Bihar Al-Anwaar

BIHAR AL-ANWAAR

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

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1. جاهز لما: المفيد، عن علي بن بلال، عن العمان بن أحمد، عن إبراهيم بن عفان، عن عم سعيد بن مسلم الغلاب، قال: جاهز أعرابى إلى النبي (صلى الله عليه وسلم) فقال: والله يا رسول الله لقد أتيناك وما لنا بعير يئط ولا غنم يغط،

A Bedouin came to the Prophet\textsuperscript{saww} and said, ‘By Allah\textsuperscript{azwj}, O Rasool-Allah \textsuperscript{saww}! I have come to you\textsuperscript{saww} and there is neither any came for us to be plundered nor any flock to cover’.

ثم أنشأ يقول: أتيناك يا خير البرية كلها * لترحمننا مما لقينا من الازل أتيناك والعذراء يدمي لبانها * وقد شغلت ام البنين عن الطف لأسكانه * من الجوع ضعفا لا يمر و لا يحلي ولا شئ مما يأكل الناس عندنا * سوى الحنظل العامي والعلز الفسول وليس لنا إلا إليك، فرارنا * وأين فرار الناس إلا إلى الرسل.

Rasool-Allah\textsuperscript{saww} said to his\textsuperscript{saww} companions: ‘This Bedouin is complaining of the scarcity of rain and severe drought’. Then he\textsuperscript{saww} stood gathering his\textsuperscript{saww} cloak until he\textsuperscript{saww} ascended the Pulpit, and praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, and it was among what he\textsuperscript{saww} praised Him\textsuperscript{azwj} with that he\textsuperscript{saww} said: ‘The Praise is for Allah\textsuperscript{azwj} Who is Lofty in the sky and will always be lofty, and in the earth is near, close by, to us that the jugular vein’.

And he\textsuperscript{saww} raised his\textsuperscript{saww} hands towards the sky and said: ‘O Allah\textsuperscript{azwj}! Quench us with a downpour of rain, welcoming, pleasant, fresh, layered, now without delay, beneficial without harm the farms can be filled with it and the plants can grow, and the ground can be revived with it after its death’.
He saw had not returned his saw hands to his saw throat until the clouds rumbled in Al-Medina like the anklet and the sky threw off its curtains and the people of Al-Bat’ha came over shouting, ‘O Rasool-Allah asw, the drowning, the drowning!’ Rasool-Allah saww said: ‘O Allah awj! Around us and not upon us!’ And the clouds scattered in the sky.

‘From Ali asws Bin Abu Talib asws having said: ‘The Prophet saww called me asws and I asws was with eye pain. He saww applied his saww saliva in my asws eyes and tightened the turban upon my asws head and said: ‘O Allah azwj! Remove from him the hot and the cold’. So, after that, I asws neither found hot nor cold’.

2

Al Mufeed, from Al Husayn Bin Muhammad Al Tammar, from Muhammad Bin Al Qasim, from Musa Bin Muhammad Al Khayat, from Is’hq Bin Ibrahim Al Khurasany, from Shareek, from Abdullah Bin Umar, from Abu Salmah, from Abu Hureyra who said,

“We were hit by the thirst during the Hudeybiyyah (treaty), and we went to the Prophet saww. He saww extended his saww hands with the supplication and the clouds gathered and the rains came, and we were quenched from it”.

3

Ayoub Bin Nuh, from Safwan Yahya, from Hamad Bin Abu Talha, from Abu Awt,

‘From Abu Abdullah asws he (the narrator) said: ‘I went to him asws and he asws relaxed kindly towards me and said: ‘A blind man came to the Prophet saww and said, ‘O Rasool-Allah saww! Supplicate to Allah saww to Return my sight unto me’. He saww said: ‘He saww supplicated to Allah saww, and his sight was returned to him.

Then another one came up and said, ‘O Rasool-Allah saww! Supplicate to Allah saww for me to Return my sight to me’. He saww said: ‘Is the Paradise more beloved to you or the return of your sight to you?’ He said, ‘O Rasool-Allah saww, and its Reward is the Paradise?’ He saww said: ‘Allah saww is more Benevolent that to Afflict His saww Momin servant with the removal of his sight, then not Rewarding him with the Paradise’.

4

Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Ali Ibn Ismail Al Maysami, from Kareem who said, ‘I heard someone reporting and he said,
'Rasool-Allah saww was seated and mentioned the meat and its nibbling to him saww. So, a man from the Helpers stood up and there was a young goat for him, and he ended up to his wife and said, 'Is there any gain for you regarding me?' She said, 'And what is that?' He said, 'I heard Rasool-Allah saww desiring the meat'. She said, 'Take it', and there did not happen to be for them apart from it.

And Rasool-Allah saww knew it. So, when he came with it, having slaughtered it and grilled it, then the Prophet saww placed it and said to them: 'Eat and do not break any bones'. The Helper returned (home) and there it was playing around at his door'.

'From Abu Abdulla asws having said: 'When (Syeda) Fatima asws Bint Asad asws passed away, Amir Al-Momineen asws came to the Prophet saww and Rasool-Allah saww said to him asws: 'O Abu Al-Hassan asws! What is the matter with you asws?' He asws said: 'My asws mother asws passed away'. The Prophet saww said: 'And (she asws was) my saww mother (as well), by Allah azwj!' Then he saww cried and said: 'O Mother asws!'

Then he saww said to Ali asws: 'This is my saww shirt, enshroud her saww in it, and this is my saww cloak, enshroud her saww in it, so when you asws are free then call me saww'. When she asws was brought-out, the Prophet saww prayed upon her asws with such a Salat he saww had not prayed the like of it, neither before it nor after it upon anyone. Then he saww descended into her asws grave and lied down in it, then said to her asws: 'O Fatima asws!' She asws said, 'At your saww service, O Rasool-Allah saww!'

He saww said: 'Have you asws found what your asws Lord azwj Promised you asws as being true?' She asws said, 'Yes', may Allah azwj Recompense you saww goodly', and she asws prolonged the whispering to him saww in the grave. When he saww came out, it was said, 'O Rasool-Allah saww! You saww have done something with her asws regarding your saww enshrouding her asws and your entering into her asws grave and your saww prolonged whispering and your saww prolonged Salat, we have not seen you saww doing it with anyone else before her asws.'
قال: أما تكفيني إياها فإني لما قلت لها: يعرض الناس يوم يحشرون من قبورهم، فصاحت وقالت: واسوأتاه فلبستها ثيابي، وسألت الله في صلاتي عليها

He saww said: ‘As for my saww enshrouding her aswss, so when I saww had said to her aswss: ‘The people would be exposed on the Day they are Resurrected from their graves’, so she aswss had sighed and said, ‘O the evil of it!’ Therefore, I saww clothed her aswss in my saww clothes and asked Allah azwj during my saww Salat upon her saww not to decay her aswss shroud until she saww enters the Paradise. He azwj Answered me to that.

And as for my saww entering into her aswss grave, when I saww had said to her aswss: ‘When the deceased enters into his grave and the people leave from him, two Angels enter unto him – Munkar and Nakeer, and they question him’, she had said, ‘O I seek Help with Allah azwj!’ Therefore, I saww did not cease to ask my saww Lord azwj in her aswss grave until a doorway was opened for her aswss, from her aswss grave to the Paradise, and there was Made for her aswss to be a garden from the Gardens of the Paradise’.

It is reported from Abu Hamza Al Sumaly who said,

‘I said to Ali asws Bin Al-Husayn aswss, ‘Can I ask you asws about something to be negated from me by it what has engrossed my soul?’ He asws said: ‘That is up to you’. I said, ‘I ask you asws about the first and the second (Abu Bakr & Umar)’. He asws said: ‘Upon them both be the Curse of Allah azwj. By Allah azwj! They both died as Kafirs (disbelievers) and Mushriks (associators) with Allah azwj the Magnificent’.

I said, ‘Are the Imams aswss from you aswss reviving the death, and curing the blind, and the leper and walking upon the water?’ He asws said: ‘Allah azwj did not Give anything to any Prophet as except that He azwj had Given it to Muhammad saww, and (in addition) Gave him saww what He azwj had not Given them as and (and that what) did not happen to be with them as.

فكل ما كان عند رسول الله صلى الله عليه وآله فقد أعطى الله نبيا شيئا إلا وقد أعطى محمدا صلى الله عليه وآله، فلا يعقل أن يكون متمكنين من قبرهم، فصاحت وقالت: واسوأتاه فلبستها ثيابي، وسألت الله في صلاتي عليها

So, whatever was with Rasool-Allah saww, Amir Al-Momineen asws was Given it, then Al-Hassan asws, then Al-Husayn asws, then Imam asws after an Imam asws up to the Day of Qiyamah,
along with the increase which occurs during every year, and during every month, and during every day.

إن رسول الله (صلى الله عليه وآله) كان قاعدا فذكر اللحم، فقال رجل من الانصار إلى أمراة وكان لها عناق، فقال لها: هل لك في غنيمة؟ قالت: وما ذلك؟ قال: إن رسول الله يشتهي اللحم، فذبح له عنزها هذا، قالت: خذها شأنك وإياها، ولم يملكا غيرها، وكان رسول الله يعرفهما

Rasool-Allah saww was seated and mentioned the meat, so a man from the Helpers stood up and went to his wife, and there was a young goat for her. He said to her, 'Is there any gain for you regarding me?' She said, 'And what is that?' He said, 'Rasool-Allah saww desires the meat, so let us slaughter this goat for him saww'. She said, 'Take it, it is your concern and its’, and they did not own other than it, and Rasool-Allah saww knew of that.

فذبحها ووضعها وشوهها وحملها إلى رسول الله (صلى الله عليه وآله)، فوضعها بين يديه، فجمع أهل بيته ومن أحب من أصحابه، فقال: كلوا ولا تكسروا لها عظما، وأكلهم الانصار، فلما شبعوا وتفرقوا رجع الانصار وإذا العناق تلعب على بابه.

He slaughtered it and smoothed it and grilled it, and carried it to Rasool-Allah saww and placed it in front of him saww. He saww gathered his saww family members and the ones he saww loved from his saww companions and said: 'Eat and do not break any of its bones', and the Helper ate with them. When they had been satiated and separated, the Helper returned, and there was the goat playing by his door'.

And it is reported that he saww called a deer, so it came, and he saww instructed with slaughtering it. They did so, and grilled it and ate its meat and did not break any of its bones. Then he saww instructed to place its skin and drop its bones in the middle of the skin, and the deer stood up alive, grazing’.

It is reported that a man from his saww companions was hit in one of his eyes in one of his saww military expeditions, and it flowed until it fell upon his cheek. He came to him saww seeking his saww help. He saww took it and returned it in its place, and it was the better of his eyes in looks, and the sharper of the two in sight’.

7 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 7
8 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 8
9 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 9
It is reported that a man from Juheyna came to him saww, and he was being cut from the leprosy, and complained to him saww. He saww grabbed a cup of water and spat in it, then said: ‘Wipe your body with it’. He did so and was cured until nothing from it was found’’.  

It is reported that a man came to the Prophet saww and said, ‘I have arrived from a journey of mine. While my five-year old daughter was walking around me in her garment, I grabbed her hand and went with her to such and such valley and dropped her into it’. He saww said: ‘Come with me saww and show me saww the valley.

He went with Rasool-Allah saww to the valley and said to her father: ‘What is her name?’ He said, ‘So and so’. He saww said: ‘O so and so! Become alive by the Permission of Allah azwj! The child came out saying, ‘At your saww service O Rasool-Allah saww and your saww assistance’. He saww said: ‘Your parents have become Muslims and if you so like, I saww can return you to them’. She said, ‘There is no need for me regarding them, and I have found with Allah azwj what is better than them’’.

It is reported that Salmah Bin Al Akwa’a was hit with a strike on the day of (battle of) Khyber, and he came to the Prophet saww and he saww breathed (puffed) in it with three breaths and he did not complain of it until the death’.

And the eye of Qatadah Bin Al-Numan was hit by a strike, and it had come out, and the Prophet saww back into its place, and it was the better of his eyes’’.

It is reported that a youth from the Helpers had an old blind mother for him and he became sick. Rasool-Allah saww consoled him, and he died. She said, ‘O Allah azwj! If You azwj Know that I emigrated to You azwj and to Your azwj Prophet saww hoping that You azwj will Assist me upon every difficulty, then do not Load this difficulty unto me’.
Anas said, ‘We had not departed until he uncovered the cloth from his face and ate, and we ate (as well)’.

It is reported that Asama Bin Zayd said, ‘We went out with Rasool-Allah ﷺ during his Hajj which he ﷺ performed. When we were in the middle of Al-Rawha he ﷺ looked at a woman carrying a child. She said, ‘O Rasool-Allah ﷺ! This is my son. He has not ceased from choking since I begot him up to this day of his’. Rasool-Allah ﷺ took him and applied saliva in its face, and the child was cured.

Rasool-Allah ﷺ said: ‘Go and look, can you see any palm trees?’ I said, ‘The valley is such, there is nothing which is covered from the people’. He ﷺ said: ‘Go to the palm trees and say, ‘Rasool-Allah ﷺ orders you be nearer each other for the fulfilment of the need of Rasool-Allah ﷺ, and say to the stones similar to that’.

By the One azwj Who Sent him ﷺ with the Truth as a Prophet ﷺ! I did say that to them and I saw the palm trees draw closer to each other and the stones separate. When he ﷺ had fulfilled his ﷺ need, I saw them return to their places’.

It is reported that when the Prophet ﷺ arrived at Al-Medina, and it was a plagued land of Allah azwj, he ﷺ said: ‘O Allah azwj! Cause Medina to be beloved to us just as You azwj Caused Makkah to be beloved to us and Corrected it for us, and Bless for us in its Sa’a (s) and its Mudd (s) (units of measurement), and Transfer its mud to Al-Juhfa’.

It is reported that Abu Talib asws became ill, so Rasool-Allah ﷺ came to him asws and he asws said: ‘O son asws of my asws brother asws! Supplicate to your asws Lord aswj to Heal me asws’. The
Prophet saww said: ‘O Allah azwj! Heal my saww uncle asws! ’ He asws stood up as if he had become active from the hobbling’.

It is reported that Ali asws was ill and took to saying: ‘O Allah azwj! If my asws term has arrived then Grant me asws rest, and if it is delayed then Raise me asws, and if it was an affliction, then Grant me asws patience’.


It is reported that Abdullah Bin Bureyda said, ‘I heard my father saying, ‘The Prophet saww spat in the leg of Amro Bin Muaz when his leg was cut, and he was cured’.

It is reported by Ibn Abbas, ‘A woman came to the Prophet saww with a son of hers and said, ‘This son of mine has insanity with him. It seizes him during our lunch and our dinner and he is incited against us’. He saww wiped his chest and supplicated. He moved about and there came out from his inside like faeces of the lion and he was cured’.

It is reported that Muaz Bin Afran came to Rasool-Allah saww carrying his (cut) hand, and it had been cut by Abu Jahl. He saww spat upon it and adhered it, and it was attached.”.
It is reported that the Prophet saww of Allah azwj saw a man hold his hair when he performed Sajdah. He saww said: ‘O Allah azwj! Make his head ugly!’ His hair fell off until there did not remain anything in his head’.  

It is reported that he saww supplicated for Anas (the fabricator) when his mother Umm Saleem said, ‘Supplicate for him for he serves you’ saww. He saww said: ‘Amplify his wealth and his children and Bless for him in what he is Given’. Anas (fabricator) said, ‘One of my children informed me that he buried more than one hundred of his children’.

It is reported that the Prophet saww saw a man eating by his left hand, so he saww said: ‘Eat with your right hand’. He said, ‘I am not able to’. He saww said: ‘You will not be able to’. So, it did not arrive his mouth from afterwards. Every time he raised the morsel to his mouth, it went in another direction’.

It is reported by Abu Naheyk Al Azdy, from Amro Bin Akhtab who said,

‘The Prophet saww wanted a drink so I came to him saww with a container wherein was water, and in it was a hair. He saww raised it and said: ‘O Allah azwj! Beautify him! Beautify him!’ He (the narrator) said, ‘I saw him after sixty-three years, there was neither whiteness in his head nor in his beard’.

It is reported that Al-Nabagah Al-Ja’dy prosed to Rasool-Allah saww by his words, ‘The sky reached honour and prestige, and we hope a manifestation above that’. He saww said: ‘Where to, O Ibn Abu Layli?’ He said, ‘To the Paradise, O Rasool-Allah saww!’ He saww said: ‘May Allah azwj Silver-plate your mouth’.

After the narrator, one of the companions of the Prophet saww said, ‘O Rasool Allah! May Allah azwj have mercy on him! May Allah azwj accept his supplication! May Allah azwj grant him the best of positions!’ He said: ‘And may Allah azwj accept your supplication! May Allah azwj have mercy on him! May Allah azwj accept his supplication!’

It is reported that the Prophet saww saw a man eating by his left hand, so he saww said: ‘Eat with your right hand’. He said, ‘I am not able to’. He saww said: ‘You will not be able to’. So, it did not arrive his mouth from afterwards. Every time he raised the morsel to his mouth, it went in another direction’.

The verse which the Prophet saww said is: ‘O Allah! Make his head ugly!’ His hair fell off until there did not remain anything in his head’.

21 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 21
22 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 22
23 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 23
24 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 24
The reporter said, ‘I saw an old man of one hundred and thirty years and his teeth were like silver camomile, pure, white. His body had been demolished except his mouth’.

It is reported that the Prophet ﷺ went out and a woman presented to him ﷺ. She said, ‘O Rasool-Allah ﷺ! I am a Muslim woman and with me is a husband in the house like the women’. He ﷺ said: ‘Call your husband’. She called him. He ﷺ said: ‘Do you hate him? She said, ‘Yes’.

The Prophet ﷺ supplicated for both of them and placed her forehead upon his forehead and said: ‘O Allah ﷺ! Effect love between them and Cause one of them to be beloved to his counterpart’. Then the woman used to say after that, ‘There was no young man, nor an old man, nor a father (to the children) more beloved to me than him’. The Prophet ﷺ said: ‘Testify that I am Rasool-Allah ﷺ’.

It is reported that Amro Bin Al-Ahmaq Al-Jazaie quenched Rasool-Allah ﷺ, so he ﷺ said: ‘O Allah ﷺ! Make him possess his youth’. Eighty years passed for him and no white hair was seen for him.

‘There was black hair in the middle of the hair of my master Al-Saib Bin Yazeed, and the rest of his head and his beard was white. I said, ‘I have not seen the like of that. In your head, this is black and this is white’. He said, ‘Shall I inform you?’ I said, ‘Yes’. He said, ‘I was playing with the children and the Prophet ﷺ of Allah ﷺ passed by me. So, I presented to him ﷺ and greeted unto him ﷺ. He ﷺ said: ‘And upon you (be the greetings). Who are

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25 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 6 H 25
26 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 6 H 26
27 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 6 H 27
you?’ I said, ‘I am Al-Saib, brother of Al-Nimr Ibn Qasit’. Rasool-Allah saww wiped my head and said: ‘May Allah asw bless you’. By Allah aswj, these (hair) did not become white, ever!’\footnote{Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 28}

It is reported that Ali asws said: ‘Rasool-Allah saww sent me asws to Yemen. I asws said: ‘You saww are sending me asws, O Rasool-Allah saww’, and I asws am of young age. I asws do not know the judgments’. He saww said: ‘Go, for Allah asw will be Guiding your heart and Affirm your tongue’. Ali asws said: ‘I asws did not doubt in my asws judgments between two men’\footnote{Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 29}.

\footnote{Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 30}

It is reported by Murra Bin Ja’bal al Ashjaie who said,

\begin{quote}
‘I went on a military expedition with Rasool-Allah saww in one of his saww military expeditions. He saww said: ‘Travel, O owner of the horse’. I said, ‘O Rasool-Allah saww! It is poor, fatigued’. He saww raised a whisk he saww had with him saww and struck it with a light strike and said: ‘O Allah asw! Bless for him regarding it’.
\end{quote}

\footnote{Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 31}

It is reported that Jarhad came to Rasool-Allah saww and in front of him saww was a tray. So, Jarhad drew his left hand near in order to eat, and his right hand was infected. He saww said: ‘Eat with the right hand’. He said, ‘It is infected’. Rasool-Allah saww breathed upon it, and he did not complain of it afterwards’.

\begin{quote}
It is reported from Usman Bin Juneyd having said, ‘A blind man came to Rasool-Allah saww and complained to him saww of the departure of his sight. Rasool-Allah saww said to him: ‘Go to the ablution place and perform ablution (Wudu’u),
then pray two Cycles Salat, then say, ‘O Allahazwj! I ask Youazwj and I divert to Youazwj through Muhammadasww Prophetasww of Mercy. O Muhammadasww! I divert through youasww to yourasww Lordazwj, to Improve my sight. O Allahazwj! Let himasww intercede regarding me, and Heal me regarding myself’.

Ibn Juneyd said, ‘The discussion did not prolong with us until the man entered as if there had never been any harm with him at all’.

There was coarseness, meaning ‘Al-Qowba’a’ in my face which had appeared, so the Prophetasww supplicated and wiped his face, and it went away and there did not remain any trace upon his face’.

It is reported that Abyaz Bin Jamal said,'Therre was coarseness, meaning ‘Al-Qowba’a’ in my face which had appeared, so the Prophetasww supplicated and wiped his face, and it went away and there did not remain any trace upon his face’.

It is reported that Al-Fazl Bin Al-Abbas said, ‘A man said, ‘O Rasool-Allahasww! I am miserly, coward, sleepish. Supplicate for me’. Heasww supplicated to Allahazwj to Remove his cowardliness, and that he would be a generous soul, and for his frequent sleep to go away. There was not seen any soul more generous, nor of severe valour nor less sleep than him’.

From Ibn Abbas who said,

‘Rasool-Allahasww said: ‘O Allahazwj! Youasww Made the first of Quraysh to taste exemplary Punishment, so (now) Make the last of them to taste Grace’. It was found to be like that’.

It is reported that Aliasws had eye pain on the day of Khyber, so Rasool-Allahasww applied saliva in hisasws eyes and supplicated for himasws and said: ‘O Allahazwj! Remove the heat and the cold from himasws, and heasws used to go out in the winter in one shirt’.

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32 Bihar Al Anwaar – V 18, The book of our Prophetasww, P 2 Ch 6 H 32
33 Bihar Al Anwaar – V 18, The book of our Prophetasww, P 2 Ch 6 H 33
34 Bihar Al Anwaar – V 18, The book of our Prophetasww, P 2 Ch 6 H 34
35 Bihar Al Anwaar – V 18, The book of our Prophetasww, P 2 Ch 6 H 35
36 Bihar Al Anwaar – V 18, The book of our Prophetasww, P 2 Ch 6 H 36
It is reported that Abu Hureyra (the famous fabricator of Ahadith) said to Rasool-Allah ﷺ, 'I heard a lot of Hadeeth from you (but) have forgotten it'. He ﷺ said: ‘Spread out your cloak’. I spread it out and he ﷺ placed his hand in it, then said: ‘Retract it’. I retracted it and did not forget most of it after it’.

It is reported that a Bedouin said, ‘O Rasool-Allah ﷺ! The wealth is destroyed, and the dependants are hungry’. So, supplicated to Allah azwj for us. He ﷺ raised his hand and did not place them back until there were traces of clouds like the mountains. Then he ﷺ had not descended from his Pulpit until we saw the rain rolling down upon his beard. It rained upon us up to Friday.

Then a Bedouin stood up and said, ‘The buildings are demolished’. So, he ﷺ supplicated and said: ‘Around us and not upon us’. He ﷺ had not gestured to around the clouds except it was uncovered until Medina became like the hollow pit, and the valleys flowed for a month. Rasool-Allah ﷺ chuckled and said: ‘For Allah azwj is the house of Abu Talibasws. If he saw this, his eyes would have been delighted’.

It is reported that when the Prophet ﷺ was called out at by the Polytheists and they assisted each other against him, he supplicated to Allah azwj to Make their cities barren. He ﷺ said: ‘O Allah azwj! Years like the years of Yusufas. O Allah azwj! Intensify Your Pressure upon (the tribe of) Muzar’. The rain was withheld from them until the trees died off and the livestock perished.

And during that, Hajib Bin Zurara sent a delegation to Chosroe and complained to him seeking his permission in grazing the wilderness, lent him his bow (horse). When (the tribe

37 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 6 H 37
38 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 6 H 38
of) Muzar was afflicted with the severe difficulties, the Prophet saww repeated with his saww grace upon them, and supplicated to Allah azwj with the rain for them”.

It is reported that Rasool-Allah saww sent a message to a Jews regarding a loan he saww had asked him. He did so. Then the Jew came to him saww and he said, ‘Did your saww need come (fulfilled)?’ He saww said: ‘Yes’. He said, ‘Send for me regarding whatever you saww want and I will not prevent anything you saww want’. The Prophet saww said to him: ‘May Allah azwj Cause your beauty to be constant’. The Jew lived for eighty years and there was not seen any white hair in his head”.

It is reported that during the event (military expedition) of Tabuk, the people were hit by thirst. They said, ‘O Rasool-Allah saww! If only you saww would supplicate to Allah azwj to Quench us?’ He saww said: ‘If I saww were to supplicate to Allah azwj, He azwj will Quench (us)’. They said, ‘O Rasool-Allah saww! Supplicate to Allah azwj for us to Quench us’. He saww supplicated and the valleys were flooded.

There was a group of people upon the edge of the valley saying, ‘We were rained upon due to the star Al-Zara’a, and such and such star’. Rasool-Allah saww said: ‘Are you seeing this?’ Khalid said, ‘Shall I strike off their necks?’ Rasool-Allah saww said: ‘No. They are saying like this, and they know that Allah azwj Sent it’.”

P.s. – This is not reported correctly

References:
39 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 39
40 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 40
41 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 41
42 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 42
From Anas (fabricator) said,

‘The Prophet saww said: ‘There will be entering unto you all from this door, the best of the successors asws and the closest of the people in status from the Prophets as; Ali asws Bin Abu Talib asws entered. Rasool-Allah saww said to Ali asws: ‘O Allah azwj! Remove from him asws the heat and the cold’. He asws did not find it until he asws passed away, and he asws used to go out in a shirt during the winter’.43

It is reported that there was a young goat for one of the Helpers and he slaughtered it and said to his wife, ‘Cook part of it, and grill part of it, for perhaps our Rasool saww will honour us and attend our house tonight and break Fast with us’, and he went to the Masjid, and there were two young sons for him, and they had both seen their father slaughtering the young goat. One of them said to the other, ‘Come until I slaughter you’. He grabbed the knife and slaughtered him.

When the father saw them, he shouted, and the slaughterer fled and fell down from the room and died. He hid them both and cooked and prepared the meal. When the Prophet saww entered the house of the Helper, Jibraeel as descended and said: ‘O Rasool-Allah saww! Make his two sons to be present’. Their father went out seeking them. Their mother said, ‘They are not present’. He returned to the Prophet saww and informed him saww of their being absent.

He saww said: ‘There is no escape from their being present’. He went to their mother and she notified him of their state, and he grabbed them and brought them to the seat of the Prophet saww. He saww supplicated to Allah azwj and revived them both and they lived for years’.44

43 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 43
44 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 44
The Prophet saww wrote to the clan of Harisah Bin Amro and invited them to Al-Islam. They took the letter of the Prophet saww and washed it off and they threw it in the bottom of their water bucket. The Prophet saww said: ‘What is the matter with them. May Allah azwj Remove their intellects’. He said, ‘They are the people of trembling and haste, and their speech is harmful and foolish’.

And the Prophet saww feared from Quraysh. He saww entered the pen and the camels fled. Abu Sarwan came to him saww and said, ‘Who are you saww?’ He saww said: ‘A man comforting to your camels’. He said, ‘Are you saww in charge of Quraysh?’ He saww said: ‘I saww am Muhammad saww’. He said, ‘Stand up! The camels are not correct while you saww are among them’.

The Prophet saww said: ‘O Allah azwj! Prolong his misery and his remaining (alive)’. Abdul Malik said, ‘I saw him as an aged old man wishing for death, but he was no dying, and the people were saying, ‘This is due to the supplication of the Prophet saww’.

And in a Hadeeth of Jabir, ‘A Woman from the Muslims said, ‘I want what a Muslim woman wants’. The Prophet saww said: ‘To me with her husband’. They came with him. He saww said to him regarding that, then said to her: ‘Do you hate him?’ She said, ‘Yes, by the One azwj Who Honoured you saww with the Truth’. He saww said: ‘Bring your heads closer’. They drew closer, and he saww placed her forehead upon his face, then said: ‘O Allah azwj! Synthesize between them and make one to love his companion’.

Then (some time later), the Prophet saww saw her carrying sauce upon her neck, and she recognised him, so she threw the sauce then kissed his saww feet. He saww said: ‘How are you
and your husband? ’ She said, ’By the One\textsuperscript{72} Who Honoured you\textsuperscript{8} with the Truth! There is no one in the times more beloved to me than him.’

وكان عند خديجة امرأة عمياء فقال (صلى الله عليه وآله): لتكون عيناك صحيحتين، فصحتا، فقالت خديجة: هذا دعاء مبارك، فقال: " وما أرسلناك إلا بفضل منك".

And there was a blind woman in the presence of (Syeda) Khadeeja\textsuperscript{72}. He\textsuperscript{8} said: ‘Let your eyes become healthy, clear’. (Syeda) Khadeeja\textsuperscript{8} said: ‘This is a Blessed supplication’. He\textsuperscript{72} said: ‘\textbf{And We did not send you except as a mercy to the worlds [21:107]}’.

ودعا (صلى الله عليه وآله) لقيصر فقال: ثبت الله ملكه كما كان. ودعا على كسرى: “ مزق الله ملكه " فكان كما قال.

And he\textsuperscript{8} supplicated for Caesar, and said: ‘May Allah\textsuperscript{72} Affirm his kingdom just as it used to be’. And he\textsuperscript{8} supplicated against Chosroe: ‘May Allah\textsuperscript{72} Shred his kingdom’, and it happened just as he\textsuperscript{8} had said’.

حفرن بن تنطور الرومي كنت مع النبي (صلى الله عليه وآله) في غزوة تبوك فسقط من يده السوط فنزلت عن جوادي فرفعه ودفعته إليه، فنظر إليه وقال: يا حفرن مد الله عمرك مدا، فعاش ثلاثمأة وعشرين سنة.

Ja’far Bin Nastour Al-Rumy (said), ‘We were with the Prophet\textsuperscript{8} in the military expedition of Tabuk and the whip fell from his\textsuperscript{8} hand and landed of my horse. I lifted it and handed it over to him\textsuperscript{8}. He\textsuperscript{8} looked at me and said: ‘O Ja’far! May Allah\textsuperscript{72} Extended in your life with an extension. He lived for three hundred and twenty years.'

وقوله للنابغة وقد مدحه: " لا يفضض الله فاك " فعاش مأة وثلاثين سنة، كلما سقطت له سن نبتت له اخرى أحسن منها، ذكره المرتضى في (الغرر).

And his\textsuperscript{8} words to Al-Nabagah, and he\textsuperscript{8} had praised him: ‘May Allah\textsuperscript{72} silver-plate your mouth’. He lived for one hundred and thirty years. Every time a year dropped for him, another one grew better than it. Al-Murtaza mentioned it in (the book) Al-Gurrar''.

وعن ميمونة أن عمرو بن الحمق سقى النبي (صلى الله عليه وآله) لبنا فقال: اللهم أمتعه بشبابه " فمرت عليه ثمانون سنة لم ير شعرة بيضاء.

And from Maymouna, ‘Amro Bin Al-Hamaq quenched the Prophet\textsuperscript{8} some milk. He\textsuperscript{8} said: ‘O Allah\textsuperscript{72}! Let him enjoy his youth’. Eighty years passed by, he did not see any white hair.


And the Prophet\textsuperscript{8} passed by Abdullah Bin Ja’far, and he was making something from clay for the children to play with. He\textsuperscript{8} said: ‘What will you do with this?’ He said, ‘I shall sell it’. He\textsuperscript{8} said: ‘What will you do with its price?’ He said, ‘I shall by some dates and eat them’. The Prophet\textsuperscript{8} said to him: ‘O Allah\textsuperscript{72}! Bless for him in his right selling hand’.
فكان يقال: ما اشترى شيئاً قط إلا ربّه فيه فصار أمره إلى أن يمثل به، فقالوا: عبد الله بن جعفر الجواد، وكان أهل المدينة يتدليون بعضهم من بعض

It was said, ‘He did not buy anything except he profited in it, and his affairs came to the point that it was exampled with. They said, ‘Abdullah Bin Ja’far Al-Jawad’, and he was from the people of Al-Medina lending to each other up to the coming of the grants of Abdullah Bin Ja’far’.

أبو هريرة أتى النبي (صلى الله عليه وآله) بتميرات فقالت: ادع لي بالبركة فيهن، فدعا، ثم قال: أجعلهن في المزود، قال: فلقد حملت منهما كذى وكذى

Abu Hureyra came to the Prophet ﷺ with some dates and said, ‘Supplicate for me with the Blessings regarding these’. He supplicated, then said: ‘Make these to be in the provision bag’. He said, ‘I had carried from these such and such ‘Wasaqs’ (sixty Sa’as)’.

وقله ( صلى الله عليه وآله ) في ابن عباس: “ اللهم فقهه في الدين ” الخبر، فخرج بحرا في العلم وحبرا للامة.

And his words regarding Ibn Abbas: ‘O Allah azwj! Make him understanding in the Religion’ – the Hadeeth. He brought out an ocean of knowledge and he was an erudite of the community.

في نزهة الابصار: أن النبي (صلى الله عليه وآله) قال لسعد: “ اللهم سدد رميته، وأجب دعوته ” وذلك أنه كان يرمي، فيقال: إنه تخلف يوم القادسية

Regarding (the book) ‘Nazhat Al-Absaar’ – The Prophet ﷺ said to Sa’ad: ‘O Allah azwj! Guide his aim (in shooting arrows)’, and he was an archer. It is said he stayed behind from the event on the day of Al-Qadisiyya for a time period presented to him.

فقال فيه شاعر: ألم تر أن الله أظهر دينه * وسعد بباب القادسية معصم رجعنا وقدآمت نساء كثيرة * ونسوة سعد ليس فيهن أيم فبلغ ذلك سعاد

A poet said regarding him, (Poem). He ﷺ said: ‘O Allah azwj! Mute his tongue’. He attended a battle and an arrow hit him, and his tongue was muted from that’.

ورأى رجلاً بالمدينة راكباً على بعير يشتم عليا (عليه السلام)، فقال: اللهم إن كان هذا الشيخ ولياً من أوليائك فأرنا قدرتك فيه، فنفر به بعيره فألقاه

And he saw a rider upon a camel insulting Ali asws. He ﷺ said: ‘O Allah azwj! If this old man was a friend (enemy) from Your aswj friend (enemies), then Show us Your azwj Power regrading him’. His camel fled with him and threw him and his neck was fractured’.

وعن النبي ( صلى الله عليه وآله ) في مسيره إلى خيبر سوق عامر بن الأكوع بقوله

And it is narrated that the Prophet ﷺ (صلى الله عليه وآله) said: ‘If he�� intentions to you (صلى الله عليه وآله) or opposes you (صلى الله عليه وآله) do not argue with him (صلى الله عليه وآله) and do not say anything until the Prophet (صلى الله عليه وآله) tells you to argue with him (صلى الله عليه وآله)’.
And the Prophet saww heard during his saww journey to Khyber in a market, Aamir Bin Akwa’s words, ‘No worries. Had it not been for you saww, we would not have been guided, nor given charity nor prayed Salat’. He saww said: ‘May Allah azwj have Mercy (on him)’. A man said, ‘It is obligated, O Rasool-Allah saww! If we had not left our luggage with him’. And that is because the Prophet saww would not forgive any man at all who contended unless he brought witnesses’.

The people were digging the ditch and were prosing, besides Salman ra. The Prophet saww said: ‘O Allah azwj! Free the tongue of Salman ra, and even if it is upon two couplets from the poetry’. Salman ra prosed, ‘(a poem)’.

From Al-Sadiq asws in a Hadeeth: ‘The strength of the meat was mentioned in the presence of Rasool-Allah saww. He saww said: I saww have not tasted it since such and such day’. A poor man offered it to him saww a young goat of his and took it to him saww. The Prophet saww said: ‘Eat it and do not break any of its bones’. When they were free, he saww gestured towards it: ‘Arise, by the Permission of Allah azwj!’ He azwj Revived it and it passed by its owner just as he had ushered it.

And Abu Ayoub came with a sheep to Rasool-Allah saww during the wedding of (Syeda) Fatima asws, but Jibraeel as forbade him saww from slaughtering it. That was grievous upon him, so he saww instructed Yazeed Bin Jubeyr the Helper to slaughter it after two days. When it was cooked, he saww instructed that it should not be eaten except in the Name of Allah azwj, and that its bone should not be broken.

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Then he said: ‘Abu Ayoub is a poor man. My God! You Created it, and You are Able upon Return it, so Revive it, O Ever-living, there is no god except You. So, Allah Revived it and Made Blessings to be therein for Abu Ayoub, and healing of the sick in its milk. The people of Medina named it as ‘The resurrected one’. And Abdul Rahman Bin Awf said couplets from it. It returned in the state of what he desired it to be returned.

And in a Hadeeth from Salman, ‘When he was a guest in the house of Abu Ayoub, there did not happen to be for him besides a young goat and one Sa’a of barley. He slaughtered the young goat for him and grilled it, and ground the barley and kneaded it and made bread out of it, and forwarded it in front of Rasool-Allah. He instructed him to call out, ‘Indeed! One who wants the provision so let him come to the house of Abu Ayoub’.

Abu Ayoub went on to call out, and the people came running like the flood until the house was filled up. The people ate in their entirety and the meal did not change. The Prophet said: ‘Gather the boned and place them in its skin’. Then he said: ‘Arise, by the Permission of Allah the Exalted!’ The goat stood up and the people resounded with the two testimonies’.

‘From Abu Abdullah having said: ‘When Rasool-Allah prayed for rain, it drenched the people until they said, ‘It is the drowning!’ And Rasool-Allah said, raising his hands and returned it: ‘O Allah! Around us and not upon us’.

He said: ‘The clouds dispersed and they said, ‘O Rasool-Allah! You prayed for rain for us, but we were not quenched, (but were drenched), then you prayed for rain for us, and we were quenched’. He said: ‘I supplicated and there wasn’t any intention for
me saww regarding that. Then I saww supplicated and there was an intention for me saww regarding that”. 47

Then the Prophet saww said: ‘This Jew, a black snake will sting him in his hand and kill him’. The Jew went away and collected a lot of firewood and carried it. Then it was not long before he left, and Rasool-Allah saww said to him: ‘Place it down!’ He placed down the firewood, and there was a black snake in the middle of the firewood slithering upon the wood. He saww said: ‘O Jew! What did you do today?’ He said, ‘I did not do any deed except this firewood of mine. I carried it and came with it and with me were two cakes. I ate one and gave in charity with another to a poor one’.

Rasool-Allah saww said: ‘Allah azwj has Defended from it due to it’. And he saww said: ‘The charity repels the evil death from the human being’. 48

Abu Abdullah asws having said: ‘The people came to the Rasool-Allah saww, so they said, ‘O Rasool-Allah saww! Our towns have drought and it has prevailed for years upon us. So, supplicate to Allah azwj Blessed and High to Send the sky (to rain) upon us’. Rasool-Allah saww

47 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 47
48 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 48
ordered for the Pulpit. They brought it out, and the people gathered. The Rasool-Allah saww ascended and supplicated, and ordered the people to say ‘Ameen’.

فلم يلبث أن هبط جبرئيل (عليه السلام) فقال: يا محمد أخبر الناس أن ربك قد وعدهم أن يمطروا يوم كذا وكذا، وساعة كذا وكذا، فلم يزل الناس ينتظرون ذلك اليوم وثلك الساعه حتى إذا كانت تلك الساعه أهاج الله عزوجل ريحان فانارات مسجبا، وحللت السماء، وأرخت عزاليها،

It was not long before Jibraeel ascended and said; ‘O Muhammad saww! Inform the people that your Lord azwj has Promised to them that He saww would Make it rain on such and such a day, and at such and such a time’. The people did not cease to look out for that day and that particular time, until that time came up. Allah azwj Mighty and Majestic Excited a wind, so it raised clouds, which covered the sky, and released the rain.

فجاء أولئك النفر بأعيانهم إلى النبي (صلى الله عليه وآله) فقالوا: يا رسول الله ادع الله لنا أن يكف السماء عنا، فإنا قد كدنا أن نغرق، فاجتمع الناس ودعوا النبي (صلى الله عليه وآله) وأمر الناس أن يؤمنوا على دعائه، فقال له رجل من الناس: يا رسول الله أسمعنا فإن كنتم ما تقول ليس نسمع، فقال:

قولوا: اللهم حوالينا ولا علينا، اللهم صبها في بطون الاودية وفي نبات الشجر، وحيث يرعى أهل الوبر، اللهم اجعلها رحمة ولا تجعلها عذابا.

Those individuals came with their rich ones to the Prophet saww. They said, ‘O Rasool-Allah saww, Supplicate to Allah azwj for us to withhold the sky (stop the rain) from us, for we are about to drown. The people gathered, and the Prophet was supplicated, and ordered the people that they should say ‘Ameen’ upon his saww supplication. A man from the people said, ‘O Rasool-Allah saww, make us hear it, for all what you saww are saying, we cannot hear’. He saww said; ‘Say, ‘Our Allah azwj! Around us and not upon us. Our Allah azwj! Let it pour in the middle of the valleys, and in the growth of the trees, and where the shepherds tend to pasture. O Allah azwj! Make it to be a Mercy, and do not Make it to be a Punishment’.

فقال: فإنه يستشفيك من علة أصابته في بطنه ، فأخذ حثوة من الارض فتفل عليها ثم أعطاه، وقال: دفها بماء ثم أسقه إياه، فأخذها متعجبا

From his saww miracles is that Abu Bara’a was a player of arrows and there was an abscess in his belly. Labeyd Bin Rabie sent a message to him and he gifted two horses and a halter for him saww. He saww: ‘I don’t accept a gift of a Polytheist’. Labeyd said, ‘I haven’t seen any man from (the tribe of) Muzar to return a gift of Abu Bara’a’. He saww said: ‘If I saww was accepting gifts from a Polytheist, I saww would have accepted it’.

قال: فإنه يستشفك من علة أصابته في بطنه ، فأخذ حثوة من الارض فتفول عليها ثم أعطاه، وقال: دفها بماء ثم أسقه إياه، فأخذها متعجبا يرى أنه قد استهزى به، فأنه فشلها وإطفال من مرض كما كان انشط من عقل.

He said, ‘But he just wants your healing from an illness he has been hit by in his belly’. So, he saww grabbed a handful of the soil and spat upon it, then gave it to him and said: ‘Mix it with water then quench it to him’. He took is wondering, seeing that he had been mocked

49 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 6 H 49
with. He gave it, and he drank it and was freed from his sickness as if he had been released from a knot”.$^{50}$

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$^{50}$ Bihar Al Anwaar – V 18, The book of our Prophet $^{saww}$, P 2 Ch 6 H 50
CHAPTER 7 – LAST, AND IT IS FROM THE FIRST CHAPTER, AND IN IT IS FROM HIS saww MIRACLES REGARDING BLESSINGS OF HIS NOBLE LIMBS, AND MULTIPLICATION OF THE FOOD AND THE DRINK

1 - ما: أبو عمرو، عن ابن عقدة، عن أحمد بن يحيى الصوفي، عن ًعبد الرحمن بن شريك، عن أبيه، عن ًعبد الله بن عاصم بن ًعبد الرحمن بن أبي عمرة، عن أبيه قال: كنا بازاء الروم إذ أصاب الناس جوع فأما لحومهم إلى الرسول رضي الله عنه فاستأذنه في نحر الأبل، فأرسل الرسول رضي الله عنه إلى عمربن الخطاب، فلما رأى أنه يعضر فنذر من لحومه في نحر الكلب، فقال: يا نبي الله ورسول الله، ما رأيت؟ فإن الانصار جاؤوني يستأذنوني في نحر الأبل؟ فلما رأى أن الناس يعضر قال: يا نبي الله ورسول الله، ما رأيت؟

Abu Amro, from Ibn Aqadah, from Ahmad Bin Yahya Al Sowfy, from Abdul Rahman Bin Shareek, from his father, from Abdullah Bin Aasim Bin Abdul Rahman Bin Abu Amro, from his father who said,

'We were facing Rome when the hunger hit the people, so the Helpers came to Rasool-Allah saww and sought his saww permission regarding slaughtering the camel. Rasool-Allah saww sent for Umar Bin Al Khattab and asked, 'What is your view, for the Helpers came to me saww my saww permission in slaughtering the camel'. He said, 'O Prophet saww of Allah azwj! How will it be for us when we face the enemy tomorrow and the men are hungry?’ He saww said: ‘What is your view?’

قال: مر أبا طلحة فليناد في الناس بعزم منك: لا يبقى أحد عنده طعام إلا جاء به، وبسط الانطاع، فجعل الرجل يجئ بالمد ونصف المد، فنظرت إلى جميع ما جاءوا به، فقالت: سبعاً وعشرين صعاً؟ ثمانية وعشرون صعاً؟ لا يجاوز الثلاثين

He said, 'Order Abu Talha, so let him call out among the people with determination from you saww, ‘There should not remain anyone who has food with him except he should come with it’, and spread out the sheet. The men kept coming with the Mudd Unit of measurement) and half the Mudd. Then he saww looked at the entirety of what they had come with. I said, ‘Twenty-seven Sa’as (unit of measurement)? Twenty-eight Sa’as? It does not exceed thirty!’

واجتمع الناس يومئذ إلى رسول الله (صلى الله عليه وآله) وهم يومئذ أربعة آلاف رجل، فدعا الرسول رضي الله عنه بأكثر دعاء ما سمعته، ثم أدخل يده في الطعام، ثم قال للقوم: لا يبادرن أحدكم صاحبه، ولا يأخذن أحدكم حتى يذكر اسم الله الزهادي. And on that day the people gathered to Rasool-Allah saww, and on that day they were four thousand men. Rasool-Allah saww supplicated with the longest supplication not been heard at all, then inserted his saww hand into the food, then said to the people: ‘Not one of you should initiate his companion, nor should one of you take until he mentions the Name of Allah azwj.’

فقالت أول رفقة، فقال: اذكروا اسم الله، ثم خادعوه، فأذكروا اسم الله ورسوله، والذين فتليهما، ثم قام الناس فدعا كل واحد وعاه وكال شئ، ثم قال للقوم: لا يباذرون أحدكم صاحبه، ولا يأخذن أحدكم حتى يذكر اسم الله،
The first (group of) friends stood and (each one) said, ‘I mention the Name of Allah azwj’. Then they took from everything from every container and ate. Then the people stood up and they took every container and everything. Then a lot of food still remained. Rasool-Allah saww said: ‘Testify that there is no god except Allah azwj and that Muhammad saww is His azwj servant and His azwj Rasool saww. By the One azwj in Whose Hand is my saww soul! No one will say it except Allah azwj will Prohibit the Fire unto him’.

51

From Jabir who said,

‘I knew it, during the military expedition of Khandaq, that Rasool-Allah saww was extremely hungry when I saw the rock upon his saww belly, so I said, ‘O Rasool-Allah saww! Is there anything for you saww regarding the lunch?’ He saww said: ‘What is with you, O Jabir?’ I said, ‘A young goat and a Sa’a (unit of measurement) of barley’. He saww said: ‘Proceed and prepare whatever is with you’.

Jabir said, ‘I went to my wife and instructed her to cook the barley and I slaughtered the goat and stripped it and instructed her that she make bread and cook and grill. When she was free from that, I came to Rasool-Allah saww and said, ‘May my father and my mother be sacrificed for you asws, O Rasool-Allah saww! We are ready, so attend the ones you saww like to’.

He saww said: ‘To the edge of the ditch’. Then he saww said: ‘O communities of the Emigrants and the Helpers, answer (the invitation of) Jabir!’ And there were seven hundred men in the ditch, and all of them came out. Then no one from the Emigrants and the Helpers passed by except he said, ‘Answer (the invitation of) Jabir’. Jabir said, ‘I went ahead and said to my wife, ‘By Allah azwj! Rasool-Allah saww is coming to you with what is not acceptable to you’. She said, ‘Did you let him saww know what is with us?’ He said, ‘Yes’. She said, ‘Then he saww is more knowing with what he saww comes with’.

Jabir said, ‘Rasool-Allah saww entered and looked into the pot, then said: ‘Scoop out and it shall remain’. Then he saww looked into the oven, then said: ‘Take it out and it shall remain’. Then he saww called for a contained and poured into it and scooped. He saww said: ‘O Jabir!'
Enter unto me[^saww], ten by ten. So, ten entered and they ate until they were satiated, and there was not seen in the bowl except the impact of their fingers.

ثم قال: يا جابر علي بالذراع، فأكلوه، ثم قال: أدخل عشرة أكلتهم حتى أكلوا وما بقي في القصعة إلا آثار أصابعهم ثم قال: يا جابر علي بالذراع، فأكلوا وخرجوا.

Then he[^saww] said: ‘O Jabir! To me[^saww] with the forearm (of the grilled goat)’. So, I brought the forearm to him[^saww] and they ate. Then he[^saww] said: ‘Enter ten’. I entered them until they had eaten and satiated, and there was not seen in the bowl except the impact of their fingers. Then he[^saww] said: ‘To me[^saww] with the forearm (of the grilled goat)’. They ate and went out.

ثم قال: أدخل علي عشرة أكلتهم فأكلوه، وما بقي في القصعة إلا آثار أصابعهم، ثم قال: يا جابر علي بالذراع، فأكلوا وخرجوا.

Then he[^saww] said: ‘Enter ten (more) unto me[^saww]!’ I entered them, and they ate until they were satiated, and there was not seen in the bowl except the impact of their fingers. Then he[^saww] said: ‘O Jabir! To me with the forearm (of the grilled goat)’. I brought it to him[^saww] and I said, ‘O Rasool-Allah[^saww]! How many forearms are there for the sheep (goat)?’ He[^saww] said: ‘Two fore-arms’. I said, ‘By the One[^azwj] Who Sent you[^saww] with the Truth! I have already come to you[^saww] with three’.

فقال: أما لو سكت يا جابر لاأكل الناس كلهم من الذراع، قال جابر: فأقبلت ادخل عشرة عشرة فيأكلون حتى أكلوا كلهم، وبقي لله لنا من ذلك الطعام ما عشتنا به أياما.

He[^saww] said: ‘But, had you been silent, O Jabir, all of the people would have eaten from the forearm’. Jabir said, ‘So, I went on entering ten by ten, and they ate, all of them, and by Allah[^azwj] the (food) still remained for us from that food what we had dinner with for days’.

From Al-Sadiq[^asws], from his[^asws] forefathers[^asws], from Ali[^asws] having said: ‘We went out with the Prophet[^saww] in a military expedition and the people were thirsty, and there did not happen to be any water in the camp, and there was little water in a container. He[^saww] placed his[^saww] fingers into it and the water exuded from it until the people were quenched, and the camels and the horses. The people were provided (with the water), and there were twelve

[^azwj]: تَمْلَكُهُ الْحَقَّ وَالْقُرْآنَ وَتَمْلَكُهُ السَّلَامَةَ فِي الْأَرْضِ وَالْجَهَنَّمَةِ وَلَن يَتَّبَعَهُ عَزِيزٌ قَوْمُ نُورٍ

[^saww]: ﷺ
thousand camels in the army, and from the horses there were twelve thousand horses, and from the people there were thirty thousand.”

Al Sadouq, from Muhammad Bin Haroun, from Musa Bin Haroun, from Hamad Bin Zayd, from Hisham, from Muhammad, from Anas (fabricator) who said,

‘Umm Saleym sent for me’ – meaning his mother – ‘upon something she had made and it was a Mudd (unit of measurement) of barley she had cooked and poured some butter on it. The Prophet saww stood up and the ones with him saww entered to it. He saww said: ‘Enter unto me saww, ten by ten’. Then entered and ate and were satiated until I came to them. I said to Anas ‘How many were they?’ He said, ‘Forty’."

It is reported that the Prophet saww passed by a woman called Umm Ma’bad who had nobility for her among her people. He saww descended (at) her (house) and she excused that there was nothing with her except for a young goat, not a single drop of milk had been seen for it since a year of the sterility. He saww wiped its udders and they were quenched from its milk, and there still remained some milk for them and a lot of good. Then her family became Muslims due to that’. "

It is reported that he saww came to a woman from the Arabs called Umm Shareek, and she strived in welcoming him saww and honouring him saww, and she brought out a jar of her wherein was remnants of butter. She sought in it but could not find anything. He saww took it and moved it with his saww hands, and it filled up with fresh butter, and she had treated it before that and nothing had come out from it. The people received from it and sufficient extra remained for her, and the Prophet saww remained for her as an honour to be inherited by the posterity, and he saww instructed that the top of the jar not be closed”. 

53 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 3
54 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 4
55 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 5
56 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 6
It is reported on the day of (the battle of) Al-Ahzaab his \textit{saww} companions came with a display of damage due to the perishing of the provision, and he \textit{saww} prepared a subsistence (meal) of a man or two men, not more than that. The Prophet \textit{saww} supplicated, and the people came, and there were thousands with them. He \textit{saww} said: ‘Cover your container’. They covered. Then he \textit{saww} supplicated and Blessed upon it, and they ate in their entirety and were satiated, and the food was still in its (original) form’.\textsuperscript{57}

It is reported that his \textit{saww} companions complained to him \textit{saww} during the military expedition of Tabuk of the depletion of their provisions. He \textit{saww} called for the remainder of the provision of theirs, but they could not find except a bunch of ten dates, and they were dropped in front of him \textit{saww}. He \textit{saww} wiped these with his \textit{saww} hand and supplicated to his \textit{saww} Lord \textit{azwj}, then shouted among the people and they turn, and he \textit{saww} said: ‘Eat in the Name of Allah \textit{azwj}?’. The people ate and they were thousands, and they became as satiated as they could be, and they filled up their bags and their containers, and the dates remained in their state as they were before. Neither any fatigue was seen nor did anyone doubt in it’.\textsuperscript{58}

It is reported that he \textit{saww} was in this military expedition, and was upon little water, not one throat would be filled from the people, and they were thirsty. They complained of that to him \textit{saww}. He \textit{saww} grabbed an arrow from his \textit{saww} quiver and instructed it to be inserted in the bottom of the dried up well. The water overflowed up to the top of the well. They went to the place and the thirsty were quenched, and they were thirty thousand, and the men from the hypocrites were present (and were) baffled”.\textsuperscript{59}

It is reported that his \textit{saww} companions were with him \textit{saww} during a journey and they complained to him \textit{saww} that there was no water with them, and they would be dead in the way. He \textit{saww} said: ‘Never! My \textit{saww} Lord \textit{azwj} is with me \textit{saww}. Upon Him \textit{azwj} I \textit{saww} rely and to Him \textit{azwj} is my \textit{saww} refuge’.

\textsuperscript{57} Bihar Al Anwaar – V 18, The book of our Prophet \textit{saww}, P 2 Ch 7 H 7

\textsuperscript{58} Bihar Al Anwaar – V 18, The book of our Prophet \textit{saww}, P 2 Ch 7 H 8

\textsuperscript{59} Bihar Al Anwaar – V 18, The book of our Prophet \textit{saww}, P 2 Ch 7 H 9
He saw called for a pot and sought water, but could not find except remnants in the pot, and it could not even quench one man. He saw placed his saw palm in it and the water flowed as a spring from between his saw fingers. He saw shouted among the people, and they quenched and drank until they were satiated, and they were thousands, and he saw was saying: ‘Testify that I am Rasool-Allah saw, truly’.

It is reported that a people complained to him saw of the saltiness of their water, so he saw came to their well and spat in it, and it was deep with its saltiness, and the fresh water burst forth. It (well) was inherited by its people, and they were calling it their great honour, and this well is at the back of Makkah in the place called Al-Zahir, and it is named as Al-Aseelah.

And it was from that Allah azwj Ratified him saw, among it is that when the news of that reached a group of Musaylama asked him saw similar to that. He saw came to a well and spat in it, and its water filled up as salty, bitter, like the urine of the donkey, and it is in its state until today, well known of its people and the place.”

It is reported that Salman Al-Farsy ra came to him saw and informed him saw that he ra had contracted with a slave of his ra upon such and such, and a compensation, and it is the small palm tree, all of them bearing fruit, and it was not guaranteed by the workers what was their habit, and it had not been upon what is known of what Allah azwj Emphasised to His saw Prophet saw. He saw instructed Salman ra with guaranteeing that to them. He ra gathered it for them.

Then he saw stood up and planted it with his saw hands, and not one fell from it, and remained as a sign of a miracle, benefitting by its dates, and wished its Blessings, and gave it a golden crown like the rooster. He saw said: ‘Go with it and fulfil from it the owners of the debts’. He saw said in astonishment to it, ‘And where will these fall from what (debts) there are upon me ra?’ He ra ran it upon his ra tongue than gave these to him saw, and there were in its
former form and weight. Not even a quarter of their rights had been paid, so he went with these and fulfilled for the people of their rights".  

It is reported by Anas (fabricator) who said, 'I went out with the Prophet saww to the market and there were ten Dirhams with me, and he saww wanted to but a cloak, and he saww saw a slave girl crying, and she was saying, 'Two Dirhams have fallen from it in the commotion of the market, and I do not have the courage to return to my master'. He saww said to me: 'Give her two Dirhams'. So, I gave these to her. When he saww bought a cloak for Ten Dirhams, and I weighed (counted) what had remained with me, and there were complete ten Dirhams'. Anas (the famous Hadith fabricator, has fabricated this Hadith which originally is from Amir-al-Momineen-asws)

It is reported that Abu Hureyra said, ‘One day I came to Rasool-Allah saww with some dates and I said, ‘Supplicate to Allah aswj for me with the Blessings in it’. He aswj supplicated, then said: ‘Take these and make these to be in the provision bag. Whenever you want something, then insert your hand in it and do not scatter it’.  

He said, ‘I had carried a bunch from those dates and we ate and fed, and did not separate it from my waist. I indulged in a sin, and it was terminated and gone, and it (sin) was the concealment of the testimony for Ali asws. Then I repented and Ali asws supplicated to it, and it became just as it had been. When I went to Muawiya, it went away and it was terminated (again)’.

It is reported from Ayas Bin Salmah, from his father who said, ‘I went out to the Prophet saww and I was an adolescent boy, and I left my family and my wealth to Allah aswj and His saww Rasool saww. We proceeded to Al-Hudaybiyya with the Prophet saww until he saww sat by its
water, and it was little. He said: ‘He saww either spat in it or supplicated, and it did not run out afterwards’. 65

It is reported that the Prophet saww used to go out to the Masjid three times during the night. He saww went out at the end of the night and (saw that several) poor people had spent the night by the Pulpit. He saww called for a slave girl to stand unto his saww womenfolk. He saww said: ‘Come to me saww with whatever is with you’. 65

She came to him saww with an earthen pot, there wasn’t anything except something little. He saww placed it, then woke up ten, and said: ‘Eat in the Name of Allah saww’. They ate until they were satiated. Then he saww woke up ten (more) and said: ‘Eat in the Name of Allah saww’. They ate until they were satiated. Then (kept on doing) like that, and there still remained in the pot a remainder. He saww said: ‘Go with this (back) to them’. 66

It is reported from Abu Abdullah asws having said: ‘Rasool-Allah saww would come to the breast-fed ones of Fatima asws, and he saww would apply saliva in their asws mouths, and would be saying to Fatima asws: ‘Do not breast-feed them’. 67

It is reported from Salman ra having said, ‘I ra was Fasting and was not able upon the water for three (days). I ra informed Rasool-Allah saww with that. He saww said: ‘Come with us saww’. We went but could not attain anything but his (a companion’s) goat. Rasool-Allah saww said to its owner: ‘Bring it closer’. He said, ‘(It is) milkless’. He saww said: ‘Bring it closer’. He brought it closer, and he saww wiped his saww hand upon its udders, and they filled up.

He saww said: ‘Bring your container’. He came with it, and he saww filled it with milk, and gave it to the owner of the goat. He saww said: ‘Drink!’ Then he saww filled upon the cup and gave it to me68, and I ra drank it. Then he saww took the cup and filled it, and drank’. 68

65 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 15
66 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 16
67 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 17
It is reported that he saww was in a journey and he saww passed by a well, which had dried up, and he saww stood at his companions and called for water. He saww rinsed from it into a container and washed and said: ‘Open its mouth’, and poured into it and upon its top part, then said: “O Allah azwj! Carry the executioner and a worker and their friend’, and they were owners of the camel. So, they rode it and it became agitated in front of the horses”.

It is reported that Ali asws said: ‘I asws entered the market and bought meat for a Dirham and came with it to (Syeda) Fatima asws until when she asws was free from (making) the bread and the cooking, she asws said: ‘If you asws could go to my asws father saww and invite him saww. So, I asws went out and he saww was lying down saying: ‘I asws seek Refuge with Allah azwj from the hunger as a bedfellow’.

Then he saww said: ‘O Rasool-Allah saww! There is food with us asws’. He saww leaned upon me asws and we asws went to (the house of Syeda) Fatima asws. When we asws entered, he saww said: ‘Bring me asws your food, O Fatima asw!’. She asws brought forwards the earthen pot and the disc (of bread) to him saww. He saww covered the disc and said: ‘O Allah asw! Bless for us asws in our asws food’.

Then he saww said: ‘Scoop out for Ayesha’. So, I asws scooped out. Then he saww said: ‘Scoop out for Umm Salma ra’. He saww did not cease to scoop out until I asws went to the nine wives with a disc (of bread) each and curry. Then he saww said: ‘Scoop out for your asws father saww and your asws husband asws’. Then said: ‘Scoop out for your asws neighbour’. She asws did so, and there remained with them what they were eating for days”.

It is reported that he saww was advancing to Al-Hudaybiyya and in the road there was a trickle (of water) of a measurement of the rider of the two riders (could drink), and he saww said:

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68 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 18
69 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 19
70 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 20
‘One who precedes us to the water, he should not quench’. When we ended up to the water, he saww called for a cup and rinsed in it, then poured it into the water. They (all) drank their fill and filled up their water-skins and washed. The Prophet saww said: ‘If you were to remain, or the one from you who remains, and let him be heard as the quencher due to what is in front of him from the abundance of its water’. They found from that what he saww said’’.

It is reported that a daughter of Abdullah Bin Rawaha the Helper passed by him saww during the days they were digging the ditch. He saww said to her: ‘Who do you want?’ She said, ‘I have come to Abdullah with these dates’. He saww said: ‘Give them’. He saww separated them in his palm, then called for a sheet, the called out: ‘Come and eat!’ They ate and were satiated, and they carried whatever they wanted with them and he saww handed over the remainder to her’.

It is reported that he saww was in a journey and the people struggled with hunger. He saww said: ‘One who has provision with him, then let him come to us saww. A number of them came with a measurement of one Sa’a (unit of measurement) (and) with the sheet. Then he saww spread out the dates upon it and supplicated to his saww Lord azwj, and Allah azwj Multiplied the dates to the extent that it was their provision to Al-Medina’.

It is reported from Jabir who said, ‘My father was martyred in front of Rasool-Allah saww on the day of (battle of) Ohad, and he was one hundred years old, and there were debts upon him. One day Rasool-Allah saww met me and said: ‘What happened to the debts of your father?’ I said, ‘Upon its state’. He saww said: ‘For whom is this (debt)?’ I said, ‘To so and so, the Jew’. He saww said: ‘How long for?’ I said, ‘Time of the dryness of the dates’.

He saww said: ‘When the dates dry up, then do not narrate regarding it until you let me saww know, and make every type of the dates to be upon its state’. I did that and informed

71 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 21
72 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 22
73 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 23
him saww. He saww came with me to the dates and took a handful from every type by his saww hand and returned it in it, then said: ‘Give the Jew.’

The Jew said, ‘And which measurement is there for these dates until I (only) take a type from between it? And perhaps all of it would not fulfil my debt’. The Prophet saww said: ‘Choose whichever type you like and begin with it’. He gestured towards the type Al-Sayhani and said, ‘I begin with it’. He saww said: ‘In the Name of Allah azwj’. He did not cease to measure out from it until all of his debt was fulfilled from it, and the type was upon its (original) state, nothing having been reduced from it.

Then he asws said: ‘O Jabir! Does there remain anything for anyone upon you, from his debt?’ I said, ‘No’. He saww said: ‘Carry your dates, may Allah azwj Bless you in it’. So, I carried them to my house and we were sufficed of eating it for a year. We used to sell from it in order to cover our expenses and our support, and we ate from it and gifted from it and kept gifting up to the time of the new dates (season), and the dates were upon its (original) state until the new (season dates) came to us’.

It is reported from Jabir who said, ‘When the allies from the Arabs gathered for the battle of Al-Khandaq (ditch) and the Prophet saww consulted the Emigrants and the Helpers regarding that, so Salman ra said, ‘The Persians, when a matter like this presented, take to digging the ditch around their cities and make the fighting to be from one direction (only)’.

Allah azwj Revealed that he saww does similar to what Salman ra had said, so Rasool-Allah saww drew the line for the ditch around Al-Medina and divided it (digging) between the Emigrants and the Helpers by the cubits, and ten cubits were made to be for ten of them.

74 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 24
Jabir said, ‘One day a large rock appeared from our line. It was not possible to break it, nor would the pickaxe work in it, so my companions sent me to Rasool-Allah ﷺ to inform him ﷺ with its news. I came to him ﷺ and found him lying down and he had tightened the stone upon his belly (out of hunger). I informed him ﷺ with the news of the rock. He stood up hurriedly and took some water in his mouth and sprinkled it upon the rock, then struck the pickaxe by his hand in the middle of the rock, and there was a flash of lightning from it.

The Muslims were looking in it to the castles of Yemen and its cities. Then he struck it with another strike and there was another flash of lightning and the Muslims looked in it to the castles of Iraq and Persia and its cities. Then he struck the third strike and the rock split into pieces. Rasool-Allah ﷺ said: ‘What is that which you saw during every flash of lightning?’ They said, ‘We saw such and such during the first, and such and such during the second, and such and such during the third’. He said: ‘Allah ﷻ will Grant you victory upon what you saw’.

I went and said to him ﷺ, ‘O Rasool-Allah ﷺ! If you see fit, make your dinner today with us’. He said: ‘And what is there with you?’ I said, ‘One Sa’a of barley and a sheep’. He said: ‘So, can I come to you with the ones I love or I alone?’ I disliked to say, ‘You alone’. I said, ‘But, with the ones you love’, and I thought he intended Ali ﷺ with that.
called out at the top of his saww voice: ‘O community of the Muslims! Answer the invitation of Jabir!’

The entirety of the Emigrans and the Helpers came out, and the Prophet saww came out and the people behind him saww did not pass by any one from the people of Medina except said, ‘Answer the invitation of Jabir!’ I hurried to my wife and said, ‘There are coming to us a number we cannot receive with it’, and I explained to her the news of the group. She said, ‘Didn’t you tell Rasool-Allah saww what is with us?’ I said, ‘Yes’. She said, ‘Then it is not up to you. He saww is more knowing with what he saww does’. And my wife was more understanding than I was.

Rasool-Allah saww instructed the people with to be seated outside the house, and he saww and Ali asws entered the house. He saww looked into the oven and the bread in it, and he saww spat in it, and uncovered the pot and looked into it, then said to the wife (of Jabir): ‘Take out from the oven, loaf by loaf, and give me saww one after one’. She went on to take a loaf and gave it to him saww, and he saww and Ali asws were mixing the porridge in the pot. Then the wife (of Jabir) returned to the oven and found in the place of the loaf, which she had taken out, another loaf.

Then he saww said: ‘O Jabir! Come to me saww with the forearm (of the grilled sheep)’. Then he saww said: ‘Enter ten (eaters) in front of me saww’. They ate until they were satiated, and the porridge was in its (original) state. Then he saww said: ‘Bring the forearm (of the grilled sheep)’. I came to him saww with it. He saww said: ‘Enter ten’. They ate and were satiated. Then he saww said: ‘Bring the forearm’. I said, ‘How many fore-arm are there of the sheep?’ He saww said: ‘Two fore-arms’. I said, ‘I have already given you saww three fore-arms’.

He saww said: ‘If you had remained silent, the entirety of them would have eaten from the forearm’. He saww did not cease to enter ten and exit ten until all of the people had eaten. Then he saww said: ‘Come until us asws and you eat’. So, I ate, and Muhammad saww and Ali asws, and we went out, and the bread in the oven was upon its (original) state, and the pot was
upon its (original) state, and the porridge in the pot was upon its (original) state, and we had dinner for days with that”.

It is reported that a Bedouin came to him complaining to him of the depletion of the water of their well. He grabbed a pebble or two pebbles and rubbed them with his nails, then gave them to the Bedouin and said: ‘Throw these in the well’. When he threw them the water overflowed to its top”.

It is reported from Ziyad Bin Al-Haris Al-Saydani, a companion of the Prophet that he sent an army to my people, so I said, ‘O Rasool-Allah! Return the army and I (take responsibility) of the Islam of my people’. So, he returned it. He wrote a letter to them and a delegate of their came with their (accepting) Islam. He said: ‘You are (credited) regarding the obedience of your people’. I said, ‘But Allah Guided them to Islam’.

He wrote a letter to me instructing me. I said, ‘Instruct for me with something from their charities’. So, he wrote, and he was in a journey of his and he descended at an encampment and the people of that encampment came to him complaining of their office bearers. He said: ‘There is no good in the building (except) for a Momin man’.

Then another came to him and said, ‘Give me (something)’. He said: ‘One who asks the people of the back of a rich one, will get headache in the head and disease in the belly’. He said, ‘Give me from the charity’. He said: ‘Allah is not Pleased in it with the decision of a Prophet nor someone else until He Decides in it. I have segmented it into eight segments, so if you were from those segments, I shall give you your right’.

75 Bihar Al Anwaar – V 18, The book of our Prophet P 2 Ch 7 H 25
76 Bihar Al Anwaar – V 18, The book of our Prophet , P 2 Ch 7 H 26
Al-Saydani said, ‘Something from that entered into my soul and I came to him with the two letters. He said: ‘Point me upon a man I can place in charge upon you’. I pointed upon a man from the delegation, then we said, ‘There is a well for us, whenever it is the winter its water is capacious and we gather upon it, and whenever it is summer, its water is little and we separate upon waters around us, and we have (now) become Muslims, and every one around us is an enemy of ours. Supplicate to Allah for us regarding our well that its water is not prevented to us so we can gather upon it and do not separate’.

He called for pebbles and rubbed them in his hand and supplicated regarding these, then said: ‘Go with these pebbles and when you come to the well then throw one and mention the Name of Allah’.

Ziyad said, ‘We did what he had said to us and we were no longer able to look at the bottom of the well afterwards due to the Blessings of Rasool-Allah .

He saw Amrah Bint Rawha going with some dates to her father on the day of (battle of) Al-Khandaq. He saw: ‘Make these to be in my hands’. Then he made these to be upon types and went on nourishing (multiplying) until three thousand men had eaten from it.

And from it is a Hadeeth of Ali Bin Abu Talib , and some ribs had been cooked for him at the time of the allegiance of the clan.

Al-Bukhari, from Jabir Al-Ansary in a Hadeeth of digging of the ditch – ‘When I saw the weakness of the Prophet , I cooked a young goat and made bread from one Sa’a of barley, and I said, ‘O Rasool-Allah! Honour me for such and such (meal)’. He said: ‘Do not raise the pot from the fire, nor the bread from the oven’.

٧٧ Bihar Al Anwaar – V 18, The book of our Prophet , P 2 Ch 7 H 27
Then he saw said: ‘O people! Arise to go to the house of Jabir!’ They came, and they were seven hundred men, and in (another) report, eight hundred, and in (another) report, a thousand men. There did not happen to be a place to sit and he indicated to the wall, and the wall was distant until it was possible. He went on to feed them himself until they were satiated, and did not cease to eat and guiding to our people altogether. When they went out, I went to the pot and there it was filled and the over was packed.

It is reported by Anas, ‘Abu Talha sent me to the Prophet when he saw in him the effects of the hunger. When he saw me he said: ‘Abu Talha has sent you?’ I said, ‘Yes’. He said to the ones who were with him: ‘Arise’. Abu Talha said, ‘O Umm Saleem! Rasool-Allah has come with the people, and there isn’t (enough) food with us we can feed them with’. He said: ‘O Umm Saleem! Bring whatever is with you’. She came with some discs of barley (bread) and he instructed with it, and she covered it, and Umm Saleem made a jar of sauce out of butter.

The Prophet grabbed it and placed his hand upon the top of the porridge, and kept calling ten by ten and they ate until they were satiated, and they were seventy or eighty men.

And it is reported by Abu Hureyra regarding the companions of Al-Saffah (the platform), ‘A platter had been placed in front of them and the Prophet placed his hand in it and they ate, and there remain in it only the impact of the fingers’. And similar to is the Hadeeth of Sabit Al-Banany from Anas regarding the wedding of Zainab Bint Jahash.

And it is reported that Umm Shareek sent a jar to the Prophet wherein was some butter. The Prophet instructed the servant, and he freed it and returned it empty. Umm Shareek came and found the jar filled, and did not cease taking the butter from it for a long time, and the honour remained for her.

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And he saw gave a bowl to an old woman wherein was some honey, and she used to eat and it did not finish. One day from the days, she transferred whatever was in it to a (another) container), and it finished quickly. She came to the Prophet saw and informed him saw with that. He saw said: ‘The first was from the Deed of Allah azwj and of His azwj Making, and the second was from your deed’.

وقال حعبر: إن رجلا أتى النبي (صلى الله عليه وآله) يستطعمه فطعمه وسق شعير، فما زال الرجل يأكل منه وامرأته ووصفهما حتى كانا، فأأتي النبي (صلى الله عليه وآله) فأخبره، فقال: لو لم تكلوه لاكلتم منه، ولقدان نكم.

And Jabir said, ‘A man came to the Prophet saw to feed him. He saw fed him some barley. The man and his wife did not cease to eat from it and they described it until they measured it. The Prophet saw came and he informed him saw. He saw said: ‘If you had not weighed it, you would have eaten from it (forever), and it would have lasted with you’.

jabir bin 'abdullah and al-bar'a'a bin 'aazib and salmah bin al-akwa and al-masour bin makhramah, ‘when the prophet saw encamped at al-hudaybiyya among one thousand the five hundred, it was during severe heat. They said, ‘o rasool-allah saaw! there is no water at it and the valley is dry, and quraysh are in baldah among a lot of water’. he saw called for a bucket of water and washed from the bucket and rinsed his saw mouth, then poured into it, and instructed that it be poured into the well. It filled up and we quenched and provided.

And in a report, ‘He saw took an arrow from his saw quiver and threw it into the well, and it overflowed with the water until they went on scooping with their hands from it, and they were seated upon its edge’.

أبو عوانة وأبو هريرة أنه (صلى الله عليه وآله) أعطى ناجية بن عمر ونشابة وأمر أن يغرزيها في البئر، واتل البئر، فأتته امرأة ونشابة: يا أيها المات دل وي دونك * إني رأيت الناس يحمدونك يثنون خيرا ويمجدونك * أرجوك للخير كما يرجونك فأجابها ناجية: قد علمت جارية بمائية  * أني أنا المات واسمي ناجيه وطعنة ذات رشاش واهية * طعنتها تحت صدور العاتية .

Abu Awanah and Abu Hureyra (fabricator), ‘He saw gave Najiyah Bin Umar and Nashabah and instructed to place it in the well, and the well filled up with water. A woman came over and a woman came over and quenched and provided (a poem).

And in a report, he saw handed it to Al-Bara’a Bin Azib and said: ‘Implant this arrow in one of the wells of Al-Hudaybiyya’. Quraysh came and with them was Suheyl Bin Amro and they
overlooked upon the well and the springs gushing out from beneath the arrow, and said, ‘We have not seen like today at all, and this is from the little sorcery of Muhammad ﷺ’. When he saww ordered the people with the departure, he saww said: ‘Take your need from the water’. Then he saww said to Al-Bara’a: ‘Go and return the arrow’. When they were free and departed, Al Bara’a took the arrow and the water dried up as if there did not happen to be any water over there’.

Amir Al-Momineen asws: ‘Rasool-Allah saww instructed me asws during one of his saww military expedition and the water had depleted: ‘O Ali asws! Arise and bring a small container’. I asws came to him saww and he saww placed his saww right hand and my asws hand with it into the container. He saww said: ‘Spring forth!’ It sprang’.

And in a report of Saalim Bin Abu Al-Ja’ad and Anas (fabricator), ‘The water went on to coming out from between his saww fingers and if it was a spring. We drank and were satiated, and that was during the day of the Tree (Al-Hudaybiyya), and it was among one thousand five hundred men.

And his saww companions complained to him saww during the military expedition of Tabuk of the thirst. He saww handed over an arrow to a man and said: ‘Descend and implant it in the well’. He did so and the water flowed and it came to the top of the well. Thirty thousand men saturated their animals (as well).

And he saww placed his saww hand beneath a trickle of water in Al-Mashaqaq valley, and went on setting up in his saww hands until the water gushed out until there was heard for it the sound like the sound of the lightning. The people drank and provided their needs from it’.

Rasool-Allah saww said: ‘If you were (all) to remain or (even) one of you were to remain, let him be heard with this valley and he would fertilise what is in front of him and what is behind him’. It was said, ‘And it is up to today, just as he saww said’.
وفي رواية أبي قتادة: كان يتفجر الماء من بين أصابعه لما وضع يده فيها حتى شرب الجيش العظيم، وسقوا وتزودوا في غزوة بني المصطلق.

And in a report of Abu Qatadah, ‘The water was bursting forth from between his fingers when he placed his hands in it until the large army drank, and they quenched and provided in the military of Banu Mustaliq’.

وفي رواية علقمة بن عبد الله: أنه وضع يده في الاناء فجعل الماء يفور من بين أصابعه فقال: حي على الوضوء والبركة من الله فتوضأ القوم كلهم.

And in a report of Alqamah Bin Abdullah, ‘He placed his hand in the container and the water went on to burst forth from between his fingers. He said: ‘Come to the ablution (Wudu’) and the Blessings from Allah’. The people performed their Wudu, all of them’.

وفي حديث أبي ليلي: شكونا إلى النبي (صلى الله عليه وآله) من العطش، فأمر بحفرة فحفرت فوضع عليها نطعا، ووضع يده على النطع، وقال: هل من ماء؟ فقال لصاحب الاداوة: صب الماء على كفي واذكر اسم الله، ففعل فلقد رأيت الماء ينبع من بين أصابع رسول الله (صلى الله عليه وآله) حتى روي القوم وسقوا إكثار.

And in a Hadeeth of Abu Layli, ‘We complained to the Prophet of the thirst, so he instructed with digging a hole. We dug and he placed a cover upon it and placed his hand upon the cover and said: ‘Is there any water?’ He said to the owner of the water-skin: ‘Pour the water upon my palm and mentioned the Name of Allah’. He did so, and the water was seen to spring out from between the fingers of Rasool-Allah until the people were saturated and they quenched their rides’.

وشكونا إليه الجيش في بعض غزواته فقدان الماء، فوضع (صلى الله عليه وآله) يده في القدح فضاق القدح عن يده، فقال للناس: اشربوا فشرب الجيش وسقوا وتوضؤوا وملؤوا المزاود.

And the army complained to him during one of his military expeditions of the loss of the water. He placed his hand in the cup and the cup tightened from his hand and he said to the people: ‘Drink!’ The army drank and quenched and washed and filled the water-skins’.

وشكى إليه (صلى الله عليه وآله) طفيلة العامري الجذام فد عابر كوة ثم تفل فيها وأمره أن يغتسل به، فاغتسل وعاد صحيحا.

And Tufayl Al-Aamiry complained to him of the leprosy, so he called for a container then spat in it and instructed him to wash with it. He washed and his health returned.

Muhammad Bin Al-Munkadar, ‘I heard Jabir said, ‘Rasool-Allah came to console me and I was sick and had no intellect (insane/unwise). He washed and poured upon me from his Wudu’, and I had (healthy) intellect’.

Muhammad Bin Al-Munkadar, ‘I heard Jabir said, ‘Rasool-Allah came to console me and I was sick and had no intellect (insane/unwise). He washed and poured upon me from his Wudu’, and I had (healthy) intellect’.

And Tufayl Al-Aamiry complained to him of the leprosy, so he called for a container then spat in it and instructed him to wash with it. He washed and his health returned.
And Hassan Bin Amro Al-Khuzaie came to him saww with leprosy, so he saww called for water for him and spat it in it, then instructed him to pour it upon himself, and he came out from his sickness, and his people became Muslims.

وأتاه (صلى الله عليه وآله) قيس اللخمي وبه برص فتفل عليه فبرئ

And Qays Al-Lakhmy came to him saww and there was vitiligo with him, and he saww applied saliva on him and he was cured.

Muhammad Bin Khatib, 'The pot overturned upon my shoulder when I was little (scalding me), so my mother came with me to the Prophet saww. She said, 'He saww applied spit in my mouth and wiped upon my forearm and went on saying and applying saliva: 'Remove the evil, Lord azwj of the people, and heal. You azwj are the Healer, there is no healer except You azwj, with such a healing, a disease does not return’. And I was cured by the Permission of Allah azwj'.

الفائق: إن النبي (صلى الله عليه وآله) مسح على رأس غلام وقال: عش قرنا، فعاش مأة

Al-Faiq, 'The Prophet saww wiped upon the head of a boy and said: 'Live for a century'. He lived to a hundred years'.

والن: إن امرأة أتته (صلى الله عليه وآله) بصبي لها للتبرك، وكانت به عاهة، فمسح يده على رأس الصبي فاستوى شعره وبرئ داؤه

And a woman came to him saww with a child of her for the Blessing, and there was a disability with him. He saww wiped his saww head upon the head of the child and his hair evened out (grew back) and his illness was cured’.

وروى ابن بطة أن الصبي كان المهلب، وبلغ ذلك أهل اليمامة فأتت امرأة مسيلمة بصبي لها فمسح رأسها فصلع، وبقي نسله إلى يومنا هذا

And it is reported by Ibn Batah that the child was satirised, and that reached the people of Yamama, so the wife of Musaylah came with a child of hers and he saww wiped its head and he became bald and his offspring remains up to this day of ours’.

وقطع يد أنصاري وهو عبد الله بن عتيك في حرب احد فألزقها رسول الله (صلى الله عليه وآله) ونفخ عليه فصار كما كان

And a hand of the Helper was cut and he was Abdullah Bin Ateek, during the battle of Ohad, and Rasool-Allah saww adhered it and blew upon it and it became just as it used to be.

وتفل (صلى الله عليه وآله) في عين علي (عليه السلام) وهو أرمد يوم خبر فصح من وقته.

And he saww applied saliva in the eye of Ali asws and he asws had conjunctivitis on the day of Khyber, and it became healthy from its time.
وفقئ في احد عين قتادة بن ربعي أو قتادة بن النعمان الانصاري فلمع: يا رسول الله الغوث، فأخذها بيده فردها مكانها فكانت أصحهما، وكانت لا تعتل الباقية ولا تعتل المردودة، فلقب ذا العينين، أي له عينان مكان الواحدة، فقال الخرنق الاوسي: ومنا الذي سألت على الخد عينه فردت بكف المصطفى أحسن الرد فعادت كما كانت لاحسن حالها فيا طيب ما عيني ويا طيب ما يدي

And an eye of Qatadah Bin Rabie, or Qatadah Bin Al-Numan the Helper was poked out during (the battle of) Ohad, so he said, ‘O Rasool-Allah! The relief, the relief!’ He grabbed it by his hand and returned it back into its place, and it became the healthier of the two, and the remaining one became tired and the returned one did not become tired, and he was teknonymed at ‘One with two eyes’, i.e. for him are two eyes in place of the one. Al-Kharnaq prosed (a poem).

وأصيبت رجل بعض أصحابه بصرها فمسحها بيده فبرأت من حينها، وأصاب محمد بن مسلمة يوم قتل كعب بن الاشرف مثل ذلك في عيني ركبتيه، فمسحه رسول الله (صلى الله عليه وآله) بيده ومرض في عينه ورقه: فهجى: لو كان ما جاء محمد خيرا ما سبقتنا إليه زهرة، فنزل: "وأنفذ النبي (صلى الله عليه وآله) عبد الله بن عتيك إلى حصن أبي رافع اليهودي فدخل عليه بغتة فإذا أبو رافع في بيت مظلم لا يدري أي هو، فقال: أبا رافع! قال: من هذا؟ فأهوى نحو الصوت فضربه ضربة وخرج، فصاح أبو رافع: إن رحلا في البيت ضربني، فقضية ضربه أخرى

And a man injured one of his companions, and he wiped his hand and he was cured. And Muhammad Bin Maslamah was injured on the day he killed Ka’ab Al Ashraf, similar to that in his eye, so Rasool-Allah wiped it with his hands and it could not be differentiated from its counterpart. And Abdullah Bin Aneys was injured similar to that in his eyes, and he wiped it, and it could not be recognised from the other.

وأنفذ النبي (صلى الله عليه وآله) عبد الله بن عتيك إلى حصن أبي رافع اليهودي فدخل عليه بغتة فإذا أبو رافع في بيت مظلم لا يدري أي هو، فقال:

وأنفذ النبي (صلى الله عليه وآله) عبد الله بن عتيك إلى حصن أبي رافع اليهودي فدخل عليه بغتة فإذا أبو رافع في بيت مظلم لا يدري أي هو، فقال: أبا رافع! قال: من هذا؟ فأهوى نحو الصوت فضربه ضربة وخرج، فصاح أبو رافع: إن رحلا في البيت ضربني، قضية ضربه أخرى

And the Prophet sent Abdullah to a fortress of Abu Rafie the Jew. He entered unto him suddenly and there was Abu Rafie in a dark room. He did not know where he was, so he said, ‘Abu Rafiel!’ He said, ‘Who is this?’ So, he swooped to around the voice and struck with a strike and went out. Abu Rafie shouted. Then he entered unto him and said, ‘What is this voice, O Abu Rafie?’ He said, ‘A man in the room struck me’. So, he struck him with another strike.

فكان ينزل فانكسر ساقه فصعدها، فلما انتهى إلى النبي (صلى الله عليه وآله) فحدثه قال: ابسط رجلك، فبسطها فمسحها فبرأت

He was descending, and he broke his leg, so he bound it. When he ended up to the Prophet, he narrated to him. He said: ‘Spread out your leg’. He spread it, and he wiped it, and it was cured’.

Urwah Bin Al-Zubeyr about Zuhra. He said, ‘She became a Muslim and her sight was damaged. They said to her, ‘Al Laat and Al Uzza afflicted you’. He returned her sight to her. Quraysh said, ‘If what Muhammad had come with good, we would not have sent Zuhra to him’. So, it was Revealed: And those who commit Kufr say for those who believe, ‘If it was good, they would not have preceded us to it’. [46:11].

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He was descending, and he broke his leg, so he bound it. When he ended up to the Prophet, he narrated to him. He said: ‘Spread out your leg’. He spread it, and he wiped it, and it was cured’. 
And it is reported that the Prophet saww spat in an abandoned well, and it filled up until it was quenched from it without any bucket nor a rope.

A woman was embittered and there was insolence in her. She saw Rasool-Allah saww eating and she asked for a morsel from the middle of his saww mouth. He saww gave it to her and she became with life after that.

And he saww wiped a forearm of a milk-less sheep, not having any milk for it, and it flowed, and that was the cause of the Islam of Ibn Masoud.

The book ‘Amaali’ of Al Hakim, ‘The Prophet saww was (lying down), and it was a day of sweltering heat. When he saww woke up from his saww sleep, he saww called for water and washed his saww hand. Then he saww rinsed and poured it to a boxthorn (thorny shrub), and it softened, and the boxthorn had been thick, and it bore fruit and yielded as large as fruits can be in the variety of the dye plant, and aroma of Amber, and taste of honey.

By Allah saww! No one hungry ate from it except he was satiated, nor a thirsty one except he was saturated, nor any sick one except he was cured, nor did any animal eat from its leaves except its milk flowed, and the people were healing from its leaves, and it used to stand in place of the food and the drink, and we saw the development and the Blessings in our wealth. It did not cease to be like that until one day we woke up in the morning and its fruits had fallen, and its leaves had turned yellow.

So, when the Prophet saww passed away, and after that it used to bear fruit besides it in the food, and the healing power and the aroma, and it stayed upon that for thirty years. We woke up one day and its freshness was gone and the freshness of its branches.
When Amir Al-Momineen\textsuperscript{asws} was killed, it did not bear fruit after that, neither little nor more. It stayed after that for a long period. Then we woke up one morning and blood had sprung from its base and its leaves withered, the water dropped like the water of the meat, and Al-Husayn\textsuperscript{asws} had been killed'.

(The book) ‘\textit{Amaali}\textsuperscript{a}’ of Al-Tusi – From Zayd Bin Arqam in a lengthy Hadeeth that the Prophet\textsuperscript{saww} woke up hungry, and he\textsuperscript{saww} came to (Syeda) Fatima\textsuperscript{asws} and saw Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} crying from hunger, and he\textsuperscript{saww} went on to feed them\textsuperscript{asws} his\textsuperscript{saww} saliva until they were satiated and slept.

He\textsuperscript{saww} went with Ali\textsuperscript{asws} to the house of Abu Al-Haysam. He said, ‘Welcome to Rasool-Allah\textsuperscript{saww}! I always used to love that you\textsuperscript{saww} and your\textsuperscript{saww} companions would come to me except and with me there would be something (to eat), and there was something for me but I distributed among the neighbours’. He\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} advised me\textsuperscript{saww} about the neighbours to the extent that \textsuperscript{saww} reckoned that they would be inheriting’.

He (the narrator) said, ‘The Prophet\textsuperscript{saww} looked at a palm tree by the side of the house. He\textsuperscript{saww} said: ‘O Abu Al-Haysam! Do you permit me regarding this palm tree?’ He said, ‘O Rasool-Allah\textsuperscript{saww}! It is a male tree, and it does not bear anything at all. It is your concern with it’. He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Bring me\textsuperscript{saww} a cup of water’. He\textsuperscript{saww} drank from it, then poured into it, then sprinkled upon the palm tree. It completed its taste, from partially ripe and ripe dates, what we like.

He\textsuperscript{saww} said: ‘Begin with the neighbours’. We ate and drank cold water until we were saturated. He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! This is from the Bounties, which they would be Questioned about on the Day of Qiyamah. O Ali\textsuperscript{asws}! Provide for the ones behind you\textsuperscript{saww}, for (Syeda) Fatima\textsuperscript{asws} and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.

قال: فما زالت تلك النخلة عندنا نسميه نخلة الجيران حتى قطعها يزيد عام الحرة .
He said, ‘That palm tree did not cease to be with us. We named it as ‘Palm tree of the neighbours’ until Yazeed cut it down in the year of Al-Hira’.

Al-Bukhary – ‘The Prophet said to a debtor passing by him and the creditors were seeking him for the debts: ‘Place your dates in rows, each upon its type, then come and sit by it’. And he measured out for each man until he was fulfilled (of his debt), and the dates remain just as it was as if it had not been touched’.

And Aamir Bin Kareyz came on the day of the conquest to Rasool-Allah with his son Abdullah Bin Aamir and he was a boy of five years old or six. He said, ‘O Rasool-Allah! ‘Hannak’ him!’ (A ritual for a new-born). He said: ‘The ritual is not for the like of him’, and he took him and spat in his mouth, and he went on to lick the spittle of Rasool-Allah and swallowing it.

And in (Saheeh) Muslim, from Jabir, ‘Umm Malik took some butter in a jar to the Prophet. Her sons came to her asking for the sauce and there wasn’t anything with them. So, she deliberated to that which she had taken to the Prophet, and found butter to be in it.

The jar did not cease to stay for her house until she made juice out of it. The Prophet came and said: ‘Did you juice it?’ She said, ‘Yes’. He said: ‘If you had left it (as it was), it would not have ceased to last’.

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78 Bihar Al Anwaar – V 18, The book of our Prophet P 2 Ch 7 H 28
79 Bihar Al Anwaar – V 18, The book of our Prophet P 2 Ch 7 H 29
From the miracles of the Prophet saww is the Hadith of a sheep of Umm Ma’bad, and that is when the Prophet saww emigrated from Makkah and with him saww was Abu Bakr and Aamir Bin Fah eyra and Abdullah Ibn Areyqa Al-Laysi guided them, they passed by Umm Ma’bad Al-Khuzaie, and there was a woman covered in a cloth sitting in the courtyard of the tent.

They asked for dates or meat they could buy, but did not attain it with her anything from that, and the people had gone. She said, ‘If there was anything with us I would not have made you to be need of the town’. Rasool-Allah saww looked in a corner of her tent and said: ‘What is this sheep, O Umm Ma’bad?’ She said, ‘A sheep left behind from the flock’. He saww said: ‘Is there any milk with it?’ She said, ‘It is bereft of that’. He saww said: ‘Do you permit me saww to milk it?’ She said, ‘Yes, may my father and my mother be sacrificed for you saww! If you see any milk with it, then milk it’.

Rasool-Allah saww called the sheep and wiped its udders and mentioned the Name of Allah azwj and said: ‘O Allah azwj! Bless in her sheep’. It filled up and its milk flowed. Then he saww quenched his saww companions and they drank until they were saturated, and he saww drank the last of them and said: ‘The quencher of the people is the last one to drink’. They drank after the first drink until they were pleased. Then he saww milked it secondly, repeating upon the beginning, and left it with her. Then they departed from it.

When her husband Abu Ma’bad came ushering a goat, tired, dusty, when he saw the milk, said, ‘From where is this for you and the sheep is milk-less and there is no milk in the house?’ She said, ‘No, by Allah azwj! A Blessed man passed by us, and from his saww event was such a such’.80

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80 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 30
He asws said: ‘Then what is the news you want? When (the Verse): And warn your kindred, the near ones! [26:214] was Revealed, Rasool-Allah saww gathered us and we were forty men. He saww instructed me asws to cook a leg of a sheep for him saww, and one Sa’a of food. He saww instructed me asws, and I ground it and made bread of it, and he saww instructed me, and I asws brought it near.

قال: ثم قدم عشرة من أجلهم فأكلوا حتى صدروا، وبقي الطعام كما كان، وإن منهم من يأكل الجذعة، ويشرب الفرق، فأكملنا منها كلهم اجتمعون، فقال أبو لهب: سحر كم صاحبك، ففرقوا عنه،

He asws said: ‘Ten proceeded first and they ate until they were satiated, and the food remained as it had been, and that from them is one who ate the (amount of) a small sheep and drank his fill. So, they ate from it, all of them in their entirety. Abu Lahab said, ‘Muhammad saww has enchanted you all’. And they dispersed from him saww.

ثم دعاهم رسول الله (صلى الله عليه وآله) ثانية، ثم قيل: أيكم يكون أخي ووصيي ووارثي ؟ فعرض عليهم فكلهم يأبى حتى انتهى إلي وأنا أصغرهم سنًا، وأعمشهم عينًا، وأحمشهم ساقًا فقلت: أنا فرمى إلي بنعله فلذلك كنت وصيًا من بينهم.

Then Rasool-Allah saww called them for the second time, then said: ‘Which one of you will become my saww brother and my saww successor asws and my saww Vizier?’ He saww presented it to them and all of them refused until he saww ended up to me asws, and I asws was the youngest of them in years, and the weakest of them in eyes, and the thinnest of them in legs’. I asws said: ‘He saww threw his saww slippers towards me asws, and therefore due to that, I asws am his successor asws from between them’. 81

81 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 7 H 31
CHAPTER 8 – HIS \textsuperscript{SAW} MIRACLES IN BEING SUFFICED FROM THE EVIL OF THE ENEMIES

The Verses – (Surah) Al Baqarah: \textit{and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]}

(Surah) Al Maidah: \textit{O you who believe! Recall the Favours of Allah upon you when a people resolved to extend their hands towards you, but He Restrained their hands from you [5:11]}

(Surah) Al Hijr: \textit{Like what We Sent to the dividers [15:90] Those who made the Quran to be parts [15:91]}

And the Exalted Said: \textit{We will Suffice you against the scoffers [15:95] Those who are making another god with Allah, so soon they shall come to know [15:96]}

(Surah) Al Nahl: \textit{And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But, it committed Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112]}

\textit{And a Rasool from them had come to them, but they belied him, so the Punishment Seized them while they were unjust [16:113]}

(Surah) Al Isra: \textit{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]}

\textit{And we made them signs that would be witnessed [17:46]}

\textit{And we have observed on their faces a patina of Remembrance [17:47]}

\textit{And they were not made with another (nature) than that you are [17:48]}

\textit{And they were not made to have knowledge of the unseen [17:49]}

\textit{And the Exalted Said: We will Suffice you against the scoffers [15:95] Those who are making another god with Allah, so soon they shall come to know [15:96]}

\textit{And the Verses – (Surah) Al Baqarah: \textit{and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]}}
And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]

And the Exalted Said: And surely, they plotted to scare you off the land in order to expel you from it, and then they would not have remained behind you except a few [17:76]

A Sunnah of the ones We Sent before you from Our Rasools, and you will not find an alteration to Our Sunnah [17:77]

Isn't Allah Sufficient for His servants? And they are frightening you by those besides Him. And one whom Allah Lets to stray, so there would be no Guide for him [39:36].

(P.s. – This is not a Hadeeth) 82

(P.s. – This is not a Hadeeth) 83

(P.s. – This is not a Hadeeth) 84

From Al-Reza asws having said: ‘Abu Lahab la came to Rasool-Allah saww and threatened him saww. Rasool-Allah saww said to him la, ‘Ones before you la have injured me saww with a scratch that i saww am a liar’. It was the first Verse Rasool-Allah saww had been contended with’. 85

82 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 1
83 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 2
84 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 3
85 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 4
ما: المفيد، عن الجعابي، عن الفضل بن الحباب الجمحي، عن الحسين بن عبد الله الابلي، عن أبي خالد الاسدي، عن أبي بكر بن عياش، عن صدقة بن سعيد الخلفي، عن جميع بن عمير قال: سمعت عبد الله بن عمر بن الخطاب يقول: انتهى رسول الله (صلى الله عليه وآله) إلى العقبة فقال:

لا يجاوزها أحد، فعوج الحكم بن أبي العاص فمه مستهزئا به (صلى الله عليه وآله)، وقال رسول الله (صلى الله عليه وآله وآله): من اشترى شاة من صغير، فاستخلصه فصاعدا عليه فصاعدا، ثم أفاق، فأخرجه النبي (صلى الله عليه وآله) عن المدينة طيدها وفتقها عنها.

Al Mufeed, from Al Ja’aby, from Al Fazl Bin Al Habab Al Jamhy, from Al Husayn Bin Abdullah Al Aby, from Abu Khalid Al Asady, from Abu Bakr Bin Ayash, from Sadaqah Bin Saeed Al Hanafy, from Jamie Bin Umeyr who said,

’I heard Abdullah son of Umar Bin Al Khattab saying, ‘Rasool-Allahsaww ended up to Al-Aqabah and hesaww said: ‘No one should cross it’. So, Al Hakam Bin Abu Al Aas twisted his mouth in ridicule to Rasool-Allahsaww, and Rasool-Allahsaww said: ‘One who buys a sheep of little milk, he would be with the choice.’ Rasool-Allahsaww saw him, and supplicated against him. He had epilepsy for two months, then woke up. The Prophetsaww expelled him from Al Medina rudely and exiled him from it’.

Al Bin Ibrahim said, ‘And in a report of Ibn Jaroud,

‘Abu Ja’farasws, regarding the Words of the Exalted: And We Made a barrier to be from their front and a barrier from their back, and We Covered them [36:9], heasws said: ‘As for their blindness, they could not see the Guidance. Allahazwj Took out their hearing and their eyesight and their hearts and blinded them from the Guidance. This was Revealed regarding Abu Jahl Bin Hissham and a number from his household, and that the Prophetsaww was standing during Salat.

وقد حلف أبو جهل لئن رآه يصلي ليدمغنه، فجاءه ومعه حجر والنبي (صلى الله علية وآله) قائم يصلي، فجعل كلما رفع الحجر ليرميه أثبت الله يده إللى عنقه، ولا يدور الحجر بيده، وأثبت الله يده إللى عنقه، ولا يدور الحجر بيده،

Abu Jahl had taken a vow that if he were to see himsaww in Salat he would go and stone himsaww. He came and had a stone with him and the Prophetjavaw was standing in Salat. He lifted the stone so that he could stone himsaww, but Allahsaww Froze his hand to his neck, and he could not throw the stone with his hand. When he returned to his companions, the stone fell down from his hand.

Then another man stood up, and he was from among his clan as well and said, ‘I will kill himsaww’ When he went from them, but when he heard the recitation of Rasool-Allahsaww he was petrified. He returned to his companions and said, ‘The situation between me and

Bihar Al Anwaar – V 18, The book of our Prophetsaww, P 2 Ch 8 H 5
him saww was that I was afraid of being caught out and so I was scared to advance towards him saww. 87

So proclaim what you are Commanded with and turn away from the polytheists [15:94]
We will Suffice you against the scoffers [15:95]. It was Revealed at Makkah after the Prophet-hood of Rasool-Allah saww by three years, and that is that the Prophet-hood as descended unto Rasool-Allah saww on the day of Tuesday, and Ali asws announced (publically) his asws Islam on the day of Wednesday, then Khadeeja asws Bint Khuwaylid as, wife of Rasool-Allah saww announced her asws Islam. Then Abu Talib asws came to the Prophet saww and he saww was praying Salat and Ali asws by his saww side.

The scoffers at Rasool-Allah saww were five – Al Waleed Bin Al Mugheira, and Al Aas Bin Waail, and Al Aswad Bin Al Matlab – and Rasool-Allah saww had supplicated against him when it reached him saww of his hurting and his scoffing, so he saww said: ‘O Muhammad azwj Blind his sight and bereave him of his child’. His sight was blinded and his son was killed at Badr – and Al Aswad Bin Abd Yagous, and Al Haris Bin Talatalah Al Khuzai.

Al Waleed Bin Al Mugheira passed by Rasool-Allah azwj and with him saww was Jibraeel as. Jibraeel as said: ‘O Muhammad saww! This is Waleed Bin Al Mugheira and he is from the ones scoffing at you saww. He saww said: ‘Yes’.

87 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 6
وقد كان مر برجل من خزاعة على باب المسجد وهو يريش نبالا له فوطئ على بعضها، فأصاب أسفل عقبه قطعة من ذلك فدميت، فلما مر بجبرئيل أشار إلى ذلك الموضع، فرجع الوليد إلى منزله ونام على سريره، وكانت ابنته نائمة أسفل منه فانفجر الموضع الذي أشار إليه جبرئيل أسفل عقبه، فسال منه الدم حتى صار إلى فراش ابنته،

And it so happened that he passed by a man from Khuzaytī by the door of the Masjid and he was spreading out his arrows, and he trod upon one of them and the bottom of his heel was injured by a cut from that, and he bled. When he passed by Jibraeel, he gestured towards that place (of the cut), and Al Waleed returned to his house and slept upon his bed, and his daughter was sleeping lower than him. The place which Jibraeel had gestured to, the lower part of his heel, burst forth, and the blood flowed from it until it came to the bed of his daughter.

فانطلق بناته قالت الجارية: إن كل كاية القربة قال الوليد: ما هذا كاية القربة، ولكنه دم أبيك. فجمعي لي ولدي ولد أخلي فإذا ميت، فجمعتهم فقال لعبد الله بن أبي ربيعة: إن عمارة ابن الوليد بأرض الحبشة بدار مضيعة فخذ كتابا من محمد إلى النجاشي وقله.

His daughter woke up and the girl said, ‘The string of the dome has unravelled’. Al Waleed said, ‘This is not an unravelling of the dome, but it is the blood of your father. Gather my children for me and the children of my brother, for I am about to die’. She gathered them. He said to Abdullah Bin Abu Rabie, ‘Amarah Ibn Al Waleed is in the land of Ethiopia in a narrow house, so take a letter from Muhammad to Al Najashy and return it’.

ثم قال لابنته هاشم وهو أصغر ولده: يا بني اوصيك بخمس خصال فاحفظها: اوصيك بقتل أبي رهم الدوسي وإن أعطوكم ثلاث ديات، فإنه غلب على امرأتي وهي بنته، ولو تركها وبعلها كانت تلد لي ابنًا مثلك، ودمي في خزاعة وما تعمدوا قتلي، وأخاف أن تنسو بعدي، ودمي في بني خزيمة بن عامر، ودياتي في سقيف فخذه ولاسقف نجران علي مأتا دينار فاقضها، ثم فاست نفسه.

