it, and Isaww shall (also) inform you with that you did regarding the left-over(s) of your meal, and what you did after your meal. And this is a day in which Allahazwj Mighty and Majestic will Unmask you due to your suggestion. But, if you believe in Allahazwj, this unmasking will not harm you, and if you persist upon your Kufr, there would be an addition for you to your unmasking in the world and its disgrace, with the disgrace of the Hereafter which will neither get eradicated, nor interrupted, nor move aside (ever).’

He said, ‘And what is it?’ Rasool-Allahsaww said: ‘You sat down, O Abu Jahlasw, to partake from a grilled chicken, but when you placed your hand upon it – your brother Abu Al-Bakhtary Bin Hisham sought permission to see you. So, you were afraid upon it in case he eats from it, and you were stingy, and you placed it under your back cloth and loosened your cloth upon it until he left from you.’

Abu Jahlasw said, ‘Yousaww lie, O Muhammadsaww! There is neither little from this nor more, nor did I eat from a chicken, nor did I hoard anything from it. So, what was that which I did after my meal which you are alleging?’
Rasool-Allah⁴ said: ‘There were three hundred Dinars of yours with you, and ten thousand Dinars as entrustments of the people with you – the hundred, and the two hundred, and the five hundred, and the seven hundred, and the thousand, and approximate to that, up to the complete ten thousand, wealth of each one being in a (different) bag; and you had determined upon that you would be embezzling them (of that), and you had denied them and prevented them.

واليوم لما أكلت من هذه الدجاجة أكلت زورها وادخرت الباقي، ودفنت هذا المال أجمع مسرورا فرحبا باحتيانك عباد الله، ووافقك بأنه قد حصل لك، وتدبير الله في ذلك خلاف تدبيرك.

And today, when you ate from this chicken, you ate its upper part and hoarded the rest, and you buried this wealth in its entirety – joyful, happy with your embezzling the servants of Allah⁵, confident that it has been achieved for you, and (but) the Plan of Allah⁵ regarding that is different to your plan’.

فقال أبو جهل: وهذا أيضا يا محم، فما أصبت منه قليلا ولا كثيرا، وما دفنت شيئا، وقد سرقت تلك العشرة آلاف الودائع التي كانت عدي،

Abu Jahl⁶ said, ‘And this as well, O Muhammad⁴, you⁴ did not get it correct, neither a little from it nor more. I did not bury anything, and it has been stolen, that ten thousand Dinars deposit monies which were with me’.

فقال رسول الله صلى الله عليه وآله: يا أبا جهل ما هذا من تلقائي فتكذبني، وإنما هذا ج ل الروح الامين يخبرني به عن رب العالمين، وعلى ي صحيح شهادته و تحقيق مقانه،

Rasool-Allah⁴ said: ‘O Abu Jahl⁶! This is not from my⁴ own impulse so you can belie me⁴, and rather, this here is Jibraeel⁵, the Trustworthy Spirit. He⁵ is informing me⁴ with it on behalf of the Lord⁵ of the worlds, and upon him⁵ is the correctness of his⁵ testimony and the truthfulness of his⁵ speech’.

ثم قال رسول الله صلى الله عليه وآله هلم يا جبرئيل بالدجاجة التي أكل منها، وإذا الدجاجة ١ ب يدي رسول الله صلى الله عليه وآله،

Then, Rasool-Allah⁴ said: ‘Come, O Jibraeel⁵, with the chicken which has been eaten from’. And the chicken was in front of Rasool-Allah⁴.

فقال رسول الله صلى الله عليه وآله أتعرفها يا أبا جهل ؟ فقال أبو جهل: ما أر أعرفها وما أخبرت عن شيء، ومثل هذه الدجاجة المأكولة بعضها في الدنيا كثير،

Rasool-Allah⁴ said: ‘Do you recognise it, O Abu Jahl⁶?’ Abu Jahl⁶ said, ‘I do not recognise it and you⁴ are not informing about anything, and the likes of this part-eaten chicken are a lot in this world’.

فقال رسول الله صلى الله عليه وآله: يا أبي جهل بالتكذيب بالتصديق، وعلى أبي جهل بالتكذيب
Rasool-Allah س.ا.ف. said: ‘O you chicken! Abu Jahl
la has belied Muhammad س.ا.ف. upon Jibraeel
as, and belied Jibraeel upon the Lord
la of the worlds, therefore testify for Muhammad
la with the verification, and against Abu Jahl
la with the lying!’

So, it spoke and said, ‘I testify, O Muhammad س.ا.ف., that you
la are, chief of the creatures in
their entirety, and that this Abu Jahl
la is an obstinate enemy of Allah
azwj – the one who rejects the truth but he knows it (that he is lying). He ate from me, this side, and hoarded
the rest, and you
la have informed him with that and presented me to him, but he belied it.

Therefore, upon him is the Curse of Allah
azwj, and the Curse of the cursing ones – for he,
along with his Kufr, is stingy. His brother sought permission to see him, so he placed me
under his back clothes – fearing that his brother might attain from me. So you
la, O Rasool-Allah س.ا.ف., are the most truthful of the truthful ones, from
the creatures in their entirety, and
Abu Jahl
la is the liar, the forger, the accursed’.

Rasool-Allah س.ا.ف. said: ‘Does it not suffice you what you witnessed!? Believe, in order to be
secure from the Punishment of Allah
azwj Mighty and Majestic’. Abu Jahl
la said, ‘I think that
this is an imagination and a delusion’.

Rasool-Allah س.ا.ف. said: ‘So is there any difference between your witnessing this, and you’re
hearing its speech, and between your own witnessing and of the rest of the Quraysh and the
Arabs, and you’re hearing to their speech?’ Abu Jahl
la said, ‘No’.

Rasool-Allah س.ا.ف. said: ‘So what makes you realise that the entirety of what you witnessed
and felt with your faculties is imaginary?’ Abu Jahl
la said: ‘It is not imaginary’.

Rasool-Allah س.ا.ف. said: ‘Neither is this imaginary, or else, so how would you rectify your
seeing anything in the world as being more reliable than it?’
قال: ثم وضع رسول الله صلى الله عليه وآله يده على الموضع المأكول من الدجاجة فمسح بده عليها فعاد اللحم عليه أفضل ما كان

He \text{asws} said: ‘Then Rasool-Allah \text{saww} placed his \text{saww} hand upon the place – the eaten part from the chicken, and he \text{saww} wiped his \text{saww} hand over it, and the flesh returned upon it, better than what is used to be.

ثم قال رسول الله صلى الله عليه وآله: يا با جهل أرأيت هذه الآية ؟ قال: يا محمد توهمت شيئا ولا اوقنها،

Then Rasool-Allah \text{saww} said: ‘O Abu Jahl \text{la}! What is your view of this Sign?’ He said, ‘O Muhammad \text{saww}! I imagined something, and (but) I am not convinced of it’.

فأخذ رسول الله صلى الله عليه وآله ينظر إليه صرة منها فقال: ائتوني بفلان بن فلان، فأتي به وهو صاحبه فقال: هاكها يا فلان! ما كنت أبي جهل قد احتالك فيه أبو جهل،

Rasool-Allah \text{saww} took a bag from it, and Abu Jahl \text{la} was looking at it, and he \text{saww} said: ‘Come to me \text{saww} with so and so, son of so and so!’ So they came with him, and he was its owner. He \text{saww} said: ‘Here it is, O so and so. This is what Abu Jahl \text{la} had defrauded you with’.

فود عليه ماله، ودعا بأخرى ثم بأخرى حتى رد العشرة آلاف كلها على أربابها، وفضح عندهم أبو جهل، وبقيت الثلاثمأة الدينار بين يدي رسول الله صلى الله عليه وآله،

Thus, he \text{saww} returned his wealth, and called for another one, then with another one, until he \text{saww} returned the ten thousand, all of it, back to its lords (owners), and Abu Jahl \text{la} was unmasked in their presence, and there remained three hundred Dinars in front of Rasool-Allah \text{saww} (belonging to Abu Jahl \text{la}’).

فقال: الآن آمن لتأخذ الثلاثمأة دينار، ويبارك الله لك فيها حتى تصبح أثري قريش، قال: لا آمن، ولكن أخذتها فهي مالي، فلما ذهب يأخذها، قال: أن أمن لتأخذ الثلاثمأة دينار، وبارك الله لك فيها حتى تصير أثري قريش، قال: لا آمن، ولكن أخذتها فهي مالي، فلما ذهب يأخذها، صح رسول الله صلى الله عليه وآله بالدجاجة: دترب أبا جهل، وكيكك عن الدنانير، وحذفية

Rasool-Allah \text{saww} said: ‘Now, believe, in order to take the three hundred Dinars, and Allah \text{awj} would Bless for you in it until you would become the most affluent of the Quraysh’. But he said, ‘I will not believe, but I will take it as it is my wealth’. So when he went to take it, the Prophet \text{saww} shouted at the chicken: ‘Attack Abu Jahl \text{la} and stop him from the Dinars, and seize him!’

فولست الدجاجة على أبي جهل فتناولته بمخالبها، ووقع في الهواء، وطارت به إلى سطح بيته فوضعه عليه، ودفع رسول الله صلى الله عليه وآله تلك الدنانير إلى بعض قراء المؤمنين,
So, the chicken leapt upon Abu Jahl, and grabbed him with its sharp claws and lifted him in the air and dropped him up in the air and hovered to the roof of his house, and placed him upon it. And Rasool-Allah sAWW handed over those Dinars to some of the poor Momineen.

Then Rasool-Allah sAWW looked at his sAWW companions and said to them ‘Group of companions of Muhammad sAWW! This is a Sign which our Lord azwj Mighty and Majestic Manifested to Abu Jahl’. But, he was obstinate. And this bird (chicken) which is (now) alive, would become from the birds of the Paradise, the ones flying above you therein. Therein are birds like the ‘Bukhaty’ (Persian camel of contrasting colours). Upon these would be varieties of the colours, flying between the sky of the Paradise and its land.

So, whenever a Momin, one who loves the Prophet sAWW and his Progeny asws, wishes to eat anything from it, that exactly would fall in front of him, and its feathers would fall off and be bare, and would be grilled and cooked – from one side of it would be dried pieces, and from one side it would be grilled, without a fire.

So when his desire and his hunger are fulfilled, and he says, ‘The Praise is for Allah azwj Lord azwj of the world’, it would be returned to be what it was. So it would fly in the air, and it would pride itself over the rest of the birds of the Paradise, saying, ‘Who is like me, and a friend of Allah azwj has eaten from me, by the Command of Allah azwj?’

From Musa asws Bin Jafar asws, from his asws forefathers asws having said: ‘The companions of Rasool-Allah sAWW were seated discussing and among them was Amir Al-Momineen asws when a Jew came to them and said, ‘O community of Muhammad sAWW! You do not leave any rank of the Prophets as except you load it for your Prophet sAWW.’

فقال أمير المؤمنين عليه السلام: إن كنتم تزعمون أن موسى عليه السلام كمله ربه على طور سيناء فإن الله كلم محمدًا في السماء السابعة

174 Bihar Al Anwaar – V 17, The book of our Prophet sAWW, P 2 Ch 2 H 2
Amir Al-Momineen asws said: ‘You were claiming that Musa as, his saww Lord azwj Spoke to him as upon (mount) Toor of Sinai. Allah azwj Spoke to Muhammad saww in the seventh sky.

And the Christians claim that Isa as cured the blind and revived the dead, Muhammad saww, Quraysh asked him saww to revive the dead, so he saww called me asws send me asws with them to the graveyard. I asws supplicated to Allah azwj the Exalted Mighty and Majestic, and they stood up from their graves, shaking the soil from their heads, by the Permission of Allah azwj Mighty and Majestic.

And Abu Qatadah Bin Rabie Al-Ansary witnessed the event of Ohad and was hit by a stab in his eye and his cheek was exposed. He grabbed it and came with it to Rasool-Allah saww and said: ‘My wife hates me now’. Rasool-Allah saww took it from his hand, then placed it back in its place. He was not recognised except by the extra beauty over the other eye. And Abdullah Bin Ateek had duelled and his hand was cut off, so he came to Rasool-Allah saww and with him was the cut hand. He saww wiped over it and restored his hand’.

175 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 2 H 3
لا واممهم تحت راية نبينا، وإن كلم الله موسى عليه السلام على طور سيناء، فقد كلم محمداً فوق سبع سماوات، وجعل الله ممامة بعد محمد صلى الله عليه وآله في قومه عند انقطاع النبوة حتى يأتي أمر الله، وينزل عيسى عليه السلام يصلي خلف رجل منهم يقال له: المهدي، يملأ الأرض عدلاً، ويمحو كل جور، كما وصف رسول الله صلى الله عليه وآله.

إذا وصف علياً عليه السلام وشبهه بعيسى عليه السلام قال تعالى: " ولما ضرب ابن مريم مثلاً إذا قومك منه يصدون " وإن أخرج الله لصالح عليه السلام ناقة من الجبل لها شرب ولقومه شرب فقد أخرج تعالى لوصي محمد خمسين ناقة أو أربعين مرة ومأة ناقة مرة من الجبل قضى بها دين محمد صلى الله عليه وآله ووعده، وقال تعالى: " وإن تظاهراً عليه فإن الله هو مولاه وجبريل وصالح المؤمنين " وهو علي بن أبي طالب على ما روى الرواة في تفسيرهم، وأنطق الله لمحمد البعير، وإن بئر زمزم في صدر الإسلام بمكة كان للمسلمين يوماً، وللكافرين يوماً، فكان يستقى للمسلمين منه ما يكون ليومين في يوم، وللمشركين على ما كان عليه يوماً يوماً، وإن أعطى الله يعقوب عليه السلام الأسباط من سلالة صلبه، ومريم بنت عمران من بناته فقال: " ووهبنا له إسحاق ويعقوب وجعلنا في ذريتهما النبوة والكتاب " فقد أعطى محمد صلى الله عليه وآله فاطمة عليها السلام من صلبه، وهي سيدة نساء العالمين، وجعل الوصية والامامة في أخيه وابن عمه علي بن أبي طالب عليه السلام، ثم في الحسن والحسين وفي أولادهم أسس عليهم السلام إلى أن تقوم الساعة كله، ولرسول الله صلى الله عليه وآله في نحلة عليهم السلام كما كان عيسى عليه السلام في نحلة الدنيا، قال: " وس نرى قعود وميلاده ونرى وفاته ودفنه ونرى كفره ونرى استغاثته ".

ولولا يأخذ الشباب في محاولة هذه الأمور منزجهن، وتشمل تلك التحولات التي أعطى بها، لما دخلها في النهاية. وقد فشل في فتح القسم الجغرافي، إذ لم يجد أي قوة للفتح، وعندما وجد، فقد وجد أن القوة التي عمد إليها في القتال هي القوة الجماعية، والقوة التي تحكم جميع القوى الجماهيرية، والقوة التي تجلب الفوز إلى القلعة. 

وفيها ما جعله في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه وتحولت إلى منه أن يحل بالنفس، وجعلها في يديه Wihal Ar Awar Volume 17 www.hubeali.com Page 149 of 340
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قال: نعم، قال: أفتحاسبون بالشر، ولا تحاسبون بالخير ؟ وقد علم الله أن يكون له ذرية طيبة باقية إلى يوم القيامة. فقد وصف الله عيسى عليه السلام
قال: فكيف من أهل العلم؟ قالوا: "رحمة في الدنيا والأيوب ومتحملين". ويكمل الناس في هذه، وكفاءة من العلماء. "وسوفا ولؤلؤه
وعبرت ساعة، إله السماوات والأرض، وعرف الله علي السلام، وزناد الله علي السلام. وإن قدر الله عيسى عليه السلام على الطين كوكب فطر في جملة
الله ما له من نور دارا، من الحسن والحسناء يحيى. ونشر الله نورا في كل جماعة من البشر، فكان محمد وعلي السلا
والإنسان يهديه للصواب حسب ما وصفه الله وجعلت له الهداية. وجعل الله له سوء يذهب به ببعض مصائدهم، وهم يذهبون الله
بما لم يصف به أحد من أنبيائه، فقال: " ويكلم الناس في المهد وكهلا ومن الصالحين. 
والله أحيى الموتى فإن الله أحيى الموتى لمحمد صلى الله عليه وآله وعترته عليهم السلام وإن كان يبرئ الاكمه والابرص بإذن الله فكذا كان من
والله أحيى الموتى وإن كان يبرئ الاكمه والابرص بإذن الله فكذا كان من
وهو النور والهدى لهم. ومن الرؤية للفجر فلم يبقي عليهم إلا
وهو الكفريق إلى الحمراض.
(P.s. – This is not a Hadeeth) 176

The Imam asws (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic did not Manifest a Sign for a previous Prophetas except and Heazwj Made it to be for Muhammad saww and Ali asws similar to it and greater than it.

It was said, ‘O sonasws of Rasool-Allah saww! So which thing did Heaswj Make it to be for Muhammad saww and Ali asws what equated to a Sign of Isaas – from the reviving of the dead, and curing the blind and the leper, and informing with what they had eaten and what they had been hoarding?’

قال: إن رسول الله صلى الله عليه وآله كان يمشي بمكة، وأخوه علي عليه السلام يمشي معه، وعمه أبو لهب خلفه يرمي عقبه بالاحجار وقد أدماه،

وحرش عليه أوباش قريش فتبعوهما يرمونهما بالاحجار، فما منها حجر أصابه إلا أصاب عليا عليه السلام

وهو النور والهدى لهم. ومن الرؤية للفجر فلم يبقي عليهم إلا
وهو الكفريق إلى الحمراض.

And he provoked upon it the riffraff of the Quraysh, so they pursued both of them asws and pelted them asws with the stones, and there was not stone from it which hit him saww except it hit Ali asws (as well).

قال بعضهم: يا علي لتنصر محمد وترفع عنه، والشجاج لا نظير لك مع حباه سبك، وأنا لم تشاهد الحروب، ما بالك لا تصر محمدًا

وأي شئ جعل لمحمد وعلي ما يعدل آيات عيسى: إحياء الموتى، وإبراء الاكمه والابرص، و捚عما بالمعې، وINARY به

وهو النور والهدى لهم. ومن الرؤية للفجر فلم يبقي عليهم إلا
وهو الكفريق إلى الحمراض.

So one of them said, ‘O Ali asws! Aren’t you biased towards Muhammad saww and the fighter on his saww behalf, and the brave one who, there is no match for you asws with your asws young age,

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and you didn’t attend the wars? What is the matter with you not helping Muhammad, nor defending him from it?’

And they did not cease pursuing them until they exited from Makkah. Then the rocks (on the mountain) started stirring upon their state (about to start an) avalanche. So they said, ‘Now these rocks will crush Muhammad and Ali, and we will be finished off from both of them.’

And the Quraysh isolated from him fearing upon themselves from those rocks, but (instead) they saw those rocks to have faced towards Muhammad and Ali, each rock from these calling out, ‘The greetings be upon you, O Muhammad Bin Abdullah, Bin Abdul Muttalib Bin Hashim Bin Abd Manaf!’

And a group of Quraysh heard it, and they were stunned. Ten of their renegades and their stubborn ones said, ‘These rock are not speaking to them, but there are men (hidden) in the hollow places by the rock (who are speaking). Muhammad has hidden them beneath the ground, so they are speaking to them both in order to delude us and deceive us.’
Ten stones from those rocks came during that and they flew and hovered above the ten speakers with this speech, and they did not continue falling and rising — until there did not remain any one from the ten — except that his blood flowed, and his blood from the nostrils, and his head and his (soft spot of the) skull was broken. Their families and their clan came over crying and making noise, and they were saying, ‘More severe than our difficulty (bereavement) with them, is the bragging of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} exultation with them being killed by the stones, and that has become a Sign for him\textsuperscript{saww}, and a proof, and a miracle’.

Allah\textsuperscript{azwj} Mighty and Majestic Caused their coffins to speak, and they said, ‘Muhammad\textsuperscript{saww} speaks the truth and does not lie, and you are lying and not speaking the truth!’ And the coffins trembled and threw off the ones upon it, and they fell upon the ground and called out, ‘We will not be led to carry upon us the enemies of Allah\textsuperscript{azwj} to the Punishment of Allah\textsuperscript{azwj}!’

Abu Jahl\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, said, ‘But rather, Muhammad\textsuperscript{saww} has done sorcery with these coffins — just as he did sorcery with those stones, and the boulders, and the rocks, until it was found from these, from the speaking, what was found. So, if it was such that these stones killed them for Muhammad\textsuperscript{saww}, it would be a Sign for him\textsuperscript{saww}, and a verification of his\textsuperscript{saww} words, and an affirmation of his\textsuperscript{saww} matter’.

So, they were saying to him\textsuperscript{saww}, ‘Ask the One\textsuperscript{azwj} Who Created them that He\textsuperscript{azwj} Revives them!’ So Rasool-Allah\textsuperscript{saww} said: ‘O Abu Al-Hassan\textsuperscript{asws}! Did you\textsuperscript{asws} hear the suggestion of these ignorant ones, and how much these ten killed ones injured us\textsuperscript{asws} with these stones which the group pelted us\textsuperscript{asws} with, O Ali\textsuperscript{asws}!’

Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} have been injured with four injuries’. And Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} have been injured with six injuries. So, let each one of us\textsuperscript{asws} ask his\textsuperscript{asws} Lord\textsuperscript{azwj} that He\textsuperscript{azwj} Revives from the ten, in accordance with his\textsuperscript{asws} own injuries’. Then Rasool-Allah\textsuperscript{saww} supplicated for six of them, and they were revived, and Ali\textsuperscript{asws} supplicated for four of them, and they were revived.
وودعا علي عليه السلام لاربعة منهم فنشروا، ثم نادى المحيون: معاشر المسلمين إن لمحمد وعلي شأنا عظيما في الممالك التى كنا فيها، لقد رأينا محمد صلى الله عليه وآله مثالا على سرير عند البيت المعمور وعند العرش، ول علي عليه السلام مثالا عند البيت المعمور وعند الكرسي وأملاك السماوات والحبب وأملاك الأرض يفوقنها ويعظومهما ويقسمون على الله عزوجل إذا سألوه حما.

Then the revived ones called out, ‘Community of Muslims! For Muhammad* and Ali* is a great glory in the kingdoms which we were in. We have seen for Muhammad*, a resemblance upon a throne, by the Bayt Al-Mamour (The Oft-frequented House), and by the Throne, and for Ali* a resemblance by the Bayt Al-Mamour and by the Chair; and the Angels of the skies and the Veils, and the Angels of the Throne are circling with these two (resemblances) and are send Salawat upon them both, and they are issuing from their orders and they are vowing by them to Allah Mighty and Majestic for their needs, whenever they are asking Him by them both’.

فأمن منهم سبعة نفر، وغلب الشقاء على الآخرين.

So, seven of them expressed belief, and the wretchedness overcame upon the others’.

وأما تأييد الله عزوجل لعيسى عليه السلام بروح القدس فإن جبرئيل هو الذي لما حضر رسول الله صلى الله عليه وآله وهو قد اشتمل بعباءته القطنية على نفسه وعلى علي وفاطمة والحسن والحسين عليهم السلام وقال: اللهم هؤلاء، أهلي، أنا حرب لمن حاربهم، وسلم لمن سلمهم، محب لمن أحبهم، ومبغض لمن أبغضهم، فكن لمن حاربهم حربا، ولمن سلمهم سلما، ولمن أحبهم محبا، ولمن أبغضهم مبغضا.

And as for the Support of Allah Mighty and Majestic to Isa with the Holy Spirit, so it was Jibraeel the one who presented to Rasool-Allah, and he had put on his Al-Qatwaniyya cloak upon himself – and upon Ali, and (Syeda) Fatima, and Al-Hassan and Al-Husayn and said: ‘O Allah! They are my family, am at war against the one who is at war with them, am at peace with the one who is at a peace with them, loving to the one who loves them, and hateful towards the one who hates them. Therefore, Be at war with the one who fights against them, and Peaceful with the one who is at peace with them, and Loving to the one who loves them, and Hateful to the one who hates them!’

فقال الله عزوجل: لقد أجبتك إلى ذلك يا محمد.

Allah Mighty and Majestic Said: “I have Answered you to that, O Muhammad!”

فرفعت أم سلمة جانب العباء لتدخل، فجذبه Rasool-Allah صلى الله عليه وآله وقال: ليست هناك وإن كنت في خير وإلى خير.

Then Umm Salma* raised a side of the cloak in order to enter, but Rasool-Allah* pulled it away and said: ‘Not over here (is your place), although you are in goodness and towards goodness!’

وعده جبرئيل عليه السلام مدبرا وقال: بارسول الله اجعلني متكمن قال: أنت منا، قال: فأرفع العباء وأدخل معكم؟ قال: بل، فدخل في العباء، ثم خرج وضعع إلى السماة إلى الملكوت الأعلى وقد تضاءع حسن وعفوه.
And Jibraeel as came over pondering, and said: ‘O Rasool-Allah sallallahu alaihi wasallam! Make me as to be from you all!’ He sallallahu alaihi wasallam said: ‘You are from us, he as said: ‘Can I raise the cloak and enter (to be) with you all?’ He sallallahu alaihi wasallam said: ‘Yes’. So he as entered into the cloak, then exited and ascended to the sky towards the high kingdoms, and there had been a doubling of his beauty and his glory.

وقالت الملائكة: قد رجعت بجمال خلاف ما ذهبت به من عندنا، قال: فكيف لا أكون كذلك وقد شرفت بأن جعلت من آل محمد وأهله بيته، قالت الإملاء في ملكوت السماء والحب والكرسي والشرف، حق لك هذا الشرف أن تكون كما قلتم.

And the (other) Angels said: ‘You have returned different to what you had gone with from our presence!’ He as said: ‘And how can I not happen to the like that and I have been ennobled with being made to be from the Progeny of Muhammad saww and the People of his Household?’ The Angels in the kingdoms of the skies, and the Veils, and the Chair said: ‘It is a right for you, this nobility, that you should become as you saying’.

وكان علي عليه السلام معه جبرئيل عن يمينه في الحروب، وميكائيل عن يساره، وإسرافيل خلفه، ومملكة الموت أمامه.

And Ali as was such that Jibraeel as was with him as right during the wars, and Mikael as on his as left, and Israeel as behind him as, and the Angel of death in front of him as.

وأما إبراء الاكمه والابرص والانباء بما يأكلون وما يدخرون في بيوتهم فإن رسول الله صلى الله عليه وآله لما كان بمكة قالوا: يا رسول الله صلى الله عليه وآله منا هبل، الذي يشفى مرضانا، وينقذ هلكانا، ويعالج جرحانا.

And as for curing the blind and the leper, and the informing with what they had eaten and what they were hoarding in their houses, so when Rasool-Allah saww was in Makkah, they said, ‘O Muhammed sallallahu alaihi wasallam! Our lord is ‘Hobal’ (name of an idol) who heals our sick one, and rescues our destroyed ones, and treats our wounded’.

قال صلى الله عليه وآله: كذبتم، ما يفعل هبل من ذلك شيئا، بل الله تعالى يفعل بكم ما يشاء من ذلك;

He sallallahu alaihi wasallam said: ‘You are lying! Hobal didn’t do anything from that. But it is Allah azwj the Exalted Who Does with you all whatever He azwj so Desires to from that’.

قال عليه السلام: فكبر هذا على مردتهم فقالوا له: يا محمد ما أخوفنا عليك من هبل أن يضربك باللقوة والفالج والجذام والعمى وضروب العاهات لدعائك إلى خلافه،

He as said: ‘So this was grievous upon their renegades, and they said, ‘O Muhammed sallallahu alaihi wasallam! We fear upon you from (the wrath of) Hobal that he would hit you with the facial paralysis, and the stroke, and the leprosy, and the blindness, and the hits of disabilities for your calling to his opposition’.

قال صلى الله عليه وآله: لا يقدر على شئ مما ذكرتء إلا الله عزوجل، قالوا: يا محمد فإن كان لك رب تعدعد ولا رب سواء فاسأله أن يضربنا بهذه الآفات التي ذكرتها لك، حتى نسأل عن هيلن أن بيرنا منها، لتعلم أن هيل هو شريك ربك الذي إليه تؤمث وتشير.
He saww said: ‘He will never be able upon anything from what you are mentioning – only Allah azwj Mighty and Majestic (can do that)’. They said, ‘O Muhammad saww! So if there was a Lord azwj for you saww that you saww worship, there being no (other) Lord azwj besides Him azwj, then ask Him azwj that He azwj should Strike us with these disabilities – which we are mentioning to you, until we ask Hobal that he cures us from these, in order for you saww to know that Hobal, he is an associate of your saww Lord azwj whom you saww are indicating and gesturing towards’.

فجاء جبرئيل عليه السلام فقال: ادع أنت على بعضهم، وليدع علي على بعض، فدعا رسول الله صلى الله عليه وآله على بعض منهم ودعا علي عليه

Jibraeel as came and he as said: ‘You saww should supplicate against some of them and let Ali asws supplicate against some’. So Rasool-Allah saww supplicated against twenty of them, and Ali asws supplicated against ten.

فلم يريموا مواضعهم حتى برصوا وجذموا وفلجوا ولقوا وعموا وانفصلت عنهم الأيدي والرجل، ولم يبق في شئ من أبدانهم عضو صحيح إلا ألسنتهم وآذانهم، فلما أصابهم ذلك صير به م إلى هبل ودعوه ليشفيهم، وقالوا: دعا على هؤلاء محمد وعلي ففعل بهم ما ترى فاشفهم،

So they had not budged from their places – until they (were struck by) vitiligo, and leprosy, and stroke, and facial paralysis, and blindness, and the joints of their hands and legs disjointed from them, and there did not remain any healthy part from their bodies – except for their tongues and their ears. So when that hit them, they (their relatives) came with them to Hobal and supplicated to him to heal them, and they said, ‘Muhammad saww and Ali asws supplicated against them, and did with them what you can see, therefore heal them’.

فناداهم هبل: يا أعداء الله وأي قدرة لي على شئ من الالام ؟ والذي بعثه إلى الخلق أجمعين وجعله أفضل النبيين والمرسلين لو دعا علي لتهافت أعضائي، وتفاصلت أجزائي، واحتملتني الرياح تذروني حتى لا يرى لشيء مني عين ولا أثر، يفعل الله ذلك بي حتى يكون أكبر جزء مني دون عش عشير خردلة،

So Hobal called out to them, ‘O enemies of Allah azwj! And which power is there for me upon anything from the things? By the One azwj Who Sent him saww to the creatures altogether, and Made him saww as the most superior of the Prophets as and the Mursils as! Had they asws supplicated against me, my organs would become incoherent and my limbs disjointed, and the winds would carry me off scatter me as particles – until nothing from me would be seen by an eye, or any traces. Allah azwj would Do that with me to the extent that a large part of me would be less than a tenth of a tenth of a mustard seed’.

فلمما سمعوا ذلك من هبل ضجوا إلى رسول الله صلى الله عليه وآله وقالوا: انقطع الرجاء عنهم سواك فأغضا وادع الله لاصحابنا فإinem لا يعودون إلى أذاك،

So, when they (their relatives) heard that from Hobal, they raised a clamour to Rasool-Allah saww, and they said, ‘The hopes have been cut off from the ones besides you saww, therefore help us and supplicate to Allah azwj for our companions, for they would not be returning to hurt you saww.’
Rasool-Allah\textsuperscript{saww} said: ‘Their healing would come from where their diseases have come, twenty upon me\textsuperscript{saww} and ten upon Ali\textsuperscript{asws}. So, they came with twenty and placed them in front of him\textsuperscript{saww}, and with ten, and placed them in front of Ali\textsuperscript{asws}.

فقال رسول الله صلى الله عليه وآله: شفاؤهم يأتيهم من حيث أتاهم داؤهم، عشرون علي وعشرة على علي، فجاءوا بعشرين أقاموهم بين يديه، وبعشرة أقاموهم بين يدي علي عليه السلام.

Rasool-Allah\textsuperscript{saww} said to the twenty: ‘Shut your eyes and say, ‘O Allah\textsuperscript{azwj}! By the virtue of the one\textsuperscript{saww} by whose virtue You\textsuperscript{azwj} Afflicted us, so Restore our health by Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and the goodly from their Progeny\textsuperscript{asws}'. And Ali\textsuperscript{asws} said similar to that to the ten who were in front of him\textsuperscript{asws}.

فقالوها فقاموا كأنما نشطوا من عقال، ما بأحد منهم نكبتة وهو أصح مما كان قبل أن أصيب بما أصيب، فأمن الثلاثون وبعض أهليهم، وغلب الشقاء على أكثر الباقين.

So, they said it, and they stood up as if they had been refreshed from hobbling. There wasn’t with any one of them any catastrophe and he was healthier than what he had been before he was hit with what he had been hit with. So, thirty of them expressed belief along with some of their families, and the wretchedness overcame upon most of the remaining ones.

وأما الإنباء بما يأكلون وما يدخرن في بيوتهم فإن رسول الله صلى الله عليه وآله - لما برؤى - قال لهم: آمنوا، فقالوا: آمنا، فقال: ألا أزيدكم بصيرة؟ قالوا: بلى، فقال:

And as for the informing with that they had eaten and what they had been hoarding in their houses, so Rasool-Allah\textsuperscript{azwj}, when he\textsuperscript{saww} had cured them, said to them: ‘Believe!’ They said, ‘We believe’. He\textsuperscript{saww} said: ‘Shall I\textsuperscript{saww} increase you all with insight?’ They said, ‘Yes’.

قال: اخبركم بما تغدوا به هؤلاء وتداووا ؟ تغدوا فلان بكذا، وتداوى فلان بكذا، وبقي عنده كذا، حتى ذكرهم أجمعين، ثم قال: آنتما، فقال: ألا أريدكم بصيرة؟ قالوا: بلى، فهاؤملا، فقال:

He\textsuperscript{saww} said: ‘I\textsuperscript{saww} shall inform you with what food they have partaken with and what medication.’ They said, ‘Say (it), O Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘So and so ate such and such, and took such and such medication, and there remains in his presence such and such’ – until he\textsuperscript{saww} had mentioned them in their entirety. Then he\textsuperscript{saww} said: ‘O Angels of my Lord\textsuperscript{azwj}! – present to me with the remainder of their meals and their medications, upon their dishes and their table-spreads!’

فأحضرت الملائكة ذلك، وانزلت من السماء بقايا طعام أولئك ودوائهم، فقالوا: هذه البقايا من الأكل كذا، ولنبدوى به كذا،

So, the Angels presented that, and descended from the sky (with) the remainder of their meals and their medications, and they said, ‘These are the left-over from the meals of such and such, and so and so medicated with such and such’.

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Then he said: ‘O the foodstuff! Inform us, how much has been eaten from you!’ So the meals said, ‘Such and such was eaten from me, and such and such was left from me, and it is what you are seeing (at present)’. And some of that meal said, ‘This owner of mine ate such from me and there remains such from me, and the servant came with him and ate such from me, and I am the left-over’.

Rasool-Allah(saww) said: ‘So who am I?’ The meal and the medication said, ‘You are Rasool-Allah(saww)’.

He (Imam Hassan Al-Askari(asws) said: ‘So who is this? He indicated towards Ali(asws), and the meal and the medication said, ‘This one is your brother, chief of the former ones and the latter ones, and your Vizier is the most superior of the Viziers, and your Caliph is the chief of the caliphs’. 177

Abu Yaqoub (i.e. Yusuf Bin Muhammad, the one who reported this Tafseer along with Ibn Sayyar) said, ‘I said to the Imam (Hassan Al-Askari(asws)), ‘Were there Signs for Rasool-Allah(saww) and for Amir Al-Momineen(asws) – resembling the Signs of Musa(as)?’

The Imam(asws) said: ‘Ali(asws) is the self of Rasool-Allah(saww), and the Signs of Rasool-Allah(saww) are the Signs of Ali(asws), and the Signs of Ali(asws) are the Signs of Rasool-Allah(saww). And there is none from a Sign which Allah(aszwj) the Exalted Granted to Musa(as) nor to others from the Prophets(as) – except that Allah(aszwj) Granted to Muhammad(saww) similar to it but greater than it. And as for the staff which was for Musa(as) (which) turned into a serpent and it grabbed what the magician had come with, from their sticks and ropes – so, there was for Muhammad(saww) superior than that, and it is that a group from the Jews came to Muhammad(saww), and they

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asked him **saww** and contended with him **saww**. They did not come with anything except that he **saww** gave them in its response with what dazzled them.

They said, ‘O Muhammad **saww**! If you **saww** were a Prophet **saww**, you **saww** would have come to us with the like of the staff of Musa **as**. Rasool-Allah **saww** said: ‘That which I **saww** come to you with, is greater than the staff of Musa **as**, because it would remain after me **saww** up to the Day of Judgment, exhibited to the entirety of the enemies and the adversaries. Not one of them would be able to ever oppose against a Chapter from it, and that the staff of Musa **as** has gone and did not remain after him **as** so it could be tested just as the Quran will remain, so it can be tested’.

Then I **saww** shall be coming to you all with what is greater than the staff of Musa **as** and more wondrous’. They said, ‘So bring it to us’.

He **asws** said: ‘Musa **as** was such that he **as** kept his **as** staff in his **as** hand, to cast it, and the Coptic’s have been saying to their Kafirs, ‘This Musa **as** is defrauding regarding the staff by trickery’; and Allah azwj would soon be Transforming wood into serpents, for Muhammad **saww** – by where neither the hand of Muhammad **saww** would have touched it nor would it be in his **saww** presence.

When you return to your houses – and gather in your gathering at night – in that house, Allah azwj the Exalted would Convert the rafters of your ceilings, all of them into snakes, and these are more than one hundred rafters. So, four of you would be breaking (their bones) and would be dying, and there would be unconsciousness upon the remaining ones of you up to the next morning.

The Jews would come to you and you would be informing them with what you had seen. But they would not ratify you. They would repeat (converted again into snakes), and their eyes would be filled with serpents – just as they were in the day before, and a group of them
would be dying, and a group would become insane, and there would be unconsciousness upon most of them’.

The (Imam Hassan Al-Askari\textsuperscript{asws}) said: ‘By the One\textsuperscript{azwj} Whom Sent him\textsuperscript{saww} with the Truth as a Prophet\textsuperscript{saww} – the people had laughed, all of them, in front of Rasool-Allah\textsuperscript{saww} neither respecting him\textsuperscript{saww} nor afraid of him\textsuperscript{saww}. They were saying to each other, ‘Look at what he\textsuperscript{saww} is claiming and how he\textsuperscript{saww} has exceeded his\textsuperscript{saww} limits!’

Rasool-Allah\textsuperscript{saww} said: ‘If you are all laughing now, then soon you would all be crying, and be confused, when you witness what I\textsuperscript{saww} am informing about. Indeed! The one from you whom that appals, and he fears upon himself that he might be dying or he would become insane, so let him say, ‘O Allah\textsuperscript{azwj}! By the virtue of Muhammad\textsuperscript{saww} whom You\textsuperscript{azwj} Chose, and Ali\textsuperscript{asws} whom You\textsuperscript{azwj} are Pleased with, and their\textsuperscript{asws} friends, those who submitted to their affairs to them\textsuperscript{asws} to be in charge of, Strengthen me upon what I see!’

And if it was such that the one who dies from over there, from the ones who are living, and you want to be revived, so let him supplicate with this supplication, (and) Allah\textsuperscript{azwj} Mighty and Majestic would Resurrect him and Strengthen him’.

He\textsuperscript{asws} said: ‘So they left, and they gathered in that place, and went on mocking Muhammad\textsuperscript{saww} and his\textsuperscript{saww} words that those rafters would be transformed into serpents.

They heard movement from the ceiling, and those rafters had converted into serpent, and their heads were sliding from the walls and aiming towards them to devour them. When they arrived to them, they paused from them and (instead) diverted towards whatever was in the house, from the jars, and the pots, and the pans, and (other) chattels, and chairs, and wood, and their rungs of the ladders, and the doors – so they (started) biting these and devouring these.

And if it was such that the one who dies from over there, from the ones who are living, and you want to be revived, so let him supplicate with this supplication, (and) Allah\textsuperscript{azwj} Mighty and Majestic would Resurrect him and Strengthen him’.

He\textsuperscript{asws} said: ‘So they left, and they gathered in that place, and went on mocking Muhammad\textsuperscript{saww} and his\textsuperscript{saww} words that those rafters would be transformed into serpents.

They heard movement from the ceiling, and those rafters had converted into serpent, and their heads were sliding from the walls and aiming towards them to devour them. When they arrived to them, they paused from them and (instead) diverted towards whatever was in the house, from the jars, and the pots, and the pans, and (other) chattels, and chairs, and wood, and their rungs of the ladders, and the doors – so they (started) biting these and devouring these.

And if it was such that the one who dies from over there, from the ones who are living, and you want to be revived, so let him supplicate with this supplication, (and) Allah\textsuperscript{azwj} Mighty and Majestic would Resurrect him and Strengthen him’.

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They heard movement from the ceiling, and those rafters had converted into serpent, and their heads were sliding from the walls and aiming towards them to devour them. When they arrived to them, they paused from them and (instead) diverted towards whatever was in the house, from the jars, and the pots, and the pans, and (other) chattels, and chairs, and wood, and their rungs of the ladders, and the doors – so they (started) biting these and devouring these.
And it hit them what Rasool-Allah saww had said would be hitting them, and four of them died, and a group went mad, and a group feared upon themselves and they supplicated with what Rasool-Allah saww said (they should), and their hearts were strengthened.

And the four (who had died), one of them came and supplicated for them with this supplication, and they were Resurrected. When they saw that, they said, ‘This is a supplication which gets Answered with, and that Muhammad saww is truthful, and it was heavy upon us to ratify him saww and follow him saww. Why don’t we supplicate with it to soften our hearts for the Eman with him saww, and the ratification for him saww, and the obedience to his saww orders and his saww prohibitions?’

And the four (who had died), one of them came and supplicated for them with this supplication, and they were Resurrected. When they saw that, they said, ‘This is a supplication which gets Answered with, and that Muhammad saww is truthful, and it was heavy upon us to ratify him saww and follow him saww. Why don’t we supplicate with it to soften our hearts for the Eman with him saww, and the ratification for him saww, and the obedience to his saww orders and his saww prohibitions?’

When it was the next morning, the Jews came, and the serpents had returned to just as they had been (rafters). They saw it and were dumbfounded, and a group from them died and the wretchedness overcame upon the others.

He asws said: ‘And as for the hand (of Musa as shining brightly), so there has been for Muhammad saww, the like of it – and superior than it, and a thousand more times than it. It was so that he saww used to love it that Al-Hassan asws and Al-Husayn asws should come to him saww, and they asws both would happen to be with their asws family, or their asws friends, or their asws feeders, and it used to be the darkness of the night. So Rasool-Allah saww would call them asws: ‘O Abu Muhammad asws! O Abu Abdullah asws! Come to me saww!’

They asws would both face towards him saww from that distance and his saww voice would reach them asws. So, Rasool-Allah saww would be saying (gesturing) with his saww index finger – like this – ‘They asws would be coming out from the door’. And there would be illuminated for
them asws better than the illumination of the moon and the sun, and they asws would both come. Then he saww would return his saww finger to what it had been. When he saww would finish his saww purpose from meeting them asws and discussing with them asws, he saww would say: ‘Return to your asws places’.

And he saww would say (gesture) afterwards with his saww index finger like this, and there would be illumination better than the illumination of the moon and the sun, which would surround them asws until they asws would return to their asws places. Then his saww finger would return to what it had been, from its colour during the rest of the times.

وأما الطوفان الذي أرسله الله تعالى على القبط فقد أرسل الله azwj the Exalted Sent upon the Coptics, So, Allah azwj the Exalted has Sent the like of it upon a group of polytheists, as a Sign for Muhammad saww.

He asws said: ‘And as for the flood Allah aswj the Exalted Sent upon the Coptics, So, Allah azwj the Exalted has Sent the like of it upon a group of polytheists, as a Sign for Muhammad saww.

فقال: إن رجلا من أصحاب رسول الله صلى الله عليه وآله يقال له: ثابت بن الافلح قتل رجلا من المشركين في بعض المغازي، فندرت امرأة ذلك المشرك المنتمى لشركاء في حرف Rifح رأس أسد ذلك القاتل المشركي.

He asws said: ‘A man from the companions of Rasool-Allah saww called Sabit Bin Al-Aflaj killed a man from the polytheists during one of the military expeditions. So, the wife of that killed polytheist vowed, ‘I shall drink wine in the skull of the head of that killer’.

فقال: إن رجلا من أصحاب رسول الله صلى الله عليه وآله يقال له: ثابت بن الافلح قتل رجلا من المشركين في بعض المغازي، فندرت امرأة ذلك المشرك المنتمي لشركاء في حرف Rifح رأس أسد ذلك القاتل المشركي.

فلما وقع بالمسلمين يوم أحد ما وقع، قتل ثابت هذا على ربوة من الأرض فانصرف المشركون واشتغل رسول الله صلى الله عليه وآله وأصحابه بأعمالهم. أصحابه.

When it transpired with the Muslims on the Day of (battle of) Ohad what transpired – Sabit was killed upon a hillock from the ground. The polytheists left and Rasool-Allah saww and his saww companions were busy burying his saww (killed) companions.

وأما الطوفان الذي أرسله الله تعالى على القبط فقد أرسل الله azwj the Exalted Sent upon the Coptics, So, Allah azwj the Exalted has Sent the like of it upon a group of polytheists, as a Sign for Muhammad saww.

فقال: إن رجلا من أصحاب رسول الله صلى الله عليه وآله يقال له: ثابت بن الافلح قتل رجلا من المشركين في بعض المغازي، فندرت امرأة ذلك المشرك المنتمي لشركاء في حرف Rifح رأس أسد ذلك القاتل المشركي.

فجاءت المرأة إلى أبي سفيان تسأله أن يبعث رجلا مع عبد لها إلى مكان ذلك المقتول ليجتز رأسه فيأتوها به، فذهبوا فجاءت ريح فد حرجت الرجل إلى حدود فتحبها ليقطعوا رأسه.
Then she asked Abu Sufyan to send to that killed one (Sabit), two hundred from his strong companions in the middle of the night in order to cut off his head and come with it. They went and there came a wind, and the (body of the) man (Sabit) rolled over to below, and they pursued it to cut off his head.

فجاء من المطر وأبل عظيم فغرق المأتيين، ولم يوقف لذلك المقتول ولا لواحد من المأتيين على عين ولا أثر، ومنع الله الكافرة مما أرادت.

Then she asked Abu Sufyan to send to that killed one (Sabit), two hundred from his strong companions in the middle of the night in order to cut off his head and come with it. They went and there came a wind, and the (body of the) man (Sabit) rolled over to below, and they pursued it to cut off his head.

فهذا أعظم من الطوفان آية له صلى الله عليه وآله.

Thus, this is greater than the flood, as a sign for Muhammad⁷⁵⁵⁵⁵⁷.

وأما الجراد المرسل على بني إسرائيل فقد فعل الله أعظم وأعجب منه بأعداء محمد صلى الله عليه وآله، فإنه أرسل عليهم جرادا أكلهم، ولم يأكل جراد موسي عليه السلام رجال القبط، ولكن أكل زروعهم;

And as for the locusts Sent upon the Children of Israel, so Allah⁷⁵⁵⁵⁵⁷ has Done a greater and more wondrous than it with the enemies of Muhammad⁷⁵⁵⁵⁵⁷, for He⁷⁵⁵⁵⁵⁷ Sent upon them locusts which ate them, and the locusts (at the time of) Musa⁷⁵⁵⁷ did not eat the Coptic men, but they ate their plantations.

وفهذا أعظم من الطوفان آية له صلى الله عليه وآله.

And that is, that Rasool-Allah⁷⁵⁵⁷ was in one of his⁷⁵⁵⁷ journeys to Syria, and there had pursued him⁷⁵⁷, two hundred from the Jews during his⁷⁵⁷ exit from it, and faced him⁷⁵⁷ around Makkah intending to kill him⁷⁵⁷ fearing that Allah⁷⁵⁷ might Cause the decline the government of the Jews at his⁷⁵⁷ hands. They wished to kill him⁷⁵⁷, and he⁷⁵⁷ was among a caravan so they could not be audacious enough upon (killing) him⁷⁵⁷.

وذلك أن رسول الله صلى الله عليه وآله كان في بعض أسفاره إلى الشام، وقد تبعه مأتان من يهودها في خروجه منها وإقباله نحو مكة، يريدون قتله، وكان في القافلة فلم يجسروا عليه،

And it was so that whenever Rasool-Allah⁷⁵⁷ wanted a need, he⁷⁵⁷ would go afar – and would veil by the fold of the trees, or by ruins far off. One day he⁷⁵⁷ out for his⁷⁵⁷ need, and went afar, and they pursued him⁷⁵⁷ and surrounded him⁷⁵⁷, and they unsheathed their swords upon him⁷⁵⁷. But, Allah⁷⁵⁷ the Exalted Triggered locusts (to emerge) from that sand, so they swarmed them and went on to eat them, and they became too pre-occupied from it.

وذلك أن رسول الله صلى الله عليه وآله كان في بعض أسفاره إلى الشام، وقد تبعه مأتان من يهودها في خروجه منها وإقباله نحو مكة، يريدون قتله، وكان في القافلة فلم يجسروا عليه،
When Rasool-Allah saww was free from his saww need, and they were being eaten by the locusts, he saww returned to the people of the caravan. They said to him saww, ‘What happened to the group which went out behind you saww and not one of them has returned?’ Rasool-Allah saww said ‘They came to kill me saww, but Allah azwj Caused the locusts to overcome them’. They came to look at them, and some of them had died, and some of them were almost dead and the locusts were still eating them. They did not cease to look at them until the locusts came upon their eyes, and there did not remain anything from them.

And as for the lice – Rasool-Allah saww, when his saww matter appeared in Al-Medina, and his saww glory was lofty (widespread fame) due to it, one day his saww companions discussed about the Trials of Allah azwj Mighty and Majestic of His azwj Prophets as, and about their as patience upon the harm in the obedience of Allah azwj. So he saww said in his saww Hadeeth ‘In between Al-Rukn (corner of the Kabah) and Al-Maqam (standing place of Ibrahim as), there are graves of seventy Prophets as, who did not die except the harm of the hunger and lice.

Some of that was heard by some of the hypocrites and some of the renegade Quraysh, and they colluded between them and agreed that they would gang up on Muhammad saww and kill him saww with their swords until he saww would not lie (any more). They colluded between them, and they were two hundred who had surrounded him saww – on a day they found him saww to be going out (alone) from Al-Medina.

Rasool-Allah saww went out alone one day, and the group pursued him saww. But, one of them looked inside his own clothes and therein was lice (bugs). Then he went on scratching his body and his back from the lice, and his companions turned away from him, and he was embarrassed, so he slowly moved away from them, Then another one saw that from himself, and he moved away, and it did not cease to be like that until each one of them found that within himself, and they (all returned).

فلمّا فرغ رسول الله صلى الله عليه وآله من حاجته وهم يأكلهم الجراد ورجع إلى أهل القافلة فقالوا له: ما بال الجماعة خرجوا خلفك ولم يرجع منهم أحد ؟ فقال رسول الله صلى الله عليه وآله: جاءوا يقتلونني فسلط الله عليهم الجراد، فجاءوا ونظروا إليهم فبعضهم قد مات، وبعضهم قد كان يموت، والجراد يأكلهم، فما زالوا ينظرون إليهم حتى أتى الجراد على أعيانهم فلم تبق منهم شيئا.

وأما القمل فأظهر الله قدرته على أعداء محمد صلى الله عليه وآله بالقمل، وقصة ذلك أن رسول صلى الله عليه وآله لما ظهر بالمدينة أمره، وعلا بها شأنه حدث يوما أصحابه عن امتحان الله عزوجل للانبياء، وعن صبرهم على الاذى في طاعة الله، فقال في حديثه: إن بين الينك ولفاقم قبور سبعين نبي ما ماتوا إلا ببشر الجواع والقممل.
Then, that increased upon them until the lice were possessive upon them, and went into their throats, so neither could food enter it nor any drink. So they died, all of them, within two months – from them was one who died in five days, and from them was one who died in ten days, and less, and more, and it did not increased upon two months until they died in their entirety – due to those lice, and the hunger and the thirst.

فهذا القمل الذي أرسله الله تعالى على أعداء محمد صلى الله عليه وآله آية له.

So, these lice which Allah azwj Sent upon the enemies of Muhammad saww, is a Sign for him saww.

وأما الضفادع فقد أرسل الله مثلها على أعداء محمد صلى الله عليه وآله حين قصدوا قتله فأحلبهم بالجرذ وذلك أن مأتي بعضهم كفار العرب، وبعضهم يهود، وبعضهم أخلاط من الناس اجتمعوا بمكة في أيام الموسم وهما فيما بينهم لقتله محمد.

And as for the frogs, so Allah azwj had Send the like of it upon the enemies of Muhammad saww due to their having aimed at killing him saww. So Allah azwj Destroyed them with the rats, and that is when two hundred – some of them being the Arab Kafirs, and some of them being Jews, and some of them a mixture of the people – gathered at Makkah during the days of the season (Hajj), and they planned themselves upon killing Muhammad saww.

