

بحار الأنوار

BIHAR AL-ANWAAR

الجزء السادس عشر

Volume 16

Part 2 out of 3

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

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

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باب 8 أوصافه ص في خلقته و شمائله و خاتم النبوة

CHAPTER 8 – HIS^{-saww} DESCRIPTION REGARDING HIS^{-saww} MANNERS AND HIS^{-saww} NATURE AND SEAL OF THE PROPHET-HOOD

1- ك، إكمال الدين لي، الأمالي للصدوق الطالقاني عن الجلودي عن محمد بن عتيبة عن عبد الله بن عمرو عن هشام بن جعفر عن حماد عن عبد الله بن سليمان وكان فارساً للكتب قال: قرأت في الإنجيل يا عيسى جد في أمري ولا تهزل واسمع وأطع يا ابن الطاهرة الطهر البكر النبول أنت من غير فحل أنا خلقتك آية للعالمين فإياي فاعبد وعلي فتوكل خذ الكتاب بقوة فسر لأهل سوريا السريانية

'Ikmal Al Deen', 'Al Amaali' of Al Sadouq – Al Talaqani, from Al Jaloudy, from Muhammad Bin Atiyya, from Abdullah Bin Amro, from Hisham Bin Ja'far, from Hammad, from Abdullah Bin Suleyman, and he was a reader of the Books (Scriptures). He said,

'I read in the Evangel: "O Isa^{-as}! Strive earnestly in My^{-azwj} affair and do not be frivolous. Listen and obey, O son of the pure, chaste, virgin maiden. You are from a woman without a husband. I^{-azwj} Created you as a sign for all the worlds. Worship Me^{-azwj} Alone and place your reliance upon Me^{-azwj}! Take the Book with strength and explain it to the people of Syria in the Syriac language.

يبلغ من بين يديك أي أنا الله الدائم الذي لا أزول صديقوا النبي الأمي صاحب الجمل والمدرعة والناج وهي العمامة والتعلين والحرارة وهي القضيبة

Inform those before you that I^{-azwj} am Allah^{-azwj}, the Everlasting, the One Who does not perish. Believe in the unlettered Prophet^{-saww}, the possessor of the camel, the coat of armour, the crown (which is the turban) the two sandals, and the staff (which is the rod).

الأنجل العتيبي الصلت الجبين الواضح الحددين الأفقى الأنف مفلج الثنايا كأن عنته إريق فضة كأن الذهب يجري في تراقيه له شعرات من صدره إلى ستره ليس على بطنه ولا على صدره شعر أستر اللون دقيق المسيرة شئ الكف والقدم

He^{-saww} has large, beautiful eyes, a broad and smooth forehead, clear cheeks, and a prominent, finely shaped nose. His^{-saww} front teeth are slightly separated. It is as though his^{-saww} neck were a silver ewer, and as though gold were flowing through his^{-saww} collarbones. He^{-saww} has a line of hair extending from his^{-saww} chest to his^{-saww} navel, but there is no hair

upon his^{-saww} abdomen or the rest of his^{-saww} chest. His^{-saww} complexion is brownish in colour, and the line of hair running down his^{-saww} body is fine. His^{-saww} palms and feet are somewhat thick.

إِذَا التَّفَّتْ التَّفَّتْ جَمِيعاً وَ إِذَا مَشَى كَأَنَّمَا يَتَقَلَّعُ مِنَ الصَّخْرَةِ وَ يَنْحَلِيزُ مِنْ صَبَبٍ وَ إِذَا جَاءَ مَعَ الْقَوْمِ بَدَّهْمُ عَرَفُهُ فِي وَجْهِهِ كَاللُّؤْلُؤِ وَ رِيحُ الْمِسْكِ يَنْفُخُ مِنْهُ لَمْ يَرِ قَبْلَهُ مِثْلُهُ وَ لَا بَعْدَهُ

When he^{-saww} turns, he^{-saww} turns his^{-saww} entire body. When he^{-saww} walks, it is as though he^{-saww} is forcefully lifting himself from a rock and descending from a slope. When he^{-saww} comes among a group of people, his^{-saww} sweat upon his^{-saww} face is like pearls, and the fragrance of musk emanates from him^{-saww}. No one like him^{-saww} was ever seen before him^{-saww}, nor will one be seen after him^{-saww}.

طِيبَ الرِّيحِ نَكَّاحُ النِّسَاءِ ذُو النَّسْلِ الْقَلِيلِ إِنَّمَا نَسْلُهُ مِنْ مُبَارَكَةٍ لَهَا بَيْتٌ فِي الْجَنَّةِ لَا صَحْبَ فِيهِ وَ لَا نَصَبَ

He^{-saww} is pleasant in fragrance. He^{-saww} marries women and has little offspring. His^{-saww} offspring are only through a blessed woman who has a house in Paradise in which there is neither clamour nor hardship.

يُحْكِلُهَا فِي آخِرِ الزَّمَانِ كَمَا كَفَّلَ زَكْرِيَّا أُمَّكَ لَهَا فَرَحَانِ مُسْتَشْهِدَانِ كَلَامُهُ الْقُرْآنُ وَ دِينُهُ الْإِسْلَامُ وَ أَنَا السَّلَامُ طُوبَى لِمَنْ أَدْرَكَ زَمَانَهُ وَ شَهِدَ أَيَّامَهُ وَ سَمِعَ كَلَامَهُ

He^{-saww} will take care of her^{-asws} at the end of time, just as Zakariyya^{-as} took care of your^{-as} mother^{-as} for her^{-as}. She^{-asws} will have two sons who will be martyred. His^{-saww} speech will be the Qur'an, his^{-saww} religion will be Islam, and I^{-azwj} am Peace (Salaam)! Blessed is the one who reaches his^{-saww} time, witnesses his^{-saww} days, and hears his^{-saww} speech!"

قَالَ عِيسَى يَا رَبِّ وَ مَا طُوبَى

Isa^{-as} said: 'O Lord^{-azwj}, and what is 'Tooba'?"

قَالَ شَجَرَةٌ فِي الْجَنَّةِ أَنَا غَرَسْتُهَا تُظِلُّ الْجَنَانَ أَصْلُهَا مِنْ رِضْوَانِ مَاؤُهَا مِنْ تَسْنِيمٍ بَرْدُهُ بَرْدُ الْكَافُورِ وَ طَعْمُهُ طَعْمُ الرَّجَبِيلِ مَنْ يَشْرَبُ مِنْ تِلْكَ الْعَيْنِ شَرِبَ لَا يَظْمَأُ بَعْدَهَا أَبَدًا

He^{-azwj} Said, "It is a tree in Paradise which I^{-azwj} Planted. It provides shade over the Gardens of Paradise. Its roots are from My^{-azwj} Pleasure, its water is from Tasneem, its coolness is like the coolness of camphor, and its taste is like the taste of ginger. Whoever drinks one drink from that spring will never thirst after it!"

فَقَالَ عِيسَى عَ اللَّهُمَّ اسْقِنِي مِنْهَا

Isa^{-as} said, "O Allah^{-azwj}! Give me^{-as} to drink from it'.

قَالَ حَرَامٌ يَا عِيسَى عَلَى الْبَشَرِ أَنْ يَشْرَبُوا مِنْهَا حَتَّى يَشْرَبَ ذَلِكَ النَّبِيُّ ص وَ حَرَامٌ عَلَى الْأُمَمِ أَنْ يَشْرَبُوا مِنْهَا حَتَّى يَشْرَبَ أُمَّةٌ ذَلِكَ النَّبِيُّ ص

He said, "It is forbidden, O Isa^{-as}! For human beings to drink from it until that Prophet^{-saww} drinks from it. And it is forbidden for the nations to drink from it until the nation of that Prophet^{-saww} drinks from it.

أَرْفَعُكَ إِلَيَّ ثُمَّ أَهْبِطُكَ فِي آخِرِ الزَّمَانِ لِيَرَى مِنْ أُمَّةٍ ذَلِكَ النَّبِيِّ ص الْعَجَائِبِ وَ لِيُعَيِّنَهُمْ عَلَى اللَّعِينِ الدَّجَالِ

I-azwj shall Raise you^{as} up to Me^{azwj} then I-azwj shall bring you^{as} down again at the end of time, so that you^{as} may witness the wonders of the nation of that Prophet, ^{-saww} and so that you may assist them against the accursed Dajjal^{la}

أَهْبِطُكَ فِي وَقْتِ الصَّلَاةِ لِتُصَلِّيَ مَعَهُمْ إِنَّهُمْ أُمَّةٌ مَرْحُومَةٌ

I-azwj shall bring you^{as} down at the time of Salat so that you^{as} may pray with them. Indeed, they are a Mercied community!”¹

2- فس، تفسیر القمي الحسنيُّ بْنُ عَبْدِ اللَّهِ السُّكَيْتِيِّ عَنْ أَبِي سَعِيدٍ الْبَجَلِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ هَارُونَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع أَنَّ مَلِكَ الرُّومِ عَرَضَ عَلَى الْحَسَنِ بْنِ عَلِيٍّ ع صُورَ الْأَنْبِيَاءِ فَعَرَضَ عَلَيْهِ صَنَمًا يَلُوحُ فَلَمَّا نَظَرَ إِلَيْهِ بَكَى بُكَاءً شَدِيداً فَقَالَ لَهُ الْمَلِكُ مَا يُبْكِيكَ فَقَالَ هَذِهِ صِفَةُ جَدِّي مُحَمَّدٍ ص كُنْتُ اللَّحْيَةِ عَرِيضُ الصَّدْرِ طَوِيلُ الْغُنْفِ عَرِيضُ الْجَبْهَةِ أَقْنَى الْأَنْفِ أَفْلَحُ الْأَسْنَانِ حَسَنُ الْوَجْهِ قَطَطُ الشَّعْرِ طَيِّبُ الرِّيحِ حَسَنُ الْكَلَامِ فَصَبِغَ اللِّسَانَ

‘Tafseer Al-Qummi’ - Al-Husayn Bin Abdullah Al Saakeyni, from Abu Saeed Al Bajaly, from Abdul Malik Ibn Haroun,

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}: ‘The king of Rome presented unto Al-Husayn^{asws} Bin Ali^{asws} images of the Prophets^{as}. He presented an idol unto him^{asws} a shiny idol. When he^{asws} looked at it, he^{asws} cried with an intense crying. The king said to him^{asws}, ‘What makes you^{asws} cry?’ He^{asws} said: ‘A description of my^{asws} grandfather^{-saww} Muhammad^{-saww} – Busy beard, wide chest, long neck, wide forehead, sharp nose, shiny teeth, beautiful face, soft hair, aromatic smell, excellent speech, eloquent tongue.

كَانَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ بَلَغَ عُمُرُهُ ثَلَاثًا وَ سِتِينَ سَنَةً وَ لَمْ يُخْلَفْ بَعْدَهُ إِلَّا خَاتَمٌ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ كَانَ يَتَخَنَّمُ فِي بَيْتِهِ وَ خَلَفَ سَيْفَهُ ذَا الْقَفَّارِ وَ قُضِيْبُهُ وَ جَبَّةٌ صُوفٍ وَ كِسَاءٌ صُوفٍ كَانَ يَتَسَرَّوُلُ بِهِ لَمْ يَقْطَعُهُ وَ لَمْ يَخْطُهُ [يَخْطُهُ] حَتَّى لَحِقَ بِاللَّهِ

He^{-saww} would enjoin with the good and forbid from the evil. His^{-saww} age reached sixty-three and he^{-saww} did not leave anything behind him^{-saww} except for a ring, inscribed upon it was: ‘There is no god except Allah, Muhammad is Rasool-Allah’, and he^{-saww} was wearing it in his^{-saww} right hand. And he^{-saww} left behind his^{-saww} sword ‘Zilfiqar’, and his^{-saww} staff and a woollen overcoat, and a woollen cloak he was wrapping with. He^{-saww} did not cut it nor sew it until he^{-saww} met Allah^{-azwj}.

فَقَالَ الْمَلِكُ إِنَّا نَجِدُ فِي الْإِنْجِيلِ أَنَّهُ يَكُونُ لَهُ مَا يُتَصَدَّقُ عَلَى سِبْطِيهِ فَهَلْ كَانَ ذَلِكَ فَقَالَ لَهُ الْحَسَنُ ع قَدْ كَانَ ذَلِكَ فَقَالَ الْمَلِكُ فَبَقِيَ لَكُمْ ذَلِكَ فَقَالَ لَا

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

قَالَ الْمَلِكُ أَوَّلُ فِتْنَةٍ هَذِهِ الْأُمَّةِ عَلَيْهَا ثُمَّ عَلَى مَلِكٍ نَبِيِّكُمْ وَ اخْتِيَارِهِمْ عَلَى ذُرِّيَّةِ نَبِيِّهِمْ مِنْكُمْ الْقَائِمِ بِالْحَقِّ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّاهِي عَنِ الْمُنْكَرِ الْحَبِيرِ

The king said, ‘The first Fitna (strife) upon this community, then upon the kingdom of your^{asws} Prophet^{-saww}, and their choosing (others) over the offspring of their Prophet^{-saww}. From

¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 1

you^{-asws} is the establisher (Al-Qaim^{-asws}) with the Truth, the enjoined with the good and the forbidded from the evil' – the Hadeeth'.²

3- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عَفْدَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ قِرَاءَةً عَنْ مُحَمَّدِ بْنِ عِيسَى الْعُبَيْدِيِّ قَالَ حَدَّثَنَا مَوْلَى عَلِيِّ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع أَنَّهُمْ قَالُوا يَا عَلِيُّ صِفْ لَنَا نَبِيَّنَا ص كَأَنَّا نَرَاهُ فَإِنَّا مُشْتَاقُونَ إِلَيْهِ

Al Amaali' of the sheykh Al Tusi - Ibn Al Salt, from Ibn Aqada, from Ahmad Bin Muhammad Bin Abdul Rahman, reading from Muhammad Bin Isa al Abady who said,

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

فَقَالَ كَانَ نَبِيُّ اللَّهِ ص أَبْيَضَ اللَّوْنُ مُشْرِبًا حُمْرَةً أَدْعَجَ الْعَيْنِ سَبَطَ الشَّعْرُ كَنَفٍ [كَثَ] اللَّحْيَةُ ذَا وَفَرَةٍ دَقِيقَ الْمَسْرُوبَةِ كَأَنَّمَا عُنُقُهُ إِثْرِيْقُ فِصَّةٍ يَجْرِي فِي تَرَائِقِهِ الدَّهَبُ لَهُ شَعْرٌ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ كَقَضِيبٍ خِيطٍ إِلَى السُّرَّةِ وَ لَيْسَ فِي بَطْنِهِ وَ لَا صَدْرِهِ شَعْرٌ غَيْرُهُ شَتْنُ الْكَفَّيْنِ وَ الْقَدَمَيْنِ شَتْنُ الْكَعْبَيْنِ

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

إِذَا مَشَى كَأَنَّمَا يَتَقَلَّعُ مِنْ صَخْرٍ إِذَا أَقْبَلَ كَأَنَّمَا يَنْخَلِدُ مِنْ صَبَبٍ إِذَا التَّقَتِ التَّقَتِ جَمِيعًا بِأَجْمَعِهِ كُلُّهُ لَيْسَ بِالْقَصِيرِ الْمُرَدَّدِ وَ لَا بِالطَّوِيلِ الْمَتَمَعَطِ [الْمُغَطِّ] وَ كَانَ فِي الْوَجْهِ تَدْوِيرٌ إِذَا كَانَ فِي النَّاسِ غَمَرُهُمْ كَأَنَّمَا عَرَفُهُ فِي وَجْهِهِ الْوُلُؤُ

When he^{-saww} walked, it was as if he^{-saww} was uprooting from a rock; when he^{-saww} came, it was as if he is rolling down from a downward slope; when he^{-saww} turned, he^{-saww} would turn altogether with the whole of him^{-saww}; neither being short-tempered, nor with lengthy garments; and there was a roundness in his^{-saww} face. When he^{-saww} was among the people he^{-saww} would inundate them, and it was as if there were pearls in his^{-saww} perspiration.

عَرَفُهُ أَطْيَبُ مِنْ رِيحِ الْمِسْكِ لَيْسَ بِالْعَاجِزِ وَ لَا بِاللَّيْمِ أَكْرَمُ النَّاسِ عَشْرَةً وَ أَلْيَنُهُمْ عَرِيكََةً وَ أَجْوَدُهُمْ كَفًّا مَنْ خَالَطَهُ بِمَعْرِفَةِ أَحَبَّهُ وَ مَنْ رَأَاهُ بِدَيْهَةِ هَابَهُ عَرَفَهُ بَيْنَ عَيْنَيْهِ يَقُولُ بَاغَتْهُ لَمْ أَرْ قَبْلَهُ وَ لَا بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا

He^{-saww} was recognised from the aroma of the musk, not by the inabilities nor by the blemishes. He^{-saww} was the most honourable of the people in companionship, and the softest of them in character, and the most generous of them in palm (giving). One who mingled with him^{-saww} with recognition loved him^{-saww}, and one who saw him^{-saww} from a distance was awed by him^{-saww}, honouring him^{-saww} in front of him^{-saww}, saying his^{-saww} qualities. The like of him^{-saww} has not been seen before him^{-saww} nor will be seen after him^{-saww}, may the Salawat of Allah^{-azwj} be upon him^{-saww}, continuously'.³

² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 2

³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 3

4- ن، عيون أخبار الرضا عليه السلام الحسن بن عبد الله بن سعيد العسكري عن عبد الله بن محمد بن عبد العزيز عن إسماعيل بن محمد بن إسحاق بن جعفر بن محمد بن علي بن الحسين ع بمدينة الرسول ص قال حدثني علي بن موسى بن جعفر بن محمد ع عن موسى بن جعفر ع عن جعفر بن محمد ع عن أبيه عن علي بن الحسين ع قال قال الحسن بن علي بن أبي طالب ع سألت خالي هند بن أبي هالة عن جليّة رسول الله ص وكان وصافاً للّبي ص

'Uyoun Akhbar Al-Reza^{-asws} - Al-Hassan Bin Abdullah Bin Saeed Al Askari, from Abdullah Bin muhammad Bin Abdul Aziz, from Ismail Bin Muhammad Bin Is'haq,

'Son of Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}, at Medina of the Rasool^{-saww}. He said, 'Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws}, from Musa Bin Ja'far^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} who said, 'Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} was asked by my^{-asws} maternal aunt Hind Bin Abu Halah, about the appearance of Rasool-Allah^{-saww} and description of the Prophet^{-saww}.

فَقَالَ كَانَ رَسُولُ اللَّهِ ص فَخْمًا مُفَخَّمًا يَتَلَأَلُ وَجْهُهُ تَلَأَلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ أَطْوَلَ مِنَ الْمَرْبُوعِ وَأَقْصَرَ مِنَ الْمُسَدَّبِ عَظِيمِ الْهَامَةِ رَجُلٌ الشَّعْرُ إِنِ انْفَرَقَتْ عَقَبَتُهُ فَرَّقَ وَإِلَّا فَلَا يَجَاوِرُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ إِذَا هُوَ وَقَرُهُ

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

أَزْهَرَ اللَّوْنِ وَاسِعَ الْجَبِينِ أَرْجَ الْخَوَاجِبِ سَوَاعٍ فِي غَيْرِ قَرْنٍ بَيْنَهُمَا لَهُ عِزْقٌ يَدْرُهُ الْعَصَبُ أَقْنَى الْعُرَيْنِ لَهُ نُورٌ يَغْلُوهُ يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمٌ كَثَّ اللَّحْيَةِ سَهْلُ الْخُدَيْنِ ضَلِيعَ الْفَمِ أَشْنَبَ مُفْلَجِ الْأَسْنَانِ دَقِيقَ الْمَسْرِيَةِ كَأَنَّ عُنُقَهُ جِيدٌ دُمِيَّةٌ فِي صَفَاءِ الْفُضَّةِ مُعْتَدِلَ الْخُلُقِ

(He^{-saww} was) of blooming complexion, and wide forehead, long eyebrows, long without being paired, between the two was a vein that led to anger, curved nose, for it was a Noor overlying it, one who does not aspire reckons it as straight, bushy beard, plain cheeks, sturdy mouth, well-cleaned teeth, delicate nose, it was as if his^{-saww} neck was full of blood in the purity of silver, moderate manners.

بَادِنًا مُتَمَاسِكًا سَوَاءَ الْبَطْنِ وَ الصَّدْرِ بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ ضَحْمَ الْكَرَادِيسِ أَنْوَرَ الْمُتَجَرِّدِ مَوْصُولَ مَا بَيْنَ اللَّيَّةِ وَ السُّرَّةِ بِشَعْرٍ يَجْرِي كَالْحُطِّ عَارِي التَّدْيِينَ وَ الْبُطْنِ بِمَا سِوَى ذَلِكَ أَشْعَرَ الدَّرَاعَيْنِ وَ الْمَنْكِبَيْنِ وَ أَعَالِي الصَّدْرِ طَوِيلَ الرِّئْدَيْنِ رَحْبَ الرَّاحَةِ شَتْنُ الْكَفَّيْنِ وَ الْقَدَمَيْنِ

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

سَائِلَ الْأَطْرَافِ سَبْطَ الْقَصَبِ خُصَّانَ الْأُخْمَصَيْنِ مَسِيحَ الْقَدَمَيْنِ يَنْبُو عَنْهُمَا الْمَاءُ إِذَا زَالَ زَالَ قَلْعًا يَخْطُو تَكْفُؤًا وَ يَمْشِي هَوْنًا ذَرِيعَ الْمَشْيَةِ إِذَا مَشَى كَأَنَّمَا يَنْحُطُ فِي صَبَبٍ وَ إِذَا التَّقَتِ التَّقَتَ جَمِيعًا خَافِضَ الطَّرْفِ نَظَرُهُ إِلَى الْأَرْضِ أَطْوَلُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ جُلُّ نَظَرِهِ الْمَلاَحِظَةَ يَبْدُرُ مَنْ لَقِيَهُ بِالسَّلَامِ

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

قَالَ قُلْتُ فَصِفْ لِي مِنْطِقَهُ

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

فَقَالَ كَانَ صَ مُوَاصِلَ الْأَحْزَانِ دَائِمَ الْفِكْرِ لَيْسَتْ لَهُ رَاحَةٌ وَ لَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ يَفْتَتِحُ الْكَلَامَ وَ يَخْتِمُهُ بِأَشْدَاقِهِ يَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ فَضْلًا لَا فُضُولَ فِيهِ وَ لَا تَقْصِيرَ دَمَثًا لَيْسَ بِالْجَانِي وَ لَا بِالْمُهَيِّنِ

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

تَعْظُمُ عِنْدَهُ الْيَعْمَةُ وَ إِنْ دَقَّتْ لَا يَذُمُ مِنْهَا شَيْئًا غَيْرَ أَنَّهُ كَانَ لَا يَذُمُ ذَوَاقًا وَ لَا يَمْدَحُهُ وَ لَا تُغْضِبُهُ الدُّنْيَا وَ مَا كَانَ لَهَا فَإِذَا نُعْطِيَ الْحَقُّ لَمْ يَعْرِفْهُ أَحَدٌ وَ لَمْ يَفُتْمُ لِعُضْبِهِ شَيْءٌ حَتَّى يُنْتَصِرَ لَهُ إِذَا أَشَارَ أَشَارَ بِكَفِّهِ كُلِّهَا

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

وَ إِذَا تَعَجَّبَ قَلْبُهَا وَ إِذَا تَحَدَّثَ اتَّصَلَ بِهَا يَضْرِبُ بِرَاحَتِهِ الْيُمْنَى بَاطِنَ إِهْجَامِهِ الْيُسْرَى وَ إِذَا غَضِبَ أَعْرَضَ وَ أَشَاحَ وَ إِذَا فَرِحَ غَضَّ طَرْفَهُ جُلًّا ضِخْكَهِ النَّبَسُ يَفْتَرُّ عَنْ مِثْلِ حَبِّ الْعَمَامِ

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

قَالَ الْحَسَنُ فَكَتَمْتُهَا الْحُسَيْنَ زَمَانًا ثُمَّ حَدَّثْتُهُ فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَيْهِ وَ سَأَلَهُ عَمَّا سَأَلْتُهُ عَنْهُ وَ وَجَدْتُهُ قَدْ سَأَلَ أَبَاهُ عَنْ مَدْخَلِ النَّبِيِّ ص وَ مَخْرَجِهِ وَ مَجْلِسِهِ وَ شَكْلِهِ فَلَمْ يَدَعْ مِنْهُ شَيْئًا

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

قَالَ الْحُسَيْنُ ع سَأَلْتُ أَبِي ع عَنْ مَدْخَلِ رَسُولِ اللَّهِ ص فَقَالَ كَانَ دُخُولُهُ لِنَفْسِهِ مَأْذُونًا لَهُ فِي ذَلِكَ فَإِذَا أَوَى إِلَى مَنْزِلِهِ جَزَأَ دُخُولَهُ ثَلَاثَةَ أَجْزَاءٍ جُزْءٌ لِلَّهِ وَ جُزْءٌ لِأَهْلِهِ وَ جُزْءٌ لِنَفْسِهِ

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

ثُمَّ جَزَأَ جُزْءَهُ بَيْنَهُ وَ بَيْنَ النَّاسِ فَبَرَزَ ذَلِكَ بِالْخَاصَّةِ عَلَى الْعَامَّةِ وَ لَا يَدْخُرُ عَنْهُمْ مِنْهُ شَيْئًا وَ كَانَ مِنْ سِرِّتِهِ فِي جُزْءِ الْأُمَّةِ إِيقَارُ أَهْلِ الْفَضْلِ بِإِذْنِهِ وَ قَسْمُهُ عَلَى قَدْرِ فَضْلِهِمْ فِي الدِّينِ

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

فَمِنْهُمْ ذُو الْحَاجَةِ وَ مِنْهُمْ ذُو الْحَاجَتَيْنِ وَ مِنْهُمْ ذُو الْحَوَائِجِ فَيَسْأَلُ عَنْهُمْ وَ يَسْأَلُهُمْ فِيمَا أَصْلَحَهُمْ وَ الْأُمَّةُ مِنْ مَسْأَلَتِهِ عَنْهُمْ وَ إِخْبَارِهِمْ بِالَّذِي يَنْبَغِي وَ يَقُولُ لِيُبْلِغَ الشَّاهِدَ مِنْكُمْ الْغَائِبِ وَ أُبَلِّغُوْنِي حَاجَةً مَنْ لَا يَقْدِرُ عَلَى إِبْلَاحِ حَاجَتِهِ فَإِنَّهُ مَنْ أَبْلَغَ سُلْطَانًا حَاجَةً مَنْ لَا يَقْدِرُ عَلَى إِبْلَاحِهَا ثَبَّتَ اللَّهُ قَدَمَيْهِ يَوْمَ الْقِيَامَةِ لَا يَذْكُرُ عِنْدَهُ إِلَّا ذَلِكَ وَ لَا يُقَيِّدُ مِنْ أَحَدٍ عَتْرَةَ يَدْخُلُونَ رَوَادًا وَ لَا يَقْتَرِفُونَ إِلَّا عَنْ ذَوَائِقِ وَ يَخْرُجُونَ أَدِلَّةً

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

فَسَأَلْتُهُ عَنْ مَخْرَجِ رَسُولِ اللَّهِ ص كَيْفَ كَانَ يَصْنَعُ فِيهِ

Then I-asws asked him-asws about the exit of Rasool-Allah-saww, 'How was he-saww doing during it?'

فَقَالَ كَانَ ص يَخْزُنُ لِسَانَهُ إِلَّا عَمَّا يَعْينِهِ وَ يُؤْلِفُهُمْ وَ لَا يُنْفِرُهُمْ وَ يُكْرِمْ كَرِيمَ كُلِّ قَوْمٍ وَ يُؤَلِّيهُ عَلَيْهِمْ وَ يُحَذِّرُ النَّاسَ وَ يَحْتَرِسُ مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِي عَنْ أَحَدٍ بَشْرَهُ وَ لَا حُلُقَهُ

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

وَيَنْفَقُ أَصْحَابَهُ وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ وَ يُحَسِّنُ الْحَسَنَ وَ يُقَوِّيه وَ يُقَيِّضُ الْقَبِيحَ وَ يُوهِنُهُ مُعْتَدِلَ الْأَمْرِ غَيْرَ مُخْتَلِفٍ لَا يَعْمَلُ خَافَةَ أَنْ يَغْفُلُوا أَوْ يَمِيلُوا وَ لَا يَقْصُرَ عَنِ الْحَقِّ وَ لَا يَجُوزُهُ الَّذِينَ يَلُونَهُ مِنَ النَّاسِ خِيَارُهُمْ أَفْضَلُهُمْ عِنْدَهُ أَعْمَهُمْ نَصِيحَةُ الْمُسْلِمِينَ وَ أَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةُ أَحْسَنُهُمْ مُوَاسَاةً وَ مُوَازَرَةً

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

قَالَ وَ سَأَلْتُهُ عَنْ مَجْلِسِهِ فَقَالَ كَانَ ص لَا يَجْلِسُ وَ لَا يَقُومُ إِلَّا عَلَى ذِكْرٍ وَ لَا يُوطِئُ الْأَمَّاكِينَ وَ يَنْهَى عَنْ إِبْطَانِهَا وَ إِذَا انْتَهَى إِلَى قَوْمٍ جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ وَ يَأْمُرُ بِذَلِكَ وَ يُعْطِي كُلَّ جُلَسَائِهِ نَصِيبَهُ وَ لَا يَحْسَبُ أَحَدٌ مِنْ جُلَسَائِهِ أَنَّ أَحَدًا أَكْرَمَ عَلَيْهِ مِنْهُ مَنْ جَالَسَهُ صَابِرُهُ حَتَّى يَكُونَ هُوَ الْمُنْصَرِفُ عَنْهُ

He^{-asws} said: ‘And I^{-asws} asked him^{-asws} about his^{-saww} sitting, so he^{-asws} said: ‘He^{-saww} would neither sit nor stand except upon a Zikr (of Allah^{-azwj}), nor settle in a place (recognised with him^{-saww}), and he^{-saww} forbade from desecrating it, and when he^{-saww} ended up to a people he^{-saww} would sit wherever the gathering ended up with him^{-saww} and he^{-saww} would enjoin with that, and he^{-saww} would give to every gatherer his share, and he^{-saww} would not reckon anyone of his^{-saww} gatherers as anyone being more honourable than him^{-saww}. One who gathered to him^{-saww}, would be patient with him until it happened that he is the one who left from him^{-saww}.

مَنْ سَأَلَهُ حَاجَةً لَمْ يَرْجِعْ إِلَّا بِهَا أَوْ بِمِثْلِهَا مِنَ الْقَوْلِ قَدْ وَسَّعَ النَّاسُ مِنْهُ خُلُقُهُ وَ صَارَ لَهُمْ أَبًا وَ صَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً مَجْلِسُهُ يَجْلِسُ جَلِيمًا وَ خِيَاءً وَ صِدْقًا وَ أَمَانَةً لَا تُرْفَعُ فِيهِ الْأَصْوَاتُ وَ لَا تُؤْبَنُ فِيهِ الْحُرُمُ وَ لَا تُنْثَى فَلَنَائِهِ مُتَعَادِلِينَ مُتَوَاصِلِينَ فِيهِ بِالتَّقْوَى مُتَوَاضِعِينَ يُؤَقِّرُونَ الْكَبِيرَ وَ يَرْحَمُونَ الصَّغِيرَ وَ يُؤَثِّرُونَ ذَا الْحَاجَةِ وَ يَحْفَظُونَ الْغَرِيبَ

One who asked him^{-saww} for a need would not return except with it (as fulfilled), or cheerful from the word. He^{-saww} had expanded the people from his^{-saww} mannerisms and became a father for them, and they became equal in his^{-saww} presence regarding the rights. His^{-saww} sitting was a sitting of the forbearance, and shyness, and truthfulness and trustworthiness. He^{-saww} neither raised his^{-saww} voice in it nor did he^{-saww}, nor manifest the forbidden in it, nor did he^{-saww} turn towards a female, being fair and continuing in it with the piety, humble, dignifying the elders, and being merciful with the young, and preferring the ones with the needs, and protecting the stranger’.

فَقُلْتُ فَكَيْفَ كَانَتْ سِيرَتُهُ فِي جُلَسَائِهِ فَقَالَ كَانَ دَائِمَ الْبُشْرِ سَهْلَ الْخُلُقِ لَيْسَ الْجَانِبِ لَيْسَ يَقْطِرُ وَ لَا صَخَابٍ وَ لَا فَحَاشٍ وَ لَا عِيَابٍ وَ لَا مَدَاحٍ يَتَعَاوَلُ عَمَّا لَا يَشْتَهِي فَلَا يُفْهِسُ مِنْهُ وَ لَا يُحِبُّ فِيهِ مُؤَمَّلِيهِ قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلَاثِ الْمِرَاءِ وَ الْإِكْتَارِ وَ مَا لَا يَغْنِيهِ وَ تَرَكَ النَّاسَ مِنْ ثَلَاثٍ كَانَ لَا يَدُمُ أَحَدًا وَ لَا يُعِيرُهُ وَ لَا يَطْلُبُ عَوْرَتَهُ وَ لَا عَتْرَاتِهِ

I^{-asws} said: ‘How was his^{-saww} way among his^{-saww} gatherers?’ He^{-asws} said: ‘He^{-saww} was with a permanent smile, easy manners, soft of the approach, neither with abruptness, nor loudness,

nor immorality, nor faulting, nor slandering, paying no attention to what he^{-saww} does not desire. Thus, his^{-saww} followers neither despaired from him^{-saww} nor were they disappointed in him^{-saww}. He^{-saww} had neglected himself^{-saww} from three – the bitter arguments, and the frequenting, and what does not concern him^{-saww}, and left the people from three – He^{-saww} did not condemn anyone, nor fault him, nor sought his exposure nor his mistakes.

وَلَا يَتَكَلَّمُ إِلَّا فِيمَا رَجَا نَوَابَهُ إِذَا تَكَلَّمَ أَطْرَقَ جُلْسَاؤُهُ كَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرُ وَإِذَا سَكَتَ تَكَلَّمُوا وَلَا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ مَنْ تَكَلَّمَ أَنْصَبُوا لَهُ حَتَّى يَفْرَغَ حَدِيثُهُمْ عِنْدَهُ حَدِيثٌ أُولَاهُمْ يَضْحَكُ بِمَا يَضْحَكُونَ مِنْهُ وَ يَتَعَجَّبُ بِمَا يَتَعَجَّبُونَ مِنْهُ وَ يَصْبِرُ لِلْغَرِيبِ عَلَى الْجَفْوَةِ فِي مَسْأَلَتِهِ وَ مَنْطِقِهِ حَتَّى إِنْ كَانَ أَصْحَابُهُ لَيَسْتَجْلِبُونَهُمْ وَ يَقُولُ إِذَا رَأَيْتُمْ طَالِبَ الْحَاجَةِ يَطْلُبُهَا فَارْزُقُوهُ

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

وَلَا يَقْبَلُ الثَّنَاءَ إِلَّا مِنْ مُكَافِيٍّ وَ لَا يَقْطَعُ عَلَى أَحَدٍ كَلَامَهُ حَتَّى يَجُوزَ فَيَقْطَعَهُ بِنَهْيٍ أَوْ قِيَامٍ

And he^{-saww} did not accept the praise except from a suitability, nor did he^{-saww} cut off anyone in his speech unless he exceeded so he^{-saww} would cut him off by a forbiddance or standing’.

قَالَ فَسَأَلْتُهُ عَنْ سُكُوتِ رَسُولِ اللَّهِ ص فَقَالَ كَانَ سُكُوتُهُ عَلَى أَرْبَعٍ عَلَى الْحِلْمِ وَ الْحَذَرِ وَ التَّقْدِيرِ وَ التَّفَكُّيرِ فَأَمَّا التَّقْدِيرُ فَفِي تَسْوِيَةِ النَّظَرِ وَ الْإِسْتِمَاعِ بَيْنَ النَّاسِ وَ أَمَّا تَفَكُّرُهُ فَبِمَا يَنْفَى وَ يَقْضَى وَ جُمِعَ لَهُ الْحِلْمُ فِي الصَّبْرِ فَكَانَ لَا يُغْضِبُهُ شَيْءٌ وَ لَا يَسْتَفْزُهُ وَ جُمِعَ لَهُ الْحَذَرُ فِي أَرْبَعٍ أَخَذَهُ الْحَسَنَ لِيُقْتَدَى بِهِ وَ تَزَكِيهِ الْقَبِيحَ لِيُنْتَهَى عَنْهُ وَ اجْتِهَادِهِ الرَّأْيَ فِي صَلَاحِ أُمَّتِهِ وَ الْقِيَامِ فِيمَا جَمَعَ لَهُمْ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

He^{-asws} said: ‘I^{-asws} asked him^{-asws} about the silence of Rasool-Allah^{-saww}. He^{-asws} said: ‘His^{-saww} silence was upon four – Upon the forbearance, and the caution, and the planning, and the thinking. As for the planning, it was in the equal consideration and the listening between the people; and as for his^{-saww} thinking, in was regarding what remains and what perishes; and the forbearance was gathered for him^{-saww} in the patience and nothing would anger him^{-saww} nor provoke him^{-saww}; and the caution was gathered for him^{-saww} in four – his^{-saww} taking to the good in order to lead with it, and his^{-saww} neglecting the ugly in order to end from it, and his^{-saww} struggle of the opinion in the interests of his^{-saww} community, and the standing regarding what would gather for them the goodness of the world and the Hereafter’.⁴

5- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا ع عن آبائه عن علي ع قال: مَا رَأَيْتُ أَحَدًا أَبْعَدَ مَا بَيْنَ الْمَنَكِبَيْنِ مِنْ رَسُولِ اللَّهِ ص

‘Uyoun Akhbar Al-Reza^{-asws}’ - By a chain of Al Tameemy,

⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 4

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'I^{-asws} have not seen anyone of more distance in what is between the two shoulders than Rasool-Allah^{-saww}'.⁵

6- ص، قصص الأنبياء عليهم السلام لم يمض النبي ص في طريق فينبغ أهد إلا عرف أنه سلكه من طيب عرقه و لم يكن يمر بحجر ولا شجر إلا سجد له

'Qasas Al-Anbiya^{-as} - The Prophet^{-saww} would not pass by in any road and someone followed him^{-saww}, except he would recognise that he^{-saww} has travelled it due to the aroma of his^{-saww} perspiration, and he^{-saww} did not happen to pass by any stone nor tree except it would do Sajdah to him^{-saww}'.⁶

7- ير، بصائر الدرجات الحسن بن علي بن النعمان عن يحيى بن عمر عن أبان الأحمر عن زُرارة عن أبي جعفر ع قال قال رسول الله ص إننا معاشير الأنبياء تنام عيوننا ولا تنام قلوبنا ونرى من خلفنا كما نرى من بين أيدينا

'Basaair Al Darajaat' - Al-Hassan Bin Ali Bin Al Numan, from Yahya Bin Umar, from Aban Al Ahman, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'We^{-as} the community of the Prophets^{-as}, our^{-as} eyes sleep and our^{-as} hearts do not sleep, and we^{-as} see from our^{-as} behind just as we see from our^{-as} front''.⁷

8- ير، بصائر الدرجات محمد بن الحسين عن صفوان بن يحيى عن ميمون القداح عن أبي عبد الله ع قال: طلب أبو ذر رسول الله ص فقيل له إنه في حائط كذا وكذا فمضى يطلبه فدخل إلى الحائط والنبي ص نائم فأخذ عسيباً يابساً وكسره ليستبرئ به نوم رسول الله ص

'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Maymoun Al Qadah,

'From Abu Abdullah^{-asws} having said: 'Abu Zarr^{ar} sought Rasool-Allah^{-saww}, and it was said to him^{ar}, 'He^{-saww} is by such and such a garden wall He^{ar} went to seek him^{-saww} and entered to the wall and the Prophet^{-saww} was sleeping. He^{-saww} grabbed a dry palm branch and broke it in order (respectfully) break the sleep of Rasool-Allah^{-saww} with it'.

قال ففتح النبي ص عينه وقال أتحذعني عن نفسي يا أبا ذر أ ما علمت أنني أراكم في منامي كما أراكم في يقظتي

He^{-asws} said: 'The Prophet^{-saww} opened his^{-saww} eyes and said: 'Are you^{ar} alluring me^{-saww} from myself^{-saww}, O Abu Zarr^{ar}? But, know that I^{-saww} see you all in my^{-saww} sleep just as I^{-saww} see you all in my^{-saww} wakefulness''.⁸

9- ير، بصائر الدرجات محمد بن الحسين عن محمد بن سنان عن الحسين بن المختار عن زيد الشحام قال سمعت أبا عبد الله ع يقول طلب أبو ذر رحمة الله رسول الله ص فقيل له إنه صلى الله عليه وآله في حائط كذا وكذا فتوجه في طلبه فوجده نائماً فأعظمه أن يهتبه فأراد أن يستبرئ نومه ص فسمعه رسول الله ص رفَعَ رأسه فقال يا أبا ذر أتحذعني أ ما علمت أنني أرى أعمالكم في منامي كما أراكم في يقظتي إن عيني تنام و قلبي لا ينام

⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 5

⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 6

⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 7

⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 8

‘Basaair Al Darajaat’ - Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Al-Husayn Bin Al Mukhtar, from Zayd al Shaham who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Abu Zarr^{ar} sought Rasool-Allah^{-saww} and it was said to him^{ar}, ‘He^{-saww} is by such and such wall’. He^{ar} headed in seeking him^{-saww} and found him^{-saww} asleep, and found it grievous in waking him^{-saww}. So, he intended to free him^{-saww} from his^{-saww} sleep, and Rasool-Allah^{-saww} hear him^{ar} and raised his^{-saww} head and said: ‘O Abu Zarr^{ar}! Are you^{ar} (trying to) trick me^{-saww}? But know that I^{-saww} see your deeds during my^{-saww} sleep just as I^{-saww} see you all during my^{-saww} wakefulness. My^{-saww} eyes sleep and my^{-saww} heart does not sleep’.⁹

10- ير، بصائر الدرجات علي بن إسماعيل عن صفوان عن العلاء عن محمد بن أبي جعفر ع قال قال رسول الله ص أراكم من خلفي كما أراكم بين يدي لتقيمن صفوفكم أو ليخالفن الله بين قلوبكم

‘Basaair Al Darajaat’ - Ali Bin Ismail, from Safwan, from Al A’ala, from Muhammad,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} see you all from my^{-saww} back just as I^{-saww} see you from my^{-saww} front, whether you are establishing the rows (during the Salat) or are opposing Allah^{-azwj} in between your hearts’.¹⁰

11- ير، بصائر الدرجات أحمد بن محمد بن أبي عمير عن حماد بن الحلي عن أبي عبد الله عليه السلام مثله

‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hamad, from Al Halby,

‘From Abu Abdullah^{-asws} – similar to it’.¹¹

12- ير، بصائر الدرجات الحسن بن علي عن عبيد بن هشام عن أبي إسماعيل كاتب شريح عن أبي عتاب زياد مؤلى آل دغش عن أبي عبد الله ع مثله

‘Basaair Al Darajaat’ - Al-Hassan Bin Ali, from Ubeys Bin Hisham, from Abu Ismail, scribe of Shareeh, from Abu Ataah Ziad, slave of family of Wagash,

‘From Abu Abdullah^{-asws} – similar to it’.¹²

13- ير، بصائر الدرجات محمد بن الحسين عن يزيد بن إسحاق عن هارون بن حمزة عن أبي عبد الله ع مثله

‘Basaair Al Darajaat’ - Muhammad Bin Al-Husayn, from Yazeed Bin Is’haq, from Haroun Bin Hamza,

‘From Abu Abdullah^{-asws} – similar to it’.¹³

14- سن، المحاسن معاوية بن الحكم عن ابن المغيرة عن إبراهيم بن معروض عن أبي جعفر ع قال: إن عمر دخل على حفصة فقال كيف رسول الله ص فيما فيه الرجال فقالت ما هو إلا رجل من الرجال

⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 9

¹⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 10

¹¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 11

¹² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 12

¹³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 13

'Al Mahasin' - Muawiya Bin Al Hakeem, from Ibn Al Mugheira, from Ibrahim Bin Ma'raz,

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

فَأَنْفَتَ اللَّهُ لِنَبِيِّهِ ص فَأَنْزَلَ إِلَيْهِ صَحْفَةً فِيهَا هَرِيسَةٌ مِنْ سُبُلِ الْجَنَّةِ فَأَكَلَهَا فَزَادَ فِي بُضْعِهِ بُضْعَ أَرْبَعِينَ رَجُلًا

Allah^{-azwj} Disdained for His^{-azwj} Prophet^{-saww} and Sent down a Parchment to him^{-saww} wherein was 'Hareesa' (porridge) from the cereal of the Paradise. He^{-saww} ate it and it increased in his^{-saww} potency, potency of forty men".¹⁴

15- سن، المحاسن أبي عن محمد بن سنان عن منصور الصنبل عن أبيه عن أبي بصير عن أبي عبد الله ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَهْدَى إِلَى رَسُولِهِ هَرِيسَةً مِنْ هَرَائِسِ الْجَنَّةِ غُرِسَتْ فِي رِيَاضِ الْجَنَّةِ وَ فَرَكَهَا الْحَوْرُ الْعَيْنُ فَأَكَلَهَا رَسُولُ اللَّهِ ص فَزَادَ فِي قُوَّتِهِ بُضْعَ أَرْبَعِينَ رَجُلًا وَ ذَلِكَ شَيْءٌ أَرَادَ اللَّهُ أَنْ يَسِّرَ بِهِ نَبِيَّهُ ص

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

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Gifted to His^{-azwj} Rasool^{-saww}, a porridge from the porridges of the Paradise, planted in the Gardens of the Paradise, and prepared by the Maiden Houries. Rasool-Allah^{-saww} ate it and it increased in his^{-saww} strength the potency of forty men, and that is something Allah^{-azwj} Wanted to Cheer His^{-azwj} Prophet^{-saww} by it".¹⁵

16- كا، الكافي محمد بن يحيى عن ابن عيسى عن محمد بن سنان مثله ثم قال و في حديث آخر رفعه إلى أبي عبد الله ع قال إِنَّ رَسُولَ اللَّهِ ص شَكَأَ إِلَى رَبِّهِ جَلَّ وَ عَزَّ وَجَعَ الظَّهْرَ فَأَمَرَهُ بِأَكْلِ الْحَبِّ بِاللَّحْمِ يَغْنِي الْهَرِيسَةَ

'Al-Kafi' - Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, similar to it, then said,

'And in another Hadeeth raised to Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} complained to his^{-saww} Lord^{-azwj}, Majestic and Mighty, of back pain. He^{-azwj} Commanded him^{-saww} to eat the cereal with the meat – meaning 'Al-Hareesa' (porridge)".¹⁶

17- بج، الخرائج و الجرائح من معجزاته ص أَنَّ الْأَخْبَارَ تَوَاتَرَتْ وَ اعْتَرَفَ بِهَا الْكَافِرُ وَ الْمُؤْمِنُ بِحَقِّ التُّبُّوَّةِ الَّذِي بَيَّنَّ كَيْفِيَّتَهُ عَلَى شَعَرَاتٍ مُتَرَاكِمَةٍ تَقْدَمُتْ بِهَا الْأَنْبِيَاءُ قَبْلَ مَوْلِدِهِ بِالزَّمَنِ الطَّوِيلِ فَوَافَقَ ذَلِكَ مَا أَخْبَرُوا بِهِ عَنْهُ فِي صِفَتِهِ ص

'Al Kharaij Wa Al Jaraih' - From his^{-saww} miracles is that the Ahadeeth are numerous and the Kafirs as well as the Momins have acknowledged with these – of the seal of the Prophet-hood in between his^{-saww} shoulders upon accumulated hair. The Prophets^{-as} preceeded with these before his^{-saww} birth by a lengthy time period. That is in accordance to what they^{-as} informed about him^{-saww}, in his^{-saww} description".¹⁷

¹⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 14

¹⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 15

¹⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 16

¹⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 17

18- يج، الخرائج و الجرائح رُوي أَنَّ النَّبِيَّ صَلَّى قَالَ: أَمُّوا الرُّكُوعَ وَ السُّجُودَ فَوَ اللَّهِ إِنِّي لَأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي إِذَا رَكَعْتُمْ وَ سَجَدْتُمْ

‘Al Kharaij Wa Al Jaraih’ - It is reported that the Prophet^{-saww} said: ‘Complete your Ruku’s and the Sajdah, for by Allah^{-azwj l-saww} see you all from my^{-saww} back when you perform yours Ruku and your Sajdah’¹⁸.

19 - قب: كان النبي صلى الله عليه واله قبل المبعث موصوفا بعشرين خصلة من خصال الانبياء لو انفرد واحد بأحدها لدل على جلاله، فكيف من اجتمعت فيه، كان نبيا أميناً، صادقاً حاذقاً، أصيلاً نبيلاً، مكيناً، فصيحاً، نصيحاً، عاقلاً فاضلاً، عابدا زاهداً، سخياً مكيماً، قانعاً متواضعاً، حليماً رحيماً، غيوراً صبوراً، موافقاً مرافقاً،

‘Al Manaqib’ of Ibn Shehr Ashoub - The Prophet^{-saww}, before the Sending, was described by twenty characteristics if one alone were to be individualised, it would be evidence upon his^{-saww} majesty, so how would it be in its totality. He^{-saww} was a trustworthy Prophet^{-saww}, truthful, ingenious, highborn, noble, distinguished, eloquent, advising, intellectual, meritorious, worshipper, ascetic, generous, brave, content, humble, forbearing, merciful, ardent, patient, agreeable, harmonious.

لم يخالط منجماً ولا كاهناً ولا عيافاً، ولما قالت قريش: إنه ساحر علمنا أنه قد أراهم ما لم يقدرُوا على مثله، وقالوا: هذا مجنون، لما هجم منه على شيء لم يفكر في عاقبته منهم، وقالوا: هو كاهن، لانه أنبأ بالغائبات،

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

وقالوا: معلم، لانه قد أنبأهم بما يكتُمونه من أسرارهم، فثبت صدقه من حيث قصدوا تكذيبه، وكان فيه خصال الضعفاء، ومن كان فيه بعضها لا ينظم أمره: كان يتيماً فقيراً، ضعيفاً وحيداً غريباً، بلا حصار ولا شكوة، كثير الاعداء، ومع جميع ذلك تعالى مكانه، وارتفع شأنه، فدل على نبوته صلى الله عليه واله،

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

وكان الجلف البدوي يرى وجهه الكريم فيقول: والله ما هذا وجه كذاب، وكان صلى الله عليه واله ثابتاً في الشدائد وهو مطلوب، وصابراً على البأساء والضراء وهو مكروب محروب، وكان زهداً في الدنيا، راغباً في الآخرة، فثبت له الملك، وكان يشهد كل عضو منه على معجزة:

¹⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 18

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

نوره: كان إذا مشى في ليلة ظلماء بداله نور كأنه قمر، قالت عائشة: فقدت إبرة ليلة فما كان في منزلي سراج، فدخل النبي صلى الله عليه وآله فوجدت الإبرة بنور وجهه.

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

قالت عائشة فقدت إبرة ليلة فما كان في منزلي سراج فدخل النبي ص فوجدت الإبرة بنور وجهه

Ayesha said, 'One night I lost a needle, and there was no lamp in my dwelling. The Prophet^{-saww} entered and I found the needle by the Noor (radiance) of his^{-saww} face'.

حزرة بن عمر الأسلمي قال نفرنا مع النبي ص في ليلة ظلماء فأضاءت أصابعه عرفه

Hamza Bin Umar Al-Aslami who said, 'We went out with the Prophet^{-saww} on a dark night and his^{-saww} fingers illuminated his^{-saww} surroundings'.

جابر بن عبد الله إنه كان لا يمر في طريق فيمر فيه إنسان بعد يومين إلا عرف أنه عبر فيه

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

مسلم كان النبي ص يقبل عند أم سلمة فكانت تجمع عرقه و تجعله في الطيب

Muslim – 'The Prophet^{-saww} was having a nap in the presence of Umm Salma^{ar}, and she^{ar} gathered his^{-saww} perspiration and made it into perfume'.

عبد الجبار بن وائل عن أبيه قال أتى رسول الله ص بدلو من ماء فشرب ثم توضأ فتمضمض ثم مسح في الدلو فصار مسكاً أو أطيب من المسك

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

ظله: لم يقع ظله على الارض، لان الظل من الظلمة، وكان إذا وقف في الشمس والقمر والمصباح نوره يغلب أنوارها.

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

قامته: كلما مشى مع أحد كان أطول منه برأس، وإن كان طويلاً.

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

رأسه: كان يظله سحابة من الشمس، وتسير لمسيرة، وتركذ لركوده، ولا يطير الطير فوقه.

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

عينيه: كان يبصر من ورائه كما يبصر من أمامه، ويرى من خلفه كما يرى من قدامه.

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

أنفه: لم يشم به منذ خلقه الله تعالى رائحة كريهة.

His^{-saww} nose – ‘He^{-saww} did not smell by it, since Allah^{-azwj} the Exalted Created him^{-saww}, any abhorrent smell’.

فمه: كان يمج في الكوز والبئر فيجدون له رائحة أطيب من المسك.

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

لسانه: كان ينطق بلغات كثيرة.

His^{-saww} tongue – ‘He^{-saww} would speak in a lot of languages’.

محاسنه: كانت فيه سبع عشرة طاقة نور يتلألؤ في عوارضه.

His^{-saww} beauty – ‘There were in him^{-saww}, seventeen rays of Noor shining in his^{-saww} body’.

اذنيه: كان يسمع في منامه كما يسمع في انتباهه، ويسمع كلام جبرئيل عند الناس ولا يسمعون.

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

ربيع الأبرار أنه دخل أبو سفيان على النبي ص و هو يقاد فأحس بتكاثر الناس فقال في نفسه و اللات و العزى يا ابن أبي كبشة لأملأها عليك خيلاً و رجلاً و إني لأرجو أن أرقى هذه الأعواد فقال النبي ص أ و يكفيني الله شرك يا أبا سفيان

Rabi’e Al-Abrar – ‘Abu Sufyan came to the Prophet^{-saww} and he^{-saww} was guiding, and he sensed the large number of people and said within himself, ‘By Al-Laat and Al-Uzza (names of two idols)! O son of Abu Kabasha, I shall pour upon you^{-saww} cavalry and infantry, and I hope I wake

up these sticks'. The Prophet^{-saww} said: 'Our Allah^{-azwj} will Suffice us (against) Shirk, O Abu Sufyan'.

صدره: لم يكن على وجه الارض أعلم منه.

His^{-saww} chest – 'There did not happen to be upon the surface of the earth anyone more knowledgeable than him^{-saww}'.

ظهره: كان بين كتفيه خاتم النبوة، كلما أبداه غطى نوره نور الشمس، مكتوب عليه: لا إله إلا الله وحده لا شريك له، توجه حيث شئت فأنت منصور

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

في حديث جابر بن سمرة: رأيت خاتمه غصروف كتفيه مثل بيض الحمامة

In a Hadeeth of Jabir Bin Samrah – 'I saw his^{-saww} seal of the cartilage of his^{-saww} shoulders being like eggs of a pigeon'.

وسئل الخدري عنه فقال: بضعة ناشرة

And Al-Khudry was asked about him^{-saww}, and he said, 'A piece of raised flesh'.

أبو زيد الانصاري: شعر مجتمع على كتفيه

Abu Zayd Al-Ansary – 'Hair gathered upon his^{-saww} shoulders'.

السائب بن يزيد: مثل زر الحجلة،

Al-Saib Bin Yazeed – 'Like strength of the partridge'.

ولما شك في موت رسول الله صلى الله عليه واله وضعت أسماء بنت عميس يدها بين كتفيه، فقالت: قد توفي رسول الله صلى الله عليه واله قد رفع الخاتم

And when there was doubt regarding the expiry of Rasool-Allah^{-saww}, Asma Bint Umayy placed her hand between his^{-saww} shoulders and she said, 'Rasool-Allah^{-saww} has passed away, the seal has been Raised''.

بطنه: كان يشد عليه الحجر من الغرث، فيشبع قلبه، كان تنام عيناه ولا ينام قلبه

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

يداه: فار الماء من بين أصابعه، وسبح الحصى في كفه

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

ركبه: ولد مسرورا محتونا، وما احتلم قط، لان ذلك من الشيطان، وكان له شهوة أربعين نبيا

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

جلوسه: عائشة. قلت: يا رسول الله إنك تدخل الخلاء، فإذا خرجت دخلت على أثرك فما أرى شيئا إلا أني أجد رائحة المسك، فقال: إنا معاشر الانبياء تنبت أجسادنا على أرواح الجنة، فما يخرج منه شيء إلا ابتلعتة الأرض

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

وتبعه رجل علم مراده فقال صلى الله عليه واله: إنا معاشر الانبياء لا يكون منا ما يكون من البشر.

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

ام أيمن: أصبح رسول الله صلى الله عليه واله فقال: يا ام أيمن قومي فاهريقي ما في الفخارة، يعنى البول، قلت: والله شربت ما فيها وكنت عطشى، قالت: فضحك حتى بدت نواجده، ثم قال: أما إنك لا تنجع بطنك أبدا .

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

ومنه حديث دم الفصد

And from him is the Hadeeth of the blood (of cupping).

فخذه: كل دابة ركبها النبي صلى الله عليه واله بقيت على سننها لا تهرم قط

His^{-azwj} thighs – Every animal the Pophet^{-saww} rode, remained upon its age, not getting old at all’.

رجليه: أرسلهما في بئر ماؤه أجاج فعذب

His^{-saww} legs – ‘He^{-saww} placed them in a well, its water was bitter and it became sweet’.

قوته: كان لا يقاومه أحد

His^{-saww} strength – ‘No one could counter him^{-saww}’.

إسحاق بن بشار: إن ركانة بن عبد بن زيد بن هاشم كان من أشد قريش فخلا ، فقال له النبي صلى الله عليه واله في وادي أصم: يا ركانة ألا تتقي الله وتقبل ما أدعوك إليه ؟ قال: إني لو أعلم أنه حق لاتبعتك،

Is'haq Bin Bashar – ‘Rakanah Bin Abd Bin Zayd Bin Hashim was from the strongest of the Qureysh. The Prophet^{-saww} said to him in the valley of Asam: ‘O Rakanah! Will you fear Allah^{-azwj} and accept what I^{-saww} am inviting you to?’ He said, ‘If I come to know that it is truth, I will follow you^{-saww}’.

فقال النبي صلى الله عليه واله: أفأريت إن صرعتك أتعلم أن ما أقول: حق ؟ قال: نعم، قال: قم حتى اصارعك،

The Prophet^{-saww} said: ‘What is your view if I^{-saww} wrestle you, will you know that what I^{-saww} am saying is true?’ He said, ‘Yes’. He^{-saww} said: ‘Stand until I^{-saww} wrestle you’.

قال: فقام إليه ركانة فصارعه، فلما بطش به رسول الله صلى الله عليه واله أضجعه، قال: فعد، فعاد فصارعه، فقال: إن ذا لعجب يا قوم، إن صاحبكم أسحر أهل الأرض

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

حرمته: كان القمر يحرك مهده في حال صباه، وكان لا يمر على شجرة إلا سلمت عليه، ولم يجلس عليه الذباب، ولم تدن منه هامة ولا سامة

His^{-saww} sanctity – ‘The moon used to move his^{-saww} cradle during the state of his^{-saww} childhood, and he^{-saww} would not pass by a tree except it greeted unto him^{-saww}, and no fly sat upon him^{-saww}, and neither any vermin nor poisonous (creature) was noted (having sat on him^{-saww}).’

مشيه: كان إذا مشى على الأرض السهلة لا يبين لقدميه أثر، وإذا مشى على الصلبة بان أثرها

His^{-saww} walking – ‘When he^{-saww} walked upon the coastal (soft) ground, his^{-saww} did not manifest any footprints, and when he^{-saww} walked upon the hard ground, his^{-saww} footprint appeared’.

هيبته: كان عظيما مهيبا في النفوس حتى ارتاعت رسل كسرى، مع أنه كان بالتواضع موصوفا، وكان محبوبا في القلوب حتى لا يقلبيه مصاحب، ولا يتباعد عنه مقارب،

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

قال السدي في قوله: " سنلقي في قلوب الذين كفروا الرعب " : لما ارتحل أبو سفيان و المشركون يوم احد متوجهين إلى مكة قالوا: ما صنعنا قتلناهم حتى لم يبق منهم إلا الشريد تركناهم، إذ هموا وقالوا: ارجعوا فاستأصلوهم، فلما عزموا على ذلك ألقى الله في قلوبهم الرعب حتى رجعوا عما هموا

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

وروي أن الكفار دخلوا مكة كالمهزمين مخافة أن يكون له الكرة عليهم، وقال صلى الله عليه وآله: نصرت بالرعب مسيرة شهر

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

قوله تعالى: " وكف أيدي الناس عنكم " وذلك أن النبي صلى الله عليه وآله لما قصد خيبر وحاصر أهلها همت قبائل من أسد وغطفان أن يغيروا على أهل المدينة، فكف الله عنهم بإلقاء الرعب في قلوبهم

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

قوله تعالى: " هو الذي أيدك بنصره " وقال صلى الله عليه وآله: لم نخل في ظفر إما في ابتداء الامر وإنما في انتهائه،

The Words of the Exalted: ***He is the One Who Assisted you with His Help [8:62]***, and he^{-saww} said: 'I^{-saww} did not bolt in the beginning of the matter, and rather in its ending'.

