

بحار الأنوار

BIHAR AL-ANWAAR

الجزء السادس عشر

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

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باب 10 نادر فيه ذكر مزاحه و ضحكه ص و هو من الباب الأول

CHAPTER 10 – MISCELLANEOUS – IN IT IS MENTION OF HIS^{-saww} HUMOUR AND HIS^{-saww} LAUGHTER, AND IT IS FROM THE FIRST CHAPTER

1- قب، المناقب لابن شهر آشوب كان ص يمزح و لا يقول إلا حقاً قال أنس مات نعيم لأبي عمير و هو ابن لأم سليم فجعل النبي ص يقول يا أبا عمير ما فعل النعيم

‘Al Manaqib’ of Ibn Shehr Ashoub’ - He^{-saww} was being humorous and was not saying except truth. Anas (a well-known fabricator) said, ‘Nugheir (A bird) of Abu Umeyr died and he was a son of Umm Suleym, so the Prophet^{-saww} went on saying: ‘O Abu Umeyr! What happened to Nugheyr (a bird)’.

و كان حادي بعض نسوته خادمه أنجشة فقال له يا أنجشة ارفقي بالقوارير و في رواية لا تكسري القوارير

And he^{-saww} had gifted his^{-saww} servant Anjashah to one of his^{-saww} wives and said to him: ‘O Anjasha! Be gentle with the glass’. And in another report: ‘Do not break the glass’.

و كان له عبد أسود في سفر فكان كل من أعيا ألقى عليه بعض متاعه حتى حمل شيئاً كثيراً فمر به النبي ص فقال أنت سفينته فأعتقه

And there was a black slave for him^{-saww} in a journey, and it so happened that everyone exhausted him and threw some of his chattels upon him until he was carrying a lot of things. The Prophet^{-saww} passed by him and said: ‘You are a ship’. Then he^{-saww} freed him’.

و قال رجل أحملي يا رسول الله فقال إنا حاملوك على ولد ناقه فقال ما أضنع بولد ناقه قال ص و هل يلد الإبل إلا النوق

And a man said, 'Carry me (give me a lift), O Rasool-Allah^{-saww}! He^{-saww} said: 'I^{-saww} shall carry you upon a child of a she-camel'. He said, 'What will I do with a child of a she-camel?' He^{-saww} said: 'And does the camel beget except the camel?'

وَ اسْتَدْبَرَ رَجُلًا مِنْ وَرَائِهِ وَ أَخَذَ بِعَضُدِهِ وَ قَالَ مَنْ يَشْتَرِي هَذَا الْعَبْدَ يَغْنِي أَنَّهُ عَبْدُ اللَّهِ

And he^{-saww} came up from behind a man and grabbed his upper arm and said: 'Who will buy this slave?' Meaning that he is a slave of Allah^{-azwj}.

وَ قَالَ ص لِأَحَدٍ لَا تَنْسَ يَا ذَا الْأُذُنَيْنِ

And he^{-saww} said: 'Do not forget, O one with the two ears''.

زَيْدُ بْنُ أَسْلَمٍ أَنَّهُ قَالَ لِامْرَأَةٍ وَ ذَكَرَتْ زَوْجَهَا أ هَذَا الَّذِي فِي عَيْنَيْهِ بَيَاضٌ فَقَالَتْ لَا مَا بِعَيْنَيْهِ بَيَاضٌ وَ حَكَتْ لِرَّوْحِهَا فَقَالَ أ مَا تَرَيْنِ بَيَاضَ عَيْنِي أَكْثَرَ مِنْ سَوَادِهَا

Zayd Bin Aslam having said to a woman and mentioned her husband, 'Is he the one in whose eye is whiteness?' She said, 'No, there is no whiteness in his eyes', and related it to her husband. He said, 'Do you not see whiteness in my eyes more than its blackness?''.

وَ رَأَى ص جَمَلًا عَلَيْهِ حِنْطَةٌ فَقَالَ تَمْشِي الْهَرِيسَةُ

And he^{-saww} saw a camel having wheat upon it, and he^{-saww} said: 'Walk, porridge!'

وَ رَأَى بِالْأُذُنَيْنِ وَ قَدْ خَرَجَ بَطْنُهُ فَقَالَ ص أُمُّ حَبِيبٍ وَ أُمُّ حَبِيبٍ ضَرَبَ مِنَ الْعَطَايَةِ وَ يُقَالُ إِنَّهَا الْحِرْبَاءُ

And he^{-saww} saw Bilal and his belly had come out (bulged). He^{-saww} said: 'Umm Habeyn' (mother of chameleon)' – and 'Umm Habeyn' is a type of lizard, and it is said it is the chameleon'.

وَ قَالَ ص لِلْحُسَيْنِ حُرْفَةً حُرْفَةً تَرَقَّى عَيْنَ بَقَّةٍ

And he^{-saww} said to Al-Husayn^{-asws}: 'Spot by spot the eye of the bug advances''.

ابْنُ عَبَّاسٍ إِنَّهُ ص كَسَا بَعْضَ نِسَائِهِ ثَوْبًا وَاسِعًا فَقَالَ لَهَا الْبَسِيهَ وَ احْمَدِي اللَّهَ وَ جَرَى مِنْهُ ذَيْلًا كَذَيْلِ الْعُرُوسِ

Ibn Abbas – He^{-saww} clothed one of his^{-saww} wives with a wide cloth and said to her: 'Wear it and praise Allah^{-azwj}', and there flowed a tail from it like that tail of the wedding gown'.

وَ قَالَتْ عَجُوزٌ مِنَ الْأَنْصَارِ لِلنَّبِيِّ ص ادْعُ لِي بِالْجَنَّةِ فَقَالَ ص إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا الْعُجُزُ فَبَكَتِ الْمَرْأَةُ فَضَحِكَ النَّبِيُّ ص وَ قَالَ أ مَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً فَجَعَلْنَاهُنَّ أَبْكَارًا

And an old woman from the Helpers said to the Prophet^{-saww}. 'Supplicate for me with the Paradise'. He^{-saww} said to her: 'The old people cannot enter the Paradise'. The woman cried, and the Prophet^{-saww} smiled and said: 'Have you not heard the Words of the Exalted: **Surely We shall Grow them (with a) growth [56:35] So We will Make them as virgins [56:36]**'.

وَقَالَ لِلْعَجُوزِ الْأَشْجَعِيَّةِ يَا أَشْجَعِيَّةُ لَا تَدْخُلِي الْعَجُوزُ الْجَنَّةَ فَرَأَاهَا بِلَالٌ بَاكِئَةً فَوَصَفَهَا لِلنَّبِيِّ ص فَقَالَ وَالْأَسْوَدُ كَذَلِكَ فَجَلَسَا يَبْكِيَانِ فَرَأَاهُمَا الْعَبَّاسُ فَذَكَرَهُمَا لَهُ فَقَالَ وَالشَّيْخُ كَذَلِكَ ثُمَّ دَعَاهُمْ وَطَيَّبَ قُلُوبَهُمْ وَقَالَ يُنْشِئُهُمُ اللَّهُ كَأَحْسَنِ مَا كَانُوا وَذَكَرَ أَنَّهُمْ يَدْخُلُونَ الْجَنَّةَ شُبَّانًا مُنَوَّرِينَ وَقَالَ إِنَّ أَهْلَ الْجَنَّةِ جُرْدٌ مُرْدٌ مُكَحَّلُونَ

And he^{-saww} said to the old woman Al-Ashjaiya, 'The old people will not enter the Paradise'. Bilal saw her crying and described her to the Prophet^{-saww}, so he^{-saww} said: 'And the black people as well'. So, they both sat down crying. Al-Abbas saw them and mentioned them to him^{-saww}, and he^{-saww} said: 'And the old man as well'. Then he^{-saww} called them all and made their hearts feel good and said: 'Allah^{-azwj} will Case them to grow as beautiful as they can be', and he^{-saww} mentioned that they would be entering the Paradise as radiant youths, and said: 'The people of the Paradise would beautified and kohl applied'.

وَقَالَ ص لِرَجُلٍ حِينَ قَالَ أَنْتَ نَبِيُّ اللَّهِ حَقًّا نَعْلَمُهُ وَدِينُكَ الْإِسْلَامُ دِينًا نُعَظِّمُهُ نَبْغِي مَعَ الْإِسْلَامِ شَيْئًا نَقْضُمُهُ وَنَحْنُ حَوْلَ هَذَا تُدْنِدُنِي يَا عَلِيُّ أَفْضِ حَاجَتَهُ فَأَشْبِعَهُ عَلَيَّ ع وَاعْطَاهُ نَاقَةً وَجِلَّةً تَمْرٍ

And he^{-saww} said to a man, when he said, 'You^{-saww} are a Prophet^{-saww} of Allah^{-azwj}, we know it, and your^{-saww} Religion is Al-Islam, a Religion we revere it. We seek something with Al-Islam we can nibble it, and we are murmuring around this. (He^{-saww} said): 'O Ali^{-asws}! Fulfil his need'. Ali^{-asws} satiated him and gave him a she-camel and a bunch of dates'.

وَجَاءَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ بَلَّغْنَا أَنَّ الْمَسِيحَ يَغْنِي الدَّجَالَ يَا بَنِي النَّاسِ بِالْثَرِيدِ وَ قَدْ هَلَكُوا جَمِيعًا جُوعًا أَ فَتَرَى بِأَبِي أَنْتَ وَأُمِّي أَنْ أَكُفَّ مِنْ تَرْيِدِهِ نَعْمًا وَ تَرْهَدًا فَضَحِكَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ بَلْ يُغْنِيكَ اللَّهُ بِمَا يُغْنِي بِهِ الْمُؤْمِنِينَ

And a Bedouin came and said, 'O Rasool-Allah^{-saww}! It reached us that the Messiah^{-as} means the Dajjal^{-la}, would come to the people with the porridge and all of them would have died of hunger. Do you^{-saww} see, may my father and my mother be sacrificed for you^{-saww}, if I were to restrain from his^{-la} porridge, I would be chaste and ascetic?' Rasool-Allah^{-saww} smiled, then said: 'But, Allah^{-azwj} would Suffice you with what He^{-azwj} would Suffice the Momineen with'.

وَقَبَّلَ جَدُّ خَالِدِ الْقُسَيْرِيِّ امْرَأَةً فَشَكَتْ إِلَى النَّبِيِّ ص فَأَرْسَلَ إِلَيْهِ فَاَعْتَرَفَ وَقَالَ إِنْ شَاءَتْ أَنْ تَقْتَصَّ فَلْتَقْتَصَّ فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَأَصْحَابُهُ وَقَالَ أَوْ لَا تَعُودُ فَقَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ فَتَجَاوَزَ عَنْهُ

And the grandfather of Khalid Al-Qasry kissed a woman, and she complained to the Prophet^{-saww}. He^{-saww} sent for him and he acknowledged and said, 'If she so desires to retaliate, then let her retaliate (by kissing me back)'. Rasool-Allah^{-saww} and his^{-saww} companions smiled, and he^{-saww}: 'Or you will not repeat?' He said, 'No, by Allah^{-azwj}, O Rasool-Allah^{-azwj}!' He^{-saww} overlooked from him'.

وَرَأَى ص صُهَيْبًا يَأْكُلُ تَمْرًا فَقَالَ ص أَ تَأْكُلُ التَّمْرَ وَ عَيْنُكَ رَمْدَةٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَمْضَعُهُ مِنْ هَذَا الْجَانِبِ وَ تَشْتَكِي عَيْنِي مِنْ هَذَا الْجَانِبِ

And he^{-saww} saw Suheyb eating dates, so he^{-saww} said: 'You are eating dates and your eyes are sore?' He said, 'O Rasool-Allah^{-saww}! I am chewing it from this side, and the complaint of my eye is from this side'.

وَهُى صَ أَبَا هُرَيْرَةَ عَنْ مِزَاجِ الْعَرَبِ فَسَرَقَ نَعْلَ النَّبِيِّ ص وَ رَهَنَ بِالتَّمْرِ وَ جَلَسَ بِجِذَائِهِ ص يَأْكُلُ فَقَالَ ص يَا أَبَا هُرَيْرَةَ مَا تَأْكُلُ فَقَالَ نَعْلُ رَسُولِ اللَّهِ ص

And he^{-saww} forbade Abu Hureyra from humouring the Arabs. He stole the slippers of Rasool-Allah^{-saww} and mortgaged them for dates and sat facing him^{-saww} eating (the dates). He^{-saww} said: 'O Abu Hureyra! What are you eating?' He said, 'Slippers of Rasool-Allah^{-saww}'.

وَقَالَ سُؤَيْبُ بْنُ الْحَكَمِ النَّبَذِيُّ أَطْعِمْنِي وَكَانَ عَلَى الرَّادِ فِي سَفَرٍ فَقَالَ حَتَّى يَجِيءَ الْأَصْحَابُ فَمَرُوا بِقَوْمٍ فَقَالَ لَهُمْ سُؤَيْبٌ تَشْتَرُونَ مِنِّي عَبْدًا لِي قَالُوا نَعَمْ قَالَ إِنَّهُ عَبْدٌ لَهُ كَلَامٌ وَهُوَ قَائِلٌ لَكُمْ إِنِّي حُرٌّ فَإِنْ سَمِعْتُمْ مَقَالَهُ تُفْسِدُوا عَلَيَّ عَبْدِي

Suweyt the Emigrant said to Nuayman Al-Badry, 'Will you feed me', and he was upon provision during travel. He said, 'Until the companions come'. They passed by a people and Suweyt said to them, 'Will you buy a slave of mine from me?' They said, 'Yes'. He said, 'He is a slave who has speech for him, and he will say to you, 'I am a free man'. So, if you listen to his word, you will spoil my slave upon me'.

فَاشْتَرَوْهُ بِعَشْرَةِ قَلَانِصٍ ثُمَّ جَاءُوا فَوَضَعُوا فِي عُنُقِهِ خَبْلًا فَقَالَ نُعَيْمَانُ هَذَا يَسْتَهْزِئُ بِكُمْ وَ إِنِّي حُرٌّ فَقَالُوا قَدْ عَرَفْنَا خَبْرَكَ وَ انْطَلَفُوا بِهِ حَتَّى أَذْرَكَهُمُ الْقَوْمُ وَ خَلَصُوهُ فَضَجَّكَ النَّبِيُّ ص مِنْ ذَلِكَ حِينًا

They bought him for ten necklaces, then they came and place a rope in his neck. Nuayman said, 'This is one mocking with you all, and I am a free man'. They said, 'We have known of your news', and they went with him until they came across the people and they finished him off with it. The Prophet^{-saww} smiled at that for a while".

وَكَانَ نُعَيْمَانُ هَذَا أَيْضًا مَزَاحًا فَسَمِعَ مُحْرَمَةً بِنَ نَوْفَلٍ وَ قَدْ ضُفَّ بَصَرُهُ يَقُولُ لَا رَجُلٌ يَقُودُنِي حَتَّى أَبُولَ فَأَخَذَ نُعَيْمَانُ يَدَهُ فَلَمَّا بَلَغَ مُؤَخَّرَ الْمَسْجِدِ قَالَ هَاهُنَا قَبْلُ قَبَالٍ فَصَيَحَ بِهِ فَقَالَ مَنْ قَادَنِي قِيلَ نُعَيْمَانُ قَالَ اللَّهُ عَلَيَّ أَنْ أَضْرِبَهُ بِعَصَايَ هَذِهِ فَبَلَغَ نُعَيْمَانُ

And this Nuayman was humorous as well. He heard Mahrama Bin Nowfal, and he had lost his sight, saying, 'Is there any man who will guide me until I urinate?' Nuayman grabbed his hand. When he reached the end of the Masjid, he said, 'Urinate over here'. He urinated, and he was shouted at, so he said, 'Who guided me?' It was said, 'Nuayman'. He said, 'By Allah^{-azwj}! Bring him to me so I can hit him with this stick of mine, so make it reach Nuayman'.

فَقَالَ هَلْ لَكَ فِي نُعَيْمَانٍ قَالَ نَعَمْ قَالَ قُمْ فَقَامَ مَعَهُ فَأَتَى بِهِ عُثْمَانَ وَ هُوَ يُصَلِّي فَقَالَ ذُوْنَكَ الرَّجُلُ فَجَمَعَ يَدَيْهِ بِالْعَصَا ثُمَّ ضَرَبَهُ فَقَالَ النَّاسُ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ مَنْ قَادَنِي قَالُوا نُعَيْمَانُ قَالَ لَا أَعُودُ إِلَى نُعَيْمَانَ أَبَدًا

He said, 'Is there for you regarding Nuayman?' He said, 'Yes'. He said, 'Stand'. He stood with him and came with him to Usman while he was praying Salat. He said, 'Below you, is the man'. He gathered his hand with the stick then hit him. The people said, '(This is the) commander of the faithful!' He said, 'Who guided me?' They said, 'Nuayman'. He said, 'I will not go back to Nuayman, ever'.

وَ رَأَى نُعَيْمَانُ مَعَ أَغْرَابٍ عُنَّةَ عَسَلٍ فَاشْتَرَاهَا مِنْهُ وَ جَاءَ بِهَا إِلَى بَيْتِ عَائِشَةَ فِي يَوْمِهَا وَ قَالَ لَخُذُوهَا فَتَوَهَّمِ النَّبِيُّ ص أَنَّهُ أَهْدَاهَا لَهُ وَ مَرَّ نُعَيْمَانُ وَ الْأَغْرَابُ عَلَى الْبَابِ فَلَمَّا طَالَ قُعُودُهُ قَالَ يَا هَؤُلَاءِ رُدُّوْهَا عَلَيَّ إِنْ لَمْ تَخْضُرْ قِيَمَتَهَا

And Nuayman saw a pot of honey with a Bedouin, so he bought it from him, and came with it to the house of Ayesha during her day and said, 'Take it'. The Prophet^{-saww} suspected that he had given it to her for him^{-saww}, and Nuayman passed by while the Bedouin was at the door. When his sitting was prolonged, he said, 'O you! Return it to me, if you do not present its price'.

فَعَلِمَ رَسُولُ اللَّهِ ص الْقِصَّةَ فَوَزَنَ لَهُ التَّمَنُّ وَ قَالَ لِيُعَيَّمَانَ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ فَقَالَ رَأَيْتُ رَسُولَ اللَّهِ ص يُحِبُّ الْعَسَلَ وَ رَأَيْتُ الْأَعْرَابِيَّ مَعَهُ الْعُكَّةَ فَضَجَّكَ النَّبِيُّ ص وَ لَمْ يَظْهَرْ لَهُ نُكْرًا

Rasool-Allah^{-saww} knew the story and weighed the price for him and said to Nuayman: 'What carried you upon what you did?' He said, 'I saw Rasool-Allah^{-saww} loved the honey, and I saw the pot with the Bedouin'. Rasool-Allah^{-saww} smiled and did not manifest any punishment to him".¹

2- مكا، مكارم الأخلاق رُوِيَ أَنَّ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي لَا مُزُحٌ وَ لَا أَقُولُ إِلَّا حَقًّا

It is reported that Rasool-Allah^{-saww} said: 'I^{-saww} am (with good sense of) humour but I^{-saww} do not speak except the truth'.

وَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا سَأَلَهُ أَ كَانَ النَّبِيُّ ص يَمْزُحُ فَقَالَ كَانَ النَّبِيُّ ص يَمْزُحُ

And from Ibn Abbas, a man asked him, 'Was the Prophet^{-saww} making humour?' He said, 'The Prophet^{-saww} was with (good sense of) humour'.

وَ عَنْ حَسَنِ بْنِ عَلِيٍّ ع قَالَ: سَأَلْتُ خَالِي هِنْدًا عَنْ صِفَةِ رَسُولِ اللَّهِ ص فَقَالَ إِذَا كَانَ غَضِبَ أَعْرَضَ وَ أَشَاحَ وَ إِذَا فَرِحَ غَضَّ طَرْفَهُ جُلُّ ضِحْكِهِ التَّبَسُّمُ يَفْتَرُّ عَنْ مِثْلِ حَبَّةِ الْعُصَامِ

And from Hassan^{-asws} having said, 'I^{-asws} asked my^{-asws} maternal uncle Handa about the description of Rasool-Allah^{-saww}, and he said, 'When he^{-saww} was angry, he^{-saww} would turn away and avert the eyes, and when he^{-saww} was happy, he^{-saww} would shut his^{-saww} eyes, making his^{-saww} laughter as the smile, breaking (his^{-saww} teeth looking) like seeds of the cloud'.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص تَبَسَّمَ حَتَّى بَدَتْ نَوَاجِدُهُ

From Anas Bin Malik (fabricator) having said, 'I saw Rasool-Allah^{-saww} smiling until his^{-saww} front teeth appeared'.

عَنْ أَبِي الدَّرْدَاءِ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا حَدَّثَ بِحَدِيثٍ تَبَسَّمَ فِي حَدِيثِهِ

From Abu Al-Darda'a who said, 'When Rasool-Allah^{-saww} narrated a Hadeeth, he^{-saww} smiled during his^{-saww} narration'.

¹ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 10 H 1

عَنْ يُونُسَ الشَّيْبَانِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ كَيْفَ مُدَاعَبَةُ بَعْضِكُمْ بَعْضًا قُلْتُ قَلِيلًا قَالَ فَلَا تَفْعَلُوا فَإِنَّ الْمُدَاعَبَةَ مِنْ حُسْنِ الْخُلُقِ وَ إِنَّكَ لَتَدْخُلُ بِهَا السُّرُورَ عَلَى أَخِيكَ وَ لَقَدْ كَانَ النَّبِيُّ ص يُدَاعِبُ الرَّجُلَ يُرِيدُ بِهِ أَنْ يَسْرَهُ

From Yunus Al Shaybani who said,

‘Abu Abdullah^{-asws} said to me: ‘How is your jesting with each other?’ I said, ‘Little’. He^{-asws} said: ‘Do it, for the jesting is from the good manners, and by it you will enter the cheerfulness upon your brother, and the Prophet^{-saww} had jested the man intending to cheer him up’.²

3 نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع بَصُرَ رَسُولُ اللَّهِ ص امْرَأَةً عَجُوزًا دَرْدَاءَ فَقَالَ أَمَا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ عَجُوزٌ دَرْدَاءٌ فَبَكَتْ فَقَالَ ص لَهَا مَا يُبْكِيكِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي دَرْدَاءٌ فَضَحِكَ رَسُولُ اللَّهِ ص وَ قَالَ لَا تَدْخُلِينَ الْجَنَّةَ عَلَى خَالِكِ

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Ali^{-asws} said:’ Rasool-Allah^{-saww} saw an old toothless woman, so he^{-saww} said: ‘But, surely a toothless old woman will not enter the Paradise’. She cried, and he^{-saww} said to her: ‘What makes you cry?’ She said, ‘O Rasool-Allah^{-saww}! I am toothless’. -Allah^{-saww} laughed and said: ‘You will not be entering the Paradise upon your (current) state’.

4- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ عَلِيٌّ ع نَظَرَ رَسُولُ اللَّهِ ص إِلَى امْرَأَةٍ رَمَصَاءَ الْعَيْنَيْنِ فَقَالَ أَمَا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ رَمَصَاءُ الْعَيْنَيْنِ فَبَكَتْ وَ قَالَتْ يَا رَسُولَ اللَّهِ وَ إِنِّي لَفِي النَّارِ فَقَالَ لَا وَ لَكِنَّ لَا تَدْخُلِينَ الْجَنَّةَ عَلَى مِثْلِ صُورَتِكَ هَذِهِ ثُمَّ قَالَ رَسُولُ اللَّهِ ص لَا يَدْخُلُ الْجَنَّةَ أَعْوَرٌ وَ لَا أَعْمَى عَلَى هَذَا الْمَعْنَى

By this chain, said, ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} looked at a woman whose eyes had dried, and he^{-saww} said: ‘Surely one of dried eyes will not enter the Paradise’. She cried and said, ‘O Rasool-Allah^{-saww}! And I would be in the Fire?’ He^{-saww} said: ‘No, but you will not be entering the Paradise upon this image of yours’. Then Rasool-Allah^{-saww} said: ‘Neither a one-eyed, nor a blind will enter the Paradise upon this meaning’.³

باب 11 فضائله و خصائصه ص و ما امتن الله به على عباده

CHAPTER 11 – HIS^{-saww} MERITS, AND HIS^{-saww} SPECIALITIES AND WHAT ALLAH^{-azwj} WITH UPON HIS^{-azwj} SERVANTS

الآيات البقرة إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا وَ لَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

The Verses – (Surah) Al Baqarah: ***We Sent you with the Truth as a bearer of glad tidings and a Warner, and you will not be Questioned about the companions of the Blazing Fire [2:119]***

آل عمران إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ

² Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 10 H 2

³ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 10 H 3

(Surah) Aal-e-Imran: ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]***

الأعراف فآمنوا بالله وَ رَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَ كَلِمَاتِهِ وَ اتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

(Surah) Al A'raf: ***Therefore believe in Allah and His Rasool, the prophet, the Ummay (From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided' [7:158]***

وَ قَالَ تَعَالَى الْأَعْرَافُ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَ لَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَ لَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْنَزْتُ مِنَ الْخَيْرِ وَ مَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَ بَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ

And the Exalted Said: ***Say: 'I neither control a benefit for myself nor a harm except what Allah so Desires to, and had I known the unseen, I would have abundance from the good and the evil would not touch me. Surely, I am only a warner and a giver of glad tidings for a believing people [7:188]***

الْأَنْفَالِ وَ اذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ خَافُونَ أَنْ يَخَطِفَكُمْ النَّاسُ فَأَوَاكُم وَ أَيْدِيكُمْ يَنْصُرُهُ وَ رَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Anfal: ***And remember when you were few, weakened in the land, fearing that the people would force you away, so He Sheltered you and Supported you with His Help and Graced you from the good things, perhaps you would be grateful [8:26]***

وَ قَالَ تَعَالَى الْأَنْفَالِ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

And the Exalted Said: ***And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]***

التَّوْبَةِ وَ الَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ إِلَى قَوْلِهِ التَّوْبَةِ وَ اللَّهُ وَ رَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

(Surah) Al Tawbah: ***and those who are hurting Rasool-Allah, for them is a painful Punishment' [9:61] – up to His^{-azwj} Words: They are swearing by Allah to you in order to please you, and Allah and His Rasool have a greater right that they should please Him, if they are Momineen [9:62]***

أَمْ لَمْ يَعْلَمُوا أَنَّهُ مِنْ مُجَادِدِ اللَّهِ وَ رَسُولُهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

Are they not knowing that the one who opposes Allah and His Rasool, then for him would be Fire of Hell to abide therein eternally? That is the mighty disgrace! [9:63]

وَ قَالَ تَعَالَى التَّوْبَةِ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

And the Exalted: ***There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128]***

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]

هُودٌ أَقَمْنَ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَ مِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَاماً وَ رَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَ مَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

(Surah) Hud^{as}: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, they are believing in it; and the one who commits Kufr with it from the factions, then the Fire is its Promised place. Therefore, do no be in doubt from it, it is the Truth from your Lord, but most of the people do not believe [11:17]**

الْحَجَرُ لَعْنَتُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

(Surah) Al Hijr: **By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72]**

الْأَسْرَى وَ مَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ إِلَى قَوْلِهِ تَعَالَى وَ مَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوِيفاً

(Surah) Al Asra: **And nothing prevented Us to Send (a Rasool) with the Signs except that the formers ones belied these. And We Gave Samood the she-camel as a visible Sign, but they were unjust with it. And We do not Send (a Rasool) with the Signs except as a scare [17:59]**

وَ قَالَ تَعَالَى الْأَسْرَى وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً

And the Exalted Said: **And from the night, so keep vigil by it, an optional (Salat) of yours, perhaps your Lord will Raise you to a Praiseworthy position [17:79]**

وَ قُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مَخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً

And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]

وَ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقاً

And say: 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]

وَ قَالَ تَعَالَى الْأَسْرَى وَ مَا أَرْسَلْنَاكَ إِلَّا مُبَشِّراً وَ نَذِيراً

and We have not Sent you but as a giver of glad tidings and as a warner [17:105]

الْأَنْبِيَاءَ وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

(Surah) Al-Anbiya: **And We did not Send you except as a mercy to the worlds [21:107]**

الأحزاب النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

(Surah) Al Ahzab: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**

وَقَالَ تَعَالَى الْأَحْزَابِ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

And the Exalted Said: **Muhammad was not a father of anyone of your men, but is a Rasool of Allah and last of the Prophets, and Allah would always be Knower of all things [33:40]**

وَقَالَ تَعَالَى الْأَحْزَابِ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

And the Exalted Said: **O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45]**

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46]

سَبَأٌ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(Surah) Saba: **And We did not Send you except to all of the people as a bearer of glad tidings and a warner, but most of the people are not knowing [34:28]**

الْفَتْحُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

(Surah) Al Fat'h: **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to Prevail it over all the Religions, and Suffice with Allah as a Witness [48:28]**

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammad is a Rasool of Allah [48:29]

النَّجْمِ وَإِذَا هَوَىٰ

(Surah) Al Najm: **(I Swear) by the star when it swoops down [53:1]**

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

Your companion does not err, and does not deviate [53:2]

وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ

And he does not speak out of (personal) desire [53:3]

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

Surely, it is only a Revelation He Revealed [53:4]

عَلَّمَهُ شَدِيدُ الْقُوَى

The Mighty of Strength Taught him [53:5]

ذُو مِرَّةٍ فَاسْتَوَى

With a seal, so he attained completion [53:6]

الْحَشْرَ وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Hashr: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]**

الْجُمُعَةِ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ إِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

(Surah) Al Jumma: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely, before they were in clear straying [62:2]**

وَ آخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

And others from them who have not yet joined up with them, and He is the Mighty, the Wise [62:3]

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]

الطَّلَاقِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

(Surah) Al Talaq: **those who are believing! Allah has Sent down to you a Zikr [65:10]**

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

A Rasool reciting to you Clarifying Verses of Allah in order to extract those who are believing and are doing righteous deeds, from the multiple darkness to the Light. [65:11]

الْكُوثَرِ إِنََّّا آعْطَيْنَاكَ الْكُوثَرَ

(Surah) Al Kawsar: **Indeed, We Gave you Al-Kausar [108:1]**

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Therefore pray Salat to your Lord and be moderate [108:2]

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Surely your adversary, he is the one without posterity [108:3].

Notes –

و قال ص إن كل بني بنت ينسبون إلى أبيهم إلا أولاد فاطمة فإنني أنا أبوهم.

And he^{-saww} said: 'All children are attributed to their fathers except the children of (Syeda) Fatima^{-asws}, for I^{-saww} am their father!'

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أُعْطِيَ خَمْسًا وَ لَا أَقُولُ فَحْرًا بَعِثْتُ إِلَى الْأَحْمَرِ وَ الْأَسْوَدِ وَ جُعِلَتْ لِي الْأَرْضُ طَهْرًا وَ مَسْجِدًا وَ أَجَلَ لِي الْمَعْتَمُ وَ لَمْ يُحْلَ لِأَحَدٍ قَبْلِي وَ نُصِرْتُ بِالرُّعْبِ فَهُوَ يَسِيرُ أَمَامِي مَسِيرَةَ شَهْرٍ وَ أُعْطِيَ الشَّفَاعَةَ فَادَّخَرْتُهَا لِأُمَّتِي يَوْمَ الْقِيَامَةِ

From Ibn Abbas, from the Prophet^{-saww}: 'I^{-saww} have been Given five, and I^{-saww} am not saying proudly. I^{-saww} have been Sent to the red and the black, and the (whole) earth has been Made as clean for me^{-saww} and a Masjid (prostration place), and the war booty has been Legalised for me^{-saww} and it was not Legalised for anyone before me^{-saww}, and I have been Helped by the awe, thus travel distance of a month is easy in front of me^{-saww}, and I^{-saww} have been Given the intercession. I^{-saww} have stored it for my^{-saww} community on the Day of Qiyamah!'

وَ رَوَى الْعَامَّةُ عَنْ جَعْفَرِ الصَّادِقِ ع أَنَّ رَسُولَ اللَّهِ ص نَزَلَ مِنَ السَّمَاءِ السَّابِعَةِ لَيْلَةَ الْمِعْرَاجِ وَ لَمَّا نَزَلَتِ السُّورَةُ أُخْبِرَ بِذَلِكَ عُثْبَةُ بْنُ أَبِي هُبَيْرٍ فَجَاءَ إِلَى النَّبِيِّ ص وَ طَلَّقَ ابْنَتَهُ وَ تَقَلَّ فِي وَجْهِهِ وَ قَالَ كَفَرْتُ بِالنَّجْمِ وَ بِرَبِّ النَّجْمِ

And it is reported by the general Muslims, from Ja'far Al Sadiq^{-asws}: 'Rasool-Allah^{-saww} descended from the seventy sky on the night of the ascension, and when the Chapter was Revealed, Utba Bin Abu Lahab^{-la} was informed of that. He^{-la} came to the Prophet, and divorced his^{-la} daughter and spat in his^{-saww} face and said: 'I^{-la} have disbelieved in the star and Lord^{-azwj} of the star!'

فَدَعَا ص عَلَيْهِ وَ قَالَ اللَّهُمَّ سَلِّطْ عَلَيْهِ كَلْبًا مِنْ كِلَابِكَ

He^{-saww} supplicated against him^{-la} and said: 'O Allah^{-azwj}! Cuased a dog from Your^{-azwj} dogs to prevail upon him^{-la}!'

فَخَرَجَ عُثْبَةُ إِلَى الشَّامِ فَتَزَلَّ فِي بَعْضِ الطَّرِيقِ وَ أَلْقَى اللَّهُ عَلَيْهِ الرُّعْبَ فَقَالَ لِأَصْحَابِهِ أُنِيمُونِي بَيْنَكُمْ فَفَعَلُوا فَجَاءَ أَسَدٌ فَأَفْتَرَسَهُ مِنْ بَيْنِ النَّاسِ

Utba^{-la}. He^{-la} descended in one of the roads and the awe was Cast upon him^{-la}. He^{-la} said to his^{-la} companions, 'Let me^{-la} sleep among you (tonight)! They did so. A lion came and tore him^{-la} to pieces from between the people'.

وَرَوَى زَيْدُ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أُعْطِيَ اللَّهُ نَبِيًّا مِنَ الْأَنْبِيَاءِ شَيْئًا إِلَّا وَ قَدْ أُعْطِيَ مُحَمَّدًا ص قَالَ لِسُلَيْمَانَ ع فَاْمُنُّنْ أَوْ أُمْسِكْ بِغَيْرِ حِسَابٍ
وَقَالَ لِرَسُولِ اللَّهِ ص مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

It is reported by Zayd Al Shahaam, from Abu Abdullah^{asws} having said: 'Allah^{azwj} has not Given anything to any Prophet^{as} from the Prophets^{as} except and He^{azwj} has Given Muhammad^{saww}! He^{azwj} Said to Suleyman^{as}: **either confer or withhold, without a Reckoning [38:39]**; and Said to Rasool-Allah^{saww}: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**'.

رُوي أَنَّ النَّبِيَّ ص قرأ هذه الآية ففعل له من هؤلاء فوضع يده على كتف سلمان و قال لو كان الدين في الثريا لكانت رجال من هؤلاء

It is reported that the Prophet^{saww} read this Verse. It was said to him^{saww}, 'Who are they?' He^{saww} placed his^{saww} hand upon a shoulder of Salman^{ra} and said: 'Even if the religion were to be in the sun, a man from them would attain it!'

و روي عن أبي عبد الله ع أَنَّهُ قَالَ: هَرَّ فِي الْجَنَّةِ أَعْطَاهُ اللَّهُ نَبِيَّهَ عَوْضًا مِنْ ابْنِهِ

And it is reported from Abu Abdullah^{asws}, he^{asws} said: 'There is a river in the Paradise Allah^{azwj} has Given it as a compensation from (expiry of) his^{saww} son^{as}!'

و عَنْ عَلِيٍّ ع مَعْنَاهُ ارْفَعْ يَدَيْكَ إِلَى النَّخْرِ فِي صَلَاتِكَ

And from Ali^{asws}: 'Its meaning (regarding His^{azwj} Words: **Therefore pray Salat to your Lord and be moderate [108:2]**:) is, raised your hand to the throat during your Salat'.

و عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِهِ فَصَلِّ لِرَبِّكَ وَ انْحَرْ هُوَ رَفَعُ يَدَيْكَ حِذَاءَ وَجْهِكَ

And from Umar Bin Yazeed who said, 'I heard Abu Abdullah^{asws} saying regarding His^{azwj} Words: **Therefore pray Salat to your Lord and be moderate [108:2]**: 'It is raising your hand parallel to your face'.

و عَنْ جَمِيلٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع فَصَلِّ لِرَبِّكَ وَ انْحَرْ فَقَالَ يَدِيهِ هَكَذَا يَعْنِي اسْتَقْبَلَ يَدَيْهِ حَذَوَ وَجْهِهِ الْقِبْلَةَ فِي افْتِتَاحِ الصَّلَاةِ

And from Jameel who said, 'I said to Abu Abdullah^{asws}, **'Therefore pray Salat to your Lord and be moderate [108:2]**'. He^{asws} said (gesturing) by his^{asws} hand, meaning that he faced both of his(a.s.) hands toward the Qiblah, level with his^{asws} face, when beginning the Salat'.

و عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ النَّخْرِ فَرَفَعَ يَدَهُ إِلَى صَدْرِهِ فَقَالَ هَكَذَا ثُمَّ رَفَعَهَا فَوْقَ ذَلِكَ فَقَالَ هَكَذَا يَعْنِي اسْتَقْبَلَ يَدَيْهِ الْقِبْلَةَ فِي اسْتِفْتِاحِ الصَّلَاةِ

And from Hammad Bin Usman who said, 'I asked Abu Abdullah^{asws} about 'Al Nahr'. He^{asws} raised his^{asws} hand to his^{asws} chest. He^{asws} said: 'Like this!' Then he^{asws} raised above that. He^{asws} said: 'Like this!' – facing the Qiblah at the beginning of the Salat'.

1- لي، الأماالي للصدوق ابن الوليد عن ابن أبان عن الحسين بن سعيد عن ابن أبي عمير عن حماد بن عثمان عن إسماعيل الجعفي أنه سمع أبا جعفر يقول قال رسول الله ص أعطيت خمساً لم يعطها أحد قبلي جعلت لي الأرض مسجداً وطهوراً وحل لي المغنم ونصرت بالرعب وأعطيته جوامع الكلام وأعطيته الشفاعة

‘Al Amaali’ of Al Sadouq - Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hamad Bin Usman, from Ismail Al Jufy,

‘He heard Abu Ja’far^{-asws} saying: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} have been Given six, no one before me^{-saww} has been Given – The (whole) earth has been Made to be a Masjid (place of Sajdah) for me^{-saww} and a cleansing (Tayammum), and the war booty is Permissible for me^{-saww}, and I^{-saww} am Helped by the awe, and I^{-saww} have been Given the totality of the speech, and Given the intercession’’.⁴

2- لي، الأماالي للصدوق الدقاق عن الأسدي عن النخعي عن التوفلي عن علي بن أبي حمزة عن يحيى بن أبي إسحاق عن الصادق جعفر بن محمد عن أبيه عن جدّه عن أبيه ع قال: سئل النبي ص أين كنت و آدم في الجنة

‘Al Amaali’ of Al Sadouq - Al Daqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Abu Hamza, from Yahya Bin Abu Is’haq,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws} having said: ‘The Prophet^{-saww} was asked, ‘Where were you^{-saww} while Adam^{-as} was in the Paradise?’

قال كنت في صلبه و هبط بي إلى الأرض في صلبه و ركبت السفينة في صلب أبي نوح و قذفت بي في النار في صلب أبي إبراهيم لم يلتق لي أبوان على سيفاح قط

He^{-saww} said: ‘I^{-saww} was in his^{-as} Sulb, and I^{-saww} was descended with to the earth while in his^{-as} Sulb, and I^{-saww} rode the ship in the Sulb of my^{-as} father^{-as} Noah^{-as}, and I^{-saww} was thrown with into the fire while in the Sulb of my^{-saww} father^{-as} Ibrahim. I^{-saww} did not occur in fathers^{-as} being upon immorality at all.

لم يزل الله عزّ و حلّ ينقلني من الأصلاب الطيبة إلى الأرحام الطاهرة هادياً مهدياً حتى أخذ الله بالنبوة عهدي و بالإسلام ميثاقني و بين كل شيء من صفتي و أثبت في التوراة و الإنجيل ذكرني و رقابي إلى سمائي و شق لي اسماً من أسمائه أمتي الحمادون فلو العرش محمود و أنا محمد

Allah^{-azwj} Mighty and Majestic did not cease to Transfer me from the goodly Sulb(s) to the clean laps, as a guide, Guided one, until Allah^{-azwj} Took my^{-saww} Pact with the Prophet-hood, and my^{-saww} Covenant with Al-Islam, and Manifested all things from my^{-saww} description, and Affirmed my^{-saww} mention in the Torah and the Evangel, and Raised me^{-saww} to the His^{-azwj} sky, and Derived a name for me^{-saww} from His^{-azwj} Names. My^{-saww} community are the praising ones, and the One^{-azwj} with the Throne is ‘Mahmoud’ (the most praised One) and I^{-saww} am ‘Muhammad’ (praised one)’’.⁵

⁴ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 1

⁵ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 2

3- مع، معاني الأخبار القطان عن السكري عن الجوهري عن ابن عمارة عن أبيه عن جابر الجعفي عن جابر الأنصاري قال: سئل رسول الله ص و ذكر مثله

‘Ma’any Al-Akhbaar’ - Al-Qatan, from Al-Sakry, from Al-Jowhary, from Ibn Amara, from his father, from Jabir Al-Jufy, from Jabir Al-Ansary who said, ‘Rasool-Allah^{-saww} was asked’ – and he mentioned similar to it’.⁶

4- لي، الأماالي للصدوق الطالقاني عن الجلودي عن يحيى بن عبد الحميد الحماني عن الحسين بن الربيع عن الأعمش عن عتبة بن ربيعة عن ابن عباس قال قال رسول الله ص إن الله عز وجل قسم الخلق قسمين فجعلني في خيرهما قسماً وذلك قوله عز وجل في ذكر أصحاب اليمين وأصحاب الشمال وأنا من أصحاب اليمين وأنا خير أصحاب اليمين

‘Al Amaali’ of Al Sadouq - Al Talaqany, from Al Jaloudy, from Yahya Bin Abdul Hameed Al Hamany, from Al-Husayn Bin Al Rabie, from Al Amsh, from Abaya Bin Rabie, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Divided the creatures into two categories, and Made me^{-saww} to be in the better of the two categories, and what is the Word of the Mighty and Majestic in mentioning the companions of the right and companions of the left, and I^{-saww} am from the companions of the right, and I^{-saww} am the best of the companions of the right.

ثم جعل القسمين اثلاثاً فجعلني في خيرهما ثلثاً وذلك قوله عز وجل فأصحاب الميمنة ما أصحاب المشئمة ما أصحاب المشئمة والسابقون السابقون وأنا من السابقين وأنا خير السابقين

Then He^{-azwj} Made the two categories as three and Made me^{-saww} to be in the best of the three, and that is the Word of the Mighty and Majestic: **So the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10]**, so I^{-saww} am from the foremost ones, and I^{-saww} am the best of the foremost ones.

ثم جعل الأثلاث قبائل فجعلني في خيرها قبيلة وذلك قوله عز وجل وجعلناكم شعوباً وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم فأنما أتقى ولد آدم وأكرمهم على الله جل ثناؤه ولا فخر

Then He^{-azwj} Made tribes in the third and Made me^{-saww} to be in the best of its tribes, and that is the Word of the Mighty and Majestic: **and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**. I^{-saww} am the most pious of the children of Adam^{-as} and their most prestigious one to Allah^{-azwj}, Majestic is his^{-azwj} Praise, and no pride.

ثم جعل القبائل بيوتاً فجعلني في خيرها بيتاً وذلك قوله عز وجل إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً

Then He^{-azwj} Made the tribes as households and Made me^{-saww} to be in the best of these households, and that is the Word of the Mighty and Majestic: **But rather, Allah Intends to**

⁶ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 3

Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’⁷

5- فس، تفسير القمي الحسن بن علي عن أبيه عن الحسن بن سعيد عن الحسين بن علوان عن علي بن الحسن العبدی عن أبي هارون العبدی عن ربيعة السعدي عن حذيفة بن اليمان عن النبي ص مثله مع زيادات

‘Tafseer Al-Qummi’ - Al-Hassan Bin Ali, from his father, from Al-Hassan Bin Saeed, from Al-Husayn Bin Ulwan, from Ali Bin Al-Hassan Al Abdy, from Abu Haroun Al Abdy, from Rabie Al Sa’day, from Huzeyfa Bin Al Yaman,

‘From the Prophet^{-saww} – similar to it along with an increase’⁸

6- ما، الأماالي للشيخ الطوسي المفيض عن علي بن محمد بن رباح عن أبي علي الحسن بن محمد عن ابن محبوب عن ابن رباب عن أبي بصير عن أبي جعفر محمد بن علي بن الحسين ع قال: إن أبا ذر و سلمان خرجا في طلب رسول الله ص فقبل لهما إنه توجه إلى ناحية فبأه فأتبعاه فوجداه ساجداً تحت شجرة

‘Al Amaali’ of the sheykh Al Tusi - Al Mufeed, from Ali Bin Muhammad Bin Riyah, from Abu Ali Al-Hassan Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

‘From Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Abu Zarr^{ar}, and Salman^{ar} went out seeking Rasool-Allah^{-saww}, and it was said to them^{ar}, ‘He^{-saww} headed towards the area of Quba. They pursued him^{-saww} and found him^{-saww} performing Sajdah beneath the tree.

فَجَلَسَا يَنْتَظِرَانِهِ حَتَّى ظَنَّا أَنَّهُ نَائِمٌ فَأَهْوَيْنَا لِيُوقِظَاهُ فَرَفَعَ رَأْسَهُ إِلَيْنَاهُمَا ثُمَّ قَالَ قَدْ رَأَيْتُمَا مَكَانَكُمَا وَ سَمِعْتُمَا مَقَالَتَكُمَا وَ لَمْ أَكُنْ زَافِداً إِنَّ اللَّهَ بَعَثَ كُلَّ نَبِيٍّ كَانَ قَبْلِي إِلَى أُمَّتِهِ بِلِسَانٍ قَوْمِهِ وَ بَعَثَنِي إِلَى كُلِّ أَسْوَدٍ وَ أَحْمَرَ بِالْعَرَبِيَّةِ

They^{ar} sat down awaiting him^{-saww} until they^{ar} thought that he^{-saww} was asleep. They^{ar} went to wake him^{-saww} up, but he^{-saww} raised his^{-saww} head to them^{ar}, then said: ‘I^{-saww} have seen your^{ar} places and heard your^{-saww} talk and I^{-saww} did not happen to be asleep. Allah^{-azwj} Sent every Prophet^{-saww} who was before me^{-saww} to his^{-as} community with the tongue (language) of his^{-as} people and Sent me^{-saww} to every black and red with the Arabic.

وَ أَعْطَانِي فِي أُمَّتِي خَمْسَ خِصَالٍ لَمْ يُعْطِهَا نَبِيًّا كَانَ قَبْلِي نَصَرَنِي بِالرُّعْبِ تَسْمَعُ فِي الْقَوْمِ وَ بَيْنِي وَ بَيْنَهُمْ مَسِيرَةُ شَهْرٍ فَيُؤْمِنُونَ بِي وَ أَجِلٌ لِي الْمَعْتَمُ وَ جُعِلَ لِي الْأَرْضُ مَسْجِداً وَ طَهُوراً أَيْنَمَا كُنْتُ مِنْهَا أَتَيْتُمْ مِنْ تَرْتِبَتِهَا وَ أَصَلَّيْتُ عَلَيْهَا

And He^{-azwj} Gave me^{-saww} regarding my^{-saww} community, five characteristics He^{-azwj} did not Give to any Prophet^{-as} who was before me^{-saww} – He^{-azwj} Helped me^{-saww} with the awe, Caused me^{-saww} to be heard by the people and between me^{-saww} and them was a travel distance of a month, and they believed in me^{-saww}, and Legalised the war booty for me^{-saww}, and Made the (whole) earth a Masjid (place of Sajdah) for me^{-saww} and a cleansing wherever I^{-saww} may be from it, I^{-saww} can perform Tayammum from its soil and pray Salat upon it.

⁷ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 4

⁸ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 5

وَجَعَلَ لِكُلِّ نَبِيٍّ مَسْأَلَةً فَسَأَلُوهُ إِيَّاهَا فَأَعْطَاهُمْ ذَلِكَ فِي الدُّنْيَا وَ أَعْطَانِي مَسْأَلَةً فَأَخَرْتُ مَسْأَلَتِي لِشَفَاعَةِ الْمُؤْمِنِينَ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ فَفَعَلَ ذَلِكَ وَ أَعْطَانِي جَوَامِعَ الْعِلْمِ وَ مَفَاتِيحَ الْكَلَامِ وَ لَمْ يُعْطِ مَا أَعْطَانِي نَبِيًّا قَبْلِي

And He^{-azwj} Granted a request to every Prophet^{-saww} he^{-as} could ask it to Him^{-azwj}, and Gave them^{-as} that in the world, and Gave me^{-saww} a question, and I^{-saww} chose my^{-saww} question to be able to intercede to the Momineen from my^{-saww} community on the Day of Qiyamah, so He^{-azwj} Did that, and he^{-azwj} Gave me^{-saww} the comprehensive knowledge, and keys of the speech, and did not Give it to any Prophet^{-as} before me^{-saww} what He^{-azwj} Gave me^{-saww}.

فَمَسْأَلَتِي تَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ لِمَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا مُؤْمِنًا فِي مُوَالِيٍّ لَوْصِيٍّ مُحِبًّا لِأَهْلِ بَيْتِي

Thus, my^{-saww} question will reach up to the Day of Qiyamah to everyone who meets Allah^{-azwj} not having associated anything with Him^{-azwj}, believing in me^{-saww}, a friend to my^{-saww} successor^{-asws}, loving the People^{-asws} of my^{-saww} Household'.⁹

7- ما، الأمايلي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن سعيد بن عبد الله بن موسى عن محمد بن عبد الرحمن العزمي عن المعلى بن هلال عن الكلبي عن أبي صالح عن عبد الله بن العباس قال سمعت رسول الله ص يقول أعطاني الله تعالى خمساً وأعطى علياً ع خمساً أعطاني جوامع الكلم وأعطى علياً جوامع العلم وجعلني نبياً وجعله وصياً وأعطاني الكوثر وأعطاه السلسيل وأعطاني الوحي وأعطاه الإلهام وأسرى بي إليه وفتح له أبواب السماء والحجب حتى نظر إلي ونظرت إليه

'Al Amaali' of the sheykh Al Tusi - Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahman Al Arzamy, from Al Moalla Bin Hilal, from Al Kalby, from Abu Salih, from Abdullah Bin Al-Abbas who said,

'I heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} the Exalted Gave me^{-saww} five – He^{-saww} Gave me^{-saww} the comprehensive speech, and Gave Ali^{-asws} the comprehensive knowledge, and Made me^{-saww} a Prophet^{-saww} and Made him^{-asws} a successor^{-asws}, and Gave me^{-saww} Al-Kawser and Gave him^{-asws} Al-Salsabeel, and Gave me^{-saww} the Revelation and Gave him^{-asws} the inspiration, and Ascended me^{-saww} to Him^{-azwj} and Opened for him^{-asws} the gateways of the sky and the Veils until he^{-asws} looked at me^{-saww} and I^{-saww} looked at him^{-asws}'.

قَالَ ثُمَّ بَكَى رَسُولُ اللَّهِ ص فَقُلْتُ لَهُ مَا يُبْكِيكَ فِذَاكَ أَبِي وَ أُمِّي

He (the narrator) said, 'Then Rasool-Allah^{-saww} cried, so I said to him^{-saww}, 'What makes you^{-saww} cry? May my father and my mother be sacrificed for you^{-saww}!'

فَقَالَ يَا ابْنَ عَبَّاسٍ إِنَّ أَوَّلَ مَا كَلَّمَنِي بِهِ أَنْ قَالَ يَا مُحَمَّدُ انْظُرْ تَحْتَكَ فَتَنَظَّرْتُ إِلَى الْحُجُبِ قَدْ انْخَرَقَتْ وَ إِلَى أَبْوَابِ السَّمَاءِ قَدْ فُتِحَتْ وَ تَنَظَّرْتُ إِلَى عَلِيٍّ وَ هُوَ رَافِعٌ رَأْسَهُ إِلَيَّ فَكَلَّمَنِي وَ كَلَّمْتُهُ وَ كَلَّمَنِي رَبِّي عَزَّ وَ جَلَّ

He^{-saww} said: 'O Ibn Abbas! The first of what He^{-azwj} Spoke with to me^{-saww} was that He^{-azwj} Said: "O Muhammad^{-saww}! Look below you^{-saww}!" I^{-saww} looked at the Veils which had been torn, and to the gateways of the sky having had opened up and looked at Ali^{-asws} and he^{-asws} was raising

⁹ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 6

his^{-asws} head towards me^{-saww}. He^{-asws} spoke to me^{-saww} and I^{-saww} spoke to him^{-asws}, and my^{-saww} Lord^{-azwj} Mighty and Majestic spoke to me^{-saww}.

فَقُلْتُ يَا رَسُولَ اللَّهِ بِمَ كَلَّمَكِ رَبُّكَ

I said, 'O Rasool-Allah^{-saww}! What did your^{-saww} Lord^{-azwj} Speak to you^{-saww} with?'

قَالَ قَالَ لِي يَا مُحَمَّدُ إِنِّي جَعَلْتُ عَلِيًّا وَصِيَّكَ وَوَزِيرَكَ وَخَلِيفَتَكَ مِنْ بَعْدِكَ فَأَعْلِمُهُ فَهَذَا هُوَ يَسْمَعُ كَلَامَكَ فَأَعْلِمُهُ وَأَنَا بَيْنَ يَدَيْ رَبِّي عَزَّ وَ جَلَّ فَقَالَ لِي قَدْ قِيلَتْ وَأَطَعْتُ

He^{-saww} said, 'He^{-azwj} Said to me^{-saww}: "O Muhammad^{-saww}! I^{-azwj} Made Ali^{-asws} as your^{-saww} successor^{-asws} and your^{-saww} Vizier, and your^{-saww} Caliph from after you^{-saww}, I^{-azwj} have let him^{-asws} know, and there he^{-asws} is listening to your^{-saww} speech, so you^{-saww} let him^{-asws} know!" And I^{-saww} was in front of my^{-saww} Lord^{-azwj} Mighty and Majestic. He^{-asws} said to me^{-saww}: 'I^{-asws} have accepted and obeyed'.

فَأَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ تُسَلِّمَ عَلَيْهِ فَفَعَلَتْ فَردُّ عَلَيْهِمُ السَّلَامَ وَ رَأَيْتُ الْمَلَائِكَةَ يَتَبَاشَرُونَ بِهِ وَ مَا مَرَرْتُ بِمَلَائِكَةٍ مِنَ الْمَلَائِكَةِ السَّمَاءِ إِلَّا هَنَّتُونِي وَ قَالُوا لِي يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ دَخَلَ السُّرُورُ عَلَى جَمِيعِ الْمَلَائِكَةِ بِاسْتِخْلَافِ اللَّهِ عَزَّ وَ جَلَّ لَكَ ابْنِ عَمِّكَ

Allah^{-azwj} Commanded the Angels to greet unto him^{-asws}, and they did so. He^{-asws} returned their greetings and I^{-saww} saw the Angels rejoicing with it, and I^{-saww} did not pass by any Angels from the Angels of the sky except they congratulated me^{-saww} and they said to me^{-saww}: 'O Muhammad^{-saww}! By the One^{-azwj} Who Sent you^{-saww} with the truth, the cheerfulness has entered upon the entirety of the Angels with Allah^{-azwj} Mighty and Majestic choosing your^{-saww} cousin as a Caliph for you^{-saww}'.

وَ رَأَيْتُ حَمَلَةَ الْعَرْشِ قَدْ نَكَسُوا رُءُوسَهُمْ إِلَى الْأَرْضِ فَقُلْتُ يَا جِبْرِيلُ لِمَ نَكَسَ حَمَلَةُ الْعَرْشِ رُءُوسَهُمْ فَقَالَ يَا مُحَمَّدُ مَا مِنْ مَلَكٍ مِنَ الْمَلَائِكَةِ إِلَّا وَ قَدْ نَظَرَ إِلَى وَجْهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ اسْتَبْشَاراً بِهِ مَا خَلَا حَمَلَةَ الْعَرْشِ فَإِنَّهُمْ اسْتَأْذَنُوا اللَّهَ عَزَّ وَ جَلَّ فِي هَذِهِ السَّاعَةِ فَأَذِنَ لَهُمْ أَنْ يَنْظُرُوا إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَنَظَرُوا إِلَيْهِ

And I^{-saww} saw the bearers of the Throne having lowered their heads towards the earth, so I^{-saww} said: 'O Jibraeel^{-as}! Why have the bearers of the Throne lowered their heads?' He^{-as} said: 'O Muhammad^{-saww}! There is none from an Angel from the Angels except and he has looked at the face of Ali^{-asws} Bin Abu Talib^{-asws} rejoicing with it apart from the bearers of the Throne. They sought Permission of Allah^{-azwj} Mighty and Majestic in this moment, so He^{-azwj} Permitted for him that they could look at Ali^{-asws} Bin Abu Talib^{-asws}'. So, (now) they are looking at him^{-asws}'.

فَلَمَّا هَبَطْتُ جَعَلْتُ أُخْبِرُهُ بِذَلِكَ وَ هُوَ يُخْبِرُنِي بِهِ فَعَلِمْتُ أَنِّي لَمْ أَطَأْ مَوْطِئاً إِلَّا وَ قَدْ كُشِفَ لِعَلِيٍّ عَنْهُ حَتَّى نَظَرَ إِلَيْهِ

When I^{-saww} descended, I^{-saww} informed him^{-asws} with that and he^{-asws} informed me^{-saww} with it. Thus, I^{-saww} knew that I^{-saww} did not tread any ground except and it had been uncovered for Ali^{-asws} until he^{-saww} looked at it'.

قَالَ ابْنُ عَبَّاسٍ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي

Ibn Abbas said, 'I said, 'O Rasool-Allah^{-saww}! Advise me'.