فخرجوا نحو المدينة، وبلغوا بعض تلك المنازل، وإذا هناك ماء في بركة أطيب من مائهم الذي كان معهم فصبوا ما كان معهم منه، وملأوا ورواهام ومناوجهم من ذلك الماء، وغاصوا في كهف أوضاعهم، فبعث الله عليه و_videosهم في النار، وملأوا رواياهم ومزودتهم من ذلك الماء، وفرجعوا القهقرى إلى تلك البركة التي كانوا تزودوا منها تلك المياه، وإذا الجرذ قد سبقهم إليها فنكبتها، وسال مياهها في تلك الحرة، وتحتبر بها، وساء مياهها في تلك الحرة، بلجعوا إلى ذلك الجرذ، ولا يشعرون إلا وهو ماء معهم.

They went out around Al-Medina, and they reach those dwellings and over there was some water in a pond or a basin better than the water which was with them. They poured out whatever was with them and they filled their water-skins and the container from that water, and they departed, and they reached a land which had a lot of rats. These (rats) surrounded their rides at it and the rats overcame upon their containers and their water skins and their bags and scratched them and pierced them, and that its waters flowed out freely. But they remain unaware, until they were thirsty, and (found that) there was no water with them.

فرجعوا القهقرى إلى تلك البركة التي كانوا تزودوا منها تلك المياه، وإذا الجرذ قد سبقهم إليها فنكبتها، وسال مياهها في تلك الحرة، وساء مياهها في تلك الحرة، بلجعوا إلى ذلك الجرذ، ولا يشعرون إلا وهو ماء معهم.

They returned to those water basins – which they had provided water from, and (they found that) the rats had preceded them to these, and they had pierced its bases and the water had flowed into the desert.

فوقعوا آسيين من الماء، وبقاوا، ولم يشقوا منهم أحد إلا واحد، كان لا يزال يكتب على لسانه محمدًا، وعلى بطنه محمدًا، وجلب من رأس محمد، وأل محمد قد تبت من أذى محمد قد فرجع إليه محمدًا، وآله محمد.

They paused in despair from the water and they died, and none could return except for one – it was so that he had not ceased writing (speaking) ‘Muhammad saww’ upon his tongue, and had written ‘Muhammad’ upon his belly, and he was saying, ‘O Lord azwj of Muhammad saww and the Progeny asws of Muhammad saww! I have repented from hurting Muhammad saww, therefore Relieve from me, by the virtue of Muhammad saww and the Progeny asws of Muhammad saww!’
فسلم، و كف عنه العطش، فوردت عليه قافلة فسقوه وحملوه وجمالهم، وكانت أصبر على العطش من رجالها، فآمن برسول الله صلى الله عليه وآله، وجعل رسول الله صلى الله عليه وآله تلك الجمال والأموال له.

They paused in despair from the water and they died, and none could return except for one – it was so that he had not ceased writing (speaking) ‘Muhammad saww’ upon his tongue, and had written ‘Muhammad’ upon his belly, and he was saying, ‘O Lord azwj of Muhammad saww and the Progeny asws of Muhammad saww! I have repented from hurting Muhammad saww, therefore Relieve from me, by the virtue of Muhammad saww and the Progeny asws of Muhammad saww!’

He asws said ‘And as for the blood –Rasool-Allah saww got cupping done, and he saww handed over the blood which had come out from him saww, to Abu Saeed al-Khudry and said to him: ‘Hide it (i.e., bury it)’. But, he went and drank it.


Rasool-Allah saww said to him ‘What is that which you did with it?’ He said, ‘I drank it, O Rasool-Allah saww’. He saww said: ‘Or did I saww not say to you to hide it?’ He said, ‘I have hidden it in a safe container’. Rasool-Allah saww said: ‘Beware of repeating the likes of this! Then know, that Allah azwj has Prohibited your flesh and your blood upon the Fire – due to it having been mixed with my saww flesh and my saww blood’.

فجعل أربعون من المنافقين يهزؤون برسول الله صلى الله عليه وآله ويقولون: زعم أنه قد اعتق الخدري من النار لاختلاط دمه بدمه، وما هو إلا كاذب مفتر! وأما نحن فستقذر دمه.

Forty of the hypocrites went one mocking Rasool-Allah saww, and they were saying, ‘He saww alleges that he saww has liberated Al-Khudry from the Fire due to mixing of his saww blood with his blood, and he saww is not except for a liar, a forger! But we, so we will dirty his blood’.

فقال رسول الله صلى الله عليه وآله: أما إن الله يعذبهم بالدم ويميته م به، وإن كان لم يمت القبط، فلم يلبثوا إلا يسيرا حتى لحقهم الرعاف الدائم، وسيلان الدماء من أضراسهم، فكان طعامهم وشرابهم يختلط بالدم فيأكلونه فوقعوا كذلك أربعين صباحا معتدين ثم هلكوا.

They did not remain except for a little while until they faced nose-bleeds, and the blood flowed from their teeth, and it became such that their food used to get mixed with the blood while they were eating it. They remained like that for forty mornings, in Punishment, then they perished (died).
And as for the years and the lack of fruits (harvest) – so Rasool-Allah ﷺ supplicated against (the clan of) Muzar, and he said: ‘O Allah! Intensify Your Trampling upon (the clan of) Muzar and Make it to be upon them the years like the years of Yusuf."

فابتلاهم الله بالقحط والجوع، فكان الطعام يجلب إليهم من كل ناحية، فلما اشتروه وقبضوه لم يصلوا به إلى بيوتهم حتى يسوس وينتن ويفسد.

So, their wealth was gone, and there did not happen to be any benefit for them in the foodstuff until they were harmed in the crisis, and the hunger became severe, great, to the extent that they were eating the dead dogs, and they would burn the bones of the deceased and eat them, and to the extent that they would exhume the dead ones from their graves and eat them, and to the extent that sometimes the woman ate her child.

وformance بالقحط والجوع، فكان الطعام يجلب إليهم من كل ناحية، فلما اشتروه وقبضوه لم يصلوا به إلى بيوتهم حتى يسوس وينتن ويفسد.

It went on like this) until a group of the chiefs of Quraysh walked over to Rasool-Allah ﷺ and they said, ‘We concur that the men are your enemies, but what is the case (fault) of the women, and the children, and the animals?’

فقال رسول الله صلى الله عليه وآله وسلم: أنتم بهذا معاقبون، واطفالكم و حيواناتكم بهذا غير معاقبة، بل هي معوضة لجميع المنافع إلا أن رضي الله عنها.

Rasool-Allah ﷺ said: ‘You (men) are being Punished with this, and your children and your animals are not being Punished with this, but it is instead (offset) with the entirety of the benefits – wherever our Lord so Desires, in the world and the Hereafter, and soon Allah the Exalted would Offset it from what has hit them’.

ثم عفا عن مضر وقال: " اللهم افرج عنهم " فعادت اليهم الخطبة والدواء والرفاهم.

Then he pardoned (the clan of) Muzar and said ‘O Allah! Relieve them!’ So there returned unto them, the fertility (productivity of the land), and the well-being, and the prosperity.
And that is in the Words of the Mighty and Majestic, Recounting His\textsuperscript{azwj} Bounties upon them: 
\textit{So let them worship the Lord of this House (Kabah) [106:3] Who Feeds them from the hunger and Secures them from the fear [106:4]}.

 قال الامام عليه السلام: وأما الطمس لاموال قوم فرعون فقد كان مثله آية محمد صلى الله عليه وآله وسلم، وذلك أن الشيخا كبيرا جاء بابنه إلى رسول الله صلى الله عليه وآله، والشيخ بكي و يقول: بارسول الله ابني هذا عدوه صغير، ومنه طفلا عزيزا، وأعتقه بما لي كثيرا حتى اضطر أروه، وقوي ظهره، وكثره علبه، وفديه قوته، وذهب ماله، وصنعت من الضعاف إلى ما ترى فلا يواسيني بالقوت الممسك لرماقي،

The Imam\textsuperscript{asws} said: ‘And Amir Al-Momineen\textsuperscript{asws} said: ‘And as for the effacement of the wealth of the people of Pharaoh\textsuperscript{la}, so there has been like it a Sign for Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and that is that an elderly man came with his son to Rasool-Allah\textsuperscript{saww}, and the old man was crying and saying, ‘O Rasool-Allah\textsuperscript{saww}! This son of mine, I provided for him when he was small and dealt with him like a dear child, and I gave to him a lot of my wealth, to the extent that when his bones hardened, and his back strengthened, and his wealth became a lot, while my strength has declined and my wealth has gone upon him, and I have become from the weak ones to what you\textsuperscript{saww} can see sitting with me. But he does not console me with the sustenance so I can breathe’.

 فقال رسول الله صلى الله عليه وآله للشاب: ماذا تقول ؟ قال: يارسول الله لا فضل معي عن قوتي وقوت عيالي،

Rasool-Allah\textsuperscript{saww} said to the youth: ‘What is that which you are saying?’ He said, ‘O Rasool-Allah\textsuperscript{saww}! There is no excess from my own subsistence and the subsistence of my dependants’.

 فقال رسول الله صلى الله عليه وآله للوالد: ما تقول ؟ فقال: يارسول الله إن له أنابير حنطة وشعير وتمر وزبيب، وخر  الدرهم والدنار وهو غني،

Rasool-Allah\textsuperscript{saww} said to the father: ‘What is that which you are saying?’ He said, ‘O Rasool-Allah\textsuperscript{saww}! For him there are stockpiles of wheat, and barley, and dates, and raisins, and (as well as) bags of Dirhams and Dinars, and he is rich’.

 فقال رسول الله صلى الله عليه وآله للابن: ما تقول، قال الابن: يارسول الله مالي شئ مما قال:

Rasool-Allah\textsuperscript{saww} said to the son: ‘What are you saying?’ He said, ‘O Rasool-Allah\textsuperscript{saww}! There is nothing for me, from what he is saying’.

 قال رسول الله صلى الله عليه وآله: اتق الله يافتى، وأحسن إلى والدك المحسن إليك يحسن الله إليك، قال: لا شئ لي،

Rasool-Allah\textsuperscript{saww} said: ‘Fear Allah\textsuperscript{azwj}, O youth, and be good to your father, the one who was good to you, (and) Allah\textsuperscript{swt} will be Good to you’. He said, ‘There is nothing for me’.

 قال رسول الله صلى الله عليه وآله: فنحن نعطيه عنك في هذا الشهر، فأعطاه أنت فيما بعده، وقال لاسامة: أعط الشيخ مأة درهم نفقة لشهره لنفسه وعياله، ففعل،

Rasool-Allah\textsuperscript{saww} said: ‘We\textsuperscript{saww} shall give him, on your behalf, (expense monies) regarding this month, and you give him regarding what is after it’. And he\textsuperscript{saww} said to Asama: ‘Give the
old man one hundred Dirhams, as expense money for a month — for himself and his dependants’. So, he did,

When it was the beginning of the (next) month, the old man and the boy came over, and the boy said, ‘There is nothing for me (to give to my father)’. So Rasool-Allah saww said: ‘For you there is a lot of wealth, but you will come to the evening of today and you would be poor, destitute, poorer that this father of yours. There would be nothing for you’.

So, the youth left, and in the vicinity of his granaries (people) had gathered and they were saying, ‘Transfer these stockpiles away from us!’ He went to his granaries, and the wheat, and the barley, and the dates, and the raisins had rotted in their entirety, and spoilt, and destroyed. He transferred that from their vicinity and hired employees with a lot of money, and they transferred these and took them out far from Al-Medina.

Then he went to extract (money) to (pay) the hired movers from his bags in which were his Dirhams and his Dinars — and these had been wiped out and transformed into stones, and the carriers seized him for the hire charges. So he sold whatever there was for him, from the clothes, and the carpets, and house, and gave it to them regarding the hire charges, and he came out from that, all of it, with zero. Then he remained as poor, destitute, there being no subsistence for his day. So, his body became sick and wasted due to that.

Rasool-Allah saww said: ‘O you disloyals to the fathers and the mothers, learn a lesson, and know that just as there has been effacement upon his wealth in the world — similar to that it would be changed what was prepared for him in the levels of the Paradise, to the levels prepared for him in the Fire!’

Then Rasool-Allah saww said: ‘Allahazwj the Exalted Condemned the Jews for worshipping the calf besides Allahazwj after havingShown them those Signs, therefore beware of copying them regarding that’. And they said, ‘And how would be copy them, O Rasool-Allahsaww?’
He \(^{\text{saww}}\) said: ‘By obeying a person in the disobedience of Allah \(^{\text{azwj}}\) and relying upon him besides Allah \(^{\text{azwj}}\), so you would happen to be copying them’.

It is reported from Musa \(^{\text{asws}}\) Bin Ja’far \(^{\text{asws}}\), from his \(^{\text{asws}}\) father, from his \(^{\text{asws}}\) forefathers, from Al-Husayn Bin Ali \(^{\text{asws}}\): ‘A Jew from the Jews of Syria and their Rabbis who had read the Torah and the Evangel and the Psalms and Parchments of the Prophet \(^{\text{saww}}\) and recognised their evidence, came to a gathering wherein were companions of Rasool-Allah \(^{\text{saww}}\), and among them was Ali \(^{\text{asws}}\) Bin Abu Talib \(^{\text{asws}}\) and Ibn Abbas and Abu Ma’bad Al-Jahny.

He said, ‘O community of Muhammad \(^{\text{saww}}\)! You do not leave any rank of a Prophet \(^{\text{saww}}\) nor any Messenger \(^{\text{as}}\) you load it on your Prophet \(^{\text{saww}}\). So, will you be answering me about what I ask about?’ The people cringed from him. Ali \(^{\text{asws}}\) Bin Abu Talib \(^{\text{asws}}\) said: ‘Yes. Allah \(^{\text{azwj}}\) Mighty and Majestic did not Give any Prophet \(^{\text{as}}\) nor a Messenger \(^{\text{as}}\) any merit except and He \(^{\text{azwj}}\) has Gathered it for Muhammad \(^{\text{saww}}\), and increased Muhammad \(^{\text{saww}}\) upon the Prophets \(^{\text{as}}\) with an additional multiple’.

The Jew said, ‘Will you be answering me’. He \(^{\text{asws}}\) said to him: ‘Yes, I \(^{\text{asws}}\) shall mention to you today, from the merits of Rasool-Allah \(^{\text{saww}}\) what Allah \(^{\text{azwj}}\) will be Delighting the eyes of the Momineen, and will happen to be in it a removal of the doubts of the doubters regarding his \(^{\text{saww}}\) merits.

He \(^{\text{saww}}\), whenever he \(^{\text{saww}}\) mentioned his \(^{\text{saww}}\) own merits, said: ‘And no pride’, and I \(^{\text{asws}}\) shall mention his \(^{\text{saww}}\) merits to you without faulting any of the Prophets \(^{\text{as}}\) nor reducing them \(^{\text{as}}\), but thanks is for Allah \(^{\text{azwj}}\) Mighty and Majestic upon what He \(^{\text{azwj}}\) Gave Muhammad \(^{\text{saww}}\) similar to what He \(^{\text{saww}}\) Gave them, and whatever He \(^{\text{azwj}}\) Increased of his \(^{\text{saww}}\) merits over them \(^{\text{as}}\).’

He \(^{\text{azwj}}\) said: ‘By obeying a person in the disobedience of Allah \(^{\text{azwj}}\) and relying upon him besides Allah \(^{\text{azwj}}\), so you would happen to be copying them’.

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The Jew said to him, ‘I ask you so prepare an answer for it’. Ali said to him: ‘Give!’. The Jew said to him, 'This Adam, Allah Made His Angels do Sajdah to him, so, did He Do anything from this with Muhammad?

Ali said: ‘Ali said to him: ‘It has been like that, and while Allah Got His Angels to do Sajdah to Adam, their Sajdahs did not happen to be Sajdahs of obedience. They did not worshipped Adam from besides Allah Mighty and Majestic but as an acknowledgment with the merit for Adam, and a mercy from Allah for him.

And Muhammad was Given superior than this. Allah Mighty and Majestic in His Authority, and the Angels in their entirety, and the Momineen worship with the Salawat upon him. Thus, this is an increase for him, O Jew’.

The Jew said to him, ‘Allah Turned to Adam after his mistake’.

The Jew said to him, 'This Idrees, Allah Mighty and Majestic Raised him to a high place, and Fed him from the gifts of the Paradise after his expiry'.

Ali said: ‘Ali said to him: ‘It has been like that, and Muhammad was Given what is superior than this. Allah Mighty and Majestic is His Praise Said regarding him: And We Raised your Zikr for you? Thus, this suffices as a Raising from Allah. And while Idrees was Fed from gifts of the Paradise after his expiry, then Muhammad was Fed in the world during his
lifetime while he saw was dizzy from hunger, Jibraeel as came to him saw with a cup from the Paradise wherein was a gift. He saw took the cup and took the gift in his saw hand and Glorified, and exclaimed Takbeer, and praised.

The People asws of his saww Household were Given it and the cup did similar to that. (But when) he saw thought of giving it to one of his saww companions, but Jibraeel as took it and said to him saww: ‘It is a gift from the Paradise Allah azwj has Gifted you saww with it, and it is not correct except for a Prophet as or a successor as of a Prophet as. He saww ate and we asws ate with him saww, and i asws find its sweetness in this time’.

The Jew said to him asws, ‘This Noah as was patient regarding the Self of Allah azwj Mighty and Majestic, and excused his as people when belied’.

He asws said: ‘It has been like that, and Muhammad saww was patient regarding the Self of Allah azwj and excused his saww people when belied and displaced and pelted with the stones, and Abu Lahab la threw on him saww the intestines of a sheep. Allah azwj Blessed and Exalted Revealed to Jabeel, Angel of the mountains to split the mountains, and be obedient to the orders of Muhammad asw.

He came to him saww and said to him saww, ‘I have been Commanded with being obedient to you saww, so if you saww order, I shall layer the mountains upon them and destroy them with it’. He saww said: ‘But rather I saww have been Sent as a Mercy of the Lord azwj as a Gift to my saww community, but they do not know’.

Woe be unto you, O Jew! When Noah as witnessed the drowning of his as people, was kind upon them with the kindness of the relatives, and manifested the compassion upon them. He as said: ‘Lord! Surely, my son is from my family, [11:45]. Allah azwj Blessed is His as Name Said: He is not from your family; he is (the doer of) other than righteous deed, [11:46]. He aswj, Majestic is His aswj Mention Wanted him asw to ask Him aswj that.
And when Muhammad saww was proclaimed to by the enmity of his saww people, raised the sword of nemesis against them, and he saww did not feel the kindness of the relatives regarding them, and he saww did not look at them with the eye of love’.

The Jew said to him asws, ‘Noah as supplicated to his Lordazwj, and the sky fell down for him as with a downpour of water’.

He asws said: ‘It has been like that, and his as supplication was a supplication of anger, and Muhammad saww, the sky fell down for him saww with a downpour of water as a Mercy. When he saww emigrated to Al-Medina, its inhabitants came to him saww during a day of Friday and they said to him saww, ‘O Rasool-Allah saww! The raindrops are withheld and wood has turned yellow, and leaves are dried up’.

So, he saww raised his saww Blessed hands to the extent that the whiteness of his saww armpits were seen, and no cloud was seen in the sky. He saww had not departed until Allahazwj Quenched them to the extent that the young man fascinated with his own youth, blamed himself regarding the return to his house, but he was not able due to the intensity of the flood. It was consistent for a week, and they came to him saww during the second Friday and said, ‘O Rasool-Allah saww! The walls are demolished, and the riders and the journeys are withheld’.

He saww laughed and said: ‘This is the quickness of the decisions of the children of Adam as’. Then he saww said: ‘O Allahazwj! Around us and not upon us. O Allahazwj! In the roots of the plants and patches of the spots’. So, it rained around Al-Medina, drops and drops, and not a single drop fell in Medina due to his as prestige unto Allahazwj Mighty and Majestic’.

The Jew said to him asws, ‘This Hud as, Allahazwj had Sent Help to him as against his as enemies, with the wind. So, did Allahazwj Do anything from this with Muhammad saww?’
Ali
\textsuperscript{asws} said to him: ‘It has been like that, and Muhammad\textsuperscript{saww} was Given what is superior than this. Allah\textsuperscript{azwj}, Mighty and Majestic is His\textsuperscript{as} Mention Sent Help to him\textsuperscript{saww} against his\textsuperscript{saww} enemies, with the wind on the day of (the battle of) Khandaq, when He\textsuperscript{azwj} Sent a wind against them of sand and gravel, and armies which they did not see.

فزاد الله تبارك وتعالى محمدا صلى الله عليه وآله على هود بثمانية آلاف ملك، وفضله على هود بريح عاد، وريح محمد صلى الله عليه وآله ريح رحمة قال الله تبارك وتعالى: “يا ايها الذين آمنوا اذكروا نعمة الله عليكم إذ جاءتكم جنود فأرسلنا عليهم ريحا وجنودا لم تروها”.

So, Allah\textsuperscript{azwj} Blessed and Exalted Increased for Muhammad\textsuperscript{saww} upon Hud\textsuperscript{as} by eight thousand Angels, and Merited him\textsuperscript{saww} over Hud\textsuperscript{as} by that the wind of Aad was a wind of Wrath, and the wind of Muhammad\textsuperscript{saww} was a wind of Mercy. Allah\textsuperscript{azwj} Blessed and Exalted Said: \textit{you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, [33:9].

The Jew said, ‘This Salih\textsuperscript{as}, Allah\textsuperscript{azwj} Brought out a she-camel for him\textsuperscript{saww} and Made it to be a lesson for his\textsuperscript{as} people’.

Ali\textsuperscript{asws} said: ‘It has been like that, and Muhammad\textsuperscript{saww} was Given what is superior than that. The she-came of Salih\textsuperscript{as} did not speak to Salih\textsuperscript{as} and he\textsuperscript{as} did not speak to it, and did not testify for him\textsuperscript{as} with the Prophet-hood, and Muhammad\textsuperscript{saww}, while we were with him\textsuperscript{saww} in one of his\textsuperscript{saww} military expeditions when he\textsuperscript{saww} was by a camel making sounds. Allah\textsuperscript{azwj} Mighty and Majestic Made it speak and it said, ‘O Rasool-Allah\textsuperscript{saww}! So, and so used me until I am now old and he intends to slaughter me, so I seek refuge with you from him’. Rasool-Allah\textsuperscript{saww} send for its owner, and asked him to gift it to him\textsuperscript{saww}, so he gifted it to him\textsuperscript{saww} and he\textsuperscript{saww} freed it.

And we were with him\textsuperscript{saww} and there was a Bedouin having with him a she-camel of his, ushering it, and he had yielded for the pieces (of land) when they had testified falsely upon it. So, the she-camel spoke to him\textsuperscript{saww} saying, ‘O Rasool-Allah\textsuperscript{saww}! So and so is disavowed from me, and that the witness are testifying falsely against him, and that so and so Jew had stolen me’.

The Jew said to him\textsuperscript{asws}, ‘This Ibrahim\textsuperscript{as}, he\textsuperscript{as} had awoken with the considering upon the recognition of Allah\textsuperscript{azwj} the Exalted, and his\textsuperscript{as} significant evidence with knowledge of the belief in Him\textsuperscript{azwj}’.
He said to him: ‘It has been like that, and Muhammad was Given superior than that. He had awoken with the consideration upon recognition of Allah the Exalted, and his significant evidence with knowledge and the belief in Him. And Ibrahim had awoken when he was fifteen years old, and Muhammad was seven years old.

Traders from the Christians came and they descended with their merchandise between Al-Safa and Al-Marwa. One of them looked at him and recognised him with his description, and his attributes, and news of his Prophethood, and his Signs. They said to him, ‘O boy! What is your name?’ He said: ‘Muhammad’. They said, ‘What is the name of your father?’ He said: ‘Abdullah’.

They said, ‘What is the name of this?’ And they gestured with their hands to the ground. He said: ‘The earth’. They said, ‘What is the name of this?’ And they gestured with their hands towards the sky. He said: ‘The sky’. They said, ‘So, who is their Lord?’ He said: ‘Allah’. Then he defeated them and said: ‘Are you all doubting me regarding Allah Mighty and Majestic?’

Woe be unto you, O Jew! He had awoken with the consideration upon recognition of Allah Mighty and Majestic from Kufr of his people, when he was between them, they were apportioning with the arrows, and were worshipping the idols, and he was saying: ‘There is no god except Allah’.

The Jew said, ‘Ibrahim was Veiled from Nimrod with three Veils’.
**Made a barrier to be from their front** – so this is the first veil, and a barrier from their back [36:9] – so this is the second, and We Covered them, so they are not seeing [36:9] – so this is the third veil.

Then He⁵⁷⁵ Said: **And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45]** – so this is the fourth veil. Then He⁵⁷⁵ Said: **so these are up to their chins, so their heads are raised [36:8]** – and this is the fifth veil’.

The Jew said, ‘Ibrahim⁵⁷⁶, he⁵⁷⁶ had dazzled those who disbeliefed with the proofs of his⁵⁷⁶ Prophet-hood’.

Ali⁵⁷⁶ said to him: ‘It has been like that, and (in case of Prophet) Muhammad⁵⁷⁶, a belier of the Resurrection after the death, came to him⁵⁷⁶, and he was Abayy Bin Khalaf Al-Jamhy and with him was a decayed bone, and he crushed it, then said, ‘O Muhammad⁵⁷⁶! *Who will revive the bones and these have rotted away?’ [36:78]. Allah⁵⁷⁶ Made Muhammad⁵⁷⁶ speak by a Decisive Verse, and Demonstrated his⁵⁷⁶ Prophet-hood, Said: **Say: ‘He Who revived these the first time, and He is Knowing with all creation [36:79]’. He left having been silenced’.

The Jew said to him⁵⁷⁶, ‘This Ibrahim⁵⁷⁶, fragmented the idols of his⁵⁷⁶ people in anger for Allah⁵⁷⁶ Mighty and Majestic’.

Ali⁵⁷⁶ said to him: ‘It has been like that, and Muhammad⁵⁷⁶ had broken three hundred and sixty idols from the Kabah, and negated these from the Arabian peninsula, and humiliated the ones who worshipped these, with the sword’.

The Jew said to him⁵⁷⁶, ‘This Ibrahim⁵⁷⁶ had made his⁵⁷⁶ son⁵⁷⁶ to lay down (on the ground) and knocked him⁵⁷⁶ on the forehead’.
فقال له علي عليه السلام: لقد كان كذلك ومحمد صلى الله عليه وآله أعظم من منه، إذ جعل فاطمة سيدة نساء العالمين من بناته، والحسن والحسين من حفدته.

Ali asws said to him: ‘It has been like that, and Ibrahim as had been given the ransom after the lying down, and Muhammad saww was hit by a bereavement more disastrous than it. He saww stood to pray Salat upon his saww uncle Hamza asws, lion of Allah azwj and lion of His aswj Rasool saww, and helper of his saww Religion.

And there had already been a separation between his asws soul and his asws body, and no movement was detected upon him saww, and he saww did not break up in tears over him asws, and he saww did not look at his asws (dying) place from his saww heart and the hearts of the People asws of his saww Household, in order to please Allah azwj Mighty and Majestic by his saww patience, and submitted to His aswj Commands in the entirety of his saww deeds, and he saww said: ‘Had it not been for the portrayal of grief, I saww would have left him asws until he asws was gathered in the bellies of the wild animals and the beaks of the birds, and had it not been for it to become a Sunnah after me saww, I saww would have done that’.

قال له اليهودي: فإن إبراهيم عليه السلام قد أسلمه فقومه إلى الحريق فصبر، فجعل الله عزوجل النار عليه بردا وسلاما، فهل فعل بمحمد شيئا من ذلك.

The Jew said to him asws, Ibrahim as, his as people had submitted him as to the burning, and he as was patient, so Allah azwj Mighty and Majestic Made the fire to be cool and safe until him as. So, did He azwj Do anything from that with Muhammad saww?

قال له عليه السلام: لقد كان كذلك ومحمد صلى الله عليه وآله لما ولت خير سميته الخبرية فصار الله السم في جوفه بردا وسلاما إلى منتهى أجله، فالسم يحرق إذا استقر في الجوف، كما أن النار تحرق، فهذا من قدرته لا تنكره.

He asws said to him: ‘It has been like that, and when Muhammad saww descended at Khyber, the woman of Khyber poisoned him saww, but Allah azwj Caused the poison inside him saww cool and safe up the end of his saww term. The poison burns when it settles in the interior, just as the fire burns, so this is from His aswj Power, and you cannot deny it’.

قال له اليهودي: فإن هذا يعقوب عليه السلام أعظم في الخير نصيبه، إذ جعل الأسباط من سلالة صلبه، ومريم ابنته عمران من بناته.

The Jew said so him asws, ‘This Yaqoub as is greater in the goodness of his as lineage when the tribes were Made to be from his as lineage, and Maryam as Bint Imran as is from his as daughters’.

قال له علي عليه السلام: لقد كان كذلك ومحمد صلى الله عليه وآله أعظم في الخير نصيبا منه، إذ جعل فاطمة سيدة نساء العالمين من بناته، والحسن والحسين من حفادته.
Ali asws said to him: ‘It has been like that, and Muhammad saww is greater in the goodness of lineage than him as, when (Syeda) Fatima asws, Chieftess of the women of the worlds was Made to be from his saww daughters, and Al-Hassan asws and Al-Husayn asws to be from his saww grandsons asws.

The Jew said to him asws, ‘Yaqoub as was patient upon the separation of his as son as until he almost broke down from the grief’.

Ali asws said to him: ‘It has been like that, and the grief of Yaqoub as was grief after separation, and Muhammad saww, his as son as Ibrahim asws, delight of his saww eyes, passed away from him saww during his saww lifetime and the Trial was particularised for him saww in order to Maximise the Hoard (Rewards of the Hereafter) for him saww. He saww said: ‘The soul grieves and the heart is alarmed, and I sa was upon you as, O Ibrahim as, from the grieving ones, and we saww do not say what Angers the Lord azwj. In all that, he saww preferred the Pleasure of Allah azwj, Mighty is His azwj Mention, the submitting to Him azwj in the entirety of his saww deeds’.

The Jew said to him asws, ‘This Yusuf as, endured the separation repeatedly, and he as was withheld in the prison to save (himself) from the disobedience, and he as was thrown in the well alone’.

Ali asws said to him: ‘It has been like that, and Muhammad saww suffered repeatedly the estrangement and separation of the wife and the children and the wealth, emigration from the Sanctuary of Allah azwj the Exalted and His azwj Safety. When Allah azwj Mighty and Majestic Saw his saww state and his saww breaking down from the grief, (Allah azwj), Blessed and Exalted is His azwj Name Showed him saww a dream corresponding to the dream of Yusuf as in its interpretation, and Clarified to the worlds the truthfulness of its reality.

He aswj Said: ‘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 shaven and
(others) with hair-cut, not fearing. [48:27]. And while Yusuf as was withheld in the prison, so Rasool-Allah saww had to withhold himself saww in the cave for three years, and his saww relatives and ones with relationships were cut off from him saww, and he saww sheltered in narrowest of the narrowness.

Allah azwj, Mighty is His azwj Mention had Planned for him saww a strong place when He azwj Sent the weakest of His azwj creatures (woodworm) and it ate up their agreement which they had written between them regarding cutting off his saww relationships. And while Yusuf as was thrown in the well, so Muhammad saww had to withhold himself saww, fearing his saww enemies, in the cave until he saww said to his saww companion: ‘Do not grieve, surely Allah is with us!’ [9:40], and Allah azwj Praised him saww with that in His azwj Book’.

The Jew said to him asws, ‘This Musa as Bin Imran as, Allah azwj Gave him as the Torah in which was His azwj Wisdom’.

He asws said to him: ‘It has been like that, and Muhammad saww was Given what is superior than it. Muhammad saww was Given Surah Al-Baqarah and Al-Maidah (corresponding) with the Evangel, and ‘Tawaseen’ (Chapers 26, 27 & 28), and Ta Ha (20), and half of ‘Mufassal’ (Chapter 47, & 50 & 110), and ‘Hawameem’ (Chapters 40 to 46) (corresponding) with the Torah, and was Given half of ‘Mufassal’ (Chapter 47, & 50 & 110), and ‘Al Tasabheeh’ (Chapters in which Glorification is Revealed) (corresponding) with the Psalms, and was Given Surah Bnu Israeel (17) and Bara’at (9) (corresponding) with the Parchment of Ibrahim as and Parchment of Musa as.

And Allah azwj, Mighty is His azwj Mention, Increased the seven long ones (Chapters 2 & 3 & 4 & 5 & 6 & 7 & 10), and Opening of the Book (1), and it is the seven doubles and the Magnificent Quran, and Given the Book and the Wisdom’.

The Jew said to him asws, ‘Musa as, Allah azwj Mighty and Majestic Whispered to him as on (mount) Toor of Sinai’.
Ali asws said to him: ‘I have been like that, and Allah azwj Mighty and Majestic had Revealed to Muhammad saww at the Lotus Tree (Sidrat al Muntaha), and his saww position in the sky is praised, and by the end-point is the mentioned Throne’.

The Jew said to him asws, ‘Allah azwj has Cast unto Musa as, Love from Him azwj’.

Ali asws said to him: ‘It has been like that, and Allah azwj Gave Muhammad saww what is superior than it. Allah azwj Mighty and Majestic had Cast unto him saww Love from Him azwj. From this is which participates him saww in this Name when the testimony was completed from Allah azwj Mighty and Majestic by it, thus the testimony is not complete except if one says, ‘I testify that there is no god except Allah azwj and Muhammad saww is Rasool saww of Allah azwj, called out with upon the pulpits. So, a voice will not be raised with the Mention of Allah azwj Mighty and Majestic except it is raised with the mention of Muhammad saww along with it’.

The Jew said to him asws, ‘Allah azwj had Revealed to mother of Musa as of the merit of the status of Musa as in the Presence of Allah azwj Mighty and Majestic’.

Ali asws said to him: ‘It has been like that, and Allah azwj Majestic is His azwj Praise had been Kind to the mother asws of Muhammad saww by Bringing to her asws his saww name until she asws said, ‘I asws testify and (so do) those with knowledge that Muhammad saww is a Rasool saww of Allah azwj, awaited, and the Angels testify upon the Prophets as that they asws had affirmed him saww the previous Books.

And by the Kindness from Allah azwj Mighty and Majestic He azwj Ushered him saww to her asws, and his saww name arrived to her asws due to the merit of his saww status in His azwj Presence until she asws saw in the dream that He azwj Said to her asws: “What is in your asws belly is a Chief, so when you asws are Blessed him saww, then name him saww as ‘Muhammad’. Allah azwj Derived for him saww a name from His azwj Names, because Allah azwj is ‘Mahmoud’ (the most praised One) and this one is ‘Muhammad’ (the praised one)’.
قال له اليهودي: فإن هذا موسى بن عمران عليه السلام قد أرسله الله إلى فرعون و أراه الآية الكبرى

The Jew said to him \textit{asws}, 'This Musa \textit{as} Bin Imran \textit{as}, Allah \textit{azwj} had Sent him \textit{as} to Pharaoh \textit{la} and Showed him\textit{as} the Great Sign'.

قال له علي عليه السلام: لقد كان كذلك، ومحمد أرسله إلى فراعنة شتى، مثل أبي جهل ابن هشام، وعبة بن زيد، وعبيد بن عبد الرحمن، والقشير بن عبيد بن عبد الرحمن، وأبي بن حرف، ودينك أبي جهل، وكثير من السادة والأئمة، فأراد الله أن يتم رحمته لهم، ورزقهم في الحياة بعدما ابتعد عن أوائهم في الدنيا.

Ali\textit{asws} said to him: 'It has been like that, and Muhammad\textit{saww} had been Sent to various Pharaohs, like Abu Jahl Bin Hisham, and Utba Bin Rabie, and Shayba, and Abu Al Bakhtary, and Al Nazar Bin Haris, and Abayy Bin Khalf, and Manbah and Nabeeh two sons of Al Hajaaj, and to five scoffers – Al Waleed Bin Al Mugheira Al Makhzoumy, and Al Aas Bin Al Wail Al Sahmy, and Al Aswad Bin Abd Yagous Al Zuhry, and Al Aswad Bin Al Muttalib, and Haris Ibn Al Talatalah, and Showed them the Signs in the horizons and within themselves until it was clear to them that it is the Truth'.

قال له اليهودي: لقد انتقم الله لموسى عليه السلام من فرعون.

The Jew said to him \textit{asws}, 'Allah \textit{azwj} had Avenged for Musa \textit{as} from Pharaoh \textit{la}'.

قال له علي عليه السلام: لقد كان كذلك، ولقد انتقم الله جل اسمه لمحمد صلى الله عليه وآله من الفراعنة، فأما المستهزؤون فقد قالوا: "إنا كلفنا المهنئين جرهم معينا"، فقتل الله خمستهم، كل واحد منهم يعبر قتلة صاحبه في يوم واحد، فأما الوليد بن المغيرة فصار لجلب لجلب من خوابه قد راهن ووضعه في الطريق فأصبح شقيقه من فائت أكحله حتى ألفوا فمات وهو يقول: قتلني رب محمد.

He\textit{asws} said to him: 'It has been like that, and Allah\textit{azwj}, Majestic is His\textit{azwj} Name had Avenged for Muhammad\textit{saww} from the Pharaohs. And as for the scoffers, so Allah\textit{azwj} Mighty and Majestic Said: \textit{We will Suffice you against the scoffers [15:95]}. Allah\textit{azwj} killed five of them. Each one of them was killed without having killed his attacker, in one day. As for Al-Waleed Bin Al-Mugheira, so he passed proudly by a man from the Clan of Khaza’at on the road, and he was hit by him with a fragment from the middle of the armour until he bled. So, he died, and he was saying, ‘It was the Lord\textit{azwj} of Muhammad\textit{saww} Who killed me!’

وأما العاص بن وائل فإنه خرج في حاجة إلى موضع تدهده، فوقع فقس فقس قتلته قطعة قطعة فمات، وهو يقول: قتلي رب محمد.

And as for Al-Aas Al-Wa’ily Bin Wa’il Al-Sahmy, so he went out for a need of his to a mountain. He was crushed under a rock, and he was cut down into pieces and pieces. He died, and he was saying: ‘It was the Lord\textit{azwj} of Muhammad\textit{saww} who killed me!’

وأما الأسود بن عبد يغوث فإنه خرج مستقبلاً شبابه فوجد حرب على السلام فأخذ رأسه قطع قطعة فمات، وهو يقول: قتلي رب محمد.

And as for Al-Sawad Bin Abd Yagous, so he was received by his son Zam’at, and with him was a young boy of his, and he took to a shade of a tree under a mountain. Jibraeel\textit{as} came to him, seized his head and butted it against the tree. He said to his boy, ‘Prevent this from...
me!’ He said, ‘I have not seen anyone do anything with you, except that it was yourself’. He was killed, and he was saying, ‘It was the Lord\(^\text{azwj}\) of Muhammad\(^\text{saww}\) Who killed me’.

And as for Al-Aswad Bin Al-Muttalab, the Prophet\(^\text{saww}\) supplicated against him that Allah\(^\text{azwj}\) should Blind his sight, and that he be bereaved of his son. When it was during that day, he went out until he came to a place, and Jibraeel\(^\text{as}\) came to him with a green leaf and struck his face with it and he was blinded, and he remained until Allah\(^\text{azwj}\) Bereaved him of his son.

And as for Al-Haaris Bin Al-Talaatalat, so he went out from his house during the season (of Hajj), so he changed into (to look like) an Ethiopian. He returned back to his family and said, ‘I am Haaris!’ They were angered against him and killed him, and he was saying, ‘It was the Lord\(^\text{azwj}\) of Muhammad\(^\text{saww}\) Who killed me’.

And all that was at one time, and that was when they were in front of Rasool-Allah\(^\text{saww}\), so they said to him\(^\text{saww}\), ‘O Muhammad\(^\text{saww}\) We will respite you\(^\text{saww}\) until midday, so if you\(^\text{saww}\) were to retract from your\(^\text{saww}\) words, fine, otherwise we will kill you\(^\text{saww}\)’.

The Prophet\(^\text{saww}\) entered his\(^\text{saww}\) house, and locked his\(^\text{saww}\) door against them, saddened by their words, and Jibraeel\(^\text{as}\) came up to him\(^\text{saww}\) in that moment and said to him\(^\text{saww}\): ‘O Muhammad\(^\text{saww}\)! Allah\(^\text{azwj}\) Conveys His\(^\text{azwj}\) Greetings to you\(^\text{saww}\), and He\(^\text{azwj}\) is Saying: \textit{So proclaim what you are Commanded with [15:94]} - Meaning manifest your\(^\text{saww}\) matter to the people of Makkah and Invite, \textit{and turn away from the polytheists [15:94]}, meaning ‘I\(^\text{azwj}\) shall Manifest your\(^\text{saww}\) matter to the people of Makkah and Called them to the Eman."

He\(^\text{saww}\) said: ‘O Jibraeel\(^\text{as}\)! How shall\(^\text{saww}\) I react to the scoffers, and what if they are inimical to me\(^\text{saww}\)?’ He\(^\text{azwj}\) said: \textit{We will Suffice you against the scoffers [15:95]}. He\(^\text{saww}\) said: ‘O Jibraeel\(^\text{as}\)! They were in front of me\(^\text{saww}\) this very hour’. So he\(^\text{as}\) said: ‘You\(^\text{saww}\) have been Sufficed from them, therefore manifest your\(^\text{saww}\) matter in that (situation)’.
And as for the rest of them from the Pharaohs, they were killed on the day (battle of) Badr by the sword, and Allah^{asw} Defeated the army and they turned back’.

The Jew said to him^{asws}, ‘This Musa^{as} Bin Imran^{as} was Given the staff, and it transformed into a serpent’.

He^{asws} said to him: ‘It has been like that, and Muhammad^{saww} was Given what is superior than this. A man was seeking Abu Jahl Bin Hisham^{la} for a debt of a camel which he had bought, and he was pre-occupied about it and sat and drank. The man sought him but was not able upon it. One of the scoffers said to him, ‘Who are you seeking?’ He said, ‘Amro Bin Hisham’ – meaning Abu Jahl^{la}. There is a debt for me upon him’.

He said, ‘Shall I point you to someone who tends to extract the rights?’ He said, ‘Yes’. He pointed him to Muhammad^{saww}, and Abu Jahl^{la} had said, ‘If only there was a need for Muhammad^{saww} to me, so I can mock him^{saww} and return him^{saww}. The man came to the Prophet^{saww} and said to him^{saww}, ‘O Muhammad^{saww}! It has reached me that there is goodness between you^{saww} and Amro Bin Hisham, and I see intercession with you^{saww} to him’.

Rasool-Allah^{saww} stood up with him and came to his door and said to him: ‘Arise, O Abu Jahl^{la}, and return to the man his right!’ And rather he^{saww} tekknonymed him as ‘Abu Jahl’ (father of ignorance) on that day. He arosed hurriedly until gave him his right. When he returned to his seat, one of his companions said to him, ‘You did that from fear of Muhammad^{saww}’.

He said, ‘Woe be unto you! Excuse me, when I saw him^{saww} (there were) men on his^{saww} right having flaming bayonets in their hands, and on his^{saww} left were two serpents grinding their fangs, and flames were shining from their eyes. If I had refused, I would not have been safe from my belly being slit with the bayonet and the serpents to suffocate me’.
He said, ‘He saws is frequent of performing Sajdahs around the Kabah. So, when he saws comes and does Sajdah, you la take a rock and hit him saws with it’. Rasool-Allah saws came and performed Tawaaf of the House (Kabah), seven circuits, then prayed Salat and prolong the Sajdahs. Abu Jahl la grabbed a rock and came to him saws from the direction of his saws head. When he saws was near him saws, a bull came from the direction of Rasool-Allah saws and opened its mouth around him la. When Abu Jahl la saw it, panicked from it, and his la hand hesitated, and the rock fell and injured his la leg (foot).

He returned tearful, changed of colour, sweating profusely. His la companions said to him la, ‘We have not seen you la like today’. He la said, ‘Woe be unto you! Excuse me la, for a bull came from him saws and opened its mouth it almost swallowed me. I la threw the rock and injured my own leg’.

The Jew said to him sws, ‘Musa as had been Given the white hand, so has something from this been done with Muhammad saww?’
He asws said: ‘It has been like that, and Muhammad saww was Given what is superior than this. A Noor would illuminate from his saww right wherever he saww sat, and from his saww left wherever he saww sat, and all the people could see him saww.

The Jew said to him asws, ‘Musa as, a path was struck for him as in the sea, so was anything from this done with Muhammad saww?’

He asws said: ‘It has been like that, and Muhammad saww was Given what is superior than this. We went out with him saww to (battle of) Hunayn, and there we were by a valley flowing (with water), and we measured it and it was of fourteen statures. They said, ‘O Rasool-Allah saww! The enemies are behind us and the valley is in front of us’, just as the companions of Musa said, ‘We are being overtaken’ [26:61].

So, Rasool-Allah saww descended, then said: ‘O Allah azwj! You aswj Made evidence to be for every Messenger as. Show me saww Your aswj Power!’ and he saww rode and the horses crossed over without even wetting their hooves, and the camels did not wet their knees. We returned being victorious’.

The Jew said to him asws, ‘Musa as was Given the rock and twelve springs gushed forth from it’.

All asws said: ‘It has been like that, and when Muhammad saww descended at Hudaybiyya and the people of Makkah besieged him saww, was Given superior than that, and that is that his saww companions complained to him saww of the thirst to the extent that the sides of the horses were stuck (out of thrust), and they mentioned that to him saww. He saww called for a Yemei hot-pot then inserted his saww Blessed hand in it and a spring of water burst forth from between his saww fingers. So, we quenched and quenched our horses and every one filled up a container, and we were with him saww at Hudaybiyya.'
وإذا ثم قلب جافة، فأخرج صلى الله عليه وآله سهما من كنانته فناوله البراء بن عازب فقال له: اذهب بهذا السهم إلى تلك القليب الجافة فناوله، ففعل ذلك ففتحت منه اثنتي عشرة عينا من تحت السهم، ولقد كان يوم مهرة عزة وعمرة للمرتكبين لئليته، كما حضر موسى عليه السلام حيث دعا بالميثقة فنصب يده فيها، ففاضت بالماء وارتفع حتى توضأ منه ثمانية آلاف رجل ؟ وشربوا حاجتهم، وسقوا دوابهم ؟ وحملوا ما أرادوا.

And when the old well dried, Rasool-Allah as brought out an arrow from his saww quiver and gave it to Al Bara’a Bin Aazib and said to him: ‘Go with this arrow to that dried up well and install it therein. He did that and twelve spring burst forth from beneath the arrow, and it was the day of performing ablutions as a lesson and a sign for the deniers of his saww Prophethood, like the rock of Musa as where he called for a ablution tray and inserted his as hand in it, and it filled up with the water at it rose until eight thousand men had performed ablution in it? And drank their need and watered their animals? And they carried whatever they wanted’.

The Jew said to him asws, ‘Musa as was Given the Manna and the Quails, so was a match of this done with Muhammad saww?’

قال له اليهودي: ‘إذاً موسي عليه السلام قد أعطي الماء والسلوى، فهل فعل محمد نظير هذا؟’

قال له علي عليه السلام: ‘هكذا كان ذلك، ومحمد صلى الله عليه وآله أعطي ما هو أفضل من هذا، إن الله عزوجل أعطيه الفيضه والثواب، ولم يعله لاحقاً، فهذا أفضل مما أعطى موسي عليه السلام، ثم زاده أن جعل النية له ولامته عملا صالحاً، ولم يجعل لاحقاً من الأمم ذلك قبله، فهذا أحسن ذلك.’

He asws said: ‘It has been like that, and Muhammad saww was Given what is superior than this. Allah sawwj Mighty and Majestic Legalised the war booty for him saww and for his saww community, and did not Legalise it for anyone before him saww. So, this is superior than the Manna and the Quails, then Increased him saww by Making the Paradise to be for him saww and for his saww community (who even think of) doing righteous deeds, and did not Make that to be for anyone from the communities before him saww. So, when one of them thinks of doing a good deed and does not actually do it, a good deed is still written for him, and if he does do it, ten are written for him’.

The Jew said to him asws, ‘Musa as, the clouds had shaded him asr’.

قال له اليهودي: ‘هذا داود عليه السلام قد أعطي الحديد، فعمل منه الدروع

Ali asws said to him: ‘It has been like that, and that was done for Musa as in the wilderness, and Muhammad saww was Given superior than this. The cloud used to shade him saww from the day he saww was Sent down up to the day he saww passed away, during his saww staying and his saww journeying. So, this is superior than what Musa as was Given’.

قال له اليهودي: ‘هذا داود عليه السلام قد أعطي الماء والسلوى، فهل فعل محمد نظير هذا؟’
The Jew said to him, ‘This Dawood had Softened the iron for him, and he made the coats of mail (armour) from it’.

Ali said to him: ‘It has been like that, and Muhammad was Given what is superior than it. Allah Mighty and Majestic Softened for him the solid rock, the slab, and Made it a cave, and the rock had subsided beneath his hand at Bayt Al-Maqdas until it became as if it was the dough. We had seen that and we had asked him beneath his flag’.

The Jew said to him, ‘This Dawood cried upon his mistake until the mountains were crying with him out of his fear’.

Ali said to him: ‘It has been like that, and Muhammad was Given what is superior than this. When he stood to the Salat, there was heard for his chest and his interior, humming like the humming of the cauldron upon the fire from the severity of the crying, and although Allah Mighty and Majestic had Secured him from His Punishment. He wanted to be fearful to his Lord with his crying and become an Imam for the ones who believe in him.

And he had stood upon the ends of his toes for twenty years until his feet were swollen and his toes were pale, standing the entire night until he was Advised regarding that, so Allah Mighty and Majestic Said: Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed, but in order for you be happy with it.

And he had cried until there was unconsciousness upon him. It was said to him, ‘O Rasool-Allah! Hasn’t Allah Mighty and Majestic Forgiven for you what has preceded from your sins and what is delayed?’ He said: ‘Yes, should I not become a grateful servant?,’ and even if the mountains had cried and glorified with him, Muhammad had done what is superior than this. When we were with him upon mount Hira when the mountain trembled. He said to it: ‘Calm down, for there isn’t upon you except a Prophet and a truthful witness’. 
فقر الجبل مجيباً لامره، ومنتهياً إلى طاعته، فأنى أن جبل المنام في وقوع الناس الناس والحجارة، فأنى أن أكون من تلك الحجارة، قال له: لا تخف، تلك حجارة الكبير، فقر الجبل وسكن ونهى وأجاب لفوله.

The mountain calm down in answer to his saww orders, and ended up to his saww obedience. And we had passed by with him saww by a mountain and a trickle was coming out from part of it. He saww said to it: ‘What make you cry O mountain?’ It said, ‘O Rasool-Allah saww! The Messiah as has passed by me and he as was scaring the people of the Fire and its fuel being the people and the stones, so I feared that I might become from those stones’. He saww said to it: ‘Do not fear! Those stones are the sulphuric ones’. So, the mountain calmed down and settled and abated and answered to his saww words’.

 قال له اليهودي: فإن هذا سليمان عليه السلام اعطي ملكا لا ينبغي لاحد من بعده.

The Jew said to him asws, ‘This Suleyman as was Given a great kingdom not befitting for anyone from after him asw.

قال له علي عليه السلام: لقد كان كذلك، ومحمد صلى الله عليه وآله اعطي ما هو أفضل من هذا، إنه هبط إليه ملك لم يهبط إلى الارض قبله وهو ميكائيل. فقال له: يا محمد عش ملكاً منعماً، وهذه مفاتيح خزائن الارض معك، وتسير معك جبالها ذهباً وفضةً، لا ينقص لك فيما أدركت لك في الآخرة شيء.

Ali asws said: ‘It has been like that, and Muhammad saww was Given what is superior than this. An Angel descended to him saww, one who had not descended to the earth before it, and it was Mikaeel as. He as saww said to him saww, ‘O Muhammad as! Live a (life of a) bountiful king, and these are the keys of the treasures of the earth with you saww, and its mountain would become gold and silver for you saww. It will not reduce for you saww regarding what is Hoarded for you saww in the Hereafter by anything’.

 فأومأ إجبرى عليه السلام - وكان خليله من الملائكة – فأشار إليه: إن تواضع، فقال: بل أعيش نبياً عبداً، أكل يوماً، ولا أكل يومين، وألحق بأخواني من الأنباء من قبل، بإحايتي من الأنباء من قبل.

He as gestured towards Jibraeel as – and he as was his saww friend from the Angels – and gestured to him as that he saww will be humble and said: ‘But, I saww shall live like a slave Prophet saww, eating one day and not eating two days, and meet up with my saww brothers from the Prophets as from before me saww.