وكان جميل بن معمر الفهري حفيظا لما يسمع، ويقول: إن في جوفي لقلبين أعقل بكل واحد منهما أفضل من عقل محمد، فكانت قريش تسميه ذا القلبين، فتلقيه أبو سفيان يوم بدر وهو آخذ بيده إحدى نعليه، والآخرى في رجله، فقال له: يا با معمر ما الخبر؟ قال: انهزموا، قال: فما حال نعليك؟ قال: ما شعرت إلا أنها في رجلي لهيبة محمد، فنزل: " ما جعل الله لرجل من قلبين في جوفه

Jameel Bin Ma'mar Al-Fahry was a memoriser when he heard and said, 'In my inside there are two hearts. I am more intellectual with each one of them, superior than the intellect of Muhammad^{-saww}'. The Qureysh used to call him 'One with two hearts'. Abu Sufyan met him on the Day of Badr and he was holding one of his slippers in his hand, and the other one was in his leg. He said to him, 'O Abu Ma'mar, what is the news?' He said, 'Defeated'. He said, 'So what is the state of your slipper?' He said, 'I am not aware except it is in my leg due to the prestige of Muhammad^{-saww}'. It was revealed: ***Allah did not Make two hearts for a man to be inside him [33:4]***".

أمير المؤمنين عليه السلام: وينصر الله من لاقاه إن له * نصرا يمثل بالكفار إذ عندوا

Amir-Al-Momineen^{-asws}: 'And Allah^{-azwj} Helped (against) the one he^{-saww} met (in battle) that the Help would be for him^{-saww}, resembling against the Kafirs when they came".¹⁹ (Not a Hadith but a collection of statements from a Non-Shia source)

20- قب، المناقب لابن شهر آشوب الترمذی فی السّمائل و الطّبری فی التّاریخ و الرّحشیری فی الفائق و الفّثال فی الرّوضة زوّ صفة النّبی ص بروایات كثيرة منها عن أمير المؤمنين ع و ابن عباس و أبي هريرة و جابر بن سمرّة و هند بن أبي هالة

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

أَنَّهُ كَانَ صَ فَحْمًا مُفَحَّمًا فِي الْعُيُونِ مُعَظَّمًا وَ فِي الْقُلُوبِ مُكْرَمًا يَتَلَأَلُّ وَجْهُهُ تَلَأَلُّ الْقَمَرِ لَيْلَةَ الْبَدْرِ أَزْهَرُ مُنَوَّرَ اللَّوْنِ مُشْرِبًا بِحُمْرَةٍ لَمْ تَزِرْ بِهِ ثِقَلَةٌ لَمْ تَعْبُهُ ثُجْلَةٌ أَغْرَأَبَلَجَ أَحْوَرَ أَدْعَجَ أَكْخَلَ أَرْجَ عَظِيمَ الْهَامَةِ رَشِيقَ الْقَامَةِ مُقْصِدًا وَاسِعَ الْجَبِينِ أَقْنَى الْعَرِينِ أَشْكَلَ الْعَيْنَيْنِ مَقْرُونِ الْحَاجِبَيْنِ سَهْلَ الْحَدَتَيْنِ صَلْتَهُمَا

'He^{-saww} was grand, dignified. In the eyes (of the people) he^{-saww} was revered, and in the hearts he^{-saww} was honoured. His^{-saww} face shone like the shining of the moon on the night of the full moon, blooming, radiant of the complexion, reddish, not coming to the eyeball, largeness did not tire him^{-saww}, illustrious, serene, beautiful eyes, rich, kohl (applied), quick walker, large head, graceful of height, moderately wide forehead, powerful ears, shapely eyes, paired of the eyebrows, soft shiny cheeks.

طَوِيلَ الزَّنْدَيْنِ شَبَحَ الذَّرَاعَيْنِ عَظِيمَ مُشَاشَةِ الْمَنْكِبَيْنِ طَوِيلَ مَا بَيْنَ الْمَنْكِبَيْنِ شَتَّى الْكَفَيْنِ صَحْمَ الْفَدَمَيْنِ عَارِي الثَّدْيَيْنِ خُصَّاصَ الْأَخْمَصَيْنِ مَخْطُوطِ الْمَتْنَيْنِ [أَهْدَبَ الْأَشْفَارِ كَثَّ اللَّحْيَةِ ذَا وَفْرَةٍ وَافِرَ السَّبَلَةِ أَحْضَرَ الشَّمْطِ]

Long forearms, hairy arms, large shoulder bones, long of what is between the shoulders, soft palms, sturdy feet, hairless of the two breasts, rounded heels, sturdy, long lashes, bushy beard with fullness, full moustache, grey-haired, large mouth, curved nose, well-cleaned teeth, straight hair, delicate nose, moderate body, straight belly, wide chest, as if his neck was full of blood in the purity of silver.

ضَلِيعَ الْقَمِ أَشَمَّ أَشْنَبَ مُفْلَجَ الْأَسْنَانِ سَبَطَ الشَّعْرِ دَقِيقَ الْمَسْرُوتَةِ مُعْتَدِلَ الْخَلْقِ مُقَاضَ الْبَطْنِ عَرِضَ الصَّدْرِ كَأَنَّ عُنُقَهُ جِيدٌ دُمِيَّةٌ فِي صَفَاءِ الْفِضَّةِ سَائِلَ الْأَطْرَافِ مِنْهُوسَ الْعَقَبِ فَصِيرَ الْخَنَكِ دَائِي الْجَبْهَةِ ضَرْبَ اللَّحْمِ بَيْنَ الرَّجْلَيْنِ كَانَ فِي خَاصِرَتِهِ انْفِتَاقٌ فَعَمَ الْأَوْصَالُ لَمْ يَكُنْ بِالطَّوِيلِ الْبَائِنِ وَ لَا بِالْقَصِيرِ الشَّائِنِ وَ لَا بِالطَّوِيلِ الْمُمَغِّطِ وَ لَا بِالْقَصِيرِ الْمُتَرَدِّدِ وَ لَا بِالْجَعْدِ الْقَطِطِ وَ لَا بِالْسَّبُطِ وَ لَا بِالْمُطَهَّمِ وَ لَا بِالْمُكَلَّمِ وَ لَا بِالْأَبْيَضِ الْأَمْهَقِ

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

¹⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 19

ضَحْمُ الْكَرَادِيسِ جَلِيلُ الْمَشَاشِ كَنُوزٍ [مَكْنُوزٍ] الْمُنْخَرِ لَمْ يَكُنْ فِي بَطْنِهِ وَ لَا فِي صَدْرِهِ شَعْرٌ إِلَّا مُوَصِّلٌ مَا بَيْنَ اللَّبَّةِ إِلَى السُّرَّةِ كَالْحُطِّ جَلِيلِ الْكَتَدِ أَجْرَدَ
ذَا مَسْرُورَةٍ وَ كَانَ أَكْثَرُ شَيْبِهِ فِي فُؤَادِي رَأْسِهِ وَ كَانَ كَفُّهُ كَفَّ عَطَارٍ مَسْمًا بِطَيْبٍ رَحْبِ الرَّاحَةِ سَبْطُ الْقَصَبِ وَ كَانَ إِذَا رَضِيَ وَ سُرَّ فَكَأَنَّ وَجْهَهُ الْمِرْآةَ
وَ كَانَ فِيهِ شَيْءٌ مِنْ صَوْرِ

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

يَخْطُو تَكْفُؤًا وَ يَمْشِي الْهُوَيْنَا يَبْدَأُ الْقَوْمَ إِذَا سَارَعَ إِلَى خَيْرٍ وَ إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبٍ إِذَا تَبَسَّمَ يَبْسَمُ عَنْ مِثْلِ الْمُنْحَدِرِ عَنْ بَطُونِ الْعَمَامِ وَ
إِذَا افْتَرَّ افْتَرَّ عَنْ سَنَا الْبَرْقِ إِذَا تَأَلَّأَ لَطِيفَ الْخَلْقِ عَظِيمَ الْخُلُقِ لَيْنَ الْجَانِبِ إِذَا طَلَعَ بِوَجْهِهِ عَلَى النَّاسِ رَأَوْا جَيْبَهُ كَأَنَّهُ ضَوْءُ السِّرَاجِ الْمُنَوَّدِ

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

كَأَنَّ عَرَقَهُ فِي وَجْهِهِ اللَّوْلُؤُ وَ رِيحَ عَرَقِهِ أَطْيَبُ مِنْ رِيحِ الْمِسْكِ الْأَدْفَرِ بَيْنَ كَيْفَيْهِ خَاتَمُ النَّبُوءَةِ

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

أَبُو هُرَيْرَةَ كَانَ يُقْبَلُ جَمِيعًا وَ يُدْبِرُ جَمِيعًا

Abu Hureyra, ‘He^{-saww} faced as a whole, and turned back as a whole’.

جَابِرُ بْنُ سَمُرَةَ كَانَتْ فِي سَاقِهِ خُمُوشَةٌ

Jabir Bin Samarah, ‘In his^{-saww} walking he^{-saww} was delicate’.

أَبُو حَجِيفَةَ [جَحِيفَةَ] كَانَ قَدْ سُمِطَ عَارِضَاهُ وَ عَنَقَتُهُ بَيْضَاءُ

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

أُمُّ هَانِي رَأَيْتُ رَسُولَ اللَّهِ صَ ذَا ضَفَائِرَ أَرْبَعٍ وَ الصَّحِيحُ أَنَّهُ كَانَ لَهُ ذَوَابَتَيْنِ وَ مَبْدُؤَهَا مِنْ هَاشِمٍ

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

أَنَسَ مَا عَدَدْتُ فِي رَأْسِ رَسُولِ اللَّهِ ص وَ لِحْيَتِهِ إِلَّا أَرْبَعَ عَشْرَةَ شَعْرَةً بَيْضَاءَ وَ يُقَالُ سَبْعَ عَشْرَةَ

Anas (a well-known fabricator), 'I did not count in the head of Rasool-Allah^{-saww} and his^{-saww} beard except fourteen white hairs', and it is said, 'seventeen'.

ابْنُ عُمَرَ إِذَا كَانَ شَيْبُهُ نَحْوًا مِنْ عِشْرِينَ شَعْرَةً بَيْضَاءَ

Ibn Umar, 'But rather his^{-saww} greyness was approximately twenty white hairs'.

الْبَرَاءُ بْنُ عَازِبٍ كَانَ يَضْرِبُ شَعْرَهُ كَتِفَيْهِ

Al-Bara'a Bin Aazib, 'His^{-saww} hair used to strike his^{-saww} shoulders'.

أَنَسَ لَهُ لَمَّةٌ إِلَى شَحْمَةِ أُذُنَيْهِ

Anas (fabricator), 'For him^{-saww} was a lock to the lobe of his^{-saww} ears'.

عَائِشَةُ كَانَ شَعْرُهُ فَوْقَ الْوُقُرَةِ وَ دُونَ الْجُمَّةِ

Ayesha, 'His^{-saww} hair was above the abundance and below the forelocks'.²⁰ (Not a Hadith but some statements from a Non-Shia source)

21- شي، تفسير العياشي في رواية صفوان الجمال عن أبي عبد الله ع و عن سعد الإسكاف عن أبي جعفر ع جاء أعرابي أحد بني عامر فسأل عن النبي ص فلم يجده قالوا هو يفرج [يفرح] فطلبه فلم يجده قالوا هو يمى قال فطلبه فلم يجده

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

فَقَالُوا هُوَ بِعَرَفَةَ فَطَلَبَهُ فَلَمْ يَجِدْهُ قَالُوا هُوَ بِالْمَسَاعِرِ قَالُوا فَوَجَدَهُ فِي الْمَوْقِفِ قَالَ حَلُّوا لِي النَّبِيَّ ص فَقَالَ النَّاسُ يَا أَعْرَابِي مَا أَنْكَرَكَ إِذَا وَجَدْتَ النَّبِيَّ ص وَسَطَ الْقَوْمِ وَجَدْتَهُ مُفَخَّمًا قَالَ بَلْ خَلُوهُ لِي حَتَّى لَا أَسْأَلَ عَنْهُ أَحَدًا

They said, 'He^{-saww} is at Arafaat'. They said, 'You will find him^{-saww} in the pausing station'. He said, 'Describe the Prophet^{-saww} to me'. The people said, 'O Bedouin! You will not deny when you find the Prophet^{-saww} in the midst of the people and find him^{-saww} as dignified'. He said, 'But describe his^{-saww} appearance to me until I don't have to ask anyone about him^{-saww}'.

قَالُوا فَإِنَّ نَبِيَّ اللَّهِ أَطْوَلُ مِنَ الرَّعَةِ وَ أَقْصَرُ مِنَ الطَّوِيلِ الْفَاحِشِ كَأَنَّ لَوْنَهُ فِضَّةٌ وَ ذَهَبُ أَرْجُلِ النَّاسِ جُمَّةٌ وَ أَوْسَعُ النَّاسِ جِبْهَةً بَيْنَ عَيْنَيْهِ غُرَّةٌ أَقْنَى الْأَنْفِ وَ أَسْعَى الْجَبِينِ كَثُ اللَّحْيَةِ مُفْلَحُ الْأَسْنَانِ عَلَى شَفَتَيْهِ السُّفْلَى خَالٌ كَأَنَّ رَقَبَتَهُ إِرْبِيقٌ فِضَّةٌ بَعِيدٌ مَا بَيْنَ مُشَاشَةِ الْمُنْكَبَيْنِ كَأَنَّ بَطْنَهُ وَ صَدْرَهُ سَبَلٌ سَبَطُ الْبَنَانِ عَظِيمُ الْبَرَاثِنِ

²⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 20

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

إِذَا مَشَى مَشَى مُتَكَبِّفًا وَإِذَا التَفَتَ التَفَتَ بِأَجْمَعِهِ كَأَنَّ يَدَهُ مِنْ لِيْنِهَا مِثْلُ أَرْزَبٍ إِذَا قَامَ مَعَ إِنْسَانٍ لَمْ يَنْفَتِلْ حَتَّى يَنْفَتِلَ صَاحِبُهُ وَإِذَا جَلَسَ لَمْ يَحُلْ حَبْوَتَهُ حَتَّى يَقُومَ جَلِيسُهُ

When he^{-saww} walked, walked lop-sided, and when he^{-saww} turned, turned with the whole of him^{-saww}, it was as if his^{-saww} hand was from its softness like a (soft) fur of a rabbit. When he^{-saww} stood with the person, he^{-saww} would not turn away until his^{-saww} companion turned away, and when he^{-saww} sat, did not loosen his^{-saww} garment until he^{-saww} arose from his^{-saww} gathering'.

فَجَاءَ الْأَعْرَابِيُّ فَلَمَّا نَظَرَ إِلَى النَّبِيِّ صَ عَرَفَهُ قَالَ [قَامَ] يَمْحُجُّنِي عَلَى رَأْسِ نَاقَةِ رَسُولِ اللَّهِ ص عِنْدَ ذَنْبِ نَاقَتِهِ فَأَقْبَلَ النَّاسُ تَقُولُ مَا أَجْرُكَ يَا أَعْرَابِيُّ قَالَ النَّبِيُّ ص دَعُوهُ فَإِنَّهُ أَرَبٌ ثُمَّ قَالَ مَا حَاجَتُكَ

The Bedouin came, and when he looked at the Prophet^{-saww}, recognised him^{-saww}. He said with his stick upon the head of the she-camel of Rasool-Allah^{-saww} by the tail of his she-camel. So, the people came and said, 'How audacious of you, O Bedouin?' The Prophet^{-saww} said, 'Leave him, for he has an aspiration'. Then he^{-saww} said: 'What is your need?'

قَالَ جَاءَتْنا رُسُلُكَ [أَنْ] تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَحْجُوا الْبَيْتَ وَ تَغْتَسِلُوا مِنَ الْجَنَابَةِ وَ بَعَنِّي قَوْمِي إِلَيْكَ رَائِدًا أَبْغِي أَنْ أَسْتَحْلِفَكَ وَ أَحْشَى أَنْ تَغْضَبَ

He said, 'Your^{-saww} messenger came to us, to establish the Salat and give the Zakat, and perform Hajj of the House (Kabah), and wash from the sexual impurity, and my people have sent me to you^{-saww} as an explorer seeking your^{-saww} replacement (successor^{-asws}) and fearing to anger you^{-saww}'.

قَالَ لَا أَعْضِبُ إِلَيَّ أَنَا الَّذِي سَمَّاهُ اللَّهُ فِي التَّوْرَةِ وَ الْإِنْجِيلِ مُحَمَّدٌ [مُحَمَّدًا] رَسُولَ اللَّهِ الْمُجْتَبَى الْمُصْطَفَى لَيْسَ بِفَخَّاشٍ وَ لَا سَخَّابٍ فِي الْأَسْوَاقِ وَ لَا يُتْبَعُ السَّيِّئَةُ السَّيِّئَةُ وَ لَكِنْ يُتْبَعُ السَّيِّئَةُ الْحَسَنَةُ فَسَلِّني عَمَّا شِئْتُ وَ أَنَا الَّذِي سَمَّاهُ اللَّهُ فِي الْقُرْآنِ وَ لَوْ كُنْتُ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَسَلِّ عَمَّا شِئْتُ

He^{-saww} said: 'I^{-saww} will not be angry. I^{-saww} am the one whom Allah^{-azwj} Named me^{-saww} in the Torah and the Evangel, Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, the Chosen, the Selected, neither being with immorality nor with gold and silver in the markets, neither pursuing the evil deeds with the evil deeds, but pursuing the evil deeds with the good deeds, therefore ask me^{-saww} about whatever you desire. And I^{-saww} am the one who Allah^{-azwj} Named me^{-saww} in the Quran: **And had you been rough, hard-hearted, they would certainly have dispersed from around you. [3:159]**, so ask about whatever you like to'.

قَالَ إِنَّ اللَّهَ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ هُوَ أَرْسَلَكَ قَالَ نَعَمْ هُوَ أَرْسَلَنِي قَالَ بِاللَّهِ الَّذِي قَامَتِ السَّمَاوَاتُ بِأَمْرِهِ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ وَ أَرْسَلَكَ بِالصَّلَاةِ الْمَفْرُوضَةِ وَ الزَّكَاةِ الْمَعْقُولَةِ قَالَ نَعَمْ

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

قَالَ وَ هُوَ أَمَرَكَ بِالْإِعْتِسَالِ مِنَ الْجَنَابَةِ وَ بِالْحُدُودِ كُلِّهَا قَالَ نَعَمْ قَالَ فَإِنَّا آمَنَّا بِاللَّهِ وَ رُسُلِهِ وَ كِتَابِهِ وَ الْيَوْمِ الْآخِرِ وَ الْبَعْثِ وَ الْمِيزَانِ وَ الْمَوْقِفِ وَ الْحَلَالِ وَ الْحَرَامِ صَغِيرِهِ وَ كَبِيرِهِ

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

قَالَ فَاسْتَغْفِرُ لَهُ النَّبِيَّ ص وَ دَعَا

He^{-asws} said: 'The Prophet^{-saww} sought Forgiveness for him, and supplicated'.²¹

وَ قَالَ الْكَازِرُونِيُّ فِي رِوَايَةٍ عَنْ عَلِيٍّ ع يَصِفُهُ ص لِأَعْرَابِيٍّ إِذَا نَظَرْتُ إِلَى رَسُولِ اللَّهِ ص عَرَفْتُهُ لَيْسَ بِالطَّوِيلِ الْمُتَنَبِّئِ وَ لَا الْقَصِيرِ الْفَاحِشِ أَبْيَضُ مُشْرِبٌ حُمْرَةً رَنْعَةً أَحْسَنُ النَّاسِ

Al-Kazirouni said, in a narration from Ali^{-asws} describing Rasool-Allah^{-saww} to a Bedouin: "When you looked at Rasool-Allah^{-saww}, you recognised him. He^{-saww} was neither excessively tall and slender nor extremely short. He^{-saww} was fair-skinned with a reddish complexion, of medium stature. He^{-saww} was the finest of people in appearance.

شَعْرُهُ إِلَى شَحْمَةِ أُذُنِهِ عَرِضُ الْجَبْهَةِ صَحْمُ الْعَيْنَيْنِ أَقْرُنُ الْحَاجِبَيْنِ مُفْلَجُ الثَّنَائِيَا أُسَيْلُ الْحَدِ كَتُّ الْبَحِيَّةِ عَلَى شَفَتَيْهِ السُّقْلَى خَالٌ كَأَنَّ عَنْقَهُ إِثْرِيْقُ فِصَّةٍ بَعِيدٍ مَا بَيْنَ الْمُنْكَبَيْنِ صَحْمُ الْبَرَائِثِ كَذَا جَاءَ فِي الرِّوَايَةِ

His^{-saww} hair reached the lobes of his ears. He^{-saww} had a broad forehead, large eyes, eyebrows that nearly joined, and well-spaced front teeth. His cheeks were smooth and full, and his^{-saww} beard was thick. On his^{-saww} lower lip was a mole, as though his^{-saww} neck were a silver ewer. His^{-saww} shoulders were broad and widely spaced, and his^{-saww} hands and fingers were large and powerful. This is how it has come in the narration". (from a Non-Shia source)

22- كا، الكافي العدة عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ حَسَنِ بْنِ شُمُونَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ ذَكَرْتُ الصَّوْتِ عِنْدَهُ فَقَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَقْرَأُ فَرَمًا يَمُرُّ بِهِ الْمَاءُ فَصَعِقَ مِنْ حُسْنِ صَوْتِهِ وَ إِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ ذَلِكَ شَيْئًا لَمَا احْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ

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

²¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 21

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

قُلْتُ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ ص يُصَلِّي بِالنَّاسِ وَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يُحْمِلُ النَّاسَ مِنْ حَلْفِهِ مَا يُطِيقُونَ

I said, 'And why didn't Rasool-Allah^{-saww} raise his^{-saww} voice with the Quran (recitation) when he^{-saww} prayed *Salāt* with (leading) the people?' He^{-asws} said: 'Rasool-Allah^{-saww} used to only load upon the people – following him^{-saww} what they could endure'.²²

23- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع صِفْ لِي نَبِيَّ اللَّهِ ص قَالَ كَانَ نَبِيُّ اللَّهِ أَتْيِضَ مُشْرَبٍ حُمْرَةً أَدْعَجَ الْعَيْنَيْنِ مَقْرُونِ الْحَاجِبَيْنِ شَتَّى الْأَطْرَافِ كَأَنَّ الذَّهَبَ أُفْرِغَ عَلَى بَرَائِنِهِ عَظِيمِ مُشَاشَةِ الْمَنَكِبَيْنِ

'Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from Amro Bin Shmr, from Jabir who said,

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

إِذَا التَّقَمْتُ يَلْتَفِتُ جَمِيعاً مِنْ شِدَّةِ اسْتِرْسَالِهِ سُرْبَتُهُ سَائِلَةٌ مِنْ لَبَّتِهِ إِلَى سُرْبِهِ كَأَنَّهَا وَسْطُ الْفِضَّةِ الْمُصَفَّاءِ وَ كَأَنَّ عُنُقَهُ إِلَى كَاهِلِهِ إِرْبِيقُ فِضَّةٍ يَكَادُ أَنْفُهُ إِذَا شَرِبَ أَنْ يَرِدَ الْمَاءُ وَ إِذَا مَشَى تَكَفَّمَا كَأَنَّهُ يَنْزِلُ فِي صَبَبٍ لَمْ يُرْ مِثْلُ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْلَهُ وَ لَا بَعْدَهُ ص

Whenever he^{-saww} turned, he^{-azwj} turned entirely due to his^{-saww} uninhibitedness to make his questioner to be at ease; from below his^{-saww} neck to his^{-saww} navel was like a clear silver streak, and as if his^{-saww} necks was like shoulders of a silver jug (long); his^{-saww} nose almost touched the water when he^{-saww} drank. When he^{-saww} walked, he^{-saww} leaned as if he^{-saww} was descending into a slope. There was none like him^{-saww} a Prophet^{-as} of Allah^{-azwj} before him^{-saww}, nor after him^{-saww}'.²³

24- كا، الكافي مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ أَيُّوبَ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَكَانَ رَسُولُ اللَّهِ ص يَقْرُقُ شَعْرَهُ قَالَ لَا لِأَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا طَالَ شَعْرُهُ كَانَ إِلَى شَحْمَةِ أُذُنِهِ

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hamad, from Ayoub Bin Haroun,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Was Rasool-Allah^{-saww} parting his^{-saww} hair?' He^{-asws} said: 'No, because Rasool-Allah^{-saww}, whenever he^{-saww} lengthened his^{-saww} hair, it would be to his^{-saww} ear lobes'.²⁴

²² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 22

²³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 23

²⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 24

25- كَا، الكافي العِدَّة عَنْ سَهْلٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّهُمْ يَزُودُونَ أَنَّ الْفَرْقَ مِنَ السُّنَّةِ قَالَ مِنَ السُّنَّةِ قُلْتُ يَزْعُمُونَ أَنَّ النَّبِيَّ ص فَرَّقَ قَالَ مَا فَرَّقَ النَّبِيُّ ص وَ لَا كَانَتْ الْأَنْبِيَاءُ تُنْسِكُ الشَّعْرَ

‘Al-Kafi’ - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Amro Bin Sabit,

‘From Abu Abdullah^{-asws}, said, ‘I said, ‘They (people) are reporting that the parting (styling) is from the Sunnah’. He^{-asws} said: ‘From the Sunnah?’ I said, ‘They are alleging that the Prophet^{27aw} parted’. He^{-asws} said: ‘The Prophet^{27aw} did not part, nor did the Prophets^{-as} beforehand keep (long) hair’’.²⁵

26- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَصْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَزْمَةَ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْفَرْقُ مِنَ السُّنَّةِ قَالَ لَا قُلْتُ فَهَلْ فَرَّقَ رَسُولُ اللَّهِ ص قَالَ نَعَمْ قُلْتُ كَيْفَ فَرَّقَ رَسُولُ اللَّهِ ص وَ لَيْسَ مِنَ السُّنَّةِ قَالَ مَنْ أَصَابَهُ مَا أَصَابَ رَسُولُ اللَّهِ ص يَفْرُقُ كَمَا فَرَّقَ رَسُولُ اللَّهِ ص وَ إِلَّا فَلَا

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr, from Ali Bin Abu Hamza, from Abu Baseer who said,

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

قُلْتُ كَيْفَ قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا صَدَّ عَنِ الْبَيْتِ وَ قَدْ كَانَ سَاقِ الْمَذْيِ وَ أَخْرَمَ أَرَاهُ اللَّهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَ مُقَصِّرِينَ لَا تَخَافُونَ

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

فَعَلِمَ رَسُولُ اللَّهِ ص أَنَّ اللَّهَ سَيَفِي لَهُ بِمَا أَرَاهُ فَمِنْ ثَمَّ وَقَرَّ ذَلِكَ الشَّعْرَ الَّذِي كَانَ عَلَى رَأْسِهِ حِينَ أَخْرَمَ انْتِظَارًا لِحُلُقِهِ فِي الْحَرَمِ حَيْثُ وَعَدَهُ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا حُلِقَ لَمْ يَغْدُ فِي تَوْفِيرِ الشَّعْرِ وَ لَا كَانَ ذَلِكَ مِنْ قَبْلِهِ ص

Thus, Rasool-Allah^{-saww} knew that Allah^{-azwj} would be Fulfilling for him with what He^{-azwj} had Shown him^{-saww}. From then onwards, he^{-saww} preserved the hair which was upon his^{-saww} head when he^{-saww} was in *Ihraam*, awaiting to shave it off in the *Harrum*, (Sanctuary) since Allah^{-azwj} Mighty and Majestic has Promised him^{-saww}. When he^{-saww} did shave it off, did not repeat the preservation of the hair, nor was that from his^{-saww} own self’’.²⁶

²⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 25

²⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 26

27- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا رُئِيَ فِي اللَّيْلَةِ الظَّلَمَاءِ رُئِيَ لَهُ نُورٌ كَأَنَّهُ شِقَّةُ قَمَرٍ

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Ismail Bin Amaar,

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

أَقُولُ قَالَ الْكَازِرُونِيُّ فِي الْمُنْتَقَى، رُوِيَ عَنْ عَلِيٍّ ع كَانَ النَّبِيُّ صَ حُجْمَ الرَّأْسِ عَظِيمَ الْعَيْنَيْنِ هَدَبَ الْأَشْفَارِ مُشْرَبَ الْعَيْنَيْنِ حُمْرَةً كَثَّ اللَّحْيَةِ أَزْهَرَ اللَّوْنِ شَنَّ الْكَفَّيْنِ وَ الْقَدَمَيْنِ إِذَا مَشَى تَكْفَأُ كَأَنَّمَا يَمْشِي فِي صَعْدٍ وَإِذَا التَّفَتَ التَّفَتَ جَمِيعاً

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

و فِي رِوَايَةٍ عَنْهُ ع أَيْضاً قَالَ: كَانَ رَسُولُ اللَّهِ ص أَبْيَضَ مُشْرِباً بَيَاضُهُ حُمْرَةُ أَهْدَبَ الْأَشْفَارِ أَسْوَدَ الْخَدَقَةِ لَا قَصِيرٌ وَلَا طَوِيلٌ وَ هُوَ إِلَى الطُّولِ أَقْرَبُ لَا جَعْدٌ وَلَا سَبِطٌ عَظِيمَ الْمَنَاكِبِ فِي صَدْرِهِ مَسْرُومَةٌ شَنَّ الْكَفَّ وَ الْقَدَمَ كَأَنَّ عَرَقَهُ اللَّوْلُؤُ إِذَا مَشَى تَكْفَأُ كَأَنَّهُ يَمْشِي فِي صَعْدٍ لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ص

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

و عَنْهُ ع أَيْضاً قَالَ: لَيْسَ بِالذَّاهِبِ طَوْلاً وَ فَوْقَ الرَّبْعَةِ إِذَا جَاءَ مَعَ الْقَوْمِ غَمَرَهُمْ أَبْيَضُ حُجْمِ الْهَامَةِ أَغْرُ أُنْبُلُجَ أَهْدَبَ الْأَشْفَارِ شَنَّ الْكَفَّيْنِ وَ الْقَدَمَيْنِ إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَنْحَدِرُ مِنْ صَبَبٍ كَأَنَّ الْعَرَقَ فِي وَجْهِهِ اللَّوْلُؤُ لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ بِأَبِي هُوَ وَ أُمِّي ص

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

و فِي رِوَايَةٍ عَنْهُ ع أَيْضاً لَمْ يَكُنْ بِالطَّوِيلِ الْمُمَغِطِ وَلَا الْقَصِيرِ الْمُتَرَدِّدِ كَأَنَّهُ رُبْعَةٌ مِنَ الْقَوْمِ وَ لَمْ يَكُنْ بِالْجَعْدِ الْقُطَطِ وَلَا بِالْسَبِطِ كَانَ جَعْدًا رَجُلًا وَ لَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا الْمُكَلَّمِ وَ كَانَ فِي الْوَجْهِ تَذَوِيرٌ أَبْيَضَ مُشْرَبٍ أَدْعَجَ الْعَيْنَيْنِ أَهْدَبَ الْأَشْفَارِ جَلِيلَ الْمُشَاشِ وَ الْكَتَدِ أَجْرَدَ شَنَّ الْكَفَّيْنِ وَ الْقَدَمَيْنِ

And in a report from him^{-asws} as well: ‘He^{-saww} was neither with the tallness of the agility nor with the shortness of the hesitant, as if he^{-saww} was medium-sized from the people, and he^{-saww} did not happen to be with the agility of the cat nor with the thinness. He^{-saww} was an agile man, and did not happen to be with the overweight nor with the gathering of flesh, and there

was a white spot on his^{-saww} face, redness, rich eyes, long lashes, majestic bone-head and the vertebrae, hairless, fleshy palms and feet.

إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَمْشِي فِي صَبَبٍ وَإِذَا التَفَتَ التَفَتَ جَمِيعُهُ بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوءِ وَهُوَ خَاتَمُ النَّبِيِّينَ أَجْوَدُ النَّاسِ كَفًّا وَأَرْحَبُ النَّاسِ صَدْرًا وَأَصْدَقُ النَّاسِ لَهْجَةً وَأَوْفَى النَّاسِ ذِمَّةً وَالنَّبِيُّهُمْ عَرِيكَةً وَ أَكْرَمُهُمْ عَشْرَةً مَنْ رَأَاهُ بِدَيْهَةٍ هَابَةٍ وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ يَقُولُ نَاعِيَهُ لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ

When he^{-saww} walked, he^{-saww} uprooted as if he^{-saww} is walking in a downward slope, and when he^{-saww} turned, turned wholly, between his^{-saww} shoulders was the seal of Prophet-hood, and he^{-saww} is the last of the Prophets^{-saww}, the most generous of the people of a palm (giving), and most welcoming of the people of chest (receiving), and most truthful of the people in tone, and most fulfilling of the people in responsibility, and the softest of them in disposition, and most honourable of them of a clan. One who saw him^{-saww} from afar was awed by him^{-saww}, and one who mingles with him^{-azwj} in recognition, loved him^{-saww}. He^{-asws} said describing him^{-saww}: 'The like of him^{-saww} has neither been seen before him^{-saww} nor after him^{-saww}'.

ثم قال: وقد فسر الاصمعي هذا الحديث فقال: المنقط: الذاهب طولاً ويرى هذا بالغين والعين، والمتردد: الداخل بعضه في بعض قصراً، والمطعم: البادن الكثير اللحم، والمكلم: المدور الوجه كذا ذكره الاصمعي، وقال غيره: المكلم من الوجه: القصير المنك، الداني الجبهة، المستدير الوجه، ولا يكون إلا مع كثرة اللحم، وقال أبو عبيد: كان أسيلاً ولم يكن مستدير الوجه، وهذا الاختلاف يكون إذا لم يكن بعده قوله: وكان في الوجه تدوير، والأوجه أن يقال: لم يكن بالأسيل جداً، ولا المدور مع إفراط التدوير، كان بين المدور والأسيل، كأحسن ما يكون، إذ كل شيء من خلقه كان معتدلاً، والإفراط غير مستحب في شيء. (opinion)

وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ص صَلْبِيْعَ اللَّحْمِ أَشْكَلَ الْعَيْنَيْنِ مِنْهُوْشِ الْعَقِبِ

And from Jabir Bin Samura who said, 'Rasool-Allah^{-saww} was of a wide mouth, large eyes, and broad, fleshy heels'.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص أَفْلَحَ النَّبِيِّينَ إِذَا تَكَلَّمَ رُئِيَ كَالنُّوْرِ يَخْرُجُ مِنْ بَيْنِ نَتَائِهَا

And from Ibn Abbas who said, 'Rasool-Allah^{-saww} was with a gap in front two teeth. When he^{-saww} spoke, there was seen like a Noor coming out from his^{-saww} front two teeth'.

وَعَنْ أَنَسٍ قَالَ: مَا عَدَدْتُ فِي رَأْسِ رَسُولِ اللَّهِ ص وَ لِحْيَتِهِ إِلَّا أَرْبَعَ عَشْرَةَ شَعْرَةً بَيْضَاءَ

And from Anas (a well-known fabricator) who said, 'I did not count in the head of Rasool-Allah^{-saww} and his^{-saww} beard except fourteen white hairs'.

وَقِيلَ لَجَابِرِ بْنِ سَمُرَةَ كَانَ فِي رَأْسِ رَسُولِ اللَّهِ ص شَيْبٌ قَالَ لَمْ يَكُنْ فِي رَأْسِ رَسُولِ اللَّهِ ص شَيْبٌ إِلَّا شَعْرَاتٍ فِي مَفْرِقِ رَأْسِهِ إِذَا اذْهَنَ وَ أَرَاهُنَّ الدُّهْنَ

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

وَقَالَ عَبْدُ اللَّهِ بْنُ بَشِيرٍ كَانَ فِي عَنَقَتِهِ شَعْرَاتٌ بَيْضٌ

And Abdullah Bin Bishr, 'There were white hairs below his^{-saww} lower lip'.

وَعَنِ ابْنِ عُمَرَ قَالَ: كَانَ شَيْبُ رَسُولِ اللَّهِ صَ نُحُوءًا مِنْ عَشْرِينَ شَعْرَةً

And from Ibn Umar who said, 'The greyness of Rasool-Allah^{-saww} has around twenty (white) hairs'.

وَفِي التِّرْمِذِيِّ عَنْ أَبِي زَيْدَةَ قَالَ: أَتَيْتُ النَّبِيَّ صَ فَرَأَيْتُ الشَّيْبَ أَحْمَرَ

And in (the book Saheeh) Al-Tirmizi, from Abu Ramsah who said, 'I came to the Prophet^{-saww} and I saw the reddish greyness'.

وَعَنْ أَنَسٍ قَالَ: مَا شَمِمْتُ رَاحَةً قَطُّ مِسْكَةً وَلَا غَنَبَةً أَطْيَبَ مِنْ رَاحَةِ النَّبِيِّ عَ وَلَا مَسِسْتُ شَيْئًا قَطُّ خَزَّةً وَلَا حَبِيزَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَ

And from Anas (a well-known fabricator) who said, 'I did not smell any aroma at all, neither musk nor amber more aromatic than the aroma of the Prophet^{-saww}, nor did I touch anything at all, neither fur nor silk, softer than the palm of Rasool-Allah^{-saww}'.

وَقَالَ أَنَسٌ كُنَّا نَعْرِفُ رَسُولَ اللَّهِ صَ إِذَا أَقْبَلَ بِطِيبِ رِيحِهِ

And Anas (a well-known fabricator) said, 'We used to recognise Rasool-Allah^{-saww} when he^{-saww} came by his^{-saww} aromatic smell'.

وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي زَوَّجْتُ ابْنَتِي وَإِنِّي أَحْبُبُ أَنْ تُعِينَنِي بِشَيْءٍ فَقَالَ مَا عِنْدَنَا شَيْءٌ وَلَا كُنْ إِذَا كَانَ غَدًا فَتَعَالَ وَجِئْنِي بِقَارُورَةٍ وَاسِعَةِ الرَّأْسِ وَغُودٍ شَجَرٍ وَآيَةٍ بَيْنِي وَبَيْنَكَ إِنِّي أَجِيفُ الْبَابَ

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

فَأَتَاهُ بِقَارُورَةٍ وَاسِعَةِ الرَّأْسِ وَغُودٍ شَجَرٍ فَجَعَلَ رَسُولُ اللَّهِ صَ يَسْلُكُ الْعِرْقَ مِنْ ذِرَاعَيْهِ حَتَّى امْتَلَأَتِ الْقَارُورَةُ فَقَالَ خُذْهَا وَأْمُرْ ابْنَتَكَ إِذَا أَرَادَتْ أَنْ تَطِيبَ أَنْ تَغْمِسَ الْغُودَ فِي الْقَارُورَةِ وَتَطِيبَ بِهَا وَكَانَتْ إِذَا تَطِيبَتْ شَمُّ أَهْلِ الْمَدِينَةِ ذَلِكَ الطِّيبُ فَسَمُّوا بَيْتَ الْمُتَطَيِّبِينَ

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

وَذَكَرَ الْبُخَارِيُّ فِي تَارِيخِهِ الْكَبِيرِ، عَنْ جَابِرٍ قَالَ: لَمْ يَكُنِ النَّبِيُّ صَ يَمْشِي فِي طَرِيقٍ فَتَبِعَهُ أَحَدٌ إِلَّا عَرَفَ أَنَّهُ سَلَكَهُ مِنْ طِيبِهِ

And Al Bukhari has mentioned in his ‘Tareekh Al-Kabeer’, from Jabir who said, ‘The Prophet^{-saww} did not happen to pass by in a street, and someone followed him^{-saww} except he recognised that he^{-saww} had travelled it, from his^{-saww} aroma’.

وَذَكَرَ إِسْحَاقُ بْنُ رَاهَوَيْهِ أَنَّ ذَلِكَ رَائِحَتُهُ بِأَلَا طِيبٍ

And Is’haq Bin Rahawiya mentioned that his^{-saww} aroma was without any perfume’.

وَرُوِيَ أَنَّهُ صَ كَانَ إِذَا أَرَادَ أَنْ يَتَعَوَّطَ انْشَقَّتِ الْأَرْضُ فَأَبْتَلَعَتْ غَائِطَهُ وَ بَوَّلَهُ وَ فَاحَتْ لِذَلِكَ رَائِحَتُهُ طِيبِهِ

And it is reported that he^{-saww} was such that when he^{-saww} wanted to defecate, the ground would split and swallow his^{-saww} faeces and his^{-saww} urine, and due to that exhaled aromatic fragrance”.²⁷

28- ل، الخصال لي، الأمايلي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ الْأَسَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدَانَ وَ عَلِيِّ بْنِ الْعَبَّاسِ الْبُجَيْلِيِّ عَنْ أَبِي كُرَيْبٍ عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ شَيْبَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَسْرَعَ إِلَيْكَ الشَّيْبُ قَالَ شَيْبَتَنِي هُوْدُ وَ الْوَاقِعَةُ وَ الْمُرْسَلَاتُ وَ عَمَّ يَنْسَاءُ لَوْ

‘Al Khisaal’, ‘Al Amaali’ of Al Sadouq - Muhammad Bin Ahmad Al Asady, from Abdullah Bin Zaydan, and Ali Bin Al-Abbas Al Bajlayayn, from Abu Kareyb, from Muawiya Bin Hisham, from Shayban, from Ikrima (Non-Shia), from Ibn Abbas who said,

‘A man said, ‘O Rasool-Allah^{-saww} said: ‘The greyness has been quick to you^{-saww}’. He^{-saww} said: ‘What has greyed me^{-saww} is (Chapters) Hud^{-as}, and the event of Al-Mursalaat (Chapter 77), and **What are they asking about? [78:1]** (Surah Al-Naba)’.²⁸

29- ما، الأمايلي للشيخ الطوسي ابْنُ مُحَمَّدٍ عَنْ ابْنِ الْبَيْمَاءِ عَنْ يَحْيَى بْنِ أَبِي طَالِبٍ عَنْ حَمَّادِ بْنِ سَهْلٍ عَنْ أَبِي نُعَيْمٍ عَنْ سُفْيَانَ عَنْ رَبِيعَةَ قَالَ سَمِعْتُ أَنَسًا يَقُولُ كَانَ فِي رَأْسِ رَسُولِ اللَّهِ ص وَ لِحْيَتِهِ عِشْرُونَ طَاقَةً بَيْضَاءَ

‘Al Amaali’ of the sheykh Al Tusi - Ibn Makhlad, from Ibn al Samak, from Yahya Bin Abu Talib, from Hamad Bin Saheyl, from Abu Baeem, from Sufyan, from Rabie who said,

‘I heard Anas (fabricator) saying, ‘There were in the head of Rasool-Allah^{-saww} and his^{-saww} beard, a bunch of twenty white (hairs)’”.²⁹

30- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ ابْنِ هَاشِمٍ عَنْ ابْنِ الْمُغِيرَةِ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَأْذَنْتُ زَلِيخًا عَلَى يُوسُفَ وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ قَالَتْ لَهَا يَا زَلِيخَا مَا الَّذِي دَعَاكَ إِلَى مَا كَانَ قَالَتْ حُسْنُ وَجْهِكَ يَا يُوسُفُ

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

²⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 27

²⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 28

²⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 29

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

فَقَالَ كَيْفَ لَوْ رَأَيْتِ نَبِيًّا يُقَالُ لَهُ مُحَمَّدٌ يَكُونُ فِي آخِرِ الزَّمَانِ أَحْسَنَ مِنِّي وَجْهًا وَ أَحْسَنَ مِنِّي خُلُقًا وَ أَسَمَحَ مِنِّي كَفًّا قَالَتْ صَدَقْتَ

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

قَالَ وَ كَيْفَ عَلِمْتَ أَيُّ صَدَقْتُ قَالَتْ لِأَنَّكَ حِينَ ذَكَرْتَهُ وَقَعَ حُبُّهُ فِي قَلْبِي

He^{-as} said: 'And how did you come to know that I^{-as} am speaking the truth?' She said, 'Because you^{-as}, when you^{-as} mentioned him^{-saww}, love for him^{-saww} occurred in my heart'.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى يُوسُفَ أَنَّهُمَا قَدْ صَدَقْتَ وَ قَدْ أَحْبَبْتُمَا لِحَبِيبِكُمَا مُحَمَّدًا فَأَمَرَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ تَزَوَّجَهَا

Allah^{-azwj} Mighty and Majestic Revealed to Yusuf^{-as}: "She has spoken the truth, and I^{-azwj} Love her due to her love for Muhammad^{-saww}". Then Allah^{-azwj} Commanded him^{-as} to marry her".³⁰

31- ص، قصص الأنبياء عليهم السلام بإسناده إلى الصَّدُوقِ عَنْ عَبْدِ اللَّهِ بْنِ حَامِدٍ عَنْ مُحَمَّدٍ بْنِ حَمْدَوَيْهِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْكَرِيمِ عَنْ وَهْبِ بْنِ جَرِيرٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْحُسَيْنِ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ص الْمَدِينَةَ أَتَاهُ رَهْطٌ مِنَ الْيَهُودِ فَقَالُوا إِنَّا سَأَلْنَاكَ عَنْ أَرْبَعِ خِصَالٍ وَ سَأَلَ الْحَدِيثَ إِلَى أَنْ قَالَ قَالُوا أَخْبِرْنَا عَنْ نَوْمِكَ كَيْفَ هُوَ

'Qasas Al-Anbiya^{-as}' - By his chain to Al Sadouq, from Abdullah Bin Hamid, from Muhammad Bin Hamdawiya, from Muhammad Bin Abdul Kareem, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq, from Abdullah Bin Abdul Rahman Bin Abu Al-Husayn, from Shahr Bin Howshab who said,

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

قَالَ أَنَشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ مِنْ صِفَةِ هَذَا الرَّجُلِ الَّذِي تَزْعُمُونَ أَنِّي لَسْتُ بِهِ تَنَامُ عَيْنُهُ وَ قَلْبُهُ يَفْظُنُ قَالُوا اللَّهُمَّ نَعَمْ قَالَ وَ كَذًا نَوْمِي الْخَبِيرَ

He^{-saww} said: 'I^{-saww} adjure you all with Allah^{-azwj}! Do you know from the description of this man whom you are claiming that I^{-saww} am not him, his eyes would sleep and his heart would be awake?' They said, 'O Allah^{-azwj}! Yes'. He^{-saww} said: 'And like that is my^{-saww} sleep' – the Hadeeth'.³¹

32- كا، الكافي حُثَيْدُ بْنُ زَيْدٍ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمِثْمِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ نُعْمَانَ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَرَمَ النَّاسُ يَوْمَ أُحُدٍ عَنْ رَسُولِ اللَّهِ ص فَعَظِبَ عَظَبًا شَدِيدًا

³⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 30

³¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 31

‘Al-Kafi’ - Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad al Kindy, from Ahmad Bin Al-Hassan Al Maysami, from Aban Bin Usman, from Numan Al Razy,

‘From Abu Abdullah^{-asws} having said: ‘The people ran away from Rasool-Allah^{-saww} the day of Ohad, so he^{-saww} was angered with intense anger’.

قَالَ وَكَانَ إِذَا غَضِبَ اخْتَدَرَ عَنْ جَبِينِهِ مِثْلُ اللُّؤلُؤِ مِنَ الْعَرَقِ

He^{-asws} said: ‘And it was so that when he^{-saww} got angered, there would roll down from his^{-saww} forehead, perspiration like pearls’.³²

33- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ ع قَالَ: كَانَ عَلِيٌّ ع إِذَا نَعَتَ النَّبِيَّ ص قَالَ لَمْ يَكُنْ بِالطَّوِيلِ الْمُمَغِطِ وَلَا الْقَصِيرِ الْمُرْتَدِّدِ وَكَانَ رُبْعَةً مِنَ الْقَوْمِ وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلَا السَّيِّطِ كَانَ جَعْدًا رَجُلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا الْمُكَلَّمِ وَكَانَ فِي الْوَجْهِ تَدْوِيرًا أَبْيَضَ مُشْرِبٌ أَدْعَجَ الْعَيْنِ أَهْدَبَ الْأَشْفَارِ جَلِيلَ الْمُشَاشِ وَالْكَتْدِ أَجْرَدَ ذَا مَسْرُوعَةٍ شَتَّى الْكَفَيْنِ وَالْقَدَمَيْنِ

The book ‘Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, by his chain from Ibrahim Bin Muhammad,

‘From a son of Ali^{-asws} who said, ‘When Ali^{-asws} described the Prophet^{-saww}, said: ‘He^{-saww} was neither with the tallness of the agility nor with the shortness of the hesitant, and he^{-saww} was medium-sized among the people, and he^{-saww} did not happen to be with the agility of the cat nor with the thinness. He^{-saww} was an agile man, and did not happen to be with the overweight nor with the gathering of flesh, and there was a white spot on his^{-saww} face, redness, rich eyes, long lashes, majestic bone-head and the vertebrae, hairless, fleshy palms and feet.

إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي فِي صَبَبٍ وَإِذَا التَّقَتِ التَّقَتِ مَعًا بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوءَةِ وَهُوَ خَاتَمُ النَّبِيِّينَ أَجْوَدُ النَّاسِ كَفَاً وَأَجْرَأُ النَّاسِ صَدْرًا وَأَصْدَقُ النَّاسِ هَجَةً وَأَوْفَى النَّاسِ ذِمَّةً وَأَلْبَنُهُمْ عَرِيكَةً وَأَكْرَمُهُمْ عَشِيرَةً

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

بِأَبِي مَنْ لَمْ يَشْبَعْ ثَلَاثًا مُتَوَالِيَةً مِنْ خُبْرٍ بَرٍّ حَتَّى فَارَقَ الدُّنْيَا وَلَمْ يَنْخُلْ ذَوِيَّةً

(I^{-asws} swear) by my^{-asws} father^{-as} and my^{-asws} mother^{-as}! He^{-saww} did not satiate (from hunger) for three consecutive (days) from wheat bread until he^{-saww} separated from the world, and did not sift flour’.³³

باب 9 مكارم أخلاقه و سيره و سننه صلى الله عليه و آله و ما أدبه الله تعالى به

³² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 32

³³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 8 H 33

CHAPTER 9 – HIS^{-saww} NOBLE MANNERS AND HIS^{-saww} WAYS AND HIS^{-saww} SUNNAH AND WHAT ALLAH^{-azwj} THE EXALTED EDUCATED BY HIM^{-saww}

الآيات آل عمران فِيمَا رَحْمَةٍ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ فُطْرًا غَلِيظًا الْقَلْبُ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

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

الأنعام فَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ

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

الأعراف خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

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

التوبة وَ مِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ

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

النحل وَ اصْبِرْ وَ مَا صَبْرُكَ إِلَّا بِاللَّهِ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ

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

الكهف فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

(Surah) Al Kahf: **So perhaps you will kill yourself out of grief upon their traits that they do not believe in this Hadeeth [18:6]**

و قال تعالى الكهف فَلَا تُحَارِبْ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَ لَا تَسْتَنَفِثْ فِيهِمْ مِنْهُمْ أَحَدًا

And the Exalted Said: **therefore do not contend regarding them except (with) an apparent contention, and do not inquire regarding any one of them [18:22]**

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا

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

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

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

طه طه مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلَّا تَذَكُّرٌ لِمَنْ يَخْشَى

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

وَقَالَ تَعَالَى طه فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

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

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى

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

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

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

الشعراء وَانذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

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

وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

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

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ بِمَا تَعْمَلُونَ

But if they disobey you, then say: 'I disavow from what you are doing' [26:216]

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

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

الَّذِي يَرَاكَ حِينَ تَقُومُ

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

وَتَقْلُبَكَ فِي السَّاجِدِينَ

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

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

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

النمل وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ إِلَى قَوْلِهِ تَعَالَى فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

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

وَقَالَ تَعَالَى النمل إِنَّمَا أُمِِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَ لَهُ كُلُّ شَيْءٍ وَ أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ وَ أَنْ أَتْلُو الْقُرْآنَ

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

العنكبوت أَتْلُ مَا أَوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَ أَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ وَ اللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

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

الروم فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحِفُّكَ الَّذِينَ لَا يُوَفُّونَ

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

الْأَحْزَابِ وَ يَبْخِرُ الْمُؤْمِنِينَ بِأَنَّ هُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا

(Surah) Al Ahzab: **And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47]**

وَ لَا تُطِيعِ الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ دَعْ أَذَاهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا

And do not obey the Kafirs and the hypocrites, and leave their hurtful (talk), and rely upon Allah, and suffice with Allah as a Protector [33:48]

فَاطِرَ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

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

يَسْ وَ مَا عَلَّمْنَاهُ السِّعْرَ وَ مَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَ قُرْآنٌ مُبِينٌ إِلَى قَوْلِهِ تَعَالَى فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ

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

الْمُؤْمِنَ قَاصِرٍ إِنْ وَعَدَ اللَّهُ حَقٌّ وَ اسْتَغْفِرْ لِذَنْبِكَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَ الْإِثْكَارِ

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

السَّجْدَةِ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

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

وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

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

وَ إِنَّمَا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And if a suggestion from the Satan suggests (evil), then seek Refuge with Allah, surely He is the Hearing, the Knowing [41:36]

الزُّخْرَفِ وَ قِيلَ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

(Surah) Al Zukhruf: **And his words: ‘O Lord! Surely they are a people who do not believe!’ [43:88]**

فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

So pardon them and say: ‘Salam!’, for soon they would come to know [43:89]

الأحقاف فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ
الْفَاسِقُونَ

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

محمد فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِذَنْبِكَ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ اللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَ مُتَوَاتِكُمْ

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

ق فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ

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

وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ أَدْبَارَ السُّجُودِ إِلَىٰ قَوْلِهِ تَعَالَىٰ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَ مَا أَنْتَ عَلَيْهِمْ بِحِجَابٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40] – up to the Words of the Exalted: We are more Knowing of what they are saying, and you are not a compeller upon them, therefore remind by the Quran one who fears a Threat [50:45]

الطور وَ اصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَ سَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

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

وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ إِدْبَارَ النُّجُومِ

And from the night, so Glorify Him, and at the retreat of the stars [52:49]

الْقَلَمِ ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ

(Surah) Al Qalam: **Noon and the Pen, and what they will be writing! [68:1]**

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

You are not, by the Favour of your Lord, insane! [68:2]

وَ إِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

And surely, for you there shall be an unrestricted Recompense [68:3]

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And you are upon magnificent morals [68:4]

فَسَتُبْصِرُ وَ يُبْصِرُونَ

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

بِأَيِّكُمْ الْمُنْتَوِيں إِلَى قَوْلِهِ تَعَالَى فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تُكُنْ كَصَاحِبِ الْخَوْتِ إِذْ نَادَى وَ هُوَ مَكْظُومٌ

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

المعارج فَاصْبِرْ صَبْرًا جَمِيلًا

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

الجن قُلْ إِنَّمَا أَدْعُوا رَبِّي وَ لَا أُشْرِكُ بِهِ أَحَدًا

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

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَ لَا رَشَدًا

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

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

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

إِلَّا بِلَاغٍ مِنَ اللَّهِ وَ رِسَالَتِهِ وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

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

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِذَا الْعَذَابُ وَ إِذَا السَّاعَةُ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَ أَقَلُّ عَدَدًا

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

قُلْ إِنِّي أَدْرِي أَمْرًا قَرِيبًا مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

Say: 'I don't know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25]

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

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

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا

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

لِيَعْلَمَ أَنَّ قَدْ أَتَلْعَوْا رِسَالَاتِ رَبِّكُمْ وَ أَحَاطَ بِمَا لَدَيْهِمْ وَ أَخَصَىٰ كُلَّ شَيْءٍ عَدَدًا

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

الْمُرْمَلِ يَا أَيُّهَا الْمُرْتَلِ

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

قُمِ اللَّيْلَ إِلَّا قَلِيلًا

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

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا

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

أَوْ زِدْ عَلَيْهِ وَ رَتِّلِ الْقُرْآنَ تَرْتِيلًا

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

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

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

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَ أَقْوَمُ قِيلًا

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

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

Surely for you, during the day, is a lengthy occupation [73:7]

وَ اذْكُرْ اسْمَ رَبِّكَ وَ تَبْتَئِلْ إِلَيْهِ تَبْتِيئًا

And Mention the Name of your Lord and devote to Him with a devotion [73:8]

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

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

وَ اصْبِرْ عَلَى مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا

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

وَ دَرَبِي وَ الْمُكَذِّبِينَ أُولَى النَّعْمَةِ وَ مَهْلُهم قَلِيلًا

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

إِلَى قَوْلِهِ تَعَالَى إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيِّ اللَّيْلِ وَ نَصْفَهُ وَ ثُلُثَهُ وَ طَائِفَةٌ مِنَ الَّذِينَ مَعَكَ

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

وَ اللَّهُ يُقَدِّرُ اللَّيْلَ وَ النَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

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

عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى وَ آخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَ آخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

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

المدثر يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ

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

وَ رَبِّكَ فَكْبِّرْ وَ ثِيَابَكَ فَطَهِّرْ وَ الرُّجُزَ فَاهْجُرْ

And your Lord, so exclaim His Greatness [74:3] And your garments, so purify [74:4] And the uncleanness, so avoid [74:5]

وَلَا تَمْنُنْ تَسْتَكْبِرُ وَلِرَبِّكَ فَاصْبِرْ

And do not confer favours hoping to be reciprocated with abundance [74:6] And for your Lord, be patient [74:7]

الدَّهْرُ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

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

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَافِرًا

Therefore, be patient for the Decision of your Lord, and neither heed from them a sinner nor a Kafir [76:24]

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

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

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا وَطَوِيلًا

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

Notes –

روي عنه ص أنه قال إنما بعثت لأتمم مكارم الأخلاق

It is reported from him^{-saww}, he^{-saww} said: 'But rather I^{-saww} have been Sent to complete the noble characteristics!'

و قال ص أدبني ربي فأحسن تأديبي

And he^{-saww} said: 'My^{-saww} Lord^{-azwj} Disciplined me^{-saww}, so excellent was my^{-saww} discipline'.

و قال و أخبرني السيد أبو الحمد مهدي بن نزار الحسيني عن أبي القاسم الحسكاني بإسناده عن الضحاك بن مزاحم قال لما رأت قريش تقديم النبي ص عليا ع و إعظامه له نالوا من علي ع و قالوا قد افتنن به محمد ص

And he said, 'And the Seyyid Abu Al Hamd Mahdi Bin Nazar Al-Husayni informed me from Abu Al Qasim Al Haskany, by his chain from Al Zahak Bin Muzahim who said, 'When Qureysh saw the Prophet^{-saww} advancing Ali^{-asws} and his^{-saww} reverence for him^{-asws}, they spoke badly of Ali^{-asws} and said, 'Muhammad^{-saww} has been infatuated by him^{-asws}!'

فأنزل الله تعالى ن وَ الْقَلَمَ وَ مَا يَسْطُرُونَ قسم أقسم الله به ما أنت يا محمد بنعمة ربك بمجنون و إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ يعني القرآن إلى قوله بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَ هم النفر الذين قالوا ما قالوا وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ علي بن أبي طالب ع

Allah^{-azwj} the Exalted Revealed: Noon and the Pen, and what they will be writing! [68:1] – A swear Allah^{-azwj} has Sworn by: You are not, by the Favour of your Lord, insane! [68:2] And you are upon magnificent morals [68:4] – meaning the Quran; - up to His^{-azwj} Words: with one who strays from His Way - and they are the persons who said what they said - and He is more Knowing with the rightly guided [68:7] -Ali Bin Abu Talib^{-asws}’.

