

بحار الأنوار

BIHAR AL-ANWAAR

الجزء الخامس عشر

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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TABLE OF CONTENTS

THE BOOK OF THE HISTORY OF OUR PROPHET-saww AND HIS-saww SITUATIONS 2

CHAPTER 1 – BEGINNING OF HIS-saww CREATION AND WHAT FLOWED FOR HIM-saww DURING THE COVENANT, AND BEGINNING OF HIS-saww LIGHT AND HIS-saww APPEARANCE FROM ADAM-as, AND EXPLANATION OF HIS-saww GREAT FOREFATHERS-as, AND HIS-saww HONOURABLE ANCESTORS, PRINCIPALLY ABDUL MUTTALIB-asws AND HIS-saww PARENTS, AND SOME OF THE SITUATIONS OF THE ARABS DURING THE PRE-ISLAMIC PERIOD, AND STORY OF THE ELEPHANT, AND SOME MISCELLANEOUS MATTERS..... 2

CHAPTER 2 – THE GLAD TIDINGS OF HIS-saww BIRTH, AND HIS-saww PROPHET-HOOD FROM THE PROPHETS-as AND THE SUCCESSORS-as, AND OTHERS FROM THE SOOTH-SAYERS AND THE REST OF THE PEOPLE, AND MENTION OF SOME OF THE MOMINEEN DURING THE GAP PERIOD..... 102

كتاب تاريخ نبينا ص

THE BOOK OF THE HISTORY OF OUR PROPHET-saww AND HIS-saww SITUATIONS

باب 1 بدء خلقه و ما جرى له في الميثاق و بدء نوره و ظهوره ص من لدن آدم ع و بيان حال آبائه العظام و أجداده الكرام لا سيما عبد المطلب و والديه عليهم الصلاة و السلام و بعض أحوال العرب في الجاهلية و قصة الفيل و بعض النوادر

CHAPTER 1 – BEGINNING OF HIS-saww CREATION AND WHAT FLOWED FOR HIM-saww DURING THE COVENANT, AND BEGINNING OF HIS-saww LIGHT AND HIS-saww APPEARANCE FROM ADAM-as, AND EXPLANATION OF HIS-saww GREAT FOREFATHERS-as, AND HIS-saww HONOURABLE ANCESTORS, PRINCIPALLY ABDUL MUTTALIB-asws AND HIS-saww PARENTS, AND SOME OF THE SITUATIONS OF THE ARABS DURING THE PRE-ISLAMIC PERIOD, AND STORY OF THE ELEPHANT, AND SOME MISCELLANEOUS MATTERS

الآيات آل عمران و إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ قَالَ أَ أَقْرَضُكُمْ وَ أَخَذْتُكُمْ عَلَى ذَلِكَمْ إِنْ صَرِي قَالُوا أَقْرَضْنَا قَالَ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

The Verses – (Surah) Aal-e-Imran: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him”. He said: “Do you affirm and accept My Pact upon that?” They said: ‘We do accept’. He said: “Then bear witness, and I (too) am of the Bearers of Witness with you [3:81]**

الأعرافَ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

(Surah) Al Araaf: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. (He Said): “Lest you should be saying on the Day of Qiyamah, ‘We were oblivious of this’ [7:172]**

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

Or you should be saying, ‘But rather, our fathers associated from before, and were an offspring from after them. Will You Destroy us due to the deeds of the wrong-doers?’ [7:173]

الشعراء الَّذِي يَرَاكَ حِينَ تَقُومُ

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

وَتَقَلَّبَكَ فِي السَّاجِدِينَ

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

الْأَحْزَابَ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقاً غَلِيظاً

(Surah) Al Ahzaab: **And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim and Musa and Isa son of Maryam, and We Took from them a Solemn Covenant [33:7]**

لِيَسْئَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَاباً أَلِيماً

In order for Him to Question the truthful about their truthfulness. And He has Prepared a painful Punishment for the Kafirs [33:8]

1- فس، تفسير القمي مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْفَرَاتِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الَّذِي يَرَاكَ حِينَ تَقُومُ فِي التَّوْبَةِ وَتَقَلَّبَكَ فِي السَّاجِدِينَ قَالَ فِي أَصْلَابِ النَّبِيِّينَ

‘Tafseer Al Qummi’- Muhammad Bin Al Waleed, from Muhammad Bin Al Furaat,

'From Abu Ja'far^{-asws} having said: '**The One Who Sees you when you stand up (for Salat) [26:218]**, regarding the Prophet-hood, **And your transfer among the Sajdah performers [26:219]**, he^{-asws} said: 'In *Sulb* (lineages) of the Prophets^{-as}'.¹

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ هَارُونَ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَخِيهِ عَنِ ابْنِ أَصْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ تَقَلُّبُكَ فِي السَّاجِدِينَ قَالَ يَرَى تَقَلُّبُهُ فِي أَصْلَابِ النَّبِيِّينَ مِنْ نَبِيِّ إِلَى نَبِيِّ حَتَّى أَخْرَجَهُ مِنْ صُلْبِ أَبِيهِ مِنْ نِكَاحٍ غَيْرِ سِفَاحٍ مِنْ لَدُنْ آدَمَ ع

'Kanz Jamie Al Fawaid', 'Taweel Al Ayaat Al Zaahira' Muhammad Bin Al-Abbas, from Al-Husayn Bin Haroun, from Ali Bin Mahziyar, from his brother, from Bin Asbat, from Abdul Rahman Bin Hamad, from Abu Al Jaroud who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And your transfer among the Sajdah performers [26:219]**. He^{-asws} said: 'He^{-azwj} Saw his^{-saww} transfer in the *Sulb* of the Prophets^{-as}; from a Prophet^{-as} to a Prophet^{-as}, until He^{-azwj} Took him^{-saww} out from his^{-saww} father^{-as}, from marriage, not other than that, from Adam^{-as} onwards''.²

3- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ مَعْمَرٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى هَذَا تَذْوِيرٌ مِنَ التَّذْوِيرِ الْأَوَّلَى قَالَ يَغْنِي بِهِ مُحَمَّدًا ص حَيْثُ دَعَاهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ فِي الدَّرِ الْأَوَّلِ

'Basaair Al Darajaat' One of our companions, from Muhammad Bin Al-Husayn, from Ali Bin Asbat, from Ali Bin Ma'bar, from his father who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: **This one is a Warner from the former Warners [53:56]**, Meaning by it Muhammad^{-saww}, where he^{-saww} called them to Allah^{-azwj} Mighty and Majestic to the acknowledgement with Allah^{-azwj} in the first (realm of the) particles''.³

4- ل، الخصال مع، معاني الأخبار الْحَاكِمُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ الْمُرُوزِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُرْجَانِيِّ عَنْ عَبْدِ الصَّمَدِ بْنِ يَحْيَى الْوَاسِطِيِّ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الْمَدَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ نُورَ مُحَمَّدٍ ص قَبْلَ أَنْ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ الْعَرْشَ وَ الْكُرْسِيَّ وَ اللَّوْحَ وَ الْقَلَمَ وَ الْجَنَّةَ وَ النَّارَ وَ قَبْلَ أَنْ خَلَقَ آدَمَ وَ نُوحًا وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ مُوسَى وَ عِيسَى وَ دَاوُدَ وَ سُلَيْمَانَ ع

Al Hakim Ahmad Bin Muhammad Bin Abdul Rahman Al Marouzy, from Muhammad Bin Ibrahim Al Jarjany, from Abdul Samad Bin Yahya Al Wasyti, from Al-Hassan Bin Ali Al Madany, from Abdullah Bin Al Mubarak, from Sufyan Al Sowry,

'From Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Created the *Noor* (Light) of Muhammad^{-saww} before He^{-azwj} Created the skies and the earth, and the Throne and the Chair, and the Tablets and the Pen, and the

¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 1

² Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 2

³ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 3

Paradise and the Fire, and before He^{-azwj} Created Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as}, and Ismail^{-as}, and Yaqoub^{-as}, and Musa^{-as} and Isa^{-as}, and Dawood^{-as}, and Suleyman^{-as}.

وَكُلٌّ مِّنَ قَالِ اللّٰهُ عَزَّ وَ جَلَّ فِي قَوْلِهِ وَ هَدَيْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ إِلَى قَوْلِهِ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ قَبْلَ أَنْ خَلَقَ الْأَنْبِيَاءَ كُلَّهُمْ بِأَرْبَعِ مِائَةِ أَلْفِ سَنَةٍ وَ أَرْبَعِ وَ عَشْرِينَ أَلْفَ سَنَةٍ

And (before the creation of) all the ones Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Words: **And We Granted to him Is'haq and Yaqoub, [6:84]** – up to His^{-azwj} Words: **and Guided them to the Straight Path [6:87]**, and before He^{-azwj} Created all of the Prophets^{-as} by four hundred and twenty thousand years.

وَ خَلَقَ عَزَّ وَ جَلَّ مَعَهُ اثْنِي عَشَرَ حِجَابًا حِجَابُ الْقُدْرَةِ وَ حِجَابُ الْعُظْمَةِ وَ حِجَابُ الْمِنَّةِ وَ حِجَابُ الرَّحْمَةِ وَ حِجَابُ السَّعَادَةِ وَ حِجَابُ الْكَرَامَةِ وَ حِجَابُ الْمُنَزَّلَةِ وَ حِجَابُ الْهُدَايَةِ وَ حِجَابُ النَّبُوَّةِ وَ حِجَابُ الرَّفْعَةِ وَ حِجَابُ الْهَيْبَةِ وَ حِجَابُ الشَّفَاعَةِ

And the Mighty and Majestic Created twelve Veils with it – The Veil of Power, and the Veil of Magnificence, and the Veil of Conferment, and the Veil of Mercy, and the Veil of Auspiciousness, and the Veil of Honour, and the Veil of Status, and the Veil of Guidance, and the Veil of Prophet-hood, and the Veil of Eminence, and the Veil of Awe, and the Veil of Intercession.

ثُمَّ حَبَسَ نُورَ مُحَمَّدٍ ص فِي حِجَابِ الْقُدْرَةِ اثْنِي عَشَرَ أَلْفَ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ فِي حِجَابِ الْعُظْمَةِ أَحَدَ عَشَرَ أَلْفَ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ عَالِمِ الْبُيُوتِ وَ فِي حِجَابِ الْمِنَّةِ عَشْرَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَلْهُو

Then He^{-azwj} Withheld the Noor of Muhammad^{-saww} in the Veil of Power for twelve thousand years, and he^{-saww} was saying: 'Glorious is my^{-saww} Lord^{-azwj} the Exalted'; and in the Veil of Magnificence for eleven thousand years, and he^{-saww} was saying: 'Glorious is the Knower of Secrets'; and in the Veil of Conferment for ten thousand years, and he^{-saww} was saying: 'Glorious is the One Who is Standing not in vain'.

وَ فِي حِجَابِ الرَّحْمَةِ تِسْعَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ الرَّفِيعِ الْأَعْلَى وَ فِي حِجَابِ السَّعَادَةِ ثَمَانِيَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَسْهُو وَ فِي حِجَابِ الْكَرَامَةِ سَبْعَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ مَنْ هُوَ غَنِيٌّ لَا يَفْتَقِرُ وَ فِي حِجَابِ الْمُنَزَّلَةِ سِتَّةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ الْعَلِيمِ الْكَرِيمِ

And in the Veil of Mercy for nine thousand years, and he^{-saww} was saying: 'Glory is the Lofty, the Exalted', and in the Veil of Auspiciousness for eight thousand years and he^{-saww} was saying: 'Glorious is One Who is Permanent and does not forget', and in the Veil of Honour for seven thousand years and he^{-saww} was saying: 'Glorious is the One Who is Rich and does not get impoverished', and in the Veil of the Status for six thousand years and he^{-saww} was saying: 'Glorious is the Knower, the Benevolent'.

وَ فِي حِجَابِ الْهُدَايَةِ خَمْسَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ ذِي الْعَرْشِ الْعَظِيمِ وَ فِي حِجَابِ النَّبُوَّةِ أَرْبَعَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ فِي حِجَابِ الرَّفْعَةِ ثَلَاثَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ

And in the Veil of Guidance for five thousand years and he^{-saww} was saying: 'Glorious is the One with the Magnificent Throne, and in the Veil of Prophet-hood for four thousand years and he^{-saww} was saying: 'Glorious is the Lord^{-azwj} of the Might from what they are ascribing', and in the Veil of the Eminence for three thousand years and he^{-saww} was saying: 'Glorious is the One With the Kingship and the Kingdoms.

وَفِي حِجَابِ الْهَيْبَةِ أَلْفِي سَنَةٍ وَهُوَ يَقُولُ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَفِي حِجَابِ الشَّفَاعَةِ أَلْفَ سَنَةٍ وَهُوَ يَقُولُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

And in the Veil of Awe for two thousand years and he^{-saww} was saying: 'Glorious is Allah^{-azwj} and with His^{-azwj} Praise', and in the Veil of Intercession for a thousand years, and he^{-saww} as saying: 'Glorious is Magnificent Lord^{-azwj} and with His^{-azwj} Praise'.

ثُمَّ أَظْهَرَ اسْمَهُ عَلَى اللَّوْحِ فَكَانَ عَلَى اللَّوْحِ مُنَوَّرًا أَرْبَعَةَ أَلْفِ سَنَةٍ ثُمَّ أَظْهَرَهُ عَلَى الْعَرْشِ فَكَانَ عَلَى سَائِجِ الْعَرْشِ مُثَبَّتًا سَبْعَةَ أَلْفِ سَنَةٍ إِلَى أَنْ وَضَعَهُ اللَّهُ عَزَّ وَجَلَّ فِي صُلْبِ آدَمَ عَ ثُمَّ نَقَلَهُ مِنْ صُلْبِ آدَمَ عَ إِلَى صُلْبِ نُوحٍ عَ ثُمَّ مِنْ صُلْبِ إِبْرَاهِيمَ إِلَى صُلْبِ إِسْمَاعِيلَ حَتَّى أَخْرَجَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ صُلْبِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ

Then He^{-azwj} Manifested his^{-saww} name upon the Tablets. He^{-saww} was radiant upon the Tablets for four thousand years; then He^{-azwj} Manifested it upon the Throne, and it was affirmed upon the Base of the Throne for seven thousand years, until Allah^{-azwj} Mighty and Majestic Placed him^{-saww} in the *Sulb* of Adam^{-as}, then Transferred him^{-saww} from the *Sulb* of Adam^{-as} to the *Sulb* of Noah^{-as}, then from a *Sulb* to a *Sulb* until Allah^{-azwj} Mighty and Majestic Extracted him^{-as} from the *Sulb* of Abdullah^{-asws} Bin Abdul Muttalib^{-asws}.

فَأَكْرَمَهُ بِسِتِّ كِرَامَاتٍ أَلْبَسَهُ قَمِيصَ الرِّضَا وَرَدَّاهُ بِرِدَاءِ الْهَيْبَةِ وَتَوَجَّهَ بِتَاجِ الْهِدَايَةِ وَالْبَسَهُ سَرَابِيلَ الْمَعْرِفَةِ وَجَعَلَ تَكْنِيَّتَهُ تَكْنِيَّةَ الْمَحَبَّةِ يَشُدُّ بِهَا سَرَابِيلَهُ وَجَعَلَ نَعْلَهُ نَعْلَ الْخَوْفِ وَنَاوَلَهُ عَصَا الْمَنْزِلَةِ

Then He^{-azwj} Honoured him^{-as} with six honours – He^{-azwj} Clothed him^{-saww} with a shirt of the (Divine) Pleasure, and Cloaked him^{-saww} with a robe of Awe, and Crowned him^{-saww} with a crown of Guidance, and Clothed him^{-saww} with an outfit of the understanding, and Waist-banded him^{-saww} with a waist-band of the Love, tightening his^{-saww} outfit with it, and Made his^{-saww} slipper to be a slipper of Fear, and Gave him^{-as} a staff of Status.

ثُمَّ قَالَ يَا مُحَمَّدُ اذْهَبْ إِلَى النَّاسِ فَقُلْ هُمْ قُلُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Then He^{-azwj} Said: 'O Muhammad^{-saww}! Go to the people and say to them: 'Say, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

وَكَانَ أَصْلُ ذَلِكَ الْقَمِيصِ مِنْ سِتَّةِ أَشْيَاءَ قَامَتُهُ مِنَ الْيَاقُوتِ وَكُمَاهُ مِنَ اللَّؤْلُؤِ وَدَحْرِصُهُ مِنَ الْبَلُّورِ الْأَصْفَرِ وَإِيطَاةُ مِنَ الزَّبَرْجَدِ وَجُرْزَانُهُ مِنَ الْمَرْجَانِ الْأَخْمَرِ وَجَبِيَّتُهُ مِنْ نُورِ الرَّبِّ جَلَّ جَلَالُهُ

And the origin of that shirt was from six things – Its frame is of rubies, and its display is of pearls, and its patch is of yellow crystal, and its shoulder (area) is of aquamarine, and its collar is of red coral, and its pocket is from the *Noor* of the Lord^{-azwj}, Majestic is His^{-azwj} Majesty.

فَقَبِلَ اللَّهُ عَزَّ وَ جَلَّ تَوْبَةَ آدَمَ عِ بِذَلِكَ الْقَمِيصِ وَ رَدَّ خَاتَمَ سُلَيْمَانَ عِ بِهِ وَ رَدَّ يُوسُفَ عِ إِلَى يَعْقُوبَ عِ بِهِ وَ نَجَّى يُوسُفَ عِ مِنْ بَطْنِ الْخَوْتِ بِهِ وَ كَذَلِكَ سَائِرُ الْأَنْبِيَاءِ عِ أَتَجَاهُمْ مِنَ الْمَخْنِ بِهِ وَ لَمْ يَكُنْ ذَلِكَ الْقَمِيصُ إِلَّا قَمِيصُ مُحَمَّدٍ ص

Allah^{-azwj} Mighty and Majestic Accepted the repentance of Adam^{-as} with that shirt, and Returned the ring of Suleyman^{-as} by it, and Returned Yusuf^{-as} to Yaqoub^{-as} by it, and Rescued Yunus^{-as} from the belly of the whale by it, and like that are the rest of the Prophets^{-as}, He^{-azwj} Rescued them^{-as} from the Tests by it, and that shirt did not happen to be except the shirt of Muhammad^{-saww}.⁴

5- فر، تفسير فرات بن إبراهيم عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْقَزَائِيَّ بِإِسْنَادِهِ عَنْ قَبِيصَةَ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ ع وَ عِنْدَهُ ابْنُ ظَبْيَانَ وَ الْفَاسِمُ الصَّيْرِيُّ فَسَلَّمْتُ وَ جَلَسْتُ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَتَيْنَ كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ سَمَاءً مَبْنِيَّةً وَ أَرْضاً مَدْحِيَّةً أَوْ ظُلْمَةً أَوْ نُوراً

‘Tafseer Furat Bin Ibrahim’ From Ja’far Bin Muhammad Al Fazary, by his chain from Qubeysa Bin Yazeed Al Jufy who said,

‘I went to Al-Sadiq^{-asws} and in his^{-asws} presence were Bin Zabyan and Al-Qasim Al-Sayrafi. I greeted and sat down, and I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Where were you^{-asws} (Imams^{-asws}) before Allah^{-azwj} Created the Constructed sky, and the spread earth, or darkness or light?’

قَالَ كُنَّا أَشْبَاحَ نُورٍ حَوْلَ الْعَرْشِ نُسَبِّحُ اللَّهَ قَبْلَ أَنْ يَخْلُقَ آدَمَ عِ بِخَمْسَةِ عَشَرَ أَلْفَ عَامٍ فَلَمَّا خَلَقَ اللَّهُ آدَمَ عِ فَرَعْنَا فِي صُلْبِهِ فَلَمْ يَزَلْ يَنْتُقِلُنَا مِنْ صُلْبِ طَاهِرٍ إِلَى رَجَمٍ مُطَهَّرٍ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا ص الْخَيْرَ

He^{-asws} said: ‘We^{-asws} were apparitions of light (Al-Noor) around the Throne. We^{-asws} were Glorifying Allah^{-azwj} before He^{-azwj} Created Adam^{-as} by fifteen thousand years. When Allah^{-azwj} Created Adam^{-as}, we^{-asws} were emptied into the his^{-as} *Sulb*, so we^{-asws} did not cease to be transferred from a clean *Sulb* to a clean womb until Allah^{-azwj} Sent Muhammad^{-saww} – the Hadeeth’.⁵

6- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ بِشْرٍ الْقَطَّانُ بِإِسْنَادِهِ عَنِ الْأَوْزَاعِيِّ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ وَ الْأَحْنَفِ بْنِ قَيْسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَقَنِي اللَّهُ نُوراً تَحْتَ الْعَرْشِ قَبْلَ أَنْ يَخْلُقَ آدَمَ عِ بِأَثْنَيْ عَشَرَ أَلْفَ سَنَةٍ فَلَمَّا أَنْ خَلَقَ اللَّهُ آدَمَ عِ أَلْقَى النُّورَ فِي صُلْبِ آدَمَ عِ فَأَقْبَلَ يَنْتَقِلُ ذَلِكَ النُّورَ مِنْ صُلْبِ إِلَى صُلْبٍ حَتَّى افْتَرَقْنَا فِي صُلْبِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ أَبِي طَالِبٍ فَخَلَقَنِي رَبِّي مِنْ ذَلِكَ النُّورِ لَكِنَّهُ لَا نَبِيَّ بَعْدِي

‘Tafseer Furat Bin Ibrahim’ Ja’far Bin Muhammad Bin Baharwiya Al Qatan, by his chain from Al Awzaie, from Sa’sa’a Bin Sowhan and Al Ahnaf Bin Qays, from Bin Abbas who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Created me^{-saww} as a *Noor* beneath the Throne before He^{-azwj} Created Adam^{-as} by twelve thousand years. When Allah^{-azwj} Created Adam^{-as}, He^{-azwj} Cast the *Noor* in *Sulb* of Adam^{-as}. Thus, that *Noor* went on to be transferred from a *Sulb* to a *Sulb* until we^{-asws} were separated in the *Sulb* of Abdullah^{-asws} Bin Abdul Muttalib^{-asws} and Abu Talib^{-asws}. My^{-saww} Lord^{-azwj} Created me^{-saww} from that *Noor*, but there is no Prophet^{-as} after me^{-saww}’.⁶

⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 4

⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 5

⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 6

7- ع، علل الشرائع إبراهيم بن هارون عن محمد بن أحمد بن أبي الثلج عن عيسى بن مهران عن منذر الشراك [السراج] عن إسماعيل بن علقمة عن أسلم بن ميسرة العجلي عن أنس بن مالك عن معاذ بن جبل أن رسول الله ص قال: إِنَّ اللَّهَ خَلَقَنِي وَعَلِيًّا وَفَاطِمَةَ وَالحُسَيْنَ وَالحُسَيْنَ مِنْ قَبْلِ أَنْ يَخْلُقَ الدُّنْيَا بِسَبْعَةِ آلَافٍ عَامٍ

‘Ilal Al Sharaie’- Ibrahim Bin Haroun, from Muhammad Bin Ahmad Bin Abu Al Salj, from Isa Bin Mihran, from Manzar al Sharak, from Ismail Bin Aliya, from Aslan Bin Maysara Al Ajaly, from Anas Bin Malik (well-known fabricator) from Muaz Bin Jabal,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Created me^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} from before He^{-azwj} Created the world by seven thousand years’.

فُلْتُ فَأَيُّ كُنْتُمْ يَا رَسُولَ اللَّهِ قَالَ قَدَامَ الْعَرْشِ نُسَبِّحُ اللَّهَ وَنُحَمِّدُهُ وَنُقَدِّسُهُ وَنُحَمِّدُهُ فُلْتُ عَلَى أَيِّ مِثَالٍ

I said, ‘Where were you^{-saww}, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘In front of the Throne. We^{-asws} were Glorifying Allah^{-azwj}, and Praising Him^{-azwj}, and extolling His^{-azwj} Holiness and His^{-azwj} Glory’. I said, ‘Upon which resemblance?’

قَالَ أَشْبَحَ نُورٌ حَتَّى إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَخْلُقَ صُورَنَا صَبَّرْنَا عُمُودَ نُورٍ ثُمَّ قَدَفْنَا فِي صُلْبِ آدَمَ ثُمَّ أَخْرَجْنَا إِلَى أَصْلَابِ الْآبَاءِ وَ أَرْحَامِ الْأُمّهَاتِ وَ لَا يُصَيِّبُنَا نَجَسٌ الشِّرْكَ وَ لَا سَفَاحُ الْكُفْرِ يَسْعُدُ بِنَا قَوْمٌ وَ يَشْقَى بِنَا آخِرُونَ

He^{-saww} said: ‘Apparitions of light (*Noor*), until when Allah^{-azwj} Mighty and Majestic Wanted to Create our^{-asws} images, we^{-asws} became pillars of *Noor*. Then we^{-asws} were cast into the *Sulb* of Adam^{-as}, then we^{-asws} were extracted to the *Sulb* of the fathers and wombs of the mothers, and neither did the filth of Shirk, nor foolishness of the Kufr. A group became fortunate through us^{-asws} and another became wretched due to (holding grudges to) us^{-asws}.

فَلَمَّا صَبَّرْنَا إِلَى صُلْبِ عَبْدِ الْمُطَّلِبِ أَخْرَجَ ذَلِكَ النُّورَ فَشَقَّهُ نِصْفَيْنِ فَجَعَلَ نِصْفَهُ فِي عَبْدِ اللَّهِ وَ نِصْفَهُ فِي أَبِي طَالِبٍ ثُمَّ أَخْرَجَ الَّذِي لِي إِلَى أَمْنَةٍ وَ الْبِصْفَ إِلَى فَاطِمَةَ بِنْتِ آسَدٍ فَأَخْرَجَنِي أَمْنَةً وَ أَخْرَجَتْ فَاطِمَةُ عَلِيًّا

When we^{-asws} came to be in the *Sulb* of Abdul Muttalib^{-as}, that *Noor* was extracted and split into two halves. He^{-azwj} Made half of it to be in Abdullah^{-as}, and half of it in Abu Talib^{-asws}. Then He^{-azwj} Extracted that which was for me^{-saww}, to Aamina^{-asws}, and the half to Fatima Bint Asad^{-as}. I^{-saww} was bestowed to Aamina^{-as} and Ali^{-asws} was bestowed to (Syeda) Fatima^{-as} (Ibn Asad).

ثُمَّ أَعَادَ عَزَّ وَ جَلَّ الْعُمُودَ إِلَيَّ فَخَرَجْتُ مِنِّي فَاطِمَةُ ثُمَّ أَعَادَ عَزَّ وَ جَلَّ الْعُمُودَ إِلَى عَلِيٍّ فَخَرَجَ مِنْهُ الْحُسَيْنُ وَ الْحُسَيْنُ يَعْني مِنَ الْبِصْفَيْنِ جَمِيعاً فَمَا كَانَ مِنْ نُورٍ عَلَيَّ فَصَارَ فِي وَلَدِ الْحُسَيْنِ وَ مَا كَانَ مِنْ نُورِي صَارَ فِي وَلَدِ الْحُسَيْنِ فَهُوَ يَنْتَقِلُ فِي الْأَمْنَةِ مِنْ وَلَدِهِ إِلَى يَوْمِ الْقِيَامَةِ

Then the Mighty and Majestic Re-iterated to me^{-saww}, so (Syeda) Fatima^{-asws} came out from me^{-saww}, then the Mighty and Majestic Returned the pillar to Ali^{-asws}, and there came out from him^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws} – meaning from the two halves both together. Thus, whatever was from the *Noor* of Ali^{-asws} came to be in the sons^{-asws} of Al-Hassan^{-asws}, and

whatever was from my^{-saww} *Noor* came to be in the sons^{-asws} of Al-Husayn^{-asws}. It will be transferred in the Imams^{-asws} from his^{-asws} sons^{-asws}, up to the Day of Qiyamah”.⁷

8- فر، تفسیر فرات بن ابراهيم جعفر بن محمد الأحسسي بإسناده عن أبي ذر الغفاري عن النبي ص في خبر طويل في وصف المعراج ساقه إلى أن قال
فُلْتُ يَا مَلَائِكَةَ رَبِّي هَلْ تَعْرِفُونَا حَقَّ مَعْرِفَتِنَا فَقَالُوا يَا نَبِيَّ اللَّهِ وَكَيْفَ لَا نَعْرِفُكُمْ وَأَنْتُمْ أَوَّلُ مَا خَلَقَ اللَّهُ

‘Tafseer Furat Bin Ibrhahim’- Ja’far Bin Muhammad al Ahmasy, by his chain,

‘From Abu Zarr Al-Ghafary^{-ra}, from the Prophet^{-saww}, in a lengthy Hadeeth regarding the description of the Mir’aj (Ascension), he^{-ra} continued it until he^{-saww} said: ‘I^{-saww} said: ‘O Angels of my^{-saww} Lord^{-azwj}! Do you recognise us^{-asws} as is the right of our^{-asws} recognition?’ They said, ‘O Prophet^{-saww} of Allah^{-azwj}! How can we not recognise you^{-saww} and you^{-saww} are the first of what Allah^{-azwj} Created?

خَلَقَكُمْ أَشْبَاحَ نُورٍ مِنْ نُورِهِ فِي نُورٍ مِنْ سَنَاءٍ عِزِّهِ وَ مِنْ سَنَاءٍ مُلْكِهِ وَ مِنْ نُورٍ وَجْهِهِ الْكَرِيمِ

He^{-azwj} Created you^{-asws} all as apparitions of *Noor* from His^{-azwj} *Noor* in a *Noor* of the Splendour of His^{-azwj} Mighty and from the splendour of His^{-azwj} Angels, and *Noor* of His^{-azwj} Benevolent Face.

وَ جَعَلَ لَكُمْ مَقَاعِدَ فِي مَلَكُوتِ سُلْطَانِهِ وَ عَرْشَهُ عَلَى الْمَاءِ قَبْلَ أَنْ تَكُونَ السَّمَاءُ مَبْنِيَّةً وَ الْأَرْضُ مَدْحِيَّةً ثُمَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ رَفَعَ الْعَرْشَ إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَوَى عَلَى عَرْشِهِ وَ أَنْتُمْ أَمَامَ عَرْشِهِ تُسَبِّحُونَ وَ تُكَبِّرُونَ

And He^{-azwj} Made for you^{-asws} a seat in the Kingdoms of His^{-azwj} Authority, and His^{-azwj} Throne upon the water, before it happened to be the built sky, and the spread earth. Then He^{-azwj} Created the skies and the earth in six days, then Raised the earth to the seventh sky, and Evened upon His^{-azwj} Throne, and you^{-asws} were in front of His^{-azwj} Throne Glorifying and extolling the Holiness and the Greatness.

ثُمَّ خَلَقَ الْمَلَائِكَةَ مِنْ بَدْءِ مَا أَرَادَ مِنْ أَنْوَارٍ شَيْءٌ وَ كُنَّا نَمُرُّ بِكُمْ وَ أَنْتُمْ تُسَبِّحُونَ وَ تَحْمَدُونَ وَ تُكَبِّرُونَ وَ تُمَجِّدُونَ وَ تُقَدِّسُونَ فَتُسَبِّحُ وَ تُقَدِّسُ وَ تُمَجِّدُ وَ تُكَبِّرُ وَ تُهَلِّلُ بِتَسْبِيحِكُمْ وَ تَحْمِيدِكُمْ وَ تَهْلِيلِكُمْ وَ تَكْبِيرِكُمْ وَ تَقْدِيرِكُمْ وَ تَمْجِيدِكُمْ

Then He^{-azwj} Created the Angels from the commencement of what He^{-azwj} Wanted from the various lights, and we used to pass by you^{-asws} all and you^{-asws} were glorifying, and praising, and extolling the Holiness, and greatness and praising and sanctifying. So, we (also started) glorifying, and sanctifying, and praising, and magnifying and extolling the Holiness due to your^{-asws} glorifications, and your^{-asws} praises, and your^{-asws} extolling the Holiness, and your^{-asws} exclamations of Takbeer, and your^{-asws} sanctifying, and your^{-asws} glorifying.

فَمَا أَنْزَلَ مِنَ اللَّهِ فَلَائِكُمْ وَ مَا صَعِدَ إِلَى اللَّهِ فَمِنْ عِنْدِكُمْ فَلِمَ لَا نَعْرِفُكُمْ أَفَرَأَيْتُمْ عَلَيَّا مِنْ السَّلَامِ وَ سَاقَهُ إِلَى أَنْ قَالَ ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَسَمِعْتُ الْمَلَائِكَةَ يَقُولُونَ لَمَّا أَنْ رَأَوْنِي الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ

⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 7

Thus, whatever descended from Allah^{-azwj}, it was to you^{-asws}, and whatever ascended to Allah^{-azwj}, it is from you^{-asws}, so why should we not recognise you^{-asws} all? Convey to Ali^{-asws} the greetings from us' – and he^{-saww} continued the Hadeeth until he^{-saww} said: 'Then I^{-saww} ascended to the seventh sky, and I^{-saww} heard the Angels saying to what was shown to me^{-saww}: 'The Praise is for Allah^{-azwj} Who was Truthful to us of His^{-azwj} Promise'.

ثُمَّ تَلَقَّوْنِي وَ سَلِّمُوا عَلَيَّ وَ قَالُوا لِي مِثْلَ مَقَالَةٍ أَصْحَابِهِمْ فَقُلْتُ يَا مَلَائِكَةَ رَبِّي سَمِعْتُكُمْ تَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَهُ فَمَا الَّذِي صَدَقَكُمْ

Then they met me^{-saww} and submitted to me^{-saww}, and they said to me^{-saww} similar to the words of their companions. I^{-saww} said: 'O Angels of my^{-saww} Lord^{-azwj}! I^{-saww} heard you saying, 'The Praise is for Allah^{-azwj} Who was Truthful to us of His^{-azwj} Promise', so what is that which He^{-azwj} was Truthful to you all?'

قَالُوا يَا نَبِيَّ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَنْ خَلَقَكُمْ أَشْبَحَ نُورٍ مِنْ سَنَاءِ نُورِهِ وَ مِنْ سَنَاءِ عِزِّهِ وَ جَعَلَ لَكُمْ مَقَاعِدَ فِي مَلَكُوتِ سُلْطَانِهِ عَرْضَ وَلَا يَشْكُكُمْ عَلَيْنَا وَ رَسَخَتْ فِي قُلُوبِنَا فَشَكُّونَا مَحَبَّتَكَ إِلَى اللَّهِ فَوَعَدَ رَبُّنَا أَنْ يُبَيِّنَ لَنَا فِي السَّمَاءِ مَعَنَا وَ قَدْ صَدَقْنَا وَعَدَهُ الْحَبِيرَ

They said, 'O Prophet^{-saww} of Allah^{-azwj}! When Allah^{-azwj} Blessed and Exalted Created you^{-asws} as apparitions of light from Splendour of His^{-azwj} Noor and from Splendour of His^{-azwj} Might, and Made for you^{-asws} a seat in the Kingdoms of His^{-azwj} Authority, Presented your^{-asws} Wilayah to us, and Embedded it in our hearts. We complained to Allah^{-azwj} of seeing your^{-asws} love, and our Lord^{-azwj} Promised us that He^{-azwj} will Show you^{-saww} to us in the sky with us, and He^{-azwj} has Ratified His^{-azwj} Promise' – the Hadeeth'.⁸

9- خص، منتخب البصائر الحسين بن حماد عن الحسين المقرئ الكوفي عن أحمد بن زياد الدهقان عن المحول بن إبراهيم عن رشدة بن عبد الله عن خالد المخزومي عن سلمان الفارسي رضي الله عنه في حديث طويل قال قال النبي ص يا سلمان فهل علمت من نقيبائي و من الإثنا عشر الذين اختارهم الله للإمامة بعدي فقلت الله و رسوله أعلم

'Al Ikhtisas'- Al-Husayn Bin Hamdan, from Al-Husayn al Maqry Al Kufy, from Ahmad Bin Ziyad Al Dahqan, from Al Makhoul Bin Ibrahim, from Rashda Bin Abdullah, from Khalid Al Makhzoumy,

'From Salman Al-Farsy^{-ra}, in a lengthy Hadeeth, said, 'The Prophet^{-saww} said: 'O Salman^{-ra}! Do you^{-ra} know who are the captains and who are the twelve those whom Allah^{-azwj} has Chosen for the Imamate after me^{-saww}? I^{-ra} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ يَا سَلْمَانَ خَلَقَنِي اللَّهُ مِنْ صَفْوَةِ نُورِهِ وَ دَعَانِي فَأَطَعْتُ وَ خَلَقَ مِنْ نُورِي عَلِيًّا فَدَعَاهُ فَأَطَاعَهُ وَ خَلَقَ مِنْ نُورِي وَ نُورَ عَلِيٍّ فَاطِمَةً فَدَعَاهَا فَأَطَاعَتْهُ وَ خَلَقَ مِنِّي وَ مِنْ عَلِيٍّ وَ فَاطِمَةَ الْحُسَيْنِ وَ الْحُسَيْنِ فَدَعَاهُمَا فَأَطَاعَاهُ

He^{-saww} said: 'O Salman^{-ra}! Allah^{-azwj} Created me^{-saww} from the Elite of His^{-azwj} Noor and called me^{-saww}, so I^{-saww} obeyed; and He^{-azwj} Created Ali^{-asws} from my^{-saww} Noor, and called him^{-asws} and he^{-asws} obeyed; and He^{-azwj} Created (Syeda) Fatima^{-asws} from my^{-saww} Noor and Noor of Ali^{-asws} and called her^{-asws}, and she^{-asws} obeyed; and He^{-azwj} Created Al-Hassan^{-asws} and Al-Husayn^{-asws} from me^{-saww} and from Ali^{-asws} and (Syeda) Fatima^{-asws}, and called them^{-asws} and they^{-asws} both obeyed.

⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 8

فَسَمَّانَا بِالْحَمْسَةِ الْأَسْمَاءِ مِنْ أَسْمَائِهِ اللَّهُ الْمُحْمَدُ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلِيُّ وَ اللَّهُ الْفَاطِرُ وَ هَذِهِ فَاطِمَةُ وَ اللَّهُ ذُو الْإِحْسَانِ وَ هَذَا الْحَسَنُ وَ اللَّهُ الْمُحْسِنُ وَ هَذَا الْحُسَيْنُ

Then, He^{-azwj} Named us^{-asws} with five names from His^{-azwj} Names – Allah^{-azwj} is ‘Al-Mahmoud’ (the most praised) and I^{-saww} am Muhammad^{-saww} (the praised); and Allah^{-azwj} is ‘Al-Ali’ (The Most High) and this is Ali^{-asws} (High); and Allah^{-azwj} is the ‘Fatir’ (Originator), and this is (Syeda) Fatima^{-asws}; and Allah^{-azwj} is ‘Zul Ihsaan’ (The Best Awarder) and this is Al-Hassan^{-asws}; and Allah^{-azwj} is ‘Al-Mohsin’ (the most Beneficent) and this is Al-Husayn^{-asws}.

ثُمَّ خَلَقَ مِنَّا مِنْ صَلْبِ الْحُسَيْنِ تِسْعَةَ أَثَمَةٍ فَدَعَاهُمْ فَأَطَاعُوهُ قَبْلَ أَنْ يَخْلُقَ اللَّهُ سَمَاءً مَبْنِيَّةً وَ أَرْضاً مَدْحِيَّةً أَوْ هَوَاءً أَوْ مَاءً أَوْ مَلَكاً أَوْ بَشِراً وَ كُنَّا بِعِلْمِهِ نُوراً نُسَبِّحُهُ وَ نَسْمَعُ وَ نُطِيعُ الْخَيْرَ

Then He^{-azwj} Created from us^{-asws}, from the *Sulb* of Al-Husayn^{-asws}, nine Imams^{-asws}. He^{-azwj} Called them^{-asws} and they^{-asws} obeyed Him^{-azwj}, before Allah^{-azwj} Created the built sky, and the spread-out earth, or air, or water, or Angels, or humans, and we^{-asws} were *Noor* in His^{-azwj} Knowledge, glorifying Him^{-azwj}, and we^{-asws} hear and we^{-asws} obey’ – the Hadeeth’.⁹

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مِنْ كِتَابِ الْوَاحِدَةِ عَنْ أَبِي مُحَمَّدٍ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْكُوْفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَجَلِيِّ عَنْ أَحْمَدَ بْنِ حُمَيْدٍ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَدٌ وَاحِدٌ تَفَرَّدَ فِي وَحْدَانِيَّتِهِ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُوراً ثُمَّ خَلَقَ مِنْ ذَلِكَ النُّورِ مُحَمَّدًا ص وَ خَلَفَنِي وَ ذُرِّيَّتِي

‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahire’- From the book ‘Al Wahida’, from Abu Muhammad Al-Hassan Bin Abdullah Al Kufy, from Ja’far Bin Muhammad Al Bajaly, from Ahmad Bin Hameed, from Al Sumaly,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted is One, Alone, Individual in His^{-azwj} Oneness. Then He^{-azwj} Spoke with a Word and it became *Noor* (Light). Then He^{-azwj} Created Muhammad^{-saww} from that *Noor*, and Created me^{-asws} and my^{-asws} offspring.

ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ رُوحاً فَأَسْكَنَهُ اللَّهُ فِي ذَلِكَ النُّورِ وَ أَسْكَنَهُ فِي أَيْدَانِنَا فَنَحْنُ رُوحُ اللَّهِ وَ كَلِمَاتُهُ وَ بَنَّا احْتَجَبَ عَنْ خَلْقِهِ

Then He^{-azwj} Spoke with a Word, and it became a Spirit, and Allah^{-azwj} Settled it in that *Noor*, and Settled it in our^{-asws} bodies. Thus, we^{-asws} are the Spirit of Allah^{-azwj} and His^{-azwj} Word, and through us^{-asws} He^{-azwj} is Veiled from His^{-azwj} creation.

فَمَا زِلْنَا فِي ظِلَّةٍ خَضْرَاءَ حَيْثُ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا لَيْلٌ وَ لَا نَهَارٌ وَ لَا عَيْنٌ تَطْرُقُ نَعْبُدُهُ وَ نُقَدِّسُهُ وَ نُسَبِّحُهُ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ الْخَيْرَ

We^{-asws} did not cease to be in a green shadow where there was neither any sun, nor moon, nor night, nor day, nor an eye blinking. We^{-asws} worshipped Him^{-azwj} and sanctified Him^{-azwj} and praised Him^{-azwj} before He^{-azwj} Created the creation’ – the Hadeeth’.¹⁰

⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 9

¹⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 10

11- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ فِي كِتَابِهِ مِصْبَاحِ الْأَنْوَارِ بِإِسْنَادِهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ خَلَقَنِي وَ خَلَقَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ قَبْلَ أَنْ يَخْلُقَ آدَمَ ع حِينَ لَا سَمَاءَ مَبْنِيَّةً وَ لَا أَرْضَ مَدْحِيَّةً وَ لَا ظِلْمَةَ وَ لَا نُورَ وَ لَا شَيْئَ وَ لَا قَمَرَ وَ لَا جَنَّةَ وَ لَا نَارَ

‘Kanz Jamie Al Fawaid’- From Muhammad Bin Al-Hassan Al Tusy, in his book ‘Misbah Al Anwar’, by his chain from Anas,

‘From the Prophet^{-saww} having said: ‘Allah^{-azwj} Created me^{-asws} and Created Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} before He^{-azwj} Created Adam^{-as}, when there was neither a built sky nor a spread-out earth, nor darkness nor light, nor sun nor moon, nor a Paradise nor Fire’.

فَقَالَ الْعَبَّاسُ فَكَيْفَ كَانَ بَدْءُ خَلْقِكُمْ يَا رَسُولَ اللَّهِ

Al-Abbas said, ‘How was the commencement of your^{-saww} creation O Rasool-Allah^{-saww}?’

فَقَالَ يَا عَمِّ لَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَنَا تَكَلَّمَ بِكَلِمَةٍ خَلَقَ مِنْهَا نُورًا ثُمَّ تَكَلَّمَ بِكَلِمَةٍ أُخْرَى فَخَلَقَ مِنْهَا رُوحًا ثُمَّ مَزَجَ النُّورَ بِالرُّوحِ فَخَلَقَنِي وَ خَلَقَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ

He^{-saww} said: ‘O Uncle! When Allah^{-azwj} Wanted to Create us^{-asws}, He^{-azwj} Spoke with a Word, a *Noor* (Light) was Created from it. Then He^{-azwj} Spoke with another Word, a Spirit was Created from it. Then the *Noor* merged with the Spirit, so He^{-azwj} Created me^{-saww} and Created Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}.

فَكُنَّا نُسَبِّحُهُ حِينَ لَا تَسْبِيحَ وَ نُقَدِّسُهُ حِينَ لَا تَقْدِيسَ فَلَمَّا أَرَادَ اللَّهُ تَعَالَى أَنْ يُنْشِئَ خَلْقَهُ فَتَقَ نُورِي فَخَلَقَ مِنْهُ الْعَرْشَ فَالْعَرْشُ مِنْ نُورِي وَ نُورِي مِنْ نُورِ اللَّهِ وَ نُورِي أَفْضَلُ مِنَ الْعَرْشِ

So, we^{-asws} were glorifying Him^{-azwj} when there was no Glorification, and we^{-asws} were sanctifying Him^{-azwj} when there was no sanctimony. When Allah^{-azwj} the Exalted Wanted to Produce His^{-azwj} creation, He^{-azwj} Split my^{-saww} *Noor* and Created the Throne from it. Thus, the Throne is from my^{-saww} *Noor*, and my^{-saww} *Noor* is from the *Noor* of Allah^{-azwj}, and my^{-saww} *Noor* is superior than the Throne.

ثُمَّ فَتَقَ نُورَ أَخِي عَلِيٍّ فَخَلَقَ مِنْهُ الْمَلَائِكَةَ فَالْمَلَائِكَةُ مِنْ نُورِ عَلِيٍّ وَ نُورُ عَلِيٍّ مِنْ نُورِ اللَّهِ وَ عَلِيٌّ أَفْضَلُ مِنَ الْمَلَائِكَةِ

Then He^{-azwj} Split the *Noor* of my^{-saww} brother^{-asws} Ali^{-asws} and Created the Angels from it. Thus, the Angels are from the *Noor* of Ali^{-asws}, and *Noor* of Ali^{-asws} is from *Noor* of Allah^{-azwj}, and Ali^{-asws} is superior to the Angels.

ثُمَّ فَتَقَ نُورَ ابْنَتِي فَخَلَقَ مِنْهُ السَّمَاوَاتِ وَ الْأَرْضَ فَالسَّمَاوَاتُ وَ الْأَرْضُ مِنْ نُورِ ابْنَتِي فَاطِمَةَ وَ نُورُ ابْنَتِي فَاطِمَةَ مِنْ نُورِ اللَّهِ وَ ابْنَتِي فَاطِمَةُ أَفْضَلُ مِنَ السَّمَاوَاتِ وَ الْأَرْضِ

Then He^{-azwj} Split the *Noor* of my^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws} and Created the skies and the earth from it. Thus, the skies and the earth after from the *Noor* of my^{-saww} daughter⁻

asws (Syeda) Fatima-asws, and Noor of my-saww daughter-asws (Syeda) Fatima-asws is from Noor of Allah-azwj, and my-saww daughter-asws (Syeda) Fatima-asws is superior to the skies and the earth.

ثُمَّ فَتَقَ نُورَ وَلَدَيْ الْحُسَيْنِ فَخَلَقَ مِنْهُ الشَّمْسُ وَالْقَمَرُ فَالْشَّمْسُ وَالْقَمَرُ مِنَ نُورِ وَلَدَيْ الْحُسَيْنِ وَ نُورُ الْحُسَيْنِ مِنْ نُورِ اللَّهِ وَالْحُسَيْنُ أَفْضَلُ مِنَ الشَّمْسِ وَالْقَمَرِ

Then He-azwj Split the Noor of my-saww son-asws Al-Hassan-asws and Created the sun and the moon from it. Thus, the sun and the moon are from the Noor of my-saww son-asws Al-Hassan-asws, and Noor of Al-Hassan-asws is from Noor of Allah-azwj, and Al-Hassan-asws is superior to the sun and the moon.

ثُمَّ فَتَقَ نُورَ وَلَدَيْ الْحُسَيْنِ فَخَلَقَ مِنْهُ الْجَنَّةَ وَالْجُورَ الْعَيْنَ فَالْجَنَّةُ وَالْجُورَ الْعَيْنُ مِنْ نُورِ وَلَدَيْ الْحُسَيْنِ وَ نُورُ وَلَدَيْ الْحُسَيْنِ مِنْ نُورِ اللَّهِ وَ وَلَدَيْ الْحُسَيْنِ أَفْضَلُ مِنَ الْجَنَّةِ وَالْجُورِ الْعَيْنِ الْحَبِيرِ

Then He-azwj Split the Noor of my-saww son-asws Al-Husayn-asws and Created the Paradise and the Maiden Houries from it. Thus, the Paradise and the Maiden Houries are from the Noor of my-saww son-asws Al-Husayn-asws, and Noor of my-saww son-asws Al-Husayn-asws is from Noor of Allah-azwj, and my-saww son-asws Al-Husayn-asws is superior than the Paradise and the Maiden Houries' – the Hadeeth'.¹¹

12- مع، معاني الأخبار القطان عن الطالقاني عن الحسن بن عرفة عن وكيع عن محمد بن إسرائيل عن أبي صالح عن أبي ذرٍّ رحمه الله عليه قال سمعت رسول الله ص وهو يقول خلقت أنا وعلي بن أبي طالب من نور واحد نسيخ الله بمئة العرش قبل أن خلق آدم بالقي عام

'Ma'any Al Akhbaar'- Al Qatan, from Al Talaqany, from Al-Hassan Bin Arfat, from Wakie, from Muhammad Bin Israil, from Abu Salih,

'From Abu Zarr-ra having said: 'I-ra heard Rasool-Allah-saww and he-saww was saying: 'I-saww and Ali-asws are from one Noor. We-asws glorified Allah-azwj on the right of the Throne before the creation of Adam-as by two thousand years.

فَلَمَّا أَنْ خَلَقَ اللَّهُ آدَمَ عَجَلَ ذَلِكَ النُّورَ فِي صُلْبِهِ وَ لَقَدْ سَكَنَ الْجَنَّةَ وَ نَحْنُ فِي صُلْبِهِ وَ لَقَدْ هَمَّ بِالْخَطِيئَةِ وَ نَحْنُ فِي صُلْبِهِ وَ لَقَدْ رَكِبَ نُوحٌ ع السَّفِينَةَ وَ نَحْنُ فِي صُلْبِهِ وَ لَقَدْ قَذِفَ إِبْرَاهِيمُ ع فِي النَّارِ وَ نَحْنُ فِي صُلْبِهِ فَلَمْ يَزَلْ يَنْتَقِلُنَا اللَّهُ عَرْ وَ جَلَّ مِنْ أَصْلَابٍ طَاهِرَةٍ إِلَى أَزْوَاجٍ طَاهِرَةٍ حَتَّى انْتَهَى بِنَا إِلَى عَبْدِ الْمُطَّلِبِ

When Allah-azwj Created Adam-as, He-azwj Made that Noor to be in his-as Sulb, and he-as settled in the Paradise and we-asws were in his-as Sulb, and he-as had thought about committing the mistake and we-asws were in his-as Sulb. Allah-azwj Mighty and Majestic did not cease to Transfer us-asws from cleans Sulb to clean wombs until He-azwj Ended with us-asws to Abdul Muttalib-asws.

فَقَسَمْنَا بِنَصْفَيْنِ فَجَعَلَنِي فِي صُلْبِ عَبْدِ اللَّهِ وَ جَعَلَ عَلَيَّ فِي صُلْبِ أَبِي طَالِبٍ وَ جَعَلَ فِي النَّبُوءَةِ وَ الْبَرَكَةِ وَ جَعَلَ فِي عَلِيِّ الْفَصَاحَةِ وَ الْفُرُوسِيَّةِ وَ شَقَّ لَنَا اسْمَيْنِ مِنْ أَسْمَائِهِ قَدُّو الْعَرْشِ مُحَمَّدٌ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْأَعْلَى وَ هَذَا عَلَيَّ

¹¹ Bihar Al-Anwaar – V 15, The book of our Prophet-saww, Ch 1 H 11

Then He^{-azwj} Divided us^{-asws} into two halves, and Made me^{-saww} to be in the *Sulb* of Abdullah^{-asws}, and Made Ali^{-asws} to be in the *Sulb* of Abu Talib^{-asws}, and Made the Prophet-hood and the Blessings to be in me^{-saww}, and Made the eloquence and the horsemanship to be in Ali^{-asws}, and He^{-azwj} Split two names for us^{-asws} from His^{-azwj} Name. The One^{-azwj} with the Throne is 'Mahmoud' (the most praised One), and I^{-saww} am Muhammad^{-saww} (the praised one), and Allah^{-azwj} is the 'A'ala' (the most Exalted) and this is Ali^{-asws} (exalted)".¹²

13- مع، معاني الأخبار المَكْتَبُ عَنِ الْوَرَّاقِ عَنْ بَشْرِ بْنِ سَعِيدٍ عَنْ عَبْدِ الْجُبَّارِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ الْهَلَالِيِّ أَمِيرِ الْمَدِينَةِ عَنِ الصَّادِقِ ع قَالَ: إِنَّ مُحَمَّدًا وَعَلِيًّا ص كَانَا نُورًا بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ قَبْلَ خَلْقِ الْخَلْقِ بِالْفَنِيِّ عَامٍ وَ إِنَّ الْمَلَائِكَةَ لَمَّا رَأَتْ ذَلِكَ النُّورَ رَأَتْ لَهُ أَضْلاً وَ قَدْ انْشَعَبَ¹³ مِنْهُ شُعَاعٌ لَامِعٌ فَقَالَتْ إلهُمَّ وَ سَيِّدَنَا مَا هَذَا النُّورُ

'Ma'any Al Akhbar' Al Maktab, from Al Waraq, from Bashr Bin Saeed, from Abdul Jabbar Bin Kaseer, from Muhammad Bin Harb Al Hilaly, the governor of Medina,

'From Al-Sadiq^{-asws} having said: 'Muhammad^{-saww} and Ali^{-asws} were both *Noor* in front of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, before the Creation of the creation by two thousand years, and when the Angels saw that *Noor*, saw an origin for it, and the brilliant beams had spread out from it, they said, 'Our God^{-azwj} and our Master! What is this *Noor*?'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ هَذَا نُورٌ مِنْ نُورِي أَصْلُهُ نُبُوَّةٌ وَ فَرْعُهُ إِمَامَةٌ فَأَمَّا النُّبُوَّةُ فَلِمُحَمَّدٍ عَبْدِي وَ رَسُولِي وَ أَمَّا الْإِمَامَةُ فَلِعَلِيِّ حُجَّتِي وَ وَلِيِّي وَ لَوْلَاهُمَا مَا خَلَقْتُ خَلْقِي الْخَبَرَ

Allah^{-azwj} Mighty and Majestic Revealed to them: "This is a *Noor* from My^{-azwj} *Noor*. Its origin is Prophet-hood, and its branch is Imamate. As for the Prophet-hood, it is for Muhammad^{-saww}, My^{-azwj} servant, and My^{-azwj} Rasool^{-saww}; and as for the Imamate, it is for Ali^{-asws}, My^{-azwj} Divine Authority and My^{-azwj} Guardian, and had it not been for them^{-as} both, I^{-azwj} would not have Created My^{-azwj} creatures' – the Hadeeth'.¹⁴

14- ما، الأمالي للشيخ الطوسي المُفِيدُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْبَصْرِيِّ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْقُمِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْأَحْمَرِ عَنْ نَصْرِ بْنِ عَلِيٍّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كُنْتُ أَنَا وَ عَلِيٌّ عَنِ الْعَرْشِ نُسَبِّحُ اللَّهَ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِالْفَنِيِّ عَامٍ

'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Al-Hassan Al Basry, from Ahmad Bin Ibrahim Al Qummy, from Muhammad Bin Ali Al Ahmar, from Nasr Bin Ali, from Hameed, from Anas who said,

'I heard Rasool-Allah^{-saww} saying: 'I^{-saww} and Ali^{-asws} were on the right of the Throne. We^{-asws} glorified Allah^{-azwj} before He^{-azwj} Created Adam^{-as}, by two thousand years.

فَلَمَّا خَلَقَ آدَمَ جَعَلَنَا فِي صُلْبِهِ ثُمَّ نَقَلَنَا مِنْ صُلْبٍ إِلَى صُلْبٍ فِي أَصْلَابِ الطَّاهِرِينَ وَ أَرْحَامِ الْمُطَهَّرَاتِ حَتَّى انْتَهَيْنَا إِلَى صُلْبِ عَبْدِ الْمُطَّلِبِ فَقَسَمْنَا قِسْمَيْنِ فَجَعَلَ فِي عَبْدِ اللَّهِ نِصْفًا وَ فِي أَبِي طَالِبٍ نِصْفًا

When He^{-azwj} Created Adam^{-as}, Made us^{-asws} to be in his^{-as} *Sulb*, then Transferred us^{-asws} from A clean *Sulb* to a clean *Sulb*, and clean wombs until we^{-asws} ended up to the *Sulb* of Abdul

¹² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 12

¹³ (5) في المصدر: قد انشعب.

¹⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 13

Muttalib^{-asws}. We^{-asws} divided into two divisions – He^{-azwj} Made half to be in Abdullah^{-asws}, and half to be in Abu Talib^{-asws}.

وَجَعَلَ النُّبُوَّةَ وَ الرِّسَالَةَ فِيَّ وَ جَعَلَ الْوَصِيَّةَ وَ الْقَضِيَّةَ فِي عَلِيٍّ ثُمَّ اخْتَارَ لَنَا اسْمَيْنِ اشْتَقَّهُمَا مِنْ أَسْمَائِهِ فَاللهُ الْمَحْمُودُ وَ أَنَا مُحَمَّدٌ وَ اللهُ الْعَلِيُّ وَ هَذَا عَلِيٌّ فَأَنَا لِلنُّبُوَّةِ وَ الرِّسَالَةِ وَ عَلِيٌّ لِلْوَصِيَّةِ وَ الْقَضِيَّةِ

And He^{-azwj} Made the Prophet-hood and the Messenger-ship to be in me^{-saww}, and Made the successor-ship and the judgments to be in Ali^{-asws}. Then He^{-azwj} Chose two names for us^{-asws} from His^{-azwj} Name. Allah^{-azwj} is ‘Al-Mahmoud’ (the most praised One), and I^{-saww} am Muhammad^{-saww} (praised one); and Allah^{-azwj} is ‘Al Ali’ (the most Exalted One), and this is Ali^{-asws}, (the exalted one). Thus, I^{-saww} am for the Messenger-ship and Ali^{-asws} is for the successor-ship and the judgments”.¹⁵

15- ما، الأماالي للشيخ الطوسي الفخام عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْهَاشِمِيِّ عَنْ عِيسَى بْنِ أَحْمَدَ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ النَّبِيُّ ص يَا عَلِيُّ خَلَقَنِي اللهُ تَعَالَى وَ أَنْتَ مِنْ نُورِ اللهِ حِينَ خَلَقَ آدَمَ

‘Al Amaali’ of the sheykh Al Tusi- Al Faham, from Muhammad Bin Ahmad Al Hashimy, from isa Bin Ahmad Bin Isa,

‘From Abu Al-Hassan Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘The Prophet^{-saww} said: ‘O Ali^{-asws}! Allah^{-azwj} the Exalted Created me^{-asws} and you^{-asws} from Noor of Allah^{-azwj} when He^{-azwj} Created Adam^{-as}.

فَأَفَرَعَ ذَلِكَ النُّورَ فِي صُلْبِهِ فَأَقْضَى بِهِ إِلَى عَبْدِ الْمُطَّلِبِ ثُمَّ افْتَرَقَ مِنْ عَبْدِ الْمُطَّلِبِ أَنَا فِي عَبْدِ اللهِ وَ أَنْتَ فِي أَبِي طَالِبٍ لَا تَصْلُحُ النُّبُوَّةُ إِلَّا لِي وَ لَا تَصْلُحُ الْوَصِيَّةُ إِلَّا لَكَ فَمَنْ جَحَدَ وَصِيَّتَكَ جَحَدَ نُبُوَّتِي وَ مَنْ جَحَدَ نُبُوَّتِي كَبَهُ اللهُ عَلَى مَنْحَرِهِ فِي النَّارِ

That Noor was emptied into his^{-as} Sulb. I^{-saww} arrived to Abdul Muttalib^{-asws}. Then there was separation from Abdul Muttalib^{-asws} – I^{-saww} into Abdullah^{-asws}, and you^{-asws} into Abu Talib^{-asws}. The Prophet-hood is not correct except for me^{-saww}, nor is the successor-ship is correct except for you^{-asws}. So, the one who rejects my^{-saww} Prophet-hood and one who rejects your^{-asws} successor-ship, Allah^{-azwj} would Fling him upon his nostrils into the Fire”.¹⁶

16- ما، الأماالي للشيخ الطوسي بإسناده عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قُلْتُ لِلنَّبِيِّ ص يَا رَسُولَ اللهِ عَلِيُّ أَخُوكَ قَالَ نَعَمْ عَلِيُّ أَخِي قُلْتُ يَا رَسُولَ اللهِ صِفْ لِي كَيْفَ عَلِيُّ أَخُوكَ

‘Al Amaali’ of the sheykh Al Tusi- By his chain, from Anas Bin Malik (enemy) who said,

‘I said to the Prophet^{-saww}, ‘O Rasool-Allah^{-saww}! Is Ali^{-asws} your^{-saww} brother?’ He^{-saww} said: ‘Yes, Ali^{-asws} is my^{-saww} brother’. I said, ‘O Rasool-Allah^{-saww}! Describe to me how Ali^{-asws} can Ali^{-asws} be your^{-saww} brother?’

قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ مَاءً تَحْتَ الْعَرْشِ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِثَلَاثَةِ آلَافِ عَامٍ وَ أَسْكَنَهُ فِي لَوْلُؤَةٍ خَضِرَاءٍ فِي غَامِضٍ عَلَيْهِ إِلَى أَنْ خَلَقَ آدَمَ

¹⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 14

¹⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 15

He^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Created water beneath the Throne before He^{-azwj} Created Adam^{-as} by three thousand years, and Settled it in a green pearl in the unfathomable of His^{-azwj} Knowledge, until He^{-azwj} Created Adam^{-as}.

فَلَمَّا خَلَقَ آدَمَ نَقَلَ ذَلِكَ الْمَاءَ مِنَ اللُّؤْلُؤَةِ فَأَجْرَاهُ فِي صُلْبِ آدَمَ إِلَى أَنْ قَبِضَهُ اللَّهُ ثُمَّ نَقَلَهُ إِلَى صُلْبِ شَيْثٍ فَلَمْ يَزَلْ ذَلِكَ الْمَاءُ يُنْقَلُ مِنْ ظَهْرِ إِلَى ظَهْرِ حَتَّى صَارَ فِي عَبْدِ الْمُطَّلِبِ

When He^{-azwj} Created Adam^{-as}, He^{-azwj} Transferred that water from the pearl and Flowed it into the *Sulb* of Adam^{-as}, until Allah^{-azwj} Captured him^{-as} (his^{-as} soul). Then He^{-azwj} Transferred it to the *Sulb* of Shees^{-as}, and that water did not cease to be Transferred from a *sulb* to a *sulb* until it came to be in Abdul Muttalib^{-asws}.

ثُمَّ شَقَّهُ اللَّهُ عَزَّ وَ جَلَّ نِصْفَيْنِ فَصَارَ نِصْفُهُ فِي أَبِي عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ نِصْفُهُ فِي أَبِي طَالِبٍ فَأَنَا مِنْ نِصْفِ الْمَاءِ وَ عَلَيَّ مِنَ النِّصْفِ الْآخِرِ فَعَلَيْي أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ

Then Allah^{-azwj} Mighty and Majestic Split it into two halves. Half of it came to be into my^{-saww} father^{-as} Abdullah^{-asws} Bin Abdul Muttalib^{-asws}, and half of it into Abu Talib^{-asws}. I^{-saww} am from half of the water and Ali^{-asws} is from the other half. Thus, Ali^{-asws} is my^{-saww} brother in the world and in the Hereafter’.

ثُمَّ قَرَأَ رَسُولُ اللَّهِ ص وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رُبُّكَ قَدِيرًا

Then Rasool-Allah^{-saww} recited: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord has always been Powerful [25:54]***¹⁷.

17- ع، علل الشرائع الفطآن عن ابن زكريا عن الزمكعي عن عبد الله بن داهر عن أبيه عن محمد بن سنان عن المفضل قال: قال لي أبو عبد الله ع يا مفضل أ ما علمت أن الله تبارك و تعالى بعث رسول الله ص وَ هُوَ رُوْحٌ إِلَى الْأَنْبِيَاءِ ع وَ هُمْ أَزْوَاجٌ قَبْلَ خَلْقِ الْخَلْقِ بِالْفِي عَامٍ فُلْتُ بَلَى

‘Ilal Al Sharaie’- Al Qatan, from Bin Zakariya, from Al Bamakky, from Abdullah bin Dahir, from his father, from Muhammad Bin Sinan, from Al Mufazzal who said,

‘Abu Abdullah^{-asws} said to me: ‘O Mufazzal! Do you not know that Allah^{-azwj} Blessed and Exalted Sent Rasool-Allah^{-saww} while he^{-saww} was a spirit, to the Prophets^{-as} while they^{-as} were spirits, before He^{-azwj} Created the creatures by two thousand years?’ I said, ‘Yes’.

قَالَ أ مَا عَلِمْتَ أَنَّهُ دَعَاهُمْ إِلَى تَوْحِيدِ اللَّهِ وَ طَاعَتِهِ وَ اتِّبَاعِ أَمْرِهِ وَ وَعَدَهُمُ الْجَنَّةَ عَلَى ذَلِكَ وَ أَوْعَدَ مَنْ خَالَفَ مَا أَجَابُوا إِلَيْهِ وَ أَنْكَرَهُ النَّارَ فَعُلْتُ بَلَى الْحَبَرُ

He^{-asws} said: ‘Do you not know that He^{-azwj} Called them^{-as} to the Tawheed of Allah^{-azwj} and obeying Him^{-azwj} and following His^{-azwj} Commands, and Promised them the Paradise, upon

¹⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 16

that, and Promised the one who opposed, not answering to it and Denying it, the Fire?’ I said, ‘Yes’ – the Hadeeth’.¹⁸

18- مع، معاني الأخبار بإسناده عن ابن مسعود قال: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع لَمَّا خَلَقَ اللَّهُ عَزَّ ذِكْرَهُ آدَمَ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ وَ أَسْجَدَ لَهُ مَلَائِكَتُهُ وَ أَسْكَنَهُ جَنَّتَهُ وَ رَوَّجَهُ حَوَاءَ أُمَّتَهُ

By his chain from Bin Masoud who said, ‘Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: ‘When Allah^{-azwj}, Mighty is His^{-azwj} Mention, Created Adam^{-as} and Blew into him^{-as} from His^{-azwj} Spirit, and His^{-azwj} Angels prostrated to him^{-as}, and Settled him^{-as} into His^{-azwj} Paradise along with his^{-as} wife, His^{-azwj} maid.

فَرَفَعَ طَرَفَهُ نَحْوَ الْعَرْشِ فَإِذَا هُوَ بِخَمْسَةِ سَطُورٍ مَكْتُوبَاتٍ قَالَ آدَمُ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ هَؤُلَاءِ الَّذِينَ إِذَا تَشَفَّعَ بِهِمْ إِلَيَّ خَلَقِي شَفَعْتُهُمْ

He^{-as} raised his^{-as} eyes towards the Throne, and there were five lines inscribed. Adam^{-as} said: ‘O Lord^{-azwj}! Who are they^{-asws}?’ Allah^{-azwj} Mighty and Majestic Said to him^{-as}: “They^{-asws} are those, whenever you^{-as} seek intercession through them^{-asws} to My^{-azwj} creatures, they^{-asws} will intercede”.

فَقَالَ آدَمُ يَا رَبِّ بِقَدْرِهِمْ عِنْدَكَ مَا اسْمُهُمْ قَالَ أَمَّا الْأَوَّلُ فَأَنَا الْمَحْمُودُ وَ هُوَ مُحَمَّدٌ وَ الثَّانِي فَأَنَا الْعَالِي الْأَعْلَى وَ هَذَا عَلِيٌّ

Adam^{-as} said: ‘O Lord^{-azwj}! By their^{-asws} worth in Your^{-azwj} Presence, what are their^{-asws} names?’ He^{-azwj} Said: “As for the first, so I^{-azwj} am ‘Al-Mahmoud’ (the most praised One) and he^{-saww} is Muhammad^{-saww} (the praised one); and the second, I^{-azwj} am ‘Al Ali Al A’la’ (the most Exalted One), and this is Ali^{-asws} (the exalted one).

وَ الثَّالِثُ فَأَنَا الْفَاطِرُ وَ هَذِهِ فَاطِمَةُ وَ الرَّابِعُ فَأَنَا الْمُحْسِنُ وَ هَذَا حَسَنٌ وَ الْخَامِسُ فَأَنَا ذُو الْإِحْسَانِ وَ هَذَا حُسَيْنٌ كُلُّ يَحْمَدُ اللَّهَ عَزَّ وَ جَلَّ

And the third, I^{-azwj} am ‘Al Fatir’ (the Originator), and this is Fatima^{-asws}, and the fourth, I^{-azwj} am ‘Al Mohsin’ (the Benefactor), and this Hassan^{-asws}, and I^{-azwj} am ‘Zul Ihsaan’ (The One with the Favours) and this is Husayn^{-asws}. All are praises of Allah^{-azwj} Mighty and Majestic!”¹⁹

19- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن علي بن مهدي و غيره عن محمد بن علي بن عمرو عن أبيه عن جميل بن صالح عن أبي خالد الكابلي عن ابن نباتة قال قال أمير المؤمنين ع ألا إني عبد الله و أخو رسوله و صديقه الأول قد صدقته و آدم بين الروح و الجسد ثم إني صديقه الأول في أميكم حقاً فنحن الأولون و نحن الآخرون الخير

‘Al Amaali’ of the sheykh Al Tusi A group, from Abu Al Mufazzal, from Muhammad Bin Ali Bin Mahdi and someone else, from Muhammad bin Ali Bin Amro, from his father, from Jameel Bin Salih, from Abu Khalad al Kabily, from Bin Nubata who said,

‘Amir Al-Momineen^{-asws} said: ‘Indeed! I^{-asws} am a servant of Allah^{-azwj} and brother of His^{-azwj} Rasool^{-saww}, and the first to ratify him^{-saww}. Adam^{-as} had ratified him^{-saww} while he^{-as} was

¹⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 17

¹⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 18

between the Spirit and the body, then I^{asws} ratified him^{asws} first among your community, truly. Thus, we^{asws} are the formers one, and we^{asws} are the latter ones’ – the Hadeeth’.²⁰

20- فس، تفسير القمي أبي عن النضر عن يحيى الحلبي عن ابن سينان قال قال أبو عبد الله ع أول من سبق من الرسل إلى بلى رسول الله ص و ذلك أنه كان أقرب الخلق إلى الله تبارك و تعالى الخبر

‘Tafseer Al QUmmi’- My father, from Al Nazar, from Yahya Al halby, from Bin Sinan who said,

‘Abu Abdullah^{asws} having said: ‘The first one from the Rasools^{as} who preceded to say ‘Yes’, was Rasool-Allah^{saww}, and that is because he^{saww} is the closest of the people of Allah^{azwj} Blessed and Exalted’ – the Hadeeth’.²¹

21- ع، علل الشرائع الصائغ عن أحمد الحمداي عن جعفر بن عبيد الله عن ابن محبوب عن صالح بن سهل عن أبي عبد الله ع قال: إن بعض فرس قال لرسول الله ص بأي شيء سبقت الأنبياء و فضلت عليهم و أنت بعثت آخرهم و خاتمهم

‘Ilal Al Sharaie’- Al-Sa’ig, from Ahmad Al Hamdany, from Ja’far Bin Ubeydullah, from Bin Mahboub from Salih Bin Sahl,

‘From Abu Abdullah^{asws} having said: ‘One of the Quraysh said to Rasool-Allah^{saww}, ‘By which thing did you^{saww} precede the Prophets^{as} and are merited upon them, although you^{saww} were Sent at the end of them^{as} and their^{as} last one?’

قال إني كنت أول من أقر بربي جل جلاله و أول من أجاب حيث أخذ الله ميثاق النبيين و أشهدهم على أنفسهم أ كنت برئكم قالوا بلى فكنت أول نبي قال بلى فسبقتهم إلى الإفراق بالله عز و جل

He^{saww} said: ‘I^{saww} was the first one to acknowledge my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty, and the first one to answer when Allah^{azwj} Took the Covenant of the Prophets^{as}, and Made them bear witness upon themselves^{as}: **“Am I not your Lord?” They said, ‘Yes, we testify’. [7:172].** So, I^{saww} was the first one to say, ‘Yes’, thus I^{saww} preceded them with the acceptance with Allah^{azwj} Mighty and Majestic’.²²

22- ع، علل الشرائع ابن المتوكل عن الحميري عن أحمد بن محمد عن ابن محبوب عن عبد الرحمن بن كثير عن داود الرقي عن أبي عبد الله ع قال: لما أراد الله عز و جل أن يخلق الخلق خلقهم و نشرهم بين يديه ثم قال لهم من ربكم

‘Ilal Al Sharaie’- Bin Al Mutawakkal, from Al Himeyri, from Ahmad Bin Muhammad, from Bin Mahboub, from Abdul Rahman Bin Kaseer, from Dawood Al Raqy,

‘From Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Mighty and Majestic Wanted to Create the creatures, He^{azwj} Created them and Displayed them in front of Him^{azwj}, then Said to them: “Who is your Lord^{azwj}?”

²⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 19

²¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 20

²² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 21

فَأَوَّلُ مَنْ تَطَقَّ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْأَئِمَّةُ ص فَقَالُوا أَنْتَ رَبُّنَا فَحَمَلَهُمُ الْعِلْمُ وَ الدِّينَ ثُمَّ قَالَ لِلْمَلَائِكَةِ هَؤُلَاءِ حَمَلَةُ دِينِي وَ عِلْمِي وَ أَمَنَاتِي فِي خَلْقِي وَ هُمْ الْمَسْئُولُونَ

The first ones to speak were Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} and the Imams^{-asws} altogether. They^{-asws} said: ‘You^{-azwj} are our^{-asws} Lord^{-azwj}’. He^{-azwj} Loaded them with the Knowledge and the Religion, then Said to the Angels: “They^{-asws} are the ones carrying My^{-azwj} Religion, and My^{-azwj} Knowledge, and My^{-azwj} Entrustment among My^{-azwj} creatures, and they^{-asws} would be Questioned!”

ثُمَّ قَالَ لِبَنِي آدَمَ أَقْبِرُوا لِلَّهِ بِالرُّبُوبِيَّةِ وَ لِهَؤُلَاءِ النَّفَرِ بِالطَّاعَةِ وَ الْوَلَايَةِ فَقَالُوا نَعَمْ رَبَّنَا أَقْرَبْنَا

Then He^{-azwj} Said to the children of Adam^{-as}: “Acknowledge to Allah^{-azwj} with the Lordship, and to these people^{-asws} with the obedience and the Wilayah!” They said, ‘Yes our Lord^{-azwj}, we accept’.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لِلْمَلَائِكَةِ أَشْهَدُوا فَقَالَتِ الْمَلَائِكَةُ شَهِدْنَا عَلَى أَنْ لَا يَقُولُوا غَدًا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ أَوْ يَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَ فَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ يَا دَاوُدُ الْأَنْبِيَاءُ مُؤَكَّدَةٌ عَلَيْهِمْ فِي الْمِيثَاقِ

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said to the Angels: “Bear witness!” The Angels said, ‘We bear witness’ – upon a stipulation that they will not be saying tomorrow: ***‘We were oblivious of this’ [7:172]***, or they would be saying, ***‘But rather, our fathers associated from before, and were an offspring from after them. Will You Destroy us due to the deeds of the wrong doers?’ [7:173]***. O Dawood! The Prophets^{-as} were confirmed upon them during the Covenant”.²³

23- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن إسماعيل عن سعدان عن صالح بن سهيل عن أبي عبد الله ع قال: سئل رسول الله ص بأي شيء سبقت ولد آدم قال إني أول من أقر بئلي إن الله أخذ ميثاق النبيين و أشهدهم على أنفسهم أ لست بربكم قالوا بلى فكنت أول من أجاب

‘Basaair Al Darajaat’- Ali Bin Ismail, from Muhammad Bin Ismail, from Sa’dan, from Salih Bin Sahl,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} was asked, ‘By which thing did you^{-saww} precede the children of Adam^{-as}?’ He^{-saww} said: ‘I^{-saww} was the first one to accept with (saying) ‘Yes’. Allah^{-azwj} Took a Covenant of the Prophets^{-as} and had them testify upon themselves^{-as}: ***“Am I not your Lord?” They said, ‘Yes [7:172]***. I^{-saww} was the first one to answer”.²⁴

24- شي، تفسير العياشي عن زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ إِلَى قَالُوا بَلَى قَالَ كَانَ مُحَمَّدٌ عَلَيْهِ وَ آلِهِ السَّلَامُ أَوَّلَ مَنْ قَالَ بَلَى

‘Tafseer Al Ayyashi’- From Zurara who said,

²³ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 22

²⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 23

I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads** – up to His^{azwj} Words: **They said, 'Yes, we testify'.** [7:172]. He^{asws} said: 'Muhammad^{saww} was the first one to say, 'Yes''²⁵.

25- فس، تفسیر القمي قَالَ الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ الْآيَةَ كَانَ الْمِيثَاقُ مَأْخُوداً عَلَيْهِمْ لِلَّهِ بِالرُّبُوبِيَّةِ وَ لِرَسُولِهِ بِالنُّبُوَّةِ وَ لِأُمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ بِالْإِمَامَةِ

'Tafseer Al Qummi'- Al-Sadiq^{asws} said regarding the Words of the Exalted: **And when your Lord Seized from the Children of Adam, [7:172]** – the Verse. The Covenant was Taken upon them for Allah^{azwj} with the Lordship, and for His^{azwj} Rasool^{saww} with the Prophet-hood, and for Amir Al-Momineen^{asws} and the Imams^{asws} with the Imamate.

فَقَالَ أَلَسْتُ بِرَبِّكُمْ وَ مُحَمَّدٌ نَبِيُّكُمْ وَ عَلِيُّ إِمَامَكُمْ وَ الْأَئِمَّةُ الْهَادُونَ أَيْمَنَ بَعْدَكُمْ فَقَالُوا بَلَى فَقَالَ اللَّهُ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ أَيْ لِقَاءَ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

He^{azwj} Said: "Am I^{azwj} not your Lord^{azwj}, and Muhammad^{saww} your Prophet^{saww}, and Ali^{asws} your Imam^{asws}, and the Guiding Imams^{asws}, your Imams^{asws}?" They said, 'Yes'. Allah^{azwj} Said: **"Lest you should be saying on the Day of Qiyamah,"** i.e., perhaps you will be saying on the Day of Qiyamah, **'We were oblivious of this'** [7:172].

فَأَوَّلَ مَا أَخَذَ اللَّهُ عَزَّ وَ جَلَّ الْمِيثَاقَ عَلَى الْأَنْبِيَاءِ لَهُ بِالرُّبُوبِيَّةِ وَ هُوَ قَوْلُهُ وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ فَذَكَرَ جُمْلَةَ الْأَنْبِيَاءِ ثُمَّ أَتَرَزَّ أَفْضَلُهُمْ بِالْأَسْمَاءِ فَقَالَ وَ مِنْكَ يَا مُحَمَّدٌ

The first of what Allah^{azwj} Mighty and Majestic Took the Covenant upon the Prophets^{as} was for His^{azwj} Lordship, and it is His^{azwj} Words: **And when We Took from the Prophets, their Covenants [33:7]**. He^{azwj} Mentioned the burdens of the Prophets^{as}, then Highlighted their^{as} most superior by the name. He^{azwj} Said: **and from you, O Muhammad^{saww}**.

فقدّم رسول الله صلى الله عليه وآله لأنه أفضلهم (ومن نوح وإبراهيم وموسى وعيسى ابن مريم) فهؤلاء الخمسة أفضل الانبياء، ورسول الله أفضلهم،

Rasool-Allah^{saww} preceded because he^{saww} was their superior, **and from Noah and Ibrahim and Musa and Isa son of Maryam**. These five are the best of the Prophets^{as} and Rasool-Allah^{saww} is their^{as} superior.

فَقَدَّمَ رَسُولَ اللَّهِ ص لِأَنَّهُ أَفْضَلُهُمْ وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ابْنِ مَرْيَمَ فَهَؤُلَاءِ الْخَمْسَةُ أَفْضَلُ الْأَنْبِيَاءِ وَ رَسُولُ اللَّهِ أَفْضَلُهُمْ ثُمَّ أَخَذَ بَعْدَ ذَلِكَ مِيثَاقَ رَسُولِ اللَّهِ ص عَلَى الْأَنْبِيَاءِ بِالْإِيمَانِ بِهِ وَ عَلَى أَنْ يَنْصُرُوا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ بَعْثُوا أَمِيرَ الْمُؤْمِنِينَ ع وَ خَيْرُوا أَمْرَكُمْ بِخَيْرِهِ وَ خَيْرَ وَلِيٍّ وَ الْأَئِمَّةِ

Then after that was the Covenant of Rasool-Allah^{saww} upon the Prophets^{as} with the belief in him^{saww}, and upon a stipulation that they would be helping Amir Al-Momineen^{asws}, so He^{azwj} Said: **'And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom – then a Rasool comes to you verifying to what is with you, you must believe in him – Meaning Rasool-Allah^{saww}, you must believe in him and you must help him"**

²⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 24

[3:81] – Meaning Amir-Al-Momineen^{-asws}, so inform your^{-as} respective communities of his^{-asws} news, and the news of his^{-asws} successors^{-asws} and the Imams^{-asws}.²⁶

26- ع، علل الشرائع أبي عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنْ بُكَيْرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع هَلْ تَدْرِي مَا كَانَ الْحَجَرُ قَالَ قُلْتُ لَا

‘Ilal Al Sharaie’ My father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Bin Sinan, from Abu Saeed Al Qamat, from Bakeyr who said,

‘Abu Abdullah^{-asws} said to me: ‘Do you know what was the (Black) Stone?’ I said, ‘No’.

قَالَ كَانَ مَلَكًا عَظِيمًا مِنْ عَظَمَاءِ الْمَلَائِكَةِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا أَخَذَ اللَّهُ الْمِيثَاقَ مِنَ الْمَلَائِكَةِ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ وَ لِعَلِيِّ بِالْوَصِيَّةِ اصْطَبَكْتَ فَرَائِصَ الْمَلَائِكَةِ وَ أَوَّلَ مَنْ أَسْرَعَ إِلَى الْإِفْزَارِ ذَلِكَ الْمَلَكُ

He^{-asws} said: ‘It was a great Angel from the great Angels in the Presence of Allah^{-azwj} Mighty and Majestic. When Allah^{-azwj} Took the Covenant from the Angels for Him^{-azwj} with the Lordship, and for Muhammad^{-saww} with the Prophet-hood, and for Ali^{-asws} with the successor-ship, the limbs of the Angels trembled, and the first one from them who hastened to the acceptance was that Angel.

وَ لَمْ يَكُنْ فِيهِمْ أَشَدُّ حُبًّا لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِنْهُ فَلِذَلِكَ اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ بَيْنِهِمْ وَ أَلْقَمَهُ الْمِيثَاقَ فَهُوَ يَجِيءُ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانٌ نَاطِقٌ وَ عَيْنٌ نَاطِرَةٌ لِيَشْهَدَ لِكُلِّ مَنْ وَافَاهُ إِلَى ذَلِكَ الْمَكَانِ وَ حَفِظَ الْمِيثَاقَ

There has never happened to be among them anyone more intense for his love of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{21aw} than him, and due to that Allah^{-azwj} Chose him from between them, and Caused him to devour the Covenant, and he would be coming on the Day of Judgement, and for him would be a speaking tongue, and seeing eyes. He would be testifying for everyone who had been loyal to it at that place, and preserved the Covenant”.²⁷

27- ماء، الأما لي للشيخ الطوسي المُفيدُ عَنِ ابْنِ قُؤْلُوبٍ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَعْرُوفٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا قَبِضَ اللَّهُ نَبِيًّا حَتَّى أَمَرَهُ أَنْ يُوصِي إِلَى غَيْرِهِ مِنْ عَصْبَتِهِ وَ أَمَرَنِي أَنْ أُوصِي فَقُلْتُ إِلَى مَنْ يَا رَبِّ

Al Mufeed, from Bin Qawlawayah, from his father, from Sa’ad, from Bin Isa, from Bin Marouf, from Muhammad Bin Sinan, from Talha 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: ‘Allah^{-azwj} did not Capture (the soul of) any Prophet^{-saww} until He^{-azwj} Commanded him to bequeath to his^{-as} own clan, its best one, and Commanded me^{-saww} that I^{-saww} bequeath’. I^{-saww} said: ‘To whom, O Lord^{-azwj}?’

²⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 25

²⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 26

فَقَالَ أَوْصِ يَا مُحَمَّدُ إِلَى ابْنِ عَمِّكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَإِنِّي قَدْ أَتَيْتُهُ فِي الْكُتُبِ السَّالِفَةِ وَكَتَبْتُ فِيهَا أَنَّهُ وَصِيكَ وَ عَلَى ذَلِكَ أَخَذْتُ مِيثَاقَ الْخَلَائِقِ وَ مَوَائِقَ أَنْبِيَائِي وَ رُسُلِي أَخَذْتُ مَوَائِقَهُمْ لِي بِالرُّبُوبِيَّةِ وَ لَكَ يَا مُحَمَّدُ بِالنُّبُوَّةِ وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوِلَايَةِ

He^{-azwj} Said: “Bequeath, O Muhammad^{-saww}, to the son^{-asws} of your^{-saww} uncle^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}, for I^{-azwj} Have Affirmed him^{-asws} in the previous Books, and have Written in it that he^{-asws} is your^{-saww} successor^{-asws}, and upon that I^{-azwj} Took the Covenant of the creatures, and Covenants of My^{-azwj} Prophets^{-as} and My^{-azwj} Rasools^{-as}. I^{-azwj} Took their^{-as} Covenants for Me^{-azwj} with the Lordship, and for you^{-saww}, O Muhammad^{-saww}, with the Prophet-hood, and for Ali^{-asws} Bin Abu Talib^{-asws} with the Wilayah”²⁸.

28- كآ، الكافي أحمد بن إدريس عن الحسين بن عبيد الله عن محمد بن عيسى و محمد بن عبد الله عن علي بن حديد عن مزارم عن أبي عبد الله ع قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَ عَلِيًّا نُورًا يَعْني رُوحًا بِلَا بَدَنٍ قَبْلَ أَنْ أَخْلُقَ سَمَآوَاتِي وَ أَرْضِي وَ عَرْشِي وَ بَحْرِي فَلَمْ تَزَلْ تُهْلِكُنِي وَ تُجِدُنِي ثُمَّ جَمَعْتَ رُوحَيْكُمَا فَجَعَلْتُهُمَا وَاحِدَةً

‘Al Kafi’- Ahmad Bin Idrees, from Al-Husayn Bin Ubeydullah, from Muhammad Bin Isa, and Muhammad Bin Abdullah, from Ali Bin hadeed, from Marazam,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Said: ‘O Muhammad^{-saww}! I^{-azwj} Created you^{-saww} and Ali^{-asws} as *Noor*’ – meaning soul without a body, “Before I^{-azwj} Created My^{-azwj} skies, and My^{-azwj} earth, and My^{-azwj} Throne, and My^{-azwj} seas, and you^{-asws} both did not cease to sanctify Me^{-azwj} and glorifying Me^{-azwj}. Then I^{-azwj} Gathered your^{-asws} souls and Made these to be one.

فَكَانَتْ تُمَجِّدُنِي وَ تُقَدِّسُنِي وَ تُهْلِكُنِي ثُمَّ قَسَمْتُهَا ثِنْتَيْنِ وَ قَسَمْتُ النَّبِيِّينَ ثِنْتَيْنِ فَصَارَتْ أَرْبَعَةٌ مُحَمَّدٌ وَاحِدٌ وَ عَلِيٌّ وَاحِدٌ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ثِنْتَانِ ثُمَّ خَلَقَ اللَّهُ فَاطِمَةَ مِنْ نُورٍ ابْتَدَأَهَا رُوحًا بِلَا بَدَنٍ ثُمَّ مَسَحَنَا بِيَمِينِهِ فَأَقْضَى نُورُهُ فِينَا

You^{-asws} were both praising Me^{-azwj}, and extolling My^{-azwj} Holiness and sanctifying Me^{-azwj}”. Then He^{-azwj} Divided it into two, and Divided the two as three, so it became three – Muhammad^{-saww} one, and Ali^{-asws} one, and Al-Hassan^{-asws} and Al-Husayn^{-asws} two. Then Allah^{-azwj} Created (Syeda) Fatima^{-asws} from *Noor*, Commencing it as a spirit without a body. Then He^{-azwj} Wipes us with His^{-azwj} Right Hand, and Poured His^{-azwj} *Noor* into us^{-asws}”²⁹.

29- كآ، الكافي الحسين بن محمد عن علي بن المفضل عن إدريس عن محمد بن سينان قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي ع فَأَجْرَيْتُ الْخِلَافَ الشَّيْبَعِي فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُتَفَرِّدًا بِوَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ فَمَكَّنُوا أَلْفَ دَهْرٍ

‘Al Kafi’- Al-Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

‘I was in the presence of Abu Ja’far^{-asws} the 2nd, and there flowed the differing of the Shias. He^{-asws} said: ‘O Muhammad! Allah^{-azwj} Blessed and Exalted did not cease to be Individual with His^{-azwj} Oneness. Then He^{-azwj} Created Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}. They^{-asws} remained for a thousand epochs.

²⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 27

²⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 28

ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَ أَجْرَى طَاعَتَهُمْ عَلَيْهَا وَ فَوَّضَ أُمُورَهَا إِلَيْهِمْ فَهُمْ يُحِلُّونَ مَا يَشَاءُونَ وَ يُحَرِّمُونَ مَا يَشَاءُونَ وَ لَنْ يَشَاءُوا إِلَّا أَنْ يَشَاءَ اللَّهُ تَبَارَكَ وَ تَعَالَى

Then He^{-azwj} Created the entirety of the things, and Made them^{-asws} witness its creation, and Flowed their^{-asws} obedience upon these, and Delegated its affair to them^{-asws}. Thus, they^{-asws} are permitting whatever they^{-asws} so desire, and are prohibiting whatever they^{-asws} so desire, and they^{-asws} will never desire except if Allah^{-azwj} Blessed and Exalted so Desires’.

ثُمَّ قَالَ يَا مُحَمَّدُ هَذِهِ الدِّينَ الَّذِي مَنْ تَقَدَّمَهَا مَرَقَ وَ مَنْ تَخَلَّفَ عَنْهَا حُجِيَ وَ مَنْ لَزِمَهَا حَقَّ حُذُّهَا إِلَيْكَ يَا مُحَمَّدُ

Then he^{-asws} said: ‘O Muhammad^{-saww}! This is the Religion which, one who precedes it would miss it, and one who stays behind from it would be obliterated, and one who necessitates it would preserve it. Take it to you, O Muhammad’.³⁰

30- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن رجاء بن يحيى عن داود بن القاسم عن عبد الله بن الفضل عن هارون بن عيسى بن مخلول عن بكار بن محمد بن شعبة عن أبيه عن بكر بن عبد الملك عن علي بن الحسين عن أبيه عن جدّه أمير المؤمنين ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ خَلَقَ اللَّهُ النَّاسَ مِنْ أَشْجَارٍ شَتَّى وَ خَلَقَنِي وَ أَنْتَ مِنْ شَجَرَةٍ وَاحِدَةٍ أَنَا أَصْلُهَا وَ أَنْتَ فَرْعُهَا فَطُوبَى لِعَبْدٍ تَمَسَّكَ بِأَصْلِهَا وَ أَكَلَ مِنْ فَرْعِهَا

‘Al Amaali’ of the sheykh Al Tusi A group, from Abu Al Mufazzal, from Raja’a Bin Yahya,, from Dawood Bin Al Qasim, from Abdullah Bin Al Fazal, from Haroun Bin Isa Bin Bahloul, from Baka Bin Muhammad Bin Sha’ba, from his father, from Bakr Bin Abdul Malik,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! Allah^{-azwj} Created the people from various trees, and Created me^{-saww} and you^{-asws} from one tree. I^{-saww} am its root and you^{-asws} are its branch, therefore beatitude is for a servant who attaches with its root and eats from its branch’.³¹

31- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن إسحاق بن إبراهيم المدائني عن عثمان بن عبد الله عن عبد الله بن هبة عن أبي الزبير عن جابر بن عبد الله قال: بَيْنَا النَّبِيَّ ص بِعَرَفَاتٍ وَ عَلِيٌّ ع بُجَاهَهُ وَ نَحْنُ مَعَهُ إِذْ أَوْمَأَ النَّبِيُّ ص إِلَى عَلِيٍّ ع فَقَالَ اذْنُ مِنِّي يَا عَلِيُّ فَدَنَا مِنْهُ فَقَالَ ضَعْ خِمْسَكَ يَغْنِي كَفْلَكَ فِي كَفِّي فَأَخَذَ بِكَفِّهِ فَقَالَ يَا عَلِيُّ خَلَقْتُ أَنَا وَ أَنْتَ مِنْ شَجَرَةٍ أَنَا أَصْلُهَا وَ أَنْتَ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ أَغْصَانُهَا فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا أَدْخَلَهُ اللَّهُ الْجَنَّةَ

‘Al Amaali’ of the sheykh Al Tusi A group, from Abu Al Mufazzal, from Abdullah Bin Is’haq Bin Ibrahim Al Madainy, from Usman Bin Abdullah, from Abdullah Bin Lahiya, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

‘While the Prophet^{-saww} was at Arafat, and Ali^{-asws} was facing him^{-saww} and we were with him^{-saww}, when the Prophet^{-saww} gestured to Ali^{-asws} and said: ‘Come near me^{-saww}, O Ali^{-asws}!’ He^{-asws} went near him^{-saww}. He^{-saww} said: ‘Place your^{-asws} five – meaning your^{-asws} palm, in my^{-saww} palm. He^{-saww} grabbed his^{-asws} palm. He^{-saww} said: ‘O Ali^{-asws}! I^{-saww} and you^{-asws} are Created from one tree. I^{-saww} am its root and you^{-asws} are its branch, and Al-Hassan^{-asws} and Al-Husayn^{-asws}

³⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 29

³¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 30

are its twigs, so the one who attaches with a twig from its twigs, Allah^{-azwj} would Enter him into the Paradise”.³²

32- ما، الأماالي للشيخ الطوسي الغضائري عن علي بن محمد العلوي عن الحسن بن علي بن صالح عن الكليني عن علي بن محمد عن إسحاق بن إسماعيل التيسابوري عن الصادق ع عن أبيه ع عن الحسن بن علي ع قال سمعت جدي رسول الله ص يقول خلقت من نور الله عز وجل وخلق أهل بيتي من نوري وخلق محبيهم من نورهم وسائر الخلق في النار

‘Al Amaali’ of the sheykh Al Tusi- Al Ghazairy, from Ali Bin Muhammad Al Alawy, from Al-Hassan Bin Ali Bin Salih, from Al-Kulayni, from Ali Bin Muhammad, from Is’haq Bin Ismail Al Naysaboury,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Hassan^{-asws} Bin Ali^{-asws} having said: ‘I^{-asws} heard my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} saying: ‘I^{-saww} am Created from the *Noor* of Allah^{-azwj} Mighty and Majestic, and the People^{-asws} of my^{-saww} Household are created from my^{-saww} *Noor*, and the ones who love them^{-asws} are created from their^{-asws} *Noor*, and the rest of the people are in the Fire”.³³

33- ما، الأماالي للشيخ الطوسي الغضائري عن علي بن محمد العلوي عن عبد الله بن محمد عن الحسين بن أبي عبد الله بن أسباط عن أحمد بن محمد بن زياد العطار عن محمد بن مروان الغزالي عن عبيد بن يحيى عن يحيى بن عبد الله بن الحسن بن جدي الحسن بن علي ع قال قال رسول الله ص إن في الفردوس لعينا أخلق من الشهد والين من الزبد وأبرد من الثلج وأطيب من المسك فيها طينة خلقتنا الله عز وجل منها وخلق شيعتنا منها

‘Al Amaali’ of the sheykh Al Tusi- Al Ghazairy, from Ali Bin Muhammad Al Alawy, from Abdullah Bin Muhammad, from Al-Husayn, from Abu Abdullah Bin Asbat, from Ahmad Bin Muhammad Bin Ziyad al Atar, from Muhammad Bin Marwan Al Ghazal, from Ubeyd Bin Yahya, from Yahya Bin Abdullah Bin Al-Hassan, from his grandfather,

‘Al-Husayn^{-asws} Bin Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘In Al-Firdows (Paradise) there is a spring sweeter than the honey, and softer than the butter, and colder than the snow, and more aromatic than the musk. In it there is clay Allah^{-azwj} Mighty and Majestic Created us^{-asws} from it, and Created our^{-asws} Shias from it.

فَمَنْ لَمْ يَكُنْ مِنْ تِلْكَ الطِّينَةِ فَلَيْسَ مِنَّا وَلَا مِنْ شِيعَتِنَا وَهِيَ الْمِثَاقُ الَّذِي أَخَذَ اللَّهُ عَزَّ وَجَلَّ عَلَى وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

The one who does not happen to be from that clay, he isn’t from us^{-asws} nor from our^{-asws} Shias, and it is the Covenant which Allah^{-azwj} Mighty and Majestic Took upon the Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}”.³⁴

34- كِتَابُ فَضَائِلِ الشَّيْعَةِ، بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِإِبْلِيسَ اسْتَكَبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ فَمَنْ هُمْ يَا رَسُولَ اللَّهِ الَّذِينَ هُمْ أَعْلَى مِنَ الْمَلَائِكَةِ

The book ‘Fazail Al Shia’, by its chain from Abu Saeed Al Khudry who said,

‘We were seated with Rasool-Allah^{-saww}, when a man came and said, ‘O Rasool-Allah^{-saww}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic to Iblees^{-la}: **Were you arrogant**

³² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 31

³³ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 32

³⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 33

or were you from the exalted ones?" [38:75]. Who are they, O Rasool-Allah^{-saww}, those who are more exalted than the Angels.'

فَقَالَ رَسُولُ اللَّهِ ص أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ كُنَّا فِي سُرَادِقِ الْعَرْشِ نُسَبِّحُ اللَّهَ وَ تُسَبِّحُ الْمَلَائِكَةُ بِتَسْبِيحِنَا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ بِالْقِيَامِ فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لَهُ وَ لَمْ يَأْمُرْنَا بِالسُّجُودِ فَسَجَدَتِ الْمَلَائِكَةُ كُلُّهُمْ إِلَّا إِبْلِيسَ فَإِنَّهُ أَبَى أَنْ يَسْجُدَ

Rasool-Allah^{-saww} said: 'I^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. We^{-asws} in the Pavilions of the Throne Glorifying Allah^{-azwj}. The Angels had been Glorifying by our^{-asws} Glorification for two thousand years before Allah^{-azwj} created Adam^{-as}. When Allah^{-azwj} Mighty and Majestic Created Adam^{-as}, He^{-azwj} Commanded the Angels that they should do Sajdah to him^{-as}, and did not Command them for the Sajdah except for our^{-asws} sake. All of the Angels did Sajdah except for Iblees^{-la}, for he^{-la} refused to do Sajdah.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ أَيْ مِنْ هَؤُلَاءِ الْخَمْسِ الْمَكْتُوبِ أَسْمَاؤُهُمْ فِي سُرَادِقِ الْعَرْشِ

Therefore Allah^{-azwj} Blessed and Exalted Said: **Were you arrogant or were you from the exalted ones?" [38:75]**, i.e., those five whose names are Inscribed in the Pavilions of the Throne".³⁵

35- ير، بصائر الدرجات ابن عيسى عَنِ ابْنِ مَحْبُوبٍ عَنْ بَشَرَ بْنِ أَبِي عَقْبَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا مِنْ طِينَةٍ مِنْ جَوْهَرَةٍ تَحْتَ الْعَرْشِ وَ إِنَّهُ كَانَ لِطِينَتِهِ نَضْحٌ فَجَبَلَ طِينَةَ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ نَضْحِ طِينَةِ رَسُولِ اللَّهِ ص وَ كَانَ لِطِينَةِ أَمِيرِ الْمُؤْمِنِينَ ع نَضْحٌ

'Basaair Al Darajaat' Bin Isa, from Bin Mahboub, from Bashr Bin Abu Uqba,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Created Muhammad^{-saww} from clay from essence beneath the Throne, and for its clay was dough. The clay of Amir Al-Momineen^{-asws} was kneaded from dough of the clay of Rasool-Allah^{-saww}, and for the clay of Amir Al-Momineen^{-asws} there was dough, and our^{-asws} clay was kneaded from the dough of the clay of Amir Al-Momineen^{-asws}.

فَجَبَلَ طِينَتَنَا مِنْ نَضْحِ طِينَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ كَانَ لِطِينَتِنَا نَضْحٌ فَجَبَلَ طِينَةَ شِيعَتِنَا مِنْ نَضْحِ طِينَتِنَا فَقُلُوبُهُمْ تَحْنُ إِلَيْنَا وَ قُلُوبُنَا تَعْطِفُ عَلَيْهِمْ تَعْطِفُ الْوَالِدُ عَلَى الْوَلَدِ وَ تَحْنُ خَيْرٌ لَهُمْ وَ هُمْ خَيْرٌ لَنَا وَ رَسُولُ اللَّهِ ص لَنَا خَيْرٌ وَ تَحْنُ لَهُ خَيْرٌ

And there was dough for our^{-asws} clay, and the clay of our^{-asws} Shias was kneaded from the dough of our^{-asws} clay. Their hearts incline towards us^{-asws}, and our^{-asws} hearts are kinder upon them than the kindness of the parent to the child, and we^{-asws} are good to them, and they are good to us^{-asws}, and Rasool-Allah^{-saww} is good to us^{-asws} and we^{-asws} are good to him^{-saww}".³⁶

36- ير، بصائر الدرجات مُحَمَّدُ بْنُ حَمَّادٍ عَنْ أَخِيهِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ سَمِعْتُهُ يَقُولُ خَلَقَ اللَّهُ الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ يَوْمَ الْجُمُعَةِ وَ هُوَ الْيَوْمُ الَّذِي أَخَذَ اللَّهُ مِيثَاقَهُمْ

³⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 34

³⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 35

‘Basaair Al Darajaat’- Muhammad Bin Hamad, from his brother Ahmad, from Ibrahim Bin Abdul Hameed, from his father,

‘From Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Allah^{-azwj} Created the Prophets^{-as} and the successors^{-as} on the day of Friday, and it is the day Allah^{-azwj} Took their Covenant’.