فزاده الله تعالى الكوثر، وأعطاه الشفاعة، وذلك أعظم من ملك الدنيا من أولها إلى آخرها سبعين مرة، ووعده المقام المحمود، فأنى أن جبل منام أقعده الله تعالى على العرش، فهذا أفضل مما أعطي سليمان بن داود عليه السلام.

Allah azwj the Exalted Increased him saww with Al-Kawser, and Gave him saww the (right of) intercession, and that is greater than the kingdom of the world, from its beginning to its end seventy times, and Promised him saww the Praiseworthy Position (Al Maqam Al Mahmoud). So, when it will be the Day of Judgment, Allah azwj the Exalted will Make him saww to be seated upon the Throne. Thus, this is superior than what Suleyman as Bin Dawood as was Given’.

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قال له اليهودي: فإن هذا سليمان عليه السلام قد سخرت له الرياح فسارت به في بلاده، غدوها شهر ورواحها شهر.

The Jew said to him, ‘This Suleyman, the winds were subdued to him and he travelled by it in his country, going for a month and coming back a month’. 

فقال له علي عليه السلام: لقد كان كذلك، ومحمد صلى الله عليه وآله اعطي ما هو أفضل من هذا، إنه اسري به من المسجد الحرام إلى المسجد الأقصى، ورحل به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة حتى انتهى إلى ساق العرش، فدنا بالعلم فتدلى، فدلي له من الجنة رفرف أخضر، وغشى النور بصره، ورأى عظمة ربه عزوجل.

Ali said to him: ‘It has been like that, and Muhammad was Given what is superior than this. He was Ascended with from the Sacred Masjid to Al-Aqsa Masjid, a travel distance of a month, and there was an Ascension with him in the kingdoms of the skies, a travel distance of fifty thousand years, in less than a third of the night until he ended up to the Base of the Throne. He approached with the knowledge and bowed, and there came down for him a green carpet from the Paradise, and the Noor overwhelmed his sight, and he saw the Magnificence of his Lord Mighty and Majestic by his heart, and did not see Him with his eyes.

There was between him and Him two bows or even closer, and He Revealed to His servant what He Revealed, the Verse which is in Surah Al Bawarah, His Words: For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; and Allah Is Able upon all things [2:284].

وكان للآية قد عرضت على الانبياء من لدن آدم عليه السلام إلى أن بعث الله تبارك اسمه محمداً، وعرضت على الامم فأبوا أن يقبلوها من ثقلها، وقبلها رسول الله صلى الله عليه وسلم، واعترض على الامة ما أوحي بهم من آية بين أيديهم، لفسد الله تعالى فيها، فقد معاهد الناس من الذين قد ظلموا، واعترض على الامة ما أوحي بهم من آية بين أيديهم، لفسد الله تعالى فيها، فقد معاهد الناس من الذين قد ظلموا.

And the Verse had been Presented unto the Prophets from Adam until Allah, Blessed is His Name, Sent Muhammad, and it was Presented unto the communities, but they refused to accept it due to its heaviness, and Rasool-Allah accepted it and presented it unto his community, and they accepted it. When Allah Blessed and Exalted Saw the acceptance from them, Knew that they would not be able to tolerate it.

فلمما أن صار إلى ساق العرش كرر عليه الكلام ليفهمه، فقال: "أين الرسول مما آنزل إليه من ربي " فأجاب صلى الله عليه وسلم، وجعله عليه وعنتمه، فقال: " واتباع رسول كله بالله وملائكته وكتبه ورسله لا فرق بين أحد من رسول "

When he came to the Base of the Throne, He Repeated the Speech unto him to Make him understand it. He Said: (Allah Said): "The Rasool believes in what is Revealed unto him from his Lord". [2:285]. He answered on his behalf and on behalf of his community saying: ‘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].
فقال جل ذكره: لهم الجنة، والمغفرة على إن فعلوا ذلك، فقال النبي صلى الله عليه وسلم: "أما إذ فعلت بما ذكرت فغفرت ربي وبيك المصير" يعني المرجع في الآخرة، قال: فأجابه جل حكايته: وقد فعلت ذلك بك وبماتك.

He azwj, Majestic is His azwj Mention Said: "For them is the Paradise, and the Forgiveness is upon Me azwj if they were to do that". The Prophet saww said: ‘But when You azwj Do that with us, ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285], i.e., the return in the Hereafter. So, Allah azwj, Majestic is His azwj Praise, Said: “And I azwj had Done that with you saww and with your saww community”.

Then the Mighty and Majestic Said: “But, when you saww accepted the Verse with its difficulties and revered what is therein, and I azwj had Presented it unto the communities, but they refused to accept it, but your saww community accepted it, so there is a right upon Me azwj that I azwj Raise it from your saww community. He azwj 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". [2:286] – from evil.

قال النبي صلى الله عليه وسلم: ‘أنا إذا فعلت بما ذكرت في وبائي فردوي، قال: سأل قال: "أنا لا أتؤخذني إن نسينا أو أخطأنا".

The Prophet saww said when he saww heard that: ‘But when You azwj had Done that with Me azwj and with my saww community, then Increase it for me saww’. He azwj Said: “Ask!” He saww said ‘Our Lord! Do not Seize us if we forget or we make a mistake’.

قال الله عزوجل: لست أؤخذني إن نسينا أو أخطأنا. من خير "وعليها ما كسبت" من شر.

Allah azwj Mighty and Majestic Said: ‘They will not Seize your saww community for the forgetfulness and the errors due to your saww Prestige with Me azwj. And the past communities, when they forgot what I azwj had Reminded them of, I azwj Opened the Gates of Punishment upon them, and I azwj have Lifted that from your saww community. And when the past communities used to sin, I azwj Seized them due to their sins and Punished them, and I azwj have Lifted that from your saww community due to your saww Prestige with Me azwj.

قال النبي صلى الله عليه وسلم: ‘أنا إذا فعلت بما ذكرت في وبائي فردوي، قال: الله تعالى له: سأل قال: "أنا لا أتؤخذني إن نسينا أو أخطأنا".

The Prophet saww said: ‘Our Allah azwj Since You azwj have Granted me saww that, therefore Increase it for me saww. So Allah azwj the High Said to him saww: “Ask”. He saww said: ‘Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us [2:286] – the burdens, the difficulties which were upon the ones who were before us’.
Allah^{awj} Mighty and Majestic Answered him^{saww} to that, so Blessed is His^{awj} Name Said; "I^{awj} have Lifted the burden from your^{saww} community which was upon the communities of the past. I^{awj} did not Accept their Salat except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your^{saww} community, and its sand pure. So, this is from the difficulties which was upon the communities before you^{saww}. I^{awj} have thus Lifted it from your^{saww} community (due to your^{saww} prestige).

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

And the communities before you^{saww}, its Salat were Obligatory upon it in the darkness of the night and midday, and it is from the difficulties which were upon them, so I^{awj} Lifted it from your^{saww} communities, and Obligated their Salat to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

And the past communities, fifty Salat were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I^{awj} Lifted it from your^{saww} communities and
Made it a five (Salat) during five times, and these are fifty-one (51) Cycles (Rakats), and Made the Recompense for them to be of fifty Salat.

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 Iazwj Lifted it from yoursaww 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 yoursaww community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him. And this is from the difficulties, which was upon them, so Iazwj Lifted it from yoursaww community.

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

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and Iazwj have Lifted that from yoursaww community, and Made their sins to be between Myselfazwj and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.
And the past communities, one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so Iazwj Lifted it from yoursaww community. And a man from yoursaww community sins for twenty years, or thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so Iazwj Forgive that for him, all of it.

فقال النبي صلى الله عليه وآله: اللهم إذ أعطيتني ذلك كله فزدني، قال: سل، قال: ' ربنا وتحملنا ما لا طاقة لنا به " قال تبارك اسمه: قد فعلت ذلك بامتك، وقد رفعت عنهم عظم بلايا الامم، وذلك حكمي في جميع الامم أن لا اكلف خلقا فوق طاقتهم،

So the Prophetsaww said: ’Our Allahazwj! Since Youazwj have Given all of that to mesaww, so Increase it for mesaww. ‘_ask’. Heazwj said: ‘Our Lord! And do not Load upon us what we have no strength for us with it’. So Blessed is Hisazwj Name, Said: ‘Iazwj have Done that with yoursaww community, and have Lifted from them all of the afflictions of the (past) communities, and that is Myazwj Judgement in all of the communities, that Iazwj do not Impose upon a creature above its strength (of toleration)’.

فقال النبي صلى الله عليه وآله: " واعف عنا واغفر لنا وارحمنا أنت مولانا " قال الله عزوجل: قد فعلت ذلك بتائبي امتك، ثم قال صلى الله عليه وآله:

Heazwj said: ‘and Pardon (our sins) for us and have Mercy on us. You are our Master’. Allahazwj Mighty and Majestic Said: ‘Iazwj have Done that with the penitent ones of yoursaww community’. Then heazwj said: ‘therefore Help us against the Kafir people’.

قال الله عز اسمه: إن امتك في الارض كالشامة البيضاء في الثور الاسود، هم القادرون، وهم القاهرون، يستخدمون ولا يستخدمون لكرامتك علي، وحق علي أن أظهر دينك على الاديان حتى لا يبقى في شرق الأرض وغربها دين إلا دينك، أو يؤدون إلى أهل دينك الجزية.

Allahazwj, Mighty is Hisazwj Name Said: “Your saww community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving yousaww nor your saww prestige to Meazwj, and it is a right upon Meazwj that azwj should Make your saww Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your saww Religion, and they would be paying taxation to the people of your saww Religion”.

قال له اليهودي: فإن هذا سليمان عليه السلام سحرت له الشياطين، يعملون له ما يشاء من محاريب وتماثيل.

The Jew said to himasws, ‘This Suleymanas, the Satansla were subdued to himas. They were working for himas whatever heas so desired, from the prayer niches and the statues’.

قال له علي عليه السلام: لقد كان كذلك، ولقد أعطي محمد صلى الله عليه وآله أفضل من هذا، إن الشياطين سحرت لسليمان عليه السلام وهي مقربة على كفرها، ولقد سحرت لبيبة محمد صلى الله عليه وآله الشياطين باللقاء، فأقبل إله الجحش المعبة من أشرافهم لم يحكيهم من جن تصيين واليمن من بيهم.

عمر بن عامر من الا حجة، منهم شهاد، ومناء، والظلمان، والبرزان، و المازمان، وناضج، وهاب، وواзу، وعمرو,

Aliasws said to him: ‘It has been like that, and Muhammad saww was Given superior than this. The Satansla were subdues to Suleymanas and they were upon their Kufr, and the Satansla
were subdued to the Prophet-hood of Muhammad\textsuperscript{saww} with the Eman. The Jinn came to him\textsuperscript{saww}, nine from their noble ones, (one being) from the ‘Junn Nasibeyn’ and (eight from) Al Yemen, from the clan of Amro Bin Aamir. From them were Shazah, and mazah, and Hamalkan, and Marzban, and Al Mazman, and Nazah, and Hasib, and Hazib, and Amro.

And they are those Allah\textsuperscript{azwj}, Blessed is His\textsuperscript{azwj} Name Says regarding them: And when We Turned a number of the Jinn towards you – and they were nine - listening to the Quran, [46:29]. The Jinn came to him\textsuperscript{saww} and the Prophet\textsuperscript{saww} was at the base of the palm tree. They presented excuses that they thought just as you thought that Allah\textsuperscript{azwj} will never Send anyone, and seventy-one thousand from them had come and pledged allegiance to him\textsuperscript{saww} upon the Fasting, and the Salat, and the Zakat and the Hajj, and the Jihad, and advising the Muslims.

They presented excuses that they had said a grievous word upon Allah\textsuperscript{azwj}. And this is superior than what Suleyman\textsuperscript{as} was Given. Glorious is the One\textsuperscript{as} Who Subdued them to the Prophet-hood of Muhammad\textsuperscript{saww} after they had reneged and claimed that there is a son for Allah\textsuperscript{azwj}. So, there were included in his\textsuperscript{saww} announcing Prophethood, form the Jinn and the humans what cannot be counted’.

The Jew said to him\textsuperscript{asws}, ‘This Yahya Bin Zakariyya\textsuperscript{as}, it is said he\textsuperscript{as} was Given the Wisdom as a child, and the forbearance and the understanding, and he\textsuperscript{as} cried from without having sinned, and kept on Fasting’.

Ali\textsuperscript{asws} said: ‘It has been like that, and Muhammad\textsuperscript{saww} was Given superior than this. Yahya Bin Zakariyya\textsuperscript{as} was in an era when there were neither any idols nor ignorance, and Muhammad\textsuperscript{saww} was Given the Wisdom and the understanding as a child between the idol worshippers, and parties of Satans\textsuperscript{la}, and he\textsuperscript{saww} did not desire regarding an idol, at all, and did not participate in their festivals and not lie was seen from him\textsuperscript{saww} at all.

وكان أمينًا صدقا حليماً، وكان يواصل صوم الاسبوع وافلاً ولا أكثر، فيقال له في ذلك فيقول: “إني نست كأحدهكم إن أظل عن ري فيطعمني ويسقيني” وكان يبكي صلى الله عليه وأله حتى يبتل مصلاه، خشية من الله عزوجل من غير جرم.
And he saw was trustworthy, truthful, forbearing, and he saw continued Fasting for the week, and less and more. It was said to him regarding that, and he saw said: ‘I am not like one of you. I take shade with my Lord, and He Feeds me and Quenches me; and he would cry to the extent that his prayer mat would be wet, out of fear from Allah, Mighty and Majestic, from without having committed any crime’.

The Jew said to him, ‘This Isa, they are claiming that he spoke in the cradle as a child’.

Ali saw said: ‘It has been like that, and Muhammad saw was Sent (as a baby) to his mother and placed his left hand upon the ground and raised his right hand towards the sky, moved his lips with the Tawheed, and there appeared a Noor from his mouth, the people of Makkah could see the castles of Basrah from it, and (houses) of Syria and what follows it, and the red castles from the land of Yemen and what follows it, and the white castles from Istikhar and what follows it.

And the world had been illuminated on the night of the coming of the Prophet saw until the Jinn and the humans and the Satans were alarmed and they said, ‘A new event has occurred in the earth’, and the Angels were seen on the night of the his arrival, ascending and descending and glorifying and extolling the Holiness, and the stars trembles and fell (shooting stars) as a sign of his Zahoor; and Iblees had thought with ascending into the sky when he saw from the wonders during that night, and there used to be a seat for him in the third sky, and the Satans were stealing a hearing.

When they saw the wonders, they wanted to steal the hearing, but when they were barred from the skies, all of them, and they were pelted by the meteors as an evidence of his Prophet-hood’.

The Jew said to him, ‘Isa, they are claiming that he had cured the blind and the leper by the Permission of Allah Mighty and Majestic’.
Ali saww said to him: ‘It has been like that, and Muhammad saww cured the ones with disabilities. While he saww was seated when he saww asked about a man from his companions. They said, ‘O Rasool-Allah saww! He has become such from the afflictions as if like the body of the chick not having any feathers upon it’. So, he saww came to him, and there he was like the chick from the severity of the affliction. He saww said: ‘Did you supplicate a supplication during the well-being?’ He said, ‘Yes, I did. I said, ‘O Lord azwj! Whichever Punishment You azwj Punish me with in the Hereafter, so Hasten it to me in the world’’.”

The Prophet saww said: ‘You should say, ‘O Allah azwj! Give me good in the world and good in the Hereafter and Save me from the Punishment of the Fire!’’. He said it and it was as if he active from the cramp, and stood up healthy and came out with us.

And a leprous man from Juheyna had come to him saww cut from the leprosy. He complained to him saww, so he saww took a cup of water and spat into it, then said: ‘Wipe your body with it’. He did so and was cured to the extent that nothing (from the leprosy) was found in him. And a Bedouin has come to him saww, and he saww spat in it, and he did not stand from his presence except as healthy.

And if you are claiming that Isa saw cured the ones with disabilities from their disabilities, then Muhammad saww, while he saww was among some of his saww companions, a woman came and said, ‘O Rasool-Allah saww! My son has come to the verge of death. Every time I come to him with food the yawning come upon him’. The Prophet saww stood up and we stood up along with him saww. When we came to him, he saww said: ‘Step aside, O enemy of Allah azwj, from the friend of Allah azwj, for I saww am a Rasool saww of Allah azwj’. The Satan la stepped aside and he stood up healthy and he is with us among our soldiers.

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And if you are claiming that Isa\textsuperscript{as} cured the blind, then Muhammad\textsuperscript{saww} had done what is more than that. Qatadah Bin Rabie was a handsome man. When it was the day of (battle of) Ohad, he was stabbed in his eye, and his cheek came off. He grabbed it in his hand then came with it to the Prophet\textsuperscript{saww} and said: ‘O Rasool-Allah\textsuperscript{saww}! My wife hates me now’. So, Rasool-Allah\textsuperscript{saww} took it from his hand then placed it in its place. He did not happen to be recognised except by the extra beauty of it, and extra light upon the other eye.

And Abdullah Ibn Ateek was injured and his hand was cut on the day of Ibn Abu Al Haqeeq. He came to the Prophet\textsuperscript{saww} at night, and he\textsuperscript{saww} wiped his\textsuperscript{saww} hand upon it, and he could not be recognised from the other hand (any difference).

Muhammad Bin Muslim had been hit on the day of Ka’ab Bin Al Ashra similar to that, in his eye and his hand. Rasool-Allah\textsuperscript{saww} had wiped his\textsuperscript{saww} hand, and it could not be recognised from the other (any difference).

The Jew said to him\textsuperscript{saww}, ‘Isa\textsuperscript{as}, they are claiming that he\textsuperscript{as} had revived the dead by the Permission of Allah\textsuperscript{azwj}.’

Ali\textsuperscript{saww} said: ‘It has been like that, and Muhammad\textsuperscript{saww}, nine pebbles glorified (Allah\textsuperscript{azwj}) in his\textsuperscript{saww} hand, their song was heard in their solid state, there being no souls in them, to complete the argument of his\textsuperscript{saww} Prophet-hood; and the dead had spoken to him\textsuperscript{saww} from after their death, and sought his\textsuperscript{saww} help from what they feared from its consequences; and he\textsuperscript{saww} had prayed Salat with his\textsuperscript{saww} companions one day, and said: ‘Isn’t there anyone from the clan of Najjar, and their companions is withheld at the Door of the Paradise, due to three Dirhams due to so and so Jew?’ And he\textsuperscript{saww} had seen him.

And if you claim that Isa\textsuperscript{as} spoke to the death, so there had happened for Muhammad\textsuperscript{saww} what is more wonderous than this. When the Prophet\textsuperscript{saww} descended at Al-Taif and besieged
its people, they sent to him a grilled sheep coated with poison. The forearm from it spoke and said, 'O Rasool-Allah! Do not eat me, for I am poisoned'.

And if the animal had spoken to him while it was alive, it would have been from the great Arguments of Allah, Mighty is His Mention, against the deniers of his Prophet-hood. So how it is and it had spoken to him after being slaughtered and grilled and coated with poison. And he called a tree and it answered him, and the animals spoke to him and the lions spoke to him and testified to him with the Prophet-hood, and were cautious of disobeying him. So, this is more than what Isa had been Given'.

The Jew said to him, ‘Isa, they are claiming that he informed his people with what they had eaten and what they had hoarded in their houses’.

Ali said to him: ‘It has been like that, and Muhammad did what is more than this. Isa informed his people with what was from behind a wall, and Muhammad informed of his (Ja’far’s) martyrdom and he was absent from it, and described their battle and the ones from them who had been martyred, and between him and them was a travel distance of a month.

And the man would come to him to ask him about something, and he would say: ‘Will you say or shall I say it?’ He would say, ‘But, say it, O Rasool-Allah!’ So, he would say: ‘You have come to me regarding such and such matter’, until he was free from his need.

And he informed the people of Makkah of their secrets at Makkah until that he did not leave anything from their secrets. From these is what had happened between Safwan Bin Umayya and Umeyr Bin Wahab, when Umeyr came to him and said, ‘I have come to you regarding the loss of my son’. He said: ‘You are lying! But, you said to Safwan, and you had gathered in Al Hateym, and you mentioned killing me at Badr, ‘By Allah!’
The death is better for us than the remaining with what Muhammad saww is doing with us, and is there any life after the people of al Qaleyb?"

فقلت أنت لولا عيالي ودين علي لارحتك من محمد، فقال صفوان: علي أن أقضي دينك، وأن أجعل بناتك مع بناتي يصيبهن ما يصيبهن من خير أو شر، فقلت أنت: فاقدمتها على وجهي حتى أذهب فأنفخ، فقال: صدقت يارسول الله، فأنا أشهد أن لا إله إلا الله، وأنك رسول الله، وأشيئ هذا ما لا يمحى.

So, you said, ‘Had it not been for my dependants and debts upon me, I would not have rested from Muhammad saww’. Safwan said, ‘It is upon me to pay back your debts, and make your daughters to be with my daughters, it will hit them whatever hits them, from good or evil’. You said, ‘Conceal it upon me and equip me until I go and kill him saww’. So, you have come to kill me saww. He said, ‘You saww speak the truth, O Rasool-Allah saww I hereby testify that there is no god except Allah azwj and you saww are a Rasool saww of Allah azwj’. And (events) resembling this are from what cannot be counted’.

قال له اليهودي: فإن عيسى يزعمون أنه خلق من الطين كهيئة الطير فينفخ فيه فيكون طيرا بإذن الله عزوجل.

The Jew said to him asws, ‘Isa as’, they are claiming that he as created from the clay, like the body of the bird, and blew into it, and it became a bird by the Permission of Allah azwj Mighty and Majestic’.

فقال له علي عليه السلام: لقد كان كذلك، ومحمد صلى الله عليه وآله قد فعل ما هو شبيه بهذا إذ أخذ يوم حنين حجرا فسمعنا للحجر تسبيحا وتقديسا، ثم قال للحجر: انفلق فانفلق ثلاث فلق، نسمع لكل فلقة منها تسبيحا لا يسمع للاخرى.

Ali asws said to him: ‘It has been like that, and Muhammad saww had done what resembles with this, when on the day of (battle of) Hunayn he as grabbed a rock and we heard for the rock glorification and extollations of Holiness (of Allah azwj). Then he saww said to the rock: ‘Split apart!’ So, it split apart into three pieces. We heard such glorification from each piece we did not hear from the other.

ولقد بعث إلى شجرة يوم البطحاء فأجابته، ولكل غصن منها تسبيح وتهليل وتقديس ثم قال لها: انشقي فانشقت نصفين، ثم قال لها: التزقي، فالتزقت، ثم قال لها: اشهدي لي بالنبوة، فشهدت، ثم قال لها: ارجعي إلى مكانك بالتسبيح والتهليل والتقديس ففعلت، وكان موضعها بجنب الجزارين بمكة.

And he saww had Sent for a tree on the day of Al-Bat’ha, and it answered him saww, and for every branch from it was glorification and extollations of Oneness and Holiness. Then he saww said to it: ‘Split apart!’ So, it split into two halves. Then he saww said to it: ‘Attach!’ It attached together. Then he saww said to it: ‘Testify to me saww with the Prophet-hood’. It testified. Then he saww said to it: ‘Return to your place with the glorifications, and the extollations of the Oneness and the Holiness’. It did so, and its place was by sides of the butchers of Makkah’.

قال له اليهودي: فإن عيسى عليه السلام يزعمون أنه كان سياحا.

The Jew said to him asws, ‘Isa as’, they are claiming that he as was globe-trotter’. 
قال له علي عليه السلام: لقد كان كذلك، ومحمد صلى الله عليه وآله، كانت سياحته في الجهاد، واستنفر في عشر سنين ما لا يحصى من حاضر وباد، وأفنى فئاما من العرب من منعوت بالسيف، لا يدرا بالكلام، ولا ينام إلا عن دم، ولا يسافر إلا وهو متجهز لقتال دوته.

Ali asws said to him: ‘It has been like that, and Muhammad saww was a traveller during the Jihad and mobilised during ten years what cannot be counted, from near and far, and killed thousands from the Arab tribes with the sword. He asw did neither circled with the speech, nor sleep except from blood, nor travelling except and he saww prepared for battling his saww enemies’.

The Jew said to him asws, ‘Isa as, they are claiming that he saww was an ascetic’. The Jew said to him asws, ‘I hereby testify that there is no god except Allah azwj, and I testify that Muhammad saww was the most ascetic of the Prophets as. There were thirteen wives for him saww besides the ones he saww circles with from the maids. No table spread was raised for him saww at all and there was food upon it, and he saww did not eat the wheat bread at all, nor did he saww satiate from barley bread for three nights consecutively at all.

توت صلى الله عليه وآله ودرعه مرهونة عند يهودي بأربعة دراهم، ما ترك صفراء ولا بيضاء. مع ما وطع له من البلاد، ومكن له من غنائم العباد، ولقد كان يقسم في اليوم الواحد ثلاث مائة ألف، وأربعمائة ألف ويأتيه السائل بالعشة فيقول: والذي بعث محمدا بالحق ما أمسى في آل محمد صاع من شعير ولا صاع من بر، ولا درهم ولا دينار.

He asw passed away and his saww shield was mortgaged with a Jew for four Dirhams. He aswj neither left any yellow (gold) nor white (silver), with what was folded for him saww from the country, and there was enabled for him saww from the war booty of the servants, and he saww had distributed three hundred thousand in one day, and four hundred thousand, and the beggar would come in the evening and he saww would say: ‘By the One asw Who Sent Muhammad saww with the Truth! There is no evening and among the Progeny asws of Muhammad saww there is one Sa’af of barley, nor one Sa’a of wheat, nor any Dirhams nor Dinars’.

وقل له اليهودي: فإني أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله صلى الله عليه وآله وأشهد أنه ما أعطى الله نبيا درجة وفضيلة إلا وفد كل من منبره، وメディ من عينات العبد، وفد كل من قسم في اليوم الواحد ثلاث مائة ألف، وأربعمائة ألف ويأتيه السائل بالعشة فيقول: والذي بعث محمدا بالحق ما أمسى في آل محمد صاع من شعير ولا صاع من بر، ولا درهم ولا دينار.

The Jew said to him asws, ‘I hereby testify that there is no god except Allah azwj, and I testify that Muhammad saww is a Rasool asw of Allah asw, and I testify that Allah asw did not Given any Prophet as nor to any Messenger as any rank or merit except and He asw had Gathered it for Muhammad asw, Rasool-Allah saww, and Increase for Muhammad saww over the Prophets as, additional ranks’.

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وقد جمعه محمد رسول الله صلى الله عليه وآله وود محمد صلى الله عليه وأشهد على الابتعاد صلوات الله عليهم أضعاف درحات.

The Jew said to him asws, ‘I hereby testify that there is no god except Allah azwj, and I testify that Muhammad saww is a Rasool asw of Allah asw, and I testify that Allah asw did not Given any Prophet as nor to any Messenger as any rank or merit except and He asw had Gathered it for Muhammad asw, Rasool-Allah saww, and Increase for Muhammad asw over the Prophets as, additional ranks’.

وقد جمعه محمد رسول الله صلى الله عليه وآله وود محمد صلى الله عليه وأشهد على الابتعاد صلوات الله عليهم أضعاف درحات.
Ibn Abbas said to Ali, ‘I testify, O Abu Al-Hassan, that you are from the ones immersed in the knowledge’. He said: ‘Woe be unto you! And why should I not be saying what the soul of one whom Allah Mighty and Majestic Magnified regarding his majesty. And you are upon magnificent morals [68:4]’.

It is reported than a slave girl called Zaidah used to come to Rasool-Allah a lot. One night she came and said, ‘I wanted to knead some dough for my family and I went out to get some firewood, and saw a horse rider I had not seen anyone more handsome than him. He said to me, ‘How is Muhammad?’ I said, ‘Good. He warns the people with the Days of Allah’.

He said, ‘When you go to Muhammad, then convey the greetings and say to him, ‘Rizwaan, keeper of the Paradise is saying, ‘Allah has Apportioned the Paradise for your community into three. A third would be entering the Paradise without Reckoning, and a third would be Reckoned with an easy Reckoning, and a third, they will seek your intercession and you will intercede for them’."

She said, ‘He went away, and I grabbed the firewood and carried it, and it was heavy upon me. So, he turned towards me and looked at me and said, ‘Your firewood is heavy upon you?’ I said, ‘Yes’. He grabbed a red stick which was in his hands and touched the firewood, then looked at a protruding rock and said: ‘O you rock! Carry the firewood with her!’

It said, ‘O Rasool-Allah! Lighten from me and carry (my load), for I saw her mention you until she returned’. So I threw down the firewood and left’.

179 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 2 H 7
180 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 2 H 8
It is reported that Rasool-Allah saww ended up to a man who had hesitated with his arrow to shoot it at one of the Polytheists, but Rasool-Allah saww placed his saww hand above the arrow and said: 'Shoot it!' He shot that Polytheist with it. The Polytheist ran from the arrow and went on to elude from the arrow right and left, and the arrow pursued him wherever he headed until the arrow fell in his head, and the Polytheist fell down dead.

Allahazwj Revealed: *So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw [8:17]*.  

There was a miracle for every limb from the limbs of the Prophet saww. The miracle of his saww head was that the cloud shaded upon his saww head, and a miracle of his saww eyes was that he saww could see behind him saww just as he saww saw from his saww front, and a miracle of his saww ears was that these could hear the sounds during the sleep just as he saww could hear during the wakefulness, and a miracle of his saww tongue was that he saww said to the antelope: 'Who am I saww?' It said, 'You saww are a Rasool saww of Allahazwj'.

And a miracle of his saww hand was that the water burst forth from between his saww fingers, and a miracle of his saww legs was that there was a well for Jabir whose water was bitter, so he complained to the Prophet saww. He saww washed his saww legs in a tray and instructed with spilling of that water in it, and its water became sweet; and a miracle was that he saww was born circumcised; and a miracle of his saww body was that his saww shadow did not fall upon the ground, because he saww was Noor, and the shadow cannot happen to be from the Noor, like the lamp (light); and miracle of his saww back was the seal of Prophet-hood. It was written upon his saww shoulder: 'There is no god except Allah azwj, Muhammad saww is a Rasool saww of Allahazwj'.

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181 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 2 H 9
182 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 2 H 10
عن شريعته، ويتبرء الأقارب بعضهم عن بعض في محبته، وإنه صلى الله عليه وآله بقي في نبوته نيفا وعشرين سنة بين ظهراني قوم ما يملك من الأرض إلا جزيرة العرب فاتسقت دعوته برا وبحرا منذ خمسمأة وسبعين سنة، مقر ونا باسم ربه، ينادى بأقصى الصين والهند والترك والخزر والصقالبة والشرق والغرب والجنوب والشمال في كل يوم خمس مرات بالشهادتين بأعلى صوت بلا اجراء، وخضعت الجبابرة لها، ولا تبقى لملك نوبته بعد موته، وعلى ذلك
فسر الحسن ومجاهد قوله تعالى: " ورفعنا لك ذكرك " ما يقل المؤذنون على المنائر، والخطباء على المنابر. قال الشاعر: وضم الاله اسم النبي إلى اسمه * إذا قال في الخمس المؤذن أشهد ومن تمام قوته أنها تجذب العالم من أدى الارض وأقصى أطرافها في كل عام إلى الحج، حتى تخرج العذراء من خدرها، والعجوز في ضعفها، ومن حضرته وفاته يوصي بأدائها، وقد نرى الصائم في شهر رمضان يتلهب عطشا حتى يخوض الماء إلى حلقه، ولا يستطيع أن يجرع منه جرعة، وكل يوم خمس مرات يسجدون خوفا وتضرعا وكذلك أكثر الشرعات، وقد تحزب الناس في محبته حتى يقول كل واحد: أنا على الحق، وانت لست على دينه.

(P.s. – This is not a Hadeeth)183

Muhammad asws Bin Ali Al-Baqir asws said: ‘Rasool-Allah saww, when he saww proceeded to Al-Medina and the effects of his saww truthfulness were apparent, and the signs of his saww realities, and the clarification of his saww Prophet-hood, the Jews plotted against him asws with severe plots, and aimed at him saww with the ugliest of aims – in order to obliterate his saww light and invalidate his saww arguments.

وكان من قصده للفوز عليه وتكذيبه مالك ابن الصيف، وكعب بن الاشرف، وحي بن أخطب، وعبيد بن أخطب، وأبو ياسر بن أخطب، وأبو لبابة بن عبد المنذر وشعبة.

So, there were from the ones who aimed at him saww for the responding against him saww and belying him saww – Malik Bin Al-Sayf, and Ka’ab Bin Al-Ashraf, and Huyayy Bin Akhtab, and Judayy Bin Akhtab, and Abu Yasser Bin Akhtab, and Abu Lubaba Bin Abdul Munzir and Shu’ba.

Malik said to Rasool-Allah saww, ‘O Muhammad asws! Are you saww claiming that you saww are a Rasool saww of Allah azwj?’ Rasool-Allah saww said: ‘Like that is what Allah azwj Said, the Creator of the creatures in their entirety’.

He said, ‘O Muhammad asws! We will not express belief in you saww that you saww are a Rasool saww of Allah azwj until this carpet believes in you saww, which is underneath us, and we will never testify that you saww are (Sent) from Allah azwj coming to us until this carpet testifies to you asws’.

And Abu Lubaba Bin Abdul Munzir said, ‘We will never express belief to you saww, O Muhammad asws, that you saww are a Rasool saww of Allah azwj, nor will we testify to you saww with it, until it believes and testifies to you asws, this whip which is in my hand’.

And Ka’ab Bin Al-Ashraf said, ‘We will never express belief in you saww that you saww are a Rasool saww of Allah azwj and will never ratify you saww with it until it expresses belief to you asws, this donkey which I rode’.

Rasool-Allah saww said: ‘It isn’t for the servants, the suggesting upon Allah azwj the Exalted, but it is upon them the submission to Allah azwj and the subjugation to His azwj Commands and the satisfaction with whatever He azwj Made to be, as being sufficient.’
أما كفاكم أن أنطق التوراة والاجويل والزبور وصحف إبراهيم بنبوتي ودل على صدقي، وتبين لكم فيها ذكر أخي ووصيي، وخليفتي في امتي، وخير من أتركه على الخلائق بعدي: علي بن أبي طالب، فأنزل علي هذا القرآن الباهر للخلق أجمعين، المعجز لهم عن أن يأتوا بمثله، وأن يتكلفوا شبهه،

فأما هذا الذي اقترحوه فلست أقترحه على ربي عزوجل، بل أقول: إن ما أعطانيه ربي من دلالة هو حسبي وحسبكم، فإن فعل عزوجل ما اقترحتموه
فذاك زائد في تطوله علينا وعليكم، وإن منعنا ذلك فلعلمه بأن الذي فعله كاف فيما أراده منا.

And as for this which you are suggesting, so I wouldn't be suggesting it upon my Lord. But, I am saying, rather my Lord the Exalted Gave me from the evidence which suffices me and suffices you all. So if the Mighty and the Majestic were to Do what you are suggesting, then that would be an increase in His Forbearance upon us and upon you all; and if He were to Refuse us that, then it is in His Knowledge that which He has Done is sufficient regarding what He Wants from us'.

فلما فرغ رسول الله صلى الله عليه وسلم من كلامه هذا أنطق الله البساط وقال: أشهد أن لا إله إلا الله وحده لا شريك له إلها واحدا أحدا صمدا قيوما أبدا لم يتخذ صاحبه ولا ولدا، ولم يشرك في حكمه أحدا، وأشهد أنك يا محمد عبده ورسوله، أرسلك بالهدى ودين الحق ليظهرك على الدين كله ولو كره المشركون,

He said: ‘When Rasool-Allah was free from this speech of his – the carpet spoke and it said, ‘I testify that there is no god except Allah Alone, there being no associates for Him. One God, First, Powerful, Living eternally forever – neither having taken a female companions nor a son, and did not Participate anyone in His Rule. And I testify that you, O Muhammad, are His servant and His Rasool. He Sent you with the Guidance and the Religion of the Truth in order to Cause you (it) to prevail upon the (other) Religions, all of them, and even if the Polytheists dislike it’.

وأشهد أن عيوبه بعث الله إليه نبيه، يكون دينا في ملكه، وله يحكم في خلقه نبت، وأشهد أنك يا محمد عبده ورسوله، أرسلك بالهدى ودين الحق ليظهرك على الدين كله، ولو كره المشركين,

And I testify that Ali Bin Abu Talib Bin Hashim Bin Abd Manaf is your brother and your successor, and your Caliph in your community, and the best legacy upon the upon the creatures after you, and that the one who befriends him so he has befriended you, and the one who is inimical to him has been inimical to you, and the one who obeys him so he has obeyed you, and the one who disobey him so he has disobeyed you.
And the one who has obeyed you⁴⁴, so he has obeyed Allah⁴⁴, and is deserving of the happiness by His⁴⁴ Pleasure, and the one who disobeys you⁴⁴ so he has disobeyed Allah⁴⁴ and is deserving of the painful Punishment by His⁴⁴ Fires.

He⁴⁴ said: ‘So the group was astonished and some of them said to the others, ‘This is not except clear sorcery’.

So, the carpet stirred and lifted, and inverted Malik Bin Al-Sayf and his companions from it until they fell upon their heads and their faces.

Then Allah⁴⁴ Cause the carpet to speak for a second time, so it said, ‘I am a speaking carpet of Allah⁴⁴, and He⁴⁴ Honoured me with the speaking with His⁴⁴ Tawheed, and His⁴⁴ Glory, and the testimony for Muhammad⁴⁴ His⁴⁴ Prophet⁴⁴ that he⁴⁴ is the Chief of His⁴⁴ Prophets⁴⁴ and His⁴⁴ Rasools⁴⁴ creatures, and the establisher among the servants of Allah⁴⁴ with his⁴⁴ right and the Imamate of his⁴⁴ brother, and his⁴⁴ successor, and his⁴⁴ Vizier, and his⁴⁴ counterpart, and his⁴⁴ friend, and the fulfiller of his⁴⁴ debts, and the accomplisher of his⁴⁴ promises made, and helper of his⁴⁴ friends, and repressor of his⁴⁴ enemies, and the one compliant to the one who appointed him⁴⁴ as an Imam⁴⁴ and a Guardian⁴⁴, and the disavowing from the one who takes him⁴⁴ as an adversary and an enemy’.

Therefore, it is not befitting for a Kafir that he treads upon me, nor that he sits upon me. But rather, the Momineen should sit upon me’.

Rasool-Allah⁴⁴ said to Salman⁴⁴, and Al-Miqdad⁴⁴, and Abu Zarr⁴⁴, and Ammar⁴⁴: ‘Arise, and sit upon it, for you⁴⁴ are believers in the entirety of whatever this carpet has testified with’. So, they sat.

Then Allah⁴⁴ Mighty and Majestic Caused the whip of Abu Lubaba Bin Abdul Munzir to speak, so it said, ‘I testify that there is no god except Allah⁴⁴, Creator of the creatures, and Extender of the sustenance, and Administrator of the affairs, and the Able upon everything.'
And I testify that you saww, O Muhammad saww, are His azwj servant, and His azwj Rasool saww, and His azwj Elite, and His azwj Fiend, and His azwj Beloved, and His azwj Guardian, and His azwj Rescuer. He azwj Made you saww the ambassador between Him azwj and His azwj servants in order to Rescue the fortunate ones by you saww, and destroy the wretched ones by you saww.

And I testify that Ali asws Bin Abu Talib asws is the one mentioned in the lofty assemblies that he asws is the Chief of the creatures after you saww, and he asws would be the one fought upon the Revelation of your saww Book to usher his asws adversaries to its acceptance, willingly or unwillingly.

Then the one fought upon its explanation by the distorters, those overcome by their desires and their intellects. So they would alter the explanation of the Book of Allah azwj the Exalted and Change it, and (he asws would be) the one preceding (ushering) his asws friends to the Pleasure of Allah azwj by the grace of his asws gifting, and the flinger into the Fires of Allah azwj, the enemies of Allah azwj, by his asws sword of his asws retribution, and the one giving preference to his asws disobedience and his asws opposition.'

He asws said: ‘Then the whip inclined from the hand of Abu Lubaba and struck him, so he fell on his face (struck himself). Then he stood up afterwards, so the whip struck him (again) and he fell upon his face. Then it did not cease to be like that time and again until Abu Lubaba said, ‘Woe is me! What is the matter with me?’

Allah azwj Mighty and Majestic Caused the whip to speak, so it said, ‘O Abu Lubaba! I am a whip whom Allah azwj Caused to speak with His azwj Tawheed, and Honoured me with Glorifying Him azwj, and Ennobled me with the ratification of the Prophet-hood of Muhammad saww, Chief of His saww servants, and Made me to be from the one who befriend the best of the creatures of Allah azwj after him saww, and the most superior of the friends of Allah azwj from the creatures He saww Perfected, and the one particularised with his saww daughter asws the Chiefess of the women.'
And he was the one ennobled with spending the night sleeping upon his bed, as being the most superior Jihad, and the humilator of his enemies by the sword of revenge, and the one unmistakably among his community with the knowledge of the Permissible and the Prohibition, and the Laws, and the Ordinances.

It is not befitting for a Kafir outspoken with the opposition against Muhammad that he humiliates me and utilises me. I will not cease to strike you until I weaken you, then I shall kill you, and I will decline from your hand, or (unless) you manifest the Eman upon Muhammad.

Abu Lubaba said, ‘I hereby testify with the entirety of what you testified with, o you whip, and I believe in it’.

The whip spoke, ‘Here, I have calmed down in your hand, due to your manifesting the Eman, and Allah is Closer with your secrets and He would be the judge for you or against you on a Day of the known time’.

He said: ‘And his Islam was not good, and from him there were flaws and flaws’.

So, when the people arose from the presence of Rasool-Allah, the Jews went on to secretly whisper to each other that, ‘Muhammad has two hundred followers for him and is fortunate in his affairs, he isn’t a true Prophet’.

And Ka‘ab Bin al-Ashraf came over riding his donkey and the donkey kicked and knocked him down upon his head and pained him. Then he repeated riding it, and the donkey repeated with the like of what it had done. Then he repeated riding it, and the donkey repeated with the like of what it had done.
So when it was during the seventh or the eighth (attempt), Allahazwj the Exalted Caused the donkey to speak, and it said, 'O servant of Allahazwj! You are an evil servant. You witnessed the Signs of Allahazwj and disbelieved in these, and I am a donkey. Allahazwj Mighty and Majestic has Honoured me with Hisazwj Tawheed, therefore I am testifying that there is no god except Allahazwj, Alone, there being no associates for Himazwj, Creator of the creatures, Oneazwj with the Majesty and the Honour.'

And I testify that Muhammadas is Hisazwj servant and Hisasw Rasoolas, Chief of the House of the Peace (Paradise), Sent to make fortunate the one whose being fortunate has preceded in the Knowledge of Allahazwj, and to make wretched, the one for whom the Book (Ordainment) has preceded upon him with the wretchedness (for him).

And I testify that Aliasws Bin Abu Talibasws is Hisaswj Guardianasws and a successor of Hisaswj Rasoolasws. Allahazwj Makes happy the one who makes himasws happy when Heaswj harmonises him to the acceptance of hisasws advice, and to be educated by hisasws education, and the compliance to hisasws orders, and the staying away from hisasws prohibitions.

And that Allahazwj the Exalted, by the swords of hisasws prevalence, and the arrival of hisasws retribution, represses the enemies of Muhammadas until heasws ushers them by hisasws sword to the Fire, and hisasws clear compelling evidence to the Eman with himasws, or else Allahazwj would Fling him into the blazing Fire when he refuses but to deliberate in his straying and increase in his rebellion and his blindness.

It does no befit for a Kafir that he rides me, but none shall ride me except for a Momin with Allahazwj, ratifying with Muhammadasw as being Rasoolasws of Allahazwj, in the entirety of hisasws words, as being correct in the entirety of hisasws deeds – the deeds being the noblest of the acts of obedience – in hisasws appointing hisasws brother Alisasws as a successor, and a Guardian, and an inheritor of hisasws knowledge, and a caretaker of hisasws Religion, and a controller upon hisasws community, and a fullfiller of hisasws debts, and a fullfiller of hisasws promises made, and a friend to hisasws friends and an enemy to hisasws enemies’.

It was asked of Rasool-Allahsaww: ‘O Ka’ab Bin Al-Ashraf! Your donkey is better than you. He has refused to be ridden by you, so you will never (be able to) ride him, ever! therefore sell him to one of our Momineen brothers’.
Fقابل كعب: فلا حاجة لي فيه بعد أن ضرب بسحرك،

Ka‘ab said, ‘There is no need for me with regards to it after having been struck with your saww sorcery’.

فقال كعب: فلا حاجة لي فيه بعد أن ضرب بسحرك،

His donkey called out, ‘O enemy of Allahazwj! Refrain from scowling at Muhammadsaww Rasool-Allahsaww. By Allahazwj! If I had not disliked opposing Rasool-Allahsaww, I would have killed you, and trodden you with my hooves, and would have cut your head with my teeth’.

فقال كعب: فلا حاجة لي فيه بعد أن ضرب بسحرك،

So, he was disgraced and was silent, and his panic intensified from what he heard from the donkey, and along with that, misery overcame upon him and the donkey was bought from him by Sabit Bin Qays for one hundred Dinars (Dirhams), and he used to ride it and come over to Rasool-Allah and it was easy going, soft, humble, honourable, protective, composed, and accompanied with him during the journeys.

فقال كعب: فلا حاجة لي فيه بعد أن ضرب بسحرك،

Rasool-Allahsaww said: ‘O Sabit! This is for you and you are a Momin being accompanied by two escorts’.

فقال كعب: فلا حاجة لي فيه بعد أن ضرب بسحرك،

Heasws said: ‘So when the group left from the presence of Rasool-Allahsaww and did not believe, Allahazwj Revealed: Surely those who are disbelieving, it is the same to them, (regarding the advice) whether you warn them – and advise them and scare them - or you do not warn them [2:6], they will not be ratifying with yoursaww Prophet-hood, and they had witnessed these Signs and disbelieved, so how would they be believing in yousaww in yoursaww words and yoursaww call?’ 186

فقال كعب: فلا حاجة لي فيه بعد أن ضرب بسحرك،

Al-Hassanasws Bin Aliasws (Al-Askariasws) said, ‘Asws said to myasws fatherasws (Aliasws Bin Muhammadasws): ‘How were these Ahadeeth – regarding these signs which appeared upon Rasool-Allahsaww at Makkah and Al-Medina?’ So heasws said: ‘O myasws sonasws! Iasws shall continue it at daytime’.

186 Bihar Al Anwaar – V 17, The book of our Prophetsaww, P 2 Ch 2 H 14
When it was during the morning, he asws said: ‘O my asws son asws! As for the clouds – Rasool-Allah saww was travelling to Syrian trading for (Syeda) Khadeeja asws daughter of Khuwaylid, and it was so that (the journey) from Makkah to Bayt Al-Maqsas was a travel distance of a month. They suffered from extreme heat, being hit by the heat of that valley, and sometimes they would be hit by the winds blowing upon them the sand and the dust.

And it was that Allah azwj the Exalted in those states, would Send a cloud for Rasool-Allah saww – shading above his saww head, pausing at his saww pausing, and moving at his saww moving. If he saww proceeded, it would proceed, and if he saww delayed, it would delay, and if he saww went right, it would go right, and if he saww went left, it would go left.

Thus, it was stopping from him saww, the heat of the sun from above him saww, and it was so, that wind which was stirring that sand and the dust blasting in the faces of Quraysh and the faces of their rides, until when they went near to Muhammad saww, it would subside and settle, and would not carry anything from sand nor dust, and blow a soft cool breeze upon him saww, until it was such that the speaker of the caravan of Quraysh was saying, 'Vicinity of Muhammad saww is better than a tent'.

They used to hide by (being near) him saww and used to come closer to him saww, and the wind breeze would waft them due to being in his saww nearness, and even if the cloud was restricted upon him saww only. And it was so that when strangers mingled with the caravan, the cloud would go to a place remote from them.

They said, 'To whom has this cloud been paired with, so he has been ennobled and honoured'. So, the people of the caravan addressed them, 'Look at the cloud, you would find upon it the name of its owner, and the name of his saww companion and his saww elite and his saww brother asws'.

If they said: ‘To whom has this cloud been paired with, so he has been ennobled and honoured’. So, the people of the caravan addressed them, 'Look at the cloud, you would find upon it the name of its owner, and the name of his saww companion and his saww elite and his saww brother asws'.
They were looking and they were finding written upon it: ‘There is no god except Allahazwj, Muhammad saww is Rasool-Allah saww. Iazwj Aided him saww with Ali asws, Chief of the successorsas, and ennobled him asws by his asws Progeny asws (and) the friends to him saww and to Ali asws and to their asws friends, and inimical to their asws enemies’. So he read that and understood it, the one who was good at writing, and he read (as well), the one who was not good at that’. {72x759}

قال على بن محمد عليه السلام: وأما تسليم الجبال والصخور والاحجار عليه فإن رسول الله صلى الله عليه وآله لما ترك التجارة إلى الشام، وتصدق بكل ما رزقه الله تعالى من تلك التجارات كان يغدو كل يوم إلى حرا يصعده وينظر من قلله إلى آثار رحمة الله، وأنواع عجائب رحمته، وبدائع حكمته، وينظر إلى أكناف السماء وأقطار الارض والبحار والمفاوز والفيافي، فيعتبر بتلك الآثار، ويتذكر بتلك الآيات، ويعبد الله حق عبادته، فلاستكمل أربعين سنة ونظر الله عزوجل إلى قلبه فوجده أفضل القلوب وأجلها وأطوعها وأخشعها وأخضعها أذن لابواب السماء ففتحت، ومحمد صلى الله عليه وسلم ينظر إليها، وأذن للملائكة فنزلوا ومحمد صلى الله عليه وسلم ينظر إليهم، وأمر بالرحمة فانزلت عليه من لدن ساق العرش إلى رأس محمد وغمرته، ونظر إلى جبرئيل، الروح الامين، المطوق بالنور، طاووس الملائكة هبط إليه، وأخذ بضبعه وهزه وقال يا محمد: اقرأ. {72x271}

And Ali asws Bin Muhammad asws said: ‘And as for the greetings of the mountain, and the rocks and the stones upon him asws – so when Rasool-Allah saww left the trading to Syria and gave in charity with everything what Allah azwj the Exalted had Graced from that business, he saww would go every day to (mount) Hira, ascending it, and he saww would look from its peak at the effects of the Mercy of Allah azwj and various wonders of His azwj Mercy, and the beauty of His azwj Wisdom, and he saww would look at the fringes of the sky and the regions (horizons) of the earth, and the sea, and the forests, and the deserts. So he saww would take a lesson with those effects and he saww would remember by those signs and worship Allah azwj as is the right of His azwj worship. {72x457}

When he saww was of complete forty years, and Allah azwj Mighty and Majestic Looked at his saww heart, He azwj Found it to be the most superior of the hearts, and its most sublime, and its most obedient, and its most humble, and its most submissive, He azwj Permitted the gateways of the sky, so they opened up, and Muhammad saww looked at them. And He azwj Permitted the Angels, so they descended and Muhammad saww looked at them. {72x560}

وأمر بالرحمة فانزلت عليه من لدن ساق العرش إلى رأس محمد وغمرته، ونظر إلى جبرئيل، الروح الامين، المطوق بالنور، طاووس الملائكة هبط إليه، وأخذ بضبعه وهزه وقال يا محمد: اقرأ. {72x271}

And He azwj Commanded with the Mercy so it descended from the base of the Throne unto the head of Muhammad saww and deluged him saww. And he saww looked at Jibraeel as the Trustworthy Spirit encircled with the light, peacock of the Angels descending unto him saww and he as grabbed his saww forearms and shook (them) and said, ‘O Muhammad saww! Read!’ He saww said: ‘And what shall I saww read?’ {72x212}

He as said: ‘O Muhammad saww! Read in the name of your Lord Who Created [96:1] He created the human being from a clot [96:2] – up to His azwj Words - what he did not know [96:5]. Then he as revealed unto him saww what his saww Lord azwj Mighty and Majestic Revealed,
then he ascended to the heights, and Muhammad saww descended from the mountain – and he saww had been overwhelmed from revering the Majesty of Allah azwj, then there came upon him saww from the importance of his saww occupation, he saww was affected by the fever and the chills.

وقد اشتد عليه ما يخافه من تكذيب قريش في خبره، ونسبهم إياه إلى الجنون، وأنه يعتريه شياطين، وكان من أول أمره أعقل خلق الله، وأكرم براياه، وبعض الأشياء إليه الشيطان وأفعال المجنون وأقوالهم:

And it had intensified upon him saww what he saww feared upon from the belying of the Quraysh regarding his saww news, and their linking him saww to the insanity and that he saww was influenced by Satan lā, and he saww was from the first time (beginning), an intellectual creature of Allah azwj, and most honourable of their righteous ones, and the most hated of the things to him saww was the Satan lā, and the deeds of the insane and their speeches.