Then he said to his son Hashim and he was the youngest of his sons, ‘O my son! I bequeath you with five characteristics, therefore preserve them – I bequeath you to kill Abu Rahm Al Dowsy and even if he gives you three wergilds, for he overcame upon my wife and she is his daughter, and if he had left her and her husband, she would have given birth for me to a son like you; and my blood among Khuzaytī and what they deliberated with for killing me, and I fear that you will forget it after me; and my blood among the clan of Khuzayma Bin Aamir, and my wergild (debt) regarding Saqeef. Take it and for Asqaf Bajran upon me are two hundred dinars, so pay it’. Then his soul spilled out.

ومر أبو زمعة الاسماد برسول الله سأعله جبريل إلى بصره فصعى ومات، ومر به السومد بن عبد يعقوث فأشار جبريل إلى بطن فلم يبلغ، ومر معاصي بن وايل فأشار جبريل إلى رجلى فدخل عود في أحذية فدمى وخرجت من ظاهره ومات، ومر ابن الطاطلة فأرسل الله إليه جبريل فأشار إلى وجهه فخرج إلى جبال فلأصابه السموم، ثم فمضى حتى دم بدنه، وهو قول الله: "إنا كفيناك المستهزئين".

And Abu Zam’ah Al Aswad passed by Rasool-Allah, and Jibraeel gestured to his sight, and he was blinded and died. And al Aswad Bin Abd Yagous passed by him and Jibraeel gestured to his belly, and he did no cease to drink until his belly ruptured. And Al Aas Bin Wall passed by and Jibraeel gestured towards his leg and a stick entered into the sole of his foot and came out from its back, and he died. And Ibn Al Talatalah passed by and Allah Sent Jibraeel to him and he gestured to his face. He went out to the mountain of
Tahama and the hot wind blasted his face, then he kept drinking until his belly was ruptured, and it is the Word of Allahazwj: *We will Suffice you against the scoffers [15:95]*” 88

8 - ش١: عن أبي الاحصر رفعه قال: كان المستهزؤون خمسة من قريش: الوليد بن المغيرة المخزومي، والاسود بن عبد يغوث بن وهب الزهري، والاسود بن المطلب بن أسد، فلما قال الله: " إنا كفيناك المستهزؤين " علم رسول الله (صلى الله عليه وآله) أنه قد أخزاهم، فأضاف الله بشر ميتات .

From Aban Al Ahmar, raising it, said,

‘The scoffers were five from Quraysh – Al Waleed Bin Al Mugheira Al Mahzoumy, and Al Aas Al Wail Al Samhy, and Al Haris Bin Hanzalah, and Al Aswad Bin Abd Yagus Bin Wahab Al Zuhry, and Al Aswad Bin Al Muttalib Bin Asad. When Allahazwj Said: *We will Suffice you against the scoffers [15:95]*, Rasool-Allahsaww knew that they have scoffed himsaww. Allahazwj Caused them to die with evil deaths” 89

9 - ل١: القطان: عن عبد الرحمن بن محمد الحسني، عن محمد بن علي الخراساني عن سهل بن صالح العباسي، عن أبيه، وإبراهيم بن عبد الرحمن الابلي، عن موسى بن جعفر، عن آبائه عليهم السلام أن أمير المؤمنين (عليه السلام) قال ليهودي من يهود الشام وأحبارهم فيما أجابه عن ه من جواب مسائله: ‘And as for the scoffers, so Allahazwj Mighty and Majestic Said: *We will Suffice you against the scoffers [15:95]*.

Al Qatan, from Abdul Rahman Bin Muhammad al Hasny, from Muhammad Bin Ali Al Khurasany, from Sahl Bin Salih Al Abbasy, from his father and Ibrahimb Abul Rahman Al Ably,

‘From Musaasws Bin Ja’farasws, from hisasws forefathersasws: ‘Amir-Al-Momineenasws said to a Jew from the Jews of Syria and their Rabbis, and heasws had informed him regarding what heasws answered him from the answers to his questions: ‘And as for the scoffers, so Allahazwj Mighty and Majestic Said: *We will Suffice you against the scoffers [15:95]*.

Allahazwj 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 Lordazwj of Muhammadasws Who killed me!’

And as for Al-Aas Al-Wa’il 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. So he died, and he was saying: ‘It was the Lordazwj of Muhammadasws who killed me!’

88 Bihar Al Anwaar – V 18, The book of our Prophetasws, P 2 Ch 8 H 7
89 Bihar Al Anwaar – V 18, The book of our Prophetasws, P 2 Ch 8 H 8
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 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 of Muhammad Who killed me’.

Al-Sadouq said, ‘And he said in another Hadeeth regarding Al Aswad: ‘The Prophet had supplicated against him for Allah to Blind his sight, and to Bereave him of his son. When it was during that day, he came and Jibraeel came with a green leaf and struck his face with it, and he was blinded and remained such until Allah Bereaved him of his son on the day of (battle of) Badr. Then he died’.

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!’ So they were angered against him and killed him, and he was saying, ‘It was the Lord of Muhammad Who killed me’.

And as for Al-Sawad Bin Al-Haris, so he ate a salty fish and was overcome with thirst. He did not stop drinking the water until his belly burst, so he died, and he was saying, ‘It was the Lord of Muhammad Who killed me’.

And all that was at one time, and that was when they were in front of Rasool-Allah, so they said to him, ‘O Muhammad! We will respite you until midday, so if you were to retract from your words, fine, otherwise we will kill you’.

The Prophet entered his house, and locked his door against them, saddened by their words, and Jibraeel came up to him in that moment and said to him: ‘O
Muhammad saww! Allah azwj Conveys His azwj Greetings to you saww, and He azwj is Saying: So proclaim what you are Commanded with [15:94] - Meaning manifest your saww matter to the people of Makkah and Invite, and turn away from the polytheists [15:94].

قال: يا جبريل كيف أصنع بالمستهزئين وما أوعدي؟ قال له: " إنا كفيناك المستهزئين " قال: يا جبريل كانوا عندي ساعة بين يدي، فقال: قد كفيفهم فأظهر أمره آن ذاك.

He saww said: ‘O Jibraeel as! How shall saww react to the scoffers, and what if they are inimical to me saww?’ He saww said: We will Suffice you against the scoffers [15:95]. He saww said: ‘O Jibraeel as! They were in front of me saww this very hour’. So he as said: ‘You saww have been Sufficed from them, therefore manifest your saww matter in that (situation)’

Al-Sadouq said, ‘And the Hadeeth is lengthy, we have taken from it the necessary subject matter, and I (Majlisi) have extracted it in its complete form at the end of the fourth part from the Book of Prophet-hood’. 90

It is reported that Abu Jahl la sought his saww inattentiveness, so when he saw him saww doing Sajdah, grabbed a rock in order to drop it upon him saww. Allah azwj Adhered it to his palm, and when he recognised that there is rescue except through Muhammad saww, asked him saww to supplicate to his saww Lord azwj. So, he saww supplicated to Allah azwj and He azwj Freed his la hand, and it dropped his rock’. 91

It is reported that a woman from the Jews performed sorcery to him saww and thought that he saww would be trapped in her plot, and the sorcery was invalid, impossible, except that Allah azwj Pointed him saww upon it. So, he saww sent someone to extract it, and it was upon the description which he saww had mentioned, and upon the number of knots which were tied in it and described, what if it had not been witnessed by an eye, he would have been heedless from some of that’’. 92

It is reported from Ibn Masoud who said,

90 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 9
91 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 10
92 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 11
‘We were with the Prophet saww and he saww prayed Salat in the shade of the Kaaba, and the people from Quraysh and Abu Jahl la were slaughtering a camel in a corner of Makkah. They sent (someone) with its intestine and dropped in between his saww shoulders. So, (Syeda) Fatima asws came and removed it from him saww.

When he saww left, he saww said: ‘O Allah azwj! Upon You azwj is with (dealing with) Quraysh. O Allah azwj! Upon You azwj is with (Dealing with) Abu Jahl la, and with Otbah la, and Shaybah la, and Waleed la Bin Otbah la, and Umaya Bin Khalaf, and Aqaba Ibn Abu Mueet’. Abdullah said, ‘We saw him killed in the well of Badr’.

It is reported that Abu Sarwan was grazing the camels of Amro Bin Tameem, and Rasool Allah saww feared from Quraysh. He azwj looked towards a black camel and aimed towards it and sat between it. He said, ‘O Muhammad saww! The camels are not correct while you saww are among them’. He saww supplicated against him, and he lived miserable wishing for the death’.

It is reported that Otbah Bin Abu Lahab said, ‘I disbelieve in the Lord azwj of the stars!’ The Prophet saww said: ‘But do you not fear a dog (beast) of Allah azwj would devour you?’ He went out regarding trade to Yemen, and while they had rested when he heard the sound of the lion. He said to his companion, ‘I shall be eaten due to the supplication of Muhammad saww’. They slept around him and (heaviness) was struck upon their ears. The lion came until it seized him and they did not hear except his voice’.

And in another Hadeeth – When he said, ‘I disbelieve in the One azwj to Whom you saww approached and went closer to’, and spat in the face of Muhammad saww. He saww said: ‘O Allah azwj! Cause a dog from the dogs to overcome him’. They went out to Syria and they encamped in a camp, and a monk from the Monastery said to them, ‘This land is full of lions’.

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93 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 12
94 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 13
95 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 14
Abu Lahab la said, ‘O community of Quraysh! We shall stay awake this night. I la fear upon him the supplication of Muhammad saww!’ So, they gathered their camels and furnished for Otbah in its higher ground and they slept around him. The lion came smelling their faces, then it wagged its tail and leapt and struck his hand with one strike and scratched it. He said, ‘You saww killed me!’ And he died in his place’. 96

From his saww miracles is that he saww was praying Salat facing the (Black) Stone and facing Bayt Al-Maqdas and facing the Kabah, and he saww was not seen until he saww was free from his saww Salat, and he saww was veiled by His awj Words: And whenever you recite the Quran, We Make a hidden veil to be between you and those who are not believing in the Hereafter [17:45].

And by His saww Words: They are those Allah Sealed upon their hearts and their sight, and those, they are the heedless ones [16:108]; and by His saww Words: and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, [6:25]; and by His saww Words: So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? [45:23]’. 97

It is reported from Abu Abdullah asws having said: ‘Abdullah Bin Amiya said to Rasool-Allah saww, ‘I will never believe in you saww until you saww you come with Allah and the Angels face to face [17:92] Or there should happen to be for you a house of gold, or you should ascent into the sky, [17:93]. By Allah awj! Even if you saww do that, I do not know whether to ratify you saww or not’. 98

The Prophet saww left, then they looked into their affair, so Abu Jahl la said, ‘When I wake up in the morning and he saww is inside the Masjid, I la will drop upon his saww head as large a rock I possible can’. 99

96 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 15
97 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 15
فدخل رسول الله ﷺ المسجد فصلى، فأخذ أبو جهل الحجر وقريش تنظر، فلما دنا ليرمي بالحجر من يده أخذته الرعدة، وقالوا:

مالك؟ قال: رأيت أمثال الجبال متقنعين في الحديد لو تحركت أخذوني.

Rasool-Allah ﷺ entered the Masjid and prayed Salat. Abu Jahl grabbed the rock and Quraysh were looking on. When he ﷺ went near to pelt with the rock from his hand, the awe seized him. They said, ‘What is the matter with you?’ He ﷺ said, ‘I saw like the mountain covered in the iron. If I had moved, I would have been seized’.

It is reported from Jabir who said, ‘Al Hakam Bin Al Aas, uncle of Usman Bin Afaan was mocking with Rasool-Allah ﷺ in his steps during his walking and mocking from it, and one day Rasool-Allah ﷺ (was walking) and Al Hakam was behind him moving his shoulders and clicking his hands behind Rasool-Allah ﷺ mocking his walking from it.

فأشار رسول الله ﷺ بيده وقال: هكذى فكن، فبقي الحكم على تلك الحال من تحريك أكتافه وتكسر يديه، ثم نفاه عن المدينة وعنه، فكان مطرودًا إلى أيام عثمان فرده إلى المدينة.

Rasool-Allah ﷺ gestured with his hand and said: ‘Then become like this!’ So, Al Hakam remained upon that state from the movement of his shoulders and clicking his hands. Then he expelled him from Al-Medina and cursed him, and he was expelled up to the days of Usman who returned him to Medina’.

It is reported from Jabir,

‘From Abu Ja’far ﷺ having said: ‘Rasool-Allah ﷺ prayed Salat in one of the nights and he recited: May both the hands of Abu Lahab perish, and (so would) he! [111:1]. So, it was said to Umm Jameel, the wife of Abu Lahab, ‘Muhammad ﷺ did not cease to shout out at you and your husband last night in his Salat and supplicating against you’.

فخرجت تطلبه وهي تقول: لئن رأيته لاسمعته وجعلت تنشد من أحس لي محمداً حتى انتهت إلى رسول Allah وأبو بكر جالس معه، فقال أبو بكر: يا رسول الله لو أنتمحوا فإن ام جميل قد اقتربت وأنا خائف أن تسمعك شيئا، فلم يجحد وجعل يهلل في صلاته ووقت عليهما.

She went out seeking him and she was saying, ‘If I hear see him, I will not listen to him, and she went on asking about him, ‘Who can point to Muhammad for me’, until she ended up to Rasool-Allah, and Abu Bakr was with him. Abu Bakr said, ‘O Rasool-Allah! If you could hold back, for Umm Jameel has come and I fear that she might hear something’.

98 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 8 H 16
99 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 8 H 17
He said: ‘She cannot see me. She came until she stood to him and said, ‘O Abu Bakr! Have you seen Muhammad?’ He said, ‘No’. She went returning to her house. Abu Bakr said, ‘Allah Struck a yellow Veil between them, and she used to say for him, ‘Condemned’, and such were Quraysh, all of them.

The Prophet said: ‘Allah Made them forget my name and they knew it. They were naming me as condemned, and I am the praised one’.

Jabir Bin Abdullah, ‘The Prophet descended beneath a tree and took off his sword. A Bedouin came and grabbed the sword and stood at his head. The Prophet woke up. He said, ‘O Muhammad! Who will save you now from me?’ He said: ‘Allah the Exalted. He started shaking and the sword fell from his hand’.

In another Hadeeth, ‘He remained seated for a (long) time and the Prophet did not punish him’.

Al-Sumaly, in Tafseer of His Words: O you who believe! Recall the Favours of Allah upon you when a people resolved to extend their hands towards you, [5:11]. The one aiming to the Prophet was Dowsar Bin Al-Haris. Jibraeel pushed him in his chest and the sword fell from his hand. Rasool-Allah seized it and stood at his head, so he said: ‘What will prevent you from me?’ So, he said, ‘No one, and I oath that I shall never kill you, ever, nor support an enemy against you’.

He freed him, and he was asked after his leaving, about his state and he said, ‘I looked at a tall white man who pushed me in my chest, and I knew that it was an Angel’. And it is said, ‘He became a Muslim and went on to invite his people to Islam.

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100 Bihar Al Anwaar – V 18, The book of our Prophet, P 2 Ch 8 H 18
Abu Jahl came to the Prophet saww and he saww was praying upon his saww in order to step upon his neck and he saw he kept on falling over upon his heels. It was said to him saw, 'What is the matter with you saw?' He saw, 'Between me saw and him saw was a terrifying ditch of fire, and I saw Angels with bayonets'. The Prophet saww said: 'If he saw had come nearer to me saw, the Angels would have grabbed him limb by limb'. It was Revealed: ‘Have you seen the one who forbids [96:9] – the Verse’. Ibn Abbas, ‘Quraysh gathered by the (Black) Stone and they made a pact with Al Laat and Al Uzza and Manaat, ‘If we see Muhammad saww we will (all) stand in the place of one man and we shall kill him saw’. (Syeda) Fatima saww came to the Prophet saww crying and related their words. He saww said: ‘O daughter! Present the (water for) Wudu’u for me saww’. He saww performed Wudu’u then went out to the Masjid. When they saw him saw, they said, ‘There he saww ist’, and their heads lowered and their chins fell upon their chests, and no man from them could come near him saww.

The Prophet saww grabbed a handful of soil and pelted their faces and said: ‘May the faces be ugly’. So, no man from them was hit except he died on the day of (battle of) Badr’.

Muhammad Bin Is’haq, ‘When the Prophet saww went out emigrating, Suraqah Bin Ja’sham pursued him saww with his horse. When Rasool-Allah saww saw him, he saww supplicated (against him). The legs of his horse submerged until they (almost) disappeared. He beseeched to the Prophet until he saww supplicated (for him) until it came to the surface of the earth. He aimed like that thrice, and the Prophet saww said: ‘O ground! Seize him!’ And when he beseeched, he saww said: ‘Leave him’. He refrained after the fourth (time) and swore that he will not repeat to what evil he had done’.
وكان ( صلى الله عليه وآله ) مارا في بطحاء مكة فرماه أبو جهل بحصاة فوقفت الحصاة معلقة سبعة أيام ولياليها فقالوا: من يرفعها؟ قال: يرفعه الذي رفع السماوات بغير عمد ترونها.

And he saww was passing by in Bat’ha Makkah and Abu Jahl pelted him saww with pebbles, and the pebbles got suspended (in the air) for seven days and its nights. They said, ‘Who raised these’. He saww said: ‘These were raised by the One azwj Who Raised the skied without any pillars you can see’.

And in a report of Al Kalby, ‘When I selected a palms width from his saww sword, I was not able upon unsheathing it. The Prophet saww said: ‘O Allah azwj! Enshroud them with whatever You azwj so Desire to’.

وأخرج عكرمة: لما غزا يوم حنين قصد إليه شيبة بن عثمان بن أبي طلحة عن يمينه، فوجد عباسا، فأتى عن يساره فوجد أبا سفيان بن الحارث، فأتأتي من خلفه فوقعت بينهما شواظ من نار، فرجع الفقهير.

Ikramah, ‘When there was a military expedition of (battle of) Hunayn, Shayba Bin Usman Bin Abu Talha aimed to him saww from his saww right and he found Abbas. Then he came from his saww left and found Abu Sufyan Bin Al Haris. Then he came from behind him saww and a flame of fire occurred between them, so he returned back on his heels.

Ibn Abbas regarding His azwj Words: and He Sends the thunderbolts, [13:13], said, ‘Amir Bin Al Tufayl said to Arbad Bin Qays, ‘I have pre-occupied him saww from you many times, shall I strike him saww?’ – meaning the Prophet saww. Arbad said, ‘I wanted that twice, and during one of them there presented to me a wall of iron. Then I saw you to be between me and him saww during the second time, so shall I kill you?’
And in a report, ‘The sword stuck to him’. And in the reports, all of them, ‘Not one of them could arrive to his house. As for Aamir, he spent the night in the houses of the clan of Saloul, and he went on to say, ‘I stayed like the staying of the camel, and die in the house of Al Saloula? And as for Arbad, a cloud raised for him and pelted him with a thunderbolt and incinerated him. And there was a brother of Labeyd of his brother who prosed (a poem)’. 

والأسد ابن عباس وأنس وعبد الله بن مغفل: إن ثمانين رجلا من أهل مكة هبطوا من جبل التنعيم عند صلاة الفجر عام الحديبية ليقتلوهم

And Al Asad Ibn Abbas and Anas (fabricator) and Abdullah Bin Magfal, ‘Eighty men from the people of Makkah descended from mount Al Taneem during Salat Al Fajr in the year of Al Hudeybiyya in order to kill them’.

And in a report, ‘The Prophet saww was seated in the shade of a tree and in front of him saww was Ali saws writing the treaty, and they were thirty young men. The Prophet saww supplicated against them and Allah azwj Seized their sights until we seized them and freed their way. It was Revealed: And He is the One Who Restrained their hand from you, [48:24]’.


وكلهم قد أفناهم الله بأشد نكال، وكانوا قالوا له: يا محمد ننتظر بك إلى الظهر فإن رجعت عن قولك وإلا قتلناك، فدخل (صلى الله عليه وآله) منزله وغلق عليه بابه فأتاه جبرئيل ساعته فقال له: يا محمد السلام يقرأ عليك السلام وهو يقول: اصدع بما تؤمر وأنا معك، وقد أمرني ربي بطاعتك، يا محمد! أتى السلام من الله وآله ورسوله وأتى السلام من الله وآله ورسوله.

And all of them, Allah azwj had annihilate them with the severest of the Punishments, and they said to him saww, ‘O Muhammad saww! We will wait for you saww to the back, so if you saww return from your saww words, or else we will kill you saww. He saww entered his saww house and closed his saww door and Jibrael saw as came to him saw at that moment and said to him saw: ‘O Muhammad saww! Al-Salaam Conveys the Salaam unto you saw and He azwj is Saying: “And proclaim what you saw are Commanded with and I azwj will be with you saww, and my Lord azwj has Commanded me as with obeying you saww”.'
فلما أتيا البيت رمى الأسود بن المطلب في وجهه بورقة خضراء وقال: "للهين أعم بصره وأثقله ولده " فأعمي وأثقله الله ولده.

When they came to the house, he as pelted Al Aswad Bin Al Matlab in his face with a green leaf, and he saww said: ‘O Allahazwj! Blind his sight and Bereft him of his son’. He was blinded and Allahazwj Bereaved him of his son’.

وؤتي أنه أشار إلى عينه فعمي ومعه يضرب رأسه على الجدار حتى هلك، ثم مر به الأسود بن عبد غفور فأومأ إلى بطن فمات. ومر به الوليل فأومأ إلى جرح النمر في بطن رجلك من نبل ففعلته فومًا فحدثت ساقه ولم يزل مرضا حتي مات.

It is reported he as gestured towards his eyes and he was blinded and went on to hit his head at the wall until he died. Then he saww passed by al Aswad Bin Abd Yagous, and he as gestured towards his belly, and he kept on drinking water and died of obesity. And he as passed by Al Waleed and gestured towards an injury of a cut in the bottom of his leg from an arrow, its head touched him. It scratched his leg and he did not cease to be sick until he died.

وؤتي أنه أعذره فعمي ومعه يضرب رأسه في جداره حتى هلك. ومر به العاص فأومأ إلى بطنه فاستسقى ماء ومات. ومر به السامع فأومأ إلى رأسه فعمي ومعه يضرب رأسه في جداره حتى هلك.

And it was Revealed: proclaim what you are Commanded with [15:94], and he is being encumbered to ascend a mountain in the Fire of smooth rocks. When he reaches its top, he is not left alone even to breathe, he is thrown to its bottom. Then he is encumbered like that (repeatedly)’. And Al Aas passed by him saww, and stained him saww. He went out from his house and the toxins infected him. When he left to go to his house, they did not recognise him and distanced (from) him and he died gloomy’.

وؤتي أنه أعذره فعمي ومعه يضرب رأسه في جداره حتى هلك. ومر به العاص فأومأ إلى بطنه فاستسقى ماء ومات. ومر به السامع فأومأ إلى رأسه فعمي ومعه يضرب رأسه في جداره حتى هلك.

It is reported that they were angered upon him and they killed him. And it is reported that he trod upon a sharp object and it entered into the bottom of his leg. He said, ‘A sting’. He did not cease saying it until he died. And Al Haris passed by him saww, and he as gestured to his head, and he vomited. And it is said, ‘The snake stung him.

وؤتي أنه أعذره فعمي ومعه يضرب رأسه في جداره حتى هلك. ومر به العاص فأومأ إلى بطنه فاستسقى ماء ومات. ومر به السامع فأومأ إلى رأسه فعمي ومعه يضرب رأسه في جداره حتى هلك.

And it is said, ‘He went out to a hill and a stone rolled down upon him and he was cut, or his son met him in a journey and Jibraeel as struck his head unto a tree and he was saying, ‘My son, help me!’ He said, ‘I will not see anyone’ until he died.

وؤتي أنه أعذره فعمي ومعه يضرب رأسه في جداره حتى هلك. ومر به العاص فأومأ إلى بطنه فاستسقى ماء ومات. ومر به السامع فأومأ إلى رأسه فعمي ومعه يضرب رأسه في جداره حتى هلك.

And as for Al Aswad Bin Al Haris, he ate a fish and was hit by thirst, and he did not cease to drink until his belly was split. And as for Fayhla Bin Aamir, he went out intending Al Taif and
got lost and was not found (again). And as for Aytalah (Aqabah), he became thirsty and died, and it is said he was injured by a fork in his eye and his cheek came to his face.

And as for Abu Lahab, he was asked by Abu Sufyan about the story of Badr. He said: ‘We met them (in battle) and curved our shoulders but they went on killing us and imprisoning us however they desired to. I swear by Allah with that, white men upon horses kept fighting us hanging between the sky and the earth, nothing could withstand it’.

Abu Rafie said to Umm Fazal daughter of Al-Abbas, ‘Those were Angels, and they went on hitting me’. Umm Al Fazal struck upon his head with a pillar of the tent. His head was split and he lived for seven nights, and Allah Inflicted him with the plague, and his sons left him for three days not burying him, and Quraysh used to fear the plague, and they buried him at the high ground of Makkah upon a wall, and threw stones upon him until they covered him’.

And the Words of the Exalted were Revealed: The Word has proved true [36:7] – Verses regarding Abu Jahl, and that is because he had vowed that if he were to see Muhammad praying Salat, he would crack his head, and with him was a stone to crush him with. When he raised it, his hand got stuck to his neck and the stone got stuck in his hand. When he returned to his companions and informed them with what he had seen, the stone fell from his hand.

A man from the clan of Makhzoum said, ‘I will kill him with this stone, and came to him while he was praying Salat in order to hit him with the stone, but Allah Covered his sight, and he heard his voice but could not see him. He returned to his companions but did not see them until they called out to him, ‘What did you do?’ He said, ‘I did not see him, and I had heard his voice, and there was a barrier between me and him as if it was a beast swinging with its tail. If I had gone near him, it would have devoured me’.
Ibn Abbas regarding His\textsuperscript{azwj} Words: And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9], Quraysh gathered and said, ‘If Muhammad\textsuperscript{saww} enters (the Masjid), we will stand to him\textsuperscript{saww} the standing of one man’. The Prophet\textsuperscript{saww} entered and Allah\textsuperscript{azwj} Made a barrier to be in front of them so they could not see him\textsuperscript{saww}.

فَصَلَّى (صلى الله عليه وآله) ثم أتاه فجعل ينثر على رؤوسهم التراب وهم لا يرونون، فلما جلى عنهم رأوا التراب فقالوا: هذا ما سحر كم ابن أبي كبشت.

He\textsuperscript{saww} prayed Salat, then came to them and went on to scatter the soil upon them and they were not seeing him\textsuperscript{saww}. When the gust of soil moved away from them, they said, ‘This is what Ibn Abu Kabasha has bewitched you all with.

وَلَا تَنْزَلِ الاحْزَابُ عَلَى مدِينَةِ عَبْدُ سُفيَانِ سَبْعَةَ الْآفَ رَمْوٍ كَوْنَةَ وَاحِدَةَ فَقَالُوا: ارْمُوا رَمْثَاقًا واحِدًا، فَقَالَ اللَّهُ عَلَيْهِ السَّمَاءُ وَالْأَرْضُ فَأَلْقَى السَّهَامُ بِكَاشِمَةٍ، وَدَعَاهُمْ بِمَا يُبَدِّكُونَ فَنَقَلَ عَنَّهُمُ الْسَهَامُ إِلَى الْقُومِ، فَكُلُّ رَمَّى سَهَامًا عَادَ السَّهَامُ إِلَيْهِ وَقَوْفَانُهُ مَنْ بِعَدَّةِ اللهِ وَبُرَاءَةِ رُسُولِهِ.

And when the allied descended unto Medina Abu Sufyan prepared seven thousand as one force then said, ‘Shoot (arrows) at them as one dart’, so a lot of arrows fell upon the companions of the Prophet\textsuperscript{saww}. They complained of the to the Prophet\textsuperscript{saww}, so he\textsuperscript{saww} turned towards the arrows a bit and supplicated with a supplication, and a stormy wind descended and returned the arrows to the people. So, every one who shot an arrow, it returned to him and fell into him, injuring him by the Power of Allah(s.w.t.) and Blessings of His\textsuperscript{azwj} Rasool\textsuperscript{saww}.

وَدَخَلَ النَّبِيُّ (صلى الله عليه وآله) مُعَامَةُ إِلَى حِصنٍ مِنْ حُصُنِ الْيَهُودِ لِيَشْتَرُوهُ قَلَوْنَا وَاحِدًا، فَكَانَ بِهِ اِسْبَنَأْ، وَقَالَ: يَهُودُى رَبِّي عِنْدِي مَرَادُكَ، وَمُضَى إِلَى رَزْقِهِ، فَقَالَ لَهَا: أَعْلَمُ ذِكْرَكَ، فَزَادَهُ ضَرَاعًا، فَهَلَّ الْكَلََِالْمَعْلُونَ، وَعَضِبَ الرَّمَيُ إِلَيْهِ، فَقَبَأَهُ بِعِلْقَةِ اللهِ وَبَرَكَةِ رُسُولِهِ أَعْفَ عَنْهُ، فَنَزَحَتْ عَنْهُ الْكَلََِ.

And the Prophet\textsuperscript{saww} entered with Maysara to a fortress from the fortresses of the Jews in order to buy bread and sauce. A Jew said, ‘With me is what you want’, and he went to his house and said to his wife, ‘Come to the top of the house, so when this man enters, then throw this rock upon him’. Jibraeel\textsuperscript{as} descended and struck the rock with his\textsuperscript{as} wing and the wall broke and it came down shaking as if it was a thunderbolt. It surrounded the throat of the accursed and came to be in his neck like stone of the mill, and he fell down as if he has an epileptic fit.

فَلَمَّا أَفَقَ جَلَسَ وَيَبْكِي، فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله): وَلَكَ نَفَقَ عَلَى هَذَا الْفَعْلِ؟ قَالَ: يَا مُحَمَّدَ! لَا يَجَارُ لِي مَنْ يُؤْقِدُ عَلَى هَذَا الْفَعْلِ، أَكَذَّبَ أنَّهُ فَخَرَى فَقَرَأَ نَبِيُّ اللهِ وَاللَّهُ فَأَلْصَبَّتَ الصَّخْرَةُ عَنْ عَنْقِهِ.

When he awoke, he sat up and was crying. The Prophet\textsuperscript{saww} said to him: ‘Woe be unto you! What carried you upon this deed?’ He said, ‘O Muhammad\textsuperscript{saww}! There is no need for me regarding the belongings, but I wanted to kill you\textsuperscript{saww}, and you\textsuperscript{saww} are a mine of benevolence, and Chief of the Arabs and the non-Arabs. Pardon me’. So, the Prophet\textsuperscript{saww} had mercy on him and the rock moved away from his neck.’
Jabir and Ibn Abbas, ‘A man from Quraysh said, ‘I will kill Muhammad\textsuperscript{saww}.’ His horse leapt at him and his neck snapped; and the people sought help to Ma’mar Bin Yazeed and he was the bravest of the people and obedient among the clan of Kanana. He said to Quraysh, ‘I shall give you rest from him\textsuperscript{saww}, for with me there are a thousand heavily armed ones, so I don’t see this living one from the Clan of Hashim as able upon the battling me. So, if they were to ask me for the wergild, I shall give them ten wergilds, for there is capacity in my wealth’, and he collared with a sword, its length being of ten palms width by one palm’s width.

He swooped to the Prophet\textsuperscript{saww} with his sword while he\textsuperscript{saww} was doing Sajdah by the (Black) Stone. When he went near him\textsuperscript{saww}, he stumbled with his armour and fell, Then he stood up and his face was bleeding with the rock, and he was inimical with the severest of the enmity until he reached Al Bat’ha. They gathered to him and washed off the blood from his face and they said, ‘What is that which injured you?’ He said, ‘I was deceived by the one I tried to deceive’.

They said, ‘What is your concern (now)?’ He said, ‘Leave me to prepare myself. I have not seen like today’. They said, ‘What did injure you?’ He said, ‘When I went near him\textsuperscript{saww}, two ferocious serpents leapt up at me from by his\textsuperscript{saww} head blowing out flames’.

It is reported that Kaldah Bin Asad pelted Rasool-Allah\textsuperscript{saww} with a short spear and he\textsuperscript{saww} was between house of Aqeel and Aqaal. The spear returned to him and fell into his chest. He returned in panic and was defeated, and it was said to him, ‘What is the matter with you?’ He said, ‘Woe be unto you! But did you not see the bull behind me?’ They said, ‘We did not see anything’. He said, ‘Woe be unto you! I did see it’. He did not cease running until he reached Al-Taif’.

The waqidi: Jibril entered (صلى الله عليه وآله) for the prayer in the middle of the day and he returned to the horse and fell to him. He returned in panic and was defeated, and it was said to him, ‘What is the matter with you?’ He said, ‘Woe be unto you! But did you not see the bull behind me?’ They said, ‘We did not see anything’. He said, ‘Woe be unto you! I did see it’. He did not cease running until he reached Al-Taif’.

The waqidi: Jibril entered (صلى الله عليه وآله) for the prayer in the middle of the day and he returned to the horse and fell to him. He returned in panic and was defeated, and it was said to him, ‘What is the matter with you?’ He said, ‘Woe be unto you! But did you not see the bull behind me?’ They said, ‘We did not see anything’. He said, ‘Woe be unto you! I did see it’. He did not cease running until he reached Al-Taif’.
Al Waqidi (Wahabi imam), ‘The Prophet ﷺ went out for the need in the middle of the day far away. He reached to the bottom of the mountain pass of Al Hajoun. Al Nazar Bin Al Haris followed him, hoping to assassinate him. When he went near him, returned. Abu Jahl met him and said, ‘Where are you coming from?’ He said, ‘I wished to assassinate Muhammad ﷺ, but when I went near him, there was a black snake upon his head opening its fangs, opening its mouth’. Abu Jahl said, ‘This is part of his sorcery’.

And a man aimed to him with a rock while he was in Sajdah. When he raised his hand to pelt him with it, his hand dried up upon the rock’.

Ibn Abbas, ‘The Prophet was reciting in the Masjid and he was loud with his recitation and the people from Quraysh were bothered by it. They stood up in order to seize him, and their hands were gathered to their own necks (stuck), and they became blind and could not see. They came to the Prophet and said: ‘We adjure you with Allah azwj and the mercy’. The Prophet supplicated and that went away from them. It was Revealed: Ya Seen [36:1] – up to His Words: so they are not seeing [36:9]

Abu Zarr, ‘The Prophet was in his Sajdah, and Abu Lahab raised a rock to throw it upon him, but his hand got stuck in the air. He beseeched to the Prophet and agreed with the belief if he was cured, he would not hurt him. When he was cured, he said, ‘You are a charming sorcerer’. It was Revealed: May both the hands of Abu Lahab perish [111:1]

And Nazar Bin Al Haris Bin Kaldah concealed himself to kill the Prophet. When he unsheathed his sword, he was seen fearful seeking refuge. It was said, ‘O Nazar! This is better for you that what you wanted on the day of (battle of) Hunayn from what Allah azwj Made a barrier to be between you and him’. 101

101 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 8 H 19
The Prophet saww came to the clan of Shaja’a and went on to present Islam to them. They refused and went out to him saww among five thousand horsemen. They pursued the Prophet saww. When they met him saww, he saww dealt with them with supplications. A wind descended upon them and killed them, from their last one’.102

Ibn Qameet pelted Rasool-Allah saww with rubbish. His heel was hit until the sword fell from his hand during the day of (battle of) Badr, and he said, ‘Take it from me and I am Ibn Qameet’. The Prophet saww said: ‘May Allah saww Disgrace you and Repress you!’ A goat came to Ibn Qameet while he was sleeping and placed its horn inside him and stabbed him, and he went on calling out, ‘O the disgrace!’ – until it brought out its horn from him’.

And the Kafirs in the water of the allies (Ahzaab) were ten thousand men and the clan of Qureyza were standing by with their help and the companions were in severe difficulties. He saww raised his hands and said: ‘O Revealed of the Book, quick of the Reckoning, defeat the allied forces!’ A stormy wind came to them uprooting their tents and they were defeated by the Permission of Allah azwj, and Aided them (Muslims) with armies they (enemies) could not see.

And on the day of (battle of) Badr grabbed a handful of soil’ – and it is said, ‘Pebbles and soil’, and he saww threw it in the faces of the people and the pebbles dispersed in the faces of the Polytheists. No one was hit from that except he was either killed or captured, and regarding it was Revealed: and you did not throw when you threw, but Allah Threw, [8:17]’.103

And on the day of the Battle of Badr, Jabir Bin Abdullah, ‘When the people of Areyna killed a shepherd the Prophet saww supplicated against them. He saww said: ‘O Allah azwj! Blind the road upon them’. It was blinded unto them until they were seen and seized’.

102 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 20
103 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 21
And it is narrated that Al Hakam Bin Al Aas walked mocking Rasool-Allah'saww. He saww said: 'Like that you will become'. He did not cease to tremble until he died.

And he saww addressed a woman, and her father said, 'She has vitiligo preventing form being addressed', and there did not happen to be any vitiligo with her. Rasool-Allah'saww said: 'Then let her be like that'. She contracted vitiligo, and she is Umm Shabeeb Ibn Al Barsa'a, the poet.

Al Agany, 'The Prophet saww looked a Zaheer Bin Abu Salmy and there were one hundred years for him. He saww said: 'O Allah azwj! Help me from his Satan la'. He did not reach his house until he died’. 104

He saww stabbed Abaya in the shield with a walking stick during the day of (battle of) Ohad. He hugged his horse and ended up to his soldiers and he was snorting like the snorting of the bull. Abu Sufyan said, ‘Woe be unto you! What has panicked you? But rather it is only a scratch, it is nothing’ He said, ‘Ibn Abu Kabasha stabbed me’, and he saww was saying: ‘I will kill you’. The accursed was snorting until he came to be in the Fire’.

And when Bilal ra said, ‘I testify that Muhammad saww is Rasool saww of Allah azwj, there was a hypocrite saying every time, ‘May the liar burn’ – meaning the Prophet saww. The hypocrite stood up one night to correct the lamp and the flame fell on his forefinger. He was not able upon extinguishing it until it seized his palm, then his elbow, then his forearm, until it burnt all of him’’. 105

Ibn Abbas and al Zahak regarding Hisazwj Words: And on the Day, the unjust one would bite [25:27]. It was Revealed regarding Mueet and Abay Bin Khalaf, and they were both the same in mannerisms. Aqabah came from his journey and gave a banquet inviting the noblemen and among them was Rasool-Allah saww. The Prophet saww said: ‘I will not eat your meal until

104 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 22
105 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 23
you said, ‘There is no god except Allahazwj and I said Rasool saww of Allahazwj’ . So, he testified the two testimonies, and he saww ate from his food.

When Abay Bin Khalaf came, humiliated him and said, ‘You have reneged’. He told his story. He said, ‘I will not be pleased with you until you belie him saww. He came to the Prophet saww and spat in his saww face, but the spittle split up and returned back to his face and burnt his face and left marks on his face. And the Prophet saww promised his life for as long as he is in Makkah. When he went out, he was killed by his sword. Aqabah was killed on the day of (battle of) Badr, and the Prophet saww kill Abaya with his saww hands’.  

٢٥ - طلب: محمد بن حجراً الرسول، عن محمد بن يحيى الأرمني، عن محمد بن سنان، عن المفضل، عن أبي عبد الله (عليه السلام) قال: أمير المؤمنين صلوات الله عليه: إن جبرئيل (عليه السلام) أتى النبي (صلى الله عليه وآله) وقال له: يا محمد، قال: لبيك يا جبرئيل، قال: إن فلان اليهودي سحرك، وجعل السحر في بئر بني فلان، فأتني به - يعني إلى البئر - أوثق الناس عندك، وأعظمهم في عينك، وهو عديل نفسك، حتى يأتيك بالسحر،  

‘From Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Jibraeelas came to the Prophet saww and said to him saww: ‘O Muhammad saww! He saww said: ‘Here I saww am, O Jibraeelas!’ Heas said: ‘The Jews have cast a spell against you saww and made the spell to be in a well of the clan of so and so’, there send to it’ – meaning to the well – ‘the most reliable of the people in your saww presence, and the greatest of them in your saww eyes, and he is equal to yourself saww, until he comes to you with the spell’.  

Heasws said: ‘The Prophet saww sent Aliasws Bin Abu Talibasws and said: ‘Go to the well of Zarwan for there is a spell in it which Labeys Bin Aasim the Jews has cast with me saww’, and come with it to me saww’.  

قال علي (صلى الله عليه وآله) على بن أي طالب (عه الله السلام) وقال: انطلق إلى بئر ذروان فإن فيها سحرا سحرني به لبيد بن أاصيم اليهودي فأتي به،

Heasws said: ‘The Prophet saww went regarding a need of Rasool-Allah saww and descended, and there the water of the well had become as if it was water of henna due to the spell. Asws sought it hurriedly until Asws ended up to the bottom of the well but was not victorious with it. The

١٠٦ Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 8 H 24
ones who were with me said, ‘There is nothing in it, so climb back’. I\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}, he\textsuperscript{saww} did not lie and it is not false, and my conviction with him\textsuperscript{saww} is not like your conviction’ – meaning Rasool-Allah\textsuperscript{saww}.

 ثم طلبت طلبا بلطف فأستخرجت حقا فأتيت النبي (صلى الله عليه وآله) فقال: افتحه، ففتحته فإذا فيه في الحق قطعة كرب النخل في جوفه وتر عليها أحد عشر عقدة، وكان جبرئيل (على السلام) أنزل يومئذ المعوذتين على النبي (صلى الله عليه وآية للنبي): يا علي الراها على الورث.

 The I\textsuperscript{asws} searched subtly and brought out a wrapping. I\textsuperscript{asws} came to the Prophet\textsuperscript{saww} and he\textsuperscript{saww} said: ‘Open it!’ I\textsuperscript{asws} opened it and there it was in the wrapping a piece of a vine in its middle, and eleven knots had been tied upon it; and on that day Jibraeel\textsuperscript{as} brought down Al-Muwazattain (Surah Al-Falaq and Surah Al-Naas) unto the Prophet\textsuperscript{saww}. The Prophet\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Recite these two during (Salat) Al-Witr.

فجعل أمير المؤمنين (عليه السلام) كلما قرأ آية انحلت عقدة حتى فرغ منها، وكشف الله عزوجله عن نبيه ما سحر به وعاقبه.

So, every time Amir Al-Momineen\textsuperscript{asws} recited a Verse, a knot loosened until he\textsuperscript{saww} was free from it, and Allah\textsuperscript{azwj} Mighty and Majestic Removed from His\textsuperscript{azwj} Prophet\textsuperscript{saww} what he\textsuperscript{saww} had been bewitched with and Cured him\textsuperscript{saww}.

ويروى أن جبرئيل وميكائيل (عليهما السلام) أتيا إلى النبي (صلى الله عليه وآله) فجلس أحدهما عن يمينه. والآخر عن شماله، فقال جبرئيل لمكائيل: ما وعج الرجل ؟ فقال ميكائيل: هو مطبوب: فقال جبرئيل (عليه السلام): ومن طبه ؟ قال لبيد بن أعصم اليهودي، ثم ذكر الحديث إلى آخره.

And it is reported that Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as} both came to the Prophet\textsuperscript{saww} and one of them sat on his\textsuperscript{saww} right and the other on his\textsuperscript{saww} left. Jibraeel\textsuperscript{as} said to Mikaeel\textsuperscript{as}: ‘What is the pain of the man?’ Mikaeel\textsuperscript{as} said: ‘He\textsuperscript{saww} is spellbound’. Jibraeel\textsuperscript{as} said: ‘And who spellbound him\textsuperscript{saww}?’ He\textsuperscript{as} said: ‘Labeys Bin Aasim the Jew’. Then he mentioned the Hadeeth to its end’.

And it is reported that Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as} both came to the Prophet\textsuperscript{saww} and one of them sat on his\textsuperscript{saww} right and the other on his\textsuperscript{saww} left. Jibraeel\textsuperscript{as} said to Mikaeel\textsuperscript{as}: ‘What is the pain of the man?’ Mikaeel\textsuperscript{as} said: ‘He\textsuperscript{saww} is spellbound’. Jibraeel\textsuperscript{as} said: ‘And who spellbound him\textsuperscript{saww}?’ He\textsuperscript{as} said: ‘Labeys Bin Aasim the Jew’. Then he mentioned the Hadeeth to its end’.

26 - عم: من تحريظاته (صلى الله عليه وآله) أنه أخذ يوم بدر كفه من الحصباء فرمى بها وجوه المشركين وقال: "شاقت الوجه!

His\textsuperscript{saww} miracles – He\textsuperscript{saww} grabbed a handful of gravel on the day of (battle of) Badrs and threw it in the faces of the Polytheists and said: ‘Ugly be the faces!’ Allah\textsuperscript{azwj} the Glorious Made a great occupation for that gravel. It did not leave a man from the Polytheists except it filled his eyes, and the Muslims and the Angels went on to kill them and capturing them, and every man from them was found overturned upon his face, not knowing where to head to treat the soil, to remove it from his eyes’.

ومنها: ما وقُعت أحماء بنت أبي بكر قالن: لما نزلت: "تست بدا أبي لبيب " أقبلت الغوراء، أم جمل يبت حرب حفرها ولولا وهي تقول: ممداً أبداً " ودينه قليناً" وأمره عصيماً والنبي (صلى الله عليه وآيه) جالس في المسجد ومعه أبو بكر،
And from these is what is reported by Asma Bin Abu Bakr who said, ‘When (the Verse): *May both the hands of Abu Lahab perish* [111:1] was Revealed, and Al Awra’a faced Umm Jameel Bint Harb, and there was fervour for her and she was saying (in prose), ‘He saww condemns our fathers and we detest his saww Religion, and his saww matter we disobey’, and the Prophet saww was seated in the Masjid and with him saww was Abu Bakr.

When Abu Bakr saw her, he said, ‘O Rasool-Allah saww! I fear that she will see you saww. Rasool-Allah saww said: ‘She cannot see me saww’, and recited: *And whenever you recite the Quran, We Make a hidden veil to be between you and those who are not believing in the Hereafter* [17:45]. She paused by Abu Bakr and did not see Rasool-Allah saww. She said, ‘O Abu Bakr! You know that your companion satirises me’. He said, ‘No, by the Lord azwj of the House, he saww does not satirise you’. She turned around and she was saying, ‘Quraysh know that I am a daughter of their chief’.

And from these is what is reported by Al Kalby from Abu Salih, from Ibn Abbas that a people from the clan of Makhzoum called the Prophet saww in order to kill him saww, from them was Abu Jahl la and Al Waleed Bin Al Mugheira and a number of the clan of Makhzoum. While the Prophet saww was standing praying Salat when they sent Al Waleed to him saww in order to kill him saww. He went until he ended up to the place which he saww was praying in. He went on to hear his saww recitation but could not see him saww. He left to go to them and let them know of that.

Then after him came Abu Jahl la and Al Waleed and a number of them. When they ended up to the place which he saww was praying in, they heard his saww recitation and they went towards the sound. Then the voice came from behind them. So, they went towards it, and they heard him saww from their back as well. They left and could not find any way to him saww. Therefore, due to that are the Words of the Glorious: *And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing* [36:9].

وتروى أن النبي قال: ما زال ملك يستنير عنها انتهى.
It is reported that the Prophet saww said: ‘An Angel did not cease to veil me from them’.

From his saww miracles is what is well known that he saww went out in his saww heading towards Medina, and took shelter to a cave near Makkah where the encampments used to be frequent and the shepherds used to shelter to it and it was not (usually) empty from the groups of campers taking rest in it. He saww stayed in it for three (days) and nor mortal trod in it; and the people went out in his saww tracks and Allah azwj hindered them from him saww by sending a spider and it spun a web upon it and despaired them from searching for him saww, so they left and he saww was in front of their eyes.

From his saww miracles is that he saww met his saww enemies on the day of (battle of) Badr and they were a thousand and he saww in a group of a third of their enemies (in number). When the battle clashes began, he saww grabbed a handful of soil and the people were dispersing in the areas of his saww soldiers. He saww threw it at their faces.

There did not remain any man from them except his eyes were filled from it, and if was the stormy wind during its day up to the night it would have stormed the soil everywhere, (but) no one from his saww soldiers was hit, and the Quran has Spoken with it, and the Momineen ratified it, and the Kafirs witnessed what they had attained from it.

Abay Bin Khalaf was saying, ‘There is such a horse with me I feed him every day a ‘FARQ’ (19 Rats) corn. I shall kill you being upon it’. The Prophet saww said: ‘I saww shall kill you, if Allah azwj so Desires’. The Prophet saww stabbed him on the day of (battle of) Ohad in his neck, and scratched him with a scratch. He wavered on his horse and was snorting just at the bull snorts. They said to him regarding that. He said, ‘If the (tribes of) Rabie and Muzar were stabbed, it would have killed them. Did he saww not say to me: ‘I saww shall kill you’? Even if
he\textsuperscript{saww} had even spit upon me after those words, it would have killed me’. He died after one day’.

It is reported that Abu Jahl.\textsuperscript{la} bought a camel from a man in Makkah, and he\textsuperscript{la} undervalued its price and turned back with his right. The man came calling out to Quraysh, seeking help with them, and mentioned to them the Sanctity of the House (Kabah). They pointed him to the Prophet\textsuperscript{saww} in ridicule. He came to him\textsuperscript{saww} seeking his\textsuperscript{saww} help with it.

He\textsuperscript{saww} went with him and knocked the door to Abu Jahl\textsuperscript{la}. He\textsuperscript{la} recognised him\textsuperscript{saww} and came out, changed of attitude and said, ‘Welcome to Abu Al-Qasim\textsuperscript{saww}'. He\textsuperscript{saww} said to him\textsuperscript{la}: ‘Give this one his right’. He\textsuperscript{la} said: ‘Yes’, and gave him straight away. It was said to him\textsuperscript{la} regarding that, he\textsuperscript{la} said, ‘I\textsuperscript{la} saw what you did not see. By Allah\textsuperscript{azwj}! I\textsuperscript{la} saw upon his\textsuperscript{saww} head a dragon having opened its mouth. By Allah\textsuperscript{azwj}! If I\textsuperscript{la} had refused, it would have killed me\textsuperscript{laur}.'
CHAPTER 9 – HIS\textsuperscript{saww} MIRACLE REGARDING HIS\textsuperscript{saww} OVERPOWERING UPON THE JINN AND THE SATANS\textsuperscript{la} AND THE EMAN OF SOME OF THE JINN WITH HIM\textsuperscript{saww}

The Verses – (Surah Al Ahqaaf): \textit{And when We Turned a number of the Jinn [46:29]} – up to His\textsuperscript{azwj} Words: \textit{They are in clear straying’ [46:32]}

(Surah) Al Jinn: \textit{Say: ‘It is Revealed unto me that a number of the Jinn listened intently and they said, ‘We heard an amazing recitation!’ [72:1] Guiding to the right way, so we believe in it, and we will never associate any one with our Lord [72:2]} – up to the end of the Chapter.

From Sa’ad, from Muhammad Bin Abdul Hameed, from Muhammad Bin Rashid, from Umar Bin Sahl, from Suhayl Bin Gazwan who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘A woman from the Hibb called Afra’a used to come to the Prophet\textsuperscript{saww}. She would listen to his\textsuperscript{saww} speech and go to the righteous Jinn and they became Muslims at her hands. The Prophet\textsuperscript{saww} missed her and he\textsuperscript{saww} asked Jibraeel\textsuperscript{as} about her. He\textsuperscript{as} said: ‘She is visiting a sister of her, loving her for the Sake of Allah\textsuperscript{azwj}.’

The Prophet\textsuperscript{saww} said: ‘Beatitude be to the ones loving for the Sake of Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} Blessed and Exalted Created a pillar of red ruby in the Paradise, there being seventy thousand castled upon it, in every castle being seventy thousand rooms. Allah\textsuperscript{azwj} Mighty and Majestic Created it for the ones loving each other and visiting each other for the Sake of Allah\textsuperscript{azwj}.

Then: ‘I heard a woman saying: ‘Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj}!’
Then he said: 'O Afra'a! Which thing did you see?' She said, 'I saw a lot of wonders'. He said: 'So what is the most wondrous of what you saw?' She said, 'I saw Iblees in the green sea upon a white rock extending his hands towards the sky and he was saying, 'My God! When Your Division is justified and You enter me into the Fire of Hell, I ask by the right of Muhammad and Ali and Fatima and Al-Hassan and Al-Husayn to finish me off from it, and gather me to be with them'.

فقلت: يا حارث ما هذه الاسماء التي تدعو بها ؟ قال لي: رأيتها على ساق العرش من قبل أن يخلق الله آدم بسبعة آلاف سنة، فعلمت أنهم أكرم الخلق على الله عزوجل، أنا أسأله بحقهم،

I said, 'O Haris! What are these names which you are supplicating with?' He said to me: 'I saw these (inscribed) upon the Base of the Throne from before Allah Created Adam by seven thousand years, so I knew that they are the most prestigious of the creatures unto Allah Mighty and Majestic, so I asked Him by their rights'.

The Prophet said: 'By Allah! If the people of the earth were to vow by these names they would be Answered!''.

فقال النبي: والله لو أقسم أهل الارض بهذه الاسماء لاجابهم.

The Jinn are from the children of the Jaan; from them are the Momins and the Kafirs, and Jews and Christians and of different religions; and the Satans are form the children of Iblees, and there isn’t any Momin among them except them. His name is Ham Ibn Haym Bin Al-Qays Bin Iblees. He came to Rasool-Allah and he saw him of a large body, a terrifying person. He said to him: 'Who are you?' He said, 'I am Ham Bin Haym Bin Al-Qays Bin Iblees. When it was the day Qabeel killed Habeel, I was a boy of age of ending from the clinging and in charge of the spoilage of food’.

Rasool-Allah said: ‘Evil is the age of the youth of hopes, and the empowered old age’. He said, ‘(Please) Leave this (for now), O Muhammad! My repentance has flowed upon the hand of Noah, and I was with him in the ship and exhorted upon his inviting his people, and I was with Ibrahim when he was thrown in the fire and Allah Made it to be cold and safe unto him.

And I was with Musa\textsuperscript{as} when Allah\textsuperscript{azwj} Drowned Pharaoh\textsuperscript{la} and Rescued the children of Israel, and I was with Hud\textsuperscript{as} when he\textsuperscript{as} called his\textsuperscript{as} people and exhorted upon his\textsuperscript{as} calling his\textsuperscript{as} people, and I was with Salih\textsuperscript{as} and exhorted upon his\textsuperscript{as} calling his\textsuperscript{as} people; and I\textsuperscript{as} had recited the Books and all of them gave glad tiding of you\textsuperscript{saww}, and the Prophets\textsuperscript{as} convey the greetings to you\textsuperscript{saww} and said: ‘You\textsuperscript{saww} are the most superior of the Prophets\textsuperscript{as} and their\textsuperscript{as} most honourable, so teach me something from what Allah\textsuperscript{azwj} has Revealed unto you\textsuperscript{saww}.

Rasool-Allah\textsuperscript{saww} said to Amir Al-Momineen\textsuperscript{asws}: ‘Teach him’. Ham said, ‘O Muhammad\textsuperscript{saww}! We do not follow except a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}, so who is this one?’ He\textsuperscript{saww} said: ‘This is my\textsuperscript{saww} successor\textsuperscript{asws} and my\textsuperscript{saww} Vizier and my\textsuperscript{saww} inheritor Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He said, ‘Yes, we do find his\textsuperscript{asws} name in the Books as ‘Elia’’. So, Amir Al-Momineen\textsuperscript{asws} taught him. When it was the night of ‘Al Hareer’ at (battle of) Siffin, he came (in the service of) Amir Al-Momineen\textsuperscript{asws}’ (again).

It has come in the Ahadeeth from Ibn Abbas having said: ‘When the Prophet\textsuperscript{saww} went out to the clan of Mustalaq and encamped near a bumpy valley, Jibraeel\textsuperscript{as} descended unto him\textsuperscript{saww} at the end of the night with news about a group of the Kafir Jinn who had entered the middle of the valley intending to plot against him\textsuperscript{saww} and intending the evil to his\textsuperscript{saww} companions.

He\textsuperscript{saww} called Amir Al-Momineen\textsuperscript{asws} and said: ‘Go to this valley and the Jinn from the enemies of Allah\textsuperscript{azwj} would present to you, one who intend (to harm) you\textsuperscript{asws} so repel him with the strength which Allah\textsuperscript{azwj} has Given you\textsuperscript{asws} and fortify from him with the Names of Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} has Specialised you\textsuperscript{asws} of its knowledge’, and he\textsuperscript{saww} sent with him\textsuperscript{asws} a hundred men from the mixture of the people, and said to them: ‘Be with him\textsuperscript{asws} and obey his\textsuperscript{asws} orders’.

\textsuperscript{114} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 2 Ch 9 H 2
Amir Al-Momineen\textsuperscript{asws} headed towards the valley. When he\textsuperscript{asws} was near its edge, ordered the one hundred, those who had accompanied him\textsuperscript{asws} to pause near to the edge and not to do anything until he\textsuperscript{asws} permits them. Then he\textsuperscript{asws} proceeded and paused on the edge of the valley and sought Refuge with Allah\textsuperscript{azwj} from His\textsuperscript{azwj} enemies, and Named Him\textsuperscript{azwj} with His\textsuperscript{azwj} excellent Names, and gestured towards the people, those who had followed him\textsuperscript{asws} to come near him\textsuperscript{asws}. They came closer and there was a hole between him\textsuperscript{asws} and them, its distance was of an arrow’s throw.

Then he\textsuperscript{asws} desired the descent into the valley, but a stormy wind presented, the people almost fell upon their faces due to its intensity and their feet were not steadfast upon the ground from the horror of what faced them. Amir Al-Momineen\textsuperscript{asws} shouted: ‘I am Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} cousin\textsuperscript{asws}, Be affirmed if you so desire to!’ And there appeared to the people, persons like the (tall) palm trees, imagining flames of fire in their hands, in the sides of the valley.

Amir Al-Momineen\textsuperscript{asws} went distant into the middle of the valley and he\textsuperscript{asws} was reciting the Quran, and gesturing with his\textsuperscript{asws} sword right and left. The persons did not remain until they became like puffs of black smoke, and Amir Al-Momineen\textsuperscript{asws} exclaimed Takbeer, then ascended from where he had descended. Then, he\textsuperscript{asws} stood with the people, those who had followed him\textsuperscript{asws} until they were in the place from what they had seen him\textsuperscript{asws}.

The companions of Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}, ‘What we faced, O Abu Al-Hassan\textsuperscript{asws}, we were almost destroyed out of fear and fear upon you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘When you dreaded the enemy for me\textsuperscript{asws}, I\textsuperscript{asws} went among them with the Names of Allah\textsuperscript{azwj}, they were belittled and I\textsuperscript{asws} knew what panicked had been released with them, and I\textsuperscript{asws} went distant to the valley without fear from them, and had I\textsuperscript{asws} remained upon their lifetime I\textsuperscript{asws} would have gone to the last of them, and Allah\textsuperscript{azwj} Sufficed me\textsuperscript{asws} of their plots and the Muslims suffice of their evil, and he would follow me\textsuperscript{asws} to the Prophet\textsuperscript{saww} and believe in him\textsuperscript{saww}. ’
And Amir Al-Momineen asws left with the ones with him asws to Rasool-Allah saww and informed him saww of the news. He saww was cheered from it and supplicated for him with goodness and said to him asws: 'He has preceded you asws, O Ali asws, to me saww from the ones Allah azwj Frightened with you asws. He became a Muslims and he saww accepted his Islam”.

From Salman ra who said, ‘One day the Prophet saww was seated at Al-Abtah and in his saww presence was a group of his saww companions, and he saww was facing towards us with the Hadeeth when we looked at a tornado which had raised and spreading the dust, and it did not cease coming closer and raising the dust until it paused parallel to the Prophet saww.

Then a person who was in it, came out from it, then said, ‘O Rasool-Allah saww! I am a delegate of my people and we are seeking your saww help, so help us, and send from you saww with me one who can overlook upon our people, for some of them have rebelled upon us, for him to judge between us and them with the Judgment of Allah azwj and His Book and take a pact upon me and the solemn oath that I shall return to you saww in the morning tomorrow safely until an event occurs upon me from the Presence of Allah azwj.

The Prophet saww said: ‘Who are you? And who are your people?’ He said, ‘Atrafah Bin Shamrakh, one of the clan of Najaj, and I and a group of my people used to steal the hearing. When we were prevented from that, we believed, and when Allah azwj Sent a Prophet saww, we believed in you saww upon what we knew and we have ratified you saww, and some of our people have opposed us and are standing upon what they used to be upon. Thus, opposition occurred between us and them and they are more than us in number and strength, and they have overcome upon the water and the pastures and they have harmed up and initiated us (the enmity), so send me with someone who will judge between us with the Truth’.

115 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 9 H 3
The Prophet saww said to him: ‘Uncover from your face for us until we see you upon your form which you are upon’. He uncovered for us from his face and we looked and there was a person upon whom was a lot of hair, and his head was long, of long eyes. His eyes in the length of his head were small cheeks, and for him were teeth of the predators. Then the Prophet saww took the pact upon him and the covenant upon that he will return to him saww in the morning, with the one he saww would be sending with him.

When he saww was free from that, he turned towards Abu Bakr and said, ‘Travel with our brother Atrafa and look at what they are upon and judge between them with the Truth’. He said, ‘O Rasool-Allah saww, and where are they?’ He saww said: ‘They are beneath the ground’. Abu Bakr said, ‘And how can I endure the descend beneath the ground? And how can I judge between them and I am not good in their speech (language)?’

Then he saww turned towards Umar Bin Al Khattab and said to him similar to his saww words to Abu Bakr, and he answered him similar to the answer of Abu Bakr. Then he saww turned towards Usman and said to him similar to his saww words to them both, and he answered him saww like their answer.

Then he saww called for Ali asws and said to him asws: ‘O Ali asws! Travel with our brother Atrafah and overlook upon his people and look at what they are upon, and judge between them with the Truth’. Amir Al-Momineen asws stood up with Atrafah, and collared his asws sword.

Salman ra said, ‘Ira followed them up to the valley. When they were in the middle of it, Amir Al-Momineen asws looked at me and said: ‘I asws thank Allah azwj the Exalted for your ra striving, O Abu Abdullah, so return!’ Ira paused looking at them and the ground split up and they entered into it, and I returned and there entered into me the regret what Allah azwj is more Knowing with it, all that in fear upon Amir Al-Momineen asws.'
The Prophet saww woke up in the morning and prayed the morning Salat with the people, and came and sat upon Al-Safa and his saww companions surrounded him saww, and Amir Al-Momineen asws was delayed and the day rose, and the people frequented the speech until the sun declined, and they said, ‘The Jinn have tricked the Prophet saww and Allah azwj has Given us rest from Abu Turab asws, and Removed from us his saww priding with his saww cousin asws upon us’.

And they frequented the speech until the Prophet saww prayed the first Salat (Zohr) and returned to his saww place and sat upon Al-Safa, and did not cease narrating to his saww companions until Salat Al-Asr was Obligated; and the people frequented the speech and manifested the despair from Amir Al-Momineen asws. The Prophet saww prayed Salat Al-Asr, and he saww came and sat upon Al-Safa, and manifesting the thinking regarding Amir Al-Momineen asws and the hypocrites manifested the gloating with Amir Al-Momineen asws, and the sun almost set.

The people were convinced that he asws had perished, and Al-Safa split asunder and Amir Al-Momineen asws emerged from it, and his asws sword was dripping blood, and with him asws was Atrafah. The Prophet saww stood to him asws and kissed between his asws eyes and his asws forehead and said to him asws: ‘What is that which withheld you asws from me saww until this time?’

He asws said: ‘I asws went to a lot of Jinn from the hypocrites who had rebelled against Atrafah and his people, and I asws invited them to three characteristics, but they refused unto me asws, and that is that I asws invited them to the Eman with Allah asws the Exalted and the acknowledgment with your saww Prophet-hood and your saww Messenger-ship, but they refused. Then I asws called them to the payment of the tax, and they refused. So, I asws asked them to reconcile with Atrafah and his people, and the water similar to that, but they refused all of that.'
So, \textit{asws} placed \textit{asws} sword among them and killed eighty thousand from them. (When) they looked at what had befallen with them, they sought the safety and the reconciliation, then they believed, and the difference between them melted away, and \textit{asws} did not cease to be with them until now'. Atrafah said, ‘O Rasool-Allah \textit{saww}! May Allah\textit{asws} Recompense you and Amir Al-Momineen\textit{asws}, goodly on our behalf’.

\textit{asws} said: ‘If \textit{asws} had known, O Rasool-Allah\textit{saww}! \textit{asws} would have struck him a strike with my\textit{asws} sword and finished off your\textit{asws} community from him\textit{asws}’.

He (the narrator) said, ‘Iblees\textit{la} came to Ali\textit{asws} and said to him\textit{asws}, ‘You\textit{asws} are being unjust to me\textit{asws}! O Abu Al-Hassan\textit{asws}! Have you\textit{asws} not heard Allah\textit{azwj} Mighty and Majestic Saying: \textit{and participate in their wealth and their children and promise them!}’ [17:64]. By Allah\textit{azwj}! \textit{asws} do not participate with anyone who loves you\textit{asws} in his\textit{asws} community’ (Clear fabrication)

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(It has been narrated) from Jabir Bin Abdullah Al-Ansary who said, ‘I was at Mina with Rasool-Allah ﷺ when we saw a man performing Sajdahs and Rukus, and beseeching (in Salat). So, we said, ‘O Rasool-Allah ﷺ! How good his Salat is.’ So he ﷺ said: ‘He is the one who got your father (Adam) exited from the Paradise’.

قَدْ حَرَّمَهُ إِلَيْهِ عَلَيَّ (عِلْيَهُ الْسَلاَمِ) عَنْ مُكَاتِبِهِ هُزَا هُزَا أَحْدَثَ أَسْلَامَةَ الْبَيْنِيَّةَ فِي الْبَيْنِيَّةَ، وَالِبِرَاءَةَ فِي الْبَيْنِيَّةَ، ثُمَّ قَالَ: لَا أَفْتَلِنَّ إِنَّهُ الَّذِي قَالَ لاَ تَقْدِرُ عَلَيْهِ مِنْ عَنْدِهِ رَبِّي، مَا لَكَ مَا أَعْتَضَ، أَحَدُ أَنْتَ أَشْرَكْتَ، أَنْتُ وَقِدْ شَكَّاتُ

Al-

Muhammad Bin Abdul Hameed, from Abu Jameela,

‘From Abu Abdullah ﷺ regarding the words of Suleyman ﷺ: Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower’ [38:35]. I said, ‘Was he asws Given that which he asws had supplicated for?’

فَقَالْ: نَعَمْ، وَلَمْ يُعْطَ بَعْدَهُ إِنْسَانٌ مَا أُعْطِي نَبِيِّ اللَّهِ ﷺ مِنْ غَلْبَةِ الشَّيْطَانِ فَخَنَقَهُ إِلَى إِبْطَهُ، ثُمَّ قَالَ الرَّسُولُ ﷺ: لَوْلَا مَا دَعَا بَعْدَهُ سُلَيْمَانُ ﷺ لَأَرَآكمَا. فَقَالَ: نَعَمْ، وَلَمْ يُعْطَ بَعْدَهُ إِنْسَانٌ مَا أُعْطِي نَبِيِّ اللَّهِ ﷺ مِنْ غَلْبَةِ الشَّيْطَانِ فَخَنَقَهُ إِلَى إِبْطَهُ، ثُمَّ قَالَ الرَّسُولُ ﷺ: لَوْلَا مَا دَعَا بَعْدَهُ سُلَيْمَانُ ﷺ لَأَرَآكمَا.

He asws said: ‘Yes, and no human being has been Given what the Prophet saww of Allah azwj was Given, from the overcomimg the Satan’s la. He saww punched him to his armpit until it hit his tongue, the hand of Rasool-Allah saww. Rasool-Allah saww said: ‘Had Suleyman as not supplicated with it, la saww would have shown it’.

Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 9 H 6
Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 9 H 7
الله عليه وآله) فأسلموا وآمنوا وعلمهم رسول الله (صلى الله عليه وآله) شرائع الإسلام فأنزل الله على نبيه “ قل اوحي إلي أنه استمْع نفر من الجن ".

السورة كلها، فحكى الله قولهم وولى رسول الله (صلى الله عليه وآله) عليهم منهم، وكانوا يعودون إلى رسول الله (صلى الله عليه وآله) في كل وقت، فأمر أمير المؤمنين صلوات الله عليه أن يعلمهم ويفقههم، فمنهم مؤمنون وكافرون ونصارى ويهود ومجوس، كلما عبد الجمل.

{P.s. – This is not a Hadeeth}^{120}

Ibn Jubeyr who said,

The Prophet^{saww} headed towards Makkah and stood by a palm tree in the middle of the night to pray Salat. A number of Jinn passed by and found him^{saww} praying the morning Salat and reciting the Quran and they listened to him^{saww}, and others said, ‘Rasool-Allah^{saww} was Commanded to warn the Jinn and Allah^{azwj} Turned a number of Jinn from Naynawah to him^{saww}.’

And it is reported from Ibn Abbas that they were seven persons from the Jinn of Nasibayn. Rasool-Allah^{saww} made them as messengers to their people’. And Zarr Bin Habeesh said, ‘They were seven, from them was Zowbah’. And others said, ‘And they were Masaar, and Yaasar, and Bashar, and Al Azd and Jamie’.^{121}

When the Prophet^{saww} travelled to the valley of Hunayn for the war, and there the pioneers had returned and the news informers had paused. The Prophet^{saww} said to them: ‘O people, what is the news?’ They said, ‘O Rasool-Allah^{saww}! A big snake as blocked the way unto us as if it was a large mountain, not enabling us from the travelling’.  

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120 Bihar Al Anwaar – V 18, The book of our Prophet^{saww} P 2 Ch 9 H 8
121 Bihar Al Anwaar – V 18, The book of our Prophet^{saww} P 2 Ch 9 H 9
The Prophet saww travelled until overlooked upon it. It raised its head and called out, ‘The greetings be upon you saww, O Rasool-Allah saww! I am Al-Haysam Bin Talah Bin Iblees la, a believer in you saww. I have travelled to you saww among ten thousand of my family until I saw you saww upon a battle of the people’. The Prophet saww said: ‘Isolate from us and travel with your people on our beliefs’. It did that and the Muslims travelled’.

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122 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 9 H 10
CHAPTER 10 – ANOTHER, AND IT IS FROM THE FIRST, REGARDING THE NOTIFICATIONS FROM THE JINN AND OTHERS OF HIS SAWW PROPHET-HOOD

1 - In the blend of history and the mystical realm, the second chapter offers a glimpse into the events of the first century of the Prophet’s saww leadership. It begins with the story of the Prophet’s journey to Madinah, highlighting his interaction with the tribe of Quraish. The text then moves to the period following the Prophet’s arrival, where his dialogue with the Quraish continues, emphasizing the Prophet’s wisdom and the wisdom of his predecessors.

2 - The narrative delves into the Prophet’s interactions with the Quraish, illustrating the Prophet’s patience and his ability to guide the people towards acceptance of Islam. The story underscores the Prophet’s role as a mediator, a role that was integral to the transition of the people from polytheism to monotheism.

3 - The text concludes with the Prophet’s lasting impact on the community, highlighting the principles of patience and persistence in the face of adversity. The Prophet’s leadership continues to be a source of inspiration for generations, and his legacy remains a testament to the power of faith and the importance of perseverance.

4 - The chapter’s concluding remarks emphasize the importance of understanding the Prophet’s message, which is a call to unity and the rejection of division. The Prophet’s teachings continue to resonate in the present day, serving as a beacon of hope and guidance for all humanity.
فأتاه جني مؤمن وقال: يا رسول الله أنا قتلت مسعر، الشيطان المتكلم في الاوثان، فاحضر المجمع لاجيبه، فلما اجتمعوا ودخل النبي (صلى الله عليه وآله) خرت اصنام على وجوهها فنصبوها وقالوا: تكلم، فقال: أنا الذي سماني المطهرا * أنا قتلت ذا الفخور مسعرا إذا طغى لما طغى واستكبرا *
وأنكر الحق ورام المنكرا بشتمه نبينا المطهرا * قد أنزل الله عليه السورا من بعد موسى فاتبعنا الأثرا فقالوا: إن خادعوا كما خادعنا. تاريخ الطبري: إنه روى الزهري في حديث جبير بن مطعم، عن أبيه قال: كنا جلوسا قبل أن يبعث رسول الله بشهر نحرنا جزورا، فإذا صأرونا صيامهم،said:

(P.s. – This is not a Hadeeth)123

أول روى في المفتقي بإسناده عن يعقوب بن زيد بن طلحة أن رجلا مر على مجلس بالمدينة فيه عمر بن الخطاب، فنظر إليه عمر فقال: أكاهن هو ؟ فقال: يا أمير المؤمنين هدي بالسلام كل جاهل، ودفع بالحق كل باطل، واقيم بالقرآن كل مائل، واغني بمحمد (صلى الله عليه وآله) كل عائل، فقال عمر: متى عهدك بها ؟ يعني صاحبته، قال: قبيل الإسلام أتتني فصرخت: يا سلام يا سلام، الحق المبين، والخير الدائم، غير حلم النائم، الله أكبر. فقال رجل من القوم: يا أمير المؤمنين أنا احدثك بمثل هذا، والله إنا لنسير في بادية ملساء لا يسمع فيها إلا الصدى إذ نظرنا فإذا راكب مقبل أسرع من الفرس حتى كان منا على قدر ما يسمعنا صوته، فقال: يا أحمد يا أحمد الله أعلى وأمجد، أتاك ما وعدك، من الخير يا أحمد، ثم ضرب راحلته حتى أتى من ورائنا، فقال عمر: الحمد لله الذي هدانا بالسلام وأكرمنا به، فقال رجل من الانصار: أنا احدثك يا أمير المؤمنين بمثل هذا وعجب، قال عمر: حدث، قال: انطلقت أنا وصاحبان للشام حتى إذا كنا بقفرة من الأرض نزلنا بها، فبينا نحن كذلك إذ لحقنا راكب، فكنا أربعة قد أصابنا سغب شديد، فالتفت فإذا أنا بظبية عضباء ترتع قريبا منا فوثبت إليها، فقال الرجل الذي لحقنا: خل سبيلها لا أبالك، والله لقد رأيتها ونحن نسلك هذي الطريق ونحن عشرة أو أكثر من ذلك فخطف بعضنا، فأبيت وقلت لعمرو الله لا انخليه من سلتي، فارتحلنا وقد شددتها معي حتى إذا ذهب سدف من الليل إذا هاتف يهتف بنا ويقول: يا أيها الركب السريع الاربعة * خلوا سبيل النافر المفزع الع nidex * لا تذبحن الظبية المروعة فيها لا يتام صغار منفعها قال: فخليت سبيلها، ثم انطلقنا حتى أتينا الشام فقضينا وجائنا ثم أقبلنا حتى إذا كنا بالمكان الذي كنا فيه فهبط هاتف من خلفنا: إياك لا تعجل وخذها من ثقها * فإن شرا السير السير حقه قد لاح نجم وأضاء مشرقه * يخرج من ظلماء عسف موبقه ذاك رسول مفلح من صدقه * الله أعلى أمره وحققه. (P.s. – This is not a Hadeeth)124

(P.s. – This is not a Hadeeth)124

(123) Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 10 H 1

(124) Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 10 H 2
Abu Muhammad, from Sabah Al-Mazny, from Al Haris Bin Haseyra, from Al Asbagh Bin Nubata who said, ‘We were with Amir Al-Momineen Ali asws Bin Abu Talib asws on the day of Friday in the Masjid after Al-Asr, when a tall man came as if he was a Bedouin, and greeted unto him asws. Ali asws said to him: ‘What happened to your Jinn who used to come to you?’ He said, ‘He comes to me until I paused in front of you asws, O Amir Al-Momineen asws’. Ali asws said: ‘Narrate to the people with what happened from him. So, we sat and listened to him.

He said, ‘I was resting in Yemen before Allah azwj Sent His Prophet saww and a Jinn came to me in the middle of the night and kicked me with his leg and said: ‘Sit!’ So, I sat up alarmed. He said, ‘Listen’. I said, ‘And what shall I listen to?’ He said a poem.

I said, ‘By Allah azwj, an event has occurred among the children of Hashim as or about to, and it has not been disclosed to me and I hope that it will be disclosed to me. I stayed awake during my night and in the morning, I was depressed. When it was the next day he came to be in the middle of the night and I was sleeping and he kicked me with his leg and said, ‘Sit!’ I sat up alarmed. He said, ‘Listen’. I said, ‘And what shall I listen to?’ He said a poem.'
said, ‘And where is he saww?’ He said, ‘He saww got married with (Syeda) Khadeeja asws Bint Khuwaylid and he saww is with her asws.

He grabbed the rein of my camel then ended up with me to her asws door and steadied my camel, then struck the door. She asws answered me, ‘Who is it?’ I said, ‘I want Muhammad saww’. She asws said, ‘Go to your work! You do not leave Muhammad saww sheltering in the shade of a house. You have expelled him saww, and fought him saww and besieged him saww. Go to your work!’

I said, ‘May Allah azwj have Mercy on you asws! I am man coming from Yemen and it might happen that I would be conferred with him saww upon me, so do not deprive me of the looking at him saww; and he saww was merciful and I heard him saww saying: ‘O Khadeeja asws! Open the door’. She asws opened and I entered and saw the Noor shining in his saww face, Noor in Noor. Then I circled behind him saww and there I was with the seal of Prophet-hood pasted upon his saww right shoulder. I kissed it then stood in front of him saww and prosed a poem – until Allah aswj Made me needless from Sawad Bin Qarab, and the name of the man was Sawad Bin Qarab.

فرحت والله مؤمنا به (صلى الله عليه وآله)، ثم خرج إلى صفين فاستشهد مع أمير المؤمنين (عليه السلام).

By Allah aswj! I rejoiced being a believer in him saww, then (he, as per the narrator) went out to Siffeen and was martyred with Amir Al-Momineen asws’. 125

(The book) ‘Kunz’ of Al-Karajaky – They (reporters) mentioned that there used to be an idol to Sa’ad Al-Asheera called Faras, and they were revering it, and he was left after by a man from the clan of Anasallah Bin Sa’ad Al Asheera called Ibn Waqasha. A man from the clan of Anasallah called Zabab Bin Al-Haris Bin Amro narrated saying, ‘There was an opining Jinn for Ibn Waqasha informing him of what will be happening (future events). One day he came and informed him.

125 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 10 H 3
He said, ‘He looked at me and said, ‘O Zabab! Listen to the wonder of wonders. Ahmad has been Sent with the Book calling at Makkah, not being answered’. I said, ‘What is this which you are saying?’ He said, ‘I don’t know. This is what he said to me’. He said, ‘It did not happen to be except a little while until we heard of the advent of the Prophet. Zabab stood up to the idol and broke it, then went to the Prophet and became a Muslims at his hands and said after his Islam, a poem.

He said, ‘And it is reported that there was an idol for the clan of Azrah called Hamam, and they were revering it, and it was among the clan of Hind Bin Hazam, and a man called Tariq from them used to look after him, and they were perfuming it in his present with the perfumes. Zamal Bin Amro Al-Azry said, ‘When the Prophet appeared, we heard a voice from it and it was saying, ‘O clan of Hind Bin Hazam! The Truth has appeared and Hamam is destroyed, and Al-Islam has repelled the polytheism’.

He said, ‘We panicked at that and were terrified, and we remained for days, then we heard another voice and it was saying, ‘O Tariq! O Tariq! The truthful Prophet has been Sent with the speaking Revelation. A crack has cracked in the land of Tahama for the helpers of Islam and for the abandonment of the regret. This is the farewell from me up to the Day of Qiyamah’. Then the idol face upon its face.

Zamal said, ‘I went out until I came to the Prophet and with me were a number of my people, and we informed him with what he had heard. He said: ‘That is the speech of a believer from the Jinn’.

Then he said: ‘O community of Arabs! I am a Rasool of Allah to all the people. I call them to the worship of Allah Alone, and I am His servant, and that you should perform Hajj of the House (Kaaba), and Fast a month from the twelve months, and it is the Month of Ramazan. So, the one who answers me, the
Paradise would be for him as an abode and a Reward, and the one who disobeys me, for him would be the Fire as an overturning and a Punishment'.

He said, ‘We became Muslims and he tightened a flag for me and wrote a letter for me. Zamal said a poem at that.

He said, ‘And they mentioned that Amro Bin Marah was narrating, saying, ‘I went out as a pilgrim during the pre-Islamic period among a group of my people, and I saw in the dream and I was in the road, as if a Noor had spread out from the Kabah until it illuminated up to the palm trees of Yasrib and the ten hills of Juhayna and the individual. And I heard during the sleep a speaker saying, ‘The darkness is squeezed out and the illumination has spread, and the last of the Prophets is Sent’.

Then another illumination illuminated until I looked at the castles of Al-Hira and white cities and I heard him saying, ‘Truth has come and spread, and falsehood is stamped out and suppressed’. So, I woke up alarmed and said to my companion, ‘By Allah! An event has occurred in this neighbourhood from Queyes’. Then I informed them with what I had seen. When we left to go to our city, an informant came to us informing that a man from Quraysh had said to him, ‘Ahmad has been Sent’.

And there was an idol for us and I was the one who owned it, so I had upon it, and I took it, and went out until I proceeded to him at Makkah and informed him. He said: ‘O Amro Bin Marah! I am the Prophet, the Messenger to the servant, all of them. I call them to Islam and instruct them with saving the blood, and helping the relatives, and worship the Beneficient, and reject the idols, and perform Hajj of the House (Kabah), and Fast the Month of Ramazan. So, the one who answers, the Paradise is for him, and one who disobeys, the Fire is for him, therefore believe in Allah, O Amro Bin Marah, you will be safe from the Fire of the Day of Qiyamah’.
I said, ‘I testify that there is no god except Allahazwj and yousaww are Rasool saww of Allahazwj. I believe in what yousaww have come with, from the Permissible and the Prohibited from obligating that on a lot of people’. And I prosed a poem.

Then I said, ‘O Rasool-Allahsaww! Send me to my people, perhaps Allahazwj Blessed and Exalted would Confer upon them through me, just as Heazwj Conferred upon me through yousaww. So, he saww sent me, and said: ‘Upon you is to be with the kindnes, and the good words, and do not be rude, harsh, nor arrogant nor envious’. 

So, I came to my people and said, ‘O clan of Rafa’at! O community of Juheynal! Surely, Allahazwj, for Himazwj is the Praise, has Made you the Choice from whom you are, and hateful to you during your ignorance what is beloved to others from the Arabs, those who were gathering between two sisters (as wives), and the man from them inheriting the wife of his father, and attacking during the sacred months. Answer this which would attain you the nobility of the world and the prestige of the Hereafter, and hasten in Hisazwj Command, due to that there would happen to be merit for you in Hisazwj Presence’.

He said, ‘No one answered me from them except one man, for he stood and said, ‘O Amro Bin Marah! Allahazwj Commanded you to live. You are instructing us with rejecting our gods and separate our community, and oppose the religion of our fathers and the ones from our early ones from the past to what you are calling to this harmful from Tahama. No, and there is no love nor any prestige’. Then he prose a poem*. 126

*126 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 10 H 4
CHAPTER 11 – HIS<sup>saww</sup> MIRACLES REGARDING HIS<sup>saww</sup> INFORMING WITH THE HIDDEN MATTERS, AND IN IT IS A LOT FROM WHAT PERTAINS WITH THE CHAPTER OF THE MIRACLES OF THE QURAN

From the book ‘Al Dalail’ authored by Abdullah Bin Ja’far Al Himeyri, by his chain,

‘From Al-Sadiq<sup>asws</sup> having said: ‘A group from Quraysh sought a need to the Prophet<sup>saww</sup>. He<sup>saww</sup> said: ‘You will be rained upon tomorrow’. In the morning (the sky) was (clear as) glass (no clouds), and the day rose. A man who was great among the people came and said, ‘You<sup>saww</sup> did not avail us from what you<sup>saww</sup> spoke with yesterday? I did not see you<sup>saww</sup> to be like that at all’.

A cloud rose from the direction of the Sowreyn (a place near Medina). The valleys filled up and there came from the rain what had not come to them (before). They came to Rasool-Allah<sup>saww</sup> and said, ‘Request to Allah<sup>azwj</sup> to Withhold it from us’. He<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>! Around us and not upon us!’ The cloud rose (to go) right and left’.

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: ‘My<sup>asws</sup> father<sup>asws</sup> said: ‘The Prophet<sup>saww</sup> took some Dinars from Al-Abbas which were with him. He said, ‘O Rasool-Allah<sup>saww</sup>! There is nothing with me other than these’. He<sup>saww</sup> said: ‘So, where is that which you kept with Umm Al-Fazal?’ He said, ‘I testify that there is no god except Allah<sup>azwj</sup> and you<sup>saww</sup> are Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. There was no one with her when I kept it with her’.”

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127 Bihar Al Anwaar – V 18, The book of our Prophet<sup>saww</sup> P 2 Ch 11 H 1
128 Bihar Al Anwaar – V 18, The book of our Prophet<sup>saww</sup>, P 2 Ch 11 H 2
3 - ب: محمد بن الحسين، عن موسى بن سعدان، عن عبد الله بن الماس، عن الحارث بن حسيرة، عن حبة العرني قال: سمعت
أمير المؤمنين (عليه السلام) يقول: إن يوشع بن نون (عليه السلام) كان وصي موسى بن عمران (عليه السلام) وكان ألواح
موسى (عليه السلام) من زمرد أخضر، فلما غضب موسى (عليه السلام) ألقى الالواح من يده، فمنها ما تكسر، ومنها ما
.remained, and from these are what were Raised.

Fluما ذهب عن موسى (عليه السلام) الغضب قال يوشع بن نون (عليه السلام): أعندك تبيان ما في الالواح ؟ قال: نعم، فلم

وهم يأتوك في شهر كذا وكذا، في ليلة كذا وكذا، فسهر لهم تلك الليلة،

They agreed that they would go to him during such and such month. Allah Revealed to Jibraeil to go to the Prophet and inform him. He said: 'So and so, and so and so, and so and so, and so and so have inherited the Tablets and they would be coming to you during such and such month, during such and such night, so keep awake for them on that night'.

They came and knocked the door to him and they said, 'O Muhammad!' He said: 'Yes, O so and so, and so and so, and so and so, and so and so! Where is the Book which you inherited from Yoshua Bin Noon, successor of Musa Bin Imran? They said, 'We testify that there is no god except Allah and its limit is that there is no associate for Him, and you are Rasool of Allah. By Allah! No one knew of it at all before you since it fell into our hands'.
He saww said: 'The Prophet saww took it and it was a Book in superfine Hebrew and handed it over to me asws, and iasws placed it under my asws head, and the next morning iasws woke up and it was a Book in majestic Arabic, wherein was knowledge of what Allah aswj had Created since the skies and the earth were established, up to the establishment of the Hour, and iasws know that'.

He saww said: 'You have come to ask me saww about doing good to the one who is rightful, so it is not befitting that you do good except to the one with affiliations or Religion; and you came to ask me saww about the Jihad of the woman, so the Jihad of the woman is to be goodly relationship to her husband; and you came to ask me saww about the sustenance, from where Allah aswj has Refused to Grace His azwj servants, except from where he does not know, for the servant, when he does not know the direction of his sustenance, his supplications would be frequent'.

Al Sadouq, from Abdullah Bin Hamid, from Al Hassan Bin Muhammad Is’haq, from Al Husayn Bin Is’haq Al Daqaq, from Umar Bin Khalid, from Umar Bin Rashid, from Abdul Rahman Bin Hurmala, from Saeed Bin Al Musayyab, from Abu Hureyra (fabricator) who said,

"One day Rasool-Allah saww was seated and Ali asws emerged to him saww with a group. When he saww saw them, he saww smiled and said: ‘You all have come to me saww to ask me saww about something. If you like iasws can inform you with what you have come for, and if you like you can ask me saww’. They said, ‘But you saww inform us, O Rasool-Allah saww’."

He saww said: ‘The Prophet saww emerged to him saww with a group. When he saww saw them, he saww smiled and said: ‘You all have come to me saww to ask me saww about something. If you like iasws can inform you with what you have come for, and if you like you can ask me saww’. They said, ‘But you saww inform us, O Rasool-Allah saww’.

He saww said: ‘You have come to ask me saww about doing good to the one who is rightful, so it is not befitting that you do good except to the one with affiliations or Religion; and you came to ask me saww about the Jihad of the woman, so the Jihad of the woman is to be goodly relationship to her husband; and you came to ask me saww about the sustenance, from where Allah saww has Refused to Grace His saww servants, except from where he does not know, for the servant, when he does not know the direction of his sustenance, his supplications would be frequent’.

Al Sadouq, from Abdullah Bin Hamid, from Muhammad Bin Ja’far, from Abdullah Bin Ahmad Ibn Ibrahim, from Umar Bin Haseyn Al Bahily, from Umar Bin Muslim, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasar who said, ‘Abu Aqabah Al Ansary said,
‘I was in the service of Rasool-Allah**, and a number of Jews came and said to me, ‘Can you get permission for us to see Muhammad**?’ I informed him**, and they entered to see him**. They said, ‘Inform us about what we have come to ask you** about’. He** said: ‘You have come to as me** about Zulqarnayn’. They said, ‘Yes’.

He** said: ‘He was a boy from the people of Rome, advising for Allah** Mighty and Majestic, so Allah** Loved him and he ruled the earth. He travelled until he came to the setting of the sun. Then he travelled to its emergence. Then he travelled to the mountain of Gog and Magog and built the dam therein’. They said, ‘We testify what this is indeed his occupation, and it is in the Torah as such’.

Abu Sufyan came to the Prophet** one day and he said, ‘O Rasool-Allah**! I want to ask you** about something’. He** said: ‘If you like I** can inform you before you ask me**’. He said, ‘Do so’. He** said: ‘You wanted to ask about the size of my** life span’. He said, ‘Yes, O Rasool-Allah**!’ He** said: ‘** shall live for sixty-three years’. He said, ‘I testify that you** are truthful’. He** said: ‘By your tongue, without accepting you’.

Abu Sufyan said, ‘By Allah**! He was not, except a hypocrite. And we were in a gathering wherein was Abu Sufyan, and he had closed his eyes, and among was also Ali**, and the Muezzin proclaimed Azzaan. When he said, ‘I testify that Muhammad** is Rasool** of Allah**’, Abu Sufyan said, ‘Is there anyone embarrassed over here?’ Someone from the people said, ‘No’.

Ibn Abbas said, ‘By Allah**! He was not, except a hypocrite. And we were in a gathering wherein was Abu Sufyan, and he had closed his eyes, and among was also Ali**, and the Muezzin proclaimed Azzaan. When he said, ‘I testify that Muhammad** is Rasool** of Allah**’, Abu Sufyan said, ‘Is there anyone embarrassed over here?’ Someone from the people said, ‘No’.

He said, ‘For Allah** is the yield of the Clan of Hashim**, look where He** Placed his** name?’ Ali** said: ‘May Allah** Make your eyes to weep, O Abu Sufyan! Allah** Did that due to His** Words: And We Raised your Zikr for you? [94:4], in honour of the one who
says (in the Azaan). Abu Sufyan said, ‘May Allah\textsuperscript{azwj} Make weep the eyes of the one who says, ‘There isn’t any embarrassment over here”\textsuperscript{132}.

Al Sadouq, from Abdullah Bin Hamid, from Muhammad Bin Ja’far, from Ali Bin Harb, from Muhammad Bin Hijr, from his uncle Saeed, from his father, from his uncle, from Wail Bin Hajar who said,

‘The appearance of the Prophet\textsuperscript{saww} came to us and I was in a great kingdom and obedience from my people, but I rejected that and I preferred Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} and proceeded to Rasool-Allah\textsuperscript{saww} his\textsuperscript{saww} companion informed me that he would give him\textsuperscript{saww} the glad tidings to them before my advent by three days.

He said, ‘This is Wail Bin Hajar who has come to you from a distant land, from Hazramaut (Yemen), desirous regarding Islam, willingly, being a remainder of the sons of the kings’. I said, ‘O Rasool-Allah\textsuperscript{saww}! Your\textsuperscript{saww} appearance came to us and I was in a kingdom and Allah\textsuperscript{azwj} Conferred upon me that I reject that and I preferred Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} and his\textsuperscript{saww} Religion, being desirous regarding it’. He\textsuperscript{saww} said: ‘You speak the truth. O Allah\textsuperscript{azwj}! Bless in Wail and in his children and children of his children’.

(And it is reported) similar to it, and in it, ‘When I proceeded to him\textsuperscript{saww}, he\textsuperscript{saww} drew me closer and spread out his\textsuperscript{saww} cloak and made me sit upon it. He\textsuperscript{saww} ascended the Pulpit and said: ‘This is Wail Bin Hajar who has come to us desirous regarding Islam, willing, being a remained of the sons of the kings. O Allah\textsuperscript{azwj}! Bless in Wail and his children and children of his children’\textsuperscript{133}.

Al Sadouq, from his father, from Sa’ad, from Al Barqy, from Ibn Mahboub, from Hisham Ibn Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The prisoners were brought to the Prophet\textsuperscript{saww}, and he\textsuperscript{saww} ordered for them to be killed apart from one man from between them. The man said,
‘How come I am being freed from between them?’ He^saww^ said: ‘Jibraeel^as^ informed me^saww^ from Allah^saww^, Exalted is His^asw^ Mention, that in you there are five qualities Allah^saww^ and His^saww^ Rasool^saww^ love – the intense sense of honour upon your sanctimonious ones, and the generosity, and the good manners, and the truthful tongue, and the bravery’. The man became a Muslim and his Islam was good’.

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Al Sadouq, from his father, from Sa’ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Al Hassan Bin Saeed, from Al Nazar, from Musa Bin Bakr,

‘From Abu Abdullah^asws^ having said: ‘A camel of Rasool-Allah^saww^ was lost during the military expedition of Tabuk. The hypocrites said, ‘He^saww^ narrates to us about the hidden matters and does not know the place of his^saww^ camel!’

فأتاه جبرئيل (عليه السلام) فأخبره بما قالوا، وقال: إن ناقتك في شعب كذا، متعلق زمامها بشجرة كذا، فنادى رسول الله (صلى الله عليه وآله): َّلا يعلم مكان ناقتك !

Jibraeel^as^ came to him^saww^ and informed him^saww^ with what they had said, and said: ‘Your^saww^ camel is in such and such cave, its rein is struck in such and such tree’. Rasool-Allah^saww^ called for the congregational Salat. The people gathered, and he^saww^ said: ‘O you people! My^saww^ camel is in such and such cave, so dedicate to it until it is brought’.

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Musa Bin Umar, from Usman Bin Isa, from Khalid Bin Najee who said,

‘I said to Abu Abdullah^asws^ , ‘May I be sacrificed for you^asws^ ! Did Rasool-Allah^saww^ name Abu Bakr ‘Al Siddique’ (truthful)?’ He^asws^ said: ‘Yes’. He said, ‘How come?’ He^asws^ said: ‘When he was with him^saww^ in the cave, Rasool-Allah^saww^ said: ‘I^saww^ see the ship of Ja’far^asws^ Bin Abu Talib^asws^ swaying in the sea, lost’. He said, ‘O Rasool-Allah^saww^ ! And you^saww^ see that?’ He^saww^ said: ‘Yes’. He said, ‘Are you^saww^ able to show me?’ He^saww^ said: ‘Come near me^saww^ .

قال: فدنا منه فمس عليه ثم قال: انظر، فنظر أبو بكر فرأى السفينة وهي تضطرب في البحر، ثم نظر إلى قصور أهل المدينة فقال في نفسه:

الأمر صدفت لأنك ساحر، فقال رسول الله (صلى الله عليه وآله): الصديق آنت؟ !

He^asws^ said: ‘He went near him^saww^, and he^saww^ wiped upon his eyes, then said: ‘Look!’ Abu Bakr looked and saw the ship and it was swaying in the sea. Then he looked at the castles of
the people of Medina and said within himself, ‘Now it is ratified that you saww are a sorcerer’. Rasool-Allah saww said: ‘You are being ‘Al-Siddeeq’ (truthful)” (in speaking of your soul).136

It is reported that his saww camel was lost and the hypocrites taunted and they said, ‘He saww informs us with the news of the sky and does not know where his saww camel is?’ He saww heard that and said: ‘I saww, and even though I saww had informed you with the subtle secrets, but I saww don’t know from that except what Allah azwj Ley me saww know’.

When the Satan lb had whispered to them, he saww pointed them upon its state, and he saww described the tree to them which it was stuck with. They came to it and found it upon what he saww had described, its rein being stuck with a tree”. 137

It is reported that the ones from the hypocrites who were in his saww presence were not happening to be in anything from his saww mentioned except Allah azwj Notified upon them and Manifest it, and he saww informed them with it, to the extent that one of them said to his companion, ‘Be silent and refrain, for by Allah saww, if there does not happen to be in our presence except for stones, the stone of Al-Bat’ha would inform him saww.

Neither did that happen from him saww nor from them once of a few times, but frequency of that is such that it cannot be counted, until they thought he saww was guessing and that was with the guesswork and the estimation. How can that be so and he saww was informing them with what they had said upon what words they had pronounced, and he saww informed them about what was in their consciences. Every time the Signs were doubled upon them, it increased them in blindness in their enmity”. 138

It is reported that a Jew of Al-Nuzair came along with a group of his companions, and a man from them lurked in concealment and did not inform anyone and did not indicate to anyone

136 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 10
137 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 11
138 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 12
with evil except what he had intended upon him, and he wanted to drop a rock upon him, and he saw was seated in the shade of a wall from their walls.

He saw vowed a vow of Allah, and he stood up returning to Medina and informed the people with what their companion had intended. They asked him and ratified him, and Allah Sent unto the one who had plotted against him the closest of the relative of his who killed him. Rasool-Allah distributed all of his wealth (to others).”

It is reported that Ali said: ‘Rasool-Allah sent me, and Al-Zubayr and Al-Miqdad with me and said: ‘Go until you reach a garden of Khaj for there is a woman therein, with her is a parchment from Hatib Bin Abu Balta’a to the polytheist’.

We went and met her and we said, ‘Where is the letter?’ She said, ‘There is no letter with me’. Al-Zubayr and Al-Miqdad investigated her and they said, ‘We do not see any letter with her’. I said: ‘Rasool-Allah narrated with it and you two are saying it isn’t with her? Will you bring it out or shall I strip you’. She brought it out from the knot of her trouser.

When they returned to the Prophet, he said: ‘O Hatib! What carried you upon this?’ He said, ‘I wanted a hand (favour) to be for me in the presence of the people and I did not hesitate’. He said: ‘Hatib speaks the truth. Do not say for him except good’.

And in these notifications of his miracles – from these is his informing about the Book and about the reaching of the woman the garden of Khaj, and from these is the his testimony for Hatib with the truthfulness, and all of that was found to be just as he had informed’.

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139 Bihar Al Anwaar – V 18, The book of our Prophet, P 2 Ch 11 H 13
140 Bihar Al Anwaar – V 18, The book of our Prophet, P 2 Ch 11 H 14
It is reported that the Prophet saww send Amar during a journey to fetch some water, and the Satan la presented to him in the image of a black slave and wrestled him three times. He saww said: ‘The Satan la had blocked between Amar and the water, in the image of a black slave, and Allah azwj Gave success to Amar’. He came and informed similar to it’.  

It is reported that Abu Saeed Al Khudry said, ‘We went out in nineteen military expeditions and divided the work (between us), so one of us sat in the rides, and one of us worked for his companions and quenched their riding animals and make their food, and a group went to the Prophet saww, and among our friends was a man who did the work of three persons – he sewed, and quenched, and made food.

That was mentioned to the Prophet saww and he saww said: ‘That is a man from the people of the Fire’. We met the enemy and we fought them, and he was injured, and the man grabbed a spear and killed himself with it. Bear witness I saww am Rasool-Allah saww and His azwj servant’.

It is reported from Ibn Abbas who said, ‘The Prophet saww was seated in the shade of a rock, and the shade was about to move away from him saww, he saww said: ‘A man will be coming to you looking at you with the eye of Satan la, so when he does come to you, then do not speak to him’.

It was not long before a blue-eyed man emerged to them. He saww called him and said: ‘Upon what are you and your companions accusing me saww?’ He said, ‘We did not do so’. He saww said: ‘Leave me saww shall come to you with them’. He saww called them and they went on swearing by Allah azwj they had not said it and had not done it. So, Allah azwj Revealed: On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, [58:18]’.  

141 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 15  
142 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 16  
143 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 17
From the miracles of the Prophet(saww) is that Abu Al-Darda’a was worshipping an idol during the Pre-Islamic period, and Abdullah Bin Rawha and Muhammad Bin Muslim were awaiting Abu Darda’a to be alone. He was absent, and they entered into his house and broke his idol. When he returned, he said to his wife, ‘Who did this?’ She said, ‘I don’t know. I heard a sound and I came but they had gone out’. Then she said, ‘If the idol could defend (anyone), it would have defended itself’. He said, ‘Give me my garment and make it wear it’.

The Prophet(saww) said: ‘This Abu Al-Dada’a will be coming and becoming a Muslim’. And there he came and became a Muslim’.

And from these is that he saww informed Abu Zarr ra with what would be flowing upon himra after hisra expiry. He saww said: ‘How would it be with youra when you are expelled from yourra place?’ He ra said: ‘Ira shall go to the Sacred Masjid’. He saww said: ‘How would it be with youra when you are expelled from it?’ He ra said: ‘Ira shall go to Syria’. He saww said: ‘How would it be with youra when you are expelled from it?’ He ra said: ‘Ira shall deliberate to myra sword and strike with it until Ira am killed’.

He saww said: ‘Do not do so, but listen and obey’. It happened what happened until he ra was expelled to Al-Rabza’.

And from these is that he saww said to (Syeda) Fatima asws: ‘You asws would be the first one from mysaww family members to meet me saww, and sheasws was the first one to pass away after himsaww’.

And from these is that he saww said to hissaww wives: ‘The longest of you in hand (most generous) would be the quickest of them to meet mesaww’. Ayesha said, ‘We used to compete in the length of the hands (charity etc.) until Zaynab Bint Jahlah died’.

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And from these is that he saww mentioned Zayd Bin Sowhan and said: ‘Zayd, and what is Zayd?’ A limb from him would proceed to the Paradise’. His hand was cut off on the day of (battle of) Nahawand in the Way of Allah azwj.

And from these is what he saww informed about Umm Warqah the Helper and he saww said: ‘Come with us to the martyr to visit her’. She was killed by a slave and a maid of hers after his saww expiry’.

And from these is that he saww said regarding Muhammad Bin Al-Hanafiya: ‘O Ali asws! There will be born for you asws a son for whom my saww name and my saww teknonym will be attributed’.

And from these is that he saww said: ‘I saw two bracelets of gold in my saww hands. They were blown out and flew away. So, the first of these two are these two liars – Musaylam the liar of Al Yamama, and the liar of Sana’a, Al Absy’.

And from these is that Abdullah Bin Al-Zubayr said, ‘The Prophet saww had cupping done and I took the blood to spill it. When I went out, I drank (some of) it. When I returned he saww said: ‘What did you do?’ I said, ‘I made it to be in a hidden place’. He saww said: ‘I find that you drank the blood?’ Then he saww said: ‘Woe be unto the people from you and woe be unto you from the people!’’.

And from these is that he saww said: ‘If only you were aware, the (female) rider of the well-bred camel (Ayesha) would come. She would come out and the dogs of Al-Hawab would bark at her’.

It is reported that when Ayesha came to the waters of the clan of Aamir, the dogs of Al-Hawab barked at her. She said, ‘What is this (place)?’ They said, ‘Al-Hawab’. She said, ‘I do not think except that I should return. Return me for Rasool-Allah saww said to us (wives) one day, ‘How would be with one of you when the dogs of Al-Hawab would bark at her?’"
ومنها: أنه (صلى الله عليه وآله) قال: أخبرني جبريل أن ابن الحسين يقتل بعدي في أرض بالطخ، فجاءني بهذه التربة فأخبرني أن فيها مضجعه.

And from these is that he said: ‘Jibraeel informed me that my son Al-Husayn would be killed after me in a soft land and he came to me with this soil and informed me that in it is his lying place (of martyrdom)’.

And from these is that Umm Salma said, ‘Ammar was transporting the milk in the Masjid of the Rasool and he was wiping the dust from his chest and saying: ‘The rebellious group will kill you’.

And from these is what is reported by Abu Saeed Al-Khudry that the Prophet vowed a vow one day. A man from Tameem said, ‘Be fair’. He said: ‘Woe be unto you! And who would be fair when I am not fair?’ It was said, ‘Shall we strike his neck?’ He said: ‘No. There are such companions for him who would degrade one of you of his Salat, and his Fasts, (compared) with their Salats and their Fasts, piercing through from the Religion the piercing of the arrow from the shooting. Their chief is a black-eyed, one of his breast is like a breast of the woman’.

Abu Saeed said, ‘I was with Ali when he killed them, and beseeched the killing at Al-Naharwan, so I came with it the description which Rasool-Allah had described’.

