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Addendum to Chapter 1: On his Character and Moral Traits

- 1. In al-Bihar, from Riyad' al-Jinan of Fad'lillah ibn Mahmud al-Farsi: From Jabir ibn 'Abdillah, who said: I asked the Noble Prophet (S): "What was the first thing that Allah (SwT) created?" He (S) replied: "The light of your prophet O Jabir! He created it and then from it He created all that is good."1
- 2. Also: From Jabir who said: The Holy Prophet (S) said: "The first thing that Allah created was my light."2
- 3. In Basair al-Darajat: From Bishr ibn Abi 'Uqbah from Abi Ja'far and Abi 'Abdillah (as) who said: "Verily Allah created Muhammad (as) from a jewel under the Exalted Throne."3
- 4. In Tafsir al–Furat: From 'Abdillah ibn 'Abbas in a hadith from the Holy Prophet (S), who said: "He (SwT) created me and my progeny of a clay from which nothing else has ever been created other than us, and we were the first of His creation."4
- 5. In al-Kafi: In his narration from Ishaq ibn Ghalib from Abi 'Abdillah (as), in one of his sermons in which he mentions the condition of the Noble Prophet (S) and the Imams (as), and their attributes:

"And our Lord did not, out of His kindness, benevolence and compassion, let their sins and evil actions prevent Him from choosing for them His most beloved and Holy Prophet, Muhammad ibn 'Abdillah (as) – who was born in a respected family, had a noble lineage without any flaw in his nobility, and had an ancestry that was not mixed (with disbelievers). His attributes were not unknown to the learned. The prophets had given the glad tidings of his arrival in their books, the scholars had spoken of his great attributes, and the philosophers had contemplated on his excellent traits. He was well–mannered and pure – never low–minded; a Hashimi who could not be equaled, and whose greatness could not be rivaled. His disposition was bashful and his nature was generous.

He was marked by the dignity of prophethood and its traits, and characterized by the attributes of prophethood and its inspirations. Until the divine ordinances were realized and the groundwork was

prepared for his arrival. All the nations after them were given glad tidings (of his coming) by those that preceded them. He passed from father to father, loin to loin, without ever being mixed with the impurity of fornication, and he was never contaminated by an impure union from the time of Adam (as) to his father 'Abdullah. He was from the best clan, the noblest tribe, the most distinguished family, the most protected womb and (was raised in) the most secure lap. Allah chose him, preferred him and selected him, and gave him the keys of knowledge and the fountains of wisdom ... "5

6. In al-Ihtijaj: From Musa ibn Ja'far, from his father, from his fathers, from Husayn ibn 'Ali, from 'Ali ibn Abi Talib (as) in a hadith: When Muhammad (S) came out from the womb of his mother, he placed his left hand on the ground and raised his right hand to the sky while his lips moved as he pronounced the *tawhid* (declaring that there is only one God) ...6

7. In al-Bihar: From Abi al-Hasan al-Bakri in al-Anwar, from Aminah (as) mother of the Holy Prophet (S) – in a hadith – she said: "And when he came forth from the womb, he fell in prostration facing towards the Ka'bah and then raised his hands towards the sky just as one implores his Lord ..."7

8. In Ikmal al–Din: In his narration from Aban ibn 'Uthman, attributing it to a hadith from Aminah bint Wahab al–Zuhri (as) that she said: "When I was pregnant with the Noble Prophet (S), I did not feel that I was pregnant, and I did not suffer what women normally suffer from the burden of pregnancy ... "8

9. Also: The Prophet (S) grew up in a day as others would grow up in a week and he grew in a week as others would grow in a month.9

Note: This has also been narrated from Halima, the wet nurse of the Holy Prophet (S). 10

10. In al-Managib: The moon used to cause his cradle to move when he was an infant. 11

11. In al-Bihar: From al-Waqidi: They used to hear sounds of praise, glorification and extolment of Allah from his cradle. 12

12. In Majma' al-Bayan: He (S) was born circumcised. 13

Note: This has also been narrated in al-Manaqib, al-'Uyun, al-Khisal, al-'llal and in al-Bihar. 14

