

## **'Migration in Islam'**

## Table of Contents

Summary:.....	3
The Migration in the Quran and Ahadith:.....	3
Earth, all of it, is a Shelter for a Believer: .....	5
A Momin worries least where he dies:.....	6
Showing kindness to the Emigrants: .....	7
The Inauspicious land: .....	7
Appendix: Prophet Ibrahim <sup>-as'</sup> s Migration .....	10

### **Abbreviations:**

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## Migration in Islam

**Summary:** All of the earth belongs to Allah<sup>-azwj</sup> (e.g., Verses 4:100, 7:128), many of Allah<sup>-azwj</sup>'s Prophets<sup>-as</sup> had to migrate to other lands, or through the lands of Kufr (inhabitants of having no faith), including our last Prophet<sup>-saww</sup>. Prior to Islam, examples of Prophets<sup>-as</sup> who migrated are, Ibrahim<sup>-as</sup>, Lut<sup>-as</sup>, Jonah<sup>-as</sup>, Jacob<sup>-as</sup>, and Moses<sup>-as</sup>. The story of Prophet Ibrahim<sup>-as</sup>'s migration along with his<sup>-as</sup> wife<sup>-as</sup> touches upon several important aspects of migration, i.e., travel through a land of kufr, an unbeliever king's inappropriate behaviour, the patience observed by Prophet Ibrahim<sup>-as</sup> and the Arrival of Allah<sup>-azwj</sup>'s Help which resolved the difficult situation, thereby converting the king to embrace faith, as is included in the Appendix.

### The Migration in the Quran and Ahadith:

Allah<sup>-azwj</sup> Says:

***Those whom the Angels cause to die while they are being unjust to themselves, they are saying, 'In which state were you?' They are saying, 'We were weak in the earth'. They are saying, 'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' So, their abode is Hell, and it is an evil fate [4:97]***

The followers of Ahl Al-Bayt<sup>-asws</sup> had to flee from hostile Muslim governments in the Middle East to neighbouring regions, from Iran to the Indian subcontinent. For the latter case the Hindu and Sikhs were the rulers of these places and most of the population were from the idol worshipers, but after observing the charismatic characters of some of the Muslims immigrants, a sizeable proportion of them converted to Islam.

Today, many of the believers travel for education, health treatment and economic reasons, a large fraction of them return to their native countries while some of them permanently settle in the foreign lands.

These days, immigration has become a sensitive topic of politics as some nations are overwhelmed with immigrants and immigration is debated on regular basis. Any further discussion here would be out of the scope of the short article. However, under all circumstances, it is important to mention that the law of the land has to be respected. In a Hadith, for example:

الأمالي للصدوق الأهمداني عن علي بن أبيه عن موسى بن إسماعيل بن موسى عن أبيه عن جده موسى بن جعفر ع أنه قال لشيعة يا معشر الشيعة لا تدلوا رقابكم بترك طاعة سلطانكم فإن كان عادلاً فاسألوا الله إنقاءً وإن كان جائراً فاسألوا الله إصلاحه فإن صلاحكم في صلاح سلطانكم

(The book) 'Al Amaali' of Al Sadouq – Al Hamadany, from Ali, from his father, from Musa Bin Ismail Bin Musa, from his father,

'From his grandfather<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said to his<sup>-asws</sup> Shias: 'O community of Shias! Do not disgrace your necks by leaving the obedience of your rulers. If he were just, ask Allah<sup>-azwj</sup> for his remaining (alive), and if he were a tyrant, ask Allah<sup>-azwj</sup> to Correct him, for your correction is the correction of your rulers.

وَ إِنَّ السُّلْطَانَ الْعَادِلَ بِمَنْزِلَةِ الْوَالِدِ الرَّحِيمِ فَأَجِبُوا لَهُ مَا تُحِبُّونَ لِأَنْفُسِكُمْ وَ اَكْرَهُوا لَهُ مَا تَكْرَهُونَ لِأَنْفُسِكُمْ.

And the just ruler is at the status of the merciful father, therefore love for him what you are loving for yourself and dislike for him what you are disliking for yourselves".<sup>1</sup>

For a believer, it is important, prior to embarking on travel, he should take extra precautions in a foreign land so to secure his honour and faith (Eman), e.g.,

الأمالي للشيخ الطوسي ابن مَخلَدٍ عَنْ عُمَرَ بْنِ الْحَسَنِ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ شَدَّادِ الْمِسْمَعِيِّ عَنْ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَ عَنْ نَافِعِ بْنِ عَبْدِ اللَّهِ عَنْ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ فَخَافَهُ أَنْ يَنَالَهُ الْعَدُوُّ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Makhlad, from Umar Bin Al-Hassan Al Shaybani, from Muhammad Bin Shazan Al Mismaie, from Yahya Bin Saeed Al Qattan, from Abdullah Bin Amro, and from Nafie, from Ibn Umar,

'The Prophet<sup>-saww</sup> prohibited from travelling with the Quran to a land of the enemy fearing that the enemy would take (insult it/destroy) it".<sup>2</sup>

At certain places, e.g., extreme cold weather, Salat cannot be offered:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ أَبِي رَجْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَشْرَةٌ مَوَاضِعَ لَا يُصَلَّى فِيهَا الطَّيْنُ وَ الْمَاءُ وَ الْحَمَامُ وَ الْعُبُورُ وَ مَسَانُ الطَّرِيقِ وَ قُرَى التَّمَلِ وَ مَعَاطِنُ الْإِبِلِ وَ مَجْرَى الْمَاءِ وَ السَّبْحُ وَ التَّلْحُجُّ .

Ali ibn Mohammed ibn 'Abd Allah has narrated from ibn al-Barqiy from his father from 'Abd Allah ibn al-Fadi from those who narrated to him has said the following:

"Abu 'Abd Allah<sup>-asws</sup> has said: 'Salat is not performed in ten places, such as in clay, water, bath houses, on graves, on main roads, ant's colonies, camel's barns, water beds, salt grounds and on snow."<sup>3</sup>

When one knows or is informed of extremely hostile conditions imposed in a region and fears losing faith (Eman), so one may not go there but when unsure, one may take Istikhara (Allah<sup>-azwj</sup>'s Advice).

وَ بِإِسْنَادِهِ عَنْ عَلِيِّ ع فِي حَدِيثِ الْأَرْبَعِمَائَةِ قَالَ: لَا يُخْرَجُ الرَّجُلُ فِي سَفَرٍ يَخَافُ مِنْهُ عَلَى دِينِهِ وَ صَلَاتِهِ.