And from these – he said: ‘A city would be built between Dajlah and Dajeyl, and Qatarbal and Al-Sarah, the treasures of the earth would be collected to it, submerging with it’ – meaning Baghdad – and mentioned that the land is called Al-Basrah, to its side is a river called Dajlah, with palm trees. The clan of Qantoura would descend at it. The people will separate therein into three sects – a sect adhering with its people and they would be destroyed; and a sect seizing upon themselves and they would be disbelieving; and a sect who would make their offspring behind their back, fighting them, being killed as martyrs. Allah will Grant victory upon their spot’.144

144 Bihar Al Anwaar – V 18, The book of our Prophet, P 2 Ch 11 H 18
It is reported that a man came to the Prophet saww and said, ‘I went out and my wife was menstruating, and I returned and she was pregnant’. He saww said: ‘Who do you accuse?’ He said, ‘So and so, and so and so’. He saww said: ‘Come with both of them’. He came with them. He saww said: ‘If he happens to be from this, then he will come out with short crumpled hair, such and such’. He (baby) came out just as Rasool-Allah saww said’.145

He went to it and there was a caravan which had come and upon it was merchandise. They sold it with the change of a Dinar. The man took it and came to Rasool-Allah saww and said: ‘I did not attain anything’. He saww said: ‘Did you attain anything from the caravan of the family of so and so?’ He said, ‘No’. He saww said: ‘Yes, a share was struck for you in it and a Dinar came out from it’. He said, ‘Yes’. He saww said: ‘So, what carried you upon lying?’

He said, ‘I testify that you saww are truthful, and what called me to that is that I wanted to know whether you saww know what the people do, and that goodness will be increased to good’. The Prophet saww said to him: ‘You speak the truth. One who is needless (of others), Allah azwj would Make him needless, and one who opens a door of asking (others) upon himself, Allah azwj would Open seventy doors unto him from the poverty, nothing would fill the lowest of it’. I did not see any beggar after that today’.

145 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 19
Then he said: ‘The charity is not Permissible for a rich one, nor is it for one with capability, besides, that it is not Permissible for him that he takes it while he is able of refraining from it’.  

It is reported from Abu Ja’far having said: ‘While Rasool-Allah was seated one day when he stood up, changed of colour and went to meditate in the Masjid, then went on to whisper for a long time, then returned to them. They said, ‘O Rasool-Allah! We saw a scene from we have not seen in the past’. He said: ‘I looked at an Angel of the cloud, Ismail, and he has not descended to the earth except with Punishment. So, leapt up fearing that something would descend among my community.

They hypocrites said and they thought they were upon something, and they wrote that day, and it was a day of severe heat. The group came winking, and Rasool-Allah said to Ali: ‘Look, do you see anything in the sky?’ He went out, then said: ‘see in such and such place as if a cloud is like a shield’. It was not long before the black clouds gathered, then there was a downpour upon them until the people raised a clamour’.

It is reported from Jabir Al Ju’fy, ‘From Abu Ja’far having said: ‘Rasool-Allah passed by one day by Ali, and Zubayr was standing with him speaking to him’. Rasool-Allah said: ‘What are you saying to him? By Allah! You will happen to be the first one to break his allegiance.’
It is reported that he said to an army he sent them to Akeydar Dowmat of Al-Jandal: ‘But, you will be coming to him and will find him hunting the cow’, and they found him like that.  

It is reported that when (the Verse) *When Help of Allah comes and the victory* [110:1], was Revealed, he said: ‘I am notifying of my own expiry that I shall be passing away’. He passed away during that year.

And he said when he sent Muaz Bin Jabal to Al-Yemen: ‘You will not meet me after this’.

It is reported from Al-Sadiq having said: ‘Rasool-Allah was hit by a severe wind during the military expedition of Al-Mustalaq. He turned the ride and it was almost knocked down. Rasool-Allah said: ‘But rather is it death of a hypocrite’. They said, ‘We proceeded to Al-Medina and we found Rafa’at Bin Zayd to have died during that day, and he was a big hypocrite, and his origin was from the Jews’.

A camel of Rasool-Allah got lost in that (stormy) wind. Yazeed Bin Al-Aseyb claimed, and he was in the house of Amara Bin Hazam, ‘How can he say he knows the hidden matters and he does not know where his camel is?’ He said, ‘Evil is what you say. By Allah, it is certain he knows the hidden matters, and he is truthful’.

He informed the Prophet with that. He said: ‘No one knows the hidden matters except Allah, and Allah knows that my camel is in this (such and such)
cave, its rein is stuck in a tree’. They found it like that, and no one departed from that place. Amarah expelled Ibn Al-Aseyb from his house’. It is reported that Rasool-Allah ﷺ wrote to Qays Bin Arnah Al-Bajalay ordering him with the proceeding to him. He came and with him was Khuwaylid Bin Al-Haris Al-Kalby until when they were near from Medina, the man was terrified from entering. Qays said to him, ‘But since you are refusing to enter, then be in this mountain until I go to him, so if I see that which you like, I shall call you, so follow me’.

He stayed and Qays went until when he entered into the Masjid to see the Prophet ﷺ. He said, ‘O Muhammad ﷺ! Am I safe?’ He ﷺ said: ‘Yes, and so is your companion whom you left behind in the mountain’. He said, ‘I testify that there is no god except Allah azwj and you are Rasool-Allah ﷺ and you are a successor asws’. He pledged allegiance to him, and he sent him to fetch his companion’. He came. The Prophet ﷺ said to him: ‘O Qays! Your people are my people, and for them regarding Allah azwj and His Rasool ﷺ is a successor’.

It is reported that Abu Zarr ra said: ‘O Rasool-Allah ﷺ! I ra have come to dislike Medina. Will you permit me that I ra go out, I ra and son of my ra brother, to Al-Gabah and be at it?’ He ﷺ said: ‘I ra fear that a tribe from the Arabs would charge and kill son of your ra brother, then you will come and stand in front of me leaning upon your staff and you will say, ‘the son of my ra brother has been killed and the livestock is taken’.

He ra said: ‘O Rasool-Allah ﷺ! Nothing will happen except good’. So, he permitted him, and they were attacked by the cavalry of Fazarah and they seized the livestock and killed son of his ra brother. Abu Zarr ra came deliberating (leaning) upon his ra staff and paused in the presence of Rasool-Allah ﷺ, with him ra was a stab wound which had dried up, and he said: ‘Allah azwj and His azwj Rasoolaww spoke the truth’.

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151 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 11 H 25
152 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 11 H 26
153 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 2 Ch 11 H 27
It is reported that Rasool-Allah⁷⁸⁸, during the military expedition of Zat Al-Raq'a, met a man from Maharab called Aasim who said, to him⁷⁸⁹, 'O Muhammad⁷⁹⁰! Do you⁷⁹¹ know the hidden matters?' He⁷⁸⁸ said: 'None know the hidden matters except Allah⁷⁸⁹ azwj'. He said, 'By Allah⁷⁹²! This camel of mine is more beloved to me than your⁷⁸⁸ God⁷⁹³ azwj'.

He⁷⁸⁸ said: 'But Allah⁷⁹⁴ azwj Informs me⁷⁸⁸ from Knowledge of His⁷⁹⁵ azwj hidden matters that He⁷⁹⁶ azwj the Exalted will be Sending an ulcer in the root of your beard until it arrives to your brain and you will die, by Allah⁷⁹⁷ azwj, to the Fire'. He returned and Allah⁷⁹⁸ azwj Sent an ulcer and it seized in his beard until it arrived to his brain and he went on saying, 'For Allah⁷⁹⁹ azwj is the gem of Quraysh if he⁷⁸⁸ says with knowledge or he⁷⁸⁸ forecasts⁷⁷⁸''.

It is reported that Wabisah Bin Ma'bad Al-Asady came to him⁷⁸⁸ and said within himself, 'I will not leave anything from the righteousness and the sins except I shall ask him⁷⁸⁸'. When he came to him⁷⁸⁸, one of his⁷⁸⁸ companions said to him, 'To you, O Wabisah, from asking Rasool-Allah⁷⁸⁸'. He⁷⁸⁸ said: 'Leave Wabisah. Come near!' He went closer. He⁷⁸⁸ said: 'Will you ask about what you came for or shall I⁷⁸⁸ inform you?' He said, 'Inform me'.

He⁷⁸⁸ said: 'You came to ask about the righteousness and the sins'. He said, 'Yes'. He⁷⁸⁸ struck his⁷⁸⁸ hand upon his⁷⁸⁸ chest, then said: 'The righteousness is what the soul is reassured to, and the righteousness is what the chest is reassured to, and the sin is what hesitates in the chest and circles in the heart, and even if the people are lost to you, and even if I⁷⁸⁸ am lost to you’.

It is reported that a delegation of Abdul Qays came to him⁷⁸⁸ and they entered to see him⁷⁸⁸. When they met, he⁷⁸⁸ asked them said, 'Bring me dates of your land from what is with you’. Each one of them gave him a type from it. The Prophet⁷⁸⁸ said: 'This is called
such, and this is called such, and this is called such’. They said, ‘You saww are more knowing with the dates of our land that us’. 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 saww and I saww looked at it’.

A man from them stood up and said, ‘O Rasool-Allah saww! This is my uncle, there is lunacy with him’. He saww grabbed his cloak and said: ‘Get out, O enemy of Allah saww!’ – thrice, then sent for him and he was cured.

Then they came to him saww with an unmarked sheep. He saww grabbed one of its ears and marks came to be for it in the ears, whatever it begot up to the Day of Qiyamah, and it beget like that (with marks).”

It is reported that the Prophet saww said to Al-Abbas: ‘Doom is for my saww offspring from your offspring’. He said, ‘O Rasool-Allah saww! Shall I get castrated?’ He saww said: ‘It is a matter which has been Ordained’, i.e. castration will not benefit. Abdullah has already been born and children came to be for him’.

It is reported that a camel of one of his saww companions was lost during a journey he saww was in. Its owner said, ‘If he saww was a Prophet saww, he saww would have known where the camel was’. That reached the Prophet saww, and he saww said: ‘The hidden matters, none know it except Allah saww’. O so and so! Your camel is in such and such place, its rein is truck in a tree’.

From his saww miracles is that he saww informed the people at Makkah of his saww Mi’raj (Ascension) and said: ‘A Sign of that is that a caravan of the clan of so and so was in my saww way’ – and he saww pointed them upon it – ‘and it would be emerging now unto you from such and such direction. In front of it is an unridden camel having two saddlebags upon it – and one of them black and the other thick’. They found the matter to be upon what he saww had said.

156 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 30
157 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 31
158 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 32

And from these is that he saw Ali (السلام) sleeping in the dust (ground) during one of the military expeditions and he saw Ali (السلام) said: ‘O Abu Al-Turab (السلام) (father of the dust). Shall I narrate to you with the most wretched of the people? (He is) the brother of Samood (Qadar), and the one who will be striking upon this’ – and he placed his hand upon his head – ‘until this is dyed from this?’ – and gestured to his beard.

ومنها: أنه لما كانت قريش تحالفوا وكتبوا بينهم صحيفة ألا يجلسوا واحدا من بني هاشم ولا يبايعوهم حتى يسلموا إليهم محمدا ليقتلوه، وعلقوا تلك الصحيفة في الكعبة، وحاصروا بني هاشم في الشعب شعب عبد المطلب أربع سنين.

And from these is that when Quraysh took oaths and wrote a parchment (pact) between them they will not sit with any one from the Clan of Hashim nor sell to them until they submit Muhammad to them in order to kill him, and they hung that parchment in the Kaaba; and they besieged the Clan of Hashim in the cave, cave of Abdul Muttalib, for four years.

فأصبح النبي (صلى الله عليه وآله) يوجع وقال لعمه أبي طالب: إن الصحيفة التي كتبتها قريش في قطيعتنا قد بعث الله عليها دابة فلحست كل ما فيها غير اسم الله، وكانوا قد ختموها بأربعين خاتما من رؤساء قريش، فقال أبو طالب: يا ابن أخي أفأصير إلى قريش فاعلمهم بذلك؟ قال: إن شئت، فصار أبو طالب رضي الله عنه إليهم فاستبشروا بمصيره وإليهم واستقبلوه بالتعظيم والاجلال، وقالوا: قد علمنا الآن أن رضى قومك أحب إليك مما كنت فيه، أفتسلم إلينا محمدا ولهذا جئنا ؟

The Prophet saw woke up in the morning one day and said to his uncle Abu Talib: ‘The parchment which Quraysh wrote down regarding cutting us off, Allah has Sent an insect to it and it chewed away whatever was therein apart from the Name of Allah, and they had sealed it with forty seals from the chiefs of the Quraysh. Abu Talib said: ‘O my brother’s son! Shall we go to Quraysh and let them know of that?’ He saw said: ‘If you like’.

فصار أبو طالب رضي الله عنه فاستقبلوا فأخبروا إليه واستقبلوا بالتعظيم والاحلاط، وقالوا: قد علمنا الآن أن رضى قومك أحب إلينا فإنا نستسلم إليه ألا ترى أن رضى قومك أحب إلينا فأنا نستسلم إليه؟

Abu Talib went to them and they rejoiced with his coming to them and they welcomed him with the reverence and honour and said, ‘Now we have come to know that the pleasure of your people is more beloved to you that what you were in. Will you submit Muhammad to us, and is this what you have come for?’

فقال: يا قوم قد حتمكم خطأ أكبر به ابن أخي محمد، فأنظروا إلى ذلك، فإن كان كما قال فانقلوا الله وارحمو عن فطعنتنا، وإن كان خلاف ما قال سلمتهم إليكم واتبعوا مرضاكم، قالوا وما الذي أخبركم؟

He saw said: ‘O people! I have come to you with news my nephew Muhammad has informed me with, so look into that. If it was just as he said, then fear Allah and return from cutting us off, and if it was different of what he says, I shall submit
him saw to you all and follow your pleasure’. They said, ‘And what is that which he saw informed you asws?’

He asws said: ‘He saw informed me that Allah azwj has Sent an insect to your parchment and chewed up whatever was therein apart from the Name of Allah azwj and cut it down. So, if the matter was different to what he saw said, I asws shall submit him saw to you all’. They opened it and did not find anything in it apart from the Name of Allah azwj. They dispersed and they were saying, ‘Sorcery! Sorcery!’, and Abu Talib asws left’. 159

It is reported that the Prophet saw was one day seated and around him saw were Ali asws and Fatima asws and Al-Hassan asws and Al-Husayn asws. He saw said to them asws, ‘How would it be with you asws all when you asws are overthrown (of your asws rights) and your asws graves are diverse (in different parts of the land)?’

Al-Husayn asws said: ‘Will we asws be dying a death or killed a killing?’ He saw said: ‘But, you asws will be killed unjustly, O my asws son asws, and your asws brother asws will be killed unjustly, and your asws father asws will be killed unjustly, and your asws offspring will be displaced in the earth’. 160

Al-Husayn asws said: ‘And who will be killing us asws?’ He saw said: ‘The evil ones of the people’. He asws said: ‘Will anyone visit us asws (our asws graves)?’ He saw said: ‘Yes, a group from my asws community intending by their visitations being righteous with me saw and my saww connection. So, when it will be the Day of Qiyamah, they will come and I saw shall finish them off from its horrors’. 160

From the book of Ateeq, its history of the year eighty-eight Hijra (88 AH), said, ‘It is narrated to us by Abdullah Bin Ja’far Al Zuhry, from his father,'
'From Ja'far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws – then said: ‘These are not his word: ‘And I was with him on the day he asws said: ‘Nine persons came from Hazramaut and six of them became Muslim, and three of them did not become Muslims, and there occurred in the hearts of a lot of people from his asws speech what Allah azwj so Desired to occur. I asws said: ‘Allah azwj and His aswj speak the truth. It is just as you asws said O Rasool-Allah asww!'

He asww said: ‘You asww are the great truthful, and leader of the Momineen and their Imam asww, and you asww see whatever I asww see, and you asww know whatever I asww know, and you asww are the first of the Momineen in Eman, and like that Allah azwj Created you asws and Removed the doubt and straying from you asws. So, you asws are the second guide, and the truthful Vizier’.

When Rasool-Allah saww woke up in the morning and sat in that gathering of his saww, and I asww was on his saww right, a group of nine came from Hazramaut until they were close to the Prophet saww and they greeted. He saww returned the greeting to them, and they said, ‘O Muhammad saww! Present Islam to us’. Then six of them became Muslims and the three did not, and they turned to leave.

The Prophet saww said to the three: ‘As for you, O so and so, you will be dying by a thunderbolt from the sky; and as for you, O so and so, a snake will be striking you in such and such place; and as for you, O so and so, you will be going out in seeking livelihood with your camel, some people will face you from such and such (tribe) and they will kill you’.

There occurred in the hearts of those who had become Muslims, and they returned to Rasool-Allah saww. He saww said to them: ‘What happened to your three companions, those who had turned around from Islam and did not become Muslims?’ They said, ‘By the One awwj Who Sent you saww with the Truth as a Prophet saww! They did not exceed what you saww said, and each one died with what you saww said, and we came to you saww in order to renew the Islam and testify unto you saww that you saww are Rasool saww of Allah awwj, and you saww are the custodian upon the living ones and the dead’.

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And as for his \textit{saww} signs regarding his \textit{saww} informing with the hidden matters and future events after him \textit{saww}, these are more than can be counted and numbered. From that is what is reported from him \textit{saww} regarding the Words of the Exalted: \textit{in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]}, and it is what is reported by Abay Bin Ka’ab that Rasool-Allah \textit{saww} said: ‘This community has been given glad tidings with the eminence, and the esteem, and the support, and the enablement in the earth. So, the one from them works a deed of the Hereafter for the (sake of the) world, there would not be any share for him in the Hereafter’.

And it is reported by Bureyda Al-Aslamy, he \textit{asws} said, ‘And army will be sent, so be in the army going to Khurasan, then settle in the city of Merv, for it was built by Zulqarnayn’, and he \textit{asws} supplicated for it with the Blessings and said: ‘Its inhabitants will not be afflicted by evil’.

And it is reported by Abu Hureyra (fabricator) who said, ‘Rasool-Allah \textit{saww} said: The Hour will not be established until Khowz and Kirman battle, two people from the non-Arabs of red faces, crooked noses, small eyes, as if their faces are layered’.

And it is reported by Anas Bin Malik (the famous fabricator) who said, ‘One night I saw among what the sleeping one tends to see, as if I was in the house of Aqaba Bin Rafie and he came to us with dates from the Ibn Taab dates (a type), so I said, ‘The raising is for us in the world, and the well-being in the Hereafter, and our Religion has been good’.

And from that is his \textit{saww} informing with what his \textit{saww} community would be innovating after him \textit{saww} approximate to his \textit{saww} words: ‘And you will returning as Kafirs after me \textit{saww}, striking each other’s necks’.

And his \textit{asws} - Rasool-Allah, \textit{asws} - said: ‘Roa’ib Abi Khazim, on behalf of the Prophet ( صلى الله عليه وآله) - ‘then you will be创新 the winds after me, and with them I shall not be Allah’.

And his \textit{asws} - Rasool-Allah, \textit{asws} - said: ‘To me came a message from the Prophet ( صلى الله عليه وآله) - ’after me you will return as Kafirs, striking each other’s necks’.
And his words, reported by Abu Hazim, from Sahl Bin Huneyf, from the Prophet: I shall preceded you all to the Fountain of drinking water, and who drinks will not be thirsty ever! And there will come a people, I shall recognise them and they would recognise me, then there will be a barrier between me and them.'

Abu Hazim said, ‘I heard Al-Numan Bin Abu Ayash and I narrate to the people with this Hadeeth’. He said, ‘Is that how you heard Sahl saying?’ I said, ‘Yes’. He said, ‘I testify upon Abu Saeed Al-Khudry Yazeed, therein is (He said): I shall be saying: ‘They are my community’. It will be said, ‘You don’t know what they did after you’. I shall say: ‘Remoteness is for one who changed after me’. Al-Bukhari mentioned in the Saheeh’.

And his words among what is reported by Sha’ba, from Ismail Bin Abu Khalid, from Qays Bin Abu Hazim that, when Ayesha came to Al-Hawab, she heard the barking of the dogs. She said, ‘I don’t think except that I should return. I heard the Prophet saying to us (wives): ‘Which one of you will the dogs of Al-Hawab bark upon?’ Al-Zubeyr said, ‘Perhaps Allah will Effect reconciliation between the people through you’.

And his words to Al-Zubeyr when there would be a meeting between him and Ali in Saqifa of the clan of Sa’ada. He said: ‘Do you love him? He said, ‘And what can prevent me?’ He said: ‘Then how would be with you when you fight against him and you are an oppressor to him?’

And his words to Ammar Bin Yasser: ‘The rebellious group will be killing you. Muslim brought it out in the Saheeh’.

And his words, reported by Abu Jarwah Al Mazny who said, ‘I heard Ali said to Al-Zubeyr: ‘We adjure you with Allah! Did you not hear Rasool-Allah saying you will be fighting against me and you would be unjust?’ He said, ‘Yes, but I forgot’.

And his words to Ammar Bin Yasser: ‘The rebellious group will be killing you. Muslim brought it out in the Saheeh’.

And his words, reported by Abu Hazim, from Sahl Bin Huneyf, from the Prophet: I shall preceded you all to the Fountain of drinking water, and who drinks will not be thirsty ever! And there will come a people, I shall recognise them and they would recognise me, then there will be a barrier between me and them.’

قال أبو حازم: سمع النعمان بن أبي عياش وانا أحدث الناس بهذا الحديث، فقال: هكذا سمعت سهلا يقول: " اقوال: إمامي، فقال: إنك لا تدرى ما تعمل بعدك، فأقول: رضح الله بن بدوي " ذكره البخاري في الصحيح.

وقوله (صلى الله عليه وآله) فيما رواه شعبة عن إسماعيل بن أبي خالد، عن قيس بن أبي حازم أن عائشة لما أتت على الحوأب سمعت نباح الكلب فقالت: ما أظنني إلا راجعة، سمعت النبي (صلى الله عليه وآله) قال لنا: أيتكن تبع عليها كلام الحوأب؟ قال الزبير: لعل الله أن يصل بينكم بالسماع.

وقوله للزبير لما لقيه وعليا (عليه السلام) في سقيفة بني ساعدة فقال: أتحبه يا زبير؟ قال: وما يمنعني؟ قال: فكيف بك إذا قاتلته وانت ظالم له؟

وقوله (صلى الله عليه وآله) لعمار بن ياسر: تقتلك الفئة الباغية، أخرجه مسلم في الصحيح. و وعن أبي البختري أن عمارا اتي بشربة من لبن فضح ك، فقيل له: ما يضحكك؟ قال: إن رسول الله (صلى الله عليه وآله) أخبرني وقال: هو آخر شرب عن النبي محمد صلى الله عليه وسلم.

وقوله (صلى الله عليه وآله) لعمار بن ياسر: تقتلك الفئة الباغية، أخرجه مسلم في الصحيح. و وعن أبي البختري أن عمارا اتي بشربة من لبن فضح ك، فقيل له: ما يضحكك؟ قال: إن رسول الله (صلى الله عليه وآله) أخبرني وقال: هو آخر شرب عن النبي محمد صلى الله عليه وسلم.
And from Abu Al-Bakhtary that Ammar ra came with a drink of milk, and he laughed. It was said to him, 'What makes you laugh?' He sa said: 'Rasool-Allah saww informed me and said it would be the last drink I shall drink before I die’.

وقوله في الخوارج: سيكون في امتي فرقة يحسنون القول، ويسؤون الفعل، يدعون إلى كتاب الله وليسوا من شيء، يقرؤون القرآن لا يتجاوز تراقيهم، يبركون من الذين بما يبركون السهم من الرمية، لا يرجعون إليه حتى يرد على طولهم، طول من فندهم، طول من فندهم، كان أول الناس منهم:

And his saww words regarding the Kharijites: ‘There will come into being a sect in my saww community who will be good of words and evil of the deeds. They will call to the Book of Allah azwj and they wouldn’t be in anything from it. They would be reciting the Quran and these will not exceed their throats. They will be passing through the Religion like the penetration of the arrow from the shooting, not returning to it until it rebounds upon its top. They are the evils of the creatures and morals. Beatitude is for one who kills him (Ibn Muljim) and beatitude is for one who kills them, and the one who kills them would be the foremost with Allah azwj from them’.

قالوا: يا رسول الله فما سيماهم ؟ قال: التحليق رواه أنس بن مالك (صلى الله عليه وآله)

They said, ‘O Rasool-Allah sa! So, what are their marks?’ He sa said: ‘The shaving of the head’. It is reported by Anas Bin Malik (fabricator)’.

وقوله لامير المؤمنين علي (عليه السلام): إن الامة ستغدر بك بعدي

And his saww words to Amir Al-Momineen Ali asws: ‘The community will be treacherous with you asws after me saww’.

وقوله له (عليه السلام): تقاتل بعدي الناكثين والقاسطين والمارق

And his saww words to him asws: ‘You asws will be fought after me saww by the breakers (of the allegiance), and the unjust and the renegades’.

وفي ذلك إخباره بقتل معاوية حجرة وأصحابه فيما رواه ابن وهب، عن أبي لهيعة، عن أبي الأسود قال: دخل معاوية على عائشة فقالت: ما حملك على قتل أهل عذراء حجرة وأصحابه ؟ فقال: يا أم المؤمنين إنني رأيت قتلاً لهم صلاحا للامة، ومقتلاً فسادا للامة، فقالت: سمعت رسول الله صلى الله عليه وآله قال: سيقتل بعض الناس باضطهاد الله حسب الله وأهل السماء.

And from that is his saww informing with the killing by Muawiya of Hujr and his companions among what is reported by Ibn Wahab, from Abu Lahey, from Abu Al-Aswad who said, ‘Muawiya came to Ayesha. She said, ‘What carried you upon killing the Azra’a, Hujr and his companions?’ He said, ‘O mother of the believers! I saw their killing as being correct for the community, and their remaining as being a spoiler of the community’. She said, ‘I heard Rasool-Allah saww saying: ‘There would be killed some people at Azara’a, Allah azwj Wrathful for them and so will the inhabitants of the sky’.
And it is reported by Ibn Lahiya, from Al-Haris Bin Yazeed, from Abdullah Bin Zubeyr Al-Gafiqy who said, ‘I heard Ali at-Fadl saying: ‘O people of Iraq! Seven persons would be killed at Azra’a, their example is like an example of the companions of the pit’. Huj Bin Aday and his companions were killed’.

And from that is his informing with the killing of Al-Husayn. It is reported by Abu Abdullah Al-Hafiz, by his chain from Umm Salma that Rasool-Allah saww lied down that day for the sleep, and he saww woke up (suddenly) and he was heave of self. Then he saww lied down, then woke up and he was heavy of self besides what was seen from him the first time. Then he saww lied down, and woke up and in his hand was some red soil.

I said, ‘What is this soil, O Rasool-Allah?’ He saww said: ‘Jibraeel informed me that this one will be killed in the land of Iraq, (meaning) Al-Husayn. So, I saww said: ‘O Jibraeel! Show me the soil of the land in which he will be killed’. So, this is its soil’.

And from Anas Bin Malik (fabricator) who said, ‘The Angel of rain sought permission to come to Rasool-Allah saww, and he saww permitted for him. He saww said to Umm Salma: ‘Guard the door upon us, not one should enter. Al-Husayn Bin Ali at-Fadl came and leapt until he entered and fell upon a shoulder of the Prophet saww. The Angel said: ‘Do you love him?’ The Prophet saww said: ‘Yes’.

He said, ‘Your community will be killing him, and if you like I can show you the place which he will be killed in’. He struck his hand and showed him red soil. Umm Salma took it and made it to be in a side of her cloth. We hear that he would be killed at Kerbala’.
And from that is his\textsuperscript{saww} informing with the graves of his\textsuperscript{saww} family members. It is reported by Al-Hakim Abu Abdullah Al-Hafiz, by his chain,

‘From the chief of the worshippers Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, for his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} visited us\textsuperscript{saww} and we\textsuperscript{saww} made for him\textsuperscript{saww} Khazeera, and Umm Ayman\textsuperscript{ra} presented a cup of butter to him\textsuperscript{saww} and a bunch of dates. Rasool-Allah\textsuperscript{saww} ate and we ate with him\textsuperscript{saww}.

Then Rasool-Allah\textsuperscript{saww} performed Wudu’u and wiped his\textsuperscript{saww} head and his\textsuperscript{saww} face with his\textsuperscript{saww} hand, and faced towards the Qiblah and supplicated to Allah\textsuperscript{azwj} whatever he\textsuperscript{saww} so desired. Then he\textsuperscript{saww} devoted to the ground with tears running like the rain. Rasool-Allah\textsuperscript{saww} loved that we ask him\textsuperscript{saww}. Al-Husayn\textsuperscript{asws} leapt upon Rasool-Allah\textsuperscript{saww} and said: ‘O father\textsuperscript{asws}! I\textsuperscript{asws} saw you\textsuperscript{saww} do the like of which you\textsuperscript{saww} have not done at all’.

He\textsuperscript{saww} said: ‘O my\textsuperscript{saww} son\textsuperscript{aswn} I\textsuperscript{saww} am cheerful with you all today with such joy I\textsuperscript{saww} was not cheerful with you the like of it, and that my\textsuperscript{saww} beloved Jibraeel\textsuperscript{as} came to me\textsuperscript{saww} and informed me\textsuperscript{saww} that you\textsuperscript{saww} will be killed and your\textsuperscript{asws} graves would be diverse, and that grieved me\textsuperscript{saww}. So, I supplicated to Allah\textsuperscript{azwj} for you all with the good’.

Al-Husayn\textsuperscript{asws} said: ‘So, who would visit us upon our\textsuperscript{asws} diverse and remote graves?’ Rasool-Allah\textsuperscript{saww} said: ‘A group from my\textsuperscript{saww} community will be intending righteousness and connection with me\textsuperscript{saww}. When it will be the Day of Qiyaamah, I\textsuperscript{saww} shall visit it (this group) at the Pausing Station, and grab their hands and rescue them from its horrors and its difficulties’.

And from that is his\textsuperscript{saww} informing about the killing of the people of Al-Hira and it happened just as he\textsuperscript{saww} had informed. It is reported from Ayoub Bin Bashir who said, ‘Rasool-Allah\textsuperscript{saww} went out in a journey from his\textsuperscript{saww} journeys. When he\textsuperscript{saww} passed by Hira, Suhra, he\textsuperscript{saww}'}
paused and said ‘We are for Allah\(^{azwj}\) and to Him\(^{azwj}\) we are returning’. The ones with him\(^{saww}\) did not like it and they thought that, it was from the matters of their journey.

Umar Bin Al-Khattab said, ‘O Rasool-Allah\(^{saww}\)! What is that which you\(^{saww}\) saw?’ Rasool-Allah\(^{saww}\)! But, that isn’t from your journey’. They said, ‘Then what is it, O Rasool-Allah\(^{saww}\)?’ He\(^{saww}\) said: ‘There will be killed at this Hira the best of my\(^{saww}\) community after my\(^{saww}\) companions’.

Anas Bin Malik (the famous fabricator) said, ‘Seven hundred men were killed on the day of Al-Hira, from the bearers of the Quran, among them were three of the companions of the Prophet\(^{saww}\), and Al-Hassan\(^{saww}\) said: ‘When it was the day of Al-Hira the people of Medina were killed until no one escaped, and among the ones kill were two sons of Zaynab nourished by Rasool-Allah\(^{saww}\), and they were two sons of Zam’at Bin Abdullah Bin Al-Aswad, and the event of Al-Hira occurred on the day of Wednesday of three days remaining from Zul Hijja in the year sixty three (AH)’.

And from that are his\(^{saww}\) words regarding Ibn Abbas: ‘He will never die until his sight is gone and is given knowledge’, and it happened just as he\(^{saww}\) had said.

And his\(^{saww}\) words regarding Zayd Bin Arqam he\(^{saww}\) had consoled him from an illness which was with him: ‘There is no problem upon you from your illness, but how would it be with you when you live after me\(^{saww}\) and I\(^{saww}\) shall pass away?’ He said, ‘Then I shall calculate and observe patience’. He\(^{saww}\) said: ‘Then you shall enter the Paradise without any Reckoning’.

And from that are his\(^{saww}\) words regarding Al Waleed Bin Yazeed Al-Awzaie, from Al-Zuhry, from Saeed Bin Al-Musayyab who said, ‘A boy was for a brother of Umm Salma\(^{ra}\), from her\(^{ra}\) mother’s side, and they named him as Al-Waleed. The Prophet\(^{saww}\) said: ‘You are naming him with names of your Pharaohs. Change his name and name him as ‘Abdullah’, for there
will happen to be a man from the community called Al-Waleed. He would be evil for my saww community from Pharaohs of his people.

He (the narrator) said, ‘The people were reporting that he is Al Waleed Bin Abdul Malik. Then we saw that it was Al Waleed Bin Yazeed.

And from that are his saww words regarding the clan of Abu Al Aas and the clan of Umayya. It is reported by Abu Saeed Al-Khudry from him saww having said: ‘When the clan of Abu Al-Aas reached thirty men, they took the Religion of Allah azwj for corruption, and the servants of Allah azwj as slaves, and wealth of Allah azwj as their own’. And in a report of Abu Hureyra, ‘Forty men’.

Ibn Marhab said, ‘I was in the presence of Muawiya Bin Abu Sufyan and Marwan came to him to speak to him regarding his need. He said, ‘Fulfil my need for by Allah azwj, my assistance is great, and I am a father of ten and an uncle of ten, and brother of ten’. When Mawan turned around and Ibn Abbas saw with him upon the throne, Muawiya said, ‘I testify with Allah azwj, O Ibn Abbas! Do you not know that Rasool-Allah saww said: ‘When the clan of Al-Hakam reach thirty men, they will take the wealth between them as their own, and servants of Allah azwj as slaves, and Religion of Allah azwj for corruption, so when they reach four hundred and ninety nine, their destruction would be quicker than the chewing of dates?’’

Ibn Abbas said, ‘O Allah azwj, yes!’ And Marwan neglected a need of his and Abdul Malik returned to Muawiya and spoke to him. When Abdul Malik turned around, he said, ‘I adjure you with Allah azwj, O Ibn Abbas! Do you not know that Rasool-Allah saww mentioned this saying: ‘The tyrants are four’. Ibn Abbas said, ‘O Allah azwj, yes!’

Yusuf Bin Mazin Al-Rasiby said, ‘A man stood up to Al-Hassan asws, Bin Ali asws and said, ‘O one who blackened the face of the Momin!’ Al-Hassan asws said: ‘Do not fault me asws, may Allah azwj...
have Mercy on you, for Rasool-Allah saww said that he saww saw the clan of Umayya addressing upon his pulpit’. A man so be it a man. He saww did not like that so it was Revealed: *Indeed, We Gave you Al-Kausar [108:1]* (Surah Al-Kausar) – Al-Kawser being a river in the Paradise.

وَنِزلَتْ: "إِنَّا أَنزَلْنَا لِلَّيْلِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لِبْلِةُ الْقَدْرِ لِيِلَةُ الْقَدْرِ خَيْرُ مِنْ أَفْلَحِ شَهْرِ نُورِ " يعْنِى أَفْلَحٌ شَهْرُ نُورِ بِنُورِ امْيَة، فَحَسَبْتُمَا ذَلِكَ فَإِذَا هُوَ لَا يَزِيدُ وَلَا يَتَعَفَّضُ.

And it was Revealed: *Surely, We Revealed it during the Night of Pre-determination [97:1]*

*And what make you realise what the Night of Pre-determination is? [97:2]* *The Night of Pre-determination is better than a thousand months [97:3]* – meaning a thousand month of the rule of the clan of Umayya. We calculated that, and there it neither increased nor reduced.

And the reports regarding this type are a lot, this book is not capacious for mentioned all of them, and among what we reported from these is sufficient for the ones of understanding’’.

The book of our Prophet saww, P 2 Ch 11 H 36

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Muhammad Bin Qays who said,

‘I heard Abu Ja’far saww saying, and he saww was narrating to the people in Makkah: ‘Rasool-Allah saww prayed the Fajr Salaat, then sat along with his companions until the sun emerged. So the man after the man arose until there did not remain with him anyone except for two man, one from the ‘Helpers’ and one from ‘Saqeef’. Rasool-Allah saww said to them both: ‘Isaww know that there is a need for the two of you that you would like to ask about it. If you two want I saww can inform both of you before you even ask me saww, and if you want you can both ask me yourselves about it’.

قالا: بل تخبرنا قبل أن نسألك عنها، فإن ذلك أجمل للمعمل، وأبعد من الارتياب وأثبت للايمان,

They both said, ‘But, inform us before we ask you about it, for that is more clarifying for the blindness, and more remote from the doubts, and more affirming for the faith’.

فقال رسول الله (صلى الله عليه وآله): أَلَا أَنتُ بِأَحا لَفَتْ حِينَتُكَ جَيْدُ أَنْ تَسْأَلَا عن ضَوْئِكَ وَصِلَاتِكَ مَا لِكُمَا فِيمَا خَلَفَ الَّذِينَ ظَلِّلُوا مِنَ النَّارِ، أَمَّا وَضَوْئُكَ فَإِنَّكُمَا إِذَا وَضَعَتِ الْيَدُ ثُمَّ قَلْتَ: بِسَمَّ اللَّهِ تَنَافَتْ مِنْهَا مَا أَكْبَسْتِ مِنَ الْذَّنُوبِ.

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Rasool-Allah ﷺ said: ‘As for you, O brother of Saqef, so you came over to ask me about your Ablution (Wudu’u) and your Salaat, what there is for you regarding that from the goodness. As for your Ablution (Wudu’u), so you, when you place your hand into your container, then you say, ‘In the Name of Allah azwj’, there scatter from it what you accumulated from the sins.

When you wash your face, the sins which your eyes had accumulated with their looks, scatter away from you and are lost. When you wash your arms, the sins which your right hand and your left hand had accumulated, scatter away from you. When you wipe your head and your feet, the sins which you walked towards upon your feet scatter away from you. This is for you from your Ablution (Wudu’u)’.

The number of companions, from Sahl, from Muhammad Bin Abdul Hameed, from Yunus Bin yaqoub, from Umar brother of Azafar,

‘From Abu Abdullah asws having said: ‘Rasool-Allah ﷺ, his saww came was lost, and the people said regarding it, ‘He saww informs us about the sky and cannot inform us about his saww camel?’

فهبط عليه جبرئيل وقال: يا محمد ناقتك في وادي كذا وكذا، ملفوف خطامها بشجرة كذا وكذا، Jibraeel as descended unto him saww and said: ‘O Muhammadsaww! Your saww camel is in such and such valley, its rein is wrapped in such and such tree’.

قال: فصعد المنبر فحمد الله وأثنى عليه وقال: يا أيها الناس أكثرتم علي في ناقتي، ألا وما أعطاني الله خير مما أخذ مني، ألا وإن ناقتني في وادي كذا وكذا ملفوف خطامها بشجرة كذا وكذا فابتدرها الناس فوجدوها كما قال رسول الله (صلى الله عليه وآله).

He saww said: ‘He saww ascended the pulpit and praised Allah azwj and extolled upon Him saww and said: ‘O you people! You have spoken a lot about my saww camel. Indeed, and what Allah azwj has Given me saww is better than what is taken from me saww. Indeed, and my saww camel is in such and such valley, its rein is wrapped around such and such tree’. The people rushed to it and found it to be just as Rasool-Allah saww had said’.

163 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 37
164 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 11 H 38
Al-Zubeyri and Al-Shabi, ‘Caesa battled Chosroe and the Muslims inclined with Caesar because he was a person of the Book (Christian) and Religion and intense reverence for the matter of the Prophet\textsuperscript{saaww} and he had placed his\textsuperscript{saaww} letter upon his eyes, while the matter of Chosroe was with shredding it when his\textsuperscript{saaww} letter came to him, calling both of them to the Truth.

When the speech between the Muslims and Polytheists was a lot, the Rasool\textsuperscript{saaww} recited: \textit{Alif Lam Meem [30:1]} – the Verse. Then there was a limitation of the timing in His\textsuperscript{azwj} Words: \textit{Within a few years [30:4]}, then Emphasised it, \textit{A Promise of Allah! [30:6]}. They overcame on the day of Hudaybiyya and built (the city of) Al-Rowmiya (the ruined city).

And it is reported from him\textsuperscript{saaww} for a horse, one horn or two. Then said: 'There is no horse after it, ever, and Rome is with generations. Every time a generation is gone, a generation replaces up to the end, forever'.

Qaatadah and Jabir Bin Abdullah regarding His\textsuperscript{azwj} Words: \textit{And from the People of the Book there is one who believes in Allah [3:199]}, was Revealed regarding Al-Najashy. When he died, Jibraeel\textsuperscript{as} gave his news to the Prophet\textsuperscript{saaww}. The people gathered in Al-Baqie and it was uncovered for him from Medina to the land of Ethiopia, and he\textsuperscript{saaww} saw the throne of bed of Al-Najashy and prayed Salat upon him.

The hypocrites spoke regarding that (doubting), then came the news from every side that he had indeed died during that day during that time, and Harqal did not know of his death except from traders reporting from Al-Medina.

Al-Kalby regarding His\textsuperscript{azwj} Words: \textit{so tighten the bond [47:4]}, ‘It was Revealed regarding Al-Abbas when he was captured during the day of (battle of) Badr. The Prophet\textsuperscript{saaww} said to him: ‘Ransom yourself and sons of your brother – meaning Aqeel and Nowfal, and your ally, meaning Otbah Bin Abu Jahdar, for you are with wealth’. He said, ‘The people dislike me and there is no wealth with me’.
He said: ‘So where is the wealth which you place in Makkah with Umm Al-Fazal when you came out? And there was no one else with you two and you said, ‘If I die during my journey, then such and such is for Al-Fazal, and such and such is for Abdullah, and such and such is for Qasam’. He said, ‘By the One Who Sent you with the Truth! No one knows of this apart from her, and I know (now) that you are a Rasool of Allah’. Then he ransomed himself with one hundred ounces (of gold), and each one (of them) for one hundred ounces (of gold).

He said: ‘Then I shall say to you (O Rasool Allah): “You have no Power over me, for I am a servant of Allah, and I am not a sinfull one.” He said: ‘By the One Who has created you and me! I am surely a servant of Allah and I have no Power over anything but to fear Allah, and to do what He has prescribed.” He said: ‘So where is the wealth which you place in Makkah with Umm Al-Fazal when you came out? And there was no one else with you two and you said, ‘If I die during my journey, then such and such is for Al-Fazal, and such and such is for Abdullah, and such and such is for Qasam’. He said, ‘By the One Who Sent you with the Truth! No one knows of this apart from her, and I know (now) that you are a Rasool of Allah’. Then he ransomed himself with one hundred ounces (of gold), and each one (of them) for one hundred ounces (of gold).

It was Revealed: O you Prophet! Say to the ones in your hand from the captives: [8:70] – the Verse. Al Abbas was saying, ‘Allahazwj and His Saww Rasoolazwj spoke the truth, for there were twenty ounces (of gold) with me and these were seized, and Allahazwj gave me twenty slaves in its place, each of them earned a lot of wealth, the lowest of them earned twenty thousand Dirhams’.

And Abu Ja’farassws said: ‘While Rasool-Allah Saww was in the Masjid when he Saww said: ‘Arise, O so and so! Arise, O so and so!’ Until he Saww expelled fiver persons. He Saww said: ‘Get out from our Masjid. Do not pray Salat in it and you are not cleaning’.

And his Saww ruling: You will be entering the Sacred Masjid [48:27], and in it is Hadeeth of Umar, and like his Saww ruling upon the Jews that they will never be wishing for the death. They were frustrated from him Saww and they were encumbered, given a choice, and he Saww recited this Verse (of Surah Jummah), reciting it in the entirety of Islam (Muslims) on the day of Friday loudly in reverence to the Verses which are in it.

And his Saww ruling upon the people of Najran, if they were to imprecate the valley would kindle fire upon them, so they refused and knew the correctness of his Saww words; and approximate to His Saww Words: so soon the inevitable would happen [25:77]; and His Saww Words: On the Day when We will Seize (them) with a mighty Seizure, [44:16].
And it is reported that they were at Tabuk and he saww said to his saww companions: ‘Tonight a mighty severe wind would blow, so not one of you should be standing tonight’. The wind blew, and a man from the people stood up, and the wind carried him and threw him at mount Taie.

And he saww informed while he saww was at Tabuk, about the death of a man (Rafa‘at Bin Zayd) at Medina who was a mighty hypocrite. When they arrived at Medina they found him to have died during that day.

And he saww informed with the killing of Al-Aswad Al-Ansy the liar on the night he was killed while he was at Sana‘a. And he saww informed with the one who killed him. And one day he saww said to his companions: ‘Today the Arabs will be victorious over the non-Arabs. Then, the news came of the even of Zi Qar of the victory of the Arabs over the non-Arabs.

And one day he saww was seated between his saww companions and the even occurred. Zayd Bin Haris grabbed the flag and was killed and expired as a martyr. And Ja‘far asws Bin Abu Talib saww had grabbed it after him, and he proceeded and was killed and expired martyr. Then he saww paused because Abdullah had paused during taking the flag, then he grabbed it, then said, ‘Abdullah Bin Rawaha grabbed it and proceeded, and he was killed and died a martyr.

Then said, ‘Khalid Bin Al-Waleed grabbed the flag and the enemies were uncovered from the Muslims. Then he saww stood upon at that time and entered into the house of Ja‘far asws and gave the news of his asws martyrdom to his family; and his children came out and he saww looked at the forearms of Suraqa as thin, hairy. He saww said: ‘How would it be with you, O Suraqa, when you wear a bracelet of Chosroe after me saww?’ When Persia was conquered, he saww called Umar and made him wear a bracelet of Chosroe.
And his saww words to Salman ra: ‘The crown of Chosroe would be placed upon your ra head’. And the crown was placed upon his ra head during the conquest.

ووقله لابي ذر: كيف تصنع إذا اخرجت منها الخبر.

And his saww words to Abu Zarr ra: ‘What will you ra do when you ra are expelled from it’ – the Hadeeth.

وذكر (صلى الله عليه وآله) يوما زيد بن صوحان فقال: زيد وما زيد؟ يسبقه عضو منه إلى الجنة فطعت بهد في يوم عاوند في سبيل الله،

And he saww mentioned Zayd bin Sowhan one day and said: ‘Zayd, what is Zayd? A limb of his would precede him to the Paradise’. His hand was cut during the day of (battle of) Nahawand in the Way of Allah.

وقال (صلى الله عليه وآله وآله) إنكم ستفتحون مصر، فإذا فتحتموها فاستوصوا بالقبط خيرا، فإن لهم رحما وذمة: يعني أن أم إبراهيم منهم,

And he saww said: ‘You will be conquering Egypt, so when you do conquer it then deal goodly with the Coptics; for them is mercy and responsibility – meaning that mother of Ibrahim asws (Mariah ra the Coptic) is from them.

ووقله (صلى الله عليه وآله): إنكم تفتحون روميا، وإنكم تفتحون رومية، فإذا فتحتم كنيستها الشرقية فاحطوها مسجدا، وعدوا سبع بلاطات، ثم ارفعوا البلاطة الثامنة فإنكم تجدون تحتها عصا يموسى (عليه السلام) وكسوة إيليا،

And his saww words: ‘You will be conquering Rowmiya, so when you do conquer it, then open its eastern churches and make these as Masjids, and leave seven slabs, then raise the eighth slab and you will be finding beneath it the staff of Musa as and a clothing of Elijah’.

وأخبر (صلى الله عليه وآله) بأن طوائف من امته يغزون في البحر، وكان كذلك، وخرج الزبير إلى ياسر بخيبير مبارزًا، فقالت امه صفية: أياسم يقتل ابني يا رسول الله ؟ قال: لابل ابنك يقتله إنشاء الله، فكان كما قال.

And he saww informed with that a group from his saww community would be in a military expedition in the sea; and Al-Zubeyr went to Yasser at Khyber in duel and his mother Safiya said, ‘Will Yasser kill my son, O Rasool-Allah saww?’ He saww said: ‘No, but your son will kill him, if Allah azwj so Desires’. And it happened as he saww said.

وفي شرف المصطفى عن الخركوشي أنه قال لطلحة: إنك ستقاتل عليا وانت ظالم.

And in (the book) ‘Sharaf Al-Mustafa’, from Al-Kharkowshy, he saww said to Talha: ‘You will be fighting against Ali asws while being unjust’.

ووقوله المشهور للزبير: إنك تقاتل علياً وانت ظالم،

And his saww well-known words to Al-Zubeyr: ‘You will be fighting against Ali asws while being unjust’.
And his words to Ayesha: ‘The dogs of Al-Hawab will be barking at you’.

وقوله لفاطمة عليها السلام: بأنها أول أهله لحاقا به، فكان كذلك،

And his words to (Syeda) Fatima that she would be the first of his family to meet with him, and it happened like that.

و قوله لعلي صلوات الله عليهما: إنك ستعطين الراية غدا رجلا، فكان كما قال،

And his words regarding Ali: ‘I shall be giving the flag tomorrow to a man’, and it happened as he said.

وقوله (صلى الله عليه وآله) له: إنك ستقاتل الناكثين والقاسطين والمارقين،

And his words to him: ‘You will be fighting against the breakers of the allegiance, and the unjust ones, and the renegades’.

وقوله (صلى الله عليه وآله) له: إنك ستقاتل الناكثين والقاسطين والمارقين،

And his words during the day of (battle of) Ohad, and he had awoken from his unconsciousness: ‘They will never attain from us the like of it, ever!’

وأخبره (صلى الله عليه وآله) بقتل علي والحسين (عليهما السلام) وعمر.

And his informing about the killing of Ali and Al-Husayn (and Al-Hassan), and Ammar.

Suleyman Bin Sard, ‘The Prophet, when the allies were on their way, said: ‘Neither will we be battling them nor will they be battling us’.

وقال (صلى الله عليه وآله) ل الرجل من أصحابه مجتمعين: أحدكم ضرسه في النار مثل أحد، فماتوا كلهم على استقامة، وارتد منهم واحد فقتل مرتدًا.

And he said to a man from his companions who had gathered: ‘One of you, his teeth would be in the fire, like one’. They all died upon integrity, and one of them reneged and was killed as an apostate. And he said to the others: ‘The last of you would be dying in the fire’ – meaning Abu Makhdoura, and Abu Hureyra, and Samrah. So, Abu Hureyra died, then Abu Makhdoura, and Samrah fell into the fire and was incinerated in it.

وأخبر (صلى الله عليه وآله) بقتل أبى بن خلف الجمحي فحدث يوم أحد خذلنا فكان ميتًا.

And he informed about the killing of Abay Bin Khalaf Al-Jamhy. He was scratched on the day of (battle of) Ohad with a slight scratch, and it resulted in his death.
Al-Kharkowsky in (the book) ‘Sharaf Al-Nabi’, ‘He saww said to the Helpers: ‘You will be seeing impact (preference of others over you) after me saww’. When Muawiya became ruler upon them, he prevented their stipends. He went to them but they did not welcome him. He said to them, ‘What is that which prevents you from welcoming me?’ They said, ‘There are not backs (riding animals) for us, we can ride upon’. He said to them, ‘Where are your camels?’ Abu Qatada said, ‘We hamstrung these on the day of (battle of) Badr in seeking your father’. Then they reported the Hadeeth to him. He said to them, ‘What did Rasool-Allah saww say to you?’ They said, ‘He saww said to us: ‘Be patient until you meet me saww’. He said, ‘Be patient then’. Abdul Rahman Bin Hasan said regarding that, a poem’.

Al Sady – ‘The Prophet saww said to his saww companions: ‘A man from Rabie will be entering unto you now, he will speak with the speech of Satan la’. Al-Hateem Bin Hind entered alone and said, ‘What are you saww calling to, O Muhammad saww?’ He saww informed him. He said, ‘Respite me, for there is someone for me who I consult’. Then he went out. The Prophet saww said: ‘He entered with the face of a Kafir and exited with the heels of a betrayer’. He went and took to departing from Medina.

Abu Hureyra (the famous Hadith fabricator), ‘The Prophet saww said: ‘A tyrant from the tyrants of the clan of Umayya will have nose-bleed upon this pulpit of mine saww’. Amro Bin Saeed Bin Al-Aas was seen with the flow of nose-bleed’.

And it is reported from him saww: ‘The Imams asws are from Quraysh’, so no Imam asws was found straying or truth except from them asws.

Anas (the famous fabricator), ‘He saww said:’ You will not ask me saww about anything except I saww shall explain it’. A man from the clan of Sahm called Abdullah Bin Hazafa stood up, and he used to taunt regarding his saww lineage. He said, ‘O Prophet saww of Allah aswj! Who is my
father?’ He sawsaww said: ‘Your father is Hazafa Ibn Qays’. It was Revealed: O you who believe! Do not ask about things, [5:101]’. 

قولة: "سيحان الذي أسرى بعده ليلا" ووصفه لبيت المقدس، وتعديده أبوابه وأساطينه، وحديث الرهد التي مر بها، وجمال الامر الذي يقدمها، والعارزين عليه.

His azwj Words: Glorified is He Who Journeyed His Servant on a night [17:1] – And his sawsaww description of Bayt Al-Maqdas, and His sawsaww numbering its doors and its pillars, and narration of the caravan which he sawsaww had passed by, and the red camel which was in front of it, and the two saddlebags which were upon it.

واستأسر بنو لحيان خبيب بن عدي الانصاري وباعوه من أهل مكة، فأنشد خبيب: لقد جمع الأحزاب حولي وألبوا قبائلهم واستجمعوا كل مجمع

And the clan of Lahyān captured Khābeeb Bin Uday Al-Ansary and sold him to the people of Makkah. Khābeeb prosed (a poem). When he was being crucified, he said, ‘The greetings be upon you sawsaww, O Rasool-Allah sawsaww!’ And the Prophet sawsaww, during that time, was between his sawsaww companions at Medina, and he sawsaww said: ‘And upon you be the greetings’, then cried and said: ‘This is Khābeeb greeting upon me sawsaww when Quraysh killed him’.

And he sawsaww wrote a pact to the tribe of Salmanra at Kazroun: ‘This is a letter from Muhammad sawsaww Bin Abdullah sawsaww, Rasoolsaww of Allahsaww. The Persian Salmanra asked him sawsaww for advice with hisra brother Mahad Bin Faroukh Bin Mahyar and hisra relatives and hisra family and hisra posterity from after himra, what they will be procreating. One from them who becomes a Muslim and stays upon his Religion, (will have) Safety of Allahazwj, and I sawsaww praise Allahazwj to you all.

إن الله تعالى أمرني أن أقول: لا إله إلا الله وحده لا شريك له، أقولها، وآمر الناس بها، و الامر كله لله خلقهم وأماتهم وهو ينشرهم وإليه المصير.

Allahazwj the Exalted Commanded me sawsaww that I sawsaww should be saying there is no god except Allahazwj Alone, there being no associates for Himazwj. I sawsaww said it and instructed the people with it, and the matter, all of it is for Allahazwj. Heazwj Created them and will Cause them to die, and Heazwj will Resurrect them and to Himazwj is the (final) destination’.

ثم ذكر فيه من احترام سلمان - إلى أن قال: - وقد رفعت عنهم جز الناصية والجزية والخمس والعشر وسائر المؤن والكف، فإن سألوكم فأعطوه، وإن استغاثوا بكم فأغثوه، وإن استحروا بكم فأحرروهم، وإن أسألوا فأعطوا لهم، وإن اسئلهم فأ.MultiLang:ar. وليعطوا من بيت مال المسلمين في كل سنة مأتي حلة، ومن الاواقي مأة، فقد استحق سلمان ذلك من رسول الله، ثم بكى وقال: هذا خبيب يسلم علي حين قتلته قريش.

Then he sawsaww mentioned in it the reverence of Salmanra up to the point he sawsaww said: ‘And it has been raised from them, from the segment of the forelock, and the taxes, and the fifth, and
the tenth, and the rest of the supplies and the handouts. So, if they ask you then give them, and if they seek help with you, then help them, and if they seek employment with you then employ them, and if they wrong you then be forgiving to them, and if someone does harm to them then prevent him from them, and let them be given from the Muslim public treasury one hundred garments every year and one hundred ounces (of gold), for Salmaña is deserving of that from Rasool-Allah Saww.

تم دعا من عمل به ودعا عن من أذىهم، وكتب علي بن أبي طالب، والكتاب إلى اليوم في يديهم وعمل القوم برسم النبي (صلى الله عليه وآله)، فلولا لتهن بأن دينه يطمئن الارض لكان كتاب هذا المسح مستحيلًا.

Then he Saww supplicated for the one who worked with it and supplicated against the one who harm them. And it was written by Ali Saww Bin Talib Saww, and the letter is in their hands up to today, and the people act in accordance with the ritual of the Prophet Saww. And had it not been for the confidence that his Saww Religion would be applicable in the earth, the recording of this letter would have been impossible.

وكتب نحوه لاهل اليم الداري: من محمد رسول الله للداريين، إذا أعطاه الله الارض وهبت لهم بيت عين وصرين وبيت إبراهيم.

And he Saww wrote approximate to it for the people of Tameem Al-Dary: ‘From Muhammad Saww, Rasool Saww of Allah Azwj, to the people of Dary. When Allah Azwj Gave him Saww the land, he Saww gifted to them the houses between Ayn and Sareyn, and house of Ibrahim.

وكتب (صلى الله عليه وآله) للعباس الحيرة من الكوفة، والميدان من الشام، والخط من هجر، ومسيرة ثلاثة أيام من أرض اليمن، فلما افتت ذلك أتى به إلى عمر فقال: هذا مال كثير القصة.

And he Saww wrote for Al-Abbas, Al-Hira from Al-Kufa, and Al-Maydan from Syria, and Al-Khat from Hajar, and a travel distance of three days from the land of Yemen. When that was conquered, he came with it to Umar. He said, ‘This is a lot of wealth’ – the story.

ومن العجائب الموجودة تدبيره (صلى الله عليه وآله) أمر دينه بأشياء قبل حاجته إليها، مثل وضعه المواقف للحج، وضع عمرة، ومساحة مثل هجر، ومسيرة ثلاثة أيام من أرض اليمن، فلما افتت ذلك أتى به إلى عمر فقال: هذا مال كثير القصة.

And from the existing wonders is his Saww arrangement of the matter of his Saww Religion with things before there being need to it – like his Saww dropping the junctures (Meeqats) for the Hajj, and dropping Umrah, and Al-Maslakh and Batan Al-Aqeeq as being two junctures for the people of Iraq, and in those days there was no Iraq, and Al-Juhfa for the people of Syria, and there was no one performing Hajj with it in those days, and one who listened to what knowledge was transmitted from him Saww that the former ones and the latter ones were frustrated from its like, and that cannot be imagined except it would happen to be from the Revelation and the descent (news from the sky).

وقوله (صلى الله عليه وآله) زويت لي الارض فاريت مشارقها ومغاربها، وسيبلغ ملك امتي مازوي لي منها، فصدق في خبر فقد ملكهم من أول المشرق إلى آخر المغرب من بحر الاندلس وبلاد البربر، ولم يتسعوا في الجنوب ولا في الشمال كما أخبر (صلى الله عليه وآله) سواء سواء.
And his saww words: ‘The land was gathered for me saww and I saww saw its east and its west, and the reach of the kingdom of my saww community what was gathered for me saww from it’. He saww was ratified regarding his saww informing for their kingdom was from the beginning of the east to the end of the west, from the sea of Andalusia (Spain) to the Berber lands and did not strive in the south nor in the north just as he saww had informed, same to same.

And his saww words to Ady Bin Hatim: ‘Do not be prevented from this Religion by that which you see from the rejection of its people and the weakness of its companions, for it is as if white cities have been opened up for them, and as if they are with the female rider with a carriage coming out from Al-Hira until she comes to Makkah without security, and you should not fear except Allah azwj. Aday saw all of that.

And his saww words to Khalid Bin Al-Waleed, and he saww had sent him to Akeydar Bin Abdul Malik, king of Kindah, and he was a Christian: ‘You will find him hunting a cow’. He went out until he was in sight of his fortress during a moonlit night, clear, and he was upon a roof of his and with him was his wife. The cow knocked the door of the castle with its horns. She said, ‘Have you ever seen the like of that at all?’ He said, ‘No, by Allah azwj!’ She said, ‘So who is there with this?’ He said, ‘There is no one’.

He descended and rode upon his horse and with him were a number of his family members, among them was a brother of his call Hasaan. And he sent a message to Rasool-Allah saww and a man from the clan of Taie prosed a poem regarding that.

And his saww words to Kanana husband of Safiya and Al-Rabee: ‘When are your supporters which you were faulting the people of Makkah?’ They said, ‘We are defeated. We have not ceased to lose a land and given another land and lost it’. He saww said to them: ‘You, if you were to conceal anything, and I saww were to notify upon it, will your blood and your offspring be legalised?’ They said, ‘Yes’.

فندع رجلا من الانصار وقال: اذهب إلى قراح كذا وكذا ثم ائت النخيل فانظر نخلة عن يمينك وعن يسارك، وانظر نخلة مرفوعة فأتني بما فيها، فقال لها: إنكما إن كتمتما شيئا فاطلعت عليه استحللت دماءكما وذراريكما؟ فقالا: نعم، فدعا رجلا من الانصار وقال: اذهب إلى قراح كذا وكذا ثم ائت النخيل فانظر نخلة عن يمينك وعن يسارك، وانظر نخلة مرفوعة فأتني بما فيها، فانطلق فجاء بالآنية والاموال، فضرب عنقهما.
He saww called a man from the Helpers and said: ‘Go to such and such barren land, then go to such and palm trees. Then look on your right and on your left, and look at a high palm tree, and bring to me saww whatever is therein’. He went and came with the container and the wealth. He saww struck off their necks (of idols).

And Al-Jaroud Bin Amro Al Abdy, and Salma Bin Abad Al Azdy said, ‘If you saww are a Prophet saww then narrated to us what we have come to ask you saww about’. He saww said: ‘As for you, O Jaroud, you have come to ask me saww about blood of the pre-Islamic period, and about vows of Islam and about the prevention’. He said, ‘You are correct’. He saww said: ‘The blood of the pre-Islamic period is dropped, and its vow is that Islam will not increase it except difficulty, and there is no vow in Islam, and from the superior of the charities is that you confer upon your brother the back of the riding animal and milk of the sheep’.

And as for you, O Salma Bin Abad, you have come to ask me saww about worshipping the idols, and the day of Al-Sabasab, and the intellect of the ignoble. As for worshipping the idols, Allah azwj Majestic and Mighty is Saying: You, and whatever you are worshipping from besides Allah [21:98] – the Verse. And as for the day of Al Sabasab, so Allah azwj Mighty and Majestic has Replaced it for you with the night of Pre-determination and the day of Eid, a glance of the emergence of the sun there being no rays for it. And as for the intellect of the ignoble, the people of Islam have sufficed their blood, and defended their distant ones and their near ones, and their most honourable ones in the Presence of Allah azwj are their pious ones’. They said, ‘We testify with that, that was indeed within our selves’.

And in a Hadeeth of Abu Ja’far asws: ‘The Prophet saww prayed Salat and the people separated and there remained Ansary and Saqafy. He saww said to them both: ‘I saww have come to know that there is a need for you which you want to ask me saww about, so if you so like I saww can inform you with your needs before you ask me, and if you so like, you can ask’. They said, ‘We would love it if you saww could inform us with it before we ask you saww, for in that would be a shine for the blindness and affirmation for the Eman’.

And as for you, if you ask me saww about blood of the pre-Islamic period, and about vows of Islam and about the prevention, it is that the blood of the pre-Islamic period is dropped, and its vow is that Islam will not increase it except difficulty, and there is no vow in Islam, and from the superior of the charities is that you confer upon your brother the back of the riding animal and milk of the sheep’.

And as for you, if you ask me saww about worshipping the idols, and the day of Al-Sabasab, and the intellect of the ignoble, it is that the idols are dropped, and there is no vow in Islam, and from the superior of the charities is that you confer upon your brother the back of the riding animal and milk of the sheep’.

And as for you, if you ask me saww about worshipping the idols, and the day of Al-Sabasab, and the intellect of the ignoble, it is that the idols are dropped, and there is no vow in Islam, and from the superior of the charities is that you confer upon your brother the back of the riding animal and milk of the sheep’.
He\textsuperscript{saww} said: ‘O brother of Ansar! You are from a people preferring others over their own selves and you are a towner and he is a Bedouin, so will you prefer him with the question?’ He said, ‘Yes’. He\textsuperscript{saww} said: ‘As for you, O brother of Saqeef, you have come to me\textsuperscript{saww} to ask me\textsuperscript{saww} about your Wudu’u and your Salat, and what Recompense would be for you upon that’. And he\textsuperscript{saww} informed him with that. And as for you, of brother Ansar, you came to ask me\textsuperscript{saww} about your Hajj and your Umrah and what would be for you regarding these two’. And he\textsuperscript{saww} informed him with their merits’.

Anas (the famous Hadith fabricator), ‘He\textsuperscript{saww} said to a man whose name was Abu Badr: ‘Say there is no god except Allah\textsuperscript{azwj}'. He asked him\textsuperscript{saww} for proof. He\textsuperscript{saww} said: ‘There has been such and such in your heart for four months’. He ratified him\textsuperscript{saww} and became a Muslim’.

A beggar came to the Prophet\textsuperscript{saww} and asked him\textsuperscript{saww} for something. He\textsuperscript{saww} instructed him with being seated. Then a man came to him\textsuperscript{saww} with a bag and placed it before him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! There are found hundred Dirhams. Give it to a deserving one’. He\textsuperscript{saww} said: ‘O beggar! Take these four hundred Dinars!’ The owner of the wealth said, ‘O Rasool-Allah\textsuperscript{saww}! It is not with Dinars, but rather these are Dirhams’.

He\textsuperscript{saww} said: ‘Do not belie me\textsuperscript{saww}, for Allah\textsuperscript{azwj} Ratifies me\textsuperscript{saww}. And he\textsuperscript{saww} opened the top of the bag and there were Dinars in there. The man was astonished and swore that he had filled it from the Dirhams. He\textsuperscript{saww} said: ‘You speak the truth, but when the ‘Dinars’ flowed upon my\textsuperscript{saww} tongue, Allah\textsuperscript{azwj} Converted the Dirhams into Dinars’.

And he\textsuperscript{saww} wrote to Ibn Jalandy and the people of Amman and said: ‘They will be accepting my\textsuperscript{saww} letter and will be ratifying me\textsuperscript{saww}, and Ibn Jalandy will be asking you, ‘Did Rasool-Allah\textsuperscript{saww} send any gift with you?’ Then say, ‘No’. He will say, ‘If Rasool-Allah\textsuperscript{saww} had sent any gift with you it would have been like the meal which descended unto the children of Israel and upon the Messiah\textsuperscript{as}’. It happened just as he\textsuperscript{saww} said.
And in a Hadeeth of Jareer Bin Abdullah Al-Bajaly and Abduh Bin Mas’har when he said to him SAWW, ‘Inform me about what I ask you and what I did not see and what I saw’ – meaning in the dream. He SAWW said: ‘But what you did not see is your sword Al-Hasam, and your son Al-Hamam, and your horse Asaam, and you saw in your dream regarding the darkness of darkness. Your son will want the gazelle, and Abu will be met by Abu Sagal, at the base of the mountain, with one of the women of the clan of Sagal. He will be killed by Najda Bin Jabal’. Then he SAWW informed him with what would flow and what would obligate him to do.

Abu Shaham said, ‘A slave girl passed by me at Medina and I grabbed her waist. In the morning the people were pledging allegiance to the Rasool SAWW, and I went to him SAWW but he SAWW did not let me pledge my allegiance. He SAWW said: ‘Owner of Janbazah (the slave girl)’. I said, ‘By Allah AZWJ I will not repeat’. He SAWW said: ‘Then you can pledge allegiance to me SAWW’. And the like of that are many and his SAWW words have become an information centre based on what he SAWW informed with’.  

Abu Sufyan said in his bed with Hind, ‘Strange that the orphan SAWW of Abu Talib ASWS has been Sent (as a Prophet) and I have not been Sent. Someone related the story to the Prophet SAWW in his presence. Abu Sufyan thought of punishing Hind for having exposed his secret. The Prophet SAWW informed him of his determination of punishing her. Abu Sufyan was baffled.

Qatadah, ‘Abay Bin Khalaf Al Jamhy said’ – and in a report of others, ‘Safwan Bin Amiya Al Makhzoumy’ – ‘To Ameyr Bin Wahab Al-Jamhy, ‘Upon me are your expenses and the expenses of your dependants for as long as I am alive if you travel to Medina and kill Muhammad SAWW in his SAWW sleep’. Jibraeel AS descended with His AZWJ Words: Equal from you is the one who kept (his) words a secret [13:10] – the Verse.

When Rasool-Allah SAWW saw him, he SAWW said: ‘Why did you come?’ He said, ‘To ransom the captives who are with you SAWW’. He SAWW said: ‘And what is the matter (you are carrying) the sword?’ He said, ‘Allah AZWJ Dislikes it, and can I avail of anything?’ He SAWW said: ‘So, what is that which you stipulated to Safwan Bin Amira in the room?’ He said, ‘And what is which I stipulated?’ He SAWW said: ‘You will carry on for him to kill me SAWW upon that he will pay off
your debts and provide for your dependants, and Allahazwj will be a Barrier between me saww and you’.  

فأسلم الرجل ثم خط مكة وأسلم معه بشير، وحلف صفوان أن لا يكلمه أبداً.

The man became a Muslim, then stayed at Makkah and a person became a Muslim with him, and Safwan swore that he will not speak to him, ever’. 166

فأسلم الرجل ثم لحق بمكة وأسلم معه بشر، وحلف صفوان أن لا يكلمه أبداً.

In a Hadeeth of Khuzaym Bin Aws, ‘I heard the Prophet saww saying: ‘This here Al-Hira the white has been raised for me saww, and this here is Al-Shayma Bint Mafila Al-Azdiya upon a young black-tailed mule’. I said, ‘O Rasool-Allahsaww! If we were to enter Al-Hira will be find just as yousaww describe, would it be for me?’ He saww said: ‘It is for you’.

قال: فلما فتحوا الحيرة تعلق بها وشهد له محمد بن مسيلمة ومحمد بن بشير الانصاريان بقول النبي (صلى الله عليه وآله)، فسلمه إليه خالد، فباعها من أخيها لألف دينار.

He said, ‘When Al-Hira was conquered, I met with her and Muhammad Bin Musaylam and Muhammad Bin Bashir the Helpers testified with the words of the Prophet saww. Khalid submitted it to him, and he bought it from her brother for a thousand Dinars’.  

أبو هريرة: قال (صلى الله عليه وآله): إذا هلك كسرى فلا كسرى بعده، وإذا هلك قيصر فلا قيصر بعده، والذي نفسي بيده لينفقن كنوزهما في سبيل الله.

Abu Hureyra (fabricator), ‘He saww said: ‘When Chosroe dies there will be no Chosroe after him, and when Caesar dies, there will be no Caesar after him. By the Oneazwj in Whose Hand is my saww soul, their treasures will be spent in the Way of Allahazwj’.

جبير بن عبد الله قال النبي (صلى الله عليه وآله). تبنى مدينة بين دجلة ودجيل والصراة وقطر بل تجبى إليها خزائن الارض.

Jubeyr Bin Abdullah, ‘The Prophet saww said: ‘There would be built a city between Dajlah and Dajeyl, and Al-Sirat and Qatar. But there will be gathered to it the treasures of the earth’.

وفي رواية: تسكنها جبابرة الارض – the Hadeeth.

And in a report, ‘Its dwellers will be tyrants of the earth’ – the Hadeeth.

أبو بكرة: قال النبي (صلى الله عليه وآله): إن ناسا من امتي ينزلون بغائط يسمونه البصرة، وهو نهر يقال له: دجلة، يكون لهم عليها جسر ويكثر أهلها، ويكون من أمصار المهاجرين الخير.

Abu Bakrah, ‘The Prophet saww said: ‘People from my saww community would be descending at a wasteland they will be naming it as Basrah, and there is a river at it called Dajlah. There

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will be a bridge upon it for them and its inhabitants will be a lot, and become from the cities of the Emigrants’ – the Hadeeth.

فضالة بن أبي فضالة الانصاري وعثمان بن صهيب إنه قال لعلي (عجله السلام) في خبر: أشكي الآخرين الذي يضربك على هذه، وأشار إلى يافو.

Fazala Bin Abu Fazala Al-Ansari, and Usman Bin Saheyb, ‘He said to Al in a Hadeeth: ‘The most wretched one of the latter ones is the one who will strike you upon this’, and gestured to his head.

Anas Bin Al-Haris who said, ‘I heard the Prophet saww saying: ‘This son of mine, meaning Al-Husayn asws, will be killed in a land of Iraq. So, the one from you who comes across him, should help him. He said, ‘Anas was killed with (in service of) Al-Husayn asws.

Anas Bin Al-Haris who said, ‘I heard the Prophet saww saying: ‘The female owner of the well-bred camel will come to you. There will be killing around her, a lot would be killed after she goes’. And in it is a Hadeeth of the glass jar which he gave Umm Salmah ra. And Hadeeth of Al-Hassan Bin Ali asws: ‘Allah will Reconcile two parties through him. And Hadeeth of (Syeda) Fatima Al-Zahra asws and her crying and her laughing, at the expiry of the Prophet saww. And Hadeeth of the dogs of Al-Hawaib. And Hadeeth of Ammar ra: ‘The rebel group will kill you’.


Ibn Abbas, ‘The Prophet saww said: ‘The female owner of the well-bred camel will come to you. There will be killing around her, a lot would be killed after she goes’.

وقال ( صلى الله عليه وآله): أطوفن بها أسرعكم لحوفا، فكانوا سودة أطولون بوا بالعروف.
And he said: ‘The longest of you (wives) in hand (generosity) would be the quickest of you in meeting me. Sawdah was of the longest hand with the good deeds’.

Ibn Umar, ‘From the Prophet: ‘They were be a liar and a blood-thirsty tyrant among the (clan of) Saqeeef’. So, the liar was Al Mukhtar and the blood-thirsty tyrant was Al Hajjaj. (non-Shia source)

Then he died, and they were fighting, and the funeral byre was being carried and advancing. They sent a message to Caesar regarding that. They said, ‘A companion of our Prophet, and he has asked us to bury him in your city, and we are implementing his bequest’. He said, ‘When you turn around (return), I will extract him to (be fed to) the dogs’.

They said, ‘If we have to exhume him from his grave, there will not be left any Christian in the land of the Arabs except he would be killed, nor any church except demolished’. So, he built a dome on his grave, with lanterns being lit in it up to today, and his grave is not being visited in the south of the bridge of Constantinople’. 167

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rode it and came to Bayt Al-Maqdas. Then he\textsuperscript{saww} met the ones from the Prophets\textsuperscript{as} he\textsuperscript{saww} met, then returned. In the morning he\textsuperscript{saww} narrated to his\textsuperscript{saww} companions: ‘I\textsuperscript{saww} went to Bayt Al-Maqdas last night and met our brothers\textsuperscript{as} from the Prophets\textsuperscript{as}.

\textit{قالوا: يا رسول الله وكيف أتبت بيت المقدس الليلة؟ فقال: جاندي حبريل (عليه السلام) بالبراق فركبته، وأياً ذلك أي مرتبت بعي لم يبان على ماء بني فلان وقد أفلحنا هم وهم في طلبه.}

They said, ‘O Rasool-Allah\textsuperscript{saww}! And how did you\textsuperscript{saww} go to Bayt Al-Maqdas last night?’ He\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} came to me\textsuperscript{saww} with Al-Buraq and I\textsuperscript{saww} rode it, and a sign of that is that I\textsuperscript{saww} passed by a caravan of Abu Sufyan at the water of the clan of so and so, and a camel of their had strayed and they were seeking it’.

\textit{قال: فقال القوم بعضهم لبعض: إنما جاء راكب سريع، ولكنكم قد أتمتم الشام وعرفتموها، فاسألوا عن أسواقها وأبوابها وتجارها، قال: فسألوني قالوا: يا رسول الله كيف الشام؟ كيف أتبتها؟}

He\textsuperscript{asws} said: ‘The people said to each other, ‘But rather a rider will come quickly, but you have gone to Syrian and know it, so ask him\textsuperscript{asws} about its markets and its gates and its traders’’. So, they asked him\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! How is Syria? And how are its markets?’

\textit{وكان رسول الله (صلى الله عليه وآله) إذا سئل عن الشئ لم ير إلى قلبه حتى يرى ذلك في وجهه، قال: فبينا هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعت لك، فالتفت رسول الله (صلى الله عليه وآله) فإذا هو بالشام وأبوابها وتجارها.}

And it was such that whenever Rasool-Allah\textsuperscript{saww} was asked about something he\textsuperscript{saww} did not know, it was grievous upon him\textsuperscript{saww} until that was seen in his\textsuperscript{saww} face. While he\textsuperscript{saww} was like that when Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} and said: ‘O Rasool-Allah\textsuperscript{saww}! This is Syrian having been raised for you\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} turned around and there he\textsuperscript{saww} was staring at Syria and its gates and its traders.


He\textsuperscript{saww} said: ‘Where is the questioner about Syria?’ They said, ‘Where is the house of so and so, and place of so and so?’ He\textsuperscript{saww} answered them regarding all what they asked him\textsuperscript{saww} about. But only a few of them believed and it is the Word of Allah\textsuperscript{azwj}: \textit{and the Signs and the warners do not avail a people not believing [10:101]. So, we seek Refuge with Allah\textsuperscript{azwj} of not believing in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. We believe in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}! We believe in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}'}.

\textsuperscript{168} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 2 Ch 11 H 42
CHAPTER 12 – ANOTHER REGARDING WHAT HE saww INFORMED WITH THE EVENTS TRANSPIRING AFTER HIM saww

1 - ما: حمويه بن علي بن حمويه، عن محمد بن محمد بن بكر، عن الفضل بن حباب الجمحي، عن مكي، عن محمد بن حساب، عن وحش بن حزام، عن أبيه، عن جيحي بن أبي، عن يزيد بن أبي حبيب، عن أبي أسامة، عن عبد الرحمن، عن أم سلمة، أن رسول الله (صلى الله عليه وآله وسلم) أوصى عند وفاته خروج الهنود من جزيرة العرب، فقال: الله azwj في القبط، فإنكم ستظهرون عليهم، ويكونون لكم عدة وأعوانا في سبيل الله azwj.

Hamwiya Bin Ali Bin Hamwiya, from Muhammad Bin Muhammad Bin Bakr, from Al Fazal Bin habab Al Jamhy, from Maky, from Muhammad Bin Yasar, from Wahab Bin Hazam, from his father, from Yahya Bin Ayoub, from Yazeed Bin Abu Habeeb, from Abu Salma, from Abdul Rahman,

‘From Umm Sama’ that Rasool-Allah saww bequeathed during his saww expiry that the Jews will be coming out from the Arabian Peninsula. He saww said: ‘Allahazwj! Allahazwj’, regarding the Coptics, for you will be victorious upon them and they will become a number and assistants in the Way of Allahazwj.

2 - ما: جماعة، عن أبي المفضل، عن داود بن الهيثم، عن جده إسحاق بن بهلول، عن أبيه بهلول بن حسان، عن طلحة بن زيد، عن الوصين بن عطاء، عن عمره بن يحيى، عن جهاد بن أبي أمية، عن عبادة بن الصامت، عن النبي (صلى الله عليه وآله وسلم) قال: ستكون فتنة لا يستطيع المؤمن أن يغير فيها يد ولا لسان.

A group, from Abu Al Mufazzal, from Dawood Bin Al Haysam, from his grandfather Is’haq Bin Bahoolu, from his father Bahloul Bin Hasan, from Talha Bin Zayd, from Al Waseyn Bin Ata’a, from Umeyr Bin Hany, from Janada Bin Abu Amiya, from Abadah bin Al Samit,

‘From the Prophet saww having said: ‘Strife (Fitna) will happen, the Momin will not be able to change (anything) during it, neither by hand not by tongue’.


Ali asws Bin Abu Talib asws said: ‘And there will be Momineen among them in those days?’ He asws said: ‘Yes’. He asws said: ‘And will anything be reduced from their Eman?’ He asww said: ‘No, except as the drop (of rain) reduced from the Al-Safa. They will be abhorring it with their hearts’.

3 - مع: الهمايون، عن علي، عن أبيه، عن ابن أبي أمية، عن عمرو بن جميع، عن أبي عبد الله، عن آبائهه علهم السلام قال: قال رسول الله (صلى الله عليه وآله وسلم): إذا منعت أمتي المطيطا وحدثتهم فارس والروم كان بسهم بينهم.

Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Amad bin Jamie,
‘From Abu Abdullahasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘When mysaww community walk with a swagger (and extended hands) and Persia and Rome serve them, they would be the strongest of them between them’’.  

4 - ب: هارون، عن ابن زياد، عن جعفر، عن آبائه (عليهم السلام) أن رسول الله (صلى الله عليه وآله) قال: تاركوا الحبشة ما تاركوكم، وفولدي نفسي بيده لا يستخرج كنز الكعبة إلا ذو السويقتين.

Haroun, from Ibn Ziyad,

‘From Ja’farasws, from hisasws forefathersasws that Rasool-Allahsaww said: ‘Leave Ethiopia whatever you can leave, for by the Oneazwj in Whose Hand is mysaww soul, none will extract the treasure of the Kabah except the ones with the two short feminine legs’.  

5 - ب: هارون، عن ابن صدقة، عن جعفر، عن أبيه (عليهما السلام) أن رسول الله (صلى الله عليه وآله) قال: إذا ظهرت القلانس المتركة ظهر الرياء.

Haroun, from Ibn Sadaqah,

‘From Ja’farasws, from hisasws fatherasws that Rasool-Allahsaww said: ‘When the shining caps appear, the showing-off (adultery) will appear’’.  

6 - ب: أبي، عن علي، عن أبيه، عن السكون، عن السكون، عن أبي عبد الله (عليهما السلام) أن رسول الله (صلى الله عليه وآله) قال: رأيت أسامة في الدنيا، لا يبدين به ما عند الله عزوجل، يكون أمرهم رiae لا يخالطه خوف، بعمه الله مه بعاقب فيدعونه دعاء الغريق فلا يستجاب لهم.

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

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘There would be coming a time upon the people, their secretive matters would be wicked and they would be good in the public in greed regarding the world, not intending by it what is in the Presence of their Lordazwj. Their religion would happen to be show-off, the fear not blending in them. Allahazwj would Punish them generally. So, they would be supplicating with the Supplication of the drowning one (Dua Al-Ghareek), but it would not be Answered for them’’.  

7 - ب: باعثه الناس مه بهم أبعد الناس منه، مساحدهم عامة وهم حربهم من الدنيا، فظنهم ذلك الزمان من فقهاء تحت ظل السماء، منهم خرجت الفتنة إليهم تعود.

By this chain,

‘Heasws said, ‘Rasool-Allahsaww said: ‘There will come a time upon mysaww community there will not remain anything from the Quran except its rituals, nor from Islam except is name. They will be named by it (as Muslims) and they would be the remotest of the people from it

171 Bihar Al Anwaar – V 18, The book of our Prophetsaww, P 2 Ch 12 H 3
172 Bihar Al Anwaar – V 18, The book of our Prophetsaww, P 2 Ch 12 H 4
173 Bihar Al Anwaar – V 18, The book of our Prophetsaww, P 2 Ch 12 H 5
174 Bihar Al Anwaar – V 18, The book of our Prophetsaww, P 2 Ch 12 H 6
(Islam). Their Masjid will be well-built and these would be ruination of the guidance. The jurists (Mujtahids) of that time will be the evilest of the jurists under the shade of the sky. The Fitna (strife) will emerge from them and to them it shall return”.

Kā: Abu Ali al-Ashtari, from Al Hassan Bin Ali Al Kufi, from Al Abbas Bin Aamir, from Al Arzami, ‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘There will come a time upon the people, the kingdom (governance) will not be achieved during it except by the killing and the coercion, nor the riches except by the usurpation and the stinginess, nor the love (of the people) except by the exiting (from) the Religion and following personal desires.

فمن أدرك ذلك الزمان فصبر على الفقر وهو يقدر على الغنى، وصبر على البغضة وهو يقدر على المحبة، وصبر على الذل وهو يقدر على العز آتاه الله نور خمسين صديقا ممن صدق بي.

So, the one who comes across that time period and is patient upon the poverty while he is able upon the riches, and is patient upon the hatred (of the people) while he is able upon the love, and is patient upon the humiliation while he is able upon the honour (from the people), Allahazwj would Give him the Rewards of fifty truthful ones from the one who ratified me saww, .

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175 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 12 H 7
176 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 2 Ch 12 H 8
CHAPTER OF HIS⁸⁸⁸ SITUATIONS FROM THE PROPHET-HOOD UP TO THE ARRIVAL AT MEDINA


The Verses – (Surah) Al Baqarah: *They do not like it, those who are disbelieving from the People of the Book, nor the Polytheists, that there should descend upon you from goodness, from your Lord; and Allah Specialises by His Mercy the one He so Desires to; and Allah is with the Mighty Grace [2:105]*

*وقال تعالى: كما أرسلنا فيكم رسولاً منكم يتلو عليكم آياتنا ويزكيكم و يعلمكم الكتاب والحكمة ويعلمكم ما لم تكونوا تعلمون 151.*

*Just as We have Sent among you a Rasool from among you who recites to you Our Verses and purifies you and teaches you the Book and the Wisdom and teaches you that which you were not knowing [2:151]*

*وقال تعالى: واذكروا نعمت الله عليكم وما أنزل عليكم من الكتاب والحكمة بتعظكم به واتقوا الله واعلموا أن الله بكل شيء عليم 231.*

*And the Exalted Said: ‘and remember the Bounties of Allah upon you, and what He Revealed upon you from the Book and the Wisdom, Advising you with it; and fear Allah, and know that Allah is Knower of all things [2:231]*

* وقال تعالى: تلك الآيات الله تنزلها عليك بالحق وإذن من المرسلين 252.*
These are the Verses of Allah: We Recite these upon you with the Truth; and verily you are from the Rasools [2:252]

 آل عمران "3": واذكروا نعمت الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم يعاونون ومنذنكم على شفا حفرة من النار فألفاكم منها كذلك بين الله لك أمانتكم لعلكم تعودون 103.

(Surah) Aal-e-Imran: and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103]

وقال تعالى: لقد من الله على المؤمنين إذ بعث فيهم رسولًا يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من أهل الكتاب الذين كفروا في نذورهم كذبوا أنهم كانوا من قبل فلأصبروا صبرًا 164.

And the Exalted Said: Certainly Allah Conferred a Favour upon the Momineen when He Sent among them a Rasool from among themselves, reciting to them His Verses and purifying them, and teaching them the Book and the Wisdom, although before that they were in clear straying [3:164]

(Surah) Al Nisaa: Whatever befalls you from a good, so it is from Allah, and whatever befalls you from an evil, so it is from yourselves; and We Sent you to the people as a Rasool, and suffice with Allah as a Witness [4:79]

There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not sent you as a keeper over them [4:80]

و قال تعالى: إن أيها الرسول بلغ ما انزل إليك من ربك و إن ل تبلغ فقد انقلت رسالته و إن لله يعلم ما عصاك من الناس إن الله لا يهدي القوم الكافرين 67.

And the Exalted said: Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets [4:163] – up to His Words: But Allah Testifies with what He has Revealed to you that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166]

المائدة "5": "بأي أمر أرسلت بلغ ما أنزل إليك من ربك فإن لم تبلغ فلا يغفر الله تعليماً من الناس إن الله لا يهدي القوم الكافرين 67.

(Surah) Al Maidah: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]

وقال تعالى: ما على الرسول إلا البلاغ والله يعلم ما تبدوا وما تتلكمون 99.
And the Exalted Said: *It is not upon the Rasool except for the delivery (of the Message), and Allah Knows what they are manifesting and what they are concealing* [5:99]

الانعام 6 : فلِّكَ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ أَتَّخِذُوا نِيْنَ اللهُ A

(Surah) Al Anaam: *Say: ‘Shall I take other than Allah as a Guardian (and) He is the originator of the skies and the earth, and He Feeds and is not fed?’ Say, ‘I have been Commanded that I should be the first one to submit, and you should not become from the associators’ [6:14] – up to the end of the Verses.

وقال تعالى: قد نعلم إنه ليحزنك الذي يقولون فإنهم لا يكذبونك ولكن الظلمين بآيات الله يجدون 33.

And the Exalted Said: *We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah* [6:33]

وقال تعالى: فل لا أسألكم عليه أخرا إن هو إلا ذكرى للعالمين 90.

And the Exalted Said: *Say: ‘I do not ask you for a recompense upon it; it is only a Reminder for the worlds* [6:90]

وقال تعالى: اتبع ما أوحي إليك من ربك لا إله إلا هو وأعرض عن المشركين

And the Exalted Said: *Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the associators* [6:106]

ولو شاء الله ما أشركوا وما جعلناك عليه حفيظا وما أنت عليهم بوكيل

*And if Allah had so Desired, they would not have associated, and We have not Made you as a keeper over; them, and you are not upon them as a disposer* [6:107]

*ولا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم كذلك زينا لكل امة عملهم ثم إلى ربهم مرجعهم فينبئهم بما كانوا يعملون* - 108

And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge. Like that We Adorn for every community, their deeds, then to their Lord would be their return, and We would Inform them with what they had been doing [6:108]

إلى قوله تعالى: وكذلك جعلنا لكل نبي عدوا شياطين الأنس والجن يوجيه بعضهم إلى بعض إليه الذين يقولون فلا يوعون

Up to the Words of the Exalted: *And like that We Make an enemy for every Prophet, satans of the humans and the Jinn, suggesting flowery words to each other, deceiving; and had your Lord so Desired, they would not have done it. So leave them and what they are fabricating* [6:112]
And for inclining towards it the hearts of those who are not believing in the Hereafter and let them be pleased with it and let them earn whatever they are earning [6:113]

Up to the Words of the Exalted: Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, like the one similar to him in the darkness not exiting from it? Like that it was adorned for the Kafirs what they were doing [6:122]

And like that We Made in every town the great ones to be its criminals to plot therein, and they are not plotting except against their own souls and they are not perceiving [6:123]

(Surah) Al A’raaf: Say: ‘O you people! I am a Rasool of Allah to you all, Who for Him is the Kingdom of the skies and the earth. There is no god except Him, He Causes to live and die. Therefore believe in Allah and His Rasool, the prophet, the Ummy (From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided’ [7:158]

(Surah) Al Anfaal: And when they said, ‘O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]

And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]

And what is for them that Allah should not Punish them and they are hindering from the Sacred Masjid, and they were not its custodians? Surely, its custodians are only the pious ones, but most of them are not knowing [8:34]
And it was not their Salat by the House (Kabah) except for whistling and clapping; therefore taste the Punishment due to what you were disbelieving [8:35]

(Surah) Al Tawbah: *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]*

(Surah) Yunusas: *And either We will Show you part of that which We have Prepared for them or We will Cause you to pass away, then to Us would be their return, then Allah will Testify upon what they had been doing [10:46]*

(Surah) Yusufas: *We Relate to you the best of stories, by What We Reveal unto you this Quran, and even though you were from before it, of the heedless ones [12:3]*

(Surah) Al Ra’ad: *But rather, you are a Warner, and for every people there is a Guide [13:7]*

(Surah) Al Hijr: *Do not extend your eyes to what We have Provided with two categories from them, nor grieve upon them, and lower your wings towards the Momineen [15:88]*

*And say: ‘Surely I am the clear Warner’ [15:89]*
Like what We Sent to the dividers [15:90]

Those who made the Quran to be parts [15:91]

So, by your Lord! We will be Questioning them altogether [15:92]

About what they were doing [15:93]

So proclaim what you are Commanded with and turn away from the polytheists [15:94]

We will Suffice you against the scoffers [15:95]

Those who are making another god with Allah, so soon they shall come to know [15:96]

And We have Known that you tend to constrict your chest due to what they are saying [15:97]

Therefore Glorify with the Praise of your Lord, and become from the prostrating ones [15:98]

And worship your Lord until there comes to you certainty [15:99]
And the Exalted Said: \textit{And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89]}


(Surah) Al Isra'a: \textit{We are more Knowing of what they are listening intently to when they listen to you, and when they are whispering when the unjust ones are saying, 'Surely you are only following a bewitched man' [17:47]}

\textit{Look how they are striking examples for you! So they have gone astray and cannot find a way [17:48]}

(Surah) Al Kahf: \textit{And recite what is Revealed to you from the Book of your Lord. There is no alternant to his Words, and you will never find a refuge from besides Him [18:27]}

(Surah) Maryam\textsuperscript{as}: \textit{Do you see the one who commits Kufr with Our Signs and says, 'I will be Given wealth and children' [19:77]}

\textit{Has he been Notified of the unseen, or taken a Pact with the Beneficent? [19:78]}

\textit{Never! We shall Record what he is saying and We will Extend for him a term of the Punishment [19:79]}

\textit{And We shall Inherit what they are saying, and they would come to Us individually [19:80]}
And the Exalted Said: **But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]**

(Surah) Ta Ha: **Like that We Relate unto you from the news of what has preceded, and We have Given you Zikr from Us [20:99]**

*One who turns away from him would bear a burden on the Day of Judgment [20:100]*

(Surah) Al Anbiya: **And when those who commit Kufr see you they are not taking you except as a mockery, 'Is this the one who mentions your gods?' And they, with the Zikr of the Beneficent, they are committing Kufr [21:36]**

(Surah) Al Hajj: **And from the people there is one who disputes regarding Allah without knowledge and follows every rebellious satan [22:3]**

*It is Decreed against him that the one who befriends him, so he would stray him and guide him to the Punishment of the Blazing Fire [22:4]*

(Surah) Al Furqan: **And We have not Sent you except as a giver of glad tidings and as a warner [25:56]**
Say: ‘I do not ask you for any recompense over it except one who so desires to should take a way to his Lord [25:57]

وَتَوَكَّلْ عَلَى الْهَيْثَ الَّذِي لا يَمْوت وَسِيْحِه بِحَمْدِه وَكُفْهُ بِذَنُوبِ عِبَادِهِ خَيْرًا. 56 – 58

And he should rely on the Ever-living Who does not die, and Glorify with His Praise; and Sufficient is He of being Aware of the sins of His servants [25:58]

الشعراء " 26 ": لعلك باحاج نفسك، لا يكونوا مؤمنين

(Surah) Al Shuara: Perhaps you will torment yourself with grief because they are not becoming Momineen [26:3]

إِن نَشَأَ نَزِلُ عَلَيْهِمْ مِنَ الْخَمَرَ أَيَةً فَلَمْ تَحْلِقَهَا نَصَايِبَهُمْ لَثَامِنَيْنِ ۢوَۢرَبِّكَ حَيَّ الَّذِي لا مَتْ. 4

If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]

وَقَالَ الْمَلِكُ: فَأَتَنَا بِعَلْظٍ وَفَذَا. 214

And the Exalted Said: And warn your kindred, the near ones! [26:214]

فَاطِر " 35 ": إِن اللَّه يَسْمَع مِنْ يُشَاء وَمَا أَنتَ بِمِسْمَع مِنْ فِي الْقَبُورِ

(Surah) Fatir: And neither are the living equal to the dead. Surely, Allah Makes to hear one He so Desires to, and you cannot make hear the ones in the graves [35:22]

إِن كُنْتُ إِلاَّ نَذِيرٌ. 23

Surely, you are only a warner [35:23]

إِنَّا أَرْسَلْنَا بِالْحَقِّ بِشِيْرًا وَفَذَا. 22 – 24

We Sent you with the Truth as a herald of glad tidings and as a warner, and there is no community except a warner has been among them [35:24]

يَس " 36 ": لَيَنَذِيرُ مَنْ كَانَ حَيٌّ وَيَحْقُ القَوْلُ عَلَى الَّذِينَ يُفِيكُمْ. 70

(Surah) Yaseen: For him to warn one who was alive, and (for) the Word to be proven true upon the Kafirs [36:70]

المؤمن " 40 ": فَأَثْبَرْ إِن وَعَدَ اللَّهُ حَقًّا فَإِمَا نَرْبِكَ بَعْضُ الَّذِينَ نَفْسُهُمْ أَوْ نَوْفِعَهُمْ وَالَّذِينَ يُحِبُّونَ. 77

(Surah) Al Momin: So be patient, surely the Promise of Allah is True. Either We will Show you part of what We Threaten them with, or We shall Cause you to pass away, to Us they would be returning [40:77]
(Surah) Shura: Therefore due to that, so invite, and be steadfast as you are Commanded, and do not follow their whims, and say: 'I believe in whatever Allah Reveals in the Book, and I am Commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds and for you are your deeds. There is no argument between us and you. Allah would Gather us and to Him is the journey’ [42:15]

And the Exalted Said: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52]

A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]

(Surah) Al Zukhruf: So if We were to Take you away, We would still Take Revenge from them [43:41]

Or We will show you that which We Promised them, for We are Powerful upon them [43:42]

Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]

And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]

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

(Surah) Al Zariyaat: So turn away from them, for you are not with a blame [51:54]

And continue to remind, for surely the Zikr benefits the Momineen [51:55]

(Surah) Al Toor: Therefore, continue to remind, for by the Grace of your Lord, you are neither a soothsayer nor a madman [52:29]

(Surah) Al Najm: Therefore turn aside from one who turns his back from Our Zikr, and he does not want except the life of the world [53:29] - up to the Words of the Exalted: This one is a Warner from the former Warners [53:56]

(Surah) Al Qamar: Therefore turn away from them. [54:6]

(Surah) Al Qalam: So do not heed the beliers [68:8]

They wish that you should be pliant so they (too) would be pliant [68:9]

And do not heed a despicable oath-monger [68:10]

A defamer, malicious slanderer [68:11]

Preventer of the good, an excessive sinner [68:12]
Callous, after (all) that, ignoble [68:13] – up to the end of the Verses (Verse 52)

(Surah) Al Ma’arij: A questioner, asked for the Punishment to befall [70:1]

For the Kafirs, there wouldn’t be a dispeller for it [70:2]

(It is) from Allah, One with the ways of ascent [70:3]

And the Exalted Said: So what is the matter with those who commit Kufr racing ahead before you, [70:36]

On the right and on the left in separate groups? [70:37]

Surely, We Sent a Rasool to you as a witness upon you, just as We had Sent a Rasool to Pharaoh [73:15]

But Pharaoh disobeyed the Rasool, so We Seized him with a ruinous Seizing [73:16]

O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]
Up to His\textsuperscript{azwj} Words: \textit{Leave Me and the one I Created as Al-Waheed} [74:11]

\begin{itemize}
  \item And Made extensive wealth to be for him [74:12] And boys as witnesses [74:13]
  \item And the way was paved for him [74:14] Then he covets that I should Increase? [74:15]
  \item Never! Surely he was stubborn to Our Signs [74:16] Soon I will Overtake him with an ever-increasing Punishment [74:17]
  \item He pondered and plotted [74:18] So he would be killed, how (much) he plotted! [74:19]
  \item Then, he would be killed, how (much) he plotted! [74:20] Then he looked [74:21]
  \item Then he frowned and scowled [74:22] Then he turned back and was arrogant [74:23]
  \item Then he said, ‘This is only an effect of sorcery [74:24] Surely these are only words of the human’ [74:25] I will Make him arrive to Saqar [74:26]
  \item Up to the Words of the Exalted: \textit{So what is the matter with them, turning away from the Tazkira?} [74:49] As if they were frightened donkeys [74:50]
  \item Fleeing from a lion [74:51] But, every person from them wants to be Given pages spread out [74:52]
\end{itemize}

(Surah) Al Qiyamah: \textit{So he neither ratified nor did he send the Salawat} [75:31]
* ولكن كذب وتولى * ثم ذهب إلى أهله يتمطى

But he belied and turned back [75:32] Then he went to his family swaggering (boasting) [75:33].

* أولى لك فأولى * ثم أولى لك فأولى 31 – 35

Closer to you, so closer [75:34] Then closer to you, so closer [75:35]


(Surah) Abasa: May the human be killed, what (a lot is) his Kufr! [80:17] From which thing is his creation? [80:18]

(Surah) Al Takweer: It is certainly the world of an honourable Messenger [81:19]

And your companion is not insane [81:22] And he had seen him in the clear horizon [81:23]
And he is not a withholder of the unseen [81:24] And it is not a speech of the Pelted Satan [81:25]

So where are you going? [81:26] Surely he is only a Zikr for the worlds [81:27] For ones from you who desires to go straight [81:28]

(Surah) Al Mutaffifeen: Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29] And when he passed by them, they winked at each other [83:30]

And when they returned to their people, they returned jesting (joking) [83:31] And when they saw them, they said, 'Surely they are straying' [83:32]

And they were not Sent as keepers over them [83:33] So today, those who believe shall be laughing at the Kafirs [83:34]

Upon the couches, they would be gazing [83:35] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]

(Surah) Al A’ala: We will Make you read, so you will not forget [87:6] Except what Allah so Desires. He Knows the declared, and what is hidden (remains undeclared) [87:7]

And We will Ease you to the ease [87:8] Therefore do Zikr, surely the Zikr is beneficial [87:9]

He would be doing Zikr, one who fears [87:10] And the wretched one will shun it [87:11]
The one who will arrive to the great Fire [87:12] Then they will neither be dying therein nor living [87:13]

(Surah) Al Ghashiya: Therefore do Zikr. But rather, you are a Zikr [88:21] You aren’t a controller over them [88:22]

Except one who turns back and commits Kufr [88:23] So Allah will Punish him with the greatest Punishment [88:24]

Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]

(Surah) Al Balad: No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]

And (I Swear by) a father and what he begot [90:3] We have Created the human being in suffering [90:4]

Does he reckon that no one will ever be able upon him? [90:5] He is saying, ‘I have destroyed abundant wealth’ [90:6]

Does he reckon that no one sees him? [90:7] Have We not Made two eyes for him, [90:8]

And a tongue and two lips? [90:9] And Guided him (to) the two ways? [90:10]

(Surah) Al Alaq: Read in the Name of your Lord Who Created! [96:1] He Created the human being from a clot [96:2]
Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4]

* علم الإنسان ما لم يعلم إلى آخر السورة 1 – 19.

Taught the human being what he did not know [96:5] – up to the end of the Chapter (Verse 19)

البينة 98 " لم يكن الذين كفروا من أهل الكتاب والمشركين مفلكين حتى تأتيهم البينة.

(Surah) Al Bayyina: They did not happen to let go, those who committed Kufr, from the People of the Book and the Polytheists, until the clear evidence came to them [98:1]

رسول من الله ينلو صفحات مطهرة * فيها كتب قيمة.

A Rasool from Allah, reciting pure pages [98:2] Wherein is correct Scripture [98:3]

* ما تفرق الذين اوتوا الكتاب إلا من بعدما جاءتهم البينة 1 – 4.

And those Given the Book did not separate except from after the clear evidence had come to them [98:4]

الأصلي " 106 " لِلِّيَابَانِ قِرَّاشِ " إِبِلَافُهُمُ رَحْلَةً الصَّيْمَةِ وَالشَّتَابِ السورة 1 – 4.

(Surah) Al Quraysh: For the protection of Quraysh [106:1] Their protection of trading caravans of the winter and the summer [106:2] – the Chapter (Up to Verse 4)

المأمون " 107 " أرأيت الذي يكذب بالدين. 1 – 7.

(Surah) Al Maoun: Have you seen the one who belies the Religion? [107:1]

الجحد " 109 " قل يا أُبا الكافرون. السورة 1 – 6.


تبت " 111 " قل يا أُبِي قَلْبُكُمُ السورة 1 – 5.

(Surah) Lahab: May both the hands of Abu Lahab perish, and (so would) he! [111:1] – The Chapter (Up to Verse 5)

القلق " 113 " قل أعوذ برب الفلق. إلى آخر السورة 1 – 5.

From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} was with Rasool-Allah\textsuperscript{saww} during his\textsuperscript{saww} absence, no one knew of it’. \textsuperscript{177}

And in another Hadeeth, he\textsuperscript{saww} was hiding in Makkah for three years’. \textsuperscript{179}

\textsuperscript{177} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 1

\textsuperscript{178} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 2

\textsuperscript{179} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 3

\textsuperscript{180} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 4
'From Abu Abdullah\textsuperscript{asws} having said: ‘Iblees\textsuperscript{la} shouted four shouts. The first of these was on the day he\textsuperscript{la} was Cursed, and when he\textsuperscript{la} was descended to the earth, and when Muhammad\textsuperscript{saww} was Sent upon a gap period from the Rasools\textsuperscript{as}, and when the Mother of the Book (Surah Al-Fatiha) was Revealed. And he\textsuperscript{la} sneered with two sneers – when Adam\textsuperscript{as} ate from the tree, and when he\textsuperscript{as} was descended from the Paradise’\textsuperscript{181}.

A man said to Ali\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! Due to what did you\textsuperscript{asws} inherit your\textsuperscript{asws} cousin\textsuperscript{saww} besides your\textsuperscript{asws} uncle?’

