

In the Name of Allah, the Most Compassionate, the Most Merciful

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaii

Complete Translation

BOOK TWENTY NINE

MUHAMMAD

(PBUH)

Last Messenger of God

His Character, His Mission

Edited, Summarized, Classified, and Translated by:

SEYYED MEHDI AMIN

2019

AUTHOR

"Allameh TABA-TABAI"

Ayatollah Seyyed Mohammad Hossein Taba-Tabaii

&

His Masterpiece:

"ALMIZAN", THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

(Oil Painting. Work: Seyyed Mehdi Amin, 1991)

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Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْأَمْطَهُرُونَ

**This is an honorable Quran
Preserved in a Hidden Book which
No one can touch it except the purified ones!**

A CLASSIFICATION of ALMIZAN

A Preface to Work:

**This is a " Reference Book "
Or the "Theological Encyclopedia of the Holy Quran,"
Classified and Summarized from Allameh Tabatabai's most
famous Commentary of Quran
"Almizan "**

Importance of the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan... Really, anyone who has this book, I buy it twice as much, let me know...!"

On the website of the *Goodreads* (www.goodreads.com/book/show...) where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume** of "The Classification of Almizan,"

along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on..., and the Human Final Destination, and his Return to the God Almighty.

These Topics and Rules have all been mentioned and developed throughout the Verses of this Holy Book, during the twenty three years of its descent, according to the conditions of places and times, of course, without Classification.

It is evident that the Interpretations of Quran, as well as the famous *Commentary of Almizan*, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran needs to categorize the materials, these classified books have been created and served to comply with that Purpose and Need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, in order to Farsi editions as well as the abridged English translation of the books at his first attempt. By completion of the English Translation of the **Book**

One, Two, Fifty Four, Fifty Six, and Book Three now the **Complete Translation of the Book Twenty Nine** and other volumes are also commenced.

Please refer to **the Editor's Website** www.almizanref.com/ and the following digital libraries:

[https://library.tebyan.net/fa/170080/...](https://library.tebyan.net/fa/170080/)

www.ghbook.ir/index.php?option=com_dbook&task...

www.tafsirejavan.com/index.php/.../

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<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 82, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Beliefs and Religion.**

Seyyed Mehdi (Habibi) Amin,
TEHRAN.

November 4 – December 24, 2019.

Part One

MUHAMMAD

(PBUH)

His Individual
and
Social Personality

Chapter One

APPEARANCE Of the HOLLY PROPHET

(Selected from Islamic Traditions)

Profile of the Face of the Messenger of Allah

1- Appearance, Color, Hair, and Head:

- The Messenger of Allah was a man who seemed a decent and solemn person in the view of any visitor,
- He looked like being always sorrowful, without his face being grumpy,
- Without laughing, he always had a smile on her lips,
- His face had a moonlight tint,
- His handsome face, was glittered like the whole moon,
- His head was big,
- He had hairs with low curls,
- Whenever his hair was disheveled, he combed it,
- Whenever he had long hair, kept it at ear level.

2- Forehead, Eyes and Eyebrows:

- His forehead was wide and broad,
- His eyes were looked down
- He had more a look at the earth than sky,
- His looks were so penetrative that no one could stand to stare at his eyes,
- His looks were all as glances,

- He had evenly divided his glances among his companions, which meant that he looked at them in the equal way, and he considered everyone in equal condition,
- When he attended somewhere, he attended with the whole body,
- His eyebrows were tiny and long,
- The distance between his two eyebrows was wide, not joined together,
- Between his two eyebrows, there was a blood vessel, while in anger it became bloody, and this vein was so glossy that if one were not careful, he would imagine that it is the trail of his nose.

3- Nose, mouth, teeth, cheeks, and beard:

- His nose was slender,
- His mouth was wide, his breath fragrant, and always open,
- His teeth set apart, and white like the pearl,
- While smiling, his white teeth were appeared.
- When he spoke, something like a light came out from his front teeth.
- His teeth seemed loose, that is, his upper incisor teeth were too open, but this was not the case,
- His cheeks were low fat and without swelling
- His beard was hairy, short, and tidy.

The Body of Muhammad(PBUH)

1- Top Body Specifications:

- The neck of the Prophet was so beautiful as if the neck of a deer, and so bright as if a shiny silver,
 - The distance between two shoulders was wide, as so-called the square-shouldered,
 - From the top of the breast to the navel he had a line of hair,
 - The hair in the middle of the chest to the abdomen was narrow,
 - Above his chest, back of the shoulders, and belly were hairy.

2- The Body Physique, Muscles, and Bone-Structure:

- His body was well-proportioned,
- His stature was tall, taller than a moderate stature, and shorter than highs,
- He had a fleshy body,
- His belly was not ahead of his chest,
- The messenger of Allah was the most slender man of the world in terms of the bottom, and the hungrierest man in terms of the belly,
- When he was naked, her body was very beautiful,
- His whole body was smooth.
- His bones were thin and without any lump.
- His bone joints were thick,
- He had the twisty muscles.

3- Hands and Feet:

- The wrists of his hands were stretched out,
- The environs of his hand was wide,
- In use of hands, his right hand was dedicated to eating, drinking, giving and receiving,
- He did not give anything except with the right hand,
- His left hand was for his other works,
- When pointing to something, he pointed by whole hand,
- When he came to wonder about something, he turned his hands inside out,
- The bone-structure of the palm of his hand and foot was large,
- The depth of his feet and hands were more than ordinary,
- His feet were convex and broad more than conventional, so that no water was placed on it.

(Almizan. V.12 , P. 185)

Chapter Two

PERSONAL BEHAVIORS Of the HOLLY PROPHET

Sitting, Walking, and Riding of the Messenger of Allah

1- Sitting:

- His sitting was like the sitting of slaves,
- He sat always down on the ground,
- His sitting had three ways: 1- *Qarf'tha*: It was in the manner that, he raised his legs and rounded them by hands, that is, with the right hand he took the left arm and with the left hand he took the right arm, 2- Put his two knees and the tips of his toes on the ground, 3- Put one foot under his thigh and lay on the other foot over it,
- It never seen that the Prophet sat down - so called- four knees,
- It never seen that the Prophet held his foot ahead of someone sitting in his presence,
- He often sat down face to Qibla (*Mekka.*)

2- Walking:

- He stepped forward slowly,
- He walked with dignity,
- When he stepped, he seemed to pick his steps out of the ground,
- When he walked, he seemed to descend from the mountain,
- He was quick on walking,

- When he walked, he walked so excitedly that seemed he never got tired nor worn out.

3- Riding:

- He used to ride on a bare donkey, and took the other one in his row.
- It was customary for the Prophet of God that if he was riding, he would never allow someone to accompany him on foot, either he would take him at back of his saddle, or he would say: "Go ahead and wait for me wherever you like!"

Saluting and Handshaking of The Messenger of Allah

1- Saluting and Greeting:

- The holy Prophet saluted everyone who encountered, whether he was a rich or a poor, a child or an old man,
- The holy Prophet overtook everyone who wished to salute him,
- The holy Prophet saluted the women, too, and they responded to his greetings, (and same did Ali (AS), as long as he said: I'm afraid I become fond of their sound, then this would be a disadvantage to what I am considering,)
- It was the habit of the Prophet to ask permission to enter somewhere; he greeted three times, if he got permission he entered, otherwise he came back.

2- Handshaking:

- The Messenger of Allah shook hand both with the poor and the rich, and never pulled his hand away till the other side did.
- No one has seen that the Prophet shakes hand with someone and he slips his hand ahead before the other side, but he held his hand so much until the other side releases his hand. When people understood this, they tried to pull quickly their hand out from the Prophet's hand.

Foods, Eating and Drinking Of The Messenger of Allah

1- Foods:

- The foods that the Prophet Muhammad (PBUH) liked to have were: bread, meat in various kinds, melon, sugar, grape, pomegranate, date, milk, harriseh (ground grains with meat), oil, vinegar, chicory, badrog, and cabbage,
- He liked honey,
- He liked pomegranates more than any other fruits,
- His food, when he got, was barley, his halva (sweet meal) was date, and his house's firewood was the leaves and branches of the palm tree,
- One day his companions brought him Faloodeh (sweet noodles with crushed ice.) He had it and asked them: "What this is done?" They said: "It is processed oil with honey!" He said: Good food! (There is also another narrative about Faloodeh that is contrary to this narrative!)
- The Prophet of Allah liked the barley bread without sieving.
- The Messenger of Allah did not eat wheat bread at all, nor did he eat the barley bread a full dish,
- He ate the melon, grapes and dates, and gave the date core to sheep,
- He never asked for garlic, onion, but also "Maghafer," (Maghafer is slimy mucus that did not digest in the bee's body and pour into honey, it smells in the mouth.)
- The Prophet liked all types of food,
- He ate whatever is lawful to eat by order of God; he ate with his household and servants, whenever they ate.
- On the days of "*Eid al-Adha*" he used to slaughter two rams, one for himself and the other for the poor of his nation.
- It was only in eating the date or fresh date that he used to pull his hand out to pick the better one,
- No food presented to the Prophet together with date, unless he took the

date first of all,

- He did not reproach any blessing,
- He not only did not reproach any dishes, but also praised the taste.
- He did never reproach the taste of anything nor did praise it.
- He never reproached food, if he liked it, he would eat, and if he did not like it, he would not eat, but he did not blame it that others would not eat,
- If they offered him something, he would not despise it; even it was a decayed date,

2- Prophet's Manner of Eating

- While starting to feed, the Messenger of Allah had always said: *"In the Name of Allah!"*
- In between of bites he glorified God,
- He ate food from his front part of dish, and did not eat food from the front of others,
- Never eat food alone,
- When the dinner cloth was opened, he began to eat before the others,
- When he was eating food with the people, he was the first to take food, and he was the last one to give up, and so that all people would eat and not be embarrassed,
- He dedicated the right hand for eating, drinking, giving, and receiving,
- He used to took the food with three finger-thumbs and middle finger, and sometimes helped with the fourth finger,
- He always ate food with full floor of hand, not with two fingers, and said: Eating with two fingers is of devils,
- When the Holy Prophet ate date, he laid its core on the back of his hand and threw it away.
- When he ate meat he did not throw his head down to the meat, but he took it to his mouth and chew it in a special way with all the teeth, then he washed his hands well and rubbed his wet hands to his face.
- The holy Prophet did not eat the hot meal, and waited for it to cool, and he said: "The God Almighty does not feed us the fire, the hot meal has

no bless!"

- The Messenger of Allah cleaned always his teeth with toothpick. (Imam Sadiq (AS) said: toothpick perfumes the mouth,)

The Prophet licked the dish of meal. He said that the last part of the food in the dish have more blessing than all that food. At the end of the food, he licked all his three fingers one after the other and washed his hand and cleansed,

- He would eat with each of the Muslims who invited him, and eat whatever they ate, unless they had a guest, and then he had the meal with him,

- He liked a food that many other participants gathered on it.

- If a slave invited him, he accepted.

- The dinner of the Prophets was after the last prayers (Isha,) (Amir al-Mu'minin, Ali (AS) said: Do not leave your dinner that causes the body to fail.)

- The Prophet of God liked nothing more than to be constantly hungry and fearful of God.

-The Prophet Muhammad (PBUH) had more austerity than all other Prophets, because even he had thirteen wives in addition to his bond-women, but he never asked them to open a table food for him, and never ate wheat bread, and from the barley bread also he never ate a full stomach, sometimes he remained hungry for three days,

-His Holiness did never burp out of his fullness,

- The holy Prophet ate a small portion of the worldly foods, and had it also round the teeth,

- He did not fill his mouth with the food of the world, and he did not miss it,

-The Messenger of Allah was the most slender man of the world in terms of the bottom, and the hungriest man in terms of the belly.

3- The Prophet's Way of Drinking:

- The Messenger of Allah whenever wanted to drink water, first he said: "*Besm'allah* - In the Name of Allah!" He used to suck the water in a spe-

cial way but did not swallow or gulp it down with his full mouth, and said: "Swallowing causes the liver illness!"

- When the Holy Prophet was drinking something, did it with three breaths, he sucked it, and never swallowed it like the other people,

-Ali(AS) said: Many times I experienced and saw that the Prophet Muhammad(PBUH) was drinking water or any other drinks into three breaths, at the beginning of each breath he said "*Bism'Allah- In the Name Allah,*" and at the end of it said "*Al-Hamdo'lallah- Thanks God !*" I asked him for the reason, he said: "I thank God for His Blessings, I mention His Name for the sake of safety from harm and pain,

- The Holy Prophet did not breathe into the drinking bowl, and if he wanted to fresh breath he took away the bowl,

-He drunk the liquids in the crystalline bowls that came from Syria, as well as in wooden, leather, and pottery bowls,

-The Holy Prophet would like to drink in crystalline bowls, and he said: "This bowl is one of the most cleanest dishes available to you,"

- Sometimes he drunk water with the palm of his hand, and said: "There is no bowl cleaner than the palm of the hand!"

4- Prophet's Manner in Sitting for Eating:

- He never sat down on dinner cloth to eat the food, but on the ground,

- From the day that God had chosen him to Prophet Hood until he died, he did not lean while eating, but he ate as slaves, he sat like slaves; this was to show his humility to the Almighty God,

- The Prophet of God did not lean while eating, except once, when he sat down apologizing said: "O. My God, I am not but Your servant and Your messenger!"

- The Prophet of God never relied on the right hand or on the left hand of food, but sat down like slaves, and this was to show his humility to

the Almighty God,

- The Messenger of Allah ate food like slaves, sat down like them, he ate on the lower surface of ground and slept on the floor,
- When he sat down to eat, he gathered between two knees and two steps, like sitting a praying person, while laying put one of the knees and steps on his other knee and step, saying: "I am a slave of God, so I eat like slaves, and sit like them!"
- When the Messenger of God sat down for eating, sat down like a slave and relied on his left thigh,
- He ate food on the ground, feeding with slaves and poor people.

Traditions of the Holy Prophet on Travels and Returns

1- Traditions of Holy Prophet on Travels:

He was traveling more on Thursdays,

- Whenever he traveled, the Prophet of God would carry with him five things: A mirror, a collyrium-box, a comb, a toothbrush, and a scissors,
- The Messenger of Allah on his journey while coming down from the high places, he said: "*There is no god but Allah!*" Whenever he climbed up or mounted some highlands, he would say: "*Allah Akbar!*"
- When he walked in a way he looked as if he were not tired or bored,
- The Messenger of God would not depart from any abode on his journey unless he stands up to pray a two unit-prayer and saying: I will do this hoping these abodes testify to the prayers I prayed in which.

2- Holy Prophet's Prayer for the Travellers:

- On farewell of the believers to journey, the Prophet of Allah prayed for them and said: May God bring you piety as your road provision, provide

you with every good, satisfy you every need, keep your religion and your worldly materials safe and sound, and bring you back with health of body and abundance of financial gain,

- The Messenger of Allah used to say to those who returned from pilgrim of Mecca: May God accept your worship and forgive your sins, and give you bounty and benefit for your expenses.

3- The Holy Prophet's Custom on Going and Coming Back:

- When the Prophet of Allah intended to go out for a work, he did not go back the way he had gone, but returned in another way. (Imam Reza (AS) said: This action is closer to sustenance,)

- The Prophet of God used to come out of the house after sunrise.

Laughing and Happiness, Crying and Grief of Holy Prophet

1- Holy Prophet's Laughing:

- When the Holy Prophet was laughing, his laughter was a sweet smile,
- In the Prophet's smile, only his hailstone white teeth appeared,
- When the Prophet was very happy, he used to draw his hand on his beard,
- The Messenger of Allah was such that if he were happy and satisfied, his pleasure and satisfaction would be the best of pleasures for the people,
- He always had a smile on his lips without laughing,
- Every time he talked, a kind of smile was in his talking.

2- Holy Prophet's Humor:

- The Prophet of God had a lively and cheerful behavior with people, he wanted to make them happy,
- The Prophet of God had good enjoyment and fun with the people, but

in his jokes he said nothing but truth,

- An Arab man would come to see the Prophet and bring him a gift, and there he would jokingly say: "Give us our gift money!" The Prophet of God also laughed, and when he was sad he said: What happened to the Arab? Wish he would come!

3- The Cry of the Messenger of Allah:

- The Holy Prophet used to weep so much that his prayer rug and worship altar became wet of the tears of his eyes, even though he had no guilt, no sin,

- The Prophet wept so much that he became fainted. When he was asked that if not the God Almighty stated in the Quran that He has forgiven all your past and future sins? So what's all this crying about? He said: It is true that God has forgiven me, but why should I not be a servant of thanksgiving?

Adornment, Neatness, and Perfumes of the Messenger of Allah

1- Holy Prophet's Adornment:

-The Messenger of Allah used to see himself in the mirror, comb his head and beard, and he sometimes did so looking in the water,

-The Prophet of God had always combed his hair, often combing it with water, saying: "Water is enough to make a believer good smell,"

- Apart from his household, the Holy Prophet had also adorned himself for his companions,

-The Holy Prophet said: God loves that his servant prepares and decorates himself when he goes out to see his brothers,

-The Prophet used to wash his hairs and beard with jujube powder,

-The Prophet of Allah used to color his hairs. (Imam Abi Ja'far said: The Prophet's colored hair is now in our house,)

- The Messenger of God had a collyrium-box that used its kohl to his eyes at every night. His kohl was crude antimony,
- The Messenger of God said: "The Magi shave their beards and thicken their mustaches, and we shorten our mustaches, and do not leave our beards,"
- Whenever he traveled, the Prophet of God would carry with him five things: A mirror, a collyrium-box, a comb, a toothbrush, and a scissors.

2- Holy Prophet's Cleanliness:

- One of the traditions of the Holy Prophet was clipping his nails,
- Another tradition of the Prophet was the burial of clipped hairs, nails, and human blood,
- Removing the hairs of underarms is also one of the traditions that the Holy Prophet has ordered it.

3- Holy Prophet's Brushing:

- One of the traditions of all the Messengers of God was their brushing teeth,
- Brushing is God-pleasing, it is one of the traditions of the Holy Prophet of God, and is the source of fragrance and cleanliness of the mouth,
- There is a great deal of narrations about the habit of the Prophet to brush teeth and setting it up as a tradition,
- The Prophet of God used to use the toothpicks.

4- Perfumes of the Messenger of God:

- The Prophet of God gave the perfume more money than he spent on food,
- He considered the 'musk' the best and most preferred fragrances,
- The people knew him by the musky smell that came from him,
- For the Prophet of God there was a Musk-box who would take it after every ablution to his wet hand, as a result, whenever he came out of the

house, he was known to his fragrant smell that he is the Prophet of Allah,

-No perfume would be offered to him, except he used it, saying: It smells good, it is easy to carry, and if he did not use it, he put his finger on it, and smelled his finger,

-The Messenger of Allah would incense himself with incense-pot.

-Using perfume to the mustache is of the prophetic ethics and the respect of the Angels,

-It is necessary for every adult to cut his mustaches and nails on every Friday night and use some perfume. The Prophet of Allah if would not have a fragrance, he asked his wives to bring him a scented scarf to wet it with water and draw it to his face to scent himself with its perfume,

- If the believers, on the day of Eid al-Fitr, brought a perfume gift to the Prophet, he would first give it to his wives.

5- Skin Protection:

- The Prophet of God used a variety of oils to protect his skin, and often used "Viola oil," saying: This is the best oil,

- The Prophet of God always used to oil his skin, and whoever oiled his noble body to rub under the garment, the rest did so with his own hands.

Logical Behaviors and Tradition-Makeing Of the Holy Prophet

1- Traditions for Educating Community Leaders

- (In addition to the daily personal behaviors mentioned above, there were also for the Messenger of God other deliberate behaviors that were repeated repeatedly in order to bring these Godly behaviors into the tradition and value of the people and elders of the community, at the same time, he wanted to break up the ignorant and aristocratic traditions that can grow in any form at the Islamic society at any time and in the

future!)

-The Messenger of Allah said: I will not give up till my last day of life, five things for the people to become accustomed to, and this to become a tradition after my life:

- On the ground, eating with the slaves,
- Riding on naked ass,
- Milking Goat by my hand,
- Wearing rough wooling dress,
- Greeting and saluting to the children!

2- Traditions in Sanitation and Hygiene

- Toothbrushes are pleasing to God and one of the traditions of the Holy Prophet and the source of perfection and purity of the mouth,
- One of his traditions is cutting nails,
- Another tradition is to bury hair, nails and blood,
- Removing armpit hair removes bad odor from body. In addition to purity, this is one of the traditions that the Messenger of God has commanded it.
- One of the traditions of the Holy Prophet in the sanitation was that when he wanted to wash his hair and beard, he washed with jujube powder.