<sup>1</sup> Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 2

<sup>2</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 16 H 1

<sup>3</sup> H. 12, الكافي (ط - الإسلامية)، ج3، ص: 390

And with his chain of transmission on the authority of Ali<sup>-asws</sup>, in the hadith of the Four Hundred (sayings), he<sup>-asws</sup> (Imam Ali<sup>-asws</sup>) said: A person should not set out (travel/migrate) if he fears losing his religion.<sup>4</sup>

Now we turn to the Holy Quran and other Ahadith related to migration:

### Earth, all of it, is a Shelter for a Believer:

Allah<sup>-azwj</sup> Says:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {4:100}

***And the one who emigrates in the Way of Allah would find in the earth a lot of shelter and resources; and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah; and Allah was always Forgiving, Merciful [4:100]***

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {59:9}

***And those who had the home (in Al-Medina), and had the Eman from before them, are loving the ones who emigrate to them, and they are not finding any need in their chests from what they give, and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]***

And in another Verse:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {29:20}

***Say: 'Travel in the land and look how the creation begins. Then Allah would Produce another growth. Surely, Allah is Able upon all things [29:20]***

فَدَكَرَ أَبَانُ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ [يَا أَحَدُ يَا صَمَدُ] يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ فَقَالَ لِلنَّارِ كُونِي بَرْدًا

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> that: 'The supplication of Ibrahim<sup>-as</sup> on that day was: 'O the One<sup>-azwj</sup>! O Everlasting<sup>-azwj</sup>! O the One<sup>-azwj</sup> Who does not beget nor is He<sup>-azwj</sup> Begotten, and there is none comparable to Him<sup>-azwj</sup>!' Then he<sup>-as</sup> said: 'I<sup>-as</sup> rely upon Allah<sup>-azwj</sup>'.

<sup>4</sup> تحف العقول، النص، ص: 120

So the Lord<sup>-azwj</sup> Blessed and Exalted Said: "I<sup>-azwj</sup> shall Suffice for you<sup>-as</sup>". The fire said: 'Make me to be cold'.

قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبَرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلَاماً عَلَى إِبْرَاهِيمَ وَ انْحَطَّ جَبْرَيْلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُحَدِّثُهُ فِي النَّارِ قَالَ مُرُودٌ مَنِ اتَّخَذَ إِلْهًا فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

He<sup>-asws</sup> said: 'The teeth of Ibrahim<sup>-as</sup> chattered from the cold until Allah<sup>-azwj</sup> Mighty and Majestic Said: "Safety for Ibrahim<sup>-as</sup>". And Jibraeel<sup>-as</sup> descended, and he<sup>-as</sup> was seated with Ibrahim<sup>-as</sup> talking to him<sup>-as</sup> in the fire. Nimrod<sup>-la</sup> said, 'When you take a god, you should take a god similar to that of the God of Ibrahim<sup>-as</sup>'.

قَالَ فَقَالَ عَظِيمٌ مِنْ عَظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَاتَّخَذَ عُنُقِي مِنَ النَّارِ نَحْوَهُ حَتَّى أَحْرَقَهُ

He<sup>-asws</sup> said; 'Then a great one from their great ones said, 'It was I who intended that the fire should not burn him<sup>-as</sup>'. So a huge flame shot out from the fire at him until it incinerated him'.

قَالَ فَآمَنَ لَهُ لُوطٌ وَ خَرَجَ مُهَاجِراً إِلَى الشَّامِ هُوَ وَ سَارَةُ وَ لُوطٌ.

He<sup>-asws</sup> said: 'Lut<sup>-as</sup> believed in him<sup>-as</sup>, and went out as an emigrant to Syria – him<sup>-as</sup>, and Sarah<sup>-as</sup> and Lut<sup>-as</sup>'.<sup>5</sup>

### A Momin worries least where he dies:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَحْمَدَ بْنِ عُمَرَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ أَخِي يَبْعَدَادَ وَ أَخَافُ أَنْ يَمُوتَ بِهَا فَقَالَ مَا تُبَالِي حَيْثُمَا مَاتَ أَمَا إِنَّهُ لَا يَبْقَى مُؤْمِنٌ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا إِلَّا حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ قُلْتُ لَهُ وَ أَيْنَ وَادِي السَّلَامِ قَالَ ظَهَرُ الْكُوفَةِ أَمَا إِنِّي كَأَنِّي بِيَمِّ خَلْقٍ خَلَقَ فُعُودٌ يَتَّخِذُونَ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ahmad Bin Umar, raising it, from;

(The narrator says I asked) from Abu Abdullah<sup>-asws</sup>: 'My brother is in Baghdad and I am afraid he would be dying in it'. Imam<sup>-asws</sup> said: 'You should not care where so ever he dies, as there would not remain a single Believer in the east of the earth or the west of it, except that Allah<sup>-azwj</sup> would Resurrect his soul to 'وَادِي السَّلَامِ' the valley of peace'. I said, 'And where is the valley of peace?' He<sup>-asws</sup> said: 'At the back of Al-Kufa. But it is as if I<sup>-asws</sup> see them, in groups and groups, sitting, discussing'.<sup>6</sup>

وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ الْحَقِي بِوَادِي السَّلَامِ وَ إِنَّهَا لِبُقْعَةٌ مِنْ جَنَّةِ عَدْنٍ .

<sup>5</sup> Al Kafi – Vol, 8, H 15006

<sup>6</sup> Al Kafi V 3 – The Book of Funerals CH 88 H 2

In another Hadith, Amir ul-Momineen<sup>-asws</sup> said: And there is none from a Believer who dies in a spot from the spots of the earth, except that it is said to his soul: ‘Join at the valley of peace, and it is a spot from the Garden of Eden’ (an extract).<sup>7</sup>

### Showing kindness to the Emigrants:

و عنه، قال: حدثنا محمد بن أحمد بن ثابت، عن القاسم بن إسماعيل، عن محمد بن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «أوتي رسول الله (صلى الله عليه وآله) بمال و حلال، و أصحابه حوله جلوس، فقسمه عليهم حتى لم يبق منه حلة و لا دينار، فلما فرغ منه جاء رجل من فقراء المهاجرين و كان غائباً،

And from him, from Muhammad Bin Ahmad Bin Sabit, from Al-Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama’at Bin Mahran, from Jabir Bin Yazeed,

Abu Ja’far<sup>-asws</sup> has said; ‘Rasool-Allah<sup>-saww</sup> was given some money and garments, and his<sup>-saww</sup> companions were seated around him<sup>-saww</sup>. So, he<sup>-saww</sup> distributed it among them until there did not remain a single garment or a Dinar. So, when he<sup>-saww</sup> was free from it, there came a poor man from the Emigrants, and he was absent (during the distribution).