أبشر فإن الله عزوجل قد فضلك وجملك وزينك وأكرمك выше الفضل من الأولين والآخرين، لا يحزنك أن تقول قريش: إنك مجنون، وعن الدين مفتوح، فإن الغالب تفضله رب العلمين، والكريم من كرمه خالق الخلق أجمعين،

Receive glad tidings, for Allah azwj Mighty and Majestic has Graced you saww and Beautified you saww and Adorned you saww, and Honoured you saww above the creatures altogether, from the former ones and the latter ones. It should not grieve you saww, the words of the Quraysh that you saww are insane, and about the Religion, you saww are enchanted, for he saww is the meritorious one, the one whom Allah azwj the Lord azwj of the worlds has Graced, and the benevolent is the one whom He azwj has Honoured, the Creator of the creatures altogether.

Therefore, do not constrict your saww chest from the belying of the Quraysh and the hardening of the Arabs towards you saww, for soon your saww Lord azwj would Make you saww reach the ultimate of the prestige and Raise you saww to the loftiest of the levels.

وسوف ينعم وفرح أولياءك بوص بك، وسوف يفوق علمك من علي أي طالب، وسوف يخرج منها ومن علي الحسن والحسين سيدي شباب أهل الجنة،

And very soon your saww friends would be Favoured and Made happy by your saww successor saww Ali saww Bin Abu Talib saww. And soon your saww knowledge would be sent (propagated) among the servants and the countries, by your saww key and gate of the city of your saww knowledge Ali saww Bin Abu Talib saww. And soon your saww eyes would be delighted by
your saww daughter (Syeda) Fatima asws. And soon there would be coming forth from her asws and from Ali asws – Al-Hassan asws and Al-Husayn asws, Chiefs of the youths of the inhabitants of the Paradise.

وسوف ينشر في البلاد دينك، وسوف يعظم أجود المحبين لك ولاخيك، وسوف يضع في يدك لواء الحمد، فتضعه في يد آخيك علي، فيكون تحته كل

And soon your saww Religion would be publicised in the countries. And soon they would be greatly Recompensed, the ones that love you saww and your saww brother asws. And soon the Flag of Praise would be placed in your saww hands, so you saww would place it in the hand of your saww brother asws Ali asws, and there would happen to be beneath it, every Prophet asws, and truthful, and martyr. He asws would become their guide, of all of them, to the Gardens of Bliss’.

فقلت في سري: يا رب من علي بن أبى طالب الذي وعدتني به ؟ – و ذلك بعد ما ولد على وهو طفل – أو هو ولد عمى ؟ وقال بعد ذلك لما تحرك

I saww said in my saww privacy: ‘O Lord azwj! Who is Ali asws Bin Abu Talib asws whom You saww are Promising me saww with?’ – and that was after Ali asws had been sent down (to the world), and he asws was a child – ‘Or, is he asws the son asws of my saww uncle asws?’ – and he asws said after that due to Ali asws had moved a little, and he asws was with him saww, ‘Is he asws this one?

فقط كل مرة من ذلك انزل عليه ميزان الجلال، فجعل محمد في كفة منه ومثل له علي عليه السلام وسائر الخلق من امته إلى يوم القيامة

So, during every time from that, Allah azwj Sent down unto him saww, a scale of the Majesty, and He azwj Made Muhammad saww in one hand of it, and resembled for him saww Ali asws and the rest of the creatures from his saww community up to the Day of Judgment in one hand, and Weighed with them, and it outweighed (in his saww favour).

Then He azwj Took out Muhammad saww from the hand and left Ali asws in the hand (of the scale) of Muhammad saww in which he saww was in, and he asws was weighed with the rest of his saww community, and he asws outweighed them. Thus, Rasool-Allah saww recognised by his saww own eyes, his asws qualities.

ومن أخرج محمد من الكفة وترك علي في كفة فوزن بسائر امتي فرجح بهم، فعرفه رسول الله نظرًا، فعرفه رسول الله بعينه وصفته

And He azwj Called out in his saww secrecy: “O Muhammad saww! This is Ali asws Bin Abu Talib asws My aswj Elite whom aswj am Assisting this Religion with. He asws outweighs upon the entirety of your saww community”. So that is where Allah azwj Expanded my saww chest by Giving the Message, and Lightened from me saww the combats of the community, and Eased upon me saww the duels of the staunch tyrants of Quraysh’.
Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} said: ‘And as for Allah\textsuperscript{azwj} Repelling the aimers at Muhammad\textsuperscript{saww} to murdering him\textsuperscript{saww} and his\textsuperscript{saww} destroying them (instead), is a prestige of His Prophet\textsuperscript{saww} and His\textsuperscript{azwj} Ratifying him\textsuperscript{saww} during it. It was so that Rasool-Allah\textsuperscript{saww} was a boy of seven years in Makkah, and his\textsuperscript{saww} good (qualities) had been publicised widespread that there is no match for him among the rest of the children of Quraysh, until there came to Makkah a group of Jews of Syria. So, they looked at Muhammad\textsuperscript{saww} and they witnessed his\textsuperscript{saww} attributes and his\textsuperscript{saww} characteristics.

They secretly whispered to each other, and they said, ‘By Allah\textsuperscript{azwj}! This is Muhammad\textsuperscript{saww} who would be coming out at the end of times, the overcomer upon the Jews and the rest of the people of (other) religions. By him\textsuperscript{saww}, Allah\textsuperscript{azwj} the Exalted would be Declining the government of the Jews and Humiliating them and Subdue them’. And they had found in the Books, the Prophet\textsuperscript{saww}, the \textit{Ummy} (resident of Makkah), the meritorious, the truthful. But the envy carried them upon concealing that and they deliberated regarding that it is a declining kingdom.

Then, some of them said to the others, ‘Come, we will conspire upon him\textsuperscript{saww} and kill him\textsuperscript{saww} for Allah\textsuperscript{azwj} Deletes whatever He\textsuperscript{azwj} so Desires to and Affirms, perhaps we would happen to be the ones who erase him\textsuperscript{saww}. So they thought with that, then some of them said to the others, ‘Do not be hasty until we test him\textsuperscript{saww} and try him\textsuperscript{saww} with his\textsuperscript{saww} deeds, for the appearances (features) can be similar to the appearances (of others), and the face can be uniform with the face (of others). What we found to be in our Books is that Muhammad\textsuperscript{saww} would be such that his\textsuperscript{saww} Lord\textsuperscript{azwj} would Keep him\textsuperscript{saww} aside from the Prohibition and the doubtful.'
قال، فجاؤا إلى أبي طالب فصادفوه ودعوه إلى دعوة لهم، فلما حضر رسول الله صلى الله عليه وآله قدموا إليه وإلى أبي طالب والملا من قريش دجاجة

He asws said: ‘So they came to Abu Talib asws and met him saww and invited him as to an initiation of theirs. So when Rasool-Allah saww was present, they placed forward to him saww, and to Abu Talib asws and the assembly of Quraysh, grilled chicken which they had beaten to death (rather than slaughter), and had grilled it.

فجعل أبو طالب وسائر قريش يأكلون منها، ورسول الله صلى الله عليه وآله يمد يده نحوها فيعدل بها يمنة، ثم يسرة، ثم أماما، ثم خلفا، ثم فوقا، ثم تحتا

Abu Talib asws and the rest of the Quraysh intended to eating from it, and Rasool-Allah saww extended his saww hand towards it – be he saww was diverted with it to the right and left, then in front, then behind, then above, then under it, his saww hand not attaining it.

فقالوا: مالك يا محمد لا تأكل منها ؟ فقال: يا معشر اليهود قد جهدت أن أتناول منها، وهذه يدي يعدل بها عنها، وما أراها إلا حراما يصونني ربي عزوجل عنها

They said, ‘What is the matter with you saww, O Muhammad saww not eating from it?’ He saww said: ‘O group of Jews! I saww have struggled to take from it, and this hand of mine is being diverted away from it, and I saww do not see it except as a Prohibited (meal) which My azwj Lord azwj Mighty and Majestic is Saving me saww from it’.

فقالوا: ما هي إلا خلال فدعنا للقمصت

They said, ‘It is not, except for Permissible, therefore leaves us to (break) morsels from it for you saww.

فقال رسول الله صلى الله عليه وآله: فافعلوا إن قدرتم، فذهبوا ليأخذوا منها ويطعموه فكانت أيديهم يعدل بها إلى اهات كما كانت يد رسول الله صلى الله عليه وآله تعدل عنها

Rasool-Allah saww said: ‘Then do so if you are able to’. They went to take from it, but their hands were being diverted with it sideways, just as the hand of Rasool-Allah saww was being diverted away from it.

فقال رسول الله صلى الله عليه وآله، فهذه قد منعت منها، فأتوني بغيرها إن كانت لكم، فذاكرني بغيرها إن كانت لكم

Rasool-Allah saww said: ‘So this is what I saww have been Forbidden from, therefore bring to me saww with other than it, if there was (available) for you’.

فجاؤه بدجاجة أخرى مسمنة مشوية قد أخذوها لجار لهم غائب، لم يكونوا اشتروها، وعملوها على أن يردوا عليه ثمنها إذا حضر، فتناول رسول الله صلى الله عليه وآله قمة فلما ذهب يرفعها ثقلت عليه، ونصلت حتى سقطت من يده، وكلما ذهب يرفع ما قد تناوله بعدها ثقلت وسقطت

They came with another grilled chicken, poisoned, which they had seized (stolen) from an absent neighbour of theirs – they did not happen to have bought it – and they deliberated
to returning upon him its price when he would be present. Rasool-Allah saww cut a morsel from it. But when he saww went to raise it, it became heavy upon him saww, and it separated until it fell off from his saww hand. And every time he saww went to raise what he saww had taken after it, it became heavy and fell off.

وكان عبد الله نهى عليه من ذلك كلما رفعه إلى يده، كأنه يغرق في يده. 

They said, 'O Muḥammad saww! What is the matter with this, you saww are not eating from it?' Rasool-Allah saww said: 'And this, as well, I saww have been Forbidden from it, and I saww do not see it except from the doubtful which my Lord aswj Mighty and Majestic has Saved me saww from it'.

قالوا: ما هي شبهة، فدعنا نلقمك منها فلكلما تناولوا لقمة ليلقوها ثقلة في أيديهم ثم سقطت، ولم يقدروا أن يلقموها.

They said, 'It is not from doubtful (things), therefore leave us to break morsels from it for you saww. He saww said: 'Then do so if you are able upon it'. But when they grabbed a morsel in order to feed him saww, it became heavy similarly in their hands, then fell off, and they were not able to feed it to him saww.

قالوا: ما هي شبهة، فدعنا نلقمك منها إن قدرتم عليه، فكلما تناولوا لقمة ليلقوها ثقلة في أيديهم ثم سقطت، ولم يقدروا أن يلقموها.

Rasool-Allah saww said: 'It is what I saww said to you all: ‘This is from the doubtful which my saww Lord aswj Mighty and Majestic Saved me saww from it’.

فتعجبت قريش من ذلك، وكان ذلك مما يقيمهم على اعتقاد عداوته إلى أن أظهروها لما أن أظهره الله عزوجل بالنبوة، وأغرتهم اليهود أيضًا، فقلت لهم اليهود: أي شئ يرد عليكم من هذا الطفل؟ ما نراه إلا يسالبكم نعمكم وأرواحكم، سوف يكون لهذا شأن عظيم.

The Quraysh were astounded from that, and that was from what made them stand upon their feelings of animosity towards him saww − until it became manifested when Allah aswj Mighty and Majestic Manifested it by the (declaration of the) Prophet-hood. And the Jews tried to lure them as well, and the Jews said to them, 'Which thing is intended upon you from this child? We do not see him saww except he saww would be confiscating your bounties and your souls (killing you), and soon there would be happening for this one, a great glory'.

وقال أمير المؤمنين علي بن أبي طالب عليه السلام: فتعجبت قريش من ذلك، وكان ذلك مما يقيمهم على اعتقاد عداوته إلى أن أظهروها لما أن أظهره الله عزوجل بالنبوة، وأغرتهم اليهود أيضًا، فقلت لهم اليهود: أي شئ يرد عليكم من هذا الطفل؟ ما نراه إلا يسالبكم نعمكم وأرواحكم، سوف يكون لهذا شأن عظيم.

And Emir of the Momineen, Ali asws Bin Abu Talib asws said: ‘So the Jews colluded upon murdering him saww in his saww way upon mount Hira - and they were seventy men. So they deliberated to their swords and poisoned these, then they sat (waiting to ambush) him saww on a day of darkness in his saww way, upon mount Hira.

فلم صعدوا صعدوا إلى وسوا سيفهم وهما سبعون رجلاً من أشد اليهود وأجدهم وذوي النطقة منهم;
So, when he ascended it, they ascended to him, and they unsheathed their swords, and they were seventy men from the most hardened of the Jews, and their most rigid ones, and the ones with the bravery.

But, when they unsheathed these (swords) towards him in order to strike him with these – two parts of the mountain joined up between them and him and that became a barrier between them and Muhammad, and their longing to arrive at him with their swords, was cut off. They sheathed them and the two parts separated after having been joined up. They unsheathed their swords and aimed for him (once again).

When they thought with swinging these upon him, the two sides of the mountain joined up (again) and formed a barrier between them and him. They sheathed them, then these (two sides) separated. Then they unsheathed them (again) until they reached to the peak of the mountain – and it was like that forty-seven times.

So they climbed the mountain and circled behind him in order for him with the murder, but the way prolonged upon them, and Allah Mighty and Majestic Extended the mountain and Spread from it until Rasool-Allah was free from his Zikr (remembrance) and his Praise upon his Lord, and taking lessons from His Teachings.

Then he came down from the mountain, and they came down behind him and met him, and they unsheathed their swords upon him in order to strike him with these. But the two sides of the mountain joined up and formed a barrier between them and him.

When it was during the last time, and serenity had come upon Rasool-Allah, they unsheathed their swords upon him, and the two sides of the mountain joined up and (the mountain) squeezed them and crushed them, and did not cease to squeeze them until they died altogether.
ثم نودي يا محمد: انظر خلفك إلى بغاتك السوء ماذا صنع بهم ربهم فنظر فإذا طرفا الجبل مما يليه منضمان: فلما نظر انفرج الطرفان وسق اولئك القوم وسقومهم بأيديهم، وقد هشمت وجوههم وظهورهم وجنوبهم وأفخاذهم وسوقهم وأرجلهم، وتخروا موتى تستحب أوداحهم دماً.

وخرج رسول الله صلى الله عليه وآله من ذلك الموضع سلماً مكفياً مصوناً محفوظاً، تناديه الجبال وما عليها من الاحجار: هنيئا لك يا محمد نصرة الله عزوجل لك على أعدائك بنا، وسينصرك إذا ظهر أمرك على جبابرة امتك وعتاتهم بعلي بن أبي طالب ويشد يده لاظهار دينك وإعزازه وإكرام أوليائك، وقمح أعدائك، وسقيم أعدائك، وتسعد ربك عزوجل به محبيه، ويهلك به شانئيه.

قال علي بن محمد عليه السلام: وأما الشجرتان اللتان تلاصقتا فإن رسول الله صلى الله عليه وآله كان ذات يوم في طريق له بين مكة والمدينة، وفي عمارته منافقون من المدينة، وكانوا يتحدثون فيما بينهم بالطيب وأصحابه الخيرين، وفي ما بينهم دينه، ويدك أيما نبت، ورحل ذلك التي عليه تعتمد، وسقيس عضدك، وبحي لك عضدك، وسيكون جمال امتك، وزين أهل ملتك.

And He azwj would be Making him asws as your saww follower (in your saww footsteps, and as your saww second, and your saww self which is between your saww two sides, and your saww hearing which you saww would hear with, and your saww sigh which you saww would see with, and your saww hand by which you saww would be strong, and your saww legs upon which you saww would rely, and he asws would be fulfilling your saww debts on your saww behalf, and accomplish your saww promises made on your saww behalf, and he asws would become a cameleer of your saww community, and an adornment of the people of your saww nation.

And your saww Lord azwj would be Aiding those that love you saww, by him asws, and destroy your saww adversaries by him asws.

قال علي بن محمد عليه السلام: وأما الشحرزئان الذين تلاقينا فإن رسول الله صلى الله عليه وآله كان ذات يوم في طريق لابن مكاح والأنبياء، وفي عمارته منافقون من المدينة، وكانوا يتحدثون فيما بينهم بالطيب وأصحابه الخيرين، وفي عمارته منافقون من المدينة، وكانوا يتحدثون فيما بينهم بالطيب وأصحابه الخيرين، وفي عمارته منافقون من المدينة، وكانوا يتحدثون فيما بينهم بالطيب وأصحابه الخيرين.

Ali asws Bin Muhammad saww said: ‘And as for the two trees which joined up — so one day Rasool-Allah saww was in a way of his saww in what is between Makkah and Al-Medina, and among his saww soldiers were Munafiqueen (hypocrites) from Al-Medina, and the Kafirs
(infidels) from Makkah. And the Munafiqueen from it; and they were discussing regarding what is between them about Muhammad'saww and his saww goodly Progeny'saww, and his saww good companions.

Some of them said to the others, 'He'saww eats just as we do, and his saww stomach functions, from the faeces and the urine just as ours do, and (yet) he'saww is claiming that he saww is Rasool saww of Allah azwj.' So one of the renegade Munafiqs said, 'This is a desert plain. Let me deliberate to looking at his saww back when he saww sits for his saww need – until I look whether that which comes out from him saww is just as what comes out from us, or not'.

So another one said, 'But you, when you go to look, his saww bashfulness would prevent him saww from sitting, for he saww is intense of bashfulness than the virgin girl, the prevented, the abstaining'.

He saww said: 'Allah azwj Mighty and Majestic Let His azwj Prophet saww know of that. So he saww said to Zayd Bin Sabit: 'Go to those two remote trees' – gesturing towards two distant trees which were deeper into the wasteland and their distance from the road was a measurement of a mile – ‘and pause between them and call out, ‘Rasool-Allah saww is ordering both of you that you should uproot yourselves and join up in order for Rasool-Allah saww to fulfil his saww need behind you two’.

Zayd did that, and he said, 'By the One azwj Who Sent Muhammad saww with the Truth as a Prophet saww – the two trees uprooted themselves from their places and each one of them went towards the other, the going of the two lovers, each one to the other, meeting after a long absence, and intense of desire. Then they embraced and joined up like the embracing of two lovers in a bed in the middle of winter.

Then Rasool-Allah saww sat behind the two (trees) so those Munafiqueen said, ‘He azwj is veiled from us’, and some of them said to the others, ‘Let us circle around behind him saww in order to look at him saww’. 
They went circling around behind him, and the two trees circled every time their circled, and prevented them from the looking at him.

They said, ‘Come, let us form a circle so that (at least) a group from us can see him. But when they went forming a circle, the two trees formed a circle and encompassed him like a tube, until he was free and had washed, and he came out from over there and returned to his army.

And he said to Zayd Bin Sabit: ‘Return to the two trees and say to them, ‘Rasool-Allah is ordering you both to return to your (previous) places’. So he said to them and each one of them hurried to go back to its place, by the One Who Sent him with the Truth as a Prophet – a pace of the fleer rescuing himself by running from a runner brandishing his sword behind him, until they both returned, each tree to its own place.

The Munafiqeen said, ‘Muhammad has been prevented from his private parts being exposed to us, and for us to look at his back. Come, we shall go and look at what came out from him in order for us to know that he and us are both alike’. They came to the place, but they did not see anything at all, neither by eyes nor any traces.

He said: ‘And the companions of Rasool-Allah were astounded from that, and there was a call from the sky: ‘Are you astounded at the running of the two trees, one of them to the other? The running of the Angels of Proximity with the Prestige of Almighty Mighty and Majestic, to the one who loves Muhammad and loves Ali is more intense (faster) than the running of these two trees, one of them to the other, and that the flames of the Fire, on the Day of Judgment, would flee away from the one who loves Muhammad, Ali and the disavowers from his enemies, faster than the fleeing of these two trees, one of them from the other (during their return)’.

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And Ali asws Bin Muhammad asws said: ‘And as for his saww calling over the tree – so there was a man from Saqeef called Al-Haris Bin Kalada Al-Saqfy was a physician of the people. He came to Rasool-Allah saww and he said, ‘O Muhammad saww! I have come to you saww in order to cure you saww (God Forbid) from your saww insanity, for I have cured a lot of insane ones, and they were healed upon my hands’.

فقال رسول الله صلى الله عليه وآله: أنت تفعل أفعال المجانين، وتنسبني إلى الجنون! قال الحارث: وماذا فعلته من أفعال المجانين؟ قال: نسبتك إياي إلى الجنون من غير محنة منك ولا نظر في صدقي أو كذبي،

Rasool-Allah saww said: ‘O Haris! You (yourself) are doing the deeds of the insane ones and you are linking me saww to the insanity!’ Al-Haris said, ‘And what is that which I have done from the deeds of the insane ones?’ He saww said: ‘Your linking me saww to the insanity from without a test from you, nor an experience, nor a consideration regarding my saww truthfulness or (establishing) my saww falsehood’.

فقال الحارث:أنت تفعل أفعال المجانين، وتنسبني إلى الجنون ؟ قال رسول الله صلى الله عليه وآله: وقولك لا تقدر لها فعل المجانين

Al-Haris said, ‘Or aren’t your saww lies and your saww insanity recognised by your saww claim of the Prophet-hood which you saww are not able for it?’ So Rasool-Allah saww said: ‘And your words, ‘Not able for it’, is the deed of the insane, because you did not say, ‘Why did you saww say (claim) such’, nor did you seek any proof from me saww, for you would have been frustrated from it’.

فقال الحارث: صدقت أنا أمتحن أمرك. في طلبك أتايتك علمك بذلك، وإلا فأنت ذلك المجنون الذي قيل لي

Al-Haris said, ‘You saww speak the truth. I shall examine your saww matter by a sign I shall seek with it. If you saww are a Prophet saww then call that tree, - and he gestured towards a large tree whose depth (of its roots) was far – so if it comes to you saww, I will know that you saww are a Rasool saww of Allah azwj, and I will testify for you saww with that, or else, so you saww are that, the insane one, which has been said to me’.

فرفع رسول الله يده إلى تلك الشجرة، وأشار إليها ان تعالى فانقلعت تلك الشجرة باصولها وعروقها، وجعلت تخد في الارض اخدودا عظيما كالنهر

Rasool-Allah saww raised his saww hand to that tree and gestured at it to come, and the tree uprooted itself along with its roots and its branches, and went on grooving in the ground a large groove like the river – until it approached Rasool-Allah saww and paused in front of him saww, and called out in an eloquent voice, ‘Here I am, O Rasool-Allah saww! What are you saww ordering me with?’

فقال لها رسول الله صلى الله عليه وآله: دعوتك لتشهد لي بالنبوة بعد شهادتك لله بالتوحيد، ثم نشهدت بعد شهادتك لي لعله هذا بالامامة، وله

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Rasool-Allah(saww) said to it: ‘I(saww) invite you to testify for me with the Prophet-hood, after your testimony for Allah(azwj) with the Tawheed (Oneness). Then testify for All(saww) with the Imamate, after your testimony for me(saww) and that he(asws) is my(saww) support, and my(saww) strength, and my(saww) helper, and my(saww) pride, and my(saww) consoler, and had it not been for him(asws), Allah(azwj) Mighty and Majestic would not have Created anything from what He(azwj) did Create’.

So, it called out, ‘I testify that there is no god except Allah(azwj), Alone, there being no associates for Him(azwj), and I testify that you(saww), O Muhammad(saww) are His(azwj) servant and His(azwj) Rasool(saww). He(aswj) Sent you(saww) with the Truth, 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].

And I testify that Ali(asws), your(saww) cousin, he(asws) is your(saww) brother(asws) in your(saww) Religion and the foremost of the creatures of Allah(azwj) from the Religion for advantages, and the greatest of them in share from Al-Islam, and that he(asws) is your(saww) support, and your(saww) support, and repressor of your(saww) enemies, and helper of your(saww) friends, and the root of your(saww) knowledge in your(saww) community.

And I testify that your(saww) friends are those who befriend him(asws) and are inimical to his(asws) enemies, would be entering the Paradise, and that your(saww) enemies are those who are befriending his(asws) enemies, and are being inimical to his(asws) friends, would be entering the Fire’.

Rasool-Allah(saww) looked at Al-Haris Bin Kalada and he said, ‘O Haris! And is he insane, the one who performs these Signs?’ So, Al-Haris Bin Kalada said, ‘By Allah(azwj), O Rasool-Allah(saww)! But I hereby testify that you(saww) are the Rasool(saww) of the Lord(azwj) of the worlds, and Chief of the creatures in their entirety’. And his Islam was good’.

And as for the speaking of the poisoned arm (of a goat) – When Rasool-Allah(saww) returned from Khyber to Al-Medina, and Allah(azwj) had Conquered it for him(saww), a woman from the Jews came, and she had displayed the Eman, and with her was a grilled poisoned forearm (of a goat), and she placed it in front of him(saww).
فقال رسول الله صلى الله عليه وآله وألم: ما هذه؟ قالت له: بأبي أنت وأمي يا رسول الله! كما أمرت إني علمتهم رجالا جلدا، وهذا حلم كان في ربيبة أنها كاذبة، وفي أن أحب الطعام إلى يك الشواء، وأحب يك الشواء إلى يك المزار، وذرت الله لن سلمت الله منهم لاذته وطعامك من شوائة ذراعك، وأن ألق معك في منه وطعامك، وقد حانك نذري.

Rasool-Allahsaww said: ‘What is this?’ She said to himsaww, ‘By my father and my mother (being sacrificed) for yousaww, O Rasool-Allahsaww! Yoursaww matter of going out to Khyber concerned me, for I know them (Jews) as being rigid men and this baby goat which was for me, I had raised him like a child of mine, and (also) knew that the most beloved of the meals to yoursaww is the grilled, and the most beloved of the grilled (meals) to you is the forearm. I vowed to Allahazwj, if AllahazwjKeeps yousaww safe from them, I would slaughter it and feed yousaww from its grilled forearm. And now, Allahazwjhas Secured yousaww from them and Made you victorious over them. Thus, I came with this in order to fulfil my vow’.

And there were with Rasool-Allahsaww, Al-Bara’a Bin Marour and AliaswsBin Abu Talibasws. So Rasool-Allahsaww said: ‘Bring the bread!’ So, they came with it, and Al-Bara’a Bin Mamour extended his hand – and took a morsel from it, and placed it in his mouth.

فقال (5) علي بن أبي طالب عليه السلام، يا علي بن أبي طالب عليه السلام، أنا أعرفك. قال عليبن أبي طالب عليه السلام، يا أي طالب عليه السلام، قال رسول الله صلى الله عليه وآله: يا أي طالب عليه السلام، أنا أعرفك. فذى الشواء، فإن أكلته بالآذان من باب الله صلى الله عليه وآله، فلن تكبل عليه فيهما، وفيها، وفيها، وفيها، وفيها، وفيها.

AliaswsBin Abu Talibasws said to him: ‘O Bara’a! Do not precede over Rasool-Allahsaww!’ AlBara’a said to himasws – and he was a Bedouin, ‘O Aliasws! It is as if youasws are considering Rasool-Allahsaww a miser’. So Aliasws said: ‘Rasool-Allahsaww is not a miser, but asws am venerating himsaww and revering himsaww. It isn’t for me nor for you, nor for anyone from the creatures of Allahazwj that he preceded Rasool-Allahsaww – neither by words, nor by deeds, nor eat, nor drink’.

فقال البراء: ما أبخل رسول الله صلى الله عليه وآله، قال عليبن أبي طالب عليه السلام، أنا أعرفك. قال عليبن أبي طالب عليه السلام، يا أي طالب عليه السلام، أنا أعرفك. فذى الشواء، فإن أكلته بالآذان من باب الله صلى الله عليه وآله، فلن تكبل عليه فيهما، وفيها، وفيها، وفيها، وفيها.

Al-Bara’a said, ‘How miserly is Rasool-Allahsaww!’ So Aliasws said: ‘Iasws did not say it for that, but this (woman) has come with this (meal), and she used to be a Jewess, and we do not recognise her state. So, when you eat with the instructions of Rasool-Allahsaww, then hesaww would be the guarantor of your safety, and when you eat without hissaww permission, you are allocated to yourself (for your safety)’.

Alisws was saying this, and Al-Bara’a ate the morsel – when AllahazwjCaused the forearm to speak, and it said, ‘O Rasool-Allahsaww! Do not eat me, for I am poisoned!’ – and Al-Bara’a fell down in the pangs of death, and did not rise except as dead.
فقال رسول الله صلى الله عليه وآله: ايتوني بالمرأة فاتي بها، فقال: ما حملك على ما صنعت؟ فقالت: ورتني ورا عظيماً، وأحني وانبي، ففعلت هذا وقت، فإن كان ملكاً فاستقمت منه، وإن كان نبياً كما يقول وقد وعد فنج مكة والنصر والنصر في خليمه الله (2) منه وتفظه ولن يضره،

Rasool-Allah ﷺ said: ‘Come to me with the woman!’ So they came with her, and he ﷺ said to her: ‘What carried you upon what you did?’ She said, ‘You ﷺ have wronged me with a great wrong. You ﷺ killed my father, and my uncle, and my brother, and my husband, and my son – thus I did this, and I said, ‘If he ﷺ was a king, then I shall take revenge from him ﷺ, and if he ﷺ was a Prophet ﷺ just as he ﷺ is saying, and has been Promised the conquest of Makkah, and the Help and the victory, then Allah azwj would Prevent it and he ﷺ would be protected from me and it will never harm him ﷺ.’

فقال رسل الله صلى الله عليه وآله: أيتها المرأة فاتي بها، وأنها المرأة لقد سفدت، ثم قال لها رسول الله صلى الله عليه وآله: لا يغرك موت البراء فإنما امتحنه الله لتقدمه بين يدي رسول الله صلى الله عليه وآله، ولولا كان يأمر رسول الله ﷺ كل من حلفه على ملك، وقلت: إن كان ملكاً فسأنتقم منه، وإن كان نبياً كما يقول وقد وعد فنج مكة والنصر والنصر في خليمه الله (2) منه وتفظه.

Rasool-Allah ﷺ said: ‘O you woman! You have spoken the truth’. Then Rasool-Allah ﷺ said to her: ‘The death of Al Bara’a would not harm you, for rather, Allah azwj Tested him to his preceding in front of Rasool-Allah ﷺ, and had he eaten from it by the instructions of Rasool-Allah ﷺ, its evil and its poison would have been refrained’.

ثم قال رسول الله صلى الله عليه وآله: ادعو لي فلانا وفلانا، وذكر قوما من خيار أصحابه فيهم سلمان والمقداد وأبو ذر وعمار وصهيب وبلال وقوم من سائر الصحابة تمام عشرة، وألي عمر على السلام حاضر معهم.

Then Rasool-Allah ﷺ said: ‘Call so and so for me!’, and he ﷺ mentioned a group from the best of his ﷺ companion – from them being Salman ﷺ, and Al-Miqdad ﷺ, and Ammar ﷺ, and Suheyb ﷺ, and Abu Zarr ﷺ, and Bilal ﷺ, and a group from the rest of the companions, completing ten, and Ali ﷺ was present with them.

فقال: ادعو وتختفوا عليه، ومنع رسول الله صلى الله عليه وآله يده على الذراع المسمومة ونفث عليه، وقال: "بسم الله الشافي، بسم الله الكافي، بسم الله المعافي، بسم الله الذي لا يضر مع اسمه شئ ولا في الأرض ولا في السماء وهو السميع العليم".

He ﷺ said: ‘Be seated and form a circle upon it (the meal)’. Then Rasool-Allah ﷺ placed his ﷺ hand upon the poisoned forearm and blew upon it, and said: ‘In the Name of Allah azwj the Beneficent, the Merciful. In the Name of Allah azwj the Healer. In the Name of Allah azwj the Sufficient. In the Name of Allah azwj the Giver of health. In the Name of Allah azwj Who, nothing harms along with His azwj Name, nor an illness in the earth nor in the sky, and He azwj is the Hearing, the Knowing’.

ثم قال: كنوا على اسم الله، فأكل رسول الله صلى الله عليه وآله وأكلوا حتى شبعوا، ثم شربوا عليه الماء، ثم أمر بما فحصست.

Then he ﷺ said: ‘Eat upon the Name of Allah azwj’. So Rasool-Allah ﷺ ate, and they ate until they were satiated. Then they drank the water upon it. Then he ﷺ ordered with her to be withheld in custody.
When it was during the second day, they came with her, and he said: ‘Aren’t they those who are the poison in your presence? How do you see the Defence of Allah of His companions?’ She said, ‘O Rasool-Allah! I was until now, doubtful regarding your Prophet-hood, and now I am convinced you are a Rasool of Allah truly. Therefore, I hereby testify that there is no god except Allah, Alone, there being no associates for Him, and you are His servant and His Rasool truly’. And excellent was her Islam.

Ali Bin Al-Husayn said: ‘And my father has narrated to me, from my grandfather that Rasool-Allah, when the body of Al-Bara’a Bin Marour was carried over to him for him to pray Salat over him, he said: ‘Where is Ali Bin Abu Talib?’ They said, ‘O Rasool-Allah! He has gone to Quba regarding a need of a man from the Muslims’.

Rasool-Allah sat down and did not pray Salat upon him. They said, ‘O Rasool-Allah! What is the matter with you not praying Salat upon him?’ Rasool-Allah said: ‘Allah Mighty and Majestic Commanded me that Ali should attend, so He would Make him to be free from what he spoke with in the presence of Rasool-Allah, in order for Allah to Make his death due to this poison to be an expiation for him’.

One of the ones who were present with Rasool-Allah and had witnessed the speech which Al-Bara’a had spoken with, said, ‘O Rasool-Allah! But rather, he was joking with Ali by it. There did not happen to be any seriousness from him so Allah Mighty and Majestic would Seize him with that’.

Rasool-Allah said: ‘Had that been seriously from him – Allah the Exalted would have Confiscated his deeds, all of them, and (even) if he had given in charity by filling what is between the soil to the Throne in gold and silver. But it was in jest, and he is in leeway from that, except that Rasool-Allah intends that not one of you should believe that Ali is
angry upon him. Therefore, he would renew his permissibility in your presence and seek Forgiveness for him – in order for Allah\textsuperscript{azwj} Mighty and Majestic to Increase for him, due to that, nearness, and loftiness in His\textsuperscript{azwj} Gardens’.

It was not long before Ali\textsuperscript{asws} attended, and he\textsuperscript{asws} paused in front of the deceased and said: ‘May Allah\textsuperscript{azwj} have Mercy on you, O Bara’a, for you were a Fasting one, standing (for \textit{Salat}), and you have died in the Way of Allah\textsuperscript{azwj}.

And Rasool-Allah\textsuperscript{saww} said: ‘If there was anyone from the deceased who was needless from the \textit{Salat} of Rasool-Allah\textsuperscript{saww}, this companion of yours is needless due to the supplication of Ali\textsuperscript{asws} for him’. Then he\textsuperscript{saww} stood and prayed \textit{Salat} over him and buried him’.

So when he\textsuperscript{saww}, he\textsuperscript{saww} sat in mourning (and) said: ‘You, O friends of Al Bara’a! You are more appropriate with the congratulations rather than the condolences, because your companion is such that domes have been set up for him among the Veils from the sky of the world up to the seventh sky, and the Veils, all of them up to the Chair, to the base of the Throne, for his soul which was ascended with to the sky. Then they went with it to the flowering meadows of the Gardens, it was met by each one who was therein from its keepers, and everyone who was therein from the beautiful Houries were notified upon it.

And the entirety of them said to him, ‘Beatitude for you, O soul of Al Bara’a! Rasool-Allah\textsuperscript{saww} waited for Ali\textsuperscript{asws} upon you until Ali\textsuperscript{asws} sought Mercy to be upon you and Forgiveness for you. As for the bearers of the Throne of our Lord\textsuperscript{azwj}, narrated to us from our Lord\textsuperscript{azwj} that He\textsuperscript{azwj} Said: “O My\textsuperscript{azwj} servant, the deceased in My\textsuperscript{azwj} Way, and even if there were upon you from the sins, of the number of the pebbles and the soil, and drops of the rain, and leaves of the trees, and number of hairs of the animals – and the blinks of their eyes, and their breaths, and their movements, and their stillness, they would have (all) been Forgiven due to the supplication of Ali\textsuperscript{asws} for you”’. 
Rasool-Allah⁰⁰ said: ‘Therefore, O servants of Allah⁰⁰! Be requesting for a supplication of Ali⁰⁰ for you, and do not expose yourselves to a supplication of Ali⁰⁰ against you, for the one he⁰⁰ supplicates against, Allah⁰⁰ would Destroy him, and even though his good deeds may be of the number of whatever Allah⁰⁰ has Created, just as if the one whom he⁰⁰ supplicates for, Allah⁰⁰ Assist him, and even though his evil deeds be of the number of whatever Allah⁰⁰ Created’.

ثم اليهود مع علمهم بصدقه ووجودهم (4) له في كتب رب العالمين أنه أصدق الصادقين وأفضل الفاضلين يكذبونه ويجهدون وهو بين الحرتين، وهو الشفاء النافع، وتحك يا راعي آمن به ثمن من عذاب الله، وأسلمت نسلم من سوء العذاب الأليم.

Then the Jews, along with their knowledge with his truthfulness, and their finding for him in the Books of the Lord of the worlds - that he is the most truthful of the truthful ones, and the most superior of the meritorious ones – are belying him and rejecting him, and he is between the two rocky places, and he is the beneficial healer. Woe be unto you, O shepherd! Believe in him, you will be secure from the Punishment of Allah, and submit to him, you will be safe from the painful Punishment’.

فقال الراعي: فقلت: أيها الذئب أو كائن هذا ؟ قال: بلى وما هو أعظم منه، سوف يقتلونه باطلًا، ويقتلون ولده، ويسبون حريمهم ، وهم مع ذلك يزعمون أنهم مسلمون فدعواهم أنهم على دين الإسلام مع صنيعهم هذا باطلًا أهل الإسلام أعجب من منعك لي.

So the wolf said to me, ‘O servant of Allah! Praise Allah, if you are from the ones who takes a lessons from the Signs of Allah, and submit to His Command. But the most wretched of the wretched ones is the one who witnessed the Signs of Muhammad regarding his brother Al Bin Abu Talib, and what he entrusts him on behalf of Allah Mighty and Majestic from his merits, and what he shows you from his current share from the knowledge which there is not equal to him with regards to it, and the abstention which no one is parallel to him with regards to it, and the bravery which there is no match for him with regards to it, and his helping Al-Islam which there is no share for anyone in it like his share’.

قال الراعي: فقال الراعي: فقالت: أنت ذئب أو كائن هذا ؟ قال: بل وما هو أعظم منه، سوف يقتلونه باطلًا، ويقتلون ولده، ويسبون حريمهم، وهم مع ذلك يزعمون أنهم مسلمون فدعواهم أنهم على دين الإسلام مع صنيعهم هذا باطلًا أهل الإسلام أعجب من منعك لي.
The shepherd said, ‘So I said to him, ‘O you wolf, and this would be happening?’ He said, ‘Yes. And what is greater than it, soon he asws would be killed falsely (unjustly), and his asws children would be killed, and their sanctity (womenfolk) would be made captives, and they (the killers), along with that, would be claiming that they are Muslims. Thus, their claim that they are upon the Religion of Al-Islam, along with these deeds of theirs with the Chiefs of the people of Al-Islam, is stranger than your preventing me.

لا جرم أن الله قد جعلنا معاشر الذئاب أنا ونظرائي من المؤمنين نمزقهم في النيران يوم فصل القضاء، وجعل في تعذيبهم شهواتنا، وفي شدادهم آلامنا.

There is no doubt that Allahazwj the Exalted has made us, community of wolves – I and my peers, to be from the Momineen who would be tearing them apart in the Fires on the Day of the Decisive Judgments, and Made our desires to be in punishing them, and our pleasures to be in intensely paining them’.

cال راعي: فقلت: والله لولا هذه الغنم بعضها لي وبعضها أمانة في رقبتي لقصدت محمدا حتى أراه، فقال لي الذئب: يا عبد الله فامض إل محمد، واترك على غنمي لإفاعلك لك،

The shepherd said, ‘I said, ‘By Allahazwj! Had it not been for the sheep, some of them being for me, and some of them being an entrustment upon my neck, I would have aimed (to go to) Muhammad saww until I see him saww. The wolf said to me, ‘O servant of Allahazwj! Go to Muhammad saww and leave your sheep upon me. I shall graze them for you’.

قال الراعي: كيف أثق بأمانتك ؟ فقال لي: يا عبد الله إن الذي أنطقني بما سمعت هو الذي يجعلني قويا أمينا عليها، أو لست مؤمنا بمحمد، مسلمًا له ما أخبر به عن الله تعالى في أخيه علي عليه السلام ؟ فامض لشأنك فإني راعيك، والله عزوجل ثم ملائكته المقربون رعاة لي، إذ كنت خادما لولي علي،

I said, ‘How can I trust in your trustworthiness?’ So he said to me, ‘O servant of Allahazwj! The Oneazwj Whom Caused me to speak with what you heard, Heazwj is the Oneazwj Who would Make me a trustworthy caretaker upon them. Am I not a Momin with Muhammad saww, a submitter to him saww to whatever he saww informs with on behalf of Allahazwj the Exalted regarding his saww brother Ali asws? Therefore, go to your affair for I will be your shepherd, and Allahazwj Mighty and Majestic, then Hisazwj Angels of Proximity would Graze (the sheep) for me, when I was a servant to a friend of Ali asws.

فتركث غنمتي على الذئب والذئبة وتحتم برسول الله، فنظر رسول الله صلى الله عليه وسلم،

Thus, I left my sheep upon the wolf and the she-wolf, and came to you saww, O Rasool-)

Allah saww!’

في وجه القول، وفيها ما يتهلل سراوء به وتصديقا، وفيها من يعبس شكا فيه وتكذيبا ويسر منافقون إلى أمثالهم: هذا ف قد واطأه محمد صلى الله عليه وسلم،

Rasool-Allah saww looked at him into the faces of the people, and among them were ones who were expressing cheerfulness with it, and ratification, and among them were ones who were frowning, being doubtful in it and belying. The Munafiqeen were joyful to their likes
ones (saying), ‘This is what Muhammad saww has concocted with him (the shepherd) upon this narration in order to deceive the weak and the ignorant with’.

فتبسم رسول الله صلى الله عليه وآله وقال: لئن شككتم أنتم فيه فقد تيقنته أنا وصاحبي الكائن معي في أشرف المحال من عرش الملك الجبار، والمطوف به معي في ألغار الحيوان من دار القرار، والذي هو نوي في فیادة الاحرار، والترود معي في الاصلاح الراكيات المتقلب معي في الأرمان الطاهرات،

Rasool-Allah saww smiled and said: ‘While you are doubting in it, you can be certain that I saww and my saww companion, then one asws with me saww, would be in the noblest of the places from the Throne of the King, the Compeller, and he asws would be circling along with me saww in the Rivers of Al-Haywaan from the House of tranquillity, which he asws has been destined to be the guide of the good ones, and the one alternating along with me saww in the pure backs, and the one transferred along with me saww in the purified wombs.

And the one galloping along with me saww in the path of merits, and the one wearing what I saww clothed him asws from the knowledge, and the forbearance, and the intellect, and my saww brother asws who separated from me saww during the exiting – to the back of Abdullah asws and the back of Abu Talib asws. An he asws is my saww equal in the acquisition of the praises and the virtues, Ali asws Bin Abu Talib asws.

آمنت به أنا ومن جعله الله لديني قواما، ولعلومي علاما، وفي الحروب مقداما، وعلى أعدائي ضرغاما، أسدا قمقاما،

I saww believe in him (the shepherd), and (so does) the one whom Allah azwj Made as a custodian for my saww Religion, and a flag for my saww knowledge, and a preceding one in the wards, and a large ferocious lion against my saww enemies.
besides them in repressing the tyrants, and by his arguments and clear explanations, cut-off the excuses of the slanderous people.

I believe in him (the shepherd) and (so does) Ali, whom Allah has Made for me as a hearing and sight, and a hand, and a bond, and a support. I don’t care about the ones who oppose me when he is concordant with me, nor am I let down by the ones who abandon me when he is supporting me, nor do I care of the ones who turn back from me when he is helping me.

I believe in him (the shepherd) and (so does) the one whom Allah would be Adorning the Gardens with those who love him, and Fills up the layers of the Fires with those that hate him and his adversaries, and did not Make anyone from my community who can be a match for him nor near him. It will never harm me, the frowning of the frowners from you all when his face is exhilarating, nor the turning away of the turners from you all when his cordiality is pure for me.

That is Ali, who, if the creatures were to commit Kufr, all of them, from the people of the skies and the earths, Allah Mighty and Majestic would Help this Religion by him alone, and the one who, if the creatures were to be His enemies, all of them, go for duelling against them altogether, willingly (sacrificing) his soul in helping the Word of Allah, Lord of the worlds, and degrading the words of Iblees, the accursed’.

Then he said: ‘This shepherd, his witnessing is not far, therefore come with us to his flock to look at the two wolves. If both of them are to be found pasturing his sheep, or else we would still be on top of our matter’.

Then Rasool-Allah stood up, and with him was a large group from the Emigrants and the Helpers. When they saw the flock from afar, the shepherd said, ‘That is my flock!’ The Munafiqueen said, ‘So where are the two wolves?’ When they went nearer, they saw the two...
wolves circling around the sheep, repelling from them everything that might be a danger to them.

فقال لهم رسول الله صلى الله عليه وآله: أتحبون أن تعلموا أن الذئب ماعنى غيري بكلامه؟ قالوا: بلى يارسول الله، قال: أحيطوا بي حتى لا يراي الذئبان، فأحاطوا به، فقال للراعي: يا راعي للذئب: من محمد الذي ذكرته من بين هؤلاء؟

Rasool-Allahsaww said to them: ‘Would you like to know that the wolf did not mean anyone other than me saww with his speech?’ They said, ‘Yes, O Rasool-Allahsaww!’ He saww said: ‘Surround me saww until the two wolves do not see me saww. They surrounded him saww, and he saww said to the shepherd: ‘O shepard! Say to the wolf, ‘Who is Muhammad saww from between these ones, whom you mentioned?’

قال: فأجابوا يقال: السلم عليك يا رسول الله رب العالمين، وسيد الخلق أجمعين، ووضعوا خدودهما على التراب ومرغوا بين يديه، وقالا: نحن كنا دعاة إليك، بعثنا إليك هذا الراعي وأخبرنا بخبرك.

Heasws said: ‘So the wolf went to each one of them and isolated from him. Then he came over to the last and isolated from him. So he did not stop doing like that until he entered in the middle of them, and he arrived to Rasool-Allahsaww, him and his female (she-wolf), and they both said, ‘The greetings be upon yousaww, O Rasoolsaww of the Lordsaww of the worlds, and Chief of the creatures in their entirety!’, and they placed their cheeks upon the dust and rubbed them in front of him saww, and they said, ‘We were advocates to yousaww. We sent this shepard to yousaww and informed him with yoursaww news’.

فنظر رسول الله صلى الله عليه وآله إلى المنافقين معه فقال: ما للكافرين عن هذا محيص، ولا للمنافقين عن هذا موئل ولا معدل

Rasool-Allahsaww looked at the Munafiqueen with himsaww, and hesaww said: ‘There is no avoidance for the Kafirs from this, nor for the Munafiqueen would there be an escape from this or an excuse’.

ثم قال رسول الله صلى الله عليه وآله: هذه واحدة، قد علمتم صدق الراعي فيها، أفتحبون أن تعلموا صدقه في اثنتين، قالوا: بلى يارسول الله.

Then Rasool-Allahsaww said: ‘This is one. You have (now) known the truthfulness of the shepard regarding it, so would you like to know his truthfulness in the second?’ They said, ‘Yes, O Rasool-Allahsaww!’

قال: أحبطوا يعني بن أبي طالب، ففعلوا ثم نادى رسول الله أبها الذئبان إن هذا محمد، قد أشرتما للقوم إليه وعينتما عليه، فأشارا وعينا على أبي طالب الذي ذكرتهما بما ذكرتهما.

He saww said: ‘Surround Aliasws Bin Abu Talibasws!’ They did so. Then Rasool-Allahsaww called out: ‘O you two wolves! This is Muhammadasws! You have indicated to the people to himasws, and specified upon himasws, so (now) indicate and specify upon Aliasws Bin Abu Talibasws who you mentioned with what you mentioned’.
He asws said: ‘So the two wolves came and mingled among the people and went on inclining towards the faces and the feet. So each one they inclined towards, they turned away from him until they reached Ali asws. So when they inclined to him asws – they rolled in the dust with their bodies and placed their cheeks upon the ground in front of him asws, and they both said, ‘The greetings be upon you asws, O ally of the Caller, and mine of the intellect, and place for the acumen, and a knower of what is in the former Parchments, and successor of Al-Mustafa asw.

The greetings be upon you asws, O one who Allah azwj Assisted His aswj beloved with, and Made his asws adversaries to be wretched due to their enmity to him asws, and Made him asws the Chief of the Progeny asws of Muhammad saww and his saww family.

The greetings be upon you asws, O one who, if the people of the earth were to love him asws – just as the inhabitants of the skies do – they would (all) become the best of the elites. And O one who, if one were to feel with the least of the least from hatred for him asws, and spends in the Way of Allah azwj whatever is between the Throne (down) to the soil, he would be turned in the greatest of the humiliations and disgusts, from the most Exalted’.

He asws said: ‘The companions of Rasool-Allah saww were astounded, those that were with him saww, and they said, ‘O Rasool-Allah saww! We did not think that for Ali asws is this position from the predators, along with his asws position from you saww.

Rasool-Allah saww said: ‘So how would it be if you were to see his asws position – from the rest of the animals, the ones Sent in the land and the sea, and in the skies and the earth, and the Veils and the Throne and the Chair? By Allah aswj! If you were to see from the humility (shown by the) Angels at Sidrat Al-Muntaha to a resemblance of Ali asws established in their presence – in order for them to look at it – instead from looking at Ali asws (in the earth), every time they desire to (look) at him asws, you would not be belittling the humbleness of these two wolves to him asws.'
And how can the Angels and other from the intellectuals not be humble to Ali asws, and this is the Lordazwj of the Mighty who has Sworn upon Himselfazwj a true swear: “No one would humble himself to Ali asws by a measurement of a hair, except Allahazwj would Raise him in the Lofty Gardens, (to) a travel distance of one hundred thousand years. And the humbleness which you are witnessing (from the two wolves), is small, less, in the side of these majesties and loftiness which you are being informed of’.

As for the wailing of the trunk to Rasool-Allahsaww – Rasool-Allahsaww used to address (the people upon) a trunk of a palm tree in the courtyard of its Masjid. So one of his saww companions said to himsaww, ‘O Rasool-Allahsaww! The people have become more and they would love to look at yousaww when you saww address, so if yousaww were to permit us to make a pulpit for yousaww to eliminate (viewing) obstructions so the people would (be able to) see yousaww whenever yousaww address’. So hesaww permitted regarding that.

When it was the day of Friday, hesaww passed by the trunk and exceeded it to (go) to the pulpit. When hesaww sat upon it, that trunk wailed to him with a wailing of a bereaved one, and the moaning of the pregnant woman. The wailing of the people raised, and their moaning, and their groaning, and the moaning and the groaning of the trunk raised (even more) among the wailing of the people and their groaning, both raising louder.

So when Rasool-Allahsaww saw that, hesaww descended from the pulpit and came over to the trunk, and hesaww embraced it and wiped hissaww hand over it, and said, ‘Calm down, for Rasool-Allahsaww did not overlook you being careless with you, nor taking your sanctity lightly. But (it was) for completing for the servants of Allahazwj for their betterment, and for you is your majesty and your merit – when you were a foot-rest of Muhammadsaww, Rasoolsaww of Allahazwj’.

فهذا حنينه وأنينه، وعاد رسول الله صلى الله عليه وسلم إلى مسجده، ثم قال: معاشر المسلمين هذا الجذع يحن إلى رسول رب العالمين، وتأخذه عن المسجد فأحببته ومسح عليه يده، وقال: اسكت فما نزل حاليك رسول الله، فطمع في تحركك، ولكن ليتهم رسل الله صلى الله عليه وسلم وقضيتما إذ كنت مستند محمد رسول الله، Rasoolsaww of Allahazwj’.

لئنما رأى رسول الله صلى الله عليه وسلم ذلك نزل عن المنبر وأنين الجذع، فأحببته ومسح عليه يده، وقال: اسكت فما تحركك رسول الله، فلا استخففي منبه، ولكن ليتهم رسل الله صلى الله عليه وسلم وقيدتما إذ كنت مستنداً محمد رسول الله.
Thus, he sāw saw calmed its moaning and groaning, and Rasool-Allah sāw saw returned to his sāw saw pulpit, then said: "Community of Muslims! This trunk yearns to Rasool sāw saw of the Lord sāw saw of the worlds, and grieved at being distant from him sāw saw, and among the servants of Allah azwj – there are ones unjust to themselves – one who does not care whether they are near to Rasool-Allah sāw saw from far, and if I sāw saw had not embraces this trunk and wiped my sāw saw hand upon it – its moaning and its groaning would not have calmed down up to the Day of Judgment.