He\textsuperscript{asws} said: ‘O community of people! Open your ears and listen! Rasool-Allah\textsuperscript{saww} gathered us, the clan of Abdul Muttalib\textsuperscript{asws} in a house of a man from us’ – or said, ‘our elder’. ‘He\textsuperscript{saww} called for a Mudd and a half of good and a cup of his\textsuperscript{saww} called Al-Gamr. So, we ate and drank, and the food and the drink remained as it was, and among us was one who ate the forearm (of a sheep) and drank 16 Ratls.

Rasool-Allah\textsuperscript{saww} said: ‘You have seen this, so which one of you will pledge allegiance to me\textsuperscript{saww} upon that he would be my\textsuperscript{saww} brother and my\textsuperscript{saww} inheritor and my\textsuperscript{saww} successor\textsuperscript{asws}? I\textsuperscript{asws} stood to him\textsuperscript{saww}, and I\textsuperscript{asws} was the youngest of the people, and I\textsuperscript{asws} said: ‘I\textsuperscript{asws} will’. He\textsuperscript{saww} said: ‘Be seated’. Then he\textsuperscript{saww} said that three times, during all that I\textsuperscript{asws} stood to him\textsuperscript{saww} and he\textsuperscript{saww} said: ‘Be seated’, until it was during the third, he\textsuperscript{saww} struck his\textsuperscript{saww} hand upon my\textsuperscript{asws} hand. Thus, due to that, I\textsuperscript{asws} inherited a son of my\textsuperscript{asws} uncle besides my\textsuperscript{asws} uncle’\textsuperscript{182}.

\textsuperscript{181} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 5
\textsuperscript{182} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 6
'From Allâhsaww Bin Abu Talibâsws having said: 'When (the Verse): And warn your kindred, the near ones! [26:214] was Revealed, i.e., a group of yoursaww sincere friends, Rasool-Allahsaww called the clan of Abdul Muttalib, and they were forty men, either more by a man or less by a man, and hesaww said: 'Which one of you will become mysaww brother, and mysaww inheritor, and mysaww Vizier, and mymysaww successor, and mysaww Caliph among you all, after mesaww?'

He wasaww turned towards man after man, all of them refused that until hesaww came to measws. Iasws said: 'I will, O Rasool-Allahsaww!' Heasws said: 'O clan of Abdul Muttalibasws! This is myasws brother, and mysaww inheritor, and mysaww successor, and mysaww Vizier, and Myasws Caliph among you all after measws.'

The people arose, laughing with each other and saying to Abu Talibasws (scornfully): 'Youasws have been ordered to listen and be obedient to this boy!' 183

My father, from Al Hassan Bin Ali Bin Fazal, from Ali Bin Aqbah,

‘From Abu Abdullahasws having said: ‘Ibleesâs la shouted a shouted when Allahazwj Sent Hisazwj Prophetasws upon a gap period from the Rasoolsas, and when the Mother of the Book (Surah Al-Fatiha) was Revealed’. 184

In a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding Hisazwj Words: until you cause a spring to gush out for us from the ground as a fountain [17:90], i.e., as a spring, Or there should happen to be a garden for you of palm trees and grapes, and you cause the rivers to flow in the midst of it with a flowing [17:91], from those springs, Or you should cause the sky to fall upon us in pieces [17:92].
And that is, Rasool-Allah ﷺ said: ‘Surely, a piece would fall from the sky due to His ﷺ azwj words: *And if they should see pieces of the sky falling down, they would be saying: “Piled up clouds”* [52:44]; and His ﷺ azwj words: *or you should come with Allah and the Angels face to face* [17:92], and the (words) ‘face to face’ means a lot of them; *Or there should happen to be for you a house of gold* [17:93], decorated with gold; and we will never believe in your ascending until you bring down for us a letter to read’. [17:93].

Allah ﷺ is Saying to Abdullah Bin Abu Amiya that Muhammad ﷺ is truthful, and it is ﷺ azwj Who Sent him ﷺ saww, and there will come with him ﷺ saww, forty from the Angels testifying that Allah ﷺ azwj, He ﷺ azwj Ordained it. Allah ﷺ azwj Revealed: Say: ‘Glorious is my Lord!’ Are you except a human Rasool? ’ 185

(Ali Bin Ibrahim in Tafseer Qummi), *So proclaim what you are Commanded with and turn away from the polytheists* [15:94] *We will Suffer you against the scoffers* [15:95] – it was Revealed at Makkah after the Prophet-hood of Rasool-Allah ﷺ saww by three years, and that is, the Prophet ﷺ saww was Revealed unto Rasool-Allah ﷺ saww on the day of Tuesday, and Ali ﷺ asws announced Islam on the day of Wednesday, then (Syeda) Khadeeja ﷺ asws Bint Khuwaylid, wife of Rasool-Allah ﷺ saww announced her ﷺ asws Islam.

Then Abu Talib ﷺ asws came to the Prophet ﷺ saww and he ﷺ saww was praying Salat and Ali ﷺ asws by his ﷺ saww side, and with Abu Talib ﷺ asws was Ja’far ﷺ asws. Abu Talib ﷺ asws said: ‘Connect the wing of the son of your uncle’. Ja’far ﷺ asws paused on the left of Rasool-Allah ﷺ saww. Rasool-Allah ﷺ saww started praying Salat from between them.

185 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ saww, P 3 Ch 1 H 9
Rasool-Allah \\

Next year they prayed Salat. When years came for that, Allah \\

He \\

Afruz, and Khadeeja asws were praying Salat. When years came for that, Allah saww Revealed upon him saww So proclaim what you are Commanded with and turn away from the polytheists [15:94] We will Suffice you against the scoffers [15:95]; and the scoffers at Rasool-Allah saww were five – Al Waleed Bin Al Mugheira, and al Aas Bin Wail, and Al Aswad Bin Al Matlab, and al Aswad Bin Abd Yagous, and al Haris Bin Talatata Al Khuzaie.

Arab! Arabic! Rabi' Uthman bin Affan! You are not one of us, you are not of the house of the Prophet! Hijrah, and don’t look at us. We will not accept you. Allah knows of our condition.

I (Majlisi) am saying, ‘Then he continued the Hadeeth up to the end of the death of the scoffers upon what we transmitted from him in the chapters of the miracles. Then Rasool-Allah saww went out and stood at the (Black) Stone and said: ‘O community of Quraysh! O community of Arabs! I saww call you to the testimony that there is no god except Allah azwj and I saww am Rasool saww of Allah azwj, and I saww instruct you with leaving the rival gods and the idols and answer me saww, you will rule over the Arabs by it, and the non-Arabs will follow your Religion, and you will become kings in the Paradise’.

He saww said: ‘O uncle! I saww have no capacity to oppose a Command of my saww Lord aswj. So, Abu Talib asws refrained from him saww. Then they gathered to Abu Talib asws and said, ‘You asws
are a chief from our chiefs, so hand over Muhammad saww to us for us to kill him saww and you can rule over us’. Abu Talib asws said, ‘You have been aiming for him saww for a long time’, saying a poem regarding it.

When Quraysh gathered upon killing Rasool-Allah saww and wrote out the parchment (pact) of the cutting-off (sanctions), Abu Talib asws gathered the clan of Hashim as and swore to them by the House (Kabah), and the (Yemeni) Corner, and the Standing Place (of Ibrahim as), and the (Sacred) Monuments in the Kaaba, 'Even if Muhammad saww were to complain of a thorn, I as shall come upon you, O clan of Hashim as'.

He as entered him saww into the cave and would protect him saww at night and day, standing with the sword by his saww head for four years. When they came out from the cave, the death presented to Abu Talib asws, so Rasool-Allah saww came to him asws and he asws was breathing his asws last. He saww said: 'O uncle! You asws nourished a young one, and took responsibility of an orphan, so may Allah aswRecompense you asw good on my saww behalf. Give me a phrase I saww can intercede for you saww by it in the Presence of my saww Lord azwj'.

It is reported that he asws did not exit from the world until he asws had given Rasool-Allah azwj the satisfaction'.

And warn your kindred, the near ones! [26:214] – He (Ali Bin Ibrahim) said, 'It was Revealed as and your group of sincere ones! [26:214].

He (Amir Al-Momineen asws said, 'It was Revealed as Makkah, so Rasool-Allah saww gathered the Clan of Hashim as, and they were forty men, each one of them ate the forearm (of the grilled sheep) and drank the water-skin. I asws had taken little food for them in according to what I asws was able to, but they (all) ate until they were satiated. Rasool-Allah saww said: 'Who will become my saww successor and my saww Vizier and my saww Caliph?' Abu Lahab la said, 'This is what Muhammad saww has bewitched you all with, so disperse!'
فلمما كان اليوم الثاني أمر رسول الله (صلى الله عليه وآله) ففعل بهم مثل ذلك، ثم سقاهم اللبن فقال لهم رسول الله (صلى الله عليه وآله): أيكم يكون وصيي ووزيري وخليفتي ؟ فقال أبو لهب: هذا ما سحركم محمد، فتفرقوا.

When it was the second day, Rasool-Allah ﷺ instructed, and I ﷺ did with them similar to that, then quenched them the milk. Rasool-Allah ﷺ said to them: ‘Which one of you will become my ﷺ successor, and My ﷺ Vizier and my ﷺ Caliph?’ Abu Lahab ™ said, ‘This is what Muhammad ﷺ has bewitched you all with, so disperse!’

فلمما كان يوم الثالث أمر رسول الله (صلى الله عليه وآله) ففعل بهم مثل ذلك، ثم سقاهم اللبن فقال لهم رسول الله (صلى الله عليه وآله): أيكم يكون وصيي ووزيري وخليفتي وينجز عداتي ويقضي ديني ؟

When it was the third day, Rasool-Allah ﷺ instructed and I ﷺ did with them similar to that, then quenched them the milk. Rasool-Allah ﷺ said to them: ‘Which one of you will become my ﷺ successor, and my ﷺ Vizier and my ﷺ Caliph, and fulfil my ﷺ promises made and pay back my ﷺ debts?’

فقام علي (عليه السلام) وكان أصغرهم سنا وأحمشهم ساقا، وأقلهم مالا، فقال: أنا يا رسول الله، فقال رسول الله (صلى الله عليه وآله): أنت هو.

Ali ﷺ stood up, and he ﷺ was the youngest of them in years, and thinnest of them in legs, and least of them in wealth, and he ﷺ said: ‘I ﷺ, O Rasool-Allah ﷺ!’ Rasool-Allah ﷺ said: ‘You ﷺ are he’.

And they are wondering if a warner has come from them, [38:4]. He (Ali Bin Ibrahim) said, ‘It was Revealed at Makkah. When Rasool-Allah ﷺ manifest the call at Makkah, Quraysh gathered to Abu Talib ﷺ and they said, ‘O Abu Talib ﷺ! The son of your brother has discredited our dreams and insulted our gods and spoilt our youths and separated out communities, so if it was the poverty which has carried him ﷺ upon that, we shall gather wealth for him ﷺ until he ﷺ becomes the richest man among Quraysh and we shall make him ﷺ rule upon us’.

فأخبر أبو طالب رسول الله (صلى الله عليه وآله) بذلك فقال: لو وضعوا الشمس في يميني، واللuna في يساري ما أردته، ولكن يعطوني كلمة يملكون بها العرب، ويدين لهم بها العجم، وهم ملوك في الجنة.

Abu Talib ﷺ informed Rasool-Allah ﷺ with that. He ﷺ said: ‘If they were to place the sun in my ﷺ right hand and the moon in my ﷺ left, ﷺ would not want it, but they should give me a phrase (Kalima), they will rule the Arabs by it, and the non-Arabs will follow them by it, and they would become kings in the Paradise’.

187 Bihar Al Anwaar – V 18, The book of our Prophet ﷺ, P 3 Ch 1 H 11
فقال لهم أبو طالب: ذلك، فقالوا: نعم و(زدن لنا) و(كذا)، فقال رسول الله (صلى الله عليه وآله) تشهدون أن لا إله إلا الله، وأني رسول الله، فقالوا: ندعا ثلاث مأة وستين إلها وعبد إلها واحداً؟

Abu Talib asws said that to them. They said, ‘Yes, and (even) ten phrases’. Rasool-Allah saww said to them: ‘You should testify that there is no god except Allah azwj and I saww am Rasool saww of Allah azwj’. They said, ‘We should leave three hundred and sixty gods and worship One God saww’.

فإن الله سبحانه: " وعجبوا أن جاءهم منذر منهم وقال الكافرون هذا ساحر كان، إلا اختلاق " أي تخليط.

Allah azwj Revealed: And they are wondering if a warner has come from them, and the Kafirs said, 'This one is a lying sorcerer! [38:4] – up to His azwj Words: only a fabrication’ [38:7] – i.e., a confusing mixture’.188

فإن الله سبحانه: " ولقد نعلم أنك يضيق صدرك بما يقولون " ثم كذبوه ورموه فحزن لذلك فأنزل الله: " قد نعلم إنه ليحزنك الذي يكذبونك فإنهم لا يكذبونك ولكن الظالمون بآيات الله يجحدون * ولقد كذبت رسل من قبلك فأصبروا واذوا حتى أتاكين نصرنا "

His saww chest was straitened, so Allah azwj Revealed: And We have Known that you tend to constrict your chest due to what they are saying [15:97]. Then they belied him saww and pelted him saww and he saww was grief-stricken due to that, so Allah azwj Revealed: We do know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been

188 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 12
They sat and mentioned Allah's blessing and Exalted and they believed him. Rasool-Allah saww said: 'I saww have been patient regarding myself, and my saww family, and my saww honour, and there is no patience for me saww upon their mentioning (against) my saww God azwj. Allah azwj Revealed: And We have Created the skies and the earth and what is between the two in six days and there did not touch Us any fatigue [50:38] Therefore be patient upon what they are saying [50:39].

Thus, Rasool-Allah saww was patient in the entirety of his saww states. Then He azwj Gave the Glad Tidings regarding the Imams asws from his saww offspring, and they asws were described with the patience, so He azwj Said: And We Made from them Imams guiding by Our Command when they were patient, and they were certain of Our Signs [32:24].

So, during that, he asws said: ‘The patience is from the Eman like the head is from the body. So Allah azwj Thanked that to him saww and Revealed unto him saww: and the Good Word of your Lord was Completed in the Children of Israel due to their being patient, and We Destroyed what Pharaoh and his people were doing and what they were constructing [7:137]. So Rasool-Allah saww said: ‘A Verse of glad tidings and revenge’.

Then Allah azwj Legalised the killing of the Polytheists. So Allah azwj Killed them at the hands of Rasool-Allah saww and his saww loved ones, and Allah azwj Hastened to him saww the Reward of his saww patience along with what He azwj had Treasured for him saww in the Hereafter’.

Ali Bin Ibrahim mentioned, and it is from the reason of the report of our companions that when thirty-seven years came to the Prophet saww, he saw saww in his saww dream as if a comer

189 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 13
had come to him saww and said, ‘O Rasool-Allah saww!’, and he saww was between the mountain pasturing sheep. He saww looked at a person saying to him saww, ‘O Rasool-Allah saww!’ He saww said to him: ‘Who are you?’ He said, ‘I am Jibraeel as. Allah azwj Sent me as to you saww in order to take you saww as a Rasool saww.

وكان رسول الله (صلى الله عليه وآله) يكتم ذلك فأنزل جبرئيل بماء من السماء، فقال: يا محمد فتوضأ، فعلمه جبرئيل الوضوء على الوجه واليدين من المرفق ومسح الرأس والبردين إلى الكعبين، وعلمه الركوع والسجود.

And Rasool-Allah saww used to conceal that, and Jibraeel as descended with water from the sky and he as said: ‘O Muhammad saww, perform Wudu’u’. Jibraeel as taught him saww the washing upon the face, and the two hands from the elbows, and the wiping of the head and the two legs to the ankles, and taught him saww the Ruku’u and the Sajdah.

Ali asws came to Rasool-Allah saww and he saww was praying Salat — this was when forty years were complete for him saww. When he saww looked at him saww praying Salat, he saww said: ‘O Abu Al-Qasim saww! What is this?’ He saww said: ‘This is the Salat which Allah saww Commanded me saww with’. He saww invited him asws to Islam, and he asws became a Muslim, and prayed Salat with him saww, and Khadeeja asws became a Muslim. So, it was so that no one used to pray Salat except Rasool-Allah saww, and Ali asws and Khadeeja asws behind him saww.

فلما أتى لذلك أيام دخل أبو طالب إلى منزل رسول الله (صلى الله عليه وآله) ومعه جعفر، فنظر إلى رسول الله (صلى الله عليه وآله) وعلي بجنبه يصليان، فقال لجعفر: يا جعفر صل جناح ابن عمك، فوقف جعفر بن أبي طالب من الجنب الآخر،

When days came to that, Abu Talib asws came to the house of Rasool-Allah saww and with him asws was Ja’far asws. He asws looked at Rasool-Allah saww and Ali asws praying Salat by his saww side. He saww said to Ja’far asws: ‘O Ja’far asws! Connect your wing to your cousin’. So, Ja’far asws Bin Abu Talib asws stood on the other side.

ثم خرج رسول الله (صلى الله عليه وآله) إلى بعض أسواق العرب فرأى زيدا فاشتراه لخديجة ووجده غلاماً كسياً، فلما تزوجها وهبته له، فلما نبئ رسول الله (صلى الله عليه وآله) أسلم زيد أيضاً، فكان يصلي خلف رسول الله (صلى الله عليه وآله) علي وجعله وجدن وجه وجدن وجه.

Then Rasool-Allah saww went out to one of the Arab markets and saw Zayd, and he saww bought him for (Syeda) Khadeeja asws, and found his to be a courteous slave. When he saww married her asws, she gifted him to him saww. When Rasool-Allah saww got Prophet-hood, Zayd became a Muslim as well. So there used to pray Salat behind Rasool-Allah saww, Ali asws and Ja’far asws and Zayd and Khadeeja asws. (This is not a Hadith)
Ali Bin Ibrahim said, ‘When a time came to Rasool-Allahsaww, during that Allahazwj Revealed unto himsaww: So proclaim what you are Commanded with and turn away from the polytheists [15:94]. Rasool-Allahsaww went out and stood at the (Black) Stone and said, ‘O community of Quraysh! O community of Arabs! I saww am calling you all to the worship of Allahazwj and leave the rival gods and the idols, and saww am calling you to the testimony that there is no god except Allahazwj, and saww am Rasool of Allahazwj, so answer me! you will rule over the Arabs by it, and the non-Arabs will follow you, and you will become kings’.

But they mocked at himsaww and laughed and said, ‘Muhammad saww Bin Abdullahasws is insane’ (God Forbid), and they hurt himsaww by their tongues, and it so happened that the ones from the People of the Book who heard hissaww news were becoming Muslims. So, when Quraysh saw the ones entering into Islam, they panicked from that and walked to Abu Talibasws and said, ‘Restrain yourasws nephew from us, for heasws has demeaned out dreams and insulted our gods, and spoiled our youths and separated our communities’.

And they said, ‘O Muhammad saww! What are yousaww calling to?’ He saww said: ‘To the testimony that there is no god except Allahazwj, and leaving the rival gods, all of them’. They said, ‘Should we leave three hundred and sixty gods and worship One Godazwj?’ And Allahazwj the Exalted, Mighty and Lofty Related their words: And they are wondering if a warner has come from them, and the Kafirs said, ‘This one is a lying sorcerer! [38:4] Is he making the gods to be One God? Surely this is a strange thing!’ [38:5] – up to Hisazwj Words: But, when they do taste the Punishment (there would be no doubts) [38:8].
ففرقوا ثم جاءوا إلى أبي طالب فقالوا: أنت سيد من ساداتنا، وإبن أبيك فرق جماعتنا، فهل تدفع إلينا أخي من قريش وأشرفهم عمارة بن الوليد. كننا نعلم أنك ندعوه. فقال أبو طالب: ما أصفقيوني، تسألوني أن أدفع إلينا ابنك، وتدفعون إلى إبنكم لاربيه لكم، فلما أيسوا منه كفوا.

They dispersed, then came to Abu Talib asws and said, ‘You asws are a chief from our chiefs, and your asws nephew separating our community, so come, we shall hand over to you asws a pompous youth from Quraysh and their most handsome and their nobles, Amarah Bin Al Waleed to become a son for you asws, and you asws hand over Muhammad aswsw to us so we can kill him aswsw. Abu Talib asws said, ‘You are not being fair to me asws. You are asking me asws to hand over my son to you for you to kill him and you are handing over your son to me as for me to nourish him for you’. When they despaired from him as, they refrained’.

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Rasool-Allah aswsw did not stop faulting the gods of the Polytheists and reading the Quran unto them; and Al Waleed Al Mugheira was from the judged of the Arabs, they used to seek his judgment in matters, and there were ten slaves for him, each slave having a thousand Dinars with him to trade with, and he was an owner of the ‘Qantar’ (a hundredweight of gold), and he was an uncle of Abu Jahl as. They said to him, ‘O Abd Shams! What is this which Muhammad aswsw is saying? Is it sorcery, or fortune telling, or sermons?’ He said, ‘Leave me to hear his aswsw speech’.

فندننا من رسول الله (صلى الله عليه وآله) وهو جالس في الحجر فقال: يا محمد أنشدني شعرك، فقال: ما هو بشعر ولكنه كلام الله الذي بعث أنبياءه وزعمه رسولاً من دونه قال: اتل، فقرأ: “ بسم الله الرحمن الرحيم " فلما سمع الرحمن استهزأ منه وقال: تدعو إلى رجل باليمنة بسم الرحمن ؟!، والرسول عليه السلام: أنت، فقرأ: " بسم الله الرحمن الرحيم " فلم يسمع الرحمن استهزأ منه وقال: تدعو إلى رجل باليمنة بسم الرحمن ؟!

He went near Rasool-Allah aswsw and he aswsw was seated by the (Black) Stone. He said, ‘O Muhammad aswsw! Prose your aswsw poem to me’. He aswsw said: ‘It is not poetry, but it is Speech of Allah aswj Who Sent His asw Prophets as and His asw Rasools as with it’. He said, ‘Recite’. He aswsw recited: ‘In the Name of Allah aswj the Beneficent, the Merciful’. When he heard ‘The Beneficent’, he mocked at it and said, ‘Are you calling to a man at Yamama with a name of ‘Al-Rahman’?’

قال: لا ولكنني أدعو إلى الله وهو الرحمن الرحيم، ثم افتح حم السخنة، فلم يبلغ إلى قوله: " إن أعراضاً فقل أنذرتمكم صاعقة مثل صاعقة عاد وثمود " وسمعه، افتتح جلده وقامت كل شعرة في بدن، وقام ومشى إلى بيته، ثم رجع إلى قريش، فقالوا: يا أبو عبد الحسن إلى دين محمد.

He aswsw said: ‘No, by aswsw am calling to Allah aswj, and He aswj is the Beneficent, the Merciful’. Then he aswsw opened Surah Fusilat (41). When he aswsw reached to His aswj 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]**, and he heard it, his skin chilled and every hair in his body stood up, and he arose and walked to his house, and did not come out to Quraysh. They said, ‘Abu Abd Al-Shams has reneged to the Religion of Muhammad aswsw’.

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191 Bihar Al Anwaar – V 18, The book of our Prophet aswsw, P 3 Ch 1 H 15
Quraysh were gloomy and Abu Jahl\textsuperscript{la} came to him in the morning and said, ‘You have shamed us, O uncle’. He said, ‘O son of brother! That is not so, and I am upon the religion of my people, but I heard difficult speech, the skin chilled from it’. He\textsuperscript{la} said, ‘It is poetry?’ He said, ‘It is not poetry’. He\textsuperscript{la} said, ‘A sermon?’ He said, ‘No. The sermon is a connected speech, and this is a scattered speech, part of it does not resemble part, for it is a recitation’. He\textsuperscript{la} said, ‘Is it fortune-telling?’ He said, ‘No’. He\textsuperscript{la} said, ‘So, what is it?’ He said, ‘Leave me to think regarding it’.

When it was the next morning, they said, ‘O Abd Al-Shams! What are you saying?’ He said, ‘Keep saying that it is sorcery, for it tends to grab the hearts of the people’. So, Allah\textsuperscript{azwj} the Exalted Revealed regarding it: \textit{Leave Me and the one I Created as Al-Wahed} [74:11] \textit{And Made extensive wealth to be for him} [74:12] \textit{And boys as witnesses} [74:13] – up to His\textsuperscript{azwj} Words: \textit{Upon it are nineteen} [74:30].

And in a Hadeeth of Hamad Bin Zayd, from Ayoub, from Ikrimah who said, ‘Waleed Bin Al-Mugheira came to Rasool-Allah\textsuperscript{saww} and said, ‘Recite unto me’. He\textsuperscript{saww} said: ‘Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90]’.

He said, ‘Repeat it’. He\textsuperscript{saww} repeated. He said, ‘By Allah\textsuperscript{azwj}! There is sweetness for it, and the acceptability, and that its top is fruitful and its bottom is tasty, and this is not a word of a poet’.

Quraysh used to strive in hurting Rasool-Allah\textsuperscript{saww}, and the severest of the people to him\textsuperscript{saww} was his\textsuperscript{saww} uncle Abu Lahab\textsuperscript{la}. One day he\textsuperscript{saww} was seated by the (Black) Stone, they sent for the intestines of the sheep and threw it upon Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} was gloomy from that
and came to Abu Talib asws and said: ‘O uncle! How are you asws going to suffice me saww among you all?’ He asws said: ‘And what is that, O son of brother?’ He saww said: ‘Quraysh threw the intestines (of a sheep) upon me asw.’

He asws said to Hamza asws: ‘Take the sword!’ And Quraysh were seated in the Masjid. So, Abu Talib asws came and with him asws was the sword, and (so did) Hamza asws and with him asws was the sword. He asws said: ‘Instruct the intestine to be upon their path, and if anyone refuses, then strike off his neck’. No one moved until the intestines were upon their path. Then he asws turned towards Rasool-Allah saww and said: ‘O nephew! This suffices you saww from us and among us’.

And in recurrent reports, he saww ordered his saww slaves to cast off the intestines from his saww back and wash him saww. Then he saww ordered them to take it and pass upon their path with that.

In the report of Al-Bukhary, (Syeda) ‘Fatima asws’ removed it, then they were reviling and laughing. When the Prophet saww greeted (finished Salat), said: ‘O Allah azwj! Upon You azwj is (to Deal with) the assembly of Quraysh. O Allah azwj! Upon You azwj is (to Deal with) Abu Jahl la Bin Hashim, and Otbah Bin Rabie, and Shayba Bin Rabie, and Aqabah Bin Abu Mueet, and Amayya Bin Khalaf’.

193 Bihar Al Anwaar – V 18, The book of our Prophet saww , P 3 Ch 1 H 17
By Allah ﷺ, the One Who, there is no god except He ﷺ! The Prophet ﷺ did not mention anyone on that day except and I saw him on the day of (battle of) Badr and he had been seized by his left dragged to the well, having been killed, except Amayya, for he was swollen in his armour, and he was hamstrung and the stone was thrown upon him'.

Then he saww said: 'Did you find what your Lord saww had Promised as being true? I saww have found what my saww Lord saww Promised me saww as true'.

My father and Ibn Al Waleed both together, from Sa'ad, from Ibn Abu Al Khatab and Muhammad Bin Isa both together, from Ibn Abu Umeyr, from Jameel Bin Daraj, from Muhammad Bin Muslim who said,

‘Abu Ja’far saws said: ‘No one answered Rasool-Allah saww before Ali saws Bin Abul Talib saws and (Syeda) Khadeeqa saws, and Rasool-Allah saww had stayed at Makkah for three years fearfully, waiting in fear and fearing his saww people and the people (in general)’‘.  

Ali Bin Ja’far, from Muhammad Bin Abdullah Al Taif, from Ibn Abu Umeyr, from Hafs Al Kunasy who said, 'I heard Abdullah Bin Bakr Al Arjany who said,
‘Al-Sadiq Ja’far asws Bin Muhammad asws said to me: ‘Inform me asws about Rasool-Allah saww, was he saww generally for the people? Hasn’t Allah azwj Said in the Decisive of His azwj Book: And We did not Send you except to all of the people, to the East, and the West, and the inhabitants of the sky and the earth from the Jinn and the Humans. Did his saww Message reach all of them?’ I said, ‘I don’t know’.

He asws said: ‘O son of Bakr! Surely, Rasool-Allah saww never went out (in person) from Al-Medina, so how could it reach the people of the East and the West?’ I said, ‘I don’t know’.

He asws said: ‘Allah azwj the Exalted Commanded Jibraeel as, so he as uprooted the land by the quill from his wing, and instated it for Rasool-Allah saww, and it was in front of him saww like in the palm of his saww hand. He saww looked at the inhabitants of the East and the West, and addressed every person in their language, and called them to Allah azwj the Exalted and to his saww own Prophet-hood. So there neither remained a town, nor a city, except that the Prophet saww called them by himself saww’. 196

Ali, from his father, from Al Qasim, from his grandfather Al Hassan,

‘From Abu Abdullah asws having said: ‘Do not leave the Fasts of the day of 27th Rajab for it is the day in which the Prophet-hood was Revealed unto Muhammad saww’. 197

The number, from Sahl, from one of our companions,

‘From Abu Al-Hassan asws the 1st having said: ‘Allah azwj Mighty and Majestic Sent Muhammad saww as a Mercy for the worlds during the 27th of Rajab’. 198

Al Mufeed, from Ibn Qawla wiya, from Muhammad Bin Al Hassan Al Jowhary, from Al Ashary, from Al Bazanty, from Aban Bin Usman, from Kaseer Al Nawa,
'From Abu Abdullah asws having said: ‘During the day of the 27th Rajab the Prophet-hood was Revealed unto Rasool-Allah saww,’ 199

Ali Bin Muhammad, raising it,

‘From Abu Abdullah asws having said: ‘On the 27th day of Rajab Rasool-Allah saww was Given the News during it’’. 200

In (the book) ‘Al Illal’, Al Fazal,

‘From Abu Reza asws having said: ‘So, if it is said, ‘Why have the Fasts during a month of Ramazan Made to be special besides the rest of the months?’ It would be said, ‘Because the Month of Ramazan, it is the month in which Allah aswji the Exalted Revealed the Quran’ – up to his asws words: ‘And during it Muhammad aswji was Given the News’’. 201

My father, from Sa’ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Ibn Azina and Bureyd Al Ijaly who said,

‘I said to Abu Ja’far asws, ‘But rather, you are a Warner, and for every people there is a Guide [13:7]. He asws said: ‘The warner is Rasool-Allah saww and Ali asws is the Guide, and during every era there is an Imam asws from us asws guiding them to what Rasool-Allah saww came with’’. 202

A group, from Abu Al Mufazzal wo said, ‘It was narrated to us by Muhammad Bin Jareer Al Tabary in the year three hundred and eight who said, ‘It was narrated to us by Muhammad Bin Hayd Al Razy, from Salmah Bin Al Fazal Al Abrash, from Muhammad Bin Is‘haq, from Abdul Gaffar Bin Al Qasim who said, ‘Abu Al Mufazzal said, ‘And it was narrated to us by Muhammad Bin Muhammad Bin Suleyman Al Bagandy, from Muhammad Bin Al Sabah Al Jarjaria, from Salmah Bin Sahal Al Jufy, from Suleyman Al Amsh and Abu Maryam, altogether from Al Minhal Bin Amro, from Abdullah Bin Al Haris Bin Nowfal, from Abdullah Bin Abbas,

199 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 23
200 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 24
201 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 25
202 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 26
‘From Ali Bin Abu Talib asws having said: ‘When this Verse: And warn your kindred, the near ones! [26:214] was Revealed unto Rasool-Allah saww, Rasool-Allah saww called me asws and said to me asws: ‘O Ali asws! Allah azwj the Exalted Commanded me saww that I saww warn your asws kindred, the near ones’.

قال: فضقت بذلك ذرعا، وعرفت أن مني إبابهم هذا الأمر الذي ناهيهم بهما، فقوست على ذلك وحاجدي جزيل فقال: يا محمد إنك إذ ما تفعل ما أمرت به عدل، رجع فاصنع لنا يا علي صاحبا من طعام، واجعل عليه رجل شاة، واملنا لنا عسا من لين، ثم اجمع في بيبي عبد المطلب حتى أكلهم.

He saww said: ‘I saww was constricted with uneasiness due to that, and I saww recognised that when I saww manifest the matter to them I saww will see from them what I saww dislike. So, I saww was silent upon that and Jibraeel as came to me saww and said: ‘O Muhammad saww! If you saww do not do what you saww have been Commanded with, your saww Lord azwj will Punish you saww'. So, prepare for us, O Ali asws, a Sa’a of food and make a leg of a (grilled) sheep to be upon it, and fill up a mug of milk, then gather the clan of Abdul Muttalib asws for me saww until I saww speak to them and deliver to them what I saww have been Commanded with’.

فقبل ما أمرت بي، ثم دعوتهم أجمع وهم يؤمئذ أربعون رجلا يزيدون رجل أو ينقصون رجلا، فصدم أعمامه أبو طالب وحمزة والعباس وأبو ب، فلما اجتمعوا له دعائي بالطعام الذي صنعت له فحدث به، فلما وضعته بالرسول (صلى الله عليه وآله) جزء من اللحم فقتله بأسنانه، ثم ألقاها في نواحي الصفحة، ثم قال: خذوا بسم الله،

So, I asws did what he saww had instructed with, then I asws invited them altogether and on that day they were forty men, either increasing my one man or less by one man; among them was his asws uncle Abu Talib asws, and Hamza asws, and Al Abbas, and Abu Lahab la. When they had gathered to him saww, he saww called me asws for the meal which asws had made for him saww. So, I asws came with it. When I asws had placed it, Rasool-Allah saww took a piece of the meat and cut it with his saww teeth, then threw it in the corner of the tray, then said: ‘Take, in the Name of Allah asw’!

فأكل القوم حتى صدروا مالهم بشئ من الطعام حاجة وما أرى إلا مواضع أيديهم وايم الله الذي نفس علي بيده أن كان الرجل الواحد منهم ليفحص ما قدمت جميعهم، ثم جئت بهم بذلك الصم فرشوا حتى刘海 جميعا، ولفت الله أن كان الرجل الواحد منهم ليفحص مثله.

The people ate until they were satiated and there was no need for them from the food, and I asws did not see except the placing of their hands (traces), and I asws swear by Allah azwj in Whose Hand is the soul of Ali asws, if even one man from them had eaten what I asws had forwarded to all of them, (it would not have sufficed). Then I asws came to them with that mug and they drank until they were all saturated, and I asws swear by Allah azwj, one man could have drunk the like of it.

فلمما أراد رسول الله (صلى الله عليه وآله) أن يكلمهم بدء أبو غث إلى الكلام فقال: ندح ما سمحكم صاحبكم، فحرف القويم وبكلهم رسول الله (صلى الله عليه وآله)، فقال لي من الغاف: يا علي إني هذا الرجل قد سيقني إلى ما صنعت من القول فحرف القويم قبل أن أكلهم، فصد لنا من الطعام

When Rasool-Allah saww wanted to speak to them, Abu Lahab la preceded him saww to the speaking and said, ‘Intense is what your companion has bewitched you all with’. The people
dispersed and Rasool-Allah \textsuperscript{saww} did not speak to them. The next morning, he \textsuperscript{saww} said to me \textsuperscript{asws}: ‘O Ali \textsuperscript{asws}! This man had preceded me \textsuperscript{saww} to what you \textsuperscript{asws} heard of the words, and the people dispersed before I \textsuperscript{saww} could speak to them, so prepare for us from the food the like of what you \textsuperscript{asws} did, then gather them to me \textsuperscript{saww}.

He \textsuperscript{asws} said: ‘So, I did it, then gathered them. He \textsuperscript{saww} called me \textsuperscript{asws} for the meal, and I \textsuperscript{asws} forwarded it to them. He \textsuperscript{saww} did just as he \textsuperscript{saww} had done the day before and they ate until there was no need for them (to eat anymore). Then he \textsuperscript{saww} said: ‘Quench them’. So, I \textsuperscript{asws} came to them with that mug and they drank until they were all saturated from it.

Then Rasool-Allah \textsuperscript{saww} spoke and said: ‘O Clan of Abdul Muttalib \textsuperscript{asws}! By Allah \textsuperscript{azwj}, I \textsuperscript{saww} do not know of any youth among the Arabs who came to his people with better than what I \textsuperscript{saww} have come with to you all. I \textsuperscript{saww} have come to you with the news of the world and the Hereafter, and Allah \textsuperscript{azwj} Mighty and Majestic has Commanded me \textsuperscript{saww} that I \textsuperscript{saww} call you to Him \textsuperscript{azwj}, so which one of you will be believe in me \textsuperscript{saww} and be my \textsuperscript{saww} Vizier upon my \textsuperscript{saww} matter and become my \textsuperscript{saww} brother, and my \textsuperscript{saww} successor, and my \textsuperscript{saww} Caliph among my \textsuperscript{saww} people from after me \textsuperscript{saww}?’

He \textsuperscript{asws} said: ‘He \textsuperscript{saww} looked at (all) the people and they all abstained from it. I \textsuperscript{asws} stood up and I \textsuperscript{asws} was the youngest of them in years and smallest of them in eyes, and largest of them in bellies, and thinnest of them in legs, and I \textsuperscript{asws} said: ‘I \textsuperscript{asws} will, O Prophet \textsuperscript{saww} of Allah \textsuperscript{azwj}! I \textsuperscript{asws} will become your \textsuperscript{saww} Vizier upon what Allah \textsuperscript{azwj} has Sent you \textsuperscript{saww} with!’

He \textsuperscript{asws} said: ‘So, he \textsuperscript{saww} grabbed my \textsuperscript{asws} hand then said: ‘This is my \textsuperscript{saww} brother, and my \textsuperscript{saww} successor, and my \textsuperscript{saww} Vizier, and my \textsuperscript{saww} Caliph among you all, therefore listen to him \textsuperscript{asws} and obey!’ The people stood up laughing and saying to Abu Talib \textsuperscript{asws}: ‘You \textsuperscript{asws} have been instructed to listen to your \textsuperscript{asws} own son \textsuperscript{asws} and obey’.

By his chain from Ibrahim Bin Salih, from Zayd Bin Al Hassan, from his father,
‘From Abu Abdulla\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} was lying down with my\textsuperscript{saww} arms on my\textsuperscript{saww} armpits, and Ali\textsuperscript{asws} was on my\textsuperscript{saww} right and Ja’far\textsuperscript{asws} on my\textsuperscript{saww} left and Hamza\textsuperscript{asws} by my\textsuperscript{saww} legs. Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as} and Israfeel\textsuperscript{as} descended and I\textsuperscript{saww} was alarmed due to the furling of their\textsuperscript{as} wings.

He\textsuperscript{saww} said: ‘I\textsuperscript{saww} raised my\textsuperscript{saww} head, and there Israfeel\textsuperscript{as} was saying to Jibraeel\textsuperscript{as}: ‘To which of the four have you\textsuperscript{as} been Sent and we\textsuperscript{as} have been Sent along with you\textsuperscript{as}?’ He\textsuperscript{as} nudged with his\textsuperscript{as} leg and said: ‘To this one, and he\textsuperscript{saww} is Muhammad\textsuperscript{saww}, Chief of the Prophets\textsuperscript{as}s. Then he\textsuperscript{as} said: ‘Who is this other one?’ He\textsuperscript{as} said: ‘This is his\textsuperscript{saww} brother\textsuperscript{asws} and his\textsuperscript{saww} successor\textsuperscript{asws} and he\textsuperscript{asws} is the Chief of the successors\textsuperscript{as}s.

Then he\textsuperscript{as} said: ‘So, who is the other one?’ He\textsuperscript{as} said: ‘Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. There are two wings for him\textsuperscript{asws}. He\textsuperscript{asws} will be flying with these in the Paradise’. Then he\textsuperscript{as} said: ‘So, who is the other one?’ He\textsuperscript{as} said: ‘His\textsuperscript{saww} uncle Hamza\textsuperscript{asws}, and he\textsuperscript{asws} is the chief of the martyrs on the Day of Qiyamah’’.\textsuperscript{204}

\textsuperscript{204} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} P 3 Ch 1 H 28

(P.s. – This is not a Hadeeth)\textsuperscript{205}

(205) Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} P 3 Ch 1 H 29
One day he saw was pasturing sheep of Abu Talib between the mountains, he looked at a person saying 'O Raseel Allah!'

He said to him, 'Who are you?' He said: 'I am Jibraeel! Allah has Sent me to you as a Rasool. The Prophet informed (Syeda) Khadeeja with that. She said: 'O Muhammad! I wish it would be like that'. Jibraeel descended unto him, and water from the sky descended unto him, and he taught him the Wudu'u, and the Ruku'u and the Sajdah.

When forty years came to him, he taught him the limits of the Salat, and its timings were not Revealed unto him. He used to pray two Cycles during every time''.

Abu Maysara and Bureyda—‘The Prophet, when he went out, heard a voice: ‘O Muhammad!’ He came to (Syeda) Khadeeja and said: ‘O Khadeeja! I fear something may have mingled in my intellect. When I am alone I tend to hear a voice and see a light’.

When it was the second day, he heard a call like it. So, he returned to Khadeeja and said: ‘Cover me! Cover me, for by Allah, fear upon my intellect!’ She said: ‘Never, by Allah! Allah will not confuse you, ever! You tend to help the relatives, and carry the orphans (weak), and give to the poor, and honour the weak and assist upon a variety of rights’.
Khadeeja\textsuperscript{asws} went until she\textsuperscript{as} came to Waraqah Bin Nowfal. Waraqah said, ‘By Allah\textsuperscript{azwj}! This is the Revelation which descended upon Musa\textsuperscript{as}, and Isa\textsuperscript{as}, and I have been seeing in the dream for three nights that Allah\textsuperscript{azwj} is to Send a Rasool\textsuperscript{saww} in Makkah, his\textsuperscript{saww} name is Muhammad\textsuperscript{saww} and its time has drawn near, and I don’t see any man among the people better than him\textsuperscript{saww}.

فخرج (صلى الله عليه وآله) إلى حراء فرأى كرسيا من ياقوتة حمراء، مرقاة من زبرجد، ومرقاة من لؤلؤ، فلما رأى ذلك غشي عليه، فقال ور: يا خديجة

He\textsuperscript{saww} went out to Hira and saw a throne of red ruby, embedded from aquamarine and embedded from pearls. When he\textsuperscript{saww} saw that there was faintness upon him\textsuperscript{saww}. Waraqah said, ‘O Khadeeja\textsuperscript{asws}! This is the Revelation which descended upon Musa\textsuperscript{as}, and Isa\textsuperscript{as}, and I have been seeing in the dream for three nights that Allah\textsuperscript{azwj} is to Send a Rasool\textsuperscript{saww} in Makkah, his\textsuperscript{saww} name is Muhammad\textsuperscript{saww} and its time has drawn near, and I don’t see any man among the people better than him\textsuperscript{saww}.

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Waraqah asked him\textsuperscript{saww} about the description of the comer. When he\textsuperscript{saww} told him, he stood up and kissed his\textsuperscript{saww} head and said, ‘Receive glad tidings, for you are the Prophet\textsuperscript{saww} whose glad tidings were given by Musa\textsuperscript{as} and Isa\textsuperscript{as}, and you\textsuperscript{saww} are a Messenger Prophet\textsuperscript{saww}. You\textsuperscript{saww} will be Commanded with the Jihad and will head towards it. And he (Waraqah) prosed (a poem).

وأنشأ يقول: فإن يك حقايا خديجة فاعلمي * حديثك إيانا فأحمد مرسل وجبريل يأتيه وميكال معهما * من الله وحي يشرح الصدر منزل يفوز بعزازع في مكَّة * ويشقى به الغاوي الشقي المضلل فريقان منهم: فرقة في جنانه * واخرى بأغلال الجحيم تغلل ومن قصيدة له: يا للرجال لصرف الدهر والقدر * وما لشئ قضاه الله من غيرحتى خديجة تدعوني لاخبرها *. وما لنا بخفي العلم من خبر فخبرتني بأمر قد سمعته به * فيما مضى من قديم الناس والعصر بأن أحمد يأتيه فيخبره * جبريل أنك مبعوث إلى البشر ومن قصيدة له: فخبرنا عن كل خير بعلمه * ولحقاب أبواب لهن مفات ِعوامه * عمَّاء ومُنفوِّر من الفكوات

And it is reported that Jibraeel\textsuperscript{as} descended upon yellow horses and the Prophet\textsuperscript{saww} was between Al\textsuperscript{asws} and Ja’far\textsuperscript{asws}. Jibraeel\textsuperscript{as} sat by his\textsuperscript{saww} head, and Mikaeel\textsuperscript{as} by his\textsuperscript{saww} legs, and did not awaken any bone of his\textsuperscript{saww}. Mikaeel\textsuperscript{as} said: ‘To which of them have you\textsuperscript{as} been Sent?’ He\textsuperscript{as} said: ‘To the middle one’. When he\textsuperscript{saww} awoke, Jibraeel\textsuperscript{as} repeated the Message to him\textsuperscript{saww} from Allah\textsuperscript{azwj} the Exalted. When Jibraeel\textsuperscript{as} started to leave, Rasool-Allah\textsuperscript{saww} grabbed his\textsuperscript{as} cloth, then said: ‘What is your\textsuperscript{as} name?’ He\textsuperscript{as} said: ‘Jibraeel\textsuperscript{as}’.
Then the Prophet saww got up to be with his saww people. He saww did not pass by any tree nor rod except it greeted unto him saww and congratulated him saww. Then Jibraeel as used to come to him saww and would not go near him saww until he as had sought his saww permission. One day he as came and he saww was at the high ground of Makkah. He as struck his as heel in an area of the valley and a spring burst forth. Jibraeel as performed Qudu’u and the Rasool saww cleaned, then prayed Al-Zohr Salat, and it is the first salat Allah azwj Mighty and Majestic Obligated.

And Amir Al-Momineen asws prayed Salat with the Prophet saww, and Rasool-Allah saww returned on that day to (Syeda) Khadeeja asws and informed her as. She as performed Wudu’u and prayed Salat Al-Asr from that day onwards’.

And it is reported that Jibraeel as brought out a piece of brocade wherein was a line, and he as said: ‘Read!’ I saww said: ‘How can I saww read and I saww am not a reader?’ – up to three times. He as said during the fourth: ‘Read in the Name of your Lord Who Created! [96:1] – up to His azwj Words: what he did not know [96:5].

Then Allah azwj Sent down Jibraeel as and Mikaeel as, and with each one of them were seventy thousand Angels, and he as came with a throne (chair) and placed a crown upon the head of Muhammad saww and gave the Flag of Praise in his saww hand. He as said: ‘Ascend unto it and praise Allah azwj’. 

When he saww descended from the chair he saww headed towards (Syeda) Khadeeja asws, and every thing was prostrating to him saww and saying in an eloquent tongue: ‘The greetings be unto you saww, O Prophet saww of Allah azwj!’ When he saww entered the house, it became an illuminated house. (Syeda) Khadeeja asws said: ‘And what is this Noor?’ He saww said: ‘This is the Noor of Prophet-hood, say, ‘There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww’. She as said: ‘I as have long known that’. Then she as announced her as Islam.
He\textsuperscript{sa}\textsuperscript{aww} said: ‘O Khadeeja\textsuperscript{asws}! I\textsuperscript{sa}\textsuperscript{aww} feel cold’. She\textsuperscript{as} covered upon him\textsuperscript{sa}\textsuperscript{aww} and he\textsuperscript{sa}\textsuperscript{aww} slept. Then there was a Call: \textit{O you Al-Muddasir!} \textit{(the covered one)} [74:1] – the Verse. He\textsuperscript{sa}\textsuperscript{aww} stood up and placed his\textsuperscript{sa}\textsuperscript{aww} fingers in his\textsuperscript{sa}\textsuperscript{aww} ears and said: ‘Allah\textsuperscript{azwj} is the Greatest!’ Allah\textsuperscript{azwj} is the Greatest!’ Everything present which heard him\textsuperscript{sa}\textsuperscript{aww}, responded in agreement with him\textsuperscript{sa}\textsuperscript{aww}.

And it is reported that when the Words: \textit{And warn your kindred, the near ones!} [26:214], one day Rasool-Allah\textsuperscript{saaw} climbed upon Al-Safa and said: ‘O people!’ Quraysh gathered to him\textsuperscript{sa}\textsuperscript{aww} and they said, ‘What is the matter with you\textsuperscript{sa}\textsuperscript{aww}?’ He\textsuperscript{sa}\textsuperscript{aww} said: ‘What is your view if I\textsuperscript{sa} were to inform you that the enemy with be onto you in the morning or evening, will you not be ratifying me\textsuperscript{sa}\textsuperscript{aww}?’ They said, ‘Yes’. He\textsuperscript{sa}\textsuperscript{aww} said: ‘So, I\textsuperscript{saaw} am a warner to you all in front of severe Punishment’. Abu Lahab\textsuperscript{la} said, ‘May your\textsuperscript{sa}\textsuperscript{aww} hands break, is it to this you\textsuperscript{sa}\textsuperscript{aww} called us?’ Surah Lahab was Revealed’.

Qatadah – ‘He\textsuperscript{saaw} addressed, then said: ‘O you people! The pioneer is not belied by his people, and even if you were liars, I\textsuperscript{saaw} would not lie to you. By the One\textsuperscript{azwj}! Who, there is no god except He\textsuperscript{azwj}! I\textsuperscript{saaw} am a Rasool\textsuperscript{saaw} of Allah\textsuperscript{azwj} to you all, truly, in particular, and to the people in general. By Allah\textsuperscript{azwj}! You will be dying just as you are going to sleep, and you will be Resurrected just as you tend to wake up, and you will be Reckoned with just as you are working and you will be Recompensed goodly with the good deeds, and with evil for the evil deeds, and it is the Paradise for ever and the Fire for ever, and you are the first one I\textsuperscript{saaw} am warning’.

Then there was a gap period of the Revelation and the Prophet\textsuperscript{saaw} was alarmed due to that with intense alarm. Khadeeja\textsuperscript{asws} said to him\textsuperscript{saaw}: ‘Your\textsuperscript{saaw} Lord\textsuperscript{azwj} has abhorred you\textsuperscript{saaw}.’ Surah Al-Zoha was Revealed. He\textsuperscript{saaw} said to Jibraeel\textsuperscript{as}: ‘What prevented you\textsuperscript{as} from visiting us during every day?’ It was Revealed: \textit{And we (Angels) do not descend except by the Command of your Lord; for Him is what is in front of us and what is behind us and whatever is between that; and your Lord was not forgetful [19:64]}’.

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31 - C: The argument: He told me that Abu Lahab objected to Rasool-Allah saww when he showed the call. Abu Talib la said to him la: ‘O Awr (one without brothers)! What is it to you la and this?’

Ibn Abbas – ‘Al Waleed Bin Al Mugheira came to Quraysh and said, ‘The people are gathering tomorrow for the season (Hajj) and the matter of this man (Rasool-Allah saww) has spread among the people, and they will be asking you all about him saww, so what will you be saying?’ Abu Jahl la said, ‘I la will be saying that he saww is insane’; and Abu Lahab la said, ‘I la will be saying he saww is a sorcerer’, and Aqabah Bin Abu Mueet said, ‘I will be saying he saww is a soothsayer’. Al Waleed said, ‘I will be saying he saww is a sorcerer separating between the man and the woman, and between the man and his brother and his father’.

So, Allah azwj the Exalted Revealed: Noon and the Pen, [68:1] – the Verse; and His azwj Words: And it is not the word of a poet. [69:41] – the Verse’.

And the Prophet saww was reciting the Quran, and Abu Sufyan and al Waleed and Otbah and Shayba said to Al Nazar Bin Al Haris, ‘What is Muhammad saww saying?’ He said, ‘Stories of the former ones, similar to what I tent to narrate to you about the past generations’. It was Revealed: And from them is one who listens attentively to you, and We Made a covering to be upon their hearts [6:25] – the Verse.

الكلبي: قال النضر بن الحارث وعبد الله بن امية: يا محمد لن نؤمن بك حتى تأتينا بكتاب من عند الله، ومعه أربعة أملاك يشهدون عليه أن أنه من عند الله، وأنك رسول نزل عنك كتاب: "ولو تدلنا عليك كتابا في قرطاس "

Al Kalby – ‘Al Nazar Bin Al Haris and Abdullah Bin Amiya said, ‘O Muhammad saww! we will never believe in you saww until you saww come to us with a letter from the Presence of Allah azwj and with it being four Angels testifying upon it that it is indeed from the Presence of Allah azwj and that you saww are His azwj Rasool saww’. So, it was Revealed: And had We Sent down upon you writing in a paper, [6:7]’.

وقال قريش مكة أو يهود المدينة: إن هذه الأرض ليست بأرض الأنبياء، وإنما أرض الأنياب البشر، فنزل: "ولن كنا لستونكم من الأرض"
And Quraysh of Makkah said, or Jews of Medina, ‘This land isn’t the land of the Prophets⁵⁸, and rather the land of Prophets⁵⁸ is Syria’. So, it was Revealed: And surely, they plotted to scare you off the land in order to expel you from it, [17:76].

And the people of Makkah said, ‘You⁵⁸ are neglecting the religion of your⁵⁸ people and we have come to know that nothing has carried you⁵⁸ upon doing that except for the poverty, so we will gather our wealth for you⁵⁸ until you⁵⁸ will become from our richest ones’. It was Revealed: Say: ‘Shall I take other than Allah as a Guardian [6:14].

And the Polytheists, when it was said to them, ‘What is that which your Lord⁵⁹ Revealed unto Muhammad⁵⁹?’, they said, ‘Stories of the former ones’. So, it was Revealed: And when it is said to them: ‘What is it that your Lord Revealed?’ [16:24] – the Verse.

Ibn Abbas said, ‘Quraysh said, ‘The Quran isn’t from the Presence of Allah⁵⁹, and rather he⁵⁹ learnt it by being taught, and we had protected at Makkah a Roman Christian’. And Al Zahak said, ‘They intended Salman⁶⁰ by it’. And Al Mujahid (Non-Shia) said, ‘(It was) a slave of the clan of al Hazramy called Yaish’. So, it was Revealed: And We have Known they are saying, ‘But rather a person teaches him’. [16:103] – the Verse.

And His⁶⁰ Words: And those who commit Kufr are saying, ‘Surely, this is only a lie. He fabricated it – Muhammad⁶⁰, and he⁶⁰ created it by himself⁶⁰, and he is being assisted upon it by other people, - meaning Adasa, a slave of Khuweytab, and Yasaar a slave of Al Ala Bin Al Hazramy and Habr a slave of Aamir, and they were from the People of the Book, and Allah⁶⁰ the Exalted Belied them and Said: so they have come with injustice and falsehood’ [25:4] – the Verses’.207

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Ibn Abbas and Mujahid (Non-Shia) regarding Hisazwj Words: And those who are committing Kufr say, 'Why wasn’t the Quran Revealed unto him all at once?' [25:32] just as the Torah and Evangel were Revealed. Allahazwj the Exalted Said: Like that – separately, We Affirmed your heart with it, [25:32], and that is because hesaww was Revealed unto during every event, and had it been Revealed upon the Prophetsas, theyas would be writing and reading, and the Quran was Revealed upon the Ummy Prophetas, and because therein are Abrogating and Abrogated (Verses), and in it is what is an answer to the ones who asked himsaww about matters, and in it what is a denial of what had happened, and in it is what is a narration of things which flowed, and hesaww did not cease showing them the Signs and informing them of the hidden matters.

It was Revealed: and do not be hasty with the Quran [20:114] – the Verse, and its meaning is that, ‘Do not be hasty with its recitation to them until the interpretation is Revealed unto yousaww during its timings just as the recitation has been Revealed unto yousaww.

Khabab Bin Al Arat sold a sword to Al Aas Bin Wail and he came to him to demand it (price). He said, ‘Isn’t Muhammadaswaw alleging that in the Paradise would be whatever its inhabitants seek, from gold and silver and clothes and servants?’ He said, ‘Yes’. He said, ‘Respite me, I shall fulfil your right over there, for by Allahazwj, over there you and your companions will not be more preferable than me’. It was Revealed: Do you see the one who commits Kufr with Our Signs [19:77] – up to Hisasw Wrords: individually [19:80].

And Al Nazar Bin Al Haris spoke with the Prophetasw, and Rasool-Allahasw spoke to him until hesaww made him understand. Then hesaww said: You, and whatever you are worshipping from besides Allah, would be the fuel of Hell. [21:98] – the Verse.

When the Prophetas came out, Ibn Al Zab’ary said, ‘But by Allahazwj, if I find himsaww in a gathering, I would contend himsaww and ask Muhammadasw, ‘Is it all what is worshipped from besides Allahazwj, would be in Hell along with the ones who worship it? We worship the Angels, and the Jews worship Uzairas, and the Christians worship Isaas?’
The Prophet ﷺ informed and said: ‘O woe be unto his mother! But, does he not know that (the word) ‘What’ is for what has no intellect, and ‘Ones’ is for one who does have intellect?’ It was Revealed: \textit{Surely those for whom the good has preceded from Us, [21:101] – the Verse.}

And the Jews said, ‘Haven’t you ﷺ ceased to be a Prophet? He said: ‘Yes’. They said, ‘But you did not speak in the cradle just as Isa spoke?’ He said: ‘Allah Mighty and Majestic Created Isa from without a stallion (male intervention). So, had he not spoken in the cradle there would have been no excuse for Maryam then she would have been seized with what the like of her would have been seized with, and I was born between parents’.

And Quraysh gathered to him and they said, ‘What are you calling us to, O Muhammad? He said: ‘To the testimony that there is no god except Allah, and leaving the rival gods (idols), all of them’. They said, ‘We should leave three hundred and sixty gods and worship (only) One God?’ It was Revealed: \textit{And they are wondering if a warner has come from them [38:4] – up to His Words: the Punishment [33:8].}

Abu Sufyan and Ikrimah and Abu Al Awr Al Salmy lodged with Abdullah Bin Abayy and they came and said, ‘O Muhammad! Adjourn the mention of our gods and say that there will be intercession for them for the one who worships them, and we will leave you and your Lord (won’t bother you). That was grievous upon the Prophet. He ordered and they were expelled from Medina, and it was Revealed: \textit{O you Prophet! Fear Allah and do not follow the Kafirs [33:1] - from the people of Makkah, and the hypocrites from the people of Medina.}

Ibn Abbas – ‘They faulted the Prophet ﷺ for marrying a lot and they said, ‘If he was a Prophet, he would have been too pre-occupied with the Prophet-hood from marrying the women’. It was Revealed: \textit{And We had Sent Rasools from before you [13:38].}
Ibn Abbas and Al Asam – ‘The Prophet saww was praying Salat by the Standing Place (of Ibrahim) and Abu Jahl la passed by him saww and said, ‘O Muhammad saww! Did I la not forbid you saww from this?’ And he la threatened him saww. The Prophet saww was harsh to him la and rebuked him la. He la said, ‘O Muhammad saww! By which thing do you saww guide me. By Allah azwj, I la am the greatest of this valley in summoning (the army)’. It was Revealed: 

*Have you seen the one who forbids [96:9] – up to His azwj Words: So let him call a calling [96:17] We would be Calling the Angels of Hell [96:18].* Ibn Abbas said, ‘If he la had summoned (an army), the Angels of Hell would have seized him la with the Punishment, in his la place’.

Al Qurtuby (Non-Shia) – Quraysh said, ‘O Muhammad saww! You saww insult the gods and stultify the dreams, and separate the communities, so if you as are seeking wealth, we shall give it to you saww, or the nobility, we shall make you saww our chief, or if there was an illness with you saww, we shall heal you saww.

He saww said: ‘There isn’t anything from that, but Allah azwj has Sent me saww as a Rasool as to you all, and Revealed a Book. So, if you were to accept what I saww have come with, it would be your share in the world and the Hereafter, and if you were to reject it, I saww shall be patient until Allah azwj Decides between us’.

They said, ‘Ask your saww Lord azwj to Send an Angel to ratify you saww, and Make treasures and gardens and castles of gold to be for us, or the sky to fall down upon us in pieces just as you saww claimed, or you saww come with Allah azwj and the Angels face to face’.

Abdullah Bin Amiya al Makhzoumy said, ‘By Allah azwj! I will not believe in you saww until you saww take a stairway to the sky, then ascend while I am looking’. Abu Jahl la said, ‘He saww refuses except to revile the gods and insult the forefathers, and I la vow to Allah azwj, that I la will carry a rock, and when he saww is in Sajdah, I la shall strike his saww head with it’.

فانصرف النبي (صلى الله عليه وآله) حزينا، فنزل “ وقالوا لن نؤمن لك ح تفجر لنا ” الآيات.

The Prophet saww left grieving, and it was Revealed: *And they say: We will never believe in you until you cause a spring to gush out for us [17:90] –* the Verses up to 17:94.
Al Kalby (Non Shia) – Quraysh said, ‘O Muhammad s.a.w.w! You s.a.w.w inform us about Musa as and Isa as and Aad and Samood, so come with a Signe until we ratify you s.a.w.w. He s.a.ww said: ‘Which thing would you like me s.a.ww to come to you with?’ They said, ‘Make (the hill) Al Safa as gold for us, and resurrect some of our deceased ones until we ask them about you s.a.ww, and show us the Angels testifying for you s.a.ww, or bring Allah azwj and the Angels face to face (to us)’.

He s.a.ww said: ‘If I s.a.ww were to do part of what you are saying, will you ratify me s.a.ww?’ They said, ‘By Allah azwj! If you s.a.ww were to do so, we shall all follow you s.a.ww. He s.a.ww stood up to supplicate that Al-Safa be transformed into gold, but Jibraeel as came and said: ‘If you s.a.ww so desire Al-Safa would become god, but if they still do not ratify you, they will be Punished, and if you s.a.ww so desire, you s.a.ww can leave them until their repentant ones repent’. He s.a.ww said: ‘But, their repentant ones should repent’. It was Revealed: And they swore by Allah with the strongest of their oaths, if a warner were to come to them [35:42].

And it is reported that Quraysh used to be cursed by the Jews and the Christians due to their belying the Prophets as, and if a Prophet as were to come to them, they would be helping him as. When Allah azwj Sent the Prophet as, they belied him s.a.ww, and this Verse was Revealed, and they were gesturing to him s.a.ww with the fingers with what Allah azwj has Narrated about them: And when those who commit Kufr see you they are not taking you except as a mockery, [21:36] – some of them said to the others, ‘Is this the one who mentions your gods?’ [21:36]. And those are His azwj Words that these are stones, neither benefitting nor harming: And they, with the Zikr of the Beneficent, they are committing Kufr [21:36].

And Abay Bin Khalaf crushed a decayed bone in his hand then blew it away and said, ‘Are you s.a.ww claiming that your s.a.ww Lord azwj will Revive this after what you s.a.ww see?’ It was Revealed: And he strikes out an example for Us [36:78] – (up to the end of) the Chapter.

They mentioned that when a delegation proceeded to the Prophet s.a.ww in order to learn his s.a.ww knowledge, they went with Abu Lahab la to them and said to him la, ‘Inform about the
Taraq Al-Mahariby – ‘I saw the Prophet saww in a market of Zil Majaz, having a red garment upon him saww and he saww was saying: ‘O you people! Say, ‘There is no god except Allah sawwj, you will succeed!’; and Abu Lahab la was pursuing him saww and pelting him saww with the stones and the skin of his saww heel had been injured severely and he saww was saying, ‘O you people! Do not follow him saww, for he saww is a liar!’’ (God Forbid)208

It is reported by Abu Ayoub Al-Ansary that the Prophet saww paused by the market of Zil Majaz and called them to Allah azwj, and Al-Abbas was standing listening to the speech. He said, ‘I testify that you saww are a liar!’ and went to Abu Lahab la and mentioned that. They both came calling out, ‘This son saww of our brother saww is a liar, so do not let him saww deceive you from your religion!’

He (the narrator) said, ‘And Abu Talib asws came to the Prophet as and defended him saww, and faced Abu Lahab la and Al-Abbas and said to them: ‘What do you two want? May your hands break. By Allah azwj, he saww is truthful of the words’. Then Abu Talib asws prosed a poem.

Maqatil – One day Abu Jahl la and raised (the issue) between him la and Rasool-Allah saww and said, ‘O Muhammad saww! You saww are from that side, and we are from this side, so you saww act upon your saww Religion and your saww doctrine, and we shall act upon our religion and our doctrine’. It was Revealed: And they are saying, ‘Our hearts are in coverings [41:5].

Ibn Abbas – ‘It so happened that there was a group, when the body of one of them was healthy, and his horse reproduced, and his wife gave birth to a boy, and whatever he desired multiplied, he was pleased with Islam, and if hunger of evil hit him, he said, ‘Nothing

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has hit us in this Religion except evil’. It was Revealed: \textit{And from the people there is one who worships Allah superficially. [22:11].}

\begin{quote}
وَعَلَى أَبِي جُهَلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمَ) عَنِ الصَّلَاةِ وَقَالَ: إِنَّ رَأَيْتُ مَهْدَا بِصْلَةٍ لَّا إِلَإَّ أَنْ تَقِنَّى فَنِزلَ: "فَاضِرُ رَبَّكَ وَلَا تَطْعِمُنَّهُ أَمَا أَوْلَادُكُمْ أَوْ كُفُورًا \textquotedblright.
\end{quote}

And Abu Jahl\textsuperscript{ia} forbade Rasool-Allah\textsuperscript{saww} from praying the Salat, and said, ‘If I\textsuperscript{ia} see Muhammad\textsuperscript{saww} praying Salat, I\textsuperscript{ia} will strike his\textsuperscript{saww} neck’. It was Revealed: \textit{Therefore, be patient for the Decision of your Lord, and neither heed from them a sinner nor a Kafir [76:24].}

\begin{quote}
أَبُو جَهْلُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمَ) مَعْبَدَهُ عَنِ الصَّلَاةِ وَقَالَ: أَنْ رَأَيْتُ مَهْدَا بِصْلَةٍ لَّا إِلَإَّ أَنْ تَقِنَّى فَنِزلَ: "فَاضِرُ رَبَّكَ وَلَا تَطْعِمُنَّهُ أَمَا أَوْلَادُكُمْ أَوْ كُفُورًا \textquotedblright.
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And the Prophet\textsuperscript{saww} was performing Tawaaf and Aqbah Abu Mueet reviled him\textsuperscript{saww} and threw his turban in his\textsuperscript{saww} neck and dragged him\textsuperscript{saww} from the (Sacred) Masjid, and he\textsuperscript{saww}
grabbed it from his hand; and one day he was seated upon Al-Safa and Abu Jahl reviled him, then Hamza Bin Abdul Muttaalib struck his head. A poem.

Ibn Abbas and Anas (fabricator), ‘Allah revealed to him on the day of Monday the 27th of Rajab and there were forty years for him.

Ibn Masoud – ‘Forty one years’.

Ibn Al-Musayyab and Ibn Abbas – ‘Forty-three years, and it was eleven days vacant from Rabbi Al-Awwal’. And it is said, ‘Ten vacant from Rabbi Al-Awwal’. And it is said, ‘He was Sent during the Month of Ramazan due to His Words: The Month of Ramazan is that in which the Quran was Revealed [2:185].’ i.e., its Revelation was initiated on the 17th or eighteenth. From Ibn Abbas, ‘Twenty fourth’.

From Ibn Khalid – ‘He stood up calling the people and Abu Talib stood to help him. (Syeda) Khadeeja announced her Islam, and Ali and Zayd, and there was an ascension with him after the Prophet-hood, by two years, and they said, ‘By a year and six months after his return from Al Taif.

Al-Halby, from Abu Abdullah having said: ‘Rasool-Allah concealed (himself) at Makkah fearfully, fearing for five years, not manifesting, and Ali was with him and (Syeda) Khadeeja. Then Allah Commanded him to proclaim with what he had been Commanded with, so he appeared and manifest his matter’ .

From Zurara and Human,
‘From Abu Ja’far asws and Abu Abdullah asws — His azwj Words: and Allah is the best of planners [3:54]. He asws said: ‘Rasool-Allah saww had faced severe afflictions from his saww people to the extent that they came to him saww one day while he saww was in Sajdah and overturned the intestines of a sheep upon him saww. His saww daughter asws came while he saww was in Sajdah, not having raised his saww head, and she as raised it from him saww and wiped him saww.

ثم آره الله بعد ذلك الذي يحب، إنه كان بقدر وليس معه غير فارس واحد! ثم كان معه يوم النفح اننا عشر ألفا، حتى جعل أبو سفيان والشرك

Then, after that, Allah azwj Showed him saww that which he saww loved. He saww was at (battle of) Badr and there wasn’t with him saww apart from one horse, then one the day of the conquest (of Makkah) there were twelve thousand (horses), to the extent that Abu Sufyan and the Polytheists came to seek his saww help.

ثم لقي أمير المؤمنين (عليه السلام) من الشدة والبلاء والتظاهر عليه، ولم يكن معه أحد من قومه بمنزلته، أما حمزة - رضي الله عنه - فقتل يوم احد،

Then Amir Al-Momineen asws faced from the difficulties and the afflictions and the backers against him asws, and there was no one from his asws people with him asws in his asws home. As for Hamza asws, he asws was killed on the day of (battle of) Ohad, and as for Ja’far asws, he asws was killed on the day of (battle of) Muta’.

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 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 aswj Mercy, and the beauty of His aswj 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 aswj worship.

فلما استكمل أربعين سنة ونظر الله عزوجل

So 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.

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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?’

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 Hisazwj Words - what he did not know [96:5]. Then he as revealed unto him saww what his saww Lordazwj Mighty and Majestic Revealed, then he as 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.

He saww was saying, 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 la, 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 la, and the deeds of the insane and their speeches.

Forswear Allah azwj Mighty and Majestic Wanted to Expand his saww chest and Encourage his saww heart. The mountain, and the rocks, and the clods of mud, and everything what he saww arrived to anything from these, called out to him saww, ‘The greetings be upon you saww, O Muhammad saww! The greetings be upon you saww, O Guardian of Allah azwj! The greetings be upon you saww, O Rasool saww of Allah azwj, receive Glad Greetings’.

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 \(\text{saww}\), the words of the Quraysh that you \(\text{saww}\) are insane, and about the Religion, you \(\text{saww}\) are enchanted, for he \(\text{saww}\) is the meritorious one, the one whom Allah \(\text{azwj}\) the Lord \(\text{azwj}\) of the worlds has Graced, and the benevolent is the one whom He \(\text{azwj}\) has Honoured, the Creator of the creatures altogether.

Fala يتضمن صدرك من تكذيب قريش وعئید العرب لك، فسوف يبلغك ربك أقصى منتهى الكرامات، ويرفعك إلى أرفع الدرجات،

Therefore, do not constrict your \(\text{saww}\) chest from the belying of the Quraysh and the hardening of the Arabs towards you \(\text{saww}\), for soon your \(\text{saww}\) Lord \(\text{azwj}\) would Make you \(\text{saww}\) reach the ultimate of the prestige and Raise you \(\text{saww}\) to the loftiest of the levels.

وسوف ينعم ويفرح أولياءك بوصيك علي بن أبي طالب، وسوف يبث علومك في العباد والبلاد بمفتاحك وباب مدينة حكمتك: علي بن أبي طالب،

And very soon your \(\text{saww}\) friends would be Favoured and Made happy by your \(\text{saww}\) successor \(\text{asws}\) Ali \(\text{asws}\) Bin Abu Talib \(\text{asws}\). And soon your \(\text{saww}\) knowledge would be sent (propagated) among the servants and the countries, by your \(\text{saww}\) key and gate of the city of your \(\text{saww}\) knowledge Ali \(\text{asws}\) Bin Abu Talib \(\text{asws}\). And soon your \(\text{saww}\) eyes would be delighted by your \(\text{saww}\) daughter (Syeda) Fatima \(\text{asws}\). And soon there would be coming forth from her \(\text{asws}\) and from Ali \(\text{asws}\) – Al-Hassan \(\text{asws}\) and Al-Husayn \(\text{asws}\), Chiefs of the youths of the inhabitants of the Paradise.

وسوف ينشر في البلاد دينك وسوف يعظم اجور المحبين لك ولاخيك، وسوف يضع في يدك لواء الحمد فتضعه في يد أخيك علي، فيكون تحته كل نيبي وصديق وشهيد، يكون قادئهما أجمعين إلى حنات النعيم،

And soon your \(\text{saww}\) Religion would be publicised in the countries. And soon they would be greatly Recompensed, the ones that love you \(\text{saww}\) and your \(\text{saww}\) brother \(\text{asws}\). And soon the Flag of Praise would be placed in your \(\text{saww}\) hands, so you \(\text{saww}\) would place it in the hand of your \(\text{saww}\) brother \(\text{asws}\) Ali \(\text{asws}\), and there would happen to be beneath it, every Prophet \(\text{as}\) and truthful, and martyr. He \(\text{asws}\) would become their guide, of all of them, to the Gardens of Bliss’.

وقبلت في سري: يا رب من علي بن أبي طالب الذي وعدتني به ؟ – وذلك بعد ما ولد علي (عليه السلام) وهو طفل، أهو ولد عمي. وقال بعد ذلك عما سبقه، أو، فينعتي، فينعتي أمه وأبيه، أو، فينعتي، أمه وأبيه، ووقعه وفاته إلى يوم القيامة.

I \(\text{saww}\) said in my \(\text{saww}\) privacy: ‘O Lord \(\text{azwj}\)! Who is Ali \(\text{asws}\) Bin Abu Talib \(\text{asws}\) whom You \(\text{saww}\) are Promising me \(\text{saww}\) with?’ – and that was after Ali \(\text{asws}\) had been sent down (to the world), and he \(\text{asws}\) was a child – ‘Or, is he \(\text{asws}\) the son \(\text{asws}\) of my \(\text{saww}\) uncle \(\text{asws}\)’? – and he \(\text{saww}\) said after that due to Ali \(\text{asws}\) had moved a little, and he \(\text{asws}\) was with him \(\text{saww}\): ‘Is he \(\text{saww}\) this one?’

ففي كل مرة من ذلك أنتز علیه ميزان الجلال، فجعل محمد في كفة منه، و مثل له علي (عليه السلام) وسائر الخلق من امته إلى يوم القيامة في كفة فوزهم فرضح،

So, during every time from that, Allah \(\text{azwj}\) Sent down unto him \(\text{saww}\), a scale of the Majesty, and He \(\text{azwj}\) Made Muhammad \(\text{saww}\) in one hand of it, and resembled for him \(\text{saww}\) Ali \(\text{asws}\) and the
rest of the creatures from his community up to the Day of Judgment in one hand, and Weighed with them, and it outweighed (in his favour).

Then He Took out Muhammad from the hand and left Ali in the hand (of the scale) of Muhammad in which was, and he was weighed with the rest of his community, and he outweighed them. Thus, Rasool-Allah recognised by his own eyes, his qualities.

And He Called out in his secrecy: “O Muhammad! This is Ali Bin Abu Talib, My Elite whom am Assisting this Religion with. He outweighs upon the entirety of your community”. So that is where Allah Expanded my chest by Giving the Message, and Lightened from me the combats of the community, and Eased upon me the duels of the staunch tyrants of Quraysh.”

Abu Bakr Al Bayhaqi, in the book ‘Dalaail Al Nabuwwah’, said, ‘It was informed to us by Al Hafiz Abu Abdullah, from Muhammad Bin Yaqoub, from Ahmad Bin Abdul Jabbar, from Yunus Bin Bakr, from Abu Is’haq, from Yahya Bin Abu Al Ash’as, from Ismail Bin Ayas Bin Afeef, from his father, from his grandfather Afeef having said,

‘I was a business man and the days of Hajj preceded from me, and Al Abbas Bin Al Muttalib was a business man. So, I came to him to buy from him and sell to him. While we were dealing when a man came out from concealment to pray Salat. He stood facing the Kabah. Then a lady came out and stood to pray, and a boy came out to pray with him. I said, O Abbas! What is this Religion? This Religion, we do not know what it is?’

He said, ‘This is Muhammad Bin Abdullah’. He claims that Allah Sent him and that the treasures of Chosroe and Caesar would be opened up to him, and this is his wife (Syeda) Khadeejah Bint Khuwaylid having believed in him, and this boy is his cousin Ali Bin Abu Talib having believed in him. Afeef said, ‘Alas! If only I have believed in him on that day, I would have been the second to follow him’.

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Ibrahim Bin Sa’ad, from Muhammad Bin Is’haq, and said in the Hadeeth, ‘When he saww came out from hiding, he saww looked towards the sky. When he saww saw it as being filled, he saww stood to pray’. Then he mentioned the standing of (Syeda) Khadeeja asws behind him saww.

And it was informed to us by Abu Al-Husayn Bin Al-Fazl by a chain he mentioned, from Mujahideyn Hibr who said, ‘It was from what Allah aswjj had Conferred upon Alasws Bin Abu Talibasws and Wanted the goodness with himasws is that Quraysh had been hit by severe drought, and Abu Talibasws was with a lot of dependants. Rasool-Allah saww said to Al-Abbas, hisasws uncle, and he was from the affluent ones of the Clan of Hashimaswj: ‘O Abbas! Your brother Abu Talibasws is with a lot of dependants, and the people are hit with what you can see from this drought, so let us go and lighten hisas (burden) of hisas dependants’.

And Rasool-Allah saww grabbed Alasws and hugged himasws to himsaww, and Alasws did not cease to be with Rasool-Allahsaww until Allahaswjj Sent himsaww as a Prophet saww, so Alasws followed himsaww and believed in himsaww and ratified himsaww, 213

Quraysh strive[d] in harming Rasool-Allahsaww and the severest of the people upon himsaww was hissaww uncle Abu Lahabalas. One day Rasool-Allahsaww was seated by the (Black) Stone and they called for the intestines of the sheep and threw it upon Rasool-Allahsaww. So, Rasool-Allahsaww was gloomy from that and hesaww came to Abu Talibasws and said: ‘O Uncleasws! How will you as suffice me saww among you all?’ Heasw said: ‘And what (makes you saww say that), O son saww of brotherasws?’ Heasw said: ‘Quraysh threw the intestines (of a sheep) upon me saww.

Please note that the content is a translation from Arabic to English, and it may not be completely accurate.
then strike off his neck'. No one moved until the intestines were upon their path. Then he saww turned towards Rasool-Allah saww and said: ‘O nephew! This suffices you saww from us and among us’

And in (the book) ‘Dalail Al Nabuwwah’, from Abu Dawood, from Sha’ba, from Abu Is’haq, from Amro Bin Maymoun narrating from Abdullah who said, ‘While Rasool-Allah saww was in Sajdah and around him saww were people from Quraysh, they called for the intestines of a camel and they said, ‘Who will take the intestines of this camel and cast it upon his saww back?’

Aqaba Bin Abu Mueet came and threw it upon the back of the Prophet saww, and (Syeda) Fatima asws came and took it from his saww back and returned it upon the one who had done that.

Abdullah said, ‘I had not seen Rasool-Allah saww supplicate against them except on that day.

Abdullah said, ‘I saw them being killed on the Day of (battle of) Badr and thrown into the well, apart from Amiya Bin Khalaf, or Abay Bin Khalaf. He was a large-bodied man, so he was cut (into pieces) before he reached the well’. Bukhari has brought it out in the Saheeh.

He said, ‘And it was informed to us by Al-Hafiz, from Abu Bak Al-Faqeeh, from Bishr Bin Musa, from Al-Hameedi, from Sufyan, from Banan Bin Bishr, and Ibn Abu Khalid, from Qays, from Khabab who said, ‘Rasool-Allah saww came and it was cold in the shade of the Kabah, and we had faced severe difficulties from the Polytheists. I said, ‘O Rasool-Allah saww! Can you saww supplicate to Allah azwj for us?’"
He saww sat down and he saww was red-faced, and said: ‘If it was from the ones who were before you, and one of you would be combed with the comb or iron the flesh from below his bones, or nerves, that would not have turned him from his Religion; and the saw placed on top of his head and split into two, that would not have turned him from his Religion; And Allah azwj will Complete this matter until the rider would travel from Sana’a up to Hazramaut, not fearing anyone except Allah azwj Mighty and Majestic, and the wolf upon his sheep’.

Al-Bukhari has reported it in Al-Saheeh, from Al-Hameedi, and extracted it from another aspect from Ismail. He said, ‘It was narrated to us by Al-Hafiz, by his chain from Hisham, from Abu Al-Zubeyr, from Jabir, ‘Rasool-Allah saww passed by Ammar ra and his ra family and they were being punished for the Sake of Allah azwj’. He saww said: ‘Receive glad tidings, family of Ammar ra, for your Promise is the Paradise’.

And it was narrated to us by Ibn Basharn Al-Adl, by his chain from Mujahid who said, ‘The first martyr to be martyred in Islam was the mother of Ammar ra, Samiya. Abu Jahl la stabbed her with a stab in her heart.

It is reported by Ali Bin Ibrahim Bin Hashim, by his chain, said, ‘Abu Jahl la presented to Rasool-Allah saww and hurt him saww with the speech, and the Clan of Hashim as was gathered. Hamza asws came, and he asws was in his hunting. He asws looked at the gathering of the people and said: ‘What is this?’ A woman said to him asws from one of the rooftops, ‘O Baya’la! Amro Bin Hashim presented to Muhammad saw and hurt him saw’.

Hamza asws was angered and passed by Abu Jahl la and grabbed his la bow and struck his la head with it, then carried him la and threw him la on the ground, and the people gathered around and evil almost occurred among them. They said to him asws, ‘Baya’la! You asws have inclined to the Religion of the son saw of your asws brother asws. He asws said: ‘Yes, I asws testify that there is no god except Allah azwj and that Muhammad saw is Rasool-Allah saww – upon an aspect of the anger and the zeal.'
When he returned to his house, he regretted, and in the morning he went to Rasool-Allah saww and said: ‘O nephew! Is it true what you are saying?’ So, Rasool-Allah saww recited unto him a Chapter from the Quran. Hamza asws became insightful and was affirmed upon the Religion of Islam, and Rasool-Allah saww has happy and Abu Talib asws rejoiced with his Islam and said a poem regarding that.

‘Abu Jahl la had presented to Rasool-Allah saww — and mentioned similar to it’.

Abu Jahl la had presented to Rasool-Allah saww — and mentioned similar to it’.

‘From Ja’far asws, from his father having said: ‘Rasool-Allah saww said: ‘When (the Verse): And warn your kindred, the near ones and your group of sincere ones! [26:214], Abu Ja’far asws said: ‘This is the recitation of Abdullah (Bin Mas’oud)”.

‘From Ali asws Bin Abu Talib asws regarding the Words of the Exalted: And warn your kindred, the near ones! [26:214], said: ‘He called them — meaning the Prophet saww, and gathered them upon a thigh of a (grilled) sheep and a cup of milk’, or said, ‘A container of milk, and on that day among them there were thirty men. Each man ate a forearm (of a sheep). So, we (all) ate until we were satiated, and we drank until we were saturated’.

Al-Hassan Bin Ali Bin Afan, from Abu Rafie, ‘Rasool-Allah saww gathered the sons of Abdul Muttalib asws in the cave, and on that day, his son of his lineage and their children were
forty men. He\textsuperscript{saww} made a leg of a sheep for them, and some porridge, and he\textsuperscript{saww} poured that sauce upon the meat, then forwarded it to them. They ate from it until they were satiated, then he\textsuperscript{saww} quenched them one cup, and all of them drank from that cup until they were saturated.

Then Abu Lahab\textsuperscript{la} said, ‘By Allah\textsuperscript{azwj}! And even if each one of them had eaten a full grown goat it would have almost not satiated him, and drunk the pot of Al Nabeez, it would not have saturated him, and the son of Abu Kabasha has called us upon one leg of a (grilled) sheep and a cup of drink, and we are satiated and saturated. Surely this due to his\textsuperscript{saww} clear sorcery’.

He (the narrator) said, ‘Then he called them (again the next day) and said to them: ‘Allah\textsuperscript{azwj} has Commanded me\textsuperscript{saww} that I\textsuperscript{saww} should warn my\textsuperscript{saww} kindred, the near ones, and my\textsuperscript{saww} group of sincere ones, and you all are my\textsuperscript{saww} near relatives and my sincere group, and that Allah\textsuperscript{azwj} did not Send any Prophet\textsuperscript{as} except He\textsuperscript{azwj} Made a brother to be for him\textsuperscript{as} from his\textsuperscript{as} family and an inheritor, and a successor and a Vizier. So, which one of you will stand upon that he would be my\textsuperscript{saww} brother, and my\textsuperscript{saww} Vizier and my\textsuperscript{saww} inheritor besides my\textsuperscript{saww} family, and my\textsuperscript{saww} successor and my\textsuperscript{saww} Caliph among my\textsuperscript{saww} family, and be from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, apart from that there will not be any Prophet\textsuperscript{as} after me\textsuperscript{saww}?’

The people refrained, so he\textsuperscript{saww} said: ‘Either one of you stands up it will happen to be among others, then you will be regretting’. So, Ali\textsuperscript{asws} stood up, and they were looking at him\textsuperscript{asws}, all of them, and he\textsuperscript{asws} pledged allegiance to him\textsuperscript{saww} and answered him\textsuperscript{saww} to what he\textsuperscript{saww} had called him\textsuperscript{asws} to.
saliva?’ The Prophet saww said: ‘But I saww filled him asws with knowledge and forbearance and understanding’.

I heard Ja’far asws saying: ‘Jibraeel as came over to the Prophet saww and he as said: ‘O Muhammad saww! Your saww Lord azwj Coveys the greetings to you as, and is Saying to you saww: “Be polite with My azwj creatures”’. 

'From Abu Abdullah asws having said: 'Rasool-Allah saww said: 'My azwj Lord azwj Commanded me with being polite with the people just as He azwj Commanded with the fulfilment of the Obligations’.

Then number (of reporters), from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Ubyeyd Bin Yahya Al Sowry Al Ataar, from Muhammad Bin Al Husayn Al Alawy, from his father, from his grandfather,' 

'From Ali asws having said: 'When Allah azwj Mighty and Majestic Commanded His azwj Rasool saww with manifesting Islam and the Revelation appeared, he saww looked at the scarcity of the Muslims and the abundance of the Polytheists. Rasool-Allah saww became feverish with intense fever, so Allah azwj Mighty and Majestic Sent Jibraeel as to him saww with a lotus from the Lotus Tree and washed his saww head with it, and his saww fever receded from him saww'.
Abu Ja'far asws and Abu Abdullah asws, both of them asws said: ‘When the people belied Rasool-Allah saww, Allah azwj Blessed and Exalted Decided to Destroy the people of the earth except for Ali asws and no one else, by His azwj Statement: So turn away from them, for you are not with a blame [51:54]. Then Changed (His azwj Decision) for them, so He azwj was Merciful to the Momineen. Then He azwj Said to His azwj Prophet saww: And continue to remind, for surely the Zikr benefits the Momineen [51:55]." 221

And it is reported by Al Seyyid Ibn Tawoos in the book of Sa'ad Al Saoud from the book of Tafseer of Muhammad Bin Al Abbas Bin Marwan, from Husayn Bin Al Hakam Al Kahybari, from Muhammad Bin Jareer, from Zakariyya Bin Yahya, from Afan Bin Salman, from Muhammad Bin Ahmad Al Katib, from his grandfather, from Afan, from Abdul Uzayr Bin Yahya, from Musa Bin Zakariyya, from Al Wahid Bin Gayas, from Abu Awana, from Usman Bin Al Mugheira, from Abu Sadiq, from Abu Rabie Bin Najid,

‘A man said to Ali asws, ‘O Amir Al Momineen asws! Why did you asws inherit the son saww of your asws uncle asws besides your asws uncle?’ He said it three times until the people raised their necks and harkened their ears.

Then he asws said: ‘Rasool-Allah saww gathered – or Rasool-Allah saww called – the Clan of Abdul Muttalib asws. All of them could have eaten the camel and drink the pot (of water). So, I asws made a Mudd of food for them and they ate until they were satiated, and the food remained just as it was, as if it had not been touched and not been drunk.

He saww said: ‘O Clan of Abdul Muttalib asws! I saww have been Sent to you all in particular and to the people in general, and I saww have shown you from these Sign which you have seen. So, which one of you will pledge allegiance to me upon that he would become my saww brother, and my saww companion and my saww inheritor?’ But no one stood up to (answer) him saww.

He asws said: ‘I asws stood up, and I asws was the youngest of the people in years’. He saww said: ‘Be seated’. Then he asws said it three times, during all that I asws stood up to (answer) him saww so he saww said to me asws: ‘Be seated, until it was three times, he saww struck his saww hand upon

221 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 45
my asws hands. Thus, due to that, I asws inherited the son saww of my asws uncle saww besides my asws uncle". 222

I (Majlisi) am saying, ‘Then the Seyyid reported in the written book from the mentioned book, from Muhammad Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Amar bin Hamad al Ansary, from Amro Bin Shimr, from Mubarak Bin Fazal and the general Muslmusins from al Hassan,

‘From a man from the companions of the Prophet saww who said, ‘A group fought regarding one of the matters of Ali asws after what happened from the event of the (battle of) the camel. The man who heard the Hadeeth from Al-Hassan said, ‘Woe be unto you! What do you want from the first one who preceded with the Eman with Allah azwj, and the acknowledgment with what has come from the Presence of Allah azwj’?

I was the tenth of the ten from the sons of Abdul Muttalib asws when Ali asws Bin Abu Talib asws came to us and said, ‘Answer Rasool-Allah saww to a lunch in the house of Abu Talib asws. So, we winked at each other. When he asws had gone back we said, ‘Do you see Muhammad saww to (be able to) satiate us today?’ And on that day there was none from the ten of us any man except and he could eat the fat sheep and drink the pot of milk.

We went to him asws in the house of Abu Talib asws, and there we were with Rasool-Allah saww. We greeted him saww with the greeting of the Pre-Islamic period and he saww greeted us with the greeting of Islam. So, the first of what we denied from him saww was that. Then he saww called for a tray of bread and meat and forwarded it to us, and he saww placed his saww right hand upon its sheep and said: ‘In the Name of Allah azwj! Eat in the Name of Allah azwj.

We changed to that, then we withheld our need to the meal, and that we had kept ourselves hungry for the appointment since the day before. So, we ate until we ended, and the tray was just as it had been (full of food). Then he saww handed over a pitcher of milk, and

222 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 46
Ali\textsuperscript{asws} served us, and all of us drank until we were saturated, and the pitcher was upon its state (still full), until when we were free, he\textsuperscript{saww} said:

\begin{quote}
\vspace{0.5cm}

يا بني عبد المطلب إن نذير لكم من الله جل وعز إني أتيتكم بما لم يأت به أحد من العرب، فإن تطيعوني ترشدوا وتفلحوا وتتحموا، إن هذه مائدة أمرني الله بها فصنعتها لكم كما صنع عيسى بن مريم (عليه السلام) لقومه، فمن كفر بعد ذلك منكم فإن الله يعذبه عذابا لا يعذبه أحدا من العالمين، واتقوا الله واصحو ما أقول لكم،
\end{quote}

'O sons of Abdul Muttalib\textsuperscript{asws}, I\textsuperscript{saww} am a warner to you all from Allah\textsuperscript{azwj} Majestic and Mighty. I\textsuperscript{saww} have come to you with what no one from the Arabs has come with, so if you were to obey me\textsuperscript{saww} you will be rightly guided and be successful and achieve. This is a meal which Allah\textsuperscript{azwj} had Commanded me\textsuperscript{saww}, so I\textsuperscript{saww} made it for you just as Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as} had done it to his\textsuperscript{as} people. The one from you who disbelieves after that, then Allah\textsuperscript{azwj} will Punish him with such a Punishment He\textsuperscript{azwj} has not Punished anyone from the world, and fear Allah\textsuperscript{azwj} and listen to what I\textsuperscript{saww} am saying to you.

واعلموا يا بني عبد المطلب إن الله لم يبعث رسول إلا جعل له أخا ووزيرا ووصيا وارثا من أهله، وقد جعل لي وزيرا كما جعل للنبيين قبلي، وإن الله قد أرسلني إلى الناس كافة،

And know, O sons of Abdul Muttalib\textsuperscript{asws}, that Allah\textsuperscript{azwj} did not Send any Messenger except He\textsuperscript{azwj} Made a brother to be for him\textsuperscript{as}, and a Vizier and an inheritor, from his\textsuperscript{as} family members, and He\textsuperscript{azwj} has Made for me\textsuperscript{saww} a Vizier just as He\textsuperscript{azwj} had Made for the Prophets\textsuperscript{as} before me\textsuperscript{saww}; and Allah\textsuperscript{azwj} has Sent me\textsuperscript{saww} to the people altogether.

وأرزقني يا أيها الناس فاعلموني سنة الله علي، واعلموني سنة الله علي، فسأأتيكما في يوم القيامة.

And it has been Revealed unto me\textsuperscript{saww}: \textit{And warn your kindred, the near ones and your group of sincere ones! [26:214]; and by Allah\textsuperscript{azwj} He\textsuperscript{saww} has Given me\textsuperscript{saww} the News of it and Caused me\textsuperscript{saww} to hear it, but He\textsuperscript{saww} Commanded me\textsuperscript{saww} to invite you all and advise you, and present to you lest the need happens to be for you in what is to come afterwards; and you are my\textsuperscript{saww} kindred and the sincere ones of my\textsuperscript{saww} group. So, which one of you will preceded to it, upon (a stipulation) that he\textsuperscript{saww} will establish brother-hood for me\textsuperscript{saww} for the Sake of Allah\textsuperscript{azwj}, and be my\textsuperscript{saww} Vizier for the Sake of Allah\textsuperscript{azwj} Majestic and Mighty?}

And, along with that, he will happen to be a hand for me\textsuperscript{saww} upon the entirety of the ones left behind me\textsuperscript{saww}, so I\textsuperscript{saww} will take him as a successor, and a guardian, and a Vizier. He will execute (matters) on my\textsuperscript{saww} behalf, and deliver my\textsuperscript{saww} Message, and fulfil my\textsuperscript{saww} debts from after me\textsuperscript{saww} and my\textsuperscript{saww} promises made, with the things I\textsuperscript{saww} have stipulated'.

فسكنوا فأعنا ثلاث مرات كلهم ليضكون ونبي فيها علي، فبما سمعها أبو لهب، قال: نبا لك يا محمد وئلي جتتنا، وأعلم أن يقوم

واعلموا يا بني عبد المطلب إن الله لم يبعث رسول إلا جعل له أخا ووزيرا ووصيا وارثا من أهله، وقد جعل لي وزيرا كما جعل للنبيين قبلي، وإن الله قد أرسلني إلى الناس كافة،
Every one was silent, and he saww repeated it three times, during all of these they were silent and Ali asws leapt us during these. When Abu Lahab la heard it, he said, ‘May your saww hands break, O Muhammad saww, and to what you saww have come to us with. Is it for this you saww called us?’ And they thought of rising to turn back. He saww said: ‘But, by Allah azwj, you are arising, or it would happen to be among others’.

And he saww said: ‘(Then you) will covet them perhaps there will be a need to anyone from them afterwards’. Ali asws leapt us and said: ‘O Rasool Allah saww! I asws am for it’. Rasool-Allah saww said: ‘O Abu Al-Hassan asws! You asws are for it. The Ordainment has come to pass and the Pen has dried up (Raised). O Ali asws! Allah azwj had Chosen you asws at the beginning of it and Made you asws at the end of it’.

And he saww said: ‘(Then you) will covet them perhaps there will be a need to anyone from them afterwards’. Ali asws leapt us and said: ‘O Rasool Allah saww! I asws am for it’. Rasool-Allah saww said: ‘O Abu Al-Hassan asws! You asws are for it. The Ordainment has come to pass and the Pen has dried up (Raised). O Ali asws! Allah azwj had Chosen you asws at the beginning of it and Made you asws at the end of it’.

Nahj (Balagha)– ‘Up to the time when Allah azwj the Glorious Sent Muhammad saww to Fulfil His saww Promise and Complete his saww Prophet-hood, having been Taken as a Covenant upon the Prophet saww, his saww name being well-known (in the previous Books), his saww birth being honourable; and on that day the people of the earth were of different religion and separate thinking, and being on various paths – between resembling Allah azwj to His azwj creatures, or being apostates in His azwj Name, or indicating to someone else.

He saww guided them from the straying and saved them from the ignorance in its place. Then the Glorious Chose for Muhammad saww to meet Him azwj, and Pleased for him saww what is with Him azwj, and Honoured him saww from the house of the world, and Desired him saww to be away from the place of affliction, so He azwj Captured him saww, the honourable one, to Him azwj.

Nahj (Balagha)– ‘And I saws testify that Muhammad saww is His azwj servant and His saww Rasool saww, having Sent him saww well-known Religion, and the inherited knowledge, and the written Book, and the shining Noor, and the illumination for the blindness, and the proclaimed matter clarifying the doubtful matters, and the argumentation with the proof, and the warning with the Signs, and the frightening with the Punishments.

223 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 47
224 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 48
And the people were in strife, the rope of Religion was cut-off, and removed from the certainty, and people differed and the commands were various, and the way out was narrow, and the chests were blinded. So, the guided ones were inactive, and the comprehending ones were blinded, and the Beneficent was disobeyed, and the Satan was aided, and the Eman was abandoned.

And His\(^\text{azwj}\) Teachings were denied, and his\(^\text{la}\) ways were learnt, and his\(^\text{la}\) participation was obscured. They followed the Satan\(^\text{la}\) and travelled his\(^\text{la}\) ways, and they drank from his\(^\text{la}\) fountains. By them, his\(^\text{la}\) banners came to be and his\(^\text{la}\) flag was raised. During the Fitna they were trampled by its stupidity, and put down by its fists and stood upon its branches.

So, during it there were lost, confused, ignorant, tempted, being in a good house and evil neighbourhood. Their sleep was deprived, and their Kohl was the tears, in a land where its learned ones were restrained and their ignorant ones were honoured\(^\text{225}\).

The signs of guidance had been obliterated and the signs of annihilation had appeared. So, it was gloomy for its people, frowning in the face of its seeker. Its fruit was the Fitna and its food was the carcass, and its clothing was the fear, and its blanket was the sword\(^\text{226}\).
Nahj (Balagha) – ‘He azwj Sent him asws and the people were in confusion, and they were adjusting in Fitna, the personal desired having overwhelmed them, and the self-greatness (arrogance) had gripped them, and the ignorance of the ignoramuses had undervalued them, being confused in the tremors of the matters and the afflictions from the ignorance. He saww delivered regarding the advice and went upon the way, and called to the wisdom and the goodly exhortations”.

Nahj (Balagha) – However, Allah azwj the Glorious Sent Muhammad saww and there wasn’t anyone from the Arabs who had read a Book, nor claimed Prophet-hood, nor any Revelation. He saww fought with the ones who obeyed him saww against the ones who disobeyed him saww, ushering them to their salvation, and lest the Hour should descend with them, feeling the feelings, and mending the broken until it reached its peak, only destroying the one who had no good in him, until he saww had shown them their salvation, and their neighbourhoods had been destroyed so he saww turned them around and established their channels”.

Nahj (Balagha) – ‘He azwj Sent him saww as a caller to the Truth, and a witness upon the creatures, so he saww delivered the Message of his saww Lord azwj without alterations nor being deficient, and he saww fought against His azwj enemies in the Way of Allah azwj with neither weakness nor excuses, leading the one who fears and making insightful the one who sought guidance”.

Nahj (Balagha) – ‘He azwj Sent him asws upon a gap period from the Messengers, and contending of the tongues, so He azwj Stopped the Messengers with him saww and Sealed the revelation with him saww. He azwj fought for the Sake of Allah azwj the ones who turned around from Him azwj and the ones who set up rivals with Him azwj,.

Nahj (Balagha) – ‘He azwj Sent Muhammad saww with the Truth in order to extract His azwj servants from worshipping the idols to worshipping Him azwj, and from obeying the Satanlb to
obeying Him\textsuperscript{azwj}, with a Quran he\textsuperscript{saww} had explained and judged by in order to teach the servant of their Lord\textsuperscript{saww} when they were ignorant, and for him\textsuperscript{saww} to recited it when they argued against him\textsuperscript{saww}, and for him\textsuperscript{saww} to prove Him\textsuperscript{azwj} when they denied Him\textsuperscript{azwj}.

So, the Glorious Flashed to them in His\textsuperscript{azwj} Book from without them becoming seeing Him\textsuperscript{azwj}, with what He\textsuperscript{azwj} Showed them of His\textsuperscript{azwj} Power, and Scared them of His\textsuperscript{azwj} Dominance, and how He\textsuperscript{azwj} had Annihilated the ones He\textsuperscript{azwj} had Annihilated with the Punishments and Cut-down the ones He\textsuperscript{azwj} had Cut-down with the scourges\textsuperscript{231}.

Nahj (Balagha) – ‘And I\textsuperscript{saww} testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{saww} Rasool\textsuperscript{saww}, and His\textsuperscript{saww} Highborn, and His\textsuperscript{saww} Elite. Neither can his\textsuperscript{saww} merits be equalled nor has his\textsuperscript{saww} loss be replaced. The country was illuminated by his after the dark straying, and the overwhelming ignorance, and the arid dryness, and the people were legalising the Prohibition and were exhausting the wise ones, and were living upon the interval (gap period of the Prophets\textsuperscript{as}) and dying upon the Kufr’\textsuperscript{, 232}

Nahj (Balagha) – ‘He\textsuperscript{azwj} Sent him\textsuperscript{saww} upon a gap period from the Messengers, and prolonged slumber from the communities, and suspension of the (religious) Laws, so he\textsuperscript{saww} came to them with the ratification of that which came before him\textsuperscript{saww}, and the Noor to guide with’\textsuperscript{. 233}

Nahj (Balagha) – ‘He\textsuperscript{azwj} Sent him\textsuperscript{saww} with the illuminating Noor, and the flashing proofs, and the manifest program and the Guiding Book. His\textsuperscript{azwj} family was the best of the families, and his\textsuperscript{saww} lineage was the best of the lineages, its branches being even and its fruits being ripe. His\textsuperscript{saww} birth was at Makkah and his\textsuperscript{saww} emigration was at Tayba (Medina). His\textsuperscript{azwj} mentioned was raised by it and his\textsuperscript{saww} voice was extended by it.

أرسله على حين فترة من الرسل، وطول هجعة من الأمم، واتنافض من المرام، فحياةهم بتصديق الذيل بين يديه، والنور المقتدى به .

أرسله بحجة كافية، وموعظة شافية، ودعوة متلافية، أظهر به الشرايق المجهولة، ووضعه في البدع المدخلة وبين به الاحكام المفصلة .

\textsuperscript{231} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 55
\textsuperscript{232} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 56
\textsuperscript{233} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 57
He\textsuperscript{azwj} Sent him\textsuperscript{saww} with sufficient proofs, and healing preaching, and effective calling manifesting the neglected Laws, and eradicated the heresies which had permeated the societies, and explained the meritorious rulings by it''.

Nahj (Balagha) – ‘And \textsuperscript{asws} testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Messenger, the elite, and His\textsuperscript{azwj} Trustworthy one, the one Pleased with. He\textsuperscript{azwj} Sent him\textsuperscript{saww} with the Obligation of Hajj, and manifesting the fissures and clarifying the manifesto. He\textsuperscript{saww} delivered the Message proclaiming it, and carried upon the goal pointing to it, and established the signs of guidance and illuminating minarets and making the pillars of Islam to be solid, and exposed the Eman and its reliability’’.

Nahj (Balagha) – ‘And \textsuperscript{asws} testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, calling to His\textsuperscript{azwj} obedience, and compelling His\textsuperscript{azwj} enemies fighting from His\textsuperscript{azwj} Religion, not dissuading him\textsuperscript{saww} from that, having gathered upon belying him\textsuperscript{saww}, and seeking to extinguishing His\textsuperscript{azwj} Light’’.

Nahj (Balagha) – ‘And there was no consensus regarding Islam in any house in those days apart from Rasool-Allah\textsuperscript{saww} and Khadeeja\textsuperscript{asws} and I\textsuperscript{asws} being the third of them\textsuperscript{asws}. I\textsuperscript{asws} saw the Noor of the Revelation and the Message, and smelt the aroma of the Prophet-hood; and I\textsuperscript{asws} had heard the noise of Satan\textsuperscript{lab} when the Revelation descended.

I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! What is this noise?’ He\textsuperscript{saww} said: ‘This is Satan\textsuperscript{lab}. He\textsuperscript{lab} has despaired from being worshipped. You\textsuperscript{asws} heard what I\textsuperscript{saww} heard, and saw what I\textsuperscript{saww} saw, except you\textsuperscript{asws} are not a Prophet, but you\textsuperscript{asws} are a Vizier, and you\textsuperscript{asws} are upon good’’. 