فلما رآه رسول الله (صلى الله عليه وآله) قال: أيكم يعطي هذا نصيبه و يؤثره على نفسه؟ فسمعه علي (عليه السلام) فقال: نصيبى. فأعطاه إياه، فأخذ رسول الله (صلى الله عليه وآله) فأعطاه الرجل، ثم قال: يا علي، إن الله جعلك سباقاً للخير، سخاء بنفسك عن المال،

When the Rasool-Allah<sup>-saww</sup> saw him, he<sup>-saww</sup> said: ‘Which one of you will give me<sup>-saww</sup> his share, and prefer it over himself?’ So, Ali<sup>-asws</sup> heard it, and said: ‘My<sup>-asws</sup> share!’ So he<sup>-asws</sup> gave it to him<sup>-saww</sup>. So, Rasool-Allah<sup>-saww</sup> took it and gave it to the man, then said: ‘O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> has Made you<sup>-asws</sup> to be the foremost in goodness, generous with yourself<sup>-asws</sup> with the wealth.

أنت يعسوب المؤمنين، و المال يعسوب الظلمة، و الظلمة هم الذين يحسدونك و يبغون عليك و بمنعونك حقا بعدى».

You<sup>-asws</sup> are the *Yasooob* of the Momineen, and the wealth is the *Yasooob* of the injustice. And the unjust are the ones who are envious of you<sup>-asws</sup>, and rebelling against you<sup>-asws</sup>, and would be preventing you<sup>-asws</sup> from your<sup>-asws</sup> rights after me<sup>-saww</sup>.<sup>8</sup>

### The Inauspicious land:

In Ahadith, one is discouraged to use the earth of a land (e.g., to wash head, drink in its pottery) where a large number of Prophets<sup>-as</sup> were martyred and where those nations resided who persistently disobeyed Allah<sup>-azwj</sup> and caused mischief.

تفسير القمي عن أبيه عن علي بن أشباط قال: حَلَّتْ مَتَاعاً إِلَى مَكَّةَ فَكَسَدَ عَلَيَّ فَجِئْتُ إِلَى الْمَدِينَةِ فَدَخَلْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا ع - فَمَلَأْتُ جِعَلْتُ فِدَاكَ إِنِّي قَدْ حَلَّتْ مَتَاعاً إِلَى مَكَّةَ فَكَسَدَ عَلَيَّ وَ قَدْ أَرَدْتُ مِصْرَ فَأَرَكَبُ أَوْ بَرّاً

<sup>7</sup> Al Kafi V 3 – The Book of Funerals CH 88 H 1

<sup>8</sup> تأويل الآيات 2: 6/679.

Tafseer Al Qummi – from his father, from Ali Bin Asbaat who said,

'I carried merchandise to Makkah and it spoilt upon me, so I came to Al-Medina and entered to see Abu Al-Hassan Al-Reza<sup>-asws</sup>. I said, 'May I be sacrificed for you<sup>-asws</sup>! I had carried merchandise to Makkah and it spoilt upon me, and I intended to go to Egypt. Shall I sail (go by sea) or land?'

فَقَالَ مِصْرُ الْخُتُوفِ تَفِيضٌ [يُنْقِضُ] إِلَيْهَا أَقْصَرُ النَّاسِ أَعْمَارًا قَالَ رَسُولُ اللَّهِ ص لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِهَا وَلَا تَشْرَبُوا فِي فَخَّارِهَا فَإِنَّهُ يُورِثُ الذَّلَّةَ وَ يَذْهَبُ بِالْعَيْرَةِ

He<sup>-asws</sup> said: 'Egypt is the death. The people of the shortest life-span are pulled to it. Rasool-Allah<sup>-saww</sup> said: 'Neither wash your head with its mud, nor drink in their pottery, for it inherits the disgrace and does away with the self-esteem (Ghayra)'.  
 ثُمَّ قَالَ لَا عَلَيْكَ أَنْ تَأْتِيَ مَسْجِدَ رَسُولِ اللَّهِ ص وَ تُصَلِّيَ رُكْعَتَيْنِ وَ تَسْتَخِيرَ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً فَإِذَا عَزَمْتَ عَلَى شَيْءٍ وَ رَكِبْتَ الْبَرَّ فَإِذَا اسْتَوَيْتَ عَلَى رَاحِلَتِكَ فَعَلَّ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ- وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ فَإِنَّهُ مَا رَكِبَ أَحَدٌ ظَهْرًا فَقَالَ هَذَا وَ سَقَطَ إِلَّا لَمْ يُصِبهُ كَسْرٌ وَ لَا وَبِيٌّ وَ لَا وَهْنٌ

Then he<sup>-asws</sup> said: 'It is upon you to go to Masjid of Rasool-Allah<sup>-saww</sup> and pray two Cycles Salat, and seek Forgiveness of Allah<sup>-azwj</sup> one hundred and one (101) times. When you determine upon something and sail the sea, when you are even upon your ride (ship), then say, '***Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***. There is no one who rides a back, so he says this and falls off, except the breakage will not afflict him, nor tiredness nor weakness.

وَ إِنْ رَكِبْتَ بَحْرًا فَعَلَّ حِينَ تَرَكِبُ بِسْمِ اللَّهِ بِجَرَاهَا وَ مُرْسَاهَا وَ إِذَا صَرَبْتَ بِكَ الْأَمْوَاجَ فَاتَّكِ عَلَى يَسَارِكَ وَ أَشِرِّي إِلَى الْمَوْجِ يَدِيكَ وَ قُلْ اسْكُنْ بِسَكِينَةِ اللَّهِ وَ قَرِّ بِقَرَارِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if you were to sail the sea, then say when you sail, '***in the Name of Allah would be its sailing and its anchoring; [11:41]***, and when the waves hit you, then lean to your left and gesture to the wave with your hand and say, 'Calm down by the Tranquillity of Allah<sup>-azwj</sup>, and settle down by the Settling of Allah<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup>!'