And from the servants of Allah azwj and His azwj maids are ones who yearn to Muhammad sāw saw, Rasool sāw saw of Allah azwj, and to Ali asws Guardian asws of Allah azwj, like the yearning of this trunk, and it is enough for the Momin that his heart happens to be content upon the Wilayah of Muhammad sāw saw and Ali asws and their asws goodly Progeny asws, the clean. Did you see the intensity of the yearning of this trunk to Muhammad sāw saw Rasool sāw saw of Allah azwj, how it calmed down due to Muhammad sāw saw Rasool sāw saw of Allah azwj wiping his sāw saw hand upon it? They said, 'Yes, O Rasool-Allah sāw saw!'

Rasool-Allah sāw saw said: ‘By the One azwj Who Sent me sāw saw with the Truth as a Prophet sāw saw, the yearning of the Gardens, and the maiden Houries, and the rest of its castles and its houses, to the one who befriends Muhammad sāw saw and Ali asws, and their asws goodly Progeny asws, and disavow from their asws enemies, is more intense than the yearning of this trunk which you saw (yearning) to Rasool-Allah sāw saw.’

And that which settles down their moaning and groaning is what returns upon them from the Salawat one of you – community of our asws Shias – upon Muhammad sāw saw and his sāw saw goodly Progeny asws, or his Salat for the Sake of Allah azwj, an optional one, or a Fast, or a charity.

And that, from the greatest of what settles down their moaning to a Shia of Muhammad sāw saw and Ali asws is what arrives with them from their good deeds to their Momineen brothers, and his assisting to them upon their lives. The inhabitants of the Gardens are saying to each other, ‘Do not be hasty for your companion, for he has not been delayed from you except for the increase in the lofty ranks in these Gardens by providing to his Momineen brothers.
And greater than that from what settles the groaning of the dwellers of the Gardens and its Houries to our(asws) Shias is what Allah(azwj) introduces them from the patience of our(asws) Shias upon the *Taqiyya* (dissimulation) – and their utilisation of the ambiguities in order to be safe with it from the *Kufr* of the servants of Allah(asw) and their mischief.

فِحْيَانُنَذْ تَقُولُ خَزَائِنُ الجَنَّاتِ وَحُورَاهَا: لَنَصْنَعُ عَلَيْهِمْ كَمَا يُصِبُّونَ عَلَى سُمَّاعِ الدِّكْرِ فِي سَادَاقَمِهِمْ وَأَلْمَتِهِمْ، وَكَمَا يَنَحْزِيْونَ الغَيْظَ، وَيَمْسِكُونَ عَنْ إِظْهَارِ الْحَقِّ لَا يُقَدِّرُونَهُ عَلَى رَكَمِهِمْ.

So this is where the keepers of the Gardens and its Houries observe patience upon our desire to them and our yearning, just as they (Shias) are being patient upon hearing the abhorrence(s) regarding their chiefs and their Imams(asws), and just as they are swallowing the anger and are remaining silent from manifesting the Truth – due to what they are witnessing from the injustices of the ones who they are not able upon repelling his harm.

فِعْلَ ذَلِكَ يَنْتَجِهِمْ رَبُّهُ عَزَّوَجَلَّ: يَا سَكَانُ جَنَّاتِي وَيَا خَزَائِنُ رَحْمَتِي، لَا يَبْخَلُونَ عَنْكُمْ أَزَوَادَكُمْ وَسَادَاقَمِكُمْ، لَكِنْ لَا يَكْمِلُوا نَصْبِهِمْ مِنْ كَرَامِي، بِصَلَاةِ مَوَاسِفِهِمْ لِوَاحِدِيِّهِمْ وَاذَبَاءِهِمْ، وَالنَّفِئُ عَلَى الدِّكْرِ، وَبِالصَّبْرِ عَلَى الصَّدَاقةِ مِنَ القَاسِمِينَ الكَانِينِ، حِينَ اسْتَكْمَلَهُمْ أَحْزَالَ

So during that, our Lord(aswj) Mighty and Majestic Calls out to them: “O dwellers of My(aswj) Gardens, and O Keepers of My(aswj) Mercy! It is not due to miserliness that I(aswj) am delaying from you all (the arrival of) your spouses and your chiefs, but (it is) in order to complete their shares from My(aswj) Prestige – by their being consoling to their Momineen brothers, and holding the hands of the distraught ones, and venting their distresses, and with being patient upon the *Taqiyya* (dissimulation) from the mischievous ones and the *Kafirs*, until when My(aswj) Prestige(s) are complete, I(asww) shall Transfer them to you upon a joyful state and its most enchanting”.

فِعْلَ ذَلِكَ يَسْكَنُ حَنْيْنِهِمْ وَأَنْيَنَهُمِ

Thus, during that, their moaning and their groaning settled down.

وَأَمَّا قَلِبُ اللَّهِ السُّمَّ عَلَى الْيَهُودِ الَّذِينَ قَسَوْنَهُمْ، فَوَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: وَأَهْلُكُهُمْ بِهِ يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلمُ: And as for the overturning by Allah(aswj) of the poison upon the Jews, the one who aimed him(asww) with it, and Allah(aswj)'s Destroying him with it – When Rasool-Allah(asww) appeared at Al-Medina, the envy of Ibn Abayy intensified towards him(asww). So he(asww) plotted by digging a pit for him(asww) (to fall into) in a gathering from the gatherings at his house, and he spread out a rug on top of it, and he established sharp spears and poisoned knives at the bottom of it. And he tied a rug in one of the sides and the bed to a wall for Rasool-Allah(asww) and his(asww)
special ones with Ali asws, so that when Rasool-Allah saww places his saww leg upon the rug, he saww would fall into the pit.

And it was so that he has established and stowed away some men in his house with unsheathed swords, to be coming out at Ali asws and the ones with him asws — during the fall of Muhammad saww into the pit, so they could kill them with these. And he conceived that in case he saww does not sit upon that rug, he would feed him saww from their poisoned food in order to kill him saww and his saww companions who are with him saww, altogether.

And it came to be, that Jibraeel as came down and informed him saww with that, and said to him saww: ‘Allah azwj Commands you saww that you saww sit wherever he gets you saww to sit, and eat from whatever he feeds you saww, for He azwj would be Manifesting His azwj Sign unto you saww, and Destroy most of the ones who are conniving upon that regarding you saww.

Rasool-Allah saww entered and sat upon the rug, and sat on its right, and its left, and around it, and (but) he saww did not fall into the pit. Ibn Abayy was astonished and looked, and there had come to be what was under the rug, a solid ground.

And he came to Rasool-Allah saww, and Ali asws, and their asws companions with the poisoned meal. When Rasool-Allah saww intended to place his saww hand among the foods, he saww said: ‘O Ali asws! Recite on this meal a beneficial incantation’.

Ali asws said: ‘In the Name of Allah azwj the Healer. In the Name of Allah azwj the Sufficient. In the Name of Allah azwj the Giver of health. In the Name of Allah azwj Who, nothing harms with His azwj Name, nor an illness, neither in the earth nor in the sky, and He azwj is the Hearing, the Knowing’.

Then Rasool-Allah saww and Ali asws, and the ones with them asws ate until they were satiated.
Then the companions of Abdullah Bin Abayy and his special ones came over and they ate the left-over of Rasool-Allah ﷺ and his companions, thinking that he (Abayy) was mistaken and did not put any poison in it, when they had seen that Muhammad ﷺ and his companions were not hit by anything abhorrent.

And the daughter of Abdullah Bin Abayy came to that sitting place, under which had been the dug-out, and established inside it what was established, and she was pondering that, and she looked, and beneath the rug was solid ground. She sat upon the rug confidently.

Abdullah Bin Abayy said, ‘Beware of saying that she fell into the pit, for Muhammad ﷺ would come to know what we had plotted upon him ﷺ. They wailed and said, ‘The bride died, and by a feast of her marriage which had been prepared for Rasool-Allah ﷺ. And the people died, those who had eaten the left-over of Rasool-Allah ﷺ.

Then (later on) Rasool-Allah ﷺ for the cause of the death of the daughter and the people, so Ibn Abayy said, ‘She fell off from the roof, and the people suffered indigestion’.

Rasool-Allah ﷺ said: ‘I know that from what they died’, and he ﷺ and assumed unawareness from them’.

And as for the Multiplication by Allah azwj of the little from the food, for Muhammad ﷺ – so one day Rasool-Allah ﷺ was seated, him ﷺ and his companions – in the presence of a group from the good ones of the Emigrants and the Helpers, when Rasool-Allah ﷺ said: ‘My mouth is watering, and I ﷺ desire Harrear of Hyacinth prepared in ghee and honey’.

Then (later on) Rasool-Allah ﷺ for the cause of the death of the daughter and the people, so Ibn Abayy said, ‘She fell off from the roof, and the people suffered indigestion’.

Rasool-Allah ﷺ said: ‘I know that from what they died’, and he ﷺ and assumed unawareness from them’.
Ali asws said: ‘And I asws desired whatever Rasool-Allah saww desires’.

Rasool-Allah saww said to Abu Al-Fazeyl: ‘What is that you desire?’ He said, ‘A side of roast lamb’.

And he saww said to Abu Al-Shuroor and Abu Al-Dawhahy: ‘What is that you two desire?’ They said, ‘Breast of roast lamb’.

Rasool-Allah saww said: ‘Which Momin servant would toady host Rasool-Allah saww and his companions and feed them their desires (desired meals)?’

Abdullah Bin Abayy said, ‘By Allah azwj! Today is the day in which we can plot against Muhammad saww and his companions, and those that love him saww, and we can kill him saww and finish off the servant and the cities, from him saww. And he said, ‘O Rasool-Allah saww! I will be your host. In my presence there is from the wheat, and ghee, and honey, and with me there is a lamb I can roast it for you all’. Rasool-Allah saww said: ‘Then do so’.

Abdullah Bin Abayy went put a lot of poison in that wheat, preparing it with the ghee and the honey and in that was the roast lamb. Then he returned to Rasool-Allah saww and said: ‘Come, to whatever you saww desired’.


Abdullah Bin Abayy went put a lot of poison in that wheat, preparing it with the ghee and the honey and in that was the roast lamb. Then he returned to Rasool-Allah saww and said: ‘Come, to whatever you saww desired’.

Rasool-Allah saww gestured to Abu Al-Shuroor, and Abu Al-Dawhahy, and Abu Al-Malahy, and Abu Al-Naksi, and said: ‘O Ibn Abayy! Besides these ones?’ Ibn Abayy said, ‘Yes, besides them’, and he disliked that they should happen to be with him saww, because they were conspirators of Ibn Abayy upon the hypocrisy.
فقال رسول الله صلى الله عليه وآله: لا حاجة لي في شئ أستبد به دون هؤلاء المهاجرين والانصار الحاضرين لي،

Rasool-Allahsaww said: ‘There is no need for measww regarding anything to partake with besides them, and besides the Emigrants and the Helpers, and the ones present to measww’.

فقال عبد الله: يارسول الله إن الشئ قليل لا يشبع  أكثر من عشرة إلى خمسة.

Abdullah said, ‘O Rasool-Allahasws! For me there is the thing which is little. It cannot satiate more than four, up to five’.

فقال رسول الله صلى الله عليه وآله ، إن الله أنزل مائدة على عيسى عليه السلام وبارك له في أرغفة وسمكبات حتى أكل وشبع منها أربعة آلاف وسبعمأة، فقال: شأنك.

Rasool-Allahasws said: ‘O Abdullah! Allahazwj Sent down a meal upon Isaas and Blessed it for himas in four loaves of bread and fish – until there had eaten and satiated from it, four thousand seven hundred’. He said, ‘Its your concern’.

ثم نادى رسول الله صلى الله عليه وآله ويا معاشر المهاجرين والانصار هلموا إلى مائدة  عبد الله بن ابي، فجاءوا مع رسول الله وهم سبعمأة،

Then Rasool-Allahasws called out: ‘O community of Emigrants and Helpers! Come to a meal of Abdullah Bin Abayy!’ They came along with Rasool-Allahasws, and they were seven thousand and eight hundred.

فقال عبد الله لاصحاب له: كيف نصنع ؟ هذا محمد وصحبه، وإنما نريد أن نقتل محمدا ونفرا من أصحابه، ولكن إذا مات محمد وقع بأس هؤلاء بينهم، فلا يلتقي اثنان منهم في طريق

Abdullah said to companions of his, ‘How do we deal with this Muhammadas and hisas companions, and rather we wanted to kill a (small) number of hisas companions? But, when Muhammadas dies, evil would occur between them, so you will not meet (even) two of them in a road’.

ولبث ابن ابي إلى أصحابه والمعترين له ليتلسلحوا ويتجمعوا، قال: وما هو إلا أن يموت محمد حتى يلقانا أصحابه ويتهالكوا

And Ibn Abayy sent a message to his companions, and his fanatics – in order to arm themselves and gather together’. And he said, ‘It is not, except if Muhammadas were to die, so we would face hisas companions and destroy them’.

فلمما دخل رسول الله صلى الله عليه وآله داره أومأ عبد الله إلى بيت له صغير،

When Rasool-Allahasws entered his house, Abdullah gestured towards a small room of his, and he said, ‘O Rasool-Allahasws! Youasws and these four – meaning Aliasws, and Salmanra, and Al Miqdadra, and Ammarra should be in this room, and the rest should be in the house, and the chamber, and the orchard’. And he paused a group at the door – until a group would be free and come out, then another group would enter after them.
Rasool-Allah\textsuperscript{saww} said: 'The One\textsuperscript{azwj} Who will be Blessing in this little food, would Bless in this small narrow room. Enter, O Ali\textsuperscript{asws}, and O Salman\textsuperscript{ra}, and O Miqdad\textsuperscript{ra}, and O Ammar\textsuperscript{asws}! And enter, O group of the Emigrants and the Helpers!' So they entered altogether, and they sat down in one circle – just as they would be encircling around the four corners of the Kabah, and the room had become capacious for them altogether – to the extent that between every two men of them was a place for a man.

Abdullah Bin Abayy entered, and he saw strange wonders – from the expansion of the room which was narrow. Rasool-Allah\textsuperscript{saww} said: 'Come to us with whatever you have made'. He came with the Hareer of the hyacinth with the ghee and the honey, and with the roast lamb.

Ibn Abayy said, 'O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} should eat first before them, then let these companions of yours\textsuperscript{saww} – Ali\textsuperscript{asws} and the ones with him\textsuperscript{asws}. Then feed (the rest of) them'. Rasool-Allah\textsuperscript{saww} said: 'Like that, I\textsuperscript{saww} shall do'. Then Rasool-Allah\textsuperscript{saww} placed his\textsuperscript{saww} hand upon the food, and Ali\textsuperscript{asws} placed his\textsuperscript{asws} hand along with him\textsuperscript{saww}.

Ibn Abayy said, 'Didn’t the matter happen to be upon that you\textsuperscript{asws} shall eat with your\textsuperscript{asws} companions – and Rasool-Allah\textsuperscript{saww} would be (eating) alone?’ So Rasool-Allah\textsuperscript{saww} said: ‘O servant of Allah\textsuperscript{azwj}! Ali\textsuperscript{asws} is more knowing with Allah\textsuperscript{azwj} and with His\textsuperscript{azwj} Rasool\textsuperscript{saww} than you. Allah\textsuperscript{azwj} did not Differentiate in what has passed, between Ali\textsuperscript{asws} and Muhammad\textsuperscript{asws} nor will He\textsuperscript{azwj} be Differentiating as well between them\textsuperscript{asws}. Ali\textsuperscript{asws} was, and I\textsuperscript{saww} was with him\textsuperscript{saww} as one light.
Our intentions did not cease to be one, nor do I want except what he wants, nor does he want except what I want. It joys me what joys him, and it pains me what pains him, therefore leave Ali Bin Abu Talib, O Ibn Abayy, for he is more knowing with himself and with me than you are'.

Ibn Abayy said, ‘Yes, O Rasool-Allah’, and he hastened to Jadd and Mo’tab and he said, ‘We intended one, so it has become two. Now they will both be dying together, and we would be refrained from their evil. This would be their disappointment and our happiness. But, if Ali had remained (alive) after him, perhaps he would have fought against these companions of ours’ – and Abdullah Bin Abayy had gathered the entirety of his companions and his fanatics around his house – to position the swords upon the companions of Rasool-Allah when he dies of the poison.

Then Rasool-Allah and Ali placed their hand in the Hareer, prepared with the ghee and the honey. So they both ate until they were satiated. Then the side of the roast was placed for the ones who desired it, and the ones who desires its breast from them. So they ate until they were satiated. And Abdullah looked on and thought that the poison did not affect them. But they were into getting increased in anything, except (they became more) active.

Then Rasool-Allah said: ‘Bring the lamb’. When they came with it, Rasool-Allah said: ‘O Abu Al-Hassan! Place the lamb in the middle of the room’.

He placed it. Abdullah said, ‘O Rasool-Allah! How can their hands grab it?’ So Rasool-Allah said: ‘The One Who Expanded the room, and Made it larger until it was capacious enough for their group, and Graced upon them, He is the One Who would Elongate their hands until they grab this lamb’.

قَالَ: فَأَطَالَ اللَّهُ تَعَالَى أَيْدِيهِمُ حَتَّى نَالَهُمُ ذَلِكَ، فَنَائِلُوا مَنَ وَبَارَكَ فِي ذَلِكَ الْجَلَّ السَّمِيعُ وَعَظِيمُهُ إِثْنَاثُمْ إِلَّا عَظَمَهُ.
He\textsuperscript{asws} said: ‘\textit{Allah\textsuperscript{azwj} the Exalted} Elongated their hands until they grabbed that, and took from it. And \textit{Allah\textsuperscript{azwj} Blessed} in that lamb until it expanded for them, and satiated them, and sufficed them. When it was after their eating, there did not remain anything from it except for its bones.

So, when they were free from it, Rasool-\textit{Allah\textsuperscript{saww}} dropped a towel upon it, then said: ‘\textit{O Ali\textsuperscript{asws}}! Pour the Hareer prepared with the ghee and the honey upon it’. He\textsuperscript{asws} did so, and they ate from it until they were satiated, until they were satiated, all of them and finished it.

Then they said, ‘\textit{O Rasool-Allah\textsuperscript{saww}}! We are needy to milk or a drink we can drink over it’.

\begin{quote}
\textit{Rasool-\textit{Allah\textsuperscript{saww}} said: ‘Your companion (\textit{Ali\textsuperscript{asws}}) is more prestigious to \textit{Allah\textsuperscript{azwj}} than \textit{Isa\textsuperscript{as} is}. \textit{Allah\textsuperscript{azwj} the Exalted} Revived the dead for him\textsuperscript{as}, soon \textit{Allah\textsuperscript{azwj}} would be Doing that for \textit{Muhammad\textsuperscript{saww}}.’}
\end{quote}

Then he\textsuperscript{saww} spread his\textsuperscript{saww} towel upon it and said: ‘\textit{O Allah\textsuperscript{azwj}! Just as You\textsuperscript{azwj} have Blessed in it and Fed us from its flesh, so Bless in it and Quench us from its milk}’.

\begin{quote}
\textit{He\textsuperscript{asws} said: ‘So it (lamb bones) stirred, and was Blessed, and stood up, and its udders filled up.}
\end{quote}

\begin{quote}
\textit{\textit{Rasool-\textit{Allah\textsuperscript{saww}} said: ‘Bring me\textit{saww} cups, and bowls, and containers, and water-skins’. They came with these, and he\textsuperscript{saww} filled these up and quenched them until they drank to their fill.}
\end{quote}

\begin{quote}
\textit{Then Rasool-\textit{Allah\textsuperscript{saww}} said: ‘Had I\textsuperscript{saww} not feared that my\textsuperscript{saww} community would be tempted with it – just as the Children of Israel were tempted with the calf, so they took it as a lord from besides \textit{Allah\textsuperscript{azwj} the Exalted} – I\textsuperscript{saww} would have left it to wander around in the earth of \textit{Allah\textsuperscript{azwj}}, and eat from its greenery. But, \textit{O Allah\textsuperscript{azwj}}, Return it to be bones just as You\textsuperscript{azwj} Grew them’}.}
\end{quote}
Thus, it returned to be bones, being eaten up whatever was upon from the meat, anything, and they were looking on.

He saww said: ‘So the companions of Rasool-Allah saww went on discussing after that, Allah azwj the Exalted Expanding the room upon them after its narrowness, and of His azwj Multiplying the food and Repelling the scourge of the poison.

Rasool-Allah saww said: ‘When you discussed the room – how Allah azwj Expanded it after its narrowness, and regarding the Multiplication of that food after its scarceness, and regarding that poison, how Allah azwj the Exalted Removed its scourge from Muhammad saww and the ones besides him saww, and how much He azwj Expanded it (and how much He azwj) Multiplied it! Remember what Allah azwj the Exalted would Increase in the houses of our asws Shias and their good ones, in the Gardens of Eden and in Al-Firdows’.

Among our asws Shias would be one for whom Allah azwj the Exalted would Endow for him in the Gardens, from the ranks and the houses and the goodness, what the world and its goodness in its sides does not happen to be except like a grain of sand in the wilderness of the desert.

So it would not be, except that he would see a Momin brother of his, being poor, so he would be consoling to him, and honour him, and assist him, and favour him, and protect him from falling of his face (respect), until the Angels of Proximity would see those dwelling and the castles to have been Multiplied, to the extent that they would become in the increase – just as this increase in this small room – which you all saw it, in what it came to from its largeness, and its greatness, and its expansion.

The Angels are saying, ‘O our Lord azwj! There is no strength for us regarding (building) these dwellings, so Help us with (other) Angels to be assisting us’.

فعتقد عظاما مأكولا ما عليها من اللحم شيء، وهم ينظرون،

Thus, it returned to be bones, being eaten up whatever was upon from the meat, anything, and they were looking on.
Allahazwj is Saying: “Iazwj would not Load upon you what you wouldn’t be enduring. So how many (Angels) are you wanting for assistance?” They are saying, ‘A thousand multiple of us’.

And among them from the Momineen, would be one the Angels would be saying, ‘We have to be increased for help by a thousand thousand (million) multiple, and more than that – upon a measurement of the strength of the Eman of their owners, and the increase of his favours to his Momin brother’.

Allahazwj the Exalted would be Helping those Angels with that. And every time this Momin meets his brother, so he is righteous with him, Allahazwj Increases him in his kingdom and in his servants in the Paradise, similar to that’.

Then Rasool-Allahsaww said: ‘And when you think regarding the poisoned food which we were patient upon, how Allahazwj Removed its scourge from us and Multiplied it, and Expanded it, you should remember the patience of ourasws Shias upon the Taqiyya (dissimulation), and during that, Allahazwj the Exalted Leading them, due to that patience – to the noblest of the consequences and the perfect happiness – their state being the envy of in those Gardens with those goodness’s. It would be said to them, “Eat welcomingly – being a Recompense upon your Taqiyya (dissimulation) from your enemies and your patience upon their harm”’.187

When this Verse was Revealed: Then your hearts hardened from after that, so these were like rocks, or more intense in hardness; [2:74], regarding the Jews and the Nasibis, they said to himsaww, ‘O Muhammadasw! You saww are claiming that there is nothing in our hearts from consoling to the poor and helping the weak, and the spending in invalidation of the falsehood, and affirmation of the truth, and that the rocks are softer than our hearts and more obedient to Allahazwj than we are; and here is the mountain in our presence. Come with us to is side and get it to testify upon yourasw truthfulness and for it to belie upon us. If it speaks with yourasw ratification, then yourasw are the true one, it would necessitate us to follow you; and if it speak with belying youasw or remains silent and does not respond to

187 Bihar Al Anwaar – V 17, The book of our Prophetasw, P 2 Ch 2 H 15
answer you saww, then know that you saww are the false one in your saww claim, operating (in accordance with) your saww own desires'.

فقال رسول الله صلى الله عليه وآله تعلموا بناء على أنها عزتنا فاستشهد، فخرجوا إلى أعر جبل، فقالوا، يا محمد، هذا الجبل فاستشهد.

Rasool-Allah saww said: ‘Yes, come with us to wherever you want to witness it testify for me saww, against you’. They went out to a big mountain they had seen, and they said, ‘O Muhammad saww! This mountain, so get it to testify’.

فقال رسول الله صلى الله عليه وآله للجبل: إني أسألك بجاه محمد وآله الطيبين، الذين بذكر أسمائهم خفف الله العرش على كواهل ثمانية من الملائكة بعد أن لم يقدروا على تحريكه، وهم خلق كثير لا يعرف عددهم إلا الله عزوجل.

Rasool-Allah saww said to the mountain: ‘Isaww ask you by the virtue of Muhammad saww and his saww goodly Progeny saws – those by the mention of whose names Allah azwj Lightened the Throne upon the shoulders of eight from His azwj Angels – after they had not been able to move it, and they were a lot of creatures – none knows their number except Allah azwj Mighty and Majestic.

فبحق محمد وآله الطيبين الذين بذكر أسمائهم تاب الله على آدم عليه السلام وغفر خطئته وأعاده إلى مرتبته، وبحق محمد وآله الطيبين الذين بذكر أسمائهم وسؤال الله بهم رفع إدريس عليه السلام في الجنة مكانا عليا، لما شهدت محمد بما أودعك الله بتصديقه على هؤلاء اليهود في ذكر قساوة قلوبهم، وتكذيبهم في جحدهم لقول محمد رسول الله، Rasool saww of Allah azwj!’.

And by the right of Muhammad saww and his saww goodly Progeny saws — those by the mention of whose names, Allah azwj Turned to Adam as (with Mercy) and Forgave his as mistakes and Returned him as to his (former) rank.

وأشهد أن قلوب هؤلاء اليهود كما وصفت أقسى من الحجارة، لا يخرج منها خير، كما قد يخرج من الحجارة الماء سيلا أو تفجرا.

And by the right of Muhammad saww and his saww goodly Progeny saws — those by the mention of whose names and asking Allah azwj by them saws – Idrees as was Raised in the Paradise to a lofty place, due to him as having testified to Muhammad saww with what Allah azwj had Entrusted him as with – by his as ratification upon these Jews regarding the mention of the hardness of their hearts, and their belying and their rejection of the words of Muhammad saww, Rasool saww of Allah azwj!

وإنه فينفرج الجبل وتزلزل وفاض عنه الماء ونادى: يا محمد أشهد أنك رسول رب العالمين، وسيد الخلقاء أجمعين،

So, the mountain stirred and shook, and the water burst forth from it, and it called out, ’O Muhammad saww! I testify that you saww are a Rasool saww of the Lord saww of the worlds, and chief of the creatures in their entirety.

وأشهد أن قلوب هؤلاء اليهود كما وصفت أقسى من الحجارة، لا يخرج منها خير، كما قد يخرج من الحجارة الماء سيلا أو تفجرا.

And I testify that the hearts of these Jews as just as you saww described, as being harder than the rocks. No good comes out from these just as the water comes our flowing from the rock or a bursting.
And I testify that they are liars against you regarding what they are accusing you with, from the fabrications against the Lord of the worlds.

Then Rasool-Allah saww said: ‘And I saww ask you, O you mountain! Allah azwj Commands you with obeying me saww in whatever I saww seek from you – by the virtue of Muhammad saww and his asws Goodly Progeny, those by whom Allah azwj the Exalted Rescued Noah as from the great distress, and Cooled the fire upon Ibrahim as and Made it to be a safety upon him as, and Placed him as in the middle of the fire upon a bed with a pillow-top mattress, one which that tyrant (Nimrod la) had not seen the like of – to anyone from the kings of the earth in their entirety, and Grew around him as from the green plants of fresh display, and Immersed around him as from the types of scattered flowers with what cannot be found except during the arrival of (all) the four seasons from the entire year.

The mountain said, ‘Yes. I testify to you saww, O Muhammad saww, with that. And I testify that you saww, if you were to suggest to your saww Lord azwj that He azwj Makes the men of the world to be as monkeys and pigs, He azwj would, or to Make them as Angels, He azwj would, and to Convert the fires into ice and the ice into fires, He azwj would, or the sky to fall to the earth, or the ground to raise to the sky, He azwj would, or the ends of the east and the west and the ravines, all of these to become like the bag, He azwj would, and that He azwj should Make the earth and the sky tame to you saww, and the mountains and the oceans to flow by your saww orders, and the rest of whatever Allah azwj has Created from the winds and the thunderbolts – and the limbs of the human beings and the limbs of the animals obedient to you saww, and whatever you saww order anything with, it would implement your saww orders.’

So the Jews said, ‘O Muhammad saww! Are you saww trying to deceive us and confuse us? You saww have seated some fanatical of your saww companions behind the rock of this mountain. Thus, it is they would are speaking with this speech, and we don’t know whether we are hearing from the men or from the mountain! None would be deceived with the likes of this except for the weak-minded – those who are unsettled in their minds.'
If you were truthful, then be alone from this place of yours\(^\text{saww}\) to go to that place, and order this mountain to uproot from its roots and come to you\(^\text{saww}\) to over there. When it is present with you\(^\text{saww}\), and we witness it, then order it to be cut into two halves from the top of its peak, then the bottom part of its piece should raise to be above the top, and top to come down to be under the lower part. When the base of the mountain is its peak and its peak it is base, we would know that if it is (indeed) from Allah\(^\text{azwj}\), there has neither been an incidence of a collusion, nor assistance with the rebellious ones'.

Rasool-Allah\(^\text{saww}\) said, and gestured towards a rock of a measurement of five \textit{Rots} (approx. 2 kg): ‘O you rock! Roll over!’ So it rolled over. Then he\(^\text{saww}\) said to them: ‘Take it to be near you, for it would repeat upon you whatever you heard, for this rock is (a part) from that mountain’.

So a man grabbed it and drew it closer to his ears, and the rock spoke with the like of what the mountain had spoken with firstly – from the ratification of Rasool-Allah\(^\text{saww}\), regarding what he\(^\text{saww}\) had mentioned from the hearts of the Jews, and regarding what he\(^\text{saww}\) had informed with from their hypocrisies in repelling the matter of Muhammad\(^\text{saww}\) as being false, and a scourge upon them.

Rasool-Allah\(^\text{saww}\) said to him: ‘Did you hear this? Is there anyone behind this speaking with you, and deluding you that it is speaking with you?’ He said, ‘No, give me what I suggested regarding the mountain’.

Rasool-Allah\(^\text{saww}\) went distant into the vast expanse, then called the mountain: ‘O you mountain! By the right of Muhammad\(^\text{saww}\) and his\(^\text{saww}\) goodly Progeny\(^\text{asws}\) – those by whose virtue, and asking by them\(^\text{asws}\), Allah\(^\text{azwj}\) Sent the Sarsaar wind upon the people of Aad as \textit{Tearing men away as if they were the trunks of palm-trees torn up} [54:20].
وأمر جبرئيل أن يصيح صيحة في قوم صالح عليه السلام حتى صاروا كهشيم المحتزر، لما انقلعت من مكانك بإذن الله، وجئت إلى حضرتي هذه – وضع يده على الارض بين يديه –

And He azwj Commanded Jibraeel as that he as shouted with such a shriek until they came to be like the dry fragments of trees which the maker of an enclosure collects [54:31]. Uproot from your place by the Permission of Allah azwj, and come over this place of mine saww – and he saww placed his saww hand upon the ground in front of him saww.

The mountain trembled and became like the hooves of a horse – until it came to be in front of him saww and its base was close to his saww companions, and attached with it (the ground, and paused and called out, ‘Here! I hear you saww and obey – O Rasool saww of the Lord azwj of the worlds, and I shall rub the noses of these stubborn ones. Order me with your saww order!’

Rasool-Allah saww said: ‘These stubborn ones are suggesting to me saww that I saww should order you to uproot from your base and become two halves, then your top should come down and your lower part should raise higher, so that your peak would be your base, and your base would be your peak’.

The mountain said, ‘Are you saww ordering me with that, O Rasool saww of the Lord saww of the worlds?’ He saww said: ‘Yes’. The mountain cut itself into two halves and its top part dropped to the ground, and its lower part raised to be above the top part, and its branch became its root, and its root became its branch.

Then the mountain called out, ‘O community of the Jews! This which you are seeing is less than the miracles of Musa as which you are claiming that you are believing in it!’ The Jews looked at each other, and one of them said, ‘There is no escape from this!’

وقال آخرون منهم: هذا رجل مبحوث مؤتى له ولميحوت تؤتى له العجائب ولا يغرنكم ما تشاهدون،

And the others from them said, ‘This man, luck keeps coming to him saww, and the lucky one is such that the wonders come to him, so he saww should not be deceived by what you are witnessing from him saww.’
The mountain called out to them, ‘O enemies of Allah! You are nullifying what you are saying of the Prophet-hood of Musa. Are you not saying for Musa that he transformed the staff into a serpent, and split a road to be in the sea, and the mountain was like a shadow above you. There would come upon you what came upon your forefathers, with the wonders, ‘We shall not be deceived by what we witnessed’.

The mountain arose – with its speech – the rocks, and necessitated the Proof of the Lord of the worlds.

The Words of the Mighty and Majestic Are you wishing that they would be believing in you all, and there was a party from among them hearing the Speech of Allah, then they were altering it from after having understood it, while they were knowing? [2:75]

And when they are meeting those who are believing they are saying: ‘We believe!’, and when they are alone with each other they are saying: ‘Are you narrating them with what Allah has Disclosed upon you in order for them to argue with you by it in the Presence of your Lord? Are you not understanding? [2:76]

Or are they not knowing that Allah Knows what they are keeping as secret and what they are announcing? [2:77]

The Imam said: ‘When Rasool-Allah had dazzled those Jews by his miracles, and cut off their excuses by clear evidences, they were not able to respond regarding his proofs, nor deception regarding his miracles. They said, ‘O Muhammad! We have believed that you are the Rasool, the guide, the Guided, and that Ali your brother, he is the (rightful) guardian and the successor.

And when they were alone with the other Jews, they were saying to them, ‘Our display to him of the Eman with him enables us (to be safe) from his abhorrences, and
would assist us upon eradicating him and eradicating his companions, because they believe we are with them, they would let us in upon their secrets, and they would not conceal anything from us. We would notify their enemies against them and they would aim for them when they would be with our aides and our apparent display (of support) – during their pre-occupation and disorder, and during state when it is impossible to defect and prevent from their enemies upon them’.

And they were, along with that, denying upon the rest of the Jews informing the people about what they had witnessed from his signs, and had observed from his miracles. So Allah the Exalted Exposed their evil beliefs to Muhammad, His Rasool, and their ugly manners and their hidden (intentions), and upon their denial upon acknowledging with what they had witnessed from the Signs of Muhammad and his clear proofs, and his dazzling miracles.

(Imam Hassan Al-Askari said): ‘So The Mighty and Majestic Said: O Muhammad! Are you wishing – you and your companions from Ali and his goodly Progeny that they would be believing in you all – these Jews, those whom you have impressed, and by the Signs of Allah and His clear proofs you have overcome them – that they would be believing in you and they would be ratifying you with their hearts, but they (in fact allay with) Satans in their privacies then (how) would they be admitting to your nobility?

And there was a party from among them – meaning the Jews from the Children of Israel, hearing the Speech of Allah – at the base of the Mount Toor of Sinai, and its Commandments and its Prohibitions, then they were altering it – from what they had heard it, when they repeated it to the ones (left) behind them from the Children of Israel, from after having understood it, and they were knowing (full well) that with their words, they are lying, while they were knowing – in their hearts that they are lying.

And that is, when they came to be with Musa at the mountain so they heard the Speech of Allah, and they were pausing upon His Commands and His Prohibitions, they returned and repeated it to the ones after them. So it was grievous upon them. But, as for the from them, they were steadfast upon their Eman, and they were being truthful in their intentions.
As for the ancestor of these Jews, those who were hypocritical to Rasool-Allah saww in these Judgments, they said to the Children of Israel, ‘Surely, Allah saww the Exalted Said this to us, and Commanded us and Prohibited us with what we are mentioning to you all, and obey that. If it turns out that it is difficult upon you what you are being Commanded with, so it is not (Obligatory) upon you that you should be doing it; and if it is difficult upon you what we are prohibiting you from, so it is not upon you that you should be leaving it and be indulging in it – this – and they were knowing (full well) that they, by this speech of theirs, were lying.

(The Imam Hassan Al-Askari asws said): ‘Then (during the time of Rasool Allah saww) Allah azwj the Exalted Manifested the extent of their hypocrisy, along with their ignorance, so the Mighty and Majestic Said: And when they are meeting those who are believing they are saying: ‘We believe!’ - It was so that when they (the hypocrites among Muslims) were meeting Salman as, and Al-Miqdad as, and Abu Zarr as, and Ammar as, they were saying, ‘We believe!’ just like your Eman – Eman in the Prophet-hood of Muhammad saww paired with the Eman in the Imamate of his saww brother Ali asws Bin Abu Talib asws, and that he asws is his saww brother, the Guide, and his saww Vizier – the Master – and his saww Caliph upon his saww community, and the fulfiller of his saww promises, and the fulfiller of his saww guarantees, and the implementer of his saww rules, and custodian of the people, and their favour from the Wrath of the Beneficent Obligated for them – if they were to obey him asws – (the would achieve) the Pleasure of the Beneficent.

And that his saww Caliphs from after him saww, they asws are the luminous stars, the radiant moons, and the dazzling bright suns, and that their asws friends are the friends of Allah awj, and that their asws enemies are the enemies of Allah aswj.

And some of them were saying, ‘Muhammad saww is a performer of miracles, and an established of clear evidences. He saww is the one who, when the Quraysh colluded upon killing him saww and sought him saww to take his saww soul, Allah saww the Exalted Jammed their hands so they could not act, and (Jammed) their legs so they could not arise, until they returned from him saww as failures, overcome, and had Muhammad saww along so desired, he saww would have killed them all.
And he saww is the one who, when the Quraysh came and took him saww to your Hubal (their main idol) in order to judge against him saww of his saww truthfulness and his saww lies, Hubal fell down upon its face and testified for him saww (instead), with his saww Prophet-hood, and testified to his saww brother Ali asws with his asws Imamate, and for his saww Guardians from after him asws with his asws inheritance and the standing by his saww politics and his asws Imamate.

And he saww is the one who, when the Quraysh came to the cave (of Abu Talib asws) and allocated someone at its gate who would prevent anyone from arriving with provision, and (prevent) anyone from exiting from it, fearing that he saww would (go out) seeking provisions for them. He saww provided over there, their Kafirs and their Momins, (a provision) better than the Manna (truffles) and the Quails, and each one of them ate whatever he so desires – from a variety of the good foods, from a variety of the sweet dishes, and clothed them themselves with excellent clothing’.

(Imam Hassan Al Askari asws said): ‘And Rasool-Allah saww was in their midst. Whenever he saww saw them to be constricted by narrowness, he saww expanded their area. He saww gestured by his saww hand like this and was saying: ‘Come to Muhammad saww, O you deposited ones, what Allah saww Deposited you two from the trees and the fruits (and the rivers), and the varieties of the blossoms and the vegetation!’ So, they came, from the fruit-laden trees and the fragrant basils, and the greenery what the hearts and the eyes are gladdened with – and the worries and the sadness and the thoughts disappear with.

And they were knowing that there isn’t anyone from the kings of the earth with the likes of their desert upon was is included in it from the wonders of its trees, and the growth of its
fruits, and the flow of its rivers, and the fragrances of its basis, and the beauty of its vegetation'.

And Muhammad sandaww, he saww is the one who, when a messenger of Abu Jahl came to threaten him, and he was saying, ‘O Muhammad saww! The madness which is in your saww head, it is which tightened Makkah upon you saww, and has had you saww thrown to Yasrib (Al-Medina), and it will not decline with you saww until you saww are alienated – and it would stimulate you saww upon what would corrupt you saww and make the corruption to reach upon its inhabitants, and the heat of a fire would arrive to them prepared by you saww (and) developed by you saww.

And I do not see that except that it would be a revolution against you by the Quraysh, a revolution of one man aiming at your saww impacts, and they would defend your saww harmful effects and your saww calamity. You saww will be facing them with your saww foolish ones, the ones deceived by you saww.

And they will (also) assist you saww upon that, the ones who is a Kafir with you saww, the one who hates you saww, for he would be compelled to assist you saww upon your saww victory out of fear – because he would be destroyed along with your saww destruction, and his dependants would be destroyed along with your saww destruction, and he would be impoverished, him and the ones dependent on him due to your saww impoverishment and the poverty of your saww followers, when they see that your saww enemies (the Makkans).

This is because) when they overcome you saww and enter their houses – they will not differentiate between the ones who are your saww friends and your saww enemies, and plunder them by their plundering you saww. And they would come upon their dependents and upon their wealth by imprisoning and looting, just as they would be coming to your saww wealth and your saww dependents. And the fore-warned is fore-armed, and the mature is the one who had been clarified to.

This message was delivered to Muhammad saww, and he saww was at Al-Medina in the presence of all of his saww companions, and the generality of the Kafirs were with him saww,'
from the Jews of the Children of Israel, and such is how the messenger delivered in order to keep aside the Momineen and deceived with the attack upon him, by the rest of the ones who were over there from the Kafirs.

Rasool-Allah said to the messenger: ‘Have you wrapped up your speech and completed your message?’ He said, ‘Yes’.

He saww said: ‘Then hear the answer – Abu Jahl is threatening me with his abhorrences and the damage, and the Lord of the world is Promising me the Help and the victory, and the News of Allah is more truthful, and the Accepting from Allah is more rightful. He will never harm Muhammad, the one who abandons him, or is angered upon him, after Allah Mighty and Majestic Helps him, and Graces with His Benevolence and His Prestige upon him.

Say to him, ‘O Abu Jahl! You are messaging me with what the Satan cast in your mind, and I am answering you with what the Beneficent has Cast with into my heart. The war between us and you will happen in twenty-nine days’ time, and Allah would be Killing you during it by a weak one of my companions. And you, and Utba, and Sheyba, and Al-Waleed, and so and so, and so and so’ – and he mentioned a number of Quraysh among the fighters at Badr – ‘Seventy of you would be killed and seventy of you would be taken prisoner. They would be loaded upon the great, heavy ransom upon them’.

Then he called out to a group of the ones in his presence, from the Momineen, and the Jews, and the rest of the mingled ones: ‘Would you like me to show you the death of each one of them?’ They said, ‘Yes’. He said: ‘Let us go to Badr, for the meeting and the gathering (for battle) would be over there, and over there would be the great calamity. I shall place my feet upon the places of their deaths, they you will be finding that it would neither be exceeded, nor be deficient, nor preceded, nor delayed by a moment, neither little nor more’.

From the Jews of the Children of Israel, and such is how the messenger delivered in order to keep aside the Momineen and deceived with the attack upon him, by the rest of the ones who were over there from the Kafirs.

فقال رسول الله صلى الله عليه وآله للرسول: قد أطريت مقالتك ؟ واستكملت رسالتك ؟ قال: بلى

عندما سأل رسل الله صلى الله عليه وسلم الرسول: هل أكملت رسالتك ونفيت البغاء؟ فقـال: نعم

He saww said: ‘Then hear the answer – Abu Jahl is threatening me with his abhorrences and the damage, and the Lord of the world is Promising me the Help and the victory, and the News of Allah is more truthful, and the Accepting from Allah is more rightful. He will never harm Muhammad, the one who abandons him, or is angered upon him, after Allah Mighty and Majestic Helps him, and Graces with His Benevolence and His Prestige upon him.

فقال رسل الله صلى الله عليه وآله للرسول: قد أطريت مقالتك ؟ واستكملت رسالتك ؟ قال: بلى،

قال: فاسمع الجواب، إن أبا جهل بالمكاره والعطب يتهددني، ورب العالمين بالنصر والظفر يعدهني، وخبر الله أصدق، والقبول من الله أحق، لن يضر مسلمة من يخذ له أو يغضب عليه بعد أن ينصره الله ويتفضل بجوده وكرمه عليه،

He saww said: ‘Then hear the answer – Abu Jahl is threatening me with his abhorrences and the damage, and the Lord of the world is Promising me the Help and the victory, and the News of Allah is more truthful, and the Accepting from Allah is more rightful. He will never harm Muhammad, the one who abandons him, or is angered upon him, after Allah Mighty and Majestic Helps him, and Graces with His Benevolence and His Prestige upon him.

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فلم يخف ذلك على أحد منهم ولم يجبه إلا علي بن أبي طالب وحده، وقال: نعم بسم الله، وقال الباقون: نحن نحتاج إلى مركوب وآلات ونفقات فلا يمكننا الخروج إلى هناك وهو مسيرة أيام

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That was not hidden upon anyone from them, and none answered him[^saww] except Ali[^asws] Bin Abu Talib[^asws], alone, and said: ‘Yes, in the Name of Allah[^awj]!’ The rest of them said, ‘We are needy to the rides, and tools, and the expense monies, for the going out is not possible for us to over there as it is a journey of (a few) days’.

Rasool-Allah[^saww] said to the rest of the Jews: ‘So what is that which you are saying?’ They said, ‘We want to stay in our houses, and there is no need for us in witnessing what you[^asws] are claiming, as it is impossible’.

Rasool-Allah[^saww] said: ‘[^saww] am not encumbering you regarding the journeying to over there. Take one step, and Allah[^azwj] will Fold the ground for you and you will be reaching by your second step, to over there’.

The Momineen said, ‘Rasool-Allah[^saww] speaks the truth, so let us be honoured by these Signs’.

And the Kafirs and the Munafiqs said, ‘Soon we will examine this like in order to cut off the excuse of Muhammad[^saww] and his[^saww] claim would become an argument against him[^saww], and it would be an unmasking for him[^saww] regarding his[^saww] lies’.

He[^asws] said: ‘The people took a step, then the second, and they were at the well of Badr, and they were astonished. Rasool-Allah[^saww] came over and he[^saww] said: ‘Make the well as the mark, and measure out from it, such and such cubits’.

They measured out, and when they came to the end of it, he[^saww] said: ‘This is the death (place) of Abu Jahl. So and so (from the) Helpers would injure him, And Abdullah Bin Masoud, the (physically) weakest of my[^saww] companions, would kill him’.

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[^saww]: 17:257
[^asws]: 17:257
[^awj]: 17:257
[^azwj]: 17:257
Then he said: ‘Measure out from the well, from another side, then another side, then another side, such and such cubits’, and he mentioned the different number of the cubits.

When they ended each number to its end, Rasool-Allah said: ‘This is the death place of Utba, and that is the death place of Sheyba, and that is the death place of Al Waleed, and so and so would be killed’ – until he named all seventy of them by their names – ‘And so and so, and so and so would be captured’ – until he mentioned seventy of them by their names and the names of their fathers, and their description, and the lineages to their forefathers from them, and lineage of the slaves from them to their masters.

Then Rasool-Allah said: ‘Are you familiar upon what informed you all with?’ They said, ‘Yes’. He said: ‘That is true. It would happen after twenty-eight days from today, during the twenty ninth day – a Promise from Allah to be accomplished, and an Ordainment, inevitable, compulsory.

Then Rasool-Allah said: ‘O group of Muslims, and the Jews! Write down what you heard!’ They said, ‘O Rasool-Allah! We have heard, and retained, and we will not forget’.

Rasool-Allah said: ‘The writing is better and would be more reminding for you’. They said, ‘O Rasool-Allah! And where is the ink and the paper?’ Rasool-Allah said: ‘That is for the Angels’. Then he said: ‘O Angels of my Lord! Write down what you heard from this story in a shoulder bone, and make it to be in a sleeve of each one of them, a shoulder bone from that’.

Then he said: ‘O group of Muslims! Examine your sleeves and whatever is in these, and bring it out and read it!’
They examined them, and there was a parchment in the sleeve of every one of them. They read it, and therein was a mention of what Rasool-Allah saww had said regarding that, exactly, neither was then an addition nor a subtraction, nor a preceding nor a delay (in the timings of the deaths).

He saww said: ‘Return these into your sleeves. It would become a proof upon you, and a nobility for the Momineen from you, and a proof against the Kafirs’. They were with them.

When it was the day of (the battle of) Badr, the matter unfolded at Badr and they found it to be just as he saww had said it would. Neither was there an increase nor a reduction. They compared it with whatever was in their books and they found it just as the Angels had written it. Neither was there an increase, nor a decrease, nor a preceding, nor a delay. The Muslims accepted their (Jew’s) apparent, and left their hidden to their Creator.

So, when these Jews arrived to the others (hypocrites), they (Jews) said, ‘Which thing did you do? ‘Are you narrating them with what Allah has Disclosed upon you - from the proofs upon the truthfulness of the Prophet-hood of Muhammad saww and the Imamate of his saww brother Ali saww in order for them to argue with you by it in the Presence of your Lord?’ – that you have known this and witnessed it, but did not believe in it and did not obey it.

And they (Jews at the time of Prophet Musa as) reckoned in their ignorance, that they, if they do not inform them (the generality of the Jews) with those Signs, there would not be an argument for it upon them regarding others.

Then Allah saww Mighty and Majestic Said: Are you not understanding? – that this, which you are informing with, is from what Allah has Disclosed upon you, from the proofs of the Prophet-hood of Muhammad saww, and is an argument against you in the Presence of your Lord?
Then Allah\textsuperscript{azwj} Mighty and Majestic Said: \textbf{Or are they not knowing} – meaning, ‘Or are they not knowing, those speakers to their brethren, \textbf{Are you narrating them with what Allah has Disclosed upon you}, that Allah Knows what they are keeping as secret – from the enmity to Muhammad\textsuperscript{saww}, and are keeping it in their consciences from their displaying of the \textit{Eman} in it and the possibility of it being a lesson for his\textsuperscript{as} companions, \textbf{and what they are announcing} – from the apparent \textit{Eman} in order to get their sympathy, and they are refraining with it from their secrets. Thus, they are wasting it in the presence of the one who would harm them.

And that Allah\textsuperscript{azwj}, Let Muhammad\textsuperscript{saww} know that, what they were contriving, the complete of his\textsuperscript{saww} matters, and it reached the peak what Allah\textsuperscript{azwj} Intended by Sending him\textsuperscript{saww}, and he\textsuperscript{saww} completed his\textsuperscript{saww} matters, and that they hypocrisys and their plots did not harm him\textsuperscript{saww}. 188

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Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shabab Al Sayrafi, from Malik Bin Ismail Al Nahdy, from Abdul Salam Bin Haris, from Salim Bin Abu Hafs Al Ajaly,

\textit{‘From Abu Ja’far\textsuperscript{asws} having said: ‘There was in Rasool-Allah\textsuperscript{saww}, three (qualities) which did not happen to be in anyone other than him\textsuperscript{saww} – There did not happen to be a shadow for him\textsuperscript{saww} and he\textsuperscript{saww} did not pass by in a street and someone would pass by in it after two days or three except he would recognise that he\textsuperscript{saww} had passed by in it, recognising him\textsuperscript{saww} due to the perfume, and he\textsuperscript{saww} neither passed by a stone nor a tree except it did Sajdah to him\textsuperscript{saww}. 189

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\textit{‘From Abu Abdulla\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} placed a rock upon the street intending (diverting) the water from his\textsuperscript{saww} land, so, by Allah\textsuperscript{azwj}, neither a camel nor a human has moved it until this time’. 190

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\textbf{188 Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 2 H 16}
\textbf{189 Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 2 H 17}
\textbf{190 Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 2 H 18}
CHAPTER 3 – WHAT APPEARED FOR HIM⁴⁴⁴ as testimony upon his⁴⁴⁴ reality, from the heavenly miracles and the superior oddities – from the splitting of the moon, and returning the sun and withholding it, and shading of the cloud, and appearance of the meteors, and descent of the meals and bounties from the sky, and what is akin to that additional upon what passed in the chapter on the summary of the miracles

The Verses – (Surah) Al Qamar: The time approached and the moon split apart [54:1]

And if they see a Sign they turn aside and are saying, ‘Continuous sorcery!’ [54:2]

It has been narrated to us by Habeeb Ibn Al-Hassan Bin Aban Al-Ajary, from Muhammad Bin Hisham, from Muhammad, from Yunus who said,

‘Abu Abdullah⁴⁴⁴ asws said to me: ‘Fourteen companions of Al-Aqba¹⁹¹ gathered on the night of the fourteenth of Zilhijja, and they said to the Prophet⁴⁴⁴ asws, ‘There is none from the Prophets as except that he⁴⁴⁴ as had a miracle to show, so what is your⁴⁴⁴ miracle in this night of yours⁴⁴⁴?’

مما يظهر له صلى الله عليه وآله شاهدا على حقيته من المعجزات السماوية والغرايب العلوية من انشقاق القمر ورد الشمس وحبسها، وإطالة العمامة، وظهور الشهب ونزل الموائد والنعم من السماء وما يشاكل ذلك زائدا على ما مضى في باب جوامع المعجزات

¹⁹¹ Those who had plotted to murder Rasool-Allah⁴⁴⁴ by pushing him⁴⁴⁴ into the ravine.
The Prophet saww said: ‘What is it which you want?’ They said, ‘If there is Power in your saww Lord azwj, then order the moon that it should split into two pieces’.