فَقَالَ عَلَيْكَ بِمُودَّةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ حَسَنَةً حَتَّى يَسْأَلَهُ عَنْ حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ هُوَ تَعَالَى أَعْلَمُ
فَإِنْ جَاءَهُ بِوَلَايَتِهِ قَبْلَ عَمَلِهِ عَلَى مَا كَانَ مِنْهُ وَ إِنْ لَمْ يَأْتِ بِوَلَايَتِهِ لَمْ يَسْأَلَهُ عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ إِلَى النَّارِ

He^{-saww} said: 'Upon you is to be with the cordiality of Ali^{-asws} Bin Abu Talib^{-asws}. By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! Allah^{-azwj} will not Accept any good deed until He^{-azwj} Asks him^{-asws} about the love of Ali^{-asws} Bin Abu Talib^{-asws}, although He^{-azwj} the Exalted is more Knowing. If he has come with his^{-asws} Wilayah, He^{-azwj} will Accept his deed upon whatever was from him; and if does not come with his^{-asws} Wilayah, He^{-azwj} will not Ask him about anything then He^{-azwj} would Command with him to (go) to the Fire.

يَا ابْنَ عَبَّاسٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ النَّارَ لَأَشَدُّ غَضَبًا عَلَى مُبْغِضٍ عَلَيَّ مِنْهَا عَلَى مَنْ زَعَمَ أَنَّ لِلَّهِ وَلَدًا يَا ابْنَ عَبَّاسٍ لَوْ أَنَّ الْمَلَائِكَةَ الْمُقَرَّبِينَ وَ
الْأَنْبِيَاءَ الْمُرْسَلِينَ اجْتَمَعُوا عَلَى بُغْضِهِ وَ لَنْ يَفْعَلُوا لَعَذِّبَهُمُ اللَّهُ بِالنَّارِ

O Ibn Abbas! By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! The Fire will be of severer wrath upon a hater of Ali^{-asws} than upon the one who claims that Allah^{-azwj} has a son. O Ibn Abbas! If the Angels of Proximity and the Messenger Prophets^{-as} were to gather upon hating him^{-asws}, and they will never do so, Allah^{-azwj} would Punish them with the Fire'.

قُلْتُ يَا رَسُولَ اللَّهِ وَ هَلْ يُبْغِضُهُ أَحَدٌ

I said, 'O Rasool-Allah^{-saww}! And does anyone hate him^{-asws}?'

قَالَ يَا ابْنَ عَبَّاسٍ نَعَمْ يُبْغِضُهُ قَوْمٌ يَذْكُرُونَ أَنَّهُمْ مِنْ أُمَّتِي لَمْ يَجْعَلِ اللَّهُ لَهُمْ فِي الْإِسْلَامِ نَصِيبًا يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ عَلَامَةِ بُغْضِهِمْ لَهُ تَفْضِيلُهُمْ مِنْ هُوَ دُونَهُ
عَلَيْهِ وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَا بَعَثَ اللَّهُ نَبِيًّا أَكْرَمَ عَلَيْهِ مِنِّي وَ لَا وَصِيًّا أَكْرَمَ عَلَيْهِ مِنْ وَصِيِّ عَلَيٍّ

He^{-saww} said: 'O Ibn Abbas! Yes, a people do hate him^{-asws}, mentioning that they are from my^{-saww} community. Allah^{-azwj} has not Made any share to be for them in Al-Islam. O Ibn Abbas! From the signs of their hatred for him^{-asws}, is their preferring the one who is below him^{-asws}, to be over him^{-asws}. By the One^{-azwj} Who Sent me^{-saww} with the truth! Allah^{-azwj} has not Sent any Prophet^{-as} more Honourable unto Him^{-azwj} than me^{-saww}, nor any successor^{-asws} more Honourable unto Him^{-azwj} than my^{-saww} successor^{-asws} Ali^{-asws}'.

قَالَ ابْنُ عَبَّاسٍ فَلَمْ أَزَلْ لَهُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ص وَ أُوصَانِي بِمُودَّتِهِ وَ إِنَّهُ لَأَكْرَمُ عَمَلِي عِنْدِي

Ibn Abbas said, 'I did not cease to be for him^{-asws} just as Rasool-Allah^{-saww} had instructed me^{-saww} and advised me^{-saww} to be with his^{-asws} cordiality, and it is the greatest of my deeds in my presence'.

قَالَ ابْنُ عَبَّاسٍ ثُمَّ مَضَى مِنَ الزَّمَانِ مَا مَضَى وَ حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ حَضَرَتْهُ فَقُلْتُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ قَدْ دَنَا أَجْلُكَ فَمَا تَأْمُرُنِي

Ibn Abbas said, 'Then it passed from the time what passed, and the expiry presented to Rasool-Allah^{-saww}, so I said, 'May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! Your^{-saww} term has approached, so what do you^{-saww} order me?'

فَقَالَ يَا ابْنَ عَبَّاسٍ خَالَفَ مَنْ خَالَفَ عَلِيًّا وَ لَا تُكُونَنَّ لَهُ ظَهِيرًا وَ لَا وَلِيًّا فُلْتُ يَا رَسُولَ اللَّهِ فَلَمْ لَا تَأْمُرُ النَّاسَ بِتَرْكِ مُخَالَفَتِهِ

He^{-saww} said: 'O Ibn Abbas! Oppose the one who opposes Ali^{-asws}, and do not become a backer for him, nor a friend'. I said, 'O Rasool-Allah^{-saww}! Why don't you^{-saww} order the people with neglecting his^{-asws} adversaries?'

قَالَ فَبَكَى عَلَيْهِ وَ آلِهِ السَّلَامَ حَتَّى أُغْمِيَ عَلَيْهِ ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ سَبَقَ فِيهِمْ عِلْمُ رَبِّي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَخْرُجُ أَحَدٌ مِّنْ خَالَفَهُ مِنَ الدُّنْيَا وَ أَنْكَرَ حَقَّهُ حَتَّى يُعَيِّرَ اللَّهُ تَعَالَى مَا بِهِ مِنْ نِعْمَةٍ

He (the narrator) said, 'He^{-saww} cried until there was faintness upon him^{-saww}, then said: 'O Ibn Abbas! The Knowledge of my^{-saww} Lord^{-azwj} has Preceded regarding them. By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! No one from the ones who oppose him^{-asws} and deny his^{-asws} rights will exit from the world until Allah^{-azwj} the Exalted Changes Whatever Bounties are with him.

يَا ابْنَ عَبَّاسٍ إِذَا أَرَدْتَ أَنْ تَلْقَى اللَّهَ وَ هُوَ عَنْكَ رَاضٍ فَاسْلُكْ طَرِيقَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مِلْ مَعَهُ حَيْثُ مَالَ وَ ارْضَ بِهِ إِمَامًا وَ عَادِ مَنْ عَادَاهُ وَ وَاِلِ مَنْ وَاَلَاهُ

O Ibn Abbas! When you intend to meet Allah^{-azwj} and Him^{-azwj} being Pleased from you, then travel the path of Ali^{-asws} Bin Abu Talib^{-asws}, and incline with him^{-asws} wherever he^{-asws} inclines, and be pleased with him^{-asws} as an Imam^{-asws}, and be inimical with the ones who are inimical to him^{-asws}, and a friend to the one who befriends him^{-asws}.

يَا ابْنَ عَبَّاسٍ احْذَرُ أَنْ يَدْخُلَكَ شَكٌّ فِيهِ فَإِنَّ الشَّكَّ فِي عَلِيٍّ كُفْرٌ بِاللَّهِ تَعَالَى

O Ibn Abbas! Be cautious from the doubt regarding him^{-asws} entering into you, for the doubt regarding Ali^{-asws} is Kufr with Allah^{-azwj} the Exalted".¹⁰

8- ب، قرب الإسناد ابنُ طَرِيفٍ عَنِ ابْنِ عُلوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ النَّاسَ نِصْفَيْنِ فُكُنْتُ فِي النِّصْفِ الْحَبِيرِ ثُمَّ قَسَمَ النِّصْفَ الْحَبِيرَ ثَلَاثَةً فُكُنْتُ فِي ثُلُثِ الْحَبِيرِ وَ مَا عَرَقَ فِي عِرْقٍ سِفَاحٍ قَطُّ وَ مَا عَرَقَ فِي إِلَّا عِرْقٍ نِكَاحٍ كَنِكَاحِ الْإِسْلَامِ حَتَّى آدَمَ

'Qurb Al Isnaad' - Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Made the people into two halves, so I^{-saww} came to be in the better half. Then He^{-azwj} Divided the better half into three and Decreed me^{-saww} to be in the best of the three, and I^{-saww} did not flow in a vein of an immoral one at all, and there did not flow into me^{-saww} except a vein of the marriage like the marriage of Al-Islam, until (all the way back to) Adam^{-as}.¹¹

¹⁰ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 7

¹¹ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 8

9- ل، الخصال ابن بَنْدَارٍ عَنْ مُحَمَّدِ بْنِ جُمُهورِ الحَمَدِيِّ عَنْ صَالِحِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ عَنْ سَعِيدِ بْنِ سُلَيْمَانَ وَ مُحَمَّدِ بْنِ بَكَّارٍ وَ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ قَالُوا حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ عَنْ لُقْمَانَ بْنِ عَامِرٍ عَنْ أَبِي أُمَامَةَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ مَا كَانَ بَدْءُ أَمْرِكَ قَالَ دَعَا أَيْ إِبْرَاهِيمَ وَ بُشَيْرَى عِيسَى ابْنِ مَرْيَمَ وَ رَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا شَيْءٌ أَضَاءَتْ مِنْهُ قُصُورُ السَّامِ

‘Al Khisaal’ - Ibn Bandar, from Muhammad Bin Jamhour Al Hamdany, from Salih Bin Muhammad Al Baghdady, from Saeed Bin Suleyman, and Muhammad Bin Bakar and Ismail Bin Ibrahim, they said, ‘It was narrated to us by Al Faraj Bin Fazalah, from Luqman Bin Aamir, from Abu Amama who said,

‘I said, ‘O Rasool-Allah^{-saww}! What was the commencement of your^{-saww} matter?’ He^{-saww} said: ‘Supplication of my^{-saww} father^{-as} Ibrahim^{-as}, and glad tidings of Isa^{-as} Bin Maryam^{-as}, and my^{-saww} mother^{-as} saw something coming out from her^{-as}, illuminating the castles of Syria’¹²

10- ل، الخصال ابن الوليد عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ طَرِيفِ بْنِ نَاصِحٍ عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَسَمَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَهْلَ الْأَرْضِ قِسْمَيْنِ فَجَعَلَنِي فِي خَيْرِهِمَا ثُمَّ قَسَمَ التَّيْبَةَ الْآخِرَ عَلَى ثَلَاثَةِ فُكُنْتُ خَيْرَ الثَّلَاثَةِ ثُمَّ اخْتَارَ الْعَرَبُ مِنَ النَّاسِ ثُمَّ اخْتَارَ قُرَيْشًا مِنَ الْعَرَبِ ثُمَّ اخْتَارَ بَنِي هَاشِمٍ مِنْ قُرَيْشٍ ثُمَّ اخْتَارَ بَنِي عَبْدِ الْمُطَّلِبِ مِنْ بَنِي هَاشِمٍ ثُمَّ اخْتَارَنِي مِنْ بَنِي عَبْدِ الْمُطَّلِبِ

‘Al Khisaal’ - Ibn Al Waleed, from Al Saffar, from Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Ibn Fazal, from Zareyf Bin Nasih, from Ibrahim Bin Yahya who said,

‘It was narrated to me by Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Divided the people of the earth into two categories and Made me^{-saww} to be in the better of the two, then Divided the other half upon three and I^{-saww} was the best of the three, then Chose the Arabs from the people, then Chose Qureysh from the Arabs, then Chose the Clan of Hashim^{-as} from Qureysh, then Chose the Clan of Abdul Muttalib^{-saww} from the Clan of Hashim^{-as}, then Chose me^{-saww} from the Clan of Abdul Muttalib^{-as}’¹³

11- ل، الخصال ابن بَنْدَارٍ عَنْ مُجَاهِدِ بْنِ أَعْيَنَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي الْعَوَّامِ عَنْ بُرَيْدَةَ عَنْ سُلَيْمَانَ التَّمِيمِيِّ عَنْ سَيَّارٍ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص فَضَّلْتُ بِأَرْبَعٍ جُعِلْتُ لِأُمَّتِي الْأَرْضُ مَسْجِدًا وَ طَهُورًا وَ أَنَا رَجُلٌ مِنْ أُمَّتِي أَرَادَ الصَّلَاةَ فَلَمْ يَجِدْ مَاءً وَ وَجَدَ الْأَرْضَ فَقَدْ جُعِلَتْ لَهُ مَسْجِدًا وَ طَهُورًا وَ نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ يَسِيرُ بَيْنَ يَدَيَّ وَ أَجَلْتُ لِأُمَّتِي الْعَنَائِمَ وَ أُرْسِلْتُ إِلَى النَّاسِ كَافَّةً

‘Al Khisaal’ - Ibn Bandar, from Mujahid Bin Ayn, from Abu Bakr Bin Abu Al Awam, from Bureyda, from Suleyman Al Tameemi, from Sayar, from Abu Amama who said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} am merited with four – The (whole) earth has been Made to be a Masjid (place of Sajdah) and a cleansing (Tayammum), and wherever a man from my^{-saww} community may be intending the Salat and does not find water and find the soil, so it has been Made to be a Masjid and a cleansing for him; and I^{-saww} am Helped with the awe to a travel distance of a month travelling in front of me^{-saww}; and the bar booty has been Legalised for my^{-saww} community, and I^{-saww} have been Sent to the people, all of them’¹⁴

¹² Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 9

¹³ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 10

¹⁴ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 11

12- ما، الأماي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن سعد بن عبد الله بن هارون عن محمد بن عبد الرحمن العزمي عن المغلي بن هلال عن الكلبي عن أبي صالح عن ابن عباس قال سمعت رسول الله ص يقول أعطاني الله خمسا وأعطى عليا خمسا أعطاني جوامع الكلم وأعطى عليا جوامع العلم وجعلني نبيا وجعل عليا وصيا وأعطاني الكوثر وأعطى عليا السلسيل وأعطاني الوحي وأعطى عليا الإلهام وأسرى بي إليه وفتحت له أبواب السماء حتى رأى ما رأيت ونظر إلى ما نظرت إليه

‘Al Amaali’ of the sheykh Al Tusi - Al Mufeed, from Ahmad Bin Al Waleed, from his father, from sa’ad, from Abdullah Bin Haroun, from Muhammad Bin Abdul Rahman Al Arzamy, from Al Moala Bin Hilal, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

‘I heard Rasool-Allah^{-saww} saying: ‘Allah^{-azwj} Gave me^{-saww} five and Gave Ali^{-asws} five – He^{-azwj} Gave me^{-saww} the comprehensive speech and Gave Ali^{-asws} comprehensive knowledge; and Made me^{-saww} a Prophet^{-saww} and Made Ali^{-asws} a successor^{-asws}; and Gave me^{-saww} Al-Kawser and Gave Ali^{-asws} Al-Salsabeel; and Gave me^{-saww} the Revelation and Gave Ali^{-asws} the inspiration; and Ascended me^{-saww} to Him^{-azwj} and Opened for him^{-asws} the gateways of the sky until he^{-asws} saw what I^{-saww} saw, and he^{-asws} looked at what I^{-saww} looked at’.

ثم قال يا ابن عباس خالف من خالف عليا ولا تكونن له ظهيرا ولا وليا فوالذي بعني بالحق ما يخالفه أحد إلا عير الله ما به من نعمه وشوه خلقه قبل إدخاله النار

Then he^{-saww} said: ‘O Ibn Abbas! Oppose the one who opposes Ali^{-asws} and do not become a backer for him nor a friend, for by the One^{-azwj} Who Sent me^{-saww} with the truth, no one will oppose him^{-asws} except Allah^{-azwj} will Change any Bounty what is with him, and uglify his appearance before his entry into the Fire.

يا ابن عباس لا تشك في علي فإن الشك فيه كفر يخرج عن الإيمان ويوجب الخلود في النار

O Ibn Abbas! Do not doubt regarding Ali^{-asws}, for the doubt regarding him^{-asws} is Kufr exiting from the Eman and Obligates the eternity in the Fire”.¹⁵

13- ل، الخصال ابن إدريس عن أبيه عن الأشعري عن أبي عبد الله الرازي عن ابن أبي عثمان عن موسى بن بكر عن أبي الحسن الأول ع قال قال رسول الله ص إن الله تبارك وتعالى اختار من الأنبياء أربعة للسيف إبراهيم و داود و موسى و أنا الخبز

‘Al Khisaal’ - Ibn Idrees, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan^{-asws} the 1st having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Chose four from the Prophets^{-as} for the sword – Ibrahim^{-as}, and Dawood^{-as}, and Musa^{-as} and I^{-saww}’ – the Hadeeth’.¹⁶

¹⁵ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 12

¹⁶ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 13

14- ل، الخصال ابن الوليد عني الصفار و سعد معاً عني ابن عيسى و البرقي معاً عن محمد البرقي عن محمد بن سينان عن أبي الجارود عن سعيد بن جبير عن ابن عباس قال قال رسول الله ص أعطيت خمساً لم يعطها أحد قبلي جعلت لي الأرض مسجداً و طهوراً و نصرت بالرغب و أحل لي المعتم و أعطيت جوامع الكلم و أعطيت الشفاعة

‘Al Khisaal’ - Ibn Al Waleed, from Al Saffar and Sa’ad both together, from Ibn Isa and Al Barqy both together, from Muhammad Al Barqy, from Muhammad Bin Sinan, from Abu Al Jaroud, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} have been Given five no one has been Given before me^{-saww} – The (whole) earth is Made to be a Masjid (place of Sajdah) for me^{-saww} and a cleansing (Tayammum), and I^{-saww} am Helped with the awe, and the war booty is Legalised for me^{-saww}, and I^{-saww} am Given the comprehensive speech, and I^{-saww} have been Given the intercession’¹⁷.

15- ما، الأماي للشيخ الطوسي المفيض عن عمر بن محمد الزيات عن علي بن عباس عن أحمد بن منصور الرقادي عن محمد بن مضع عن الأوزاعي عن شداد أبي عمارة عن وائل بن الأصم قال قال رسول الله ص إن الله اصطفى إسماعيل من ولد إبراهيم و اصطفى كنانة من بني إسماعيل و اصطفى قريشاً من بني كنانة و اصطفى هاشماً من قريش و اصطفاني من هاشم

‘Al Amaali’ of they sheykh Al Tusi - Al Mufeed, from Umar Bin Muhammad al Zayat, from Ali Bin Al-Abbas, from Ahmad Bin Mansour Al Raqady, from Muhammad Bin Mas’ab, from Al Awzaie, from Shadad Abu Amar, from Wasila Bin Al As’aq who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Chose Ismail^{-as} from the children of Ibrahim^{-as}, and Chose Kanana^{-as} from the Clan of Ismail^{-as}, and Chose Qureysh from the Clan of Kanana^{-as}, and Chose Hashim^{-as} from Qureysh, and Chose me^{-saww} from Hashim^{-as}’¹⁸.

16- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن أبي محمد بن محمد بن سليمان عن عبد السلام بن عبد الحميد إمام حران عن موسى بن أعين قال أبو المفضل و حدثني نصر بن الجهم عن محمد بن مسلم بن وارة عن محمد بن مسلم بن أعين عن أبيه عن عطاء بن السائب

‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman, from Abdul Salam Bin Abdul Hameed Imam Harran, from Musa Bin Ayn who said, ‘Abu Al Mufazzal was, ‘And it is narrated to me by Nasr Bin Al Jahm, from Muhammad Bin Muslim Bin Warah, from Muhammad Bin Muslim Bin Ayn, from his gather, from Ata’a Bin Al Saib,

عن أبي جعفر محمد بن علي بن الحسين عن أبيه عن جده عن علي بن أبي طالب صلوات الله عليهم أجمعين عن النبي ص قال: أعطيت خمساً لم يعطهن نبي كان قبلي أرسلت إلى الأبيض و الأسود و الأحمر و جعلت لي الأرض مسجداً و نصرت بالرغب و أحل لي العنائم و لم تحل لأحد أو قال لنبي قبلي و أعطيت جوامع الكلم

‘From Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said: ‘I^{-saww} am Given five no Prophet^{-as} before me^{-saww} had been Given – I^{-saww} am Sent to the white and the black and the red; and the (whole) earth is Made to be a Masjid (place of Sajdah) for me^{-saww}, and I^{-saww} am Helped with the awe, and the war booty is Legalised for me^{-saww} and

¹⁷ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 14

¹⁸ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 15

was not Permissible for anyone’ – or said: ‘for any Prophet^{-as} before me^{-saww}, and I^{-saww} am Given the comprehensive speech’.

قَالَ عَطَاءٌ فَسَأَلْتُ أَبَا جَعْفَرٍ ع قُلْتُ مَا جَوَامِغُ الْكَلِمِ قَالَ الْقُرْآنُ قَالَ أَبُو الْمُفَضَّلِ هَذَا حَدِيثُ حَرَّانٍ وَ لَمْ يُحَدِّثْ بِهِ فِي هَذَا الطَّرِيقِ إِلَّا مُوسَى بْنُ جَعْفَرٍ الْحَرَّانِيُّ

Ata’a said, ‘I asked Abu Ja’far^{-asws}, I said, ‘What is the comprehensive speech?’ He^{-asws} said: ‘The Quran’^{.19}

17- ما، الأماالي للشيخ الطوسي ابن بُسْرَانَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ عَرْقَةَ عَنْ هَاشِمِ بْنِ الْقَاسِمِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتِ الْبُنَائِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص آتَى يَوْمَ الْقِيَامَةِ بَابَ الْجَنَّةِ فَاسْتَفْتَحَ فَيَقُولُ الْحَازِنُ مَنْ أَنْتَ فَأَقُولُ أَنَا مُحَمَّدٌ فَيَقُولُ بِكَ أُمِرْتُ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ

‘Al Amaali’ of the sheykh Al Tusi - Ibn Yasran, from Ismail Bin Muhammad Al Saffar, from Al-Hassan Bin Arafa, from Hashim Bin Al Qasim, from Suleyman Bin Al Mugheira, from Sabit Al Banany, from Anas Bin Malik (a well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} shall come to the door of Paradise, and it will open. The keeper will say, ‘Who are you^{-saww}?’ I shall be saying: ‘I^{-saww} am Muhammad^{-saww}!’ He would say, ‘I had been Commanded that I should not open it for anyone before you^{-saww}.’²⁰

18- شي، تفسير العياشي عَنْ زُرَّارَةَ وَ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي أُوحِيَتْ إِلَيْكَ كَمَا أُوحِيَتْ إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ فَجُمِعَ لَهُ كُلُّ وَحْيٍ

‘Tafseer Al Ayyashi’ - From Zurara and Humran,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} having said: ‘**Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, [4:163],** and Gathered for him^{-saww} all Revelations’^{.21}

19- جاء، المجالس للمفيد المَرَاغِي عَنْ عَبْدِ الْكَرِيمِ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ عَنْ شَدَّادِ أَبِي عَمَّارٍ عَنْ وَائِلَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ وَ اصْطَفَى مِنْ إِسْمَاعِيلَ كِنَانَةَ وَ اصْطَفَى مِنْ كِنَانَةَ قُرَيْشاً وَ اصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَ اصْطَفَانِي مِنْ بَنِي هَاشِمٍ

‘Al Majaalis’ of Al Mufeed - Al Maraghi, from Abdul Kareem Bin Muhammad, from Usman Bin Abu Shayba, from Mas’ab from Al Awzaie, from Shadad Abu Amar, from Wasila who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Chose Ismail^{-as} from the children of Ibrahim^{-as}, and Chose Kanana^{-as} from Ismail^{-as}, and Chose Qureysh from Kanana, and Chose the Clan of Hashim^{-as} from Qureysh, and Chose me^{-saww} from the Clan of Hashim^{-as}.’²²

¹⁹ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 16

²⁰ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 17

²¹ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 18

²² Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 19

20- ن، عيون أخبار الرضا عليه السلام بإسناد إلى دارم عن الرضا عن آبائه عن النبي ص قال: أَنَا خَاتَمُ النَّبِيِّينَ وَ عَلِيٌّ خَاتَمُ الْوَصِيِّينَ

‘Uyoun Akhbar Al-Reza^{-asws} - By the chain to Daram,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘I^{-saww} am the last of the Prophets^{-as}, and Ali^{-asws} is the last of the successors^{-as}’.²³

21- ن، عيون أخبار الرضا عليه السلام بإسناد إلى الثلاثة عن الرضا عن آبائه ع قال قال رسول الله ص أَنَا سَيِّدُ وَلَدِ آدَمَ وَ لَا فَخْرَ

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

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} am the chief of the children of Adam^{-as}, and no pride.²⁴

22- ما، الأماالي للشيخ الطوسي أبو عمرو عبد الواحد بن محمد بن مهدي عن ابن عقدة عن الحسن بن جعفر بن مذر عن عبيد طاهر عن الحسن بن عمار عن عمرو بن مرة عن عبد الله بن الحارث عن علي ع قال قال رسول الله ص أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَ لَا فَخْرَ وَ أَنَا أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ وَ لَا فَخْرَ وَ أَنَا أَوَّلُ شَافِعٍ وَ أَوَّلُ مُشَفِّعٍ

‘Al Amaali’ of the sheykh Al Tusi - Abu Amro and Abdul Wahid Bin Muhammad Bin mahdy, from Ibn Aqada, from Al-Hassan Bin Ja’far Bin Madrar, from his uncle Tahir, from Al-Hassan Bin Amaar, from Amro Bin Marah, from Abdullah Bin Al Haris,

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} am the chief of the children of Adam^{-as} on the Day of Qiyamah and not pride, and I^{-saww} am the first one the ground would be split for him^{-saww} and no pride, and I^{-saww} am the first one to intercede and the first to be sought for intercession’.²⁵

23- شي، تفسير العياشي عن منصور بن حازم عن أبي عبد الله ع قال: لَمْ يَزَلْ رَسُولُ اللَّهِ ص يَقُولُ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ حَتَّى نَزَلَتْ سُورَةُ الْفَتْحِ فَلَمْ يَغْدُ إِلَى ذَلِكَ الْكَلَامِ

‘Tafseer Al Ayyashi’ - From Mansou Bin Hazim,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} did not cease to be saying: **‘Say: ‘I fear, if I disobey my Lord, Punishment of a grievous Day [6:15]** until Surah Al Fat’h was Revealed, and I^{-saww} did not repeat to that speech’.²⁶

24- ل، الخصال إسماعيل بن منصور القصار عن محمد بن القاسم بن محمد بن عبد الله العلوي عن سليمان بن عبد الله الدمشقي عن أحمد بن أبيان عن عبد العزيز بن محمد عن موسى بن عبيدة عن عبد الله بن دينار عن أم هانئ بنت أبي طالب قالت قال رسول الله ص أَظْهَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْإِسْلَامَ عَلَى يَدَيَّ وَ أَنْزَلَ الْفُرْقَانَ عَلَيَّ وَ فَتَحَ الْكَعْبَةَ عَلَى يَدَيَّ وَ فَضَّلَنِي عَلَى جَمِيعِ خَلْقِهِ وَ جَعَلَنِي فِي الدُّنْيَا سَيِّدَ وَلَدِ آدَمَ وَ فِي الْآخِرَةِ زَيْنَ الْقِيَامَةِ

²³ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 20

²⁴ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 21

²⁵ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 22

²⁶ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 23

'Al Khisaal' - Ismail Bin Mansour Al Qasar, from Muhammad Bin Al Qasim Bin Muhammad Bin Abdullah Al Alawy, from Suleyman Bin Abdullah Al Damashqy, from Ahmad bin Aban, from Abdul Aziz Bin Muhammad, from Musa Ibn Ubeyda, from Abdullah Bin Dinar,

'From Umm Hany daughter of Abu Talib^{-as}, she said, 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Manifested Al Islam upon my^{-saww} hands, and Revealed Al-Furqan upon me^{-saww}, and Opened the Kabah upon my^{-saww} hands, and Merited me^{-saww} over the entirety of His^{-azwj} creatures, and Made me^{-saww} in the world chief of the children of Adam^{-as}, and in the Hereafter adornment of the Qiyamah.

وَحَرَّمَ دُخُولَ الْجَنَّةِ عَلَى الْأَنْبِيَاءِ حَتَّى أُدْخِلَهَا أَنَا وَحَرَّمَهَا عَلَى أُمَّيْمِهِمْ حَتَّى تَدْخُلَهَا أُمَّيْمِي وَجَعَلَ الْخِلَافَةَ فِي أَهْلِ بَيْتِي مِنْ بَعْدِي إِلَى النَّفْخِ فِي الصُّورِ فَمَنْ كَفَرَ بِمَا أَقُولُ فَقَدْ كَفَرَ بِاللَّهِ الْعَظِيمِ

And He^{-azwj} Prohibited the entry of the Prophets^{-as} into the Paradise until I^{-saww} enter it, and Prohibited it unto the communities until my^{-saww} community enters it, and Made the Caliphate to be among the People^{-asws} of my^{-saww} Household from after me^{-saww} up to the Blowing into the Trumpet, so the one who disbelieves in what I^{-saww} am saying so he has disbelieve in Allah^{-azwj} the Magnificent".²⁷

25- ج، الإحتجاج عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ مِنَ الْمَدِينَةِ أَرْبَعُونَ رَجُلًا مِنَ الْيَهُودِ قَالُوا انْطَلِقُوا بِنَا إِلَى هَذَا الْكَاهِنِ الْكَذَّابِ حَتَّى نُؤَيِّجَهُ فِي وَجْهِهِ وَنُكَذِّبَهُ بِأَنَّهُ يَقُولُ أَنَا رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ فَكَيْفَ يَكُونُ رَسُولًا وَآدَمُ خَيْرٌ مِنْهُ وَنُوحٌ خَيْرٌ مِنْهُ وَذَكَرُوا الْأَنْبِيَاءَ ع

Al ihtijaj' - From Ibn Abbas who said: Forty men from the Jews went out from Al-Medina and they said, 'Come let us go to this lying priest until we rebuke him^{-saww} in his^{-saww} face and belie him^{-saww}, for he^{-saww} is saying: 'I^{-saww} am a Rasool^{-saww} of Lord^{-azwj} of the worlds'. How can he^{-saww} happen to be a Rasool^{-saww} and Adam^{-as} is better than him^{-saww} and Noah^{-as} is better than him^{-saww}? And they mentioned the Prophets^{-as}.

فَقَالَ النَّبِيُّ ص لِعَبْدِ اللَّهِ بْنِ سَلَامٍ التَّوْرَةُ بَيْنِي وَبَيْنَكُمْ فَرَضِيَتْ الْيَهُودُ بِالتَّوْرَةِ فَقَالَتْ الْيَهُودُ آدَمُ خَيْرٌ مِنْكَ لِأَنَّ اللَّهَ تَعَالَى خَلَقَهُ بِيَدِهِ وَنَفَخَ فِيهِ مِنْ رُوحِهِ فَقَالَ النَّبِيُّ ص آدَمُ النَّبِيُّ أَيْ وَ قَدْ أُعْطِيَ أَنَا أَفْضَلُ بِمَا أُعْطِيَ آدَمُ فَقَالَتْ الْيَهُودُ وَمَا ذَاكَ

The Prophet^{-saww} said to Abdullah Bin Salam: 'The Prophet^{-saww}: 'The Torah is between me^{-saww} and you all'. The Jews agreed with the Torah. The Jews said, 'Adam^{-as} is better than you^{-saww} because Allah^{-azwj} the Exalted Created him^{-as} with His^{-azwj} Hands and Blew into him^{-as} from his^{-azwj} Spirit'. The Prophet^{-saww} said: 'The Prophet Adam^{-as} is my^{-saww} father^{-as}, and I^{-saww} have been Given superior that what Adam^{-as} had been Given'. The Jew said, 'And what is that?'

قَالَ إِنَّ الْمُنَادِيَ يُنَادِي كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَلَمْ يَقُلْ آدَمُ رَسُولُ اللَّهِ وَلِوَاءِ الْحَمْدِ بِيَدِي يَوْمَ الْقِيَامَةِ وَ لَيْسَ بِيَدِ آدَمَ فَقَالَتْ الْيَهُودُ صَدَقْتَ يَا مُحَمَّدُ وَ هُوَ مَكْتُوبٌ فِي التَّوْرَةِ

He^{-saww} said: 'A caller calls out five timed during every day, 'I testify that there is no god except Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and does not say, 'Adam^{-as} is Rasool^{-as} of Allah^{-azwj}; and the Flag of Praise would be in my^{-saww} hand on the Day

²⁷ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 24

of Qiyamah, and won't be in the hand of Adam^{-as}. The Jew said, 'You^{-saww} speak the truth, O Muhammad^{-saww}, and it is written in the Torah'.

قَالَ هَذِهِ وَاحِدَةٌ قَالَتِ الْيَهُودُ مُوسَى خَيْرٌ مِنْكَ قَالَ النَّبِيُّ ص وَ لَمْ يَقَالُوا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ كَلَّمَهُ بِأَرْبَعَةِ آلَافٍ كَلِمَةً وَ لَمْ يُكَلِّمَكَ بِشَيْءٍ فَقَالَ النَّبِيُّ ص لَقَدْ أُعْطِيتُ أَنَا أَفْضَلُ مِنْ ذَلِكَ قَالُوا وَ مَا ذَاكَ

He^{-saww} said: 'This is one'. The Jews said, 'Musa^{-as} is better than you^{-saww}'. The Prophet^{-saww} said: 'And why?' They said, 'Because Allah^{-azwj} Mighty and Majestic Spoke to him with four thousand phrases and did not Speak to you^{-saww} with anything'. The Prophet^{-saww} said: 'I^{-saww} have been Given superior than that'. They said, 'And what is that?'

قَالَ قَوْلُهُ عَزَّ وَ جَلَّ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ وَ حُمِلْتُ عَلَى جَنَاحِ جِبْرِيلَ ع حَتَّى أَنْتَهَيْتُ إِلَى السَّمَاءِ السَّابِعَةِ فَجَاوَزْتُ سِدْرَةَ الْمُنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى حَتَّى تَعَلَّقْتُ بِسَاقِ الْعَرْشِ

He^{-saww} said: 'His^{-azwj} Words: **Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, [17:1]**, and I^{-saww} was carried upon a wing of Jibraeel^{-as} until I^{-saww} ended up to the seventh sky. I^{-saww} exceeded the Al-Sidra Al-Muntaha, for it is the Garden of Ma'wa until I^{-saww} came to the Base of the Throne.

فَتُودِيتُ مِنْ سَاقِ الْعَرْشِ إِلَيَّ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا السَّلَامُ الْمُؤْمِنُ الْمُهِمُّ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الرَّؤُوفُ الرَّحِيمُ وَ رَأَيْتُهُ يَقُولِي وَ مَا رَأَيْتُهُ يَعْنِي فَهَذَا أَفْضَلُ مِنْ ذَلِكَ فَقَالَتِ الْيَهُودُ صَدَقْتَ يَا مُحَمَّدُ وَ هُوَ مَكْتُوبٌ فِي التَّوْرَةِ

I^{-saww} was Called out at from the Base of the Throne: "Me^{-azwj}! I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}, the Grantor of Safety, the Securer, the Dominant, the Mighty, the Subduer, the Great, the Kind, the Merciful!" And I^{-saww} saw Him^{-azwj} with my^{-saww} heart and did not see Him^{-azwj} with my^{-saww} eyes. So, this is superior to that. The Jews said, 'You^{-saww} speak the truth, O Muhammad^{-saww}, and it is written in the Torah'.

فَقَالَ رَسُولُ اللَّهِ ص هَذَا اثْنَانِ قَالُوا نُوحٍ خَيْرٌ مِنْكَ قَالَ النَّبِيُّ ص وَ لَمْ يَقَالُوا لِأَنَّهُ رَكِبَ فِي السَّفِينَةِ فَجَرَّتْ عَلَى الْجُودِيِّ قَالَ النَّبِيُّ ص لَقَدْ أُعْطِيتُ أَنَا أَفْضَلُ مِنْ ذَلِكَ قَالُوا وَ مَا ذَاكَ

Rasool-Allah^{-saww} said: 'These are two'. They said, 'Noah^{-as} is better than you^{-saww}'. The Prophet^{-saww} said: 'And why?' They said, 'Because he^{-as} sailed in the ship and it sailed unto (mount) Al Judy'. The Prophet^{-saww} said: 'I^{-saww} have been Given superior to that'. They said, 'And what is that?'

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَانِي نَهْرًا فِي السَّمَاءِ يَجْرَاهُ مِنْ تَحْتِ الْعَرْشِ وَ عَلَيْهِ أَلْفُ أَلْفِ قَصْرِ لَبَنَةٍ مِنْ ذَهَبٍ وَ لَبَنَةٌ مِنْ فِضَّةٍ خَشِيشُهَا الرَّعْفَرَانُ وَ رُضَاضُهَا الدُّرُّ وَ الْيَاقُوتُ وَ أَرْضُهَا الْمِسْكُ الْأَبْيَضُ فَذَاكَ خَيْرٌ لِي وَ لِأُمَّتِي وَ ذَلِكَ قَوْلُهُ تَعَالَى إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ قَالُوا صَدَقْتَ يَا مُحَمَّدُ وَ هُوَ مَكْتُوبٌ فِي التَّوْرَةِ هَذَا خَيْرٌ مِنْ ذَلِكَ

He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic has Given me^{-saww} a river in the sky, its flow is from beneath the Throne, and upon it are thousands upon thousands of castles built from gold, and built from silver, its grass is of saffron, and its gravel is of gems and ruby, and its ground is of white musk. So, that is better for me^{-saww} and for my^{-saww} community, and that is the

Word of the Exalted: **Indeed, We Gave you Al-Kausar [108:1]** (Surah Al-Kausar)'. They said, 'You^{-saww} speak the truth, O Muhammad^{-saww}, and it is written in the Torah, it is indeed better than that'.

قَالَ النَّبِيُّ ص هَذِهِ ثَلَاثَةٌ قَالُوا إِبْرَاهِيمَ خَيْرٌ مِنْكَ قَالَ وَ لَمْ ذَاكَ قَالُوا لِأَنَّ اللَّهَ اتَّخَذَهُ خَلِيلًا قَالَ النَّبِيُّ ص إِنَّ كَانَ إِبْرَاهِيمَ خَلِيلَهُ فَأَنَا حَبِيبُهُ مُحَمَّدٌ

The Prophet^{-saww} said: 'These are three'. They said, 'Ibrahim^{-as} is better than you^{-saww}'. He^{-saww} said: 'And why is that so?' They said, 'Because Allah^{-azwj} Took him^{-as} as a friend'. The Prophet^{-saww} said: 'If Ibrahim^{-as} is His^{-azwj} friend, so I^{-saww} am His^{-azwj} Beloved Muhammad^{-saww}'.

قَالُوا وَ لَمْ سُمِّيْتَ مُحَمَّدًا قَالَ سَمَّيَنِي اللَّهُ مُحَمَّدًا وَ شَقَّ اسْمِي مِنْ اسْمِهِ هُوَ الْمُحْمَدُ وَ أَنَا مُحَمَّدٌ وَ أُمِّي الْحَامِدُونَ قَالَتِ الْيَهُودُ صَدَقْتَ يَا مُحَمَّدُ هَذَا خَيْرٌ مِنْ ذَاكَ

They said, 'And why have you^{-saww} been named as 'Muhammad'? He^{-saww} said: 'Allah^{-azwj} Named me^{-saww} as 'Muhammad' and Derived my^{-saww} name from His^{-azwj} Name. He^{-azwj} is 'Al-Mahmoud' (the most praised One), and I^{-saww} am 'Muhammad' (the praised one), and my^{-saww} community are the praising ones'. The Jews said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! This is indeed better than that'.

قَالَ ص هَذِهِ أَرْبَعَةٌ قَالَتِ الْيَهُودُ عِيسَى خَيْرٌ مِنْكَ قَالَ ص وَ لَمْ ذَاكَ قَالُوا لِأَنَّ عِيسَى ابْنَ مَرْيَمَ ع كَانَ ذَاتَ يَوْمٍ بِعَقْبَةِ بَيْتِ الْمَقْدِسِ فَبَجَاءَتْهُ الشَّيَاطِينُ لِيُخَيِّلُوهُ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ جَبْرِئِيلَ أَنْ اضْرِبَ بِجَنَاحِكَ الْأَيْمَنِ وَجْهَ الشَّيَاطِينِ وَ الْقَاهِمِ [الْقَهْمِ] فِي النَّارِ فَضَرَبَ بِأَجْنَحَيْهِ وَجْهَهُمْ وَ أَلْقَاهُمْ فِي النَّارِ

He^{-saww} said: 'These are four'. The Jews said, 'Isa^{-as} Bin Maryam^{-as} is better than you^{-saww}'. He^{-saww} said: 'And why is that so?' They said, 'Because one day Isa^{-as} Bin Maryam^{-as} at a mountain road of Bayt Al-Maqdis, and Satans^{-la} came up to carry him^{-as}, but Allah^{-azwj} Mighty and Majestic Commanded Jibraeel^{-as} to strike with his^{-as} right wing on the faces of the Satans^{-la}, and threw them into the fire, so he^{-as} struck them with his^{-as} wing and threw them into the fire'.

قَالَ النَّبِيُّ ص أَنَا أُعْطِيتُ أَفْضَلَ مِنْ ذَلِكَ قَالُوا وَ مَا هُوَ قَالَ أَقْبَلْتُ يَوْمَ بَدْرٍ مِنْ قِتَالِ الْمُشْرِكِينَ وَ أَنَا جَائِعٌ شَدِيدَ الْجُوعِ فَلَمَّا وَرَدْتُ الْمَدِينَةَ اسْتَقْبَلَتْنِي امْرَأَةٌ يَهُودِيَّةٌ وَ عَلَى رَأْسِهَا جَفْنَةٌ وَ فِي الْجَفْنَةِ جَدْيٌ مَشْوِيٌّ وَ فِي كُمِهَا شَيْءٌ مِنْ سَكَّرٍ

The Prophet^{-saww} said: 'I^{-saww} have been Given superior than that'. They said, 'And what is it?' He^{-saww} said: 'I^{-saww} came back on the Day of Badr from fighting the Polytheists and I^{-saww} was hungry with severe hunger. When I^{-saww} arrived at Al-Medina, a Jewish woman faced me^{-saww} and upon her head was a basket, and in the basket was grilled goat, and in her pouch was something from sugar.

فَقَالَتِ الْحَمْدُ لِلَّهِ الَّذِي مَنَحَكَ السَّلَامَةَ وَ أَعْطَاكَ النَّصْرَ وَ الظَّفَرَ عَلَى الْأَعْدَاءِ وَ إِنِّي قَدْ كُنْتُ نَذَرْتُ لِلَّهِ نَذْرًا إِنْ أَقْبَلْتُ سَالِمًا غَائِمًا مِنْ غَزَاةِ بَدْرٍ لِأَذْبَحَنَّ هَذَا الْجَدْيَ وَ لِأَشْوِبَنَّهُ وَ لِأَحْمِلَنَّهُ إِلَيْكَ لِتَأْكُلَهُ

She said, 'The Praise is for Allah^{-azwj} Who Accorded the safety to you^{-saww} and Gave you^{-saww} the help and the victory over the enemies, and I had vowed a vow to Allah^{-azwj} that if you^{-saww} were to return safely victorious from the military expedition of Badr, I shall slaughter this goat and grill it and will carry it to you^{-saww} and for you^{-saww} to eat it'.

قَالَ النَّبِيُّ ص فَتَزَلْتُ عَنْ بَعْثِي الشَّهْبَاءِ فَضَرَبْتُ بِيَدِي إِلَى الْجُدِيِّ لِأَكُلَهُ فَاسْتَنْطَقَ اللَّهُ الْجُدِيَّ فَاسْتَوَى عَلَى أَرْبَعِ قَوَائِمٍ وَ قَالَ يَا مُحَمَّدُ لَا تَأْكُلْنِي فَإِنِّي مَسْمُومٌ قَالُوا صَدَقْتَ يَا مُحَمَّدُ هَذَا خَيْرٌ مِنْ ذَلِكَ

The Prophet^{-saww} said: 'I^{-saww} descended from my^{-saww} mule Al-Shahba'a and struck with my hand towards the goat in order to eat it, but Allah^{-azwj} Caused the goat to speak and it stood upright upon four legs and said, 'O Muhammad^{-saww}! Do not eat me, for I am poisoned'. They said, 'You^{-saww} speak the truth, O Muhammad^{-saww}, this is indeed better than that'.

قَالَ النَّبِيُّ ص هَذِهِ خُمْسَةٌ قَالُوا بَقِيَتْ وَاحِدَةٌ ثُمَّ نَفُومٌ مِنْ عِنْدِكَ قَالَ هَاتُوا قَالُوا سُلَيْمَانُ خَيْرٌ مِنْكَ قَالَ وَلَمْ ذَلِكَ قَالُوا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ سَخَّرَ لَهُ الشَّيَاطِينَ وَالْإِنْسَ وَالْجِنَّ وَالرِّيَّاحَ وَالسَّبَّاعَ

The Prophet^{-saww} said: 'These are five'. They said, 'There remains one; then we will arise from your^{-saww} presence'. He^{-saww} said: 'Give it'. They said, 'Suleyman^{-as} is better than you^{-saww}'. He^{-saww} said: 'And why is that so?' They said, 'Because Allah^{-azwj} Mighty and Majestic Subdued the Satans^{-la} to him^{-as} as well as the humans and the Jinn and the winds and the wild animals.

فَقَالَ النَّبِيُّ ص فَقَدْ سَخَّرَ اللَّهُ لِي الْبُرَاقَ وَ هُوَ خَيْرٌ مِنَ الدُّنْيَا بِحَذَافِيرِهَا وَ هِيَ ذَابَتْ مِنْ دَوَابِّ الْجَنَّةِ وَجْهَهَا مِثْلُ وَجْهِ آدَمَ وَ خَوَافِرُهَا مِثْلُ خَوَافِرِ الْخَيْلِ وَ ذَنَبُهَا مِثْلُ ذَنْبِ الْبَقَرِ فَوْقَ الْحِمَارِ وَ دُونَ الْبَعْلِ سَرْجُهُ مِنْ يَاقُوتَةٍ حُمْرَاءَ وَ رِكَابُهُ مِنْ دُرَّةٍ بَيْضَاءَ مَزْمُومَةٌ بِسَبْعِينَ أَلْفَ زِمَامٍ مِنْ ذَهَبٍ عَلَيْهِ جَنَاحَانِ مُكَلَّلَانِ بِالذَّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The Prophet^{-saww} said: 'Allah^{-azwj} had Subdued Al-Buraq for me^{-saww}, and it is better than the world with its contents, and it is an animal from the animals of Paradise. Its face is like the face of a human being, and its hooves are like the hooves of the horses, and its tail is like the tail of the cow, taller than the donkey and lower than the mule, its rein is from red ruby, and its saddle is from white gems, reined by seventy thousand reins of gold. Upon it are two wings embroidered with the gems and the rubies and the emeralds. It is written upon its eyes, 'There is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

قَالَتِ الْيَهُودُ صَدَقْتَ يَا مُحَمَّدُ وَ هُوَ مَكْتُوبٌ فِي التَّوْرَةِ هَذَا خَيْرٌ مِنْ ذَلِكَ يَا مُحَمَّدُ نَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ

The Jews said, 'You^{-saww} speak the truth, O Muhammad^{-saww}, and it is written in the Torah. This is indeed better than that, O Muhammad^{-saww}. We hereby testify that there is no god except Allah^{-azwj} and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}'.

قَالَ لَهُمْ رَسُولُ اللَّهِ لَقَدْ أَقَامَ نُوحٌ فِي قَوْمِهِ وَ دَعَاهُمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ثُمَّ وَصَفَهُمُ اللَّهُ فَقَالَهُمْ فَقَالَ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ وَ لَقَدْ تَبِعَنِي فِي سِنِي الْقَلِيلَةِ مَا لَمْ يَتَّبِعْ نُوحًا فِي طُولِ عُمرِهِ وَ كِبَرِ سِنِهِ وَ إِنَّ فِي الْجَنَّةِ عِشْرِينَ وَ مِائَةً أَلْفَ صَفٍّ أُمِّي مِنْهَا ثَمَانُونَ صَفًّا

Rasool-Allah^{-saww} said to them: 'Noah^{-as} had stayed among his^{-as} people and invited them for a thousand years less fifty years, then Allah^{-azwj} Described their few numbers and Said: '**And there did not believe in him except a few [11:40]**. The few who had followed me^{-saww} during my^{-saww} years, the few numbers what had not followed Noah^{-as} during the length of his^{-as} age and the greatness of his^{-as} years, and that in the Paradise there will be one hundred and twenty rows, from these my^{-saww} community would be eighty rows.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ كِتَابِي الْمُهَيَّمِينَ عَلَى كُتُبِهِمُ النَّاسِخَ لَهَا وَ لَقَدْ جِئْتُ بِتَحْلِيلٍ مَا حَرَّمُوا وَ بِتَحْرِيمٍ بَعْضُ مَا حَلَّلُوا مِنْ ذَلِكَ أَنَّ مُوسَى جَاءَ بِتَحْرِيمِ صَيْدِ الْحَيْثَانِ يَوْمَ السَّبْتِ حَتَّى إِنَّ اللَّهَ قَالَ لِمَنِ اغْتَدَى مِنْهُمْ كُتُونَا قِرْدَةً حَاسِيَيْنَ فَكَانُوا

And Allah^{-azwj} Mighty and Majestic Made my^{-saww} Book to be dominant over their Books, abrogating them, and I^{-saww} have come with the Permitting of what they had been Prohibited, and with the Prohibiting some of what they had been Permitted from that. Musa^{-as} came with the Prohibition of hunting the fish on the day of Saturday until Allah^{-azwj} Said to those of them who transgressed: **"Become apes, despised!" [2:65].** So, they became such.

وَ لَقَدْ جِئْتُ بِتَحْلِيلِ صَيْدِهَا حَتَّى صَارَ صَيْدُهَا خَلَالًا قَالَ اللَّهُ عَزَّ وَ جَلَّ أَجَلَ لَكُمْ صَيْدَ الْبَحْرِ وَ طَعَامُهُ مَتَاعًا لَكُمْ وَ جِئْتُ بِتَحْلِيلِ الشُّحُومِ كُلِّهَا وَ كُنْتُمْ لَا تَأْكُلُونَهَا ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ صَلَّى عَلَيَّ فِي كِتَابِهِ قَالَ اللَّهُ إِنَّ اللَّهَ وَ مَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

And I^{-saww} have come with Permitting its hunting until its hunting became Permissible. Allah^{-azwj} Mighty and Majestic Said: **Permissible for you is the prey of the sea and its food, being a provision for you [5:96].** And I^{-saww} have come with Permitting the camel meal, all of it, and you were not eating it. Then Allah^{-azwj} Mighty and Majestic Sent Salawat upon me^{-saww} in His^{-azwj} Book. Allah^{-azwj} Said: **'Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

ثُمَّ وَصَفَنِي اللَّهُ تَعَالَى بِالرَّافَةِ وَ الرَّحْمَةِ وَ ذَكَرَ فِي كِتَابِهِ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ

Then Allah^{-azwj} the Exalted Described me^{-saww} as being with the kindness and the mercy and Mentioned in His^{-azwj} Book: **There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128].**

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَنْ لَا يُكَلِّمُونِي حَتَّى يَتَصَدَّقُوا بِصَدَقَةٍ وَ مَا كَانَ ذَلِكَ لَنَبِيِّ قَطُّ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَلِّمُوا بَيْنَ يَدَيْ نُجُورِكُمْ صَدَقَةً ثُمَّ وَضَعَهَا عَنْهُمْ بَعْدَ أَنْ قَرَضَهَا عَلَيْهِمْ بِرَحْمَتِهِ

Allah^{-azwj} Mighty and Majestic Revealed that they should not be speaking to me^{-saww} unless they give something in charity (first), and that has never been so for any Prophet^{-as} at all. Allah^{-azwj} Mighty and Majestic Said: **O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12].** Then He^{-azwj} Dropped it from them after having Obligated it upon them due to His^{-azwj} Mercy²⁸.

26- سن، المحاسن أبو إسحاق الثقفي عن محمد بن مروان عن أبان بن عثمان عن ذكره عن أبي عبد الله ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْطَى مُحَمَّدًا شَرَائِعَ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ع التَّوْحِيدِ وَ الْإِحْلَاصِ وَ خَلَعَ الْأَنْدَادَ وَ الْفِطْرَةَ الْخَفِيفَةَ السَّمْحَةَ لَا رَهْبَانِيَّةَ وَ لَا سِبَاخَةَ أَحَلَّ فِيهَا الطَّيِّبَاتِ وَ حَرَّمَ فِيهَا الْحَبِيبَاتِ وَ وَضَعَ عَنْهُمْ إِصْرَهُمْ وَ الْأَعْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَعَرَفَ فَضْلَهُ بِذَلِكَ

'Al Mahasin' - Abu Is'haq Al Saqafy, from Muhammad Bin Marwan, from Aban Bin Usman, from the one who mentioned it,

²⁸ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 25

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Gave Muhammad^{-saww} the Laws of Noah^{-saww} and Ibrahim^{-as} and Musa^{-as} and Isa^{-as} – the Tawheed (Oneness), and the sincerity, and leaving the rival gods (idols), and nature of the uprightness, and the easiness, neither ascetism nor materialism, the perfuming being Permissible in it and the wickedness being Prohibited in it, **and removing from them their burdens and their shackles which would be upon them [7:157]** and placed down from them their burdens and their shackles which were upon them, so his^{-saww} merit is recognised with that''.

ثُمَّ افْتَرَضَ عَلَيْهِ فِيهَا الصَّلَاةَ وَ الزَّكَاةَ وَ الصَّيَّامَ وَ الْحَجَّ وَ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ وَ الْحَلَالَ وَ الْحَرَامَ وَ الْمَوَارِيثَ وَ الْحُدُودَ وَ الْقَرَائِضَ وَ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَ زَادَهُ الْوُضُوءَ وَ فَضَّلَهُ بِفَاتِحَةِ الْكِتَابِ وَ بِحَوَائِمِ سُورَةِ الْبَقَرَةِ وَ الْمُفَصَّلِ

Then Obligated in it the Salat, and the Zakat, and the Fasting, and the enjoining with the good, and the forbidding from the evil, and the Permissible and the Prohibited, and the inheritances, and the legal penalties, and the Obligations, and the Jihad in the Way of Allah^{-azwj}, and increased it the Wud'u, and Merited him^{-saww} with the Opening of the Book (Surah Al-Fatiha), and the end part of Surah Al Baqarah, and the connected ones (Chapters 47 & 50 & 110).

وَ أَحَلَّ لَهُ الْمَغْنَمَ وَ الْفَيْءَ وَ نَصَرَهُ بِالرُّعْبِ وَ جَعَلَ لَهُ الْأَرْضَ مَسْجِدًا وَ طَهَّرَهَا وَ أَرْسَلَهُ كَافَّةً إِلَى الْأَبْيَضِ وَ الْأَسْوَدِ وَ الْجِنِّ وَ الْإِنْسِ وَ أَعْطَاهُ الْجِزْيَةَ وَ أَسَرَ الْمُشْرِكِينَ وَ فِدَاهُمْ

And He^{-azwj} Permitted for him^{-saww} the war booty and the Fey, and Helped him^{-saww} with the awe, and Made the (whole) earth a Masjid (place of Sajdah) for him^{-saww} and a cleansing (Tayammum), and Sent him^{-saww} to all the people, to the white and the black, and the Jinn and the humans, and Gave him^{-saww} the taxation, and captivating the Polytheists and imprisoning them.

ثُمَّ كَلَّفَ مَا لَمْ يَكْلَفْ أَحَدٌ مِنَ الْأَنْبِيَاءِ أَنْزَلَ عَلَيْهِ سَيْفًا مِنَ السَّمَاءِ فِي غَيْرِ غَمٍّ وَ قِيلَ لَهُ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ

Then He^{-azwj} Encumbered him^{-saww} with what He^{-azwj} had not Encumbered anyone from the Prophets^{-as}, Send down for him^{-saww} a sword from the sky without a sheath, and Said to him^{-saww}: **"So fight in the Way of Allah; it is not encumbered except on yourself, [4:84]"**.²⁹

27- قب، المناقب لابن شهر آشوب فارق نبينا ص جماعة النبيين بمائة و خمسين حصلة منها في باب النبوة قوله و خاتم النبيين و قوله أعطيت جوامع الكلم و قوله أرسلت إلى الخلق كافة

Our Prophet^{-saww} is different from the community of Prophets^{-as} with one hundred and fifty characteristics. From these regarding the subject of Prophet-hood are His^{-azwj} Words: **and last of the Prophets [33:40]**, and his^{-saww} words: 'I^{-saww} have been Given the comprehensive knowledge', and: 'I^{-saww} have been Sent to the creatures, all'.