(Almizan. V.12 , P. 185)

Chapter Three

HOLY PROPHET'S PRIVATE LIFE AND LIVING PROVISION

Home, and Family Life of the Holy Prophet

1- Prophet at Home:

- The Prophet of God had divided his time at home into three parts:
- A part for worshipping God,
- A part to live with his household,
- A part dedicated to his own affairs,

(In the part that he dedicated to himself, he did not interrupt his relation with others overall, but he spent some of it by his associates in the public affairs, and did not save it more for himself,)

- It was up to the Prophet any time he wanted to go home,
- He would not waste a single minute of his beneficial life without acting in the cause of God, or doing any of the necessary affairs of his own.

2- Doing Homework:

- The Prophet of Allah sewed his shoe in his hand,
- He patched his own clothes,
- He milked his own sheep,
- He used to sit on the ground and put the sheep between his legs and milked it,
- He was not ashamed for supplying himself with his household necessities from the market, and taking it home.

3- Marital Relationship:

-The Holy Prophet said:

"The light of my eyes is provided in Prayer,
and my pleasure is provided in women,"

-It is of the Prophets' ethics to love the women,

-A group of companions had forbidden for themselves to be with their wives, to eat in the daytime, and to sleep at night. One of the Prophet's spouses (Umm Salmah) told this story to the Prophet and the Prophet arose and came to meet them, and said: Do you dislike women? I associate with my wives, I eat at the day, I sleep at the night, and if anyone distances from my tradition, he won't be of my nation,

-The Prophet of God, whenever he wanted to marry a woman, would send someone to see that woman,

-God has set the night and the women, for relief and comfort,

- Associating with spouses at night, and eating food at daytime are of the traditions of the Holy Prophet of Allah.

4- Servants of the House:

-The Prophet of God had slaves and female-slaves, he did not excel them in food and clothing,

-If a slave had invited him to dine, he would have accepted,

-The Messenger of Allah was also fed with slaves,

"Anas" (Prophet's servant) said: "I have served the Prophet for nine years, and I have no recollection that he has told me during this time why you did not do so? And I also don't remember he rebukes me even in one of my jobs,

- "Anas" also said: By the God who sent the Prophet to us, it never occurred to me to do what I did and displeased him, and he blamed me that why did you do it? Not only did he not blame me, but if his spouses did so, he said: "Don't attack him, it has so ordained."

5- Housing and Furnitures:

- The Prophet of Allah, when he entered the house, he used to ask for a pot of water to purify himself for prayer, then he would get up and perform a two rek'ats brief prayer, and sat down on his mattress. The mattress of the prophet was a cloak (aba,) his pillow was of goatskin, loaded with date fibers,
- He had another mattress of leather, loaded with fibers,
- He had another cloak (aba,) wherever he moved, made it two fold and used it as a carpet,
- For him, there was a mattress of skin filled with date fibers, its length two cubits, and its width was about one cubit and one span,
- It was a custom for the Prophet of Allah whoever entered to him he would spread his mattress under him, and if the guest did not accept it, he would insist on accepting it,
- The Holy Prophet used to sleep out of room on the summers, he started on a Thursday; and to return in room on the winters, he usde the Fridays.
- The Messenger of God died, while he did not lay bricks on bricks, (did not allocate any heritage, land or money.)

6- Sleep, and Bedroom:

- The Prophet of God, used to sleep on the ground,
- He often slept on the mat without any carpet.
- The mattress of the Messenger of God was a cloak (aba,) his pillow was of goatskin, loaded with date fibers, one night they spread the same mattress two folded under his body, he fell asleep more easily, when he woke up in the morning, he said: This mattress kept me to wake up for night prayer, after that he ordered to spread it only in one fold.
- Never did the Prophet of God awake unless he immediately fell to the ground for God's prostration,
- When the messenger of God saw a picture in his house curtain, he said to one of his wives: Please take this curtain off from my view, because it

reminds me of the world and worldly adornments! He, indeed, disregarded and overlooked the world wholeheartedly!

Appliances and Outfits of the Messenger of God

1- Selecting Names for his Household Articles:

- One of the habits of the Holy Prophet was that he gave names to his horses as well as his weapons and furnishings:
 - He named his Flag, the **Eqab** (the Eagle,)
 - The name of the sword with which the Prophet of God participated in the wars was **Zulfiqar** (double bladed sword,)
 - The name of his other sword was **Makhzum**,
 - His another sword was named **Rusub**,
 - And the other sword was named **Fuzaib**,
 - (The Prophet's sword hilt was adorned with silver, the lace he often wore was made of leather, and three silver rings hung on it,)
 - The name of his bow was **Katum**,
 - The name of his quiver box was **Caphor**,
 - The name of his camel was **Ghazba**,
 - The name of his mule was **Doldol**,
 - The name of his donkey was **Ba'efur**,
 - The name of the sheep he used to drink from its milk was **Ghaine**,
 - The Messenger of Allah had an armor, named **Zat'al-Fozol**, and it had three rings of silver, one on the front and two on the back,
 - The Prophet of God had a turban called the **Sahab**.

2- Clothing and Suits of Holy Prophet:

- The Messenger of God wore every kind of clothing which was provided, whether a wrapper or aba (cloak), a shirt or robe, and the like:
 - He liked the green robe,
 - He always wore the clothes on the right, saying: **"Praise be to God,**

Who has covered me with what I conceal the private parts of my body and adorn myself among the people"!

- When the Prophet removed the garment from his body, he removed it by the left of his body,
- The Prophet of God loved blessedness at all of his works, even in wearing dress, shoes, and combing hairs,
- The Messenger of God used to wear more white clothes, saying: Cover your live beings with white, and bury your dead in it,
- Most of the time he wore a heavy frock like a coverlet, whether in wartime or other times,
- To the Prophet of Allah there was a frock of sundus (subtle shiny cotton,) when he wore it, its shining whiteness increased his beauty,
- He had a cloak (aba) that folded it wherever he wanted to spread it under himself,
- All his clothes were long up to his feet back,
- The Prophet wore a larg gown, its lenght was halfway up his leg,
- He would always fasten his long shirt with a shawl belt, and opned it mostly on the prayer times or other times,
- For Prophet, there was a blanket that was dyed with saffron, and it happened very much that he was just carrying it on his shoulder and praying with the people,
- It would be so much the Holy Prophet to wear only one cloak, without anything else,
- To the Holy Prophet there was a cloak which its load and layer was wool, wearing it he said: I am a servant, and I wear the clothes of servants,
- The Sacred Prophet of God would have liked not to even see the ornaments of the world, so as not to crave for the costly clothing,
- There were two other garments for the Prophet dedicated to Fridays and Friday prayers,
- It happened very often that he dressed only one overall long cotton sheet, with no other dress, and he looped two sides of it back between

his two shoulders,

- The Prophet often prayed with the said overall over the dead, and the people followed his prayer,

- The Holy Prophet sometimes prayed at home with only one bedsheet, twisting it to his body, throwing its left edge to his right shoulder and right edge to his left shoulder,

- He, more often said his night prayer by that bedsheet,

- The Holy Prophet had a dark colored cloak, when he gave it to someone, his wife "Um-Salma" asked: "My Dear, what happened to that black cloak?" He said, "It was rotted!" Um Salma said: "I've never seen more beautiful than your whiteness in blackness of that cloak!"

- Anas (the servant of the Prophet) said: Many times I saw the Prophet recited the noon prayer with us in one wrapper, which he had tied its both sides,

- The Holy Prophet, whenever he wore a new garment, gave his old garment to the poor, saying: There is no Muslim who gives the other Muslim his old garment to cover him, he does it but for God, and by this way God will guarantee to cover him under his support and bounty both in this world and in the Hereafter,

- Cotton was the Prophet's clothing, which he would wear neither clothing of wool nor of the hair of animals except for necessity,

- The prophets wore shirts before the pants.

3- Turbans and Hats of Holy Prophet:

- The Prophet of God had a dark colored turban, sometimes he put it for prayer,

- The length of the Prophet's turban was so long that it would wrap around three or five rounds of his head,

- The Prophet of God had a turban that was called "Sahab," and he had granted it to Ali (AS.) Sometimes when Ali (AS) wearing it came to the Prophet's presence, he said: Ali comes with Sahab!

- The Holy Prophet, often put a nightcap only or an under-turban, and more often he took it from his head and put it as a guard in front of himself and said his prayer,
- The Messenger of God used to put the nightcaps that were sewn with stripy lines.

4- Rings of the Messenger of Allah:

- The Holy Messenger of God always wore a ring on his hand,
- The Prophet's ring was made of silver,
- The Holy Messenger of God had two rings, one had the words: **"There is no God but Allah - Muhammad is the Messenger of Allah!"** And in his other ring had written: **"Allah's Word is the Truth!"**
- Imam Sadeq (As) said: The gem of the ring should be circular, the rings of the Messenger of Allah were so,
- He often came out of the house with a yarn tied in his ring to remind him of what he wanted to do,
- He stamped the letters with his ring, saying: It is better to sign letters than to slander,
- The Holy Prophet of Allah, Imam Ali Amir'al-Mulminin, Imam Hassan, and Imam Hussein and all the Imams (AS) wore always their rings in their right hands.

5- Prophet's Other Tools and Utilities:

- The Messenger of God had a small stick lower part with iron; he rested on it, and held it in his hand in his speech on the feasts of Eid al-Fitr and Eid al-Adha,
- The Messenger of God, whenever he traveled, used to carry five things with him: A mirror, collieries-box, comb, toothbrushes and scissors,
- For the Prophet of God there was a Musk-box who would take it after every ablution to his wet hand, as a result, whenever he came out of the house, he was known to his fragrant smell that he is the Prophet of

Allah,

- The Messenger of God had a collyrium-box that used its kohl to his eyes at every night. His kohl was crude antimony,
- The Holy Prophet of Allah drank the liquids in the crystalline bowls that came from Syria, as well as in wooden, leather, and pottery bowls,
- The Holy Prophet had an ewer of pottery, with which he used to wash his hands and face performing ablution, and drink water; as the people knew that ewer was only for his special ablution and drinking, therefore they sent their children to drink and wash faces by its water to become blessed and auspicious. The children did so without any concern of the Messenger of God.

(Almizan. V.12 , P. 185)

Chapter Four

ETHICS OF MUHAMMAD (PBUH) THE HOLY MESSENGER OF ALLAH

"And most surely you conform yourself to sublime morality! "

(Holy Quran; Qalam: 4.)

"I have been chosen to honorable ethics and its superfine moral principles! »

(The Messenger of Allah.)

Generosity and liberality of Prophet Muhammad (PBUH)

The Moral Virtues of the Messenger of Alla Narrated by Ali (AS)

- The Messenger of Allah's hand was most generous than all,
- His heart was the most courageous and bravest than all,
- His language was most truthful than all,
- He was most faithful and liable to covenants than all,
- His temper was softest and finest than all,
- His lineage was most honorable and respectful than all,
- If someone suddenly saw him, he would be amazed,
- If anyone had treated with him, he would have loved him,
- I have never seen anyone like him, before him and after him!
- The Messenger of Allah was the generous man among the people, he was bountiful, without wasting,
- He never reserved money for him,
- If even some times some excess money left with him till night and he

did not find any needy to pay him, he stayed out so long to find someone to pay and clear himself from obligation of that money,

- From what God had bestowed him of sustenance, he would never store for himself more than a year's worth of the most vulgar dates or barleys available, and spent the rest in God's way,

- No one would ask him for anything unless he gave him whatever he had, if not sufficient, he gave from his yearly reserve, as a self-sacrifice,

- It happened very much that he had donated his yearly reserve before the end of the year, and if he did not earn something he would remain needy.

- Anyone who asked him something he would not return unless he either had his need met, or was persuaded by an expression that made him happy,

- Never was he asked to say: No!

- He did not return any needy, but met his need as much as possible, or pleased him by language ,

- On the ceremonies of Eid al-Adha, the Prophet of God slaughtered two rams, one on his own behalf, and the other on behalf of the poor of his nation,

- The Prophet of God was such that no one would ask him for a worldly thing unless he gave it, until one day a woman who sent his son to him and said: Ask the Messenger of Allah something, if he answered: Nothing is in our hands! Then you say: Give me your shirt! The Messenger of Allah took off his shirt and threw it down in front of the boy. Then the God Almighty, with the following Verse corrected His Messengers's attitude and advised him for moderation in donations:

"Do not wrap your hand around your neck, and do not open it completely, so that you will be blamed and empty!"

(Isra: 29.)

Humility, Kindness, and Magnanimity of

Muhammad, the Messenger of Allah^(PBUH)

- The Messenger of God was always modest, without displaying any abjection of himself,
- He was very kind and generous,
- His fine temper was very tender, not offending anyone with his words, and not insulting anyone,
- He used to sit with the poor,
- An Angel came to the Prophet and said: "God grants you a choice either you want to be a humble servant and a messenger, or you want to be a messenger and a king?" Gabriel saw this scene, the Prophet of God looked at Gabriel through consultation, and he pointed out with a hand that you would choose the humbleness! The Messenger of God said to the Angel: I chose servitude and humility with the prophecy! The Angel, holding the key to the earth's treasures, said: "Now you gained what you had with God, nothing did reduce!"
- The treasury of the world was presented to the Prophet of God but he refused to accept it,
- The Messenger of God used to mount on the bare steed, and allowed another person to mount his row,
- The Messenger of God would sit with the poor, and feed with them,
- He would have mercy on his relatives, while he would not have preceded them,
- The Holy Prophet had servants and maid-servants, but he did not excel them in food and clothing,
- The Prophet of God used to eat like servants and sit on the low ground like the servants, and slept like them on the ground,
- The Messenger of God, as he sat down to eat, sat like a servant, leaning on his left thigh,
- The Messenger of God sat on the ground, placing the sheep between his two legs milked them,

- If a slave invited him, he would accept,
- He never leaned while eating until he left the world,
- The Messenger of Allah, from the day the Almighty God had chosen him as His Messenger until the day he died, he never leaned while eating the food, but he used to eat like slaves and sit like them ... It was a way of expressing his humility in front of the Almighty God,
- When the Prophet of God entered a session, he used to sit at any nearest possible place to the entrance,
- He never covet to gain something,
- If he was free to obtain something, he used the hardest way to attain it,
- If he were offered something, he never humiliated it, even though it is a rotten date.

Prophet's Forgiveness, Wrath, Courage, Rightfulness, Patience, and Trust

- The Messenger of Allah became angry later than all people,
- He restored friendly relation sooner, and was pleased,
- He was more kind to the people than all other people, and he was the best among the people and most beneficial to the people,
- The Messenger of Allah was such that if he were happy and satisfied, his happiness would be the best pleasures for the people,
- He would not persecute any people,
- He accepted excuse of anyone when asked for pardon.
- The Messenger of Allah was very mild, well-mannered, well-associated, and well-humored,
- He was very tender-hearted and kind to all Muslims,
- He said many times: The best of you are the good tempers of you!
- The Prophet of God did never take revenge of anyone but rather forgave anyone who did mistreat with him.
- The world and its adversities would never cause the anger of the Prophet of God ,

- When he realized that something causes the enmity of God Almighty, he also felt enmity on it,
- He was never seen to be avenged on the cruelty that might befall on himself, except one violated the forbidden of God, where he became angry, his anger, in fact, was for the sake of the God Almighty,
- He despised what the Almighty God had despised it,
- If he was angry, (and of course he was not angry but for God's sake,) no one could resist his anger, and so was in all his affairs,
- The Prophet of God had many enemies, yet he used to go among them alone and without body guard,
- Nothing of the world affairs did cause his anxiety or fear,
- He never humiliated a poor man for his neediness or illness,
- He was not afraid of any king for his kingship, and he invited the poor and the king to the monotheism in same way,
- When a right was trampled on, no one knew the severity of his anger,
- He was not afraid of anything, until to make one's right realized,
- He praised and promoted every good deed, and condemned every evil deed,
- He did never neglect one's right, and did never transgress it,
- The Prophet of God would impart the right, though it would hurt himself or his companions,
If he preached, his preaching was serious, not joking,
- Whenever he was in distress, he would leave the matter to God, and sought avoidance for his power, and asked for God's remedy.
- The Prophet of God, whenever he saw a small pimple in his body, sought refuge in God, pleaded with him, and entrusted himself to him. When asked him why did this little pimple make him anxious? He said: Yes, the Almighty God, when He wants to enlarge a small pain, He can, and He can if He wishes to minify a great pain!

(Almizan. V.12 , P. 185-236.)

Chapter Five

SOCIAL BEHAVIORS OF THE MESSENGER OF ALLAH

Manners and Behaviors of Holy Prophet in Society

Courtesy and Civility of Muhammad^(PBUH)

With Common People

- Whenever the Messenger of Allah faced someone, he surpassed him in saluting,
- The Messenger of God would associate with people, tried to keep them with himself,
- He was so well-tempered that allowed the people to regard him as a kind father for themselves,
- He was always careful of people, but welcomed them with open face,
- He never seen to extend his foot in front of one sitting at his presence.
- The Prophet of God would sit with the poor and feed them,
- The Holy Prophet used to make familiarity with the reputable people, in the sense to show them favor,
- He would not persecute any people, and would accept any valid excuse,
- When asked for permission to enter somewhere, he would repeat three times,
- To enter somewhere, it was the custom of the Holy Prophet to say

Salam three times, if he would hear the answer and was allowed to come in, then he entered in, and if not he returned,

- The Messenger of Allah praised and promoted every good deed, and denounced every ugly deed,

- He was always moderate in all things, he never attempted going to extremes,

- The Holy Prophet of God was not secured from the neglect of the Muslims and their deviation,

- The Prophet of God was more bashful than a bride, and it was as if he did not like something we would feel it from his face,

- He used to give nicknames to women or even the children, thus caused their happiness,

- The Prophet of God was never seen to shake hand with somebody and pull out his hand before that one, but he held his hand till the other part releases his hand,

- It was never seen that some talkative one disturbed the Holy Prophet and he kept silent in disgust, but he showed enough patience till the one kept silent,

- The Messenger of Allah had humored with the people, however what he said in his jokes was nothing but the truth,

- The Prophet of God was always joking with people, and by this means he wanted to please them,

- The Prophet of Allah had the custom that when people brought their newborn children for blessings to the Prophet, the Prophet used to place the child in his lap in order to honor the family of the child. It happened some times that the child took a piss in his lap. It made child's family upset but the Holy Prophet said to them that never cut off the baby's piss, and let him continue to the end! In short, the Prophet waited until the child ended his piss, then he prayed for the child, or gave him a name, and with this act he made the child's family extremely happy. He behaved in a manner that the child's family did not feel that the Prophet of Allah was bothered by the work of baby. He did wait until the baby's

family went out, then he got up and washed his dress.

- If the Prophet of God did not meet one of the Muslim neighbors for more than three days, he would ask about him, if he was told that the neighbor is on the journey he prayed for his wellbeing, and if he was told that the neighbor is sick at his home, the Holy Prophet went to visit him,
- The Messenger of God on farewell of one who departed to the journey used to say: God grants you Peity as your road provision, faces you with all benefits, complies with all your needs, secures your world and afterlife, and returns you safe and sound with bounty of benefits,
- The Messenger of Allah used to address those who returned from Mekka pilgrim: May God accepts your worships, removes your sins, and grants you alimony in lue of charges you have bornt,
- To congratulate someone, the holy Prophet said: God makes it blessed to you! God endures it for you forever!
- The Messenger of God used to salute the women, too, and they replied his greetings, as well.

Courtesy and Civility of Muhammad^(PBUH)

With People of Virtue and Tribes' Chiefs

- The Messenger of Allah among his companions considered those ones the most preferred and superior who had more virtue and were more devoted and well-wishing to Muslims,
- The one who would have the high rank and position with the holy Prophet, that he would have more brotherhood and support to Muslims,
- With his courtesy, the Holy Prophet would devote himself to the people of virtue,
- He respected those who possessed the moral virtues,
- The Messenger of Allah respected everyone to the degree of virtue that he had in religion, he did their needs meet, as their needs were different, one had only one need, the others more, so the holy Prophet was

engaged with them and tried to learn them to amend their own defects, asked them about their affairs, and made them familiar with their religious knowledge,

- The Holy Prophet respected the tribes' chiefs, and trusted the handling of tribe's affairs with them.

Courtesy and Civility of Muhammad^(PBUH)

With His Companions

- The Messenger of God, had always condescend his companions, and asked them the condition of people,

- Whenever one of companions or other peoples called him, he in reply said: Here am I!

- In some occasions, he went to the copanions' gardens to visit,

- The Holy Prophet always called his companions by their nicknames, in order to conciliate their hearts, and if someone had no label he granted him a surname, and the people called him with his surnames granted by the Prophet of Allah.

- It never happened he extends his feet in front of his companions.