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\textsuperscript{234} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} P 3 Ch 1 H S8
\textsuperscript{235} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} P 3 Ch 1 H S9
\textsuperscript{236} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} P 3 Ch 1 H S0
\textsuperscript{237} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} P 3 Ch 1 H S1
Nahj (Balagha) – ‘And we testify that Muhammad saww is His azwj servant and His azwj Rasool saww. He saww went into every adversity to the Pleasure of Allah azwj, and endured every adversity regarding Him azwj, and the near relatives changed their colours to him saww, and the remote ones gathered against him saww in hostility’. 238

Nahj (Balagha) – ‘And I asws testify that Muhammad saww is His azwj servant and His azwj Rasool saww. He saww Sent him saww and the signs of guidance as a lesson, and manifesto of the tightness of Religion. He saww proclaimed with the Truth and advised to the people, and guided to the righteous guidance, and instructed with the intention’. 239

Nahj (Balagha) – ‘He saww Sent him saww when there was no established knowledge, nor a shining minaret, nor any clear manifesto’. 240

Nahj (Balagha) – ‘Then Allah azwj the Glorious Sent Muhammad saww with the Truth when the termination had drawn near to the world and the notification from the Hereafter had come, and its splendour had darkened after its shining, and it had stood with its people upon difficulties, and the cradle had roughened from it, and leadership had depleted from it during the cutting off from its term, and the drawing closer from its conditions, and the Punishment of its people, and the schisms of its circles, and the scattering of its causes, and exemption from its signs, and uncovering from its nakedness, and shortening of its length.

جلعه الله سبحانه بلاغا لرسالته، وكرامة لامته، وبريعا لاهل زمانه ورفعة لاعوانه، وشرفًا لعوامه. 66

Allah azwj the Glorious Made him saww to deliver His aswj Message, and an honour of his saww community, and a nourisher of the people of his saww era and a raising of his saww aiders, and nobility of his saww helpers’. 241

Nahj (Balagha) – ‘He aswj Sent him saww with the illumination and Preceded him saww regarding the Selection. The corruption was corrected by him saww, and the troubles were overcome by

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238 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 1 H 62
239 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 1 H 63
240 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 1 H 64
241 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 1 H 65
him saww, and the absurdities were disgraced by him saww, and the griefs were eased by him saww, until straying departed to the right and left”.242

68 - فج: قد صدق بما أمر به، وبلغ رسالة ربه، فلم الله به الصندع، ورق به الفتق، وألب بيد ذوي الأرحام، بعد العداوة الواغرة في الصدور، والضغائن القادحة في القلوب.

Nahj (Balagha) – ‘So, he saww proclaimed whatever he saww had been Commanded with and delivered the Message of his saww Lord azwj. Allah azwj Transmitted the proclamation by him saww, and corrected the corruption by him saww, and Effected cordiality between him saww and the ones with relationships after the enmity and the malice in the chests, and the angels which had kindled in the hearts’.243

68 - فج: إن الله سبحانه بعث محمدا (صلى الله عليه وآله) نذيرا للعالمين، وامينا على التنزيل وأنتم معشر العرب على شر دين، وفي شر دار، مبتينون بين حجارة حشن وحيات صم، تشيرون الكدر، وتأكلون الحشيش: وتستكون دماؤكم، وتقطعون أراحكم، الأسام فيكم منصوبة، والآثام بكم معصوبة.

Nahj (Balagha) – ‘Allah azwj the Glorious Sent Muhammad saww as a warner to the worlds, and a trustee upon the Revelation, and you community of Arabs were upon evil religion and in an evil house. You were living between rough stones and the life of deaf people. You were drinking the dirty and eating the coarse, and you were spilling your blood and cutting off your relationships. The idols had been installed among you and your sins were inseparable from you”.244

69 - فج: إن الله سبحانه بعث محمدا وليس أحد من العرب يقرأ كتابا ولا يدعي نبوة فساق الناس حتى بوأهم محلتهم، وبلغهم منجاتهم، فاستقاموا فقاهم، وأطمأنت صفاتهم.

Nahj (Balagha) – ‘Allah azwj the Glorious Sent Muhammad saww and there wasn’t anyone from the Arabs who had read a Book nor claimed Prophet-hood. So, he saww ushered the people until they dwelled in their places and delivered their manifesto, and straightened their channels, and assured their qualities”.245

70 - فج: وأشهد أن محمدًا عبد ورسوله، ابنه والناس يضربون في غمرة، ويومون في حيرة، قد قادهم أزمة الآخر، واستغفلت على أقدام أفعال الدين.

Nahj (Balagha) – ‘And I saww testify that Muhammad saww is His azwj servant and His azwj Rasool saww. He saww Sent him saww and the people were striking in the depths and were swaying in confusion. Their crises had leg them to destruction and the locks of rust had been locked upon their hearts”.246

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242 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 66
243 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 67
244 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 68
245 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 69
246 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 70
أقول: قال الكازروني في المنتقى فيما رواه بإسناده: أول ما بدئ به رسول الله م ن الوحي الرؤيا الصادقة، وكان لا يرى رؤيا إلا جاءت به مثل فلق الصب، ثم حبب إليه الخلاء فكان يأتي حراء فيتعبد فيه حتى فجأه الحق وهو في غار حراء فجاءه الملك وساق الحديث إلى أن قال:

كان ورقة بن نوفل ابن عم خديجة: امرأة تنصر في الجاهلية، وكان يكتب العبراني بالعربية من الانجيل ما شاء الله أن يكتب وكان شيخا كبيرا قد عمي، فقالت له خديجة: أي ابن عم اسمع من ابن أخيك، فقال ورقة: يا ابن أخي ما ترى ؟ فأخبره رسول الله (صلى الله عليه وآله)، فقال ورقة: هذا الناموس الكبير الذي أنزل الله تعالى على موسى (عليه السلام) ياليتني فيها جذعا أكون حيا حين يخرجك قومك، فقال رسول الله (عليه السلام): أو مخرجي هم قال:

نعم، لم يأت رجل قط بما جئت به إلا عودي وإن يدركني يومك أنصرك نصرا مؤزرا، ثم لم ينشب ورقة أن توفي، وفتر الوحي فترة، ثم أتاه الوحي لاحقًا جبرئيل (عليه السلام) وصاحب سر الملك.

قوله: جذعا، أي شابا قويا كالجذع من الدواب حتى ابالغ في نصرك قوله: مؤزرا، أي بالغا فيالقوة، لم ينشب بفت الشين، أي لم يمكث ولم يحدث شيئا ولم يشتغل به. وفي رواية أخرى أن خديجة أتت ورقة وقالت: أخبرني عن جبرئيل ما هو ؟ قال: قدوس قدوس ما ذكر جبرئيل في بلدة لا يعبدون فيها الله، قالت: إن محمد بن عبد الله أخبرني أنه أتاه، قال: فإن كان جبرئيل هبط إلى هذه الأرض لقد أنزل الله إليها خيرا عظيما، هو الناموس الكبير الذي أتى موسى وعيسى عليهما السلام بالرسالة والوحي، قالت: فأخبرني هل تجد فيما قرأت من التوراة والانجيل أن الله يبعث نبيا في هذا الزمان يكون يتيما فيؤويه الله، وفقيرا فيغنيه الله تكفله امرأة من قريش أكثرهم حسبا، وذكرت كلاما آخر فقال لها: نعته مثل نعتك يا خديجة ؟ قالت: فهل تجد غيرها ؟ قال: نعم، إنه يمشي على الماء كما مشى عيسى بن مريم وتكلمه الموتى كما تكلمه عيسى بن مريم (عليه السلام)، وتسلم عليه الحجارة وتشهد له الأشجار، وأخبرها بنحو قول بحيرا، ثم انصرفت عنه وأتت عداسا الراهب وكان شيخا قد وقع حاجباه على عينيه من الكبر، فقالت: يا عداس أخبرني عن جبرئيل (عليه السلام) ما هو ؟ فقال: قدوس قدوس وخر ساجدا، وقال:

ما ذكر جبرئيل في بلدة لا يذكر الله فيها ولا يعبد، قالت: أخبرني عنه قال: لا والله لاأخبرك حتى تخبرني من أين عرفت اسم جبرئيل ؟ قالت: لي وعنده عهد الله وميثاقه بالكتمان ؟ قال: نعم، قالت:

أخبرني به محمد بن عبد الله أنه أتاه، قال عداس: ذلك الناموس الكبير الذي كان يأتي موسى وعيسى عليهما السلام بالرسالة والوحي، والله لئن كان نزل جبرئيل على هذه الأرض لقد نزل إليها خيرا عظيما، ولكن يا خديجة إذا بكنت على هذه الأرض قد أنزل عليها خيرا عظيما.

فلما دخلت منزلها إذا هي برسول الله (صلى الله عليه وآله) مع جبرئيل (عليه السلام) قاعد يقرؤه هذه الآيات:

ن والقلم وما يسطرو ن ما أنت بنعمة ربك بمجنون * وإن كل لاجرا غير ممنون * وإنك لعلى خلق عظيم * فستبصر ويبصرون * بأيكم المفتون

أي الضال، أو المجنون فلما سمعت خديجة قراءته اهتزت فرحا، ثم رآه (صلى الله عليه وآله) عداس فقال: اكشف لي عن ظهرك، فكشف فإذا خاتم النبوة يلوح بين كتفيه، فلما نظر عداس إليه خر ساجدا يقول: قدوس قدوس، أنت والله النبي الذي بشر بك موسى وعيسى عليهما السلام، أما والله يا خديجة ليظهرن له أمر عظيم، ونبأ كبير، فوالله يا محمد إن عشت حتى تؤمر بالدعاء لاضربن بين يديك بالسيف هل امرت بشئ بعد ؟ قال: لا، قال: ستؤمر ثم تؤمر ثم تكذب ثم يخرجك قومك والله ينصرك وملائكته. قال ابن إسحاق: كان أول من اتبع رسول الله (صلى الله عليه وآله) خديجة، وكان أول ذكر آمن به علي (عليه السلام) هو يومئذ ابن عشر سنين، ثم زيد بن حارثة، قيل: ثم أسلم بلال، وقيل ثم أبو بكر، ثم الزبير وعثمان وسعد بن أبي وقاص وعبد الرحمن بن عوف، وقال ابن الاثير في الكامل: قال الواقدي: وأسلم أبو ذر قالوا: رابعا أو خامسا، وأسلم عمرو بن عيينة السلمي رابعا أو خامسا، وقيل: إن الزبير كان رابعا أو خامسا، و أسلم خالد بن سعيد بن العاص خامسا.

وقال ابن الاثير في الكامل: وقال الواقدي: وأسلم أبو ذر قالوا: رابعا أو خامسا، وأسلم عمرو بن عيينة السلمي رابعا أو خامسا، وقيل: إن الزبير كان رابعا أو خامسا، و أسلم خالد بن سعيد بن العاص خامسا.

وقال ابن الفاري في المكمل: وقال الواقدي: وأسلم أبو ذر قالوا: رابعا أو خامسا، وأسلم عمرو بن عيينة السلمي رابعا أو خامسا، وقيل: إن الزبير كان رابعا أو خامسا، و أسلم خالد بن سعيد بن العاص خامسا.

وقال ابن الفاري في المكمل: وقال الواقدي: وأسلم أبو ذر قالوا: رابعا أو خامسا، وأسلم عمرو بن عيينة السلمي رابعا أو خامسا، وقيل: إن الزبير كان رابعا أو خامسا، و أسلم خالد بن سعيد بن العاص خامسا.

وقال ابن الفاري في المكمل: وقال الواقدي: وأسلم أبو ذر قالوا: رابعا أو خامسا، وأسلم عمرو بن عيينة السلمي رابعا أو خامسا، وقيل: إن الزبير كان رابعا أو خامسا، و أسلم خالد بن سعيد بن العاص خامسا.

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وقال ابن الفاري في المكمل: وقال الواقدي: وأسلم أبو ذر قالوا: رابعا أو خامسا، وأسلم عمرو بن عيينة السلمي رابعا أو خامسا، وقيل: إن الزبير كان رابعا أو خامسا، و أسلم خالد بن سعيد بن العاص خامسا.

وقال ابن الفاري في المكمل: وقال الواقدي: وأسلم أبو ذر قالوا: رابعا أو خامسا، وأسلم عمرو بن عيينة السلمي رابعا أو خامسا، وقيل: إن الزبير كان رابعا أو خامسا، و أسلم خالد بن سعيد بن العاص خامسا.

وقال ابن الفاري في المكمل: وقال الواقدي: وأسلم أبو ذر قالوا: رابعا أو خامسا، وأسلم عمرو بن عيينة السلمي رابعا أو خامسا، وقيل: إن الزبير كان رابعا أو خامسا، و أسلم خالد بن سعيد بن العاص خامسا.
وقال: من أدخل الرجل علي ؟ قالوا: ما دخل عليك أحد ولا رأيناه حتى إذا كان العام القابل أتاه في الساعة التي أتاه فيها فقال له كم

قال له، ثم قال: أتسلم أو أكسر هذه العصا ؟ فقال: بهل، فخرج عنه فدعا كسرى حجابه وبوابه فتغيظ عليهم وقال لهم كما قال أول مرة، فقالوا: ما رأيناه أحدا دخل عليك، حتى إذا كان في العام الثالث أتاه في الساعة التي جاء فيها وقال له كما قال، ثم قال: أتسلم أو أكسر هذه العصا ؟ فقل: بهل، قال: فكسر العصا، ثم خرج، فهلك كسرى عند ذلك. ويروى عن أبي سلمة أنه قال: ذكر لي أن الملك إنما دخل عليه بقارورتين في يده ثم قال: أسلم، فلم يفعل فضرب إحداهما على الاخرى فرضضهما ثم خرج. وكان من عادات الملك، كسرى أن يدخل في ماض في الغفور والصبر.


From Amaar Bin Maysam,

‘From Abu Abdullah’asws having said: ‘A man recited in the presence of Amir Al-Momineen’asws: **They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33]**. Heasws said: ‘Yes, by Allahaswj! They had belied himasws with the most intense of the denials but it was hidden. (The meaning of) They are not belying you - is that ‘they would not be able to come up with the refutation in order to belie yourasws Truth with’. 248

From Al Husayn Bin Al Manzar,

‘From Abu Abdullah’asws regarding Hisaswj Words: **They are not belying you [6:33]**, said: ‘They are not having the ability to invalidate yourasws words’ 249

- خص: قرن إسرايل برسول الله (صلى الله عليه وآله) ثلاث سنين يسمع الصوت ولا يرى شيئا، ثم قرن به جبريل (على السلام) عشرين سنة، وذلك حيث أوصى إليه فأقام بفمكة بعشر سنين، ثم هاجر إلى المدينة فأقام بما عشر سنين، وقبض (صلى الله عليه وآله) وهو ابن ثلاث وستين سنة.

Israeelfalq paired with Rasool-Allahsaww for three years. Heasaww heard the voice but did not see anything. Then Jibraeelfalq was paired with himasaww for twenty years, and that is when Allahaswj Revealed to himasaww. Heasaww stayed at Makkah for twenty years, then emigrated to Medina and stayed at it for twenty years, and heasaww passed away when heasaww was of sixty-three years’. 250
The book ‘Al Taraf’ of Seyyid Bin Tawoos, copying from the book ‘Al Wasiya’ of Isa Bin Al Mustafad,

‘From Musa asws Bin Ja’far asws , he (the narrator) said, ‘He asws was asked about the beginning of Islam, ‘How did Ali asws become a Muslim? And how did (Syeda) Khadeeja asws become a Muslim?’ He asws said: ‘You are refusing except to seek the origin of the knowledge and its beginning. But, by Allah azwj , you should ask to understand it’.

Then he asws said: ‘I asked my asws father asws about that, and he asws said to me asws: ‘When Rasool-Allah saww invited both of them, he saww said: ‘O Ali asws, and O Khadeeja asws! You have both become Muslims for Allah azwj and have submitted to Him saww’.

And he saww said: ‘Jibraeel as is with me saww, calling just as to the allegiance of Islam, so submit submissively and obey, you will both be guided’. They said, ‘We do so and obey, O Rasool-Allah saww!’

He saww said: ‘Jibraeel as is with me saww, saying to you: ‘For Islam there are conditions and pacts and covenants, therefore begin it with what Allah azwj has Stipulated upon you for Himself saww and for His azwj Rasool saww that you should be saying: ‘We testify that there is no god except Allah azwj Alone, there being no associates for Him azwj in His azwj Kingdom. He azwj did not Take a son, and did not Take a female companion. One God, purely.

And that Muhammad saww is His azwj servant and His azwj Rasool saww. He azwj Sent him saww to the people in their entirety before (the establishment of the) House; and we testify that Allah azwj Causes to live and Causes to die, and He azwj Raises and Places down, and Enriches and Impoverishes, and Does whatever He azwj so Desires to and will Resurrect the ones in the graves’. They asws said, ‘We do testify’.

وأن محمد عبده ورسوله، أرسله إلى الناس كافة بين يدي الساعة، ونشهد أن الله يحيي ويميت ويرفع ويضع ويغني ويفقر ويفعل ما يشاء ويبعث من في القبور، قالا: شهدنا،

فقال: وإسباغ الوضوء على المكاره، وغسل الوجه واليدين والذراعين ومسح الرأس والرجلين إلى الكعبين، وغسل الجنابة في الحر والبرد، وإقامة الصلاة، وأخذ الزكاة من حلها، ووضعها في أهلها، وحج البيت، وصوم شهر رمضان، والجهاد في سبيل الله، وبر الوالدين، وصلة الرحم والعدل في الرعية والقسم بالسوية والوقوف عند الشبهة ورفعها إلى الامام، فإنه لا شبهة عنه،

قال: وإسباغ الوضوء على المكاره، وغسل الوجه واليدين والذراعين ومسح الرأس والرجلين إلى الكعبين، وغسل الجنابة في الحر والبرد، وإقامة الصلاة، وأخذ الزكاة من حلها، ووضعها في أهلها، وحج البيت، وصوم شهر رمضان، والجهاد في سبيل الله، وبر الوالدين، وصلة الرحم والعدل في الرعية والقسم بالسوية والوقوف عند الشبهة ورفعها إلى الامام، فإنه لا شبهة عنه،

قال: وإذا أرادت الجنة فأرسلوا إليها، وإذا أرادت النار فقللوا إليها، وإذا أرادت الموت فاشترطاها إليه، وشوكته أن لا إله إلّا هو}
He saww said: ‘And to perfect the Wudu’u upon its rules, and washing the face and the two hands and the two forearms and wiping the head and the two feet up to the ankles, and washing from the sexual impurity in the hold and the cold (climate), and establishing the Salat, and taking the Zakat from its Permissible(s) and placing it among its deserving ones, and Hajj of the House (Kabah), and Fasting the Month of Ramazan, and the Jihad in the Way of Allah azwj, and righteousness with the parents, and helping the relatives, and the justice among the citizens, and the distribution with fairness, and the pausing at the doubtful matters and raising it to the Imam asws, for it would not be doubtful with him asws.

وَطَاعَةَ وَلَيَّة الأَمِير بعْدِي وَمَعْرُوفِهِ فِي حَيَاي وَهُدْيِهِ وَلاِكِنَّهَا مِنْ عَدُرٍ وَحَدٍّ وَمُوَالَىُّ أَوْلِيَاءِ اللَّهِ وَهُدْيِهِ مِنْ الشَّيَطَانِ الرَّجِيمِ وَإِذْوَاهُ وَهُدْيِهِ وَلَمْ يُوَالِيَمُّهُمْ وَأَشْيَاهُمْ وَأَيْتَامُهُمْ وَجَيْهًا عَلَى دَنيَّ وَسِنِينَ وَيَدِينَ وَحَسَبِي وَسَسَى وَهُدْيِهِ إِلَى يَوْمِ الْقِيَامَةِ وَلَمْ يُوَالِيَ مِنْ ذَلِكَ وَوَرِكَ شَرِبُ الخَمْرِ وَمُلَاحِيَةِ النَّاسِ.

And obedience to the Master asws of the Command (Wali Al-Amr) after me saww, and recognising him asws during my saww lifetime and after my saww passing away, and the Imams asws from after him asws, one after another, and befriending the friends of Allah azwj and being inimical to the enemies of Allah azwj, and disavowing from the Pelted Satan and his adherents, and disavowing from the allies – (Clans of) Taym, and Aday, and Umayya and their adherents and their followers, and the living upon my saww Religion and My saww Sunnah and Religion of my saww successor asws and his saww Sunnah up to the Day of Qiyamah, and the death upon the like of that, and shunning drinking of the wine and the conflicts of the people.

يا خديجة فهمت ما شرط ربك عليك ؟ قالت: نعم وآمنت وصدقت ورضيت وسلمت، قال علي: وأنا على ذلك، فقال: يا علي تبايعني على ما شرطت عليك ؟ قال: نعم، أرشدك الله يا خديجة ضعي يدك فوق يد علي فبايعي له، فبايعت على مثل ما بايع عليه علي بن أبي طالب (عليه السلام) على أنه لا جهاد لها،

O Khadeeja asws! Do you as understand what your as Lord aswj has Stipulated upon you asw? She as said: ‘Yes, and I as confirm and ratify and am pleased and submit’. Ali asws said: ‘And so do I asws upon that’. He saww said: ‘O Ali asws! Do you asws pledge allegiance to me saww upon what has been stipulated upon you asws?’ He asws said: ‘Yes’.

قال: فيسط رسل الله (صلى الله عليه وآله) كفه ووضع كف علي (عليه السلام) في كفه وقال: بايعني يا علي على ما شرطت عليك وأن تمنع مما تمنع منه نفسك.

He asws said: ‘Rasool-Allah saww extended his saww palm and placed the palm of Ali asws in his saww palm and said: ‘Pledge allegiance to me saww O Ali upon what is stipulated upon you asws and that you asws will prevent (from) me saww from what you asws will prevent yourself asws’.

فيكو علي (عليه السلام) وقال: بأي وامي لأحول ولا قوة إلا بالله، فقال رسول الله (صلى الله عليه وآله): أهديت ورب الكعبة وردشت ووقفت، أرشدك الله يا خديجة ضعيف يدك فوك يد علي فبايعي له، فبايعت على مثل ما بايع عليه علي بن أبي طالب (عليه السلام) على أنه لا حجاد عليها.

Ali asws cried and said: ‘By my asws father asws and my asws mother asws There is neither any might nor strength except with Allah azwj. Rasool-Allah saww said: ‘You asws are guided by the Lord azwj of the Kabah, and are rightly guided and harmonised. May Allah azwj Guide you asws, O Khadeeja asws! Place your as hand above the hand of Ali asws and pledge allegiance to me saww for
him asws. She as pledged allegiance upon the like of what Ali asws Bin Abu Talib asws had pledged upon except that there would be no Jihad upon her as.

ثم قال: يا خديجة هذا علي مولاك ومولى المؤمنين وإمامهم بعدي، قالت: صدقت يا رسول الله قد بايعته على ما فائت، أشهد الله وأشهدك وكنى بالله شهيدا عليهما.

Then he saww said: 'O Khadeeja asws! This Ali asws is your as Master and Master of the Momineen and their Imam as after me saww. She as said: ‘You saww speak the truth, O Rasool-Allah saww! I as have pledged to him as upon what you saww said. I as keep Allah azwj as Witness, and I as keep you saww as witness, and suffice with Allah azwj as an All-Knowing Witness’.

In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: Say: ‘Which thing is the greatest in testimony?’ Say: ‘Allah is a Witness between me and you [6:19], said: ‘And that was when the Polytheists of the people of Makkah said, ‘O Muhammad saww! Did Allah azwj not Find anyone as a Rasool other than you saww? We have not seen anyone who ratifies that which you saww are saying’.

وذلك في أول ما دعاهم وهو يومئذ بمكة، قالوا: ولقد سألنا عنك اليهود والنصارى فزعموا أنه ليس لك ذكر عندهم فأتنا بمن يشهد أنك رأسول الله،

 قال رسول الله (صلى الله عليه وآله): " الله شهيد بيني وبينكم " الآية

And that was when he saww first called them (to Islam), and he saww was in Makkah in those days. They said, ‘We have asked the Jews and the Christians about you saww, and they claimed that there is no mention of you saww with them. So, who have you saww come with to testify that you saww are a Rasool saww of Allah azwj?’ Rasool-Allah saww said: ‘Allah is a Witness between me and you – the Verse’.

قال الله لمحمد: " فإن شهدوا فقل الله شهيد بيني وبينكم " الآية

And when they said, ‘O Allah! In case this is the Truth from Your Presence [8:32] – the Verse. It was Revealed when Rasool-Allah saww said to Quraysh: ‘Allah azwj has Sent me saww to kill the entirety of the kings of the world and flow the kingdom to you all, therefore answer me saww to what I saww am calling you towards, you will rule the Arabs by it and the non-Arabs will follow you all and you will become kings in the Paradise’.

251 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 75
252 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 76
Abu Jahl⁴ said, ‘O Allahazwj! If this which Muhammad⁵⁴ is saying it is the truth from Youazwj, then Rain upon us stones from the sky or Give up a painful Punishment [8:32], in envy to Rasool-Allah⁵⁴. Then he⁴ said, ‘We and the Clan of Hashim⁵⁴ used to be like two pledged horses. We carried when they carried, and we travelled when they travelled, and we ignited when they ignited. So, when the riders were equal between us and them, and speaker from them said, 'There is a Prophet⁵⁴ from us'. We will not be pleased with that that there should happen to be from the Clan of Hashim⁵⁴ or from the clan of Makhzoum’. Then he⁴ said, ‘Yourazwj Forgiveness, O Allahazwj’.  

Allahazwj Revealed regarding that: And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33], when he⁴ said, ‘Yourazwj Forgiveness, O Allahazwj’.  

When they thought of killing Rasool-Allah⁵⁴ and expelling him⁵⁴ from Makkah, Allahazwj Said: And (reason) is for them that Allah should not Punish them and they are hindering from the Sacred Masjid, and they were not its custodians? – meaning Quraysh were not custodians of Makkah. Surely, its custodians are only the pious ones [8:34]. You⁵⁴ and your⁵⁴ companions, O Muhammad⁵⁴. So, Allahazwj Punished them with the sword on the day of (battle of) Badr and they were killed’’.  

Al-Kalby – The people of Makkah came to the Prophet⁵⁴ and they said, ‘Did not Allahazwj find any Rasool⁵⁴ apart from you⁵⁴? We cannot find anyone who can ratify you⁵⁴ regarding what you⁵⁴ are saying, and we have asked the Jews and the Christians about you⁵⁴, and they are claiming that there is not mentioned of you⁵⁴ with them, so show us one who can testify that you⁵⁴ are a Rasool⁵⁴ of Allahazwj just as you⁵⁴ claim’.  

It was Revealed: Say: 'Which thing is the greatest in testimony?' [6:19] – the Verse. And they said, 'It is strange that Allahazwj the Exalted did not Find any Rasool⁵⁴ to Send to the
people except an orphan of Abu Talib asws. It was Revealed: Alif Lam Ra; these are Verses of the Book of the Wise [10:1] Was it so strange for the people [10:2] – the Verse.

And Al-Waleed Bin Al-Mugheira said, ‘By Allah azwj! If the Prophet-hood was true, I would be foremost with it that you saww are, for I am older than you saww in years, and more of wealth than you saww are’.

And a group said, ‘Why no Rasool saww was Sent from great ones of Makkah or from Al Taif?’ – meaning Abu Jahl la and Abd Na’il. So, it was Revealed: And they are saying, ‘If only this Quran had been Revealed unto a great man from the two towns’ [43:31].

And Abu Jahl la said, ‘We rival the Clan of Abd Manaf azr in the nobility until we became like two pledged horses. They said, ‘There is a Prophet saww from us, it is being Revealed to him saww’. By Allah azwj! We will not believe him saww nor will we follow him saww, ever, except if Revelation comes to us just as it comes to him saww. So, it was Revealed: And when a Sign comes to them, they are saying, ‘We will never believe until We are Given [6:124] – the Verse.

And Al-Haris Bin Nowfal Bin Abd Manaf said, ‘I know that your saww words are true, but we are being prevented from following the guidance with you saww and believing you saww out of fear that the Arabs would expel us from our land and there is no strength for us with (resisting) it’. So, it was Revealed: And they are saying, ‘If we follow the Guidance with you, we would be forced out from our land’. [28:57]. Allah azwj the Exalted Rebutted against them: Or, did We not Establish a safe, sacred (territory) for them, [28:57]”.

Muhammad Bin Is’haq, in a lengthy Hadeeth from Kaseer Bin Aamir – ‘A Rider emerged from Al-Abtah, and from behind him were seventeen camels loaded with clothes of brocade, upon each camel being a black (slave), seeking the honourable Prophet saww in order to hand these over to him saww as per the will of his (deceased) father. Ibn Abu Al

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254 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 78
Bakhtary indicated to Abu Jahl and said, ‘This is your guy’. When he went near him, he said, ‘You are not my guy’.

He did not cease to go around until he saw the Prophet, so he strove towards him and kissed his hand and his legs. The Prophet said to him: ‘Aren’t you Balha Najy Bin Al Manzar Al Sakaky?’ He said, ‘Yes, O Rasool-Allah!’ He said: ‘So, where are the seventeen camels laden with gold, and silver, and gems, and sapphire, and jewels, and such things other than that?’ He said, ‘They are coming behind me’.

He said: ‘These are seventeen camels, upon each camel being a black slave, upon them are garments of brocade, and container of gold, and their names are recorded, and donors, and (it is) Badr, and Shahab, and Minhaj, and so and so, and so and so’. He said, ‘Yes, O Rasool-Allah’. He said: ‘Submit the wealth, and I am Muhammad Bin Abdullah’. He handed over the total wealth to the Prophet.

Abu Jahl said, ‘O family of Ghalib! If you do not be fair to me and help me upon it, I shall place my sword on my chest, and this wealth, all of it is for the Kaaba’, and he rode his horse and bared his sword and went to the outskirts of Makkah and its nearby places until seventy thousand fighters had answered Abu Jahl; and Abu Talib rode among the Clan of Hashim and the Clan of Abdul Muttalib and surrounded the Prophet (protectively).

Then Abu Talib said: ‘What is that which you want?’ Abu Jahl said, ‘The son of your brother has committed a great crime against us, and it is a right of the Arabs that they become angry and spill the blood and capture the women’. Abu Talib said: ‘And what is that (crime)?’ So, he mentioned the story of the boy and that Muhammad had cast a spell on him and returned him to his Religion, and took the wealth from him, and it was a thing which had been sent for the Kaaba. He said: ‘Pause, until go to him and ask about that’.
فلما أتى النبي (صلى الله عليه وآله) وسأله رد ذلك قال: لا اعطيه حبة واحدة، قال: خذ عشرة وأعطه سبعة، فأبى، ثم أمر (صلى الله عليه وآله) أن توقف الهدية بين يديه ويناديها سبع مرات فإن كلمتها فالهدية هديتها، وإن كلمتها أنا وأجابتني فالهدية هديتي،

When he\textsuperscript{as} came to the Prophet\textsuperscript{saww} and asked him\textsuperscript{saww} to return that, he\textsuperscript{saww} said: 'I\textsuperscript{saww} will not give him\textsuperscript{a} even one grain'. He\textsuperscript{as} said: 'Take ten and give him\textsuperscript{a} seven'. He\textsuperscript{saww} refused. Then he\textsuperscript{saww} instructed: 'The gifts should be placed in front of them (camels) and called out seven times, so if they speak then the gifts are their gifts, and if I\textsuperscript{saww} speak to these and they answer me\textsuperscript{saww}, then the gifts are my\textsuperscript{saww} gifts'.

فأتي أبو طالب وقال: إن ابن أخي قد أجابك إلى النصفة، وذكر مقال النبي (صلى الله عليه وآله) والميعاد غدا عند طلوع الشمس، فأتي أبو جهل، فلم يأت إلى الكعبة وسجد لهبل ورفع رأسه وذكر القصة، ثم قال: أستأرك أن تجعل النوق تخاطبني، ولا يشمت بي محمد وآيتك من أربعين سنة وما سألك

Then the Prophet\textsuperscript{saww} presented, and there were miracles from him\textsuperscript{saww}, every camel answered him\textsuperscript{saww} seven times and testified with his\textsuperscript{saww} Prophethood after the frustration of Abu Jahl\textsuperscript{la}, and he\textsuperscript{saww} took the wealth\textsuperscript{255}.

\textsuperscript{255} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 1 H 79
and paid his right. One of his companions said to him, ‘You did that out of fear from Muhammad.

He said, ‘Woe be unto you all! Excuse me. When he came, I saw men on his right having shining bayonets in their hands, and two serpents on his left gnashing their fangs, and such flames shining from their eyes, if I had refused, I would not have been safe from being stabbed by the bayonets in my belly and the two serpents squeezing me.

From Sudeyr,

‘From Abu Ja‘far having said: ‘Jabir Bin Abdullah informed me that the Polytheists, when they used to pass by Rasool-Allah, one of them used to lower his head and his back like this, and cover up his head until Rasool-Allah could not see him. So, Allah Revealed: Indeed! They are folding up their chests to conceal from Him; Indeed, (it is) when they are gathering their clothes. He Knows what they are keeping as secret and what they are making public. [11:5]’
He said: ‘Or shall I give a solution for them in a statement (There is no god except Allah), which is good for them, by which they would be prevailing upon the Arabs and treading on their necks?’

Abu Jahl said, ‘Yes, and what is this statement?’ So he said: ‘You should be saying, ‘There is no god except Allah’.

He said: ‘So they placed their fingers in their ears and went out fleeing, and they were saying, ‘We were not made to hear this in the former nations. This is nothing except for a fabrication’. So Allah, the Exalted Revealed regarding their words [38:1] Saad. I Swear by the Quran, full of Remembrance – up to His Words [38:7] this is nothing but a fabrication”.

Yahya Bin Ziyad, from Amro Bin Shimr who said,

‘I asked Ja’far Bin Muhammad, ‘I lead my people (in Salat), so should I be loud with ‘In the Name of Allah the Beneficent, the Merciful’?’ He said: ‘Yes, it is right to be loud with it. Rasool-Allah was from the most beautiful of the people in voice with the Quran (recitation). When he stood to pray at night, Abu Jahl came and the Polytheists were listening to his recitation. When he said: ‘In the Name of Allah the Beneficent, the Merciful’, they placed their finger in the ears and fled.

Then he said: ‘Rasool-Allah was from the most beautiful of the people in voice with the Quran (recitation). When he stood to pray at night, Abu Jahl came and the Polytheists were listening to his recitation. When he said: ‘In the Name of Allah the Beneficent, the Merciful’, they placed their finger in the ears and fled.

When was free from that, they came and listened, and Abu Jahl said, ‘The son of Abu Kabasha chants the Name of his Lord. He loves Him’.

258 Bihar Al Anwaar – V 18, The book of our Prophet, P 3 Ch 1 H 82
Ja'far asws said: ‘He spoke the truth and even though he was a liar. So, Allah azwj Revealed: 

*And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46], and it is ‘In the Name of Allah azwj the Beneficent, the Merciful’.*’

Muhammad Bin Al Hassan Bin Ibrahim, from Ulwan Bin Muhammad, from Dawood, from his father, from Abu Hafs Al Saig,

‘From Ja'farasws Bin Muhammadasws having said: ‘When it was Revealed unto the Prophet saww: *And had We not Affirmed you, you would have almost inclined towards them something little [17:74] Then We would have Made you taste weakness of life and weakness of death, [17:75],* its interpretation is, they said, ‘We shall worship your God for a year and you worship our gods for a year’.


Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullahasws having said: ‘While the Prophet saww was in the Sacred Masjid and upon him saww were new clothes, the Polytheists threw upon him saww the stomach contents of a she-camel. His saww clothes were stained by it. There entered into him saww due to that, whatever Allahazwj so Desired. So he saww went to Abu Talibasws and said to him asws: ‘O Uncle! How do you asws view my asws nobility among you all?’ Heasws said to him saww: ‘And what is that, O son saww of my asws brother asws?’ So he saww informed him asws the news.

Abu Talibasws called Hamzaasws and grabbed the sword and said to Hamzaasws to take the stomach contents (of a camel), then divert towards the group, and the Prophet saww was with

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259 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 83
260 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 84
him asws. He asws came to the Quraysh, and they were around the Kabah. When they saw him asws, they recognised the ferocity in his asws face. Then he asws said to Hamza asws: ‘Paste the stomach contents (of a camel) upon their faces’. So he asws did that until he asws came to their last one. Then Abu Talib asws turned towards the Prophet saww, so he asws said: ‘O son saww of my asws brother asws! This is your saww nobility among us’.

It is reported that Abu Jahl la vowed to Allah saww that he la would break his saww head with a stone when he saww performs Sajdah during his saww Salat. When Rasool-Allah saww stood to pray and he saww went into Sajdah, and it was so that whenever he saww prayed Salat, did so between the two corners – the (Black) Stone and the Yemeni (corners), and would make the Kaaba to be between him saww and Syria – Abu Jahl la carried the stone, then came near him saww until when he saww was near him saww, he la returned changed of colour, fearing, his la hand having dried up (frozen) upon his la stone to the extent that the stone fell from his la hand.

Men from Quraysh stood up to him la and they said, ‘What is the matter with you la, O Abu Al-Hakam la?’ He la said, ‘I saw a male from the camels by his saww side what I la have not seek the like of its movement and neck, nor teeth of a camel at all. I la thought it would devour me’.

It is reported that wen (the Verse):  

So proclaim what you are Commanded with and turn away from the polytheists [15:94]  

We will Suffice you against the scoffers [15:95],  

meaning five persons. The Prophet saww gave glad tidings to his saww companions that Allah azwj would Suffice him saww of their matters. The Rasool saww came to the House (Kabah) and the people were in the Tawaaf, and Jibraeel as was on his saww right.

He as passed by Al-Aswad Bin Al-Muttabib and hit him in his face with a green leaf and Allah saww Blinded his sight, and bereaved him of his son; and he as passed by Al-Aswad Bin Abd Yagous and gestured to his belly, and he kept drinking water and died of swelling; and he as

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261 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 85
262 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 86
It is reported that when he **saww** recited: *(I Swear) by the star when it swoops down [53:1]* 
**Your companion does not err, and does not deviate [53:2],** a man from Quraysh said, ‘*You saww disbelieve in the Lord azwj of the star*.’ The Prophet **saww** said: ‘*May Allah azwj Overcome upon you by a dog from His azwj dogs*’ – meaning a lion.

He went out with his companions to Syria, until when they were by it, he saw a lion, and his limbs started trembling. It was said to him, ‘From which thing are you scared, and you and us are not, except same?’ He said, ‘Muhammad saww had supplicated against me. No, by Allah azwj! This sky has not shaded upon anyone of a more truthful tone than Muhammad saww.’

Then they placed the dinner, but he did not enter his hand in his mouth. Then, the people came and surrounded him with themselves and their luggage, and he was in the midst of them, and they all slept around him (protectively). The lion came to them and grumbled and went past man by man until it ended up to him and chewed him and he said with the last of his breath, ‘Did I not say that Muhammad saww is the most truthful of the people?’ And he died’’.

And I (Majlisi) am saying, ‘It is said in (the book) Al Mantaqa – ‘In the fifth year from his saww Prophet-hood, Samiya Bint Hayat, mistress (owner) of Abu Huzyefa Bin Al-Mugheira died, and she was the moth of Ammar Bin Yasser. She became a Muslim at Makkah in the early days, and she was from the ones tormented for the Sake of Allah azwj to return her from her Religion, but she did not do so. Abu Jahl passed by her and stabbed her in her heart, and she died; and she was an old aged woman, and was the first martyr in Islam.’

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263 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 87
264 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 1 H 88
And in the year six, Hamza\textsuperscript{asws} and Umar became Muslims, and it has been said, in year five. When Allah\textsuperscript{azwj} the Exalted Revealed: \textit{So proclaim what you are Commanded with and turn away from the polytheists [15:94].} Rasool-Allah\textsuperscript{saww} stood upon Al-Safa and called out during the days of the season (Hajj): ‘O you people! I\textsuperscript{saww} am a Rasool\textsuperscript{saww} of the Lord\textsuperscript{azwj} of the world!’ But the people gazed at him\textsuperscript{saww} with their eyes. He\textsuperscript{saww} said it thrice, then went until he\textsuperscript{saww} came to Al-Marwa.

Then he\textsuperscript{saww} placed his\textsuperscript{saww} hand in his\textsuperscript{saww} ear, then called out thrice at the top of his\textsuperscript{saww} voice: ‘O you people! I\textsuperscript{saww} am a Rasool\textsuperscript{saww} of the Lord\textsuperscript{azwj} of the world!’ thrice. But the people gazed at him\textsuperscript{saww} with their eyes, and Abu Jahl\textsuperscript{la}, may Allah\textsuperscript{azwj} Deface him\textsuperscript{la}, pelted him\textsuperscript{saww} with a stone, and it injured him\textsuperscript{saww} between his\textsuperscript{saww} eyes, and the Polytheists pursued him\textsuperscript{saww} with the stone until he\textsuperscript{saww} came to the mountain. He (rested) to a place called Al-Matka’a, and the Polytheists came seeking him\textsuperscript{saww}.

And a man came to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and said: ‘O Ali\textsuperscript{asws}! Muhammad\textsuperscript{saww} has been killed’. He\textsuperscript{asws} went to the house of (Syeda) Khadeeja\textsuperscript{asws} and knocked the door. Khadeeja\textsuperscript{asws} said: ‘Who is this?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am Ali\textsuperscript{asws}’. She\textsuperscript{as} said: ‘What happened with Muhammad\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} don’t know except that the Polytheists had pelted him\textsuperscript{saww} with the stones, and I\textsuperscript{asws} do not know whether he\textsuperscript{saww} is alive or dead, so give me\textsuperscript{asws} something with water in it and take something from dates and let us\textsuperscript{asws} go and seek Rasool-Allah\textsuperscript{saww}, for we\textsuperscript{asws} might find him\textsuperscript{saww} hungry, thirsty’.

He\textsuperscript{asws} went until he\textsuperscript{asws} crossed over the mountain, and (Syeda) Khadeeja\textsuperscript{asws} was with him\textsuperscript{asws}. Ali\textsuperscript{asws} said: ‘O Khadeeja\textsuperscript{asws}! Enter the midst of the walled until I\textsuperscript{asws} am on the back of it’. He\textsuperscript{asws} went on calling out: ‘O Muhammad\textsuperscript{saww}! O Rasool-Allah\textsuperscript{saww}! May my\textsuperscript{asws} soul be ransomed for you\textsuperscript{saww}! In which valley are you\textsuperscript{saww} in?’

وجعلت خدجية: تنادي من أحس في النبي المصطفى ؟ من أحس في النبي المنتسب ؟ من أحس في المطود في الله ؟ من أحس في آبآ أبا القاسم ؟
And (Syeda) Khadeeja asws went on calling out: ‘Who search out the Chosen Prophet saw for me as? Who can search out the youthful Chosen one for me as? Who can search out for me as the one expelled regarding Allah azwj? Who can search out for me as Abu Al-Qasim saww?’

And (Angel) Ismail as, guard of the sky, descended to the sky of the world and said: ‘The greetings be upon you saww, O Rasool-Allah saww! My azwj Lord Commands me as to obey you saww, so will you saww order me as, I as scatter that stars upon them and burn them?’

And the Angel of the sun came and said: ‘The greetings be upon you saww, O Rasool-Allah saww! Will you saww order me to seize the sun to be upon them, and gather it upon their head and incinerate them?’

And the Angel of the earth came and said: ‘The greetings be upon you saww, O Rasool-Allah saww! Allah azwj Mighty and Majestic has Commanded me to obey you saww. So, will you saww order me to open upon the ground and make them to be in its belly just as they are upon its back?’
And the Angel of the mountains came and said: ‘The greetings be upon you \text{saww}, O Rasool-Allah \text{saaw}! Allah \text{azwj} has Commanded me to obey you \text{saww}. So, will you \text{saww} order me to overturn the mountains upon them and smash them?

وأقبل ملك البحار فقال: السلام عليك يا رسول الله، قد أمرم بطيعتي؟ قالوا: نعم، فرفع رأسه إلى السماء ونادى: إني لم ابعث عذابا، إنما بعثت رحمة للعالمين، دعوني

Rasool-Allah \text{saww} said: ‘You have all been Commanded to be obedient to me \text{saww}?’ They said, ‘Yes’. He \text{saww} raised his \text{saww} head towards the sky and called out: ‘I \text{saww} am not Sent as a punishment, but rather I \text{saww} have been Send as a mercy to the worlds. My \text{saww} people left me \text{saww} for they do not know’.

And Jibraeel \text{as} looked at (Syeda) Khadeeja \text{asws} wandering in the valley, so he \text{as} said: ‘O Rasool-Allah \text{saww}! Do you \text{saww} not see Khadeeja \text{asws}, and the Angels of the sky are wailing to her \text{as} wailing? Call her \text{as} to you \text{saww} and convey the greetings from me \text{as} and say to her \text{as}, ‘Allah \text{azwj} Conveys the Greetings’, and give her \text{as} the glad tidings that there is a house for her \text{as} in the Paradise from hollow pearls. Neither is there any toil in it nor any clamour. Pearls encrusted with the gold’.

The Prophet \text{saww} called her \text{as} and the tears were flowing from his \text{saww} face upon the ground, and he \text{saww} was wiping these and returning them. She \text{as} said: ‘May my \text{as} father and my \text{as} mother be sacrificed for you \text{saww}! Leave the tears to flow upon the ground’. He \text{saww} said: ‘I \text{saww} fear that the Lord \text{azwj} of the earth might be Angered at the ones upon it (having made me \text{saww} cry’.

When the night shielded upon them, Khadeeja \text{asws} and Rasool-Allah \text{saww} and Ali \text{asws} left and she \text{as} entered her \text{as} house with him \text{saww}. She \text{as} seated him \text{asws} upon the place wherein was a rock, and shaded him \text{saww} with a stone from above his \text{saww} head, and she \text{as} stood facing him \text{saww} cheering him \text{saww} with her \text{as} coolness.
And the Polytheists came to pelt him \textsuperscript{saww} with the stones. So, whenever a stone came from above him \textsuperscript{saww}, the rock saved him \textsuperscript{saww}, and whenever they pelted him \textsuperscript{saww} from beneath him \textsuperscript{saww}, the walls saved him \textsuperscript{saww}, and whenever they pelted from in front of him \textsuperscript{saww}, Khadeeja \textsuperscript{asws} saved him \textsuperscript{saww} by herself \textsuperscript{asws}, and she \textsuperscript{asws} went on calling out: ‘O community of Quraysh! You are pelting the free woman in her \textsuperscript{asws} house?’ When they heard that, they dispersed from him \textsuperscript{saww}. In the morning Rasool-Allah \textsuperscript{saww} woke up and went to the Masjid to pray Salat.

And in the year eight from his \textsuperscript{saww} Prophet-hood, it was Revealed: \textbf{The Romans are defeated [30:2]}, just as its story has passed in the chapter on the miracles of the Quran\textsuperscript{265}.”

\textsuperscript{265} Bihar Al Anwaar – V 18, The book of our Prophet \textsuperscript{saww}, P 3 Ch 1 H 89
CHAPTER 2 – ANOTHER REGARDING THE STATE OF THE ISSUANCE OF THE REVELATION, AND THE DESCENT OF JIBRAEEL\textsuperscript{as} AND REASON FOR THE WITHHOLDING OF THE REVELATION, AND EXPLANATION OF, ‘WAS HE\textsuperscript{sa}\textsuperscript{w} A FOLLOWER OF THE LAW BEFORE THE SENDING (PROPHETHOOD) OR NOT?’

The Verses – (Surah) Maryam\textsuperscript{as}: 

\begin{quote}
And we (Angels) do not descend except by the Command of your Lord; for Him is what is in front of us and what is behind us and whatever is between that; and your Lord was not forgetful [19:64]
\end{quote}

(Surah) Ta Ha: 

\begin{quote}
and do not be hasty with the Quran from before its Revelation is Discharged to you, and say: ‘Lord! Increase me in knowledge!’ [20:114]
\end{quote}

(Surah) Al Furqan: 

\begin{quote}
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]
\end{quote}

(Surah) Al Shoara: 

\begin{quote}
And surely it is a Revelation from Lord of the Worlds [26:192]
\end{quote}

\begin{quote}
The Trustworthy Spirit descended with it [26:193]
\end{quote}

\begin{quote}
Upon your heart for you to become from the warners [26:194]
\end{quote}

\begin{quote}
In clear Arabic language [26:195]
\end{quote}
(Surah) Al Naml: *And you are receiving the Quran from the Presence of All-Wise, All-Knowing [27:6]*

And you are receiving the Quran from the Presence of All-Wise, All-Knowing [27:6]

(Surah) Al Shura: *And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires. He is Exalted, Wise [42:51]*

And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires. He is Exalted, Wise [42:51]


(Surah) Al Qiyamah: *Do not move your tongue with it in order to hasten with it [75:16]*

Do not move your tongue with it in order to hasten with it [75:16]

(Surah) Al Qiyamah: *Surely, upon Us is its collection and its recitation [75:17]*

Surely, upon Us is its collection and its recitation [75:17]

(Surah) Al Qiyamah: *So when we recite it, then follow its recitation [75:18]*

So when we recite it, then follow its recitation [75:18]

(Surah) Al Qiyamah: *Then surely, upon Us it is explanation [75:19]*

Then surely, upon Us it is explanation [75:19]
The beliefs regarding the descent of the Revelation from the Presence of Allahazwj Mighty and Majestic with the Commands and the Prohibitions – our belief regarding that is that between the eyes of Israfeelas there is a Tablet. Whenever Allahazwj Mighty and Majestic Wants to Speak with the Revelation, the Tablets strike the forehead of Israfeelas, so heas looks into it and recites whatever is therein, and casts it to Mikaeelas, and Mikaeelas casts it to Jibraeelas, and Jibraeelas casts it to the Prophetas.

وأما الغشية التي كانت تأخذ النبي (صلى الله عليه وآله) حتى يثقل ويعرق فإن ذلك كان يكون عنه عند مخاطبة الله عزوجل إياه فأما حريث فإنه كان لا يدخل على النبي (صلى الله عليه وآله) حتى يستأذنه إكراما له، وكان يقعد بين يديه قعدة العبد.

And as for the faintness which used to seize the Prophetas until heas was heavy and perspired, so that was happening from himasw during Allahazwj Mighty and Majestic Addressing himas (directly). As for Jibraeelas, heas did not come to see the Prophetas until heasw Permitted himas, as an honouring for himasw, and heas would be seated in front of himasw with the sitting of the slave”.

And that Allahazwj Blessed and Exalted Gave Hisazwj Prophetasw the knowledge, in one go, then Said to himasw: ‘and do not be hasty with the Quran from before its Revelation is Discharged to you, [20:114]. And the Mighty and Majestic Said: Do not move your tongue with it in order to hasten with it [75:16] – up to Hisazwj Words: its explanation [75:19]’

وأن الله تبارك وتعالى أعطى نبيه العلم جملة واحدة، ثم قال له: 'ولا تعجل بالقرآن من قبل أن يقضى إليك وحيه ' وقال عزوجل: 'لا تحرك به لسانك لتعجل به ' إلى قوله: ' بينه '.

وأن الله تبارك وتعالى أعطى نبيه العلم جملة واحدة، ثم قال له: 'ولا تعجل بالقرآن من قبل أن يقضى إليك وحيه ' وقال عزوجل: 'لا تحرك به لسانك لتعجل به ' إلى قوله: ' بينه ''.

And that Allahazwj Blessed and Exalted Gave Hisazwj Prophetasw the knowledge, in one go, then Said to himasw: ‘and do not be hasty with the Quran from before its Revelation is Discharged to you, [20:114]. And the Mighty and Majestic Said: Do not move your tongue with it in order to hasten with it [75:16] – up to Hisazwj Words: its explanation [75:19]’

266 Bihar Al Anwaar – V 18, The book of our Prophetasw P 3 Ch 2 H 1
267 Bihar Al Anwaar – V 18, The book of our Prophetasw, P 3 Ch 2 H 2
It is which Al Sadiq asws said regarding His aswj Words: And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85]. He asws said: 'It is an Angel greater than Jibraeelas and Mikaeelas. It was with Rasool-Allahsaww, and it is with the Imamsasws". 268

4 - ب: البقيع، عن القداح، عن أبيه عليه السلام قال: احتبس الوحي على النبي (صلى الله عليه وآله) فقيل: احتبس عنك الوحي يا رسول الله ؟ قال: فقال رسول الله (صلى الله عليه وآله): وكيف لا يحتبس عن الوحي وأنتم لإنتمو أطفلاكم ولا تقنون روانحكم.

Al Yaqteeny, from Al Qadah,

‘From Ja’farasws, from hisasws fatherasws having said: ‘The Revelation was withheld from the Prophetasws and it was said, ‘The Revelation has been Withheld from yousaww O Rasool-Allahsaww?’ Rasool-Allahsaww said: ‘And how can the Revelation not be Withheld from measws and you all are neither clipping your nails nor are you cleaning your odours’”. 269

5 - ع: ابن الوفي، عن أبيه، عن جده، عن ابن أبي عمير، عن عمرو بن جميع، عن أبي عبد الله (عليه السلام) قال: كان جبرئيل إذا أتي الن (صلى الله عليه وآله) قعد بين يدih قعدة العبد، وكان لا يدخل حتى يستأذنه.

Ibn Al Barqy, from his father, from his grandfather, from Ibn Abu Umeyr, from Amro Bin Jamie,

‘From Abu Abdullahasws having said: ‘Whenever Jibraeelas used to come to the Prophetasws, would be seated in front of himsaww the sitting of the slave, and heas would not enter until hesaww permitted himasws”. 270

6 - يد: أبي، عن سعد عن ابن هاشم، عن ابن أبي نجران، عن محمد بن سنان، عن إبراهيم والفضل ابني محمد الاشعريين، عن Ubeyd Bin Zurara, عن أبيه قال: فلقت لي أبي عبد الله (عليه السلام): جعلت فداك العشة التي كانت تصب رسول الله (صلى الله عليه وآله) إذا نزل عليه الوحي؟

My father, from Sa’ad, from Ibn Hashim, from Ibn Abu Najran, from Muhammad Bin Sinan, from Ibrahim and Al Fazl, two sons of Muhammad Al Shariyayn, from Ubeyd Bin Zurara, from his father who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! The faintness which used to hit Rasool-Allahsaww when the Revelation descended unto himsaww’.

7 - يد: ابن الولي، عن أبيه، عن الحسين بن سعيد، عن ابن أبي عمر، عن عبد الله الفراء، عن محمد بن مسلم، محمد بن مروان، عن أبي عبد الله (عليه السلام) قال: ما علم رسول الله (صلى الله عليه وآله) أن جبرئيل (عليه السلام) من قبل الله إلا بالتوفيق.

268 Bihar Al Anwaar – V 18, The book of our Prophetasws P 3 Ch 2 H 3
269 Bihar Al Anwaar – V 18, The book of our Prophetasws P 3 Ch 2 H 4
270 Bihar Al Anwaar – V 18, The book of our Prophetasws P 3 Ch 2 H 5
271 Bihar Al Anwaar – V 18, The book of our Prophetasws P 3 Ch 2 H 6
Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abdullah Al Fara’a, from Muhammad Bin Muslim and Muhammad Bin Marwan.

‘From Abu Abdullah’asws having said: ‘Rasool-Allah’asw didn’t know that Jibraeel’as was from the direction of Allahazwj except by the inclination (Tawfeeq)’. 272

Among what Amir Al Momineen’asws answered with about the questions of the atheist, the claimant of the contradictions in the Quran, heasws said: ‘And as for Hisazwj Words: And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires. [42:51]; and Hisazwj Words: and Allah Spoke to Musa in a conversation [4:164]; and Hisazwj Words: and their Lord Called out to them [7:22]; and Hisazwj Words: And We said: O Adam! You and your wife dwell in the Garden [2:35].

So, as for Hisazwj Words: And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil [42:51], it is not befitting for a mortal that Allahazwj Speaks to him except as Revelation, and it does not happen except from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires [42:51].

Like that Allahazwj Blessed and Exalted, Lofty, Great, Said so. There have been the Rasools’as being Revealed to from the Rasools (Angels) of the sky. So the Rasools of the sky deliver to the Rasools’as of the earth. And there has been the speech between the Rasools’as of the earth and Himazwj from without the Speech having been Sent with the Rasools of the sky.

And Rasool-Allahsaww had said: ‘O Jibraeel’as! Have youas seen youras Lordazwj?’ Heasws said: ‘Myas Lordazwj cannot be seen’. So Rasool-Allahsaww said: ‘From where do youas take the Revelation?’ Heasws said: ‘Ias take it from Israfeelasws.

فقال: ومن أين يأخذ إسرايف؟ قال: يأخذ من ملك فوقه من الروحيين، قال: فمن أين يأخذ ذلك الملك؟ قال: يذوق في فقه غذا

272 Bihar Al Anwaar – V 18, The book of our Prophetasw, P 3 Ch 2 H 7
He\textsuperscript{8} said: ‘And from who does Israfeel\textsuperscript{as} take?’ He\textsuperscript{as} said: ‘He\textsuperscript{as} takes it from an Angel above him\textsuperscript{as}, from the spiritual ones’. He\textsuperscript{8} said: ‘So from where does that Angel take?’ He\textsuperscript{as} said: ‘It is cast into his heart by a casting.

فهذا وحي، وهو كلام الله عزوجل، وكمال الله ليس بنحو واحد، إنه ما كلام الله به الرسل، ومنه ما قلبه في قلوبهم، ومنه رؤيا بيرهما الرسول، ومنه وحي ومنزل بيني وبرأ كفر كلام الله.

This is a Revelation, and it is the Speech of Allah\textsuperscript{azwj} Mighty and Majestic. And the Speech of Allah\textsuperscript{azwj} isn’t by one method. From it is what Allah\textsuperscript{azwj} Speaks to the Rasools\textsuperscript{as} with, and from it is what He\textsuperscript{azwj} Casts into their\textsuperscript{as} hearts, from it is a dream He\textsuperscript{azwj} Shows to the Rasools\textsuperscript{as}, and from it is a Revelation Sent down being recited and read out. So, it is the Speech of Allah\textsuperscript{azwj}.

فأكتف بما وصفت لك من كلام الله فإن معنى كلام الله ليس بنحو واحد، فإنه منا ما تلبج منه رسول السماء رسول الأرض، قال: فرجت عنك، وحللت عن عقدة أمرك يا أمير المؤمنين.

Therefore, suffice with what I\textsuperscript{asws} describe to you from the Speech of Allah\textsuperscript{azwj}, for the meaning of the Speech of Allah\textsuperscript{azwj} is not by one method. So, from it is what the Rasools of the sky deliver to the Rasools\textsuperscript{as} of the earth’. He said, ‘You have relieved from me, may Allah\textsuperscript{azwj} Relieve you\textsuperscript{asws}, and you\textsuperscript{asws} have loosened a know from me. May Allah\textsuperscript{azwj} Magnify your\textsuperscript{asws} affairs, O Amir Al Momineen\textsuperscript{asws}, 273

فوصف إسرائيل: هذا حاجب الرب وأقرب خلق الله منه، واللوح بين عينيه من ياقوتة حمراء، فإذا تكلم الرب تبارك وتعالى بالوحي ضرب اللوح جبينه، فنظر فيه، ثم ألقى إلينا نسعى به في السماوات والأرض.

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

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Jibraeel\textsuperscript{as} said to Rasool-Allah\textsuperscript{saww} in description of Israfeel\textsuperscript{as}: “This is a guard of the Lord\textsuperscript{azwj} and the closest of the creatures from Him\textsuperscript{azwj}, and the Tablet is between his\textsuperscript{as} eyes, being of red ruby. So, when the Lord\textsuperscript{azwj} Blessed and Exalted Speaks with the Revelation, the Tablet strikes his\textsuperscript{as} forehead, so he\textsuperscript{as} looks into it. Then he\textsuperscript{as} casts it to us. We sprint with it in the skies and the earth.

فذلكما وصف إسرائيل: هذا حاجب الرب وأقرب خلق الله منه، واللوح بين عينيه من ياقوتة حمراء، فإذا تكلم الرب تبارك وتعالى بالوحي ضرب اللوح جبينه، فنظر فيه، ثم ألقى إلينا نسعى به في السماوات والأرض.

He\textsuperscript{as} is the closest of the creatures from the Beneficent, and between him\textsuperscript{as} and Him\textsuperscript{azwj} there are ninety Veils of Light. The sights are cut off below these what can neither be counted nor described, and I\textsuperscript{as} am the closest of the creatures from him\textsuperscript{as}, and between me\textsuperscript{as} and him\textsuperscript{as} there is a travel distance of a thousand years”’. 274

\textsuperscript{273} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 2 H 8
\textsuperscript{274} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 2 H 9
In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His asws Words: \textit{until when there is panic from their hearts, they say, ‘What is that which your Lord Said?’ They say: ‘The Truth. And He is the Exalted, the Great’ [34:23]}. ‘And that is, that the inhabitants of the skies did not hear a Revelation during what is between the Sending of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} until the Sending of Muhammad\textsuperscript{saww}.\textsuperscript{276}

So, when Allah\textsuperscript{azwj} Sent Jibraeel\textsuperscript{as} to Rasool-Allah\textsuperscript{saww}, the inhabitants of the sky heard the sound of Revelation of the Quran like the occurrence of the iron upon Al-Safa. The inhabitants of the sky were stunned. When Jibraeel\textsuperscript{as} was free from (delivering) the Revelation, every time he\textsuperscript{as} passed by the inhabitants of the sky, there was panic from their hearts, he\textsuperscript{as} was saying: \textquoteleft{}Uncover from your hearts\textquoteright{}. So some of them said to the others, \textquoteleft{}What is that which your Lord Said?\textquoteright{} They say: \textquoteleft{}The Truth. And He is the Exalted, the Great\textquoteright{} [34:23].\textsuperscript{276}

The Prophet\textsuperscript{saww} would happen to be among his\textsuperscript{saww} companions and there would be faintness upon him\textsuperscript{saww} and he\textsuperscript{saww} would be hit by perspiration. So, when he\textsuperscript{saww} would wake up, he\textsuperscript{saww} would say: \textquoteleft{}Allah\textsuperscript{azwj} Mighty and Majestic Said such and such, and has Commanded you all with such and such, and Forbidden you from such and such\textquoteright{}; and most of the adversaries (non-Shias) are saying that it tended to happen during the descent of Jibraeel\textsuperscript{as} unto him\textsuperscript{saww}.

\textsuperscript{275} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 2 H 10

\textsuperscript{276} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 2 H 11
Al-Sadiq asws was asked about the fainting which used to seize the Prophet saww. ‘Was it happening during the descent of Jibraeel as?’ He asws said: ‘No. Jibraeel as, when he as came to the Prophet saww, would not enter to see him saww until he saww permitted him as. So, when he as did enter to see him saww, would be seated in front of him saww the sitting of the slave; and rather that (fainting) was during Allah saww Mighty and Majestic Addressing him saww, without there being an interpreter and a middle-man’.277

And as for the state of the descent of the Revelation, so Al-Haris Bin Hisham had asked him saww, ‘How does the Revelation come to you saww?’ He saww said: ‘Sometimes it comes to me saww like the ringing of the bell, and it is the severest of it upon me saww, and breaks away from me saww, and I saww would have retained whatever was Said; and sometimes the Angels resembles to me saww like a man and speaks to me saww, and I saww retain whatever he said’.277

And it is reported that when the Revelation descended unto him saww, he saww heard it its direction a buzzing (sound) like the buzzing of the bees.

And it is reported that when the Revelation descended unto him saw during the severely cold day, it would deafen him saww and that his saww forehead would burst out in perspiration.

And it is reported that when it descended unto him saw, he saww looked worried at that and his as face became cold, and he saww lowered his saww head and his saww companions lowered their heads from him saww. It is said, ‘Due to the trauma of the Revelation’.

Ibn Abbas said, ‘The Prophet saww, when the Quran descended unto him saw, received it by his saww tongue and his saww lips. He saww would be treated from that difficulty. So, it was Revealed: Do not move your tongue with it [75:16]. And when the Revelation descended unto him saw, he saww would find severe pain from it, and his saww head would hurt, and he saww would find heaviness. His saww Words: We will soon be casting upon you a weighty Word [73:5].

وسمعت أنه نزل علیه الوحي، كرب لذلك ويربد وجهه، ونكس رأسه، ونكس أصحابه رؤوسهم منه، ومنه يقال: برحاء الوحي.

قال ابن عباس: كان النبي (صلى الله عليه وآله) إذا نزل عليه القرآن تلقاه بلسانه وشفتيه، كان يعالج من ذلك شدة، فنزل: "لا تحرك بله بحاء الوحي" لئلا يتمشى، والكلام: إذا نزل علیه الوحي، وحجة منه ألمًا شديدًا، ويرمق رأسه، ويتلقي فتنه. وإذا نزل علیه الوحي، وحجة منه ألمًا شديدًا، ويتلقي فتنه، ولئلا يتمشى بحاء الوحي.

277 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 2 H 12
And I heard that Jibraeel{saww} descended unto Rasool-Allah{saww} sixty thousand times”. 278

14 - I: Abu Basir, and Abu Abdullah{asws} as saying: ‘Until when the Rasools despaired (from the people) and they (people) thought that they had lied [12:110]. He{asws} said: ‘The Rasools{saww} thought that the Satan{la} might resemble to them{saww} upon the image of the Angels’. 279

From Abu Baseer,

‘From Abu Abdullah{asws} regarding the Words of Allah{azwj}: Until when the Rasools despaired (from the people) and they (people) thought that they had lied [12:110]. He{asws} said: ‘The Rasools{saww} thought that the Satan{la} might resemble to them{saww} upon the image of the Angels’. 279

And from Shuayb,

‘From Abu Abdullah{asws} having said: ‘Allah{azwj} Allocated them to themselves for less than the blink of an eye’. 280

15 - I: Abu Basir, and Abu Abdullah{asws} as saying: ‘Until when the Rasools despaired (from the people) and they (people) thought that they had lied [12:110]. He{asws} said: ‘The Rasools{saww} thought that the Satan{la} might resemble to them{saww} upon the image of the Angels’. 279

From Zurara who said,

‘I said to Abu Abdullah{asws}, ‘How come Rasool-Allah{saww} did not fear regarding what came to him{saww} from the direction of Allah{azwj}, that it might happen to be from what the Satan{la} had sown with?’

He (the narrator) said, ‘He{asws} said: ‘When Allah{azwj} Takes a servant as a Rasool{saww}, Sends down the tranquillity and the dignity upon him{saww}, so it used to come to him{saww} from the direction of Allah{azwj} Mighty and Majestic like that which he{saww} would see with his{saww} eyes’. 281

16 - I: Abu Basir, and Abu Abdullah{asws} as saying: ‘Until when the Rasools despaired (from the people) and they (people) thought that they had lied [12:110]. He{asws} said: ‘The Rasools{saww} thought that the Satan{la} might resemble to them{saww} upon the image of the Angels’. 279

From Shuayb who said,

‘From Abu Abdullah{asws} to say: ‘Until when the Rasools despaired (from the people) and they (people) thought that they had lied [12:110]. He{asws} said: ‘The Rasools{saww} thought that the Satan{la} might resemble to them{saww} upon the image of the Angels’. 279

3808 - I: Abu Basir, and Abu Abdullah{asws} as saying: ‘Until when the Rasools despaired (from the people) and they (people) thought that they had lied [12:110]. He{asws} said: ‘The Rasools{saww} thought that the Satan{la} might resemble to them{saww} upon the image of the Angels’. 279

Ali, from his father, and Muhammad Bin Ismail from Al Fazl, from Safwan, and Ibn Abu Umeyr, from Muawiya Bin Amaar,
‘From Abu Abdullah asws having said: ‘The woman of post period bleeding should come to the place of Jibraeel as and it is beneath the spout, for it was his as place whenever he as sought permission to see the Prophet saww.’ 282

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from the one who mentioned, from Ibn Bakeyr, from Umar Bin Yazeed who said,

‘My female companion menstruated and I was in Al-Medina, and it was the time for our cameleers and the time of our arising and exiting, before she was pure, and had not gone near the Masjid, nor the grave (of Rasool-Allah saww) nor the Pulpit. We mentioned that to Abu Abdullah asws, and he asws said: ‘Instruct her, so let her wash, and go to the place of Jibraeel as, for Jibraeel as used to come and he as would seek permission to Rasool-Allah saww. And he saww was upon a state which was not befitting for him saww to grant him as permission, he as would stand by in his as place until he saww would come out to him as, and if granted him as permission, he as would go to him saww.’

I said, ‘And where is the place?’ He asws said: ‘It is by the water sprout which, when you come out from the door which is called the door of (Syeda) Fatima asws, parallel to the grave (of Rasool-Allah saww), when you raise your head parallel to the water sprout, and the water sprout is above your head, and the door is behind your back’.” 283

Al Talaqany, from Ahmad Bin Is’haq Al Madaraie, from Abu Qalaba Abdul Malik Bin Muhammad, from Ghanim Bin Al Hasan Al Sa’ady, from Muslim Bin Khalid Al Makky,

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

إذا كليم به كلمة كلمهم بالعربية، فيقع في مسامعهم بلسانهم، وكان أحد لا يخاطب رسول الله (صلى الله عليه وآله) بأي لسان خاطبه، إلا وقع في مسامعه بالعربية، كل ذلك يترجم جبرئيل (عهده السلام) له وعنه تشريفا من الله عزوجل له (صلى الله عليه وآله).

282 Bihar Al Anwaa – V 18, The book of our Prophet saww, P 3 Ch 2 H 17
283 Bihar Al Anwaa – V 18, The book of our Prophet saww, P 3 Ch 2 H 18
So, whenever he \textsuperscript{saww} spoke to his \textsuperscript{saww} people in Arabic, it occurred in their hearing in their languages, and no one addressed Rasool-Allah \textsuperscript{saww} in any language he addressed with, except it occurred in his \textsuperscript{saww} hearing in Arabic. All that was translated by Jibraa\textsuperscript{i} \textsuperscript{as} to him \textsuperscript{saww} and from him \textsuperscript{saww} as an honour from Allah \textsuperscript{azwj} Mighty and Majestic to him \textsuperscript{saww}.\footnote{284 Bihar Al Anwaar – V 18, The book of our Prophet \textsuperscript{saww} P 3 Ch 2 H 19}

I \textsuperscript{(Majlisi)} am saying, ‘He \textsuperscript{(the author)} said in \textsuperscript{(the book)} ‘Al-Mantaqa’ – ‘The Prophet \textsuperscript{saww}’ when the Revelation overwhelmed him \textsuperscript{saww} it was heavy upon his \textsuperscript{saww} body what had overwhelmed him \textsuperscript{saww} from the Command of Allah \textsuperscript{azwj}.

And in the accepted Hadeeth – ‘It was Revealed to him \textsuperscript{saww} while he \textsuperscript{saww} was upon his \textsuperscript{saww} camel, and it knelt and placed its knees on the ground and it was not able to move; and Usman wrote to the Prophet \textsuperscript{saww}, \textit{They are not equal, the ones from the Momineen sitting back \textsuperscript{[4:95]}} – the Verse, and the Prophet \textsuperscript{saww} placed his \textsuperscript{saww} thigh upon the thigh of Usman. Ibn Umm Maktoum came and said, ‘O Rasool-Allah \textsuperscript{saww}! There is an excuse with what you \textsuperscript{saww} see’.

The Revelation overwhelmed him \textsuperscript{saww} and his \textsuperscript{saww} thigh became heavier upon the thigh of Usman until he said, ‘I feared that it might break, and Allah \textsuperscript{saww} the Glorious Revealed: \textit{apart from the ones with injuries \textsuperscript{[4:95]}}’.

And it is reported from Abu Arwa Al Dowsy who said,

‘I saw the Revelation descend unto Rasool-Allah \textsuperscript{saww} and he \textsuperscript{saww} was upon his \textsuperscript{saww} ride. It made a noise and twisted its hands (forelegs) until I thought that its forearms were inseparable. Sometimes it knelt and sometimes it would stand affirming its hands until the weight of the Revelation went away from him \textsuperscript{saww}, and it (sweat) descended from him \textsuperscript{saww} like the pearls’\footnote{285 Bihar Al Anwaar – V 18, The book of our Prophet \textsuperscript{saww}, P 3 Ch 2 H 20}. (This is not a Hadith)

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,
From Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{asws} about the knowledge of the Imam\textsuperscript{asws} of whatever is in the horizons of the earth while he\textsuperscript{asws} is in his\textsuperscript{asws} house, ‘Is his\textsuperscript{asws} veil relaxed upon him\textsuperscript{asws}?’

فقال: يا مفضل إن الله تبارك وتعالى جعل في النبي (صلى الله عليه وآله) خمسة أرواح: روح الحياة، فبه دب ودرج ، وروح القوة فبه نهض وjahad، وروح الشهوة فبه أكل وشرب وأتى النساء من الحلال، وروح الإيمان فبه آمن وعدل، وروح القدس فبه حمل النبوة.

So he\textsuperscript{asws} said: ‘O Mufazzal! Allah\textsuperscript{azwj} Blessed and High Made five spirits to be within the Prophet\textsuperscript{saww} – the spirit of life and by it he\textsuperscript{saww} experienced and moved around, and the spirit of strength and by it he\textsuperscript{saww} arose and strived, and the spirit of desire and by it he\textsuperscript{saww} ate and drank and went to the women from the Permissible ones, and the spirit of Eman and by it he\textsuperscript{saww} believed and was just, and the Holy Spirit and by it he\textsuperscript{saww} bore the Prophet-hood.

إذا قضى النبي (صلى الله عليه وآله) انتقل روح القدس فصار إلى الامام، وروح القدس لا ينام ولا يغفل ولا يلهو ولا يزهو، والاربعة الروهات تنام وتغفل وتلهو وتزهو. وروح القدس كان يرى به.

When the Prophet\textsuperscript{saww} passed away, the Holy Spirit transferred and came to be to the Imam\textsuperscript{asws}. And the Holy Spirit neither sleeps, nor works, nor plays, nor (indulges in) vanities. And the (other) four spirits sleep, and work, and (indulge in) vanities, and play. And the Holy Spirit is such, one can see (the unseen) with it’.”

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Al Sabah Al Kanany, from Abu Baseer who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Blessed and Exalted: He\textsuperscript{asws} said: ‘A Creature from the creatures of Allah\textsuperscript{azwj}, greater than Jibraeil\textsuperscript{as} and Mikael\textsuperscript{as}. It was with Rasool-Allah\textsuperscript{saww}, informed him\textsuperscript{saww} and protected him\textsuperscript{saww}, and it is with the Imams\textsuperscript{asws} after him\textsuperscript{saww}.”

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Al Sabah Al Kanany, from Abu Baseer who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And they are asking you about the Spirit. Say: ‘The Spirit is from the Commands of my Lord [17:85].’

286 Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} P 3 Ch 2 H 21
287 Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 2 H 22
He asws said: ‘A creature more magnificent than Jibraeel as and Mikaeel as. It was with Rasool-Allah sallallahu alayhi wa sallam and it is with the Imams asws, and it is from the Dominion (of Allah azwj).’ 288

24 - كـ: محمد بن يحيى، عن محمد بن الحسين، عن علي بن أسياط، عن أسياط بن سالم قال: حسن رجل من أهل هيئة وآنا حاضر عن قول الله عزوجل: "وذلك أوحياً إليك روجا من أمراً" فقال: منذ أنزل الله عزوجل ذلك الروح على محمد صلى الله عليه وسلم إلى السماء، فإنه ما صعد إلى السماء، وإن له بليغاً.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat Bin Salim who said,

‘I asked him asws about a man from the People asws of the Household and I was present, about the Words of Allah azwj Mighty and Majestic: And like that We Sent down a Spirit unto you from Our Command. [42:52]. He asws said: ‘Since Allah azwj Mighty and Majestic sent down that Spirit unto Muhammad sallallahu alayhi wa sallam, has not ascended to the sky, and it is within us asws. 289

25 - كـ: علي، عن أبيه، عن أبي أبو الصراف، عن أبي بصر قتل: سألت أبا عبد الله عليه السلام: "هل أتيت بالروح؟" قال: خلق أعظم من جبرئيل وميكائيل، لم يكن مع أحد من ممن مضى تجاوز محمد صلى الله عليه وسلم، وهو مع الائمة يسددهم، وليس كل ما طلب وجد.

Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz, from Abu Baseer who said,

‘I heard Abu Abdullah asws (saying): And they are asking you about the Spirit. Say: ‘The Spirit is from the Commands of My Lord [17:85]. He asws said: ‘A creature greater than Jibraeel as and Mikaeel as. It did not happen to be from anyone from the past ones apart from Muhammad sallallahu alayhi wa sallam, and it is with the Imams asws, protecting them asws, and not all what is sought, is found’. 290

26 - كـ: محمد بن يحيى، عن عمران بن موسى، عن موسى بن جعفر، عن علي بن أسياط، عن محمد بن الفضيطل، عن أبي حمزه قال: سألت أبا عبد الله عليه السلام: "هل أتيت بالروح؟" قال: خلق أعظم من جبرئيل وميكائيل، لم يكن مع أحد من ممن مضي تجاوز محمد صلى الله عليه وسلم، وهو مع الائمة يسددهم، وليس كل ما طلب وجد.

Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbat, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I asked Abu Abdullah asws about the knowledge, ‘Is it a knowledge which the knowledgeable one asws learns from the mouths of the men, or is it in the Book with you (Imams asws) which you asws are reading from, so you asws are learning from it?’

قال: الامر أعظم من ذلك وأوجب، أما سمعت قول الله عزوجل: "وذلك أحياناً إليك روجا من أمراً" فقلت: أي شيء يقول أصحابك في هذه الآية؟ أخبروني أن كان في حال لا يدري ما الكتاب ولا الامام؟ أقتربت: لا أدرى حلمت فذاك ما يقولون؟

288 Bihar Al Anwaar – V 18, The book of our Prophet sallallahu alayhi wa sallam P 3 Ch 2 H 23
289 Bihar Al Anwaar – V 18, The book of our Prophet sallallahu alayhi wa sallam P 3 Ch 2 H 24
290 Bihar Al Anwaar – V 18, The book of our Prophet sallallahu alayhi wa sallam P 3 Ch 2 H 25
Then he\(^{\text{asws}}\) said: 'Which thing are your companions saying regarding this Verse? Are they reading it that he\(^{\text{saww}}\) was in a state of not knowing what the Book (Quran) nor the *Eman* was?' I said, 'I don't know, may I be sacrificed for you\(^{\text{asws}}\), what they are saying'.

فقال: بلى قد كان في حال لا يدري ما الكتاب ولا الايمان حتى بعث الله عز وجل الروح التي ذكر في الكتب، فلما أعطاها علمه الفهم،

He\(^{\text{asws}}\) said to me: 'Yes. He\(^{\text{saww}}\) was in a state where he\(^{\text{saww}}\) did not know what the Book was nor the *Eman* until Allah\(^{\text{azwj}}\) the Exalted Sent the Spirit Mentioned in the Book. When He\(^{\text{azwj}}\) Revealed to Him\(^{\text{azwj}}\), he\(^{\text{saww}}\) knew by it the knowledge and the understanding, and it is the Spirit which Allah\(^{\text{azwj}}\) the Exalted Gives to the one whom He\(^{\text{azwj}}\) so Desires to. When He\(^{\text{azwj}}\) does Give it to a servant, He\(^{\text{azwj}}\) ‘Teaches him the understanding’. 291

'\text{I asked Abu Ja’far}^{\text{asws}} about the Rasool\(^{\text{as}}\), and the Prophet\(^{\text{as}}\), and the *Muhaddath*. He\(^{\text{asws}}\) said: 'The Rasool\(^{\text{as}}\) is one to who Jibraeel\(^{\text{as}}\) comes to face to face. So he\(^{\text{as}}\) sees him\(^{\text{as}}\) and speaks to him\(^{\text{as}}\). This is the Rasool\(^{\text{as}}\). And as for the Nabi, so he\(^{\text{as}}\) is the one who sees in his\(^{\text{as}}\) dream approximate to a dream of Ibrahim\(^{\text{as}}\) and approximately what Rasool-Allah\(^{\text{saww}}\) saw from the reasons of the Prophet-hood before the Revelation, until he\(^{\text{saww}}\) did see Jibraeel\(^{\text{as}}\) from the Presence of Allah\(^{\text{azwj}}\) with the Message.

And it was so that Muhammad\(^{\text{saww}}\), when the Prophet-hood and the Message was gathered for him\(^{\text{saww}}\) from the Presence of Allah\(^{\text{azwj}}\), Jibraeel\(^{\text{as}}\) came over to him\(^{\text{as}}\), and spoke to him\(^{\text{as}}\) face to face; and from the Prophets\(^{\text{as}}\) is one for whom the Prophet-hood is gathered to, and he\(^{\text{as}}\) sees in his\(^{\text{as}}\) dream, and the Spirit comes over to him\(^{\text{as}}\), and speaks to him\(^{\text{as}}\), and discusses with him\(^{\text{as}}\) from without him\(^{\text{as}}\) happening to see it while awake; and as for the *Muhaddath*, so he\(^{\text{asws}}\) is the one who is narrated to, so he\(^{\text{asws}}\) hears, and does not see (while awake) nor does he\(^{\text{asws}}\) see during his\(^{\text{asws}}\) dream’. 292

And it was so that Muhammad\(^{\text{saww}}\), when the Prophet-hood and the Message was gathered for him\(^{\text{saww}}\) from the Presence of Allah\(^{\text{azwj}}\), Jibraeel\(^{\text{as}}\) came over to him\(^{\text{as}}\), and spoke to him\(^{\text{as}}\) face to face; and from the Prophets\(^{\text{as}}\) is one for whom the Prophet-hood is gathered to, and he\(^{\text{as}}\) sees in his\(^{\text{as}}\) dream, and the Spirit comes over to him\(^{\text{as}}\), and speaks to him\(^{\text{as}}\), and discusses with him\(^{\text{as}}\) from without him\(^{\text{as}}\) happening to see it while awake; and as for the *Muhaddath*, so he\(^{\text{asws}}\) is the one who is narrated to, so he\(^{\text{asws}}\) hears, and does not see (while awake) nor does he\(^{\text{asws}}\) see during his\(^{\text{asws}}\) dream’. 292

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291 Bihar Al Anwaar – V 18, The book of our Prophet\(^{\text{saww}}\), P 3 Ch 2 H 26
292 Bihar Al Anwaar – V 18, The book of our Prophet\(^{\text{saww}}\), P 3 Ch 2 H 27
I heard Abu Abdullah asws saying: ‘The Spirit is a creature greater than Jibraeel as and Mikaeel as. It was with Rasool-Allah saww, protecting him saww and guiding him saww, and it is with the successors asws from after him saww’. 293

A group, from Abu Al Mufazzal, from Abdullah Bin Suleyman Al Sijistany, from Is’hak Bin Ibrahim Al Nahshaly, from Zakariya Bin Yahya Al Khazaz, from Mandal Bin Ali, from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah saww went to Ali asws in the morning and loved that nobody should precede him saww to him asws. So, when the Prophet saww was in the courtyard of the house and there Dahiya Bin Kalby had his head inside the room. He said, ‘The greetings be upon you saww, how is the morning of Rasool-Allah saww?’ He saww said: ‘Good, O brother of Rasool-Allah saww!’

He asws said: ‘May Allah azwj Recompense you goodly on our asws behalf, the People asws of the Household’. Dahiya said to him asws, ‘I love you asws, and for you asws there is praise for you asws with me, I would like to praise you asws. You asws are Emir of the Momineen, and guide of the resplendent, and chief of the children of Adam as on the Day of Qiyamah apart from the Prophets as and the Messengers as. The Flag of Praise will be in your asws hand on the Day of Qiyamah.

You asws and your asws Shias would advance along with Muhammad saww and his saww party to the Gardens. He will succeed, the one who befriends you asws, and he would be disappointed and lose, the one who abandons you asws. It is due to the love of Muhammad saww I love you asws, and due to his saww hatred that I hate (for) you asws, and the intercession of Muhammad saww will not be attained by them, (unless) they come near to the elite of Allah azwj.

Faqi Rassu linni (صل الله عليه وآله) فوضعه في حجره، فاتبعته النبي (صل الله عليه وآله) فقال: ما هذه المهمة؟ فأخرجها الحديث، فقال: لم يكن حديث، كان حريص سماك باسم سماك الله تعالى به، وهو الذي ألقى محبتك في قلوب المؤمنين، ورهبتك في صدور الكافرين

He saww grabbed the head of the Prophet saww and placed it in his asws lap. The Prophet saww paid attention and said: ‘What is this humming?’ He saww informed him the Hadeeth. He saww said: ‘It did not happen to be Dahiya. It was Jibraeel as naming you asws with name Allah azwj the

293 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 2 H 28
Exalted has Named you asws with, and He azwj is the One Who Casts love for you asws in the hearts of the Momineen, and fear of you asws in the chests of the Kafirs”.

He (the narrator) said, ‘Abu Abdullah asws said: ‘It happened when there was the Revelation from Allah azwj and Jibraeel as was not between them, that (fainting) hit him saww due to the weight of the Revelation from Allah azwj. And when Jibraeel as was between them, that did not hit him saww, so he saww said: ‘Jibraeel as said to me saww, and ‘This is Jibraeel as’.

A group, from Abu Mufazzal, from Abdullah Bin Muhammad Al Baghwy, from Bishr Bin Hilar, from Abdul Waris Bin Saeed, from Abu Nasr, from Abu Saeed Al Khudry,

Jibraeel as came to the Prophet saww and said: ‘O Muhammed saww! Did you saww complain?’ He saww said: ‘Yes’. He as said: ‘By a Name, from all things hurting you saww, from evil of every soul, or an envious eye, and Allah azwj will Heal you saww, in the Name of Allah azwj you saww will be superior’.

I (Majlisi) am saying, ‘The Seyyid Bin Tawoos said in the book ‘Sa’ad Al-Sawood’ – ‘I saw in the Tafseer attributed to Al-Baqir as regarding the Words of the Exalted: Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids’.

294 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 2 H 29
295 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 2 H 30
296 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 2 H 31
from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90]. He **—** said: 'It has reached us**—** that Usman Bin Mazoun said, 'This Verse was Revealed unto the Prophet **—** and I was in his **—** presence'.

He said, 'I passed by him **—** and he **—** was seated by the courtyard of his **—** door, so I sat by him **—**. While he **—** was narrating to me when I saw his **—** eyes gazing towards the sky until I saw him **—** turn aside. Then I saw him **—** lower his **—** sight until he **—** placed it on his **—** right. Then he **—** turned his **—** neck and went on to lower his **—** head as if something had inspired him **—**. Then I saw him **—** again raising his sight towards the sky, then lowered it on his **—** left. Then he **—** turned towards me, red of face, perspiring heavily.

I said, 'O Rasool-Allah **—** I have not seen you **—** do that which you **—** did today. What is your **—** state?' He **—** said: 'And you saw it?' I said, 'Yes'. Rasool-Allah **—** said: 'That is Jibraeel **—**'. There did not happen to be any concern for me **—** apart from him **—**. Then he **—** recited two Verses.'

Usman said, 'I stood up from the presence of Rasool-Allah **—** , astounded by that which I had seen. I came to Abu Talib **—** and read out the two (Verses) to him **—**, and Abu Talib **—** was astounded and said: 'O family of Ghalib, follow him **—**; you will be rightly guided and succeed. By Allah **—**! He **—** does not call except to the noblest of mannerisms. Whether he **—** is truthful or a liar, he **—** does not call except to the good**—**.'

The Seyyid said, 'And I saw in other than this Tafseer that this one is the righteous servant. He said, 'He was the first one to be a Muslim in love from Rasool-Allah **—** , then his Islam fuitioned when he witnessed the Revelation to him **—**. **—** (This is not a Hadith)

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297 Bihar Al Anwaar – V 18, The book of our Prophet **—**, P 3 Ch 2 H 32

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33 - بر: أحمد بن محمد، عن الحسين بن سعيد، عن القاسم الجهوري، عن علي على أبي بصير قال: سمعت أنا عبد الله (عليه السلام) يقول: إنما نزد في الليل والنهار ولو لم نزد لنفد ما عندنا:
'I heard Abu Abdullah asws saying: ‘We asws are increased (in Knowledge) during the night and the day, and if we asws are not increased, it would be depleted what is with us asws.'

قال أبو بصير: جعلت فداك من يأتيكم به ؟ قال: إن منا من يعاين، وإن منا لمن ينقر في قلبه كيت وكيت، ومنا من يسمع بهذة وقعا كوقع السلسلة في الطشت.

Abu Baseer said, ‘May I be sacrificed for you asws! Who comes to you asws with it?’ He asws said: ‘From us asws there is one who sees, and from us asws there is one it resonated in his heart such and such, and from us asws is one who hears by his ears occurring like the occurrence of the chain in the tray’.

فقلت له من الذي يأتيكم بذلك ؟ قال: خلق لله أعظم من جبرئي الله azwj وميكائيل as.

I said to him asws, ‘Who is the one who comes to you with that?’ He asws said: ‘A creature of Allah aswj greater than Jibraeel as and Mikaeel as.

فقال: الرسول: الذي يأتيه جبرئيل فيكلمه قبلا فيراه كما يرى أحدكم صاحبه الذي يكلمه، فهذا الرسول.

والنبي: الذي يؤتي في النوم نحو رؤيا إبراهيم (عليه السلام). و نحو ما كان يأخذ رسول الله (صلى الله عليه وآله) من السبات إذا أتاه جبرئيل في النوم، ولهذا النبي، ومنهم من تجمع له الرسالة والنبوة، فكان رسول الله رسولًا نبيًا يأتيه جبرئيل قبله فيكلمه ويراه، و يأتيه في النوم.

298 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 2 H 33
299 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 2 H 34
And the Prophet\textsuperscript{as} is the one, it comes to him\textsuperscript{as} in the dream like the dream of Ibrahim\textsuperscript{as} and like what used to seize Rasool-Allah\textsuperscript{saww} from the slumber when Jibraeel\textsuperscript{as} came to him\textsuperscript{as} during the sleep. So, the Prophet\textsuperscript{as} is like that, and for them is one the Messenger-ship and the Prophet-hood is gathered together. Rasool-Allah\textsuperscript{saww} was a Rasool\textsuperscript{saww} (and) a Prophet\textsuperscript{as} Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} face to face and spoke to him\textsuperscript{saww}, and he\textsuperscript{saww} saw him\textsuperscript{as} and he\textsuperscript{as} came to him\textsuperscript{saww} during the sleep.

وأما المحدث فهو الذي يسمع كلام الملك فيحدثه من غير أن يراه ومن غير أن يأتيه في النوم.

And as for the Muhaddith, he\textsuperscript{asws} is the one who hears the speech of the Angel, and he narrates to him\textsuperscript{asws} from without him\textsuperscript{asws} seeing him, and from without him coming to him\textsuperscript{asws} during the sleep\textsuperscript{300}.

My father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww}, when the Revelation from Allah\textsuperscript{azwj} came to him\textsuperscript{saww} and Jibraeel\textsuperscript{as} was in-between, he\textsuperscript{saww} said: ‘Here is Jibraeel\textsuperscript{as}, and ‘Jibraeel\textsuperscript{as} said to me\textsuperscript{saww}. And, when the Revelation came and Jibraeel\textsuperscript{as} wasn’t in-between, that slumber hit him\textsuperscript{saww} and he\textsuperscript{saww} fainted from what he\textsuperscript{saww} fainted from, due to the weight of the Revelation upon him\textsuperscript{saww} (directly) from Allah\textsuperscript{azwj} Mighty and Majestic’\textsuperscript{301}.

From Isa Bin Abdullah, from his father, from his grandfather,

‘From Ali\textsuperscript{asws} having said: ‘The Quran, part of it Abrogates part, and rather one would take from the matters of Rasool-Allah\textsuperscript{saww} with the last of it, and from the last of what was Revealed upon him\textsuperscript{saww} was Surah Al-Maidah. It Abrogated whatever was before it and nothing Abrogates it.

It had been Revealed upon him\textsuperscript{saww} while he\textsuperscript{saww} was upon his\textsuperscript{saww} mule, and the Revelation was heavy upon it to the extent that it stopped and lowered its belly until its navel was seen, almost touching the ground, and there was fainting upon Rasool-Allah\textsuperscript{azwj} until he\textsuperscript{saww} placed his\textsuperscript{saww} hand upon the forelocks of Manbah Bin Wahab Al Jamhy. Then that was...
raised from Rasool-Allah saww and he saww recited unto us Surah Al Maidah. Rasool-Allah saww acted with it and we acted with it’’. 302

Nahj – ‘Allah azwj Paired with him saww, since he saww was weaning, the greatest Angel from His azwj Angels, travelling with him saww on the path of benevolence and goodly mannerisms of the world, day and night’’. 303

302 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 2 H 37
303 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 2 H 38
CHAPTER 3 – PROOF OF THE ASCENSION (MI’RAJ) AND ITS MEANING, AND ITS STATE, AND ITS DESCRIPTION, AND WHAT FLOWED DURING IT, AND DESCRIPTION OF AL BURAQ

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

(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]


And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]

And He Revealed unto His servant what He Revealed [53:10] The heart did not belie what it saw [53:11]

So will you then dispute with him upon what he saw? [53:12] And he had seen him in another descent [53:13]

At the Lote Tree [53:14] By the Garden of abode [53:15]
When the Lote Tree was overwhelmed by what overwhelmed it [53:16] Neither did the sight deviate nor did it exceed [53:17]

* لقد رأى من آيات ربه الكبرى

He saw from the greatest Signs of his Lord [53:18]

Our beliefs regarding the Paradise and the Fire (Hell), they are both already created, and that the Prophet saww had entered the Paradise and saw the Fire when he ascended*. 304 (P.s. – This is not a Hadeeth. It is for information only)

I (Majlisi) am saying, ‘It is reported in Tafseer Al Numani, by his chain which I shall be coming with in the Book of Quran, from Al Sadiq azwj having said: ‘Amir Al Momineen azwj said: ‘And as for the reply to the one who denies the Mi’raj, these are His azwj Words: ‘And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed – up to His azwj Words: By the Garden of abode [53:15], so the Lote Tree (Sidrat Al Muntaha) is in the seventh sky’.

Then the Glorious Said: ‘And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshiping? [43:45]. And rather the Exalted Commanded His azwj Rasool saww that he saww should ask the (rest of the) Rasools as in the sky. And like it are 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] – meaning the Prophets as. All of this is during the night of the Mi’raj.

And as for the reply to the one who denies the creation of the Paradise and the Fire, Allah azwj the Exalted Said: At the Lote Tree [53:14] By the Garden of abode [53:15], and Rasool-Allah saww said: ‘I saww entered the Paradise and saw therein a castle of red ruby, its interior could be seen from its exterior, and its exterior from its interior due to its light’. So, saww said: ‘O Jibraeel as! Who is this castle for?’ He as said: ‘For the one who is of good speech,

304 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 1
and constant of the Fasting, and feeding the food, and holds vigil at night while the people sleep’.

And he saww said: ‘When there was an ascension with me saww to the sky, I saww entered the Paradise and saw coastal plains, and that Angels therein building bricks of gold and bricks of silver, and sometimes they would withhold. I saww said to them: ‘What is the matter with you to have withheld?’ They said, ‘Until the expense monies come to us’. I saww said: ‘And what is your expenses money?’ They said, ‘Words of the Momin, ‘Glory be to Allah azwj, and the Praise is for Allah azwj, and there is not god except Allah azwj, and Allah azwj is the Greatest’. So, when he says that, we build, and when he is silent, we withhold’.

And he asws said: ‘When there was an ascension with me asws to the seven skies, Jibraeiel as grabbed my asws hand and entered me asws into the Paradise, and made me asws to be seated upon a rug from the rugs of the Paradise, and gave me asws a quince. I saww split into two halves, and a Hourie came out from it. She stood in front of me saww and said, ‘The greetings be upon you saww, O Muhammad saww! The greetings be upon you saww, O Ahmad saww! The greetings be upon you saww, O Rasool-Allah saww!’

I saww said: ‘And upon you be the greetings, who are you?’ She said, ‘I am the pleasing one, the pleased. The Subduer Created me from three types – My top is from camphor, and my middle is from the Amber, and my bottom is from Musk. I have been kneaded from the water of (the rive) Al-Haywaan’. My Lord azwj Said to me: “Bel!” and I came into being’.

And this and the like of it evidence upon the creation of the Paradise, and like that is the discussion regarding the Fire’ 305

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305 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 2
It is found in the book ‘Kunz Al Fawaid’ composed by the majestic Sheykh Abu Al Fatah Al Karajaky at the mention of Al Ma’mareyn, it was informed to us by the judge Abu Al Hassan Ali Bin Muhammad Al Baghdady, from Ahmad Ibn Muhammad Bin Ayoub, from Muhammad Bin Lahaq Bin Sabiq, from Hisham Bin Muhammad Al Saib Al Kalby, from his father, from Al Sharqy Bin Al Qatamy, from Tameem Bin Wahla Al Mary, from Al Jaroud Bin Al Manzar Al Abady, and he was a Christian and became a Muslim in the year of Al Hudaybiyya and his Islam was good, and he was a reader of the Books, a scholar of its interpretation upon the aspect of the times, and the past eras, insightful with the philosophy and the medicine, with original opinion, and beautiful perspective, a poet during the days of the rule of Umar Bin Al Khattab, said,

‘I was a delegate to Rasool-Allah ﷺ among men from Abdul Qays with dreams and teeth (aspirations and grit), and eloquence and explanation, and argument and proof. When they saw him ﷺ, his ﷺ scene and his ﷺ advent overawed them. The chieftain of the group said to me, ‘Besides you from our community, we are not able to speak to him ﷺ, so go ahead to him ﷺ besides them’.

'I was a delegate to Rasool-Allah ﷺ among men from Abdul Qays with dreams and teeth (aspirations and grit), and eloquence and explanation, and argument and proof. When they saw him ﷺ, his ﷺ scene and his ﷺ advent overawed them. The chieftain of the group said to me, ‘Besides you from our community, we are not able to speak to him ﷺ, so go ahead to him ﷺ besides them’.

I paused in front of him ﷺ and said, ‘Greeting be to you ﷺ O Rasool-Allah ﷺ, may by father and my mother be (sacrificed for) you ﷺ!’ Then I prosed a poem.

He (the narrator) said, ‘Rasool-Allah ﷺ turned towards me with his ﷺ clear Blessed face, rays emanating bright shining light from it like the brightness of the lightning. He ﷺ said: ‘O Jaroud! The appointment with you and your people has been delayed’, and I had promised him ﷺ before that year of mine that I will be a delegate to him ﷺ along with my people but I did not come, and I came during the year of Al-Hudaybiyya.

I said, ‘O Rasool-Allah ﷺ! May my soul be (sacrificed for) you ﷺ! My delay from you ﷺ was not except due to the delay of my people from answering me until Allah ﷺ Ushered them to you ﷺ when He ﷺ Wanted it from the goodness to you ﷺ. As for the one who has (still) delayed from it, his share from you ﷺ is lost, and that is the great sin and mighty punishment’.
فقال سلمان: وكيف عرفته يا أخا عبد القيس قبل إتيانه؟ فأقبلت على رسول الله (صلى الله عليه وسلم) وهو يتبلا ويشير وجهه نورا وسرورا، فقلت:

با رسول الله إن قسا كان ينتظر زمانك، ويتوكف إبانك، ويهتف باسمك واسم أبيك وأمك وأسماء لست أصيبها معك، ولا أراها فيمن اتبعك.

Samar said, ‘And how can it be recognised, O brother of Abdul Qays, before their coming to him? I turned to Rasool-Allah and he was beaming and his face was shining with Noor and cheerfulness. I said, ‘O Rasool-Allah! Qays were awaiting your era and to welcome you, and cheering your name and name of your father and your mother and names I cannot find with you, nor do I see these being among the ones who follow you.’

Salman said, ‘Inform us’. So, I prosed a poem and narrated to them, and Rasool-Allah listened and the people were listening and retaining. I said, ‘O Rasool-Allah!’ (A poem)

Then I said, ‘O Rasool-Allah! Inform me, has Allah informed you the news about these names which I do not witness and I have witnessed Qaus mentioning these?’ Rasool-Allah said: ‘O Jaroud! On the night there was ascension with me to the sky, Allah Mighty and Majestic Revealed to me to ask the ones (Prophets) having been Sent, upon what they had been Sent?’ I said: ‘What have you all been Sent upon?’ They said: ‘Upon your Prophet-hood and Wilayah of Ali Bin Abu Talib and the Imams from you.’

Then He Revealed unto me to turn towards the right of the Throne. I turned and there was Ali, and Al-Hassan, and Al-Husayn, and Ali Bin Al-Husayn, and Muhammad Bin Ali, and Ja’far, and Musa Bin Muhammad, and Musa Bin Ja’far, and Ali Bin Musa, and Muhammad Bin Ali, and Ali Bin Muhammad, and Al-Hassan Bin Ali, and Al-Mahdi (all) praying Salat in dunes of ‘Noor’ (Light).
The Lord [azwj] Said to me [saww]: “They [asws] are the Divine Authorities, My [saww] Guardians, and this one (Al-Mahdi [asws]) is the Avenger from My [azwj] enemies”.

And he said in (the book) ‘Al-Muntaqa’ – ‘Al-Waqidi (Wahabi imam) said, ‘The ascension was during the night of Saturday the seventeenth night vacant from the Month of Ramazan during the year twelve from the Prophet-hood before the Hijra by eighteen months’.

And it is said, ‘Seventeenth night of Rabbi Al Awwal before the Hijra by a year from the (sheltering in) the cave of Abu Talib [asws]’. And it is said, ‘Night of seventeen of Rajab’. And it is said, ‘The ascension was before the Hijra by a year and two months, and that is the year fifty-three from (year of the) elephant’.

P.s. – No. 5 is missing.

And the Seyyid Ibn Tawoos said, ‘It is reported, the night of seventeenth of the month of Rabbi Al Awwal, there was an ascension with the Prophet [saww]’. (This is not a Hadith)

6 – كتاب المحتضر: للحسن بن سليمان مما رواه من كتاب محمد بن العباس بن مروان، عن أحمد بن وهذاء، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن ابن بكير عن حمران قال: سألت أبا جعفر (عليه السلام) عن قول الله عزوجل في كتابه "ثم دنا فندلي فكان قاب قوسين أو أدنى" قال: أدنى الله عز وجل محمدا نبيه (صلى الله عليه وآله)، فلم يكن بينه وبينه إلا قفص من لؤلؤ فيه فراش يتلالا من ذهب فاري صورة، عن النبي ﷺ وزوجه، عن محمد بن عبد الوهاب، عن أحمد بن إسحاق، عن أحمد بن حماد، عن ابن بكير إلى من تقدمت، عن إبراهيم بن إسحاق، عن إبراهيم بن إسحاق، عن أحمد بن مروان، عن أحمد بن سليمان.

The book ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, from what he reported from the book of Muhammad Bin Al Abbas Bin Marwan, from Ahmad Bin Howza, from Ibrahim Bin Is’haq, from Abdullah Bin Hamaad, from Ibn Bakeyr, from Humran who said,
'I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic in His azwj Book: *Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]*. He asws said: ‘Allah azwj Mighty and Majestic Drew His azwj Prophet saww closer and there did not happen to be between Him azwj and him saww except a chest of pearls wherein was a throne of gold and he saww saw an image.

He asws said: ‘O Muhammad saww! Do you saww recognise this image?’ saww said: ‘Yes, this is an image of Ali asws Bin Abu Talib asws’. Then Allah azwj Revealed to me saww to get (Syeda) Fatima asws married to him asws and take him asws as a guardian’. 308

From the book ‘Al Mi’raj’ of the Sheykh Al Salih Abu Muhammad Al Hassan, by his chain from Al Sadouq, form his father, from Muhammad Bin Abu Al Qasim, from Muhammad bin Ali, from Muhammad Bin Abdullah Bin Mihran, from Salih Bin Aqabah, from Yazeed Bin Abdul Malik,

‘From Abu Ja’far Al Baqir asws having said: ‘When Rasool-Allah saww ascended to the sky, he saww ascended upon a bed of red ruby covered from green emeralds, being carried by the Angels. Jibraeel asw said: ‘O Muhammad saww, proclaim Azaan’. 309

He saww said: ‘Allah azwj is the Greatest! Allah azwj is the Greatest!’ The Angels said: ‘Allah saww is the Greatest! Allah azwj is the Greatest!’ He saww said: ‘I saww testify that there is no god except Allah azwj’. The Angels said: ‘We testify there is no god except Allah azwj’. He saww said: ‘I saww testify that Muhammad is Rasool saww of Allah azwj’. The Angels said, ‘We testify you are Rasool saww of Allah azwj’, so what happened to your successor asws Ali asw?’. 309

He saww said: ‘I saww left him asws behind among my saww community’. They said, ‘Yes, you saww left behind a Caliph, and Allah azwj Mighty and Majestic has Obligated obedience to him asws upon us’.

Then he saww was ascended with to the second sky, and the Angels said similar to what the Angels of the sky of the world had said. When he saww was ascended with to the seventh sky,
Isa asc met him asc and greeted unto him saww and asked him saww about Ali asc. He saww said to him asc: ‘I saww left him ascw behind among my saww community’. He asc said: ‘Best of the Caliphs you saww have left behind, and Allah azwj has Obligated upon the Angels to be obedient to him ascwsr’.

