

Natural Catastrophe

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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^{-azwj}

La: - Laan Allah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Natural Catastrophe’

عُدَّةُ الدَّاعِي، رَوَى أَحْمَدُ بْنُ الْحُسَيْنِ الْمَيْمُونِيُّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ قَالَ: قَرَأْتُ جَوَابًا مِنْ أَبِي عَبْدِ اللَّهِ ع إِلَى رَجُلٍ مِنْ أَصْحَابِهِ أَمَّا بَعْدُ فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ قَدْ ضَمِنَ لِمَنْ اتَّقَاهُ أَنْ يُحَوِّلَهُ عَمَّا يَكْرَهُ إِلَى مَا يُحِبُّ وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخَدِّعُ عَنْ جَنَّتِهِ وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

(The book) ‘Uddat Al Daie’ – It is reported by Ahmad Bi Al-Husayn Al Meysami, from a man from his companions who said,

‘I saw an answer from Abu Abdullah^{-asws} to a man from his^{-asws} companions: ‘As for after, I^{-asws} advise you with fearing Allah^{-azwj} Mighty and Majestic, for Allah^{-azwj} has Guaranteed for the one fearing Him^{-azwj} that He^{-azwj} will Transfer him away from what he dislikes and to what he loves. And He would Sustain him from where he does not anticipate [65:3]. Surely, Allah^{-azwj} Mighty and Majestic does not deceive about His^{-azwj} Paradise, nor can whatever be with Him^{-azwj} be attained except by obeying Him^{-azwj} if Allah^{-azwj} the Exalted so Desires’.¹

وَ رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَيُّمَا مُؤْمِنٍ أَقْبَلَ قِبَلَ مَا يُحِبُّ اللَّهُ أَقْبَلَ اللَّهُ عَلَيْهِ قِبَلَ كُلِّ مَا يُحِبُّ وَ مَنْ اعْتَصَمَ بِاللَّهِ بِتَقْوَاهُ عَصَمَهُ اللَّهُ وَ مَنْ أَقْبَلَ اللَّهُ عَلَيْهِ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ وَ إِنْ نَزَلَتْ نَارٌ عَلَى أَهْلِ الْأَرْضِ فَتَسْلِمُهُمْ بَلِيَّةٌ كَانَ فِي حِرْزِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ.

And it is reported by Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Whichever Momin comes towards what Allah^{-azwj} Loves, Allah^{-azwj} would Face towards him all that he loves, and the one who fortifies with Allah^{-azwj} by his piety, Allah^{-azwj} would Fortify him, and the one Allah^{-azwj} Faces towards and Fortifies, he will not care even if the sky falls upon the earth, and if a calamity were to befall upon people of the earth and affliction encompasses them, he would be in a Protection of Allah^{-azwj} due to

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 a

the piety, from every affliction. Isn't Allah^{-azwj} the Exalted Saying: ***Surely, the pious would be in a secure place [44:51]'***.²

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا عَلَى عَبْدٍ ثُمَّ اتَّقَى اللَّهَ لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا فَرْجًا وَمَخْرَجًا.

The Prophet^{-saww} said: ‘If the skies and the earth were to be closed-up over a servant, then he fears Allah^{-azwj}, Allah^{-azwj} would Make a split from them and an outlet’.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا تَمْلُوا مِنْ قِرَاءَةِ إِذَا زُلْزِلَتِ الْأَرْضُ زَلْزَلَهَا فَإِنَّهُ مَنْ كَانَتْ قِرَاءَتُهُ بِهَا فِي نَوَافِلِهِ لَمْ يُصِْبْهُ اللَّهُ عَزَّ وَجَلَّ بِزُلْزَلَةٍ أَبَدًا وَ لَمْ يَمُتْ بِهَا وَ لَا بِصَاعِقَةٍ وَ لَا بِآفَةٍ مِنْ آفَاتِ الدُّنْيَا حَتَّى يَمُوتَ وَ إِذَا مَاتَ نَزَلَ عَلَيْهِ مَلَكٌ كَرِيمٌ مِنْ عِنْدِ رَبِّهِ فَيَقْعُدُ عِنْدَ رَأْسِهِ فَيَقُولُ يَا مَلِكُ الْمَوْتِ ارْزُقْ بَوْلِي اللَّهَ فَإِنَّهُ كَانَ كَثِيرًا مَا يَذْكُرُنِي وَ يَذْكُرُ تِلَاوَةَ هَذِهِ السُّورَةِ

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Do not be frustrated from the recitation of **[99:1] When the earth is shaken with its (violent) shaking** Chapter 99), for the one who was reciting with it in his Optional (*Salāt*), Allah^{-azwj} Mighty and Majestic would not Hit him by an earthquake, ever, and he would not die due to it, nor by a thunderbolt, nor by a calamity from the calamities of the world until he dies. And when he does die, a benevolent Angel would descend upon him from the Presence of his Lord^{-azwj} and sit by his head, and he would be saying: ‘O Angel of death! Be kind with a friend of Allah^{-azwj}, for it was frequent what he used to mention me and mention the recitation of this Chapter.