Prophet's Tradition on the Funeral Ceremony of Muslims

- Whenever the Messenger of God was participating in a funeral procession, his heart filled with grief, more he was thoughtful talking to himself, less talking with others,

- The Holy Prophet while expressing his condolence to the family of the passed person, he said: May God compensate for you and bring mercy upon you!

- After burial of the dead, if he wanted to scatter dust over the tomb, he scattered only three fisful,

- It is the tradition to carry the coffin by four persons at corners, if they want to carry it by more persons, it is recommended but not necessary,
- In respect of the deceaseds of the Bani-Hashim (Prophet's clan,) he used to do some special formalities, which did not do for the others, such as after reciting prayer for dead person, and after his burial and scattering water over the tomb, the Prophet of God put his hand on the dust in a way his fingers digged the soil; if a stranger or any passenger of the inhabitants of Medina entered the city and crossed the graveyard and that tomb, he would understand that the tomb is of a Bani-Hashim's clan, then asked: Who has been newly passed away from the family of the Muhammad (PBUH!)

(Almizan. V.12 , P. 185-236.)

Chapter Six

THE LOGIC, EXPRESSION AND MEETINGS OF THE MESSENGER OF ALLAH

Speech and Silence of the Prophet Muhammad^(PBUH)

Prophet's Speech, and His Way of Speaking

- The Messenger of Allah was always enveloped with grieves, he was always thoughtful, busy and engaged, rarely he talked except when it was necessary,
- When he talked you thought some spark of light sprung out from his incisors,
- Whenever the Prophet of God talked, he had a smile in his feature,
- When he talked, he expressed the word fluently from beginning till the end (he was eloquent,)
- He waited between sentences to give chance to those who tried to memorize his speech,
- The substance of his voice tune was high, his melody of sound was sweeter than other people,
- The Messenger of God when spoke, he never repeated his word,
- His speech was so clear that every listener could easily understand his word,

- He talked with short sentences, his speech was comprehensive, free from surplus, and sufficient to meaning, as if their components follow one another,
- The Holy Prophet never bothered anyone with his word, nor he did offend others,
- He never said anything to someone who disliked that issue,
- If he wanted to preach, his preach was serious, not joking,
- His lectures were almost shorter than others, and free from delirium,
- When did the Messenger of Allah give a talk, he used to strike his left hand thumb to his right hand palm.

Silence, and the Reasons for Silence of The Messenger of Allah^(PBUH)

- The silence of the Messenger of God was for four purposes:
 - 1- Forbearance and tolerance: This kind of the Prophet's silence fulfilled for the sake of his tolerance facing with all kind a hardships, which actually nothing disturbed him,
 - 2- Silence out of bewareing: The silence of the Prophet of God for avoidance was in four situations:
 - First, in case of facing with a problem he tried to find the best possible way to solve it; in order the people to follow him in such cases,
 - Second: In case where the speaking was indecent, he wanted to learn the followers how to avoid speaking in such cases,
 - Third: Where he wanted to be silent and think about the correction of his nation,
 - Fourth: In case he wanted to begin an important work which safeguards his welfare in the world and the hereafter,
 - 3- Silence out of appreciation: His silence in this case was to consider all his nation equally, and to listen their sayings and requests in the same order,

4- Silence out of thinking: The silence of the Holy Messenger of God out of thinking was to find out what is immortal and what is mortal.

The Prophet's Meetings

Condition of the Prophet's Assemblies

- The Holy Messenger of God in his sitting and rising mentioned always the Name of God,
- He never selected a particular place for his sitting,
- He would prohibit sitting at the top of the meeting rooms,
- In the gathering rooms, the Holy Prophet used to sit at any possible empty place, and he asked his companions to do so,
- With him everybody had the equal right,
- In the sessions he paid equal attention to everybody of his associates, so that no one felt himself more respected by the Prophet,
- One, who came to meet him, the Holy Prophet did wait long for him to rise and leave the room,
- One, who had a request, the Holy Prophet tried to meet his need, if not, he pleased him with his pleasant wording,
- Those people, who came to the presence of the Holy Prophet of Allah to learn the wisdom and knowledge, they would not leave him unless their hearts filled with wisdom and knowledge to such a state that they returned themselves to be a leader to the course of the Truth,
- What new divine message he did inform to a group, he asked them to inform the same to others, who was not present,
- The Holy Prophet often said: Please inform me of the need of those who have no access to me, and understand that if one conveys the need

of the powerless or linkless needies to the governors, and try to meet their needs, the God Almighty will firm up their feet on the day of Resurrection,

- The meetings of the Holy Prophet were almost full of tolerance, modesty, truth, and trust,
- In his meetings, there were neither tongue-lashing, nor molestation and ravishment,
- No one of the knowledged people or the companions of the Hadith were quariling in Prophet's presence,
- If it happened that one made a mistake, the Messenger of God had him so disciplined that he never wished to repeat it,
- His companions were very co-related people, they tried to deal with together in the best manner of piety, they were moderate in their between, they respect the elders and were kind to the kids, they preferred the needies to himself, and supported the outsiders and out-of-towners,
- Each knowledged man who attended his meetings did confess this meaning that he has not seen anyone like the Holy Prophet, neither before nor after him.

Attitude of Holy Prophet

At the Assemblies

- The Prophet of God was always friendly and good-humored in his meetings,
- He was not coarse, bad-tempered, shouting, abusive, and critical, in the meantime he did not praised others,
- If he disliked something he did not show it in his feature, therefore one who wanted to present him something would not be despaired,
- He never made disappointed the hopeful persons,
- He used to forbid himself to do three things:
 - To hassle, and argue heatedly,
 - Talking too much,

- Talking on useless topics,
- He forbade himself also from three things about the people:
 - Never reproached and blamed any one,
 - Never did he seek the defects and mistakes of others,
 - Never did he speak unless there would be hope of goodness,
- When he talked in a meeting his adherences did yield down their heads, as if lifeless ones, and when he ended his sermon they started to talk, but they never did argue or quarrel in his presence,
- If someone would speak the others held silence till he ends his speech,
- Speaking of companions in his presence was in turn,
- If his companions would laugh on something, he did also laugh, and if they wondered on something he also did wonder,
- If some stranger would ask him something and in his request he showed rudness or offended the Prophet, while his companions wanted to stop his nuisance, he said: You should help him and show sympathy with needies,
- He Never would accept one's praise, unless he had already made a favor for him,
- He did never interrupt one's speech, unless the speaker violated the agreed limit, then he interrupted him either by preventing his violation or by leaving the meeting.

(Almizan. V.12 , P. 185-236.)

Chapter Seven

WORSHIPS OF THE MESSENGER OF ALLAH

Ceremonious Purification of the Prophet Muhammad^(PBUH)

Prophet's Way of Performing

Ablution for Prayer

(Washing Face, Hands, and....)

Imam Abi-Ja'far (AS) said:

- Don't you want me to tell you the way in which the Holy Messenger of Allah did perform the ablution for prayer? Then he asked to bring him a small bowl with some little water in it, he put it in front of himself, and rolled his sleeves up, and dipped his right hand into water, then said – this is, of course, when the hands are clean – then he filled his right hand with water and poured it to his forehead and said: "In the name of God!" Then he extended that water around his beard, at the end he rubbed once more his hand to his face and forehead.

The Imam then filled his left hand with water and poured it to the right hand's elbow, and extended the water by his left hand to the forearm of the right hand and flew it till the fingers.

Then he filled his right hand with water and poured it to the elbow of the left hand and extended it to the forearm and fingers of the left hand.

Then Imam touched the front of head and top of right foot with wet of right fingertips, and the left foot with wet of left fingertips.

Imam Abi-Ja'far (AS) said:

God is One and likes one, so that three handful waters are enough for ablution, one for face, two for two hands, and the wet of right hand for touching the forehead and right foot, and the wet of left hand for touching the left foot.

Imam Abi-Ja'far (AS) said: Someone asked Amir-al-Mumenin Ali (AS) that how did the Messenger of God perform the ablution? Imam Ali (AS) narrated the same way to him as I quoted to you!

- The holy Prophet while performing the ablution, throughout the ablution he always washed the right side,
- He used to perform ablution with less than one liter of water, and did so to wash whole body with three liters of water,
- The Holy Prophet performed ablution for each one of his prayers till the year of the conquest of Mecca, and since that time he used to pray several prayers with one ablution. Omar asked him why you do what you did not before. He replied that it is alright and I did it on purpose!
- It was a Tradition of the Prophet of God to gargle the mouth and nose with water before performing the ablution.

Prophet's Performing

Ablution for Complete Body

Hassan ben Muhammad asked Jaber ben Abdullah about the way of Prophet's ablution of whole body, and Jaber said:

- The Messenger of God poured three fistful of water to his head, Hassan ben Muhammad said:
- As you see my hairs are plenty and thick!? Jaber told him:
- Don't worry! Because the hairs of the Prophet were thicker and cleaner

than yours!

- The Messenger of God performed his ablution by about three liters of water, and if he had one of his wives with him they would bathe by about four liters of water,

Imam Sadiq (AS) said: The Friday Ablution is a Tradition obligatory for each man and woman, at home or on journey ...

Each Friday Ablution makes the body clean and removes the sins between two Fridays! The reason for this Tradition was that the Ansar (the population of the Medina,) worked with their camels and were busy with their properties, then on Fridays they used to come to Mosque with unclean and stinking bodies, and this bothered the Holy Prophet, therefore he instructed them all to perform the Friday Ablution, such was that the Friday washing the complete body became a Tradition among Muslims,

- The Holy Prophet's other Traditions in ablution were the ablution on Eyd-e Fetr, and on all other feasts and more other ceremonies.

[The Holy Prophet's Prayer](#)

Holy Prophet's Prayer,

The Numbers and Times

The Holy Messenger of God used to perform 50 rekats (units) of prayer at a day and night, as under: (*Rekat is the unit of Muslims' prayer consisting of three postures: Standing, genuflexion, and prostration.*)

8 rekats permitted noon prayer,

4 rekats obligatory noon prayer,

8 rekats permitted afternoon prayer,

4 rekats obligatory afternoon prayer,

3 rekats obligatory evening prayer,

4 rekats permitted evening prayer,

- 4 rekats obligatory supper prayer,
- 8 rekats permitted night or midnight prayer,
- 3 rekats permitted midnight prayer of Shaph'e and Vatr,
- 2 rekats permitted dawn prayer,
- 2 rekats obligatory morning prayer.

The narrator says: I asked Imam Sadiq (AS) whether or not the God Almighty would punish me if I perform more than the above-mentioned prayers? He said: Not for that, but God will punish you for the sake of your forsaking the Tradition of the Holy Prophet!

(It is understood from the above narration that: The two-rekats prayer fulfilled while sitting after the supper prayer named "Atomeh," is not within these fifty rekats daily prayers, but is its complement to bring the number of rekats to 51 - since the two rekats performed while sitting is considered as one rekat on standing. It is also legislated to be replaced with the same one rekat prayer of midnight Vatr prayer! Namely if one could fulfill the ten rekats midnight prayer but failed to perform the one rekat of Vatr prayer and died at moment, the said two rekats (Atomeh,) which were already performed at night would replace it!)

Imam Abi-abdollah (AS) said:

- One, who believed in God and the Day of Resurrection, would not go to bed without performing the Vatr prayer at night!

(Abi-Basir says:) I asked Imam (AS:) Do you mean by Vatr prayer the same two-rekats prayer which is performed after the supper prayer while sitting? He said:

- Yes! These two rekats are considered one rekat. If one would pray it and at night the death prevents him to pray the Vatr prayer, he would be considered as he has prayed it, and if he stayed alive he can perform the Vatr prayer at the endmost time of night. I asked:

- Whether the Prophet of God did perform these two rekats prayer? He said: No! Because he did receive the revelation, and he knew that he will die at that night or not, but it is the others who have no access to such knowledge, therefore he did not fulfill it but ordered others to pray it...!

(If Imam said the holy Prophet did not perform it, his purpose might be that the Prophet did not perform it constantly, sometimes he did and sometimes did not, because such concept is understood from other narrations, too.)

- At before noons the holy Prophet did not perform any payer till the time of noon prayer would enter,

- When the noon entered and the shadow passed half a finger size, the Prophet of God started to pray with the eight rekats of permitted prayers,

- When the shadow would increase to about one meter, he performed the noon prayer,

- After the noon prayer he performed two rekats permitted prayers, and before the afternoon prayer he also fulfilled two permitted prayers, (this narration did not mention the full permitted after noon prayers!)

- When the shadow would increase to two meters he performed the after noon prayer. When did the sunset entered he started to the evening prayer, and after the redish twilight of the horizon faded, he prayed the supper prayer, (and said that the praying time for the supper prayer prolongs till the one third of the night!)

- The Holy Prophet did not pray till the midnight, then would rise to pray thirteen rekats, of which the number thirteen was the Vatr and two rekats of the permitted prayer of morning,

- He did pray the obligatory morning prayer, when the dawn did appear and the air did lighten,

- The Holy Prophet of Allah, at the nights it rained, used to pray the evening prayer as short as possible, and hastened to pray the supper prayer before its recommended time, namely close to the evening prayer, and said: One, who did not show compassion for the people, nobody will show compassion for him,

- On the journeys, the Prophet of God when travelled hurriedly, he would delay the evening prayer to pray it with the supper prayer,

- On the journeys, and whenever he had an urgent work, he did pray the noon prayer and the afternoon prayr both together, and left no

space between the evening and supper prayers,

- It mostly happened that on the hot summer noons the man who called for prayer came to the Messenger of Allah to take him to mosque, he said: "Let it be colder! Let it be colder!"

How the Holy Messenger of Allah

Did his Prayer Perform?

- The Messenger of God while going to bed at night used to put the water pot it near to his bed, and put his toothbrush under his bed, then fell asleep to the extent that God wished, when he woke up sat watching the sky recited the following Verses:

« إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ! »

**"Verily, in the creation of the heavens and the earth and
in the difference between night and day,
there are Signs for men of Wisdom!"**

(Ale-Imran: 190.)

- He then brushed his teeth, cleansed himself and went to the mosque. In mosque he used to pray a four rekats prayer, which his bowing at each rekat got so prolonged as his reciting while standing, and his prostration prolonged as long as his bowing, and it was so long that they said when will he rise from the prostration?

- He returned back to his bed and fell asleep to the extent God wished, the woke up and sat reciting the same Verses while watching the sky, he then brushed his teeth and cleansed himself and went to mosque, where he prayed the same manner four rakats of prayer,

- He again returned back to his bed and fell asleep, then woke up and watched the sky, and recited the same Verses, brushed his teeth and cleansed himself and went to mosque, wherein he performed one rekat the Vatr prayer and two rekats other prayer, then went out for the Morning Prayer,

- When the Prophet of God started to pray his face became pale out of the God's fear, and a sound came out of his chest like the sound of the panic-stricken persons,
- The Prophet of Allah while praying resembled to a piece of cloth fallen at the corner,
- Ayisheh (Prophet's Spouse,) said: We always talked to the Prophet of Allah and he talked to us in an ordinary manner, but when it became the prayer time, he did a position get to himself as if neither he knew us nor we knew him,
- When Ali Amir-al-Mumenin (AS) had appointed Muhammad-ben-Abubakr as the governor of Egypt gave him a written instruction, in which he ordered him to be careful of his bowings and prostrates at group prayers, since the prayer of the Prophet of God was more perfect than others, at the same time, he tried to perform it more easier and shorter than others,
- While praying, if he would yawn, he tried to detain yawn by his right hand,
- The Messenger of God did always arrange the array of Muslims in prayertime, as if an arrow would throw it found the even space with all. This procedure was gradually become a habit to the people. Upon an occasion he came to mosque and before starting the prayer, he found out one stayed ahead of others, he said: O, the servants of God, please organize your arrays, otherwise you will find difference among yourselves!
- The Messenger of Allah used to touch our shoulders to array our rows, and said: Do stay at row, if you get difference in your arrays, your hearts will also find differences!
- If the Prophet of Allah while praying found someone has come and sit to meet him, he tried to shorten the prayer for his sake, and asked of his request, and tried to meet his need, then went back to pray again.

Performing "Permitted Prayers" by
The Holy Messenger of Allah

- The Prophet of God used to perform the permitted or non-obligatory prayers like the obligatory prayers, and the non-obligatory fasts like the obligatory fasts,
- He performed the permitted morning prayer early at dawn, short and brief, then went out to fulfill the Morning Prayer,
- The Holy Prophet of God on the Ramadan nights did increase his prayings, (this means that he used to pray a thousand rekats "Taravih" prayer. This non-obligatory thousand rekats' prayer of Ramadan is save to daily 51 rekats of permitted prayers. There are many narratives about dividing these prayers to the nights of the month of Ramadan.) – There are narratives from Imams of the household of Prophet that he did not perform these prayers with group, and prohibited to pray them on group prayers, and said that: "Thers is no permitted group prayer!"

Praise and Recitation of Holy Prophet

In his Prayer's "Qunut" (Raising Hands)

- The Holy Messenger of Allah in his 'Vatr' prayer used to raise hands to recite these prayings:

« أَلْهَمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَ عَافِنِي فِيمَنْ عَافَيْتَ! »
 « وَ تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَ بَارِكْ لِي فِيمَا أَعْطَيْتَ! »
 « وَقِنِي شَرَّ مَا فَضَيْتَ! إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ! »
 « سُبْحَانَكَ رَبَّ الْعَالَمِينَ! أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أُوْمِنُ بِكَ وَ أَتَوَكَّلُ عَلَيْكَ! »
 « وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ... يَا رَحِيمًا! »

**"O, Lord! Guide me, along with those whom You have Guided!
 Bestow my health, along with those whom You bestowed health!**

**Manage my affairs, along with those whom
 You have Managed their affairs!**

Bless me in what You have Granted me!

Protect me from the evil of what You have Destined!

You are the Only One who Destines!

You are the Only One who Decrees!

No one can decree against You!
Glorified are You, O, the Lord of the House!
I ask Your Forgiveness! I return to You! I believe in You,
And I trust in You!
There is no Power, no Dominance, but from You! ...
O, Merciful God!"

Imam Abi-Abdollah (AS) said:

- One who says seventy times in his 'Vatr' prayer the following praying: "I ask my Lord's forgiveness, and I return to Him!" Then he does continue and preserve it for a year, the God Almighty will write his name along with those who did ask His Forgiveness before the dawns. It was also one of the rites of the Holy Prophet to say seventy times the above praying at his 'Vatr' prayers, and then he added seven times the following praying:

"This is the standing of the one, who seeks Your Shelter
from the fire of hell!"

- Upon his ascension, the Holy Prophet performed there a two rekats prayer, and mentioned God, and observed what he would observe out of the might of God, and did all his body joints shake and tremble, and with no power he fell bowing and recited:

"Glorified is my most magnificent Lord and I do praise Him!"

- When he stood up and observed His Lord in a most Highest Position than one can imagine he fell down to prostrate and with no choice put his face on soil and prayed:

"Glorified is my Supreme Exalted Lord and I do praise Him!"

- He did repeat so till seven times that he got some relief from the fear filled in his heart. Thus these two Praying became a Tradition among his nation!

Prophet's Fasting and His "E'tikaf " (Holding Privacy in Mosques)

Prophet's Fasting Method

On Particular Days

- It happened that the Messenger of God observed fasting so much for a long period as if he would not break his fasting, and sometimes he did not observe the fasting as if he did never want to observe it,

- Sometimes he was fasting one day, and did break it the next day,

- In some occasion he observed fasting only on Mondays and Thursdays, but this changed later to three days only in a month: The first Thursdays of the new month, the Wednesdays of the mid-month, and the Thursdays of the end of each month, and said: One who can do this, he would rather be fasting all his lifetime,

(- Imam Sadiq (AS) stated that my father toled me several times that, there is no one more in enmity with God than the one whom is told that the Prophet of God did so and so - for example he was not fasting so much, and did not performed much prayers, but why did you do more than he, he would answer: God will not punish me for more fasting and prayer! But his word might mean the Holy Messenger of God was not able to worship more than him!!!)

- On the early days that he had been chosen for the prophethood, the Prophet of God did mostly fast so constantly that they say he would never give it up. He fasted all the days. The other time he did not observe fasting to such extents that the people thought he does not observe it,

- Later on he changed this style and for some times he fasted one day after, this was the method of fasting of the Holy Prophet David,

- After few times he left this way also, and fasted only the White Days (the thirteenth, fourteenth, and fifteenth of each lunar months,) but finally he gave up this way too, and divided the three days fasting between

three ten days of each month: The first Thursdays of the new month, the Wednesdays of the mid-month, and the Thursdays of the end of each month. He continued this way until the end of his life,

- The Messenger of God left the world while he used to observe the fasting of all days in the month of Sha'aban and Ramadan, as well as the three days of each month,

- (It is quoted by Imam Sadiq (AS) through Samaneh:) I asked him whether the Prophet of God did observe the fasting of full month of Sha'aban? He said: Yes, but not the full month...!