13. In al-Bihar: Halimah said: "Never did I take him out in the sun but that there was a small cloud giving him shade and never did I take him out in the rain but that there was a small cloud sheltering him from the rain." 15

14. In al-Ihtijaj: From Musa ibn Ja'far, from his fathers, from 'Ali (as) in a hadith: The clouds gave him shade from the day he was born to the day he passed away, whether he was traveling or not ... He was granted wisdom and understanding as a child while living amongst idolaters and followers of Shaitan. He never inclined towards (their) idols – ever. He never celebrated any of their festivals and no falsehood was ever seen from him... 16

15. In al-Manaqib: From Abi Talib, who said: "I have never seen any falsehood from him (S), nor any act of Jahiliyya. I have never seen him laughing when others laughed (needlessly), or joining the children in their games or paying attention to them. He preferred to be alone and (was always) humble." 17

16. In al-Bihar: Halimah said: "I never looked at the face of the Prophet (S) while he was asleep but that I saw his eyes open as though he was laughing, and neither heat nor cold ever caused him any harm." 18

17. In Nahj al-Balaghah from 'Ali (as): From the time of his weaning, Allah had put a mighty angel from among His angels with him, to take him along the path of nobility and excellence of character in his night and day, while I used to follow him, like a young camel following the footprints of its mother. Every day he would show me a sign of his noble traits and tell me to adopt it. Every year he used to go in seclusion to Hira', where I saw him but no one else saw him ... And I heard the moan of Shaitan when the revelation descended upon him (S). I said: "O prophet of Allah! What is this moan?" He replied: "This is the Shaitan. He has lost all hope of being worshipped. (O 'Ali) You hear what I hear and see what I see, except that you are not a prophet ..."19

18. In al-Bihar: From 'Abd al-Hamid ibn Abi al-Hadid from Abi Ja'far Muhammad ibn 'Ali al-Baqir (as) in his explanation of the ayah:

"Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him." (Surat al–Jinn: 27)

He (as) said: Allah assigns to His prophets angels who protect their actions (from error) and help them in propagating the Divine Message and to Muhammad (S) was assigned a great angel, from when he was a suckling child, who guided him towards goodness and a noble character and prevented him from evil and bad traits.20

19. In 'llal al-Sharai': In his narration from Ibn al-Mughirah, from the one who mentioned it, from Abi 'Abdillah (as) who said: Zulaykha sought permission from Yusuf (as) ... He said to her: "O Zulaykha! What has made you this way (towards me)?" She said: "The beauty of your face O Yusuf!" He (as) said: "Then what (would your state be) if you saw the prophet called Muhammad, who will come in the later ages and will be more handsome than me and have a better character and be more generous than me?"21

Note: This has also been narrated in 'Uddat al-Da'i22

20. In al-Managib: He (S) said: "Yusuf was more handsome than me but I am more amiable."23

- 21. In Mahajjat al-Bayd'a: He (S) had a proportionate and firm body and had become a little stout in the final years, but he remained muscular as though the years had not taken a toll on him in the least 24
- 22. In al-Khisal: In his narration from 'Abdillah ibn 'Abbas in a hadith from 'Ali (as), in his reply to a Jew from the leaders of the Jews: He had the seal of prophethood between his shoulders which consisted of two written lines, the first being: 'There is no god but Allah', and the second was: 'Muhammad is the Messenger of Allah' ...25
- 23. In al-Manaqib: There was a seal of prophethood between his shoulders, (and) whenever he would reveal it; its brightness would outshine the light of the sun. In it was written: "There is no god but Allah, alone, having no partner. Go wherever you wish for surely you are supported (by Allah)."26
- 24. In Mahajjat al-Bayd'a: He (S) had broad shoulders and there was a seal of prophethood between his shoulders a little closer to the right shoulder (than the left). In it was a black nevus, with a tinge of yellow, which had a line of hair around it...27
- 25. In al-Kafi: In his narration from Abi Basir from Abi Ja'far (as) in a hadith: On him was a nevus which had the color like that of dark, blackish silk.28
- 26. In al–Bihar: From Jabir ibn Samarah who said: The seal of prophethood which was between the Holy Prophet's (S) shoulders was the size of a pigeon egg. 29
- 27. In al-'Uyun: From al-Tamimi, from al-Rid'a, from his fathers from 'Ali (as): I have not seen anyone with broader shoulders than the Prophet of Allah (S).30
- 28. In Mahajjat al-Bayd'a: He (S) had the most handsome neck from among the servants of Allah, it was neither too long nor too short.31
- 29. In Amali of Shaykh Tusi: In his narration from Muhammad ibn 'Isa al-Mu'idi who said: Our master, 'Ali ibn Musa, narrated to us from his fathers from 'Ali (as), who said in a hadith: There was roundness in his (S) face ...32