قَالَ عَلِيُّ بْنُ أَصْبَاطٍ فَرَكِبْتُ الْبَحْرَ وَ كَانَ إِذَا هَاجَ الْمَوْجُ قُلْتُ كَمَا أَمَرَنِي أَبُو الْحَسَنِ فَيَتَنَفَّسُ الْمَوْجُ وَ لَا يُصِيبُنَا مِنْهُ شَيْءٌ

Ali Bin Asbaat said, 'I sailed the sea, and whenever the wave stirred (rough sea), I said just as Abu Al-Hassan<sup>-asws</sup> had instructed me, so the wave would take a breather and nothing from it afflicted us'.

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا السَّكِينَةُ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! What is the tranquillity?’

قَالَ رِيحٌ مِنَ الْجَنَّةِ لَهَا وَجْهٌ كَوَجْهِ الْإِنْسَانِ وَ رَائِحَةٌ طَيِّبَةٌ وَ كَانَتْ مَعَ الْأَنْبِيَاءِ وَ تَكُونُ مَعَ الْمُؤْمِنِينَ.

He<sup>-asws</sup> said: ‘A wind from the Paradise having a face for it like the face of a human being, and a good aroma, and it was with the Prophets<sup>-as</sup> and it happens to be with the Momineen’.<sup>9</sup>

قصص الأنبياء عليهم السلام بإِسْنَادٍ إِلَى الصَّدُوقِ رَحِمَهُ اللهُ بِإِسْنَادِهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ دَاوُدَ الرَّقِّيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: مَا أُحِبُّ أَنْ أُغْسَلَ رَأْسِي مِنْ طِينِ مِصْرَ خَافَةَ أَنْ تُورَثَنِي تُرْبَتُهَا الذَّلُّ وَ تَذْهَبَ بِعَيْرَتِي.

(The book) ‘Qasas Al Anbiya<sup>-as</sup>’, may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, may Allah<sup>-azwj</sup> have Mercy on him, from Ibn Mahboub, from Dawood,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘I<sup>-asws</sup> do not like washing my head from the Egyptian clay, fearing that it’s dust might inherit me<sup>-asws</sup> the disgrace and do away with my<sup>-asws</sup> self-esteem (Ghayra)’.<sup>10</sup>

قرب الإسناد ابنُ عيسى عن البرزطي قال: قُلْتُ لِلرِّضَا ع إِنَّ أَهْلَ مِصْرَ يَزْعُمُونَ أَنَّ يَلَادَهُمْ مُقَدَّسَةٌ

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘I said to Al-Reza<sup>-asws</sup>, ‘The people of Egypt are claiming that their city is Holy!’

قَالَ وَ كَيْفَ ذَلِكَ

He<sup>-asws</sup> said: ‘And how is that so?’

قُلْتُ جُعِلْتُ فِدَاكَ يَزْعُمُونَ أَنَّهُ يُخْسَرُ مِنْ جَبَلِهِمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! They are claiming that seventy thousand (people) will be Resurrected from their mountain, entering the Paradise without any Reckoning’.

قَالَ لَا لَعْمَرِي مَا ذَاكَ كَذَلِكَ وَ مَا غَضِبَ اللهُ عَلَى بَنِي إِسْرَائِيلَ إِلَّا أَدْخَلَهُمْ مِصْرَ وَ لَا رَضِي عَنْهُمْ إِلَّا أَخْرَجَهُمْ مِنْهَا إِلَى غَيْرِهَا

He<sup>-asws</sup> said: ‘No, by my life! That is not like that, and Allah<sup>-azwj</sup> was not Wrathful upon the children of Israel except due to their entering Egypt, and was not Pleased with them except due to their going out from it to somewhere else.

وَ لَقَدْ قَالَ رَسُولُ اللهِ ص - لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِهَا وَ لَا تَأْكُلُوا فِي فَخَّارِهَا فَإِنَّهُ يُورَثُ الذَّلَّةَ وَ يَذْهَبُ بِالْغَيْرَةِ

<sup>9</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 53 H 4

<sup>10</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 16

And Rasool-Allah<sup>-saww</sup> had said: ‘Neither wash your heads with their clay nor be eating in their pottery, for it inherits the disgrace and does away with the self-esteem (Ghayra)’.

فُلْنَا لَهُ قَدْ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص

We said to him<sup>-asws</sup>, ‘Rasool-Allah<sup>-saww</sup> had said that?’

فَقَالَ نَعَمْ.

He<sup>-asws</sup> said: ‘Yes’.<sup>11</sup>

### Appendix: Prophet Ibrahim<sup>-as</sup>'s Migration

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ الْكَرْخِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ إِبْرَاهِيمَ (عليه السلام) كَانَ مَوْلِدُهُ بِكُوْتَى رُبَا وَ كَانَ أَبُوهُ مِنْ أَهْلِهَا وَ كَانَتْ أُمُّ إِبْرَاهِيمَ وَ أُمُّ لُوطٍ سَارَةَ وَ وَرَقَةَ وَ فِي نُسَخَةٍ رَقِيَّةٌ أُخْتَيْنِ وَ هُمَا ابْنَتَانِ لِإِلَاحِجٍ وَ كَانَ اللَّاحِجُ نَبِيًّا مُنْذِرًا وَ لَمْ يَكُنْ رَسُولًا وَ كَانَ إِبْرَاهِيمَ (عليه السلام) فِي شَبَابِهِ عَلَى الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ عَزَّ وَ جَلَّ الْخَلْقَ عَلَيْهَا حَتَّى هَدَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دِينِهِ وَ اجْتَبَاهُ وَ إِنَّهُ تَزَوَّجَ سَارَةَ ابْنَةَ لِاحِجٍ وَ هِيَ ابْنَةُ خَالَتِهِ وَ كَانَتْ سَارَةُ صَاحِبَةً مَا شِئَتْ كَثِيرًا وَ أَرْضٍ وَاسِعَةٍ وَ خَالٍ حَسَنَةٍ وَ كَانَتْ قَدْ مَلَكَتْ إِبْرَاهِيمَ (عليه السلام) جَمِيعَ مَا كَانَتْ تَمْلِكُهُ فَقَامَ فِيهِ وَ أَصْلَحَهُ وَ كَثُرَتْ الْمَاشِيَةُ وَ الرَّزْخُ حَتَّى لَمْ يَكُنْ بِأَرْضِ كُوْتَى رُبَا رَجُلًا أَحْسَنَ حَالًا مِنْهُ

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, together from Al-Hassan Bin Mahboub, from Ibrahim Bin Abu Ziyad Al-Karkhy who said:

‘I heard Abu Abdullah<sup>-asws</sup> saying that: ‘Ibrahim<sup>-as</sup> was born at Kowsy Ruba, and his<sup>-as</sup> father was from its inhabitants, and the mother of Ibrahim<sup>-as</sup>, and the mother of Lut<sup>-as</sup> were Sara and Warqa’ (and in another copy ‘Ruqayya’), and were sisters, and they were both the daughters of Lahij<sup>-as</sup>. And Lahij<sup>-as</sup> was a Prophet<sup>-as</sup>, a Warner, but was not a Messenger<sup>-as</sup>. And Ibrahim<sup>-as</sup> was, in his<sup>-as</sup> youth, upon the nature which Allah<sup>-azwj</sup> Mighty and Majestic Created, to the extent that Allah<sup>-azwj</sup> Blessed and High Guided him<sup>-as</sup> to His<sup>-azwj</sup> Religion, and Chose him<sup>-as</sup>. And he<sup>-as</sup> married Sara, the daughter of Lahij<sup>-as</sup>, the daughter of his<sup>-as</sup> maternal aunt. And Sara was the owner of a lot of assets, and vast lands, and of good financial condition, and Ibrahim<sup>-as</sup> was the owner of all what she had owned. So he<sup>-as</sup> managed it, and corrected the affairs, and increased the assets and plantations considerably, to the extent that he<sup>-as</sup> became the most affluent man in the land of Kowsy Ruba.

وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا كَسَرَ أَصْنَامَ مُرُودٍ أَمَرَ بِهِ مُرُودٌ فَأَوْثِقَ وَ عَمِلَ لَهُ خَيْرًا وَ جَمَعَ لَهُ فِيهِ الْحَطَبَ وَ أَهْبَبَ فِيهِ النَّارَ ثُمَّ قَدَفَ إِبْرَاهِيمَ (عليه السلام) فِي النَّارِ لِتُحْرِقَهُ ثُمَّ اعْتَرَلُوهَا حَتَّى حَمَدَتِ النَّارُ ثُمَّ أَشْرَفُوا عَلَى الْحَيْرِ فَإِذَا هُمْ بِإِبْرَاهِيمَ (عليه السلام) سَلِيمًا مُطْلَقًا مِنْ وَثَاقِهِ فَأُخْبِرَ مُرُودٌ خَيْرَةً فَأَمَرَهُمْ أَنْ يَنْفُوهَا إِبْرَاهِيمَ (عليه السلام) مِنْ بِلَادِهِ وَ أَنْ يَمْنَعُوهُ مِنَ الْحُرُوجِ بِمَا شِئْتَهُ وَ مَالِهِ

And when Ibrahim<sup>-as</sup> broke the idols, Nimrod<sup>-la</sup> ordered his<sup>-as</sup> capture, and they built a platform, and gathered the firewood around it and ignited the fire, and threw Ibrahim<sup>-as</sup> via a catapult to be burnt by it. Then they relaxed until the fire burnt out. Then they looked at the

<sup>11</sup> Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 9 a

platform and there was Ibrahim<sup>-as</sup>, safe and sound, but the ropes that he<sup>-as</sup> was bound by had been burnt to ashes. So they informed Nimrod<sup>-la</sup> of his<sup>-as</sup> news. So he<sup>-la</sup> ordered them to exile Ibrahim<sup>-as</sup> from his<sup>-as</sup> city, and prevent him<sup>-as</sup> from the taking his<sup>-as</sup> assets and his<sup>-as</sup> wealth with him<sup>-as</sup>.

فَحَاجَّهُمْ إِبْرَاهِيمَ (عليه السلام) عِنْدَ ذَلِكَ فَقَالَ إِنْ أَخَذْتُمْ مَا شِئْتِي وَ مَالِي فَإِنَّ حَقِّي عَلَيْكُمْ أَنْ تَرُدُّوا عَلَيَّ مَا ذَهَبَ مِنْ عُمْرِي فِي بِلَادِكُمْ وَ اخْتَصَمُوا إِلَيَّ قَاضِي مُرُودٍ فَقَضَى عَلَى إِبْرَاهِيمَ (عليه السلام) أَنْ يُسَلِّمَ إِلَيْهِمْ جَمِيعَ مَا أَصَابَ فِي بِلَادِهِمْ وَ قَضَى عَلَى أَصْحَابِ مُرُودٍ أَنْ يَرُدُّوا عَلَى إِبْرَاهِيمَ (عليه السلام) مَا ذَهَبَ مِنْ عُمْرِهِ فِي بِلَادِهِمْ فَأَخْبَرَ بِذَلِكَ مُرُودٌ فَأَمَرَهُمْ أَنْ يُحْلُوا سَبِيلَهُ وَ سَبِيلَ مَا شِئْتِهِ وَ مَالِهِ وَ أَنْ يُخْرِجُوهُ وَ قَالَ إِنَّهُ إِنْ بَقِيَ فِي بِلَادِكُمْ أَفْسَدَ دِينَكُمْ وَ أَضَرَّ بِأَهْلِيكُمْ فَأَخْرَجُوا إِبْرَاهِيمَ وَ لُوطاً مَعَهُ صَلَّى اللَّهُ عَلَيْهِمَا مِنْ بِلَادِهِمْ إِلَى الشَّامِ

Ibrahim<sup>-as</sup> disputed with them with regards to that. He<sup>-as</sup> said: ‘If you<sup>-as</sup> are confiscating my<sup>-as</sup> assets and my<sup>-as</sup> wealth, therefore it is my<sup>-as</sup> right against you that you should return to me<sup>-as</sup> what has gone from my<sup>-as</sup> lifetime in your city’, and he<sup>-as</sup> argued against the judge of Nimrod<sup>-la</sup>, so he judged that Ibrahim<sup>-as</sup> should submit to him<sup>-la</sup> all of what he<sup>-as</sup> had acquired in their city, and that Nimrod<sup>-la</sup> to return what had gone from his<sup>-as</sup> life. The news of that reached Nimrod<sup>-la</sup>, so he<sup>-la</sup> ordered that they should open the way for him<sup>-as</sup> and allow him<sup>-as</sup> to take his<sup>-as</sup> assets, and his<sup>-as</sup> wealth, and throw him<sup>-as</sup> out from their city to Syria.