Prophet's Worships

At the Month of Ramadan

- When the month of Ramadan entered the Messenger of Allah would release the captives of war, and donated bounties to the needies,

- The Prophet of God used to fold up all his bed stuff on the ten last days of Ramadan, and tied up himself in worship all the time,

- At night of the twenty third of Ramadan he would ask all his household to stay awake, and if some of them felt sleep he would try to keep him awake by water dropping on his face,

- The same was the Holy Fatima (SA) and she did also not permit any member of the house to sleep at night of twenty third of Ramadan. To keep them awake at that night, she tried to feed them a light supper, and thus made them prepared to hold a vigil, and said: Deprived is one who could not attain the Blessings of this night!

Prophet's "E'tikaf "

At the Month of Ramadan

- The Holy Messenger of Allah at the last ten days of Ramadan month used to hold "E'tikaf" or privacy at mosque. For him they did pitch a hair-tent and fold up his bed-stuff. Some of his companions said

that he did even forsake his wives, but Imam Sadiq (AS) rejected it and said that it is a wrong comment, the Holy Prophet did not abandon his wives, (the meaning of his forsake was to associate with them, but not the intercourse!)

- At beginning, The Prophet of God held his E'tikaf at the first ten days of Ramadan, the second year he did it at the second ten days of the month, but from the third year on he used the last ten days of month to held the privacy in mosque,

- As the battle of 'Badr' happened on the month of Ramadan, the Holy Messenger of Allah did not performed his E'tikaf on that year, but he would compensate it at the next year, he fulfilled it within two ten days, one for compensation of the last year, and the next for the current year.

Prophet's Special Fasting " Vissal "

(Union with the Beloved)

The Prophet of God has also some special traditions for himself in fasting, one of them was the special fasting of "Vissal," and it was a fasting for more than one day, without eating or drinking in their between. This kind of fasting was only for him, and he prohibited his nation of doing so, and said: You have no ability to perform it, and if you see that I perform it without eating and drinking for several consecutive days, the reason is that the Almighty God feeds me of His Heavenly foods and drinks!

Prophet's "Iftars"

(Breaking the Fasting)

- The food of the Holy Messenger of Allah in the Iftars of Ramadan was a syrup that he used to drink it for breaking his fasting on evenings, and the same was in the daysprings to begin the fasting. This syrup was often the plane milk, or the water mixed with slices of bread....

- The Prophet of God to break his fasting on Iftars, he often broke it by a fresh date or the dry date,
- If he had no access to sweets would his fasting break with water. It is mentioned in some narratives that he did his fasting break by raisin. It is quoted from the holy Household of the Prophet that it is recommended to eat something in the dawn even a syrup of water. It is also quoted that the best food for eating at dawn is the date and "Ghaoot," (the roasted peas floured and mixed with sugar,) because the holy Prophet used it in dawn,
- The Holy Prophet used to eat often the "Harrisseh," (the cooked wheat,) for his dawn meals,
- It is a tradition on the Eid-Azha to break the fasting after the Holiday Prayer, but on the Eid-Fitr before the prayer.

Prophet's Reciting Quran

- Nothing would keep the Messenger of Allah to recite Quran, except waiting to be cleansed of ejaculation,
- The Holy Prophet used to recite Quran with pause on endings of each Verse,
- The Messenger of God did immediately after rising from bed start to recite the "Mussabehat," (the Surahs beginning with Glorifying Allah,) and said that within these Surahs there is a Verse which its virtue is more than thousand Verses, when he was asked which of Surahs are them, he pointed to the Surahs: Hadid, Hashr, saff, Jumua, and Taghabun,
- The Messenger of God before going to bed, he used to recite the Surah "Mulk" and "Sajda,"
- When God descended the Holy Verse: **"Invoke much and severely to Allah's Remembrance and Attributes...!"** (Anfal: 45,) the Prophet of Allah so much engaged himself in mention of God that the disbelievers would say the man is possessed by a Jinn,
- The Holy Prophet of Allah would like the Surah "A'la," and its first Verse: **"Glorify the Name of your Lord, the Supreme Exalted!"** and

the one who stated it for the first time was the Angel Michael,

- The Messenger of God did always said the Surah "Hood" made me old! (He aimed to the Verse: **"So be steadfast, just as you have been commanded!" Hood: 112,**)

- It is quoted by Ibn-Mass'ud that he said: The Holy Messenger of Allah ordered me to recite some Verses of Quran, and I recited few Verses of the Surah "Yunus," up until I recited the Holy Verse: **"They will be brought into the presence of God, their true Lord...!"** (Yunus: 30,) there, I found out the eyes of the Holy Prophet filled with tears!

(Almizan. V.12 , P. 222-236.)

Chapter Eight

PRAYINGS OF THE MESSENGER OF ALLAH

The Finest Themes of the Prayings of Prophet

In the Holy Quran for the Prophet of God there are Divine Directions and Supreme Teachings in all kinds of Praises to the Lord, in order to observe them to praise his Lord and to apply those practices in his requests, such as:

- **Say! Lord, Owner of the Kingdom!**
- **You give authority to whomever You want...! (Al-Imran, 26.)**

In another Holy Verse He States:

- **Say! Lord, the Creator of the heavens and the earth!**
- **Knower of the seen and unseen!**
- **It is You who will issue Your decree among Your servants...!**

(Zumar: 46.)

In the following Holy Verse He States:

- **Say! All Praise belongs to Allah, and Peace be to His servants whom He has chosen...! (Naml: 59.)**

In other Holy Verse He States:

- **Say! My prayer and rituals, my life and death are all for God, the Lord of the Universe! (An'am: 162.)**

In other Holy Verses God also States:

- Say! My Lord, Grant me more knowledge...! (Taha: 114.)
- Say! Lord, I seek your protection against the strong temptations of the devils! (Mumenoon: 97.)

There are many Verses in Quran, the most comprehensive aspects of them are the teachings with which the Supreme God has trained His holy Messenger, and the Prophet also has advised his nation to observe them.

A Praying for Prophet and his Nation

(Believed the Messenger in...!)

The Holy Quran has quoted a praying by the Holy Prophet of God in which he has made the believers of his nation shared also with himself:

- The Messenger believed in what was revealed to him from his Lord, the believers also believed:
 - In God, and
 - In His Angels, and
 - In His books, and
 - In His Messengers!

Saying:

- We find no difference among the Messengers of God!

They also said:

- We heard God's commands and obeyed them!
- O, Lord!
- We need Your Forgiveness, and:
- To You we shall return!

They also said:

- God does not impose on any soul a responsibility beyond its ability!
- Every self receives whatever he gains, and
- Every self is liable for whatever he does!

They also said:

- Lord!

- Do not hold us responsible for our forgetfulness and mistakes!
- Do not lay upon us the burden that You laid on those who lived before us!
- Lord!
- Do not lay on us what we cannot afford!
- Ignore and forgive our sins!
- Have mercy on us!
- You are our Lord!
- Help us against the unbelievers! (Baqara:281-2.)

As you see, these Verses convey the Belief of the Holy Messenger of Allah in the Holy Quran, and in what it entails out of the Fundamentals of Knowledge and Requirements of the Divine Judgments, then the Holy Verse did the believers join to him.

Of course, the believers are not only his contemporaries, but are all the believers from his nation!

What the above statements require is that those prayings, praises, and confessions mentioned in the above Verses to be considered as a live story to those who were not the contemporaries of the Holy Prophet, but in relation to his contemporaries, if they did pray, or the Holy Prophet did pray either on his own behalf, or on behalf of the believers - whom by the faith were considered as the branches of the blessed and purified tree of his beloved self - then the above praises and prayings would become as a retell of their own live statements.

The content of these two Verses is a comparison between the people of the Book and the believers of this nation, in the way they treat their own scripture, or in their manner of adhering to the servitude rituals in respect of the Book revealed to them. In the Praise that the Almighty God has Graced them in these two Verses, and in the discount He has given to them in their obligatory rites, there is a clear contrast to the reproach with which God has punished the people of Book, and mentioned it in the other Verses of the Surah Baqarah.

In the Verses of Surah Baqarah, the God Almighty has blamed and rebuked the people of the Book for their believing in difference between the Angels of God and their enmity with Gabriel and loving with others, they differed between the Holy Books and disbelieved in Quran and believed in others, they differed between the Prophets of God and they believed in Moses, or in Jesus, and disbelieved in Muhammad (PBUH,) they also differed between the Judgments of God, they believed in some of them which are in the Book of God, and disbelieved in some others!

In these two Verses the God Almighty States: The Believers of this nation are not like the people of the Book, they believe in God, all the Angels, all the Heavenly Books, and all the Prophets of God, they do not differ from any one of God's Prophets, and by submitting against the Truthful Teachings which is revealed to them through the Holy Prophets, they would demonstrate their devotion to their Lord!

In the meantime, the Believers did accept the Judgments that God has revealed to His Messenger and said: "We heard! and we accepted!" Not like the Jews who said: "We heard! and we denied!"

The Believers considered themselves the servants of their Lord and did not seek God's favor for their faith and obedience, but they said: **"We need Your Forgiveness! Our Lord!"**

The Holy Prophet, with expression: **"Our Lord! Do not hold us responsible for our forgetfulness and mistakes,"** asks a request from the Presence of God, and his purpose is to lighten the Divine Judgments that may arise and issue under the secondary titles from the area of judgment, or from the obstinacy and hostility of the duty-bounds, rather than the Almighty God to rule such duties without any of these two reasons!

The coverage of this praying to the devotion in servitude, observing it in resort to the Divine Favor, one after the other, and confessing to his enslavement, positioning himself in the state of

abjection, destitution, and obedience toward his Mighty Lord, is something quite evident in this Holy Verse!

Part of the Farewell Sermon of
The Messenger of Allah (PBUH)

It is narrated by Jabir bin Abdullah, who said: "On the day between the days of Tash'riq (the eleventh, twelfth, and thirteenth days of the Arab lunar month Dhu'l-Hijja, namely the twelfth day,) the Prophet of God recited a farewell sermon to us and said:

- O, the people!
- Be aware! That your Lord is One! That your fathers are one!
- Be aware! There is no virtue for Arabs over non-Arabs!
- There is no virtue for non-Arabs over the Arabs!
- Not a Black over the Red! No virtue for the Reds over the Blacks!
- Except for Piety!
- The most Pious of you is the most cherished with God!
- O, people! Did I announce you?

Everyone said:

- Yes! O, the Messenger of Allah!

Then he said:

- So! May the Attendees inform the Absentees!

(Quoted from the book: Durr'al-Manthur.)

(Almizan. V.12 , P. 169.)

Part Two

THE

Last Mission

AND

Last Message

Chapter One

MISSION
OF

THE LAST MESSENGER OF ALLAH

A Prophet for all Religions

« لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ...! »
(بَيِّنَةُ: ١- ٥)

**"The faithless from among the People of the Book
and the polytheists were not set apart
until the proof had come to them!"**

(Holy Quran; Bayyna: 1-5.)

The Surah 'Bayyna' affirms the Mission of the Prophet Muhammad ibn Abdullah ^(PBUH,) the Last Prophet of Allah, to both the people of the Book and the polytheists, in a simpler expression: For the public nation and non-nation, and most easier to say: For all the human beings! The named Surah conveys and makes understand that this Prophet has been assigned by God to the general public of the human! The generality of his Mission is due to a Divine Tradition, the Tradition of Guidance, the same Tradition that the holy Verses of Quran refer to and say:

**"We showed him the right path
whether he would be grateful or ungrateful!"** (Inssan: 3,)

and: **"...And there is not a nation but a warner has passed in it!"**

(Fater: 24.)

The Almighty God argues on the generality of the invitation of His Holy Prophet that His invitation implies the well-being of the human complex, and justifies the beliefs and practices of individuals and communities:

"The disbelievers among the People of the Book and the pagans disbelieved [in Islam] only after receiving divine testimony:

A Messenger [Muhammad^{PBUH}] from God, reciting to them parts of the purified holy Book which contain eternal laws of Guidance!

Nor did the People of the Book disagreed among themselves until after receiving the ancient divine testaments!

**They were only commanded to worship God, be uprightly devoted to His religion, steadfast in prayer and pay the zakat,
This is truly the eternal religion!"**

(Bayyna: 1-5.)

The Verses of this Surah are in the context to present an Argument against the unbelievers to the Invitation of Islam, whether from the people of the Book or the polytheists, as well as against some of the Book-bearers who after coming the Proof have abandoned the Argument of God, just because of the disagreements caused by their selfishness.

Considering this context, it comes from the appearance of the Verses, that the purpose is to refer to the meaning that:

- The Messenger of God is himself one of the exemplary Evidences and Proofs presented against the people, and the Tradition of God running among His servants has demanded that such a Proof has to be presented, and this Prophet be appointed! Because the Running Tradition of God required that His Proof and Enlightening Evidence to come to these tribes, too, as He did send same Proof to the past tribes and nations upon such necessity while their disagreements did arise, but whatever is evident they did not use the Proof themselves, and continued their disagreements!

Therefore, the term "Disbelievers" in the Verse refer to all the unbelievers who were invited to the Religion of Islam, whether from the people of the Book, or the polytheists. The polytheists differ from the people of the Book, whether they are idolaters or other groups of polytheists. The meaning of separation is their separation from the demand of the Tradition of Guidance and Expression! As if the Divine Tradition would not leave them till to present them His Proof, and when was the Proof presented, God would abandon them and leave them to themselves.

The meaning of the **Proof** in the Verse is the **Prophet Muhammad** ^(PBUH) where God States:

"...Until the **Proof** had come to them!
A Prophet from Allah reciting impeccable scriptures!
Revelations wherein Right Admonitions
and Lasting Decrees are written!"

(Bayyna: 1-3)

This clear and vivid Proof presenting from the Presence of the Almighty God is a Messenger from God, who recites to the people the Heavenly Words of Revelation from the Pure pages, pure from inside impurity, Pages in which are the Judgments and Decrees governing the affairs of the human complex, governing and managing it in the best condition, and preserving the full interest of it!

(Almizan: V. 40; P. 333.)

Revelation of a Book

For All Mankind

« وَ مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ
إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ! »
(بينه: ٤)

"Nor did the People of the Book disagreed among themselves

until after receiving the ancient divine testaments!"

(Holy Quran; Bayyna: 4.)

The Holy Quran specifies that the God Almighty, on the first day of the formation of the human society, and while appearing the animal disputes among them, had sent them the book, namely, legislated for them a Shari'ah and Law to govern the disputes arising in their natural life affairs and animality, but the human beings did also spread those former disputes into the Shari'ah and Law of God after its descent, even though the Truth had become clear to them, and the Proof was completed!

Thus, according to these Verses, all the mankind has been and are the subject to the Heavenly Books, but the fact is that the human beings differed into several groups as a result of adhering their carnal desires. Some forgot altogether that a book had been revealed to them by their Creator, and others did not forget this meaning, but they interfered own carnal desires in the Religion of God, and converted to a distorted religion!

Another Group kept the religion of God intact and became a believer in it!

(Almizan: V. 40; P. 339.)

The Universality of the Invitation of Islam and Quran

« وَ أَوْحِيَ إِلَيَّ هَذَا الْقُرْآنَ
لَأَنْذِرْكُمْ بِهِ وَ مَنْ بَلَغَ ...! »
(انعام: ١٩)

**"...This Quran has been revealed to me that
I may warn thereby you
and whomever it may reach [the coming generations!]"**

(Holy Quran; An'am: 19.)

The above Verse implies that the mission of the Holy Prophet of Islam and his Quran is an eternal and universal mission! However, the appearance of the Verse is addressed to the Meccan polytheists, or the

Quraysh in general, or the Arabs in general.

From the point of view of Islam, there is no difference between those who hear the Quran from the Prophet of God himself or those who hear it from others.

The Quran is a Proof for anyone who hears its words, understands its meaning, understands its purposes, or it is translated and interpreted for him - in short, for anyone who hears its contents!

It is not necessary for a book or letter to be sent to a people to be in the language of that people, but rather:

- 1- Its contents Include them,
- 2- Presents its Proof to that people.

The Messenger of Allah wrote letters to the people of Abyssinia, Egypt, Rome, and Iran while their language was other than the language of the Quran. As well as some such as Salman Farsi, Bilal Habashi, and Sohaib Romi did believe in his Faith, and many of the Jews whose language was Hebrew were converted to Islam.

(Almizan: V. 13; P. 58.)

He invites to Islam!

« وَ مَنْ أَظْلَمُ مِمَّنْ إِفْتَرَىٰ عَلَيَّ اللَّهُ الْكَذِبَ
وَ هُوَ يُدْعَىٰ إِلَيَّ الْإِسْلَامَ...! »
(صف: ٧)

**"Who is more unjust than the one who forges lies against Allah
while he is being invited to The Religion of Islam?"**

(Holy Quran; Saff: 7.)

The Holy Quran says in the above Verse:

**"No tyrant is more ruthless than one who lies to God and,
when called upon to accept Islam, rejects Islam being the**

Religion of God, though Islam does not invite the servants of God to submit Him. Such a religion is without doubt the religion of God! God will not guide these transgressors, and no other transgressor!"

The "Islam" is the religion that the Holy Messenger of God invites the humanity towards it. Since the principle of every religion is the sub-mission to the commandments that it holds about beliefs and practices, there is no doubt that the demand of the Lordship and Godship is also the same that His servants to be in absolute submission to His Commandments, so that the Religion which has established its foundation on such submission, with no doubt it is the True Faith, that the reason consider it an obligation to all mankind to adhere to such a religion!

(Almizan: V. 38; P. 159.)

The Religion of God Will Never be off-Lightened

« يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ! »
(صف: ٨)

**"They intend to extinguish Allah's Light
by blowing with their mouths,
but Allah will complete His Light openly,
Though the disbelievers detest it!"**

(Holy Quran; Saff: 8.)

Unbelievers have thought that the Light of God is like a candle light to be extinguished by a blow, and as soon as they call it the magic its light will be extinguished and its relationship with God is cut off, but they have erred in this notion, because the Religion is the Light of God which in no way will be turned off. Not only it will not extinguish, but God has Willed its totality, even though the disbelievers are disgusted,

because God has full control over His affairs!

The result of the Verses is that the unbelievers, with their words that is as the wind of their mouths, seek to extinguish the light of God, but God does not guide them to their goal, but will complete His Light and will dominate His Religion over all religions!

(Almizan: V. 38; P. 160.)

Islam, the Dominant Religion, and God's Light on the Earth

« هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ
وَلَوْ كَرِهَ الْمُشْرِكُونَ! »
(صف: ٩)

**"It is He who has sent His Messenger with Guidance
and the True Religion to Declare over all religions,
even though the pagans may dislike it!"**

(Holy Quran; Saff: 9.)

When Allah Almighty Says: **"The True Religion,"** there He uses a subtle reference to the fact that each the Right and the False has a religion for itself, which is in accordance with their particular requirement, and between them the Almighty God has favored the Religion of Right, since He Himself is Right, and for this reason He has sent his Prophet to establish the Right Religion!

In the above Verse the **"declaration of religion"** is used in the meaning of prevailing and dominance. When God Says to declare and promulgate Islam over other religions, it means that God willed to overcome it over all other religions. The meaning of all religions is all non-Divine arrangements that are practiced among mankind.

(Almizan: V. 38; P. 161.)

Introducing the Mission of The Holy Prophet in Holy Quran

In Holy Quran, the Glorified God while introducing His Holy Prophet to the people States:

« لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ!
(توبه: ١٢٨)

**"A Messenger from your own people has come to you,
your suffering is extremely grievous to him,
he really cares about you,
and is very compassionate and merciful to the believers!"**
(Holy Quran; Taubah: 128.)

Elsewhere in Quran God Says:

**"Some of the hypocrites are those who annoy the Prophet,
They say: He accepts every word!
Say: It is good for you his being so!
Because he believes in God and accepts His Messages!
Believing in believers and accepting their words!
He is a Mercy to those who believe in him!"**
(Taubah: 61.)

In regards the Sublime Morality of the Holy Prophet, God States:

"And most surely you conform yourself to Sublime Morality!"
(Qalam: 4.)

God has summarized in the following Verse what He had mention-ed in other Verses of Holy Quran in introducing His holy Prophe:

"And We have not sent you, save as a Mercy unto all Worlds!"
(An'biya: 107.)

(Almizan: V. 12; P. 184.)