وَقَالَ خُلِقْنَا نَحْنُ وَشِيعَتُنَا مِنْ طِينَةِ مَخْرُومَةٍ لَا يَشِدُّ مِنْهَا شَأٌ إِلَى يَوْمِ الْقِيَامَةِ

And he^{-asws} said: ‘We^{-asws} and our^{-asws} Shias are created from treasured clay, there being no deviator will deviate from it up to the Day of Qiyamah’.³⁷

37- ير، بصائر الدرجات أحمد بن موسى عن الحسن بن موسى عن علي بن الحسين بن عبد الرحمن بن كثير عن أبي عبد الله ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ مُحَمَّدًا وَ عِزَّتُهُ مِنْ طِينَةِ الْعَرْشِ - فَلَا يَنْقُصُ مِنْهُمْ وَاحِدٌ وَ لَا يَزِيدُ مِنْهُمْ وَاحِدٌ

‘Basaair Al Darajaat’- Ahmad Bin Musa, from Al-Hassan Bin Musa, from Ali Bin Hasan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Created Muhammad^{-saww} and his^{-asws} Family^{-asws} from the clay of the Throne, therefore, nor one from them would be reduce, nor would anyone be increased from them’.³⁸

38- ير، بصائر الدرجات بغض أصحابنا عن محمد بن الحسين بن عثمان بن عيسى عن عبد الرحمن بن الحجاج قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ طِينَةِ عَلِيِّينَ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةٍ فَوْقَ ذَلِكَ الْخَبَرِ

‘Basaair Al Darajaat’ – From Muhammad Bin Al-Husayn, from Usman Bin Isa, from Abdul Rahman Bin Al Hajaal who said,

‘Allah Blessed and Exalted Created Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} from clay of Illiyeen, and Created their hearts from clay above that’ – the Hadeeth. ³⁹

39- ك، إكمال الدين العطار عن أبيه عن الأشعري عن ابن أبي الخطاب عن أبي سعيد العصفري عن عمرو بن ثابت عن أبي حمزة قال سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ الْأَئِمَّةَ الْأَحَدَ عَشَرَ مِنْ نُورِ عَظْمَتِهِ أَرْوَاحًا فِي صِيَاءِ نُورِهِ يَعْبُدُونَهُ قَبْلَ خَلْقِ الْخَلْقِ يُسَبِّحُونَ اللَّهَ عَزَّ وَ جَلَّ وَ يُقَدِّسُونَهُ وَ هُمُ الْأَئِمَّةُ الْهَادِيَةُ مِنْ آلِ مُحَمَّدٍ ص أَجْمَعِينَ

‘Ikmal Al Deen’- Al Attar, from his father, from Al Ashary, from Bin Abu Al Khatab, from Abu Saeed Al Gazanfary, from Amro Bin Sabit, from Abu Hamza who said,

‘I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: ‘Allah^{-azwj} Mighty and Majestic Created Muhammad^{-saww} and Ali^{-asws} and the eleven Imams^{-asws} from the Noor of His^{-azwj} Magnificence as spirits in the illumination of His^{-azwj} Noor, worshipping Him^{-azwj} before the creation of the creatures,

³⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 36

³⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 37

³⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 38

glorifying Allah^{-azwj} Mighty and Majestic and sanctifying Him^{-azwj}, and they^{-asws} are the Guiding Imams^{-asws} from the whole Progeny^{-asws} of Muhammad^{-saww}".⁴⁰

40- ك، إكمال الدين ابنُ إدريسَ عن أبيه عن محمد بن الحسين بن زيد عن الحسن بن موسى عن علي بن سماعة عن علي بن الحسن بن رباط عن أبيه عن المفضل قال قال الصادق ع إن الله تبارك وتعالى خلق أربعة عشر نوراً قبل خلق الخلق بأربعة عشر ألف عام فهي أرواحنا فقبل له يا ابن رسول الله و من الأربعة عشر

'Ikmal Al Deen' Bin Idrees, from his father, from Muhammad Bin Al-Husayn Bin Zayd, from Al-Hassan Bin Musa, from Ali Bin Sama'at, from Ali Bin Al-Hassan Bin Rabat, from Al Mufazzal who said,

'Al-Sadiq^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Created fourteen *Noors* before the creation of the creatures by fourteen thousand years, so these are our^{-asws} souls'. It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! And who are the fourteen?'

فقال محمد و علي و فاطمة و الحسن و الحسين و الأئمة من ولد الحسين آخوهم القائم الذي يقوم بعد غيبته فيقتل الدجال و يطهر الأرض من كل جور و ظلم

He^{-asws} said: 'Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws}, the last of them^{-asws} being Al-Qaim^{-asws} who will rise after his^{-asws} Occultation and will kill Al-Dajjal^{-la}, and cleanse the earth from all tyranny and injustice".⁴¹

41- من رياض الجنان لفضل الله بن محمود الفارسي بإسناده إلى جابر الجعفي عن أبي جعفر ع قال: يا جابر كان الله و لا شيء غيره لا معلوم و لا مجهول فأول ما ابتدأ من خلقه أن خلق محمداً ص و خلقنا أهل البيت معه من نور عظمته

From 'Riyaz Al Janan' of Fazlullah Bin Mahmood Al Farsy, by his chain to Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'O Jabir! Allah^{-azwj} Existed and there was nothing apart from Him^{-azwj}, neither known or unknown. The first of what He^{-azwj} Commenced with from His^{-azwj} creation is that He^{-azwj} Created Muhammad^{-saww}, and Created us^{-asws} the People^{-asws} of the Household with him^{-saww} from the *Noor* of His^{-azwj} Magnificence.

فأوقفنا أظلة خضراء بين يديه حيث لا سماء و لا أرض و لا مكان و لا ليل و لا نهار و لا شمس و لا قمر الخبز

We^{-asws} paused as green shadows in front of Him^{-azwj} when there was neither a sky, nor earth, nor place, nor night, nor day, nor sun nor moon' – the Hadeeth'.⁴²

42- و روى أحمد بن حنبل بإسناده عن رسول الله ص أنه قال: كنت أنا و علي نوراً بين يدي الرحمن قبل أن يخلق عرشه بأربعة عشر ألف عام

It is reported by Ahmad Bin Hanbal, by his chain,

⁴⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 39

⁴¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 40

⁴² Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 41

'From Rasool-Allah^{-saww} having said: 'I^{-saww} and Ali^{-asws} were both *Noor* in front of the Beneficent before He^{-azwj} Created His^{-azwj} Throne, by four thousand years".⁴³

43- وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ص أَوَّلُ شَيْءٍ خَلَقَ اللَّهُ تَعَالَى مَا هُوَ فَقَالَ نُورٌ نَبَّيْتُكَ يَا جَابِرُ خَلَقَهُ اللَّهُ ثُمَّ خَلَقَ مِنْهُ كُلَّ خَيْرٍ

And from Jabir Bin Abdullah^{-ar} who said,

'I said to Rasool-Allah^{-saww}, 'The first thing Allah^{-azwj} the Exalted Created, what is it?' He^{-saww} said: '*Noor* of your Prophet^{-saww}, O Jabir! Allah^{-azwj} Created him^{-saww}, then Created all good from him^{-saww}'.⁴⁴

44- وَ عَنْ جَابِرٍ أَيْضاً قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي ابْتَدَعَهُ مِنْ نُورِهِ وَ اسْتَفَعَهُ مِنْ جَلَالِ عَظَمَتِهِ

And from Jabir^{-ar} as well having said,

'Rasool-Allah^{-saww} said: 'The first of what Allah^{-azwj} Created was my^{-saww} *Noor*. He^{-azwj} Commenced it from His^{-azwj} *Noor*, and Derived it from the Majesty of His^{-azwj} Magnificence".⁴⁵

45- كَأ، الكافي علي بن محمد عن سهل بن زياد عن محمد بن علي بن إبراهيم عن علي بن حماد عن المفضل قال: قُلْتُ لِأبي عَبْدِ اللَّهِ ع كَيْفَ كُنْتُمْ حَيْثُ كُنْتُمْ فِي الْأُظْلَةِ

'Al Kafi' Ali Bin Muhammad, from sahl Bin Ziyad, from Muhammad Bin Ali Bin Ibrahim, from Ali Bin Ahmad, from Al Mufazzal who said,

'I said to Abu Abdullah^{-asws}, 'How were you^{-asws} when you^{-asws} were in the shadows?'

فَقَالَ يَا مُفَضَّلُ كُنَّا عِنْدَ رَبَّنَا لَيْسَ عِنْدَهُ أَحَدٌ غَيْرُنَا فِي ظِلِّهِ خَضِرَاءُ تُسَبِّحُهُ وَ تُقَدِّسُهُ وَ تُهَلِّلُهُ وَ تُنَجِّدُهُ وَ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَ لَا ذِي رُوحٍ غَيْرُنَا حَتَّى بَدَأَ لَهُ فِي خَلْقِ الْأَشْيَاءِ فَخَلَقَ مَا شَاءَ كَيْفَ شَاءَ مِنَ الْمَلَائِكَةِ وَ غَيْرِهِمْ ثُمَّ أَتَى ذَلِكَ إِلَيْنَا

He^{-asws} said: 'O Mufazzal! We^{-asws} were with our^{-asws} Lord^{-azwj}. There wasn't anyone with Him^{-azwj} apart from us^{-asws} in the green shade. We^{-asws} glorified Him^{-azwj} and extolled His^{-azwj} Holiness, and sanctified Him^{-azwj} and praised Him^{-azwj}, and there was neither an Angel of Proximity nor anyone with a soul apart from us^{-asws}, until He^{-azwj} Began it in the creation of the things. So, He^{-azwj} Created whatever He^{-azwj} so Desired from the Angels and others, then Concluded the knowledge of that with us^{-asws}'.⁴⁶

46- كَأ، الكافي أحمد بن إدريس عن الحسين بن عبد الله الصغير عن محمد بن إبراهيم الجعفری عن أحمد بن علي بن محمد بن عبد الله بن عمر بن علي بن أبي طالب ع عن أبي عبد الله ع قَالَ: إِنَّ اللَّهَ كَانَ إِذْ لَا كَانَ فَخَلَقَ الْكَانَ وَ الْمَكَانَ وَ خَلَقَ نُورَ الْأَنْوَارِ الَّذِي نُورَتْ مِنْهُ الْأَنْوَارُ وَ أَجْرَى فِيهِ مِنْ نُورِهِ الَّذِي نُورَتْ مِنْهُ الْأَنْوَارُ وَ هُوَ النُّورُ الَّذِي خَلَقَ مِنْهُ مُحَمَّدٌ وَ عَلِيٌّ

⁴³ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 42

⁴⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 43

⁴⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 44

⁴⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 45

‘Al Kafi’ Ahmad Bin Idrees, from Al-Husayn Bin Abdullah Al Sagheer, from Muhammad Bin Ibrahim Al Ja’fary, from Ahmad Bin Ali Bin Muhammad Bin Abdullah Bin Umar,

‘Son of Ali^{-asws} Bin Abu Talib^{-asws}, from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Existed when there was no other existence. He^{-azwj} Created the existence (beings), and the space, and Created the *Noor* of the lights from which the lights are illuminated, and Made to flow into it from His^{-azwj} Own *Noor* from which the lights lit up, and it is the *Noor* from which were created Muhammad^{-saww} and Ali^{-asws}.

فَلَمْ يَزَلَا نُورَيْنِ أَوَّلَيْنِ إِذْ لَا شَيْءَ كُنَّ قَبْلَهُمَا فَلَمْ يَزَلَا يَجْرِيَانِ طَاهِرَيْنِ مُطَهَّرَيْنِ فِي الْأَصْلَابِ الطَّاهِرَةِ حَتَّى افْتَرَقَا فِي أَطْهَرِ طَاهِرَيْنِ فِي عَبْدِ اللَّهِ وَ أَبِي طَالِبٍ ع

They^{-asws} did not cease to be two former *Noors* when there was nothing existing before the two of them^{-asws}. Thus, they both^{-asws} did not cease to flow as clean, having been Cleaned, into the clean *Sulbs*, until they both^{-asws} separated in the cleanest of the two clean (lineages), in Abdullah^{-asws} and Abu Talib^{-asws}.⁴⁷

47- كَأ، الكافي أحمد بن إدريس عن الحسين بن عبد الله عن محمد بن عبد الله عن محمد بن سينان عن المفضل عن جابر بن يزيد قال: قال لي أبو جعفر ع يا جابر إن الله أول ما خلق خلق محمداً وعترته الهداة المهتدين فكانوا أشباح نور بين يدي الله

Ahmad Bin Idrees, from Al-Husayn Bin Abdullah, from Muhammad Bin Abdullah, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Bin Yazeed who said,

‘Abu Ja’far^{-asws} said to me: ‘O Jabir! Allah^{-azwj}, the first of what He^{-azwj} Created, created Muhammad^{-saww} and his^{-saww} family^{-asws}, the Guided Guides. They^{-asws} were apparitions of *Noor* in front of Allah^{-azwj}’.

فُلْتُ وَ مَا الْأَشْبَاحُ قَالَ ظِلُّ النُّورِ أَبْدَانٌ نُورَانِيَّةٌ بِلَا أَرْوَاحٍ وَ كَانَ مُؤَيَّدًا بِرُوحٍ وَاحِدٍ وَ هِيَ رُوحُ الْقُدُسِ فِيهِ كَانَ يَعْبُدُ اللَّهُ وَ عِزَّتُهُ وَ لِذَلِكَ خَلَقَهُمْ خُلَمَاءَ عُلَمَاءَ بَرَزَةٍ أَصْفِيَاءَ يَعْبُدُونَ اللَّهَ بِالصَّلَاةِ وَ الصَّوْمِ وَ السُّجُودِ وَ التَّسْبِيحِ وَ التَّهْلِيلِ وَ يُصَلُّونَ الصَّلَوَاتِ وَ يَحُجُّونَ وَ يَصُومُونَ

I said, ‘And what are the apparitions?’ He^{-asws} said: ‘Shades of *Noor*, bodies of luminosity without souls, and they^{-asws} were aided by one Spirit and it is the Holy Spirit. By it, he^{-saww} and his^{-saww} family^{-asws} were worshipping Allah^{-azwj}, and for that He^{-azwj} Created them^{-asws} as forbearing, knowledgeable, righteous elites worshipping Allah^{-azwj} with the Salat, and the Fasting, and the Sajdah, and the glorification, and the sanctification, and they^{-asws} are sending the Salawat, and were performing Hajj and Fasting’.⁴⁸

48- أقول قال الشيخ أبو الحسن البكري أستاذ الشهيد الثاني قدس الله روحهما في كتابه المسمى بكتاب الأنوار حدثنا أشياخنا و أسلافنا الرواة لهذا الحديث عن أبي عمر الأنصاري سألت عن كعب الأخبار و وهب بن منبه و ابن عباس قالوا جميعاً لما أراد الله أن يخلق محمداً ص قال لملائكته إني أريد أن أخلق خلقاً أفضله و أشرفه على الخلائق أجمعين و أجعله سيد الأولين و الآخرين و أشفعه فيهم يوم الدين فلولاه ما زخرت الجنان و لا سمرت النيران فاعرفوا محله و أكرموا لكرامتي و عظموه لعظمتي

⁴⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 46

⁴⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 47

I (Majlisi) am saying, 'The sheykh Abu Al-Hassan Al Bakry, teach of Al Shaheed Al Sani, said in his book named as 'Kitab Al Anwaar', 'It is narrated to us by our elders and our ancestors, the reporters of this Hadeeth, from Abu Umar Al Ansari,

'I asked Ka'ab Al Ahbar (Jewish Rabbi), and Wahab Bin Munabbih (Yemeni scholar expert in Judeo Christian literature), and Bin Abbas who all said, 'When Allah^{-azwj} Wanted to Create Muhammad, Said to His^{-azwj} Angels: "I^{-azwj} Want to Create a creature I^{-azwj} can merit him and Ennoble him over entirety of the creatures and Make him chief of the former ones and the latter ones, and Intercede for him^{-saww} regarding them on the Day of Qiyamah! Had it not been for him^{-saww}, I would have neither Adorned the Gardens nor Inflamed the Fires, therefore recognise his^{-saww} station honour him^{-saww} for My Honours, and revere him^{-saww} for My Reverence!"

فقالت الملائكة إلهنا و سيدنا و ما اعتراض العبيد على مولاهم سمعنا و أطعنا

Then Angels said: 'Our God^{-azwj} and our Master, and what can the slaves object to their masters? We hear and we obey!'

فعند ذلك أمر الله تعالى جبرئيل و ملائكة الصفيح الأعلى و حملة العرش فقبضوا تربة رسول الله ص من موضع ضريحه و قضى أن يخلقه من التراب و يميته في التراب و يحشره على التراب

During that, Allah^{-azwj} the Exalted Commanded Jibrael^{-asws} and Angels of the top realm and bearers of the Throne, so they grabbed the soil of Rasool-Allah^{-saww} from the place where his^{-saww} Shrine would be, and He^{-azwj} Decreed to Create him^{-saww} from the soil, and Cause him^{-saww} to die in the soil, and Resurrect him upon the soil.

فقبضوا من تربة نفسه الطاهرة قبضة طاهرة لم يمش عليها قدم مشيت إلى المعاصي فخرج بها الأمين جبرئيل فغمسها في عين السلسيل حتى نقيت كالدرة البيضاء فكانت تغمس كل يوم في نهر من أنهار الجنة و تعرض على الملائكة فتشرق أنوارها فتستقبلها الملائكة بالتحية و الإكرام و كان يطوف بها جبرئيل في صفوف الملائكة

They grabbed from the soil of his^{-saww} pure soul a clean handful, no foot had walked upon it to an act of disobedience. The trustworthy Jibrael^{-as} ascended with it and immersed it in Al Salsabeel spring until it was purified like the white gem. It was immersed every day in a river from the rivers of Paradise and presented to the Angels. Its radiance shone, so the Angels received it with the salutations, and the honour, and Jibrael used to perform Tawaaf with it among rows of the Angels.

فإذا نظروا إليها قالوا إلهنا و سيدنا إن أمرتنا بالسجود سجدنا فقد اعترفت الملائكة بفضله و شرفه قبل خلق آدم ع و لما خلق الله آدم ع سمع في ظهره نشيشا كنشيش الطير و تسبيحا و تقديسا

When they looked at it, they said, 'Our God^{-azwj} and our Master! You^{-azwj} were to Command us to prostrate, we shall prostrate!' The Angels had acknowledged his^{-saww} superiority and his^{-saww} nobility before the Creation of Adam^{-as}, and when Allah^{-azwj} Created Adam^{-as}, chirping

sounds were heard in his^{-saww} spine like the chirping of the birds, and glorifications, and extollations of Holiness.

فقال آدم يا رب و ما هذا

Adam^{-as} said: 'O Lord^{-azwj}, and what is this?'

فقال يا آدم هذا تسبيح محمد العربي سيد الأولين و الآخرين فالسعادة لمن تبعه و أطاعه و الشقاء لمن خالفه فخذ يا آدم بعهدي و لا تودعه إلا الأصلاب الطاهرة من الرجال و الأرحام من النساء الطاهرات الطيبات العفيفات

He^{-azwj} Said: "O Adam^{-as}! This is glorification by Muhammad^{-saww}, the Arabian, chief of the former ones and the latter ones. Good fortune is for the one who follows him^{-saww}, and obeys him^{-saww}, and the wretchedness is for the one opposing him^{-saww}! O Adam^{-as}! Uphold My^{-azwj} Covenant and do not entrust it to anyone except the clean lineages from the men and the wombs of the women who are clean, good, chaste!"

ثم قال آدم ع يا رب لقد زدني بهذا المولود شرفا و نورا و بهاء و وقارا

Then Adam^{-as} said: 'O Lord^{-azwj}! Due to this birth, You^{-azwj} have Increased me^{-as} in nobility, and Noor, and splendour, and dignity!'

و كان نور رسول الله ص في غرة آدم كالشمس في دوران قبة الفلك أو كالقمر في الليلة المظلمة و قد أنارت منه السماوات و الأرض و السرادقات و العرش و الكرسي

And the Noor of Adam^{-as} was in the forehead of Adam^{-as} like the sun rotating in the orbit of the dome of the skies, or like the moon in the dark night, and from it the skies and the earth, and the pavilions and the Throne and the Chair were irradiated.

و كان آدم ع إذا أراد أن يغشى حواء أمرها أن تتطيب و تنظف و يقول لها الله يرزقك هذا النور و يخصك به فهو ودعة الله و ميثاقه

And it was so, whenever Adam^{-as} wanted to spend time with Hawwa^{-as}, he would instruct her to perfume and purify herself, and he^{-as} would say to her: 'Allah^{-azwj} will be Gracing you^{-as} this Noor and Specialise you^{-as} with it, for it is an Entrustment of Allah^{-saww} and His^{-azwj} Covenant!'

فلا يزال نور رسول الله ص في غرة آدم ع

The Noor of Rasool-Allah^{-saww} did not cease to be in the forehead of Adam^{-as}.

فَرَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: كَانَ اللَّهُ وَ لَا شَيْءَ مَعَهُ فَأَوَّلُ مَا خَلَقَ نُورُ حَبِيبِهِ مُحَمَّدٍ ص قَبْلَ خَلْقِ الْمَاءِ وَ الْعَرْشِ وَ الْكُرْسِيِّ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ اللَّوْحِ وَ الْقَلَمِ وَ الْجَنَّةِ وَ النَّارِ وَ الْمَلَائِكَةِ وَ آدَمَ وَ حَوَاءَ بِأَرْبَعَةِ وَ عَشْرِينَ وَ أَرْبَعِمِائَةِ أَلْفِ عَامٍ

It is reported from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} who said: 'Allah^{-azwj} Existed and there was nothing with Him^{-azwj}. The first of what He^{-azwj} Created was the Noor of His^{-azwj} Beloved Muhammad^{-saww} before He^{-azwj} Created the water, and the Throne, and the Chair, and

the skies, and the earth, and the Tablet, and the Pen, and the Paradise, and the Hellfire, and the Angels, and Adam^{-as} and Hawwa^{-as} by twenty-four thousand years.

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى نُورَ نَبِيِّنَا مُحَمَّدٍ ص بَقِيَ أَلْفَ عَامٍ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ وَاقِفًا يُسَبِّحُهُ وَ يَحْمَدُهُ وَ الْحَقُّ تَبَارَكَ وَ تَعَالَى يَنْظُرُ إِلَيْهِ وَ يَقُولُ يَا عَبْدِي أَنْتَ الْمُرَادُ وَ الْمُرِيدُ وَ أَنْتَ خَيْرِي مِنْ خَلْقِي وَ عَزِّي وَ جَلَالِي لَوْلَاكَ مَا خَلَقْتُ الْأَفْلَاقَ مَنْ أَحَبَّكَ أَخْبَبْتُهُ وَ مَنْ أَبْغَضَكَ أَبْغَضْتُهُ

When Allah^{-azwj} the Exalted Created the Noor of our Prophet Muhammad^{-saww}, he^{-saww} remained for a thousand years in front of Allah^{-azwj} Mighty and Majestic prostrating to Him^{-azwj} and praising Him^{-azwj}, and the Blessed and Exalted Truth Looked at him^{-saww} and Said: "O My^{-azwj} servant! You^{-azwj} are the Purpose and the Intent, and you^{-saww} are My^{-azwj} Choice from My^{-azwj} creatures, and by My^{-azwj} Might and My^{-azwj} Majesty! Had it not been for you^{-saww}, I^{-azwj} would not have Created the skies! One who loves you^{-saww}, I^{-azwj} shall Love him, and one who hates you^{-saww}, I^{-azwj} shall Hate him!"

فَتَأَلَّلَا نُورُهُ وَ ارْتَفَعَ شِعَاعُهُ فَخَلَقَ اللَّهُ مِنْهُ اثْنَيْ عَشَرَ حِجَابًا أَوَّلُهَا حِجَابُ الْقُدْرَةِ ثُمَّ حِجَابُ الْعِزَّةِ ثُمَّ حِجَابُ الْهَيْبَةِ ثُمَّ حِجَابُ الْجَبَرُوتِ ثُمَّ حِجَابُ الرَّحْمَةِ ثُمَّ حِجَابُ النَّبُوَّةِ ثُمَّ حِجَابُ الْكِبَرِيَّاءِ ثُمَّ حِجَابُ الْمَنْزِلَةِ ثُمَّ حِجَابُ الرَّفْعَةِ ثُمَّ حِجَابُ السَّعَادَةِ ثُمَّ حِجَابُ الشَّقَاعَةِ

His^{-saww} Noor sparked, and its rays rose. Allah^{-azwj} Created twelve veils from it. Its first is the veil of Power, then the veil of Magnificence, then the veil of Might, then the veil of Splendour, then the veil of Force, then the veil of Mercy, then the veil of Prophet-hood, then the veil of Greatness, then the veil of Status, then the veil of Loftiness, then the veil of good fortune, then the veil of intercession.

ثُمَّ إِنَّ اللَّهَ تَعَالَى أَمَرَ نُورَ رَسُولِ اللَّهِ ص أَنْ يَدْخُلَ فِي حِجَابِ الْقُدْرَةِ فَدَخَلَ وَ هُوَ يَقُولُ سُبْحَانَ الْعَلِيِّ الْأَعْلَى وَ بَقِيَ عَلَى ذَلِكَ اثْنَيْ عَشَرَ أَلْفَ عَامٍ

Then Allah^{-azwj} the Exalted Commanded the Noor of Rasool-Allah to enter into the veil of Power. He^{-saww} entered, and he^{-saww} was saying: 'Glory be to the most Exalted!', and remained upon that for twelve thousand years.

ثُمَّ أَمَرَهُ أَنْ يَدْخُلَ فِي حِجَابِ الْعِزَّةِ فَدَخَلَ وَ هُوَ يَقُولُ سُبْحَانَ عَالِمِ السِّرِّ وَ أَخْفَى أَحَدَ عَشَرَ أَلْفَ عَامٍ

Then He^{-azwj} Commanded him^{-saww} to enter into the veil of Magnificence. He^{-saww} entered and he^{-saww} was saying: 'Glory be to Knower of the secrets and hidden matters!', for eleven thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْعِزَّةِ وَ هُوَ يَقُولُ سُبْحَانَ الْمَلِكِ الْمَنَّانِ عَشْرَةَ أَلْفِ عَامٍ

Then he^{-saww} entered into the veil of Might, and he^{-saww} was saying: 'Glory be to the King, the Bestower!', for ten thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْهَيْبَةِ وَ هُوَ يَقُولُ سُبْحَانَ مَنْ هُوَ غَنِيٌّ لَا يَفْتَقِرُ تِسْعَةَ أَلْفِ عَامٍ

Then he^{-saww} entered into the veil of Splendour, and he^{-saww} was saying: 'Glory be to the One Who is Rich and does not get impoverished!', for nine thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْجَبَرُوتِ وَ هُوَ يَقُولُ سُبْحَانَ الْكَرِيمِ الْأَكْرَمِ ثَمَانِيَةَ أَلْفِ عَامٍ

Then he^{-saww} entered into the veil of Force, and he^{-saww} was saying: 'Glory be to the most Benevolent, the most Benevolent!', for eight thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الرِّهْمَةِ وَهُوَ يَقُولُ سُبْحَانَ رَبِّ الْعَرْشِ الْعَظِيمِ سَبْعَةَ آلَافِ عَامٍ

Then he^{-saww} entered into the veil of Mercy, and he^{-saww} was saying: 'Glory be to Lord^{-azwj} of the Throne, the Magnificent!', for seven thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ التُّبُّوَةِ وَهُوَ يَقُولُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ سِتَّةَ آلَافِ عَامٍ

Then he^{-saww} entered into the veils of Prophet-hood, and he^{-saww} was saying: 'Glory be to your Lord^{-azwj}, the Lord^{-azwj} of Might, from what they are describing!', for six thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْكِبَرِيَاءِ وَهُوَ يَقُولُ سُبْحَانَ الْعَظِيمِ الْأَعْظَمِ خَمْسَةَ آلَافِ عَامٍ

Then he^{-saww} entered into the veil of Greatness, and he^{-saww} was saying: 'Glory be to the Magnificent, the most Magnificent!', for five thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْمُنَزَّلَةِ وَهُوَ يَقُولُ سُبْحَانَ الْعَلِيمِ الْكَرِيمِ أَرْبَعَةَ آلَافِ عَامٍ

Then he^{-saww} entered into the veil of Status, and he^{-saww} was saying: 'Glory be to the Most Knowing, the Benevolent!', for four thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الرَّفْعَةِ وَهُوَ يَقُولُ سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ ثَلَاثَةَ آلَافِ عَامٍ

Then he^{-saww} entered into the veil of Loftiness, and he^{-saww} was saying: 'Glory be to the Possessor of the Kingdom and the Domains!', for three thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ السَّعَادَةِ وَهُوَ يَقُولُ سُبْحَانَ مَنْ يُزِيلُ الْأَشْيَاءَ وَ لَا يَزُولُ الْفَيَّ عَامٍ

Then he^{-saww} entered into the veil of good fortune, and he^{-saww} was saying: 'Glory be to the One Who Causes the things to decline while He^{-azwj} does not decline!', for two thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الشَّفَاعَةِ وَهُوَ يَقُولُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَلْفَ عَامٍ

Then he^{-saww} entered into the veil of Intercession, and he^{-saww} was saying: 'Glory be to Allah^{-azwj} and with His^{-azwj} Praise! Glory be to Allah^{-azwj} the Magnificent!', for a thousand years'.

قَالَ الْإِمَامُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ ثُمَّ إِنَّ اللَّهَ تَعَالَى خَلَقَ مِنْ نُورِ مُحَمَّدٍ ص عِشْرِينَ بَحْرًا مِنْ نُورٍ فِي كُلِّ بَحْرٍ عُلُومٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ تَعَالَى

The Imam Ali^{-asws} Bin Abu Talib^{-asws} said: 'Then Allah^{-azwj} the Exalted Created from the Noor of Muhammad^{-saww}, twenty oceans of light, in each ocean was (various types of) knowledge, none know this except Allah^{-azwj} the Exalted.

ثُمَّ قَالَ لِنُورِ مُحَمَّدٍ ص انزِلْ فِي بَحْرِ الْعِزِّ

Then He^{-azwj} Said to the Noor of Muhammad^{-saww}: “Descend into the ocean of Might!”

فَنَزَلَ ثُمَّ فِي بَحْرِ الصَّبْرِ ثُمَّ فِي بَحْرِ الْحُشُوعِ ثُمَّ فِي بَحْرِ التَّوَّاضِعِ ثُمَّ فِي بَحْرِ الرِّضَا ثُمَّ فِي بَحْرِ الْوَفَاءِ ثُمَّ فِي بَحْرِ الْحِلْمِ ثُمَّ فِي بَحْرِ التَّقَى ثُمَّ فِي بَحْرِ الْحَشْيَةِ ثُمَّ فِي بَحْرِ الْإِنَابَةِ ثُمَّ فِي بَحْرِ الْعَمَلِ ثُمَّ فِي بَحْرِ الْمَزِيدِ ثُمَّ فِي بَحْرِ الْهُدَى ثُمَّ فِي بَحْرِ الصَّبَاطَةِ ثُمَّ فِي بَحْرِ الْحَيَاءِ حَتَّى تَقْلَبَ فِي عِشْرِينَ بَحْرًا

He^{-azwj} descended, then into the ocean of patience, then into the ocean of fearfulness, then into the ocean of humility, then into the ocean of contentment, then into the ocean of dignity, then into the ocean of forbearance, then into the ocean of piety, then into the ocean of reverent fear, then into the ocean of penitence, then into the ocean of action, then into the ocean of increase, then into the ocean of guidance, then into the ocean of protection, then into the ocean of modesty, until he^{-saww} had turned into twenty oceans.

فَلَمَّا خَرَجَ مِنْ آخِرِ الْأَبْحَارِ قَالَ اللَّهُ تَعَالَى يَا حَبِيبِي يَا سَيِّدَ رُسُلِي يَا أَوَّلَ مَخْلُوقَاتِي يَا آخِرَ رُسُلِي أَنْتَ الشَّفِيعُ يَوْمَ الْمَحْشَرِ

When he^{-saww} emerged out from the last of the oceans, Allah^{-azwj} the Exalted Said: “O My^{-azwj} Beloved, and O chief of My^{-azwj} Messengers^{-as}, and O first of My^{-azwj} creations, and O Last of My^{-azwj} Messengers^{-as}! You^{-azwj} are the interceder on the Day of Gathering!”

فَخَرَّ النُّورُ سَاجِدًا ثُمَّ قَامَ فَقَطَرَتْ مِنْهُ قَطَرَاتٌ كَانَتْ عَدَدُهَا مِائَةُ أَلْفٍ وَ أَرْبَعَةٌ وَ عِشْرِينَ أَلْفَ قَطْرَةٍ فَخَلَقَ اللَّهُ تَعَالَى مِنْ كُلِّ قَطْرَةٍ مِنْ نُورِهِ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَلَمَّا تَكَامَلَتِ الْأَنْوَارُ صَارَتْ تَطُوفُ حَوْلَ نُورِ مُحَمَّدٍ صَ كَمَا تَطُوفُ الْحُجَّاجُ حَوْلَ بَيْتِ اللَّهِ الْحَرَامِ وَ هُمْ يُسَبِّحُونَ اللَّهَ وَ يَحْمَدُونَهُ وَ يَقُولُونَ سُبْحَانَ مَنْ هُوَ عَالِمٌ لَا يَجْهَلُ سُبْحَانَ مَنْ هُوَ خَلِيمٌ لَا يَعْجَلُ سُبْحَانَ مَنْ هُوَ غَنِيٌّ لَا يَفْتَقِرُ

The Noor fell in Sajdah. Then he^{-saww} stood, and drops dropped from him^{-saww} whose number was a hundred and twenty-four thousand drops. Allah^{-azwj} the Exalted Created from each drop of his^{-saww} Noor, a Prophet^{-as} from the Prophets^{-as}. When the Noor (lights) were completed, they^{-as} began performing Tawaaf of the Noor of Muhammad^{-saww} just as the pilgrims perform Tawaaf of the Sacred House of Allah^{-azwj}, and they^{-as} were glorifying Allah^{-azwj}, and praising Him^{-azwj} and saying: ‘Glory be to the One^{-azwj} Who is Knowledgeable, not uninformed! Glory be to the One Who is Forbearing, not hasty! Glory be to the One Who is Rich, not impoverished!’

فَنَادَاهُمُ اللَّهُ تَعَالَى تَعْرِفُونَنِي أَنَا

Allah^{-azwj} the Exalted Called out to them: ‘Do you recognise who I^{-azwj} am?’

فَسَبَقَ نُورُ مُحَمَّدٍ صَ قَبْلَ الْأَنْوَارِ وَ نَادَى أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ رَبُّ الْأَرْبَابِ وَ مَلِكُ الْمُلُوكِ

The Noor of Muhammad^{-saww} preceded the (other) lights (Noors), and he^{-saww} called out: ‘You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, Lord^{-azwj} of the lords, and King of the kings!’

فَإِذَا بِالْبَدَاءِ مِنْ قِبَلِ الْحَقِّ أَنْتَ صَفِيِّي وَ أَنْتَ حَبِيبِي وَ خَيْرُ خَلْقِي أَمَّا أَنْتَ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

Behold, there was a Call from the direction of the Truth: “You^{-saww} are My^{-azwj} elite, and You^{-azwj} are My^{-azwj} beloved, and best of My^{-azwj} creation! Your^{-saww} community is best of the communities brought out for the people!”

ثُمَّ خَلَقَ مِنْ نُورِ مُحَمَّدٍ صَ جَوْهَرَةً وَ قَسَمَهَا قِسْمَيْنِ فَنَظَرَ إِلَى الْقِسْمِ الْأَوَّلِ بِعَيْنِ الْهَيْبَةِ فَصَارَ مَاءً عَذْبًا وَ نَظَرَ إِلَى الْقِسْمِ الثَّانِي بِعَيْنِ الشَّفَقَةِ فَخَلَقَ مِنْهَا الْعَرْشَ فَاسْتَوَى عَلَى وَجْهِ الْمَاءِ

Then He^{-azwj} Created a jewel from the Noor of Muhammad^{-saww} and Divided it into two segment. He^{-azwj} Looked at the first segment with the Eye of Prestige, so it became fresh water, and He^{-azwj} Looked at the second segment with the Eye of Compassion, so He^{-azwj} Created the Throne from it and Evened it upon the surface of the water.

فَخَلَقَ الْكُرْسِيَّ مِنْ نُورِ الْعَرْشِ وَ خَلَقَ مِنْ نُورِ الْكُرْسِيِّ اللَّوْحَ وَ خَلَقَ مِنْ نُورِ اللَّوْحِ الْقَلَمَ وَ قَالَ لَهُ اكْتُبْ تَوْحِيدِي

He^{-azwj} Created the Chair from Noor of the Throne, and Created the Tablet from Noor of the Chair, and Created Noor of the Pen from Noor of the Tablet and Said to it: “Write My^{-azwj} Tawheed (Oneness)!”

فَبَقِيَ الْقَلَمُ أَلْفَ عَامٍ سَكَرَانَ مِنْ كَلَامِ اللَّهِ تَعَالَى فَلَمَّا أَفَاقَ قَالَ اكْتُبْ قَالَ يَا رَبِّ وَ مَا أَكْتُبُ قَالَ اكْتُبْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The Pen remained for a thousand years intoxicated from the Speech of Allah^{-azwj} the Exalted. When it sobered, He^{-azwj} Said: “Write!” It said: ‘O Lord^{-azwj}, what shall I write?’ He^{-azwj} Said: “Write – ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!’”

فَلَمَّا سَمِعَ الْقَلَمُ اسْمَ مُحَمَّدٍ صَ خَرَّ سَاجِدًا وَ قَالَ سُبْحَانَ الْوَاحِدِ الْفَهَّارِ سُبْحَانَ الْعَظِيمِ الْأَعْظَمِ

When the Pen heard the name of Muhammad^{-saww}, it fell in Sajdah and said: ‘Glory be to the One, the Subduer! Glory be to the Magnificent, the most Magnificent!’

ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَ كَتَبَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ثُمَّ قَالَ يَا رَبِّ وَ مَنْ مُحَمَّدٌ الَّذِي قَرَنْتَ اسْمَهُ بِاسْمِكَ وَ ذِكْرُهُ بِذِكْرِكَ

Then it raised its head from the Sajdah and wrote: ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}’. Then it said: ‘O Lord^{-azwj} and who is Muhammad^{-saww} whose name You^{-azwj} have Derived from Your^{-azwj} Name, and his^{-saww} mentioned with Your^{-azwj} Mention?’

قَالَ اللَّهُ تَعَالَى لَهُ يَا قَلَمُ فَلَوْلَا مَا خَلَقْتُكَ وَ لَا خَلَقْتُ خَلْقِي إِلَّا لِأَجْلِهِ فَهُوَ بَشِيرٌ وَ نَذِيرٌ وَ سَرَاجٌ مُنِيرٌ وَ شَفِيعٌ وَ حَبِيبٌ

Allah^{-azwj} the Exalted Said to it: “O Pen! Had it not been for him^{-saww} I^{-azwj} would not have Created you, nor did I^{-azwj} Create My^{-azwj} creation except because of him^{-saww}. He^{-saww} is a giver of glad tidings, and a warner, and a radiant lamp, and an intercessor, and a beloved!”

فَعِنْدَ ذَلِكَ انْشَقَّ الْقَلَمُ مِنْ خِلَاوَةِ ذِكْرِ مُحَمَّدٍ صَ ثُمَّ قَالَ الْقَلَمُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

During that, the Pen split apart from the sweetness of the mention of Muhammad^{-saww}. Then the Pen said: ‘The greeting be to you^{-saww}, O Rasool-Allah^{-saww}!’

فَقَالَ اللَّهُ تَعَالَى وَ عَلَيْكَ السَّلَامُ مِنِّي وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Allah^{-azwj} the Exalted Said: “And upon you be the Greeting from Me^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!”

فَلِأَجْلِ هَذَا صَارَ السَّلَامُ سُنَّةً وَ الرَّدُّ فَرِيضَةً ثُمَّ قَالَ اللَّهُ تَعَالَى أَكْتُبْ قَضَائِي وَ قَدْرِي وَ مَا أَنَا خَالِفُهُ إِلَى يَوْمِ الْقِيَامَةِ

Due to this reason, the greeting became a Sunnah, and the response an obligation. Then Allah^{-azwj} the Exalted Said: “Write My^{-azwj} Decree, and My^{-azwj} Power and whatever I^{-azwj} shall Create up to the Day of Qiyamah!”

ثُمَّ خَلَقَ اللَّهُ مَلَائِكَتَهُ يُصَلُّونَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ يَسْتَغْفِرُونَ لِأُمَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ

Then Allah^{-azwj} Created Angels sending Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and seeking Forgiveness for his^{-saww} community up to the Day of Qiyamah.

ثُمَّ خَلَقَ اللَّهُ تَعَالَى مِنْ نُورِ مُحَمَّدٍ صِ الْجَنَّةَ وَ زَيْنَهَا بِأَرْبَعَةِ أَشْيَاءَ التَّعْظِيمِ وَ الْجَلَالَةِ وَ السَّخَاءِ وَ الْأَمَانَةِ وَ جَعَلَهَا لِأَوْلِيَائِهِ وَ أَهْلِ طَاعَتِهِ

Then Allah^{-azwj} the Exalted Created from the Noor of Muhammad^{-saww}, the Paradise and its adornments with four things – the reverence, the majesty, the generosity, and the entrustment, and Made these to be for his^{-saww} friends and the people obedient to him^{-saww}.

ثُمَّ نَظَرَ إِلَى بَاقِي الْجَوْهَرَةِ بَعَيْنِ الْهَيْبَةِ فَذَابَتْ فَخَلَقَ مِنْ دُخَانِهَا السَّمَاوَاتِ وَ مِنْ زَبَدِهَا الْأَرْضِينَ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْأَرْضَ صَارَتْ تَمُوجُ بِأَهْلِهَا كَالسَّيْفِينَةِ فَخَلَقَ اللَّهُ الْجِبَالَ فَأَرَسَهَا بِهَا

Then He^{-azwj} Looked at the remainder of the jewel with the Eye of Prestige. It melted. He^{-azwj} Created the skies from its vapour, and the earths from its foam. When Allah^{-azwj} Blessed and Exalted Created the earth, it became turbulent with its inhabitants like a ship. Allah^{-azwj} Created the mountains to stabilise it with these.

ثُمَّ خَلَقَ مَلَكًا مِنْ أَغْظَمَ مَا يَكُونُ فِي الْقُوَّةِ فَدَخَلَ تَحْتَ الْأَرْضِ ثُمَّ لَمْ يَكُنْ لِقَدَمَيْ الْمَلِكِ قَرَارٌ فَخَلَقَ اللَّهُ صَخْرَةً عَظِيمَةً وَ جَعَلَهَا تَحْتَ قَدَمَيْ الْمَلِكِ ثُمَّ لَمْ يَكُنْ لِلصَّخْرَةِ قَرَارٌ فَخَلَقَ لَهَا نُورًا عَظِيمًا لَمْ يَقْدِرْ أَحَدٌ أَنْ يَنْظُرَ إِلَيْهِ لِعَظَمِ جَلْفَتِهِ وَ بَرَقِ عَيْنَيْهِ حَتَّى لَوْ وُضِعَتِ الْبِحَارُ كُلُّهَا فِي إِحْدَى مَنْخَرَتَيْهِ مَا كَانَتْ إِلَّا كَحَبَّةٍ مَلْفَاةٍ فِي أَرْضٍ فَلَاةٍ

Then He^{-azwj} Created an Angel of the greatest strength as could be. He entered beneath the earth but his feet found no firm support. Allah^{-azwj} Created a tremendous rock and Placed it beneath the angel's feet. Then the rock itself had no place of stability, so Allah^{-azwj} Created for it a mighty bull. No one could bear to look at it because of the enormity of its creation and the brilliance of its eyes. Even if all the seas were placed into one of its nostrils, they would be no more than a mustard seed cast upon a vast plain.

فَدَخَلَ النَّوْرُ تَحْتَ الصَّخْرَةِ وَ حَمَلَهَا عَلَى ظَهْرِهِ وَ قُرُونِهِ وَ اسْمُ ذَلِكَ النَّوْرِ هَوْتَا ثُمَّ لَمْ يَكُنْ لِذَلِكَ النَّوْرِ قَرَارٌ فَخَلَقَ اللَّهُ لَهُ حُوتًا عَظِيمًا وَ اسْمُ ذَلِكَ الْحُوتِ يَهُتُ فَدَخَلَ الْحُوتُ تَحْتَ قَدَمَيْ النَّوْرِ فَاسْتَقَرَّ النَّوْرُ عَلَى ظَهْرِ الْحُوتِ فَالْأَرْضُ كُلُّهَا عَلَى كَاهِلِ الْمَلِكِ وَ الْمَلِكُ عَلَى الصَّخْرَةِ

The bull went beneath the rock and carried it upon its back and horns. The name of that bull was Lahouta. Then that bull, too, had no firm support, so Allah^{-azwj} Created for it a great fish, whose name was Bahamout. The fish went beneath the feet of the bull, and the bull became settled upon the back of the fish. Thus, the entire earth rested upon the shoulders of the Angel, and the Angel stood upon the rock.

وَالصَّخْرَةُ عَلَى النَّوْرِ وَالنَّوْرُ عَلَى الْحُوتِ وَالْحُوتُ عَلَى الْمَاءِ وَالْمَاءُ عَلَى الْهَوَاءِ وَالْهَوَاءُ عَلَى الظُّلُمَةِ ثُمَّ انْقَطَعَ عِلْمُ الْخَلَائِقِ عَمَّا تَحْتَ الظُّلُمَةِ

And the rock is upon the bull, and the bull is upon the fish, and the fish is upon the water, and the water is upon the air, and the air is upon the darkness. Then the knowledge of the people is cut off from what is beneath the darkness.

Note –

قد ورد هذا التفصيل في أخبار من العامة، و لعل مصنف الأنوار أخذه من طريقهم، و هو يخالف العلم الحاصل لنا من القرآن العظيم و أخبار النبي و الولي عليهم صلوات الله و سلامه و غيرهما الذي يدل على أن الأرض قائمة بنفسها غير محمولة و لا موضوعة على شيء

This detail has been referred to in the Ahadeeth from the general Muslims (Non-Shia), and perhaps the author of (Bihar) 'Al Anwaar' has taken it from their paths, and it opposes the knowledge obtained for us from the Magnificent Quran and Ahadeeth of the Prophet^{-saww} and the guardians, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon them^{-asws}, and other who evidence upon that the eaerth stands by itself without being carried, nor is it place upon anything'.

ثُمَّ خَلَقَ اللَّهُ تَعَالَى الْعَرْشَ مِنْ ضِيَاءَيْنِ أَحَدُهُمَا الْفَضْلُ وَ الثَّانِي الْعَدْلُ ثُمَّ أَمَرَ الضِّيَاءَيْنِ فَانْتَفَسَا بِنَفْسَيْنِ فَخَلَقَ مِنْهُمَا أَرْبَعَةَ أَشْيَاءَ الْعَقْلَ وَ الْحِلْمَ وَ الْعِلْمَ وَ السَّخَاءَ

Then Allah^{-azwj} the Exalted Created the Throne from two illuminations – one of these being the Grace, and the second being the justice. Then He^{-azwj} Commanded the two illuminations, so they breathed two breaths. He^{-azwj} Created from these two, four things – the justice, and the forbearance, and the knowledge, and the generosity.

ثُمَّ خَلَقَ مِنَ الْعَقْلِ الْخَوْفَ وَ خَلَقَ مِنَ الْعِلْمِ الرِّضَا وَ مِنَ الْحِلْمِ الْمَوَدَّةَ وَ مِنَ السَّخَاءِ الْمَحَبَّةَ ثُمَّ عَجَنَ هَذِهِ الْأَشْيَاءَ فِي طِينَةِ مُحَمَّدٍ ص ثُمَّ خَلَقَ مِنْ بَعْدِهِمْ أَرْوَاحَ الْمُؤْمِنِينَ مِنْ أُمَّةٍ مُحَمَّدٍ ص

Then He^{-azwj} created the fear from the intellect, and created the contentment from the knowledge, and the cordiality from the forbearance, and the love from the generosity. Then He^{-azwj} Kneaded these things in the clay of Muhammad^{-saww}. Then He^{-azwj} Created after them^{-asws}, souls of the believers from the community of Muhammad^{-saww}.

ثُمَّ خَلَقَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ وَ اللَّيْلَ وَ النَّهَارَ وَ الضِّيَاءَ وَ الظَّلَامَ وَ سَائِرَ الْمَلَائِكَةِ مِنْ نُورِ مُحَمَّدٍ ص فَلَمَّا تَكَامَلَتِ الْأَنْوَارُ سَكَنَ نُورُ مُحَمَّدٍ تَحْتَ الْعَرْشِ ثَلَاثَةَ وَ سَبْعِينَ أَلْفَ عَامٍ

Then He^{-azwj} Created the sun, and the moon, and the stars, and the night, and the day, and the illumination, and the darkness, and the rest of the Angels from the Noor of Muhammad^{-saww}

saww. When the lights (Noor) were completed, the Noor of Muhammad^{-saww} settled beneath the Throne for seventy-three thousand years.

ثُمَّ انْتَقَلَ نُورُهُ إِلَى الْجَنَّةِ فَبَقِيَ سَبْعِينَ أَلْفَ عَامٍ ثُمَّ انْتَقَلَ إِلَى سِدْرَةِ الْمُنْتَهَى فَبَقِيَ سَبْعِينَ أَلْفَ عَامٍ ثُمَّ انْتَقَلَ نُورُهُ إِلَى السَّمَاءِ السَّابِعَةِ ثُمَّ إِلَى السَّمَاءِ السَّادِسَةِ ثُمَّ إِلَى السَّمَاءِ الْخَامِسَةِ ثُمَّ إِلَى السَّمَاءِ الرَّابِعَةِ ثُمَّ إِلَى السَّمَاءِ الثَّالِثَةِ ثُمَّ إِلَى السَّمَاءِ الثَّانِيَةِ ثُمَّ إِلَى السَّمَاءِ الدُّنْيَا

Then his^{-saww} Noor was transferred to Paradise and remained for a thousand years. Then his^{-saww} Noor was transferred to Sidrat Al-Muntaha and remained for a thousand years. Then his^{-saww} Noor was transferred to the seventh sky, then to the sixth sky, then to the fifth sky, then to the fourth sky, then to the third sky, then to the second sky, then to the sky of the world.

فَبَقِيَ نُورُهُ فِي السَّمَاءِ الدُّنْيَا إِلَى أَنْ أَرَادَ اللَّهُ تَعَالَى أَنْ يَخْلُقَ آدَمَ عَ أَمَرَ جِبْرِيلَ عَ أَنْ يَنْزِلَ إِلَى الْأَرْضِ وَ يَقْبِضَ مِنْهَا قَبْضَةً فَنَزَلَ جِبْرِيلُ فَسَبَقَهُ اللَّعِينُ إِبْلِيسُ فَقَالَ لِلْأَرْضِ إِنَّ اللَّهَ تَعَالَى يُرِيدُ أَنْ يَخْلُقَ مِنْكَ خَلْقًا وَ يُعَذِّبُهُ بِالنَّارِ فَإِذَا أَتَتْكَ مَلَائِكَتُهُ فَقُولِي أَعُوذُ بِاللَّهِ مِنْكُمْ أَنْ تَأْخُذُوا مِنِّي شَيْئًا يَكُونُ لِلنَّارِ فِيهِ نَصِيبٌ

His^{-saww} Noor remained in the sky of the world until Allah^{-azwj} the Exalted Wanted to Create Adam^{-as}. He^{-azwj} Jibraeel^{-as} to descend to the earth and grab a handful from it. Jibraeel^{-as} descended, but the accursed Iblees^{-la} preceded him^{-as}. He^{-la} said to the earth, 'Allah^{-azwj} the Exalted Wants to Create a creature from you and Punish him with the fire. When His^{-azwj} Angels comes to you, say, 'I seek Refuge with Allah^{-azwj} from you^{-as} from your^{-as} taking anything from me to be for the Hellfire to have a share in him!'

Note –

لا يخلو ذلك عن غرابة، لأن المعروف أن الشيطان لم يكن قبل آدم عليه السلام ضالاً مضلاً مخالفاً لما يعلم أن الله يريد به إلا أن يكون ذلك للشفقة على الأرض، لا لمخالفة الله سبحانه.

That is not vacant from strangeness because the well-known is that the Satan^{-la} did not exist before Adam^{-as}, straying, leading astray, opposed to what he^{-la} knew Allah^{-azwj} Wanted, except that happens to be for the compassion upon the earth, not in opposition to Allah^{-azwj} the Glorious.

فَجَاءَهَا جِبْرِيلُ عَ فَقَالَتْ إِنِّي أَعُوذُ بِالَّذِي أَرْسَلَكَ أَنْ تَأْخُذَ مِنِّي شَيْئًا

Jibraeel^{-as} came to it. It said, 'I seek Refuge with the One Who Sent you^{-as}, from taking anything from me!'

فَرَجَعَ جِبْرِيلُ وَ لَمْ يَأْخُذْ مِنْهَا شَيْئًا فَقَالَ يَا رَبِّ قَدْ اسْتَعَاذَتْ بِكَ مِنِّي فَرَحِمْتَهَا

Jibraeel^{-as} returned and did not take anything from it. He^{-as} said: 'O Lord^{-azwj}! It sought Refuge with You^{-azwj} from me^{-as}, so I^{-as} mercied it'.

فَبَعَثَ مِيكَائِيلَ فَعَاذَ كَذَلِكَ ثُمَّ أَمَرَ إِسْرَافِيلَ فَرَجَعَ كَذَلِكَ فَبَعَثَ عِزْرَائِيلَ فَقَالَ وَ أَنَا أَعُوذُ بِعِزَّةِ اللَّهِ أَنْ أَغْصِي لَهُ أَمْرًا

He^{-azwj} Sent Mikaeel^{-as}. He^{-as} returned like that. Then He^{-azwj} Commanded Israfeel^{-as}. He^{-as} returned like that. He^{-azwj} Sent Izazeel^{-as}. He^{-as} said, 'And I^{-as} seek refuge with the Might of Allah^{-azwj} from being disobedient to Him^{-azwj} of any Command!'

فَقَبَضَ قَبْضَةً مِنْ أَعْلَاهَا وَ أَدْوَمَهَا وَ أَبْيَضَهَا وَ أَسْوَدَهَا وَ أَحْمَرَهَا وَ أَحْسَنَهَا وَ أَنْعَمَهَا فَلِذَلِكَ اخْتَلَفَتْ أَخْلَافُهُمْ وَ أَلْوَانُهُمْ فَمِنْهُمْ الْأَبْيَضُ وَ الْأَسْوَدُ وَ الْأَصْفَرُ

He^{-as} grabbed a handful from its top, and its bottom, and its white and its black and its red, and its coarse and its soft. For that reason, their physiques and their colours are different. From them is the white, and the black, and the yellow.

فَقَالَ لَهُ تَعَالَى أَمْ تَتَعَوَّذُ مِنْكَ الْأَرْضُ بِي

The Exalted Said to him^{-as}: "Didn't the earth seek Refuge with Me^{-azwj} from you^{-as}?"

فَقَالَ نَعَمْ لَكِنْ لَمْ أَتَّفِقْ لَهُ فِيهَا وَ طَاعَتُكَ يَا مَوْلَايَ أُولَى مِنْ رَحْمَتِي لَهَا

He^{-as} said: 'Yes, but I^{-as} did not turn to it regarding it, and O Master, obedience to You^{-azwj} is foremost than my mercy for it!'

فَقَالَ لَهُ اللَّهُ تَعَالَى لِمَ لَا رَحِمْتَهَا كَمَا رَحِمَهَا أَصْحَابُكَ

Allah^{-azwj} the Exalted Said to him^{-as}: "Why did you^{-as} not show mercy to it like what your companions did?"

قَالَ طَاعَتُكَ أُولَى

He^{-as} said: 'Obeying You^{-azwj} is foremost!'

فَقَالَ اعْلَمْ أَنِّي أُرِيدُ أَنْ أَخْلُقَ مِنْهَا خُلُقًا أَنْبِيَاءَ وَ صَالِحِينَ وَ غَيْرَ ذَلِكَ وَ أَجْعَلَكَ الْقَابِضَ لِأَرْوَاحِهِمْ

He^{-azwj} Said: "Know that I^{-azwj} Want to Create from it the Prophets, and righteous, and other than that, and I^{-azwj} shall Make you^{-as} the capturer of their souls!"

فَبَكَى عِزْرَائِيلُ ع فَقَالَ لَهُ الْحَقُّ تَعَالَى مَا يُبْكِيكَ

Izazeel^{-as} wept. The Exalted Truth Said to him^{-as}: "What makes you^{-as} cry?"

قَالَ إِذَا كُنْتُ كَذَلِكَ كَرِهُونِي هَؤُلَاءِ الْخَلَائِقُ

He^{-as} said: 'When I^{-as} would be like that the creatures would dislike me^{-as}'.

فَقَالَ لَا تَخَفْ إِنِّي أَخْلُقُ لَهُمْ عِلَلًا فَيَسْتَمُوتُونَ الْمَوْتَ إِلَى تِلْكَ الْعِلَلِ

He^{-azwj} Said: "Do not fear! I^{-azwj} shall Create reasons for them. They will be attributing the death to that reason!"

ثُمَّ بَعْدَ ذَلِكَ أَمَرَ اللَّهُ تَعَالَى جِبْرِيلَ عَ أَنْ يَأْتِيَهُ بِالْقُبْضَةِ الْبَيْضَاءِ الَّتِي كَانَتْ أَصْلًا فَأَقْبَلَ جِبْرِيلُ عَ وَ مَعَهُ الْمَلَائِكَةُ الْكَرُوبِيُّونَ وَ الصَّافُّونَ وَ الْمُسَبِّحُونَ فَقَبَضُوهَا مِنْ مَوْضِعٍ ضَرَبَهِ وَ هِيَ الْبُقْعَةُ الْمُضِيئَةُ الْمُخْتَارَةُ مِنْ بَقَاعِ الْأَرْضِ

Then after that, Allah^{-azwj} the Exalted Commanded Jibraeel^{-as} to Bring Him^{-azwj} the white handful which was the original. Jibraeel^{-as} came and with him^{-as} were the Cherubim Angels, and the ones standing in rows, and the glorifiers. They grabbed it from the place of his^{-saww} Shrine, and it is the illuminated spot Chosen from spots of the earth.

فَأَخَذَهَا جِبْرِيلُ مِنْ ذَلِكَ الْمَكَانِ فَعَجَنَهَا بِمَاءِ التَّسْنِيمِ وَ مَاءِ التَّعْظِيمِ وَ مَاءِ التَّكْرِيمِ وَ مَاءِ التَّكْوِينِ وَ مَاءِ الرَّحْمَةِ وَ مَاءِ الرِّضَا وَ مَاءِ الْعَفْوِ

Jibraeel^{-as} took it from that place and kneaded it with the water of Tasneem (a spring of Paradise), and the water of reverence, and the water of honour, and the water of formation, and the water of mercy, and the water of contentment, and the water of forgiveness.

فَخَلَقَ مِنَ الْهَدَايَةِ رَأْسَهُ وَ مِنَ الشَّقَقَةِ صَدْرَهُ وَ مِنَ السَّخَاءِ كَفَّيَهُ وَ مِنَ الصَّبْرِ فُؤَادَهُ وَ مِنَ الْعِفَّةِ فَرجَهُ وَ مِنَ الشَّرَفِ قَدَمَيْهِ وَ مِنَ الْيَقِينِ قَلْبَهُ وَ مِنَ الطَّيِّبِ أَنْفَاسَهُ ثُمَّ خَلَطَهَا بِطِينَةِ آدَمَ ع

He^{-azwj} Created his^{-saww} head from the guidance, and his^{-saww} chest from the compassion, and his^{-saww} hands from the generosity, and his^{-saww} heard from the patience, and his^{-saww} private part from the chastity, and his^{-saww} feet from the nobility, and his^{-saww} heart from the certainty, and his^{-saww} breath from the purity. Then He^{-azwj} Mixed it with the clay of Adam^{-as}.

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ عَ أَوْحَى إِلَى الْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

When Allah^{-azwj} the Exalted Created Adam^{-as}, Revealed to the Angels: ***So when I Complete him and Breathe from My spirit into him, then fall down to him in Sajdah!*** [38:72].

فَحَمَلَتِ الْمَلَائِكَةُ جَسَدَ آدَمَ عَ وَ وَضَعُوهُ عَلَى بَابِ الْجَنَّةِ وَ هُوَ جَسَدٌ لَا رُوحَ فِيهِ وَ الْمَلَائِكَةُ يَنْتَظِرُونَ مَتَى يُفْثَرُونَ بِالسُّجُودِ وَ كَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ بَعْدَ الظُّهْرِ

The Angels carried the body of Adam^{-as} and placed him^{-as} at the door of Paradise, and it was a body having no soul in it, and the Angels were awaiting when they would be Commanded with the Sajdah, and that was on the day of Friday after midday.

ثُمَّ إِنَّ اللَّهَ تَعَالَى أَمَرَ الْمَلَائِكَةَ بِالسُّجُودِ لآدَمَ عَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَعَنَهُ اللَّهُ ثُمَّ خَلَقَ اللَّهُ بَعْدَ ذَلِكَ الرُّوحَ وَ قَالَ لَهَا ادْخُلِي فِي هَذَا الْجَسَمِ

Then Allah^{-azwj} the Exalted Commanded the Angels with the prostrating to Adam^{-as}. They prostrated except Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}. Then after that Allah^{-azwj} Created the Spirit and Said to it: “Enter into this body!”

فَرَأَتِ الرُّوحَ مَدْخُلًا ضَيِّقًا فَوَقَفَتْ فَقَالَ لَهَا ادْخُلِي كَرِهًا وَ اخْرُجِي كَرِهًا

The Spirit saw a narrow entrance, so it paused. He^{-azwj} Said to it: “Enter unwillingly and exit unwillingly!”

قَالَ فَدَخَلَ الرُّوحُ فِي الْيَافُوخِ إِلَى الْعَيْنَيْنِ فَجَعَلَ يَنْظُرُ إِلَى نَفْسِهِ فَسَمِعَ تَسْبِيحَ الْمَلَائِكَةِ فَلَمَّا وَصَلَتْ إِلَى الْحَيَاشِيمِ عَطَسَ آدَمُ ع فَأَنْطَقَهُ اللَّهُ تَعَالَى بِالْحَمْدِ فَقَالَ الْحَمْدُ لِلَّهِ وَ هِيَ أَوَّلُ كَلِمَةٍ قَالَهَا آدَمُ ع

He^{-asws} said: 'The Spirit entered into the fortanel to the eyes. He^{-as} went on to look at himself and heard the glorification by the Angels. When it reached to the nostrils, Adam^{-as} sneezed. Allah^{-azwj} Caused him^{-as} to speak with the praise. He^{-as} said: 'The Praise is for Allah^{-azwj}!', and it is the first phrase Adam^{-as} had said.

فَقَالَ الْحَقُّ تَعَالَى رَحِمَكَ اللَّهُ يَا آدَمُ لَهَذَا خَلْقُكَ وَ هَذَا لَكَ وَ لَوْلَاكَ أَنْ قَالُوا مِثْلَ مَا قُلْتَ فَلَيْذَلِكَ صَارَ تَسْمِيَتِ الْعَاطِسِ سُنَّةً وَ لَمْ يَكُنْ عَلَى إِبْلِيسَ أَشَدُّ مِنْ تَسْمِيَتِ الْعَاطِسِ

The Exalted Truth Said: "May Allah^{-azwj} Mercy you^{-as}, O Adam^{-as}! I^{-azwj} Created you^{-as} for this, and this is for you^{-as} and your^{-as} children to say similar to what you^{-as} said!" For that naming (Allah^{-azwj}) at the sneeze is a Sunnah, and there is nothing severer upon Iblees^{-la} than naming (Allah^{-azwj}) at the sneeze.

ثُمَّ إِنَّ آدَمَ ع فَتَحَ عَيْنَيْهِ فَرَأَى مَكْتُوبًا عَلَى الْعَرْشِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Then Adam^{-as} opened his^{-as} eyes. He^{-as} saw written upon the Throne – 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool of Allah^{-azwj}'.

فَلَمَّا وَصَلَتْ الرُّوحُ إِلَى سَاقِهِ قَامَ قَبْلَ أَنْ تَصِلَ إِلَى قَدَمَيْهِ فَلَمْ يُطِيقْ فَلَيْذَلِكَ قَالَ تَعَالَى خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

When the Spirit reached to his^{-as} lower leg, he^{-as} stood up before it had reached to his^{-as} feet. He^{-as} could not endure that. Allah^{-azwj} the Exalted Said: **The human being is Created of hasty (temperament) [21:37]**.

قَالَ الصَّادِقُ ع كَانَتْ الرُّوحُ فِي رَأْسِ آدَمَ ع مِائَةَ عَامٍ وَ فِي صَدْرِهِ مِائَةَ عَامٍ وَ فِي ظَهْرِهِ مِائَةَ عَامٍ وَ فِي فَخْذَيْهِ مِائَةَ عَامٍ وَ فِي سَاقَيْهِ وَ قَدَمَيْهِ مِائَةَ عَامٍ

Al-Sadiq^{-asws} said: 'The soul (Spirit) was in the head of Adam^{-as} for a hundred years, and in his^{-as} chest for a hundred years, and in his^{-as} back for a hundred years, and in his^{-as} thighs for a hundred years, and in his^{-as} left and his^{-as} feet for a hundred years.

فَلَمَّا اسْتَوَى آدَمُ ع قَائِمًا أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ وَ كَانَ ذَلِكَ بَعْدَ الظُّهْرِ يَوْمَ الْجُمُعَةِ فَلَمْ تَزَلْ فِي سُجُودِهَا إِلَى الْعَصْرِ

When Adam had stood up straight, Allah^{-azwj} Commanded the Angels with the Sajdah, and that was after the midday on the day of Friday. They did not cease to be in Sajdah until Al Asr (late afternoon).

فَسَمِعَ آدَمُ ع مِنْ ظَهْرِهِ تَسْبِيحًا كَتَسْبِيحِ الطَّيْرِ وَ تَعْدِيْسًا فَقَالَ آدَمُ يَا رَبِّ وَ مَا هَذَا

Adam^{-as} heard chirping from his^{-as} spine like chirping of the birds, and glorifications, and extollations of Holiness. Adam^{-as} said: 'O Lord^{-azwj}, and what is this?'

قَالَ يَا آدَمُ هَذَا تَسْبِيحُ مُحَمَّدٍ الْعَرَبِيِّ سَيِّدِ الْأَوَّلِينَ وَ الْآخِرِينَ

He^{-azwj} Said: "This is a glorification by Muhammad^{-saww} the Arabian, chief of the former ones and the latter ones!"

ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ مِنْ ضِلْعِهِ الْأَعْوَجَ حَوَاءَ وَ قَدْ أَنَامَهُ اللَّهُ تَعَالَى

Then Allah^{-azwj} Blessed and Exalted Created Hawwa^{-as} from his^{-as} curved rib, and Allah^{-azwj} the Exalted had Caused him^{-as} to sleep.

Note –

تقدمت روايات فيما خلقت حواء منه و الخلاف فيه. راجع ج 11

Reports have already preceded regarding what Hawwa^{-as} had been Created from, and the differences are in it. Refer to V 11.

فَلَمَّا انْتَبَهَ رَأَاهَا عِنْدَ رَأْسِهِ فَقَالَ مَنْ أَنْتِ قَالَتْ أَنَا حَوَاءُ خَلَقَنِي اللَّهُ لَكَ قَالَ مَا أَحْسَنَ خَلْقَتَكَ

When he^{-as} awoke he^{-as} saw her^{-as} by his^{-as} head. He^{-as} said: ‘Who are you^{-as}?’ She^{-as} said: ‘I^{-as} am Hawwa^{-as}. Allah^{-azwj} has Created me^{-as} for you^{-as}!’ He^{-as} said: ‘How excellent is your^{-as} creation!’

فَأَوْحَى اللَّهُ إِلَيْهِ هَذِهِ أَمَتِي حَوَاءُ وَ أَنْتَ عَبْدِي آدَمُ خَلَقْتُكُمْ لِدَارٍ اسْمُهَا جَنَّةٌ فَسَبِّحْ بِي وَ اْحْمَدْنِي يَا آدَمُ اْحْطُبْ حَوَاءَ مِنِّي وَ ادْفَعْ مَهْرَهَا إِلَيَّ

Allah^{-azwj} Revealed to him^{-as}: “This is My^{-azwj} maid Hawwa^{-as} and You^{-as} are My^{-azwj} servant Adam^{-as}! I^{-azwj} have Created you^{-as} two for a house I^{-azwj} have Named it as ‘My^{-azwj} Paradise!’, therefore glorify Me^{-azwj} and praise Me^{-azwj}! O Adam^{-as}! Propose for Hawwa^{-as} from Me^{-azwj} and hand over her^{-as} dowry to Me^{-azwj}!”

فَقَالَ آدَمُ وَ مَا مَهْرُهَا يَا رَبِّ

Adam^{-as} said: ‘And what is her^{-as} dowry, O Lord^{-azwj}?’

قَالَ تُصَلِّي عَلَى حَبِيبِي مُحَمَّدٍ ص عَشْرَ مَرَّاتٍ

He^{-azwj} Said: ‘Send Salawaat upon My^{-azwj} beloved Muhammad^{-saww} ten times!’

فَقَالَ آدَمُ جَزَاؤُكَ يَا رَبِّ عَلَى ذَلِكَ الْحَمْدُ وَ الشُّكْرُ مَا بَقِيَتْ

Adam^{-as} said: ‘O Lord^{-azwj}! My recompense to You^{-azwj} upon that is the praise and the thanks for as long as I^{-as} remain’.

فَتَرَوَّجَهَا عَلَى ذَلِكَ وَ كَانَ الْقَاضِي الْحَقُّ وَ الْعَاقِدُ جِبْرَائِيلُ وَ الزَّوْجَةُ حَوَاءُ وَ الشُّهُودُ الْمَلَائِكَةُ فَوَاصَلَهَا وَ كَانَتِ الْمَلَائِكَةُ يَقِفُونَ مِنْ وَرَاءِ آدَمَ ع

He^{-azwj} got her^{-saww} married upon that, and the Judge was the Truth, and the officiator of the marriage tie was Jibraeel^{-as}, and the bride was Hawwa^{-as}, and the Angels were the witnesses. He^{-as} approached her^{-as} while the Angels were standing behind Adam^{-as}.

قَالَ آدَمُ ع لِأَيِّ شَيْءٍ يَا رَبِّ تَقِفُ الْمَلَائِكَةُ مِنْ وَرَائِي

Adam^{-as}: ‘O Lord^{-azwj}! For which thing are the Angels standing behind me^{-as}?’

فَقَالَ لِيَنْظُرُوا إِلَى نُورِ وَلَدِكَ مُحَمَّدٍ ص

He^{-azwj} Said: “For them to be looking at the Noor of your^{-as} child Muhammad^{-saww}!”

قَالَ يَا رَبِّ اجْعَلْهُ أَمَامِي حَتَّى تَسْتَقْبِلَنِي الْمَلَائِكَةُ

He^{-as} said: ‘O Lord^{-azwj}! Make him^{-saww} to be in front of me^{-as} until the Angels face me^{-as}’.

He^{-azwj} Made him^{-saww} to be in his^{-as} forehead. The Angels stood before him^{-as} in rows. Then Adam^{-as} asked his^{-as} lord^{-azwj} to Make him^{-saww} to be in a place Adam^{-as} could see him^{-saww}. He^{-azwj} Made him^{-saww} in the index finger.

فَجَعَلَهُ فِي جَبْهَتِهِ فَكَانَتْ الْمَلَائِكَةُ تَقِفُ قُدَّامَهُ صُفُوفاً ثُمَّ سَأَلَ آدَمُ ع رَبَّهُ أَنْ يَجْعَلَهُ فِي مَكَانٍ يَرَاهُ آدَمُ فَجَعَلَهُ فِي الإِصْبَعِ السَّبَّابَةِ فَكَانَ نُورٌ مُخَمَّدٌ ص فِيهَا وَ نُورٌ عَلِيٌّ ع فِي الإِصْبَعِ الْوُسْطَى وَ فَاطِمَةٌ ع فِي الْتِي تَلِيهَا وَ الْحَسَنُ ع فِي الْخِنْصِرِ وَ الْحُسَيْنُ ع فِي الإِصْبَعِ وَ كَانَتْ أَنْوَارُهُمْ كَعُرَّةِ الشَّمْسِ فِي قُبَّةِ الْقَلْبِ أَوْ كَالْقَمَرِ فِي لَيْلَةِ الْبَدْرِ

Thus, the Noor of Muhammad^{-saww} was in it, and Noor of Ali^{-asws} was in the middle finger, and (Noor of Syeda) Fatima^{-asws} in the finger following it, and (Noor of) Al-Hassan^{-asws} was in the little finger, and (Noor of) Al-Husayn^{-asws} was in the thumb, and their lights (Noor) were like the brightness of the sun in the dome of the sky, or like the moon in a night of the full moon.

وَ كَانَ آدَمُ ع إِذَا أَرَادَ أَنْ يَغْشَى حَوَاءَ يَأْمُرُهَا أَنْ تَتَطَيَّبَ وَ تَتَطَهَّرَ وَ يَقُولَ لَهَا يَا حَوَاءُ اللَّهُ يَرْزُقُكَ هَذَا النُّورَ وَ يُخْصُصُكَ بِهِ فَهُوَ وَدِيعَةُ اللَّهِ وَ مِثَاقُهُ

And it was so, whenever Adam^{-as} wanted to approach Hawwa^{-as}, would instruct her^{-asws} to perfume and purify herself, and he^{-as} said to her^{-as}: ‘O Hawwa^{-as}! Allah^{-azwj} will be Gracing you this Noor and Specialise you^{-as} with it. He^{-saww} is an Entrustment of Allah^{-azwj} and His^{-azwj} Covenant’.

فَلَمْ يَزَلْ نُورُ رَسُولِ اللَّهِ ص فِي عُرَّةِ آدَمَ ع حَتَّى حَمَلَتْ حَوَاءَ بِشَيْثٍ وَ كَانَتْ الْمَلَائِكَةُ يَأْتُونَ حَوَاءَ وَ يُهْنِئُونَهَا فَلَمَّا وَضَعَتْهُ نَظَرَتْ بَيْنَ عَيْنَيْهِ إِلَى نُورِ رَسُولِ اللَّهِ ص يَشْتَعِلُ اشْتِعَالًا فَفَرِحَتْ بِذَلِكَ

The Noor of Rasool-Allah^{-saww} did not cease to be in the forehead of Adam^{-as} until Hawwa^{-as} was blessed with Shees^{-as}, and the Angels used to come and congratulate her^{-as}. When she^{-as} placed him^{-as}, she^{-as} looked between his^{-as} eyes at the Noor of Rasool-Allah^{-saww} beaming intensely. She^{-as} rejoiced at that.

وَ ضَرَبَ جِبْرِئِيلُ ع بَيْنَهَا وَ بَيْنَهُ حِجَاباً مِنْ نُورٍ غَلِظُهُ مَقْدَارُ خَمْسِمِائَةِ عَامٍ فَلَمْ يَزَلْ مُجْجَباً مُحْبُوساً حَتَّى بَلَغَ شَيْثُ ع مَبَالِغَ الرِّجَالِ وَ النُّورُ يُشْرِقُ فِي عُرَّتِهِ

And Jibraeel^{-as} struck a veil of light between her^{-as} and him (Iblees^{-la}) of a thickness of five hundred years. He^{-la} did not cease to be veiled, withheld, until Shees^{-as} reached the maturity of the men while the Noor was sparkling in his^{-as} forehead.

فَلَمَّا عَلِمَ آدَمُ ع أَنَّ وَلَدَهُ شَيْثُ بَلَغَ مَبَالِغَ الرِّجَالِ قَالَ لَهُ يَا بُنَيَّ إِنِّي مُفَارِقُكَ عَنْ قَرِيبٍ فَادْنُ مِنِّي حَتَّى آخُذَ عَلَيْكَ الْعَهْدَ وَ الْمِيثَاقَ كَمَا أَخَذَهُ اللَّهُ تَعَالَى عَلَى مَنْ قَبْلَكَ

When Adam^{-as} knew that his^{-as} son Shees^{-as} had reached maturity of the men, said to him^{-as}: ‘O my^{-as} son^{-as}! I^{-as} am about to separate from you^{-as} so come near me^{-as} until I^{-as} take the pact and the covenant upon you^{-as} just as Allah^{-azwj} the Exalted had Taken upon the ones before you^{-as}’.

ثُمَّ رَفَعَ آدَمُ ع رَأْسَهُ نَحْوَ السَّمَاءِ وَ قَدْ عَلِمَ اللَّهُ مَا أَرَادَ فَأَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ يُسْكِنُوا عَنِ النَّسِيجِ وَ لَقَّتْ أَجْنَحَتَهَا وَ أَشْرَفَتْ سَكَنَ الْجَنَانِ مِنْ غُرْفَاتِهَا وَ سَكَنَ صَرِيرُ أَبْوَابِهَا وَ جَرَيَانُ أَنْهَارِهَا وَ تَصْفِيقُ أَوْرَاقِ أَشْجَارِهَا وَ تَطَاوَلَتْ لِاسْتِمَاعِ مَا يَقُولُ آدَمُ ع وَ نُودِيَ يَا آدَمُ قُلْ مَا أَنْتَ قَائِلٌ

Then Adam^{-as} raised his^{-as} head towards the sky, and Allah^{-azwj} Knew what he^{-as} intended. Allah^{-azwj} Commanded the Angels to to withhold from the glorifications and they folded their wings, and dwellers of the Gardens leaned forward from their high places, and the creaking of its gates and flowing of its rivers, and rustling of the leaves of its tress calmed down, and they all

stretched to listen intently to what Adam^{-as} had to say, and he^{-as} was called out at: “O Adam^{-as}! Say what you^{-as} are to say!”

فَقَالَ آدَمُ عَ اللَّهُمَّ رَبِّ الْقَدَمِ قَبْلَ النَّفْسِ وَ مُنِيرَ الْقَمَرِ وَ الشَّمْسِ خَلَقْتَنِي كَيْفَ شِئْتَ وَ قَدْ أَوْدَعْتَنِي هَذَا النُّورَ الَّذِي أَرَى مِنْهُ التَّشْرِيفَ وَ الْكَرَامَةَ وَ قَدْ صَارَ لِي وَلَدِي شَيْثٌ وَ إِنِّي أُرِيدُ أَنْ أَخْذَ عَلَيْهِ الْعَهْدَ وَ الْمِيثَاقَ كَمَا أَخَذْتَهُ عَلَيَّ اللَّهُمَّ وَ أَنْتَ الشَّاهِدُ عَلَيْهِ

Adam^{-as} said: ‘O Allah^{-azwj}, Lord^{-azwj} of the pre-existence before the soul and radiance of the moon and the sun! You^{-azwj} Created me^{-as} however You^{-azwj} so Desired to, and You^{-azwj} have Entrusted me^{-as} with this Nook which I see the nobility and the honours from, and it has come to be for my^{-as} son Shees^{-as}, and I^{-as} want to take the pact and the Covenant upon him just as You^{-azwj} had Taken it upon me^{-as}! O Allah^{-azwj}, and You^{-azwj} are the Witness upon it!’

وَ إِذَا بِالْبَدَاءِ مِنْ قِبَلِ اللَّهِ تَعَالَى يَا آدَمُ خُذْ عَلَى وَلَدِكَ شَيْثَ الْعَهْدِ وَ أَشْهَدُ عَلَيْهِ جِبْرِيلَ وَ مِيكَائِيلَ وَ الْمَلَائِكَةَ أَجْمَعِينَ

And there was a Call from the direction of Allah^{-azwj} the Exalted: “O Adam^{-as}! Take the pact upon your^{-as} son Shees^{-as} and keep Jibraeel^{-as}, and Mikaeel^{-as}, and the entirety of the Angels as witnesses upon it!”

قَالَ فَأَمَرَ اللَّهُ تَعَالَى جِبْرِيلَ عَ أَنْ يَهْبِطَ إِلَى الْأَرْضِ فِي سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ بِأَيْدِيهِمُ الْوَيْهَةُ الْحَمْدُ وَ بِيَدِهِ خَرِيرَةُ بَيْضَاءَ وَ قَلَمٌ مَكُونٌ مِنْ مَشِيَّةِ اللَّهِ رَبِّ الْعَالَمِينَ

He^{-asws} said: ‘Allah^{-azwj} the Exalted Commaned Jibraeel^{-as} to descend to the earth among seventy thousand Angels having the flags of praise in their hands, while in his^{-as} hand was white silken cloth and a pen formed from the Desire of Allah^{-azwj} Lord^{-azwj} of the worlds.

فَأَقْبَلَ جِبْرِيلُ عَلَى آدَمَ عَ وَ قَالَ لَهُ يَا آدَمُ رَبُّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ أَكْتُبَ عَلَى وَلَدِكَ شَيْثَ كِتَاباً وَ أَشْهَدُ عَلَيْهِ جِبْرِيلَ وَ مِيكَائِيلَ وَ الْمَلَائِكَةَ أَجْمَعِينَ

Jibraeel^{-as} came to Adam^{-as} and said to him^{-as}: ‘O Adam^{-as}! Your^{-as} Lord^{-azwj} Conveys the Greeting to you^{-as} and Says to you^{-as}: “Write an agreement upon your^{-as} on Shees^{-as} and have it witnessed upon by Jibraeel^{-as} and Mikaeel^{-as} and entirety of the Angels!”

فَكَتَبَ الْكِتَابَ وَ أَشْهَدُ عَلَيْهِ وَ خَتَمَهُ جِبْرِيلُ بِخَاتَمِهِ وَ دَفَعَهُ إِلَى شَيْثٍ وَ كَسَا قَبْلَ انْصِرَافِهِ خُلَّتَيْنِ حَمْرَاوَيْنِ أَضْوَأَ مِنْ نُورِ الشَّمْسِ وَ أَزْوَقَ مِنَ السَّمَاءِ لَمْ يَفْطَعَا وَ لَمْ يَفْصَلَا بَلْ قَالَ لَهُمَا الْجَلِيلُ كُونَا فَكَانَا ثُمَّ تَفَرَّقَا وَ قَبِلَ شَيْثُ الْعَهْدَ وَ أَلَزَمَهُ نَفْسَهُ

He^{-as} wrote the agreement and had it witnessed upon, and Jibraeel^{-as} sealed it with his^{-as} seal and handed it to Shees^{-as}, and before his^{-as} leaving, he^{-as} clothed him^{-as} with two red garments more illuminating than light of the sun and more splendid than the sky. These had not been cut and had not been sewn. But, the Majestic had Said to these: “Be!”, so these came into being. Then they^{-as} separated (upon that), and Shees^{-as} accepted the pact and necessitated it to himself^{-as}.

وَ لَمْ يَزَلْ ذَلِكَ النُّورَ بَيْنَ عَيْنَيْهِ حَتَّى تَزَوَّجَ الْمُحَاوَلَةَ الْبَيْضَاءَ وَ كَانَتْ بِطُولِ حَوَاءَ وَ افْتَرَنَ إِلَيْهَا بِخُطْبَةِ جِبْرِيلَ فَلَمَّا وَطَقَهَا حَمَلَتْ بِأَنُوشَ فَلَمَّا حَمَلَتْ بِهِ سَمِعَتْ مُنَادِيًا يُنَادِي هَنِيئاً لَكَ يَا بَيْضَاءُ لَقَدْ اسْتَوْدَعَكَ اللَّهُ نُورَ سَيِّدِ الْمُرْسَلِينَ سَيِّدِ الْأَوَّلِينَ وَ الْآخِرِينَ

That Noor did not cease to be between his^{-as} eyes until he^{-as} married Muhawalah the fair-skinned, and she was as tall as Hawwa^{-as} and was paired to her by a proposal addressed by Jibraeel^{-as}. When he^{-as} consummated with her, she got pregnant with Anoush^{-as}. When she was pregnant with him, she heard a caller calling out: ‘Congratulations to you, O fair-skinned one! Allah^{-azwj} has Entrusted you the Noor of chief of the Messengers^{-as}, chief of the former ones and the latter ones!’

فَلَمَّا وَلَدَتْهُ أَحَدَ عَلَيْهِ شَيْئُ الْعَهْدِ كَمَا أَخَذَ عَلَيْهِ وَ انْتَقَلَ إِلَى وَلَدِهِ قَيْنَانَ وَ مِنْهُ إِلَى مَهْلَائِيلَ وَ مِنْهُ إِلَى أَدَدَ وَ مِنْهُ إِلَى أَخْنُوخَ وَ هُوَ إِدْرِيسُ ع

When she had given birth to him^{as}, Shees^{as} took the pact upon him^{as} just as it had been taken upon him^{as}, and it was transferred to his son Canaan^{as} and from him to Mahlail^{as}, and from him to Udad^{as}, and from him to Akhnoukh^{as} (Enoch), and he is Idrees^{as}.

ثُمَّ أَوْدَعَهُ إِدْرِيسُ وَلَدَهُ مَتَوْشَلُخَ وَ أَخَذَ عَلَيْهِ الْعَهْدَ ثُمَّ انْتَقَلَ إِلَى مَلِكٍ ثُمَّ إِلَى نُوحٍ وَ مِنْ نُوحٍ إِلَى سَامٍ وَ مِنْ سَامٍ إِلَى وَلَدِهِ أَرْفَخْشَدَ ثُمَّ إِلَى وَلَدِهِ عَابِرَ ثُمَّ إِلَى قَالِعَ ثُمَّ إِلَى أَرْغُو وَ مِنْهُ إِلَى شَارِغَ وَ مِنْهُ إِلَى تَاخُورَ

Then Idrees^{as} entrusted it to his son Matoushakh^{as} and took the pact upon him. Then it was transferred to Malk^{as}, then to Noah^{as}, and from Noah^{as} to Saam^{as}, and from Saam^{as} to his son Arfakhshad^{as}, then to his son Aabir^{as}, then to Qallie^{as}, then to Argou^{as}, and from him to Sharig^{as}, and from him to Takhour^{as}.

ثُمَّ انْتَقَلَ إِلَى تَارَخَ وَ مِنْهُ إِلَى إِبْرَاهِيمَ ثُمَّ إِلَى إِسْمَاعِيلَ ثُمَّ إِلَى قَيْدَارَ وَ مِنْهُ إِلَى الْهَمَيْسَعِ ثُمَّ انْتَقَلَ إِلَى نَبْتٍ ثُمَّ إِلَى يَشْحَبَ وَ مِنْهُ إِلَى أَدَدَ وَ مِنْهُ إِلَى عَدْنَانَ وَ مِنْهُ إِلَى مَعْدٍ وَ مِنْهُ إِلَى نِزَارٍ وَ مِنْهُ إِلَى مُضَرَ وَ مِنْ مُضَرَ إِلَى إِيَّاسَ وَ مِنْ إِيَّاسَ إِلَى مُدْرِكَةَ

Then it was transferred to Tarakh^{as}, and from him to Ibrahim^{as}, then to Ismail^{as}, then to Qabzar^{as}, and from him to Al Hameysa^{as}. Then it was transferred to Nabt^{as}, then to Yash'hub^{as}, and from him to Udad^{as}, and from him^{as} to Adnan^{as}, and from him to Ma'ad^{as}, and from him to Nizar^{as}, and from him to Muzar^{as}, and from Muzar^{as} to Ilyas^{as}, and from Ilyas^{as} to Mudrika^{as}.

وَ مِنْهُ إِلَى حُزَيْمَةَ وَ مِنْهُ إِلَى كِنَانَةَ وَ مِنْ كِنَانَةَ إِلَى قُصَيٍّ وَ مِنْ قُصَيٍّ إِلَى لُؤَيٍّ وَ مِنْ لُؤَيٍّ إِلَى عَلَافٍ وَ مِنْهُ إِلَى فِهْرٍ وَ مِنْ فِهْرٍ إِلَى عَبْدِ مَنَافٍ وَ مِنْ عَبْدِ مَنَافٍ إِلَى هَاشِمٍ وَ إِنَّمَا سَمِيَّ هَاشِمًا لِأَنَّهُ هَشَمَ الثَّرِيدَ لِقَوْمِهِ وَ كَانَ اسْمُهُ عَفْرُو الْعَلَاءِ

And from him to Huzeyma^{as}, and from him to Kinana^{as}, and from Kinana^{as} to Qusay^{as}, and from Qusay^{as} to Luway^{as}, and from Luway^{as} to Ghalib^{as}, and from him to Fih^{as}, and from Fih^{as} to Abd Manaf^{as}, and from Abd Manaf^{as} to Hashim^{as}; and rather Hashim^{as} was named as such because he^{as} used to prepare (Hashama) 'Sareed' (Bread soaked in broth) for his^{as} people, and his^{as} name was 'Amro Al A'ala'.

وَ كَانَ نُورُ رَسُولِ اللَّهِ ص فِي وَجْهِهِ إِذَا أَقْبَلَ نُصِيءٌ مِنْهُ الْكَعْبَةُ وَ تَكُنَّسِي مِنْ نُورِهِ نُورًا شَعْشَعَانِيًّا وَ يَرْتَفِعُ مِنْ وَجْهِهِ نُورٌ إِلَى السَّمَاءِ وَ خَرَجَ مِنْ بَطْنِ أُمِّهِ عَاتِكَةُ بِنْتُ مَرْثَةَ بِنْتُ فَالِجِ بْنِ دَكْوَانَ وَ لَهُ صَفِيرَتَانِ كَصَفِيرَتِي إِسْمَاعِيلَ ع

And the Noor of Rasool-Allah^{saww} was in his^{as} (Hashim's) face. Whenever he^{as} would come, the Ka'ba would be illuminated from it, and it would be clothed in his^{saww} shimmering light, and Noor rose from his^{as} face to the sky; he^{as} was born from the belly of his mother Aatika Bint Murrah Bint Falij Bin Zakwan, and there were two braided locks of hair for him like the locks of Ismail^{as}.

يَتَوَقَّدُ نُورُهَا إِلَى السَّمَاءِ فَعَجِبَ أَهْلُ مَكَّةَ مِنْ ذَلِكَ وَ سَارَتْ إِلَيْهِ قَبَائِلُ الْعَرَبِ مِنْ كُلِّ جَانِبٍ وَ مَا جَتْ مِنْهُ الْكُفَّانُ وَ نَطَقَتْ الْأَصْنَامُ بِفَضْلِ النَّبِيِّ الْمُخْتَارِ

Their radiance ignited toward the sky. The people of Makkah were surprised by that and the Arab tribes came to him^{as} from every direction, and the soothsayers were in turmoil from it, and the idols spoke with the excellence of the Chosen Prophet^{saww}.

وَ كَانَ هَاشِمٌ لَا يَمُرُّ بِحَجَرٍ وَ لَا مَدْرٍ إِلَّا وَ يُنَادِيهِ أَبَشِيرُ بَا هَاشِمٍ فَإِنَّهُ سَيَظْهَرُ مِنْ دُرِّيَّتِكَ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ تَعَالَى وَ أَشْرَفُ الْعَالَمِينَ مُحَمَّدٌ حَاتِمُ النَّبِيِّينَ

And it was so that Hashim^{as} would neither pass by a stone nor a clod of earth except and it would call out to him, 'Receive glad tidings O Hashim^{as}, for there will be appearing from your^{as} offspring the most honourable of the creatures unto Allah^{azwj} the Exalted, and noblest of the world, Muhammad^{saww} last of the Prophets^{as}!'

وَكَانَ هَاشِمٌ إِذَا مَشَى فِي الظَّلَامِ أَتَارَتْ مِنْهُ الْحَنَادِسُ وَيُرَى مِنْ حَوْلِهِ كَمَا يُرَى مِنْ ضَوْءِ الْمِصْبَاحِ

And it was so, whenever Hashim^{as} walked in the darkness, the deepest darkness radiated from him^{as}, and it could be seen from around him^{as} like what could be seen from the light of the lamps.

فَلَمَّا خَضَرَتْ عِنْدَ مَنَافٍ الْوَفَاةُ أَخَذَ الْعَهْدَ عَلَى هَاشِمٍ أَنْ يُودِعَ نُورَ رَسُولِ اللَّهِ ص فِي الْأَرْحَامِ الرَّكِيَّةِ مِنَ النِّسَاءِ فَقَبِلَ هَاشِمٌ الْعَهْدَ وَالْزَمَهُ نَفْسَهُ وَجُعِلَتْ الْمُلُوكُ تَتَطَاوَلُ إِلَى هَاشِمٍ لِيَتَزَوَّجَ مِنْهُمْ وَيَبْذُلُونَ إِلَيْهِ الْأَمْوَالَ الْجَزِيلَةَ وَهُوَ يَأْتِي عَلَيْهِمْ وَكَانَ كُلُّ يَوْمٍ يَأْتِي الْكَعْبَةَ وَ يَطُوفُ بِهَا سَبْعًا وَ يَتَعَلَّقُ بِأَسْتَارِهَا

When the expiry presented to Abd Manaf^{as}, he^{as} took the pact upon Hashim^{as} to entrust the Noor of Rasool-Allah^{saww} in the pure wombs of the women. Hashim^{as} accepted the pact and necessitated it to himself^{as} (to uphold it), and the kings went on to eagerly seek to Hashim^{as} to marry from them and they would spend immense wealth for him^{as}, and he^{as} kept refusing to them, and he^{as} would come to the Kabah every day and perform Tawaaf of seven circuits and attach with its curtains.

وَكَانَ هَاشِمٌ إِذَا قَصَدَهُ قَاصِدٌ أَكْرَمَهُ وَكَانَ يَكْسُو الْغُرَيَانَ وَ يُطْعِمُ الْجَائِعَ وَ يُفْرِجُ عَنِ الْمُعْسِرِ وَ يُؤَيِّ عَنِ الْمَدْيُونِ وَ مَنْ أُصِيبَ بِدَمٍ دَفَعَ عَنْهُ

And Hashim^{as} was such, whenever a needy one came to him^{as}, would honour him, and he^{as} would clothe the bare, and feed the hungry, and relieve from the hardship, and pay off debts from the indebted, and the one who was liable for the wergild he^{as} would pay it on his behalf.

وَكَانَ بَابُهُ لَا يُغْلَقُ عَنْ صَادِرٍ وَلَا وَارِدٍ إِذَا أَوْلِمَ وَلِيْمَةً أَوْ اصْطَلَعَ طَعَامًا لِأَحَدٍ وَ فَضَلَ مِنْهُ شَيْءٌ يَأْمُرُ بِهِ أَنْ يُلْقَى إِلَى الْوَحْشِ وَ الطُّيُورِ حَتَّى تَحْدُثُوا بِهِ وَ يَجُودَ فِي الْأَفَاقِ

And his^{as} door would not be locked, neither from anyone leaving nor arriving, and when he^{as} held a wedding feast or prepared a meal for someone and anything remained over, he^{as} would order that it be thrown out for the wild animals and the birds to eat. As a result, accounts of him^{as} and his^{as} generosity spread to the outskirts.

وَ سَوَّدَهُ أَهْلُ مَكَّةَ بِاجْمَعِهِمْ وَ شَرَّفُوهُ وَ عَظَّمُوهُ وَ سَلَّمُوا إِلَيْهِ مِفَاتِيحَ الْكَعْبَةِ وَ السِّقَايَةِ وَ الْحِجَابَةِ وَ الرِّفَادَةَ وَ مَصَادِرَ أُمُورِ النَّاسِ وَ مَوَارِدَهَا وَ سَلَّمُوا إِلَيْهِ لَوَاءَ نِزَارٍ وَ قَوْسَ إِسْمَاعِيلَ ع وَ قَمِيصَ إِبْرَاهِيمَ ع وَ نَعْلَ شِيثَ ع وَ خَاتَمَ نُوحٍ ع

And the people of Makkah unanimously accepted him^{as} as their chief, and ennobled him, and revered him^{as}, and submitted to him^{as} keys of the Kabah, and the quenching (of the pilgrims of Hajj), and the custodianship (of the Kabah), and the provision of food (for the pilgrims of Hajj), and the main resources of affairs of the people and their provisions. They also handed him^{as} the banner of Nizar, and the bow of Ismail^{as}, and the shirt of Ibrahim^{as}, and the slippers of Shees^{as} and the ring of Noah^{as}.

فَلَمَّا احْتَوَى عَلَى ذَلِكَ كُلِّهِ ظَهَرَ فَخْرُهُ وَ جَدُّهُ وَ كَانَ يَقُومُ بِالْحَاجِّ وَ يَرْعَاهُمْ وَ يَتَوَلَّى أُمُورَهُمْ وَ يُكْرِمُهُمْ وَ لَا يَنْصَرِفُونَ إِلَّا شَاكِرِينَ

When he^{-as} had encompassed all of that, his^{-as} pride and his^{-as} glory were manifested (by Allah^{-azwj}), and he^{-as} stood for the pilgrims (of Hajj) and took care of them and was in charge of their matters, and honoured them, and they would not leave except as grateful.⁴⁹

49- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ سُمِّيَ بِذَلِكَ لِأَنَّ هَاشِمًا دَخَلَ مَكَّةَ وَهُوَ رَدِيقُهُ وَ عَبْدِ الْمُطَّلِبِ اسْمُهُ شَبِيهُ الْحَمْدِ بْنِ هَاشِمٍ سُمِّيَ بِذَلِكَ لِأَنَّهُ هَشَمَ الثَّرِيدَ لِلنَّاسِ فِي أَيَّامِ الْعِلَاءِ وَ هُوَ عَمَرُو بْنُ عَبْدِ مَنَافٍ سُمِّيَ بِذَلِكَ لِأَنَّهُ عَلَا وَ أَنَافَ وَ اسْمُهُ الْمُعِيرَةُ بْنُ قُصَيٍّ وَ اسْمُهُ زَيْدٌ

Muhammad^{-asww} son^{-asww} of Abdullah^{-as}, son^{-as} of Abdul Muttalib^{-as}, was named thus because Hashim^{-as} entered Makkah while he^{-as} was his^{-as} deputy. Abdul Muttalib^{-as}'s name was 'Shiba Al-Hamd Bin Hashim'. He^{-as} was called so because he^{-as} used to make bread for the people during times of famine. He was Amr Bin Abd Manaf, called so because he rose and was distinguished. His name was Al-Mughirah Bin Qusay, and he was also called Zayd.

أَفْصَى عَنْ دَارِ قَوْمِهِ لِأَنَّهُ حُمِلَ مِنْ مَكَّةَ فِي صِعْرِهِ إِلَى بِلَادِ أَزْدٍ شَتْوَةً فَسَمِيَ قُصَيًّا وَ يُلقَّبُ بِالْمُجَمِّعِ لِأَنَّهُ جَمَعَ قَبَائِلَ قُرَيْشٍ بَعْدَ مَا كَانُوا فِي الْحِيَالِ وَ الشَّعَابِ وَ قَسَمَ بَيْنَهُمُ الْمَنَازِلَ بِالْبَطْحَاءِ ابْنُ كِلَابٍ بْنُ مُرَّةَ بْنِ كَعْبٍ بْنِ لُؤَيٍّ بْنِ غَالِبٍ بْنِ فِهْرٍ بْنِ مَالِكٍ بْنِ النَّضْرِ وَ هُوَ قُرَيْشٌ

Qusay was named so because he was carried from Makkah in his childhood to the land of Azd, hence "Qusay." He was also called 'Al-Mujamma' because he united the tribes of Quraysh after they had been scattered in the mountains and valleys. He divided the settlements among them at Al-Bat'ha. He was the son of Kilab, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghalib, son of Fihir, son of Malik, son of Al-Nadr, which is Quraysh.

وَ سُمِّيَ النَّضْرُ لِأَنَّ اللَّهَ تَعَالَى اخْتَارَهُ وَ النَّضْرُ النَّظَرُ بْنُ حُزَيْمَةَ وَ إِنَّمَا سُمِّيَ بِذَلِكَ لِأَنَّهُ خَرَمَ نُورَ آبَائِهِ ابْنُ مُدْرِكَةَ لَهُمُ أَذْرَكُوا الشَّرَفَ فِي أَيَّامِهِ وَ قِيلَ لِأَذْرَاكِهِ صَيْدًا لِأَيِّهِ وَ سُمِّيَ أَبُوهُ طَائِحَةً لِطَبَخِهِ لِأَيِّهِ ابْنُ الْيَاسِ النَّبِيُّ ع وَ سُمِّيَ بِذَلِكَ لِأَنَّهُ جَاءَ عَلَى إِيَّاسٍ وَ انْقِطَاعٍ

He was called Al-Nadr because Allah^{azwj} had Chosen him. Al-Nadr also means "the radiant." He was the son of Khuzaymah, named so because he carried the light of his ancestors. He was the son of Mudar, named so because they attained honor in his days, and some say because of his skill. His father was called Tabikhah because he cooked for his father. He was the son of Ilyas^{-as}, the Prophet, named so because he came after Ilyas^{-as} and there was a gap.

ابْنُ مُضَرَ وَ سُمِّيَ بِذَلِكَ لِأَخْذِهِ بِالْقُلُوبِ وَ لَمْ يَكُنْ يَرَاهُ أَحَدٌ إِلَّا أَحَبَّهُ ابْنُ نِزَارٍ وَ اسْمُهُ عَمَرُو وَ سُمِّيَ بِذَلِكَ لِأَنَّ مَعَدَ [مَعْدًا] نَظَرَ إِلَى نُورِ النَّبِيِّ ص فِي وَجْهِهِ فَقَرَّبَ لَهُ قُرْبَانًا عَظِيمًا وَ قَالَ لَهُ لَقَدْ اسْتَقْلَلْتُ هَذَا الْقُرْبَانَ وَ إِنَّهُ لَقَلِيلٌ نَزَّرَ وَ يُقَالُ إِنَّهُ اسْمٌ أَعْجَمِيٌّ وَ كَانَ رَجُلًا هَزِيلًا فَدَخَلَ عَلَى يَسْتَأْسِفَ فَقَالَ هَذَا نِزَارُ بْنُ مَعَدٍ وَ سُمِّيَ بِذَلِكَ لِأَنَّهُ كَانَ صَاحِبَ حُرُوبٍ وَ غَارَاتٍ عَلَى الْيَهُودِ وَ كَانَ مَنْصُورًا

He was the son of Mudar, named so for capturing hearts; no one saw him without loving him. He was the son of Nizar, named Amr, because Ma'ad had seen the light of a Prophet^{-asww}, may the Salawaat of Allah^{azwj} be upon him^{-as} and his^{-as} Progeny^{-asws}, in his face and offered him a great sacrifice, saying it was a small Nizar. Some say the name is of foreign origin, and he was a frail man. He was called Nizar Bin Ma'ad because he led wars and raids against the Jews and was victorious.