فهبط جبرئيل عليه السلام فقال: يا محمد الله يقرئك السلام ويقول لك: إني قد امرت كل شئ بطاعتك، فرفع رأسه فأمر القمر أن ينقطع قطعتين فانقطع قطعتين، فسجد النبي صلى الله عليه وآله شكرا لله، وسجد شيعتنا، ثم رفع النبي رأسه ورفعوا رؤوسهم فقالوا: بعد كما كان? فعاد كما كانوا، ثم قالوا: ينشق رأسه، فأمره فانشق.

Jibraeel as descended and said: ‘O Muhammad saww! Allah azwj Conveys Greetings to you saww and is Saying to you saww: ‘I azwj have Commanded everything to be obedient to you saww, therefore raise your saww head, and order the moon that it should split into two pieces’. So it split into two pieces. The Prophet saww performed Sajdah in appreciation to Allah azwj, and our asws Shias (also) did Sajdah. Then the Prophet saww raised his saww head, and they raised their heads. Then they said: ‘Return it to what it was!’ He saww returned it to what it was. Then they said: ‘Break its head!’ He saww ordered it, and it split’.

The Prophet saww performed Sajdah in appreciation to Allah azwj, and our asws Shias (also) did Sajdah. They said, ‘O Muhammad saww! When our travellers come back from Syria and the Yemen, we will ask them what they saw in this night. So if they have (also) seen the like of what we saw, we will know that it is from your saww Lord azwj. And if they did not see the like of what we saw, we will know that it is sorcery which you saww have enchanted us with. Therefore Allah azwj Revealed: The time approached [54:1] – up to the end of the Chapter’.

By the chain to Abu Muhammad Al-Askari asws regarding the argumentation of the Prophet saww against Quraysh: ‘Allah azwj the Exalted, O Abu Jahl la, is rather Repelling the Punishment from you la due to His azwj Knowledge that there would be coming out from your loins, a good offspring – Ikrima your la so, and he would be ruling from the affairs of the Muslims what, if he was to obey Allah azwj and His azwj Rasool saww during it, he would be majestic in the Presence of Allah azwj, or else the Punishment would descend upon you la.

And similar to that are the Quraysh, the questioners – when they are asking this, they are rather being Respite – because Allah azwj Knows that some of them would be believing in Muhammad saww (later one), and attain the happiness with it. Thus, He azwj is Exalted. He azwj is not Cutting him off from that happiness, nor is He azwj being Stingy with him upon it, or the ones who would be born from him being a Momin. So He azwj Waits with his father so that his

192 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 3 H 1
son can come to the happiness. And had it not been for that, the Punishment would descend with all of them. Look around at the sky!

So, he looked, and its gateways had been opened, and the fires were descending from it aligned to the heads of the people, approaching them – until they found its heat between their shoulders. The limbs of Abu Jahl and the group (started) trembling.

Rasool-Allah said: ‘Do not let it terrify you, for you would not be destroyed by it, and rather its appearance is a lesson’.

Then they looked, and there had emitted from the backs of the group, lights facing these (fires), and they lifted these and repelled these until they returned these back into the sky, just as they had come out from it.

Rasool-Allah said: ‘Some of these lights, are the lights of the one whom Allah Knows that he would be fortunate with the Eman with me, from you all afterwards, and some of these are lights of the goodly offspring which would be coming out from some of you – from the ones who do not believe (at the moment), and (then) they would be Momineen’.

Ibn Al Salt, from Ibn Aqadah, from Ali Bin Muhammad Bin Ali Al Husayni, from Ja’far Ibn Muhammad Bin Isa, from Ubeydullah Bin Ali,

‘From Al-Reza, from his forefathers, having said: ‘The moon split into two halves at Makkah, so Rasool-Allah said: ‘Bear witness! Bear witness of this!’’

3 - ما: ابن الصلت، عن ابن عقدة، عن علي بن محمد بن علي الحسيني، عن جعفر ابن محمد بن عيسى، عن عبيدالله بن علي، عن الرضا، عن آبائه، عن علي عليهم السلام قال: انشق القمر: بمكة فلقتين، فقال رسول الله صلى الله عليه وآله: اشهدوا اشهدوا.

4 - ما: جماعة، عن أبي المفضل: عن نصر بن القاسم، وعمرو بن أبي حسان، عن إسحاق بن أبي إسحاق، عن ديلم بن غزوان العبدي، وعن علي بن أبي سارة الشيباني، عن ثابت البناني، عن أنس بن مالك، عن إن رسول الله صلى الله عليه وآله بعث رجلا إلى فرعون من فراعنة العرب يدعو إلى الله عزوجل، فقال لرسول الله صلى الله عليه وآله: أخبرني عن هذا الذي يدعو إلي إمن فضة هو أم من ذهب أم من حديد؟

193 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 3 H 2
194 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 3 H 3
‘Rasool-Allah’ saww sent a man to a pharaoh from the pharaohs of the Arabs calling him to Allah azwj Mighty and Majestic. He said to the messenger of the Prophet saww, ‘Inform me about the One azwj Who you are calling me to, is He azwj of silver, or of gold or of iron?’

He returned to the Prophet saww and informed him saww of his words. The Prophet saww said: ‘Return to him and call him’. He said, ‘O Prophet saww of Allah azwj! He has transgressed from that’. He saww said: ‘Return to him’. He (still) said like his words (before). While he was speaking to him when a cloud rumbled with thunder and a thunderbolt fell upon his head and took off the top of his skull. Allah azwj, Majestic is His azwj Praise Revealed: and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, and they are disputing regarding Allah and He is Mighty in Strength [13:13].”

(P.s. – This is not a Hadeeth)195

5 - الشيخ الصدوق بإسناده عن ابن عباس رضي الله عنه أنه سئل عن قوله تعالى: "انتظر حتى يشق القمر " قال: انتظر القمر على يده رسول الله صلى الله عليه وعائلا: " الاستماع السهيلة واتиш الشقب " قال: انتظر القمر على يده رسول الله صلى الله عليه وعائلا: " الاستماع السهيلة واتиш الشقب "

(P.s. – This is not a Hadeeth)196

6 - يسير أمير المدينة مطرًا مطرًا شديدًا فخافوا الغرق فشكوا إليه، فقال: اللهم حوالينا ولا علينا، فاجوابت السحاب عن المدينة على هيئة الأكلل لا تمطر فيها وتمطر حولها، فعاين مؤمنهم وكافرهم أمرًا لم يعاينوا عليه.

(P.s. – This is not a Hadeeth)197

7 - يسير أمير المدينة مطرًا مطرًا شديدًا فخافوا الغرق فشكوا إليه، فقال: اللهم حوالينا ولا علينا، فاجوابت السحاب عن المدينة على هيئة الأكلل لا تمطر فيها وتمطر حولها، فعاين مؤمنهم وكافرهم أمرًا لم يعاينوا عليه.

(P.s. – This is not a Hadeeth)198

8 - يسير أمير المدينة مطرًا مطرًا شديدًا فخافوا الغرق فشكوا إليه، فقال: اللهم حوالينا ولا علينا، فاججابت السحاب عن المدينة على هيئة الأكلل لا تمطر فيها وتمطر حولها، فعاين مؤمنهم وكافرهم أمرًا لم يعاينوا عليه.

(P.s. – This is not a Hadeeth)199
From his \textit{saww} miracles is that Abu Talib\textit{asws} journeyed with Muhammad\textit{saww}. He\textit{as} said, ‘Every time we were travelling in the (heat of the) sun, the cloud travelled with our travel, and it stopped at our stopping. One day we descended unto a monk on the outskirts of Syrian in a hermitage. When we were near to it, he looked at the cloud travelling with our travelling, he said, ‘There is something regarding this caravan’.

He descended and hosted us, and uncovered from his\textit{saww} shoulder. He\textit{saww} looked at the mole between his\textit{saww} shoulders and cried, and said, ‘O Abu Talib\textit{asws}! It is not surprising that you\textit{asws} brought him\textit{saww} out from Makkah, and after having brought him\textit{saww} out, then protect him\textit{saww} and be cautious upon him\textit{saww} of the Jews, for there is a great occupation for him\textit{saww} , and if I were to come across him\textit{saww}, I would become the first one to answer his\textit{saww} call’.

From the miracles of the Prophet\textit{saww} is that one night he\textit{saww} was seated in the chamber, and the Quraysh were in their gathering discussing. One of them said to them, ‘The matter of Muhammad\textit{saww} has exhausted us and we do not know what we should be saying regarding it’. One of them said, ‘Arise and let us all go to him\textit{saww}. We shall ask him\textit{saww} to show us a sign from the sky, for the sorcery can only happen in the earth and cannot happen in the sky’.

They came to him\textit{saww} and said, ‘O Muhammad\textit{saww}! If that which we see from you does not happen to be sorcery, then show us a sign in the sky, for we know that the sorcery cannot continue in the sky just as it tends to continue in the earth’. He\textit{saww} said to them: ‘Aren’t you seeing this moon of the fourteenth being in its completeness?’ They said, ‘Yes’. He\textit{saww} would you like it to become a sign from its direction and its perspective’. They said, ‘We would love that’.

\textit{فِنُزِّلُ فَأَضْفَعُ}، وَكَنْشَفَ عَنْ كِتْفِهِ فَنَظَرَ إِلَى الصَّمَامةَ بَيْنَ كِتْفِهِ، وَقَالَ: ۛأَبَا تَالِبَ لَمْ تَجِدْ أَنْ تَخْرُجَهُ مِنْ مَكَّةَ، وَبَعْدَ ذَلِكَ أَخْرَجْتُهُ فَاحْفَظْ بِهِ وَأَحْذِرْ عَلَى الْيَهُودِ فَلَهُ شَأْنٌ عَظِيمٌ، وَلِيَتَنَأَّ رَكَاهُ فَأَكُونَ اَلْأَوْلَى لِدَعْوَتِهِ.}

\textit{فَصَارُوْا إِلَيْهِ، وَقَالُوا: يَا مُحَمَّدُ إِنَّ لَنْ يَكُنَّ هَذَا أَحَدَ الٍْسُّحُرَّاَ فَأُرُنَا آيَةً فِي السَّمَاءِ، فَإِنَّ الْسُّحُرَّاَ لَيْسَ كَانُ الْسُّحُرَّ في الْأَرْضِ كَانُ الْسُّحُرَّ فِي السَّمَاءِ.}

\textit{فَكَانَ فِي الْاَرْضِ: وَقَالُوا: أَلَسْتُمْ تَرَونَ هَذَا الْقَمْرُ فِي تَامِينِهِ لِلٍْسُّحُرَّةِ؟ فَقَالُوا: نَعَلَى، فَكَانَتْ آيَةً مِّنْ فِي الْدِّرَاسِ، وَقَالُوا: أَلَمْ يَكُنَّ هَذَا آيَةً مِّنْ فِي الْدِّرَاسِ؟ فَإِنَّ الٍْسُّحُرَّاَ ۛلاَّ يَكُنَّ فِي الْأَرْضِ.}

\textit{عَلَى الْبَيْتِ فَأَشَّرَ إِلَيْهِ بِإِصْبَعِهِ، فَانْشَقَّ بِنَصْفِينَ، وَأَقْبَتَ نَصْفَهُ عَلَى ظَهْرِ الْكَعْبَةِ، وَنَصْفَهُ أُخْرَى عَلَى جِبَلِ عَبْدِ أُبَيْ قَبِيسِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ.}

\textit{وَقَالُوا: فَتَرَوْا إِلَيْهِ، وَقَالُوا: إِنَّمَا يَكُنَّ هَذَا الٍْسُّحُرَّ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ.}

\textit{فَأَشَّرَ إِلَيْهِ بِإِصْبَعِهِ فَانْشَقَّ بِنَصْفِينَ، وَأَقْبَتَ نَصْفَهُ عَلَى ظَهْرِ الْكَعْبَةِ، وَنَصْفَهُ أُخْرَى عَلَى جِبَلِ عَبْدِ أُبَيْ قَبِيسِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ.}

\textit{فَقَالُوا: فِي الٍْسُّحُرَّةِ، وَقَالُوا: إِنَّمَا يَكُنَّ هَذَا الٍْسُّحُرَّ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ.}

\textit{وَقَالُوا: فِي الٍْسُّحُرَّةِ، وَقَالُوا: إِنَّمَا يَكُنَّ هَذَا الٍْسُّحُرَّ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ.}

\textit{وَقَالُوا: فِي الٍْسُّحُرَّةِ، وَقَالُوا: إِنَّمَا يَكُنَّ هَذَا الٍْسُّحُرَّ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ.}

\textit{وَقَالُوا: فِي الٍْسُّحُرَّةِ، وَقَالُوا: إِنَّمَا يَكُنَّ هَذَا الٍْسُّحُرَّ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ.}

\textit{وَقَالُوا: فِي الٍْسُّحُرَّةِ، وَقَالُوا: إِنَّمَا يَكُنَّ هَذَا الٍْسُّحُرَّ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ، وَكَانَتْ آيَةً مِّنْ فِي الٍْسُّحُرَّةِ.}
He saww gestured to it with his saww finger and it split into two halves. Half of it fell upon the back of the Kabah and the other half upon the mount Abu Qubays, and they were looking towards it. One of them said, ‘Return it to its place’. He saww gestured with his saww hand towards the half which was upon mount Abu Qubays, and it flew altogether and met up in the air and became one, and the moon settled upon what it used to be.

They said, ‘Arise, for the sorcery of Muhammad saww continues in the sky and the earth!’ Allah saww Revealed: The time approached and the moon split apart [54:1] And if they see a Sign they turn aside and are saying, ‘Continuous sorcery!’ [54:2’].

The interpreters (of the Quran) and the narrators (of the Hadeeth) are united, except for Ata’a and Al-Husayn Al-Balkhy regarding His azwj Words: The time approached and the moon split apart [54:1] that the Polytheists gathered one night coming to the Prophet saww and they said: ‘If you saww were truthful, then split the moon for us into two parts’. He saww said: ‘If I saww were to do that, will you believe?’ They said, ‘Yes’. So, he saww gestured with his saww finger and it split into two parts, seen free between the two splits’.

And in a report, half was upon Abu Qubays and half upon (mount) Qayqan, and in a report half was upon Al-Safa and Half upon Al-Marwa. He saww said: ‘Bear witness! Bear witness!’ The people said, ‘Muhammad saww has bewitched us!’ A man said, ‘If Muhammad saww has bewitched you, then he saww cannot have bewitched all of them’.

And that was before the Emigration, and it remained for a measurement of what is between Al-Asr to the night and they were looking at it and saying, ‘This is continuous sorcery’. So, it was Revealed: And if they see a Sign they turn aside and are saying, ‘Continuous sorcery!’ [54:2] – the Verse.

And in a report – travellers came from every direction, and there was no one except he informed them that they had seen the like of what they saw’. 202

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201 Bihar Al Anwaar – V 17, The book of our Prophet saww , P 2 Ch 3 H 10
202 Bihar Al Anwaar – V 17, The book of our Prophet saww , P 2 Ch 3 H 11
فيما أو رواه البخاري، قال: قال أبو رجاء العطاردي: أول ما أنكرنا عند مبعث النبي صلى الله عليه وسلم أنقضاض الكواكب، قال الزجاج في قوله: "فاسترق السمع فاتبعه شهاب ثاقب": الشهاب من معجزات نبينا صلى الله عليه وسلم، لانه لم ير قبل زمانه، والدليل عليه أن الشعراء كانوا يمثلون في السرعة بالبرق والسيل، ولم يوجد في الأشعار بين واحد ذكر الكواكب المنقضة، لذا لما حدثت بعد مولده استعملت، مثل ذوالرمة: كأنه كوكب في إثر عفرية مسوم في سواد الليل منقضب. الضحاك في قوله: "فارتقب يوم تأتي السماء بدخان": الاسماء كان الرجل لما به من الجوع يرى بينه وبين السماء كالدخان، وكتاباً في الحقيقة، فلما جاءوا إلى النبي صلى الله عليه وسلم وقالوا: يا محمد جئت تأمر بصلاة الرحم وقومك قد هلكوا، فسأل الله تعالى لهم الخصب والسعة، فكشف الله عنهم ثم عادوا إلى الكفر.

(P.S. – This is not a Hadeeth)

sweet: من معجزاته صلى الله عليه وآله أدن القمر انشق له بنصفين بمكة في أول مبعثه، وقد نطق به القرآن، وقد صح عن عبد الله بن مسعود، فأنشقت القمر حتى صار فرقتين، فقال كفار أهل مكة: هذا سحر سحركم به ابن أبي كبشة، انظروا السفار فإن كانوا رأوا ما رأيتم فقد صدق، وإن كانوا لم يروا ما رأيتم فهو سحر سحركم به، قال: فسئل السفار وقد قدموا من كل وجه فقالوا: رأيناه، استشهد البخاري في الصحيح بهذا الخبر في أن ذلك كان بمكة.

(P.S. – This is not a Hadeeth)

14- ييج: عن أسماء بنت عميس قالت: إن عليا بعثه رسول الله صلى الله عليه وآله في حاجة في غزوة حنين، وقد صلى النبي صلى الله عليه وسلم العصر ولم يصله علي، فلما رجع ضعفت رأسه في حجر علي عليه السلام، فلم يزل كذلك حتى كادت الشمس تغيب، ثم إنه سري عن النبي صلى الله عليه وسلم، فأذهب عنهم الرجس وطهرهم تطهيرا، ثلاث مرات.

From Asma Bint Umays having said, ‘Rasool-Allah ﷺ sent Ali ﷺ regarding a need during the military expedition of Hunayn and the Prophet ﷺ had prayed Al-Asr Salat and Ali ﷺ had not prayed it. When he returned, he ﷺ placed his ﷺ head in the lap of Ali ﷺ and Allah Azwj had Revealed to him ﷺ, so he ﷺ covered him ﷺ with his ﷺ cloth.

فلم يزل كذلك حتى كانت الشمس غيبا، ثم إنه سري عن النبي صلى الله عليه وسلم، وقد أصليت عليه؟ قال: لا، فقال النبي صلى الله عليه وسلم: اللهم قد صلى الله عليه وسلم.

It did not cease to be like that until the sun almost set, then the Prophet ﷺ got up and said: ‘Have you ﷺ prayed, O Ali ﷺ?’ He ﷺ said: ‘No’. The Prophet ﷺ said: ‘O Allah Azwj! Return the sun for Ali ﷺ!’ It returned until it reached half the Masjid. Asma Ar said, ‘And that is with the redness’.

15- ييج: عن عائشة بنت أبي بكر ﷺ، أم سلمة، أن فاطمة ﷺ جاءت إلى النبي صلى الله عليه وسلم، فقالت: أصلبت يا علي?” فكان يقول: ‘لا’. كتب فيسن المصحف.”

It is reported from Umm Salma that (Syeda) Fatima Asws came to the Prophet SAW carrying Hassan Asws and Husayn Asws, and there was a clay pot with silk in it. He SAW said: ‘Call your cousin Asws’, and he SAW seated one of them Asws upon the right thigh and the other upon the left thigh, and Ali Asws and Fatima Asws, one of them Asws in front of him SAW and the other behind...
him sasw, and said: ‘O Allah aswj! They asws are the People asws of my sasw Household, so let (always) keep uncleanness away from them asws and Purify them asws with a purification’ – three times, and Iasw was at the threshold of the door.

فقلت: وأنا منهم؟ فقال: أنت إلى خير، وما في البيت غير هؤلاء وجبرئيل as. Then he saww covered them asws with a Khyberiyya cloak and he saww was with them asws. Then Jibraeel as came to him saww with a tray wherein was a pomegranate and grapes. The Prophet saww ate and praised the grapes and the pomegranate. Then Al-Hassan asws and Al-Husayn asws ate and grabbed the grapes and the pomegranate in their asws hands. Then Ali asws entered taking from it and praised as well.

Ayesha reported that one day Rasool-Allah saww sent Ali asws regarding a need. Ali asws came to Rasool-Allah saww while he saww was in my chamber. When Ali asws entered from the door of the room, Rasool-Allah saww welcomed him asws to the courtyard between the rooms and hugged him asws, and a cloud shaded them asws veiling them from me.

Then the cloud away from them asws and I saw in the hand of Rasool-Allah saww a bunch of white grapes and he saww was eating and feeding Ali asws. I said, ‘O Rasool-Allah saww! You saww are eating and feeding Ali asws and are not feeding me?’ He saww said: ‘This is from the fruits of the Paradise, none shall eat it except a Prophet as, or a successor as of a Prophet as’. 207

Then a man from the companions entered and wanted to take, but Jibraeel as said: ‘But rather there shall eat from this, either a Prophet as, or a child of a Prophet as or a successor as of a Prophet as’. 206

Then Zalat ittahum al-amama, فرأيت في يد رسول الله صلى الله عليه عنقود أبيض وهو يأكل ويطعم عليا، فقلت: يارسول الله تأكل وتطعم عليا ولا تطعمني؟ قال: هذا من ثمرات الجنة لا يأكلها إلا نبي أو وصي نبي في الدنيا.’
‘Rasool-Allah’SaWW instructed me to saddle hisSaWW mule, Duldul, and hisSaWW donkey Al-Yafour. So, I did what Rasool-AllahSaWW had instructed me with. HeSaWW sat upon hisSaWW mule and Aliasws sat upon hisSaWW donkey and theyasws both travelled and I travelled with themasws.

We came to the base of a mountain and theyasws descended until theyasws came to the peak of the mountain. Then I saw a white cloud, circular like the disk to have shaded themasws both, and I saw the ProphetSaWW to have extended hisSaWW hand to something which he ate and fed Aliasws, until I thought that theyasws were satiated. Then I saw the ProphetSaWW to have extended hisSaWW hand to something and heSaWW drank and quenched Aliaisws until I reckoned that theyasws had both drunk theirasws fill. Then I saw the cloud to have lifted.

And theyasws came down and rode and travelled, and I travelled with themasws, and the ProphetSaWW turned and I saw changes in hisSaWW face. HeSaWW said: ‘What is the matter I see your face to have changed?’ I said, ‘It fell from what I saw’. HeSaWW said: ‘And what was it you saw?’ I said, ‘Good, may my father and my mother be sacrificed for youSaWW, O Rasool-AllahSaWW!’

HeSaWW said: ‘O Anas! By the Oneazwj Who Creates whatever Heazwj so Desires to. There have eaten from that cloud, three hundred and thirteen Prophetsas and three hundred and thirteen successorsas, there not being among themas any Prophetazwj more prestigious to Allahazwj than meSaWW, nor is there any successoras more prestigious to Allahazwj than Aliasws’.

208 Bihar Al Anwaar – V 17, The book of our ProphetSaWW, P 2 Ch 3 H 17
Ibn Hasheesh, from Ali Bin Al Qasim Bin Yaqoub, from Muhammad Bin Al Husayn Bin Muta’a, from Ahmad Bin hassan Al Qawas, from Muhammad bin Salmah Al Wasity, from Yazeed Bin Haroun, from Hamad Ibn Salmah, from Sabit, from Anas Bin Malik (fabricator) who said,

‘One day Rasool-Allah ﷺ rode his mule and went to the mountain of the family of so and so, and said: 'O Anas! Take the mule and go to such and such place you will find Ali ﷺ seated by the horse, glorifying. Convey to him the greetings from me and carry him upon the mule and come with him to me.

Anas said, ‘I went and found Ali ﷺ just as Rasool-Allah ﷺ had said, and I carried him upon the mule and came with him to him. When he saw Rasool-Allah ﷺ, he said: ‘The greetings be unto you. O Rasool-Allah ﷺ!’ He saww said: ‘And upon you be the greetings, O Abu Al-Hassan, be seated, for this place is where seventy Messenger Prophets have sat upon. None from the Prophets has sat in it except and am better than him, and no Prophet has made a brother of his to sit in it except an you are better than him.

Anas said, ‘I looked at a cloud which had shaded them and was close to their heads. The Prophet saww extended his hand to the cloud and grabbed a bunch of grapes and made it to be between him and Ali, and said: ‘Eat, O my brother, for this is a gift from Allah the Exalted to me, then to you.’

Anas said, ‘I said, ‘O Rasool-Allah! Ali is your brother?’ He saww said: ‘Yes, Ali is my brother’. I said, ‘O Rasool-Allah! Describe to me, how Ali can be your brother’. He saww said: ‘Allah Mighty and Majestic Created water beneath the Throne before He Created Adam by three thousand years, and Settled it in green pearls in the unfathomable of His Knowledge until He Created Adam.

When He Created Adam, Transferred than water from the pearls and Caused it to flow in the Sulb of Adam until Allah Created Adam to pass away. Then He Transferred it in the Sulb of Shees, and that water did not cease to be transferred from a back to a back until it came to be in Abdul Muttalib. Then Allah Mighty and Majestic Split it into two
halves, so half of it came to be in my father Abdullah Bin Abdul Muttalib, and half into Abu Talib. Thus, I am from half the water and Ali is from the other half, therefore Ali is my brother in the world and the Hereafter'.

"Then Rasool-Allah recited: And he it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful."

19 - ك: الحسين بن محمد، عن المعلى بن محمد، عن بسطام بن مرة الفارسي قال: حدثنا عبد الرحمن بن يزيد الفارسي، عن محمد بن معروف، عن صالح بن رزين، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين صلوات الله عليه: عليكم بالهريسة فإنها تنشط للعبادة أربعين يوما، وهي من المائدة التي انزلت على رسول الله صلى الله عليه وآله.

Al Husayn Bin Muhammad, from Al Moala Bin Muhammad, from Bastaam Bin Murrah Al Farsy who said, ‘It was narrated to us by Abdul Rahman Bin Yazeed Al Farsy, from Muhammad Bin Marouf, from Salih Bin Razeyn,

‘From Abu Abdullah having said: ‘Amir Al-Momineen said: ‘It is upon you with the (eating) ‘Al Hareysa’ for it invigorates for the worship for forty days, and it is from the meals of the Paradise which descended unto Rasool-Allah."

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209 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 3 H 18
210 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 3 H 19
CHAPTER 4 – HIS **saww** MIRACLES REGARDING THE OBEDIENCE OF THE GROUNDS, FROM THE STONES AND THE VEGETATION, TO HIM **saww** AND THEIR SPEAKING WITH HIM **saww**

It is reported from (Syeda) Fatima Bint Asad **asws** that when death approached a wife of Abdul Muttalib **asws**, he **asws** said to his **asws** children, ‘Who will be responsible for Muhammad **saww**?’ They said, ‘He **saww** is the cleverest of us, so tell him **saww** to choose for himself **saww**.’ Abdul Muttalib **asws** said: ‘O Muhammad **saww**! Your **saww** grandfather **asws** is upon the wings of the journey to the Qiyaamah, so which of your **saww** uncles and aunties do you **saww** want to take care of you **saww**?’

He **saww** looked into their faces, then crawled to be with Abu Talib **asws**. Abdul Muttalib **asws** said to him **asws**: ‘O Abu Talib **asws**! I **asws** recognised your **asws** Religion and your **asws** trustworthiness, so become for him **saww** just as I **asws** had become for him **saww**.

She **asws** said, ‘When he **asws** passed away, Abu Talib **asws** took to serving him **saww** and he **saww** used to call me **asws** ‘mother’. And there used to be palm trees in an orchard and at the first bearing of the dates there were forty children from the similar age as Muhammad **saww** were entering the orchard every day, and they would take whatever fell. But, I **asws** did not see Muhammad **saww** grab any date at all from the hand of any child who preceded to it, while the others would snatch from each other, and every day I **asws** used to cut for Muhammad **saww** a handful and what is above it, and so did my **asws** maid.

One day by co-incidence, I **as** forgot to cut (the dates) and so did my **as** maid, and Muhammad **saww** was sleeping, and the children came and took whatever had fallen from the dates and they left. So, I **as** placed a sleeve upon my **as** face out of embarrassment from Muhammad **saww** when he **saww** awoke.’
She asws said, ‘Muhammad sAWW woke up and entered the orchard but did not see any dates upon the surface of the earth, and left. The maid said to him sAWW, ‘We forgot to cut anything, and the children entered and ate the entirety of what had fallen’.”

She asws said: ‘Muhammad sAWW left to the orchard and gestured towards a palm tree and said: ‘O tree! I sAWW am hungry’. I saw the tree to have placed down its branches upon which were the dates until Muhammad sAWW ate from it whatever he sAWW wanted, then it rose back to its place’.

(Syeda) Fatima asws said: ‘asws as astonished, and Abu Talib asws had gone out from the house, and every day when he asws returned and knocked the door, I asws would say to the maid until she would open the door. Abu Talib asws knocked, and I asws went and opened the door and related to him asws what I asws had seen. He asws said: ‘But rather he sAWW happens to be a Prophet sAWW, and you asws will be Blessed by a Vizier of his sAWW after thirty years’. And (I asws was) Blessed with Ali asws just as he asws had said”.

It is reported from Jabir who said, ‘Whenever I walked in the streets of Makkah along with Muhammad sAWW, there did not happen to pass by a stone or a tree except it said, ‘The greetings be on you asws, O Rasool-Allah sAWW!’’.

It is reported from Aamir Bin Yasser that he was with Rasool-Allah sAWW in one of his sAWW journeys, said, ‘One day we descended in one of the deserts areas with few trees. He sAWW looked at two small tree and said to me: ‘O Amar! Go to the two trees and say to them, ‘Rasool-Allah sAWW orders you both to meet up until he sAWW sits beneath you’. So, each one came and met with the other until they both became like one tree, and Rasool-Allah sAWW...”
went behind them and fulfilled his saww need. When he saww intended to come out, he saww said: ‘Let each one return to its place’, and they returned like that’.\(^{213}\)

\(\text{From Ya’la Bin Sayabah – similar to it.}\(^{214}\)

From his saww miracles – When there was a military expedition at Tabuk, there were twenty-five thousand from the Muslims with him saww, besides their servants. He saww passed by a mountain in his saww journey which was trickling the water from its top to its bottom, from without there being a flood. They said, ‘How strange is the sprinkle of this mountain?’ He saww said: ‘It is crying’. They said, ‘And the mountain cries?’ He saww said: ‘Would you like to know that?’ They said, ‘Yes’.

He saww said: ‘O you mountain! What are you crying for?’ The mountain answered, and made the gathering to hear, in eloquent tongue: ‘O Rasool-Allah saww! Isa as Bin Maryam as had passed by me and he as was reciting a Fire whose fuel are the people and the stones. [66:6], so I have been crying since that day out of fear from becoming from those stones’.

He saww said: ‘Calm down in your place for you aren’t from those. But rather those are sulphuric stones’. That sprinkle from the mountain dried up at that time until nothing was seen from that sprinkle and from that wetness which used to be’\(^{215}\).

It is reported that when the Prophet saww of Allah azwj built his Masjid, there was a trunk of an old ancient palm tree in it to the side of the prayer niche. When he saww addressed, he saww leaned upon it. When a pulpit was taken for him saww and he saww ascended, that trunk wailed like the wailing of the she-camel tends to wail to its young ones.
Rasool-Allah saww descended and embraced it, and it calmed down from the wailing. Then Rasool-Allah saww returned and the wailing was heard until such time as the construction of the Masjid was demolished and its building was renewed, and the trunk was uprooted.

It is reported that there was a right for a Jews upon a Muslim and he had agreed upon that the Muslim would plant a number of seeds of the palm trees for him and nourish them until a lot of variety of dates mature. He saww instructed Ali asws to take the seeds upon a number of those trees which the Muslim had guaranteed to the Jew, and Rasool-Allah saww placed the seeds in his saww mouth, then gave them to Ali asws and he asws buried them in the ground.

So, when the he asws was pre-occupied with the second, the first grew until the trees were complete upon the different variety of the (dates), from Al-Sofra, and the white and the black and others, and one day the Prophet saww walked between the palm trees and with him saww was Ali asws, and the palm tree called out to a palm tree: ‘This is Rasool-Allah saww and this is his saww successor asws, and the orchard heard’.

Amir Al-Momineen asws said: ‘When we went on military expedition of Khyber and with us was a group of Jews of Fadak. When we arrived at the bottom, we were by the valley and the water was felling the trees and eroding the mountain.

He asws said: ‘We measured out the water and it was of fourteen statures (in depth). Some of the people said, ‘O Rasool-Allah, the enemies are behind us and the valley in front of us’. The Prophet saww descended and performed a Sajdah and supplicated, then said: ‘Cross over in the Name of Allah, the enemies are behind us’. He asws said: ‘The horses, and the camel and the men crossed over’.

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216 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 6
217 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 7
218 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 8
The Prophet saww came out to the Muslims and said: ‘Strive in digging the hole’. They strived and struggled and did not cease digging until they were free from the digging and the soil was around the ditch like a high hill. He saww was informed of that, and he saww that: ‘Do not panic, O Jabir, for soon you will see wonders from the soil’.

He said, ‘And the night came and great commotion and noise was found at the soil, and a speaker was saying, ‘Break through the soil and ascend, and prepare the distant city and assist Muhammad saww rightfully. Allah saww has Made a hope to be for him saww in his saww cousin (Ali asws), the valiant!’ When it was morning, I did not even find a handful from the soil’.

The Prophet saww leaned upon a dried up tree and it sprouted leaves and bore fruit’.

And the Prophet saww descended at Al-Juhfa beneath a tree of little shad, and his saww companions descended around him saww, so, something from that entered him saww and Allah aswj the Exalted Permitted the small tree until it rose and shaded all of them. Allah aswj, Exalted is His aswj Mention Revealed: Do you not look at your Lord how He Extends the shade? And had he so Desired, He would have Made it stationary. [25:45]’.

From Ismail, raising it to Saeed bin Jubeyr who said, ‘There were three hundred and sixty idols upon the Kabah, there being one of two for every tribe from the Arabian tribes. When this Verse was Revealed: Allah Testifies that there is no god except Him, - up to His aswj Words: the Mighty, the Wise [3:18]. They fell down in the Kaaba in Sahdaj’.

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219 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 9
220 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 10
221 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 11
222 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 12
‘From Abu Abdullah’ asws having said: ‘From the people there is one who believes by (listening to) the speech, and from them is one who does not believe except by the looking. A man came to the Prophet saww and said to him saww, ‘Show me a sign’.

Rasool-Allah saww said to two trees: ‘Be together!’ They got together. Then he saww said: ‘Separate!’ They separated, and each one of them returned to its place. The man believed’.

223

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of his companions, from Qasim Bin Muhammad, from Ibrahimb Bin Is’haq, from Haroun,

‘From Abu Abdullah’ asws having said: ‘Amir Al-Momineen asws said to Abu Bakr: Shall asws gather between you and Rasool-Allah saww? And the Hadeeth is long – So, Abu Bakr informed Umar and he said to him, ‘But do you remember one day we were with the Prophet saww and he saww said to the two tree, ‘Meet up!’ So, they met up, and he saww fulfilled his saww need behind them. Then he saww ordered them, and they separated?’.

224

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

‘From Abu Abdullah’ asws having said: ‘The Prophet saww was in a place and with him saww was a man from his saww companions and he saww wanted to fulfil his saww need. He saww said: ‘Go to the two trees, meaning the two palm trees and say to them, ‘Gather!’ Then the Prophet saww veiled by them and fulfilled his saww need. Then he saww arose and the man came, but did not see anything’.

225

223 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 13
224 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 14
225 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 15
Al Sadouq, from his father, from Sa’ad, from Muhammad Bin Abdul Jabbar, from Ja’far Bin Muhammad Al Kufy, from a man from our companions,

‘From Abu Abdullah sws having said: ‘When Rasool-Allah saww ended up to the western corner and passed it, the corner (of the Kabah) said to him saww, ’O Rasool-Allah saww! Am I not a foundation from the foundations of the House of your saww Lord azwj, so what is the matter you saww do not kiss me?’ Rasool-Allah saww went near it and said: ‘May the kiss settle upon you without forsaking.

And he saww entered an orchard and every date tree called out from every side, ‘The greetings be upon you saww, O Rasool-Allah saww!’ And every one of them was saying, ‘Take from me’. He saww ate and went near to the Ajwa (date) and praise and said: ‘O Allah azwj! Bless it upon and Benefit (people) by it’.

From then, it is reported that the Ajwa is from the Paradise, and he saww said: 'I saww recognise a rock at Makkah which used to greet unto me saww before I saww was Sent. I saww recognise it now’. And he saww did not pass by in a street and someone followed him saww except he would recognise that he saww had travelled it, recognising him saww from the aroma, and he saww did not pass by a rock, nor a tree except it did Sajdah to him saww 226.

From Al Sadouq, from Abdullah Bin Hamid, from Hamid Bin Muhammad, from Ali Bin Abdul Aziz, from Muhammad Bin Saeed al Isfahany, from Shareek, from Samaak, from Abu Zabyan, from Ibn Abbas who said,

‘A Bedouin came to the Prophet saww and said, ‘By what can I recognise that you saww are a Rasool saww of Allah azwj?’ He saww said: ‘What is your view if saww were to call this cluster from this palm tree to come to me saww and testify that I saww am a Rasool saww of Allah azwj?’ He saww said, ‘Yes’.

He (the narrator) said, ‘He saww called the cluster, and the cluster went on to descend from the palm tree until it fell upon the ground and until it came to the Prophet saww. Then he saww said: ‘Return!’ So, it returned until it was back in its place. He said, ‘I testify that you saww are

226 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 16
a Rasool saww of Allah azwj, and believed. Al-Aamiry came out saying, ‘O family of Aamir Bin Sa’sah! By Allah azwj, I will not belie him saww with anything, ever!’

And there was a man from the Clan of Hashim as called Rakanah, and he was a Kafir from the most destructive of the people. He pastured sheep of his at a valley called Izam valley. The Prophet saww came out to that valley and Rakanah met him. He said, ‘Had there not been a relationship between me and you saww, I would not speak to you saww until I kill you saww. You are the one who insults our gods? Call your saww God to Rescue you from me’.

Then he said, ‘Wrestle with me, for if you saww overpower me then ten of my sheep would be for you saww. The Prophet saww grabbed him and wrestled him and sat upon his chest. Rakanah said, ‘You saww didn’t do this with me, but rather your saww God Did it’.

Then Rakanah said, ‘Repeat, so if you saww were to overpower me, then another ten would be for you saww, you can choose these’. The Prophet saww overcame him for a second time. He said, ‘But rather your saww God Did it’. Repeat, so if you saww overpower me, then ten more would be for you saww. The Prophet saww overcame him for the third time. Rakanah said, ‘I was abandoned by Al Laat and Al Uzza. For you saww are thirty sheep, so choose them’.

The Prophet saww said to him: ‘I saww do not want that, but I saww invite you to Al-Islam, O Rakanah, and the soul of Rakanah is destined to the Fire. You, if you were to become a Muslim, it will be safe’. Rakanah said, ‘No, unless you saww show me a sign’. The Prophet saww of Allah azwj said: ‘Allah azwj is a Witness upon you now, if I saww were to supplicate to my saww Lord azwj and show you a sign, will you answer me saww to what I saww am inviting you?’ He said, ‘Yes’.

And he saww went near a fruit bearing tree and said: ‘Uproot, by the Permission of Allah azwj!’ It split into two and came upon its half by its legs (roots) until it was in front of the Prophet saww of Allah azwj. Rakanah said, ‘Show me something great, so order it to return.’
فقال له النبي صلى الله عليه وآله: "الله شهيد إن أنا دعوت ربي يأمرها فيرجعت لتجيبني إلى ما أدعوك إليه؟" قال: "نعم، فأمرها فيرجعت حتى تأمت بشقها، فقال له النبي صلى الله عليه وآله: "تسلم؟" فقال ركانة: "أكره أن تتحدث نساء مدينة أني إنما أجبتك لرعب دخل في قلبي منك، ولكن فأختر غنمك، فقال صلى الله عليه وآله وآله: ليس لي حاجة إلى غنمك إذا أبيت أن تسلّم.

The Prophet saww said to him: ‘Allah azwj is a Witness that if I saww were to supplicate to my saww Lord, ordering it to return, you will answer me to what I saww am inviting you to?’ He said, ‘Yes’. He saww ordered it and it returned until it was complete with its structure. The Prophet saww said to him: ‘Will you become a Muslim?’ Rakanah said, ‘I don’t like it that the women of Medina would narrate that rather I answered you saww due to the awe entering in my heart from you saww, but you saww choose your saww sheep’. He saww said: ‘There is no need for me saww regarding your sheep when you refuse to become a Muslim’.

From Ibn Abbas similar to it, said, ‘And in a report, he saww called the cluster and it did not cease to come and did Sajdah until it ended up to the Prophet saww, speaking’.

‘Rasool-Allah saww used to leave his saww back to a trunk of a palm tree which was in the Masjid, on the Day of Friday and address the people. Roumy came to him saww and said, ‘O Rasool-Allah saww! Shall I make something for you saww to sit upon?’ So, he made a Pulpit for him saww having two steps and he saww sat upon the third.

فلمما صعد رسول الله صلى الله عليه وآله خار الجذع كخوار الثور، فنزل إليه رسول الله صلى الله عليه وسلم ، فقال: وَلِلَّهِ مَا زَالَ كَذَٰلِكَ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ أَمَرْنَاهُ فَأْتَيْتُهُمُ الْخَزَعَةَ فَخَزَعَتْهُمْ. When Rasool-Allah saww ascended, the trunk made a noise like the noise of the bull. So, Rasool-Allah saww descended to it, and it quietened. He saww said: ‘By the One azwj in Whose Hand is my saww soul! If I saww had not calmed it, it would not have cease to be like that up to the Day of Qiyamah’. Then he saww instructed for it to be uprooted and buried beneath his saww Pulpit’.

When Rasool-Allah saww ascended, the trunk made a noise like the noise of the bull. So, Rasool-Allah saww descended to it, and it quietened. He saww said: ‘By the One azwj in Whose Hand is my saww soul! If I saww had not calmed it, it would not have cease to be like that up to the Day of Qiyamah’. Then he saww instructed for it to be uprooted and buried beneath his saww Pulpit’.

227 Bihar Al Anwaar – V 17, The book of our Prophet saww , P 2 Ch 4 H 17
228 Bihar Al Anwaar – V 17, The book of our Prophet saww , P 2 Ch 4 H 18
229 Bihar Al Anwaar – V 17, The book of our Prophet saww , P 2 Ch 4 H 19
When the Prophet saww came to battle Al-Maqfa‘a Bin Al-Hameesa Al-Banhany, there was a large mountain in the road of the Muslims, enormous, the travellers getting tired in it, and the horses paused in it. When the Muslims arrived, they complained of its matter to Rasool Allah saww and what they will be facing in it from the exhaustion and the falling. The Prophet saww supplicated with a supplication and the mountain collapsed in the ground and cut into pieces”.

My father, from Sa‘ad, from Al Barqy, from his father, from Khalaf Bin Hamad, from Abu Al Hassan Al Abady, from Al Amsh, from Abaya Bin Rabie, from Abdullah Bin Abbas, from his father who said, ‘Abu Talib saww said to Rasool-Allah saww: ‘O son saww of my brother! Allah awj has Sent you saww?’ He saww answered: ‘Yes’. He saww said: ‘Show me saww a sign’. He saww said: ‘Call that tree to me’. He saww called it, and it uprooted until it did Sajdah in front of him saww, then it left. Abu Talib saww said: ‘I saww testify that you saww are truthful. O Ali saww! Connect your saww wings with your saww cousin!’.

By the chain to Abu Muhammad Al-Askari asws, from his asws forefathers asws, from Ali asws having said: ‘A Saqafy (man) who was a physician of the Arabs, came to him saww and said to him saww, ‘If there was insanity with you saww, I can cure you saww’. So Muhammad saww said to him: ‘Would you like me saww to show you a sign by which you can know my saww needlessness from your medicine, and your need to my saww medicine?’ He said, ‘Yes’.

He saww said: ‘Which sign do you want?’ He said, ‘Call that bunch’ – and he saww gestured towards a distant palm tree. So, he saww called it, and it uprooted itself from the ground – and it was grooving in the ground with a grooving, until it paused in front of him saww. He saww said to him: ‘Does that suffice you?’ He said, ‘No’. He saww said: ‘So what is that which you want?’ He said, ‘Order it to return to where it came from, and settle in its residence which it uprooted from’. He saww ordered it, and it returned and settled in its residence”.

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230 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 20
231 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 21
232 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 22
بيتهم، فقالت: يا رسول الله إقم فؤد كثير وفهم سن ونا شاب حدث، فقال: يا علي إذا صرت بأعلى عقبة أقول فأقول صوتاً: يا شجر يا مدر.

My father, from Sa‘ad, from Ali Bin Hamad Al Baghdady, from Bishr Bin Gayas Al Mareysi, from Abu Yusuf Yaqoub Bin Ibrahim, from Abu Haneefa, from Abdul Rahman Al Salmany, from Jaysh Bin Al Mo’tamar,

‘From Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww called me asws and diverted me asws to Yemen in order to effect reconciliation between them. I asws said: ‘O Rasool-Allah saww! They are a lot of people and there is age for them and I asws am a young adolescent’. He saww said: ‘O Ali asws! When you asws get to the peak of Aqabah then call out at the top of your asws voice: ‘O tree, O mud, O soil! Muhammad saww, Rasool saww of Allah aswj conveys the greetings to you!’’

He asws said: ‘I asws went, and when I asws came to the top of Aqabah, I asws overlooked upon the people of Al-Yemen, and there they were coming towards me asws with their families, brandishing their spears, biting their teeth, engaging their weapons. So, I asws called out at the top of my asws voice: ‘O trees, O mud, or soil! Muhammad saww Rasool saww of Allah aswj conveys the greetings to you!’’

He asws said: ‘There did not remain any tree, nor clod of mud, nor soil except they vibrated with one voice: ‘And upon Muhammad saww, Rasool saww of Allah aswj and upon you asws be the greetings!’ The limbs of the people trembled, and their joints shook, and the weapons fell from their hands, and they faced towards their counterparts and reconciled between them and left’’. 233

233 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 23

234 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 24
When Rasool-Allah saww came to the fortress of the clan of Qureyza, and there were a lot of palm trees around the fortress. Rasool-Allah saww gestured towards them and they distanced from him saww and separated in the wilderness**. 235

Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad Bin Al Husayni, from Ja’far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

‘From Al-Reza asws, from his asws forefathers asws, from the Prophet saww having said: I saww know of a rock which used to greet unto me saww at Makkah before I saww was Sent. I saww (even) recognise it now’. 236

Al Faham, from his uncle Umar Bin Yahya, from Muhammad Bin Suleyman Bin Aasim, from Ahmad Bin Muhammad Al Abady, from Ali Bin Al Hassan Al Amawy, from Ja’far Al Amawy, from Abbas Bin Abdullah, from Sa’ad Bin Zareyf, from Al Asbagh Bin Nubata, from Abu Maryam, from Salman who said,

‘We were seated in the presence of the Prophet saww when Ali asws Bin Abu Talib asws came, and he asws gave him a pebble, so the pebble did not settle in the palm of Ali asws until it spoke, and it said, ‘There is no god except Allah aswj. Muhammad asws is a Rasool saww of Allah aswj. I am pleased with Allah aswj as Lord aswj and with Muhammad saww as Prophet saww, and with Ali asws Bin Abu Talib asws as Guardian’.

Then the Prophet saww said: ‘One who wakes up in the morning pleased with Allah aswj and with the Wilayah of Ali asws Bin Abu Talib asws, so he is safe from the fear of Allah aswj and His aswj Punishment’ 237.

My father, from Sa’ad, from Ibn Isa, and Ibn Hashim, from Al Hassan Bin Ali, from Dawood Bin Ali Al Yaqubry, from one of our companions, from Abdul A’ala, a salve of the family of Saam,
‘From Abdullah asws having said: ‘A Jew called Sajat came to Rasool-Allah saww and said to him’ saww, ‘O Muhammad asww! I came to ask you saww about your saww Lord azwj. So, if you saww were to answer me about what I ask you saww about, or else I shall return’.

فقال له: سل عما شئت، فقال: أين يعش؟ فقال: هو في كل مكان، وليس هو في شيء من المكان محصور، قال: كيف هو؟ فقال: وكيف أصف ربي بالكيف، وكيف خلقه، والله لا يوجد خلقه.

He saww said to him: ‘Ask about whatever you so desire to’. He said, ‘Where is your saww Lord azwj?’ He saww said: ‘He azwj is in every place, and He azwj isn’t in something from the limited places’. He said, ‘How is He azwj?’ He saww said: ‘And how can I saww describe my saww Lord azwj with the ‘how’ and the ‘how’ is a creation, and Allah azwj cannot be described by His azwj creation’.

He said, ‘So, who knows you saww are a Prophet saww?’ So, there did not remain around him any stone, nor clod of mud, nor other than that except it spoke in clear Arabic tongue: ‘O sheykh! He saww is Rasool-Allah saww. He said, ‘I swear by Allah azwj, I have not seen any day clearer than today’. Then he said, ‘I testify that there is no god except Allah azwj, and you saww are a Rasool saww of Allah azwj’. 238

Al Sadouq, from Al Talaqny, from Ahmad Bin Muhammad Bin Rameeh, from Ahmad Bin Ja’far, from Ahmad Bin Ali, from Muhammad Bin Al Al Khuzaie,

‘From Abdullah son of Ja’far asws, from his asws father asws, from Al-Sadiq asws, from his asws forefathers asws, from Amir Al-Momineen asws – similar to it with an increase, and we (Majlisi) have reported it in the chapter of the test of All asws. 239

Ahmad Bin Al Husayn, from Muhammad Bin Ibrahim, from Abdullah Bin Ahmad Bin Kaleyb, from Muhammad Bin Masma’a, from Salih Bin Hasaam, from Ibrahim Bin Abdul Akram Al Ansary, then Al Najary,

‘Rasool-Allah saww and Sahl Bin Hunayf and Khalid Bin Ayoub Al-Ansary entered an orchard from the orchards of the clan of Al-Najjar. When he saww entered, a rock upon the top of a well of theirs called out shouting: ‘Upon you saww be the greetings, O Muhammad saww! Intercede to your saww Lord saww not to Make me to be from the stones of Hell which He azwj will be Punishing the Kafirs with’.

238 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 28
239 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 29
The Prophet \( \text{saww} \) raised his \( \text{saww} \) hands and said: 'O Allah \( \text{azwj} \)! Do not Make this stone to be from the stones of Hell'. Then the sand called out: 'The greetings be upon you \( \text{saww} \), O Muhammad \( \text{azwj} \) and the Mercy of Allah \( \text{azwj} \) and His \( \text{azwj} \) Blessings. Supplicate to your \( \text{saww} \) Lord \( \text{azwj} \) not to Make me to be from the sulphuric rocks of Hell'. So, the Prophet \( \text{saww} \) raised his \( \text{saww} \) hands and said: 'O Allah \( \text{azwj} \)! Do not Make this sand to be from the sulphuric rocks of Hell'.

He (the narrator) said, 'When Rasool-Allah \( \text{saww} \) went near the palm tree, and grabbed the cluster and took from it and ate and fed. Then he \( \text{saww} \) went close to the Ajwa. When it felt him \( \text{saww} \), it prostrated. Rasool-Allah \( \text{azwj} \) Blessed upon it and said: 'O Allah \( \text{azwj} \)! Bless upon it and Benefit (others) by it'. Thus, from then the general Muslims reported that the truffles are from the Manna, and its water is a healing for the eyes, and the Ajwa (dates) are from the Paradise’'.

It is reported that he \( \text{saww} \) passed by some thick thorns with inter-twined branches, firm roots. He \( \text{saww} \) called it and it came dragging the ground to him \( \text{saww} \) willingly. Then he \( \text{saww} \) permitted it, so it returned to its place, so which signs is more explanatory and clearer than a dead thing to come willingly to his \( \text{saww} \) orders, coming and going’’.

It is reported that he \( \text{saww} \) used to lean with his \( \text{saww} \) back to a trunk which was in his \( \text{saww} \) Masjid when he \( \text{saww} \) addressed. When a Pulpit was taken for him \( \text{saww} \) the trunk wailed.

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240 Bihar Al Anwaar – V 17, The book of our Prophet \( \text{saww} \), P 2 Ch 4 H 30
241 Bihar Al Anwaar – V 17, The book of our Prophet \( \text{saww} \), P 2 Ch 4 H 31
242 Bihar Al Anwaar – V 17, The book of our Prophet \( \text{saww} \), P 2 Ch 4 H 32
He saww called it and it came dragging the ground, and the people were around it looking at it. He saww comforted it and spoke to it and it calmed down.

ثم قال له: عد إلى مكانك وهم يسمعون، فمر حتى صار في مكانه، فأؤديت الأذان، واحتمل الأرض، وضمائرهم مصدومة.

Then he saww said to it: ‘Return to your place! And they were listening. It went until it came to be in its place, and the Momineen were increased in conviction’.

It is reported that he saww ended up to two palm trees, and there was space from the ground between the two. He saww said: ‘Attach!’ and his companions were present. They both came dragging the ground until they attached.

It is reported that a group of Arabs gathered by an idol of theirs, and it surprised them by a voice from its interior calling out to them in eloquent speech: ‘Muhammad saww has come to you calling you to the Truth!’ They fled in panic, and that is when he saww was Sent. Most of the ones present became Muslims.