Definition of the Morality and Ethics of The Holy Prophet in the Quran

« لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ!
(توبه: ١٢٨)

**"A Messenger from your own people has come to you,
your suffering is extremely grievous to him,
he really cares about you,
and is very compassionate and merciful to the believers!"**
(Holy Quran; Taubah: 128.)

The Holy Quran defines its Messenger and Bearer as follows:

- O people!

A Prophet of your own, O people, has come,

His attributes are:

**First, your destruction and suffering is extremely
grievous to him!**

**Second, he really cares about your salvation, believers and non-
believers alike!**

Thirdly, he is very compassionate and merciful to the believers!

**When you consider such attributions of him,
is there still room for you to disobey him?**

Rather, you must obey Him!

**Because he is a messenger,
who did not rise up but by the Command of Allah!**

Obeying him is obedience to God!

It is good for you to get close to him ,

and get in touch with him!
 He is a human like you!
 So accept whatever He invites you in!
 And act on whatever he well-wished for you!

The continuation of this Verse indicates that what the Messenger of God had a strange desire to guide the people. The Merciful God comforting him Says:

**"But when you resolve a Matter,
 then put your trust in Allah Alone!" (Al-Imran: 109.)**

The God Almighty has also Stated in the Verse that all his efforts, greed, and desire are to guide people and bring them to happiness and salvation!

(Almizan: V. 18; P. 362.)

God's Testimony in Quran to
 The Mission of His Messenger

« المرء! تِلْكَ آيَاتُ الْكِتَابِ
 وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ...! »
 (رعد: ١-٤)

**"Alif. Lam. Mim. Ra.
 These are the Verses of the Book,
 Whatever is revealed to you from your Lord is the Truth!"
 (Holy Quran; Ra'ad: 1 - 4.)**

These Verses are the beginning of the Holy Surah Ra'ad. The purpose of this Surah is the expression of the truth of the Quran revealed to the Messenger of God, and that this Quran is a Miracle and a Manifestation of the Prophet-hood, and that the infidels did not regard it as a Miracle and a Manifestation, saying: "Why did not come down a Miracle from his Lord?" Their speech is rejected, and the Messenger of Allah should not heed it, and they do not deserve to say so!

The reason for this is the opening Verse of the Surah which states:

**"Whatever is revealed to you from your Lord is the Truth,
but most people do not believe!"**

As well as the last Verse of the Surah which states:

**"The unbelievers say: You are not a Messenger! Say:
God and those who have the knowledge of the Book
are sufficient witness to my prophethood!"**

The Holy Verses address the Prophet of Allah that this Quran which is revealed to you is the Truth, the Truth that is not mixed with falsehood, because what this Quran invites to is Monotheism, testifying it is the creation of all the heavens and the earth, subduing the sun and the moon, and all other wonderments that God has used in the devising of heavens and the earth and the marvels God has used in their pre-destination!

Another reason for the truth of Quran is the anecdotes and reports of the past that the Prophets came to them with clear Proof, and they disbelieved and denied it, and Allah punished them for their sins.

This is what this book contains and this is the very manifest that signifies your mission!

First of all, their objection to the Quran is rejected, because Allah Almighty States: **O, Prophet of God, you have no authority except to warn the people, and it's not to you to do what you like anytime, until they ask you for miracles, and with such words they object you!**

Secondly, guidance and disobedience are not, as they have supposed, in the hand of signs and miracles, to expect to be guided by the miracle they have proclaimed. Because the Guidance and mislead are in the hand of God, and He is Who to guide whoever He wills and mislead whom He wills, on basis of a rational system!

But, when they say: "You are not God's messenger!" In their

answer it is sufficient for you that God has testified to your message in His Word, and the righteous teachings in your Quran bear witness to it!

Among the clear and truthful facts that God Stated in Quran about this Surah is the fact that the following Phrases implies it:

"He sends down water from the sky," and:

"Remembrance of God certainly brings comfort to all hearts," and:

"Allah effaces and confirms whatever He wishes and with Him is the Mother Book," and:

"But to God is all Scheming!"

(Almizan: V. 22; P. 160.)

Chapter Two

EXTENTS AND LIMITS OF THE MISSION OF LAST PROPHET OF ALLAH

Purification and Teaching

The Book and Wisdom

«هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَ إِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ!»
(جمعه: ٢)

**"He is the One who sent to the the illiterate
a messenger from among themselves,
to recite to them His revelations, and to purify them,
and teach them the Book and Wisdom.
Before this, they had gone far astray!"
(Holy Quran; Jumua: 2.)**

The Almighty God, in the opening Verses of the Holy Surah Jumua (Friday,) has explained and specified some of the duties of the Holy Prophet as under:

1- Purification:

Purification means to grow them up to a righteous development and to habituate them the ethics of virtue and the righteous deeds, and thus human beings are perfected in their humanity and endured in the world and in the hereafter, to live blessed and die blessed.

2- Teaching Book:

Teaching the book means expressing the word and interpreting its difficult and ambiguous meanings.

3- Teaching Wisdom

Teaching wisdom means expressing the true knowledge that the Holy Quran implies.

In the Holy Verse, God mentioned the issue of "Purification" ahead of "Teaching the Book and Wisdom," because the Verse is about describing the training of the Prophet of Allah to the believers of the nation, and in the case of Training, the Purification precedes the Teaching of the True Knowledge.

There are two other points in these Verses:

The first point shows: The illiterate Nation before the Prophet's Mission were in clear straying.

The second point is that the Almighty God sent His messenger among the "illiterate people" and "the other people who have not yet joined them!" These other people are, according the most Islamic Narratives, the Iranian people. In another narration it is quoted that someone asked the Holy Prophet, who these next people are? The Prophet put his hand on the shoulder of Salman, the Persian, and said: "If the Faith is in The Pleiades, men of this man's race will attain it!"

The Almighty God has sent to an "Illiterate Nation," a Messenger of their own race to recite them the Revelations of God, to purify them with good deeds and moral ethics, and to teach them the book and the wisdom! For this purpose God imposed on them and on those who would join them, and the generations after them, the Book of God and the Teachings of His Religion, with the best possible way, and Warned them that they should not be like the Jews, the Almighty God has burdened on them the "Torah," but they did not carry it, they did not believe in its teachings, and did not act on it, as a result, they became

like a donkey just to carry the books.

The God Almighty shows the greatness of the Mission and the Blessing Granted to His Holy Messenger as under:

- This Mission, that the Prophet of Allah recites the Book of God, purifies the people, teaches them Book and Wisdom, is itself a Bounty and a Gift from the Most Almighty God to Grant it to whomever His Providence belongs. Thus His Will and Providence so belonged that to Grant this Blessed Gift to:

"Muhammad ibn Abdullah (PBUH!)"

- And God has a great Grace!

(Almizan: V. 38; P. 177.)

The Mission, The Responsibilities,
And Duties of the Holy Messenger of God

«يس!
وَ الْقُرْآنِ الْحَكِيمِ!
إِنَّكَ لَمِنَ الْمُرْسَلِينَ!
عَلَى صِرَاطٍ مُسْتَقِيمٍ!»
(يس: ١-٤)

"Ya'Seen!

By the Quran, the Wisdom-teaching Book!

Verily, you [O, Mohammad] are one of the Divine Messengers!

[Who guide mankind] to the Straight Path...!"

(Holy Quran; Ya'Seen: 1- 4.)

The Surah Ya'Seen, which is the heart of the Quran, expresses the three basic Fundamentals of religion: Monotheism, Prophethood, and Resurrection.

In the first Verses God deals with the subject of Prophethood and States:

"I swear by Ya Sin!
and the Quran, the Book of wisdom!
that you (Muhammad) are a Messenger!
and that you follow the right path!
This is a revelation sent down from the Majestic and All-merciful!
so that you may warn a people who are unaware because their
fathers were not warned!
(I swear) that most of them are doomed to be punished. They have no
faith.
We have enchained their necks up to their chins. Thus, they cannot
bend their heads (to find their way.)
We have set-up a barrier in front of and behind them and have made
them blind. Thus, they cannot see.
Whether you warn them or not, they will not believe.
**You should only warn those who follow the Quran and have fear of
the Beneficent God without seeing Him. Give them the glad news of
their receiving forgiveness and an honorable reward from God!"**
(Ya'Seen: 1- 11.)

As we said the purpose of the Surah Ya'Seen is to express the three basic Fundamentals of religion, namely Monotheism, Prophethood, and Resurrection, but the fact is that it is started by the Prophethood, and states the position of the people in respect of the Invitation of the Prophets, and Says:

- **The result of the Call of the Prophets is the Revival of the people, to bring them to the path of Prosperity and to fulfill the argument against the opposition. In other words, it is the completion of both groups of people: To bring some to the path of prosperity, and to complete some others in the path of misery!**

The God Almighty swears by the Wise Quran in the beginning of the Surah Ya'Seen that the Holy Messenger of God is from

His Messengers.

In this Verse God describes the Quran as "Wise" because wisdom is contained therein. Wisdom is True Knowledge and its requirements such as legislations, examples, and sermons.

What God has sworn for is the Mission of the Prophet, who by his Mission guides people to the Straight path. The Straight path is the path that leads his wayfarer towards God, that is, to his human prosperity, which is equal to the closeness to God and perfection of worship!

God then considers the Quran revealed from His Majestic and Merciful Presence, Who sent the Prophet only for His being the Majestic and the Merciful, and descended down the Quran upon him, a Wisdom-Teaching Book, to Warn the people, then by this means the word of doom to be certain on some of them, and the word of mercy to some others!

God has Mercy on everyone who obeys the Quran, and to be fearful with God in Unseen, He has an abundant compassion, but not for using their adherence and their faith in the unseen, but for Guiding them to the ways of their perfection and prosperity!

(Almizan: V. 24; P. 99.)

Defining the Specific Task of Warning

The specific task of giving a warning is done with the following Verse, which states:

« لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ
فَهُمْ غَافِلُونَ! »
(يس: ٦)

"So that you may warn a people who are unaware

because their fathers were not warned!"

(Holy Quran; Ya'Seen: 6.)

The reference which is in the Phrase: "...Because their fathers were not warned," implies their near fathers, not the fathers of the farthest, for their fathers of the farthest reach all the Prophets, such as the Arab fathers, who reach Ismail and Abraham (AS,) and even the fathers of other people, in the course of history, all reach the Prophets such as Jesus and Moses, who were all warned.

(Almizan: V. 24; P. 99.)

Limit of the Responsibility of The Messenger of Allah

« وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ...! »
(كهف: ٢٨)

"Be patient with those who worship their Lord in the mornings and evenings ...!"

(Holy Quran; Kahf: 28.)

The Prophet of Allah felt sorry for why people do not believe? Why don't they join to the book that was revealed to them? Why don't they accept his right invitation ?!

Previously, in this Surah, the Almighty God did console His Holy Prophet that the world is an abode for examination, whatever is orna-mented will soon be dry land, so it no longer deserves for him to get upset and miss why they do not accept his invitation and do not believe in the Book of God?

God would Say to him:

- O, My Messenger!

Do not be distressed or despaired of the people's disbelief!

Recite whatever is revealed to you from the Book of your

Lord!
Nothing and no one can change His Words!
Because His Words are True and Steadfast!
You have no place besides God and His Words to incline
your heart to!
You are His Messenger !
You have no other duty than to incline towards your Sender,
and:
Fulfill His Mission!

(Almizan: V. 26; P. 156.)

Attract the Believers!

Disregard the Rich!

Among the principles of the Holy Prophets that the Holy Quran introduces, was their equal respect for the poor and the rich, but they exposed more respect for the men of Virtue and Knowledge!

In the following Verses, the Holy Quran states the equal social advantages and Virtues of the different classes of society:

"People, We have created you all male and female
and have made you nations and tribes
so that you would recognize each other.

The most honorable among you in the sight of God is
the most pious of you!

God is All-knowing and All-aware!"

(Hujraat: 13.)

In this logic, the arrogance of the mighty which were displayed for the sake of their power, and the arrogance of the rich which were displayed to their wealth, gave way to humility and outrunning one another in the pursuit of mercy, compassion, and racing in Jihad in the cause of God, and in seeking God's Pleasure. As a result, the same the

rich were respected, the poor were also respected, and as the nobles were treated politely, so were the weak treated, even the poor and the weak were allotted to more respect and more politely treat!

The God Almighty in training His Revered Prophet Says:

**"Be patient with those who worship their Lord
in the mornings and evenings to seek His pleasure.
Do not overlook them to seek the worldly pleasures.
Do not obey those whom We have caused to neglect Us
and instead follow their own desires beyond all limits!"**

(Kahf: 28.)

God Says again:

**"Do not disregard those who pray to their Lord
in the mornings and evenings, seeking their Lord's pleasure.
You will not be held responsible for them
nor will they be held responsible for you.
Do not disregard them lest you become unjust!"**

(An'am: 25.)

God Says again:

**"Do not yearn for other people's property and wives
and do not grieve that they do not believe!
Be kind to the believers!
And say to the people:
Verily, to you I am a Divine Warning Expositor from Allah!"**

(Hijr: 88-89.)

(Almizan: V. 12; P. 181.)

Chapter Three

PRIVILEGES AND DEGREES OF THE LAST PROPHET OF ALLAH

The End of the Prophets

« مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ
وَ لَكِنْ رَسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ...! »
(احزاب: ٤)

**"Muhammad is not the father of any man among you,
but he is the Messenger of Allah
and the Seal of the Prophets!"**

(Holy Quran; Ahzab: 4.)

The meaning of **"The Seal of Prophets"** is that with the Holy Prophet of Islam the Prophethood ends, and after him there will no longer be a Prophet!

The "Messenger" is the one who carries a Mission from God to the people, and the "Prophet" is the one who carries the news from the Unseen, and that is Unseen of Religion and its realities.

The necessity of this expression is that when there is no prophecy after the Messenger of Islam, there will be no Mission, too, since the Mission itself is one of the news coming from Unseen, when the news from Unseen is interrupted, there would be no longer any Prophethood or Prophet, naturally, there will also be no Mission!

From this point it becomes clear that when the Messenger of Allah is the end of Prophets, he will also be the end of the Messengers!

(Almizan: V. 32; P. 200.)

The Highest Moral And Good-Temper Of the Messenger of Allah

« . . . وَ إِنَّكَ لَعَلِي خُلِقَ عَظِيمًا! »
(قلم: ٤-١)

O, Mohammad!

"Verily, you are a Man of high level character!"

(Holy Quran; Qalam: 4.)

In the Surah Qalam the Almighty God comforts His Holy Messenger and cherishes him by His best Promises and by admiring his eminent and good temper, because the polytheists had slandered him and called him crazy.

At the same time, God forbids him strongly from obedience and compliment of the polytheists and urges him strictly to be patient with his Lord's Command:

"Nun! By the Pen and what they write with it!

**That, You [O, Messenger] are not by the Favour of your Lord a
crazy man, [as the disbelievers claim!]**

Verily, for you will be a grand and Permanent Reward!"

(Qalam: 1-3.)

Then, God Stresses on the most eminent character and attribute of His Holy Messenger, and States:

"And, verily, you are a Man of high level character!"

Although this Holy Verse praises and magnifies the personal character of the Holy Prophet, but considering the particular context of the Verse, it regards especially his socially favored ethics, the ethics regarding his socialization, such as his consistency on the Truth, on his patience against the ill-treatment of the people, misconduct of the ragtag,

as well as his forgiving their sins, his generosity, his tolerance, his humility, and the like.

Following the above Verse, the God Almighty States:

**"Soon you will see and your enemies will also see that
Which of you are afflicted with Madness!
Verily, your Lord is The Absolute Knower and only He Knows
those who have deviated from His Path and those who are
Guided Aright!
So do not conform to the caprices of the deniers of the Truth!
They desire that you should compromise with them, [about their
idols,] that they too compromise with you [about your Faith in
Allah!
And [O, Messengers,] do not conform to the desire of the wicked
one who swears a lot!
A fault-finder who goes around with slander!
A mean person who bars people from doing charity and he is a
sinful transgressor!"**

(Qalam: 5-12.)

(Almizan: V. 39; P. 48.)

Expanding the Breast Of the Messenger of Allah

« أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ...! »
(انشراح: ١)

**"O, Messenger! Did We not expand your Breast
for receiving the Divine Knowledge;
and did We not increase your Tolerance against the difficulties...?"**

(Holy Quran; Inshirah: 1-2.)

In the Surah Inshirah, the God Almighty commands His Beloved Messenger to try hard and be ready in serving God and to be desirous towards Him. To this end, God first mentions His favors Granted on the behalf of His Messenger and Says:

"And did We not take away from you the Burden of your Mission?

A burden which was about to break your Back!

And We did raise fame for your Name;

So verily, with every straitened circumstances there is a relief [by Allah's Favour!]

Verily, with every straitened circumstances there is a relief!

So when you are free from your daily Duties regarding your Mission, then Establish optional prayer!

And to your Lord pray and Invoke with eagerness!"

(Inshirah: 1-8.)

The meaning of "Expanding the Breast of the Holy Messenger of God" is to expand his heart to the extent to accept the facts and teachings that are inspired to him, and endures the troubles and distresses caused by the people.

The arrangement of the first three Verses of the Surah, the contents of each of which is related to its previous Verse, and then relating them to the Verse of: **"Verily, with every straitened circumstances there is a relief,"** which seems to coincide with the Prophet's status both in his early days of Mission and end of it, and then repeating this relation, as well as relating the last two Verses of the Surah to its previous one, all bear witness that the meaning of Expanding Prophet's Breast is the expansion of his conception, so that it would have the capacity to embrace the revelation, as well as the power to publicize it and the tolerance to endure the hardships in this way, in other words, to empower the holy self of His Prophet to find the ultimate degree of competency for accepting the Divine Teachings!

In the Verse stating that We have taken the burdens that were on your shoulders, God ensures His Prophet that his Invitation will certainly be performed, that is to say, the causes for promotion of his Call has been provided, because the mission, invitation, and its requirements were so severe that to perform it required the expanding of the Prophet's breast.

The Almighty God States: **"And We did raise fame for your Name!"** The purpose of raising the fame of the name of the Prophet was that the mention of his name and converse about his mission will broadcast everywhere, and the Supreme God so elevated his fame that his name was spoken worldwide.

One of the examples of raising the fame of the Holy Prophet of Allah was that the God Almighty conjoined His Prophet's name to His Own Name, as a result, while giving Evidence at the end of the Muslim prayers, God established this as a principle of religion, to recite witness to both of his name together with His Lord's Name, and obliged every Muslim every day in their obligatory five prayers to testify to the name of the Messenger of God together with the Name of the God Almighty!

"Surely, with Every
Straitened Circumstances
there is a Relief ! "

« إِنَّ مَعَ الْعُسْرِ يُسْرًا »
(انشراح: ٦)

The mission that the God Almighty imposed on His Holy Messenger and ordered him to invite people to His Religion is the heaviest burden that is imposed on a human being. It is clear that accepting this responsibility had made the job difficult for him. Meantime the denial that his people showed against his invitation and insisted to efface his fame, were all the difficulty upon difficulty for him, that the Almighty God stated it in the previous Verse:

**"And did We not take away from you the Burden of your Mission?
A burden which was about to break your Back!**

It is clear that this Act of the Almighty God was like all His Acts according to a Tradition that is running in the universe, that He has always made it easy after every difficulty, and has therefore related the two preceding Verses to this effect that if we did **"take away from you the Burden,"** and if we raised your name, it was for our running Tradition that we always send easiness and relief after uneasiness and hardship!

The Almighty God wants to clarify that: It is the nature of the Hardship that it is followed by the Easiness! Not each one of the Hardships! It is not unlikely that the Easiness or Hardship are from the instances of other tradition, and that tradition is the change of events and alteration of conditions, and the impermanent status of all affairs of worldly life!

At the end of the Verses God States the result of the previous Verses as follows:

**Now that it has turned out after each supposed hardship would come easiness,
and**

The control of the hardness and easiness is only in the hands of God, not else!

So whenever you have done what is required of you, and got relieved:

Engage yourself in the cause of God, for worship and prayer!

Feel willing and favorably disposed toward your Lord!

May you be favored by your Lord, and

Bestow on you:

**The comfort that follows this hardship, and
The Easiness that follows the Hardness!**

(Almizan: V. 40; P. 287.)

A Prophet as Witness,

Bearer of Glad-Tidings, and the Warner

« إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ...! »
(فتح: ٨)

**"Surely We have sent you as a witness and as a bearer of good news
and as a warner!"**

(Holy Quran; Fat'h: 8.)

Glorifying His Holy Prophet, the Glorious God introduces him as a Witness, a bearer of Glad-Tidings, and a Warner. His obedience is the obedience of God, and the loyalty with him is the allegiance of God, because God's Hand is above the hand of those who pledged their loyalty to him:

**"Verily, those who swear allegiance with you O, Messenger
They, in fact, swear Allegiance with Allah:
Allah's Hand is over their hands...!"**

(Fat'h: 10.)