Then Musa asc met him saww, and the Prophets asc, Prophet asc after a Prophet asc, and all of them asc said to him saww the words of Isa asc. Then Muhammad saww said: ‘So, where is my saww father Ibrahim? They asc said to him saww: ‘He is with the children of the Shias of Ali asws. So, he saww entered the Paradise and there he asc was beneath the tree having udders for it like the udders of the cow, and whenever the udder came off from the mouth of a child, Ibrahim asc stood up and returned it to him.

He asws said: ‘He asc greeted unto him saww and asked him saww about Ali asws. He saww said: ‘I saww left him ascw behind among my saww community’. He asc said: ‘Best of the Caliphs you saww have left behind, and Allah azwj has Obligated upon the Angels to be obedient to him ascw, and they here are the children of his ascws Shias. I asc had asked Allah azwj Mighty and Majestic to Make me asc the custodian upon them, and He azwj Did so, and that the child tends to receive the dosage and he finds the taste of the fruits of the Paradise and its rivers during that dosage’.

And from him, from Al Sadouq, from Ibn al Waleed, from Al Saffar, from Al Barqy, from his father, from Ahmad Bin Al Nazar, from Ibn Shimr, from Jabir Al Jufy, from Jabir Al Ansary who said,

‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the seventh sky, I saww found inscribed upon the gate of each sky: “There is no god except Allah azwj, Muhammad saww is Rasool saww of Allah azwj, Ali ascws Bin Abu Talib ascws is Emir of the Momineen”.

And when saww came to the Veils of ‘Noor’ (Light), I saww saw inscribed upon every Veil: “There is no god except Allah azwj, Muhammad saww is Rasool saww of Allah azwj, Ali ascws Bin Abu Talib ascws is Emir of the Momineen”.

309 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 7
And when I saww came to the Throne, I saww found inscribed upon every corner from its corners: “There is no god except Allah azwj, Muhammad saww is Rasool azwj of Allah azwj, Ali asws Bin Abu Talib asws is Emir of the Momineen”. 

And from him, by his chain from Bak Bin Abdullah, from Sahl Bin Abdul Wahab, from Abu Muawiya, from Al Amsh,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather having said: ‘The Prophet saww said: ‘On the night there was an ascension with me saww to the sky, I saww reached the fifth sky. I saww looked at an image of Ali asws Bin Abu Talib asws and I saww said: ‘My saww beloved Jibraeeal as! What is this image?’

Jibraeil as said: ‘O Muhammad saww! The Angels were desirous to looked at the image of Ali asws and they said, ‘O Lord azwj! The Children of Adam as are enjoying in the world morning and evening by looking at Ali asws Bin Abu Talib asws, beloved of Your azwj Beloved Muhammad saww, and His asws Caliph, and His azwj successor asws, and His aswj trustee, so Make us to enjoy (looking at) his asws image by a measurement of what the people of the world are enjoying with’.

So, He azwj Imaged for them his asws image from the Light of His azwj Holiness, Mighty and Majestic. Thus, Ali asws is in front of them night and day. They are visiting him asws and looking at him asws morning and evening’.

He said, ‘Al Amsh informed me,

‘From Ja’far asws Bin Muhammad asws having said: ‘When the accursed Ibn Muljim la struck him asws upon his asws hear, that strike came to be in his asws image which is in the sky. The Angels are looking at him asws morning and evening and cursing his asws killer Ibn Muljim’.

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310 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 3 H 8
311 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 9
فلما قُتل الحسين بن علي (عليه السلام) هبطت الملائكة وحملته حتى أوقفته مع صورة علي في السماء الخامسة فكلما هبطت الملائكة من السماوات من علا وصدعت الملائكة السماء الدنيا فمن فوقها إلى السماء الخامسة لزيارة صورة علي ونظر إليها إلى الحسين بن علي مشحطا بدمه لعنو

وأين زاد وعقول الناس بن علي (عليه السلام) إلى يوم القيامة.

When Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was killed, the Angels descended and carried him\textsuperscript{asws} until they paused him\textsuperscript{asws} with the image of Ali\textsuperscript{asws} in the fifth sky. So, whenever the Angels descend from the higher skies and the Angels ascend from the sky of the world and from above it to the fifth sky for the visitation to the image of Ali\textsuperscript{asws} and looking at him\textsuperscript{asws} and to Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} splattered with his\textsuperscript{asws} blood, they curse Yazeed\textsuperscript{la} and Ibn Ziyad\textsuperscript{la} and the ones who killed Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} up to the Day of Qiyamah’.

قال الاعمش قال لي جعفر بن محمد الصادق (عليه السلام)، هذا من مكنون العلم ومخزونه لا تخرجه إلا إلى أهله.

Al-Amsh said, ‘Ja’far\textsuperscript{asws} Bin Muhammad Al-Sadiq\textsuperscript{asws} said: ‘This is from the hidden knowledge and its treasured. Do not bring it out except to its deserving ones’.

And from him, from Al Sadouq, from Al Talaqany, from Abu Abdullah Bin Abdul Samad Al Muhtady Al Abbas, from Gaws Bin Suleyman, from Abdullah Bin Salih, from Faraj Bin Salih, from Faraj Bin Musafir, from Al Rabie Bin Badr, from Abu Haroun Al Abady, from Abu Saeed Al Khudry,

‘From Rasool-Allah\textsuperscript{saww} having said: ‘When there was an ascension with me\textsuperscript{saww} to the sky, I\textsuperscript{saww} did not hear any voice at all which was sweeter than the Speech of my\textsuperscript{saww} Lord\textsuperscript{azwj} Mighty and Majestic’.

قال: فقلت: يا رب انخذل إبراهيم خليلًا، وكلمت موسى تكليما، ورفع إدريس مكانا على، وأتيت داود زبورا، وأعطيت سليمان ملكا لا ينبغي لاحده من بعده، فماذا لي يا رب؟

He\textsuperscript{saww} said: ‘So, I\textsuperscript{saww} said: ‘O Lord\textsuperscript{azwj}! You\textsuperscript{azwj} Took Ibrahim\textsuperscript{as} as a friend, and Spoke to Musa\textsuperscript{as} in a conversation, and Raised Idrees\textsuperscript{as} to a high place, and Gave Psalms to Dawood\textsuperscript{as}, and Gave to Suleyman\textsuperscript{as} a kingdom not befitting for anyone from after him\textsuperscript{as}. So, what is there for me\textsuperscript{saww}, O Lord\textsuperscript{azwj}?’

قال: جل حاله: يا محمد انخذل إبراهيم خليلًا، وكلمت موسى تكليما، ورفع إدريس مكانا على، وأتيت داود زبورا، وأعطيت سليمان ملكا لا ينبغي لاحده من بعده، فماذا لي يا رب؟

The Most Majestic Said: “O Muhammad\textsuperscript{saww}! I\textsuperscript{azwj} Took you\textsuperscript{saww} as a friend just as I\textsuperscript{azwj} Took Ibrahim\textsuperscript{as} as a friend, and Spoke to you\textsuperscript{saww} in a conversation just as I\textsuperscript{azwj} Spoke to Musa\textsuperscript{as} in a conversation, and Gave you\textsuperscript{saww} Opening of the Book (Surah Al-Fatiha) and Surah Al-Baqarah, and did not Give these two to any Prophet\textsuperscript{as} before you\textsuperscript{saww}.”

\textsuperscript{312} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 10
And I\textsuperscript{aswj} Sent you\textsuperscript{saww} to the blacks of the earth and their red ones, and their humans and their Jinns, and did not Send to their combined group any Prophet\textsuperscript{as} before you\textsuperscript{saww} and Made the earth to be a Masjid (place of prostration) for you\textsuperscript{saww} and your\textsuperscript{saww} community and a (medium of) cleansing, and Fed your\textsuperscript{saww} community the Fey (war booty) and did not Legalise it for anyone before you\textsuperscript{saww}.


And I\textsuperscript{azwj} Helped you\textsuperscript{saww} with the awe until your\textsuperscript{saww} enemies were afraid from you\textsuperscript{saww}, and Sent down the Chief of all the Books upon you\textsuperscript{saww}, a clear Arabic Quran, and Raised your\textsuperscript{saww} mention for you\textsuperscript{saww} until nothing from the Laws of My\textsuperscript{azwj} Religion will be mentioned except you\textsuperscript{saww} will be mentioned along with Me\textsuperscript{azwj}.


\textsuperscript{313} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 11
\textsuperscript{314} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 12
So, he saww said: O Jibraeelazwj, and how does He azwj Pray Salāt? Heazwj said: ‘He azwj is Saying:

“Glorious, Holy am Iazwj! Lordazwj of the Angels and the Spirit. Myazwj Mercy precedes Myazwj Wrath”.

So he saww said: ‘Yourazwj Pardon! Yourazwj Pardon!’

Heazws said: ‘And it was just as Allahazwj Said: So he was (at a distance of) two bows or nearer [53:9]’.

Abu Baseer said, ‘May I be sacrificed for youazws! What is: (at a distance of) two bows or nearer [53:9]?’ Heazws said: ‘What is between its centre to its top (radius)’.

Then heazws said, ‘And there was a Veil between the two, sparkling, pulsating’, and I (the narrator) do not know it except and heazws had said: ‘Of aquamarine. So he saww looked into like an eye of the needle towards whatever Allahazwj so Desired from the Light of the Magnificence.

Then heazws said, ‘At Yourazwj service myazwj Lordazwj!’ Heazwj said: ‘Who is for yourazwj community from after youazwj?’ Heazwj said: ‘Allahazwj is more Knowing’. Heazwj said: “Aliazws Bin Abu Talibasws, Amir Al-Momineen and chief of the Muslims, and guide of the resplendent”.

He (the narrator) said, ‘Then Abu Abdullahazws said to Abu Baseer: ‘O Abu Muhammad! By Allahazwj! The Wilayah of Aliazws did not come from the earth, but it came from the sky, Verbally’’.315

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315 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 13
‘From Abu Ja’far asws having said: ‘When there was an ascension with Rasool-Allah saww to the sky, he saww reached Al-Bayt Al-Mamour and the Salat presented. So, Jibraeel as proclaimed Azan and Iqamah and Rasool-Allah saww proceeded (to lead Salat) and the Angels and the Prophets as formed rows behind Muhammad saww.

Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara or Al Fazeyl,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘My Lordazwj Ascended me saww and Revealed to me saww from behind the Veils what He azwj Revealed, and Spoke to me saww verbally until He azwj Said to me saww: ‘O Muhammad saww! One who disgraces a friend of Mine so he has declared war against Me azwj, and the one who battles Me azwj Iazwj shall Battle against him’.

Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Abdullah Al Khazaz, from Haroun Bin Kharja,

14 - ك: علي، عن أبيه، عن عمر بن افدنة، عن زرارة أو الفضيل، عن أبي جعفر (عليه السلام) قال: لما اسري برسول الله (صلى الله عليه وآله) إلَى السماء فبلغ البيت المعمور وحضرت الصلاة فأذن جبرئيل وأقام، فتقدم رسول الله (صلى الله عليه وآله) وصف الملائكة وال שלان حلف محمد (صلى الله عليه وآله) .

‘From Abu Abdallah asws having said: ‘Rasool-Allah saww, when Allah azwj Ascended him saww, Jibraeel as said to him saww: ‘Do you saww know where you saww are, O Rasool-Allah saww? At the moment you saww are facing Masjid Al-Kufan’. He saww said: ‘Seek Permission of my Lordazwj Mighty and Majestic for me saww until I saww go to it and pray two Cycles therein’. He as sought Permission of Allah azwj Mighty and Majestic and He azwj Permitted for him saww.

316 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 14
317 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 15
318 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 16
A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi’e who said:

“We went to Hajj with Abu Ja’far asws in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa’u, the retainer of Umar Bin Al-Khattaab. Nafa’u looked towards Abu Ja’far asws in the corner of the House and the people had gathered around him’. Nafa’u said, ‘O Commander of the Faithful, who is this one around the people have gathered?’ He said, ‘This is a Prophet of the people of Al-Kufa. This is Muhammad asws Bin Ali asws’. He said, ‘Be a witness for I shall ask him asws about certain matters that nobody can answer with regards to it except for a Prophet as or a successor asws of a Prophet as, or a successor asws of a Prophet as’. He said, ‘So go ahead and ask him asws, perhaps you can embarrass him asws’.

Nafa’u came until he leaned upon the people, until he was higher than Abu Ja’far asws. He said, ‘O Muhammad asws Bin Ali asws! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissible (s) and their Prohibitions, and I have come to ask you asws about certain matters that none can answer with regards to it except for a Prophet as, or a successor asws of a Prophet as, or son asws of a Prophet as’. He said, ‘Ask, or shall I begin for you?’ He said, ‘Inform me, how many years were there in between Isa as and Muhammad saww?’ He asws said: ‘Shall I inform you in accordance to both together’. He asws said: ‘In accordance to my asws words, so there were five hundred years, and in accordance to your words there were six hundred years’.

He (the narrator) said, ‘Abu Ja’far asws raised his asws head and said; ‘Ask, or shall I asws begin for you?’ He said, ‘Inform me, how many years were there in between Isa as and Muhammad saww?’ He asws said: ‘Shall I inform you in accordance to your words or to mine asws?’ He said, ‘Inform me in accordance to both together’. He asws said: ‘In accordance to my asws words, so there were five hundred years, and in accordance to your words there were six hundred years’.

He said, ‘So inform me about the Statement of Allah aswj Mighty and Majestic to His aswj Prophet as: “[43:45] And ask those of Our Rasools whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?”’ who was the one that Muhammad aswn asked since there were five hundred years in between him as and Isa asw.”
قال: فلا أبو جعفر (عليه السلام) هذه الآية: " سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الاقصى الذي باركنا حوله لله من آبائنا "، فكان من الآيات التي أراها الله تبارك وتعالى محمدًا حيث أسرى به إلى البيت المقدس أن حضر الله عز ذكره أول والآخرين من البشرين والمسلمين، ثم أمر حبيبنا فذفرنا وأقام شعما

Abu Ja’far\(\textit{asws}\) said: ‘This is the 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 from Our Signs. Surely, He is the Hearing, the Seeing [17:1]}’, so Allah\(\textit{azwj}\) Blessed and Exalted Showed to Muhammad\(\textit{saww}\) certain Signs when He\(\textit{azwj}\) Made him\(\textit{saww}\) to travel to the Bayt Al-Maqdas, was that Allah\(\textit{azwj}\) Mighty is His\(\textit{azwj}\) Mention. Resurrected from the former ones and the later ones, Prophets\(\textit{as}\) and Rasools\(\textit{as}\), then Commanded Jibraeel\(\textit{as}\) to Call out the Azan and the Iqamah.

وقال في أذانه: حي على خير العمل، ثم تقدم محمد فصلى بالقوم، فلما انصرف قال لهم على ما تشهدون ؟ وما كنتم تعبدون ؟ قالوا نشهد أن لا إله إلا الله وحده لا شريك له، وأنك رسول الله، أخذ على ذلك عهودنا وموايفنا، فقال نافع: صدقت يا با جعفر.

And he said in his \textit{Adh}aan “Hurry to the Best of the deeds” (Hayya Ala Khayr Al-Amal). Then Muhammad\(\textit{saww}\) proceeded and Prayed with the people. When he\(\textit{saww}\) had finished, he\(\textit{saww}\) asked them: ‘What did you testify to and what did you worship?’ They replied, ‘We testified that there is no god except Allah\(\textit{azwj}\), One with no associates to Him\(\textit{azwj}\), and you\(\textit{saww}\) are the Rasool\(\textit{saww}\) of Allah\(\textit{azwj}\), and it is upon that, that He\(\textit{azwj}\) Took a Covenant from us and the Confirmation’. Nafa’u said, ‘You\(\textit{asws}\) have spoken the truth, O Abu Ja’far\(\textit{asws}\)!’

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Hadeed, who has narrated the following:

Abu Abdullah\(\textit{asws}\) has said: ‘When the ascension (Me’raaj) took place with the Rasool-Allah\(\textit{saww}\), in the morning he\(\textit{saww}\) sat and narrated it to them (his\(\textit{saww}\) companions). They said to him\(\textit{saww}\), ‘Describe for us Bayt Al-Maqdas’. So, he\(\textit{saww}\) described it for them, as he\(\textit{saww}\) had seen it during the night, therefore they remained vague about it. Jibraeel\(\textit{as}\) came to him\(\textit{saww}\) and said: ‘Look over there!’ He\(\textit{saww}\) looked towards Al-Bayt (Al-Maqdas) and described it to them whilst looking at it.

Then he\(\textit{saww}\) described for them the caravan, which was in between them and Syria. Then said: ‘These were the camels of the clan of so and so and will be arriving with the rise of the sun, led by a red camel’. And the Quraysh then sent a man upon a horse to turn it back, but it still arrived with the rise of the sun. Qurtab Bin Abd Amro said, ‘O grief that I don’t be for

\textit{319} Bihar Al Anwaar – V 18, The book of our Prophet\(\textit{saww}\), P 3 Ch 3 H 17
you a trunk (strong enough) when you saw claim that you saw came to Bait Al-Maqdas and returned in the same night (O Prophet saw)". 320

320 Bihar Al Anwaar – V 18, The book of our Prophet saw, P 3 Ch 3 H 18

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Yahya Al-Kahily, who has said:

Abu Abdullah asws regarding the Statement of Allah azwj Mighty and Majestic: Say: ‘Look at what is in the skies and the earth, and the Signs and the warners do not avail a people not believing [10:101].’ He asws said: ‘When ascension took place with Rasool-Allah saw, Jibraeel as came up to him saw with Al-Buraaq (the ride). So he saw rode on it and came to Bayt Al-Maqdas (Jerusalem). Then he saw met the ones whom he saw met from his saww brothers from the Prophets as.

Then he saw returned and narrated it to his saww companions, l saw came to Bayt Al-Maqdas, and returned during the night. Jibraeel as came to me saw with Al-Buraaq, so l saw rode upon it, and the sign of that is that l saw passed by the camels of Abu Sufyan being watered at the watering hole of the clan of so and so. A red camel of theirs had strayed and the group were looking for it.

Some of them said to the others, ‘But rather he saw went to Syria whilst riding at speed whereas you have been to Syria and recognise it. So, ask him saw about its markets, and its doors, and its businessmen’. They said, ‘O Rasool-Allah saw, how is Syria, and how are its markets?’

He asws said: ‘The Rasool saw, when asked about something that he saw did not recognise, he saw would not describe it until after seeing it in front of him saw. So when they were in the middle of that, Jibraeel as came up to him saw and said: ‘O Rasool-Allah saw, this here is Syria which has been raised for you saw! ’e Rasool-Allah saw turned and visualised Syria, with its doors, and its markets, and its traders’.

قال: وكان رسول الله (صلى الله عليه وآله) إذا سئل عن الشئ لا يعرفه شق عليه حتى يرى ذلك في وجهه، قال: فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك ل، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه السلام) فقال: يا رسول الله هذه الشام قد رفعتك لك، فبينما هو كذلك إذ أتاه جبرئيل (عليه 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He said: ‘Where are the questioners about Syria?’ They said to him, ‘It is so and so and so and so’. Rasool-Allah answered them with regards to all of what they asked from him. Even then they did not believe from among them, except for a few, and it is the Word of Allah Blessed and Exalted: *and the Signs and the warners do not avail a people not believing [10:101].* Then Abu Abdullah said: ‘We seek Refuge with Allah from disbelief in Allah and in His Rasool. We believe in Allah and in His Rasool’.

Aban, from Abdullah Bin Ata’, who has said the following:

Abu Ja’far has said: ‘Jibraeel came to the Rasool-Allah with the Buraaq (ride) which was smaller than a mule, and larger than the donkey. It had two vibrating ears, and its eyes were in its hooves, and its steps were as far as its eyes could extend to. And if it ascends a mountain, its forelegs become shorter and its hind legs extend. So, if it descends, its forelegs extend and its hind legs shorten. Its mane hangs to the right of it, and it had two wings behind it’.

It is reported from Ali Bin Muhammad Al-Askari, from his father, from his grandfather, from Amir Al-Momineen having said: ‘Rasool-Allah said: ‘When there was an ascension with me to the fourth sky, I looked at a dune of pearls having four corners for it and four doors, all of these being from green brocade. I said: ‘O Jibraeel! What is this dome which did not better than it in the fourth sky?’

He said: ‘My beloved Muhammad! This is an image of a city called Qum. The Momineen servants of Allah gather in it awaiting Muhammad and his intercession of Day of Qiyamah and the Reckoning, the gloom and the worries and the grief and the abhorrence flow away from them’.

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**321** Bihar Al Anwaar – V 18, The book of our Prophet P 3 Ch 3 H 19

**322** Bihar Al Anwaar – V 18, The book of our Prophet , P 3 Ch 3 H 20
He (the narrator) said, ‘I asked Ali Bin Mohammad Al-Askari, ‘When are they awaiting the relief (Al-Qaim)’? He said: ‘When the water appears upon the surface of the ground’. 323

‘Al-Sadiq said: ‘He isn’t from our Shias, the one who denies four things – the Mi’raj, and the questioning in the grave, and creation of the Paradise and the Fire, and the intercession’. 324

And from Al Talaqany, from Ali Bin Al Hassan Bin Fazal, from his father,

‘From Al-Reza having said: ‘One who belies the Mi’raj so he has belied Rasool-Allah’. 325

And from Ibn Abdous, from Ibn Quteyba, from Al Fazl Bin Shazan,

‘From Al-Reza having said: ‘One who acknowledges the Tawheed of Allah – and continued the Hadeeth up to he said: ‘And believes in the Mi’raj, and the questioning in the grave, and the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrection, and the Publishing (of the registers of deeds), and the Recompense, and the Reckoning, then he is a Momin truly, and he is from our Shias of the People of the Household’. 326

Ali, from his father, from Ibn Mahboub, from Hisham Al Khurasany, from Al Mufazzal,
‘From Abu Abdullah asws in a lengthy Hadeeth, he (the narrator) said, ‘I said to him asws, ‘Masjid Al-Kufa is ancient?’ He asws said: ‘Yes, and it is a praying place of the Prophets as, and Rasool-Allah saww had prayed Salat in it when there was an ascension with him saww to the sky.’

Jibraeel as said to him saww: ‘O Muhammad saww! This is a Masjid of your saww father as Adam as, and praying place of the Prophets as, so descend and pray Salat in it’. He saww descended and prayed Salat in it, then Jibraeel as ascended with him saww to the sky’. 327

The book ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, from what he reported from the book ‘Al Mi’raj’ by his chain from Al Sadouq, from Ahmad Bin Muhammad Bin Al Saqar, from Abdullah Bin Muhammad Al Mahlayb, from Abu Al Husayn Ibn Ibrahim, from Ali Bin Salih, from Muhammad bin Sinan, from Abu Jafs Al Abady, from Muhammad bin Malik Al Hamdany, from Zazan,

‘From Salman Al-Farsi as having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky of the world, I saww was by a castle of white silver having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them, who is this castle for?’ He as asked them. They said, ‘For a youth from the Clan of Hashim as’. ‘

When I saww came to be in the second sky, there I saww was by a castle of red gold, more beautiful that the first, having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them’. He as asked them. They said, ‘For a youth from the Clan of Hashim as’. ‘

When I saww came to be in the third sky, there I saww was by a castle of red ruby, having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them’. He as asked them. They said, ‘(It is) for a youth from the Clan of Hashim as’. ‘

When I saww came to be in the fourth sky, there I saww was by a castle of white gems, having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them’. He as asked them. They said, ‘(It is) for a youth from the Clan of Hashim as’. ‘

327 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 25
When I saww came to the fifth sky, there I saww was by a castle of yellow gems, having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them, for who is this castle?’ He as asked them. They said, ‘For a youth from the Clan of Hashim as’.

When I saww came to the sixth sky, there I saww was by a castle of wet hollow pearls, having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them’, He as asked them: ‘For who is this castle?’ They said, ‘For a youth from the Clan of Hashim as’.

When I saww came to the seventh sky, there I saww was by a castle from the Light of Allah azwj Blessed and Exalted, having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them’, for who is this castle?’ He as asked them. They said, ‘For a youth from the Clan of Hashim as’.

We travelled and did not descend. We transferred from light to darkness and from darkness to light until I saww paused at Sidrat Al-Muntaha, and Jibraeel as started to leave. I saww said: ‘My as beloved Jibraeel as, (you as are leaving me) in this place! Or in the like of this lotus (tree)! You as are leaving me and going away?’

He as said: ‘My as beloved! By the One azwj Who Sent you saww with the Truth as a Prophet saww. This is the way, neither has a Messenger Prophet as nor and Angel of Proximity has travelled. I as entrust you saww to the Lord azwj of Might’, and I saww did not cease to be paused until I saww was thrown in oceans of light, and the waves did not cease to toss me as from light to darkness, and from darkness to light until my saww Lord azwj Paused me saww are the pausing which I saww loved to be paused in His azwj Presence, from the Dominion of the Beneficent.

He azwj said: “O Ahmad saww, pause!” I saww paused flinching, awed. He azwj Called out from the Dominion: “O Ahmad saww My saww Lord saww Inspired me saww and I saww

Flama sarat ila al-sama al-khamsa fa-ana ba y mistr man darra sfarra a la abade melikan, fakl: ya jibrel selhama man hula al-qust? Fasa'amuna fakl: la fathiq min tabi

When I saww came to the fifth sky, there I saww was by a castle of yellow gems, having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them, for who it this castle?’ He as asked them. They said, ‘For a youth from the Clan of Hashim as’.

Flama sarat ila al-sama al-sadsa fa-ana ba y mistr man lutha radda muhija a la abade melikan, fakl: ya jibrel selhama, fasa'amuna man hula al-qust? Fakal: la fathiq min tabi

When I saww came to the sixth sky, there I saww was by a castle of wet hollow pearls, having two Angels at its door. I saww said: ‘O Jibraeel as! Ask them’ He as asked them: ‘For who is this castle?’ They said, ‘For a youth from the Clan of Hashim as’.

Flama sarat ila al-sama al-sabsta fa-ana ba y mistr man mawr ar-rhul tibaak wa'ayii a la abade melikan, fakl: ya jibrel selhama, fasa'amuna man hula al-qust? Fakal: la fathiq min tabi...

We travelled and did not descend. We transferred from light to darkness and from darkness to light until I saww paused at Sidrat Al-Muntaha, and Jibraeel as started to leave. I saww said: ‘My as beloved Jibraeel as, (you as are leaving me) in this place! Or in the like of this lotus (tree)! You as are leaving me and going away?’

Fasarna fathiq man nazar dafeen men mawr ar-rhul tibaak wa'ayii a la abade melikan, fakl: ya jibrel selhama, fasa'amuna man hula al-qust? Fakal: la fathiq min tabi

He as said: ‘My as beloved! By the One azwj Who Sent you saww with the Truth as a Prophet saww. This is the way, neither has a Messenger Prophet as nor and Angel of Proximity has travelled. I as entrust you saww to the Lord azwj of Might’, and I saww did not cease to be paused until I saww was thrown in oceans of light, and the waves did not cease to toss me as from light to darkness, and from darkness to light until my saww Lord azwj Paused me saww are the pausing which I saww loved to be paused in His azwj Presence, from the Dominion of the Beneficent.

He azwj said: “O Ahmad saww, pause!” I saww paused flinching, awed. He azwj Called out from the Dominion: “O Ahmad saww My saww Lord saww Inspired me saww and I saww
said: 'At Your service my Lord and Your Happiness. Here am, Your servant, in front of You.'

فُنوديت: يا أحمد العزيز يقرأ عليك السلام، قال: فقلت: هو السلام وإليه يعود السلام.

There was a call: "O Ahmad! The Mighty Conveys the greetings to you. He is Al-Salaam, and to Him returns the Salam'.

ثم نوديت ثانية يا أحمد، فقلت: لبيك وسعديك سيدي ومولاي، قال: يا أحمد آمن الرسول بما انزل إليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه فألهمني ربي فقلت آمن الرسول بما انزل إليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه ورسله، وفهمت: إن العزيمز يقمم لممك: مممن خلفممت في الارض، فقلممت: خيرهمما، خلفممت فمميهم ابممن عمي، فنوديت يا أحمد من ابن عمك؟ قلت أنت أعلم علي بن أبي طالب،

Then there was a second call: "O Ahmad! At your service and Happiness My Chief and My Master!" He Said: "O Ahmad! "The Rasool believes in what is Revealed unto him from his Lord" 'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. [2:285], and His Rasools."

فقلت: قد "سمعنا وأطعنا غفرانك ربنا وإليك المصير " فقال الله عزوجل: " لا يكلف الله نفسا إلا وسعها لها ما كسبت وعليها ما اكتسبت " فقلت: "ببي لا تؤاخذنا إن نسينا أو أخطأنا " فقال الله عزوجل: قد فعلت،

I said: 'We hear and we obey, Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285]. Allah Mighty and Majestic Said: “Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned” [2:286]. I said: ‘Our Lord! Do not Seize us if we forget or we make a mistake’. So Allah Said: “I have Done so”.

فقلت: "ببي لا تحمل علينا إصرا كما حملته على الذين من قبلنا " فقال: قد فعلت،

I said: ‘Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us’. He Said: “I have Done so”.

فقلت: "ببي ولا تحملنا مالا طاقة لنا به واعف عنا وافغف لنا وارحمنا أنت مولانا فانصرنا على القوم الكافرين " فقال الله عزوجل: قد فعلت،

I said: ‘Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people’. Allah Mighty and Majestic Said: “I have Done so”.

فاحرى القلم بما حرى، فيما قضيت وطري من مناحات ربي نوديت: إن العزيمز يقمم لممك: مممن خلفممت في الأرض، فقلت: خيرهمما، خلفممت فمميهم ابممن عمي، فنوديت يا أحمد من ابن عمك؟ قلت أنت أعلم علي بن أبي طالب،

The Pen flowed with what it flowed. When the Whispering of my Lord was Accomplished and concluded, He Called out: “The Mighty Says to you: Whom have you left behind in the earth?” I said: ‘Its best one. I left my cousin among them’. He Called out: “O Ahmad! Who is your cousin? I said: ‘You are more Knowing, Ali Bin Abu Talib’.
He azwj Called out from the seven Kingdoms consecutively: “O Ahmad saww! Advice goodly with Ali asws, Bin Abu Talib asws, your saww cousin”. Then He azwj said: “Turn around!” I saww turned around towards the Throne and found inscribed upon the Base of the Throne: “There is no god except I azwj Alone, there is no associate for Me azwj, Muhammad saww is My asw Rasool saww, I aswj Assisted him saww with Ali asws”!

O Ahmad saww! I azwj Derived your saww name from My azwj Name. I azwj am Allah azwj, the Most Praised One, the Praise-worthy, and I azwj am Allah azwj the Exalted; and I azwj Derived the name of your saww cousin asws Ali asws from My azwj Name. O Abu Al-Qasim saww! Go as a guide, guided one. The best of the comers has come and the best of the leavers is leaving, and beatitude be to you saww and beatitude for the one who believes in you saww and ratifies you saww.”

Then I saww was thrown in the oceans of light, and the waves did not cease tossing me saww until Jibraeel as met me saww at the Sidrat Al-Muntaha. He as said to me saww: ‘My as beloved! The best of the comers has come and best of the leavers is leaving. What did you saww say? And what did He azwj Say to you saww?’ I saww said part of what had flowed.

He as said to me saww: ‘And what was the last of the Speech which He azwj Cast to you saww?’ I saww said to him as: ‘He azwj Called out: “O Abu Al-Qasim saww! Go as a guide, a righteously guided one. Beatitude be for you saww and beatitude for the one who believes in you saww and ratifies you saww”. Jibraeel as said to me saww: ‘Did you saww not understand what He azwj Intended by ‘Abu Al-Qasim’?’ I saww said: ‘No, O Spirit of Allah azwj!’

He azwj Called out: “O Ahmad saww! But rather, your saww teknonym is ‘Abu Al-Qasim’ because you saww shall distribute the Mercy from Me azwj between My azwj servant on the Day of Qiyamah”. Jibraeel as said: ‘Congratulations, well done, O my as beloved. By the One azwj Who Sent you saww with the Message, and Particularised you saww with the Prophet-hood! Allah azwj has not Given this to any human being before you saww.”

فندوت يا أحمد إنما كنيتك أبا القاسم لانك تقسم الرحمة مني على عبادي يوم القيامة فقال: جبرئيل (عليه السلام): هنيئا مريئما يما حب يما بقيبي والمذي بعثمك بالرسالة، واختصك بالنبوة ما أعطى الله هذا آدميا قبلك، فقال لي: خليلي نعم المجمئ جئمت، ونعم المنصرف انصرفت ماذا قلت ؟ وماذا قيل: لك ؟ قال: فقلت: بعض ما جرى، ثم قال لي جبرئيل (عليه السلام): أفلم تستفهم ما أراد  بأبي القاسم ؟ قلت: لا يا روح الله، فقال لي حزيني من اسمي، أنا الله المحمود الحميد، وأنا الله العلي ، وشققت اسم ابن عمك علي من اسمي يا أبا القاسم امض هاديا مهديا، نعم المجئ جئت ونعم المنصرف انصرفت، وطوباك ، وطوبى لممن آمن بك وصدقك، فقال لي: وما كان آخر الكلام الذي القي إليك ؟ فقلت: نوديت يا أبا القاسم امض هاديا مهديا، طوبماك ، وطموبى لممن آمن بمك وصمدقك

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Then I saww was thrown in the oceans of light, and the waves did not cease tossing me saww until Jibraeel as met me saww at the Sidrat Al-Muntaha. He as said to me saww: ‘My as beloved! The best of the comers has come and best of the leavers is leaving. What did you saww say? And what did He azwj Say to you saww?’ I saww said part of what had flowed.

فندوت يا أحمد إنما كنيتك أبا القاسم لانك تقسم الرحمة مني على عبادي يوم القيامة فقال: جبرئيل (عليه السلام): هنيئا مريئما يما حب يما بقيبي والمذي بعثمك بالرسالة، واختصك بالنبوة ما أعطى الله هذا آدميا قبلك، فقال لي: خليلي نعم المجمئ جئمت، ونعم المنصرف انصرفت ماذا قلت ؟ وماذا قيل: لك ؟ قال: فقلت: بعض ما جرى,
Then we left until we came to the seventh sky, and there was the castle upon its state. I saww said: ‘My beloved Jibraeel! Ask them (the two Angels), who is the youth from the Clan of Hashim (to whom it belongs)?’ He asked them and they said, ‘Ali Bin Abu Talib, cousin of Muhammad.

We did not descend to any sky from the skies except and the castle was upon its state, and Jibraeel did not cease to ask them about the Hashimite youth, and all of them said, ‘Ali Bin Abu Talib.

And from him, from Al Sadouq, from Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Ali Bin Ma’bad, from Ahmad Bin Umar, from Zayd Al Naqab, from Aban Bin Taghlub,

‘From Abu Abdullah having said: ‘The Prophet used to frequently kiss (Syeda) Fatima and Ayesha reproached him upon that. She said, ‘O Rasool-Allah! You are frequently kissing (Syeda) Fatima!’

He said to her: ‘When there was an ascension with me to the sky, Jibraeel passed with me by the tree of Tooba and gave me from its fruit and ate it. Allah Transformed that water to my back. When I descended to the earth and went to (Syeda) Khadeeja, she was Blessed with (Syeda) Fatima. So, I do not kiss her except find the aroma of the tree of Tooba from her.

Ibn Abbas said,

‘The Prophet said in response to a number of Jews: ‘Allah Subdued Al-Buraq for me, and it is better than the world and its contents; and it is an animal from the animals of the Paradise, and its face is like the face of a human being and its hooves are like the

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328 Bihar Al Anwaar – V 18, The book of our Prophet P 3 Ch 3 H 26
329 Bihar Al Anwaar – V 18, The book of our Prophet , P 3 Ch 3 H 27
hooves of the horse, and its tail is like a tail of the cow. (It is) bigger than the donkey and smaller than the mule.

Its saddle is from red ruby and its rein is from white gems. It is reined with seventy thousand reins of gold. Upon it are two wings embedded with gems and jewels, and rubies and emeralds. It is inscribed between its eyes: “There is no god except Allahazwj Alone, there is no associate for Himazwj, Muhammadasww is Rasoolasww of Allahazwj”, 330.

By the three chains from Al-Rezaasws, from hisasws forefathersasws having said: ‘Rasool-Allahasww said: ‘Allahazwj Subdued Al-Buraq for measww, and it is an animal from the animals of the Paradise. It is neither with tallness nor with shortness. If Allahazwj the Exalted were to Permit it, it could travel the world and the Hereafter in one gallop, and it is the most beautiful of the animals in colour’”. 331

‘Rasool-Allahasww said: ‘There will not be any riders on the Day of Judgment apart from us, and we are four’. Ibn Al-Abbas Bin Abdul Muttalib stood up to himasww and said, ‘Who are they, O Rasool-Allahasww?’

Heasww said: ‘As for Iasww, Iasww shall be upon Al-Buraq, and its face is like a face of the human being, and its cheeks are like the cheeks of the horse, and its appearance is like the appearance of connected pearls, and its ears are of two green emeralds, and its eyes are like the star Al-Zuhry (Venus), their glow being like the two illuminating stars, for it there are rays like the rays of the sun.

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The finesse rolls down from its throat, folded of the body, long of hands and legs. For it there is like the skin of the human beings. It hears the speech and understands it, and it is larger than the donkey and smaller than the mule”.

The Syrian asked Amir Al-Momineen about the teknonym of Al-Buraq, so he said: ‘It is teknonymed as Abu Hilal’.

Al Seyyid Bin Tawoos in the book ‘Sa’ad Al Saoud’ – ‘I saw in the Tafseer of what is Revealed from the Quran regarding the Prophet and the People of his Household, a composition of Muhammad bin Al Abbas Bin Ali Ibn Marwan, from Al Husayn Bin Muhammad Bin Saeed, from Muhammad Abin Al Bayz Bin Al Fayaz, from Ibrahim Bin Abdullah Bin Hamam, from Abdul Razaq, from Ma’mar, from Ibn Hamad, from his father, from his grandfather who said,

‘Rasool-Allah said: ‘While I was in the chamber when Jibraeel came to me and nudged my leg. I woke up and did not see anything. Then he came for a second time and nudged my leg. I woke up. He grabbed my finger and placed me in the place of a bird. When I blinked my eyes, he returned to me and I was in a place. He said: ‘Do you know where you are?’ I said: ‘No, O Jibraeel’."

He said: ‘This is Bayt Al-Maqdas, House of Allah Al-Aqsa. In it is the gathering and the publicising (of registers).’ Then Jibraeel stood up and placed his forefinger in his right ear and proclaimed Azan, dual (sentences) by dual (sentences), saying at the end of it: ‘Hasten to the good deed’, dual, dual, until when he had accomplished his Azan, established the Salat, dual, dual, and said at the end of it: ‘The Salat is being established! The Salat is being established!’

He said: ‘This was the beginning, a light from the sky and the graves of the Prophets were opened up by it, and they came from every direction responding to the call of Jibraeel. Four thousand and…”

332 Bihar Al Anwaar – V 18, The book of our Prophet P 3 Ch 3 H 30
333 Bihar Al Anwaar – V 18, The book of our Prophet P 3 Ch 3 H 31
four hundred and fourteen Prophets\textsuperscript{as} came. I\textsuperscript{saww} took to shaking their\textsuperscript{as} hands and I\textsuperscript{saww} had no doubt that Jibraeel\textsuperscript{as} would precede us\textsuperscript{as} (to lead Salat). When they\textsuperscript{as} evened out upon shaking hands, Jibraeel\textsuperscript{as} grabbed my\textsuperscript{saww} fingers, then said to me\textsuperscript{saww}: 'O Muhammad\textsuperscript{saww}', Proceed and pray Salat (leading) your\textsuperscript{saww} brothers\textsuperscript{as} so the seal would be the foremost from the sealed.

I\textsuperscript{saww} turned towards my\textsuperscript{saww} right and there I\textsuperscript{saww} was with my\textsuperscript{saww} father\textsuperscript{as} Ibrahim\textsuperscript{as}, upon him\textsuperscript{as} being two green garments, and on his\textsuperscript{as} right were two Angels, and on his\textsuperscript{as} left were two Angels. Then I\textsuperscript{saww} turned towards my\textsuperscript{saww} left and there was my\textsuperscript{saww} brother and my\textsuperscript{saww} successor Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, upon him\textsuperscript{asws} being two white garments, on his\textsuperscript{asws} right were two Angels and on his\textsuperscript{asws} left were two Angels.

I\textsuperscript{saww} was delighted cheerfully, and Jibraeel\textsuperscript{as} nudged me\textsuperscript{as} by his\textsuperscript{as} hand. When I\textsuperscript{saww} accomplished the salat, I\textsuperscript{saww} stood to Ibrahim\textsuperscript{as} and he\textsuperscript{as} stood to me\textsuperscript{saww} and shook my\textsuperscript{saww} hand, and I\textsuperscript{saww} grabbed both his\textsuperscript{as} hands with my\textsuperscript{saww} right hand and said: 'Welcome to the righteous Prophet\textsuperscript{as}', and the righteous son, and the righteous Sent in the righteous era'.

And he\textsuperscript{as} stood to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and shook his\textsuperscript{asws} hand and grabbed both his\textsuperscript{asws} hands by his\textsuperscript{as} right hand and said: 'Welcome to the righteous son, and the righteous successor of the Prophet\textsuperscript{as} O Abu Al-Hassan\textsuperscript{asws}'. I\textsuperscript{saww} said: 'O father\textsuperscript{as}! You\textsuperscript{as} Teknonymed him\textsuperscript{asws} as 'Abu Al-Hassan' and there is no son for him\textsuperscript{asws}'? He\textsuperscript{as} said: 'Like that I\textsuperscript{saww} found him\textsuperscript{asws} in my\textsuperscript{as} Parchment, and my\textsuperscript{as} Lord\textsuperscript{azwj} Taught me\textsuperscript{as} his\textsuperscript{asws} name to me\textsuperscript{as} and Teknonymed him\textsuperscript{asws} as 'Abu Al-Hassan and Al-Husayn', and successor of the last of the Prophets\textsuperscript{as} of my\textsuperscript{as} Lord\textsuperscript{azwj}'\textsuperscript{334}.

In the 21\textsuperscript{st} night of Ramazan before the Hijrah by six months was the ascension with Rasool Allah\textsuperscript{saww}. And it is said, in the 27\textsuperscript{th} of the Month of Ramazan on Saturday night. And it is said, 'The night of Monday of the month of Rabbi Al-Awwal after the Prophet-hood by two years. And in the book 'Al-Tazkira', in the 27\textsuperscript{st} night of Rajab, the year two from the Hijrah was the ascension"\textsuperscript{335} (P.s. – This is not a Hadeeth).

\textsuperscript{334} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 32

\textsuperscript{335} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 33
'From Abu Abdullah\textsuperscript{asws} having said: 'Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as} and Israfeel\textsuperscript{as} came with Al-Buraq to Rasool-Allah\textsuperscript{saww}. One grabbed hold of the rein, and one the saddle and the other one evened his\textsuperscript{saww} clothes for him\textsuperscript{saww}. Al-Buraq neighed and Jibraeel\textsuperscript{as} patted it, then said to it: 'Calm down O Buraq! No Prophet\textsuperscript{asws} like him\textsuperscript{saww} has ever ridden you before him\textsuperscript{saww} nor will any ride after him\textsuperscript{saww}'.

He\textsuperscript{saww} said: ‘(Al-Buraq) ascended with him\textsuperscript{saww} and raised him\textsuperscript{saww} not a lot, and Jibraeel\textsuperscript{as} was with him\textsuperscript{saww} showing him\textsuperscript{saww} the signs from the sky and the earth.

He\textsuperscript{saww} said: ‘While I\textsuperscript{saww} was in my\textsuperscript{saww} journey when a caller called out from my\textsuperscript{saww} right: ‘O Muhammad\textsuperscript{saww}!’ But I\textsuperscript{saww} did not answer him and did not turn towards him. Then a caller called out from my\textsuperscript{saww} left: ‘O Muhammad\textsuperscript{saww}!’ But I\textsuperscript{saww} did not answer him and did not turn towards him. Then a woman faced me\textsuperscript{saww} revealing from her forearms having every adornment of the world. She said, ‘O Muhammad\textsuperscript{saww}, look at me until I speak to you\textsuperscript{saww}!’ But I\textsuperscript{saww} did not turn towards her.

Then I\textsuperscript{saww} travelled on and heard a sound which alarmed me\textsuperscript{saww}, and I\textsuperscript{saww} crossed past it. Jibraeel\textsuperscript{as} descended with me\textsuperscript{saww} and said: ‘Pray Salat’. So, I\textsuperscript{saww} prayed Salat. Then he\textsuperscript{as} said: ‘Do you\textsuperscript{saww} know where you\textsuperscript{saww} prayed?’ I\textsuperscript{saww} said: ‘No’. He\textsuperscript{saww} said: ‘You\textsuperscript{saww} prayed at Taybah and you\textsuperscript{saww} will be emigrating to it’.

Then I\textsuperscript{saww} rode on and we continued for as long as Allah\textsuperscript{azwj} so Desired. Then he\textsuperscript{as} said to me\textsuperscript{saww}: ‘Descend and pray Salat’. I\textsuperscript{saww} descended and prayed. He\textsuperscript{as} said to me: ‘Do you\textsuperscript{saww} know where you\textsuperscript{saww} prayed?’ I\textsuperscript{saww} said: ‘No’. He\textsuperscript{saww} said: ‘You\textsuperscript{saww} prayed at (mount) Toor of Sinai when Allah\textsuperscript{azwj} Spoke to Musa\textsuperscript{as} in a conversation’.

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Then I saww rode on and we continued for as long as Allah azwj so Desired. Then he saww said to me saww: ‘Descend and pray Salat’. I saww descended and prayed. He as said to me: ‘Do you know where you prayed?’ I saww said: ‘No’. He as said: ‘You saww prayed in Bayt Laham’ – and Bayt Laham is in the vicinity of Bayt Al-Maqdas where Isa as Bin Maryam as was born.

Then I saww rode on and we continued until we ended up to Bayt Al-Maqdas, and tied Al-Buraq by the ring which the Prophets as used to tie at, and I saww entered the Masjid and Jibraeel as was with me saww to my saww side. We found Ibahim as and Musa as and Isa as among the ones Allah azwj so Desired from the Prophets as of Allah azwj having had gathered for me saww, and I saww established the Salat, and had no-doubt that Jibraeel as would be preceding us (to lead).

Then I saww finished, Jibraeel as grabbed my saww fingers made me saww to be absent from their as community, and no pride.

Then the treasurer came to me saww with three utensils – a container wherein was milk, and a container wherein was water, and a container wherein was wine, and I saww heard a speaker saying: ‘If he saww takes the water, he saww will drown and his saww community would drown; and if he saww takes the wine, he saww will deviate and his saww community would deviate; and if he saww takes the milk, he saww will be guided and his saww community would be guided’.

He saww said: ‘I saww took the milk and drank from it. Jibraeel as said to me: ‘You saww are guided and your saww community is guided’. Then he as said to me saww: ‘What is that which you saww in your saww journey?’ I saww said: ‘A caller called out to me saww from my saww right’. He as said: ‘Or did you answer him?’ I saww said: ‘No, and I saww did not turn towards him’. He as said: ‘That is a caller of the Jews. If you saww had answered him, your saww community would have become Jews from after you saww’.

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Then he as said, ‘What is that which you saww saw?’ I saww said: ‘A caller called out to me saww from my saww left’. He as said to me saww: ‘Or, did you saww answer him?’ I saww said: ‘No, and I saww did not turn towards him’. He as said: ‘That is a caller of the Christians. If you saww had answered him, your saww community would have become Christians from after you saww’.

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He as said: ‘What is that which faced you saww?’ I saww said: ‘I saww met a woman revealing from her forearms, upon her being from every adornment of the world. She said, ‘O Muhammad saww, look at me until I speak to you saww.’ He as said to me: ‘Did you saww speak to her?’ I saww said: ‘I saww did not speak to her and did not turn towards her’. He as said: ‘That is the world, and had you saww spoken to her, your saww community would have chosen the world over the Hereafter’.

Then I saww heard a sound which alarmed me saww. Jibraeel as said to me saww, ‘Did you saww hear, O Muhammad saww?’ I saww said: ‘Yes’. He saww said: ‘This is a rock having been thrown from the edge of hell seventy years ago, and this is when it bottomed’.

They (companions) said, ‘Rasool-Allah saww did not laugh until he saww passed away’.

He saww said: ‘Jibraeel as ascended and I saww ascended with him saww to the sky of the world, and upon it was an Angel called Ismail, and he is the caution which Allah aswj Mighty and Majestic Said: Except (for the) one who violates the caution, so there pursues him a shooting star [37:10], and under him (his command) are seventy thousand Angels, under every Angel are seventy thousand Angels.

He said, ‘O Jibraeel as! Who is this with you as?’ He as said: ‘Muhammad saww’. He said, ‘And he saww has been Sent?’ He as said: ‘Yes’. He opened the gate and greeted unto him as and greeted unto me saww, and I saww sought Forgiveness for him and he sought Forgiveness for me saww, and said: ‘Welcome to the righteous brother, and the righteous Prophet saww!’ And the Angels received me saww until I saww entered the sky of the world.

No Angel met me saww except laughing cheerfully until I saww met an Angel from the Angels saww had not seen any of greater creation (body) than him, abhorrent of looks, manifesting the anger. He said to me saww similar to what they said, from the supplications except he did
not laugh, and I\textsuperscript{saww} did not see from him the cheerfulness what I\textsuperscript{saww} had seen from the Angels who had laughed. I\textsuperscript{saww} said: ‘Who is this, O Jibraeel\textsuperscript{as}, for I\textsuperscript{saww} have been alarmed from him’.

He\textsuperscript{as} said, ‘It is allowed for you\textsuperscript{saww} to be alarmed from him, and all of us to be alarmed from him. This is the Angels, keeper of the Fire, not laughing at all and did not cease since Allah\textsuperscript{azwj} Made him to be in charge of Hell.

He increases in anger every day and fury against the enemies of Allah\textsuperscript{azwj} and the people who disobey Him\textsuperscript{azwj}. Allah\textsuperscript{azwj} will Take Revenge by him from them, and if he had laughed to anyone before you\textsuperscript{saww} or he will be laughing to anyone after you\textsuperscript{saww}, he would have laughed to you\textsuperscript{saww}, but he does not laugh’.

I greeted to him and he returned the greetings unto me\textsuperscript{saww}, and gave me\textsuperscript{saww} the glad tidings of the Paradise. I\textsuperscript{saww} said to Jibraeel\textsuperscript{as}, - and Jibraeel\textsuperscript{as} is at the position which Allah\textsuperscript{azwj} Described: Obedient, then trustworthy [81:21] -: ‘Can you instruct him to show me\textsuperscript{saww} the Fire?’ Jibraeel\textsuperscript{as} said to him: ‘O Angel! Show Muhammad\textsuperscript{saww} the Fire’. He uncovered its cover from it and opened a gate from it, and there emerged from it a flame spreading in the sky, gushing out rising until I\textsuperscript{saww} thought, from what I\textsuperscript{saww} saw, that it would grab me\textsuperscript{as}.

I\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}, tell him to return its cover back upon it’. He\textsuperscript{as} instructed him. He said to it: ‘Return!’ It returned to its place which it had come out from.

Then I\textsuperscript{saww} continued and saw a man of wheat-ish (complexion) body. I\textsuperscript{saww} said: ‘Who is this, O Jibraeel\textsuperscript{as}?’ He\textsuperscript{as} said: ‘This is your\textsuperscript{saww} father\textsuperscript{as} Adam\textsuperscript{as}. When his\textsuperscript{as} offspring were presented to him\textsuperscript{as}, they said, ‘Good soul, and good aroma from a good body’.

Then Rasool-Allah\textsuperscript{saww} recited Surah Al-Mutaffifeen on top of seventeen Verses: Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you

He said: ‘I greeted unto my father, and he greeted unto me, and I sought Forgiveness for him and he sought Forgiveness for me and said: ‘Welcome to the righteous son, and the righteous Prophet, and the one Sent in the righteous era’.

Then passed by an Angel from the Angels seated to a gathering, and the entirety of the world was gathered between his knees, and there was a tablet of light in his hand. Certain lines or writing were inscribed in it. He was looking into it, neither turning right nor left, facing towards it as if he is in grief. He said: ‘Who is this, O Jibraeel?’ He said: ‘This is the Angel of death continuously capturing the souls’.

He said: ‘O Jibraeel! Get me closer to him until I speak to him’. He got me closer and he greeted to him and Jibraeel said to him: ‘This is Muhammad, Prophet of Mercy whom Allah Sent to the servants’. He welcomed me with the greeting and said: ‘Receive glad tidings O Muhammad, for I the good, all of it to be in your community’. He said: ‘The Praise is for Allah, the Conferer with the Bounties upon His servants. That is from the Grace of my Lord and His Mercy upon me’.

He said: ‘He is the severest of the Angels in work’. He said: ‘Is it all of the ones who died or will die in what is afterwards, this one captures his soul?’ He said: ‘Yes’. He said: ‘And sees them wherever they may be and witnesses by himself’? He said: ‘Yes’.

He said: ‘The world, all of it with me in what Allah Subdued it for me and Enabled me upon it, except like the Dirham (coin) in the palm of the man turning it however he so desires to, and there is none from a house except and I scan it five times a day and am saying when the people of the deceased cry upon their deceased: ‘Do not cry upon him for there is an appointment and an appointment for me regarding you all until there does not remain anyone among you’.

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Rasool-Allah 

said: 'It suffices with the death as a calamity, O Jibraeel as. Jibraeel as said: 'And there is no calamity after the death more calamitous than the death'.

He as said: 'Then I saw on and there I was with a people having a meal in front of them, of good meat and bad meat. They were (instead) eating the bad meat and leaving the good. I saw: 'Who are they, O Jibraeel as?' He as said: 'They are those who devoured the Prohibited and left the Permissible, and they are from your community, O Muhammad asww'.

Rasool-Allah asww said: 'Then I saw an Angel from the Angels, Allah azwj had Made his affair to be strange. Half of his body was the fire and the other half was the ice. Neither did the fire melt the ice nor did the snow extinguish the fire, and he was calling out in a high voice and saying: 'Glorious is the One azwj Who Restrains the heat of this fire so it does not melt the ice, and Restrains the coldness of this ice so it does not extinguish the heat of this fire. O Allah azwj! Compose between the ice and the fire between the hearts of Your servants, the Momineen!'

I said, 'Who is this, O Jibraeel as?' He as said: 'This is an Angel Allah azwj has Allocated with the protection of the sky and the horizons of the lands, and he is the most advising of the Angels of Allah azwj to the inhabitants of the earth from His Momineen servants, supplicating for them with what you heard, since he was Created'.

And I saw two Angels calling out in the sky. One of them was saying: 'O Allah azwj! Give every spender a replacement'. And the other was saying: 'O Allah azwj! Give every withholder a damage'.

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And I saw two Angels calling out in the sky. One of them was saying: 'O Allah azwj! Give every spender a replacement'. And the other was saying: 'O Allah azwj! Give every withholder a damage'.
Then I saw continued and there I was with a people having thick lips like the thick lips of the camel. The flesh was being cut from their sides and thrown into their mouths. I said: ‘Who are they, O Jibraeel?’ He said: ‘They are the backbiters, the fault-finders’.

ثم مضيت فإذا أنا بأقوام ترضخ رؤوسهم بالصخر، فقلت: من هؤلاء يا جبرئيل؟ قال: هؤلاء الذين يباكون أموال اليتامى، فإما فيأكلون في بطونهم نارا وسيصلون سعيرا، فإنما يقوم الذي يحطم الشرط من المس، وإذا هم بسبيل عاد الصوماء، يقولون: أين حق يوم القيامة؟

Then I was continued and there I was with a people, their heads were being weighed down with the rock. I said: ‘Who are they, O Jibraeel?’ He said: ‘They are those who were sleeping from Salat Al-Isha’.

ثم مضيت فإذا أنا بأقوام تقذف النار في أفواههم، وتخرج من أدبارهم، فقلت: من هؤلاء يا جبرئيل؟ قال: هؤلاء الذين يأكلون أموال اليتامى ظلما، إنما يأكلون في بطونهم نارا وسيصلون سعيرا، فهل تعلم أن نارا والبهاء في النوم فجرها؟

Then I saw continued and there I was with a people, the fire was being throw into their mouths and it was coming out from their behinds. I said: ‘Who are they, O Jibraeel?’ He said: ‘those who are consuming the wealth of the orphans unjustly, are rather consuming fire in their bellies, and they would be arriving at the Blazing Fire [4:10]’.

ثم مضيت فإذا أنا بأقوام ينامون عن صلاة العشاء، وتحزن من أدبائهم، فقلت: من هؤلاء يا جبرئيل؟ قال: هؤلاء الذين يباكون أموال اليتامى، فإما يقوم الذي يحطم الشرط من المس، وإذا هم بسبيل عاد الصوماء، يقولون: أين حق يوم القيامة؟

Then I was continued, and there I was with a people, one of them was intending to stand up but was not able to due to the largeness of his belly. I said: ‘Who are they, O Jibraeel?’ He said: ‘They are Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275], and they, in the manner of the people of Pharaoh, are being presented to the Fire, morning and evening. They were saying, ‘Our Lord! When will the Hour be established?’


Then we continued, and there I was with women hanging by their breasts. I said: ‘Who are they, O Jibraeel?’ He said: ‘Those the ones who inherited the wealth of their husbands of the children of others’. Then Rasool-Allah saw said: ‘The Wrath of Allah is severe upon the woman who enters upon a people in their lineage, one who isn’t from them, so he is notified of their nakedness and devours their treasures’.

قال: مررنا بملائكة من ملائكة الله عزوجل خلقهم الله كيف شاء، ووضع وجوههم كيف شاء ليس شئ من أطباق أجسادهم إلا وهو يسب وهو يحمده من كل ناحية بأصوات مختلفة، أصواتهم مرتفعة بالتحميد والبكاء من خشية الله، وهم يندفعون وهم يصدرون من تحت قلوبهم حكما.

He said: ‘We passed by Angels from the Angels of Allah Mighty and Majestic. Allah had Created them however He so Desired, and Placed their faces however He so Desired. There wasn’t anything from the layers of their bodies except and it was glorifying Allah and praising Him from every corner with different voices. Their voices were rising with the praise and wailing from fear of Allah azwj.'
فسألت جبرئيل عنهم، فقال: كما ترى خلقوا، إن الملك منهم إلى جنب صاحبه ما كله قط، ولا يرفع رؤوسهم إلى ما فوقها ولا خفضوها إلى ما تحتها خوفا من الله وخشوعا، فسلاطتهم فروا على إماة يرونهم لا يبصرون إلى من الخشوع.

I saww asked Jibraeel as about them. He as said: 'They are created just as you saww see. The Angels from them does not speak to the companion by his side at all, nor does he raise his head to what is above him nor places it to what is under him out of fear from Allah and humbleness'. I saww greeted them and they responded by gesturing with their hear, not looking at me saww from the humility.

فقال لهم جبرئيل: هذا محمد saww، نبي الرحمة، أرسله الله إلى العباد رسولا ونبيا، وهو خاتم النبوة وسيدهم، أفلا تكلمونه ؟

Jibraeel as said to them: 'This is Muhammad saww, Prophet saww of Mercy. Allah azwj Sent him saww to the servant as a Rasool saww, a Prophet saww, and he saww is the seal of the Prophet-hood and their Chief. Will you not speak to him saww?' When they heard that from Jibraeel as, they came to me saww with the greetings and honoured me saww and gave me saww the glad tidings with the goodness for me saww and for my saww community'.

قال: ثم صعدنا إلى السماء الثانية فإذا فيها رجلان متشابهان، فقلت: من هذان يا جبرئيل ؟ فأقبلوا علي بالسلام، وأكرموني وبشروني بالخير لي ولامتي

He saww said: 'Then we ascended to the second sky, and in it there were two men resembling each other. I saww said: 'Who are these two, O Jibraeel as?' He as said: 'Two sons of the maternal aunt of Yahya as and Isa as'. I saww greeted them and they greeted unto me saww, and I saww sought Forgiveness for them and they sought Forgiveness for me saww and said: ‘Welcome to the righteous brother, and the righteous Prophet saww'.

وإذا فيها من الملائكة وعليهم الخشوع قد وضع الله وجوههم كيف شاء ليس منهم فليس معهم الله إلا يسبح الله وحده بحمدته بجميع الصفا و`=أقليل عليهم بالسلام، وأكرموني وبشروني بالخير لي ولاحتي.

And there, in it (second sky), there were from the Angels, and upon them was the humbleness. Allah azwj had Placed their faces however He azwj so Desired to. There wasn’t any Angel from them except he was glorifying Allah azwj and praising Him azwj in difference voices.

ثم صعدنا إلى السماء الثالثة فإذا فيها رجل فضل حسنه على سائر الخلق كفضل القمر ليلة البدر على سائر النجوم، فقلت: من هذا يا جبرئيل ؟ فقال: هذا أخوك يوسف، فسلاطتهم فروا على إماة، واستغفرت له، واستغفرلي، وقال: مرحبا بالأخ الصالح، والنبي الصالح، والمبعوث في الزمان الصالح، والأخ الصالح.

Then we ascended to the third sky wherein was a man whose beauty was superior over the rest of the creatures like the superiority of the moon on the night of the full moon over the rest of the stars. I saww said: ‘Who is this, O Jibraeel as?’ He as said: ‘This is your saww brother Yusuf as’. I saww greeted unto him as and he as greeted me saww, and I saww sought Forgiveness for him saww and he as sought Forgiveness for me saww and said: ‘Welcome to the righteous Prophet saww, and the righteous brother, and the one Sent in the righteous era’.

وإذا فيها ملائكة عليهم الخشوع قد وضع الله وجههم كيف شاء ليس منهم الله إلا يسبح الله وحده بحمدته بجميع الصفا والحمد.
And there, in it (third sky) were Angels, upon them was the humbleness similar to what I saw describe in the first and the second sky, and Jibraeel as said to them regarding my affair what he as had said to the others, and they did similar to what the others had done.

Then we ascended to the fourth sky and therein was a man. I saw said: ‘Who is this, O Jibraeel?’. He as said: ‘This is Idrees as. Allah azwj raised him as to a lofty place’. I saw greeted unto him as and he as greeted to me saww, and I saww sought Forgiveness for him as and he as sought Forgiveness for me saww. And there, in it (fourth sky), there were from the Angels with the humbleness similar to what was in the skies which we had crossed. He as gave me saww glad tidings with the goodness for me and for my saww community.

Then I saww saw an Angel seated upon a throne, under him (his charge) were seventy thousand Angels, under each Angel were seventy thousand Angels'.

There occurred within the self of Rasool-Allah saww that it was him. Jibraeel as shouted at him and said: ‘Stand!’ So, he stands up to the Day of Judgment.

Then we ascended to the fifth sky, and there in it was an elderly man of large eyes. I saw had not seen any person older than him. Around him was a third of his community, and their numbers astounded me saww. I saww said: ‘Who is this, O Jibraeel?’. He as said: ‘This is the answerer among his people, Haroun as Bin Imran as’. I saww greeted unto him as and he as greeted to me saww, and I saww sought Forgiveness for him as and he as sought Forgiveness for me saww, and in it from the Angels of humbleness were similar to what was in the (other) skies.

Then we ascended to the sixth sky, and there in it was a man of tall stature as if he was (made) from hair, and even though there were two shirts upon him, his hair protruded out in these. I saww heard him saying, ‘The Children of Israel allege that I and the most honourable of the children of Adam as unto Allah azwj, and this man saww is more honourable to Allah azwj than I am’. I saww said: ‘Who is this, O Jibraeel?’. He as said: ‘This is your saww brother as Musa as Bin Imran as’.
Then we ascended to the seventh sky, and I saw him did not pass by any Angel from the Angels except they said, ‘O Muhammad! Get cupping done and instruct your community with the cupping’. And there, in it (seventh sky) was a man of styled head and beard, seated upon a chair. I saw: ‘O Jibraeel! Who is this one in the seventh sky at the door of Bayt Al-Mamour in the Vicinity of Allah? ’ He said: ‘O Muhammad! This is your father Ibrahim, and this is your neighbourhood and the neighbourhood of the pious ones from your community’.

Then Rasool-Allah recited: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**. I saw him and he greeted me and said: ‘Welcome to the righteous Prophet and the righteous son, and the one Sent in the righteous era’. And in it from the Angels of humbleness similar to what were in the skies. They gave me glad tidings with the goodness for me and for my community’.

Then Rasool-Allah recited: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**. I saw him and he greeted me and said: ‘Welcome to the righteous Prophet, and the righteous son, and the one Sent in the righteous era; and in it from the Angels of humbleness were similar to what were in the skies. They gave me glad tidings with the goodness for me and for my community’.

Rasool-Allah said: ‘And I saw in the seventh sky, oceans of shining light, its shine dazzling the sight, and in it were oceans of darkness and oceans of snow. Rumbling. Every time I was alarmed and saw these, I asked Jibraeel, and he said: ‘Receive good news O Muhammad and thank the Benevolence of your Lord, and thank Allah for what He has Done to you’.
He said: 'Allah Affirmed me with His Strength and His Assistance until my words to Jibraeel was a lot. Jibraeel said: 'O Muhammad! Are you considering it as great what you see? But rather this is creation from the creation of your Lord, so How would it be with the Creator Who Created what you have not seen from the creation of your Lord is greater than this.

Verily between Allah and His creature there are ninety thousand Veils, and the closest of the creatures to Allah are I and Israfeel, and between us and Him there are four Veils – Veil of Light, and Veil of darkness, and Veil of clouds, and Veil of water'.

Then an elevator came until it came out in the air to the seventh sky, and in it the elevator ended to the extent its pair ended to near the Throne, and he was saying: 'Glorious is my Lord where you are and you do not know where your Lord is due to the Greatness of His Glory', and for him were two wings in his shoulders. When he spread these, it exceeded the east and the west. Whenever it is the pre-dawn, he spreads his wings and flaps with them and shouts with the Glorification, saying: 'Glory be to Allah the King the Holy! Glory be to Allah the Great the Exalted! There is no god except Allah the Living, the Eternal!'

وإذا قال ذلك سبحت ديوك الأطلال، وخفقت بأجنحتها، وأخذت في الصياح، فإذا سكت ذلك الديك في السماء سكت ديوك الأطلال، وذلذ الديك زغب أخضر ، وريش أبيض كأشد بياض [ ما ] رأيته فقط ، وله زغب أحمر أبيض ؟ تجربة الإله الصادق ، رأيتها فقط ، والذلذ الديك زغب أخضر ، وريش أبيض كأشد بياض [ ما ] رأيته فقط ، وله زغب أحمر أبيض ؟ تجربة الإله الصادق ، رأيتها فقط ، والذلذ الديك زغب أخضر ، وريش أبيض كأشد بياض [ ما ] رأيته فقط ، وله زغب أحمر أبيض ؟ تجربة الإله الصادق ، رأيتها فقط ، والذلذ الديك زغب أخضر ، وريش أبيض كأشد بياض [ ما ] رأيته فقط ، وله زغب أحمر أبيض ؟ تجربة الإله الصادق ، رأيتها فقط.

And when he says that, the roosters of the earth, all of them glorify, and flap their wings, and take to the crowing. When that rooster (Angel) in the sky becomes silent, the roosters of the earth fall silent, all of them; and for that rooster (Angel) is a green crown I had not seen at all'.
He saws said: ‘The I saws went with Jibraeel as and entered Bayt Al-Mamour and prayed two Cycles in it, and with me saws were some people from my saws companions having new clothes upon them, and others had shabby clothes upon them. The people of the new clothes entered and the people of the shabby clothes withheld.

Then I saws came out and two rivers were yielded to me saws – a river called Al-Kawser and a river called Al-Rahma. I saws drank from Al-Kawser and washed from Al-Rahma. Then they were both yielded to me saws until I saws entered the Paradise, and there was my saws house and houses of my saws family upon its edges, and there its soil was like the musk, and there was a girl diving in the rivers of the Paradise. I saws said: Who are you for, O girl?’ She said, ‘From Zayd Bin Harisa’. I saws gave him the good news of it when it was morning.

And there its birds were like the camel (in size), and there its pomegranates were like the large buck, and there was a tree if a bird were to go around it, it would not be able to circumvent it for seven hundred years, and there isn’t any house in the Paradise except and there is a branch from it. I saws said: ‘What is this, O Jibraeel as?’ He as said: ‘This is the tree of Tooba. Allah azwj Says: (the tree of) Tooba would be for them and an excellent resort [13:29].

Rasool Allah saws said: ‘When I saws entered the Paradise I saws returned to my saws self and asked Jibraeel as about those oceans and their horrors and their wonders. He as said: ‘These are canopies of the Veils which Allah saws Blessed and Exalted has Veiled Himself with, and had it not been for those Veils, the Light of the Throne would have torn apart the Light of the Throne and everything in it’.

And I saws ended up to Sidrat Al-Muntaha, and there the leaf from it could shade a community from the communities, and I saws was from it just as Allah saws the Exalted Said: So he was (at a distance of) two bows or nearer [53:9]. Heazwj Called out to me saws, “The Rasool believes in what is Revealed unto him from his Lord” [2:285]. I saws said: ‘I saws shall answer on my saws behalf and on behalf of my saws community: ‘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].

They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools’. 

I saww said: ‘We hear and we obey”. (The Rasool said): ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285]. Allahazwj Said: “Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned”. [2:286]. I saww said: ‘Our Lord! Do not Seize us if we forget or we make a mistake [2:286]. Allahazwj Said: “Iazwj will not Seize yousaww”.

I saww said: ‘Our Lord! And do not load upon us a burden like what You Loaded upon those from before us. [2:286]. Allahazwj Said: “Iazwj will not load upon us what we have no strength for us; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people’. [2:286]. Allahazwj Blessed and Exalted Said: “Iazwj have Granted yousaww that for yousaww and for your community”.

Al-Sadiq saww said: ‘No one went to Allahazwj the Exalted more honourable than Rasool-Allahsaww where he asked for his community these qualities’.

Rasool-Allahsaww said: ‘O Lordazwj! Yousaww Gave Your Prophetsas (certain) merits, so Give measw, Allahazwj Said: “Iazwj have already Given yousaww among what Isaww Gave yousaww — two phrases from beneath Myazwj Throne: ‘There is neither Mighty nor Strength except with Allahasw’, and ‘There is no rescue from Youazwj except to Youazwj’”.

He saww said: ‘And the Angels taught me a word Isaww say it morning and evening: ‘O Allahazwj! If Isaww am unjust in the morning Isaww am a seeker of Yourazwj Pardon, and my saww sin in the morning Isaww am a seeker of Yourazwj Forgiveness, and my saww disgrace in the morning Isaww am a seeker of Yourazwj Honour, and my saww poverty in the morning Isaww am a
seeker of Your \textit{azwj} Finishing it, and my \textit{saww} perishing face in the morning \textit{saww} am a seeker of Your \textit{azwj} Permanent Face, the Everlasting which will not perish’. And \textit{saww} say that when it is evening’.

 ثم سمعت الآنان فإذا ملك يؤذن لم ير في السماء قبل تلك الليلة، فقال: الله أكبر، الله أكبر، فقال الله: صدق عبدي أنا أكبر، فقال: أشهد أن لا إله إلا الله

Then \textit{saww} heard the Azaan, and there was an Angel proclaiming Azaan, whom \textit{saww} had not seen before that night. He said: ‘\textit{azwj} is the Greatest! \textit{azwj} is the Greatest!’ \textit{azwj} Said: “My \textit{azwj} servant speaks the truth, \textit{azwj} am the Greatest!’ He said, ‘I testify there is no god except \textit{azwj}! \textit{azwj} Said: “My \textit{azwj} servant speaks the truth. \textit{azwj} am \textit{azwj}’, there is no god apart from Me \textit{azwj}.

He said, ‘I testify that Muhammad \textit{saww} is a Rasool \textit{azwj}! I testify that Muhammad \textit{saww} is a Rasool \textit{azwj}! \textit{azwj} Said: “My \textit{azwj} servant speaks the truth. Muhammad \textit{saww} is My \textit{azwj} servant and My \textit{azwj} Rasool \textit{saww}. \textit{azwj} Sent him \textit{saww} and \textit{azwj} Selected him \textit{saww}’.

He said, ‘Hasten to the Salat! Hasten to the Salat!’ \textit{azwj} Said: “My \textit{azwj} servant speaks the truth, and he calls to My \textit{azwj} Obligation. So, the one who walks to it being desirous regarding it in anticipation, it would be an expiation for him for what have passed of his sins”. He said: ‘Hasten to the success! Hasten to the success!’ \textit{azwj} Said: “It is goodness, and the salvation and the success”.

Then \textit{saww} led the Angels in the sky just as \textit{saww} had led the Prophets \textit{as} in Bayt Al-Maqdas (in Salat). Then a craving overwhelmed me \textit{saww} and \textit{saww} fell down in Sajdah. My \textit{saww} Lord \textit{azwj} Called out to me \textit{saww}: “\textit{azwj} had Obligated upon every Prophet \textit{as} who was before you \textit{saww}, fifty Salats (daily), and \textit{azwj} hereby Obligate these upon you \textit{saww} and upon your \textit{saww} community, therefore you \textit{saww} stand by it among your \textit{saww} community”.

Then \textit{saww} went down until \textit{saww} passed by Ibrahim \textit{as}, and he \textit{as} did not ask me \textit{saww} about anything until \textit{saww} ended up to Musa \textit{as}. \textit{saww} said: ‘What happened, O Muhammad \textit{saww}? ‘\textit{saww} said: ‘My \textit{saww} Lord \textit{azwj} Said: “\textit{azwj} had Obligated upon every Prophet \textit{as} who was before you \textit{saww}, fifty Salats (daily), and \textit{azwj} hereby Obligate these upon you \textit{saww} and upon your \textit{saww} community”.

Rasool-Allah \textit{saww} said: ‘\textit{saww} went down until \textit{saww} passed by Ibrahim \textit{as}, and he \textit{as} did not ask me \textit{saww} about anything until \textit{saww} ended up to Musa \textit{as}. \textit{saww} said: ‘What happened, O Muhammad \textit{saww}? ‘\textit{saww} said: ‘My \textit{saww} Lord \textit{azwj} Said: “\textit{azwj} had Obligated upon every Prophet \textit{as} who was before you \textit{saww}, fifty Salats (daily), and \textit{azwj} hereby Obligate these upon you \textit{saww} and upon your \textit{saww} community”.

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فقال موسى (عليه السلام): يا محمد إن امتك آخر الامم وأضعفها، وإن ربك لا يزيده شئ، وإن امتك لا تستطيع أن تقوم بها، فارجع إلى ربك فاسأله التخفيف لامتك،

Musa as said: ‘O Muhammad saww! Your saww community is the last of the communities and the weakest, and your saww Lordazwj did not increase it by anything, and your saww community will not be able to stand by it, therefore returned to your saww Lordazwj and ask Him azwj for the Lightening for your saww community’.

فرجعت إلى ربي حتى انتهيت إلى سدرة المنتهى فاسارمت ساجدا، ثم قلت: فرضت علي وعلى امتي خمسين صلاة ولا أطيق ذلك ولا أمت، فخفف عني،

So, I saww returned to my saww Lordazwj until I saww ended up to the Sidrat Al Muntaha and fell down in Sajdah. Then I saww said: ‘You azwj Obligated fifty Salats (daily) upon me saww and upon my saww community and neither can I saww endure that nor can my saww community, therefore Lighten it from me saww’.

فوضع عني عشر، فرجعت إلى موسى فأخبرته فقال: ارجع لا تطيق، فرجعت إلى ربي فوضع عني عشر، فرجعت إلى موسى فأخبرته، فقال: ارجع وفي كل رجعة أرجع إليه آخر ساجدا حتى رجع إلى عشر صلوات،

He azwj Dropped ten from me saww, and I saww returned to Musa as and informed him as. He as said: ‘Return, it will not be endured’. So, I saww returned to my saww Lordazwj and He azwj Dropped (another) ten from me saww, I saww returned to Musa as and informed him saww, and he as said: ‘Return’. And during each return I saww returned to Him azwj falling into Sajdah until it returned to ten Salats.

فرجعت إلى موسى وأخبرته، فقال: لا تطيق، فرجعت إلى ربي فوضع عني خمسا، فرجعت إلى موسى (عليه السلام) وأخبرته فقال: لا تطيل،

I saww returned to Musa as and informed him as. He as said: ‘It will not be tolerated’. I saww returned to my saww Lordazwj and He azwj Dropped five from me saww. I saww returned to Musa as and informed him as. He as said: ‘It will not be tolerated’.

فقلت: قد استحييت من ربي، ولكن أصبر عليها، فناداني مناد كما صبرت عليها فهذه الخمس بخمسة كل صلاة تُظهر يقول وهم من امتك بحسنة يعملها فعملها كتب له عشرا، ومن هم من امتك بسيئة يفعلها كتب عليه واحدة، وإن لم يعملها لم أكتب عليه شيئا؟

I saww said: ‘I saww am embarrassed from my saww Lordazwj, but I saww shall be patient upon it’. A Caller Called out to me saww: ‘Just as you saww will be patient upon these, so these five would be (counted as) fifty, each Salat (multiplied) by ten, and one who from your saww community who thinks of a good deed to do and he does it, ten would be written for him, and if he does not do it, one would (still) be written for him, and one from your community who thinks of an evil deed and does it, one would be written against him, and if he does not do it, nothing would be written against him’.

فقال الصادق (عليه السلام): جزى الله موسى (عليه السلام) عن هذه الامة خيرا. فهذا تفسير قول الله: ‘سُبْحَانَ الَّذِي أَسْرَى بِعِبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْاقْصَى ِذَٰلِكَ تَوَافُرُ ۛ أَنْتَ عَلَىٰ رِبَّكَ بِالْحَقِّ ۛ لَا إِلَآ هُوَ الْمُقْدِشُ ’. 

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Al-Sadiq asws said: ‘May Allah azwj Recompense Musa as to goodly on behalf of this community. So, this is the Tafseer of the Words of Allah azwj: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, in order to Show him from Our Signs. Surely, He is the Hearing, the Seeing’.

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Ahmad Bin Muhammad Bin Hamdan al Maktab, from Muhammad Bin Abdul Rahman Al Saffar, from Muhammad Bin Isa al Damagany, from Yahya Bin Al Mugheira, from Jareer, from Al Amsh, from Atiya, from Abu Saeed Al Khudry who said,

‘Rasool-Allah saww said: ‘On the night there was an ascension with me saww to the sky, Jibraeel as came to me saww by my hand and entered me saww into the Paradise and made me saww to be seated upon a rug from the rugs of the Paradise, and gave me saww a quince. I saww split it into two halves and a Houri came out from it, being of large eyes and she said, ‘The greetings be to you O Ahmad saww! The greetings be to you O Rasool-Allah saww. The greetings be to you O Muhammad saww.’

الفاقت: من أنت ترحمك الله؟ قالت أنا الراضية المرضية خلقني الجبار من ثلاثة أنواع: أسفلها من المسك، وأعلاها من الكافور، ووسطها من العنبر، وعجنت بماء الحيوان، قال الجليل: كوني فكنت، خلقت لابن عمك ووصيكم علي بن أبي طالب.

I saww said: ‘May Allah azwj have Mercy on you! Who are you?’ She said, ‘I am the pleasing, the pleased. The Subder Created me from three types – my bottom is from musk, and my top is from the camphor, and my middle is from amber, and I am kneaded with the water of (river) Al-Haywaan. The Majestic Said: “Be!” And I came into being. I am created for your saww cousin and your saww successor saww, and your saww Vizier Ali asws Bin Abu Talib asws.’

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Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim al Kufy, from Muhammad Bin Ahmad Al Hamdany, from Al Hassan Bin Ali Al Shamy, from his father, from Abu Jareer, from Ata’a Al Khurasany, raising it from Abdul Rahman Bin Ghanam who said,

‘Jibraeil as came to Rasool-Allah saww with an animal smaller than the mule and larger than the donkey, its legs being taller than its hands, its step being to the extent of the sight. When he saww intended to ride it, it prevented, so Jibraeil as said: ‘He saww is Muhammad saww, and it humbled itself until it adhered to the ground.'
He (the narrator) said, ‘He saww rode, and every time it descended, it raised its hands and withdrew its legs. He saww passed with it in the darkness of the night by a laden caravan. The caravan fled from the noise of Al-Buraq and a man at the end of the caravan called out to a slave of his at the beginning of the caravan, ‘O son and so! The camels have fled, and so and so has cast its burden and broken its hands’, and it was a camel of Abu Sufyan.

He (the narrator) said, ‘Then he saww continued until when he saww was in the midst of Al-Balqa’a, he saww said: ‘O Jibraeel as I saww am thirsty’. So, Jibraeel as took a bowl wherein was water and gave it to him saww, and he saww drank. Then he saww continued and passed by a people suspended by the ankles with spikes of fire. He saww said: ‘Who are they, O Jibraeel as?’ He as said: ‘They are those whom Allah aswj had Made needless with the Permissible (income) but they sought the Prohibited’.

He (the narrator) said, ‘Then he saww passed by a people who skins were being sewed with needles of fire. He saww said: ‘Who are they, O Jibraeel as?’ He as said: ‘They are those who took the virginity of the women without Permissibility’.

Then he saww continued and passed by a man lifting a bundle of firewood; every time he was not able to lift it, it was increased in it. He saww said: ‘Who is this, O Jibraeel as?’ He as said: ‘This is the owner of the debt intended to be paid off, so when he was not able, he increased upon it’.

Then he saww continued until when he was by the eastern mountain from Bayt Al-Maqdas, he saww felt a hot wind and heard a sound. He saww said: ‘What is this wind, O Jibraeel as which I saww feel and this sound which I saww hear?’ He as said: ‘This is Hell’. The Prophet saww said: ‘I saww seek Refuge with Allah aswj from Hell’.

Then he saww continued until when he was in the midst of Al-Balqa’a, he saww said: ‘O Jibraeel as I saww am thirsty’. So, Jibraeel as took a bowl wherein was water and gave it to him saww, and he saww drank. Then he saww continued and passed by a people suspended by the ankles with spikes of fire. He saww said: ‘Who are they, O Jibraeel as?’ He as said: ‘They are those whom Allah aswj had Made needless with the Permissible (income) but they sought the Prohibited’.

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Then he saww continued until when he was by the eastern mountain from Bayt Al-Maqdas, he saww felt a hot wind and heard a sound. He saww said: ‘What is this wind, O Jibraeel as which I saww feel and this sound which I saww hear?’ He as said: ‘This is Hell’. The Prophet saww said: ‘I saww seek Refuge with Allah aswj from Hell’.

Then he saww continued until when he was by the eastern mountain from Bayt Al-Maqdas, he saww felt a hot wind and heard a sound. He saww said: ‘What is this wind, O Jibraeel as which I saww feel and this sound which I saww hear?’ He as said: ‘This is Hell’. The Prophet saww said: ‘I saww seek Refuge with Allah aswj from Hell’.
Then he saw felt a good wind from his right and hear a sound. He saw said: ‘What is this wind which I feel? And this sound which I hear?’ He saw said: ‘This is the Paradise’. He saw said: ‘I ask Allah for the Paradise’.

He (the narrator) said, ‘Then he continued until he ended up to the gate of the city of Bayt Al-Maqdas and therein was Hercules, and the gates of the city used to be locked every night and he would come with the keys and place them under his head. What it was that night, the gates prevented from being shut. They informed him, and he said, ‘Double the protection at it’”.

He (the narrator) said, ‘Rasool-Allah came and entered Bayt Al-Maqdas, and Jibraeel came to the rock and raised it, and three cups came out from under it – a cup of milk, and a cup of honey, and a cup of wine. He gave him the cup of milk and he drank. Then he gave him the cup of honey and he drank. Then he gave him the cup of wine. He said: ‘I am saturated, O Jibraeel’. He said: ‘But, if you had drunk it, your community would have strayed and separated from you’.

He (the narrator) said, ‘Then Rasool-Allah led (in Salat), seventy Prophets in the Masjid of Bayt Al-Maqdas, and an Angel descended with Jibraeel who had not trodden the earth at all, there being the keys of the treasures of the earth with him. He said, ‘O Muhammad! Your Lord Conveys the greetings and says: ‘These are the keys of the earth. If you like, you can become a slave Prophet, and if you like you can be a king Prophet’. Jibraeel gestured to him: ‘Be humble O Muhammad’. He said: ‘I shall become a slave Prophet’.

He ascended to the sky. When he ended up to the gateway of the sky, Jibraeel sought it to be opened. They said, ‘Who is this?’ He said: ‘Muhammad’. They said, ‘Best of the comers has come’. He entered and he did not pass by any assembly of the Angels except they greeted to him and supplicated for him and his Shias, the close ones.'

He passed by an old man beneath a tree and there were children around him. Rasool-Allah ﷺ said: ‘Who is this old man, O Jibraeel?’ He ﷺ said: ‘This is your father Ibrahim. He ﷺ said: ‘So who are these children around him?’ He ﷺ said: ‘They are the children of the Momineen around him. He ﷺ provides for them.’

ثم مضى فمر على شيخ قاعد على كرسي إذا نظر عن يمينه ضك وفرح، وإذا نظر عن يساره حزن وبكى، فقال: من هذا يا جبرئيل؟ قال: هذا أبوك إبراهيم، إذا رأى من يدخل الجنة من ذريته ضحك وفرح، وإذا رأى من يدخل النار من ذريته حزن وبكى، قال: إن هذا أبوك إبراهيم.

Then he continued and passed by an old man seated upon a chair. Whenever he looked to his right he laughed and was happy, and when he looked to his left was in grief and wept. He ﷺ said: ‘Who is this, O Jibraeel?’ He ﷺ said: ‘This is your father Adam.’ He saww said: ‘So who are these children around him?’ He saww said: ‘They are the children of the Momineen who enter the Paradise, and they are happy, and when he saww sees the ones from his offspring who enter the Fire, he grieves and weeps.’

ثم مضى فمر على ملك قاعد على كرسي فسلم عليه فلم ير منه من البشر ما رأى من الملائكة، فقال: يا جبرئيل! ما مررت بأحد من الملائكة إلا رأيت منه ما أحب إلا هذا. فقال: هذا مالك خازن النار، إذا رأى من ذريته من يدخل الجنة ضحك وفرح، وإذا رأى من ذريته من يدخل النار حزن وبكى.

Then he saww continued and passed by an Angel seated upon a chair. He saww greeted him but did not see from him any smile what he had seen from the (other) Angels. He saww said: ‘O Jibraeel! I saww did not pass by anyone from the Angels except saww from him what I saww liked except this one. So, who is this Angel?’ He saww said: ‘This Angel is the keeper of the Fire. But, he had been from the most beautiful of the smiles from the Angels and most welcoming of them in face. When he was Made to be the keeper of the Fire, and he undertook the responsibility, and he saw what Allah azwj had Prepared for its inhabitants, did not smile after that’. He said: ‘When he saww ended up where he saww ended up, the Salat of fifty (daily) Salats were Imposed upon him saww. He saww returned and passed by Musa azwj. He azwj said: ‘O Muhammad azwj! How many (Salats) have been Imposed upon your saww community?’ He saww said: ‘Fifty Salats’. He azwj said: ‘Return to your saww Lord azwj and ask Him azwj to Lighten it from your saww community’.”

قال: فرجع ثم مر على موسى (عليه السلام) فقال: كم فرض على أمتك 2؟ قال: إذا وجد، قال: فإن أمتك أضعف الأمم، ارجع إلى ربك فاسأله أن يخفف عن أمتك.

Then he saww continued until when he saww ended up where he saww ended up, the Salat of fifty (daily) Salats were Imposed upon him saww. He saww returned and passed by Musa azwj. He azwj said: ‘O Muhammad azwj! How many (Salats) have been Imposed upon your saww community?’ He saww said: ‘Fifty Salats’. He azwj said: ‘Return to your saww Lord azwj and ask Him azwj to Lighten it from your saww community’.

قال: فرجع ثم مر على موسى (عليه السلام) فقال: كم فرض على أمتك 2؟ قال: إذا وجد، قال: فإن أمتك أضعف الأمم، ارجع إلى ربك فاسأله أن يخفف عن أمتك فإنك إن كنت في بني إسرائيل، فلن يكونوا يطوفون إلا دون هذا، فلن تز ربك إلى ربه غورًا حتى جعلها خمس صلوات.

He (the narrator) said, ‘He saww returned, then passed by Musa azwj. He azwj said: ‘How many (Salats) are Imposed upon your as community?’ He saww said: ‘Such and such’. He azwj said:
‘Your saww community is the weakest of the communities. Return to your saww Lord azwj and ask Him azwj to Lighten it from your saww community, for I as used to be among the children of Israel and they did not happen to be enduring except less than this’. He saww did not cease returning to his saww Lord azwj Mighty and Majestic until He azwj Made it to be five Salats (daily’.

He (the narrator) said, ‘Then he saww passed by Musa as. He as said: ‘How many (Salats) are Imposed upon your saww community?’ He saww said: ‘Five Salats’. He as said: ‘Return to your saww Lord azwj and ask Him azwj to Lighten from your as community’. He saww said: ‘I saww am embarrassed from my saww Lord azwj from what I azwj have already returned to Him azwj’.

Then he saww continued and passed by Ibrahim as the Friend of the Beneficent. He as called out to him saww from behind him saww: ‘O Muhammad saww! Convey the greetings to your saww community and inform them that the Paradise, its waters are fresh, and its soil is good, its bottom is white implants: ‘Glory be to Allah azwj, and the Praise is for Allah azwj, and there is no god except Allah azwj, and Allah azwj is the Greatest, and there is neither any might nor strength except with Allah azwj’. So, instruct your saww community and let them frequent from planting it’.

Then he saww continued until he saww passed by a caravan preceded by a grey camel. Then he saww came to the people of Makkah and informed them of his saww journey, and there was a group of Quraysh at Makkah which had been to Bayt Al-Maqdis. He saww informed them, then said: ‘A sign of that is that there would be emerging to you all a caravan with the emergence of the sun, being preceded by a grey camel’.

He (the narrator) said, ‘They waited, and it emerged. And he saww informed them that he saww had passed by Abu Sufyan and that his camel had fled during one of the nights, and he had called out a slave of his at the front of the caravan, ‘O so and so! The camel has fled, and that so and so has cast her burden, and broken her hand’. They asked about the news and found it to be just as he saww had said”.

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338 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 36
My father, from Ali, from his father, from Ibn Abu Umeyr, from Aban Bin Usman, from Abu Abdullaha Ja’far\textsuperscript{asws}, Bin Muhammad Al-Sadiq\textsuperscript{asws} having said: ‘When there was an ascension with Rasool-Allah\textsuperscript{saww} to Bayt Al-Maqdас, Jibraeel\textsuperscript{as} carried him\textsuperscript{saww} upon Al-Buraq and they came to Bayt Al-Maqdас, and the prayer niches of the Prophets\textsuperscript{as} were presented to him\textsuperscript{saww} and he\textsuperscript{saww} prayed Salat at these, and returned him\textsuperscript{saww}.

Rasool-Allah\textsuperscript{saww}, during his\textsuperscript{saww} return, passed by a caravan of Quraysh, and there was water for them in a container and a camel of their had strayed, and they were seeking it. Rasool-Allah\textsuperscript{saww} drank from that water and spilt the rest of it. When it was morning, Rasool-Allah\textsuperscript{saww} said to Quraysh: ‘Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty has Ascended me\textsuperscript{saww} to Bayt Al-Maqdас, and Showed me\textsuperscript{saww} the traces of the Prophets\textsuperscript{as} and their\textsuperscript{as} houses, and I\textsuperscript{saww} passed by a caravan of Quraysh in such and such a place, and a camel of theirs had strayed, and I\textsuperscript{saww} drank from their water and spilt the rest of that’.

\begin{displaymath}
\text{فقال أبو جهل: قد أمكنتكم الفرصة منه، فاسلوه كم الأسطين فيها والقناديل ؟}
\end{displaymath}

\begin{displaymath}
\text{فقالوا: يا محمد إن ههنا من قد دخل بيت المقدس فصف لنا كم أساطينه وقناديله ومحاريبه ؟}
\end{displaymath}

\begin{displaymath}
\text{فجاء جبرئيل (عليه السلام) فعلق صورة بيت المقدس تجاه وجهه، فجعل يخبرهم بما يسألونه عنه، فلما أخبرهم قالوا: حتى يجئ العير ونسألهم عما قلت،}
\end{displaymath}

\begin{displaymath}
\text{فقال لهم رسول الله (صلى الله عليه وآله): تصديق ذلك أن العير تطلع عليكم مع طلوع الشمس، يقدمها جمل أوراق، فسألوهم عنها فقالوا: لقد كان هذا، ضل جمل لنا في موضع كذا وكذا، ووضعنا ماء فصراحتنا وقد اهريق}
\end{displaymath}

\begin{displaymath}
\text{فلم كنا من الغد أقبلنا إلى憂رة، فقلنا: هذه النسيم تطلع الشمس، فبيناهم كذلك إذ طلعت عليهم القدر حين طلعت القرص بقدمها جمل أورق، فسألوه عنهم):}
\end{displaymath}

\begin{displaymath}
\text{فلم بزدهم ذلك إلا عنتا.}
\end{displaymath}

\begin{displaymath}
\text{When it was the next morning, they came looking towards Al-Aqabah and they were saying, ‘This sun is about to emerge in a moment’. While they were like that when the caravan emerged to them when the disc (of the sun) emerged, preceded by a grey camel. They asked them about what Rasool-Allah\textsuperscript{saww} had said and they said, ‘It has been this. A camel of ours had strayed in such and such place, and we had placed down out water, and we woke}
\end{displaymath}
up in the morning and the water had been spilt’. But that did not increase them except in insolence’.

It is report by Al-Sadiq asws, from Rasool-Allah saww having said: ‘While I saww was in Al-Bat’ha and Al-Aws was on my right and Ja’far asws on my left and Hamza asws in front of me saww there was a rustling of the wings of the Angels, and a speaker said, ‘To which of them have you as been Sent, O Jibraeel as?’

قال: إلى هذا – وأشار إلي – وهو سيد ولد آدم، وهذا وصيه ووزيره وحليفه في أنه وهذا عمه سيد الشهداء حمزة، وهذا ابن عمه جعفر له جناحان خضيبان يطير بهما في الجنة مع الملائكة، دعه فلنمقعي عليه، ولسمعي أدناه، وعي قلبه،

And they struck an example for him saww, ‘A king built a house and took a banquet and sent a caller’. Rasool-Allah saww said: ‘The King is Allah azwj, and the house is the world, and the banquet is the Paradise, and the caller is me saww.

قال: ثم أركبه جبرئيل البراق، وأسرى به إلى بيت المقدس، وعرض عليه محاريب الانبياء وآيات الانبياء، فصلى، ورده من ليلته إلى مكة، فمر في رجوعه بعير لقريش. و ساق الحديث إلى آخره كما مر.

He asws said: ‘Then Jibraeel asws made him saww ride Al-Buraq and ascended with him saww to Bayt Al-Maqdis, and presented the prayer niches of the Prophets as and the signs of the Prophets as, and he saww prayed Salat, and he asws returned him saww to Makkah on the same night. He saww passed by a caravan of Quraysh during his saww return’. And he asws continued the Hadeeth to its end just as has passed’.

339 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 3 H 37
340 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 38
'Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are the Imam\textsuperscript{asws} of the Muslims, and Emir of the Momineen, and guide of the resplendent, and Divine Authority of Allah\textsuperscript{azwj} after me\textsuperscript{saww} upon the creatures altogether, and chief of the successors\textsuperscript{asws}, and successor\textsuperscript{asws} of the chief of the Prophets\textsuperscript{as}.\textsuperscript{341}'

O Ali\textsuperscript{asws}! When there was an ascension with me\textsuperscript{saww} to the seventh sky, and from it to Sidrat Al-Muntaha, and from it to the Veils of Light, and my\textsuperscript{saww} Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Honoured me\textsuperscript{saww} with His\textsuperscript{azwj} Whispering, Said to me\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}\textsuperscript{as}, I\textsuperscript{saww} said: ‘At Your\textsuperscript{as} service My\textsuperscript{azwj} Lord\textsuperscript{azwj}, Happiness, Blessed are You\textsuperscript{as} and Exalted’.

He\textsuperscript{azwj} Said: ‘Ali\textsuperscript{asws} is an Imam\textsuperscript{asws} of My\textsuperscript{azwj} friends, and Noor for the ones who obey Me\textsuperscript{azwj} and he\textsuperscript{asws} is the Word which \textsuperscript{isws} have Necessitated on the pious. One who obeys him has obeyed Me\textsuperscript{as}, and one who disobeys him\textsuperscript{asws} has disobeyed Me\textsuperscript{as}, so give him\textsuperscript{asws} the glad tidings of that!’

Ali\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! My\textsuperscript{asws} value has reached such until I\textsuperscript{asws} am being Mentioned over there?’ He\textsuperscript{saww} said: ‘Yes, O Ali\textsuperscript{asws}, so thank your\textsuperscript{asws} Lord\textsuperscript{azwj}.’ Ali\textsuperscript{asws} fell down in Sajdah thanking Allah\textsuperscript{azwj} upon what He\textsuperscript{azwj} had Conferred with upon him\textsuperscript{asws}. Rasool-Allah\textsuperscript{saww} said: ‘Raise your\textsuperscript{asws} head, O Ali\textsuperscript{asws}, for Allah\textsuperscript{azwj} is Boasting with you\textsuperscript{asws} to His\textsuperscript{azwj} Angels’.

My father, from Sa’ad, from Al Barqy, from his father, from Khalaf Bin Hamad, from Abu Al Hassan Al Abdy, from Al Amsh, from Abaya Bin Rabie, from Abdullah Bin Abbas who said,

‘Rasool-Allah\textsuperscript{saww}, when there was an ascension with him\textsuperscript{saww} to the sky, Jibraeel\textsuperscript{as} ended up with him\textsuperscript{saww} to a river calls Al-Noor, and it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic: and Made the darkness and the Light [6:1]. When he\textsuperscript{as} ended with him\textsuperscript{saww} to that river, Jibraeel\textsuperscript{as} said to him\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}! Cross over by the Blessing of Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} will Illuminate your\textsuperscript{saww} sight for you\textsuperscript{saww} and Guide you\textsuperscript{saww} in front of you\textsuperscript{saww}.\textsuperscript{341}'

إن هذا غير لم يعمر أحد، لأملك مقرب ولا بن مسول، غير أنني لي في كل يوم اعتمام في فهم أخرجته افتراضي، فليس من فئة فظاظ من أجدحتي إلا خلق الله تبارك وتعالى منها ملكاً مقتراً له عشور ألف وفجره وأربعون ألف لسان، كل لسان يبلغه بلغة لا يفهمها الإنسان الآخر.

\textsuperscript{341} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 39
This is a river no one has crossed, neither an Angel of Proximity nor a Messenger Prophet as, apart from that for me saww, during every day, I saww tend to dive into it, then come out from it and shake my as wings, and there isn’t any drop which drops from my as wings except Allah azwj Blessed and Exalted Creates an Angel of Proximity from it having twenty thousand faces for it and forty thousand tongues, each tongue articulating in a language no other tongue understands it’.

Rasool-Allah saww crossed over until he saww ended up to the Veils, and the Veils are five hundred Veils, there being a travel distance of five hundred years between the Veil to the Veil.

تم قال: تنقدم يا محمد، فقال له: يا جبرئيل! ولم لا تكون معي! قال: ليس لي أن أجوز هذا المكان، فتقدم رسول الله (صلى الله عليه وآل) ما شاء الله أن يتقدم، حتى سمع ما قال الرب تبارك وتعالى:

Then he as said: ‘Proceed, O Muhammad saww!’ He saww said to him as: ‘O Jibraeel as! And why you as will not happen to be with me saww? He as said: ‘It isn’t for me as that I as exceed this place’. So, Rasool-Allah saww went ahead for as long as Allah azwj so Desired that he saww proceeds, until he saww heard what the Lord azwj Blessed and Exalted Said:

أنا المحمود وأنت محمد، شققت اسمك من اسمي، فمن وصلك وصلته، ومن قطعك بتكته، انزل إلى عبادي فأخبرهم بكرامتني إياك، وأني لم أبعث نبيا إلا جبرئيل، فقلت: يا رب إني قد بلوت خلقك فلم أجد أحدا أطوع لي من علي بن أبي طالب، فقال عزوجل: ولي يا محمد، فمن لامتك من بعدك؟
I saww said: ‘O Lord azwj! I saww surveyed Your azwj creatures and could not find anyone more obedient to me saww than Ali asws Bin Abu Talib asws. He azwj said: “And (obedient) to Me azwj, O Muhammad saww! So, who is for your saww community?”

I saww said: ‘O Lord azwj! I saww surveyed Your azwj creatures and could not find anyone more intense of love for me saww than Ali asws Bin Abu Talib asws. The Mighty and Majestic Said: ‘And (love) for Me azwj, O Muhammad saww, so tell him asws that he asws is the flag of guidance, and Imam asws of My azwj friends and Noor for the ones who obey Me azwj!”

Regarding what Amir Al-Momineen asws explained to a Syrian Jew, of the miracles of the Prophet saww in comparison to the miracles of the Prophets – The Jew said to him asws, ‘This is Suleyman as, the winds had been Subdued for him saww, and he as travelled in his as country, going for a month and coming for a month’.

Ali asws said to him: ‘It has been like that, and Muhammad saww is Given what is superior than this. There was an ascension with him saww from the Sacred Masjid to Masjid Al-Aqsa, being a travel distance of a month, and he saww was ascended into the kingdoms of the skies, being a travel distance of a thousand years in less than a third of the night until he saww ended up to the Base of the Throne.

He saww approached with the knowledge and there came down a green rug for him saww from the Paradise and the Light overwhelmed his saww sight, and he saww saw the Magnificence of his saww Lord azwj Mighty and Majestic by his saww heart, and did not see Him azwj by his saww eyes. He saww was like a measure of two bows between him saww and it, or less. He azwj Revealed to His azwj servant what He azwj Revealed’ – to the end of what has passed in the chapter of the summary of the miracles’. 344

From Ibn Abbas who said,

Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 41
344 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 42
The Prophet said among what he argued against the Jews, ‘I was carried upon the wings of Jibraeel until I ended up to the seventh sky, and I exceeded past Sidrat Al-Muntaha, by which is the Garden of Abode (shelter), until I adhered with the Base of the Throne.

I was Called out at from the Base of the Throne: “Me azwj, I am Allah azwj, there is no god except I azwj, the Guarantor of security, and the Guardian of Eman, the Preserver, the Mighty, the Subduer, the Dominant, the Kind, the Merciful!” I saww saw Him azwj with my saww heart and did not see Him azwj with my saww eyes”. 345

Al Qatan, from Al Sakry, from Al Jowhary, from Muhammad Bin Amara, from his father who said,

‘Al-Sadiq asws said: ‘One who denies three things, then he isn’t from our asws Shias – The Mi’raj, and the questioning in the grave, and the intercession’”. 346

My father, from Al Himeyri, from Ibn Isa, from his father, from Yunus, from Mansour Al Sayqal,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, my saww Lord azwj Made a pact with me saww regarding Ali asws with three phrases. He azwj Said: “O Muhammad saww!” I saww said: ‘At Your azwj service my saww Lord azwj!” He azwj Said: “Ali asws is an Imam asws of the pious, and guide of the resplendent, and leader (Yasoob) of the Momineen”’. 347

Majaylawiya, from Muhammad Al Attar, from Ja’far Bin Muhammad Al Kufy, from Muhammad Bin Al Husayn Bin Zayd, from Abdullah Bin Al Fazal,

‘From Al-Sadiq Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘On the night there was an ascension with me saww to the sky, my saww Lord azwj, Majestic is His aswj Majesty Spoke to me saww. He saww Said: “O Muhammad saww!” I saww said: ‘At Your azwj service my saww Lord azwj!”

345 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 43
346 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 44
347 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 45
He\textsuperscript{azwj} said: “\textit{Ali\textsuperscript{asws}} is My\textsuperscript{azwj} Divine Authority over My\textsuperscript{azwj} creatures, and an Imam\textsuperscript{asws} of the people obedient to Me\textsuperscript{azwj}. One who obeys him\textsuperscript{asws} has obeyed Me\textsuperscript{azwj} and one who disobeys him\textsuperscript{asws} has disobeyed Me\textsuperscript{azwj}, so install him\textsuperscript{asws} as a flag for your\textsuperscript{saww} community, they can be guided by him\textsuperscript{asws} after you\textsuperscript{saww}.”

He\textsuperscript{saww} said: ‘O Jibra\textsuperscript{as}! I\textsuperscript{saww} did not pass by any creature from the creatures of Allah\textsuperscript{azwj} I\textsuperscript{saww} was the smile and the kindness and the cheerfulness from him except this one, so who
is this?’ He\textsuperscript{saww} said: ‘This is an Angel, keeper of the Fire, and this is how his Lord\textsuperscript{azwj} has Created him’. He\textsuperscript{saww} said: ‘I\textsuperscript{saww} would love to request to him to show me\textsuperscript{saww} the Fire’.