Note: Majlisi also narrates this in al-Bihar from Ibrahim al-Thaqafi in his book al-Gharat.33

30. In al-Bihar: From al-Kazruni in a hadith from 'Ali (as): There was a mole on his lower lip ...34

Note: 'Ayyashi has also narrated this in his Tafsir from Safwan al-Jammal from Abi 'Abdillah (as).35

- 31. Also: From al-Kazruni from 'Ali (as) in a hadith: He had black eyes.36
- 32. Also: Jabir ibn Samarah was asked: "Were there any white hairs on the head of the Noble Prophet (S)?" He said: "There were no white hairs on his head except in the middle of his head, and these too, would be hidden when he applied oil to his hair."37

- 33. In Mahajjat al-Bayd'a: He (S) had some creases on his belly, one of which would be covered by his loincloth while two others would show.38
- 34. In Kashf al-Ghummah: From Manaqib al-Kharazmi in a hadith from 'Ali (as) who said: The Holy Prophet (S) had grandeur and awe.39
- 35. In al-Manaqib: He (S) was exalted and awe-inspiring.40

Note: More than one narrator has narrated this.41

36. In al-Ihtijaj: From Musa ibn Ja'far, from his fathers, from 'Ali (as) in a hadith in response to a question asked by a Jew (he said): When he sat down, a light shined from his right and from his left, such that the people would see it ...42

Note: This has also been narrated in al-Manaqib.43

37. In al-Kafi: In his narration from Isma'il ibn 'Ammar, from Abi 'Abdillah (as) who said: When the Holy Prophet (S) was seen on a dark night, he would be seen with a light so bright, that he looked like a piece of the moon.44

Note: This has also been narrated in al-Makarim, al-Manaqib and Majma' al-Bayan.45

- 38. In al-Bihar: From Abi al-Hasan al-Bakri: It was the norm that whenever the Noble Prophet (S) wanted to visit a community, he was preceded by a light which entered their homes.
- 39. In al-Makarim: From Ibn 'Umar who said: I have not seen anyone more generous, more helpful, more courageous or more humble than the Prophet (S).47
- 40. In al–Kafi: In his narration from Salim ibn Abi Hafsah from Abi Ja'far (as) who said: There were three qualities in the Holy Prophet (S) that were not there in anyone else: He did not have a shadow, he would not pass by a place but that for the next two or three days whoever passed by there would know that he had come through there because of the scent of his fragrant sweat, and he would not pass by a stone or a tree but that it would prostrate to him.48

Note: Tabarsi has narrated this in al-Makarim.49

- 41. In al-Makarim: He (S) would be recognized on a dark night, before being seen, by his fragrance; and it would be said: "This is the Holy Prophet (S)."50
- 42. In al-Bihar: From Jabir who said: Ishaq ibn Rahawayh mentioned that this was his (S) (natural) scent, without having applied any perfume.51
- 43. In al-Manaqib: He (S) would (gargle and) spit in the pot and they would find that it smelt sweeter than musk.52

- 44. In al-Makarim: The Noble Prophet (S) said: Whoever wants to smell my scent should smell the red rose.53
- 45. In Majmu'at Warram: From Anas ibn Malik and from Sulaym who said: The Holy Prophet (S) came to (visit) us and when he took his midday nap, my mother came with a bottle and started collecting his sweat in it. Suddenly, the Prophet (S) woke up and asked: "O Umm Salamah! What are you doing?" She said: "This is your sweat that we mix in our perfume, and it is the best of perfumes." He (S) said: "You are right."54
- 46. In al-Manaqib: Whenever he walked with someone, he would look taller than that person, even if the person was tall.55