The meaning of the Prophet's being witness is his testimony to the deeds of his nation, namely, to their being believer or disbeliever, and their deeds were righteous or not righteous!

The issue of the Holy Prophet's Testimony has been mentioned in the Holy Quran repeatedly, which refers to his testimony to the deeds of his people in the world, but the place and time of this testimony is in the Hereafter!

The meaning of the Prophet's being the Bearer of Good News is his announcing the people of Belief and Piety to their achieving Nearness to God and receiving His graceful Rewards.

The meaning of the Prophet's being the Warner is his warning the people of disbelief and deniers to the painful doom of God!

(Almizan: V. 36; P. 118.)

The Teachings of The Honourable Messenger

« إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ! »
(الحاقه: ٣٨-٤٨)

**"That verily, this Quran is the Word Revealed to
An Honourable Messenger!"**
(Holy Quran; Haaqqa: 38-48.)

What is clear from the context of the above Verse is that the reference to the Honorable Messenger, is the Prophet of Islam, and this Verse is in a position to confirm and certify the Mission of the Holy Prophet of Allah against the infidels' talks who called him a poet and a soothsayer.

**"It is not the word of a poet;
but you People believe very little!"**

In the above Verse God rejects blaming Quran to be a book of poetry, because the one who did bring it was the Holy Messenger of God, who did not even have a poem until the end of his life, let alone to be a poet! The Phrase: **"...But you People believe very little,"** reproaches the human complex, the majority of which did not believe, and only a few of them believed in!

**"It is not either the word of a soothsayer;
You people rarely receive admonition!"**

In this Verse God rejected blaming Quran to be a soothsaying, and the Messenger of God to be a soothsayer. The soothsaying in the opinion of soothsayers is to receive messages and informations from the Jinn ...!

The phrase: **"You people rarely receive admonition,"** in fact, rebukes the community of the polytheists.

"This Qur'an is Descended by the Lord of the worlds!"

That is, the Quran is revealed by the Lord of the worlds, it is not the hand-work of Prophet which is falsely prepared and lied to God!

The God Almighty added:

**"And if the Messenger had forged words while quoting them under
Our Name,
Surely We would have seized him by his Right hand;
And would have surely cut off the artery of his heart;
And none of you could avail him against The Divine Wrath!"**

These Verses are a threat to the supposed Prophet who attributes to God the word that is not from God, and how such assumption can be fulfilled, even though he is a Messenger from the Presence of God, and the Almighty God honored him to be His Prophet, and has chosen him to carry His Mission!?

The threat in this Verse is personally addressed to the honest Prophet, such a Prophet who is true in his Mission, but if he attributes something wrong to God, He would deal such a punishment with him, not a threat merely to all the faked prophets or the slanderer to God in their claim of prophecy and their forged announcement from the side of the God Almighty!

(Almizan: V. 39; P. 119.)

Consent and Intercession Of the Messenger of Allah

« وَالصُّحِّي وَاللَّيْلِ إِذَا سَجِي،
مَا وَدَّعَاكَ رَبُّكَ وَمَا قَلِي...! »
(ضحى: ١-١١)

**"By the brightness of the full morning Light!
By the Night when it becomes quiet and Still!
That your Lord has not forsaken you!
And is not displeased with you!"**

(Holy Quran; Dhuha: 1-11.)

According to some narratives the Messenger of Allah did not

receive Revelation from the God Almighty for a few days, the people said God has farewelled him, in response to the people's gossip, the Almighty God did descend this Surah and made His Messenger pleased:

**"Your Lord has not forsaken you!
Nor has He become displeased!
And certainly your Hereafter will be better for you,
Than this present life!
And surely soon your Lord Will Grant you
So much of the Blessings that you will be joyous from it...!"**

Then in the next Verses, the Glorified God mentions some of the great Blessings He had Bestowed upon His Gracious Messenger.

Yes! The Messenger of God was still in the womb of his mother that his father died, and his mother died while he was two years old, then at the age of eight his guardian and grandfather, Abd'ul-Mutallib, died, after which he was placed under the support of his uncle Abutaleb:

**"Did He not find you an orphan and did He not give you shelter?
Did Allah not find you lost on the way and He Guided you?
And did He not find you in need so He enriched you?"**

The Verse refers to the empty hand of the Prophet, who had nothing of the world, and the Almighty God made him needless after marrying Khadijah (SA,) and Khadijah had bestowed all her possessions with all its abundance to the Holy Messenger of Allah!

At the end of the Verses, the God Almighty as a conclusion mentions the Blessings that He has Granted to His Holy Messenger:

**"Did He not find you an orphan and did He not give you shelter?
Did Allah not find you lost on the way and He guided you?
Did He not find you in need so He enriched you?
So you too do not treat the orphans with harshness!
And do not repulse the beggar!
And proclaim to the people the Grace and Favour of your Lord!"**

[To give them hope for invoking to their Lord!]"

In Islamic narrations, it is quoted by Ibn-Mas'ud (in book Dhurr-Manthur,) that the Messenger of Allah said:

-We are the people of a Prophethood that the God Almighty preferred for us the Hereafter than the world, so He Said:

"Your Lord will soon Grant you sufficient favors to please you!"

It is also narrated at the same book by Jabir-ibn-Abdullah, who said:

- One day the Prophet of Allah came upon Ali and Fatima and found Fatima working with hand mill, while wearing nothing but a camel blanket, as soon as he looked at her, he said:

" - O, Fatima!

Taste the bitterness of the world!

For tomorrow and its Blessings of Hereafter!"

It was after this event that the following Verse did reveal:

"Your Lord will soon Grant you sufficient favors to please you!"

It is also in the same book, narrated by Harb-ibn-Sharih that he said:

"I asked Imam Baqir (AS):

-Do you think this issue of intercession which the people of Iraq talk about, is right?

He said:

-Yes, by God! My uncle, Muhammad ibn Hanafiyah, quoted from Ali (AS) that the Holy Messenger of Allah said:

"I will so much try to intercede on behalf of my nation, that the God Almighty Calls:

-Are you satisfied O, Muhammad? I say:

- Yes, my Lord, I am satisfied!"

Then (Imam) asked me (Ibn-Sharih):

- You have told to the people of Iraq that among all the Verses of Quran, the most promising Verse is the following Verse:

"O, My servants who have committed excesses against their own selves, do not despair of the Mercy of Allah.

Indeed Allah will Forgive all sins.

Indeed He is the All-forgiving, the All-merciful!"

(Zumar: 53.)

I replied: Yes, we believe so!

Imam said:

"But, we, the Household of the Prophet believe that the most promising and hope-inspiring Verse in the Holy Book of Allah, is in respect of Intercession, where the Glorified God States:

« وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ! »

"Your Lord will soon Grant you sufficient favors to please you!"

(Almizan: V. 40; P. 279.)

God and His Angels

Bless the Prophet!

« إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ »

يا أَيُّهَا الَّذِينَ آمَنُوا

صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا! »

(احزاب: ٥٦)

**"Verily, Allah bestows Grace and Greetings on the Propht,
and so do His Angels.**

O, you who believe!

**Pray that Allah's Grace be on the Prophet,
and salute him wholeheartedly and with full respect!"**

In the Islamic Narrations, it is quoted from Ali (AS) that once he

said in reply to a question by some people of Book, about the miracles of the Holy Messenger of Allah and God's Glorification on him, referring to the issue of the respect and prostration of the Angels for Adam, the father of humans, and Ali (AS) answered:

-The prostration of the Angels against Adam was not an obeying and worshiping, and Angels did not worshiped Adam at the Presence of God, but the God Almighty forced them to do so, so that this prostration worked as an acknowledgement of them to the superiority of Adam, and a Mercy of God upon him!

But, the Almighty God did Glorify Muhammad (PBUH) by His very High Grace, while the Glorified God having such Superiority and magnificence, along with all His Angels, did Bestow Grace and Greetings to the Prophrt Muhammad, and decreed it as a worship for the believers to bestow him their Greetings and Grace!

(Almizan: V. 1; P. 236.)

Privilege of the Presence of the Messenger of Allah among the People

« وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ...! »
(حجرات: ٧)

"Know that the Messenger of God is with you.
Had he yielded to you on many of the matters,
you would have been in great trouble.

But God has endeared the faith to you and has made it attractive to
your hearts. He has made disbelief, evil deeds and disobedience
hateful to you. Such people will have the right guidance!"

(Holy Quran; Hujarat: 7.)

The meaning of the Verse is to make the believers clear that their

Glorified God has brought them to a height of growth, and for this purpose He has made the Faith much beloved to them and adorned it in their hearts, on the other hand caused them to hate the disbelief, debauchery, and rebellion!

So they must not neglect this meaning that they have the Prophet of Allah with themselves, they have the one who is confirmed by God, who has given a clear Proof and a Light from his Lord which leads the people nowhere but to the path of Growth, he will not lead them astray, therefore they must obey him, and never insist him to obey them in their opinions and aspirations, because if he obeys them in most of the affairs, they will suffer and perish!

The way of expressing this Phrase shows that what a big previlage is it the Presence of the Prophet of Allah among a nation!

It undrstands them that they are the only nation that have such great Blessing with them, and refers also to the requirement of having such unique previlage, and understands them that the necessity of having the Prophet of Allah uniquely with them is their holding firmly the Growth he guided them towards it, and avoid going astray; they should seek his guidance in all affairs and do obey him, follow his way, avoid following their carnal desires, and never except him to follow their desires!

The meaning of the Phrase: "**Know that the Messenger of Allah Is among you...**," is a warning to the believers that they have to refer to him in their affairs, and to know that they differ from other nations, who have not such blessing, therefore, they should seek his opinion in the events occur, and obey his opinion carefully, without interposing any of their wishing and desires!

(Almizan: V.36; P. 179.)

Split on the Moon, A Miracle by

The Messenger of Allah

« اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ...! »
(قمر: ١-٤)

"The Hour has drawn near and the moon is split!

**Whenever they see a miracle,
they turn away from it and say:
This is just a powerful magic!**

**They have rejected it and have followed their own desires,
but all matters will be settled by God...!"**

(Holy Quran; Qamar: 1-4.)

These Verses refer to the Miracle "Split of Moon," which the God Almighty manifested it through His Holy Messenger in Mecca before the emigration, following the suggestion of the Meccan polytheists.

The narratives of this story are many, as they are said these narrations have been accepted by all men of Hadiths and the interpretation scholars, except a few of them, but whose arguments about the place of event at resurrection are baseless because of its subsequent Verse!

It is mentioned in Qum'i commentary, that the disbelievers of Quraysh asked the Holy Messenger of Allah to bring them a miracle. The Holy Prophet prayed God and asked to split the moon into two, and the God Almighty did so, so that the polytheists could see it all, and again the two parts stuck together, yet they said: It is a continual magic!

This narration is quoted in book Durr' Manthur, from Ibn Mas'ud that the infidels said: If this event is correct and if what we saw the split of moon it would also be seen by others outside the Mecca? They waited for the travelers to come, and when they arrived in they confirmed it.

In the same book it is mentioned by Ibn-'Umar that when the moon was split in half, one half was near this mountain and the other half went

back of the mountain.

Again in the same book it was narrated from Jabair ibn-Mut'am, who said: Half of the moon was on top of this mountain and the other half was on top of the other mountain.

It is reported from Ibn-Abbas that this happened before the emigration, and as the others said it happened early at fourteenth night of month Dhil'Hajja on sixth year of Prophethood, namely, five years before the emigration.

This is an event that both the Holy Quran and the successive narratives testify it, but the scientific discussions on this event shows that a celestial sphere can be split in two and reconnected only by miracle!

It is possible in itself that a celestial sphere to be spilt in two, and the reason also has no proof on its being impossible. On the other hand, a miracle is also an extraordinary event, and the happening of the extraordinary events also is possible, and the reason has no proof to its being impossible!

One of the clearest evidence to the occurrence of moon's split is the Holy Quran, so we must admit it, though it is not a necessity of religion!

(Almizan: V.37; P. 109.)

The Guardianship of The Messenger of God

« وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ...! »
(حجرات: ٧)

"Know that the Messenger of God is with you!"

(Holy Quran; Hujarat: 7.)

The content of the following Verses is part of the practices that God's servants must observe regarding the Holy Prophet of God.

At the beginning of the Verse God States:

-O, you who believe!

Where Allah and His Messenger have a Judgment, you do not Judge!

That is, you should judge only according to the God's and His Messenger's Judgments!

You should always carry this attribute:

Be a follower, and follow the commandments of God and the Prophet!

1- Following the Judgments of The Messenger of God

Since every doing and not doing of a human being cannot be without judgment, and also any decision and will to do or not to do cannot be without judgment, so it can be said that not only on doing or no doing one must obey the commandment of God, but also in his will and decision also he must follow the Judgment of God, therefore the prohibition in the above Verse prohibits us both from doing or quitting what we have not heard from God and His Prophet, or we have not received the relative Judgment from God and His Messenger, as well as the decision or will to act or quit on a decision or will which we have not received the Judgment on such decision or will from God and His Messenger!

"O, you who believe!

**Do not put your own will and wish ahead of Allah's Command
and Messenger's Guidance!"**

(Hujraat: 1.)

The Commandment of God to follow the Judgments of God and His Messenger which the above Phrase invites to, is the same entering into the Guardianship of God, and lodging in the abode of servitude, routing in such course, in a way that the servant's will in the issue of Legislation complies with God's Will and Providence, as in the stage of Genetic his providence is subject to the providence of God, as the God Almighty has stated in this case:

**"But you do not wish unless it is wished by Allah,
the Lord of all the worlds! » (Takvir: 29,) and:**

"Allah is the Guardian of the faithful!" (Al-Imran: 68,) and:

"Allah is the Guardian and The Protector of the Pious!" (Jathiya: 19.)

2- Courtesy in speaking at presence of the Prophet

**"Believers, do not raise your voices above the voice of the Prophet,
do not be too loud in speaking to him
as you may have been to one another,
lest your deeds will be made devoid of all virtue
without your realizing it!"
(Hujraat: 2.)**

God's order to retain your voice lower than the Prophet's voice in his presence, means do not make your voice louder than the voice of the Prophet, because, as it is narrated, it has two problems in this action:

Either it means that the person who raises his voice tries to insult the Holy Prophet of Allah, which is a blasphemy, or he has not such intention, but he is a rude person and does not consider the Position of the Holy Prophet of Allah, which is contrary to the Commandments of Allah, because the Muslims are commanded to honor and respect the Prophet of Allah!

God States:

While talking with the Messenger of Allah do not yell at him as you talk to each other! Because the respect and obedience to him requires that the voice of speaker to be lower than the Holy Prophet of Allah, and in general, speaking with loud voice is contrary to the meaning of respect, and speaking to seniors and dignitaries like ordinary people is not free from impudence and slight!

3- Nullifying the Deeds through the Neglect to Respect the Prophet

The Allah Almighty declares the results of raising the voice over the voice of the Prophet and neglecting his respect as under:

**"lest your deeds will be made devoid of all virtue
without your realizing it"!**

(Hujraat: 2.)

The meaning of the Verse is that: if We said you must not shout at him, and do not speak aloud, as you speak among yourselves, the reason is that God will nullify your deeds without your understanding, because these two acts cause your good deeds to be voided!

The appearance of the Holy Verse indicates that raising one's voice from the voice of the Prophet of Allah, and speaking loudly in his presence, are both a sinful act invalidates the good deeds. From this point we realize that there are other sins besides unbelief that cause the act to be nullified!

Those who committed this act in the early days of Islam were believers themselves, but committed it, because they neglected on many of sins, they thought it was not important, but they did not know this act would invalidate their righteous deeds and worships, and if they knew they would never be satisfied with it.

So the God Almighty has warned them that this act is such a danger that you do not know, and that you do not know it has a terrible and effect, and it invalidates your deeds, so beware and do not commit these two kinds of talk, lest your deeds will be voided and you will not realize yourself!

The Believers did not know before this prohibition how ugly this act was, and its ugliness was so great, but after issuing the Divine Expression they realized that there was a danger of invalidation in their deeds.

**Praising those who Respect
The Messenger of Allah**

The Glorified Allah urges believers to observe the respect of the Prophet of Allah, and States:

**"Those who speak with a low voice and humbly to
Allah's Messenger,
it shows that their hearts are under the trial of Allah
for becoming pious;
for such will be Forgiveness and a Great Reward!"**
(Hujraat: 3.)

The context of the Verse is a promising in case to slow down the voice of believers in presence of the Holy Prophet of Allah. After describing that God has trained the hearts of believers for piety, this is in fact an emphasis on the content of the preceding Verse to encourage the believers to practice the prohibition mentioned in Verse.

Those who have such good manner the piety has been their nature, and God has practiced their hearts to piety, and the reward of this state is the grace Promise that God Said: **"For such will be Forgiveness and a Great Reward!"**

**Forbidding Believers to Call the
Prophet from Behind the Chambers**

**"Verily, those men who call out to you
from behind your house,
most of them are foolish and impolite!"**
(Hujraat: 4.)

From the context of the Verse it appears that the Verse tells of an event that has taken place, and that there were impolite people who would call him out from behind the walls of his chambers, and did not observe his respect and position, so that the God Almighty in this Verse blames them and describes them as ignorant and lacking in wisdom, and likens them to animals and beasts, then Recommends:

**"Had they been patient until you came out for them,
it would have been better for them,
and Allah is all-forgiving, all-merciful!"**

(Hujraat: 5.)

That is, what was issued by these oppressive people and their ignorance and malice were pardoned because they did not act out of reason, but it was because of their failure to understand, and God is Merciful and Compassionate!

(Almizan: V.36; P. 179.)

Command for Absolute Obedience To the Messenger of God

« يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَأَمِنُوا بِرَسُولِهِ
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ...! »
(حديد: ٢٨)

**"Believers, have fear of God and believe in His Messenger.
God will grant you a double share of mercy,
a light by which you can walk,
and forgive your sins.
God is All-forgiving and All-merciful"**
(Holy Quran; Hadid" 28.)

In this Verse, the Almighty God orders those who already believed to believe in the Messenger of Allah, even though they have accepted the religious invitation, and have faithfully believed in God and His Prophet, so this reordering them to believe in Prophet is a proof to this meaning that the purpose is a full Faith and thorough obedience, whether the commandment or forbiddance of Prophet is related to a Judgment of Religious Judgments, or is related to the affairs of Guardianship which he

has the authority to rule among his nation.

The Holy Quran has mentioned elsewhere:

**"No, by your Lord! They will not be considered believers,
unless they accept you as their judge
in all that they dispute among themselves;
and also if they do not find in their souls any resistance
against what you decide, and submit themselves with total
submission to your judgement!"**

(Nissa: 65.)

So the Faith that is ordered in the above Verse is a faith after their former Faith, and they will achieve a higher degree of Faith than the one they had before, which the violation of its effects was possible, but the new Faith in its degree is more higher than to violate its effect, and that is why God Stated:

-O, you who believe!

-Do not be satisfied with the degree of faith you have !

-Add on your Piety, and believe in the Messenger!

-God will Grant you a double share of Mercy!

-He will give you a light by which you can walk ,

-And Will Forgive your sins!

-God is All-forgiving and All-merciful!

So whoever has this high degree of Faith has a reward over the reward, as he has a faith over the faith!

(Almizan: V.36; P. 179.)

Connection of Prophet Muhammad^(PBUH)

With other Prophets^(AS)

« وَ سَأَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا ...! »
(زخرف: ٤٥)

"You can ask Our Messengers whom We sent before you...!"

(Holy Quran; Zukhruf: 28.)

There are many narrations from the Imams of the household of the Prophet that the above Verse does clearly indicate that the Messenger of Allah, even in his lifetime, has connection with the world of Purgatory wherein the other Prophets live, as the legislation of "Salaam-Salute," at the end of Muslims prayers in the form: **"Salaam be upon you O, Prophet and the Mercy and Blessing of God!"** has also a clear indication to the fact that the Holy Prophet of Allah, even after his death, has connection with this world and hears our Greetings!

In the above Verse, God addresses His holy Prophet and Says:

"You can ask Our Messengers whom We sent before you if We had commanded them to worship other gods besides the Beneficent God?"

(Almizan: V.35; P. 170.)

Dispelling the Accusation of Madness and Soothsaying from the Messenger of Allah

« فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ! »
(طور: ٢٩)

**"[O, Muhammad!] Remind them,
By the Grace of your Lord,
you are neither a soothsayer
or an insane person!"**

(Holy Quran; Tur: 29,)

In these Verses of Quran, the God Almighty commands His Holy Messenger to continue his Invitation and do not stop his guidance, pointing out that he has the quality to invite people to the True Religion.