It is reported that he saww was upon mount Hira and the mountain shook, so the Prophet saww said: ‘Calm down, for there is none upon you except a Prophet as or a successor asws and with him saww was Ali asws.

It is reported that he saww left at night from the evening, and a lightning illuminated for him saww and he saww looked at Qatadah Bin Al-Numan, and he saww recognised it, and it was a rainy day. He said, ‘O Prophet saww of Allah aswj! I would love to pray salat with you saww. He as gave him a palm branch and said: ‘Take this for it will illuminate for you saww in front of you. So, when you get to your house, the Satan as would be behind you, then look to the corner on your left when you enter and pick up your sword’.

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244 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 34
245 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 35
246 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 36
I entered and looked where Rasool-Allah saww had said, and there I was with a black snake, and I struck it with my sword. My wife said, ‘What is what you did?’ And in it are two miracles – one of them being the illumination of the palm branch without there being a fire made to be in its top, and the second being his saww informing him about the shield upon what happened”.

It is reported that Jibraeel as came to him saww and saw him saww grieving. He as said: ‘What is the matter with you saww?’ He saww said: ‘The Kafirs did such and such with me saww. Jibraeel as said: ‘Would you saww like me as to show you saww a sign?’ He saww said: ‘Yes’.

Rasool-Allah saww looked at a tree behind the valley. He as said: ‘Call that tree’. The Prophet saww called it, and it came until it stood in front of him saww. He as said: ‘Order it to return’. He saww ordered it, and it returned. The Prophet saww said: ‘It suffices me saww’.

It is reported that he saww was in a journey and a Bedouin faced him saww. He saww said: ‘Shall I saww point you to good?’ He said, ‘What is it?’ He saww said: ‘Testify that there is no god except Allah saww and that Muhammad saww is a Rasool saww of Allah saww’. The Bedouin said, ‘Is there a witness?’ He saww said: ‘This tree’.

The Prophet as called it, and it came dragging the ground and stood in front of him saww. He saww told it to testify and it testified just as he saww said, and he saww ordered it, and it returned to its original place, and the Bedouin returned to his people, and he had become a Muslim. He said, ‘If they follow me, I shall come with them to you saww, or else I shall return to you saww and will be with you saww”.

Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 37
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249 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 39
It is reported that a Bedouin came to the Prophet saww and said, ‘Is there any sign regarding what you saww are calling to?’ He saww said: ‘Yes, go to that tree and say to it, ‘Rasool-Allah saww is calling you’. It leaned on its right and its left and in front of it and fell its leaves, then it came dragging the ground until it paused in front of Rasool-Allah saww.

He said, ‘Order it to return’. He saww ordered it and it returned to its original place. The Bedouin said, ‘Will you saww permit me to do Sajdah to you saww?’ He saww said: ‘If I saww were to instruct anyone to do Sajdah to anyone, I saww would instruct the wife to do Sajdah to her husband’. He said, ‘Then permit me to kiss your saww hand’. He saww permitted him’.

It is reported from Jabir who said,

‘The Prophet saww did not pass by any street and someone followed him saww, except he recognised that he saww had travelled it, recognising him saww from aroma, and he saww did not pass by any stone, nor a tree except it did Sajdah’.

It is reported from Anas (fabricator),

‘The Prophet saww grabbed a handful of pebbles and these glorified in his saww hand, then came to be in the hand of Ali asws, and glorified in his asws hand until we heard the glorification, then these came to be in our hands, but they did not glorify’.

Abu Saeed reported that Rasool-Allah saww said to Al-Abbas: ‘O Abu Al-Fazl! You and your sons should stay in your house tomorrow for there is a need for me saww regarding you. He saww came to them in the morning and said: ‘Come nearer to each other!’ They crept to each other until when it was possible, he saww covered them with a quilt and said: ‘O Lord aszw! This is my saww uncle, brother of my saww father asws, and they are the clan of my saww uncle. Veil
them from the Fire like my saww veiling them’. The threshold of the door and the walls said, ‘Ameen! Ameen!’”.

It is reported from Abu Abdullah asws having said: ‘From the people there is one who does not believe except by eye-witnessing, and from them is one who believe in other (ways). A man came to the Prophet saww and said: ‘Show me a sign’. He saww said (gestured) by his saww hand to the palm tree and it went to the right. Then he saww said: ‘Like that!’ And it went to the left. The man believed’.

And it is reported that a man died, and the diggers did not dig anything. They complained to Rasool-Allah saww and said, ‘Our irons are not working in the ground, (it is) as if we are striking the rock’. He saww said: ‘And why (is that so), if your companions was of good manners? Come to me with a cup of water’, and he saww inserted his saww hand in it, then sprinkled it upon the ground with a sprinkle. The diggers dug, and it was like sand having been humbled to them’.

It is reported from Abu Abdullah asws that Rasool-Allah saww went out in a military expedition. When he saww left to return, he saww descended in one of the roads. While Rasool-Allah saww was feeding and the people were with him saww, Jibraeel as came to him saww and said: ‘O Muhammad saww! Arise and ride!’ The Prophet saww got up and rode and Jibraeel as was with him saww. The ground was folded for him saww like the folding of the cloth until he saww ended up to Fadak.

When the people of Fadak heard the galloping of the horses, they though that their enemies had come to them. They locked the doors of the city and handed over the keys to an old man of theirs in a house of theirs outside from the city, and they met up at the top of the mountain. Jibraeel as came to the old man until he as took the keys. Then he saww opened the

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doors of the city, and the Prophet saww circled its houses and its villages. Jibraeel as said: ‘O Muhammad saww! This is what Allah azwj has Particularised you saww with and Gave it you saww besides the people’.

وهو قوله: " ما أفاء الله على رسوله من أهل القرى فله المرسل و لذي القرى " وذلك قوله: " فما أوجفت عليه من حيل ولا لكاب ولكن الله يسلط رسله على من يشاء "

And it is His azwj Word: Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, [59:7]; and that is His azwj Word: And whatever Allah Awarded unto His Rasool from them, so (it is) what you (Muslims) did not make an expedition upon it, neither by horses nor camels, but Allah Empowers His Rasool upon ones He so desires to [59:6].

ولم يعرف المسلمون ولم يطؤوها ولكن الله أفاءها على رسوله و طوف به جبرئيل في دورها وحيطانها، وغلق الباب ودف ع المف اتيح إلي ه، فجعله ا رس ول الله صلى الله عليه وآله في غلاف سيفه وهو معلق بالرحل، ثم ركب وطويت له الأرض كطي الثوب,

And the Muslims did not (even) recognise it and did not tread it, but Allah azwj Bestowed it upon His azwj Rasool saww and Jibraeel as circled with it among its houses and its orchards, and locked the doors and handed over the keys to him saww. Rasool-Allah saww made these to be in the sheath of his saww sword and hung it with the horse. Then he saww rode and the ground was folded for him saww like the folding of the cloth.

ثم أتاهم رسول الله صلى الله عليه وآله وهم على مجالسهم ولم يتفرقوا ولم يبرحوا، فقال رسول الله صلى الله عليه وآله: قد انتهيت إ فدك، وإني قد أفاءها الله علي، فعمز المنافقون بعضهم بعضا، فقال رسول الله صلى الله عليه وآله: هذه مفاتيح فدك، ثم أخرجها من غلاف سيفه،

Then Rasool-Allah saww came to them and they were at their gatherings and had not dispersed and gone away. Rasool-Allah saww said: ‘I saww had ended up to Fadak and Allah azwj has Bestowed it to me saww. The hypocrites winked at each other, so Rasool-Allah saww said: ‘These here are the keys of Fadak’. Then he saww brought these out from the sheath of his saww sword.

ثم ركب رسول الله صلى الله عليه وآله وركب معه الناس، فلما دخل المدينة دخل فاطمة وجلبها، فقال رأسول الله صلى الله عليه وآله: لقد انتهيت إلى فدك، وإن قد أفاءها الله علي، فعمز المنافقون بعضهم بعضا، فقال رسول الله صلى الله عليه وآله: هذه مفاتيح فدك، ثم أخرجها من غلاف سيفه،

Then Rasool-Allah saww rode, and the people rode with him saww. When he saww entered Al-Medina, he saww went to (Syeda) Fatima asws and said: ‘O daughter asws! Allah azwj has bestowed Fadak to your asws father saww, and specialised him saww with it, so it is for him saww in particular besides the Muslims. I saww can do with it whatever I saww so desire to, and it had been for your asws mother asws Khadeeja asws as a dower upon your asws father saww, and that your asws father saww has made it to be for you asws with that and legalised it for you asws for it to become for you asws and for your asws children after you asws.

قال: قدما بأدم ودعا علي بن أبي طالب فقال: أكتب فاطمة بنى فدك خصلة من رسول الله، فشهد على ذلك علي بن أبي طالب، وأولى رسول الله وآمن، فقال رسول الله إن لم آتين مرأة من أهل الجنة، وحاء أهل ذلك إلى النبي صلى الله عليه وآله فصاغ لهم على أربعة وعشرين ألف دينار في كل سنة
He\textsuperscript{asws} said: ‘He\textsuperscript{saww} called for a skin and called Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and said: ‘Write for (Syeda) Fatima\textsuperscript{asws} Fadak as being legalised from Rasool-Allah\textsuperscript{saww}. Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} witnessed upon that, and a slave of Rasool-Allah\textsuperscript{saww} and Umm Ayman\textsuperscript{as}. Rasool-Allah\textsuperscript{saww} said: ‘Umm Ayman\textsuperscript{as} is a woman from the people of Paradise, and the people of Fadak came to the Prophet\textsuperscript{saww} and he\textsuperscript{saww} agreed with them upon twenty-four thousand Dinars every year’.\textsuperscript{256}
And Makraz Al-Aamiry came and asked him saww for a sign, so he saww called for nine pebbles and they glorified in his saww hand.

And in a Hadeeth of Abu Zarra’ ra: ‘And he saww placed them on the ground and they did not glorify and were silent, then he saww repeated taking them, and they glorified’.

Ibn Abbas said, ‘The kings (rulers) of Hazramaut came to the Prophet saww and they said, ‘How can we know that you saww are a Rasool saww of Allahazwj?’ He saww grabbed a handful of pebbles and said, ‘These will testify that I saww am a Rasool saww of Allahazwj’. The pebbles glorified in his saww hand and testified that he saww is a Rasool saww of Allahazwj’.

The Prophet saww said: ‘I saww know of a rock at Makkah, I saww did not pass by it except it greeted unto me saww’.

Abu Hureyra and Jabir Al-Ansary and Ibn Abbas and Abayy Bin Kaab, and Zayn Al-Abideen asws: ‘The Prophet saww used to address in Al-Medina (leaning) to one of the trunks. When the people were a lot and they took a Pulpit for him saww and he saww transferred to it, it (trunk) wailed just as the she-camel wails. When he saww came to it and embraced it, it groaned the groaning of the child which becomes silent’.

In a report – Rasool-Allah saww embraced it and said: ‘If I saww had not embraced it, it would have wailed up to the Day of Qiyamah’.

In a report – The Prophet saww called it and it came furrowing the ground and he saww embraced it and said: ‘Return to your place’, and it went like one of the horses’.

And in a report – Abu Hureyra and Jabir Al-Ansary and Ibn Abbas and Abayy Bin Kaab, and Zayn Al-Abideen asws: ‘The Prophet saww used to address in Al-Medina (leaning) to one of the trunks. When the people were a lot and they took a Pulpit for him saww and he saww transferred to it, it (trunk) wailed just as the she-camel wails. When he saww came to it and embraced it, it groaned the groaning of the child which becomes silent’.

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The Prophet saww said: ‘I saww know of a rock at Makkah, I saww did not pass by it except it greeted unto me saww’.

And in a report – Rasool-Allah saww embraced it and said: ‘If I saww had not embraced it, it would have wailed up to the Day of Qiyamah’.

And in a report – The Prophet saww called it and it came furrowing the ground and he saww embraced it and said: ‘Return to your place’, and it went like one of the horses’.

And in a report – Abu Hureyra and Jabir Al-Ansary and Ibn Abbas and Abayy Bin Kaab, and Zayn Al-Abideen asws: ‘The Prophet saww used to address in Al-Medina (leaning) to one of the trunks. When the people were a lot and they took a Pulpit for him saww and he saww transferred to it, it (trunk) wailed just as the she-camel wails. When he saww came to it and embraced it, it groaned the groaning of the child which becomes silent’.
And in Musnad of Al-Ansar, from Ahmad who said, ‘Abayy Bin Ka’ab, ‘The Prophet saww said: ‘Calm down! Calm down! If you want I saww can plant you in the Paradise and the righteous ones would eat from you, and if you want I saww can return you to be as you used to be, (with) dates’. It chose the Hereafter over the world’.

And in the Sunnan of Ibn Maja: When the Masjid was demolished, Abayy Bin Ka’ab took the trunk in sympathy and it was with him in his house until it decayed and the righteous ones ate from it and it returned as residue’.

(The book) ‘Takmalah Al-Taif’: The Prophet saww built a Masjid in Al-Medina and called a three from Makkah, so it furrowed the ground until it paused in front of him saww, and spoke with the testimony upon his saww Prophet-hood’.

Abu Hureyra said, ‘The Prophet saww left at night from the evening and lightning illuminated for him saww and he saww looked at Qatadah Bin Al-Numan and recognised him. He said, ‘O Rasool of Allah! It was a rainy night and I loved to pray Salat with you saww’. The Prophet saww gave him a palm branch and said: ‘Take this to be illuminated by it in this night of yours’.

And he saww gave Noor to Abdullah Bin Al-Tufayl Al-Azdy in his forehead for him to call his people. O Rasool-Allah saww! This is an example’. Rasool-Allah saww made it to be in his whip, and he guided with it’.

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He said, ‘The Prophet saww drew a line of forty cubits among the general allies, ten between every tribe. Salman ra and Huzeyfa ra were cutting their share. They reached Kadya and were unable from it. Salman ra mentioned that to the Prophet saww. He saww came down and grabbed his saww pickaxe and struck three strikes, there being luminosity in every strike and he saww was exclaiming Takbeer, and the people exclaimed Takbeer along with him saww. He saww said: ‘O my saww companions! This is what Allah azwj has Made my saww Law to reach the horizons’.

And in a Hadeeth – The first is Al-Yemen, and secondly Syria and thirdly the west. It was Revealed: in order to prevail it upon all the Religions, [9:33] – the Verse.

Jabir Bin Abdullah: ‘It became very difficult upon the digging the ditch in hard ground. They complained to the Prophet saww, and he saww called for a container of water and spat in it, then he saww supplicated with whatever Allah azwj Desired him saww to supplicate, then poured the water upon that hard ground, and it became like frankincense’.

And it is reported that Akashah broke his sword on the day of (battle of) Badr, so Rasool-Allah saww gave him a stick and said: ‘Fight the Kafirs with it’. It became a cutting sword. He fought with it until he killed a group of apostates.

And he saww gave Abdullah Bin Jahash on the day of (battle of) Ohad a branch from a palm tree, and it became a sword in his hand.

And a there is a similar report regarding Zulfiqar.
And it is reported that he saww said: ‘O Ali asws! Give me saww a handful of pebbles. He azwj threw these and he saww was saying: ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]. Al-Kalby said, ‘The idol went on to fall upon its face when he saww said that, and the people of Makkah were saying, ‘We have not seen any more of more sorcery than Muhammad saww’.

And Khabab Bin Al-Arat was in a journey and his daughter came to the Rasool saww and complained of depletion of the stipend. He saww said: ‘Bring me saww a grilled (sheep) of yours’. He saww wipes his saww hand upon its forearm and it was circling to the departure of Khabab’.

Ammar Bin Yasser ra said, ‘I ra aimed to the Prophet saww one day and I ra was in doubt regarding him saww. I ra said, ‘O Muhammad saww! There is no way for the verification with you saww – along with the seizure of the doubt upon my heart regarding you saww. So, is there anything from the evidence?’

He saww said: ‘Yes’. I ra said, ‘What is it?’ He saww said: ‘When you ra return to your ra house, then ask about me saww whatever you meet - from the rocks and the trees – to ratify me saww with my saww Message, and to testify in your ra presence with my saww Prophet-hood’.

I ra returned and there was none from a rock which I ra faced, nor a tree which I ra saw, except I ra called out at it, ‘O you rock! O you tree! Muhammad saww is claiming that you would testify with his saww Prophet-hood, and ratify for him saww with his saww Message. So, with what is that which you testify for him saww?’
The rock and the tree spoke, ‘I testify that Muhammad saww is a Rasool saww of our Lord azwj.’

(A Momin had come over to Rasool-Allah saww, so) he saww said: ‘So how do you find you heart towards your Momineen brethren – the ones in harmony to you regarding their (Muhammad saww and Ali asws) love and enmity to their asws enemies?’ He said, ‘I see them like my own self. It pains me what pains them, and cheers me what cheers them, and grieves me what grieves them’.

Rasool-Allah saww said: ‘So you, when you are a friend of Allah azwj, you should not mind, for you are such that there has been provided upon you (for) what you mentioned, what no one from the creatures of Allah azwj knows of - for it being a profit like your profit, except for the one who was upon a situation similar to yours, thus it would become for you what you are upon, in replacement from the wealth – so be happy with it - and a replacement from the children and the dependents, so receive glad tidings with it, for you are from the richest of the rich ones; and revive your times with the Salawat upon Muhammad saww and Ali asws, and their asws goodly Progeny asws.

So, the man was happy and he went on saying it (Salawat).

Ibn Abu Haqaqim said, and he had seen him, ‘O so and so! (It looks like) Muhammad saww has provided you for the hunger and the thirst’. And Abu Al-Sharour said to him, ‘(It looks like Muhammad saww has provided you with false hopes. However, frequently you say it (the Salawat), it would still not come with any riches’.

And the man attended the market in the morning, and they were (also) present. So one of them said to the other, ‘Come, we shall look at this one priding with Muhammad saww.’
Abu Al-Sharour said to him, ‘O servant of Allah! The people (traders) has already traded today and profited, so what is that which you were trading?’ The man said, ‘I was from the beholders and there did not happen to be for me what I could buy (with) nor (anything) what I could sell. But, I was sending Salawat upon Muhammad and Ali, and their goodly Progeny.

Abu Al-Sharour said to him, ‘You have profited the disappointment, and earned the rags and the deprivation, and there has preceded to your house, the meal of the hunger – upon it being the food and sauce of the wishful thinking – and the varieties of the disappointments which the Angels have taken it for you – which they would be descending upon the companions of Muhammad with the disappointment – and the hunger, and the thirst, and the bareness, and the disgrace’.

So, the man said, ‘Never! By Allah, Muhammad is a Rasool of Allah, and the one who believes in him, he would be from the truly fortunate ones. Allah would be Bestowing upon the one who believes in him with whatever He so Desires to – from the Expansion (of livelihood) for him to be a merit with him, and from constriction (of livelihood) so he can become a just and favouring (person) for Considering him; and the most superior in His Presence is the one most excellent in submission to His Judgment’.

It was not long with the man before a man passed by them, and in his hand was a fish which had gone off. Abu Sharour said, and he was looking, ‘Sell this fish to this companion of ours’ – meaning, companion of Rasool-Allah.
Abu Al-Sharour said, ‘Buy it! Rasool-Allah⁴{saww} would pay its price’ - and he was mocking – ‘Aren’t you trusting Rasool-Allah⁴{saww}? Will he⁴{saww} not extend to him this amount?’ He said, ‘Yes, exactly’. So the man said, ‘I will sell it for a ‘Daniq’ (a sixth of a Dirham), but (although) I had bought it with two ‘Daniqs’, upon (a stipulation) that he makes it to be upon Rasool-Allah⁴{saww}.

فبعث به إلى رسول الله، فأمر رسول الله إسامة أن يعطيه درهما، فجاء الرجل فرحا مسرورا بالدرهم، وقال: إنه أضعاف قيمة سمكتي.

He went with him to Rasool-Allah⁴{saww}, and Rasool-Allah⁴{saww} ordered Asama Bin Haris that he gives him a (full) Dirham. The man went away happy, joyful with the Dirham, and said, ‘It is more than the price of my fish’.

فشقها الرجل بين أيديهم، فوجد فيها جوهرتين نفيستين قومتا مأتي ألف درهم، فعظم ذلك على أبي الشرور وابن أبي هقاقم، فبعا الرجل صاحب السمكة فقالا: ألم ترى الجوهرتين؟ إذا بعته السمكة لا ما في جوفها فتحذّها منه،

Then the man cut the fish in front of them, and he found therein two precious jewels – their value being two hundred thousand Dirhams. That was grievous upon Abu Al-Sharour and Ibn Abu Haqaqim, and they both sprinted to the man who was the owner of the fish and said to him, ‘Did you not see the two jewels? But rather you sold him the fish, not what was inside it. Go and take it back from him!’

فتناولهما الرجل من المشتري فأخذ إحداها بيمينه، والأخرى بشماله فحولهما الله عقوبتين لدغتاه، فتأوه وصاح ورمى بهما من يده، فقالا: ما أعجب سحر محمد.

The man grabbed it (back) from the buyer, and took one of them in his right hand and the other one in his left, and Allah⁴{saww} Converted the two (jewels) into two scorpions to sting him, and he wailed and shrieked and threw the two (jewels) from his hand, and he said, ‘How strange is the sorcery of Muhammad⁴{saww}!’

ثم أعاد الرجل نظره إلى بطن السمكة، فإذا جوهرتين أخريان، فأخذهما، فقال للرجل: خذهما عني، وصحة عني، وصحة عني، وصحة عني.

Then the man returned looking at the belly of the fish, and there were two other jewels. So, he took them and said to the owner (seller) of the fish, ‘Take them, for these two are for you as well’. He went to take them, but they converted into two snakes, and they both leapt upon him and to attack him, and he shrieked and wailed and shouted and said to the man, ‘Take them both away from me!’

فقال الرجل: هما لك على ما زعمت وأنت أولى بهما، فقال الرجل: خذ والله جعلتهما لك، فتناولهما الرجل عنده، وحلصته منهما، وإذا هما قد عادا جوهرتين، وتناول العقبيتين فعادا جوهرتين.

The man said, ‘They are yours upon what you claimed, and you are foremost with them’. The man (fish-seller) said, ‘By Allah⁴{azwj}, (you) take, and I make these two to be for you’. The man grabbed them from him and finished him off from them, and they had returned to be two jewels. And he grabbed the two scorpions, and they had returned to be two jewels.
Abu Al-Sharour said to Abu Al-Dawwahy, ‘Did you not see the sorcery of Muhammad and his expertise in it, and his proficiency with it?’ The Muslim man said, ‘O enemy of Allah! Or do you see this as sorcery? If this was sorcery, then the Paradise and the Fire as well would happen to be with sorcery! Woe be unto both of you with regards to your stance – upon your belying the one who can conjure the like of the Paradise and the Fire’.

So, the man, the owner (seller) of the fish went and left the four jewels with the man.

Then he came over with the four jewels to Rasool-Allah, and foreign traders came to trade, and they bought these from him for four hundred thousand (Dirhams).

The man said, ‘How great was the Blessing of my market today, O Rasool-Allah!’ Rasool-Allah said: ‘This is due to your revering Muhammad, Rasool-Allah and your magnifying Ali, brother of Rasool-Allah and his successor, and it is the current Reward of Allah for you, and a profit for your deed which you performed. Would you like it if I point you upon a trade you can exploit with this wealth?’ He said, ‘Yes, O Rasool-Allah!’

Rasool-Allah said: ‘Make it to be seeds for the trees of the Gardens (of Paradise)’. He said, ‘How can I make these (to be as such)?’ He said: ‘Help you Momineen brethren from it, the ones same as you regarding our Wilayah, and friendship of our friends and enmity to our enemies, and prefer your Momineen brethren with it, the ones deficient from you regarding the rank of our love, and equalise your Momineen brethren during it, the ones more meritorious upon you regarding the recognition of our rights, and
the dignity of our\textsuperscript{asws} glory, and the reverence to our\textsuperscript{asws} matter, and enmity to our\textsuperscript{asws} enemies, if order for that to become seeds of the trees of the Gardens.

أما إن كل حبة تنفقها على إخوانك الذين ذكرتهم لك حتى تجعل كألف ضعف أبي قيبس، وألف ضعف أحد وثور وثبيرفتي لك كما قصور في

الجنة شرفها الياقوت، وقصور الذهب شرفها الزيتون.

But, every grain you spend upon your \textit{Momineen} brethren – those whom I\textsuperscript{saww} mentioned to you – it would be grown for you until it would be made to be like a thousand multiple of (mount) Abu Qubays, and a thousand multiple of (mount) Ohad, and Sawr and Sabeyr, and there would be built for you, due to it, castles embedded with sapphire, and castles of the Paradise embedded with the aquamarine'.

فقال رجل وقال: يارسول الله صلى الله عليه وآله! أني فقير، ولم أجد مثل ما وجد هذا، فمالي؟ فقال رسول الله صلى الله عليه وآله: لك منا الحب الخالص، والشفاعة النافعة للملل، أرفع الدرجات العلى، بموالاتك لنا أهل البيت، ومعاداتك لاعدائنا.

A man stood up and said, ‘O Rasool-Allah\textsuperscript{saww}! I am a poor man, and did not find the likes of what this one has found. What is for me?’ Rasool-Allah\textsuperscript{saww} said: ‘For you, from us\textsuperscript{saww} is the sincere love, and the beneficial intercession reaching the lofty levels – due to your Wilayah for us\textsuperscript{saww}, the People\textsuperscript{asws} of the Household, and your enmity towards our\textsuperscript{asws} enemies’’.\textsuperscript{262}

From his\textsuperscript{saww} miracles is the Hadeeth of Saraqa Bin Ja’sham who became famous among the Arabs, saying the poetry among them, and they were discussing it in the houses. He pursued him\textsuperscript{saww} to Al Medina seeking have a position in the presence of Quraysh until when he thought he was able upon the opportunity regarding himself, and was certain he would win with his deception, the legs of his horse submerged until they disappeared into the ground, and he was in a water-less place, and he was certain that, that which had afflicted him is a heavenly matter.

فقال رجل: يا محمد ادع ربك يطلق لي فرسي، وذمة الله علي أن لا أدل عليك أحدا، فدعا له وف laut له: فءا فTuيبت

He called out, ‘O Muhammad\textsuperscript{saww}! Supplicate to your\textsuperscript{saww} Lord\textsuperscript{azwj} to free my horse for me, and I take the guarantee to Allah\textsuperscript{azwj} that I will not point anyone to you\textsuperscript{saww}. He\textsuperscript{saww} supplicated for him and his horse leapt up as if it was fleeing from the loop, and he was a shrewd man and knew what he had seen the it would become news for him. He said, ‘Write out a (guarantee of) safety for me’. He\textsuperscript{saww} wrote it for him, and he left’.\textsuperscript{263}

\begin{footnotes}
\item[262] Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 4 H 52
\item[263] Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 4 H 53
\end{footnotes}
عم: قال محمد بن إسحاق: إن أبا جهل قال في أمر سراقة أبياتا فأجابه سراقة: أبا حكم واللات لو كنت شاهدا * لامر جوادي أن تسيخ
قوائمه عجبت ولم تشكك بأن محمدا * نبي وبرهان  فمن ذا يكاتمه ؟
عليك فكف الناس عنه فأنني * أرى أمره يوما ستبدو معالمه

(P.s. – This is not a Hadeeth)

أحمد بن الحسين البيهقي في كتاب دلائل النبوة عن أبي عبد الله الحافظ ، عن أحمد بن عبد الله المزني، عن يوسف بن موسى عن عباد
يعقوب، عن يوسف بن أبي نور ، عن السدي، عن عباد بن عبد الله، عن علي عليه السلام قال: كنا مع رسول الله صلى الله عليه وآله قالا: نحن في
بعض نواحيها، فما استقبله شجر ولا جبل إلا قال له: السلام عليكم بارسول الله

Ahmad Bin Al Husayn Al Bayhaqi in the book ‘Dalaail Al Nabuwwah’, from Abu Abdullah Al Hafiz, from Ahmad Bin Abdullah Al Mazny, from Yusuf Bin Musa, from Aabaa Bin Yaqoub, from Yusuf Bin Abu Noor, from Al Sady, from Aabaa Bin Abdullah,

‘From Ali asws having said: ‘We were with Rasool-Allah sâww at Makkah and he sâww went out in one of its areas, and neither any tree nor mountain faced him sâww except it said to him sâww, ‘The greetings be upon you sâww, O Rasool-Allah sâww!’’.

قال: وأخبرنا أبو الحسين بن بشران، عن محمد بن جعفر، عن محمد بن عبد الله، عن محمد بن عبد الله، عن محمد بن يحيى، عن محمد بن عبد
الرحمن، عن محمد بن جعفر، عن محمد بن عبد الله بن علي، عن علي بن عبيد الله بن عوف، عن علي بن أبي طالب، عن سفيان بن عيينة، عن إسماعيل بن
عباس، عن علي بن مسعود، عن النبي صلى الله عليه وسلم قال: كنا ندور حول كل موضع في مكة، خليص بس كأنه قال، ‘أنا علي، وعلي’tا بالله، وأنا مسعود، وعلي’tا بالله، فأما وxm

He said, ‘And it was informed to us by Abu Al Husayn Bin Bushran, from Muhammad Bin Ja’far, from Muhammad Bin Abdullah, from Muhammad Bin Al A’ala, from Yunus Bin Ayaynah, from Ismail Bin Abdul Rahman, from Aabaad who said,

‘I heard Ali asws saying: ‘I asws was seen entering with him sâww – meaning the Prophet sâww, the valley, and he sâww did not pass by a stone, nor a tree except it said, ‘The greetings be upon you sâww, O Rasool-Allah sâww!’’, and I asws heard it’.

55 – كما: العدة، عن البرقي، عن التفليسي، عن السمادي، عن أبي عبد الله عليه السلام قال: كنا ندور حول كل موضع في مكة، خليص بس
أنا علي، وعلي’tا بالله، وأنا مسعود، وعلي’tا بالله، فأما وxm

The number, from Al Barqy, from Al Tiflisy, from Al Samandy,

‘From Abu Abdullah asws having said: ‘Rasool-Allah sâww would like a seed and plant it, and it
would emerge that very moment’’.

56 – بين: عثمان بن عيسى، عن سماعة قال: ذكر أبو عبد الله علي عليه السلام يوما حسن الخلق، فقال: مات مولى لرسول الله صلى الله عليه وسلم قال: ‘كان رسول الله صلى الله عليه وسلم كلاما، قال: ‘يا علي، يا علي، يا علي’، وراح فكان ذلك ضرب

Usman Bin Isa, from Sama’at who said,

264 Bihar Al Anwaar – V 17, The book of our Prophet sâww, P 2 Ch 4 H 54
265 Bihar Al Anwaar – V 17, The book of our Prophet sâww, P 2 Ch 4 H 55
266 Bihar Al Anwaar – V 17, The book of our Prophet sâww, P 2 Ch 4 H 56
'Abu Abdullah asws mentioned good manners one day and said, ‘A slave of Rasool-Allah saww died and he saww instructed that they dig (a grave) for him. They went and dug, and a rock presented to them in the grave, and they were not able upon digging. They came to the Prophet saww and said, ‘O Rasool-Allah saww! We dug for so and so but a rock presented to us, and we went on striking until our pickaxes were blunted’.

فقال النبي صلى الله عليه وآله وكيف قد كان حسن الخلق ؟ ارجعوا فاحفروا، فرجعوا فحفروا، فسهل الله حتى امكنهم دفنه

The Prophet saww said: ‘And how come, and he had been of good manners? Return and dig’. They returned and dug, and Allah azwj Eased the enabling of his burial’. 267

It is reported than Abdullah said, ‘You are counting the Verses of Punishment, and we used to count Blessings in the era of the Prophet saww. We were eating with the Prophet saww and we heard the glorification from the food’. 268

Nahj – Amir Al-Momineen asws said in the sermon of Al-Qa’a’a: ‘And asws was with him saww when a group of Quraysh came to him saww and said to him saww, ‘O Muhammad saww! You saww have made a mighty claim none of your saww forefathers had made nor anyone from your saww Household, and we will ask you asws about a matter, if you saww were to answer us and show us we will know that you saww are a Prophet saww and a Rasool saww, and if you saww do not do so, we will know that you saww are a sorcerer, a liar’.

قال: فإني ساريكم ما تطلبون، وإني لاعلم أنكم لا تفيؤون إلى خير، وإن فيكم من يطرح في القلب ومن يجمع الأحزاب،

He saww said to them: ‘And what are you asking?’ They said, ‘Call this tree for us until it uproots with its roots and pauses in front of you saww’. He saww said: ‘Allah azwj is Able upon all things. If i saww were to do that, will you believe and testify with the Truth?’ They said, ‘Yes’.

قال: فإنما ساركم ما طلبتون، وغير لاعلم أنكم لا تضرون إلى خير، وإن فيكم من يطرح في القلب ومن يجمع الأحزاب،

He saww said: ‘i saww shall show you what you are seeking, and I saww know you will not be inclining towards good and that among you is one who will be dropped in the well and one will form the alliances (against me saww)’. 267

Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 57  
268 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 4 H 58
Then he said: ‘O you tree! If you are a believer in Allah and the Last day and know that I am a Rasool of Allah, then uproot with your roots until you pause in front of me by the Permission of Allah. By the One Who Sent him with the Truth, it uprooted with its roots and came, and there was severe rustling (sounds) for it and flapping like the flapping of the wings of the bird until it paused in front of Rasool-Allah, attached, and threw its top branches upon the head of Rasool-Allah and some of its branches upon my shoulders, and was on the right of Rasool-Allah.

When the group looked at that, they said in pride and arrogance, ‘Order half of it to come to you and half of it to remain (where it is)’. He ordered it with that, and half of it came to him in a wonderous manner and severe sound and almost touched Rasool-Allah. They said in disbelief and transgression, ‘Order this half to return to its half as it used to be. Rasool-Allah ordered it so, and it returned.

I said: ‘There is no god except Allah! I am the first believe in you O Rasool-Allah and the first one to acknowledge with that the tree did what it did by the Command of Allah the Exalted in ratification of your Prophet-hood, and reverence to your speech’.

The group said, all of them, ‘But he is a sorcerer, a liar! Strange is the sorcery. He is an expert in it, and would anyone ratify regarding your matter except the like of this one (Ali)?’ – meaning me.
CHAPTER 5 – WHAT APPEARED FROM HIS SAWW MIRACLES REGARDING THE ANIMALS WITH ITS VARIETY AND THEIR INFORMING WITH HIS SAWW REALITY, AND IN IT IS THE TALK OF THE POISONED SHEEP, ADDITIONAL UPON WHAT HAS PASSED IN THE CHAPTER OF THE SUMMARY OF THE MIRACLES

1 - Qib: Muhammad bin I'shaq: A woman from the Polytheists, severe of the talk regarding the Prophet SAWW, passed by and with her was a two-month old child of hers. The child said, 'The greetings be upon you SAWW, O Rasool-Allah SAWW, Muhammad SAWW Bin Abdullah SAWWS'. But the mother denied that from her son.

The Prophet SAWW said to him: 'O boy! From where did you know that SAWW am a Rasool SAWW of Allah AZWJ and SAWW am Muhammad SAWW Bin Abdullah SAWWS?' He said, 'My Lord AZWJ, Lord AZWJ of the worlds, and the Trustworthy Spirit'. The Prophet SAWW said: 'Who is the Trustworthy Spirit?' He said, 'Jibraeel AS', and here he is standing (hovering) upon your SAWW head looking at you SAWW.

The Prophet SAWW said to him: 'What is your name, O boy?' He said, 'Abdul Uzza, and I am disbeliever with it, so name me whatever you so desire, O Rasool-Allah SAWW'. He SAWW said: 'You are Abdullah'. He said, 'O Rasool-Allah SAWW! Supplicate to Allah AZWJ to Make me to be from your SAWW servants in the Paradise'. He SAWW supplicated for him.

He said, 'Fortunate is the one who believes in you SAWW and miserable is the one who disbelievers in you SAWW'. Then he inhaled an inhalation and died'.

* (باب 5) * (ما ظهر من إعجازه صلى الله عليه وآله في الحيوانات بأنواعها) * (وأخبارها بحقيقه. وفيه كلام الناقة المسمومة زائداً على) * (ما مر في باب جوامع المعجزات) *
Shimr Bin Atiyah came to the Prophet saww with a child who had grey hair and did not speak at all. He saww said: 'Come near'. We went nearer. He saww said: 'Who am I saww?' He (child) said, 'You saww are a Rasool saww of Allah azwj'.

The waqidi about the child is that the Prophet saww came to his father’s house. When the Prophet saww saw the child, he told: 'John, you have a Rasool of Allah azwj'.

Al-Waqidy (Non-Shia Imam), from Al-Muttalib Bin Abdullah, said, ‘While Rasool-Allah saww was seated in Al-Medina among his saww companions, when a wolf came and paused in front of the Prophet saww, howling. The Prophet saww said: ‘This is a delegate of the wild animals to you. If you like you can give it something not leaving it to others, and if you like you can leave it and protect yourselves from it. Whatever it takes, it is its sustenance’.

They said, ‘O Rasool-Allah saww! Our souls are not good with anything for it’. The Prophet saww gestured with his saww three fingers, i.e. grabbed them and folded and there were two origins for it.

And in a narrative of Amro Bin Al-Muntashar, he asked the Prophet saww to repel from the valley, and he intended the palm tree from his time. The Prophet saww went out and there was the snake slithering and squirming like the raging camel, and as severe as the bull. When it looked at the Prophet saww, it stood and greeted unto him saww, then he saww paused by the palm tree and passed his saww hand upon it and said: ‘In the Name of Allah azwj Who is Able and Guides, and Causes to die and live’.}

Ma’riz Bin Abdullah, from his father, from his grandfather who said, ‘They came with a baby in a rag to the Prophet saww during the Farewell Hajj, and he saww placed it in his saww palm then
said to it: ‘Who am I, O baby?’ He said, ‘You are Muhammad, Rasool of Allah’. He said: ‘You speak the truth, O Mubarak’. We used to call him ‘Mubarak of Al-Yamama’.

Ibn Abbas: ‘The Prophet took off his shoes at the time of the wiping (Al-Masah for the Salat). When he wanted to wear them a gust of wind hit him and he shaved (his head) in the air, then sent for it and it fell in front of a snake. The Prophet said: ‘I seek Refuge with Allah from the evil of the one who walks upon its belly, and from the evil of the one who walks upon two legs’.

From his miracles is the Hadeeth of the cave, and when he sheltered to a cave near Makkah, the descend was difficult, and the flock (of sheep) sheltered to it, heading to the Emigration. The people went out in seeking him but Allah Hid his traces and he was in front of their eyes, and He Blocked them from him, and their sights took to besides him, and they were the gathering of the Arabs, and the Glorious One Sent the spider. It weaved (a web) in front of the Prophet and veiled him and that despaired them from seeking him.

And Allah Sent two doves and two nests and they occurred in the entrance of the cave. The youths of Quraysh came, one man from every family, with their sticks and their bludgeons and their swords until when they were from the Prophet a measurement of forty cubits, one man from them hastened to look into the cave. He returned to his companions, and they said to him, ‘What is the matter you did not look in the cave?’ He said, ‘I saw two doves at the entrance of the cave and I knew that there isn’t anyone in it, and the Prophet supplicated for them (doves) and imposed penalty, so they are being left alone (in peace) in the Hurram (Sanctuary)”.

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[^270]: Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 5 H 1
[^271]: Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 5 H 2
‘From Abu Abdullah asws having said: ‘A Jewish woman poisoned the Prophet saww in a forearm (of a sheep), and the Prophet saww used to love the forearm and the shoulder, and disliked the hip due to its closeness from the urinating part’.

A number of our companions, from Sahl Bin Ziyad, form Ja’far Bin Muhammad Al Ashary, from Ibn Al Qadah,

‘From Abu Abdullah asws having said: ‘Behind Al-Yemen there is a valley called Barhoot, and there is no permission to be in that valley except for the black (snakes) and the owls from the birds. In that valley is a well called Balhoot where the souls of the Polytheists come to feed and be quenched from the water of pus. Behind that valley are a people called Al-Zareeh. When Allah azwj the High Sent Muhammad saww, one of their cows shouted and struck with its tail. It called out, ‘O children of Al-Zareeh! – in an eloquent voice – ‘There has come a man saww at Tahaamat, calling to the testimony of ‘There is no god except Allah’’. They said, ‘What has Made Allah azwj to Make this cow to speak?’ It called out among them for a second time’.

They decided to build a ship. So, they built it and seven of them embarked in it, and they carried as much provisions as Allah azwj Struck them in their hearts. Then they raised its sails and floated it in the sea. They did not stop sailing in it until they reached Jeddah. They came to the Prophet saww. The Prophet saww said to them: ‘You are the people of Al-Zareeh among whom the calf called out?’ They said, ‘Yes. O Rasool Allah saww, present to us the Religion and the Book’.

Rasool Allah saww presented to them the Religion, and the Book, and the Sunnah, and the Obligation, and the Laws just as it had come from the presence of Allah azwj Majestic and
Mighty, and made a guardian over them, a man from the Clan of Hashim asws who journeyed with them. So, there will be no differences among them until the Hour (Day of Judgement)’.

كنز الكراجكى: روي أن ذئبا شد على غنم لاهبان بن أنس فأخذ منها شاة فصاح به فخلاها، ثم نطق الذئب فقال: أخذت مني رزقا رزقنيه الله، فقال اهبان: سبحان الله ذئب يتكلم، فق

The book) ‘Kunz’ of Al-Karajaky – It is reported that a wolf was severe upon sheep of Ahban Bin Anas and seized a sheep from them. He shouted at it, and it released it. Then the wolf spoke and said, ‘You seized my sustenance from me Allah aswj had Graced it’. Ahban said, ‘Glory be to Allah aswj! A wolf speaks!’ The wolf said, ‘Stranger than my speech is that Muhammad aswaw is calling the people to the Tawheed at Yasrab and is not being answered’. 

فساق اهبان عتنه وأتى إلى المدينة فأخبر رسول الله صلى الله عليه وآله بما رآه، فقال: هذه غنمي طعمة لاصحابك، فقال: أمسك عليك غنمك، فقال: لا والله لا اسرحها أبدا بعد يومي هذا، فقال: " اللهم بارك عليه وبارك له في طعمته " فأخذها أهل المدينة فلم يبق في المدينة بيت إلا ناله منها .

Ahban ushered his sheep and came to Medina and informed Rasool-Allah saww with what he had seen. He said: ‘These sheep of mine are food for your saww companions’. He saww said: ‘Hold on to your sheep’. He said, ‘No by Allah aswj! I will not send them to pasture ever after this day of mine’. He saww said: ‘O Allah aswj! Bless upon him and Bless for him in his food’. The people of Medina took it and there did not remain any house in Medina except it attained from it’. 

While a man from Aslam was among a flock of his, he was overcome at Bayda’a Zul Huleyfa when the wolf came and snatched a sheep from his flock. The man struggled with it and pelted it with the stones until released his sheep from it’.

He (the narrator) said, ‘The wolf came until to contend facing the man, then said to him, ‘But, you fended off Allah aswj Mighty and Majestic? You barred between me and a sheep Allah aswj has Graced?’ The man said, ‘By Allah aswj! I have not heard like today at all’. The wolf

273 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 4
274 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 5
said, ‘Why are you astonished?’ He said, ‘I wonder from your addressing me’. The wolf said, ‘Stranger than that is Rasool-Allah saww between Al Hirteyn among the palm trees narrating to the people with what has passed and with what will be coming, and you are over here pursuing your sheep’.

When the man heard the words of the wolf, ushered his sheep withholding them until when he released them in a town of the Helpers. He asked about Rasool-Allah saww and met him saww in the house of Abu Ayoub and informed him saww the news of the wolf. Rasool-Allah saww said to him: ‘You speak the truth’. The evening came, and when he saw saw the people to have gathered, informed them of that.

When Rasool-Allah saww prayed Al-Zohr Salat and the people gathered to him saww, Al-Aslamy informed them the news of the wolf. Rasool-Allah saww said: ‘True, true, true! These are wonders in front of the Hour. But by the One azwj in Whose Hand is the soul of Muhammad saww! Very soon the man would be absent from his family at Al-Rawha or Al-Ghadwa, and his whip or his stick or his slippers would inform him with what his family had done from after him”.

‘From Ali asws having said: ‘The Jews came to a woman of their called Abdah and they said, ‘O Abdah! You know that Muhammad saww has fought the children of Israel and destroyed the Jews, and the chiefs from the children of Israel have acquired this expensive poison to him saww and they will make (a lot of rewards) to be for you if you were to poison him saww in this sheep’.

So, Abdah deliberated to the sheep and grilled it, then gathered the chiefs in her house, and Rasool-Allah saww came. She said, ‘O Muhammad saww! You saww know what obligates upon me

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275 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 6
from the rights of the neighbours, and the Jewish chiefs had come to me, so adorn me with your companions. Rasool-Allah (saww) stood and with him (saww) was Ali (asws) and Abu Dajanah, and Abu Ayoub, and Sahk Bin Huneyf, and a group from the Emigrants.

When they entered and she brought the sheep, the Jews blocked their bows with the wool and they stood upon their legs and leaned upon their staffs. Rasool-Allah (saww) said to them: ‘Be seated!’ They said, ‘We, when a Prophet (saww) visits us, not one of us sits, and we dislike that our breaths arrive to him (saww) what he (saww) would be hurt by it’. And the Jews lied, may Allah (azwj) Curse them. But rather, they did that fearing intensity of the poison and its smoke (vapour).

When the sheep was place in front of him (saww), its shoulder spoke and said, ‘No, O Muhammad (saww)! Do not eat me, for I am poisoned’. Rasool-Allah (saww) called Abdah and said to her: ‘What carried you upon what you did?’ She said, ‘I said, ‘If he (saww) was a Prophet (saww), it would not harm him (saww), and if he (saww) was a liar, or a sorcerer, my people will rest from him (saww).’

Jibraeel (as) descended and said: ‘Al-Salaam (Allah azwj) Conveys the Salaam (greetings) and is Saying: ‘Say: ‘In the Name of Allah (azwj) Who every Momin Names Him (azwj), and by Him (azwj) every Momin is honoured, and by His (azwj) Noor are illuminated the skies and the earth, and by His (azwj) Power Which every obstinate tyrant is humbled to it, and every apostate Satan is broken, from the evil of the poison, and the sorcery, and the insanity. In the Name of the Exalted, the King, the Individual Who, there is no god except He (azwj), And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82].’

The Prophet (saww) said: ‘That (is so)’, and instructed his companions and they spoke with it. Then he (saww) said: ‘Eat’, then instructed them and they were laughing’.

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276 Bihar Al Anwaar – V 17, The book of our Prophet (saww), P 2 Ch 5 H 7
From Amir Al-Momineen asws similar to it, and there is an increase after his asws words, and Sahl Bin Huneyf. And in a Hadeeth, 'And Salman ra, and Al-Miqdad ra, and Ammar ra, and Saheyyr ra, and Abu Zarr ra, and Bilal ra, and Al-Bara’a Bin Marour ra. Then he said after the completion of the Hadeeth, ‘And in a Hadeeth of Al-Bara’a Bin Marour, ‘He took a morsel from it, being the first of the people, and placed it in his mouth, so Amir Al-Momineen asws said to him: ‘Do not precede Rasool-Allah saww in any speech of his saww. This Jewess has come with it, and we do not know her state. So, if you were to eat with the instruction of Rasool-Allah saww then he saww will be a guarantor of your safety from it, and when you eat it without his saww permission, you are left to yourself’.

The forearm (of the sheep) spoke and Al-Bara’a fell down and died.

And it is reported that it was Zaynab Bin Al-Haris, wife of Salam Bin Muslim, and the eater was Bishr Bin Al-Bara’a Marour, and his mother had come to the Prophet saww when he died, and he saww said: ‘O Umm Bishr! What I saww ate at Khyber that which I saww ate with your son, has not ceased to hurt me saww, and this year, it has broken my saww, and for that reason it is said that the Prophet saww died a martyr’.

And from Urwah Bin Al-Zubeyr, ‘The Prophet saww remained after that for three years until it was the pain in which he saww passed away’. And in a report, four years, and it is the correct”.

And from Al-Mufeed, from Umar Bin Muhammad Al Sayrafi, from Al Husayn Bin Ismail Al Zaby, from Abdullah Bin Shabeeb, from Haroun Bin Yahya Bin Abdul Rahman Bin Hatat Bin Abu Baltah, from Zakariya Bin Ismail Al

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277 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 8
Zaydi, from a son of Zayd Bin Sabit, from his father, from his uncle Salman Bin Zay Ibn Sabit, from Zayd Bin Sabit who said,

‘We, a group of the companions went out in a military expedition from the expeditions along with Rasool-Allahsaww until we paused in a complex road. A Bedouin emerged with a halter of a camel until he paused at Rasool-Allahsaww and said, ‘The greetings be upon yousaww, O Rasool-Allahsaww and Mercy of Allahazwj and Hisazwj Blessings’.

Rasool-Allahsaww said: ‘And upon you be the greeting’. He said, ‘May my father and my mother be sacrificed for yousaww! How are yousaww this morning O Rasool-Allahsaww?’ He saww said: ‘I praise Allahazwj to you how I saww am this morning’.

He (the narrator) said, ‘There was a man behind the camel which the Bedouin was guiding. He said, ‘O Rasool-Allahsaww! This Bedouin stole the camel and hit the camel just now’. And Rasool-Allahsaww listened to him, listening to its foaming.

He (the narrator) said, ‘Then Rasool-Allahsaww came to the man and said, ‘Leave it, for the camel will testify against you that you are a liar’.

He (the narrator) said, ‘The man left and Rasool-Allahsaww came to the Bedouin and said, ‘Which thing did you say when you came to me saww?’ He said, ‘I said, ‘O Allahazwj! Send Salawat upon Muhammad saww until there does not remain any Salawat. O Allahazwj! Bless upon Muhammad saww until there does not remain any Blessings. O Allahazwj! Greet upon Muhammad saww until there does not remain any greeting’. O Allahazwj! Have Mercy on Muhammad saww until there does not remain any mercy’.

Rasool-Allahsaww said: ‘Isaww am saying, what is the matter Isaww see the camel speak with his excuse? And I saww see the Angels to have blocked the horizons!”. 278

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278 Bihar Al Anwaar – V 17, The book of our Prophetsaww, P 2 Ch 5 H 9
A group, from Abu Al Mufazzal, from Ahmad Bin Abdullah Bin Amaar Al Saqafy the scribe, from Ali Bin Muhammad Al Nowfaly, from Muhammad Bin Al Haris Al Dahny, from Al Qasim Bin Al Fazal, from Abaad Al Minqary, 'From Al-Sadiq asws, from his asws forefathers asws, from Ali asws having said: 'Rasool-Allah saww passed by an antelope tied to the bottom of the tent. When it was Rasool-Allah saww, Allah azwj Mighty and Majestic Freed its tongue and it spoke to him saww. It said, 'O Rasool-Allah saww! I am a mother of two thirsty cubs, and this mammary is full of milk. Free me until I go and feed them, then I shall return and you saww can tie me up just as I was'.

Rasool-Allah saww said to it: 'How can I saww (do so) and you are tied up by a people and are their prey?' It said, 'Yes, O Rasool-Allah saww! I will come and you saww can tie me up just as I was, by your saww own hands'. He saww took a Covenant upon it from Allah azwj that it will return, and freed its way. It was not long except a little while until it returned and it was free from what was in her mammary. The Prophet saww of Allah azwj tied it just as it used to be, then he saww asked: 'For who is this prey?' They said, 'O Rasool-Allah saww! This is for the clan of so and so'.

The Prophet saww came to them, and the one who had grabbed it was a hypocrite, and he returned from his hypocrisy, and his Islam was good. The Prophet saww spoke to him in order to buy it from him. He said, 'Yes, free its way, may my father and my mother be sacrificed for you asws, O Prophet saww of Allah azwj!' The Prophet saww of Allah azwj said: 'If the beasts knew from the death what you all know, you would not eat a fat one from them'.

From Abu Abdullah asws having said: ‘One day Rasool-Allah saww was seated when a camel passed by him saww and it knelt in front of him saww with a kneeling. Umar said, ‘O Rasool-

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279 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 10
Allah saww! Is this camel doing Sajdah to you saww? For, if it is doing Sajdah to you saww, then we are more rightful that we do so'.

He saww said: ‘No, but do Sajdah to Allah azwj! This camel is complaining of its owners and claims that they had it since it was small and worked it. When it was old and became one-eyed, aged, weak, they want to slaughter it, and if I saww were to order anyone to do Sajdah to anyone, I saww would have ordered the wife to do Sajdah to her husband’.

Then Abu Abdullah asws said: ‘Three from the animals, Allah azwj Caused them to speak in the era of the Prophet saww – the came and it spoke to him saww which you heard, and the wolf came to the Prophet saww and complained to him saww of the hunger. Rasool-Allah saww called the owners of the sheep and said, ‘Give something to the wolf’. They shied away.