Note: Tabarsi narrates this in al-Majma'.56

- 47. In al-Bihar: From Abi al-Hasan al-Bakri in the book al-Anwar: When he (S) wore clothes that were short, they would become long and when he wore clothes that were long, they would become short (and fit him perfectly), as though they was tailored specifically for him.57
- 48. In al-Manaqib: When he walked on earth that was soft his footprints would not be seen and when he walked on solid ground his footprints were clearly seen.58
- 49. In Majma' al-Bayan: His (S) eyes would sleep but his heart would not sleep.59
- 50. In al-Managib: No bird would fly over him (S).60
- 51. Also: No fly would sit on him and no insect, poisonous or otherwise, would come close to him.61

Note: The first part has also been narrated in Majma' al-Bayan.62

52. Also: He (S) would view what was behind him just as he viewed what was in front of him, and he would see the person behind him just as he saw the one in front of him.63

Note: This has been narrated in Basa'ir al-Darajat from Abi Ja'far (as).64

- 53. Also: He (S) listened in his sleep just as he would listen when he was awake.65
- 54. Also: No foul smell was ever sensed from him from the time he (S) was created.66

Note: This has also been narrated from Halimah in al-Bihar.67

- 55. Also: He never had a wet dream ever.68
- 56. Also: Whatever animal the Holy Prophet (S) rode would never grow old and would remain in the same state.69

- 57. In al-Bihar from al-Tadhkirah: People would seek remedies and cures from him (S).70
- 58. In al-Managib: Nobody could match the strength of the Noble Prophet (S).71
- 59. In Tafsir al-'Ayyashi: In his narration from Sulayman ibn Khalid who said: I asked Abi 'Abdillah (as) about what people were saying of 'Ali (as): 'If he had a right (to the *khilafa*) then what prevented him from standing up for his rights?' He (as) said: "Allah did not make it compulsory (on anyone) to stand up alone except the Prophet (S), He (SwT) said:

"Fight in the way of Allah, this is not made obligatory for you except in relation to yourself, and rouse the believers ..." (Surat al-Nisa (4): 84)

so this does not apply to anyone but the Holy Prophet. And He said for other than him:

"... Unless he turns aside as a stratagem of war or withdraws to a company ..." (Surat al-Anfal (8): 16)

And at that time there was no company that was willing to help him ('Ali (as)) in his case.72

Note: This has also been narrated in al-Kafi and al-Bihar.73

- 60. In al-Managib: There was nobody more learned than him (S) on the face of the earth.74
- 61. Also: Whenever the divine revelation would descend on him (S), he would be burdened by it and the color of his face would change and his head would bow down.75
- 62. In Ikmal al–Din: In his narration from 'Amr ibn Thabit who said: I asked al–Sadiq (as) about the fainting spell that would come upon the Holy Prophet (S): "Was it when Jibra'il descended?" He (as) said: "No. Verily Jibra'il would never come before the Noble Prophet (S) until he had sought permission to do so and when he came to the Prophet he would sit in front of him as a slave sits; rather this (fainting spell) would come upon him when he was addressed directly by Allah (SwT) without any intermediary."76

Note: This has also been narrated in al-Tawhid, al-l'tiqadat and al-'llal with another chain of narrators.77

63. In Amali al-Tusi: In his narration from Hashim ibn Salim from Abi 'Abdillah (as), he said: Some companions asked: "Is it true that the Holy Prophet (S) used to say: 'Jibra'il said to me ...' or 'Here is

Jibra'il telling me ...' and then at other times he would faint?" Abu 'Abdillah (as) said: "When there was a revelation from Allah that came to him where Jibra'il was not present, this (fainting spell) would befall him because of the weight of the direct revelation from Allah. And if Jibra'il was present as an intermediary, this would not befall him, and this is when he (S) would say: 'Jibra'il told me ...' and 'This is Jibra'il ...'"78