God States: Those who rejects the Prophet's mission have no excuse in rejecting the Messenger of God and rejecting his Invitation. The

excuses they have created to justify their faults are all baseless.

The number of excuses the rejecters have created against the Invitation of the Messenger of God was amounted to sixteen types, some of which were related to the person of Messenger of God, and if these claims were justified, it meant that he was not qualified to be followed, the excuses tried to forbid people to accept his words, such as whether he is a soothsayer, or one who is possessed by Jinn, or a poet, or a liar to God, or has sought to cheat and take their money. The rest of the excuses were related to the rejecters themselves, as if they were created without a Creator, or they were their own Creator, or their reasoning justifies rejecting the invitation of the Messenger of God, and so on.

The Verses in question in addition to rejecting those excuses rebuke them severely for their denial.

The fact that God attributed His Messenger to be free from soothsaying and insanity by His Blessing, and tried to favor him in a special way by stating that: To be free from soothsaying and insanity is not pertained exclusively to you, most people are alike, but there is a special blessing in you that does not expose you to such attributes, and it is impossible for you to have traits like soothsaying and insanity, unlike other people, who are exposed to:

**"So submit patiently to the judgement of your Lord!
For indeed you are before Our Eyes!
And celebrate the praise of your Lord,
when you rise at dawn!
And also glorify Him during the night,
and at the receding of the stars!" (Tur: 48-49.)**

(Almizan: V.37; P. 35.)

Part Three

Ascension

Of The
Messenger of
Allah

Chapter One

DESCRIPTION of the ASCENSION Of the Messenger of Allah

Description of the Ascension

In Quran

« سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا
مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى...! »
(اسرى: ١)

**"Absolute Pure is the One
Who took His devoted worshipper [Mohammad^(PBUH)]
for a Divine Excursion from Masjid-al-Haram to Masjid-al-Aqsa,
the neighbourhood of which We had Blessed,
in order to show him Our Signs Of Power.
Indeed Allah is the Seeing Hearer!"
(Holy Quran, Isra: 1.)**

The Holy Quran in this Verse mentions the event of Ascension of the Holy Messenger of God from the Holy Mosque in Mecca to the Holy al-Aqsa-Mosque. The al-Aqsa-Mosque is the same Sacred Home and is the Temple that David and Solomon built for the children of Israel, and God made it their sacred home.

"Isra- in Arabic" means the nighttime journey, which indicates that Allah Almighty has planned the excursion of His Messenger at night.

The word "Leilan- in Arabic," indicates that this process took place all night, both going and returning.

The meaning of the "Al-Aqsa Mosque," considering the next Phrase: **"...The neighbourhood of which We had Blessed,"** is the same "Sacred Home," the Jerusalem.

The word "Aqsa- in Arabic," means far distant. If the "Sacred Home Mosque," is called "Al-Aqsa Mosque," the reason is its being located farther away than the Holy Mosque al-Haram and the city of Mecca, which was the home of the Holy Prophet of God and his target audiences.

The Purpose and the Result of this excursion is stated by the Holy Quran in the Phrase: **"...In order to show him Our Signs Of Power ,"** and that the Glorified Allah wished to show His Messenger some of his Signs and Miracles!

The context of the Verse shows that these Signs were of the most great Miracles, which is referred to in the Surah al-Najm, and Said: **"And he indeed saw some of the Great Signs of his Lord!" (Najm: 18.)**

At the end of the Verse, where the Holy Quran states that the Almighty God is the Hearer of the words of his servants and the Seer of their actions, it indicates that the Glorified God has seen the lasting demand of His Holy Prophet, which calls for such Honor, and decided to plan this nightly travel to show him some of His Signs.

This "Night-Travel" and the effects related to it, namely, the Display of the Signs, was a matter issued from the Majestic Presence and Magnificent Domain of the God Almighty, in which His Prominent Kingdom was applied, and the Glorified Lord with His Supreme Signs has been revealed to His Prophet!

The meaning of the Verse is:

**-All must Glorify the God, with the best special Glorifications,
Who, with such Sovereignty and Kingship, took His devoted servant**

Mohammad^(PBUH) for a Divine Night Excursion!
 He showed him His Extreme Greatness and Power!
 All in the heart of one night, He took him from the Mosque Al-Haram
 to the farthest Mosque Al-Aqsa,
 the neighbourhood of which He had already Blessed!
 He did so in order to Show him His Supreme Greatness and His
 Majestic Signs,
 Because God was the Hearer of speech, the Seer and Knower of the
 states,
 And He Knew that His Prophet deserves such a blessing!

(Almizan: V.25; P. 10.)

Ascension of Holy Prophet

The Ultimate Perfection of Man

In Islamic Narrations, there are many points about the details of the
 Ascension of the Holy Prophet of Allah, which indicates the position of
 him in Presence of his Lord, and the ultimate course of the Perfection
 of this Honored Messenger of God. Among them is a narration quoted
 from Imam Sadiq (AS) that he said to Abu-Basir:

**At the Ascension, Gabriel took the Prophet of God to a certain
 Position and told him:**

**"Stay here! You are now at a place where no Angel or Prophet has
 ever reached!"**

"This is the Position, where your Lord Praises here!"

The Prophet asked: How does God Praise? He answered, God
 Says:

"All-Glorified, All-Sacred! I am the Lord of Angels and Spirit!"

"My Mercy has surpassed my Wrath!"

The Messenger of God said:

" Your Forgiveness! Your Foregiveness!"

...

Imam said: At that time the Prophet was as close to God as the Holy Quran States:

"Until the distance between He and he was at two bow-lengths or even nearer!"

(Holy Quran, Najm: 9.)

Abu-Basir asked Imam:

" What does the 'two bow-lengths or even nearer,' mean!"

Imam replied:

"Between the handhold of the bow to the top of bow!"

Imam added:

"In their between there is a veil with glitter! (It seems to me that Imam said it is a veil of chrysolite, glittering.) The Prophet of God observed through a needle-hole way what a Splendid Magnificence that only the Glorified God knew it!"

...

(The "Praise by God" which is mentioned in this narrative must have been true, since the word (Salavat- Praises,) literally means the Will, and Flexibility, the Will and Flexibility from the Glorious God, as it was said, means Mercy, and from the servant means praying! The Praise that Gebril has also quoted from the Almighty God in His Praising, confirms this meaning:

"My Mercy has surpassed my Wrath!"

It was for this reason why Gabriel held the God's Messenger in the said Position, where he also said: **"Stay here! You are now at a place where no Angel or Prophet has ever reached"!**

The requirement of the above discription that Gebril made about such Position, is that, the said Position is an intermediary

between the Creator and the creature, and it was, in fact, the last degree of Perfection that a human being can achieve!

So that this limit is the very extent to which the Divine Mercy is revealed and from there it is infused to the low and lower stages. So the Prophet was stopped there to see the Mercy of God on his ownself and on those who were in lower stages!)

(Almizan: V.25; P. 47.)

Ascension, the Completion of Religion

And Election of the Minister, the Successor

It is narrated from Abdullah ibn-Abbas, who said: When the Prophet was ascended to heaven, Gabriel brought him to a Riverside which was called: **"The Stream of Light,"** and the reference of the following Verse is to it: **"All praise belongs to Allah who created the heavens and the earth and made the darkness and the light!"** (An'am: 1.)

When they reached that Stream, Gabriel told him:

- O Muhammad! Go through by Bless of God!

God has enlightened your eyes,

And has expanded your front of sight!

- Yes, this is a creek that no one has ever crossed it,

neither an Nearest Angel nor a Prophet,

I only rinse my wings once a day in the water, and when I go out I shake my wings,

from any drop of water falling off my wings the Almighty God creates a Nearest Angel that has twenty thousand faces and forty thousand wings, who speaks every languages in a separate words that no other language knows or understands it!

The Messenger of Allah crossed through that creek until he reached the Veils - the Veils were five hundreds in number, the path

between the two Veils was five hundred years.

Then Gabriel told him:

-O Muhammad! Go ahead! The Prophet of Allah asked him:

-Why don't you come with me?

He said: I can't go beyond this!

The Prophet of God went as far as God wanted until he heard the Words of the Almighty God Saying:

-I am Mahmoud and you are Mohammed!

- I derived your name from My Name!

So whoever joins you I Will join him!

And whosoever shall break with thee I Will break with him!

Go down! Towards My servants!

And tell them of the Magnanimity I have given you!

I did not choose any Prophet unless I appointed a Minister for him!

And you are my Prophet, and Ali ibn-Abitalib is your Minister!

(Almizan: V.25; P. 31.)

Chapter Two

ASCENSION

PHYSICAL OR SPIRITUAL (TIME AND PLACE)

Validity of the Narratives

About the Ascension

The narratives about the Ascension is very much, it reaches to the level of succession. A large number of companions have quoted it, such as: Ali ibn-Abitalib(AS), Malik, Shaddad ibn Owais, Abu-Saeed Khadri, Abu-Hurairah, Abdullah ibn-Mas'ud, Omar ibn-Khattab, Abdullah ibn-Omar, Abdullah ibn-Abbas, Abi ibn-Ka'b, Samara ibn-Jundab, Burideh, Sahaib ibn-Sanan, Hazifah ibn-Yaman, Sahl ibn-Saad, Abu-Ayyub Ansari, Jaber ibn-Abdullah, Abu-l-Hamra, Abu-l-Dardaa, Orwa, Umm-Haani, Umm-Salma, Aiysha, and Asma the daughter of Abu-Bakr; all have quoted it from the Holy Messenger of Allah.

In these narrations they have mentioned their opinions about the Time and Place of the Ascension, and also about its being in two-stages, and its quality in terms of spirituality or physicality, as follows:

1- Time and Place of the Outset of the Ascension

All Islamic scholars, all of whom are well known, believe that ascension has been occurred in Mecca, before emigration to Medina, as

the Holy Verse itself indicates that the Prophet had ascended from the Holy Mosque in Mecca.

Different opinions have been expressed about the year in which the ascension took place. Some have considered it in the third year of Prophet's Mission, and some in the fifth or sixth year or more.

There is also a difference in narrations about the place of ascension. Some have referred to it as "Abi-talib's Valley" and say that the Prophet had ascended from "Abi-talib's Valley", but the features and details they define for it, do not accord with the events that occurred at such times, where Abi-talib had been besieged in the vally and there have been many disasters!

However, the Ascension which is confirmed by the Holy Verse, is the Ascension to Jerusalem, and was originally started from the Holy Mosque, the Masjid-al-Haram. The Holy Verse has also the perfect appearance in this sense.

2- Two Stages of Ascension

What is to be noted is that the narratives quoted by the Imams of Household of Prophet regard the Ascension has happened on two occasions. It is also understood from the Verses of the Surah Najm, whereas the God Almighty refers to this issue and States:

"For indeed he saw His Presence at a Second descent!"

Therefore, details that are not compatible with the ascension in the traditions may be related to the first ascension and another to the second ascension. The other narrations may also be regarded to the observations that the Prophet has observed in both ascensions.

3- Ascension, Physical or Spiritual

Some scholars have the opinion that the Ascension was both spiritual and physical, so that the Prophet of God ascended to heaven

with his earthly body from the Holy Mosque to Aqsa Mosque and from there with his body and soul has ascended to heavens.

Others believe that the Holy Prophet has ascended from Holy Mosque to the Aqsa Mosque with his body and soul, then from there has ascended to the heavens with his sacred soul, and this was one of the true dreams that the God Almighty demonstrated to His Prophet.

Other groups said that he has ascended all the way from beginning till the end of this ascension with his body and soul.

The background of this issue is in the Holy Quran, and it is the ascension of the Prophet Moses, whom the God Almighty took with his body and soul to the mountain of Tur-Sina.

This is also in Quran that the God Almighty ascended the Prophet Abraham to the sky of the earth to present him the Kingdom of the heavens.

The same happened to the Jesus Christ that God has ascended him up to the Fourth Sky, as Stated in the Phrase: **"Rather Allah raised him up toward Himself...!"** (Nessa: 158,)

In regards the Holy Messenger of Allah, it is stated in the Holy Quran that God Said: **"Until the distance between He and he was at two bow-lengths or even nearer!"** (Najm: 9.)

It is evident that such lofty position of the Messenger of Allah was due to his High Ambition and Magnanimity.

What is worthy of mention here is that the Principle of the Nightly Travel and Ascension is one of the things that there is no way to deny it! Because the Holy Quran has spoken about it in detail and the successive Narratives from the Holy Prophet of Allah and the Imams of the Household of the Prophet affirmed it.

But about the details, what is clear from the appearance of the Verse and the traditions, the evidences conform to details, and the said appearances cannot be rejected! Taking into account those evidences

from the Verse and the Narratives it can be said:

- The Prophet with his soul and body has gone from the Mosque al-Haram to the Mosque al-Aqsa. The Ascension of the Holy Prophet to the Heavens also has been fulfilled according the appearance of the Surah Najm, and the many trustworthy narratives, that with no means it can be rejected, and what we may say is that this Ascension was with his Holy Spirit, but not as believers in spiritual ascension believe that it was a trustworthy dream, as if so, and it was a mere dream, it was not worthy to the Verses of the Holy Quran to show so much force on it, and try to prove the position and magnanimity of the Holy Prophet of Allah!

The meaning of the spiritual ascension is that the Holy Prophet's Spirit ascends beyond this material world, namely, where the Angels have homes, the acts of the servants will terminate there, the ordinances are issued from there, where he reached there and observed those Superlative Divine Signs, where the reality of the objects and the consequence of the actions have visualized to him, where he has met the spirits of the great Prophets and talked with them, where he has seen and spoken to Grand Angels, and has seen those Divine Signs that was not possible to verbalize but by the definitions like the Throne, Veils, and Blazing Pavilions.

This is the meaning of the Spiritual Ascension!

(Almizan: V.25; P. 53.)

Chapter Three

DETAILS OF ASCENSION IN NARRATIVES

[History of Ascension in Islamic Narratives](#)

One of the narratives that gives a detailed account of the Ascension of the Holy Prophet by Imam Sadiq(AS) is quoted in Qum'i Commentary. In this narrative, and in all the successive narratives quoted by the Holy Prophet Muhammad^(PBUH), there are some points that have been expressed as allegory and exemplification because of their relationship with the supernatural. The narratives of the Ascension is full of such figurative observations. This meaning can be found in all narrations, which causes no problem. We, of course, will give you some explanations in respect of such subjects:

1- Beginning of Departure

The Grand Angels, the Gabriel, Michael, and Israfil, brought a horse named "Buraq" to the Prophet of Allah. ("Buraq" was a horse used for traveling to Jerusalem, with an exemplary speed at early stages of the route.)

One of the Angels took the bridle of the horse, another the pedal, and the other Angel arranged the Messenger's garment while riding. At this time, the balky horse was restless and Gabriel warned him and said:

- Calm down, Buraq!

Before this prophet, no prophet came to ride you, and after that no one will ride like him!

Buraq calmed down after the warning, and raised him to a level not too high, while Gabriel was with him, showing him Signs of a God from heaven and earth.

2- Description of the Carrier

It was stated in book "Maj'ma-ol-Bayan" that the Messenger of God said:

Gabriel came to me while I was in Mecca and said:

- O, Muhammad!

I got up and walked over to the door with him and saw Michael and Esrafil come with him.

Gabriel presented me the "Buraq," an animal that was bigger than an ass and smaller than a mule, with a human-like face, a tail like a cow's tail, and a mane like a horse's mane, and legs like camel's legs, and on his back was a heavenly blanket. Two wings were separated from his thighs, and his footstep was as long as his eyesight.

Gabriel told me:

-Get on!

I got on and took my way to Jerusalem.

3- Observations On-Way

From Mecca to Jerusalem

The Holy Prophet said: As we were leaving, I suddenly heard a sound from the right:

-O, Muhammed!

But I didn't pay attention to what he said. Another caller on my left shouted:

-O, Muhammed!

I did not reply to him and did not regard him.

A woman with bare hands and forearms, adorned with worldly gems welcomed me and said:

-O Muhammad! Look at me to talk to you!

But, I didn't regard him either.

As I continued on the way, I heard a song that it made me disturbed, but I passed it by.

(Some explanations will come later upon these sounds!)

4- Prayer of the Prophet on Mount-Sinai and Bethlehem

It was here that Gabriel lowered me and said:

-O, Muhammad! Pray!

I prayed, then he said,

-Do you know where you are praying? I said no!

He said:

-Here is Mount-Sinai, this is where God spoke to Moses, with special Speech!

Then I got on horse and God knows how far we had gone, then he said:

-Get up and pray!

I came down and prayed. he asked:

-Do you know where you prayed? I said no!

He said:

-This was Bethlehem!

(Bethlehem is an area of Jerusalem, and this is where Jesus, the Son of Mary(AS) was born.)

5- The Messenger of God in the Prayer of Prophets in Sacred House

Then we got up and set out to reach the Aqsa Mosque, there I tied Buraq to a ring that all prophets before me tied their steeds, and entered the mosque while Gabriel was with me.

There I encountered Abraham Khalil(AS,) Moses(AS,) and Jesus(AS) among so many Prophets who - God knows how many - all were gathered for my sake and ready to praying.

I had no doubt that Gabriel would stand in front as Imam to all, but when the prayer rows were arrayed Gabriel took my arm and moved me forward and I performed prayer as Imam to them, (of course I'm not proud!)

6- Tryouts of the Prophet, and On-Way Adventures

Then a waiter came to me, carrying three dishes: one milk, one water, and one wine; and I heard him say:

-If he drinks the water, both he and his nation will drown,
if he gets the wine, he and his nation will be misled,
and if he takes the milk, he will be guided and his nation will also be guided!

Then he said: I took the milk and drank it!

Gabriel said:

-You were guided and your nation was guided too!

Then he asked me:

-What did you see along the way?

I said: I heard a caller calling from my right.

Gabriel asked:

-Did you answer it?

I said no! And I didn't pay attention to him!

He said:

-He was a Jewish missionary, and if you answered, your nation would convert to Judaism after you!

Then he asked:

-What else did you see?

I said: A caller called from my left!"

Gabriel asked:

-Did you answer it?

I said no! And I didn't pay attention to him either!

He said:

-He was a Christian missionary, and if you answered him, your people would become Christians after you!

Then he asked:

- Who came forward?

I said: I saw a woman with bare arms, on her was all the worldly jewels, and she said to me: O, Muhammad, look at me so that I may speak to you!

Gabriel asked:

-Did you talk to her?

I said, I didn't pay attention to him or talk to him!

He said she was the world!

- if you were talking to him, your Nation would have preferred the world to the Hereafter!

Then I heard a scary song that frightened me.

Gabriel said:

-Do you hear Mohammed? I said yes!

He said:

-This is a rock that I threw into hell some seventy years ago, now it's in the bottom of hell, and that was the sound!

(The companions said: That is why the Prophet of Allah did not laugh up to the time he was alive!)

[Start of the Holy Prophet's Heavenly Ascension](#)

Then the Holy Messenger of Allah said: Gabriel went up and I went up with him to the sky of the world.

(It is in book "Maj'ma-ol-Bayan" that the Holy Prophet expressing the process of ascension and its device, said that: Gabriel took me up on a rock and seated on it, where I suddenly saw a ladder that I had never seen such a beauty and elegance. So they ascended me to sky and I observed its wonders and kingdom, where the Angels of that sky greeted me.

1- Viewing the Angels

(In the first sky - the sky of the world.)

The Messenger of Allah said:

-When we arrived at the sky of the world, there I saw an Angel who was called Ismael, and he was also the shooter of the "Shooting Star," which the Glorified God refers to at the Verse: **"Some of them who stealthily steal words from the heavens are pursued by a glistening flame!"** He had seventy thousand Angels under his command, each of which had also seventy thousand Angels under his command.

The Angel asked:

-O, Gabriel, who is with you? He said:

-This is Muhammad the Messenger of God! He asked:

- Is he appointed? Said: Yes!

The Angel opened the door and I greeted him, he saluted me too, I prayed God's Forgiveness on him and he did for me, and said:

-Hail to righteous brother and righteous Prophet!

At the same way, the Angels came one after the other to meet me, then I entered the second heaven.

2- Viewing the Hell

There I saw no Angel but they were happy and smiling, until I saw an Angel I had never seen a greater creature than him, an angry and ugly Angel, he treated me like any other, and what they said he said, what prayer that they did to me, he did too, but at the same time he made no smile, as other Angels did.

I asked Gabriel:

- Who is this Angel made me so panic?

Gabriel said:

- There's room to be scared! We all fear him! He is in charge of

hell, from the day that God appointed him in charge of hell to this day, he has never laughed. He is increasing his wrath against the enemies of God and sinners, and God takes revenge from sinners through him. Would he have smile on anyone, those who were before you and after you; he could certainly smile on you too!