1- ل، الخصال لي، الأما لي للصدوق أبي عن علي عن أبيه عن ابن أبي عمير عن أبيان الأحمري عن الصادق جعفر بن محمد ع قال: جاء رجل إلى رسول الله ص و قد بلي ثوبه فحمل إليه اثني عشر درهما فقال يا علي خذ هذه الدراهم فاشتر لي ثوبا بالبسة

‘Al Khisaal’, ‘Al Amaali’ of Al Sadouq - My father, from Ali, from his father, from Ibn Abu Umeyr, from Aban Al Ahmar,

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

قال علي ع فجنث إلى السوق فاشتريته له قميصا باثني عشر درهما و جنث به إلى رسول الله ص فنظر إليه فقال يا علي غير هذا أحب إلي أ ترى صاحبه يئيلنا فقلنا لا أدري فقال انظر

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

فجنث إلى صاحبه فقلنا إن رسول الله ص قد كره هذا يريد ثوبا دونه فأقلنا فيه فرد علي الدراهم و جنث به إلى رسول الله ص فمشى معي إلى السوق ليبتاع قميصا فنظر إلى جارية قاعدة على الطريق تبكي فقال لها رسول الله ص ما شأنك

I^{-asws} came to its owner and said, ‘Rasool-Allah^{-saww} has disliked this and wants a cloth other than it, so refund us regarding it’. He returned the Dirhams to me^{-asws} and I^{-asws} came with it to Rasool-Allah^{-saww}. He^{-saww} went with me^{-asws} to the market in order to buy a shirt. He^{-saww} saw a slave girl seated upon the street crying. Rasool-Allah^{-saww} said to her: ‘What is your matter?’

قالت يا رسول الله إن أهل بيتي أعطوني أربعة دراهم لأشتري لهم بما حاجة فصاعث فلا أجسر أن أرجع إليهم فأعطاهما رسول الله ص أربعة دراهم و قال أرجعي إلى أهلك

She said, ‘O Rasool-Allah^{-saww}! My family gave me four Dirhams to buy a necessity for them with these, but I lost them, and I can’t dare to return to them’. Rasool-Allah^{-saww} four Dirhams and said: ‘Return to your family’.

و مضى رسول الله ص إلى السوق فاشتري قميصا بأربعة دراهم و لبسه و حمد الله و خرج فرأى رجلا غريانا يقول من كساني كساه الله من ثياب الجنة فخلع رسول الله ص قميصه الذي اشتراه و كساه السائل

And Rasool-Allah^{-saww} continued to the market and bought a shirt with four Dirhams, and wore it and praised Allah^{-azwj}, and went out. Then, he^{-saww} saw a shirtless man saying, ‘One who

clothes me, Allah-azwj would Clothe him from the clothes of the Paradise'. Rasool-Allah-saww took off his-saww shirt which he-saww had bought and clothed the beggar.

ثُمَّ رَجَعَ إِلَى السُّوقِ فَاشْتَرَى بِالْأَرْبَعَةِ الَّتِي بَقِيَتْ فَمِيسَاً آخَرَ فَلَبَسَهُ وَحَمَدَ اللَّهَ وَرَجَعَ إِلَى مَنْزِلِهِ وَإِذَا الْجَارِيَةُ قَاعِدَةٌ عَلَى الطَّرِيقِ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا لَكَ لَا تَأْتِينَ أَهْلَكَ قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ أَتَيْتُكَ عَلَيْهِمْ وَأَخَافُ أَنْ يَضْرِبُونِي فَقَالَ رَسُولُ اللَّهِ ص مُرِّي بَيْنَ يَدَيَّ وَدُلِّيْنِي عَلَى أَهْلِكَ

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

فَجَاءَ رَسُولُ اللَّهِ ص حَتَّى وَقَفَتْ عَلَى بَابِ دَارِهِمْ ثُمَّ قَالَ السَّلَامَ عَلَيْكُمْ يَا أَهْلَ الدَّارِ فَلَمْ يُجِيبُوهُ فَأَعَادَ السَّلَامَ فَلَمْ يُجِيبُوهُ فَأَعَادَ السَّلَامَ فَقَالُوا عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

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

فَقَالَ لَهُمْ مَا لَكُمْ تَرَكْتُمْ إِجَابَتِي فِي أَوَّلِ السَّلَامِ وَالثَّانِي قَالُوا يَا رَسُولَ اللَّهِ سَمِعْنَا سَلَامَكَ فَأَحْبَبْنَا أَنْ تَسْتَكْثِرَ مِنْهُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذِهِ الْجَارِيَةُ أَتَيْتُكَ عَلَيْكُمْ فَلَا تُؤَاخِذُوهَا فَقَالُوا يَا رَسُولَ اللَّهِ هِيَ حُرَّةٌ لِمَمَشَاكَ

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

فَقَالَ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ مَا رَأَيْتُ اثْنَيْ عَشَرَ دَرَاهِمًا أَكْبَرَتْ بَرَكَهَ مِنْ هَذِهِ كَسَا اللَّهُ بِهَا غُرَيَاتَيْنِ وَاعْتَقَى بِهَا نَسَمَةً

Rasool-Allah-saww said: 'The Praise is for Allah-azwj! I-saww have not seen any twelve Dirhams of greater Blessings than these. Allah-azwj Clothed two persons among the clothe less ones, and freed a person by these'.³⁴

2- لي، الأما لي للصدوق ابن الوليد عن الصَّفَّارِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ عَنْ ابْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ الْأَكْلُ عَلَى الْحَضِيضِ مَعَ الْعَبِيدِ وَرُكُوبُ الْحِمَارِ مُؤَكَّفًا وَحَلْيُ الْعَنْزِ بِيَدِي وَتَبَسُّ الصُّوفِ وَالتَّسْلِيمُ عَلَى الصَّبِيَّانِ لِيَتَكُونَ سَنَةً مِنْ بَغْدِي

³⁴ Bihar Al-Anwaar – V 16, The book of our Prophet-saww, Ch 9 H 1

‘Al Amaali’ of Al Sadouq - Ibn Al Waleed, from Al Saffar, from Abdullah Bin Al Salt, from Yunus, from Ibn Humeyd, from Muhammad Bin Qays,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Five I^{-saww} shall not leave them until the death – the eating upon the low ground with the slaves, and my^{-saww} riding the donkey with a garment on it, and milking the goat with my^{-saww} hands, and wearing the wool, and the greeting unto the children for it to become a Sunnah from after me^{-saww}’.³⁵

3 ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع الْمُظْفَرُ الْعَلَوِيُّ عَنْ ابْنِ الْعِيَّاشِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ الْعَبَّاسِ بْنِ هِلَالٍ عَنْ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ عَلَيْهِمُ السَّلَامُ مِثْلَهُ

‘Uyoun Akhbar Al-Reza^{-asws} - Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ali Bin Al-Hassan Ibn Fazal, from Muhammad Bin Al Waleed, from Al-Abbas Bin Hilal,

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

ل، الخصال ابن المتوكل عن السعدآبادي عن الرقي عن أبيه عن ابن أبي عمير و صفوان معا عن الحسين بن مصعب عن أبي عبد الله عن آبائه عليهم السلام مثله

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

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} – similar to it’.³⁶

و في الحديث أَنَّهُ أَهْدَيْتُ إِلَى رَسُولِ اللَّهِ ص هَدِيَّةً فَلَمْ يَجِدْ شَيْئاً يَضَعُهُ عَلَيْهِ فَقَالَ ضَعُهُ بِالْحَضِيضِ فَإِنَّمَا أَنَا عَبْدٌ أَكُلُ كَمَا يَأْكُلُ الْعَبْدُ - يعني بالأرض

Notes –

And in the Hadeeth – A gift was gifted to Rasool-Allah^{-saww} but he^{-saww} could not find anything to place it upon (a table or tray). He^{-saww} said: ‘Place it on the ‘Hazeer’, from rather I^{-saww} am a servant. I^{-saww} eat like what the serant eats’ – meaning on the ground.

4- لي، الأماالي للصدوق الْعَطَّارُ عَنْ أَبِيهِ عَنْ ابْنِ عِيَّاسٍ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعِيَّاسِ بْنِ الْقَاسِمِ قَالَ: قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع حَدِيثٌ يُرَوَّى عَنْ أَبِيكَ ع أَنَّهُ قَالَ مَا شَبِعَ رَسُولُ اللَّهِ ص مِنْ خُبْزٍ بَرٍّ قَطُّ أَوْ هُوَ صَحِيحٌ

‘Al Amaali’ of Al Sadouq - Al Attar, from his father, from Ibn Isa, from his father, from Safwan Bin yahya, from Al Ayz Bin Al Qasim who said,

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

فَقَالَ لَا مَا أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خُبْزٌ بَرٍّ قَطُّ وَلَا شَبِعَ مِنْ خُبْزٍ شَعِيرٍ قَطُّ

³⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 2

³⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 3

He^{-asws} said: 'Rasool-Allah^{-saww} did not eat wheat bread at all, nor did he^{-saww} satiate from barley bread at all'.³⁷

5- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن عيسى عن محمد بن يحيى الخزاز عن موسى بن إسماعيل عن أبيه عن موسى بن جعفر عن أبيه عن آبائه ع عن أمير المؤمنين عليه السلام قال: إن يهودياً كان له على رسول الله ص دنانير فتقاضاه فقال له يا يهودي ما عندي ما أعطيك فقال فإني لا أفارقك يا محمد حتى تفضيني

'Al Amaali' of Al Sadouq - Ibn Idrees, from Ibn Isa, from Muhammad Bin Yahya Al Khazaz, from Musa Bin Ismail, from his father,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} fathers^{-asws}, from Amir-Al-Momineen^{-asws} having said: 'A Jew had some Dinars (owed to him) by Rasool-Allah^{-saww}, and he demanded it. He^{-saww} said to him: 'O Jew! There is nothing with me^{-saww} I^{-saww} can give you'. He said, 'I will not separate from you^{-saww}, O Muhammad^{-saww}, until you^{-saww} pay me back'.

فَقَالَ إِذَا أَجْلَسَ مَعَكَ فَجَلَسَ مَعَهُ حَتَّى صَلَّى فِي ذَلِكَ الْمَوْضِعِ الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ وَكَانَ أَصْحَابُ رَسُولِ اللَّهِ ص يَتَهَدَّدُونَهُ وَيَتَوَاعَدُونَهُ فَنَظَرَ رَسُولُ اللَّهِ ص إِلَيْهِمْ فَقَالَ مَا الَّذِي تَصْنَعُونَ بِهِ فَقَالُوا يَا رَسُولَ اللَّهِ يَهُودِيٌّ يَحْبِسُكَ

He^{-saww} said: 'Then I^{-saww} shall sit with you'. He^{-saww} sat with him until he^{-saww} prayed in that place, Al-Zohr and Al-Asr and Al-Maghrib and Al-Isha the last and the morning (Salats), and the companions of Rasool-Allah^{-saww} were threatening him and promising him. Rasool-Allah^{-saww} looked at them and said: 'What is that which you are doing with him?' They said, 'O Rasool-Allah^{-saww}! A Jew is withholding you^{-saww}?'

فَقَالَ ص لَمْ يَبْعُنِي رَبِّي عَزَّ وَجَلَّ بِأَنْ أَطْلِمَ مُعَاهِداً وَ لَا عَيْرَهُ

He^{-saww} said: 'My^{-saww} Lord^{-azwj} Mighty and Majestic did not Send me^{-saww} that I^{-saww} should be unjust with a Jew or anyone else'.

فَلَمَّا عَلَا النَّهَارُ قَالَ الْيَهُودِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَ شَطَرْتُ مَالِي فِي سَبِيلِ اللَّهِ أَمَا وَاللَّهِ مَا فَعَلْتُ بِكَ الَّذِي فَعَلْتُ إِلَّا لِأَنْظُرَ إِلَى نَعْتِكَ فِي التَّوْرَةِ فَإِنِّي قَرَأْتُ نَعْتَكَ فِي التَّوْرَةِ

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

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ مَوْلَاهُ بِمَكَّةَ وَ مُهَاجِرُهُ بِطَبِيبَةَ وَ لَيْسَ بِفَطٍ وَ لَا غَلِيطٍ وَ لَا سَحَابٍ وَ لَا مُتَرَتِّينَ بِالْفُحْشِ وَ لَا قَوْلَ الْخِنَاءِ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ ص وَ هَذَا مَالِي فَأَحْكُمْ فِيهِ بِمَا أَنْزَلَ اللَّهُ وَ كَانَ الْيَهُودِيُّ كَثِيرَ الْمَالِ

Muhammad^{-saww} Bin Abdullah^{-as}, his^{-saww} birth would be at Makkah, and his^{-saww} emigration would be internal, and he^{-saww} would neither be with loudness, nor harshness, nor with gold and silver, nor paying attention to the immoralities, nor the treacherous word, and I testify

³⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 4

that there is no god except Allah^{-azwj}, and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, and this is my wealth, so decide regarding it with what Allah^{-azwj} has Revealed'. And the Jew was with a lot of wealth'.

ثُمَّ قَالَ ع كَانَ فِرَاشُ رَسُولِ اللَّهِ ص عَبَاءَةً وَكَانَتْ مِرْفَقَتُهُ أَدَمَ [أَدَمًا] حَشْوُهَا لَيْفٌ فُتِّيئَتْ لَهُ ذَاتُ لَيْلَةٍ فَلَمَّا أَصْبَحَ قَالَ لَقَدْ مَنَعَنِي الْفِرَاشُ اللَّيْلَةَ الصَّلَاةَ فَأَمَرَ ع أَنْ يُجْعَلَ بِطَاقٍ وَاحِدٍ

Then he^{-asws} said: 'The bed of Rasool-Allah^{-saww} was a cloak, and his^{-saww} pillow was of stuffed leaves. It was folded for him^{-saww} at night. When it was morning, he^{-saww} said: 'The bed has been prevented to me on the night of the Salat'. Then he^{-saww} instructed that it be made to be one layer'.³⁸

6- فس، تفسیر القمي أبي عن ابن أبي عمير عن عبد الله بن سنان عن أبي عبد الله ع قَالَ كَانَ رَسُولُ اللَّهِ ص فِي بَيْتٍ أُمِّ سَلَمَةَ فِي لَيْلَتِهَا فَقَعَدَتْهُ مِنَ الْفِرَاشِ فَدَخَلَهَا فِي ذَلِكَ مَا يَدْخُلُ النِّسَاءَ فَقَامَتْ تَطْلُبُهُ فِي جَوَانِبِ الْبَيْتِ حَتَّى انْتَهَتْ إِلَيْهِ وَهُوَ فِي جَانِبٍ مِنَ الْبَيْتِ قَائِمٌ رَافِعٌ يَدَيْهِ يَبْكِي وَهُوَ يَقُولُ

'Tafseer Al-Qummi' - My father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was in the room of Umm Salma^{ar} during her^{ar} night. She^{ar} did not find him^{-saww} from the bed, so it entered into her^{ar} regarding that which tends to enter the women, so she^{ar} stood up and sought him^{-saww} in the side of the room until she^{ar} ended up to him^{-saww}, and he^{-saww} was by the side of the room, standing raising his^{-saww} hands crying and he^{-saww} was saying:

اللَّهُمَّ لَا تَنْزِعْ مِنِّي صَالِحَ مَا أُعْطَيْتَنِي أَبَدًا اللَّهُمَّ لَا تُشْمِتْ بِي عَدُوًّا وَ لَا حَاسِدًا أَبَدًا اللَّهُمَّ وَ لَا تَزِدَّنِي فِي سُوءِ اسْتِنْقَاطِي مِنْهُ أَبَدًا اللَّهُمَّ وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا

'O Allah^{-azwj}! Do not Remove from me^{-saww} the suitable what You^{-azwj} Gave me^{-saww}, ever! O Allah^{-azwj}! Do not Let an enemy gloat with me^{-saww} nor an envious one, ever! O Allah^{-azwj}! Do not Return me^{-saww} into an evil You^{-azwj} have Saved me^{-saww} from it, ever! O Allah^{-azwj}! Do not Allocate me^{-saww} to myself^{-saww} for the blink of an eye, ever!'

قَالَ فَأَنْصَرَفَتْ أُمُّ سَلَمَةَ تَبْكِي حَتَّى انْصَرَفَ رَسُولُ اللَّهِ ص لِنِكَاحِهَا فَقَالَ لَهَا مَا يُبْكِيكِ يَا أُمَّ سَلَمَةَ

He^{-asws} said: 'Umm Salma^{ar} left crying until Rasool-Allah^{-saww} turned towards her^{ar} crying and said to her^{ar}: 'What make you cry, O Umm Salma^{ar}?'

فَقَالَتْ يَا أَبَتِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ وَ لَمْ لَا أَبْكِي وَ أَنْتَ بِالْمَكَانِ الَّذِي أَنْتَ بِهِ مِنَ اللَّهِ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ تَسْأَلُهُ أَنْ لَا يُشْمِتَ بِكَ عَدُوًّا أَبَدًا وَ أَنْ لَا يَزِدَّكَ فِي سُوءِ اسْتِنْقَاطِكَ مِنْهُ أَبَدًا وَ أَنْ لَا يَنْزِعَ مِنْكَ صَالِحًا أَعْطَاكَ أَبَدًا وَ أَنْ لَا يَكِلَكَ إِلَى نَفْسِكَ طَرْفَةَ عَيْنٍ أَبَدًا

She^{ar} said, 'May my^{ar} father and my^{ar} mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! And why should I^{ar} not cry and you^{-saww} are in the position which you^{-saww} are with from Allah^{-azwj}. Allah^{-azwj} has Forgiven for you^{-saww} whatever preceded from your^{-saww} sins and what are delayed, and you^{-saww} are asking Him^{-azwj} not to Let any enemy gloat with you^{-saww}, ever, and

³⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 5

not to Return you^{-saww} into an evil He^{-azwj} has Saved you^{-saww} from it, ever, and not to Remove from you^{-asws} anything suitable He^{-azwj} Gave you, ever, and not to Allocate you^{-saww} to yourself^{-saww} for the blink of an eye, ever?’

فَقَالَ يَا أُمَّ سَلَمَةَ وَمَا يُؤْمِنِي وَإِنَّمَا وَكَّلَ اللَّهُ يُؤْتِسِرَ بَنِي مَتَّى إِلَى نَفْسِهِ طَوْفَةً عَيْنٍ وَكَانَ مِنْهُ مَا كَانَ

He^{-saww} said: ‘O Umm Salma^{ar}! And you^{ar} do not believe me^{-saww}? And Allah^{-azwj} Allocated Yunus Bin Mata^{-as} to himself^{-as} for the blink of an eye, and it happened from him^{-as} what happened’.³⁹

7- ب، قرب الإسناد ابن طريف عن ابن علقوان عن جعفر عن أبيه ع قَالَ: جَاءَ إِلَى النَّبِيِّ ص سَائِلٌ يَسْأَلُهُ فَقَالَ رَسُولُ اللَّهِ ص هَلْ مِنْ أَحَدٍ عِنْدَهُ سَلَفٌ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْ بَنِي الْجُبَلِيِّ فَقَالَ عِنْدِي يَا رَسُولَ اللَّهِ قَالَ فَأَعْطِ هَذَا السَّائِلَ أَرْبَعَةَ أَوْسَاقٍ تَمْرٍ

Ibn Tareyf, from Ibn Ulwan,

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

قَالَ فَأَعْطَاهُ قَالَ ثُمَّ جَاءَ الْأَنْصَارِيُّ بَعْدُ إِلَى النَّبِيِّ ص يَتَقَضَّاهُ فَقَالَ لَهُ يَكُونُ إِنْ شَاءَ اللَّهُ ثُمَّ عَادَ إِلَيْهِ فَقَالَ يَكُونُ إِنْ شَاءَ اللَّهُ ثُمَّ عَادَ إِلَيْهِ الثَّالِثَةَ فَقَالَ يَكُونُ إِنْ شَاءَ اللَّهُ فَقَالَ قَدْ أَكْثَرْتَ يَا رَسُولَ اللَّهِ مِنْ قَوْلٍ يَكُونُ إِنْ شَاءَ اللَّهُ

He^{-asws} said: ‘He gave it to him, Then the Helper came to the Prophet^{-saww} afterwards, demanding it. He^{-saww} said to him: ‘It will happen, if Allah^{-azwj} so Desires’. Then he repeated it to him^{-saww}. He^{-saww} said: ‘It will happen, if Allah^{-azwj} so Desires’. Then he repeated to him^{-saww} the third time. He^{-saww} said: ‘It will happen if Allah^{-azwj} so Desires’. He said, ‘O Rasool-Allah^{-saww}! You^{-saww} have been frequent from saying: ‘It will happen, if Allah^{-azwj} so Desires’.

قَالَ فَضَحِكَ رَسُولُ اللَّهِ وَ قَالَ هَلْ مِنْ رَجُلٍ عِنْدَهُ سَلَفٌ قَالَ فَقَامَ رَجُلٌ فَقَالَ لَهُ عِنْدِي يَا رَسُولَ اللَّهِ قَالَ وَ كَمْ عِنْدَكَ قَالَ مَا شِئْتُ قَالَ فَأَعْطِ هَذَا ثَمَانِيَةَ أَوْسُقٍ مِنْ تَمْرٍ

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

فَقَالَ الْأَنْصَارِيُّ إِنَّمَا لِي أَرْبَعَةٌ يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ ص وَ أَرْبَعَةٌ أُيْضًا

The Helper said, ‘But rather there are four for me, O Rasool-Allah^{-saww}!’ Rasool-Allah^{-saww} said: ‘And four (more) as well’.⁴⁰

³⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 6

⁴⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 7

8- ب، قرب الإسناد ابن طريف عن ابن علقوان عن جعفر عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص لَمْ يُوْرَثْ دِينَاراً وَ لَا دِرْهَماً وَ لَا عَبْدًا وَ لَا وَلِيدَةً وَ لَا شَاءً وَ لَا بَعيراً وَ لَقَدْ قُبِضَ ص وَ إِنَّ دِرْعَهُ مَرْهُونَةً عِنْدَ يَهُودِيٍّ مِنْ يَهُودِ الْمَدِينَةِ بِعِشْرِينَ صَاعاً مِنْ شَعِيرٍ اسْتَلْفَهَا [اسْتَسْلَفَهَا] نَفَقَةً لِأَهْلِهِ

‘Qurb Al Isnaad’ - Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} did not leave for inheritance, neither any Dinars, nor Dirhams, nor slaves, nor maids, nor sheep, nor camels; and Rasool-Allah^{-saww} passed away and his^{-saww} armour had been mortgaged with a Jew from the Jews of Al-Medina with twenty Sa’a of barley, and he^{-saww} left it behind as a support for his^{-saww} family”.⁴¹

9- ب، قرب الإسناد أبو البخترى عن جعفر عن أبيه ع أَنَّ الْمَسَاكِينَ كَانُوا يَبِيتُونَ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَأَفْطَرَ النَّبِيُّ ص مَعَ الْمَسَاكِينَ الَّذِينَ فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ عِنْدَ الْمِنْبَرِ فِي بُرْمَةٍ فَأَكَلَ مِنْهَا ثَلَاثُونَ رَجُلًا ثُمَّ رَدَّتْ إِلَى أَزْوَاجِهِ شَبْعُهُنَّ

‘Qurb Al Isnaad’ - Abu Al Bakhtary,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘The poor were spending their nights in the Masjid on the era of Rasool-Allah^{-saww}, and one night the Prophet^{-saww} broke Fast with the poor, those who were in the Masjid, by the Pulpit in a stone pot. Thirty men ate from it, then he^{-saww} returned it to his^{-saww} wives to satiate them”.⁴²

10- ب، قرب الإسناد مُحَمَّدُ بْنُ الْوَلِيدِ عَنِ ابْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ قَاعِداً أَوْ يَتَوَكَّأُ عَلَى عَصَا أَوْ عَلَى حَائِطٍ فَقَالَ لَا مَا شَأْنُ أَبِيكَ وَ شَأْنُ هَذَا مَا بَلَغَ أَبُوكَ هَذَا بَعْدَ إِذَا رَسُولُ اللَّهِ ص بَعْدَ مَا عَظُمَ أَوْ بَعْدَ مَا ثَقُلَ كَانَ يُصَلِّي وَ هُوَ قَائِمٌ وَ رَفَعَ إِخْدَى رِجْلَيْهِ حَتَّى أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى طَهُ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى فَوَضَعَهَا

‘Qurb Al Isnaad’ - Muhammad Bin Al Waleed, from Ibn Bakeyr who said,

‘I asked Abu Abdullah^{-asws} about the Salat prayed seated, or leaning upon a staff, or upon a wall? He^{-asws} said: ‘No! What is the situation of your father and this situation? Has it not reached your father this afterwards that Rasool-Allah^{-saww} after being larger or after being heavier was praying Salat while standing, and he^{-saww} raised one of his^{-saww} left foot until Allah^{-azwj} Blessed and Exalted Revealed: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**. So he^{-saww} placed it down”.⁴³

11- ل، الخصال مُحَمَّدُ بْنُ عَمْرِو الْحَافِظِ الْبَغْدَادِيُّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْعَلَوِيِّ الْمَعْرُوفِ بِالْمُشَلَّلِ عَنْ سُلَيْمَانَ بْنِ مُحَمَّدٍ الْفَرَشِيِّ عَنْ إِسْحَاقَ بْنِ أَبِي زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدٍ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ لَسْتُ بِتَارِكِهِنَّ حَتَّى الْمَمَاتِ لِبَاسِي الصُّوفُ وَ رُكُوبِي الْحِمَارَ مُؤَكِّفاً وَ أَكْلِي مَعَ الْعَبِيدِ وَ خَصْفِي النَّعْلَ بِيَدِي وَ تَسْلِيمِي عَلَى الصَّبِيَّانِ لِتَكُونَ سُنَّةً مِنْ بَعْدِي

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

⁴¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 8

⁴² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 9

⁴³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 10

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Five, I^{-saww} shall not be leaving these until the death – My wearing the wool, and my^{-saww} riding the donkey with a garment on it, and my^{-saww} eating with the slaves, and my^{-as} repairing the slippers by my^{-saww} hands, and my^{-saww} greeting upon the children for it to become a Sunnah from after me^{-saww}'.⁴⁴

12- ن، عيون أخبار الرضا عليه السلام بإسناد الثلاثة عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي مَلَكٌ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُغْرِيكَ السَّلَامَ وَ يَقُولُ إِنَّ شَيْئًا جَعَلْتُ لَكَ بَطْحَاءَ مَكَّةَ ذَهَبًا قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ يَا رَبِّ أَشْبِعْ يَوْمًا فَأَحْمُذَكَ وَ أَجُوعُ يَوْمًا فَأَسْأَلَكَ

'Uyoun Akhbar Al-Reza^{-asws}' - By the three chains,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'An Angel came to me^{-saww} and said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the greetings to you^{-saww} and is Saying: "If you^{-saww} desire, I^{-azwj} can Make the plains of Makkah as gold". He^{-saww} raised his^{-saww} head to the sky and said: 'O Lord^{-azwj}! I^{-saww} satiate one day, and I^{-saww} praise You^{-azwj}, and I^{-saww} am hungry one day, and I^{-saww} ask You^{-azwj}'.⁴⁵

13- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ: كَانَ النَّبِيُّ ص يُصْحِي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ

'Uyoun Akhbar Al-Reza^{-asws}' - By a chain of Al Tameemi,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'The Prophet^{-saww} slaughtered (as offering) two rams, unblemished, horned'.⁴⁶

14- ن، عيون أخبار الرضا عليه السلام بِحَدِّ الْإِسْنَادِ قَالَ: إِنَّ النَّبِيَّ ص كَانَ يَتَخَمَّمُ فِي يَمِينِهِ

'Uyoun Akhbar Al-Reza^{-asws}' - And by this chain,

'He^{-asws} said: 'The Prophet^{-saww} wore a ring in his^{-saww} right hand'.⁴⁷

15- ن، عيون أخبار الرضا عليه السلام وَ بِحَدِّ الْإِسْنَادِ قَالَ: مَا شَبِعَ النَّبِيُّ ص مِنْ خُبْزٍ بُرٍّ ثَلَاثَةَ أَيَّامٍ حَتَّى مَضَى لِسَبِيلِهِ

'Uyoun Akhbar Al-Reza^{-asws}' - And by this chain,

'He^{-asws} said: 'The Prophet^{-saww} did not satiate (from hunger) from wheat bread for three days until went on his^{-saww} way (passed away)'.⁴⁸

16- ن، عيون أخبار الرضا عليه السلام الْحُسَيْنُ بْنُ أَحْمَدَ الْبَيْهَقِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الصَّوَلِيِّ عَنْ سَهْلِ بْنِ الْقَاسِمِ التُّوشْجَانِيِّ قَالَ: قَالَ رَجُلٌ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ يُرَوَّى عَنْ عُرْوَةَ بْنِ زُبَيْرٍ أَنَّهُ قَالَ قَالَ نُوَيْرٍ النَّبِيُّ ص وَ هُوَ فِي تَقِيَّةٍ

⁴⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 11

⁴⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 12

⁴⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 13

⁴⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 14

⁴⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 15

'Uyoun Akhbar Al-Reza^{-asws}' - Al-Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Sahl Bin Al Qasim Al Nowshajany who said,

'A man said to Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! It is being reported from Urwa Bin Zubeyr who said, 'The Prophet^{-saww} passed away while he^{-saww} was in Taqiyyah (dissimulation)'.

فَقَالَ أَمَّا بَعْدَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

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

فَإِنَّهُ أَزَالَ كُلَّ تَقِيَّةٍ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ لَهُ وَ بَيَّنَّ أَمْرَ اللَّهِ وَ لَكِنَّ قُرَيْشًا فَعَلَتْ مَا اشْتَهَتْ بَعْدَهُ وَ أَمَّا قَبْلَ نُزُولِ هَذِهِ الْآيَةِ فَلَعَلَّهُ

All Taqiyyah (dissimulation) was removed by the Guarantee of Allah^{-azwj} Mighty and Majestic for him^{-saww} and the Command of Allah^{-azwj} was manifested, but Qureysh did what they desired to do after him^{-saww}; and as for before the Revelation of this Verse, perhaps it is so".⁴⁹

17- ما، الأماالي للشيخ الطوسي المفيض عن الحسين بن محمد التمار عن محمد بن إسكاف عن مضعب بن المقدام بن شريح عن أبيه عن عائشة أن النبي ص كان إذا رأى ناشئاً ترك كل شيء وإن كان في صلاة وقال اللهم إني أعوذ بك من شر ما فيه فإن ذهب حمد الله وإن أمطر قال اللهم اجعله ناشئاً نافعاً

'Al Amaali' of the sheykh - Al Mufeed, from Al-Husayn Bin Muhammad Al Tammar, from Muhammad Bin Iskab, from Mas'ab Bin Al Maqdam Bin Shareeh, from his father,

'From Ayesha, 'The Prophet^{-saww}, when he^{-saww} was a 'Nasha'a' (a cloud in the horizons of the sky) neglected all things, and even if he^{-saww} was in a Salat, and said: 'O Allah^{-azwj}! I^{-saww} seek Refuge with You^{-azwj} from the evil of whatever is in it'. If it went away, he praised Allah^{-azwj}, and if it rained, said: 'O Allah^{-azwj}! Make it a beneficial cloud".⁵⁰

18- ما، الأماالي للشيخ الطوسي ابن حشيش عن أحمد عن سليمان بن أحمد الطبراني عن عمرو بن ثور عن محمد بن يوسف عن سفيان الثوري عن عبد الرحمن بن قاسم عن أبيه عن عائشة قال: ما شبع آل محمد ع ثلاثة أيام يتاعاً حتى لحق بالله عز وجل

'Al Amaali' of the sheykh Al Tusi - Ibn Hasheesh, from Ahmad, from Suleyman Bin Ahmad Al Tabrany, from Amro Ibn Sowr, from Muhammad Bin Yusuf, from Sufyan Al Sowry, from Abdul Rahman Bin Al Qasim, from his father,

'From Ayesha, 'The Progeny^{-asws} of Muhammad^{-saww} did not satiate (from hunger) three consecutive days until they met Allah^{-azwj} Mighty and Majestic".⁵¹

⁴⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 16

⁵⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 17

⁵¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 18

19- ما، الأمايلي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنِ الْخَالِدِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْقَطَّانِ عَنْ عَبَّادِ بْنِ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَجْلِسُ عَلَى الْأَرْضِ وَ يَأْكُلُ عَلَى الْأَرْضِ وَ يَغْتَقِلُ الشَّاةَ وَ يُجِيبُ دَعْوَةَ الْمَمْلُوكِ عَلَى خُبْرِ الشَّعْبِ

‘Al Amaali’ of the sheykh Al Tusi - Ibn Makhlad, from Al Khalidy, from Al-Hassan Bin Ali Al Qatan, from Abad Ibn Musa, from Ibrahim Bin Suleyman, from Abdullah Bin Muslim, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} would sit upon the ground and eat upon the ground and apprehend the sheep, and answer (accept) the invitation of the slaves upon the barley bread’.⁵²

20- ما، الأمايلي للشيخ الطوسي حَمَوِيَّةُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ بَكْرِ الْهَزَلِيِّ [الْهَزَلِيُّ] عَنِ الْفَضْلِ بْنِ الْحُبَابِ عَنْ سَلَمٍ عَنْ أَبِي هِلَالٍ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ دَخَلَ عَلَى النَّبِيِّ ص وَ هُوَ مَوْفُودٌ أَوْ قَالَ مَحْمُومٌ فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ مَا أَشَدَّ وَعَكَكَ أَوْ حَمَّاكَ فَقَالَ مَا مَنَعَنِي ذَلِكَ أَنْ قَرَأْتُ اللَّيْلَةَ ثَلَاثِينَ سُورَةً فِيهِنَّ السَّبْعُ الطُّوُلُ

‘Al Amaali’ of the sheykh Al Tusi - Hamuweya Bin Ali, from Muhammad Bin Muhammad Bin Bakr Al Hazaly, from Al Fazl Bin Al Habab, from Salam, from Abu Hilal, from Bakr Bin Abdullah,

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

فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ وَ أَنْتَ تَجْتَهِدُ هَذَا الْإِجْتِهَادَ فَقَالَ يَا عُمَرُ أَ فَلَا أَكُونُ عَبْدًا شَكُورًا

Umar said, ‘O Rasool-Allah^{-saww}! Allah^{-azwj} has Forgiven for you^{-saww} whatever has preceded and whatever is delayed, and you^{-saww} are struggling with this struggle?’ He^{-saww} said: ‘O Umar! Should I^{-saww} not become a grateful servant?’⁵³

21- ع، علل الشرائع عليُّ بْنُ خَاتِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص مُكْفَرًا لَا يُشْكُرُ مَعْرُوفُهُ وَ لَقَدْ كَانَ مَعْرُوفُهُ عَلَى الْفُرَشِيِّ وَ الْعَرَبِيِّ وَ الْعَجَمِيِّ وَ مَنْ كَانَ أَكْثَرُ مَعْرُوفًا مِنْ رَسُولِ اللَّهِ ص عَلَى هَذَا الْخَلْقِ وَ كَذَلِكَ نَحْنُ أَهْلُ الْبَيْتِ مُكْفَرُونَ وَ لَا يُشْكُرُ مَعْرُوفُنَا وَ خِيَارُ الْمُؤْمِنِينَ مُكْفَرُونَ لَا يُشْكُرُ مَعْرُوفُهُمْ

‘Ilal Al-Sharaie’ - Ali Bin Hatim, from Ahmad Bin Muhammad, from Muhammad bin Ismail, from Al-Husayn Bin Musa, from his father,

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

⁵² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 19

⁵³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 20

Household, disbelieved. Our^{asws} kindness is not thanked for; and the good Momineen are disbelieved; their kindness is not thanked for'.⁵⁴

22- ع، علل الشرائع أبي عن القاسم بن محمد بن علي بن إبراهيم النخعي عن صالح بن زاهر عن أبي جويد مؤلف الرضا ع عن الرضا ع قال: نزل جبرئيل على النبي ص فقال يا محمد إن ربك يقرئك السلام و يقول إن الأبقار من النساء بمنزلة الثمر على الشجر فإذا أئبغ الثمر فلا دواء له إلا اجتناؤه وإلا أفسدته الشمس وغبرته الريح وإن الأبقار إذا أدركن ما تدرى النساء فلا دواء هن إلا البعول وإلا لم يؤمن عليهن الفتنة

'Ilal Al-Sharaie' - My father, from Al Qasim Bin Muhammad bin Ali Bin Ibrahim Al Nahawandy, from Salih Bin Rahawiya,

'From Abu Juweyd, a slave of Al-Reza^{asws}, from Al-Reza^{asws} having said: 'Jibraeel^{as} descended unto the Prophet^{saww} and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the greetings to you^{saww} and is Saying: "The virgins from the women are at the status of the fruit upon the tree. So, when the fruit ripens, then there is no cure for it except picking it, or else the sun would spoil it, and its smell would change; and the virgins, when they become adults what the women tend to reach, there is no cure for them except the husband, or else there is not safety upon them of the Fitna".

فَصَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَجَمَعَ النَّاسَ ثُمَّ أَعْلَمَهُمْ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَقَالُوا يَمْ يَا رَسُولَ اللَّهِ فَقَالَ مِنَ الْأَكْفَاءِ فَقَالُوا وَمَنِ الْأَكْفَاءِ فَقَالَ الْمُؤْمِنُونَ بَعْضُهُمْ أَكْفَاءُ بَعْضٍ

Rasool-Allah^{saww} ascended the pulpit and the people gathered, then he^{saww} let them know what Allah^{azwj} Mighty and Majestic had Commanded with. They said, '(Marry them to) whom, O Rasool-Allah^{saww}?' He^{saww} said: 'From the matching ones'. They said, 'And who are the matching ones?' He^{saww} said: 'Some of the Believers are matches of some other'.

ثُمَّ لَمْ يَنْزِلْ حَتَّى رَوَّجَ ضُبَاعَةَ مِنَ الْمِقْدَادِ بْنِ الْأَسْوَدِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي رَوَّجْتُ ابْنَةَ عَمِّي الْمِقْدَادَ لِيَضَعَ الْبِكَاحُ

Then he^{saww} did not stop until he^{saww} got Zaba'ah married to Al-Miqdad Bin Al-Aswad, then said: 'O you people! I^{saww} have got a daughter of my^{saww} paternal uncle to be married to Al-Miqdad in order to lay down the marriage'.⁵⁵

23- ير، بصائر الدرجات محمد بن الحسين عن جعفر بن محمد بن يونس عن حماد بن عثمان عن أبي عبد الله ع قال: إن النبي ص كان في مكانٍ و معه رجلٌ من أصحابه و أراد قضاء حاجةٍ فقام إلى الأشياء يعني التخلتين فقال لهما اجتمعا فاستتر بهما النبي ص فقصى حاجته ثم قام فجاء الرجل فلم ير شيئاً

'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Ja'far Bin Muhammad Bin Yunus, from hamad Bin Usman,

'From Abu Abdullah^{asws} having said: 'The Prophet^{saww} was in a place and with him^{saww} was a man from his^{saww} companions, and he^{saww} wanted fulfilment of a need (toilet). He^{saww} stood up to the two small trees, meaning the two palm trees and said to them: 'Gather, you two!'

⁵⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{saww}, Ch 9 H 21

⁵⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{saww}, Ch 9 H 22

Then, the Prophet^{-saww} concealed with them and fulfilled his^{-saww} need. Then he^{-saww} stood. The man came over but could not see anything”.⁵⁶

24- ص، قصص الأنبياء عليهم السلام الصدوق عن عبد الله بن حامد عن أحمد بن محمد بن الحسين عن محمد بن يحيى أبي صالح عن الليث عن يونس عن ابن شهاب عن أبي سلمة أن جابر بن عبد الله قال: كُنَّا مَعَ رَسُولِ اللَّهِ ص بِمَرِّ الظُّهْرَانِ يَرْعَى الْغَنَمَ وَ إِنَّ رَسُولَ اللَّهِ ص قَالَ عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ فَإِنَّهُ أَطْيَبُهُ قَالُوا تَرْعَى الْغَنَمَ قَالَ نَعَمْ وَ هَلْ نَبِيٌّ إِلَّا رَعَاهَا

‘Qasas Al-Anbiya^{-as}’ - Al Sadouq, from Abdullah Bin Hamid, from Ahmad Bin Muhammad bin Al-Husayn, from Muhammad Bin Yahya Abu Salih, from Al Lays, from Yunus, from Ibn Shahab, from Abu Salmah, from Jabir Bin Abdullah who said,

‘We were with Rasool-Allah^{-saww} at (the valley of) Marzahran pasturing the sheep, and Rasool-Allah^{-saww} said: ‘Upon you with the black from it, for it is better’. They said, ‘Do you^{-saww} (also) pasture the sheep?’ He^{-saww} said: ‘Yes, and is there any Prophet^{-as} except he^{-as} pastured it?’⁵⁷

25- ص، قصص الأنبياء عليهم السلام الصدوق عن أبيه عن محمد بن العطار عن الأشعري عن سيف بن خاتم عن رجل من ولد عمارة يقال له أبو لؤلؤة سمأه عن أبيه قال قال عمارة رضي الله عنه كُنْتُ أَرْعَى غَنِيمَةً أَهْلِي وَ كَانَ مُحَمَّدٌ ص يَرْعَى أَيْضاً فَقُلْتُ يَا مُحَمَّدُ هَلْ لَكَ فِي فَحٍّ فَإِنِّي تَرَكْتُهَا رَوْضَةً بَرِّقَ قَالَ نَعَمْ فَجِئْتُهَا مِنَ الْعَدِ وَ قَدْ سَبَقَنِي مُحَمَّدٌ ص وَ هُوَ قَائِمٌ يَذُودُ غَنَمَهُ عَنِ الرَّوْضَةِ قَالَ إِنِّي كُنْتُ وَاعِدْتُكَ فَكَرِهْتُ أَنْ أَرْعَى قَبْلَكَ

‘Qasas Al-Anbiya^{-as}’ - Al Sadouq, from his father, from Muhammad Al Attar, from Al Ashary, from Sayf Bin Hatim, from a man from the sons of Amar called Abu Lulu, from his forefathers who said,

‘Ammar said, ‘I was pasturing the sheep of my family, and Muhammad^{-saww} was pasturing as well. I said, ‘O Muhammad^{-saww}! Is there a snare for you^{-saww}, for I have left it in a rocky garden?’ He^{-saww} said: ‘Yes, I^{-saww} shall bring it tomorrow’. And Muhammad^{-saww} had preceded me and he^{-saww} was standing feeding his^{-saww} flock from the garden. He^{-saww} said: ‘I^{-saww} promised you, so I^{-saww} disliked that I^{-saww} pasture before you’⁵⁸.

26- سن، المحاسن أبي عن النوفلي عن أبيه عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَقَ اللَّهُ الْعَقْلَ فَقَالَ لَهُ أَذْبِرْ فَأَذْبَرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ مَا خَلَقْتُ خَلْقاً أَحَبَّ إِلَيَّ مِنْكَ فَأَعْطَى اللَّهُ مُحَمَّدًا تِسْعَةً وَ تِسْعِينَ جُزْأً ثُمَّ قَسَمَ بَيْنَ الْعِبَادِ جُزْأً وَاحِداً

‘Al Mahasin - My father, from Al Nowfaly, from his father,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Created the intellect and Said to it: “Turn back!” It turned back. Then Said to it: “Come forward!” It came forward. Then Said: “I^{-azwj} have not Created any creature more Beloved to Me^{-azwj} that you’. Then Allah^{-azwj} Gave Muhammad^{-saww} ninety-nine parts, then Distributed between the servants, one part’⁵⁹.

27- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص ضَعُفْتُ عَنِ الصَّلَاةِ وَ الْجَمَاعِ فَتَرَلْتُ عَلَيَّ قِدْرٌ مِنَ السَّمَاءِ فَأَكَلْتُ مِنْهَا فَرَادَ فِي قُوَّتِي قُوَّةَ أَرْبَعِينَ رَجُلًا فِي الْبَطْشِ وَ الْجَمَاعِ

⁵⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 23

⁵⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 24

⁵⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 25

⁵⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 26

From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} was weakened from the Salat and the union, so a pot was Sent down unto me^{-saww} from the sky. I^{-saww} ate from it and it increased in my^{-saww} strength, the strength of forty men regarding the courage and the union'.⁶⁰

28- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُنَّا مَعَ النَّبِيِّ ص فِي خَفْرِ الْخَنْدَقِ إِذْ جَاءَتْ فَاطِمَةُ وَ مَعَهَا كُسِيرَةٌ مِنْ خُبْزٍ فَدَفَعَتْهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ النَّبِيُّ ص مَا هَذِهِ الْكُسِيرَةُ

From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir-Al-Momineen^{-asws} said: 'We were with the Prophet^{-saww} in a ditch of Al-Khandaq when (Syeda) Fatima^{-asws} came with pieces of bread and she^{-asws} handed it over to the Prophet^{-saww}. The Prophet^{-saww} said: 'What are these pieces?'

فَقَالَتْ خَبَزْتُهُ فُرْصًا لِلْحَسَنِ وَ الْحُسَيْنِ جِئْتُكَ مِنْهُ بِهَذِهِ الْكُسِيرَةِ فَقَالَ النَّبِيُّ ص يَا فَاطِمَةُ أَمَا إِنَّهُ أَوَّلُ طَعَامٍ دَخَلَ خَوْفَ أُبَيْكَ مِنْذُ ثَلَاثِ

She^{-asws} said: 'I^{-asws} had made discs of bread for Al-Hassan^{-asws} and Al-Husayn^{-asws}. I^{-asws} came to you^{-saww} with these'. The Prophet^{-saww} said: 'O Fatima^{-asws}! But it is the first food to enter into the inside of your^{-asws} father^{-saww}, since three (days)'.⁶¹

29- سن، المحاسن علي بن الحکم عن أبي المغراء عن ابن خارجة عن أبي بصير عن أبي عبد الله ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ أَكْلَ الْعَبْدِ وَ يَجْلِسُ جُلُوسَ الْعَبْدِ وَ يَعْلَمُ أَنَّهُ عَبْدٌ

'Al Mahasin' - Ali Bin Al Hakam, from Abu Al Magra, from Ibn Kharja, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to eat the (manner of) eating of the slaves, and sit the sitting of the slaves (upon the knees), and he^{-saww} knew he^{-saww} was a slave (of Allah^{-azwj})'.⁶²

30- سن، المحاسن أبي عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر عليه السلام قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ أَكْلَ الْعَبْدِ وَ يَجْلِسُ جِلْسَةَ الْعَبْدِ وَ كَانَ يَأْكُلُ عَلَى الْخَضِيزِ وَ يَنَامُ عَلَى الْخَضِيزِ

'Al Mahasin' - My father, from Ahmad Bin Al Nazar, from Amro Bin Shmr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} ate the (manner of) eating of the slaves, and sat the sitting of the slaves (upon the knees), and would eat upon the lower ground and sleep upon the lower ground'.⁶³

31- سن، المحاسن صفوان عن ابن مسكان عن الحسن الصبّئلي قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مَرَّتْ امْرَأَةٌ بِرَسُولِ اللَّهِ ص وَ هُوَ يَأْكُلُ وَ هُوَ جَالِسٌ عَلَى الْخَضِيزِ فَقَالَتْ يَا مُحَمَّدُ وَ اللَّهُ إِنَّكَ لَتَأْكُلُ أَكْلَ الْعَبْدِ وَ تَجْلِسُ جُلُوسَهُ

⁶⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 27

⁶¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 28

⁶² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 29

⁶³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 30

'Al Mahasin' - Safwan, from Ibn Muskan, from Al-Hassan Al Sayqal who said,

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

فَقَالَ لَهَا رَسُولُ اللَّهِ ص وَنَحْكُ أَيُّ عَبْدٍ أَعْبَدُ مِنِّي قَالَتْ فَتَنَاوَلَنِي لُقْمَةً مِنْ طَعَامِكَ فَتَنَاوَلَهَا فَقَالَتْ لَا وَاللَّهِ إِلَّا الَّذِي فِي فَمِكَ فَأَخْرَجَ رَسُولُ اللَّهِ ص اللَّقْمَةَ مِنْ فَمِهِ فَتَنَاوَلَهَا فَأَكَلَتْهَا

Rasool-Allah^{-saww} said to her: 'Woe be unto you! Which slave is more of a slave than I^{-saww} am?' She said, 'Then give me a morsel from your^{-saww} meal'. He^{-saww} gave it to her. She said, 'No, by Allah^{-azwj}, except that which is in your^{-saww} mouth'. Rasool-Allah^{-saww} brought out the morsel from his^{-saww} mouth and gave it to her, and she ate it'.

قَالَ أَبُو عَبْدِ اللَّهِ ع فَمَا أَصَابَهَا دَاءٌ حَتَّى فَارَقَتْ الدُّنْيَا

Abu Abdullah^{-asws} said: 'No illness hit her until she separated from the world''⁶⁴

32- بيج، الخرائج و الجرائع زُوِي عَنِ الصَّادِقِ ع أَنَّ رَسُولَ اللَّهِ ص أَقْبَلَ إِلَى الْجِعْرَانَةِ فَقَسَمَ فِيهَا الْأَمْوَالَ وَ جَعَلَ النَّاسُ يَسْأَلُونَهُ فَيُعْطِيهِمْ حَتَّى أَجْتَوْهُ إِلَى الشَّجَرَةِ فَأَخَذَتْ بُرْدَهُ وَ خَدَشَتْ ظَهْرَهُ حَتَّى جَلَّوْهُ عَنْهَا وَ هُمْ يَسْأَلُونَهُ

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

فَقَالَ أَيُّهَا النَّاسُ رُدُّوا عَلَيَّ بُرْدِي وَاللَّهِ لَوْ كَانَ عِنْدِي عَدَدُ شَجَرِ تَهَامَةَ نَعَمًا لَقَسَمْتُه بَيْنَكُمْ ثُمَّ مَا أَفْقَيْتُمُونِي جَبَانًا وَلَا بَخِيلًا ثُمَّ خَرَجَ مِنَ الْجِعْرَانَةِ فِي ذِي الْقَعْدَةِ

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

قَالَ فَمَا رَأَيْتُ تِلْكَ الشَّجَرَةَ إِلَّا خَضِرَاءَ كَأَنَّمَا يُرَشُّ عَلَيْهَا الْمَاءُ

He^{-asws} said: 'That tree was not seen except as green as if the water had been sprinkled over it''⁶⁵

33- وَ فِي رِوَايَةٍ أُخْرَى حَتَّى انْتَرَعَتِ الشَّجَرَةُ رِدَاءَهُ وَ خَدَشَتْ الشَّجَرَةُ ظَهْرَهُ

⁶⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 31

⁶⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 32

And in another report, 'Until the tree snatched his^{-saww} robe and the tree scratched his^{-saww} back'.⁶⁶

34- قب، المناقب لابن شهر آشوب أما آدابه ص فقد جمعها بعض العلماء و التقطها من الأخبار

As for his^{-saww} ethics, some of the scholars have gathered these and picked these up from the Ahadeeth –

كَانَ النَّبِيُّ ص أَحْكَمَ النَّاسِ وَ أَخْلَمَهُمْ وَ أَشَجَعَهُمْ وَ أَعْدَهُمْ وَ أَعْطَاهُمْ لَمْ تَمَسْ يَدُهُ يَدَ امْرَأَةٍ لَا تَحِلُّ وَ أَسْحَى النَّاسِ لَا يَنْبُتُ عِنْدَهُ دِينَارٌ وَ لَا دِرْهَمٌ فَإِنْ فَضَلَ وَ لَمْ يَجِدْ مَنْ يُعْطِيهِ وَ يَجْنُهُ اللَّيْلُ لَمْ يَأُو إِلَى مَنْزِلِهِ حَتَّى يَتَبَرَّأَ مِنْهُ إِلَى مَنْ يَخْتَلِجُ إِلَيْهِ

'The Prophet^{-saww} was the most decisive of the people, and their most forbearing, and their bravest, and their most just, and their kindest. His^{-saww} hand did not touch the hand of an impermissible woman, and he^{-saww} was the most generous of the people. Neither any Dinar nor Dirham was affirmed with him^{-saww}, and if there was extra and he^{-saww} did not find anyone to give it to and the night covered him, he^{-saww} would not shelter to his^{-saww} house until he^{-saww} was free from it to the one who was needy for it.

لَا يَأْخُذُ مِمَّا آتَاهُ اللَّهُ إِلَّا قُوْتَ عَامِهِ فَقَطْ مِنْ يَسِيرِ مَا يَجِدُ مِنَ الثَّمَرِ وَ الشَّعِيرِ وَ يَضَعُ سَائِرَ ذَلِكَ فِي سَبِيلِ اللَّهِ وَ لَا يُسْأَلُ شَيْئاً إِلَّا أَعْطَاهُ ثُمَّ يَعُودُ إِلَى قُوْتَ عَامِهِ فَيُؤْتِرُ مِنْهُ حَتَّى رُبَّمَا اخْتِاجَ قَبْلَ انْقِضَاءِ الْعَامِ إِنْ لَمْ يَأْتِهِ شَيْءٌ

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

وَ كَانَ يَجْلِسُ عَلَى الْأَرْضِ وَ يَنَامُ عَلَيْهَا وَ يَأْكُلُ عَلَيْهَا وَ كَانَ يَخْصِفُ النَّعْلَ وَ يَرْقَعُ الثَّوبَ وَ يَفْتَحُ الْبَابَ وَ يَحْلُبُ الشَّاةَ وَ يَعْقِلُ الْبَعِيرَ فَيَحْلِبُهَا وَ يَطْحَنُ مَعَ الْحَادِمِ إِذَا أَعْيَا وَ يَضَعُ طَهُورَهُ بِاللَّيْلِ بِيَدِهِ وَ لَا يَتَقَدَّمُهُ مَطْرَقٌ وَ لَا يَجْلِسُ مُتَكَبِّراً وَ يَخْدُمُ فِي مِهْنَةِ أَهْلِهِ وَ يَقْطَعُ اللَّحْمَ

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

وَ إِذَا جَلَسَ عَلَى الطَّعَامِ جَلَسَ مُخْفِراً وَ كَانَ يَلْطَعُ أَصَابِعَهُ وَ لَمْ يَتَجَشَّأْ قَطُّ وَ يُجِيبُ دَعْوَةَ الْحُرِّ وَ الْعَبْدِ وَ لَوْ عَلَى ذِرَاعٍ أَوْ كُرَاعٍ وَ يَقْبَلُ الْهَدِيَّةَ وَ لَوْ أَنَّهَا جُرْعَةُ لَبَنٍ وَ يَأْكُلُهَا وَ لَا يَأْكُلُ الصَّدَقَةَ

And when he^{-saww} sat upon the meal sat humbly, and lick his^{-saww} fingers, and did not belch at all, and answer (accept) the invitation of the free and the slave and even if it was upon a

⁶⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 33

forearm (grilled sheep) or a leg, and he^{-saww} accepted the gift and even if it was a dose of milk and consume it, and he^{-saww} would not eat the charity.

لَا يَثْبُتُ بَصَرُهُ فِي وَجْهِ أَحَدٍ يَغْضَبُ لِرَبِّهِ وَلَا يَغْضَبُ لِنَفْسِهِ وَكَانَ يُعْصِبُ الْحَجَرَ عَلَى بَطْنِهِ مِنَ الْجُوعِ يَأْكُلُ مَا حَضَرَ وَلَا يَرُدُّ مَا وَجَدَ لَا يَلْبَسُ ثَوْبَيْنِ يَلْبَسُ بُرْدًا جَبَّةً مَيَّيَّةً وَ شَمْلَةً جَبَّةً صُوفٍ وَالْغَلِيظَ مِنَ الْقُطْنِ وَالْكَتَّانَ وَ أَكْثَرَ ثِيَابِهِ الْبَيَاضَ وَ يَلْبَسُ الْعِمَامَةَ وَ يَلْبَسُ الْقَمِيصَ مِنْ قَبْلِ مَيَامِنِهِ وَ كَانَ لَهُ ثَوْبٌ لِلْجُمُعَةِ خَاصَّةً وَ كَانَ إِذَا لَبَسَ جَدِيدًا أُعْطِيَ خَلْقٌ ثِيَابَهُ مَسْكِينًا وَ كَانَ لَهُ عَبَاءٌ يُفَرِّشُ لَهُ حَيْثُ مَا يَنْقُلُ ثُنَى ثَنَيْنِ

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

يَلْبَسُ خَاتَمَ فَضَّةٍ فِي خَنْصِرِهِ الْأَمْنِ يُحِبُّ الْبَطِيخَ وَ يَكْرَهُ الرِّيحَ الرَّدِّيَّةَ وَ يَسْتَأْذِنُ عِنْدَ الْوُضُوءِ يُرْدِفُ خَلْفَهُ عَبْدَهُ أَوْ غَيْرَهُ يَرْكَبُ مَا أَمْكَنَهُ مِنْ فَرَسٍ أَوْ بَعْلَةٍ أَوْ حِمَارٍ وَ يَرْكَبُ الْحِمَارَ بِلَا سَرْجٍ وَ عَلَيْهِ الْعِذَارُ وَ يَمْشِي رَاجِلًا وَ خَافِيًا بِلَا رِدَاءٍ وَ لَا عِمَامَةٍ وَ لَا قَلَنْسُوَّةَ وَ يُشَيِّعُ الْجَنَائِزَ وَ يَغُودُ الْمَرْضَى فِي أَقْصَى الْمَدِينَةِ

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

يُجَالِسُ الْفُقَرَاءَ وَ يُؤَاكِلُ الْمَسَاكِينَ وَ يُنَاوِلُهُمْ بِيَدِهِ وَ يُكْرِهُ أَهْلَ الْفُضْلِ فِي أَخْلَاقِهِمْ وَ يَتَأَلَّفُ أَهْلَ الشَّرَفِ بِأَلْيَرٍ هُمْ يَصِلُ دَوِي رَجَمِهِ مِنْ غَيْرِ أَنْ يُؤْزِرَهُمْ عَلَى غَيْرِهِمْ إِلَّا بِمَا أَمَرَ اللَّهُ وَ لَا يَجْهُو عَلَى أَحَدٍ يَقْبَلُ مَعْدِرَةَ الْمُعْتَدِرِ إِلَيْهِ

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

وَ كَانَ أَكْثَرَ النَّاسِ تَبَسُّمًا مَا لَمْ يَنْزَلْ عَلَيْهِ قُرْآنٌ أَوْ لَمْ تَحْرَ عِظَةٌ وَ رُبَّمَا ضَحِكَ مِنْ غَيْرِ فَهْمَةٍ لَا يَرْتَفِعُ عَلَى عَبْدِهِ وَ إِمَائِهِ فِي مَأْكَلٍ وَ لَا مَلْبَسٍ مَا شَتَمَ أَحَدًا بِشَتْمَةٍ وَ لَا لَعَنَ امْرَأَةً وَ لَا خَادِمًا بِلَعْنَةٍ وَ لَا لَامُوا أَحَدًا إِلَّا قَالَ دَعُوهُ وَ لَا يَأْتِيهِ أَحَدٌ خُرًّا أَوْ عَبْدًا أَوْ أَمَةً إِلَّا قَامَ مَعَهُ فِي حَاجَتِهِ لَا فَطٌّ وَ لَا غَلِيظٌ

And he was the most frequent of the people in smiling, unless a Quran (Verse) had not been Revealed upon it or no preaching had flowed, and sometimes he^{-saww} would laugh from without a guffaw, not rising over his^{-saww} slaves and his^{-saww} maids in eating or wearing, not insulting anyone, nor cursing a woman nor a servant with a curse, nor reprimanding anyone

except he^{-saww} would say: 'Leave it!', nor did anyone came to him^{-saww}, a free one or slave or maid except he^{-saww} would stand with him regarding his need.

وَلَا صَحَابَ فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفِرُ وَ يَصْفَحُ يَبْدَأُ مَنْ لَقِيَهُ بِالسَّلَامِ وَمَنْ رَامَهُ بِحَاجَةٍ صَابِرَهُ حَتَّى يَكُونَ هُوَ الْمُتَصَرِّفُ مَا أَخَذَ أَحَدٌ يَدَهُ فَيُرْسِلَ يَدَهُ حَتَّى يُرْسِلَهَا وَإِذَا لَقِيَ مُسْلِمًا بَدَأَهُ بِالْمُصَافَحَةِ

He^{-saww} was neither rude, nor harsh, nor loud in the markets, nor did he^{-saww} recompense an evil deed with an evil deed, but he^{-saww} forgave and excused, initiating the one who met him^{-saww} with the greeting, and one who came to him^{-saww} with a need, he^{-saww} would be patient with him^{-saww} until he happened to be the one to leave. He^{-saww} did not grab the hand of anyone and leave his^{-saww} hand until the other one left it, and when he^{-saww} met a Muslim, he^{-saww} began by shaking other man's hand.

وَكَانَ لَا يَتَوَقَّمُ وَلَا يَجْلِسُ إِلَّا عَلَى ذِكْرِ اللَّهِ وَكَانَ لَا يَجْلِسُ إِلَيْهِ أَحَدٌ وَهُوَ يُصَلِّي إِلَّا خَفَّفَ صَلَاتَهُ وَأَقْبَلَ عَلَيْهِ وَقَالَ أَلَيْكَ حَاجَةٌ وَكَانَ أَكْثَرُ جُلُوسِهِ أَنْ يَنْصَبَ سَاقِيَهُ جَمِيعًا يَجْلِسُ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ وَكَانَ أَكْثَرُ مَا يَجْلِسُ مُسْتَقْبِلَ الْقِبْلَةِ

Neither did he^{-saww} stand nor sit except upon Zikr of Allah^{-azwj}, and no one would sit to him^{-saww} while he^{-saww} was praying Salat except he^{-saww} lightened his^{-saww} Salat, and turned towards him and said: 'Is there for you a need?' And he^{-saww} frequently his^{-saww} sitting would be that he^{-saww} would establish both his^{-saww} legs together. He^{-saww} sat wherever the gathering ended up with him^{-saww}, and most of the time he^{-saww} sat facing the Qiblah.