- 64. In al-Manaqib: It is narrated that whenever a revelation descended upon him (S), a sound like the sound of bees could be heard from him. And when the revelation descended upon him on a very cold day, once it had finished, his forehead would be dripping with sweat.79
- 65. Also: Jibra'il descended on the Prophet (S) sixty thousand times.80
- 66. In Irshad al-Qulub of al-Daylami: He (S) said: "Jibra'il would come and show me the Qur'an once every year, and this year he showed it to me twice ..."81
- 67. In al-Kafi: In his narration from Mufad'd'al ibn 'Umar from Abi 'Abdillah (as), he said: I asked him regarding the knowledge of the Imam about what is taking place in the corners of the earth while he is in his home and is veiled (from what is happening). He (as) said: "O Mufadhdhal! Verily Allah (SwT) placed five spirits in the Holy Prophet (S), the spirit of life with which he moved and grew, the spirit of strength by which he worked and struggled, the spirit of desire by which he ate and drank and came to the women who were legitimate for him, the spirit of faith by which he believed and did justice, and the Holy Spirit with which he bore the (responsibility of) prophethood. When the Noble Prophet (S) passed away, the Holy Spirit passed on to the Imam. And the Holy Spirit does not sleep or become negligent, or act unnecessarily or for amusement. The other four spirits sleep, become negligent, and act unnecessarily and for amusement. It is by the Holy Spirit that the events (transpiring in far off places) can be seen."82

Note: This has also been narrated by al-Kulayni with another chain of narrators and by al-Saffar in Basa'ir al-Darajat, and al-Mufid in al-Ikhtisas and by other narrators.83

68. Also: In his narration from Abi Basir who said: I asked Aba 'Abdillah about the words of Allah (SwT):

"And thus did we reveal to you a spirit by our command. You did not know what the book was nor what the faith was ..." (Surat al-Shura (42): 52)

He (as) said: "It is a creation from the creations of Allah (SwT), greater than Jibra'il and Mika'eel. It was with the Prophet of Allah (S), informing him and supporting him – and it is with the Imams after him."84

Note: al-Kashshi has mentioned this in his Rijal, from 'Abdillah ibn Tawus from al-Rid'a (as), as has al-Qummi in his Tafsir and al-Saffar in Basa'ir al-Darajat.85

69. Also: In his narration from Abi Basir from Abi 'Abdillah (as): It (the Holy Spirit) was with none (of the

prophets) in the past other than Muhammad (S).86

70. In al-Kafi: In his narration from Abi Basir from Abi 'Abdillah (as) who said: When the Noble Prophet (S) was taken up to the heavens87, Jibra'il accompanied him up to a point and then stayed behind, so he (S) said to him: "O Jibra'il! Are you leaving me in this state?" He replied: "Go ahead, for by Allah you have entered a place that no man has ever entered and nobody has traversed it before you."88

71. In al-Bihar: From the book al-Muhtadhar by al-Hasan ibn Sulayman: From Salman al-Farsi (ra), in a lengthy hadith: (Jibra'il said,) "By He who sent you with the truth as a prophet, surely this path has not been traversed by any prophet nor by any angel."89

72. In Sahifat al-Rid'a: From al-Rid'a, from his fathers, from 'Ali (as), in a hadith from the Holy Prophet (S) who said: I rode on it [al-Buraq] until I came to the veil which was before the most Merciful (SwT) ...90

73. In al-Tawhid: In his narration from Muhammad ibn al-Fudhayl who said: I asked Aba al-Hasan (as): "Did the Noble Prophet (S) see his Lord?" He replied: "Yes, he saw Him with his heart. Have you not heard that Allah said:

"The heart was not untrue in (making him see) what he saw."91

This means that he did not see Him with his eyes but saw Him with his heart."92

74. In Tafsir al–Qummi: In his narration from Isma'il a–Ju'fi from Abi Ja'far (as), in a hadith from the Holy Prophet (S) (who said): "Then I saw my Lord and the only thing that was between Him and me was His Majesty ..."93

75. In al-Bihar: From the Holy Prophet (S) (who said): "I have had time with Allah that no angel, no prophet and no servant whose heart has been filled with faith by Allah, has had."94