ابْنُ عَدْنَانَ لِأَنَّ أَخِيَّ الْحَيَّ كُلَّهَا تَنْظُرُ إِلَيْهِ

⁴⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 48

He was the son of Adnan, called so because all living eyes looked upon him.

وَرُوي عَنْهُ ص إِذَا بَلَغَ نَسَبِي إِلَى عَدْنَانَ فَأَمْسِكُوا

And it is reported from him^{-saww}, may the Salawaat of Allah^{azwj} be upon him^{-as} and his^{-as} Progeny^{-asws}, said: ‘When my^{-saww} lineage reaches Adnan^{-as}, then pause.

وَعَنْهُ ص كَذَبَ النَّسَابُونَ قَالَ اللَّهُ تَعَالَى وَفُزُونًا بَيْنَ ذَلِكَ كَثِيرًا

And from him^{-asws}: ‘The genealogists lied! Allah^{azwj} the Exalted Said: **and many generations between them [25:38]**’.

قَالَ الْقَاضِي عَبْدُ الْجَبَّارِ بْنُ أَحْمَدَ الْمُرَادُ بِذَلِكَ أَنَّ اتِّصَالَ الْأَنْسَابِ غَيْرُ مَعْلُومٍ فَلَا يَخْلُو إِمَّا أَنْ يَكُونَ كَاذِبًا أَوْ فِي حُكْمِ الْكَاذِبِ وَ قَدْ رُوي أَنَّهُ انْتَسَبَ إِلَى إِبْرَاهِيمَ

Judge Abdul Jabbar Bin Ahmad said this means that the exact connection of lineages was unknown, so it may either be false or considered false. It is also narrated that he traced his lineage to Ibrahim^{-as}.

أُمُّ سَلَمَةَ سَمِعَتْ النَّبِيَّ ص يَقُولُ مَعْدُ بْنُ عَدْنَانَ بْنِ أَدَدَ وَ سُمِّيَ أَدَدَ لِأَنَّهُ كَانَ مَادًّا الصَّوْتِ كَثِيرَ الْعُرْائِ بْنِ زَيْدَ بْنِ ثَرَا بْنِ أَعْرَاقِ الثَّرَى

Umm Salamah^{-ra} heard the Prophet^{-asww}, may the Salawaat of Allah^{azwj} be upon him^{-as} and his^{-asww} Progeny^{-asws}, say: ‘Ma’ad Bin Adnan Bin Add, was named Aad because his voice was strong and he was generous, son of Zayd Bin Sura Bin Araq Al-Surra’.

قَالَتْ أُمُّ سَلَمَةَ زَيْدٌ هَمِيَسٌ وَ ثَرَا نَبْتُ وَ أَعْرَاقُ الثَّرَى إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَتْ ثُمَّ قَرَأَ ع وَ عَادًا وَ ثَمُودَ وَ أَصْحَابَ الرَّسِّ الْأَيَّةِ

Umm Salamah^{-ra} said: ‘Zayd means “flowing,” and Surra means “plant,” and ‘Araq Al-Thurra refers to Ima^{-as}, son^{-as} of Ibrahim^{-as}. Then he^{-asww} may the greeting be upon him^{-as} recited: **And Aad, and Samood, and the dwellers of the Al-Rass [25:38]** – the Verse’.

وَ اعْتَمَدَ النَّسَابَةُ وَ أَصْحَابُ التَّوَارِيخِ أَنَّ عَدْنَانَ هُوَ ابْنُ أَدَ بْنِ أَدَدَ بْنِ الْبَسِ بْنِ الْهَمَيْسِ بْنِ سَلَامَانَ بْنِ نَبْتِ بْنِ حَمَلِ بْنِ قَيْدَارِ بْنِ إِسْمَاعِيلَ

Genealogists and historians have agreed that Adnan was the son of Add Bin Add Bin Ilyas Bin Al-Humaysi Bin Salaman Bin Nabit Bin Hamal Bin Qidar Bin Ismail^{-as}. Bin Babawayh said, ‘Adnan was the son of Add Bin Add Bin Zayd Bin Yaqqad Bin Yuqaddim Bin Al-Humaysi Bin Nabit Bin Qidar Bin Ishmael.

وَ قَالَ ابْنُ بَابُوَيْهِ عَدْنَانُ بْنُ أَدَ بْنِ أَدَدَ بْنِ زَيْدَ بْنِ يَفْدَدَ بْنِ يَفْدَمَ بْنِ الْهَمَيْسِ بْنِ نَبْتِ بْنِ قَيْدَارِ بْنِ إِسْمَاعِيلَ وَ قَالَ ابْنُ عَبَّاسٍ عَدْنَانُ بْنُ أَدَ بْنِ أَدَدَ بْنِ الْبَسِ بْنِ الْهَمَيْسِ وَ يُقَالُ ابْنُ يَاحِينَ بْنِ يَحْشَبَ بْنِ مَنَحَرِ بْنِ صَابُغَ بْنِ الْهَمَيْسِ بْنِ نَبْتِ بْنِ قَيْدَارِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ تَارَخَ بْنِ نَاخُورَ بْنِ سَرُوحَ بْنِ أَرَعُو وَ هُوَ هُودٌ

Bin Abbas said, ‘Adnan Bin Add Bin Add Bin Ilyas Bin Al-Humaysi’, and it is also said, Bin Yahin Bin Yakhshab Bin Manhar Bin Sabugh Bin Al-Humaysi Bin Nabit Bin Qidar Bin Ishmael Bin Ibrahim^{-as} Bin Tarakh Bin Nahor Bin Serugh Bin Arghu, who is Hud^{-as}.

و يُقَالُ بَنُو قَالِغِ بْنِ غَابِرٍ [عَابِرٍ] وَ هُوَ هُودُ بْنُ أَرْفَخْشَادَ بْنِ مَتَوْشَلَحَ بْنِ سَامَ بْنِ نُوحَ بْنِ لَمَّكَ بْنِ أَخْنُوخَ وَ يُقَالُ أَخْنُوخَ وَ هُوَ إِدْرِيسُ بْنُ مَهْلَإِيلَ

Some say, 'Son of Qalgh Bin Ghabir, who is Hud, son of Arfakhshad, son of Mutawahslakh, son of Saam^{as}, son of Noah^{as}, son of Lamech, son of Akhnoukh^{as}, also called Idrees^{as}, son of Mahalalel.

و يُقَالُ مَهَائِيلُ بْنُ زِبَارِزٍ [زِيَادٍ] وَ يُقَالُ مَارِدُ وَ يُقَالُ إِيَادُ بْنُ قَيْنَانَ بْنِ أَنُوشَ وَ يُقَالُ قَيْنَانُ بْنُ أَدَدَ بْنِ أَنُوشَ بْنِ شِيثَ وَ هُوَ هَبَةُ اللَّهِ بْنُ آدَمَ

Others say, 'Mahayil Bin Zibarz, or Mard, or Iyad Bin Qinan Bin Anush, or Qinan Bin Add Bin Anush Bin Shees^{as}, and he is Hibtullah^{as}, son of Adam^{as}.

أُمُّهُ أَمْنَةُ بِنْتُ وَهْبِ بْنِ عَبْدِ مَنَافٍ بْنِ زُهْرَةَ بْنِ كِلَابٍ بْنِ مُرَّةَ إِلَى آخِرِ النَّسَبِ وَ يُقَالُ إِنَّهُ يُنْسَبُ إِلَى آدَمَ بِتِسْعَةٍ وَ أَرْبَعِينَ أَبًا

His^{asww} mother was Aamina^{as}, daughter of Wahb Bin Abd Manaf Bin Zuhrah Bin Kilab Bin Murrah, continuing down the lineage. It is said that he^{asww} traces back to Adam^{as} through forty-nine ancestors'.⁵⁰

50- د، العدد القوية رَسُولُ اللَّهِ ص أَبُو الْقَاسِمِ مُحَمَّدٌ وَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ بْنِ كِلَابٍ بْنِ مُرَّةَ بْنِ لُؤَيٍّ بْنِ غَالِبٍ بْنِ فُهَيْرٍ بْنِ مَالِكٍ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ حُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ الْيَاسِرِ بْنِ مُضَرَ بْنِ نَزَارٍ بْنِ مَعَدٍ بْنِ عَدْنَانَ بْنِ آدَ بْنِ أَدَدَ بْنِ الْيَسَعِ بْنِ الْهَمْسَعِ بْنِ سَلَامَانَ بْنِ النَّبْتِ بْنِ حَمَلٍ بْنِ قَيْدَارٍ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْحَلِيلِ ع بْنِ تَارَخَ

'Adad Al-Qawiya' Rasool-Allah^{asww}, may the Salawaat of Allah^{azwj} be upon him^{asww}. Abu Al Qasim Muhammad^{asww}, also called Ahmad, was the son of Abdullah^{as} son of Abdul Muttalib^{as} son of Hashim^{as} son of Abd Manaf^{as}, son of Qusay^{as}, son of Kilab, son of Murrah, son of Lu'ayy, son of Ghalib, son of Fihir, son of Malik, son of Al-Nadr, son of Kinana, son of Khuzaymah, son of Mudaraka, son of Ilyas, son of Mudar, son of Nizar, son of Ma'ad, son of Adnan, son of Add, son of Add, son of Ilyas, son of Al-Humaysi, son of Salaman, son of Nabit, son of Hamal, son of Qidar, son of Ismail^{as}, son of Ibrahim^{as} the friend of the Beneficent, the son of Tarakh.

بَنُو نَاحُورَ بْنِ شُرُوحَ بِاللَّيْنِ الْمُعْجَمَةِ وَ الْعَيْنِ الْمُعْجَمَةِ بْنِ أَرْغُو بْنِ فَالِغٍ بِالْعَيْنِ الْمُعْجَمَةِ فِيهِمَا بَنُو عَابَرَ يَفْتَحُ الْبَاءُ وَ الْعَيْنُ غَيْرُ الْمُعْجَمَةِ بْنِ شَالِخَ بْنِ أَرْفَخْشَادَ بْنِ سَامَ بْنِ نُوحَ بْنِ مَلَكٍ بْنِ مَتَوْشَلَحَ بِكَسْرِ اللَّامِ بْنِ أَخْنُوخَ بْنِ الْيَارِذِ بِالذَّالِ الْمُعْجَمَةِ بْنِ مَهْلَإِيلَ بْنِ قَيْنَانَ بْنِ أَنُوشَ بْنِ شِيثَ بْنِ آدَمَ ع

Son of Nahor, son of Shurugh (with the letters Shin and Ghayn), son of Arghu, son of Falg (with both letters ghayn), son of Abar (with the letters ba' and 'ayn), son of Shalakh, son of Arfakhshad, son of Saam^{as}, son of Noah^{as}, son of Lamech, son of Methushelakh, son of Akhnoukh, son of Yared (with the letter dhal), son of Mahalalel, son of Fainan, son of Anush, son of Shees^{as}, son of Adam^{as}, greeting be upon them^{as}.

وَ قَالَ ابْنُ أَبِي نُورٍ عَدْنَانُ بْنُ آدَ بْنِ أَدَدَ بْنِ زَيْدٍ بْنِ يَعْدَدَ بْنِ يَفْطَمَ بْنِ الْهَمْسَعِ بْنِ نَبْتِ بْنِ قَيْدَارٍ بْنِ إِسْمَاعِيلَ وَ قَالَ ابْنُ عَبَّاسٍ عَدْنَانُ بْنُ آدَ بْنِ أَدَدَ بْنِ الْيَسَعِ بْنِ الْهَمْسَعِ

⁵⁰ Bihar Al Anwaar – V 12, The book of our Prophet^{saww}, Ch 1 H 49

Bin Babawayh said, 'Adnan was the son of Add, son of Add, son of Zayd, son of Yu'add, son of Yuqaddim, son of Al-Humaysi, son of Nabit, son of Qidar, son of Ismail^{as}'. Bin Abbas said, 'Adnan, son of Add, son of Add, son of Ilyas, son of Al-Humaysi'.

وَيُقَالُ ابْنُ يَامِينَ بْنِ يَحْشَبَ بْنِ مَنْحَدَ بْنِ صَابُوحَ بْنِ الْهَمَيْسَعِ بْنِ نَبْتِ بْنِ قَيْدَارِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ تَارَخَ بْنِ سُرُوحَ بْنِ أَرْغُو وَهُوَ هُوْدٌ

It is said, Son of Yamin, son of Yakhshab, son of Manhad, son of Sabugh, son of Al-Humaysi, son of Nabit, son of Qidar, son of Ismail^{as}, son of Ibrahim^{as}, son of Tarakh, son of Surugh, son of Arghu, who is Hud^{as}.

وَيُقَالُ ابْنُ قَالِعِ بْنِ عَامِرِ بْنِ أَرْفَخْشَدَ بْنِ نَاخُورَ بْنِ مَتُوشَلَحَ بْنِ سَامَ بْنِ نُوحَ بْنِ لَمَكَ بْنِ أَحْنُوحَ وَهُوَ إِدْرِيسُ بْنُ مَهْلَائِيلَ

And it is said, 'Son of Qala, son of 'mir, son of Arfakhshad, son of Nahor, son of Methushelakh, son of Saam^{as}, son of Noah^{as}, son of Lamech, son of Akhnoukh^{as}, who is Idrees^{as}, son of Mahalalel.

وَيُقَالُ مَهَائِيلُ بْنُ زِيَادٍ وَ يُقَالُ مَارِدٌ وَ يُقَالُ إِيَادُ بْنُ قِينَانَ بْنِ أَنُوشَ وَ يُقَالُ قِينَانُ بْنُ أَوْدَ بْنِ أَنُوشَ بْنِ شَيْثٍ وَهُوَ هَبَةُ اللَّهِ بْنِ آدَمَ ع

And it is said, 'Mahayil, son of Ziyad, or Mard, or Iyad, son of Qinan, son of Anush'. And it is said, 'Qinan, son of Audin, son of Anush, son of Shees^{as}, and he is Hibtullah^{as}, son of Adam^{as}, the greeting be upon them^{as}'.⁵¹

51- ب، قرب الإسناد السنيديُّ عَنْ مُحَمَّدٍ عَنْ صَفْوَانَ الْجُمَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي مُسْتَوْهَبٌ مِنْ رَبِّي أَرْبَعَةٌ وَهُوَ وَاهِبُهُمْ لِي إِنْ شَاءَ اللَّهُ آمَنَةٌ بَنَتْ وَهَبٌ وَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ وَ أَبُو طَالِبٍ بْنُ عَبْدِ الْمُطَّلِبِ وَ رَجُلٌ مِنَ الْأَنْصَارِ جَرَتْ بَيْنِي وَ بَيْنَهُ مِلْحَةٌ

Al Sindy Bin Muhammad, from Safwan Al Jamal,

'From Abu Abdullah^{asws} having said:' Rasool-Allah^{saww} said: 'I^{saww} will be Gifted four from my^{saww} Lord^{azwj}, and He^{azwj} will be Granting them to me^{saww} if Allah^{azwj} so Desires – Aamina^{asws} Bint Wahab^{as}, and Abdullah Bin Abdul Muttalib^{asws}, and Abu Talib^{asws} Bin Abdul Muttalib^{asws}, and a man from the Helpers, a bond flowed between me^{saww} and him''⁵²

52- مع، معاني الأخبار لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّغَفَرِ عَنْ عَلِيِّ بْنِ حَسَنَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ الْهَاشِمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع يَقُولُ نَزَلَ جِبْرِيلُ عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ جَلَالُهُ يُبْرِئُكَ السَّلَامَ وَ يَقُولُ إِنِّي قَدْ حَرَّمْتُ النَّارَ عَلَى صُلْبِ أَنْزَلْتُكَ وَ بَطْنُ حَمَلِكَ وَ حَجَرِ كَفَلِكَ

'Ma'any Al Akhbar' Bin Al Waleed, from Al-Safar, from Ali Bin Hasan, from Abdul Rahman Bin Kaseer Al Hashimy who said,

'I heard Abu Abdullah Al-Sadiq^{asws} saying: 'Jibraeel^{as} descended unto the Prophet^{saww} and said: 'O Muhammad^{saww}! Allah^{azwj}, Majestic is His^{azwj} Majesty Conveys the Greetings to you^{saww} and Says: "I^{azwj} have Prohibited the Fire upon a (every) Sulb I^{saww} Descended you^{saww}

⁵¹ Bihar Al Anwaar – V 12, The book of our Prophet^{saww}, Ch 1 H 50

⁵² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 51

into, and (every) belly which was Blessed with you^{-saww}, and (every) lap which took your^{-saww} responsibility’.

فَقَالَ يَا جِبْرِيلُ بَيِّنْ لِي ذَلِكَ فَقَالَ أَمَّا الصُّلْبُ الَّذِي أَنْزَلْتَ فَعَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ وَ أَمَّا الْبَطْنُ الَّذِي حَمَلَكَ فَاَمِينَةُ بِنْتُ وَهَبٍ وَ أَمَّا الْحَجْرُ الَّذِي كَفَّلَكَ فَأَبُو طَالِبٍ بْنُ عَبْدِ الْمُطَّلِبِ وَ فَاطِمَةُ بِنْتُ أَسَدٍ

He^{-saww} said: ‘O Jibraeel^{-as}! Explain that to me^{-saww}’. He^{-as} said: ‘As for the *Sulb* which I^{-azwj} Descended you^{-saww} into, it is Abdullah^{-asws} Bin Abdul Muttalib^{-asws}; and as for the belly which was Blessed with you^{-saww}, it is Aamina^{-asws} Bint Wahab^{-as}; and as for the lap which took your^{-saww} responsibility, it is Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} and Fatima^{-asws} Bint Asad^{-asws}’.⁵³

53- ع، علل الشرائع مع، معاني الأخبار مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَلِيٍّ الْبَصْرِيُّ عَنْ عَبْدِ السَّلَامِ بْنِ مُحَمَّدٍ بْنِ هَارُونَ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ عُقْبَةَ الشَّيْبَانِيِّ عَنِ الْحَضِرِ بْنِ أَبَانَ عَنْ أَبِي هَدِيَّةٍ [هَدْبَةَ] إِبْرَاهِيمَ بْنِ هَدِيَّةٍ [هَدْبَةَ] عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى أَبُو ذَرٍّ يَوْمًا إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص فَقَالَ مَا رَأَيْتُ كَمَا رَأَيْتُ الْبَارِحَةَ قَالُوا وَ مَا رَأَيْتَ الْبَارِحَةَ

‘Ilal Al Sharaie’- Muhammad Bin Amro Bin Ali Al Basry, from Abdul Salam Bin Muhammad Bin Haroun Al Hashimy, from Muhammad Bin Muhammad Bin Aqaba Al Shaybani, from Al Khizr Bin Aban, from Abu Hadiya Ibrahim Bin Hadiya, from Anas Bin Malik (a well-known fabricator) who said,

‘One day Abu Zarr^{-ra} came to the Masjid of Rasool-Allah^{-saww} and said, ‘I^{-ra} have not seen like what I^{-ra} saw last night’. They said, ‘And what did you^{-ra} see last night?’

قَالَ رَأَيْتُ رَسُولَ اللَّهِ ص بِبَابِهِ فَخَرَجَ لَيْلًا فَأَخَذَ يَدِي عَلَى بَنِي أَبِي طَالِبٍ ع وَ خَرَجَا إِلَى الْبَقِيعِ فَمَا زِلْتُ أَقْفُو أَثَرَهُمَا إِلَى أَنْ أَتَيْتُ مَقَابِرَ مَكَّةَ فَعَدَلْتُ إِلَى قَبْرِ أَبِيهِ فَصَلَّيْتُ عَنْدهُ رَكْعَتَيْنِ

He^{-ra} said: ‘I^{-ra} saw Rasool-Allah^{-saww} at its door. He^{-saww} had come out at night having grabbed a hand of Ali^{-asws} Bin Abu Talib^{-asws}, and they^{-asws} both went out to Al-Baqie, and they^{-asws} did not cease hovering around until they^{-asws} came to the graves of Makkah. He^{-saww} corrected the grave of his^{-saww} father^{-as} and prayed two Cycles of Salat at it.

فَإِذَا بِالْقَبْرِ قَدْ انْشَقَّ وَ إِذَا بِعَبْدِ اللَّهِ جَالِسٍ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَقَالَ لَهُ مَنْ وَلِيُّكَ يَا أَبُهِ فَقَالَ وَ مَا الْوَلِيُّ يَا بُنَيَّ قَالَ هُوَ هَذَا عَلِيٌّ قَالَ وَ إِنَّ عَلِيًّا وَلِيِّي قَالَ فَارْجِعْ إِلَى رَوْضَتِكَ

The grave split open and there was Abdullah^{-asws} seated and he^{-asws} was saying: ‘I^{-asws} testify that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}’. He^{-saww} said to him^{-as}: ‘Who is your^{-as} guardian, O father^{-asws}?’ He^{-asws} said: ‘And who is the guardian, O my^{-asws} son^{-saww}?’ He^{-saww} said: ‘He^{-asws} is this one, Ali^{-asws}!’ He^{-asws} said: ‘And Ali^{-asws} is my^{-asws} guardian’. He^{-saww}: ‘Return to your^{-asws} garden’.

ثُمَّ عَدَلَ إِلَى قَبْرِ أُمِّهِ فَصَنَعَ كَمَا صَنَعَ عِنْدَ قَبْرِ أَبِيهِ فَإِذَا بِالْقَبْرِ قَدْ انْشَقَّ فَإِذَا هِيَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ نَبِيُّ اللَّهِ وَ رَسُولُهُ فَقَالَ لَهَا مَنْ وَلِيُّكَ يَا أُمَاءُ فَقَالَتْ وَ مَنْ الْوَلِيُّ يَا بُنَيَّ فَقَالَ هُوَ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالَتْ إِنَّ عَلِيًّا وَلِيِّي فَقَالَ ارْجِعِي إِلَى حُفْرَتِكَ وَ رَوْضَتِكَ

⁵³ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 52

Then he^{-saww} went to the grave of his^{-saww} mother^{-asws} and did the like of what he^{-saww} had done by the grave of his^{-saww} father^{-asws}, and the grave split one and she^{-asws} was saying: 'I^{-asws} testify that there is no god except Allah^{-azwj}, and you^{-saww} are a Prophet^{-saww} of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'. He^{-saww} said to her^{-asws}: 'Who is your^{-asws} guardian, O mother^{-asws}?' She^{-asws} said: 'And who is the guardian, O Prophet^{-saww}?' He^{-saww} said: 'He^{-asws} is this one, Ali^{-asws} Bin Abu Talib^{-asws}'. She^{-asws} said: 'Ali^{-asws} is my^{-asws} guardian'. He^{-saww} said: 'Return to your^{-asws} grave and your^{-asws} garden'.

فَكَذَّبُوهُ وَكَبُّوهُ وَ قَالُوا يَا رَسُولَ اللَّهِ كَذَبَ عَلَيْكَ الْيَوْمَ فَقَالَ وَ مَا كَانَ مِنْ ذَلِكَ قَالُوا إِنَّ جَنْدَبَ [جَنْدَبًا] حَكَى عَنْكَ كَيْتَ وَ كَيْتَ فَقَالَ النَّبِيُّ ص مَا أَظَلَّتِ الْخُضْرَاءُ وَ لَا أَقَلَّتِ الْعُزْرَاءُ عَلَى ذِي هُجَّةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ

But, they belied him^{-ra} and they said, 'O Rasool-Allah^{-saww}! Today you^{-saww} have been lied upon!' He^{-saww} said: 'And what happened from that?' They said, 'Jundab^{-ra} (Abu Zarr^{-ra}), narrated from you^{-saww}, such and such'. The Prophet^{-saww} said: 'The greenery (of the sky) has not shaded, nor has the dust carried one with a tone more truthful than Abu Zarr^{-ra}'.

قَالَ عَبْدُ السَّلَامِ بْنُ مُحَمَّدٍ فَعَرَضْتُ هَذَا الْخَبَرَ عَلَى الْمُحْجِمِيِّ مُحَمَّدِ بْنِ عَبْدِ الْأَعْلَى فَقَالَ أَمَا عَلِمْتُ أَنَّ النَّبِيَّ ص قَالَ أَتَانِي جَبْرِئِيلُ ع فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ النَّارَ عَلَى ظَهْرِ أَنْزَلَكَ وَ بَطْنٍ حَمَلَكَ وَ نُذِي أَرْضَعَكَ وَ حَجَرٍ سَفَّلَكَ

Abdul Salam Bin Muhammad said, 'I presented this Hadeeth to Al-Hajeymi Muhammad Bin Abdul A'ala, so he said, 'But do you not know that the Prophet^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} and said: 'Allah^{-azwj} Mighty and Majestic has Prohibited the Fire upon the back (Sulb) I^{-azwj} Descended you^{-saww} in, and the belly which was Blessed with you^{-saww}, and the breast which breast fed you^{-saww}, and the lap which took your^{-saww} responsibility'.⁵⁴

⁵⁴-فس، تفسير القمي قَالَ رَسُولُ اللَّهِ ص لَوْ قُمْتُ الْمَقَامَ الْمُحْمُودَ لَشَفَعْتُ لِأَبِي وَ أُمِّي وَ أَخِي كَانَ لِي مُوَاخِيًا فِي الْجَاهِلِيَّةِ

Rasool-Allah^{-saww} said: 'If I^{-saww} stand at Al-Maqam Al-Mahmoud, I^{-saww} will intercede for my^{-saww} father^{-as} and my^{-saww} mother^{-asws}, and a brother who had established brother-hood to me^{-saww} during the Pre-Islamic period'.⁵⁵

⁵⁵-فس، تفسير القمي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ أَبِي حَمْرَةَ الثُّمَالِيِّ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ لَمَّا حَجَّ رَسُولُ اللَّهِ ص حَجَّةَ الْوَدَاعِ نَزَلَ بِالْأَبْطَحِ وَ وُضِعَتْ لَهُ وَسَادَةٌ فَجَلَسَ عَلَيْهَا ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ بَكَى بُكَاءً شَدِيداً ثُمَّ قَالَ يَا رَبِّ إِنَّكَ وَعَدْتَنِي فِي أَبِي وَ أُمِّي وَ عَمِّي أَنْ لَا تُعَذِّبَهُمْ

'Tafseer Al Qummi'- My father, from Bin Abu Umeyr from Sayf Bin Ameyra and Abdullah Bin Sinan and Abu Hamza Al Sumaly (all) said,

'We heard Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'When Rasool-Allah^{-saww} performed Hajj, the Farewell Hajj, he^{-saww} descended at Al-Abtah and a pillow was placed for him^{-saww} and he^{-saww} sat upon it, then raised him^{-saww} hands towards the sky and cried with an

⁵⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 53

⁵⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 54

intense crying, then said: 'O Lord^{-azwj}! You^{-azwj} Promised me^{-saww} regarding my^{-saww} father^{-asws} and my^{-saww} mother^{-asws} and my^{-saww} uncle that You^{-azwj} will not Punish them^{-as}'.

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي آتَيْتُ عَلَى نَفْسِي أَنْ لَا يَدْخُلَ جَنَّتِي إِلَّا مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ عَبْدِي وَ رَسُولِي وَ لَكِنَّ الشَّعْبَ فَنَادَاهُمْ فَإِنْ أَجَابُوكَ فَقَدْ وَجِبَتْ لَهُمْ رَحْمَتِي

He^{-asws} said: 'Allah^{-azwj} Revealed to him^{-as}: "I^{-azwj} Swear upon Myself^{-azwj} that I^{-azwj} will not Enter into My^{-azwj} Paradise except the one who testifies that there is no god except Allah^{-azwj}, and you^{-saww} are My^{-azwj} servant and My^{-azwj} Rasool^{-saww}, but the people have come, so call out to them. If they answer you^{-saww}, then My^{-azwj} Mercy would become Obligated for them".

فَقَامَ النَّبِيُّ ص إِلَى الشَّعْبِ فَنَادَاهُمْ يَا أَبَتَاهُ وَ يَا أُمَّاهُ وَ يَا عَمَّاهُ فَخَرَجُوا يَنْفُضُونَ التُّرَابَ عَنْ رُءُوسِهِمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص أ لَا تَرَوْنَ إِلَى هَذِهِ الْكَرَامَةِ الَّتِي أَكْرَمَنِي اللَّهُ بِهَا

The Prophet^{-saww} stood up to the people and called out at them: 'O father^{-asws}, and O mother^{-asws}, and O uncle^{-asws}! They^{-asws} came out shaking off the soil from their^{-asws} heads. Rasool-Allah^{-saww} said to them: 'Are you^{-asws} not seeing this prestige which Allah^{-azwj} Honoured me^{-saww} with it?'

فَقَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ حَقًّا حَقًّا وَ أَنَّ جَمِيعَ مَا أَتَيْتَ بِهِ مِنْ عِنْدِ اللَّهِ فَهُوَ الْحَقُّ فَقَالَ ارْجِعُوا إِلَى مَضَاجِعِكُمْ

They^{-as} said: 'We^{-asws} testify that there is no god except Allah^{-azwj}, and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj} truly, truly, and the entirety of what you^{-saww} have come with from the Presence of Allah^{-azwj}, it is the Truth'. He^{-saww} said: 'Return to your sleeping places!'

وَ دَخَلَ رَسُولُ اللَّهِ ص مَكَّةَ وَ قَدِمَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنَ الْيَمَنِ فَقَالَ رَسُولُ اللَّهِ ص أ لَا أَبْشِيرُكَ يَا عَلِيُّ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع يَا أَبِي أَنْتَ وَ أُمِّي لَمْ تَزَلْ مُبَشِّرًا

And Rasool-Allah^{-saww} entered Makkah, and Ali^{-asws} Bin Abu Talib^{-asws} proceeded to him^{-saww} from Al-Yemen. Rasool-Allah^{-saww} said: 'Shall I^{-saww} give you^{-asws} glad tidings, O Ali^{-asws}?'. Amir Al-Momineen^{-asws} said to him^{-saww}: 'By my^{-asws} father^{-as} and my^{-asws} mother^{-asws} be sacrificed for you^{-saww}! You^{-saww} do not cease to give me^{-asws} glad tidings'.

فَقَالَ أ لَا تَرَى إِلَى مَا رَزَقَنَا اللَّهُ تَبَارَكَ وَ تَعَالَى فِي سَفَرِنَا هَذَا وَ أَحَبُّهُ الْخَيْرُ فَقَالَ عَلِيُّ الْحَمْدُ لِلَّهِ

He^{-saww} said: 'Do you^{-asws} not see what Allah^{-azwj} Blessed and Exalted has Graced us^{-asws} during this journey of ours^{-asws}?'. And he^{-saww} informed him^{-asws} the news. Ali^{-asws} said: 'The Praise is for Allah^{-azwj}'.

قَالَ فَأَشْرَكَ رَسُولُ اللَّهِ ص فِي بُدْنِهِ أَبَاهُ وَ أُمَّهُ وَ عَمَّهُ

He^{-asws} said: 'Then Rasool-Allah^{-saww} participated in his^{-saww} sacrificial offering, his^{-saww} father^{-asws}, and his^{-saww} mother^{-asws}, and his^{-saww} uncle^{-asws}'.⁵⁶

56- ص، قصص الأنبياء عليهم السلام إِنَّ أَبَاهُ تُؤَيِّ وَ أُمُّهُ حَبْلَى وَ قَدِمَتْ أُمُّهُ آمِنَةُ بِنْتُ وَهْبٍ عَلَى أَخَوَالِهِ مِنْ بَنِي عَدِيٍّ مِنَ النَّجَارِ بِالْمَدِينَةِ ثُمَّ رَجَعَتْ بِهِ حَتَّى إِذَا كَانَتْ بِالْأَبْوَاءِ مَاتَتْ وَ أَرْضَعَتْهُ حَتَّى شَبَّ حَلِيمَةً بِنْتُ عَبْدِ اللَّهِ السَّعْدِيَّةِ

'Qasas Al-Anbiya^{-as}' – His^{-saww} father^{-as} had passed away while his^{-saww} mother^{-as} was expecting, and his^{-as} mother^{-as} Aamina Bint Wahab proceeded to his^{-saww} maternal uncles from the clan of Aday from the carpenters at Al-Medina. Then she^{-as} returned with him until when she^{-as} was at Al-Abwa, she^{-as} passed away, and he^{-saww} was nursed by Haleema Bint Abdullah Al-Sa'diya'.⁵⁷

57- يج، الخرائج و الجرائح رَوَى أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ الْمُطَّلِبِ لَمَّا تَزَعَّرَ رَكِبَ يَوْمًا لِيَصِيدَ وَ قَدْ نَزَلَ بِالْبَطْحَاءِ قَوْمٌ مِنَ الْيَهُودِ قَدِمُوا لِيُهْلِكُوا وَالِدَ مُحَمَّدٍ ص لِيُطْفِئُوا نُورَ اللَّهِ

'Al-Kharaij Wa Al-Jaraih' – It is reported that when Abdullah Bin Abdul Muttalib^{-as} was a youth, one day he^{-as} rode for hunting, and a group of Jews had descended at Al-Bat'ha. They had arrived to kill the father^{-as} of Muhammad^{-saww} in order to extinguish the Noor of Allah^{-azwj}.

فَنَظَرُوا إِلَى عَبْدِ اللَّهِ فَرَأَوْا حَلِيَّةَ أُبَيٍّ النَّبُوَّةَ فِيهِ فَقَصَدُوهُ وَ كَانُوا ثَمَانِينَ نَفَرًا بِالسُّيُوفِ وَ السَّكَاكِينِ وَ كَانَ وَهْبُ بْنُ عَبْدِ مَنَافٍ بْنُ زُهْرَةَ وَالِدُ آمِنَةَ أُمِّ مُحَمَّدٍ ص فِي ذَلِكَ الصَّوْبِ يَصِيدُ وَ قَدْ رَأَى عَبْدَ اللَّهِ وَ قَدْ صَفَّ بِهِ الْيَهُودُ لِيَقْتُلُوهُ

They looked at Abdullah^{-as} and saw an appearance of fatherhood of the Prophethood. They aimed at him^{-as}, and they were eighty individuals (armed) with swords and knives, and Wahb Bin Abd Manaf Bin Zuhra, father of Aamina^{-as}, mother^{-as} of Muhammad^{-saww}, was in that area of hunting, and he had seen Abdullah^{-as}, and the Jews had surrounded him^{-as} to kill him^{-as}.

فَقَصَدَ أَنْ يَدْفَعَهُمْ عَنْهُ وَ إِذَا بِكَثِيرٍ مِنَ الْمَلَائِكَةِ مَعَهُمُ الْأَسْلِحَةُ طَرَدُوا عَنْهُ الْيَهُودَ فَعَجِبَ مِنْ ذَلِكَ وَ انْصَرَفَ وَ دَخَلَ عَلَى عَبْدِ الْمُطَّلِبِ وَ قَالَ أَرَوْجُ بِنْتِي آمِنَةَ مِنْ عَبْدِ اللَّهِ وَ عَقَدَ قَوْلَدَتْ رَسُولَ اللَّهِ ص

He aimed to repel them from him^{-as}, and behold, there was a lot of Angels having weapons with them repelling the Jews away from him^{-as}. He was astounded from that and left, and entered to see Abdul Muttalib^{-as} and said: 'I shall get my daughter Aamina^{-as} to be married to Abdullah^{-as}', and the marriage tie was concluded. She^{-as} was blessed with Rasool-Allah^{-saww}'.⁵⁸

58- قب، المناقب لابن شهر آشوب تُصَوِّرَ لِعَبْدِ الْمُطَّلِبِ أَنَّ ذَبْحَ الْوَلَدِ أَفْضَلُ فَرِيَّةٍ لِمَا عَلِمَ مِنْ خَالِ إِسْمَاعِيلَ ع فَتَنَدَّرَ أَنَّهُ مَتَى رَزَقَ عَشْرَةَ أَوْلَادٍ ذَكَرَ أَنْ يَنْحَرَّ أَحَدُهُمْ لِلْكَعْبَةِ شُكْرًا لِرَبِّهِ

'Al-Manaqib' of Bin Shehr Ashoub –

'It was resembled for Abdul Muttalib^{-as} that slaughtering the son was the best one could draw near (to Allah^{-azwj}) due to what he^{-as} knew of the situation of Ismail^{-as}. He^{-as} vowed that when

⁵⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 55

⁵⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 56

⁵⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 57

he^{-as} was Graced ten male children, he^{-as} would sacrifice one of them at the Kabah as gratitude to his^{-as} Lord^{-azwj}.

فَلَمَّا وَجَدَهُمْ عَشْرَةً قَالَ لَهُمْ يَا بَنِيَّ مَا تَقُولُونَ فِي نَذْرِي

When he^{-as} found them being ten, said to them: 'O my^{-as} sons! What are you saying regarding my^{-as} vow?'

فَقَالُوا الْأَمْرُ إِلَيْكَ وَنَحْنُ بَيْنَ يَدَيْكَ

They said, 'The matter is up to you^{-as}, and we are in front of you^{-as}!'

فَقَالَ لِيُنْطَلِقَ كُلُّ وَاحِدٍ مِنْكُمْ إِلَى قِدْحِهِ وَلِيَكْتُبَ عَلَيْهِ اسْمَهُ

He^{-as} said: 'Let each one of you go to his arrow and let him write his name upon it!'

فَفَعَلُوا وَآتَوْهُ بِالْقِدَاحِ فَأَخَذَهَا وَقَالَ

إِذْ كُنَّا مَوْلَايَ وَكُنْتُ عَبْدَهُ

وَلَا أَحِبُّ أَنْ أُعَيِّشَ بَعْدَهُ

عَاهِدْتُهُ وَالْآنَ أُوفِي عَهْدَهُ

نَذَرْتُ نَذْرًا لَا أَحِبُّ رَدَّهُ

They did so and came with the arrows. He^{-as} took them and said (a quartrain): 'I made a pact to Him^{-azwj} and now I^{-as} am fulfilling His^{-azwj} pact, when He^{-azwj} was my^{-as} Master and I^{-as} was His^{-azwj} slave! I^{-as} had vowed a vow I^{-as} don't like to break it nor do I^{-as} like to live after (having broken) it'.

فَقَدَّمَهُمْ ثُمَّ تَعَلَّقَ بِأَسْتَارِ الْكَعْبَةِ وَ نَادَى اللَّهُمَّ رَبَّ الْبَلَدِ الْحَرَامِ وَ الرُّكْنِ وَ الْمَقَامِ وَ رَبَّ الْمَشَاعِرِ الْعُظَامِ وَ الْمَلَائِكَةِ الْكَرَامِ اللَّهُمَّ أَنْتَ خَلَقْتَ الْخَلْقَ لِطَاعَتِكَ وَ أَمَرْتَهُمْ بِعِبَادَتِكَ لَا حَاجَةَ مِنْكَ فِي كَلَامِ لَهُ

He^{-as} forwarded them then clung with curtains of the Kabah and called out: 'O Allah^{-azwj}, Lord^{-azwj} of the Sacred city, and the (Yemeni) corner and the standing place (of Ibrahim^{-as}, and Lord^{-azwj} of the mighty Monuments, and the honourable Angels! O Allah^{-azwj}! You^{-azwj} Created the creatures to obey You^{-azwj} and Commanded them with worshipping You^{-azwj}, not for any need from You^{-azwj} to Talk to him!'

ثُمَّ أَمَرَ بِضَرْبِ الْقِدَاحِ وَ قَالَ اللَّهُمَّ إِلَيْكَ أَسْلَمْتُهُمْ وَ لَكَ أَعْطَيْتُهُمْ فَخُذْ مِنْ أَحَبِّتَ مِنْهُمْ فَإِنِّي رَاضٍ بِمَا حَكَمْتَ وَ هَبْ لِي أَصْعَرَهُمْ سِتًّا فَإِنَّهُ أَضْعَفُهُمْ رَجُلًا

Then he^{-as} instructed with drawing the arrows and said: 'O Allah^{-azwj}! To You^{-azwj} I^{-as} submit them, and to You^{-azwj} I^{-as} give them, so Take the one from them You^{-azwj} like, for I^{-as} shall be pleased with whatever Your^{-azwj} Decision is, and Gift (excuse) for me^{-as} their youngest one in age as he is their weakest in strength!'

ثُمَّ أَنْشَأَ يَقُولُ

يَا رَبِّ لَا تُخْرِجْ عَلَيْهِ قَدْجِي وَ اجْعَلْ لَهُ وَاقِيَةً مِنْ دَبْجِي

Then he^{as} prosed saying (a couplet): 'Do not let my^{as} arrow emerge upon him, and Make a sparing for him from my^{as} slaughter!'

فَخَرَجَ السَّهْمُ عَلَى عَبْدِ اللَّهِ فَأَخَذَ الشُّفْرَةَ وَ أَتَى عَبْدَ اللَّهِ حَتَّى أَضَجَّعَهُ فِي الْكَعْبَةِ وَ قَالَ
هَذَا بُنَيٌّ قَدْ أُرِيدَ نَحْرُهُ وَ اللَّهُ لَا يَتَّقِدِرُ شَيْءٌ قَدْرُهُ
فَإِنْ يُؤَخِّرْهُ يَقْبَلْ عُذْرُهُ

The arrow emerged upon Abdullah^{as}. He^{as} took the blade and brought Abdullah^{as} until he^{as} laid him^{as} down in the Kabah, and said (a poem): 'This is my^{as} son whom I^{as} had intended to slaughter. By Allah^{azwj}, there is nothing able upon His^{azwj} Destiny. If He^{azwj} were to Delay it (and) Accept his^{as} excuse'.

وَ هَمَّ بِدَبْجِهِ فَأَمْسَكَ أَبُو طَالِبٍ يَدَهُ وَ قَالَ
كَلَّا وَ رَبِّ الْبَيْتِ ذِي الْأَنْصَابِ مَا دَبَّحَ عَبْدَ اللَّهِ بِالتَّلْعَابِ

And he^{as} thought of slaughtering him^{as}, but Abu Talib^{as} withheld his^{as} hand and said (a couplet): 'Never! By the Lord of the House with the altars. Abdullah^{as} will not be slaughtered with the triviality'.

ثُمَّ قَالَ اللَّهُمَّ اجْعَلْنِي فِدْيَتَهُ وَ هَبْ لِي دَبْجَتَهُ ثُمَّ قَالَ
خُذْهَا إِلَيْكَ هَدِيَّةً يَا خَالِقِي رُوحِي وَ أَنْتَ مُلِكُ هَذَا الْخَافِقِ

Then he^{as} said: 'O Allah^{azwj}! Make me^{as} his ransom and gift (spare) for me^{as} his slaughter'. Then said (a couplet): 'Take it to You^{azwj} as an offering O my^{as} Creator of my^{as} soul, and You^{azwj} are Owner of this beating heart'.

وَ عَاوَنَهُ أَخُوَالَهُ مِنْ بَنِي مَخْزُومٍ وَ قَالَ بَعْضُهُمْ
يَا عَجَباً مِنْ فِعْلِ عَبْدِ الْمُطَّلِبِ وَ دَبْجِهِ ابْنًا كَيْمُتَالِ الذَّهَبِ

And his^{as} supporters and his^{as} maternal uncles from the clan of Makhzoum, and one of them said (a couplet), 'O how strange is a deed of Abdul Muttalib^{as}, and his^{as} slaughtering a sone like a statue of gold'.

فَأَشَارُوا عَلَيْهِ بِكَاهِنَةِ بَنِي سَعْدٍ فَخَرَجَ فِي ثَمَانٍ مِائَةِ رَجُلٍ وَ هُوَ يَقُولُ
تَعَاوَرَنِي أَمْرٌ فَضِغْتُ بِهِ دَرْعاً وَ لَمْ أَسْتَطِعْ مِمَّا تُجَلِّلُنِي دَفْعاً
نَذَرْتُ وَ نَذَرُ الْمَرْءُ دَيْنٌ مُلَابِقٌ وَ مَا لَلْفَتَى مِمَّا قَضَى رُبُّهُ مَنَعاً
وَ عَاهَدْتُهُ عَشْرًا إِذَا مَا تَكَلَّمُوا أَقْرَبَ مِنْهُمْ وَاحِدًا مَا لَهُ رَجْعاً
فَأَكْمَلْتُهُمْ عَشْرًا فَلَمَّا هَمَمْتُ أَنْ أَفِي بِذَلِكَ التَّنْدِرِ ثَارَ لَهُ جَمْعاً
يَصُفُّونَنِي عَنْ أَمْرِ رَبِّي وَ إِنِّي سَأَرْضِيهِ مَشْكُوراً لِيْلَيْسَنِي نَفْعاً

They directed him to consult a soothsayer of the clan of Sa'ad. He^{-as} went out among eight hundred men and he^{-as} was saying (a poem): 'A matter has come over me, and I^{-as} have found myself unable to bear it, nor have I^{-as} been able to repel what has enveloped me.

I^{-as} made a vow, and a man's vow is a binding debt, and no one can prevent what his Lord^{-azwj} has Decreed. I^{-as} covenanted with Him^{-azwj} that when they became ten in number, I^{-as} would offer one of them as a sacrifice, with no turning back.

I^{-as} completed their number to ten, and when I^{-as} resolved to fulfil that vow, the people rose up against it. They seek to turn me away from the Command of my^{-as} Lord^{-azwj}, but I^{-as} shall satisfy Him^{-azwj} with gratitude, that He^{-azwj} may Clothe me^{-as} with His^{-azwj} Favour.

فَلَمَّا دَخَلُوا عَلَيْهَا قَالَ

إِنْ شِئْتُ أَهَمَّتِ الصُّوَابُ وَالرَّشَدُ

يَا رَبِّ إِنِّي فَاعِلٌ لِمَا تَرُدُّ

When he^{-as} entered to see her, he^{-as} said (a couplet): 'O Lord^{-azwj}! I^{-as} shall do whatever You^{-azwj} Want. If You^{-azwj} like, Inspire the correct and the rightful guidance!'

فَقَالَتْ كَمْ دِيَّةُ الرَّجُلِ عِنْدَكُمْ قَالُوا عَشْرَةٌ مِنَ الْإِبِلِ

She (the soothsayer) said, 'What is the wergild of a man in your presence?' They said, 'Ten camels'.

قَالَتْ وَاضْرِبُوا عَلَى الْعُلَامِ وَ عَلَى الْإِبِلِ الْقِدَاحَ فَإِنْ خَرَجَ الْقِدَاحُ عَلَى الْإِبِلِ فَامْحُوهَا وَ إِنْ خَرَجَ عَلَيْهِ فَرِيدُوا فِي الْإِبِلِ عَشْرَةً عَشْرَةً حَتَّى يَرْضَى رَبُّكُمْ

She said, 'Strike the arrows (as a lot) upon the boy and the camels. If the arrow emerges upon the camel, sacrifice it, and if it emerges upon him^{-as}, increase in the (number of) camels, ten by ten until your Lord^{-azwj} is Pleased!'

وَكَانُوا يَضْرِبُونَ الْقِدَاحَ عَلَى عَبْدِ اللَّهِ وَ عَلَى عَشْرَةِ فَيْحُوحِ السَّهْمِ عَلَى عَبْدِ اللَّهِ إِلَى أَنْ جَعَلَهَا مِائَةً وَ ضَرَبَ فَخَرَجَ الْقِدَاحُ عَلَى الْإِبِلِ فَكَبَّرَ عَبْدُ الْمُطَّلِبِ وَ كَذَّبَتْ قُرَيْشٌ وَ وَقَعَ عَبْدُ الْمُطَّلِبِ مَعْشِيَةً عَلَيْهِ وَ تَوَاتَبَتْ بَنُو حُزْرُومٍ فَحَمَلُوهُ عَلَى أَكْتَافِهِمْ

And they were striking the arrows upon Abdullah and upon ten (camels), and the arrow emerged upon Abdullah^{-as} until they made these to be a hundred and struck. The arrow emerged upon the camels. Abdul Muttalib^{-as} exclaimed Takbeer, and Qureysh exclaimed Takbeer, and Abdul Muttalib^{-as} fell down unconscious, and the clan of Makhzoum leapt and carried him^{-as} upon their shoulders.

فَلَمَّا أَفَاقَ مِنْ غَشْيَتِهِ قَالُوا قَدْ قَبِلَ اللَّهُ مِنْكَ فِدَاءً وَلَدَيْكَ

When he^{-as} came around from his^{-as} unconsciousness, they said, 'Allah^{-azwj} has Accepted from you^{-as} a ransom of your^{-as} son^{-as}'.

فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا بِمَخَاتِفٍ يَهْتَفُ فِي دَاخِلِ الْبَيْتِ وَ هُوَ يَقُولُ قُبُلُ الْفِدَاءِ وَ نَقَدَ الْقَضَاءِ وَ آنَ ظُهُورُ مُحَمَّدٍ الْمُصْطَفَى

While they were like that when there was a caller calling out in the interior of the House and he said: 'The ransom is Accepted and the Decree has been implemented, and not is the time for the appearance of Muhammad^{-saww} the Chosen one!'

فَقَالَ عَبْدُ الْمُطَّلِبِ الْقِدَاحُ تُخْطِئُ وَ تُصِيبُ حَتَّى أَضْرِبَ ثَلَاثًا فَلَمَّا ضَرَبَهَا خَرَجَ عَلَى الْإِبِلِ

Abdul Muttalib^{-as} said: 'The arrow can be erroneous and correct, until I^{-as} cast it three times'.

فَارْتَجَزَ يَقُولُ

دَعَوْتُ رَبِّي مُخْلِصًا وَ جَهْرًا يَا رَبِّ لَا تَنْحَرْ بَنِي نَحْرًا

When he has cast it, it emerged upon the camels. He^{-as} chanted saying (a couplet): 'I^{-as} supplicated to my^{-as} Lord^{-azwj} sincerely and loudly: 'O Lord^{-azwj}! Do not let my^{-as} son^{-as} be sacrificed!'

فَنَحَرَهَا كُلُّهَا فَجَرَّتِ السُّنَّةُ فِي الدِّيَةِ بِمِائَةٍ مِنَ الْإِبِلِ

He^{-as} sacrificed all of these (camels). Thus, the practice flowed regarding the wergild as being one hundred camels'.⁵⁹

59- قب، المناقب لابن شهر آشوب كانت امرأة يقال لها فاطمة بنت مروة قد قرأت الكتب فمر بها عبد الله بن عبد المطلب فقالت أنت الذي فداك أبوك بمائة من الإبل قال نعم

'Al-Manaqib' of Bin Shehr Ashoub –

'There was a woman called Fatima Bint Murrah who had read the (Divine) Books. Abdullah Bin Abdul Muttalib^{-as} passed by her. She said, 'Are you^{-as} the one who your^{-as} father^{-as} ransomed for a hundred camels?' He^{-as} said: 'Yes'.

فَقَالَتْ هَلْ لَكَ أَنْ تَقَعَ عَلَيَّ مَرَّةً وَ أُعْطِيكَ مِنَ الْإِبِلِ مِائَةً

She said, 'Is it okay for you^{-as} to sleep with me once and I shall give you^{-as} one hundred camels?'

فَنَظَرَ إِلَيْهَا وَ أَنْشَأَ

أَمَّا الْحَرَامُ فَأَلَمَمَاتُ دُونَهُ فَكَيْفَ بِالْأَمْرِ الَّذِي تَبْغِيهِ وَ الْحِلُّ لَا حِلَّ فَاسْتَبِيْنَهُ

He^{-as} looked at her and prosed: 'As for the Prohibited, the death is preferable to it, and the Permissib, there is no clear way for the Permissible, so how can it with the matter which you are seeking?'

⁵⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 58

وَمَضَى مَعَ أَبِيهِ فَزَوَّجَهُ أَبُوهُ أَمَةً فَظَلَّ عِنْدَهَا يَوْمًا وَ لَيْلَةً فَحَمَلَتْ بِالنَّبِيِّ ص ثُمَّ انْصَرَفَ عَبْدُ اللَّهِ فَمَرَّ بِهَا فَلَمْ يَرَ بِهَا حِرْصًا عَلَى مَا قَالَتْ أَوَّلًا فَقَالَ لَهَا عِنْدَ ذَلِكَ مُحْتَبِرًا

هَلْ لَكَ فِيمَا قُلْتِ لِي فَقُلْتُ لَا

He^{as} went with his^{as} father^{as}, and he^{as} got him^{as} married to Aamina^{as}. He^{as} shaded with her for a day and a night, and she^{as} was blessed with the Prophet^{saww}. Then Abdullah^{as} left and passed by her, but could not see any eagerness with her upon what she had said before. He^{as} said to her during that as a test: *'Is it (still) for you what you had said to me^{as}, and I^{as} had said no?'*

قَالَتْ

قَدْ كَانَ ذَلِكَ مَرَّةً فَالْيَوْمَ لَا

She said, *'That had happened once, as for today, no!'*

فَدَهَبَتْ كَلِمَتَاهُمَا مَثَلًا ثُمَّ قَالَتْ أَيُّ شَيْءٍ صَنَعْتَ بَعْدِي

Their talk became an example. Then she said, *'Which thing did you^{as} do after me?'*

قَالَ زَوَّجَنِي أَبِي أَمَةً فَبِتُّ عِنْدَهَا

He^{as} said: *'The father of Aamina^{as} got me^{as} married, so I^{as} spent the night with her.'*

فَقَالَتْ

تَوْبَتُكَ مَا سَلَبْتُ وَ مَا تَدْرِي

لِلَّهِ مَا زُهِرِيَّةٌ سَلَبْتُ

She said, *'By Allah^{azwj}! The Zuhriya woman (Aamina^{as}) took your^{as} clothes what she^{as} took, and you^{as} don't know'.*

ثُمَّ قَالَتْ رَأَيْتُ فِي وَجْهِكَ نُورَ النُّبُوَّةِ فَأَرَدْتُ أَنْ يَكُونَ فِيَّ وَ أَبِي اللَّهِ إِلَّا أَنْ يَضَعَهُ حَيْثُ يُحِبُّ

Then she said, *'I^{as} had seen the Noor of Prophet-hood in your^{as} face, so I wanted the he^{saww} would be in me, and Allah^{azwj} Refused except that He^{azwj} would Place him^{saww} where He^{azwj} Likes'.*

ثُمَّ قَالَتْ

أُمِّيْنَةُ إِذْ لِلْبَنَاءِ يَغْتَلِبُجَانِ

فَتَأْتِلُ قَدْ شَبَّتْ لَهُ بِدُحَانِ

بِحِرْصٍ وَ لَا مَا فَاتَهُ بِتَوَانِي

بَنِي هَاشِمٍ قَدْ غَادَرَتْ مِنْ أَحْيِكُمْ

كَمَا غَادَرَ الْمَصْبَاحُ بَعْدَ حُبُوهِ

وَ مَا كُلُّ مَا يَحْوِي الْفَتَى مِنْ نَصِيْبِهِ

Then she said, *'O clan of Hashim^{as}! Aamina^{as} has departed from your brother^{as} when they were united, just as the lamps departes after it is extinguished, so it leaves wicks kindled with*

smoke, and not all what the youth obtains of his share is by eagerness nor what is lost by him is through negligence’.

وَيُقَالُ إِنَّهُ مَرَّ بِهَا وَ بَيْنَ عَيْنَيْهِ غُرَّةٌ كَعُرَةِ الْفَرَسِ وَ كَانَ عِنْدَ الْأَخْبَارِ جُبَّةٌ صُوفٍ بَيْضَاءُ قَدْ غُمِسَتْ فِي دَمِ يَحْيَى بْنِ زَكَرِيَّا ع وَ كَانُوا قَدْ قَرَأُوا فِي كُتُبِهِمْ إِذَا رَأَيْتُمْ هَذِهِ الْجُبَّةَ تَقْطُرُ دَمًا فَأَعْلَمُوا أَنَّهُ قَدْ وُلِدَ أَبُو السَّفَّكَ الْهَتَّاكِ

And it is said, ‘He^{as} had passed by her and in between his^{as} eyes was a brightness like brightness of the horse, and in the possession of the Rabbis there was a white woollen coat having been soaked in the blood of Yahya^{as} Bin Zakariya^{as}, and they had read in their books (of literature): ‘Whenever you see this coat dripping blood, then know that the father of the blood-shedder, the destroyer has been born’.

فَلَمَّا رَأَوْا ذَلِكَ مِنَ الْجُبَّةِ اغْتَمُّوا وَ اجْتَمَعَ خَلْقٌ عَلَى أَنَّ يَقْتُلُوا عَبْدَ اللَّهِ فَوَجَدُوا الْفُرْصَةَ مِنْهُ لِكَوْنِ عَبْدِ الْمُطَّلِبِ فِي الصَّيْدِ فَقَصَدُوهُ

When they saw that from the coat, they were saddened, and the people united upon killing Abdullah^{as}. They found the opportunity from him^{as} because Abdul Muttalib^{as} had gone hunting. They aimed for him^{as}.

فَأَذْرَكَ وَهَبُ بْنُ عَبْدِ مَنَافٍ الزُّهْرِيُّ فَجَازَ مِنْهُ فَنَظَرَ إِلَى رِجَالٍ نَزَلُوا مِنَ السَّمَاءِ وَ كَشَفُوهُمْ عَنْهُ فَزَوَّجَ ابْنَتَهُ مِنْ عَبْدِ اللَّهِ

Wah Bin Abd Manaf Al-Zuhry intercepted, so it passed from him^{as}. He had looked at the men descending from the sky, and they had been uncovered from him. So, he got his daughter (Aamina^{as}) married to Abdullah^{as}.

قَالَ فَمِنْ مَنْ نِسَاءِ قُرَيْشٍ مَاتَتْ أَمْرًا غَيْرَةً وَ يُقَالُ إِنَّ عَبْدَ اللَّهِ كَانَ فِي جَبِينِهِ نُورٌ يَتَلَأَلُّ فَلَمَّا قَرُبَ مِنْ حَمَلِ مُحَمَّدٍ ص لَمْ يُطِقْ أَحَدٌ رُؤْيَاهُ وَ مَا مَرَّ بِحَجَرٍ وَ لَا شَجَرٍ إِلَّا سَجَدَ لَهُ وَ سَلَّمَ عَلَيْهِ

He (the narrator) said, ‘Two hundred women of Qureysh died of jealousy’, and it is said that Abdullah^{as} had shining Noor in his^{as} forehead. When the time drew near for the coming to the world of Muhammad^{saww}, no one could endure looking at him^{as}, and he^{as} would neither pass by a stone or a tree except it would prostrate to him^{as} and greet unto him^{as}.

فَنَقَلَ اللَّهُ مِنْهُ نُورَهُ يَوْمَ عَرَفَةَ وَ قَتَّ الْعَصْرِ وَ كَانَ يَوْمَ الْجُمُعَةِ إِلَى آمِنَةٍ

Allah^{as} Transferred his^{saww} Noor from him^{as} to Aamina^{as} on the day of Arafa at the time of Afternoon, and it was the day of Friday’.⁶⁰

60- قب، المناقب لابن شهر آشوب ثُوِّفَ أَبُوهُ ص وَ هُوَ ابْنُ شَهْرَبْنِ الْوَاقِدِيِّ وَ هُوَ ابْنُ سَبْعَةِ أَشْهُرٍ الطَّبْرِيُّ ثُوِّفَ أَبُوهُ بِالْمَدِينَةِ وَ دُفِنَ فِي دَارِ النَّابِغَةِ ابْنُ إِسْحَاقَ ثُوِّفَ أَبُوهُ وَ أُمُّهُ حَامِلٌ بِهِ وَ مَاتَتْ أُمُّهُ وَ هُوَ ابْنُ أَرْبَعِ سِنِينَ

‘Al-Manaqib’ of Bin Shehr Ashoub – ‘His^{saww} father^{as} passed away while he^{saww} was two months old’. Al-Waqidy – ‘While he^{saww} was seven months old’. Al-Tabari – ‘His^{saww} father^{as} expired at Al-Medina and was buried in the house of Al-Nabigha’. Bin Is’haq – ‘His^{saww} father^{as}

⁶⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 59

saww passed away while his-saww mother-as was expecting him-as, and his-as mother-as passed away while he-as was four years old.

الْكَلْبِيُّ وَهُوَ ابْنُ ثَمَانِيَةٍ وَعِشْرِينَ شَهْرًا مُحَمَّدُ بْنُ إِسْحَاقَ تُؤَيِّتُ أُمُّهُ بِالْأَنْبَاءِ مُنْصَرِفَةً إِلَى مَكَّةَ وَهُوَ ابْنُ سِتٍّ وَرَبَاهُ عَبْدُ الْمُطَّلِبِ وَتُؤَيِّتُ عَنْهُ وَهُوَ ابْنُ ثَمَانِيَةٍ سِنِينَ وَشَهْرَيْنِ وَعَشْرَةِ أَيَّامٍ فَأَوْصَى بِهِ إِلَى أَبِي طَالِبٍ فَرَبَّاهُ

Al-Kalbi – ‘While he-saww was twenty-eight months old’. Muhammad Bin Is’haq – ‘His-saww mother-as passed away at Al-Abwa, leaving to go to Makkah while he-saww was six (years old), and Abdul Muttalib-as nourished him-as and expired while he-saww was eight years and two months and ten days old. He-as bequeathed with him-saww to Abu Talib-as, and he-as nourished him-saww’.⁶¹

61- د، العدد القوية قيل إِنَّهُ لَمَّا شَبَّ رَسُولُ اللَّهِ ص وَتَرَعَّرَعَ وَ سَعَى رَدُّهُ حَلِيمَةً إِلَى أُمِّهِ فَأَفْتَصَلَتْهُ وَ قَدِمَتْ بِهِ عَلَى أَحْوَالِهِ مِنْ بَنِي عَبْدِ بْنِ النَّجَّارِ بِالْمَدِينَةِ ثُمَّ رَجَعَتْ بِهِ حَتَّى إِذَا كَانَ بِالْأَنْبَاءِ هَلَكَتْ بِهَا فَيَتِمَّ رَسُولُ اللَّهِ ص وَكَانَ عُمُرُهُ يَوْمَئِذٍ سِتًّا سِنِينَ

‘Al-Adad Al-Qawiya’ – It is said that when Rasool-Allah-saww was strong and began to walk, Haleema returned him-as to his-saww mother-as to wean him-saww, and she-as proceeded with him-saww to his-saww maternal uncles from the clan of Aday Bin Al-Najjar at Al-Medina. Then she-as returned with him-saww until when he-saww was at Al-Abwa, Rasool-Allah-saww was orphaned, and on that day his-saww age was six years.

فَرَجَعَتْ بِهِ أُمُّ أَيْمَنَ إِلَى مَكَّةَ وَكَانَتْ تَحْضُنُهُ وَوَرِثَ رَسُولُ اللَّهِ ص مِنْ أُمِّهِ أُمُّ أَيْمَنَ وَ خَمْسَةَ أَجْزَالٍ أَوْ ذَاكَ وَ قَطِيعَةً غَنَمٍ فَلَمَّا تَزَوَّجَ بِحَدِيجَةَ أَعْتَقَ أُمُّ أَيْمَنَ

Umm Ayman-as returned with him-saww to Makkah and used to protect him-saww, and Rasool-Allah-saww inherited from his-saww (step) mother Umm Ayman-as five strong camels and a flock of sheep. When he-saww got married to (Syeda) Khadeeja, he-saww liberated Umm Ayman-as’.

وَرُويَ أَنَّ أَمَةً لَمَّا قَدِمَتْ بِرَسُولِ اللَّهِ ص الْمَدِينَةَ نَزَلَتْ بِهِ فِي دَارِ النَّابِغَةِ رَجُلٍ مِنْ بَنِي عَبْدِ بْنِ النَّجَّارِ فَأَقَامَتْ بِهَا شَهْرًا

And it is reported that when Aamina-as arrived at Al-Medina with Rasool-Allah-saww, she-as descended there in the house of Al-Nabigha, a man from the clan of Aday Bin Al-Najjar. She-as stayed at it for months.

فَكَانَ رَسُولُ اللَّهِ ص يَذْكُرُ أُمُورًا كَانَتْ فِي مَقَامِهِ ذَلِكَ فَقَالَ ص نَظَرْتُ إِلَى رَجُلٍ مِنَ الْيَهُودِ يَخْتَلِفُ وَ يَنْظُرُ إِلَيَّ ثُمَّ يَنْصَرِفُ عَنِّي فَلَقَيْتَنِي يَوْمًا خَالِيًا فَقَالَ لِي يَا غُلَامُ مَا اسْمُكَ قُلْتُ أَحْمَدُ

Rasool-Allah-saww used to mention events which occurred during that stay of his-saww. He-saww said: ‘I-saww looked at a man from the Jews interchanging and looking at me-saww. Then he left from me-as. One day he met me-as alone. He said to me-saww, ‘O boy! What is your-saww name?’ I-saww said: ‘Ahmad!’

فَنَظَرَ إِلَى ظَهْرِي فَأَسْمَعُهُ يَقُولُ هَذَا نَبِيُّ هَذِهِ الْأُمَّةِ ثُمَّ رَاحَ إِلَى أَحْوَالِي فَخَبَّرَهُمْ الْحَبَرُ فَأَخْبَرُوا أُمِّي فَخَافَتْ عَلَيَّ وَ حَرَجْنَا مِنَ الْمَدِينَةِ

⁶¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 60

He looked at my^{-saww} back (shoulder) and I^{-saww} heard him saying, 'This is a Prophet^{-saww} of this community!' Then he went to my^{-saww} maternal uncles and informed them of the news. They informed my^{-saww} mother. She^{-as} feared upon me^{-as} and we went out from Al-Medina'.

و حَدَّثْتُ أُمَّ أُمِّكَ قَالَتْ أَتَانِي رَجُلَانِ مِنَ الْيَهُودِ يَوْمًا نَصَفَ النَّهَارَ بِالْمَدِينَةِ فَقَالَا أَخْرِجِي لَنَا أَحْمَدَ فَأَخْرَجْتُهُ فَنَظَرَا إِلَيْهِ وَ قَلْبَاهُ مَلِيًّا وَ نَظَرَا إِلَى سُرَّتِهِ ثُمَّ قَالَ أَحَدُهُمَا لِصَاحِبِهِ هَذَا نَبِيُّ هَذِهِ الْأُمَّةِ وَ هَذِهِ دَارُ هِجْرَتِهِ وَ سَيَكُونُ بِهَذِهِ الْبَلَدَةِ مِنَ الْقَتْلِ وَ السَّبْيِ أَمْرٌ عَظِيمٌ

And Umm Ayman^{-as} narrated. She^{-as} said, 'One day two men from the Jews came to me^{-as} at midday in Al-Medina. They said, 'Bring Ahmad^{-saww} out to us!' She^{-as} brought him^{-saww} out. They looked at him^{-as} and turned him^{-saww} over a little and looked at his^{-saww} navel. Then one of them said to his companion, 'This is a Prophet^{-saww} of this community, and this is a house of his^{-saww} emigration, and in this city, there will be a mighty matter of the killing and captivity'.⁶²

62- د، العدد القوية عَبْدُ اللَّهِ أَنْفَذَهُ أَبُوهُ بِمَنَارٍ لَهُ قَرَأَ مِنْ يَتْرَبِ فَتَوَقَّى بِهَا

'Adad Al-Qawiya' – 'Abdullah^{-as} had been sent by his^{-as} father^{-as} to fetch some days from Yasrib, and he^{-as} expired at it'.⁶³

63 عد، العقائد قال الشيخ أبو جعفر رضي الله عنه اعتقادنا في آباء النبي ص أنهم مسلمون من آدم إلى أبيه عبد الله و أن أبا طالب كان مسلماً و آمنة بنت وهب بن عبد مناف أم رسول الله ص كانت مسلمة.

'Adaad Al-Qawiya' – The sheykh Abu Ja'far said, 'Our belief regarding forefathers of the Prophet is they were Muslims, from Adam^{-as} up to his^{-saww} father Abdullah^{-as}, and Abu Talib^{-as} was a Muslim, and Amina Bint Wahab Bin Abd Manaf^{-as} was Muslim.

و قَالَ النَّبِيُّ ص خَرَجْتُ مِنْ نِكَاحٍ وَ لَمْ أَخْرُجْ مِنْ سِفَاحٍ مِنْ لَدُنْ آدَمَ وَ قَدْ رُوي أَنَّ عَبْدَ الْمُطَّلِبِ كَانَ حُجَّةً وَ أَبُو طَالِبٍ كَانَ وَصِيَّهُ ع

And the Prophet^{-saww} had emerged from marriage and did not emerge from without it since Adam^{-as}, and it is reported that Abd Al-Muttalib^{-as} was a Divine Authority, and Abu Talib^{-as} was his^{-as} successor^{-as}.

و رَوَوْا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَمْ يَزَلْ يَنْقُلُنِي اللَّهُ مِنْ أَصْلَابِ الطَّاهِرِينَ إِلَى أَرْحَامِ الْمُطَهَّرَاتِ حَتَّى أَخْرَجَنِي فِي عَالَمِكُمْ هَذَا لَمْ يَدْخُلْنِي يَدَنُ الْجَاهِلِيَّةِ

And it is reported from the Prophet^{-saww}, he^{-saww} said: 'Allah^{-azwj} did not Cease Transferring me^{-saww} from the pure lineages to pure wombs until He^{-azwj} Brought me^{-saww} out in this world of yours, the dirt of the Pre-Islamic ignorance had not touched me^{-saww}'.⁶⁴

64- ن، عيون أخبار الرضا عليه السلام لي، الأمامي للصدوق ابن المُنَوِّكِلِ عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: أَتَشَدَّنِي الرِّضَا ع لِعَبْدِ الْمُطَّلِبِ شِعْرٌ

⁶² Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 61

⁶³ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 62

⁶⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 63

يَعِيبُ النَّاسُ كُلَّهُمْ زَمَانًا
وَمَا لَزَمَانًا عَيْبُ سِوَانَا
نَعِيبُ زَمَانَنَا وَالْعَيْبُ فِينَا
وَلَوْ نَطَقَ الزَّمَانُ بِنَا هَجَانًا
وَإِنَّ الدَّيْبَ يَتْرُكُ لَحْمَ ذَنْبٍ
وَيَأْكُلُ بَعْضُنَا بَعْضًا عَيْنَانَا

‘Uyoun Akhbar Al-Reza^{-asws} Bin Al Mutawakkal, from Ali, from his father, from Al Rayan Bin Al Salt who said,

‘Al-Reza^{-asws} adjured me to an Abdul Muttalib^{-asws} poem, ‘The people, all of them have faulted the times, and no fault necessitates us besides us faulting our times while the fault is in us, and if the times were to speak with our manifesto and the wolf neglects the meat of a wolf, and part of us devours a part, visually’.⁶⁵

65- ل، الحِصَالُ الْقَامِي وَ ابْنُ مَسْرُورٍ مَعَا عَنْ ابْنِ بُطَّة عَنْ الصَّفَّارِ عَنْ ابْنِ مَعْرُوفٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَحْمَدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوَّلُ مَنْ سُوِّهُمَ عَلَيْهِ مَرْيَمُ بِنْتُ عِمْرَانَ وَ هُوَ قَوْلُ اللَّهِ وَ مَا كُنْتُ لَدَيْهِمْ إِذْ يُلْقَوْنَ أَقْلَامَهُمْ أَتَيْهِمْ يَكْتُلُ مَرْيَمَ وَ السِّهَامُ سِتَّةً

‘Al Khisaal’ Al Famy and Bin Masrour both together, from Bin Batah, from Al-Safar, from Bin Marouf, from Hamad, from Hareyz, from the one who informed him,

‘From Abu Ja’far^{-asws} having said: ‘The first one to be drawn lots upon was Maryam^{-as} Bint Imran^{-as}, and it is the Word of Allah^{-azwj}: **and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam, [3:44]**, and the lots (arrows) were six.

ثُمَّ اسْتَهْمُوا فِي يُونُسَ ع لَمَّا رَكِبَ مَعَ الْقَوْمِ فَوَقَفَتِ السَّفِينَةُ فِي اللَّجَّةِ فَاسْتَهَمُوا فَوَقَعَ السَّهْمُ عَلَى يُونُسَ ع ثَلَاثَ مَرَّاتٍ قَالَ فَمَضَى يُونُسَ ع إِلَى صَدْرِ السَّفِينَةِ فَإِذَا الْخَوْثُ فَاتِحٌ فَأَهَ فَرَمَى بِنَفْسِهِ

Then they drew lots regarding Yunus^{-as} when he^{-as} sailed with the group, and the ship paused in the deep sea. They drew lots and the arrow occurred upon Yunus^{-as} three times’. He^{-asws} said: ‘Yunus^{-as} went to the front of the ship and there was a whale having opened its mouth. Yunus^{-as} threw himself^{-as} (overboard).

ثُمَّ كَانَ عَبْدُ الْمُطَّلِبِ وَلِدَ لَهُ تِسْعَةٌ فَتَدَّرَ فِي الْعَاشِرِ إِنْ يَرْزُقُهُ اللَّهُ غُلَامًا أَنْ يَذْبَحَهُ

Then it was Abdul Muttalib^{-asws}. Nine had been born for him^{-asws}, and he^{-asws} vowed a bow regarding the tent if Allah^{-azwj} were to Grace him^{-as} a boy, he^{-as} would sacrifice him’.

قَالَ فَلَمَّا وَلِدَ عَبْدُ اللَّهِ لَمْ يَكُنْ يَقْدِرُ أَنْ يَذْبَحَهُ وَ رَسُولُ اللَّهِ ص فِي صَلْبِهِ فَجَاءَ بَعْشَرٌ مِنَ الْإِبِلِ وَ سَاهَمَ عَلَيْهَا وَ عَلَى عَبْدِ اللَّهِ فَخَرَجَتِ السِّهَامُ عَلَى عَبْدِ اللَّهِ فَزَادَ عَشْرًا فَلَمْ يَزَلِ السِّهَامُ تَخْرُجُ عَلَى عَبْدِ اللَّهِ وَ يَزِيدُ عَشْرًا

He^{-asws} said: ‘When Abdullah^{-asws} was born, he^{-as} was not able upon sacrificing him^{-asws} and Rasool-Allah^{-saww} was in his^{-asws} Sulb. He^{-asws} came with ten from the camels and drew lots upon these and upon Abdullah^{-asws}. The arrow (lot) came upon Abdullah^{-asws}. He^{-asws} increased

⁶⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 64

ten (more). The arrow did not cease coming out upon Abdullah^{-asws} and he^{-asws} kept increasing ten.

فَلَمَّا بَلَغَتْ مِائَةً خَرَجَتْ السِّهَامُ عَلَى الْإِبِلِ فَقَالَ عَبْدُ الْمُطَّلِبِ مَا أَنْصَفْتُ رَبِّي فَأَعَادَ السِّهَامَ ثَلَاثًا فَخَرَجَتْ عَلَى الْإِبِلِ فَقَالَ الْآنَ عَلِمْتُ أَنَّ رَبِّي قَدْ رَضِيَ فَتَحَرَّهَا

When it reached one hundred, the arrow (lot) came upon the camels. Abdul Muttalib^{-asws} said: 'I^{-asws} have not been fair to my^{-asws} Lord^{-azwj}'. He^{-saww} repeated the lot three times and it came upon the camels. He^{-asws} said: 'Now I^{-asws} know that my^{-asws} Lord^{-azwj} is Pleased', so he^{-asws} sacrificed them".⁶⁶

66- ل، الحِصَالُ أَبِي عَنْ سَعْدٍ عَنْ أَبِي مُحَمَّدٍ الْفَضْلِ الْيَمَانِيِّ عَنِ الْحَسَنِ بْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هَبَطَ جَبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ شَفَّعَكَ فِي خَمْسَةٍ فِي بَطْنِ حَمَلِكَ وَ هِيَ أَمْنَةُ بِنْتُ وَهَبٍ بِنْتُ عَبْدِ مَنَاةٍ وَ فِي صُلْبٍ أَنْزَلَكَ وَ هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ وَ فِي حَجَرٍ كَفَّلَكَ وَ هُوَ عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ وَ فِي بَيْتٍ آوَاكَ وَ هُوَ عَبْدُ مَنَاةٍ بْنُ عَبْدِ الْمُطَّلِبِ أَبُو طَالِبٍ وَ فِي أَخٍ كَانَ لَكَ فِي الْجَاهِلِيَّةِ

'Al Khisaal' My father, from Sa'ad, from Abu Muhammad Al Fazal Al Yemeni, from Al-Hassan Bin Jamhour, from his father, from Ali Bin Hadeed, from Abdul Rahman Bin Al Hajaj, from Haroun Bin Kharjah,

'From Abu Abdullah^{-asws} having said: 'Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic has (Accepted) your^{-saww} intercession regarding five – Regarding the belly which was Blessed with you^{-saww}, and she is Aamina^{-asws} Bint Wahab Bin Abd Manaf^{-as}, and regarding a *Sulb* I^{-saww} Descended you^{-saww} in, and he is Abdullah^{-asws} Bin Abdul Muttalib^{-asws}, and regarding a lap which took your^{-saww} responsibility, and he is Abdul Muttalib^{-asws} Bin Hashim^{-asws}, and regarding a household which sheltered you^{-saww} and he is Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} (Bin) Abd Manaf^{-as}, and regarding a brother of yours^{-saww} during the Pre-Islamic period'.

قِيلَ يَا رَسُولَ اللَّهِ مَنْ هَذَا الْأَخُ فَقَالَ رَسُولُ اللَّهِ كَانَ أَنَسِي وَ كُنْتُ أَنَسُهُ وَ كَانَ سَخِيًّا يُطْعِمُ الطَّعَامَ

It was said, 'O Rasool-Allah^{-saww}! Who is this brother?' Rasool-Allah^{-saww} said: 'He was my^{-saww} comfort and I^{-saww} was his comfort, and he was generous, feeding the food".⁶⁷

67- ل، الحِصَالُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي حَامِدٍ عَنْ أَبِي يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ صَالِحِ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مُحَمَّدٍ أَبِي مَالِكٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي وَصِيَّتِهِ لَهُ يَا عَلِيُّ إِنَّ عَبْدَ الْمُطَّلِبِ سَنَّ فِي الْجَاهِلِيَّةِ خَمْسَ سِنِينَ أَجْرَاهَا اللَّهُ لَهُ فِي الْإِسْلَامِ

'Al Khisaal' Muhammad Bin Ali Bin Al Shah, from Abu Hamad, from Abu Yazeed, from Muhammad Bin Ahmad Bin Salih Al Tameemi, from his father, from Anas Bin Muhammad Abu Malik, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said in a bequest of his^{-saww}: 'O

⁶⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 65

⁶⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 66

Ali^{-asws}! Abdul Muttalib^{-asws} enacted five Sunnahs during the Pre-Islamic period, Allah^{-azwj} Flowed it for him in Al-Islam –

حَرَّمَ نِسَاءَ الْأَبَاءِ عَلَى الْأَبْنَاءِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ وَ وَجَدَ كَنْزاً فَأَخْرَجَ مِنْهُ الْخُمْسَ وَ تَصَدَّقَ بِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ الْآيَةُ

He^{-as} prohibited the wives of the fathers unto the sons, so Allah^{-azwj} Mighty and Majestic Revealed: ***And you cannot marry from the women whom your fathers married [4:22];*** and he^{-as} found a treasure, so he^{-as} took out the fifth (Khums) and gave in charity with it, so Allah^{-azwj} Mighty and Majestic Revealed: ***And know that whatever booty you gain from anything, so a fifth of it is for Allah, [8:41]*** – the Verse.

وَ لَمَّا حَفَرَ زَمْزَمَ سَمَّاهَا سِقَايَةَ الْحَاجِّ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ الْآيَةُ وَ سَنَّ فِي الْقَتْلِ مِائَةَ مِنَ الْإِبِلِ فَأَجْرَى اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فِي الْإِسْلَامِ

When he^{-as} dug out Zamzam (spring), he^{-as} was named as ‘Quencher of the Pilgrims’, so Allah^{-azwj} Mighty and Majestic Revealed: ***Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah [9:19];*** and he^{-as} made it a Sunnah in killing one hundred from the camels, so Allah^{-azwj} Mighty and Majestic Flowed that in Al-Islam.

وَ لَمْ يَكُنْ لِلطَّوَافِ عِدَّةٌ عِنْدَ قُرَيْشٍ فَسَنَّ فِيهِمْ عَبْدَ الْمُطَّلِبِ سَبْعَةَ أَشْوَاطٍ فَأَجْرَى اللَّهُ ذَلِكَ فِي الْإِسْلَامِ يَا عَلِيُّ إِنَّ عَبْدَ الْمُطَّلِبِ كَانَ لَا يَسْتَقْسِمُ بِالْأَزْلَامِ وَ لَا يَغْبِطُ الْأَصْنَامَ وَ لَا يَأْكُلُ مَا دُبِحَ عَلَى النُّصْبِ وَ يَقُولُ أَنَا عَلَى دِينِ أَبِي إِبْرَاهِيمَ ع

And there did not happen to be a number for the Tawaaf in the presence of Quraysh, so Abdul Muttalib^{-asws} made it a Sunnah among them of seven circuits, and Allah^{-azwj} Flowed that in Al-Islam. O Ali^{-asws}! Abdul Muttalib^{-asws} was neither apportioning by the divining arrows, nor worshiping the idols, nor eating what had been slaughtered upon the altars, and he^{-as} was saying: ‘I^{-asws} am upon the Religion of my^{-asws} father^{-as} Ibrahim^{-as}’.⁶⁸

68- ل، الحِصَالُ الْمُتَدَايِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ الْأَحْمَرِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يُحَدِّثُ عَنْ أَبِيهِ ع قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيِّ يَقُولُ سُئِلَ رَسُولُ اللَّهِ ص عَنْ وَلَدِ عَبْدِ الْمُطَّلِبِ فَقَالَ عَشْرَةٌ وَ الْعَبَّاسُ

‘Al Khisaal’ Al Hamdany, from Ali, from his father, from Bin Abu Umeyr, from Aban Al Ahmar who said,

‘I heard Ja’far^{-asws} Bin Muhammad^{-asws} narrating from his^{-asws} father^{-asws} having said: ‘I^{-asws} heard Jabir Bin Abdullah Al-Ansary saying, ‘Rasool-Allah^{-saww} was asked about the sons of Abdul Muttalib^{-asws}. He^{-saww} said: ‘Ten and Al-Abbas’’.⁶⁹

⁶⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 67

⁶⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 68

69- ن، عيون أخبار الرضا عليه السلام القطان عن الأسدي عن علي بن الحسين بن فضال عن أبيه قال: سألت أبا الحسن الرضا ع عن معنى قول النبي ص أنا ابن الذبيحين

‘Uyoun Akhbar Al-Reza^{-asws} Al Qatan, from Al Asady, from Ali Bin Al-Hassan Bin Fazal, from his father who said,

‘I asked Abu Al-Hassan Al-Reza^{-asws} about the meaning of the words of the Prophet^{-saww}: ‘I^{-saww} am a son^{-saww} of the two sacrifices’.

قال يعني إسماعيل بن إبراهيم الخليل ع و عبد الله بن عبد المطلب أمّا إسماعيل فهو الغلام الحليم الذي بشر الله تعالى به إبراهيم ع فلما بلغ معه السعي وهو لما عمل مثل عمله قال يا بني إني أرى في المنام آتي أذبحك فانظر ما ذا ترى قال يا أبت افعل ما تؤمر و لم يقل له يا أبت افعل ما رأيت ستجدني إن شاء الله من الصابرين

He^{-asws} said: ‘He^{-saww} meant Ismail^{-as} Bin Ibrahim^{-as}, the Friend (of the Beneficent), and Abdullah^{-asws} Bin Abdul Muttalib^{-asws}. As for Ismail^{-as}, he^{-as} is the forbearing boy whom Allah^{-azwj} the Exalted Gave glad tidings with to Ibrahim^{-as}. **So when he reached the walking age with him [37:102]**, and it is when he^{-as} did the deed similar to his^{-as} deed, **he said: ‘O my son! I saw in the dream that I should slay you, therefore consider, what is your view?’ He said: O father! Do what you are Commanded to’**, and did not say to him^{-as}: ‘O father^{-as}! Do what you^{-as} see fit’. **you will find me to be from the patients ones, [37:102]**.

فلما عزم على ذبحه فداه الله تعالى بذبح عظيم بكبش أفلح يأكل في سواد و يشرب في سواد و ينظر في سواد و يمشي في سواد و يبول و ينحر في سواد و كان يرتع قبل ذلك في رياض الجنة أربعين عاماً و ما خرج من رحم أنثى

When he^{-as} determined upon sacrificing him^{-as}, he^{-as} supplicated to Allah^{-azwj} the Exalted with a great sacrifice by a white ram with a black head, eating in the darkness and drinking in the darkness, and looking in the darkness, and walking in the darkness, and urinating in the darkness, and crossing over in the darkness, and it used to enjoy in the Gardens of the Paradise for forty years, and it did not come out from a female womb.

و إنما قال الله عز و جل له كن فكان ليفدي به إسماعيل فكل ما يذبح بمى فهو فدية لإسماعيل إلى يوم القيامة فهذا أحد الذبيحين

And rather, Allah^{-azwj} Mighty and Majestic had Said: “Be!” And it had come into being, in order to ransom Ismail^{-as} with it. Thus, all that is sacrificed at Mina up to the Day of Qiyamah, it is a ransom for Ismail^{-as}. This is one of the two sacrifices.

و أما الآخر فإن عبد المطلب كان تعلق بخلفة باب الكعبة و دعا الله عز و جل أن يرزقه عشرة بنين و نذر لله عز و جل أن يذبح واحداً منهم متى أجاب الله دعوته فلما بلغوا عشرة قال قد وفى الله تعالى لي فلا فتن لله عز و جل

And as for the other, Abdul Muttalib^{-asws} had adhered with a ring of the Door of the Kabah and supplicated to Allah^{-azwj} Mighty and Majestic to Grace him ten sons, and he^{-asws} vowed to Allah^{-azwj} Mighty and Majestic that he^{-asws} would sacrifice one of them when Allah^{-azwj} Answers his^{-asws} supplication. When they reached ten, he^{-asws} said: ‘Allah^{-azwj} the Exalted has Fulfilled for me^{-asws}, and I^{-asws} will fulfil to Allah^{-azwj} Mighty and Majestic.

فَأَدْخَلَ وَلَدَهُ الْكَعْبَةَ وَأَسْهَمَ بَيْنَهُمْ فَخَرَجَ سَهْمُ عَبْدِ اللَّهِ أَبِي رَسُولِ اللَّهِ ص وَكَانَ أَحَبَّ إِلَيْهِ ثُمَّ أَجَالَهَا ثَانِيَةً فَخَرَجَ سَهْمُ عَبْدِ اللَّهِ ثُمَّ أَجَالَهَا ثَالِثَةً فَخَرَجَ سَهْمُ عَبْدِ اللَّهِ فَأَخَذَهُ وَحَبَسَهُ وَعَزَمَ عَلَى ذُبْحِهِ

He^{as} entered his^{as} sons into the Kabah and drew lots between them. The lot of Abdullah^{asws} came out, but he^{as} refused, and he^{as} was the most beloved of his^{as} sons to him^{as}. He^{as} made it for a second time, and the lot of Abdullah^{asws} came out. Then he^{as} did it for a third time, and the lot of Abdullah^{asws} came out. He^{as} withheld him^{as} and determined upon sacrificing him^{as}.

فَاجْتَمَعَتْ قُرَيْشٌ وَ مَنَعَتْهُ مِنْ ذَلِكَ وَ اجْتَمَعَ نِسَاءُ عَبْدِ الْمُطَّلِبِ يُبْكِينَ وَ يَصْخُنَ فَقَالَتْ لَهُ ابْنَتُهُ عَاتِكَةُ يَا أَبَتَاهُ أَغْزِرْ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ فِي قَتْلِ ابْنِكَ قَالَ وَ كَيْفَ أَغْزِرُ يَا بِنْتِي فَإِنَّكَ مُبَارَكَةٌ قَالَتْ اعْمِدْ عَلَى تِلْكَ السَّوَائِمِ الَّتِي لَكَ فِي الْحَرَمِ فَاضْرِبْ بِالْفِدَاحِ عَلَى ابْنِكَ وَ عَلَى الْإِبِلِ وَ أَعْطِ رَبَّكَ حَتَّى يَرْضَى

Quraysh gathered and forbid him^{as} from that, and the womenfolk of Abdul Muttalib^{asws} gathered crying and wailing. His^{asws} daughter Atika said to him^{asws}, 'O father^{asws}! Offer an excuse in what is between you^{asws} and Allah^{azwj} Mighty and Majestic regarding the killing of your^{asws} son^{asws}'. He^{asws} said: 'And how can I^{asws} offer an excuse, O daughter, you are Blessed?' She said, 'Deliberate upon that to the beasts of burden who are for you in the Sanctuary (Hurum), and strike with the cups upon your^{asws} son^{asws}, and upon the camels, and give your^{asws} Lord^{azwj} until He^{azwj} is Pleased'.

فَبَعَثَ عَبْدُ الْمُطَّلِبِ إِلَى إِبِلِهِ فَأَخْضَرَهَا وَ عَزَلَ مِنْهَا عَشْرًا وَ ضَرَبَ بِالسَّهْمِ فَخَرَجَ سَهْمُ عَبْدِ اللَّهِ فَمَا زَالَ يَزِيدُ عَشْرًا عَشْرًا حَتَّى بَلَغَتْ مِائَةً فَضَرَبَ فَخَرَجَ السَّهْمُ عَلَى الْإِبِلِ فَكَثُرَتْ قُرَيْشٌ تَكْبِيرَةً أَرْجَحَتْ لَهَا جِبَالُ تَهَامَةَ فَقَالَ عَبْدُ الْمُطَّلِبِ لَا حَتَّى أَضْرِبَ بِالْفِدَاحِ ثَلَاثَ مَرَّاتٍ فَضَرَبَ ثَلَاثًا كُلَّ ذَلِكَ يُخْرِجُ السَّهْمُ عَلَى الْإِبِلِ

So, Abdul Muttalib^{asws} sent for his^{asws} camels and presented them, and isolated ten from these, and struck with the lots, and the lot of Abdullah^{asws} came out. He^{asws} did not cease to increase ten by ten until it reached a hundred. Then he^{asws} struck and the lot came out upon the camels. Quraysh exclaimed Takbeer, the mountains of Tahama reverberated to it. Abdul Muttalib^{asws} said: 'No, until I^{asws} strike with the cups thrice'. He^{asws} struck three times, all of that 'the lot' came out upon the camels.

فَلَمَّا كَانَ فِي الثَّالِثَةِ اجْتَذَبَهُ الرُّبَيْرُ وَ أَبُو طَالِبٍ وَ أَخَوَاهُمَا مِنْ تَحْتِ رِجْلَيْهِ فَحَمَلُوهُ وَ قَدِ انْسَلَخَتْ جِلْدُهُ خَدَّيْهِ الَّذِي كَانَ عَلَى الْأَرْضِ وَ أَقْبَلُوا يَرْفَعُونَهُ وَ يُقْبِلُونَهُ وَ يَمْسَحُونَ عَنْهُ التُّرَابَ وَ أَمَرَ عَبْدُ الْمُطَّلِبِ أَنْ تُنَحَرَ الْإِبِلُ بِالْخُزُورَةِ وَ لَا يُنَمَّعَ أَحَدٌ مِنْهَا وَ كَانَتْ مِائَةً

When it was during the third, Al-Zubeyr and Abu Talib^{asws} and their brethren pulled him^{as} from under his^{as} feet and they carried him^{as}, and the skin of his^{as} cheek had been scraped, that which was upon the ground, and they came and raised him^{as}, and kissed him^{as}, and wiped off the dust from it; and Abdul Muttalib^{asws} instructed that the camels be sacrificed at the block, and no one forbade him^{as} from it, and these were one hundred.

فَكَانَتْ لِعَبْدِ الْمُطَّلِبِ خُمْسٌ مِنَ السُّنَنِ أَجْرَاهَا اللَّهُ عَزَّ وَ جَلَّ فِي الْإِسْلَامِ حَرَّمَ نِسَاءُ الْأَبَاءِ عَلَى الْأَبْنَاءِ وَ سَنَّ الدِّيَةَ فِي الْقَتْلِ مِائَةً مِنَ الْإِبِلِ وَ كَانَ يَطُوفُ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ وَ وَجَدَ كَنْزًا فَأَخْرَجَ مِنْهُ الْخُمْسَ وَ سَمَّى زَمْزَمَ حِينَ حَفَرَهَا سِقَايَةَ الْحَاجِّ

There were five enacted Sunnahs of Abdul Muttalib^{-asws} which Allah^{-azwj} Mighty and Majestic Flowed in Al-Islam – He^{-as} forbade the wives of the fathers unto the sons, and he^{-as} made the wergild regarding the murder as being one hundred from the camels, and he^{-as} used to perform Tawaaf of the House (Kabah) seven circuits, and he^{-as} found a treasure, so he^{-as} extracted a fifth (Khums) from it (for charity), and he^{-as} was named as ‘Quencher of the (Pilgrims) when he^{-as} dug up Zamzam.

وَلَوْ لَا أَنَّ عَبْدَ الْمُطَّلِبِ كَانَ حُجَّةً وَأَنَّ عَزْمَهُ عَلَى ذَنْبِ ابْنِهِ عَبْدِ اللَّهِ شَبِيهَ عَزْمِ إِبْرَاهِيمَ عَ عَلَى ذَنْبِ ابْنِهِ إِسْمَاعِيلَ لَمَا افْتَخَرَ النَّبِيُّ ص بِالْإِنْتِسَابِ إِلَيْهِمَا لِأَجْلِ أَهْمَا الدَّيْخَانِ فِي قَوْلِهِ ص أَنَا ابْنُ الدَّيْخَيْنِ

And had it not been for Abdul Muttalib^{-asws}, there was a proof, and that his^{-as} determined upon slaughter his^{-as} son^{-asws} Abdullah^{-asws}, resembling it with the determination of Ibrahim^{-as} upon the sacrificing of his^{-as} son^{-as} Ismail^{-as}, the Prophet^{-saww} would not have prided with the attribution to them^{-as} for a reason that these are the two sacrifices in his^{-saww} words: ‘I^{-saww} and a son^{-saww} of the two sacrifices’.

وَالْعِلَّةُ الَّتِي مِنْ أَجْلِهَا دَفَعَ اللَّهُ عَزَّ وَ جَلَّ الذَّبْحَ عَنْ إِسْمَاعِيلَ هِيَ الْعِلَّةُ الَّتِي مِنْ أَجْلِهَا دَفَعَ الذَّبْحَ عَنْ عَبْدِ اللَّهِ وَ هِيَ كَوْنُ النَّبِيِّ وَ الْأَيْمَةِ ص فِي صَلْبَتِهِمَا قَبْرَكَةِ النَّبِيِّ وَ الْأَيْمَةِ ص دَفَعَ اللَّهُ الذَّبْحَ عَنْهُمَا

And the reason due to which Allah^{-azwj} Mighty and Majestic Repelled the sacrifice from Ismail^{-as}, it is the reason which He^{-azwj} Eliminated the sacrifice from Abdullah^{-asws}, and it is due to the existence of the Prophet^{-saww} and the Imams^{-asws} in their^{-as} Sulbs. Thus, due to the Blessings of the Prophet^{-saww} and the Imams^{-asws}, Allah^{-azwj} Eliminated the sacrifice from them^{-as}.

فَلَمْ يَجْرِ السُّنَّةُ فِي النَّاسِ بِقَتْلِ أَوْلَادِهِمْ وَ لَوْ لَا ذَلِكَ لَوَجَبَ عَلَى النَّاسِ كُلِّ أَضْحَى التَّقَرُّبُ إِلَى اللَّهِ تَعَالَى ذِكْرُهُ بِقَتْلِ أَوْلَادِهِمْ كُلِّ مَا يَتَقَرَّبُ النَّاسُ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَضْحِيَةٍ فَهُوَ فِدَاءٌ لِإِسْمَاعِيلَ إِلَى يَوْمِ الْقِيَامَةِ

Thus, the Sunnah did not flow among the people of killing their own children, and had it not been that, it would have Obligated upon the people the whole sacrifice, the offering to Allah^{-azwj}, Exalted is His^{-azwj} Mentioned, by killing their own children. Allah^{-azwj} what the people offer to Allah^{-azwj} Mighty and Majestic from a sacrifice, so it is a ransom of Ismail^{-as}, up to the Day of Qiyamah⁷⁰.

70- جاء المجلس للمفيد ما، الأماي للشيخ الطوسي المفيد عن علي بن بلال المهلب عن عبد الواحد بن عبد الله بن يونس عن الحسين بن محمد بن عامر عن المعلی عن العمري عن جعفر بن بشير عن سليمان بن سماعة عن عبد الله بن القاسم عن عبد الله بن سنان عن أبي عبد الله جعفر بن محمد ع عن أبيه عن جده ع قال: لَمَّا قَصَدَ أَبْرَهَةُ بْنُ الصَّبَّاحِ مَلِكُ الْحَبَشَةِ لِهَدْمِ الْبَيْتِ تَسَرَّعَتِ الْحَبَشَةُ فَأَغَارُوا عَلَيْهَا فَأَخَذُوا سَرَّحاً لِعَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ

‘Al Majaalis’ of Al Mufeed, ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ali Bin Bilal al Mahlaby, from Abdul Waleed Bin Abdullah Bin Yunus, from Al-Husayn Bin Muhammad Bin Aamir, from Al Moala, from Al Amy, from Ja’far Bin Bashir, from Suleyman Bin Sama’at, from Abdullah Bin Al Qasim, from abdullah Bin Sinan,

‘From Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father, from his^{-asws} grandfather^{-asws} having said: ‘When Abraha Bin Al-Sabah, King of Ethiopia intended to destroy

⁷⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 69

the House (Kabah), the Ethiopians hastened to it. They raided the wealth (camels) of Abdul Muttalib^{-asws} Bin Hashim^{-asws}.

فَجَاءَ عَبْدُ الْمُطَّلِبِ فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ وَهُوَ فِي قُبَّةٍ دِينَاجٍ عَلَى سَرِيرٍ لَهُ فَسَلَّمَ عَلَيْهِ فَرَدَّ أَبْرَهَةُ السَّلَامَ وَجَعَلَ يَنْظُرُ فِي وَجْهِهِ فَرَأَاهُ حُسْنُهُ وَجَمَالُهُ وَهَيْبَتُهُ فَقَالَ لَهُ هَلْ كَانَ فِي آبَائِكَ مِثْلُ هَذَا النُّورِ الَّذِي أَرَاهُ لَكَ وَالْجَمَالَ

Abdul Muttalib^{-asws} went to the king. He^{-asws} sought permission to see him. He^{-asws} was given permission, and he was in a dome of silk upon his bed. He^{-asws} greeted him. Abraha returned the greeting, and went on to look in his^{-asws} face which was radiating his^{-asws} beauty, and his^{-asws} magnificence, and his^{-asws} grandeur. He said to him^{-asws}, 'Did there used to be in your^{-asws} forefathers^{-asws} this radiance which I see in you^{-asws}, and the beauty?'

قَالَ نَعَمْ أَيُّهَا الْمَلِكُ كُلُّ آبَائِي كَانَ هُمْ هَذَا الْجَمَالَ وَالنُّورَ وَالْهَيْهَاءَ

He^{-asws} said: 'Yes, O king! All of my^{-asws} forefathers had this grandeur, and the beauty, and the light, and the glory'.

فَقَالَ لَهُ أَبْرَهَةُ لَقَدْ فُقِّمْتُ فَخْرًا وَشَرَفًا وَيَحِقُّ لَكَ أَنْ تَكُونَ سَيِّدَ قَوْمِكَ

Abraha said to him^{-asws}, 'You^{-asws} have surpassed the pride and honour of the kings, and you^{-asws} have the right to be the master of your^{-asws} people'.

ثُمَّ أَجْلَسَهُ مَعَهُ عَلَى سَرِيرِهِ وَقَالَ لِسَائِسٍ فِيهِ الْأَعْظَمُ وَكَانَ فِيًّا أَبْيَضَ عَظِيمَ الْخَلْقِ لَهُ نَابَانِ مُرْصَعَانِ بِأَنْوَاعِ الدُّرِّ وَالْجَوَاهِرِ وَكَانَ الْمَلِكُ يُبَاهِي بِهِ مُلُوكَ الْأَرْضِ ابْنِي بِهِ فَجَاءَ بِهِ سَائِسُهُ وَقَدْ زَيْنَ بِكُلِّ زِينَةٍ حَسَنَةٍ

Then he seated him^{-asws} upon his bed and said, 'Bring Sa'sah to me!' – And it was a huge white elephant which had two tusks decorated with gems and jewels, and the king used to show off with it to the other kings of the earth. They came with Sa'sah, and it had been decorated with all the beautiful decorations.

فَحِينَ قَابَلَ وَجْهَ عَبْدِ الْمُطَّلِبِ سَجَدَ لَهُ وَلَمْ يَكُنْ يَسْجُدُ لِمَلِكِهِ وَأَطْلَقَ اللَّهُ لِسَانَهُ بِالْعَرَبِيَّةِ فَسَلَّمَ عَلَى عَبْدِ الْمُطَّلِبِ فَلَمَّا رَأَى الْمَلِكُ ذَلِكَ اِزْتَاغَ لَهُ وَظَنَّهُ سِحْرًا فَقَالَ رُدُّوا الْفِيلَ إِلَى مَكَانِهِ

When it came close to the face of Abdul Muttalib^{-asws}, it prostrated to him^{-asws}, and did not prostrate to the king. Allah^{-azwj} Granted it the power of speech in Arabic, and it greeted Abdul Muttalib^{-asws}. When the king saw that, he was appalled by it and thought it was sorcery, so he said, 'Return the elephant to its place!'

ثُمَّ قَالَ لِعَبْدِ الْمُطَّلِبِ فِيمَ جِئْتَ فَقَدْ بَلَغَنِي سَخَاؤُكَ وَكَرَمُكَ وَفَضْلُكَ وَرَأَيْتُ مِنْ هَيْبَتِكَ وَجَمَالِكَ وَجَلَالِكَ مَا يَفْتَضِي أَنْ أَنْظُرَ فِي حَاجَتِكَ فَسَلَّنِي مَا شِئْتَ

Then he said to Abdul Muttalib^{-asws}, 'Why have you^{-asws} come? Your^{-asws} generosity, and prestige, and virtues had reached me, and I have seen your^{-asws} grandeur, and your^{-asws} beauty,

and your^{-asws} majesty. I will do whatever it takes to fulfil your^{-asws} request, so ask me whatever you^{-asws} so like’.