وَكَانَ يُكْرِمُ مَنْ يَدْخُلُ عَلَيْهِ حَتَّى يُنَمَا بَسَطَ ثَوْبَهُ وَ يُؤْثِرُ الدَّاحِلَ بِالْوَسَادَةِ الَّتِي تَحْتَهُ وَكَانَ فِي الرِّضَا وَالْغَضَبِ لَا يَقُولُ إِلَّا حَقًّا وَكَانَ يَأْكُلُ الْفَتَاءَ بِالرُّطْبِ وَالْمِلْحَ وَكَانَ أَحَبُّ الْفَوَاكِهِ الرُّطْبَةَ إِلَيْهِ الْبُطِيخَ وَالْعَنْبَ وَ أَكْثَرُ طَعَامِهِ الْمَاءَ وَ التَّمْرَ

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

وَكَانَ يَتَمَجَّعُ اللَّبَنَ بِالتَّمْرِ وَيُسَمِّيهِمَا الْأَطْيَبَيْنِ وَكَانَ أَحَبُّ الطَّعَامِ إِلَيْهِ اللَّحْمُ وَ يَأْكُلُ الدَّرِيدَ بِاللَّحْمِ وَكَانَ يُحِبُّ الْقُرْعَ وَكَانَ يَأْكُلُ لَحْمَ الصَّيْدِ وَلَا يَصِيدُهُ وَكَانَ يَأْكُلُ الْحَبَّزَ وَ السَّمْنَ وَكَانَ يُحِبُّ مِنَ الشَّاةِ الذَّرَاعَ وَ الْكَثْفَ وَ مِنَ الْقِدْرِ الدُّبَاءَ وَ مِنَ الصَّبَاغِ الْحَلَّ وَ مِنَ التَّمْرِ الْعَجْوَةَ وَ مِنَ الْبُقُولِ الْهَنْدَبَاءَ وَ الْبَادْرُوجَ وَ الْبُقْلَةَ اللَّيْنَةَ

He^{-saww} would soften the dates with the milk and named them as the best, and the beloved meal to him^{-saww} was the meat, and he^{-saww} ate the porridge with the meat, and he^{-saww} loved the pumpkin, and he^{-saww} would eat the hunted meat and did not hunt it, and he^{-saww} ate the bread and the butter, and he^{-saww} loved the forearm and the shoulder from the sheep, and from the pot, 'Al-Daba', and from the dip, the vinegar, and from the dates, Al-Ajwa, and from the vegetables, the endive and the mint and the soft vegetables".⁶⁷

⁶⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 34

35- مَكَارِمُ الْأَخْلَاقِ فِي تَوَاضُعِهِ وَ حَيَاةِهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَ يَعُودُ الْمَرِيضَ وَ يَتَّبِعُ الْجَنَازَةَ وَ يُجِيبُ دَعْوَةَ الْمَمْلُوكِ وَ يَرْكَبُ الْحِمَارَ وَ كَانَ يَوْمَ خَيْبَرَ وَ يَوْمَ قُرَيْظَةَ وَ النَّضِيرِ عَلَى جِمَارٍ مَخْطُومٍ يَحْتَلِ مِنْ لَيْفٍ تَحْتَهُ إِكَافٌ مِنْ لَيْفٍ

‘Makarim Al Akhlaq’ - Regarding his^{-saww} humbleness and his^{-saww} modesty – from Anas Bin Malik (a well-known fabricator) who said, ‘Rasool-Allah^{-saww} consoled the sick, and followed the funeral, and accepted the invitations of the slaves, and rode the donkey, and on the day (battle of) Khyber, and day (battle of) Qureyza and Al-Nazeyr, he^{-saww} was upon a donkey reined by a rope of leaves, under him^{-saww} was a saddle of leaves’.

: وَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ وَ كَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا إِلَيْهِ لِمَا يَغْرِفُونَ مِنْ كَرَاهِيَّتِهِ

And from Anas Bin Malik (a well-known fabricator) who said, ‘There did not happen to be any person more beloved to them than Rasool-Allah^{-saww}, and whenever they saw him^{-saww} did not stand to him^{-saww} when they recognised his^{-saww} dislikes’.

وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَ يَجْلِسُ عَلَى الْأَرْضِ وَ يَأْكُلُ عَلَى الْأَرْضِ وَ يَعْتَقِلُ الشَّاةَ وَ يُجِيبُ دَعْوَةَ الْمَمْلُوكِ

And from Ibn Abbas who said, ‘Rasool-Allah^{-saww} would sit upon the ground, and eat upon the ground, and apprehend the sheep, and answer the invitation of the slaves’.

وَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ صَ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَ هُوَ مُعَدُّ

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

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ صَ مَرَّ بِنِسْوَةٍ فَسَلَّمَ عَلَيْهِنَّ

From Asma Bint Yazeed, ‘The Prophet^{-saww} passed by women and greeted unto them’.

وَ عَنْ ابْنِ مَسْعُودٍ قَالَ: أَتَى النَّبِيَّ ﷺ صَ رَجُلٌ يُكَلِّمُهُ فَأَزْعَدَ فَقَالَ هَوِّنْ عَلَيْكَ فَلَسْتُ بِمَلِكٍ إِنَّمَا أَنَا ابْنُ امْرَأَةٍ كَانَتْ تَأْكُلُ الْقَدَّ

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

عَنْ أَبِي ذَرٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَ يَجْلِسُ بَيْنَ ظَهْرَانِي أَصْحَابِهِ فَيَجِيءُ الْغَرِيبُ فَلَا يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ فَطَلَبْنَا إِلَى النَّبِيِّ ﷺ صَ أَنْ يَجْعَلَ مَجْلِسًا يَغْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ فَبَيَّنَّا لَهُ دُكَّانًا مِنْ طِينٍ وَ كَانَ يَجْلِسُ عَلَيْهِ وَ نَجْلِسُ بِجَانِبَيْهِ

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

وَ سُئِلَتْ عَائِشَةُ مَا كَانَ النَّبِيُّ ﷺ صَ يَصْنَعُ إِذَا خَلَا قَالَتْ يَحْبِطُ ثَوْبَهُ وَ يَخْصِفُ نَعْلَهُ وَ يَصْنَعُ مَا يَصْنَعُ الرَّجُلُ فِي أَهْلِهِ

And Ayesha was asked, 'What does the Prophet^{-saww} do when he^{-saww} is alone?' She said, 'He^{-saww} would sew his^{-saww} clothes and repair his^{-saww} slippers, and do what the man tends to do among his family'.

وَعَنْهَا أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللَّهِ ص الْحَيَاطَةُ

And from her, 'The most beloved deed to Rasool-Allah^{-saww} was the sewing'.

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَدَمْتُ النَّبِيَّ ص تِسْعَ سِنِينَ فَمَا أَعْلَمُهُ قَالَ لِي قَطُّ هَلَّا فَعَلْتَ كَذَا وَ كَذَا وَ لَا عَابَ عَلَيَّ شَيْئاً قَطُّ

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

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَحَبْتُ رَسُولَ اللَّهِ ص عَشْرَ سِنِينَ وَ شَمِئْتُ الْعِطْرَ كُلَّهُ فَلَمْ أَشَمَّ نَكْهَةً أَطْيَبَ مِنْ نَكْهَتِهِ وَ كَانَ إِذَا لَقِيَهُ وَاحِدٌ مِنْ أَصْحَابِهِ قَامَ مَعَهُ فَلَمْ يَنْصَرِفْ حَتَّى يَكُونَ الرَّجُلُ يَنْصَرِفُ عَنْهُ وَ إِذَا لَقِيَهُ أَحَدٌ مِنْ أَصْحَابِهِ فَتَنَاوَلَ يَدَهُ نَاولَهَا إِيَّاهُ فَلَمْ يَنْزِعْ عَنْهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَنْزِعُ عَنْهُ وَ مَا أَخْرَجَ رُكْبَتَيْهِ بَيْنَ جَلِيسٍ لَهُ قَطُّ وَ مَا قَعَدَ إِلَى رَسُولِ اللَّهِ ص رَجُلٌ قَطُّ فَقَامَ حَتَّى يَتَوَلَّى

And from Anas Bin Malik (a well-known fabricator) who said, 'I accompanied Rasool-Allah^{-saww} for ten years, and smelt the perfumes, all of it, but did not smell any fragrance more aromatic and his^{-saww} fragrance, And, it was so that whenever anyone from his^{-saww} companions met him^{-saww}, he^{-saww} stood with him, and did not leave until the man himself left from him^{-saww} And, when he^{-saww} met anyone from his^{-saww} companions and grabbed his hand, he^{-saww} would grab him, and did not snatch it back from him until the man himself was the one to snatch it from him^{-saww}, and he^{-saww} did not bring out his^{-saww} knees in front of the ones gathered to him^{-saww} at all, and no man sat to Rasool-Allah^{-saww} at all and stood up, until he^{-saww} stood up (as well)'.

: وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ النَّبِيَّ ص أَدْرَكَهُ أَعْرَابِيٌّ فَأَخَذَ بِرِدَائِهِ فَجَبَذَهُ جَبَذَةً شَدِيدَةً حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ ص وَ قَدْ أَثَرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبَذَتِهِ ثُمَّ قَالَ لَهُ يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ فَالْتَقَمْتُ إِلَيْهِ رَسُولُ اللَّهِ ص فَضَحِكَ وَ أَمَرَ لَهُ بِعَطَاءٍ

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

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ يَقُولُ كَانَ رَسُولُ اللَّهِ ص حَيِّياً لَا يُسْأَلُ شَيْئاً إِلَّا أَعْطَاهُ

And from Abu Saeed Al-Khudry saying, 'Rasool-Allah^{-saww} was so modest, he^{-saww} would not be asked for anything except he^{-saww} would give it'.

وَعَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا وَ كَانَ إِذَا كَرِهَ شَيْئاً عَرَفْتَاهُ فِي وَجْهِهِ

And from him who said, 'Rasool-Allah^{-saww} was of intense modesty than the virgin in her veil, and it was so that when he^{-saww} disliked something, we would recognise it in his^{-saww} face'.

وَعَنِ ابْنِ مَسْعُودٍ قَالَ رَسُولُ اللَّهِ ﷺ لَا يُبْلَغُنِي أَحَدٌ مِنْكُمْ عَنْ أَصْحَابِي شَيْئاً فَإِنِّي أَحِبُّ أَنْ أُخْرَجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصِّدْرِ

And from Ibn Masoud who said, 'Rasool-Allah^{-saww} said: 'Not one of you should deliver to me^{-saww} anything about my^{-saww} companions for I^{-saww} love to come out to you all and I^{-saww} am of sound chest''.

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَ أَجْوَدَ النَّاسِ كَفّاً وَ أَكْرَمَهُمْ عَشْرَةً مَنْ خَالَطَهُ فَعَرَفَهُ أَحَبَّهُ

Regarding his^{-saww} benevolence – From Amir-Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} was the most benevolent of the people of palm, and most honourable of them of clan; one who mingled with him^{-saww}, recognised him^{-saww}, loved him^{-saww}'.

: مِنْ كِتَابِ النُّبُوَّةِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: أَنَا أَدِيبُ اللَّهِ وَ عَلِيٌّ أَدِيبِي أَمَرَنِي رَبِّي بِالسَّخَاءِ وَ الْبِرِّ وَ تَهَانِي عَنِ الْبُخْلِ وَ الْجَفَاءِ وَ مَا شَيْءٌ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنَ الْبُخْلِ وَ سُوءِ الْخُلُقِ وَ إِنَّهُ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الطِّينَ الْعَسَلُ

From the book 'Al-Nabuwwat', from Ibn Abbas, from the Prophet^{-saww} having said: 'I^{-saww} am the ethical one of Allah^{-azwj} and upon me^{-saww} are my^{-saww} ethics. My^{-saww} Lord^{-azwj} Commanded me^{-saww} with generosity and righteousness, and Forbade me^{-saww} from the stinginess and disloyalty, and there is nothing more Hateful to Allah^{-azwj} Mighty and Majestic than the stinginess and the evil manners, and it is so, these spoil the deed just as the soil spoils the honey'.

وَبِرَوَايَةِ أُخْرَى عَنْ أَمِيرِ الْمُؤْمِنِينَ ع كَانَ إِذَا وَصَفَ رَسُولَ اللَّهِ ﷺ قَالَ كَانَ أَجْوَدَ النَّاسِ كَفّاً وَ أَجْزَأَ النَّاسِ صِدْراً وَ أَصْدَقَ النَّاسِ لَهْجَةً وَ أَوْفَاهُمْ ذِمَّةً وَ أَلْيَنَهُمْ عَرِيكةً وَ أَكْرَمَهُمْ عَشْرَةً وَ مَنْ رَأَاهُ بِدِيهَةٍ هَابَهُ وَ مَنْ خَالَطَهُ فَعَرَفَهُ أَحَبَّهُ لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَ لَا بَعْدَهُ

And by another report from Amir-Al-Momineen^{-asws}, it was so whenever he^{-asws} described Rasool-Allah^{-saww}, said: 'He^{-saww} was the most benevolent of the people in palm, and bravest of the people in chest, and most truthful of the people in tone, and their most loyal of them in responsibility, and their softest of them in disposition, and most honourable of them in claim; and the one who saw him^{-saww} from afar was awed by him^{-saww}, and one who mingled with him^{-saww}, recognised him, loved him^{-saww}. The like of him^{-asws} neither been seen before him^{-saww} nor after him^{-saww}'.

وَعَنِ ابْنِ عُمَرَ قَالَ: مَا رَأَيْتُ أَحَدًا أَجْوَدَ وَ لَا أَجَدَّ وَ لَا أَشَجَعَ وَ لَا أَوْضَأَ مِنْ رَسُولِ اللَّهِ ﷺ

And from Ibn Umar who said, 'I have not seen anyone more benevolent, nor more helpful, nor braver, nor cleaner than Rasool-Allah^{-saww}'.

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْءٌ [شَيْئاً] قَطُّ قَالَ لَا

And from Jabir Bin Abdullah who said, 'Rasool-Allah^{-saww} did not as for anything at all?' He said, 'No'.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُسْلِمُونَ لَا يَنْظُرُونَ إِلَى أَبِي سُفْيَانَ وَلَا يُقَاعِدُونَهُ فَقَالَ يَا رَسُولَ اللَّهِ ثَلَاثٌ أُعْطِيَهُنَّ قَالَ نَعَمْ قَالَ عِنْدِي أَحْسَنُ الْعَرَبِ وَ أَجْمَلُهُ أُمُّ حَبِيبَةَ أَرْوَجُكُمَهَا قَالَ نَعَمْ قَالَ وَ مُعَاوِيَةَ جَعَلُهُ كَاتِباً بَيْنَ يَدَيْكَ قَالَ نَعَمْ قَالَ مُنِي حَتَّى أَقَاتِلَ الْكُفَّارَ كَمَا قَاتَلْتُ الْمُسْلِمِينَ قَالَ نَعَمْ قَالَ ابْنُ زُمَيْلٍ وَ لَوْ لَا أَنَّهُ طَلَبَ ذَلِكَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا أَعْطَاهُ لِأَنَّهُ لَمْ يَكُنْ يُسْأَلُ شَيْئاً قَطُّ إِلَّا قَالَ نَعَمْ

And from Ibn Abbas who said, 'The Muslims were neither looking at Abu Sufyan nor sitting with him, so he said, 'O Rasool-Allah^{-saww}! Three (things), give these'. He^{-saww} said: 'Yes'. He said, 'With me is the most beautiful of the Arabs, Umm Habeeba, I marry her to you^{-asws}'. He^{-saww} said: 'Yes'. He said, 'And Muawiya, make him a scribe in front of you^{-saww}'. He^{-saww} said: 'Yes'. He said, 'Order me until I fight against the Kafirs just as I have fought against the Muslims'. He^{-saww} said: 'Yes'.

وَعَنْ عُمَرَ أَنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ مَا عِنْدِي شَيْءٌ وَ لَكِنِ ابْتِغَ عَلَيَّ فَإِذَا جَاءَنَا شَيْءٌ فَصَيْنَاهُ

And from Umar (Bin Al Khattab), 'A man came to the Prophet^{-saww}, and he^{-saww} said: 'There is nothing with me^{-saww}, but follow Ali^{-asws}'. It was such that whenever we came with something, it was fulfilled.

قَالَ عُمَرُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا كَلَّفَكَ اللَّهُ مَا لَا تَقْدِرُ عَلَيْهِ قَالَ فَكَّرَهُ النَّبِيُّ ص فَقَالَ الرَّجُلُ أَنْفِقْ وَ لَا تَخَفْ مِنْ ذِي الْعَرْشِ إِفْلَاحًا قَالَ فَتَبَسَّمَ النَّبِيُّ ص وَ عُرِفَ السُّرُورُ فِي وَجْهِهِ

Umar said, 'I said, 'O Rasool-Allah^{-saww}! Allah^{-azwj} has not Encumbered you^{-saww} with what you are not able upon'. He^{-saww} said: 'The Prophet^{-saww} disliked it. The man said, 'Spend and do not fear of the reduction from the One with the Throne'. The Prophet^{-saww} smiled and the cheerfulness was recognised in his^{-saww} face''.

فِي شَجَاعَتِهِ عَنْ عَلِيٍّ ع قَالَ: لَقَدْ رَأَيْتُنِي يَوْمَ بَدْرٍ وَ نَحْنُ نَلُودُ بِالنَّبِيِّ ص وَ هُوَ أَقْرَبُنَا إِلَى الْعَدُوِّ وَ كَانَ مِنْ أَشَدِّ النَّاسِ يَوْمَئِذٍ بَأْسًا

Regarding his^{-saww} bravery – From Ali^{-asws} having said: 'You would have seen me^{-asws} on the Day of Badr and we used to shelter with the Prophet^{-saww}, and he^{-saww} was the closest of us to the enemy, and he^{-saww} was from the severest of the people in courage on that day'.

وَ عَنْهُ ع قَالَ: كُنَّا إِذَا احْمَرَّ الْبَأْسُ وَ لَقِيَ الْقَوْمُ الْقَوْمَ اتَّقَيْنَا بِرَسُولِ اللَّهِ ص فَمَا يَكُونُ أَحَدٌ أَقْرَبَ إِلَى الْعَدُوِّ مِنْهُ

And from him^{-asws} having said: 'We used to be of the severest danger and met the people (after) people, we saved ourselves with Rasool-Allah^{-saww}, so no one happened to be closest to the enemy than him^{-saww}'.

وَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ بِالْمَدِينَةِ فَرْعٌ فَكَرِبَ النَّبِيُّ ص فَرَسًا لِأَبِي طَلْحَةَ فَقَالَ مَا رَأَيْنَا مِنْ شَيْءٍ وَ إِنَّا وَجَدْنَاهُ لَبَحْرًا

And from Anas Bin Malik (a well-known fabricator) who said, 'There was panic in Al-Medina, so the Prophet^{-saww} rode a horse to Abu Talha and said: 'We do not view it (fabricator) as anything, and even if we find it as an ocean'.

وَبِرَوَايَةٍ أُخْرَى عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص أَشَجَعَ النَّاسِ وَ أَحْسَنَ النَّاسِ وَ أَجْوَدَ النَّاسِ قَالَ فَرَعَ أَهْلُ الْمَدِينَةِ لَيْلَةً فَاَنْطَلَقَ النَّاسُ قَبْلَ الصَّوْتِ قَالَ فَتَلَقَّاهُمْ رَسُولُ اللَّهِ ص وَ قَدْ سَبَقَهُمْ وَ هُوَ يَقُولُ لَنْ تُرَاعُوا وَ هُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ وَ فِي عُنُقِهِ السَّيْفُ قَالَ فَجَعَلَ يَقُولُ لِلنَّاسِ لَمْ تُرَاعُوا وَجَدْنَاهُ بَحْرًا أَوْ إِنَّهُ لَبَحْرٌ

And by another report from Anas (a well-known fabricator), ‘Rasool-Allah^{-saww} was the bravest of the people, and best of the people, and most benevolent of the people. The people of Al-Medina panicked one night, and the people went before the sound and Rasool-Allah^{-saww} met them, and he^{-saww} had preceded them and he^{-saww} was saying: ‘You will never bear it’, and he^{-saww} was upon a horse of Abu Talha and the sword was in his^{-saww} neck. The people went on saying, ‘You^{-saww} will not (be able to) bear it, we find it (fabricator) as an ocean’ or it is an ocean’.

فِي عِلَامَةِ رِضَاهُ وَ غَضَبِهِ عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعْرِفُ رِضَاهُ وَ غَضَبُهُ فِي وَجْهِهِ كَانَ إِذَا رَضِيَ فَكَأَنَّمَا تُلَاحِجُ الْجَدْرُ [الْجُدْرُ] وَجْهُهُ وَ إِذَا غَضِبَ حَسَفَ لَوْنُهُ وَ اسْوَدَّ

Regarding the signs of his^{-saww} pleasure and his^{-saww} anger – From Ibn Umar who said, ‘Rasool-Allah^{-saww} was such, his^{-saww} pleasure and his^{-saww} anger was recognised in his^{-saww} face. When he^{-saww} was pleased it was as if his^{-saww} face was bound by roots, and when he^{-saww} was angry, his^{-saww} complexion would subside and darken’.

عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا سَرَّهُ الْأَمْرُ اسْتَنَارَ وَجْهُهُ كَأَنَّهُ دَارَةُ الْقَمَرِ

From Ka’ab Bin Malik who said, ‘Rasool-Allah^{-saww}, when a matter cheered him^{-saww}, his^{-saww} face would be radiant as if it was the circular moon’.

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا رَأَى مَا يُحِبُّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي يَنْعَمُ بِهِ تَبِثُ الصَّالِحَاتِ

From Amir-Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: ‘Rasool-Allah^{-saww}, when he^{-saww} was what he^{-saww} loved, said: ‘The Praise is for Allah^{-azwj} Who, by His^{-azwj} Bounty, Completes the righteous deeds’.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَقُولُ شَهِدْتُ مِنَ الْمِقْدَادِ مَشْهُدًا لَأَنَّ أَكُونَ أَنَا صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا فِي الْأَرْضِ مِنْ شَيْءٍ قَالَ كَانَ النَّبِيُّ ص إِذَا غَضِبَ احْمَرَّ وَجْهُهُ

From Abdullah Bin Masoud saying, ‘I witnessed from Al-Miqdad a sight, if I happened to be his companion, it would have been more beloved to me than whatever is in the earth, more than anything’. He said, ‘The Prophet^{-saww} when angry, his^{-saww} face reddened’.

عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ص يُعْرِفُ رِضَاهُ وَ غَضَبُهُ بِوَجْهِهِ كَانَ إِذَا رَضِيَ فَكَأَنَّمَا تُلَاحِجُ الْجُدْرُ وَجْهُهُ وَ إِذَا غَضِبَ حَسَفَ لَوْنُهُ وَ اسْوَدَّ

From Ibn Umar who said, ‘The Prophet^{-saww}, his^{-saww} pleasure and his^{-saww} anger was recognised in his^{-saww} face. When he^{-saww} was pleased, it was as if his^{-saww} face was shining on the wall, and when angry, his^{-saww} colour would drop and darken’.

قال أبو البدر: سمعت أبا الحكم الليثي يقول: هي المرأة توضع في الشمس فيرى ضوءها على الجدار يعني قوله: تلاحك الجدر

Abu Al-Badr said, 'I heard Abu Al Hakam Al Laysi saying, 'It is the mirror illuminating in the sunshine, so its illumination is seen upon the wall – in meaning of his words, 'Shining on the wall''.

في الرفق بأمرته عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا فَقَدَ الرَّجُلَ مِنْ إِخْوَانِهِ ثَلَاثَةَ أَيَّامٍ سَأَلَ عَنْهُ فَإِنْ كَانَ غَائِبًا دَعَا لَهُ وَ إِنْ كَانَ شَهِيدًا زَارَهُ وَ إِنْ كَانَ مَرِيضًا عَادَهُ

Regarding the kindness with his^{-saww} community – From Anas (a well-known fabricator) who said, 'Rasool-Allah^{-saww}, when he^{-saww} missed a man from his^{-saww} brethren for three days, would ask about him. If he was absent, he^{-saww} would supplicate for him, and if he was present, would visit him, and if he was sick, would console him''.

: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: غَزَا رَسُولُ اللَّهِ ص إِحْدَى وَ عَشْرِينَ غَزْوَةً بِنَفْسِهِ شَاهَدْتُ مِنْهَا تِسْعَةَ عَشَرَ وَ غِبْتُ عَنِ اثْنَتَيْنِ فَبَيْنَا أَنَا مَعَهُ فِي بَعْضِ غَزَوَاتِهِ إِذْ أَعْيَا نَاضِجِي تَحْتِي بِاللَّيْلِ فَبَرَكَ وَ كَانَ رَسُولُ اللَّهِ ص فِي آخِرِنَا فِي أُخْرِيَّاتِ النَّاسِ

From Jabir Bin Abdullah^{-ra} who said, 'Rasool-Allah^{-saww} went on twenty-one military expeditions himself^{-saww}. I attended nineteen of these and was absent from two. So, while I was with him^{-saww} in one of his^{-saww} military expeditions when our camel tired us at night and it squatted, and Rasool-Allah^{-saww} was among the last of us in the end of the people.

فَيُزْجِي الضَّعِيفَ وَ يُرْدِفُ وَ يَدْعُو لَهُمْ فَانْتَهَى إِلَيَّ وَ أَنَا أَقُولُ يَا هَلْفَ أُمِّيَّاهُ وَ مَا زَالَ لَنَا نَاضِجٌ سَوْفَ فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا جَابِرٌ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

He^{-saww} drove on the weak and supplicated for them and came after it, and ended up with me, and I was saying, 'O regret of its mother!', the camel does not cease to be bad to us. He^{-saww} said: 'Who is this?' I said, 'I am Jabir, may my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}!'

قَالَ مَا شَأْنُكَ قُلْتُ أَعْيَا نَاضِجِي فَقَالَ أَمْعَكَ عَصَا فَقُلْتُ نَعَمْ فَضْرَبَهُ ثُمَّ بَعَثَهُ ثُمَّ أَنَاخَهُ وَ وَطِئَ عَلَى ذِرَاعِهِ وَ قَالَ ارْكَبْ فَرَكِبْتُ فَسَافَرْتُهُ فَجَعَلَ جَلِي يَسْبِقُهُ فَاسْتَعْفَرَ لِي تِلْكَ اللَّيْلَةَ خُمْسًا وَ عَشْرِينَ مَرَّةً

He^{-saww} said: 'What is your problem?' I said, 'My camel has tired me'. He^{-saww} said: 'Is there a staff with you?' I said, 'Yes'. He^{-saww} tapped it, then pushed it and made it kneel down, and it trod upon his^{-saww} armour, and said: 'Ride'. I rode and travelled on it, and my camel went on to precede him^{-saww}. He^{-saww} sought Forgiveness for me^{-azwj} during that night, twenty-five times.

فَقَالَ لِي مَا تَرَكَ عَبْدُ اللَّهِ مِنَ الْوَلَدِ يَعْني أَنَاهُ قُلْتُ سَبْعَ نِسْوَةٍ قَالَ أَبُوكَ عَلَيْهِ دَيْنٌ قُلْتُ نَعَمْ قَالَ فَإِذَا قَدِمْتَ الْمَدِينَةَ فَقَاطِعُهُمْ فَإِنْ أَبَوْا فَإِذَا حَضَرَ جَدًّاؤُكُمْ فَادْنِ

He^{-saww} said to me: 'What children has Abdullah left behind?' Meaning his (Jabir's) father. I said, 'Seven women'. He^{-saww} said: 'Your father, are there debts upon him?' I said, 'Yes'. He^{-saww} said: 'When you proceed to Al-Medina, then cut them off, if he refuses, then present the fruitless palm tree of yours and call me^{-saww}'.

وَقَالَ هَلْ تَزَوَّجْتُ قُلْتُ نَعَمْ قَالَ مِمَّنْ قُلْتُ بِفُلَانَةٍ بِنْتِ فُلَانٍ بِأَيِّمٍ كَانَتْ بِالْمَدِينَةِ قَالَ فَهَلَّا فَتَاهُ ثَلَاثَةً وَثَلَاثِينَ قُلْتُ يَا رَسُولَ اللَّهِ كُنْ عِنْدِي نِسْوَةً حَزَقٌ يَغْنِي أَخَوَاتِهِ فَكَرِهْتُ أَنْ آتِيَهُنَّ بِامْرَأَةٍ خَرَفَاءَ فَقُلْتُ هَذِهِ أَجْمَعُ لِأَمْرِي قَالَ أَصَبْتَ وَرَشِدْتَ

And he^{-saww} said: 'Are you married?' I said, 'Yes'. He^{-saww} said: 'With whom?' I said, 'With so and so daughter of son and so who was at Al-Medina'. He^{-saww} said: 'Is there a young girl you play with and she plays with you?' I said, 'O Rasool-Allah^{-saww}! With me are graceless women', meaning sisters. He^{-saww} disliked that I go to them with a graceless woman. I said, 'This is the sum total of my affairs'. He^{-saww} said: 'You are correct and well-guided'.

فَقَالَ بِكُمْ اشْتَرَيْتَ جَمَلَكَ فَقُلْتُ بِخَمْسِ أَوَاقٍ مِنْ ذَهَبٍ قَالَ قَدْ أَخَذْنَاهُ فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَيْتُهُ بِالْجَمَلِ فَقَالَ يَا بِلَالُ أَعْطِهِ خَمْسَ أَوَاقٍ مِنْ ذَهَبٍ يَسْتَعِينُ بِهِ فِي دَيْنِ عَبْدِ اللَّهِ وَرِزْدُهُ ثَلَاثًا وَارْزُدْ عَلَيْهِ جَمَلَهُ

He^{-saww} said: 'How much did you buy your camel with?' I said, 'With five weights (200 grams each) of gold'. He^{-saww} said: 'We^{-saww} have taken it'. When I arrived at Al-Medina I came to him^{-saww} with the camel and he^{-saww} said: 'O Bilal! Give him five weights (200 grams each) of gold for him to be assisted by it regarding the debts of Abdullah, and increase him with five (more), and return his camel back to him'.

قَالَ هَلْ قَاطَعْتَ غُرْمَاءَ عَبْدِ اللَّهِ قُلْتُ لَا يَا رَسُولَ اللَّهِ قَالَ أَتَرَكَ وَفَاءً قُلْتُ لَا قَالَ لَا عَلَيْكَ إِذَا حَضَرَ جَدَاؤُكُمْ فَادْنِي فَادْنُهُ فَجَاءَ فَدَعَا لَنَا فَجَدَدْنَا وَاسْتَوْفَى كُلَّ غَرِيمٍ مَا كَانَ يَطْلُبُ ثَمَرًا وَفَاءً وَبَقِيَ لَنَا مَا كُنَّا نَجِدُ وَأَكْثَرُ

He^{-saww} said: 'Did you cut off the creditors of Abdullah?' I said, 'No, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Have you neglected loyalty?' I said, 'No'. He^{-saww} said: 'It is upon you when the fruits of your palm trees are present, then call me^{-saww}'. called him^{-saww}. He^{-saww} came and supplicated for us and fulfilled every creditor who was seeking dates, with fulfilment, and there remained for us what we used to find (before), and more'.

فَقَالَ رَسُولُ اللَّهِ ص اذْفَعُوا وَ لَا تَكِيلُوا فَرَقَعْنَاهُ وَ أَكَلْنَا مِنْهُ زَمَانًا

Rasool-Allah^{-saww} said: 'Raise them (dates) and do not measure'. We raised them and ate from it for a time'.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا حَدَّثَ الْحَدِيثَ أَوْ سَأَلَ [سُئِلَ] عَنِ الْأَمْرِ كَرَّرَهُ ثَلَاثًا لِيَفْهَمَ وَيُفْهَمَ عَنْهُ

And from Ibn Abbas who said, 'Rasool-Allah^{-saww}, when he^{-saww} narrated the Hadeeth or was asked about the matter, repeated it thrice for them to understand about it'.

وَعَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَقَالَ لَبَّيْكَ

And from Ibn Umar who said, 'A man said, 'O Rasool-Allah^{-saww}!' He^{-saww} said: 'At your service!'

وَرُوي عَنْ زَيْدِ بْنِ نَابِتٍ أَنَّ النَّبِيَّ ص كُنَّا إِذَا جَلَسْنَا إِلَيْهِ إِنْ أَخَذْنَا بِحَدِيثٍ فِي ذِكْرِ الْآخِرَةِ أَخَذَ مَعَنَا وَ إِنْ أَخَذْنَا فِي الدُّنْيَا أَخَذَ مَعَنَا وَ إِنْ أَخَذْنَا فِي ذِكْرِ الطَّعَامِ وَ الشَّرَابِ أَخَذَ مَعَنَا فَكُلَّ هَذَا أَخَذَ كُنْكُمْ عَنْ رَسُولِ اللَّهِ ص

And it is reported from Zayd Bin Sabit that the Prophet^{-saww}, when we sate to him^{-saww} and we took with the discussion regarding the mention of the Hereafter, he^{-saww} would take up (the discussion) with us, and if we took to the discussion regarding the world, he^{-saww} would take it with us, and if we took regarding the mention of the food and the drink, he^{-saww} would take it with us. All this, I am narrating to you is from Rasool-Allah^{-saww}.

عَنْ أَبِي الْحَمَيْسَاءِ قَالَ: بَايَعْتُ النَّبِيَّ ص قَبْلَ أَنْ يُبْعَثَ فَوَاعَدَنِيهِ مَكَانًا فَتَنَسَّيْتُهُ يَوْمِي وَالْعَدَّ فَأَتَيْتُهُ يَوْمَ الثَّالِثِ فَقَالَ ص يَا فَتَى لَقَدْ شَقَقْتَ عَلَيَّ أَنَا هَاهُنَا مُنْذُ ثَلَاثَةِ أَيَّامٍ

From Abu Al-Hameysa who said, 'I had agreed to sell (something to) the Prophet^{-saww}, before he^{-saww} was Sent, and promised him^{-saww} (to be at a) place, but I forgot it on that day and the next, and came to him^{-saww} on the third day. He^{-saww} said: 'O youth! You placed hardship upon me^{-saww}. I^{-saww} have been over here since three days'.

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ص دَخَلَ بَعْضَ بُيُوتِهِ فَاِمْتَلَأَ الْبَيْتُ وَ دَخَلَ جَرِيرٌ فَقَعَدَ خَارِجَ الْبَيْتِ فَأَبْصَرَهُ النَّبِيُّ ص فَأَخَذَ ثَوْبَهُ فَلَقَّهُ فَرَمَى بِهِ إِلَيْهِ وَ قَالَ اجْلِسْ عَلَى هَذَا فَأَخَذَ جَرِيرٌ فَوَضَعَهُ عَلَى وَجْهِهِ فَقَبَّلَهُ

And from Jareer Bin Abdullah that the Prophet^{-saww} entered one of his^{-saww} houses and the house filled up, and Jareer entered and sat outside the house. The Prophet^{-saww} saw him and grabbed his^{-saww} cloth, folded it and threw it towards him and said: 'Sit upon this!' Jareer grabbed it and placed it upon his face and kissed it'.

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ مُتَّكِئٌ عَلَى وَسَادَةٍ فَأَلْقَاهَا إِلَيَّ ثُمَّ قَالَ يَا سَلْمَانُ مَا مِنْ مُسْلِمٍ دَخَلَ عَلَى أَخِيهِ الْمُسْلِمِ فَيُلْقِي لَهُ الْوِسَادَةَ إِكْرَامًا لَهُ إِلَّا غَفَرَ اللَّهُ لَهُ

From Salman Al-Farsi^{ar} having said: 'I^{ar} went to Rasool-Allah^{-saww} and he^{-saww} was reclining upon a pillow, so he^{-saww} threw it towards me^{ar}, then said: 'O Salman^{ar}! There is none from a Muslim entering to see his Muslim brother, so he throws the pillow to him as an honour for him, except Allah^{-azwj} will Forgive him'.

في بكائه

ص عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ إِبْرَاهِيمَ بْنَ رَسُولِ اللَّهِ ص وَ هُوَ يَجُودُ بِنَفْسِهِ فَدَمَعَتْ عَيْنَاهُ فَقَالَ رَسُولُ اللَّهِ ص تَدْمَعُ الْعَيْنُ وَ يَحْزَنُ الْقَلْبُ وَ لَا أَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

Regarding his^{-saww} crying – From Anas Bin Malik (the fabricator) who said, 'I saw Ibrahim^{-asws}, son^{-asws} of Rasool-Allah^{-saww} and he^{-asws} was thirsty himself^{-asws}, and his^{-asws} eyes were tearful, so Rasool-Allah^{-saww} said: 'The eyes are tearful and the heart is grieving, and I^{-saww} am not saying except what pleases our Lord^{-azwj}, and I^{-saww} am, O Ibrahim^{-asws}, with you of the grieving ones'.

عَنْ خَالِدِ بْنِ سَلَمَةَ الْمَخْزُومِيِّ قَالَ: لَمَّا أُصِيبَ زَيْدُ بْنُ حَارِثَةَ انْطَلَقَ رَسُولُ اللَّهِ ص إِلَى مَنْزِلِهِ فَلَمَّا رَأَتْهُ ابْنَتُهُ جَهَشَتْ فَانْتَحَبَ رَسُولُ اللَّهِ ص وَ قَالَ لَهُ بَعْضُ أَصْحَابِهِ مَا هَذَا يَا رَسُولَ اللَّهِ قَالَ هَذَا شَوْقُ الْحَبِيبِ إِلَى الْحَبِيبِ

From Khalid Bin Salma Al-Makhzoumy who said, 'When Zayd Bin Harisa was injured, Rasool-Allah^{-saww} went to his house. When his daughter saw him^{-saww}, she cried intensely. So, Rasool-Allah^{-saww} sobbed, and one of his^{-saww} companions said to him^{-saww}, 'What is this (behaviour) O Rasool-Allah^{-saww}? He^{-saww} said: 'This is a desire of the beloved to the beloved''.

فِي مَشْيِهِ ص عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا مَشَى تَكْفَأُ تَكْفُؤًا كَأَنَّمَا يَتَقَلَّعُ مِنْ صَبَبٍ لَمْ أَرْ قَبْلَهُ وَ لَا بَعْدَهُ مِثْلَهُ

Regarding his^{-saww} walk – From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww}, when he^{-saww} walked, rolled by with a rolling as if he^{-saww} is uprooting from a downward slope. The like of him^{-saww} has not been seen before him^{-saww} nor after him^{-saww}'.

عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا خَرَجَ مَشَى أَصْحَابُهُ أَمَامَهُ وَ تَرَكُوا ظَهْرَهُ لِلْمَلَائِكَةِ

From Jabir who said, 'Rasool-Allah^{-saww}, when he^{-saww} went out, his^{-saww} companions walked in front of him^{-saww}, and they left his^{-saww} back for the Angels'.

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا مَشَى مَشَى مَشْيًا يُعْرِفُ أَنَّهُ لَيْسَ بِمَشْيٍ عَاجِزٍ وَ لَا بِكَسَلَانَ

From Ibn Abbas who said, 'Rasool-Allah^{-saww}, when he^{-saww} walked, walked such a walk recognised that it is neither walk of a frustrated (unable) one nor with laziness''.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ص جَلَسْنَا حُلُقَةً

From Anas Bin Malik (a well-known fabricator) who said, 'Whenever we came to the Prophet^{-saww}, we sat down in a circle''.

وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ لَا يَدْعُ أَحَدًا يَمْشِي مَعَهُ إِذَا كَانَ رَاكِبًا حَتَّى يَحْمِلَهُ مَعَهُ فَإِنْ أَبَى قَالَ تَقَدَّمْ أَمَامِي وَ أَذْكُرْنِي فِي الْمَكَانِ الَّذِي تُرِيدُ

And it is reported that Rasool-Allah^{-saww} did not leave anyone alone, he^{-saww} would walk with him, to the extent that when he^{-saww} was riding, he^{-saww} would carry him with him^{-saww}, and if he refused, he^{-saww} said: 'Walk in front of me^{-saww} and take me^{-saww} to the place which you intended.

وَ دَعَاهُ ص قَوْمٌ مِنْ أَهْلِ الْمَدِينَةِ إِلَى طَعَامٍ صَنَعُوهُ لَهُ وَ لِأَصْحَابٍ لَهُ خَمْسَةٌ فَأَجَابَ دَعْوَتَهُمْ فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ أَذْرَكَهُمْ سَادِسٌ فَمَا شَاهَهُمْ فَلَمَّا دَنَوْا مِنْ بَيْتِ الْقَوْمِ قَالَ لِلرَّجُلِ السَّادِسِ إِنَّ الْقَوْمَ لَمْ يَدْعَوْكَ فَاجْلِسْ حَتَّى نَذْكُرَ لَهُمْ مَكَانَكَ وَ نَسْتَأْذِنَهُمْ بِكَ

And a group from the people of Al-Medina invited him^{-saww} to a meal they had made for him^{-saww} and for five of his^{-saww} companions. He^{-saww} accepted their invitation. When he^{-saww} was in one of the streets, a sixth came across them and walked with them. When they were near to the house of the group, he^{-saww} said to the sixth man: 'The group did not invite you, therefore sit until we mention your place to them, and seek their permission for you''.

فِي جَمَلٍ مِنْ أَحْوَالِهِ وَ أَخْلَاقِهِ مِنْ كِتَابِ النُّبُوَّةِ عَنْ عَلِيٍّ ع قَالَ: مَا صَافَحَ رَسُولُ اللَّهِ ص أَحَدًا قَطُّ فَتَنَعَ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ وَ مَا فَارَضَهُ أَحَدٌ قَطُّ فِي حَاجَةٍ أَوْ حَدِيثٍ فَانْصَرَفَ حَتَّى يَكُونَ الرَّجُلُ يَنْصَرِفُ وَ مَا نَارَعَهُ الْحَدِيثَ حَتَّى يَكُونَ هُوَ الَّذِي يَسْكُتُ

Regarding the summary of his^{-saww} situations and his^{-saww} manners – from the book ‘Al-Nabuwwah’, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} did not shake the hand of anyone at all and snatched back his^{-saww} hand from his hand until he was the one who snatched back his hand, and he^{-saww} did not assist anyone regarding a need at all or a discussion and left until the man happen to turn away to leave, and he^{-saww} did not stop the discussion until he was the one who was silent.

وَمَا رَأَيْتُ مُقَدِّمًا رَجُلَهُ بَيْنَ يَدَيَّ جَلِيسٍ لَهُ قُطٌّ وَلَا عَرَضٌ لَهُ قُطٌّ إِلَّا أَخَذَ بِأَشَدِّهَا وَمَا انْتَصَرَ نَفْسُهُ مِنْ مَظْلَمَةٍ حَتَّى يُنْتَهَكَ حَارِمُ اللَّهِ فَيَكُونُ حِينَئِذٍ غَضَبُهُ لِلَّهِ تَبَارَكَ وَتَعَالَى وَمَا أَكَلْتُ مَتَكِيمًا قُطٌّ حَتَّى فَارِقَ الدُّنْيَا وَمَا سِيلْتُ شَيْئًا قُطٌّ فَقَالَ لَا وَمَا رَدُّ سَائِلًا حَاجَةً إِلَّا بِهَا أَوْ يَمْسُورٍ مِنَ الْقَوْلِ

And the front part of his^{-saww} feet were not seen in front of the gatherers to him^{-saww} at all, nor were two matters presented to him^{-saww} at all except he^{-saww} took to the severe of the two; and he^{-saww} did not prevail himself^{-saww} from a grievance until the Sanctities of Allah^{-azwj} were violated, so during that his^{-saww} anger would be for Allah^{-azwj} Blessed and Exalted; and he^{-saww} did not eat reclining at all until he^{-saww} separated from the world, and he^{-saww} was not asked about anything at all and said: ‘No’, and he^{-saww} did not return a needy beggar except with it or a cheerful word.

وَكَانَ أَخَفَّ النَّاسِ صَلَاةً فِي تَمَامٍ وَكَانَ أَقْصَرَ النَّاسِ حُطْبَةً وَأَفْلَهُ هَذَرًا وَكَانَ يُعْرِفُ بِالرَّيْحِ الطَّيِّبِ إِذَا أَقْبَلَ وَكَانَ إِذَا أَكَلَ مَعَ الْقَوْمِ كَانَ أَوَّلَ مَنْ يَبْدَأُ وَآخِرَ مَنْ يَرْفَعُ يَدَهُ وَكَانَ إِذَا أَكَلَ أَكَلَ مِمَّا يَلِيهِ فَإِذَا كَانَ الرُّطْبُ وَالتَّمَرُ جَالَتْ يَدُهُ وَإِذَا شَرِبَ شَرِبَ ثَلَاثَةَ أَنْفَاسٍ وَكَانَ يَمُصُّ الْمَاءَ مَصًّا وَلَا يُعْبِئُهُ عَبَأً

And he^{-saww} was the lightest of the people of Salat in full, and he^{-saww} was the shortest of the people in addressing, and least of it in talk; and he^{-saww} was recognised by the aromatic fragrance when he^{-saww} came, and when he^{-saww} ate with the people he^{-saww} would be the first one to begin, and the last one to raise his^{-saww} hand, and when he^{-saww} ate, ate from what was in front of him^{-saww}. When it was the ripened dates, he^{-saww} circumvented his^{-saww} hand, and when he^{-saww} drank, drank in three gulps, delicate sips not gulping down in large gulps.

وَكَانَ يَمِينُهُ لِمَنْعِهِ وَشَرَابِهِ وَأَخَذِهِ وَإِعْطَائِهِ كَانَ لَا يَأْخُذُهُ إِلَّا بِيَمِينِهِ وَلَا يُعْطِي إِلَّا بِيَمِينِهِ وَكَانَ يَشْتَالُهُ لِمَا سِوَى ذَلِكَ مِنْ بَدَنِهِ وَكَانَ يُحِبُّ التَّيَمُّنَ فِي كُلِّ أَمْرٍ فِي لُبْسِهِ وَتَنْعِيلِهِ وَتَرْجُلِهِ

And his^{-saww} right hand was for his^{-saww} food and his^{-saww} drink, and his^{-saww} taking and his^{-saww} giving. He^{-saww} did not take except by his^{-saww} right hand, nor did he^{-saww} give except by his^{-saww} right hand, and his^{-saww} left hand was for what is besides that from his^{-saww} body; and he^{-saww} used to love the good omen in all of his^{-saww} affairs – regarding his^{-saww} wearing, and his^{-saww} attaining, and his^{-saww} walking.

وَكَانَ إِذَا دَعَا دَعَا ثَلَاثًا وَإِذَا تَكَلَّمَ تَكَلَّمَ وَتَرًّا وَإِذَا اسْتَأْذَنَ اسْتَأْذَنَ ثَلَاثًا وَكَانَ كَلَامُهُ فَضْلًا يَتَّبِعُهُ كُلُّ مَنْ سَمِعَهُ وَإِذَا تَكَلَّمَ رُبِّي كَالنُّورِ يَخْرُجُ مِنْ بَيْنِ ثَنَائِيهِ وَإِذَا رَأَيْتُهُ قُلْتُ أَفْلَحَ النَّبِيُّنِ وَلَيْسَ بِالْفَلَحِ وَكَانَ نَظَرُهُ اللَّحْظَ بَعِيْنِهِ وَكَانَ لَا يُكَلِّمُ أَحَدًا بِشَيْءٍ يَكْرَهُهُ وَكَانَ إِذَا مَشَى يَنْحَطُّ مِنْ صَبَبٍ

And when he^{-saww} called, called thrice, and when he^{-saww} spoke, spoke once, and when he^{-saww} sought permission, sought permission thrice, and his^{-saww} speech was decisive clarifying all the ones who heard it, and when he^{-saww} spoke something like *Noor* would come out from his^{-saww} front teeth, and when I^{-asws} said: ‘Well-cleaned two teeth’, it wasn’t (due to) cleaning, and

when he^{-saww} looked it would be momentarily, and he^{-saww} did not speak to anyone with something he disliked, and when he^{-saww} walked, (as if) rolling down a slope.

وَكَانَ يَقُولُ إِنَّ حَيَارَكُمْ أَحْسَنُكُمْ أَخْلَاقاً وَكَانَ لَا يَتَذَمُّ دَوَاقاً وَ لَا يَمْدَحُهُ وَ لَا يَتَنَازَعُ أَصْحَابُهُ الْحَدِيثَ عِنْدَهُ وَ كَانَ الْمُحَدِّثُ عَنْهُ يَقُولُ لَمْ أَرْ بِعَيْنِي مِثْلَهُ قَبْلَهُ وَ لَا بَعْدَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

And he^{-saww} was saying: ‘The best of you is the one of you best in manners’. He^{-saww} did not condemn any taste nor praised it, nor snatch any discussion from his^{-saww} companion, and the narrator was saying about him^{-saww}, ‘I have not seen with my eyes the like of him^{-saww} before him^{-saww} nor after him^{-saww}’.

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص إِذَا رُمِيَ فِي اللَّيْلَةِ الظُّلُمَاءِ رُمِيَ لَهُ نُورٌ كَأَنَّهُ شِقَّةُ قَمَرٍ

From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww}, when seen during the dark night, a Noor was seen to be for him^{-saww} as if he^{-saww} was a piece of the moon.

عَنْهُ ع قَالَ: نَزَلَ جِبْرِائِلُ ع عَلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ اللَّهَ جَلَّ جَلَالُهُ يُغْرِثُكَ السَّلَامَ وَ يَقُولُ لَكَ هَذِهِ بَطْحَاءُ مَكَّةَ تَكُونُ لَكَ رَضْرَاضَهُ ذَهَباً قَالَ فَتَنْظُرُ النَّبِيُّ ص إِلَى السَّمَاءِ ثَلَاثاً ثُمَّ قَالَ لَا يَا رَبِّ وَ لَكِنْ أَشْبَعُ يَوْماً فَأَحْمَدُكَ وَ أَجُوعُ يَوْماً فَأَسْأَلُكَ

From him^{-asws} having said: ‘Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and said: ‘Allah^{-azwj}, Majestic is His^{-azwj} Majesty Conveys the Greetings to you^{-saww} and is Saying to you^{-saww}: “These plains of Makkah, its gravel can become gold for you^{-saww}”. The Prophet^{-saww} looked towards the sky three times, then said: ‘No, O Lord^{-azwj}! But, I^{-saww} want to be satiated one day and praise You^{-azwj}, and be hungry one day, and ask You^{-azwj}’.

وَ عَنْهُ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَحْلُبُ عَنْزَ أَهْلِهِ

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} milked the goats of his^{-saww} family’.

وَ عَنْهُ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُحِبُّ الرُّكُوبَ عَلَى الْحِمَارِ مُؤَكْفاً وَ الْأَكْلَ عَلَى الْحُضْبِضِ مَعَ الْعَبِيدِ وَ مُنَاوَلَةَ السَّائِلِ بِيَدَيْهِ

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} loved to ride upon the donkey with a sheet as a saddle, and eat upon the lower ground with the slaves, and give to the beggar with his^{-saww} hands’.

وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: فِي رَسُولِ اللَّهِ ص خِصَالٌ لَمْ يَكُنْ فِي طَرِيقٍ فَيَتَبَعُهُ أَحَدٌ إِلَّا عَرَفَ أَنَّهُ قَدْ سَلَكَهُ مِنْ طِيبِ عَرْفِهِ أَوْ رِيحِ عَرْفِهِ وَ لَمْ يَكُنْ يَمُرُّ بِحَجَرٍ وَ لَا مَدَرٍ إِلَّا سَجَدَ لَهُ

And from Jabir Bin Abdullah having said: ‘In Rasool-Allah^{-saww} were characteristics – He^{-saww} would not happen to be in a street and someone followed him^{-saww} except he would recognise that he^{-saww} had travelled it, recognising it from fragrance, or aroma of his^{-saww} perspiration, and he^{-saww} neither passed any rock or plant, except it did Sajdah to him^{-saww}’.

وَ عَنْ ثَابِتِ بْنِ أَنَسٍ بْنِ مَالِكٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ أَزْهَرَ اللَّوْنِ كَانَ لَوْنُهُ اللَّوْلُو وَ إِذَا مَشَى تَكْفُماً وَ مَا شَمِمْتُ رَائِحَةَ مِسْكِ وَ لَا عَنَبٍ أَطْيَبَ مِنْ رَائِحَتِهِ وَ لَا مِسْكِتٍ دِيْبَاجَهُ وَ لَا خَرِيرٍ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ ص كَانَ أَحَفَّ النَّاسِ صَلَاةً فِي تَمَامٍ

And from Sabit, son of Anam Bin Malik (fabricator) who said, 'Rasool-Allah^{-saww} was of blossomy complexion, as if his^{-saww} colour was of pearls, and when he^{-saww} walk, inclined, and I have not smelt the aroma of musk nor Amber more aromatic than his^{-saww} aroma, nor did I touch brocade or silk any softer than the palm of Rasool-Allah^{-saww}, and he^{-saww} was the lightest of the people in full Salat'.

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا بُعِثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَبَايَعَهُ فَقَالَ لِي يَا جَرِيرُ لِأَيِّ شَيْءٍ جِئْتَ قَالَ قُلْتُ جِئْتُ لِأَسْلِمَ عَلَى يَدَيْكَ يَا رَسُولَ اللَّهِ فَأَلْقَى لِي كِسَاءَهُ ثُمَّ أَقْبَلَ عَلَيَّ أَصْحَابِهِ فَقَالَ إِذَا أَنَا كُمْ كَرِيمٌ قَوْمٌ فَأَكْرِمُوهُ

From Jareer Bin Abdullah who said, 'When the Prophet^{-saww} was Sent, I came to him^{-saww} to pledge allegiance to him^{-saww}. He^{-saww} said to me: 'O Jareer! Which thing have you come for?' I said, 'I came to become a Muslim at your^{-saww} hands, O Rasool-Allah^{-saww}!' He^{-saww} cast his^{-saww} cloak to me, then faced towards his^{-saww} companions and said: 'When an honourable one of the people comes to you, then honour him'.

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص وَعَدَ رَجُلًا إِلَى الصَّخْرَةِ فَقَالَ أَنَا لَكَ هَاهُنَا حَتَّى تَأْتِيَ فَاسْتَدَّتِ الشَّمْسُ عَلَيْهِ فَقَالَ لَهُ أَصْحَابُهُ يَا رَسُولَ اللَّهِ لَوْ أَنَّكَ تَحُولُ إِلَى الظِّلِّ قَالَ وَعَدْتُهُ إِلَى هَاهُنَا وَإِنْ لَمْ يَجِئْ كَانَ مِنْهُ الْجَشِيرُ

And from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} promised a man to the rock and said: 'I^{-saww} will be here for you until you come to me^{-saww}'. The sun intensified upon him, and his^{-saww} companions said to him^{-saww}: 'O Rasool-Allah^{-saww}! If only you^{-saww} would transfer to the shade'. He^{-saww} said: 'I^{-saww} promised him to be over here, and even if he does not come, I^{-saww} would be absent from him'.

وَعَنْ عَائِشَةَ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ لَوْ أَنَّكَ إِذَا دَخَلْتَ الْخَلَاءَ فَخَرَجْتَ دَخَلْتَ فِي أَتْرَكٍ فَلَمْ أَرِ شَيْئًا خَرَجَ مِنْكَ غَيْرَ أَبِي أَجْدٍ رَاحَةَ الْمِسْكِ قَالَ يَا عَائِشَةُ إِنَّا مَعَشَرُ الْأَنْبِيَاءِ يَنْبُتُ أَجْسَادُنَا عَلَى أَرْوَاحِ أَهْلِ الْجَنَّةِ فَمَا خَرَجَ مِنَّا مِنْ شَيْءٍ ابْتَلَعَتْهُ الْأَرْضُ

And from Ayesha who said, 'I said, 'O Rasool-Allah^{-saww}, when you^{-saww} went to the toilet, so I went out in your^{-saww} footsteps but did not see anything having come out from you, apart from that I found the fragrance of musk'. He^{-saww} said: 'O Ayesha! We^{-as}, the community of the Prophets^{-as}, our^{-as} bodies are built upon the spirits of the inhabitants of the Paradise. Whatever comes out from us^{-as} of anything, the ground swallows it'.

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ص دَخَلَ عَلَيْهِ عُمَرُ وَهُوَ عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي جَنْبَيْهِ فَقَالَ يَا نَبِيَّ اللَّهِ لَوْ اتَّخَذْتَ فِرَاشًا فَقَالَ مَا لِي وَ لِلدُّنْيَا مَا مَثَلِي وَمَثَلُ الدُّنْيَا إِلَّا كَرَكَابٍ سَارَ فِي يَوْمٍ صَائِفٍ فَاسْتَوْدَعَ تَحْتَ شَجَرَةٍ سَاعَةً مِنْ نَهَارٍ ثُمَّ رَاحَ وَ تَرَكَهَا

And from Ibn Abbas who said, 'Umar came to Rasool-Allah^{-saww} and he^{-saww} was upon a mat which had left marks upon his^{-saww} side and he said, 'O Prophet^{-saww} of Allah^{-azwj}! If you would take a bed'. He^{-saww} said: 'What is it to me^{-saww} and the world, and my^{-saww} example and example of the world is not except like a rider travelling during a day of severe heat, so he takes to a shade under a tree for a moment of a day, then he departs and leaves it'.

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ص تَوَدَّى وَ دَرَعُهُ مَرْهُونَةٌ عِنْدَ رَجُلٍ مِنَ الْيَهُودِ عَلَى ثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ أَخَذَهَا رِفْقًا لِعِيَالِهِ

And from Ibn Abbas who said, 'Rasool-Allah^{-saww} passed away and his^{-saww} armour was mortgaged with a man from the Jews upon thirty Sa'a of barley. He^{-saww} had taken it as a sustenance for his^{-saww} dependants''.

وَعَنْ أَبِي رَافِعٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا سَمِيتُمْ مُحَمَّدًا فَلَا تُقْبِحُوهُ وَلَا تَجْهَرُوا بِهِ وَتَضْرِبُوهُ بِوَرَكٍ لَيْسَتْ فِيهِ مُحَمَّدٌ وَتَجْلِسُ فِيهِ مُحَمَّدٌ وَرَقَّةٌ فِيهَا مُحَمَّدٌ

From Abu Rafie who said, 'I heard Rasool-Allah^{-saww} saying: 'When you name (your child) 'Muhammad', then neither curse him, nor return his need, nor strike him. Blessed is a house wherein is (someone called) 'Muhammad', and a gathering wherein ins a 'Muhammad', and friends among whom is a 'Muhammad''.

فِي جُلُوسِهِ وَأَمْرَ أَصْحَابِهِ فِي آدَابِ الْجُلُوسِ وَكَانَ ص يُؤْتِي بِالصَّبِيِّ الصَّغِيرِ لِيَدْعُو لَهُ بِالْبَرَكَةِ أَوْ يُسَمِّيَهُ فَيَأْخُذُهُ فَيَضَعُهُ فِي حَجْرِهِ تَكْرِمَةً لِأَهْلِهِ فَرُبَّمَا بَالَ الصَّبِيُّ عَلَيْهِ فَيَصِيحُ بَعْضُ مَنْ رَأَاهُ حِينَ بَالَ فَيَقُولُ ص لَا تَزُرُمُوا بِالصَّبِيِّ فَيَدْعُوهُ حَتَّى يَفْضِي بَوْلَهُ

Regarding his^{-saww} sitting and his^{-saww} instructing his^{-saww} companions regarding the etiquettes of the sitting – And he^{-saww} would be brought a young child in order to supplicate for him with the Blessings, or naming him, so he^{-saww} would take him and place him in his^{-saww} lap as an honouring for him family. Sometimes the child would urinate upon him^{-saww}, and the one who saw him would shout when it urinates, and he^{-saww} would say, 'Don't consider the child guilty, so leave him until he accomplishes his urination'.

ثُمَّ يَفْرُغُ لَهُ مِنْ دُعَائِهِ أَوْ تَسْمِيَّتِهِ وَيَبْلُغُ سُورُورَ أَهْلِهِ فِيهِ وَلَا يَرَوْنَ أَنَّهُ يَتَأَذَى بِبَوْلِ صَبِيَّتِهِمْ فَإِذَا انْصَرَفُوا غَسَلَتْ ثَوْبَهُ بَعْدَ

And he^{-saww} would supplicate for him or name him and the cheerfulness would reach his family regarding it, and they would not see that he^{-saww} has been hurt by the urine of their child. When they left, he^{-saww} would wash his^{-saww} clothes afterwards'.