76. In Kashf al-Yaqin: In the hadith of Me'raj from the Noble Prophet (S) (who said): "When I arrived at the seventh heaven, all the angels who were accompanying me left me, as well as Jibra'il and the elite from among the angels, and I reached the veils of my Lord. I entered through seventy thousand veils, and between every two veils were the veils of Respect, Power, Nobility, Dignity, Magnificence, Grandeur, Light, Darkness and Splendor, until I came to the veil of Majesty where I whispered to my Lord the Almighty and stood before Him ..."95

77. In al-Kafi: In his narration from Mu'awiyah ibn 'Ammar from Abi 'Abdillah (as), in a narration from the Holy Prophet (S) (who said): "There is no day and no night but that I receive a gift from Allah in it ..."96

78. In al–Kafi: In his narration from Harun ibn al–Jahm, from one of the companions of Abi 'Abdillah (as) who said: I heard Aba 'Abdillah (as) saying: Verily 'Isa ibn Maryam was given two letters which he worked with, and Musa was given four letters, and Ibrahim was given eight, and Nuh was given fifteen, and Adam was given twenty five letters, and verily Allah (SwT) gathered all of these for Muhammad (S). Indeed the Greatest Name of Allah (*Ism al–A'dham*) has seventy–three letters of which He gave Muhammad (S) seventy–two letters and veiled (only) one letter from him.97

Note: This has been narrated in Tafsir al-'Ayyashi and Basa'ir al-Darajat.98

79. In Safinat al-Bihar: al-Qadhi says in al-Shifa: It is narrated that when he (S) was wounded in the battle of Uhud, his companions were very much troubled by it and they said: "Why don't you pray to Allah against them." He said: "I was not sent to curse, but rather I was sent as an inviter and a mercy. O Allah! Guide my community for surely they know not."99

80. In al-Majma': His (S) state would change when it (the revelation) descended and he would sweat. And if he was riding, his mount would kneel down and would not be able to walk. 100

81. In al-Bihar: Quoting from Kanz al-Karajiki: Narrated from Halima al-Sa'diyyah who said: When the Holy Prophet (S) was one year old, he spoke such beautiful words, the likes of which I have never heard before. I heard him say: "O Holiest one! O Holiest one! The eyes have slept while the Most Merciful neither gets tired nor (does He) sleep."

At one time a woman gave me some dates from charity and I gave them to him (S) to eat – and he was three years old at this time – but he returned them to me and said: "O mother! Do not eat from charity for your blessing is great and much is your good. And verily I do not eat from charity." She said: "By Allah I never accepted it (charity) after this." 101

- 1. Ibid., 15:24
- 2. Ibid.
- 3. Basair al-Darajat: 14
- 4. Tafsir Furat al-Kufi: 110, Bihar al-Anwar 16:375
- 5. al-Kafi 1:444
- 6. al-Ihtijaj: 223
- 7. Bihar al-Anwar 15:326
- 8. Kamal al-Din: 196
- 9. Ibid., 197
- 10. Bihar al-Anwar 15:376
- 11. Manaqib Ale Abi Talib 1:126
- 12. Bihar al-Anwar 15:293
- 13. Majma' al-Bayan 2:481, Surat Ale 'Imran (3)
- 14. Manaqib Ale Abi Talib 1:23, Bihar al-Anwar 17:299
- 15. Bihar al-Anwar 15:341
- 16. al-Ihtijaj: 219,223
- 17. Manaqib Ale Abi Talib 1:37
- 18. Bihar al-Anwar 15:341