وَهُوَ يَرَى أَنَّهُ يَسْأَلُهُ فِي الرُّجُوعِ مِنْ مَكَّةَ فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ إِنَّ أَصْحَابَكَ عَدَوْا عَلَيَّ سَرَّحَ لِي فَذَهَبُوا بِهِ فَمُرْتَهُمْ بِرَدِّهِ عَلَيَّ

And he was thinking that he^{-asws} would ask him to return from Makkah. Abdul Muttalib^{-asws} said to him, ‘Your companions have taken my^{-asws} property and went away with it, so order them to return it to me^{-asws}’.

قَالَ فَتَعَيَّظَ الْحَبَشِيُّ مِنْ ذَلِكَ وَ قَالَ لِعَبْدِ الْمُطَّلِبِ لَقَدْ سَقَطَتْ مِنْ عَيْنِي حَقَّتِي تَسْأَلُنِي فِي سَرَّحِكَ وَأَنَا قَدْ جِئْتُ لِهَدْمِ شَرَفِكَ وَ شَرَفِ قَوْمِكَ وَ مَكْرُمَتِكُمْ الَّتِي تَمْتَرُونَ بِهَا مِنْ كُلِّ جِيلٍ وَ هُوَ النَّبِيُّ الَّذِي يُحْجُّ إِلَيْهِ مِنْ كُلِّ صُفْعٍ فِي الْأَرْضِ فَتَرْتَحَتُ مَسْأَلَتِي فِي ذَلِكَ وَ سَأَلْتَنِي فِي سَرَّحِكَ

He^{-asws} said; ‘The Ethiopian was enraged at that, and said to Abdul Muttalib^{-asws}, ‘You^{-asws} have fallen from my eyes. You^{-asws} come to me to ask me regarding your property, and I have come to destroy your^{-asws} honour, and the honour of your^{-asws} people, which they are distinguished by from every generation, and it is the House which they come to Hajj for from every idol in the earth, but you^{-asws} leave asking me regarding that and instead you^{-asws} ask me regarding your^{-asws} property?’

فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ لَسْتُ بِرَبِّ النَّبِيِّ الَّذِي قَصَدْتَ لِهَدْمِهِ وَ أَنَا رَبُّ سَرَّحِي الَّذِي أَخَذَهُ أَصْحَابُكَ فَجِئْتُ أَسْأَلُكَ فِيمَا أَنَا رَبُّهُ وَ لِلنَّبِيِّ رَبٌّ هُوَ أَمْنَعُ لَهُ مِنَ الْخَلْقِ كُلِّهِمْ وَ أَوْلَى بِهِ مِنْهُمْ

Abdul Muttalib^{-asws} said to him: ‘I^{-asws} am not the Lord^{-azwj} of the House which you intend to destroy, but I^{-asws} am a lord of my^{-asws} property which your companions have taken. Thus I^{-asws} came to ask you regarding what I^{-asws} am the Lord of, and for the House (Kabah) there is a Lord^{-azwj} for it. He^{-azwj} would Protect it from the creatures, all of them, and is Higher by it from them’.

فَقَالَ الْمَلِكُ رُدُّوا عَلَيْهِ سَرَّحَهُ وَ انصَرَفَ إِلَى مَكَّةَ وَ أَتَتْهُ الْمَلِكُ بِالْفِيلِ الْأَعْظَمِ مَعَ الْجَيْشِ لِهَدْمِ النَّبِيِّ

The king said, ‘Return to him^{-asws} his^{-asws} property’. They returned it back to him^{-asws}, and he^{-asws} left to go to Makkah. And the king followed him^{-asws} with the huge elephant along with his army to destroy the House (Kabah).

فَكَانُوا إِذَا حَمَلُوهُ عَلَى دُحُولِ الْحَرَمِ أَنَاخَ وَ إِذَا تَرَكُوهُ رَجَعَ مُهْرُولًا فَقَالَ عَبْدُ الْمُطَّلِبِ لِعِلْمَانِهِ ادْعُوا إِلَيَّ ابْنِي فَجِئَ بِالْعَبَّاسِ فَقَالَ لَيْسَ هَذَا أُرِيدُ ادْعُوا إِلَيَّ ابْنِي فَجِئَ بِأَبِي طَالِبٍ فَقَالَ لَيْسَ هَذَا أُرِيدُ ادْعُوا إِلَيَّ ابْنِي فَجِئَ بِعَبْدِ اللَّهِ أَبِ النَّبِيِّ ص فَلَمَّا أَقْبَلَ إِلَيْهِ قَالَ اذْهَبْ يَا بُنَيَّ حَتَّى تَصْعَدَ أَبَا قُبَيْسٍ ثُمَّ اضْرِبْ بِبَصْرِكَ نَاحِيَةَ الْبَحْرِ فَانْظُرْ أَيَّ شَيْءٍ يَحْيِي مِنْ هُنَاكَ وَ خَيْرِي بِهِ

Before he carried on to enter the Sanctuary, he tied it, and if it had been left it would have rushed back. Abdul Muttalib^{-asws} said to his^{-asws} servant: ‘Call my^{-asws} son for me^{-asws}’. He came with Al-Abbas. He^{-asws} said: ‘This is not the one I^{-asws} intended. Call my^{-asws} son^{-asws} for me^{-asws}’. He came with Abu Talib^{-asws}. He^{-asws} said: ‘This is not the one I^{-asws} intended. Call my^{-asws} son^{-asws} for me^{-asws}’. He came with Abdullah^{-asws}, father^{-asws} of the Prophet^{-saww}. When he^{-asws} was in front of him^{-asws}, he^{-asws} (Abdul Muttalib^{-asws}) said: ‘O my^{-asws} son^{-asws}! Go and ascend Mount

Abu Qubays, then turn your^{-asws} vision towards the ocean. Look and see which thing is coming from over there, and give me^{-asws} the news of it’.

قَالَ فَصَعِدَ عَبْدُ اللَّهِ أَبَا قُبَيْسٍ فَمَا لَبِثَ أَنْ جَاءَ بِطَيْرٍ أَبَابِيلٍ مِثْلَ السَّيْلِ وَاللَّيْلِ فَسَقَطَ عَلَى أَبِي قُبَيْسٍ ثُمَّ صَارَ إِلَى الْبَيْتِ فَطَافَ سَبْعًا ثُمَّ صَارَ إِلَى الصَّفَا وَالْمَرْوَةِ فَطَافَ بِهِمَا سَبْعًا

He^{-asws} said: ‘Abdullah^{-asws} climbed Abu Qubays, and it was not long before flocks of birds came like the flood and the night. He^{-asws} descended from Abu Qubays, then went to the House (Kabah) and performed Tawaaf of it seven times. Then he^{-asws} went to Al-Safa and Al-Marwa and circled them seven times.

فَجَاءَ عَبْدُ اللَّهِ إِلَى أَبِيهِ فَأَخْبَرَهُ الْخَبَرَ فَقَالَ انْظُرْ يَا بُنَيَّ مَا يَكُونُ مِنْ أَمْرِهَا بَعْدَ فَأَخْبَرَنِي بِهِ

Abdullah^{-asws} went to his^{-asws} father^{-asws} and informed him^{-asws} of the news. He^{-asws} said: ‘O my^{-asws} son^{-asws}! Look at what is to become of its matter afterwards and give me^{-asws} the news of it’.

فَنَظَرَهَا فَإِذَا هِيَ قَدْ أَخَذَتْ نَحْوَ عَشْرٍ مِنَ الْحَبَشَةِ فَأَخْبَرَ عَبْدَ الْمُطَّلِبِ بِذَلِكَ فَخَرَجَ عَبْدُ الْمُطَّلِبِ وَهُوَ يَقُولُ يَا أَهْلَ مَكَّةَ اخْرُجُوا إِلَى الْعَسْكَرِ فَخُذُوا غَنَائِمَكُمْ

He^{-asws} looked and saw that it had taken (killed) most of the Ethiopian soldiers. He^{-asws} informed Abdul Muttalib^{-asws} of that. Abdul Muttalib^{-asws} went out and he^{-asws} was saying: ‘O people of Makkah! Come out to the army, and take your war booty!’

قَالَ فَأَتَوْا الْعَسْكَرَ وَهُمْ أَثْمَالُ الْخَشَبِ النَّخْرَةِ وَلَيْسَ مِنَ الطَّيْرِ إِلَّا مَا مَعَهُ ثَلَاثَةُ أَحْجَارٍ فِي مِثْقَالِهِ يَكُلُّ حَصَاةً مِنْهَا وَاحِدًا مِنَ الْقَوْمِ فَلَمَّا أَتَوْا عَلَى جَمِيعِهِمْ انْصَرَفَ الطَّيْرُ فَلَمْ يَرُ قَبْلَ ذَلِكَ وَلَا بَعْدَهُ

He^{-asws} said: ‘They came to the army, and they were like decayed wood, and there was none from the birds except that there were with it three pebbles – a pebble each in its beak and its two claws. Each of the pebble killed one from the people. When they had come upon all of them, the birds left, and there had never been seen before that, nor were ever seen after it.

فَلَمَّا هَلَكَ الْقَوْمُ بِأَجْمَعِهِمْ جَاءَ عَبْدُ الْمُطَّلِبِ إِلَى الْبَيْتِ فَتَعَلَّقَ بِأَسْتَارِهِ وَ قَالَ

يَا حَارِيسَ الْغِيلِ بِذِي الْمَعْمَسِ حَبَسَتْهُ كَأَنَّهُ مُكْوَسٌ

فِي مَجْلِسٍ تَزْهَقُ فِيهِ الْأَنْفُسُ

when the people were destroyed in their entirety, Abdul Muttalib^{-asws} came to the House (Kabah), and he^{-asws} recited (a poem) by holding its curtain: ‘O Holder of the elephants at Al-Maghamas (a place near Makkah on the road to Al-Taef)! He^{-azwj} Pulverised them as if they were rubble. In a gathering where souls perished’.

فَانْصَرَفَ وَهُوَ يَقُولُ فِي فِرَارِ قُرَيْشٍ وَ جَزَعِهِمْ مِنَ الْحَبَشَةِ

فَطَلْتُ قَرْدًا لَا أَرَى أَنِيْسًا

إِلَّا أَخًا لِي مَا جَدًا نَقِيْسًا

طَارَتْ قُرَيْشٌ إِذْ رَأَتْ حَيْسًا

وَلَا أَحْسُ مِنْهُمْ حَسِيْسًا

مُسَوْدًا فِي أَهْلِهِ رَيْسًا

And he^{asws} was saying (a poem) regarding the fleeing of the Quraysh, and their alarm from the Ethiopian (army): *'The Quraysh fled. When it was the Thursday, there remained an individual who did not see a single companion. And none of them felt mean about it except for a brother of mine^{asws} of a glorious self. A black in his family, a chief'*.⁷¹

71- فس، تفسیر القسی ألم تر أ ألم تعلم یا محمد کیف فعل ربك بأصحاب الفیل قال نزلت فی الحبشة حين جاءوا بالفیل ليهزموا به الکعبة فلما أدنوه من باب المسجد قال له عبد المطلب تدري أين يألم بك قال برأيه لا قال أتوا بك ليهزم کعبة الله أ تفعل ذلك فقال برأيه لا فجهدت به الحبشة ليدخل المسجد فأبى فحملوا عليه بالسيف وقطعوه وأرسل عليهم طيراً أبابیل قال بعضهم على أثر بعض ترربهم بحجارة من سجيل قال كان مع كل طير حجر في منقاره وحجران في خاليه وكانت ترفرف على رؤوسهم وترمي في دماغهم فيدخل الحجر في دماغهم ويخرج من أذنيه وتنفض أبنائهم فكانوا كما قال فجعلهم كصنف من الجول قال العصف الزين والمأكول هو الذي يتغى من فضله قال الصادق ع وأهل الجدي من ذلك الذي أصابهم في رماهم جدي

(opinion)⁷²

Notes –

و روى العياشي بإسناده عن هشام بن سالم عن أبي عبد الله ع قال: أرسل الله على أهل الفيل طيراً مثل الخطاف أو نحوه في منقاره حجر مثل العدسة فكان يحاذي برأس الرجل فيرميه بالحجر فيخرج من دبره فلم تزل بهم حتى أثت عليهم

And it is reported by Al Ayyashi, by his chain from Hisham Bin Salim,

'From Abu Abdullah who said: 'Allah^{azwj} Sent upon people of the elephants, birds like the swallow, or approximate to it. In the beak of each of them was a stone like the lentil. It hovered upon the head of the man and pelted him with the stone. It came out from his backside. It did not cease with them until these overcame upon them'.

قال فأقلت رجل منهم فجعل يحذر الناس بالقصة فبينما هو يحذرهم إذ أنصر طيراً منها فقال هذا هو منها

He^{asws} said: *'A man from them escaped and went on to informed the people with the story. While he was informing them when he sighted a bird from these. He said, 'This, it is from them!''*

قال فحاذى به فطرحه على رأسه فخرج من دبره

He^{asws} said: *'It hovered above him and pelted it upon his head. It emerged from his backside'.*

72 كنز الكراچكي، عن الحسين بن عبيد الله الواسطي عن التلعكبري عن محمد بن همام وأحمد بن هودبة جميعاً عن الحسن بن محمد بن جمهور عن أبيه عن الحسن بن محبوب عن عبد الرحمن بن الحجاج عن هارون بن حارثة عن أبي عبد الله ع قال: لما ظهرت الحبشة باليمن وجه يكسوم ملك الحبشة بقائدين من فؤاده يقال لأحدهما أبرهة والآخر أرباط في عشرة من الفيلة كل فيل في عشرة آلاف لهدم بيت الله الحرام

⁷¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 70

⁷² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 71

'Al Kanz' of Al Karajaky, from Al-Husayn Bin Ubeydullah al Wasity, from Al Tal'akbary, from Muhammad Bin Hamam Bin Hamam and Ahmad Bin Howza both together, from Al-Hassan Bin Muhammad Bin Jamhour, from his father, from Al-Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj, from Haroun Bin Kharjat,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'When Ethiopians appeared at Yemen, the king divided the Ethiopians by two guided from his guides, one of them was called Abraha, and the other one Arbat, among ten thousand elephants, each elephant being among ten thousand, in order to demolish the Sacred House of Allah^{-azwj}.

فَلَمَّا صَارُوا بِبَعْضِ الطَّرِيقِ وَقَعَ بَأْسُهُمْ بَيْنَهُمْ وَ اخْتَلَفُوا فَقَتَلَ أَبْرَهَةَ أَرْبَاطَ وَ اسْتَوَى عَلَى الْجَيْشِ فَلَمَّا قَارَبَ مَكَّةَ طَرَدَ أَصْحَابَهُ عِيراً لِعَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ فَصَارَ عَبْدُ الْمُطَّلِبِ إِلَى أَبْرَهَةَ وَ كَانَ تَرْجُمَانُ أَبْرَهَةَ وَ الْمُسْتَوِي عَلَيْهِ ابْنُ دَايَةَ لِعَبْدِ الْمُطَّلِبِ فَقَالَ التَّرْجُمَانُ لِأَبْرَهَةَ هَذَا سَيِّدُ الْعَرَبِ وَ دَيَّائُهُمَا فَأَجْلَهُ وَ أَعْظَمَهُ

They came by one of the roads and there occurred some problems between them, so Abraha killed Arbat and commandeered upon the army. When he was near to Makkah, his companions drove out some camels of Abdul Muttalib^{-asws} Bin Hashim^{-asws}. Abdul Muttalib^{-asws} came to Abraha, and the interpreter of Abraha and the explainer to him was Bin Daya, to Abdul Muttalib^{-asws}. The interpreter said to Abraha, 'This is one a chief of the Arabs and their religion, therefore honour him^{-asws} and revere him^{-asws}'.

ثُمَّ قَالَ لِكَاتِبِهِ سَلْهُ مَا حَاجَّتُهُ فَسَأَلَهُ فَقَالَ إِنَّ أَصْحَابَ الْمَلِكِ طَرَدُوا لِي نَعْمًا فَأَمُرُ بِرَدِّهَا ثُمَّ أَقْبَلَ عَلَى التَّرْجُمَانِ فَقَالَ قُلْ لَهُ عَجَبًا لِقَوْمٍ سَوْدُوكَ وَ رَأْسُوكَ عَلَيْهِمْ حَيْثُ تَسْأَلُنِي فِي عِيرٍ لَكَ وَ قَدْ جِئْتُ لِأَهْدِمَ شَرْفَكَ وَ مَجْدَكَ وَ لَوْ سَأَلْتَنِي الرُّجُوعَ عَنْهُ لَفَعَلْتُ

Then he said to his scribe, 'Ask him what his^{-asws} need is?' He asked him^{-asws}. He^{-asws} said: '(Some) companions of the king drove away some camels of mine^{-asws}, so order with their return'. Then he turned to the interpreter and said, 'Tell him^{-asws}, 'Strange of a people to make you^{-asws} their chief and their head upon them when you^{-asws} are asking me regarding camels of yours^{-asws}, and I have come to demolish your nobility and your glory, and had you^{-asws} asked me for the return from it, I would have done so'.

فَقَالَ أَيُّهَا الْمَلِكُ إِنَّ هَذِهِ الْعِيرَ لِي وَ أَنَا رَجُلًا فَسَأَلْتُكَ إِطْلَاقَهَا وَ إِنَّ لِهَذِهِ النَّبِيَّةِ رَبًّا يَدْفَعُ عَنْهَا قَالَ فَإِنِّي عَادٍ لِهَدْمِهَا حَتَّى أَنْظُرَ مَاذَا يَفْعَلُ

He^{-asws} said: 'These camels are mine^{-asws} and I^{-asws} am their lord, so I^{-asws} asked you to free them, and for this building there is a Lord^{-azwj} to Defend from it'. He said, 'I am determined to demolish it until I look at what is that which He^{-azwj} shall Do'.

فَلَمَّا انْصَرَفَ عَبْدُ الْمُطَّلِبِ رَحَلَ أَبْرَهَةُ بِجَيْشِهِ فَإِذَا هَاتِفٌ يَهْتِفُ فِي السَّحْرِ الْأَكْبَرِ يَا أَهْلَ مَكَّةَ أَنَا كُمْ أَهْلُ عَكَّةَ بِحَقْفِلٍ جَرَّارٍ يَمْلَأُ الْأَنْدَارَ مِلءَ الْجِفَارِ فَعَلَيْهِمْ أَعْنَةُ الْجَبَّارِ

When Abdul Muttalib^{-asws} left, Abraha departed with his army; there was a caller calling out in the great desert, 'O people of Makkah! The people of Akah have come to you with legions to bulldoze, filling the desert to the full, so upon them is the Curse of the Subduer'.

فَأَنْشَأَ عَبْدُ الْمُطَّلِبِ يَقُولُ شِعْرَ

أُيْهِيَ الدَّاعِي لَقَدْ أَسْمَعَنِي
كُلُّ مَا قُلْتُ وَ مَا بِي مِنْ صَمَمٍ
إِنَّ لِلْبَيْتِ لَرَبًّا مَانِعًا
مَنْ يَرُدُّهُ بِأَثَامٍ يُصْطَلَمُ
زَامُهُ تُبْعَ فِي أَجْنَادِهِ
جَمِيرٌ وَ الْحَيُّ مِنْ آلِ إِزْمٍ
هَلَكْتُ بِالْبَغْيِ فِيهِمْ جُزْءُهُ
بَعْدَ طَسَمٍ وَ حَدِيسٍ وَ جُشَمٍ
وَ كَذَاكَ الْأَمْرُ فِيمَنْ كَادَهُ
لَيْسَ أَمْرُ اللَّهِ بِالْأَمْرِ الْأَمَمِ

Abdul Muttalib^{-asws} prosed saying a poem: 'O you caller! You have made me^{-as} listen all what you said, and there is no deafness with me^{-as} for the House of the Lord^{-azwj} preventing me^{-as} from returning it, due to the sin of one uprooting it, following in his footsteps. The animal and the living beings of Iram were destroyed due to the rebels among them of their crimes, after (the tribes of) Tasam and Hadeys and Jashm, and similar to that is the matter of the ones who plotted it. The Command of Allah^{-azwj} isn't with the commands of the communities.

We^{-as} are the custodians of Allah^{-azwj}'s (house) regarding what has passed. That did not cease upon the era of Ibrahim^{-as}. We^{-as} recognise Allah^{-azwj} and among us^{-as} is the nature of helping the relatives and we^{-as} fulfil with the matters to be fulfilled. A Divine Authority has not ceased to be among us^{-as}. Allah^{-azwj} Defends by it, Taking revenge from it.

وَلَنَا فِي كُلِّ دَوْرٍ كَرَّةٌ
نَعْرِفُ الدِّينَ وَ طَوْرًا فِي الْعَجَمِ
فَإِذَا مَا بَلَغَ الدَّوْرُ إِلَى
مُنْتَهَى الْوَقْتِ أَتَى الطَّيْنَ قَدَمٌ
بِكِتَابٍ فُصِّلَتْ آيَاتُهُ
فِيهِ تَبَيَّنَ أَحَادِيثُ الْأُمَمِ

And for us^{-asws} during every turn of an era. We^{-as} recognise the Religion and phases among the non-Arabs. When the era reached to its end point time, the essence came and coated the Book with detailed Verses, in it is explanation of Ahadeeth of the communities'.

فَلَمَّا أَصْبَحَ عَبْدُ الْمُطَّلِبِ جَمَعَ بَنِيهِ وَ أَرْسَلَ الْحَارِثَ ابْنَهُ الْأَكْبَرَ إِلَى أَعْلَى أَبِي قُبَيْسٍ فَقَالَ انْظُرْ يَا بُنَيَّ مَاذَا يَأْتِيكَ مِنْ قِبَلِ الْبَحْرِ فَرَجَعَ فَلَمْ يَرَ شَيْئًا فَأَرْسَلَ وَاحِدًا بَعْدَ آخَرٍ مِنْ وَلَدِهِ فَلَمْ يَأْتِهِ أَحَدٌ مِنْهُمْ عَنِ الْبَحْرِ بِخَبَرٍ

When it was morning, Abdul Muttalib^{-asws} gathered his^{-asws} sons and sent his^{-asws} eldest son Al-Haris to the top of (mount) Abu Qubays and said, 'Look around, O my^{-asws} son, what is that which comes to you from the direction of the sea'. He returned and did not see anything. He^{-asws} said one after another from his^{-as} son, but not one of them came to him with any news from the sea.

فَدَعَا عَبْدَ اللَّهِ وَ إِنَّهُ لَعَلَامٌ حِينَ أَتَيْعَ وَ عَلَيْهِ دُؤَابَةٌ تَضْرِبُ إِلَى عَجْرِهِ فَقَالَ اذْهَبْ فِدَاكَ أَبِي وَ أُمِّي فَاعْلُ أَمَا قُبَيْسٍ فَانْظُرْ مَاذَا تَرَى يَجِيءُ مِنَ الْبَحْرِ

Then he^{-asws} called Abdullah^{-asws}, and he^{-asws} was an adolescent boy, and upon him^{-asws} was a forelock striking to his^{-asws} side. He^{-asws} said: 'Go, may my^{-asws} father^{-asws} and my^{-asws} mother be sacrificed for you^{-asws}, to the top of Abu Qubays, and look around, what is that which you^{-asws} see coming from the sea'.

فَنَزَلَ مُسْرِعاً فَقَالَ يَا سَيِّدَ النَّادِي رَأَيْتُ سَحَاباً مِنْ قِبَلِ الْبَحْرِ مُقْبِلاً يَسْتَفِلُّ تَارَةً وَ يَرْتَفِعُ أُخْرَى إِنَّ فُلْتُمْ غَيْمًا فُلْتُمْ وَ إِنَّ فُلْتُمْ جَهَامًا خِلْتُمْ يَرْتَفِعُ تَارَةً وَ يَنْخَدِرُ أُخْرَى

He^{as} descended quickly and said, 'O chief of the gatherers! I see clouds coming from the direction of the sea, lowering at times and rising at other times. If you^{as} want to say clouds, then say it, and if you^{as} say water vapour, I^{as} will not. It rises at times and rolls down another time'.

فَنَادَى عَبْدُ الْمُطَّلِبِ يَا مَعْشَرَ قُرَيْشٍ ادْخُلُوا مَنَازِلَكُمْ فَقَدْ أَتَاكُمْ اللَّهُ بِالنَّصْرِ مِنْ عِنْدِهِ فَأَقْبَلَتِ الطَّيْرُ الْأَبَابِيلُ فِي مَنَاقِرِ كُلِّ طَائِرٍ حَجَرٌ وَ فِي رِجْلَيْهِ حَجَرَانِ فَكَانَ الطَّائِرُ الْوَاحِدُ يَقْتُلُ ثَلَاثَةً مِنْ أَصْحَابِ أَبْرَهَةَ كَانَ يُلْقِي الْحَجَرَ فِي قِمَّةِ رَأْسِ الرَّجُلِ فَيَخْرُجُ مِنْ دُبُرِهِ وَ قَدْ قَصَّ اللَّهُ تَبَارَكَ وَ تَعَالَى نَبَأَهُمْ فِي كِتَابِهِ

Abdul Muttalib^{asws} called out: 'O community of Quraysh! Enter your houses for Allah^{azwj} has Come to you with the Help from Him^{azwj}. The Ababeel (Abbott) bird came, each bird having a stone in its beak, and two stones in its legs. The one bird killed three from the companions of Abraha. It threw the stone in the top of a head of the man, and it came out from its behind, and Allah^{azwj} Blessed and Exalted has Related the story of their news in His^{azwj} Book.

فَقَالَ سُبْحَانَهُ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ السُّورَةُ

The Glorious Said: **Did you not see how your Lord Dealt with the owners of the elephant? [105:1] – the Chapter**"⁷³.

73- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي رَبِيعٍ عَنِ ابْنِ خُبَيْبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي مَرْثَمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ فَقَالَ هَؤُلَاءِ أَهْلُ مَدِينَةٍ كَانَتْ عَلَى سَاحِلِ الْبَحْرِ إِلَى الْمَشْرِقِ فِيمَا بَيْنَ الْيَمَامَةِ وَ الْبَحْرَيْنِ يُخَيَّفُونَ السَّبِيلَ وَ يَأْتُونَ الْمُنْكَرَ فَأَرْسَلَ عَلَيْهِمْ طَيْرًا

'Ilal Al Sharaie'- Bin Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from Bin Mahboub, from Jameel Bin Salih, from Abu Maryam,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And He Sent birds upon them in flocks [105:3] Pelting them with stones of baked clay [105:4]**. He^{asws} said: 'They were the people of a city which was on the coast of the sea to the east in what is between Al-Yamama and the two seas, and they were scaring (people) on the way (bandits), and were coming to the evil, so Allah^{azwj} Sent birds upon them.

جَاءَهُمْ مِنْ قِبَلِ الْبَحْرِ رُءُوسُهَا كَأَمْتَالِ رُءُوسِ السِّبَاعِ وَ أَبْصَارُهَا كَأَبْصَارِ السِّبَاعِ مَعَ كُلِّ طَيْرٍ ثَلَاثَةُ أَحْجَارٍ حَجَرَانِ فِي مَخَالِيهِهِ وَ حَجَرٌ فِي مَنَاقِرِهِ فَجَعَلَتْ تَرْمِيهِمْ بِهَا حَتَّى جُدِرَتْ أَجْسَادُهُمْ فَقَتَلَهُمُ اللَّهُ عَزَّ وَ جَلَّ بِهَا وَ مَا كَانُوا قَبْلَ ذَلِكَ رَأَوْا شَيْئاً مِنْ ذَلِكَ الطَّيْرِ وَ لَا شَيْئاً مِنَ الْجُدَرِيِّ

They came to them from the direction of the sea, their heads being like the heads of the predatory animals, and their eyes like the eyes of the predators. With each bird were three stones – two stone in their claws and a stone in its beak, so it went on to pelt them with these, until their bodies were riddled. Allah^{azwj} Mighty and Majestic Killed them with these, and

⁷³ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 72

وَمَنْ أَفْلَتَ مِنْهُمْ أَنْطَلِقُوا حَتَّىٰ بَلَغُوا خَضِرَمَوتَ وادي [وَادٍ] بِالْيَمَنِ أَرْسَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ سَيْلًا فَعَرَقَهُمْ وَ لَا رَأَوْا فِي ذَلِكَ الْوَادِي مَاءً قَبْلَ ذَلِكَ فَلِذَلِكَ سَمِيَّ خَضِرَمَوتَ حِينَ مَاثُوا فِيهِ

74- ك، إكمال الدين ابن موسى عن ابن زكريا القُطَّان عن مُحَمَّد بن إِسْمَاعِيل عن عَبْدِ اللَّهِ بن مُحَمَّد عن أَبِيهِ عن هُثَيْم بن عَمْرٍو المَعْرُوبِي عن إِبْرَاهِيم بن عَقِيل الهُدَلِيِّ عن عِكْرَمَة عن ابْنِ عَبَّاسٍ قَالَ: كَانَ يُوَضَّعُ لِعَبْدِ الْمُطَّلِبِ فِرَاشٌ فِي ظِلِّ الْكَعْبَةِ لَا يَجْلِسُ عَلَيْهِ أَحَدٌ إِلَّا هُوَ إِجْلَالًا لَهُ وَكَانَ بَنُوهُ يَجْلِسُونَ حَوْلَهُ حَتَّى يَخْرُجَ عَبْدُ الْمُطَّلِبِ

فَكَانَ رَسُولُ اللَّهِ ص يُخْرِجُ وَهُوَ عَلَامٌ صَبِيٍّ فَيَجِيءُ حَتَّى يَجْلِسَ عَلَى الْفُرَاشِ فَيُعْظَمُ ذَلِكَ أَعْمَامُهُ وَ يَأْخُذُونَهُ لِيُخْرِجُوهُ فَيَقُولُ هُمْ عَبْدُ الْمُطَلِّبِ إِذَا رَأَى ذَلِكَ مِنْهُمْ دَعَا ابْنِي فَوَ اللَّهِ إِنَّ لَهُ لَشَأْنًا عَظِيمًا إِنِّي أَرَى أَنَّهُ سَيَأْتِي عَلَيْكُمْ يَوْمٌ وَهُوَ سَيَدُكُمُ إِنِّي أَرَى عِزَّهُ عَزَّةَ تَسْمُوهُ النَّاسُ

ثُمَّ يَحْمِلُهُ فَيَجْلِسُهُ مَعَهُ وَ يَمْسَحُ ظَهْرَهُ وَ يَقْبَلُهُ وَ يَقُولُ مَا رَأَيْتُ قُبْلَةَ أَطْيَبَ مِنْهُ وَ لَا أَظْهَرَ قُطُ وَ لَا جَسَدًا أَلْيَنَ مِنْهُ وَ لَا أَطْيَبَ

ثُمَّ تَلَفَّتْ إِلَى أَبِي طَالِبٍ وَ ذَلِكَ أَنَّ عَبْدَ اللَّهِ وَ أَبَا طَالِبٍ لَأُمٍّ وَاحِدَةٍ فَيَقُولُ يَا أَبَا طَالِبٍ إِنَّ هَذَا الْعِلَامَ لَشَأْنًا عَظِيمًا فَاحْفَظْهُ وَ اسْتَمْسِكْ بِهِ فَإِنَّهُ قُرْدٌ وَحِيدٌ وَ كُنْ لَهُ كَالْأُمِّ لَا يَصِلُ إِلَيْهِ شَيْءٌ يَكْرَهُهُ

Page 76 of 179

protect him^{-saww} and stick with him^{-saww} for he^{-saww} is alone, and be like a mother for him^{-saww}, not letting anything he^{-saww} dislikes to come near him^{-saww}.

ثُمَّ يَحْمِلُهُ عَلَى عُنُقِهِ فَيَطُوفُ بِهِ أَسْبُوعاً وَكَانَ عَبْدُ الْمُطَّلِبِ قَدْ عَلِمَ أَنَّهُ يَكْرَهُ اللَّاتَ وَالْعُزَّى فَلَا يُدْخِلُهُ عَلَيْهِمَا

Then he^{-as} carried him^{-saww} upon his^{-as} neck and perform Tawaaf with him^{-as} of seven circuits, and Abdul Muttalib^{-as} had known that he^{-saww} disliked Al-Laat and Al-Uzza (two worshipped idols), so he^{-as} would enter to these.

فَلَمَّا مَمَّتْ لَهُ سِتُّ سِنِينَ مَاتَتْ أُمُّهُ آمِنَةُ بِالْأَبْوَاءِ بَيْنَ الْمَكَّةِ وَالْمَدِينَةِ وَكَانَتْ قَدِمَتْ بِهِ عَلَى أَحْوَالِهِ مِنْ بَنِي عَدِيٍّ

When six years were completed for him^{-saww}, his^{-saww} mother Aamina^{-as} passed away at Al Abwa, between Al-Makkah and Al-Medina, and she^{-as} had proceeded with him^{-saww} to his^{-saww} maternal uncles from the clan of Uday.

فَبَقِيَ رَسُولُ اللَّهِ صَ يَتِيماً لَا أَبَ لَهُ وَلَا أُمَّ فَأَزْدَادَ عَبْدُ الْمُطَّلِبِ لَهُ رَقَةً وَحِفْظاً وَكَانَتْ هَذِهِ خَالَهُ حَتَّى أَذْرَكَ عَبْدُ الْمُطَّلِبِ الْوَفَاةَ فَبَعَثَ إِلَى أَبِي طَالِبٍ وَ مُحَمَّدٌ عَلَى صَدْرِهِ وَ هُوَ فِي غَمَرَاتِ الْمَوْتِ وَ هُوَ يَبْكِي وَ يَلْتَفِتُ إِلَى أَبِي طَالِبٍ وَ يَقُولُ يَا أَبَا طَالِبٍ انْظُرْ أَنْ تَكُونَ حَافِظاً لِهَذَا الْوَحِيدِ الَّذِي لَمْ يَشْمَ رَاحَةَ أَبِيهِ وَ لَمْ يَذُقْ شَفَقَةَ أُمِّهِ

Rasool-Allah^{-saww} remained an orphan, neither having a father for him^{-as} nor a mother. Abdul Muttalib^{-as} increase the kindness to him^{-saww} and protection, and this was his^{-saww} situation until Abdul Muttalib^{-saww} came to the expiry. He^{-saww} sent for Abu Talib^{-as} while Muhammad^{-saww} was upon his^{-as} chest and he^{-as} was in the pangs of death, and he^{-as} was crying, and he^{-as} turned to Abu Talib^{-as} and said: 'O Abu Talib^{-as}! Be a protector for this loner who has not smelt the aroma of his^{-saww} father and did not taste the compassion of his^{-saww} mother^{-as}.

انْظُرْ يَا أَبَا طَالِبٍ أَنْ تَكُونَ مِنْ جَسَدِكَ بِمَنْزِلَةِ كَبِدِكَ فَإِنِّي قَدْ تَرَكْتُ بَنِي كُلِّهُمْ وَ أَوْصَيْتُكَ بِهِ لِأَنَّكَ مِنْ أُمِّ أَبِيهِ

Look, O Abu Talib^{-as}, that he^{-saww} should be from your^{-as} body at the status of your^{-as} liver, for I^{-as} am neglecting my^{-as} own sons, all of them, and I^{-as} am bequeathing you^{-as} with him^{-saww} because you^{-as} are from a mother of his^{-as} father^{-as}.

يَا أَبَا طَالِبٍ إِنِ أَذْرَكْتَ أَيَّامَهُ تَعْلَمَ أَنِّي كُنْتُ مِنْ أَبْصَرِ النَّاسِ بِهِ وَ أَنْظِرِ النَّاسَ وَ أَعْلَمَ فَإِنِ اسْتَطَعْتَ أَنْ تَتَّبِعَهُ فَافْعَلْ وَ انْصُرْهُ بِلِسَانِكَ وَ يَدِكَ وَ مَالِكَ فَإِنَّهُ وَاللَّهِ سَيَسُودُكُمْ وَ يَمْلِكُ مَا لَمْ يَمْلِكْ أَحَدٌ مِنْ بَنِي آبَائِي

O Abu Talib^{-as}! If you^{-as} were to com across his^{-saww} days, know that I^{-as} used to be from the most insightful of the people with him^{-saww}, and look at the people and (let them) know. If you^{-as} are able to follow him^{-saww}, then do so, and help him^{-saww} with your^{-as} tongue and your^{-as} hands, and your^{-as} wealth. Surely, by Allah^{-azwj}, he^{-saww} will become your^{-as} leader and rule what no one from the sons of my^{-as} fathers have ruled!

يَا أَبَا طَالِبٍ مَا أَعْلَمُ أَحَدًا مِنْ آبَائِكَ مَاتَ عَنْهُ أَبُوهُ عَلَى خَالٍ أَبِيهِ وَ لَا أُمُّهُ عَلَى خَالٍ أُمِّهِ فَاحْفَظْهُ لَوْحَدَيْهِ هَلْ قَبِلْتُ وَصِيَّتِي

O Abu Talib^{-as}! I^{-as} do not know of anyone from your^{-as} forefathers whose father had died from him, upon the state of his^{-saww} father, nor his mother upon the state of his^{-saww} mother^{-as}, therefore protect him^{-saww} as he^{-saww} is alone. Do you^{-as} accept my^{-as} bequest?'

قَالَ نَعَمْ قَدْ قَبِلْتُ وَاللَّهِ عَلَيَّ بِذَلِكَ شَاهِدٌ

He^{-as} said: 'Yes, I^{-as} have accepted, and Allah^{-azwj} is a Witness upon me^{-as} of that!'

فَقَالَ عَبْدُ الْمُطَّلِبِ فَمَدَّ يَدَكَ إِلَيَّ

Abdul Muttalib^{-as} said: 'Extend your^{-as} hand towards me^{-as}!'

فَمَدَّ يَدَهُ فَضَرَبَ بِيَدِهِ إِلَى يَدِهِ ثُمَّ قَالَ عَبْدُ الْمُطَّلِبِ الْآنَ خُفِفَ عَلَيَّ الْمَوْتُ

He^{-as} extended his^{-as} hand. He^{-as} tapped his^{-as} to his^{-as} hand, then Abdul Muttalib^{-as} said: 'Now, the death is light upon me^{-as}!'

ثُمَّ لَمْ يَزَلْ يَقْبَلُهُ وَيَقُولُ أَشْهَدُ أَنِّي لَمْ أَقْبَلْ أَحَدًا مِنْ وَلَدِي أَطْيَبَ رِيحًا مِنْكَ وَلَا أَحْسَنَ وَجْهًا مِنْكَ

Then he^{-as} did not cease kissing him^{-as} and saying: 'I^{-as} testify that I^{-as} have not kissed anyone of my^{-as} sons who is of more fragrance aroma than you^{-saww}, nor of a more handsome face than you^{-saww}!'

وَيَتَمَنَّى أَنْ يَكُونَ قَدْ بَقِيَ حَتَّى يُدْرِكَ زَمَانَهُ فَمَاتَ عَبْدُ الْمُطَّلِبِ وَهُوَ ابْنُ ثَمَانٍ سِنِينَ فَضَمَّهُ أَبُو طَالِبٍ إِلَى نَفْسِهِ لَا يُفَارِقُهُ سَاعَةً مِنْ لَيْلٍ وَلَا نَهَارٍ وَكَانَ يَنَامُ مَعَهُ حَتَّى بَلَغَ لَا يَأْمُنُ عَلَيْهِ أَحَدًا

And he^{-as} wished that he^{-as} could have remained until he^{-as} came across his^{-saww} era. Abdul Muttalib^{-as} passed away and he^{-saww} was eight years old. Abu Talib^{-as} took his^{-saww} responsibility to himself^{-as}, not separating from him^{-as} for a moment of the day nor night, and he^{-as} would sleep near him^{-saww} until he^{-as} reached maturity, nor trusting anyone upon him^{-saww}.⁷⁵

75- ك، إكمال الدين أحمد بن محمد بن الحسين بن محمد بن يعقوب الأصم عن أحمد بن عبد الجبار الطاطري عن يونس بن بكير عن محمد بن إسحاق بن بشار الهذلي عن العباس بن عبد الله بن سعيد عن بعض أهله قال: كَانَ يُوضَعُ لِعَبْدِ الْمُطَّلِبِ جَدَّ رَسُولِ اللَّهِ ص فِرَاشٌ فِي ظِلِّ الْكَعْبَةِ وَكَانَ لَا يَجْلِسُ عَلَيْهِ أَحَدٌ مِنْ بَنِيهِ إِجْلَالًا لَهُ وَكَانَ رَسُولُ اللَّهِ ص يَأْتِي حَتَّى يَجْلِسَ عَلَيْهِ

'Ikmal Al Deen' – Ahmad Bin Muhammad Bin Al-Husayn, from Muhammad Bin Yaquub Al Asamm, from Ahmad Bin Abdul Jabbar Al Utaridy, from Yunus Bin Bukeyr, from Muhammad Bin Is'haq Bin Bashir Al Huzly, from Al-Abbas Bin Abdullah Bin Saeed, from one of his people who said,

'A mat had been placed for Abdul Muttalib^{-as}, grandfather of Rasool-Allah^{-saww}, in the shade of the Ka'aba, and no one from his^{-as} sons would sit on it in reverence for him^{-as}, and Rasool-Allah^{-saww} came until he^{-saww} sat upon it.

فَيَذْهَبُ أَعْمَامُهُ لِيُخْرِجُوهُ فَيَقُولُ جَدُّهُ عَبْدُ الْمُطَّلِبِ دَعُوا ابْنِي فَيَمْسُحُ عَلَى ظَهْرِهِ وَيَقُولُ إِنَّ لَابْنِي هَذَا لَشَأْنًا

⁷⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 74

His^{-saww} paternal uncles went to drive him^{-as} away. His^{-saww} grandfather Abdul Muttalib^{-as} said: 'Leave my^{-as} son^{-saww} alone!' He^{-as} caressed upon his^{-saww} back and said: 'There is great importance for this son^{-saww} of mine!'

فَتَوَوَّى عَبْدُ الْمُطَّلِبِ وَ النَّبِيُّ ص ابْنُ ثَمَانَ سِنِينَ بَعْدَ الْفِيلِ يَتَمَانِ سِنِينَ

Abdul Muttalib^{-as} died, and the Prophet^{-saww} was eight years old, eight years after (event of) the elephant'.⁷⁶

76- ك، إكمال الدين أحمد بن محمد الصائغ عن محمد بن أيوب عن صالح بن أسباط عن إسماعيل بن محمد و علي بن عبد الله عن الربيع بن محمد السلمي عن سعد بن طريف عن الأصمعي بن نباتة قال سمعت أمير المؤمنين ع يقول و الله ما عبد أبي و لا جدي عبد المطلب و لا هاشم و لا عبد مناف صنماً قط

Ahmad Bin Muhammad Al Saig, from Muhammad Bin Ayoub, from Salih Bin Asbaat, from Ismail Bin Muhammad and Ali Bin Abdullah, from Al Rabie Bin Muhammad Al Salmy, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubabat who said,

'I heard Amir Al-Momineen^{-asws} saying: 'By Allah^{-azwj}! Neither did my^{-asws} father^{-as}, nor my^{-asws} grandfather^{-asws} Abdul Muttalib^{-asws}, nor Hashim^{-asws}, nor Abd Manaf, worship an idol, at all!'

قِيلَ فَمَا كَانُوا يَعْبُدُونَ قَالَ كَانُوا يُصَلُّونَ إِلَى الْبَيْتِ عَلَى دِينِ إِبْرَاهِيمَ ع مُتَمَسِّكِينَ بِهِ

It was said, 'What were they^{-as} worshipping?' He^{-asws} said: 'They were praying Salat to the House (Kabah) being upon the Religion of Ibrahim^{-as}, adhering with him^{-as}'.⁷⁷

77- يج، الخرائج و الجرائح من معجزات النبي ص أن أبرهة بن يسكسوم قاذ الفيلة إلى بيت الله الحرام ليهدمه قبل مبعثه فقال عبد المطلب لأبرهة و قد حضره بعد أن عظم شأنه لسؤاله بغيره إن لهذا البيت رباً يمنعهُ

'Al-Kharaij Wa Al-Jaraih' – From miracles of the Prophet^{-saww}, Abraha Bin Yaksoum guided the elephants to the Sacred House of Allah^{-azwj} in order to demolish it before his^{-saww} Prophet-hood. Abdul Muttalib^{-as} said to Abraha, and he^{-as} had presented to him after his^{-as} great importance to ask him for his^{-as} camels: 'For this House there is a Lord^{-azwj} to Defend it'.

ثُمَّ رَجَعَ إِلَى أَهْلِ مَكَّةَ فَدَعَا عَبْدَ الْمُطَّلِبِ عَلَى أَبِي قُبَيْسٍ وَ أَهْلُ مَكَّةَ قَدْ صَعِدُوا وَ تَرَكُوا مَكَّةَ ثُمَّ قَالَ لِأَبِي طَالِبٍ اخْرُجْ وَ انْظُرْ مَاذَا تَرَى فِي السَّمَاءِ

Then he^{-as} returned to the people of Makkah. He^{-as} called Abdul Muttalib^{-as} to (mount) Abu Qubays, and the people of Makkah had ascended and left Makkah. Then he^{-as} said to Abu Talib^{-as} (Abdullah^{-as}): 'Go out and look what you^{-as} can see in the sky!'

فَرَجَعَ قَالَ طُيُورًا لَمْ تَكُنْ فِي وَلَا تَنَا وَ قَدْ أَحْبَرَهُ سَيْفُ بْنُ ذِي يَزَنَ وَ غَيْرُهُ بِهِ فَأَرْسَلَ اللَّهُ عَلَيْهِمْ طَيْرًا أَبَابِيلَ وَ دَفَعَهُمْ عَنْ مَكَّةَ وَ أَهْلِهَا

⁷⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 75

⁷⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 76

He^{-as} returned. He^{-as} said: 'Birds who have not existed in our^{-as} domain (land)' – and Sayf Bin Zi Yazan and others had informed him^{-as} of it. Allah^{-azwj} Sent flocks of birds and repeled them from Makkah and its people'.⁷⁸

78- قَب، المناقب لابن شهر آشوب لَمَّا فَصَدَّ أَبْرَهُهُ بْنُ الصَّبَّاحِ هُدْمَ الْكَعْبَةِ أَتَاهُ عَبْدُ الْمُطَّلِبِ لِيَسْتَرْدَّ مِنْهُ إِبِلَهُ فَقَالَ تُعْلِمُنِي فِي مِائَةِ بَعِيرٍ وَ تَتْرُكُ دِينَكَ وَ دِينَ آبَائِكَ وَ قَدْ جِئْتُ هُدْمِهِ فَقَالَ عَبْدُ الْمُطَّلِبِ أَنَا رَبُّ الْإِبِلِ وَ إِنَّ لِّلْبَيْتِ رَبًّا سَمِعْتُهُ مِنْكَ فَرَدَّ إِلَيْهِ إِبِلَهُ فَأَنْصَرَفَ إِلَى قُرَيْشٍ فَأَخْبَرَهُمُ الْخَبَرَ وَ أَخَذَ بِخُلْفَةِ الْبَابِ قَائِلًا

'Al-Manaqib' of Bin Shehr Ashoub –

When Abraha Bin Al Sabah aimed at demolishing the Kabah, Abdul Muttalib^{-as} came to him to seek the return of his^{-as} camels to him^{-as}. He said, 'You are letting me know of a hundred camels and are neglecting your^{-as} religion and religion of your^{-as} forefathers^{-as}, and I have come to demolish it?'

يَا رَبِّ قَامَنْعْ مِنْهُمْ حِمَاكَ
افْتَنَعَهُمْ أَنْ يُخْرِتُوا قِرَاكَ

يَا رَبِّ لَا أَرْجُو لَهُمْ سِوَاكَ
إِنَّ عَدُوَّ الْبَيْتِ مِنْ عَادَاكَ

Abdul Muttalib^{-as} said: 'O Lord^{-azwj}! I^{-as} do not hope for them besides You^{-azwj}! O Lord^{-azwj}! Defend Your^{-azwj} Sanctuary from them. Then enemy of the House is the one who is Your^{-azwj} enemy. Prevent them to ruin Your^{-azwj} town'.

وَ لَهُ أَيْضًا

لَا يَغْلِبَنَّ صَلَيبُهُمْ وَ حِجَاهُ عَدُوًّا حِمَاكَ

لَاهُمْ إِنَّ الْمَرْءَ يَمْنَعُ رَحْلَهُ قَامَنْعَ رِخَالِكَ

For him^{-as} as well: 'O God^{-azwj}! The man defends his belongings, so Defend Your^{-azwj} Belonging! Do not let their crucifixes and might or Your^{-azwj} enemies overcome Your^{-azwj} Might!'

فَانْجَلَى نُورُهُ عَلَى الْكَعْبَةِ فَقَالَ لِقَوْمِهِ انْصَرِفُوا فَوَ اللَّهُ مَا انْجَلَى مِنْ حَبِيبِي هَذَا النُّورُ إِلَّا ظَفِرْتُ وَ الْآنَ قَدْ انْجَلَى عَنْهُ وَ سَجَدَ الْفِيلُ لَهُ

His^{-saww} Noor flashed at the Kabah. He^{-as} said to his^{-as} people: 'Leave, for by Allah^{-azwj}, this Noor has not flashed from my^{-as} forehead except I^{-as} have been victorious, and now it has flashed from it, and the elephants had prostrated to it!'

فَقَالَ لِلْفِيلِ يَا حَمُودُ فَحَرِّكَ الْفِيلُ رَأْسَهُ فَقَالَ لَهُ تَدْرِي لِمَ جَاءُوا بِكَ فَقَالَ الْفِيلُ بِرَأْسِهِ لَا فَقَالَ جَاءُوا بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَ فَتَرَكَ فَاعِلَ ذَلِكَ فَقَالَ الْفِيلُ بِرَأْسِهِ لَا

He^{-as} said to the elephants: 'O Mahmoun!' The elephant moved his head. He^{-as} said: 'Do you know why they have come with you?' The elephant said (gestured) with its head, 'No'. He^{-as}

⁷⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 77

said: 'They have come with you to demolish the House of your Lord^{-azwj}! Do you see yourself doing that?' The elephant said (gestured) with its head, 'No'".⁷⁹

79- قب، المناقب لابن شهر آشوب عِكْرَمَةُ قَالَ: كَانَ يُوضَعُ فِرَاشٌ لِعَبْدِ الْمُطَّلِبِ فِي ظِلِّ الْكَعْبَةِ وَ لَا يَجْلِسُ عَلَيْهِ أَحَدٌ إِجْلَالًا لَهُ وَ كَانَ بَنُوهُ يَجْلِسُونَ حَوْلَهُ حَتَّى يَخْرُجَ

'Al-Manaqib' of Bin Shehr Ashoub – Ikrimah said, 'A mat was placed for Abdul Muttalib^{-as} in the shade of the Kabah and no one would sit on it as reverence for him^{-as}, and his^{-as} sons would be sitting around it until he^{-as} would emerge.

فَكَانَ رَسُولُ اللَّهِ ص يَجْلِسُ عَلَيْهِ فَيَأْخُذُهُ أَعْمَامُهُ لِيُخْرِجُوهُ فَيَقُولُ لَهُمْ عَبْدُ الْمُطَّلِبِ دَعُوا ابْنِي فَوَ اللَّهُ إِنَّ لَهُ لَشَأْنًا عَظِيمًا إِنِّي أَرَى أَنَّهُ سَيَأْتِي عَلَيْكُمْ وَ هُوَ سَيَدْلِكُمْ ثُمَّ يَحْمِلُهُ فَيَجْلِسُ مَعَهُ وَ يَمْسُحُ ظَهْرَهُ وَ يُقَبِّلُهُ وَ يُوصِيهِ إِلَى أَبِي طَالِبٍ

Rasool-Allah^{-saww} came and sat upon it. His^{-saww} paternal uncles grabbed him^{-as} to drive him^{-saww} away. Abdul Muttalib^{-as} said to them: 'Leave my^{-as} son alone, for by Allah^{-azwj}, there is a might importance for him! I^{-as} see that he would be coming to you all and be your chief'. Then he^{-as} carried him^{-saww} and seated him^{-saww} with him^{-as}, and caressed his^{-saww} back and kissed it, and bequeathed (regarding) him^{-saww} to Abu Talib^{-as}'.⁸⁰

(The following is from the Non-Shia (Wahabi) Imam Al-Waqidiy)

80- فخص: قال الواقدي: كان في زمان عبد المطلب رجل يقال له: سيف بن ذي يزن، وكان من ملوك اليمن، وقد أنفذ ابنه إلى مكة واليا "من قبله، وتقدم إليه باستعمال العدل والانصاف ففعل ما أمره به أبوه، ثم إن عبد المطلب دعا برؤساء قريش مثل عتبة ابن ربيعة، ومثل الوليد بن المغيرة، وعقبة بن أبي معيط، وأمية بن خلف، ورؤساء بني هاشم، فاجتمعوا في دار الندوة، فلما قعدوا وأخذوا مراتبهم فتكلم عبد المطلب وقال: اعلموا أنني قد دبرت تدبيراً، فقال المشايخ: وما دبرت يا رئيس قريش وكبير بني هاشم؟ فقال: يا قوم إنكم تفتخرون أن تخرجوا معي نحو سيف بن ذي يزن لتهبته في ولايته وهلاك عدوه ليكون أرفق بنا، وأميل إلينا، فقالوا له بأجمعهم: نعم ما رأيت، ونعم ما دبرت، قال: فخرج عبد المطلب ومعه سبعة وعشرون رجلاً "على نوق مبياد نحو اليمن، فلما وصلوا إلى سيف بن ذي يزن بعد أيام سألوا عن الوصول إليه، قالوا لهم: إن الملك في القصر الورد، وكان من عاداته في أوّل الورد أن يدخل قصر غمدان، ولا يخرج إلا بعد نيف وأربعين يوماً"، ولا يصل إليه ذو حاجة ولا زائر، وأنتم قصدتم الملك في أيام الورد، فذهب عبد المطلب إلى باب بستانه، وكان لقصر غمدان في وسط البستان أبواب، وكان لهذا البستان باب يفتح إلى الوردية، وقد وكل بذلك البستان بواباً "واحداً"، فقال عبد المطلب لاصحابه: لعلنا يتهمون لنا الدخول بحيلة، ولا يتهمون إلا هي، فقال القوم: صدقت، قال الواقدي: ثم إن عبد المطلب نزل وأخذ نحو الباب، فنظر إلى البواب وسلم عليه، فقال له: يا بواب دعني أن أدخل هذا البستان، فقال البواب: واعجبنا "منك! ما أقل فهمك، وأضعف رأيك؟ أمصبروح أنت؟ فقال له عبد المطلب: ما رأيت من جنوني؟ فقال له البواب: ما علمت أن سيف بن ذي يزن في القصر مع جواريه وخدمه قاعداً "فإن بصر بك في بستانه أمر يقتلك، وإن سفك دمك عنده أهون من شربة ماء، فقال له عبد المطلب: دعني أدخل ويكون من الملك إلي ما يكون، فقال له البواب: يا مغلوب العقل إن الملك في القصر وعيناه للباب والبواب، إنه قدر ما يرمى أن يأمر بقتلك، فقال عقيل بن أبي وقاص: يا أبا الحارث أما علمت أن المصاييح لا تضي إلا بالدهن؟ فقال عبد المطلب: صدقت، قال الواقدي: ثم إن عبد المطلب دعا بكيس من أديم فيه ألف دينار، وقال: بعد أن حسب الكيس بين يدي البواب يا هذا إن تركتني أدخل البستان جعلت هذا بري إليك، فأقبل صليبي، وخل سبيلي، فلما نظر البواب إلى الدرهم خر مبهوراً "وقال له البواب: يا شيخ إن دخلت ونظر إليك وسألك عن كيفية دخولك ما أنت قائل؟ قال عبد المطلب: أقول له: كان البواب نائماً" وشرط عليه عبد المطلب أن لا يكذبه إن دعاه الملك للمساءلة فيقول: غفوت وليس لي بدخوله علم، قال: نعم، فقال عبد المطلب: إن كذبتني في هذا صدقت الملك عن الصلة التي وصلتك بما، فقال له البواب: ادخل يا شيخ، فدخل عبد المطلب البستان، وكان قصر غمدان في وسط الميدان والبستان

⁷⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 78

⁸⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 79

كانه جنة من الجنان، قد حلف بالورد والياهمين وأنواع الرياحين والفواكه، وفيه أنهار جارية وسطه، وإذا سيف بن ذي يزن قد انكأ على عمود المنظرة من قصره، فلما نظر إلى عبد المطلب غضب وقال لعلمانه: من ذا الذي دخل عليّ بغير إذني؟ أيوني به سريعاً، فمضى إليه العلّمان والحندم فاختطفوه من البستان، فلما دخل عبد المطلب عليه رأى قصيرا "مبتيا" على حجر، مطلى بطلاء الورد، بنقش اللازوردي، وورد على أمثال الورد، ورأى عن يمين الملك وعن شماله وبين يديه من الجوّاري مالا عددها، ورأى بقرب الملك عموداً "من عقيق أحمر، وله رأس من ياقوت أزرق، مخوف محشي بالمسك، ورأى عن يساره تورا" من ذهب أحمر، وعلى فخذيه سيف نغمته مكتوب عليه بماء الذهب. شعر: رب ليث مدجج كان يحسي* ألف قرن منعمد الإعمادي وخميس منلف مخميس* بدد الدهر جمعهم في البلاد قال الواقدي: فوقف عبد المطلب بين يديه ولم يكلم له الملك ولا عبد المطلب حتى كرج الملك في الثور الذي بين يديه، فلما فرغ من شربه نظر إليه وكان سيف قد شاهد عبد المطلب قبل هذا، ولكنه انكره حتى استبطقه، فقال له الملك: من الرجل؟ فقال أنا عبد المطلب بن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن مضر بن نزار بن معد بن عدنان، حتى بلغ آدم عليه السلام، فقال له الملك: أنت ابن اختي؟ فقال: نعم أيها الملك أنا ابن اختك، وذلك أن سيف بن ذي يزن كان من آل قحطان، وآل قحطان من الأخ، وآل إسماعيل من الاخت، فعلم سيف بن ذي يزن أن عبد المطلب ابن اخته، فقال سيف: أهلاً وسهلاً وناقاً ورحلاً، ومد الملك يده إلى عبد المطلب، وكذلك عبد المطلب إلى نحو الملك، فأمره الملك بالنعوذ وكناه بأبي الحارث، أنتم معاشر أهل الشار، رجال الليل والنهار، وغيرت المذهب والغلاء، وليوث الحرب بضرب الطلاء، ثم قال: يا أبا الحارث فيم جئت؟ فقال له عبد المطلب: نحن جيران بيت الله الحرام، وسدنة البيت، وقد جئت إليك وأصحابي بالباب لنهيك بولايتك وما فرضه الله تعالى من النصر لك وأجره على يدك من هلاك عدوك، فالحمد لله الذي نصرك، وأقر عبيك، وأفلح حجتك، وأقر عيوننا بمخذلان عدوك، فأطال الله تعالى في سوانح نعمه مدتك، وهنأك بما منحك، ووصلها بالكرامة الأبدية، فلا خيب دعائي فيك أيها الملك، ففرح سيف بدعائه واستقر له بالهبة بما سمع من تحيته، ثم أمره أن يصير هو ومن معه بالباب من أصحابه إلى دار الضيافة إلى أن يؤمر بإحضارهم بعد هذا اليوم إلى مجلسه، فمضى وحجابه ومقدمه بين يديه إلى حيث أمرهم، وخرج عبد المطلب واستوى على جملة وأتبعه أصحابه وبين يديه غلمان الملك وحوله حتى أنزلوه وأصحابه الدار، وبالقوا بالتوصية به وأصحابه، فأمر الملك أن يجري عليهم في كل يوم ألف درهم بيض، فبقي عبد المطلب في دار الضيافة سريراً حتى تضرعت أيام الورد، فلما كان في اليوم الذي أراد فيه مجلسه للتسليم عليه والنظر في أمره ذكر عبد المطلب في شطر من ليلته فأمر بإحضاره وحده، فدخل عليه الرسول فأمره وأعلمه بمراءد الملك منه، فقام معه إليه، فإذا الملك في مجلسه وحده، فقال لخدمته: تبعوا عنا، فلم يبق في المجلس غير الملك وعبد المطلب، وثالفهم رب العزة تبارك وتعالى، فقال له الملك: يا أبا الحارث، إن من آرائي أن افوض إليك علماً كنت كسسته عن غيرك، وأريد أن أضعه عندك، فإنك موضع ذلك، وأريد أن تطويه وتكتمه إلى أن يظهره الله تعالى، فقال عبد المطلب: السمع والطاعة للملك، وكذا الظن بك فقال الملك: اعلم يا أبا الحارث إن بأرضكم غلاماً "حسن الوجه والبدن، جميل القدر والقامة، بين كتفيه شامة، المبعوث من قمامة، أنبت الله تعالى على رأسه شجرة النبوة، وظلته الغمامة، صاحب الشفاعة يوم القيامة، مكتوب بخاتم النبوة على كتفيه سطران: لا إله إلا الله، والثاني محمد رسول الله، والله تعالى أمات أمه وأباه، وتكون تربيته على جده وعمه، وإني وجدت في كتب بني إسرائيل صفته أبين وأشرح من القمر بين الكواكب، وإني أراك جده، فقال عبد المطلب: أنا جده أيها الملك، فقال الملك: مرحباً بك وسهلاً "يا أبا الحارث، ثم قال له الملك: أشهدك على نفسي يا أبا الحارث إني مؤمن به وبما يأتي به من عند ربه، ثم تأوه سيف ثلاث مرات بأن يراه فكان ينصره وينظره، يتعجب منه الطير في الهواء، ثم قال: يا أبا الحارث عليك بكتمان ما ألقيت عليك، ولا تظهره إلى أن يظهره الله تعالى، فقال عبد المطلب: السمع والطاعة للملك، ونظر عبد المطلب في لية سيف بن ذي يزن سواداً وبياضاً، وخرج من عنده وقد وعده في المباءة في غد ليرحلوا إلى أرض الحرم إن شاء الله تعالى، فلما رجع إلى أصحابه وجدهم ومبلين شاحبين وقد أكثروا الفكر فيه حين دعا الملك في مثل ساعته التي دعاه فيها، فقالوا له، ما كان يريد الملك منك؟ قال عبد المطلب: يسألني عن رسوم مكة وآثارها، ولم يحجر عبد المطلب أحداً بما كان بينه وبين الملك، وغدا عليهم رسول الملك من غد يحضرهم مجلسه فتطيبوا وتزينوا ودخلوا القصر، وعبد المطلب يقدهم، فدخلوا عليه فنظر عبد المطلب فإذا برأسه ولحيته حالكا، فقال له عبد المطلب: إني تركتك أبيض الدحية فما هذا؟ فقال له الملك: إني أستعمل الخضاب، فقال أصحاب عبد المطلب: إن رأى الملك أن يرانا أهلاً لذلك الخضاب فليفعل، قال فأمر الملك أن يؤخذ بهم إلى الحمام، وكان القوم بيض الرؤوس واللحاه، فخضبوا هناك فخرجوا ولشعورهم بريق كأسود ما يكون من الشعر، ويقال: إن سيفاً "أول من خضب رأسه ولحيته. قال الواقدي: ثم إن الملك أمر لكل واحد منهم ببدرة بيض، فحمل كل واحد منهم على دابة وبغل، وأمر لكل واحد منهم بمجارية وغلام وبنت ثياب فاخرة، ولعبد المطلب بضغفي ما وهب لهم، ثم دعا الملك بفرسه العقاب وبغلة الشهباء وناقته الخضباء وقال يا أبا الحارث: إن الذي أسلمه إليك أمانة في عنقك تحفظها إلى أن تسلمها إلى محمد صلى الله عليه وآله إذا بلغ مبلغ الرجال فقال له: اعلم أي ما طلبت على ظهر هذه الفرس شيئاً "إلا وجدت، وما قصدني عدو وأنا راكب عليها إلا نجاني الله تعالى منه، وأما البغلة فإني كنت أقطع بها الدكاك والجبال لحسن سيرها، ولا أنزل عنها ليلى وغاري، فأمره أن يتحفظ ويحفظها لي تذكراً، وبلغه عني التحية الكثيرة، فقال عبد المطلب: السمع والطاعة لأمر الملك، ثم ودعوه وخرجوا نحو الحرم حتى دخلوا مكة،

فوقعت الصبيحة في البلد بقدمهم، فخرج الناس يستقبلونهم، وخرج أولاد عبد المطلب وقعد النبي على صخرة وقد ألقى كفه على وجهه لئلا تناله الشمس حتى تقارب عبد المطلب، فنظر أولاده إليه وقالوا: يا أبانا خرجت إلى اليمن شيئا "ورجعت شابا"، قال: نعم أيها الغيثان سأخبركم بما ذكرتم، ثم قال لهم: أين سيدي محمد؟ فقالوا: إنه قعد في بعض الطريق ينتظركم، ثم إن عبد المطلب سار نحوه حتى وصل إليه مع أصحابه، فنزل عن مركوبه وعانقه وقبل ما بين عينييه، وقال له: إن هذا الغرس والبغلة والناقة أهداها إليك سيف بن ذي يزن، ويقرء عليك التحية الطيبة، ثم أمر أن يحمل رسول الله صلى الله عليه وآله على الغرس، فلما استوى النبي صلى الله عليه وآله على ظهر الغرس انتشط وصهل صهيلا "شديدا" فرحا "برسول الله صلى الله عليه وآله، ونسب هذا الغرس إنه عقاب بن يزروب بن قاهل بن بطلان بن زاد الراكب بن الكفاح بن الجنب بن موج بن ميمون بن ربيع، أمر الله تعالى قال: كن، فكان بأمره. قال الواقدي: وأخذ أبو طالب بلجام فرسه، وحس برسول صلى الله عليه وآله أعصابه، فقال صلى الله عليه وآله: خلوا عني فإن ربي يحفظني ويكافيني، فخلوا عنه، فدخل النبي صلى الله عليه وآله إلى مكة على حاله، فشاغ خبره في قريش وبني هاشم، فعجب من أمره الخلق، وبقي النبي صلى الله عليه وآله وأله فرحا "مسرورا" عند عبد المطلب. قال الواقدي: ودب النبي صلى الله عليه وآله ودرج وأتى عليه ثمان سنين وثمانية أشهر وثمانية أيام فعندها اعتل عبد المطلب علة شديدة فأمر أن يحمل سريره إلى عند البيت الحرام، وينصب هناك عند أستار الكعبة، وكان لعبد المطلب سرير من خيزران أسود ورثه من جده عبد مناف، وكان السرير له شبكات من عاج وآبنوس وصندل وعود أحسن ما يكون إحكاما "وهيفة، وأمر عبد المطلب أن يزين السرير بألوان الغرير والديباج الرقاق، وأمر أن ينصب فوق سريره فسطاط من ديباج أحمر، ففعل ذلك، وحمل عبد المطلب إلى بيت الله الحرام ونام على ذلك السرير المزين، وقعد حوله أولاده، وكان له من البين عشرة أنفس، فبات منهم عبد الله، وبقي بعده تسعة أنفس شجعان يعد كل واحد منهم بألف، وقعدوا حوله وحفوا بعبد المطلب ليكون دموعهم تتقاطر كالطر، وقعد النبي صلى الله عليه وآله واجتمعت عند عبد المطلب بطون العرب وكبار قريش مصطفون، ما منهم أحد إلا وعيناه تملآن بالدموع، فعند ذلك ظهر أبو لهب لعنه الله وأخزاه وأخذ يرأس رسول الله صلى الله عليه وآله لينهيه عن عبد المطلب فصاح عبد المطلب وانتهر، وقال له: مه يا عبد العزى أنت من عداوتك لا تنفك من إظهارك ببغضك لولدي محمد، أقعد مكانك وأمسك عنه، وقام أبو لهب وقعد عند رجل عبد المطلب خجلا "مخدولا"، لأن أبا لهب كان من الفراعنة المبغضين لرسول الله صلى الله عليه وآله، ثم مال عبد المطلب إلى جنبه وأقبل بوجهه على أبي طالب لأنه لم يكن في أولاد عبد المطلب أرفق منه برسول الله صلى الله عليه وآله ولا أميل منه، ثم أنشأ يقول شعر: - أوصيك يا عبد مناف بعدي * بمحمد بعد أبيه فردي فارقه وهو ضجيع المهدي * فكنت كالأم له في الرجدي قد كنت أوصقه الحشى والكبدى حتى إذا خفت فراق الوحدي أوصيك أرحى أهلنا بالردي * يابن الذي غيبته في الدحدي بالكه مني ثم لا بالمسدي * وخير الله يشاء في العبدى ثم قال عبد المطلب: يا أبا طالب إنني ألقى إليك بعد وصيتي، قال أبو طالب: ما هي؟ قال: يا بني أوصيك بعدي بقرعة عيني محمد صلى الله عليه وآله وأنت تعلم محله مني، ومقامه لدي، فأكرمه بأجل الكرامة، ويكون عندك ليلة ونهاره ومادمت في الدنيا، الله ثم الله في حبيبه، ثم قال لأولاده: أكرموا وجعلوا محمدا "صلى الله عليه وآله، وكونوا عند إهزازه وإكرامه، فسترون منه أمرا "عظيما" عليا"، وسترون آخر أمره ما أنا أضفه لكم عند بلوغه، فقالوا بأجمعهم: السمع والطاعة يا أبانا نغديه بأنفسنا وأموالنا ونحس له فدية، قال أبو طالب: قد أوصيتنا مني ومن إخواني، قال: نعم، - ولم يكن في أعمام النبي صلى الله عليه وآله أرفق من أبي طالب قديما "وحديثا" في أمر محمد صلى الله عليه وآله، ثم قال: إن نفسي ومالي دونته فداء إنازع معاديه: وأنصر مواليه، فلا يهينك أمره. قال الواقدي: ثم إن عبد المطلب غصص عينييه وفتحهما ونظر قريشا "وقال: يا قوم أليس حقي عليكم واجبا" فقالوا بأجمعهم: نعم حقل على الكبير والصغير واجب، فنعم القاد ونعم السائق فينا كنت، فبذلك الله تعالى عنا خيرا"، وبهون عليك سكرات الموت، وغفر لك ما سلف من ذنوبك، فقال عبد المطلب: أوصيكم بولدي محمد بن عبد الله صلى الله عليه وآله فأسلوه محل الكرامة فيكم وبروه ولا تجفوه، ولا تستقبلوه بما يكره، فقالوا بأجمعهم: قد سمعنا منك وأطعناك فيه، ثم قال لهم عبد المطلب: إن الرئيس عليكم من بعدي الوليد بن المغيرة أبو عبد الشمس بن أبي العاص بن نقيية بن عبد شمس بن عبد مناف، فضجت الخلق بأجمعهم وقالوا: قبلنا أمرك، فنعم ما رأيته رأيا"، ونعم ما خلفته فينا بعدك، وصارت قريش وبني هاشم تحت ركاب الوليد بن المغيرة، فعند ذلك تغير وجه عبد المطلب واختضرت أظافير يديه ورجليه، ووقع على وجنتيه غبار الموت، يكفر القلب من جنب إلى جنب، ومرة يقبض رجلا "ويسط أخرى، والخلق من قريش وبني هاشم حاضرون، وقد صارت مكة في ضجة واحدة، وأراد النبي صلى الله عليه وآله أن يقوم من عنده ففتح عبد المطلب عينييه وقال: يا محمد تريد أن تقوم؟ قال: نعم، فقال عبد المطلب: يا ولدي فإني وحق رب السماء لفي راحة مادمت عندي، قال: ففقد النبي صلى الله عليه وآله فما كان إلا عن قليل حتى قضى نحبه. قال الواقدي: ثم قاموا في تنسيله فغسلوه وكفوه وحطوه، وجعلوه في أحوال المنايا وحملوه إلى ذيل الصفا، وما بقي في مكة شيخ ولا شاب ولا سر ولا عبد من الرجال والنساء إلا وقد ذهبوا إلى جنازته وعظموها ودفنوه، فرجع الخلق من جنازته باكين عليه لفقدته من مكة، فقال عاتكة بنت عبد المطلب ترثي أباهما وتقول: ألا يا عين وبك فاسمديني * بدمع واكف هطل غزير على رجل أجل الناس أصلا * وفرعا "في المعالي والظهور طويل الباع أروع شيطنيا * أغر كفرة القمر المنير وقالت صفية ترثي أباهما: أعيني جودا بالدموع السواكب * على خير شخص من لوي بن غالب أعيني جودا عبرة بعد عبرة * على الأسد الضرعام محض

الضرائب وقالت برة بنت عبد المطلب تبكي أباهما وترثيه: أعيبي جوداً بالدموع الموائل * على النحر مني مثل فيض الجداول ولا تسأما أن تبكي كل ليلة * ويوم على مولى كريم الشماثل أبا الحارث الفياض ذو الباع والندى * رئيس قرينش كلها في القبائل فأستقى مليك الناس موضع قبره * بنوء الغريا دعة بعد وابل وقالت أروى بنت عبد المطلب ترثي أباهما: ألا يا عين ويحك فاستعديني * بويل وأكف من بعد وبل بدمع من دموعك ذو غروب * فقد فارقت ذكركم ونيل طويل الباع أروح ذي المعالي * أبوك الخير وارث كل فضل وقالت أمينة بنت عبد المطلب تبكي أباهما وترثيه: بكيت عيني وحق لها البكاء * على صبح السجية والحياء على صبح الخليفة أبطحي * كريم الخيم ينسبه العلاء أقب الكشح أروح ذي أصول * له الجمد المقدم والبناء وكان هو الفتي كرماً "وجوداً" * "وبأساً" حين يشيبك الفناء

(P.s. – This is from Al-Waqidy, a non-Shia (Whabi imam)⁸¹

81- د، العدد القوية لَمَّا مَاتَتْ أَمَنَةُ ضَمَّ عَبْدُ الْمُطَّلِبِ رَسُولَ اللَّهِ ص إِلَى نَفْسِهِ وَكَانَ يَرِقُّ عَلَيْهِ وَ يُحِبُّهُ وَ يُقَرِّئُهُ إِلَيْهِ وَ يُدْنِيهِ وَ خَرَجَ رَسُولُ اللَّهِ ص يَوْمًا يَلْعَبُ مَعَ الْعِلْمَانِ حَتَّى بَلَغَ الرَّذَمَ فَرَأَهُ قَوْمٌ مِنْ بَنِي مُدَلِجٍ

‘Al Adad Al-Qawiya’ – When Aamina^{-as} passed away, Abdul Muttalib^{-as} took responsibility of Rasool-Allah^{-saww} to himself^{-as}, and he^{-as} was kind to him^{-saww} and loved him^{-as}, and drew him^{-saww} closer to him^{-as}, and be near him^{-as}. One day Rasool-Allah^{-saww} was playing with the boys until he^{-saww} reached the dam, a group of people from the clan of Mudlij saw him^{-saww}.

فَدَعَوْهُ فَنَظَرُوا إِلَى قَدَمَيْهِ وَ إِلَى أَثَرِهِ ثُمَّ خَرَجُوا فِي أَثَرِهِ فَصَادَفُوا عَبْدَ الْمُطَّلِبِ قَدْ اعْتَنَقَهُ فَقَالُوا لَهُ مَا هَذَا مِنْكَ قَالَ ابْنِي

They called him^{-saww}. They looked at his^{-saww} feet and at his^{-as} tracks. Then they went out in his^{-saww} tracks. They came to Abdul Muttalib^{-as} while he^{-as} was hugging him^{-saww}. They said to him^{-as}, ‘What is this one from you^{-as}?’ He^{-as} said: ‘My^{-as} son^{-saww}!’

قَالُوا احْتَفِظْ بِهِ فَإِنَّا لَمْ نَرْ قَدَمًا أَشَبَّهَ بِالْقَدَمِ الَّتِي فِي الْمَقَامِ مِنْهُ

They said, ‘Be protective of him^{-saww}, for we have not seen any footprint more resembling the footprint which is in the standing place (of Ibrahim^{-as}), than his’.

فَقَالَ عَبْدُ الْمُطَّلِبِ لِأَبِي طَالِبٍ اسْمَعْ مَا يَقُولُ هَذَا

Abdul Muttalib^{-as} said to Abu Talib^{-as}: ‘Listen to what this one is saying!’

فَكَانَ أَبُو طَالِبٍ يَحْتَفِظُ بِهِ

Abu Talib^{-as} was protective of him^{-saww}.⁸²

82- رَوَى كُمَيْلُ بْنُ سَعِيدٍ عَنْ أَبِيهِ قَالَ: حَجَجْتُ فِي الْجَاهِلِيَّةِ فَإِذَا أَنَا بِرَجُلٍ يَطُوفُ بِالْبَيْتِ وَ هُوَ يَزْجُرُ وَ يَقُولُ

رُدِّ إِلَيَّ وَ اصْطَنِعْ عِنْدِي يَدًا

يَا رَبِّ رُدِّ رَاكِبِي مُحَمَّدًا

It is reported by Kumeyl Bin Saeed, from his father who said,

⁸¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 80

⁸² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 81

‘I performed Hajj during the Pre-Islamic period, and there I was with a man performing Tawaaf of the House and he was chanting and saying: ‘O Lord^{-azwj}! Return my rider Muhammad^{-saww} to be returned to me and Do a Favour with me!’

قَالَ فَقُلْتُ مَنْ هَذَا قِيلَ هُوَ عَبْدُ الْمُطَّلِبِ بْنِ هَاشِمٍ ذَهَبَتْ إِلَيْهِ لَهْ فَأَرْسَلَ ابْنُ أَيْبِهِ فِي طَلَبِهَا وَلَمْ يُرْسَلْهُ فِي حَاجَةٍ فَطُ إِذَا جَاءَ بِهَا وَقَدْ احْتَبَسَ عَلَيْهِ

He (the narrator) said, ‘I said, ‘Who is this?’ It was said, ‘He^{-as} is Abdul Muttalib Bin Hashim^{-as}. Some camels of his^{-as} were lost so he^{-as} sent a son^{-saww} his^{-as} son^{-as} in seeking it, and he^{-as} has not sent him^{-as} regarding any need at all except he^{-saww} has come with it, and he^{-saww} has been delayed upon it’.

قَالَ فَمَا بَرَحْتُ أَنْ جَاءَ النَّبِيُّ صَ وَ جَاءَ بِالْإِبِلِ فَقَالَ لَهُ يَا بُنَيَّ قَدْ خَرْنَتْ عَلَيْكَ خَرْنًا لَا يُفَارِقُنِي أَبَدًا

He (the narrator) said, ‘I had not departed when the Prophet^{-saww} came, and he^{-saww} came with the (lost) camels. He^{-as} said to him^{-saww}: ‘O my^{-as} son^{-saww}! I^{-saww} have been saddened upon with with a sadness which will not separate from me^{-as}, ever!’

و تُوُفِّيَ عَبْدُ الْمُطَّلِبِ وَ النَّبِيُّ صَ لَهُ ثَمَانُ سِنِينَ وَ شَهْرَانِ وَ عَشْرَةُ أَيَّامٍ وَ كَانَ خَلْفَ جَنَازَتِهِ يَبْكِي حَتَّى دُفِنَ بِالْحُجُونِ فَكَفَّلَهُ أَبُو طَالِبٍ عَمُّهُ وَ كَانَ أَخَا عَبْدِ اللَّهِ لِأَيِّبِهِ وَ أُمِّهِ

And Abdul Muttalib^{-as} passed away while the Prophet^{-saww} had eight years and two months and ten days for him^{-saww}, and he^{-saww} was at the back of his^{-as} funeral crying until he^{-as} was buried at (mount) Al Hajoun. Abu Talib^{-as}, his^{-saww} paternal uncle took responsibility of him^{-as}, and he^{-as} was a brother of Abdullah^{-as}, of his father’s side and his^{-as} mother’s side’.⁸³

83 كنز الكراجكي، روي أنه قيل لأكتهم بن صيفي و كان حكيم العرب و كان من المعمرين إنك لأعلم أهل زمانك و أحكمهم و أعقلهم و أحلمهم

‘Kanz’ of Al Karajaki – It is reported that it was said to Al Aksam Bin Sayfi, and he was a wise one of the Arabs, and he was from the ones of long lives, ‘You are a knower of the people of your era and their most wise, and most intellectual, and their most foreberaing’.

فقال و كيف لا أكون كذلك و قد جالست أبا طالب بن عبد المطلب دهره و عبد المطلب دهره و هاشما دهره و عبد مناف دهره و قصيا دهره و كل هؤلاء سادات أبناء سادات فتخلقت بأخلاقهم و تعلمت من حلمهم و اقتبست سوددهم و اتبعت آثارهم

He said, ‘And how can I not be like that and I have sat with Abu Talib Bin Abdul Muttalib^{-as} for his^{-as} life, and Abdul Muttalib^{-as} for his^{-as} life, and Hashim^{-as} for his^{-as} life, and Abd Manaf^{-as} for his^{-as} life, and Qusay^{-as} for his^{-as} life, and all of them are chiefs sons of chiefs. I adopted manners from their^{-as} mannerisms, and learn from their^{-as} forbearance, and attained their^{-as} nobility, and I followed their^{-as} tracks’.⁸⁴

84 كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُخْشَرُ عَبْدُ الْمُطَّلِبِ يَوْمَ الْقِيَامَةِ أُمَّةً وَحَدَهُ عَلَيْهِ سِمْاءُ الْأَنْبِيَاءِ وَ هَيْبَةُ الْمُلُوكِ

⁸³ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 82

⁸⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 83

‘Al Kafi’- Muhammad Bin Yahya, from Bin Isa, from Bin AbuUmeyr, from Jameel, from Zurara,

‘From Abu Abdullah^{-asws} having said: ‘Abdul Muttalib^{-asws} would be Gathered on the Day of Qiyamah as one community alone, upon him^{-as} would be a mark of the Prophets^{-as} and prestige of the kings’.⁸⁵

85- كَأ، الكافي علي عن أبيه عن الأصم عن الهيثم بن واقد عن مقرر عن أبي عبد الله ع قال: إِنَّ عَبْدَ الْمُطَّلِبِ أَوَّلُ مَنْ قَالَ بِالْبَدَاءِ يُبْعَثُ يَوْمَ الْقِيَامَةِ أُمَّةً وَخَدَهُ عَلَيْهِ بَهَاءُ الْمُلُوكِ وَ سِيَمَاءُ الْأَنْبِيَاءِ

‘Al Kafi’- Ali, from his father, from Al Asam, from Al Haysam Bin Waqad, from Maqoun,

‘From Abu Abdullah^{-asws} having said: ‘Abdul Muttalib^{-asws} was the first one to speak with Al-Bad’a (Change of Allah^{-azwj}’s Decision). He^{-as} will be Resurrected on the Day of Qiyamah as a community, alone. Upon him^{-as} would be the glory of the kings and mark of the Prophets^{-as}’.⁸⁶

86- كَأ، الكافي بعض أصحابنا عن ابن جهمور عن أبيه عن ابن محبوب عن ابن رباب عن عبد الرحمن بن الحجاج عن محمد بن سنان عن المفضل بن عمر جميعاً عن أبي عبد الله ع قال: يُبْعَثُ عَبْدُ الْمُطَّلِبِ أُمَّةً وَخَدَهُ عَلَيْهِ بَهَاءُ الْمُلُوكِ وَ سِيَمَاءُ الْأَنْبِيَاءِ وَ ذَلِكَ أَنَّهُ أَوَّلُ مَنْ قَالَ بِالْبَدَاءِ

‘Al Kafi’- One of our companions, from Bin Jamhour, from his father, from Bin Mahboub, from Bin Raib, from Abdul Rahman Bin Al Hajaj, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar altogether,

‘From Abu Abdullah^{-asws} having said: ‘Abdul Muttalib^{-asws} will be Resurrected as a community, alone. Upon him^{-as} would be the glory of the kings and mark of the Prophets^{-as}, and that is because he^{-as} was the first one to speak with A’ Bad’a (Change of Allah^{-azwj}’s Decision’.

قَالَ وَ كَانَ عَبْدُ الْمُطَّلِبِ أَرْسَلَ رَسُولَ اللَّهِ ص إِلَى رُعَاتِهِ فِي إِبِلٍ قَدْ نَدَّتْ لَهُ فَجَمَعَهَا فَأَبْطَأَ عَلَيْهِ فَأَخَذَ بِخَلْقَةِ بَابِ الْكَعْبَةِ وَ جَعَلَ يَقُولُ يَا رَبِّ أَ تُهْلِكُ أَلَاكَ إِنَّ تَفْعَلَ فَأَمْرٌ مَا بَدَأَ لَكَ

He^{-asws} said: ‘And Abdul Muttalib^{-asws} Sent Rasool-Allah^{-saww} to his^{-as} shepherds regarding the camels of his^{-as} which had spread out. He^{-saww} gathered them, but was delayed upon it, so he^{-as} grabbed a circle of the Door of the Kabah and went on saying: ‘O Lord^{-azwj}! Will You^{-azwj} Destroy Your^{-azwj} Sign? If You^{-azwj} Do so, then it would be a matter what has Changed Your^{-azwj} Decision’.

فَجَاءَ رَسُولُ اللَّهِ ص بِالْإِبِلِ وَ قَدْ وَجَّهَ عَبْدُ الْمُطَّلِبِ فِي كُلِّ طَرِيقٍ وَ فِي كُلِّ شَعْبٍ فِي طَلَبِهِ وَ جَعَلَ يَصِيحُ يَا رَبِّ أَ تُهْلِكُ أَلَاكَ إِنَّ تَفْعَلَ فَأَمْرٌ مَا بَدَأَ لَكَ

Then, Rasool-Allah^{-saww} came with the camel, and Abdul Muttalib^{-asws} had looked for him^{-saww} in every street, and in every cave in seeking him^{-saww}, and he^{-as} went on shouting: ‘O Lord^{-azwj}! Will You^{-azwj} Destroy Your^{-azwj} Sign? If You^{-azwj} Do so, then it is a matter what has Changed Your^{-azwj} Decision!’

وَ لَمَّا رَأَى رَسُولُ اللَّهِ ص أَخَذَهُ فَقَبَّلَهُ فَقَالَ يَا بُنَيَّ لَا وَجْهَ لَكَ بَعْدَ هَذَا فِي شَيْءٍ فَإِنِّي أَخَافُ أَنْ تُغْتَالَ فَتُقْتَلَ

⁸⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 84

⁸⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 85

And when he^{-as} saw Rasool-Allah^{-saww} he^{-as} grabbed him^{-saww} and kissed him^{-saww} and said: 'O my^{-as} son^{-saww}! I^{-as} will not send you (far) after this regarding anything, for I^{-as} fear you^{-saww} might be assassinated or murdered'.⁸⁷

87- كَأ، الكافي العدة عن ابن عيسى عن ابن أبي عمير عن محمد بن حمز عن ابن ثعلب قال قال أبو عبد الله ع لَمَّا أُنْ وَجَّهَ صَاحِبُ الْحَبَشَةِ بِالْحَبِلِ وَ مَعَهُمُ الْفِيلُ لِيَهْدِمَ الْبَيْتَ مَرُّوا بِإِبِلٍ لِعَبْدِ الْمُطَّلِبِ فَسَافَوْهَا فَبَلَغَ ذَلِكَ عَبْدَ الْمُطَّلِبِ فَأَتَى صَاحِبَ الْحَبَشَةِ فَدَخَلَ الْأَذُنُ فَقَالَ هَذَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ قَالَ وَ مَا يَشَاءُ قَالَ التَّرْجُمَانُ جَاءَ فِي إِبِلٍ لَهُ سَافَوْهَا يَسْأَلُكَ رَدَّهَا

'Al Kafi'- A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Bin Abu Umeyr, from Muhammad Bin Humran, from Aban Bin Taghlab who said,

'Abu Abdullah^{-asws} said: 'When the master of Ethiopia (Abraha) diverted with the cavalry horses and with them were the elephants, in order to demolish the House (Kabah), they passed by the camels of Abdul Muttalib^{-asws}. They ushered them (for themselves). (The news of) that reached Abdul Muttalib^{-asws}, and he^{-asws} came to the master of Ethiopia (Abraha). The proclaimer entered and said, 'This is Abdul Muttalib^{-asws} Bin Hashim^{-asws}!' He said, 'And what does he^{-asws} desire?' The translator said, 'He^{-asws} has come regarding camels of his^{-asws} which have been ushered (by us), asking you to return them'.

فَقَالَ مَلِكُ الْحَبَشَةِ لِأَصْحَابِهِ هَذَا رَئِيسُ قَوْمٍ وَ زَعِيمُهُمْ جِئْتُ إِلَى بَيْتِهِ الَّذِي يُعْبُدُهُ لِأَهْلِيهِمْ وَ هُوَ يَسْأَلُنِي إِطْلَاقَ إِبِلِهِ أَمَا لَوْ سَأَلَنِي الْإِمْسَاكَ عَنْ هَدْمِهِ لَفَعَلْتُ زِدُوا عَلَيْهِ إِبِلَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ لِرَجُلَانِهِ مَا قَالَ الْمَلِكُ فَأَحْبَرَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ أَنَا رَبُّ الْإِبِلِ وَ هَذَا الْبَيْتُ رَبُّ يَمْتَنِعُهُ

The king of Ethiopia said to his companions, 'This is a chief of the people and their leader. I have come to his^{-asws} House which he^{-asws} worships, in order to demolish it, and he^{-asws} is asking me to free his^{-asws} camels? But, had he^{-asws} asked me to refrain from demolishing it, I would have done so. Return his^{-asws} camels to him'. Abdul Muttalib^{-asws} said to his translator: 'What did the king say to you?' He informed him^{-asws}. Abdul Muttalib^{-asws} said: 'I^{-asws} am the lord of the camels, and for this House (Kabah), there is a Lord^{-azwj}, Protecting it'.

فَرَدَّتْ عَلَيْهِ إِبِلُهُ وَ انْصَرَفَ عَبْدُ الْمُطَّلِبِ نَحْوَ مَنْزِلِهِ فَمَرَّ بِالْفِيلِ فِي مَنْصَرَفِهِ فَقَالَ لِلْفِيلِ يَا مَحْمُودُ فَحَرِّكِ الْفِيلُ رَأْسَهُ فَقَالَ لَهُ أَ تَدْرِي لِمَ جَاءُوا بِكَ فَقَالَ الْفِيلُ بِرَأْسِهِ لَا فَقَالَ عَبْدُ الْمُطَّلِبِ بَيْتُ رَبِّكَ أَ فَتَرَكَ فَاعِلَ ذَلِكَ فَقَالَ بِرَأْسِهِ لَا فَانْصَرَفَ عَبْدُ الْمُطَّلِبِ إِلَى مَنْزِلِهِ

He returned his^{-asws} camels to him^{-asws}, and Abdul Muttalib^{-asws} left towards his^{-asws} house. He^{-asws} passed by the elephant during his^{-asws} leaving, and he^{-asws} said to the elephant: 'O Mahmoud!' The elephant moved its head. He^{-asws} said: 'Do you know why they have come with you?' The elephant said with its head, 'No'. Abdul Muttalib^{-asws} said: 'They came with you in order to demolish the House of your Lord^{-azwj}. Do you see yourself doing that?' It said with its head, 'No'. Abdul Muttalib^{-asws} left to go to his^{-asws} house'.

فَلَمَّا أَصْبَحُوا عَدَوْا بِهِ لِلْحَوْلِ الْحَرَمِ فَأَبَى وَ امْتَنَعَ عَلَيْهِمْ فَقَالَ عَبْدُ الْمُطَّلِبِ لِيَعُضِ مَوَالِيهِ عِنْدَ ذَلِكَ اَعْلَى الْجَبَلِ فَانْظُرْ تَرَى شَيْئًا فَقَالَ أَرَى سَوَادًا مِنْ قَبْلِ الْبَحْرِ فَقَالَ لَهُ يُصِيبُهُ بَصْرُكَ أَجْمَعَ فَقَالَ لَهُ لَا وَ لَاؤْشَكَ أَنْ يُصِيبَ فَلَمَّا أَنْ قَرُبَ قَالَ هُوَ طَيْرٌ كَثِيرٌ وَ لَا أَعْرِفُهُ يَحْمِلُ كُلُّ طَيْرٍ فِي مِنْقَارِهِ خَصَاةً مِثْلَ خَصَاةِ الْحَذَفِ أَوْ دُونَ خَصَاةِ الْحَذَفِ

⁸⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 86

When it was morning, they went with it in order to demolish the Sanctuary. But it refused and prevented upon them. Abdul Muttalib^{-asws} said to one of his^{-asws} friends during that: 'Ascend to the top of the mountain and look if you can see anything'. He said, 'I see blackness from the direction of the sea'. He^{-as} said to him: 'Do you visualise all of it?' He said to him^{-as}, 'No, I can almost see it'. When it was nearer, he said, 'There are a lot of birds and I do not understand it. Every bird has a pebble in its beak like a flicking pebble, or smaller than a flicking pebble'.

فَقَالَ عَبْدُ الْمُطَّلِبِ وَ رَبِّ عَبْدُ الْمُطَّلِبِ مَا يُرِيدُ إِلَّا الْقَوْمَ حَتَّى لَمَّا صَارُوا فَوْقَ رُؤُوسِهِمْ أَجْمَعَ أَلْقَتْ الْحِصَاةَ فَوَقَعَتْ كُلُّ حِصَاةٍ عَلَى هَامَةِ رَجُلٍ فَخَرَجَتْ مِنْ دُبُرِهِ فَقَتَلَتْهُ فَمَا انْقَلَتْ مِنْهُمْ إِلَّا رَجُلٌ وَاحِدٌ يُخْبِرُ النَّاسَ فَلَمَّا أَنْ أَخْبَرَهُمْ أَلْقَتْ عَلَيْهِ حِصَاةً فَقَتَلَتْهُ

Abdul Muttalib^{-asws} said: 'By the Lord^{-azwj} of Abdul Muttalib^{-asws}! They are not intending except for the group of people'. When they came to be above their heads, they cast the pebbles altogether and every pebble fell on top of a man and exited from his behind, and killed him. None escaped from them except for one man who (ran back to his hometown and) informed the people (what had happened to the king and his army). When he had informed them, a pebble was thrown upon him, and killed him".⁸⁸

88- كَأ، الكافي عليّ عن أبيه عن ابن أبي نصر عن رفاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَبْدُ الْمُطَّلِبِ يُفَرِّشُ لَهُ بَغِيَاءَ الْكَعْبَةِ لَا يُفَرِّشُ لِأَحَدٍ غَيْرِهِ وَ كَانَ لَهُ وَلَدٌ يُقَوْمُونَ عَلَى رَأْسِهِ فَيَمْنَعُونَ مَنْ دَنَا مِنْهُ فَجَاءَ رَسُولُ اللَّهِ ص وَ هُوَ طِفْلٌ يَدْرِي حَتَّى جَلَسَ عَلَى فَخِذِهِ فَأَهْوَى بَعْضُهُمْ إِلَيْهِ لِيَنْجِيَهُ عَنْهُ فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ دَعْ ابْنِي فَإِنَّ الْمَلِكَ قَدْ أَتَاهُ

'Al Kafi' Ali, from his father, from Bin Abu Nasr, from Rafa'a,

'From Abu Abdullah^{-asws} having said: 'Abdul Muttalib^{-asws} was such that they used to furnish for him^{-as} in the courtyard of the Kabah. It was not furnished for anyone apart from him^{-asws}. And it was so that his^{-asws} sons would be standing by his^{-asws} head protecting him^{-asws} from the ones who approached him^{-asws}. Rasool-Allah^{-saww} came over, and he^{-saww} was a child who had begun to walk, until he^{-saww} came to be upon his^{-asws} thigh. One of them gestured towards him^{-saww} in order to prevent him^{-saww} from him^{-asws}, but Abdul Muttalib^{-asws} said to him: 'Leave my^{-asws} son^{-saww}, for an Angel has come with him^{-saww}'.⁸⁹

89- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَزْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ قَالَ كَانَ طَيْرٌ سَافٌ جَاءَهُمْ مِنْ قِبَلِ الْبَحْرِ رُؤُوسَهَا كَأَمْثَالِ رُؤُوسِ السِّبَاعِ وَ أَطْفَارُهَا كَأَطْفَارِ السِّبَاعِ مِنَ الطَّيْرِ

'Al Kafi' Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Abu Maryam,

'From Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And He Sent birds upon them in flocks [105:3] Pelting them with stones of baked clay [105:4]**, he^{-asws} said: 'These were low flying birds which came upon them from the sea front.

⁸⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 87

⁸⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 88

Their heads were like the heads of predatory birds, and their claws were like the claws of predatory birds.

مَعَ كُلِّ طَائِرٍ ثَلَاثَةُ أَحْجَارٍ فِي رِجْلَيْهِ حَجَرَانِ وَ فِي مِنْقَارِهِ حَجَرٌ فَجَعَلَتْ تَرْمِيهِمْ بِهَا حَتَّى جَدِرَتْ أَجْسَادُهُمْ فَمَقَاتَلَهُمْ بِهَا وَ مَا كَانَ قَبْلَ ذَلِكَ رُئِيَ شَيْءٌ مِنَ الْجُدَرِيِّ وَ لَا رَأَوْا ذَلِكَ مِنَ الطَّيْرِ قَبْلَ ذَلِكَ الْيَوْمِ وَ لَا بَعْدَهُ

With each of the birds were three stones. In their legs were two stones and in their beaks was one stone each. They went on to pelt them by these until their bodies became blistered with smallpox. They killed them by it and there was not seen before that anything from the smallpox, nor were such birds seen before that day, nor after it’.

قَالَ وَ مَنْ أَقْلَتْ مِنْهُمْ يَوْمَئِذٍ انْطَلَقَ حَتَّى إِذَا بَلَغُوا خَضِرَمَوْتَ وَ هُوَ وَادٍ دُونَ الْيَمَنِ أَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلًا فَعَرَفَهُمْ أَجْمَعِينَ قَالَ وَ مَا رُئِيَ فِي ذَلِكَ الْوَادِي مَاءٌ قَبْلَ ذَلِكَ الْيَوْمِ بِخَمْسِ عَشْرَةِ سَنَةً قَالَ فَلِذَلِكَ سُمِّيَ خَضِرَمَوْتَ حِينَ مَاتُوا فِيهِ

He^{-asws} said: ‘And the ones from among them who escaped on that day went until they reached Hazramaut, and it is a valley in a part of Yemen. Allah^{-azwj} Sent against them a flood. All of them drowned in it’. He^{-asws} said: ‘And no water had been seen in that valley at all for fifteen years before that’. He^{-asws} said: ‘That is why it has been named as Hazramaut (death arrived), for that is where they died’.⁹⁰

90- تَخَصَّصَ، الْإِكْتِسَاصَ مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَخِي الْأَصَمْعِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ أَبِي الْحُسَيْنِ مَوْلَى الْمُتَنَصُّورِ قَالَ: أَخْرَجَ إِلَيَّ بَعْضُ وَلَدِ سُلَيْمَانَ بْنِ عَلِيٍّ كِتَابًا بِحِطِّ عَبْدِ الْمُطَّلِبِ وَ إِذَا شَبَّهَ بِحِطِّ الصَّبِيَّانِ بِاسْمِكَ اللَّهُمَّ ذَكَرُ حَقِّ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ مِنْ أَهْلِ مَكَّةَ عَلَى فُلَانٍ بْنِ فُلَانٍ الْحِمَيْرِيِّ مِنْ أَهْلِ رُؤُلِ صَنْعَاءَ عَلَيْهِ أَلْفُ دِرْهَمٍ فَضَّةً طَيِّبَةً كَثِيلًا بِالْجُدِيدِ وَ مَتَى دَعَاهُ بِهَا أَجَابَهُ شَهِدَ اللَّهُ وَ الْمَلَكَانِ

‘Al Ikhtisas’ – Muhammad Bin Ali, from Muhammad Bin Al-Hassan, from Abdul Rahman cousin of Al Asmaie, from one of our companions, from Abdul Rahman Bin Khalid Bin Abu Ali Hassan, a freed slave of Al Mansour who said,

‘One of the sons of Suleyman Bin Ali brought out to me a letter in the handwriting of Abdul Muttalib^{-as}, and it resembled the handwriting of the children: ‘In Your^{-azwj} Name O Allah^{-azwj}! A mention of the right of Abdul Muttalib Bin Hashim^{-as} from the people of Makkah, upon so and so, son of so and so Al Himeyri from the people of Zoul. He^{-as} has made upon him a thousand Dirhams of pure silver measure by the new standard, and whenever he^{-as} were to call upon it, he would answer. Allah^{-azwj} is a Witness and so are the two (recording) Angels’.⁹¹

91- مَا، الْأَمَالِي لِلشَّيْخِ الطُّوسِيِّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَاذَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمَذَارِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوسُفَ عَنْ ابْنِ مُسْكَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سَأَلْتُهُ عَنِ الْقَائِمِ فِي طَرِيقِ الْغُرِيِّ فَقَالَ نَعَمْ إِنَّهُ لَمَّا جَاؤُوا بِسَرِيرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع انْحَنَى أَسْفَاً وَ حَزَنًا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ كَذَلِكَ سَرِيرُ أَبْرَهَةَ لَمَّا دَخَلَ عَلَيْهِ عَبْدُ الْمُطَّلِبِ انْحَنَى وَ مَالَ

⁹⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 89

⁹¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 90

Muhammad Bin Ahmad Bin Shazan, from Ibrahim Bin Muhammad Al Mazary, from Muhammad Bin Ja'far, from Muhammad Bin Isa, from Yunus, from Bin Muskan,

'From Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'I asked him^{asws} about Al-Qaim^{asws} in a street of Al-Ghary, so he^{asws} said: 'Yes, when they passed by the bed of Amir Al-Momineen Ali^{asws}, it stooped out of sorry and grief upon Amir Al-Momineen^{asws}, and similar to that was the throne of Abraha when Abdul Muttalib^{asws} entered to see him, it stooped and inclined (out of respect)'.⁹²

92 د، العدد القوية كان هاشم خمسة بنين عبد المطلب و أسد و نضلة و صيفي و أبو صيفي و سمي هاشما لهشمه الثريد للناس في زمن المسغبة و كنيته أبو نضلة و اسمه عمرو العلي

'Adad Al-Qawiya' – There were five sons for Hashim^{as} – Abdul Muttalib^{as}, and Asad, and Nazla, and Sayfi, and Abu Sayfi, and Hashim^{as} was named as such because he^{as} used to crush (Hasham) the bread for the people during the times of famine, and his^{as} teknonym was Abu Nazlah, and his^{as} name was 'Amro Al A'ala'.