It went, then returned to him saww secondly and complained of the hunger. He saww called them, but they shied away (again). Rasool-Allah saww said: ‘Snatch’. And if Rasool-Allah saww had obligated something for the wolf, the wolf would not have increased upon it by anything until the establishment of the Hour.

And as for the cow, it sighed with the Prophet saww and pointed to him saww, and it was among the palm trees of the clan of Salim from the Helpers. It said, ‘O family of Zareeh! A sighing one has sighed in eloquent Arabic that there is no god except Allah azwj Lord azwj of the world, and Muhammad saww is Rasool saww of Allah azwj, Chief of the Prophets as, and Ali asws is his saww successor asws, is Chief of the successors asws.

Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr, from one of our companions,
‘From Abu Abdullah asws having said: ‘The wolf came to the Prophet saww seeking its sustenance. He saww said to the owners of the sheep, ‘If you like you can be righteous to it with something bringing out to it, and there will be no reduction from your wealth by anything, and if you like you can neglect it, it will return, and upon you is the preservation of your wealth’.

They said, ‘But we shall leave it to attain from us whatever it can attain, and we prevent it what we are able to’.

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13 - Exception: the son of the owner of the sheep, the son of Abu and the son of Muhammad, the son of Abu with respect to his uncle, the son of Abu with respect to the wolf. The Prophet saww said: ‘If you like, you can be righteous to it with something bringing out to it, and there will be no reduction from your wealth by anything, and if you like you can neglect it, it will return, and upon you is the preservation of your wealth’.

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Ahmad Bin Al Hassan Bin Fazal, from his father and Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr, from Zurara,

‘From Abu Abdullah asws having said: ‘There was a camel for a man from the people. When it was old, he said to one of his companions, ‘If we would slaughter it’. So, the camel came to Rasool-Allah saww and went on to complain. Rasool-Allah saww sent for its owner. When he came, the Prophet saww said to him: ‘This (camel) claims that it has been with you since young until it is now old, and it has benefitted you and you are intending to slaughter it’.

He asws said:’ He said, ‘True’. Rasool-Allah saww said: ‘Do not slaughter it and let it be’. So, they left it’.

14 - Exception: the camel of the owner of the camel, the son of Abu and the son of Muhammad, the son of Abu with respect to his uncle, the son of Abu with respect to the wolf. With Rasool-Allah saww it is like this: it is left until it makes noise, and its tears flow on its eyes, and it has been until the present with him, and it has benefitted him and he is intending to slaughter it.

Al Hajal, from Al Lului, from Ibn Sinan, from Abu Al Jaroud, from Udayy Bin Sabit, from Jabir Bin Abdullah Al Ansary who said,

‘While we were seated with Rasool-Allah saww when a camel came until it knelt making noise, and its tears flowed upon its eyes. Rasool-Allah saww said: ‘For whom is this camel?’ It was said, ‘For so and so Helper’. He saww said: ‘To me saww with him’.

281 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 12
282 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 13
He (the narrator) said, ‘They came with him. He saww said to him: ‘This camel of yours complained about you’. He said, ‘And what is that which it said O Rasool-Allah saww?’ He saww said: ‘It claims that you used it and kept it hungry’. He said, ‘True, O Rasool-Allah saww! There is no mature one for us other than it, and I am a man with dependants. He saww said: ‘It is saying to you, ‘Benefit from me and satiate me’. He said, ‘O Rasool-Allah saww! We shall lighten from it and satiate it’. The camel got up and left’.

By this chain from Jabir who said, ‘One day from the days while we were seated in the presence of Rasool-Allah saww when a camel came until it knelt making noise and its tears flowed. He saww said: ‘For who is this camel?’ They said, ‘For so and so’. He saww said: ‘To me saww with him’. He saww said to him: ‘This camel of yours claims that it nourished your young ones and benefited your older ones, then you want to slaughter it’.

قالوا: يارسول الله لنا وليمة فأردنا أن ننحره، قال: فدعوه لي،

They said, ‘O Rasool-Allah saww! There is a wedding feast for us and we want to slaughter it’. He saww said: ‘Leave it for me saww’.

قال: فتركوه، فأعتقه رسول الله صلى الله عليه وآله، فكان يأتي دور الانصار مثل السائل يشرف على الحجر، فكان العواتق يجبين له حتى يجئ، ففلئن: هذا عتيق رسول الله صلى الله عليه وآله، فسمن حتى تضايق به جلده.

He (the narrator) said, ‘They left it and Rasool-Allah saww freed it, and it used to come to the houses of the Helpers like the beggar looking upon the rooms and the girls used to flock to it when it came, and they would say, ‘This is a liberated one by Rasool-Allah saww’. So, it fattened until its skin was tight upon it’.

Ibn Yazeed, from Abdul Hameed Bin Salim, from Haroun Bin Kharkah, or someone else,

‘From Abu Abdullah asws having said: ‘The she-camel said to Rasool-Allah saww on the night it fled with the Prophet saww, ‘No, by Allah azwj! I will not cease to take step upon step and even if I am cut into pieces and pieces’.”

283 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 14
284 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 15
285 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 16
From Ibn Abbas who said, ‘A Bedouin from the clan of Saleem came and with him was a reptile he had caught in the wilderness in his trap. He said, ‘I will not believe in you until this lizard speaks’. The Prophet said: ‘O lizard! Who am I?’ It said, ‘You are Muhammad Bin Abdullah. Allah Chose you as a Beloved’. The Salmy (of the clan of Saleem) became a Muslim’.

‘When Rasool-Allah came back from the military expedition of Zat Al-Raq’a, and it is a military expedition (against) the clan of Sa’alba from Ghatfan, until when he was near to Medina, there was a camel which came to Rasool-Allah and placed its knees upon the ground then made noises.

Rasool-Allah said: ‘Do you know what this camel is saying?’ They said, ‘Allah and His Rasool are more knowing’. He said: ‘It informed me that its owner made it work until when it is now old and weak, he intends to slaughter it and sell its meat.’

Then Rasool-Allah said: ‘O Jabir! Go with it to its owner and come with him’. I said, ‘I do not know its owner’. He said: ‘It will guide you’.

He (the narrator) said, ‘So, I went with it until it ended up to the clan of Waqaf. I entered in the alley and there was a gathering. They said, ‘O Jabir! How come you left Rasool-Allah? And how can you leave the Muslims?’ I said, ‘You are right, but which one of you is the owner of this camel?’ One of them said, ‘I am’. I said, ‘Answer Rasool-Allah’. He said, ‘Why me?’ I said, ‘Your camel has prepared (a case) against you’.

286 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 5 H 17
He (the narrator) said, ‘So, I and him and the camel came to Rasool-Allah(saww). He(saww) said: ‘Your camel informed me(saww) that you worked it until when it is now old and weak you want to slaughter it and sell its meat?’ The man said, ‘It has been like that, O Rasool-Allah(saww).’ He(saww) said: ‘Sell it to me(saww).’ He said, ‘But it is for you(saww) (for free) O Rasool-Allah(saww).’ He(saww) said: ‘But sell it to me(saww).’

Rasool-Allah(saww) bought it, then struck upon its side and left it to pasture in the outskirts of Medina. The man from us, whenever he wanted the going and coming, Rasool-Allah(saww) granted it.

Jabir said, ‘I saw it and its back had moved and corrected’.

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‘From Umm Salma’ having said, ‘Rasool-Allah(saww) was walking in the desert and a caller called out twice: ‘O Rasool-Allah(saww)!’ He(saww) turned around but did not see anyone. Then he called out. He(saww) turned around and there was an antelope. It said, ‘This Bedouin hunted me and there are two cubs for me in that mountain. Free me until I go and feed them, and I shall return’.

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287 Bihar Al Anwaar – V 17, The book of our Prophet(saww), P 2 Ch 5 H 18
288 Bihar Al Anwaar – V 17, The book of our Prophet(saww), P 2 Ch 5 H 19
'We were seated in the presence of Rasool-Allah\textsuperscript{saww} when a Bedouin entered riding upon a red camel, and greeted, then sat down. One of them said, ‘The camel which is under the Bedouin, it is stolen’. He said, ‘Establish the proof’.

The camel which was under the Bedouin said, ‘By the One\textsuperscript{azwj} Who Sent you\textsuperscript{saww} with the Prestige, O Rasool-Allah\textsuperscript{saww}! This one has neither stolen me nor does anyone own me besides him’. Rasool-Allah\textsuperscript{saww} said: ‘O Bedouin! What is that which you said until Allah\textsuperscript{azwj} Caused it to speak with your excuse?’ He said, ‘I said, ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} are not a newly occurring Lord\textsuperscript{azwj}, nor is there any god with You\textsuperscript{azwj} assisting upon Creating us, nor is there a lord with you as Your\textsuperscript{azwj} associate in Your\textsuperscript{azwj} Lordship. You\textsuperscript{azwj} are our Lord\textsuperscript{azwj} just as You\textsuperscript{azwj} Said, and above what the speakers are saying. I ask You\textsuperscript{azwj} to Send Salawat upon Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and Free me with my freedom’’.

The Prophet\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the Prestige, O Bedouin! I\textsuperscript{saww} have seen the Angels write your words. Indeed! And the one upon whom descends like what descended with you, so let him speak like your words, and let him frequent the Salawat upon me\textsuperscript{saww}’.

When Allah\textsuperscript{azwj} Granted victory unto Him\textsuperscript{azwj} Prophet\textsuperscript{saww}, he\textsuperscript{saww} attained a black donkey. The Prophet\textsuperscript{saww} spoke to the donkey and it spoke to him\textsuperscript{saww} and said, ‘Allah\textsuperscript{azwj} Extracted sixty
donkeys from the lineage of my ancestor, none have rode these except a Prophet\textsuperscript{as}, and there does not remain any from the lineage of my ancestor apart from me, nor from the Prophets\textsuperscript{as} apart from you\textsuperscript{saww}, and I have been anticipating you\textsuperscript{saww}. Before you\textsuperscript{saww}, I was for a Jew. I stumbled with him deliberately, and he used to hit my belly and hit my back’.

فقال النبي صلى الله عليه وآله وسلم: 'أنت لي عفور، ثم قال، 'تشتهي الاناث يا عفور؟' قال، 'لا، وكلما قيل، أجب رسول الله صلى الله عليه وآله وسلم، لم يرد قلب، ثم قال، 'وقد مر إلى يد النبي صلى الله عليه وآله وسلم، ثم أتى بئر فتردى فيه، فصارت قبره جزعا.'

The Prophet\textsuperscript{saww} said: ‘\textsuperscript{saww} hereby name you as ‘Yafour’. Then he\textsuperscript{saww} said: ‘Do you desire a female, O Yafour?’ It said, ‘No’. And every time he\textsuperscript{saww} said, it answered Rasool-Allah\textsuperscript{saww} and came out to him\textsuperscript{saww}. When Rasool-Allah\textsuperscript{saww} passed away, it came to a well and dropped into it in alarm and it became its grave’. 290

فذكر أمير المؤمنين عليه السلام أن أول شئ من الدواب توفي عفير، ساعة قبض رسول الله صلى الله عليه وآله وسلم قطع خطامه ثم مر يركض حتى أتى بئر بنى حطمة بقبا فرمى بنفسه فيها، فكانت قبره.

Amir Al-Momineen\textsuperscript{asws} mentioned that the first thing from the animals which died was Ufeyr at the time Rasool-Allah\textsuperscript{saww} passed away, it cut its rein, then passed by racing until it came to a well of the clan of Hatmah at Quba, and threw itself into it, and it became its grave”. 291

It is reported that Amir Al-Momineen\textsuperscript{asws} said: ‘That donkey spoke to Rasool-Allah\textsuperscript{saww}.’

فقال،: بأبي أنت وأمي إن أبي حدثني عن أبيه، عن جده، عن أبيه أنه كان مع نوح في السفينة، فقام إليه فمسح على كفته، ثم قال: 'ثم خرج من صلب هذا الحمار حمار يركبه سيد النبيين وخاتمهم، والحمد لله الذي جعلني ذلك الحمار.

It said: ‘May my father and my mother be sacrificed for you\textsuperscript{asws}. My father narrated to me from his father, from his grandfather, from his father that he was with Noah\textsuperscript{as} in the ship. He\textsuperscript{as} stood to it and wiped upon its bottom, then said, ‘There will be coming out from the
lineage of this donkey, a donkey to be ridden by the Chief of the Prophets and their last one, and the Praise is for Allah Who Made me that donkey’. 292

Al Sadouq, from Ahmad Bin Al Husayn, from Ja’far Bin Shahban, from Ja’far Bin Ali Ibn Najeeh, from Ibrahim Bin Muhammad Bin Maymoun, from Mas’ab, from Ikrimah, from Ibn Abbas who said,

‘Whenever Rasool-Allah wanted (to fulfil) a need, would walk a far distance. One day he came to a valley for a need, and removed his shoes and fulfilled his need. Then he washed and wanted to wear his shoes, but a green bird came and carried away the shoes and rose up with it, then dropped it, and a black snake came out from it.

Rasool-Allah said: ‘This is a prestige Allah has Honoured me with. O Allah! I seek Refuge with You from the evil of one who walks upon its belly, and from the evil of the one who walks upon the two legs, and from the evil of the one who walks upon four, and from the evil of all with evil, and from the evil of all animals You will be Seizing by its forelocks. My Lord is upon the Straight Path’. 293

Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer,

‘From Abu Abdullah having said: ‘Rasool-Allah was poisoned on the day of Khyber, and the meat spoke, saying, ‘O Rasool-Allah I am poisoned!’

He said during his death: ‘Today my back is being cut by the meal which I ate at Khyber, and there is none from a Prophet nor any successor except a martyr’. 294

Ibrahim Bin Hashim, from Ja’far Bin Muhammad, from Abdullah Bin Maymoun Al Qadah,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Jewess poisoned the Prophet\textsuperscript{saww} in a forearm (of a grilled sheep). And Rasool-Allah\textsuperscript{saww} used to love the forearm and the shoulder, and disliked the hip due to its closeness from the urinating part’.

قَالَ: لَمْ آتِي بِالشعْوَى أَكْلَتْ مِن الْذِّرَاعِ وَكَانَ يُحِبُّهَا، فَأَكَلَ مَا شَاءَ الْلَّهُ تَمَّ قَالَ الْذِّرَاعُ: يَا رَسُولَ-اللَّهِ إِنِّي مُسْمُومٌ فَلَمْ أَكُلُّهَا، وَأَنْتُنَا نَظَرِيفُ بَيْنَ هَذِهِ مَتَى صلى الله عليه وَاللَّهِ.

He\textsuperscript{saww} said: ‘When she came with the grill, he\textsuperscript{saww} ate from the forearm and used to like it, and he\textsuperscript{saww} ate whatever Allah\textsuperscript{azwj} so Desired. Then the forearm said, ‘O Rasool-Allah\textsuperscript{saww}! I am poisoned’. So, he\textsuperscript{saww} left it. And he\textsuperscript{saww} did not cease to shiver due to its poison until he\textsuperscript{saww} passed away\textsuperscript{295}.

يَقُولُ رُوِيَ أَنْ رَجُلاً كَانَ فِي غَنْمِهِ يَرَعِىْهَا فَأَحْلَكَهَا سُوًى مِنْ نَهَارِهِ، فَخَلَتْ الغَدِيرُ مِنْهَا شَآءَ اللَّهُ، فَخَلَتْ الْذِّرَاعُ ثُمَّ أَقْرَضَهَا مُسْمُومَةً، فَكَانَ يُحِبْهَا، فَخَلَتْ الْذِّرَاعُ وَالْبَعْضُةُ ثُمَّ أَقْرَضَهَا مُسْمُومَةً، فَكَانَ يُحِبْهَا، فَلَمْ يَنْتَفِعْ بِهَا عَلَىِّ اللَّهِ.

It is reported that a man was among his flock, pasturing them, and became heedless for a while from his day. The wolf seized a sheep from it. He went on to earnestly pelting it and was amazed, and the wolf dropped the sheep then spoke to him with eloquent speech, ‘You are amazed, and this Muhammad\textsuperscript{saww} is calling to the truth in Makkah and you all are laughing at him\textsuperscript{saww}!’

فَأَبْصَرَ الرَّجُلُ رَشْدَهُ فَأَقْبَلَ ثُمَّ أَسْلَمَ، وَمَنَوَّنَهُ الْقَوْمُ بِقَصَاصِهِ، وَأَوْلَادُهُ يَفْتَخَرُونَ عَلَىِّ الْأرَادَةِ بِذَلِكَ، فَيَقُولُ أَحَدُهُمُ: أَناِّ بْنُ مَكَّمِلِ الْذِّرَاعِ.

The man saw his rightful guidance and came until he became a Muslim, and the people narrated his story, and his children were priding upon the Arabs by that, and one of them would say, ‘I am a son of the speaker to the wolf\textsuperscript{296}.

يَقُولُ رُوِيَ أَنْ رَجُلاً كَانَ فِي غَنْمِهِ يَرَعِىْهَا فَأَحْلَكَهَا سُوًى مِنْ نَهَارِهِ، فَخَلَتْ الغَدِيرُ مِنْهَا شَآءَ اللَّهُ، فَخَلَتْ الْذِّرَاعُ ثُمَّ أَقْرَضَهَا مُسْمُومَةً، فَكَانَ يُحِبْهَا، فَخَلَتْ الْذِّرَاعُ وَالْبَعْضُةُ ثُمَّ أَقْرَضَهَا مُسْمُومَةً، فَكَانَ يُحِبْهَا، فَلَمْ يَنْتَفْعَ بِهَا عَلَىِّ اللَّهِ.

It is reported that he\textsuperscript{saww} was brought a poisoned (grilled) sheep, gifted to him\textsuperscript{saww} by a Jewish woman and with him\textsuperscript{saww} were his\textsuperscript{saww} companions. He\textsuperscript{saww} raised his\textsuperscript{saww} hands then said: ‘Raise your hands, for it informs me that it is poisoned!’\textsuperscript{297}.

فيَقُولُ رُوِيَ أَنْ فَوْمَا مِنْ عِبَادِ اللَّهِ أَلَوْهُ لَمْ يَسْتَفْنُوهُ أَنْ يَبْعَلُهُمْ عَلَامَةً يُعْلَمُونَهَا وَمَعِيْهِ أَصْحَابُهُ، فَقَوْهُ بَعْضُهُ ثُمَّ قَالَ: أَرْفَعُوا إِيَّاكَمُ إِنْفَارَى لِتَحْبِيرِ أَعْمَاءِهِ مُسْمُومَةً.

It is reported that a group from Abdul Qays came with a sheep of their and asked him\textsuperscript{saww} to make a making for them they could be recognising with. He\textsuperscript{saww} inserted his\textsuperscript{saww} fingers in the bottom of its ears and they whitened, and it is the well-known lineage until today\textsuperscript{298}.

\textsuperscript{295} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 5 H 26
\textsuperscript{296} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 5 H 27
\textsuperscript{297} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 5 H 28
\textsuperscript{298} Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 5 H 29
It is reported that the Prophet was among his companions when a Bedouin came to him and with him was a lizard and he made it to be in his sleeve. He said, ‘Who is this one?’ They said, ‘This is the Prophet’. He said, ‘By Al Laat and Al Uzza! There is no one more hateful to me than you, and had my people not named me as hasty, I would have hastened to you and killed you.’

He said: ‘And what carried you upon what you said? Believe in Allah!’ He said, ‘I will not believe unless this lizard believes in you’, and he dropped it. The Prophet said: ‘O Lizard!’ The lizard answered him in Arabic tongue, the people heard, ‘At your service and assistance, O adornment of the loyal ones of Qiyamah!’

He said: ‘Who do you worship?’ It said, ‘The One Whose Throne is in the sky, and His Authority is in the earth, and His Way is in the sea, and His Mercy is in the Paradise, and His Punishment is in the Fire’.

He said: ‘So who am I, O lizard?’ It said, ‘Rasool of the Lord of the world, and last of the Prophets, and he has succeeded, the one who ratifies you, and he is disappointed, the one who belies you’.

The Bedouin said, ‘I will not pursue any tracks after seeing. I had come to you and there was no one more hateful to me on the surface of the earth than you, and now you are the most beloved to me than my own self and my parents. I testify that there is no god but Allah and you, Muhammad, are a Rasool of Allah’. He returned to his people, and he was from the clan of Saleem, and informed them with the story. A thousand of them believed.

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299 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 5 H 30
The lion sprinted before him, then made some noises, then went away. Then he was alone in the street. When he returned with the answer of the letter, he came across the lion in the street. He (again) did similar to that. When he arrived to the Prophet<sup>saww</sup>, informed him<sup>saww</sup> of that. He<sup>saww</sup> said: ‘It said the first time, ‘How is Rasool-Allah<sup>saww</sup>?’ And said during the second time, ‘Convey the greetings to Rasool-Allah<sup>saww</sup>’.’

It is reported that the Prophet<sup>saww</sup> was in a journey when a camel came and struck the ground with its legs and cried until the tears flowed around it. He<sup>saww</sup> said: ‘Do you know what it is saying? It claims that its owner wants to slaughter it tomorrow’.

It is reported from Anas (fabricator) who said,

‘The Prophet<sup>saww</sup> entered an orchard of the Helpers and there was a sheep therein, and it did Sajdah to him<sup>saww</sup>. Abu Bakr said, ‘We are more rightful with the Sajdah to you<sup>saww</sup> than this sheep is’. He<sup>saww</sup> said: ‘It is not befitting for anyone to do Sajdah to anyone, and if that was allowed, I<sup>saww</sup> would have ordered the wife to do Sajdah to her husband’.”

P.s. – This is not a Hadeeth<sup>302</sup>

Bihar Al Anwaar – V 17, The book of our Prophet<sup>saww</sup>, P 2 Ch 5 H 31
Bihar Al Anwaar – V 17, The book of our Prophet<sup>saww</sup>, P 2 Ch 5 H 32
Bihar Al Anwaar – V 17, The book of our Prophet<sup>saww</sup>, P 2 Ch 5 H 33
Bihar Al Anwaar – V 17, The book of our Prophet<sup>saww</sup>, P 2 Ch 5 H 34
It is reported that Abdullah Bin Abu Owfy said,

‘While we were seated in the presence of the Prophet ﷺ when someone came and said, ‘The camel of the family of so and so has gone obstinate upon them. He ﷺ pulled and we pulled with him ﷺ. We said, ‘Do not go near it for we fear upon you ﷺ. He ﷺ went closer to the camel. When it saw him ﷺ, did Sajdah to him ﷺ. Then Rasool-Allah ﷺ placed his ﷺ hand upon the head of the camel, then said, ‘Give me ﷺ the shackle’, and placed it in its head, and advised them goodness with it’.”

It is reported that he ﷺ passed by a fallen camel, and it beseeched to him ﷺ. He ﷺ said: ‘It is complaining of the governance of its owners’, and it asked him ﷺ take it out from them. He ﷺ asked about its owners, and its owner came. He ﷺ said: ‘Sell it and take it out from you’, and the camel was making noises. Then it got up and followed the Prophet ﷺ. He ﷺ said: ‘It asks me ﷺ if ﷺ could prolong its life’. He ﷺ sold it to Ali ﷺ, and it did not cease to be with him ﷺ until the days of (battle of) Siffeen’.

It is reported that a wife of Abdullah Bin Mashkam came to him ﷺ with a (grilled) poisoned sheep, and with the Prophet ﷺ was Bishr Bin Al-Bara’a Bin Aazib. The Prophet ﷺ took the forearm and Bishr took the leg. As for the Prophet ﷺ, he ﷺ chewed it and expelled it and said: ‘It informs me ﷺ that it is poisoned’, and as for Bishr, he chewed the lump and swallowed it, and died.

He ﷺ sent for her, and she acknowledged. He ﷺ said: ‘What carried you upon what you did?’ She said, ‘You ﷺ killed my husband and the noblemen of my people, so I said, ‘If he ﷺ was a king, it will kill him ﷺ, and if he ﷺ was a Prophet ﷺ, Allah azwj will Notify him ﷺ’.

It is reported that Sa’ad Bin Abadah, evening came to him and he was Fasting, so he invited him ﷺ to his meal and invited Ali ﷺ along with him ﷺ. When they ﷺ were, the
Prophet saww said: ‘A Prophet saww and a successor asws are breaking Fast with you saww and the righteous ones are eating your meal, and the Fasting ones are breaking Fast with you, and the Angels are sending Salawat upon you’. Sa’ad carried him saww upon a donkey and cast a velvet cloth upon it, and it was of good travel’.

It is reported from Jabir, from Amar Bin Yasser ra who was with Rasool-Allah azwj in one of his saww military expeditions. He ra said: ‘When we went out from Medina, Rasool-Allah saww was delayed from us, then came behind us. He saww ended up to me, and my camel had stopped and knelt in the road, and I had been left behind from the people by the cause of that. Rasool-Allah saww descended from his saww ride and grabbed a water-skin and placed it in his saww mouth, then sprinkled it upon the camel, and shouted at it. It leapt up as if it was a lizard. He saww said: ‘Ride it and travel’.

فركته وسرت مع رسول الله صلى الله عليه وآله وسلم فقول الله ما كانت ناقة رسول الله العضائب تفزوته ، فقال لى: ما تطيعي الحمل ؟ قلت: هو ذلك بارسا الله، 

قال: لا إلا شمسنى فقط: تعطي من النمط ما شئت، فأتى الله، وذلك لتهرب إلى المدينة.

So, I ra rode it and travelled with Rasool-Allah saww. By Allah azwj! The camel of Rasool-Allah saww could not surpass it. He saww said to me ra: ‘Will you not sell me saww the camel?’ I ra said, ‘It is
for you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} said: ‘No, except with a price’. I\textsuperscript{ra} said, ‘Give me\textsuperscript{ra} from the price whatever you\textsuperscript{saww} like’. He\textsuperscript{saww} said: ‘One hundred dirhams’. I\textsuperscript{ra} said, ‘Sold it, to you\textsuperscript{saww}. He\textsuperscript{saww} said: ‘And for you\textsuperscript{ra} is (riding on) its back up to Medina’.

When we returned and descended at Medina, I\textsuperscript{ra} was overwhelmed from my\textsuperscript{ra} journey, and I grabbed its reins and went to the door of Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} said: ‘You\textsuperscript{it} are loyal, O Ammar\textsuperscript{ra}!’ I\textsuperscript{ra} said, ‘This is Obligatory, O Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘O Anas! Hand over one hundred Dirhams to Ammar\textsuperscript{ra} for the price of the camel, and return the camel to him as a gift from us to him, for him to benefit by it’.

Jabir said, ‘And one day we were seated around him\textsuperscript{saww} in his\textsuperscript{saww} Masjid, and he\textsuperscript{saww} grabbed a handful of pebbles of the Masjid, and the pebbles spoke, all of them, in his\textsuperscript{saww} hand with the glorification. Then he\textsuperscript{saww} threw them back to their place in the Masjid’\textsuperscript{309}.

It is reported that a group came to the Prophet\textsuperscript{saww} complaining of a camel of theirs having gone mad and had ruined their garden. He\textsuperscript{saww} walked to their garden. When they opened the door the camel blocked them. When it saw the Prophet\textsuperscript{saww}, it fell on the ground and went on making noise. The Prophet\textsuperscript{saww} said: ‘It is complaining to you and is saying, ‘I worked for years and you exhausted me in your needs. When I am old you want to slaughter me!’

They said, ‘It has been like that, and we gift it to you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} said: ‘But, sell it to me\textsuperscript{saww}. They sold it and he\textsuperscript{saww} freed it, and it used to circle in Medina, and its inhabitants were kind to it and said, ‘Freed one of Rasool-Allah\textsuperscript{saww}’\textsuperscript{310}.

It is reported that Al Waleed Bin Abadah Bin Al Samit said,

\begin{itemize}
\item[309] Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 5 H 40
\item[310] Bihar Al Anwaar – V 17, The book of our Prophet\textsuperscript{saww}, P 2 Ch 5 H 41
\end{itemize}
While Jabir Bin Abdullah was in the Masjid when a Bedouin stood up to him and said, ‘Inform me, did any animal speak in the era of Rasool-Allahsaww?’

He said, ‘Yes. The Prophet saww invited Otbah Bin Abu Lahab (to Islam). He said, ‘May you saww be killed, dog of Allahazwj!’ So, Rasool-Allahsaww went out one day among companions of hissaww until when we descended among the outside companions of the Prophet saww and the (generality) of the people were not knowing (that he had come) to kill Muhammad saww.

When the night came, a lion seized upon Otbah, then brought him outside the assembly, then it roared with a roar, there did not remain anyone from the riders except listened to it. The it spoke with a free tongue and it was saying, ‘This is Otbah Bin Abu Lahab! He came out from Makkah in concealment, claiming that he would kill Muhammad saww. The it devoured him pieces and pieces, but did not eat from him’.

The Jabir said, ‘A group from the family of Zareeh had taken to drink and their youths at night. While they were in their vanities and their playfulness when a calf climbed upon Rabie and said to them in eloquent tongue, ‘O family of Zareeh! There is an exemplary matter. A shouter is shouting in eloquent tongue in the middle of Makkah, inviting them to the word, ‘There is no god except Allah aswj, so, answer himsaww!’

The group left their vanities and their playfulness and came to Makkah and entered into Islam with Rasool-Allahsaww.

Then Jabir said, ‘The wolf had spoken. It came to a flock of sheep in order to attain from it, and the shepherd went on to hinder it and prevent it, but could not deter it. He said, ‘How strange of this wolf!’ It said, ‘O you who are being astounded from me! Muhammad asws Bin Abdullahasws, the Qureshi, is calling you in the middle of Makkah to hissaww word: ‘There is no god except Allahazwj and hesaww would guarantee the Paradise for you, and you are refusing to himsaww.’

فقال الراعي: يالك من طامة، من برغي الغنم حتى آتيه فأؤم به؟ قال الذئب: أنا أرعي الغنم فخرج ودخل مع رسول الله في الإسلام.
The shepherd said, ‘Woe be to you of a catastrophe! Who will pasture the sheep until I go to him? I will pasture the sheep’. He went out and entered to be with Rasool-Allah into Al Islam.

Then Jabir said, ‘And a camel had spoken, which belonged to the family of Al-Najar, wandering away from them and preventing them its back. They tried to trick it with every means but they could not find a way to seize it from a way. They informed the Prophet and he went out to it. When the camel saw him it knelt down in humbleness, crying. The Prophet turned around to the clan of Najar and said, ‘But it is complaining of you that you give it little fodder and are heavy on loading it’. They said, ‘It is with prevention, not enabling from it’. He said: ‘Go with your owners’. It went disgraced.

Then a deer had spoken. It was caught by a group of companions, they tied it to the side of their rides. The Prophet passed by and it called out to him, ‘O Prophet of Allah!’ He said: ‘O you deer, what is your concern?’ It said, ‘I am filled up (with milk) but there are two cubs for me, so free me until I feed them and return’. He freed it, then it went. When he returned, the deer was standing there. The Prophet went on to tie it up (again). The people of the caravan sensed it, so he narrated to them of its story. They said, ‘And it is for you’. He freed it, and it spoke with the two testimonies’.

It is reported from Salman having said: ‘I was seated in the presence of the Prophet when a Bedouin came and said, ‘O Muhammad! Inform me with what is in the belly of my she-camel until I know that which you have come with it true, and I shall believe in your God and follow you’.

311 Bihar Al Anwaar – V 17, The book of our Prophet, P 2 Ch 5 H 42
The Prophet saww turned around and said, ‘My saww beloved Ali asws will point you’. He asws grabbed the rein of the camel then wiped his asws hand upon its throat, then raised his asws glance towards the sky and said: ‘O Allah azwj! asws ask You azwj by the right of Muhammad saww and the People asws of the Household of Muhammad saww, and by Your azwj Beautiful Names, and by Your azwj Complete Word, to Cause this camel to speak until it informs with what is in her belly!’

فإذا الناقة قد التفت إلى علي عليه السلام وهو يقول: يا أمير المؤمنين إنه ركبني يوما وهو يريد زيارة ابن عم له، فلما انتهى بي إلى واد يقال له: وادي الحسك نزل عنني، وأبركني في الوادي ووقعتني، فقال الأعرابي: ويحكم أيكم النبي هذا أو هذا ؟ قيل: هذا النبي، وهذا أخوه ووصيه.

The she-camel turned towards Ali asws and it said, ‘O Amir Al-Momineen asws! He had ridden me one day and wanted to visit a cousin of his. When he ended with me to a valley called ‘Valley of Al-Hasak’, he descended from me, and made me kneel in the valley and copulated with me’. The Bedouin said, ‘Woe be unto you! Which one of you is the Prophet saww, this one or this one?’ It was said, ‘This is the Prophet saww, and this is his saww brother as, his saww successor asws.

The Bedouin said, ‘I testify that there is no god except Allah azwj, and you saww are Rasool saww of Allah azwj, and he asked the Prophet saww to ask Allah azwj to suffice him what was in the belly of his she-camel. He saww sufficed him and he became a Muslim and his Islam was good’.

It is reported from Abu Zarr ra having said, ‘I ra went to the Prophet saww one day and he saww said: ‘What did you ra do with your ra flock?’ I ra said, ‘There is a strange story for it. While I ra was in my ra Salat when the wolf attacked upon my ra flock. I ra said within myself ra, ‘I ra will not cut off the Salat’. It seized a sheep and went away with it and I ra did sense it. Then a lion faced towards the wolf and made it drop the sheep and it returned to my ra flock.

Then it called out to me ra, ‘O Abu Zarr ra! Return to your ra salat, for Allah azwj has Allocated me for your ra sheep’. When I ra was free, the lion said to me ra, ‘Go to Muhammad saww and inform him saww, ‘Allah azwj has Honoured your saww companion, the preserver of your saww Law, and Allocated a lion for his ra sheep’. He ra was astonished from the awe of the Prophet saww.

312 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 43
313 Bihar Al Anwaar – V 17, The book of our Prophet saww, P 2 Ch 5 H 44
Abu Hureyra and Ayesha – ‘A Bedouin came to the Prophet saww and there was a lizard in his hand. He said, ‘O Muhammad saww! I will not become a Muslim until this reptile becomes a Muslim’. The Prophet saww said: ‘Who is your Lord azwj?’ It said, ‘The One azwj Whose Kingdom is in the sky, and His azwj Authority is in the earth, and His azwj Wonders are in the sea, and His azwj creation is in the land, and His azwj Knowledge is in the wombs’.

Then he saww said: ‘O lizard! Who am I saww?’ It said, ‘You saww are a Rasool saww of Allah azwj of the world, and adornment of all the creatures on the Day of Qiyamah, and guide of the resplendent, he has succeeded the one who believes in you saww and is fortunate’.

The Bedouin said, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad saww is Rasool saww of Allah azwj’. Then he laughed and said, ‘I came to you saww and you saww were the most hateful of the people to me, and I am going out and you saww are the most beloved of them to me’. When the Bedouin reached his house, gathered his companions and informed them with what he had seen. They came to the Prophet saww in their entirety, and the Prophet saww welcomed them.

It is reported that the name of the Bedouin was Sa’ad Bin Muaz Al-Salmy. The Prophet saww was cheered by their becoming Muslim and the matter of the Bedouin upon them.

Zayd Bin Arqam, and Anas (fabricator), and Umm Salma, and Al-Sadiq asws: ‘He saww passed by a deer tied up at the base of a tent of a Jew. It said, ‘O Rasool-Allah saww! I am a mother of two thirsty cubs, and this mammary of mine is filled with milk, so free me until I feed them then I shall return and you saww can tie me up (again)’. 
He said: ‘I am afraid you will not return’. It said, ‘May Allahazwj Make the Punishment of the tax collectors be upon me if I do not return’. So, he saww freed its way and it went out and told her cubs of what had transpired. They said, ‘We will not drink the milk and Rasool-Allah saww has guaranteed of the harm from you’. So, it went out with its subs to Rasool-Allah saww and praised him saww, and they both went on to wipe their heads with Rasool-Allah saww. The Jew cried and became a Muslim and said, ‘I have freed it’, and took a Masjid over there.

فقال رسل الله صلى الله عليه وآله في أعناقها بسلسلة، وقال: حرمت لحومكم على الصيادين، ثم قال: لو أن البهائم يعلمون من الموت الخبر.

Rasool-Allah saww collared it with a chain in its neck and said: ‘Your meat is Prohibited unto the hunters’, then said: ‘If the animals knew from the death’. – the Hadeeth.’

وفي رواية زيد: فأنا والله رأيتها تسبح في البرية وهي تقول: لا إله إلا الله، محمد رسول الله.

And in a report of Zayd, ‘By Allahazwj I saw it glorifying (Allahazwj in the wilderness and it was saying, ‘There is no god except Allahazwj, Muhammad saww is Rasool saww of Allahazwj’. And it is reported that the man, his name was Aheyb Bin Sama’a.

عروا بن الزبير: إنه لما فتح خيبر كان في سهم رسول الله صلى الله عليه وآله أربعة أزواج ثقالا، وأربعة أزواج خفافا، وعشرة أواقي ذهب وفضة، وحمار أقرم، فلما ركبه رسول الله نطق، وقال: يارسول الله أنا عفر، ملكني ملك اليهود، وكنت عضوضا جموحا غير طائع.

Urwah Bin Al-Zubeyr, ‘When Khyber was conquered, it was in the share of Rasool-Allah saww, four pairs of heavyweights, and four pairs of lightweights, and ten ounces of gold and silver, and a whitish donkey. When Rasool-Allah saww rode it, it spoke and said, ‘O Rasool-Allah saww I am (called) Ufeyr. The Jew owned me, and I was difficult, stubborn, disobedient.

وكان رسول الله صلى الله عليه وآله يبعثه إلى باب الرجل فيأتي الباب فيقرعه برأسه، فإذا خرج إليه صاحب الدار أومأ إليه: أن أجب رسول الله صلى الله عليه وآله، فلما قال أبوه إلى النفل نفسه في بئر أبيه، وشرب من النفل.

He saww said: ‘Is there a father for you?’ It said, ‘No, because there were seventy rides from us for the Prophetsas, and now our lineage is terminated, there does not remain apart from me, and there does not remain apart from you saww, from the Prophetsas, and Zakariyyasas gave us the glad tidings of that’. 
Rasool-Allah⁸⁻⁷ used to send it to the door of the man, so it would come to the door and knock it with its head, and when the owner of the house would come out, it would gesture to him, ‘Answer Rasool-Allah⁸⁻⁷’. When the Prophet⁸⁻⁷ passed away, it threw itself in a well of Abu Al-Haysam Bin Al-Tayhan, and it became its grave.

And it is reported by Abu Ja’far⁸⁻⁷, approximate to it in (the book) ‘Illal Al Sharaie’.

Abdul Rahman Al Anbary, ‘The Prophet⁸⁻⁷ addressed on the day of Arafat and urged upon the giving of charity. A man said, ‘O Rasool-Allah⁸⁻⁷! This came of mine is hereby for the poor’. The Prophet⁸⁻⁷ looked at it and said, ‘Buy it for me⁸⁻⁷. He⁸⁻⁷ bought it.’

One night it came to the chamber of the Prophet⁸⁻⁷. The Prophet⁸⁻⁷ said: ‘May Allah⁸⁻⁷ Bless you’. It said, ‘I was feverish and was afraid from my companions and wandered away from them, and I was grazing and the vegetation and the animals called out to me, shouting at me, ‘It is for Muhammad⁸⁻⁷!’

The Prophet⁸⁻⁷ asked it of the name of its master. It said, ‘Azba’a’, so he⁸⁻⁷ named it as ‘Zaba’a’.

Umar Bin Al-Khatab said, ‘When the death presented to the Prophet⁸⁻⁷, it said, ‘For whom are you⁸⁻⁷ bequeathing me to after you⁸⁻⁷?’ He⁸⁻⁷ said: ‘O Azba’a! May Allah⁸⁻⁷ Bless you. You will be for my⁸⁻⁷ daughter⁸⁻⁷ Fatima⁸⁻⁷. She⁸⁻⁷ will ride you in the world and the Hereafter.’

When the Prophet⁸⁻⁷ passed away, it came to (Syeda) Fatima⁸⁻⁷ one night and said, ‘The greetings be upon you, O daughter⁸⁻⁷ of Rasool-Allah⁸⁻⁷! The world has arrived. By
 Allaahazwj! I have not been happy with the fodder nor with a drink after Rasool-Allahsaww, and it died after the Prophet saww in three days”.

Jabir Al-Ansary and Abadah Bin Al-Samit both said, ‘We were in an orchard of the clan of Najar was an obstinate camel. No one entered the orchard except it hindered him. The Prophet saww entered the orchard and called out to it. It came to him saww and placed its lips on the ground and descended in front of him saww. He saww reined it and handed it over to its owner.

It was said, ‘The animals are recognising your saww Prophet-hood?’ He saww said: ‘There is none from the things except and it recognises my saww Prophet-hood apart from Abu Jahlila and Quraysh’. They said, ‘We are more rightful with the Sajdah to you saww than the animals are’. He saww said: ‘I saww shall be dying, so do Sajdah to the One azwj Who will not be dying’.

And another camel came moving its lips, then he saww paid attention to the camel and laughed, then said: ‘This one complains of the little fodder and heavy load. O Jabir! Go with it to its owner and come with him to me saww. I said, ‘By Allaahazwj! I do not know its owner’. He saww said: ‘It will guide you’.

He (Jabir) said, ‘I went out with it to one of the clan of Hanzala and came with him to Rasool-Allahsaww. He saww said: ‘This camel of yours informed me saww with such and such’. He said, But rather that was due to its disobedience, so we did that with it for it to be obedience’. Rasool-Allahsaww faced it and said: ‘Go with your owners and it preceded them disgraced. They said, ‘O Rasool-Allahsaww! We hereby free it for your saww sanctity’. It used to circle among the markets and the people were saying, ‘This is the freed one of Rasool-Allahsaww’.

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

The Imam (Hassan Al-Askari) said: ‘Ali Bin Muhammad Bin Ali Bin Musa Al-Reza said: ‘Or are you intending – But, you are intending, O unbelievers of Quraysh and the Jews, that you would be questioning your Rasool – what you are suggesting it, from the Verses which you are not knowing whether therein is your correction or your corruption, just as Musa was questioned from before – and suggested upon him as for what was said to him. We will never believe in you until we see Allah manifestly, so the thunderbolt seized you [2:55].

And the one who is (adopting) the Kufr, replacing the Eman with it - that he will not believe during the witnessing was is suggested from the Verses, or he will not believe when he recognises that it isn’t for him that he should suggest, and that it is Obligation that he suffices with what Allah the Exalted has Established from the evidences, and Clarified from the clear Signs.

Thus he is (adopting) the Kufr, replacing the Eman with it, being inimical and not necessitating (upon himself) the proofs established upon him, so he has strayed (from) the right Way [2:108] – erred it aiming for the road leading to the Gardens, and (instead) took to the road leading to the Fires”.

He said: ‘Allah the Exalted Said to the Jews: ‘Or are you intending – But you are intending after what I have Given you (already), that you would be questioning your Rasool [2:108].

And that is, that the Prophet ten from the Jews aimed to make it difficult for him and asking him about things – intending to make him suffer with it. So, while they were like that, when a Bedouin came over – as if someone had been pushing him from his
shoulder, and had a staff upon his shoulder with a bag attached to it over his head, in which was something. He had filled it and it was not known what it was.

He said, ‘O Muhammad! Answer me about what I ask. Rasool-Allah said: ‘O Arab brother, the Jews have preceded you in asking. Can I ask their permission to change with them (an answer you first instead)?’ The Bedouin said, ‘No, for I am a stranger passing by’.

Rasool-Allah said: ‘Then you are more rightful than them, due to your being a stranger and passing by’.

The Bedouin said, ‘And another word’. Rasool-Allah said: ‘And what is it?’ He said, ‘They are the People of the Book. They are claiming it and are assuming it is true, and it isn’t safe that you would be saying something, they would be in harmony with you and ratify you in order to tempt the people away from your Religion, and I am not convinced with the likes of this. I will not be convinced except with a clear matter’.

Rasool-Allah said: ‘Where is Ali Bin Abu Talib? So they called Ali, and came over until he was near Rasool-Allah.

The Bedouin said, ‘O Muhammad! And what are you doing with this one during my conversation with you?’ He said: ‘O Bedouin! You asked for the clarification, and this is the interceding clarifier, and master of sufficient knowledge. I am the city of wisdom and this one is its gate, therefore the one who wants the wisdom and the knowledge, so let him come to the gate’.

When he had been resembles as such in front of Rasool-Allah, Rasool-Allah said in a raised voice of his: ‘The one who wants to look at Adam in his majesty, and to
Shees\textsuperscript{as} in his\textsuperscript{as} wisdom, and to Idrees\textsuperscript{as} in his\textsuperscript{as} eminence and his\textsuperscript{as} grandeur, and to Noah\textsuperscript{as} in his\textsuperscript{as} gratefulness to his\textsuperscript{as} Lord\textsuperscript{aswj} and his\textsuperscript{as} worship, and to Ibrahim\textsuperscript{as} in his\textsuperscript{as} mannerisms and his\textsuperscript{as} loyalty, and to Musa\textsuperscript{as} in his\textsuperscript{as} hatred of every enemy for the Sake of Allah\textsuperscript{aswj} and his\textsuperscript{as} disavowing (from them), and to Isa\textsuperscript{as} in the love for every Momin and excellence of his\textsuperscript{saww} (social) relationships, so let him look at Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, this one!’

فَأَمَّا المُؤمِنُونَ فَازُدَّوا بِذَلَكَ إِيمَانًا، وَأَمَّا الْمُنفِقُونَ فَازَدَّ نِفَاقَهُمُ.

As for the Momineen, they increased in Eman by that, and as for the hypocrites, they increased in their hypocrisy.

فَقَالَ الْعَارِبُ: يَا مُحَمَّدُ نَحْظًا لِابْنِ عُمْكَ، إِنْ شَرْفَهُ شَرْفُكَ، وَعَزَّهُ عَزْكَ وَلَسْتَ أَقْبُلُ مِنْ هَذَا شَيَّاً إِلَّا بِشَهَادَةٍ مِنْ يَا النَّابِيُّ، وَلَسْتُ أَقْبُلُ مِنْ هَذَا شَيَّاً إِلَّا بِشَهَادَةٍ مِنْ يَا النَّابِيُّ، وَلَسْتُ أَقْبُلُ مِنْ هَذَا شَيَّاً إِلَّا بِشَهَادَةٍ مِنْ يَا النَّابِيُّ.

The Bedouin said, ‘O Muhammad\textsuperscript{saww}! Like this is your\textsuperscript{saww} praise for the son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{as}, that his\textsuperscript{as} nobility is your\textsuperscript{saww} nobility, and his\textsuperscript{asws} honour is your\textsuperscript{saww} honour! But I will not accept anything from this except by a testimony from one cannot carry a false testimony, nor a corrupt one, by the testimony of this lizard!’

فَقَالَ الرَّسُولُ ﷺ: يَا أَخَى الْأَرَابِ: أَخْرِجْنِي مِنْ جَرَابِكَ أَسْتَشِهِدْهُ فِي شَهَادَةٍ لِّي بِالْنَّبِيَّةِ، وَأَخْرِجْنِي مِنْ حُصُولِي بِالْفَضْلِ.'

Rasool-Allah\textsuperscript{saww} said: ‘O Arab brother! Then bring it out from your bag for its testimony, so it would testify for me\textsuperscript{saww} with the Prophet-hood, and for this brother\textsuperscript{asws} of mine\textsuperscript{saww} with the merits’.

فَقَالَ الْعَارِبُ: أَخَافْتُ أَنْ يَطُفْ، فَقَالَ الرَّسُولُ ﷺ: إِنْ كَتَفَ، فَلَنْ يَكُفَّكَ مِنْنَا بِذَلِكَ شَهَادَةً، فَإِنْ كَتَفَ، فَلَنْ يَكُفَّكَ مِنْنَا بِذَلِكَ شَهَادَةً، فَإِنْ كَتَفَ، فَلَنْ يَكُفَّكَ مِنْنَا بِذَلِكَ شَهَادَةً.

The Bedouin said, ‘I have been exhausted in its catching it, and I am afraid that it might leap up and flee’.

فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا تَخَافْ أَنْ يَطُفْ، فَلَنْ يَكُفَّكَ مِنْنَا بِذَلِكَ شَهَادَةً، فَإِنْ كَتَفَ، فَلَنْ يَكُفَّكَ مِنْنَا بِذَلِكَ شَهَادَةً.

Rasool-Allah\textsuperscript{saww} said: ‘Do not fear, for it will neither leap up nor flee, but it would pause and testify for us\textsuperscript{asws} by ratifying us\textsuperscript{asws} and of our\textsuperscript{asws} merits’.

فَقَالَ الْعَارِبُ: أَخَافْتُ أَنْ يَطُفْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا تَخَافْ أَنْ يَطُفْ، فَلَنْ يَكُفَّكَ مِنْنَا بِذَلِكَ شَهَادَةً، فَإِنْ كَتَفَ، فَلَنْ يَكُفَّكَ مِنْنَا بِذَلِكَ شَهَادَةً، فَإِنْ كَتَفَ، فَلَنْ يَكُفَّكَ مِنْنَا بِذَلِكَ شَهَادَةً.

The Bedouin said, ‘I (still fear) it would leap out’. Rasool-Allah\textsuperscript{saww} said: ‘So if it does leap out, it would suffice you for belying us\textsuperscript{asws} and as an argument against us\textsuperscript{asws}. And it will never leap out, but it would testify for us\textsuperscript{asws} with the truthful testimony. Therefore, when you do that, free its way, for Muhammad\textsuperscript{saww} would compensate you instead of it with what is better for you than it’.
The Bedouin brought it out and placed it upon the ground. It paused and faced Rasool-Allah sàwà and rubbed its cheeks in the soil, then raised its head and Allah azwj the Exalted Caused it to speak, and it said, ‘I testify that there is no god except Allah azwj Alone, there being no associates for Him azwj. And I testify that Muhammad sàwà is His azwj servant and His azwj Rasool sàwà, and His azwj elite, and Chief of the Mursils, and the most superior of the creatures in their entirety, and the Seal of the Prophet asws, and Guide of the resplendent.

And I testify that this brother of yours sàwà, Ali asws Bin Abu Talib asws, the description which you sàwà described him asws as, and with the merits which you sàwà mentioned, and that his asws friends would be honoured in the Gardens, and that his asws enemies would be in the Fire eternally’.

Then the Bedouin turned to face the Jew, and he said, ‘Woe be unto you all! Which Sign after this do you desire, and a miracle after this would you be suggesting? There isn’t (any way out) except that you should be believing, or you would be destroyed in your entirety’.

Those Jews, all of them believed, and they said, ‘Great are the Blessings of your lizard upon us, O Arab brother!’

Then Rasool-Allah sàwà said: ‘Free the lizard upon that Allah azwj Mighty and Majestic would Compensate instead from it, what would be better for you than it, for the lizard is a Momin with Allah azwj and with His azwj Rasool sàwà, and with the brother asws of His azwj Rasool sàwà, with the Truth. It is not befitting that it would happen to be caught, nor held in captivity, but its way should be free for it to become privileged upon the rest of the lizards, with what Allah azwj has Graced it, would be (their) Emir’.
The lizard called out, ‘O Rasool-Allah SAWW! Free me and allow me to compensate him for his compensation’. The Bedouin said, ‘And what will you compensate me (with)?’ It said, ‘Go to the burrow which you seized me from, and therein are ten thousand lost Dinars, and three hundred thousand Dirhams. Take it’.

The Bedouin said, ‘How can I do so. They have heard this – from this lizard – the ones present over here, and I am tired, and I will never be safe from the one who are rested, to go over there and take it’.

The lizard said, ‘O Arab brother! Allah azwj the Exalted has Made it as a compensation for you from me, therefore it would not be left for anyone to precede you to it, nor would anyone try to take it except Allah azwj would Destroy him’.

And the Bedouin was tired, so he walked a little (slowly), and a group of the hypocrites preceded him to the burrow, the ones who were in the presence of Rasool-Allah SAWW. They entered their hands into the burrow to grab from it what they had heard (was there), but a large snake came out to them. It bit them and killed them, and it paused until the Bedouin presented.

It said to him, ‘O Arab brother! Look at them, how Allah azwj Commanded me to kill them – below your wealth – which is a compensation of your lizard – and Made me to be its protector. Take it!’

The Bedouin took out the Dirhams and the Dinars, but was not able to carry them. The snake called out to him, ‘Take the rope which is your waist and tie it with the two bags. Then tie the rope in my tail, for I shall drag it to your house, and I will be your servant and a guard for this wealth of yours’.
The snake came, and it did not cease dragging him and the wealth until the Bedouin spent it in acquiring land, and property, and orchards. Then the snake left". \textsuperscript{316}

\textbf{Up to here completes the seventeenth volume of Bihar Al-Anwaar}

\textsuperscript{316} Bihar Al Anwaar – V 17, The book of our Prophet \textsuperscript{SAWW}, P 2 Ch 5 H 47