وَ بَقَاءَ دَوْلَتِهِ لِطَهْرِهِ عَلَى الدِّينِ كُلِّهِ

²⁹ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 26

And (regarding) the durability of his^{-saww} government: ***in order to prevail it upon all the Religions, [9:33].***

وَالْعَجَزَ عَنِ الْإِثْنَانِ بِمِثْلِ كِتَابِهِ قُلْ لَعْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ

And (regarding) the inability from coming with the like of his^{-saww} Book: ***Say: 'If the humans and the jinn were to combine together [17:88].***

وَكَانَ مَمْنُوعاً مِنَ الشَّعْرِ وَرَوَاتِهِ وَ مَا عَلَّمْنَاهُ الشَّعْرَ

And he^{-saww} had been Forbidden from the poetry and narrating it: ***And did not Teach him the poetry, [36:69].***

وَتَسْهِيلَ شَرِيعَتِهِ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

And (regarding) the easiness of his^{-saww} Laws: ***and did not Make any hardship upon you in the Religion, [22:78].***

وَإِضْعَافَ ثَوَابِ الطَّاعَةِ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْنَاهَا

And a multiple of the Rewards for the obedience: ***One who comes with the good deed, then for him would be ten the likes of it [6:160].***

وَرَفَعَ الْعَذَابِ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَكُمْ وَأَنْتَ فِيهِمْ

And Raising of the Punishment: ***And Allah was not going to Punish them while you were among them, [8:33]***

وَفَرَضَ حَبْلَهُ أَهْلَ بَيْتِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً

And Obligated the love of the People^{-asws} of his^{-saww} Household: ***Say: 'I do not ask you for recompense over it, [42:23].***

وَفِي بَابِ أَمْنِهِ كُنْتُمْ خَيْرَ أُمَّةٍ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا هُوَ اجْتَبَاكُمْ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَ يَسْتَغْفِرُورَ لِلَّذِينَ آمَنُوا يَعْنِي الْمَلَائِكَةَ وَ إِفْسَاءَ السَّلَامِ وَ إِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا

And regarding the subject of his^{-saww} community: ***You are the best of the communities raised up for the people [3:110]. He named you all as the Muslims [22:78]. But rather, the Momineen [8:2]. those We Chose from among Our servants. [35:32]. He Chose you [22:78]. Allah is the Guardian of those who believe [2:257]. He is the One Who Sends Salawat upon you [33:43]. and are seeking Forgiveness for those who believe, [40:7] – meaning the Angels, and initiating the greetings, And when they come to you, those who are believing in Our Signs, [6:54].***

و فِي بَابِ الطَّهَارَةِ كَمَالَ الْوُضُوءِ وَ التَّيَمُّمِ وَ الْإِسْتِنْجَاءَ بِالْحِجَارَةِ وَ أَنَّ الْمَاءَ مُزِيلٌ لِلنَّجَاسَاتِ وَ أَنَّ لَا يُؤْثِّرُ النَّجَاسَةُ فِي الْمَاءِ الْكَثِيرِ وَ قَوْلُهُ جَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَ تَرَابَهَا طَهُورًا وَ كَانَ يَنَامُ ثُمَّ يُصَلِّي وَ يَقُولُ تَنَامُ عَيْنِي وَ لَا تَنَامُ قَلْبِي وَ يُقَالُ فُرِضَ عَلَيْهِ الْبَيَّوَاتُ وَ هُوَ قَدْ سَنَّهَ لَنَا

And regarding the subject of the cleansing – Perfection of the Wudu'u, and the Tayammum, and the cleansing (from the toilet) with the stones, and that the water is the remover of the uncleanness, and that the uncleanness does not affect a lot of water, and his^{-saww} words: 'The (whole) earth is Made for me as a Masjid (place of Sajdah) and its soil as a cleanser, and he^{-saww} would sleep then pray Salat and said: 'My^{-saww} eyes sleep and my^{-saww} heart does not sleep', and it is said that brushing the teeth was Obligated upon him^{-saww} and he^{-saww} made it a Sunnah for us.

و فِي بَابِ الصَّلَاةِ الْأَذَانَ وَ الْإِقَامَةَ وَ الْجُمُعَةَ وَ الْجُمَاعَةَ وَ الرُّكُوعَ وَ السَّجْدَتَيْنِ وَ التَّشَهُّدَ وَ السَّلَامَ وَ صَلَاةَ اللَّيْلِ وَ الْوُتْرَ وَ صَلَاةَ الْكُشُوفَيْنِ وَ الْإِسْتِسْقَاءِ وَ صَلَاةَ الْعِشَاءِ الْآخِرَةَ

And regarding the subject of the Salat – The Azaan and the Iqaamah, and the Friday, and the congregation, and the Ruku'u, and the two Sajdahs, and the Tashahhud, and the Salaam, and the night Salat, and Al-Witr, and the Salat of the eclipses, and the (Salat of) the rain, and Salat of the last Isha.

و فِي بَابِ الزَّكَاةِ حُرِّمَ عَلَيْهِ الزَّكَاةُ وَ الصَّدَقَةُ وَ هَدْيَةُ الْكَافِرِ وَ أَجَلَ لَهُ الْخُمْسُ وَ الْأَنْفَالُ وَ الْغَنِيمَةُ وَ جُعِلَ زَكَاةُ الْمَالِ رُبْعُ الْخُمْسِ لَا رُبْعُ الْمَالِ

And regarding the subject of the Zakat – The Zakat and the Sadaqah is Prohibited upon him^{-saww}, and gift of the Kafir, and it was Permissible for him^{-saww}, the Khums, and the spoils of war, and the war booty, and Zakat of the wealth is made to be about quarter (1/5) of the Khums, not quarter of the wealth.

و فِي بَابِ الصَّيَّامِ شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ وَ لَيْلَةَ الْقَدْرِ وَ الْعِيدَيْنِ وَ تَحْلِيلِ الطَّعَامِ وَ الشَّرَابِ وَ اللَّحْمِ لَيْلَ [نَيْلِي] الصَّيَّامِ إِلَى وَقْتِ الصُّبْحِ وَ حُرِّمَ صَوْمُ الْوَصَالِ وَ قَالُوا أَبَيْحَ لَهُ الْوَصَالُ فِي الصَّوْمِ وَ كُتِبَ عَلَيْهِ الْأُصْحِيَّةُ وَ سَنَّهَا لَنَا وَ كَذَلِكَ الْفِطْرَةُ عَلَى وَجْهِ

And regarding the subject of the Fasts - **The Month of Ramazan is that in which the Quran was Revealed [2:185]**, and the Night of Pre-determination, and the two Eids, and the Permissibility of the food and the drink, and the touch (copulation) on the night of the Fasting up to the time of the morning, and Prohibition of Fast of the continuation, and they said, 'The continuation in the Fast was Legalised for him^{-saww}, and the Sacrifice was Obligated upon him^{-saww} and he^{-saww} made it a Sunnah for us, and like that is the Fitra upon its perspective.

و فِي بَابِ الْحَجِّ يُقَالُ أَجَلَ لَهُ دُخُولُ مَكَّةَ بِغَيْرِ إِحْرَامٍ

And regarding the subject of the Hajj, it is said, 'It was Permissible for him^{-saww} to enter Makkah without Ihraam and to tie the marriage while being in Ihraam'.

وَ عَقْدُ النِّكَاحِ وَ هُوَ مُحَرَّمٌ وَ فِي بَابِ الْجِهَادِ يُعَدِّدُكُمْ رُبُكُمُ وَ قَوْلُهُ نُصِرْتُ بِالرُّعْبِ وَ أَجَلْتُ لِي الْغَنَائِمُ وَ كَانَ إِذَا لَبَسَ لِأَمْنَهُ لَمْ يَنْزِعْهَا حَتَّى يُقَاتِلَ وَ لَا يَرْجِعُ إِذَا خَرَجَ وَ لَا يَنْتَهَرُ إِذَا لَقِيَ الْعَدُوَّ وَ إِنْ كَثُرُوا عَلَيْهِ وَ أَنَّهُ أَفْرَسُ الْعَالَمِينَ وَ حُصَّ بِالْحِمَى

And regarding the subject of the Jihad - ***your Lord will assist you [3:125]***, and his^{-saww} words: I^{-saww} and Helped with the awe and the war booty is Permissible for me^{-saww}, and when he wore (armour) for his^{-saww} community, did not remove it until he^{-saww} fought, and he^{-saww} would not return when he^{-saww} went out, and was not defeated when he^{-saww} met the enemy and even if they were more against him^{-saww}, and he^{-saww} was the best horseman of the world, and he^{-saww} was concerned with the defence.

و فِي بَابِ النِّكَاحِ حُرْمٌ عَلَيْهِ نِكَاحُ الْإِمَاءِ وَ الذَّمِّيَّاتِ وَ الْإِمْسَاكِ بِمَنْ كُرِهَتْ نِكَاحُهُ وَ حُرْمٌ أَزْوَاجُهُ عَلَى الْخَلْقِ وَ حُصٌّ بِإِسْقَاطِ الْمَهْرِ وَ الْعَقْدُ بِلَفْظِ الْهَيْبَةِ وَ الْعَدَدُ مَا شَاءَ بَعْدَ التَّخْيِيرِ وَ الْعَزْلُ عَمَّنْ أَرَادَ وَ كَانَ طَلَاغُهُ زَائِدًا عَلَى طَلَاغِ أُمَّتِهِ وَ الْوَاحِدَةُ مِنْ نِسَائِهِ إِذَا أَتَتْ بِفَاحِشَةٍ ضَعُفَ لَهَا الْعَذَابُ

And regarding the marriage – It was Prohibited upon him^{-saww} marrying the slave girls and the Zimmy women, and withholding the one who disliked being married to him^{-saww}, and his^{-saww} wives were Prohibited unto the people, and exhorted with the dropping of the dower, and the marriage tie with the word of the gift, and the (unlimited) number whatever he^{-saww} so desired after the choosing (on top), and the isolation from the one he^{-saww} wanted, and his^{-saww} divorce was more over the divorce of his^{-saww} community, and the one from his^{-saww} wives when she comes with immorality, the Punishment is doubled for her.

أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِهِ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ يَغْنِي قَوْلُهُ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ الْآيَةَ

Abu Abdullah^{-asws} said regarding His^{-azwj} Words: ***The women are not Permissible for you afterwards [33:52]*** – meaning His^{-azwj} Words: ***Prohibited unto you are your mothers [4:23]*** – the Verse’.

و فِي بَابِ الْأَحْكَامِ تَخْفِيفُ الْأَمْرِ عَلَى أُمَّتِهِ وَ الْقُرْبَانِ بِغَيْرِ الْقَضِيحَةِ وَ تَبْسِيرُ التَّوْبَةِ بِغَيْرِ الْقَتْلِ وَ سِتْرُ الْمُعْصِيَةِ عَلَى الْمُذْنِبِ وَ رَفْعُ الْخَطَاءِ وَ الرِّسْيَانِ وَ مَا اسْتُكْرِ عَلَيْهِ وَ التَّخْيِيرُ بَيْنَ الْقَصَاصِ وَ الدِّيَةِ وَ الْعَفْوِ وَ الْفَرْقُ بَيْنَ الْخَطَاءِ وَ الْعَمْدِ وَ التَّوْبَةِ مِنَ الذَّنْبِ دُونَ إِبَانَةِ الْعُصْوِ وَ تَحْلِيلُ مُحَاسَنَةِ الْحَائِضِ وَ الْإِنْتِفَاعُ بِمَا نَالَتهُ وَ تَحْلِيلُ تَزْوِيجِ نِسَاءِ أَهْلِ الْكِتَابِ لِأُمَّتِهِ

And regarding the subject of the Ordinances – Lightening of the matter upon his^{-saww} community, and the offering without the sacrifice, and the facilitation of the repentance without the killing, and veiling the (act of) disobedience upon the sinner, and Raising (not punishing) of the mistake, and the forgetfulness, and what one is forced upon, and the choice between the retaliation and the wergild and the pardon, and the differentiating between the mistake and the deliberation, and the repentance from the sin without expressing the harm, and Permission of sitting of the menstruating one, and the benefitting with what he can attain, and Permission of marrying the women of the people of the Book for his^{-saww} community.

و فِي بَابِ الْأَدَابِ لَمْ يَكُنْ لَهُ حَائِثَةُ الْأَعْيُنِ يَغْنِي الْعَمَزَ بِالْعَيْنِ وَ الرَّمْزَ بِالْيَدِ وَ حُرْمٌ عَلَيْهِ أَكْلُ الثُّومِ عَلَى وَجْهِهِ

And regarding the subject of the ethics – There was not betrayal of the eyes for him^{-saww}, meaning the winking with the eyes, and the symbolic gesture by the hand, and it was Prohibited unto him^{-saww} eating the garlic upon its face.

و فِي بَابِ الْآخِرَةِ وَ ذَلِكَ أَنَّهُ أَوَّلُ مَنْ تَنَشَّقُ عَنْهُ الْأَرْضُ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ أَنَّهُ يَشْهَدُ لِكُلِّ الْأَنْبِيَاءِ بِالْأَدَاءِ وَ لَهُ الشَّفَاعَةُ وَ لِيُؤَاهِ الْحَمْدُ وَ الْحُزْنُ وَ الْكَوْنُ وَ يَسْأَلُ فِي غَيْرِهِ يَوْمَ الْقِيَامَةِ وَ كُلُّ النَّاسِ يَسْأَلُونَ فِي أَنْفُسِهِمْ وَ أَنَّهُ أَرْفَعُ النَّبِيِّينَ دَرَجَةً وَ أَكْثَرُهُمْ أُمَّةً

And regarding the subject of the Hereafter – and that is that he^{-saww} will be the first the ground would split open for him^{-saww}, and the first one to enter the Paradise, and he^{-saww} will testify for the entirety of the Prophets^{-as} with the action, and for him^{-saww} is the intercession, and the Flag of Praise, and the Fountain, and Al Kawser, and he^{-saww} will be Questioned regarding others on the Day of Qiyamah, and all the humans will be questioned regarding themselves, and he^{-saww} is the loftiest of the Prophets^{-as} in rank, and with the most numerous community”.³⁰

28- قب، المناقب لابن شهر آشوب كَانَ لَهُ اثْنَتَانِ وَ عِشْرُونَ خَاصِيَةً كَانَ أَحْسَنَ الْخَلَائِقِ الَّذِي خَلَقَكَ فَسَوَّاكَ وَ أَجْمَلَهُمْ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ وَ أَطَهَرَهُمْ طَهَ مَا أَنْزَلْنَا وَ أَفْضَلَهُمْ وَ كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا وَ أَعَزَّهُمْ لَقَدْ جَاءَكُمْ رَسُولٌ

There were twenty-two particularities for him^{-saww} – He^{-saww} was the most excellent of the people: **Who Created you, so He Completed you, [82:7]**; and their most beautiful: **We have Created the human being in an excellent form [95:4]**; and their cleanest: **‘Ta Ha [20:1] We have not Revealed [20:2]**, and their superior: **surely His Grace would always be great upon you [17:87]**; and their dearest: **There has come to you a Rasool [9:128]**.

وَ أَشْرَفَهُمْ إِنَّا أَرْسَلْنَاكَ وَ أَظْهَرَ مُعْجَزَةً قُلْ لِّمَنِ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ وَ أَهْيَبَ النَّاسِ سَتُلْقَى فِي قُلُوبِ الَّذِينَ وَ أَكْمَلَهُمْ سَعَادَةً عَسَى أَنْ يَبْعَثَكَ رَبُّكَ وَ أَكْرَمَهُمْ كَرَامَةً سُبْحَانَ الَّذِي أَسْرَى

And their noblest: **We Sent you [2:119]**; and the most manifesting of miracles: **Say: ‘If the humans and the jinn were to combine together [17:88]**; and their most awesome: **We will be Casting awe into the hearts of those [3:151]**; and their most perfect of felicity: **perhaps your Lord will Raise you [17:79]**; and their most honourable in honour: **Glorified is He Who Journeyed His Servant [17:1]**.

وَ أَفْرَحَهُمْ مَنْزِلَةً ثُمَّ دَنَا فَتَدَلَّى وَ أَقْوَاهُمْ نُصْرَةً وَ يَنْصُرَكَ اللَّهُ نَصْرًا وَ أَصَحَّهُمْ رُؤْيَا لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا وَ أَكْمَلَهُمْ رِسَالَةً اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ وَ أَحْسَنَهُمْ دَعْوَةً فَبَيَّنَّ عِبَادَ الَّذِينَ وَ أَعْصَمَهُمْ عَصْمَةً وَ اللَّهُ يَعْصِمُكَ

And their closest in status: **Then he approached, so he bowed [53:8]**; and their strongest in Help: **And Allah will Help you with a Mighty Help [48:3]**; and their most correct of dream: **Allah has Validated the dream of His Rasool [48:27]**; and their most perfect in Message: **Allah has Revealed the best Hadeeth [39:23]**; and their best in calling: **therefore give glad tidings to My servants [39:17] Those [39:18]**; and their most Protected in Protection: **and Allah will Protect you [5:67]**;

وَ أَبْعَدَهُمْ صَيْتًا وَ رَفَعْنَا لَكَ ذِكْرَكَ وَ أَحْسَنَهُمْ خُلُقًا وَ إِنَّكَ لَعَلَى خُلُقٍ وَ أَبْقَاهُمْ وَلَايَةً لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ أَغْلَاهُمْ خَاصِيَةً لَعَمْرُكَ وَ أَجْلَاهُمْ خَلِيفَةً إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا وَ أَطَهَرَهُمْ أَوْلَادًا إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

³⁰ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 27

And their most far-reaching in reputation: **And We Raised your Zikr for you? [94:4]**; and their best in manners: **And you are upon magnificent morals [68:4]**; and their most lasting of governance: **in order to prevail it upon all the Religions [9:33]**; and their highest in Specialisation: **By your life (O Muhammad)! [15:72]**; and their longest in term Caliph: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55]**; and their cleanest of children: **But rather, Allah Intends to Keep the uncleanness away from you, [33:33]**;

وَ إِنَّ اللَّهَ تَعَالَى وَضَعَ ثَلَاثَةَ أَشْيَاءَ عَلَى هَوَى الرُّسُولِ الصَّلَاةَ وَ مِنْ أَنَاءِ اللَّيْلِ فَسَبَّحَ وَ اطَّرَافَ النَّهَارِ وَ الشَّفَاعَةَ وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ وَ الْقِبْلَةَ فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَقُولُ النَّاسُ مِنْ حُبِّ فَلَانٍ لِفَلَانٍ أَنَّهُ إِنْ أَمَرَهُ بِتَحْوِيلِ الْقِبْلَةِ لَحَوَّلَهَا

And that Allah^{-azwj} Exalted Placed three things upon a decision of the Rasool^{-saww} – The Salat: **And from the hours of the night, Glorify, and the (two) ends of the day, [20:130]**; and the intercession: **And soon your Lord will Give you, so you will be pleased [93:5]**; and the Qiblah: **so We will be Turning you towards a Qiblah [2:144]**, like the words of the people, ‘From the love of so and so to so and so is that he instructs him to change the direction to turn it around’.

وَ أَعْطَى التَّوْرَةَ لِمُوسَى ع وَ الْإِنْجِيلَ لِعِيسَى ع وَ الزَّبُورَ لِدَاوُدَ ع وَ قَالَ النَّبِيُّ ص أُوتِيتُ السَّبْعَ الطُّوَالَ مَكَانَ التَّوْرَةِ وَ الْمِيزَانَ مَكَانَ الْإِنْجِيلِ وَ الْمَنَائِي مَكَانَ الزَّبُورِ وَ فَضَّلَنِي رَبِّي بِالْمُقَصِّلِ وَ إِنَّهُ

And He^{-azwj} Gave the Torah to Musa^{-as} and the Evangel of Isa^{-as} and the Psalms to Dawood^{-as}, and the Prophet^{-saww} said: ‘I^{-saww} have been Given the seven lengthy ones (Surahs Al Baqarah, and Aal-e-Imran, and Al Nisaa, and Al Maidah, and Al An’am, and Al A’raaf, and Al Tawbah) in place of the Torah, and the two hundreds in place of the Evangel, and Al Masany (seven oft repeated Verses – Surah Al Fatiha) in place of the Psalms, and my^{-saww} Lord^{-azwj} Merited me with the connected ones (Surahs Muhammad^{-saww}, and Qaf and Al Nasr).

شَارَكَهُ مَعَ نَفْسِهِ فِي عَشْرَةِ مَوَاضِعَ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرُّسُولَ وَ مَنْ يَعْصِ اللَّهَ وَ رُسُولَهُ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رُسُولَهُ اسْتَجِيبُوا لِلَّهِ وَ لِلرُّسُولِ وَ يَنْصُرُوا اللَّهَ وَ رُسُولَهُ – إِذَا نَصَحُوا لِلَّهِ وَ رُسُولِهِ فَأُذِنُوا بِحَرْبٍ مِنَ اللَّهِ وَ رُسُولِهِ فَأَمِنُوا بِاللَّهِ وَ رُسُولِهِ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رُسُولَهُ

And He^{-azwj} Participated him^{-saww} with Himself^{-azwj} in ten places - **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]**; **Obey Allah and obey the Rasool [4:59]**; **And the one who disobeys Allah and His Rasool [4:14]**; **Surely those hurting Allah and His Rasool [33:57]**; **Answer to Allah and the Rasool [8:24]**; **and they are helping Allah and His Rasool. [59:8]**; **when they are sincere to Allah and His Rasool. [9:91]**; **then be Notified of a war from Allah And His Rasool; [2:279]**; **Therefore believe in Allah and His Rasool, [7:158]**; **And whoever takes Allah and His Rasool and those who believe for a Guardian, [5:56]**.

وَ مِنْ جَلَالَةِ قُدْرِهِ أَنَّ اللَّهَ نَسَخَ بِشَرِيعَتِهِ سَائِرَ الشَّرَائِعِ وَ لَمْ يَنْسَخْ شَرِيعَتَهُ

And from the majesty of his^{-saww} worth is that Allah^{-azwj} Abrogated the rest of the Laws by his^{-saww} Law, and did not Abrogate his^{-saww} Law.

وَ هَيَّيْ خَلْقَ أَنْ يَدْعُوهُ بِاسْمِهِ لَا تَجْعَلُوا دُعَاءَ الرُّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا وَ إِنَّمَا كَانَ يَنْبَغِي أَنْ يُدْعَى لَهُ يَا أَيُّهَا الرُّسُولُ يَا أَيُّهَا النَّبِيُّ وَ لَمْ يَأْذَنْ بِالْجَهْرِ عَلَيْهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

And He^{-azwj} Forbade the people to call him^{-saww} by his^{-saww} name: **Do not make the calling to the Rasool between you like your calling each other. [24:63]**, and rather it was more appropriate that they call out to him^{-saww}, 'O you Rasool', or 'O you Prophet', and did not Permit with the loudness upon him^{-saww}: **O you those who believe! Do not raise your voices above the voice of the Prophet [49:2]**.

وَ إِنَّ اللَّهَ تَعَالَى أَرْسَلَ سَائِرَ الْأَنْبِيَاءِ إِلَى طَائِفَةٍ دُونَ أُخْرَى قَوْلُهُ وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ كَمَا قَالَ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ وَ إِلَى عَادٍ أَخَاهُمْ هُودًا وَ إِلَى مُؤَدَّ أَخَاهُمْ صَالِحًا قَرْيَةً وَاحِدَةً لَمْ يَكْمُلْ لَهُ أَرْبَعِينَ نَبِيًّا وَ إِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا وَ لَمْ تَكْمُلْ أَرْبَعِينَ نَبِيًّا

And Allah^{-azwj} Exalted Sent the rest of the Prophets^{-as} to a (particular) people besides the other. His^{-azwj} Words: **And We did not Send any Rasool except with the language of his own people, [14:4]**, just as He^{-azwj} Said: **Surely, We Sent Nuh to his people [71:1]; And to Aad (We Sent) their brother Hud. [7:65]; And to Samood (We sent) their brother Salih. [7:73]** – to one town, not even having forty complete households for it; **And to Madyan (We Sent) their brother Shuayb. [7:85]** – and it was not even forty complete households.

ثُمَّ أَرْسَلْنَا مُوسَى وَ أَخَاهُ هَارُونَ إِلَى مِصْرَ وَخَدَّاهُ وَ أَرْسَلَ إِبْرَاهِيمَ عَ يَكُوْنِي وَ هِيَ قَرْيَةٌ مِنَ السَّوَادِ وَ كَانَ بَعْدَهُ لِإِسْحَاقَ ع وَ يَعْقُوبَ ع فِي أَرْضِ كَنْعَانَ وَ يُوسُفَ ع فِي أَرْضِ مِصْرَ وَ يُوشَعَ ع إِلَى بَنِي إِسْرَائِيلَ فِي الْبَرِّيَّةِ وَ إِلْيَاسَ ع فِي الْجِبَالِ وَ أَرْسَلَ نَبِيًّا ص إِلَى النَّاسِ كَافَّةً قَوْلُهُ نَذِيرًا لِلْبَشَرِ وَ إِلَى الْجِنِّ أَيْضًا

Then We Sent Musa and his brother Haroun, [23:45] – to one city alone, and Sent Ibrahim^{-as} at Kowsy, and it is a town from the deserts, and after him^{-as}, Is'haq^{-as}, and Yaqoub^{-as} in the land of Kanan, and Yufus^{-as} in the land of Egypt, and Yoshua^{-as} to the Children of Israel in the wilderness, and Ilyas^{-as} in the mountains, and Sent our Prophet^{-saww} to all the people, His^{-azwj} Words: **A warning to the humans [74:36]**, and to the Jinn as well, His^{-azwj} Words: **And when We Turned a number of the Jinn [46:29];**

قَوْلُهُ وَ إِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ وَ إِلَى الشَّيَاطِينِ أَيْضًا قَالَ ص إِنَّ اللَّهَ أَعَانَنِي عَلَى شَيْطَانٍ حَتَّى أَسْلَمَ عَلَى يَدَيَّ قَوْلُهُ وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً وَ قَالَ قَوْلُهُ ص بُعِثْتُ إِلَى الْأَحْمَرِ وَ الْأَسْوَدِ وَ الْأَبْيَضِ وَ قَالَ ص بُعِثْتُ إِلَى الثَّقَلَيْنِ

And to the Satans^{-la} as well – he^{-saww} said: 'Allah^{-azwj} Assisted me^{-saww} over the Satan^{-la} until he^{-la} submitted upon my^{-saww} hands'. His^{-azwj} Words: **And We did not Send you except to all of the people [34:28]**; and he^{-saww} said: 'I^{-saww} have been Sent to the red and the black and the white'. And he^{-saww} said: 'I^{-saww} have been Sent to the 'Saqaalayn' (Jinn and the humans).

وَ إِنَّهُ عَلَّقَ خَمْسَةَ أَشْيَاءَ بِاتِّبَاعِهِ الْمَحَبَّةَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ الْفَلَاحَ فَاتَّبِعُوهُ لَعَلَّكُمْ تَفْلَحُونَ وَ الْهَدَايَةَ فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَ لَا يَشْقَى وَ الرَّحْمَةَ فَسَأْتُهَا لِلَّذِينَ الْآيَةَ

And five things have been attached with following him^{-saww} – the love: **then follow me. Allah will Love you and Forgive you your sins; [3:31]**; and the success: **Follow him so you may be successful** (P.s. – This Verse does not exist in the current version of the Quran); and the Guidance: **then the one who follows Guidance, he will neither stray nor be wretched [20:123]**; and the Mercy: **So, We Ordained it for those [7:156]** – the Verse.

وَ إِنَّهُ مَدَحَ كُلَّ عَضْوٍ مِنْ أَعْضَائِهِ نَفْسَهُ لَا تُكَلِّفُ إِلَّا نَفْسَكَ رَأْسَهُ يَا أَيُّهَا الْمُدَّتُّ شَعْرُهُ وَاللَّيْلُ إِذَا سَجَى - عَيْنُهُ وَ لَا تُدَدِّنْ عَيْنَيْكَ بَصَرَهُ مَا زَاغَ الْبَصَرُ
أُذُنُهُ وَ يَقُولُونَ هُوَ أُذُنٌ لِسَانُهُ فَإِنَّمَا يَسْتَرْنَاهُ بِلِسَانِكَ

And every limb from his^{-saww} limbs has been Praised. His^{-saww} self: **it is not encumbered except on yourself, [4:84]**. His^{-azwj} head: **O you Al-Muddasir! (the covered one) [74:1]**. His^{-saww} hair: **And the night when it covers [93:2]**. His^{-saww} eyes: **And do not extend your eyes [20:131]**. His^{-saww} sight: **Neither did the sight deviate [53:17]**. His^{-azwj} ears: **'and they are saying, 'He is (only) a hearer' [9:61]**. His^{-saww} tongue: **So rather, We have Made it to be easy through your tongue, [44:58]**.

كَلامُهُ وَ مَا يَنْطِقُ عَنِ الْهَوَى وَجْهَهُ قَدْ نَرَى تَغْلِبَ وَجْهَكَ حَذَّهْ وَ لَا تُصَعِّرْ خَدَّكَ فُؤَادُهُ مَا كَذَبَ الْفُؤَادُ قَلْبَهُ عَلَى * قَلْبِكَ صَدْرُهُ أَمْ تَنْشُرُكَ لَكَ صَدْرَكَ
ظَهْرُهُ الَّذِي أَنْقَضَ ظَهْرَكَ يَدُهُ وَ لَا تَجْعَلْ يَدَكَ

His^{-saww} speech: **And he does not speak out of (personal) desire [53:3]**. His^{-saww} face: **We have Seen the turning of your face [2:144]**. His^{-saww} cheek: **And do not puff your cheeks [31:18]**. His^{-saww} heart: **The heart did not belie [53:11]**. His^{-saww} heart: **upon your heart [2:97]**. His^{-azwj} chest: **Did We not Expand your chest for you? [94:1]**. His^{-saww} back: **Which was breaking your back? [94:3]**. His^{-saww} hand: **And do not make your hand [17:29]**.

قِيَامُهُ حِينَ تَقُومُ صَوْتُهُ فَوْقَ صَوْتِ النَّبِيِّ رَجُلَهُ طَهْ مَا أَنْزَلْنَا يَغْنِي طَا الْأَرْضُ بِقَدَمَيْكَ رُوحَهُ لَعَمْرُكَ إِنْهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ خُلُقُهُ وَ إِنَّكَ لَعَلَى خُلُقٍ
عَظِيمٍ ثَوْبُهُ وَ ثِيَابَكَ فَطَهَّرَ

His^{-saww} standing: **when you stand up (for Salat) [26:218]**. His^{-saww} voice: **above the voice of the Prophet, [49:2]**. His^{-saww} legs: **We have not Revealed the Quran [20:2]** – meaning treading the ground with your (s.a.w,) feet. His^{-saww} soul: **By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72]**. His^{-saww} morals: **And you are upon magnificent morals [68:4]**. His^{-saww} clothes: **And your garments, so purify [74:4]**.

عِلْمُهُ وَ عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ صَلَاتُهُ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ صَوْمُهُ إِنَّ لَكَ فِي النَّهَارِ كِتَابَهُ وَ إِنَّهُ لَكِتَابٌ عَزِيزٌ دِينُهُ دِينُهُمُ الَّذِي ارْتَضَى لَهُمْ أَتَمَّتْ كُنْتُمْ خَيْرَ
أُمَّةٍ قَبْلَهُ فَلَنُؤَلِّمَنَّكَ قِبْلَةً

His^{-saww} knowledge: **and Taught you what you did not happen to know [4:113]**. His^{-saww} Salat: **so keep vigil by it, an optional (Salat) of yours, [17:79]**. His^{-saww} Fast: **Surely for you, during the day, [73:7]**. His^{-saww} Book: **and it is a Mighty Book [41:41]**. His^{-saww} Religion: **their Religion for them which He Approves for them [24:55]**. His^{-saww} community: **You are the best of the communities [3:110]**. His^{-saww} Qiblah: **so We will be Turning you towards a Qiblah [2:144]**.

بَلَدُهُ لَا أَقْسِمُ بِهَذَا الْبَلَدِ قَضَائَاهُ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ جُنْدَهُ وَ الْعَادِيَاتِ صَبْحًا عِزَّتُهُ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ عِصْمَتُهُ وَ اللَّهُ يُعِصِمُكَ مِنَ النَّاسِ شِقَاعَتُهُ
لَعَلَّكَ تَرْضَى

His^{-saww} city: **No! I do Swear by this city! [90:1]**. His^{-saww} judgment: **when Allah and His Rasool decide a matter [33:36]**. His^{-saww} army: **(I Swear) by the running (steeds) snorting [100:1]**. His^{-saww} honour: **And for Allah is the Honour, and for His Rasool, [63:8]**. His^{-saww} Protection:

and Allah will Protect you from the people. [5:67]. His^{-saww} intercession: **perhaps you would be pleased [20:130].**

صَلَابَتُهُ بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ وَصِيَّتُهُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ أَهْلُ بَيْتِهِ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

His^{-saww} robustness: **(This is) a disavowment from Allah and His Rasool [9:1].** His^{-saww} successor^{-asws}: **But rather, your Guardian is Allah, and His Rasool, [5:55].** His^{-saww} family: **Intends to Keep the uncleanness away from you, People of the Household, [33:33]**".³¹

29- شي، تفسير العياشي عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ النَّاسِ لِعَلِّيَّ ع إِنْ كَانَ لَهُ حَقٌّ فَمَا مَنَعَهُ أَنْ يَقُومَ بِهِ

From Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{-asws}: 'The words of the people to Ali^{-asws}, 'If the right was for you^{-asws}, then what prevents you^{-asws} from standing for it?'

قَالَ فَقَالَ إِنَّ اللَّهَ لَمْ يُكَلِّفْ هَذَا إِلَّا إِنْسَانًا وَاحِدًا رَسُولَ اللَّهِ ص قَالَ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَ خَرَضِ الْمُؤْمِنِينَ فَلَيْسَ هَذَا إِلَّا لِلرَّسُولِ وَ قَالَ لَعَنَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَرِّرًا إِلَى فِتَّةٍ فَلَمْ يَكُنْ يَوْمَئِذٍ فِتَّةٌ يُعِينُونَهُ عَلَى أَمْرِهِ

He (the narrator) said, 'He^{-asws} said: 'Allah^{-azwj} has not Imposed this upon anyone except for one human – Rasool-Allah^{-saww}. He^{-azwj} Said **So fight in the Way of Allah; it is not encumbered except on yourself [4:84]** – so this is not for anyone except the Rasool^{-saww}. And He^{-azwj} Said for the others: **unless he turns aside for the sake of fighting or withdraws to a company [8:16]**, so there wasn't any company (group) in those days who would support him^{-asws} (Ali^{-asws}) in his^{-asws} matter (of the Caliphate)".³²

30- شي، تفسير العياشي عَنْ زَيْدِ الشَّحَامِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ص شَيْئًا قَطُّ فَقَالَ لَا إِنْ كَانَ عِنْدَهُ أُعْطَاهُ وَ إِنْ لَمْ يَكُنْ عِنْدَهُ قَالَ يَكُونُ إِنْ شَاءَ اللَّهُ وَ لَا كَافًا بِالسَّيِّئَةِ قَطُّ وَ مَا أَلْقَى سَرِيَّةً مُدَّ نَزَلَتْ عَلَيْهِ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ إِلَّا وَلِيَّ بِنَفْسِهِ

'Tafseer Al Ayyashi' - From Zayd Al Shaham,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Rasool-Allah^{-saww} was not asked for anything at all and he^{-saww} said: 'No'. If it was with him^{-saww}, he^{-saww} gave it, and it did not happen to be with him^{-saww}, he^{-saww} said: 'It shall happen if Allah^{-azwj} so Desires', and he^{-saww} did not reward the evil deeds at all, and did not meet with a brigade since the Verse was Revealed unto him^{-saww} **So fight in the Way of Allah; it is not encumbered except on yourself [4:84]** except that he^{-saww} guarded himself^{-saww}".³³

31- شي، تفسير العياشي أَبَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع لَمَّا نَزَلَتْ رَسُولُ اللَّهِ ص لَا تُكَلِّفُ إِلَّا نَفْسَكَ قَالَ كَانَ أَشْجَعُ النَّاسِ مَنْ لَادَ رَسُولَ اللَّهِ عَلَيْهِ وَ آلِهِ السَّلَامُ

³¹ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 28

³² Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 29

³³ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 30

‘Tafseer Al Ayyashi’ - Aban,

‘From Abu Abdullah^{-asws}: ‘When (the Verse) was Revealed unto Rasool-Allah^{-saww}: **it is not encumbered except on yourself [4:84]**. He^{-saww} was the braves of the people, one who met (in battle) with Rasool-Allah^{-saww}’.

روي عن أمير المؤمنين أنه كان يقول: كنا إذا احمر البأس اتقينا برسول الله صلى الله عليه واله، فما يكون أحد أقرب إلى العدو منه

*It is reported from Amir-Al-Momineen^{-asws}, he^{-asws} had said: ‘We used to be of the severest danger and met the people (after) people, saved ourselves with Rasool-Allah^{-saww}, so no one happened to be closest to the enemy than him^{-saww}’.*³⁴

32- شي، تفسير العياشي عن الثمالي عن عيص عن أبي عبد الله ع قال رسول الله ص كُفِّ ما لم يكلف أحد أن يُقاتل في سبيل الله وخدّه

‘Tafseer Al Ayyashi’ - From Al Sumaly, from Ays,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} have been Encumbered with what no one has been encumbered with, that I^{-saww} should fight in the Way of Allah^{-azwj} (even) alone’.

و قال حُرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ وَ قَالَ إِنَّمَا كُفِّتُمُ النَّبِيرَ مِنَ الْأَمْرِ أَنْ تَذْكُرُوا اللَّهَ

And He^{-azwj} Said: ‘**Urge the Momineen upon the fighting [8:65]**, and he^{-saww} said: ‘But rather you have been encumbered with what is easy from the matter, that you should be mentioning (Zikr of) Allah^{-azwj}’.³⁵

33 إرشاد القلوب، بالإسناد يرفعه إلى الإمام موسى بن جعفر ع قال قال حدثني أبي جعفر عن أبيه قال حدثني أبي علي قال حدثني أبي الحسين بن علي بن أبي طالب ع قال: بينما أصحاب رسول الله ص جلوس في مسجده بعد وقايته ع يتذاكرون فضل رسول الله ص إذ دخل علينا جبر من أخبار يهود أهل الشام قد قرأ التوراة والإنجيل والزبور وصحف إبراهيم والأنبياء وعرف دلائلهم

(The book) ‘Irshad Al Quloob’ – By the chain,

‘Raising it to the Imam Musa^{-asws} Bin Ja’far^{-asws}. He (the narrator) said, ‘He^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} father^{-asws} Al-Husayn Bin Abu Talib^{-asws} having said: ‘While the companions of Rasool-Allah^{-saww} were seated in his^{-saww} Masjid after his^{-saww} expiry discussing the merits of Rasool-Allah^{-saww}, when a Rabbi from the Rabbis of the Jews of the people of Syria entered. He had read the Torah and the Evangel and the Psalms, and Parchments of Ibrahim^{-as} and the Prophets^{-as}, and knew their evidences.

فَسَلَّمَ عَلَيْنَا وَ جَلَسَ ثُمَّ لَبِثَ هُنَيْئَةً ثُمَّ قَالَ يَا أُمَّةَ مُحَمَّدٍ مَا تَرْتُمُنَّ لِنَبِيِّ دَرَجَةً وَ لَا لِمُرْسَلٍ فَضِيلَةً إِلَّا وَ قَدْ تَحَمَّلْتُمُوهَا لِنَبِيِّكُمْ فَهَلْ عِنْدَكُمْ جَوَابٌ إِنْ أَنَا سَأَلْتُكُمْ

³⁴ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 31

³⁵ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 32

He greeted unto us and sat down. Then he waited a while, then said, 'O community of Muhammad^{-saww}! You are neither leaving any rank of any Prophet^{-as} nor any merit of a Messenger^{-as} except and you are loading it for your Prophet^{-saww}. So, is there an answer with you if I were to question you all?'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع سَلْ يَا أَخَا الْيَهُودِ مَا أَحْبَبْتَ فَإِنِّي أُجِيبُكَ عَنْ كُلِّ مَا تَسْأَلُ يَعْزُونَ اللَّهُ تَعَالَى وَ مَنِّهِ فَوَ اللَّهُ مَا أُعْطِيَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا وَ لَا مُرْسَلًا دَرَجَةً وَ لَا فَضِيلَةً إِلَّا وَ قَدْ جَمَعَهَا لِمُحَمَّدٍ ص وَ زَادَهُ عَلَى الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ أَضْعَافًا مُضَاعَفَةً

Amir-Al-Momineen^{-asws} said to him: 'Ask, O Jewish brother whatever you like to, I^{-asws} will answer all what you ask by the Assistance of Allah^{-azwj} the Exalted and on His^{-azwj} behalf, for by Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic did not Give any rank to a Prophet^{-as} or a Messenger^{-as} nor any merit except and He^{-azwj} has Gathered it for Muhammad^{-saww} and Increased it for him^{-saww} over the Prophets^{-as} and the Messengers^{-as}, with a multiple addition.

وَ لَقَدْ كَانَ رَسُولُ اللَّهِ ص إِذَا ذَكَرَ لِنَفْسِهِ فَضِيلَةً قَالَ وَ لَا فَخْرَ وَ أَنَا أَذْكُرُ لَكَ الْيَوْمَ مِنْ فَضْلِهِ مِنْ غَيْرِ إِزْرَاءٍ عَلَى أَحَدٍ مِنَ الْأَنْبِيَاءِ مَا يُقَرُّ اللَّهُ بِهِ أَعْيُنَ الْمُؤْمِنِينَ شُكْرًا لِلَّهِ عَلَى مَا أُعْطِيَ مُحَمَّدًا ص الْآنَ

And it was so that whenever Rasool-Allah^{-saww} mentioned a merit for himself^{-saww}, said: 'And no pride', and today I^{-asws} shall mentioned to you from his^{-saww} merits from without any disregard upon anyone from the Prophets^{-as} what Allah^{-azwj} has Delighted the eyes of the Momineen by it. Thanks is to Allah^{-azwj} upon what He^{-azwj} Gave Muhammad^{-saww} now.

فَاعْلَمْ يَا أَخَا الْيَهُودِ إِنَّهُ كَانَ مِنْ فَضْلِهِ عِنْدَ رَبِّهِ تَبَارَكَ وَ تَعَالَى وَ شَرَفِهِ مَا أَوْجَبَ الْمَغْفِرَةَ وَ الْعَفْوَ لِمَنْ خَفَضَ الصَّوْتِ عِنْدَهُ فَقَالَ جَلَّ ثَنَاهُ فِي كِتَابِهِ إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ عَظِيمٌ

Know, O Jewish brother! It was from his^{-saww} merits in the Presence of his^{-saww} Lord^{-azwj} Blessed and Exalted, and his^{-saww} nobility what Obligated the Forgiveness and the Pardon for the one lowers his voice in his^{-saww} presence, so He^{-azwj}, Majestic is His^{-azwj} Praise Said in His^{-azwj} Book: ***Surely those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety. They shall have Forgiveness and a Mighty Recompense [49:3].***

ثُمَّ قَرَنَ طَاعَتَهُ بِطَاعَتِهِ فَقَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ثُمَّ قَرَّبَهُ مِنْ قُلُوبِ الْمُؤْمِنِينَ وَ حَبَّبَهُ إِلَيْهِمْ وَ كَانَ يَقُولُ ص حَيَّ خَالَطَ دِمَاءَ أُمَّيْ فَهُمْ يُؤْتِرُونِي عَلَى الْأَبَاءِ وَ عَلَى الْأُمَّهَاتِ وَ عَلَى أَنْفُسِهِمْ

Then He^{-azwj} Paired obedience to him^{-saww} as being obedience to Him^{-azwj}, so He^{-azwj} Said: ***There is one who obeys the Rasool, so he has obeyed Allah, [4:80]***, and he^{-saww} was saying: 'My^{-saww} loved is mingled with the tears of my^{-saww} community, for they are preferring me^{-saww} over the fathers and over the mothers and over their own selves'.

وَ لَقَدْ كَانَ أَقْرَبَ النَّاسِ وَ أَرْأَفَهُمْ فَقَالَ تَبَارَكَ وَ تَعَالَى لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ وَ قَالَ عَزَّ وَ جَلَّ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاهُ أُمَّهَاتُهُمْ

And he^{-saww} was the closest of the people (in compassion) and their kindest, so the Blessed and Exalted Said: ***There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128].*** And the Mighty and Majestic Said: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6].***

وَاللَّهُ لَقَدْ بَلَغَ مِنْ فَضْلِهِ ص فِي الدُّنْيَا وَ مِنْ فَضْلِهِ ص فِي الْآخِرَةِ مَا تَقْصُرُ عَنْهُ الصِّفَاتُ وَلَكِنْ أَحْبَبْتُ بِمَا يَحْمِلُهُ قَلْبُكَ وَ لَا يَدْفَعُهُ عَقْلُكَ وَ لَا تُنْكِرُهُ يَعْلَمُ إِنْ كَانَ عِنْدَكَ

And Allah^{-azwj} has Delivered from his^{-saww} merits in the world and from his^{-saww} merits in the Hereafter what the descriptions fall short from it, but I^{-asws} shall inform you with what your heart would be able to bear, and your intellect will not repel it nor will you deny with knowledge if it was with you.

لَقَدْ بَلَغَ مِنْ فَضْلِهِ ص أَنَّ أَهْلَ النَّارِ يَهْتَفُونَ وَ يَصْرُخُونَ بِأَصْوَاتِهِمْ نَدْمًا أَنْ لَا يَكُونُوا أَجَابُهُ فِي الدُّنْيَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ تُقَلَّبُ وَجُوهُهُمْ فِي النَّارِ يُقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ

And He^{-azwj} has Delivered from his^{-saww} merits that the people of the Fire will be yelling and screaming in regret that they did not answer him^{-saww} in the world. Allah^{-azwj} Mighty and Majestic Said: ***On the Day their faces would be turned back towards the Fire, they would be saying, 'Oh, if only we have obeyed Allah and obeyed the Rasool!'*** [33:66].

وَ لَقَدْ ذَكَرَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مَعَ الرُّسُلِ قَبْدًا بِهِ وَ هُوَ أَحَبُّهُمْ لِكِرَامَتِهِ ص فَقَالَ جَلَّ تَنَاوُهُ وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُوحٍ

And Allah^{-azwj} Blessed and Exalted Mentioned him with the Messengers^{-as} and Bagan with him^{-saww} and he^{-saww} is the last of them^{-as}, for his^{-saww} prestige. He^{-azwj}, Majestic is His^{-azwj} Praise Said: ***And when We Took from the Prophets, their Covenants, and from you, and from Noah [33:7].***

وَ قَالَ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ وَ النَّبِيُّونَ قَبْلَهُ قَبْدًا بِهِ وَ هُوَ أَحَبُّهُمْ وَ لَقَدْ فَضَّلَهُ اللَّهُ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ فَضَّلَ أُمَّتَهُ عَلَى جَمِيعِ الْأُمَمِ فَقَالَ عَزَّ وَ جَلَّ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ

And Said: ***Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, [4:163],*** and the Prophets^{-as} before him^{-as}. He^{-saww} Began with him^{-saww} and he^{-saww} is their last one, and Allah^{-azwj} has Merited over the entirety of the Prophets^{-as}, and Merited his^{-saww} community over the entirety of the communities. The Mighty and Majestic Said: ***You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil [3:110].***

فَقَالَ الْيَهُودِيُّ إِنَّ آدَمَ عَ اسْجَدَ اللَّهَ عَزَّ وَ جَلَّ لَهُ مَا لَيْكَتُهُ فَهَلْ فَضَّلَ لِمُحَمَّدٍ ص مِثْلَ ذَلِكَ

The Jew said, 'Adam^{-as}, Allah^{-saww} Mighty and Majestic Got His^{-azwj} Angels to do Sajdah to him^{-as}, so is there any merit for Muhammad^{-saww} like that?'

فَقَالَ عَ قَدْ كَانَ ذَلِكَ وَ لَئِنْ أَسْجَدَ اللَّهُ لَأَدَمَ مَلَائِكَتَهُ فَإِنَّ ذَلِكَ لِمَا أَوْدَعَ اللَّهُ عَزَّ وَ جَلَّ صَلْبُهُ مِنَ الْأَنْوَارِ وَ الشَّرَفِ إِذْ كَانَ هُوَ الْوَعَاءَ وَ لَمْ يَكُنْ سُجُودُهُمْ عِبَادَةً لَهُ وَ إِنَّمَا كَانَ سُجُودُهُمْ طَاعَةً لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ تَكْرِمَةً وَ تَحِيَّةً مِثْلَ السَّلَامِ مِنَ الْإِنْسَانِ عَلَى الْإِنْسَانِ وَ اغْتِرَافاً لِأَدَمَ عَ بِالْفَضِيلَةِ

He^{-asws} said: 'It has been like that, and while Allah^{-azwj} Made His^{-azwj} Angels to do Sajdah to Adam^{-as}, that was when Allah^{-azwj} Mighty and Majestic Deposited into his^{-as} *Sulb* from the Lights and the nobility, when he^{-as} was the container and their Sajdah did not happen to be worship to him^{-as}, and rather their Sajdah was to the Command of Allah^{-azwj} Mighty and Majestic and an honour and congratulations, like the greeting from the human to the human, and an acknowledgment to Adam^{-saww} of the merit.

وَ قَدْ أَعْطَى اللَّهُ مُحَمَّدًا صَ أَفْضَلَ مِنْ ذَلِكَ وَ هُوَ أَنَّ اللَّهَ صَلَّى عَلَيْهِ وَ أَمَرَ مَلَائِكَتَهُ أَنْ يُصَلُّوا عَلَيْهِ وَ تَعَبَّدَ جَمِيعَ خَلْقِهِ بِالصَّلَاةِ عَلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ فَقَالَ جَلَّ تَنَاؤُهُ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

And he^{-saww} has been Given superior than that, and it is that Allah^{-azwj} Sent Salawat upon him^{-saww}, and Commanded His^{-azwj} Angels that they send Salawat upon him^{-saww}, and Enslaved the entirety of His^{-azwj} creatures with the Salawat upon him^{-saww} up to the Day of Qiyamah, so He^{-azwj}, Majestic is His^{-azwj} Praise: ***Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].***

فَلَا يُصَلِّي عَلَيْهِ أَحَدٌ فِي حَيَاتِهِ وَ لَا بَعْدَ وَفَاتِهِ إِلَّا صَلَّى اللَّهُ عَلَيْهِ بِذَلِكَ عَشْرًا وَ أَعْطَاهُ مِنَ الْحَسَنَاتِ عَشْرًا بِكُلِّ صَلَاةٍ صَلَّى عَلَيْهِ وَ لَا يُصَلِّي عَلَيْهِ أَحَدٌ بَعْدَ وَفَاتِهِ إِلَّا وَ هُوَ يَعْلَمُ بِذَلِكَ وَ يَزِدُّ عَلَى الْمُصَلِّيِ وَ الْمُسَلِّمِ مِثْلَ ذَلِكَ

Thus, no one will send Salawat upon him^{-saww} during his^{-saww} lifetime nor after his^{-saww} expiry except Allah^{-azwj} will Send ten Salawats upon him^{-saww} with that, and Return upon the sender and the greeter the like of that.

ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ دُعَاءَ أُمَّتِهِ فِيمَا يَسْأَلُونَ رَبَّهُمْ جَلَّ تَنَاؤُهُ مُؤَقَّفاً عَنِ الْإِجَابَةِ حَتَّى يُصَلُّوا فِيهِ عَلَيْهِ صَ فَهَذَا أَكْبَرُ وَ أَعْظَمُ بِمَا أَعْطَى اللَّهُ آدَمَ عَ وَ لَقَدْ أَنْطَقَ اللَّهُ عَزَّ وَ جَلَّ صَمَّ الصُّخُورِ وَ الشَّجَرِ بِالسَّلَامِ وَ التَّحِيَّةِ لَهُ وَ كُنَّا نَمُرُّ مَعَهُ صَ فَلَا يَمُرُّ بِشَيْعٍ وَ لَا شَجَرٍ إِلَّا قَالَتْ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ تَحِيَّةً لَهُ وَ إِفْرَاراً بِنُبُوَّتِهِ صَ

Then Allah^{-azwj} Made the supplications of his^{-saww} community, regarding what they are asking their Lord^{-azwj}, to be paused from being Answered until they send Salawat upon him^{-saww} during it. So, this is greater and mightier than what Allah^{-azwj} Gave Adam^{-as}; and Allah^{-azwj} had Cased the solid rocks and the trees to speak with the greetings and the welcoming to him^{-saww}; and we would pass with him^{-saww}, so we would not pass by a rock or a tree except it said, 'The greetings be upon you^{-saww}, O Rasool-Allah^{-saww}!' as a welcoming to him^{-saww} and acknowledgement of his^{-saww} Prophet-hood.

وَ زَادَهُ اللَّهُ عَزَّ وَ جَلَّ تَكْرِمَةً بِأَخْذِ مِيثَاقِهِ قَبْلَ النَّبِيِّينَ وَ أَخْذِ مِيثَاقِ النَّبِيِّينَ بِالنَّبِيِّينَ وَ الرِّضَا وَ التَّصَدِيقِ لَهُ فَقَالَ جَلَّ تَنَاؤُهُ وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ

And Allah^{-azwj} Mighty and Majestic Increased him^{-saww} in honour by Taking his^{-saww} Covenant before the Prophets^{-as} and Took the Covenants of the Prophets^{-as} with the greetings and the agreement and the ratification to him^{-saww}. He^{-azwj}, Majestic is His^{-azwj} Praise Said: ***And when***

We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim [33:7].

وَقَالَ عَزَّ وَجَلَّ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ قَالَ أَ أَقْرَضْتُمْ وَ أَخَذْتُكُمْ عَلَىٰ ذَلِكُمْ فَأَلْوَا أَقْرَضْنَا قَالَ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

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

وَقَالَ اللَّهُ عَزَّ وَجَلَّ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَ قَالَ اللَّهُ تَعَالَى وَ رَفَعْنَا لَكَ ذِكْرَكَ فَلَا يَرْفَعُ صَوْتَهُ بِكَلِمَةِ الْإِخْلَاصِ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ حَتَّىٰ يَرْفَعَ صَوْتَهُ مَعَهَا بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فِي الْأَذَانِ وَ الْإِقَامَةِ وَ الصَّلَاةِ وَ الْأَعْبَادِ وَ الْجَمْعِ وَ مَوَاقِيتِ الْحَجِّ وَ فِي كُلِّ حُطْبَةٍ حَتَّىٰ فِي حُطْبِ النِّكَاحِ وَ فِي الْأُدْعِيَةِ

And He^{-azwj} Mighty and Majestic Said: ***The Prophet is foremost with the Momineen than their own selves [33:6]; and Said: And We Raised your Zikr for you? [94:4].*** Thus, no raiser of a voice will raise his voice with the sincere phrase with the testimony that there is no god except Allah^{-azwj} until he raises his voice with it that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj} in the Azaan and the Iqaamah, and the Salat, and the festivals (Eids), and the Friday, and the timings of Hajj, and in every sermon to the extent in the sermon of the marriage and in the invocations’.

ثُمَّ ذَكَرَ الْيَهُودِيُّ مَنَاقِبَ الْأَنْبِيَاءِ وَ أَمِيرُ الْمُؤْمِنِينَ ع يُثْبِتُ لِلنَّبِيِّ ص مَا هُوَ أَعْظَمُ مِنْهَا تَرَكْنَا ذِكْرَهَا طَلَبًا لِلِاخْتِصَارِ حَتَّىٰ وَصَلَ إِلَىٰ أَنْ قَالَ الْيَهُودِيُّ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ نَاجَىٰ مُوسَىٰ عَلَىٰ جَبَلٍ طُورِ سَيْنَاءَ بِثَلَاثِ مِائَةٍ وَ ثَلَاثِ عَشْرَةِ كَلِمَةٍ يَقُولُ لَهُ فِيهَا يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ فَهَلْ فَعَلَ بِمُحَمَّدٍ شَيْئًا مِنْ ذَلِكَ

Then the Jew mentioned the virtues of the Prophets^{-as} and Amir-Al-Momineen^{-asws} proved for the Prophet^{-saww} that he^{-saww} is greater than these. We leave its mention seeking the brevity until he reached to the point that the Jews said, ‘Allah^{-azwj} Mighty and Majestic Whispered to Musa^{-as} upon the mount Toor of Sinai with three hundred and thirteen phrases saying in these: “O Musa^{-as}! Me^{-azwj}, I^{-azwj} am Allah^{-azwj}!” Did He^{-azwj} Do anything from that with Muhammad^{-saww}?’

قَالَ عَلِيُّ ع لَقَدْ كَانَ كَذَلِكَ وَ مُحَمَّدٌ ص نَاجَاهُ اللَّهُ جَلَّ ثَنَاهُ فَوْقَ سَبْعِ سَمَاوَاتٍ رَفَعَهُ عَلَيْهِنَّ فَتَنَاجَاهُ فِي مَوْطِنَيْنِ أَحَدُهُمَا عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ وَ كَانَ لَهُ هُنَاكَ مَقَامٌ مُحَمَّدٌ ثُمَّ عَرَجَ بِهِ حَتَّىٰ انْتَهَىٰ إِلَىٰ سَاقِ الْعَرْشِ

Ali^{-asws} said: ‘It was like that, and Muhammad^{-saww}, Allah^{-azwj}, Majestic is His^{-azwj} Praise Whispered to him^{-saww} above the seven skies, Raising him^{-saww} upon these. He^{-azwj} Whispered to him^{-saww} in two places – one of these at the Lote Tree (Sidrat Al-Muntaha), and over there was the Praiseworthy Position (Al Maqam Al Mahmoud) for him^{-saww}, then Ascended him^{-saww} to the Base of the Throne.

فَقَالَ عَزَّ وَ جَلَّ ثُمَّ دَنَا فَتَدَلَّى وَ دَنَّى لَهُ رُقُوفًا أَخْضَرَ أَغْشَى [عُشْبِي] عَلَيْهِ نُورٌ عَظِيمٌ حَتَّى كَانَ فِي دُنُوهِ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى وَ هُوَ مَقْدَارُ مَا بَيْنَ الْحَاجِبِ إِلَى الْحَاجِبِ وَ نَاجَاهُ بِمَا ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ قَالَ تَعَالَى اللَّهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ إِنْ تُبْذَرُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوُهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَعْلَمُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ

The Mighty and Majestic Said: **Then he approached, so he bowed [53:8]**, and a green carpet was drawn closer to him^{-saww}, a great light overcame upon him^{-saww} until his^{-saww} nearness was like the two bows or nearer, and it is a measurement of what is between the eyebrow to the eyebrow; and He^{-azwj} Whispered to him^{-saww} with what Allah^{-azwj} Mighty and Majestic Mentioned in His^{-azwj} Book. Allah^{-azwj} the Exalted Said: **For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; [2:284].**

وَ كَانَتْ هَذِهِ الْآيَةُ قَدْ عُرِضَتْ عَلَى سَائِرِ الْأُمَمِ مِنْ لَدُنْ آدَمَ إِلَى أَنْ بُعِثَ مُحَمَّدٌ ص فَأَبَوْا جَمِيعًا أَنْ يَقْبَلُوهَا مِنْ قِبَلِهَا وَ قَبِلَهَا مُحَمَّدٌ فَلَمَّا رَأَى اللَّهُ عَزَّ وَ جَلَّ مِنْهُ وَ مِنْ أُمَّتِهِ الْقَبُولَ خَفَّتْ عَنْهُ ثِقَلُهَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ

And this Verse had been Presented unto the rest of the communities from since Adam^{-as} until the Sending of Muhammad^{-saww}, but they all refused to accept it due to its weight, and Muhammad^{-saww} accepted it. When Allah^{-azwj} Mighty and Majestic Saw the acceptance from him^{-saww} and from his^{-saww} community, Lightened its weight from him^{-saww}. Allah^{-azwj} Mighty and Majestic Said: **The Rasool believes in what has been Revealed unto him from his Lord [2:285].**

ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ تَكَرَّمَ عَلَى مُحَمَّدٍ وَ أَشْفَقَ عَلَى أُمَّتِهِ مِنْ تَشْدِيدِ الْآيَةِ الَّتِي قَبِلَهَا هُوَ وَ أُمَّتُهُ فَأَجَابَ عَنْ نَفْسِهِ وَ أُمَّتِهِ فَقَالَ وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

Then Allah^{-azwj} Mighty and Majestic Honoured upon Muhammad^{-saww} and was Affectionate upon his^{-saww} community from the difficulties of the Verse. He^{-saww} and his^{-saww} community accepted it, and he^{-saww} answered from himself^{-saww} and his^{-saww} community, so He^{-azwj} Said: **‘And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools’. [2:285].**

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ هُمْ الْمَغْفِرَةُ وَ الْجَنَّةُ إِذَا فَعَلُوا ذَلِكَ فَقَالَ النَّبِيُّ ص سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ يَعْنِي الْمَرْجِعَ فِي الْآخِرَةِ فَأَجَابَهُ قَدْ فَعَلْتُ بِتَائِي أَمَّتِكَ قَدْ أُوجِبْتُ هُمْ الْمَغْفِرَةُ

Allah^{-azwj} Mighty and Majestic Said to them: ‘The Forgiveness is for them and the Paradise, when they do that. The Prophet^{-saww} said: **‘We hear and we obey’’. (The Rasool said): ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285]** – meaning the return in the Hereafter. He^{-azwj} Answered him^{-saww}: ‘I^{-azwj} have Done so with the repentance of your^{-saww} community and I^{-saww} have Obligated the Forgiveness for them.