قال ابن الزبيرى

كانت قريش بيضة فتقلقت	فالمخ خالصها لعبد مناف
الرائشون و ليس يوجد رائش	و القائلون لهم للأضياف
و الخالطون فقيرهم بغنيهم	حتى يكون فقيرهم كالكاثي
عمرو العلي هشم الثريد لقومه	و رجال مكة مستنون عجاف

Bin Al Zab'ary said (a poem), 'Quraysh were like a single egg, then it broke open, and its pure essence belonged to Abd Manaf Bin Qusay^{as}. They were those who grant gifts and generosity, though no true giver can be found like them. They are the ones who say, 'Welome' to the guests!' They mix their poor with their rich until the poor among them become as well-supplied as the wealthy. Amro Al A'ala (Hashim^{as}) crushed bread for his^{as} people when the people of Makkah were suffering from famine and extreme hardship'.

ولد هاشم و عبد شمس توأمان في بطن فقيل إنه أخرج أحدهما و إصبه ملتصقة بجبهة الآخر فلما أزيلت من موضعها أدميت فقيل يكون بينهما دم

Hashim^{as} and Abd Shams were born as twins in the same womb. It is said that one of them was delivered while his finger was attached to the forehead of the other, and when it was removed from its place, blood flowed. It was then said that blood relationship was between them.

و كان عبد مناف وصى إلى هاشم و دفع إليه مفتاح البيت و سقاية الحاج و قوس إسماعيل و مات هاشم بغزة من آخر عمل الشام و مات عبد المطلب بالطائف

⁹² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 91

Abd Manaf^{as} instructed Hashim^{as} and entrusted to him^{as} the keys of the House, the watering of the pilgrims, and the bow of Ismail^{as}. Hashim died in Gaza at the end of a journey in Syria, and Abd Al Muṭṭalib died in Al Taif.

و أسد من ولد هاشم انقرض عقبه إلا من ابنته فاطمة أم أمير المؤمنين ع و أبو صيفي انقرض عقبه إلا من ابنته ربيعة و هي أم مخزومة بن نوفل و صيفي لا عقب له و نضلة لا عقب له و البقية من سائر ولد هاشم من عبد المطلب و عبد مناف

Asad, one of the sons of Hashim^{as}, left no surviving descendants except through his daughter (Syeda) Faṭima^{as} (Bint Asad), the mother of Amir Al-Momineen^{asws}. Abu Ṣayfi's lineage also ended except through his daughter Rafiqah, who was the mother of Makhzumah Bin Nawfal. Ṣayfi left no descendants, and Naḍla likewise left none. The remaining descendants of Hashim are through Abd Al-Muṭṭalib^{as} and Abd Manaf^{as}.

اسمه المغيرة بن قصي و اسمه زيد قصا عن دار قومه لأنه حمل من مكة في صغره إلى بلاد أزدشنوءة و سمي قصيا و يلقب بالجمع لأنه جمع قبائل قريش بن كلاب بن مرة بن كعب بن لوي بن غالب بن فهر بن مالك بن النضر

Abd Manaf^{as} was named Al-Mughira Bin Quṣay, and his name was Zayd. He was called Quṣay (The distant one) because he was taken from Makka in his childhood to the land of Azd Shanuah. He was also called Quṣay and teknonymed as Al-Mujammi (The gatherer) because he gathered the tribes of Quraysh, the descendants of Kilab Bin Murrah Bin Ka'ab Bin Luay Bin Ghalib Bin Fihir Bin Malik Bin Al Naḍr.

و سمي قريشا ابن خزيمه بن مدركة لأنهم أدركوا الشرف في أيامه ابن إلياس لأنه جاء على إلياس و انقطاع ابن مضر لأخذه بالقلوب و لم يكن يراه أحد إلا أحبه ابن نزار و اسمه عمرو بن معد بن عدنان بيان راس جمع المال و الأثاث و الصديق أطعمه و سقاه و كساه و أصلح حاله.

They were called Quresh after Bin Khuzaimah Bin Mudrikah, because they 'acquired' nobility in his time. He was called Bin Ilyas because he came at a time of hardship and interruption, Bin Muḍar because of his strong affection and influence over hearts. No one saw him except that they loved him, Bin Nizar, whose name was 'Amr Bin Ma'd Bin Adnan'.⁹³

93- أَقُولُ قَالَ صَاحِبُ الْمُتَنَقَّى وَ عَزِيْزُهُ وَ رُوِيَ عَنِ ابْنِ عَبَّاسٍ وَ غَيْرِ وَاحِدٍ قَالُوا كَانَ رَسُولُ اللَّهِ ص مَعَ أُمِّهِ آمِنَةَ بِنْتِ وَهْبٍ فَلَمَّا بَلَغَ سِتًّا سِنِينَ خَرَجَتْ بِهِ إِلَى أَحْوَالِهِ بَنِي عَدِيٍّ بْنِ النَّجَّارِ بِالْمَدِيْنَةِ تَزُوْرُهُمْ بِهِ وَ مَعَهُ أُمُّ أَيْمَنَ تَحْضُنُهُ وَ هُمْ عَلَى بَعْضِ بَنِي فَتَزَلَّتْ بِهِ فِي دَارِ النَّبِيعَةِ فَأَقَامَتْ بِهِ عِنْدَهُمْ شَهْرًا

I (Majlisi) am saying, the authors of 'Al Mantaqa' and others – It is reported from Bin Abbas and someone else, they said,

'Rasool-Allah^{saww} was with his^{saww} mother Aamina^{asws} Bint Wahab^{as}. When he^{saww} reached six years, she^{as} went out with him^{saww} to his^{saww} maternal uncles of the clan of Ady Bin Al-Najjar at Al-Medina visiting them with him^{saww}, and with him^{saww} was Umm Ayman to babysit him^{saww}, and they were upon two camels. She^{as} descended with him^{saww} in the house of Al-Nabagah, and stayed with him^{saww} with them for a month.

⁹³ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 92

وَكَانَ قَوْمٌ مِنَ الْيَهُودِ يَخْتَلِفُونَ وَ يَنْظُرُونَ قَالَتْ أُمُّ أَيْمَنَ فَسَمِعَتْ أَحَدَهُمْ يَقُولُ هُوَ نَبِيُّ هَذِهِ الْأُمَّةِ وَ هَذِهِ دَارُ هِجْرَتِهِ ثُمَّ رَجَعَتْ بِهِ أُمُّهُ إِلَى مَكَّةَ فَلَمَّا كَانُوا بِالْأَبْوَاءِ تُؤَفِّيتُ أُمُّهُ أَمِنَةً فَفَرَّهَا هُنَاكَ فَرَجَعَتْ بِهِ أُمُّ أَيْمَنَ إِلَى مَكَّةَ

And there was a group of the Jews coming and going and looking (at him^{-saww}). Umm Ayman said, 'I heard one of them saying, 'He is a Prophet^{-saww} of this community, and this is a house of his^{-saww} emigration'. Then his^{-saww} mother returned with him^{-saww} to Makkah. When they were at Al-Abwa, his^{-saww} mother^{-as} Aamina^{-asws} passed away, and her^{-as} grave is over there. So, Umm Ayman returned with him^{-saww} to Makkah.

ثُمَّ لَمَّا مَرَّ رَسُولُ اللَّهِ ص فِي عُمْرَةِ الْخُدَيْبِيَّةِ بِالْأَبْوَاءِ قَالَ إِنَّ اللَّهَ قَدْ أَذِنَ لِي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَتَاهُ رَسُولُ اللَّهِ ص فَأَصْلَحَهُ وَ بَكَى عِنْدَهُ وَ بَكَى الْمُسْلِمُونَ لِيُكَاءِ رَسُولِ اللَّهِ ص فَقِيلَ لَهُ فَقَالَ أَذَرَكْتَنِي رَحْمَةً رَحِمَ بِهَا فَبَكَيْتُ

Then, when Rasool-Allah^{-saww} passed by Al-Hudaybiyya at Al-Abwa during Umrah, he^{-saww} said: 'Allah^{-azwj} has Permitted for me^{-saww} regarding visiting the grave of my^{-saww} mother^{-as}. Rasool-Allah^{-saww} came to it, and corrected it, and cried at it, and the Muslims cried at the crying of Rasool-Allah^{-saww}. It was said to him^{-saww}, so he^{-saww} said: 'I^{-saww} realised the mercy of her^{-as} mercy, so I^{-saww} cried''.

وَرُوي عَنْ بُرَيْدَةَ قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ص مَكَّةَ أَتَى قَبْرَ أُمِّي فَجَلَسَ إِلَيْهِ وَ جَلَسَ النَّاسُ حَوْلَهُ فَجَعَلَ يَتَكَلَّمُ كَهَيْئَةِ الْمُخَاطَبِ ثُمَّ قَامَ وَ هُوَ يَبْكِي فَاسْتَقْبَلَهُ عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ مَا الَّذِي أَبْكَاكَ قَالَ هَذَا قَبْرُ أُمِّي سَأَلْتُ رَبِّي الزِّيَارَةَ فَأَذِنَ لِي

It is reported from Bureyda who said,

'When Rasool-Allah^{-saww} conquered Makkah, he^{-saww} came to a grave and sat to it, and the people sat around him^{-saww}, and he^{-saww} went on to speak as if he^{-saww} is addressing. Then he^{-saww} stood up and he^{-saww} was crying, so Umar faced him^{-saww} and said, 'O Rasool-Allah^{-saww}! What is that which makes you^{-saww} cry?' He^{-saww} said: 'This is the grave of my^{-saww} mother^{-as}. I^{-saww} asked my^{-saww} Lord^{-azwj} for the visitation, and He^{-azwj} Permitted for me^{-saww}'.

ثُمَّ قَالَ فِي الْمُنْتَقَى وَجْهَ الْجَمْعِ أَنَّهُ يَجُوزُ أَنَّهَا تُؤَفِّيتُ بِالْأَبْوَاءِ ثُمَّ حُمِلَتْ إِلَى مَكَّةَ فَدُفِنَتْ بِهَا وَ أَمَّا عَبْدُ الْمُطَّلِبِ ع فَمَاتَ وَ لِلنَّبِيِّ ص ثَمَانِ سِنِينَ وَ هُوَ ابْنُ ثِنْتَيْنِ وَ ثَمَانِينَ سَنَةً وَ يَقَالُ ابْنُ مِائَةٍ وَ عِشْرِينَ سَنَةً

Then he (the narrator) said in (the book) 'Al Mantaqa' –

'The summary aspect is that it is allowed that she^{-as} died at Al-Abwa, then she^{-as} was carried to Makkah and buried at it. And as for Abdul Muttalib^{-asws}, he^{-as} died and the Prophet^{-saww} was eight years old, and he^{-as} was eighty-two years old.

وَ سُئِلَ رَسُولُ اللَّهِ ص أ تَذْكُرُ مَوْتَ عَبْدِ الْمُطَّلِبِ فَقَالَ نَعَمْ أَنَا يَوْمَئِذٍ ابْنُ ثَمَانٍ سِنِينَ قَالَتْ أُمُّ أَيْمَنَ رَأَيْتُ رَسُولَ اللَّهِ ص يَبْكِي خَلْفَ سَرِيرِ عَبْدِ الْمُطَّلِبِ

And it is said, 'He^{-as} died at the age of one hundred and twenty years, and Rasool-Allah^{-saww} was asked, 'Do you^{-saww} remember the death of Abdul Muttalib^{-asws}? He^{-saww} said: 'Yes, one that day I^{-saww} was a boy of eight years old'. Umm Ayman said, 'I saw Rasool-Allah^{-saww} crying behind the funeral of Abdul Muttalib^{-asws}'.

و فِي رِوَايَةٍ تُؤَيِّ عَبْدُ الْمُطَّلِبِ وَ لِلنَّبِيِّ ثَمَانِيَّةٌ وَ عِشْرُونَ شَهْرًا وَ الْأَوَّلَى أَصَحُّ وَ تُؤَيِّ عَبْدُ الْمُطَّلِبِ فِي مُلْكِ هُرْمُزِ بْنِ أَنْوَشِيرَوَانَ

And in a report – Abdul Muttalib^{-asws} passed away and the Prophet^{-saww} was twenty-eight months old, and the first one is more correct, and Abdul Muttalib^{-asws} passed away during the rule of Hurmuz Bin Nowsherwan”.⁹⁴

94- د، العدد القوية كَانَ لِعَبْدِ الْمُطَّلِبِ عَشْرَةُ أَسْمَاءٍ عُمَرُ وَ شَيْبَةُ الْحُمْدِ وَ سَيِّدُ الْبَطْحَاءِ وَ سَاقِي الْحَجِيجِ وَ سَاقِي الْعَيْثِ وَ عَيْثُ الْوَرَى فِي الْعَامِ الْجَدْبِ وَ أَبُو السَّادَةِ الْعَشْرَةَ وَ حَافِرُ زَمْزَمَ وَ عَبْدُ الْمُطَّلِبِ

‘Adad Al-Qawiya’ – There are ten names of Abdul Muttalib^{-as} – Umaro, and Sheybat Al Hamd, and Seyiid Al-Bat’ha, and Saqi Al Hajeej, and Saqi Al Gays, and Gays Al Wara Fi Aam Al Jadb, and Abu Sadaat Al Ashara, and Hafir Zamzam, and Abdul Muttalib.

وَ لَهُ عَشْرَةُ بَنِينَ الْحَارِثُ وَ الزُّبَيْرُ وَ حَجَلٌ وَ هُوَ الْعَبْدَانُ وَ ضِرَارٌ وَ هُوَ نَوْفَلٌ وَ الْمُقَوِّمُ وَ أَبُو هَبٍ وَ هُوَ عَبْدُ الْعُزَّى وَ عَبْدُ اللَّهِ وَ أَبُو طَالِبٍ وَ حَمْزَةُ وَ الْعَبَّاسُ وَ كَانُوا مِنْ أُمَّهَاتٍ سِتٍّ إِلَّا عَبْدَ اللَّهِ وَ أَبُو [أَبَا] طَالِبٍ وَ الزُّبَيْرُ فَإِنَّ أُمَّهُمْ فَاطِمَةُ بِنْتُ عَمْرِو بْنِ عَائِدٍ

And there were ten sons for him – Al Haris, and Al Zubeyr, and Hajl and he is A Gaydaq, and Zirar and he is Nowfal, and Al Muqawwim, and Abu Lahab and he is Abdul Gurra, and Abdullah^{-as}, and Abu Talib^{-as}, and Hamza^{-ra}, and Al-Abbas, and they were from various mothers except for Abdullah^{-as}, and Abu Talib^{-as}, and Al Zubeyr, for their mother is Fatima Bin Amro Bin Aaiz.

وَ أَعْقَبَ مِنَ الْبَنِينَ خَمْسَةً عَبْدُ اللَّهِ أَعْقَبَ مُحَمَّدًا ص سَيِّدَ الْبَشَرِ وَ أَبُو طَالِبٍ أَعْقَبَ جَعْفَرًا وَ عَقِيلًا وَ عَلِيًّا ع سَيِّدَ الْوَصِيِّينَ وَ الْعَبَّاسُ أَعْقَبَ عَبْدَ اللَّهِ وَ فُتْمٌ وَ الْفَضْلُ وَ عُبَيْدُ اللَّهِ وَ الْحَارِثُ أَعْقَبَ عُثْبَةَ وَ مَعْتَبَةَ وَ عَتِيقًا

And posterity of the sons were five. Posterity of Abdullah^{-as} was Muhammad^{-saww} chief of the mortals, and posterity of Abu Talib^{-as} were Ja’far^{-ra}, and Aqeel, and Ali^{-asws} chief of the successors^{-asws}, and posterity of Al-Abbas was Abdullah, and Qusam, and Al Fazl, and Ubeydullah, and posterity of Al Haris were Utba, and Ma’tab, and Ateeq.

وَ كَانَ لِعَبْدِ الْمُطَّلِبِ سِتُّ بَنَاتٍ عَاتِكَةُ وَ أُمَيْمَةُ وَ الْبَيْضَاءُ وَ هِيَ أُمُّ حَكِيمٍ وَ بَرَّةٌ وَ صَفِيَّةٌ وَ هِيَ أُمُّ الزُّبَيْرِ وَ أَرْوَى وَ يُقَالُ وَرِيدُهُ

And for Abdul Muttalib^{-as} there were six daughters – Aatika, and Umeyma, and Al Bayza and she is Umm Hakeem, and Burrah and Safiya and she is Umm Al Zubeyr, and it is said Wareyda.

وَ أَسْلَمَ مِنْ أَعْمَامِ النَّبِيِّ ص أَبُو طَالِبٍ وَ حَمْزَةُ وَ الْعَبَّاسُ وَ مِنْ عَمَّاتِهِ صَفِيَّةٌ وَ أَرْوَى وَ عَاتِكَةُ وَ آخِرُ مَنْ مَاتَ مِنْ أَعْمَامِهِ الْعَبَّاسُ وَ مِنْ عَمَّاتِهِ صَفِيَّةٌ.

And from the paternal uncles of the Prophet^{-saww}, the ones who became Muslim were Abu Talib^{-as}, and Hamza^{-as}, and Al-Abbas; and from his^{-as} paternal aunts, Safiya, and Arwah, and Aatika; and the last one from his^{-saww} paternal uncles who died was Al-Abbas, and from his^{-saww} paternal aunts, Safiya’.⁹⁵

⁹⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 93

⁹⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 94

95- كَا، الكافي علي بن إبراهيم و غيره رَفَعُوهُ قَالَ: كَانَ فِي الْكَعْبَةِ غَزَالَانِ مِنْ ذَهَبٍ وَ خَمْسَةُ أَسْيَافٍ فَلَمَّا غَلَبَتْ خُرَاعَةُ جُرْهُمَ عَلَى الْحَرَمِ أَلْقَتْ جُرْهُمَ الْأَسْيَافَ وَ الْغَزَالَيْنِ فِي بئرِ زَمْزَمَ وَ أَلْقَوْا فِيهَا الْحِجَارَةَ وَ طَمَوْهَا وَ عَمَّوْا أَثَرَهَا

‘Al Kafi’- Ali Bin Ibrahim, and someone else, raising it,

‘He^{asws} said: ‘In the Kabah there used to be two gazelle of gold and five swords. When Khuza’a overcame Jurhum at the Sanctuary, Jurhum threw the swords and the two gazelles into the well of Zamzam, and threw the rocks into it, and filled it up and deleted its traces. When Qusayy overcame upon Khuza’a, he did not know the place of Zamzam, and its place was unknown unto them.

فَلَمَّا غَلَبَتْ قُصَيٌّ عَلَى خُرَاعَةَ لَمْ يَعْرِفُوا مَوْضِعَ زَمْزَمَ وَ عَمِيَ عَلَيْهِمْ مَوْضِعُهَا فَلَمَّا غَلَبَ عَبْدُ الْمُطَّلِبِ وَ كَانَ يُفَرِّشُ لَهُ فِي فِنَاءِ الْكَعْبَةِ وَ لَمْ يَكُنْ يُفَرِّشُ لِأَحَدٍ هُنَاكَ غَيْرَهُ فَبَيْنَمَا هُوَ نَائِمٌ فِي ظِلِّ الْكَعْبَةِ فَرَأَى فِي مَنَامِهِ أَنَّهُ آتٍ فَقَالَ لَهُ اخْفِرْ بَرَةً قَالَ وَ مَا بَرَةٌ ثُمَّ أَنَّهُ فِي الْيَوْمِ الثَّانِي فَقَالَ اخْفِرْ طَبِيبَةً ثُمَّ أَنَّهُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ اخْفِرِ الْمَضْنُونَةَ

When Abdul Muttalib^{asws} overcame, and they had furnishing for him^{as} in the courtyard of the Kabah, and that did not happen for anyone over there apart from him^{as}. While he^{as} was sleeping in the shade of the Kabah, he^{as} saw in his^{as} dream, a comer had come saying to him^{as}: ‘Dig Barra’. He^{as} said: ‘And what is Barra?’ Then he came to him^{as} during the second day, he said, ‘Dig Tayba’. Then he came to him^{as} during the third day, he said, ‘Dig Al-Masouna’. He^{as} said: ‘And what is Al-Masouna?’

قَالَ ثُمَّ أَنَّهُ فِي الرَّابِعِ فَقَالَ اخْفِرْ زَمْزَمَ لَا تَنْزُخْ وَ لَا تُدْمُ لِسْتَقِي الْحَجِيجِ الْأَعْظَمِ عِنْدَ الْغُرَابِ الْأَعْصَمِ عِنْدَ قَرْيَةِ النَّمْلِ وَ كَانَ عِنْدَ زَمْزَمَ حَجَرٌ يُخْرُجُ مِنْهُ النَّمْلُ فَيَقَعُ عَلَيْهِ الْغُرَابُ الْأَعْصَمُ فِي كُلِّ يَوْمٍ يَلْتَقِطُ النَّمْلَ فَلَمَّا رَأَى عَبْدُ الْمُطَّلِبِ هَذَا عَرَفَ مَوْضِعَ زَمْزَمَ

Then he came to him^{as} during the fourth day, so he said: ‘Dig Zamzam, neither drying up nor condemned, quenching the great Pilgrims in the presence of the white-footed crows, by the colony of the ants’. And there used to be a rock by Zamzam, from which the ants used to come out from. The white-footed crows used to fall upon it every day to catch the ants. When Abdul Muttalib^{asws} saw this, he^{as} recognised the place of Zamzam.

فَقَالَ يُفَرِّشُ إِنِّي عَبَرْتُ [أُمِرْتُ] فِي أَرْبَعِ لَيَالٍ فِي حَفْرِ زَمْزَمَ فَهِيَ مَأْتُرَتُنَا وَ عِزَّتُنَا فَهَلُمُّوا تَحْفِرْهَا فَلَمْ يُجِيبُوهُ إِلَى ذَلِكَ فَأَقْبَلَ بِخَفَرِهَا هُوَ بِنَفْسِهِ وَ كَانَ لَهُ ابْنٌ وَاحِدٌ وَ هُوَ الْحَارِثُ وَ كَانَ يُعِينُهُ عَلَى الْحَفْرِ

He^{as} said to Quraysh: ‘I^{as} have been Commanded during four nights regarding digging of Zamzam, and it is our preference and our honour, so come you all, let us dig it’. But they did not answer him^{as} to that. He^{as} went to dig it by himself^{as}, and he^{as} had only one son for him^{as}, and he is Al-Haris, and he used to assist him^{as} upon the digging.

فَلَمَّا صَعِبَ ذَلِكَ عَلَيْهِ تَقَدَّمَ إِلَى بَابِ الْكَعْبَةِ ثُمَّ رَفَعَ يَدَيْهِ وَ دَعَا اللَّهَ عَزَّ وَ جَلَّ وَ نَذَرَ لَهُ إِنْ رَزَقَهُ عَشْرَ بَنِينَ أَنْ يَنْحَرَ أَحَبَّهُمْ إِلَيْهِ تَقَرُّباً إِلَى اللَّهِ عَزَّ وَ جَلَّ

When that was difficult upon him^{as}, he^{as} went to the door of the Kabah, then raised his^{as} hand, and supplicated to Allah^{azwj} Mighty and Majestic and vowed to Him^{azwj} that if He^{azwj} was to Grace him^{as} with ten sons, he^{as} would sacrifice the most beloved of them to him^{as}, as an offering to Allah^{azwj} Mighty and Majestic.

فَلَمَّا حَفَرَ وَ بَلَغَ الطَّوِيَّ طَوِيَّ إِسْمَاعِيلَ وَ عَلِمَ أَنَّهُ قَدْ وَقَعَ عَلَى الْمَاءِ كَثَرٌ وَ كَثُرَتْ قُرَيْشٌ فَقَالُوا يَا أَبَا الْحَارِثِ هَذِهِ مَأْتَرُنَا وَ لَنَا فِيهَا نَصِيبٌ قَالَ لَهُمْ لَمْ نَعِينُوكُمْ عَلَى حَفْرِهَا هِيَ لِي وَ لِوَلَدِي إِلَى آخِرِ الْأَبَدِ

When he^{as} dug and reached the walls of the well built by Ismail^{as} and knew that he^{as} had come across the water, exclaimed *Takbeer*, and the Quraysh exclaimed *Takbeer* and they said, 'O Abu Al-Haris! This here is our preference and there is a share for us in it'. He^{as} said to them: 'You did not assist me^{as} upon digging it. It is for me^{as} and for my^{as} children up to the end, forever".⁹⁶

96- ك، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ ع يَقُولُ لَمَّا احْتَفَرَ عَبْدُ الْمُطَّلِبِ زَمْزَمَ وَ انْتَهَى إِلَى قَعْرِهَا خَرَجَتْ عَلَيْهِ مِنْ أَحَدِ جَوَانِبِ الْبُئْرِ رَائِحَةٌ مُنِيبَةٌ أَفْطَعَتْهُ فَأَلْفَى أَنْ يَنْتَنِي وَ خَرَجَ ابْنُهُ الْحَارِثُ عَنْهُ ثُمَّ حَفَرَ حَتَّى أَمْعَنَ فَوَجَدَ فِي قَعْرِهَا عَيْنًا تَخْرُجُ عَلَيْهِ بَرَايِحَةُ الْمِسْكِ

'Al Kafi' A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid who said,

'I heard Abu Ibrahim^{asws} (7th Imam^{asws}) saying: 'When Abdul Muttalib^{asws} dug Zamzam and ended up to its bottom, there came out to him^{as}, from one of the sides of the well, a stinking odour which frightened him^{as}, but he^{as} refused to give up, and his^{as} son Al-Haris came out (from the well). Then he^{as} persistently, and he^{as} found at the bottom, a spring which came out to him^{as} with the aroma of musk.

ثُمَّ احْتَفَرَ فَلَمْ يَحْفِرْ إِلَّا ذِرَاعًا حَتَّى تَحَلَّاهُ النَّوْمُ فَرَأَى رَجُلًا طَوِيلَ الْبَاعِ حَسَنَ الشَّعْرِ جَمِيلَ الْوَجْهِ جَيِّدَ الثَّوْبِ طَيِّبَ الرَّائِحَةِ يَقُولُ اخْفِرْ تَغْنَمَ وَ جُدْ تَسْلَمْ وَ لَا تَذْخِرْهَا لِلْمَقْسَمِ الْأَسْيَافِ لِعَزِيكَ وَ التَّيْبَرِ لَكَ أَنْتَ أَكْظَمُ الْعَرَبِ قَدْرًا وَ مِنْكَ يَخْرُجُ نَبِيُّهَا وَ وَلِيُّهَا وَ الْأَسْبَاطُ وَ النُّجَبَاءُ الْحُكَمَاءُ الْعُلَمَاءُ الْبَصَرَاءُ وَ السُّبُوفُ لَهُمْ

Then he^{as} dug, so he^{as} had not dug except for one cubit until sleep overcame him^{as}. He^{as} saw (in his^{as} dream), a man of long hands, beautiful hair, handsome face, excellent clothes, aromatic perfume, and he was saying: 'Dig, you^{as} will achieve, and strive, you^{asws} will receive, and do not hoard it for the distribution. The swords are for others and the well is for you^{as}. You^{as} are the greatest of the Arabs in worthiness, and from you^{as} would be coming out, its Prophet^{saww}, and its Guardian^{asws}, and the excellent clan, the wise ones, the scholars, and visionaries; and the swords are for them.

وَ لَيْسُوا الْيَوْمَ مِنْكَ وَ لَا لَكَ وَ لَكِنْ فِي الْقَرْنِ الثَّانِي مِنْكَ يَهْمُ نُبِيُّ اللَّهِ الْأَرْضَ وَ يُخْرِجُ الشَّيَاطِينَ مِنْ أَقْطَارِهَا وَ يُذِلُّهَا فِي عَزِّهَا وَ يُهْلِكُهَا بَعْدَ قُوَّتِهَا وَ يُذِلُّ الْأَوْثَانَ وَ يَقْتُلُ عِبَادَهَا حَيْثُ كَانُوا ثُمَّ يَبْقَى بَعْدَهُ نَسْلٌ مِنْ نَسْلِكَ

And today it is neither from you^{as} nor for you^{as}, but in the second century from you^{as}, by them, Allah^{azwj} will Enlighten the land and Exit the devils from its horizons and Humiliate them during their honour, and destroy them after their strength, and Humiliate the idols, and kill their worshippers wherever they may be. Then there would remain after it, a descendant from your^{as} descendants.

⁹⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 95

هُوَ أَخُوهُ وَ وَزِيرُهُ وَ دُونَهُ فِي السِّرِّ وَ قَدْ كَانَ الْقَادِرَ عَلَى الْأَوْتَانِ لَا يَعْصِيهِ خَرْفًا وَ لَا يَكْتُمُهُ شَيْئًا وَ يُشَاوِرُهُ فِي كُلِّ أَمْرٍ حَجْمٍ [هَجْمٍ] عَلَيْهِ

He^{-asws} would be his^{-saww} brother, and his^{-saww} Vizier, and less than him^{-saww} in age, and he^{-asws} would be able upon the idols, not disobeying him^{-saww} by one letter, nor concealing anything, and he^{-saww} would be consulting him^{-asws} in every matter which would come up against him^{-saww}.

وَ اسْتَعْيَا عَنْهَا عَبْدُ الْمُطَّلِبِ فَوَجَدَ ثَلَاثَةَ عَشَرَ سِنْفًا مُسْنَدَةً إِلَى جَنْبِهِ فَأَخَذَهَا وَ أَرَادَ أَنْ يَبِثَّ فَقَالَ وَ كَيْفَ وَ لَمْ أَبْلُغِ الْمَاءَ ثُمَّ حَفَرَ فَلَمْ يَخْفِرْ شَيْئًا حَتَّى بَدَا لَهُ قَرْنُ الْعَزَالِ وَ رَأْسُهُ فَاسْتَخْرَجَهُ وَ فِيهِ طَبْعٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ فَلَانَ خَلِيفَةُ اللَّهِ

And Abdul Muttalib^{-asws} was exhausted from it, so he^{-as} found thirteen swords leaning to the side of it. He^{-as} took these and intended broadcast it, so he^{-as} said (to himself^{-as}: 'And how can I^{-as}, and I^{-as} have not reached the water yet?') Then he^{-as} dug, so he^{-as} had not dug a palm's width until a horn of a gazelle and its head was seen. He^{-as} brought it out and in it was inscribed: 'There is no god except for Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, Ali^{-asws} is a Guardian^{-asws} from Allah^{-azwj}, so and so is the Caliph of Allah^{-azwj}'.

فَسَأَلْتُهُ فَقُلْتُ فَلَانَ مَتَى كَانَ قَبْلَهُ أَوْ بَعْدَهُ قَالَ لَمْ يَجِئْ بَعْدُ وَ لَا جَاءَ شَيْءٌ مِنْ أَشْرَاطِهِ

I (the narrator) asked him^{-asws}, 'So and so, when would he be, before him^{-asws} or after him^{-asws}? He^{-asws} said: 'He^{-asws} has yet to come after him^{-asws}, nor has anything from his^{-asws} conditions come yet'.

فَخَرَجَ عَبْدُ الْمُطَّلِبِ وَ قَدْ اسْتَخْرَجَ الْمَاءَ وَ أَذْرَكَ وَ هُوَ يَصْعَدُ فَإِذَا أَسْوَدَ لَهُ ذَنْبٌ طَوِيلٌ يَسْبِيهُ بِدَارًا إِلَى فَوْقِ فَضْرَتِهِ فَقَطَعَ أَكْثَرَ ذَنْبِهِ ثُمَّ طَلَبَهُ فَقَاتَاهُ وَ فَلَانَ قَاتِلُهُ إِنْ شَاءَ اللَّهُ

Abdul Muttalib^{-asws} came out, and the water had emerged, and he^{-as} realized, and he^{-as} was ascending and there was a black snake which had a long tail for it, preceding him^{-as} quickly to the top. He^{-as} struck it and cut off most of its tail. Then he^{-as} sought it but it was lost, and so and so would kill it, if Allah^{-azwj} Desires.

وَ مِنْ رَأْيِ عَبْدِ الْمُطَّلِبِ أَنْ يُبْطِلَ الرُّؤْيَا الَّتِي رَأَاهَا فِي الْبُئْرِ وَ يَضْرِبَ السُّيُوفَ صَفَائِحَ لِلْبَيْتِ فَأَنَاهُ اللَّهُ بِالنَّوْمِ فَعَشِيَهُ وَ هُوَ فِي جِجَرَ الْكَعْبَةِ فَرَأَى ذَلِكَ الرَّجُلَ بَعِيهِ وَ هُوَ يَقُولُ يَا سَيِّبَةَ الْحَمْدِ أَحْمَدُ رَبُّكَ فَإِنَّهُ سَيَجْعَلُكَ لِسَانَ الْأَرْضِ وَ يُتْبِعُكَ قُرَيْشٌ خَوْفًا وَ رَهْبَةً وَ طَمَعًا ضَعِ السُّيُوفَ فِي مَوَاضِعِهَا

And it was from the opinions of Abdul Muttalib^{-asws} invalidating the dream which he^{-as} saw regarding the well, and he^{-as} kept the swords in sheets in the Kabah. Allah^{-azwj} Granted him the sleep, and he^{-as} was in a chamber of the Kabah, so he^{-as} saw that very man and he was saying: 'O praise-worthy one of (the Clan of) Shayba! Praise your^{-saww} Lord^{-azwj}, for He^{-azwj} would be Making you^{-as} to be a speaker of the earth, and the Quraysh would be following you^{-as} out of fear, and panic, and greed. Place the swords in their places'.

فَاسْتَيْقَظَ عَبْدُ الْمُطَّلِبِ فَأَجَابَهُ أَنَّهُ يَأْتِينِي فِي النَّوْمِ فَإِنْ يَكُنْ مِنْ رَبِّي فَهُوَ أَحَبُّ إِلَيَّ وَ إِنْ يَكُنْ مِنْ شَيْطَانٍ فَأُظَنُّهُ مَقْطُوعَ الذَّنْبِ فَلَمْ يَرَ شَيْئًا وَ لَمْ يَسْمَعْ كَلَامًا فَلَمَّا أَنْ كَانَ اللَّيْلُ أَنَاهُ فِي مَنَامِهِ بَعْدَهُ مِنْ رَجَالٍ وَ صِبْيَانٍ فَقَالُوا لَهُ نَحْنُ أَتْبَاعُكَ وَلَدِكَ وَ نَحْنُ مِنْ سُكَّانِ السَّمَاءِ السَّادِسَةِ السُّيُوفَ لَيْسَتْ لَكَ تَرْوِجُ فِي حُزُومِ تَقْوَى وَ اضْرِبْ بَعْدُ فِي بُطُونِ الْعَرَبِ

And Abdul Muttalib^{-asws} woke up, so it astounded him^{-as}: 'He came to me in the sleep. If he is from my^{-as} Lord^{-azwj}, then he^{-as} is beloved to me^{-as}; and if he happens to be from Satan^{-la}, then I^{-as} think it would be a tail-less one'. But, he^{-as} neither saw anything, nor did he^{-as} hear a speech. When it was the night, he came to him^{-as} in his^{-as} dream with a number of men and children. They said to him^{-as}: 'We are the followers of your^{-as} children, and we are from the dwellers of the sixth sky. The swords are not for you. Get married among the (Clan of) Makhzoum, strengthen yourself^{-as} and trade afterwards among the middle of the Arabs.

فَإِنْ لَمْ يَكُنْ مَعَكَ مَالٌ فَلَكَ حَسَبٌ فَادْفَعْ هَذِهِ الثَّلَاثَةَ عَشَرَ سَيْفًا إِلَى وَلَدِ الْمُحَرُّومِيَّةِ وَ لَا بَيَانَ لَكَ أَكْثَرَ مِنْ هَذَا وَ سَيْفٌ لَكَ مِنْهَا وَاحِدٌ يَقَعُ مِنْ يَدِكَ فَلَا تَجِدْ لَهُ أَثَرًا إِلَّا أَنْ يَسْتَحِجَّهُ جَبَلٌ كَذَا وَ كَذَا فَيَكُونُ مِنْ أَشْرَاطِ قَائِمِ آلِ مُحَمَّدٍ ص

If there does not happen to be wealth for you^{-as}, then for you^{-asws} is the nobility. Therefore hand over these thirteen swords to a child of (the Clan of) Makhzoum, and there would not appear to you^{-as} more than this; and one sword from it is for you^{-as}, for it would fall from your^{-as} hand. You^{-as} will not find any trace of it except that such and such a mountain would be shielding it. It would therefore become from the condition of Qaim^{-asws} of the Progeny^{-asws} of Muhammad^{-saww}.

فَأَتَتْهُ عَبْدُ الْمُطَّلِبِ وَ انْطَلَقَ وَ السُّيُوفُ عَلَى رَقَبَتِهِ فَأَتَى نَاحِيَةً مِنْ نَوَاحِي مَكَّةَ فَفَقَدَ مِنْهَا سَيْفًا كَانَ أَرْقَاهَا عَنْدهُ فَيَطْهَرُ مِنْ تَمِّ ثُمَّ دَخَلَ مُعْتَمِرًا وَ طَافَ بِهَا عَلَى رَقَبَتِهِ وَ الْعَرَالَيْنِ أَحَدَ عَشَرَ طَوَافًا وَ قُرَيْشٌ تَنْظُرُ إِلَيْهِ وَ هُوَ يَقُولُ اللَّهُمَّ صَدِّقْ وَعْدَكَ فَأَتَيْتُ لِي قَوْلِي وَ انْشُرْ ذِكْرِي وَ شَدِّ عَضُدِي

Abdul Muttalib^{-asws} woke up and went, and the swords were upon his^{-as} shoulder, and he^{-as} came to an area around Makkah. A sword was lost from him^{-asws}. It was the most finest of these with him^{-as}. Thus, it would be appearing from there. Then he^{-as} entered in readiness for Umra and performed Tawaaf with it. Upon his^{-as} shoulders were the swords and the two gazelles, performing twenty one circumambulations, and the Quraysh were looking on at him^{-as}, and he^{-as} was saying: 'O Allah^{-azwj}! Make Your^{-azwj} Promise come True, and Affirm my^{-as} words for me^{-as}, and Publicise my^{-as} mention, and Strengthen my^{-as} arms'.

وَ كَانَ هَذَا تَرْدَادَ كَلَامِهِ وَ مَا طَافَ حَوْلَ الْبَيْتِ بَعْدَ رُؤْيَاؤِهِ فِي الْبَيْتِ يَبْسُتُ شِعْرٌ حَتَّى مَاتَ وَ لَكِنْ قَدْ ارْتَجَزَ عَلَى نَبِيهِ يَوْمَ أَرَادَ نَحْرَ عَبْدِ اللَّهِ فَلَدَفَ الْأَسْيَافَ جَمِيعَهَا إِلَى بَنِي الْمُحَرُّومِيَّةِ إِلَى الزُّبَيْرِ وَ إِلَى أَبِي طَالِبٍ وَ إِلَى عَبْدِ اللَّهِ فَصَارَ لِأَبِي طَالِبٍ مِنْ ذَلِكَ أَرْبَعَةُ أَسْيَافٍ سَيْفٌ لِأَبِي طَالِبٍ وَ سَيْفٌ لِعَلِيٍّ وَ سَيْفٌ لَجَعْفَرٍ وَ سَيْفٌ لِطَالِبٍ وَ كَانَ لِلزُّبَيْرِ سَيْفَانِ وَ كَانَ لِعَبْدِ اللَّهِ سَيْفَانِ

And this was his^{-as} oft-repeated speech, and he^{-as} did not do the Tawaaf the House (Kabah) after his^{-as} dream regarding the well, with the quatrains of poems until he^{-as} died. But, he^{-as} recited a poem upon his^{-as} son^{-as} on the day he^{-as} wanted to sacrifice Abdullah^{-asws}. He^{-as} handed over the swords, all of them, to the Clan of Makhzoum – to Al-Zubeyr, and to Abu Talib^{-asws}, and to Abdullah^{-asws}. There came to be four swords for Abu Talib^{-asws} from that – one sword being for Abu Talib^{-asws}, and a sword for Ali^{-asws}, and a sword for Ja'far^{-asws} and one sword for Talib^{-asws}. And there were two swords for Al-Zubeyr, and there were two swords for Abdullah^{-asws}.

ثُمَّ عَادَتْ فَصَارَ لِعَلِيٍّ الْأَرْبَعَةُ الْبَاقِيَةُ الثَّلاثِينَ مِنْ فَاطِمَةَ وَ اثْنَيْنِ مِنْ أَوْلَادِهَا فَطَاحَ سَيْفُ جَعْفَرٍ يَوْمَ أُصِيبَ فَلَمْ يَدْرِ فِي يَدٍ مَنْ وَقَعَ حَتَّى السَّاعَةِ وَ نَحْنُ نَقُولُ لَا يَقَعُ سَيْفٌ مِنْ أَسْيَافِنَا فِي يَدِ غَيْرِنَا إِلَّا رَجُلٌ يُعِينُ بِهِ مَعَنَا إِلَّا صَارَ فَحْمًا

Then he^{as} repeated, so there came to be four for Ali^{asws}, the remainder being two for (Syeda) Fatima^{asws}, and two for her^{asws} children^{asws}. The sword of Ja'far^{asws} fell on the day he^{as} was injured, and it is no known in whose hand it felt until today. And we^{asws} are saying: 'A sword from our^{asws} swords will not fall to be in the hands of others except for a man who would assist us^{asws} with it, along with us^{asws}, but it would become rock/powder'.

قَالَ وَ إِنَّ مِنْهَا لَوَاحِدًا فِي نَاحِيَةٍ يَخْرُجُ كَمَا تَخْرُجُ الْحَيَّةُ فَيَبِينُ مِنْهُ ذِرَاعٌ وَ مَا يُشَبِّهُهُ فَتَبَرُّقُ لَهُ الْأَرْضُ مَرَارًا ثُمَّ يَغِيبُ فَإِذَا كَانَ اللَّيْلُ فَعَلَّ مِثْلَ ذَلِكَ فَهَذَا دَأْبُهُ حَتَّى يَجِيءَ صَاحِبُهُ وَ لَوْ شِئْتُ أَنْ أُسَمِّيَ مَكَانَهُ لَسَمَّيْتُهُ وَ لَكِنْ أَخَافُ عَلَيْكُمْ مِنْ أَنْ أُسَمِّيَهُ فَتُسَمَّوْهُ فَيُنْسَبَ إِلَى غَيْرِ مَا هُوَ عَلَيْهِ

He^{asws} said: 'From these (swords) is one in a (particular) location. It comes out like the coming out of the snake, so an arm and what resembles it appears from it, so the earth shines for it time and again, then it disappears. When it is night time, it does similar to that. These are its etiquettes until its master^{asws} revives it. And had I^{asws} so desired I^{asws} would name its place, I^{asws} would name him^{asws}, but I^{asws} fear upon you all that if I^{asws} were to name him^{asws}, so you (in turn) would reveal his^{asws} name, and it would end up being linked to other than to him^{asws}'.⁹⁷

97- كَأ، الكافي علي عن أبيه وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ أَبَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمْ يَزَلْ بَنُو إِسْمَاعِيلَ وَلَاةَ الْبَيْتِ يُقِيمُونَ لِلنَّاسِ حَجَّهُمْ وَ أَمْرَ دِينِهِمْ يَتَوَارَثُونَهُ كَابِرٌ عَنْ كَابِرٍ حَتَّى كَانَ زَمَنُ عَدْنَانَ بْنِ أَدَدَ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ أَفْسَدُوا وَ أَخَذُوا فِي دِينِهِمْ وَ أَخْرَجَ بَعْضُهُمْ بَعْضًا فَمِنْهُمْ مَنْ خَرَجَ فِي طَلَبِ الْمَعِيشَةِ وَ مِنْهُمْ مَنْ خَرَجَ كَرَاهِيَةَ الْقِتَالِ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'The children of Ismail^{as} did not cease to be the governors of the House (Kabah), and they were establishing for the people, their Hajj, and the matters of their Religion, an elder inheriting from an elder, until it was the time of Adnan Bin Adad. The term prolonged upon them, and their hearts hardened, and they became corrupt, and were innovating in their Religion, and throwing out each other. Thus, from them were ones who went out in seeking the livelihood, and from them were the ones who went out disliking the fighting.

وَ فِي أَيْدِيهِمْ أَشْيَاءُ كَثِيرَةٌ مِنَ الْحَنَفِيَّةِ مِنْ تَحْرِيمِ الْأُمَهَاتِ وَ النَّبَاتِ وَ مَا حَرَّمَ اللَّهُ فِي التَّكَاحِ إِلَّا أَنَّهُمْ كَانُوا يَسْتَحِلُّونَ امْرَأَةَ الْأَبِ وَ ابْنَةَ الْأُخْتِ وَ الْجَمْعَ بَيْنَ الْأُخْتَيْنِ وَ كَانَ فِي أَيْدِيهِمُ الْحُجُّ وَ التَّلْبِيَةُ وَ الْعُسْلُ مِنَ الْجَنَابَةِ إِلَّا مَا أَخَذُوا فِي تَلْبِيَّتِهِمْ وَ فِي حَجِّهِمْ مِنَ الشِّرْكِ وَ كَانَ فِيهِمَا بَيْنَ إِسْمَاعِيلَ وَ عَدْنَانَ بْنِ أَدَدَ مُوسَى ع

And, in their hands were a lot of things from the uprightness (the Religion of Ibrahim^{as}), from the Prohibition of the mother and the daughter and whatever Allah^{azwj} Prohibited regarding the marriage, except that they were permitting a woman of the father, and a daughter of the sister, and the gathering between two sisters. And, in their hands was the Hajj, and the (exclaiming of the) *Talbiyya*, and the bathing from the sexual impurities, except what they innovated in their exclamation of their *Talbiyya* during their Hajj, from the Polytheists. And, in (the period) what was in between Ismail^{as} and Adnan Bin Adad, was Musa^{as}'.

⁹⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 96

وَرُوِيَ أَنَّ مَعَدَّ بْنَ عَدْنَانَ خَافَ أَنْ يَذْرُسَ الْحَرَمُ فَوَضَعَ أَنْصَابَهُ وَكَانَ أَوَّلَ مَنْ وَضَعَهَا ثُمَّ غَلَبَتْ جُرْهُمُ مَكَّةَ عَلَى وَلَايَةِ الْبَيْتِ فَكَانَ يَلِي مِنْهُمْ كَابِرٌ عَنْ كَابِرٍ حَتَّى بَعَثَ جُرْهُمُ مَكَّةَ وَاسْتَحْلَوْا حُرْمَتَهَا وَأَكَلُوا مَالَ الْكَعْبَةِ وَظَلَمُوا مَنْ دَخَلَ مَكَّةَ وَعَتَوْا وَبَغَوْا

And it is reported that Ma'ad Bin Adnan feared that the (boundary of the) Sanctuary would be obscured, so he placed his monuments, and he was the first one to place these. Then Jurhum overcame upon the governorship of the House (Kabah), so it was passed on from them, from an elder to an elder, until Jurhum rebelled at Makkah and permitted (the violations of) it's Sanctity, and consumed the wealth of the Kabah, and oppressed the ones who entered Makkah, and he exceeded, and rebelled.

وَكَانَتْ مَكَّةُ فِي الْجَاهِلِيَّةِ لَا يَظْلُمُ وَلَا يَبْغِي فِيهَا وَلَا يَسْتَحِلُّ حُرْمَتَهَا مَلِكٌ إِلَّا هَلَكَ مَكَانَهُ وَكَانَتْ تُسَمَّى بَكَّةَ لِأَنَّهَا تَبْكُ أَغْنَاقَ الْبَاغِينَ إِذَا بَغَوْا فِيهَا وَتُسَمَّى بَسَاسَةً كَانُوا إِذَا ظَلَمُوا فِيهَا بِسْتُهُمْ وَأَهْلَكْتُهُمْ وَسُمِّيَ أُمُّ رَحِمٍ كَانُوا إِذَا لَزِمُوهَا رَحِمُوا

And Makkah, during the Pre-Islamic period, there was neither any oppression nor any rebellion therein, nor were (the violations) of its Sanctity permitted by any king, except that he was destroyed right there in his place; and it used to be called Bakkah, because it crushed the necks of the rebels when they rebelled in it; and it was called Basa'sa (because) whenever there were injustices committed therein, it crushed them and destroyed them; and it was called Umm Raham (mother of Mercy), whenever someone sought refuge, was shown mercy.

فَلَمَّا بَعَثَ جُرْهُمُ وَاسْتَحْلَوْا فِيهَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمُ الرُّعَافَ وَالنَّمْلَ وَأَفْنَاهُمْ

When Jurhum rebelled and permitted (the violations of the Sanctity) therein, Allah^{azwj} Mighty and Majestic Sent the nose-bleeds (plague), and the ants upon them and Perished them.

فَعَلَبَتْ خُرَاعَةُ وَاجْتَمَعَتْ لِجُلُوعِهِمْ مِنْ بَقِيٍّ مِنْ جُرْهُمٍ عَنِ الْحَرَمِ وَرَأْسُ خُرَاعَةَ عَمْرُو بْنُ رَبِيعَةَ بْنِ حَارِثَةَ بْنِ عَمْرٍو وَرَأْسُ جُرْهُمٍ عَمْرُو بْنُ الْحَارِثِ بْنِ مُصَاصٍ الْجُرْهُمِيُّ فَهَزَمَتْ خُرَاعَةُ جُرْهُمَ وَخَرَجَ مَنْ بَقِيَ مِنْ جُرْهُمٍ إِلَى أَرْضٍ مِنْ أَرْضِ جُحَيْنَةَ فَجَاءَهُمْ سَيْلٌ آتَى لَهُمْ فَذَهَبَ بِهِمْ

Khuza'a overcame, and gathered the remnants of Jurhum to be expelled from the Sanctuary. And the chief of Khuza'a was Amro Bin Rabi'e Bin Harisa Bin Amro, and the chief of Jurhum was Amro Bin Al Haris Bin Musasi Al Jurhumy. Khuza'a defeated Jurhum and threw out the ones who remained from Jurhum to a land from the lands of Juhayna. Then, a flood came and swept them away.

وَوَلِيَتْ خُرَاعَةُ الْبَيْتَ فَلَمْ يَزَلْ فِي أَيْدِيهِمْ حَتَّى جَاءَ قُصَيُّ بْنُ كِلَابٍ وَأَخْرَجَ خُرَاعَةَ مِنَ الْحَرَمِ وَوَلِيَ الْبَيْتَ وَغَلَبَ عَلَيْهِ

And Khuza'a governed the House (Kabah). It did not cease to be in their hands until Qusayy Bin Kilab came, and threw out Khuza'a from the Sanctuary, and governed the House (Kabah), and overcame upon it".⁹⁸

⁹⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 97

98- ك، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَرَبَ لَمْ يَزَالُوا عَلَى شَيْءٍ مِنَ الْحَنِيفِيَّةِ يَصِلُونَ الرَّحِمَ وَ يَقْرُونَ الضَّيْفَ وَ يَحْجُونَ الْبَيْتَ وَ يَقُولُونَ اتَّقُوا مَالَ الْيَتِيمِ فَإِنَّ مَالَ الْيَتِيمِ عِقَالٌ وَ يَكْفُونَ عَنْ أَشْيَاءَ مِنَ الْمَحَارِمِ خَافَةَ الْعُقُوبَةِ وَ كَانُوا لَا يُمْلَى لَهُمْ إِذَا انْتَهَكُوا الْمَحَارِمَ وَ كَانُوا يَأْخُذُونَ مِنْ لُجَاءِ شَجَرِ الْحَرَمِ فَيَعْلِقُونَهُ فِي أَعْنَاقِ الْإِبِلِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Saeed Al A'araj,

‘From Abu Abdullah^{-asws} having said: ‘The Arabs did not cease to be upon something from the uprightness (The Religion of Ibrahim^{-as}). They were maintaining relationships, and were entertaining the guests, and performing Hajj of the House (Kabah), and they were saying, ‘Fear (of consuming) the wealth of the orphans is a shackle’, and they were refraining from certain things of the Prohibitions fearing the consequential Punishment, and would not find any respite if they violated the Prohibitions, and they were taking from the bark of a tree of the Sanctuary, so they were hanging it in the neck of the camel (gifted to the Kabah).

فَلَا يَجْزِي أَحَدٌ أَنْ يَأْخُذَ مِنْ تِلْكَ الْإِبِلِ حَيْثُ مَا دَهَبَتْ وَ لَا يَجْزِي أَحَدٌ أَنْ يُعْلِقَ مِنْ غَيْرِ لُجَاءِ شَجَرِ الْحَرَمِ أَنَّهُمْ فَعَلُوا ذَلِكَ عُوقِبَ

No one had the audacity that he would take it from that camel, wherever it may go to, nor was anyone audacious enough that he would hand something other than the bark of a tree of the Sanctuary. Whoever did that, faced punishment.

وَ أَمَّا الْيَوْمَ فَأُفْلِيهِمْ هُمْ وَ لَقَدْ جَاءَ أَهْلَ الشَّامِ فَتَصَبَّوْا الْمُنْجَبِقَ عَلَى أَبِي قُبَيْسٍ فَبَعَثَ اللَّهُ عَلَيْهِمْ سَحَابَةً كَجَنَاحِ الطَّيْرِ فَأَمْطَرَتْ عَلَيْهِمْ صَاعِقَةً فَأُخْرِقَتْ سَبْعِينَ رَجُلًا حَوْلَ الْمُنْجَبِقِ

And as for today, so it has been respited for them; and the people of Syria had come, so they had set up the catapult upon (Mount) Abu Qubays. Allah^{-azwj} Sent a cloud upon them like the wing of a bird, and it rained thunderbolts upon them. Seventeen men were incinerated around the catapult”^{.99}

99- ك، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ إِنِّي وَلَدْتُ بِنْتًا وَ رَبَّيْتُهَا حَتَّى إِذَا بَلَغَتْ فَأَلْبَسْتُهَا وَ حَلَّيْتُهَا ثُمَّ جِئْتُ بِهَا إِلَى قَلْبٍ فَدَفَعْتُهَا فِي جَوْفِهِ وَ كَانَ آخِرُ مَا سَمِعْتُ مِنْهَا وَ هِيَ تَقُولُ يَا أَبَتَاهُ فَمَا كَفَّارَةُ ذَلِكَ

‘Al Kafi’- Al-Hassan Bin Muhammad, from Al Moala, from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

‘From Abu Abdullah^{-asws} having said: ‘A man came over to the Prophet^{-saww} and he said, ‘There was a daughter born unto me, and I nourished her until when she became an adult, so I put some new clothes on her and some ornaments, then went with her to a well and pushed her into its middle (to kill her), and the last of what I heard from her was that she was saying, ‘O father ! What is the expiation of that?’

قَالَ أَلَيْكَ أَمْ حَيَّةٌ قَالَ لَا قَالَ فَلَيْكَ خَالَةٌ حَيَّةٌ قَالَ نَعَمْ قَالَ فَأَبْرَزَهَا فَإِنَّمَا بِمَنْزِلَةِ الْأُمِّ تُكْفِرُ عَنْكَ مَا صَنَعْتَ

⁹⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 98

He^{-saww} said: 'Is there a mother for you, alive?' He said, 'No'. He^{-saww} said: 'For you there is a maternal aunt, alive?' He said, 'Yes'. He^{-saww} said: 'Be righteous with her, for she is at the status of the mother. It would expiate you from what you did'.

قَالَ أَبُو خَدِيجَةَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ مَتَى كَانَ هَذَا قَالَ كَانَ فِي الْجَاهِلِيَّةِ وَكَانُوا يَقْتُلُونَ الْبَنَاتِ خَافَةً أَنْ يُسَبِّحَنَّ فَيُلِدْنَ فِي قَوْمٍ آخَرِينَ

Abu Khadeeja (the narrator) said, 'I said to Abu Abdullah^{-asws}, 'When was this?' He^{-asws} said: 'During the Pre-Islamic period, and they used to kill the daughters fearing that they would be made captives, so they would give birth among other people''¹⁰⁰

100 كنز الكراجكي، عن الحسين بن عبيد الله عن هارون بن موسى عن محمد بن همام عن الحسن بن جمهور عن أبيه عن الحسن بن محبوب عن علي بن رثاب عن مالك بن عطية قال لما حفر عبد المطلب بن هاشم زمزم و أنبط منها الماء أخرج منها غزالين من ذهب و سيوفا و أدراعا فجعل الغزالين زينة للكعبة و أخذ السيوف و الدروع و قال هذه ودیعة كان أودعها مضاض الجرهمي بن الحارث بن عمرو بن مضاض

'Kanz' of Al Karajaky – from Al-Husayn Bin Ybeydullah, from Haroun Bin Musa from Muhammad Bin hamam, from Al-Hassan Bin Jamhour, from his father, from Al-Hassan Bin Mahboub, from Ali Bin Riab, from Malik Bin Atiya who said,

'When Abdul Muttalib Bin Hashim^{-as} dug Zamzam and the water sprung from it, he^{-as} extracted from it two golden gazelles and swords and armours. He^{-as} made the two gazelles as an adornment for the Ka'aba and took the swords and the armours, and he^{-as} said: 'This is an entrustment deposited by Mazaz Al Jurhumy Bin Al Haris Bin Amro Bin Mazaz.

و الحارث الذي يقول شعر

كأن لم يكن بين الحجون إلى الصفا	أنيس و لم يسمر بمكة سامر
بلى نحن كئنا أهلها فأبادنا	صروف الليالي و الجدود العواثر
و بمنعنا من كل فج نريده	أقبت كسرحان الإباءة ضامر
و كل لجوج في الجراء طمرة	كعجاء فتحاء الجناحين كاسر

And Al Haris is the one who said the poem, 'It is as if there is no companion between Al Hajour up to Al-Safa and no coverser having conversation at Makkah. Yes, we were its people but we were distanced by the change of nights and the adverse fortunes, and we are being prevented from every ravine we intend by a lean camel like a haughty wolf, and by every headstrong daring steed like a great eagle, powerfully broad-winged'.

و القصيدة طويلة فحسدته قريش بذلك فقالوا نحن شركاؤك فيها

And the poem is lengthy. Qureysh envied him due to that. They said, 'We are your associates in it!'

فقال هذه فضيلة بنت [نبئت] بما دونكم أريتها في منامي ثلاث ليال تباعا

¹⁰⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 99

He^{-as} said, 'This is a merit granted to me^{-as} rather than you all. I^{-as} had seen it in my^{-as} dream for three consecutive nights'.

قالوا فحاكمنا إلى من شئت من حكام العرب

They said, 'Let us take the case to the one you^{-as} like from judges of the Arabs'.

فخرجوا إلى الشام يريدون أحد كهائنهم و علمائها فأصابهم عطش شديد فأوصى بعضهم إلى بعض فبينما هم على تلك الحال إذ بركت ناقة عبد المطلب فنبع الماء من بين أخفافها فشربوا و تزودوا و قالوا يا عبد المطلب إن الذي سقاك في هذه البادية القفر هو الذي سقاك بمكة

They went out to Syria intending one of their soothsayers and their scholars. They were afflicted with severe thirst so they bequeathed to each other. While they were upon that state when she camel of Abdul Muttalib^{-as} knelt, and the water sprouted from between its hooves. They drank and provided, and said, 'O Abdul Muttalib^{-as}! The One Who Quenched you^{-as} in this valley, He^{-azwj} is the One Who Quenched you^{-as} the water at Makkah!'

فرجعوا و سلموا له هذه المائدة

They returned and submitted to him^{-as} this distinction'.¹⁰¹

باب 2 البشائر بمولده و نبوته من الأنبياء و الأوصياء صلوات الله عليه و عليهم و غيرهم من الكهنة و سائر الخلق و ذكر بعض المؤمنين في الفترة

CHAPTER 2 – THE GLAD TIDINGS OF HIS^{-saww} BIRTH, AND HIS^{-saww} PROPHET-HOOD FROM THE PROPHETS^{-as} AND THE SUCCESSORS^{-as}, AND OTHERS FROM THE SOOTH-SAYERS AND THE REST OF THE PEOPLE, AND MENTION OF SOME OF THE MOMINEEN DURING THE GAP PERIOD

الآيات البقرة وَ لَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

The Verses – (Surah) Al Baqarah: *And when there came to them a Book from the Presence of Allah Verifying what was with them – and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]*

و قال تعالى وَ لَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وراءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

¹⁰¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 100

And when there came to them a Rasool from the Presence of Allah in verification of what was with them, a group of those who had been Given the Book, flung the Book of Allah behind their backs, as if they were not knowing [2:101]

و قال سبحانه وَ ابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ يُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And the Glorious Said: **And Send among them a Rasool from them, who will recite to them Your Verses and Teach them the Book and the Wisdom, and Purify them; surely You are the Mighty, the Wise [2:129]**

و قال تعالى الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَ هُمْ يَعْلَمُونَ

And the Exalted Said: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146]**

آل عمران وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ قَالَ أَ أَقْرَضُكُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَضْنَا قَالَ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

(Surah) AAl-e-Imraan: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom – then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him”. He said: “Do you affirm and accept My Pact upon that?” They said: ‘We do accept’. He said: “Then bear witness, and I (too) am of the Bearers of Witness with you [3:81]**

فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

So the one who turns back after that, they are the transgressors” [3:82]

و قال تعالى وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَ لَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَ اشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيَّسَ مَا يَشْتَرُونَ

And the Exalted Said: **And when Allah Took a Covenant with those who were Given the Book: “You shall manifest it to the people and you will not conceal it”; but they cast it behind their backs and took a small price for it; so evil is that which they are taking [3:187]**

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَ يُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَ هُمْ عَذَابٌ أَلِيمٌ

They should not be reckoning, those who are rejoicing with what they are giving and love to be praised for what they have not done, so you should (also) not reckon them as having escaped from the Punishment, and for them would be a painful Punishment [3:188]

الأعراف الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُجِئُهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّوْهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(Surah) Al Araaf: **Those who are following the Rasool, the Prophet, the Ummy (Makkan) whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]**

و قال تعالى وَ إِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَ إِنَّهُ لَغَفُورٌ رَحِيمٌ

And the Exalted Said: **And when your Lord Proclaimed that He would Send upon them, up to the Day of Qiyamah, ones who would subject them to evil punishment, surely your Lord is Swift in the Punishment, and He is Forgiving, Merciful [7:167]**

الأنبياء وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

(Surah) Al-Anbiyaa: **And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]**

الشعراء وَ إِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ

(Surah) Al Shoara: **And surely it is in the Scriptures of the former ones [26:196]**

أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ

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

القصص وَ مَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَ مَا كُنْتَ مِنَ الشَّاهِدِينَ إِلَى قَوْلِهِ تَعَالَى وَ مَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَ لَكِنْ رَحْمَةً مِنْ رَبِّكَ لِنُنْذِرَ قَوْمًا مَا أَنَا لَهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

(Surah) Al Qasas: **And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44] – up to His^{-azwj} Words: And you were not by the side of the (mount) Toor when We Called out, but (you are) a Mercy from your Lord to warn a people no warner had come to them from before you, perhaps they would be mindful [28:46]**

الصف وَ إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

(Surah) Al Saff: **And when Isa Bin Maryam said: ‘O Children of Israel! I am a Rasool of Allah to you all, in ratification of what is before me from the Torah, and giving glad tidings of a Rasool to come after me, his name being Ahmad’. But when he came with them with clear proofs, they said, ‘This is clear sorcery!’ [61:6]**

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And who is more unjust than the one who fabricates the lie upon Allah and he is invited to Al-Islam? And Allah does not Guide the unjust people [61:7].

Notes –

وَقَالَ الصَّادِقُ ع تَقْدِيرُهُ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ أُمَمِ النَّبِيِّينَ بِتَصْدِيقِ نَبِيِّهَا وَالْعَمَلِ بِمَا جَاءَهُمْ بِهِ وَ أَهْمُ خَالِفُوهُ بَعْدَ مَا جَاءَ وَ مَا وَفَّوْا بِهِ وَ تَرَكُوا كَثِيرًا مِنْ شَرَائِعِهِ وَ حَرَّفُوا كَثِيرًا مِنْهَا

And Al-Sadiq^{asws} said: 'Its interpretation is – And when Allah^{azwj} Took Covenant of the communities of the Prophets^{as} with ratifying their respective Prophets^{as} and acting with what they^{as} had come with, and they opposed it after what had come and were loyal with (some of) it, and they neglected a lot of their^{as} Laws and distorted a lot of these'.

1- شي، تفسير العياشي عَنْ حَبِيبِ السَّجِسْتَانِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ فَكَيْفَ يُؤْمِنُ مُوسَى ع بِعِيسَى ع وَ يَنْصُرُهُ وَ لَمْ يُدْرِكْهُ وَ كَيْفَ يُؤْمِنُ عِيسَى ع بِمُحَمَّدٍ ص وَ يَنْصُرُهُ وَ لَمْ يُدْرِكْهُ

Al Ayyashi, from Habeeb Al Sajastany who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom – then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him" [3:81]**, so how did Musa^{as} believe in Isa^{as} and help him^{as} and he^{as} did not see him^{as}? And how did Isa^{as} believe in Muhammad^{saww} and help him^{as} and he^{as} did not see him^{saww}?

فَقَالَ يَا حَبِيبُ إِنَّ الْقُرْآنَ قَدْ طُرِحَ مِنْهُ آيٌ كَثِيرَةٌ وَ لَمْ يُزِدْ فِيهِ إِلَّا حُرُوفٌ أَخْطَأَتْ بِهَا الْكُتُبَةُ وَ تَوَهَّمَتُهَا الرِّجَالُ وَ هَذَا وَهَمٌ فَافْرَأْهَا وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ أُمَمِ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ هَكَذَا أَنْزَلَهَا اللَّهُ يَا حَبِيبُ

He^{asws} said: 'O Habeeb! A lot of Verses have been taken out from the Quran, and there did not increase in it except the letters which the scribes made mistakes in, and the men fancied it, and this is an illusion. So read it as **And when Allah Took a Covenant – community of the – of the Prophets: "When I have Given you from a Book and Wisdom – then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him" [3:81]** – this is how it was Revealed, O Habeeb.

فَوَاللَّهِ مَا وَفَّتْ أُمَّةٌ مِنَ الْأُمَمِ الَّتِي كَانَتْ قَبْلَ مُوسَى بِمَا أَخَذَ اللَّهُ عَلَيْهَا مِنَ الْمِيثَاقِ لِكُلِّ نَبِيٍّ بَعَثَهُ اللَّهُ بَعْدَ نَبِيِّهَا وَ لَقَدْ كَذَّبَتْ الْأُمَّةُ الَّتِي جَاءَهَا مُوسَى لَمَّا جَاءَهَا مُوسَى وَ لَمْ يُؤْمِنُوا بِهِ وَ لَا نَصَرُوهُ لَمَّا جَاءَهَا إِلَّا الْقَلِيلُ مِنْهُمْ وَ لَقَدْ كَذَّبَتْ أُمَّةُ عِيسَى ع بِمُحَمَّدٍ ص وَ لَمْ يُؤْمِنُوا بِهِ وَ لَا نَصَرُوهُ لَمَّا جَاءَهُمْ إِلَّا الْقَلِيلُ مِنْهُمْ

By Allah^{azwj}, no nation from the nations were loyal, which were before Musa^{asws} with what Allah^{azwj} Took the Covenant (they acted) against it for every Prophet^{as} which Allah^{azwj} Sent after their Prophet^{as}. And the nation of Musa^{as} belied that which Musa^{as} came with, and did

not believe in it, and did not help him^{-as} except for a few of them. And the nation of Isa^{-as} belied in Muhammad^{-saww} and did not believe in it (the Covenant), and did not help him^{-saww} with what he^{-saww} came with, except for a few of them.

وَلَقَدْ جَحَدَتْ هَذِهِ الْأُمَّةُ بِمَا أَخَذَ عَلَيْهَا رَسُولُ اللَّهِ مِنَ الْمِيثَاقِ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ عَ يَوْمَ أَقَامَهُ لِلنَّاسِ وَ نَصَبَهُ لَهُمْ وَ دَعَاهُمْ إِلَى وَلَايَتِهِ وَ طَاعَتِهِ فِي حَيَاتِهِ وَ أَشْهَدَهُمْ بِذَلِكَ عَلَى أَنْفُسِهِمْ فَأَيُّ مِيثَاقٍ أَؤَكَّدُ مِنْ قَوْلِ رَسُولِ اللَّهِ ص فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَوَ اللَّهُ مَا وَقَفُوا بِهِ بَلْ جَحَدُوا وَ كَذَّبُوا

And this nation has rejected with what was Taken upon it by Rasool-Allah^{-saww} from the Covenant for Ali^{-asws} Bin Abu Talib^{-asws}, on the day in which he^{-saww} established him^{-asws} for the people and appointed him^{-asws} for them, and called them to his^{-asws} Wilayah, and being obedient to him^{-asws} during his^{-saww} lifetime, and made them testify upon themselves. Which Covenant has been more emphasised than the words of Rasool-Allah^{-saww} regarding Ali^{-asws} Bin Abu Talib^{-asws}? By Allah^{-azwj}! They were not loyal to it. But they rejected it and belied it”.¹⁰²

2- فس، تفسير القمي الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ الْآيَةُ فَإِنَّ مُحَمَّدَ بْنَ أَبِي طَالِبٍ قَالَ لِعَبْدِ اللَّهِ بْنِ سَلَامٍ هَلْ تَعْرِفُونَ مُحَمَّدًا فِي كِتَابِكُمْ قَالَ نَعَمْ وَ اللَّهُ نَعَرْتُهُ بِالنَّبِيِّ الَّذِي نَحْنُ اللَّهُ لَنَا إِذَا رَأَيْنَاهُ فِيكُمْ كَمَا يَعْرِفُ أَسَدُنَا إِنَّهُ إِذَا رَأَاهُ مَعَ الْعُلَمَاءِ وَ الَّذِينَ يَخْلِفُ بِهِ ابْنُ سَلَامٍ لَأَنَّا نَحْمَدُ هَذَا أَشَدَّ مَعْرِفَةً مِنِّي يَا بَنِي قَالَ اللَّهُ الَّذِينَ حَسِبُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

(Opinionated report from Umar Bin Al-Khattab)¹⁰³

3- نجم، كتاب النجوم في كتاب دلائل النبوة جمع أبي القاسم الحسين بن محمد السكوني عن محمد بن علي بن الحسين عن الحسن بن عبد الله بن غانم عن هناد عن يونس عن أبي إسحاق عن صالح بن إبراهيم عن عبد الرحمن بن أسعد عن ابن مسيب عن حسان بن ثابت قال إني و الله لغلّام يفعاء [يفقه] ابن سبع أو ثمان سنين أعقل كل ما سمعت إذ سمعت يهوديا و هو على أكمة يثرب يصرخ يا معشر اليهود فلما اجتمعوا قالوا و بلك ما لك قال طلع نجم أحمد الذي يبعث به الليلة

‘Kitab Al Nujoom’, in the the book ‘Dalail Al Nabuwah’ – Abu Al Qasim Al-Husayn Bin Muhammad Al Sakuni, from Muhammad Bin Ali Bin Al-Husayn, fro Al-Hassan, from Abdullah Bin Ghanim, from Hanad, from Yunus, from Abu Is’haq, from Salih Bin Ibrahim, from Abdul Rahman Bin As’ad, from Bin Musayyib, from Hassan Bin Sabit who said,

‘By Allah^{-azwj}! I was still a young boy of seven or eight years old. I understood all what I heard, when I heard a Jew, and he was upon a hill of Yasrib shouting, ‘O community of Jews!’ When they gathered, they said, ‘Woe be to you, what is the matter with you?’ He said, ‘The star of Ahmad^{-saww} has emerged today, the one which he^{-saww} would be Sent with!’”¹⁰⁴

4- ل، الخصال ماجيلويه عن عمه عن الزهري عن علي بن الحسين الرقي عن عبد الله بن جبلة عن الحسن بن عبد الله عن أبيه عن جدّه الحسن بن علي بن أبي طالب ع في حديث طويل قال: جاء نفر من اليهود إلى رسول الله ص فسأله أعلمهم عن أشياء فأجابته ع فأسلم و أخرج رقا أبيض فيه جميع ما قال النبي ص و قال يا رسول الله و الذي بعثك بالحق نبيا

¹⁰² Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 1

¹⁰³ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 2

¹⁰⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 3

‘Al Khisal’ Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al-Husayn Al Raqy, from Abdullah Bin Jabala, from Al-Hassan Bin Abdullah, from his forefathers,

‘From his grandfather^{-asws} Al-Hassan^{-asws} Bin Ali Bin Abu Talib^{-asws} in a lengthy Hadeeth having said: ‘A number of Jews came to Rasool-Allah^{-saww} and their most knowledgeable one asked him^{-asws} about thins. He^{-saww} answered him, and he became a Muslim, and brought out a white parchment wherein was the entirety of what the Prophet^{-saww} had said, and he said, ‘O Rasool-Allah^{-saww}! By the One^{-azwj} Who Sent you^{-saww} with the Truth as a Prophet^{-saww}!

مَا اسْتَسَخَرْتُهَا إِلَّا مِنَ الْأَلْوَا حِ الَّتِي كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى بْنِ عِمْرَانَ ع وَ لَقَدْ قَرَأْتُ فِي التَّوْرَةِ فَضْلَكَ حَتَّى شَكَّكْتُ فِيهِ يَا مُحَمَّدُ وَ لَقَدْ كُنْتُ أُنْخَوِ اسْمَكَ مِنْذُ أَرْبَعِينَ سَنَةً مِنَ التَّوْرَةِ وَ كُلَّمَا مَحَوْتُهُ وَجَدْتُهُ مُثْبِتاً فِيهَا وَ لَقَدْ قَرَأْتُ فِي التَّوْرَةِ أَنَّ هَذِهِ الْمَسَائِلُ لَا يُخْرِجُهَا غَيْرُكَ وَ أَنَّ فِي السَّاعَةِ الَّتِي تُرَدُّ عَلَيْكَ فِيهَا هَذِهِ الْمَسَائِلُ يَكُونُ جِبْرِائِيلُ عَنْ يَمِينِكَ وَ مِيكَائِيلُ عَنْ يَسَارِكَ وَ وَصِيكَ بَيْنَ يَدَيْكَ

I did not copy it except from the Tablets which Allah^{-azwj} Mighty and Majestic Wrote for Musa^{-as} Bin Imran^{-as}, and I have read your^{-saww} merits in the Torah until I doubted in it, O Muhammad^{-saww}; and I had deleted your^{-saww} name from the Torah forty years ago, and every time I deleted it, I found it affirmed in it; and I have read in the Torah that these issues, none will bring these out apart from you^{-saww}; and that during the time these questioned were referred unto you^{-saww}, Jibraeel^{-as} happened to be on your^{-saww} right, and Mikaeel^{-as} on your^{-saww} left, and your^{-saww} successor^{-asws} in front of you^{-saww}’.

فَقَالَ رَسُولُ اللَّهِ ص صَدَقْتَ هَذَا جِبْرِائِيلُ عَنْ يَمِينِي وَ مِيكَائِيلُ عَنْ يَسَارِي وَ وَصِيِّي عَلِيُّ بْنُ أَبِي طَالِبٍ بَيْنَ يَدَيَّ فَأَمِنَ الْيَهُودِيُّ وَ حَسُنَ إِسْلَامُهُ

Rasool-Allah^{-saww} said: ‘You speak the truth. This here is Jibraeel^{-as} on my^{-saww} right, and Mikaeel^{-as} on my^{-saww} left, and my^{-saww} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} in front of me^{-saww}’. The Jew believed, and his Islam was good¹⁰⁵.

5- ك، إكمال الدين ابن الوليد عن الصغار عن أبي عيسى عن الحسن بن علي عن عمر بن أبان رفعه أن تبع قال في مسيره

حَتَّى أَتَانِي مِنْ قُرَيْظَةَ عَالِمٍ	جِبْرِائِيلُ فِي الْيَهُودِ مُسَدِّدٌ
قَالَ اذْجِرْ عَنْ قُرَيْظَةِ حُجُوبَةٍ	لَتَنِي مَكَّةَ مِنْ قُرَيْشٍ مُهْتَدٍ
فَعَفَوْتُ عَنْهُمْ عَفْوً غَيْرَ مُتَرَبِّبٍ	وَ تَرَكْتُهُمْ لِعِقَابِ يَوْمِ سَرْمَدٍ
وَ تَرَكْتُهَا لِلَّهِ أَرْجُو عَفْوَهُ	يَوْمَ الْحِسَابِ مِنَ الْحَمِيمِ الْمُوقَدِ
فَلَقَدْ تَرَكْتُ لَهُ بِهَا مِنْ قَوْمِنَا	نَقَرًا أُولَى حَسَبٍ وَ يَمَنٍ مُحَمَّدُ
نَقَرًا يَكُونُ النَّصْرُ فِي أَغْفَاجِهِمْ	أَرْجُو بِذَلِكَ ثَوَابَ رَبِّ مُحَمَّدٍ
مَا كُنْتُ أَحْسَبُ أَنَّ بَيْتًا طَاهِرًا	لِلَّهِ فِي بَطْحَاءِ مَكَّةَ يُعْبَدُ
قَالُوا بِمَكَّةَ بَيْتَ مَالٍ دَائِرٍ	وَ كُنُوزُهُ مِنْ لَوْلُؤٍ وَ زَبَرْجَدٍ
فَأَرَدْتُ أَمْرًا خَالَ رِبِّي دُونَهُ	وَ اللَّهُ يَدْفَعُ عَنْ خَرَابِ الْمَسْجِدِ
فَتَرَكْتُ مَا أَمْلَأْتُهُ فِيهِ لَهُمْ	وَ تَرَكْتُهُمْ مِثْلًا لِأَهْلِ الْمَشْهَدِ

¹⁰⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 4

'Ikmal Al Deen' – Bin Al Waleed, from Al Saffar, from Abu Isa, from Al-Hassan Bin Ali, from Umar Bin Aban raising it that

Tubba said in his travel (a poem), He said, 'Desist from the protected town, for it is reserved for a prophet from Quraysh in Mecca, one who is rightly guided. I pardoned them with a pardon free of reproach, and left them to the punishment of an everlasting Day.

I left that matter to Allah^{-azwj}, hoping for His^{-azwj} Forgiveness on the Day of Reckoning, from the blazing, scalding fire. Indeed, for his sake I left among our people a group of men of noble lineage and praiseworthy character. A group through whose descendants victory will come; by that I hope for the reward of the Lord^{-azwj} of Muhammad^{-saww}.

I never imagined that a pure House would be worshipped for God in the valley of Makka. They said, 'In Mecca there is an ancient House of wealth, and its treasures are of pearls and emeralds'. I intended a course of action, but my Lord prevented me from it; and God protects the Sanctuary from ruin. Thus I abandoned what I had hoped to accomplish there for them, and left them as an example for the people who would come after'.

Abu Abdullah^{-asws} said: '

قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ الْخَبَرُ أَنَّهُ سَيَخْرُجُ مِنْ هَذِهِ مَكَّةَ نَبِيٌّ يَكُونُ مُهَاجِرُهُ يَثْرِبَ فَأَخَذَ قَوْمًا مِنَ الْيَمَنِ فَأَنْزَلَهُمْ مَعَ الْيَهُودِ لِيَنْصُرُوهُ إِذَا خَرَجَ وَ فِي ذَلِكَ يَقُولُ

Abu Abdullah^{-asws} said: 'The news (from A Rabbi) was that a Prophet^{-saww} would be emerging from this, meaning Makkah. His^{-saww} emigration would be to Yasrib. He took a group from Al Yemen to descend with the Jews in order to help him^{-saww} when he^{-saww} does emerge, and regarding that he (the Rabbi) said (a poem),

شَهِدْتُ عَلَى أَحْمَدَ أَنَّهُ
فَلَوْ مَدَّ عُمرِي إِلَى عُمرِهِ
وَكُنْتُ عَذَابًا عَلَى الْمُشْرِكِينَ
رَسُولٌ مِنَ اللَّهِ بَارِي النَّسَمِ
لَكُنْتُ وَزِيرًا لَهُ وَ ابْنَ عَمٍ
أَسْقِيهِمْ كَأْسَ حَتْفٍ وَ غَمٍ

'I testify upon Ahmad^{-saww} that he^{-saww} is a Messenger^{-saww} from Allah^{-azwj}, Maker of the people. If my life were to be extended to his^{-saww} life, I would be a minister of his^{-saww} and a cousin, and I would be a punishment upon the Polytheists. I would quench them a cup of death and anguish'.¹⁰⁶

6- ك، إكمال الدين أبي عن علي عن أبيه عن ابن أبي عمير عن إبراهيم بن عبد الحميد عن الوليد بن صبيح عن أبي عبد الله ع قال: إِنْ تَبِعَ قَالَ لِلْأَوْسِ وَ الْخَزْرَجِ كُونُوا هَاهُنَا حَتَّى يَخْرُجَ هَذَا النَّبِيُّ فَأَمَّا أَنَا فَلَوْ أَدْرَكْتُهُ لَحَدَمْتُهُ وَ خَرَجْتُ مَعَهُ

'Ikmal Al Deen'~ My father, from Ali, from his father, from Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

¹⁰⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 5

'From Abu Abdullah^{-asws} having said: 'Tubba said to the (tribes of) Al-Aws and Al-Khazraj, 'Be over here until this Prophet^{-saww} comes out, and as for I, if I were to come across him^{-saww}, I would serve him^{-saww} and go out with him^{-saww}'.¹⁰⁷

7- ك، إكمال الدين أحمد بن محمد بن الحسين البزاز عن محمد بن يعقوب الأصم عن أحمد بن عبد الجبار عن يونس بن بكر عن زكريا بن يحيى عن عكرمة قال سمعت ابن عباس يقول لا يشتبهن عليكم أمر تبع فإنه كان مسلماً

'Ikmal Al Deen' – Ahmad Bin Muhammad Bin Al-Husayn Ali Bazaz, from Muhammad Bin Yaquoub Al Asam, from Ahmad Bin Abdul Jabbar, from Yunus Bin Bakr, from Zakariya Bin Yahya, from Ikrima who said, 'I heard Bin Abbas saying,

'Do not let the matter Tubba be confusing upon you all. He was a Muslim'.

بيان اختلف في تبع هل كان مسلماً أم لا

Explanation – There is differing regarding Tubba, whether he was a Muslim or not.¹⁰⁸

8- ك، إكمال الدين أبي عن سعد بن أبي عيسى عن ابن محبوب عن العلاء عن محمد بن مسلم عن أبي جعفر ع قال: نبينا رسول الله ص ذات يوم بفناء الكعبة يوم افتتح مكة إذ أقبل إليه وقد فسلموا عليه فقال رسول الله ص من القوم قالوا وقد من بكر بن وإيل

'Ikmal Al Deen' – My father, from Sa'ad, from Bin Isa, from Bin Mahboub, from al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'One day, while Rasool-Allah^{-saww} was in the courtyard of the Kabah, when Makkah was conquered, when a group came to him^{-saww} and greeted him^{-saww}. Rasool-Allah^{-saww} said: 'Who is the group?' They said, 'A delegation of Bakr Bin Wail'.

قال فهل عندكم علم من خبر قس بن ساعدة الإيادي قالوا نعم يا رسول الله قال فما فعل قالوا مات فقال رسول الله ص الحمد لله رب الموت و رب الحياة كل نفس ذائقة الموت كأي أنظر إلى قس بن ساعدة الإيادي و هو يسوق عكاظ على جمل له أحمر و هو يخطب الناس و يقول اجتمعوا أيها الناس

He^{-saww} said: 'Is there with you from the news of Qays Bin Sa'ada Al-Ayadi?' They said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'What happened to him?' They said, 'Died'. Rasool-Allah^{-saww} said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of death and Lord^{-azwj} of life. Every soul shall taste death. It is as if I^{-saww} am looking at Qays Bin Sa'ada Al-Ayadi and he is at the market of Akaz upon a red came of his, and he is notifying the people and is saying, 'Gather, O people!'

فإذا اجتمعتم فأنصتوا فإذا أنصتتم فاستمعوا فإذا أسمعتم فعدوا فإذا وعيتم فاحفظوا فإذا حفظتم فاصدقوا ألا إن من عاش مات و من مات فات و من فات فليس بات إن في السماء خبراً و في الأرض عبراً شفت مرفوع و مهاذ موضوع و نجوم تمور و ليل تدور و بخار ماء لا تغور

When you gather, then listen, and when you are listening them listen intently, and when you are listening intently then retain, and when you retain then preserve, and when you preserve and ratify. Indeed! The one who lives, dies, and the one who dies is lost, and the one who is

¹⁰⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 6

¹⁰⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 7

lost won't be coming. In the sky there is news, and in the earth there is a lesson. A raised roof, and a placed cradle, and surging stars, and circling nights, and un-sinking water of the oceans.

يَخْلِفُ قُسٌّ مَا هَذَا بِالْعِبِّ وَ إِنَّ مِنْ وَرَاءِ هَذَا لَعَجَبًا مَا لِي أَرَى النَّاسَ يَذْهَبُونَ فَلَا يَرْجِعُونَ أَرْضُوا بِالْمُقَامِ فَأَقَامُوا أَمْ تَرَكُوا فَنَامُوا يَخْلِفُ قُسٌّ بَيْنَنَا غَيْرَ كَاذِبَةٍ
أَنَّ لِلَّهِ دِينًا هُوَ خَيْرٌ مِنَ الدِّينِ الَّذِي أَنْتُمْ عَلَيْهِ

Qays swear, this is not in vain and that from behind this is a wonder. What is the matter I see the people going and they are not returning? Are they please with the place so they are saying, or are they neglecting, so they are sleeping? Qays swears on oath without falsity. Religion is for Allah^{-azwj}! It is better than the religion which you all are upon'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ قُسًّا يُحْشَرُ يَوْمَ الْقِيَامَةِ أُمَّةً وَاحِدَةً

Then Rasool-Allah^{-saww} said: 'May Allah^{-azwj} have Mercy on Qays. He will be Gathered on the Day of Qiyamah as a community, alone'.

ثُمَّ قَالَ هَلْ فِيكُمْ أَحَدٌ يُحْسِنُ مِنْ شِعْرِ شَيْئًا فَقَالَ بَعْضُهُمْ سَمِعْتُهُ يَقُولُ

فِي الْأَوَّلِينَ الذَّاهِبِينَ مِنَ الْقُرُونِ لَنَا بَصَائِرُ
وَرَأَيْتُ قَوْمِي نَحْوَهَا يَمْضِي الْأَكَابِرُ وَالْأَصَاغِرُ
لَمَّا رَأَيْتُ مَوَارِدًا لِلْمَوْتِ لَيْسَ لَهَا مَصَادِرُ
لَا يَرْجِعُ الْمَاضِي إِلَيَّ وَلَا مِنَ الْبَاقِينَ غَائِرُ
أَتَيْتُ أَنْ لَا تَحَالَةَ حَيْثُ صَارَ الْقَوْمُ صَائِرُ

Then he^{-saww} said: 'Is there anyone among you who is good to say anything of his poem?' One of them said, 'I heard him saying, *'In the earlier generations that have passed away, there are lessons for us. When I saw pathways leading to death that have no return routes, and I saw my people heading toward them, both the elders and the youth, neither those who have gone before return to me nor does any remaining one from those who are left come back. I became certain that I too must inevitably go where the people have gone.*

وَبَلَغَ مِنْ حِكْمَةِ قُسِّ بْنِ سَاعِدَةَ وَ مَعْرِفَتِهِ أَنَّ النَّبِيَّ ص كَانَ يَسْأَلُ مَنْ يَتَقَدَّمُ عَلَيْهِ مِنْ إِيَادٍ عَنْ حِكْمَتِهِ وَ يَصْنَعِي إِلَيْهَا

And the wisdom of Qays Bin Sa'ada and his understanding reached, that the Prophet^{-saww} would be asked by the one who proceeds to him^{-saww} from (the clan of) Iyad about his^{-saww} wisdom, and they will listen to it".¹⁰⁹

9 كنز الكراجكي، عن أسد بن إبراهيم السلمي عن محمد بن أحمد بن موسى عن عبد الله بن محمد عن جعفر بن محمد عن محمد بن حسان عن محمد بن الحجاج عن مجالد عن الشعبي عن ابن عباس مثله إلى قوله حيث صار القوم صائر

'Kanz' of Al Karajaky – from Asad Bin Ibrahim Al Salmy, from Muhammad Bin Ahmad Bin Musa, from Abdullah Bin Muhammad, from Ja'far Bin Muhammad, from Muhammad Bin Hasaan, from Muhammad Bin Al Jajaj, from

¹⁰⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 8

Majalid, from Al Shaby, from Bin Abbas, - similar to it up to his^{saww} words: *go where the people have gone*'.¹¹⁰

10- ك، إكمال الدين الحسن بن علي بن إسماعيل عن محمد بن زكريا عن عبد الله بن الصبحك عن هشام عن أبيه أن وفدًا من إِيَادٍ قَدِمُوا عَلَى رَسُولِ اللَّهِ ص فَسَأَلَهُمْ عَنْ حُكْمِ قُصِّ بْنِ سَاعِدَةَ فَقَالُوا قَالَ قُصِّ شِعْرًا

يَا نَاعِي الْمَوْتِ وَالْأَمْوَاتِ فِي جَدِّ
عَلَيْهِمْ مِنْ بَقَايَا تُرِيمُ حَرَقُ
دَعُوهُمْ فَإِنَّ لَهُمْ يَوْمًا يُصَاحُّ بِهِمْ
كَمَا يُنْبَهُ مِنْ نَوْمَاتِهِ الصَّعَقُ
مِنْهُمْ غَرَاتٌ وَمِنْهُمْ فِي ثِيَابِهِمْ
مِنْهَا جَدِيدٌ وَمِنْهَا الْآنَ دُو الْخَلْقِ

'Ikmal Al Deen' – Al-Hassan Bin Abdullah, from Al-Husayn Bin Al-Hassan Bin Ali Bin Ismail, from Muhammad Bin Zakariya, from Abdullah Bin Al Zahhak, from Hisham, from his father,

'A delegation from Iyad arrived to Rasool-Allah^{saww}. He^{saww} asked them about the judgment of Quss Bin Saida. They said, 'Quss said a poem, *'O announcer of the death and the deceased in the graves! Upon them, from the remnants are their soiled rags. Leave them, because for them is a Day they will be called out at just as the sleeping one who had been struck down is awakened. From them would be the naked, and from whom would in their clothes. From these are new and from these a now with the worn out.*

مَطَرٌ وَ نَبَاتٌ وَ آبَاءٌ وَ أُمَّهَاتٌ وَ ذَاهِبٌ وَ آتٍ وَ آيَاتٌ فِي أَثَرِ آيَاتٍ وَ أَمْوَاتٌ بَعْدَ أَمْوَاتٍ وَ صَوَةٌ وَ ظَلَامٌ وَ لَيْالٍ وَ أَيَّامٌ وَ فَقِيرٌ وَ غَنِيٌّ وَ سَعِيدٌ وَ شَقِيٌّ وَ مُحْسِنٌ وَ مُسِيءٌ أَتَيْنَ الْأَرْبَابَ الْفَعْلَةَ لِيُصْلِحَ كُلُّ عَامِلٍ عَمَلَهُ

Rain and vegetation, fathers and mothers, one who departs and one who comes, signs following other signs, and deaths after deaths, light and darkness, nights and days, poor and rich, happy and wretched, one who does good and one who does evil. Where are the powerful rulers who acted? Each worker will be recompensed for his deed.

كَأَنَّ بَنَ هُوَ اللَّهُ وَاحِدًا [وَاحِدٌ] لَيْسَ بِمَوْلُودٍ وَ لَا وَالِدٍ أَعَادَ وَ أَبْدَأَ وَ إِلَيْهِ الْمَآبُ غَدًا أَمَّا بَعْدُ يَا مَعْشَرَ إِيَادٍ أَتَيْنَ تَمُودَ وَ عَادَ وَ أَتَيْنَ الْأَنْبَاءَ وَ الْأَجْدَادَ أَتَيْنَ الْحَسَنَ الَّذِي لَمْ يُشْكَرْ وَ الْقَبِيحَ الَّذِي لَمْ يُنْقَمْ

Never! Rather He^{azwj} is Allah^{azwj}, One, not born and not begetting. He^{azwj} originates and He^{azwj} brings back, and to Him^{azwj} is the return tomorrow. Now then, O people of Iyad, where are Samoud and Aad? Where are the fathers and forefathers? Where is the good that was not thanked for, and the evil that was not punished?

كَأَنَّ رَبَّ الْكَعْبَةِ لَيُعُودَنَّ مَا بَدَأَ وَ لَيَنْ ذَهَبَ يَوْمًا لَيُعُودَنَّ يَوْمًا

Never, by the Lord^{azwj}! of the Kabah! What has begun will return, and if it has gone away for a day, it will return for a day.

¹¹⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 9

وَهُوَ قُصُّ بْنُ سَاعِدَةَ بْنِ حِدَاقٍ [حُذَاقَةَ] بْنِ زُهَيْرِ بْنِ إِيَادٍ بْنِ نِزَارٍ أَوَّلُ مَنْ آمَنَ بِالْبَعْثِ مِنْ أَهْلِ الْجَاهِلِيَّةِ وَأَوَّلُ مَنْ تَوَكَّأَ عَلَى عَصَا وَ يُقَالُ إِنَّهُ عَاشَرَ سِتِّ مِائَةِ سَنَةٍ وَكَانَ يَعْرِفُ النَّبِيَّ بِاسْمِهِ وَ نَسَبِهِ وَ يُبَشِّرُ النَّاسَ بِخُرُوجِهِ وَ كَانَ يَسْتَعْمِلُ التَّقِيَّةَ وَ يَأْمُرُ بِهَا فِي خِلَالِ مَا يَعِظُ بِهِ النَّاسَ

And he is Quss ibn Saida Bin Hidaq (or Huzaq) Bin Zuhayr Bin Iyad Bin Nizar. He was the first among the people of Pre-Islamic period to believe in Resurrection, and the first to lean on a staff. It is said he lived six hundred years, and he knew the Prophet^{-saww} by his^{-saww} name and lineage and gave glad tidings of his^{-saww} coming. He used to practice and recommend caution and discretion (Taqiyya) while preaching to people'.¹¹¹

11- ك، إكمال الدين ماجيلوي عن عمه عن الكوفي عن علي بن حكيم عن عمرو بن بكار العبسي عن محمد بن السائب عن أبي صالح عن ابن عباس و عن محمد بن علي بن حاتم البرمكي عن محمد بن أحمد بن أزهر عن محمد بن إسحاق البصري عن علي بن حرب عن أحمد بن عثمان بن حكيم عن عمرو بن بكير عن أحمد بن القاسم عن محمد بن السائب عن أبي صالح عن ابن عباس قال:

'Ikmal Al Deen' – Majaylawiya, from his uncle, from Al Kufi, from Ali Bin Hukeym, from Amro Bin Bakkar Al Absy, from Muhammad Bin Al Saib, from Abu Salih, from Bin Abbas, and from Muhammad Bin Ali Bin Hatim Al Barmakki, from Muhammad Bin Ahmad Bin Azhar, from Muhammad Bin Is'haq Al Basry, from Ali Bin Harb, from Ahmad Bin Usman Bin Hukeym, from Amro Bin Bukeyr, from Ahmad Bin Al Qasim, from Muhammad Bin Al Saib, from Abu USalih, from Bin Abbas who said,

لَمَّا ظَفِرَ سَيْفُ بَنِي زَيْدٍ بِالْحَبَشَةِ وَ ذَلِكَ بَعْدَ مَوْلِدِ النَّبِيِّ ص بَسْتَيْنِ أَتَاهُ وَفْدُ الْعَرَبِ وَ أَشْرَافُهَا وَ شَعْرَافُهَا لِتَهْنِئَةٍ وَ تَمْدَحِهِ وَ تَذَكُّرِ مَا كَانَ مِنْ بَلَاءِهِ وَ طَلَبِهِ بِثَأْرِ قَوْمِهِ

'When Sayf Bin Zi Yazn was victorious at Ethiopia, and that was two years after the birth of the Prophet^{-saww}, a delegation of the Arabs and their nobles and their poets came to him, and praised him and mentioned what had happened from his afflictions and his seeking retaliation for his people.

فَأَتَاهُ وَفْدٌ مِنْ قُرَيْشٍ وَ مَعَهُمْ عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ وَ أُمِّيَّةُ بْنُ عَبْدِ شَمْسٍ وَ عَبْدُ اللَّهِ بْنُ جُدْعَانَ وَ أَسَدُ بْنُ حُوَيْلِدٍ بْنُ عَبْدِ الْعُزَّى وَ وَهْبُ بْنُ عَبْدِ مَنَافٍ فِي أَنْاسٍ مِنْ وَجْهِ قُرَيْشٍ فَقَدِمُوا عَلَيْهِ صَنْعَاءَ فَاسْتَأْذَنُوا فَإِذَا هُوَ فِي رَأْسِ قَصْرِ يُقَالُ لَهُ عُمْدَانُ وَ هُوَ الَّذِي يَقُولُ فِيهِ أُمِّيَّةُ بْنُ أَبِي الصَّلْتِ اشْرَبْ هَنِيئاً عَلَيْكَ التَّاجُ مُرْتَفِعاً فِي رَأْسِ عُمْدَانٍ دَاراً مِنْكَ مُخْلَلاً

A delegation from Qureysh came to him and with them were Abdul Muttalib Bin Hashim^{-as}, and Umayya Bin Abd Shams, and Abdullah Bin Juz'an, and Asad Bin Khuweylid Bin Abdul Uzza, and Wahab Bin Abd Manaf, along with some people from the faces (noblemen) of Qureysh. They arrived at Sana'a and sought permission. There he was in the top of a castle called Gumdan, and it is which Umayya Bin Abu Al Salt had said a couplet, 'Drink pleasantly, the crown is yours in comfort in the top of Gumdan, a house which will soon depart from you'.

فَدَخَلَ عَلَيْهِ الْأَذْنُ فَأَحْبَرَهُ بِمَكَانِهِمْ فَأَذِنَ لَهُمْ فَلَمَّا دَخَلُوا عَلَيْهِ دَنَا عَبْدُ الْمُطَّلِبِ مِنْهُ فَاسْتَأْذَنَهُ فِي الْكَلَامِ فَقَالَ لَهُ إِنَّ كُنْتَ مِنْ يَدِي الْمُلُوكِ فَقَدْ أَذِنَّا لَكَ

¹¹¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 10

The doorkeeper entered to see him and informed him of their place. He permitted for them. When they entered to see him, Abdul Muttalib^{-as} went near him. He permitted him^{-as} to talk. He said, 'If you were from the ones who talks in front of the kings, I permit for you^{-as}!'

قَالَ فَقَالَ عَبْدُ الْمُطَّلِبِ إِنَّ اللَّهَ أَحَلَّكَ أَيْهَا الْمَلِكُ مَحَلًّا رَفِيعًا صَعْبًا مَنِيعًا شَاجِحًا بِإِذْخَا وَأَنْتَبَكَ مَنِيبًا طَابَتْ أَرْوَمَتُهُ وَعَذِبَتْ جُرُثُومَتُهُ وَتَبَتْ أَصْلُهُ وَبَسَقَ فَرْعُهُ فِي أَكْثَرِ مَوْطِنٍ وَأَطْيَبِ مَعْدِنٍ

He (Bin Abbas) said, 'Abdul Muttalib^{-as} said: 'Allah^{-azwj} has Placed you, O king, in an exalted, lofty, impregnable, towering, and magnificent station. He^{-azwj} caused you to spring from a lineage whose roots are noble, whose origin is pure, whose foundation is firm, and whose branches have risen high in the most honourable homeland and the finest ancestry.

فَأَنْتَ أَبْنَيْتَ اللَّعْنَ مَلِكِ الْعَرَبِ وَرَبِيعَهَا الَّذِي تُخْصِبُ بِهِ وَأَنْتَ أَيْهَا الْمَلِكُ رَأْسُ الْعَرَبِ الَّذِي لَهُ تَنْقَادُ وَعُمُودُهَا الَّذِي عَلَيْهِ الْعِمَادُ وَمَعْقِلُهَا الَّذِي يَلْجَأُ إِلَيْهِ الْعِبَادُ

You are the one from whom disgrace is far removed, the king of the Arabs and their springtime through whom they flourish. You, O King, are the head of the Arabs, to whom they submit; their central pillar upon which their structure rests; and their stronghold to which people seek refuge to.

سَلَفُكَ خَيْرٌ سَلَفٍ وَأَنْتَ لَنَا مِنْهُمْ خَيْرٌ خَلَفٍ فَلَنْ يَحْمِلَ مَنْ أَنْتَ سَلْفُهُ وَلَنْ يَهْلِكَ مَنْ أَنْتَ خَلْفُهُ

Your forefathers were the finest forefathers, and you are for us the best successor to them. The one whose ancestor is such as you will never become insignificant, and the one whose successor is such as you will never perish.

نَحْنُ أَيْهَا الْمَلِكُ أَهْلُ حَرَمِ اللَّهِ وَ سِدْنَةُ بَيْتِهِ أَشْخَصْنَا إِلَيْكَ الَّذِي أَهْجَنَّا مِنْ كَشْفِكَ الْكَرْبِ الَّذِي فَدَحَنَّا فَتَحْنُ وَفَدُ التَّهْنِئَةِ لَا وَفَدُ الْمَرْزِقَةِ

We, O King, are the people of the Sanctuary of Allah^{-azwj} and the custodians of His^{-azwj} House. What has brought us to you is the joy we feel at your lifting from us the affliction that has weighed heavily upon us. Therefore, we are a delegation of congratulations, not a delegation of condolence.

قَالَ وَ أَيْهِمْ أَنْتَ أَيْهَا الْمُتَكَلِّمُ

He said, 'And which one are you^{-as}, O speaker?'

قَالَ أَنَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ

He^{-as} said: 'I^{-as} am Abdul Muttalib bin Hashim^{-as}'.

قَالَ ابْنُ أُخْتِنَا

He said, 'Son of our sister?'

قَالَ نَعَمْ

He^{-as} said: 'Yes'.

قَالَ اذْنُ فَأَذْنَاهُ ثُمَّ أَقْبَلَ عَلَى الْقَوْمِ وَ عَلَيْهِ فَقَالَ مَرْحَباً وَ أَهْلاً وَ نَاقَةً وَ رَحْلاً وَ مُسْتَنَاحاً سَهْلاً وَ مَلِكاً وَ رَحْلاً يُعْطَى عَطَاءً جَزْلاً قَدْ سَمِعَ الْمَلِكُ مَقَالَتَكُمْ وَ عَرَفَ قَرَابَتَكُمْ وَ قَبِلَ وَ سَبَّلَكُمْ وَ أَنْتُمْ أَهْلُ اللَّيْلِ وَ أَهْلُ النَّهَارِ وَ لَكُمْ الْكَرَامَةُ مَا أَقَمْتُمْ وَ الْحُبَّ إِذَا طَعَنْتُمْ

He said, 'Approach!' He drew him^{-as} near, then turned to the group and him^{-as}. He said, 'Welcome! You are among family. May you have a camel to ride, a saddle, and an easy place to alight. You have come to a king of abundant generosity, who gives lavish gifts. The king has heard your speech, recognised your kinship, and accepted your approach. You are welcome by night and by day. You shall enjoy honor for as long as you remain, and gifts of generosity when you depart!'