- 19. Nahj al-Balagha Sermon 192
- 20. Bihar al-Anwar 15:361
- 21. 'Ilal al-Sharai': 55
- 22. 'Uddat al-Da'i: 164
- 23. Manaqib Ale Abi Talib 1:218
- 24. al-Mahajjat al-Bayd'a 4:157
- 25. al-Khisal: 599
- 26. Manaqib Ale Abi Talib 1:124
- 27. al-Mahajjat al-Bayd'a 4:156
- 28. al-Kafi 8:249
- 29. Bihar al-Anwar 16: 190
- 30. 'Uyun Akhbar al-Rid'a 2:62
- 31. al-Mahajjat al-Bayd'a 4:155
- 32. Amali al-Tusi 1:351
- 33. Bihar al-Anwar 16:194
- 34. Ibid., 16:186
- 35. Tafsir al-'Ayyashi 1:203, Surat Ale 'Imran (3)
- 36. Bihar al-Anwar 16: 190
- 37. Ibid., 16:191
- 38. al-Mahajjat al-Bayd'a 4:156
- 39. Kashf al-Ghummah 1:348
- 40. Manaqib Ale Abi Talib 1:126
- 41. Bihar al-Anwar 16:179
- 42. al-Ihtijaj 1:218
- 43. Managib Ale Abi Talib 1:220
- 44. al-Kafi 1:446
- 45. Makarim al-Akhlaq: 23, Manaqib Ale Abi Talib 1:123, Majma' al-Bayan 2:481
- 46. Bihar al-Anwar 16:27
- 47. Makarim al-Akhlaq: 18
- 48. al-Kafi 1:442
- 49. Makarim al-Akhlaq: 34
- 50. Ibid.
- 51. Bihar al-Anwar 16:192
- 52. Manaqib Ale Abi Talib 1:124
- 53. Makarim al-Akhlaq: 44
- 54. Majmu'at Warram: 23
- 55. Manaqib Ale Abi Talib 1:124
- 56. Majma' al-Bayan 2:481, Surat Ale 'Imran (3)
- 57. Bihar al-Anwar 16:28
- 58. Manaqib Ale Abi Talib 1:126
- 59. Majma' al-Bayan 2:481, Surat Ale 'Imran (3)
- 60. Manaqib Ale Abi Talib 1:124
- 61. Ibid., 1:126
- 62. Majma' al-Bayan 2:481, Surat Ale 'Imran (3)
- 63. Manaqib Ale Abi Talib 1:124
- 64. Basair al-Darajat: 420
- 65. Manaqib Ale Abi Talib 1:124
- 66. Ibid.

- 67. Bihar al-Anwar 15:347
- 68. Manaqib Ale Abi Talib 1:125
- 69. Ibid.
- 70. Bihar al-Anwar 16:401
- 71. Manaqib Ale Abi Talib 1:125
- 72. Tafsir al-'Ayyashi 1:261, Surat al-Nisa (4)
- 73. al-Kafi 8:274, Bihar al-Anwar 16:340
- 74. Manaqib Ale Abi Talib 1:124
- 75. Ibid., 1:43
- 76. Kamal al-Din wa Tamam al-Ni'mah: 85
- 77. 'Ilal al-Sharai': 7, Bihar al-Anwar 18:256 quoting from al-Tawhid and al-'Ilal
- 78. Bihar al-Anwar 18:268
- 79. Manaqib Ale Abi Talib 1:43
- 80. Ibid., 1:44
- 81. Irshad al-Qulub: 33
- 82. al-Kafi 1:272
- 83. Basa`ir al-Darajat: 454, al-Bihar quoting from al-Ikhtisas 17:106
- 84. al-Kafi 1:273
- 85. Rijal Kashshi: 604, Tafsir al-Qummi 2:279, Basa`ir al-Darajat: 455
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- 87. Referring to the Me'raj. (Tr.)
- 88. al-Kafi 1:442
- 89. Bihar al-Anwar 18:313
- 90. Sahifah al-Imam al-Rid'a: 65, Bihar al-Anwar 18:378
- 91. Surat al-Najm (53): 11
- 92. al-Tawhid: 116
- 93. Tafsir al-Qummi 2:243, Bihar al-Anwar 18:373
- 94. Bihar al-Anwar 18:360
- 95. al-Yaqin: 157, Bihar al-Anwar 18:398
- 96. al-Kafi 8:49
- 97. Ibid., 1:230
- 98. Basa`ir al-Darajat: 228, Tafsir al-'Ayyashi 1:352
- 99. al-Shifa bi Ta'rif Huquq al-Mustafa: 105
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