ثُمَّ قَالَ اللَّهُ تَعَالَى أَمَّا إِذَا قِيلَتْهَا أَنْتَ وَ أَمَّتُكَ وَ قَدْ كَانَتْ عُرِضَتْ مِنْ قَبْلِ عَلَى الْأَنْبِيَاءِ وَ الْأُمَمِ فَلَمْ يَقْبَلُوهَا فَحَقَّ عَلَيَّ أَنْ أَرْفَعَهَا عَنْ أَمَّتِكَ فَقَالَ اللَّهُ تَعَالَى لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ مِنْ خَيْرٍ وَ عَلَيْهَا مَا اكْتَسَبَتْ مِنْ شَرٍّ

Then Allah^{-azwj} the Exalted Said: “But, when you^{-azwj} and your^{-saww} community accepted it, and I^{-saww} had Presented from before unto the Prophets^{-as} and the communities, but they did not accept it, therefore it is a right upon Me^{-azwj} that I^{-azwj} Raise it from your^{-saww} community!” So, Allah^{-azwj} the Exalted Said: **(Allah Said): “Allah does not Encumber a soul except to its capacity. For it would be what it earned – from good, and against it would be what it earned” – from evil [2:286].**

ثُمَّ أَهَمَّ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ أَنْ قَالَ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا فَقَالَ اللَّهُ سُبْحَانَهُ أَعْطَيْتُكَ لِكِرَامَتِكَ يَا مُحَمَّدُ إِنَّ الْأُمَمَ السَّالِفَةَ كَانُوا إِذَا نَسُوا مَا دُكِّرُوا فَتَحْتُ عَلَيْهِمْ أَبْوَابَ عَذَابِي وَ رَفَعْتُ ذَلِكَ عَنْ أُمَّتِكَ

Then Allah^{-azwj} Mighty and Majestic Inspired His^{-azwj} Prophet^{-saww}, who said: **‘Our Lord! Do not Seize us if we forget or we make a mistake [2:286].** Allah^{-azwj} the Glorious Said: I^{-azwj} Give you^{-saww} due to your^{-saww} prestige, O Muhammad^{-saww}! The previous communities were such that when they forgot what they should have remembered, the doors of My^{-azwj} Punishment were Opened upon them, and that is Raised from your^{-saww} community.

فَقَالَ رَسُولُ اللَّهِ ص رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا يَغْنِي بِالْأَصَارِ الشَّدَائِدُ الَّتِي كَانَتْ عَلَى الْأُمَمِ مِنْ كَانَ قَبْلَ مُحَمَّدٍ فَقَالَ عَزَّ وَ جَلَّ لَقَدْ رَفَعْتُ عَنْ أُمَّتِكَ الْأَصَارَ الَّتِي كَانَتْ عَلَى الْأُمَمِ السَّالِفَةِ وَ ذَلِكَ أَنِّي جَعَلْتُ عَلَى الْأُمَمِ أَنْ لَا أَقْبَلَ فِعْلاً إِلَّا فِي بِقَاعِ الْأَرْضِ الَّتِي اخْتَرْتُهَا لَهُمْ وَ إِنْ بَعُدَتْ وَ قَدْ جَعَلْتُ الْأَرْضَ لَكَ وَ لِأُمَّتِكَ طَهُوراً وَ مَسْجِداً

Rasool-Allah^{-saww} said: **‘Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. [2:286]** – meaning the burdens of difficulties which were upon the communities who were from before Muhammad^{-saww}. Allah^{-azwj} Mighty and Majestic Said: “I^{-azwj} have Raised the burdens from your^{-saww} community which were upon the previous communities, and that is, I^{-azwj} had Made to be upon the communities that I^{-azwj} will not Accept any deed except in the spot of the earth which I^{-azwj} had Chosen it for them, and even if it was remote, and I^{-azwj} have Made the whole earth to be a cleansing for you^{-saww} and a Masjid.

فَهَذِهِ مِنَ الْأَصَارِ وَ قَدْ رَفَعْتُهَا عَنْ أُمَّتِكَ وَ قَدْ كَانَتْ الْأُمَمُ السَّالِفَةُ تَحْمِلُ قَرَابِنَهَا عَلَى أَعْنَاقِهَا إِلَى الْبَيْتِ الْمُقَدَّسِ فَمَنْ قَبِلْتُ ذَلِكَ مِنْهُ أُرْسَلْتُ عَلَى قُرْبَانِهِ نَاراً تَأْكُلُهُ وَ إِنْ لَمْ أَقْبَلْ ذَلِكَ مِنْهُ رَجَعَ بِهِ مَثْبُوراً وَ قَدْ جَعَلْتُ قُرْبَانَ أُمَّتِكَ فِي بُطُونِ قُرْبَانِهَا وَ مَسَاكِينِهَا

This is from the burdens and I^{-azwj} have Raised it from your^{-saww} communities. And the previous communities bore their (sacrificial animal) offerings upon their necks to Bayt Al-Maqdis, so the one from whom I^{-azwj} Accepted it, I^{-azwj} would Send a fire upon his offering to consume it, and if I^{-azwj} did not Accept that from him, I^{-azwj} Returned it as destroyed, and I^{-azwj} have Made the offering of your^{-saww} community to be in the bellies of their poor ones and their needy.

فَمَنْ قَبِلْتُ ذَلِكَ مِنْهُ أَضَاعَ لَهُ الثَّوَابَ أَضَاعَافاً مُضَاعَفَةً وَ إِنْ لَمْ أَقْبَلْ ذَلِكَ مِنْهُ رَفَعْتُ عَنْهُ بِهِ عُقُوبَاتِ الدُّنْيَا وَ قَدْ رَفَعْتُ ذَلِكَ عَنْ أُمَّتِكَ وَ هِيَ مِنَ الْأَصَارِ الَّتِي كَانَتْ

So, the one from whom I^{-saww} Accept that, I^{-azwj} Multiply the Rewards is an additional multiple, and if I^{-azwj} do not Accept that from him, I^{-azwj} Raised the punishments of the world from him, and I^{-azwj} have Raised for you^{-azwj} from your^{-saww} community, and it is from the burdens which used to be.

وَكَانَتِ الْأُمَمُ السَّالِفَةُ مَفْرُوضاً عَلَيْهِمْ صَلَاتُهَا فِي كَبِدِ اللَّيْلِ وَ أَنْصَافِ النَّهَارِ وَ هِيَ مِنَ الشَّدَائِدِ الَّتِي كَانَتْ وَ قَدْ رَفَعْتُهَا عَنْ أُمَّتِكَ وَ فَرَضْتُ عَلَيْهِمْ صَلَاتَهُمْ فِي أَطْرَافِ اللَّيْلِ وَ النَّهَارِ فِي أَوْقَاتِ نَشَاطِهِمْ

And the previous communities were such, their Salat were Obligated upon them in the middle of the night and midday, and it is from the difficulties which were, and I^{azwj} have Raised if from your^{saww} community and Obligated their Salat upon them at the ends of the night and the day in various timings.

وَكَانَتِ الْأُمَمُ السَّالِفَةُ مَفْرُوضاً عَلَيْهِمْ خَمْسُونَ صَلَاةً فِي خَمْسِينَ وَفْتاً وَ هِيَ مِنَ الْأَصَارِ الَّتِي كَانَتْ عَلَيْهِمْ وَ قَدْ رَفَعْتُهَا عَنْ أُمَّتِكَ

And the previous communities were such, fifty Salats were Obligated upon them in fifty timings, and it is from the burdens which were upon them, and I^{azwj} have Raised if from your^{saww} community.

وَكَانَتِ الْأُمَمُ السَّالِفَةُ حَسَنَتُهُمْ بِحَسَنَةٍ وَاحِدَةٍ وَ سَيِّئَتُهُمْ بِسَيِّئَةٍ وَاحِدَةٍ وَ جَعَلْتُ لِأُمَّتِكَ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا وَ السَّيِّئَةَ بِوَاحِدَةٍ

And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I^{azwj} Lifted it from your^{saww} community, and Made one good deeds to be Counted as ten, and the sin to be Counted as one.

وَكَانَتِ الْأُمَمُ السَّالِفَةُ إِذَا نَوَى أَحَدُهُمْ حَسَنَةً لَمْ تُكْتَبْ لَهُمْ وَ إِذَا هَمَّ بِالسَّيِّئَةِ كَتَبْتُهَا عَلَيْهِمْ وَ إِنْ لَمْ يَفْعَلْهَا وَ قَدْ رَفَعْتُ ذَلِكَ عَنْ أُمَّتِكَ فَإِذَا هَمَّ أَحَدُهُمْ بِسَيِّئَةٍ لَمْ يَفْعَلْهَا لَمْ تُكْتَبْ عَلَيْهِ وَ إِذَا هَمَّ أَحَدُهُمْ بِحَسَنَةٍ

And the past communities, when one of them intended a good deed, then did not do it, it was not Written down for him, and if he did do it, one Reward was Written down for him, whereas when one of your^{saww} community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him.

وَ لَمْ يَفْعَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَ كَانَ الْأُمَمُ السَّالِفَةُ إِذَا أَذْنَبُوا كُتِبَتْ ذُنُوبُهُمْ عَلَى أَبْوَابِهِمْ وَ جَعَلْتُ تَوْبَتَهُمْ مِنَ الذَّنْبِ أَنْ أُحَرِّمَ عَلَيْهِمْ بَعْدَ التَّوْبَةِ أَحَبَّ الطَّعَامِ إِلَيْهِمْ

And the past communities, when they committed sins, their sins were written upon their doors, and their repentance was Made to be that after repentance the most beloved of their food was Prohibited upon them.

وَكَانَتِ الْأُمَمُ السَّالِفَةُ يَتُوبُ أَحَدُهُمْ مِنَ الذَّنْبِ الْوَاحِدِ الْمِائَةَ سَنَةً وَ الْمِائَتَيْنِ سَنَةً ثُمَّ لَمْ أَقْبَلْ تَوْبَتَهُ دُونَ أَنْ أُعَاقِبَهُ فِي الدُّنْيَا بِعُقُوبَةٍ وَ قَدْ رَفَعْتُ ذَلِكَ عَنْ أُمَّتِكَ وَ إِنَّ الرَّجُلَ مِنْ أُمَّتِكَ لَيُذْنِبُ الْمِائَةَ سَنَةً ثُمَّ يَتُوبُ وَ يَنْدِمُ طَرَفَةَ عَيْنٍ فَأَغْفِرَ لَهُ ذَلِكَ كُلَّهُ

And the past communities, one of them would have to repent from the one sins for one hundred years, and the two hundred years, then his repentance would (still) not be Accepted besides that I^{azwj} Punish him in the world with a Punishment, and that has been Raised from your^{saww} communities. And the man from your^{saww} community would commit a hundred sins

then repent and regret for the blink of an eye, so I^{-azwj} would Forgive all that for him and Accept his repentance.

وَأَقْبَلَ تَوْبَتَهُ وَكَانَتْ الْأُمَمُ السَّالِفَةُ إِذَا أَصَابَتْهُمُ أَدَى نَجَسٍ قَرَضُوهُ مِنْ أَجْسَادِهِمْ وَ قَدْ جَعَلْتُ الْمَاءَ طَهُورًا لِأُمَّتِكَ مِنْ جَمِيعِ الْأَنْجَاسِ وَ الصَّعِيدِ فِي الْأَوْقَاتِ وَ هَذِهِ الْأَصَارُ الَّتِي كَانَتْ عَلَيْهِمْ رَفَعْتُهَا عَنْ أُمَّتِكَ

And the past communities, when an uncleanness hit them, they had to scrape it off from their bodies, and the water has been Made to be a cleanser for your^{-saww} community from the entirety of the uncleanness, and the hunting during the timings, and this are burdens which were upon them, have been Raised from your^{-saww} community!"

قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِذْ قَدْ فَعَلْتَ ذَلِكَ بِي فَرِّدْنِي فَأَلْهِمَهُ اللَّهُ سُبْحَانَهُ أَنْ قَالَ رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Since You^{-azwj} have Done that with me^{-saww}, then Increase it for me^{-saww}'. Allah^{-azwj} the Glorious Inspired him^{-saww} to say: **Our Lord! And do not Load upon us what we have no strength for us with it'**.

قَالَ اللَّهُ عَزَّ وَ جَلَّ قَدْ فَعَلْتُ ذَلِكَ بِأُمَّتِكَ وَ قَدْ رَفَعْتُ عَنْهُمْ عَظِيمَ بَلَايَا الْأُمَمِ وَ ذَلِكَ حُكْمِي فِي جَمِيعِ الْأُمَمِ أَنْ لَا أُكَلِّفَ نَفْسًا فَوْقَ طَاقَتِهَا قَالَ وَ اغْفِرْ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا

Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have Done that with your^{-saww} community, and have Lifted from them all of the great afflictions of the (past) communities, and that is My^{-azwj} Judgement in all of the communities, that I^{-azwj} do not Impose upon a creature above its strength (of toleration)'. He^{-saww} said: **'and Pardon (our sins) for us and have Mercy on us. You are our Master'**.

قَالَ قَالَ اللَّهُ تَعَالَى قَدْ فَعَلْتُ ذَلِكَ بِتَائِبِي أُمَّتِكَ ثُمَّ قَالَ فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have Done that with the penitent ones of your^{-saww} community". Then he^{-saww} said: **'therefore Help us against the Kafir people'**.

قَالَ اللَّهُ عَزَّ وَ جَلَّ قَدْ فَعَلْتُ ذَلِكَ وَ جَعَلْتُ أُمَّتَكَ يَا مُحَمَّدُ كَالسَّامَةِ الْبَيْضَاءِ فِي التَّوَرِ الْأَسْوَدِ هُمْ الْقَادِرُونَ وَ هُمْ الْقَاهِرُونَ يَسْتَحْدِمُونَ وَ لَا يُسْتَحْدَمُونَ لِكِرَامَتِكَ وَ حَقِّي عَلَيْكَ أَنْ أَظْهَرَ دِينَكَ عَلَى الْأَذْيَانِ حَتَّى لَا يَبْقَى فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا دِينَ إِلَّا دِينُكَ وَ يُؤَدُّونَ إِلَى أَهْلِ دِينِكَ الْجِزْيَةَ وَ هُمْ صَاغِرُونَ

Allah^{-azwj}, Mighty is His^{-azwj} Name Said: "Your^{-saww} community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving you^{-saww} nor your^{-saww} prestige to Me^{-azwj}, and it is a right upon Me^{-azwj} that I^{-azwj} should Make your^{-saww} Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your^{-saww} Religion, and they would be paying taxation to the people of your^{-saww} Religion, and they are belittled.

وَ لَقَدْ رَأَاهُ نَزَلَةً أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى مَا زَاغَ الْبَصَرُ وَ مَا طَعَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَهَذَا أَعْظَمُ يَا أَحَا الْيَهُودِ مِنْ مُنَاجَاتِهِ لِمُوسَى ع عَلَى طُورِ سَيْنَاءَ

And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15] When the Lote Tree was overwhelmed by what overwhelmed it [53:16] Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18]. Thus, this is greater, O Jewish brother, than Him^{-azwj} Whispering to Musa^{-as} upon the (mount) Toor of Sinai.

ثُمَّ زَادَ اللَّهُ لِمُحَمَّدٍ ص أَنَّ مَثَلَ النَّبِيِّينَ فَصَّلَى بِهِمْ وَ هُمْ خَلَقَهُ يُعْتَدُونَ بِهِ وَ لَقَدْ عَاينَ تِلْكَ اللَّيْلَةَ الْجَنَّةَ وَ النَّارَ وَ عُجِبَ بِهِ إِلَى سَمَاءِ سَمَاءٍ فَسَلَّمَ عَلَيْهِ الْمَلَائِكَةُ فَهَذَا أَكْثَرُ مِنْ ذَلِكَ

Then Allah^{-azwj} Increased for Muhammad^{-saww} that the Prophets^{-as} were resembled for him^{-saww} and he^{-saww} led them in Salat and they^{-as} were behind him^{-saww}, following him^{-saww}, and he^{-saww} had seen on that night, the Paradise and the Fire, and he^{-saww} ascended to a sky after sky, and the Angels greeted unto him^{-saww}. So, this is greater than that’.

قَالَ الْيَهُودِيُّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَلْقَى عَلَى مُوسَى حَبَّةً مِنْهُ

The Jew said, ‘Allah^{-azwj} Mighty and Majestic Cast unto Musa^{-as}, Love from Him^{-azwj}’.

فَقَالَ ع لَهُ لَقَدْ كَانَ كَذَلِكَ وَ مُحَمَّدٌ ص أَلْقَى عَلَيْهِ حَبَّةً مِنْهُ فَسَمَّاهُ حَبِيباً وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى جَلَّ ثَنَاؤُهُ أَرَى إِبْرَاهِيمَ صُورَةَ مُحَمَّدٍ وَ أُمَّتِهِ فَقَالَ يَا رَبِّ مَا رَأَيْتُ مِنْ أُمَّمٍ الْأَنْبِيَاءُ أَنْوَرُ وَ لَا أَزْهَرُ مِنْ هَذِهِ الْأُمَّةِ فَمَنْ هَذَا

He^{-asws} said to him: ‘It has been like that, and Muhammad^{-saww}, Love from Him^{-azwj} was Cast upon him^{-saww}, so He^{-azwj} Named him^{-saww} ‘Beloved’, and that is Allah^{-azwj} Exalted, Majestic is His^{-azwj} Praise, Showed Ibrahim^{-as} the image of Muhammad^{-saww} and his^{-saww} community, and he^{-as} said: ‘O Lord^{-azwj}! I^{-as} have not seen anyone from the community of Prophets^{-as} more radiant nor blossomy than this community, so who is this?’

فَوَدَّيْ هَذَا مُحَمَّدٌ حَبِيبِي لَا حَبِيبَ لِي مِنْ خَلْقِي غَيْرُهُ أَجْرَيْتُ دُكْرَهُ قَبْلَ أَنْ أَخْلُقَ سَمَائِي وَ أَرْضِي وَ سَمَّيْتُهُ نَبِيّاً وَ أَبُوكَ آدَمُ يَوْمَنِيذٍ مِنَ الطِّينِ مَا أَجْرَيْتُ فِيهِ رُوحَهُ وَ لَقَدْ أَلْقَيْتَ أَنْتَ مَعَهُ فِي الدَّرَجَةِ الْأُولَى وَ أَفْسَمَ بِحَيَاتِهِ فِي كِتَابِهِ

He^{-azwj} Called out: “This is Muhammad^{-saww}, My^{-azwj} Beloved. There is no Beloved for Me^{-azwj} from My^{-azwj} creatures apart from him^{-saww}. I^{-azwj} Flowed his^{-saww} mention before I^{-azwj} Created My^{-azwj} skies and My^{-azwj} earth and Named him^{-saww} as a Prophet^{-saww}, and your^{-as} father^{-as} Adam^{-as} on that day was from the clay, and Flowed his^{-saww} spirit into him^{-as}, and I^{-azwj} had Cast you^{-as} along with him^{-saww} in the first apex, and Swore by his^{-saww} life in his^{-saww} Book”.

فَقَالَ جَلَّ ثَنَاؤُهُ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ أَيَّ وَ حَيَاتِكَ يَا مُحَمَّدُ وَ كَفَى بِحَدَا رِفْعَةً وَ شَرَفاً مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ رُبَّةً

He^{-azwj}, Majestic is His^{-azwj} Praise Said: **By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72],** i.e. your^{-saww} life, O Muhammad^{-saww}. And it suffices with this as a loftiness and nobility from Allah^{-azwj} Mighty and Majestic and rank’.

قَالَ الْيَهُودِيُّ فَأَخْبِرْنِي عَمَّا فَضَّلَ اللَّهُ بِهِ أُمَّتَهُ عَلَى سَائِرِ الْأُمَمِ

The Jew said, 'Inform me about what Allah^{-azwj} Merited his^{-saww} community with over the rest of the communities'.

قَالَ ع لَقَدْ فَضَّلَ اللَّهُ أُمَّتَهُ ص عَلَى سَائِرِ الْأُمَمِ بِأَشْيَاءَ كَثِيرَةٍ أَنَا أَذْكُرُ لَكَ مِنْهَا قَلِيلاً مِنْ كَثِيرٍ مِنْ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَ مِنْ ذَلِكَ أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ الْخَلْقَ فِي صَعِيدٍ وَاحِدٍ سَأَلَ اللَّهُ عَزَّ وَ جَلَّ النَّبِيِّينَ هَلْ بَلَّغْتُمْ فَيَقُولُونَ نَعَمْ

He^{-asws} said: 'Allah^{-azwj} has Merited his^{-saww} community over the rest of the communities with many things. I^{-asws} shall mention to you a few of these from many. From that are the Words of Allah^{-azwj} Mighty and Majestic: **You are the best of the communities raised up for the people [3:110]**. And from that is that when it will be the Day of Qiyamah and Allah^{-azwj} will Gather the creatures in one plain, Allah^{-azwj} will Question the Prophets^{-as}: "Did you^{-as} deliver (the Message)?" They^{-as} would say: 'Yes'.

فَيَسْأَلُ الْأُمَمَ فَيَقُولُونَ مَا جَاءَنَا مِنْ بَشِيرٍ وَ لَا نَذِيرٍ فَيَقُولُ اللَّهُ جَلَّ ثَنَاهُ وَ هُوَ أَعْلَمُ بِذَلِكَ لِلنَّبِيِّينَ مَنْ شَهِدَاؤُكُمْ الْيَوْمَ فَيَقُولُونَ مُحَمَّدٌ وَ أُمَّتُهُ فَتَشْهَدُ لَهُمْ أُمَّةٌ مُحَمَّدٍ بِالتَّبْلِيغِ وَ تُصَدِّقُ شَهَادَتَهُمْ وَ شَهَادَةُ مُحَمَّدٍ ص

The communities will be Questioned, and they would say, 'There neither came a giver of glad tidings nor a warner to us'. Allah^{-azwj}, Majestic is His^{-azwj} Praise, and although He^{-azwj} would be more Knowing with that, will Say to the Prophets^{-as}: "Who are your witnesses today?" They would say, 'Muhammad^{-saww} and his^{-saww} community'. The community of Muhammad^{-saww} will testify for them^{-as} with the delivery, and ratify their^{-as} testimonies, and the testimony of Muhammad^{-saww}.

فَيُؤْمِنُونَ عِنْدَ ذَلِكَ وَ ذَلِكَ قَوْلُهُ تَعَالَى لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيداً يَقُولُ يَكُونُ مُحَمَّدٌ عَلَيْكُمْ شَهِيداً أَنْكُمْ قَدْ بَلَّغْتُمُ الرِّسَالَةَ وَ مِنْهَا أَنَّهُمْ أَوَّلُ النَّاسِ حِسَاباً وَ أَسْرَعُهُمْ دُخُولاً إِلَى الْجَنَّةِ قَبْلَ سَائِرِ الْأُمَمِ كُلِّهَا

They will believe during that, and that is the Word of the Exalted: **for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you [2:143]**. He^{-azwj} is Saying that Muhammad^{-saww} would become a witness upon you^{-as} all that you^{-as} (Prophets^{-as}) have delivered the Message, and from it is that they^{-as} would be first of the people to be Reckoned with and the quickest of them to be entering into the Paradise before the rest of the communities, all of them.

وَ مِنْهَا أَيْضاً أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَيْهِمْ فِي اللَّيْلِ وَ النَّهَارِ خَمْسَ صَلَوَاتٍ فِي خَمْسَةِ أَزْوَاقٍ اثْنَتَانِ بِاللَّيْلِ وَ ثَلَاثٌ بِالنَّهَارِ ثُمَّ جَعَلَ هَذِهِ الْخَمْسَ صَلَوَاتٍ تَعْدِلُ خَمْسِينَ صَلَاةً وَ جَعَلَهَا كَفَّارَةً لخطاياهم فَقَالَ عَزَّ وَ جَلَّ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ يَقُولُ صَلَاةُ الْخَمْسِ تُكَفِّرُ الذُّنُوبَ مَا اجْتُنِبَتِ الْكَبَائِرُ

And from these is that Allah^{-azwj} Mighty and Majestic Obligated upon them five Salats during the night and the day in five timings – two at night, and three at daytime. Then He^{-azwj} Made these five Salats to equate to fifty Salat, and Made these as an expiation of their mistakes (sins). Allah^{-azwj} Mighty and Majestic Said: **Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]**. He^{-azwj} is Saying that these five Salats are expiations for the sins of the ones who shun the major sins.

وَمِنْهَا أَيْضاً أَنَّ اللَّهَ تَعَالَى جَعَلَ لَهُمُ الْحَسَنَةَ الْوَاحِدَةَ الَّتِي يَهْمُ بِهَا الْعَبْدُ وَ لَا يَعْمَلُهَا حَسَنَةً وَاحِدَةً يَكْتُوبُهَا لَهُ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَ أَمْثَالُهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ فَصَاعِيداً

And from these as well is that Allah^{-azwj} the Exalted Made the one good deed of theirs which the servant (only) thinks of and does not do it, one good deed would (still) be written for him, and if he does do it, then good deeds the like of it would be written for him up to a multiple of seventy and above.

وَمِنْهَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَدْخُلُ الْجَنَّةَ مِنْ أَهْلِ هَذِهِ الْأُمَّةِ سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ وَ وَجُوهُهُمْ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَ الَّذِينَ يَلُوكُهُمْ عَلَى أَحْسَنِ مَا يَكُونُ الْكَوْكَبُ الدَّرِّيُّ فِي أَفْقِ السَّمَاءِ وَ الَّذِينَ يَلُوكُهُمْ عَلَى أَشَدِّ كَوْكَبٍ فِي السَّمَاءِ إِضَاءَةً وَ لَا اخْتِلَافَ بَيْنَهُمْ وَ لَا تَبَاغُضَ بَيْنَهُمْ

And from these is that Allah^{-azwj} Mighty and Majestic will Let enter into the Paradise from the people of this community, seventy thousand without Reckoning, and their faces would be like the moon on the night of the full moon, and those he^{-saww} leads them upon good becoming like the shining star in the horizon of the sky, and those he^{-saww} leads them as being the most intensely illuminating star in the sky, and there is no differing between them nor any hatred between them.

وَمِنْهَا أَنَّ الْقَاتِلَ مِنْهُمْ عَمْدًا إِنْ شَاءَ أَوْلِيَاءُ الْمَقْتُولِ أَنْ يَغْفُوا عَنْهُ فَعَلُوا وَ إِنْ شَاءُوا قَبِلُوا الدِّيَّةَ وَ عَلَى أَهْلِ التَّوْرَةِ وَ هُمْ أَهْلُ دِينِكَ يُقْتَلُ الْقَاتِلُ وَ لَا يُغْفَى عَنْهُ وَ لَا تُؤْخَذُ مِنْهُ دِيَّةٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَ رَحْمَةٌ

And from these is that the deliberate killer from them, if the guardians of the killed so desire to pardon him, can do so, and if they so desire they can accept the wergild, and upon the people of the Torah, and they are the people of your Religion, the killer would be killed and there is no pardon for him, nor will the wergild be taken from him. Allah^{-azwj} Mighty and Majestic Said: **That is a Lightning from your Lord and a Mercy. [2:178].**

وَمِنْهَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ فَاتِحَةَ الْكِتَابِ نِصْفَهَا لِنَفْسِهِ وَ نِصْفَهَا لِعَبْدِهِ قَالَ اللَّهُ تَعَالَى قَسَمْتُ بَيْنِي وَ بَيْنَ عَبْدِي هَذِهِ السُّورَةَ فَإِذَا قَالَ أَحَدُهُمُ الْحَمْدُ لِلَّهِ فَقَدْ حَدَّثَنِي وَ إِذَا قَالَ رَبِّ الْعَالَمِينَ فَقَدْ عَرَّفَنِي وَ إِذَا قَالَ الرَّحْمَنُ الرَّحِيمُ فَقَدْ مَدَحَنِي وَ إِذَا قَالَ مَالِكِ يَوْمَ الدِّينِ فَقَدْ أَثْنَى عَلَيَّ وَ إِذَا قَالَ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ فَقَدْ صَدَّقَ عَبْدِي فِي عِبَادَتِي بَعْدَ مَا سَأَلَنِي وَ بَقِيَّةُ هَذِهِ السُّورَةِ لَهُ

And from these is that Allah^{-azwj} Mighty and Majestic Made the Opening of the Book (Surah Al Fatiha), half of it for Himself^{-azwj}. Allah^{-azwj} the Exalted Said: "I^{-azwj} Divided this Chapter between Me^{-azwj} and My^{-azwj} servant. So, when one of them says, **All Praise is for Allah [1:2]**, so he has praised Me^{-azwj}; and when he says, **the Lord of the Worlds [1:2]**, so he has recognised Me^{-azwj}; and when he says, **The Beneficent, the Merciful [1:3]**, so he has commended Me^{-azwj}; and when he says, **Master of the Day of Reckoning [1:4]**, so he has extolled upon Me^{-azwj}; and when he says, **(It is) You we worship [1:5] And You do we seek Assistance (from) [1:5]**, so My^{-azwj} servant has been truthful in worshipping Me^{-azwj} after having asked Me^{-azwj}. And the remainder of this Chapter is for him".

وَمِنْهَا أَنَّ اللَّهَ تَعَالَى بَعَثَ جِبْرَائِيلَ عَ إِلَى النَّبِيِّ صَ أَنْ بَشِّرَ أُمَّتَكَ بِالزَّيْنِ وَ السَّنَاءِ وَ الرِّفْعَةِ وَ الْكَرَامَةِ وَ النَّصْرِ

And from these is that Allah^{-azwj} the Exalted Sent Jibraeel^{-as} to the Prophet^{-saww}: ‘Give glad tidings to your^{-saww} community with the gracefulness, and the eminence, and the loftiness, and the prestige, and the victory’.

وَمِنْهَا أَنَّ اللَّهَ سُبْحَانَهُ أَبَا حُهُمَ صَدَقَاتِهِمْ يَأْكُلُونَهَا وَيَجْعَلُونَهَا فِي بُطُونِ فُقَرَائِهِمْ يَأْكُلُونَ مِنْهَا وَيُطْعَمُونَ وَكَانَتْ صَدَقَاتٍ مَنْ قَبْلَهُمْ مِنَ الْأُمَمِ الْمُؤْمِنِينَ يَحْمِلُونَهَا إِلَى مَكَانٍ قَصِيٍّ فَيُخْرِقُونَهَا بِالنَّارِ

And from these is that Allah^{-azwj} the Glorious Legalised their charities to be consuming these, and making it to be in the bellies of their poor, eating from it and feeding, and the charities of the ones before them from the communities, the Momineen had to carry it to a far distance and burn it in the fire.

وَمِنْهَا أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الشَّفَاعَةَ لَهُمْ خَاصَّةً دُونَ الْأُمَمِ وَاللَّهُ تَعَالَى يَتَجَاوَزُ عَنْ ذُنُوبِهِمُ الْعِظَامَ لِشَفَاعَةِ نَبِيِّهِمْ ص

And from these is that Allah^{-azwj} Mighty and Majestic Made the intercession to be for them in particular besides the (other) communities, and Allah^{-azwj} the Exalted Overlooks their sins due to the intercession of their Prophet^{-saww}.

وَمِنْهَا أَنْ يُقَالَ يَوْمَ الْقِيَامَةِ لَيَتَقَدَّمُ الْحَامِدُونَ فَتَقْدُمُ أُمَّةُ مُحَمَّدٍ ص قَبْلَ الْأُمَمِ وَهُوَ مَكْتُوبٌ أُمَّةُ مُحَمَّدٍ الْحَامِدُونَ يَحْمَدُونَ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ مَنَزِلَةٍ وَ يُكَبِّرُونَهُ عَلَى كُلِّ نَحْدٍ [نَجْدٍ] مُنَادِيهِمْ فِي جَوْفِ السَّمَاءِ لَهُ دَوِيٌّ كَدَوِيٍّ النَّحْلِ

And from these is that it will be said on the Day of Qiyamah: ‘Let the praising ones come forwards!’ The community of Muhammad^{-saww} will proceed before the (other) communities, and it is Decreed that the community of Muhammad^{-saww} are the praising ones, praising Allah^{-azwj} Mighty and Majestic upon every situation, and extolling His^{-azwj} Greatness in all places, their calling out in the middle of the sky to Him^{-azwj}, humming like the humming of the bees.

وَمِنْهَا أَنَّ اللَّهَ لَا يَجْمَعُهُمْ بِجُوعٍ وَلَا يَجْمَعُهُمْ عَلَى ضَلَالَةٍ وَلَا يُسَلِّطُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ وَلَا يُسَاحُ بِبَقِيَّتِهِمْ وَجَعَلَ لَهُمُ الطَّاعُونَ شَهَادَةً

And from these is that Allah^{-azwj} will Destroy them with hunger, nor Gather them upon a straying, nor Let an enemy to overcome upon them from others, nor Break them down with their survival, and Made the plague a witness for them.

وَمِنْهَا أَنَّ اللَّهَ جَعَلَ لِمَنْ صَلَّى عَلَى نَبِيِّ عَشْرَ حَسَنَاتٍ وَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَرَدَّ اللَّهُ سُبْحَانَهُ عَلَيْهِ مِثْلَ صَلَاتِهِ عَلَى النَّبِيِّ ص

And from these is that Allah^{-azwj} Made ten good deeds to be for the one who sent Salawat upon His^{-azwj} Prophet^{-saww}, and Delete ten evil deeds from him, and Allah^{-azwj} Returned upon him^{-saww} the like of His^{-azwj} Salat upon the Prophet^{-saww}.

وَمِنْهَا أَنَّهُ جَعَلَهُمْ أَزْوَاجًا ثَلَاثَةً أُمَّا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ وَالسَّابِقُ بِالْخَيْرَاتِ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَالْمُقْتَصِدُ يُحَاسِبُ حِسَابًا يَسِيرًا وَالظَّالِمُ لِنَفْسِهِ مَعْقُورٌ لَهُ إِنْ شَاءَ اللَّهُ

And from these is that He^{-azwj} Made three pairs for communities. From them is being unjust to himself (commit sins), and from them is the moderate, and from them is one who is first with the good deeds, and the one first with the good deeds would enter the Paradise without

Reckoning, and the moderate one will be Reckoned with an easy Reckoning, and the one unjust to himself would be Forgiven, if Allah^{-azwj} Desires.

وَمِنْهَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ تَوْبَتَهُمُ النَّدَمَ وَ الْإِسْتِغْفَارَ وَ التَّرَّكَ لِلْإِصْرَارِ وَ كَانَتْ بَنُو إِسْرَائِيلَ تَوْبَتَهُمْ قَتْلَ النَّفْسِ

And from these is that Allah^{-azwj} Mighty and Majestic Made the regret to be their repentance, and leaving the persistence as the Forgiveness, and the Children of Israel, their repentance was to kill the soul (themselves).

وَمِنْهَا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص أَنتَ هَذِهِ مَرْخُومَةٌ عَذَابُهَا فِي الدُّنْيَا الزَّلْزَلَةُ وَ الْفَقْرُ

And from these are the Words of Allah^{-azwj} Mighty and Majestic to His^{-azwj} Prophet^{-saww}: “This community of yours^{-saww} is Meried, and its Punishment in the world is the earthquake and the poverty”.

وَمِنْهَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَكْتُبُ لِلْمَرِيضِ الْكَبِيرِ مِنَ الْحَسَنَاتِ عَلَى حَسَبِ مَا كَانَ يَعْمَلُ فِي شَبَابِهِ وَ صِحَّتِهِ مِنْ أَعْمَالِ الْخَيْرِ يَقُولُ اللَّهُ سُبْحَانَهُ لِلْمَلَائِكَةِ اسْتَكْبَرُوا لِعِبْدِي مِثْلَ حَسَنَاتِهِ قَبْلَ ذَلِكَ مَا دَامَ فِي وَثَاقِي

And from these is that Allah^{-azwj} Mighty and Majestic Decreed for the old sick person, of the good deeds upon a reckoning of what he would have done during his youth and his health, from the good deeds. Allah^{-azwj} the Glorious is Saying to the Angels: “Write down for My^{-azwj} servant before that for as long as he is in My^{-azwj} Grip”.

وَمِنْهَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَلَزَمَ أُمَّةَ مُحَمَّدٍ ص كَلِمَةَ التَّقْوَى وَ جَعَلَ بَدَأَ الشَّفَاعَةِ لَهُمْ فِي الْآخِرَةِ

And from these is that Allah^{-azwj} Mighty and Majestic Necessitated the community of Muhammad^{-saww}, the word of piety, and Made the beginning of the intercession for them in the Hereafter.

وَمِنْهَا أَنَّ النَّبِيَّ ص رَأَى فِي السَّمَاءِ لَيْلَةً عَرِجَ بِهِ إِلَيْهَا مَلَائِكَةٌ قِيَامًا وَ رُكُوعًا مُنْذُ خَلِقُوا فَقَالَ يَا جِبْرِيلُ هَذِهِ هِيَ الْعِبَادَةُ فَقَالَ جِبْرِيلُ صَدَقْتَ يَا مُحَمَّدُ فَاسْأَلْ رَبَّكَ أَنْ يُعْطِيَ أُمَّتَكَ الْقُنُوتَ وَ الرُّكُوعَ وَ السُّجُودَ فِي صَلَاتِهِمْ

And from these is that the Prophet^{-saww} saw in the sky during the night he^{-saww} ascended to these, Angels standing (in Salat) and performing Ruku'u since they had been created. He^{-saww} said: ‘O Jibrael^{-as}! This indeed is the worship’. Jibrael^{-as} said: ‘You^{-saww} speak the truth, O Muhammad^{-saww}! Ask your^{-saww} Lord^{-azwj} to Give your^{-saww} community, the Qunout (supplication), and the Ruku'u and the Sajdah during their Salats’.

فَأَعْطَاهُمُ اللَّهُ تَعَالَى ذَلِكَ فَأَمَّةَ مُحَمَّدٍ ص يَفْتَنُونَ بِالْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ قَالَ النَّبِيُّ ص إِنَّ الْيَهُودَ يَحْسَدُونَكُمْ عَلَى صَلَاتِكُمْ وَ رُكُوعِكُمْ وَ سُجُودِكُمْ

Allah^{-azwj} the Exalted Gave them that. The community of Muhammad^{-saww} were guided by the Angels, those who are in the sky. The Prophet^{-saww} said: ‘Jews are envying you all upon your Salat, and your Ruku'u and your Sajdahs’.³⁶

³⁶ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 33

34- فر، تفسیر فرات بن إبراهيم مُحَمَّدُ بْنُ أَحْمَدَ مُعَنَّأً عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ النَّبِيَّ ص أُوتِيَ عِلْمَ النَّبِيِّينَ وَ عِلْمَ الْوَصِيِّينَ وَ عِلْمَ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

‘Tafseer Furaat Bin Ibrahim’ - Muhammad Bin Ahmad,

‘From Abu Ja’far^{-asws} having said: ‘Amir-Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: ‘The Prophet^{-saww} is Given the knowledge of (all) the Prophets^{-as}, and knowledge of (all) the successors^{-as}, and knowledge of what is to happen up to the establishment of the Hour’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ يَقُولُ اللَّهُ لِنَبِيِّهِ ص هَذَا ذِكْرٌ مَنْ مَعِيَ وَ ذِكْرٌ مَنْ قَبْلِي

Then he^{-asws} recited this Verse Allah^{-azwj} is Saying to His^{-azwj} Prophet^{-saww}: ***This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me [21:24]***.³⁷

35- ختص، الإختصاص جماعةً مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْمُؤَدَّبِ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ ابْنِ أَشْبَاطٍ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ صَفْوَانَ الْجُمَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا صَفْوَانُ هَلْ تَدْرِي كَمْ بَعَثَ اللَّهُ مِنْ نَبِيِّ قَالَ قُلْتُ مَا أَدْرِي قَالَ بَعَثَ اللَّهُ مِائَةَ أَلْفٍ نَبِيٍّ وَ أَرْبَعَةَ وَ أَرْبَعِينَ أَلْفٍ نَبِيٍّ وَ مِثْلَهُمْ أَوْصِيَاءَ بِصِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ الزُّهْدِ فِي الدُّنْيَا وَ مَا بَعَثَ اللَّهُ نَبِيًّا خَيْرًا مِنْ مُحَمَّدٍ ص وَ لَا وَصِيًّا خَيْرًا مِنْ وَصِيِّهِ

‘Al Ikhtisas’ - A group of our companions, from Muhammad Bin Ja’far al Mowdab, from a number of our companions, from Ibn Abu Al Khattab, from Ibn Asbat, from Al-Hassan Bin Ziyad, from Safwan Al Jamal,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said to me: ‘O Safwan! Do you know how many Prophets^{-as} were Sent by Allah^{-azwj}?’ I said, ‘I don’t know’. He^{-asws} said: ‘Allah^{-azwj} Sent one hundred and forty-four thousand Prophets^{-as}, and the like (number of them^{-as}) as successors^{-as} with the truthful Hadeeth, and paying the entrustment, and the ascetism from the world; and Allah^{-azwj} did not Sent any Prophet^{-as} better than Muhammad^{-saww}, nor any successor^{-as} better than his^{-saww} successor^{-asws}’.³⁸

36- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ اللَّهِ ص بَأَيِّ شَيْءٍ سَبَقَتْ الْأَنْبِيَاءُ وَ أَنْتَ بَعِثْتَ آخِرَهُمْ وَ خَاتَمَهُمْ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Salih Bin Sahl,

‘From Abu Abdullah^{-asws}: ‘One of the Qureysh said to Rasool-Allah^{-saww}, ‘By which thing do you^{-saww} precede the (other) Prophets^{-as} and you^{-saww} have been Sent at their^{-as} end and the last of them^{-as}?’

قَالَ إِنِّي كُنْتُ أَوَّلَ مَنْ آمَنَ بِرَبِّي وَ أَوَّلَ مَنْ أَجَابَ حَيْثُ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ فَكُنْتُ أَنَا أَوَّلَ نَبِيٍّ قَالَ بَلَى فَسَبَقْتُهُمْ بِالْإِقْرَارِ بِاللَّهِ عَزَّ وَ جَلَّ

³⁷ Bihar Al-Anwaar – V 42, The book of our Prophet^{-saww}, Ch 11 H 34

³⁸ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 35

He^{-saww} said: 'I^{-saww} was the first one to believe in my^{-saww} Lord^{-azwj}, and the first one to answer when Allah^{-azwj} Took the Covenant of the Prophets^{-as}: **and Made them testify against their own selves: "Am I not your Lord?" [7:172]**. I^{-saww} was the first Prophet^{-as} who said: 'Yes'. Thus, I^{-saww} preceded them with the acceptance with Allah^{-azwj} Mighty and Majestic".³⁹

37- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُمِّلَ رَسُولُ اللَّهِ ص بِأَيِّ شَيْءٍ سَبَقَتْ وَلَدَ آدَمَ

'Al-Kafi' - Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Ismail, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Salih Bin Sahl,

'From Abu Abdullah^{-asws} having said: 'A questioner asked Rasool-Allah^{-saww}, 'By which thing do you^{-saww} precede the children of Adam^{-as}?'

قَالَ إِنِّي أَوَّلُ مَنْ أَقَرَّ بِرَبِّي إِنَّ اللَّهَ أَخَذَ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فُكِّنْتُ أَوَّلَ مَنْ أَجَابَ

He^{-asws} said: 'I^{-saww} was the first one to accept with my^{-saww} Lord^{-azwj}. Allah^{-azwj} Took the Covenant of the Prophets^{-as}: **and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes [7:172]**. So, I^{-saww} was the first one to answer".⁴⁰

38- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَاصْبِرْ كَمَا صَبَرَ أَوَّلُوا الْعَزْمِ مِنَ الرُّسُلِ فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى ع وَ مُحَمَّدٌ ص

'Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I said to Abu Abdullah^{-asws}, 'The Words of Allah^{-azwj} Mighty and Majestic: **Therefore, be patient just as the Determined ones from the Rasools were patient [46:35]**'. He^{-asws} said: 'Nuh^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as} and Muhammad^{-saww}'.

قُلْتُ كَيْفَ صَارُوا أَوَّلَى الْعَزْمِ قَالَ لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ وَ كُلٌّ مِنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمُ ع بِالصُّحُفِ وَ بِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ ع لَا تُكْفَرُ بِهِ

I said, 'How did they^{-as} come to be the Determined Ones (Ul Al-Azam)?' He^{-asws} said: 'Because Nuh^{-as} was Sent with a Book and a Law, and everyone who came after Nuh^{-as} took by the Book of Nuh^{-as}, and his^{-as} Law and his^{-as} manifesto until Ibrahim^{-as} came with the Parchment, and with determination he^{-as} neglected the Book of Nuh^{-as}, not having disbelieved in it.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ ع أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ ع وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى ع بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ وَ بِعَزِيمَةِ تَرْكِ الصُّحُفِ

³⁹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 36

⁴⁰ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 37

Every Prophet^{-as} who came after Ibrahim^{-as} took by the Law of Ibrahim^{-as}, and his^{-as} manifesto and by the Parchment, until Musa^{-as} came with the Torah and his^{-as} Law, and his^{-as} manifesto, and with determination he^{-as} neglected the Parchment.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى ع أَخَذَ بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ ع بِالْإِنْجِيلِ وَ بِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسَى ع وَ مِنْهَاجِهِ

And every Prophet^{-as} who came after Musa^{-as} took by the Torah, and his^{-as} Law, and his^{-as} manifesto until the Messiah^{-as} came with the Evangel, and with determination he^{-as} superseded the Law of Musa^{-as}, as well as his^{-as} manifesto.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ ع أَخَذَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ ص فَجَاءَ بِالْقُرْآنِ وَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ فَحَلَّاهُ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ

Then every Prophet^{-as} who came after the Messiah^{-as} adhered to his^{-as} Law and his^{-as} manifesto until Muhammad^{-saww} came. So he^{-saww} came with the Quran and with his^{-saww} Law and his^{-saww} manifesto. Thus, his^{-saww} Permissible would be a Permissible up to the day of Judgement, and his^{-saww} Prohibition would be a Prohibition up to the Day of Qiyamah".⁴¹

39- ن، عيون أخبار الرضا عليه السلام بألسانيد الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُوسَى ع سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَقَالَ يَا رَبِّ اجْعَلْنِي مِنْ أُمَّةِ مُحَمَّدٍ ص فَأَوْخَى اللَّهُ تَعَالَى إِلَيْهِ يَا مُوسَى إِنَّكَ لَا تَصِلُ إِلَى ذَلِكَ

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

'From Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Musa^{-as} asked his^{-as} Lord^{-azwj} Mighty and Majestic saying: 'O Lord^{-azwj}! Make me^{-as} to be from the community of Muhammad^{-saww}'. Allah^{-azwj} the Exalted Revealed to him^{-as}: "O Musa^{-as}! You^{-as} will not arrive to that".⁴²

40- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص لِغُلِيِّ ع يَا غُلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَشْرَفَ عَلَى الدُّنْيَا فَاخْتَارَنِي مِنْهَا عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ أَطْلَعَ الثَّانِيَةَ فَاخْتَارَكَ عَلَى رِجَالِ الْعَالَمِينَ بَعْدِي ثُمَّ أَطْلَعَ الثَّالِثَةَ فَاخْتَارَ الْأَئِمَّةَ مِنْ وَلَدِكَ عَلَى رِجَالِ الْعَالَمِينَ بَعْدَكَ ثُمَّ أَطْلَعَ الرَّابِعَةَ فَاخْتَارَ فَاطِمَةَ عَلَى نِسَاءِ الْعَالَمِينَ

In the bequest of the Prophet^{-saww} to Ali^{-asws}: 'O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic Considered the world and Chose me^{-saww} from it over the men of the worlds. Then He^{-azwj} Considered secondly and Chose you^{-asws} over the men of the worlds after me^{-saww}. Then He^{-azwj} Considered thirdly and Chose the Imams^{-asws} from your^{-asws} sons^{-asws} over the men of the worlds after you^{-asws}. Then He^{-azwj} Considered fourthly and Chose Fatima^{-asws} over the women of the worlds".⁴³

41- فر، تفسير فرات بن إبراهيم عَنْ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ فَرَسُولُ اللَّهِ فِي آيَةِ النَّبِيِّينَ وَ نَحْنُ فِي هَذَا الْمَوْضِعِ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ أَنْتُمْ الصَّالِحُونَ الْحَبَر

'Tafseer Furat Bin Ibrahim' - From Suleyman Al Daylami,

⁴¹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 38

⁴² Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 39

⁴³ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 40

'From Abu Abdullah^{-asws} regarding the Words of the Exalted: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous [4:69]**. So, Rasool-Allah^{-saww} is in the Verse 'Prophets', and us^{-asws} (Imams^{-asws}) in this place are the truthful and the martyrs, and you (Shias) are the righteous".⁴⁴

42- يد، التوحيد مع، معاني الأخبار إبراهيم بن هارون الهيثبي عن محمد بن أحمد بن أبي الثلج عن الحسين بن أئوب عن محمد بن غالب عن علي بن الحسين بن الحسن بن أئوب عن الحسين بن سليمان عن محمد بن مرقان النهدي عن الفضل بن يسار قال: قُلْتُ لِأبي عبد الله الصادق ع الله نُورُ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ كَذَلِكَ اللَّهُ عَزَّ وَ جَلَّ قَالَ قُلْتُ مَثَلُ نُورِهِ قَالَ لِي مُحَمَّدٌ ص قُلْتُ كَمْ شَكَاةٍ قَالَ صَدْرُ مُحَمَّدٍ ص قُلْتُ فِيهَا مِصْبَاحٌ قَالَ فِيهِ نُورُ الْعِلْمِ يَعْنِي النُّبُوَّةَ قُلْتُ الْمِصْبَاحُ فِي رُجَاجَةٍ قَالَ عَلَّمَ رَسُولُ اللَّهِ ص صَدَرَ إِلَى قَلْبِ عَلِيٍّ ع

'Al Tawheed', 'Ma'any Al-Akhbaar' - Ibrahim Bin Haroun Bin Al Hayti narrated to us at the city of Al Islam, from Muhammad Bin Ahmad Ibn Abu Al Salj, from Al-Husayn Bin Ayoub, from Muhammad Bin Ghalib, from Ali Bin Al-Husayn, from Al-Hassan Bin Ayoub, from Al-Husayn Bin Suleyman, from Muhammad Bin Marwan Al Zahly, from Al Fazeyl Bin Yasaar who said,

'I said to Abu Abdullah Al-Sadiq^{-asws}, '(What about): **Allah is Light of the skies and the earth [24:35]?**' He^{-asws} said: 'Such is Allah^{-azwj} Mighty and Majestic'. I said, '**An example of His Light [24:35]?**' He^{-asws} said: 'Muhammad^{-saww}'. I said, '**is like a niche?**' He^{-asws} said: 'Chest of Muhammad^{-saww}'. I said, '**wherein is a lamp?**' He^{-asws} said: 'In it is the light of Knowledge, meaning the Prophet-hood'. I said, '**the lamp is in a glass?**' He^{-asws} said: 'The Knowledge of Rasool-Allah^{-saww} passed on to the heart of Ali^{-asws}'.

قُلْتُ كَأَنَّهَا قَالَ لِأَيِّ شَيْءٍ تَقْرَأُ كَأَنَّهَا قُلْتُ وَ كَيْفَ جُعِلَتْ فِدَاكَ قَالَ كَأَنَّهُ كَوَكْبٌ دُرِّيٌّ قُلْتُ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع لَا يَهُودِيٌّ وَ لَا نَصْرَانِيٌّ

I said, '**as if it is?**' He^{-asws} said: 'For which thing are you reading **as if it is?**' So I said, 'So how, may I be sacrificed for you^{-asws}?' He^{-asws} said: '**as if it is a brightly shining star**'. I said, '**ignited from a Blessed olive tree, neither eastern nor western?**' He^{-asws} said: 'That is Amir-Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, neither Jewish nor Christian'.

قُلْتُ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ قَالَ يَكَادُ الْعِلْمُ يَخْرُجُ مِنْ فَمِ الْعَالِمِ مِنْ آلِ مُحَمَّدٍ مِنْ قَبْلِ أَنْ يَنْطِقَ بِهِ قُلْتُ نُورٌ عَلَى نُورٍ قَالَ الْإِمَامُ عَلَى أَثَرِ الْإِمَامِ

I said, '**Its oil almost illuminates and even though fire does not touch it?**' He^{-asws} said: 'The Knowledge almost comes out from the mouth of the Knowledgeable one^{-asws} from the Progeny^{-asws} of Muhammad^{-saww} from before he^{-asws} speaks it'. I said, '**Light upon Light?**' He^{-asws} said: 'The Imam^{-asws} in the footsteps of the Imam^{-asws}'.⁴⁵

43- فس، تفسير القمي أبي عن عبد الله بن جندب عن الرضا ع أَنَّهُ كَتَبَ إِلَيْهِ مَثَلُنَا فِي كِتَابِ اللَّهِ كَمَثَلِ الْمَشْكَاءِ وَ الْمَشْكَاءُ فِي الْقُنْدِيلِ فَخُشِ الْمَشْكَاءُ فِيهَا مِصْبَاحُ مُحَمَّدٍ رَسُولِ اللَّهِ ص الْمِصْبَاحُ فِي رُجَاجَةٍ مِنْ غُنْصَرِهِ الطَّاهِرَةِ [الطَّاهِرِ] إِلَى قَوْلِهِ تَعَالَى لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ لَا دَعِيَّةٍ وَ لَا مُنْكَرَةٍ

⁴⁴ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 41

⁴⁵ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 42

‘Tafseer Al-Qummi’ - My father, from Abdullah Bin Jundab,

‘From Al-Reza^{-asws} having written to him: ‘Our^{-asws} example in the Book of Allah^{-azwj} **is like a niche wherein is a lamp [24:35]**. We^{-asws} are the niche, **wherein is a lamp**. The lamp is Muhammad^{-saww} Rasool-Allah^{-as}. **the lamp is in a glass**, from its pure elements – up to the Words of the Exalted: **neither eastern nor western**, neither disgusting nor evil.

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارُ الْقُرْآنِ نُورٌ عَلَى نُورٍ إِمَامٌ بَعْدَ إِمَامٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ الْآيَةُ فَالنُّورُ عَلَيَّ يَهْدِي اللَّهُ لَوَلِيِّنَا مَنْ أَحَبَّ حَقَّ عَلَى اللَّهِ أَنْ يَبْعَثَ وَلِيِّنَا مُشْرِقاً وَجْهَهُ نَبِيّاً بُرْهَانَهُ ظَاهِرَةً عِنْدَ اللَّهِ حُجَّتُهُ الْخَيْرَ

Its oil almost illuminates and even though fire does not touch it – the Quran. **Light upon Light** – Imam^{-asws} after an Imam^{-asws}. **Allah Guides to His Light ones He so Desires to, [24:35]** – the Verse. The Light is Ali^{-asws}. Allah^{-azwj} Guides to our^{-asws} Wilayah, the one He^{-azwj} Loves, and there is a right upon Allah^{-azwj} that He^{-azwj} Resurrects ones is our^{-asws} Wilayah with a bright face, His^{-azwj} Proof being radiant, a phenomenon in the Presence of Allah^{-azwj} of His^{-azwj} Divine Authorities’ – the Hadeeth⁴⁶.

44- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنَحَّلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَوْلُهُ تَبَارَكَ وَتَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مَثَلُ نُورِهِ فَهُوَ مُحَمَّدٌ ص فِيهَا مُصْبَحٌ وَ هُوَ الْعِلْمُ الْمُصْبَحُ فِي رُجَاةٍ فَرَعَمَ أَنَّ الرُّجَاةَ أَمِيرُ الْمُؤْمِنِينَ ع وَ عِلْمُ نَبِيِّ اللَّهِ عِنْدَهُ

‘Al Ikhtisas’, ‘Basair Al Darajaat’ - Muhammad Bin Al-Husayn, from Ibn Sinan, from Amar Bin Marwan, from Al Mankhal, from Jabir,

‘From Abu Ja’far^{-asws}: ‘The Words of the Blessed and Exalted: **Allah is Light of the skies and the earth An example of His Light [24:35]**. He^{-saww} is Muhammad^{-saww}. **wherein is a lamp** – and it is the knowledge’. **the lamp is in a glass** – he^{-asws} claimed that the glass is Amir-Al-Momineen^{-asws}, and the knowledge of the Prophet^{-saww} of Allah^{-azwj} is with him^{-asws}’⁴⁷.

45- كشف، كشف الغمة مِنْ دَلَائِلِ الْحُمَيْرِيِّ عَنْ مُحَمَّدٍ الرَّقَاشِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ع أَسْأَلُهُ عَنِ الْمِشْكَاةِ فَرَجَعَ الْجَوَابُ الْمِشْكَاةُ قَلْبُ مُحَمَّدٍ ص

From (the book) ‘Al-Dalail’ of Al-Humeyri, from Muhammad Al-Raqashy who said, ‘I wrote to Abu Muhammad^{-asws} asking him^{-asws} about the **niche [24:35]**. He^{-asws} returned the answer: ‘The niche is the heart of Muhammad^{-saww}’⁴⁸.

46- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ تَعَالَى قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَ أَنْزَلْنَا إِلَيْكُمْ نُوراً مُبِيناً قَالَ الْبُرْهَانُ رَسُولُ اللَّهِ ص وَ النُّورُ الْمُبِينُ عَلَيَّ بِنُ أَبِي طَالِبٍ ع

‘Kanz Al Fawaid’ - By his chain from Abdullah Bin Suleyman who said,

⁴⁶ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 43

⁴⁷ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 44

⁴⁸ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 45

'I said to Abu Abdullah^{-asws}, 'The Words of the Exalted: **There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]**'. He^{-asws} said: 'The convincing proof is Rasool-Allah^{-saww}, and the clear light is Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁹

47- كَأ، الكافي العدة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمُتَعَمِّيِّ عَنْ هِشَامِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَادَةُ النَّبِيِّينَ وَ الْمُرْسَلِينَ خَمْسَةٌ وَ هُمْ أَوْلَا الْعِزِّ مِنَ الرُّسُلِ وَ عَلَيْهِمْ دَارَتْ الرَّحَى نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِمْ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ

'Al-Kafi' - The number, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khash'amy, from Hisham, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{-asws} saying: 'Chiefs of the Prophets^{-as} and the Messengers^{-as} are five, and they^{-as} are the Determined Ones (Ul Al Azam) from the Messengers^{-as}, and upon them^{-as} the handmill (universe) circles – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, and Muhammad^{-saww}, may the Salawat be upon them^{-as} and upon the entirety of the Prophets^{-as}'.⁵⁰

48- كَأ، الكافي الحسينُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَقَالَ نَحْنُ الْأُمَّةُ الْوَسْطَى وَ نَحْنُ شُهَدَاءُ لِلَّهِ عَلَى خَلْقِهِ وَ حُجَجُهُ فِي أَرْضِهِ

'Al-Kafi' - Al-Husayn Bin Muhammad, from Al Moala, from Al Washa, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]**. He^{-asws} said: 'He^{-asws} said: 'We^{-asws} are the intermediary community, and we^{-asws} are the witnesses of Allah^{-azwj} upon His^{-azwj} Creatures in His^{-azwj} Earth'.

فُلْتُ قَوْلُ اللَّهِ جَلَّ وَ عَزَّ مَلَّةً أَبِيكُمْ إِبْرَاهِيمَ قَالَ إِيَّاَنَا عَنَى خَاصَّةً هُوَ سَيَأْتِيكُمُ الْمُسْلِمِينَ مِنْ قَبْلِ فِي الْكُتُبِ الَّتِي مَضَتْ وَ فِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ فَرَسُولُ اللَّهِ ص الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغْنَا عَنْ اللَّهِ عَزَّ وَ جَلَّ وَ نَحْنُ الشُّهُدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَ صَدَّقْنَاهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَذَّبَ كَذَّبْنَاهُ

I said, 'The Words of Allah^{-azwj} Mighty and Majestic: **the nation of your father Ibrahim [22:77]**. He^{-asws} said: 'It Means us^{-asws} in particular, **He named you all as the Muslims from before [22:78], And regarding this** – the Quran, **the Rasool happens to be a witness upon you [22:78]**. Rasool-Allah^{-saww} is the witness over us^{-asws} with what we^{-asws} deliver on behalf of Allah^{-azwj} Mighty and Majestic, and we^{-asws} are the witnesses over the people. The one who ratifies (us^{-asws}) we^{-asws} will ratify him on the Day of Qiyamah, and one who belies (us^{-asws}), we^{-asws} will belie him'.⁵¹

49- وَ جَعَلْنَا الْإِسْنَادَ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الشَّاهِدُ عَلَى رَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ

And by this chain from Al Washa, from Ahmad Bin Umar Al Hilal who said,

⁴⁹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 46

⁵⁰ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 47

⁵¹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 48

'I asked Abu Al-Hassan^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **'So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**. So he^{-asws} said: 'Amir-Al-Momineen^{-asws} is the witness upon Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} is upon a clear Proof from his^{-saww} Lord^{-azwj}.⁵²

50- كا، الكافي علي عن أبيه عن ابن أبي عمير عن ابن أذينة عن بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ ص الْمُنذِرُ وَ لِكُلِّ زَمَانٍ مَنَّا هَادٍ يُهْدِيهِمْ إِلَى مَا جَاءَ بِهِ نَبِيُّ اللَّهِ ص ثُمَّ الْهُدَاةُ مِنْ بَعْدِهِ عَلِيُّ ثُمَّ الْأَوْصِيَاءُ وَاحِدٌ بَعْدَ وَاحِدٍ

'Al-Kafi' - Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd,

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **'But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{-asws} said: 'Rasool-Allah^{-saww} is the warner, and for every era there is a guide from us^{-asws} guiding them to what the Prophet^{-as} of Allah^{-azwj} came with, then the guide from after him^{-saww} is Ali^{-asws}, then the successors^{-as}, one after one'.⁵³

51- كا، الكافي أحمد بن مهران عن محمد بن علي و محمد بن يحيى عن أحمد بن محمد بن جيعاً عن محمد بن سنان عن الفضل عن أبي عبد الله ع قَالَ: مَا جَاءَ بِهِ عَلِيُّ ع أَخَذُ بِهِ وَ مَا هَيَّ عَنْهُ أَنْتَهِيَ عَنْهُ جَرَى لَهُ مِنَ الْفَضْلِ مَا جَرَى لِمُحَمَّدٍ ص وَ لِمُحَمَّدٍ ص الْفَضْلُ عَلَى جَمِيعٍ مَنْ خَلَقَ اللَّهُ الْخَيْرَ

'Al-Kafi' - Ahmad Bin Mihran, from Muhammad Bin Ali, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'Whatever Ali^{-asws} came with, take it, and whatever he^{-asws} forbade from, refrain from it. There flowed for him^{-asws} from the merits whatever flowed for Muhammad^{-saww}, and for Muhammad^{-saww} is the merit over the entirety of the ones Allah^{-azwj} Created' – the Hadeeth'.⁵⁴

52- كا، الكافي علي بن محمد و محمد بن الحسن عن سهل عن محمد بن الوليد شَبَابِ الصَّبِيِّ عَنِ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلُهُ

'Al-Kafi' - Al-Husayn Bin Muhammad, from Al-Moala, from Muhammad Bin Jamhour, from Ibn Sinan – similar to it'.⁵⁵

53- كا، الكافي محمد بن يحيى و أحمد بن محمد عن محمد بن الحسين عن علي بن حسان عن أبي عبد الله الزَّيَّاجِيِّ عَنْ أَبِي الصَّامِتِ الْخُلَوَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَضِّلْ أَمِيرُ الْمُؤْمِنِينَ ع مَا جَاءَ بِهِ أَخَذُ بِهِ وَ مَا هَيَّ عَنْهُ أَنْتَهِيَ عَنْهُ جَرَى لَهُ مِنَ الطَّاعَةِ بَعْدَ رَسُولِ اللَّهِ ص مَا لِرَسُولِ اللَّهِ ص وَ الْفَضْلُ لِمُحَمَّدٍ ص

'Al-Kafi' - Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al-Husayn, from Ali Bin Hasan, from Abdu Abdullah Al Rayahi, from Abu Al Samit Al Halwany,

'From Abu Ja'far^{-asws} having said: 'Merit of Amir-Al-Momineen^{-asws}, whatever he^{-asws} came with, take it, and whatever he^{-asws} forbade from, refrain from it. There flowed for him^{-asws} from

⁵² Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 49

⁵³ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 50

⁵⁴ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 51

⁵⁵ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 52

الْمُتَّقِمِ يَنْ يَدِيهِ كَالْمُتَّقِمِ بَيْنَ يَدَيِ اللَّهِ وَ رَسُولِهِ وَ الْمُتَّقِلِّ عَلَيْهِ كَالْمُتَّقِلِّ عَلَى رَسُولِ اللَّهِ ص وَ الرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرِكِ بِاللَّهِ فَإِنَّ رَسُولَ اللَّهِ ص بَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ بَعْدِهِ الْخَيْرِ

54- كا، الكافي الحسين بن محمد عن المعلی عن أبي داود المسترق عن داود الجصاص قال سمعت أبا عبد الله ع يقول وعلامات و بالنجم هم يهتدون قال النجم رسول الله ص و العلامات هم الأنبياء

55- كا، الكافي الحسين بن محمد عن المعلى عن الوشاء عن عبد الله بن عجلان عن أبي جعفر ع في قول الله عز وجل فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ ص الذِّكْرُ أَنَا وَالْأَيُّمَةُ ع أَهْلُ الذِّكْرِ

وَقَوْلُهُ عَزَّ وَجَلَّ وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ قَالَ أَبُو جَعْفَرٍ ع نَحْنُ قَوْمُهُ وَنَحْنُ الْمَسْئُولُونَ

56- كا، الكافي الحسني بن محمد عن المعلی عن ابن أرومة عن علي بن حسان عن عبد الرحمن بن كثير قال: سألت أبا عبد الله ع عن قول الله عز و جل أَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا أَلَا يَتَذَكَّرُ الْآيَةَ قَالَ عَنَى بِمَا فُرِئَتْهَا قَاطِبَةً الَّذِينَ عَادُوا رَسُولَ اللَّهِ ص وَ نَصَبُوا لَهُ الْحَرْبَ وَ جَحَدُوا وَصِيَّةَ وَصِيَّةٍ

⁵⁸ Bihar Al-Anwaar – V 2, The book of our Prophet ^{saww}, Ch 11 H 55

‘Al-Kafi’ - Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***Do you not see those who replaced the Favour of Allah for Kufr [14:28]*** – the Verse. He^{-asws} said: ‘It Means by it the (tribe of) Qureysh as a whole who were inimical to Rasool-Allah^{-saww}, and they establish the war against him^{-saww}, and they rejected the successor-ship of his^{-saww} successor^{-asws}’.⁵⁹

57- كا، الكافي العدة عن أحمد بن محمد بن الحسين بن سعيد عن عبد الله بن بحر عن ابن مسكان عن عبد الرحمن بن أبي عبد الله عن محمد بن مسلم قال سمعت أبا عبد الله ع يقول الأئمة بمنزلة رسول الله ص إلا أنهم ليسوا بأنبياء ولا يحل لهم من النساء ما يحل للنبي ص فهم بمنزلة رسول الله ص

‘Al-Kafi’ - The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Ibn Muskan, from Abdul Rahman Bin Abu Abdullah, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The Imams^{-asws} are at the status of Rasool-Allah^{-saww} except that they^{-asws} aren’t Prophets^{-as}, nor is it Permissible for them from the women what was Permissible for the Prophet^{-saww}. They^{-asws} are at the status of Rasool-Allah^{-saww}’.⁶⁰

58- كا، الكافي محمد بن يحيى عن أحمد بن أبي زاهر عن الحشاش بن علي بن حسن عن عبد الرحمن بن كثير عن أبي عبد الله ع قال قال الذين آمنوا واتبعتهم ذريتهم بإيمان أحفنا بهم ذريتهم ما ألتناهم من عملهم من شيء قال الذين آمنوا النبي ص و أمير المؤمنين ع و ذريته الأئمة و الأوصياء صلوات الله عليهم أجمعين و لم ننقص ذريتهم الحجة التي جاء بها محمد ص في علي صلوات الله عليه و حجتهم واحدة و طاعتهم واحدة

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Al Khashab, from Ali Bin Hasan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{-asws} having said (Regarding): ***And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds [52:21]***, he^{-asws} said: ‘***And those who believe*** – this is the Prophet^{-saww} and Amir-Al-Momineen^{-asws}, ***and their offspring*** - and the Imams^{-asws}, the successors^{-asws}, ***We will Unite*** - and nothing will be deficient from the offspring anything from the authority which Muhammad^{-saww} came with regarding Ali^{-asws}, and their^{-asws} Proofs are one, and their^{-asws} obedience is one (the same)’.⁶¹

59- كا، الكافي أحمد بن محمد بن الحسين بن علي بن إسماعيل عن صفوان عن ابن مسكان عن الحارث بن المغيرة عن أبي عبد الله ع قال سمعته يقول قال رسول الله ص نحن في الأمر والفهم والحلال والحرام تجري مجرى واحد فأما رسول الله ص و علي ع فلهما فضلهما

‘Al-Kafi’ - Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Ali Bin Ismail, from Safwan, from Ibn Muskan, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Rasool-Allah^{-saww} said: ‘We^{-asws}, regarding the command, and the understanding, and the Permissibles, and the

⁵⁹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 56

⁶⁰ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 57

⁶¹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 58

Prohibited, flow with one flow. As for Rasool-Allah^{-saww} and Ali^{-asws}, for them^{-asws} are their^{-asws} own merits”.⁶²

60- مع، معاني الأخبار أبي عن سعد عن الأصمعي عن المنقري عن حفص عن أبي عبد الله ع قال: جاء إليس إلى موسى بن عمران ع و هو يُناجي ربه فقال له ملك من الملائكة ما ترجو منه و هو على هذه الحال يُناجي ربه فقال أرجو منه ما رجوت من أبيه آدم و هو في الجنة

‘Ma’any Al-Akhbaar’ - My father, from Sa’ad, from Al Asbahany, from Al Minqary, from Hafs,

‘From Abu Abdullah^{-asws} having said: ‘Iblees^{-la} came to Musa^{-as} Bin Imran^{-as} while he^{-as} was whispering to his^{-as} Lord^{-azwj}. An Angel from the Angels said to him^{-la}: ‘What do you^{-la} hope from him^{-as} and he^{-as} is upon this state whispering to his^{-as} Lord^{-azwj}?’ He^{-la} said: ‘I^{-la} hope from him^{-as} what I^{-la} hoped from his^{-as} father^{-as} Adam^{-as} while he^{-as} was in the Paradise’.

وَ كَانَ فِيمَا نَجَاهُ أَنْ قَالَ لَهُ يَا مُوسَى لَا أَقْبَلُ الصَّلَاةَ إِلَّا لِمَنْ تَوَاضَعَ لِعَظَمَتِي وَ أَلَزَمَ قَلْبُهُ خَوْفِي وَ قَطَعَ نَهَارُهُ بِذِكْرِي وَ لَمْ يَبْثْ مُصِرّاً عَلَى الْخَطِيئَةِ وَ عَرَفَ حَقَّ أَوْلِيَائِي وَ أَحِبَّائِي

And it was among what He^{-azwj} Whispered, that He^{-azwj} Said to him^{-as}: “O Musa^{-as}! I^{-azwj} do not Accept the Salat except for the one who humbles to My^{-azwj} Magnificence, and necessitates My^{-azwj} fear in his heart, and cuts his day with My^{-azwj} Zikr, and does not spent the night persisting upon the sins, and sweats in the rights of My^{-azwj} friends and My^{-azwj} Beloved ones”.

فَقَالَ يَا رَبِّ تَعْنِي بِأَحِبَّائِكَ وَ أَوْلِيَائِكَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ فَقَالَ هُمْ كَذَلِكَ يَا مُوسَى إِلَّا أَنِّي أَرَدْتُ مَنْ مِنْ أَجْلِهِ خَلَقْتُ آدَمَ وَ حَوَاءَ وَ مَنْ مِنْ أَجْلِهِ خَلَقْتُ الْجَنَّةَ وَ النَّارَ فَقَالَ مُوسَى وَ مَنْ هُوَ يَا رَبِّ

He^{-as} said: ‘O Lord^{-azwj}! Do You^{-azwj} Mean by Your^{-azwj} Beloved ones and Your^{-azwj} friends, Ibrahim^{-as} and Is’haq and Yaqoub^{-as}?’ He^{-azwj} Said: “They^{-as} are like that, O Musa^{-as}, except that I^{-azwj} Intended the one for whose reason I^{-azwj} Created Adam^{-as} and Hawwa^{-as}, and one for whose reason I^{-saww} Created the Paradise and the Fire”. He^{-as} said: ‘And who is he, O Lord^{-azwj}?’

قَالَ مُحَمَّدٌ أَحْمَدٌ شَفَقْتُ اسْمَهُ مِنْ اسْمِي لِأَنِّي أَنَا الْمُحْمُودُ فَقَالَ مُوسَى يَا رَبِّ اجْعَلْنِي مِنْ أُمَّتِهِ

He^{-azwj} Said: “Muhammad^{-saww}, Ahmad^{-saww}. I^{-azwj} Derived his^{-saww} name from My^{-azwj} Name, because I^{-azwj} am ‘Al-Mahmoud’ (The most praised One)’. Musa^{-as} said: ‘O Lord^{-azwj}! Make me^{-as} to be from his^{-saww} community’.

قَالَ أَنْتَ يَا مُوسَى مِنْ أُمَّتِهِ إِذَا عَرَفْتَهُ وَ عَرَفْتَ مَنْزِلَتَهُ وَ مَنْزِلَةَ أَهْلِ بَيْتِهِ إِنَّ مَثَلَهُ وَ مَثَلَ أَهْلِ بَيْتِهِ وَ مَنْ خَلَقْتَ كَمَثَلِ الْفِرْدَوْسِ فِي الْجَنَانِ لَا يَبْيَسُ وَ رِقْفُهَا وَ لَا يَتَغَيَّرُ طَعْمُهَا فَمَنْ عَرَفَهُمْ وَ عَرَفَ حَقَّهُمْ جَعَلْتُ لَهُ عِنْدَ الْجَهْلِ جُلْماً وَ عِنْدَ الظُّلْمَةِ نُوراً وَ أُجِيبُهُ قَبْلَ أَنْ يَدْعُو وَ أُعْطِيهِ قَبْلَ أَنْ يَسْأَلَنِي

He^{-azwj} Said: “You^{-as}, O Musa^{-as}, would be from his^{-saww} community when you^{-as} recognise him^{-saww}, and recognise his^{-saww} status, and status of the People^{-asws} of his^{-saww} Household. His^{-saww} example and an example of the People^{-asws} of his^{-saww} Household, and I^{-azwj} Created the like of Al-Firdows in the Gardens. Its leave neither wither nor change its taste. So, the one who recognises them^{-asws} and recognises their^{-asws} rights, I^{-azwj} shall Make forbearance to be for him

⁶² Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 59

in the presence of the ignorant ones, and Light in the presence of darkness, and I^{-azwj} shall Answer him before he even asks Me^{-azwj}!

وَالْحَدِيثُ طَوِيلٌ أَخَذْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ

And the Hadeeth is long, we have taken from it the needed subject matter”.⁶³

61- فر، تفسیر فرات بن ابراهیم عن عُبَيْدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ الْجُنَيْدِ عَنْ يَحْيَى بْنِ مُعَلَّى عَنْ إِسْرَائِيلَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ قَالَ لِي الْعَزِيزُ الْجَبَّارُ يَا مُحَمَّدُ إِنِّي أَطْلَعْتُ إِلَى الْأَرْضِ إِطْلَاعَةً فَاخْتَرْتُكَ مِنْهَا وَاسْتَقَفْتُ لَكَ اسْمًا مِنْ أَسْمَائِي لَا أُذَكِّرُ فِي مَكَانٍ إِلَّا ذَكَّرْتُ مَعِيَ فَأَنَا مُحَمَّدٌ وَأَنْتَ مُحَمَّدٌ

From Ubeyd Bin Kaseer, from Muhammad Bin Al Juneidy, from Yahya Bin Moala, from Israil, from Jabir Al Jufy,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When I^{-saww} ascended to the sky, the Mighty the Subduer Said to me^{-saww}: “O Muhammad^{-saww}! I^{-azwj} Considered the earth with a consideration and Chose you^{-saww} from it and Derived for you^{-saww} a name from My^{-azwj} Name. I^{-azwj} will not be mentioned in any place except you^{-saww} will be mentioned along with Me^{-azwj}, for I^{-azwj} ‘Mahmoud’ (most praised One), and you^{-saww} are ‘Muhammad’ (praised one).

ثُمَّ أَطْلَعْتُ الثَّانِيَةَ إِطْلَاعَةً فَاخْتَرْتُ مِنْهَا عَلِيًّا وَاسْتَقَفْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْأَعْلَى وَهُوَ عَلِيٌّ

Then I^{-azwj} Considered secondly and Chose Ali^{-asws} from it and Derived for him^{-asws} a name from My^{-azwj} Names. I^{-azwj} am ‘Al-A’ala’ (the most Exalted) and he^{-asws} is ‘Ali’ (exalted).

يَا مُحَمَّدُ خَلَقْتُكَ وَخَلَقْتُ عَلِيًّا وَفَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ أَشْبَاحَ نُورٍ مِنْ نُورِي وَعَرَضْتُ وَلَايَتَكُمْ عَلَى السَّمَاوَاتِ وَ عَلَى الْأَرْضِينَ وَمَنْ فِيهِنَّ فَمَنْ قَبِلَ وَلَايَتَكُمْ كَانَ عِنْدِي مِنَ الْأَطْفَرِينَ وَمَنْ جَحَدَهَا كَانَ عِنْدِي مِنَ الْكُفَّارِ

O Muhammad^{-saww}! I^{-azwj} Created you^{-saww} and Created Ali^{-asws} and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws} as resemblances of Noor from My^{-azwj} Noor, and Presented your^{-asws} Wilayah^{-asws} upon the skies and upon the earths and the ones in these. The ones who accepted your^{-asws} Wilayah would be the winners in My^{-azwj} Presence, and the one who rejected it would be the Kafir in My^{-azwj} Presence.

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا عَبَدَنِي حَتَّى يَنْقَطِعَ أَوْ يَصِيرَ كَالشَّيْءِ الْبَالِي ثُمَّ أَتَانِي جَاحِدًا لَوْلَايَتِكُمْ مَا عَفَرْتُ لَهُ حَتَّى يُقَرَّ بِوَلَايَتِكُمُ الْخَبَرِ

O Muhammad^{-saww}! If a servant were to worship Me^{-azwj} until he is broken or becomes like the dried skin, then comes to Me^{-azwj} having rejected your^{-asws} Wilayah, I^{-azwj} will not Forgive him until he acknowledges your^{-asws} Wilayah’ – the Hadeeth’.⁶⁴

⁶³ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 60

⁶⁴ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 61

62- ن، عيون الرضا عليه السلام ابن عبدوس عن ابن قتيبة عن حماد بن سليمان عن الهروي عن الرضا ع في خبر طويل قال: إِنَّ آدَمَ ع لَمَّا أَكْرَمَهُ اللَّهُ تَعَالَى بِإِسْجَادِ مَلَائِكَتِهِ وَ بِإِذْخَالِ الْجَنَّةِ قَالَ فِي نَفْسِهِ هَلْ خَلَقَ اللَّهُ بَشَرًا أَفْضَلَ مِنِّي فَعَلِمَ اللَّهُ عَزَّ وَ جَلَّ مَا وَقَعَ فِي نَفْسِهِ فَنَادَاهُ ازْفَعْ رَأْسَكَ يَا آدَمُ فَانْظُرْ إِلَى سَاقِي عَرْشِي

‘Uyoun Akhbar Al-Reza^{asws} - Ibn Abdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al Harwy,

‘From Al-Reza^{asws} in a lengthy Hadeeth, said: ‘Adam^{as}, when Allah^{azwj} the Exalted Honoured him^{as} with the Sajdahs of His^{azwj} Angels, and by entering the Paradise, said within himself^{as}: ‘Has Allah^{azwj} Created any mortal superior than me^{as}?’ Allah^{azwj} Mighty and Majestic Knew what had occurred within himself^{as}, so He^{azwj} Called out to him^{as}: “Raise your^{as} head, O Adam^{as}, and look at the Base of My^{azwj} Throne!”

فَرَفَعَ آدَمُ ع رَأْسَهُ فَانْظُرَ إِلَى سَاقِي الْعَرْشِ فَوَجَدَ عَلَيْهِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ زَوْجَتُهُ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

Adam^{as} raised his^{as} head and looked at the Base of the Throne and found Inscribed upon it: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} Bin Abu Talib^{asws} is Emir of the Momineen, and his^{asws} wife is chieftess of the women of the worlds, and Al-Hassan^{asws} and Al-Husayn^{asws} are chief of the youths of the inhabitants of the Paradise”.

فَقَالَ آدَمُ ع يَا رَبِّ مَنْ هَؤُلَاءِ فَقَالَ عَزَّ وَ جَلَّ هَؤُلَاءِ مِنْ ذُرِّيَّتِكَ وَ هُمْ خَيْرٌ مِنْكَ وَ مِنْ جَمِيعِ خَلْقِي وَ لَوْلَاهُمْ مَا خَلَقْتُكَ وَ لَا خَلَقْتُ الْجَنَّةَ وَ النَّارَ وَ لَا السَّمَاءَ وَ الْأَرْضَ فَإِنَّكَ أَنْ تَنْظُرَ إِلَيْهِمْ يَعْنِي الْحَسَدَ فَأَخْرَجَكَ عَنْ جَوَارِي

Adam^{as} said: ‘O Lord^{azwj}! Who are they^{asws}?’ The Mighty and Majestic Said: “They^{asws} are from your^{as} offspring, and they^{asws} are better than you^{as} and better than the entirety of My^{azwj} creatures, and had it not been for them^{asws}, I^{azwj} would have neither Created you^{as} nor Created the Paradise and the Fire, nor the sky and the earth, therefore beware of looking at them^{asws} with the eye of envy, for I^{azwj} shall Throw you^{as} out from My^{azwj} Vicinity!”

فَنَظَرَ إِلَيْهِمْ يَعْنِي الْحَسَدَ وَ تَمَّتْ مِنْزِلَتُهُمْ فَتَسَلَّطَ عَلَيْهِ الشَّيْطَانُ حَتَّى أَكَلَ مِنَ الشَّجَرَةِ الَّتِي هِيَ عَنْهَا وَ تَسَلَّطَ عَلَى حَوَاءَ لِنَظَرِهَا إِلَى فَاطِمَةَ ع يَعْنِي الْحَسَدَ حَتَّى أَكَلَتْ مِنَ الشَّجَرَةِ كَمَا أَكَلَ آدَمُ فَأَخْرَجَهُمَا اللَّهُ عَزَّ وَ جَلَّ عَنْ جَنَّتِهِ وَ أَهْبَطَهُمَا عَنْ جَوَارِهِ إِلَى الْأَرْضِ

But, he^{as} did look at them^{asws} with the eye of envy and coveted their^{asws} status, so Allah^{azwj} Caused the Satan^{la} to overcome upon him^{as} until he^{as} ate from the tree which he^{as} had been Forbidden from, and overcame upon Hawwa^{as} for her^{as} to look at (Syeda) Fatima^{asws} with the eye of envy until she^{as} ate from the tree just as Adam^{as} had eaten. Therefore, Allah^{azwj} Mighty and Majestic Exited them^{as} from the Paradise, and Descended them^{as} from His^{azwj} Vicinity, to the earth”.⁶⁵

⁶⁵ Bihar Al-Anwaar – V 2, The book of our Prophet^{saww}, Ch 11 H 62

63- ب، قرب الإسناد ابن عيسى عَنِ الرِّضَا ع أَنَّهُ ع كَتَبَ إِلَيْهِ قَالَ أَبُو جَعْفَرٍ ع لَا يَسْتَكْمِلُ عَبْدُ الْإِيمَانِ حَتَّى يَعْرِفَ أَنَّهُ يَجْرِي لِآخِرِهِمْ مَا يَجْرِي لِأَوَّلِهِمْ فِي الْحُجَّةِ وَالطَّاعَةِ وَالْحَلَالِ وَالْحَرَامِ سَوَاءً وَ لِمُحَمَّدٍ ص وَ أَمِيرِ الْمُؤْمِنِينَ فَصْلُهُمَا [فَضْلُهُمَا]

‘Qurb Al Isnaad’ - Ibn Isa, from Al Bazanty,

‘From Al-Reza^{-asws} having written to him: ‘Abu Ja’far^{-asws} said: ‘A servant will not complete the Eman until he recognises that it flows for the last of them^{-asws} what flowed for their^{-asws} first one^{-asws} regarding the Divine Authority, and the obedience, and the Permissible, and the Prohibited, equally, and for Muhammad^{-saww} and Amir-Al-Momineen^{-asws} are their^{-asws} merits’’.⁶⁶

64- ن، عيون أخبار الرضا عليه السلام فيما بَيَّنَّ الرِّضَا ع عِنْدَ الْمَأْمُونِ مِنْ فَضْلِ الْعِتْرَةِ الطَّاهِرَةِ قَالَ الذِّكْرُ رَسُولُ اللَّهِ ص وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيَّنَّ فِي كِتَابِ اللَّهِ حَيْثُ يَقُولُ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ رَسُولُ اللَّهِ ص وَ نَحْنُ أَهْلُهُ

‘Uyoun Akhbar Al-Reza^{-asws} - Among what Al-Reza^{-asws} explained in the presence of Al-Mamoun, from the merits of the clean family (of Rasool-Allah^{-saww}), he^{-asws} said: ‘Rasool-Allah^{-saww} is Al-Zikr and we^{-asws} are his^{-saww} people, and that is Manifested in the Book of Allah^{-azwj} where He^{-azwj} is Saying: **those who are believing! Allah has Sent down to you a Zikr [65:10] A Rasool reciting to you Clarifying Verses of Allah [65:11]**. The Zikr is Rasool-Allah^{-saww} and we^{-asws} are its people’’.⁶⁷

65- مع، معاني الأخبار الطَّلَقَانِيُّ عَنِ الْجُلُودِيِّ عَنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدٍ عَنِ الْعَبْسِيِّ عَنِ مُحَمَّدِ بْنِ هَلَالٍ عَنِ نَائِلٍ بْنِ نَجِيحٍ عَنِ عَمْرٍو بْنِ شَمْرٍ عَنِ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

‘Ma’any Al-Akhbaar’ - Al Talaqany, from Al Jaloudy, from Abdullah Bin Muhammad, from Al Absy, from Muhammad Ibn Hilal, from Nail Bin Najeeh, from Amro Bin Shimr, from Jabir who said,

‘I asked Abu Ja’far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord [14:25]**.

قَالَ أَنَا الشَّجَرَةُ فَرَسُولُ اللَّهِ ص وَ فَرْعُهَا عَلَيَّ ع وَ غُصْنُ الشَّجَرَةِ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص وَ ثَمَرُهَا أَوْلَادُهَا ع وَ وَرَقُهَا شِيعَتُنَا

He^{-asws} said: ‘As for the tree, so it is Rasool-Allah^{-saww}, and its branch is Ali^{-asws}, and a twig of the tree is (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, and its fruits are her^{-asws} children, and its leaves are our^{-asws} Shias’.

ثُمَّ قَالَ ع إِنَّ الْمُؤْمِنَ مِنْ شِيعَتِنَا لَيَمُوتُ فَيَسْقُطُ مِنَ الشَّجَرَةِ وَرَقَةٌ وَ إِنَّ الْمَوْلُودَ مِنْ شِيعَتِنَا لَيُولَدُ فَتُورِقُ الشَّجَرَةُ وَرَقَةً

Then he^{-asws} said: ‘The Momin from our^{-asws} Shias dies, and a leaf falls down from the tree, and the new-born from our^{-asws} Shias is born and the tree sprouts a leaf’’.⁶⁸

⁶⁶ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 63

⁶⁷ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 64

⁶⁸ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 65

66- ك، إكمال الدين الهمداني عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ مَعْبُدٍ عَنْ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ مَنْ خَلَقَ اللَّهُ وَ أَنَا خَيْرٌ مِنْ جِبْرِئِيلَ وَ إِسْرَافِيلَ وَ حَمَلَةِ الْعَرْشِ وَ جَمِيعِ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ أَنْبِيَاءِ اللَّهِ الْمُرْسَلِينَ وَ أَنَا صَاحِبُ الشَّفَاعَةِ وَ الْحَوْضِ الشَّرِيفِ

'Ikmal Al Deen' - Al Hamdany, from Ali, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Abu Al-Hassan Musa^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} am chief of the creatures of Allah^{-azwj}, and I^{-saww} am better than Jibraeel^{-as} and Israfeel^{-as} and bearers of the Throne, and the entirety of the (Angels of) Proximity, and the Prophets^{-as} of Allah^{-azwj}, the Messengers^{-as}, and I^{-saww} am in charge of the intercession, and the noble Fountain.

وَ أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ وَ مَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَ جَلَّ وَ مِنْ عَلِيٍّ سِبْطًا أُمِّي وَ سَيِّدًا شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَ الْحُسَيْنِ وَ مِنْ وَلَدِ الْحُسَيْنِ أَيْمَةً تِسْعَةً طَاعَتُهُمْ طَاعَتِي وَ مَعْصِيَتُهُمْ مَعْصِيَتِي تَأْسِعُهُمْ فَأَيْمُهُمْ وَ مَهْدِيَّتُهُمْ

And I^{-saww} and Ali^{-asws} are two fathers^{-asws} of this community. One who recognises us^{-asws}, so he has recognised Allah^{-azwj}, and one who denies us^{-asws} so he has denied Allah^{-azwj} Mighty and Majestic, and from Ali^{-asws} are two grandsons^{-asws} of my^{-saww} community, and chiefs of the youths of the inhabitants of the Paradise, Al-Hassan^{-asws} and Al-Husayn^{-asws}, and from the sons^{-asws} of Al-Husayn^{-asws} are nine Imams^{-asws}. Obedience to them^{-asws} is obedience to Me^{-azwj}, and disobeying them^{-asws} is disobedience to Me^{-azwj}, the ninth of them^{-asws} is their^{-asws} Qaim^{-asws} (establisher), and their^{-asws} guide".⁶⁹

67- شف، كشف اليقين من كتاب الإمامة عن بَيْدَارِ بْنِ عَاصِمٍ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا خَلَقَ اللَّهُ الْعَرْشَ خَلَقَ مَلَكَيْنِ فَاسْتَفَاهُ فَقَالَ اشْهَدَا أَنْ لَا إِلَهَ إِلَّا أَنَا فَشَهِدَا ثُمَّ قَالَ اشْهَدَا أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَشَهِدَا ثُمَّ قَالَ اشْهَدَا أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ فَشَهِدَا

'Kashf Al Yaqeen' - From the book 'Al Imamah', from Baydar Bin Aasim, from the one who narrated it, from Abdullah Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Created the Throne, Created two Angels and they surrounded it. He^{-azwj} Said: "Testify that there is no god except I^{-azwj}!" They testified. Then He^{-azwj} Said: "Testify that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}!" They testified. Testify that Ali^{-asws} is Emir of the Momineen^{-asws}. They testified".⁷⁰

68 إِرْشَادُ الْقُلُوبِ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ افْتَحَرَ إِسْرَافِيلُ عَلَى جِبْرِائِيلَ فَقَالَ أَنَا خَيْرٌ مِنْكَ قَالَ وَ لَمْ أَنْتَ خَيْرٌ مِنِّي قَالَ لِأَنِّي صَاحِبُ الثَّمَانِيَةِ حَمَلَةِ الْعَرْشِ وَ أَنَا صَاحِبُ النَّفْخَةِ فِي الصُّورِ وَ أَنَا أَقْرَبُ الْمَلَائِكَةِ إِلَى اللَّهِ تَعَالَى

'Irshad Al Quloob',

'From Abu Zarr Al-Ghafary^{ar} having said: 'I^{ar} heard Rasool-Allah^{-saww} saying: 'Israfeel^{-as} prided over Jibraeel^{-as} and said: 'I^{-as} am better than you^{-as}'. He^{-as} said: 'And why are you^{-as} better than me^{-as}? He^{-as} said: 'Because I^{-as} am in charge of the eight bearers of the Throne, and I^{-as} am in

⁶⁹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 66

⁷⁰ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 67

charge of the blowing into the Trumpet, and I^{as} am the closest of the Angels to Allah^{azwj} the Exalted’.

قَالَ جِبْرَائِيلُ ع أَنَا خَيْرٌ مِنْكَ فَقَالَ بِمَا أَنْتَ خَيْرٌ مِنِّي قَالَ لِأَنِّي أَمِينُ اللَّهِ عَلَى وَحْيِهِ وَأَنَا رَسُولُهُ إِلَى الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَأَنَا صَاحِبُ الْكُتُوفِ وَالْكَشُوفِ الْقُدُوفِ وَمَا أَهْلَكَ اللَّهُ أُمَّةً مِنَ الْأُمَمِ إِلَّا عَلَى يَدَيَّ

Jibraeel^{as} said: ‘I^{as} am better than you^{as}’. He^{as} said: ‘With what are you^{as} better than me^{as}?’ He^{as} said: ‘Because I^{as} am the trustworthy of Allah^{azwj} upon His^{azwj} Revelation, and I^{as} am His^{azwj} Messenger to the Prophets^{as} and the Messengers^{as}, and I^{as} am in charge of the eclipses and the submerging, and Allah^{azwj} does not Destroy any community from the communities except upon my^{as} hands’.

فَاخْتَصَمَا إِلَى اللَّهِ تَعَالَى فَأَوْحَى إِلَيْهِمَا اسْكُنَا قَوْ عِزِّي وَ جَلَالِي لَقَدْ خَلَقْتُ مَنْ هُوَ خَيْرٌ مِنْكُمَا قَالَا يَا رَبِّ أَوْ تَخْلُقْ خَيْرًا مِنَّا وَ نَحْنُ خُلُقْنَا مِنْ نُورٍ قَالَ اللَّهُ تَعَالَى نَعَمْ

They^{as} contended to Allah^{azwj} the Exalted, so He^{azwj} Revealed to them^{as}: “Be quiet! By My^{azwj} Might and My^{azwj} Majesty! I^{azwj} have Created someone who is better than both of you^{as}”. They^{as} said: ‘O Lord^{azwj}! You^{azwj} have Created someone better than us and we^{as} are Created from Noor?’ He^{azwj} Said: ‘Yes’.

وَ أَوْحَى إِلَى حُجُبِ الْقُدْرَةِ أَنْكَشِفِي فَأَنْكَشَفَتْ فَإِذَا عَلَى سَاقِ الْعَرْشِ الْأَمِينِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ خَيْرُ خَلْقِي اللَّهُ

And He^{azwj} Revealed to the Veils of Power: “Uncover!” They uncovered, and there at the Base of the Throne is was inscribed: “There is no go except Allah^{azwj}, Muhammad^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} are the best of the Creation of Allah^{azwj}”.

فَقَالَ جِبْرَائِيلُ يَا رَبِّ فَإِنِّي أَسْأَلُكَ بِحَقِّهِمْ عَلَيْكَ إِلَّا جَعَلْتَنِي خَادِمَهُمْ قَالَ اللَّهُ تَعَالَى قَدْ جَعَلْتُ فَجِبْرَائِيلُ مِنْ أَهْلِ الْبَيْتِ وَ إِنَّهُ لَخَادِمُنَا

Jibraeel^{as} said: ‘O Lord^{azwj}! I^{as} ask You^{azwj} by their^{asws} rights upon You^{azwj} if You^{azwj} could Make me^{as} to be their^{asws} servant’. Allah^{azwj} the Exalted Said: ‘I^{saww} had Done so’. Thus, Jibraeel^{as} is from the People^{asws} of the Household, and he^{as} is our^{asws} servant’⁷¹.

69- فس، تفسير القمي الحسين بن محمد عن المعلى عن بسطام بن مرة عن إسحاق بن حسان عن الهيثم بن واقد عن علي بن الحسين العبدي عن سعد الإسكاف عن الأصمعي أنه سأل أمير المؤمنين ع عن قول الله عز وجل سبّح اسم ربك الأعلى فقال مكتوب على قائمة العرش قبل أن يخلق الله السموات والأرضين باللفي عام لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله فاشهدوا بحمها وأن علياً ع وصي محمد ص

‘Tafseer Al-Qummi’ - Al-Husayn Bin Muhammad, from Al Moala, from Bastam Bin Marah, from Is’haq Bin Hasan, from Al Haysam Bin Waqid, from Ali Bin Al-Husayn Al Abdy, from Sa’ad Al Askaf, from Al Asbagh,

‘He asked Amir-Al-Momineen^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Glorify the Name of your Lord, the Most Exalted [87:1]**. He^{asws} said: ‘It is inscribed upon the Pillar of the Throne before Allah^{azwj} Created the skies and the earths, by two thousand years: “There

⁷¹ Bihar Al-Anwaar – V 2, The book of our Prophet^{saww}, Ch 11 H 68

is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}". Testify with them^{-asws}, and that Ali^{-asws} is successor^{-asws} of Muhammad^{-saww}".⁷²

70- شف، كشف البقین من کتاب الإمامة عن هشام بن سالم عن الحارث بن المغيرة النضري قال: حَوْلَ الْعَرْشِ كِتَابٌ جَلِيلٌ مَسْطُورٌ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ

'Kashf Al Yaqeen' - From the book 'Al Imamah', from Hisham Bin Salim, from Al Haris Bin Al Mugheira Al Ansary who said,

'Around the Throne there is a writing of the Majestic, lined: "Me^{-azwj}, I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}. Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is Emir of the Momineen"⁷³.

71- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ لَا تَحِلُّ لَنَا الصَّدَقَةُ وَ أَمْرُنَا بِإِسْبَاغِ الْوُضُوءِ وَ أَنَّ لَا نُزَيَّ جَمَارًا عَلَى عَتِيقَةٍ وَ لَا تَسْحَ عَلَى خُفٍ

'Saheefa Al-Reza^{-asws}' - From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'We^{-asws} the People^{-asws} of the Household, the charity is not Permissible for us^{-asws}, and we^{-asws} are Commanded with the completion of the Wudu'u, and that we^{-as} know a donkey upon an old female horse, nor do we^{-asws} wipe upon the socks"⁷⁴.

72- جع، جامع الأخبار لي، الأمالي للصدوق ماجيلويه عن عمه عن أحمد بن هلال عن الفضل بن دكين عن معمر بن راشد قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَتَى يَهُودِيٌّ النَّبِيَّ ص فَقَامَ بَيْنَ يَدَيْهِ يُحَدِّثُ النَّظَرَ إِلَيْهِ فَقَالَ يَا يَهُودِيُّ حَاجَتُكَ قَالَ أَنْتَ أَفْضَلُ أَمْ مُوسَى بْنُ عِمْرَانَ النَّبِيُّ الَّذِي كَلَّمَهُ اللَّهُ وَ أَنْزَلَ عَلَيْهِ التَّوْرَةَ وَ الْعَصَا وَ فَلَقَ لَهُ الْبَحْرَ وَ أَظْلَلَهُ بِالْغَمَامِ

'Jamie Al-Akhbaar', 'Al Amaali' of Al Sadouq - Majaylawiya, from his uncle, from Ahmad Bin Hilal, from Al Fazl Bin Dakeyn, from Ma'mar Bin Rashid who said,

'I heard Abu Abdullah^{-asws} saying: 'A Jew came to the Prophet^{-saww} and stood in front of him^{-saww}, gazing the look at him^{-saww}, so he^{-saww} said: 'O Jew! What is your need?' He said, 'Are you^{-saww} superior or Musa^{-as} Bin Imran^{-as}, the Prophet^{-saww} whom Allah^{-azwj} Spoke with, and Sent down the Torah unto him^{-saww}, and the staff, and Split the sea for him^{-as} and Shaded him^{-azwj} with the clouds?'

فَقَالَ لَهُ النَّبِيُّ ص إِنَّهُ يُكْرَهُ لِلْعَبْدِ أَنْ يَزَكِّي نَفْسَهُ وَ لِكَيْتِي أَقُولُ إِنَّ آدَمَ ع لَمَّا أَصَابَ الْخَطِيئَةَ كَانَتْ تَوْبَتُهُ أَنْ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا غَفَرْتَ لِي فَعَفَرَهَا اللَّهُ لَهُ

The Prophet^{-saww} said to him: 'It is dislike for the servant that he praises himself, but I^{-saww} am saying: 'Adam^{-as}, when he attained the mistake, his^{-as} repentance was that he^{-as} said: 'O Allah⁻

⁷² Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 69

⁷³ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 70

⁷⁴ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 71

azwj! I-as ask You-azwj by the right of Muhammad-saww and the Progeny-asws of Muhammad-saww, to Forgive me-as'. Allah-azwj Forgave it for him-as.

وَإِنَّ نُوحًا لَّمَّا رَكِبَ فِي السَّفِينَةِ وَ خَافَ الْغَرَقَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَّمَّا أُنَجِّتَنِي مِنَ الْغَرَقِ فَجَاءَهُ اللَّهُ عَنْهُ

And when Noah-as sailed in the ship and feared the drowning, said: 'O Allah-azwj! I-as ask You-azwj by the right of Muhammad-saww to Save me-as from the drowning'. Allah-azwj Saved him-as from it.

وَ إِنَّ إِبْرَاهِيمَ ع لَمَّا أُلْقِيَ فِي النَّارِ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا أُنَجِّتَنِي مِنْهَا فَجَعَلَهَا اللَّهُ عَلَيْهِ بَرْدًا وَ سَلَامًا

And when Ibrahim-as was thrown into the fire, he-as said: 'O Allah-azwj! I-as ask You-azwj by the right of Muhammad-saww to save me-as from it'. Allah-azwj Made it cool and safe unto him-as.

وَ إِنَّ مُوسَى ع لَمَّا أُلْقِيَ عَصَاهُ وَ أَوْجَسَ فِي نَفْسِهِ خِيفَةً قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا أَمْتَنَنِي فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

And when Musa-as cast his-as staff and felt fear within himself-as, said: 'O Allah-azwj! I-as ask You-azwj by the right of Muhammad-saww and Progeny-asws of Muhammad-saww, to Secure me-as'. Allah-azwj, Mighty is His-azwj Majesty, said: **We said: "Do not fear! Surely you will be the uppermost! [20:68].**

يَا يَهُودِيَّ إِنَّ مُوسَى لَوِ أَذْرَكْنِي ثُمَّ لَمْ يُؤْمِنْ بِي وَ يُنْبِئُنِي مَا نَفَعُهُ إِيمَانُهُ شَيْئًا وَ لَا نَفَعَتْهُ النَّبُوءَةُ يَا يَهُودِيَّ وَ مِنْ دُرَيْتِي الْمُهْدِيَّ إِذَا خَرَجَ نَزَلَ عَيْسَى ابْنُ مَرْيَمَ لِنُصْرَتِهِ وَ قَدَمُهُ وَ صَلَّى خَلْفَهُ

O Jew! If Musa-as had come across me-saww, then had not believed in me-saww and in my-saww Prophet-hood, his-as Eman would not have benefitted him-as nor would his-as Prophet-hood have benefitted him-as. O Jew! And from my-saww offspring is Al-Mahdi-asws. When he-saww rises, Isa Bin Maryam-as will descend to help him-asws and pray Salat behind him-asws. 75

73- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن هاني بن محمد عن أبيه عن محمد بن أحمد بن طه عن أبيه عن محمد بن عبد الوهاب عن أبي الحارث الفهرج عن عبد الله بن إسماعيل عن عبد الرحمن بن أبي زيد بن أسلم عن أبيه عن جده عن عمر بن الخطاب قال قال رسول الله ص لَمَّا أَكَلَ آدَمُ مِنَ الشَّجَرَةِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ إِلَّا رَحِمْتَنِي

By the chain from Al Sadouq, from Hany Bin Muhammad, from his father, from Muhammad Bin Ahmad Bin Batah, from his father, from Muhammad Bin Abdul Wahab, from Abu Al Haris Al Fahry, from Abdullah Bin Ismail, from Abdul Rahman Bin Abu Zayd Bin Aslam, from his father, from his grandfather, from Umar Bin Al Khattab who said,

'Rasool-Allah-saww said: 'When Adam-as ate from the tree, raised his-as head towards the sky and said: 'I-as ask You-azwj by the right of Muhammad-saww to have Mercy on me-as'.

فَأَوْحَى اللَّهُ إِلَيْهِ وَ مِنْ مُحَمَّدٍ فَقَالَ تَبَارَكَ اسْمُكَ لَمَّا خَلَقْتَنِي رَفَعْتَ رَأْسِي إِلَى عَرْشِكَ فَإِذَا فِيهِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَعَلِمْتُ أَنَّهُ لَيْسَ أَحَدٌ أَعْظَمَ عِنْدَكَ قَدْرًا مِمَّنْ جَعَلْتَ اسْمَهُ مَعَ اسْمِكَ

Allah-azwj Revealed to him-as: “And who is Muhammad-saww?” He-as said: ‘Blessed is Your-azwj Name! When You-azwj Created me-as, I-as raised my-as towards Your-azwj Throne, and there is was inscribed: “There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj”, so I-as knew that there is no one is of greater worth in Your-azwj Presence than the one whose name You-azwj have Made to be with Your-azwj Name’.

فَأَوْحَى اللَّهُ إِلَيْهِ يَا آدَمُ إِنَّهُ لَأَخِرُ النَّبِيِّينَ مِنْ ذُرِّيَّتِكَ فَلَوْ لَا مُحَمَّدٌ مَا خَلَقْتُكَ

Allah-azwj Revealed to him-as: “O Adam-as! He-saww is the last of the Prophets-as from your-as offspring. Had it not been for Muhammad-saww, I-azwj would not have Created you-as”.⁷⁶

74- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: الْكَلِمَاتُ الَّتِي نَلَقَاهَا آدَمُ مِنْ رَبِّهِ قَالَ يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ لَمَّا تُبْتُ عَلَيَّ قَالَ وَ مَا عَلِمْتُكَ بِمُحَمَّدٍ قَالَ رَأَيْتُهُ فِي سُرَادِقِكَ الْأَعْظَمِ مَكْتُوبًا وَ أَنَا فِي الْجَنَّةِ

;Tafseer Al Ayyashi’ - From Muhammad Bin Isa Bin Abdullah Al Alawy, from his father, from his grandfather,

‘From Ali-asws having said: ‘The phrases which Adam-as received from his-as Lord-azwj, said: ‘O Lord-azwj! I-as ask You-azwj by the right of Muhammad-saww to Turn to me-as’. He-azwj Said: “And what is your-as knowledge of Muhammad-saww?” He-as said: ‘I-as saw him-as in Your-azwj great pavilions, written, while I-as was in the Paradise’.⁷⁷

75- ب، قرب الإسناد الطيالسي عَنْ فَضِيلِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّقُوا اللَّهَ وَ عَظِّمُوا اللَّهَ وَ عَظِّمُوا رَسُولَهُ وَ لَا تُفَضِّلُوا عَلَى رَسُولِ اللَّهِ ص أَحَدًا فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ فَضَّلَهُ الْخَيْرَ

‘Qurb Al Isnaad’ - Al Tayalisi, from Fazeyl Bin Usman who said,

‘I heard Abu Abdullah-asws saying: ‘Fear Allah-azwj and revere Allah-azwj and revere His-azwj Rasool-saww, and do not prefer anyone over Rasool-Allah-saww, for Allah-azwj Blessed and Exalted has Preferred him-saww – the Hadeeth’.⁷⁸

76- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ ابْنِ أَخِي حَمَادِ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَيِّدَ آدَمَ فَقَالَ كَانَ وَ اللَّهُ سَيِّدَ مَنْ خَلَقَ اللَّهُ وَ مَا بَرَأَ اللَّهُ بَرِيَّةً خَيْرًا مِنْ مُحَمَّدٍ ص

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Muhammad Bin Akhy Hammad Al Katib Al-Husayn Bin Abdullah who said

⁷⁶ Bihar Al-Anwaar – V 2, The book of our Prophet-saww, Ch 11 H 73

⁷⁷ Bihar Al-Anwaar – V 2, The book of our Prophet-saww, Ch 11 H 74

⁷⁸ Bihar Al-Anwaar – V 2, The book of our Prophet-saww, Ch 11 H 75

'I said to Abu Abdullah^{-asws}, 'Was Rasool-Allah^{-saww} the chief of the children of Adam^{-as}?' So he^{-asws} said: 'By Allah^{-azwj}! He^{-saww} was the chief of the ones Allah^{-azwj} Created, and Allah^{-azwj} has no created being better than Muhammad^{-saww}'.⁷⁹

77- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُجَّالِ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ ذَكَرَ رَسُولَ اللَّهِ ص فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ مَا بَرَأَ اللَّهُ نَسَمَةً خَيْرًا مِنْ مُحَمَّدٍ ص

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Hammad,

'From Abu Abdullah^{-asws}, and he^{-asws} mentioned Rasool-Allah^{-saww}, so he^{-asws} said: 'Amir-Al-Momineen^{-asws} said: 'Allah^{-azwj} has not Created any creature better than Muhammad^{-saww}'.⁸⁰

78- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ سِنَانَ بْنِ طَرِيفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَنَا أَوَّلُ أَهْلِ بَيْتِ نَوْهَ اللَّهِ بِأَسْمَائِنَا إِنَّهُ لَمَّا خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ أَمَرَ مُنَادِيًا فَتَنَادَى أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثًا أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثَلَاثًا أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ حَقًّا ثَلَاثًا

'Al-Kafi' - Ali Bin Muhammad, from Sahl, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub, from Sinan Bin Tareyf,

'From Abu Abdullah^{-asws} having said: 'We^{-asws} were the first family Allah^{-azwj} Commended by our^{-asws} names. It was that when He^{-azwj} Created the skies and the earth, He^{-azwj} Commanded a Caller to Call out: 'I testify that there is no god except for Allah^{-azwj}', thrice, and, 'I testify that Muhammad^{-saww} is Rasool^{-as} of Allah^{-azwj}', thrice, and, 'I testify that Ali^{-asws} is Amir-Al-Momineen truly', thrice'.⁸¹

79- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابِ الصَّبْرِ عَنِ مَالِكِ بْنِ إِسْمَاعِيلَ الْمُهَدَّبِيِّ عَنْ عَبْدِ السَّلَامِ بْنِ حَارِثٍ عَنْ سَالِمِ بْنِ أَبِي خُفَصَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِي رَسُولِ اللَّهِ ص ثَلَاثَةٌ لَمْ تَكُنْ فِي أَحَدٍ غَيْرِهِ لَمْ يَكُنْ لَهُ فِيءٌ وَ كَانَ لَا يَمُرُّ فِي طَرِيقٍ فِيمَرٍ فِيهِ بَعْدَ يَوْمَيْنِ أَوْ ثَلَاثَةٍ إِلَّا عُرِفَ أَنَّهُ قَدْ مَرَّ فِيهِ لِطَبِيبٍ عَزَفَهُ وَ كَانَ لَا يَمُرُّ بِشَجَرٍ وَلَا سَجْدَةٍ إِلَّا سَجَدَ لَهُ

'Al-Kafi' - Ali Bin Muhammad and others, from Sahl, from Muhammad Bin al Waleed Shabab Al Sayrafi, from Malik Bin Ismail Al Mahdi, from Abdul Salam Bin Haris, from Salim Bin Abu Hafsa,

'From Abu Ja'far^{-asws} having said: 'There were three (qualities) in Rasool-Allah^{-saww} which did not happen to be in anyone apart from him^{-saww} – There did not happen to be a shadow for him^{-saww}, and he^{-saww} did not pass by in a street, and someone would pass in it after two days or three except he recognised that he^{-saww} had passed by in it due to the aroma he (recognised) him^{-saww}, and he^{-saww} did not pass by a rock nor a tree except it did Sajdah to him^{-saww}'.⁸²

80- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي خُطْبَةٍ لَهُ خَاصَّةً يَذْكُرُ فِيهَا خَالَ النَّبِيِّ ص وَ الْأَيْمَةَ ع وَ صِفَاتِهِمْ

⁷⁹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 76

⁸⁰ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 77

⁸¹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 78

⁸² Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 79

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Is'haq Bin Ghalib,

'From Abu Abdullah^{-asws} in a sermon of his^{-asws} especially mentioning therein the state of the Prophet^{-saww} and the Imams^{-asws} and their^{-asws} description: -

فَلَمْ يَمْنَعْ رَبُّنَا لِحْلِمِهِ وَ أُنَاتِهِ وَ عَطْفِهِ مَا كَانَ مِنْ عَظِيمِ جُرْمِهِمْ وَ قَبِيحِ أَفْعَالِهِمْ أَنْ انْتَجَبَ لَهُمْ أَحَبُّ أَنْبِيَائِهِ إِلَيْهِ

'Our^{-asws} Lord^{-azwj} was not prevented, due to His^{-azwj} Forbearance and His^{-azwj} Care, and His^{-azwj} Kindness, from the greatness of their crimes and the ugliness of their deeds, that He^{-azwj} should Choose for them the most Beloved of His^{-azwj} Prophets to Him^{-azwj}.

وَ أَكْرَمَهُمْ عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ ص فِي حَوْمَةِ الْعِزِّ مَوْلِدُهُ وَ فِي دَوْمَةِ الْكَرَمِ مَحْتَدُهُ غَيْرَ مَشُوبٍ حَسْبُهُ وَ لَا مَمْزُوجٍ نَسَبُهُ وَ لَا يَجْهُولُ عِنْدَ أَهْلِ الْعِلْمِ صِفَتُهُ بَشَّرَتْ بِهِ الْأَنْبِيَاءُ فِي كُتُبِهَا وَ نَطَقَتْ بِهِ الْعُلَمَاءُ بِبَعْثِهَا وَ تَأَمَّلَتْهُ الْحُكَمَاءُ بِوَصْفِهَا

And He^{-azwj} Honoured them upon it, Muhammad^{-saww} Bin Abdullah^{-saww} with regards to the respectability of his^{-saww} lineage, and regarding the prestigious-ness of his^{-saww} family environment, without there being a blemish in his^{-saww} descent nor an inter-mingling in his^{-asws} lineage, nor being unknown in the presence of knowledgeable people of his^{-saww} description which the Prophets^{-as} had given glad tidings with, in their^{-as} Books, and the scholars had spoken with his^{-saww} epithet, and the wise ones had pondered on his^{-saww} description.

مُهِدَّبٌ لَا يُدَانِي هَاشِمِيٌّ لَا يُوَارِي أَبْطَحِيٌّ لَا يُسَامِي شَيْمُونَةُ الْحَيَاءِ وَ طَبِيعَتُهُ السَّخَاءُ يَجْبُولُ عَلَى أَوْفَارِ النَّبَوَّةِ وَ أَخْلَاقُهَا مَطْبُوعٌ عَلَى أَوْصَافِ الرِّسَالَةِ وَ أَخْلَامُهَا إِلَى أَنْ انْتَهَتْ بِهِ أَسْبَابُ مَقَادِيرِ اللَّهِ إِلَى أَوْفَاقِهَا وَ جَرَى بِأَمْرِ اللَّهِ الْفَضَاءُ فِيهِ إِلَى غَايَاتِهَا أَدَاةً مَحْتَوَمٌ فَضَاءُ اللَّهِ إِلَى غَايَاتِهَا

A mannerism which no Hashimite had reached or was an equivalent of, nor had a person of Bat'ha had ever reached to such a peak. And his^{-saww} nature was generous and had a natural tendency upon the dignity of the Prophet-hood and its mannerisms, bring naturally upon the qualities of the Messenger-ship and its magnanimity, up to that he^{-saww} ended up to the Pre-determinations of Allah^{-azwj} to its timings, and there flowed, by the Command of Allah^{-azwj}, the Ordainments with regards to him^{-saww} up to its end goals, fulfilling the Inevitable Ordainment of Allah^{-azwj} to its peak.