وَ تَقُولُ لَهُ السُّورَةُ مِثْلَ ذَلِكَ وَ يَقُولُ مَلِكُ الْمَوْتِ قَدْ أَمَرَنِي رَبِّي أَنْ أَسْمَعَ لَهُ وَ أَطِيعَ وَ لَا أُخْرِجَ رُوحَهُ حَتَّى يَأْمُرَنِي بِذَلِكَ فَإِذَا أَمَرَنِي أَخْرَجْتُ رُوحَهُ

And the Chapter (99) would say to him similar to that, and the Angel of death would be saying: ‘My Lord^{-azwj} has already Commanded me that I should listen to him and obey, and not extract his soul until he instructs me with that. So, when he does instruct me, I shall extract his soul’.

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 b

³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 c

وَلَا يَزَالُ مَلَكُ الْمَوْتِ عِنْدَهُ حَتَّى يَأْمُرَهُ بِقَبْضِ رُوحِهِ وَإِذَا كُشِفَ لَهُ الْعِطَاءُ فَيَرَى مَنَازِلَهُ فِي الْجَنَّةِ فَيُخْرِجُ رُوحَهُ مِنْ أَلْبَنِ مَا يَكُونُ مِنَ الْعِلَاجِ ثُمَّ يُشَيِّعُ رُوحَهُ إِلَى الْجَنَّةِ سَبْعُونَ أَلْفَ مَلَكٍ يَبْتَدِرُونَ بِهَا إِلَى الْجَنَّةِ .

And the Angel of death would not cease to be in his presence until he instructs him with the extraction of his own soul; and when the covers are removed for him, so he sees his house in the Paradise, so he (the Angel of death) would extract his soul from the gentlest of what can happen to be from the treatment. Then his soul would be escorted to the Paradise by seventy thousand Angels, encircling him to the Paradise’.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ الْآيَةَ فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَتْ لَهُمْ فُرْيٌ مُتَّصِلَةٌ يَنْطُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ أَهَارٌ جَارِيَةٌ وَ أَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا نَعَمَ اللَّهُ عَزَّ وَجَلَّ وَ عَيَّرُوا مَا بَانْفُسِهِمْ مِنْ عَافِيَةِ اللَّهِ فَعَيَّرَ اللَّهُ مَا بِهِمْ مِنْ نِعْمَةٍ وَ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا يَقُومُ حَتَّى يُعَيِّرُوا مَا بَانْفُسِهِمْ فَأَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلَ الْعَرِمِ فَغَرَّقَ فُرَاهِمَ وَ حَرَّبَ دِيَارَهُمْ وَ أَذْهَبَ أَمْوَالَهُمْ وَ أَبْدَلَهُمْ مَكَانَ جَنَاتِهِمْ جَنَّاتٍ ذَوَاتٍ أَكْلِ حَمَاطٍ وَ أَثَلٍ وَ شَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ثُمَّ قَالَ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَ هَلْ نُجَازِي إِلَّا الْكَفُورَ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said,

‘A man asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [34:19] **So they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves** – the Verse. So he^{-asws} said: ‘He^{-asws} said: ‘They were a (group of) people who lived in two inter-connected villages and were able to see each other, and had rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah^{-azwj} and changed what was in themselves, so Allah^{-azwj} Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees. Then Allah^{-azwj} Mighty and Majestic Said: [34:17] **That was our Recompense due to what they disbelieved in; and do We Punish any but the ungrateful?**⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ قَالَ كَانَ طَيْرٌ سَافٌ جَاءَهُمْ مِنْ قِبَلِ الْبَحْرِ رُؤُوسَهَا كَأَمْثَالِ رُؤُوسِ السِّبَاعِ وَ أَطْفَارُهَا كَأَطْفَارِ السِّبَاعِ مِنَ الطَّيْرِ مَعَ كُلِّ طَائِرٍ ثَلَاثَةٌ أَحْجَارٍ فِي رِجْلَيْهِ حَجْرَانِ وَ فِي مَنْقَرِهِ

⁴ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 24

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 23

حَجَرٌ فَجَعَلَتْ تَرْمِيهِمْ بِهَا حَتَّى جُدِرَتْ أَجْسَادُهُمْ فَفَتَنَلَهُمْ بِهَا وَ مَا كَانَ قَبْلَ ذَلِكَ رُئِيَ شَيْءٌ مِنَ الْجُدْرِيِّ وَ لَا رَأَوْا ذَلِكَ مِنَ الطَّيْرِ قَبْلَ ذَلِكَ الْيَوْمِ وَ لَا بَعْدَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Abu Maryam who has said:

Abu Ja’far^{-asws}, said, ‘I asked him^{-asws} about the Statement of Allah^{-azwj} Mighty and Majestic: **“[105:3] And send against them swarms of flying creatures [105:4] Striking them with stones of baked clay”**, he^{-asws} said: ‘These were low flying birds which came upon them from the sea front. Their heads were like the heads of predatory birds, and their claws were like the claws of predatory birds. Along with each of the birds were three stones. In their legs were two stones and in their beaks was one stone each. So, they went on to pelt them by these until their bodies became blistered with smallpox. So, they killed them in this way and there was not seen before that anything from the smallpox, nor were such birds seen before that day, nor after it’.