قَالَ ثُمَّ انْهَضُوا إِلَى دَارِ الضَّيَافَةِ وَ الْوُفُودِ

Then he said, 'Proceed to the house for guests and delegations!'

فَأَقَامُوا شَهْرًا لَا يَصْلُونَ إِلَيْهِ وَ لَا يَأْذُنُ هُمْ بِالْانْصِرَافِ ثُمَّ انْتَبَهَ هُمْ انْتِبَاهَةً فَأَرْسَلَ إِلَى عَبْدِ الْمُطَّلِبِ فَأَذْنَى مَجْلِسَهُ وَ أَحْلَاهُ ثُمَّ قَالَ أَيَا عَبْدَ الْمُطَّلِبِ إِنِّي مُفَوِّضُ إِلَيْكَ مِنْ سِرِّ عِلْمِي أَمْرًا لَوْ كَانَ غَيْرَكَ لَمْ أَبْخُ لَهْ بِهِ وَ لَكِنِّي رَأَيْتُكَ مَغْدِنَةً فَأَطْلُعُكَ عَلَيْهِ طَلْعَةً فَلْيَكُنْ عِنْدَكَ مَطْوِيًّا حَتَّى يَأْذُنَ اللَّهُ فِيهِ فَإِنَّ اللَّهَ بَالِغُ أَمْرِهِ

They stayed for a month nor arriving to him, nor did he permit for them for the leaving. Then he alerted them with an alert and sent for Abdul Muttalib^{-as}. He drew his^{-as} seat near and isolated with him^{-as}, then said, 'O Abdul Muttalib^{-as}! I am entrusting to you^{-as} a matter from the secrets of my knowledge. Had it been anyone other than you^{-as}, I would not have disclosed it. But I have found you^{-as} to be its proper repository, so I shall reveal it to you^{-as}. Keep it concealed with you^{-as} until Allah^{-azwj} Permits it to be made known, for indeed Allah^{-azwj} will Accomplish His^{-azwj} Decree.

إِنِّي أَجِدُ فِي الْكِتَابِ الْمَكْنُونِ وَ الْعِلْمِ الْمَخْزُونِ الَّذِي اخْتَرْتَاهُ لِأَنْفُسِنَا وَ اخْتَرْتَاهُ دُونَ غَيْرِنَا خَيْرًا عَظِيمًا وَ خَطَرًا جَسِيمًا فِيهِ شَرَفُ الْحَيَاةِ وَ فَضِيلَةُ الْوَفَاةِ لِلنَّاسِ عَامَّةً وَ لِرَهْطِكَ كَافَّةً وَ لَكَ خَاصَّةً

I find in the Hidden Book and in the guarded knowledge, which we have reserved for ourselves and been informed of apart from others, news of tremendous importance and immense consequence. In it is the honor of life and the excellence of death for all people in general, for your entire clan in particular, and especially for you^{-as}.

فَقَالَ عَبْدُ الْمُطَّلِبِ مِثْلُكَ أَيُّهَا الْمَلِكُ مَنْ سَرَّ وَ بَرَّ فَمَا هُوَ فِذَاكَ أَهْلُ الْوَبَرِ زُمْرًا بَعْدَ زُمْرٍ

Abdul Muttalib^{-as} said: 'The likes of you, O kind, is one who brings cheerfulness and is righteous. What is it? May the people of the desert, group and after group be sacrificed for you!'

فَقَالَ إِذَا وُلِدَ بَيْتَاهُمَا غُلَامٌ بَيْنَ كَتِفَيْهِ شَامَةٌ كَانَتْ لَهُ الْإِمَامَةُ وَ لَكُمْ بِهِ الرَّعَامَةُ إِلَى يَوْمِ الْقِيَامَةِ

He said, 'When a boy is born at Tihama, having a mark between his shoulders, the leadership will be for him and for you will be the authority up to the Day of Qiyamah!'

فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ أَلَيْتَ اللَّعْنَ لَقَدْ أَتَيْتَ بِخَيْرٍ مَا آتَى بِمِثْلِهِ وَإِذْ وَ لَوْ لَا هَيْبَةُ الْمَلِكِ وَ إِجْلَالُهُ وَ إِعْظَامُهُ لَسَأَلْتُهُ مِنْ أَسْرَارِهِ مَا أَزْدَادُ بِهِ سُورًا

Abdul Muttalib^{as} said to him: 'May you remain free from disgrace! Indeed, I^{as} return having received a blessing the like of which no delegate has ever returned with. Had it not been for the awe, reverence, and exalted regard due to the king, I^{as} would have asked him more of his hidden knowledge, by which my^{as} joy would have increased even further!'

فَقَالَ ابْنُ ذِي يَزَنَ هَذَا جِبْنُهُ الَّذِي يُؤْلَدُ فِيهِ أَوْ قَدْ وُلِدَ فِيهِ اسْمُهُ مُحَمَّدٌ يَمُوتُ أَبُوهُ وَ أُمُّهُ وَ يَكْفُلُهُ جَدُّهُ وَ عَمُّهُ وَ قَدْ وَلَدَاهُ سِرَارًا وَ اللَّهُ بَاعَتْهُ جَهَارًا وَ جَاعِلٌ لَهُ مِنَّا أَنْصَارًا يُعْرِضُ بِهِمْ أَوْلِيَاءَهُ وَ يُذِلُّ بِهِمْ أَعْدَاءَهُ

Bin Zi Yazan said, 'This is his^{as} time in which he^{saww} would be born, or has already been born. His^{saww} name is 'Muhammad'. His^{saww} father^{as} and his^{saww} mother will die, and his^{saww} grandfather^{as} and his^{saww} paternal uncle^{as} will take his^{saww} responsibility. His^{saww} birth is a secret and Allah^{azwj} will Raise him^{saww} openly, and Make helpers for him^{saww} from us for his^{saww} friends to be strengthened by them, and his^{saww} enemies to be humiliated by them.

يَضْرِبُ بِهِمُ النَّاسَ عَنْ غُرُضٍ وَ يَسْتَفْتِحُ بِهِمُ كَرَائِمَ الْأَرْضِ يَكْسِرُ الْأَوْثَانَ وَ يُحْمِدُ النَّيْرَانَ وَ يَعْبُدُ الرَّحْمَنَ وَ يَرْجُرُ الشَّيْطَانَ قَوْلُهُ فَصَلِّ وَ حُكْمُهُ عَدْلٌ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ وَ يُبْطِلُهُ

Through them he^{saww} will drive people away and repel them forcefully, and through them he^{saww} will conquer the most noble lands. He^{saww} will break the idols, extinguish the fires, worship the Most Merciful, and drive away Satan^{la}. His^{saww} speech will be decisive, and his^{saww} judgment will be just. He^{saww} will command what is right and do it, and he^{saww} will forbid what is wrong and nullify it.

فَقَالَ عَبْدُ الْمُطَّلِبِ أَيُّهَا الْمَلِكُ عَزَّ جَدُّكَ وَ عَلَا كَعْبُكَ وَ دَامَ مُلْكُكَ وَ طَالَ عُمْرُكَ فَهَلِ الْمَلِكُ سَارِي بِإِفْصَاحٍ فَقَدْ أَوْضَحَ لِي بَعْضَ الْإِضْوَاحِ

Abdul Muttalib^{as} said: 'O King, may your lineage be honored, your stature elevated, your kingdom endure, and your life be prolonged. Is the king speaking this clearly, for he has made some clarification to me!'

: فَقَالَ ابْنُ ذِي يَزَنَ وَ الْبَيْتِ ذِي الْحُجُبِ وَ الْعَلَامَاتِ عَلَى الْبَيْتِ إِنَّكَ يَا عَبْدَ الْمُطَّلِبِ لَجُدُّهُ غَيْرُ كَذِبٍ

Sayf Bin Zi Yazan swore: 'By the Lord^{azwj} of the House of veils and the House upon which there are signs, indeed, O Abd Al-Muttalib^{as}, what I have told you about his grandfather is not false!'

قَالَ فَخَرَّ عَبْدُ الْمُطَّلِبِ سَاجِدًا فَقَالَ لَهُ ازْفَعْ رَأْسَكَ تَلِجَ صَدْرُكَ وَ عَلَا أَمْرُكَ فَهَلِ أَحْسَسْتَ شَيْئًا بِمَا ذَكَرْتُهُ لَكَ

Abd Al-Muttalib then fell into prostration. The king said to him: 'Raise your^{as} head! Your^{as} heart has been reassured and your^{as} matter has been elevated. Have you^{as} realised anything of what I mentioned to you^{as}?'

فَقَالَ كَانَ لِي ابْنٌ وَكُنْتُ بِهِ مُعْجَبًا وَ عَلَيْهِ زَيْفًا فَرَزَجْتُهُ كَرِيمَةً مِنْ كَرَائِمِ قَوْمِي آمَنَةً بِنْتُ وَهْبٍ فَجَاءَتْ بِعِلَامٍ فَسَمَّيْتُهُ مُحَمَّدًا مَاتَ أَبُوهُ وَ أُمُّهُ وَ كَفَلْتُهُ أَنَا وَ عَمُّهُ

He^{-as} said: 'I^{-as} had a son whom I^{-as} greatly admired and treated with affection. I^{-as} married him^{-as} to a noble woman from my^{-as} people, Aamina Bint Wahb^{-as}. She^{-as} bore a boy, whom I^{-as} named 'Muhammad'. His^{-saww} father^{-as} and mother^{-as} have died, and I^{-as} have taken care of him, along with his^{-as} uncle^{-as}'.

فَقَالَ ابْنُ ذِي يَزَنَ إِنَّ الَّذِي قُلْتَ لَكَ كَمَا قُلْتَ فَاحْتَفِظْ بِابْنِكَ وَ اخْذِرْ عَلَيْهِ الْيَهُودَ فَإِنَّهُمْ لَهُ أَعْدَاءُ وَ لَنْ يَجْعَلَ اللَّهُ لَهُمْ عَلَيْهِ سَبِيلًا وَ اطَّو مَا ذَكَرْتُ لَكَ دُونَ هَؤُلَاءِ الرَّغِطِ الَّذِي مَعَكَ فَإِنِّي لَسْتُ أَمْنُ أَنْ تَدْخُلَهُمُ التَّفَاسَةُ أَنْ تَكُونَ لَهُ الرِّئَاسَةُ فَيَطْلُبُونَ لَهُ الْعَوَائِلَ وَ يَنْصِبُونَ لَهُ الْحَبَائِلَ وَ هُمْ فَاعِلُونَ أَوْ أَبْنَاؤُهُمْ

Bin Zi Yazan said, 'That which I said to you^{-as} is just as what I said, so be protective of your^{-as} son^{-saww} and be cautious upon him^{-saww} of the Jews for they are enemies to him^{-saww} and Allah^{-azwj} will never Make a way for them to him^{-saww}, and conceal what I have mentioned to you^{-as}, besides this group, those who are with you^{-as}, for I don't feel safe that the envy might enter them as the governance will happen to be for him^{-as} so they will be seeking the calamities to befall him^{-saww} and will be setting traps for him^{-saww}, and they will be doing so or their sons will.

وَ لَوْ لَا عَلِمِي بِأَنَّ الْمَوْتَ مُجْتَانِي قَبْلَ مَبْعَثِهِ لَسِرْتُ بِحَبْلِي وَ رَجَلِي حَتَّى صِرْتُ بِبَيْتْرِبَ دَارِ مُلْكِهِ نُصْرَةً لَهُ لِكَيْتِي أَجِدُ فِي الْكِتَابِ النَّاطِقِ وَ الْعِلْمِ السَّابِقِ أَنَّ يَتْرَبَ دَارَ مُلْكِهِ وَ بِهَا اسْتَحْكَاكُمْ أَمْرُهُ وَ أَهْلُ نُصْرَتِهِ وَ مَوْضِعُ قَبْرِهِ

Had I not known that death would overtake me before his mission begins, I would have marched with my cavalry and infantry until I reached Yasrib, the seat of his^{-saww} kingdom, in support of him^{-saww}. But I find in the speaking Scripture and in the prior knowledge that Yasrib is the seat of his^{-saww} rule. There his^{-saww} affair will be firmly established; there will be the people who support him^{-saww}, and there will be the place of his^{-saww} grave.

وَ لَوْ لَا أَنِّي أَخَافُ فِيهِ الْعَاهَاتِ وَ أَخْذِرُ عَلَيْهِ الْعَاهَاتِ لَأَعْلَنْتُ عَلَى حَدَائِقِ سَيِّئِهِ أَمْرُهُ فِي هَذَا الْوَقْتِ وَ لَأَوْطَأْتُ أَسْنَانَ الْعَرَبِ عَقِبَهُ وَ لِكَيْتِي صَارَتْ إِلَيْكَ عَنْ ذَلِكَ غَيْرُ تَفْصِيرٍ مِنِّي بِمَنْ مَعَكَ

Were it not that I fear physical afflictions and harm might befall him^{-saww}, I would have openly proclaimed his^{-saww} matter at this very time despite his^{-saww} young age, and I would have made the Arabs submit to his^{-saww} authority. But I refrain from doing so and leave that to you^{-as} not out of any neglect on my part toward you or those who are with you^{-saww}'.

قَالَ ثُمَّ أَمَرَ لِكُلِّ رَجُلٍ مِنَ الْقَوْمِ بِعَشْرَةِ أَعْبِدٍ وَ عَشْرِ إِمَاءٍ وَ خُلَّتَيْنِ مِنَ الْبُرُودِ وَ مِائَةٍ مِنَ الْإِبِلِ وَ خَمْسَةَ أَرْطَالٍ ذَهَبٍ وَ عَشْرَةَ أَرْطَالٍ فضةٍ وَ كَرِشٍ مِثْلَهُ عَنَبَرًا وَ أَمَرَ لِعَبْدِ الْمُطَلِّبِ بِعَشْرَةِ أَضْعَافِ ذَلِكَ وَ قَالَ إِذَا حَالَ الْحَوْلُ فَأْتِنِي فَمَاتَ ابْنُ ذِي يَزَنَ قَبْلَ أَنْ يَحُولَ الْحَوْلُ

He (the narrator) said, 'Then he ordered ten slaves and ten maids for every man (of the group), and two Yemeni garments, and a hundred camels, and five ounces of gold, and then ounces of silver, and a utensil filled with Ambergis, and he ordered for Abdul Muttalib^{-as} tenfold of that and said, 'When the year passes by, come to me!' But, Bin Zi Yazan died before the year had elapsed.

قَالَ وَكَانَ عَبْدُ الْمُطَّلِبِ كَثِيرًا مَا يَقُولُ يَا مَعْشَرَ قُرَيْشٍ لَا يَعْطِيَنَّ رَجُلٌ مِنْكُمْ بِحِزْبِ عَطَاءِ الْمَلِكِ وَ إِنْ كَثُرَ فَإِنَّهُ إِلَى نَفَادٍ وَ لَكِنْ يَعْطِيَنَّ بِمَا يَبْقَى لِي وَ لِعِيقِي مِنْ بَعْدِي ذِكْرُهُ وَ فَخْرُهُ وَ شَرَفُهُ

He (the narrator) said, 'And Abdul Muttalib^{as} used to frequently say: 'O community of Qureysh! Not one of you should envy me^{as} because of the king's abundant gifts, however great they may be, they will eventually come to an end. Rather, envy me^{as} for that whose remembrance, glory, and honor will remain for me^{as} and for my^{as} descendants after me^{as}!'

فَإِذَا قِيلَ مَتَى ذَلِكَ قَالَ سَتَعْلَمُونَ نَبَأًا مَا أَقُولُ وَ لَوْ بَعْدَ حِينٍ

When it was said, 'When will that be?' He^{as} said: 'You will soon come to know the news of what I^{as} am saying, and even if it is after a time'.

وَ فِي ذَلِكَ يَقُولُ أُمَيَّةُ بْنُ عَبْدِ شَمْسٍ يَذْكُرُ مَسِيرَهُمْ إِلَى ابْنِ ذِي يَزَانَ

جَلَبْنَا الصَّيْحَ تَحْمِلُهُ الْمَطَايَا	عَلَى أَكْوَارِ أَجْمَالٍ وَ نُوقِ
مُغْلَعَةً مَرِافِقَهَا تَعَالَى	إِلَى صُنْعَاءَ مِنْ فَجٍّ عَمِيقٍ
تَنُومُ بِنَا ابْنُ ذِي يَزَانَ وَ تُهْدَى	ذَوَاتُ بُطُونِهَا أُمَّ الطَّرِيقِ
وَ تُزْجِي مِنْ مَخَائِلِهِ بُرُوقًا	مُواصِلَةَ الْوَمِيضِ إِلَى بُرُوقِ
فَلَمَّا وَافَقَتْ صُنْعَاءَ صَارَتْ	بِدَارِ الْمُلْكِ وَ الْحَسْبِ الْعَرِيقِ
إِلَى مَلِكٍ يَدُرُّ لَنَا الْعَطَايَا	يُحْسِنُ بَشَاشَةَ الْوَجْهِ الطَّلِيقِ

And regarding that Umayya Bin Abd Shama mentioned their travel to Bin Zi Yazan (in a poem), 'We set out at daybreak, borne by riding beasts, upon the packsaddles of sturdy camels and she-camels. Their joints, tightly bound with travel gear, pressed onward, ascending toward Sana'a through a deep mountain pass. They carried us, making for Bin Zi Yazan, while their laden bellies were guided along the great highway.

From the signs of the clouds there flashed lightning, one continuous gleam answering another. When they reached Sana'a, they arrived at the abode of kingship and ancient noble lineage. There we came before a king who poured out gifts upon us with gracious generosity and a cheerful, open countenance.¹¹²

12 عم، إعلام الوری عن أبي صالح عن ابن عباسٍ مثله ثم قال روى هذا الحديث الشيخ أبو بكر أحمد بن الحسين البیهقي في كتاب دلائل النبوة من طريقين

'I'lam Al Wara' – From Abu Salih, from Bin Abbas – similar to it. Then he said, 'This Hadeeth has been reported by the sheykh Abu Bakr Ahmad Bin Al-Husayn Al Bayhaqi in the book 'Dalail Al Nabuwat' from two paths'.¹¹³

¹¹² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 11

¹¹³ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 12

13 كُنْزُ الْكَرَاجِكِيِّ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ الْوَاسِطِيِّ عَنِ التَّلْعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَامٍ وَ أَحْمَدَ بْنِ هُوْدَةَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَرْبٍ مِثْلَهُ

‘Kanz’ of Al-Karajaki – from Al-Husayn Bin Ubeydullah Al Wasity, from Al Tal’ukbari, from Muhammad Bin Hammam, and Ahmad Bin Howza, from Al-Husayn Bin Muhammad Bin Jamhour, from his father, from Ali Bin Harb – similar to it.¹¹⁴

14- ك، إكمال الدين القطان و ابنُ موسى و مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيِّ جَمِيعاً عَنِ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْهَيْثَمِ عَنْ مُحَمَّدِ بْنِ السَّائِبِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ عَنْ أَبِيهِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنْ أَبِي طَالِبٍ قَالَ: خَرَجْتُ إِلَى الشَّامِ تَاجِراً سَنَةَ ثَمَانٍ مِنْ مَوْلِدِ رَسُولِ اللَّهِ ص وَ كَانَ فِي أَشَدِّ مَا يَكُونُ مِنَ الْحَرِّ فَلَمَّا أَجْمَعْتُ عَلَى السَّيْرِ قَالَ لِي رَجُلٌ قَوْمِي مَا تُرِيدُ أَنْ تَفْعَلَ بِمُحَمَّدٍ وَ عَلَى مَنْ تُخَلِّفُهُ

‘Ikmal Al Deen’- Al Qatan and Bin Musa and Muhammad Bin Ahmad al Shaybani altogether, from Bin Zakariya Al Qatan, from Muhammad Bin Ismail, from Abdullah Bin Muhammad, from his father, from Al Haysam, from Muhammad bin Al Saib, from Abu Salih, from Bin Abbas,

‘From his father Al-Abbas son of Abdul Muttalib^{-asws}, from Abu Talib^{-asws} having said: ‘I^{-asws} (wanted to) go out to Syria as a trader in the eight year from the coming to the world of Rasool-Allah^{-saww}, and I was in the severest of what could be from the heat. When I determined upon the travelling, two men from my^{-as} people said to me^{-as}, ‘What do you^{-as} intend to do with Muhammad^{-saww}? And upon whom are you^{-as} leaving him^{-saww} behind?’

فَقُلْتُ لَا أُرِيدُ أَنْ أَخْلِفَهُ عَلَى أَحَدٍ يَكُونُ مَعِيَ فَقِيلَ صَغِيرٌ فِي حَرٍّ مِثْلِ هَذَا تُخْرِجُهُ مَعَكَ فَقُلْتُ وَ اللَّهُ لَا يُفَارِقُنِي حَيْثُ تَوَجَّهْتُ أَبَدًا وَ إِنِّي لَأَوْطَى لَهُ الرَّحْلَ

I^{-as} said: ‘I^{-as} do not intend to leave him^{-saww} behind. He^{-saww} will be with me^{-as}’. He said, ‘A young one in the heat like this, you^{-as} will be taking him^{-saww} with you^{-as}?’ I^{-as} said: ‘By Allah^{-azwj}! He^{-saww} will not be separated from me^{-as} wherever I^{-as} head to, ever, and I^{-as} will not slow down his^{-saww} departure’.

فَدَهَبْتُ فَحَشَوْتُ لَهُ حَشِيَّةً زُتْمًا وَ كُنَّا رُكْبَانًا كَثِيرًا فَكَانَ وَ اللَّهُ الْبَعِيرُ الَّذِي عَلَيْهِ مُحَمَّدٌ أَمَامِي لَا يُفَارِقُنِي وَ كَانَ يَسْبِقُ الرُّكْبَ كُلَّهُمْ وَ كَانَ إِذَا اشْتَدَّ الْحَرُّ جَاءَتْ سَحَابَةٌ بَيْضَاءُ مِثْلَ قِطْعَةٍ تَلَجٍ فَتَسَلَّمَ عَلَيْهِ وَ تَقَفُ عَلَى رَأْسِهِ وَ لَا تُفَارِقُهُ وَ كَانَتْ رُبَّمَا أَفْطَرَتْ عَلَيْنَا السَّحَابَةُ بِأَنْوَاعِ الْفَوَاكِهِ وَ هِيَ تَسِيرُ مَعَنَا

I^{-as} went and gathered some straw for him^{-as} as a mat and we^{-as} rode a lot. By Allah^{-azwj}! The came upon which was Muhammad^{-saww} was in front of me^{-as}, not separating from me^{-as} and was preceding the riders, all of them; and whenever the heat was severe, a white cloud came, like a piece of snow, and submitted to him^{-saww} and paused over his^{-saww} had and did not separate from him^{-saww}, and at times the cloud would drop a variety of fruits upon us, and it travelled with us.

وَ صَاقَ الْمَاءُ بِنَا فِي طَرِيقِنَا حَتَّى كُنَّا لَا نُصِيبُ قَرِينَةً إِلَّا بِدِينَارَيْنِ وَ كُنَّا حَيْثُ مَا نَزَلْنَا تَمْتَلِي الْحَيَاضُ وَ يَكْثُرُ الْمَاءُ وَ تَخْضَرُ الْأَرْضُ فَكُنَّا فِي كُلِّ خِصْبٍ وَ طَيْبٍ مِنَ الْخَيْرِ وَ كَانَ فِينَا قَوْمٌ قَدْ وَقَفَتْ جِهَاتُهُمْ فَمَشَى إِلَيْهَا رَسُولُ اللَّهِ وَ مَسَحَ عَلَيْهَا فَسَارَتْ

¹¹⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 13

And the water depleted with us in our road to the extent that we could not share a canteen except with two Dinars, and we came to be where we had not descended; the fountains were full, and the water was abundant and the land was green, so we were in all fertility and freshness from the good. And there was a group among us whose camel had come to a halt. Rasool-Allah^{-saww} walked over to it and wiped his^{-saww} hand upon it, and it travelled.

فَلَمَّا قَرَّبْنَا مِنْ بُصْرَى إِذَا نَحْنُ بِصَوْمَعَةٍ قَدْ أَقْبَلَتْ تَمْشِي كَمَا تَمْشِي الدَّابَّةُ السَّرِيعَةُ حَتَّى إِذَا قَرَبْتُ مِنَّا وَقَفَتْ فَإِذَا فِيهَا رَاهِبٌ وَكَانَتْ السَّحَابَةُ لَا تُفَارِقُ رَسُولَ اللَّهِ ص سَاعَةً وَاحِدَةً وَكَانَ الرَّاهِبُ لَا يُكَلِّمُ النَّاسَ وَلَا يَدْرِي مَا الرُّكْبُ وَمَا فِيهِ مِنَ التُّجَارِ فَلَمَّا نَظَرَ إِلَى النَّبِيِّ ص عَرَفَهُ فَسَمِعْتُهُ يَقُولُ إِنْ كَانَ أَخَذَ فَأَنْتَ أَنْتَ

When we were near to Basra when we were when we were by a monastery. There was a monk in it who came walking quickly like what the animals walk, until when he was closer from us, he stopped, and the cloud did not separate from Rasool-Allah^{-saww} even for one moment, and the monk neither spoke to the people nor did he know what the riders were nor what was in it from the merchandise. When he looked at the Prophet^{-saww}, and I^{-as} heard him saying, 'If it was anyone, then it is you^{-saww}, you^{-saww}'.

قَالَ فَتَرَلْنَا تَحْتَ شَجَرَةٍ عَظِيمَةٍ قَرِيبَةٍ مِنَ الرَّاهِبِ قَلِيلَةَ الْأَغْصَانِ لَيْسَ لَهَا حَمْلٌ وَكَانَ الرُّكْبُ يَنْزِلُ تَحْتَهَا فَلَمَّا نَزَلْنَا رَسُولُ اللَّهِ ص اهْتَرَبَتِ الشَّجَرَةُ وَالْقَتِ أَغْصَانُهَا عَلَى رَسُولِ اللَّهِ وَحَمَلَتْ مِنْ ثَلَاثَةِ أَنْوَاعٍ مِنَ الْفَاكِهَةِ فَافْكِهَتَانِ لِلصَّيْفِ وَ فَاكِهَةٌ لِلشِّتَاءِ فَتَعَجَّبَ جَمِيعٌ مِّنْ مَّعَنَا مِنْ ذَلِكَ

He^{-as} said: 'We descended near to the monk, beneath a large tree with few leaves, not having any fruit for it, and the riders descended beneath it. But, when Rasool-Allah^{-saww} came there, the tree blossomed and its branches shaded upon Rasool-Allah^{-azwj}, and it bore three types of fruit – two summer fruits and one winter fruit. The entirety of the ones who were with us were astounded from that.

فَلَمَّا رَأَى بَحِيرَاءَ الرَّاهِبِ ذَهَبَ فَاتَّخَذَ طَعَاماً لِرَسُولِ اللَّهِ بِقَدْرِ مَا يَكْفِيهِ ثُمَّ جَاءَ وَقَالَ مَنْ يَتَوَلَّى أَمْرَ هَذَا الْعَلَامِ فَقُلْتُ أَنَا فَقَالَ أَيُّ شَيْءٍ تَكُونُ مِنْهُ فَقُلْتُ أَنَا عُمُهُ فَقَالَ يَا هَذَا إِنَّ لَهُ أَعْمَاماً فَأَيُّ الْأَعْمَامِ أَنْتَ فَقُلْتُ أَنَا أَخُو أَبِيهِ مِنْ أُمٍّ وَاحِدَةٍ فَقَالَ أَشْهَدُ أَنَّهُ هُوَ وَإِلَّا فَلَسْتُ بِبَحِيرَاءَ

When Baheera the monk saw (that), he went and took some food for Rasool-Allah^{-saww} in a measure of what would suffice him^{-saww}, then he came and said, 'Who is in charge of the affairs of this boy?' I^{-as} said: 'I^{-as} am'. He said, 'Which thing (relationship) you^{-as} happen to be from him^{-as}? I^{-as} said: 'I^{-as} am his^{-saww} uncle'. He said, 'O you^{-as}! There are uncles for him^{-saww}, so which of the uncles are you^{-as}? I^{-as} said: 'I^{-as} am a brother of his^{-saww} father^{-as} from one mother'. He said, 'I testify that he^{-saww} is him^{-saww}, or else I am not Baheera'.

ثُمَّ قَالَ يَا هَذَا أَتَأْذُنِي أَنْ أَقْرِبَ هَذَا الطَّعَامَ مِنْهُ لِأَكُلَهُ فَقُلْتُ لَهُ قَرِيبُهُ إِلَيَّ فَالْتَمَعْتُ إِلَى النَّبِيِّ ص فَقُلْتُ لَهُ يَا بَنِي رَجُلٍ أَحَبَّ أَنْ يُكْرِمَكَ فَكُلْ فَقَالَ هُوَ لِي دُونَ أَصْحَابِي فَقَالَ بَحِيرَاءَ نَعَمْ هُوَ لَكَ خَاصَّةً فَقَالَ النَّبِيُّ ص فَلَيْتَ لَا أَكُلُ دُونَ هَؤُلَاءِ فَقَالَ بَحِيرَاءَ إِنَّهُ لَمْ يَكُنْ عِنْدِي أَكْثَرُ مِنْ هَذَا

Then he said, 'O you^{-as}! Will you^{-as} allow me that I offer this food to him^{-as} for him^{-saww} to eat it?' I^{-as} said: 'Take it to him^{-saww}, and I^{-as} went towards the Prophet^{-saww} and said: 'O my^{-as} son^{-saww}! A man would like to honour you^{-saww}, so eat'. He^{-saww} said: 'It is for me^{-saww} besides my^{-saww} companions?' Baheera said, 'Yes, it is for you^{-saww} in particular'. The Prophet^{-saww} said: 'But I^{-saww} shall not eat besides them'. Baheera said, 'There does not happen to be with me any more than this'.

فَقَالَ أَفَتَأْذُنُ يَا بَجِيرَاءُ أَنْ يَأْكُلُوا مَعِيَ فَقَالَ نَعَمْ فَقَالَ بِسْمِ اللَّهِ فَأَكَلَ وَ أَكَلْنَا مَعَهُ فَوَ اللَّهُ لَقَدْ كُنَّا مِائَةً وَ سَبْعِينَ رَجُلًا وَ أَكَلَ كُلُّ وَاحِدٍ مِنَّا حَتَّى شَبِعَ وَ بَحْشًا وَ بَجِيرَاءُ قَائِمٌ عَلَى رَأْسِ رَسُولِ اللَّهِ ص يَذُبُّ عَنْهُ وَ يَتَعَجَّبُ مِنْ كَثَرَةِ الرِّجَالِ وَ قِلَّةِ الطَّعَامِ وَ فِي كُلِّ سَاعَةٍ يُقَبِّلُ رَأْسَهُ وَ يَأْفُوقُهُ وَ يَقُولُ هُوَ هُوَ وَ رَبِّ الْمَسِيحِ وَ النَّاسِ لَا يَفْقَهُونَ

He^{-saww} said: 'Will you allow, O Baheera, that they should eat with me^{-saww}? He said, 'Yes'. He^{-saww} said: 'In the Name of Allah^{-azwj}', and ate, and we ate with him^{-saww}. By Allah^{-azwj}! We were one hundred and seventy men, and each one of us ate until he was satiated and burped, and Baheera was standing by the head of Rasool-Allah^{-saww}, in a protective manner, and he was astounded from the huge number of the men and the scarcity of the food, and during every time he would kiss his^{-saww} head and his^{-saww} cheek and say: 'He^{-saww}! He^{-saww}, by the Lord^{-azwj} of the Messiah', and the people were not understanding.

فَقَالَ رَجُلٌ مِنَ الرِّجَالِ إِنَّ لَكَ لَشَأْنًا وَ قَدْ كُنَّا نَمُرُّ بِكَ قَبْلَ الْيَوْمِ فَلَا تَفْعَلُ بِنَا هَذَا أَلَيْسَ فَقَالَ بَجِيرَاءُ وَ اللَّهُ إِنَّ لِي لَشَأْنًا وَ شَأْنًا وَ إِنِّي لَأَرَى مَا لَا تَرَوْنَ وَ أَعْلَمُ مَا لَا تَعْلَمُونَ وَ إِنَّ تَحْتَ هَذِهِ الشَّجَرَةِ لَغُلَامًا لَوْ كُنْتُمْ تَعْلَمُونَ مِنْهُ مَا أَعْلَمُ لَحَمَلْتُمُوهُ عَلَى أَعْنَاقِكُمْ حَتَّى تَرُدُّوهُ إِلَى وَطَنِهِ

A man from the riders said, 'For you there is an importance, and we were passing by you before today, but you did not do this righteousness with us'. Baheera said, 'By Allah^{-azwj}! For me there is a significance and a significance, and I see what you are not seeing, and I know what you are not knowing, and there is a boy beneath this tree; if you were to know of him^{-saww} what I know, you would have carried him^{-saww} upon your necks until you return him^{-saww} to his^{-saww} homeland.

وَ اللَّهُ مَا أَكْرَمْتُمْ إِلَّا لَهُ وَ لَقَدْ رَأَيْتُ وَ قَدْ أَقْبَلَ نُورٌ مِنْ أَمَامِهِ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ لَقَدْ رَأَيْتُ رَجُلًا فِي أَيْدِيهِمْ مِرَاحُ الْيَافُوتِ وَ الرِّجَالِ يُرَوِّحُونَهُ وَ آخَرِينَ يَنْثُرُونَ عَلَيْهِ أَنْوَاعَ الْفَوَاكِهِ ثُمَّ هَذِهِ السَّحَابَةُ لَا تُفَارِقُهُ وَ صَوْمَعَتِي مَشَتْ إِلَيْهِ كَمَا تَمْشِي الدَّابَّةُ عَلَى رِجْلِهَا ثُمَّ هَذِهِ الشَّجَرَةُ لَمْ تَزَلْ يَابِسَةً قَلِيلَةً الْأَغْصَانِ وَ قَدْ كَثُرَتْ أَغْصَانُهَا وَ اهْتَزَّتْ وَ حَمَلَتْ ثَلَاثَةَ أَنْوَاعٍ مِنَ الْفَوَاكِهِ فَكَهْتَانِ لِلصَّبْفِ وَ فَكَهَةٌ لِلشِّتَاءِ

By Allah^{-azwj}! I do not honour you all except for him^{-saww}, and I have seen and a Noor had come from his^{-saww} front what is between the sky and the earth, and I have seen men having fans of sapphire and aquamarine fanning him^{-saww}, and others were sprinkling upon him^{-saww} a variety of the fruits. Then this cloud does not separate from him^{-saww}, and my ride walked to him like the walking of the animal upon its feet, then this tree did not cease to be dry, being of few branches, and its branches have multiplied and it blossomed, and it bore three types of fruits – two of the summer and one fruit of the winter.

ثُمَّ هَذِهِ الْحَيَاضُ الَّتِي غَارَتْ وَ ذَهَبَ مَآوُهَا أَتَانِمَ تَمْرُجِ بَنِي إِسْرَائِيلَ بَعْدَ الْحَوَارِيِّينَ حِينَ وَرَدُوا عَلَيْهِمْ فَوَجَدْنَا فِي كِتَابِ شَمُّونَ الصَّفَا أَنَّهُ دَعَا عَلَيْهِمْ فَعَارَتْ وَ ذَهَبَ مَآوُهَا

Then these fountains which had depleted and its water had gone since the days of desperation of the Children of Israel after the disciples when they passed by them, and we find in the book of Shamoun Al-Safa^{-as}, he^{-as} had supplicated against them, so it dried up and its water had gone'.

ثُمَّ قَالَ مَنَى مَا رَأَيْتُمْ قَدْ ظَهَرَ فِي هَذِهِ الْحَيَاضِ الْمَاءُ فَأَعْلَمُوا أَنَّهُ لِأَجْلِ نَبِيِّ يَخْرُجُ فِي أَرْضِ حِمَاةٍ مُهَاجِرُهُ إِلَى الْمَدِينَةِ اسْمُهُ فِي قَوْمِهِ الْأَمِينُ وَ فِي السَّمَاءِ أَحْمَدُ وَ هُوَ مِنْ عِتْرَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ لِصَلْبِهِ فَوَ اللَّهُ إِنَّهُ هُوَ

Then he said, 'When have you ever seen water to have appeared in this fountain? Know that it is due to a Prophet^{-saww} to come out in the land of Tahama, emigrating to Al-Medina, his^{-saww} name among his^{-as} people would be Al-Ameen (The trustworthy), and in the sky it is 'Ahmad', and he^{-saww} would be from the family of Ismail Bin Ibrahim^{-as} of his^{-as} lineage, so by Allah^{-azwj} he^{-saww} is him^{-saww}!'

ثُمَّ قَالَ بَحِيرَاءُ يَا عَلَامُ أَسْأَلُكَ عَنْ ثَلَاثٍ خِصَالٍ بِحَقِّ اللَّاتِ وَالْعُزَّىٰ إِلَّا مَا أَخْبَرْتَنِيهَا فَغَضِبَ رَسُولُ اللَّهِ ص عِنْدَ ذِكْرِ اللَّاتِ وَالْعُزَّىٰ وَقَالَ لَا تَسْأَلَنِي بِمَا فَوَّ اللَّهُ مَا أَبْغَضْتُ شَيْئاً كُبُغْضَهُمَا إِكْهُمَا صَنَمَانِ مِنْ حِجَارَةٍ لَعُومِي

Then Baheera said, 'O boy^{-saww}! Can I ask you^{-saww} about three qualities, by the right of Al-Laat and Al-Uzza (two idols) if you^{-saww} could inform us?' Rasool-Allah^{-saww} got angered at the mention of Al-Laat and Al-Uzza, and said: 'You will not ask me^{-saww} (anything) by these two, for, by Allah^{-azwj}, I^{-saww} am not angry at anything what I^{-saww} am angry upon these two (idols). These are two idols of stone of my^{-saww} people'.

فَقَالَ بَحِيرَاءُ هَذِهِ وَاحِدَةٌ ثُمَّ قَالَ فَبِاللَّهِ إِلَّا مَا أَخْبَرْتَنِي فَقَالَ سَلْ عَمَّا بَدَأَ لَكَ فَإِنَّكَ قَدْ سَأَلْتَنِي بِالْهِي وَ إِلَهَكَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ فَقَالَ أَسْأَلُكَ عَنْ نَوْمِكَ وَ يَقْظَتِكَ فَأَخْبَرَهُ عَنْ نَوْمِهِ وَ يَقْظَتِهِ وَ أُمُورِهِ وَ جَمِيعِ شَأْنِهِ فَوَافَقَ ذَلِكَ مَا عِنْدَ بَحِيرَاءَ

Baheera said, 'This is one'. Then he said, 'By Allah^{-azwj}, will you^{-saww} inform me?' He^{-saww} said: 'Ask about whatever comes to you, for you have (now) asked by my^{-saww} God^{-azwj}, and your God^{-azwj} Who, there isn't anything like Him^{-azwj}'. He said, 'I ask you about your^{-saww} sleep and your^{-saww} wakefulness'. He^{-saww} informed him of his^{-saww} sleep, and his^{-saww} wakefulness, and his^{-saww} matters and the entirety of his^{-as} occupation, and (all) that was in accordance with what was with Baheera.

فَأَكْبَّ عَلَيْهِ بَحِيرَاءُ يُقْبِلُ رَجُلَيْهِ وَ يَقُولُ يَا بُنَيَّ مَا أَطْيَبَ رِيحَكَ يَا أَحْسَنَ النَّبِيِّينَ أَتْبَاعاً يَا مَنْ بَهَاءُ نُورِ الدُّنْيَا مِنْ نُورِهِ يَا مَنْ بَذَرَهُ تُعَمَّرُ الْمَسَاجِدُ كَأَنِّي بِكَ قَدْ فُتِدَ الْأَجْنَادَ وَ الْحَيْلُ الْجِيَادَ وَ تَبَعَكَ الْعَرَبُ وَ الْعَجَمُ طَوْعاً وَ كَرْهاً

Baheera leapt up to him^{-saww} kissing his^{-saww} feet and saying, 'O my son^{-saww}! How aromatic is your^{-saww} aroma? O one followed by a lot of Prophets^{-as}! O one whose glory, the world radiates by his^{-saww} Noor! O one by whose Zikr the Masjids would be built! It is as if I am with you^{-saww} and by you^{-saww} are commanded the armies, and the horses and the mares, and Arabs and the non-Arabs are following you^{-saww} willingly and unwillingly.

وَ كَأَنِّي بِاللَّاتِ وَالْعُزَّىٰ وَ قَدْ كَسَرْتُهُمَا وَ قَدْ صَارَ الْبَيْتُ الْعَتِيقُ لَا يَمْلِكُهُ غَيْرُكَ تَصْعُقُ مَفَاتِيحُهُ حَيْثُ تُرِيدُكُمْ مِنْ بَطَلٍ مِنْ قُرَيْشٍ وَ الْعَرَبِ تَصْرَعُهُ مَعَكَ مَفَاتِيحُ الْجَنَانِ وَ التَّيْرَانِ مَعَكَ الدُّبُحُ الْأَكْبَرُ وَ هَلَاكَ الْأَصْنَامُ أَنْتَ الَّذِي لَا تَقُومُ السَّاعَةُ حَتَّى تَدْخُلَ الْمُلُوكُ كُلُّهَا فِي دِينِكَ صَاغِرَةً قَمِيئَةً

And it is as if I am with Al-Laat and Al-Uzza and you^{-saww} have broken these two and you^{-saww} have come to the Ancient House (Kabah) and none owns it apart from you^{-saww}, and you^{-saww} have placed its keys wherever you^{-saww} so want. How many of the false ones of Quraysh and the Arabs you^{-saww} will cut down? With you^{-saww} are the keys of the Gardens and the Fires. With you^{-saww} is the great sacrifice and destruction of the idols. You^{-saww} are the one who, the Hour will not be established until all of the kingdoms enter into your^{-saww} Religion, belittled, humbled'.

فَلَمْ يَزَلْ يَقْبَلُ يَدَيْهِ مَرَّةً وَ رِجْلَيْهِ مَرَّةً وَ يَقُولُ لَيْسَ أَذْرَكْتُ زَمَانَكَ لِأَضْرِبَنَّ بَيْنَ يَدَيْكَ بِالسَّيْفِ صَرْبَ الرُّنْدِ بِالرُّنْدِ أَنْتَ سَيِّدُ وُلْدِ آدَمَ وَ سَيِّدُ الْمُرْسَلِينَ وَ إِمَامُ الْمُتَّقِينَ وَ خَاتَمُ النَّبِيِّينَ وَ اللَّهُ لَقَدْ ضَحَّكَتِ الْأَرْضُ يَوْمَ وُلِدْتَ فَهِيَ ضَاحِكَةٌ إِلَى يَوْمِ الْقِيَامَةِ فَرِحًا بِكَ

He did not cease to kiss his^{-saww} hand at times and his^{-saww} feet at times saying, 'If I were to come across your^{-saww} era, I shall strike with the sword in front of you^{-saww} striking the shoulder with the shoulder. You^{-saww} are the chief of the children of Adam^{-as}, and chief of the Messengers^{-as}, and Imam^{-saww} of the pious, and last of the Prophets^{-as}. By Allah^{-azwj}! The earth had laughed on the day you^{-saww} were born, and it will be laughing until the Day of Qiyamah out of happiness with you^{-saww}.

وَ اللَّهُ لَقَدْ بَكَتِ الْبَيْعُ وَ الْأَصْنَامُ وَ الشَّيَاطِينُ فَهِيَ بَاكِئَةٌ إِلَى يَوْمِ الْقِيَامَةِ أَنْتَ بِدَعْوَةِ إِبْرَاهِيمَ وَ بَشَارَةِ عِيسَى أَنْتَ الْمُقَدَّسُ الْمُطَهَّرُ مِنَ الْأُنْجَاسِ الْجَاهِلِيَّةِ

By Allah^{-azwj}! They had cried, the temples and the diols and the Satans^{-la}, and these would be crying up to the Day of Qiyamah. You^{-saww} are with the call of Ibrahim^{-as}, and glad tidings of Isa^{-as}. You^{-saww} are the holy, the one cleansed from the filth of the ignorant ones.

ثُمَّ انْتَفَتَ إِلَى أَبِي طَالِبٍ فَقَالَ مَا يَكُونُ هَذَا الْغُلَامُ مِنْكَ فَإِنِّي أَرَاكَ لَا تُفَارِقُهُ فَقَالَ أَبُو طَالِبٍ هُوَ ابْنِي فَقَالَ مَا هُوَ ابْنُكَ وَ مَا يَنْبَغِي لِهَذَا الْغُلَامِ أَنْ يَكُونَ وَالِدُهُ الَّذِي وَلَدَهُ حَيًّا وَ لَا أُمُّهُ

Then he turned towards Abu Talib^{-asws} and said, 'What has this boy^{-saww} become from you^{-as}, for I see that you^{-as} do not separate him^{-saww}?' Abu Talib^{-asws} said: 'He^{-saww} is my^{-as} son^{-saww}'. He said, 'He^{-saww} is not your^{-as} son^{-saww}, and it is not befitting for this boy^{-saww}, that his^{-saww} father^{-as} should be the one who begot him^{-saww} alive, and not his^{-saww} mother^{-as} (either)'.

فَقَالَ إِنَّهُ ابْنُ أُخِي وَ قَدْ مَاتَ أَبُوهُ وَ أُمُّهُ حَامِلَةٌ بِهِ وَ مَاتَتْ أُمُّهُ وَ هُوَ ابْنُ سِتٍّ سَبْعِينَ فَقَالَ صَدَقْتَ هَكَذَا هُوَ وَ لَكِنِّي أَرَى لَكَ أَنْ تَرُدَّهُ إِلَى بَلَدِهِ عَنْ هَذَا الْوَجْهِ فَإِنَّهُ مَا بَقِيَ عَلَى ظَهْرِ الْأَرْضِ يَهُودِيٌّ وَ لَا نَصْرَانِيٌّ وَ لَا صَاحِبُ كِتَابٍ إِلَّا وَ قَدْ عَلِمَ بِوِلَادَةِ هَذَا الْغُلَامِ وَ لَيْسَ رَأَوْهُ وَ عَرَفُوا مِنْهُ مَا قَدْ عَرَفْتُ أَنَا مِنْهُ لَيُبَغِّضُنَّهُ شَرًّا وَ أَكْثَرُ ذَلِكَ مِنَ الْيَهُودِ

He^{-asws} said, 'He^{-saww} is a son of my^{-asws} brother^{-asws}, and his^{-saww} father^{-asws} died while his^{-saww} mother^{-asws} was excepting him^{-saww}, and his^{-saww} mother died while he^{-saww} was a boy of six years'. He said, 'You^{-saww} speak the truth, that is how it is, but I view for you^{-asws} that you^{-asws} should return him^{-saww} to his^{-saww} city away from this direction, for there does not remain upon the surface of the earth, neither a Jew nor a Christian nor any one with a Book except and he has known of the birth of this boy^{-saww}; and if they were to see him^{-saww} and recognise from him^{-saww} what I have recognised from him^{-saww}, they would seek evil with him^{-saww}, and most of that would be from the Jews'.

فَقَالَ أَبُو طَالِبٍ وَ لِمَ ذَلِكَ قَالَ لِأَنَّهُ كَاتِبٌ لِابْنِ أَخِيكَ الرِّسَالَةَ وَ النُّبُوَّةَ وَ يَأْتِيهِ النَّامُوسُ الْأَكْبَرُ الَّذِي كَانَ يَأْتِي مُوسَى وَ عِيسَى فَقَالَ أَبُو طَالِبٍ كَلَّا إِنَّ شَاءَ اللَّهُ لَمْ يَكُنِ اللَّهُ لِيُضَيِّعَهُ

Abu Talib^{-asws} said: 'And why is that so?' He said, 'Because there would be happening for the son^{-saww} of your^{-as} brother^{-as}, the Message and the Prophet-hood, and would come with the great Laws which Musa^{-as} and Isa^{-as} had come with'. Abu Talib^{-asws} said: 'Never! If Allah^{-azwj} so Desires, Allah^{-azwj} will not let him^{-saww} be wasted'.

ثُمَّ خَرَجْنَا بِهِ إِلَى الشَّامِ فَلَمَّا قَرَبْنَا مِنَ الشَّامِ رَأَيْنَا مِنَ الشَّامِ رَأَيْتُ وَاللَّهِ فُصُورَ الشَّامَاتِ كُلُّهَا قَدْ اهْتَزَّتْ وَ عَلَا مِنْهَا نُورٌ أَعْظَمُ مِنْ نُورِ الشَّمْسِ فَلَمَّا تَوَسَّطْتُ الشَّامَ مَا قَدَرْنَا أَنْ نُجُوزَ سُوقَ الشَّامِ مِنْ كَثْرَةِ مَا ارْتَدَحَمَ النَّاسُ يَنْظُرُونَ إِلَى وَجْهِ رَسُولِ اللَّهِ ص وَ دَهَبَ الْخَبَرُ إِلَى جَمِيعِ الشَّامَاتِ حَتَّى مَا بَقِيَ فِيهَا حَبِيرٌ وَ لَا رَاهِبٌ إِلَّا اجْتَمَعَ عَلَيْهِ

Then we went out with him to Syria. When we were near Syria, by Allah^{-azwj} I^{-as} saw large castles, all of these to have been shaken, and light was rising from these greater than the light of the sun. When we were in the midst of Syria, as we were able to cross the markets of Syria, there was a large crowd of the people looking at the face of Rasool-Allah^{-saww}. And the news went to the entirety of Syrians until there did not remain any priest nor monk except that they gathered to him^{-saww}.

فَجَاءَ حَبِيرٌ عَظِيمٌ كَانَ اسْمُهُ نَسْطُورٌ فَجَلَسَ مُقَابِلَهُ يَنْظُرُ إِلَيْهِ وَ لَا يُكَلِّمُهُ بِشَيْءٍ حَتَّى فَعَلَ ذَلِكَ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةٍ فَلَمَّا كَانَتِ اللَّيْلَةُ الثَّالِثَةُ لَمْ يَضْبِرْ حَتَّى قَامَ إِلَيْهِ فَدَارَ خَلْفَهُ كَأَنَّهُ يَلْتَمِسُ مِنْهُ شَيْئًا فَقُلْتُ يَا رَاهِبُ كَأَنَّكَ تُرِيدُ مِنْهُ شَيْئًا

Then a great monk came, and his name was Nastour. He sat facing him^{-saww} looking at him^{-saww} and not speaking anything with him^{-saww}, until he done that for three days consecutively. When it was the third night, he could no longer be patient until he stood up to him^{-saww} and circled around him^{-saww} as if he was looking for something. I^{-as} said: 'O monk! It is as if you want something from him^{-saww}?'

قَالَ أَجَلٌ لِي إِنْ أُرِيدَ مِنْهُ شَيْئٌ مَا اسْمُهُ قُلْتُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَتَغَيَّرَ وَ اللَّهُ لَوْنُهُ ثُمَّ قَالَ فَتَرَى أَنْ تَأْمُرَهُ أَنْ يَكْشِفَ لِي عَنْ ظَهْرِهِ لِأَنْظُرَ إِلَيْهِ فَكَشَفَ عَنْ ظَهْرِهِ فَلَمَّا رَأَى الْخَاتَمَ أَكْبَرَ عَلَيْهِ يَقْتُلُهُ وَ يَبْكِي

He said, 'Yes, I do want something from him^{-saww}. What is his^{-saww} name?' I^{-as} said: 'Muhammad^{-saww} Bin Abdullah^{-asws}'. By Allah^{-azwj}, his complexion changed, then he said, 'Can you^{-as} instruct him^{-saww} to uncover for me from his^{-saww} back for me to look at him^{-saww}?'. So, he^{-as} uncovered from his^{-saww} back. When he saw the seal (of Prophet-hood), he leapt to him^{-saww} kissing him^{-saww} and crying.

ثُمَّ قَالَ يَا هَذَا أَسْرِعْ بِرَدِّ هَذَا الْغُلَامِ إِلَى مَوْضِعِهِ الَّذِي وُلِدَ فِيهِ فَإِنَّكَ لَوْ تَدْرِي كَمْ عَدُوٍّ لَهُ فِي أَرْضِنَا لَمْ تَكُنْ بِالَّذِي تُفْعِلُهُ مَعَكَ فَلَمْ يَزَلْ يَتَعَاهَدُهُ فِي كُلِّ يَوْمٍ وَ يَحْمِلُ إِلَيْهِ الطَّعَامَ

Then he said, 'O you! Hasten with returning this boy^{-saww} to his^{-saww} place which he^{-saww} has been born in, for if you^{-as} were to know how many enemies there are for him^{-saww} in our land, you^{-as} will not be the one who proceeds him^{-saww} with you^{-as}'. He did not cease to be hospitable with him^{-saww} during every day and carrying the food to him^{-saww}

فَلَمَّا خَرَجْنَا مِنْهَا أَنَا هُ بِمِصْرٍ مِنْ عِنْدِهِ فَقَالَ لَهُ تَرَى أَنْ تَلْبَسَ هَذَا الْقَمِيصَ لِتَذْكُرَنِي بِهِ فَلَمْ يَقْبَلْهُ وَ رَأَيْتُهُ كَارِهًا لِذَلِكَ فَأَخَذْتُ أَنَا الْقَمِيصَ خَافَةً أَنْ يَغْتَمَّ وَ قُلْتُ أَنَا أَلْبَسُهُ وَ عَجَلْتُ بِهِ حَتَّى رَدَدْتُهُ إِلَى مَكَّةَ

When we went out from it, he came to him^{-saww} with a shirt from him and said to him^{-saww}, 'Do you^{-saww} see fit if you^{-saww} could wear this shirt to remember me by it?' But he^{-saww} did not accept it, and saw it as abhorrent for that. I^{-as} took the shirt fearing that he would be gloomy,

and I^{as} said, 'I^{as} shall wear it', and I^{as} hastened with him^{-saww} until I^{as} returned him^{-saww} to Makkah.

فَوَاللَّهِ مَا بَقِيَ بِمَكَّةَ يَوْمَئِذٍ امْرَأَةٌ وَلَا كَهْلٌ وَلَا شَابٌّ وَلَا صَغِيرٌ وَلَا كَبِيرٌ إِلَّا اسْتَقْبَلَهُ شَوْقًا إِلَيْهِ مَا خَلَا أَبُو [أَبَا] جَهْلٍ لَعَنَهُ اللَّهُ فَإِنَّهُ كَانَ فَاتِكًا مَاجِنًا
قَدْ ثَمَلَ مِنَ السَّكْرِ

By Allah^{-azwj}! There did not remain in those day any woman in Makkah, nor elderly, nor youth, neither small nor old except welcomed him^{-saww} out of desire to him^{-saww}, apart from Abu Jahl^{-la}, may Allah^{-azwj} Curse him^{-la}, for he^{-la} was a person who couldn't care less, having being stupefied from the intoxicants".¹¹⁵

15- ك، إكمال الدين بالإسناد الممتد عن عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ هَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ أَبَا طَالِبٍ قَالَ: لَمَّا فَارَقَهُ بِحِيرَاءُ بَكَى بُكَاءً شَدِيداً وَ أَخَذَ يَقُولُ ابْنُ أَمْنَةٍ كَأَنِّي بِكَ وَ قَدْ رَمَنُكَ الْعَرَبُ بِوَتَرِهَا وَ قَدْ قَطَعَكَ الْأَقَارِبُ وَ لَوْ عَلِمُوا لَكُنْتُ لَهُمْ بِمِثْلَةِ الْأَوْلَادِ

'Ikmal Al Deen' – By the previous chain from Abdullah Bin Muhammad, from his father and Abdul Rahman Bin Muhammad, from Muhammad Bin Abdullah Bin Abu Bakr Bin Amro Bin Harsam, from his father, from his grandfather,

'Abu Talib^{-as} said: 'When Baheera parted from him^{-as} he cried an instense crying and took to saying, 'Son^{-saww} of Aamina^{-as}! It is as if I am with you^{-as} and the Arabs have directed their hostilities against you^{-saww}, and the near ones have cut off from you^{-saww}, and had they known, you^{-saww} would have been for them at the status of the children'.

ثُمَّ التَفَتَ إِلَيَّ وَ قَالَ أَمَّا أَنْتَ يَا عَمَّ فَارَعَ فِيهِ قَرَابَتُكَ الْمُؤْصُولَةَ وَ أَحْفَظْ فِيهِ وَصِيَّةَ أَبِيكَ فَإِنَّ فُرْشاً سَتَهْجُرُكَ فِيهِ فَلَا تُبَالِ فَإِنِّي أَعْلَمُ أَنَّكَ لَا تُؤْمِنُ بِهِ وَ لَكِنْ سَيُؤْمِنُ بِهِ وَلَدٌ تَلِدُهُ وَ سَيَنْصُرُهُ نَصراً عَظِيماً

Then he turned to me^{-as} and said, 'As for you^{-as}, O Uncle! Uphold the bond of kinship that unites you^{-as} to him^{-saww}, and preserve the trust your^{-as} father^{-as} entrusted to you^{-as} concerning him^{-saww}. Qureysh will shun you^{-as} because of him^{-saww}, but pay no attention to that. I know that you^{-as} yourself will not believe in him^{-saww}, but a son who will be born to you^{-as} will believe in him^{-saww} and will support him^{-saww} with a mighty support!'

اسْمُهُ فِي السَّمَاوَاتِ الْبَطْلُ الْهَاصِرُ وَ الشُّجَاعُ الْأَفْرَعُ مِنْهُ الْفَرْحَانِ الْمُسْتَشْهِدَانِ وَ هُوَ سَيِّدُ الْعَرَبِ وَ رَئِيسُهَا وَ ذُو قَرْنَيْهَا وَ هُوَ فِي الْكُتُبِ أَعْرَفُ مِنْ أَصْحَابِ عِيسَى ع

His^{-asws} name in the skies is – the Hero, the vanquisher, and the brave. Two fledglings will emerge from him^{-asws}, the two martyrs, and he^{-asws} is chief of the Arabs and their president, and with its two horns (reins), and he^{-asws} is more well-known in the Books (Scriptures) than companions of Isa^{-as}!

فَقَالَ أَبُو طَالِبٍ قَدْ رَأَيْتُ وَ اللَّهُ كُلُّ الَّذِي وَصَفَهُ بِحِيرَاءُ وَ أَكْثَرَ

¹¹⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 14

Abu Talib^{asws} said: 'By Allah^{azwj}! I^{as} saw all that which Baheera had described and more'.¹¹⁶

16- عم، إعلام الوری أورد محمد بن إسحاق بن یسار و ساق مثل هذا الخبر ثم قال و في ذلك يقول أبو طالب في قصيدته الدالية أورها محمد بن إسحاق بن یسار

'Ilam Al Wara' – Muhammad Bin Is'haq Al Sayyar referred, and he continued the Hadeeth similar to this, then said, 'And regarding that Abu Talib^{as} said in his^{as} evidential poem referred to by Muhammad Bin Is'haq Bin Yasaar:-

عندي بمنزل الأولاد	إن ابن أمة النبي محمدا
و العيس قد قلصن بالأزواد	لما تعلق بالزمام رحمة
مثل الجمال مفرد الأفراد	فأرفض من عيني دمع ذارف
و حفظت فيه وصية الأجداد	راعت فيه قرابة موصولة
بيض الوجوه مصالت الأنجاد	و أمرته بالسير بين عمومة
و لقد تباعد طية المرتاد	ساروا لأبعد طية معلومة
لاقوا على شرف من المرصاد	حتى إذا ما القوم بصرى عاينوا
عنه و رد معاشر الحساد	حبرا فأخبرهم حديثا صادقا
ظل الغمام و عز ذي الأكباد	قوما يهودا قد رأوا ما قد رأى
عنه و أجهد أحسن الإجهاد	ساروا لقتل محمد فنهاهم

The son^{saww} of Aamina, the Prophet Muhammad^{saww}, is to me^{as} as one of my^{as} own children. When he^{saww} clung to the camel's reins, I^{as} felt compassion for him^{saww} as the camels departed, laden with provisions. Tears poured from my^{as} eyes Like scattered pearls, each one falling alone.

I^{as} upheld the bond of kinship owed to him^{saww}, and faithfully preserved the trust of my^{as} forefathers concerning him^{saww}. I^{as} instructed him to travel among his^{saww} uncles. Men of fair faces and keen unsheathed swords. They journeyed toward a distant and well-known destination, a road far removed from the paths of ordinary travellers.

Until, when the people came within sight of Busra, they encountered, from a place of watchfulness on a height, a learned monk, who truthfully informed them about him^{saww}, and turned back the envious bands. A group of Jews had seen what he had seen the cloud's shade above him^{saww} and the honour of the noble one.

They set out intending to kill Muhammad^{saww}, but he^{as} forbade them and strove with all his^{as} might to stop them.¹¹⁷

¹¹⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 15

¹¹⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 16

17- ك، إكمال الدين أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ يَرْفَعُهُ قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ ص أَرَادَ أَبُو طَالِبٍ يَخْرُجُ إِلَى الشَّامِ فِي عِيرٍ قُرَيْشِيٍّ فَجَاءَ رَسُولُ اللَّهِ ص وَ تَشَبَّثَ بِالزَّيْمَامِ وَ قَالَ يَا عَمَّ عَلَى مَنْ تُخَلِّفُنِي لَا عَلَى أُمٍّ وَ لَا عَلَى أَبٍ وَ قَدْ كَانَتْ أُمُّهُ تُؤَفِّقُ

'Ikmal Al Deen'- My father, from Ali, from his father, from Bin Abu Umei, from Aban Bin Usman, raising it, said,

'When it reached Rasool-Allah^{-saww} that Abu Talib^{-asws} intended to go out to Syrian among a caravan of Quraysh, Rasool-Allah^{-saww} came and clung to the rein and said, 'O uncle^{-asws}! Upon whom are you^{-as} leaving me^{-saww} behind? Neither upon a mother nor upon a father'. And his^{-saww} mother^{-as} had passed away.

فَرَّقَ لَهُ أَبُو طَالِبٍ وَ رَحِمَهُ وَ أَخْرَجَهُ مَعَهُ وَ كَانُوا إِذَا سَارُوا تَسِيرُ عَلَى رَأْسِ رَسُولِ اللَّهِ الْعِمَامَةُ تُظِلُّهُ مِنَ الشَّمْسِ فَمَرُّوا فِي طَرِيقِهِمْ بِرَجُلٍ يُقَالُ لَهُ بِحِيرَاءُ فَلَمَّا رَأَى الْعِمَامَةَ تَسِيرُ مَعَهُمْ نَزَلَ مِنْ صَوْمَعَتِهِ فَأَخَذَ لِقُرَيْشٍ طَعَامًا وَ بَعَثَ إِلَيْهِمْ يَسْأَلُهُمْ أَنْ يَأْتُوهُ فَأَتَوْهُ وَ خَلَّفُوا رَسُولَ اللَّهِ ص فِي الرَّحْلِ

Abu Talib^{-asws} consoled him^{-as} and had mercy on him^{-saww} and took him^{-saww} with him^{-as}, and whenever they travelled the cloud travelled over the head of Rasool-Allah^{-saww} shading him^{-saww} from the sun. On their way, they passed by a man called Baheera. When he saw the cloud travelling with them, he descended from his animal and took some food for Quraysh, and sent a message to them asking them to come to him. They came to him and Rasool-Allah^{-saww} stayed behind among the luggage.

فَنَظَرَ بِحِيرَاءُ إِلَى الْعِمَامَةِ قَائِمَةً فَقَالَ هَلْ بَقِيَ مِنْكُمْ أَحَدٌ لَمْ يَأْتِنِي فَقَالُوا مَا بَقِيَ مِنَّا إِلَّا غُلَامٌ حَدَّثَ خَلْفَتَاهُ فِي الرَّحْلِ فَقَالَ لَا يَنْبَغِي أَنْ يَتَخَلَّفَ عَنْ طَعَامِي أَحَدٌ مِنْكُمْ فَبَعَثُوا إِلَى رَسُولِ اللَّهِ ص فَلَمَّا أَقْبَلَ أَقْبَلَتِ الْعِمَامَةُ

Baheera looked at the cloud having stopped, so he said to them, 'Does there remain anyone who has not come to me?' They said, 'There does not remain from us except a young boy^{-saww}. We left him^{-saww} behind among the luggage'. He said, 'It is not befitting that anyone from you should be left behind from my meal'. They sent for Rasool-Allah^{-saww}. When he^{-saww} came, the cloud came.

فَلَمَّا نَظَرَ إِلَيْهِ بِحِيرَاءُ قَالَ مَنْ هَذَا الْغُلَامُ قَالُوا ابْنُ هَذَا وَ أَشَارُوا إِلَى أَبِي طَالِبٍ فَقَالَ لَهُ بِحِيرَاءُ هَذَا ابْنُ هَذَا ابْنِ أَخِي قَالَ مَا فَعَلَ أَبُوهُ قَالَ تُؤَفِّقُ وَ هُوَ حَلٌّ

When Baheera looked at him^{-saww} he said, 'Who is this boy?' They said, 'Son^{-saww} of this one^{-as}', and gestured towards Abu Talib^{-asws}. Baheera said to him^{-as}, 'This is your^{-as} son^{-saww}?' Abu Talib^{-asws} said, 'This is a son^{-saww} of my^{-saww} brother^{-as}'. He said, 'And what happened with his^{-saww} father^{-as}?' He^{-as} said: 'Passed away before his^{-saww} birth'.

فَقَالَ بِحِيرَاءُ لِأَبِي طَالِبٍ رُدَّ هَذَا الْغُلَامَ فِي بِلَادِهِ فَإِنَّهُ إِنْ عَلِمَتْ مِنْهُ الْيَهُودُ مَا أَعْلَمَ مِنْهُ قَتَلُوهُ فَإِنَّ هَذَا شَأْنًا مِنَ الشَّيْءِ هَذَا نَبِيُّ هَذِهِ الْأُمَّةِ هَذَا نَبِيُّ السَّيْفِ

Baheera said to Abu Talib^{-asws}, 'Return this boy^{-saww} to be in his^{-saww} city, for if the Jews come to know from him^{-saww} what I know of him^{-saww}, they will kill him^{-saww}, for there is an occupation

for him^{-saww} from the occupations. This is a Prophet^{-saww} of this community. This is a Prophet^{-saww} of the sword”.¹¹⁸

18- ك، إكمال الدين القطان و ابن موسى و السنياني جميعاً عن ابن زكريا القطان عن محمد بن إسماعيل عن عبد الله بن محمد قال حدثني أبي و حدثني الهيثم بن عمر المزي عن عمه عن يعلی النشابة قال: خرج خالد بن أسيد بن أبي العاص و طليق بن أبي سفيان بن أمية بخارا إلى الشام سنة خرج رسول الله ص فيها فكانا معه و كانا يحكيان أهما رأيا في مسيره و ركوبه مما يصنع الوحش و الطير

‘Ikmal Al Deen’ – Al Qattan, and Bin Musa, and Al Sinani, altogether from Bin Zakariya Al Qattan, from Muhammad Bin Ismail, from Abdullah Bin Muhammad who said, ‘My father narrated to me and Al Haysam Bin Umar Al Muzanny narrated to me from his uncle from Ya’la Al Nassabi who said,

‘Khalid Bin Useyd Bin Abu Al Aas and Taleeq Bin Abu Sufyan Bin Umayya went out as traders to Syria in the year Rasool-Allah^{-saww} (had also) gone out in it. They were with him, and they narrated that they saw, in his^{-saww} journey and his^{-saww} riding, how the wild animals and the birds behaved towards him^{-saww}.

فَلَمَّا تَوَسَّطْنَا سَوْقَ بُصْرَى إِذَا نَحْنُ بِقَوْمٍ مِنَ الرُّهْبَانِ قَدْ جَاءُوا مُتَغَيَّرِي الْأَلْوَانِ كَأَنَّ عَلَى وُجُوهِهِمُ الرِّعْفَرَانِ نَرَى مِنْهُمْ الرِّعْدَ فَقَالُوا يَجِبُ أَنْ تَأْتُوا أَكْبَرَنَا فَإِنَّهُ هَاهُنَا قَرِيبٌ فِي الْكَنِيسَةِ الْعَظْمَى

When we were in the middle of the market of Busra, we were with a group of Monks coming over. Their complexions had changed as if there was saffron upon their faces. We were trembling because of them. You must come to our great one, for he is over here nearby in the large church!’

فَقُلْنَا مَا لَنَا وَ لَكُمْ

We said, ‘What have we to do with you all?’

فَقَالُوا لَيْسَ يَضُرُّكُمْ مِنْ هَذَا شَيْءٌ وَ لَعَلَّنَا نُكْرِمُكُمْ وَ ظَنُّوْا أَنْ وَاحِدًا مِنَّا مُحَمَّدٌ

They said, ‘Nothing from this would harm you, and perhaps we shall honour you!’ – and they assumed that Muhammad^{-saww} was one of us.

فَدَهَبْنَا مَعَهُمْ حَتَّى دَخَلْنَا مَعَهُمُ الْكَنِيسَةَ الْعَظِيمَةَ الْبُنْيَانِ فَإِذَا كِبَرُهُمْ قَدْ تَوَسَّطَهُمْ وَ حَوْلَهُ تَلَامِيذُهُ وَ قَدْ نَشَرَ كِتَابًا فِي يَدِهِ فَأَخَذَ يَنْظُرُ إِلَيْنَا مَرَّةً وَ فِي الْكِتَابِ مَرَّةً فَقَالَ لِأَصْحَابِهِ مَا صَنَعْتُمْ شَيْئًا لَمْ تَأْتُونِي بِالَّذِي أُرِيدُ وَ هُوَ الْآنَ هَاهُنَا

We went with them until we entered the large church with them. There, their great one was in their midst, and his students were around him, and he had spread out a book in his hand. He looked at us at times and at the book at times. He said to his companions, ‘You have not done anything which I wanted, and now he is over here!’

ثُمَّ قَالَ لَنَا مَنْ أَنْتُمْ قُلْنَا رَهْطٌ مِنْ قُرَيْشٍ فَقَالَ مَنْ أَيْ قُرَيْشٍ فَقُلْنَا مِنْ بَنِي عَبْدِ شَمْسٍ فَقَالَ لَنَا مَعَكُمْ غَيْرُكُمْ فَقُلْنَا نَعَمْ شَابٌّ مِنْ بَنِي هَاشِمٍ نُسَيِّبُهُ نِسْمَ بَنِي عَبْدِ الْمُطَّلِبِ

¹¹⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 17

Then he said to us, 'Who are you?' We said, 'We are a tribe of Qureysh'. He said, 'From which Qureysh?' We said, 'The sons of Abd Shams'. He said, 'Are there others with you?' We said, 'Yes. There is a youth from the clan of Hashim^{-as} named 'The orphan of Abdul Muttalib^{-as}!'

فَوَاللَّهِ لَقَدْ نَحَرَ نَحْرَهُ كَادَ أَنْ يُعْشَى عَلَيْهِ ثُمَّ وَثَبَ فَقَالَ أُوهُ أُوهُ هَلَكْتَ النَّصْرَانِيَّةُ وَالْمَسِيحُ

By Allah^{-azwj}, he let out such a gasp he almost lost consciousness. Then he leapt up and said, 'Alas! Alas the Christians and the Messiah^{-as} are destroyed!'

ثُمَّ قَامَ وَ اتَّكَأَ عَلَى صَلِيبٍ مِنْ صُلْبَانِهِ وَ هُوَ مُفَكِّرٌ وَ حَوْلَهُ ثَمَانُونَ رَجُلًا مِنَ الْبَطَارِقَةِ وَ التَّلَامِيذَةِ فَقَالَ لَنَا فَيَخِفُ عَلَيْكُمْ أَنْ تُرُونِيهِ فَقُلْنَا لَهُ نَعَمْ

Then he stood up and leant on a crucifix from his crucifixes and he was pondering while eighty men from the Bishops and the students were around him. He said to us 'Would it be easy upon you to show him^{-saww} to me?' We said to him, 'Yes'.

فَجَاءَ مَعَنَا فَإِذَا نَحْنُ بِمُحَمَّدٍ قَائِمٍ فِي سُوقٍ بُصْرَى وَ اللَّهِ لَكَأَنَّكَ لَمْ تَرَ وَجْهَهُ إِلَّا يَوْمَئِذٍ كَانَ هِلَالًا يَنَالُ مِنْ وَجْهِهِ قَدِ رَجَحَ الْكَثِيرَ وَ اشْتَرَى الْكَثِيرَ

He came with us, and there we were with Muhamad^{-saww} standing in a market of Busra. By Allah^{-azwj}, it was as if we had not seen his^{-saww} face except on that day. It was as if a shining crescent was beaming from his^{-saww} face. He^{-saww} had profited a lot and bought a lot.

فَأَرَدْنَا أَنْ نَقُولَ لِلْقَيْنِ هُوَ هَذَا فَإِذَا هُوَ قَدْ سَبَقَنَا فَقَالَ هُوَ قَدْ عَرَفْتُهُ وَ الْمَسِيحُ

We wanted to say to the priest, 'He^{-saww} is this one!', but he preceded us and said, 'Him^{-saww}! I have recognised him^{-as}, by the Messiah^{-as}!'

فَدَنَا مِنْهُ وَ قَبَّلَ رَأْسَهُ وَ قَالَ أَنْتَ الْمُقَدَّسُ

He went near him^{-as} and kissed his^{-saww} head and said, 'You^{-saww} are the Holy!'

ثُمَّ أَخَذَ يَسْأَلُهُ عَنْ أَشْيَاءَ مِنْ عَلَامَاتِهِ فَأَخَذَ النَّبِيُّ ص يُخْبِرُهُ فَسَمِعْنَاهُ يَقُولُ لَئِنْ أَذْرَكْتُ زَمَانَكَ لَأُعْطِيَنَّ السَّيْفَ حَقَّهُ

Then he took to asking him^{-saww} about things from his^{-saww} signs. The Prophet^{-saww} went on to inform him. We heard him saying: 'If I were to come across your^{-saww} era, I would give the sword its due right!'

ثُمَّ قَالَ لَنَا أَتَعْلَمُونَ مَا مَعَهُ مِنَ الْحَيَاةِ وَ الْمَوْتِ مَنْ تَعَلَّقَ بِهِ حَيٍّ طَوِيلًا وَ مَنْ زَاغَ عَنْهُ مَاتَ مَوْتًا لَا يَحْيَا بَعْدَهُ أَبَدًا هُوَ الَّذِي مَعَهُ الرِّيحُ الْأَعْظَمُ

Then he said to us, 'Do you know what is with him^{-saww}? With him^{-saww} is the life and the death. One who attaches with him^{-as} will live long, and one who turns away from him^{-saww} will die a death, there being no life after it, ever! He^{-saww} is the one with whom is the mightiest profit!'

ثُمَّ قَبَّلَ وَجْهَهُ وَ رَجَعَ رَاجِعًا

Then he kissed his^{-saww} face and departed returning.¹¹⁹

19- ك، إكمال الدين القطان و ابن موسى و السبناني جميعاً عن ابن زكريا القطان عن محمد بن إسماعيل عن عبد الله بن محمد عن أبيه و قيس بن سعد الدؤلي عن عبد الله بن بجر الفقعسي عن بكر بن عبد الله الأشجعي عن أبيه قالوا خرج سنة خرج رسول الله ص إلى الشام عبد مناة بن كنانة و نوفل بن معاوية بن عمرو بن صخر بن نعمان بن عدي جزاراً إلى الشام فلماها [فلقيهما] أبو المؤيبي الزاهب فقال لهما من أنتمما قالنا نحن جزار من أهل الحرم من قريش فقال لهما من أي قريش فأخبراه

'Ikmal Al Deen'- Al Qatan and Bin Musa and Al Sinany altogether, from Bin Zakariya Al Qatan, from Muhammad Bin Ismail, from Abdullah Bin Muhammad, from his father, and Qays Bin Sa'ad Al Daily, from Abdullah Bin Baheer Al Faq'asy, from Bakr Bin Abdullah Al Ashjaie, from his forefathers who said,

'Abd Manah Al-Kanana went out in the year Rasool-Allah^{-saww} went out to Syria, and Nowfal Bin Muawiya Bin Urwa Bin Sakhr Bin Numan Bin Udayy as traders to Syria, and Abu Al-Muweyhib the monk met them and said to them, 'Who are you two?' They said, 'We are traders from the people of the Sanctuary from Quraysh'. He said to them, 'From which Quraysh?' They informed him.

فَقَالَ لُهُمَا هَلْ قَدِمَ مَعَكُمَا مِنْ قُرَيْشٍ غَيْرُكُمَا قَالَا نَعَمْ شَابٌّ مَعَ [مِنْ] بَنِي هَاشِمٍ اسْمُهُ مُحَمَّدٌ فَقَالَ أَبُو الْمُؤَيْبِ إِيَّاهُ وَ اللَّهُ أَرَدْتُ فَقَالَا وَ اللَّهُ مَا فِي قُرَيْشٍ أَحْمَلُ مِنْهُ ذِكْرًا إِنَّمَا يُسَمُّونَهُ بِسَمِّ قُرَيْشٍ وَ هُوَ أَجِيرٌ لَامِرَأَةٍ مِنَّا يُقَالُ لَهَا خَدِيجَةُ فَمَا حَاجَتُكَ إِلَيْهِ

He said to them, 'Has anyone else from Quraysh proceeded with you, apart from you two?' They said, 'Yes, there is a youth with the Clan of Hashim^{-asws}, his^{-saww} name is Muhammad^{-saww}'. Abu Al-Muweyhib said, 'By Allah^{-azwj}! He^{-saww} is the one I intended'. They said, 'By Allah^{-azwj}! There is none from the Quraysh with a more majestic mention than him^{-saww}. But rather, they are naming him^{-saww} as 'Orphan of Quraysh', and he^{-saww} is an employee of a woman from us called Khadeeja^{-asws}. What is your need to him^{-saww}?'

فَأَخَذَ يُحَرِّكُ رَأْسَهُ وَ يَقُولُ هُوَ هُوَ فَقَالَ لُهُمَا تَدْلَانِي عَلَيْهِ فَقَالَا تَرَكْنَاهُ فِي سَوَاقِ بُصْرَى فَبَيْنَمَا هُمْ فِي الْكَلَامِ إِذْ طَلَعَ رَسُولُ اللَّهِ ص فَقَالَ هُوَ هَذَا فَخَلَا بِهِ سَاعَةً يُنَاجِيهِ وَ يُكَلِّمُهُ ثُمَّ أَخَذَ يُقِيلُ بَيْنَ عَيْنَيْهِ وَ أَخْرَجَ شَيْئاً مِنْ كُمِهِ لَا نَدْرِي مَا هُوَ وَ رَسُولُ اللَّهِ ص يَأْتِي أَنْ يَقْبَلَهُ

He grabbed his moving head and said, 'Him^{-saww}! Him^{-saww}!' He said to them, 'Will you point me to him^{-saww}'. They said, 'We left him^{-saww} in the markets of Basra'. While they were in the speech when Rasool-Allah^{-saww} emerged, and he said, 'He is that one'. They left him alone with him^{-saww} for a while, whispering to him^{-saww} and speaking to him^{-saww}, then he went on to kiss between his^{-saww} eyes and brought something out from his sleeve, we don't know what it was, and Rasool-Allah^{-saww} refused to accept it.

فَلَمَّا فَارَقَهُ قَالَ لَنَا تَسْمَعَانِ مِنِّي هَذَا وَ اللَّهُ نَبِيُّ آخِرِ الزَّمَانِ وَ اللَّهُ سَيَخْرُجُ إِلَى قَرِيبٍ يَدْعُو النَّاسَ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا رَأَيْتُمْ ذَلِكَ

When he separated from him^{-saww}, said to us, 'Will you two listen from me? By Allah^{-azwj}! This is the Prophet^{-saww} of the end of times. By Allah^{-azwj}! He^{-azwj} will be coming out very soon calling

¹¹⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 18

the people to the testimony that there is no god except Allah^{-azwj'}. When you see that, follow him^{-saww'}.

فَاتَّبَعُوهُ ثُمَّ قَالَ هَلْ وَلَدَ لِعَمِّي أَبِي طَالِبٍ وَلَدٌ يُقَالُ لَهُ عَلِيٌّ فَقُلْنَا لَا فَقَالَ إِنَّمَا أَنْ يَكُونَ قَدْ وَلَدَ أَوْ يُوَلَّدَ فِي سَنَتِهِ هُوَ أَوَّلُ مَنْ يُؤْمِنُ بِهِ نَعْرِفُهُ وَ إِنَّا لَنَجِدُ صِفَتَهُ عِنْدَنَا بِالْوَصِيَّةِ كَمَا نَجِدُ صِفَةَ مُحَمَّدٍ بِالنَّبُوَّةِ

Then he said, 'Is there any son for his^{-saww} uncle^{-as} Abu Talib^{-asws}, a son called 'Ali'? We said, 'No'. He said, 'But he either happens to have been born or will be born during his^{-saww} year. He^{-asws} will be the first one to believe in him^{-saww}. We recognise him^{-asws}, and we tend to find his^{-asws} ascription with us with the successorship just as we tend to find the ascription of Muhammad^{-saww} with the Prophet-hood.

وَ إِنَّهُ سَيِّدُ الْعَرَبِ وَ رَبَّائِيهَا وَ ذُو قُرْنَيْهَا يُعْطِي السَّيْفَ حَقَّهُ اسْمُهُ فِي الْمَلَأِ الْأَعْلَى عَلِيٌّ وَ هُوَ أَعْلَى الْخَلَائِقِ يَوْمَ الْقِيَامَةِ بَعْدَ الْأَنْبِيَاءِ ذِكْرًا وَ تُسَمِّيهِ الْمَلَائِكَةُ الْبَاطِلَ الْأَزْهَرَ الْمُفْلِحَ لَا يَتَوَجَّهُ إِلَى وَجْهِ إِلَّا أَفْلَحَ وَ ظَفَرَ وَ اللَّهُ هُوَ أَعْرَفُ بَيْنَ أَصْحَابِهِ فِي السَّمَاءِ مِنَ الشَّمْسِ الطَّالِعَةِ

And he^{-asws} is the chief of the Arabs and its spiritual ones and with its reins. He^{-asws} will give the sword its right. His^{-asws} name in the Exalted Assembly is 'Ali', and he^{-asws} is the highest of the people to be mentioned on the Day of Qiyamah after the Prophets^{-as}, as the shining successful hero. One will not face towards his^{-asws} face except he would be successful and win. By Allah^{-azwj!} He^{-asws} is more well-known among his^{-asws} companions in the sky than the emerging sun¹²⁰.

20- ك، إكمال الدين أحمد بن محمد بن الحسين بن محمد بن يعقوب بن يوسف عن أحمد بن عبد الجبار العطاردی عن يونس بن بكير عن محمد بن إسحاق بن بشار المدي قال: كان زيد بن عمرو بن نفيل أجمع على الخروج من مكة يضرب في الأرض و يطلب الحنيفية دين إبراهيم ع و كانت امرأته صفيّة بنت الحضرمي كلما أبصرته قد هض إلى الخروج و أرادته أدت به الخطاب بن نفيل

'Ikmal Al Deen' – Ahmad Bin Muhammad Bin Al-Husayn, from Muhammad Bin Yaqoub Bin Yusuf, from Ahmad Bin Abdul Jabbar Al Utaridy, from Yunus Bin Bukeyr, from Muhammad Bin Is'haq Bin Bashir Al Madani who said,

'Zayd Bin Amro Bin Nufeyl resolved upon going out from Makkah. He wandered the earth and sought the upright religion of Ibrahim^{-as}, and asked around about it, and his wife Safiya Bin Al-Hazramy, every time she saw him get up to go out and his intention, would proclaim it to Al-Khattab Bin Nufeyl.

فَخَرَجَ زَيْدٌ إِلَى الشَّامِ يَلْتَمِسُ وَ يَطْلُبُ فِي أَهْلِ الْكِتَابِ دِينَ إِبْرَاهِيمَ ع وَ يَسْأَلُ عَنْهُ فَلَمْ يَزَلْ فِي ذَلِكَ فِيمَا يَزْعُمُونَ حَتَّى أَتَى الْمَوْصِلَ وَ الْجَزِيرَةَ كُلَّهَا ثُمَّ أَقْبَلَ حَتَّى أَتَى الشَّامَ فَجَالَ فِيهَا حَتَّى أَتَى رَاهِبًا مِنْ أَهْلِ الْبَلْقَاءِ فَتَبِعَهُ كَانَ يَنْتَهِي إِلَيْهِ عِلْمُ النَّصْرَانِيَّةِ فِيمَا يَزْعُمُونَ

Zayd went out to Syria seeking and searching among the people of the Book for the religion of Ibrahim^{-as} and asking about it. He did not cease to be in what they were claiming until he came to Al-Mosul and Al-Jazeera, all of it. Then he turned until he came to Syria where he traveled about until he met a monk from the people of Al-Balqa. It is claimed that the knowledge of Christianity had ultimately reached this monk, among what they claimed.

¹²⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 19

فَسَأَلَهُ عَنِ الْخَنَفِيَّةِ دِينَ إِبْرَاهِيمَ ع فَقَالَ لَهُ الرَّاهِبُ إِنَّكَ لَتَسْأَلُ عَنْ دِينٍ مَا أَنْتَ بِوَاجِدٍ مَنْ يَحْمِلُكَ عَلَيْهِ الْيَوْمَ لَقَدْ دَرَسَ عِلْمُهُ وَ ذَهَبَ مَنْ كَانَ يَعْرِفُهُ وَ لَكِنَّهُ قَدْ أَظْلَكَ خُرُوجَ نَبِيِّ يُبْعَثُ بِأَرْضِكَ الَّتِي خَرَجْتَ مِنْهَا بِدِينِ إِبْرَاهِيمَ الْخَنَفِيَّةِ فَعَلَيْكَ بِبِلَادِكَ فَإِنَّهُ مَبْعُوثٌ الْآنَ هَذَا زَمَانُهُ

He asked him about the upright religion of Ibrahim^{as}. The Monk said to him, ‘You are asking about a religion for which you will not find anyone today to guide you. Its knowledge has faded away, and those who knew it have passed away. However, the coming of a Prophet^{saww} has cast its shadow over you. He^{saww} will be Sent in the very land from which you departed, with the religion of Ibrahim^{as}, the upright Monotheistic faith. Return to your own land, for he^{saww} will indeed be Sent now. This is his^{saww} era!’

وَ لَقَدْ كَانَ شَامَ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ فَلَمْ يَرْضَ شَيْئاً مِنْهُمَا فَخَرَجَ مُسْرِعاً حِينَ قَالَ لَهُ الرَّاهِبُ مَا قَالَ يُرِيدُ مَكَّةَ حَتَّى إِذَا كَانَ بِأَرْضِ لَحْمٍ عَدَوْا عَلَيْهِ فَقَتَلُوهُ

He had already examined the Judaism and the Christianity but was not satisfied with either of them. He went out swiftly when the Monk said to him what he said, intending Makkah until when he was in the land of Lakhm, they attacked him and killed him.

فَقَالَ وَرَقَةُ بْنُ نَوْفَلٍ وَ كَانَ قَدْ اتَّبَعَ مِثْلَ رَأْيِ زَيْدٍ وَ لَمْ يَفْعَلْ فِي ذَلِكَ مَا فَعَلَ فَبَكَاهُ وَرَقَةُ وَ قَالَ فِيهِ

زُشِدْتَ وَ أُعِينْتَ ابْنَ عَمْرٍ وَ إِنَّمَا
تَجَنَّبْتَ تَنُوراً مِنَ النَّارِ حَامِئاً

بِدِينِكَ رَبِّا لَيْسَ رَبُّ كَمِثْلِهِ
وَ تَرَكْتَ أَوْثَانَ الطَّوَاعِي كَمَا هِيَ

Waraqa Bin Nowfal said, ‘And he had followed an opinion similar to that of Zayd, though he had not done what Zayd had done. He mourned him and wept for him and said (a quartrain) regarding him, ‘*You were rightly guided and blessed, O son of Amr. Indeed, you only turned away from a blazing furnace of fire, by your devotion to a Lord^{azwj} for whom there is no lord like Him^{azwj} and by your abandonment of the idols of the tyrants as they were*’.¹²¹

21 قب، المناقب لابن شهر آشوب عن مُحَمَّدِ بْنِ إِسْحَاقَ مِثْلَهُ

From Muhammad Bin Is’haq – similar to it’.¹²²

22- ك، إكمال الدين بهذا الإسناد عن مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ بَشَّارِ الْمَدَنِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الْأَثِيرِ وَ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُصَيْنِ التَّمِيمِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَ سَعِيدَ بْنَ زَيْدٍ قَالَا يَا رَسُولَ اللَّهِ تَسْتَغْفِرُ لَزَيْدٍ قَالَ نَعَمْ فَاسْتَغْفِرُوا لَهُ إِنَّهُ يُبْعَثُ أُمَّةً وَاحِدَةً

‘Ikmal Al Deen’ By this chain from Muhammad Bin Is’haq Bin Bashar Al Madany, from Muhammad Bin Ja’far Al Aseyr and Muhammad Bin Abdul Rahman Bin Abdullah Bin Al Haseyn Al Tameemy that,

‘Umar Bin Al-Khattab and Saeed Bin Zayd both said, ‘O Rasool-Allah^{saww}! Do you^{saww} seek Forgiveness for Zayd?’ He^{saww} said: ‘Yes, and you should be seeking Forgiveness for him. He will be Resurrected as a community, alone’.¹²³

¹²¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 20

¹²² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 21

¹²³ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 22

23- ك، إكمال الدين بالإسناد المتقدم عن يونس بن بكير عن المسعودي عن نفييل بن هشام عن أبيه أن جدّه سعيد بن زيد سأل رسول الله ص عن أبيه زيد بن عمرو فقال يا رسول الله إن زيد بن عمرو كان كما رأيت وكما بلغك فلو أذكرتك لأمن بك فاستغفر له قال نعم فاستغفر له

‘Ikmal Al Deen’- By the preceding chain from Yunus Bin Bakeyr, from Al Masoudyt, from Nufeyl Bin Hisham, from his father that,

‘His grandfather Saeed Bin Zayd asked Rasool-Allah^{-saww} about his father Zayd Bin Umar, and he said, ‘O Rasool-Allah^{-saww}! Bin Amro was as you^{-saww} saw and as it has reached you^{-saww}. If he were to come across to you^{-saww} to believe in you^{-saww}, will you^{-saww} seek Forgiveness for him?’ He^{-saww} said: ‘Yes, I^{-saww} shall seek Forgiveness for him’.

و قال إنه يجيء يوم القيامة أمة واحدة وكان فيما ذكروا أنه يطلب الدين فمات وهو في طلبه

And he^{-saww} said: ‘He will be coming on the Day of Qiyamah as a community, alone’, and it was among what they mentioned that he sought the Religion and died while he was seeking it”.¹²⁴

24- ك، إكمال الدين أبي عن علي عن أبيه عن ابن أبي عمير و البرنطي معاً عن أبان بن عثمان عن أبان بن تغلب عن عكرمة عن ابن عباس قال: لما دعا رسول الله ص بكعب بن أسد ليضرب عنقه فأخرج و ذلك في غزوة بني قريظة نظر إليه رسول الله ص فقال له يا كعب أ ما نفعلك وصية ابن حواش الحبر الممثل من الشام

‘Ikmal Al Deen’- My father, from Ali, from his father, from Bin Abu Umeyr and Al Bazanty both together, from Aban Bin Usman, from Aban Bin Taghlab, from Ikrima (non-Shia), from Bin Abbas who said,

‘When Rasool-Allah^{-saww} called for Ka’ab Bin Asaf to strike off his neck, he was brought, and that was during the military expedition of Banu Qureyza. Rasool-Allah^{-saww} looked at him and said to him: ‘O Ka’ab! Did it not benefit you the bequest of Bin Hawash the monk, the one returning from Syria?

فقال تركت الحمير و الخمر و جئت إلى البؤس و التمر ليبيعت هذا أو أن خروجي يكون خرجي بكفة و هذه دار هجرته و هو الضحوك القتال

He had said, ‘You will (be made to) leave the wine and the intoxicants and you will come to the misery and the violence to a Prophet^{-saww} to be Sent. This is the time of his^{-saww} advent. His^{-saww} advent will be at Makkah, and this is a house of his^{-saww} emigration, and he^{-saww} will be frequently of the fighting (battles).

يختزئ بالكسرة و التمرات و يركب الحمار الغاري في عينيه حمرة و بين كتفيه خاتم النبوة يصع سيفه على عاتقه لا يبالي بمن لاقى يبلغ سلطانه منقطع الحف و الحافر

He^{-saww} will split the factions and the groups, and he^{-saww} will ride the donkey bare (without) saddle. In his^{-saww} is redness, and between his^{-saww} shoulders is a seal of the Prophet-hood. He^{-saww} will place his^{-saww} sword upon a shoulder (of Ali^{-asws}), nor caring who he^{-saww} meets (in battle). His^{-saww} authority will reach unparalleled shoes (infantry) and the hooves (cavalry)”.¹²⁴

¹²⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 23

قَالَ كَعْبٌ قَدْ كَانَ ذَلِكَ يَا مُحَمَّدُ وَ لَوْ لَا أَنَّ الْيَهُودَ تُعَيِّرُنِي أَنِّي جَبُنْتُ عِنْدَ الْقَتْلِ لَأَمَنْتُ بِكَ وَ صَدَّقْتُكَ وَ لَكِنِّي عَلَى دِينِ الْيَهُودِيَّةِ عَلَيْهِ أَحْيَا وَ عَلَيْهِ أَمُوتُ

Ka'ab said, 'That was so, O Muhammad^{-saww}! And had it not been for the Jews faulting me that I was a coward in the battle, I would have believed in you^{-saww} and ratified you^{-saww}. But, I am upon the religion of the Jews. Upon it I have lived and upon it I shall die'.

فَقَالَ رَسُولُ اللَّهِ ص اضْرِبُوا عُنُقَهُ فَقُتِلَ وَ ضُرِبَتْ عُنُقُهُ

Rasool-Allah^{-saww} said: 'Bring him forwards and strike off his neck!' They forwarded him and struck off his neck".¹²⁵

25- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ بِإِسْنَادِهِ إِلَى ابْنِ أَوْرَمَةَ عَنْ عِيسَى بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ التَّفْلَيْسِيِّ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْحَى اللَّهُ تَعَالَى جَلَّتْ عَظَمَتُهُ إِلَى عِيسَى ع جَدِّي فِي أَمْرِي وَ لَا تَتْرُكْ لِي خَلْقَتَكَ مِنْ غَيْرِ فَخَلِيَ آيَةً لِلْعَالَمِينَ أَخْبَرْتُمْ آمَنُوا بِي وَ بِرَسُولِي النَّبِيِّ الْأُمِّيِّ نَسَلُهُ مِنْ مُبَارَكَةٍ وَ هِيَ مَعَ أُمِّكَ فِي الْجَنَّةِ طَوْبَى لِمَنْ سَمِعَ كَلَامَهُ وَ أَذْرَكَ زَمَانَهُ وَ شَهِدَ أَيَّامَهُ

'Qasas Al-Anbiya^{-as} By the chain to Al Sadouq, by his chain to Bin Awrama, from Isa Bin Al-Abbas, from Muhammad Bin Abdul Kareem Al Tafleesy, from Abdul Momin Bin Muhammad, raising it, said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted, Majestic is His^{-azwj} Magnificence, Revealed to Isa^{-as}: "Strive in My^{-azwj} Command and do not discontinue. I^{-azwj} Created you^{-as} from without a male as a Sign for the worlds. Inform them to believe in Me^{-azwj} and in My^{-azwj} Rasool^{-saww}, the Prophet^{-saww}, the Ummi (Makkan), his^{-saww} lineage being from a Blessed one^{-as}, and she^{-as} will be with your^{-as} mother^{-as} in the Paradise. Tooba is for one who listens to his^{-saww} speech, and comes across his^{-saww} era, and witnesses his^{-saww} days!"

قَالَ عِيسَى يَا رَبِّ وَ مَا طَوْبَى قَالَ شَجَرَةٌ فِي الْجَنَّةِ تَحْتَهَا عَيْنٌ مَنْ شَرِبَ مِنْهَا شَرِبَتْ لَمْ يَظْمَأْ بَعْدَهُ أَبَدًا

Isa^{-as} said: 'O Lord^{-azwj}! And what is Tooba?' He^{-azwj} Said: "A tree in the Paradise. Beneath it is a spring, one who drinks a drink from it would not be thirsty after it, ever!"