تُبَشِّرُ بِهِ كُلُّ أُمَّةٍ مَنْ بَعْدَهَا وَ يَدْفَعُهُ كُلُّ أَبٍ إِلَى أَبٍ مِنْ ظَهْرِ إِلَى ظَهْرٍ لَمْ يَخْلُطْهُ فِي عُنْصُرِهِ سَفَاحٌ وَ لَمْ يَنْجَسْهُ فِي وَلَادَتِهِ نِكَاحٌ مِنْ لَدُنْ آدَمَ ع إِلَى أَبِيهِ عَبْدِ اللَّهِ فِي حَذَرٍ فَرْقَةٍ وَ أَكْرَمَ سَبْطٍ وَ أَمْنَعَ رَهْطٍ وَ أَكْلًا حَلٍّ وَ أَوْذَعَ حَجَرٍ

Every community gave the glad tidings of it from after him^{-saww}, and every father handed it over to a father, from back to back. There did not did not mix it in the cutthroat race and did not defile the marriage in his^{-saww} lineage from since Adam^{-as} up to his^{-saww} father^{-as} Abdullah^{-as}, being in the best of the parties, and the most prestigious of tribes, and the most protected of groups, and the most preserved of lap, and the safest of laps.

اصْطَفَاهُ اللَّهُ وَ اجْتَبَاهُ وَ آتَاهُ مِنَ الْعِلْمِ مَفَاتِيحَهُ وَ مِنَ الْحُكْمِ يَنَابِيعَهُ ابْتَعَتْهُ رَحْمَةً لِلْعِبَادِ وَ رَيْعًا لِلْبِلَادِ وَ أَنْزَلَ اللَّهُ إِلَيْهِ الْكِتَابَ فِيهِ الْبَيِّنَاتُ وَ التَّيِّنَاتُ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ

Allah^{-azwj} Chose him^{-saww}, and Favoured him^{-saww}, and Selected him^{-saww}, and Gave him^{-saww} from the Knowledge, its keys, and from the Wisdom, its springs, a Mercy to the servants, and a Sustainer to the cities. And Allah^{-azwj} Revealed the Book unto him^{-saww} wherein were the statements and the explanations, **An Arabic Quran without any crookedness, perhaps they would fear [39:28].**

قَدْ بَيَّنَّهَ لِلنَّاسِ وَ هَجَّهٖ يَعْلَمُ قَدْ فَصَّلَهُ وَ دِينَ قَدْ أَوْضَحَهُ وَ فَرَائِضَ قَدْ أَوْجَبَهَا وَ حُدُودَ حَدَّهَا لِلنَّاسِ وَ بَيَّنَّهَا وَ أُمُورَ قَدْ كَشَفَهَا لِحَلْفِهِ وَ أَعْلَنَهَا فِيهَا دَلَالَةً إِلَى النَّجَاةِ وَ مَعَالِمُ تَدْعُو إِلَى هُدَاهُ

He^{-azwj} had Explained it to the people and Programmed it with knowledge. He^{-azwj} had Detailed it, a Religion He^{-azwj} had Clarified it, and necessities He^{-azwj} had Obligated these, and Legal Punishments He^{-azwj} had Defined these for the people and explained these, and matters he^{-saww} has uncovered to His^{-azwj} creatures, and Proclaimed therein the evidence to the salvation and information Calling to His^{-azwj} Guidance.

فَبَلَّغَ رَسُولُ اللَّهِ ص مَا أُرْسِلَ بِهِ وَ صَدَعَ بِمَا أُمِرَ وَ أَدَّى مَا جُمِلَ مِنْ أَنْقَالِ النُّبُوَّةِ وَ صَبَرَ لِرَبِّهِ وَ جَاهَدَ فِي سَبِيلِهِ وَ نَصَحَ لِأُمَّتِهِ وَ دَعَاهُمْ إِلَى النَّجَاةِ وَ حَتَّمَهُمْ عَلَى الذِّكْرِ وَ دَهَّمَهُمْ عَلَى سَبِيلِ الْهُدَى بِمَنَاهِجٍ وَ دَوَاعٍ أَسَّسَ لِلْعِبَادِ أَسَاسَهَا وَ مَنَارٍ رَفَعَ لَهُمْ أَعْلَامَهَا كَيْلًا يَضِلُّوا مِنْ بَعْدِهِ وَ كَانَ بِهِمْ رَعُوفًا رَحِيمًا

Rasool-Allah^{-saww} delivered what He^{-azwj} had been Sent with, and expounded openly with whatever he^{-saww} had been Commanded with, and fulfilled whatever he^{-saww} was carrying from the burden of the Prophet-hood, and observed patience for his^{-saww} Lord^{-azwj}, and struggled in His^{-azwj} Way, and advised to his^{-saww} community and called them to the salvation, and urged them upon the Remembrance (Zikr), and pointed them upon the way of the Guidance by manifestos and prepared grounds of foundations for the servants, and raised beacons for them as their signs, perhaps they might not stray from after him^{-saww}, and he^{-saww} was kind and merciful with them”.⁸³

81- كا، الكافي ابن محبوب عن عبد الله بن سينان عن أبي عبد الله ع قال سمعته يقول اللهم صل على محمد صفيك و خليلك و نبيك المدير لأمرك

‘Al-Kafi’ - Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘O Allah^{-azwj}! Send Salawat upon Muhammad^{-saww} Your^{-azwj} elite, and Your^{-azwj} friend, and You^{-azwj} confidant, the manager of Your^{-azwj} affairs’”.⁸⁴

82- ماء، الأمايلي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن علي بن جيس عن عباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى عن الحسين بن أبي غندر عن المفضل عن أبي عبد الله ع قال: ما بعث الله نبياً أكرم من محمد ص و لا خلق الله قبله أحداً و لا أنذر الله خلقه بأحد من خلقه قبل محمد فذلك قوله تعالى هذا نذير من النذير الأولى و قال إنما أنت منذر و لكل قوم هاد فلم يكن قبله مطاع في الخلق و لا يكون بعده إلى أن تقوم الساعة في كل قرن إلى أن يرث الله الأرض و من عليها

⁸³ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 80

⁸⁴ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 81

‘Al Amaali’ of the sheykh Al Tusi - Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ali Bin Jaysh, from Al-Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, from Al-Husayn Bin Abu Gandar, from Al Mufazzal,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} did not Send any Prophet^{-as} more honourable than Muhammad^{-saww}, nor did Allah^{-azwj} Create any creature before him^{-saww} nor did Allah^{-azwj} Warn His^{-azwj} creatures with anyone from His^{-azwj} creatures before Muhammad^{-saww}, so that is His^{-azwj} Word: **This one is a Warner from the former Warners [53:56]**; and said: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. There did not happen to be anyone obeyed among the creatures, nor will there happen to be anyone after him^{-saww} up to the establishment of the Hour in every generation up to (the time) Allah^{-azwj} will Make inherit the earth and the ones upon it”.⁸⁵

Notes –

رَوَاهُ الصَّفَّارُ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ مَعْمَرٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأَوَّلِ قَالَ يَعْنِي بِهِ مُحَمَّدًا حَيْثُ دَعَاهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ فِي الذَّرِّ الْأَوَّلِ

It is reported by Al Saffar, by his chain to Ali Bin Ma'mar, from his father who said, ‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Blessed and Exalted: **This one is a Warner from the former Warners [53:56]**. He^{-asws} said: ‘It means by it Muhammad^{-saww} whereby he^{-saww} called them to the acknowledgement of Allah^{-azwj} in the realm of the particles’.

83- كَأ، الكافي العِدَّة عَنْ سَهْلٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَزْجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ وَ كَانَ ذَلِكَ مِنَ الدِّينِ وَ لَوْ أَنَّ كَافِرًا أَوْ مُنَافِقًا أَهْدَى إِلَيَّ وَسْقًا مَا قَبِلْتُ وَ كَانَ ذَلِكَ مِنَ الدِّينِ أَبِي اللَّهِ تَعَالَى لِي زَيْدَ الْمُشْرِكِينَ وَ الْمُنَافِقِينَ وَ طَعَامُهُمْ

‘Al-Kafi’ - The number, from Sahl and Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Ibrahim Al Karkhy,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Even if a limb (of an animal) were to be gifted to me^{-saww}, I^{-saww} will accept it, and that was always from the Religion, and even if a Kafir or a hypocrite were to gift to me a ‘Wasdaq’ (sixty Sa’a), I^{-saww} will not accept it, and that was always from the Religion. Allah^{-azwj} Exalted Refused to me^{-saww} the scum of the Polytheists, and the hypocrites, and their food”.⁸⁶

Notes –

رَوَاهُ الصَّدُوقُ فِي الْفَقِيهِ عَنْ ثَوْبَرِ بْنِ أَبِي فَاحْتَةَ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: أَهْدَى كِسْرَى لِلنَّبِيِّ ص فَقَبِلَ مِنْهُ وَ أَهْدَى قَبْصَرٌ لِلنَّبِيِّ ص فَقَبِلَ مِنْهُ وَ أَهْدَتْ لَهُ الْمُلُوكُ فَقَبِلَ مِنْهُمْ

It is reported by Al Sadouq in ‘Al Faqeeh’, from Suweyr Bin Abu Fakhta, from his father, from Ali^{-asws} having said: ‘Chosroe gifted to the Prophet^{-saww}, he^{-saww} accepted from him, and Caesar

⁸⁵ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 82

⁸⁶ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 83

gifted to the Prophet^{-saww}, he^{-saww} accepted from him, the kings gifted to him^{-saww}, he^{-saww} accepted from them.

84- فر، تفسير فرات بن إبراهيم الحسين بن سعيد و أحمد بن الحسن مضعنا عن أبي جعفر محمد بن علي ع قوله تعالى الذي يراك حين تقوم و تقلبك في الساجدين قال يراك حين تقوم بأمره و تقلبك في أصلاب الأنبياء نبي بعد نبي

‘Tafseer Furaat Bin Ibrahim’ - Al-Husayn Bin Saeed, and Ahmad Bin Al-Hassan,

‘From Abu Ja’far Muhammad Bin Ali^{-asws}, the Words of the Exalted: **The One Who Sees you when you stand up (for Salat) [26:218] And your transfer among the Sajdah performers [26:219].** He^{-asws} said: ‘He^{-azwj} Sees you^{-saww} when you^{-saww} stand with His^{-azwj} Command, and Transferred you^{-saww} in the Sulbs of the Prophets^{-as}, Prophet^{-as} after a Prophet^{-as}’.⁸⁷

85- فر، تفسير فرات بن إبراهيم علي بن محمد بن علي بن عمر الزهرري عن عبد الله بن عباس رضي الله عنه قال: قام رسول الله ص فينا خطيباً فقال الحمد لله على آلائه و بلائه عندنا أهل البيت و استعين الله على نكبات الدنيا و موبقات الآخرة و أشهد أن لا إله إلا الله وحده لا شريك له و آتي محمد عبده و رسوله

‘Tafseer Furaat Bin Ibrahim’ - Ali Bin Muhammad Bin Ali Bin Umar Al Zuhry, from Abdullah Bin Abbas who said,

‘Rasool-Allah^{-saww} stood among us to address, so he^{-saww} said: ‘The Praise is for Allah^{-azwj}, His^{-azwj} Signs and His^{-azwj} afflictions with us^{-asws} the People^{-asws} of the Household, and I^{-saww} seek Assistance of Allah^{-azwj} upon the calamities of the world and Punishments of the Hereafter; and I^{-saww} testify that there is no god except Allah^{-azwj} Alone there being no associates for Him^{-azwj}, and I^{-saww} Muhammad^{-saww} am His^{-azwj} servant and His^{-azwj} Rasool^{-saww}’.

أرسلني برساليته إلى جميع خلقه ليهلك من هلك عن بينة و يحيى من حي عن بينة و اصطفاني على جميع العالمين من الأولين و الآخرين أعطاني مفاتيح خزائنه كلها و استودعني سره و أمرني بأمره

He^{-azwj} Sent me^{-saww} with His^{-azwj} Message to the entirety of His^{-azwj} creatures **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42],** and Selected me^{-saww} over the entirety of the worlds, from the former ones and the latter ones. He^{-azwj} Gave me^{-saww} keys of His^{-azwj} treasures, all of them, and Deposited His^{-azwj} secrets into me^{-saww}, and Commanded me^{-saww} with His^{-azwj} Commands.

فكان القائم و أنا الخاتم و لا حول و لا قوة إلا بالله العلي العظيم و اتقوا الله حق تقاته و لا تموتن إلا و أنتم مسلمون و اعلموا أن الله بكل شيء محيط و أن الله بكل شيء عليم

I^{-saww} was ‘Al-Qaim’ (the establisher), and I^{-saww} wasa ‘Al-Khatam’ (the final), and there is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent, **Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102],** and know that Allah^{-azwj} is Encompassing with all things, and that Allah^{-azwj} is Knowing with all things.

⁸⁷ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 84

أَيُّهَا النَّاسُ إِنَّهُ سَيَكُونُ بَعْدِي قَوْمٌ يَكْذِبُونَ عَلَيَّ فَلَا تَقْبَلُوا مِنْهُمْ ذَلِكَ وَ أُمُورٌ يَأْتِي مِنْ بَعْدِي يَزْعُمُ أَهْلُهَا أَنَّمَا عَنِّي وَ مَعَادَ اللَّهِ أَن أَقُولَ عَلَى اللَّهِ إِلَّا حَقًّا
فَمَا أَمَرْتُكُمْ إِلَّا بِمَا أَمَرَنِي بِهِ وَ لَا دَعَوْتُكُمْ إِلَّا إِلَيْهِ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

O you people! There will be coming a people after me^{-saww}, belying upon me^{-saww}, so do not accept that from them, and matters (will come) from after me^{-saww}, its people will claim that these are from me^{-saww}, and Allah^{-azwj} Forbid that I^{-saww} should say upon Allah^{-azwj} except the truth. I^{-saww} am not instructing you all except with what I^{-saww} am Commanded with, nor am I^{-saww} inviting you all except to it, and those who are unjust will soon come to know which overturning they will be overturned with’.

قَالَ فَقَامَ إِلَيْهِ عُبَادَةُ بْنُ الصَّامِتِ فَقَالَ مَتَى ذَلِكَ يَا رَسُولَ اللَّهِ وَ مَنْ هَؤُلَاءِ عَرَفْنَاهُمْ لِنَحْذَرَهُمْ

He (the narrator) said, ‘Abadah Bin Al-Samit stood up to him^{-saww} and said, ‘When will that be, O Rasool-Allah^{-saww}? And who are they? Introduce them so we can be cautious of them’.

فَقَالَ أَقْوَامٌ قَدْ اسْتَعَلُّوا لِلْخِلَافَةِ مِنْ يَوْمِهِمْ هَذَا وَ سَيُظْهِرُونَ لَكُمْ إِذَا بَلَغَتِ النَّفْسُ مَتَى هَاهُنَا وَ أَوْمَأَ بِيَدِهِ إِلَى خَلْقِهِ فَقَالَ لَهُ عُبَادَةُ بْنُ الصَّامِتِ إِذَا كَانَ كَذَلِكَ فَإِلَى مَنْ يَا رَسُولَ اللَّهِ

He^{-saww} said: ‘People who have already prepared themselves for the Caliphate from this day of theirs, and they would be overcoming you when the soul reaches over here’ and he^{-saww} gestured by his^{-saww} hands to his^{-saww} throat’. Abadah Bin Al Saamit said to him^{-saww}, ‘When that happens, then to who (should we go to), O Rasool-Allah^{-saww}?’

قَالَ فَإِذَا كَانَ ذَلِكَ فَعَلَيْكُمْ بِالسَّمْعِ وَ الطَّاعَةِ لِلْسَّابِقِينَ مِنْ عَثَرَتِي فَإِنَّهُمْ يَصُدُّونَكُمْ عَنِ الْبَغْيِ وَ يَهْدُونَكُمْ إِلَى الرُّشْدِ وَ يَدْعُونَكُمْ إِلَى الْحَقِّ فَيُخَيِّبُونَ كِتَابِي وَ سُنَّتِي وَ حَدِيثِي وَ يُؤْمِنُونَ بِالْبِدْعِ وَ يَقْتَمِعُونَ بِالْحَقِّ أَهْلُهَا وَ يَزُولُونَ مَعَ الْحَقِّ حَيْثُ مَا زَالَ

He^{-saww} said: ‘When that happens, then it is upon you with the hearing and the obedience to the foremost ones from my^{-saww} family, for they^{-asws} will block you all from the errors, and guide you all to the rightful guidance and invite you to the truth. They^{-asws} will revive my^{-saww} Book and my^{-saww} Sunnah and my^{-saww} Ahadeeth, and will be killing the innovations, and will be standing by the right of its rightful ones and will be inclining with the truth wherever it inclines.

فَلَنْ يُخَيَّلَ إِلَيَّ أَنْتُمْ تَعْمَلُونَ وَ لَكِنِّي مُحْتَجٌّ عَلَيْكُمْ إِذَا أَنَا أَعْلَمْتُكُمْ ذَلِكَ فَقَدْ أَعْلَمْتُكُمْ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنِي وَ أَهْلَ بَيْتِي مِنْ طِينَةِ لَمْ يَخْلُقْ مِنْهَا أَحَدًا غَيْرَنَا فَكُنَّا أَوَّلَ مَنْ ابْتَدَأَ مِنْ خَلْقِهِ فَلَمَّا خَلَقْنَا فَتَقَى بُنُورُنَا كُلَّ ظُلْمَةٍ وَ أَخْبَا بِنَا كُلَّ طِينَةٍ طَيِّبَةٍ وَ أَمَاتَ بِنَا كُلَّ طِينَةٍ خَبِيثَةٍ

You will never thing you are working to me^{-saww}, but there is a need upon you. When I^{-saww} let you know that, so I^{-saww} have taught you. O you people! Allah^{-azwj} Blessed and Exalted Created me^{-saww} and the People^{-asws} of my^{-saww} Household from a clay He^{-azwj} did not Create anyone else apart from us^{-asws}, who, were the first to commence from His^{-azwj} creation. When He^{-azwj} Created, Split apart all darkness with our^{-asws} Noor, and reviving by us^{-asws} all good clays, and kill by us^{-asws} all wicked clays’.

ثُمَّ قَالَ هَؤُلَاءِ خِيَارُ خَلْقِي وَ حَلَّةُ عَرْشِي وَ خِرَانُ عِلْمِي وَ سَادَةُ أَهْلِ السَّمَاءِ وَ الْأَرْضِ هَؤُلَاءِ الْأَبْرَارُ الْمُهْتَدُونَ الْمُهْتَدَى بِهِمْ مَنْ جَاءَنِي بِطَاعَتِهِمْ وَ
وَلَا يَتَّبِعُهُمْ أَوْلَجْتُهُ جَنَّتِي وَ كَرَامَتِي وَ مَنْ جَاءَنِي بِعَدَاوَتِهِمْ وَ الْبَرَاءَةِ مِنْهُمْ أَوْلَجْتُهُ نَارِي وَ صَاعَقْتُ عَلَيْهِ عَذَابِي وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ

Then He^{-azwj} Said: "They^{-asws} are the best of My^{-azwj} creatures, and bearers of My^{-azwj} Thrones, and treasurers of My^{-azwj} Knowledge, and chiefs of the inhabitants of the skies and the earth. They^{-asws} are the righteous, the rightly guided. The ones rightly guided by them^{-asws} would come to Me^{-azwj} with their^{-asws} obedience and their^{-asws} Wilayah or will Obligated My^{-azwj} Paradise and My^{-azwj} Prestige, and one who come to Me^{-azwj} with their^{-asws} enmity and the disavowing from them^{-asws} will Obligate My^{-azwj} Fire, and My^{-azwj} Punishment will be multiplied upon him, and that is the Recompense of the unjust ones!"

ثُمَّ قَالَ نَحْنُ أَهْلُ الْإِيمَانِ بِاللَّهِ مَلَائِكُهُ وَ تَمَامُهُ حَقًّا وَ بِنَا سَدَدِ الْأَعْمَالِ الصَّالِحَةِ وَ نَحْنُ وَصِيَّةُ اللَّهِ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ إِنَّ مِنَّا الرَّقِيبَ عَلَى خَلْقِ اللَّهِ
وَ نَحْنُ قَسَمُ اللَّهِ أَقْسَمَ بِنَا حَيْثُ يَقُولُ اللَّهُ تَعَالَى اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Then he^{-saww} said: 'We^{-asws} are the people of Eman with Allah^{-azwj}, its foundations and its complete, truly, truly; and by us^{-asws} the righteous deeds are guided, and we^{-asws} are the elites of Allah^{-azwj} among the former ones and the latter ones, and from us^{-asws} is the watchman over the creatures of Allah^{-azwj}; and we^{-asws} are the swear of Allah^{-azwj}, He^{-azwj} Swore by us^{-asws}. Allah^{-azwj} the Exalted is Saying: **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].**

أَيُّهَا النَّاسُ إِنَّا أَهْلُ الْبَيْتِ عَصَمَنَا اللَّهُ مِنْ أَنْ نَكُونَ مَفْتُونِينَ أَوْ فَاتِنِينَ أَوْ مُفْتَنِينَ أَوْ كَذَّابِينَ أَوْ كَاذِبِينَ أَوْ سَاحِرِينَ أَوْ عَافِيِينَ أَوْ خَائِنِينَ أَوْ زَاجِرِينَ أَوْ
مُبْتَدِعِينَ أَوْ مُزْتَابِينَ أَوْ صَادِقِينَ عَنِ الْحَقِّ مُنَافِقِينَ فَمَنْ كَانَ فِيهِ شَيْءٌ مِنْ هَذِهِ الْحِصَالِ فَلَيْسَ مِنَّا وَ لَا نَحْنُ مِنْهُ وَ اللَّهُ مِنْهُ بَرِيءٌ وَ نَحْنُ مِنْهُ بَرَاءٌ وَ مَنْ
بَرِيَ اللَّهُ مِنْهُ أَدْخَلَهُ جَهَنَّمَ وَ بَقِيَ الْمِهَادُ

O you people! We^{-asws} the People^{-asws} of the Household, Allah^{-azwj} Protected us^{-asws} from becoming tempted, or tempt others or stray into temptation, or liars, or soothsayers, or magicians, or averse, or betrayers, or rebukers, or innovators, or doubters, or hinderers from the truth, hypocrites. So, the one in who is something from these characteristics, he isn't from us^{-asws}, nor are we^{-asws} from him, and Allah^{-azwj} is Disavowed from him and we^{-asws} are disavowed from him; and the one from Allah^{-azwj} is Disavowed, He^{-azwj} will Enter him into Hell, and it is the evil place.

وَ إِنَّا أَهْلُ الْبَيْتِ طَهَّرَنَا اللَّهُ مِنْ كُلِّ نَجَسٍ فَنَحْنُ الصَّادِقُونَ إِذَا نَطَقُوا وَ الْعَالِمُونَ إِذَا سُئِلُوا وَ الْحَافِظُونَ لِمَا اسْتَوْدَعُوا جَمَعَ اللَّهُ لَنَا عَشْرَ خِصَالٍ لَمْ يَجْتَمِعْنَ
لِأَحَدٍ قَبْلَنَا وَ لَا يَكُونُ لِأَحَدٍ غَيْرِنَا الْعِلْمُ وَ الْحِلْمُ وَ الْحُكْمُ وَ اللَّبُّ وَ النَّبُوَّةُ وَ الشَّجَاعَةُ وَ الصِّدْقُ وَ الصَّبْرُ وَ الطَّهَارَةُ وَ الْعِفَافُ

And we^{-asws}, the People^{-asws} of the Household, Allah^{-azwj} Cleansed us^{-asws} from all uncleanness. We^{-asws} are the truthful whenever we^{-asws} speak, and the knowledgeable when we^{-asws} are questioned, and the preservers when entrusted. Allah^{-azwj} Gathered ten qualities for us^{-asws} He^{-azwj} had not Gathered for anyone before us^{-asws}, not will these happen to be for anyone apart from us – the knowledge, and the forbearance, and the wisdom, and the pure intellect, and the Prophecy, and the bravery, and the truthfulness, and the patience, and the cleanliness, and the chastity.

فَنَحْنُ كَلِمَةُ التَّقْوَى وَ سَبِيلُ الْهُدَى وَ الْمَثَلُ الْأَعْلَى وَ الْحُجَّةُ الْعُظْمَى وَ الْعُرْوَةُ الْوُثْقَى فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرِفُونَ

Thus, we^{-asws} are **the Word of piety [48:26]**, and the way of guidance, and **the Exalted Example [16:60]**, and the magnificent Proof, and **the most trustworthy handhold [2:256]**. What is there after the truth except for the straying? Where are you heading?”⁸⁸

86- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ فَضَالٍ عَنْ مَرْوَانَ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ: كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ بَيَّ فَقَالَ لَهُ رَجُلٌ مَا تَقُولُ فِي التَّوَاتُلِ فَقَالَ فَرِيضَةٌ

‘Tahzeeb Al Ahkaam’ - Muhammad Bin Ahmad Bin Yahya, from Al-Hassan Bin Ali Bin Abdullah, from Ibn Fazal, from Marwan, from Amar Al Sabaty who said,

‘We were seated in the presence of Abu Abdullah^{-asws} at Mina and a man said to him^{-asws}, ‘What are you^{-asws} saying regarding the Optional (Salats)?’ He^{-asws} said: ‘An Obligation’.

قَالَ فَفَرَعْنَا وَ فَرَعَ الرَّجُلُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّمَا أَغْنِي صَلَاةَ اللَّيْلِ عَلَى رَسُولِ اللَّهِ صَ إِنَّ اللَّهَ يَقُولُ وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ

He (the narrator) said, ‘We were alarmed, and the man was alarmed. Abu Abdullah^{-asws} said: ‘But rather, I^{-asws} mean the night Salat upon Rasool-Allah^{-saww}. Allah^{-azwj} is Saying: **And from the night, so keep vigil by it, an optional (Salat) of yours, [17:79]**’.⁸⁹

87- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ اللَّهَ كَلَّفَ رَسُولَ اللَّهِ مَا لَمْ يُكَلِّفْ أَحَدًا مِنْ خَلْقِهِ كَلْفَهُ أَنْ يَخْرُجَ عَلَى النَّاسِ كُلِّهِمْ وَحْدَهُ يَنْفِسُهُ إِنْ لَمْ يَجِدْ فِتَّةً تُقَاتِلُ مَعَهُ وَ لَمْ يُكَلِّفْ هَذَا أَحَدًا مِنْ خَلْقِهِ قَبْلَهُ وَ لَا بَعْدَهُ

‘Al-Kafi’ - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from ali Bin Hadeed, from Marazam,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Encumbered Rasool-Allah^{-azwj} what He^{-azwj} did not Encumber anyone from His^{-azwj} creatures. He^{-azwj} Encumbered him^{-saww} that he^{-saww} should go out to the people, all of them, alone, by himself^{-saww} if he^{-saww} cannot find a group to fight alongside him^{-saww}, and He^{-azwj} did not Encumber this upon anyone from His^{-azwj} creatures nor after him^{-saww}.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ ثُمَّ قَالَ وَ جَعَلَ اللَّهُ لَهُ أَنْ يَأْخُذَ لَهُ مَا أَخَذَ لِنَفْسِهِ فَقَالَ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَثْنَاهَا وَ جُعِلَتِ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ صَ بِعَشْرِ حَسَنَاتٍ

Then he^{-asws} recited this Verse: **So fight in the Way of Allah; it is not encumbered except on yourself [4:84]**. Then he^{-asws} said: ‘And Allah^{-azwj} Made it such that he^{-saww} should take for Him^{-azwj} what he^{-saww} takes for himself^{-saww}. Allah^{-azwj} Said: **Whoever brings a good deed, he shall have ten like it [6:160]**, and Made the Salawat upon the Rasool Allah^{-saww} by ten (times the) Rewards’.⁹⁰

⁸⁸ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 85

⁸⁹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 86

⁹⁰ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 87

88- ختص، الإختصاص عَنْ عَلِيِّ بْنِ سُؤَيْدٍ السَّائِي عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: مَا خَلَقَ اللَّهُ خُلُقًا أَفْضَلَ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ لَا خَلَقَ خُلُقًا بَعْدَ مُحَمَّدٍ أَفْضَلَ مِنْ عَلِيٍّ ع

‘Al Ikhtisas’ - From Ali Bin Suweyd Al Saie,

‘From Abu Al-Hassan^{-asws} the 1st having said: ‘Allah^{-azwj} has not Created any creature superior than Muhammad^{-saww}, nor Created any creature after Muhammad^{-saww} superior than Ali^{-asws}’⁹¹.

89- ختص، الإختصاص عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا قَالَ يُجْلِسُهُ عَلَى الْعَرْشِ

‘Al Ikhtisas’ - From Jaber Bin Yazeed,

‘From Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **perhaps your Lord will Raise you to a Praiseworthy position [17:79]**. He^{-asws} said: ‘Sit him^{-saww} upon the Throne’⁹².

90- نَحْج، نَحْجِ الْبَلَاغَةَ اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ الْخَاتِمَ لِمَا سَبَقَ وَ الْفَاتِحَ لِمَا انْغَلَقَ وَ الْمُعْلِنَ الْحَقِّ بِالْحَقِّ وَ الدَّافِعَ جَيْشَاتِ الْأَبَاطِيلِ وَ الدَّامِغَ صَوْلَاتِ الْأَصَالِيلِ

Nahj (Al-Balagah) – ‘Send the noblest of Your^{-azwj} Salawat and the best of Your^{-azwj} Blessings upon Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, the last of the ones who preceded, and the opener of what had been locked, and the notified of the truth with the truth, and the repeller of the armies of falsehood, and the crusher of the onslaughts of the straying ones.

كَمَا جُمِلَ فَاضْطَلَعَ قَائِمًا بِأَمْرِكَ مُسْتَوْفِرًا فِي مَرْضَاتِكَ غَيْرَ نَاكِيلٍ عَنْ قُدَمٍ وَ لَا وَاهٍ فِي عَزْمٍ وَاعِيًا لَوَحْيِكَ حَافِظًا عَلَى عَهْدِكَ مَاضِيًا عَلَى نَقَاذِ أَمْرِكَ حَتَّى أَوْزَى قَبَسَ الْقَائِسِ وَ أَضَاءَ الطَّرِيقَ لِلْحَابِطِ

Just as he^{-saww} had borne, he^{-saww} stood with Your^{-azwj} Commands, advancing in Your^{-azwj} Pleasure, without weakening from the steps, retaining Your^{-azwj} Revelation, preserving Your^{-azwj} Testament, continuing upon the implementation of Your^{-azwj} Commands, until unto he^{-saww} attainer attained, and the paths were illumination for the groper (in the dark).

وَ هُدِيَتْ بِهِ الْقُلُوبُ بَعْدَ خَوْضَاتِ الْفِتَنِ وَ الْإِثْمِ وَ أَقَامَ مُوَضِّحَاتِ الْأَعْلَامِ وَ نَبَرَاتِ الْأَحْكَامِ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَ خَازِنُ عِلْمِكَ الْمَخْزُونُ وَ شَهِيدُكَ يَوْمَ الدِّينِ وَ بَعِيْثُكَ بِالْحَقِّ وَ رَسُولُكَ إِلَى الْخَلْقِ

And the hearts were guided by him^{-saww} after the immersion in the Fitna and the sins, and he^{-saww} established the clear signs and the radiant rulings. He^{-saww} is Your^{-azwj} trustworthy trustee, and treasurer of Your^{-azwj} Treasured Knowledge, and Your^{-azwj} Witness on the Day of Qiyamah, and one You^{-azwj} Sent with the truth and Your^{-azwj} Rasool^{-saww} to the creatures’⁹³.

⁹¹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 88

⁹² Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 89

⁹³ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 90

91- نَحَج، نَحَجِ الْبَلَاغَةَ فَاسْتَوْدَعَهُمْ فِي أَفْضَلِ مُسْتَوْدَعٍ وَ أَفْرَهُمْ فِي خَيْرِ مُسْتَقَرٍّ تَنَاسَخَتْهُمْ كَرَامُ الْأَصْلَابِ إِلَى مُطَهَّرَاتِ الْأَرْحَامِ كُلَّمَا مَضَى سَلَفٌ قَامَ مِنْهُمْ بِدِينِ اللَّهِ خَلْفٌ حَتَّى أَفْضَتْ كَرَامَةُ اللَّهِ سُبْحَانَهُ إِلَى مُحَمَّدٍ ص

Nahj (Al-Balagah): 'He^{-azwj} Deposited them^{-asws} in the superior of depositories, and Settled them in the best of the settlements, and into the honourable lineages to the clean wombs. Every time an ancestor passed away, a replacement from them^{-as} stood with the Religion of Allah^{-azwj} until the Honour of Allah^{-azwj} the Glorious led to Muhammad^{-saww}.

فَأَخْرَجَهُ مِنْ أَفْضَلِ الْمَعَادِنِ مُنْبِتًا وَ أَعَزَّ الْأَرْوَاحَ مَغْرَسًا مِنَ الشَّجَرَةِ الَّتِي صَدَعَ مِنْهَا أَنْبِيَاءُهُ وَ انْتَجَبَ مِنْهَا أَمَنَاءُهُ عَثَرَتْهُ خَيْرُ الْعِثْرِ وَ أُسْرَتْهُ خَيْرُ الْأُسْرِ وَ شَجَرَتْهُ خَيْرُ الشَّجَرِ نَبَتْ فِي حَرَمٍ وَ بَسَقَتْ فِي كَرَمٍ لَهَا فُرُوعٌ طَوَالٌ وَ ثَمَرٌ لَا يُنَالُ

He^{-azwj} Extracted him^{-saww} from the superior of the original mines, and the most honourable place of planting which the He^{-azwj} Extracted His^{-azwj} Prophets^{-as}, and Selected His^{-azwj} trustees from it. His^{-saww} family is the best of the families, and his^{-saww} kinsmen are the best of the kinsmen, and his^{-saww} lineage is the best of the lineages, growing in the esteem and rising in distinction, having tall branches for it and fruits which cannot be attained.

فَهُوَ إِمَامٌ مِنْ أَتَقَى وَ بَصِيرَةٌ مِنْ اهْتَدَى سِرَاجٌ لَمَعَ ضَوْؤُهُ وَ شِهَابٌ سَطَعَ نُورُهُ وَ زَنْدٌ بَرَقَ لَمْعُهُ سِيرَتُهُ الْقَصْدُ وَ سُنَّتُهُ الرُّشْدُ وَ كَلَامُهُ الْفَصْلُ وَ حُكْمُهُ الْعَدْلُ أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَ هَفَوَةٍ عَنِ الْعَمَلِ وَ غِبَاوَةٍ مِنَ الْأُمَمِ

He^{-saww} is the leader of the ones who fear, and an insight of the ones who seek guidance. A lamp for the ones seeking his^{-saww} illumination, and a meteor the light of which spreads out, and a flint whose spark is bright. His^{-saww} way is the moderation, and his^{-saww} Sunnah is the rightful guidance, and his^{-saww} speech is the decisive, and his^{-saww} ruling is the justice. He^{-saww} is Sent upon an interval from the Rasool^{-as}, and erroneous deeds, and ignorance from the communities".⁹⁴

92- نَحَج، نَحَجِ الْبَلَاغَةَ مُسْتَقَرُّهُ خَيْرُ مُسْتَقَرٍّ وَ مُنْبِتُهُ أَشْرَفُ مُنْبِتٍ فِي مَعَادِنِ الْكَرَامَةِ وَ تَمَاهِدِ السَّلَامَةِ قَدْ صُرِفَتْ نَحْوُهُ أَفِيدَةُ الْأَبْرَارِ وَ تُنْبِتُ إِلَيْهِ أَرْزَمَةُ الْأَنْبِصَارِ دَفَنَ بِهِ الضَّعَائِنَ وَ أَطْفَأَ بِهِ النَّوَائِرَ أَلْفَ بِهِ إِخْوَانًا وَ فَرَّقَ بِهِ أَفْرَانًا أَعَزَّ بِهِ الدَّلَّةَ وَ أَدَلَّ بِهِ الْعِزَّةَ كَلَامُهُ بَيَانٌ وَ صَمْتُهُ لِسَانٌ

Nahj (Al-Balagah): 'His^{-saww} settlement is the best of the settling places, and his^{-saww} origin is the noblest of the origins, in the mines of prestige, and the cradles of security. The hearts of the righteous have been turned towards him^{-saww}, and the reins of the sights are fixed towards him^{-saww}. The rancour has been buried by him^{-saww}, and flames of revolt have been extinguished by him^{-saww}, the brethren were affectionate through him^{-saww} and generation were separated by him^{-saww}, the humiliated were honoured by him^{-saww}, and the honourable were humiliated by him^{-saww}. His^{-saww} speech is clear and his^{-saww} silence is (an explanatory) tongue".⁹⁵

93- نَحَج، نَحَجِ الْبَلَاغَةَ حَتَّى أُورَى قَبْسًا لِقَابِسٍ وَ أَنَارَ عِلْمًا لِحَابِسٍ فَهُوَ أَمِينُكَ وَ شَهِيدُكَ يَوْمَ الدِّينِ وَ بَعِيثُكَ نِعْمَةً وَ رَسُولُكَ بِالْحَقِّ رَحْمَةً

⁹⁴ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 91

⁹⁵ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 92

Nahj (Al-Balaghah): 'Until he^{-saww} covered the light for the attainer, and radiated knowledge for an impeder, for he^{-saww} is Your^{-azwj} Trustee and Your^{-azwj} Witness on the Day of Qiyamah, and Your^{-azwj} one Sent as a favour, and Your^{-azwj} Rasool^{-saww} with the truth as a Mercy.

اللَّهُمَّ أَقْسِمُ لَكَ مَقْسَمًا مِنْ عَذْلِكَ وَ اجْزِهِ مُضَاعَفَاتِ الْحَيْرِ مِنْ فَضْلِكَ اللَّهُمَّ أَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ وَ أَكْرِمِ لَدَيْكَ نُزْلَهُ وَ شَرِّفْ عِنْدَكَ مَنَزْلَهُ وَ آتِهِ
الْوَسِيلَةَ وَ أَعْطِهِ السَّنَاءَ وَ الْفَضِيلَةَ وَ احْشُرْنَا فِي زُمْرَتِهِ غَيْرَ خَزَايَا وَ لَا تَادِمِينَ وَ لَا نَاكِيبِينَ وَ لَا نَاكِثِينَ وَ لَا ضَالِّينَ وَ لَا مُفْتُونِينَ

O Allah^{-azwj}! Apportion for him^{-saww} an portion from Your^{-azwj} Justice, and Recompense him^{-saww} a multiple of the goodness from Your^{-azwj} Grace. O Allah^{-azwj}! Heighten upon the constructed buildings, his^{-saww} construction, and honour him^{-saww} when he^{-saww} comes, and Ennoble his^{-saww} status in Your^{-azwj} Presence, and Give him^{-saww} the means, and Give him^{-saww} the glory and the merits, and Gather us among his^{-saww} party, without disgrace nor being regretful, nor deviating, nor breaking pledges, nor straying, nor being tempted".⁹⁶

94- نَحْجُ، نَحْجُ الْبَلَاغَةُ احْتَارَهُ مِنْ شَجَرَةِ الْأَنْبِيَاءِ وَ مَشْكَاتِ الصِّيَاءِ وَ دُؤَابَةِ الْعَلْيَاءِ وَ سُرَّةِ الْبَطْحَاءِ وَ مَصَابِيحِ الظُّلُمَةِ وَ يَتَابِيعِ الْحِكْمَةِ

Nahj (Al-Balaghah): 'He^{-azwj} Chose him^{-saww} from the lineage tree of the Prophets^{-as}, and the flames of illumination, and the lofty foreheads, and the best part of Al-Bat'ha, and lamps in the darkness, and springs of wisdom".⁹⁷

95- نَحْجُ، نَحْجُ الْبَلَاغَةُ وَأَشْهَدُ أَنَّ مُحَمَّدًا نَجِيبُ اللَّهِ وَ سَفِيرُ وَحْيِهِ وَ رَسُولُ رَحْمَتِهِ

Nahj (Al-Balaghah): 'And I^{-asws} testify that Muhammad^{-saww} is elite of Allah^{-azwj}, and ambassador of His^{-azwj} Revelation, and Rasool^{-saww} of His^{-azwj} Mercy".⁹⁸

96- نَحْجُ، نَحْجُ الْبَلَاغَةُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ سَيِّدُ عِبَادِهِ كُلَّمَا نَسَخَ اللَّهُ الْخَلْقَ فَرَّقْتَيْنِ جَعَلَهُ فِي خَيْرِهِمَا لَمْ يُسْهِمَ فِيهِ عَاهِرٌ وَ لَا ضَرَبَ فِيهِ فَاجِرٌ

Nahj (Al-Balaghah): 'And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and chief of His^{-azwj} servants. Every time Allah^{-azwj} Divided the creatures into two segments, Made him^{-saww} to be in the better of the two. Neither did any evil-doer shared in it nor did an immoral associated in it".⁹⁹

Notes –

رُوي عَنْهُ ص أَنَّهُ قَالَ: ثَلَاثٌ حُبِّبَ عَلَيٍّ وَ لَمْ يُكْتَبْ عَلَيْكُمُ السَّوَاكُ وَ الْوُثْرُ وَ الْأُضْحِيَّةُ

It is reported from him^{-saww}, he^{-saww} said: 'Three have been Prescribed unto me^{-saww} and have not been Prescribed unto you all – Brushing the teeth, and the Witr (Salat), and the (sacrificial) offering'.

⁹⁶ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 93

⁹⁷ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 94

⁹⁸ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 95

⁹⁹ Bihar Al-Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 96

و فِي حَدِيثٍ آخَرَ كُتِبَ عَلَى الْوُتْرِ وَ لَمْ يُكْتَبْ عَلَيْكُمْ وَ كُتِبَ عَلَى الْأُصْحِيَّةِ وَ لَمْ تُكْتَبْ عَلَيْكُمْ

And in another Hadeeth – ‘Prescribed upon me^{-saww} is the Witr Salat and is not Prescribed upon you all, and Prescribed upon me^{-saww} is the toothbrush and is no Prescribed upon you all, and Prescribed upon me^{-saww} is the (sacrificial) offering and is not Prescribed upon you all’.

أَنَّ الْعَامَّةَ رَوَوْا حَدِيثًا عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى قَالَ ثَلَاثَ عَلَيَّ فَرِيضَةٌ وَ لَكُمْ سَنَةُ الْوُتْرِ وَ السَّوَاكُ وَ قِيَامُ اللَّيْلِ

The general Muslims have reported a Hadeeth from Ayesha, ‘The Prophet^{-saww} said: ‘Three are obligatory upon me^{-saww} and are a Sunnah for you all – Al Witr (Salat), and the toothbrush, and standing at night (for Salat)’.

قَوْلُهُ صَلَّى مِنْ مَاتَ وَ خَلْفَ مَالًا فَلَوْرَثَتُهُ وَ مِنْ مَاتَ وَ خَلْفَ دِينًا أَوْ كَلَا فَعَلِي

His^{-saww} words: ‘One who dies and leave wealth behind, it is for his inheritors, and one who dies and leaves debts behind or dependants, it is upon me^{-saww}!’

وَ رُوِيَ أَنَّ النَّبِيَّ صَلَّى كَانَ يُطَالِبُ بِأُمُورٍ لَا يَمْلِكُهَا وَ كَانَ نِسَاؤُهُ يُكْثِرُونَ مُطَالَبَتَهُ حَتَّى قَالَ عُمَرُ كُنَّا مَعَاشِرَ الْمُهَاجِرِينَ مُتَسَلِّطِينَ عَلَى نِسَائِنَا بِمَكَّةَ وَ كَانَتْ نِسَاءُ الْأَنْصَارِ مُتَسَلِّطَاتٍ عَلَى الْأَزْوَاجِ فَاخْتَلَطَ نِسَاؤُنَا فِيهِنَّ فَتَخَلَّفْنَ بِأَخْلَاقِهِنَّ وَ كَلِمَتُنَّ امْرَأَتِي يَوْمًا فَرَاغَتْنِي فَرَفَعْتُ يَدِي لِأَضْرِبَهَا وَ قُلْتُ أَ تُرَاجِعِينِي يَا لَكَعَاءُ

And it is reported – ‘The Prophet^{-saww} used to be asked for matters he^{-saww} did not possess, and his^{-saww} wives would frequently ask him^{-saww} (for such) to the extent that Umar said, ‘Community of Emigrants! We were prevailing upon our women at Makkah, and women of the Helpers were prevailing upon the husbands. Our women mingled among them, so they adopted their mannerisms, and one day my wife answered back to me so I raised my hand to strike her and said, ‘You are answering me back O despicable woman?’

فَقَالَتْ إِنَّ نِسَاءَ رَسُولِ اللَّهِ صَلَّى يُرَاجِعْنَهُ وَ هُوَ خَيْرٌ مِنْكَ فَقُلْتُ خَابَتْ حُفْصَةُ وَ خَسِرَتْ

She said, ‘The wives of Rasool-Allah^{-saww} used to answer him^{-saww} back, and he is better than you!’ I said, ‘Hafsa has been disappointed (failed) and has incurred a loss!’

ثُمَّ أَتَيْتُ حُفْصَةَ وَ سَأَلْتُهَا فَقَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى قَدْ يَظَلُّ عَلَى بَعْضِ نِسَائِهِ طَوْلَ نَهَارِهِ غَضَبًا فَقُلْتُ لَا تَعْتَرِجِي بِابْنَةِ أَبِي قُحَافَةَ فَإِنَّهَا حَبِيبَةُ رَسُولِ اللَّهِ صَلَّى ص يَحْمِلُ مِنْهَا مَا لَا يَحْمِلُ مِنْكَ

Then I came to Hafsa and asked her. She said, ‘Rasool-Allah^{-saww} had been angry upon one of his^{-saww} wives for the whole day’. I said, ‘Do not be deceived by the daughter of Abu Qohafa, for she is a beloved of Rasool-Allah^{-saww}. He^{-saww} endures from her what he^{-saww} does not endure from you!’

وَ قَالَ عُمَرُ كُنْتُ قَدْ نَاوَيْتُ رَجُلًا مِنَ الْأَنْصَارِ حُضُورَ مَجْلِسِ رَسُولِ اللَّهِ صَلَّى لِئُخْرِجَ كُلُّ وَاحِدٍ مِنَّا صَاحِبَهُ فِيمَا يَجْرِي فَقَرَعَ الْأَنْصَارِيُّ بَابَ الدَّارِ يَوْمًا فَقُلْتُ أ جَاءَنَا عَسَاءٌ وَ كَانَ قَدْ أَخْبَرَنَا بِأَنَّ عَسَاءً تَنَعَّلَ خُبُوهَا لِنَعْرِضَ لَهَا

And Umar said, 'I had delegated (responsibility) to a man from the Helpers to attend the gatherings of Rasool-Allah^{-saww} (in turns) so each one of us could inform his companion regarding what had transpired. The Helper knocked the door of the house one day. I said, 'Have (the tribe) of Gassan come to us?' – and he^{-saww} had informed us that Gassan have prepared their cavalry in order to raid us.

فَقَالَ أَمَرَ أَفْطَعُ مِنْ ذَلِكَ طَلَّقَ رَسُولُ اللَّهِ صَ جَمِيعَ نِسَائِهِ

He said, 'A matter more terrible than that. Rasool-Allah^{-saww} has divorced all of his^{-saww} wives!'

فَخَرَجْتُ مِنَ الْبَيْتِ وَرَأَيْتُ أَصْحَابَ رَسُولِ اللَّهِ صَ يَبْكُونَ حَوْلَهُ وَهُوَ جَالِسٌ وَكَانَ أَنَسُ عَلَى الْبَيْتِ فَقُلْتُ اسْتَأْذِنُ لِي

I went out from the house and saw companions of Rasool-Allah^{-saww} crying around him^{-saww}, and he^{-saww} was seated, and Anas (Usama) was at the house. I said, 'Seek permission for me!'

فَلَمْ يُجِبْ فَأَنْصَرَفْتُ فَتَنَازَعَنِي نَفْسِي وَعَاوَدْتُ فَلَمْ يُجِبْ حَتَّى فَعَلْتُ ذَلِكَ ثَلَاثًا فَسَمِعَ رَسُولُ اللَّهِ صَ صَوْتِي فَأَذِنَ فَدَخَلْتُ فَرَأَيْتُهُ نَائِمًا عَلَى حَصِيرٍ مِنَ اللَّيْفِ فَاسْتَوَى وَاتَّرَ اللَّيْفُ فِي جَنْبِهِ فَقُلْتُ إِنَّ قَيْصَرَ وَكِسْرَى يَفْرُشَانِ اللَّيْبَاجَ وَ الْحَرِيرَ

He did not respond to me, so I left. My soul disputed with me and I returned, but he did not respond to me, until I had done that thrice. Rasool-Allah^{-saww} heard my voice, so he^{-saww} permitted. I entered and saw him^{-saww} lying down upon a straw mat of palm fibre, and the marks of the fibre were in his^{-saww} side. I said, 'Caesar and Chosroe are furnishing brocade and silk beneath them!'

فَقَالَ أَيْ شَيْءٍ أَنْتَ يَا عُمَرُ أَمَا عَلِمْتَ أَنَّهَا لَهُمْ فِي الدُّنْيَا وَ لَنَا فِي الْآخِرَةِ

He^{-saww} said: 'Are you in doubt O Umar? Don't you know that it is for them in the world and for us in the Hereafter?'

ثُمَّ قَصَصْتُ عَلَيْهِ الْقِصَّةَ فَأَبْتَسَمَ لَمَّا سَمِعَ قَوْلِي لِحَفْصَةَ لَا تَغْتَرِي بِابْنَةِ أَبِي قُحَافَةَ ثُمَّ قُلْتُ طَلَّقْتَ نِسَاءَكَ فَقَالَ لَا

Then I narrated the story to him^{-saww}. He^{-saww} smiled when he^{-saww} heard my words to Hafsa, 'Do not be deceived by the daughter of Abu Qohafa!' Then I said, 'Have you^{-saww} divorced your^{-saww} wives?' He^{-saww} said: 'No'.

وَرُوي أَنَّهُ كَانَ آتَى مِنْ نِسَائِهِ شَهْرًا فَمَكَثَ فِي غُرْفَةٍ شَهْرًا فَتَنَزَلَ قَوْلُهُ تَعَالَى يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزَاجِكُمُ الْآيَةَ

And it is reported that he^{-saww} had sworn to abstain from his^{-saww} wives for a month. He^{-saww} remained in his^{-saww} room for a month. The Words of the Exalted: **O Prophet! Say to your wives: ('If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release) [33:28] – the Verse.**

فَبَدَأَ رَسُولُ اللَّهِ صَ بِعَائِشَةَ وَ قَالَ إِنِّي مَلِيقُ إِلَيْكَ أَمْرًا فَلَا تُبَادِرِينِي بِالْجَوَابِ حَتَّى تُؤَامِرِي أَبَوَيْكَ وَ تَلَا الْآيَةَ

Rasool-Allah^{-saww} began with Ayesha and said: 'I^{-saww} am presenting a matter to you, but do not hasten to me^{-saww} with the answer until you consult your parents' – and he^{-saww} recited the Verse.

فَقَالَتْ أُمِّيكَ أُمَامِرُ أَبَوَيَّ احْتَرْتُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ ثُمَّ قَالَتْ لَا تُخْبِرُ أَرْوَاجَكَ بِذَلِكَ وَكَانَتْ تُرِيدُ أَنْ يَخْتَرَنَ فَيَفَارِقَهُنَّ رَسُولُ اللَّهِ ص

She said, 'Should I consult my parents regarding you^{-saww}? I choose Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and the house of the Hereafter!' Then she said, 'Do not inform your^{-saww} wives with that!' – she wanted him^{-saww} to give them the choice, so Rasool-Allah^{-saww} might separate from them.

فَدَارَ ص عَلَى نِسَائِهِ وَكَانَ يُخْبِرُهُنَّ بِمَا جَرَى لِعَائِشَةَ فَاحْتَرَنَ بِأَجْمَعِهِنَّ اللَّهَ وَرَسُولَهُ

He^{-saww} went around to his^{-saww} wives, and he^{-saww} did inform them of what had transpired for Ayesha. They all chose Allah^{-azwj} and His^{-azwj} Rasool-Allah^{-saww}.

قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ لَا حِلَّ لَنَا الصَّدَقَةُ

Rasool-Allah^{-saww} said: 'We, People^{-asws} of the Household, the charity is not Permissible for us!'

رُوي أَنَّهُ ص أَتَى بِقَدْرِ فِيهَا يُقُولُ فَوَجَدَ هَا رِيحاً فَقَرَّبَهَا إِلَى بَعْضِ أَصْحَابِهِ وَ قَالَ لَهُ كُلْ فَإِنِّي أَنَا جِي مِنْ لَا تُنَاجِي

It is reported that he^{-saww} was brought a cooking pot with vegetables in it. He^{-saww} felt a smell for it. He^{-saww} brought it near to one of his^{-saww} companions and said to him: 'Eat, for I^{-saww} shall whipter to the One Whom you do not whisper to!'

رُوي أَنَّهُ ص قَالَ: أَنَا أَكُلُ كَمَا تَأْكُلُ الْعَبِيدُ وَ أَجْلِسُ كَمَا يَجْلِسُ الْعَبِيدُ

It is reported that he^{-saww} said: 'I^{-saww} eat like what the slaves eat, and I^{-saww} sit like what the slaves sit'.

قَالَ ص مَا كَانَ لِنَبِيِّ إِذَا لَبَسَ لَأَمَتَهُ أَنْ يَنْزِعَهَا حَتَّى يَلْقَى الْعَدُوَّ

He^{-saww} said: 'It was not for a Prophet^{-saww}, when he^{-saww} had worn his^{-saww} armour, that he^{-saww} would remove it until he^{-saww} met the enemy'.

قَالَ ص مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ خَائِنَةُ الْأَعْيُنِ

He^{-saww} said: 'It was not for a Prophet^{-as} that there be treachery of the eyes (furtive glance) for him^{-as}'.

و قد صح أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَرَادَ سَفْراً وَرَى بَعْضَهُ

It has been correctly reported that whenever Rasool-Allah^{-saww} intended a journey, he^{-saww} would conceal (the destination) by (indicating) another.

قَوْلُهُ ص زَوْجَاتِي فِي الدُّنْيَا زَوَاجَاتِي فِي الْآخِرَةِ وَالْجَنَّةُ مُحَرَّمَةٌ عَلَى الْكَافِرِينَ

His^{-saww} words: 'My^{-saww} wives in the world are my^{-saww} wives in the Hereafter, and Paradise is Prohibited unto the Kafirs'.

قَوْلُهُ كُلُّ سَبَبٍ وَ نَسَبٍ يَنْقَطِعُ يَوْمَ الْقِيَامَةِ إِلَّا سَبَبِي وَ نَسَبِي

His^{-saww} words: 'Every affiliation and lineage would be severed on the Day of Qiyamah, except my^{-saww} affiliation and my^{-saww} lineage'.

فَقَالَ: إِنِّي لَسْتُ كَأَحَدِكُمْ إِنِّي أَطْلُ عَنْدَ رَبِّي يُطْعِمُنِي وَ يَسْقِيَنِي

He^{-saww} said: 'I^{-saww} am not like one of you! I^{-saww} am always in the Presence of my^{-saww} Lord^{-azwj}. He^{-azwj} Feeds me^{-saww} and quenches me^{-saww}'.

و فِي رَوَايَةٍ إِنِّي أَبَيْتُ عَنْدَ رَبِّي يُطْعِمُنِي وَ يَسْقِيَنِي

And in a report: 'I^{-saww} spend the night in the Presence of my^{-saww} Lord^{-azwj}. He^{-azwj} Feeds me^{-saww} and quenches me^{-saww}'.

وَ رَوَى أَبُو هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: اللَّهُمَّ إِنِّي أَتَّخِذُ عَنْدَكَ عَهْدًا لَنْ تُخْلِفَهُ إِنَّمَا أَنَا بَشَرٌ فَأَيُّ الْمُؤْمِنِينَ آذَيْتُهُ بِتُهْمَةٍ وَ لَعْنَةٍ فَاجْعَلْهَا لَهُ صَلَاةً وَ زَكَاةً وَ قُرْبَةً يَتَقَرَّبُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ

And it is reported by Abu Hureyra (a well-known fabricator) that the Prophet^{-saww} said: 'O Allah^{-azwj}! I^{-saww} have taken a pact with You^{-azwj}! You^{-azwj} will never Break it. But rather, I^{-saww} am a mortal, so whichever of the believers I^{-saww} have hurt with an accusation or curse, so Make it for him a Salat and a Zakat and an offering he can draw near to You^{-azwj} with on the Day of Qiyamah!'

وَ رَوَى الْكُلَيْبِيُّ فِي الْحَسَنِ عَنْ عُمَرَ بْنِ أُذَيْنَةَ فِي حَدِيثٍ طَوِيلٍ إِنَّ النَّبِيَّ ص فَارَقَ الْمُسْتَعِيدَةَ وَ امْرَأَةً أُخْرَى مِنْ كِنْدَةَ قَالَتْ لَمَّا مَاتَ وَلَدُهُ إِبْرَاهِيمَ لَوْ كَانَ نَبِيًّا مَا مَاتَ ابْنُهُ فَتَزَوَّجَتَا بَعْدَهُ بِإِذْنِ الْأَوَّلَيْنِ

And it is reported by Al Kulayni in the good Hadeeth from Umar Bin Uzina in a lengthy Hadeeth: 'The Prophet^{-saww} separated from Al Mustaiza and another woman from Kinda. When his^{-saww} son^{-as} died, she said, 'Had he^{-saww} been a Prophet^{-saww}, his^{-saww} son^{-as} would not have died!' They both got married after him^{-saww} by the permission of the first two (caliphs). (one of the husbands became a leper and the other one became mad)

وَ إِنَّ أَبَا جَعْفَرٍ ع قَالَ مَا هَيَّ اللَّهُ عَزَّ وَ جَلَّ عَنْ شَيْءٍ إِلَّا وَ قَدْ عُصِيَ فِيهِ لَقَدْ نَكَحُوا أَزْوَاجَ رَسُولِ اللَّهِ ص مِنْ بَعْدِهِ وَ ذَكَرَ هَاتَيْنِ الْعَامِرِيَّةَ وَ الْكِنْدِيَّةَ

And Abu Ja'far^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has not Prohibited anything except and He^{-azwj} has been disobeyed regarding it. They married wives of Rasool-Allah^{-saww} from after him^{-saww} – and he^{-asws} mentioned these two women, the Aamiriah and the Kindiya.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع لَوْ سَأَلْتُمْ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَطَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا أَلَحِلُّ لِابْنِهِ لَقَالُوا لَا فَرَسُولُ اللَّهِ أَعْظَمَ حُرْمَةً مِنْ آبَائِهِمْ

Then Abu Ja'far^{asws} said: 'If you were to ask about a man who marries a woman but divorces her before consummation with her, is she Permissible for his son? No! So, Rasool-Allah^{saww} is of mightier sanctity than their fathers are!'