Fq\textsuperscript{n}\textsuperscript{a}\textsuperscript{l}\textsuperscript{a}\textsuperscript{a}\textsuperscript{l} He\textsuperscript{as} said: ‘This is an Angel, keeper of the Fire, and this is how his Lord\textsuperscript{azwj} has Created him’. He\textsuperscript{saww} said: ‘I\textsuperscript{saww} would love to request to him to show me\textsuperscript{saww} the Fire’.

Jibrae\textsuperscript{el}\textsuperscript{as} said to him\textsuperscript{saww}: ‘This is Muhammad\textsuperscript{saww}, Rasool\textsuperscript{aww} of Allah\textsuperscript{azwj}, and he\textsuperscript{saww} has asked me\textsuperscript{saww} to request you to show him\textsuperscript{saww} the Fire’. A column (of fire) came out from it, and he\textsuperscript{saww} saw it. When he had seen it, he\textsuperscript{saww} did not happen to laugh until Allah\textsuperscript{azwj} Mighty and Majestic Captured him\textsuperscript{saww} (his\textsuperscript{saww} soul)’.

‘Rasool-Allah\textsuperscript{saww} said: ‘When there was an ascension with me\textsuperscript{saww} to the seventh sky, and from it to Sidrat Al-Muntaha, and from Al-Sidrat to Veils of Light, my\textsuperscript{saww} Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, Called out to me\textsuperscript{saww}:}

“O Muhammad\textsuperscript{saww}! You\textsuperscript{saww} are My\textsuperscript{azwj} servant and I\textsuperscript{azwj} am your\textsuperscript{saww} Lord\textsuperscript{azwj}, so be humble to Me\textsuperscript{azwj} and worship Me\textsuperscript{azwj} and rely upon Me\textsuperscript{azwj}, and trust in Me\textsuperscript{azwj}. I\textsuperscript{azwj} am Pleased with you\textsuperscript{saww} as a servant, and a Beloved, and a Rasool\textsuperscript{saww} and a Prophet\textsuperscript{saww}, and with your\textsuperscript{saww} brother Ali\textsuperscript{asws} as a Caliph and a door, for he\textsuperscript{asws} is My\textsuperscript{azwj} Divine Authority upon My\textsuperscript{azwj} servants, and Imam\textsuperscript{asws} of My\textsuperscript{azwj} creatures.

By him\textsuperscript{asws} My\textsuperscript{azwj} friends are recognised from My\textsuperscript{azwj} enemies, and by him\textsuperscript{asws} the party of Satan\textsuperscript{as} is distinguished from My\textsuperscript{azwj} party, and by him\textsuperscript{asws} My\textsuperscript{azwj} Religion stands and My\textsuperscript{azwj} Limits are preserved, and My\textsuperscript{azwj} Ordinances are implemented.

And by you\textsuperscript{saww} and by the Imams\textsuperscript{asws} from his\textsuperscript{asws} sons\textsuperscript{asws}, I\textsuperscript{saww} Show Mercy to My\textsuperscript{azwj} servants and My\textsuperscript{saww} maids, and by Al-Qaim\textsuperscript{asws} from you\textsuperscript{saww}, I\textsuperscript{azwj} Populate My\textsuperscript{azwj} earth with My\textsuperscript{azwj} Glorification, and extollations of My\textsuperscript{azwj} Holiness, and exclamation of My\textsuperscript{azwj} Greatness, and My\textsuperscript{azwj} Praise.”

\textsuperscript{350} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 48
And by him asws \textsuperscript{351} will clean the earth from My azwj enemies and Make My azwj friends to inherit it, and by him asws \textsuperscript{351} will Make the words of those who disbelieve to be lower, and My azwj Word to be higher, and by him asws \textsuperscript{351} shall Revive My azwj servants and My azwj country with My azwj Knowledge, and the treasures and the hoards will appear for him asws by My azwj Desire, and I saww shall Manifest to him asws the secrets and the consciences by My azwj Will, and Aid him asws with My azwj Angels to Assist him asws upon the implementation of My azwj Command, and proclamation of My azwj Religion. That is My azwj true guardian asws and a truthful guide of My azwj servants’.

Majaylawiya, from Abu Al Mufazzal, from Is’haq Bin Muhammad Bin Marwan al Kufy, from Yahya Bin Salim Al Far’a’a, from Hamad Bin Usman,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws from Ali asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, I saww entered the Paradise and saw a castle of red ruby therein, its interior could be seen from its exterior due to its illumination and radiance, and in it were two domes of gems and emeralds. I saww said: ‘O Jibraeel as recipes! Who is this castle for?’

قال: هو لمن أطاب الكلام، وأدام الصيام، وأطعم الطعام، وتهجد بالليل والناس نيام، قال علي (عليه السلام): فقلت يا رسول الله وفي امتك من يطيق هذا ؟ قال: أتدري ما إطابة الكلام ؟ قلت: الله ورسوله أعلم، قال: من قال " سبحان الله والحمد لله ولا إله إلا الله والله أكبر "

He asws said: ‘It is for the one of good speech, and constant of the Fasting, and feeding the food, and holding vigil at night while the people sleep’. Ali asws said: ‘I asws said: ‘O Rasool-Allah saww! And in your saww community there is one who can endure that?’ He saww said: ‘Do you asws know what is the good speech?’ asws said: ‘Allah azwj and His azwj Rasool saww are more knowing’. He saww said: ‘One who says, ‘Glory be to Allah azwj, and the Praise is for Allah azwj, and there is no god except Allah azwj, and Allah azwj is the Greatest’.

آنديري ما إطامة الطعام ؟ قلت: الله ورسوله أعلم، قال: من صام شهر الصبر - شهر رمضان - وم يفطر منه يوما.

Do you asws know what is the constant Fasting?’ asws said: ‘Allah azwj and His azwj Rasool saww are more knowing’. He saww said: ‘One who Fast the month of patience, Month of Ramazan, and does not break a day from it’.

آنديري ما إطامة الطعام ؟ قلت: الله ورسوله أعلم، قال: من طلب لعياله ما يكفي به وجههم عن الناس.

351 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 49
Do you\textsuperscript{asws} know what is feeding the food?' I\textsuperscript{asws} said: 'Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing'. He\textsuperscript{saww} said: 'One who seeks for his dependants what suffice with him and their faces from the people.

أيندري ما النهده بالليل والناس نيم؟ قلت: الله ورسوله أعلم، قال: من لم ينم حتى يصلي العشاء الآخرة، والناس من اليهود والنصارى وغيرهم من المشركين ينام بيهما .

Do you\textsuperscript{asws} know what is holding the vigil while the people sleep?' I\textsuperscript{asws} said: 'Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing'. He\textsuperscript{saww} said: 'One who does not sleep until he has prayed Al-Isha the last (Salat), and people from the Jews and the Christians and other from the Polytheists are sleeping between the two'.\textsuperscript{532}

352 Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 50

51 ل: الحسن بن محمد السكنوي، عن محمد بن عبد الله الحضرمي، عن القاسم بن زكريا بن دينار، عن إسحاق بن منصور، عن حضرمي الخولاني، عن أبي إسحاق، عن عبد الله بن محمد بن عبد الله بن عبد الله السحيمي، عن عبد الجبار بن محمد بن عبد الله بن محمد بن علي بن أحمد، عن النبي ﷺ، عن أبي بكر الصديق، عن النبي ﷺ.

Al Hassan Bin Muhammad Al Sakuny, from Muhammad Bin Abdullah Al Hazramy, from Al Qasim Bin Zakariya Bin Dinar, from Is’haq Bin Mansour, from Ja’far Al Ahmar, from Amy Al Sayrafi, from Abu Kaseer Al Ansary, from Abdullah Bin As’ad Bin Zurara who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘My\textsuperscript{saww} Lord\textsuperscript{azwj} Ascended me\textsuperscript{saww} and Revealed unto me\textsuperscript{saww} regarding Ali\textsuperscript{asws} with three – he\textsuperscript{asws} Imam\textsuperscript{asws} of the pious, and chief of the Momineen, and guide of the resplendent’.\textsuperscript{533}

353 Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 51

52 ل: علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، عن أبيه، عن جده أحمد، عن أحمد بن عبد الله السخايوسي، عن عبد الجبار بن محمد، عن داود الشعبري، عن مصعب بن منصور، عن الصادق، عن النبي ﷺ، عن النبي ﷺ، عن يحيى بن الحسن بن الفرات، عن حماد بن يعلى، عن علي بن الحزور، عن الصحبي بن نباتة، عن محمد بن الحنفية، عن أبيه، عن حضرمي السكيني، عن أيوب، عن جده أحمد، عن أحمد بن عبد الله السحيمي، عن عبد الجبار بن محمد بن عبد الله بن محمد بن علي بن أحمد، عن النبي ﷺ.

Ali Bin Ahmad Bin Abdullah Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad, from Ahmad Bin Abdullah Al Namawanji, from Abdul Jabbar bin Muhammad, from Dawood Al Shairi, from Al Rabie Sahib Al Mansour,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When there was an ascension with me\textsuperscript{saww} to the sky, my\textsuperscript{saww} Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, Made a pact with me\textsuperscript{saww} regarding Ali\textsuperscript{asws} by three phrases. He\textsuperscript{azwj} Said: “O Muhammad\textsuperscript{asws}! I\textsuperscript{saww} said, ‘At Your\textsuperscript{azwj} service my\textsuperscript{saww} Lord\textsuperscript{azwj} and Your\textsuperscript{azwj} Happiness’. The Mighty and Majestic Said: “Ali\textsuperscript{asws} is an Imam\textsuperscript{asws} of the pious, and guide of the resplendent, and leader (Yasoob) of the Momineen, so give him\textsuperscript{asws} the glad tidings of that”’.\textsuperscript{534}

354 Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 52

53 مع: الوراق وعلي بن محمد بن الحسن الزقوني، عن سعد، عن العباسي بن محمد بن عبد الازرق، عن أبي نصر، عن محيي الدين مهندس، عن عبد الله بن تيمية، عن أحمد بن الحسن، عن أحمد بن الحسن، عن علي بن الحسن، عن عبد الله السحيمي، عن أبيه، عن النبي ﷺ.

Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 51
The Azaan was mentioned in his present so he said, 'When there was an ascension with the Prophet saww to the sky and he saww ended up to the sixth sky, and Angel descended from the seventh sky who had not descended before that day at all. He said, 'Allah azwj is the Greatest! Allah azwj is the Greatest!' Allah azwj, Majestic is His azwj Majesty Said: "I azwj am like that".

He said, 'I testify that there is no god except Allah azwj. Allah azwj Mighty and Majestic Said: "I azwj am like that, there is no god except I azwj. He said, 'I testify that Muhammad saww is Rasool saww of Allah azwj. Allah azwj, Majestic is His azwj Mastery: "My azwj servant and My azwj trustee upon My azwj creatures, I azwj Chose him azwj for My azwj Message".

Then he said, 'Hasten to the Salat!' Allah azwj, Majestic is His azwj Majesty Said: 'I azwj Impose it upon My azwj servants and Make it for Me azwj as a Religion'. Then he said, 'Hasten to the success!' Allah azwj, Majestic is His azwj Majesty Said: 'Successful is the one who walks to it and devotes upon it seeking My azwj Face'.

Then he said, 'Hasten to the best of deeds!' Allah azwj, Majestic is His azwj Majesty Said: "It is the most superior of the deeds and the purest of it in My azwj Presence". Then he said, 'The Salat has been established!' The Prophet saww proceeded and led the people of the sky. So, from that day, the nobility of the Prophet saww was completed”. [P.s – This is not a Hadeeth. It is for information only]

My father, from Ali, from his father, from Ibn Abu Umeyr, from Hafs Bi Al Bakhtary, 'From Abu Abdullah asws having said: 'When there was an ascension with Rasool-Allah saww and the Salat presented, Jibraeel as proclaimed Azaan. When he as said: 'Allah azwj is the
Greatest! Allah azwj is the Greatest!’, the Angels said, ‘Allah azwj is the Greatest! Allah azwj is the Greatest!’.

When he as said: ‘I as testify that there is no god except Allah azwj!’ The Angels said, ‘Shunning the idols’. He as said: ‘I as testify that Muhammad saww is Rasool saww of Allah azwj!’ The Angels said, ‘A Sent Prophet saww’. He as said: ‘Hasten to the Salat’. The Angels said, ‘Urging upon worship of his saww Lord azwj’. When he as said: ‘Hasten to the success!’ The Angels said, ‘Successful is the one who follows him saww’.

My father, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad, from Al Hakam Bin Suleyman, from Yahya Bin Ya’la Al Aslamy, from Al Husayn Bin Zayd Al Khazramy, from Shadad Al Basry, from Ata’a Ibn Abu Riyah, from Anas Bin Malik (fabricator) who said,

‘Rasool-Allah saww said: ‘When there was an ascension with me saww, there I saww was by a cylinder, its base was of white silver and its middle from ruby and emeralds, and its top from red gold. I saww said: ‘O Jibraeel! What is this?’ He as said: ‘He as said: ‘This is your saww Religion, while and clear and illuminating’. I saww said: ‘And what it this, its middle?’ He as said: ‘The Jihad’. I saww said: ‘So what is this red gold?’ He as said: ‘The Emigration, and that is the top Eman of Ali asws over the Eman of every Momin’.

Al Hassan Bin Muhammad Bin Saeed Al Hashimi, from Furat Ibrahim Al Kufy, from Muhammad Bin Ahmad Bin Ali Al Hamdany, from Al Abbas Bin Abdullah Al Bukhary, from Muhammad Bin Al Qasim Ibn Ibrahim, from Abu Al Salt Al Harwy,

‘From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic has not Created any creature superior than me saww’, nor any more prestigious to Him azwj than me saww. Ali asws said: ‘So, I asws said: ‘O Rasool-Allah saww! Are you saww superior or Jibraeel as?’

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356 Bihar Al Anwaar – V 18, The book of our Prophet saww P 3 Ch 3 H 54
357 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 55
He saww said: ‘O Ali saww! Allah azwj Blessed and Exalted Merited His aswj Prophets as, the Messengers as, over His aswj Angels of Proximity, and Merited me saww over the entirety of the Prophets as and Messengers as, and superiority after me saww is for you asws, O Ali asws, and for the Imams asws from after you asws, and that the Angels are our asws servants and servants of one who love us asws.

O Ali asws! Those who are bearing the Throne and the ones around it are glorifying with the Praise of their Lord aswj and are seeking Forgiveness for those who believe in our asws Wilayah.

O Ali asws! Had it not been for us asws, Allah aswj would neither have Created Adam as, nor Hawwa as, nor the Paradise, nor the Fire, nor the sky, nor the earth, so how can we asws not happen to be superior than the Angels, and we asws had preceded them to the recognition of our asws Lord aswj, and glorifying Him aswj, and extolling His aswj Oneness and His aswj Holiness, because the first of what Allah aswj Mighty and Majestic Created, was our asws souls.

We asws spoke with His aswj Tawheed and His aswj Praise, then He aswj Created the Angels. When they witnessed our asws souls radiating as one, they revered our asws matter. So, we asws glorified in order to teach the Angels that we asws are created being, and He aswj is removed from our asws description. So, the Angels glorified due to our asws glorifying and removed Him aswj from our asws description.

When they witnessed the magnificence of our glory, we asws extolled His aswj Oneness in order to teach the Angels that there is no god except Allah aswj, and we asws are servants and we asws are not gods obligation that we asws be worshipped along with Him aswj or besides Him aswj. So, they said, ‘There is no god except Allah aswj.

When they witnessed the greatness of our position, we exclaimed Greatness (of Allah aswj) in order to teach them that Allah aswj is the Greater than the greatness of the position can be attained except through Him aswj.'
When they witnessed what had been Made to be for us\(^{asws}\), from the might and the strength, we\(^{asws}\) said: 'There is neither any might nor strength except by Allah\(^{azwj}\), in order to teach the Angels that there is no might for us\(^{asws}\) nor any strength except through Allah\(^{azwj}\).

Then Allah\(^{azwj}\) Blessed and Exalted Created Adam\(^{as}\) and Deposited us\(^{asws}\) in his\(^{as}\) Sulb and Commanded the Angels with the Sajdah to him\(^{as}\) in reverence to us\(^{asws}\) as an honour, and their Sajdas were for Allah\(^{azwj}\) Mighty and Majestic of worship, and to Adam\(^{as}\) as an honour and obedience to us\(^{asws}\) being in his\(^{as}\) Sulb, so how can we\(^{asws}\) not happen to be superior than the Angels and they had done Sajdah to Adam\(^{as}\), all of them together.

When they witnessed what Allah\(^{azwj}\) had Conferred with upon us\(^{asws}\) and Obligated for us\(^{asws}\), from the necessary obedience, we\(^{asws}\) said: 'The Praise is for Allah\(^{azwj}\), in order to teach the Angels what is rightful for Allah\(^{azwj}\), Exalted is His\(^{azwj}\) Mention from the praise upon us\(^{asws}\) asw, due to His\(^{azwj}\) Conferment upon us\(^{asws}\) of His\(^{azwj}\) Bounties. So, the Angels said, 'The Praise is for Allah\(^{azwj}\).

And when there was an ascension with me\(^{saww}\) to the sky, Jibraeel\(^{as}\) proclaimed Azaan, double, double (phrases), and Iqamah, double, double (phrases), then said to me\(^{saww}\): 'Proceed, O Muhammad\(^{saww}\)! I\(^{saww}\) said to him\(^{as}\): 'O Jibraeel\(^{as}\)! I\(^{saww}\) to proceed over you\(^{as}\)? He\(^{as}\) said: 'Yes, because Allah\(^{azwj}\) Blessed and Exalted Merited His\(^{azwj}\) Prophets\(^{as}\) over His\(^{azwj}\) Angels in their entirety, and Merited you\(^{saww}\) in particular'. So, I\(^{saww}\) went ahead and led Salat with them, and no pride.

When I\(^{saww}\) ended up to the Veils of Light, Jibraeel\(^{as}\) said to me\(^{saww}\): 'Proceed, O Muhammad\(^{saww}\), and leave me\(^{as}\) behind'. I\(^{saww}\) said: 'O Jibraeel\(^{as}\)! You\(^{as}\) are separating from
me saww in the place like this!?’ He as said: ‘O Muhammad saww! It is the end of my as limit which Allah azwj Mighty and Majestic Placed me saww in, is up to this place, and if saww were to exceed it my as wings would incinerate due to my as transgression of the Limits of my as Lord azwj, Majestic is His azwj Majesty’.

فخرج في النيو زنوة حتى انتهيت إلى حيث ما شاء الله من علو ملكه، فندت: يا محمد، فقلت: ليثبت بني وسعد ينتقمون نارك وتعاليت،

I saww was immersed in the Light with an immersion until I saww ended up to where Allah azwj so Desired from the loftiness of His azwj Kingdom. He azwj Called out: “O Muhammad saww! I saww said: ‘At Your azwj service my saww Lord azwj, and Your azwj Happiness, Blessed are You azwj and Exalted’.

He azwj Called out: “O Muhammad saww! You saww are My azwj servant and I azwj am your saww Lord azwj, so it is Me azwj you saww should worship, and upon Me azwj you should rely, for You azwj are My azwj Noor among My azwj servants and My azwj Rasool saww to My azwj creatures, and My azwj Divine Authority upon My azwj citizens. For you saww and for the ones who follow you saww, I azwj Created My azwj Paradise, and for the one who opposes you saww azwj Created My azwj Fire, and for your saww successors asws azwj Obligated My azwj Prestige, and for their asws Shias azwj Obligated My azwj Rewards”.

فقلت: يا رب ومن أوصيائي؟ فندت: يا محمد أوصياؤك الأكتبون على ساق عرشي، فنظرت - وأنا بين يدي ربي جل جلاله - إلى ساق العرش، فرأيت اثني عشر نورا في كل نور سطر أخضر عليه اسم وصي من أوصيائي، أو لهم علي بن أبي طالب، وآخرهم مهدي امتي،

I saww said: ‘O Lord azwj! And who are my saww successors asws?’ He azwj Called out: “O Muhammad saww! Your saww successors asws are the ones inscribed upon the Base of My azwj Throne!” I saww looked, while I saww was in front of my saww Lord azwj, Majestic is His azwj Majesty, to the Base of the Throne and I saww saw twelve Lights (Noors), in each Noor having a green line, upon it being the name of a successor saww of mine saww from my saww successors asws – the first of them asws being Ali asws Bin Abu Talib asws and the last of them being the Mahdi asws (Guide) of my saww community.

فقلت: يا رب هؤلاء أوليائي من بعدي، فندت: يا محمد خلفاء أوليائي، وأوصيائي وحصحي بعدك على بريء، وهم أوصياؤك وخلفاؤك وخبر خلفي بعدك.

I saww said: ‘O Lord azwj! They asws are my saww successors asws from after me saww?’ He azwj Called out: “O Muhammad saww! They asws are My azwj friends and My azwj trustees, and My azwj elites, and My azwj Divine Authorities after you saww upon My azwj citizens, and they asws are your saww successors and your azwj Caliphs and the best of my azwj creatures after you saww.

وعزني وجلالي لاظهرن بهم ديني، ولأتعينهم عموم كليم، ولأتلهرون الأرض بأحمرهم من أعدائي، ولأباكمهم مشارق الأرض وعمرانيا، ولأحسن له الرياح، ولأتفنن لهم النسيب السباع، ولأرتفع في الأسباب فلا تصرفه بجيدي، ولا ماهية بلاملكي، حتى تعلو دعوتي، وجمع الحلق على وحليدي ثم لاشفن ملكه، ولا داوون الأيام بين أوليائي إلى يوم القيامة.
And, by My mighty and My majesty! I shall Manifest My Religion through them, and Raise My Speech through them, and Cleanse the earth from My enemies by the last of them, and will Enable him upon the easts of the earth and its wests until My Call is Higher, and the creatures are gathered upon My Tawheed, then Make his kingdom to be permanent, and not alternate the days between My friends up to the Day of Qiyamah”.

I asked Zayn Al-Abideen Bin Al-Husayn about Allah, Majestic is His Majesty, ‘Can He be described by a place?’ He said: ‘Allah is more Exalted than that’.

I said, ‘Then why did He Ascend His Prophet Muhammad to the sky?’ He said: ‘In order to Show him the kingdoms of the skies and what is therein from the wonders of His Making and beauty of His creation’.

I said, ‘The Words of Mighty and Majestic: Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]’. He said: ‘That is Rasool-Allah! He approached the Veils of Light and saw the kingdoms of the skies, then he bowed and looked beneath him to the kingdoms of the earth until he thought that he was nearer to the earth like (a distance of) two bows of nearer’.

My father, from Al Himeyri, from Muawiya Bin Hakeym, from Ibn Abu Umeyrs, from Abu Al Hassan Al Azdy,

‘From Abu Abdullah having said: ‘When Allah Mighty and Majestic Lightened from the Prophet until there came to be five Salats (daily), He Revealed to him: “O Muhammad! These are five (counted as) fifty”’.  

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358 Bihar Al Anwaar – V 18, The book of our Prophet, P 3 Ch 3 H 56
359 Bihar Al Anwaar – V 18, The book of our Prophet, P 3 Ch 3 H 57
360 Bihar Al Anwaar – V 18, The book of our Prophet, P 3 Ch 3 H 58
I said to Abu Al-Hassan Musa \textsuperscript{asws} Ibn Ja’far \textsuperscript{asws}, ‘For which reason did Allah \textsuperscript{azwj} Ascend His \textsuperscript{azwj} Prophet \textsuperscript{saww} to the sky, and from it to Sidrat Al-Muntaha, and from it to the Veils of Light, and Addressed him \textsuperscript{saww} and Whispered to him \textsuperscript{saww} over there, and Allah \textsuperscript{azwj} cannot be described by being in a place?’

He \textsuperscript{asws} said: ‘Allah \textsuperscript{azwj} cannot be described by being in a place, nor can the time flow upon Him \textsuperscript{azwj}, but He \textsuperscript{azwj} Mighty and Majestic Wanted the nobility to be for His \textsuperscript{azwj} by it and the dwellers of His \textsuperscript{saww} skies and Honour them by witnessing him \textsuperscript{saww}, and Show him \textsuperscript{saww} the marvels of His \textsuperscript{azwj} Magnificent what he \textsuperscript{saww} informed with after his \textsuperscript{saww} descent, and that isn’t what the doubters are saying. Glorious is Allah \textsuperscript{azwj} and Exalted from what they are describing’.

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

He \textsuperscript{asws} said: ‘O my \textsuperscript{asws} son! Rasool-Allah \textsuperscript{saww} did not suggest (anything) to his \textsuperscript{saww} Lord \textsuperscript{azwj} neither did he \textsuperscript{saww} return (disagree to) anything with what He \textsuperscript{azwj} Commanded him \textsuperscript{saww} with. So, when Musa \textsuperscript{as} asked him \textsuperscript{saww} to do that, it became an intercession for his \textsuperscript{saww} community, and
it was not proper for him \textit{saww} that he \textit{saww} should reject the intercession of his \textit{saww} brother Musa \textit{as}. Thus, he \textit{saww} returned to his \textit{saww} Lord \textit{azwj} Mighty and Majestic, asked Him \textit{azwj} for the Lightening to being five \textit{Salats} (daily)'.

قال: فقلت له: يا أبه فلم لا يرجع إلى ربه عزوجل ويسأله التخفيف عن خمس صلوات وقد سأله موسى (عليه السلام) أن يرجع إلى ربه ويسأله التخفيف؟

He said, 'I said to him \textit{asws}, 'O Father \textit{asws}! Why did he \textit{saww} not return to his \textit{saww} Lord \textit{azwj} Mighty and Majestic and ask Him \textit{azwj} for the reduction from five \textit{Salats} and Musa \textit{as} had asked him \textit{saww} to return to his \textit{saww} Lord \textit{azwj} and ask Him \textit{azwj} for the reduction?'

قال: فقلت له: يا أبه أليس الله تعالى ذكره لا يوصف بمكان ؟ فقال: بلى تعالى الله عن ذلك، فقلت: فمما معمنى قم قول موسمى (عليهم السلام) لرسول الله (صلى الله عليه وآله) ارجع إلى ربك؟

He \textit{asws} said: 'O my \textit{asws} son! He \textit{saww} wanted to attain for his \textit{saww} community the reduction with a Recompense of fifty \textit{Salats}. Allah \textit{azwj} Mighty and Majestic Says: \textit{One who comes with the good deed, then for him would be ten the likes of it}, [6:160]. Do you not see that when he \textit{saww} descended to the earth, Jibraeel \textit{as} came down to him \textit{saww} and said: 'O Muhammad \textit{saww}! Your \textit{saww} Lord \textit{azwj} Conveys the Greetings and Says: "These are five by fifty. My Word will not change in My Presence, and I am not the least unjust to the servants!" [50:29]'.

قـال: فقلت له: يا أبه أليس الله تعالى ذكره لا يوصف بمكان ؟ فقال: بلى تعالى الله عن ذلك، فقلت: فمما معمنى قم قول موسمى (عليهم السلام) لرسول الله (صلى الله عليه وآلة) ارجع إلى ربك؟

He said, 'I said to him \textit{asws}, 'O Father \textit{asws}! Isn't it so that Allah \textit{azwj}, Exalted is His \textit{azwj} Mention, cannot be described by being in a place?' He \textit{asws} said: 'Yes, Allah \textit{azwj} is more Exalted than that'. I said, 'Then what is the meaning of the words of Musa \textit{as} to Rasool-Allah \textit{saww}: 'Return to your \textit{saww} Lord \textit{azwj}?'

قال: فقلت له: يا أبه أليس الله تعالى ذكره لا يوصف بمكان ؟ فقال: بلى تعالى الله عن ذلك، فقلت: فمما معمنى قول موسمى (عليه السلام) لرسول الله (صلى الله عليه وآله) ارجع إلى ربك؟

He \textit{asws} said: 'Its meaning is the meaning of the words of Ibrahim \textit{as}: 'I am going to my Lord. He would be Guiding me' [37:99], and meaning of the words of Musa \textit{as}: and I hastened on to you, Lord, for You to be Pleased' [20:84], and the Meaning of the Words of the Mighty and Majestic: Therefore flee to Allah, surely I am a clear warner to you from Him [51:50] – meaning perform Hajj to the House of Allah \textit{azwj}.

يا بني إن الكعبة بيت الله، فمن حج بيت الله فقد قد فصده إلى الله، والمساجد بيوت الله، فمن سعى إليها فقد سعى إلى الله وقصد إليه، والمصلون من الماء يمداه في صالاته فهو قائم بيت الله حلال، وأهل موضع عرقاتهم هم وقفو بين بدي الله عزوجل، وإن الله تبارك وتعالى يقابله في حلقهatonb. من عمجر به.

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O my asws son! The Kabah is the House of Allah azwj, so the one who performs Hajj of the House of Allah azwj has aimed to Allah azwj, and the Masjids are the houses of Allah azwj, so the one who strives to these has striven to Allah azwj and aimed to Him azwj, and the prayer people paused at Arafat, are pausing in front of Allah azwj Mighty and Majestic, and that for Allah azwj Blessed and Exalted there are spots in His azwj skies, so the one who ascends to a spot from these has ascended to Him azwj.

Have you not heard Allah azwj Mighty and Majestic Saying: The Angels and the Spirit ascend to Him [70:4], and the Mighty and Majestic Says in the story of Isa as: But! Allah Raised him to Him, [4:158], and the Mighty and Majestic Says: To Him ascend the good words, and the righteous deeds raise it. [35:10].

When there was an ascension with me saww to the fourth sky, Jibraeel as proclaimed Azaan and Mikaeel as proclaimed Iqamah, then He as said to me saww: Approach, O Muhammad saww. I saww said: ‘I saww should go ahead and you as are in my saww presence, O Jibraeel as!’ He as said: ‘Yes. Allah azwj Mighty and Majestic Merited His azwj Messenger Prophets as over His azwj Angels of Proximity, and Merited you saww in particular’. So, I saww approached and prayed Salat (leading) the people of the fourth sky.

Then I saww turned to my saww right and there I saww was with Ibraheem as in a Garden from the Gardens of the Paradise and a community of the Angels had surrounded it.

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362 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 60
Then I saw went to the fifth sky, and from it to the sixth. I saw was Called out: “O Muhammad saw! Best of the fathers is your saw father as Ibrahim as, and best of the brothers is your saw brother Ali asws!”

When I saw came to the Veils, Jibraeel as grabbed my saw hand and entered me saw into the Paradise, and there I saw was by a tree of light. By its roots were two Angels folding the garments and the ornaments. I saw said: ‘My saw beloved Jibraeel as: ‘Who is this tree for?’ He as said: ‘This is for your saw brother Ali asws Bin Abu Talib asws, and these two Angels are folding the garments and the ornaments for him asws up to the Day of Qiyamah’.

Then I saw proceeded to my saw front and there I saw was by dates softer than the butter and more aromatic than the musk and sweeter than the honey. I saw took a date and ate it, and the date transformed into a seed in my Sulb. When I saw descended to the earth and went to Khadeeja asws, she as was blessed with Fatima asws. Thus, Fatima asws is a human Hourie. So, whenever I saw am desirous to the Paradise, I saw smell the aroma of Fatima asws.

فلمما صرت إلى الحجب أخذ جبرئيل (عليه السلام) بيدي فأدخلني ائنة فإذا أنا بشجرة من نور في أصلها ملكان يطويمان الحلمل والحلمي، فقلمت: حبيمبي جبرئيل: لمن هذه الشجرة ؟ فقال: هذه لاخيك علي بن أبي طالب (عليه السلام)، وهذان الملكان يطويان له الحلي والحلل إلى يوم القيامة.

ثم تقدمت أمامي، فإذا أنا برطب ألين من الزبد، و أطيب من المسك، وأحلى من العسل، فأخذت رطبة فأكلتها فتحولت الرطبة نطفة في صل.

فقال: يا علي ليلة اسري بي إلى السماء رأيت نساء من امتي في عذاب شديد، فانكرت شأنهن فبكيت لما رأيت من شدة عذابهن، رأيت امرأة معقودة بصورها يغلي دماغ رأسها، ورأيت امرأة معلقة بلسانها والحميم يصب في حلقها، ورأيت امرأة معلقة بثدييها، ورأيت امرأة شاهقة في يابسة من نار، يخرج دماغ رأسها، ورأيت امرأة معلقة بمسافرها والحميم يصب في حلقها، ورأيت امرأة معلقة بثدييها.

فقال: يا على ليلة اسري بي إلى السماء رأيت نساء من امتي في عذاب شديد، فانكرت شأنهن فبكيت لما رأيت من شدة عذابهن، رأيت امرأة معلقة بشعرها يغلي دماغ رأسها، ورأيت امرأة معلقة بمسافرها والحميم يصب في حلقها، ورأيت امرأة معلقة بثدييها.

He saw said: ‘O Ali asws! On the night there was an ascension with me saw to the sky, I saw saw some women from my saw community in severe Punishment. I saw did not like their predicament so I saw am crying due to what I saw saw from the severity of their Punishment. I saw a woman suspended by her hair boiling the brain of her hear, and I saw saw a woman suspended by her tongue and the scalding water was being poured into her throat, and I saw saw a woman suspended by her breasts;

ورأيت امرأة تأكل لحم جسدها، والنار توقد من تحتها، ورأيت امرأة قد شد رحالها إلى يدها وقد سقط عليها الحيات والعقارب، ورأيت امرأة صماء عمى خسراء في ناوت من نار، يخرج دماغ رأسها من منخرها، وبدأها منقطع من الجلد والبري، وأتت امرأة معلقة برحلها في ثور من نار.

Bihar Al Anwaar – V 18, The book of our Prophet saw, P 3 Ch 3 H 61
And I saw a woman eating the flesh of her own body and the fire was being kindled beneath her, and I saw was a woman whose legs were tied to her hands and the snakes and scorpions had overcome upon her, and I saw a woman deaf and mute in a coffin of fire, the brains of her head was coming out from her exit and her body was cut into pieces from the leprosy and the vitiligo, and I saw a woman suspended by her legs in an over of fire;

ولأعتي امرأة تقطع جسدها من مقدمها ومُؤجرها بتقريض من نار، ولأعتي امرأة تحرق وجهها ويدها، وهي تأكل أمها وابنتها رأس خنثيرة، وبدنها بدين الحمار، وعليها ألف ألف لون من العذاب، ولأعتي امرأة على صورة الكلب، والنار تدخل في دبرها، وتخرج من فيها، وいただける بضربين رأسها وبدنها بمقامع من نار.

And I saw a woman, the flesh of her body was cut from her front and back by scissors of fire, and I saw a woman, her face and hands were burning and she was eating her intestines, and I saw a woman her head was the head of a pig and her body was a body of the donkey and upon her were a thousands and thousand of types of Punishments, and I saw a woman upon an image of the dog and the fire was entering into her behind and coming out from her mouth and the Angels were hitting her head and her body with rods of fire.

فقالت فاطمة: حبيبي وقرة عيني، أخبرني ما كان عملهن وسيرتهن حتى وضع الله عليهن هذا العذاب،

(Syeda) Fatima said: ‘My beloved and delight of my eyes! Inform me, what were their deeds and their ways until Allah Placed this Punishment upon them?’

فقال يا بنتي أما المعلقة بشعرها فإنها كانت لا تغطى شعرها من الرجال، وأما المعلقة بلسانها فإنها كانت تؤذي زوجها، وأما المعلقة بثدييها فإنها كانت تمتنع من فراش زوجها، وأما المعلقة برجلها فإنها كانت تخرج من بينها وغير إذن زوجها.

He said: ‘O my daughter! As for the one suspended by her hair, she did not cover her hair from the men; and as for the one suspended by her tongue, she was hurting her husband (by bad talk); and as for the one suspended by her breasts, she was preventing her husband from the bed; and as for the one suspended by her legs, she was going out from her house without the permission of her husband;

وأما التي كانت تأكل لحم جسدها فإنها كانت تزين بدنها للناس، وأما التي شد يداها إلی رجليها وسلط عليها الحيات والعقارب فإنها كانت قذرة، وتمت من فراش زوجها، وأما العمياء الصماء الخرساء فإنها كانت تلد من الزنا فعقدة في عق زوجها.

And as for the one who was eating the flesh of her own body, she used to adorn her body for the people; and as for the one whose hands were tied to her leg and the snakes and the scorpions had overcome upon her, she was dirty (from) the washing, dirty clothes, and she wasn’t washing from the sexual impurity and the menstruation, and not keeping clean, and was belittling with the Salat; and as for the blind the deaf the mute, she gave birth from the adultery and attached it in the neck of her husband;
And as for the one whose flesh was being cut by the scissors, she was exposing herself to the men; and as for the one whose face and her body was being burnt and she was eating her intestines, she was a pimp; and as for the one whose head was the head of a pig and her body the body of a donkey, she was a lying gossiper; and as for the one who was upon an image of the dog, and the fire was entering into her behind and coming out from her mouth, she was a singer, a professional mourner, jealous’.

Then he said: ‘Woe be unto the woman who angers her husband, and beatitude be for the woman whose husband is pleased from her’.

Muhammad Bin Al Qasim Al Mufassar, from Ahmad Bin Al Hassan Al Husayni, from Al Hassan Bin Ali, from his father,

‘From his grandfather, Al-Reza, from his father, Musa, having said: ‘Al-Sadiq Ja’far Bin Muhammad asked about one of the people of his gathering. It was said, ‘Sick’. So, he aimed to console him and sad by his head and found him very sick. He said to him: ‘Improve your thoughts about Allah’. He said, ‘But my thoughts with Allah are good, but my grief is for my daughters. Nothing has made be ill except my grief of them’.

Al-Sadiq said: ‘That which you are wishing for is weakening your good deeds, and delete your evil deeds by wishing for the correction of the state of your daughters. Do you not know that Rasool-Allah said: ‘When I exceeded Sidrat Al-Muntaha and reached its branches and its twigs saw some of the fruits of its twigs as a hanging breast, the milk dripping from some of it, and the honey from some of it, and the oil from some of it, and there was coming out from some of it resembling fine flour, and clothes from some of it, and from some of it like buckthorn, and all of that stooped towards the ground.

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I said within myself: ‘Where is the settling of these fruits from these breasts?’ And that is because Jibraeel did not happen to be with me, because I had exceeded his rank and left him below me. My Lord Mighty and Majestic Called out to me in my privacy: ”O Muhammad! I Planted it in this place only to provide from it the daughters of the Momineen from your community and their sons, so say to the fathers of the daughters: ’Do not straiten your chests upon your separating from them, for just as I Created them, I shall Provide for them!”’. 365

By the three chains from Al-Reza, from his forefathers having said: ’Rasool-Allah said: ‘When there was an ascension with me to the sky, I saw a man seated in the third sky, a leg of his was in the east, and a leg of his was in the west, and in front of him was a Tablet he was looking into and moving his head. I said: ‘O Jibraeel! Who is this?’ He said: ’The Angel of death’. 366

I said: ’O Lord! This is my brother and cousin Ali Bin Abu Talib’. He said: ”O Muhammad! This is an Angel Created upon the image of Ali. He
worships Me
azwj
in the interior of My
azwj
Throne. 

azwj
Write his Rewards and his glorifications and his extollations of holiness for 
asws
Bin Abu Talib
asws
up to the Day of Judgment”.

ع: أبي وابن الوليد معا، عن سعد، عن اليقطيني، عن ابن أبي عمير، و محمد بن سنان، عن الصباح المزني، وسدير الصيرفي، ومحمد بن النعمان مؤمن الطلاق، وعمر بن ادبيه، عن أبي عبد الله (عليه السلام)،

My father and Ibn Al Waleed both together, from Sa’ad, from Al Yaqteeny, from Ibn Abu Umeyr, and Muhammad Bin Sinan, from Al Sabah Al Muzny, and Sudyer Al Sayrafi, and Muhammad Bin Al Numan Momin Al Taq, and Umar Bin Azina,

‘From Abu Abdullah
asws
.

And it is narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, and Sa’ad Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, and Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Abdullah Bin Jabalah, from Al Sabah Al Muzny, and Sudeyr Al Sayrafi, and Muhammad Bin Al Numan Al Ahowl, and Umar Bin Azina,

‘From Abu Abdullah
asws
. They were present and he
asws
said: ‘O Umar Bin Azina! What do you see (reporting) these Nasibis (Hostile ones) reporting regarding their Azaan and their Salat?’

And it is narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, and Sa’ad Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, and Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Abdullah Bin Jabalah, from Al Sabah Al Muzny, and Sudeyr Al Sayrafi, and Muhammad Bin Al Numan Al Ahowl, and Umar Bin Azina,

‘From Abu Abdullah
asws
. They were present and he
asws
said: ‘O Umar Bin Azina! What do you see (reporting) these Nasibis (Hostile ones) reporting regarding their Azaan and their Salat?’

I said, ‘They are saying that Abayy Bin Ka’ab saw it during the sleep (dream)’. He
asws
said: ‘They are lying, for the Religion of Allah
azwj
Mighty and Majestic is more Honourable than for it to be seen during the sleep (dream)’.

 وقال أبو عبد الله (عليه السلام) ان الله العزيز الجبار عرج بنبيه (صلى الله عليه وآله) إلى سمائه سبعا، أما اولاهن فبارك عليه (صلى الله عليه وآله)، والثانية علمه فيها فرضه، والثالثة أنزل الله العزيز الجبار عليه مخلما من نور فيه أربعون نوعا من أنواع النور، كانت محدقة حول العرش – عرش تبارك وتعالى – غشى أبصار الناظرين.

Abu Abdullah
asws
said: ‘When Allah
azwj
Mighty and Majestic Ascended His
azwj
Prophet
saww
to His
azwj
seven skies, so as for the first of these, He
azwj
Blessed upon him
saww
, and (in) the second, Taught him
saww
his
saww
Obligations. And the third, Allah
azwj
the Mighty, the Dominant Sent down a carriage of Light wherein were forty varieties from the varieties of Light which engulf the Throne – His
azwj
Throne Blesse and Exalted -, overwhelming the sights of the onlookers.

أما واحد منها فأصفر، فمن أجل ذلك اصفرت الصفرة، وواحد منها أحمر، ومن أجل ذلك احمرت الحمرة، وواحد منها أبيض، ومن أجل ذلك ابيض البياض، والباقي على عدد سائر ما خلق الله من الالوان، في ذلك أمحل حلق وسلاسل من فضلة.

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367 Bihar Al Anwaar – V 18, The book of our Prophet
saww
, P 3 Ch 3 H 65
As for one of these, so it was yellow, and due to that is the yellowness of the yellow; and one of these was red, and due to that is the redness of the red; and one of these was white, and due to that is the whiteness of the white; and the remainder were upon the number of the rest of the creatures of light; and the colours in that carriage, the ring and the chain were from silver.

He sat in it then ascended with it to the sky of the world. the Angels alienated towards the horizons of the sky and fell down in Sajdah and said, ‘Glorious One! Holy One! How resembling is this light with the Light of our Lord!’ Jibraeel said: ‘Allah is the Greatest!’ ‘Allah is the Greatest!’ The Angels fell silent and the gateways of the sky opened up and the Angels gathered.

Then there was an increase for him by forty types of lights, that light not resembling anything from the first, and there was an increase for him in his carriage is rings and chains, then ascended with him to the second sky. When he was near to the gate of the sky, the Angels alienated to the outskirts of the sky and fell down in Sajdah and said, ‘Glorious, Holy is the Lord of the Angels and the Spirit. How resembling is this light from the Light of our Lord?’

Then they came and greeted unto the Prophet in droves. Then they said, ‘O Muhammad! How is your brother?’ He said: ‘With goodness’. They said, ‘When you meet him then convey the greetings from us’. The Prophet said: ‘Do you recognise him?’ They said, ‘How can we not recognise him and Mighty and Majestic has Taken your Covenant and his Covenant from us? And we tend to send Salawat upon you and upon him’.

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They said, ‘How can we not recognise him and Mighty and Majestic has Taken your Covenant and his Covenant from us? And we tend to send Salawat upon you and upon him’.

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Then there was an increase for him by forty types of lights, that light not resembling anything from the first, and there was an increase for him in his carriage is rings and chains, then ascended with him to the second sky. When he was near to the gate of the sky, the Angels alienated to the outskirts of the sky and fell down in Sajdah and said, ‘Glorious, Holy is the Lord of the Angels and the Spirit. How resembling is this light from the Light of our Lord?’
Rasool-Allah⁴ said: ‘They came out to his⁴ resemblance hugging and greeted unto me⁴ and they said, ‘Convey the greetings to your⁴ brother⁴. I⁴ said: ‘Do you recognise him⁴? They said, ‘Yes, and how can we not know him⁴ and Allah⁴ has Taken your⁴ Covenant and his⁴ Covenant and Covenant of his⁴ Shias upon us up to the Day of Qiyamah? And we scan the faces of his⁴ Shias five times during every day’ – meaning the time of every Salat.

فقال رسول الله (صلى الله عليه وآله): ثم زادني ربي عزوجل أربعين نوعا من أنواع النور لا تشبه الانوار الأول، وزادني حلقا وسلسل، ثم عرج بي إلى السماء الثالثة ففترت الملائكة إلى أطراف السماء، وجرت سجدا، وقالت: سويح فدوس، رب الملائكة والروح، ما هذا النور الذي يشبه نور رينا؟

Rasool-Allah⁴ said: ‘Then my⁴ Lord⁴ Mighty and Majestic Increased for me⁴ by forty types from the types of lights, not resembling the first lights, and Increased for me in rings and chains. Then there was an ascension with me⁴ to the second sky, and the Angels alienated to the outskirts of the sky and fell down in Sajdah, and said, ‘Glorious, Holy is the Lord⁴ of the Angels and the Spirit. What is this light which resembles the Light of our Lord⁴?’

فقال جبرئيل: أشهد أن محمدا رسول الله، أشهد أن محمدا رسول الله. فاجتمعت الملائكة، وفتحت أبواب السماء وقالت مرحبا بالاول، ومرحبا بالآخر، ومرحبا بالحائر، ومرحبا بالناشر: محمد خاتم النبيين، وعلي خير الوصيين، بالأخر، ومرحبا بالحائر، ومرحبا بالناشر: محمد خاتم النبيين، وعلي خير الوصيين;

Jibraeel⁴ said: ‘I⁴ testify that Muhammad⁴ is Rasool⁴ of Allah⁴, I⁴ testify that Muhammad⁴ is Rasool⁴ of Allah⁴! The Angels gathered and the gates of the sky opened up, and they said, ‘Welcome to the first, and welcome to the last, and welcome to the gatherer, and welcome to the publiciser, Muhammad⁴ seal of the Prophets⁴ and Ali⁴ best of the successors⁴.

فقال رسول الله (صلى الله عليه وآله): سلموا علي، وسألوني عن علي أخي، فقلت: هو في الارض خليفة أو تعرفونه ؟ فقالوا: نعم، كيف نعرفه وقد نحج البيت المعمور في كل سنة مرة، وعليه رق أبيض فيه اسم محمد وعلي والحسن والحسين والائمة وشيعتهم إلى يوم القيامة ؟ وإنا لنبارك على رؤوسهم بأيدينا،

Rasool-Allah⁴ said: ‘They greeted unto me⁴ and asked me⁴ about my⁴ brother⁴ Ali⁴, so I⁴ said: ‘He⁴ is in the earth as my⁴ Caliph. Do you recognise him⁴? They said, ‘Yes, how can we not recognise him⁴ and we have been performing Hajj of Bayt Al-Mamour once every year, and upon it is a white parchment wherein are the names – Muhammad⁴, and Ali⁴, and Al-Hassan⁴, and Al-Husayn⁴, and the Imams⁴ and their⁴ Shias up to the Day of Qiyamah, and we tend to bless upon their heads with our hands’

ثم زادني ربي عزوجل أربعين نوعا من أنواع النور لا تشبه شيئا من تلك الأنواع الأول، وزادني حلقا وسلسل، ثم جرني إلى السماء الرابعة فلم تقل الملائكة شيئا، واجتمعت الملائكة ففتحت أبواب السماء، وجرت سجدا إلى المعايق،

Then my⁴ Lord⁴ Increased me⁴ in forty types from the varieties of lights, nothing from that resembling the first lights, and Increased me⁴ in rings and chains. Then there was ascension with me⁴ to the fourth sky, and the Angels did not say anything, and I⁴
heard a loud noise as if it was in the chests, and the Angels gathered. The gates of the sky opened up and they came out to me saww for the hugging.

 فقال جبرئيل (عليه السلام): حي على الصلاة، حي على الصلاة، حي على الفلاح، حي على الفلاح، فقالت الملائكة: صوتين مقربين، محمد تقوم الصلاة، وعلي الفلاح.

Jibraeel as said: ‘Hasten to the Salat, hasten to the Salat! Hasten to the success, hasten to the success!’ The Angels said, ‘The voices are paired. By Muhammad saww the Salat is established and by Ali asws is the success’.

 فقال جبرئيل: قد قامت الصلاة، قد قامت الصلاة، فقالت الملائكة: هي لشيعته أقاموها إلى يوم القيامة ثم اجتمعت الملائكة فقالوا للنبي (صلى الله عليه وآله): أين تركت أخاك ؟ وكيف هو ؟ فقال لهم: أتعرفونه ؟

Jibraeel as said: ‘The Salat is being established, the Salat is being established!’ The Angels said, ‘It is for his asws Shias, being established up to the Day of Qiyamah. Then the Angels gathered and they said to the Prophet saww: ‘Where did you saww leave your saww brother asws? And how is he asws? He saww said to them: ‘Do you recognise him asws?’

فقالوا: نعم نعرفه وشيعته وهو نور حول عرش الله، وإن في البيت المعمور لرقا من نور، فيه كتاب من نور، فيه اسم محمد وعلى واحسن والحسين والائمتهم (عليهم السلام) وشيعتهم لا يزيد فيهم رجل ولا ينقص منهم رجل، إنه لميثاقنا الذي اخذ علينا، وإنه ليقرأ علينا في كل يوم جمعة.

They said, ‘Yes we do know him asws and his asws Shias, and he asws is a Noor around the Throne of Allahazwj, and in the Bayt Al-Mamour there is a parchment of light wherein is writing of light. In it are the names of Muhammad saww, and Ali asws, and Al Hassan asws and Al-Husayn asws and the Imams asws and their asws Shias. Neither does a man increase among them nor is a man reduced from them. It is out Covenant which has been Taken upon us, and it is read out to us during every Friday’.

فعلنا: نعم نعرفه وهو نور حول عرش الله، وإن في البيت المعمور لرقا من نور، فيه كتاب من نور، فيه اسم محمد وعلى واحسن والحسين والائمتهم (عليهم السلام) وشيعتهم لا يزيد فيهم رجل ولا ينقص منهم رجل، إنه لميثاقنا الذي اخذ علينا، وإنه ليقرأ علينا في كل يوم جمعة.

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I saww did Sajdah to Allahazwj of thanks. He saww Said: “O Muhammad saww, raise your saww head!” I saww raised my saww head, and there the layers of the sky had been torn apart and the Veils had been Lifted. Then He azwj Said to me saww: “Lower your saww head and look, what do you saww see?” I saww bowed my saww head and looked at this House (Kabah) of yours and this Sanctuary (Hurrum) of yours, and it was similar to that Sanctuary of the Bayt (Al-Mamour), parallel. If I saww had thrown something from my saww hands, it would not have fallen except upon it.

I saww did Sajdah to Allahazwj of thanks. He saww Said: “O Muhammad saww, raise your saww head!” I saww raised my saww head, and there the layers of the sky had been torn apart and the Veils had been Lifted. Then He azwj Said to me saww: “Lower your saww head and look, what do you saww see?” I saww bowed my saww head and looked at this House (Kabah) of yours and this Sanctuary (Hurrum) of yours, and it was similar to that Sanctuary of the Bayt (Al-Mamour), parallel. If I saww had thrown something from my saww hands, it would not have fallen except upon it.

I saww did Sajdah to Allahazwj of thanks. He saww Said: “O Muhammad saww, raise your saww head!” I saww raised my saww head, and there the layers of the sky had been torn apart and the Veils had been Lifted. Then He azwj Said to me saww: “Lower your saww head and look, what do you saww see?” I saww bowed my saww head and looked at this House (Kabah) of yours and this Sanctuary (Hurrum) of yours, and it was similar to that Sanctuary of the Bayt (Al-Mamour), parallel. If I saww had thrown something from my saww hands, it would not have fallen except upon it.

I saww did Sajdah to Allahazwj of thanks. He saww Said: “O Muhammad saww, raise your saww head!” I saww raised my saww head, and there the layers of the sky had been torn apart and the Veils had been Lifted. Then He azwj Said to me saww: “Lower your saww head and look, what do you saww see?” I saww bowed my saww head and looked at this House (Kabah) of yours and this Sanctuary (Hurrum) of yours, and it was similar to that Sanctuary of the Bayt (Al-Mamour), parallel. If I saww had thrown something from my saww hands, it would not have fallen except upon it.

I saww did Sajdah to Allahazwj of thanks. He saww Said: “O Muhammad saww, raise your saww head!” I saww raised my saww head, and there the layers of the sky had been torn apart and the Veils had been Lifted. Then He azwj Said to me saww: “Lower your saww head and look, what do you saww see?” I saww bowed my saww head and looked at this House (Kabah) of yours and this Sanctuary (Hurrum) of yours, and it was similar to that Sanctuary of the Bayt (Al-Mamour), parallel. If I saww had thrown something from my saww hands, it would not have fallen except upon it.
with the right hand. Thus, from the reason of that, the beginning of the Wudu’ is with the right hand.

Then Heazwj Said: ‘O Muhammad saww! Take that and wash your saww face with it’ – and Heazwj Taught him saww washing the face –, “For you intend to look at My azwj Magnificence and so you saww should be clean. Then wash your saww right forearm and the left” – and Taught him saww that, "For you intend to receive My azwj Speech with your saww hands, and wipe your saww hands and your saww legs up to the ankles with the remnants of the water what is in your saww hand" – and Taught him saww the wiping of his saww head and his saww legs.

Then Heazwj Said: "O Muhammad ssaaww! Kiss the Black Stone (Al Hajr Al Aswad)!" – and it was facing me saww – "And exclaim My azwj Greatness by a number of My azwj Veils". Thus, from that reason the Takbeer came to be seven, because the Veils are seven – "And commence the recitation at the termination of the Veils". So, from that reason the commencement became a Sunnah and the Veils are three layers, of the number of lights which descended unto Muhammad saww, three times. Therefore, due to that, the commencement is three times. Thus, from that reason, the Takbeers are seven and the commencements are three.

When he saww was free from the Takbeer and the commencement, Allahazwj Mighty and Majestic Said: ‘Now you saww have arrive to Me azwj, so name with My azwj Name”. He saww said: ‘In the Name of Allah azwj the Beneficent, the Merciful’. Thus, from that reason ‘In the Name of Allah azwj the Beneficent, the Merciful’ is Made to be at the beginning of (every) Chapter.
Then He said: 'Praise Me!' He said: 'The Praise is for Allah, Lord of the worlds', and the Prophet said within himself: ‘Thanks’. Allah said: “O Muhammad! You have cut off My Zikr (Mention), so name with My Name!” Thus, for that reason, ‘The Beneficent, the Merciful’ is Made to be in (Surah) Al Hamd, twice.

When he reached: ‘Nor of the straying ones’, the Prophet said: ‘The Praise is for Allah, Lord of the worlds’, as thanks. Allah the Mighty the Dominant Said: ‘You have cut off My Zikr (Mention), so name with My Name!’ So, for that reason, ‘In the Name of Allah, the Beneficent, the Merciful’ is after (Surah) Al Hamd in welcoming the other Chapter.

He said to him: “Recite: ‘Say, He is One’ just as I have Revealed it, for it is My Lineage and My Attributes, then lower your hands and make them to be upon your knees, then look at My Throne!” Rasool-Allah said: ‘I looked at a Magnificence, my soul went to it and there was fainting upon my sight, I heard the Lord say: “Glorious is my Lord the Magnificent and by His Praise”.’

When I said that, the unconsciousness cleared away from me until I said it seven (times), having been Inspired that. My soul returned to me just as it was, and for that reason it came to be in Ruku’u: ‘Glorious is my Lord the Magnificent and by His Praise’.

He said: “Raise your head!” I raised my head and looked at something, my intellect went away from me. I to the ground with my face and hands, and He Inspired that say: ‘Glorious is my Lord the Exalted, and by His Praise’, for the Exaltedness of what I had seen. I said it seven (times). Then my soul returned to me. Every time I said one, the unconsciousness cleared away from me.
I saww sat, and (the phrase), ‘Glorious is my saww Lord azwj the Exalted, and by His azwj Praise’ came to be in the Sajdahs, and the sitting came to be between the two Sajdahs as a rest from the fainting and the Exaltedness of what I saww had seen. My saww Lord azwj Mighty and Majestic Inspired me saww and my saww soul sought me saww that I saww should raise my saww head.

Then I saww stood. He azwj Said: “O Muhammad saww! Recite (Surah) Al Hamd!” I saww recited it similar to what I saww had recited it at first. Then He azwj Said to me saww: ‘Recite ‘We have Revealed it’ (Surah Inna Anzalna), for it is attribution to you saww and attribution of the People asws of your saww Household up to the Day of Qiyamah’.

Then I saww performed Ruku’u and I saww said in the Ruku’u and the Sajdahs similar to what I saww had said at first, and I saww went on to stand, but He azwj Said: ‘O Muhammad saww! Mention what I azwj have Conferred upon you saww and name with My azwj Name’. Allah azwj Inspired me saww that I saww say: ‘In the Name of Allah azwj, and by Allah azwj, and there is no god except Allah azwj, and the most beautiful Names, all of them are for Allah azwj’.

He azwj Said to me saww: “O Muhammad saww! Send Salawat upon yourself saww and upon the People asws of your saww Household’. I saww said: ‘May the Salawat be upon me saww and upon the People asws of my saww Household’, and it has been done. Then I saww turned around and there I saww was with rows of Angels, and the Prophets as and the Messengers as.

He azwj Said to me saww: “O Muhammad saww, Greet!” I saww said: ‘The greetings be upon you all and Mercy of Allah azwj and His azwj Blessings’. He azwj Said: “O Muhammad saww! Surely, I azwj am the Greeting, and the Salutation and the Mercy and the Blessing are you saww and your saww offspring”.

Then I saww stood. He azwj Said: “O Muhammad saww! Send Salawat upon yourself saww and upon the People asws of your saww Household’. I saww said: ‘May the Salawat be upon me saww and upon the People asws of my saww Household’, and it has been done. Then I saww turned around and there I saww was with rows of Angels, and the Prophets as and the Messengers as.
Then my Lord the Mighty, the Dominant Commanded me that do not turn to the right. And the first Chapter heard after, ‘Say He Allah is One’ was ‘We Revealed it during the Night of Pre-determination’. Thus, for that reason, the greeting is once facing the Qiblah, and for that reason the glorification in the Sajdah and the Ruku’u is appreciation, and His Words: “Allah Hears the one who praises Him”, is because the Prophet said: ‘I heard the noise of the Angels and Heard the one who praises Him’, with the glorifications and the extollations of Oneness.

Thus, for that reason, the first two Cycles are Made to be such that every time something happens during these, it would be upon its performer to repeat these, and it is the first Imposition, and it is the first of what is Obligated during the midday, meaning Salat Al-Zohr’.

My father, from Ibn Mahboub, from Al Sumaly, from Abu Al Rabie who said,

‘Nafau asked Abu Ja’far about the Words of Allah: And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]. ’Who are the ones whom Muhammad asked, and between him and Isa were five hundred years/’

He (the narrator) said, ‘So Abu Ja’far said: This is the Verse: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al Aqsa Which We have Blessed its precincts in order to Show him form Our Signs. Surely he is the Hearing, the Seeing [17:1]. It was from the Signs which Blessed and Exalted Showed to where He was journeyed with to Bayt Al-Maqdas, that Mighty is His Mention, Assembled the former ones and the latter ones from the Prophets and the Messengers.

'فمن أجل ذلك جعلت الركعتان الأولتان كلما حدث فيها حدث كان على صاحبها إعادتها ، وهي الفرض الأول، و هي أول ما فرضت عند الزوال يعني صلاة الظهر .'
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! (خُذُوا عَلیْهِمْ ٱلصَّٰلِحَاتِ)’.

Then Muhammad\textsuperscript{saww} proceeded and led \textit{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\textsuperscript{saww} 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’.

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

My father, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

‘From Al-Sadiq\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} used to frequently kiss (Syeda) Fatima\textsuperscript{asws} and Ayesha disliked that. Rasool-Allah\textsuperscript{saww} said: ‘O Ayesha! When there was an ascension with me\textsuperscript{saww} to the sky, I\textsuperscript{saww} entered the Paradise. Jibraeel\textsuperscript{as} called out to me\textsuperscript{saww} from the tree of Tooba and gave me\textsuperscript{saww} from its fruits, and I\textsuperscript{saww} ate it. Allah\textsuperscript{azwj} Transferred that water to be in my\textsuperscript{saww} back. When I\textsuperscript{saww} came down to the earth, I\textsuperscript{saww} went to Khadeeja\textsuperscript{asws} and she\textsuperscript{as} was blessed with Fatima\textsuperscript{asws}. So, I\textsuperscript{saww} do not kiss her at all except I\textsuperscript{saww} find the aroma of the tree of Toobah from her\textsuperscript{asws}’.

In answer to the atheist, the denier of the Quran, Amir Al-Momineen\textsuperscript{asws} said: ‘And as for His\textsuperscript{azwj} Words: \textit{And ask ones We Sent from before you from Our Rasools [43:45]}, so this is from the proofs of our Prophet\textsuperscript{saww} which Allah\textsuperscript{azwj} Gave to him\textsuperscript{saww} and Obligated by it the argument upon the rest of His\textsuperscript{azwj} creatures, because when the Prophets\textsuperscript{as} ended by him\textsuperscript{saww} and Allah\textsuperscript{azwj} Made him\textsuperscript{saww} a Messenger to the entirety of the communities and the rest of

\textsuperscript{369} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} P 3 Ch 3 H 67
\textsuperscript{370} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww} , P 3 Ch 3 H 68
the nations, Specialised him\textsuperscript{asww} with the rising to the sky during Mi’raj and on that day Gathered the Prophets\textsuperscript{as} for him\textsuperscript{asww}.

He\textsuperscript{asww} learnt from them\textsuperscript{asws} what they\textsuperscript{as} had been Sent with, and they\textsuperscript{as} carried from the determination of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Signs and His\textsuperscript{azwj} Display, and all of them\textsuperscript{as} acknowledged his\textsuperscript{asww} merits and the merits of the successors\textsuperscript{asws} and the Divine Authorities in the earth from after him\textsuperscript{asww}, and merits of the Shias of his\textsuperscript{asww} successors\textsuperscript{asws} from the Momineen and the Mominat, those who had yielded to the people of the merits, their\textsuperscript{asws} merits, and did not become arrogant of their\textsuperscript{asws} matters, and recognised the ones who followed them\textsuperscript{asws} and disobeyed them\textsuperscript{asws} from the communities, and the rest of the ones past and the ones to remain, or preceded or delayed”\textsuperscript{371}.

371 Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 69
it arose from the valley, and Ali asws pursued it. Rasool-Allah saww raised his saww head towards the sky, and there he saww was with two pomegranates over his saww head.

He asws said: ‘Rasool-Allah saww took them and Allah azwj Mighty and Majestic Revealed to Muhammad saww: “O Muhammad saww! It is from the hand-picked from the Paradise, so none should eat from it except you saww and your saww successor Ali asws Bin Abu Talib asws,.

He asws said: ‘So, Rasool-Allah saww ate one of the two and Ali asws ate the other. Then Allah azwj Mighty and Majestic Revealed to Muhammad saww what He azwj Revealed.

Abu Ja’far asws said: ‘O Habeeb! And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15] – meaning Jibraeel as came with him saww at it when he saww ascended to the sky’.

He asws said: ‘When he saww ended up to the place of Al-Sidrah, Jibraeel as paused by it and said: ‘O Muhammad saww! This is my saww stop which Allah azwj Mighty and Majestic Placed me as in, and I as will never be able to go ahead, but you saww continue in front up to Al-Sidrah’, and he as paused at it’.

He asws said: ‘Rasool-Allah saww proceeded to Al-Sidrah and Jibraeel as stayed behind’.

Abu Ja’far asws said: ‘But rather it is named as ‘Sidrrat Al-Muntaha’ because the deeds of the people of the earth. The preserving Angels ascend with these to the place of Al-Sidrah and the honourable preservers, the dignified, are below Al-Sidrah, writing what the Angels raise to them from the deeds of the servants in the earth’.

He asws said: ‘So, they ended up with these to the place of Al-Sidrah’.
He said: ‘Rasool-Allah saww looked around and saw its branches beneath the Throne and around it’.

He said: ‘The Light of the Subduer, Mighty and Majestic Flashed to Muhammad saww. When the Light overwhelmed Muhammad saww it dazzled his saww sight and his saww limbs trembled’.

He said: ‘Allah azwj Mighty and Majestic Strengthened for Muhammad saww, his saww heart, and Strengthened his saww sight for him saww until he saww saw from the Signs of his saww Lord azwj what he saww saw, and that is the Word of Allah azwj Mighty and Majestic: And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15]’.

He said: ‘Meaning the arrival’.

He said: ‘Muhammad saww saw what he saww saw with his saww sight from the great Signs of his saww Lord azwj, meaning the greatest Sign’.

Abu Ja’far saww said: ‘And the thickness of Al-Sidrah is of a travel distance of one hundred years from the days of the world, and the leaf from it can cover the people of the world; and for Allah azwj Mighty and Majestic there are Angels, and He azwj Allocated them with the vegetation of the earth, from the trees and the palm trees. So, there isn’t any tree nor any palm tree except and with it is an Angel from Allah azwj Mighty and Majestic guarding it and whatever would be in it (fruits), and had he not been with it, who could have prevented the wild animals and the vermin of the earth from eating these, when there was fruit in it?’

He said: ‘And rather, Rasool-Allah saww forbade from hitting anyone from the Muslims beneath a tree or a palm tree which has borne fruit due to the position of the Angels allocated with it’.
He\textsuperscript{asws} said: ‘And for that (reason) there happens to be cordiality for the tree and the palm tree when there was its load (fruit) in it, because the Angels are present’ \textsuperscript{372}

'I said to Abu Abdullah\textsuperscript{asws}, ‘For which reason one had to be loud in Salat Al-Fajr, and Salat Al-Maghrib, and Salat Al-Isha the last, and the rest of the Salats, like Al-Zohr and Al-Asr there is no loudness in it? And for which reason did the glorification came to be in the last two Cycles as being more superior than the recitation (of the Quran)?’

He\textsuperscript{asws} said: ‘Because the Prophet\textsuperscript{saww}, when there as an ascension with him\textsuperscript{saww} to the sky, the first Salat to be Obligated upon him\textsuperscript{saww} was Salat Al-Zohr on the day of Friday, and Allah\textsuperscript{azwj} Mighty and Majestic Added to him\textsuperscript{saww} the Angels to pray behind him\textsuperscript{saww}; and Allah\textsuperscript{azwj} Mighty and Majestic Commanded His\textsuperscript{azwj} Prophet\textsuperscript{saww} to be loud with the recitation in order to manifests its merits to them.

Then He\textsuperscript{azwj} Obligated Al-Asr upon him\textsuperscript{saww}, and did not Add anyone from the Angels to him\textsuperscript{saww} and Commanded him\textsuperscript{saww} to conceal the recitation because there did not happen to be anyone behind him\textsuperscript{saww}.

Then He\textsuperscript{azwj} Obligated Al-Maghrib upon him\textsuperscript{saww}, then Added the Angels to him\textsuperscript{saww} and Commanded him\textsuperscript{saww} with the loudness; and similar to that is Al-Isha the last. When it was near to Al-Fajr, Allah\textsuperscript{azwj} Mighty and Majestic Obligated Al-Fajr upon him\textsuperscript{saww} and Commanded him\textsuperscript{saww} with the loudness in order to manifest its merits to the people just as he\textsuperscript{saww} had manifested to the Angels. So, these are the reasons for the loudness in these’.

\textsuperscript{372} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 70
I said, ‘For which thing did the glorification came to be in the last two (Cycles) as being more superior than the recitation (of the Quran)?’

He said: ‘Because when was in the last two (Cycles), he mentioned what had appeared from the Magnificence of Allah Mighty and Majestic and said: ‘Glory be to Allah, and the Praise is for Allah, and there is no god except Allah, and Allah is the Greatest’. Thus, for that reason the glorification came to be superior than the recitation’.

I asked Abu Al-Hassan Musa Bin Ja’far, ‘How did the Salat becomes a one Cycle and two Sajdahs? And how come, when there became two Sajdahs it did not become two Cycles?’

He said: ‘When you ask about something, then free your heart in order to understand. The first Salat, prayed, but rather he prayed it in the sky in front of Blessed and Exalted in front of His Throne, Majestic is His Majesty, and that is because when there was ascension with him and he came to be by His Throne, Blessed and Exalted, He said: “O Muhammad! Approach (the spring) Sa’ad and wash your prostration places and clean these and pray Salat to your Lord”.

Rasool-Allah went near to where Blessed and Exalted has Commanded him and performed Qudu’u, and perfected his Wudu’. Then he faced towards the Dominant Blessed and Exalted standing. He Commanded with opening the Salat. He did so. He Said: ‘O Muhammad! Recite: ‘In the Name of Allah the Beneficent, the Merciful [1:1] The Praise is for Allah the Lord of the Worlds [1:2] – up to the end of it’.

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373 Bihar Al Anwaar – V 18, The book of our Prophet , P 3 Ch 3 H 71
ثم أمره أن يقرأ نسبة ربه تبارك وتعالى: " بسم الله الرحمن الرحيم * قول هو الله أحد * الله الصمد " ثم أمسك عنه القول فقال رسول الله (صلى الله عليه وآله): " قل هو الله أحد، الله الصمد " فقال: قل: لم يلد ولم يولد * ولم يكن له كفوا أحد " فأمسك عنه القول، فقال رسول الله (صلى الله عليه وآله): " كذلك الله ربي، كذلك الله ربي  ".

When he saww had said, He azwj Said: "Do Ruku’u to your saww Lord, O Muhammad saww! So, Rasool-Allah saww performed Ruku’u, and He azwj Said to him saww while he saww was in Ruku’u: “Say: ‘Glorious is my saww Lord the Magnificent and by His azwj Praise’”. He saww did that thrice.

Then He azwj Said: "Raise your saww head, O Muhammad saww!” Rasool-Allah saww did that and stood straight in front of Allah azwj. He azwj Said: “Do Sajdah to your saww Lord!”, O Muhammad saww!” Rasool-Allah saww fell into Sajdah. He azwj Said: ‘Say: ‘Glorious is my saww Lord the Exalted and by His azwj Praise” Rasool-Allah saww said that thrice.

فقال له: استو جالسا يا محمد، فعل، فلم ير ما كان رأى من عظمة ربه جل جلاله فقال له: اقرأ يَا محمد سجدة واحدة، فقال: فصل الله علیه وآله ساخدا من تلقية نفسه، لا لامر أمره عز وجل فصيح أيضا ثلاثاً.

He azwj Said to him saww: ‘Sit up, O Muhammad saww!” He saww did so. When he saww was sitting up, he saww recalled the Majesty of his saww Lord, Majestic is His saww Majesty, and Rasool-Allah saww fell into Sajdah from his saww own accord, not to a Command of his saww Lord azwj Mighty and Majestic, and he saww glorified as well thrice.

فقال: انتصب قانتا ففعل، فلم كن ما كانوا رأوا من عظمة به جل جلاله فقال له: أفيا يا محمد وفعل كما فعلت في الركعة الأول، فعل ذلك رسول الله (صلى الله عليه وآله)، ثم سمح مسحة واحدة، فلم يرفع أمه ذكر جلالة يَا محمد وفعل، فصر رسول الله (صلى الله عليه وآله) ساخدا من تلقية نفسه لا لامر أمره عز وجل فصيح أيضاً.

He saww Said: “Stand straight!” He azwj did so, but did not see what he saww had seen from the Magnificence of his saww Lord azwj, Majestic is His azwj Majesty. He azwj Said to him saww, “Recite, O Muhammad saww, and do just as you saww had done in the first Cycle!” Rasool-Allah saww did that, then performed one Sajdah. When he saww raised his saww head he saww recalled the Majesty of his saww Lord azwj Blessed and Exalted, Rasool-Allah saww fell into Sajdah from his saww
own accord, not to a Command his Lord Mighty and Majestic had Commanded him, and he glorified as well.

Then He Said to him: “Raise your head, Allah will Affirm you, and testify that there is no god except Allah, and that Muhammad is Rasool of Allah, and that the Hour shall come there is no doubt in it, and Allah Resurrect the ones in the graves. O Allah! Send Salawat upon Muhammad and the Progeny of Muhammad, and beMerciful upon Muhammad and the Progeny of Muhammad, just as You had Sent Salawat and Blessed and Mercied upon Ibrahim and the Progeny of Ibrahim, You are the Praise-worthy, the Glorified. O Allah! Accept his intercession and raise his rank’. He did so.

Then Abu Al-Hassan said: ‘And rather the Salat which he had been Commanded with were of two Cycles and two Sajdahs, and he rather performed two Sajdahs during each Cycle what informed you, from his recalling the Magnificence of his Lord Blessed and Exalted, so Allah Mighty and Majestic Made it an Obligation’.

I said, ‘May I be sacrificed for you! And what is ‘Sa’ad’ which he had been Commanded to wash from it?’ He said: ‘A spring bursting forth from a corner from the corners of the Throne called ‘Water of life’, and it is what Allah Mighty and Majestic Said: Saad! By the Quran with the Zikr [38:1].’
Ali Bin Ahmad, from Muhammad Al Asady, from Al Barmakky, from Ali Bin Al Abbas, from Ikrimah bin Abdul Arsh, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah asws about the reason for the Salat how it came to be of two Cycles, and four Sajdahs, did it not used to be of two Cycles and two Sajdahs?' He mentioned approximately the Hadeeth of Is’haq from Abu Al-Hassan asws, increasing some words and reducing' 375

My father, from Muhammad Al Attar, from Ibn Isa, from Al Bazanty,

‘From Al-Reza asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, Jibraeel as reached with me saww to a place Jibraeel as had not trodden at all. Allah azwj Mighty and Majestic Uncovered for me saww and Showed me saww from the Light of His aswj Magnificence what I saww loved’ 376

Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Al Husayn Bin Ibrahim, from Muhammad Bin Zayd, from Hisham Bin Al Hakam,

‘From Abu Al-Hassan Musa asws, he (the narrator) said, ‘I said to him asws, ‘For which reason did the Takbeer come to be in the opening (of the Salat) as seven Takbeers being better? And for which reason it is said in the Ruku’, ‘Glorious is my saww Lord aswj the Magnificent and by His aswj Praise’, and it is said in the Sajdah, ‘Glorious is my saww Lord aswj the Exalted and by His aswj Praise’?’

He asws said: ‘O Hisham Allah azwj Blessed and Exalted Created the seven skies and the seven firmaments, and the seven Veils. When there was an ascension with the Prophet saww and he saww was from his saww Lord azwj like the (distance of) two bows or even closer, a veil from His azwj Veils was Lifted for him saww. Rasool-Allah saww exclaimed Takbeer, and went on saying the phrases which is said in the opening (of the Salat).

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When the second was Lifted was for him saww, he saww exclaimed Takbeer, and he saww did not cease to be like that until it reached seven Veils, and he saww exclaimed seven Takbeers. Therefore, due to that reason, the Takbeers in the opening of the Salat are seven Takbeers'.

When he saww recalled what he saww had seen from the Magnificence of Allah sawwj his sawwj limbs trembled, and he saww bowed upon his saww knees and went on to say, ‘Glorious is my saww Lord azwj the Magnificent, and by His azwj Praise’.

When he saww stood straight from his saww Ruku’u, he saww looked at Him azwj in the high place from the place, he saww fell upon his saww face and he saww was saying: ‘Glorious is my saww Lord azwj the Exalted and by His azwj Praise’. When he saww had said it seven times, that awe settled from him saww, therefore due to that the Sunnah flowed with it’.

'I said to Abu Abdullah asws, ‘For which reason did Rasool-Allah saww adorn Ihraam from (Masjid) Al-Shajarah and did not wear Ihraam from any place besides it?’

He aswj said: ‘When there was an ascension with him saww to the sky and he saww came to be facing to the tree, and the Angels were coming to the Bayt Al-Mamour facing towards the places which are the pausing stations besides the tree. When he saww was in the place which is facing the tree, He azwj Called out: “O Muhammad saww!” He saww said: ‘At Your azwj service’.

He azwj Said: “Did I azwj not Find you saww as being an orphan and Sheltered you saww, and Found you saww unknown so I azwj Guided (the people to you saww)?’ The Prophet saww said: ‘The Praise and the Bounties are for You azwj and (so is) the Kingdom, there is no associate for You azwj. At
Your azwj service! Therefore, due to that, he saww wore Ihraam from the tree besides the (other) places, all of them”. 378

I heard Rasool-Allah saww saying: ‘Allah azwj the Exalted Gave five (things) to me saww and Gave five (things) to Ali asws – He azwj Gave me saww the comprehensive speech and Gave Ali asws the comprehensive knowledge; and He azwj Made me saww a Prophet saww a Prophet saww and Made him asws a successor asws, and He azwj Gave me saww Al-Kawser and Gave him asws Al-Salsabeel; and Gave me saww the Revelation and Gave him asws the Inspiration; and Ascended me azwj and Opened for him asws the gateways of the sky and the Veils until he asws looked at me saww and I saww looked at him asws.

He said: ‘Then Rasool-Allah saww cried, so I said to him saww, ‘May my father and my mother be (sacrificed) for you saww! What makes you saww cry?’ He saww said: ‘O Ibn Abbas! The first of what He azwj Spoke to me saww with is that He azwj Said: “O Muhammad saww! Look beneath you saww” I saww looked at the Veils which had been torn apart, and to the gates of the sky which had opened up, and I saww looked at Ali asws and he asws was raising his asws head towards me saww. He asws spoke to me saww and I saww spoke to him asws, and my saww Lord azwj Mighty and Majestic Spoke to me saww.

I said, ‘O Rasool-Allah saww! What did your saww Lord azwj Speak to you saww with?’ He saww said: ‘He azwj Said to me saww: “O Muhammad saww! I saww have Made Ali asws to be your saww successor asws and your saww Vizier and your saww Caliph from after you saww, so let him asws know of it, for there he asws is hearing your saww speech”. So, I saww let him asws know and I saww was in front of my saww Lord azwj Mighty and Majestic. He asws said to me saww: “I asws accept and obey”.

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Allah \textit{azwj} Commanded the Angels to greet him \textit{saww}. They did so and he \textit{saww} returned the greetings to them, and he \textit{saww} saw the Angels being welcoming with him \textit{asws}, and he \textit{saww} did not pass by any Angel from the Angels of the sky except they congratulated him \textit{asws} and they said to me, ‘O Muhammad \textit{saww}! By the One Who Sent you \textit{saww} with the Truth, the cheerfulness has entered upon the entirety of the Angels with the appointment of the Caliph of Allah \textit{azwj} Mighty and Majestic for you \textit{saww} of your \textit{asws} cousin \textit{asws}. And he \textit{saww} saw the bearers of the Throne to have lowered their heads towards the earth.

\textit{I saww} said: ‘O Jibraeel \textit{as}! Why did the bearers of the Throne bow their heads?’ He \textit{as} said: ‘O Muhammad \textit{saww}! There is none from an Angel from the Angels except and he had looked at the face of Ali \textit{asws} Bin Abu Talib \textit{asws} congratulating him \textit{asws} apart from the bearers of the Throne. So, they sought Permission of Allah \textit{azwj} Mighty and Majestic during this time, and He \textit{azwj} Permitted for them to be looking at Ali \textit{asws} Bin Abu Talib \textit{asws}. So, they looked at him \textit{asws}.

When \textit{i saww} descended, \textit{i saww} went on to inform him \textit{asws} of that and he \textit{asws} informed me \textit{saww} of it, so \textit{i saww} came to know that \textit{i saww} did not tread any place except and it had been Uncovered for Ali \textit{asws} until he \textit{asws} looked at it’.

\textit{Ibn Al Salt}, from Ibn Aqada, from Muhammad Bin Haroun Al Hashimy, from Muhammad Bin Malik Ibn Al Abrar Al Nakhaie, from Muhammad Bin Fazeyl Bin Gazwan Al Zaby, from Malik Al Jahny,

‘From Abu Ja’far Muhammad \textit{asws} Bin Ali Bin Al-Husayn \textit{asws}, from his \textit{asws} father \textit{asws}, from his \textit{asws} grandfather Ali \textit{asws} Bin Abu Talib \textit{asws} having said: ‘Rasool-Allah \textit{saww} said: ‘When there was an ascension with me \textit{saww} to the sky, then from the sky to the sky, then to Sidrat Al-Muntaha, I \textit{asws} paused in front of my \textit{asws} Lord \textit{azwj} Mighty and Majestic. He \textit{saww} Said: “O Muhammad \textit{saww}! \textit{i saww} said: ‘At Your \textit{azwj} service and Your \textit{azwj} Pleasure’.


He \textit{azwj} Said: “You \textit{saww} have browsed My \textit{awj} creatures, so which of them did you \textit{saww} find as being obedient to you \textit{saww}?” He \textit{saww} said: ‘\textit{i saww} said: ‘Lord \textit{azwj}! Ali \textit{asws}. He \textit{aswj} Said: “You \textit{saww} speak the truth, O Muhammad \textit{asws}. So, have you \textit{saww} taken a Caliph for yourself \textit{saww} who will accomplish on your \textit{saww} behalf and teach My \textit{awj} servants from My \textit{azwj} Book what they don’t

\textit{Bihar Al Anwaar} – V 18, The book of our Prophet \textit{saww}, P 3 Ch 3 H 77
know?’ He saww said: ‘I saww said: ‘Choose for me saww, for Your azwj Choice is better than mine saww.’

قال: قد احترت لك عليا فأتخذت نفسك خليفة ووصلي علي وحلمي وهو أمير المؤمنين حقا، لم ينلها أحد قبله ولا أحد بعده,

He azwj Said: ‘azwj have Chosen Ali asws for you saww, so take him asws as a Caliph for yourself saww and as a successor asws, and We azwj have Given him asws My azwj Knowledge and My azwj Forbearance and he asws is Emir of the Momineen truly, none have attained it before him asws nor will anyone after him asws.

يا محمد على راية الفدى، وإمام من أطاعني، ونور أوليائي، وهو الكلمة التي آلمها التقنين، من أحبه فقد أحبي، ومن أبيضه فقد أحبضه، فيشوه بذلك يا محمد، فاتخذه لنفسك خليفة ووصيا ونحتله علمي وحلمي وهو أمير المؤمنين حقا، لم ينلها أحد قبله ولا أحد بعده،

O Muhammad saww! Ali asws is the flag of guidance, and Imam asws of the ones who obey Me azwj and Light of My azwj friends, and he azwj is the Word which azwj have Necessitated for the pious. One who loves him asws so he has loved Me azwj, and one who hates him asws so he has hated Me azwj, so give him asws the glad tidings of that, O Muhammad saww!’ The Prophet saww said: ‘Lord azwj! I saww shall give him asws the glad tidings.

قال: علي علي! أنا عبد الله، وفي قبضته إن يعذبني فبذنوبي لم يظلمني شيئا، وإن يتم لي ما وعدني فالله أولى بي،

Ali asws said: ‘I asws am a servant of Allah azwj and in His azwj Grip. If He azwj were to Punish me asws it would be due to my asws sins. He azwj will not Wrong me asws of anything. And if He azwj were to Complete for me asws what He azwj has Promised me asws, then Allah azwj is Foremost with me asws.’

قال: اللهم اخل قلبه ، واجعل ربيعه الايمان بك، قال: قد فعلت ذلك به يا محمد، غير أنني مختصه بشئ من البلاء لم أختص به أحدا من أوليائي، واجعل ربيعه الايمان بك، قال: قال: كنت في المسجد الحرام قاعدا وأبي جعفر (عليه السلام) في ناحية ، فرفع رأسه فنظر إلى السماء مرة، وإلى الكعبة مرة، ثم قال: “ سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الأقصى “ وكرر ذلك ثلاث مرات، ثم التفت إلي فقال: أي شئ يقول أهل العراق في هذه الآية يا عراقي ؟

He saww said: ‘O Allah azwj! Strengthen his asws heart and Make his asws Eman be nourished with You azwj’. He azwj Said: ‘I azwj have Done that with him asws, O Muhammad saww, apart from that I azwj shall Particularise him asws with something from the affliction I saww have not Particularised anyone from My azwj friend with it’. He saww said: ‘I saww said: ‘Lord azwj! My saww brother asws and my saww companion!’

قال: إنه قد سبق في علمي أنه مبتلى وما أبتلى به، ولولا علي لم يعرف أوليائي، ولا أولئك رسلني.

He azwj Said: ‘It has preceded in My azwj Knowledge that he asws will be Tried and Tried with it, and had it not been for Ali asws My azwj friend would not be known nor the friends of My azwj Rasool saww. 380

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Khalid, from Ibn Mahboub, from Muhammad Bin Sayar, from Abu Malik Al Azdy, from Ismail Al Ju'fy who said,

‘I was seated in the Sacred Masjid and Abu Ja’far asws was in a corner. He asws raised his asws head and looked at the sky once and to the Kaaba once, then said: ‘**Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa [17:1]**’, and repeated that three times. Then he asws turned towards me and said: ‘Which thing are they saying, the people of Al-Iraq, regarding this Verse, O Iraqi?’

He said, ‘They are saying, ‘He saww was journeyed with from the Sacred Masjid to Bayt Al-Maqdas’.

So he asws said: ‘It isn’t as they are saying, but he saww was journeyed with from this (here) to this’ – and gestured by his asws hand towards the sky, and said: ‘There is no Sanctuary (Hurrum) between the two’.

He asws said: ‘When he as ended with him saww to Sidrat Al-Muntaha, Jibraeel as stayed behind from him saw. Rasool-Allah saww said: ‘O Jibraeel as! In the like of this place you as are abandoning me saww? He as said: ‘Proceed in front of you saw, for by Allah azwj, you saww have reached such a place no creature from the creatures of Allah azwj has reached before you saww. Then, I saww saw (the Light) of my saww Lord and the Light came between me saww and Him azwj.

He (the narrator) said, ‘I said, ‘And what is the Light, may I be sacrificed for you asws?’ He asws gestured by his asws face to the ground and gestured by his asws hand to the sky and he asws said: ‘Majesty of my asws Lord azwj, Majesty of my asws Lord azwj’ – three times.

He (the narrator) said: ‘Allah azwj Said: “O Muhammad saww! I saww said: ‘At Your azwj service, O Lord azwj!’. He azwj Said: “Regarding what is the high assembly quarrelling?” He saww said: ‘I saww said: ‘Glory be to You azwj! There is no knowledge for me saww except what You azwj Teach me saww’.

He (the narrator) said: ‘Verily, in the High Assembly it came about that He azwj said: “O Muhammad saww! I saww said: ‘At Your azwj service, O Lord azwj!”. He azwj said: ‘Regarding what is the high assembly quarrelling?’ He saww said: ‘I saww said: ‘Glory be to You azwj! There is no knowledge for me saww except what You azwj Teach me saww’.

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He (the narrator) said, 'I said, 'And what is the Light, may I be sacrificed for you asws?' He asws gestured by his asws face to the ground and gestured by his asws hand to the sky and he asws said: 'Majesty of my asws Lord azwj, Majesty of my asws Lord azwj' – three times.
He saww said: ‘So, He azwj Placed His Hand (of Power) between my breasts and I saww found its coolness between my shoulders. He saww said: ‘So, He azwj did not Ask me about what is past nor about what remains except I saww knew it’. He azwj Said: “O Muhammad saww! Regarding what is the high assembly quarrelling?’ He saww said: r I saww said: ‘O Lord azwj! Regarding the ranks, and the expiations, and the good deeds’.

He azwj Said: “O Muhammad saww! Your Prophet-hood has expired and your consumption terminated, so who is your successor? I saww had browsed Your creatures but I saww could not find among them anyone from Your creatures more obedient to me than Ali asws’. He azwj Said: “And (obedient) to Me, O Muhammad saww.

And it is reported from Ibn Abbas, from the Prophet having said: ‘My Lord said to me: ‘Do you know regarding what the high assembly is quarrelling?’ I saww said: ‘No’. He azwj Said: "They are quarrelling regarding the expiations, and the ranks. As for the expiations, so it is perfecting the Wudu’u in the extreme cold (weather), and transferring the feet to the congregation (Salat), and awaiting the Salat after the Salat. As for the ranks,
it is initiating the Salam, and feeding the good, and the Salat at night while the people sleep”.

My father, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, j saww entered the Paradise and j saww saw therein Angels building buildings of gold and building of silver, and sometimes they would withhold. j saww said to them: ‘What is the matter with you, sometimes you are building and at times you are withholding?’ They said, ‘Until the fees come to us’.


I saww said to them: ‘And what is your fee?’ They said, ‘The word of the Momin in the world: "Glorious is Allah azwj, and the Praise is for Allah azwj, and there is no god except Allah azwj, and Allah azwj is the Greatest’. So, when he says (it), we build, and when he withholds, we withhold’.


From Abu Baseer who said,

‘I heard Al-Sadiq asws saying: ‘Jibraeel as carried Rasool-Allah saww until he as ended up with him saww to a place of the sky, then left him saww, and said: ‘No Prophet saww had trodden in your saww place at all’.

وقال النبي (صلى الله عليه وآله) إلى جبرئيل (عليه السلام) فأخبره بحديثه، فبعته الله في السماء، ودخلت الجنة، ورأيت فيها ك🌙 أنبياء الله ورسوله، ورأيت فيها ملائكة بنينا بنبأ من دعب، ولبنة من فضة، وربما أمسكنا، فقلت لهم: ما لكم وما نفقتكم؟ فقالوا: قول المؤمن في الدنيا: "سبحان الله والحمد لله ولا إله إلا الله والله أكبر "، فإذا قال: بنينا، وإذا أمسكنا أمسكنا.

And the Prophet saww said: ‘Jibraeel as came to me saww and I saww was in Makkah. He as said: ‘Arise, O Muhammad saww! I saww stood with him as and went out to the door, and there was Jibraeel as and with him as was Miukael as and Israfeel as. Jibraeel as came with Al-Buraq, and it is larger than the donkey and smaller than the mule, its cheek like the cheeks of the human being, and its tail is like the tail of the cow, and its aroma is like aroma of the horse, and its legs like the legs of the camel, upon it was a carriage from the Paradise, and for him are two wings from its thighs, its step ends to the extent of the sight’.

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382 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 80
He said: ‘Ride’. So, I rode and went until I ended to Bayt Al-Maqdas, and when I ascended up to it, there the Angels descended from the sky with the glad tidings and the honours from the Presence of the Lord of Mighty; and I prayed in Bayt Al-Maqdas – and during part of it Ibrahim as gave me glad tidings among a group of the Prophets, then described Musa as and Isa as.

Then Jibraeel as grabbed my hand to the rock and guided me to it. There was an ascension to the sky I had not seen the like of it in beauty and grace. I ascended to the sky of the world and saw its marvels and its kingdoms, and its Angels greeted unto me.

Then he ascended with me to the third sky and I saw Yusuf as at it. Then I ascended to the fourth sky and saw Idrees as in it. Then he ascended with me to the fifth sky and I saw therein Haroun as. Then he ascended with me to the sixth sky, and therein were a lot of creatures, some of them rippling in others, and therein are the (Angels of) Proximity’.

He saw: ‘Then he ascended with me to the seventh sky and saw therein creatures and Angels’.

And in another Hadeeth – The Prophet saw said: ‘I saw Musa as in the sixth sky, and I saw Ibrahim as in the seventh’.

Then he saw: ‘We exceeded our ascent to the high Illiyeen’ – and he saw described that up to he saw said: ‘Then my Lord Spoke to me and I spoke to Him; and I saw the Paradise and the Fire, and I saw the Throne, and Sidrat Al-Muntaha’.

Then he saw: ‘Rum to the high Illiyeen, and I saw described that up to he saw said: ‘Then my Lord Spoke to me and I spoke to Him; and I saw the Paradise and the Fire, and I saw the Throne, and Sidrat Al-Muntaha’.

Then he saw: ‘Rum to the high Illiyeen, and I saw described that up to he saw said: ‘Then my Lord Spoke to me and I spoke to Him; and I saw the Paradise and the Fire, and I saw the Throne, and Sidrat Al-Muntaha’.
Then he saw returned to Makkah. When it was morning he narrated it to the people, but Abu Jahl and the Polytheists belied me, and Mat'am Bin Aday said, ‘Are you claiming that you travelled a travel distance of two months in a moment? I testify that you are a liar’. Then Quraysh said, ‘Inform us about what you saw’.

He passed by a caravan of the clan of so and so and a camel of theirs had strayed, and they were seeking it, and in their saddle there was a mug filled with water. I drank the water and covered it just as it was, so ask them, did they find the water in the mug?’ They said, ‘This is one sign.

They said, ‘Inform us about our caravan’. He said: ‘I passed by it at Tan’em’, and he explained to them their situations and their appearances. They said, ‘This is another sign’.

Ibrahim Bin Al Hashim, from Al Barqy, from Ibn Sinan and other, from Abdullah Bin Sinan who said,

‘Abu Abdullah said: ‘Rasool-Allah said: ‘My Lord Ascended me and Revealed to me from behind the Veil what He Revealed, and Spoke to me, and from what He Spoke to me was that He Said: “O Muhammad! Ali is the first, and Ali is the last, and the apparent and the hidden, and he is a knower of all things!”

He said: ‘O Lord! Isn’t that You (Your Description)?’

He said: “O Muhammad! I am Allah. There is no god except I, the King, the Holy, the Granter of safety, the Securer, the Dominant, the Mighty, the Sub-

383 Bihar Al Anwaar – V 18, The book of our Prophet, P 3 Ch 3 H 81
duer, the Great. Glorious is Allahazwj from what they are associating. Meazwj, saaww am Allahazwj. There is no god except iazwj, the Creator, the Maker, the Fashioner. For Meazwj are the most beautiful Names. They glorify to Meazwj, the ones in the skies and the earths, and iazwj am the Mighty, the Wise.

يا محمد إنني أنا الله لا إله إلا أنا الأول ولا شئ قبلي، أنا الآخر فلا شئ بعدي، أنا الظاهر فلا شئ فوقي، وأنا الباطن فلا شئ تحتي، وأنا الله لا إله إلا أنا بكل شيء عليم،

O Muhammad saaww! Meazwj, iazwj am Allahazwj. There is no god except iazwj, the First, and there is nothing before Meazwj, and iazwj am the Last, so there is nothing after Meazwj, and iazwj am the Apparent, so there is nothing above Meazwj, and iazwj am the Hidden, so there is nothing beneath Meazwj, and iazwj am Allahazwj, there is no god except iazwj, being a Knower of all things!“

يا محمد علي الأول: أول من أخذ ميثاقي من الائمة،

O Muhammad saaww! Aliasws is the first – the first one from the Imamsasws iazwj Took Myazwj Covenant.

يا محمد علي الآخر: آخر من أقبض روحه من الائمة، وهي الدابة التي تكلمنهم،

O Muhammad saaww! Aliasws is the last – the last one iazwj from the Imamsasws iazwj shall be Capturing hisasws soul, and it is the walker which will speak to them.

يا محمد علي الظاهر: اظهر عليه جميع ما أوحيته إليك، ليس لك أن تكتم منه شيئا،

O Muhammad saaww! Aliasws is the apparent – It is apparent unto himasws the entirety of iazwj Revealed to yousaww. It isn’t for yousaww that yousaww conceal anything from himasws.

يا محمد علي الباطن: أبطنته سري الذي أسررته إليك، فليس فيما بيني وبينك سر أزويه

O Muhammad saaww! Aliasws is the hidden – iazwj have Hidden the secrets in himasws which iazwj Impeded himasws from.

يا محمد عن علي، ما خلقت من خلال أو حرام إلا وعلى عليم به،

O Muhammad saaww! About Aliasws, iazwj have not Created anything from a Permissible or a Prohibition except and Aliasws is a knower of itazwj 384

384 Bihar Al Anwaar – V 18, The book of our Prophetsaaww, P 3 Ch 3 H 82
From Al-Reza asws, from his asws forefathers asws having said: ‘Ali asws Bin Abu Talib asws said: ‘When Rasool-Allah saww began learning the Azaan, Jibraeel as came with Al-Buraq and he saww hesitated to it. Then he saww brought an animal called Barqa, and he saww hesitated. Jibraeel as said to it: ‘Calm down Barqa, for no one has ridden you more honourable unto Allah azwj than him saww.’

He saww said: ‘I saww rode it until i saww ended up to the Veils which lead to the Beneficent, Mighty and Majestic. An Angel came out from behind the Veil and said: ‘Allah azwj is the Greatest! Allah azwj is the Greatest!’ He saww said: ‘O Jibraeel as! Who is this Angel?’ He as said: ‘By the One azwj Who Honoured you saww with the Prophet-hood! I have not seen this Angel before this time of mine’. The Angel said: ‘Allah azwj is the Greatest! Allah azwj is the Greatest!’ He azwj Called out from behind the Veil: “My azwj servant speak the truth. I azwj am the Greatest! azwj am the Greatest!”

He saww said: ‘The Angel said: ‘I testify that there is no god except Allah azwj! I testify that there is no god except Allah azwj!’ He azwj Called out from behind the Veil: “My servant speaks the truth that there is no god except i azwj”

He saww said: ‘The Angel said, ‘I testify that Muhammad saww is Rasool saww of Allah azwj. I testify that Muhammad saww is Rasool saww of Allah azwj!’ He azwj Called out from behind the Veil: “My servant speaks the truth, i azwj Sent Muhammad saww as a Rasool azwj!”

He saww said: ‘The Angels said, ‘Hasten to the Salat, hasten to the Salat!’ He azwj Called out from behind the Veil: “My azwj servant speaks the truth, and he calls out to My azwj servants!”

He saww said: ‘The Angel said, ‘Hasten to the success, hasten to the success!’ He azwj Called out from behind the Veil: “My servant speaks the truth, and calls to My azwj servants!”
The Angel said, ‘He has succeeded, the one has persevered upon it’. He saww said: ‘On that day Allah azwj Mighty and Majestic Perfected the nobility for me saww over the former ones and the latter ones’.

It is reported from Abu Ja‘far asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww, Jibraeel as descended with Al-Buraq, and it is smaller than the mule and bigger than the donkey (smaller than the donkey and bigger than the mule), restless of the ears, its eyes being in its hooves, its step to the extent of its sight. There are two wings for it flowing from behind it, upon it was a saddle of ruby wherein was from every variety, having long lashes.

He as paused it at the door of (Syeda( Khadeeja asws and entered to see Rasool-Allah saww. Al-Buraq neighed, so Jibraeel as came out to it and said: ‘Calm down, for rather the best of the created beings is to ride you, the most Beloved of the creatures of Allah azwj to Him azwj’. It calmed down.

Then Abu Ja‘far asws said regarding His aswj 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]: ‘They are the Prophets as, those who had gathered, therefore do not become from the doubters [10:94]. Rasool-Allah saww did not doubt and did not ask’.

And in another report – ‘Al-Buraq did not happen to calm down for the riding of Rasool-Allah saww except after the condition that he saww will be riding it on the Day of Qiyamah’. 386
يج: روي عن علي (عليه السلام) أنه لما كان بعد ثلاث سنين من بعثه (صلى الله عليه وآله وسلم) اسري به إلى بيت المقدس، وعرج به منه إلى السماء ليلة المعراج، فلما أصب من ليلته حدث قريشا بخبر معراجه، فقال جهالهم: ما أكذب هذا الحديث؟ وقال أمثالهم: يا أبا القاسم! فبم نعلم أنك صادق في قولك هذا؟

قال: أحيرم وقال: مررت بعيركم في موضع كذا، وقد ضل لهم بعير، فعرفتهم مكانه، وصرت إلى رحالهم، وكانت لهم قرب مملوة فصبت قربة والعير تواقيفكم في اليوم الثالث من هذا الموضع مع طلوع الشمس في أول الاغ من وهو جمل فلان:

فما كان اليوم الثالث خرجوا إلى باب مكة لينظروا صدق ما أخبر به محمد قبل طلوع الشمس، فهم كذلك إذ طلعت العير عليهم في أولها الجمل الاحمر، وسألوا الذين كانوا مع العير فقالوا: مثل ما قال محمد في إخباره عنهم، فقالوا أيضاً: هذا من سحر محمد.

When it was the third day, they came out to the gate of Makkah in order to look how truthful was what Muhammad (saww) had informed with, before the emergence of the sun. They were like that when the caravan emerged to them with the emergence of the sun, in front of it was the red camel, and they asked those who were with the caravan. They said similar to what Muhammad (saww) had said in his (saww) informing about them. They, then said - well, 'This is from the sorcery of Muhammad (saww), 387'.
ير Flemسلم عليهم، فباشر به، وإذا معهم دابة فوق الحمار، ودون البغل خده كخد الإنسان، وقوائمه كقوائم البعير، وعرفه كعرف الفرس، وذنبه كذنب البقر.

رجلاها أطول من يديها، ولها جناحان من فخذيه، خطوتها مد البصر، وإذا عليها لجام من ياقوتة حمراء، فلما أراد أن يركب امتنعت، فقال جبرئيل: إنه محمد، فتواضعت حتى لصقت بالارض، فأخذ جبرئيل بلجامها، وميكائيل بركابها، فركب فلما هبط ارتفعت يداها، وإذا صعدت ارتفعت رجلاها،

فنفرت العير من دفيف البراق ينادي رجل في آخر العير أن: يا فلان إن الابل قد نفرت، وإن فلانة ألقت حملها، وانكسر يدها. فلما كان ببطن البلقاء عطش فإذا لهم ماء في آنية فشرب منه، وألقى الباقي، فبينا هو في مسيره إذا نودي عن يمين الطريق: يا محمد على رسلك، ثم نودي عن يساره: على رسلك، فإذا هو بامرأة استقبلته وعليها من الحسن والجمال ما لم ير لا أحد، وقالت: قف مكانك حتى اخبرك، ففسر له إبراهيم الخليل (عليه السلام) لما رآه جميع ذلك، فقال: منادي اليمين داعية اليهود. فلو أجبته لتهودت امتك، ومنادي اليسار داعية النصارى، فلو أجبته لتنصرت امتك والمرأة المتزينة هي الدنيا، تمثلت لك، لو أجبتها لاختارت امتك الدنيا على الآخرة، فجعل جبرئيل إلى بيب المقدس فرفعها فأخرج من تحتها ثلاثة أقداح: قدحا من لبن، وقدحا من عسل، وقدحا من خمر، فناوله قدح اللبن فشرب، ثم ناوله قدح العسل فشرب، ثم ناوله قدح الخمر فقال: قد رويت يا جبرئيل فقال:

أما إنك لو شربته ضللت امتك. ابن عباس في خبر: وهبط مع جبرئيل ملك لم يطأ الارض قط، معه مفاتيح خزائن الارض، فقال: يا محمد إن ربك يقرئك السلام ويقول هذه مفاتيح خزائن الارض فإن شئت فكن نبيا عبدا وإن شئت فكن نبيا ملكا، فقال: بل أكون نبيا عبدا فإذا سلم من ذهب قوائمه من فضة، مركب باللؤلؤ والياقوت، يتلالا نورا وأسفله على صخرة بيت المقدس، ورأسه في السماء، فقال لي: اصعد يا محمد فلما اصعد السماء رأى شيخا قاعدا تحت الشجرة و حوله أطفال فقال جبرئيل: هذا أبوك آدم، إذا رأى من يدخل الجنة من ذريته ضحك وفرح وإذا رأى من يدخل النار حزن وبكى، ورأى ملكا باسر الوجه وبيده لوح مكتوب بخط من النور، وخط من الظلمة، فقال: هذا ملك الموت، ثم رأى ملكا قاعدا على كرسي، فلم يرمنه من البشر ما رأى من الملائكة، فقال جبرئيل: هذا ملك خازن النار كان طلقا بشرا، فلما اطلع على النار لم يضحك بعد، فسأله أن يعرض عليه النار فرأى فيها ما رأى، ثم دخل الجنة ورأى ما فيها، وسمع صوتا: آمنا برب العالمين، قال: هؤلاء سحرة فرعون، وسمع لبيك اللهم لبيك، قال: هؤلاء الحجاج، وسمع التكبير قال: هؤلاء الغزاة، وسمع التسبيح قال: هؤلاء الانبياء، فلما بلغ إلى سدرة المنتهى فانتهى إلى الحجب فقال جبرئيل:


والله لو لم أره ما بقي منكم عين تطرف، وقالت قريش: لقد ركبت منا عظيما. وأصب (صلية الله عليه وآله) يحدثهم بالمعراج، فقيل له: صف لنا بيت المقدس، فجاء جبرئيل بصورة بيت المقدس تجاه وجهه فجعل يخبرهم بما يسألونه عنه، فقالوا: أين بيت فلان و مكان كذا ؟ فأجابهم في كل مرة سألوه عننه، فلم يؤمن منهم إلا قليل، وهو قوله:

"ما لم تFFE النذير فإنك لا تعبد إلا نفسك ".
شى: لقد صلى في مسجد الكوفة رسول الله (صلى الله عليه وآله) حيث انطلق به جبرئيل على البراق: فلما انتهى به إلى وادي السلام وهو ظهر الكوفة، وهو يريد بيت المقدس قال له: يا محمد هذا مسجد أبيك آدم (عليه السلام)، ومصلى الأنبياء، فنزل فيه، فنزل رسول الله فصلى، ثم انطلق به، إلى بيت المقدس فصلى، ثم إن جبرئيل (عليه السلام) عرج به إلى السماء.