قَالَ عِيسَى يَا رَبِّ اسْقِنِي مِنْهَا شَرِبَةً قَالَ كَلَّا يَا عِيسَى إِنَّ تِلْكَ الْعَيْنَ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى يَشْرَبَهَا ذَلِكَ النَّبِيُّ وَ تِلْكَ الْجَنَّةُ مُحَرَّمَةٌ عَلَى الْأُمَمِ حَتَّى يَدْخُلَهَا أُمَّةٌ ذَلِكَ النَّبِيُّ

Isa^{-as} said: 'O Lord^{-azwj}! Will You^{-azwj} Quench me^{-as} a drink from it?' He^{-azwj} Said: "Never, O Isa^{-as}! That spring is Prohibited unto the Prophets^{-as} until that Prophet^{-saww} drinks from it, and that Paradise is Prohibited unto the communities until the community of that Prophet^{-saww} enters it!".¹²⁶

26- بيح: فصل ونذكر هاهنا شيئا "مما في الكتب المتقدمة من ذكر نبيها، وكيف بشرت الانبياء قبله بألفاظهم، منها ألفاظ القوراة في هذا الباب في السفر الاول منه: إن الملك نزل على إبراهيم فقال له: إنه يولد في هذا العالم لك غلام اسمه إسحاق فقال إبراهيم: ليت إسماعيل يعيش بين أيديك بخدمة الله فقال الله لإبراهيم: لك ذلك، قد استعجب في إسماعيل وإني أبركه وأمنه وأعظمه عما استعجب فيك، وتفسير هذا الحرف محمد، ويولد اثني عشر

¹²⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 24

¹²⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 25

عظيما"، واصبره لامة كثيرة. وقال في التوراة: إن الملك نزل على هاجر ام إسماعيل وقد كانت خرجت مغاضبة لسارة وهي تبكي، فقال لها: ارجعي واخذي مولدك، واعلمي أنك تلدين غلاما " يسمى إسماعيل، وهو يكون معظما " في الامم، ويده على كل يد. ولم يكن ذلك لإسماعيل ولا لاحد من ولده غير نبينا. وقال في التوراة: إن إبراهيم لما أخرج إسماعيل وامه هاجر اصحابهما عطش، فنزل عليهما ملك وقال لها: لا تحاوي بالعلام، وشدي يديك به، فإني أريد أن اصيره لامر عظيم. فإن قيل: هذا تبشير بملك وليس فيه ذكر نبوة، قلنا: الملك ملكان: ملك كفر وملك هدى، ولا يجوز أن يبشر الله إبراهيم عليه السلام وهاجر بظهور الكفر في ولدهما، و يصفه بالعظم. وقال في التوراة: أقبل من سيناء، وتلج من ساعير، وظهر من جبل فاران. فسيناء: جبل كلم الله عليه موسى، وساعير هو الجبل الذي بالشام كان فيه عيسى، وجبل فاران مكة. وفي التوراة: إن إسماعيل سكن بيرة فاران، ونشأ فيها، وتعلم الرمي. فذكر الله مع طور سيناء وساعير التي جاء منها بأنبيائه، وهى الله إتيان دينه وأحكامه، فلقد ظهر دين الله من مكة وهي فاران، فأتم الله تعالى هذه المواعيد لإبراهيم عليه السلام بمحمد صلى الله عليه واله، فظهر دين الله في مكة بالحج إليها، واستعلن ذكره بصراخ أصحابه بالعلية على رؤوس الجبال ويطون الاودية، ولم يكن موجودا " إلا بمجي محمد صلى الله عليه واله وغيره من ولد إسماعيل عباد أصنام، فلم يظهر الله بهم تبجيله. ويدل على تأويلنا ما قال في كتاب حيقوق: سيد يحيى من اليمن، يقدس من جبل فاران، يغطي السماء بماء "، وعلا الأرض نورا "، ويسيل الموت بين يديه، وينقر الطير بموضع قدميه. وقال في كتاب حزقيال النبي لبي إسرائيل: إني مؤيد بني قيدر بالملائكة - وقيدر جد العرب ابن إسماعيل لصلبه - وأجعل الدين تحت أقدامهم فيرفقونكم بديهم، وليشعرون أنفسكم بالحسية والغضب، ولا ترفعون أصدانكم ولا تنظرون إليهم، وجميع رضاي يصنعونه بكم. وإن محمدا " أخرج إليهم من أطاعه من بني قيدر فيقتل مقاتليهم، وأيدهم الله بالملائكة في بدر والخندق وحنين. وقال في التوراة في السفر الخامس: إني أقيم لبي إسرائيل نبيا " من إخوتكم مثلك، وأجعل كلامي على فمه. وإخوة بني إسرائيل ولد إسماعيل، ولم يكن في بني إسماعيل نبي مثل موسى، ولا أنى بكتاب ككتاب موسى غير نبينا صلى الله عليه واله. ومن قول حيقوق النبي ومن قول دانيال: جاء الله من اليمن، والفقيس من جبال فاران، فامتلات الأرض من تحميد أحمد وتقديسه، وملك الأرض بمبيته. وقال أيضا: " يضي له نوره الأرض، وتحمل خيله في البر والبحر. وقال أيضا: سنزع في قببك أعرافا "، وترتوي السهام بأمرك، يا محمد ارتواء ". وهذا إيضاح بأعنه وصفاته. وفي كتاب شعيا النبي: عبيد خزي من خلقي، رضي نفسي أبيض عليه روعي، أو قال: أنزل فيظهر في الامم عدي، لا يسمع صوته في الاسواق، يفتح العيون العمور، ويسمع الأذان الصم، ولا يحيل إلى اللهم، ركن المتواضعين، وهو نور الله الذي لا يطفى حتى تثبت في الأرض حقي، وينقطع به العذر. وقال في الفصل الخامس: أثر سلطانه على كنفه. يعني علامة النبوة، وكان على كنفه خاتم النبوة. وأعلامه في الزبور: قال داود في الزبور: سبحو الرب تسبيحا " حديثا "، وألفرح إسرائيل بخالقه ونبوة صهيون، من أجل أن الله اصطفى له امته، وأعطاه النصر، وسدد الصالحين منهم بالكرامة، يستبشرونه على مضامحهم، وأيديهم سيوف ذات شغرتين. لينتقم الله تعالى من الامم الذين لا يعبدونه. وفي مزموز آخر من الزبور: تقلد أهدا الخبار السيف، فإن ناموسك وشرائعك مقرونة بحجة بميتك، وسهامك مشنونة، والامم يحزون تحتك. وفي مزموز آخر: إن الله أظهر من صهيون إكليلا " محمودا ". ضرب الاكليل مثالا " للرئاسة والامامة، ومحمود هو محمد صلى الله عليه واله. وذكر أيضا " في صفته: ويجوز من البحر إلى البحر من لدن الانغار إلى مقطع الأرض، وإنه ليخر أهل الخزائن بين يديه، يأتيه ملوك الفرس، وتسجد له وتدب له الامم بالطاعة، ينقذ الضعيف، ويرق بالمساكين. وفي مزموز آخر: اللهم ابعث جاعل السنة كي يعلم الناس أنه بشر. هذا إخبار عن محمد يخبر الناس أن المسيح بشر. وفي كتاب شعيا النبي: قيل لي: قم نظارا " فانظر ماذا ترى فخير به، فقلت: أرى راكبين مقبلين: أحدهما على حمار، والآخر على جمل، يقول أحدهما لصاحبه: ستقطت بإبل وأصنامها. فكل أهل الكتاب يؤمن بحده الكتب، وتنفرد النصارى بالانجيل، وأعلامه في الانجيل: قال المسيح للحواريين: أنا أذهب وسيتأتىكم الفجار قليب بروج الحق الذي لا يتكلم من قبل نفسه، إنما هو كما يقال له، ويشهد علي وأنتم تشهدون، لأنكم معه من قبل الناس، وكل شئ أعده الله لكم يخبركم به، وفي حكاية يوحنا عن المسيح قال: الفجار قليب لا يجيبكم ما لم أذهب، فإذا جاء وبخ العالم على الخطيئة، ولا يقول من تلقاء نفسه، ولكنه يكلمكم مما يسمع، وسيتأتىكم بالحق، ويخبركم بالحوادث والغيوب. وقال في حكاية أخرى: الفجار قليب روح الحق الذي يرسله باسمي، هو يعلمكم كل شئ. وقال: إني سائل ربي أن يبعث إليكم فارقليط آخر يكون معكم إلى الابد، وهو يعلمكم كل شئ. وقال في حكاية أخرى: ابن البشر ذاهب، والفجار قليب يأتي بعده، يجيئكم الاسرار، ويفسر لكم كل شئ، وهو يشهد لي كما شهدت له، فإني أجيبكم بالامثال، وهو يجيبكم بالتأويل. ومن أعلامه في الانجيل إنه لما حبس يمي بن زكريا ليقتل بعث بتلاميذه إلى المسيح وقال لهم: قولوا: أنت هو الآتي أو تنوقع غورك ؟ فأجابه المسيح وقال: الحق اليقين أقول لكم: إنه لم تقم النساء على أفضل من يمي بن زكريا، وإن التوراة وكتب الانبياء يتلو بعضها بعضا " بالنبوة والوحي حتى جاء يمي، فأما الآن فإن شتمتم فاقبلوا أن الالهي متوقع أن يأتي، فمن كانت له أذنان سامعتان فليسمع. روي أنه كان فيه: إن أحمد متوقع فغفروا الاسم وجعلوا إليها لقوله: (مخرفون الكلم عن مواضعه) واليا هو علي بن ابي طالب عليه السلام، وقيل: إنما ذكر إليها لأن عليا " قدام محمد صلى الله عليه واله في كل حرب وفي كل حال حتى يوم القيامة، فإنه صاحب رايته، وكان اسم محمد بالسريانية مشفعا "، ومشفع هو محمد بالعربية، وإنهم يقولون: شفعا لالاها: إذا أرادوا أن يقولوا: الحمد لله، وإذا كان الشفع الحمد فمشفع محمد. وفي كتاب شعيا في ذكر الحج: ستمتلي البادية فتصفر لهم من أقاصي الأرض فإذا هم سراع يأتون، يمشون

تسبيحه في البر والبحر، يأتون من المشرق كالصعيد كفرة. وقال شعبا: قال الرب: ها أناذا مؤسس بصهيون من بيت الله حجرا"، وفي رواية: مكرمة"، فمن كان مؤمنا " فلا يستعجلنا. وقال دانيال في الرؤيا التي رآها تحت نصر ملك بابل وعبرها: أيها الملك رأيت رؤيا " هائلة، رأيت صنما " بارع الجمال، قائما " بين يديك، رأسه من الذهب، وساعده من الفضة، ويطئه وفخذه نحاس، وساقاه حديد، ورأيت حجرا " صك رجلي ذلك الصنم فدقهما دقا " شديدا "، فتفتت ذلك الصنم كله حديد ونحاسه وفضته وذهبه، وصار رفاتا " كدقائق البيدر، وعصفته الريح فلم يوجد له أثر، وصار ذلك الحجر الذي دق الصنم جبلا " عاليا " امتلات منه الأرض، فهذه رؤياك، قال: نعم، ثم عبرها له فقال: إن الرأس الذي رأيت من الذهب مملكتك، فتقوم بعدك مملكة أخرى دونك، والمملكة الثالثة التي تشبه النحاس تتسلط على الأرض كلها، والمملكة الرابعة قوتها قوة الحديد كما أن الحديد يذق كل شيء، وأما الرجل الذي كان بعضها من حديد، وبعضها من خنزف، فإن بعض تلك المملكة يكون عرا "، وبعضها ذلا "، ويكون كلمة أهل المملكة معشقة، ويقيم إله السماء في تلك الأيام ملكا " عظيما " دائما " أبديا "، لا يتغير ولا يتبدل ولا يزول، ولا يدع لغيره من الأمم سلطانا "، ويقوم دهر الداهرين. فتأويل الرؤيا بحث محمد، تمرت الجنود لببوتة، ولم ينتفض مملكة فارس لاحد قبله، وكان ملكها أعر ملوك الأرض وأشدّها شوكة، وكان أول ما بدا فيه انتفاض قتل شيروية بن أبرويز أباه، ثم ظهر الطاعون في مملكته وهلك فيه، ثم هلك ابنه أردشير، ثم ملك رجل ليس من أهل بيت الملك فقتله بوران بنت كسرى، ثم ملك بعده رجل يقال له: كسرى ابن قباد ولد بأرض الترك، ثم ملكت بوران بنت كسرى، فبلغ رسول الله صلى الله عليه وآله ملكها فقال: (لن يخلع قوم أسندوا أمرهم إلى امرأة)، ثم ملكت بنت أخرى لكسرى فسقطت وماتت، ثم ملك رجل ثم قتل، فلما رأى أهل فارس ما هم فيه من الانتشار أمر ابن لكسرى يقال له: يزجرد فملكه عليهم، فأقام بالمداين على الانتشار ثمان سنين، وبعث إلى الصين بأمواله، وخلف أخا " بالمداين لرستم فأثني لقتال المسلمين، ونزل بالقادسية، وقتل بها، فبلغ ذلك يزجرد فهرب إلى سجستان وقتل هناك. وقال في التوراة: أحمد عبدي المخمار، لا فظ ولا غليظ ولا صخاب في الاسواق، ولا يمرئ بالسبيبة السبيبة، ولكن يغفو ويغفر، مولده بمكة، وهاجرته طيبة، وملكه الشام، وأمه الحامدون، يحمدون الله على كل غمد، ويسبحونه في كل منزل، ويقومون على أطرافهم وهم رعاة الشمس، مودع في جو السماء، صفهم في الصلاة وصفهم في القتال متوآء، رهبان بالليل، اسد بالنهار، لهم دوي كدوي النحل، يصلون الصلاة حيشا أدرتهم الصلاة. ومما أوحى الله إلى آدم: أنا الله ذو بكة، أهلها حيرتي، وزوارها وفدي وأضيائي، أعمره بأهل السماء وأهل الأرض، يأتونه أفواجا " شعفا " غرباء يعجون بالكبير والتلبية، فس اعتمره لا يريد غيره فقد زارني، وهو وفد لي، ونزل بي، وحق لي أن أخفه بكرامي، أجعل ذلك البيت ذكره وشرفه ومجده وسنائه لبي من ولدك يقال له: إبراهيم، أبني له قواعده، وأجري على يديه عمارته، وأبطل له سقاياه، وأريه حله وحرمة، وأعلمه مشاعره، ثم يعمره الأمم والقرون حتى ينتهي إلى نبي من ولدك يقال له: محمد وهو خاتم النبيين، فأجعل من سكانه وولاته. ومن أعلامه اسمه، إن الله حفظ اسمه حتى لم ينس باسمه أحد قبله صيانة من الله لاسمه، ومنع منه كما فعل يحيى بن زكريا، (لم نجعل له من قبل سميا)، وكما فعل إبراهيم وإسحاق ويعقوب وصالح وأنبياء كثيرة منع من مسماهم قبل مبعثهم ليعرفوا به إذا جاءوا، ويكون ذلك أحد أعلامهم. وعن سراقته بن جحشم قال: خرجت رابع أربعة، فلما قدمنا الشام نزلنا على غدير فيه شجرات وقربه قائم لديراني، فأشرف علينا قال: من أنتم ؟ قلنا: قوم من مضر، قال: من أي المضرين ؟ قلنا: من خندف، قال: أما إنه سيبعث فيكم وشيكاني اسمه محمد، فلما صرنا إلى أهلنا ولد لكل رجل منا غلام فسماه محمدا "، وهذا أيضا " من أعلامه.

(Judeo Christian literature)¹²⁷

27- **يَحْ، الخَرائِج و الجَرائِج رُوي أَنَّ تُبَعَ بْنَ حَسَّانَ سَارَ إِلَى يَثْرِبَ وَ قَتَلَ مِنَ الْيَهُودِ ثَلَاثِمِائَةٍ وَ خَمْسِينَ رَجُلًا صَدْرًا وَ أَرَادَ خَرَاكَهَا فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْيَهُودِ لَهُ مِائَتَانِ وَ خَمْسُونَ سَنَةً وَ قَالَ أَيُّهَا الْمَلِكُ مِثْلُكَ لَا يَقْبَلُ قَوْلَ الزُّورِ وَ لَا يَقْتُلُ عَلَى الْغَضَبِ وَ إِنَّكَ لَا تَسْتَطِيعُ أَنْ تُخَرِّبَ هَذِهِ الْقَرْيَةَ**

‘Al-Kharaij Wa Al-Jaraih –

It is reported that Tubba Bin Hasaan travelled to Yasrib and kill three hundred and fifty men from the Jews in combat and wanted to ruin it. A two hundred and fifty year old man from the Jews stood up to him and said, ‘O king! The likes of you does not accept the false word nor does he kill in anger, and you will not be capable of ruining this town!’

¹²⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 26

قَالَ وَلَمْ يَقَالَ لِأَنَّهُ يُخْرُجُ مِنْهَا مَنْ وَلِدَ إِسْمَاعِيلَ نَبِيٌّ يَظْهَرُ مِنْ هَذِهِ الْبَيْتَةِ يَعْنِي الْبَيْتَ الْحَرَامَ

He said, 'And why?' He said, 'Because a Prophet^{-saww} from the children of Israel is to emerge from it. He^{-saww} will appear from this building (meaning the Sacred House)!'

فَكَفَّ نُبُعَ وَ مَضَى يُرِيدُ مَكَّةَ وَ مَعَهُ الْيَهُودُ وَ كَسَا الْبَيْتَ وَ أَطْعَمَ النَّاسَ وَ هُوَ الْقَائِلُ

رَسُولٌ مِنَ اللَّهِ يَأْتِي النَّسَمَ

شَهِدْتُ عَلَى أَحْمَدَ أَنَّهُ

لَكُنْتُ وَزيراً لَهُ وَ ابْنُ عَمِّ

فَلَوْ مَدَّ عُمُرِي إِلَى عُمُرِهِ

Tubba stopped and went away intending Makkah and the Jews were with him, and he clothed the House (Kabah) and fed the people, and he is the speaker of (the quartrain), 'I testify upon Ahmad^{-saww} that he^{-saww} is a Messenger from Allah^{-azwj}, Maker of the people. If my life were to be extended up to his^{-saww} life, I would be a minister for him^{-saww} and a cousin'.

وَ يُقَالُ هُوَ نُبُعُ الْأَصْغَرُ وَ قِيلَ هُوَ الْأَوْسَطُ

And it is said he is Tubba the younger, and it is said he is the middle one (not the elder).¹²⁸

28- يج، الخرائج و الجرائح رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَتَشَأَ رَسُولُ اللَّهِ ص فِي حَجَرٍ أَبِي طَالِبٍ فَبَيْنَمَا هُوَ عَلَامٌ يَجِيءُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ إِذْ نَظَرَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ فَقَالَ مَا اسْمُكَ قَالَ اسْمِي مُحَمَّدٌ قَالَ ابْنُ مَنْ قَالَ ابْنُ عَبْدِ اللَّهِ قَالَ ابْنُ مَنْ قَالَ ابْنُ عَبْدِ الْمُطَّلِبِ

'Al-Kharaij Wa Al-Jaraih' It is reported from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} grew up in the lap of Abu Talib^{-asws}. While he^{-saww} was a boy, he^{-saww} came to between Al-Safa and Al-Marwa when a man from the People of the Book looked at him^{-saww}, and he said, 'What is your^{-saww} name?' He^{-saww} said: 'My^{-saww} name is Muhammad^{-saww}'. He said, 'Son of who?' He^{-saww} said: 'Son^{-saww} of Abdullah^{-asws}'. He said, 'Son of who?' He^{-saww} said: 'Son of Bin Al-Muttalib^{-asws}'.

قَالَ فَمَا اسْمُ هَذِهِ وَ أَشَارَ إِلَى السَّمَاءِ قَالَ السَّمَاءُ قَالَ فَمَا اسْمُ هَذِهِ وَ أَشَارَ إِلَى الْأَرْضِ قَالَ الْأَرْضُ قَالَ فَمَنْ رَجُمَا قَالَ اللَّهُ قَالَ فَهَلْ هُمَا رَبٌّ غَيْرُهُ قَالَ لَا

He said, 'What is the name of this?' And he gestured towards the sky. He^{-saww} said: 'The sky'. He said, 'What is the name of this?' And he gestured towards the ground'. He^{-saww} said: 'The earth'. He said, 'Who is their Lord^{-azwj}? He^{-saww} said: 'Allah^{-azwj}'. He said, 'Is there any lord for these two apart from Him^{-azwj}? He^{-saww} said: 'No'.

ثُمَّ إِنَّ أَبَا طَالِبٍ خَرَجَ بِهِ مَعَهُ إِلَى الشَّامِ فِي تِجَارَةِ قُرَيْشٍ فَلَمَّا انْتَهَى بِهِ إِلَى بُصْرَى وَ فِيهَا زَاهِبٌ لَمْ يُكَلِّمْ أَهْلَ مَكَّةَ إِذَا مَرُّوا بِهِ وَ رَأَى عَلَامَةَ رَسُولِ اللَّهِ ص فِي الرُّكْبِ فَإِنَّهُ رَأَى عِمَامَةً تَظُلُّهُ فِي مَسِيرِهِ وَ نَزَلَ تَحْتَ شَجَرَةٍ قَرِيبَةٍ مِنْ صَوْمَعَتِهِ فَتُبَيِّتَ أَغْصَانُ الشَّجَرَةِ عَلَيْهِ وَ الْعِمَامَةُ عَلَى رَأْسِهِ بِحَالِهَا فَصَنَعَ لَهُمْ طَعَاماً وَ اجْتَمَعُوا إِلَيْهِ وَ تَخَلَّفَ النَّبِيُّ مُحَمَّدٌ

¹²⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 27

Then Abu Talib^{-asws} went out with him^{-saww} to Syria among traders of Quraysh. When he^{-as} ended up with him^{-saww} to Basra, and therein was a monk who did not speak to the people of Makkah. When they^{-as} passed by him. He saw the boy Rasool-Allah^{-saww} among the riders, and he saw a cloud to have shaded him^{-saww} during his^{-saww} travel, and he^{-saww} descended beneath a tree nearby his monastery, and the branches of the tree grew over him^{-as}, and the cloud was over him^{-saww} in its state. He made some food for them and gathered them to him, but the Prophet^{-saww} Muhammad^{-saww} stayed behind.

فَلَمَّا نَظَرَ بِحَيْرَاءِ الرَّاهِبِ إِلَيْهِمْ وَ لَمْ يَرَ الصِّفَةَ الَّتِي يَعْرِفُ قَالَ فَهَلْ تَخَلَّفَ مِنْكُمْ أَحَدٌ قَالُوا لَا وَاللَّاتِ وَالْعُزَّى إِلَّا صَبِيٌّ فَاسْتَحْضَرَهُ فَلَمَّا لَحَظَ إِلَيْهِ نَظَرَ إِلَى أَشْيَاءٍ مِنْ جَسَدِهِ قَدْ كَانَ يَعْرِفُهَا مِنْ صِفَتِهِ فَلَمَّا تَفَرَّقُوا قَالَ يَا عَلَامُ أَ تُخْبِرُنِي عَنْ أَشْيَاءٍ أَسْأَلُكَ عَنْهَا قَالَ سَلْ

When Baheera the monk looked at them and did not see the elite whom he had recognised, said, 'Is there anyone from you left behind?' They said, 'No, by Al-Laat and Al-Uzza (two idols), except for a child'. They presented him^{-saww}. When he glanced a look at him^{-as}, to the things from his^{-saww} body he recognised these from his^{-saww} description. When they separated, he said, 'O boy! Will you^{-saww} inform me about things if I were to ask you^{-saww} about these?' He^{-saww} said: 'Ask'.

قَالَ أَنْشُدَكَ بِاللَّاتِ وَالْعُزَّى إِلَّا أَخْبَرْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ وَ إِنَّمَا أَرَادَ أَنْ يَعْرِفَ لِأَنَّهُ سَمِعَهُمْ يَخْلِفُونَ بِهَذَا فَذَكَرُوا أَنَّ النَّبِيَّ قَالَ لَهُ لَا تَسْأَلْنِي بِاللَّاتِ وَالْعُزَّى فَإِنِّي وَاللَّهِ لَمْ أَنْبِضْ بَعْضَهُمَا شَيْئاً قَطُّ قَالَ فَوَ اللَّهُ لَأَخْبِرْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ

He said, 'I adjure you^{-saww} by Al-Laat and Al-Uzza, will you^{-saww} inform me about what I ask you^{-saww} of', and rather he intended to recognise, because he had named them swearing by the two (idols). The Prophet^{-saww} said to him: 'Do not ask me^{-saww} by Al-Laat and Al-Uzza, for by Allah^{-azwj}, I^{-saww} do not get angered to anything as I^{-saww} am to these two, at all'. He said, 'Then, by Allah^{-azwj}, will you^{-saww} inform me about what I ask you^{-saww} of?'

قَالَ فَجَعَلَ يَسْأَلُهُ عَنْ حَالِهِ فِي نَوْمِهِ وَ هَيْئَتِهِ فِي أُمُورِهِ فَجَعَلَ رَسُولُ اللَّهِ ص يُخْبِرُهُ فَكَانَ يَجِدُهَا مُوَافِقَةً لِمَا عَنْدَهُ فَقَالَ لَهُ اكْشِفْ عَنْ ظَهْرِكَ فَكَشَفَ عَنْ ظَهْرِهِ فَرَأَى خَاتَمَ النَّبُوَّةِ بَيْنَ كَتِفَيْهِ عَلَى الْمَوْضِعِ الَّذِي يَجِدُهُ عَنْدَهُ

He^{-asws} said: 'He went on to ask him^{-saww} about his^{-saww} state during his^{-saww} sleep and his^{-saww} wakefulness during his^{-saww} affairs, and Rasool-Allah^{-saww} went on to inform him. He found it in accordance to what was with him, so he said to him^{-saww}, 'Uncover from your^{-saww} back'. He^{-saww} uncovered from his^{-saww} back, and he saw the seal of the Prophet-hood between his^{-saww} shoulders upon the place in which he found to be with him.

فَأَخَذَهُ الْأَفْكَلُ وَ هُوَ الرِّعْدَةُ وَ اهْتَزَّ الدَّيْرَانِيُّ فَقَالَ مَنْ أَبُو هَذَا الْعُلَامِ قَالَ أَبُو طَالِبٍ هُوَ ابْنِي قَالَ لَا وَاللَّهِ لَا يَكُونُ أَبُوهُ حَيًّا قَالَ أَبُو طَالِبٍ إِنَّهُ هُوَ ابْنُ أَخِي قَالَ فَمَا فَعَلَ أَبُوهُ قَالَ مَاتَ وَ هُوَ ابْنُ شَهْرَيْنِ

And the trembling seized him, and it is the thunder, and the monastery shook. He said, 'Who is the father^{-as} of this boy^{-saww}?'. Abu Talib^{-asws} said: 'He^{-saww} is my^{-as} son^{-saww}'. He said, 'No, by Allah^{-azwj}! His^{-saww} father^{-as} cannot happen to be alive'. Abu Talib^{-asws} said: 'He^{-saww} is a son^{-saww} of my^{-as} brother^{-as}'. He said, 'What happened to his^{-saww} father^{-as}?'. He^{-as} said: 'He^{-as} passed away while he^{-saww} was two months old'.

قَالَ صَدَقْتَ فَأَرْجِعْ يَا ابْنَ أَخِيكَ إِلَى بِلَادِكَ وَاحْذَرْ عَلَيْهِ الْيَهُودَ فَإِنَّ اللَّهَ لَيَرَاهُنَّ وَاعْرِفُوا مِنْهُ الَّذِي عَرَفْتُهُ لِيُبْعَثَ شَرّاً فَخَرَجَ أَبُو طَالِبٍ فَرَدَّهُ إِلَى مَكَّةَ

He^{as} said: 'You^{as} speak the truth. Return with the son^{-saww} of your^{as} brother^{-as} to your^{as} city, and be cautious of the Jews, for by Allah^{-azwj}, if they see him^{-saww} and recognise from him^{-saww} that which I have recognised, they will seek evil with him^{-saww}'. Abu Talib^{-asws} went out and returned him^{-saww} to Makkah".¹²⁹

29- يج، الخرائج و الجرائح زُوي أَنَّ قُرَيْشاً أَرْسَلَتِ النَّصْرَ بْنَ الْحَارِثِ وَ عَلْقَمَةَ بْنَ أَبِي مُعَيْطٍ يَتَرَبَّ إِلَى الْيَهُودِ فَقَالُوا هُمَا إِذَا قَدِمْتُمَا عَلَيْهِمْ فَاسْأَلُوهُمْ عَنْهُ

'Al-Kharaij Wa Al-Jaraih' – It is reported that Qureysh sent Al-Nazar Bin Al-Haris and Alqamah Bin Abu Mueet at Yasrib to the Jews. They said to them both, 'When you arrive to them, ask them about him^{-saww}'.

فَلَمَّا قَدِمَا سَأَلُوهُمْ فَقَالُوا صِفُوا لَنَا صِفَتَهُ فَوَصَفُوهُ قَالُوا وَ مَنْ تَبِعَهُ قَالُوا سَفَلَتْنَا

When they arrived, they asked them. They said, 'Describe to us his^{-saww} description'. They described him^{-saww}. They said, 'And who follows him^{-saww}?' They said, 'Our lowly ones'.

فَصَاحَ جِبْرٌ مِنْهُمْ ثُمَّ قَالَ هَذَا النَّبِيُّ الَّذِي نَجِدُ نَعْتَهُ فِي التَّوْرَةِ وَ نَجِدُ قَوْمَهُ أَشَدَّ النَّاسِ عَدَاوَةً لَهُ

A Rabbi from them shrieked, then said: 'This is the Prophet^{-saww} who we find his^{-saww} description in the Torah and we find this^{-saww} people as being severest of the people in enmity to him^{-saww}'.¹³⁰

30- يج، الخرائج و الجرائح زُوي أَنَّ سَيْفَ بْنَ ذِي يَزَانَ حِينَ ظَهَرَ بِالْحَبَشَةِ وَقَدْ عَلَيْهِمْ قُرَيْشٌ وَ فِيهِمْ عَبْدُ الْمُطَّلِبِ فَسَأَلَهُ عَنْ مُحَمَّدٍ سِرّاً فَأَخْبَرَهُ بِهِ

'Al-Kharaij Wa Al-Jaraih' – It is reported that Sayf Bin Zi Yazan appeared in Ethiopia. Qureysh sent a delegation to them and among them was Abdul Muttalib^{-as}. He asked him^{-as} about Muhammad^{-saww} secretly. He^{-as} informed him with it.

ثُمَّ بَعْدَ مُدَّةٍ طَوِيلَةٍ دَخَلُوا عَلَيْهِ فَسَأَلَهُمْ عَنْهُ وَ وَصَفَ لَهُمْ صِفَتَهُ فَأَقْرَأُوا جَمِيعاً أَنَّ هَذِهِ الصِّفَةُ فِي مُحَمَّدٍ فَقَالَ هَذَا أَوَانُ مَبْعَثِهِ وَ مُسْتَقَرُّهُ يَتَرَبَّ وَ مَوْتُهُ بِهَا

Then, after a lengthy period, they entered to see him. He asked them about him^{-saww} and described his^{-saww} description to them. They all acknowledged that this was the description of Muhammad^{-saww}. He said, 'This is the time of his^{-saww} Prophet-hood, and his^{-saww} dwelling would be at Yasrib and his^{-saww} death would be at it'.¹³¹

31- يج، الخرائج و الجرائح زُوي عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ قَالَ: إِنَّ اللَّهَ أَمَرَ نَبِيَّهُ أَنْ يَدْخُلَ الْكَنِيسَةَ لِيَدْخُلَ رَجُلٌ الْجَنَّةَ فَلَمَّا دَخَلَهَا وَ مَعَهُ جَمَاعَةٌ فَإِذَا هُوَ بِيَهُودَ يَقْرَأُونَ التَّوْرَةَ وَ قَدْ وَصَلُوا إِلَى صِفَةِ النَّبِيِّ ص

¹²⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 28

¹³⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 29

¹³¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 30

‘Al-Kharaij Wa Al-Jaraih’- It is reported from Abu Ubeyda Bin Abdullah Bin Masoud, from his father who said,

‘Allah^{-azwj} Commanded His^{-azwj} Prophet^{-saww} to enter a synagogue in order to enter a man into the Paradise. When he^{-saww} entered it and with him^{-saww} was a group, there he^{-saww} was with Jews reciting the Torah and they had arrived at the description of the Prophet^{-saww}.

فَلَمَّا رَأَوْهُ أَمْسَكُوا وَ فِي نَاحِيَةِ الْكَنِيسَةِ رَجُلٌ مَرِيضٌ فَقَالَ النَّبِيُّ ص مَا لَكُمْ أَمْسَكْتُمْ فَقَالَ الْمَرِيضُ إِنَّهُمْ أَتَوْا عَلَى صِفَةِ النَّبِيِّ ص فَأَمْسَكُوا

When they saw him^{-saww}, they withheld, and in a corner of the synagogue was a sick man. The Prophet^{-saww} said: ‘What is the matter with you all withholding (recitation)?’ The sick one said, ‘They have come to the description of the Prophet^{-saww}, so they withheld’.

ثُمَّ جَاءَ الْمَرِيضُ يَجْتُو حَتَّى أَخَذَ التَّوْرَةَ فَقَرَأَهَا حَتَّى أَتَى عَلَى آخِرِ صِفَةِ النَّبِيِّ وَ أَمَّتِهِ فَقَالَ هَذِهِ صِفَتُكَ وَ صِفَةُ أُمَّتِكَ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ

Then the sick one came sitting upon his knees until he grabbed the Torah and read it out, until he came to the end of the description of the Prophet^{-saww} and his^{-saww} community. He said, ‘This is your^{-saww} description and description of your^{-saww} community, and I hereby testify that there is no god except Allah^{-azwj} and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}’.

ثُمَّ مَاتَ فَقَالَ النَّبِيُّ ص وَلَوْ أَحَاكُمْ

Then he died, so the Prophet^{-saww} said: ‘Take charge (of the funeral of) your brother’¹³²

32- يج، الخرائج و الجرائح رُوِيَ عَنْ بَعْضِهِمْ قَالَ: حَضَرْتُ سَوْقَ بُصْرَى فَإِذَا رَاهِبٌ فِي صَوْمَعَةٍ يَقُولُ سَلُوا أَهْلَ هَذَا الْمَوْسِمِ هَلْ فِيكُمْ أَحَدٌ مِنْ أَهْلِ الْحَرَمِ قَالُوا نَعَمْ

‘Al-Kharaij Wa Al-Jaraih’ – It is reported from one of them who said,

‘I was presented at the market of Busra and there was a Monk in a silo saying, ‘Ask the people of this season! Is there anyone among you from the people of the Sanctuary?’ They said, ‘Yes’.

فَقَالُوا سَلُوهُ هَلْ ظَهَرَ أَحْمَدُ بْنُ عَبْدِ الْمُطَّلِبِ فَهَذَا هُوَ الشَّهْرُ الَّذِي يُخْرِجُ فِيهِ وَ هُوَ آخِرُ الْأَنْبِيَاءِ وَ يُخْرِجُهُ مِنَ الْحَرَمِ وَ مُهَاجِرَتُهُ إِلَى نَخْلٍ وَ حَرَّةٍ وَ سَبَاخٍ

He said, ‘Ask him, has Ahmad^{-as} Bin Abdul Muttalib^{-as} appeared? This, is the month in which he^{-saww} will be emerging, and he^{-saww} is last of the Prophets^{-as}, and his^{-saww} emergence would be from the Sanctuary and his^{-saww} emigration would be to a land of date palms, volcanic lava fields, and salt flats!’

قَالَ الرَّاوي فَلَمَّا رَجَعْتُ إِلَى مَكَّةَ قُلْتُ هَلْ هَاهُنَا مِنْ حَدَثٍ قَالُوا أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَمِينُ

The reporter said, ‘When I returned to Makkah, I said, ‘Has there been any new event over here?’ They said, ‘The trustworthy Muhammad^{-as} Bin Abdullah^{-as} came to us’¹³³

¹³² Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 31

¹³³ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 32

33- يج، الخراج و الجرائح روي عن زيد بن سلام أن جدّه أبا سلام حدّثه أن رسول الله ص بيّنما هو في البطحاء قبل النبوة فإذا هو برجلين عليهما ثياب سفر فقالا السلام عليك فقال لهما النبي ص و عليكما السلام

It is reported from Zayd Bin Salam that his grandfather narrated to him that,

‘While Rasool-Allah^{-saww} was in Al-Bat’ha before the Prophet-hood (declaration), there he^{-saww} was with two men upon whom were travelling clothes. They said, ‘The greetings be upon you^{-saww}’. The Prophet^{-saww} said to them: ‘And the greetings be upon you both’.

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لَا إِلَهَ إِلَّا اللَّهُ مَا لَقِيتُ أَحَدًا مُنْذُ وَلَدْتُني أُمِّي يَرُدُّ السَّلَامَ قَبْلَكَ وَ قَالَ الْآخَرُ سُبْحَانَ اللَّهِ مَا لَقِيتُ رَجُلًا يُسَلِّمُ مُنْذُ وَلَدْتُني أُمِّي

One of them said to his companion, ‘There is no god except Allah^{-azwj}! I have not met anyone since my mother gave birth to me who returns the greeting before you^{-saww}’. And the other one said, ‘Glory be to Allah^{-azwj}! I have not met any man who greets since my mother gave birth to me’.

فَقَالَ لَهُ الرَّكِيبُ هَلْ فِي الْقَرْيَةِ رَجُلٌ يُدْعَى أَحْمَدُ فَقَالَ مَا فِيهَا أَحْمَدُ وَ لَا مُحَمَّدٌ غَيْرِي قَالَ مِنْ أَهْلِهَا أَنْتَ قَالَ نَعَمْ مِنْ أَهْلِهَا وَ وُلِدْتُ فِيهَا

The rider said to him^{-saww}, ‘Is there any man in the town called ‘Ahmad’?’ He^{-saww} said: ‘There is no ‘Ahmad’ nor ‘Muhammad’ apart from me^{-saww}’. He said, ‘Are you^{-saww} from its inhabitants?’ He^{-saww} said: ‘Yes, I^{-saww} am from its inhabitants, and was born in it’.

فَضْرَبَ ذِرَاعَ رَاحِلَتِهِ وَ أَتَاخَهَا ثُمَّ كَشَفَ عَنْ كَتِفِ رَسُولِ اللَّهِ ص حَتَّى نَظَرَ إِلَى الْخَاتَمِ الَّذِي بَيْنَ كَتِفَيْهِ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ تُبْعَثُ بِضَرْبِ رِقَابِ قَوْمِكَ فَهَلْ مِنْ زَادٍ تُزَوِّدُنِي

He struck a forearm of his riding camel and knelt it. Then he uncovered from the shoulder of Rasool-Allah^{-saww} until he looked at the (Divine) seal, which was between his^{-saww} shoulders. He said, ‘I testify that you^{-saww} are a Rasool-Allah^{-saww}, and you^{-saww} have been Sent with striking the necks of your^{-saww} people. Is there any provision you^{-saww} can provide me with?

فَأَتَاهُ بِخُبْزٍ وَ تَمْرَاتٍ فَجَعَلَهُنَّ فِي ثَوْبِهِ حَتَّى أَتَى صَاحِبَهُ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمَيِّنِي حَتَّى حَمَلَ لِي نَبِيُّ اللَّهِ الرَّادِّ فِي ثَوْبِهِ

He^{-saww} gave him bread and dates, and made these to be in his cloth until his companion came and said, ‘The Praise is for Allah^{-azwj} Who did not Cause me to die until a Prophet^{-saww} of Allah^{-azwj} loaded me with the provision in his clothes’.

ثُمَّ قَالَ النَّبِيُّ ص هَلْ مِنْ حَاجَةٍ سِوَى هَذَا قَالَ تَدْعُو اللَّهَ أَنْ يُعْرِفَ بَيْنِي وَ بَيْنَكَ يَوْمَ الْقِيَامَةِ فَدَعَا لَهُ ثُمَّ انْطَلَقَ

Then the Prophet^{-saww} said: ‘Is there any need besides this?’ He said, ‘Supplicate to Allah^{-azwj} for the recognition between me and you^{-saww} on the Day of Qiyamah’. He^{-saww} supplicated for him, then he went’.

وَ فِي كُتُبِ اللَّهِ الْمُتَقَدِّمَةِ لَمَّا خَلَقَ اللَّهُ آدَمَ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ عَطَسَ فَقَالَ لَهُ رَبُّهُ قُلِ الْحَمْدُ لِلَّهِ

And in the preceding Books of Allah^{-azwj}: ‘When Allah^{-azwj} Created Adam^{-as} and Blew into him^{-as} from His^{-azwj} Spirit, he^{-as} sneezed, so his^{-as} Lord^{-azwj} Said to him^{-as}: “Say: ‘The Praise is for Allah^{-azwj}’.

ثُمَّ قَالَ لَهُ رَبُّهُ يَرْحَمُكَ رَبُّكَ أَنْتَ أَوَّلُكَ الْمَلَأَ مِنَ الْمَلَائِكَةِ وَ قُلْ لَهُمُ السَّلَامُ عَلَيْكُمْ فَقَالُوا وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ قَالَ لَهُ رَبُّهُ هَذِهِ نَحْبَتُكَ وَ نَحْبَةُ ذُرِّيَّتِكَ

Then his^{-as} Lord^{-azwj} Said to him^{-as}: “May your^{-as} Lord^{-azwj} have Mercy on you^{-as}. Go to the assembly of the Angels and say to them: ‘The greetings be upon you all’. They said, ‘And upon you^{-as} be the greetings, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’. Then his^{-as} Lord^{-azwj} Said to him^{-as}: ‘This is your^{-as} salutation and the salutation of your^{-as} offspring’”.¹³⁴

34- يج، الخرائج و الجرائح روي أنه قيل ابن عباس بلغنا أنك تذكر سطيحا و تزعم أن الله خلقه و لم يخلق من ولد آدم شيئا يشبهه

‘Al-Kharaij Wa Al-Jaraih’ –

It is reported that Bin Abbas was asked, ‘It has reached us that you mention Sateeh and claim that Allah^{-azwj} Created him and did not Create anything from the children of Adam^{-as} anything resembling him!’

قَالَ نَعَمْ إِنَّ اللَّهَ خَلَقَ سَطِيحاً الْعَسَانِي لَحْماً عَلَى وَضَمٍ وَ الْوَضَمُ شَرَائِجُ مِنْ جَزَائِدِ النَّخْلِ وَ كَانَ يُجْمَلُ عَلَى وَضَمٍ وَ يُؤْتَى بِهِ حَيْثُ يَشَاءُ وَ لَمْ يَكُنْ فِيهِ عَظْمٌ وَ لَا عَصَبٌ إِلَّا الْجُمُجُمَةُ وَ الْعُنُقُ وَ كَانَ يُطَوَّى مِنْ رِجْلَيْهِ إِلَى تَرْقُوتَيْهِ كَمَا يُطَوَّى الثَّوبُ وَ لَمْ يَكُنْ يَتَحَرَّكُ مِنْهُ شَيْءٌ سِوَى لِسَانِهِ

He said, ‘Yes. Allah^{-azwj} Created Sateeh Al Gassani as nothing but flesh upon a wooden bier (wadam). A *wadam* is a framework made from strips of palm branches. He was carried upon this bier and taken wherever people wished. He had neither bones nor sinews except for his skull and neck. He could be folded from his feet up to his collarbone just as a garment is folded. No part of him moved except his tongue.

فَلَمَّا أَرَادَ الْخُرُوجَ إِلَى مَكَّةَ حُمِلَ عَلَى وَضْمَةٍ فَأُتِيَ بِهِ مَكَّةَ فَخَرَجَ إِلَيْهِ أَرْبَعَةٌ مِنْ قُرَيْشٍ فَقَالُوا أَتَيْنَاكَ لِنُرْزِقَ لِمَا بَلَّغَنَا مِنْ عِلْمِكَ فَأَخْبَرْنَا عَمَّا يَكُونُ فِي زَمَانِنَا وَ مَا يَكُونُ مِنْ بَعْدُ

When he intended to travel to Makka, he was carried upon his bier and brought there. Four men from Quraysh came out to meet him and said, ‘We have come to visit you because we have heard of your knowledge. Tell us what will happen in our time and what will happen after us’.

قَالَ يَا مَعْشَرَ الْعَرَبِ لَا عِلْمَ عِنْدَكُمْ وَ لَا فَهْمَ وَ يَنْشَأُ مِنْ عَقَبِكُمْ ذَهْمٌ يَطْلُبُونَ أَنْوَاعَ الْعِلْمِ يَكْسِرُونَ الصُّنَمَ وَ يَقْتُلُونَ الْعَجَمَ وَ يَطْلُبُونَ الْمَغَنَمَ

He said, ‘O community of Arabs! There is neither any knowledge with you nor understanding, and from among your descendants there will arise a great multitude who will seek every kind of knowledge. They will break the idols, kill the non-Arabs and seek the spoils of war’.

¹³⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 33

قَالُوا يَا سَطِيعُ مَنْ يَكُونُونَ أَوْلِيكَ

They said, 'O Sateeh! Who will they be?'

قَالَ وَ الْبَيْتِ ذِي الْأَرْكَانِ لَيَنْشَأَنَّ مِنْ عَقِبِكُمْ وَلَدَانِ يُؤَخِّدُونَ الرَّحْمَنَ وَ يَتْرُكُونَ عِبَادَةَ الشَّيْطَانِ

He said, 'By the House with the corners! Children will be rising from your posterity who will be professing the Oneness of the Beneficent and will be neglecting the worship of Satan^{-la}'.

قَالُوا فَمِنْ نَسْلِ مَنْ يَكُونُونَ أَوْلِيكَ

They said, 'From whose lineage will they be?'

قَالَ أَشْرَفُ الْأَشْرَافِ مِنْ عَبْدِ مَنْفٍ

He said: 'The noblest of the nobles from Abd Manaf^{-as}!'

قَالُوا مِنْ أَيِّ بَلَدٍ يَخْرُجُ

They said, 'From which city will he^{-saww} emerge?'

قَالَ وَ الْبَاقِي الْأَبَدِ لَيَخْرُجَنَّ مِنْ ذَا الْبَلَدِ يَهْدِي إِلَى الرَّشَدِ يَعْبُدُ رَبًّا أَنْفَرَدَ

He said, 'By the One Remaining for ever! He^{-saww} will be emerging from this city guiding to the rightful guidance, worshipping One Lord^{-azwj}!'¹³⁵

35- يج، الخرائج و الجرائح روي أَنَّ عَبْدَ الْمُطَّلِبِ قَدِمَ الْيَمَنَ فَقَالَ لَهُ جَبْرٌ مِنْ أَهْلِ الزُّبَيْرِ أَ تَأْتُنِي لِي أَنْ أَنْظُرَ إِلَى بَعْضِكَ

'Al-Kharaij Wa Al-Jaraih' –

It is reported that Abdul Muttalib^{-as} arrived at Al Yemen. A Monk from the people of the Psalms said to him^{-as}, 'Will you permit me to look at part of you^{-as}?'

قَالَ نَعَمْ إِلَّا إِلَى عَوْرَةٍ

He^{-as} said, 'Yes, except at the private part'.

فَفَتَحَ إِحْدَى مَنْخَرَيْهِ فَنَظَرَ فِيهِ ثُمَّ نَظَرَ فِي الْأُخْرَى فَقَالَ أَشْهَدُ أَنَّ فِي إِحْدَى يَدَيْكَ الْمُلْكَ وَ فِي الْأُخْرَى النَّبُوءَةَ وَ إِنَّا نَجِدُ فِي بَنِي زُهْرَةَ فَكَيْفَ ذَلِكَ

He opened one of his^{-as} nostrils and looked into it, then looked into the other. He said, 'I testify that in one of your hands is the kingdom and in the other is the Prophet-hood, and we find (connection) in the clan of Zuhra, so how is that so?'

¹³⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 34

قَالَ قُلْتُ لَا أَدْرِي

He^{-as} said: 'I^{-as} said: 'I^{-as} don't know'.

قَالَ هَلْ مِنْ شَاةٍ

He said, 'Have you^{-as} got a 'Shaah'?

قُلْتُ مَا الشَّاةُ

I^{-as} said: 'What is the 'Shaah'?'

قَالَ الزَّوْجَةُ

He said, 'The wife'.

قَالَ فَإِذَا رَجَعْتَ فَتَزَوَّجْ مِنْهُمْ

He said, 'When you^{-as} return, marry from them'.

فَرَجَعَ إِلَى مَكَّةَ فَتَزَوَّجَ هَالَةَ بِنْتَ وَهَبِ بْنِ عَبْدِ مَنَاةِ بْنِ زُهْرَةَ

He^{-as} returned to Makkah and married Haala Bint wahab Bin Abd Manaf Bin Zuhra'.¹³⁶

36- **يج، الخراج و الجرائع روي** أَنَّ بَعْدَ مَوْلِدِ النَّبِيِّ صِ بَسَنَتَيْنِ أَتَتْ أَشْرَافُ الْعَرَبِ سَيْفَ بْنَ ذِي يَزَانَ الْحِمَيْرِيَّ لَمَّا ظَهَرَ عَلَى الْحَبَشَةِ وَقَدْ عَلَيْهِ قُرَيْشٌ لِلتَّهْنِئَةِ وَ فِيهِمْ عَبْدُ الْمُطَّلِبِ وَ قَالَ أَيُّهَا الْمَلِكُ سَلَفُكَ خَيْرٌ سَلَفٍ وَ أَنْتَ لَنَا خَيْرٌ خَلْفٍ قَالَ مَنْ أَنْتَ قَالَ عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ

It is reported that Prophet^{-saww} was two years old, the nobleman of the Arabs Sayf Bin Zi-Yazan Al-Himeyri came. When he came to Ethiopia the Quraysh sent a delegation for the welcome, and among them was Abdul Muttalib^{-asws} and he^{-as} said: 'O king! Your ancestors are the best of the ancestors, and you are the best of the replacements for us'. He said, Who are you?' He^{-as} said Abdul Muttalib^{-asws} Bin Hashim^{-asws}.

قَالَ ابْنُ أُخْتِنَا ثُمَّ أَذْنَاهُ وَ قَالَ إِنِّي مُفْضِي إِلَيْكَ خَيْرًا عَظِيمًا يُؤَلَّدُ نَبِيٌّ أَوْ قَدْ وُلِدَ اسْمُهُ مُحَمَّدٌ اللَّهُ بَاعِثُهُ جَهَارًا وَ جَائِعًا لَهُ مِنَّا أَنْصَارًا

He said, 'A son of our sister'. Then he drew him^{-as} closer and said, 'I would like to transmit a great good (news) to you^{-as}. A Prophet^{-saww} is to be born, or has been born, his^{-saww} name is 'Muhammad'. Allah^{-azwj} will Despatch him^{-saww} openly, and Make helpers to be for him^{-saww} from us'.

فَقَالَ عَبْدُ الْمُطَّلِبِ كَانَ لِي ابْنٌ زَوَّجْتُهُ كَرِيمَةً فَجَاءَتْ بِعِلَامٍ سَمَّيْتُهُ مُحَمَّدًا

¹³⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 35

Abdul Muttalib^{-asws} said: 'There was a son^{-as} for me^{-as}, his^{-as} honourable wife came with a boy, she^{-as} named him^{-saww} as 'Muhammad''.

ثُمَّ أَمَرَ لِكُلِّ قُرَشِيٍّ بِنِعْمَةٍ عَظِيمَةٍ وَ لِعَبْدِ الْمُطَلِّبِ بِأَضْعَافِهَا عَشْرَةً وَ هُمْ يَغْبِطُونَهُ بِمَا فَقَالَ لَوْ عَلِمْتُمْ بِفَخْرِي وَ ذِكْرِي لَعَبَّطْتُمْ بِهِ

Then he ordered great gifts for every Quraysh, and for Abdul Muttalib^{-asws} with a multiple of ten, and they were joyful with these. He^{-as} said: 'If I^{-as} were to let you know of my^{-as} pride and my^{-as} mention, you will be joyful with it'.¹³⁷

37- يج، الخرائج و الجرائح رُوِيَ أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ قَالَ: كُنْتُ آدَى قُرَيْشٍ بِمُحَمَّدٍ فَلَمَّا طَنَنْتُ أَنَّهُمْ سَيَقْتُلُونَهُ خَرَجْتُ حَتَّى لَحِقْتُ بِدَيْرٍ فَأَقَامُوا لِي الضِّيَافَةَ ثَلَاثًا فَلَمَّا رَأَوْنِي لَا أَخْرُجُ قَالُوا إِنَّ لَكَ لَشَأْنًا

'Al-Kharaij Wa Al-Jaraih' – It is reported that Jubeyr Bin Mut'im said,

'I used to hurt Muhammad^{-saww} with Qureysh. When I thought they were going to kill him^{-saww}, I went out until I got to a Monastery. They established the hospitality to me for three days. When they saw me not leaving, they said, 'There seems to be an important matter for you!'

قُلْتُ إِنِّي مِنْ قُرَيْبَةِ إِبْرَاهِيمَ وَ ابْنِ عَمِّي يَزْعُمُ أَنَّهُ نَبِيٌّ فَأَذَاهُ قَوْمُهُ فَأَرَادُوا قَتْلَهُ فَخَرَجْتُ لِيَلَّا أَشْهَدَ ذَلِكَ

I said, 'I am from the town of Ibrahim^{-as} (Makkah) and my cousin alleges that he^{-saww} is a Prophet^{-saww}, so his^{-as} people hurt him^{-saww}. They wanted to kill him^{-as} so I went out lest I witness that!'

فَأَخْرَجُوا إِلَيَّ صُورَةً قُلْتُ مَا رَأَيْتُ شَيْئًا أَشَبَّ بِشَيْءٍ مِنْ هَذِهِ الصُّورَةِ بِمُحَمَّدٍ كَأَنَّهُ طُولُهُ وَ جِسْمُهُ وَ بُعْدُ مَا بَيْنَ مَنْكِبَيْهِ

They brought a portrait to me. I said, 'I have not seen anything more resembling with Muhammad^{-saww} than this portrait! It is as if it is his^{-saww} height and his^{-saww} physique, and broadness of what is between his^{-saww} shoulders'.

فَقَالُوا لَا يَقْتُلُونَهُ وَ لَيَقْتُلَنَّ مَنْ يُرِيدُ قَتْلَهُ وَ إِنَّهُ لَنَبِيٌّ وَ لَيُظْهِرَنَّهُ اللَّهُ

They said, 'They will not be (able to be) killing him^{-saww}, and (instead) he will be killed, the one who intends to kill him^{-saww}, and he^{-saww} is a Prophet^{-saww}, and Allah^{-azwj} will Cause him^{-saww} to prevail'.

فَلَمَّا قَدِمْتُ مَكَّةَ إِذَا هُوَ خَرَجَ إِلَى الْمَدِينَةِ وَ سُئِلُوا مِنْ أَيْنَ لَكُمْ هَذِهِ الصُّورَةُ

When I arrived at Makkah, and he^{-saww} had gone out to Al-Medina; and I asked them, 'From where is this portrait for you all?'

قَالُوا إِنَّ آدَمَ ع سَأَلَ رَبَّهُ أَنْ يُرِيَهُ الْأَنْبِيَاءَ مِنْ وَلَدِهِ فَأَنْزَلَ عَلَيْهِ صُورَهُمْ وَ كَانَ فِي خِزَانَةِ آدَمَ عِنْدَ مَغْرِبِ الشَّمْسِ فَاسْتَخْرَجَهَا ذُو الْقُرَيْنِ مِنْ هُنَاكَ فَدَفَعَهَا إِلَى دَانِيَالٍ

¹³⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 36

They said, ‘Adam^{-as} had asked his^{-as} Lord^{-azwj} to Show him^{-as} the Prophets^{-as} from his^{-as} children. Allah^{-azwj} Sent down their^{-as} images, and it was among the treasures of Adam^{-as} at the setting of the sun. Zulqarnain^{-as} had extracted it from over there and handed it to Daniyal^{-as}’.¹³⁸

38- يَحْيَى، الْخَرَائِجُ وَالْجَرَائِجُ مِنْ مُعْجَزَاتِهِ ص حَدِيثُ كَعْبِ بْنِ مَانِعٍ بَيْنَمَا هُوَ فِي مَجْلِسٍ وَ رَجُلٌ مِنَ الْقَوْمِ مَعَهُمْ يُحَدِّثُ أَصْحَابَهُ يَقُولُ رَأَيْتُ فِي النَّوْمِ أَنَّ النَّاسَ حُشِرُوا وَأَنَّ الْأُمَمَ تَمُرُّ كُلُّ أُمَّةٍ مَعَ نَبِيِّهَا وَ مَعَ كُلِّ نَبِيٍّ نُورَانِ يَمْشِي بَيْنَهُمَا وَ مَعَ كُلِّ مَنْ اتَّبَعَهُ نُورٌ يَمْشِي بِهِ حَتَّى مَرَّ مُحَمَّدٌ ص فِي أُمَّتِهِ

‘Al-Kharaij Wa Al-Jaraih’ –

From his^{-saww} miracles is a Hadeeth by Ka’b Bin Manie while he was in a gathering, and a man from the people was with them narrating to his companions. He said, ‘I saw during the sleep that the people have been Resurrected and the communities passing by, and with each Prophet^{-as} were two lights walking in front of them^{-as}, and with each one following him^{-as} was a light walking with him until Muhammad^{-saww} passed by among his^{-saww} community.

فَإِذَا لَيْسَ مَعَهُ شَعْرَةٌ إِلَّا وَ فِيهَا نُورَانِ مِنْ رَأْسِهِ وَ جُلْدِهِ وَ لَا مَنْ اتَّبَعَهُ مِنْ أُمَّتِهِ إِلَّا وَ مَعَهُ نُورَانِ مِثْلَ الْأَنْبِيَاءِ

There wasn’t any hair with him^{-saww} except that there were two lights in it, from his^{-saww} head and his^{-saww} skin, and there was no one from his^{-saww} community, from the one who followed him^{-saww}, except that there were two lights with him similar to those of the Prophets^{-as}.

فَقَالَ كَعْبٌ وَ التَّفَتُّ إِلَيْهِمَا مَا هَذَا الَّذِي يُحَدِّثُ بِهِ

Ka’ab said and turned to them, ‘What is this which he is narrating with?’

فَقَالَ رُؤْيَا رَأَيْتُهَا

He said, ‘A dream he had seen’.

فَقَالَ وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْحَقِّ إِنَّهُ لَفِي كِتَابِ اللَّهِ كَمَا رَأَيْتَ.

He said, ‘By the One Who Sent Muhammad^{-saww} with the truth! Indeed it is in the Book of Allah^{-saww} just as you have seen!’¹³⁹

39- يَحْيَى، الْخَرَائِجُ وَالْجَرَائِجُ زُيْدُ بْنُ زَيْدَ بْنِ عَمْرٍو بْنِ نُفَيْلٍ وَ وَرَقَةُ بْنُ نُفَيْلٍ خَرَجَا يَلْتَمِسَانِ الدِّينَ حَتَّى انْتَهَيَا إِلَى رَاهِبٍ بِالْمَوْصِلِ فَقَالَ لَزَيْدٍ مِنْ أَيْنَ أَقْبَلْتُمْ يَا صَاحِبَ الْبُعِيرِ

‘Al-Kharaij Wa Al-Jaraih’ –

It is reported that Zayd Bin Amro Bin Nufeyl and Warqa Bin Nowfal went out seeking the religion until they ended to a Monk at Mosul. He said to Zayd, ‘Where are you coming from, O companion of the camel?’

¹³⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 37

¹³⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 38

قَالَ مِنْ بَنِيهِ إِبْرَاهِيمَ

He said, 'From the building of Ibrahim^{-as}'.

قَالَ وَمَا تَلْتَمِسُ

He said, 'And what do you seek?'

قَالَ الدِّينَ

He said, 'The religion'.

قَالَ ارْجِعْ فَإِنَّهُ يُوشِكُ أَنْ يَظْهَرَ الَّذِي تَطْلُبُ فِي أَرْضِكَ

He said, 'Return, for that which you seek has appeared in your land!'

فَرَجَعَ يُرِيدُ مَكَّةَ حَتَّى إِذَا كَانَ بِأَرْضِ لَحْمٍ عَدَوْا عَلَيْهِ فَقَتَلُوهُ وَكَانَ يَقُولُ أَنَا عَلَى دِينِ إِبْرَاهِيمَ ع وَ أَنَا سَاجِدٌ عَلَى نَحْوِ النَّبِيِّ الَّتِي بَنَاهَا إِبْرَاهِيمُ ع وَ كَانَ يَقُولُ إِنَّا نَنْتَظِرُ نَبِيًّا مِنْ وَلَدِ إِسْمَاعِيلَ مِنْ وَلَدِ عَبْدِ الْمُطَّلِبِ

He returned intending Makkah until when he was in the land of Lakhm, they attacked him and killed him, and he was saying, 'I am upon the religion of Ibrahim^{-as} and I prostrate towards the building which Ibrahim^{-as} had built'; and he was saying, 'We are awaiting a Prophet^{-saww} from the sons of Ismail, from the sons of Abdul Muttalib^{-as}'¹⁴⁰

40- رَجَعَ، الْخَرَّاجُ وَالْجَرَّاحُ رُوِيَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: بَعَثَنِي النَّبِيُّ ص بِكِتَابِهِ إِلَى ذِي الْكَلَاءِ وَ قَوْمِهِ فَدَخَلْتُ عَلَيْهِ فَعَظَّمْتُ كِتَابَهُ وَ تَجَهَّزْتُ وَ خَرَجْتُ فِي خَيْشٍ عَظِيمٍ وَ خَرَجْتُ مَعَهُ

It is reported from Jareer Bin Abdullah Al Bajaly who said,

'The prophet^{-saww} sent me with his^{-saww} letter to Zul Kala'a and his people. I went to him, and he received his^{-saww} letter and equipped and went out among a great army, and I went out with him.

فَبَيْنَمَا نَسِيرُ إِذْ رَفَعَ إِلَيْنَا دَيْرٌ رَاهِبٍ فَقَالَ أُرِيدُ هَذَا الرَّاهِبَ فَلَمَّا دَخَلْنَا عَلَيْهِ سَأَلَهُ أَيْنَ تُرِيدُ قَالَ هَذَا النَّبِيُّ الَّذِي خَرَجَ فِي قُرَيْشٍ وَ هَذَا رَسُولُهُ قَالَ الرَّاهِبُ لَقَدْ مَاتَ هَذَا الرَّسُولُ فَقُلْتُ مَنْ أَيْنَ عَلِمْتَ بِوَفَاتِهِ

While we were travelling, we saw a monastery monk. He said, 'I want (to talk to) this monk'. When we entered (the monastery) to see him, he asked him, 'Where are you intending (to go to)?' He said, 'This Prophet who has come out among Quraysh, and this one is his^{-saww} messenger. The monk said, 'This Rasool^{-saww} has died'. I said, 'From where do you know of his^{-saww} expiry?'

¹⁴⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 39

قَالَ إِنَّكُمْ قَبْلَ أَنْ تَصِلُوا إِلَيَّ كُنْتُ أَنْظُرُ فِي كِتَابِ دَانِيَالٍ مَرَرْتُ بِصِفَةِ مُحَمَّدٍ وَ نَعِيهِ وَ أَيَّامِهِ وَ أَجَلِهِ فَوَجَدْتُ أَنَّهُ تُؤَيِّي فِي هَذِهِ السَّاعَةِ فَقَالَ ذُو الْكَلَاخِ أَنَا أَنْصَرِفُ قَالَ جَرِيرٌ فَرَجَعْتُ فَإِذَا رَسُولُ اللَّهِ تُؤَيِّي ذَلِكَ الْيَوْمَ

He said, 'Before you arrive to me, I was looking into the Book of Danyal^{as}. I passed by the description of Muhammad^{saww} and his^{saww} attributes, and his^{saww} days, and his^{saww} term, and I found that he^{saww} would be expiring during this time'. Zul Kala'a said, 'I shall leave'. Jareer said, 'I returned, and there Rasool-Allah^{saww} had passed away during that day'¹⁴¹

41- قب، المناقب لابن شهر آشوب قَالَ دَاوُدُ فِي رُبُورِهِ اللَّهُمَّ ابْعَثْ مُقِيمَ السُّنَّةِ بَعْدَ الْفِتْرَةِ

Dawood^{as} said in his^{as} Psalms: 'O Allah^{azwj}! Send the establisher of the Sunnah after the gap period'.

وَقَالَ عِيسَى فِي الْإِنْجِيلِ إِنَّ الْبِرَّ ذَاهِبٌ وَ الْبَارِقْلِيطَا جَائِي [جَاءَ] مِنْ بَعْدِهِ وَ هُوَ يُخَفِّفُ الْأَصَارَ وَ يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ وَ يَشْهَدُ لِي كَمَا شَهِدْتُ لَهُ أَنَا جِئْتُكُمْ بِالْأَمْثَالِ وَ هُوَ يَأْتِيكُمْ بِالتَّأْوِيلِ

And Isa^{as} said in the Evangel: 'The righteous one will go and Qaleyta (Paracletes) will come after him, and he will lighten the burdens and interpret all things for you, and he^{saww} will testify for me^{as} just as I^{as} have testified for him^{saww}. I^{as} came to you with the examples and he^{saww} will come to you with the explanation.¹⁴²

42- د، العدد القوية قب، المناقب لابن شهر آشوب كَانَ كَعْبُ بْنُ لُؤَيٍّ بَنَ غَالِبٍ يَجْتَمِعُ إِلَيْهِ النَّاسُ فِي كُلِّ جُمُعَةٍ وَ كَانُوا يُسْمُونَهَا عَرُوبَةً فَسَمَاهُ كَعْبُ يَوْمَ الْجُمُعَةِ وَ كَانَ يَخْطُبُ فِيهِ النَّاسَ وَ يَذْكُرُ فِيهِ خَيْرَ النَّبِيِّ آخِرَ حُطْبَتِهِ كُلَّمَا خَطَبَ وَ بَيَّنَّ مَوْتَهُ وَ الْفِيلَ حُسْمَانَةَ وَ عِشْرُونَ سَنَةً

'Al Adad Al-Qawiyah', 'Al-Manaqib' of Bin shehr Ashoub –

'Ka'ab Bin Luway Bin Ghalib used to gather the people to him every Friday, and they had named it as (the day of) 'Arouba'. Ka'ab named it as 'the day of Friday', and during it he used to address the people and mention the news of the Prophet^{saww} in it every time he addressed, and between his death and the (year of the) elephant there were five hundred and twenty years.

فَقَالَ أَمْ وَ اللَّهُ لَوْ كُنْتُ فِيهَا ذَا سَمْعٍ وَ بَصَرٍ وَ يَدٍ وَ رَجُلٍ لَتَنَصَّبْتُ فِيهَا تَنْصَبُ الْجَمَلُ وَ لَأَرْقُلْتُ فِيهَا إِرْقَالَ الْفَحْلِ

He said, 'But, by Allah^{azwj}! If I were to be in it with hearing, sight, hands, and feet, I would have stood firmly in support of him as a camel braces itself, and I would have hastened to him with the speed of a powerful stallion'.

ثُمَّ قَالَ

حِينَ الْعَشِيرَةِ تَبْغِي الْحَقَّ حَذَلَانَا

يَا لَيْتَنِي شَاهِدَ فُحْوَى دَعْوَتِهِ

¹⁴¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 40

¹⁴² Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 41

Then he said (a couplet), *'Would that I were there to witness the substance of his call, When the clans sought to abandon the truth and leave it without support'*.¹⁴³

43- وَ رَوَى مُحَمَّدُ بْنُ مَسْعُودٍ الْكَازِرُونِيُّ فِي كِتَابِ الْمُنتَقَى بِإِسْنَادِهِ عَنْ أَبِي سَلَمَةَ قَالَ: كَانَ كَعْبُ بْنُ لُؤَيٍّ بْنِ غَالِبٍ يَجْمَعُ قَدَمَهُ يَوْمَ الْجُمُعَةِ وَ كَانَتْ قُرَيْشٌ تُسَمِّي الْجُمُعَةَ عَرُوبَةً فَيَحْطِطُهَا فَيَقُولُ أَمَّا بَعْدُ فَاسْتَمِعُوا وَ تَعَلَّمُوا وَ افْهَمُوا وَ اَعْلَمُوا لَيْلٌ سَاحٍ وَ نَهَارٌ ضَاحٍ وَ الْأَرْضُ مِهَادٌ وَ السَّمَاءُ بِنَاءٌ وَ الْجِبَالُ أَوْتَادٌ وَ النُّجُومُ أَعْلَامٌ وَ الْأَوَّلُونَ كَالْآخِرِينَ وَ الْأُنثَى وَ الذَّكَرُ رَوْحٌ

And it is reported by Muhammad Bin Masoud Al Kazrouny in 'Kitab Al Muntaqa', by his chain, from Abu Salama who said,

'Ka'ab Bin Luway Bin Ghalib used to gather his people on the day of Friday, and Qureysh had named the Friday as 'Arouba'. He addressed them. He said, 'As for after, so listen and learn and understand and know! There is a night that is still and a day that shines; the earth is a resting place and the sky is a structure; the mountains are pegs and the stars are signs; the earlier generations are like the later generations; and the female and the male are a pair.

فَصَلُّوا أَرْحَامَكُمْ وَ احْفَظُوا أَصْهَارَكُمْ وَ تَمَرُّوا أَوْلَادَكُمْ فَهَلْ رَأَيْتُمْ مِنْ هَالِكٍ رَجَعَ أَوْ مَيِّتٍ نَشَرَ الدَّارُ أَمَامَكُمْ وَ أَظُنُّ غَيْرَ مَا تَقُولُونَ عَلَيْكُمْ بِحَرَمِكُمْ زَيْتُونَهُ وَ عَظْمُونَهُ وَ تَمَسَّكُوا بِهِ فَسَيَأْتِي لَهُ نَبَأٌ عَظِيمٌ وَ سَيَخْرُجُ مِنْهُ نَبِيٌّ كَرِيمٌ

Maintain your ties of kinship, preserve your relationships through marriage, and cultivate your children. Have you ever seen one who perished return, or a dead person brought back to life? The dwelling (of the Hereafter) is before you, and I think it is other than what you claim. Hold firmly to your sanctuary; adorn it, honor it, and remain attached to it. For a great announcement shall come concerning it, and from it a noble Prophet^{saww} shall emerge.

ثُمَّ يَقُولُ

نَهَارٌ وَ لَيْلٌ كُلُّ أَوْبٍ بِحَادِثٍ
يُؤْتَانِ بِالْأَحْدَاثِ حِينَ تَأْتِي
عَلَى غَفْلَةٍ يَأْتِي النَّبِيُّ مُحَمَّدٌ
سَوَاءٌ عَلَيْنَا لَيْلُهَا وَ نَهَارُهَا
وَ مَا لِلْقَمِ الضَّائِي عَلَيْهَا سُوءُهَا
فَيُخْبِرُ أَخْبَاراً صَدُوقاً خَيْرُهَا

Then he said, *'Day and night each return bearing a new event; to us, their night and their day are alike. They come back laden with happenings whenever they return, and no covering can conceal the mouth that speaks of them. While people remain heedless, the Prophet Muhammad^{saww} will come, bringing truthful tidings, whose bearer is perfectly informed'*.

ثُمَّ يَقُولُ وَ اللَّهُ لَوْ كُنْتُ فِيهَا لَتَنَصَّبْتُ فِيهَا تَنَصُّبَ الْجَمَلِ وَ أَرَقَلْتُ فِيهَا إِرْقَالَ الْفَخْلِ

Then he said, *'By Allah^{azwj}! If I were to be in it, I would have stood firmly in his^{saww} support as a camel braces itself, and I would have hastened to him^{saww} with the swift stride of a powerful stallion!'*

قَالَ أَهْلُ الْعِلْمِ إِنَّمَا ذَكَرَ كَعْبٌ صِفَةَ النَّبِيِّ ص وَ نُبُوَّتَهُ مِنْ صُحُفِ إِبْرَاهِيمَ ع

¹⁴³ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 42

He said, 'The knowledgeable people said, 'But rather Ka'ab mentioned the description of the Prophet^{-as} and his^{-saww} Prophet-hood from the Parchments of Ibrahim^{-as}''¹⁴⁴

44- د، العدد القوية قب، المناقب لابن شهر آشوب كان تُبْعُ الْأَوَّلُ مِنَ الْخُمْسَةِ الَّتِي كَانَتْ لَهُمُ الدُّنْيَا بِأَسْرَهَا فَسَارَ فِي الْأَفَاقِ وَكَانَ يُخْتَارُ مِنْ كُلِّ بَلَدٍ عَشْرَةُ أَنْفُسٍ مِنْ حُكَمَائِهِمْ فَلَمَّا وَصَلَ إِلَى مَكَّةَ كَانَ مَعَهُ أَرْبَعَةُ آلَافٍ رَجُلٍ مِنَ الْعُلَمَاءِ فَلَمْ يُعْظِمُهُ أَهْلُ مَكَّةَ فَعَضِبَ عَلَيْهِمْ وَقَالَ لَوْزِيرِهِ عَمِيَارِسَا فِي ذَلِكَ

'Al Adad Al-Qawiya', 'Al-Manaqib' of Bin Shehr Ashoub –

'Tubba the 1st was from the five who had the world (rule) for them. He traveled throughout the lands and, from every city, selected ten of its wisest men. When he reached Makka, four thousand scholars accompanied him. The people of Makka did not show him any special honour, so he became angry with them and spoke to his minister, Amyarisa about it.

The minister said, 'They are ignorant people and they are fascinated with this House (Kabah)!''

فَقَالَ الْوَزِيرُ إِنَّهُمْ جَاهِلُونَ وَ يُعْجِبُونَ بِهَذَا الْبَيْتِ فَعَزَمَ الْمَلِكُ فِي نَفْسِهِ أَنْ يُخْرِجَهَا وَ يَقْتُلَ أَهْلَهَا فَأَخَذَهُ اللَّهُ بِالْصِّدَامِ وَ فَتَحَ عَنْ عَيْنَيْهِ وَ أُذُنَيْهِ وَ أَنْفِهِ وَ فَمِهِ مَاءٌ مُتَنَبِّئًا عَجَزَتِ الْأَطِبَّاءُ عَنْهُ وَ قَالُوا هَذَا أَمْرٌ سَمَآوِيٌّ وَ تَفَرَّقُوا

The king determined within himself that he would ruin it and kill its people. Allah^{-azwj} Seized him with a severe illness. A foul-smelling discharge began flowing from his eyes, ears, nose, and mouth. The physicians were unable to treat him and said, 'This is a heavenly matter', and they dispersed.

فَلَمَّا أَمْسَى جَاءَ عَالِمٌ إِلَى وَزِيرِهِ وَ أَسَرَّ إِلَيْهِ إِنْ صَدَقَ الْأَمِيرُ بَيْنَيْهِ عَاجِلُهُ

When it was evening, a scholar came to his minister and told him privately, 'If the Emir is truthful in his intention, I shall treat him'.

فَاسْتَأْذَنَ الْوَزِيرُ لَهُ فَلَمَّا خَلَا بِهِ قَالَ لَهُ هَلْ أَنْتَ نَوَيْتَ فِي هَذَا الْبَيْتِ أَمْرًا

The minister sought permission for him. When he was alone with him, said to him, 'Did you intend a matter regarding this House (Kabah)?'

قَالَ كَذًا وَ كَذًا

He said, 'Such and such'.

فَقَالَ الْعَالِمُ ثُبَّ مِنْ ذَلِكَ وَ لَكَ خَيْرُ الدُّنْيَا وَ الْآخِرَةِ

The scholar said, 'Repent from that and for you would be goodness of the world and the Hereafter!'

¹⁴⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 43

فَقَالَ قَدْ تُبْتُ مِمَّا كُنْتُ نَوَيْتُ

He said, 'I hereby repent from what I had intended'.

فَعَوْنِي فِي الْحَالِ فَأَمَّنَ بِاللَّهِ وَبِإِبْرَاهِيمَ الْخَلِيلِ ع وَخَلَعَ عَلَى الْكَعْبَةِ سَبْعَةَ أَثْوَابٍ وَهُوَ أَوَّلُ مَنْ كَسَا الْكَعْبَةَ

He recovered immediately, so he believed in Allah^{-azwj} and Ibrahim^{-as} the friend (of the Beneficent), and clothed seven garments upon the Kabah, and he is the first one to have clothed the Kabah.

وَ خَرَجَ إِلَى يَثْرِبَ وَ يَثْرِبُ هِيَ أَرْضٌ فِيهَا عَيْنٌ مَاءٍ فَأَعْتَرَلَ مِنْ بَيْنِ أَرْبَعَةِ آلَافِ رَجُلٍ عَالِمٍ أَرْبَعُمِائَةٍ رَجُلٍ عَالِمٍ عَلَى أَهْمٍ يَسْكُنُونَ فِيهَا وَ جَاءُوا إِلَى بَابِ الْمَلِكِ وَ قَالُوا إِنَّا خَرَجْنَا مِنْ بُلْدَانِنَا وَ طُفْنَا مَعَ الْمَلِكِ زَمَانًا وَ جِئْنَا إِلَى هَذَا الْمَكَانِ وَ نُرِيدُ الْمَقَامَ إِلَى أَنْ نَمُوتَ فِيهِ

And he went out to Yasrib, and Yasrib, it is the land wherein was water. Among the four thousand learned men who accompanied him, four hundred scholars separated themselves with the intention of settling there. They came to the king's gate and said, 'We have left our homelands, travelled with the king for a long period, and have now reached this place. We wish to remain in it until we die!'

فَقَالَ الْوَزِيرُ مَا الْحِكْمَةُ فِي ذَلِكَ

The minister said, 'What is the wisdom in that?'

قَالُوا اعْلَمْ أَيُّهَا الْوَزِيرُ أَنَّ شَرَفَ هَذَا الْبَيْتِ بِشَرَفِ مُحَمَّدٍ صَاحِبِ الْقُرْآنِ وَ الْقِبْلَةِ وَ اللَّوَاءِ وَ الْمَنِيرِ مَوْلِدُهُ بِمَكَّةَ وَ هَجَرْتُهُ إِلَى هَاهُنَا إِنَّا عَلَى رَجَاءٍ أَنْ تُذَرِكَهُ أَوْ تُذَرِكَهُ أَوْلَادُنَا

They said, 'O you minister! Know that the nobility of this House (Kabah) is due to the nobility of Muhammad^{-saww}, owner of the Quran and the Qiblah, and the flag, and the pulpit. His^{-saww} birth would be at Makkah and his^{-saww} emigration would be over here. We live upon the hope that we will come across him^{-saww}, or our children will come across him^{-saww}'.

فَلَمَّا سَمِعَ الْمَلِكُ ذَلِكَ تَفَكَّرَ أَنْ يَقِيمَ مَعَهُمْ سَنَةً رَجَاءً أَنْ يُذَرِكَ مُحَمَّدًا ص وَ أَمَرَ أَنْ يَبْنُوا أَرْبَعَ مِائَةِ دَارٍ لِكُلِّ وَاحِدٍ دَارٌ وَ رَوْحٌ كُلِّ وَاحِدٍ مِنْهُمْ بِحَارِثَةٍ مُعْتَقَةٍ وَ أُعْطِيَ لِكُلِّ وَاحِدٍ مِنْهُمْ مَالًا جَزِيلًا

When the king heard that he pondered to stay with them for a year, hoping that he would come across Muhammad^{-saww}, and he ordered that four hundred houses be built, a house for each of them, and he got each of them married to a freed slave girl, and gave each one of them immense wealth'.¹⁴⁵

45- د، العدد القوية قب، المناقب لابن شهر آشوب روى ابن بابويه في كتاب النبوة أنه قال أبو عبد الله ع إن تبعاً قال لأدوس و الخزرج كونوا هاهنا حتى يخرج هذا النبي أما أنا لو أدركته لخدمته و لخرجت معه

¹⁴⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 44

It is reported by Bin Babuwayh in the book 'Al Nabuwwah',

'Abu Abdullah^{-asws} said: 'Tub'a said to (the tribes of) Al-Aws and Al-Khazraj, 'Be over here until this Prophet^{-saww} come out. As for me, if I were to come across him^{-saww}, I shall serve him^{-saww} and go out with him^{-saww}'.

وَرُوِيَ أَنَّهُ قَالَ

قَالُوا بِمَكَّةَ بَيْتُ مَالٍ دَائِرٍ
بَادَرْتُ أَمْرًا خَالَ رَبِّي دُونَهُ
فَتَرَكْتُ فِيهِ مِنْ رَجَائِي عُصْبَةً
وَكُتِبَ كِتَابًا إِلَى النَّبِيِّ ص يَذْكُرُ فِيهِ إِيمَانَهُ وَ إِسْلَامَهُ وَ أَنَّهُ مِنْ أُمَّتِهِ فَلْيَجْعَلْهُ تَحْتَ شَفَاعَتِهِ
وَ كُنُوزُهُ مِنْ لَوْلُؤٍ وَ زَبَرْجَدٍ
وَ اللَّهُ يَدْفَعُ عَنْ خَرَابِ الْمَسْجِدِ
تُجَبَاءَ ذَوِي حَسَبٍ وَ رَبِّ مُحَمَّدٍ

It is reported that he (Tub'a) said (in prose), 'They say there is a public treasury at Makkah, heedless, and its treasures are from pearls and aquamarine, My Lord^{-azwj} Issued a Command besides it, and Allah^{-azwj} will Defend from the ruination of the Masjid, and there is left in it from my men, a noble tribe with lineage. By the Lord^{-azwj} of Muhammad^{-saww}!' And he wrote a letter for the Prophet^{-saww} mentioning in it his Eman, and his Islam, and that he is from his^{-saww} community, and made it to be beneath his pillow.

وَ عُتُونُ الْكِتَابِ إِلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَ رَسُولِ رَبِّ الْعَالَمِينَ مِنْ تَبَعِ الْأَوَّلِ وَ دَفَعَ الْكِتَابَ إِلَى الْعَالِمِ الَّذِي نَصَحَ لَهُ وَ صَارَ حَتَّى مَاتَ
بِغِلْسَانَ بَلَدٍ مِنْ بِلَادِ الْهِنْدِ وَ كَانَ بَيْنَ مَوْتِهِ وَ مَوْلِدِ النَّبِيِّ ص أَلْفُ سَنَةٍ

And the heading of the letter – To Muhammad^{-saww} Bin Abdullah^{-asws}, last of the Prophets^{-as}, and Rasool^{-saww} of the Lord^{-azwj} of the worlds. From Tub'a the 1st. And he handed over the letter to the scholar who advised him, and he travelled until he died at Galsan, a city from the cities of India, and there was between his death and the birth of the Prophet^{-saww} a duration of a thousand years.

ثُمَّ إِنَّ النَّبِيَّ لَمَّا بَعُثَ وَ آمَنَ بِهِ أَكْثَرُ أَهْلِ الْمَدِينَةِ أَنْفَعُوا الْكِتَابَ إِلَيْهِ عَلَى يَدِ أَبِي لَيْلَى فَوَجَدَ النَّبِيُّ ص فِي قَبِيلَةِ بَنِي سُلَيْمٍ فَعَرَفَهُ رَسُولُ اللَّهِ ص فَقَالَ لَهُ
أَنْتَ أَبُو لَيْلَى قَالَ نَعَمْ قَالَ وَ مَعَكَ كِتَابُ تَبَعِ الْأَوَّلِ فَتَحَيَّرَ الرَّجُلُ فَقَالَ هَاتِ الْكِتَابَ

Then, when the Prophet^{-saww} was Sent and most of the people of Al-Medina believed in him^{-saww}, and the letter was handed over to him^{-saww} upon the hands of Abu Layli. He found the Prophet^{-saww} among a tribe of the clan of Suleym. Rasool-Allah^{-saww} recognised him and said to him: 'Are you Abu Layli?' He said, 'Yes'. He^{-saww} said: 'And with you is a letter of Tub'a the 1st?' The man was confused. He^{-saww} said: 'Give me^{-saww} the letter'.

فَأَخْرَجَهُ وَ دَفَعَهُ إِلَى رَسُولِ اللَّهِ ص فَدَفَعَهُ النَّبِيُّ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَرَأَهُ عَلَيْهِ فَلَمَّا سَمِعَ النَّبِيُّ ص كَلَامَ تَبَعِ قَالَ مَرْحَبًا بِالْأَخِ الصَّالِحِ ثَلَاثَ مَرَّاتٍ
وَ أَمَرَ أَبَا لَيْلَى بِالرُّجُوعِ إِلَى الْمَدِينَةِ

He brought it out and handed it over to Rasool-Allah^{-saww}, and the Prophet^{-saww} handed it over to Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} read it out to him^{-saww}. When the Prophet^{-saww} heard

the speech of Tub'a, he^{-saww} said: 'Welcome to the righteous brother!' – three times, and he^{-saww} instructed Abu Layli with the returning to Al-Medina.¹⁴⁶

46- قب، المناقب لابن شهر آشوب أبو بكر البیهقي في دلائل النبوة أنه قال: قال رَاهِبٌ لَطْلَحَةٌ فِي سُوْقٍ بُصْرَى هَلْ ظَهَرَ أَحْمَدُ فَهَذَا شَهْرُهُ الَّذِي يَظْهَرُ فِيهِ فِي كَلَامٍ لَهُ

'Al-Manaqib' of Bin Shehr Ashoub – Abu Bakr Al Bayhaqi in 'Dalail Al Nabuwwa', he said,

'A Monk said to Talha in a market of Busra, 'Has Ahmad^{-saww} appeared? This is his^{-saww} month in which he^{-saww} would be appearing' – in a speech of his.

وَقَالَ عَفْكَالَانُ الْحِمَيْرِيُّ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَلَا أُبَشِّرُكَ بِبَشَارَةٍ وَهِيَ خَيْرٌ لَكَ مِنَ التِّجَارَةِ أَنْتُكَ بِالْمُعْجَبَةِ وَأُبَشِّرُكَ بِالْمُرْعَبَةِ إِنَّ اللَّهَ قَدْ بَعَثَ فِي الشَّهْرِ الْأَوَّلِ مِنْ قَوْمِكَ نَبِيًّا ارْتَضَاهُ وَصَفِيًّا أَنْزَلَ عَلَيْهِ كِتَابًا جَعَلَ لَهُ ثَوَابًا يَنْهَى عَنِ الْأَصْنَامِ وَيَدْعُو إِلَى الْإِسْلَامِ أَخِفَّ الْوَقْفَةِ وَعَجَلَ الرَّجْعَةَ

And Afkalan Al Himeyri said to Abdul Rahman Bin Awf, 'Shall I give you glad tidings, and it is better for you than the trading? I shall give you the wondrous news, and I shall give you glad tidings of the greatly desired. Allah^{-azwj} has Sent in the first months a Prophet^{-saww} from your own people. He^{-azwj} has Selected him^{-as} and Purified him^{-saww}. He^{-azwj} has Sent a Book upon him Making Rewards for it. He^{-azwj} shall forbid from the idols and call to Al-Islam, therefore shorten the stay and hasten the return!'

وَكُتِبَ إِلَى النَّبِيِّ ص

أَنْتَ أُرْسِلْتَ بِالْبَطَاحِ
يَدْعُو الْبَرَّانَا إِلَى الْفَلَاحِ

أَشْهَدُ بِاللَّهِ رَبِّ مُوسَى
فَكُنْ شَفِيعِي إِلَى مُلِكِي

And he wrote to the Prophet^{-saww} (a quartrain), 'I testify with Allah^{-azwj}, Lord^{-azwj} of Musa^{-as}, you^{-saww} have been Sent at Al-Bat'ha (Makka), so be my intercessor to your^{-saww} King, calling the people to the success'.

فَلَمَّا دَخَلَ عَلَى النَّبِيِّ ص قَالَ أَحْمَلْتُ إِلَيَّ وَدِيعَةً أَمْ أُرْسِلُكَ إِلَيَّ مُرْسِلًا بِرِسَالَةٍ فَهَاتَهَا

When he entered to see the Prophet^{-saww}, he said, 'Are you carrying an entrustment to me, or have you^{-saww} been Sent to me as a Messenger^{-saww} with a Message, so give it!'

وَبَشَّرَ أَوْسُ بْنُ حَارِثَةَ بْنِ ثَعْلَبَةَ قَبْلَ مَبْعَثِهِ بِقَلَامِائَةِ عَامٍ وَأَوْصَى أَهْلَهُ بِاتِّبَاعِهِ فِي حَدِيثٍ طَوِيلٍ وَهُوَ الْفَائِلُ

بِمَكَّةَ فِيمَا بَيْنَ زَمَرَمَ وَالْحُجْرِ
بَنِي عَامِرٍ إِنَّ السَّعَادَةَ فِي النَّصْرِ

إِذَا بَعَثَ الْمُبْعُوثُ مِنْ آلِ عَلِيبٍ
هُنَالِكَ فَاشْرُوا نَصْرَهُ بِيَلَادِكُمْ

And Aws Bin Harisa Bin Sa'alba gave glad tidings three hundred years before his^{-saww} Prophet-hood, and bequeathed to his family to follow him^{-saww}, in a lengthy Hadeeth, and he is the speaker (who said a quartrain), 'When the one from the family of Ghalib is Sent at Makkah in

¹⁴⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 45

what is between Zamzam and the Stone, over there begin helping him^{-saww} in your city, clan of Aamir, because the good fortune is in the helping’.

وَفِيهِ يَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَرَى فِي الْحَيْفَةِ وَحَتَّى عَلَى نُصْرَتِنَا فِي الْجَاهِلِيَّةِ

And regarding him the Prophet^{-saww} said: ‘May Allah^{-azwj} Mercy Awd. He did in the upright (religion), and urged the people during the Pre-Islamic period to help us’.¹⁴⁷

47- **قب، المناقب لابن شهر آشوب** ذَكَرَ الْمَوَارِدِيُّ أَنَّ عَبْدَ الْمُطَّلِبِ رَأَى فِي مَنَامِهِ كَأَنَّهُ خَرَجَ مِنْ ظَهْرِ سِلْسِلَةٍ بَيضاءَ لَهَا أَرْبَعَةُ أَطْرَافٍ طَرَفٌ قَدْ أَخَذَ الْمَغْرِبَ وَ طَرَفٌ أَخَذَ الْمَشْرِقَ وَ طَرَفٌ لَحِقَ بِأَعْنَانِ السَّمَاءِ وَ طَرَفٌ لَحِقَ بِبَرَى الْأَرْضِ فَبَيَّنَمَا

‘Al-Manaqib’ of Bin Shehr Ashoub –

Al-Mawardi (Shafie scholar) mentioned, ‘Abdul Muttalib^{-as} saw in his^{-as} dream as if a white chain has come out from his^{-as} back having four ends for it – an end reaching to the west, and an end reaching to the east, and an end joining with the heights of the sky, and an end joining with soil of the earth.

هُوَ يَتَعَجَّبُ إِذِ انْفَتَحَتِ الْأَنْوَارُ فَصَارَتْ شَجَرَةً خَضِرَاءَ مُجْتَمِعَةً الْأَغْصَانِ مُتَدَلِّيةً الْأُغْصَانِ كَثِيرَةً الْأُزَاقِ قَدْ أَخَذَ أَغْصَانُهَا أَقْطَارَ الْأَرْضِ فِي الطُّولِ وَالْعَرْضِ وَ لَهَا نُورٌ قَدْ أَخَذَ الْخَافِقِينَ

While he was marvelling at this, the lights gathered together and transformed into a green tree, with its branches clustered together, its fruits hanging down, and its leaves abundant. Its branches extended across the regions of the earth in length and breadth. It possessed a light that reached both horizons.

وَكَأَنِّي قَدْ جَلَسْتُ تَحْتَ الشَّجَرَةِ وَ يَزَائِي شَخْصَانِ بَيَّانٍ وَ هُمَا نُوحٌ وَ إِبْرَاهِيمُ ع قَدْ اسْتَظَلَّ بِهِ

(He^{-as} said): ‘It is as if I^{-as} was seated beneath the tree and facing me^{-as} were two splendid persons, and they were Noah^{-as} and Ibrahim^{-as}, having taken shade with it’.

فَقَصَّ ذَلِكَ عَلَى كَاهِنٍ فَفَسَّرَهُ بِوِلَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

He^{-as} narrated that to a soothsayer. He interpreted it as the birth of the Prophet^{-saww}.¹⁴⁸

48- **قب، المناقب لابن شهر آشوب** الْمُفَسِّرُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِي قَوْلِهِ لَا يَلَابِثُ قُرَيْشٍ أَنَّهُ كَانَتْ لَهُمْ فِي كُلِّ سَنَةٍ رَحْلَتَانِ بِالْيَمَنِ وَ الشَّامِ

The interpreters (of the Quran), from Abdullah Bin Abbas regarding His^{-azwj} Words: **For the protection of Quraysh [106:1]** – There used to be for them, every year, two departures (for trade), to Yemen and Syria.

¹⁴⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 46

¹⁴⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 47

فَكَانَ مِنْ وَقَايَةِ أَبِي طَالِبٍ أَنَّهُ عَزَمَ عَلَى الْخُرُوجِ فِي رَكْبٍ مِنْ قُرَيْشٍ إِلَى الشَّامِ تَاجِرًا سَنَةً ثَمَانٍ مِنْ مَوْلِدِهِ أَخَذَ النَّبِيُّ ص بِرِمَامٍ نَاقَتِهِ وَ قَالَ يَا عَمَّ عَلَى مَنْ تُخَلِّفُنِي وَلَا أَبَ لِي وَلَا أُمَّ

It was from the protection of Abu Talib^{-asws} that he^{-as} determined upon going out among riders from Quraysh to Syrian as a trader in the eighth year from his^{-saww} arrival (to the world). The Prophet^{-saww} grabbed the rein of his^{-as} camel and said, 'O uncle^{-as}! Upon whom are you^{-as} leaving me^{-saww} behind, and there is neither a father^{-as} nor a mother^{-as} for me^{-saww}?'

وَ كَانَ قِيلَ لِي مَا يَفْعَلُ بِهِ فِي هَذَا الْحَرِّ وَ هُوَ غُلَامٌ صَغِيرٌ فَقَالَ وَ اللَّهُ لَا أَخْرَجَنَّ بِهِ وَ لَا أَفَارِقُهُ أَبَدًا

And it had been said to him^{-as}, 'What will you do with him^{-saww} in this heat and he^{-saww} is a young boy?' He^{-as} said: 'I^{-as} will go out with him^{-saww} and not separate from him^{-saww}, ever!'¹⁴⁹

49- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ كَانُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَقَالَ كَانَتْ الْيَهُودُ يَجِدُ فِي كُتُبِهَا أَنَّ مُهَاجِرَ مُحَمَّدٍ ص مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَخَرَجُوا يَطْلُبُونَ الْمَوْضِعَ فَمَرُّوا بِجَبَلٍ تُسَمَّى حَدَادَ [حَدَدًا] فَقَالُوا حَدَادَ [حَدَدًا] وَ أُحُدٌ سَوَاءٌ فَتَقَرَّفُوا عِنْدَهُ فَتَنَزَّلَ بَعْضُهُمْ بِفَدَاكَ وَ بَعْضُهُمْ بِخَيْبَرَ وَ بَعْضُهُمْ بِتَيْمَاءَ

'Tafseer Al Ayyashi' –

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and they had been from before praying for victory over those who disbelieved [2:89]**. He^{-asws} said: 'The Jews had found in their Book that Muhammad^{-saww} would emigrate between Ayr and Ohad, so they went out to look for these places. They passed by a mountain called Hadaad, so they said, 'Hadaad and Ohad are one and the same'. They dispersed at that. Some of them settled at Fadak, and some of them at Khyber, and some of them at Tayma'.

فَاسْتَأْذَنَ الَّذِينَ بِتَيْمَاءَ إِلَى بَعْضِ إِخْوَانِهِمْ فَمَرَّ بِهِمْ أَعْرَابِيٌّ مِنْ قَيْسٍ فَتَكَارَرُوا مِنْهُ وَ قَالَ لَهُمْ أَمْرٌ بِكُمْ مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَقَالُوا لَهُ إِذَا مَرَرْتَ بِهِمَا فَأَرِنَاهُمَا فَلَمَّا تَوَسَّطَ بِهِمْ أَرْضَ الْمَدِينَةِ قَالَ لَهُمْ ذَاكَ عَيْرٌ وَ هَذَا أُحُدٌ

The ones who were at Tayma longed to be with some of their brothers. A Bedouin from Qays, passed by them, so they hired (a camel) from him and he said to them, 'I shall pass with you in between Ayr and Ohad'. They said to him, 'When you pass by these two, point these two places out to us. When he was in the middle of the land of Al-Medina, he said to them, 'That is Ayr and this is Ohad'.

فَنَزَلُوا عَنْ ظَهْرِ إِبِلِهِ فَقَالُوا لَهُ قَدْ أَصَبْنَا بُعِينَنَا فَلَا حَاجَةَ لَنَا فِي إِبِلِكَ فَادْهَبْ حَيْثُ شِئْتَ وَ كَتَبُوا إِلَى إِخْوَانِهِمُ الَّذِينَ بِفَدَاكَ وَ خَيْبَرَ أَنَّا قَدْ أَصَبْنَا الْمَوْضِعَ فَهَلُّمُوا إِلَيْنَا فَكَتَبُوا إِلَيْهِمْ أَنَّا قَدْ اسْتَقَرَّتْ بِنَا الدَّارُ وَ اتَّخَذْنَا الْأَمْوَالَ وَ مَا أَقْرَبَنَا مِنْكُمْ وَ إِذَا كَانَ ذَلِكَ فَمَا أَسْرَعْنَا إِلَيْكُمْ

They descended from the backs of his camels and said, 'We have reached where we wanted to be therefore we do not have any need for your camels, and so you can go wherever you like'. And they wrote to their brothers who were at Fadak and Khyber, 'We have got to the place, so come to us'. They wrote back to them, 'We have settled in the houses and acquired

¹⁴⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 48

assets, and there is no one closer to us than you are. When that event transpires, we would quickly come to you’.

فَاتَّخَذُوا بِأَرْضِ الْمَدِينَةِ الْأَمْوَالَ فَلَمَّا كَثُرَتْ أَمْوَالُهُمْ بَلَغَ تَبَعُ فَعَزَّاهُمْ فَتَحَصَّنُوا مِنْهُ فَحَاصِرَهُمْ وَكَانُوا يَرْقُونَ لِضُعْفَاءِ أَصْحَابِ تَبَعٍ فَيُلْقُونَ إِلَيْهِمْ بِاللَّيْلِ النَّعْرَ وَ الشَّعِيرَ فَبَلَغَ ذَلِكَ تَبَعٌ فَرَّقَ هُمْ وَ آمَنَهُمْ

They acquired assets in the land of Al-Medina. When their wealth increased, it (news) reached Tubba (a king) and he (the king) attacked them. They fortified themselves from him, so he surrounded them. They felt sympathy towards the weak ones of Tubba, and they would throw the dates and the barley towards them at night. The (news of) that reached Tub’a, and he sympathised with them and granted them amnesty.

فَنَزَلُوا إِلَيْهِ فَقَالَ هُمْ إِنِّي قَدْ اسْتَطَبْتُ بِلَادَكُمْ وَ لَا أَرَانِي إِلَّا مُقِيمًا فِيكُمْ فَقَالُوا لَهُ إِنَّهُ لَيْسَ ذَلِكَ لَكَ إِنَّمَا مُهَاجِرٌ نَبِيٍّ وَ لَيْسَ ذَلِكَ لِأَحَدٍ حَتَّى يَكُونَ ذَلِكَ فَقَالَ هُمْ فَإِنِّي مُخَلِّفٌ فِيكُمْ مِنْ أُسْرَتِي مَنْ إِذَا كَانَ ذَلِكَ سَاعِدَهُ وَ نَصَرَهُ

They came down to him. He said to them, ‘I have come to like your city and would like to reside among you’. They said to him, ‘It is not for you to dwell in that place, for a Prophet^{-saww} would be emigrating and that is not for anyone until that happens’. He said to them, ‘I will leave behind among you members of my family, so when that happens, they would support him^{-saww} and help him^{-saww}’.

فَخَلَفَ فِيهِمْ حِينَ بَوَّأَهُمُ الْأَوْسَ وَ الْخَزْرَجَ فَلَمَّا كَثُرُوا بِمَا كَانُوا يَتَنَاولُونَ أَمْوَالَ الْيَهُودِ فَكَانَتِ الْيَهُودُ يَقُولُ هُمْ أَمَا لَوْ بَعَثَ مُحَمَّدٌ لَنُخْرِجَنَّكُمْ مِنْ دِيَارِنَا وَ أَمْوَالِنَا فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا عَ آمَنَتْ بِهِ الْأَنْصَارُ وَ كَفَرَتْ بِهِ الْيَهُودُ وَ هُوَ قَوْلُ اللَّهِ وَ كَانُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا إِلَى فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ

He left behind two tribes, Al-Aws and Al-Khazraj. When they multiplied, they used to take the wealth of the Jews and the Jews used to say to them, ‘But, when Muhammad^{-saww} is Sent, he^{-saww} would take you all out from our houses and our wealth’. When Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww}, the Helpers believed in him^{-saww}, but the Jews denied him^{-saww}, and these are the Words of Allah^{-azwj} Mighty and Majestic: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]**.¹⁵⁰

50- شي، تفسير العباسي عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَوْلُهُ يَجِدُونَهُ بَعْثُ الْيَهُودِ وَ النَّصَارَى صِفَةَ مُحَمَّدٍ وَ اسْمُهُ مَكْتُوبٌ عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ

‘Tafseer Al Ayyashi’ From Al Sumaly,

‘From Abu Ja’far^{-asws} having said: **‘they are finding [7:157]**’ meaning the Jews and the Christians, the description of Muhammad^{-saww} and his^{-saww} name, **written with them in the**

Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil [7:157]"¹⁵¹.

51- جاء المجالس للمفيد الحسين بن محمد الثمار عن محمد بن القاسم الأنباري عن حميد بن محمد بن محمد بن نعيم العبدي عن أبي علي الرّواصي عبيد الله عن عبيد بن سميع عن الكلبي عن أبي صالح عن ابن عباس قال: لما قدم على النبي ص وفد إباد قال لهم ما فعل قس بن ساعدة كأي أنظر إليه يسوق عكاظ على جمل أوزق وهو يتكلم بكلام عليه خلاوة ما أجدي أخفطه

'Al Majaalis' of Al Mufeed Al-Husayn Bin Muhammad Al Tammar, from Muhammad Bin Al Wasim Al Anbary, from Humeyd Bin Muhammad Bin Humeyd, from Muhammad Bin Nueym Al Abady, from Abu Ali Al Rawasy Abdullah, from Ubeyd Bin Samie, from Al Kalby, from Abu Salih, from Bin Abbas who said,

'When a delegation of Iyad proceeded to the Prophet^{-saww}, he^{-saww} said to them: 'What happened with Qays Bin Sa'ada? It is as if I^{-saww} am looking at him at the market of Akaz upon a layered camel and he is speaking with a speech, upon it is such sweetness, if I^{-saww} find it, I^{-saww} would memorise it'.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا أَخْفِظُهُ يَا رَسُولَ اللَّهِ سَمِعْتُهُ وَهُوَ يَقُولُ يَسُوقُ عُكَاظٍ أَيُّهَا النَّاسُ اسْمَعُوا وَعُوا وَاحْفَظُوا مِنْ عَاشٍ مَاتَ وَمَنْ مَاتَ فَاتَ وَكُلٌّ مَا هُوَ آتٍ لَيْلٍ دَاجٍ وَسَّمَاءٌ ذَاتُ أَتْرَاجٍ وَبَحَارٌ تُرْجَرُجُ وَنُجُومٌ تَزْهَرُ وَمَطَرٌ وَنَبَاتٌ وَآبَاءٌ وَأُمَّهَاتٌ وَذَاهِبٌ وَآتٍ وَضَوْءٌ وَظَلَامٌ وَبِرٌّ وَأَنَامٌ وَلِبَاسٌ وَرِيَاشٌ وَمَرْكَبٌ وَمَطْعَمٌ وَمَشْرَبٌ

A man from the people said, 'I have memorised it, O Rasool-Allah^{-saww}! I heard him and he was saying in the market of Akaz, 'O you, people! Listen and retain, and memorise! One who lives will dies, and one who dies is lost, and all what is to come will come, a dark night, and a sky with constellations, and turbulent oceans, and blooming stars, and rains and vegetation, and fathers and mothers, and going and coming, and illumination and darkness, and righteousness and sins, and clothes and furnishings, and rides and food and drink.

إِنَّ فِي السَّمَاءِ لَخَبْرًا وَإِنَّ فِي الْأَرْضِ لَعِبْرًا مَا لِي أَرَى النَّاسَ يَذْهَبُونَ وَلَا يَرْجِعُونَ أَرَضُوا بِالْمَقَامِ هُنَاكَ فَأَقَامُوا أَمْ تَرَكُوا فَنَامُوا يُقْسِمُ بِاللَّهِ قُسٌّ بْنُ سَاعِدَةَ قَسَمًا بَرًّا لَا إِفْمَ فِيهِ مَا لِلَّهِ عَلَى الْأَرْضِ دِينَ أَحَبُّ إِلَيْهِ مِنْ دِينٍ قَدْ أَظْلَكُمُ زَمَانُهُ وَادْرَكَكُمْ أَوَانُهُ

In the sky there is news, and in the earth there is a lesson. What is the matter I see the people going (dying) and they are not returning, being pleased with the staying over there so they are saying, or are they neglectful so they are sleeping? Qays Bin Sa'ada swears by Allah^{-azwj} a righteous swear, there being no sin in it. There is no Religion upon the earth more beloved to him than the Religion which will shade you during his^{-saww} era, and coming across his^{-saww} season.

طُوبَى لِمَنْ أَدْرَكَ صَاحِبَهُ فَبَايَعَهُ وَوَيْلٌ لِمَنْ أَدْرَكَهُ فَقَارَفَهُ

Beatitude is for one who comes across his^{-saww} companions and pledges his allegiance, and woe be unto the one who comes across him^{-as} and separates from him^{-saww}'.

ثُمَّ أَنشَأَ يَقُولُ

فِي الدَّاهِيَةِ الْأُولَى مِنَ الْقُرُونِ لَنَا بَصَائِرُ
وَرَأَيْتُ قَوْمِي تَخَوْهَا يَمْضِي الْأَصَاغِرُ وَالْأَكَابِرُ
لَمَّا رَأَيْتُ مَوَارِدًا لِلْمَوْتِ لَيْسَ لَهَا مَصَادِرُ
لَا يَرْجِعُ الْمَاضِي إِلَيْكَ وَلَا مِنَ الْمَاضِي غَائِرُ

¹⁵¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 50

أُفْتِنْتُ أَنِّي لَا مَحَالَةَ حَيْثُ صَارَ الْقَوْمُ صَائِرٍ

Then he prosed saying, 'Among the goers of the former ones from the generation there are insights for us, due to what I see of the revolving of the death, having nor resources for it, and I see my people around it, expiring the young and the old. The past ones do not return to you, nor from the ancient past ones. Are you certain there is no place when the people have come to be?'

فَقَالَ رَسُولُ اللَّهِ ص يَرْحَمُ اللَّهُ فُسَّ بْنَ سَاعِدَةَ إِنِّي لَأَرْجُو أَنْ يَأْتِيَ يَوْمَ الْقِيَامَةِ أُمَّةٌ وَحْدَهُ

Rasool-Allah^{-saww} said: 'May Allah^{-azwj} have Mercy of Qays Bin Sa'adah. I^{-saww} hope he will come on the Day of Qiyamah as a community, alone'.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُ مِنْ فُسٍّ عَجَبًا قَالَ وَمَا الَّذِي رَأَيْتَ قَالَ بَيْنَمَا أَنَا يَوْمًا بِجَبَلٍ فِي نَاحِيَتِنَا يُقَالُ لَهُ سَمْعَانُ فِي يَوْمٍ قَاتِلٍ شَدِيدٍ الْحَرِّ إِذَا أَنَا بِفُسٍّ بْنِ سَاعِدَةَ فِي ظِلِّ شَجَرَةٍ عِنْدَهَا عَيْنٌ مَاءٍ وَإِذَا حَوْلَيْهِ سِبَاعٌ كَثِيرَةٌ وَقَدْ وَرَدَتْ حَتَّى تَشْرَبَ مِنَ الْمَاءِ وَإِذَا زَارَ سُبُعٌ مِنْهَا عَلَى صَاحِبِهِ ضَرَبَهُ بِيَدِهِ وَقَالَ كُفَّ حَتَّى يَشْرَبَ الَّذِي وَرَدَ قَبْلَكَ

A man from the people said, 'O Rasool-Allah^{-saww}! I have seen a wonder from Qays'. He^{-saww} said: 'And what is that which you saw?' He said, 'While I was at a mountain one day in our area called Sam'an, during a day of severe heat, there I was with Qays Bin Sa'adah in a shade of a tree having a spring of water by it, and around it were a lot of animals, and they came until they drank from the water, and whenever an animal from them visited, he would strike upon its with his hand and said, 'Refrain until it drinks, that which came before you'.