و فِي رَوَايَةٍ أُخْرَى عَنْ زُرَّارَةَ عَنْهُ ع نَحْوُهُ وَ قَالَ فِي حَدِيثِهِ وَ هُمْ يَسْتَجِلُّونَ أَنْ يَتَزَوَّجُوا أُمَّهَاتِهِمْ وَ إِنَّ أَزْوَاجَ النَّبِيِّ ص فِي الْحُرْمَةِ مِثْلُ أُمَّهَاتِهِمْ إِنْ كَانُوا مُؤْمِنِينَ

And in another report from Zurara, from him^{asws}, approximate to it, and he^{asws} said in his^{asws} Hadeeth: 'And they are (not) legalising that they marry their mothers. The wives of the Prophet^{saww}, regarding the sanctity, are like their mothers, if they were believers'.

قوله ص دَخَرْتُ شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي

His^{saww} words: 'I^{saww} have stored my^{saww} intercession for the people of my^{saww} community committing major sins'.

قوله ص نَنَامُ عَيْنَايَ وَ لَا يَنَامُ قَلْبِي

His^{azwj} words: 'My^{saww} eyes sleep and my^{saww} heart does not sleep'.

قال ص سَمُّوا بِاسْمِي وَ لَا تُكْنُوا بِكُنْيَتِي

He^{saww} said: 'Name (your children) with my^{saww} name, and do not teknonym with my^{saww} teknonym'.

وَ يُؤَيِّدُ مَا اخْتَارَهُ رَحِمَهُ اللَّهُ مَا رَوَاهُ الْكُلَيْنِيُّ وَ الشَّيْخُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ النَّبِيَّ ص نَهَى عَنْ أَرْبَعٍ كُنًى عَنْ أَبِي عَيْسَى وَ عَنْ أَبِي الْحَكَمِ وَ عَنْ أَبِي مَالِكٍ وَ عَنْ أَبِي الْقَاسِمِ إِذَا كَانَ الْإِسْمُ مُحَمَّدًا

And it is supported by what he chose what is reported by Al Kulayni and the sheykh, from Ali Bin Ibrahim, from his father, from Al Nowfali, from Al Sakuni, from Abu Abdullah^{asws}: 'The Prophet^{saww} prohibited from four teknonyms – 'Abu Isa', and 'Abu Al Hakam', and 'Abu Malik', and 'Abu Al Qasim', when the name (of the person) is 'Muhammad'.

باب 12 نادر في اللطائف في فضل نبينا ص في الفضائل و المعجزات على الأنبياء ع

CHAPTER 12 – MISCELLANEOUS SUBTLE POINTS REGARDING THE MERITS OF OUR PROPHET^{saww} IN THE MERITS AND THE MIRACLES, GREETINGS BE UPON THE PROPHETS^{as}

1- قب، المناقب لابن شهر آشوب إن كان لآدم ع سُجُودُ الْمَلَائِكَةِ مَرَّةً فَلِمُحَمَّدٍ صَلَوَاتُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ كُلُّ سَاعَةٍ إِلَى يَوْمِ الْقِيَامَةِ

And although the Angels did Sajdah to Adam^{as} once, so to Muhammad^{saww} Allah^{azwj} and the Angels and the people altogether send Salawat all the time up to the Day of Qiyamah.

وَإِنْ كَانَ آدَمُ قَبْلَهُ الْمَلَائِكَةِ فَجَعَلَهُ اللَّهُ إِمَامَ الْأَنْبِيَاءِ لَيْلَةَ الْمِعْرَاجِ فَصَارَ إِمَامَ آدَمَ ع

And although Adam^{-as} was the direction of the Angels, Allah^{-azwj} Made him^{-saww} the prayer leader of the Prophets^{-as} on the night of the Ascension (Mi'raj), so he^{-saww} became leading Adam^{-as}.

وَإِنْ خُلِقَ آدَمُ ع مِنْ طِينٍ فَإِنَّهُ خُلِقَ مِنَ النُّورِ قَوْلُهُ كُنْتُ نَبِيًّا وَ آدَمُ بَيْنَ الْمَاءِ وَ الطِّينِ

And Adam^{-as} is Created from clay, and he^{-saww} is Created from *Noor*. His^{-saww} words: 'I^{-saww} was a Prophet^{-saww} while Adam^{-as} was between the water and the clay'.

وَإِنْ كَانَ آدَمُ أَوَّلَ الْخَلْقِ فَقَدْ صَارَ مُحَمَّدٌ قَبْلَهُ قَوْلُهُ إِنَّ اللَّهَ خَلَقَنِي مِنْ نُورٍ وَ خَلَقَ ذَلِكَ النُّورَ قَبْلَ آدَمَ بِأَلْفِ سَنَةٍ

And although Adam^{-as} was the first creature, so Muhammad^{-saww} had come before him^{-as}. His^{-saww} words: 'Allah^{-azwj} Created me^{-saww} from *Noor* and Created that *Noor* before Adam^{-as} by two thousand years'.

وَإِنْ كَانَ آدَمَ ع أَبُو الْبَشَرِ فَمُحَمَّدٌ ص سَيِّدُ النَّدْرِ قَوْلُهُ ص آدَمُ وَ مَنْ دُونَهُ تَحْتَ لِوَاثِي يَوْمَ الْقِيَامَةِ

And although Adam^{-as} is the father of the mortals, so Muhammad^{-saww} is the chief of the warners. His^{-saww} words: 'Adam^{-as} and the ones besides him^{-as} would be beneath my^{-saww} flag on the Day of Qiyamah'.

وَإِنْ كَانَ آدَمَ ع أَوَّلَ الْأَنْبِيَاءِ فَنُبُوَّةُ مُحَمَّدٍ أَقْدَمُ مِنْهُ قَوْلُهُ كُنْتُ نَبِيًّا وَ آدَمَ ع مَنْحُولٌ فِي طِينَتِهِ

And although Adam^{-as} was the first of the Prophets^{-as}, the Prophet-hood of Muhammad^{-saww} was more ancient than his^{-as}. His^{-saww} words: 'I^{-saww} was a Prophet^{-saww} while Adam^{-as} was being kneaded in his^{-as} clay'.

وَإِنْ عَجَزَتِ الْمَلَائِكَةُ عَنْ آدَمَ ع فَأَعْطِيَ الْقُرْآنَ الَّذِي عَجَزَ عَنْهُ الْأَوَّلُونَ وَ الْآخِرُونَ

And the Angels were unable from Adam^{-as}, he^{-saww} was Given the Quran which the former ones and the latter ones are were unable from.

وَإِنْ قِيلَ لِآدَمَ ع فَتَلَقَى آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ فَقَالَ لَهُ لِيَغْفِرَ لَكَ اللَّهُ

And although He^{-azwj} Said to Adam^{-as}: **Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); [2:37].** He^{-azwj} Said to him^{-saww}: **For Allah to Forgive you [48:2].**

وَإِنْ دَخَلَ آدَمُ فِي الْجَنَّةِ فَقَدْ عُرِجَ بِهِ إِلَى قَابِ قَوْسَيْنِ أَوْ أَدْنَى

And although He^{-azwj} Entered Adam^{-as} into the Paradise, so He^{-azwj} has Ascended to **(at a distance of) two bows or nearer [53:9].**

إِذْ رِيسَ قَوْلُهُ وَ رَفَعْنَاهُ مَكَانًا عَلِيًّا أَيْ السَّمَاءَ وَ لِلنَّبِيِّ وَ رَفَعْنَا لَكَ ذِكْرَكَ

Idrees^{-as} – His^{-azwj} Words: **And We Elevated him to a high place [19:57];** and to the Prophet^{-saww}: **And We Raised your Zikr for you? [94:4].**

وَنَاجَىٰ إِدْرِيسَ عَ رَبِّهِ وَ نَادَىٰ اللَّهُ مُحَمَّدًا فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

And Idrees^{-as} was Whispered to by his^{-as} Lord^{-azwj}, and Allah^{-azwj} Called out to Muhammad^{-saww} **And He Revealed unto His servant what He Revealed [53:10].**

وَ أَطْعَمَ إِدْرِيسَ عَ بَعْدَ وَفَاتِهِ وَ قَدْ أَطْعَمَهُ اللَّهُ فِي خَالِ حَيَاتِهِ قَوْلُهُ صَ إِنِّي لَسْتُ كَأَحَدِكُمْ إِنِّي أَبَيْتُ عِنْدَ رَبِّي وَ يُطْعِمُنِي وَ يَسْقِيَنِي

And He^{-azwj} Fed Idrees^{-as} after his^{-as} expiry, and Allah^{-azwj} Fed him^{-saww} during his^{-saww} lifetime. His^{-saww} words: 'I^{-saww} am not like one of you. I^{-saww} spend the night in the Presence of my^{-saww} Lord^{-azwj} and He^{-azwj} Fed me^{-saww} and Quenched me^{-saww}'.

نُوحٌ عَ جَرَتْ لَهُ السَّفِينَةُ عَلَى الْمَاءِ وَ هِيَ تَجْرِي لِلْكَافِرِ وَ الْمُؤْمِنِ وَ لِمُحَمَّدٍ صَ جَرَى الْحَجَرُ عَلَى الْمَاءِ وَ ذَلِكَ أَنَّهُ كَانَ عَلَى شَفِيرِ غَدِيرٍ وَ وَزَاءِ الْغَدِيرِ تَلٌّ عَظِيمٌ فَقَالَ عِكْرَمَةُ بْنُ أَبِي جَهْلٍ يَا مُحَمَّدُ إِنْ كُنْتَ نَبِيًّا فَادْعُ مِنْ صُحُورِ ذَلِكَ التَّلِّ حَتَّى يَخُوضَ الْمَاءُ فَيَغِيرَ فَدَعَا بِالصَّخْرَةِ فَجَعَلَتْ تَأْتِي عَلَى وَجْهِ الْمَاءِ حَتَّى مَثَلَتْ بَيْنَ يَدَيْهِ فَأَمَرَهَا بِالرُّجُوعِ فَرَجَعَتْ كَمَا جَاءَتْ

Noah^{-as} – The ship flowed for him^{-as} upon the water, and it tends to flow for the Kafir and the Momin; and for Muhammad^{-saww}, rock flowed upon the water, and what was when he^{-saww} was upon and edge of Ghadeer and behind Al-Ghadeer was a large hill. Ikrimah son of Abu Jahl^{-la} said, 'O Muhammad^{-saww}! If you^{-saww} were Prophet^{-as}, then call those rocks of that hill until it wades on the water and crosses over'. He^{-saww} called the rock, and it went on to come upon the surface of the water until it stood in front of him^{-saww}. Then he^{-saww} ordered it with the return, so it returned just as it had come.

وَ أُجِيبَتْ دَعْوَتُهُ عَلَى قَوْمِهِ لَا تَذَرِ عَلَى الْأَرْضِ فَهَطَلَتْ لَهُ السَّمَاءُ بِالْعُقُوبَةِ وَ أُجِيبَتْ لِمُحَمَّدٍ بِالرَّحْمَةِ حَيْثُ قَالَ حَوَالِنَا وَ لَا عَلَيْنَا فَنُوحٌ عَ رَسُولُ الْعُقُوبَةِ وَ مُحَمَّدٌ صَ رَسُولُ الرَّحْمَةِ وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً

And his^{-as} supplication against his^{-as} people: **Do not leave upon the earth [71:26]** was Answered, and the sky fell down with the Punishment (torrent), and it was Answered for Muhammad^{-saww} with the Mercy where he^{-saww} said: 'Around us and not upon us'. Thus, Noah^{-as} is a Rasool^{-as} of the Punishment, and Muhammad^{-saww} is a Rasool^{-saww} of the Mercy, **And We did not Send you except as a mercy [21:107].**

دَعَا نُوحٌ لِنَفْسِهِ وَ لِنَفَرٍ يَسِيرٍ رَبِّ اغْفِرْ لِي وَ لِبَالِدَيْ وَ مُحَمَّدٌ دَعَا لِأُمَّتِهِ مَنْ وُلِدَ مِنْهُمْ وَ مَنْ لَمْ يُولَدْ وَ اغْفِرْ عَنَّا

Noah^{-as} supplicated for himself^{-as} and for a small number: **My Lord! Forgive me and my parents [71:28],** and Muhammad^{-saww} supplicated for his^{-saww} community, the ones from them who were born, and the one had yet to be born: **and Pardon (our sins) for us [2:286].**

وَ قَالَ لَهُ وَ جَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ وَ قَالَ لِمُحَمَّدٍ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ كَانَتْ سَفِينَةُ نُوحٍ عَ سَبَبَ النَّجَاةِ فِي الدُّنْيَا وَ ذُرِّيَّةُ مُحَمَّدٍ صَ سَبَبَ النَّجَاةِ فِي الْآخِرَةِ

And He^{-azwj} Said for him^{-as}: **And We Made his offspring to be the survivors [37:77]**, and Said for Muhammad^{-saww}: **Offspring, one being from the other; [3:34]**. The ship of Noah^{-as} was the cause of salvation in the world, and offspring of Muhammad^{-as} are the cause of the salvation in the Hereafter. His^{-saww} words: 'An example of the People^{-asws} of my^{-saww} Household is like the ship of Noah^{-as} (the Hadeeth)

وَقَالَ نُوحٌ عِزِّي مِنْ أَهْلِي فَقِيلَ لَهُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ وَ مُحَمَّدٌ لَمَّا عَلَنَتْ مِنْ قَوْمِهِ الْمُعَانِدَةُ شَهَرَ عَلَيْهِمْ سَيِّفَ التَّيْمَةِ وَ لَمْ يَنْظُرْ إِلَيْهِمْ بِعَيْنِ الْمِقَّةِ

And Noah^{-as} said: **'Surely, my son is from my family, [11:45]**. He^{-azwj} Said to him^{-as}: **He is not from your family [11:46]**. And when Muhammad^{-saww} was announced to of the enmity from his^{-saww}, he^{-saww} brandished the sword of nemesis upon them and did not look at them with the eye of affection.

قَالَ حَسَنًا

وَ إِنْ كَانَ نُوحٌ نَجًا سَالِمًا
فَإِنَّ النَّبِيَّ نَجًا سَالِمًا
عَلَى الْفُلْكِ بِالْقَوْمِ لَمَّا نَجَا
إِلَى الْغَارِ فِي اللَّيْلِ لَمَّا دَجَا

Hasan said (a poem), 'And although Noah^{-as} was Saved safely upon the ship with the group when he^{-as} was Saved, the Prophet^{-as} was Saved safely to the cave during the night when it darkened'.

هُودٌ عِزَّتْ مِنْ أَعْدَائِهِ بِالرِّيحِ قَوْلُهُ وَ فِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمْ وَ مُحَمَّدٌ نَصَرَهُ اللَّهُ يَوْمَ الْأَخْزَابِ وَ الْخَنْدَقِ بِالرِّيحِ وَ الْمَلَائِكَةِ قَوْلُهُ يُجْنُوذُ لَمْ تَرَوْهَا فَرَادَ اللَّهُ مُحَمَّدًا عَلَى هُودٍ بِثَلَاثَةِ آلَافٍ مَلَكٍ وَ فَضَّلَهُ عَلَى هُودٍ بِأَنَّ رِيحَ عَادٍ رِيحٌ سَخِطٌ وَ رِيحٌ مُحَمَّدٍ صَ رِيحٌ رَحْمَةٍ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ الْآيَةُ

Hud^{-as} was Helped against his^{-as} enemies with the wind. His^{-azwj} Words: **And among (the people of) Aad, when We Sent upon them [51:41]**, and Muhammad^{-saww}, Allah^{-azwj} Helped him^{-saww} on the day of (battle of) Al-Ahzaab and (battle of) Al-Khandaq with the wind and the Angels. His^{-azwj} Words: **with armies you did not see, [9:40]**. Allah^{-azwj} Increased Muhammad^{-saww} over Hud^{-as} by three thousand Angels, and Merited upon Hud^{-as}, by that the wind of Aad was a severe wind, and wind of Muhammad^{-saww} was a wind of Mercy. His^{-azwj} Words: **O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, [33:9]** – the Verse.

وَ صَبَرَ هُودٌ فِي ذَاتِ اللَّهِ وَ أَعْدَرَ قَوْمَهُ إِذْ كَذَّبَ وَ النَّبِيُّ صَبَرَ فِي ذَاتِ اللَّهِ وَ أَعْدَرَ قَوْمَهُ إِذْ كَذَّبَ وَ شَرِدَ وَ حُصِبَ بِالْحَصَى وَ عَلَاهُ أَبُو جَهْلٍ بِسَلَى شَاةٍ فَأَوْحَى اللَّهُ إِلَى جَاوَانِلِ مَلِكِ الْجِبَالِ أَنْ شَقَّ الْجِبَالَ وَ أَنْتَهَ إِلَى أَمْرِ مُحَمَّدٍ صَ فَأَتَاهُ فَقَالَ لَهُ قَدْ أُمِرْتُ لَكَ بِالطَّاعَةِ فَإِنْ أَمَرْتُ أَطَبَقْتُ عَلَيْهِمُ الْجِبَالَ فَأَهْلَكْتُهُمْ بِمَا قَالَ إِنَّمَا بُعِثْتُ رَحْمَةً أَهْدِي قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

And Hud^{-as} was patient regarding the Self of Allah^{-azwj} and excused his^{-as} people when they belied, and the Prophet^{-saww} was patient regarding the Self of Allah^{-azwj} and excused his^{-saww} people when they belied and forced to emigrate, and pelted by the stoned, and Abu Jahl^{-la} threw the intestines of a sheep at him^{-saww}. Allah^{-azwj} Revealed unto Jajaeel, Angel of the mountains to split the mountain and ended up to the orders of Muhammad^{-saww}. He came to him^{-saww} and said to him^{-saww}, 'I have been Commanded with the obedience to you^{-saww}, so if

you^{-saww} order, I shall layer the mountain upon them and destroy them with it'. He^{-saww} said: 'But rather, I^{-saww} am Sent as a Mercy to guide my^{-saww} people, for they do not know'.

صَالِحٌ عَ خَرَجَتْ لِصَالِحٍ نَافَقَةٌ عُشْرَاءُ مِنْ بَيْنِ صَخْرَةٍ صَمَاءَ وَ أُخْرِجْ لِنَبِيِّنَا صَ رَجُلٌ مِنْ وَسْطِ الْجَبَلِ يَدْعُو لَهُ وَ يَقُولُ اللَّهُمَّ ارْزُقْ لَهُ ذِكْرًا اللَّهُمَّ أَوْجِبْ لَهُ أَجْرًا اللَّهُمَّ احْطُطْ عَنْهُ وَزْرًا

Salih^{-as} – A young she-camel came out for Salih^{-as} from between the solid rocks, and there came out for our Prophet^{-saww}, a man from the middle of the mountain supplicating for him^{-saww} and saying: 'O Allah^{-azwj}! Raise his^{-saww} Zikr for him^{-saww}. O Allah^{-azwj}! Obligate the Recompense for him^{-saww}. O Allah^{-azwj}! Remove the burden from him^{-saww}'.

وَعَقِرَ نَافَقَتُهُ وَ عُقِرَ أَوْلَادُ مُحَمَّدٍ قَالَ أَبُو الْقَاسِمِ الْبَارِعُ
لِنَافَقَةِ صَالِحٍ نَادَتْ أَنَا لَسْتُ
وَ قَدْ جَسَرُوا عَلَى قَتْلِ الْحُسَيْنِ

And they killed his^{-as} she-camel, and the children of Muhammad^{-saww} Abul Qasim the remarkable were slayed. 'The people regretted to the she-camel of Salih^{-as}, and they had incurred losses upon the killing of Al-Husayn^{-asws}'.

وَ كَانَ صَالِحٌ يُنْذِرُ قَوْمَهُ فَقِيلَ لَهُ يَا صَالِحُ اثْنَيْنَا بَعْدَابِ اللَّهِ وَ مُحَمَّدٌ نَبِيُّ الرَّحْمَةِ قَوْلُهُ وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً

And there was a warning for Salih^{-as} to his^{-as} people. It was said to him^{-as}: 'O Salih^{-as}! Come to us with the Punishment of Allah^{-azwj}, and Muhammad^{-saww} is a Prophet^{-saww} of Mercy. His^{-azwj} Words: **And We did not Send you except as a mercy [21:107].**

وَ النَّافَقَةُ لَمْ تُنَاطِقْهُ وَ لَمْ تَشْهَدْ لَهُ بِالنَّبَوَّةِ وَ قَدْ تَكَلَّمَ مَعَ النَّبِيِّ ص نُوقٌ كَثِيرَةٌ

And the she-camel did not speak to him^{-as} and did not testify to him^{-as} with the Prophet-hood, and a lot of she-camels had spoken with the Prophet^{-saww}.

لُوطٌ قَالَ حَسَّانُ بْنُ ثَابِتٍ
وَ إِنْ كَانَ لُوطٌ دَعَا رَبَّهُ
عَلَى الْقَوْمِ فَاسْتَوْصَلُوا بِالْبَلَاءِ
فَإِنَّ النَّبِيَّ يَنْذِرُ دَعَا
عَلَى الْمُشْرِكِينَ بِسَيْفِ الْقَنَاءِ
فَنَادَاهُ جِبْرِيلُ مِنْ فَوْقِهِ
بَلَيْبِكَ لَبَيْبِكَ سَلْ مَا تَشَاءُ

Lut^{-as} – Hasan Bin Sabit said (a poem), 'And although Lut^{-as} supplicated to his^{-as} Lord^{-azwj} against the people and the affliction arrived, the Prophet^{-saww} at Badr supplicating against the Polytheists with the sword of annihilation. Jibraeel^{-as} called out from above him^{-saww}: 'At your^{-saww} service! At your^{-saww} service! Ask whatever you^{-saww} so desire!'

إِبْرَاهِيمُ ع نَظَرَ مِنَ الْمَلِكِ إِلَى الْمَلِكِ [الْمَلَكُوتِ] إِلَى الْمَلِكِ أَلَمْ تَر إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ

Ibrahim^{-as} looked from the kingdom to the kingdom: **And like that We Showed [6:75]**, and the Beloved^{-saww} looked from the kingdom to the kingdom: **Do you not look at your Lord how He Extends the shade? [25:45]**.

الْحَلِيلُ ع طَالِبٌ قَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي وَالْحَبِيبُ مَطْلُوبٌ أُسْرَى بِعَبْدِهِ لَيْلًا

The Friend (Ibrahim^{-as}) was the seeker. He^{-as} said: **'I am going to my Lord. [37:99]**, and the Beloved ((Muhammad^{-saww}) was Sought: **He Who Journeyed His Servant on a night [17:1]**.

قَالَ الْحَلِيلُ ع وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي وَقِيلَ لِلْحَبِيبِ لِيَغْفِرَ لَكَ اللَّهُ

The Friend (Ibrahim^{-as}) said: **'And the One Who, I hope will Forgive my mistakes for me [26:82]**, and He^{-azwj} Said to the Beloved^{-saww}: **For Allah to Forgive you [48:2]**.

وَقَالَ الْحَلِيلُ ع وَلَا تُخْزِيَنِي وَالْحَبِيبُ يَوْمَ لَا يُخْزِي اللَّهُ

And the Friend (Ibrahim^{-as}) said: **'And do not Disgrace [26:87]**, and to the Beloved^{-saww}: **on a Day Allah will not Disgrace [66:8]**.

وَقَالَ الْحَلِيلُ ع وَسَطَ النَّارِ حَسْبِيَ اللَّهُ وَقِيلَ لِلْحَبِيبِ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ

And the Friend (Ibrahim^{-as}) said in the middle of the fire: **'My^{-as} Lord^{-azwj} is sufficient for me^{-as}',** and He^{-azwj} Said to the Beloved^{-saww}: **Allah is sufficient for you [8:64]**.

قَالَ الْحَلِيلُ ع وَاجْعَلْ لِي لِسَانَ صِدْقٍ وَقِيلَ لِلْحَبِيبِ ص وَرَفَعْنَا لَكَ ذِكْرَكَ

The Friend (Ibrahim^{-as}) said: **'And Make for me a truthful tongue [26:84]**, and He^{-azwj} Said to the Beloved^{-saww}: **And We Raised your Zikr for you? [94:4]**.

قَالَ الْحَلِيلُ ع وَارْزُقْنَا مِنْ أَرْزَاقِهِ وَقِيلَ لِلْحَبِيبِ ص لِرَبِّهِ

The Friend (Ibrahim^{-as}): **'and Show us our rituals [2:128]**, and He^{-azwj} Said to the Beloved^{-saww} **in order to Show him [17:1]**.

[قَالَ] الْحَلِيلُ ع وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَالْحَبِيبُ ص وَ لَلْآخِرَةِ خَيْرٌ لَكَ

The Friend (Ibrahim^{-as}): **And Make me to be from the inheritors of the Blissful Garden [26:85]**, and to the Beloved^{-saww}: **And the Hereafter is better for you [93:4]**.

الْحَلِيلُ ع وَالَّذِي هُوَ يُطْعَمُنِي وَالْحَبِيبُ ص أَطْعَمَهُمْ مِنْ جُوعٍ لِأَخْلِكَ

The Friend (Ibrahim^{-as}): **And the One Who Feeds me [26:79]**, and to the Beloved^{-saww}: **Who Feeds them from hunger [106:4]**, for your^{-saww} sake.

الْحَلِيلُ ع بِحِلٍّ عَلَى أَغْدَائِهِ بِالرِّزْقِ وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ وَالْحَبِيبُ ص سَخَا بِهَا عَلَى الْأَغْدَاءِ حَتَّى غَوْتَبَ وَلَا تَبْسُطُهَا كُلَّ الْبَسْطِ

The Friend (Ibrahim^{as}) was stingy with the sustenance upon his^{as} enemies: **and Sustain its people from the fruits [2:126]**, and the Beloved^{saww} was generous with it upon the enemies until he^{saww} was Admonished: **nor extend it with every extension [17:29]**.

الْحَلِيلُ ع أَقْسَمَ بِاللَّهِ وَ تَالَهُ لَأَكِيدَنَّ أَصْنَامَكُمْ وَأَقْسَمَ اللَّهُ بِالْحَبِيبِ لَعَنُوكَ

The Friend (Ibrahim^{as}) swore by Allah^{azwj}: **'And, by Allah! I have a plan against your idols [21:57]**, and Allah^{azwj} Swore by the Beloved^{saww}: **By your life (O Muhammad)! [15:72]**.

إِنَّمُمْ وَ اتَّخَذَ مَقَامَ الْحَلِيلِ قِبْلَةً وَ اتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ وَ جَعَلَ أَحْوََالَ الْحَبِيبِ وَ أَفْعَالَهُ وَ أَقْوَالَهُ قِبْلَةً لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ

And Took the standing place of the Friend (Ibrahim^{as}) as a Qiblah: **and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]**, and He^{azwj} Made the situations of the Beloved^{saww} and his^{saww} deeds and his^{saww} words as a Qiblah: **There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]**.

الْحَلِيلُ ع كَسَرَ أَصْنَامَ قَوْمٍ بِالْحَقِيَّةِ عَضَبًا لِلَّهِ وَ الْحَبِيبُ كَسَرَ عَنِ الْكَعْبَةِ ثَلَاثِيَّةً وَ سِتِينَ صَنَمًا وَ أَذَلَ مَنْ عَبَدَهَا بِالسَّيْفِ

The Friend (Ibrahim^{as}) broke the idols of the people secretly in anger for (the Sake of) Allah^{azwj}, and the Beloved^{saww} broke three hundred and sixty idols from the Kabah and humiliated the ones who worshipped these with the sword.

اصْطَفَى الْحَلِيلُ ع بَعْدَ الْإِبْتِلَاءِ وَ لَقَدْ اصْطَفَيْنَاهُ وَ اصْطَفَى الْحَبِيبُ ص قَبْلَ الْإِبْتِلَاءِ اللَّهُ يَصْطَفِي

The Friend (Ibrahim^{as}) was Chosen after the Trial: **And We Chose him [2:130]**, and He^{azwj} Chose the Beloved^{saww} before the Trial: **Allah Chooses (messengers from among the Angels and from the people; surely Allah is Hearing, Seeing) [22:75]**.

الْحَلِيلُ ع بَدَلَ مَالَهُ لِأَجْلِ الْجَلِيلِ وَ خَلَقَ الْجَلِيلُ الْعَالَمَ لِأَجْلِ الْحَبِيبِ ص

The Friend (Ibrahim^{as}) spent his^{as} wealth for the Sake of the Majestic, and the Majestic Created the knowledge for the sake of the Beloved^{saww}.

مَقَامُ الْحَلِيلِ ع مَقَامُ الْخِدْمَةِ وَ اتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ وَ مَقَامِ الْحَبِيبِ ص مَقَامَ الشَّقَاعَةِ عَسَى أَنْ يَبْعَثَكَ وَ الشَّفِيعُ أَفْضَلُ مِنَ الْخَادِمِ

The position of the Friend (Ibrahim^{as}) is the position of the service: **and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]**, and the position of the Beloved^{saww} is the position of the intercession **perhaps your Lord will Raise you [17:79]**, and the interceder is superior than the servant.

الْحَلِيلُ ع طَلَبَ ابْتِدَاءَ الْوُصْلَةِ قَالَ هَذَا رَبِّي وَ الْحَبِيبُ ص طَلَبَ بَقَاءَ الْوُصْلَةِ وَ أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ وَ لِلْبَقَاءِ فَضْلٌ عَلَى الْإِبْتِدَاءِ

The Friend (Ibrahim^{as}) sought the commencement of the connection. He^{as} said: **“(Can) this be my Lord?” [6:76]**, and the Beloved^{saww} sought the remaining of the connection: **And I am Commanded that I should be from the submitters [27:91]**, and there is a merit for the remaining over the commencement.

صَبَّرَ اللَّهُ حَرَّ النَّارِ عَلَى الْخَلِيلِ عَ بَرْدًا وَ سَلَامًا وَ صَبَّرَ السَّمَّ فِي جَوْفِهِ سَلَامًا حِينَ سَمَّتهُ الْخَيْرِيَّةُ ثُمَّ سَخَّرَ لَهُ نَارَ جَهَنَّمَ الَّتِي كَانَتْ نَارَ الدُّنْيَا كُلُّهَا جُزْءًا مِنْهَا

Allah^{-azwj} Caused the heat of the fire to be cool and safe upon Ibrahim^{-as} and Caused the poison in its interior as safety when the woman of Khyber poisoned him^{-saww}, the Subdued the Fire of Hell which the fire of the world was only a part of it.

كَانَ الْخَلِيلُ عَ مُنَادِيًا بِالْحَجِّ وَ الْقُرْبَانِ وَ أَذَّنَ فِي النَّاسِ بِالْحَجِّ وَ الْحَبِيبُ مُنَادِيًا بِالْإِسْلَامِ وَ الْإِيمَانِ مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ

The Friend (Ibrahim^{-as}) called out with the Hajj and the sacrificial offering: **And proclaim among the people with the (performance of) Hajj. [22:27]**, and the Beloved^{-saww} called out with Al-Islam and the Eman: **a caller calling to the Eman: 'Believe in your Lord!' [3:193]**.

قَالَ لِلْخَلِيلِ عَ أَوْ لَمْ تُؤْمِنْ وَ قَالَ لِلْحَبِيبِ آمَنْ الرَّسُولُ

He^{-azwj} Said to The Friend^{-as}: **"Or do you not believe?" [2:260]**, and He^{-azwj} Said to the Beloved^{-saww}: **(Allah Said): "The Rasool believes [2:285]**.

قَالَ الْخَلِيلُ فَإِنَّهُمْ عَدُوٌّ لِي وَ قِيلَ لِلْحَبِيبِ صَ لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلاكَ

The Friend (Ibrahim^{-as}) said: **'So these are enemies to me, [26:77]**, and He^{-azwj} said to the Beloved^{-as}: **"Had it not been for you^{-saww} I^{-azwj} would not have Created the skies"**.

وَ قِيلَ لِلْخَلِيلِ عَ وَ فَدَيْنَاهُ بِذَنْحِ وَ الْحَبِيبُ صَ فُلَيْدِي أَبُوهُ عَبْدُ اللَّهِ بِمِائَةِ نَاقَةٍ

And He^{-azwj} Said to the Friend^{-as}: **And We Ransomed him with a magnificent slaying [37:107]**, and the Beloved^{-saww} Ransomed his^{-saww} father^{-as} Abdullah^{-as} with one hundred she-camels.

وَ بَارَكَ فِي أَوْلَادِ الْخَلِيلِ عَ حَتَّى عَقَوْا فَأَمَرَ دَاوُدُ عَ فِي أَيَّامِهِ بِإِخْصَائِهِمْ فَعَجَزُوا عَنْ ذَلِكَ فَأَوْخَى اللَّهُ تَعَالَى إِلَيْهِ لَمَّا أَطَاعَنِي بِذَنْحِ وَلَدِهِ كَثُرَتْ ذُرِّيَّتُهُ وَ الْحَبِيبُ صَ لَمَّا ابْتُلِيَ أَيْضًا بِذَنْحِ ابْنِهِ الْحُسَيْنِ عَ كَثُرَتْ أَوْلَادُهُ

And He^{-azwj} Blessed in the children of the Friend^{-as} until He^{-azwj} Forgave, and Dawood^{-as} ordered during his^{-as} days with counting them, but they were unable from that, so Allah^{-azwj} the Exalted Revealed to him^{-as}: **"When you^{-as} obey Me^{-azwj} your^{-as} by sacrificing your^{-as} son^{-as}, your^{-as} offspring would be abundant"**, and the Beloved^{-asws}, when he^{-saww} was Tried as well with the sacrifice of his^{-saww} son^{-asws} Al-Husayn^{-asws}, his^{-saww} children were abundant.

وَصَلَ الْخَلِيلُ إِلَى الْخَلِيلِ بِالْوَاسِطَةِ وَ كَذَلِكَ تُرِي إِبرَاهِيمَ وَ وَصَلَ الْحَبِيبُ صَ بِلَا وَاسِطَةٍ ثُمَّ دَنَا فَتَدَلَّى

And the Friend (Ibrahim^{-as}) connected to the Majestic with the means: **And like that We Showed Ibrahim [6:75]**, and the Beloved^{-saww} connected without a means: **Then he approached, so he bowed [53:8]**.

أَرَادَ الْخَلِيلُ عَ رِضَا الْمَلِكِ فِي رَفْعِ الْكَعْبَةِ وَ إِذْ يَرْفَعُ إِبرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ أَرَادَ اللَّهُ الْقَبْلَةَ فِي رِضَا الْحَبِيبِ فَلَنَوَّلَيْنَكَ قَبْلَةً تَرْضَاهَا

The Friend (Ibrahim^{-as}) wanted to please the King during the raising of the Kaaba: **And when Ibrahim and Ismail raised the foundations of the House (Kabah) [2:127]**, and Allah^{-azwj} Wanted the Qiblah to please the Beloved^{-saww}: **so We will be Turning you towards a Qiblah you will be pleased with [2:144]**.

كَانَ الْإِسْلَامُ لِلْخَلِيلِ أَوَّلًا وَ الْإِسْتِغْنَاءُ آخِرًا وَ إِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ وَ الْحَبِيبُ ص ابْتَدَأَهُ بِشَارَةٍ لِّيُظْهِرَهُ عَلَى الدِّينِ

The Trial of the Friend (Ibrahim^{-as}) was first, and the Choosing was later: **And when his Lord Tested Ibrahim with certain words [2:124]**, and the Beloved^{-saww}, his^{-saww} beginning was glad tidings: **in order to prevail it upon all the Religions [9:33]**.

سَأَلَ الْخَلِيلُ وَ اجْتَنَبِي وَ بَنِيَّ أَنْ تَعْبُدَ الْأَصْنَامَ وَ قَالَ لِلْحَبِيبِ ص إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

The Friend (Ibrahim^{-as}) asked: **and Keep me and my sons away from worshipping the idols [14:35]**, and He^{-azwj} Said to the Beloved^{-saww}: **But rather, Allah Intends to Keep the uncleanness away from you, [33:33]**.

الْخَلِيلُ مَنْ يُخَالِكُ وَ الْحَبِيبُ مَنْ تُخَالُهُ فَلَا جُزْمَ وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

The friend is one who befriends you and the Beloved is one you befriend, and there is no blame, **And soon your Lord will Give you, so you will be pleased [93:5]**.

الْخَلِيلُ الْمُرِيدُ وَ الْحَبِيبُ الْمُرَادُ الْخَلِيلُ عَطَشَانٌ وَ الْحَبِيبُ رَيَّانٌ

The friend is the one wanting, and the beloved is the wanted, and the friend is thirsty, and the beloved irrigates.

قَالَ صَاحِبُ الْعَيْنِ مَخْرُجُ الْهَاءِ أَقْصَىٰ مِنْ مَخْرَجِ الْهَاءِ بِدَرَجَةٍ فَإِنَّ الْهَاءَ مِنَ الْخَلْقِ وَ الْهَاءُ مِنَ الْفُؤَادِ فَإِذَا ذَكَرْتَ الْخَلِيلَ لَمْ تَمَلَأْ فَكَ لَأَنَّهُ مِنَ الْخَلْقِ وَ إِذَا ذَكَرْتَ الْحَبِيبَ مَلَأْتَ فَكَ وَ قَلْبَكَ لَأَنَّهُ مِنَ الْفُؤَادِ

The author of (the book) 'Al-Ayn' said, 'Pronunciation of the (letter) 'Ha' is shorter than the pronunciation of 'Kha' by a level, for the 'Kha' is from the throat, and the 'Ha' is from the heart. When you mention the 'Khaleel' (Friend) your mouth is not filled, because it is from the throat, and when you mentioned the 'Habeeb' (Beloved), your mouth and your heart fill upon, because it is from the heart.

قَالُوا أَظْهَرَ اللَّهُ الْخَلِيلَ وَ لَمْ يَظْهَرْ الْحَبِيبَ الْجَوَابُ أَنَّهُ أَظْهَرَ الْمَحَبَّةَ لِمُتَّبِعِيهِ فَكَيْفَ الْمَتَّبِعُ قَوْلُهُ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

They say, 'Allah^{-azwj} Announced the Friend (Ibrahim^{-as}) and did not Announce the Beloved'. The answer is that the love is announced to his^{-saww} followers, so how is the one followed? His^{-azwj} Words: **'If you love Allah, then follow me. Allah will Love you [3:31]**.

يَغْفُوبُ كَانَ لَهُ اثْنَا عَشَرَ ابْنًا وَ مُحَمَّدٌ كَانَ لَهُ اثْنَا عَشَرَ وَصِيًّا وَ جَعَلَ الْأَسْبَاطَ مِنْ سُلَالَةِ صُلَيْهِ وَ مَرِيَمَ بِنْتَ عِمْرَانَ مِنْ بَنَاتِهِ وَ الْهَدَاةَ فِي دُرِّيَّتِهِ قَوْلُهُ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ وَ جَعَلْنَا فِي دُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتَابَ

Yaqoub^{-as} – There were twelve sons for him^{-as}, and there were twelve successors^{-asws} for him^{-saww}, and the tribes were Made to be from the descent of his^{-as} lineage. And Maryam Bin Imran^{-as} was from his^{-as} daughters, and the guides were among his^{-as} offspring. His^{-azwj} Words: ***And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring [57:26].***

وَمُحَمَّدٌ أَزْغَى ذِكْرًا مِنْ ذَلِكَ جُعِلَتْ فَاطِمَةُ عَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنْ بَنَاتِهِ وَ الْحَسَنُ وَ الْحُسَيْنُ عَ مِنْ ذُرِّيَّتِهِ وَ آتَاهُ الْكِتَابَ الْمَحْفُوظَ لَا يُبَدَّلُ وَ لَا يُغَيَّرُ

And Muhammad^{-saww} is of a higher mention than that. Fatima^{-asws}, from his^{-saww} daughters, was Made to be the chieftess of the women of the worlds, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are from his^{-saww} offspring, and he^{-saww} is Given the Book, the Preserved, neither will it be replaced nor changed (Abrogated).

وَ صَبَرَ يَعْقُوبُ عَ عَلَى فِرَاقِ وَلَدِهِ حَتَّى كَادَ يَخْرُضُ وَ صَبَرَ مُحَمَّدٌ صَ عَلَى وَفَاةِ إِبْرَاهِيمَ وَ عَلَى مَا عَلِمَ مِنْ فَخْوَى مَا يَجْرِي عَلَى ذُرِّيَّتِهِ

And Yaqoub^{-as} was patient upon the separation of his^{-as} son^{-as} until he^{-as} was almost blinded, and Muhammad^{-saww} was patient upon the passing away of Ibrahim^{-asws}, and upon what he^{-saww} knew from the effects of what would flow upon his^{-saww} offspring.

يُوسُفُ عَ إِنْ كَانَ لَهُ جَمَالٌ فَلِمُحَمَّدٍ صَ مَلَاحَةٌ وَ كَمَالٌ قَوْلُهُ صَ كَانَ يُوسُفُ عَ أَحْسَنَ وَ لَكِنِّي أَمْلَحُ

Yusuf^{-as}, even though there was beauty for him^{-azwj}, for Muhammad^{-saww} was the handsomeness and the perfection. His^{-saww} words: ‘Yusuf^{-as} was more beautiful but I^{-saww} am more handsome’.

وَ إِنْ كَانَ يُوسُفُ فِي اللَّيْلِ نُورَانِيًّا فَمُحَمَّدٌ صَ فِي الدُّنْيَا وَ الْعُقْبَى نُورَانِيٌّ فِي الدُّنْيَا يَهْدِي اللَّهُ لِنُورِهِ وَ فِي الْعُقْبَى انْظُرُونَا نَعْتَبِسُ

And even though Yusuf^{-as} was radiant in the night, Muhammad^{-saww} is radiant in the world and the Hereafter. In the world, Allah^{-azwj} Guided to his^{-saww} *Noor*, and in the Hereafter: ***‘Wait for us to acquire from your light’.*** [57:13].

يُوسُفُ عَ دَعَا لِمَالِكِ بْنِ دُعَرَ لِيَكْتُمَ مَالَهُ وَ وَلَدَهُ قَالَ النَّبِيُّ صَ سَتُدْرِكُ وَلَدًا لِي يُسَمَّى الْبَاقِرَ فَإِذَا لَقِيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

Yusuf^{-as} supplicated for Malik Bin Za’ar to increase his wealth and his children. The Prophet^{-saww} said: ‘You (Jabir Bin Abdullah) will be meeting a son^{-asws} of mine called Al-Baqir^{-asws}. So, when you meet him^{-asws}, then convey the greetings from me^{-saww}’.

وَ قَالَ لِأَنَسٍ اللَّهُمَّ أَطِلْ عُمرَهُ وَ أَكْثِرْ مَالَهُ وَ وَلَدَهُ فَبَقِيَ إِلَى أَيَّامِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَ لَهُ عِشْرُونَ مِنَ الذُّكُورِ وَ ثَمَانُونَ مِنَ الْإِنَاثِ وَ كَانَتْ شَجَرَاتُهُ كُلٌّ حَوْلَ دَوَاتِ ثَمَرَتَيْنِ

And he^{-saww} said for Anas (a well-known fabricator): ‘O Allah^{-azwj}! Prolong his life and amplify his wealth and children’. I remained up to the days of Umar Bin Abdul Aziz, and there were twenty male (children) for him and eighty females, and his lineage was all about two fruits (male & female)’.

صَبَرَ يُوسُفُ ع فِي الْجُبِّ وَ الْحُبْسِ وَ الْفُرْقَةِ وَ الْمُعْصِيَةِ وَ مُحَمَّدٌ قَاسَى مِنْ كَثْرَةِ الْغُرْبَةِ وَ الْفُرْقَةِ وَ حُبْسِ فِي الشَّعْبِ ثَلَاثَ سِنِينَ وَ فِي الْعَارِ ثَلَاثَ لَيَالٍ

Patience of Yusuf^{as} was in the well and the prison, and the separation, and the disobedience, and Muhammad^{saww} suffered from a lot of the estrangement and the separations and was withheld in the cave (of Abu Talib^{as}) for three years, and in the cave for three nights.

وَ كَانَ لِيُوسُفَ ع رُؤْيَاهُ وَ لِمُحَمَّدٍ لَقَدْ صَدَقَ اللَّهُ رُسُولُهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ

And there was for Yusuf^{as}, his^{as} dream, and for Muhammad^{saww}: **Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid [48:27].**

مُوسَى ع أَعْطَاهُ اللَّهُ اثْنَتَيْ عَشْرَةَ عَيْنًا قَوْلُهُ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا وَ مُحَمَّدٌ أَمَرَ الْبَرَاءَ بْنَ عَازِبٍ بِغَرْسِ سَهْمِهِ يَوْمَ الْمِيضَاةِ بِالْحَدِيثِيَّةِ فِي قَلْبِ جَاغَةَ فَتَفَجَّرَتْ اثْنَتَا عَشْرَةَ عَيْنًا حَتَّى كَفَتْ ثَمَانِيَةَ آلَافٍ رَجُلٍ

Musa^{as}, Allah^{azwj} Gave him^{as} twelve springs. His^{azwj} Words: **So there gushed out from it twelve springs [2:60]**, and Muhammad^{saww} ordered Al Bara'a Bin Aazib with immersing his arrow on the day Al Hudeybiyya for Wudu'u in a dried out well, and twelve springs burst forth from it until it was sufficient for eight thousand men.

وَ كَانَ لِمُوسَى ع انْفِجَارُ الْمَاءِ مِنَ الْحَجَرِ وَ لِمُحَمَّدٍ ع انْفِجَارُ الْمَاءِ مِنْ بَيْنِ أَصَابِعِهِ وَ هَذَا أَعْجَبُ

And for Musa^{as} was the bursting forth of the water from the rock, and for Muhammad^{saww} the water burst out from between his^{saww} fingers, and this is stranger.

وَ أَنْزَلَ اللَّهُ لِمُوسَى عَمُودًا مِنَ السَّمَاءِ يُضِيءُ لَهُمْ لَيْلَتَهُمْ وَ يَرْتَفِعُ نَهَارَهُمْ وَ رَسُولُ اللَّهِ أَعْطَى بَعْضَ أَصْحَابِهِ عَصًا تُضِيءُ أَمَامَهُ وَ بَيْنَ يَدَيْهِ وَ أَعْطَى قَتَادَةَ بْنَ النُّعْمَانِ عُرْجُونًا فَكَانَ الْعُرْجُونُ يُضِيءُ أَمَامَهُ عَشْرًا

And Allah^{azwj} Sent down for Musa^{as}, pillars from the sky illuminating for them during their nights, and the rising of their days, and Rasool-Allah^{saww} gave one of his^{saww} companions a staff illuminating before him and in front of him, and gave Qatada Bin al Numan a dried palm stick, and the stick was illuminating in front of him brightly.

قَوْلُهُ وَ لَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ قَالَ ابْنُ عَبَّاسٍ وَ الضَّحَّاكُ الْيَدُ وَ الْعَصَا وَ الْحَجَرُ وَ الْبَحْرُ وَ الطُّوفَانُ وَ الْجَرَادُ وَ الْقُمَّلُ وَ الضَّفَادِعُ وَ الدَّمَ

His^{azwj} Words: **And We had Given Musa nine clear Signs, [17:101]**. Ibn Abbas and Al Zahaak said, 'The hand, and the staff, and the rock, and the sea, and the flood, and the locusts, and the lice, and the frogs, and the blood'.

يُرْوَى أَنَّ النَّبِيَّ ص اسْتَتَرَ لِلْوُضُوءِ فِي بَعْضِ أَسْفَارِهِ إِلَى الشَّامِ فَأَخَاطَ بِهِ الْيَهُودُ بِالسُّيُوفِ فَأَنَارَ اللَّهُ مِنْ تَحْتِ رِجْلِهِ جَرَادًا فَاحْتَوَشَتْهُمْ وَ جَعَلَتْ تَأْكُلُهُمْ حَتَّى أَتَتْ عَلَى جُمْلَتِهِمْ وَ كَانُوا مِائَتِي نَفَرٍ

It is reported that the Prophet^{saww} veiled for the Qudu'u in one of his^{saww} journeys to Syria, and the Jews surrounded him^{saww} with the swords, so Allah^{azwj} Poduced locusts from beneath his^{saww} feet and these surrounded them and went on to devour them until these came upon their camels, and they were a hundred in number.

وَقَالَ عِزُّ بْنُ رُكْنٍ وَ الصَّفَا فُبُورَ سَبْعِينَ نَبِيًّا مَا مَاتُوا إِلَّا بِضُرِّ الْجُوعِ وَالْقُمَّلِ وَ تَبَعَهُ قَوْمٌ يَوْمًا خَالِيًا فَنَظَرُوا أَحَدُهُمْ إِلَى ثِيَابِ نَفْسِهِ وَ فِيهَا قَمَلٌ ثُمَّ جَعَلَ يَدْنُوهُ يَحْكُمُهُ فَأَنِفَ مِنْ أَصْحَابِهِ وَ انْسَلَّ وَ أَبْصَرَ آخِرُ وَ آخِرُ مِثْلَ ذَلِكَ حَتَّى وَجَدَ كُلُّهُمْ مِنْ نَفْسِهِ

And he^{-asws} said: 'In between Al-Rukn (corner of the Kabah) and Al-Safa (hill) there are graves of seventy Prophets^{-as} who had passed away only by the harm of the hunger and the lice'. And one day a group had followed him^{-saww} when he^{-saww} was alone, and one of them looked at his own clothes and there were live in it. Then he went on to rub his body. These transferred from him to his companion, and another one and another one saw like that until each of them found it with himself.

ثُمَّ زَادَ ذَلِكَ عَلَيْهِمْ حَتَّى اسْتَوَى ذَلِكَ عَلَيْهِمْ فَمَاتُوا كُلُّهُمْ مِنْ خَمْسَةِ أَيَّامٍ إِلَى شَهْرَيْنِ وَ هَمَّ جَمَاعَةٌ يَقْتُلُهُ فَخَرَجُوا نَحْوَ الْمَدِينَةِ مِنْ مَكَّةَ فَسَلَطَ اللَّهُ عَلَى مَزَاوِدِهِمْ وَ رَوَائِهِمْ وَ سَطَّاحِهِمْ الْجُرَدَانَ فَخَرَقَتْهَا وَ نَقَبَتْهَا وَ سَالَ مِيَاهُهَا

Then that was increased upon them until that was dominated upon them, and all of them died from between five days to two months; and they were a group who wanted to kill him^{-saww}, and they had gone out around Al-Medina from Makkah, and Allah^{-azwj} Caused rats to overcome upon their provision and their waterskins. These (rats) made holes in these and punctured these and its waters drained out.

فَلَمَّا عَطِشُوا شَعَرُوا فَرَجَعُوا الْفُهْمَرَى إِلَى الْخِيَاضِ الَّتِي كَانُوا تَزَوَّدُوا مِنْهَا تِلْكَ الْمِيَاءَ وَ إِذَا الْجُرَدَانُ قَدْ سَبَقَتْهُمُ إِلَيْهَا فَتَقَبَّتْ أَصُولَهَا وَ سَالَ فِي الْحَرَّةِ مِيَاهُهَا فَتَمَاتُوا وَ لَمْ يَنْقَلِبْ مِنْهُمْ إِلَّا وَاحِدٌ لَا يَزَالُ يَقُولُ يَا رَبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ قَدْ ثُبْتُ مِنْ أَذَاهُ فَفَرَجْ عَنِّي بِجَاهِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

When they were thirsty, they became aware and they returned back on their heels to the fountains which they used to be provided from these waters, and there were the rats which had preceded them to it and these had punctured its roots and its waters had spilt out. They died and not one of them escaped except for one who did not cease to be saying, 'O Lord^{-azwj} of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}! I have repented from harming him^{-saww}, so Relieve from me for the sake of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}'.

فَوَرَدَتْ عَلَيْهِ قَافِلَةٌ فَسَمَوْهُ وَ حَلَوْهُ وَ أَفْتِنَعَةُ الْقَوْمِ فَأَمَرَ النَّبِيَّ ص فَجَعَلَ رَسُولُ اللَّهِ ص لَهُ تِلْكَ الْجِمَالَ وَ الْأَمْوَالَ

A caravan passed by him and quenched him and carried him and the luggage of the people. He believed in the Prophet^{-saww}, and Rasool-Allah^{-saww} made those camels and the wealth to be for him.

وَ احْتَجَمَ النَّبِيُّ ص مَرَّةً فَدَفَعَ الدَّمَ الْخَارِجَ مِنْهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ وَ قَالَ غَيْبُهُ فَذَهَبَ فَشَرِبَهُ فَقَالَ مَاذَا صَنَعْتَ بِهِ قَالَ شَرِبْتُهُ قَالَ أَوْ لَمْ أَقُلْ لَكَ غَيْبُهُ فَقَالَ قَدْ غَيْبْتُهُ فِي وَعَاءٍ خَرِيرٍ فَقَالَ إِيَّاكَ وَ أَنْ تَعُودَ لِمِثْلِ هَذَا ثُمَّ اعْلَمَ أَنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ لَحْمَكَ وَ دَمَكَ لَمَّا احْتَلَطَ بِدَمِي وَ لَحْمِي

And once the Prophet^{-saww} had cupping done and handed over the blood which had come out from him^{-saww} to Abu Saeed al Khudry and said, 'Hide it (in the ground)'. He went and drank it. He^{-saww} said: 'What did you do with it?' He said, 'I drank it'. He^{-saww} said: 'Or did I^{-saww} not tell you to hide it?' He said, 'I have hidden it in an impenetrable container'. He^{-saww} said: 'Beware of repeating to the like of this, then know that Allah^{-azwj} has Forbidden unto the Fire, your flesh and your blood due to it having been mingled with my^{-saww} blood and my^{-saww} flesh'.

وَ اسْتَهَزَأَ بِهِ أَرْبَعُونَ نَفَرًا مِنَ الْمُنَافِقِينَ فَقَالَ صَ أَمَا إِنَّ اللَّهَ يُعَذِّبُهُمْ بِالْدمِ فَلَحِقَهُمُ الرُّعَافُ الدَّائِمُ وَ سَيَلَانُ الدِّمَاءِ مِنْ أَضْرَاسِهِمْ فَكَانَ طَعَامُهُمْ وَ شَرَابُهُمْ يَخْتَلِطُ بِدِمَائِهِمْ فَبَقُوا كَذَلِكَ أَرْبَعِينَ صَبَاحًا ثُمَّ هَلَكُوا

And forty people from the hypocrites mocked him^{-saww}, so he^{-saww} said: 'But, Allah^{-azwj} will be Punishing you with the blood'. They were afflicted with the permanent nose-bleed and the blood used to flow from their teeth, and their food and drink would be mixed up with their blood. They remained like that for forty morning, then perished.

قَوْلُهُ اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ وَ أُعْطِيَ أَفْضَلَ مِنْهُ وَ هُوَ أَنَّ نُورًا كَانَ عَنْ يَمِينِهِ حَيْثُ مَا جَلَسَ وَ كَانَ يَرَاهُ النَّاسُ كُلُّهُمْ وَ قَدْ بَقِيَ ذَلِكَ النُّورُ إِلَى قِيَامِ السَّاعَةِ وَ كَانَ يُحِبُّ أَنْ يَأْتِيَهُ الْحُسَيْنَانِ

His^{-azwj} Words: **Insert your hand into your pocket, it will come out white [28:32]**, and he^{-saww} was given superior than it, and it is that a *Noor* used to be on his^{-saww} right wherever he^{-saww} sat, and showed him^{-saww} the people, all of them, and that *Noor* will remain up to the establishment of the Hour, and he^{-saww} loved it that 'Al-Hassanan' (Al-Hassan^{-asws} and Al-Husayn^{-asws}) would come to him^{-saww}.

فَيَنَادِيهِمَا هَلُمَّا إِلَيَّ فَيُقْبِلَانِ نَحْوَهُ مِنَ الْبُعْدِ قَدْ بَلَغَهُمَا صَوْتُهُ فَيَقُولُ بِسَبَابَتِهِ هَكَذَا يُخْرِجُهُمَا مِنَ الْبَابِ فَيُضِيءُ لَهُمَا أَحْسَنَ مِنْ ضَوْءِ الْقَمَرِ وَ الشَّمْسِ فَيَأْتِيَانِ ثُمَّ تَعُودُ الْإِصْبَعُ كَمَا كَانَتْ وَ تَفْعَلُ فِي انْصِرَافِهِمَا مِثْلَ ذَلِكَ

He^{-saww} would call out to them^{-asws} both: 'Come to me^{-saww}!' They^{-asws} would come around him^{-saww} from a far distance and his^{-saww} voice would have reached them^{-asws}. He^{-saww} would be saying with his^{-saww} fingers like this, bringing them about from the door, and it would illuminate for them^{-asws} better than the illumination of the moon and the sun, and they^{-asws} would come. Then the illumination would return to what it had been, and he^{-saww} would do during their^{-asws} leaving like that.

قَوْلُهُ وَ أَنْ أَلْقِيَ عَصَاكَ وَ لَهُ مَا رَوَى أَنَّ الرُّبَيْرَ بْنَ الْعَوَّامِ انْكَسَرَ سَيْفُهُ فِي بَعْضِ الْعُرُوفِ فَأَخَذَ النَّبِيُّ صَ حَشَبَةً فَمَسَحَهَا مِنْ جَانِبَيْهِ فَصَارَتْ سَيْفًا أَجْوَدَ مَا يَكُونُ وَ أَضْرَبَهَا فَكَانَ يُقَاتِلُ بِهِ

And Cast your staff! [28:31], and for him^{-saww} is what is reported that Zubayr Al-Awaam broke his sword in one of the military expedition, so the Prophet^{-saww} took a stick and wiped it from his^{-saww} side and it became a sword, as good as can be and he struck (with) it, and fought with it.