Rasool-Allahsaww had prayed Salat in Masjid Al-Kufa when Jibraeilas ascended with himsaww upon Al-Buraq. When heas ended up with himsaww to Waady Al-Salaam, and it is at the back of Al-Kufa, and heas intended Bayt Al-Maqdas, heas said to himsaww: ‘O Muhammadas! This is a Masjid of yourSaww fatheras Adamas, and a praying place of the Prophetsas, so descend and pray in it. Rasool-Allahsaww descended and prayed Salat. Then heas went with himsaww to Bayt Al-Maqdas and prayed Salat, then Jibraeilas ascended with himsaww to the sky’.  

388 Bihar Al Anwaar – V 18, The book of our Prophetas, P 3 Ch 3 H 86
389 Bihar Al Anwaar – V 18, The book of our Prophetas, P 3 Ch 3 H 87
Abu Abdullah asws said: ‘Makkah had not seen at all more noblemen and noblewomen than it. On that day they looked at what Rasool-Allah saww had said. The camels came from the coastal area, and a speaker was saying, ‘The camels, the sun (rise), the sun (rise), the camels’. He asws said: ‘They both emerged together’. 390

From Hisham Bin Al Hakam,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww prayed Al-Isha the last Salat, and prayed Al-Fajr Salat at Makkah during the night in which there was an ascension with him saww’. 391

From Zurara and Humran bin Ayn and Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘Abu Saeed Al-Khudy narrated that Rasool-Allah saww said: ‘Jibraeel as came to me saww on the night there was an ascension with me saww. So, when he as returned, I saww said: ‘O Jibraeel as! Have you saww need?’ He saww said: ‘My saww need is that you as convey the greeting to (Syeda) Khadeeja asws from Allah azwj and from me saww’. 392

And he narrated to us as during that, she as said when the Prophet saww of Allah azwj met her as. He saww said to her as which Jibraeel as had said, she as said: ‘He azwj is ‘Al-Salam’, and from Him azwj is the ‘Salam’, and to Jibraeel as be the ‘Salam’. 392

From Salam Al Hanat, from a man,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Masjid having merits for them. He asws said: ‘The Sacred Masjid, and Masjid of the Rasool saww’. I said, ‘And (what about) Masjid Al-Aqsa!? May I be sacrificed for you asws’. 392

390 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 88
391 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 89
392 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 90
He asws said: ‘That is in the sky. Rasool-Allah saww ascended to it’. I said, ‘The people are saying that it is Bayt Al-Maqdas’. He asws said: ‘Masjid Al-Kufa is superior than it’. 393

92 - شی: عن أبي بصیر، عن أبي عبد الله عليه السلام قال: سمعته يقول: لما اسیروا رسل الله (عیلیه السلام) قال: فعندب بالی (عیلیه السلام) فانهی إلى موقع، قال له جبریل: ففی‌ین ریک یصلى;

From Abu Baseer,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘When there was an ascension with the Prophet saww and he asw ended up to a place, Jibraeel as said to him saww: ‘Stop, for your saww Lord azwj is praying Salat’.

قال: ففی‌ین ریک یصلى وما كان صلاته؟ فقال: كان يقول: سبیح قدوس رب الملائک والروح سبقت رمي غضی.

He saww said: ‘I saww said: ‘May I be sacrificed for you as! And what would be His azwj Salat?’ He as said: ‘He azwj would be Saying: “Glorious is the Lord azwj of the Angels and the Spirit! My azwj Mercy preceded My azwj Wrath!”’ 394


From Abu Baseer who said,

‘I heard Abu Abdullah asws saying that Rasool-Allah saww said that when there was an ascension with him saww, Jibraeel as raised two fingers and placed them in his saww back, and he saww found their coolness in his saww chest. Something entered into Rasool-Allah saww and he saww said: ‘O Jibraeel as! In this place?’ He asw said: ‘Yes, this is the place which one has trodden before you saww, nor will anyone tread after you saww.

قال: وفتح اللہ له من العظمة مثل سم الابرة، فرأى من العظمة ما شاء اللہ، فقال: يا جبریل يا محمد، وذكر الحديث بطوله’.

He asws said: ‘And Allah azwj Opened for him saww from the Magnificence, like an eye of the needle, and he saww saw from the Magnificence what Allah azwj Desired. Jibraeel as said to him saww: ‘O Muhammad saww!’ – and mentioned the Hadeeth with its length’ 395

94 - إشاد القلوب من كعفا الطالب للحافظ الشافعی، عن أنس بن مالک قال: قال رسول الله (صلى الله عليه وآله) مرث ليلة اسیروا رسل الله (عیلیه السلام) فقال: ما السما؟ فقال: يا جبریل من هذا الإصل؟ فقال: ادن منه وقم على السما، إذا أنت بذلك جالس على منبر بلولا لملائکه تحدق به فقدت: يا جبریل من هذا المک؟ فقال: ادخلني من فی قائم للملائک، فدخلت منه وسلمت عليه، إذا أنت به ماجی وابن عمی على بن أبي طالب (عیلیه السلام).

(The book) ‘Irshad Al Quloob’, from (the book) ‘Kifayat Al Talib’ of Al Hafiz Al Shafie, from Anas Bin Malik (fabricator) who said,

393 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 91
394 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 92
395 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 93
Rasool-Allah\textsuperscript{sww} said: I\textsuperscript{sww} passed on the night there was an ascension with me\textsuperscript{sww} to the sky, and there I\textsuperscript{sww} saw an Angel seated upon a pulpit of light and the Angels were staring at him. I\textsuperscript{sww} said: ‘O Jibraeeel\textsuperscript{as}! Who is this Angel?’ He\textsuperscript{as} said: ‘Go near him and greet him’. I\textsuperscript{sww} approached him and greeted him, and there I\textsuperscript{sww} was with my\textsuperscript{sww} brother and cousin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

فقلت: يا جبرئيل سبقني علي بن أبي طالب إلى السماء الرابعة ؟ فقال: لا يا محمد، ولكن الملائكة شكت حبها لعلي فخلق الله هذا الملك من نور علي وصورة علي وصورة علي Bin Abu Talib\textsuperscript{asws} وصورة علي Bin Abu Talib\textsuperscript{asws} فالملائكة يزورونه في كل ليلة جمعة سبعين مرة ، ويسبحون الله تعالى ويقدسونه، ويهدون ثوابه لمحب علي (عه السلام).

I\textsuperscript{sww} said: ‘O Jibraeeel\textsuperscript{as}! Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has preceded me\textsuperscript{sww} to the fourth sky?’ He\textsuperscript{as} said: ‘No, O Muhammad\textsuperscript{sww}! But the Angels were desirous in their love for Ali\textsuperscript{asws}, so Allah\textsuperscript{azwj} Created this Angel from light of Ali\textsuperscript{asws} and image of Ali\textsuperscript{asws}. So, the Angels are visiting him\textsuperscript{asws} seventy times during every Friday night, and are glorifying Allah\textsuperscript{azwj} the Exalted and extolling His\textsuperscript{azwj} Holiness, and its Rewards are being gifted to those who love Ali\textsuperscript{asws}.

And from the book ‘Al Manaqib’ of Al Khawarizmy, from Abdullah Bin Umar who said,

‘I heard Rasool-Allah\textsuperscript{sww} and he\textsuperscript{sww} had been asked, ‘In which language did your\textsuperscript{sww} Lord\textsuperscript{azwj} Address you\textsuperscript{sww} on the night of the ascension?’

فقال: خاطني بلغة علي بن أبي طالب عليه السلام وألهمني أنقلت يا أخاطتني أنتم أم علي ؟

He\textsuperscript{sww} Addressed me\textsuperscript{sww} in the language of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and Inspired me\textsuperscript{sww} that I\textsuperscript{sww} say: ‘O Lord\textsuperscript{azwj}! Is it You\textsuperscript{azwj} who is Addressing me\textsuperscript{sww} or (is it) Ali\textsuperscript{asws}?’

فقال يا أحمد شئ ليس كالأشياء، ولا أقس بالناس، ولا أصف بالأشياء، خلقتك من نوري وخلقتك عليا من نورك، فاطلعت على سرائر قلبك فلم أجد على قلبك أحب من علي بن أبي طالب (عليه السلام) فخاطتني بلغةتها كما يطمن قلبك.

He\textsuperscript{azwj} Said: ‘O Ahmad\textsuperscript{saww}! I\textsuperscript{asws} is something unlike the things, nor can he\textsuperscript{asws} be compared with the people, nor can he\textsuperscript{asws} be described with the things. I\textsuperscript{azwj} Created you\textsuperscript{saww} from My\textsuperscript{azwj} Noor, and Created Ali\textsuperscript{asws} from your\textsuperscript{saww} Noor. I\textsuperscript{azwj} Looked at the secrets of your\textsuperscript{saww} heart and did not Find upon your\textsuperscript{saww} heart anyone more beloved than Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, therefore I\textsuperscript{azwj} Addressed you\textsuperscript{saww} in his\textsuperscript{asws} tongue for the contentment of your\textsuperscript{saww} heart!’\textsuperscript{396}
‘There was a mention in the presence of Abu Abdullah asws of the Azaan and the story of the Azaan during the ascension of the prophet saww until He saww ended up to Sidrat Al-Muntaha. He saww said: ‘Al-Sidrat Al-Muntaha said, ‘No creature has gone past me before you saww’. He aswj Said: ‘Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10]. The book of the companions of the right and the companions of the left was handed over to him saww. He saww said: ‘And he saww took the book of the companions of the right in his saww right hand and opened it and looked into it. Therein were names of the people of the Paradise and names of their fathers and their tribes.

He saww said: ‘Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us [2:286] – up to the end of the Chapter, and during all that Allah aswj said: “I aswj have Done so”. Then he saww folded the parchment and withheld it in his saww right hand, and opened the parchment of the companions of the left, and there in it were names of the people of the Fire and names of their fathers and their tribes.

He saww said: ‘Our Lord! Do not Seize us if we forget or we make a mistake [2:286]. Allah aswj Said: “I aswj have Done so”.

He saww said: ‘Rasool-Allah saww said: ‘O Lord! Surely they are a people who do not believe!’ [43:88] Allah aswj Said: So pardon them and say: ‘Salam!’, for soon they would come to know [43:89]. When he saww was free from the Whispering of his saww Lord aswj, returned to the Bayt Al-Mamour’. Then he aswj narrated the story of the House and the Salat therein. ‘Then he saww descended and with him saww were the two Parchments, and he saww handed them to Ali saww Bin Abu Talib asws, 397.

397 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 95
From Abu Abdullah asws having said: ‘There were ascensions with the Prophet saww to the sky one hundred and twenty times. There was none from a time except Allahazwj Mighty and Majestic Advised the Prophet saww during it with the Wilayah of Ali asws and the Imams asws, more than He asws Advised with the Obligations’.

A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Bin Abdullah Al Mowsawy, from Ubaydullah Ibn Ahmad Bin Naheyk, from Ibn Abu Umar, from Ibn Raib, from Abu Baseer, ‘From Abu Abdullah asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said to me saww: ‘O Ali asws! When there was an ascension with me saww to the sky, the Angels met me saww with the cheerfulness in every sky until Jibraeel as met me saww in a gathering of the Angels and said: ‘If your saww community were to gather upon loving Ali asws Allah aswj would not have Created the Fire’. [96]

Ibn Al Waleed, from Al Hassan Bin Lateel, from Salma Bin Al Khatab, from Manie Bin Al Hajaj, from Yunus, from Al Sabah Al Muzny,

‘From Abu Abdullah asws having said: ‘There were ascensions with the Prophet saww to the sky one hundred and twenty times. There was none from a time except Allahazwj Mighty and Majestic Advised the Prophet saww during it with the Wilayah of Ali asws and the Imams asws, more than He asws Advised with the Obligations’.

O Ali asws! Allah aswj the Exalted Kept you asws as witness with me saww in seven places until I saww was cordial with you asws. As for the first of that – a little into the ascension with me saww to the sky, Jibraeel as said to me saww: ‘Where is your saww brother as, O Muhammad saww?’ I saww said: ‘Left him asws behind me saww’.

Heas said: ‘Supplicate to Allahazwj Mighty and Majestic to Bring him asws. I saww supplicated to Allah aswj, and there was your saww resemblance with me saww. And when the Angels formed rows, I saww said: ‘O Jibraeel as! Who are they?’ Heas said: ‘They are those Allahazwj Mighty and Majestic would be Boasting with them on the Day of Qiyamah’. So, I saww approached and spoke with what has happened and what will be happening up to the Day of Qiyamah.

The book of our Prophet saww, P 3 Ch 3 H 96
And the second is when there was ascension with me to the One with the Throne, Mighty and Majestic, Jibraeel said: 'Where is your brother, O Muhammad? ' I saww said: 'Left him behind me. He supplicate to Allah Mighty and Majestic to Bring him. I supplicated to Allah Mighty and Majestic, and there was your resemblance with me, and there was uncovered for me from seven skies until I saw their inhabitants and its buildings and places of every Angel from these.

And the third is when I was Sent to the Jinn. Jibraeel said to me: 'Where is your brother? ' I said: 'Left him behind me. ' He said: 'Supplicated to Allah Mighty and Majestic to Bring him. ' I supplicated to Allah Mighty and Majestic, and there you were with me. So, I did not say anything to them nor did they reply to me except you heard it and retained it.

And the fourth is when we were specialised with the Night of Pre-determination, and you were with me during it and there wasn’t anyone else apart from us.

And the fifth is when I whispered to Allah Mighty and Majestic and your resemblance was with me. I asked Him regarding you (for qualities to be Granted). He Answered me to these except for the Prophet-hood. He Said: 'I have Particularised it for you, and Ended it with you. '

And the sixth is when I performed Tawaaf of the Bayt Al Mamour, your resemblance was with me.

And the seventh – the confederates were destroyed upon my hands and you were with me, O Ali. Allah Oversaw the world and Chose me over the men of the worlds, then Noticed secondly and Chose you over the men of the worlds, then Notice thirdly and Chose (Syeda) Fatima over the women of the worlds, then Noticed fourthly and Chose Al-Hassan and Al-Husayn from her sons over the men of the worlds.
O Ali asws! I saw your name paired with my name in four places and was comforted with looking at it. When I reached Bayt Al Maqdas during my Mi'raj to the sky, I found (inscribed) upon its rock: "There is no god except Allah azwj. Muhammad asw is Rasool of Allah asw, and Aided him by his Vizier and Helped him by him asws". I said: ‘O Jibraeel! And who is my Vizier?’ He as said: ‘Ali as Bin Abu Talib asws’. 

When I ended up to the Sidrat Al-Muntaha, I found inscribed: “There is no god except Allah azwj, Muhammad is My elite from My creatures. I Aided him by his Vizier and Helped him by him asws”. I said: ‘O Jibraeil! And who is my Vizier?’ He as said: ‘Ali as Bin Abu Talib asws’. 

When I exceeded the Sidrat Al-Muntaha to the Throne of the Lord azwj of the world, I found inscribed upon a Pillar of the Throne: “There is no god except Allah azwj, I Alone, Muhammad asw is My Beloved and My elite from My creatures. I Aided him by his Vizier, and his brother asws and Helped him by him asws”.

O Ali asws! Allah azwj Mighty and Majestic Gave me seven qualities regarding you – You will be the first one the grave will be split from, and you will be the first one to pause with me upon the Bridge and be saying to the Fire: ‘Take this one for he is for you, and leave this one, for he isn’t for you’; and you will be the first one to be clothes when you are clothed, and to come when you come; and you will be the first one to pause with me on the right of the Throne, and the first one to knock the door of the Paradise with me, and the first one to settle in Illiyeen with me; and the first one to drink with me from the Sealed Nectar the sealing of which is musk, and regarding that, so let the competing ones compete (for it)”. 399

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Muhammad Bin Al Abbas Bin Marwan the reliable one in the approved book, from Ahmad Bin Idrees, from Muhammad Bin Abu Al Qasim Majaylaqiya, from Ibn Abu Al Khatab from Muhammad Bin Hamad Al Kufy, from Nasr Bin Mazaham, from Abu Dawood Al Tahry, from Sabit Bin Abu Sakhra, from Al Ra’ly,

399 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 97
‘From Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, And Ismail Bin Aban, form Muhammad Bin Ajlan,

‘From Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}) both said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} was sleeping in the chamber when Jibraeiel\textsuperscript{as} came to me\textsuperscript{saww} and moved me\textsuperscript{saww} with a subtle movement, then said to me\textsuperscript{saww}: ‘May Allah\textsuperscript{azwj} Pardon you\textsuperscript{saww}, O Muhammad\textsuperscript{asws}, arise and ride, and go to your\textsuperscript{saww} Lord\textsuperscript{azwj}!’

فأتاني بدابة دون البغل، وفوق الحمار، خطوها مد البصر، له جناحان من جوهر، يدعى البراق,

He\textsuperscript{as} came to me\textsuperscript{saww} with an animal smaller than the mule and larger than the donkey, its step was to the extent of the sight, for it were two wings of jewels, called Al-Buraq.

قال: فركبت حتى طعنت في الثنية إذ أنا برجل قائم متصل شعره إلى كتفيه، فلما نظر إلى قال: السلام عليك يا أول، السلام عليك يا آخر،

He\textsuperscript{saww} said: ‘I\textsuperscript{saww} rode until there I\textsuperscript{saww} was with a man standing, his hair flowing to his shoulder. When he looked at me\textsuperscript{saww} he said, ‘The greetings be to you\textsuperscript{saww}, O first! The greetings be to you O Last! The greetings be to you\textsuperscript{saww} O gatherer!’

قال: فقال لي جبرئيل: رد عليه يا محمد، قال: فقلت: وعليك السلام ورحمة الله وبركاته,

He\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} said to me\textsuperscript{saww}: ‘Reply to him, O Muhammad\textsuperscript{asws}. I\textsuperscript{saww} said: ‘And upon you be the greetings and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings.

قال: فلما أن جزت الرجل فطعتت في وسط الثنية إذا أنا برجل أبيض الوجه، جعد الشعر، فلما نظر إلي مثل تسليم الأول، قال: جبرئيل: رد عليه يا محمد، فلقت: وعليك السلام ورحمة الله وبركاته,

He\textsuperscript{saww} said: ‘When I\textsuperscript{saww} left the man, I\textsuperscript{saww} continued and there I\textsuperscript{saww} was by a man of white face, fairy body. When he looked at me\textsuperscript{saww} he greeted similarly to the first one. Jibraeiel\textsuperscript{as} said: ‘Respond to him\textsuperscript{saww}, O Muhammad\textsuperscript{asws}. I\textsuperscript{saww} said: ‘And upon you be the greetings, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’.

قال: فقال لي: يا محمد احتفظ بالوصي – ثلاث مرات – علي بن أبي طالب للقرب من ربه,

He\textsuperscript{saww} said: ‘He\textsuperscript{as} said to me\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}! Guard the successor\textsuperscript{asws} – three times – ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, the one close to his\textsuperscript{saww} Lord\textsuperscript{azwj}.

قال: فلما جزت الرجل وانهبت إلى بيت المقدس إذا أنا برجل أحسن الناس وجهها وأجمل الناس حمسا، وأحسن الناس بشرة، فلما نظر إلي قال: السلام عليك يا بني، وسلام عليكم يا أول، مثل تسليم الأول، قال: جبرئيل: يا محمد رض الله عليه، فلقت: وعليك السلام ورحمة الله وبركاته,

He\textsuperscript{saww} said: ‘When I\textsuperscript{saww} left the man and ended up to Bayt Al-Maqdas, there I\textsuperscript{saww} was with a man most handsome of the people in face and complete of the people in body, and most beautiful of the people in smiles. When he looked at me\textsuperscript{saww}, he said, ‘The greetings be to you\textsuperscript{saww} O my son, and the greetings be to you\textsuperscript{saww} O first’, similar greeting to the first.
Jibraeel\textsuperscript{as} said to me\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}! Reply to him’. I\textsuperscript{saww} said: ‘And upon you be the greetings and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’.

He\textsuperscript{saww} said: ‘He said to me\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}! Guard the successor\textsuperscript{asws} – three times, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, the one on proximity from his\textsuperscript{asws} Lord\textsuperscript{azwj}, the trustee upon your\textsuperscript{saww} Fountain, in charge of the intercession of the Paradise’.

He\textsuperscript{saww} said: ‘I\textsuperscript{saww} descended from my ride deliberately, and Jibraeel\textsuperscript{as} grabbed my\textsuperscript{saww} hand and entered me\textsuperscript{saww} into the Masjid and pierced the rows with me\textsuperscript{saww} and the Masjid was full with its people. Then there was a call from my\textsuperscript{saww} above: ‘Proceed, O Muhammad\textsuperscript{saww}!’ Jibraeel\textsuperscript{as} forwarded me\textsuperscript{asws} and I\textsuperscript{saww} led the Salat with them’.

He\textsuperscript{saww} said: ‘Then a ladder of pearls was placed for us from it to the sky of the world, and Jibraeel\textsuperscript{as} grabbed my\textsuperscript{saww} hand and went with me\textsuperscript{saww} to the sky, and we found it filled fortress of intense flames. Jibraeel\textsuperscript{as} knocked the door. They said, ‘Who is this?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} am Jibraeel\textsuperscript{as}. They said, ‘Who is with you\textsuperscript{as}?’ He\textsuperscript{as} said: ‘With me\textsuperscript{as} is Muhammad\textsuperscript{saww}. They said, ‘And he\textsuperscript{saww} has been Sent?’ He\textsuperscript{as} said: ‘Yes’.

He\textsuperscript{saww} said: ‘They opened (the door) for us, then they said, ‘Welcome to you\textsuperscript{saww} from a brother, and from a Caliph, so best is the brother and best is the Caliph, and best is the Chosen one, last of the Prophets\textsuperscript{as}, there is no Prophet\textsuperscript{as} after him\textsuperscript{saww}.’

Then there was placed for us from it a ladder of rubies striped with green emeralds. So, we ascended to the second sky and Jibraeel\textsuperscript{as} knocked the door. They said similar to the words of the first ones, and Jibraeel\textsuperscript{as} said similar to the first words. It opened for us. Then there was placed for us a ladder of light surrounded by lights. Jibraeel\textsuperscript{as} said to me\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}! Be affirmed and guided’. Then we rose to the third, and the fourth, and the fifth, and the sixth and the seventh by the Permission of Allah\textsuperscript{azwj}.

إذا صوت وصيحة شديدة، قال: فثبتني: يا حيي ماهذا الصوت؟ قال لي: يا محمد هذا صوت طويل قد استأنفت إليك.
Then there was a sound of intense shriek. I saww said: ‘O Jibraeel as! What is this sound?’ He as said to me saww: ‘O Muhammad saww! This is the sound of Tooba (tree) which is desirous to you saww.

He saww said: ‘Rasool-Allah saww said: ‘Intense fear overwhelmed me saww at that, then Jibraeel as said to me saww: ‘O Muhammad saww! Go near to your saww Lord aswj, for you saww have trodden a place today due to your saww prestige to Allah azwj Mighty and Majestic what had not been trodden at all, and had it not been for your saww prestige, this Light which is in front would have incinerated me as.

He saww said: ‘I saww went ahead and seventy Veils were uncovered for me saww. He said: “O Muhammad saww! I saww fell down in Sajdah and said: ‘At Your aswj service Lord aswj of Mighty, at Your aswj service!’ He aswj Said to me saww: “O Muhammad saww! Raise your saww head and ask, you saww will be Given, and intercede you saww will be Interceded for. O Muhammad saww! You saww are My aswj Beloved, and My aswj elite, and My aswj Rasool saww to My aswj creatures, and My aswj trustee among My aswj servants. Whom have you saww left behind as Caliph among your saww people when you delegated to Me aswj?”

He saww said: ‘One You aswj are more Knowing of it than I saww am, my saww brother, and my saww cousin, and my saww helper, and my saww Vizier, and container of my saww knowledge, and fuller of my saww promises made’.

He saww said: ‘My saww Lord aswj Said to me saww: “By My aswj Mighty and My aswj Majesty and My aswj Benevolence and My aswj Power over My aswj creatures, aswj will not Accept the belief in Me aswj nor that you saww are a Prophet saww except with the Wilayah for him asws. O Muhammad saww! would you saww like to see him asws in the kingdoms of the sky?” I saww said: ‘My saww Lord aswj! And how can it be so for me saww and I saww have left him asws behind in the earth?” He aswj Said to me saww: “O Muhammad saww! Raise your saww head!”

He saww said: ‘I saww raised my saww head and there I saww was with him asws with the Angels of Proximity from what leads to the highest sky. I saww smiled until my saww teeth were seen and I saww said: ‘O Lord aswj! Today my saww eyes are delighted’.

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He said: ‘The He saww Said to me saww: “O Muhammad saww!” I saww said: ‘At Your azwj service, O One with the Mighty, at Your azwj service!’ He azwj Said: ‘I azwj am Making a pact to you saww regarding Ali asws, so hear it’”, I saww said: ‘What is it, O Lord azwj?’

He azwj Said: “Ali asws is the flag of guidance, and Imam asws of the righteous, and fighter against the immoral ones, and Imam asws of the one who obey Me azwj, and he asws is the Word which I azwj Necessitated for the pious. I azwj Made him asws inherit My azwj Knowledge and My azwj Understanding. So, the one who loves him asws, so he has loved Me azwj, and the one who hates him asws has hated Me azwj. He asws will be afflicted and afflicted with it, so give him asws the glad tidings of that, O Muhammad saww!”

He said: ‘Then Jibraeel as came to me saww and said to me saww: ‘Allah azwj is Saying to you saww: “O Muhammad saww! and Necessitated the Word of piety for them, and they were deserving of it and rightful of it, [48:26], Wilayah of Ali asws Bin Abu Talib asws. Proceed in front, O Muhammad saww!” I saww went ahead and there I saww was by a river. At its banks were domes of gems and rubies. It was intensely whiter than the silver and sweeter than the honey and more aromatic than the aroma of yellow musk. I saww struck it with my saww hand and its soil was of yellow musk’.

He said: ‘Jibraeel as came to me saww and said to me saww: ‘O Muhammad saww! Which river is this?’ I saww said: ‘Which river is this, O Jibraeel as?’ He as said: ‘This is your saww river, and it is which Allahazwj Mighty and Majestic Says: ‘Indeed, We Gave you Al-Kausar [108:1] – up to the place: he is the one without posterity [108:3], Amro Bin Al-Aas, he is the one without posterity’.

He said: ‘Then I saww turned around, and there I saww was with a men being thrown in the Fire of Hell. I saww said: ‘Who are they, O Jibraeel as?’ He as said to me saww: ‘They are the Murjiites, and the Qadirites, and the Haruriyya, and the Clan of Umayya, and the Nasibis (establisher of hostility) to your saww offspring of the enmity. They are the five, there is not share for them in Islam’.
He saww said: ‘Then he as said to me saww: ‘Are you saww pleased from your saww Lord azwj with what He azwj has Apportioned for you saww?’ saww said: ‘Glorious is my azwj Lord! He azwj Took Ibrahim as a friend, and spoke to Musa as in a conversation, and Gave Suleyman as a great kingdom, and my azwj Lord asw Spoke to me saww and Took me saww as a friend, and Gave me saww regarding Ali asws a grand matter.

O Jibraeel as! Who is the one I saww met in the first gate?’ He as said: ‘That is your saww brother Musa as Bin Imran as. He as said: ‘The greetings be unto you saww O first and you saww were the first preacher, the first human; and the greetings be unto you saww, O last, and you saww are Sent as the last of the Prophets as; and the greetings be unto you saww O gatherer, and you saww will be the gatherer of this community’.

He saww said: ‘So, who is the one whom I saww met in the middle gate?’ He as said: ‘That is your saww brother Isa as Bin Maryam as, advising you saww about your saww brother asws Ali Bin Abu Talib asws, for he asws is the guide of the resplendent, and Emir of the Momineen, and you asws are the Chief of the children of Adam as.

He saww said: ‘So, who is the one whom I saww met at the door, door of Bayt Al-Maqdas?’ He as said: ‘That is your saww father Adam as advising you saww goodly about your saww successor asws that he asws is Ali asws Bin Abu Talib asws, and informing you asws that he asws is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent’.

He saww said: ‘So, who are the ones saww led in Salat?’ He as said: ‘They as are the Prophets as and the Angels, as an honour from Allah azwj Honouring you saww, O Muhammad saww?’

Then I saww descended to the earth. When it was morning, Rasool-Allah saww sent for Anas Bin Malik calling him. When he came, Rasool-Allah saww said to him: ‘Call Ali asws’. He asws came. He saww said: ‘O Ali asws, shall I saww give you asws glad tidings?’ He asws said: ‘With what?’ He saww
He (the narrator) said, 'Ali\(^{asws}\) wept and said: ‘The Praise is for Allah\(^{azwj}\) Who did not Make me\(^{asws}\) to be forsaken in His\(^{azwj}\) Presence.’

Then he\(^{saww}\) said: ‘O Ali\(^{asws}\) shall I\(^{saww}\) give you\(^{asws}\) glad tidings?’ I\(^{asws}\) said: ‘Give me\(^{asws}\) glad tidings, O Rasool-Allah\(^{saww}\)’. He\(^{saww}\) said: ‘O Ali\(^{asws}\)! I\(^{saww}\) looked with my\(^{saww}\) eyes to the Throne of my\(^{saww}\) Lord\(^{azwj}\) Mighty and Majestic and I\(^{saww}\) saw your\(^{asws}\) resemblance in the highest sky, and He\(^{azwj}\) Made a pact to me\(^{saww}\). He\(^{asws}\) said: ‘By my\(^{asws}\) father\(^{asws}\) and my\(^{asws}\) mother\(^{asws}\), O Rasool-Allah\(^{saww}\)! Or all that was mentioned to you\(^{saww}\)?’

He (the narrator) said:’ Rasool-Allah\(^{saww}\) said: ‘O Ali\(^{asws}\)! The high assembly were calling for you\(^{asws}\), and the best chosen ones were wishing to their Lord\(^{azwj}\) Majestic and Mighty that He\(^{azwj}\) for them the way to look at you\(^{asws}\), and you\(^{asws}\) would intercede on the Day of Qiyamah, and that the communities, all of them would be pausing upon the edge of Hell’.

He (the narrator) said, ‘Ali\(^{asws}\) said: ‘O Rasool-Allah\(^{saww}\)! So, who was the one who were being thrown with in the Fire of Hell?’ He\(^{saww}\) said: ‘They were the Murjiites, and the Haruriyya, and the Qadirites, and the clan of Umayya, and the ones establishing enmity to you\(^{asws}\). O Ali\(^{asws}\)! They are the five having (no) share for them in Islam’.

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Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Al Ahwazy, from Fazalat, from Al Hazramy,

‘From Abu Abdullah\(^{asws}\) having said: ‘A man came to Amir Al-Momineen\(^{asws}\) and he\(^{asws}\) was in Masjid Al-Kufa having being wrapped (by a cloth) by carrying his\(^{asws}\) sword. He said, ‘O Amir Al-Momineen\(^{asws}\)! There is a Verse in the Quran which has spoilt my Religion upon me and

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\(^{400}\) Bihar Al Anwaar – V 18, The book of our Prophet\(^{saww}\), P 3 Ch 3 H 98
made me doubt in my Religion’. He said: ‘And what is that?’ He said, ‘The Words of Allah Mighty and Majestic: 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]. Was there any Prophet during that time apart from Muhammad, so he asked him?’

Amir Al-Momineen said to him: ‘Be seated, shall inform you with it, if Allah so Desires. Allah Mighty and Majestic Said in His Book: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, in order to Show him from Our Signs. [17:1]. It was from the Signs which He showed Muhammad is that Jibraeel ended up with him to the Bayt Al-Mamour, and it is the Masjid Al-Aqsa. When he went near it, Jibraeel took him to a spring to perform Wudu’u from it.

Then he said: ‘O Muhammad, perform Wudu’u!’ The Jibraeel stood up and proclaimed Azaan, then said to the Prophet: ‘Proceed and (lead) Salat and be loud with the recitation for there are groups of Angels behind you, no one knows their number except Allah Majestic and Mighty, and in the first row are Adam, and Noah, and Ibrahim, and Hud, and Musa and Isa, and every Prophet Allah Blessed and Exalted Sent since the creation of the skies and the earth, until the Sending of Muhammad.

Then he turned towards them with his entire body and said: ‘With what did you all testify?’ They said: ‘That there is no god except Allah Alone, there being no associates for Him, and you are Rasool of Allah, and that Ali Emir of the Momineen is your successor, and you are Rasool of Allah Chief of the Prophets, and that Ali is Chief of the successors. Our Covenant has been Taken upon that for you both with the testimony’.

فقال: يا محمد توضأ، ثم قام جبرئيل فأذن، ثم قال للنبي: تقدم وصل واجهر بالقراءة فإن خلفك افقا من الملائكة لا يعلم عدتهم إلا Allah جل وعز، وفي الصف الأول آدم ونوح وإبراهيم وهود وموسى وعيسى وكلنبي بعث الله تبارك وتعالى منذ خلق السماوات والأرض إلى أن بعث محمداً.

فقال لieri مشدد، ثم قال للنبي: 'يا محمد توضأ، ثم قال للنبي: تقدم وصل واجهر بالقراءة فإن خلفك افقا من الملائكة لا يعلم عدتهم إلا Allah جل وعز، وفي الصف الأول آدم ونوح وإبراهيم وهود وموسى وعيسى وكلنبي بعث الله تبارك وتعالى منذ خلق السماوات والأرض إلى أن بعث محمداً.

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The man said, ‘You{saww} have revived my heart and relived from me, O Amir Al-Momineen{asws}’.

فقال الرجل: أحیيت قلبي وفرجت عني يا أمير المؤمنين

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

Jibraeel{as} said: ‘This here is The Lote Tree (سمدرة المنتهى). The Prophets{as} before you{saww} have ended up to here, then they{as} never exceeded it, and you{saww} exceed it, and if Allah{azwj} so Desires, He{azwj} will Show you{saww} from the Greatest Signs. Be assured that Allah{azwj} the Exalted will Support you{saww} to be steadfast until He{azwj} Completes His{azwj} Prestige (upon you{saww}), and you{saww} travel to His{azwj} Nearness’.

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

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

فنداناي ربي عزوجل فقال تبارك وتعالى: يا محمد، قلت: لبيك ربي وسيدي وإلهي لبيك، قال: هل عرفت قدرك عندي وموضوعك؟ قلت: نعم يا سيدي، قال: يا محمد هل عرفت موقفك مني وموضوع ذريتك؟ قلت: نعم يا سيدي!

My\textsuperscript{saww} Lord\textsuperscript{azwj} Blessed and Exalted Called out to me\textsuperscript{saww}: "O Muhammad\textsuperscript{saww}! I\textsuperscript{saww} said: ‘Here I\textsuperscript{saww} am my\textsuperscript{saww} Lord\textsuperscript{azwj}, and my\textsuperscript{saww} God\textsuperscript{azwj}, and my\textsuperscript{saww} Master\textsuperscript{azwj}!’ He\textsuperscript{azwj} Said: “Do you\textsuperscript{saww} understand your\textsuperscript{saww} worth in my\textsuperscript{saww} Presence, and your\textsuperscript{saww} place, and your\textsuperscript{saww} status?’ I\textsuperscript{saww} said: ‘Yes, my\textsuperscript{saww} Master\textsuperscript{azwj}!’ He\textsuperscript{azwj} Said: “O Muhammad\textsuperscript{saww}! Do you\textsuperscript{saww} understand the place of your\textsuperscript{saww} descendants?’ I\textsuperscript{saww} said: ‘Yes, my\textsuperscript{saww} Master\textsuperscript{azwj}!’

قال: فهل تعلم يا محمد فيما اختصم الملا الاعلى ؟ قلت: يا رب أنت أعلم وأحكم وأنت علام الغيوب، قال: اختصموا في الدرجات والحسنات، فهل تدري ما الدرجات والحسنات ؟ قلت: أنت أعلم يا سيدي وأحكم، قال: اختصموا في الدرجات والحسنات، فهل تدري ما الدرجات والحسنات ؟ قلت: أنت أعلم يا سيدي وأحكم،

He\textsuperscript{azwj} Said: “They quarrelled regarding the Levels, and the Rewards. So, do you\textsuperscript{saww} know what are these Levels and the Rewards?’ I\textsuperscript{saww} said: ‘You\textsuperscript{azwj} are more Knowing my\textsuperscript{saww} Master\textsuperscript{azwj}, and Wiser’.

قال: إسباغ الوضوء في المكروهات، والمشي على الأقدام إلى الجمعات معك ومع الائمة من ولدك، وانتظار الصلاة، وإفشاء السلام، وإطعام الطعام، والتهجد بالليل والناس نائم

He\textsuperscript{azwj} Said: “The performance of the \textit{Wudu’u} during the Obligations (Salat), and the walking upon the feet to the congregation (Salat) with you\textsuperscript{saww}, and with your\textsuperscript{saww} children\textsuperscript{asws}, and the awaiting for the Salat after the Salat, and disclosure of the greetings, and the feeding of the food, and the Tahajjud (Salat) at night when the people sleep”.

قال: "أيمن الرسول وما اقل إليه من له " قلت: نعم يا رب " والمؤمنون كلهم بآيات الله وملائكته لولا يفرق بين أحد من رسله قالوا " وأطعا غفرانك ربي ونابك المصير"
He azwj Said: “The Rasool believes in what is Revealed unto him from his Lord”. [2:285]. Isaww said: ‘Yes, O Lord’azwj. ‘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’. “And they are saying, ‘We hear and we obey’”. ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285].

قال صدقت يا محمد " لا يكلف الله نفسا إلا وسعها لها ما كسبت وعليها ما اكتسبت " وأغفر لهم;

He azwj Said: “You saww speak the truth, O Muhammad saww! “Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned”. [2:286], and Iazwj shall Forgive (their sins) for them”.

وقلت: "ربنا لا تؤاخذنا إن نسينا أو أخطأنا " إلى آخر السورة ، قال: ذلك لك وذريتك يا محمد ! قلت: ربي وسيدي وإلهي !

And Isaww said: ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286] – up to the end of the Chapter’. He azwj Said: “That is for you saww and for your saww offspring, O Muhammad saww!” Isaww said: ‘My saww Lord azwj, and my saww Master and my saww God!’.

قال: أسألك عما أنا أعلم به منك ؟ من خلفت في الارض بعدك ؟ قلت: خير أهلها لها: أختي وابن عمي، وناصر دينك يا رب، والغاصب لمحارمك إذا استحلت، ولنبيك، غضبت النمر إذا جدل، علي بن أبي طالب،

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

قال: صدقت يا محمد إنى اصطفيتك بالنبوة، وبعثتك بالرسالة، وامتحنت عليا بالبلاغ والشهادة إلى امتك، وجعلته حجة في الارض معك وبعدك، وهو نور أوليائي، ووني من أطباعي، وهو الكلمة التي ألزمتها المتقين.

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

يا محمد، وزوجته فاطمة، وإنه وصيك ووارثك ووزيرك، وغاسل عورتك، وناصر دينك، والمقبول على سنين وستين، يقتله هذى الامة،

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

قال رسول الله (صلى الله عليه وآله) ثم أمي ببوم وأشياء أخرى أن أتكلم لم يؤمن لي في إخبار أصحابها بما،
Rasool-Allah said: ‘Then my Lord Commanded me with matters and things, and Commanded me that I keep these concealed, and did not Permit me for informing my companions about these.

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

While Jibraeel was speaking to me, noticed a Light from the Light of Allah. So saww looked at it, and it was like a needle, similar to what saww saw the first time. My Lord, Majestic is His Majesty Called out to me: “O Muhammad!” I said: ‘Here I am, my Lord, my God, my Master, and my Trustworthy one, and My Honour, and My Majesty. Even if all of My creatures were to doubt regarding you, for the blink of an eye, or (try to find) faults in you, or (try to find) fault in your descendants, I would Enter all of them into the Fire, and I would not Care.

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

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

Then Obligated upon me the Salat, and whatever the Blessed and Exalted Wanted, and was closer to Him in the first time, similar to what is in between the two ends of the bow. So, these are the Words of the Exalted: So was at (a distance of) two bows or nearer [53:9] than that.
Then He azwj Mentioned Sidrat Al Muntaha, so He azwj Said: \textit{And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15] When the Lote Tree was overwhelmed by what overwhelmed it [53:16] Neither did the sight deviate nor did it exceed [53:17]} – meaning what overwhelmed Al Sidrat from the Light of Allah azwj and His azwj Magnificence. 402

From Abu Ja’far Bin Babuwayh, by the men of adversaries reporting from his book, ‘\textit{Akhab Al Zahra}’, from Al Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Muhammad Bin Ali Al Hamdany, from Abu Al Hassan Khalaf Bin Musa, from Abdul A’ala Al Sanainy, from Abdul Razaq, from Ma’mar, from Abu Yahya, from Muhajid (non-Shia), from Ibn Abbas who said,

‘\textit{When Rasool-Allah} saww \textit{got (Syeda) Fatima} asws \textit{married to Ali} asws, the women of Quraysh and others discussed and faulted her asws and said, ‘\textit{Rasool-Allah} saww \textit{has got you} asws \textit{married to a destitute, there is no wealth for him} asws,’.

\textit{Rasool-Allah} saww \textit{said to her asws: ‘O Fatima asws! Are you asws not pleased that Allah azwj Blessed and Exalted Notified to the earth and Chose two men from it – one of them asws is your asws father saww and the other is your asws husband. O Fatima asws! I saww and Ali asws were two Lights (Noor) in front of Allah azwj obedient, from before Allah azwj Created Adam as by fourteen thousand years. When He azwj Created Adam as, He azwj Divided that Noor into two parts – a part being me saww and a part being Ali asws.'}

Then Quraysh spoke regarding that and the news spread and reached the Prophet saww. He saww ordered Bilal and the people gathered. He saww went out to his as Masjid and ascended his saww pulpit and narrated to the people with what Allah azwj the Exalted had Specialised him saww with the prestige, and with what He azwj had Specialised Ali asws and Fatima asws.

\textit{فقال: يا معشر الناس إنه بلغني مقالتكم، وإني محدثكم حديثا فعوه واحفظوا مني واسمعوه، فإني مخبركم بما خص الله به أهل البيت، وبما خص به عليا من الفضل والكرامة، وفضله عليا، فلا تخالفوه فتقلبوا على أعقابكم، ومن يقلب على عقبيه فلن يضر الله شيئا وسيجزي الله الشاكرين.}

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He said: ‘O group of people! Your words have reached me and shall narrated to you all a Hadeeth, so retain it and memorise from me and make others to hear it, for am informing you with what has Specialised the People of the Household with, and with what has Specialised from the merits and the prestige, and his merits over you all, therefore do no oppose him and turn upon your heels, and the one who will turn upon his heels will never harm of anything and will Recompense the grateful.

Group of people! has Chosen me from His creatures and Sent me to you all as a Rasool, and Chose for me as a Caliph and a successor.

Group of people! when there was an ascension with me to the sky, did not pass by any assembly of the Angels in any sky from the skies except they asked me about Ali Bin Abu Talib and said, ‘O Muhammad! When you return to the world then convey the greetings from us from Ali and his Shias’.

When arrived to the seventh sky and the entirety of the ones who were with me from the Angels and Jibraeel and the Angels of Proximity stayed behind from me, and entered into seventy thousand Veils, in between each Veil to a Veil was a Veil of Mighty, and Power, and Glory, and Honour, and Greatness, and Magnificent, and Light, and darkness, and Dignity, until arrived to the Veil of Majesty.

Then said to me: ‘O Muhammad from my Lord! Blessed and Exalted Whispered to me and stood in front of Him, and Mighty is His Mention Forwarded to me what love and Commanded me with what Wanted and did not ask Him to negate anything, and regarding except Granted me, and Promised the intercession regarding his Shias and his friends.

 ثم قال لي الجليل حجاله: يا محمد من تحب من خلقني ؟ قلت: احب الذي تحبه أنتم يا ربي، فقال لي حجاله: فأحب عليا فإن أحب من يحب من يحب.
Then the Grand, Majestic is His\textsuperscript{azwj} Majesty Said to me\textsuperscript{saww}: “O Muhammad\textsuperscript{saww}! Whom do you\textsuperscript{saww} love from My\textsuperscript{azwj} creatures?” \textsuperscript{saww} said: “\textsuperscript{saww} love the one who loves You\textsuperscript{azwj}, O my\textsuperscript{saww} Lord\textsuperscript{azwj}. The most Majestic Said to me\textsuperscript{saww}: “Love Ali\textsuperscript{asws} for I\textsuperscript{azwj} Love him\textsuperscript{asws} and Love the one who loves him\textsuperscript{asws}, and Love the one who loves the one who loves him\textsuperscript{asws}."

فَخْرَرَتْ لِلَّهِ سَاجِداً مِّسْحِباً شَاكِراً لِّرَبِّي تَبَارَكَ وَتَعَالَى، فَقَالَ لِيَ: يَا مُحَمَّدُ أَلِيُّ وَلِيُّي وَخُلْقُهُ بَعْدَكَ مِنْ خَلْقِي، اخْتُرِهُ لَكَ أَخًا وَوَسْعَا وَوَزِيرًا وَقَدِيمًا وَخَليَّةً وَرَقَيْصًا إِلَى هَمْتِهِ وَأَبْدُنَّهُ.

I\textsuperscript{saww} fell down in Sajdah, glorifying, thanking to my\textsuperscript{saww} Lord\textsuperscript{azwj} Blessed and Exalted. He\textsuperscript{azwj} Said to me\textsuperscript{saww}: “O Muhammad\textsuperscript{saww}! Ali\textsuperscript{asws} is My\textsuperscript{azwj} Guardian, and My\textsuperscript{azwj} Choice from My\textsuperscript{azwj} creatures after you\textsuperscript{saww}. I\textsuperscript{azwj} Chose him\textsuperscript{asws} for you\textsuperscript{saww} as a brother and a successor and a Vizier and an elite, and a Caliph and a helper for you\textsuperscript{saww} against My\textsuperscript{azwj} enemies. By My\textsuperscript{azwj} Mighty and My\textsuperscript{azwj} Majesty! No tyrant will be hostile to Ali\textsuperscript{asws} except I\textsuperscript{azwj} will Break him, nor will any enemy fight against Ali\textsuperscript{asws} except I\textsuperscript{azwj} will Defeat him and destroy him”.

فَهَالِكَ إِني اطْلَعْتُ عَلَى قَلَوبِ عَبَدِي وَفَنِدْتُ أَنْ أَصِبْنِي خَلْقُكُمْ لِكَ، وَأَطَعُوهُ لِكَ، فَاتَّخِذْهُ أَخًا وَخَلْيَةً وَخَليَّةً وَرَقَيْصًا فَخَلْقًا إِلَى هَمْتِهِ وَأَبْدُنَّهُ.

O Muhammad\textsuperscript{saww}! I\textsuperscript{azwj} looked at the hearts of My\textsuperscript{azwj} servants and Found Ali\textsuperscript{asws} as being the most advising of My\textsuperscript{azwj} creatures to you\textsuperscript{saww}, and the most obedient of them to you\textsuperscript{saww}, therefore take him\textsuperscript{asws} as a brother, and a Caliph, and a successor, and get him\textsuperscript{asws} married to your\textsuperscript{saww} daughter\textsuperscript{asws}, for I\textsuperscript{azwj} shall be Gifting to them\textsuperscript{asws} two boys\textsuperscript{asws}, good, clean, pious.

فِي حَلْفِي، وَعَلَى نَفْسِي حَتَّى أَنْ تَبْنَؤُ عَلَيْهِ وَزَوجْتُهُ وَذَرْيَتَهُ إِلَى خَلْقِي إِلَى فَرْعَةَ لَوَادُهُ إِلَى قَائِمَةِ عَرْشِي وَجَنْتِي وَإِخْرَاجِ كَرَامِي وَقَدِيمِي مِنْ حَظْرِيَّةِ قِدْسِيِّي.

I\textsuperscript{azwj} Swear by Myself\textsuperscript{azwj} and Ordained upon Myself\textsuperscript{saww} that no one from My\textsuperscript{azwj} creatures will befriend Ali\textsuperscript{asws} and his\textsuperscript{asws} wife\textsuperscript{asws} and their\textsuperscript{asws} offspring except I\textsuperscript{azwj} shall Raise his flag to a Pillar of My\textsuperscript{azwj} Throne, and My\textsuperscript{azwj} Paradise, and Exalted his prestige and Settle him in a yard of My\textsuperscript{azwj} Holiness.

وَلَا يَتَوَلَّوْهُمْ أَحَدَ عِنْدَ عَلَمِهِمَا بَعْدَهُ إِلَّا رَفَعَ لَهُمَا لَوَادُهُ إِلَى خَلْقِي إِلَى فَرْعَةَ لَوَادُهُ إِلَى قَائِمَةِ عَرْشِي وَجَنْتِي وَإِخْرَاجِ كَرَامِي وَقَدِيمِي مِنْ حَظْرِيَّةِ قِدْسِيِّي.

And no one will be inimical to him\textsuperscript{asws} or alter from their\textsuperscript{asws} Wilayah, O Muhammad\textsuperscript{saww}, except I\textsuperscript{azwj} will Confiscate his cordiality and Distance him from My\textsuperscript{azwj} nearness and Multiply My\textsuperscript{azwj} Punishment upon them and My\textsuperscript{azwj} Curses. O Muhammad\textsuperscript{saww}! You\textsuperscript{saww} are My\textsuperscript{azwj} Rasool\textsuperscript{saww} to the entirety of My\textsuperscript{azwj} creatures, and Ali\textsuperscript{asws} is My\textsuperscript{azwj} Guardian, and Emir of the Momineen, and upon that I\textsuperscript{azwj} have Taken the Covenant of My\textsuperscript{azwj} Angels and My\textsuperscript{azwj} Prophets\textsuperscript{as} and the entirety of My\textsuperscript{azwj} creatures, and they were spirits from before I\textsuperscript{azwj} Created creatures in My\textsuperscript{azwj} sky and My\textsuperscript{azwj} earth as Love from Me\textsuperscript{azwj} for you\textsuperscript{saww}, O Muhammad\textsuperscript{saww} and for Ali\textsuperscript{asws} and his\textsuperscript{asws} sons\textsuperscript{asws}, just as for the one who loves you\textsuperscript{asws}, and he was from your\textsuperscript{asws} Shias, and for that I\textsuperscript{azwj} Created him from your\textsuperscript{asws} clays (essence)”.

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I said: ‘My God! My Master! Unite the community’. He refused unto me and said: “O Muhammad! It is the affliction shall be Afflicting with it, and will Make you as a Test for My creatures. I shall Test by you the entirety of My servants and My creatures in My sky and My earth and whatever is therein. The Rewards will not be complete for the one who obeys Me regarding you, and My Punishment and My Curses released upon the one who Opposes Me regarding you and disobeys Me, and by you I will Distinguish the wicked from the good”.

Then to Me is the destination of the servants and the appointment, and will make you two the decision-makers regarding My Paradise and My Fire, so no enemy of yours shall enter the Paradise, nor will a friend of yours enter the Fire, and by that I Vow to Myself.

Then I left and did not exit from any Veil from the Veils of my Lord, with the Majesty and the Honour except I heard the Call from behind me: “O Muhammad, Love Ali! O Muhammad, honour Ali! O Muhammad, precede Ali, O Muhammad, make Ali a Caliph! O Muhammad, bequeath to Ali! O Muhammad, establish brotherhood to Ali! O Muhammad, love the one who loves Ali! O Muhammad, bequeath goodness with Ali and his Shias”.

Then I saw them come and went on congratulating me in the skies and saying, ‘Congratulations to you, O Rasool-Allah of the prestige to you and to Ali!’
Group of people! Ali asws is my saww brother asws in the world and the Hereafter, and my saww successor, and my saww trustee upon my saww secrets and the secrets of the Lord azwj of the worlds, and my saww Vizier, and my saww Caliph upon you all during my saww lifetime and after my saww expiry. No one can precede him asws apart from me saww, and best is the one I saww leave behind after me saww.

ولقد أعلمني ربي تبارك وتعالى أنه سيد المسلمين، وإمام المتقين، وأمير المؤمنين ووارث النبيين، ووصي رسول رب العالمين وقائد الغر المحجلين من شيعته وأهل ولايته إلى جنات النعيم، بأمر رب العالمين، محتوما من رب العالمين وعد وعدنيه ربي فيه، ولن يخلف الله وعده، وأنا على ذلك من الشاهدين.

Allah azwj will Resurrect him asws on the Day of Qiyamah on the praise-worthy position (Maqam Mahmoud), the former ones and the latter ones will envy him asws due to it. In his asws hand would be the Flag of Praise, he asws will travel with it in front of me saww and under it would be Adam as and the entirety of the sons from the Prophets as, and the martyrs, and the righteous, to the Gardens of Bliss. (It is) a matter Ordained from Allah azwj, Decreed from Lord azwj of the worlds, a Promise my saww Lord azwj has Promised him asws with regards to it, and Allah azwj will never Break His azwj Promise, and I saww am from the witnesses upon that”. 403

403 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 101
قلت: يا جبرئيل من هذه الشجرة؟ قال: هذه لابن عمك أمير المؤمنين علي بن أبي طالب (عليه السلام)
فأما أمر الله بدخول الجنة فتأتى بشيعة علي
حتى ينتهي هم إلى هذه الشجرة قيلسون الحلي والجليل، ويركبون الحبل البلق، ويتبادل منادا: هؤلاء شيعة علي، صبروا في الدنيا على الأذى، فلولا
في هذا اليوم هم.

I saww said: ‘O Jibraeel! For whom is this tree?’ He as said: ‘This is for your cousin asws Amir Al-Momineen Ali asws Bin Abu Talib asws. When Allah aswj Commands for the entry into the Paradise, they will come with the Shias of Ali asws until they end up with them to this tree. They will be made to wear the ornaments and the garments, and they will be riding the horses of Balkh, and a Caller will Call out: “Shias of Ali asws! They were patient in the world upon the harm, so be gifted during this day with this!”’. 404

From the book ‘Al Khasais Al Alawiya’ of Muhammad Bin Ali Bin Al Fatah, from Ismail Bin Muhammad Bin Al Fazal, from Abdul Wahab Bin Abu Abdullah, from Muhammad Bin Hassan Al Qatam, from Ibrahim Bin Abdullah, from Yahya Bin Bakeyr, from Ja’far Al Ahmar, from Hilal Al Sayrafi, from Abu Kaseer Al Ansary, from Abdullah Bin As’ad Bin Zurara, from his father who said,

‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, he as ended up with me saww to a castle of pearls, its throne was of shiny gold. Allah aswj Revealed to me saww that it is for Ali asws, and Revealed to me saww three qualities regarding Ali asws – he asws is the Chief of the Muslims, and Imam asws of the pious, and guide of the resplendent’”. 405

From the book ‘Al Manaqib’ composed by Ali Bin Muhammad Bin Al Tabeeb Al Shafie, from Muhammad Bin Ahmad Bin Usman, from Muhammad Bin Al Abbas, from Ibn Abu Dawood, from Ibrahim Bin Abaad, from Yahya Bin Abu Bakr, from Ma’ad Bin Ziyad, from Hilal Al Wazan, from Abu Kaseer Al Asady, from Abdullah Bin As’ad Bin Zurara who said,

‘Rasool-Allah saww said: ‘He as (Jibraeel as), on the night of the ascension, ended up with me saww to the Sidrat Al-Muntaha and He aswj Revealed to me saww three (qualities) regarding Ali asws – he asws is Imam asws of the pious, and Chief of the Muslims, and guide of the resplendent to the Gardens of Bliss’”. 406

404 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 102
405 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 103
406 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 104
From Ali Bin Muhammad Bin Al Tayyib, by his chain, said,

‘Rasool-Allah⁴⁰⁷ saww said: ‘When it was the night of the ascension with me⁴⁰⁷ saww to the sky, there was a red castle of shiny rubies. He⁴⁰⁷ saww revealed to me⁴⁰⁷ saww regarding Ali⁴⁰⁷ asws that he⁴⁰⁷ asws is the Chief of the Muslims, and Imam⁴⁰⁷ asws of the pious, and guide of the resplendent’.

From Abdul Samad Bin Bashir who said,

‘I heard Abu Abdullah⁴⁰⁷ asws saying: ‘Jibraeel⁴⁰⁷ as came to Rasool-Allah⁴⁰⁷ saww with Al Buraq and he⁴⁰⁷ saww was at Al Bat’ha. It is smaller than the mule and larger than the donkey, upon it was a palanquin of a thousand thousand lights. Al-Buraq refused when he⁴⁰⁷ saww went near it in order to ride it. Jibraeel⁴⁰⁷ as tapped it with a tap, Al-Buraq sweated from it. Then he⁴⁰⁷ as said: ‘Calm down, it is Muhammad⁴⁰⁷ saww!’

Then it arose with him⁴⁰⁷ saww from Bayt al-Maqdas to the sky and the Angels flew from the gateways of the sky. Jibraeel⁴⁰⁷ as said: ‘Allah⁴⁰⁷ awj is the Greatest! Allah⁴⁰⁷ awj is the Greatest! Then Angels said, ‘A Created servant’. Then they met Jibraeel⁴⁰⁷ as and said, ‘O Jibraeel⁴⁰⁷ as! Who is this?’ He⁴⁰⁷ as said: ‘This is Muhammad⁴⁰⁷ saww!’ So, they greeted him⁴⁰⁷ saww.

Then it arose with him⁴⁰⁷ saww to the second sky and the Angels flew. Jibraeel⁴⁰⁷ as said: ‘⁴⁰⁷ as testify that there is no god except Allah⁴⁰⁷ awj, I⁴⁰⁷ as testify that there is no god except Allah⁴⁰⁷ awj!’ The Angels said, ‘A Created servant’. They met Jibraeel⁴⁰⁷ as and said, ‘Who is this?’ He⁴⁰⁷ as said: ‘Muhammad⁴⁰⁷ saww’. So, they greeted him⁴⁰⁷ saww.

It did not cease to be like that in the sky after sky. Then the Azaan was accomplished, then Rasool-Allah⁴⁰⁷ saww prayed Salat with them in the seventh sky. Rasool-Allah⁴⁰⁷ saww led them. Then Jibraeel⁴⁰⁷ as went with him⁴⁰⁷ as to a place and placed his⁴⁰⁷ as finger upon his⁴⁰⁷ saww shoulders, then raised it and said to him⁴⁰⁷ saww: ‘Continue, O Muhammad⁴⁰⁷ saww’.

⁴⁰⁷ Bihar Al Anwaar – V 18, The book of our Prophet⁴⁰⁷ saww, P 3 Ch 3 H 105
He asws said: ‘Allah azwj Opened for him saww from the Magnificence what Allah azwj Desired. Allah azwj Spoke to him saww: “The Rasool believes in what is Revealed unto him from his Lord”. [2:285]. He saww said: ‘Yes, O Lord azwj! ‘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’. “And they are saying, ‘We hear and we obey’”. (The Rasool said): ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285].

The Blessed and Exalted Said: “Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned”. [2:286]. Muhammad saww said: ‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people’. [2:286].


He (the narrator) said, ‘Abu Abdullah asws said: ‘By Allah azwj! His asws Wilayah was not except from Allah azwj, Verbally to Muhammad saww’. [408].

From Abu Baseer,

408 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 3 H 106
‘From Abu Abdullah\(^{asws}\) asws, he (the narrator) said, ‘I heard him\(^{asws}\) saying: ‘Jibraeel\(^{as}\) asw as carried Rasool-Allah\(^{saww}\) until he\(^{as}\) asw came with him\(^{saww}\) to a place from the sky, then left him\(^{saww}\), and said to him\(^{saww}\): ‘No Prophet\(^{as}\) asw has ever trodden in your\(^{saww}\) place at all’.

From Hisham Bin Salim,

‘From Al-Sadiq\(^{asws}\) asws having said: ‘When there was an ascension with Rasool-Allah\(^{saww}\) asw, the Salat presented so Jibraeel\(^{as}\) asw proclaimed Azaan and said: ‘O Muhammad\(^{saww}\) asw, proceed!’ Rasool-Allah\(^{saww}\) asw said: ‘You asw asw proceed, O Jibraeel\(^{as}\) asw’. He\(^{as}\) asw said to him\(^{saww}\): ‘We\(^{as}\) asw (Angels) cannot proceed the human beings since we were Commanded with performing Sajdah to Adam\(^{as}\) asw.

From Haroun Bin Kharjat said,

‘Abu Abdullah\(^{asws}\) asws said: ‘O Haroun! How much (distance) between your house and Masjid Al-A’zam?’ I said, ‘Nearby’. He\(^{asws}\) asw said: ‘Would it happen to be a mile?’ I said, ‘I think it is nearer’. He\(^{asws}\) asw said: ‘So why don’t you attend the Salat in it, all of them?’ I said, ‘No, by Allah\(^{azwj}\) azwj, may I be sacrificed for you\(^{asws}\) asw, sometimes I do attend’. He\(^{asws}\) asw said to me: ‘But I\(^{asws}\) asw, if I\(^{asws}\) asw were to attend it, no Salat would be missed by me\(^{asws}\) asw.

He (the narrator) said, ‘Then he\(^{asws}\) asw said like this with his\(^{asws}\) asw hand: ‘There is none from an Angel of Proximity nor a Messenger Prophet\(^{as}\) asw, nor a righteous servant except and he had prayed Salat in Masjid Kufa, even Muhammad\(^{saww}\) asw on the night there was an ascension with him\(^{saww}\) Jibraeel\(^{as}\) asw as passed by with him\(^{saww}\) and said: ‘O Muhammad\(^{saww}\) This is Masjid Kufa’. He\(^{saww}\) asw said: ‘Will you\(^{as}\) asw asw permit me\(^{as}\) asw until I\(^{saww}\) asw pray salat of two Cycles in it?’ He\(^{as}\) asw permitted for him\(^{saww}\) and descended with him\(^{saww}\) and he\(^{saww}\) asw asw prayed two Cycles Salat in it’.

Then he\(^{asws}\) asw said: ‘But, do you not know that on his\(^{saww}\) asw right was a Garden from the Gardens of the Paradise, and on his\(^{saww}\) asw left was a Garden from the Gardens of the Paradise? But, do you not know that that Prescribed Salat in it equates to a thousand Salats prayed

\(^{409}\)Bihar Al Anwaar – V 18, The book of our Prophet\(^{saww}\) asw P 3 Ch 3 H 107

\(^{410}\)Bihar Al Anwaar – V 18, The book of our Prophet\(^{saww}\) asw, P 3 Ch 3 H 108
somewhere else? And the Optional (equates to) five hundred Salats? And the sitting in it from without recitation of the Quran is (an act of) worship?"

قال: ثم قال هكذا بإصبعه فحركها: ما بعد المسجدي

ثم قال: هكذا فحركها 

'And the Optional (equates to) five hundred Salats? And the sitting in it from without recitation of the Quran is (an act of) worship?' 411

He (the narrator) said, 'Then he asws said like this with his asws finger and moved it: ’There is no superior Masjid after the two Masjids than (Masjid) Kufa’. 411

قال: ثم قال هكذا بإصبعه فحركها: ما بعد المسجدي

Then He azwj Said: The Mighty of Strength Taught him [53:5], then He azwj Permitted for him saww and he azwj went to the sky and He azwj Said: With a seal, so he attained completion [53:6] And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9], and there was between His aswj Words and the ears of Muhammad saww just as is between the radius of the Bow and its wood.

And He Revealed unto His servant what He Revealed [53:10]. Rasool-Allah saww was asked about that Revelation, he aswj said: ‘He azwj Revealed to me saww that Ali asws is Chief of the Momineen, and Imam asws of the pious, and guide of the resplendent, and the first Caliph left behind by the last of the Prophets aswj’. 412

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Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Hassan Bin Al Abbas,

‘From Abu Ja’far asws regarding the Words of the Exalted: ‘Your companion does not err, and does not deviate [53:2]. He azwj is Saying: ‘He saww does not err regarding Ali asws and does not deviate, and he saww does not speak by the (personal desire), and whatever he saww has said regarding him asws (Ali asws), is only a Revelation He Revealed [53:4] unto him saww.

فأوحى إلى عبده ما أوحى " فسأل رسول الله (صلى الله عليه وآله) عن ذلك الوحي، فقال: أوحي إلي أن عليا سيد المؤمنين، وإمام المتقين، وقائد الغر المحجوبين، وأول خليفة يستخلفه خاتم النبيين "

And He Revealed unto His servant what He Revealed [53:10]. Rasool-Allah saww was asked about that Revelation, he aswj said: ‘He azwj Revealed to me saww that Ali asws is Chief of the Momineen, and Imam asws of the pious, and guide of the resplendent, and the first Caliph left behind by the last of the Prophets aswj’. 412

411 Bihar Al Anwaar – V 18, The book of our Prophet saww , P 3 Ch 3 H 109
412 Bihar Al Anwaar – V 18, The book of our Prophet saww , P 3 Ch 3 H 110
‘I was seated with Rasool-Allah(saww) and Ali(asws) was with him(saww) when he(saww) said: ‘O Ali(asws)! Did I(saww) not witness you(asws) being with me(saww) in seven places?’ – until he(saww) mentioned the fourth place – ‘On the night of Friday I(saww) saw the kingdoms of the skies and the earth were raised for me(saww) until I(saww) looked at what is therein. I(saww) was desirous to you(asws) and I(saww) supplicated to Allah(azwj), and there you(asws) were with me(saww), and I(saww) did not see anything from that except you(saww) saw it (as well).’

My father, from Ibrahim Bin Muhammad Al Saqafy, from Aban Bin Usman, from Abu Dawood, from Abu Bardah Al Aslamy who said,

‘I heard Rasool-Allah(saww) saying to Ali(asws): ‘O Ali(asws)! Allah(azwj) Present you(asws) with me(saww) in seven places – As for the first of that, there was little ascension with me(saww) to the sky (when) Jibraeel(azs) said to me(saww): ‘Where is your(saww) brother(asws)?’ I(saww) said: ‘I(saww) left him(asws) behind me(saww). He(azs) said: ‘Supplicate to Allah(azwj) and let Him(azwj) Bring him(asws). So, I(saww) supplicated and there you(asws) were with me(saww).

And when the Angels paused in rows, I(saww) said: ‘O Jibraeel(azs), who are they?’ He(azs) said: ‘They are those whom Allah(azwj) will Boast with you(saww) on the Day of Qiyamah’. We(asws) approached and spoke with what had happened and with what would be happening up to the Day of Qiyamah.

And the second – when there was an ascension with me(saww) during the second time, Jibraeel(azs) to me: ‘Where is your(saww) brother(asws)?’ I(saww) said: ‘I(saww) left him(asws) behind me(saww). He(azs) said: ‘Supplicate to Allah(azwj), so let Him(azwj) Bring him(asws). I(saww) supplicated to Allah(azwj) and there was your(asws) resemblance with me(saww). There was an opening Made to me(saww) from the seven skies until I(saww) saw its dwellers and its buildings and the place of every Angel from it.

And the third – When I(saww) was Sent to the Jinn, Jibraeel(azs) said to me(saww): ‘Where is your(saww) brother(asws)?’ I(saww) said: ‘I(saww) left him(asws) behind me(saww). He(azs) said: ‘Supplicate to Allah(azwj), and let Him(azwj) Bring him(asws). I(saww) supplicated to Allah(azwj) and there you(asws) were with...’

Bihar Al Anwaar – V 18, The book of our Prophet(saww), P 3 Ch 3 H 111
And the fourth – We^asws were particularised with the Night of Pre-determination and there isn’t anyone apart from us^asws.

And the fifth – I supplicated to Allah^azwj regarding you^asws, and He^azwj Gave me all things regarding you^asws except the Prophet-hood, for He^azwj Said: ‘I^azwj had Specialised you^saww with it and have Ended it with you^saww.

And as for the sixth – When there was an ascension with me^saww to the sky, Allah^azwj Gathered the Prophets^as for me^saww and I^saww prayed Salat with them and your^asws resemblance was behind me^saww.

And the seventh – Destruction of the confederates was by our^asws hands’.

Muhammad Bin Isa, from Abu Abdullah Al Momine, from Ali Bin Hasan, from Abu Dawood Al Sabaie, from Bureyda Al Aslamy,

‘From Rasool-Allah^saww. He (the narrator) said, ‘Rasool-Allah^saww said: ‘O Ali^asws! I^azwj Presented you^asws with me^saww in seven places’ – until he^saww mentioned the second place: ‘Jibraeel^as came to me and ascended with me^saww to the sky. He^as said: ‘Where is your^saww brother^asws? I^saww said: ‘I^saww left him^asws behind me^saww.

He (the narrator) said, ‘He^as said: ‘Supplicated to Allah^azwj to Bring him^asws. He^saww said: ‘I^saww supplicated to Allah^azwj and there you^asws were with me^saww, and there was opened up for me^saww from the seven skies and the seven earths until I^saww saw its dwellers and its

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\[414\] Bihar Al Anwaar – V 18, The book of our Prophet^saww, P 3 Ch 3 H 112
buildings and the place of every Angel from it. \(\text{saww}\) did not see anything from that except you\(\text{asws}\) had seen it just as \(\text{saww}\) saw it. 415

Al Hafar, from Al Ja’aby, from Saeed Bin Abdullah Bin Ajab Al Ansary, from Khalaf Bin Dorost, from Al Qasim Bin Haroun, from Sahl Bin Sufyan, from Hamam, from Qatadah, from Anas (fabricator) who said,

\'[Rasool-\text{Allah}\text{saww}\] said: 'When there was an ascension with me\(\text{saww}\) to the sky, \(\text{saww}\) went nearer to my\(\text{saww}\) Lord\(\text{azwj}\) Mighty and Majestic until there was (a distance of) two bows between me\(\text{saww}\) and Him\(\text{azwj}\), or even closer, He\(\text{azwj}\) Said: ‘O Muhammad\(\text{saww}\)! Who from the creatures do you\(\text{saww}\) love?’ \(\text{saww}\) said: ‘O Lord\(\text{azwj}\), Ali\(\text{asws}\)!’ He\(\text{azwj}\) Said: ‘Turn around, O Muhammad\(\text{saww}\)! \(\text{saww}\) turned towards my\(\text{saww}\) left and there was Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\), 416

Al Waraq, from Sa’ad, from Ibn Isa and Al Fazal Bin Aamir, from Suleyman Bin Maqbal, from Muhammad Bin Ziyad Al Azdy, from Isa Bin Abdullah Al Ash’ary,

‘Fom Al-Sadiq Ja’far\(\text{asws}\) Bin Muhammad\(\text{asws}\) having said:’ My\(\text{asws}\) father\(\text{asws}\) narrated to me\(\text{asws}\), from my\(\text{asws}\) grandfather\(\text{asws}\), from his\(\text{asws}\) father\(\text{asws}\) having said:’ Rasool-\text{Allah}\(\text{saww}\) said: ‘When there was an ascension with me\(\text{saww}\) to the sky, Jibraeel\(\text{as}\) carried me\(\text{saww}\) upon his\(\text{as}\) right shoulder. \(\text{saww}\) looked at a spot of the earth, a red mountain of more beautiful colour than saffron, and more aromatic small than the musk. There was an old man therein having a cape upon his head.

\[\text{فقلت لجبرئيل: ما هذه البقعة الحمراء التي هي أحسن لونا من الزعفران، وأطيب ريحا من المسك، قال: بقعة شيعتك وشيعة وصيك علي، فقلت من الشيخ صاحب البرنس؟ قال: إبليس، فقلت: بما يريد منهم؟ قال: يريد أن يصدهم عن ولاية أمير المؤمنين، ويدعوهم إلى الخيانة والفسق والパンمور، 416\]

\(\text{saww}\) said to Jibraeel\(\text{as}\): ‘What is this red spot which it of more beautiful colour than the saffron, and more aromatic smell than the musk?’ He\(\text{as}\) said: ‘A spot of your\(\text{saww}\) Shias and Shias of your\(\text{saww}\) successor\(\text{asws}\) Ali\(\text{asws}\). \(\text{saww}\) said: ‘Who is the old man with the cape?’ He\(\text{as}\) said: ‘Iblees’. \(\text{saww}\) said: ‘What does he\(\text{as}\) want from them?’ He\(\text{as}\) said: ‘He\(\text{as}\) wants to hinder them from the Wilayah of Amir Al-Momineen, and call them towards the obscenities and the immorality’.

415 Bihar Al Anwaar – V 18, The book of our Prophet\(\text{saww}\), P 3 Ch 3 H 113
416 Bihar Al Anwaar – V 18, The book of our Prophet\(\text{saww}\), P 3 Ch 3 H 114
I\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! Let us go to them’. We went to them quicker than the flash of lightning, like the blink of the eye. I\textsuperscript{saww} said: ‘Stand, O Accursed and participate with their enemies in their wealth and their children and their womenfolk, for my\textsuperscript{saww} Shias and Shias of Ali\textsuperscript{asws} are such, there isn’t any authority for you\textsuperscript{azwj} upon them’, and I\textsuperscript{saww} called out: ‘Stand!’.

My father, from Muhammad Al Attar, from Al Safar, and he did not preserve his chain, said,

‘Rasool-Allah\textsuperscript{saww} said: ‘When there was an ascension with me to the sky, a drop of my\textsuperscript{saww} perspiration dropped and the rose grew and fell into the sea. The fish went on to take it and a tadpole went on to take it. The fish said, ‘It is for me’. And the tadpole said, ‘It is for me’. Allah\textsuperscript{azwj} Mighty and Majestic Sent an Angel to them to decide between them, and he made half of it for the fish and made half of it for the tadpole’.

From Muhammad Bin Ja’far Al Bandar, from Saeed Bin Ahmad Bin Abu Salim, from Yahya Bin Al Fazal Al Waraq, from Yahya Bin Musa, from Abdul Razaq, from Ma’mar, from Al Zuhry, from Anas (fabricator) who said,

‘Fifty (daily) Salats were Obligated upon the Prophet\textsuperscript{saww} on the night there was an ascension with him\textsuperscript{saww}, then these were reduced and Made to be five, then He\textsuperscript{azwj} Called out: “O Muhammad\textsuperscript{saww}! The Word will not Change in front of Me\textsuperscript{azwj}, for there will be fifty for you\textsuperscript{saww} for these five”’.

My father, from one of his companions, raising it, said,

‘Rasool-Allah\textsuperscript{saww} said to (Syeda) Fatima\textsuperscript{asws}: ‘When there was an ascension with me\textsuperscript{saww} to the sky, \textsuperscript{saww} found written upon the rock of Bayt Al-Maqdas: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, I\textsuperscript{azwj} Aided him\textsuperscript{saww} by his\textsuperscript{saww} Vizier, and Helped him\textsuperscript{saww} by his\textsuperscript{saww} Vizier”. I\textsuperscript{saww} said to Jibraeel\textsuperscript{as}: ‘And who is my\textsuperscript{saww} Vizier?’ He\textsuperscript{as} said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

\textsuperscript{417} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 115
\textsuperscript{418} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 116
\textsuperscript{419} Bihar Al Anwaar – V 18, The book of our Prophet\textsuperscript{saww}, P 3 Ch 3 H 117
فلما انتهيت إلى سدرة المنتهى وجدت مكتوبا عليها: “إني أنا الله لا إله إلا أنا وحدي، محمد صفوتي من خلقي أيدته بوزيره ونصرته بوزيره” فقلت إلى جبرئيل: ومن وزيري؟ قال: علي بن أبي طالب (السلام)،

When یاسوس ended up to Sidrat Al-Muntaha یاسوس found written upon it: “Meazwj, یاسوس am Allahazwj, there is no god except یاسوس Alone, Muhammadazwj is Myazwj elite from Myazwj creatures, یاسوس Aided him یاسوس by hisیاسوس Vizier, and Helped himیاسوس by hisیاسوس Vizier”. یاسوس said to Jibraeelazwj: ‘And who is myیاسوس Vizier?’ Heazwj said: ‘Aliیاسوس Bin Abu Talibیاسوس’.

فملحا حاوزت السدنة انتهت إلى عرش رب العالمين وجدت مكتوبة على كل قائمة من قوائم العرش: “أنا الله لا إله إلا أنا، محمد حبيبي أیدته بوزيره، ونصرته بوزیره” .

When یاسوس exceeded Al-Sidrat, یاسوس ended up to the Throne of Lordazwj of the worlds and found written upon every pillar from the pillars of the Throne: “یاسوس am Allahazwj, there is no god except یاسوس Alone, Muhammadazwj is Myazwj Beloved, یاسوس Aided himیاسوس by hisیاسوس Vizier, and Helped himیاسوس by hisیاسوس Vizier!”

فملحا دخلت الجنة رأيت في الجنة شجرة طوبا، أصلها في دار علي، وما في الجنة قصر ولا منزل إلا وفيها فتر منها، وأعلاها أسفات حلل من سندس واسترقق، يكون للعبد المؤمن ألف ألف سفط، في كل سفط مائة ألف حلة، ما فيها حلة يشبه الأخرى على ألوان مختلفة، وهي ثياب أهل الجنة.

When یاسوس entered the Paradise, یاسوس saw in the Paradise the tree of Tooba, its roots were in the house of Alیاسوس، and there is not castle in the Paradise nor any house except and in it is a branch from it; and its top is filled with garments of silt and brocade, and will happen for the Momin servant, a thousand thousand portions, in every portion being one hundred thousand garments. There is no garment in it resembling the other being upon different colours, and these are the clothes of the people of the Paradise.

وسطها ظل ممدود، عرض الجنة كعرض السماء والأرض اعدت للذين آمنوا بالله ورسله، يسير الراكب في ذلك الظل مسيرة مائة عام فلا يقطعه، وذلك قوله: "وظل ممدود " وظلة یدود ".

And its middle is extended shade. The expanse of the Paradise is like the expanse of the sky and the earth, prepared for those who believe in Allahazwj and Hisazwj Rasoolیاسوس. The rider would ride in that shade for a travel distance of one hundred years and not come out from it, and that is Hisazwj Word: And extended shades [56:30].

وأسفلها ثمار أهل الجنة، وطعامهم متدلى في بيوتهم، يكون من الفضيلة ومنها مائة لون من الفاكهة مما رأيت في دار الدنيا وما لم تروه، وما حكميت به وما لم تسمعوا مثلها، وكلما يجتنب منها شيء نبتت مكانها أخرى لا مقطوعة ولا مجموع، يجري فقير في أصل تلك الشجرة لتنفرج منها الاموار الأربعة فتفرج من ماء غير آمن، وغير من لن، وغير من طعم، وغير من خر لذة للشاربين، وغير من عسل مصنف.

And its bottom are fruits of the people of the Paradise, and its foods would be hanging in their houses. In the branch from it are hundred types of fruits from what you tend to see in the house of the world and from you do not see, and what you have heard of and from what you have not heard the like of it. Every time something is taken from it, another grows in its place, neither terminating nor prevented; and a river flowed in the base of that tree, the
four rivers branch out of the water without stagnation, and a river of milk its taste not changing, and a river of wine giving pleasure to the drinkers, and a river of clear honey’’.

From Ahmad Bin Al Waleed, from his father, from Sa’ad, from Ibn Isa, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Al Husayn Bin Zayd,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky and I saww ended up to Sidrat Al-Muntaha, He aswj Called out: “O Muhammad saww! Bequeath good with Ali asws for he asws is the Chief of the Muslims, and Imam asws of the pious, and guide of the resplendent on the Day of Qiyamah’’.

From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, I saww entered the Paradise, I saww saw in it white plains, and saw therein Angels building buildings of gold and buildings of silver, and at times they were withholding. I saww said them: ‘What is the matter with you, sometimes you are building sometimes you are withholding?’

They said, ‘Until the fees come to us’. I saww said: ‘And what are your fees?’ They said, ‘The words of the Momin in the world, ‘Glorious is Allah azwj, and the Praise is for Allah azwj, and there is no god except Allah azwj, and Allah azwj is the Greatest’. When he says that, we build, and when he withholds, we withhold’.

And he asws said, ‘Rasool-Allah saww said: ‘When my azwj Lord aswj Ascended me saww to the seven skies, Jibraeael as grabbed my saww hand and entered me saww into the Paradise and made me saww to be seated upon a camel from the camels of the paradise, and gave me saww a quince. I saww split it into two halves and there came out from between it a Hourie and stood in front of me saww.’
فقالت: السلام عليك يا محمد، السلام عليك يا أحمد، السلام عليك يا رسول الله، فقلت: وعليك السلام، من أنت? فقالت: أنا الراضية المرضية.

She said, ‘The greetings be to you, O Muhammad! The greetings be to you, O Ahmad! The greetings be to you, O Rasool-Allah! I said: ‘And upon you be the greetings, who are you?’ She said, ‘I am the pleasing, the pleased. My Creator, the Dominant Created me from three types – my bottom is from the musk, and my middle is from the amber, and my top is from the camphor, and I have been kneaded with the water of (river) Al-Haywaan’.

ثم قال جل ذكره لي: كوني فكنت لاخيك ووصيك علي بن أبي طالب.

Then He, Majestic is His Mention, Said to me: “Be!” So, I came into being for your brother and your successor Ali Bin Abu Talib.

122 - كنز: محمد بن العباس، عن أحمد بن محمد النوفلي، عن أحمد بن هلال، عن ابن محبوب، عن ابن بكير، عن حمران قال: سألت أبا جعفر (عليه السلام) عن قول الله عزوجل في كتابه: "ثم دنافذل فكان قاب قوسين أو أدنى ".

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Ahmad Bin HIlal, from Ibn Mahboub, from Ibn Bakeyr, from Humran who said,

‘I asked Abu Ja’far about the Words of Allah Mighty and Majestic in His Book: Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9].

فقال: أدنى الله محمدا منه، فلم يكن بينه وبينه إلا قنص لؤلؤ فيه فراشة، يتلالا فاري صورة، فقيل له: يا محمد أتعرف هذه الصورة ؟ فقال: نعم، هذه صورة علي بن أبي طالب، فأوحى الله إليه أن زوجة فاطمة واتخذه وصيا.

He, said: ‘Allah Brought Muhammad Closer to Him, and there did not happen to be between him and Him except for a platform upon which was a throne shining and saw an image. He Said to him: “O Muhammad! Do you recognise this image?” He said: ‘Yes, this is an image of Ali Bin Abu Talib. Allah Revealed to him to get (Syeda) Fatima married (to him) and take him as a successor.'
CHAPTER 4 – THE EMIGRATION TO ETHIOPIA AND MENTION OF SOME OF THE SITUATIONS OF JA’FAR ASWS AND (THE KING) AL-NAJASHI

The Verses – (Surah) Aal-e-Imran: And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble to Allah; they are not taking a small price for the Signs of Allah; they, for them, their Recompense is in the Presence of their Lord; surely Allah is quick in Reckoning [3:199]

(Surah) Al Maidah: You will find the most severe of the people in enmity being those who are believing (to be) Jews and those who are associating; and you will find the closest of them in cordiality being those who are believing, those who are saying, ‘We are Christians’. That is because from them are priests and rabbis and they are not being arrogant [5:82]

And when they are hearing what is Revealed to the Rasool, you will see their eyes overflowing from the tears from what they are recognising from the Truth. They are saying, ‘Our Lord! We believe, so Write us to be with the witnesses [5:83]

And what is to us not believing in Allah and what has come to us from the Truth, and we are wishing that our Lord would Enter us to be with the righteous people?’ [5:84]

Therefore, Allah would Reward them due to what they are saying, with Gardens beneath which the rivers flow, being eternally therein; and that is a Recompense of the good doers [5:85]
You will find the most severe of the people in enmity being those who are believing (to be) Jews and those who are associating; and you will find the closest of them in cordiality being those who are believing, those who are saying, ‘We are Christians’. [5:82] –

The reason for its Revelation is, when the Quraysh intensified their harming to Rasool-Allah saww and his saww companions, those who had believed in him saww at Makkah before the Emigration, Rasool-Allah saww ordered them that they should go out to Ethiopia, and ordered Ja’far asws Bin Abu Talib asws that he asws should go out with them. Ja’far asws went out, and with him asws were seventy men from the Muslims, until they sailed the sea.

When their news reached the Quraysh, they sent Amro Bin Al-Aas and Amar Bin Al-Waleed to Al-Najashy (the Ethiopian king) in order to return them to them, and it was so that Amro and Amar were both hostile ones. The Quraysh said, ‘How can we sent two hostile men?’ The clan of Makhzoum disavowed from the crimes of Amar and the clan of Sahm disavowed from the crimes of Amro Bin Al-Aas.

Amar went out, and he was of beautiful face, a strong youth, and Amro Bin Al-Aas went out and his wife was with him. When they sailed in the ship, they drank the wine. Amro said to Amro Bin Al-Aas, ‘Tell your wife to accept me’. Amro said, ‘Is this allowed? Glory be to Allah azwj!’ Amar was silent.

When Amro began to be intoxicated, and he was at the middle of the ship, Amar pushed him and he fell into the sea. Amro hung on to the middle side of the ship, and they (the others) realised it and extracted him.

Then they went over to Al-Najashy, and they had carried over gifts to him, and he accepted these from them. Amro Bin Al-Aas said, ‘O king! There is a group from us who are opposing us in our religion, and they are insulting our gods, and they have come over to you, therefore return them to us!’

He said, 'So ask them, 'Are there any debts for them upon us which they are seeking for?' He said, 'No, there are no debts for us upon you all'. Is there any blood (wergild due) in our necks which you are seeking for?' Amro said, 'No'. Then what are you wanting from us? You harmed us, so we exited from your city'.

فقال عمرو بن العاص: أيها الملك خالفونا في ديننا، وسبوا آلهتنا، وأفسدوا شباننا، وفرقوا جماعتنا، فردهم إلينا لنجمع أمرنا،

Amro Bin Al-Aas said, 'O king! They opposed us in our religion, and insulted our gods, and corrupted our youths, and caused division in our community, therefore return them to us so we can gather our affairs'.

فقال جعفر: نعم أيها الملك خالفناهم: بعث الله فينا نبيا أمرنا بخلع الانداد، وترك الاستقسام بالازلام، وأمرنا بالصلاة والزكاة، وحرم الظلم والجور، وسفك الدماء وغير حكما، ولزنا وأثيوبيا وليكين والدم، وأمنا بالعدل والأحسان وإبادة ذي الفقار وفنا عن الفحشاء والمنكر والبغي،

Ja’farasws said, ‘Yes, O king! Allahazwj Created us, then Allahazwj Sent a Prophet saww among us ordering us with keeping aside from the idols and leave the apportioning by the arrows, and ordered us with the Salat, and the Zakat, and Prohibited the injustice, and the tyranny, and spilling the blood without its rightfulness, and the adultery, and the interest, and the dead, and the blood, and the meat of the pig, and ordered us with the justice, and the favours, and giving to the near relatives, and forbids from the immoralities, and the evil, and the prostitution’.

Ja’farasws said, ‘Yes, O king! Allahazwj Created us, then Allahazwj Sent a Prophet saww among us ordering us with keeping aside from the idols and leave the apportioning by the arrows, and ordered us with the Salat, and the Zakat, and Prohibited the injustice, and the tyranny, and spilling the blood without its rightfulness, and the adultery, and the interest, and the dead, and the blood, and the meat of the pig, and ordered us with the justice, and the favours, and giving to the near relatives, and forbids from the immoralities, and the evil, and the prostitution’.

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فقال النجاشي: بهذا بعث الله عيسى بن مريم عليه السلام، 

Al-Najashy said, ‘With this did Allahazwj Send Isaas Bin Maryamas’. 

فقال النجاشي: بهذا بعث الله عيسى بن مريم عليه السلام، 

Then Al-Najashy said, ‘I Ja’farasws! Have you memorised anything from what Allahazwj Revealed unto yourasws Prophet saww?’ Heasws said, ‘Yes’. So heasws recited to him Surah Maryamas (Chapter 19). When heasws reached to Hisaww Words: And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates [19:25] So eat and drink and
refresh the eyes [19:26], and when Al-Najashy heard this, he cried with intense crying, and said, ‘By Allah \textsuperscript{azwj}! This is the Truth!’

وقال عمرو بن العاص: إيها الملك إن هذا مخافن لنا فرده إلينا، فوقع النجاشي بين حببه ورغمه، ثم قال: اسكت، والله لن ذكرته يبوع للفنفف نفسك، فقام عمرو بن العاص من عددها ودماه تسل على وجهه وهو يقول: إن كان هذا كما تقول أبيا الملك فإننا ل تعرض له;

Amro Bin Al-Aas said, ‘O king! He is an adversary to us, therefore return him to us’. Al-Najashy raised his hand and struck by it the face of Amro, then said, ‘Silence! By Allah \textsuperscript{azwj}! If you mention him with evil, you will lose your soul!’ Amro Bin Al-Aas arose from his presence, and the blood was flowing upon his face, and he was saying, ‘If this was as you are saying O king, then we will not object to it’.

وأتت على رأس النجاشي وصيفة له تذب عنه، فنظرت إلى عمارة بن الوليد وكان فتى جميلا فأحبته، فلما رجع عمرو بن العاص إلى منزله قال: لو راسلت جارية الملك، فرسملها أجابته، فلما رجع عمرو بن العاص إلى منزله، فقال لها، فبعثت إليه،

And by the throne of Al-Najashy was a female runner of his hosting on his behalf. She looked at Amar Bin Al-Waleed, and he was a handsome youth, and she fell in love with him. When Amro Bin Al-Aas return to his house, he said to Amar, ‘If you could sent to the slave girl of the king’. He sent a message and she responded to him, and Amro said to him, ‘Tell her to send you something from the perfumes of the king’. He told her, and she sent it to him.

فأخذ عمرو من ذلك الطيب، وكان الذي فعل به عمارة في قلبه حين ألقاه في البحر، فأدخل الطيب على النجاشي فقال: أيها الملك إن حرمة الملك عندنا وطاعته علينا عظيم، ويلزمنا إذا دخلنا بلاده ونأمن فيه أن لا نغشه ولا نريبه، وإن صاحبي هذا الذي معي قد راسل إلى حرمتك وخدعها، ثم وضع الطيب بين يديه،

Amro took from that perfume, and that which Amar had done with him was in his heart, where he threw him into the sea. The (smell of the) perfume entered upon Al-Najashy, and he (Amro) said, ‘O king! The respect of the king is with us, and being obedient to him is great upon us, and it is necessitated upon us when we entered his city, and we believe in it that we should neither cheat him nor doubt him, and this companions of mine (meaning Amar) who is with me, had sent a message to your sanctimonious one and deceived her, and she sent to him from your perfumes’. Then he placed the perfume in front of him.

فغضب النجاشي وهم بقتل عمارة، ثم قال: لا يجوز قتله، فإنهم دخلوا بلادي بأمان,

Al-Najashy was angered and thought of killing Amar. Then he said, ‘Killing him is not allowed for they have entered my country in my safety’.

فشدد النجاشي السحرة فقال لهم: أعملوا به شيئا أشد عليه من القتل فأدخلوه وفزوا في إحليله الزيت، فصار مع الوحش يغدو ويروح، وكان لا ينام بالناس فبعثت فريق بعد ذلك فكرموهما لم يمرون حين ورود الماء مع الوحش فأدخلوه، مما زل يضرره في أدمهم، وتصبح حتى مات،

He (Al-Najashy) called for the sorcerer and said to them, ‘Do something to him more severe than the killing’. So, they seized him and blew some mercury into his private part, and he came to be (living) with the wild animals coming and going, and he was not comfortable
with the people. And the Quraysh sent some people to him after that, and they hid for him in a place to ambush him until he went into the water along with the wild animals, and they seized him and he did not cease to be restless in their hands, and he shrieked until he died.

And Amro returned to Quraysh and informed them that Ja’far\textsuperscript{asws} in the land of Ethiopia was among the most honourable of the honourable ones. He did not cease to with at it until Rasool-Allah\textsuperscript{saww} reconciled with Quraysh and had a peace treaty with them, and conquered Khyber, and he\textsuperscript{saww} fulfilled with the entirety of the one who were with him\textsuperscript{saww}. And there was born unto Ja’far\textsuperscript{asws} at Ethiopia, from Asma Bint Umayr, Abdullah Bin Ja’far, and a son was born unto Al-Najashy, and Al Najashy named him ‘Muhammad’.

And it was so that Umm Habeeba daughter of Abu Sufyan used to be under (married to) Abdullah. Rasool-Allah\textsuperscript{saww} wrote to Al-Najashy addressing Umm Habeeba\textsuperscript{425}, and Al-Najashy sent for her and proposed her for Rasool-Allah\textsuperscript{saww}. She responded to it so he married her to him\textsuperscript{saww}, and her dower was four hundred Dinar, and escorted her on behalf of Rasool-Allah\textsuperscript{saww}, and sent to her clothes and a lot of perfume, and her outfits, and sent her to Rasool-Allah\textsuperscript{saww}.

And he (Al-Najashy) sent Maria the Coptic, mother of Ibrahim\textsuperscript{asws} to him\textsuperscript{saww}, and sent to him\textsuperscript{saww} clothes and perfume and horses, and sent thirty men from the priests and said to them, ‘Look at his\textsuperscript{saww} speech, and to his\textsuperscript{saww} sitting postures, and to his\textsuperscript{saww} eating and his\textsuperscript{saww} drinking, and his\textsuperscript{saww} Salat’.

When they arrived at Al-Medina, Rasool-Allah\textsuperscript{saww} invited them to Al-Islam and recited to them: \textit{When Allah Said: “O Isa son of Maryam! Remember My Favour upon you and upon your mother – up to His\textsuperscript{saww} Words: so those who committed Kufr from them said, ‘Surely this is nothing but clear sorcery!’” [5:110].}

\textsuperscript{425} And she is Umm Habeeba Ramla daughter of Abu Sufyan, having emigrated along with her husband Abdullah Bin Jahash. Then Abdullah became Christian over there and died upon Christianity, and Umm Habeeba was steadfast upon her Religion of Al Islam. Then Rasool-Allah\textsuperscript{saww} married her. (\textit{أعلام النساء} 1: 464.)
When they heard that from Rasool-Allah SAWW they wept and believed, and returned to Al-Najashy and informed him of the news of Rasool-Allah SAWW, and they recited unto him what had been recited to them. Al-Najashy wept, and the priests wept, and Al-Najashy became Muslim but did not manifest his Islam to Ethiopia, and he feared them upon himself, and he went out from the country of Ethiopia to the Prophet SAWW. But when he crossed the sea, he died.

Thus Allah SWT Revealed unto His SAWW Rasool SAWW: You will find the most severe of the people in enmity being those who are believing (to be) Jews [5:82] – up to His SAWW Words: and that is a Recompense of the good doers [5:85].

الله تعالى قال: "فإنزل الله على رسوله: "لتجدن أشد الناس عداءً للذين آمنوا اليهود" إلى قوله: "وهكذا جزاء المحسنين"."

فأنزل الله على رسوله: "لتجدن أشد الناس عداوةً للذين آمنوا اليهود" إلى قوله: "وهكذا جزاء المحسنين".

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where he (the spy) saw my Master saww over there’, and he (the spy) was from the clan of Zamra’.

Ja’far asws said to him, ‘O righteous king! What is the matter I see you seated upon the soil? And upon you are these two garments?’

He said, ‘O Ja’far asws! We find among what is Revealed unto Isa as that from the rights of Allah azwj upon His saww servants that they become humble for Allah azwj during what comes to them of the Bounties. So, when there was a new Bounty of Allah azwj the Exalted to me with His saww Prophet saww Muhammad saww, I renewed this humbleness for Allah azwj.

He asws said: ‘When that (news) reached the Prophet saww, he saww said to his saww companions: ‘The charity increases its performer with abundance, therefore give charity, may Allah azwj Mercy you, and the humbleness increases its performer with loftiness therefore be humble, may Allah azwj Raise you; and the pardon increases its performer in honour, therefore pardon, may Allah azwj Pardon you’’. 427

Al Mufassir, by his chain to

‘Abu Muhammad Al-Askari asws, from his asws forefathers asws, from Al asws having said: ‘Rasool-Allah saww, when Jibraeel as came to him saww with the news of death of Al-Najashy, he saww wept and intense weeping, grieving upon him, and said: ‘Your companion As’hama’ – and it is a name of Al-Najashy, ‘has died’. Then he saww went to Al-Janana (graveyard) and proclaimed seven Takbeers. Allah azwj Lowered every high ground until he saww saw his funeral, and he was in Ethiopia’. 428

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428 Bihar Al Anwaar – V 18, The book of our Prophet saww, P 3 Ch 4 H 3
Abu Talib asws prompted Al-Najashy, and his followers and his loyalists upon helping the Prophet saww. He as prosed a poem''.

Among what is reported by Abdullah Al-Hafiz, from Muhammad Bin Is’haq is that Rasool-Allah saww sent Amro Bin Ameet Al-Zamry to Al-Najashy regarding the matter of Ja’far asws Bin Abu Talib asws and his as companions, and wrote a letter sending it with him:

In the Name of Allah azwj the Beneficent, the Merciful. From Muhammad saww, Rasool saww of Allah azwj to Al-Najashy, ruler of Ethiopia. Greetings be to you. I saww praise Allah azwj to you, the King, the Holy, the Grantor of safety, the Dominant, and I saww testify that Isa as Bin Maryam as is a Spirit of Allah azwj and His asw Word He azwj Cast it to Maryam as the chaste, the good, the fortified. So, she as was Blessed with Isa as, and He azwj Created him as from His asw Spirit and Blew it, just as He azwj Created Adam as by His asw Hands and Blew into him as.

And I saww call you to Allah azwj Alone, there being no associate for Him azwj, and the continuance upon obeying Him azwj, and that you should follow me saww and believe in me saww and in that which I saww have come with, from I saww am a Rasool saww of Allah azwj. I saww sent to you my saww cousin Ja’far asws Bin Abu Talib asws and a number of Muslims with him as. So, when they come to you, delight them and leave the compulsion.

And I saww invite you and your army to Allah azwj the Exalted, and I saww have delivered and advices, therefore accept my saww advice. And the greetings be upon the follower of the guidance’.

Al-Najashy wrote to him saww: - ‘In the Name of Allah azwj the Beneficent, the Merciful. To Muhammad saww, Rasool saww of Allah azwj, from Al-Najashy Al-As’ham Bin Ab’har. Greetings be to you saww, O Prophet saww of Allah azwj, from Allah azwj, and His azwj Mercy and His azwj Blessings. There is no god except He azwj, the One Who Guided me to Al-Islam.

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وقد بلغني كتابك يا رسول الله فيما ذكرت من أمر عيسى، فورب السماء والارض إن عيسى ما يزيد على ما ذكرت، وقد عرفنا ما بعثت به إلينا، وقد قرينا ابن عم وأصحابه،

And your ﷺ letter has reached me, O Rasool-Allah ﷺ, among what you ﷺ mentioned from the matter of Isa ﷺ. By the Lord ﷺ of the sky and the earth! Isa ﷺ is not above what you ﷺ mentioned, and we have recognised what he ﷺ had been Sent with to us, and we have welcomed your ﷺ cousin and his companions.

وأشهد أنك رسول الله صادقا مصدقا، وقد بايعتك وبايعت ابن عمك، وأسلمت على يديه لله رب العالمين، وقد بعثت إليك يا رسول الله أريحا بن الاصحم بن أبحر، فإني لا أملك إلا نفسي، إن شئت أن آتيك فعلت يا رسول الله، إني أشهد أن ما تقول حق.

And I testify that you ﷺ are Rasool-Allah ﷺ, truthful, a ratifier, and I ﷺ pledge allegiance to you ﷺ and pledge to your cousin and have become a Muslim upon his hands for Allah ﷺ, and I am sending to you, O Rasool-Allah ﷺ, Areyha Bin Al-As’ham Bin Ab’har, for I cannot control except myself. If he likes he will come to you ﷺ, O Rasool-Allah-Allah ﷺ. I testify that what you ﷺ are saying is true’.

ثم بعث إلى رسول الله ﷺ هدايا وبعث إليه بمارية القبطية ام إبراهيم، وبعث إليه بثياب وطيب كثير وفرس، وبعث إليه بثلاثين رجلا من القسيسين لينظروا إلى كلامه ومقعده ومشربه، فوافوا المدينة ودعاهم رسول الله (صلى الله عليه وآله) إلى الإسلام فآمنوا ورجعوا إلى النجاشي.

Then he sent gifts to Rasool-Allah ﷺ and sent to him ﷺ Mariah the Coptic, mother of Ibrahim ﷺ, and sent to him ﷺ a lot of garments and perfumes and horses, and sent to him ﷺ thirty men from the priests in order to consider his ﷺ speech, and his ﷺ sitting, and his ﷺ drinking. They arrived at Al-Medina, and Rasool-Allah ﷺ invited them to Islam. They believed and returned to Al-Najashy’.”

And in a Hadeeth of Jabir Bin Abdullah – ‘Rasool-Allah ﷺ prayed (funeral) Salat upon Najashy’.”

It is reported that the Prophet ﷺ said one day: ‘As’hama, a righteous servant from Ethiopia has died, therefore stand and pray upon him!’ It was like that’.

It is reported from Ibn Masoud who said,
'Rasool-Allah saww sent us to the land of Al-Najashy and we were eighty men, and with us was Ja'far asws Bin Abu Talib asws, and Quraysh sent Amar Ibn Al-Waleed and Amro Bin Al-Aas behind us with gifts. They came to him, and he accepted these, and they performed Sajdah to him and said, 'A group of people from us have turned away from our religion and they are in your land, so send them to us'.

Ja'far asws said to us, 'No one from you should speak. I as am your speaker today'. We ended up to Al-Najashy. Amro and Amar said, 'They are not doing Sajdah to you'. When we ended to him, the monks rebuked us that we should do Sajdah to the king. Ja'far asws said to them, 'We do not do Sajdah except to Allah azwj. Al-Najashy said, 'And why is that so?'

He as said, 'Allah azwj has Sent His azwj Rasool saww among us, and he saww is the one whom Isa as had given glad tidings with that his saww name is Ahmad saww. He saww instructed us that we should worship Allah azwj and not associate anything with Him azwj, and that we should establish the Salat, and we should give the Zakat, and he saww instructs us with the good acts and he saww forbade us from the evil acts'.

Al-Najashi was astonished at his as words. When Amro saw that he said, 'May Allah azwj keep the king well! They are opposing you regarding the son as of Maryam as. Al-Najashy said, 'What does your Master saww say regarding the son as of Maryam as?' He as said, 'He saww says regarding him as the Words of Allah azwj that he as is a Spirit of Allah azwj and His azwj Word. He azwj Extracted him as from the virgin, the chaste to whom not mortal had come near'.

Al-Najashy grabbed a stick from the ground and said, 'O group of priests and monks! They are not increasing upon what you are saying regarding the son as of Maryam as that this line'. Then Al-Najashy said to Ja'far as, 'Can you as recite something from what Muhammad saww has come with?' He as said, 'Yes'. He said, 'Recite', and instructed the monks that they should look into their Books.
Ja’far as recited: *Kaf Ha Ya Ayn Suad [19:1]* – up to the end of the story of Isa as (Verse 35).

They (priests) were crying. Then Al-Najashy said, ‘Welcome to you all and to the ones who come from him saww, for I testify that there is no god except Allah azwj and that Muhammad sallallahu alaihi wasallam is a Rasool-Allah sallallahu alaihi wasallam, and he sallallahu alaihi wasallam is the one whom Isa as Bin Maryam as gave glad tidings with. Had I not been in it from the kingdom, I would have gone to him sallallahu alaihi wasallam until I carried his sallallahu alaihi wasallam slippers. Go, you are safe!’ Meaning, secure, and he ordered for a mean for us and clothes and said, ‘Return their (Quraysh) gifts to them’.433

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I saluted him with the salutation to a king and said to him, ‘O king! What is the matter I see you in other than the sitting of the king, and in other than his life, and in other than his garb?’

He said, ‘We find in the Evangel, one whom Allah azwj Confers upon with a Bounty, then let him be grateful to Allah azwj, and we find in the Evangel that there is nothing from the gratefulness that can equate to the humbleness; and it has been related to me in this night of mine that your cousin Muhammad saww, Allah azwj has Made him saww victorious with the Polytheists of the people of Badr, so I loved to thank Allah azwj with what you saws see’.

Up to here completes the eighteenth volume of Bihar Al-Anwar

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