فَلَمَّا رَأَيْتُهُ وَمَا حَوْلَهُ مِنَ السِّبَاعِ هَالِكِي ذَلِكَ وَدَخَلَنِي رُعْبٌ شَدِيدٌ فَقَالَ لِي لَا تَأْسَ عَلَيْكَ لَا تَخَفْ إِنْ شَاءَ اللَّهُ وَإِذَا أَنَا بِقَبْرَيْنِ بَيْنَهُمَا مَسْجِدٌ فَلَمَّا آنَسْتُ بِهِ قُلْتُ مَا هَذَانِ الْقَبْرَانِ قَالَ قَبْرُ أَخَوَيْنِ كَانَا لِي يَغْتَبِدَانِ اللَّهُ فِي هَذَا الْمَوْضِعِ مَعِيَ فَمَاتَا فَدَفَنْتُهُمَا فِي هَذَا الْمَوْضِعِ وَاتَّخَذْتُ فِيمَا بَيْنَهُمَا مَسْجِدًا أَعْبُدُ اللَّهَ فِيهِ حَتَّى أَلْحَقَ بِهِمَا

When I saw him and what was around him, from the animals, that scared me, and intense awe entered me. He said to me, 'There will be no problem upon you if Allah^{-azwj} so Desires, do not fear'. Then I was with two graves, a Masjid being between them. When I inclined with it, I said, 'What are these two graves?' He said, 'Graves of two brothers worshipping Allah^{-azwj} in this place along with me. They died and I buried them in this place, and took A Masjid to be between them. I shall worship in it until I meet up with them'.

ثُمَّ دَكَرَ أَيَّامَهُمَا وَفَعَالَهُمَا فَبَكَى ثُمَّ قَالَ

أَجِدُكُمْ لَا تَقْضِيَانِ كَرَامَتَا	خَلِيلَيَّ هَبَّا طَالَ مَا قَدْ رَقَدْتُمَا
وَمَا لِي بِمَا مِمَّنْ حَبَبْتُ سِوَاكُمْ	أَمْ تَعْلَمَانِ أَنِّي بِسَمْعَانَ مُفَرَّدٌ
طَوَالَ اللَّيَالِي أَوْ يُجِيبُ صَدَاكُمْ	أُقِيمُ عَلَى قَبْرَيْكُمَا لَسْتُ بَارِحًا
يَزِدُّ عَلَى ذِي عَوْلَةٍ إِنْ بَكَاكُمْ	أُبْكِيكُمْ طَوْلَ الْحَيَاةِ وَمَا الَّذِي
يُورِجِي فِي قَبْرِي كَمَا قَدْ أَنَاكُمْ	كَأَنَّكُمْ وَالْمَوْتُ أَقْرَبُ غَايَةٍ

لَجُذْتُ بِنَفْسِي أَنْ أَكُونَ فِدَاكُمَا

فَلَوْ جُعِلَتْ نَفْسٌ لِنَفْسٍ وَقَايَةً

Then he mentioned their days and their deeds and cried, then said (in prose), 'My friend of prolonged love what you rested. I found you both not to have fulfilled your sleep. Don't you know that I am alone at Sam'an, and there is no one for me at it I can love apart from you both. I shall stay at your graves not being happy. Long are the nights and pain and crying over you, long is the life and what is which would return to me with sustenance, I cry over you both as if you and the death are the closest end point with my soul in my grave just as I have come to you. If there was protection of a soul for a soul, I would have found my soul to have been sacrificed for you both'.¹⁵²

52- نجم، كتاب النجوم وَجُدْتُ فِي كِتَابِ دُرَّةِ الْإِكْلِيلِ تَأْلِيفِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَمْرِو بْنِ حُسَيْنِ الْقَطِيعِيِّ فِي الْجُزْءِ الثَّالِثِ مِنْهُ عِنْدَ قَوْلِهِ مَقَارِيدُ الْأَسْمَاءِ عَلَى التَّقْيِيدِ فَذَكَرَ فِي تَرْجُمَةِ عَبْدِ الْأَوَّلِ بْنِ عَيْسَى بْنِ شُعَيْبٍ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الشَّحْرِيِّ الْأَصْلِيَّ الْهُرَوِيِّ الْمَوْلِيَّ الصُّوفِيَّ الشَّيْخَ الثَّقَةَ أَبِي الْوَقْتِ بْنِ أَبِي عَبْدِ اللَّهِ حَدِيثَ دَلَالَةِ النُّجُومِ عِنْدَ هِرَقْلَ مَلِكِ الرُّومِ عَلَى نُبُوءَةِ نَبِيِّنَا مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آلِهِ

'Kitab Al Nujoum' –

'I found in the book 'Durrah Al-Ikleel' compiled by Muhammad Bin Ahmad Bin Amro Bin Husayn Al-Qataie in the third volume from it at his words, 'Unique names with specification'. He mentioned, in an interpretation by Abdul Awwal Bin Isa Bin Shuayb Bin Ibrahim Bin Is'haq Al Shajary by lineage, Al Harwy by birth, the trustworthy Sufi sheykh Abu Al-Waqt Bin Abu Abdullah, a narration during Heraclius, the king of Rome, of the stars evidencing upon the Prophet-hood of our Prophet Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon his^{-saww} Progeny^{-asws}.

وَالْحَدِيثُ طَوِيلٌ يَتَضَمَّنُ سُؤَالَ هِرَقْلَ لِبَعْضِ قُرَيْشٍ عَنْ صِفَاتِ النَّبِيِّ ص وَ لَفْظُ كِتَابِ النَّبِيِّ ص إِلَى هِرَقْلَ ثُمَّ قَالَ مَا هَذَا لَفْظُهُ

And the narration is lengthy containing the question by Heraclius to one of Qureysh about the description of the Prophet^{-saww}, and the wording of a letter of the Prophet^{-saww} to Heraclius. Then he said what its wording is –

وَ كَانَ ابْنُ النَّاطُورِ صَاحِبَ إِيلِيَا وَ هِرَقْلَ أُسْقِفًا عَلَى نَصَارَى الشَّامِ جُدْتُ أَنَّ هِرَقْلَ حِينَ قَدِمَ إِيلِيَا أَصْبَحَ يَوْمًا حَبِيبَ النَّفْسِ فَقَالَ بَعْضُ بَطَارِقَتِهِ قَدْ اسْتَنْكَرْنَا هَيْئَتَكَ قَالَ ابْنُ النَّاطُورِ وَ كَانَ هِرَقْلُ جَيِّدًا يَنْظُرُ فِي النُّجُومِ فَقَالَ لَهُمْ حِينَ سَأَلُوهُ إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ مَلِكَ [مَلِكًا] قَدْ ظَهَرَ مِنْ مَحْتَبَيْنِ هَذِهِ الْأُمَّةِ

'And Bin Al-Natour was governor of Eilat and Heraclius was a Bishop upon the Christians of Syria. He narrated that one day when Heraclius woke up in the morning in a troubled state. One of his patriarchs said, 'We don't like your appearance!' Bin Al-Natour said, 'And Heraclius was good at looking into the stars. He said to them when they had asked him, 'Tonight, when I looked, I saw a king to have appeared among the circumcised people of this community'.

قَالُوا لَيْسَ مُحْتَبَيْنِ إِلَّا الْيَهُودَ فَلَا يَهْمَنَّكَ شَأْنُهُمْ وَ أَكْتُبَ إِلَى مَدَائِنِ مُلْكِكَ يَقْتُلُونَ مَنْ يَهْمُ مِنَ الْيَهُودِ

¹⁵² Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 51

They said, 'There aren't any circumcised except the Jews, so do not let their matter worry you, and write to the cities of your kingdom to kill from the Jews who are with them!'

فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ إِذْ أَتَى هِرَقْلُ بِرَجُلٍ أَرْسَلَ إِلَيْهِ مَلِكُ غَسَّانَ يُخْبِرُ عَنْ رَسُولِ اللَّهِ ص - فَلَمَّا اسْتَحْبَرَهُ هِرَقْلُ قَالَ أَذْهَبُوا فَانْظُرُوا أَمْ تُحْتَنِنُ هُوَ أَمْ لَا

While they were upon their matter when Heraclius came with a man the king of Gassan had sent to inform him about Rasool-Allah^{-saww}. When Heraclius was informed, he said, 'Go and look (find out) whether he^{-saww} is circumcised or not!'

فَنَظَرُوا فَحَدَّثُوهُ أَنَّهُ مُحْتَنِنٌ وَ سَأَلَهُ عَنِ الْعَرَبِ فَقَالَ هُمْ يَحْتَنِنُونَ فَقَالَ هِرَقْلُ هَذَا مَلِكُ هَذِهِ الْأُمَّةِ قَدْ ظَهَرَ

They looked and narrated to him that he^{-saww} was circumcised, and he asked him about the Arabs. He said, 'They do practice circumcision'. Heraclius said, 'This is a king of this community. He^{-saww} has appeared'.

ثُمَّ كَتَبَ إِلَى صَاحِبِ لَهُ بِرُومِيَّةٍ وَ كَانَ نَظِيرُهُ فِي الْعِلْمِ وَ سَارَ هِرَقْلُ إِلَى حِمَصَ فَلَمَّ يَرِمُ حِمَصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُؤَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ ص أَنَّهُ نَبِيٌّ -

Then he wrote to a companion of his in Rome who was his equal in knowledge. Heraclius then travelled to Homs, and before he had departed from Homs, a letter arrived from his friend confirming the opinion of Heraclius regarding the emergence of the Prophet^{-saww} he^{-saww} was indeed a prophet^{-saww}.

فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسَكِرَةٍ لَهُ بِحِمَصَ ثُمَّ أَمَرَ بِأَبْوَابِهَا فَعُلِقَتْ ثُمَّ أَطْلَعَ فَقَالَ يَا مَعْشَرَ الرُّومِ هَلْ لَكُمْ فِي الْقَلَاحِ وَ الرُّشْدِ وَ أَنْ يَنْتَبِئَ مُلْكُكُمْ فَبَايَعُوا هَذَا الرَّجُلَ

Thereupon Heraclius summoned the leading men of the Romans to one of his palaces in Homs. He ordered that its doors be shut, then appeared before them and said, 'O people of Rome! Do you desire success and right guidance, and that your kingdom remain secure? Then pledge your allegiance to this man!'

فَحَاصُوا حَيْصَةَ حُمُرِ الْوَحْشِ إِلَى الْأَبْوَابِ فَوَجَدُوهَا قَدْ عُقِلَتْ فَلَمَّا رَأَى هِرَقْلُ نَفَرَهُمْ وَ آيَسَ مِنَ الْإِيمَانِ قَالَ رُدُّوهُمْ عَلَيَّ

At this, they rushed toward the doors like frightened wild donkeys, only to find them locked. When Heraclius saw their aversion and despaired of their accepting the faith, he said, 'Bring them back to me!'

وَ قَالَ إِنِّي قُلْتُ مَقَالَتِي آنِفًا أَحْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ وَ قَدْ رَأَيْتُ

And he said, 'I only spoke as I did a moment ago to test how firmly you held to your religion, and now I have seen!'

فَسَجَدُوا لَهُ وَ رَضُوا عَنْهُ فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلَ

They then prostrated themselves before him and were satisfied with his explanation. That was the final episode in the affair of Heraclius'.¹⁵³

53- كَا، الكافي علي عن أبيه عن صفوان بن يحيى عن إسحاق بن عمار قال: سألت أبا عبد الله ع عن قول الله تبارك وتعالى وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به قال كان قوم فيما بين محمد ص وعيسى ع وكانوا يتوعدون أهل الأصنام بالتي ص و يقولون ليخرجن نبي فليكسرن أصنامكم و ليفعلن بكم و ليفعلن فلما خرج رسول الله ص كفروا به

'Al Kafi' Ali, from his father, from Safwan Bin Yahya, from is'haq Bin Amar who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Blessed and High: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. [2:89]**. He^{-asws} said: 'A people who were in between (the era of) Muhammad^{-saww} and Isa^{-as}, and they would inform the idol worshippers about the promised Prophet^{-saww}, and they were saying, 'When the Prophet^{-saww} comes out, he^{-saww} would break your idols, and will do this with you, and that with you'. However, when the Rasool Allah^{-saww} came out, they disbelieved in him^{-saww}'.¹⁵⁴

54- د، العدد القوية البشائر به من ذلك بشائر موسى في السفر الأول و بشائر إبراهيم ع في السفر الثاني و في السفر الخامس عشر و في الثالث و الحفسين من مزامير داود ع و بشائر عويديا و حنفوق و حزقيال و دانيال و شعيا

'Al Adad Al-Qawiya' The glad tidings with him^{-saww} – From that is the glad tidings of Musa^{-as} from the first writing, and the glad tidings of Ibrahim^{-as} in the second writing, and in the fifteenth writing, and in the fifty third from the Psalms of Dawood^{-as}, and glad tidings by Oweydiya^{-as}, and Hayqouq^{-as}, and Danyal^{-as}, and Sha'ya^{-as}.

و قال داود في زبور اللهم ابعث مقيم السنة بعد الفترة و قال عيسى ع في الإنجيل إن البر ذاهب و البارقليط جائي [جاء] من بعده و هو يخفف الأصار و يفتر كل شيء و يشهد لي كما شهدت له أنا جئتكم بالأمثال و هو يأتيكم بالتأويل

And Dawood^{-as} said in his^{-as} Psalms: 'O Allah^{-azwj}! Send the establishment of the Sunnah after the gap period'. And Isa^{-as} said in the Evangel: 'The righteous one will be good, and Al-Baar Qalyeta (Paracletes) will come after him, and he^{-saww} will lighten the burdens, and interpret all things, and he^{-saww} will testify for me^{-as} just as I^{-as} testify for him^{-saww}. I^{-as} came to you with the examples and he^{-saww} will be coming to you with the explanations'.¹⁵⁵

55 كنز الكراكي، قال: ذكر الرواة من أهل العلم أن ربيعة بن نصر رأى رؤيا هالته فبعث في أهل مملكته فلم يدع كاهناً ولا ساحراً ولا قائفاً ولا منجماً إلا أحضره إليه

'Kanz' of Al Karajaki' –

¹⁵³ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 52

¹⁵⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 53

¹⁵⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 54

He said, 'The reporters from the people of knowledge mentioned that Rabie Bin Nasr saw a dream which terrified him. He sent throughout his kingdom, summoning every soothsayer, magician, tracker, and astrologer except he was presented to him.

فَلَمَّا جَمَعَهُمْ قَالَ لَهُمْ إِنِّي قَدْ رَأَيْتُ رُؤْيَا هَالِكِي فَأُخْبِرُونِي بِتَأْوِيلِهَا

When he had gathered them, he said to them, 'I have seen a dream which has terrified me, so inform me of its interpretation!'

قَالُوا اقْصُصْهَا عَلَيْنَا لِنُخْبِرَكَ بِتَأْوِيلِهَا

Then said, 'Narrate it to us so we can inform you of its interpretation'.

قَالَ إِنِّي إِن أَخْبَرْتُكُمْ بِهَا لَمْ أَطْمَئِنِّ إِلَى خَبَرِكُمْ عَنْ تَأْوِيلِهَا إِنَّهُ لَا يَعْرِفُ تَأْوِيلَهَا إِلَّا مَنْ يَعْرِفُهَا قَبْلَ أَنْ أُخْبِرُهُ بِهَا

He said, 'If I tell you the dream, I will not trust your interpretation. He cannot know its interpretation except the one who knows it before I inform him with it'.

فَلَمَّا قَالَ لَهُمْ ذَلِكَ قَالَ رَجُلٌ مِنَ الْقَوْمِ إِنَّ كَانَ الْمَلِكُ يُرِيدُ هَذَا فَلْيَبْعَثْ إِلَى سَطِيحٍ وَ شِقِّ فَإِنَّهُ لَيْسَ أَحَدٌ أَعْلَمَ مِنْهُمَا فَهُمَا يُخْبِرَانِكَ بِمَا سَأَلْتَ

When he said that to them, a man from the group said, 'If this is what the king wants, let him send for Sateeh and Shiqq, for there isn't anyone more knowledgeable than them. They will inform you with what you are asking'.

فَلَمَّا قِيلَ لَهُ ذَلِكَ بَعَثَ إِلَيْهِمَا فَقَدِمَ عَلَيْهِ سَطِيحٌ قَبْلَ شِقِّ وَ لَمْ يَكُنْ فِي زَمَانِهِمَا مِثْلُهُمَا مِنَ الْكُهَّانِ فَلَمَّا قَدِمَ عَلَيْهِ سَطِيحٌ دَعَاهُ فَقَالَ لَهُ يَا سَطِيحُ إِنِّي قَدْ رَأَيْتُ رُؤْيَا هَالِكِي وَ قَطَعْتُ بِهَا فَأُخْبِرُنِي بِمَا فَإِنَّكَ إِن أَصَبْتَهَا أَصَبْتَ تَأْوِيلَهَا

When that was said to him, he sent for them. Sateeh arrived to him before Shiqq, and there did not happen to be any soothsayer in their time like them. When Sateeh arrived to him, he summoned him. He said to him, 'O Sateeh! I have seen a dream which has terrified me and I am alarmed due to it, so inform me with it. If you were to get it correct, you will be correct in interpreting it'.

قَالَ أَفْعَلُ رَأَيْتَ جُمُؤَةً خَرَجَتْ مِنْ ظُلْمَةٍ فَوَقَعَتْ بِأَرْضِ نَحْمَةٍ فَأَكَلَتْ مِنْهَا كُلُّ ذَاتِ جُمُؤَةٍ

He said, 'I shall do so! You saw a skull emerge from darkness. It fell upon the land of Tihamah and devoured every creature possessing a skull'.

قَالَ لَهُ الْمَلِكُ مَا أخطأتَ مِنْهَا شَيْئاً يَا سَطِيحُ فَمَا عِنْدَكَ فِي تَأْوِيلِهَا

The king said to him, 'You have not erred in anything from it, O Sateeh, so what is its interpretation with you?'

فَقَالَ أَخْلِفُ بِمَا بَيْنَ الْحَرَّتَيْنِ مِنْ حَشٍّ لِيَهْبِطَنَّ أَرْضَكُمْ الْحَبَشُ فَلْيَمْلِكَنَّ مَا بَيْنَ أُنَيْنٍ إِلَى جَرَشٍ

He said, 'I swear by the serpents that dwell between the two lava fields! The Abyssinians will descend upon your land and will rule everything from Aneen to Jarash'.

قَالَ لَهُ الْمَلِكُ وَ أَيْبِكَ يَا سَطِيحُ إِنَّ هَذَا لَنَا لَغَائِظٌ مُوجِعٌ فَمَتَى هُوَ كَائِنٌ يَا سَطِيحُ أَ فِي زَمَانِي أَمْ بَعْدَهُ

The king said to him, 'By your father, O Sateeh! This is grievous and deeply distressing for us. When will it occur? During my time or afterward?'

قَالَ لَا بَلْ بَعْدَهُ بِحِينٍ أَكْثَرَ مِنْ سِتِّينَ أَوْ سَبْعِينَ مَضِيَّينَ مِنَ السِّنِّينَ ثُمَّ يُقْتَلُونَ بِهَا أَجْمَعُونَ وَ يُخْرَجُونَ مِنْهَا هَارِبِينَ

He said, 'No, but some time after more than sixty or seventy years have passed. Then all the ones at it will be killed, and (others) will be driven out fleeing from it'.

قَالَ الْمَلِكُ مَنْ ذَا الَّذِي يَلِي ذَلِكَ مِنْ قَتْلِهِمْ وَ إِخْرَاجِهِمْ

The king said, 'Who is that who would be in charge of killing them and expelling them?'

قَالَ يَلِيهِ إِزْمُ ذِي يَزَنَ يُخْرِجُ عَلَيْهِمْ مِنْ عَدَنِ فَلَا يَبْرُكُ مِنْهُمْ أَحَدٌ بِالْيَمَنِ

He said, 'The one in charge would be Iran Zi Yazan. He will emerge against them from Aden. He will not leave anyone of them in Al Yemen'.

قَالَ أَ فَيَدُومُ ذَلِكَ مِنْ سُلْطَانِهِ أَوْ يَنْقَطِعُ

He said, 'Will his authority endure or be terminated?'

قَالَ بَلْ يَنْقَطِعُ

He said, 'But, it would be terminated'.

قَالَ وَ مَنْ يَقْطَعُهُ

He said, 'And who would terminate it?'

قَالَ نَبِيٌّ رَكِيٌّ يَأْتِيهِ الْوَحْيُ مِنْ قِبَلِ الْعَلِيِّ

He said, 'A pure Prophet^{-saww}. The Revelation will come to him^{-saww} from the Direction of the most Exalted'.

قَالَ وَ بِمَنْ هَذَا النَّبِيُّ

He said, 'And who is is Prophet^{-saww} from?'

قَالَ رَجُلٌ مِنْ وَلَدِ غَالِبِ بْنِ فَهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ يَكُونُ الْمَلِكُ فِي قَوْمِهِ إِلَى آخِرِ الدَّهْرِ

A man from the sons of Ghalib Bin Fihr Bin Malik Bin Al Nazr said, 'The kingdom will remain among his^{-saww} people up to the end times'.

قَالَ وَ هَلْ لِلدَّهْرِ يَا سَطِيحُ مِنْ آخِرٍ

He said, 'O Sateeh! Is there an end to the time?'

قَالَ نَعَمْ يَوْمَ يُجْمَعُ فِيهِ الْأَوَّلُونَ وَالْآخِرُونَ وَ يَسْعَدُ فِيهِ الْمُحْسِنُونَ وَ يَشْقَى فِيهِ الْمُسِيئُونَ

He said, 'The Day in which the former ones and the latter ones will be gathered, and the good does will have good fortune and the evil doers will be wretched'.

قَالَ أَ حَقٌّ مَا تُخْبِرُنَا يَا سَطِيحُ

He said, 'Is it true what you are informing us, O Sateeh?'

قَالَ نَعَمْ وَ الشَّقَقِ وَ الْفَلَقِ وَ اللَّيْلِ إِذَا اتَّسَقَ إِنَّ مَا أَنْبَأْتُكَ بِهِ حَقٌّ

He said, 'Yes, by the twilight, and the dawn and the night when it reaches its fullness! What I have informed you of is true'.

فَلَمَّا فَرَغَ قَدِيمٌ عَلَيْهِ شِيقُّ فَدَعَاهُ فَقَالَ لَهُ يَا شِيقُّ إِنِّي رَأَيْتُ رُؤْيَا هَالِكِي وَ قُطِعْتُ بِهَا فَأَخْبِرْنِي عَنْهَا فَإِنَّكَ إِنْ أَصَبْتَهَا أَصَبْتَ تَأْوِيلَهَا كَمَا قَالَ لِسَطِيحٍ وَ قَدْ كَتَمَهُ مَا قَالَ سَطِيحٌ لِيَنْظُرَ أَمْ يَتَّفِقَانِ أَمْ يَخْتَلِفَانِ

When he was free, Shiqq arrived. He summoned him. He said to him, 'O Shiqq! I have seen a dream which has terrified me and I am alarmed by it, so inform me about it, for you, if you were to get it right, its interpretation would be correct. If you were to get it correct, you will be correct in interpreting it' – just as he had said it to Sateeh, and he concealed what Sateeh had said in order to look whether they were in agreement or differing.

قَالَ نَعَمْ رَأَيْتُ جُمُجُمَةً خَرَجَتْ مِنْ ظُلْمَةٍ فَوَقَعَتْ بَيْنَ رَوْضَةٍ وَ أَكْمَةٍ فَأَكَلَتْ مِنْهَا كُلَّ ذَاتِ نَسَمَةٍ

He said, 'Yes. You saw a skull emerging from darkness, and it fell between a garden and hill, and it devoured all with a soul'.

قَالَ لَهُ الْمَلِكُ مَا أَحْطَأْتُ مِنْهَا فَمَا عِنْدَكَ فِي تَأْوِيلِهَا

The king said to him, 'You have not erred from it, so what is its interpretation with you?'

قَالَ أَخْلِفَ بَيْنَ الْحَرَّتَيْنِ مِنْ إِنْسَانٍ لَيَنْزِلَنَّ أَرْضَكُمْ الْخَبَشَانُ فَلْيَعْلِبَنَّ عَلَى كُلِّ طَفْلَةٍ الْبَنَانِ وَ لَيَمْلِكَنَّ مَا بَيْنَ أُبَيْنٍ إِلَى نَجْرَانَ

He said, 'I swear by the people who dwell between the two lava fields! The Abyssinians will descend upon your land. They will overcome every delicate fingertip and rule everything from Aneen to Najran'.

فَقَالَ لَهُ الْمَلِكُ وَ أَيْبِكَ إِنَّ هَذَا لَنَا لَعَائِظٌ مُوجِعٌ فَمَتَى كَائِنٌ أَ فِي زَمَانٍ أَمْ بَعْدَهُ

The king said to him, 'By your father! This is grievous to us, painful. When would it happen, during my times or after it?'

قَالَ بَعْدَهُ بِرَّيْمَانٍ ثُمَّ يَسْتَنْقِذُكُمْ مِنْهُمْ عَظِيمُ الشَّانِ وَ يُذِيقُهُمْ أَشَدَّ الْهُوَانِ

He said, 'A long time after it. Then you all will be rescued from them by a man of magnificent rank and he will make them taste the severe humiliation'.

قَالَ وَ مَنْ هَذَا الْعَظِيمُ الشَّانِ

He said, 'And who is this one of the magnificent rank?'

قَالَ غُلَامٌ لَيْسَ بِدِينِي وَ لَا مُدَرِّجٌ مَخْرُجٌ مِنْ بَيْتِ ذِي يَزَانَ

He said, 'A young boy who is neither lowly nor insignificant. He will emerge from the household of Zi Yazan'.

قَالَ فَهَلْ يَدُومُ سُلْطَانُهُ أَوْ يَنْقَطِعُ

He said, 'Will his authority endure or be terminated?'

قَالَ بَلْ يَنْقَطِعُ بِرَسُولٍ مُرْسَلٍ بَأْتِي بِالْحَقِّ وَ الْعَدْلِ بَيْنَ أَهْلِ الدِّينِ وَ الْفَضْلِ يَكُونُ الْمُلْكُ فِي قَوْمِهِ إِلَى يَوْمِ الْفَصْلِ

He said, 'But, it will be terminated by a Messenger^{saww} Sent. He^{saww} will come with the truth and justice between the people of religion and the merit. The kingdom will be in his^{saww} people up to the Day of Decision'.

قَالَ وَ مَا يَوْمُ الْفَصْلِ

He said, 'And what is the Day of decision?'

قَالَ يَوْمٌ يُجْزَى فِيهِ الْوَلَاةُ يُدْعَى فِيهِ مِنَ السَّمَاءِ بِدَعَوَاتٍ يَسْمَعُ مِنْهَا الْأَحْيَاءُ وَ الْأَمْوَاتُ وَ يُجْمَعُ النَّاسُ لِلْمِيقَاتِ يَكُونُ فِيهِ لِمَنْ أَتَى الْقَوْزُ وَ الْحَبِثَاتُ

He said, 'It is the Day in which the rulers will be Recompensed from the sky with a call. The living and the dead will hear it, and the people will be gathered for the appointment. During it the success and the goodness would be for the pious ones'.

قَالَ أَوْ حَقٌّ مَا تَقُولُ يَا شِيقُّ

He said, 'Is it true what you are saying, O Shiqq?'

قَالَ إِي وَ رَبِّ السَّمَاءِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا مِنْ رَفَعٍ وَ خَفَضٍ إِنَّمَا أَنْبَأْتُكَ لِحَقِّ مَا فِيهِ أَمُضٌ

He said, ‘Yes by the Lord^{-azwj} of the sky and the earth and whatever is between them, from the elevation and the depression! But rather, I have informed you of is true. There is no doubt in it’.¹⁵⁶

56 كُنْزُ الْكَرَاجِكِيِّ، رَوَى أَنَّ رَجُلًا حَدَّثَ رَسُولَ اللَّهِ ص فَقَالَ فِي حَدِيثِهِ خَرَجْتُ فِي طَلَبِ بَعِيرٍ لِي ضَلَّ فَوَجَدْتُهُ فِي ظِلِّ شَجَرَةٍ يَهْشُ مِنْ وَرَقِهَا فَدَنَوْتُ مِنْهُ فَرَمْتُهُ وَاسْتَوَيْتُ عَلَى كُورِهِ ثُمَّ افْتَحَمْتُ وَادِيًا فَإِذَا أَنَا بِعَيْنِ خَرَارَةٍ وَرُوضَةٍ مُدْهَامَةٍ وَ شَجَرَةٍ عَادِيَةٍ وَ إِذَا أَنَا بِنَفْسٍ قَائِمًا يُصَلِّي بَيْنَ قَبْرَيْنِ قَدْ اتَّخَذَ لَهُ بَيْنَهُمَا مَسْجِدًا

‘Kanz’ of Al Karajaky –

‘It is reported that a man narrated a Hadeeth of Rasool-Allah^{-saww} and said in his Hadeeth, ‘I went out to seek a camel of mine which had strayed, and I found it in the shade of a tree shaking from its leaves. I approached it and reined it and evened its saddle upon it. Then I barged into a valley and there I was by a roaring spring and a green plush garden and tall trees, and I was with Qas standing praying between two graves, having taken a Masjid between the two.

قَالَ فَلَمَّا انْقَتَلَ مِنْ صَلَاتِهِ قُلْتُ لَهُ مَا هَذَانِ الْقَبْرَانِ فَقَالَ هَذَانِ قَبْرَا أَخَوَيْنِ كَانَا لِي يُعْبُدَانِ اللَّهَ عَزَّ وَ جَلَّ مَعِيَ فِي هَذَا الْمَكَانِ فَأَنَا أَعْبُدُ اللَّهَ بَيْنَهُمَا إِلَى أَنْ أَلْحَقَ بِهِمَا

He said, ‘When he finished from his Salat, I said to him, ‘What are these two graves?’ He said, ‘These are the graves of two brothers of mine, worshipping Allah^{-azwj} Mighty and Majestic with me in this place. I worship Allah^{-azwj} between them until I meet up with them’.

قَالَ ثُمَّ التَفْتُ إِلَى الْقَبْرَيْنِ فَجَعَلَ يَبْكِي وَ هُوَ يَقُولُ

أَجِدُكُمْ أَمْ تَقْضِيَانِ كَرَامَا	خَلِيلِي هَبَّا طَالَ مَا قَدْ رَقَدْتُمَا
كَأَنَّ الَّذِي يَسْقِي الْعُقَارَ سَقَاكُمْ	أَرَى خَلَلًا فِي الْجِلْدِ وَ الْعَظْمِ مِنْكُمْ
وَ مَا لِي بِسَمْعَانَ حَبِيبَ سِوَاكُمْ	أَمْ تَعْلَمَانِ أَنِّي بِسَمْعَانَ مُفَرَّدٌ
لَجَدْتُ بِنَفْسِي أَنَّ تَكُونُ فِدَاكُمْ	فَلَوْ جَعَلْتُ نَفْسِي لِنَفْسٍ فِدَاءَهَا

He said, ‘Then he turned towards the two graves and went on to cry and he said (in prose), ‘My friend of prolonged love what you rested. I found you both not to have fulfilled your sleep. I see a flaw in the skin and the bones from you, as if the One Who Quenches the land has Quenched you both. Do you not know that I am alone as Sam’an, and there is no beloved for me at Sam’an besides you two. If a soul were to be made to ransom for a soul, I would have found my soul to be sacrificed for you both’.

قَالَ قُلْتُ لَهُ فَلِمَ لَا تَلْحَقُ بِقَوْمِكَ فَتَكُونُ مَعَهُمْ فِي خَيْرِهِمْ وَ شَرِّهِمْ فَقَالَ ثَكِلْتُكَ أُمُّكَ أَمَا عَلِمْتَ أَنَّ وَلَدَ إِسْمَاعِيلَ تَرَكُوا دِينَ آبَائِهِمْ وَ اتَّبَعُوا الْأَضْدَادَ وَ عَظَّمُوا الْأَنْدَادَ

¹⁵⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 55

He said, 'I said to him, 'Why don't you adhere to your people and become with them among their good ones and their evil ones?' He said, 'May your mother be bereft of you! But do you not know that the children of Ismail^{as} left the Religion of their father^{as} and followed the adversaries and revered the rival gods'.

فُلْتُ فَمَا هَذِهِ الصَّلَاةُ الَّتِي لَا تَعْرِفُهَا الْعَرَبُ فَقَالَ أُصَلِّيَهَا لِإِلَهِ السَّمَاءِ فُكُلْتُ وَ لِلسَّمَاءِ إِلَهٌ غَيْرُ اللَّاتِ وَ الْعُزَّى فَاسْقَطَ وَ امْتَنَعَ لَوْثُهُ وَ قَالَ إِنَّكَ عَنِّي يَا أَخَا إِيَادٍ إِنَّ لِلسَّمَاءِ إِلَهًا هُوَ الَّذِي خَلَقَهَا وَ بِالْكَوَاكِبِ زَيَّنَهَا وَ بِالْقَمَرِ أُنِيرَ أَشْرَقَهَا أَظْلَمَ لَيْلَهَا وَ أَضْحَى نَهَارَهَا

I said, 'What are these Salat which the Arabs do not recognise?' He said, 'I prayed these for the God^{azwj} of the skies'. I said, 'And for the sky there is a God other than Al-Laah and Al-Uzza (two idols)?' He was silent and his complexion changed, and he said, 'Go away from me O brother of Iyad. For the sky there is a God^{azwj} Who Created it, and He^{azwj} Adorned it with the planets (stars), and Shone it with a radiant moon, Darkened its nights and Illuminated its days.

وَ سَوْفَ نَعْمُهُمْ مِنْ هَذِهِ الرَّحْمَةِ وَ أَوْمَأَ بِيَدِهِ نَحْوَ مَكَّةَ بِرَجُلٍ أَبْلَجَ مِنْ وَلَدِ لُؤَيٍّ بْنِ غَالِبٍ يُقَالُ لَهُ مُحَمَّدٌ يَدْعُو إِلَى كَلِمَةِ الْإِحْلَاصِ مَا أَظُنُّ أَنِّي أُدْرِكُهُ وَ لَوْ أَدْرَكْتُ أَيَّامَهُ لَصَفَّقْتُ بِكَفِّي عَلَى كَفِّهِ وَ لَسَعَيْتُ مَعَهُ حَيْثُ يَسْعَى

And very soon the Mercy would pervade from this' – and he gestured to around Makkah, 'by an eloquent man from the sons of Lawy Bin Galib called 'Muhammad', calling to the sincere Word. I do not think I will come across him^{saww}, and if I do come across his^{saww} days I shall clasp my hand upon his^{saww} hand, and strive with him^{saww} wherever he^{saww} strives'.

فَقَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ أَخِي قَسًا يُحْشَرُ يَوْمَ الْقِيَامَةِ أُمَّةً وَخَدَهُ

Rasool-Allah^{saww} said: 'May Allah^{azwj} have Mercy my^{saww} brother Qas. He will be Gathered on the Day of Qiyamah as a community, alone'.¹⁵⁷

57- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْهُ قَالَ: أَقْبَلْنَا مِنْ صِفِّينَ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فَتَنَزَلَ الْعَسْكَرُ قَرِيبًا مِنْ دَيْرِ نَصْرَانٍ إِذْ خَرَجَ عَلَيْنَا مِنَ الدَّيْرِ شَيْخٌ جَمِيلٌ حَسَنُ الْوَجْهِ حَسَنُ الْهَيْئَةِ وَ السَّمْتِ مَعَهُ كِتَابٌ فِي يَدِهِ حَتَّى أَتَى أَمِيرَ الْمُؤْمِنِينَ ع فَسَلَّمَ عَلَيْهِ بِالْخِلَافَةِ فَقَالَ لَهُ عَلِيُّ ع مَرْحَبًا يَا أَخِي شَمْعُونُ بْنُ حَمُونٍ كَيْفَ حَالُكَ رَحِمَكَ اللَّهُ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays, from Aban Bin Abu Ayash, from him who said, 'We came back from Siffeen along with Amir Al-Momineen^{asws}. The army camped near to a Christian Monastery. A very old man, of a beautiful face, good built and good looks came out from the Monastery, and he had a book in his hand. He came over to Amir Al-Momineen^{asws}. He greeted him^{asws} as 'Caliph'. Ali^{asws} said to him: 'Welcome, O my^{asws} brother Shamoon Bin Hamoon. May Allah^{azwj} have Mercy on you, how are you?'

فَقَالَ بِخَيْرٍ يَا أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدَ الْمُسْلِمِينَ وَ وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ إِنِّي مِنْ نَسْلِ رَجُلٍ مِنْ خَوَارِجِ عِيسَى ابْنِ مَرْيَمَ ع وَ فِي رِوَايَةٍ أُخْرَى أَنَا مِنْ نَسْلِ خَوَارِجٍ أَخِيكَ عِيسَى ابْنِ مَرْيَمَ ع مِنْ نَسْلِ شَمْعُونُ بْنُ يُوْحَنَّا وَ كَانَ أَفْضَلَ خَوَارِجِ عِيسَى ابْنِ مَرْيَمَ ع الْإِنْتِي عَسَرَ وَ أَحَبَّهُمْ إِلَيْهِ وَ أَتَرَهُمْ عِنْدَهُ وَ إِلَيْهِ أَوْصَى عِيسَى ع وَ إِلَيْهِ دَفَعَ كُتُبَهُ وَ عَلَّمَهُ وَ حَكَمْتُهُ فَلَمْ يَزَلْ أَهْلُ بَيْتِهِ عَلَى دِينِهِ مُتَمَسِكِينَ عَلَيْهِ لَمْ يَكْفُرُوا وَ لَمْ يَبْدُلُوا وَ لَمْ يَغَيِّرُوا

¹⁵⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 56

He said, 'I am well, O Amir Al-Momineen^{-asws}, and O the Chief of the Muslims, and O the Successor of the Messenger^{-saww} of the Lord^{-azwj} of the Worlds. I am from the lineage of men from the disciples of your^{-asws} brother Isa Bin Maryam may Peace be upon him^{-as}, and I am from the lineage of Shamoon Bin Yohanna^{-as}, the successor of Isa Bin Maryam^{-as}. And he was the best of the twelve disciples of Isa Bin Maryam^{-as} and the most beloved to him^{-as}, and it is to him^{-as} that Isa Bin Maryam^{-as} bequeathed to, and it is to him^{-as} that he^{-as} hand over his^{-as} Book, and his^{-as} knowledge, and his^{-as} wisdom. The people of his^{-as} household never ceased to be on his^{-as} Religion, having attached themselves to his^{-as} nation. They never denied it, nor did they replace it, nor did they alter it.

و تِلْكَ الْكُتُبُ عِنْدِي إِمْلَأْ عِيسَى ابْنِ مَرْيَمَ عَ وَ خُطُّ أَيْمَانَا يَدِيهِ وَ فِيهِ كُلُّ شَيْءٍ يَفْعَلُ النَّاسُ مِنْ بَعْدِهِ مَلِكٌ مَلِكٌ وَ مَا يَمْلِكُ وَ مَا يَكُونُ فِي زَمَانٍ كُلِّ مَلِكٍ مِنْهُمْ حَتَّى يَبْعَثَ اللَّهُ رَجُلًا مِنَ الْعَرَبِ مِنْ وَلَدِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ مِنْ أَرْضٍ تُدْعَى نَجَافَةً مِنْ قَرْيَةٍ يُقَالُ لَهَا مَكَّةُ يُقَالُ لَهُ أَحْمَدُ الْأَنْجَلُ الْعَيْنَيْنِ الْمُقْرُونِ الْحَاجَتَيْنِ صَاحِبِ النَّاقَةِ وَ الْحِمَارِ وَ الْقَضِيبِ وَ النَّجَاحِ يَغْنِي الْعِمَامَةَ لَهُ اثْنَا عَشَرَ اسْمًا

And those Books are in my possession as dictated by Isa^{-as} Bin Maryam^{-as} in the writing of our father by his hand, and in these is everything that the people will be doing, king after king, and for how long they will rule, and what will transpire in the reign of every king from among them until Allah^{-azwj} Sends a man from the Arabs, from the Children of Ismail Bin Ibrahim^{-as}, the Friend of the Beneficent^{-azwj}, from the land called Tahaamat from a village called Makka. His^{-saww} name will be Ahmad^{-saww}. He^{-saww} will have two wide eyes with connected eyebrows. He^{-saww} will be the owner of the camel, and the donkey, and the staff, and the crown – meaning the turban. He^{-saww} will have twelve names for him^{-saww}.

ثُمَّ ذَكَرَ مَبْعَثَهُ وَ مَوْلَدَهُ وَ هِجْرَتَهُ وَ مَنْ يُقَاتِلُهُ وَ مَنْ يَنْصُرُهُ وَ مَنْ يُعَادِيهِ وَ كَيْفَ يَعْيشُ وَ مَا تَلْقَى أُمَّتُهُ بَعْدَهُ إِلَى أَنْ يُنْزِلَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ عَ مِنَ السَّمَاءِ

Then, in it is the mention of the declaration of his^{-saww} Prophet-hood, and his^{-saww} coming (to earth), and his^{-saww} migration, and the ones who will fight against him^{-saww}, and the ones who will help him^{-saww}, and the ones who will be inimical to him^{-saww}, and for how long he^{-saww} will live, and what the community will undergo after him^{-saww} regarding the sects and the differences. And in it are the names of every Imam^{-asws} of guidance and the Imam of misguidance, until such time as Allah^{-azwj} Sends down Isa^{-as} Bin Maryam^{-as} from the sky.

فَذَكَرَ فِي ذَلِكَ الْكِتَابِ ثَلَاثَةَ عَشَرَ رَجُلًا مِنْ وَلَدِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ صَ هُمْ خَيْرٌ مَنْ خَلَقَ اللَّهُ وَ أَحَبُّ مَنْ خَلَقَ اللَّهُ إِلَى اللَّهِ وَ إِنَّ اللَّهَ وَلِيُّ مَنْ وَالَاهُمْ وَ عَدُوٌّ مَنْ عَادَاهُمْ مِنْ أَطَاعَهُمْ اهْتَدَى وَ مَنْ عَصَاهُمْ ضَلَّ طَاعَتُهُمْ لِلَّهِ طَاعَةٌ وَ مَعْصِيَتُهُمْ لِلَّهِ مَعْصِيَةٌ

In the Book there is a mention of thirteen men from the Children of Ismail^{-as} Bin Ibrahim^{-as} the Friend of Allah^{-azwj}, who are the best of the Creation of Allah^{-azwj} and the most Beloved to Allah^{-azwj} from the Creation of Allah^{-azwj}. And Allah^{-azwj} will Befriend the one who befriends them^{-asws}, and be Inimical to the one who is inimical to them^{-asws}. The one who obeys them^{-asws} will be guided, and the one who disobeys them will go astray. In their^{-asws} obedience, Allah^{-azwj} is obeyed, and in their^{-asws} disobedience, Allah^{-azwj} is disobeyed.

مَكْتُوبَةٍ فِيهِ أَسْمَاؤُهُمْ وَ أَنْسَابُهُمْ وَ نَعَثُهُمْ وَ كَيْفَ يَعْيشُ كُلُّ رَجُلٍ مِنْهُمْ وَاحِدٌ وَاحِدٌ وَ كَيْفَ رَجُلٍ مِنْهُمْ يَسْتُرُ أَدِلَّةَ لِلنَّاسِ حَتَّى يُنْزِلَ اللَّهُ عِيسَى عَ عَلَى آخِرِهِمْ

Written in it are their^{-asws} names, and their^{-asws} lineages, and their^{-asws} 'Kunya' (teknonyms), and for how long each of these men^{-asws} will live, one after the other, and how many men from them^{-asws} will veil the Religion and conceal it from his^{-asws} people, and one^{-asws} who will make it to be apparent, and the one^{-asws} who will rule, and the one^{-asws} to whom the people will submit to, until such time as Allah^{-azwj} Sends down Isa Bin Maryam^{-as} from the sky to the last one^{-asws} of them^{-asws}.

فَيُصَلِّي عِيسَى ع خَلْفَهُ وَ يَقُولُ إِنَّكُمْ أئِمَّةٌ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَتَقَدَّمَكُمْ فَيَتَقَدَّمَ فَيُصَلِّي بِالنَّاسِ وَ عِيسَى ع خَلْفَهُ فِي الصَّفِّ أَوَّلُهُمْ وَ أَفْضَلُهُمْ وَ خَيْرُهُمْ لَهُ مِثْلُ أَجُورِهِمْ وَ أَجُورٍ مَنْ أَطَاعَهُمْ وَ اهْتَدَى بِهَدَاهُمْ

Isa^{-as} will Pray behind him^{-asws} and he^{-as} will say: 'You^{-asws} are the Imams^{-asws}, it does not befit anyone to be in front of you^{-asws}'. He^{-asws} will move forward and Pray with the people, and Isa^{-as} will be behind him^{-asws} in the first row. The first of them^{-asws} will be the highest of them^{-asws}, and the last of them^{-asws}, for him^{-asws} will be the recompense of all the ones who obeyed them^{-asws} and were guided by their^{-asws} guidance.

أَخَذَ رَسُولُ اللَّهِ ص وَ اسْمُهُ مُحَمَّدٌ وَ يَاسِينُ وَ الْفَتْحُ وَ الْحَتَّامُ وَ الْحَاشِرُ وَ الْعَاقِبُ وَ الْمَاجِي وَ فِي نُسخَةٍ أُخْرَى مَكَانَ الْمَاجِي الْفَتْحُ وَ الْفَائِذُ وَ هُوَ نَبِيُّ اللَّهِ وَ خَلِيلُ اللَّهِ وَ حَبِيبُ اللَّهِ وَ صَفِيُّهُ وَ أَمِينُهُ وَ خَيْرُهُ يَرَى تَقَلُّبُهُ فِي السَّاجِدِينَ وَ فِي نُسخَةٍ أُخْرَى يَرَاهُ تَقَلُّبُهُ فِي السَّاجِدِينَ يَعْنِي فِي أَصْلَابِ النَّبِيِّينَ وَ يُكَلِّمُهُ بِرَحْمَتِهِ

Ahmad^{-saww} is the Messenger of Allah^{-saww}, and his^{-saww} name is Muhammad^{-saww}, and Yaseen, and Taha, and Noon, and Al-Fateh, and Al-Khatam, and Al-Haashar, and Al-Aaqab, and Al-Maahy'. And he^{-saww} is the Prophet^{-saww} of Allah^{-azwj}, and the Friend of Allah^{-azwj}, and the Beloved of Allah^{-azwj}, and of His^{-azwj} Qualities, and His^{-azwj} Trustee, and His^{-azwj}, the best one. He^{-saww} will have been transferred within the worshippers – meaning in the foreheads of the Prophets^{-as} – and Allah^{-azwj} will Speak to him^{-saww} by His^{-azwj} Mercy.

فَيَذْكُرُ إِذَا ذَكَرَ وَ هُوَ أَكْرَمُ خَلْقِ اللَّهِ عَلَى اللَّهِ وَ أَحَبُّهُمْ إِلَى اللَّهِ لَمْ يَخْلُقِ اللَّهُ خَلْقًا مَلَكًا مُقَرَّبًا وَ لَا نَبِيًّا مُرْسَلًا آدَمَ فَمَنْ سِوَاهُ خَيْرًا عِنْدَ اللَّهِ وَ لَا أَحَبَّ إِلَى اللَّهِ مِنْهُ

He^{-azwj} will Mention, when He^{-azwj} will Mention. And he^{-saww} is the most prestigious to Allah^{-azwj} of the Creatures of Allah^{-azwj}, and the most Beloved of them to Allah^{-azwj}. Never has Allah^{-azwj} Created a creature – neither an Angel of Proximity nor a Messenger Prophet^{-as}, from Adam^{-as} and others – better than him^{-saww} and more Beloved to Allah^{-azwj} than him^{-saww}.

يُفَعِّدُهُ يَوْمَ الْقِيَامَةِ عَلَى عَرْشِهِ وَ يُشَفِّعُهُ فِي كُلِّ مَنْ شَفَعَ فِيهِ بِاسْمِهِ جَرَى الْقَلَمُ فِي اللَّوْحِ الْمُحْفُوظِ فِي أُمِّ الْكِتَابِ

Allah^{-azwj} will Make him^{-saww} to sit upon His^{-azwj} Throne, and He^{-azwj} will Accept the intercession of every one that he^{-saww} intercedes for. And it is by his^{-saww} name that the Pen flows on the Guarded Tablet in the Mother of the Book.

ثُمَّ أَخُوهُ صَاحِبُ اللِّوَاءِ إِلَى يَوْمِ الْمَخْشَرِ الْأَكْبَرِ وَ وَصِيُّهُ وَ وَزِيرُهُ وَ خَلِيفَتُهُ فِي أُمَّتِهِ وَ أَحَبُّ خَلْقِ اللَّهِ إِلَى اللَّهِ بَعْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ لِي كُلِّ مُؤْمِنٍ بَعْدَهُ

Then his^{-saww} brother^{-asws} will be the owner of the Banner on the Day of Qiyamah, the Day of the Great Resurrection, Ali^{-asws} Bin Abu Talib^{-asws}, his^{-saww} brother, and his^{-saww} successor^{-asws}, and his^{-saww} Vizier, and the Caliph in his^{-saww} community, and the most Beloved of the creatures of Allah^{-azwj} after him^{-saww} Ali^{-asws} Bin Abu Talib^{-asws} is the Guardian of every believer after him^{-saww}.

ثُمَّ أَحَدَ عَشَرَ إِمَاماً مِنْ وَلَدِ مُحَمَّدٍ وَ وَلَدِ الْوَلَدِ اثْنَانِ مِنْهُمْ سَيِّدَا ابْنَيْ هَارُونَ شَبَّرَ وَ شَبِيرٌ وَ فِي نُسَخَةِ أُخْرَى ثَمَّ أَحَدَ عَشَرَ مِنْ وَلَدِهِ أَوْهُمْ شَبَّرَ وَ الثَّانِي شَبِيرٌ وَ تِسْعَةٌ مِنْ شَبِيرٍ وَاحِدٌ بَعْدَ وَاحِدٍ وَ فِي نُسَخَةِ الْأُولَى وَ تِسْعَةٌ مِنْ وَلَدِ أَصْغَرِهَا وَ هُوَ الْحُسَيْنُ وَاحِدٌ بَعْدَ وَاحِدٍ آخِرُهُمُ الَّذِي يُصَلِّي عِيسَى ابْنُ مَرْيَمَ ع خَلْفَهُ

Then eleven Imams^{-asws} from the Children of the first of the twelve, two of his^{-asws} sons will be named after the sons of Haroun^{-as}, Shabbar and Shabbir, one after one, and nine from the children of the younger of the two, and he^{-asws} is Al-Husayn^{-asws}, one after the other, the last one^{-asws} of them^{-asws} being the one^{-asws} behind whom^{-asws} Isa^{-as} Bin Maryam^{-as} will Pray.

فِيهِ تَسْمِيَةُ كُلِّ مَنْ يَمْلِكُ مِنْهُمْ وَ مَنْ يَسْتَبْرِ بِدِينِهِ وَ مَنْ يَظْهَرُ فَأَوَّلُ مَنْ يَظْهَرُ مِنْهُمْ بِمَلَأُ جَمِيعَ بِلَادِ اللَّهِ قِسْطاً وَ عَدَلاً وَ يَمْلِكُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ حَتَّى يُظْهِرَهُ اللَّهُ عَلَى الْأَذْيَانِ كُلِّهَا

In it are the names of everyone who will rule from among them^{-asws}, and the one^{-asws} who will veil his^{-asws} Religion and conceal it, and the one^{-asws} who will make it to be apparent. So, the first one^{-asws} from among them who^{-asws} will manifest the Religion, Allah^{-azwj} Will Fill up all the countries with equity and justice, and he^{-asws} will rule over what is between the East and the West, until Allah^{-azwj} will Manifest it (Islam) over all the religions.

فَلَمَّا بُعِثَ النَّبِيُّ ص وَ أَبِي حَتَّى صَدَّقَ بِهِ وَ آمَنَ بِهِ وَ شَهِدَ أَنَّهُ رَسُولُ اللَّهِ ص وَ كَانَ شَيْخاً كَبِيراً لَمْ يَكُنْ بِهِ شُحُوصٌ فَمَاتَ وَ قَالَ يَا بُنَيَّ إِنَّ وَصِيَّ مُحَمَّدٍ ص وَ خَلِيفَتُهُ الَّذِي اسْمُهُ فِي هَذَا الْكِتَابِ وَ نَعْتُهُ سَيِّمُ بِكَ إِذَا مَضَى ثَلَاثَةٌ مِنْ أَيْمَةِ الضَّلَالَةِ يُسَمَّوْنَ بِأَسْمَائِهِمْ وَ قَبَائِلِهِمْ فَلَانٌ وَ فَلَانٌ وَ نَعْتِهِمْ وَ كَمَ يَمْلِكُ كُلُّ وَاحِدٍ مِنْهُمْ

(Shamoon Bin Hamoon said) When the Prophet^{-saww} declared his^{-saww} Prophet-hood – and my father was alive – he ratified it and believed by it and testified that he^{-saww} is the Messenger of Allah^{-saww}, and he was a very old man and he was not able to walk. My father died and said to me, ‘The successor^{-asws} of Muhammad^{-saww} and his^{-saww} Caliph – whose name is in this Book along with his^{-asws} ‘Kuniya’ (teknonym) – will pass by you after the passing away of three Imams from the Imams of misguidance who will call to the Fire who have been named with their names, and their tribes, so and so, and so and so, and so and so, and so and so, and their ‘Kuniya’ (teknonyms), and how long they will rule for, each one of them.

فَإِذَا مَرَّ بِكَ فَاخْرُجْ إِلَيْهِ وَ بَايِعْهُ وَ قَاتِلْ مَعَهُ عَدُوَّهُ فَإِنَّ الْجِهَادَ مَعَهُ الْجِهَادُ مَعَ مُحَمَّدٍ ص وَ الْمُوَالِي لَهُ كَالْمُوَالِي لِلْمُحَمَّدِ ص وَ الْمُعَادِي لَهُ كَالْمُعَادِي لِلْمُحَمَّدِ ص

When he^{-asws} passes by you, come out to him^{-asws} and pay allegiance to him^{-asws}, and fight alongside him^{-asws} against his^{-asws} enemies, for the struggling (Jihad) with him^{-asws} is like struggling (Jihad) with Muhammad^{-saww}, and befriending him^{-asws} is like befriending Muhammad^{-saww} and being inimical to him^{-asws} is like being inimical to Muhammad^{-saww}.

و فِي هَذَا الْكِتَابِ يَا أَمِيرَ الْمُؤْمِنِينَ [إِنْ] اثْنَيْ عَشَرَ إِمَاماً مِنْ قُرَيْشٍ وَ مِنْ قَوْمِهِ مِنْ أَيْمَةِ الضَّلَالَةِ يُعَادُونَ أَهْلَ بَيْتِهِ وَ يَدْعُونَ حَقَّهُمْ وَ يَمْنَعُونَهُمْ مِنْهُ وَ يَطْرُدُونَهُمْ وَ يَحْرِمُونَهُمْ وَ يَتَبَرَّءُونَ مِنْهُمْ وَ يَخِيفُونَهُمْ

And in this Book – O Amir Al-Momineen^{-asws} – are twelve Imams from the Quraysh from his^{-saww} nation who will be the enemies of the People^{-asws} of his^{-saww} Household, and they will prevent them^{-asws} from their^{-asws} rights, and will fight against them^{-asws} and will expel them^{-asws}, and deprive them^{-asws} and disavow from them^{-asws}, and frighten them^{-asws}.

مُسَمُّونَ وَاحِداً وَاحِداً بِأَسْمَائِهِمْ وَ نَعِيَتِهِمْ وَ كَمْ يَمْلِكُ كُلُّ وَاحِدٍ مِنْهُمْ وَ مَا يُلْقَى مِنْهُمْ وَ لُذْكَ وَ أَنْصَارَكَ وَ شِعَتَكَ مِنَ الْقَتْلِ وَ الْحَرْبِ وَ الْبَلَاءِ وَ الْخَوْفِ وَ كَيْفَ يُدِيلُكُمْ اللَّهُ مِنْهُمْ وَ مِنْ أَوْلِيَائِهِمْ وَ أَنْصَارِهِمْ وَ مَا يُلْقُونَ مِنَ الدَّلِّ وَ الْحَرْبِ وَ الْبَلَاءِ وَ الْحَزَنِ وَ الْقَتْلِ وَ الْخَوْفِ مِنْكُمْ أَهْلَ الْبَيْتِ

They have been named, one after the other, by their names and their ‘Kuniya’ (teknonyms), and how long each man from them will rule and what his kingdom will be, and what will be meted out (grudges) to your^{-asws} children, and your^{-asws} helpers, and your^{-asws} Shias, regarding the killings and the fear and the afflictions. And how Allah^{-azwj} will Protect you^{-asws} People^{-asws} of the Household, from them, and the ones who befriend them, and their helpers, from their disgrace, and their battles, and their afflictions, and the disgrace, and the killings, and the fear.

يَا أَمِيرَ الْمُؤْمِنِينَ ابْسُطْ يَدَكَ أَتَايَعَكَ بِأَنِّي أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَشْهَدُ أَنَّكَ خَلِيفَةُ رَسُولِ اللَّهِ ص فِي أُمَّتِهِ وَ وَصِيُّهُ وَ شَهِيدُهُ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ وَ أَنَّ الْإِسْلَامَ دِينُ اللَّهِ وَ أَنِّي أَتَبَرُّ مِنْ كُلِّ دِينٍ خَالَفَ دِينَ الْإِسْلَامِ فَإِنَّهُ دِينُ اللَّهِ الَّذِي اصْطَفَاهُ لِنَفْسِهِ وَ رَضِيَهُ لِأَوْلِيَائِهِ وَ إِنَّهُ دِينُ عِيسَى ابْنِ مَرْيَمَ ع وَ مَنْ كَانَ قَبْلَهُ مِنْ أَنْبِيََاءِ اللَّهِ وَ رُسُلِهِ

Then he said, ‘O Amir Al-Momineen^{-asws}, extend your^{-asws} hand so I can give allegiance to you, for I testify that there is no god except Allah^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Messenger^{-saww}, and I testify that you^{-asws} are the Caliph of the Messenger of Allah^{-saww} in his^{-saww} community, and are his^{-saww} successor^{-asws}, and his^{-saww} witness over His^{-azwj} earth and Proof in His^{-azwj} earth, and that Islam is the religion of Allah^{-azwj} and I distance myself from every religion that is different to the Religion of Islam, for it is the Religion that Allah^{-azwj} has Chosen Himself^{-azwj} and is Pleased with it for His^{-azwj} Guardians, and it is the Religion of Isa^{-as} Bin Maryam^{-as} and the ones before him^{-as} from the Prophets^{-as} and the Messengers^{-as}.

وَ هُوَ الَّذِي دَانَ بِهِ مَنْ مَضَى مِنْ آبَائِي وَ إِنِّي أَتَوَلَّاهُ وَ إِنِّي أَتَوَلَّى أَوْلِيَائَكَ وَ أَتَبَرُّ مِنْ عَدُوِّكَ وَ أَتَوَلَّى الْأَيْمَةَ مِنْ وَلَدِكَ وَ أَتَبَرُّ مِنْ عَدُوِّهِمْ وَ مَنَّ خَالَفَهُمْ وَ بَرَّئَ مِنْهُمْ وَ ادَّعَى حَقَّهُمْ وَ ظَلَمَهُمْ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ ثُمَّ تَنَاوَلَ يَدَهُ فَبَايَعَهُ

And this is what the ones who have passed from my forefathers had made it to be their Religion. And I hereby befriend you^{-asws} and your^{-asws} friends, and distance myself from your^{-asws} enemies and befriend the eleven Imams^{-asws} from your^{-asws} children, and distance myself from their^{-asws} enemies and from the ones who oppose them^{-asws}, and distance myself from those who claimed their^{-asws} rights, and oppressed them, be they from the former ones or the later ones. Then he took his^{-asws} hand and gave allegiance to him^{-asws}.

ثُمَّ قَالَ لَهُ أَمِيرَ الْمُؤْمِنِينَ ع نَاوَلْنِي كِتَابَكَ فَنَاوَلْتُهُ إِتَاءَهُ وَ قَالَ عَلِيٌّ ع لِرَجُلٍ مِنْ أَصْحَابِهِ ثُمَّ مَعَ الرَّجُلِ فَأَخْضَرَ تَرْجُمَانًا يَفْهَمُ كَلَامَهُ فَلْيَنْسُخْهُ لَكَ بِالْعَرَبِيَّةِ فَلَمَّا أَتَاهُ بِهِ قَالَ لِأَبْنِهِ الْحُسَيْنِ يَا بُنَيَّ ابْنِي بِالْكِتَابِ الَّذِي دَفَعْتُهُ إِلَيْكَ

Then Amir Al-Momineen^{-asws} said to him: ‘Hand over to me^{-asws} your Book’. He handed it over to him^{-asws}. Ali^{-asws} said to a man from his^{-asws} companions: ‘Arise and go with this man and look at the translation, and understand its words, and make a copy of it explaining it in Arabic. He gave it to him^{-asws} in Arabic. When he came with it, he^{-asws} said to his^{-asws} son Al-Hassan^{-asws}: ‘O my^{-asws} son, give me^{-asws} the Book that I^{-asws} had handed it over to you^{-asws}’. He^{-asws} came with it.

يَا بُنَيَّ أَقْرَأْهُ وَانْظُرْ أَنْتَ يَا فُلَانُ فِي نُسخَةِ هَذَا الْكِتَابِ فَإِنَّهُ خَطِّي بِيَدِي وَإِمْلَأْ رَسُولُ اللَّهِ ص فَقْرَأْهُ فَمَا خَالَفَ خَرْفًا وَاحِدًا لَيْسَ فِيهِ تَقْدِيمٌ وَلَا تَأْخِيرٌ
كَأَنَّهُ إِمْلَأَ رَجُلٌ وَاحِدٌ عَلَى رَجُلَيْنِ

He^{-asws} said: ‘O my^{-asws} son^{-asws}, read it out – and look, O so and so which you are ignorant of – in the copy of this Book, for it has been written by my^{-asws} hand as dictated to me^{-asws} by the Messenger of Allah^{-saww}. He^{-asws} read it out and there was no difference of even a single letter, between the first one and the other one, as if they both had been dictated by the same man to two men.

فَحَمِدَ اللَّهُ وَاتَّقَى عَلَيْهِ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَوْ شَاءَ لَمْ تَخْتَلِفِ الْأُمَمُ وَلَمْ تَفْتَرِقْ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَنْسِنِي وَلَمْ يَضَعْ أَمْرِي وَلَمْ يُجْمِلْ ذِكْرِي عِنْدَهُ وَ
عِنْدَ أَوْلِيَائِهِ إِذْ صَغُرَ وَ حَمَلَ عِنْدَهُ ذِكْرُ أَوْلِيَائِهِ الشَّيْطَانِ وَ جَزَبَهُ

Amir Al-Momineen^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, and said: ‘Praise be to the One^{-azwj} Who, had He^{-azwj} Desired as such, there would have been no differences in the community nor would it have been separated (into sects), and Praise be to Allah^{-azwj} Who did not Forget me^{-asws} or let my^{-asws} affairs go to waste, and did not Hide my^{-asws} remembrance with Him^{-azwj} or His^{-azwj} Friends, even a little, and Hid the remembrance of the friends of the Satan^{-la} and his^{-la} group.

فَفَرِحَ بِذَلِكَ مَنْ خَضَرَ مِنْ شَبَعَةٍ عَلَيْهِ ع وَ شَكَرَ كَثِيرٌ مِمَّنْ حُوِّلَ حَتَّى عَرَفْنَا ذَلِكَ فِي وُجُوهِهِمْ وَ أَلْوَانِهِمْ

Those Shias who were present with Amir Al-Momineen^{-asws} were happy with that and were thankful, and that displeased many who were around him^{-asws} to the extent that we recognised that in their faces and their colours (expressions)”¹⁵⁸.

58- وَ قَالَ السَّيِّدُ بْنُ طَاوُوسٍ رَوَى اللَّهُ رُوحَهُ فِي كِتَابِ سَعْدِ السَّعُودِ وَجَدْتُ فِي صُحُفِ إِدْرِيسَ النَّبِيِّ ع فِيمَا خَاطَبَ اللَّهُ بِهِ إِبْلِيسَ وَ أَنْظَرَهُ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قَالَ وَ اتَّخَذْتُ لِدَلِكِ الْوَقْتِ عِبَادًا لِي ائْتَحَنْتُ قُلُوبَهُمْ لِلْإِيمَانِ

And the Seyyid Bin Tawous in the book ‘Sa’ad Al Saoud’ –

‘I found in the Parchment of the Prophet Idrees^{-as} among what Allah^{-azwj} had Addressed Iblees^{-la} with and Respited him^{-la} up to a day of the known time, He^{-azwj} Said: “And I^{-azwj} have Selected servants for Me^{-azwj} for that time. I^{-azwj} shall Test their hearts for the Eman!”

إِلَى أَنْ قَالَ أُولَئِكَ أَوْلِيَائِي اخْتَرْتُ لَهُمْ نَبِيًّا مُصْطَفًى وَ أَمِينًا مُرْتَضًى فَجَعَلْتُهُ لَهُمْ نَبِيًّا وَ رَسُولًا وَ جَعَلْتُهُمْ لَهُ أَوْلِيَاءَ وَ أَنْصَارًا تِلْكَ أُمَّةٌ اخْتَرْتُهَا لِنَبِيِّي الْمُصْطَفًى وَ أَمِينِي الْمُرْتَضًى

¹⁵⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 57

– until He^{-azwj} Said: “They are My^{-azwj} friends. I^{-azwj} have Chosen a Prophet^{-saww} for them, Chosen, and trusted, Pleased with. I^{-azwj} shall Make him^{-saww} a Prophet^{-saww} for them, and a Messenger^{-saww}, and Make them as friends for him^{-saww} and helpers. That is a community I^{-azwj} have Selected for My^{-azwj} Chosen Prophet^{-saww}, and My^{-azwj} Trusted one, the one I^{-azwj} am Pleased with!”

ثُمَّ قَالَ وَ نَظَرَ آدَمُ إِلَى طَائِفَةٍ مِنْ ذُرِّيَّتِهِ يَتَلَأَلُّ نُورُهُمْ قَالَ آدَمُ مَا هَؤُلَاءِ

Then he (the narrator) said, ‘And Adam^{-as} looked at a group of his^{-as} offspring, their radiance was shining. Adam^{-as} said: ‘What are they?’

قَالَ هَؤُلَاءِ الْأَنْبِيَاءُ مِنْ ذُرِّيَّتِكَ

He^{-azwj} Said: “They are the Prophets^{-as} from your^{-as} offspring!”

قَالَ يَا رَبِّ فَمَا بَالُ نُورِ هَذَا الْأَخِيرِ سَاطِعاً عَلَى نُورِهِمْ جَمِيعاً

He^{-as} said: ‘O Lord^{-azwj}, so what is the matter? The radiance of this one has spread upon all their radiances?’

قَالَ لِقُضْلِهِ عَلَيْهِمْ جَمِيعاً

He^{-azwj} Said: “Due to his^{-saww} merit upon them all!”

قَالَ وَمَنْ هَذَا النَّبِيُّ يَا رَبِّ وَمَا اسْمُهُ

He^{-as} said: ‘And who is this Prophet^{-saww}, O Lord^{-azwj}, and what is his^{-as} name?’

قَالَ هَذَا مُحَمَّدٌ نَبِيِّ وَ رَسُولِي وَ أَمِينِي وَ نَجِيِّ وَ نَجِيِّ وَ خَيْرِي وَ صَفْوَتِي وَ خَالِصَتِي وَ حَبِيبِي وَ أَكْرَمُ خَلْقِي عَلَيْكَ وَ أَحَبُّهُمْ إِلَيَّ وَ أَتَرْتُهُمْ عِنْدِي وَ أَفَرْتُهُمْ مِنِّي وَ أَعْرِفُهُمْ لِي وَ أَرْجَحُهُمْ جُلُماً وَ عِلْماً وَ إِيمَاناً وَ يَقِيناً وَ صِدْقاً وَ بَرّاً وَ عِفَافاً وَ عِبَادَةً وَ خُشُوعاً وَ وَرَعاً وَ سِلْماً وَ إِسْلَاماً

He^{-azwj} Said: “This is Muhammad^{-saww} My^{-azwj} Prophet^{-saww}, and My^{-azwj} Rasool^{-saww}, and My^{-azwj} Trusted, and My^{-azwj} oedigreed, and My^{-azwj} confidant, and My^{-azwj} elite, and My^{-azwj} sincere, and My^{-azwj} beloved, and My^{-azwj} friend, and most honourable unto Me^{-azwj} of My^{-azwj} creatures and their most beloved to Me^{-azwj}, and their most impactful in My^{-azwj} Presence, and their nearest from Me^{-azwj}, and their most recognising of Me^{-azwj}, and their most outweighing of forbearance, and knowledge, and Eman, and conviction, and truthfulness, and righteousness, and chastity, and worship, and humility, and devoutness, and submission, and Islam!

أَخَذْتُ لَهُ مِيثَاقَ حَمَلَةِ عَرْشِي فَمَا دُوهُمْ مِنْ خَلَائِقِي فِي السَّمَاوَاتِ وَ الْأَرْضِ بِالْإِيمَانِ بِهِ وَ الْإِقْرَارِ بِنُبُوَّتِهِ فَأَمِنْ بِهِ يَا آدَمُ تَزِدْ مِنِّي قُرْبَةً وَ مَنَزَلَةً وَ فَضْلاً وَ نُوراً وَ وَقَاراً

I^{-azwj} have Taken a Covenant for him^{-as} from bearers of My^{-azwj} Throne and whatever of My^{-azwj} creatures below them in the skies and the earth, with believing in him^{-saww}, and the acknowledgment of his^{-saww} Prophet-hood! Therefore, believe in him^{-saww}, O Adam^{-as}, you^{-saww} increase in nearness to Me^{-azwj} and status, and merit, and Noor and dignity!”

قَالَ آمَنْتُ بِاللَّهِ وَرَسُولِهِ مُحَمَّدٍ ص

He^{-as} said: 'I^{-as} believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!'

قَالَ اللَّهُ قَدْ أُوجِبْتُ لَكَ يَا آدَمُ وَ قَدْ زِدْتُكَ فَضْلاً وَ كَرَامَةً وَ أَنْتَ يَا آدَمُ أَوَّلُ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ ابْنُكَ مُحَمَّدٌ خَاتَمُ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ وَ أَوَّلُ مَنْ يُكْسَى وَ يُحْمَلُ إِلَى الْمُؤَقَفِ وَ أَوَّلُ شَافِعٍ وَ أَوَّلُ مُشْفَعٍ وَ أَوَّلُ قَارِعٍ لِأَبْوَابِ الْجَنَّةِ وَ أَوَّلُ مَنْ يُفْتَحُ لَهُ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ قَدْ كُنَيْتُكَ بِهِ فَأَنْتَ أَبُو مُحَمَّدٍ

Allah^{-azwj} Said: "O Adam^{-as}! Allah^{-azwj} has Obligated for you^{-as} and Increased you^{-as} in merit and honour, and you^{-as} O Adam^{-as}, are first of the Prophets^{-as} and the Messengers^{-as}, and your^{-as} son Muhammad^{-saww} is last of the Prophets^{-as} and the Messengers^{-as}, and the first one the earth will split asunder for on the Day of Qiyamah, and the first one to be clothed and carried to the pausing stop, and the first one to intercede, and the first one to be interceded for, and the first one to knock on the doors of the Gardens, and the first one (for these) to be opened for, and the first one to enter the Paradise, and I^{-azwj} hereby teknonym you^{-saww} with him^{-saww}. Thus, you^{-as} are 'Abu Muhammad'!"

فَقَالَ آدَمُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ ذُرِّيَّتِي مَنْ فَضَّلَهُ بِحُذِيِّهِ الْفَضَائِلِ وَ سَبَقَنِي إِلَى الْجَنَّةِ وَ لَا أَحْسَدُهُ

Adam^{-as} said: 'The Praise is for Allah^{-azwj} Who Made from my^{-as} offspring, somone whose merits are these merits, and he^{-saww} will precede me^{-as} to the Paradise and I^{-as} do not envy him^{-saww}!'

ثُمَّ ذَكَرَ مَا نَقَلَهُ الرَّوَانْدِيُّ عَنِ التَّوْرَةِ وَ الْإِنْجِيلِ وَ بَسَطَ الْكَلَامَ فِيهَا وَ إِنَّمَا تَرَكْنَاهُ مَخَافَةَ التَّطَوِيلِ

Then he (the narrator) mentioned what Al Rawandy has mentioned from the Torah and the Evangel and extended the speech in it, and rather we are leaving it out fearing the prolongation.

ثُمَّ قَالَ رَأَيْتُ فِي السُّورَةِ السَّابِعَةِ عَشَرَ مِنَ الزَّبُورِ دَاوُدُ اسْمِعْ مَا أَقُولُ وَ مَرْ سَلِيمَانَ يَقُولُ بَعْدَكَ إِنَّ الْأَرْضَ أُورَثَهَا مُحَمَّدٌ وَ أُمَّتُهُ وَ هُمْ خِلَافُكُمْ وَ لَا تَكُونُ صَلَاتُهُمْ بِالطَّنَابِيرِ وَ لَا يُقَدِّسُونَ الْأَوْتَارَ

Then he said, 'I saw in the seventeenth chapter of the Psalms of Dawood^{-as}: "Listen to what I^{-azwj} am Saying and instruct Suleyman^{-as} to be saying that the earth, Muhammad^{-saww} and his^{-saww} community shall iniherit it, and they are different to you all and their Salat will not be with the musical instrument nor will they be sanctifying the musical strings.

فَارْزُدْ مِنْ تَقْدِيرِيسِكَ وَ إِذَا زَمَرْتُمْ بِتَقْدِيرِيسِي فَأَكْثِرُوا الْبُكَاءَ بِكُلِّ سَاعَةٍ وَ سَاعَةٍ لَا تَذْكُرُنِي فِيهَا عِدِمَتَهَا مِنْ سَاعَةٍ انْتَهَى

Therefore increase from your^{-as} extollations of Holiness and whenever you^{-as} are aloud with My^{-azwj} Holiness, then frequent the crying with every hour, and an hour you^{-as} do not do My^{-azwj} Zikr in is an hour you^{-as} have lost!" – end.¹⁵⁹

¹⁵⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 58

59- أَقُولُ وَ رَوَى مُحَمَّدُ بْنُ مَسْعُودٍ الْكَازِرُونِيُّ بِإِسْنَادِهِ إِلَى الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ كَعْبٍ قَالَ: نَجِدُ مَكْتُوباً مُحَمَّدٌ رَسُولُ اللَّهِ لَا فَطْرٌ وَلَا غَلِيظٌ وَلَا صَخَابٌ بِالْأَشْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَا كَيْنَ يَغْفِرُ وَلَا يَغْفِرُ

I (Majlisi) am saying, 'And it is reported by Muhammad Bin Masoud Al Kazirouny, by his chain to Al Amsh, from Abu Salih, from Ka'ab (the Rabbi) who said,

'We find written: 'Muhammad^{-saww} is a Messenger^{-saww} of Allah^{-azwj}. He^{-saww} is neither harsh nor hard hearted, nor boisterously loud in the markets, nor does he^{-saww} recompense evil with evil, but he^{-saww} pardons and forgives!

أُمَّتُهُ الْحَامِدُونَ يُكَبِّرُونَ اللَّهَ عَلَى كُلِّ نَجْدٍ وَ يَحْمَدُونَهُ فِي كُلِّ مَنْزِلٍ يَتَأَرَّضُونَ عَلَى أَنْصَافِهِمْ وَ يَتَوَضَّئُونَ عَلَى أَطْرَافِهِمْ مُنَادِيهِمْ يُنَادِيهِمْ فِي حَوِّ السَّمَاءِ صَفْهُمْ فِي الْقِتَالِ وَ صَفْهُمْ فِي الصَّلَاةِ سَوَاءٌ هُمْ بِاللَّيْلِ دَوِيٍّ كَدَوِيٍّ النَّحْلِ مُؤَلِّدُهُ بِمَكَّةَ وَ مُهَاجِرُهُ بِطَابَةَ وَ مُلْكُهُ بِالشَّامِ

His^{-saww} community are praisers exclaiming the Greatness of Allah^{-azwj} upon every elevation and praising Him^{-azwj} in every station. They are wrapping their garments upon their waist and performing ablution upon their ends (of limbs). Their proclaimers and proclaiming in the atmosphere of the sky. Their rows in the battle and their rows in the Salat, is the same. There is a buzz for them at night like buzzing of the bees. His^{-saww} birth would be at Makkah, and his^{-saww} emigration would be to Bat'ha (Al-Medina), and his^{-saww} kingdom is at Syria'.¹⁶⁰

60 مُقْتَضَبُ الْأَثَرِ فِي النَّصِّ عَلَى الْإِثْنَيْ عَشَرَ، لِأَمِّدَ بْنِ مُحَمَّدٍ بْنِ عَبَّاسٍ عَنْ مُحَمَّدٍ بْنِ لَاحِقٍ بْنِ سَابِقِ الْأَنْبَارِيِّ عَنْ جَدِّهِ سَابِقِ بْنِ قَرِينٍ عَنْ هِشَامِ بْنِ مُحَمَّدٍ بْنِ السَّائِبِ الْكَلْبِيِّ عَنْ أَبِيهِ عَنِ الشَّرَفِيِّ بْنِ قُطَامِيٍّ عَنْ نَعِيمِ بْنِ وَهَلَةَ الْمُرِّيِّ

(The book) 'Muntazab Al Asar Fi Al Nas Ala Isna Ashar' of Ahmad Bin Muhammad Bin Ayash, from Muhammad Bin Lahiq Bin Sabiq Al Anbary, from his grandfather Sabiq Bin Qareyn, from Hisham Bin Muhammad Bin Al Saib Al Kalby, from his father, from Al Sharqy Bin Qatamy, from Tameem Bin Wahla Al Mary,

عَنِ الْجَارُودِ بْنِ الْمُنْذِرِ الْعُبَيْدِيِّ وَ كَانَ نَصْرَانِيًّا فَأَسْلَمَ عَامَ الْحَدِيثِيَّةِ وَ حَسَنَ إِسْلَامُهُ وَ كَانَ قَارِئًا لِلْكِتَابِ عَالِمًا بِتَأْوِيلِهَا عَلَى وَجْهِ الدَّهْرِ وَ سَالِفِ الْعَصْرِ بَصِيرًا بِالْفَلَسَفَةِ وَ الطَّبِّ ذَا رَأْيٍ أَصِيلٍ وَ وَجْهِ جَمِيلٍ

'From Al-Jaroud Bin Al-Munzar Al-Abady, and he was a Christian, and became a Muslim in the year of Al-Hudeybiyya, and his Islam was good, and he was a reader of the Books, knowledgeable of its interpretation upon the perspective of the times and previous times, insightful with the philosophy and medicine, with original opinion, and beautiful face.

أُنْشَأَ بِحَدِيثِنَا فِي إِمَارَةِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: وَقَدْتُ عَلَى رَسُولِ اللَّهِ ص فِي رَجَالٍ مِنْ عَبْدِ الْقَيْسِ دَوِيٍّ أَخْلَامٍ وَ أَسْنَانٍ وَ فَصَاحَةٍ وَ بَيَانٍ وَ حُجَّةٍ وَ بُرْهَانٍ فَلَمَّا بَصُرُوا بِهِ ص رَاعَهُمْ مَنْظَرُهُ وَ تَحَضَّرَهُ وَ أَفْحَمُوا عَنْ بَيَانِهِمْ وَ عَنْ بِيَمِ الْعُرْوَاءِ فِي أَبْدَانِهِمْ

He organised our discussion during the governance of Umar Bin Al-Khattab. He said, 'I was a delegate to Rasool-Allah^{-saww} among men from Abdul Qays, with dreams and grit, eloquence and oration, and arguments and proofs. When they sighted him^{-saww}, they saw his^{-saww} views and his^{-as} record, and they understood their own explanations and the loyalty in their bodies.

¹⁶⁰ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 2 H 59

فَقَالَ زَعِيمُ الْقَوْمِ لِي دُونَكَ مَنْ أَقَمْتَ بِنَا أُمَّهُ فَمَا نَسْتَطِيعُ كَلِمَةً فَاسْتَفَدَمْتُ دُونَهُمْ إِلَيْهِ وَ وَقَفْتُ بَيْنَ يَدَيْهِ وَ قُلْتُ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ يَا بَابِي أَنْتَ وَ أُمِّي

The head of the group said to me, 'Besides you, is there one who can stand with us in front of him^{-saww}, but we were not able to speak, so others proceeded to him^{-saww}, and I paused in front of him^{-saww} and I said, 'The greetings be upon you^{-saww}, O Prophet^{-saww} of Allah^{-azwj}, may my father and my mother be sacrificed for you^{-saww}'.

فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ بِصَفْحَةٍ وَجْهِهِ الْمُبَارَكِ شَمْتُ مِنْهُ ضِيَاءٌ لَامِعاً سَاطِعاً كَوَمِضِ الْبَرْقِ فَقَالَ يَا جَارُودُ لَقَدْ تَأَخَّرَ بِكَ وَ يَقُومُكَ الْوَعْدُ وَ قَدْ كُنْتُ وَعَدْتُهُ قَبْلَ عَامِي ذَلِكَ أَنْ أَفِدَ إِلَيْهِ بِقَوْمِي فَلَمْ آتِهِ وَ أَتَيْتُهُ فِي عَامِ الْحَدِيثِ

Rasool-Allah^{-saww} turned towards me with his^{-saww} Blessed face, radiance shining from it, bright and shining like lightning, and he^{-saww} said: 'O Jaroud! There has been a delay with you and your people of the promise' – and I had promised him^{-saww} before that year that I shall bring a delegation to him^{-saww} with my people, but I did not come to him^{-saww}, and had come to him during the year of Al-Hudeybiyya.

فَقُلْتُ يَا رَسُولَ اللَّهِ يَا بَابِي أَنْتَ مَا كَانَ إِنْطَائِي عَنْكَ إِلَّا أَنْ جَلَّةَ قَوْمِي أَبْطَلُوا عَنْ إِيَّائِي حَتَّى سَاقَهَا اللَّهُ إِلَيْكَ لَمَّا أَرَادَ لَهَا بِهِ إِلَيْكَ مِنَ الْخَيْرِ فَأَمَّا مَنْ تَأَخَّرَ فَحَظُّهُ قَاتَ مِنْكَ فِتْلِكَ أَعْظَمُ حُوبَةً وَ أَكْبَرُ عُقُوبَةً وَ لَوْ كَانُوا يَمْنَنُ سَمِعَ بِكَ أَوْ رَأَى لَمَّا دَهَبُوا عَنْكَ

I said, 'O Rasool-Allah^{-saww}! May my father and my mother be sacrificed for you^{-saww}! My delay from you^{-saww} wasn't except my people delayed in answering me until Allah^{-azwj} Ushered them to you^{-saww} due to what He^{-azwj} Wanted for them from the good. As for the one who delays from you^{-saww}, his share is being lost from you^{-saww}, and that is a major sin and a great punishment; and if they were from the ones who are as being with you, or seen with you^{-saww}, due to them having gone from you^{-saww}.

فَإِنَّ بُرْهَانَ الْحَقِّ فِي مَشْهَدِكَ [وَ] مَحْتَدِكَ وَ قَدْ كُنْتُ عَلَى دِينِ النَّصْرَانِيَّةِ قَبْلَ أَنْتَيْتِي إِلَيْكَ الْأُولَى فَهَذَا أَنَا تَارِكُهُ بَيْنَ يَدَيْكَ إِذْ ذَلِكَ بِمَا يُعْظِمُ الْأَجْرَ وَ يَمْخُو الْمَأْتَمَ وَ الْحُوبَ وَ يُرْضِي الرَّبَّ عَنِ الْمَرْبُوبِ

The proof of the truth in witnessing you^{-saww} is your^{-saww} pedigree, and I had been upon the religion of Christianity before I came to you firstly. So, here I am leaving it in front of you^{-saww}, when that is from the great Recompense and deletion of the sins and the misdeeds, and the Lord^{-azwj} is Pleased from the nourished'.

فَقَالَ رَسُولُ اللَّهِ ص أَنَا ضَامِرٌ لَكَ يَا جَارُودُ قُلْتُ أَعْلَمُ يَا رَسُولَ اللَّهِ أَنَّكَ مُدْ كُنْتُ ضَمِيمٌ قَمِيمٌ قَالَ فَدِينِ الْآنَ بِالْوَحْدَانِيَّةِ وَ دَعِ عَنْكَ النَّصْرَانِيَّةَ قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ عَبْدُهُ وَ رَسُولُهُ وَ لَقَدْ أَسْلَمْتُ عَلَى عِلْمٍ بِكَ وَ نَبَأٍ فِيكَ عَلِمْتُهُ مِنْ قَبْلُ

Rasool-Allah^{-saww} said: 'I^{-saww} am a guarantor for you, O Jaroud'. I said, 'I know, O Rasool-Allah^{-saww}, since you^{-saww} were a guarantor'. He^{-saww} said: 'Make it a Religion now with the Oneness and leave Christianity from you'. I said, 'I testify that there is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and you^{-saww} are His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and I had already become a Muslim upon the knowledge of you^{-saww} and news regarding you^{-saww}, I knew it from before'.

فَتَبَسَّمَ صَ كَأَنَّهُ عَلِمَ مَا أُرْدَتْهُ مِنَ الْإِنْبَاءِ فِيهِ فَأَقْبَلَ عَلَيَّ وَ عَلَى قَوْمِي فَقَالَ أَيْكُمْ مَنْ يَعْرِفُ قُسَّ بْنَ سَاعِدَةَ الْيَادِي

He^{-saww} smiled as if he^{-saww} knew what I intended from the news regarding him^{-saww}, and he^{-saww} turned towards me and towards my people and said: 'Is there anyone among you who recognises Qas Bin Sa'ada Al-Ayady?'

فُلْتُ يَا رَسُولَ اللَّهِ كُلُّنَا نَعْرِفُهُ غَيْرَ أَنِّي مِنْ بَيْنِهِمْ عَارِفٌ بِخَبْرِهِ وَاقِفٌ عَلَى أَثَرِهِ كَانَ قُسُّ بْنُ سَاعِدَةَ يَا رَسُولَ اللَّهِ سَبْطاً مِنْ أَسْبَاطِ الْعَرَبِ غَيْرَ خُمْسِمَائَةِ عَامٍ تَقَفَّرَ مِنْهَا فِي الْبَرَارِي خُمْسَةَ أَعْمَارٍ يَضِجُ بِالتَّسْبِيحِ عَلَى مَنَاجِ الْمَسِيحِ

I said, 'O Rasool-Allah^{-saww}! We all know him apart from that, I am from between them most knowing of his news and aware of his effects. O Rasool-Allah^{-saww}! Qas Bin Sa'ada was a tribe from the tribes of the Arabs, his age being of five hundred years, five of them spent in the wilderness, resounding with the Glorification upon the manifesto of the Messiah^{-as}.

لَا يَفِرُّهُ قَرَارٌ وَ لَا يَكُنُّهُ جِدَارٌ وَ لَا يَسْتَمِعُ مِنْهُ جَارٌ لَا يَفْتَرُّ مِنَ الرَّهْبَانِيَّةِ وَ يَدِينُ اللَّهُ بِالْوَحْدَانِيَّةِ يَلْبَسُ الْمُسُوحَ وَ يَتَخَسَّى فِي سِيَاحَتِهِ بَيْضَ النَّعَامِ وَ يَعْنِيهِ بِالنُّورِ وَ الظَّلَامِ يُبْصِرُ فَيَتَفَكَّرُ وَ يُفَكِّرُ فَيَخْتَبِرُ يَضْرِبُ بِحُكْمَتِهِ الْأَمْثَالَ

Neither does the tranquillity calm him, nor does a wall hide him, nor is a neighbour heard from him, nor does he break a Fast due to spirituality, and he makes it a Religion with the Oneness. He wears the fur, feeling the ostrich eggs during his tours and he takes lessons with the light and the darkness. He sees and he thinks, and he things and examines. He strikes examples with his wisdom.

أَدْرَكَ رَأْسَ الْحَوَارِيِّينَ شَمْعُونَ وَ أَدْرَكَ لَوْحًا وَ يُوحِنَا وَ فِقَةٍ مِنْهُمْ تَحَوَّبَ الدَّهْرُ وَ جَانَبَ الْكُفْرَ وَ هُوَ الْقَائِلُ بِسُوقِ عَكَاظٍ وَ ذِي الْمَجَازِ شَرْقٍ وَ غَرْبٍ وَ يَابِسٍ وَ رَطْبٍ وَ أُجَاجٍ وَ عَذْبٍ وَ حَبٍّ وَ نَبَاتٍ وَ جَمْعٍ وَ أَشْنَاتٍ وَ ذَهَابٍ وَ مَمَاتٍ وَ آبَاءٍ وَ أُمَّهَاتٍ وَ سُورٍ مَوْلُودٍ وَ رِزٍّ مَقْمُودٍ نَبَأٌ لِأَرْبَابِ الْعَقْلَةِ لِيُصْلِحَ الْعَامِلَ عَمَلَهُ قَبْلَ أَنْ يَفْقِدَ أَجَلَهُ

He came across Shamoun^{-as} the head of the disciples, and met Luke and Youhana, and understood from them, shunning sins of the times and the Kufr, and he is the speaker of the market of Akaz and with the metaphors – east and west, and dry and wet, and bitter and sweet, and seeds and vegetation, and the total and the various, and the bygone and the dead, and fathers and mothers, and joys of a baby, and looks at the lost news of the lords of heedlessness, in order to correct the doer of his deed before his term is lost.

كَلَّا بَلْ هُوَ اللَّهُ الْوَاحِدُ لَيْسَ بِمَوْلُودٍ وَ لَا وَالِدٍ أَمَاتَ وَ أَخْيَا وَ خَلَقَ الذَّكَرَ وَ الْأُنْثَى وَ هُوَ رَبُّ الْآخِرَةِ وَ الْأُولَى

Never! But He^{-azwj} is Allah^{-azwj} the One. He^{-azwj} is neither with a child nor is a father. He^{-azwj} Causes to die and live, and Created the male and the female, and He^{-azwj} is Lord^{-azwj} of the Hereafter and the former.

ثُمَّ صَاحَ يَا مَعْشَرَ إِبَادِي فَأَيْنَ تَمُودُ وَ أَيْنَ عَادٌ وَ أَيْنَ الْآبَاءُ وَ الْأَجْدَادُ وَ أَيْنَ الْعَلِيلُ وَ الْعَوَاذُ وَ أَيْنَ الطَّالِبُونَ وَ الرُّؤَادُ كُلُّ لَهُ مَعَادٌ أَقْسَمَ قُسُّ بْنُ سَاعِدَةَ بِرَبِّ الْعِبَادِ وَ سَاطِحِ الْمِهَادِ وَ خَالِقِ سِنَعِ الشَّدَادِ سَمَاوَاتٍ بِلَا عِمَادٍ لِيَحْشُرَنَّ عَلَى الْإِنْفِرَادِ وَ عَلَى قُرْبٍ وَ بَعَادٍ

Then he shouted, 'O community of Iyad! Where is Samood? And where is Aad? And where are the fathers and the grandfathers? And where are Al Aleel and Al Awad? And where are the seekers and the pioneers? All have a Hereafter for it. Qas swears by the Lord^{-azwj} of the servants, and spread out cradle (earth), and Creator of seven strong ones, skies without pillars, in order to Gather the individuals, and the near ones and the far ones.

إِذَا تُفْحَ فِي الصُّورِ وَ تُقَرَّ فِي النَّافُورِ وَ أَشْرَقَتْ الْأَرْضُ بِالنُّورِ فَقَدْ وَعَظَ الْوَاعِظُ وَ انْتَبَهَ الْقَائِظُ وَ أَبْصَرَ اللَّاحِظُ وَ لَفَظَ اللَّافِظُ فَوَيْلٌ لِمَنْ صَدَفَ عَنِ الْحَقِّ الْأَشْهَرِ وَ كَذَّبَ بِيَوْمِ الْمَحْشَرِ وَ السِّتْرَاجِ الْأَزْهَرِ فِي يَوْمِ الْفُصْلِ وَ مِيزَانِ الْعَدْلِ

When it is blown into the Trumpet and resonated in the horn, and the earth shines with the *Noor*, the preaching and the advice will be lost, and the alertness grows, and the notes are sighted, and the words are articulated, then woe be to one who turns away from the Truth of the (Sacred) months, and belies the days of the Monuments, and the brilliant lantern, during the day of Decision, and Scale and Justice'.

ثُمَّ أَقْبَلْتُ عَلَى أَصْحَابِهِ فَقُلْتُ عَلَى عِلْمٍ بِهِ أَمَنْتُمْ قَبْلَ مَبْعَثِهِ كَمَا أَمَنْتُ بِهِ أَنَا فَتَصَدَّقُوا بِرَجُلٍ مِنْهُمْ وَ أَشَارَتْ إِلَيْهِ وَ قَالُوا هَذَا صَاحِبُهُ وَ طَالِبُهُ عَلَى وَجْهِ الدَّهْرِ وَ سَالِفِ الْعَصْرِ وَ لَيْسَ فِينَا خَيْرٌ مِنْهُ وَ لَا أَفْضَلُ فَبَصُرْتُ بِهِ أَغَرَ أَنْبَلَجَ قَدْ وَقَدَّتْهُ الْحِكْمَةُ أَعْرِفْ ذَلِكَ فِي أَسَارِيرِ وَجْهِهِ وَ إِنْ لَمْ أَحِطْ عِلْمًا بِكُنْهِهِ

The I turned towards his^{-saww} companions and I said, 'Upon knowledge with him^{-saww} you are believing his^{-saww} Sending just as I believed in him^{-saww}'. Then he listened to a man from them and indicated to him, and they said, 'These are his^{-saww} companions, and his^{-saww} student upon the aspect of the time, and the previous times, and there isn't among us better than him, nor any superior. Be insightful with him, distinguished, eloquent. The wisdom has covered him. That is recognised in the lines of his face and knowledge surrounds him with his titles'.

قُلْتُ وَ مَنْ هُوَ قَالُوا هَذَا سَلْمَانُ الْفَارِسِيُّ ذُو الْبُرْهَانِ الْعَظِيمِ وَ الشَّيْءُ الْقَدِيمِ فَقَالَ سَلْمَانُ عَرَفْتُهُ يَا أَخَا عَبْدِ الْقَيْسِ مِنْ قَبْلِ إِثْنَانِيهِ فَأَقْبَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ يَتَأَلَّلُ وَ يُشْرِقُ وَجْهُهُ نُورًا وَ سُورًا فَقُلْتُ يَا رَسُولَ اللَّهِ إِنْ قَسَا كَانَ يَنْتَظِرُ زَمَانَكَ وَ يَتَوَكَّفُ إِبَانَتَكَ وَ يَهْتَفِ بِاسْمِكَ وَ أَيْبِكَ وَ أَمِكَ وَ بِأَسْمَاءٍ لَسْتُ أَصِيهَهَا مَعَكَ وَ لَا أَرَاهَا فِيمَنْ اتَّبَعَكَ

I said, 'And who is he?' They said, 'This Salman Al-Farsy^{-ra}, with the great proofs, and the ancient occupation'. Salman^{-ra} said: 'I^{-ra} do recognise him^{-saww}, O brother of Abdul Qays, from before I^{-ra} came to him^{-saww}'. I turned towards Rasool-Allah^{-saww} and he^{-saww} was beaming and his^{-saww} face was shining with *Noor* and cheerfulness. I said, 'O Rasool-Allah^{-saww}! Qas had awaited your^{-saww} era and waited for your^{-saww} appearance, chanting your^{-saww} name and name of your^{-saww} father^{-as} and your^{-saww} mother^{-as}, and the names which I have not found with you^{-saww} nor have I see among the ones who follow you^{-saww}'.

قَالَ سَلْمَانُ فَأَخْبَرْنَا فَأَنْشَأَتْ أُحَدِّثُهُمْ وَ رَسُولُ اللَّهِ ص يَسْمَعُ وَ الْقَوْمُ سَامِعُونَ وَاعُونَ قُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ شَهِدْتُ قُسًا خَرَجَ مِنْ نَادٍ مِنْ أُنْدِيَةِ إِثَادٍ إِلَى صَحِيحٍ [صَحِيحٍ] ذِي قَتَادٍ وَ سَمْرَةٍ وَ عَنَادٍ وَ هُوَ مُشْتَمِلٌ بِنَجَادٍ فَوَقَفَ فِي إِضْحِيَانٍ لَيْلٍ كَالشَّمْسِ رَافِعًا إِلَى السَّمَاءِ وَجْهَهُ وَ إِصْبَعُهُ

Salman^{-ra} said, 'Inform us and present their narration and Rasool-Allah^{-saww} is listening and the people are listening and retaining'. I said, 'O Rasool-Allah^{-saww}! I witnessed Qas going out from a club from the clubs of Iyad to correct the ones with dyes, and the acacia trees, and it is based at the plateau. He paused among the luminous nights like the sun, raising his face and his finder towards the sky.

فَدَنَوْتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ رَبِّ هَذِهِ السَّبْعَةُ الْأَرْقَعَةُ وَ الْأَرْضَيْنِ الْمُمَرَّعَةِ وَ مُحَمَّدٍ وَ الثَّلَاثَةِ الْمُحَامِدَةِ مَعَهُ وَ الْعَلِيِّينَ الْأَرْبَعَةَ وَ سِبْطِيهِ النَّبَعَةَ وَ الْأَرْقَعَةَ الْفُرْعَةَ وَ السَّرِيِّ اللَّامِعَةَ وَ سَمِيِّ الْكَلِيمِ الصَّرَعَةَ أُولَئِكَ النَّقَبَاءُ الشَّفَعَةُ وَ الطَّرِيقُ الْمَهَيَّجَةُ دَرَسَةُ الْإِنْجِيلِ وَ حَفْظَةُ التَّنْزِيلِ عَلَى عَدَدِ النَّقَبَاءِ مِنْ بَنِي إِسْرَائِيلَ

I approached him and heard him saying, 'O Allah^{-azwj}! Lord^{-azwj} of these seven skies and the fertilised earth, and by Muhammad^{-saww} and the three praised ones with him^{-saww}, and the four exalted ones and the lofty grandsons, and the secret light, and the Speech listener, they are the captains of the intercession, and the guided paths. They taught the Evangel, and preserved the Revelation, upon a number of the captains from the Children of Israel.

مُحَاةُ الْأَضَالِيلِ وَ نَفَاةُ الْأَبَاطِيلِ الصَّادِقُو الْقَبِيلِ عَلَيْهِمْ تَقُومُ السَّاعَةُ وَ يَمُوتُ النَّالُ الشَّفَاعَةُ وَ لَهُمْ مِنَ اللَّهِ فَرَضُ الطَّاعَةِ

They are the obliterated of straying, and negators of the falsities, and the truthful of the words. Upon them the Hour would be established, and through them the intercession will be attained, and for them from Allah^{-azwj}, is the Obligated obedience'.

ثُمَّ قَالَ اللَّهُمَّ لَتَنِي مُدْرِكُهُمْ وَ لَوْ بَعْدَ لَايٍ مِنْ عُمْرِي وَ مَحْيَايَ

Then he said, 'O Allah^{-azwj}! If only I could meet them and even if it is after my age and my lifetime'.

ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ أَنْبِئْنِي أَنْبَاءَكَ اللَّهُ يَخْبِرُ عَنْ هَذِهِ الْأَسْمَاءِ الَّتِي لَمْ تَشْهَدْهَا وَ أَشْهَدْنَا قُسَّ دِكْرَهَا

Then I said, 'O Rasool-Allah^{-saww}! Inform me of what Allah^{-azwj} has Informed you^{-saww} with the news about these names which we have not witnessed and Qas has prosed mentioning these'.

فَقَالَ رَسُولُ اللَّهِ ص يَا جَارُودُ لَيْلَةٌ أُسْرِي بِي إِلَى السَّمَاءِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ أَنْ سَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا عَلَى مَا بُعِثُوا فَقُلْتُ عَلَى مَا بُعِثْتُمْ قَالُوا عَلَى بُبُوتِكَ وَ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَيْمَةِ مِنْكُمْ

Rasool-Allah^{-saww} said: 'O Jaroud! The night I^{-saww} was ascended to the sky, Allah^{-azwj} Mighty and Majestic Revealed to me^{-saww}: "Ask the Rasools^{-as} from ones We^{-azwj} Sent from before you^{-saww}, what were they^{-as} Sent upon?" I^{-saww} said: 'Upon what have you^{-as} been Sent?' They^{-as} said: 'Upon your^{-saww} Prophet-hood and Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} and the Imams^{-asws} from you^{-asws} both'.

ثُمَّ أَوْحَى إِلَيَّ أَنْ التَّفَتِ عَنْ يَمِينِ الْعَرْشِ فَالْتَفَتْتُ فَإِذَا عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَ الْمَهْدِيُّ فِي ضَحَضَاحٍ مِنْ نُورٍ يُصَلُّونَ

Then He^{-azwj} Revealed to me^{-saww}: "Turn towards the right of the Throne!" I^{-saww} turned and there was Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and Al-Mahdi^{-asws}, praying Salat in a dune of Noor'.

فَقَالَ الرَّبُّ تَعَالَى هَؤُلَاءِ الْحُجَجُ الْأَوَّلِيَّاتِي وَ هَذَا الْمُنتَقِمُ مِنْ أَعْدَائِي

The Exalted Lord^{-azwj} Said: “They^{-asws} are the Divine Authorities, My^{-azwj} Guardians^{-asws}, and this is the Revenge from My^{-azwj} enemies!”

قَالَ الْجَارُودُ فَقَالَ سَلْمَانُ يَا جَارُودُ هَؤُلَاءِ الْمَذْكُورُونَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ كَذَلِكَ

Al-Jaroud said, ‘Salman^{-ra} said: ‘O Jaroud! They^{-asws} are the ones mentioned in the Torah, and the Evangel, and the Psalms, like that’.

فَأَنْصَرَفْتُ بِقَوْمِي

I left with my people”.¹⁶¹ (P.s. – we have deleted some poems of the narrator due to being derogatory)

¹⁶¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 2 H 60