وَدَخَلَ رَجُلٌ الْمَسْجِدَ وَهُوَ جَالِسٌ وَحْدَهُ فَتَرَجَّحَ لَهُ فَقَالَ الرَّجُلُ فِي الْمَكَانِ سَعَةً يَا رَسُولَ اللَّهِ فَقَالَ ص إِنَّ حَقَّ الْمُسْلِمِ عَلَى الْمُسْلِمِ إِذَا رَأَاهُ يُرِيدُ الْجُلُوسَ إِلَيْهِ أَنْ يَتَرَجَّحَ لَهُ

Then he^{-saww} was free and a man entered the Masjid and he^{-saww} was sitting alone, and he^{-saww} made space for him. The man said, 'There is (enough) space O Rasool-Allah^{-saww}!' He^{-saww} said: 'There is a right of the Muslim upon the Muslim when he sees him intending to sit to him, that he^{-saww} makes space for him'.

وَرُوي أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ أَحَبَّ أَنْ يَمَثَلَ لَهُ الرَّجُلُ فَلْيَسْبُوْهُ مَقْعَدَهُ فِي النَّارِ

And it is reported that Rasool-Allah^{-saww} said: 'One who loves that the men should resemble (come) to him, then let him take his seat in the Fire''.

وَقَالَ ص لَا تَقُومُوا كَمَا تَقُومُ الْأَعَاجِمُ بَعْضُهُمْ لِبَعْضٍ

And he^{-saww} said: 'Do not be standing like the standing of the females to each other''.

وَرُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع مِنْ كِتَابِ الْمَحَاسِنِ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ مَنْزِلًا قَعَدَ فِي أَذَى الْمَجْلِسِ حِينَ يَدْخُلُ

And it is reported from Abu Abdullah^{-asws}, from the book 'Al-Mahasin', having said: 'Rasool-Allah^{-saww}, when he^{-saww} entered a house would sit nearby the gathering where he^{-saww} entered'.

وَعَنْهُ ع قَالَ: كَانَ رَسُولُ اللَّهِ أَكْثَرُ مَا يَجْلِسُ بُحَاةَ الْقِبْلَةِ

And from him^{-asws} having said: 'Rasool-Allah^{-saww} would mostly sit facing the Qiblah'.

وَرُوِيَ عَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِذَا أَتَى أَحَدُكُمْ مَجْلِسًا فَلْيَجْلِسْ حَيْثُ مَا انْتَهَى مَجْلِسُهُ

And it is reported from him^{-asws} that Rasool-Allah^{-saww} said: 'When one of you comes to a gathering, then let him sit where his gathering has ended'.

وَرُوِيَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ مُنْصَرِفًا فَلْيَسَلِّمْ فَلَيْسَ الْأَوَّلُ بِأَوَّلَى مِنَ الْآخَرَى

And it is reported that Rasool-Allah^{-saww} said: 'When one of you stand from his gathering to leave, then let him greet, for no one is more foremost than the other'.

وَرُوِيَ عَنْهُ ع أَنَّهُ قَالَ: إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ فَهُوَ أَوَّلَى بِمَكَانِهِ

And it is reported from him^{-asws} having said: 'When one of you stand from his gathering, then returns, so he would be foremost with his place'.

وَرُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَعْطُوا الْمَجَالِسَ حَقَّهَا قَبْلَ وَ مَا حَقُّهَا قَالَ غُضُّوا أَبْصَارَكُمْ وَ رُدُّوا السَّلَامَ وَ أَرْشِدُوا الْأَعْمَى وَ أَمُرُوا بِالْمَعْرُوفِ وَ انْهَوُوا عَنِ الْمُنْكَرِ

And it is reported from the Prophet^{-saww} having said: 'Give the gathering its right'. It was said, 'And what is its right?' He^{-saww} said: 'Lower your eyes, and return the greetings, and guide the blind, and enjoin with the good and forbid from the evil'.

عَنْ أَبِي أُمَامَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا جَلَسَ جَلَسَ الْقُرْصَاءَ

From Abu Amama who said, 'Rasool-Allah^{-saww}, when he^{-saww} sat, sat squatting'.

مِنْ كِتَابِ الْمَحَاسِنِ، وَكَانَ النَّبِيُّ ص يَجْلِسُ ثَلَاثًا يَجْلِسُ الْقُرْصَاءَ وَ هِيَ أَنْ يَقِيمَ سَاقَيْهِ وَ يَسْتَقْبِلَهُمَا بِيَدَيْهِ فَيَشُدُّ يَدَهُ فِي ذِرَاعِهِ وَ كَانَ يَجْنُو عَلَى رُكْبَتَيْهِ وَ كَانَ يَنْتِي رِجْلًا وَاحِدَةً وَ يَبْسُطُ عَلَيْهَا الْآخَرَى وَ لَمْ يَرِ مُتَرَبِّعًا قَطُّ وَ كَانَ يَجْنُو عَلَى رُكْبَتَيْهِ وَ لَا يَنْكِي

From the book 'Al-Mahasin' – And the Prophet^{-saww} sat three ways – He^{-saww} sat squatting, and it is him^{-saww} establishing both his^{-saww} legs; and he^{-saww} would embrace both his^{-saww} left by his^{-saww} hands and tighten his^{-saww} hands in his^{-saww} arms, and he^{-saww} would kneel upon his^{-saww} knees, and he^{-saww} bend his^{-saww} leg and extent the other upon it, and he^{-saww} was not seen cross-legged at all, and he^{-saww} used to embrace upon his^{-saww} knees and not recline'.

فِي صِفَةِ أَخْلَاقِهِ فِي مَطْعَمِهِ مِنْ كِتَابِ مَوْلَايِدِ الصَّادِقِينَ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ كُلَّ الْأَصْنَافِ مِنَ الطَّعَامِ وَكَانَ يَأْكُلُ مَا أَخْلَى اللَّهُ لَهُ مَعَ أَهْلِهِ وَخَدَمِهِ إِذَا أَكَلُوا وَ مَعَ مَنْ يَدْعُوهُ مِنَ الْمُسْلِمِينَ عَلَى الْأَرْضِ وَ عَلَى مَا أَكَلُوا عَلَيْهِ وَ مِمَّا أَكَلُوا إِلَّا أَنْ يَنْزِلَ بِهِ ضَيْفٌ فَيَأْكُلُ مَعَ ضَيْفِهِ وَ كَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ مَا كَانَ عَلَى ضَفِّ

Regarding description of his^{-saww} manners during his meals – From the book ‘Mawaleed Al Sadiqeen’ – Rasool-Allah^{-saww} would eat all types of the foods, and he^{-saww} would eat whatever Allah^{-azwj} had Permitted for him^{-saww}, with his^{-saww} family, and his^{-saww} servants when they ate, and with the ones from the Muslims who invited him^{-saww}, upon the ground, and upon whatever they ate upon, and from whatever they ate, unless a guest descended with him^{-saww}, so he^{-saww} would eat with his^{-saww} guest, and the most beloved food to him^{-saww} was upon a need.

وَ لَقَدْ قَالَ ذَاتَ يَوْمٍ وَ عِنْدَهُ أَصْحَابُهُ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ فَضْلِكَ وَ رَحْمَتِكَ اللَّذِينَ لَا يَمْلِكُهُمَا غَيْرُكَ فَبَيْنَا هُمْ كَذَلِكَ إِذْ أُهْدِيَ إِلَى النَّبِيِّ ص شاةٌ مشويةٌ فَقَالَ خُذُوا هَذَا مِنْ فَضْلِ اللَّهِ وَ نَحْنُ نَنْتَظِرُ رَحْمَتَهُ

And he^{-saww} had said one day and his^{-saww} companions were in his^{-saww} presence: ‘O Allah^{-azwj}! We ask You^{-azwj} from Your^{-azwj} Grace and Your^{-azwj} Mercy, that which none Own apart from You^{-azwj}’. While they (companions) were like that when a grilled sheep was gifted to the Prophet^{-saww}. He^{-saww} said (to his^{-saww} companions): ‘Take this from the Grace of Allah^{-azwj}, and we shall await His^{-azwj} Mercy’.

وَ كَانَ ص إِذَا وُضِعَتِ الْمَائِدَةُ بَيْنَ يَدَيْهِ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً تَصِلُ بِهَا نِعْمَةُ الْجَنَّةِ وَ كَانَ كَثِيرًا إِذَا جَلَسَ يَأْكُلُ مَا بَيْنَ يَدَيْهِ وَ يَجْمَعُ رُكْبَتَيْهِ وَ قَدَمَيْهِ كَمَا يَجْلِسُ الْمُصَلِّي فِي اثْنَتَيْنِ إِلَّا أَنَّ الرُّكْبَةَ فَوْقَ الرُّكْبَةِ وَ الْقَدَمَ عَلَى الْقَدَمِ وَ يَقُولُ ص أَنَا عَبْدٌ أَكُلُ كَمَا يَأْكُلُ الْعَبْدُ وَ أَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ

And he^{-saww}, when the meal was placed in front of him^{-saww}, said: ‘In the Name of Allah^{-azwj}! Make it as a Bounty thanked for arriving by it to the Bounties of the Paradise’; and most of the time when he^{-saww} sat would eat whatever is in front of him^{-saww}, and would gather his^{-saww} knees and his^{-saww} feet, and just as he^{-saww} sat on the prayer mat in the two, except that the knee would be above the knee, and the foot upon the foot, and he^{-saww} said: ‘I^{-saww} am a slave eating just as the slaves eat, and sitting just as the slaves sit’.

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ص مُتَّكِئًا مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا حَتَّى قَبَضَهُ اللَّهُ إِلَيْهِ مُتَوَاضِعًا لِلَّهِ عَزَّ وَ جَلَّ وَ كَانَ ص إِذَا وَضَعَ يَدَهُ فِي الطَّعَامِ قَالَ بِسْمِ اللَّهِ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَ عَلَيْنَا خَلْقُهُ

From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} did not eat reclining since Allah^{-azwj} Mighty and Majestic Sent him^{-saww} as a Prophet^{-saww} until Allah^{-azwj} Captured him^{-saww} to Him^{-azwj}, being humble to Allah^{-azwj} Mighty and Majestic, and when he^{-saww} placed his^{-saww} hand in the meal, said: ‘In the Name of Allah^{-azwj}! Bless for us in what You^{-azwj} have Graced us, and upon You^{-azwj} is its replacement’.

مِنْ مَجْمُوعِ أَبِي عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَطْعَرَ قَالَ اللَّهُمَّ لَكَ صُغْمًا وَ عَلَى رِزْقِكَ أَطْعَرْنَا فَتَقَبَّلْهُ مِنَّا ذَهَبَ الطَّعَامُ وَ ابْتَلَّتِ الْغُرُوقُ وَ بَقِيَ الْأَجْرُ

From a collection of my father, from Al-Sadiq^{-asws}, from his^{-asws} foefathers^{-asws}: ‘Rasool-Allah^{-saww}, when he^{-saww} broke Fast, said, ‘O Allah^{-azwj}! We Fast for You^{-azwj}, and we break upon Your^{-azwj} Grace, therefore Accept it from us. Remove the thirst, the veins are worn out, and the Recompense remains’.

وَقَالَ: وَكَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ عِنْدَ قَوْمٍ قَالَ أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَ أَكَلَ طَعَامَكُمْ الْأَبْرَارُ

And he^{-asws} said: ‘And Rasool-Allah^{-saww}, when he^{-saww} ate in the presence of people, said, ‘I^{-saww} am breaking Fast in your presence, the Fasting ones, and eating your meal, the righteous ones’.

وَقَالَ: دَعْوَةُ الصَّائِمِ يُسْتَجَابُ عِنْدَ إِفْطَارِهِ

And he^{-asws} said: ‘He^{-saww} answered the invitation of the Fasting one at its breaking time’.

وَقَدْ جَاءَتْ الرِّوَايَةُ أَنَّ النَّبِيَّ ص كَانَ يُفْطِرُ عَلَى التَّغْرِ وَ كَانَ إِذَا وَجَدَ الشُّكْرَ أَفْطَرَ عَلَيْهِ

And the report has come that the Prophet^{-saww} would break Fast upon the date, and when he^{-saww} found sugar, broke upon it’.

عَنِ الصَّادِقِ ع أَنَّ النَّبِيَّ ص كَانَ يُفْطِرُ عَلَى الْخُلُو فَإِذَا لَمْ يَجِدْ يُفْطِرُ عَلَى الْمَاءِ الْفَاتِرِ وَ كَانَ يَقُولُ إِنَّهُ يُنْقِي الْكَبِدَ وَ الْمَعِدَةَ وَ يُطَيِّبُ النَّكْهَةَ وَ الْقَمَ وَ يُقَوِّي الْأَصْرَاسَ وَ الْحَذَقَ وَ يُجَدِّدُ النَّاطِرَ وَ يُغْسِلُ الدُّنُوبَ غَسْلًا وَ يُسَكِّنُ الْعُرُوقَ الْهَائِجَةَ وَ الْمِرَّةَ الْعَالِيَةَ وَ يَقْطَعُ الْبَلْعَمَ وَ يُطْفِئُ الْحَرَارَةَ عَنِ الْمَعِدَةِ وَ يَذْهَبُ بِالضُّدَاعِ

From Al-Sadiq^{-asws}: ‘The Prophet^{-saww} broke Fast upon the sweet, and when he^{-saww} did not find, he^{-saww} broke upon the lukewarm water, and he^{-saww} was saying: ‘It cleans the liver and the stomach, and fragrances the flavour and the mouth, and it strengthens the molars and the glare, and tenderises the looks, and washes the ins with a washing, and calms the rough veins and the domination of the bile, and cuts the phlegm, and extinguishes the heat from the stomach, and does away with the headache’.

وَ كَانَ ص لَا يَأْكُلُ الْحَارَّ حَتَّى يَبْرَدَ وَ يَقُولُ إِنَّ اللَّهَ لَمْ يُطْعِمْنَا نَارًا إِنَّ الطَّعَامَ الْحَارَّ غَيْرُ ذِي بَرَكَةٍ فَأَبْرِدُوهُ

And he^{-saww} did not eat the hot (food) until it cooled down, and he^{-saww} said: ‘Allah^{-azwj} does not Feed us the fire. The hot food is without Blessing, therefore cool it’.

وَ كَانَ ص إِذَا أَكَلَ سَمَّى وَ يَأْكُلُ بِثَلَاثِ أَصَابِعَ وَ مِمَّا يَلِيهِ وَ لَا يَتَنَاوَلُ مِنْ بَيْنِ يَدَيْ غَيْرِهِ وَ يُؤْتَى بِالطَّعَامِ فَيَشْرَعُ قَبْلَ الْقَوْمِ ثُمَّ يَشْرَعُونَ وَ كَانَ يَأْكُلُ بِأَصَابِعِهِ الثَّلَاثِ الْإِثْمَامَ وَ الَّتِي يَلِيهَا وَ الْوُسْطَى وَ زُبْمًا اسْتَعَانَ بِالرَّابِعَةِ وَ كَانَ ص يَأْكُلُ بِكَفِّهِ كُلِّهَا وَ لَمْ يَأْكُلْ بِإِصْبَعَيْنِ وَ يَقُولُ إِنَّ الْأَكْلَ بِإِصْبَعَيْنِ هُوَ أَكْلُهُ الشَّيْطَانِ

And he^{-saww}, when he^{-saww} ate, named (said ‘Bismillah’), and ate with three fingers and from what follows it, and did not take from in front of others, and they would bring the meal and he^{-saww} would begin before the people, then they would begin, and he^{-saww} would eat with his^{-saww} three fingers – the thumb and that which follows it, and the middle, and sometimes he^{-saww} would assist with the fourth, and he^{-saww} would eat with his^{-saww} palm, all of it, and did

not eat with two fingers, and said: 'The eating with the two fingers, it is the eating of the Satan^{-la}'.

وَلَقَدْ جَاءَهُ بَعْضُ أَصْحَابِهِ يَوْمًا بِفَالُودَجٍ فَأَكَلَ مِنْهُ وَ قَالَ مِمَّ هَذَا يَا أَبَا عَبْدِ اللَّهِ فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي نَجْعَلُ السَّمْنَ وَ الْعَسَلَ فِي الْبُرْمَةِ وَ نَضَعُهَا عَلَى النَّارِ ثُمَّ نُغْلِيهِ ثُمَّ نَأْخُذُ مِخَّ الْحِنْطَةِ إِذَا طُجِنَتْ فَتُلْقِيهِ عَلَى السَّمَنِ وَ الْعَسَلِ ثُمَّ نَسُوْطُهُ حَتَّى يَنْصَحَ فَيَأْتِي كَمَا تَرَى فَقَالَ ص إِنَّ هَذَا الطَّعَامَ طَيِّبٌ

And one of his^{-saww} companions had come with Falouzaj (sweet dish) one day, and he^{-saww} ate from it and said: 'What is this (made) from, O Abu Abdullah?' He said, 'By my father and my mother, we made the butter and the honey to be into the stone pout and placed it upon the fire, then boiled it, then we took the pulp of the ground wheat and cast it upon the butter and the honey, then we stirred it until it was cooled, and I brought it as you^{-saww} see'. He^{-saww} said: 'This is good food'.

وَلَقَدْ كَانَ يَأْكُلُ الشَّعِيرَ إِذَا كَانَ غَيْرَ مَنْخُولٍ خُبْرًا أَوْ عَصِيدَةً فِي حَالِهِ كُلِّ ذَلِكَ كَانَ يَأْكُلُ ص

And he^{-saww} would eat the barley when it was un-sifted, bread or flour, in all that state, he^{-saww} would eat'.

وَ مِنْ كِتَابِ رَوْضَةِ الْوَاعِظِينَ، قَالَ الْعَيْصُ بْنُ الْقَاسِمِ قُلْتُ لِلصَّادِقِ ع حَدِيثُ يُرْوَى عَنْ أَبِيكَ ع أَنَّهُ قَالَ مَا شَبِعَ رَسُولُ اللَّهِ ص مِنْ خُبْزٍ بَرٍّ قَطُّ أَوْ هُوَ صَحِيحٌ فَقَالَ لَا مَا أَكَلَ رَسُولُ اللَّهِ ص خُبْزَ بَرٍّ قَطُّ وَ لَا شَبِعَ مِنْ خُبْزٍ شَعِيرٍ قَطُّ

And from the book 'Rwzat Al-Waizeen' – Al Asy Bin Al-Qasim said, 'I said to Al-Sadiq^{-asws}, 'There is a Hadeeth being reported from your^{-asws} father^{-asws} that he^{-asws} said: 'Rasool-Allah^{-saww} did not satiate from wheat bread at all', is it correct?' He^{-asws} said: 'No. Rasool-Allah^{-saww} did not eat wheat bread at all, nor did he^{-saww} satiate from barley bread at all'.

وَ قَالَتْ عَائِشَةُ مَا شَبِعَ رَسُولُ اللَّهِ ص مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ حَتَّى مَاتَ

And Ayesha said, 'Rasool-Allah^{-saww} did not satiate from barley bread for two (consecutive) days until he^{-saww} passed away'.

وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص لَمْ يَأْكُلْ عَلَى خَوَانٍ قَطُّ حَتَّى مَاتَ وَ لَا أَكَلَ خُبْرًا مُرَقَّقًا حَتَّى مَاتَ

And it is reported that Rasool-Allah^{-saww} did not eat upon a buffet at all until he^{-saww} passed away'.

وَ قَالَتْ عَائِشَةُ مَا زَالَتِ الدُّنْيَا عَلَيْنَا عَسِرَةً كَدِرَةً حَتَّى فُيْضَ رَسُولُ اللَّهِ ص فَلَمَّا فُيْضَ صَبَّتِ الدُّنْيَا عَلَيْنَا صَبًّا

And Ayesha said, 'The world did not cease to be adverse, stringent upon us until Rasool-Allah^{-saww} passed away. When he^{-saww} passed away, the world became difficult upon us with difficulties'.

وَ مِنْ كِتَابِ التَّبَوُّةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا زَالَ طَعَامُ رَسُولِ اللَّهِ ص الشَّعِيرَ حَتَّى قَبِضَهُ اللَّهُ إِلَيْهِ

And from the book 'Al Nabuwwah', from Abu Abdullah^{-asws} having said: 'The barley did not cease to be a meal of Rasool-Allah^{-saww} until Allah^{-azwj} Captured him^{-saww} to Him^{-azwj}'.

عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُجِيبُ دَعْوَةَ الْمَمْلُوكِ وَ يُرِدُّهُ خَلْفَهُ وَ يَضَعُ طَعَامَهُ عَلَى الْأَرْضِ وَ كَانَ يَأْكُلُ الْقِنَاءَ بِالرُّطَبِ وَ الْقِنَاءَ بِالْمِلْحِ وَ كَانَ يَأْكُلُ الْفَاكِهَةَ الرُّطْبَةَ وَ كَانَ أَحَبُّهَا إِلَيْهِ الرُّطْبَةُ وَ الْعَنْبُ وَ كَانَ يَأْكُلُ الرُّطْبَةَ بِالْخُبْزِ وَ رُبَّمَا أَكَلَ بِالسُّكَّرِ وَ كَانَ ص رُبَّمَا أَكَلَ الرُّطْبَةَ بِالرُّطَبِ فَيَسْتَعِينُ بِالْيَدَيْنِ جَمِيعاً

From Anas (a well-known fabricator) who said, 'Rasool-Allah^{-saww} accepted the invitation of the slaves, and they were behind him^{-saww}, and placed the meal upon the ground, and he^{-saww} would eat the cucumbers with the dates, and the cucumbers with the salt, and he^{-saww} would eat the wet fruits and the most beloved of these to him^{-saww} were the melons and the grapes, and he^{-saww} at the melon with the bread, and sometimes ate with the sugar, and sometimes he^{-saww} ate the melon with the dates and assisted with both the hands together'.

وَ لَقَدْ جَلَسَ يَوْمًا يَأْكُلُ رُطْبًا فَيَأْكُلُ بِيَمِينِهِ وَ أَمْسَكَ النَّوَى بِيَسَارِهِ وَ لَمْ يُلْقِهِ فِي الْأَرْضِ فَمَرَّتْ بِهِ شَاةٌ قَرِيبَةٌ مِنْهُ فَأَشَارَ إِلَيْهَا بِالنَّوَى الَّذِي فِي كَفِّهِ فَدَنَتْ إِلَيْهِ وَ جَعَلَتْ تَأْكُلُ مِنْ كَفِّهِ الْيُسْرَى وَ يَأْكُلُ هُوَ بِيَمِينِهِ وَ يُلْقِي إِلَيْهَا النَّوَى حَتَّى فَرَّغَ وَ انْصَرَفَتِ الشَّاةُ حِينَئِذٍ

And one day he^{-saww} sat to eat dates, and ate with his^{-saww} right hand, and withheld the seed with his^{-saww} left, and did not throw it in the ground. A sheep passed by near him^{-saww} and he^{-saww} gestured towards it with the seed which was in his^{-saww} palm, so it came near and at from his^{-saww} left palm, and he^{-saww} ate with his^{-saww} right hand, and he^{-saww} kept throwing the seeds towards it until he^{-saww} was free, and the sheep left then.

وَ كَانَ ص إِذَا كَانَ صَائِماً يُفْطِرُ عَلَى الرُّطَبِ فِي زَمَانِهِ وَ كَانَ رُبَّمَا أَكَلَ الْعَنْبَ حَبَّةً حَبَّةً وَ كَانَ ص رُبَّمَا أَكَلَهُ خَرْطاً حَتَّى تُرَى رُؤَالٌ عَلَى لَحْيَيْهِ كَتَحْدِيرِ اللُّؤْلُؤِ وَ الرُّؤَالُ الْمَاءُ الَّذِي يَخْرُجُ مِنْ تَحْتِ الْقَشْرِ

And he^{-saww}, when he^{-saww} was Fasting, would break upon the dates in his^{-saww} time, and sometimes would eat the grapes, seed by seed, and he^{-saww} would sometimes eat it on top of the first one until the 'Rawal' (its water) was seen to be rolling down his^{-saww} beard like the rolling down of the pearls'. And the 'Rawal' is the water which comes out from beneath the crust'.

وَ كَانَ ص يَأْكُلُ الْحَنَسَ وَ كَانَ ص يَأْكُلُ التَّمْرَ وَ يَشْرَبُ عَلَيْهِ الْمَاءَ وَ كَانَ التَّمْرُ وَ الْمَاءُ أَكْثَرَ طَعَامِهِ وَ كَانَ يَتَمَجَّعُ اللَّبَنَ وَ التَّمْرَ وَ يُسَمِّيهِمَا الْأَطْيَبَيْنِ وَ كَانَ يَأْكُلُ الْعَصِيدَةَ مِنَ الشَّعِيرِ بِإِهَالَةِ الشَّحْمِ وَ كَانَ ص يَأْكُلُ الْهَرَيْسَةَ أَكْثَرَ مَا يَأْكُلُ وَ يَتَسَحَّرُ بِهَا وَ كَانَ جَبْرِئِيلُ قَدْ جَاءَهُ بِهَا مِنَ الْجَنَّةِ يَتَسَحَّرُ بِهَا

And he^{-saww} ate 'Al-Heys' (date dish), and he^{-saww} ate the dates and drank the water upon it, and the water and dates was mot of his^{-saww} meals, and he^{-saww} gathered the milk and the dates and named these two as the two good goods, and he^{-saww} would eat the porridge of barley with meat fat, and he^{-saww} would eat 'Al Hareysa' (mush) frequently with what he^{-saww} ate, and made it a pre-dawn meal with it, and Jibraeel^{-as} had come with it from the Paradise for him^{-saww} to have a pre-dawn meal with it.

وَ كَانَ يَأْكُلُ فِي بَيْتِهِ بِمَا يَأْكُلُ النَّاسُ وَ كَانَ ص يَأْكُلُ اللَّحْمَ طَبِيخاً بِالْخُبْزِ وَ يَأْكُلُهُ مَشْوِياً بِالْخُبْزِ وَ كَانَ يَأْكُلُ الْقَدِيدَ وَحْدَهُ وَ رُبَّمَا أَكَلَهُ بِالْخُبْزِ وَ كَانَ أَحَبُّ الطَّعَامِ إِلَيْهِ اللَّحْمُ وَ يَقُولُ هُوَ يُرِيدُ فِي السَّمْعِ وَ الْبَصَرِ

And he^{-saww} was eating in his^{-saww} house from what the people ate, and he^{-saww} ate the meat cooked with the bread, and he^{-saww} ate the grilled (meat) with the bread, and he^{-saww} ate the cured (meat) alone, and sometimes ate it with the bread, and the most beloved of the foods to him^{-saww} was the meat, and he^{-saww} said: 'It increases in the hearing and the sight'.

وَكَانَ يَقُولُ صَ اللَّحْمُ سَيِّدُ الطَّعَامِ فِي الدُّنْيَا وَالْآخِرَةِ فَلَوْ سَأَلْتُ رَبِّي أَنْ يُطْعِمَنِيهِ كُلَّ يَوْمٍ لَفَعَلَ وَكَانَ يَأْكُلُ الرَّيْدَ بِالْفَرْعِ وَاللَّحْمَ وَكَانَ يُحِبُّ الْفَرْعَ وَيَقُولُ إِنَّمَا شَجَرَةُ أَخِي يُونسَ وَكَانَ صَ يُعْجِبُهُ الدُّبَاءُ وَيَلْتَقِطُهُ مِنَ الصَّحْفَةِ وَكَانَ صَ يَأْكُلُ الدَّجَاجَ وَلَحْمَ الْوُخْشِ وَلَحْمَ الطَّيْرِ الَّذِي يُصَادُ وَكَانَ لَا يَتَنَاوَعُ وَلَا يَصِيدُهُ وَ يُحِبُّ أَنْ يُصَادَ لَهُ وَ يُؤْتَى بِهِ مَصْنُوعًا فَيَأْكُلُهُ أَوْ غَيْرَ مَصْنُوعٍ فَيُصْنَعُ لَهُ فَيَأْكُلُهُ

And he^{-saww} said: 'The meat is the chief of the meals in the world and the Hereafter, and if I^{-saww} were to ask my^{-saww} Lord^{-azwj} to Feed me^{-saww} it every day, He^{-azwj} would do so', and he^{-saww} ate the porridge with the pumpkin and the meat, and he^{-saww} loved the pumpkin and said: 'It is a tree of my^{-saww} brother^{-as} Yunus^{-as}; and he^{-saww} was fascinated by the dried pumpkin, and cut it out from the bottom; and he^{-saww} ate the chicken and the meat of the beasts, and meat of the birds which were hunted, and he^{-saww} neither pursued it nor hunted it, and he^{-saww} liked it if they would come with it prepared so he^{-saww} would eat it, or um-prepared so it would be prepared for him^{-saww}, and he^{-saww} would eat it.

وَكَانَ إِذَا أَكَلَ اللَّحْمَ لَمْ يُطَاطِئْ رَأْسَهُ إِلَيْهِ وَ يَرْفَعُهُ إِلَى فِيهِ ثُمَّ يَنْتَهِسُهُ انْتِهَاسًا وَكَانَ يَأْكُلُ الْحَبْرَ وَالسَّمْنَ وَكَانَ يُحِبُّ مِنَ الشَّاةِ الذِّرَاعَ وَالْكَتِفَ وَمِنَ الصَّبَاغِ الْحُلَّ وَمِنَ الْبُقُولِ الْهَنْدَبَاءَ وَالْبَادْرُوجَ وَ بَقْلَةَ الْأَنْصَارِ وَيُقَالُ إِنَّمَا الْكُرْنُبُ

And it was so, when he^{-saww} ate the meat, did not lower his^{-saww} head to it, and raised it to his^{-saww} mouth, breaking it with a break, and he^{-saww} ate the bread and the butter, and he^{-saww} loved the forearm and the shoulder from the sheep, and the vinegar from the sauces, and from the vegetables, the endive and the mint, and the soft vegetables, and it is said it is the cabbage.

وَكَانَ صَ لَا يَأْكُلُ الثُّومَ وَلَا الْبَصَلَ وَلَا الْكُرْثَ وَلَا الْعَسَلَ الَّذِي فِيهِ الْمَغَافِيرُ وَالْمَغَافِيرُ مَا يَبْقَى مِنَ الشَّجَرِ فِي بُطُونِ النَّحْلِ فَيُلْقِيهِ فِي الْعَسَلِ فَيَبْقَى لَهُ رِيحٌ فِي الْقَمِّ وَمَا دَمَ رَسُولُ اللَّهِ صَ طَعَامًا قَطُّ كَانَ إِذَا أَعْجَبَهُ أَكَلَهُ وَإِذَا كَرِهَهُ تَرَكَهُ وَكَانَ صَ مَا عَافَ مِنْ شَيْءٍ فَإِنَّهُ لَا يَحْرِثُهُ عَلَى غَيْرِهِ وَلَا يُبَغِضُهُ إِلَيْهِ وَكَانَ صَ يَلْحَسُ الصَّحْفَةَ وَيَقُولُ آخِرُ الصَّحْفَةِ أَعْظَمُ الطَّعَامِ بَرَكَهً

And he^{-saww} neither ate the garlic, nor the onions, nor the leeks, nor the honey in which is 'Al-Maghafir', and the 'Maghafir' is what remains from the tree in the bellies of the bee, so it is thrown in the honey, and a smell for it remains in the mouth; and he^{-saww} did not condemn any good at all. It was so that when it fascinated him^{-saww}, at it, and when he^{-saww} disliked it, left it. And he^{-saww} was not disgusted by anything (food), for he^{-saww} did not prohibit it upon others, and he^{-saww} was not hateful towards it, and he^{-saww} used to lick the plate and said: 'The last of the plate is of greater taste and Blessing'.

وَكَانَ صَ إِذَا فَرَعَ مِنْ طَعَامِهِ لَعَقَ أَصَابِعَهُ الثَّلَاثَ الَّتِي أَكَلَ بِهَا فَإِنْ بَقِيَ فِيهَا شَيْءٌ عَاوَدَهُ فَلَعَقَهَا حَتَّى يَنْتَظِفَ وَلَا يَمْسَحُ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا وَاحِدَةً وَاحِدَةً وَيَقُولُ لَا يُدْرَى فِي أَيِّ الْأَصَابِعِ الْبَرَكَهُ

And when he^{-saww} was free from his^{-saww} meal, licked his^{-saww} three fingers which he^{-saww} had eaten with, so if something remained in these, he^{-saww} would repeat it until they were clean,

and he^{-saww} did not wipe his hand with the towel until he^{-saww} had licked one by one (fingers) and he^{-saww} said: 'One doesn't know in which of the fingers is the Blessing'.

وَكَانَ صَ يَأْكُلُ الْبَرْدَ وَ يَتَقَمَّدُ ذَلِكَ أَصْحَابُهُ فَيَلْتَقِطُونَهُ لَهُ فَيَأْكُلُهُ وَ يَقُولُ إِنَّهُ يَذْهَبُ بِأَكْلَةِ الْأَسْنَانِ وَ كَانَ صَ يَغْسِلُ يَدَيْهِ مِنَ الطَّعَامِ حَتَّى يُنْقِئَهُمَا فَلَا يُوجَدُ لِمَا أَكَلَ رِيحٌ وَ كَانَ صَ إِذَا أَكَلَ الْخُبْزَ وَ اللَّحْمَ خَاصَّةً غَسَلَ يَدَيْهِ غَسْلًا جَدِيدًا ثُمَّ مَسَحَ بِفَضْلِ الْمَاءِ الَّذِي فِي يَدَيْهِ وَجْهَهُ وَ كَانَ صَ لَا يَأْكُلُ وَخَذَهُ مَا يُمْكِنُهُ وَ قَالَ أَلَا أُبَشِّرُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى قَالَ مَنْ أَكَلَ وَخَذَهُ وَ ضَرَبَ عَبْدَهُ وَ مَنَعَ رَفْدَهُ

And he^{-saww} ate the cold hail and his^{-saww} companions missed that, so they would pick it and eat it, and he^{-saww} said: 'It does away with the ulcers of the teeth, and he^{-saww} washed his^{-saww} hands from the meal until he^{-saww} cleaned them, so not smell was found of what he^{-saww} had eaten, and when he^{-saww} ate the bread and the meat in particular, washed his hands with a renewed washing, then wiped his^{-saww} face with the remnants of the water which was in his^{-saww} hands; and he^{-saww} did not eat alone when he^{-saww} could, and said: 'Shall I^{-saww} give you the news of the evils ones of you?' They said, 'Yes'. He^{-saww} said: 'The one who eats alone and hits his slave and prevents his support'.

فِي صِفَةِ أَخْلَاقِهِ فِي مَشْرِبِهِ صَ وَ كَانَ صَ إِذَا شَرِبَ بَدَأَ فَسَمَّى وَ حَسَا حُسُوَّةً وَ حُسُوَّتَيْنِ ثُمَّ يَفْطَعُ فَيُحَمِّدُ اللَّهَ ثُمَّ يَعُودُ فَيَسْمِي ثُمَّ يَزِيدُ فِي الثَّالِثَةِ ثُمَّ يَفْطَعُ فَيُحَمِّدُ اللَّهَ وَ كَانَ لَهُ فِي شُرْبِهِ ثَلَاثُ تَسْمِيَّاتٍ وَ ثَلَاثُ تَحْمِيدَاتٍ وَ يَمَسُّ الْمَاءَ مَصًّا وَ لَا يَغْبُهُ عَبًّا وَ يَقُولُ إِنَّ الْكِبَادَ مِنَ الْعَبِّ

Regarding the description of his^{-saww} manners during his^{-saww} drinking – And when he^{-saww} drank, began by naming (Bismillah), and swallowed with one swallowing or two swallowings, then he^{-saww} cut off and praise Allah^{-azwj}, then he^{-saww} repeated and named (Bismillah), then increased in the third, then cut if off and praised Allah^{-saww}, and there used to be three namings (Bismillahs) for him^{-saww} during his^{-saww} drinking, and three praising's (Al-Hamdulillah), and he^{-saww} sipped the water with a sipping and did not gulp with a gulping and said: 'The liver (is affected) from the gulping'.

وَ كَانَ صَ لَا يَتَنَفَّسُ فِي الْإِنَاءِ إِذَا شَرِبَ فَإِنْ أَرَادَ أَنْ يَتَنَفَّسَ أَبْعَدَ الْإِنَاءَ عَنْ فِيهِ حَتَّى يَتَنَفَّسَ وَ كَانَ رُبَّمَا شَرِبَ بِنَفْسٍ وَاحِدَةٍ حَتَّى يَقْرُغَ وَ كَانَ صَ يَشْرَبُ فِي أَقْدَاحِ الْفَوَارِيرِ الَّتِي يُؤْتَى بِهَا مِنَ الشَّامِ وَ يَشْرَبُ فِي الْأَقْدَاحِ الَّتِي يُتَّخَذُ مِنَ الْحَشَبِ وَ فِي الْجُلُودِ وَ يَشْرَبُ فِي الْحَرْفِ وَ يَشْرَبُ بِكَفِّهِ يَصُبُّ الْمَاءَ فِيهِمَا وَ يَشْرَبُ وَ يَقُولُ لَيْسَ إِنَاءٌ أَطْيَبُ مِنَ الْيَدِ

And he^{-saww} did not breathe in the utensil when he^{-saww} drank. If he^{-saww} wanted to breathe, he^{-saww} would distance the utensil from his^{-saww} mouth until he^{-saww} breathed, and sometimes he^{-saww} drank in one breath until he^{-saww} was free, and he^{-saww} drank in a glass cup which he^{-saww} had come with it from Syria, and he^{-saww} drank in the cup which was taken from the wood, and in the (water) skin, and drank in the porcelain, and drank with his^{-saww} palm, pouring the water in them and drinking, and said: 'There isn't any utensil better than the hand'.

وَ يَشْرَبُ مِنْ أَفْوَاهِ الْقَرَبِ وَ الْأَدَاوِي وَ لَا يَحْتَنِيئُهَا احْتِنَائًا وَ يَقُولُ إِنَّ احْتِنَائَهَا يُنْتَنِئُهَا وَ كَانَ صَ يَشْرَبُ قَائِمًا وَ رُبَّمَا شَرِبَ رَاكِبًا وَ رُبَّمَا قَامَ فَشَرِبَ مِنَ الْقَرْيَةِ أَوْ الْحِجْرَةِ أَوْ الْإِدَاوَةِ وَ فِي كُلِّ إِنَاءٍ يَجِدُهُ وَ فِي يَدَيْهِ وَ كَانَ صَ يَشْرَبُ الْمَاءَ الَّذِي حُلِبَ عَلَيْهِ اللَّبَنُ وَ يَشْرَبُ السَّوِيقَ

And he^{-saww} drank from the mouth of the pot and the pitcher, and did not crack it with a crack and said: 'Its crack would rot it, and he^{-saww} drank standing, and sometimes drank riding, and sometimes he^{-saww} stood and drank from the pot or the urn, or the pitcher, and in every utensil

he^{-saww} found, and in his^{-saww} hand; and he^{-saww} drank the water which the milk had been made into yoghurt, and drank 'Al-Saweyq' (a porridge).

وَكَانَ صَ أَحَبُّ الْأَشْرَبَةِ إِلَيْهِ الْخُلُوفُ وَ فِي رِوَايَةٍ أَحَبُّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ ص الْخُلُوفُ الْبَارِدُ وَ كَانَ يَشْرَبُ الْمَاءَ عَلَى الْعَسَلِ وَ كَانَ يُمَاتُ لَهُ الْخُبْزُ فَيَشْرَبُهُ أَيْضاً وَ كَانَ ص يَقُولُ سَيِّدُ الْأَشْرَبَةِ فِي الدُّنْيَا وَ الْآخِرَةِ الْمَاءُ

And he^{-saww}, the most beloved of the drinks to him^{-saww} was the sweet; and in a report, the most beloved of the drinks to Rasool-Allah^{-saww} was the sweet and cold one, and he^{-saww} drank the water upon the honey, and the bread was mixed for him^{-saww} and he^{-saww} drank it as well, and he^{-saww} was saying, 'The chief of the drinks in the world and the Hereafter, is the water'.

وَ قَالَ أَنَسُ بْنُ مَالِكٍ كَانَتْ لِرَسُولِ اللَّهِ ص شَرْبَةٌ يُفَطِّرُ عَلَيْهَا وَ شَرْبَةٌ لِلْسَّحَرِ وَ رُبَّمَا كَانَتْ وَاحِدَةً وَ رُبَّمَا كَانَتْ لَبَنًا وَ رُبَّمَا كَانَتْ الشَّرْبَةُ خُبْزًا يُمَاتُ فَهَيَّأْتُ لَهُ ص ذَاتَ لَيْلَةٍ فَاحْتَبَسَ النَّبِيُّ ص فَظَنَنْتُ أَنَّ بَعْضَ أَصْحَابِهِ دَعَاهُ فَشَرِبْتُهَا حِينَ اخْتَبَسَ

And Anas Bin Malik (a well-known fabricator) said, 'There was a drink for Rasool-Allah^{-saww} he^{-saww} used to break Fast upon it, and a drink for the pre-dawn, and sometimes it would be one, and sometimes milk, and sometimes he^{-saww} would drink the mixed bread. One night I prepared it for him^{-saww} and the Prophet^{-saww} withheld, so I thought that one of his^{-saww} companions had invited him^{-saww}, and I drank it when he^{-saww} withheld.

فَجَاءَ ص بَعْدَ الْعِشَاءِ بِسَاعَةٍ فَسَأَلْتُ بَعْضَ مَنْ كَانَ مَعَهُ هَلْ كَانَ النَّبِيُّ ص أَفْطَرَ فِي مَكَانٍ أَوْ دَعَاهُ أَحَدٌ فَقَالَ لَا فَبِتُّ بِلَيْلَةٍ لَا يَعْلَمُهَا إِلَّا اللَّهُ مِنْ غَمٍّ أَنْ يَطْلُبَهَا مِنِّي النَّبِيُّ ص وَ لَا يَجِدَهَا فَيَبِيتُ جَائِعًا فَأَصْبَحَ صَائِمًا وَ مَا سَأَلَنِي عَنْهَا وَ لَا ذَكَرَهَا حَتَّى السَّاعَةِ وَ لَقَدْ قُرِبَ إِلَيَّ إِنَاءٌ فِيهِ لَبَنٌ وَ ابْنُ عَبَّاسٍ عَنْ يَمِينِهِ وَ خَالِدُ بْنُ الْوَلِيدِ عَنْ بَسَارِهِ

He^{-saww} came after Al-Isha by a while, and I asked one of the ones who was with him^{-saww}, 'Did the Prophet^{-saww} break the Fast in any place he^{-saww} was invited by anyone?' He said, 'No'. I spent the night in gloom; none knows it except Allah^{-azwj} if the Prophet^{-saww} were to seek from me and did not find it. But he^{-saww} spent the night hungry. In the morning he^{-saww} Fasted and did not ask me nor did he^{-saww} mention it until now, and I had drawn near to him^{-saww} a utensil wherein was milk, and Ibn Abbas was on his^{-saww} right and Khalid Bin Al Waleed on his^{-saww} left.

فَشَرِبْتُ ثُمَّ قَالَ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ إِنَّ الشَّرْبَةَ لَكَ أَ فَتَأَذُّنُ أَنْ أُعْطِيَ خَالِدُ بْنُ الْوَلِيدِ يُرِيدُ السِّنَّ فَقَالَ ابْنُ عَبَّاسٍ لَا وَ اللَّهُ لَا أُؤَيِّرُ بِفَضْلِ رَسُولِ اللَّهِ ص أَحَدًا فَتَنَاوَلَ ابْنُ عَبَّاسٍ الْقَدَحَ فَشَرِبَهُ

He^{-saww} drank, then said to Abdullah Ibn Abbas, 'The drink is for you. Will you allow me^{-saww} to give it to Khalid Bin Al-Waleed?' – intending the Sunnah (to be established). Ibn Abbas said, 'No, by Allah^{-azwj}, I will not prefer anyone with the merit of Rasool-Allah^{-saww}'. Then, Ibn Abbas took the cup and drank it.

وَ لَقَدْ جَاءَهُ ص ابْنُ حَوْصٍ بِإِنَاءٍ فِيهِ عَسَلٌ وَ لَبَنٌ فَأَتَى أَنْ يَشْرَبَهُ فَقَالَ شَرِبْتَانِ فِي شَرْبَةٍ وَ إِنَاءَانِ فِي إِنَاءٍ وَاحِدٍ فَأَبَى أَنْ يَشْرَبَهُ ثُمَّ قَالَ مَا أَحْرَمُهُ وَ لَكِنِّي أَكْرَهُ الْفَخْرَ وَ الْحِسَابَ بِمُضُولِ الدُّنْيَا عَدَاً وَ أَجِبُ التَّوَاضُّعَ فَإِنْ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

And Ibn Khawly has come to him^{-saww} with a utensil wherein was honey and milk, but he^{-saww} refused to drink it. He^{-saww} said: 'Two drinks in one drink, and two utensils in one utensil?' He^{-saww} refused to drink it, then said: 'I^{-saww} am not Prohibiting it, but I^{-saww} dislike the pride and the Reckoning of the unnecessary extra of the world tomorrow, and I^{-saww} love the humbleness, for the one who is humble to Allah^{-azwj}, Allah^{-azwj} would Raise him''.

في صفة أخلاقه في الطيب و الدهن و لبس الثياب و في غسل رأسه ص و كَانَ ص إِذَا غَسَلَ رَأْسَهُ وَ لِحْيَتَهُ غَسَلَهُمَا بِالسَّنْدَرِ

Regarding the description of his^{-saww} manners regarding perfuming, and the oiling, and wearing the clothes, and regarding washing of his^{-saww} head – and he^{-saww}, when he^{-saww} washed his^{-saww} head and his^{-saww} beard, washed it with the lotus.

في دهنه وَ كَانَ يُحِبُّ الدُّهْنَ وَ يَكْرَهُ الشَّعْثَ وَ يَقُولُ إِنَّ الدُّهْنَ يَذْهَبُ بِالْبُؤْسِ كَانَ يَدَّهْنُ بِأَصْنَافٍ مِنَ الدُّهْنِ وَ كَانَ إِذَا دَّهَنَ بَدَأَ بِرَأْسِهِ وَ لِحْيَتِهِ وَ يَقُولُ إِنَّ الرَّأْسَ قَبْلَ اللِّحْيَةِ وَ كَانَ يَدَّهْنُ بِالْبَنْفَسَجِ وَ يَقُولُ هُوَ أَفْضَلُ الْأَذْهَانِ وَ كَانَ ص إِذَا دَّهَنَ بَدَأَ بِحَاجِبَيْهِ ثُمَّ بِشَارِبَيْهِ ثُمَّ يَدْخُلُ فِي أَنْفِهِ وَ يَسْمُهُ ثُمَّ يَدَّهْنُ رَأْسَهُ وَ كَانَ ص يَدَّهْنُ حَاجِبَيْهِ مِنَ الصُّدَاعِ وَ يَدَّهْنُ شَارِبَيْهِ بِدُهْنٍ سِوَى دُهْنٍ لِحْيَتِهِ

Regarding his^{-saww} oiling (hair) – And he^{-saww} used to love the oiling, and disliked the dustiness (in the hair), and said: 'The oil does away with the adversity'. He^{-saww} used to oil with a variety of the oils, and when he^{-saww} oiled, began with his^{-saww} head and his^{-saww} beard, and said: 'The head is before the beard'; and he^{-saww} oiled with the violet and said: 'It is the best of the oils'; and he^{-saww}, when he^{-saww} oiled, began with his^{-saww} eyebrows, then his^{-saww} moustache, then inserted in his^{-saww} nose and smelt it, then oiled his^{-saww} head; and he^{-saww} oiled his^{-saww} eyebrows from the headache, and oiled his^{-saww} moustache with an oil besides the oil of his^{-saww} beard'.

في تسريحه وَ كَانَ ص يَمْتَشِطُ وَ يُرَجِّلُ رَأْسَهُ بِالْمِدْرَى وَ تُرَجِّلُهُ نِسَاؤُهُ وَ تَتَقَفَّدُ نِسَاؤُهُ تَسْرِيحَهُ إِذَا سَرَحَ رَأْسَهُ وَ لِحْيَتَهُ فَيَأْخُذْنَ الْمُسَاطَةَ فَيُقَالُ إِنَّ الشَّعْرَ الَّذِي فِي أَيْدِي النَّاسِ مِنْ تِلْكَ الْمُسَاطَاتِ

Regarding his^{-saww} hair styling – And he^{-saww} combed and styled his^{-saww} hair with the comb, and his^{-saww} wives styled it, and his^{-saww} were (always) looking for his^{-saww} comb whenever he^{-saww} styled his^{-saww} hair and his^{-saww} beard, and they would take the comb. It is said that the hairs which are in the hands of the people are from that comb.

فَأَمَّا مَا خُلِقَ فِي عُمُرَتِهِ وَ حِجَّتِهِ فَإِنَّ جَبْرِئِيلَ ع كَانَ يَنْزِلُ فَيَأْخُذُهُ فَيَعْرِجُ بِهِ إِلَى السَّمَاءِ وَ لَوْ بِمَا سَرَحَ لِحْيَتَهُ فِي الْيَوْمِ مَرَّتَيْنِ وَ كَانَ ص يَضَعُ الْمَشْطَ تَحْتَ وَسَادَتِهِ إِذَا امْتَشَطَ بِهِ وَ يَقُولُ إِنَّ الْمَشْطَ يَذْهَبُ بِالْوَبَاءِ وَ كَانَ ص يُسَرِّحُ تَحْتَ لِحْيَتِهِ أَرْبَعِينَ مَرَّةً وَ مِنْ فَوْقِهَا سَبْعَ مَرَّاتٍ وَ يَقُولُ إِنَّهُ يَزِيدُ فِي الدَّهْنِ وَ يَقْطَعُ الْبَلْعَمَ

As for his^{-saww} shaving off during his^{-saww} Umrah and his^{-saww} Hajj, Jibraeel^{-saww} used to descend and take it and ascend with it to the sky; and sometimes he^{-saww} would comb his^{-saww} beard twice during the day; and he^{-saww} would place his^{-saww} comb beneath his^{-saww} pillow when he^{-saww} combed with it, and said: 'The combing removes the severe illness; and he^{-saww} used to comb under his^{-saww} beard forty times, and from above it, seven times, and said:' It increases in the brain and cuts the phlegm'.

وَ فِي رِوَايَةٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ أَمَرَ الْمَشْطَ عَلَى رَأْسِهِ وَ لِحْيَتِهِ وَ صَدْرِهِ سَبْعَ مَرَّاتٍ لَمْ يُقَارِبْهُ دَاءٌ أَبَدًا

And in a report from the Prophet^{-saww} having said: 'One who passes the comb upon his head and his beard and his chest seven times, no illness would come near him at all'.

فِي طَبِيبِهِ وَكَانَ صَ يَتَطَيَّبُ بِالْمِسْكِ حَتَّى يُرَى وَيَبْصُرُهُ فِي مَفْرَقِهِ وَكَانَ صَ يَتَطَيَّبُ بِذُكُورِ الطَّيِّبِ وَ هُوَ الْمِسْكُ وَ الْعَنْبَرُ وَ كَانَ صَ يَتَطَيَّبُ بِالْغَالِيَةِ تُطَيَّبُ بِهَا نِسَاؤُهُ بِأَيْدِيهِمْ وَ كَانَ صَ يَسْتَجْمِرُ بِالْعُودِ الْقَمَارِيِّ وَ كَانَ يُعْرِفُ فِي اللَّيْلَةِ الْمُظْلِمَةِ قَبْلَ أَنْ يُرَى بِالطَّيِّبِ فَيَقَالَ هَذَا النَّبِيُّ صَ

Regarding his^{-saww} perfuming – He^{-saww} used to perfume with the musk to the extent that its effect could be seen in his^{-saww} parting; and he^{-saww} would perfume with the male perfumes, and it is the musk and the amber, and he^{-saww} perfumed with the expensive perfume, his^{-saww} wives would apply it with their hands; and he^{-saww} used to incense with Al Oud of India, and he^{-saww} was recognise during the dark night before he^{-saww} could be seen due to the perfume. It would be said, 'This is the Prophet^{-saww}'.

عَنِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُنْفِقُ عَلَى الطَّيِّبِ أَكْثَرَ مِمَّا يُنْفِقُ عَلَى الطَّعَامِ

From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} spent upon the perfume more than what he^{-saww} spent upon the food'.

وَ قَالَ الْبَاقِرُ ع كَانَ فِي رَسُولِ اللَّهِ ص ثَلَاثُ خِصَالٍ لَمْ يَكُنْ فِي أَحَدٍ غَيْرِهِ لَمْ يَكُنْ لَهُ قِيَاءٌ وَ كَانَ لَا يَمُرُّ فِي طَرِيقٍ فَيَمُرُّ فِيهِ بَعْدَ يَوْمَيْنِ أَوْ ثَلَاثَةٍ إِلَّا عُرِفَ أَنَّهُ قَدْ مَرَّ فِيهِ لَطِيبٌ عَرْفُهُ وَ كَانَ لَا يَمُرُّ بِحَجَرٍ وَ لَا بِشَجَرٍ إِلَّا سَجَدَ لَهُ

And Al-Baqir^{-asws} said: 'There were three characteristics in Rasool-Allah^{-saww} which did not happen to be in anyone other than him^{-saww} – there did not happen to be any shadow for him^{-saww}, and he^{-saww} did not pass by any street and someone would pass by it after two days or three except he would recognise that he^{-saww} had passed by due to the fragrance, and he^{-saww} did not pass by any stone nor any tree except it did Sajdah to him^{-saww}.

وَ كَانَ صَ لَا يُغْرَضُ عَلَيْهِ طِيبٌ إِلَّا تَطَيَّبَ بِهِ وَ يَقُولُ هُوَ طِيبٌ رِيحُهُ خَفِيفٌ مَحْمُلُهُ وَ إِنْ لَمْ يَتَطَيَّبْ وَضَعَ إصْبَعَهُ فِي ذَلِكَ الطَّيِّبِ ثُمَّ لَعَقَ مِنْهُ وَ كَانَ صَ يَقُولُ جُعِلَ لَدَنِّي فِي النَّسَاءِ وَ الطَّيِّبِ وَ جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ وَ الصَّوْمِ

And he^{-saww}, no perfume was presented to him^{-saww} except he^{-saww} perfumed with it, and said: 'It's aroma is good, light is its load'. And if he^{-saww} did not perfume with it, placed his^{-saww} finger in that perfume, then licked from it; and he^{-saww} said: 'My^{-saww} pleasures have been made to be in the women and the perfume, and the delight of my^{-saww} eyes has been made to be in the Salat and the Fasting'.

فِي تَكْحُلِهِ

وَ كَانَ صَ يَكْتَحِلُ فِي عَيْنِهِ الْيُمْنَى ثَلَاثًا وَ فِي الْيُسْرَى ثِنْتَيْنِ وَ قَالَ مَنْ شَاءَ اكْتَحَلَ ثَلَاثًا وَ كُلِّ حِينٍ وَ مَنْ فَعَلَ دُونَ ذَلِكَ أَوْ فَوْقَهُ فَلَا حَرَجَ وَ رُبَّمَا اكْتَحَلَ وَ هُوَ صَائِمٌ وَ كَانَتْ لَهُ مُكْحَلَةٌ يَكْتَحِلُ بِهَا بِاللَّيْلِ وَ كَانَ كُحْلُهُ الْإِثْمِدَ

His^{-saww} applying kohl – And he^{-saww} applied kohl in his^{-saww} right eye thrice, and in his^{-saww} left eye twice, and said: 'One who desires to apply kohl thrice and all the time, and one who does below that or above it, there is no problem; and sometimes he^{-saww} would apply kohl and he⁻

saww was Fasting, and there used to be a kohl for him^{-saww} he^{-saww} used to apply with at night, and his^{-saww} kohl was Al Asmad’.

في نظره في المرآة

وَكَانَ صَ يَنْظُرُ فِي الْمِرْآةِ وَ يُرْجِلُ جُمَّتَهُ وَ يَمْتَشِيطُ وَ رُبَّمَا نَظَرَ فِي الْمَاءِ وَ سَوَّى جُمَّتَهُ فِيهِ وَ لَقَدْ كَانَ يَنْجَمِّلُ لِأَصْحَابِهِ فَضْلًا عَلَى تَجَمُّلِهِ لِأَهْلِهِ وَ قَالَ ذَلِكَ لِعَائِشَةَ حِينَ رَأَتْهُ يَنْظُرُ فِي رَكْوَةٍ فِيهَا مَاءٌ فِي حُجْرَتِهَا وَ يُسَوِّي فِيهَا جُمَّتَهُ وَ هُوَ يُخْرِجُ إِلَى أَصْحَابِهِ

Regarding his^{-saww} looking into the mirror – and he^{-saww} would look into the mirror and even out his^{-saww} locks and comb his^{-saww} hair, and sometimes he^{-saww} would look into the water and even out his^{-saww} locks in it, and he^{-saww} used to beautify himself^{-saww} over beautifying upon beautifying for his^{-saww} family, and said that to Ayesha when she saw him^{-saww} looking into a pot wherein was water in her chamber and evened out his^{-saww} locks therein, and he^{-saww} was going out to his^{-saww} companions.

فَقَالَتْ يَا أَبِي أَنْتَ وَ أُمِّي تَتَمَرَّضُ فِي الرِّكْوَةِ وَ تُسَوِّي جُمَّتَكَ وَ أَنْتَ النَّبِيُّ وَ خَيْرُ خُلَفَائِهِ فَقَالَ إِنَّ اللَّهَ تَعَالَى يُحِبُّ مِنْ عَبْدِهِ إِذَا خَرَجَ إِلَى إِخْوَانِهِ أَنْ يَنْهَيَّا هُمْ وَ يَنْجَمِّلُ

She said, ‘May my father and my mother be sacrificed for you^{-saww}! You^{-saww} are using the pot as a mirror and evening his^{-saww} locks, and you^{-saww} are the Prophet^{-saww} and the best of His^{-azwj} creatures?’ He^{-saww} said: ‘Allah^{-azwj} the Exalted Loves the one who worships Him^{-azwj}, when he goes out to his brethren that he prepares for them and beautifies’.

فِي إِطْلَاقِهِ وَ كَانَ رَسُولُ اللَّهِ صَ يَطْلِي فَيَطْلِيهِ مَنْ يَطْلِيهِ حَتَّى إِذَا بَلَغَ مَا تَحْتَ الْإِزَارِ تَوَلَّاهُ بِنَفْسِهِ وَ كَانَ صَ لَا يُفَارِقُهُ فِي أَسْفَارِهِ قَارُورَةُ الدُّهْنِ وَ الْمُكْحَلَةُ وَ الْمِغْرَاضُ وَ الْمِرْآةُ وَ الْمِسْوَاكُ وَ الْمَشْطُ

His^{-saww} application – And he^{-saww} applied, so he^{-saww} applied from his^{-saww} applications until when it reached what is under the trousers, he^{-saww} applied it himself^{-saww}, and he^{-saww} did not separate during his^{-saww} travels, from a jar of oil, and the kohl, and the scissor, and the mirror, and the toothbrush, and the comb.

وَ فِي رِوَايَةٍ تَكُونُ مَعَهُ الْخَيْوُطُ وَ الْإِبْرَةُ وَ الْمِخْصَفُ وَ السُّيُورُ فَيَخِيْطُ ثِيَابَهُ وَ يَخْصِفُ نَعْلَهُ وَ كَانَ صَ إِذَا اسْتَاكَ اسْتَاكَ عَرْضًا

And in a report – There would happen to be with him^{-saww}, the thread and the needle, and the beaker, and the strap, so he^{-saww} would sew his^{-saww} clothes and repair his^{-saww} slipper; and he^{-saww}, when he^{-saww} brushed teeth, brushed sideways’.

فِي لِبَاسِهِ وَ كَانَ رَسُولُ اللَّهِ صَ يَلْبَسُ الشَّمْلَةَ يَأْتُرُ بِهَا وَ يَلْبَسُ التَّمْرَةَ يَأْتُرُ بِهَا فَيَخْسُ عَلَيْهِ التَّمْرَةَ لِسَوَادِهَا عَلَى بَيَاضٍ مَا يَبْدُو مِنْ سَاقِيهِ وَ قَدَمَيْهِ وَ قِيلَ لَقَدْ قَبَضَهُ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ لَهُ لَتَمْرَةً تُنْسَجُ فِي بَنِي عَبْدِ الْأَشْهَلِ لِيَلْبَسَهَا صَ وَ رُبَّمَا كَانَ صَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَبْسُ الشَّمْلَةَ

Regarding his^{-saww} clothes – And Rasool-Allah^{-saww} wore the cloak as a trouser, and wore the striped garment as a trouser, and improved the stripes of its black over the white, what would appear from his^{-saww} leg and his^{-saww} feet. And it is said, ‘Allah^{-azwj} Mighty and Majestic Captured (his^{-saww} soul), and for him^{-saww} was a striped garment knitted among the clan of

Abdul Ash'hal for him^{-saww} to wear it, and sometimes he^{-saww} prayed Salat with the people while he^{-saww} was wearing the cloak'.