فَخَرَجَ إِبْرَاهِيمَ وَ مَعَهُ لُوطٌ لَا يُفَارِقُهُ وَ سَارَهُ وَ قَالَ هُمْ إِلَيَّ ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ يُعْنِي بَيْتَ الْمَقْدِسِ فَتَحَمَّلَ إِبْرَاهِيمَ (عليه السلام) بِمَا شِئْتِهِ وَ مَالِهِ وَ عَمِلَ تَابُوتًا وَ جَعَلَ فِيهِ سَارَهُ وَ شَدَّ عَلَيْهَا الْأَغْلَاقَ غَيْرَةً مِنْهُ عَلَيْهَا وَ مَضَى حَتَّى خَرَجَ مِنْ سُلْطَانِ مُرُودٍ وَ صَارَ إِلَى سُلْطَانِ رَجُلٍ مِنَ الْقِبْطِ يُقَالُ لَهُ عَزَارَةُ

Ibrahim<sup>-as</sup> went out, and with him<sup>-as</sup> was Lut<sup>-as</sup> who would not separate from him<sup>-as</sup>, and Sara<sup>-as</sup>, and said to them: ‘I<sup>-as</sup> am going to my<sup>-as</sup> Lord<sup>-azwj</sup> to be Guided by Him<sup>-azwj</sup> – meaning Bayt Al-Maqdis. Ibrahim<sup>-as</sup> took his<sup>-as</sup> assets, and his<sup>-as</sup> wealth, and constructed a carriage (Taboot), and made Sara to be in it, and locked it with locks, due to his<sup>-as</sup> honour from it, and went until he<sup>-as</sup> exited from the authority of Nimrod<sup>-la</sup> and went to the authority of a man from the Coptics called Araarat.

فَمَرَّ بِعَاشِرٍ لَهُ فَاعْتَرَضَهُ الْعَاشِرُ لِيَعْتَشِرَ مَا مَعَهُ فَلَمَّا انْتَهَى إِلَى الْعَاشِرِ وَ مَعَهُ التَّابُوتُ قَالَ الْعَاشِرُ لِإِبْرَاهِيمَ (عليه السلام) افْتَحْ هَذَا التَّابُوتَ حَتَّى نَعْتَشِرَ مَا فِيهِ فَقَالَ لَهُ إِبْرَاهِيمَ (عليه السلام) قُلْ مَا شِئْتَ فِيهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ حَتَّى نُعْطِيَ عَشْرَهُ وَ لَا نَفْتَحْهُ قَالَ فَأَبَى الْعَاشِرُ إِلَّا فَتَحَهُ قَالَ وَ غَضِبَ إِبْرَاهِيمَ (عليه السلام) عَلَى فَتْحِهِ فَلَمَّا بَدَتْ لَهُ سَارَةُ وَ كَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ قَالَ لَهُ الْعَاشِرُ مَا هَذِهِ الْمَرْأَةُ مِنْكَ قَالَ إِبْرَاهِيمَ (عليه السلام) هِيَ حُرْمَتِي وَ ابْنَةُ خَالَتِي

They passed by a tax collector of his. The tax collector stopped him<sup>-as</sup> in order to tax him<sup>-as</sup> for what was with him<sup>-as</sup>. So when he<sup>-as</sup> ended up with the tax collector and with him<sup>-as</sup> was the carriage (Taboot), the tax collector said to Ibrahim<sup>-as</sup>, ‘Open this carriage (Taboot) until whatever is in it gets displayed’. So Ibrahim<sup>-as</sup> said to him: ‘Say whatever you like with regards to it, from the gold or the silver and I<sup>-as</sup> shall pay it as tax, but do not open it’. The tax collector refused until he opened it, and Ibrahim<sup>-as</sup> was angry over its opening. So when Sara came out, and she had good qualities and was very beautiful, the tax collector said to him<sup>-as</sup>, ‘What is (the relationship of) this woman to you<sup>-as</sup>?’ Ibrahim<sup>-as</sup> said; ‘She is my<sup>-as</sup> sanctity (Hurmat i.e., wife) and the daughter of my<sup>-as</sup> aunt’.

فَقَالَ لَهُ الْعَاشِرُ فَمَا دَعَاكَ إِلَى أَنْ حَبَيْتَهَا فِي هَذَا التَّابُوتِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) الْعِزَّةُ عَلَيْهَا أَنْ يَرَاهَا أَحَدٌ فَقَالَ لَهُ الْعَاشِرُ لَسْتُ أَدْعُكَ تَبْرُحَ حَتَّى أَعْلِمَ الْمَلِكَ خَالَتَهَا وَ خَالَكَ قَالَ فَبَعَثَ رَسُولًا إِلَى الْمَلِكِ فَأَعْلَمَهُ فَبَعَثَ الْمَلِكُ رَسُولًا مِنْ قَبِيلِهِ لِيَأْتُوهُ بِالتَّابُوتِ فَأَتَوْا لِيَدْهَبُوا بِهِ فَقَالَ لَهُمْ إِبْرَاهِيمُ (عليه السلام) إِنِّي لَسْتُ أَفَارِقُ التَّابُوتَ حَتَّى تَفَارِقَ رُوحِي جَسَدِي فَأَخْبَرُوا الْمَلِكَ بِذَلِكَ فَأَرْسَلَ الْمَلِكُ أَنْ أَحْمِلُوهُ وَ التَّابُوتَ مَعَهُ

The tax collector said to him<sup>as</sup>, 'So what made you<sup>as</sup> to place her in this carriage (Taboot)?' Ibrahim<sup>as</sup> said: 'The honour (Ghairat) against anyone looking at her'. So the tax collector said to him<sup>as</sup>, 'I will not leave you<sup>as</sup> to depart until I let the king know of her condition and yours<sup>as</sup>'. He sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him<sup>as</sup> to him. So Ibrahim<sup>as</sup> said to them: 'I<sup>as</sup> will not separate from the carriage (Taboot) even if my<sup>as</sup> soul separates from my<sup>as</sup> body'. So they informed the king about that, and the king sent a message that they should bring him<sup>as</sup> and the box with him<sup>as</sup>.