وَ إِنَّ اللَّهَ تَعَالَى قَلَبَ جُدُوعَ سُفُوفِ يَهُودَ نَارَعُوهُ أَفَاعِي وَ هِيَ أَكْثَرُ مِنْ مِائَةِ جَذَعٍ وَ قَصَدَتْ نَحْوَهُمْ وَ التَّقَمَّتْ مَتَاعَ بَنِيهِمْ فَمَاتَ مِنْهُمْ أَرْبَعَةٌ وَ حِيلَ جَمَاعَةٌ وَ أَسْلَمَ آخَرُونَ وَ قَالُوا اللَّهُمَّ بِحَاوِ مُحَمَّدٍ الَّذِي اصْطَفَيْتَهُ وَ عَلَيَّ الَّذِي ارْتَضَيْتَهُ وَ أَوْلِيَائِهِمَا الَّذِينَ مِنْ سَلَمٍ هُمْ أَمْرُهُمْ اجْتَنِبْتَهُ فَأَنْشَرَ اللَّهُ الْأَرْبَعَةَ

And Allah^{-azwj} the Exalted Transformed the trunks of the roof of a Jews into snakes uprooting it, and they were more than a hundred trunks, and these (snakes) aimed for them, and swallowed the chattels of their house, and four of them died, and a group became insane and others became Muslims, and they said, 'O Allah^{-azwj}! For the sake of Muhammad^{-saww} whom You^{-azwj} Chose, and Ali^{-asws} whom You^{-azwj} are Pleased with, and their^{-asws} friends, those who submitted their matters to them^{-asws}, answering'. Allah^{-azwj} Resurrected the four.

قَوْلُهُ فَاضْرِبْ بِعَصَاكَ الْبَحْرَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع خَرَجْنَا مَعَهُ يَعْني النَّبِيَّ ص إِلَى خَيْبَرَ فَإِذَا نَحْنُ بِوَادٍ يَشْخُبُ فَقَدَرْنَا هُوَ أَرْبَعُ عَشْرَةَ قَامَةً فَقَالُوا يَا رَسُولَ اللَّهِ الْعَدُوُّ مِنْ وَرَائِنَا وَ الْوَادِي أَمَامَنَا كَمَا قَالَ أَصْحَابُ مُوسَى ع إِنَّا لَمُدْرِكُونَ

His^{-azwj} Words: **“Strike the sea with your staff!” [26:63]**. Amir-Al-Momineen^{-asws} said: ‘We went out with him^{-saww}, meaning the Prophet^{-saww}, to Khyber, and there we were by a valley, and we looked and there were fourteen men standing. They said, ‘O Rasool-Allah^{-saww}! The enemy are behind us, and the valley is in front of us’, just as the companions of Musa^{-as} had said: **‘We are being overtaken’ [26:61]**.

فَنَزَلَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ اللَّهُمَّ إِنَّكَ جَعَلْتَ لِكُلِّ مُرْسَلٍ دَلَالَةً فَأَرِنِي قُدْرَتَكَ وَ رَكِبَ فَعَبَّرَتِ الْحَيْلُ لَا تَنْدِي حَوَافِرُهَا وَ الْإِبِلُ لَا تَنْدِي أَخْفَافُهَا فَرَجَعْنَا فَكَانَ فَتَحَهَا

Rasool-Allah^{-saww} descended, then said: ‘O Allah^{-azwj}! You^{-azwj} Made for every Messenger^{-as}, some evidence, so Show me^{-saww} Your^{-azwj} Power’. And we rode on and the horses crossed over without wetting their hooves, and the camels without wetting their hooves. We returned victorious’.

وَ فِي رِوَايَةٍ أَنَسٍ أَنَّهُ مَطَرَتِ السَّمَاءُ ثَلَاثَةَ أَيَّامٍ وَ لَيْلَيْهَا بِوَادِي الْخَزَانِ فَقَالُوا يَا رَسُولَ اللَّهِ هَؤُلَاءِ عَظِيمٌ فَقَالَ أَيُّهَا النَّاسُ اتَّبِعُونِي وَ كُنْتُ آخِرَ النَّاسِ وَ لَقَدْ رَأَيْتُ الْمَاءَ مَا بَلَ أَخْفَافَ الْإِبِلِ

And in a report of Anas (a well-known fabricator), ‘The sky rained for three days and its nights at the valley of Al-Khazan. They said, ‘O Rasool-Allah^{-saww}! A great horror’. He^{-saww} said: ‘O you people! Follow me^{-saww}’, and I was the last of the people, and I saw the water not even reaching the hooves of the camels’.

قَوْلُهُ وَ لَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَ رُوي أَنَّ النَّبِيَّ ص قَالَ اللَّهُمَّ الْعَن رِعْلًا وَ دَكْوَانَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ اللَّهُمَّ اجْعَلْ سِنِينَهُمْ كَسِنِي يُوسُفَ

His^{-azwj} Words: **And We had Seized the people of Pharaoh with the years (of droughts) [7:130]**, and it is reported that the Prophet^{-saww} said: ‘O Allah^{-azwj}! Curse (the clans of) Ra’la and Zakwan. O Allah^{-azwj}! Intensify Your^{-azwj} Pressure upon the (tribe of) Muzar. O Allah^{-azwj}! Make their years be like the years of Yusuf^{-as}’.

فَقِي الْخَبَرَ أَنَّ الرَّجُلَ كَانَ مِنْهُمْ يَلْحَقُ صَاحِبَهُ فَلَا يُكِنُّهُ الدُّنُو فَإِذَا دَنَا مِنْهُ لَا يُبْصِرُهُ مِنْ شِدَّةِ دُخَانِ الْجُوعِ وَ كَانَ يُجْلِبُ إِلَيْهِمْ مِنْ كُلِّ نَاحِيَةٍ فَإِذَا اشْتَرَوْهُ وَ قَبَضُوهُ لَمْ يَصِلُوا بِهِ إِلَى بُيُوتِهِمْ حَتَّى يَتَسَوَّسَ وَ يُنْتَنَ فَأَكَلُوا الْكِلَابَ الْمَيْتَةَ وَ الْحَيْفَ وَ الْجُلُودَ وَ نَبَشُوا الْقُبُورَ وَ أَخْرَقُوا عِظَامَ الْمَوْتَى فَأَكَلُوهَا وَ أَكَلَتِ الْمَرْأَةُ طِفْلَهَا

And in the Hadeeth – The man from them would meet his companion but would not be able upon going near him. When he did go near him, he would not see him from the severity of the smoke of hunger, and he would come with the food to them from every direction. When they bought it and take possession of it, they would not arrive with it to their houses until it would decay and stink. They ate the dead dogs, and the carcasses, and the skins, and exhumed the graves, and burnt the bones of the dead and ate these, and the woman ate her child.

وَكَانَ الدُّخَانُ مُمَرَّاجاً بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ ذَلِكَ قَوْلُهُ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ فَقَالَ أَبُو سُفْيَانَ وَ رُؤْسَاءُ قُرَيْشٍ يَا مُحَمَّدُ أَ تَأْمُرُنَا بِصِلَةِ الرَّحِمِ فَأَذْرِكَ قَوْمَكَ فَقَدْ هَلَكُوا

And the smoke accumulated between the sky and the earth, and that is His^{-azwj} Word: **So watch out for the day the sky would come with evident smoke [44:10] Overwhelming the people. (They would say), 'This is a painful Punishment! [44:11].** Abu Sufyan and the Qureysh chiefs said, 'O Muhammad^{-saww}! Are you^{-saww} instructing us with helping the relatives? Then go to your^{-saww} people for they have perished'.

فَدَعَا لَهُمْ وَ ذَلِكَ قَوْلُهُ رَبَّنَا أَكْرِفْ عَنَّا الْعَذَابَ إِنَّا مُوقِنُونَ فَقَالَ اللَّهُ تَعَالَى إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ فَعَادَ إِلَيْهِمُ الْخِصْبُ وَ الدَّعَةُ وَ هُوَ قَوْلُهُ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الْآيَةُ

He^{-saww} supplicated for them, and that is his^{-saww} word: **Our Lord! Remove the Punishment from us, we are Momineen!** [44:12]. Allah^{-azwj} the Exalted Said: **We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15].** He^{-saww} repeated the supplicating for them for the fertility, and it is His^{-azwj} Word: **So let them worship Lord of this House (Kabah) [106:3]** – the Verse.

أَتَنَعَّمَ اللَّهُ لِمُوسَى ع مِنْ فِرْعَوْنَ وَ أَتَنَعَّمَ لِمُحَمَّدٍ ص مِنَ الْفِرَاعِنَةِ سِبْهُزْمُ الْجَمْعُ وَ يُؤْلَوْنَ الدُّبُرُ كَانَ لِمُوسَى ع عَصَا وَ لِمُحَمَّدٍ ص دُو الْفَقَارِ

Allah^{-azwj} Avenged for Musa^{-as} from Pharaoh^{-la} and Avenged for Muhammad^{-saww} from the pharaohs (tyrannical rulers): **The gathering would soon be defeated, and they will turn back [54:45].** For Musa^{-as} was a staff and for Muhammad^{-saww} was Zulfiqar (the sword).

خَلَّفَ مُوسَى ع هَارُونَ ع فِي قَوْمِهِ وَ خَلَّفَ مُحَمَّدٌ ص عَلِيًّا ع فِي قَوْمِهِ أَنْتَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

Musa^{-as} made Haroun^{-as} a Caliph among his^{-as} people, and Muhammad^{-saww} made Ali^{-asws} a Caliph among his^{-saww} people: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}'.

وَ كَانَ لِمُوسَى ع اثْنَا عَشَرَ نَقِيبًا وَ لِمُحَمَّدٍ ص اثْنَا عَشَرَ إِمَامًا

There were twelve captains for Musa^{-as}, and for Muhammad^{-saww} were twelve Imams^{-asws}.

كَانَ لِمُوسَى ع انْفِلَاقُ الْبَحْرِ فِي الْأَرْضِ فَانْفَلَقَ فَكَانَ كُلُّ فَرَقٍ وَ لِمُحَمَّدٍ ص انْشِقَاقُ الْقَمَرِ فِي السَّمَاءِ وَ ذَلِكَ أَعْجَبُ أَفْتَرَبَتِ السَّاعَةُ وَ انْشَقَّ الْقَمَرُ الْعَصَا بَلَعَتِ الْبَحْرَ فَانْفَلَقَ أَنْ اضْرَبَ بِعَصَاكَ الْبَحْرَ وَ أَشَارَ بِالْإِصْبَعِ إِلَى الْقَمَرِ فَانْشَقَّ

And for Musa^{-as} was splitting of the sea in the earth: **So it parted, and each part [26:63],** and for Muhammad^{-saww} was splitting of the moon in the sky, and that is stranger: **The time approached and the moon split apart [54:1].** The staff reached the sea, and it split: **"Strike the sea with your staff!" [26:63],** and he^{-saww} gestured by the fingers and the moon split apart.

وَ قَالَ مُوسَى ع رَبِّ اسْخِرْ لِي صَدْرِي وَ قَالَ اللَّهُ لَهُ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

And Musa^{-as} said: '**Lord! Expand my chest for me [20:25]**, and Allah^{-azwj} Said to him^{-saww}: '**Did We not Expand your chest for you? [94:1]**.

وَقَالَ لِمُوسَىٰ وَهَارُونَ ع فَقُولَا لَهُ قَوْلًا لِّبَنَّا وَقَالَ لِمُحَمَّدٍ ص وَاعْظُ عَلَيْهِمُ وَلَا تُطِيعُ كُلَّ خَلَافٍ

And He^{-azwj} Said to Musa^{-as} and Haroun^{-as}: **But speak to him gentle words, [20:44]**, and He^{-azwj} Said to Muhammad^{-saww} and Harsh upon them: **And do not heed a despicable oath-monger [68:10]**.

وَأَعْطَىٰ اللَّهُ مُوسَىٰ ع الْمَنِّ وَالسَّلَوى وَأَخْلَ الْعَنَائِمَ لِمُحَمَّدٍ ص وَلَمْ يَحِلَّ لِأَحَدٍ قَبْلَهُ

And Allah^{-azwj} Gave Musa^{-as} the Manna and the Quails, and He^{-azwj} Legalised the war booty for Muhammad^{-saww} and for his^{-saww} community, and did not Legalise it for anyone before him^{-saww}.

وَقَالَ فِي حَقِّ مُوسَىٰ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ يُغْنِي فِي الْبَيْتِ وَ النَّبِيِّ ص كَانَ يَسِيرُ الْغَمَامُ فَوْقَهُ

And He^{-azwj} Said regarding the rights of Musa^{-as}: **And We Shaded the clouds upon them [7:160]**, meaning in the wilderness, and the Prophet^{-saww} was such that the cloud travelled above him^{-saww}.

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا عَلَىٰ طُورٍ سَيْنَاءَ وَ نَاجَىٰ اللَّهُ مُحَمَّدًا عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ وَ كَانَ وَاسِطَةً بَيْنَ الْحَقِّ وَ بَيْنَ مُوسَىٰ ع وَ لَمْ يَكُنْ بَيْنَ مُحَمَّدٍ ص وَ رَبِّهِ أَحَدٌ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ وَ لَيْسَ مِنْ مَشَىٰ بِرَجُلَيْهِ كَمَنْ أُسْرِيَ بِسِرِّهِ وَ لَيْسَ مَنْ نَادَاهُ كَمَنْ نَاجَاهُ وَ مَنْ بَعْدَ نُودِي وَ مَنْ قَرَّبَ نُوحِي

And Allah^{-azwj} Spoke to Musa^{-as} in a conversation upon (mount) Toor of Sinani, and Allah^{-azwj} Whispered to Muhammad^{-saww} at the Lote Tree (Sidrat Al-Muntaha), and there was a medium (means) between the Truth (Allah^{-azwj}) and Musa^{-as}, and there did not happen to be anyone between Muhammad^{-saww} and his^{-saww} Lord^{-azwj}. **And He Revealed unto His servant [53:10]**; and the one who walks with his feet is not like the one who is ascended in person, and the one who is called out at is not like the one who is whispered to, and from afar is the calling and from the near is the whispering.

وَلَمْ يَكَلِّمْ مُوسَىٰ ع إِلَّا بَعْدَ أَرْبَعِينَ لَيْلَةً وَ مُحَمَّدٌ ص كَانَ نَائِمًا فِي بَيْتٍ أُمِّ هَانِي فَعَرَجَ بِهِ وَ مِعْرَاجُ مُوسَىٰ ع بَعْدَ الْمَوْعُودِ وَ مِعْرَاجُ مُحَمَّدٍ ص بِلَا وَعْدٍ وَ اخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا وَ اخْتِيزَ مُحَمَّدٌ وَ هُوَ فَرِيدٌ وَ لَمْ يَحْتَمِلْ مُوسَىٰ ع مَا رَأَاهُ وَ حَزَّ مُوسَىٰ صَعِقًا وَ اخْتَمَلَ مُحَمَّدٌ ذَلِكَ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ

And He^{-azwj} did not Speak to Musa^{-as} except after forty nights, and Muhammad^{-saww} was sleeping in the house of Umm Hany^{-as} and he^{-saww} was ascended with, and the ascension of Musa^{-as} was after the appointment, and Ascension of Muhammad^{-saww} was without an appointment. And Musa^{-as} chose seventy men from his^{-as} people, and Muhammad^{-saww} was Chosen and he^{-saww} was one individual, and Musa^{-as} could not bear what he^{-as} saw: **and Musa fell down unconscious [7:143]**, and Muhammad^{-saww} endured that: **He saw from the greatest Signs of his Lord [53:18]**.

مِعْرَاجُ مُوسَىٰ ع نَهَارًا وَ مِعْرَاجُ مُحَمَّدٍ ص لَيْلًا مِعْرَاجُ مُوسَىٰ عَلَى الْأَرْضِ وَ مِعْرَاجُ مُحَمَّدٍ ص فَوْقَ السَّمَاوَاتِ السَّبْعِ أَخْبَرَ بِمَا جَرَىٰ بَيْنَهُ وَ بَيْنَ مُوسَىٰ ع وَ كَتَمَ مَا جَرَىٰ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

Ascension of Musa^{-as} was at daytime, and Ascension of Muhammad^{-saww} was at night, and ascension of Musa^{-as} was upon the earth and Ascension of Muhammad^{-saww} was above the seven skies. He^{-azwj} Informed of what (discussion) flowed between Him^{-azwj} and Musa^{-as} and Concealed what (discussion) flowed between Him^{-azwj} and Muhammad^{-saww}: **And He Revealed unto His servant what He Revealed [53:10].**

قَوْلُهُ وَ لَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا كَأَنَّهُ جَاءَ مِنْ عِنْدِ رَبِّهِ لَقَدْ جَاءَكُمْ رَسُولٌ كَأَنَّهُ جَاءَ مِنْ عِنْدِ اللَّهِ

His^{-azwj} Words: **And when Musa came to Our Appointment [7:143]**, it is as if he^{-saww} came from the presence of Pharaoh^{-la}, **There has come to you a Rasool [9:128]**, it is as if he^{-saww} came from the Presence of Allah^{-azwj}.

وَ قَالَ لِمُوسَى وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوُّوا لِقَوْمِكُمَا بِمِصْرَ بُيُوتاً وَ أَخْرَجَ النَّبِيُّ مِنْ مَسْجِدِهِ مَا حَلَا الْعِثْرَةَ وَ فِي هَذَا تَبَيَّنَ قَوْلُهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And He^{-azwj} Said to Musa^{-as}: **And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt [10:87]**, and the Prophet^{-saww} expelled (all) from his^{-saww} Masjid apart from the family, and in this there is an explanation of his^{-saww} words: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}'.

حَسَنًا

شَرِيفٍ مِنَ الطُّورِ يَوْمَ الْبَدَاءِ
حُجِّي بِالرِّسَالَةِ فَوْقَ السَّمَاءِ
عَلَى قَابِ قَوْسَيْنِ لَمَّا دَنَا

لَقَدْ كَلَّمَ اللَّهُ مُوسَى عَلَى
فِإِنَّ النَّبِيَّ أَبَا قَاسِمٍ
وَ قَدْ صَارَ بِالْقُرْبِ مِنْ رَبِّهِ

Hasaan (recited a poem), 'While Allah^{-azwj} Spoke to Musa^{-as} upon a high point from (mount) Toor on the day of gathering, so the Prophet^{-as} Abul Qasim was Loved with the Message above the sky and he^{-saww} had come to be with the nearness from his^{-saww} Lord^{-azwj}, upon a distance of two bows when he^{-saww} went nearer.

عُيُونًا مِنَ الصَّخْرِ ضَرَبَ الْعَصَا
عُيُونٌ مِنَ الْمَاءِ يَوْمَ الظَّمَا

وَ إِنَّ فَجَّرَ الْمَاءَ مُوسَى لَكُمْ
فَمِنْ كَفِّ أَحْمَدَ قَدْ فَجَّرَتْ

And that Musa^{-as} caused the water to gush out for you as springs from the rock, he^{-as} struck the staff, so from the palm of Ahmad^{-saww} springs of water had flowed on the day of thirst.

حُجِّي بِالْوِزَارَةِ يَوْمَ الْمَلَا
عَلَيَّ بِأَلَا شَكٍّ يَوْمَ الْبَدَا

وَ إِنَّ كَانَ هَارُونُ مِنْ بَعْدِهِ
فَإِنَّ الْوِزَارَةَ قَدْ نَاهَا

And even though Haroun^{-as} had been Granted with the ministership from after him^{-as} on the day of the gathering, Ali^{-asws} had attained the ministership without any doubt on the day calling.

كَعْبُ بْنُ مَالِكٍ الْأَنْصَارِيُّ

فَإِنْ يَأْكُ مُوسَى كَلَّمَ اللَّهُ جَهْرَةً

فَقَدْ كَلَّمَ اللَّهُ النَّبِيَّ مُحَمَّدًا

عَلَى جَبَلِ الطُّورِ الْمُتَعَبِّ

عَلَى الْمَوْضِعِ الْأَعْلَى الرَّفِيعِ الْمُسَوِّمِ

Ka'ab Bin Malik Al-Ansary (recited a poem), 'And Allah^{-azwj} Spoke to him^{-as} loudly upon the high mount Toor, the revered, so Allah^{-azwj} had Spoken to the Prophet^{-saww} Muhammad^{-saww} upon the Exalted place, the lofty.

دَاوُدُ ع كَانَ لَهُ سِلْسِلَةُ الْحُكُومَةِ لِيَمَيِّزَ الْحَقَّ مِنَ الْبَاطِلِ وَ لِمُحَمَّدٍ ص الْقُرْآنُ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ - وَ لَيْسَتْ السِّلْسِلَةُ كَالْكِتَابِ وَ السِّلْسِلَةُ قَدْ فَنِيَتْ وَ الْقُرْآنُ بَقِيَ إِلَى آخِرِ الدَّهْرِ

Dawood^{-as} had a chain of governance in order to differentiate the truth from the falsehood, and for Muhammad^{-saww} is the Quran: **We have not neglected in the Book of anything [6:38]**, and the chain isn't like the Book, and the chain has perished and the Quran will remain up to the end of times.

وَ كَانَ لَهُ النَّعْمَةُ وَ لِمُحَمَّدٍ ص الْخَلَاوَةُ وَ إِذَا سَمِعُوا مَا أُتْرِلَ إِلَى الرَّسُولِ

And for him^{-as} was the tone and for Muhammad^{-saww} was the sweetness: **And when they are hearing what is Revealed to the Rasool [5:83]**.

وَ كَانَ لَهُ ثَلَاثُونَ أَلْفَ حَرَسٍ وَ كَانَ حَارِسُ مُحَمَّدٍ هُوَ اللَّهُ تَعَالَى وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

And for him^{-as} were a thousand guards, and one guard for Muhammad^{-saww} and He^{-azwj} is Allah^{-azwj} the Exalted: **and Allah will Protect you from the people. [5:67]**.

وَ سَبَّحَتْ لَهُ الْوُحُوشُ وَ الطُّيُورُ وَ الْجِبَالُ فَاللَّهُ تَعَالَى وَ مَلَائِكَتُهُ يَشْهَدُونَ لِمُحَمَّدٍ وَ كَفَى بِاللَّهِ شَهِيداً مُحَمَّدٌ رَسُولُ اللَّهِ

And the wild animals and the birds and the mountains glorified to him^{-saww}, so Allah^{-azwj} the Exalted and His^{-azwj} Angels are testifying to Muhammad^{-saww}: **and Suffice with Allah as a Witness [48:28] Muhammad is a Rasool of Allah [48:29]**.

وَ قَالَ لَهُ وَ أَلَتْنَا لَهُ الْحَدِيدَ وَ أَلَانَ قَلْبَ مُحَمَّدٍ بِالرَّحْمَةِ وَ الشَّفَاعَةِ فِيمَا رَحِمَهُ مِنَ اللَّهِ لَيْتَ هُمْ وَ أَلَانَ هُمْ الصُّمُّ الصُّحُورَ الصِّلَابَ وَ جَعَلَهَا غَاراً وَ كَانَ يَحْلُبُ الشَّاةَ الْمَجْهُودَةَ وَ يَمْسَحُ ضَرْعَهَا فَيَحْلُبُ مِنْهَا كَيْفَ شَاءَ

And He^{-azwj} Said to him^{-as}: **And We Softened the iron for him [34:10]**, and Softened the heart of Muhammad^{-saww} with the Mercy and the intercession: **Thus it is due to Mercy from Allah you are being lenient to them [3:159]**, and He^{-azwj} Softened the solid rocks for them, the slabs, and Made these as caves, and he^{-saww} would milk the stressed sheep, and he^{-saww} would wipe its udder and milk from it however he^{-saww} so desired.

وَ سَخَّرَ لَهُ الْجِبَالَ وَ كَانَ يُسَبِّحُنَ وَ أَخَذَ النَّبِيُّ أَحْجَاراً فَأَمْسَكَهَا فَسَبَّحُنَ فِي كَفِّهِ

And the mountains were subdued for him^{-as} and they used to glorify, and the Prophet^{-saww} took pebbles and withheld these, and they glorified in his^{-saww} palm.

وَلَهُ الطَّيْرُ مَحْشُورَةٌ كُلُّ لَهَا أَوَّابٌ وَلِلْمُحَمَّدِ الْبُرَاقُ

And for him^{-saww} was the assembly of the birds all of them obedient to him^{-as}, and for Muhammad^{-saww} is Al-Buraq.

وَقَالَ لَهُ وَشَدَدْنَا مُلْكَهُ وَشَدَدَ مُلْكُ مُحَمَّدٍ حَتَّى نَسَحَ بِشَرِيعَتِهِ سَائِرَ الشَّرَائِعِ

And Said to him^{-as}: **And We Strengthened his kingdom [38:20]**, and Strengthened the kingdom of Muhammad^{-saww} to the extent that his^{-saww} Laws abrogated all the rest of the Laws.

وَقَالَ لِدَاوُدَ وَلَا تَتَّبِعِ الْهَوَىٰ وَ قَالَ لِمُحَمَّدٍ ص مَا ضَلَّ صَاحِبُكُمْ

And He^{-azwj} Said to Dawood^{-as}: **and do not follow the vain desires [38:26]**, and Said for Muhammad^{-saww}: **Your companion does not err [53:2]**.

حَسَانُ

وَأِنْ كَانَ دَاوُدُ قَدْ أُوتِيَ
جِبَالٌ لَدَيْهِ وَ طَيْرُ الْهَوَا
فَقِيَ كَفِّ أَحْمَدَ قَدْ سَبَّحَتْ
بِتَقْدِيرِ رَبِّي صِغَارُ الْحَصَى

Hasan (said a poem) – ‘And even though Dawood^{-as}, there had resonated for him^{-as} with the glorification in front of him^{-as}, the mountains, and the birds, and the air, the small pebbles had glorified in the palm of Ahmad^{-saww} with the extollation of Holiness of my Lord^{-azwj}’.

سُلَيْمَانُ سَجَرَتْ لَهُ الرِّيحُ عُذُّوْهَا شَهْرٌ وَ رَوَاحُهَا شَهْرٌ يُقَالُ إِنَّهُ عَدَا مِنَ الْعِرَاقِ وَ قَالَ يَمْزُو وَ أَمْسَى يَبْلُغُ وَ أَكْرَمَ مُحَمَّدًا بِالْبُرَاقِ حُطُوْنُهُ مَدَّ الْبَصَرَ وَ قَالَ
عَلِمْنَا مَنْطِقَ الطَّيْرِ

Suleyman^{-as} – The wind was subdued for him^{-as}: **Its morning course was a month and its evening course was a month [34:12]**. He said: ‘It went from Iraq’. And said, ‘At Merv’ and in the evening at ‘Balkh’, and He^{-azwj} Honoured Muhammad^{-saww} with al Buraq, its step was to the extent of the sight’. And He^{-azwj} Said: **‘We have been Taught the speech of the birds, [27:16]**.

وَرُوي أَنَّ الْحُمْرَةَ فُجِعَتْ بِأَخَدٍ وَلَدِيهَا فَجَاءَتْ إِلَى النَّبِيِّ ص وَ قَدْ جَعَلَتْ تَرْفُ عَلَى رَأْسِ رَسُولِ اللَّهِ ص فَقَالَ أَيُّكُمْ فَجَعَ هَذِهِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا أَخَذْتُ بَيْضَهَا فَقَالَ النَّبِيُّ ص ارْزُدْهَا

And it is reported that the reddish woman came with one of children to the Prophet^{-saww}, and made riches to be upon the head of Rasool-Allah^{-saww}. He^{-saww} said: ‘Which one of you is for this pain?’ A man from the group said, ‘I shall take her goods’. The Prophet^{-saww} said: ‘Return it’.

وَمِنْهُ كَلَامُ الْبَعِيرِ وَالْعَجَلِ وَالضَّبِّيِّ وَالشَّاةِ وَالذَّبِّ وَالذَّبِّ وَ سُجِّرَتْ لَهُ الْجِنَّ وَالشَّيَاطِينُ وَقَالَ لِلنَّبِيِّ ص قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ - وَقَوْلُهُ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ وَ هُمْ التَّسْعَةُ مِنْ أَشْرَافِ الْجِنِّ بَنَصِيْبِيْنَ وَالْيَمَنِ مِنْ بَنِي عَمْرِو بْنِ عَامِرٍ مِنْهُمْ شِصَاهُ وَ مِصَاهُ وَ الْهَمْلَكَانِ وَ الْمَرْزَبَانُ وَ الْمَازِمَانِ وَ نِصَاهُ وَ هَاضِبٌ وَ عَمْرُو وَ بَايَعُوهُ عَلَى الْعِبَادَاتِ وَ اعْتَذَرُوا بِأَنَّهُمْ قَالُوا عَلَى اللَّهِ شَطَطًا

And from it is the speech of the camels and the calf and the fox and the sheep and the wolf and the flies, and the Jinn and the Satans^{-la} were subdued for him^{-saww}. And He^{-azwj} Said to the Prophet^{-saww}: **Say: 'It is Revealed unto me that a number of the Jinn [72:1];** and His^{-azwj} Words: **And when We Turned a number of the Jinn towards you [46:29]**, and these were nine from the noble ones of the Jinn in two group and Al Yemen from the clan of Amro Bin Aamir, from them were Shasah, and Masah, and Al Hamlakan, and Al Marzaban, and Al Mazman, and Nazah, and Haazib, and Amro, and they pledged allegiance to him^{-saww} upon the (acts) of worship, and presented excuses that they had said a grievous word upon Allah^{-azwj}.

وَسُلَيْمَانُ ع كَانَ يَصْنِفُهُمْ لِعَصِيَانِهِمْ وَ نَبِيْنَا أَتَوْهُ طَائِعِينَ رَاغِبِينَ

And Suleyman^{-as} used to punish them for their disobedience, and our Prophet (s.aw.), they came to him^{-saww} willingly, desirous.

وَسَأَلَ سُلَيْمَانُ مُلْكًا دُنْيَا رَبِّ هَبْ لِي مُلْكًا وَ عُرِضَ مَفَاتِيحُ خَزَائِنِ الدُّنْيَا عَلَى مُحَمَّدٍ ص فَرَدَّهَا فُشْتَانًا بَيْنَ مَنْ يَسْأَلُ وَ بَيْنَ مَنْ يُعْطَى فَلَا يَقْبَلُ فَأَعْطَاهُ اللَّهُ الْكَوْثَرَ وَ الشَّقَاعَةَ وَ الْمَقَامَ الْمَحْمُودَ وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

And Suleyman^{-as} asked for the kingdom of the world: **'Lord! Grant me a kingdom, [38:35]**, and the keys of the treasures of the world were presented unto Muhammad^{-saww}, but he^{-saww} rejected these. Thus, there is a difference between the one who asks and one who is given. He^{-saww} did not accept and Allah^{-azwj} Gave him^{-saww} Al Kawser and the intercession and Al Maqam Al Mahmoud (the Praiseworthy Position): **And soon your Lord will Give you, so you will be pleased [93:5].**

وَقَالَ لِسُلَيْمَانَ قَامُنْ أَوْ أَمْسِكْ بِعَبْرِ حِسَابٍ وَقَالَ لِنَبِيِّنَا مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And He^{-azwj} Said to Suleyman^{-as}: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**, and Said for our Prophet^{-saww}: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].**

حَسَانُ بْنُ ثَابِتٍ

وَأِنْ كَانَتْ الْجِنَّ قَدْ سَاسَهَا
فَشَهْرٌ عُدُّو بِهِ ذَائِبًا
فَإِنَّ النَّبِيَّ سَرَى لَيْلَةً
سُلَيْمَانُ وَالرِّيحُ تَجْرِي رَحًا
وَشَهْرٌ رَوَّاحٌ بِهِ إِنْ يَشَاءُ
مِنَ الْمَسْجِدَيْنِ إِلَى الْمَرْتَفَى

Hasaan Bin Sabit (recited a poem) – 'And even though the Jinn, Suleyman^{-as} had controlled them, and the wind flowed with ease, going with it for a month and returning with it a month if he^{-as} so desired, the Pophet^{-saww} was Ascended on a night from two Masjids to high above'.

كَعْبُ بْنُ مَالِكٍ

سُلَيْمَانَ ذَا الْمُلْكِ الَّذِي لَيْسَ بِالْعَمِيِّ
صِغَارُ الْحَصَى فِي كَفِّهِ بِالرَّثْمِ

وَإِنْ تَكُ تَمَلُّ الْبَرِّ بِالْوَهْمِ كَلَمْتُ
فَهَذَا نَبِيُّ اللَّهِ أَحْمَدُ سَبَّحَتْ

Ka'ab Bin Malik (recited a poem), 'And even though the ants of the land with the vermin had spoken to Suleyman with the kingdom which isn't with blindness, so this Prophet^{-saww} of Allah^{-azwj}, Ahmad^{-saww}, small pebbles had glorified in his^{-saww} palm with the singing'.

يَحْيَى ع قَالَ اللَّهُ تَعَالَى لَهُ وَآتَيْنَاهُ الْحِكْمَ صَبِيًّا وَكَانَ فِي عَصْرِ لَا جَاهِلِيَّةَ فِيهِ وَ مُحَمَّدٌ ص أُوتِيَ الْحُكْمَ وَ الْفَهْمَ صَبِيًّا بَيْنَ عَبْدَةِ الْأَوْثَانِ وَ حِزْبِ الشَّيْطَانِ

Yahya^{-as} – Allah^{-azwj} the Exalted Said to him^{-as}: **and We Gave him the Wisdom as a boy [19:12]**, and it was in an era where there was no ignorance during it, and Muhammad^{-saww} was Given the Wisdom and the understanding as a child between the idol worshippers and the parties of Satans^{-la}.

وَكَانَ يَحْيَى ع عَبْدَ أَهْلِ زَمَانِهِ وَ أَزْهَدَهُمْ وَ مُحَمَّدٌ أَزْهَدَ الْخَلَائِقِ وَ أَعْبَدَهُمْ حَتَّى قِيلَ طه مَا أَنْزَلْنَا

And Yahya^{-as} was the most worshipping of the people of his^{-as} era, and Muhammad^{-saww} was the most ascetic of the people, and the most worshipping of them to the extent He^{-azwj} Said: **Ta Ha [20:1] We have not Revealed the Quran (unto you for you to be distressed) [20:2]**.

حَسَّانُ بْنُ ثَابِتٍ
وَإِنْ كَانَ يَحْيَى بَكَتْ عَيْنُهُ
فَإِنَّ النَّبِيَّ بَكَى قَائِمًا
فَتَادَاهُ أَنْ طه أَبَا قَاسِمٍ
صَغِيرًا وَ طَهَّرَهُ فِي الصَّبَا
خَزِينًا عَلَى الرَّجُلِ خَوْفَ الرَّجَا
وَ لَا تَشْقُ بِالْوَحْيِ لَمَّا أَتَى

Hasaan Bin Sabit (recited a poem) – 'And even though Yahya^{-as} cried his^{-as} eyes when small, and was cleansed during the childhood, so the Prophet^{-saww} wept standing grieving upon the man fearing the hope, He^{-azwj} Called out to him^{-saww}: **Ta Ha [20:1]**, father^{-saww} of Qasim^{-asws}, and do not be distressed with the Revelation'.

عِيسَى ع وَ أَنْبَرِيُّ الْأَكْمَةِ وَ الْأَبْرَصَ وَ نَبِيُّنَا ص أَنَاهُ مُعَاذُ بَنِي عَفْرَا [عَفْرَاء] فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ تَزَوَّجْتُ وَ قَالُوا لِلزَّوْجَةِ إِنَّ يَحْيَى بَيَاضًا فَكَرِهَتْ أَنْ تُزْفَ إِلَيْ فَقَالَ اكْشِفْ لِي عَنْ جَنْبِكَ فَكَشَفَ لَهُ عَنْ جَنْبِهِ فَمَسَحَهُ بِعُودٍ فَذَهَبَ مَا بِهِ مِنَ الْبَرَصِ

When Isa^{-as} came and cured the blind and the leper, and our Prophet^{-saww}, Muaz Bin Afra came to him^{-saww} and said, 'O Rasool-Allah^{-saww}! I have got married and they said to the wife that there is whiteness in my side. She dislikes coming to me'. He^{-saww} said: 'Uncover from your side for me^{-saww}'. He uncovered for him^{-saww} from his side, and he^{-saww} wiped with a stick and it went away what used to be with him from the vitiligo.

وَ لَقَدْ أَنَاهُ مِنْ جُهَيْنَةَ أَجْدَمُ يَنْقَطِعُ مِنَ الْجُدَامِ فَشَكَا إِلَيْهِ فَأَخَذَ قَدَحًا مِنْ مَاءٍ فَتَقَلَّ فِيهِ ثُمَّ قَالَ امْسُخْ بِهِ جَسَدَكَ فَفَعَلَ فَبَرَأَ وَ أَنْبَرًا صَاحِبَ السِّلْعَةِ

And there had come from (the tribe of) Juheyne, a leper who was cut from the leprosy. He complained to him^{-saww}, so he^{-saww} grabbed a cup of water and spit in it, then said: 'Wipe your body with it'. He did so and was cured and (also) cured the one with abscess.

وَأَتَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنِي قَدْ أَشْرَفَ عَلَى حِيَاضِ الْمَوْتِ كُلَّمَا أَتَيْتُهُ بِطَعَامٍ وَقَعَ عَلَيْهِ النَّشَاؤُ بَقَامٍ وَ قُمْنَا مَعَهُ فَلَمَّا أَتَيْنَاهُ قَالَ لَهُ جَانِبُ يَا عَدُوَّ اللَّهِ وَلِيَ اللَّهِ فَأَنَا رَسُولُ اللَّهِ فَجَانَبَهُ الشَّيْطَانُ فَقَامَ صَحِيحًا

And a woman came to him^{-saww} and said, 'O Rasool-Allah^{-saww}! My son is overlooking at death. Every time I come to him with food, he becomes drowsy'. He^{-saww} stood up and we arose along with him^{-saww}. When we came to him, he^{-saww} said to him: 'Move aside, O enemy of Allah^{-azwj} (from) a friend of Allah^{-azwj}'. The Satan^{-la} stepped aside and he stood up healthy.

وَأَتَاهُ رَجُلٌ وَ بِهِ أُدْرَةٌ عَظِيمَةٌ فَقَالَ هَذِهِ الْأُدْرَةُ تَمْنَعُنِي مِنَ التَّطَهِيرِ وَ الْوُضُوءِ فَدَعَا بِمَاءٍ فَبَرَكَ فِيهِ وَ دَعَاهُ وَ تَقَلَّ فِيهِ ثُمَّ أَمَرَهُ أَنْ يُفِيضَ عَلَيْهِ فَفَعَلَ الرَّجُلُ وَ أَغْفَى إِنْغَفَاءً وَ انْتَبَهَ فَإِذَا هِيَ قَدْ تَقَلَّصَتْ

And a man came to him and he had large puffed up testicles. He said, 'This illness prevents me from the cleansing and the Wudu'u'. He^{-saww} called for the water and Blessed in it and supplicated and spat in it, then instructed him to pour upon it. The man did so and forgot his illness and woke up, and they had shrunk.

وَ جَاءَتْ امْرَأَةٌ وَ مَعَهَا عَكَّةٌ سَنِيَّةٌ وَ أَقْطِ وَ مَعَهَا ابْنَةٌ لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ وَلَدْتُ هَذِهِ كَمَا [كَذَهِاءَ] فَأَخَذَ رَسُولُ اللَّهِ صَ غُودًا فَمَسَحَ بِهِ عَيْنَيْهَا فَأَبْصَرَتَا

And a woman came and with her was some margarine and a pumpkin, and with her was a daughter of hers. She said, 'O Rasool-Allah^{-saww}! I gave birth to this one as blind'. Rasool-Allah^{-saww} grabbed a stick and wiped her eyes with it and she became seeing.

وَ مِنْهُ حَدِيثٌ قَتَادَةَ بْنِ رُبَيْعٍ وَ مُحَمَّدِ بْنِ مَسْلَمَةَ وَ عَبْدِ اللَّهِ بْنِ أَنَسٍ قَوْلُهُ وَ أَخِي الْمَوْتَى بِإِذْنِ اللَّهِ قَالَ الْكَلْبِيُّ كَانَ عِيسَى عَ يُجِيي الْأَمْوَاتَ بِمَا خِي يَا قِيَوْمُ وَ قِيلَ إِنَّهُ أَحْيَا أَرْبَعَةَ أَنْفُسٍ وَ هُمْ عَاذِرٌ وَ ابْنُ الْعَجُوزِ وَ ابْنَةُ الْعَاشِرِ وَ سَامُ بْنُ نُوحٍ

And from it is a Hadeeth of Qatadah Bin Rabi'e and Muhammad Bin Muslama and Abdullah Bin Aneys. His^{-azwj} Words: **and revive the dead by the Permission of Allah [3:49]**. Al-Kalby said, 'Isa^{-as} used to revive the dead by the Revival of the Everlasting One, and it is said, he^{-as} revived four people, and they are Azar, and a son of the old woman, and a daughter of a tax collector, and Saam Bin Nuh^{-as}'.

قَالَ الرِّضَا عَ لَقَدْ اجْتَمَعَتْ قُرَيْشٌ إِلَى رَسُولِ اللَّهِ صَ فَسَأَلُوهُ أَنْ يُجِييَ هَؤُلَاءِ الرِّهْطِ الَّذِينَ يَسْأَلُونَ عَنْهُمْ بِأَعْلَى صَوْتِكَ يَا فُلَانُ وَ يَا فُلَانُ وَ يَا فُلَانُ يَقُولُ لَكُمْ رَسُولُ اللَّهِ قُومُوا بِإِذْنِ اللَّهِ فَقَامُوا يَنْفُضُونَ التُّرَابَ عَنْ رُءُوسِهِمْ

Al-Reza^{-asws} said: 'Qureysh gathered to Rasool-Allah^{-saww} and they asked him^{-saww} to revive their dead ones for them. He^{-saww} faced towards Ali^{-asws} Bin Abu Talib^{-asws} and said: 'Go to the graveyard and call out with the names of that group, those they are asking about at the top of your voice: 'O so and so, and O so and so, and O so and so! Rasool-Allah^{-saww} is saying to you all: 'Arise by the Permission of Allah^{-azwj}!' They stood up shaking off the soil from their heads.

فَأَقْبَلَتْ قُرَيْشٌ تَسْأَلُهُمْ عَنْ أَمْوَرِهِمْ ثُمَّ أَخْبَرُوهُمْ أَنَّ مُحَمَّدًا قَدْ بُعِثَ نَبِيًّا فَقَالُوا وَدِدْنَا أَنْ أَدْرَكْنَاهُ فَنُؤْمِنُ بِهِ

Qureysh came asking them about their affairs, then informed them that Muhammad^{-saww} had been Sent as a Prophet^{-saww}. They said, 'We would love to meet him^{-saww} so we can believe in him^{-saww}'.

وَأَحْيَا صَ النَّفَرِ الَّذِينَ قُتِلُوا يَوْمَ بَدْرٍ فَخَاطَبَهُمْ وَ كَلَّمَهُمْ وَ عَزَّاهُمْ بِكُفْرِهِمْ

And he^{-saww} had revived the number, those who had been killed on the day of Badr, and addressed them and spoke to them and faulted them with their Kufr.

قَوْلُهُ وَ أَنْبَأَكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدْخِرُونَ وَ مُحَمَّدٌ ص كَانَ يُبَيِّ بِأَشْيَاءَ كَثِيرَةٍ مِنْهَا قِصَّةُ خَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَ إِنْفَادِ كِتَابِهِ إِلَى مَكَّةَ وَ مِنْهَا قِصَّةُ عَبَّاسٍ وَ سَبَبُ إِسْلَامِهِ

and I shall inform you of what you have eaten and what you are hoarding in your houses [3:49] – And Muhammad^{-saww} was informing with a lot of things. From these is the story of Hatib Bin Abu Balta'a, and implemented his letter to Makkah, and from these is the story of Abbas and the cause of his becoming a Muslim.

ابْنُ جَرِيحٍ فِي قَوْلِهِ وَ يُعَلِّمُهُ الْكِتَابَ وَ الْحِكْمَةَ إِنَّ اللَّهَ تَعَالَى أَعْطَى عِيسَى ع نِسْعَةَ أَشْيَاءَ مِنَ الْخُطِّ وَ لِسَائِرِ النَّاسِ جُزْءًا

Ibn Jareeh regarding His^{-azwj} Words: **And He will Teach him the Book and the Wisdom [3:48]**. 'Allah^{-azwj} the Exalted Gave Isa^{-as} nine things from the share and one part for the rest of the people.

وَ رُوِيَ عَنِ النَّبِيِّ ص أَوْثَيْتُ الْقُرْآنَ وَ مِثْلَيْهِ

And it is reported from the Prophet^{-saww}: 'I^{-saww} have been Given the Quran and double the likes of it'.

أَنْشَدَ

يُنَادِيهِ عِيسَى بِرَبِّ الْعَالَمِ

وَ إِنْ كَانَ مِنْ مَاتَ يَحْيَا لَكُمْ

يَهُودُ لِأَحْمَدَ يَوْمَ الْقَرَى

فَإِنَّ الدَّرَاعَ لَقَدْ سَمَّهَا

فَنَادَاهُ إِنِّي لَمَسْمُومَةٌ

فَلَا تَقْرَبْنِي وَ قَبِيتِ الْأَذَى

A poem, - 'And even though the ones who died were revived for you, they called out to Isa^{-as} as the Exalted Lord^{-azwj}, so the arm (of the sheep) which had been poisoned by a Jew for Ahmad^{-saww} on the day of hosting, called out, 'I am poisoned, so do not come near me and the harm will occur''.¹⁰⁰

¹⁰⁰ Bihar Al-Anwaar – V 16, The book of our Prophet^{-saww}, Ch 12 H 1

2- قب، المناقب لابن شهر آشوب قَدْ مَدَحَ اللَّهُ اثْنَيْ عَشَرَ مِنَ الْأَنْبِيَاءِ بِاثْنَيْ عَشَرَ نَوْعاً مِنَ الطَّاعَةِ مَدَحَ إِسْحَاقَ عَ وَ يَعْقُوبَ عَ بِالطَّاعَةِ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ وَ لِعِيسَى بِالزَّهَادَةِ قِيلَ لَهُ لَوْ اتَّخَذْتَ مَنْزِلاً أَوْ اشْتَرَيْتَ دَابَّةً فَقَالَ مَا قَالَ

Allah^{-azwj} has Praised twelve from the Prophets^{-as} with twelve types of (acts of) obedience – He^{-azwj} Praised Is'haq^{-as} and Yaqoub^{-as} with the obedience: **And We Granted to him Is'haq and Yaqoub [6:84]**, and to Isa^{-saww} with the ascetism. It was said to him^{-as}: 'If only you^{-as} would take a house or buy an animal', and he^{-as} said what he^{-as} said.

و لِسُلَيْمَانَ بِالسَّخَاءِ وَ كَانَ يُطْعِمُ كُلَّ يَوْمٍ سَبْعِمِائَةَ جَرِيرٍ مِنَ الْخَوَارِ وَ هُوَ بِأَكْلِ الْخَشْكَارِ وَ لِإِبْرَاهِيمَ عَ بِالرَّحْمَةِ إِنَّ إِبْرَاهِيمَ خَلِيمٌ آوَاهُ مِئْبَتٌ وَ فِيهِ قِصَّةُ الْمَجُوسِ الَّذِينَ اسْلَمُوا مِنْ ضِيَائِهِ

And to Suleyman^{-as} with the generosity, and he^{-as} was feeding every day seven hundred with packages of white flour, and he^{-as} was eating the bread of un-sifted flour; and to Ibrahim^{-as} with the mercy: **Surely Ibrahim was forbearing, tender-hearted, repenting [11:75]**, and from it is the story of the Magians, those who had become Muslims from his^{-as} hosting.

وَ لِنُوحٍ عَ بِالصَّلَاطَةِ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ وَ أَيْضاً مِنْ مُوسَى وَ هَارُونَ عَ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ فَتَالَةً نَبِينَا صَ فِي هَذِهِ الْخِصَالِ حَتَّى تَهَاهُ عَنْ ذَلِكَ الْإِسْتِغْفَارِ اسْتَغْفِرَ هُمْ أَوْ لَا تَسْتَغْفِرَ هُمْ

And to Noah^{-as} with the firmness: **My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26]**; and as well from Musa^{-as} and Haroun^{-as}: **'Our Lord! You Gave Pharaoh [10:88]**, our Prophet^{-as} preached regarding these qualities until he^{-saww} was Forbidden from that seeking of Forgiveness: **Whether you seek Forgiveness for them or do not seek Forgiveness for them [9:80]**.

الْمُجَاهِدَةِ وَ لَا تَعْجَلْ بِالْقُرْآنِ الْعِبَادَةِ طه ما أَنزَلْنَا الزُّهْدَ لَمْ نُحَرِّمْ مَا أَحَلَّ اللَّهُ لَكَ وَ فِيهِ حَدِيثُ مَارِيَةَ وَ عَرَضَ عَلَيْهِ مَفَاتِيحُ الدُّنْيَا فَأَبَى السَّخَاءُ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً رَحْمَةً وَ اغْلُظْ عَلَيْهِمْ وَ قَالَ فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ

(For) the struggling: **and do not be hasty with the Quran [20:114]**; the Worship: **Ta Ha [20:1] We have not Revealed the Quran [20:2]**; the ascetism: **Do not deny (yourself) what Allah has Permitted for you, [66:1]**; and in it is the Hadeeth of Mariah^{ar}; and the keys of the world were presented unto him^{-saww}, but he^{-saww} refused; the generosity: **And do not make your hand to be shackled [17:29]**; the Mercy: **and be harsh upon them [9:73]**, and Said: **So perhaps you will kill yourself out of grief [18:6]**.

الصَّلَاطَةِ لَسْتُ عَلَيْهِمْ بِمُضْطَرٍ يَا أَبُهَا النَّبِيُّ جَاهِدِ * الْكُفَّارَ وَ فِيهِ قِصَّةُ ابْنِ مَكْتُومِ الْإِنْدَارِ نَبِيِّ عِبَادِي أَيْ أَنَا الْعَفُورُ الرَّحِيمُ عَنِ اهْتِنِهِمْ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ

The firmness: **Faces on that day will be humiliated [88:2] O you Prophet! Fight the Kafirs [9:73]**, and in it is the story of Ibn Maktoum; the warning: **Inform My servants that I am the Forgiving, the Merciful! [15:49]**; faulting their gods: **And do not insult those who are supplicating to the ones besides Allah [6:108]**.

وَ إِنَّهُ تَعَالَى أَقْسَمَ لِأَجْلِهِ بِخَمْسَةِ عَشَرَ قَسَمًا هِدَايَتِهِ وَ النَّجْمَ إِذَا هَوَى بِرِسَالَتِهِ يَس وَ الْقُرْآنَ الْحَكِيمَ بِوَلِيِّ عَهْدِهِ وَ الْعَادِيَاتِ ضَبْحًا مِعْرَاجِهِ لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ بِشَرِيعَتِهِ وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

And the Exalted Divided for his^{-saww} sake, fifteen division – His^{-saww} guidance: **(I Swear) by the star when it swoops down [53:1]**; his^{-saww} Message: **Ya Seen [36:1] By the Wise Quran [36:2]**; his^{-saww} heir apparent: **(I Swear) by the running (steeds) snorting [100:1]**; his^{-saww} Ascension: **You will be indulging in a state after a state [84:19]**; his^{-saww} Laws: **(I Swear) by the time [103:1] Surely, the human being is in loss [103:2]**.

بِكِتَابِهِ ق وَ الْقُرْآنَ الْمَجِيدِ بِخَلْقِهِ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ بِخَلْقِهِ ن وَ الْقَلَمَ بِزِيَادَةِ نَوَافِلِهِ طه مَا أَنْزَلْنَا بِطَهَارَتِهِ فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ بِنَدْوِهِ لَا أَقْسِمُ بِهَذَا الْبَلَدِ بِحَبَّتِهِ وَ الصُّحَى وَ اللَّيْلِ

His^{-saww} Book: **Qaf! By the Glorious Quran [50:1]**; his^{-saww} creation: **We have Created the human being in an excellent form [95:4]**; his^{-saww} moral standing: **Noon and the Pen [68:1]**; his^{-saww} increasing his^{-saww} optional Salats: **Ta Ha [20:1] We have not Revealed [20:2]**; his^{-saww} purity: **But no! I swear by that which you can see [69:38]**; his^{-saww} city: **No! I do Swear by this city! [90:1]**; **(I Swear) by the clarity [93:1] And the night [93:2]**.

بِتَهْدِيدِ مُؤَذِّيهِ كَلَّا لَئِنْ لَمْ يَنْتَهِ بِعُقُوبَةٍ أَعْدَائِهِ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمِئِذٍ لَعَمْرَهُ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ وَ مِنْ شِدَّةِ قَرْطِ الْمُحِبِّ أَنْ يَخْلِفَ بِعُمُرٍ حَبِيبِهِ

And Threatening those who hurt him^{-saww}: **Never! If they do not desist [33:60]**; Punishing his^{-saww} enemies: **Never! On that Day [83:15]**; his^{-saww} lifetime: **By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72]**; and it is from the intensity of the Love that He^{-azwj} Swore with the lifespan of His^{-azwj} Beloved^{-saww}.

وَ كُلِّ مَا سَأَلَ الْأَنْبِيَاءُ مِنَ اللَّهِ تَعَالَى أَعْطَاهُ اللَّهُ بِلَا سُؤَالٍ آدَمُ ع وَ إِنْ لَمْ تَغْفِرْ لَنَا وَ لَهُ لَيَغْفِرَ لَكَ اللَّهُ

And all what the Prophets^{-as} asked from Allah^{-azwj} the Exalted, Allah (s.wt..) Gave it without asking: **and if You do not Forgive us and have Mercy on us, [7:23]**, and to him^{-saww}: **For Allah to Forgive you [48:2]**.

نُوحُ ع لَا تَذَرْ عَلَى الْأَرْضِ وَ لَهُ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

Noah^{-as}: **'Do not leave upon the earth [71:26]**; and to him^{-saww}: **We will Suffice you against the scoffers [15:95]**.

إِبْرَاهِيمُ ع وَ لَا تُخْزِي يَوْمَ يُبْعَثُونَ وَ لَهُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ

Ibrahim^{-as}: **And do not Disgrace on the Day they would be Resurrected [26:87]**, and to him^{-saww}: **on a Day Allah will not Disgrace the Prophet [66:8]**.

شُعَيْبُ ع رَبَّنَا افْتَحْ بَيْنَنَا وَ لَهُ إِنَّا فَتَحْنَا لَكَ

Shuayb^{as}: **'Our Lord! Decide between us [7:89], and to him^{saww}: Surely, We Opened for you [48:1].**

لَوْطُ ع رَبِّ انصُرْنِي عَلَى الْقَوْمِ وَ لَهُ وَ يَنْصُرَكَ اللَّهُ

Lut^{as}: **He said: 'Lord! Help me against the mischievous people!' [29:30], and to him^{saww}: And Allah will Help you with a Mighty Help [48:3].**

مُوسَى ع قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَ لَهُ أَلَمْ تُشْرَحْ لَكَ

Musa^{as}: **He said: 'Lord! Expand my chest for me [20:25], and to him^{saww}: Did We not Expand your chest for you? [94:1].**

مُوسَى ع اخْلُفْنِي فِي قَوْمِي وَ لَهُ إِنَّمَا وَلِيُّكُمُ اللَّهُ

Musa^{as}: **'Be my Caliph among my people [7:142], and to him^{saww}: But rather, your Guardian is Allah [5:55].**

الْمَقَامُ أَرْبَعَةٌ مَقَامُ الشَّوْقِ لَشُعَيْبٍ ع حَيْثُ بَكَى مِنْ خَوْفِ اللَّهِ وَ مَقَامُ السَّلَامِ لِإِبْرَاهِيمَ ع إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ وَ مَقَامُ الْمُنَاجَاةِ لِمُوسَى ع وَ قَرْنَاهُ نَجِيًّا وَ مَقَامُ الْمَحَبَّةِ لِلنَّبِيِّ ص فَكَانَ قَابَ قَوْسَيْنِ

The four positions – the position of desire to Shuayb^{as} where he^{as} wept from fear of Allah^{azwj}, and position of the safety of Ibrahim^{as}: **When he came to his Lord with an unblemished heart [37:84], and the position of the whispering to Musa^{as}: And We Called to him from the right side of the (mount) Toor, and We Drew him closer, whispering [19:52], and the position of the love for the Prophet^{saww}: So he was (at a distance of) two bows or nearer [53:9].**

وَ سَمَّى اللَّهُ تَعَالَى نُوحًا شَكُورًا إِنَّهُ كَانَ عَبْدًا شَكُورًا وَ إِبْرَاهِيمَ ع خَلِيمًا إِنَّ إِبْرَاهِيمَ خَلِيمٌ وَ مُوسَى ع كَلِيمًا وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And Allah^{azwj} the Exalted Named Noah^{as} as grateful: **Surely, he was a grateful servant [17:3]; and Ibrahim^{as} as forbearing: Surely Ibrahim was forbearing, [11:75]; and Musa^{as} as speaker: and Allah Spoke to Musa in a conversation [4:164].**

وَ جَمَعَ لَهُ كَمَا جَمَعَ لِنَفْسِهِ فَقَالَ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ وَ لَهُ بِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ

And Gathered for him^{saww} just as He^{azwj} Gathered for Himself^{azwj}: **Allah is Affectionate, Merciful with the people. [2:143], and for him^{saww}: With the Momineen he is kind, merciful [9:128].**

قِيلَ هُمَا وَاحِدٌ وَ قِيلَ الرَّؤُوفُ شِدَّةُ الرَّحْمَةِ رُؤُوفٌ بِالْمُطِيعِينَ رَحِيمٌ بِالْمُذْنِبِينَ رُؤُوفٌ بِأَقْرَبَائِهِ رَحِيمٌ بِأَصْحَابِهِ رُؤُوفٌ بِعِتْرَتِهِ رَحِيمٌ بِأُمَّتِهِ رُؤُوفٌ بِمَنْ رَأَاهُ رَحِيمٌ بِمَنْ لَمْ يَرَهُ

It is said, 'These two (terms) are one, and it is said, 'The kind (Al Raouf) is of intense mercy, and kind with the obedient ones, and merciful to the sinners, and kind with his^{saww} near relatives, merciful with his^{saww} companions, kind with his^{saww} family and merciful with his^{saww}

^{saww} community, kind with the ones who saw him^{-saww}, and merciful with the ones who did not see him^{-saww}’.

إلى هنا انتهى الجزء السادس عشر من كتاب بحار الانوار

Up to here ends the sixteenth volume of the book Bihar Al-Anwaar