وَقَالَ أَنَسٌ رُبَّمَا رَأَيْتُهُ يُصَلِّي بِنَا الظُّهْرِ فِي شَمْلَةٍ عَاقِدَةً طَرَفَيْهَا بَيْنَ كَتِفَيْهِ

And Anas (a well-known fabricator) said, 'Sometimes he^{-saww} was seen praying Al-Zohr Salat with us in a cloak, its ends having been tied between his^{-saww} shoulders'.

فِي عِمَامَتِهِ وَفَلَنَسُوته وَكَانَ صَ يَلْبَسُ الْقَلَانِسَ تَحْتَ الْعَمَائِمِ وَ يَلْبَسُ الْقَلَانِسَ بِغَيْرِ الْعَمَائِمِ وَ الْعَمَائِمِ بِغَيْرِ الْقَلَانِسِ وَ كَانَ يَلْبَسُ الْبُرْطُلَةَ وَ كَانَ صَ يَلْبَسُ مِنَ الْقَلَانِسِ الْيَمِينِيَّةَ وَ مِنَ الْبَيْضِ الْمِصْرِيَّةَ وَ يَلْبَسُ الْقَلَانِسَ ذَوَاتِ الْأَذَانِ فِي الْحَرْبِ مِنْهَا مَا يَكُونُ مِنَ السَّيِّجَانِ الْخَضِرِ وَ كَانَ رُبَّمَا نَزَعَ فَلَنَسُوته فَجَعَلَهَا سُرَّةً بَيْنَ يَدَيْهِ يُصَلِّي إِلَيْهَا

Regarding his^{-saww} turban and his^{-saww} cap – And he^{-saww} wore the cap beneath the turban, and wore the cap without the turban, and the turban without the cap; and he^{-saww} wore the small cap, and he^{-saww} wore from the caps, the Yemeni, and from the white Egyptian, and wore the cap with the two ear coverings during the battle, from these is what happened to be green, and sometimes he^{-saww} would remove his^{-saww} cap and make it a line in front of him^{-saww} to be praying towards it.

وَ كَانَ صَ كَثِيرًا مَا يَتَّعَمُّ الْعَمَائِمَ الْخَضِرَ السُّودَ فِي أَسْفَارِهِ وَ غَيْرِهَا وَ يَتَّعَجُرُ اعْتِجَارًا وَ رُبَّمَا لَمْ يَكُنْ لَهُ الْعِمَامَةُ فَيَشُدُّ الْعِصَابَةَ عَلَى رَأْسِهِ أَوْ عَلَى جَبْهَتِهِ وَ كَانَ شَدُّ الْعِصَابَةِ مِنْ فِعَالِهِ كَثِيرًا مَا يُرَى عَلَيْهِ وَ كَانَتْ لَهُ عِمَامَةٌ يَتَّعَمُّ بِهَا يُقَالُ لَهَا السَّحَابُ فَكَسَاهَا عَلِيًّا عَ وَ كَانَ رُبَّمَا طَلَعَ عَلِيًّا فِيهَا فَيَقُولُ أَنَاكُمْ عَلِيًّا عَ فِي السَّحَابِ يَعْنِي عِمَامَتَهُ الَّتِي وَهَبَ لَهُ

And he^{-saww} would often wear the turban of the black Al Khazz during his^{-saww} travels and other, and engage it with an engagement, and sometimes there did not happen to be the turban for him^{-saww}, so he^{-saww} tightened the band upon his^{-saww} head or upon his^{-saww} forehead, and the tight band from his^{-saww} deed was most often seen upon him^{-saww}, and there was a turban for him^{-saww} he^{-saww} would turban with, called 'Al-Sahaab'. He^{-saww} clothed Ali^{-asws} with it, and sometimes Ali^{-asws} would emerge in it and he^{-saww} said: 'Ali^{-asws} is coming to you all in 'Al-Sahaab' – meaning his^{-saww} turban which he^{-saww} had gifted to him^{-asws}'.

وَقَالَتْ عَائِشَةُ وَ لَقَدْ لَبِسَ رَسُولُ اللَّهِ صَ جُبَّةً صُوفٍ وَ عِمَامَةً صُوفٍ ثُمَّ خَرَجَ فَخَطَبَ النَّاسَ عَلَى الْمِنْبَرِ فَمَا رَأَيْتُ شَيْئًا مِمَّا خَلَقَ اللَّهُ تَعَالَى أَحْسَنَ مِنْهُ فِيهَا

And Ayesha said, 'And Rasool-Allah^{-saww} had worn a woollen coat, and a woollen turban, then he^{-saww} went out and addressed the people upon the pulpit, so I did not see anything from what Allah^{-azwj} the Exalted Crated, more beautiful than him^{-saww} in it'.

فِي كَيْفِيَةِ لِبْسِهِ

وَ كَانَ صَ إِذَا لَبِسَ ثَوْبًا جَدِيدًا قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا يُؤَارِي عَوْرَتِي وَ أَجْمَلُ بِهِ فِي النَّاسِ وَ كَانَ إِذَا نَزَعَهُ نَزَعَ مِنْ مَبَاسِرِهِ أَوَّلًا وَ كَانَ مِنْ فِعَالِهِ إِذَا لَبِسَ الثَّوْبَ الْجَدِيدَ حَمِدَ اللَّهَ ثُمَّ يَدْعُو مَسْكِينًا فَيُعْطِيهِ خُلُقَانَهُ ثُمَّ يَقُولُ مَا مِنْ مُسْلِمٍ يَكْسُو مُسْلِمًا مِنْ سَمَلٍ ثِيَابِهِ لَا يَكْسُوهُ إِلَّا لِلَّهِ عَزَّ وَ جَلَّ إِلَّا كَانَ فِي ضَمَانِ اللَّهِ وَ حِرْزِهِ وَ حَيَرِهِ مَا وَارَاهُ حَيًّا وَ مَيِّتًا

Regarding the mode of his^{-saww} clothing – And whenever he^{-saww} wore a new cloth, said: ‘The Praise is for Allah^{-azwj} Who Clothed me^{-saww} covers my^{-saww} nakedness, and beautify with among the people’; and when he^{-saww} removed it, removed from his^{-saww} left first; and it was from his^{-saww} deed when he^{-saww} wore the new cloth, he^{-saww} praised Allah^{-azwj}, then he^{-saww} would invite a poor person and give him the old, then he^{-saww} said: ‘There is none from a Muslim who clothes a Muslim from the worn of his clothes except Allah^{-azwj} Mighty and Majestic he would be in the Responsibility of Allah^{-azwj}, and His^{-azwj} Protection and His^{-azwj} Domain and Safety, alive and dead’.

وَكَانَ صَ إِذَا لَبَسَ ثِيَابَهُ وَ اسْتَوَى قَائِمًا قَبْلَ أَنْ يُخْرِجَ قَالَ اللَّهُمَّ بِكَ اسْتَعِزْتُ وَ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ اعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ أَنْتَ تَقِي وَ أَنْتَ رَجَائِي اللَّهُمَّ اكْفِنِي مَا أَهْمَنِي وَ مَا لَا أَهْتُمُّ بِهِ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَ جَلَّ ثَنَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ اللَّهُمَّ زَوِّدْنِي التَّقْوَى وَ اغْفِرْ لِي ذُنُوبِي وَ وَجَّهْنِي لِلْخَيْرِ حَيْثُ مَا تَوَجَّهْتُ ثُمَّ يَنْدِفِعُ لِحَاجَتِهِ

And when he^{-saww} wore his^{-saww} clothes and stood upright before he^{-saww} went out, said: ‘O Allah^{-azwj}! By You^{-azwj} I^{-saww} am veiled, and to You^{-azwj} I^{-saww} pay attention, and by You^{-azwj} I^{-saww} am Protected, and upon You^{-azwj} I^{-saww} rely. O Allah^{-azwj}! You^{-azwj} are my^{-saww} Reliance, and You^{-azwj} are my^{-saww} hope. O Allah^{-azwj} Suffice me^{-saww} of what worries me^{-saww} and what I^{-saww} am not worried with, and what You^{-azwj} are more Knowing with than I^{-saww} am. Honourable is Your^{-azwj} Vicinity, and Majestic is Your^{-azwj} Praise, and there is no god except You^{-azwj}. O Allah^{-azwj}! Provide me^{-saww} the piety, and Forgive my^{-saww} sins for me^{-saww}, and Divert me^{-saww} to the good wherever You^{-azwj} Divert me^{-saww}!’, then he^{-saww} went to his^{-saww} need.

وَ كَانَ لَهُ صَ ثَوْبَانِ لِلْجُمُعَةِ سَوَى ثِيَابِهِ فِي غَيْرِ الْجُمُعَةِ وَ كَانَتْ لَهُ خِرْقَةٌ وَ مِنْدِيلٌ يَمْسَحُ بِهِ وَجْهَهُ مِنَ الْوُضُوءِ وَ رُبَّمَا لَمْ يَكُنْ مَعَهُ الْمِنْدِيلُ فَيَمْسَحُ وَجْهَهُ بِطَرَفِ الرِّدَاءِ الَّذِي يَكُونُ عَلَيْهِ

And he^{-saww} has two clothes for him^{-saww} for the Friday in particular besides his^{-saww} clothes regarding other than the Friday, and there was a towel and a napkin he^{-saww} wiped his^{-saww} face with from the Wudu’u, and sometimes there did not happen to be a towel with him^{-saww}, so he^{-saww} wiped his^{-saww} face with the ends of the cloak which happened to be upon him^{-saww}.

فِي خَاتَمِهِ وَ كَانَ صَ لَبَسَ خَاتَمًا مِنْ فِضَّةٍ وَ كَانَ فِصَّةُ حَبَشِي [حَبَشِيًّا] فَجَعَلَ الْفِصَّ مِمَّا يَلِي بَطْنَ الْكَفِّ وَ لَبَسَ خَاتَمًا مِنْ حَدِيدٍ مَلُوتًا عَلَيْهِ فِصَّةً أَهْدَاهَا لَهُ مُعَاذُ بْنُ جَبَلٍ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ لَبَسَ رَسُولُ اللَّهِ خَاتَمَهُ فِي يَدِهِ الْيُمْنَى ثُمَّ نَقَلَهُ إِلَى يَمَانِهِوَ كَانَ خَاتَمُهُ الْآخِرُ الَّذِي فُضَّ وَ هُوَ فِي يَدِهِ خَاتَمُ فِصَّةٍ فِصَّةُ فِصَّةً ظَاهِرًا كَمَا يَلْبَسُ النَّاسُ خَوَاتِيمَهُمْ وَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ كَانَ رَسُولُ اللَّهِ صَ يَسْتَنْجِي بِيَسَارِهِ وَ هُوَ فِيهَا

Regarding his^{-saww} rings – And he^{-saww} wore a ring of silver and its stone was Ethiopian, and he^{-saww} made the stone from what follows the inside of the palm, and wore a ring of iron coated upon it by silver, gifted to him^{-saww} by Muaz Bin Jabal (a confirmed enemy of Ahl Al-Bayt^{-asws}) wherein was (inscribed): ‘Muhammad Rasool-Allah’, and Rasool-Allah^{-saww} wore his^{-saww} right in his^{-saww} right hand, then transferred it to his^{-saww} left hand, and his^{-saww} other ring which was in his^{-saww} hand was a silver ring, its stone was of apparent silver, just as the people wore their rings, and in it was (inscribed): ‘Muhammad Rasool-Allah^{-saww}’, and Rasool-Allah^{-saww} would clean himself^{-saww} (from toilet) by his^{-saww} left hand while it was in it’.

وَيُرَوَّى أَنَّهُ لَمْ يَزَلْ كَانَ فِي يَمِينِهِ إِلَى أَنْ قُبِضَ وَكَانَ صُ رُبَّمَا جَعَلَ خَاتَمَهُ فِي إِصْبَعِهِ الْوُسْطَى فِي الْمَفْصِلِ الثَّانِي مِنْهَا وَ رُبَّمَا لَبَسَهُ كَذَلِكَ فِي الْإِصْبَعِ الَّتِي تَلِي الْإِصْبَعِ وَ كَانَ رُبَّمَا خَرَجَ عَلَى أَصْحَابِهِ وَ فِي خَاتَمِهِ خِطٌّ مَرْبُوطٌ لِيَسْتَذَكِّرَ بِهِ الشَّيْءَ وَ كَانَ صُ يَخْتُمُ بِخَوَاتِيمِهِ عَلَى الْكُتُبِ وَ يَقُولُ الْخَاتَمُ عَلَى الْكِتَابِ جِزْرٌ مِنَ التَّهْمَةِ

And it is reported that it did not cease to be in his^{-saww} right hand until he^{-saww} passed away; and he^{-saww} would sometimes make his^{-saww} ring to be in his^{-saww} middle finger in the second joint from it, and sometimes he^{-saww} would wear it like that in the finger which follows the thumb, and sometimes he^{-saww} would go out to his^{-saww} companions and in his^{-saww} ring was a string tied in order to remind him of something; and he^{-saww} would wear his^{-saww} rings upon the letters, and said: 'The ring upon the writing is a protection from the accusation'.

فِي نَعْلِهِ وَ كَانَ صُ يَلْبَسُ النَّعْلَيْنِ بِفُتَالَتَيْنِ وَ كَانَتْ مُحْصَرَّةً مُعَقَّبَةً حَسَنَةً التَّخْصِيرِ بِمَا تَلِي مُقَدِّمَ الْعَقَبِ مُسْتَوِيَةً لَيْسَتْ بِمُلسَنَةٍ وَ كَانَ مِنْهَا مَا يَكُونُ فِي مَوْضِعِ الشَّيْءِ الْخَارِجِ قَلِيلًا وَ كَانَ كَثِيرًا مَا يَلْبَسُ السَّيِّئَةَ الَّتِي لَيْسَ لَهَا شَعْرٌ وَ كَانَ إِذَا لَبَسَ بَدَأَ بِالْيُمْنَى وَ إِذَا خَلَعَ بَدَأَ بِالْيُسْرَى وَ كَانَ يَأْمُرُ بِلَبْسِ النَّعْلَيْنِ جَمِيعًا وَ تَرْكِهَمَا جَمِيعًا كَرَاهَةً أَنْ يَلْبَسَ وَاحِدَةً دُونَ أُخْرَى وَ كَانَ يَلْبَسُ مِنَ الْخِطَافِ مِنْ كُلِّ ضَرْبٍ

Regarding his^{-saww} slipper – and he^{-saww} wore the slippers with two straps, and it was strapped, heeled, well-designed from what followed the heel, even, not with sleekness, and from it was what would happen to be outside in place of the thing by a little, and he^{-saww} was mostly wearing that which didn't have hair for it, and when he^{-saww} wore, began with the right, and when he^{-saww} took it off, began with the left, and he^{-saww} would instruct the wearing the slippers together, and leave them together disliking wearing the one without the other, and he^{-saww} would wear the socks of every type'.

فِي فِرَاشِهِ الَّذِي قُبِضَ وَ هُوَ عِنْدَهُ مِنْ أَشْمَالِ الْوَادِي الْفَرَى مُحْشَوْاً وَ بَرّاً وَ قَبِيلَ كَانَ طُولُهُ ذِرَاعَيْنِ أَوْ نَحْوَهُمَا وَ عَرْضُهُ ذِرَاعٌ وَ شِبْرٌ

Regarding his^{-saww} bed – That in which he^{-saww} passed away, and it was with him^{-saww} from 'Asmal' of the valley of Al-Qura, filled with fur, and it is said, 'Its length was of two cubits or approximate to it, and its width was one cubit and a palm'.

عَنْ عَلِيٍّ عَ كَانَ فِرَاشُ رَسُولِ اللَّهِ صُ عِبَادَةً وَ كَانَتْ مِرْفَقَتُهُ أَدَمَ [أَدَمًا] حَشَوْهَا لَيْفٌ فُتْنِيَّتٌ ذَاتُ لَيْلَةٍ فَلَمَّا أَصْبَحَ قَالَ لَقَدْ مَنَعَنِي اللَّيْلَةُ الْفِرَاشُ الصَّلَاةَ فَأَمَرَ عَ أَنْ يُجْعَلَ بِطَاقٍ وَاحِدٍ

From Ali^{-asws} – The bed of Rasool-Allah^{-saww} was a sheet, and its attachment was a skin filled with leaves, so one night I doubled it, and when it was morning, he^{-saww} said: 'The bed prevented me^{-saww} from the Salat last night'. Then he^{-asws} instructed that it should be made to be of one layer.

وَ كَانَ لَهُ فِرَاشٌ مِنْ أَدَمٍ حَشَوْهُ لَيْفٌ وَ كَانَتْ لَهُ صُ عِبَادَةً تُفَرِّشُ لَهُ حَيْثُمَا انْتَقَلَ وَ تُنْفَى ثَنِيَّتَيْنِ وَ كَانَ صُ كَثِيرًا مَا يَتَوَسَّدُ وَ سَادَةً لَهُ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ وَ يَجْلِسُ عَلَيْهَا وَ كَانَتْ لَهُ قَطِيفَةٌ فَدَكِيَّةٌ يَلْبَسُهَا يَتَخَشَّعُ بِهَا وَ كَانَتْ لَهُ قَطِيفَةٌ مِصْرِيَّةٌ قَصِيرَةُ الْخُفْلِ وَ كَانَ لَهُ بِسَاطٌ مِنْ شَعْرِ يَجْلِسُ عَلَيْهِ وَ رُبَّمَا صَلَّى عَلَيْهِ

And there was a bed for him^{-saww} from the skin filled with leaves, and there was a cloak for him^{-saww} to be spread out for him^{-saww} wherever he^{-saww} may transfer to be, and he^{-saww} would mostly have a pillow, and his^{-saww} pillow was from a skin filled with leaves, and he^{-saww} would

sit upon it, and there was for him^{-saww} garment of Fadak he^{-saww} used to wear to be humble with it, and there was an Egyptian garment for him^{-saww} or short fibres, and there was a rug or hair for him^{-saww} he^{-saww} sat upon, and sometimes he^{-saww} prayed Salat upon it.

فِي نَوْمِهِ وَكَانَ يَنَامُ عَلَى الْحَصِيرِ لَيْسَ تَحْتَهُ شَيْءٌ غَيْرُهُ وَكَانَ يَسْتَأْذِنُ إِذَا أَرَادَ أَنْ يَنَامَ وَ يَأْخُذُ مَضْجَعَهُ وَكَانَ صَ إِذَا أَوَى إِلَى فِرَاشِهِ اضْطَجَعَ عَلَى شِقْبِهِ الْأَيْمَنِ وَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ حَبْلِهِ الْأَيْمَنِ ثُمَّ يَقُولُ اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Regarding his^{-saww} sleep – And he^{-saww} would sleep upon the straw mat, there not being anything under it, and he^{-saww} would brush teeth when he^{-saww} wanted to lie down, and he^{-saww}, when taking to his^{-saww} bed, would lie down on his^{-saww} right side, and place his^{-saww} right hand under his^{-saww} cheek, then said: ‘O Allah^{-azwj}! Save me^{-saww} from Your^{-azwj} Punishment on the Day You^{-azwj} Resurrect Your^{-azwj} servants’.

فِي دُعَائِهِ عِنْدَ مَضْجَعِهِ وَكَانَ لَهُ أَصْنَافٌ مِنَ الْأَقَابِيلِ يَقُولُهَا إِذَا أَخَذَ مَضْجَعَهُ فَمِنْهَا أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِكَ مِنْكَ اللَّهُمَّ إِنِّي لَا أَسْتَطِيعُ أَنْ أُبْلَغَ فِي النَّشَاءِ عَلَيْكَ وَ لَوْ حَرَضْتُ أَنْتَ كَمَا أَتَيْتَ عَلَى نَفْسِكَ

Regarding his^{-saww} supplication during his^{-saww} lying down – And there were for him^{-saww} types of words he^{-saww} was saying when he^{-saww} took to his^{-saww} resting place, and from these is that he^{-saww} was saying: ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} with Your^{-azwj} Pardon from Your^{-azwj} Punishment, and I^{-saww} seek Refuge with Your^{-azwj} Pleasure from Your^{-azwj} Anger, and I^{-saww} seek Refuge with You^{-azwj} from You^{-azwj}. O Allah^{-azwj}! I^{-saww} am not able upon reaching in the praise upon You^{-azwj}, and even though I^{-saww} covet it. You^{-azwj} are just as You^{-azwj} Praised upon Yourself^{-saww}’.

وَ كَانَ ص يَقُولُ عِنْدَ مَنَامِهِ بِسْمِ اللَّهِ أَمُوتْ وَ أَحْيَا وَ إِلَى اللَّهِ الْمَصِيرُ اللَّهُمَّ آمِنْ رَوْعَتِي وَ اسْتُرْ عَوْرَتِي وَ أَدِّ عَنِّي أَمَانَتِي

And he^{-saww} said during his^{-saww} sleep: ‘In the Name of Allah^{-azwj}, I^{-saww} die and I^{-saww} live, and to Allah^{-azwj} is the destination. O Allah^{-azwj}! Secure my^{-saww} dread, and Cover my^{-saww} bareness, and Fulfill my^{-saww} entrustments on my^{-saww} behalf’.

مَا يَقُولُ عِنْدَ نَوْمِهِ كَانَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقْرَأُ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ وَ يَقُولُ أَنَا بِي جَبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ عَفْرِيئاً مِنَ الْجِنِّ يَكِيدُكَ فِي مَنَامِكَ فَعَلَيْكَ بِآيَةِ الْكُرْسِيِّ

What he^{-saww} was saying during his^{-saww} sleep – He^{-saww} would recite ‘Ayat Al-Kursi’ (2:255) during his^{-saww} sleep, and said: ‘Jibraeel^{-as} came to me^{-saww} and said: ‘O Muhammad^{-saww}! An audacious one (Ifreet) from the Jinn is plotting against you^{-saww} during your^{-saww} sleep, therefore, it is upon you^{-saww} with (reciting) the ‘Ayat Al-Kursi’.

عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا اسْتَبَقْتُ رَسُولُ اللَّهِ ص مِنْ نَوْمٍ قَطُّ إِلَّا حَرَّ لِلَّهِ عَزَّ وَ جَلَّ سَاجِداً

From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} did not wake upon from a sleep at all except he^{-saww} fell down in Sajdah to Allah^{-azwj} Mighty and Majestic’.

وَ رُوِيَ أَنَّهُ ص لَا يَنَامُ إِلَّا وَ السَّيَّوَاكُ عِنْدَ رَأْسِهِ فَإِذَا هَضَّ بَدَأَ بِالسَّيَّوَاكِ وَ قَالَ ص لَقَدْ أُمِرْتُ بِالسَّيَّوَاكِ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيَّ وَ كَانَ ص بِمَا يَقُولُ إِذَا اسْتَبَقْتُ الْحَمْدُ لِلَّهِ الَّذِي أَخْيَانِي بَعْدَ مَوْتِي إِنَّ رَبِّي لَغَفُورٌ شَكُورٌ

And it is reported that he^{-saww} would not sleep except that the toothbrush was by his^{-saww} head. So, when he woke up, he^{-saww} would begin with the brushing teeth and he^{-saww} said: 'I^{-saww} have been Commanded with brushing my teeth to the extent that I^{-saww} feared it would be Prescribed (as Law) upon me^{-saww}; and it was so from what he^{-saww} said when he^{-saww} woke up: 'The Praise is for Allah^{-azwj} Who will Revive me^{-saww} after my^{-saww} death. My^{-saww} Lord^{-azwj} is Forgiving, Grateful'.

وَكَانَ يَقُولُ صَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَ نُورَهُ وَ هُدَاهُ وَ بَرَكَتَهُ وَ طَهْرَهُ وَ مُعَافَاَتَهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهُ وَ خَيْرَ مَا فِيهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ وَ شَرِّ مَا بَعْدَهُ

And he^{-saww} was saying: 'O Allah^{-azwj}! I^{-saww} ask You^{-azwj} for the good of this day, and its Light, and its Guidance, and its Blessing, and its Cleansing, and its health. O Allah^{-azwj}! I^{-saww} ask You^{-azwj} for its good and good of whatever is in it, and I^{-saww} seek Refuge with You^{-azwj} from its evil and evil of what is after it'.

فِي سَوَاحِهِ وَ كَانَ صَ يَسْتَأْذِنُ كُلَّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ مَرَّةً قَبْلَ نَوْمِهِ وَ مَرَّةً إِذَا قَامَ مِنْ نَوْمِهِ إِلَى وَرْدِهِ وَ مَرَّةً قَبْلَ خُرُوجِهِ إِلَى صَلَاةِ الصُّبْحِ وَ كَانَ يَسْتَأْذِنُ بِالْأَرْكَ أَمْرَهُ بِذَلِكَ جَبْرِئِيلُ ع

Regarding his^{-saww} teeth-brushing – And he^{-saww} brushed his^{-saww} teeth three times every night – once before his^{-saww} sleep, and once when he^{-saww} stood up from his^{-saww} sleep to his^{-saww} recitation, and once before his^{-saww} going out to the morning Salat; and he^{-saww} brushed his^{-saww} teeth with 'Al-Arak' (twig), Jibraeel^{-as} having instructed him^{-saww} with that.

وَ عَنْ الصَّادِقِ ع قَالَ: إِنِّي لَأَكْثَرُهُ لِلرَّجُلِ أَنْ يَمُوتَ وَ قَدْ بَقِيََتْ خُلَّةٌ مِنْ خَلَالِ رَسُولِ اللَّهِ ص لَمْ يَأْتِ بِهَا

And from Al Sadiq^{-asws} having said: 'I^{-asws} dislike it for a man that he die and there remains a manner from the mannerism of Rasool-Allah^{-saww} he did not perform it'.⁶⁸ (A mixture of Shia and non-Shia sources)

Notes –

حَدِيثُ عَلِيِّ ع كُنَّا إِذَا احْمَرَّ النَّاسُ اتَّقَيْنَا بِرَسُولِ اللَّهِ ص

Hadeeth by Ali^{-asws}: 'Whenever the battle became intense and the fighting grew fierce, we sought protection behind Rasool-Allah^{-saww}'.

فِي حَدِيثِ عَائِشَةَ أَنَّهَا كَانَ يَطِيبُ بِذِكَاةِ الطِّيبِ

In a Hadeeth by Ayesha, 'He^{-saww} used to perfume himself^{-saww} with the most fragrant perfume'.

⁶⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 35

36- جاء، المجلس للمفيد أبو غَالِبِ الزُّرَّارِيِّ عَنْ مُحَمَّدِ بْنِ سَلَيْمَانَ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَ رَسُولُ اللَّهِ ص إِذَا خُطِبَ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَ أَفْضَلُ الْهُدَى هَدْيُ مُحَمَّدٍ ص وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَ كُلُّ بِدْعَةٍ

‘Al Majalis’ of Al Mufeed - Abu Ghalib Al Zarary, from Muhammad Bin uleyman, from Ibn Abu Al Khatab, from Muhammad Ibn Yahya Al Khazaz, from Gayas Bin Ibrahim,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww}, when he^{-saww} addressed, praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘As for afterwards, the most truthful of the Hadeeth is the Book of Allah^{-azwj} and the best of the Guidance is Guidance of Muhammad^{-saww}, and the vilest of the matters are its innovations, and every innovation is a straying’.

ضَلَالَةٌ وَ يَرْفَعُ صَوْتَهُ وَ تَحْمَارُ وَ جَنَّتَاهُ وَ يَذْكُرُ السَّاعَةَ وَ قِيَامَهَا حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ صَبَّحْتُمْ السَّاعَةَ مَسْتَنَكُمُ السَّاعَةُ ثُمَّ يَقُولُ بُعِثْتُ أَنَا وَ السَّاعَةُ كَهَاتَيْنِ وَ يَجْمَعُ بَيْنَ سَبَابَتَيْهِ مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَ مَنْ تَرَكَ دِينًا فَعَلَيْهِ وَ إِلَيَّ

And he^{-saww} (emphasise it further) by raising his^{-saww} voice, and puffing his^{-saww} cheeks and mentioned the Hour and its establishment, until it was as if he^{-saww} was warning an army saying: ‘Your morning is the Hour, and your evening is the Hour’. Then he^{-saww} said: ‘I^{-saww} and the Hour are Sent like these two’ – and gathered between his^{-saww} two fingers, ‘One who leaves wealth, it is for his family, and one who leaves debts, it is upon me^{-saww} and to me^{-saww}’ 69

37- مكا، مكارم الأخلاق في كتاب مَوَالِيدِ الصَّادِقِينَ قَالَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الطَّالِقَانِي وَ حُبْرَتْ أَنَّهُ اعْتَرَلَ ص نِسَاءَهُ فِي مَشْرِئَةٍ وَ الْمَشْرِئَةُ الْعَلِيَّةُ فَدَخَلَ عَلَيْهِ عُمَرُ وَ فِي الْبَيْتِ أَهْبُ عَطْنَةٌ وَ قَرِظٌ وَ النَّبِيُّ ص نَائِمٌ عَلَى حَصِيرٍ قَدْ أَثَرُ فِي جَنْبِهِ فَوَجَدَ عُمَرُ رِيحَ الْأُهْبِ فَقَالَ يَا رَسُولَ اللَّهِ مَا هَذِهِ الرِّيحُ قَالَ يَا عُمَرُ هَذَا مَتَاعُ الْحَيِّ فَلَمَّا جَلَسَ النَّبِيُّ ص [وَ كَانَ] قَدْ أَثَرُ الْحَصِيرِ فِي جَنْبِهِ

In the book ‘Mawaleed Al-Sadiqeen’, Muhammad Bin Ibrahim Al-Talaqany said and informed that Rasool-Allah^{-saww} was isolated from his^{-saww} wives in a drinking place (reserved for animals), and it was on a high place (to bring animals for) quenching. Umar came to him^{-saww} and in the room, was untanned animal hide, smelly and a tanner, and the Prophet^{-saww} was sleeping upon a straw mat which had left marks in his^{-saww} side.

فَقَالَ عُمَرُ أَمَّا أَنَا فَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ لَأَنْتَ أَكْرَمُ عَلَى اللَّهِ مِنْ قَيْصَرَ وَ كِسْرَى وَ هُمَا فِيمَا هُمَا فِيهِ مِنَ الدُّنْيَا وَ أَنْتَ عَلَى الْحَصِيرِ قَدْ أَثَرُ فِي جَنْبِكَ

Umar found the smell of the animal hide and he said, ‘O Rasool-Allah^{-saww}! What is this smell?’ He^{-saww} said: ‘O Umar! These are the belongings of life’. When the Prophet^{-saww} sat up, and the straw mat had left a mark in his^{-saww} side, Umar said, ‘As for me, so I do testify that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, and you^{-saww} are the most honourable unto Allah^{-azwj} than Caesar and Chosroe, and they are in what they are in from the (luxuries of) the world, while you^{-saww} are upon the straw mat which has left marks in your^{-saww} side’.

فَقَالَ النَّبِيُّ ص أَمَا تَرْضَى أَنْ يَكُونَ لَهُمُ الدُّنْيَا وَ لَنَا الْآخِرَةُ

The Prophet^{-saww} said: 'Are you not please that the world happens to be for them and for us is the Hereafter?'.⁷⁰

38- فر، تفسیر فرات بن ابراهیم جَعْفَرُ بْنُ أَحْمَدَ مُعَنَّأً عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْفَرَزْدِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَتَحَارَّسُهُ أَصْحَابُهُ فَأَنْزَلَ اللَّهُ تَعَالَى إِلَيْهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إِلَى آخِرِ الْآيَةِ

Ja'far Bin Ahmad, from Muhammad Bin Ka'ab Al Qarzy who said,

'Rasool-Allah^{-saww} used to guard his^{-saww} companions, so Allah^{-azwj} the Exalted Revealed to him^{-saww}: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** – up to the end of the Verse.

قَالَ فَتَرَكَ الْحَرَسَ حِينَ أَخْبَرَهُ اللَّهُ تَعَالَى أَنَّهُ يَعْصِمُهُ مِنَ النَّاسِ بِقَوْلِهِ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

He (the narrator) said, 'He^{-saww} left the guarding when Allah^{-azwj} the Exalted Informed him^{-saww} that He^{-azwj} would Protect him^{-saww} from the people, by His^{-azwj} Words: **and Allah will Protect you from the people. [5:67]**'.⁷¹

39- كا، الكافي علي بن أبيه عن ابن أبي عمير عن أبي الحسن الأنباري عن أبي عبد الله ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَحْمَدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثِمِائَةٍ وَ سِتِّينَ مَرَّةً عَدَدَ عُزُوقِ الْجَسَدِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ حَالٍ

'Al-Kafi' - Ali, from his father, from Ibn Abu Umeyr, from Abu Al-Hassan Al Anbary,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} would praise Allah^{-azwj} three hundred and sixty times during every day, the number of the veins in the body, saying: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, a lot, upon every state''.⁷²

- كا، الكافي العدة عن البرقي عن أبيه عن محمد بن سنان عن طلحة بن زيد عن أبي عبد الله ع أَنَّ رَسُولَ اللَّهِ ص كَانَ لَا يَقُومُ مِنْ مَجْلِسٍ وَ إِنْ خَفَّ حَتَّى يَسْتَغْفِرَ اللَّهَ عَزَّ وَ جَلَّ خُمْسًا وَ عِشْرِينَ مَرَّةً

'Al-Kafi' - The number, from Al Barqy, from his father, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Abu Abdullah^{-asws}: 'Rasool-Allah^{-saww} would not stand from a gathering, and even if it was small, until he^{-saww} had sought Forgiveness of Allah^{-azwj} twenty-five times''.⁷³

41- كا، الكافي علي بن أبيه عن ابن أبي عمير عن معاوية بن عمار عن الحارث بن المغيرة عن أبي عبد الله ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَسْتَغْفِرُ اللَّهَ عَزَّ وَ جَلَّ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً وَ يَتُوبُ إِلَى اللَّهِ سَبْعِينَ مَرَّةً

'Al-Kafi' - Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar, from Al Haris Bin Al Mugheira,

⁷⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 37

⁷¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 38

⁷² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 39

⁷³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 40

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} sought Forgiveness of Allah^{-azwj} seventy times every day, and he^{-saww} repented to Allah^{-azwj} seventy times''.⁷⁴

42- كَا، الكافي الحسين بن محمد عن المَعْلَى عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنِ ابْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَأَعْجَبُ كَيْفَ لَا أَشِيبُ إِذَا قَرَأْتُ الْقُرْآنَ

'Al-Kafi' - Al-Husayn Bin Muhammad, from Al Moala, from al Washa, from Aban, from Ibn Maymoun Al Qadah,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} am wondering how I^{-saww} am not becoming grey-haired when I^{-saww} read the Quran''.⁷⁵

43- كَا، الكافي علي بن أبيه عن ابن أبي عمير عن ابن أذينة عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ يَهُودِيٌّ عَلَى رَسُولِ اللَّهِ ص وَ عَائِشَةُ عِنْدَهُ فَقَالَ السَّامُ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَيْهِ كُمْ ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَردَّ عَلَيْهِ كَمَا ردَّ عَلَى صَاحِبِهِ

'Al-Kafi' - Ali, from his father, from Ibn Abu Umeyr, from IbnAzina, from Zurara,

'From Abu Ja'far^{-asws} having said: 'A Jew came over to Rasool-Allah^{-saww}, and Ayesha was in his^{-saww} presence. He said, 'Al-Saam Alaykum!' (The poison be for you). Rasool-Allah^{-saww} said: 'Upon you (as well)'. Then another (Jew) came over and said similar to that. He^{-saww} replied to him just as he^{-saww} has replied upon his companion. Then another came over, and he said similar to that'. Rasool-Allah^{-saww} replied just as he^{-saww} had replied upon his (two) companion(s).

ثُمَّ دَخَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَردَّ رَسُولُ اللَّهِ ص كَمَا ردَّ عَلَى صَاحِبِهِ فَعَضِبَتْ عَائِشَةُ فَقَالَتْ عَلَيْكُمُ السَّامُ وَ الْعَصَبُ وَ اللَّعْنَةُ يَا مَعْشَرَ الْيَهُودِ يَا إِخْوَةَ الْفِرْدَةِ وَ الْخَنَازِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا عَائِشَةُ إِنَّ الْفُحْشَ لَوْ كَانَ مُثَلًّا لَكَانَ مِثَالُ سَوْءٍ إِنَّ الرِّفْقَ لَمْ يَوْضَعْ عَلَى شَيْءٍ قَطُّ إِلَّا زَانَهُ وَ لَمْ يَرْفَعْ عَنْهُ قَطُّ إِلَّا شَانَهُ

Ayesha got angered and she said, 'And upon you be the posion, and the Wrath, and the Curse, O community of the Jews, O brethren of the monkeys and the pigs!' Rasool-Allah^{-saww} said to her: 'O Ayesha! If there was a resemblance of the obscenity, it would have been an evil resemblance. The kindness is not placed upon anything at all except that it would adorn it, and it would not be raised from it at all except that it would dishonour it'.

قَالَ قَالَتْ يَا رَسُولَ اللَّهِ أَمَا سَمِعْتَ إِلَى قَوْلِهِمْ عَلَيْكُمْ فَقَالَ بَلَى أَمَا سَمِعْتَ مَا رَدَدْتُ عَلَيْهِمْ قُلْتُ عَلَيْكُمْ فَإِذَا سَلَّمَ عَلَيْكُمْ مُسَلِّمٌ فَقُولُوا السَّلَامَ عَلَيْكُمْ وَ إِذَا سَلَّمَ عَلَيْكُمْ كَاوَرٍ فَقُولُوا عَلَيْكَ

She said, 'O Rasool-Allah^{-saww}! Did you^{-saww} not listen to their speech, 'The poison be upon you!?' He^{-saww} said: 'Yes, I^{-saww} did. But, did you not listen to what I^{-saww} replied upon them? I^{-saww} said: 'Upon you (as well the same)'. Whenever a Muslim greets upon you, so be saying, 'Salaam Alaykum', and when a disbeliever greets upon you, so be saying, 'Alayka' (And upon you)'.⁷⁶

⁷⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 41

⁷⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 42

⁷⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 43

44- كَأ، الكافي العدة عن البرقي عن النوفلي عن عبد العظيم بن عبد الله العلوي رَفَعَهُ قَالَ: كَانَ النَّبِيُّ ص يَجْلِسُ ثَلَاثًا الْفُرُصَاءَ وَهُوَ أَنْ يُقِيمَ سَاقِيَهُ وَ يَسْتَقْبِلُهُمَا بِيَدَيْهِ وَ يَشُدُّ يَدَهُ فِي ذِرَاعِهِ وَ كَانَ يَجْنُو عَلَى رُكْبَتَيْهِ وَ كَانَ يَتْنِي رَجُلًا وَاحِدَةً وَ يَبْسُطُ عَلَيْهَا الْأُخْرَى وَ لَمْ يُرْ ص مَرَّتَيْنِ قَطُّ

‘Al-Kafi’ - A number, from Al Barqy, from Ahmad Bin Muhammad Bin Khalid, from Al Nowfaly, from Abdul Azeem Bin Abdullah Bin Al-Hassan Al Alawy, raising it,

‘He^{-asws} said, ‘It was so that the Prophet^{-saww} sat by three (postures) – the squatting, and it is that he^{-saww} raised both his^{-saww} legs (knees) and embraced them with his^{-saww} hand, and tightened his^{-saww} hands in his^{-saww} arms; and he^{-saww} used to bow upon his^{-saww} knees, and he^{-saww} would bend one leg and extend the other one upon it; and he^{-saww} was not seen cross-legged at all’.⁷⁷

45- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع فَقُلْتُ لَجِئْتُ فِدَاكَ الرَّجُلُ يَكُونُ مَعَ الْقَوْمِ فَيَجْرِي بَيْنَهُمْ كَلَامٌ يَمْزُحُونَ وَ يَضْحَكُونَ فَقَالَ لَا بَأْسَ مَا لَمْ يَكُنْ قَطَنَتْ أَنَّهُ عَنِ الْفُحْشِ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Moammar Bin Khallad who said,

‘I asked Abu Al-Hassan^{-asws} saying, ‘May I be sacrificed for you^{-asws}! The man happens to be with a group, and the speech flows between them, so they are joking and laughing’. He^{-asws} said: ‘There is no problem for as long as there does not happen to be . . .’ - I thought he^{-asws} meant the immoralities.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَأْتِيهِ الْأَعْرَابِيُّ فَيُهْدِي لَهُ الْهَدِيَّةَ ثُمَّ يَقُولُ مَكَانَهُ أَغْطِنَا ثَمَّ هَدَيْنَا فَيَضْحَكُ رَسُولُ اللَّهِ ص وَ كَانَ إِذَا اغْتَمَّ يَقُولُ مَا فَعَلَ الْأَعْرَابِيُّ لَبَنَهُ أَتَانَا

Then he^{-asws} said: ‘It was so that Bedouins would come to Rasool-Allah^{-saww} and bring gifts for him^{-saww}, and they were saying, ‘Give us the price of our gifts’. So Rasool-Allah^{-saww} would smile; and when he^{-saww} was sad he^{-saww} asked: ‘What happened to the Bedouin? If only he would come to us^{-saww}’.⁷⁸

46- كَأ، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَى رَسُولُ اللَّهِ ص امْرَأَةً فَأَعْجَبَتْهُ فَدَخَلَ عَلَى أُمِّ سَلَمَةَ وَ كَانَ يَوْمُهَا فَأَصَابَ مِنْهَا وَ خَرَجَ إِلَى النَّاسِ وَ رَأْسُهُ يَقْطُرُ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا النَّظَرُ مِنَ الشَّيْطَانِ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَأْتِ أَهْلَهُ

Al-Hassan Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali, from Hamad Bin Usman,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} saw a woman and she fascinated him^{-saww}, so he^{-saww} went to Umm Salma^{ar} and attained from her, and went out to the people while his^{-saww} head was dripping. He^{-saww} said: ‘O you people! But rather, the looking is from the Satan^{-la}, so the one who finds anything from that, then let him go to his wife!’⁷⁹

⁷⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 44

⁷⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 45

⁷⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 46

47- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَفْسِمُ لِحَظَاتِهِ بَيْنَ أَصْحَابِهِ فَيَنْظُرُ إِلَى ذَا وَ يَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Jameel Bin Darraj,

‘From Abu Abdullah^{-asws} having said: ‘It was so that Rasool-Allah^{-saww} used to apportion his^{-saww} moments (time) between his^{-saww} companions. He^{-saww} would look at that one, and he^{-saww} would look at that one, with the fairness’.

قَالَ وَ لَمْ يَبْسُطْ رَسُولُ اللَّهِ ص رِجْلَيْهِ بَيْنَ أَصْحَابِهِ قَطُّ وَ إِنْ كَانَ لَيَصَافِيحُهُ الرَّجُلُ فَمَا يَتْرُكُ رَسُولُ اللَّهِ ص يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ التَّارِكُ فَلَمَّا فَطِنُوا لِذَلِكَ كَانَ الرَّجُلُ إِذَا صَافَحَهُ قَالَ بِيَدِهِ فَزَعَهَا مِنْ يَدِهِ

He^{-asws} said: ‘And Rasool-Allah^{-saww} did not extend his^{-asws} legs in between his^{-saww} companions at all, and if the man was to shake his^{-saww} hand, and Rasool-Allah^{-saww} would not leave his hand from his^{-saww} hand until it so happened that he was the leaver. So, when they (the people) discerned that, it was so that the man, whenever he shook his^{-saww} hand, said so with his hands, and he removed it (quickly) from his^{-saww} hand’.⁸⁰

48- كَأ، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ النَّبِيُّ ص مَا زَالَ جِبْرِئِيلُ يُوصِينِي بِالسَّوَاكِ حَتَّى خَفْتُ أَنْ أُحْفَى أَوْ أُذَرَدَ

‘Al-Kafi’ - The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A’ala, from Muhammad,

‘From Abu Ja’far^{-asws} having said: ‘The Prophet^{-saww} said: ‘Jibraeel^{-saww} did not cease to advise me^{-saww} with brushing the teeth until I^{-saww} feared loosening of the teeth or becoming toothless’.⁸¹

49- كَأ، الكافي الْعِدَّةُ عَنْ أَبِيهِ جَمِيعاً عَنْ الْأَصْفَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُثَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ النَّبِيَّ ص قَالَ: أَنَا أَوَّلُ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ وَ عَلَيَّ أَوَّلُ بِهِ مِنْ بَعْدِي فَقِيلَ لَهُ مَا مَعْنَى ذَلِكَ فَقَالَ قَوْلُ النَّبِيِّ ص مَنْ تَرَكَ دِيناً أَوْ ضَيَّاعاً فَعَلَيَّْ وَ مَنْ تَرَكَ مَالاً فَلَوْزَتِيهِ

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Muhammad Al Barqy, and Ali Bin Ibrahim, from his father, altogether from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna,

‘From Abu Abdullah^{-asws} that the Prophet^{-saww} said: ‘I^{-asws} am closer with every *Momin* than his own self, and Ali^{-asws} is the closest with it from after me^{-saww}’. It was said to him^{-asws}, ‘What is the meaning of that?’ He^{-asws} said: ‘The words of the Prophet^{-saww}: ‘The one who leaves debts or losses, so it is upon me^{-saww}, and the one who leaves wealth, it is for his inheritors’.

فَالرَّجُلُ لَيْسَتْ لَهُ عَلَى نَفْسِهِ وَلَا يَةً إِذَا لَمْ يَكُنْ لَهُ مَالٌ وَ لَيْسَ لَهُ عَلَى عِيَالِهِ أَمْرٌ وَ لَا تَهْيَ إِذَا لَمْ يُجِرْ عَلَيْهِمُ النَّفَقَةَ وَ النَّبِيُّ وَ أَمِيرُ الْمُؤْمِنِينَ وَ مَنْ بَعْدَهُمَا أَلَزَمَهُمْ هَذَا فَمَنْ هُنَاكَ صَارُوا أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ

⁸⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 47

⁸¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 48

Thus, the man is such that there isn't an authority upon himself when there does not happen to be any wealth for him, and there isn't any authority for him upon his dependants nor any forbidding when he does not cause the expenses to flow upon them. And the Prophet^{-saww} and Amir-Al-Momineen^{-asws}, and their^{-asws} successors^{-asws} have made it (providing maintenance) a binding upon themselves.

وَمَا كَانَ سَبَبَ إِسْلَامِ عَامَّةِ الْيَهُودِ إِلَّا مِنْ بَعْدِ هَذَا الْقَوْلِ مِنْ رَسُولِ اللَّهِ ص وَ إِيَّاهُمْ آمَنُوا عَلَى أَنْفُسِهِمْ وَ عَلَى عِيَالَتِهِمْ

For this reason they have a greater authority over them than their own selves. The general masses of the Jews accepted Islam only after these words of Rasool Allah^{-saww}. They found peace for themselves and for their dependants".⁸²

50- كا، الكافي علي عن أبيه عن ابن أبي عمير عن عمر بن أذينة عن زرارة عن أبي جعفر ع قال: كان رسول الله ص يصنع بمن مات من بني هاشم خاصة شيئاً لا يصنعه بأحد من المسلمين كان إذا صلى على الهاشمي و نضح قبره بالماء وضع رسول الله ص كفه على القبر حتى ترى أصابعه في الطين

'Al-Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Umar Bin Azina, from Zurara,

From Abu Ja'far^{-asws} having said: 'Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Umar Bin Azina, from Zurara, from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} used to do a special thing with the one who died from the Clan of Hashim than with anyone from the Muslims. When he^{-saww} prayed *Salaat* upon the Hashimy and sprinkle his grave with the water, would place his^{-saww} hand upon the grave until his^{-saww} fingers would be seen to be in the clay.

فَكَانَ الْغَرِيبُ يَهْدِمُ أَوْ الْمُسَافِرُ مِنْ أَهْلِ الْمَدِينَةِ فَيَرَى الْقَبْرَ الْجَدِيدَ عَلَيْهِ أَثَرُ كَفِّ رَسُولِ اللَّهِ ص فَيَقُولُ مَنْ مَاتَ مِنْ آلِ مُحَمَّدٍ ص

Thus, if the stranger or a traveller from the people of Medina would come over, he would see upon the new grave the impact of the palm of Rasool-Allah^{-azwj}, and he would be saying, 'The one from the family of Muhammad^{-saww} has died'.⁸³

51- كا، الكافي الحسين بن محمد عن معلى بن محمد عن الوشاء عن أبان بن عثمان عن زيد الشحام عن أبي عبد الله ع قال: ما أكل رسول الله ص متكئاً منذ بعثه الله عز و جل حتى قبض و كان يأكل إكله العبد و يجلس جلسة العبد فقلت و لم ذاك قال تواضعاً لله عز و جل

'Al-Kafi' - Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Aban Bin Usman, from Zayd Al Shahaam,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} did not eat whilst leaning since Allah^{-azwj} Mighty and Majestic Sent him until he^{-saww} passed away, and he^{-saww} used to eat the eating of the slave, and he^{-saww} would sit the seating of a slave'. I said, 'And why was that?' He^{-asws} said: 'In reverence to Allah^{-azwj} Mighty and Majestic'.⁸⁴

52- كا، الكافي محمد بن يحيى عن أحمد بن محمد عن علي بن الحكم عن أبي المغراء عن هارون بن حارثة عن أبي عبد الله ع قال: كان رسول الله ص يأكل أكل العبد و يجلس جلسة العبد و يعلم أنه عبد

⁸² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 49

⁸³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 50

⁸⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 51

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra, from Haroun Bin Kharja,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-azwj} used to eat the eating of the slave, and sitting the seating of the slave, and he^{-saww} knew he^{-saww} was a slave (of Allah^{-azwj})'.⁸⁵

53- كَا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حَدِيجَةَ قَالَ: سَأَلَ بَشِيرُ الدَّهَّانُ أَبَا عَبْدِ اللَّهِ عَ وَ أَنَا حَاضِرٌ فَقَالَ هَلْ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ مُتَكَبِّراً عَلَى يَمِينِهِ وَ عَلَى يَسَارِهِ فَقَالَ مَا كَانَ رَسُولُ اللَّهِ يَأْكُلُ مُتَكَبِّراً عَلَى يَمِينِهِ وَ لَا عَلَى يَسَارِهِ ص وَ لَكِنْ يَجْلِسُ جَلْسَةَ الْعَبْدِ قُلْتُ وَ لَمْ ذَلِكَ قَالَ تَوَاضَعًا لِلَّهِ عَزَّ وَ جَلَّ

'Al-Kafi' - Al-Husayn Bin Muhammad, from Moala Bin Mhammad, from Al-Hassan Bin Ali, from Ahmad Bin A'iz, from Abu Khadeeja who said,

'Bashir Al-Dahhan asked Abu Abdullah^{-asws}, and I was present, so he said, 'Did Rasool-Allah^{-saww} used to eat whilst leaning upon his^{-saww} right, and upon his^{-saww} left?' He^{-asws} said: 'Rasool-Allah^{-saww} was not eating leaning upon his^{-saww} right and upon his^{-saww} left, but he^{-saww} was sitting the seating of the slave'. I said, 'And why was that?' He^{-asws} said: 'As a reverence to Allah^{-azwj} Mighty and Majestic'.⁸⁶

54- كَا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُعَلَّى أَبِي عَثْمَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا أَكُلَ نَبِيُّ اللَّهِ وَ هُوَ مُتَكَبِّرٌ مِنْدُ بَعْنَهُ اللَّهُ جَلَّ وَ عَزَّ وَ كَانَ يَكْرَهُ أَنْ يَتَشَبَّهَ بِالْمُلُوكِ وَ نَحْنُ لَا نَسْتَطِيعُ أَنْ نَفْعَلَ

'Al-Kafi' - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Moala Bin Usman, from Moala Bin Khunays who said,

'Abu Abdullah^{-asws} said: 'The Prophet^{-saww} of Allah^{-azwj} did not eat whilst leaning since Allah^{-azwj} Mighty and Majestic Sent him^{-saww}, and he^{-saww} disliked that he^{-saww} resembles with the kings, and we^{-asws} are not able that we do it'.⁸⁷

55- كَا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ أَكْلَ الْعَبْدِ وَ يَجْلِسُ جَلْسَةَ الْعَبْدِ وَ كَانَ يَأْكُلُ عَلَى الْخَضِيبِ وَ يَنَامُ عَلَى الْخَضِيبِ

'Al-Kafi' - Abu Ali Al Ashary, from Muhammad Abdul Jabbar, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} was eating the eating of the slave, and sitting the seating of the slave, and he^{-saww} was eating upon the low ground, and sleeping upon the low ground'.⁸⁸

⁸⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 52

⁸⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 53

⁸⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 54

⁸⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 55

56- كا، الكافي العدة عن البرقي عن علي بن محمد القاسبي عن أبي أيوب سليمان بن مفضل المديني عن داود بن عبد الله بن محمد الجعفري عن أبيه أن رسول الله ص كان في بغض مغازيه فمر به ركبت و هو يصلي فوقفوا على أصحاب رسول الله ص فسألوهم عن رسول الله ص و دعوا و أنشوا و قالوا لو لا أننا عجلنا لانتظرننا رسول الله ص فأقرؤوه منا السلام و مضوا

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Muhammad Al Qashany, from Abu Ayoub Suleyman Bin Muqatal Al Madainy, from Dawood Bin Abdullah Bin Muhammad Al Ja’fary, from his father that,

‘Rasool-Allah^{-saww} was in one of his^{-saww} military expeditions, so riders passed by whilst he^{-saww} was Praying. They paused by the companions of Rasool-Allah^{-saww} and asked them about Rasool-Allah^{-saww}, a supplicated and praised, and they said, ‘No, had we not been in a hurry we would have awaited Rasool-Allah^{-saww}, therefore convey our greetings from us’. And they went away.

فانفتل رسول الله ص مغضباً ثم قال لهم يقف عليكم الركب و يسألونكم عني و يبلغوني السلام و لا تعرضون عليهم الغداء ليعز على قوم فيهم خليلي جعفر أن يجوزوه حتى يتغذوا عنده

Rasool-Allah^{-saww} came back in anger, then said to them: ‘The riders paused by you and they asked you about me^{-saww}, delivered the greeting to me, and you did not offer the lunch to them. Had there been among a people my^{-saww} dear friend Ja’far^{-as}, he^{-as} would not have allowed it (them to leave) until they would have had lunch with him’^{.89}

57- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن الحسن بن محبوب عن معاوية بن وهب عن أبي عبد الله ع قال: كان رسول الله ص يجعل العزة بين يديه إذا صلى

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahab,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to place the walking stick in front of him^{-saww} when he^{-saww} prayed *Salāt*’^{.90}

58- كا، الكافي عده من أصحابنا عن أحمد بن محمد بن الحسن بن سعيد بن ابن سينان عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال: كان طول رجلي رسول الله ص ذراعاً و كان إذا صلى وضعه بين يديه ليستتر به ممن يمر بين يديه

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘The length of the saddle-bag of Rasool-Allah^{-saww} was of one cubit, and he^{-saww} used to place it in front of him^{-saww} when he^{-saww} prayed *Salāt* in order to veil him^{-saww} from the ones who would pass by in front of him^{-saww}’^{.91}

⁸⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 56

⁹⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 57

⁹¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 58

59- ك، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص عِنْدَ عَائِشَةَ لَيْلَتَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ لِمَ تُتَعَبُ نَفْسَكَ وَ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ فَقَالَ يَا عَائِشَةُ أَلَا أَكُونُ عَبْدًا شَكُورًا

‘Al-Kafi’ - Humejd Bin Ziyad, from Al-Hassan bin Muhammad Bin Sama’at, from Wuheyb, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘It was so that Rasool-Allah^{-saww} was with Ayesha during her night, so she said, ‘O Rasool-Allah^{-saww}! Why do you^{-asws} exhaust yourself^{-saww} and Allah^{-azwj} has already Forgiven for you^{-saww} whatever has preceded of your^{-saww} sins (of your^{-saww} Shia), and whatever is delayed?’ He^{-saww} said: ‘O Ayesha! Should I^{-saww} not become a grateful servant?’

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَتَوَقَّعُ عَلَى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

He^{-asws} said: ‘And Rasool-Allah^{-saww} used to stand upon the sides of his^{-saww} toes, so Allah^{-azwj} the Glorious and Exalted Revealed: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**’.⁹²

60- ك، الكافي الْعِدَّةُ عَنِ الرَّجِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي سَفَرٍ يَسِيرُ عَلَى نَاقَةٍ لَهُ إِذْ نَزَلَ فَسَجَدَ خَمْسَ سَجَدَاتٍ فَلَمَّا رَكِبَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا رَأَيْنَاكَ صَنَعْتَ شَيْئًا لَمْ تَصْنَعْهُ فَقَالَ ص نَعَمْ اسْتَقْبَلَنِي جِبْرِيلُ ع فَبَشَّرَنِي بِبَشَارَاتٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَسَجَدْتُ لِلَّهِ شُكْرًا لِكُلِّ بُشْرَى سَجْدَةً

‘Al-Kafi’ - From him, from Usman Bin Isa, from Abdullah Bin Muskan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} was in a journey travelling upon a she-camel of his^{-saww}, when he^{-saww} descended, and prostrated with five Prostrations. When he^{-saww} mounted, they said, ‘O Rasool-Allah^{-saww}! We saw you^{-saww} doing something you^{-saww} had not done before’. He^{-saww} said: ‘Yes. Jibraeel^{-as} came over to me^{-as}, and he^{-as} gave me^{-saww} Glad Tidings from Allah^{-azwj} Mighty and Majestic. I^{-saww} did Sajdah to Allah^{-azwj} as a gratitude, for each Glad Tiding, one Sajdah’’.⁹³

61- ك، الكافي الْعِدَّةُ عَنِ الرَّجِيِّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ بَحْرِ السَّقَاءِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بَحْرُ حُسْنُ الْخُلُقِ يُسَرُّ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيَّ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ فُلْتُ بَلَى

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Bahr Al Saqqa who said,

‘Abu Abdullah^{-asws} said to me: ‘O Bahr! Good manners are an affluence’. Then he^{-asws} said: ‘Shall I^{-asws} inform you with a Hadeeth which is not in the hands of anyone from the people of Al-Medina?’ I said, ‘Yes’.

قَالَ بَيْنَمَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَ هِيَ قَائِمَةٌ فَأَخَذَتْ بِطَرَفِ ثَوْبِهِ فَقَامَ لَهَا النَّبِيُّ ص فَلَمْ تَقُلْ شَيْئًا وَ لَمْ يَقُلْ لَهَا النَّبِيُّ ص شَيْئًا حَتَّى فَعَلْتُ ذَلِكَ ثَلَاثَ مَرَّاتٍ

⁹² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 59

⁹³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 60

He^{-asws} said: 'One day, while Rasool-Allah^{-saww} was seated in the Masjid when a slave girl of one of the Helpers came over, and he^{-saww} was sitting upright. So she grabbed a side of his^{-saww} clothes. So the Prophet^{-saww} stood up for her, but she did not say anything, and the Prophet^{-saww} did not say anything to her, to the extent that she did that three times.

فَقَامَ لَهَا النَّبِيُّ ص فِي الرَّابِعَةِ وَ هِيَ خَلْفُهُ فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ ثُمَّ رَجَعَتْ فَقَالَ لَهَا النَّاسُ فَعَلِ اللَّهُ بِكَ وَ فَعَلَ حَبَسَتْ رَسُولَ اللَّهِ ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئاً وَ لَا هُوَ يَقُولُ لَكَ شَيْئاً مَا كَانَتْ حَاجَتُكَ إِلَيْهِ

The Prophet^{-saww} stood up for her during the fourth attempt, and she was behind him^{-saww}, so she took an edge of his^{-saww} cloth, then retracted. The people said to her, 'May Allah^{-azwj} Deal with you and Do (whatever He^{-azwj} may)! You withheld Rasool-Allah^{-saww} three times, neither did you say anything to him nor did he^{-saww} say anything to you. What was your need to him^{-saww}?'