فَحَمَلُوا إِبْرَاهِيمَ (عليه السلام) وَ التَّابُوتَ وَ جَمِيعَ مَا كَانَ مَعَهُ حَتَّى أُدْخِلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ افْتَحِ التَّابُوتَ فَقَالَ إِبْرَاهِيمُ (عليه السلام) أَيُّهَا الْمَلِكُ إِنَّ فِيهِ حُرْمَتِي وَ ابْنَةَ خَالَتِي وَ أَنَا مُقْتَدِرٌ فَتَحَهُ بِجَمِيعِ مَا مَعِيَ قَالَ فَعَضِبَ الْمَلِكُ إِبْرَاهِيمَ عَلَى فَتْحِهِ فَلَمَّا رَأَى سَارَةَ لَمْ يَمْلِكْ جَلْمَهُ سَفَهَهُ أَنْ مَدَّ يَدَهُ إِلَيْهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) بِوَجْهِهِ عَنْهَا وَ عَنْهُ عِزَّةٌ مِنْهُ وَ قَالَ اللَّهُمَّ احْسِنِ يَدَهُ عَنْ حُرْمَتِي وَ ابْنَةَ خَالَتِي فَلَمْ تَصِلْ يَدُهُ إِلَيْهَا وَ لَمْ تَرْجِعْ إِلَيْهِ

They took Ibrahim<sup>as</sup>, and the carriage (Taboot), and all what was with him<sup>as</sup> until they came up to the king. The king said to him<sup>as</sup>, 'Open the carriage (Taboot)!' So Ibrahim<sup>as</sup> said: 'O king! In it is my<sup>as</sup> sanctity (Hurmat i.e., wife), the daughter of my<sup>as</sup> aunt, and I<sup>as</sup> am prepared to ransom all what is with me<sup>as</sup>'. The king got angry and forced Ibrahim<sup>as</sup> to open it. When he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim<sup>as</sup> turned his<sup>as</sup> face away from her and from him due to his<sup>as</sup> honour (Ghairat) from it, and said: 'Our Allah<sup>azwj</sup>! Withhold his hand from my<sup>as</sup> sanctity (Hurmat i.e., wife) and daughter of my<sup>as</sup> aunt!' So his hand could not arrive to her nor would it return back to him.

فَقَالَ لَهُ الْمَلِكُ إِنَّ إِلَهَكَ هُوَ الَّذِي فَعَلَ بِي هَذَا فَقَالَ لَهُ نَعَمْ إِنَّ إِلَهِي غَيْرُ بَكَرَةِ الْحَرَامِ وَ هُوَ الَّذِي حَالَ بَيْنَكَ وَ بَيْنَ مَا أَرَدْتَ مِنَ الْحَرَامِ فَقَالَ لَهُ الْمَلِكُ فَادْعُ إِلَهَكَ يَرُدُّ عَلَيَّ يَدِي فَإِنْ أَجَابَكَ فَلَمْ أَعْرِضْ لَهَا فَقَالَ إِبْرَاهِيمُ (عليه السلام) إِلَهِي رُدَّ عَلَيَّ يَدَهُ لِيَكْفَى عَنْ حُرْمَتِي قَالَ فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ يَدَهُ

The king said to him<sup>as</sup>, 'Was it your<sup>as</sup> Lord<sup>azwj</sup> Who did this to me?' He<sup>as</sup> said to him: 'Yes. Surely, my<sup>as</sup> Lord<sup>azwj</sup> is Honourable (Ghayyour). He<sup>azwj</sup> Abhors the Prohibited, and He<sup>azwj</sup> is the One Who Made this situation between you and what you intended from the Prohibited'. The king said to him<sup>as</sup>, 'So supplicate to your<sup>as</sup> God that He<sup>azwj</sup> should Return my hand back to me. If He<sup>azwj</sup> Answers you<sup>as</sup>, I will never present (myself) to her'. Ibrahim<sup>as</sup> said: 'My<sup>as</sup> God! Return his hand back to him, so that he would refrain from my<sup>as</sup> sanctity (Hurmat i.e., wife)'. Allah<sup>azwj</sup> Mighty and Majestic Returned his hand back to him.

فَأَقْبَلَ الْمَلِكُ نَحْوَهَا بِنَصْرِهِ ثُمَّ أَعَادَ يَدَهُ نَحْوَهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) عَنْهُ بِوَجْهِهِ عِزَّةٌ مِنْهُ وَ قَالَ اللَّهُمَّ احْسِنِ يَدَهُ عَنْهَا قَالَ فَبَيَّسَتْ يَدَهُ وَ لَمْ تَصِلْ إِلَيْهَا فَقَالَ الْمَلِكُ لِإِبْرَاهِيمَ (عليه السلام) إِنَّ إِلَهَكَ لَعَبُورٌ وَ إِنَّكَ لَعَبُورٌ فَادْعُ إِلَهَكَ يَرُدُّ عَلَيَّ يَدِي فَإِنَّهُ إِنْ فَعَلَ لَمْ أَعُدْ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَسْأَلُهُ ذَلِكَ عَلَى أَنَّكَ إِنْ عُدْتَ لَمْ تَسْأَلْنِي أَنْ أَسْأَلَهُ فَقَالَ الْمَلِكُ نَعَمْ فَقَالَ إِبْرَاهِيمُ (عليه السلام) اللَّهُمَّ إِنْ كَانَ صَادِقًا فَرُدَّ عَلَيَّ يَدَهُ فَرَجَعَتْ إِلَيْهِ يَدَهُ

The king came near to her and looked at her, then extended his hand around her. Ibrahim<sup>as</sup> turned his<sup>as</sup> face away from it due to his<sup>as</sup> honour (Ghairat) from it, and said; 'Our Allah<sup>azwj</sup>! Withhold his hand from her! So his hand withered and could not arrive to her. The king said to Ibrahim<sup>as</sup>, 'Surely your<sup>as</sup> Lord<sup>azwj</sup> is Honourable (Ghayyour) and so are you, so supplicate to your God that He<sup>azwj</sup> should return my hand back to me, for it is an action that I shall not

repeat. Ibrahim<sup>-as</sup> said to him: ‘I<sup>-as</sup> will ask Him<sup>-azwj</sup> upon the condition that you will not ask me<sup>-as</sup> again to supplicate to Him<sup>-azwj</sup>’. The king said, ‘Yes’. Ibrahim<sup>-as</sup> said: ‘Our Allah<sup>-azwj</sup>! If he is truthful, Return his hand! His hand returned back to him.

فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ مِنَ الْعَبْرَةِ مَا رَأَى وَ رَأَى الْآيَةَ فِي يَدِهِ عَظَّمَ إِبْرَاهِيمَ (عليه السلام) وَ هَابَهُ وَ أَكْرَمَهُ وَ اتَّقَاهُ وَ قَالَ لَهُ قَدْ أَمِنْتَ مِنْ أَنْ أُعْرَضَ لَهَا أَوْ لِشَيْءٍ بِمَا مَعَكَ فَانْطَلِقْ حَيْثُ شِئْتَ وَ لَكِنْ لِي إِلَيْكَ حَاجَةٌ فَقَالَ إِبْرَاهِيمُ (عليه السلام) مَا هِيَ فَقَالَ لَهُ أَحِبُّ أَنْ تَأْذَنَ لِي أَنْ أُخْدِمَهَا قَبِيئَةً عِنْدِي جَمِيلَةً عَاقِلَةً تَكُونُ لَهَا خَادِمًا قَالَ فَأَذِنَ لَهُ إِبْرَاهِيمُ (عليه السلام) فَدَعَا بِهَا فَوَهَبَهَا لِسَارَةَ وَ هِيَ هَاجِرٌ أُمُّ إِسْمَاعِيلَ (عليه السلام)

When the king saw that from the honour which he had never seen before, and saw the Sign in (the return of) his hand, he magnified Ibrahim<sup>-as</sup>, and endowed him<sup>-as</sup> (with gifts), and honoured him<sup>-as</sup>, and let him<sup>-as</sup> leave and said to him<sup>-as</sup>, ‘I grant you<sup>-as</sup> safety from displaying her, or for anything else which is with you<sup>-as</sup>. Therefore, go to wherever you like, but I have a need from you<sup>-as</sup>’. Ibrahim<sup>-as</sup> said: ‘What is it?’ He said to him<sup>-as</sup>, ‘I would love it if you<sup>-as</sup> would permit me that I should give her an attendant who is a Coptic woman who has beauty and intellect, who will serve her’. Ibrahim<sup>-as</sup> gave him permission for that. So he called for her, and gifted her to Sara, and she is Hajar, mother of Ismail<sup>-as</sup>.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) بِجَمِيعِ مَا مَعَهُ وَ خَرَجَ الْمَلِكُ مَعَهُ يَمْشِي خَلْفَ إِبْرَاهِيمَ (عليه السلام) إِعْظَامًا لِإِبْرَاهِيمَ (عليه السلام) وَ هَبْنِيَّةً لَهُ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى إِبْرَاهِيمَ أَنْ قِفْ وَ لَا تَمْشِ قُدَّامَ الْجَبَّارِ الْمُتَسَلِّطِ وَ يَمْشِي هُوَ خَلْفَكَ وَ لَكِنْ اجْعَلْهُ أَمَامَكَ وَ امشِ وَ عَظَّمْهُ وَ هَبْنِيَّةً فَإِنَّهُ مُسَلِّطٌ وَ لَا بُدَّ مِنْ إِمْرَةٍ فِي الْأَرْضِ بَرَّةٌ أَوْ فَاجِرَةٌ فَوَقَفَ إِبْرَاهِيمُ (عليه السلام) وَ قَالَ لِلْمَلِكِ امْضِ فَإِنَّ إِلَهِي أَوْحَى إِلَيَّ السَّاعَةَ أَنْ أُعْظِمَكَ وَ أَهَابَكَ وَ أَنْ أُقَدِّمَكَ أَمَامِي وَ أَمْشِي خَلْفَكَ إِجْلَالًا لَكَ فَقَالَ لَهُ الْمَلِكُ أَوْحَى إِلَيْكَ بِهَذَا فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) نَعَمْ فَقَالَ لَهُ الْمَلِكُ أَشْهَدُ إِنَّ إِلَهَكَ لَرَفِيقٌ حَلِيمٌ كَرِيمٌ وَ إِنَّكَ تُرْعِبُنِي فِي دِينِكَ قَالَ وَ وَدَّعَهُ الْمَلِكُ

Ibrahim<sup>-as</sup> travelled with all of what was with him<sup>-as</sup>, and the king came out with him, walking behind Ibrahim<sup>-as</sup>, in respect of Ibrahim<sup>-as</sup> and for his<sup>-as</sup> prestige. Allah<sup>-azwj</sup> Blessed and High Revealed to Ibrahim<sup>-as</sup>: “Pause, and do not walk in front of the domineering tyrant and he walks behind you<sup>-as</sup>, but make him to be in front of you<sup>-as</sup> and walk, and show him respect, and prestige, for he is domineering, and it is necessary for there to be authorities in the earth, be they righteous or immoral”. So Ibrahim<sup>-as</sup> paused and said to the king: ‘Wait, for my<sup>-as</sup> God has revealed unto me<sup>-as</sup> at this very moment that I<sup>-as</sup> should show you respect, and honour you, and make you to walk in front of me<sup>-as</sup>, and I<sup>-as</sup> should walk behind you, due to your majesty’. The king said to him<sup>-as</sup>, ‘This has been Revealed unto you<sup>-as</sup>?’ Ibrahim<sup>-as</sup> said to him: ‘Yes’. The king said to him<sup>-as</sup>, ‘I testify that surely your<sup>-as</sup> God is Friendly, Lenient, generous, and that you are making me incline towards your<sup>-as</sup> Religion’. And the king bade farewell to them.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) حَتَّى نَزَلَ بِأَعْلَى السَّامَاتِ وَ خَلَّفَ لُوطًا (عليه السلام) فِي أَدْنَى السَّامَاتِ ثُمَّ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا أَبْطَأَ عَلَيْهِ الْوَلَدُ قَالَ لِسَارَةَ لَوْ شِئْتَ لَبِعْتَنِي هَاجِرَ لَعَلَّ اللَّهُ أَنْ يَرْزُقَنَا مِنْهَا وَلَدًا فَيَكُونُ لَنَا خَلْفًا فَابْتِئَاعَ إِبْرَاهِيمَ (عليه السلام) هَاجِرَ مِنْ سَارَةَ فَوَقَعَ عَلَيْهَا فَوَلَدَتْ إِسْمَاعِيلَ (عليه السلام).

Ibrahim<sup>-as</sup> journeyed until he<sup>-as</sup> encamped at the high place of Syria, and left behind Lut<sup>-as</sup> in the lower valleys of Syria. Then, when the birth of a son was delayed, Ibrahim<sup>-as</sup> said to Sara: ‘If you want, you can sell Hajar to me<sup>-as</sup>, perhaps Allah<sup>-azwj</sup> would Grant us the sustenance of

a son from it, who would become a successor for us'. Ibrahim<sup>-as</sup> bought Hajar from Sara. He<sup>-as</sup> went to her, and she gave birth to Ismail<sup>-as</sup>.<sup>12</sup>

---

<sup>12</sup> Al-Kafi Vo. 8, H. 5007