So I greeted him and he greeted me and gave me the good news of Paradise Blessings!

So I said to Gabriel:

- Can you command him to show me the Hellfire?

Gabriel, the one, who holds a position that Almighty God Said about him: "**Obeyed, and trustworthy,**" said: yes! Then asked the Angel to show me the fire of hell!

He raised the curtain of hell and opened a door to it, a blaze leaped out toward the sky, leaping up so high that I thought it would catch me. I told Gabriel:

- Order him to drop the curtain!

He ordered the Angel to lower the curtain back!

3- Meeting Adam (AS) (Father of Human Kind)

Then I went on. I saw a man, heavysset and burnet, I asked Gabriel, who is this? He said:

-This is your father, Adam!

Then he introduced me to Adam and said:

-This is your Grandson!

Adam said:

-Yes! The Pure Spirit, Pure Smell, from a Pure Body!

When the Messenger of God told this, he started to recite the following Verses:

**"But, the Record of the Pious is Preserved in Illiyin!
And what will make you know what Illiyin is?
A written Record [of the Deeds of the Righteous,]**

To which bear witness those who are Nearest to Allah!"

(Mutaffifin:18-End.)

Then he said: I greeted my father Adam, and he greeted me. I begged Forgiveness for him, and he begged forgiveness for me, saying:

- Hail to my Righteous Son, the Righteous Prophet, appointed at the Righteous time!

4- Meeting Angel of Death

Then I passed on to an Angel of Angels sitting in a chamber, an Angel who, all over the world was within his two knees. At this time I saw he has a tablet of light in his hand, studying it, something was written on it, and he was carefully looking at it, neither looked to the left, nor to the right, he looked like one with deep grief on his face!

I asked Gabriel who this is?

He said:

-This is Angel of Death, who is constantly busy to grab the human souls!

I said: Take me close to him to talk to him a little. When he brought me close to him, I greeted him, and Gabriel told him that this is Muhammad^(PBUH) the Prophet of Mercy, that his God has missioned him towards His servants.

Azrael applaud me, welcomed me with greeting and said:

- O Muhammad, Glad Tidings for you, I see all the goodness gathered in your nation!

I said:

- Praise be to God, Who Endowed His Blessing with His servants!

This is a Favor from my Lord! Yes, His Mercy is on me!

Gabriel said:

-This is the most extreme of all Angels!

I asked:

-Does he take life of whom died till now and will die later?

He said: Yes!

I asked Azrael himself:

- Whether you see anyone, on any where, who lies on deathbed?

Then are you present at the same time on the deathbed of all of them?

He said: Yes!

The Angel of Death added that the whole world has nothing more than one black money left in the hand of a man to play with, compared with what God has possessed me and has given me superiority over it!

There is no house in the world that I check five times a day and when I see people crying for their deads, I say: Don't cry, I'll come back to you, and I will come and go so much as to leave therein no one behind!

The Messenger of God asked Gabriel :

-Is there any great calamity than Death?

Gabriel said:

-The post-mortem issues are more severe than death itself!

5- Observing Torture of Owner's the Forbidden Incomes

Then we went on our way to reach the people for whom were prepared foods of legitimate and illegitimate materials, they were eating the illegitimate and left aside the legitimate one. I asked Gabriel: Who these are? He said:

- These are those from your nation who leave the lawful and enjoy the illegitimate!

6- Observing the Angel On Duty of the Earth

The Holy Prophet said:

Then I saw an Angel out of Angels whom God had created in a strange way, half of his body was fire, and the other half was ice, neither fire melted the ice, nor the ice extinguished the far.

He shouted aloud:

-Glory be to God! Who prevented the heat of this fire and does not allow it to melt this ice, and prevented the freeze of ice to extinguish the fire!

-O God, Who made the Fire and Water go together, please set the intimacy between the hearts of your believing servants!

I asked: Who is this, Gabriel?

He said:

-He is an Angel that God has appointed him on the outskirts of heaven and around the earth, and He is the most benevolent of Angels to the believing servants on the earth. He prays this prayer for the servants of God, from the day he was created!

I saw two more Angels in the sky, one saying:

-O, Lord! Recompense the fortune of those who donate!

- Wipe out the fortune of those who abstain donation!

7- Observing the Real Image Of Human Actions

Then I went on to meet people who had lips, like camel lips, who were cutting their flesh and threw it into their mouths.

I asked Gabriel who these people are?

He said:

- The folk who delate, ridicule and tease to make fun of others!

Again, I continued my way and meet a people who were crushing their heads with big rocks.

He said:

- They are those who go to bed at night without performing the Esha (night) prayer!

Again, I continued to meet people who put fire in their mouths and coming out from under them.

I asked: Who are these? He said:

-These are the ones who consume properties of the orphans

unjustly, they only send fire into their bellies; and they shall soon enter the blazing fire.

Then I went ahead and encountered people whose abdomen was so large that no one could stand up.

I asked Gabriel, who are these?

He said:

-These are the ones who take unlawful usury and do not rise unless as those who suffer from a mental imbalance because of Satan's touch!

In the midway through, I passed on to the people of Pharaoh, who were posed to fire each morning and evening, saying:

-Lord! When will the Resurrection take place?

The Holy Prophet of Allah said: Then, from there, I came across some women hanging from their breasts, and I asked Gabriel who they were?

He said:

-These are the women who inherited the property of their spouses to the descendants of others!

Then the Messenger of Allah said: The wrath of God intensified with regard to a woman who brought in a child who was not of a family, and in that family she knew their private parts and misused their possessions!

8. Observing the Glorification of Angels

Then The Holy Prophet of Allah said: From there I met some of the Angels of God. They were created in the way that God wished, and put their faces in whatever way He wanted. There was none of their organs of body but it praised God separately from all sides, and with different songs, crying to mention God, weeping of His fear so loud!

I asked Gabriel: Who are these?

Gabriel said:

- God has created these Angels as you see, and since the day they were created none of them has looked at his fellow friend, and not even

a word spoken to him, they even did not look up and down for fear of God and humiliation before Him!

I greeted them, they answered without even looking at me. Yes! Humiliation in front of the Glorified God did not allow them to pay such attention!

Gabriel introduced me to them and said:

-This is Muhammad^(PBUH), the prophet of Mercy, whom God sent to His servants as a Prophet and for a Mission.

Yes! He is the Last Prophet and Lord of God's Messengers! Don't you talk to him?

The Angels, when they heard this, turned to me and said Salaam, then respected me, and gave the good news for me and my nation of the Prosperity and Blessing.

9- Meeting Jesus (AS,) and John (AS)

(In the Second Heaven)

Then we ascended to the second sky and there we suddenly encountered two men who were similar each other.

I asked Gabriel: Who are these two?

Gabriel said:

-These are your two cousins "Yahya-John," and "Isa-Jesus the son of Mary!"

I said Salaam to both of them, they also saluted me and asked God's Forgiveness to me, and I did so.

They told me:

-Hail our Righteous Brother, and Righteous Prophet!

Meanwhile, I looked at the Angels who were Glorifying God. Their faces were created as God Wished, there was none of them but Gglorifying God with the different voices.

10- Meeting Joseph (AS)

(In the Third Heaven)

Then we ascended to the third heaven, and there I met a man whose face was so beautiful that it was more beautiful than any other creatures, as the Moon at fourteenth night is more beautiful among the stars.

I asked Gabriel, who is this?

He said:

-This is your brother Joseph!

I greeted him and asked God's Forgiveness to him, and he greeted me and asked God's Forgiveness to me, saying:

- Hail to the Righteous Prophet, the Righteous Brother, appointed at the Righteous time!

Meanwhile, I saw Angels who were on worship, as I described about the Angels of the second heaven, and Gabriel told them what he told others introducing me in the second heaven, and they showed the same reaction of others.

11- Meeting the Prophet Idris (Aenokh)

(In the Fourth heaven)

Then we ascended to the fourth heaven and saw a man there and I asked Gabriel: Who is this man?

He Said:

- This is Idris, whom God has exalted to a high position.

I greeted him and asked God's Forgiveness to him, and he greeted me and asked God's Forgiveness to me.

Here, too, I saw from the worshiping Angels what I had seen in the previous heavens. They all welcomed me and my nation with glad tiding to God's Grace.

In addition, I saw an Angel sitting on the Throne, commanding seventy thousand Angels, each of them had seventy thousand subordinates.

Here the Holy Prophet thought that this Angel may be His Almighty, but he saw suddenly Gabriel shouted: "Halt! Get up!" The

Angel obeyed and got up, and he will stand up until the Resurrection!

**12- Meeting Aaron
(In the Fifth Heaven)**

Then we ascended to the fifth heaven, and there I saw an elderly, large-eyed man whom I had never met such a splendor old man in my life, and around him were gathered a large number of his nation. I liked their multitude and asked Gabriel: Who is this?

He said:

-This is a prophet whom his people loved. This is Aaron the son of Imran!

I greeted him and asked God's Forgiveness to him, and he greeted me and asked God's Forgiveness to me.

In the same sky I saw again from the worship and humiliation of Angels that I had seen in the previous skies.

**13- Meeting Moses Kalim-Allah (AS)
(In the Sixth Heavens)**

Then we ascended to the sixth heaven, and there I saw a tall, brunet man, as if he was of the Arab tribe "Shenvah." (Men of this tribe are known to be tall.) If they were to wear two bulky shirts, their body hair would still jut out.

I heard he said:

-The children of Israel thought that I was the most revered son of Adam with the Lord, and yet this man is dearer than me!

I asked Gabriel: Who is this?

He said:

- This is your brother Moses bin Imran!

I greeted him and he greeted me. I asked God's Forgiveness to him, and he asked God's Forgiveness to me.

There again I saw the worshiping and humiliation of Angels that I

had seen in the previous skies.

14- Meeting Abraham, Kalil-Allah (AS)

(In the Seventh Heaven)

Then, the Holy Prophet of God said: We ascended to the seventh heaven and there we did not pass to any Angel unless he said:

-O Muhammad! Have a cup (Bleeding)! And tell your nation to have a cup!

There I saw a hairy man with gray hair and beard, sitting on a throne. I asked Gabriel: Who is he that ascended to the seventh heaven, and has positioned alongside the Bait-ul-Mamur, nearby the Lord of the Worlds?

He said:

-O Muhammad! This is your father Abraham!

This location is the domicile for you and the pious members of your nation!

Then, the Messenger of God recited this Verse:

**"The most close and legitimate people to Abraham
are those who followed him;
which is this prophet, and those who believed;
and God is the supporter of the believers!"**

(Al-Imran: 68.)

So I said Salaam to him, he also after greeting me added:

-Hail to the Righteous Prophet, the Righteous Son, appointed at the Righteous time!

There, too, I saw the worshiping and humiliating Angels that I had seen in other heavens. They also preached good news to me and my nation!

15- Observing the Seas of Light and Darkness

(In the Seventh Heaven)

The Prophet of God added that I saw the Seven Seas of Light in the seventh heaven, so radiant that it glared at the eyes, and the Seas of Darkness and the Seas of Suffering that were crying, and whenever I got horror or see a dreadful view, I asked Gabriel, and he said:

- Good News O, Muhammad!
- You should thank God for this magnanimity Granted you!
- Thank Him for all this he did to you!
- Praise God!

God also comforted my heart with Gabriel's words. When my surprises, fears, and questions got a lot, Gabriel said:

- O Muhammad! What you see comes as a great surprise to you, these are only one creature of your Lord's creatures!
- So think how great is the Creator who created them!

Though what you have not seen is much greater than what you have seen!

Yes! There is seventy thousand Veils between God and His creatures,

The most closer creature to God is me and Israfael,
Between God and us there are four Veils:

- A Veil of light,
- A Veil of darkness,
- A Veil of cloud, and
- A Veil of water!

16- Viewing the Glorification of the Morning Cock (In the Seventh Heaven)

The Prophet of God added: One of the wonders among the creatures of God, I saw a cock with its two wings deep in the seventh lands and its head at the Throne of God. This was an Angel of the Angels of God Almighty that created it as He Wished.

The two wings of this cock were deep in the seventh lands and then climbed up to the top of the air and thence to the seventh heaven and

continued upward until its feelers reached the Throne of God!

I heard him say:

- Glory be to my Lord!

No matter how big you are,
You don't know where your Lord is,
Because His Dignity is so High!

This cock had two wings on its shoulders that, when it opened the wings they passed through the east and west, and when it was dawn it would open its wings, twisting them together glorified God, saying:

- Praise be to God, the King of the Holy Land!

- Praise is to God, the Almighty!

- There is no god but God the Everlasting and the Guardian of life!

When it said this, the roosters of the earth would all begin to glorify God, and would flutter their wings and sing. They would all be silent as it was silent.

It had tiny, green feathers and some white feathers, more whiter than anything I had ever seen, and also had some tiny green feathers underneath the white feathers, more green than anything I had seen.

17- Arrival of the Messenger of Allah

In the "Bait al-Ma'mour"

(A House in Heaven Facing to the House of Ka'beh on the Earth)

The Prophet of Allah continued: Then I set out with Gabriel and entered in the "Bait al-Ma'mour," where I prayed a two-rek'ats prayer, and saw some of my companions with me in new clothes, and others in their old clothes. Those who in new clothes came in with me to "Bait al-Ma'mour" but others left staying out.

18- The Heavenly Rivers of "Kouthar" and "Rahmat"

From there I came out and saw two streams at my disposal, one called "Kouthar-Bountiful" and the other "Mercy." I drank water from

Kouthar Creek and washed myself in the River of Mercy, then both the riveres became submissive for me, until I entered in Paradise, where I suddenly saw on both sides of it there are my houses and the houses of my household, their soil was very fragrant like the musk!

I saw a girl plunging in the streams of Paradise. I asked: Who are you? She said: "I am the daughter of Zaid bin Harith!" I gave this good news to Zaid in the morning.

19- Viewing "Tu'ba Tree"

I looked at the birds of Paradise that resembled a camel. I saw the pomegranates of Paradise that were like big buckets.

I saw a tree so big that if a bird wanted to fly its environment alone, it would have to fly for seven hundred years, and there would be no house in Paradise unless a branch of that tree had reached there.

I asked Gabriel: What is this tree? He said:

- This is the same Tu'ba tree that God has promised to His Righteous servants and has Stated:

**"Those who believe and do good deeds,
theirs will be Tu'ba (a blissful life),
and an Excellent home for Return!"**

(Ra'ad: 29.)

20- Viewing the Tree of " Sedra-tol-Mon'taha "

The Prophet of God said: When I entered in Paradise and became alert, asked Gabriel about those amazing seas and wonders, he said:

-These are the Veils and curtains by which the Glorified God has Veiled Himself, and if it were not for these Veils, the Light of the Throne would have smashed all that was in it, and would have them thrown out!

Then I reached at the Tree "**Sedra-tol-Mon'taha**" or the "Elemental Cedar Tree," a leaf of which would cast a shadow over a nation, and my

distance to that tree was as near as the Almighty God had Stated:
It was here that the God Almighty called me and Said:

"Until he was within two bows' length or even nearer! »

(Najm: 9.)

21- God's Direct Teaching

To Prophet Muhammad^(PBUH)

It was here that the God Almighty called me and Said:

**"The Messenger believes in what has come
down to him from his Lord!"**

In response, I added myself and my nation:

**"And so do the believers;
all of them believe In Allah,
in His Angels,
in His Books,
and in His Messengers,**

**we consider no separation between Allah's Messengers!
Our Lord! we heard Your Commandment and we obeyed!
O, Our Lord! We beg Your Forgiveness!
and we know that to You is the return of us!"**

God Almighty Said:

**"Allah does not put a task on a person beyond his ability. Man gets
Reward for that good which he has done and he is punished for that
evil which he has done!"**

I said:

**"O, our Lord! Punish us not if we forget
or fall into error!"**

God Almighty said:

"I do not punish you!"

I said:

**"O, our Lord! Lay not on us a burden
like that which You did lay on those before us!"**

God Almighty said:

"No, I don't lay on you such burden!"

I said:

**"O, our Lord! Lay not on us a burden
greater than we have strength to bear!"**

Pardon us! Grant us Forgiveness!

O, our Lord! Have Mercy on us;

You are our Guardian!

So render us victorious over the disbelievers"!

God Almighty Said:

"I Granted same to you and your nation what you requested!"

Imam Sadiq (AS) said:

(There was no guest more beloved to Presence of God than the Messenger of Allah, at the time when he was making these demands for his nation!)

The Messenger of God said:

- "O, Lord!

You have Granted a Virtue to each of Your Prophets,
Honor me, too, by Granting a Virtue!

The God Almighty Said:

- "I have honored you also among all My Grantings to you, a two Phrases, which are written under my Throne, and they are:

-There is no Force and Power but with Allah!

And the Phrase:

- There is no refuge from You except in You!"

The Messenger of God

The Messenger of God said: Here the Angels taught me also Phrases to recite every mornings and evenings, as under, which I recite it on each evening:

- O, my God, if I do wrong, I am a hopeful to Your Pardon!
If I commit a sin, I am a refugee to Your Forgiveness!
O, God! In my hardship, I am a hopeful to Your Glory!
In my poverty, I am a refugee to Your Richness!
My mortal being is a hopeful to Your Immortal Being!

23- Call of Muezzin Angel and Teaching Athan to the Holy Prophet

Then I heard a sound of Athan, and suddenly I saw an Angel who is saying Athan. He was an Angel nobody had seen him in heaven before that night.

When he said twice:

- Allah Akbar! Allah Akbar! (God is the Greatest/Supreme!)

God Almighty Said:

- My servant is right! I am Greatest than all things!

When the Angel said:

-I testify there is no deity but God!

God Almighty Said:

- My servant is right!

I am Allah! There is no deity but I !

There is no Worshipped but I !

The Angel said twice:

-I testify Muhammad is the Messenger of Allah!

The Lord Said:

- My servant is right!

Muhammad is My servant!

He is My Messenger!

I have Chosen and Appointed him!

When the Angel said twice:

- All Hurry up to Pray!

God Almighty Said:

- My servant is right!

He invites to My Obligatory Prayer,

Whoever comes toward My Obligatory, willingly,

And hoping My Reward,

This very coming will be the atonement for his past sins!

The Angel again said twice:

-All Hurry up to True Prosperity!

God Almighty Said:

-Yes, Prayer is True Prudence, Salvation, and Prosperity!

Then at the same heaven, I started to pray to imamate the Angels, as I had done to the Prophets in Jerusalem.

(It is worth to say that this narrative has been tampered with sect manipulation otherwise the Phrase: **"All Hurry up to the best of deeds,"** would also be mentioned there!!)

24- Legislation of the Obligatory Prayers

Then the Prophet of Allah said:

- When the praying ended a fog like a cloud overwhelmed me, and I fell down to prostration.

My Lord called me:

**- I made fifty prayers obligatory for all Prophets before you,
I have also made the same fifty prayers obligatory for you
and your nation!**

- Have this prayers established in your nation!

The Messenger of God says:

I got up and headed down side. In return I met Abraham, he didn't

ask me anything. I met Moses, he asked, "What did you do?"

I said: My Lord said: I have made fifty prayers obligatory on every prophet and I have done the same for you and your nation!

Moses said:

- O Muhammad! Your nation is the last of the nations and also the weakest of the nations, your Lord always is ready to accept the requests, and your Ummah does not have ability to pray so many prayers, come back and ask for some relief from your Lord.

I turned to my Lord until I reached the "farthest lote tree," where I prostrated myself and said:

- O, my Lord! You have made fifty prayers obligatory on me and my ummah, which neither I can do nor my Ummah. Lord, give me some relief!

The God Almighty gave me ten prayers relief.

I went back to Moses again and told the story. He said you and your nation don't have that much, go back!

I returned to my Lord and received ten more prayers relief.

I came to Moses and told the story. He said come back again!

Every time I went back, I was relieved until the fifty prayers decreased to ten prayers and returned to Moses.

He said:

- No, it is still more, and you don't have such strength!

I prayed to God and relieved five other prayers and went back to Moses and told him the story.

He said:

- It's too much and you can't stand it!

I said:

- I am now ashamed of my Lord and it is easier for me to bother with five prayers than to request more discounts!

It was so, then a speaker called out:

- Now that you tolerated for five prayers,

You will have the Reward of fifty prayers for five prayers!

Each prayer to ten prayers!

- Whoever of your nation decides to do good deed in the hope of reward, if he does,

I will write to him ten times the Reward, and if he fails to do because of any obstacle - for the sake of his decision only - I write him a Reward!

- Whoever from your nation decides to do an ugly deed, if he did so, I'll just write him a sin!

If he gives up and does not do it, I will not write any sin for him!

(Imam Sadeq (AS) said:

**- God Grants Moses on behalf of this nation a good favor,
his advice caused to make the task of this nation easy!)**

23.12.2019