قَالَتْ إِنَّ لَنَا مَرِيضاً فَأَرْسَلَنِي أَهْلِي لِأَخْذِ هُدْبَةٍ مِنْ ثَوْبِهِ لِيَسْتَشْفِيَ بِهَا فَلَمَّا أَرَدْتُ أَخْذَهَا رَأَيْتُ فَقَامَ فَاسْتَحْيَيْتُ أَنْ أَخْذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْتَأْمِرَهُ فِي أَخْذِهَا فَأَخْذَهَا

She said, 'For us there is a sick one. My people sent me to take an edge from his^{-saww} cloth in order to heal him by it. Whenever I wanted to take it, he^{-saww} saw me, and stood up. I was too embarrassed from him^{-saww} to take it while he^{-saww} sees me, and I disliked to demand him^{-saww} with regards to taking it, therefore I took it".⁹⁴

62- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَتَى بِالْيَهُودِيَّةِ الَّتِي سَمَتِ الشَّاةَ لِلنَّبِيِّ ص فَقَالَ لَهَا مَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَتْ قُلْتُ إِنَّ كَانَ نَبِيّاً لَمْ يَضُرَّهُ وَ إِنْ كَانَ مَلِكاً أَرْحَحُ النَّاسَ مِنْهُ

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'They came to Rasool-Allah^{-saww} with the Jewess who had poisoned the sheep for the Prophet^{-saww}, so he^{-saww} said to her: 'What carried you upon what you did?' She said, 'I said, 'If he^{-saww} is a Prophet^{-saww}, it would not harm him, and if he was a king, the people would be relieved from him^{-saww}'.

قَالَ فَقَعَا رَسُولُ اللَّهِ ص عَنْهَا

He^{-asws} said: 'Rasool-Allah^{-saww} pardoned her from it".⁹⁵

63- كا، الكافي مُحَمَّدُ بْنُ زَيْنَادٍ عَنِ الْحُثَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ عَمْرِو بْنِ مُنْبَجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى عَائِشَةَ فَرَأَى كِسْرَةً كَادَ أَنْ يَطَّأَهَا فَأَخْذَهَا وَ أَكَلَهَا وَ قَالَ يَا حَمِيرَى [حُمَيْرَاءُ] أَكْرَمِي جَوَارَ نِعَمِ اللَّهِ عَلَيْكَ فَإِنَّهَا لَمْ تَنْفِرْ مِنْ قَدَمٍ فَكَادَتْ تَعُودُ إِلَيْهِمْ

'Al-Kafi' - And by this chain, from Amro Bin Jumi'a, from Abu Abdullah^{-asws} having said:

⁹⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 61

⁹⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 62

'Rasool-Allah^{-saww} went over to Ayesha, so he^{-saww} saw a crumb which he^{-saww} almost trod upon, so he^{-saww} took it and ate it. Then he^{-saww} said: 'O Humeyra! Honour the neighbourliness of a Bounty of Allah^{-azwj} Mighty and Majestic upon you, for it does not flee from a people, so it almost does not return to them''.⁹⁶

64- ك، الكافي علي عن أبيه عن ابن أبي عمير عن عبد الرحمن بن الحجاج عن أبي عبد الله ع قال: أَفْطَرَ رَسُولُ اللَّهِ عَشِيَّةً خَمِيسٍ فِي مَسْجِدِ قُبَاءَ فَقَالَ هَلْ مِنْ شَرَابٍ فَأَتَاهُ أَوْسُ بْنُ حَوَلٍ الْأَنْصَارِيُّ بِعَسٍ مَخِيضٍ بِعَسَلٍ

'Al-Kafi' - Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} broke his^{-saww} Fast in the evening of Thursday in Masjid Quba. He^{-saww} said: 'Is there anything to drink?' Aws Bin Howly came to him^{-saww} with some buttermilk with honey.

فَلَمَّا وَضَعَهُ عَلَى فِيهِ نَحَاهُ ثُمَّ قَالَ شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا مِنْ صَاحِبِهِ لَا أَشْرَبُهُ وَلَا أُحَرِّمُهُ وَلَكِنْ أَنْتَوَاضِعُ لِلَّهِ فَإِنَّ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ وَ مَنْ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَ مَنْ بَذَرَ حَرَمَهُ اللَّهُ وَ مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ اللَّهُ

When he^{-saww} placed it upon his^{-saww} mouth, set it aside, then said: 'Two drinks, one can be sufficed from its counterpart. I^{-saww} neither drink it nor do I^{-saww} prohibit it, but I^{-saww} am being humble to Allah^{-azwj}, for the one who is humble to Allah^{-azwj}, Allah^{-azwj} would Elevate him, and the one who is arrogant, Allah^{-azwj} would Downgrade him; and the one who is economical in his life, Allah^{-azwj} would Grace him; and the one who is a spendthrift, Allah^{-azwj} would Deprive him; and the one who is frequent in remembering the death, Allah^{-azwj} would Love him''.⁹⁷

65- ك، الكافي العدة عن البرقي عن ابن فضال عن العلاء بن رزين عن محمد بن مسلم قال: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ أَنَّهُ أَتَى رَسُولَ اللَّهِ ص مَلَكٌ فَقَالَ إِنَّ اللَّهَ تَعَالَى يُخَيِّرُكَ أَنْ تَكُونَ عَبْدًا رَسُولًا مُتَوَاضِعًا أَوْ مَلِكًا رَسُولًا قَالَ فَظَنَرْتُ إِلَى جَبْرِئِيلَ وَأَوْمَأَ بِيَدِهِ أَنْ تَوَاضَعَ فَقَالَ عَبْدًا مُتَوَاضِعًا رَسُولًا

Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} mentioning that an Angel came over to Rasool-Allah^{-saww} and he said, 'Allah^{-azwj} Mighty and Majestic Gives you^{-saww} choice – you^{-saww} can either become a servant, a humble Rasool^{-saww} or to be an angel and a messenger. He^{-saww} looked at Jibraeel^{-as} and gestured with his^{-saww} hand in humbleness, so he^{-saww} said: 'A servant, a humble Rasool^{-saww}'.

فَقَالَ الرَّسُولُ مَعَ أَنَّهُ لَا يَنْقُصُكَ بِمَا عِنْدَ رَبِّكَ شَيْئًا قَالَ وَ مَعَهُ مَقَاتِيخُ خَزَائِنِ الْأَرْضِ

He (the Angel) said, 'The Rasool^{-saww}, along with that there would be no reduction from what is there for you^{-saww} in the Presence of your^{-saww} Lord^{-azwj} by anything'. He^{-asws} said: 'And with him (the Angel) were the keys of the treasures of the earth''.⁹⁸

⁹⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 63

⁹⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 64

⁹⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 65

66- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحُتَمِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَعْجَبَ رَسُولَ اللَّهِ ص شَيْءٌ مِنَ الدُّنْيَا إِلَّا أَنْ يَكُونَ فِيهَا جَائِعًا خَائِفًا

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khash’amy, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘Nothing from the world astounded Rasool-Allah^{-saww} except if there happened to be hunger and fear in it’.⁹⁹

67- كَأ، الكافي الْعِدَّةُ عَنِ الزُّبَيْرِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ النَّبِيُّ ص وَهُوَ مَحْزُونٌ فَأَتَاهُ مَلَكٌ وَ مَعَهُ مِفْتَاحُ خَزَائِنِ الْأَرْضِ فَقَالَ يَا مُحَمَّدُ هَذِهِ مِفْتَاحُ خَزَائِنِ الدُّنْيَا يَقُولُ لَكَ رَبُّكَ افْتَحْ وَ خُذْ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ أَنْ يَنْقُصَ شَيْئًا عِنْدِي

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} who said: ‘The Prophet^{-saww} came out and he^{-saww} was in grief. An Angel came over to him^{-saww}, and with him were keys to the treasures of the earth, and he said: ‘O Muhammad^{-saww}! These are keys to the treasures of the earth. Your^{-saww} Lord^{-azwj} is Saying to you^{-saww} “Open and take from it whatever you^{-saww} so desire to from without there being a reduction of anything in My Presence”’.

فَقَالَ رَسُولُ اللَّهِ ص الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ وَ لَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ فَقَالَ الْمَلَكُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ سَمِعْتُ هَذَا الْكَلَامَ مِنْ مَلَكٍ يَقُولُهُ فِي السَّمَاءِ الرَّابِعَةِ حِينَ أُعْطِيَ الْمِفْتَاحَ

Rasool-Allah^{-saww} said: ‘The world is a house for the one what has no house for him, and for it there is a collection for the one who has no intellect for him’. The Angel said: ‘By the One^{-azwj} Who Sent you^{-saww} with the Truth as a Prophet^{-saww}, I had heard this speech from an Angel saying it in the fourth sky, when I was given the keys’.¹⁰⁰

68- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص أَجْرَى الْحَبْلَ الَّتِي أَصْبَرَتْ مِنَ الْحَصْبَاءِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَ سَبَقَهَا مِنْ ثَلَاثِ تَحَلَّاتٍ فَأَعْطَى السَّابِقَ عَذْفًا وَ أَعْطَى الْمُصَلِّيَ عَذْفًا وَ أَعْطَى الثَّالِثَ عَذْفًا

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} raced the cavalry horse which were harboured, from Al-Hafya to the Masjid of the Clan of Zureyq, and awarded there from three palm trees (clusters of dates). He^{-saww} gave the first one a cluster, and gave the second one a cluster, and gave the third one a cluster’.¹⁰¹

⁹⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 66

¹⁰⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 67

¹⁰¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 68

69- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَحَبُّ الْأَصْبَاغِ إِلَى رَسُولِ اللَّهِ ص الْخَلُّ وَ الزَّيْتُ

‘Al-Kafi’ - Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘The most beloved of the sauces to Rasool-Allah^{-saww} was the vinegar and the oil’.¹⁰²

70- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص إِلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَفَرَّغَتْ إِلَيْهِ كِسْرَةً فَقَالَ هَلْ عِنْدَكَ إِذَا مَا فَقَالَتْ لَا يَا رَسُولَ اللَّهِ مَا عِنْدِي إِلَّا خَلٌّ فَقَالَ ص نَعَمْ الْإِدَامُ الْخَلُّ مَا افْتَقَرَ بَيْتٌ فِيهِ خَلٌّ

‘Al-Kafi’ - Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al Washa, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} went over to Umm Salma^{-as}, so she^{-as} forwarded a piece of bread nearer to him^{-saww}. He^{-saww} said: ‘Is there sauce with you^{-as}?’ She^{-as} said, ‘No, O Rasool-Allah^{-saww}, there is nothing with me^{-as} except for vinegar’. He^{-saww} said: ‘The best of the sauces is the vinegar, it would never be impoverished, a house in wherein is the vinegar’.¹⁰³

71- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ النَّبِيَّ ص أَتَى بِطَعَامٍ حَارٍّ جَدًّا فَقَالَ مَا كَانَ اللَّهُ لِيُطْعِمَنَا النَّارَ أَوْ رُوهُ حَتَّى يَبْرُدَ وَ يُمَكِّنَ فَإِنَّهُ طَعَامٌ مَحْقُوقُ الْبَرَكَةِ وَ لِلشَّيْطَانِ فِيهِ نَصِيبٌ

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said that they came to the Prophet^{-saww} with very hot food. So he^{-saww} said: ‘It was not for Allah^{-azwj} Mighty and Majestic to Feed us the fire. Allow it to cool down to enable (it to be eaten), for it (hot food) is a food with devoid of Blessings, and for the Satan^{-la} there is a share in it’.¹⁰⁴

72- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ الْقَاسَانِيِّ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يُعْجِبُهُ النَّظَرُ إِلَى الْأُخْزَرِ الْأَخْضَرِ وَ التُّفَّاحِ الْأَحْمَرِ

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Ali Bin Muhammad Al Qasany, from Abu Ayoub Al Madainy, from Suleyman Bin Ja’far Al Ja’fary,

‘From Abu Al-Hassan Al-Reza^{-asws} that Rasool-Allah^{-saww} liked looking at the green Citron and the red Apple’.¹⁰⁵

73- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ يَأْكُلُ الرُّطَبَ بِالْحُزْبِزِ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from one of his companions,

¹⁰² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 69

¹⁰³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 70

¹⁰⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 71

¹⁰⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 72

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} ate the dates with the melon’’.¹⁰⁶

74- كا، الكافي علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الْبَطِيخَ بِالتَّمْرِ

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} ate the melon with the dates’’.¹⁰⁷

75- كا، الكافي العدة عن سهل عن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله ع قال: كَانَ النَّبِيُّ ص يُعْجِبُهُ الرُّطْبُ بِالْحَزِيرِ

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ash'ary, from Ibn Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} liked the dates with the melon’’.¹⁰⁸

76- كا، الكافي العدة عن البرقي عن محمد بن عيسى عن عبيد الله الدهقان عن دُرُسْت عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: أَكَلَ رَسُولُ اللَّهِ ص الْبَطِيخَ بِالسُّكَّرِ وَ أَكَلَ ص الْبَطِيخَ بِالرُّطْبِ

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Abu Abdullah (al Barqy) , from Muhammad Bin Isa, from Ubeydullah Bin Abdullah Bin Abdullah Al Dahqan, from Dorost, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{-asws} 1st having said: ‘The Prophet^{-saww} ate the melon with the sugar, and ate the melon with the dates’’.¹⁰⁹

77- كا، الكافي علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ يُعْجِبُ رَسُولَ اللَّهِ ص مِنَ الْبُتُولِ الْحَوْكُ

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Amir-Al-Momineen^{-asws} said: ‘Rasool-Allah^{-saww} liked the sweet basil, from the vegetables’’.¹¹⁰

78- كا، الكافي محمد بن يحيى عن سهل عن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص إِذَا شَرِبَ الْمَاءَ

‘Al-Kafi’ - Muhammad Bin Yahya, from Sahl, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww}, when he^{-saww} drank the water, said:

قَالَ الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا زَلَالًا وَ لَمْ يَسِقِنَا مِلْحًا أَجَاأَ وَ لَمْ يُؤَاخِذْنَا بِذُنُوبِنَا

‘The Praise is for Allah^{-azwj} Who Quenched us fresh, sweet, and did not Quench us salty, bitter, and will not Seize us for our sins’’.¹¹¹

¹⁰⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 73

¹⁰⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 74

¹⁰⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 75

¹⁰⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 76

¹¹⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 77

¹¹¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 78

79- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَشْرَبُ فِي الْأَفْدَاحِ الشَّامِيَّةِ يُجَاءُ بِهَا مِنَ الشَّامِ وَ تُهْدَى لَهُ ص

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to drink in the Syrian cup which they came with from Syria and was gifted unto him^{-saww}’.¹¹²

80- كَأ، الكافي بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ النَّبِيُّ ص يُعْجِبُهُ أَنْ يَشْرَبَ فِي الْقَدَحِ الشَّامِيِّ وَ كَانَ يَقُولُ هَذَا أَنْظَفُ آبَتِكُمْ

‘Al-Kafi’ – By this chain,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} liked drinking in the Syrian vessel, and he^{-saww} was saying: ‘It is the best of your vessels’.¹¹³

81- كَأ، الكافي عَلِيُّ بْنُ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عُبَيْسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَنِّي النَّبِيُّ ص بِشَيْءٍ فَقَسَمَهُ فَلَمْ يَسْغِ أَهْلُ الصُّفَّةِ جَمِيعاً فَخَصَّ بِهِ أَنَسًا مِنْهُمْ فَخَافَ رَسُولُ اللَّهِ ص أَنْ يَكُونَ قَدْ دَخَلَ قُلُوبَ الْآخَرِينَ شَيْءٌ

‘Al-Kafi’ - Ali, from his father, from one of his companions, from Anbasa Bin Mas’ab,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The Prophet^{-saww} was given something, and he^{-saww} distributed it, but it wasn’t enough for the people of Al-Safah (raised platform) in their entirety. He^{-saww} allocated some people with it. Rasool-Allah^{-saww} feared that something had entered the hearts of the others.

فَخَرَجَ إِلَيْهِمْ فَقَالَ مَعْدِرَةٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَيْكُمْ يَا أَهْلَ الصُّفَّةِ إِنَّا أَوْتَيْنَا بِشَيْءٍ فَأَرَدْنَا أَنْ نَقْسِمَهُ بَيْنَكُمْ فَلَمْ يَسْغِكُمْ فَخَصَصْتُ بِهِ أَنَسًا مِنْكُمْ خَشِينَا جَزَعَهُمْ وَ هَلَعَهُمْ

He^{-saww} went out to them and said: ‘I^{-saww} offer excuse to Allah^{-azwj} Mighty and Majestic and to you all, O people of the raised platform! We^{-saww} were given something and we^{-saww} intended to distribute it between you but it wasn’t sufficient for you all and distributed it among some people from you. We^{-saww} fear alarming them and annoying them’.¹¹⁴

82- كَأ، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَتَمَنَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا صَافَحَ رَسُولُ اللَّهِ ص رَجُلًا قَطُّ فَتَزَعَّ يَدُهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ مِنْهُ

‘Al-Kafi’ - The number, from Sahl, from Ismail Bin Mihran, from Ayman Bin Mahraraz,

¹¹² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 79

¹¹³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 80

¹¹⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 81

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} did not shake the hand of any man at all and snatched back his^{-saww} hand until he happened to be the one who snatched his hand back from him^{-saww}'.¹¹⁵

83- كَأ، الكافي العِدَّة عَنْ سَهْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَقِيَ النَّبِيُّ ص حَدِيثَهُ فَمَدَّ النَّبِيُّ ص يَدَهُ فَكَفَّ حَدِيثَهُ يَدَهُ فَقَالَ النَّبِيُّ ص يَا حَدِيثَهُ بَسَطْتُ يَدِي إِلَيْكَ فَكَفَفْتَ يَدَكَ عَنِّي فَقَالَ حَدِيثَهُ يَا رَسُولَ اللَّهِ بِيَدِكَ الرَّغْبَةُ وَ لَكِي كُنْتُ جُنُبًا فَلَمْ أُحِبَّ أَنْ تَمَسَّ يَدِي يَدَكَ وَ أَنَا جُنُبٌ فَقَالَ النَّبِيُّ ص أ مَا تَعْلَمُ أَنَّ الْمُسْلِمِينَ إِذَا التَّقِيَا فَتَصَافَحَا تَحَاتَّتْ ذُنُوبُهُمَا كَمَا يَتَنَحَاتُّ وَرَقُ الشَّجَرِ

'Al-Kafi' - A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} met Huzayfa. The Prophet^{-saww} extended his^{-saww} hand, but Juzayfa withheld his hand. The Prophet^{-saww} said: 'O Huzayfa! I^{-saww} extended my^{-saww} hand towards you, but you withheld your hand from me^{-saww}?' Huzayfa said, 'O Rasool-Allah^{-saww}! In your hand is the desire (to greet me), but I was with sexual impurity, so I did not like my hand to touch yours^{-saww} while I was with sexual impurity'. The Prophet^{-saww} said: 'But, do you not know that the Muslims, when two meet and shake hands, their sins fall off just like the falling off of the leaves of the tree?'.¹¹⁶

84- كَأ، الكافي علي بن محمد بن عبد الله عن البرقي عن أبيه عن إسماعيل بن مهران عن أنس بن محرز عن زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: مَا مَنَعَ رَسُولَ اللَّهِ ص سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أُعْطِيَ وَ إِلَّا قَالَ يَأْتِي اللَّهُ بِهِ

'Al-Kafi' - Ali Bin Muhammad Bin Abdullah, from Al Barqy, from his father, from Ismail Bin Mihran, from Ayman Bin mahraz, from Zayd Al Shaham,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} did not prevent any beggar at all. If there was with him^{-saww}, he^{-saww} would give, or else he^{-saww} said: 'Allah^{-azwj} will Come with it'.¹¹⁷

85- كَأ، الكافي علي بن أبيه عن ابن أبي عمير عن أبي أيوب عن محمد بن مسلم عن أبي عبد الله ع قَالَ: كَانَ رَسُولُ اللَّهِ ص أَوَّلَ مَا بُعِثَ يَصُومُ حَتَّى يُقَالَ مَا يُفْطِرُ وَ يُقَالُ حَتَّى يُقَالَ مَا يَصُومُ ثُمَّ تَرَكَ ذَلِكَ وَ صَامَ يَوْمًا وَ أَفْطَرَ يَوْمًا وَ هُوَ صَوْمُ دَاوُدَ ع ثُمَّ تَرَكَ ذَلِكَ وَ صَامَ الثَّلَاثَةَ الْأَيَّامَ الْعُرَى ثُمَّ تَرَكَ ذَلِكَ وَ فَرَّقَهَا فِي كُلِّ عَشْرَةِ يَوْمٍ حَمِيسَيْنِ بَيْنَهُمَا أَرْبَعَاءُ فَنَبِضَ عَلَيْهِ وَ إِلَهُ السَّلَامِ وَ هُوَ يَعْمَلُ ذَلِكَ

'Al-Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww}, at the beginning of his^{-saww} Sending, was Fasting such until it was said, 'He^{-saww} will not be breaking (stop Fasting)', and he^{-saww} was breaking (not Fasting) until it was said, 'He^{-saww} will not be Fasting'. Then he^{-saww} left that and Fasted for one day, and broke (not Fasted) for one day, and it is the Fasting of Dawood^{-as}. Then he^{-saww} left that and Fasted the three days of brightness (13th, 14th & 15th of the month).

¹¹⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 82

¹¹⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 83

¹¹⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 84

Then he^{-saww} left that and separated these during every ten days, there being two Thursdays and one Wednesday in between. He^{-saww} passed away, and he^{-saww} was acting upon that".¹¹⁸

86- كا، الكافي العدة عن سهل عن الحسن بن محبوب عن جميل بن صالح عن محمد بن مروان قال سئعت أبا عبد الله ع يقول كان رسول الله ص يصوم حتى يقال لا يفطر ثم صام يوماً وأفطر يوماً ثم صام الإثنين والخميس ثم آل من ذلك إلى صيام ثلاثة أيام في الشهر الخميس في أول الشهر وأربعاء في وسط الشهر وخميس في آخر الشهر وكان يقول ذلك صوم الدهر

'Al-Kafi' - A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Jameel Bin Salih, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} was Fasting such, until it was said, 'He^{-saww} would not be breaking (not Fasting)'. Then he^{-saww} Fasted one day, and broke one day. Then he^{-saww} Fasted Mondays and Thursdays. Then he^{-saww} transferred from that to the Fasting of three days during the month, the first Thursday at the beginning of the month, and Wednesday in the middle of the month, and Thursday at the end of the month; and he^{-saww} was saying: 'That is the Fasting of the whole time (whole month)'.

و قد كان أبي يقول ما من أحد أبغض إلي من رجل يقال له كان رسول الله ص يفعل كذا وكذا فيقول لا يعدني الله على أن أجتهد في الصلاة كأنه يرى أن رسول الله ص ترك شيئاً من الفضل عجزاً عنه

And my^{-asws} father^{-asws} was saying: 'There is no one more hateful to me^{-asws} than a man to whom it is said, 'Rasool-Allah^{-saww} used to do such and such', so he is saying, 'Allah^{-azwj} will not Punish me if I strive hard regarding the Prayer'. It is as if he sees that Rasool-Allah^{-saww} neglected something from the preferential acts being frustrated from it".¹¹⁹

87- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حفص بن البختري عن أبي عبد الله ع قال: كُنْ نساء النبي ص إذا كان عليهن صياماً آخر ذلك إلى شعبان كراهة أن يمنع رسول الله ص فإذا كان شعبان صمّن وكان رسول الله ص يقول شعبان شهري

'Al-Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From Abu Abdullah^{-asws} having said: 'The wives of the Prophet^{-saww}, whenever they had compensatory Fasts upon them, would delay that to Shaban in anticipation that Rasool-Allah^{-saww} would forbid them. Whenever it was Shaban, they would Fast these, and Rasool-Allah^{-saww} was saying: 'Shaban is my^{-saww} month".¹²⁰

88- كا، الكافي أحمد بن محمد عن علي بن الحسن عن أحمد بن صبح عن عبسة العابد قال: قبض النبي ص على صوم شعبان ورمضان وثلاثة أيام في كل شهر أول خميس وأوسط أربعاء وآخر خميس

'Al-Kafi' - Ahmad Bin Muhammad, from Ali Bin Al-Hassan, from Ahmad in Sabeeh, from Anbasa Al Aabid who said,

¹¹⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 85

¹¹⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 86

¹²⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 87

‘The Prophet^{-saww} passed away upon Fasting Shaban and Ramazan, and three days during every month – the first Thursday, and the middle Wednesday, and the last Thursday’.¹²¹

89- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْيَمَامَةِ كَانَ مَعَ أَبِي الْحَسَنِ أَيَّامَ حُجَسٍ يَبْعَدَادَ قَالَ قَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ص وَثِيَابَكَ فَطَهَّرَ وَكَانَتْ ثِيَابُهُ طَاهِرَةً وَ إِنَّمَا أَمَرُهُ بِالتَّشْمِيرِ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Usman,

(It has been narrated) from a man from the people of Al-Yamama who was with Abu Al-Hassan^{-asws} (7th Imam^{-asws}) was imprisoned at Baghdad, said, ‘Abu Al-Hassan^{-asws} said to me: ‘Allah^{-azwj} the Exalted Said to His^{-azwj} Prophet^{-saww} **And your garments, so purify [74:4]**, and his^{-saww} garment was clean, but rather he^{-saww} was Commanded with the rolling-up’.¹²²

90- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ لَا يَسْأَلُهُ أَحَدٌ مِنَ الدُّنْيَا شَيْئاً إِلَّا أَعْطَاهُ فَأَرْسَلَتْ إِلَيْهِ امْرَأَةٌ ابْنًا لَهَا فَقَالَتْ انْطَلِقْ إِلَيْهِ فَاسْأَلْهُ فَإِنْ قَالَ لَكَ لَيْسَ عِنْدَنَا شَيْءٌ فَقُلْ أَعْطِنِي فَمِصْكَ قَالَ فَأَخَذَ فَمِصَّهُ فَرَمَى بِهِ إِلَيْهِ

‘Al-Kafi’ - Ali Bin Ibrahim, from his father and Ali Bin Muhammad altogether from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas who said:

Abu Abdullah^{-asws} said: ‘When one of you intends that whenever he asks his Lord^{-azwj} for something He^{-azwj} would Give it to him, so he should despair from all the people, and do not have any hope for himself except from Allah^{-azwj} Mighty is His^{-azwj} Remembrance. When Allah^{-azwj} Knows that to be in his heart, never would he ask for anything, but it would be Given to him. Take account of yourselves before Accounting is taken against you, for on the Day of Qiyamah there will be fifty pausing stations, with each stop being of the measurement of a thousand years. Then he^{-asws} recited: **during a Day, the measurement of it would be a thousand years from what you are counting [32:5]**’.¹²³

91- كا، الكافي عَلِيُّ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ الْفَرَارِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَكْتَحِلُ بِالْإِثْمِدِ إِذَا أَوَى إِلَى فِرَاشِهِ وَثَرّاً

‘Al-Kafi’ - Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Suleym Al Farra’a, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to apply kohl with antimony (white powder) whenever he^{-saww} went to his^{-saww} bed, once, once (in each eye)’.¹²⁴

¹²¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 88

¹²² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 89

¹²³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 90

¹²⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 91

92- كا، الكافي العدة عَنْ سَهْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا زَالَ جِبْرِئِيلُ ع يُوصِينِي بِالْمِوَاكِ حَتَّى حَشِيتُ أَنْ أَذَرَدَ وَ أَحْفِي

‘Al-Kafi’ - A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} did not cease to advise me^{-saww} with brushing of the teeth to the extent that I^{-saww} feared being toothless and with loose teeth’^{.125}

93- كا، الكافي العدة عَنْ الزُّبَيْرِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ صَفْوَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ كَانَ يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ أَرْبَعًا فِي الْيَمْنَى وَ ثَلَاثًا فِي الْيُسْرَى

‘Al-Kafi’ - From him, from Musa Bin Al Qasim, from Safwan, from Zurara,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to apply Kohl before he^{-saww} slept – four (times) in the right, and three (times) in the left’^{.126}

94- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص مَرَّ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَ سَوْدَاءُ تَلْفُطُ السِّبْزَيْنِ فَقِيلَ لَهَا تَنَحَّيْ عَنْ طَرِيقِ رَسُولِ اللَّهِ ص فَقَالَتْ إِنَّ الطَّرِيقَ لَمَعْرُضٌ فَهَمَّ بِهَا بَعْضُ الْقَوْمِ أَنْ يَتَنَاوَلَهَا فَقَالَ رَسُولُ اللَّهِ ص دَعُوهَا فَإِنَّهَا جَبَّارَةٌ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Haseyn Bin Abu Al A’ala,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} passed by one of the streets of Al-Medina and a black lady was scooping up the manure. It was said to her, ‘Move aside from the way of Rasool-Allah^{-saww}!’ She said, ‘The road is open (wide enough)’. Some of the people thought of grabbing her (and pushing her aside). Rasool-Allah^{-saww} said: ‘Leave her, for she is tyrannical’ (bully)’^{.127}

95 ين، كتاب حسين بن سعيد و النوادر عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ عَمِّهِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ

Abdullah Bin Sinan, from Ali Bin Shajrah, from his uncle Bashir,

‘From Abu Ja’far^{-asws} – similar to it’^{.128}

96- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا خَرَجَ فِي الصَّبِّفِ مِنَ الْبَيْتِ خَرَجَ يَوْمَ الْحَمِيسِ وَ إِذَا أَرَادَ أَنْ يَدْخُلَ فِي الشِّتَاءِ مِنَ الْبَرْدِ دَخَلَ يَوْمَ الْجُمُعَةِ وَ رَوِيَ أَيْضاً كَانَ دُخُولُهُ وَ خُرُوجُهُ لَيْلَةَ الْجُمُعَةِ

‘Al-Kafi’ - Ali, from his father, from Al Nowfaly, from Al Sakuni,

¹²⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 92

¹²⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 93

¹²⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 94

¹²⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 95

'From Abu Abdullah^{-asws} having said: 'When the Prophet^{-saww} went out during the summer, went out during the day of Friday, and when he^{-saww} want to enter during the winter from the cold, entered on the day of Friday'. And it is reported that his^{-saww} entry and his^{-saww} exit were on the night of Friday".¹²⁹

97- كا، الكافي أحمد بن عبد الله عن البرقي عن عبد بن مالك عن هارون بن الجهم عن الكاهلي عن معاذ بن يساف الأكسبية قال قال أبو عبد الله ع كان رسول الله ص يخلب عنز أهله

'Al-Kafi' - Ahmad Bin Abdullah, from Al Barqy, from Abdul Bin Malik, from Haroun Bin Al Jahm, from Al Kahily, from Muaz a slave of Al Aksiyah who said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} used to milk the goat of his^{-saww} family".¹³⁰

98- كا، الكافي محمد بن يحيى عن محمد بن أحمد عن ذكره عن منصور بن العباس عن صفوان بن يحيى عن عبد الله بن مسكان عن أبي عبد الله ع قال: كان رسول الله ص إذا أفطر بدأ بخلوة يقطر عليها فإن لم يجد فسكزة أو تمرات فإذا أعوز ذلك كله فماء فاتر

'Al-Kafi' - Muhammad Bin Yahya, from Muhammad Bin Ahmad, from the one who mentioned it, from Mansour Bin Al-Abbas, from Safwan Bin Yahya, from Abdullah Bin Muskan,

'From Abu Abdullah^{-asws} having said: 'When Rasool-Allah^{-saww} broke Fast, began with sweet and broke the Fast upon it, so if he^{-saww} did not find, it would be sugar or dates. When it was instead of all that, then lukewarm water".¹³¹

99- كا، الكافي علي بن أبيه عن ابن أبي عمير عن إبراهيم بن مهزم عن طلحة بن زيد عن أبي عبد الله ع قال: كان رسول الله ص يقطر على التمر في زمن الرطب و على الرطب في زمن التمر

'Al-Kafi' - Ali, from his father, from Ibn Abu Umeir, from Ibrahim Bin Mahzam, from Talha Bin Zayd,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} broke Fast upon the ripe date during the season of the ripe dates, and upon the half-ripened dates during the season of the half-ripened dates".¹³²

100- كا، الكافي علي بن أبيه عن جعفر بن عبد الله الأشعري عن ابن القداح عن أبي عبد الله ع قال: كان رسول الله ص أول ما يقطر عليه في زمن الرطب الرطب و في زمن التمر التمر

'Al-Kafi' - Ali, from his father, from Ja'far Bin Abdullah Al Ashary, from Ibn Al Qadah,

'From Abu Abdullah^{-asws} having said: 'The first of what Rasool-Allah^{-saww} broke Fast upon during the time of the ripened dates, was the ripened dates, and during the time of the half-ripened dates, the half-ripened dates".¹³³

¹²⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 96

¹³⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 97

¹³¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 98

¹³² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 99

¹³³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 100

101 ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ الْعَشْرَ الْأَوَّلَ شَدَّ الْمِئْزَرَ وَاجْتَنَبَ النِّسَاءَ وَ أَخْيَا اللَّيْلَ وَ تَفَرَّغَ لِلْعِبَادَةِ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘When the last ten days (of a Month of Ramazan entered) Rasool-Allah^{-saww}, tightened the waistband, shunned the wives, and revived the night, and freed (himself^{-saww}) for the worship’¹³⁴.

102 ك، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا كَانَ الْعَشْرُ الْأَوَّلُ اغْتَنَفَ فِي الْمَسْجِدِ وَ ضَرَبَتْ لَهُ قُبَّةٌ مِنْ شَعْرِ وَ شَمَّرَ الْمِئْزَرَ وَ طَوَى فِرَاشَهُ فَقَالَ بَعْضُهُمْ وَ اعْتَزَلَ النِّسَاءَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا اعْتَزَلَ النِّسَاءَ فَلَا

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww}, whenever it was the last ten (days of the Month of Ramazan), secluded in the Masjid, and a dome made of animal hair was set up for him^{-saww}, and he^{-saww} tightened his^{-saww} apron, and folded up his^{-saww} bed’. And one of them said, ‘And he^{-saww} isolated from the women’. Abu Abdullah^{-asws} said: ‘As for isolating from the women, so no (he^{-saww} did not do so)’¹³⁵.

103 ك، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحُلَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ بَدْرٌ فِي شَهْرِ رَمَضَانَ فَلَمْ يَغْتَنَفِ رَسُولُ اللَّهِ ص فَلَمَّا أَنْ كَانَ مِنْ قَابِلٍ اغْتَنَفَ عِشْرِينَ عَشْرًا لِعَامِهِ وَ عَشْرًا فَضَاءً لِمَا فَاتَهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘(The battle of) Badr was during a Month of Ramazan. Rasool-Allah^{-saww} did not seclude himself^{-saww}. When it was the next year, he^{-saww} secluded himself^{-saww} for twenty nights – ten for his^{-saww} current year, and ten for making up to what was lost for him^{-saww}’¹³⁶.

104 ك، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اغْتَنَفَ رَسُولُ اللَّهِ ص فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْأَوَّلِ ثُمَّ اغْتَنَفَ فِي الثَّانِيَةِ فِي الْعَشْرِ الْوُسْطَى ثُمَّ اغْتَنَفَ فِي الثَّالِثَةِ فِي الْعَشْرِ الْأَوَّلِ ثُمَّ لَمْ يَزَلْ يَغْتَنَفُ فِي الْعَشْرِ الْأَوَّلِ

‘Al-Kafi’ - A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Dawood Bin Al-Husayn, from Abu Al-Abbas,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} secluded himself^{-saww} in a Month of Ramazan during the first ten. Then he^{-saww} secluded in the second year, during the middle ten, then secluded in the third year during the last ten. Then he^{-saww} did not cease to seclude during the last ten (every year)’¹³⁷.

¹³⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 101

¹³⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 102

¹³⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 103

¹³⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 104

105 ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْفَرَجِ قَالَ: سَأَلَ أَبَانُ أَبَا عَبْدِ اللَّهِ عَ أَكَانَ لِرَسُولِ اللَّهِ صَ طَوَافٌ يُعْرَفُ بِهِ فَقَالَ كَانَ رَسُولُ اللَّهِ صَ يَطُوفُ بِاللَّيْلِ وَ النَّهَارِ عَشْرَةَ أَصَابِعَ ثَلَاثَةَ أَوَّلِ اللَّيْلِ وَ ثَلَاثَةَ آخِرِ اللَّيْلِ وَ اثْنَيْنِ إِذَا أَصْبَحَ وَ اثْنَيْنِ بَعْدَ الظُّهْرِ وَ كَانَ فِيمَا بَيْنَ ذَلِكَ رَاحَتُهُ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Faraj who said,

‘Aban asked Abu Abdullah^{-asws}, ‘Did there used to be a *Tawaaf* of Rasool-Allah^{-saww} which he^{-saww} was recognised with?’ He^{-asws} said: ‘He^{-saww} was performing *Tawaaf* by the night and the day, ten (times) seven-circuits – three at the beginning of the night, and three and the end of the night, and two when it was morning, and two after midday; and whatever was in between that, was his^{-saww} rest’¹³⁸.

106 ك، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَ يَذْبُحُ يَوْمَ الْأَضْحَى كَبْشَيْنِ أَحَدَهُمَا عَنْ نَفْسِهِ وَ الْآخَرَ عَنْ مَنْ لَمْ يَجِدْ مِنْ أُمَّتِهِ

‘Al-Kafi’ - Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

‘Rasool-Allah^{-saww} slaughtered two rams on the Day of the sacrifice – one of them from himself^{-saww}, and the other from the one from his^{-saww} community who could not find it’¹³⁹.

107 ك، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَا بَأْسَ بِالرَّجُلِ يَمُرُّ عَلَى الثَّمَرَةِ وَ يَأْكُلُ مِنْهَا وَ لَا يُفْسِدُ وَ قَدْ نَهَى رَسُولُ اللَّهِ صَ أَنْ تُبْنَى الْحِيطَانُ بِالْمَدِينَةِ لِمَكَانِ الْمَاءِ

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘There is no problem with the man who passes by upon the fruits and he eats from it, but he should not spoil (the fruits). Rasool-Allah^{-saww} had forbidden the building of the walls in Al-Medina in the place of the passers-by (footpaths), and when it was so that the palm tree reached (maturity), he^{-saww} ordered for the openings (to be made) in the walls in the places of the passers-by’¹⁴⁰.

108 ك، الكافي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ صَ إِذَا بَلَغَتْ الْيَمَارُ أَمَرَ بِالْحِيطَانِ فُتِّلِمَتْ

‘Al-Kafi’ - Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Ali Bin Muhammad Al Qasani, from the one who narrated it to him, from Abdullah Bin Al Qasim Al Ja’fary, from his father who said,

‘It was so that the Prophet^{-saww}, when the fruits reached (maturity), ordered with the walls, so they were grooved (for people to come inside and eat their fill)’¹⁴¹.

¹³⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 105

¹³⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 106

¹⁴⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 107

¹⁴¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 108

109 ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ ص يُعْجِبُهُ الدُّبَاءُ وَ يَلْتَقِطُهُ مِنَ الصَّحْفَةِ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} liked the gourd, and he^{-asws} used to pick it up from the platter’’.¹⁴²

110 محص، التمحيص عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ وَضَعَ يَدَهُ عَلَى رَسُولِ اللَّهِ ﷺ ص وَ عَلَيْهِ حُمَّى فَوَجَدَهَا مِنْ فَوْقِ اللَّحَافِ فَقَالَ مَا أَشَدُّهَا عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ إِنَّا كَذَلِكَ يَشْتَدُّ عَلَيْنَا الْبَلَاءُ وَ يُضَعَّفُ لَنَا الْأَجْرُ

‘Al Tamhees’ - From Abu Saeed al Khudry – He placed his hand upon Rasool-Allah^{-saww} and there was fever upon him^{-saww}. He found it from above the quilt, so he said, ‘How severe it is upon you^{-saww}, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘We^{-saww} are like that! The afflictions are intense upon us^{-saww} and the Recompense is weak upon us^{-saww}’’.¹⁴³

111 ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ ص وَ عَلَيْهِ دَيْنٌ

‘Al-Kafi’ - Muhammad Bin Yahya, form Ahmad Bin Muhammad, from Al-Husayn Bin aeed, from Al Nazar, from Yahya Al Halby, from Muawiya Bin Wahab,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} passed away and there were debts upon him^{-saww}’’.¹⁴⁴

112 ك، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مِهْرَانَ عَنْ ابْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ص يَأْكُلُ الْهَدِيَّةَ وَ لَا يَأْكُلُ الصَّدَقَةَ

‘Al-Kafi’ - The number, from Al Barqy, from Ibn Mihran, from Ibn Umeira, from Amro Bin himr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} consumed the gift but did not consume the charity’’.¹⁴⁵

113 ك، الكافي عَلِيُّ بْنُ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ ص لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُهُ

‘Al-Kafi’ - Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘If I^{-saww} am gifted an animal limb, I^{-saww} would accept it’’.¹⁴⁶

114 ك، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ النَّهْدِيِّ عَنْ مُوسَى بْنِ عُمَرَ بْنِ بَرِيعٍ عَنِ الرِّضَا ع قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ ص كَانَ إِذَا أَخَذَ فِي طَرِيقِ رَجْعٍ فِي غَيْرِهِ

¹⁴² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 109

¹⁴³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 110

¹⁴⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 111

¹⁴⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 112

¹⁴⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 113

‘Al-Kafi’ - The number, from Sahl, from Al Nahdy, from Musa Bin Umar Bin Bazie,

‘From Al-Reza^{-asws} having said: ‘When Rasool-Allah^{-saww} would take to a street, he^{-saww} would return in another’’.¹⁴⁷

115 يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَرْوْفٍ عَنْ ابْنِ الْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ ذَكَرَ صَلَاةَ النَّبِيِّ ص قَالَ كَانَ بَأْتِي بِطَهُورٍ فَيَتَحَمَّرُ [فَيُخَمِّرُ] عِنْدَ رَأْسِهِ وَ يُوضِعُ سِوَاكُهُ تَحْتَ فِرَاشِهِ ثُمَّ يَنَامُ مَا شَاءَ اللَّهُ

‘Tahzeeb Al Ahkaam’ - Muhammad Bin Ali Bin Mahboub, from Ibn Marouf, from Ibn Al Mugheira, from Muawiya, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah^{-asws} saying – and mentioned the Salat of the Prophet^{-saww} – said: ‘He^{-saww} would be brought a cleanser and he^{-saww} would cover at his^{-saww} head, and place his^{-saww} toothbrush under his^{-saww} bed, then he^{-saww} would sleep for as long as Allah^{-azwj} so Desired.

فَإِذَا اسْتَيْقَظَ جَلَسَ ثُمَّ قَلَّبَ بَصَرَهُ فِي السَّمَاءِ ثُمَّ تَلَا آيَاتِ مِنْ آلِ عِمْرَانَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ الْآيَةَ ثُمَّ يَسْتَنْئُ وَ يَتَطَهَّرُ ثُمَّ يَقُومُ إِلَى الْمَسْجِدِ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ عَلَى قَدْرِ قِرَاءَتِهِ رُكُوعُهُ وَ سُجُودُهُ عَلَى قَدْرِ رُكُوعِهِ يَرْكَعُ حَتَّى يُقَالَ مَتَى يَرْفَعُ رَأْسَهُ وَ يَسْجُدُ حَتَّى يُقَالَ مَتَى يَرْفَعُ رَأْسَهُ

When he^{-saww} woke up, sat up, then turned his^{-saww} sight towards the sky, then recite the Verses from (Surah) Aal-Imran: ***In the Creation of the skies and the earth [3:190]*** – the Verse, then he^{-saww} would brush teeth and clean, the arise to (go to) the Masjid and pray four Cycles upon a measurement of his^{-saww} recitation of his^{-saww} Ruku’u, and his^{-saww} Sajdah upon a measurement of his^{-saww} Ruku’u, staying in Ruku’u until it was said, ‘When will he^{-saww} raise his^{-saww} head?’ And he^{-saww} would do Sajdah until it was said, ‘When will he^{-saww} raise his^{-saww} head?

ثُمَّ يَعُودُ إِلَى فِرَاشِهِ فَيَنَامُ مَا شَاءَ اللَّهُ ثُمَّ يَسْتَيْقَظُ فَيَجْلِسُ فَيَتْلُو آيَاتِ مِنْ آلِ عِمْرَانَ وَ يُقَلِّبُ بَصَرَهُ فِي السَّمَاءِ ثُمَّ يَسْتَنْئُ وَ يَتَطَهَّرُ وَ يَقُومُ إِلَى الْمَسْجِدِ فَيُصَلِّي أَرْبَعَ رَكَعَاتٍ كَمَا رَكَعَ قَبْلَ ذَلِكَ ثُمَّ يَعُودُ إِلَى فِرَاشِهِ فَيَنَامُ مَا شَاءَ اللَّهُ ثُمَّ يَسْتَيْقَظُ فَيَجْلِسُ فَيَتْلُو آيَاتِ مِنْ آلِ عِمْرَانَ وَ يُقَلِّبُ بَصَرَهُ فِي السَّمَاءِ ثُمَّ يَسْتَنْئُ وَ يَتَطَهَّرُ وَ يَقُومُ إِلَى الْمَسْجِدِ فَيُؤَتِّرُ وَ يُصَلِّي الرُّكْعَتَيْنِ ثُمَّ يُخْرُجُ إِلَى الصَّلَاةِ

Then he^{-saww} would return to his^{-saww} bed and sleep for long as Allah^{-azwj} so Desired, then wake up and sit up and recite the Verses from (Surah) Aal-e-Imran, and turn his^{-saww} sight towards the sky, then brush teeth and cleanse and arise to (go to) the Masjid. He^{-saww} would pray four Cycles just as he^{-saww} had done before that, then return to his^{-saww} bed and sleep for a long as Allah^{-azwj} so Desired, then wake up, and sit and recite the Verses from (Surah) Aal-e-Imraan, and turn his^{-saww} eyes towards the sky, then brush teeth and cleanse, and arise to (go to) the Masjid, pray (Salat) Witr and pray two Cycles, then go out to the Salat’’.¹⁴⁸

116 كا، الكافي العدة عَنْ سَهْلٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ ابْنِ فَضَالٍ عَنْ عَلِيٍّ بْنِ عُقْبَةَ عَنْ سَعِيدِ بْنِ عَمْرٍو الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع ذَاتَ يَوْمٍ وَ هُوَ يَأْكُلُ مَتَكِيماً قَالَ وَ قَدْ كَانَ يَبْلُغُنَا أَنَّ ذَلِكَ يُكْرَهُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِ فِدَعَانِي إِلَى طَعَامِهِ

¹⁴⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 114

¹⁴⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 115

فَلَمَّا فَرَغَ قَالَ يَا مُحَمَّدُ لَعَلَّكَ تَرَى أَنَّ رَسُولَ اللَّهِ ص رَأَتْهُ عَيْنٌ يَأْكُلُ وَ هُوَ مُتَّكِئٌ مُنْذُ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ ثُمَّ رَدَّ عَلَى نَفْسِهِ فَقَالَ لَا وَاللَّهِ مَا رَأَيْتُهُ عَيْنٌ يَأْكُلُ وَ هُوَ مُتَّكِئٌ مُنْذُ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ

'Al-Kafi' - A number of our companions, from sahl Bin Ziyad and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar altogether from Ibn Fazzaal, from Ali Bin Uqba, from Saeed Bin Amro and Al-Ju'fy, from Muhammad Bin Muslim who said:

'I came up to Abu Ja'far^{-asws} one day and (I felt that) he^{-asws} was resting (upon something) whilst eating, and he^{-asws} had been telling us that it is undesirable. I looked at him^{-asws}, so he^{-asws} called me over to eat with him^{-asws}. When he^{-asws} had finished, he^{-asws} said: 'O Muhammad, you had been thinking that no eye had seen the Rasool^{-saww} Allah^{-azwj} eating whilst leaning (upon something) from the time Allah^{-azwj} Sent him^{-saww} up to his^{-saww} passing away'. He (the narrator) said, 'Then he^{-asws} referred to himself^{-asws} and said: 'No! By Allah^{-azwj}, no eye had seen him^{-saww} eating whilst leaning (upon something) from the time Allah^{-azwj} Sent him^{-saww} up to his^{-saww} passing away.

ثُمَّ قَالَ يَا مُحَمَّدُ لَعَلَّكَ تَرَى أَنَّهُ شَبَعَ مِنْ خُبْرِ الْبُرِّ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةٍ مُنْذُ أَنْ بَعَثَهُ اللَّهُ إِلَى أَنْ قَبَضَهُ ثُمَّ إِنَّهُ رَدَّ عَلَى نَفْسِهِ ثُمَّ قَالَ لَا وَاللَّهِ مَا شَبَعَ مِنْ خُبْرِ الْبُرِّ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةٍ مُنْذُ بَعَثَهُ اللَّهُ تَعَالَى إِلَى أَنْ قَبَضَهُ أَمَا إِنِّي لَا أَقُولُ إِنَّهُ كَانَ لَا يَجِدُ لَقَدْ كَانَ يُجِيرُ الرَّجُلَ الْوَاحِدَ بِأَلْفَةِ مِنَ الْإِبِلِ فَلَوْ أَرَادَ أَنْ يَأْكُلَ لَأَكَلَ

Then said: 'O Muhammad! Perhaps you think that he^{-saww} satiated himself^{-saww} from good bread for three continuous days from the time Allah^{-azwj} Sent him^{-saww} up to his^{-saww} passing away'. Then he^{-asws} referred to himself^{-asws}, then said: 'No! By Allah^{-azwj}, he^{-saww} did not satiate himself^{-saww} from good bread for three continuous days since Allah^{-azwj} Sent him^{-saww} up to his^{-saww} passing away. But, I^{-asws} am not saying that he^{-saww} could not find it, for he^{-saww} used to gift one man a hundred camels. Had he^{-saww} intended to eat it he^{-saww} would have eaten.

وَلَقَدْ أَنَا جِبْرِيلُ ع بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ ثَلَاثَ مَرَّاتٍ يُخَيِّرُهُ مِنْ غَيْرِ أَنْ يَنْقُصَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِمَّا أَعَدَّ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ شَيْئاً

And Jibraeel had come to him^{-saww} with the Keys of the treasures of the earth three times giving him^{-saww} the option without any reduction of anything from Allah^{-azwj} from what Allah^{-azwj} had Prepared for him^{-saww} for the Day of Qiyamah.

فَيَخْتَارُ التَّوَاضُّعَ لِرَبِّهِ جَلَّ وَ عَزَّ وَ مَا سُئِلَ شَيْئاً قَطُّ فَيَقُولُ لَا إِنْ كَانَ أُعْطِيَ وَ إِنْ لَمْ يَكُنْ قَالَ يَكُونُ وَ مَا أُعْطِيَ عَلَى اللَّهِ شَيْئاً قَطُّ إِلَّا سَلَّمَ ذَلِكَ إِلَيْهِ حَتَّى إِنْ كَانَ لَيُعْطِي الرَّجُلَ الْجَنَّةَ فَيُسَلِّمُ اللَّهُ ذَلِكَ لَهُ ثُمَّ تَنَاوَلَنِي يَمِينُهُ

He^{-saww} chose the modesty to his^{-saww} Lord^{-azwj}. And when asked for anything he^{-saww} never said, 'No', at all. He^{-saww} would say: 'If I^{-saww} had it I^{-saww} would give it'. And if was not available, he^{-saww} would say: 'It would come', and whenever Allah^{-azwj} Gave anything at all he^{-saww} would hand it over to him, to the extent that if the man has been Given the Paradise, which Allah^{-azwj} would submit to him^{-saww}, then he^{-saww} would give it to him by his^{-saww} own hands'.

وَ قَالَ وَ إِنْ كَانَ صَاحِبُكُمْ لَيَجْلِسُ جَلْسَةَ الْعَبْدِ وَ يَأْكُلُ إِحْلَةَ الْعَبْدِ وَ يُطْعِمُ النَّاسَ خُبْرَ الْبُرِّ وَ اللَّحْمَ وَ يَرْجِعُ إِلَى أَهْلِهِ فَيَأْكُلُ الْخُبْرَ وَ الزَّيْتِ وَ إِنْ كَانَ لَيَسْتَتِرِي الْقَمِيصَ السُّبُلَانِي ثُمَّ يُخَيِّرُ غَلَامَهُ خَيْرَهَا ثُمَّ يَلْبَسُ الْبَاقِي

And said: 'Your Master (Amir-Al-Momineen^{-asws}) used to sit like the sitting of the slave, and eat like the eating of the slave, and would feed the people good bread and the meat and would return to his^{-asws} family to eat bread with oil. And if he^{-asws} were to buy *Al-Sunbulany* shirt, then he^{-asws} would give his^{-asws} slave the choice of the better one, then would wear the remaining one.

فَإِذَا جَارَ أَصَابِعُهُ فَطَعَهُ وَ إِذَا جَارَ كَعْبُهُ حَدَفَهُ وَ مَا وَرَدَ عَلَيْهِ أَمْرَانِ قَطُّ كِلَاهُمَا لِلَّهِ رِضًا إِلَّا أَخَذَ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ لَقَدْ وَبَّى النَّاسَ خَمْسَ سِنِينَ فَمَا وَضَعَ أَجْرَةً عَلَى أَجْرَةٍ وَ لَا لَبَنَةً عَلَى لَبَنَةٍ وَ لَا أَقْطَعَ قَطِيعَةً وَ لَا أَوْزَتْ بَيْضَاءَ وَ لَا حُمْرَاءَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ فَضَلَّتْ مِنْ عَطَايَاهُ أَرَادَ أَنْ يَبْتَنَعَ لِأَهْلِهِ بِهَا خَادِمًا

If he^{-asws} would find a little excess he^{-asws} would withdraw it, and if his^{-asws} would feel that his heel^{-asws} had exceeded he^{-asws} would have removed it. No two matters would be referred to him^{-asws} at all for the sake of Allah^{-azwj} except that he^{-asws} would opt for the more difficult one upon his^{-asws} body, and he^{-asws} was the ruler of the people for five years but did not place a brick upon a brick, and did not build a construction upon a construction, and did not acquire a piece of land, and did not leave a legacy behind him, white or red except for seven hundred Dirhams as a gifts, intending that he^{-asws} would buy a servant for his^{-asws} Family.

وَ مَا أَطَاقَ أَحَدٌ عَمَلَهُ لَقَدْ كَانَ عَلَيَّ بَنُ الْحُسَيْنِ عَ لَيَنْظُرُ فِي الْكِتَابِ مِنْ كُتُبِ عَلَيٍّ عَ فَيَضْرِبُ بِهِ الْأَرْضَ وَ يَقُولُ مَنْ يُطِيقُ هَذَا

No one could bear any of his works, and Ali^{-asws} Bin Al-Husayn^{-asws} used to look into a Book from the Books of Ali^{-asws}, so he^{-asws} would strike the ground with it and would say: 'Who can endure this?'¹⁴⁹

117 كَأ، الكافي العِدَّة عَنْ سَهْلِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ جَبْرِئِيلَ عَ أَتَى رَسُولَ اللَّهِ ص فَخَبَّرَهُ وَ أَشَارَ عَلَيْهِ بِالتَّوَّاضِعِ وَ كَانَ لَهُ نَاصِحًا فَكَانَ رَسُولُ اللَّهِ ص يَأْكُلُ إِكْلَةَ الْعَبْدِ وَ يَجْلِسُ جَلْسَةَ الْعَبْدِ تَوَاضِعًا لِلَّهِ تَبَارَكَ وَ تَعَالَى

'Al-Kafi' - A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammaad Bin Usman from Ali Bin Mugheira who said:

I heard Abu Abdullah^{-asws} saying that: 'Jibraeel^{-as} came to the Rasool^{-saww} Allah^{-azwj} giving the option and indicating to him^{-saww} for the humbleness and was advising him^{-saww}. The Rasool^{-saww} Allah^{-azwj} used to eat like the eating of the slave and sit like the sitting of the slave being humble to Allah^{-azwj} Blessed and Exalted.

ثُمَّ أَتَاهُ عِنْدَ الْمَوْتِ مِفَاتِيحُ خَزَائِنِ الدُّنْيَا فَقَالَ هَذِهِ مِفَاتِيحُ خَزَائِنِ الدُّنْيَا بَعَثَ بِهَا إِلَيْكَ رَبُّكَ لِيَكُونَ لَكَ مَا أَقَلَّتِ الْأَرْضُ مِنْ غَيْرِ أَنْ يَنْقُصَكَ شَيْئًا فَقَالَ رَسُولُ اللَّهِ ص فِي الرَّفِيقِ الْأَعْلَى

Then he^{-saww} was given (by Jibraeel) at the time of his^{-saww} death, the Keys of the treasures of the world. He (Jibraeel) said: 'These are the Keys of the treasures of the world which your^{-saww} Lord^{-azwj} has Sent to you^{-saww} so that there will be for you all that is carried by the earth without any reduction of anything'. The Rasool^{-saww} Allah^{-azwj} said: 'I^{-saww} (want to be) among the exalted friends'¹⁵⁰.

¹⁴⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 116

¹⁵⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 117

118 ك، الكافي سهل عن ابن فضال عن علي بن عقيب عن عبد المؤمن الأنصاري عن أبي عبد الله ع قال قال رسول الله ص عرضت علي بطحاء مكة ذهباً فقلت يا رب لا ولكن أشبع يوماً وأجوع يوماً فإذا شبعت حمدتك وشكرتك وإذا جعت دعوتك وذكرتك

‘Al-Kafi’ - Sahl, from Ibn Fazal, from Ali Bin Aqaba, from Abdul Momin Al Ansary,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Bat’ha of Makkah was presented to me^{-saww} as gold, but I^{-saww} said: ‘O Lord^{-azwj}! No, but I^{-saww} (would like to be) satiated one day, and hungry one day. When I^{-saww} am satiated I^{-saww} shall praise You^{-azwj} and thank You^{-azwj}, and when hungry, I^{-saww} shall supplicate to You^{-azwj} and mention You^{-azwj}’’.¹⁵¹

119 ك، الكافي علي عن أبيه عن ابن أبي عمير عن ابن هيثم وغيره عن أبي عبد الله ع قال: ما كان شيء أحب إلي رسول الله ص من أن يظل خائفاً جائعاً في الله عز وجل

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham and someone else, who has narrated the following:

Abu Abdullah^{-asws} said: ‘There was nothing more beloved to the Rasool Allah^{-saww} than to remain fearful and hungry for the Sake of Allah^{-azwj} Mighty and Majestic’’.¹⁵²

120 ك، الكافي العدة عن ابن عيسى عن علي بن الحكم عن أبي المغراء عن زيد الشحام عن عمرو بن سعيد بن هلال عن أبي عبد الله ع قال: إياك أن تطمخ نفسك إلى من فوقك وكفى بما قال الله عز وجل لرسول الله ص فلا تُعجبك أموالهم ولا أولادهم وقال الله عز وجل لرسوله ولا تمدن عينيك إلى ما متعنا به أزواجاً منهم زهرة الحياة الدنيا

‘Al-Kafi’ - The number, from Ibn Isa, from Ali Bin Al Hakam, from Abu Al Magra, from Zayd Al Haham, from Amro Bin Saeed Bin Hilal,

‘From Abu Abdullah^{-asws} having said: ‘Beware of craving the desires of yourself to the ones above you and suffice with what Allah^{-azwj} Mighty and Majestic Said to Rasool-Allah^{-saww}: **So do not let their wealth or their children fascinate you [9:55].** And He^{-azwj} Said: **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131].**

فإن خفت شيئاً من ذلك فادكّر عيش رسول الله ص فإما كان قوته الشعير و حلواؤه التمر و وقوده السعف إذا وجدته

If you fear anything from that, then remember the life of Rasool-Allah^{-saww}, and it was so that his^{-asws} staple diet was from the barley, and his^{-saww} sweet was from the dates, and his^{-saww} fuel was from foliage leaves when he^{-saww} could find it’’.¹⁵³

121 ك، الكافي محمد بن يحيى عن أحمد بن محمد بن عمر بن عبد العزيز عن جميل عن أبي عبد الله ع قال: كان رسول الله ص يقيم لحظاته بين أصحابه ينظر إلى ذا و ينظر إلى ذا بالسوية

¹⁵¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 118

¹⁵² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 119

¹⁵³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 120

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to apportion his^{-saww} glances between his^{-saww} companions. He^{-saww} would look at that one and look at that one with the equality’¹⁵⁴.

122 ك، الكافي مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَلَّمَ رَسُولُ اللَّهِ ص الْعِبَادَ بِكُنْهِ عَقْلِهِ قَطُّ قَالَ رَسُولُ اللَّهِ ص إِنَّا مَعَشَرُ الْأَنْبِيَاءِ أُمِرْنَا أَنْ نَكَلِّمَ النَّاسَ عَلَى قَدْرِ عَقُولِهِمْ

‘Al-Kafi’ - Muhammad, from Ahmad, from Ibn Fazal, from one of our companions who said,

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} did not speak to the servants in accordance with his^{-saww} own level of intellect at all. Rasool-Allah^{-saww} said: ‘We^{-as}, the community of the Prophets^{-as}, we^{-as} are Commanded to speak to the people in accordance to their intellects’¹⁵⁵.

123 ين، كتاب حسين بن سعيد و النوادر حماد عن العرقوفي عن أبي بصير عن أبي عبد الله ع قَالَ بَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ عِنْدَهُ عَائِشَةُ فَاسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَقَالَ رَسُولُ اللَّهِ ص بِئْسَ أَخُو الْعَشِيرَةِ وَ قَامَتْ عَائِشَةُ فَدَخَلَتْ الْبَيْتَ وَ أَدْنَى لَهُ رَسُولُ اللَّهِ ص فَدَخَلَ

The book of Huseyn Bin Naeem and ‘Al Nawadir’ - Hamad, from Aqarquqy, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘While Rasool-Allah^{-saww} had Ayesha in his^{-saww} presence one day, a man sought permission (to see him^{-saww}). Rasool-Allah^{-saww} said: ‘The worst brother of the clan’, and Ayesha stood up and entered the house, and Rasool-Allah^{-saww} gave permission to him, and he entered.

فَأَقْبَلَ رَسُولُ اللَّهِ ص عَلَيْهِ حَتَّى إِذَا فَرَغَ مِنْ حَدِيثِهِ خَرَجَ فَقَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ بَيْنَا أَنْتَ تَذْكُرُهُ إِذْ أَقْبَلْتَ عَلَيْهِ بِوَجْهِكَ وَ بَشْرِكَ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِنَّ مِنْ أَشَرِّ عِبَادِ اللَّهِ مَنْ يُكْرَهُ مُجَالَسَتُهُ لِفَحْشِيهِ

Rasool-Allah^{-saww} faced towards him until when he was free from discussing and went out. Ayesha said to him^{-saww}, ‘O Rasool-Allah^{-saww}! While you^{-saww} were mentioning him, then you^{-saww} faced towards him with your^{-saww} face and you^{-saww} smile?’ Rasool-Allah^{-saww} said to her: ‘From the vilest of the servants of Allah^{-azwj} is one whose sitting is disliked due to his obscenities’¹⁵⁶.

124 ين، كتاب حسين بن سعيد و النوادر مُحَمَّدٌ بْنُ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الصَّيْقَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَرَّتْ بِرَسُولِ اللَّهِ ص امْرَأَةٌ بَذِيَّةٌ وَ هُوَ يَأْكُلُ فَقَالَتْ يَا مُحَمَّدُ إِنَّكَ لَتَأْكُلُ الْعَبْدَ وَ تَجْلِسُ جُلُوسَهُ فَقَالَ لَهَا وَجْهِكَ وَ أَيْ عَبْدُ عَبْدِي

The book of Huseyn Bin Naeem and ‘Al Nawadir’ - Muhammad Bin Sinan, from Ibn Muskan, from Al Sayqal,

‘From Abu Abdullah^{-asws} having said: ‘An offensive woman passed by Rasool-Allah^{-saww} while he^{-saww} was eating and she said, ‘O Rasool-Allah^{-saww}! You^{-saww} are eating the eating of the slave

¹⁵⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 121

¹⁵⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 122

¹⁵⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 123

and sitting his sitting'. He^{-saww} said to her: 'Woe be unto you! And which slave is more of a slave than I^{-saww} am (to Allah^{-azwj})?'

قَالَتْ إِنَّمَا لَا فَتَنَاوَلْنِي لُقْمَةً مِنْ طَعَامِكَ فَتَنَاوَلَهَا رَسُولُ اللَّهِ ص لُقْمَةً مِنْ طَعَامِهِ فَقَالَتْ لَا وَاللَّهِ إِلَّا إِلَيَّ مِنْ فَيْكِ

She said, 'But will you^{-saww} not give me a morsel from your^{-saww} meal?' Rasool-Allah^{-saww} gave her a morsel from his^{-saww} meal. She said, 'No, by Allah^{-azwj}, only to my mouth from your^{-saww} mouth'.

قَالَ فَأَخْرَجَ اللُقْمَةَ مِنْ فِيهِ فَتَنَاوَلَهَا إِثَّاهَا فَكَلَّتْهَا

He^{-asws} said: 'He^{-saww} extracted the morsel from his^{-saww} mouth and gave it to her, and she ate it'.

قَالَ أَبُو عَبْدِ اللَّهِ ع فَمَا أَصَابَتْ بَدَأَ [بَدَأَ] حَتَّى فَارَقَتْ الدُّنْيَا

Abu Abdullah^{-asws} said: 'She was not hit by any illness until she separated from the world'¹⁵⁷

125 ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن ابن سينان عن أبي عبد الله ع قال: إِنَّ النَّبِيَّ ص كَانَ قُوَّةَ الشَّعِيرِ مِنْ غَيْرِ أَذِم

The book of Huseyn Bin Naeem and 'Al Nawadir' - Ibn Abu Umeyr, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww}, his^{-saww} daily subsistence was the barley from without any sauce''¹⁵⁸

126 ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن عميرة عن ابن مسكان عن عمارة بن حيَّان قال قال أبو عبد الله ع إِنَّ رَسُولَ اللَّهِ ص أَتَتْهُ أُخْتُ لَهُ مِنَ الرِّضَاعَةِ فَلَمَّا أَنْ نَظَرَ إِلَيْهَا سُرَّ بِهَا وَ بَسَطَ رِجْلَهُ لَهَا فَاجْلَسَهَا عَلَيْهِ ثُمَّ أَقْبَلَ يُحَدِّثُهَا وَ يَضْحَكُ فِي وَجْهِهَا ثُمَّ قَامَتْ فَذَهَبَتْ

The book of Huseyn Bin Naeem and 'Al Nawadir' - The book of Husyn Bin Naeem and 'Al Nawadir' - Fazalat, from Ibn Umeyra, from Ibn Muskan, from Amar Bin Hayan who said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww}, a sister of his^{-saww} from breastfeeding came to him^{-saww}. When he^{-saww} looked at her he^{-saww} was cheered by her and spread out his^{-saww} cloak for her, for her to sit upon it. Then he^{-saww} faced discussing with her and smiled in her face. Then she arose and went.

ثُمَّ جَاءَ أَخُوهَا فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا فَقِيلَ يَا رَسُولَ اللَّهِ صَنَعْتَ بِأُخْتِهِ مَا لَمْ تَصْنَعْ بِهِ وَ هُوَ رَجُلٌ فَقَالَ لِأَنَّهَا كَانَتْ أَبْرَ بِأُخْتِهَا مِنْهُ

Then her brother came, but he^{-saww} did not deal with him what he^{-saww} had dealt with her. It was said, 'O Rasool-Allah^{-saww}! You^{-saww} dealt with your^{-saww} sister what you^{-saww} did not do with him, and he is a man?' He^{-saww} said: 'Because she was more righteous with her father than him''¹⁵⁹

¹⁵⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 124

¹⁵⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 125

¹⁵⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 126

127 ين، كتاب حسين بن سعيد و النوادر فضالة عن أبان عن عبد الله بن طلحة عن أبي عبد الله ع قال: استقبل رسول الله ص رجل من بني فهد و هو يضرب عبداً له و العبد يقول أعوذ بالله فلم يفلح الرجل عنه فلما أبصر العبد رسول الله ص قال أعوذ بمحمد فأقبح عنه الضرب

The book of Husyen Bin Naeem and 'Al Nawadir' - Fazalat, from Aban, from Abdullah Bin Talha,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} welcomed a man from the clan of Fahd and he hit a slave of his, and the slave said, 'I seek Refuge with Allah^{-azwj}'. But the man did not stop from him. When the slave saw Rasool-Allah^{-saww}, said, 'I seek Refuge with Muhammad^{-saww}'. He stopped the hitting from him.

فقال رسول الله ص يتعوذ بالله فلا تعيده و يتعوذ بمحمد فتعيده و الله أحق أن يجاز عايدته من محمد فقال الرجل هو خير لوجه الله فقال رسول الله ص و الذي بعثني بالحق نبياً لو لم تفعل لواقع وجهك حر النار

Rasool-Allah^{-saww} said: 'He sought Refuge with Allah^{-azwj} you did not help him? And he sought refuge with Muhammad^{-saww}, so you help him? And Allah^{-azwj} is more rightful that He^{-azwj} Protects from than Muhammad^{-saww} does'. The man said, 'He is free for the Sake of Allah^{-azwj}'. Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}, if you had not done so, your face would have fallen in the heat of the Fire'.¹⁶⁰

128 ين، كتاب حسين بن سعيد و النوادر فضالة عن أبان بن عثمان عن سلمة بن أبي حفص عن أبي عبد الله ع عن جابر قال: مر رسول الله ص بالسوق و أقبل يريد العالية و الناس يكتنفه فمر بجدي أسك على مذبلة ملقى و هو ميت فأخذ بأذنيه فقال أياكم يحب أن يكون هذا له بدرهم قالوا ما يحب أنه لنا بشيء و ما نصنع به

The book of Husyen Bin Naeem and 'Al Nawadir' - Fazalat, from Aban Bin Usman, from Salma Bin Abu Hafs,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Jabir who aid, 'Rasool-Allah^{-saww} passed by the market intending the uphill slope and the people surrounded him^{-saww}. He^{-saww} passed by a young goat with an ear cut off thrown upon a rubbish dump and it was dead. He^{-saww} grabbed it by its ear and said: 'Which of you would like this to happen to be for him for a Dirham?'

قال أفتحبون أنه لكم قالوا لا حتى قال ذلك ثلاث مرات فقالوا و الله لو كان حياً كان عيباً فكيف و هو ميت فقال رسول الله ص إن الدنيا على الله أهون من هذا عليكم

He^{-saww} said: 'Would you like for it to be for you?' They said, 'No', to the extent that he^{-saww} said it three times. They said, 'By Allah^{-azwj}! If it was alive, it would be faulted, so how can it be while dead?' Rasool-Allah^{-saww} said: 'The world is lesser unto Allah^{-azwj} that this (dead goat) is unto you all'.¹⁶¹

¹⁶⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 127

¹⁶¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 128

129 ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنِ ابْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ دَخَلَ عَلَى النَّبِيِّ ص رَجُلٌ وَهُوَ عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي جِسْمِهِ وَوَسَادَةٌ لَيْفٌ قَدْ أَثَرَتْ فِي خَدِّهِ فَجَعَلَ يَمْسَحُ وَيَقُولُ مَا رَضِي بِهَذَا كِسْرَى وَ لَا فَيَصْرُ إِهْمُ يَنَامُونَ عَلَى الْحَرِيرِ وَ الدِّينَاجِ وَ أَنْتَ عَلَى هَذَا الْحَصِيرِ

The book of Husyen Bin Naeem and 'Al Nawadir' - Al Nazar, from Ibn Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'A man came to the Prophet^{-saww} and he^{-saww} was upon a straw mat which had left marks in his^{-saww} side, and a pillow of fibre had left marks upon his^{-saww} cheek. He went on to wipe it and said, 'Neither Chorsroe nor Caesar would be pleased with this. They are sleeping upon the silk and the brocade (and) you^{-saww} are upon this straw mat?'

قَالَ فَقَالَ رَسُولُ اللَّهِ ص لَأَنَا خَيْرٌ مِنْهُمَا وَ اللَّهُ لَأَنَا أَكْرَمُ مِنْهُمَا وَ اللَّهُ مَا أَنَا وَ الدُّنْيَا إِنَّمَا مَثَلُ الدُّنْيَا كَمَثَلِ رَاكِبٍ مَرَّ عَلَى شَجَرَةٍ وَ هَا فِيْءٌ فَاسْتَظَلَّ تَحْتَهَا فَلَمَّا أَقْبَلَ مَالَ الظِّلُّ عَنْهَا ارْتَحَلَ فَذَهَبَ وَ تَرَكَهَا

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Because I^{-saww} am better than both of them, by Allah^{-azwj}! Because I^{-saww} am more prestigious than both of them by Allah^{-azwj}! What have I^{-saww} got to do with the world? But rather an example of the world is like an example of a rider passing by a tree and had leaves for it, so he shades under it. When the shade declines, he departs and goes away and leaves it (behind)'.¹⁶²

130 ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ عَاصِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص جَاءَنِي مَلَكٌ فَقَالَ يَا مُحَمَّدُ رُبُّكَ يُغْرِثُكَ السَّلَامَ وَ يَقُولُ لَكَ إِن شِئْتَ جَعَلْتُ لَكَ بَطْحَاءَ مَكَّةَ رَضْرَاضَ ذَهَبٍ

The book of Husyen Bin Naeem and 'Al Nawadir' - Al Nazar, from Aasim, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'An Angel came to me^{-saww} and said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww}: "If you^{-saww} desire, I^{-azwj} can Make the pebbles of the plains of Makkah a gold'.

قَالَ فَرَفَعَ النَّبِيُّ ص رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ يَا رَبِّ أَشْبِعْ يَوْمًا فَأَحْذُكَ وَ أَجُوعُ يَوْمًا فَأَسْأَلُكَ

He^{-asws} said: 'The Prophet^{-saww} raised his^{-saww} head towards the sky and said: 'O Lord^{-azwj}! I^{-saww} (would like to be) satiated one day and praise You^{-azwj}, and be hungry one day and ask You^{-azwj}'.¹⁶³

131 ين، كتاب حسين بن سعيد و النوادر بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ عَمِّهِ بَشِيرِ النَّبَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَدِمَ أَعْرَابِيٌّ النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ تُسَابِقُنِي بِنَاقَتِكَ هَذِهِ فَسَابِقُهُ فَسَبَقَهُ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ ص إِنَّكُمْ رَفَعْتُمُوهَا فَأَحَبَّ اللَّهُ أَنْ يَضَعَهَا إِنَّ الْجِبَالَ تَطَاوَلَتْ لِسَفِينَةِ نُوحٍ ع وَ كَانَ الْجُودِيُّ أَشَدَّ تَوَاضَعًا فَحَبَّ اللَّهُ بِهَا الْجُودِي [فَحَطَّ اللَّهُ بِهَا عَلَى الْجُودِي]

¹⁶² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 129

¹⁶³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 130

The book of Husyen Bin Naeem and 'Al Nawadir' - One of our companions, from Ali Bin Shajrah, from his uncle Bashir Al Nabal,

'From Abu Abdullah^{-asws} having said: 'A Bedouin came to the Prophet^{-saww} and said: 'O Rasool-Allah^{-saww}! Race me with this she-camel of yours^{-saww}'. He^{-saww} raced him and he^{-saww} preceded the Bedouin. Rasool-Allah^{-saww} said: 'You raise it and Allah^{-azwj} Loved to Drop it. The mountains were tall for the ship of Noah^{-as}, and Al-Judy was intensely humble, so Allah^{-azwj} Loved Al Judy with it''.¹⁶⁴

132 ين، كتاب حسين بن سعيد و النوادر صفوان بن يحيى عن النضرى عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص يَتُوبُ إِلَى اللَّهِ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ كَانَ يَقُولُ أَتُوبُ إِلَى اللَّهِ

The book of Husyen Bin Naeem and 'Al Nawadir' - Safwan Bin Yahya, from Al Nazary,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} repented to Allah^{-azwj} seventy timed during every day from without having sinned. He^{-saww} was saying: 'I^{-saww} am repenting to Allah^{-azwj}'.¹⁶⁵

133 محص، التمحيص عن ابن أبي يعفور قال سمعت أبا عبد الله ع يقول إن رجلاً من الأنصار أهدى إلى رسول الله ص صاعاً من رطب فقال رسول الله ص للخدام التي جاءت به ادخلي فانظري هل تجدين في البيت فصعة أو طبقة فتأتي به

'Al Tamhees' - From Ibn Abu Yafour who said,

'I heard Abu Abdullah^{-asws} saying: 'A man from the Helpers gifted a Sa'a (unit of measurement) of dates to Rasool-Allah^{-saww}, so Rasool-Allah^{-saww} said to the maid who had come with it: 'Enter and look, can you find a bowl or a saucepan, so come with it'.

فَدَخَلَتْ ثُمَّ خَرَجَتْ إِلَيْهِ فَقَالَتْ مَا أَصَبْتُ فَصْعَةً وَ لَا طَبَقاً فَكَنَسَ رَسُولُ اللَّهِ ص بِثَوْبِهِ مَكَاناً مِنَ الْأَرْضِ ثُمَّ قَالَ لَهَا ضَعِيهِ هَاهُنَا عَلَى الْخَضِيضِ ثُمَّ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ مِثْقَالَ جَنَاحِ بُعُوضَةٍ مَا أُعْطِيَ كَافِراً وَ لَا مُنَافِقاً مِنْهَا شَيْئاً

She entered then came out to him^{-saww} and said, 'I neither found a bowl nor a saucepan'. Rasool-Allah^{-saww} swept a place from the ground with his^{-saww} cloth, then said to her: 'Place it over here upon the pebbles', then said: 'By the One^{-azwj} is Whose Hand is my^{-saww} soul! If the world had equated to the weight of a wing of a fly in the Presence of Allah^{-azwj}, He^{-azwj} would have neither Given it to a Kafir nor a hypocrite anything from it''.¹⁶⁶

134 نَحَج، نَحَجِ الْبَلَاغَةِ إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّدًا ص لِإِحْزَارِ عِدَّتِهِ وَ تَمَامِ بُيُوتِهِ مَأْخُوداً عَلَى النَّبِيِّينَ مِثْقَالُهُ مَشْهُورَةٌ بِمَنَافَتِهِ كَرِيمًا مِيلَادُهُ

Nahj (Al-Balagah) – 'Allah^{-azwj} the Glorious Sent Muhammad^{-saww} to Accomplish His^{-azwj} number, and Complete his^{-azwj} Prophet-hood, Took His^{-azwj} Covenant upon the Prophets^{-as}, Made his^{-saww} signs to be well-known, and his^{-saww} birth honourable''.¹⁶⁷

¹⁶⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 131

¹⁶⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 132

¹⁶⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 133

¹⁶⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 134

135 **نَحْج، نَحْجِ** الْبَلَاغَةُ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا صَ شَهِيدًا وَ بَشِيرًا وَ نَذِيرًا خَيْرَ الْبَرِيَّةِ طِفْلًا وَ أَنْجَبَهَا كَهْلًا أَطْهَرَ الْمُطَهَّرِينَ شَيْمَةً وَ أَجْوَدَ الْمُسْتَمَطْرِينَ دِيَمَةً

Nahj (Al-Balagah) – ‘Until Allah^{-azwj} Sent Muhammad^{-saww} as a witness, and a giver of glad tidings, and a warner, best of the created beings as a child, and most chaste as grown-up, cleanest of the clean in conduct, and the most generous of the givers when approached’.¹⁶⁸

136 **نَحْج، نَحْجِ** الْبَلَاغَةُ وَ لَقَدْ كَانَ فِي رَسُولِ اللَّهِ صَ كَافٍ لَكَ فِي الْأُسُوءَةِ وَ دَلِيلٌ لَكَ عَلَى دَمِّ الدُّنْيَا وَ عَيْبِهَا وَ كَثْرَةِ مَخَايِبِهَا وَ مَسَاوِيهَا إِذْ قُبِضَتْ عَنْهُ أَطْرَافُهَا وَ وَطِئَتْ لَعْنُهُ أَكْنَافُهَا وَ قُطِمَ مِنْ رِضَاعِهَا وَ رُويَ عَنْ رِجْلِهَا وَ سَاقِهَا إِلَى قَوْلِهِ عَ قَتَّاسُ بْنُ يَكْثَ

Nahj (Al-Balagah) – ‘Certainly, in Rasool-Allah^{-saww} was sufficient example for you and evidence for you upon the condemnation of the word and its faults, and a lot of its disgraces and its evils. When its ends are straitened from it and it is folded out for others, and deprived from its milk and turned away from its adornments’ – and continued it up to he^{-asws} said:

الْأَطْهَرُ الْأَطْيَبُ صَ فَإِنَّ فِيهِ أُسُوءَةً لِمَنْ تَأَسَّى وَ عَزَاءٌ لِمَنْ تَعَزَّى وَ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ تَعَالَى الْمُتَأَسِّي بِنَبِيِّهِ صَ وَ الْمُفْتَنُّ لِأَثَرِهِ فَضْمٌ الدُّنْيَا فَضْمًا وَ لَمْ يُعْرِضْهَا طَرْفًا أَهْضَمَ أَهْلُ الدُّنْيَا كَشْحًا وَ أَحْصَهُمْ مِنَ الدُّنْيَا بَطْنًا

‘You should follow your Prophet^{-saww}, the pure, the chaste. In him^{-saww} is the example for the follower, and the consolation for the seeker of consolation. The most beloved person before Allah^{-azwj} is he who follows His^{-azwj} Prophet^{-saww} and who treads in his footsteps. He took the least (share) from this world and did not take a full glance at it. Of all the people of the world he was the least satiated and the emptiest of stomach.

عُرِضَتْ عَلَيْهِ الدُّنْيَا فَأَبَى أَنْ يَقْبَلَهَا وَ عَلِمَ أَنَّ اللَّهَ سُبْحَانَهُ أَبْغَضَ شَيْئًا فَأَبْغَضَهُ وَ حَقَّرَ شَيْئًا فَحَقَّرَهُ وَ صَغَّرَ شَيْئًا فَصَغَّرَهُ وَ لَوْ لَمْ يَكُنْ فِينَا إِلَّا حُبْنًا مَا أَبْغَضَ اللَّهُ وَ تَعَظَّمْنَا مَا صَغَّرَ اللَّهُ لَكَفَى بِهِ شِقَاقًا لِلَّهِ وَ مُحَادَّةً عَنْ أَمْرِ اللَّهِ

The world was offered to him but he refused to accept it. When he knew that Allah^{-azwj}, the Glorified, Hated a thing, he^{-saww} too hated it; when Allah^{-azwj} Held a thing low, he too held it low; when Allah^{-azwj} Held a thing small, he^{-saww} too held it small. If there does not happen to be in us except we love what Allah^{-azwj} Hate, and reverence of what Allah^{-azwj} Belittles, it would suffice by it as discord with Allah^{-azwj} and a transgression from the Commands of Allah^{-azwj}.

وَ لَقَدْ كَانَ رَسُولُ اللَّهِ صَ يَأْكُلُ عَلَى الْأَرْضِ وَ يَجْلِسُ جَلْسَةَ الْعَبْدِ وَ يَخْصِفُ بِيَدِهِ نَعْلَهُ وَ يَرْفَعُ بِيَدِهِ ثَوْبَهُ وَ يَرْكَبُ الْحِمَارَ الْعَارِي وَ يُرْدِفُ خَلْفَهُ وَ يَكُونُ السِّتْرَ عَلَى بَابِ بَيْتِهِ فَتَكُونُ فِيهِ التَّصَاوِيرُ فَيَقُولُ يَا فُلَانَةُ لَا حَدَى أَزْوَاجِهِ عَيْبِيهِ عَنِّي فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَ رَحَارِهَا

The Prophet^{-saww} used to (sit and) eat on the ground, and sit like a slave. He^{-saww} repaired his^{-saww} shoe with his^{-saww} own hands, and patched his^{-saww} clothes with his^{-saww} own hands. He^{-saww} would ride an unsaddled ass and would seat someone behind him^{-saww}. If there was a curtain on his door with pictures on it, he^{-saww} would say to one of his^{-saww} wives. ‘O so and so! Take it away out of my^{-saww} sight because if I^{-saww} look at it I^{-saww} recall the world and its allurements’.

¹⁶⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 135

فَأَعْرَضَ عَنِ الدُّنْيَا بِقُلُوبِهِ وَأَمَاتَ ذِكْرَهَا مِنْ نَفْسِهِ وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشاً وَلَا يَتَعَقِّدَهَا قَرَاراً وَلَا يَرْجُو فِيهَا مُقَاماً فَأَخْرَجَهَا مِنَ النَّفْسِ وَأَشْخَصَهَا عَنِ الْقَلْبِ وَغَيَّبَهَا عَنِ الْبَصَرِ وَكَذَلِكَ مَنْ أَبْغَضَ شَيْئاً أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ وَأَنْ يُذَكَّرَ عِنْدَهُ

Thus, he^{-saww} removed his heart from this world and destroyed its remembrance from his^{-saww} mind. He^{-saww} loved that its allurements should remain hidden from his^{-saww} eye so that he should not secure good dress from it, should not regard it a place of stay and should not hope to live in it. Consequently, he^{-saww} removed it from his mind, let it go away from his^{-saww} heart and kept it hidden from his^{-saww} eyes, just as a person who hates a thing hates to look at it or to hear about it.

وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ ص مَا يَدُلُّكَ عَلَى مَسَاوِي الدُّنْيَا وَغُيُوبِهَا إِذْ جَاعَ فِيهَا مَعَ خَاصَّتِهِ وَزُوَيْتَ عَنْهُ زَخَائِفُهَا مَعَ عَظِيمِ زُلْفَتِهِ فَلْيَنْظُرْ نَاطِلٌ بِعَقْلِهِ أَكْرَمَ اللَّهُ مُحَمَّدًا ص بِذَلِكَ أَمْ أَهَانَهُ فَإِنْ قَالَ أَهَانَهُ فَقَدْ كَذَبَ وَالْعَظِيمِ وَإِنْ قَالَ أَكْرَمَهُ فَلْيَعْلَمْ أَنَّ اللَّهَ قَدْ أَهَانَ غَيْرَهُ حَيْثُ بَسَطَ الدُّنْيَا لَهُ وَزَوَّاهَا عَنْ أَقْرَبِ النَّاسِ مِنْهُ

Certainly, there was in Rasool-Allah^{-saww} all that would apprise you of the evils of this world and its defects, namely that he^{-saww} remained hungry along with his^{-saww} special companions, and despite his tremendous station and nearness (to Allah), the allurements of the world remained remote from him. Now, one should see with one's intelligence whether Allah^{-azwj} Honoured Muhammad^{-saww} as a result of this or disgraced him^{-saww}. If he says that Allah Disgraced him^{-saww}, he certainly lies and perpetrates a great untruth. If he says Allah^{-azwj} honoured him^{-saww}, he should know that Allah^{-azwj} Dishonoured the others when He^{-azwj} Extended the (benefits of the) world for him but Held them away from him^{-saww} who was the nearest to Him^{-azwj} of all people.

فَتَأْسَى مُتَأْسِي بَنِيهِ وَافْتَضَّ أَثَرَهُ وَوَجَّ مَوْجُهُ وَإِلَّا فَلَا يَأْمَنُ الْهَلَكَةَ فَإِنَّ اللَّهَ جَعَلَ مُحَمَّدًا ص عَلَمًا لِلْسَّاعَةِ وَمُبَشِّرًا بِالْجَنَّةِ وَ مُنْذِرًا بِالْعُقُوبَةِ خَرَجَ مِنَ الدُّنْيَا حَيِّصاً وَوَرَدَ الْآخِرَةَ سَلِيمًا لَمْ يَضَعْ حَجَرًا عَلَى حَجَرٍ حَتَّى مَضَى لِسَبِيلِهِ وَأَجَابَ دَاعِيَ رَبِّهِ فَمَا أَعْظَمَ مِنْهُ اللَّهُ عِنْدَنَا حِينَ أَنْعَمَ عَلَيْنَا بِهِ سَلَفًا نَنْتَعِهِ وَ قَائِدًا نَطْلُقُ عَقِبَهُ

Therefore, one should follow His^{-azwj} Prophet^{-saww}, tread in his^{-saww} footsteps and enter through his^{-saww} entrance. Otherwise, he will not be safe from ruin. Certainly, Allah^{-azwj} made Muhammad^{-saww} a sign for the Day of Qiyamah, a conveyor of tidings for Paradise and a warner of His^{-azwj} Retribution.¹⁶⁹

137 ع، علل الشرائع ابن الوليد عن محمد العطَّار عن الأشعري عن علي بن الرِّئان عن عبيد الله بن عبد الله الواسطي عن واصل بن سليمان أو عن دُرُسْت يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ لِمَ كَانَ رَسُولُ اللَّهِ ص يُحِبُّ الذِّرَاعَ أَكْثَرَ مِنْ حُبِّهِ لِسَائِرِ أَعْضَاءِ الشَّأَوِ

'Ilal Al-Sharaie' - Ibn Al Waleed, from Muhammad al Attar, from Al Ashari, from Ali Bin Al Rayan, from Ubeydullah Bin Abdullah Al Wasity, from Wasil Bin Suelyman, or from Dorost,

'Raising it to Abu Abdullah^{-asws}, the (the narrator) said, 'I said to him^{-asws}, 'Why did Rasool-Allah^{-saww} love the forearm more than he^{-saww} loved the rest of the body parts of the sheep?'

قَالَ فَقَالَ لِأَنَّ آدَمَ قَرَّبَ قُرْبَاناً عَنِ الْأَنْبِيَاءِ مِنْ ذُرِّيَّتِهِ فَسَمَّى لِكُلِّ نَبِيٍّ عَضْواً وَ سَمَّى لِرَسُولِ اللَّهِ ص الذَّرَاعَ فَمِنْ تَمَّ كَانَ يُحِبُّ الذَّرَاعَ وَ يَشْتَهِيهَا وَ يُحِبُّهَا وَ يُفْضِلُهَا

He (the narrator) said, 'He^{-asws} said: 'Because Adam^{-as} offered an offering on behalf of the Prophets^{-as} from his^{-as} offspring, and he^{-as} named each part of a Prophet^{-saww}, and named the forearm for Rasool-Allah^{-saww}. Thus, from them on, he^{-saww} loved the forearm and desired it and loved it and preferred it'.¹⁷⁰

138 وَ فِي حَدِيثٍ آخَرَ أَنَّ رَسُولَ اللَّهِ ص كَانَ يُحِبُّ الذَّرَاعَ لِقُرْبِهَا مِنَ الْمَرْعَى وَ بُعْدِهَا مِنَ الْمَبَالِ

And in another Hadeeth – 'Rasool-Allah^{-saww} loved the forearm due to its nearness to the pasture and its remoteness from the urinary tract'.¹⁷¹

139 ير، بصائر الدرجات إبراهيم بن هاشم عن جعفر بن محمد عن القداح عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص يُحِبُّ الذَّرَاعَ وَ الْكَتِفَ وَ يَكْرَهُ الْوَرِكَ لِقُرْبِهَا مِنَ الْمَبَالِ

'Basaair Al Darajaat' - Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from Al Qadah,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} loved the forearm and the shoulder, and disliked the hip due to its nearness from the urinary tract'.¹⁷²

140 كا، الكافي محمد بن يحيى عن أحمد بن محمد بن ابن فضال عن ابن بكير عن زرارة عن أبي جعفر ع قال: كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ الذَّرَاعُ

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} used to be fascinated by the forearm (of the sheep)'.¹⁷³

141 ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إبراهيم بن حفص بن عمر العسكري بالمصبيصة من أصل كتابه عن عبد الله بن أبي عمير الأتطابي عن الحسين بن علوان الكلبي عن عمرو بن خالد الواسطي عن محمد بن زيد ابني علي عن أبيهما ع عن أبيه الحسين ع قال: كَانَ رَسُولُ اللَّهِ ص يَرْفَعُ يَدَيْهِ إِذَا ابْتَهَلَ وَ دَعَا كَمَا يَسْتَطْعِمُ الْمَسْكِينُ

'Al Amaali' of the sheykh Al Tusi - A group, from Abu Al Mufazzal, from Ibrahim Bin Hafs Bin Umar Al Askari with the margin from the original of his book, from Abdullah Bin Al Haysam Al Anmaty, from Al-Husayn Bin Ulwan Al Kalby, from Amro Bin Khalid al Wasity, from Muhammad,

'From Zayd son of Ali (Bin Al-Husayn^{-asws}), from their father^{-asws} from his^{-asws} father^{-asws} Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} raised his^{-saww} hands when he^{-saww} beseeched and supplicated, just as the beggars tend to spread them'.¹⁷⁴

¹⁷⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 137

¹⁷¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 138

¹⁷² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 139

¹⁷³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 140

¹⁷⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 141

142 ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن عبد الرحيم بن سعد عن إسماعيل بن محمد العلوي عن أبيه عن جدّه إسحاق بن جعفر عن أخيه موسى عن أبيه عن عليّ ع قال سمعت النبي ص يقول بعثت بمكارم الأخلاق ومحاسنها

‘Al Amaali’ of the sheykh Al Tusi - A group, from Abu Al Mufazzal, from Ahmad Bin Abdul Raheem Bin Sa’ad, from ismail Ibn Muhammad al Alawy, from his father, from his grandfather Is’haq Bin Ja’far, from his brother, from their forefathers,

‘From Ali^{-asws} having said: ‘I^{-asws} heard the Prophet^{-saww} saying: ‘I^{-saww} have been Sent with the most honourable of the manners and its beauties’^{.175}

143 ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد بن جعفر العلوي عن أحمد بن عبد المنعم الصيداوي عن حسين بن شداد الجعفي عن أبيه شداد بن رشيد عن عمرو بن عبد الله بن هند عن أبي جعفر ع قال قال علي بن الحسين ع إن جدّي رسول الله ص قد غفر الله له ما تقدّم من ذنبه وما تأخّر فلم يدع الاجتهاد له وتعبّد بأبي هو وأمي حتى انتفخ الساق وورم القدم وقيل له أ تفعل هذا وقد غفر الله لك ما تقدّم من ذنبك وما تأخّر قال أ فلا أكون عبداً شكوراً الخبز

‘Al Amaali’ of the sheykh Al Tusi - A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Bin Ja’far Al Alawy, from Ahmad Ibn Abdul Man’an Al Saydawi, from Husayn Bin Shadad Al Jufy, from his father Shadad Bin Rasheyd, from Amro Bin Abdullah Bin Hind,

‘From Abu Ja’far^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘My^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} had been Forgiven for him^{-saww} whatever preceded from his^{-saww} sins and what were delayed, but he^{-saww} did not leave the struggling for it and worshipped such, by my^{-asws} father^{-asws} and my^{-asws} mother^{-as}, to the extent that the leg bulged (swelled) and the foot was swollen, and it was said to him^{-saww}, ‘You^{-saww} are doing this and Allah^{-azwj} has already Forgiven for you^{-saww} whatever preceded from your^{-saww} sins and what are delayed?’ He^{-saww} said: ‘Should I^{-saww} not become a grateful slave?’ – the Hadeeth’^{.176}

144 ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن غياث بن مضع الحنجدي عن محمد بن حماد الشاشي عن خاتم الأصم عن شقيق البلخي عن أخيه من أهل العلم قال: قيل للنبي ص كيف أصبحت قال بخير من رجل لم يصبغ صائماً ولم يعد مريضاً ولم يشهد جنازة

‘Al Amaali’ of the sheykh Al Tusi - A group, from Abu Al Mufazzal, from Gayas Bin Mas’ab Al Khajandy, from Muhammad Ibn Hamad Al Shashy, from Hatim Al Asam, from Shaqeeq Al Balkhy, from the one who informed him from the people of knowledge who said,

‘It was said to the Prophet^{-saww}, ‘How is your morning?’ He^{-saww} said: ‘With better than a man who did not Fast in the morning, and did not console a sick one, and did not attend a funeral’^{.177}

145 ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إسماعيل بن موسى البجلي عن عبد الله بن عمر بن أبان عن معاوية بن هشام عن سفيان الثوري عن حبيب بن أبي ثابت عن عطاء [عطاء] عن أبي عباس قال: قيل للنبي ص كيف أصبحت قال بخير من قوم لم يشهدوا جنازة ولم يعدوا مريضاً

¹⁷⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 142

¹⁷⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 143

¹⁷⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 144

‘Al Amaali’ of the sheykh Al Tusi - A group, from Abu Al Mufazzal, from ismail Bin Musa Al Bajali, from Abdullah Ibn Umar Bin Aban, from Muawiya Bin Hisham, from Sufyan Al Sowry, from Habeeb Bin Abu Sabit, from Ata’a, from Ibn Abbas who said,

‘It was said to the Prophet^{-saww}, ‘How is your^{-saww} morning?’ He^{-saww} said: ‘Better than a people who do not attend a funeral and do not console a sick one’¹⁷⁸.

146 ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم بن أحمد عن الحسن بن علي الرضا عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي أسامة عن أبي عبد الله ع قال: قلت له بلغنا أن رسول الله ص لم يشبع من خبز ثلثة أيام قط

‘Al Amaali’ of the sheykh Al Tusi - Al-Husayn Bin Ibrahim al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim Ibn Ahmad, from Al-Hassan Bin Ali Al Zafrany, from Al barqy, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu asama,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘It has reached us that Rasool-Allah^{-saww} did not satiate from wheat bread for three days at all’.

قال فقال أبو عبد الله ع ما أكله قط قلت فأبي شيء كان يأكل قال كان طعام رسول الله ص الشعير إذا وجدته و خلوا التمر و وقوده السعف

He (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘He^{-saww} did not eat it at all’. I said, ‘Which thing did he^{-saww} eat?’ He^{-asws} said: ‘The meal of Rasool-Allah^{-saww} was the barley when he^{-saww} found it, and his^{-saww} sweet was the dates, and his^{-saww} firewood was the foliage leaves’¹⁷⁹.

147 ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن فضال عن العباس بن عامر عن أحمد بن رزق عن الفضل قال سمعت أبا جعفر ع يقول خرج رسول الله ص يريد حاجة فإذا بالفضل بن العباس قال فقال احملوا هذا الغلام خلفي قال فاعتنق رسول الله ص يديه من خلفه على الغلام ثم قال يا غلام خف الله تجده أمانك يا غلام خف الله يكفك ما سواه إلى آخر ما سياتي في باب مواعظه ص

‘Al Amaali’ of the sheykh Al Tusi - Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazal, from Al-Abbas Bin Aamir, from Ahmad Bin Rizq, from Al Fazeyl who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Rasool-Allah^{-saww} went out intended a need, and he was with Al-Fazl Bin Al-Abbas. He^{-saww} said: ‘Load this boy upon my^{-saww} back’. Then, Rasool-Allah^{-saww} hugged the boy with his^{-saww} hands, then said: ‘O boy! Fear Allah^{-azwj}, you will find Him^{-azwj} in front of you! O boy! Fear Allah^{-azwj}, He^{-azwj} will Suffice you of whatever is besides Him^{-azwj} – up to the end of what I (Majlisi) will be coming with, in the chapter of his^{-saww} advice’¹⁸⁰.

148 كا، الكافي محمد بن يحيى عن أحمد بن محمد بن علي بن الحكم عن أبي حميلة عن محمد الحلبي و زُرارة و محمد بن مسلم عن أبي جعفر و أبي عبد الله ع في قول الله عز و جل و ادكُر ربك إذا نسيت قال إذا خلف الرجل نفسه أن يستثنى فليستثن إذا ذكر

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Jameela Al Mufazzal Bin Salih, from Muhammad Al Halby, and Zurara, and Muhammad Bin Muslim,

¹⁷⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 145

¹⁷⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 146

¹⁸⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 147

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and mention your Lord when you forget [18:24]**. When the man swears, so he forgets the exclusion (to say 'If Allah^{-azwj} so Desires'), so let him (say) the exclusion when he remembers".¹⁸¹

149 ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ يَجِدْ لَهُ عِزْماً قَالَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا قَالَ لِآدَمَ ادْخُلِ الْجَنَّةَ قَالَ لَهُ يَا آدَمُ لَا تَقْرُبْ هَذِهِ الشَّجَرَةَ قَالَ وَ أَرَاهُ إِثْمَهَا فَقَالَ آدَمُ لِرَبِّهِ كَيْفَ أَقْرَبُهَا وَ لَقَدْ هَمَمْتُ بِهَا أَنَا وَ زَوْجَتِي

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Abu Ja'far Al Ahowl from Sallam Bin Al Mustaneer,

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]**. He^{-asws} said: 'When Allah^{-azwj} Mighty and Majestic Said to Adam^{-as}: "Enter the Paradise!", Said to him^{-as}: "O Adam^{-as}! **and do not go near this tree [7:19]**, and He^{-azwj} Meant him^{-as}. Adam^{-as} said to his^{-as} Lord^{-azwj}, 'How can I^{-as} go near it and You^{-azwj} have Forbidden me^{-as} from it, I^{-as} and my^{-as} wife'.

قَالَ فَقَالَ لَهُمَا لَا تَقْرُبَاهَا يَغْنِي لَا تَأْكُلَا مِنْهَا فَقَالَ آدَمُ وَ زَوْجَتُهُ نَعَمْ يَا رَبَّنَا لَا نَقْرُبُهَا وَ لَا نَأْكُلُ مِنْهَا وَ لَمْ يَسْتَشْنِيَا فِي قَوْلِهِمَا نَعَمْ فَوَكَّلَهُمَا اللَّهُ فِي ذَلِكَ إِلَى أَنْفُسِهِمَا وَ إِلَى ذُرِّيَّتِهِمَا

He^{-asws} said: 'He^{-azwj} said to both of them^{-as}: "Do not to go near it, Meaning do not eat from it'. Adam^{-as} and his^{-as} wife said: 'Yes, O our^{-as} Lord^{-azwj}, we^{-as} will not go near it, nor eat from it', and they^{-as} did not say: 'Allah^{-azwj} Willing' in both their^{-as} speeches of 'Yes'. Thus, Allah^{-azwj} Left them both to themselves, and to their memories'.

قَالَ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص فِي الْكِتَابِ وَ لَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ أَنْ لَا أَفْعَلَهُ فَلَا أَقْدِرُ عَلَى أَنْ أَفْعَلَهُ قَالَ فَلِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ أَيَّ اسْتَشْنَى مَشِيئَةَ اللَّهِ فِي فِعْلِكَ

He^{-asws} said: 'And Allah^{-azwj} Mighty and Majestic had Said to His^{-azwj} Prophet^{-saww} in the Book: **And you should not be saying for a thing, 'I will do that tomorrow' [18:23] Except, (with) 'If Allah so Desires'; [18:24]**. If you^{-saww} do not do it, then the Desire of Allah^{-azwj} would Precede with regards to it if you^{-saww} do not do it, not being able upon doing it. Thus, it was due to that, Allah^{-azwj} Mighty and Majestic Said: **and remember your Lord when you forget [18:24]**, i.e., exclude the Desire of Allah^{-azwj} in your deed".¹⁸²

150 ك، الكافي الْعِدَّةُ عَنِ الرَّبَّيْعِيِّ عَنْ أَبِيهِ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ كَانَ يَتَطَيَّبُ بِالْمِسْكِ حَتَّى يُرَى وَيَبْصُهُ فِي مَقَارِفِهِ

'Al-Kafi' - The number, from Al Barqy, from his father, from Abu Al Bakhtary,

¹⁸¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 148

¹⁸² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 149

‘From Abu Abdullah^{-asws}: ‘Rasool-Allah^{-saww} used to perfume with the musk to the extent its sparkle could be seen in his^{-saww} parting’¹⁸³.

151 كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ لِرَسُولِ اللَّهِ ص مُسَكَّةٌ إِذَا هُوَ تَوَضَّأَ أَخَذَهَا بِيَدِهِ وَ هِيَ رَطْبَةٌ فَكَانَ إِذَا خَرَجَ عَرَفُوا أَنَّهُ رَسُولُ اللَّهِ ص بِرَائِحَتِهِ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘There used to be for Rasool-Allah^{-saww} a musk holder. Whenever he^{-saww} performed ablution, he^{-saww} would grab it with his^{-saww} hands while wet. When he^{-saww} went out, it would be recognised that he^{-saww} is Rasool-Allah^{-saww} by its fragrance’¹⁸⁴.

152 كَا، الكافي الْعِدَّةُ عَنِ الزُّهْرِيِّ عَنْ نُوْحٍ بْنِ شُعَيْبٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ يُرَى وَبِصُّ الْمِسْكِ فِي مَفْرِقِ رَسُولِ اللَّهِ ص

‘Al-Kafi’ - Then number, from Al Barqy, from Nuh Bin Shuayb, from one of our companions,

‘From Abu Al-Hassan^{-asws} having said: ‘The sparkle of the musk could be seen in the parting of Rasool-Allah^{-saww}’¹⁸⁵.

153 كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَمْرِو بْنِ وَاحِدٍ عَنِ الْحُشَّابِ عَنْ غِيَاثِ بْنِ كَلُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا اشْتَكَى رَأْسَهُ اسْتَعَطَّ بِدُهْنِ الْجُلْجُلَانِ وَ هُوَ السِّمْسِمُ

‘Al-Kafi’ - Muhammad Bin Yahya, from someone else, from Al Khashaab, from Giyas Bin Kulyeb, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} that whenever Rasool-Allah^{-saww} complained of his head (ache), would sniff the *Al-Juljulaan* oil, and it is the sesame’¹⁸⁶.

154 كَا، الكافي الْعِدَّةُ عَنِ الزُّهْرِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أُحْتِ الْأَوْزَاعِيِّ عَنْ مَسْعَدَةَ بْنِ الْيَسَعِ عَنْ قَيْسِ الْبَاهِلِيِّ أَنَّ النَّبِيَّ ص كَانَ يُحِبُّ أَنْ يَسْتَعِطَّ بِدُهْنِ السِّمْسِمِ

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, from a cousin of Al Wazaie, from Mas’ada Bin Al Yas’a, from Qays Al Bahily,

‘From Abu Abdullah^{-asws} that the Prophet^{-saww} used to love smelling the sesame oil’¹⁸⁷.

155 كَا، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ التَّوْقَلِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَتْ مِنْ أَيْمَانِ رَسُولِ اللَّهِ ص لَا وَ اسْتَعْفِرُ اللَّهَ

¹⁸³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 150

¹⁸⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 151

¹⁸⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 152

¹⁸⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 153

¹⁸⁷ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 154

‘Al-Kafi’ - The number, from Sahl, from Al Nowfaly, from Isa Bin Abdullah Bin Muhammad Bin Umar Bin Ali, from his father, from his grandfather who said,

‘It was from the oaths of Rasool-Allah^{-saww}: ‘No, and seeking Forgiveness of Allah^{-saww}’¹⁸⁸

156 كَا، الكافي عَليُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخُرَّازِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: إِنَّ الْعُقْرَبَ لَدَعَتْ رَسُولَ اللَّهِ ص فَقَالَ لَعَنَكَ اللَّهُ فَمَا تُبَالِيْنَ مُؤْمِنًا أَدَّيْتَ أَمْ كَافِرًا ثُمَّ دَعَا بِالْمِلْحِ فَذَلَّكَ فَهَدَأَتْ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع لَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ مَا بَعَوْا مَعَهُ دِرْهَامًا

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Abu Abdullah, from his father, and Amro Bin Ibrahim, altogether from Khalaf Bin Hammad, from yaqoub Bin Shuayb,

‘From Abu Abdullah^{-asws} having said: ‘A scorpion stung Rasool-Allah^{-saww}, so he^{-saww} shook it off and said: ‘May Allah^{-azwj} Curse you, for neither a Momin nor a Kafir is safe from you’. Then he^{-saww} called for the salt, so he^{-saww} placed it upon the place of the bite and pressed it by his^{-saww} thumb until it melted. Then he^{-saww} said: ‘If the people knew what was in the salt, they would not be needy along with it, for any (other) antidote’¹⁸⁹.

157 كَا، الكافي العِدَّةُ عَنِ الرِّضِيِّ عَنْ أَبِيهِ وَ عَمْرٍو بْنِ إِبْرَاهِيمَ جَمِيعًا عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَدَعَتْ رَسُولُ اللَّهِ ص عُقْرَبٌ فَنَفَضَهَا وَ قَالَ لَعَنَكَ اللَّهُ فَمَا يَسْلَمُ مِنْكَ مُؤْمِنٌ وَ لَا كَافِرٌ ثُمَّ دَعَا بِمِلْحٍ فَوَضَعَهُ عَلَى مَوْضِعِ اللَّدْعَةِ ثُمَّ عَصَرَهُ بِإِصْبَامِهِ حَتَّى ذَابَ ثُمَّ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ مَا اخْتَأَجُوا مَعَهُ إِلَى تَرْيَاقٍ

‘Al-Kafi’ - The number, from Al Baqy, from his father, and Amro Bin Ibrahim both together, from Khalaf Bin Hamad, from Yaqoub Bin Shuayb,

‘From Abu Abdullah^{-asws} having said: ‘A scorpion stung Rasool-Allah^{-saww}, so he^{-saww} shook it off and said: ‘May Allah^{-azwj} Curse you, for neither a Momin nor a Kafir is safe from you’. Then he^{-saww} called for the salt, so he^{-saww} placed it upon the place of the bite and pressed it by his^{-saww} thumb until it melted. Then he^{-saww} said: ‘If the people knew what was in the salt, they would not be needy along with it, for any (other) antidote’¹⁹⁰.

158 كَا، الكافي عَليُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَطِئَ رَسُولُ اللَّهِ ص الرُّمَضَاءَ فَأَخْرَقَتْهُ فَوَطِئَ عَلَى الرَّجُلَةِ وَ هِيَ الْبَقْلَةُ الْحُمْقَاءُ فَسَكَنَ عَنْهُ خُرُّ الرُّمَضَاءِ فَدَعَا لَهَا وَ كَانَ يُجِبُّهَا وَ يَقُولُ مِنْ بَقْلَةٍ مَا أَتَرَكَهَا

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} trod upon the scorching ground, so it burned him^{-saww}. He^{-saww} trod upon the purslane, and it is referred to as the ‘vegetable of the idiots’, so it settled from him^{-saww} the heat of the scorching ground. He^{-saww} supplicated for it, and he^{-saww} used to love it, and he^{-saww} was saying: ‘From the vegetables, there is none more Blessed’¹⁹¹.

¹⁸⁸ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 155

¹⁸⁹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 156

¹⁹⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 157

¹⁹¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 158

159 ك، الكافي عني عن أبيه و محمد بن إسماعيل عن الفضل جميعاً عن ابن أبي عمير و صفوان عن معاوية بن عمار عن أبي عبد الله ع قال: إِنَّ النَّبِيَّ ص مَدَّ يَدَهُ إِلَى الْحَجَرِ فَلَسَعَتْهُ عَقْرَبٌ فَقَالَ لَعَنَكَ اللَّهُ لَا بَرًّا تَدْعِينِ وَلَا فَاجِرًا

'Al-Kafi' - Ali, from his father, and Muhammad Bin Ismail, from Al Fazl altogether, from Ibn Abu Umeyr, and Safwan, from Muawiya Bin Amar,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} extended his^{-saww} hand to the rock and a scorpion stung him^{-saww}, so he^{-saww} said: 'May Allah^{-azwj} Curse you! You neither leave a righteous nor an immoral one''.¹⁹²

160 فس، تفسير القمي أبي عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: كَانَ بَيْنَنَا رَسُولُ اللَّهِ ص جَالِسًا وَعِنْدَهُ جَبْرِئِيلُ إِذْ خَافَتْ مِنْ جَبْرِئِيلَ نَظْرَةً قَبْلَ السَّمَاءِ فَانْتَفَعَ لَوْنُهُ حَتَّى صَارَ كَأَنَّهُ كُرْكُمٌ ثُمَّ لَازَ بِرَسُولِ اللَّهِ ص فَنَظَرَ رَسُولُ اللَّهِ ص إِلَى حَيْثُ نَظَرَ جَبْرِئِيلُ ع فَإِذَا شَيْءٌ قَدْ مَلَأَ بَيْنَ الْحَافِقَيْنِ مِقْبَلًا حَتَّى كَانَ كَقَابِ الْأَرْضِ

'Tafseer Al-Qummi' - My father, from Ahmad Bin Al Nazar, from Amro Bin Shmr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'While Rasool-Allah^{-saww} was seated and Jibraeel^{-as} was in his^{-saww} presence when Jibraeel^{-saww} looked towards the sky and it changed his^{-as} colour until it became as if it was turmeric, then sheltered to Rasool-Allah^{-saww}. Rasool-Allah^{-saww} looked at where Jibraeel^{-as} had looked, and there was something which had filled up between the oncoming banners, until it came near to the earth.

فَقَالَ يَا مُحَمَّدُ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ أُخِيرُكَ أَنْ تَكُونَ مَلِكًا رَسُولًا أَحَبُّ إِلَيْكَ أَوْ تَكُونَ عَبْدًا رَسُولًا فَالْتَفَتَ رَسُولُ اللَّهِ ص إِلَى جَبْرِئِيلَ وَ قَدْ رَجَعَ إِلَيْهِ لَوْنُهُ فَقَالَ جَبْرِئِيلُ بَلْ كُنْ عَبْدًا رَسُولًا فَقَالَ رَسُولُ اللَّهِ ص بَلْ أَكُونُ عَبْدًا رَسُولًا

He said: 'O Muhammad^{-saww}! I am a messenger of Allah^{-azwj} to you^{-saww}. I give you a choice whether becoming an Angel Rasool^{-saww} would be more beloved to you^{-saww} or becoming a slave Rasool^{-as}?'

فَرَفَعَ الْمَلَكُ رِجْلَهُ الْيُمْنَى فَوَضَعَهَا فِي كِبِدِ السَّمَاءِ الدُّنْيَا ثُمَّ رَفَعَ الْأُخْرَى فَوَضَعَهَا فِي الثَّانِيَةِ ثُمَّ رَفَعَ الْيُمْنَى فَوَضَعَهَا فِي الثَّالِثَةِ ثُمَّ هَكَذَا حَتَّى انْتَهَى إِلَى السَّمَاءِ السَّابِعَةِ كُلُّ سَمَاءٍ حُطُورَةٌ وَ كُلَّمَا ارْتَفَعَ صَعُرَ حَتَّى صَارَ آخِرَ ذَلِكَ مِثْلَ الصَّوَرِ

Rasool-Allah^{-saww} turned towards Jibraeel^{-saww}, and his^{-as} colour had returned, and he^{-saww} said: 'Jibraeel^{-as} said: 'But, become a slave Rasool^{-saww}'. Rasool-Allah^{-saww} said: 'But, I^{-saww} would rather become a slave Rasool^{-saww}'. The Angel raised his right leg and placed it in the middle of the sky of the world, then raised the other and placed it in the second, then raised the right and placed it in the third, then like that until he ended up to the seventh sky, each sky being a step, and every time he arose, he became smaller until he became like the small bird at the end of that.

فَالْتَفَتَ رَسُولُ اللَّهِ ص إِلَى جَبْرِئِيلَ فَقَالَ لَقَدْ رَأَيْتُ مِنْكَ دُعْرًا وَمَا رَأَيْتُ شَيْئًا كَانَ أَذْعَرُ لِي مِنْ تَعْيُرٍ لَوْنِكَ فَقَالَ يَا نَبِيَّ اللَّهِ لَا تُلْفَنِي أَ تَدْرِي مَنْ هَذَا قَالَ لَا قَالَ هَذَا إِسْرَافِيلُ حَاجِبُ الرَّبِّ وَ لَمْ يَنْزِلْ مِنْ مَكَانِهِ مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضِ

¹⁹² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 159

Rasool-Allah^{-saww} turned towards Jibraeel^{-as} and said: 'I^{-saww} had seen alarm from you^{-as}, and I^{-saww} have not seen anything more alarming to me^{-saww} than the changing of your colour'. He^{-as} said: 'O Prophet^{-as} of Allah^{-azwj}! Do not blame me^{-as}. Do you^{-saww} know who this is?' He^{-saww} said: 'No'. He^{-as} said: 'This is Israfeel^{-as}, gatekeeper of the Lord^{-azwj}, and he^{-as} has not descended from his^{-as} place since Allah^{-azwj} Created the skies and the earth.

فَلَمَّا رَأَيْتُهُ مُنْخَطًا ظَنَنْتُ أَنَّهُ جَاءَ بِقِيَامِ السَّاعَةِ فَكَانَ الَّذِي رَأَيْتُ مِنْ تَغْيِيرِ لَوْنِي لِذَلِكَ فَلَمَّا رَأَيْتُ مَا اصْطَفَاكَ اللَّهُ بِهِ رَجَعْتُ إِلَيَّ لَوْنِي وَنَفْسِي أَمَا رَأَيْتُهُ
كُلَّمَا ارْتَفَعَ صَغُرَ إِنَّهُ لَيْسَ شَيْءٌ يَدْنُو مِنَ الرَّبِّ إِلَّا صَغُرَ لِعَظَمَتِهِ

When I^{-as} saw him^{-as} come down, I^{-as} thought that he^{-as} had come to establish the Hour and that which you^{-saww} saw from the change of my^{-as} colour, was due to that. When I^{-saww} saw what Allah^{-azwj} had Given you^{-saww} a choice with, my^{-as} colour returned to me^{-saww}, and my^{-as} self. As for your^{-saww} seeing him^{-as} becoming smaller every time he went higher, it is because there isn't anything who goes near to the Lord^{-azwj} except becomes smaller to His^{-azwj} Greatness.

إِنَّ هَذَا حَاجِبُ الرَّبِّ وَ أَقْرَبُ خَلْقِ اللَّهِ مِنْهُ وَ اللَّوْحُ بَيْنَ عَيْنَيْهِ مِنْ يَافُوتَةِ حَمْرَاءَ فَإِذَا تَكَلَّمَ الرَّبُّ تَبَارَكَ وَ تَعَالَى بِالْوَحْيِ ضَرَبَ اللَّوْحَ جَبِينَهُ فَظَرَفَ فِيهِ ثُمَّ
أَلْقَى إِلَيْنَا نَسْعَى بِهِ فِي السَّمَاوَاتِ وَ الْأَرْضِ إِنَّهُ لَأَدْنَى خَلْقِ الرَّحْمَنِ مِنْهُ وَ بَيْنَهُ وَ بَيْنَهُ تِسْعُونَ حِجَابًا مِنْ نُورٍ يُقْطَعُ دُونَهَا الْأَبْصَارُ مَا يُعَدُّ وَ لَا يُوصَفُ وَ
إِلَيَّ لِأَقْرَبُ الْخَلْقِ مِنْهُ وَ بَيْنِي وَ بَيْنَهُ مَسِيرَةُ أَلْفِ عَامٍ

He^{-as} is a gatekeeper of the Lord^{-azwj} and the closest of the creatures of Allah^{-azwj} from Him^{-azwj}, and the tablet in between his^{-as} eyes is of red ruby. When the Lord^{-azwj} Blessed and Exalted Speaks with the Revelation, the Tablet strikes his^{-as} forehead and he^{-as} look into it, then he^{-saww} casts it towards us^{-as} and we^{-as} strive with it in the skies and the earth. He^{-as} is the closest of the creatures of the Beneficent from Him^{-azwj}, and there are ninety veils of light between Him^{-azwj} and him^{-as}, cutting off the sights below it, what can neither be counted nor described, and I^{-as} am the closest of the creatures from him^{-as}, and between me^{-as} and him there is a travel distance of a thousand years".¹⁹³

161 نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع بَيْنَا رَسُولُ اللَّهِ ص يَتَوَضَّأُ إِذْ لَادَ بِهِ هُرُّ الْبَيْتِ وَ عَرَفَ رَسُولُ اللَّهِ ص
أَنَّهُ عَطَشَانٌ فَأَصْعَى إِلَيْهِ الْإِنَاءَ حَتَّى شَرِبَ مِنْهُ الْهَرُّ وَ تَوَضَّأَ بِقُضْبِهِ

(The book) 'Nawadir' of Al Rawandy, by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'While Rasool-Allah^{-saww} was performing Wudu'u when he^{-saww} was affected by the heat of the house, and Rasool-Allah^{-saww} recognised that he^{-saww} was thirsty, so a container was brought to him^{-saww} until he^{-saww} drank from it and performed Wudu'u with its remnant".¹⁹⁴

162 وَ يَحْدَا الْإِسْنَادِ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ عِنْدَ الْقَوْمِ قَالَ أَفْطَرْتُ عِنْدَكُمْ الصَّائِمُونَ وَ أَكَلَ طَعَامَكُمْ الْأَنْبِيَاءُ وَ صَلَّيْتُ عَلَيْكُمْ الْمَلَائِكَةُ الْأَخْيَارُ

And by this chain, said,

¹⁹³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 160

¹⁹⁴ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 161

‘When Rasool-Allah^{-saww} ate in the presence of the people, said: ‘I^{-saww} am breaking Fast with you Fasting ones, and eating your meal of the righteous, and the choicest Angels are sending Salawat upon you all’^{.195}

163 أَسْرَارُ الصَّلَاةِ، قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَامَ رَسُولُ اللَّهِ ص لَيْلَةً يُرِيدُ قَوْلَهُ تَعَالَى إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَ إِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
وَلَمَّا قَالَ رَسُولُ اللَّهِ ص لِابْنِ مَسْعُودٍ أَفْرَأُ عَلَيْ قَالَ فَفَتَحَتْ سُورَةَ النَّسَاءِ فَلَمَّا بَلَغَتْ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً
رَأَيْتُ عَيْنَاهُ تَذْرِفَانِ مِنَ الدَّمْعِ فَقَالَ لِي حَسْبُكَ الْآنَ

(The book) ‘Asrar Al-Salat’ – Abu Zarr^{ar} said: ‘Rasool-Allah^{-saww} stood up hesitantly on the night the Words of the Exalted: ***‘If You were to Punish them, so they are Your servants, and if You Forgive (their sins) for them, then surely You are the Mighty, the Wise’ [5:118].*** When Rasool-Allah^{-saww} said to Ibn Masoud: ‘Read it to me^{-saww}’, he said, ‘I opened Surah Al Nisaa and when I reached: ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41],*** I saw his^{-saww} eyes filled up from the tears and he^{-saww} said to me: ‘It suffices you now’^{.196}

¹⁹⁵ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 162

¹⁹⁶ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 9 H 163