قَالَ وَ مَنْ أَفَلَتْ مِنْهُمْ يَوْمَئِذٍ انْطَلَقَ حَتَّى إِذَا بَلَغُوا حَضْرَمَوْتَ وَ هُوَ وَادٍ دُونَ الْيَمَنِ أُرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلًا فَغَرَّقَهُمْ أَجْمَعِينَ قَالَ وَ مَا رُئِيَ فِي ذَلِكَ الْوَادِي مَاءٌ قَطُّ قَبْلَ ذَلِكَ الْيَوْمِ بِخَمْسَةِ عَشْرَ سَنَةً قَالَ فَلِذَلِكَ سُمِّيَ حَضْرَمَوْتَ حِينَ مَاتُوا فِيهِ.

He^{-asws} said: ‘And the ones from among them who escaped on that day went until they reached Hazramaut, and it is a valley in a part of Yemen. Allah^{-azwj} Sent against them a flood. So, all of them were drowned in it’. He^{-asws} said: ‘And no water had been seen in that valley at all for fifteen years before that’. He^{-asws} said: ‘So that is why it has been named as Hazramaut (death arrived), for that is wherein they died’.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ الْخُرَّاسَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِالْكُوفَةِ أَيَّامَ قَدِيمِ عَلَى أَبِي الْعَبَّاسِ فَلَمَّا انْتَهَيْنَا إِلَى الْكُنَاسَةِ قَالَ هَاهُنَا صُلِبَ عَمِّي زَيْدٌ رَحِمَهُ اللَّهُ ثُمَّ مَضَى حَتَّى انْتَهَى إِلَى طَاقِ الرِّيَّاتَيْنِ وَ هُوَ آخِرُ السَّرَّاجِينَ فَنَزَلَ وَ قَالَ انزِلْ فَإِنَّ هَذَا الْمَوْضِعَ كَانَ مَسْجِدَ الْكُوفَةِ الْأَوَّلِ الَّذِي حَطَّهُ آدَمُ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِبًا قَالَ قُلْتُ فَمَنْ غَيَّرَهُ عَنْ حِطَّتِهِ قَالَ أَمَّا أَوَّلُ ذَلِكَ الطُّوفَانَ فِي زَمَنِ نُوحٍ (عَلَيْهِ السَّلَامُ) ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى وَ نَعْمَانَ ثُمَّ غَيَّرَهُ بَعْدُ زِيَادُ بْنُ أَبِي سُفْيَانَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Al-Khurasany, from Al-Mufazzal Bin Umar who said:

I was in the presence of Abu Abdullah^{-asws} at Al-Kufa in the days of Ali Bin Al-Abbas. So when we ended up to Al-Kunasa, he^{-asws} said: ‘Over there is where they crucified my^{-asws} uncle Zayd, may Allah^{-azwj} have Mercy upon him’. Then we went until we ended up at the (market) stall of the oilmen, and it was at the end of the two lamps. So he^{-asws} descended and said: ‘Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam^{-as} had marked, and I^{-asws} do not like that I^{-asws} should enter it riding’. I said, ‘So who was the other one who had marked it?’ He^{-asws} said: ‘As for the first one, that was the storm during the era of Noah’

⁶ Al-Kafi, Vol. 8, H. 14492

as. Then others from the companions of Chosroe and Nu’man, and thereafter Ziyad Bin Abu Sufyan’.

فَقُلْتُ وَكَانَتِ الْكُوفَةُ وَ مَسْجِدُهَا فِي زَمَنِ نُوحٍ (عليه السلام) فَقَالَ لِي نَعَمْ يَا مُفَضَّلُ وَ كَانَ مَنْزِلُ نُوحٍ وَ قَوْمِهِ فِي قَرْيَةٍ عَلَى مَنْزِلٍ مِنَ الْفُرَاتِ بِمَا يَلِي غَرْبِي الْكُوفَةَ قَالَ وَ كَانَ نُوحٌ (عليه السلام) رَجُلًا تَجَارًا فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا وَ ائْتَجَبَهُ وَ نُوحٌ (عليه السلام) أَوَّلُ مَنْ عَمِلَ سَفِينَةً بَحْرِيٍّ عَلَى ظَهْرِ الْمَاءِ قَالَ وَ لَبِثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَهْزَأُونَ بِهِ وَ يَسْتَحْزَوْنَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ دَعَا عَلَيْهِمْ فَقَالَ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَ لَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نُوحٍ أَنْ اصْنَعْ سَفِينَةً وَ أَوْسِعْهَا وَ عَجِّلْ عَمَلَهَا فَعَمِلَ نُوحٌ سَفِينَةً فِي مَسْجِدِ الْكُوفَةِ يَبْدِيهِ فَأَتَى بِالْحَشَبِ مِنْ بُعْدِ حَتَّى فَرَغَ مِنْهَا

So I said, ‘And there was a Masjid at Al-Kufa during the era of Noah^{as}?’ He^{asws} said to me; ‘Yes, O Mufazzal. And the houses of Noah^{as} and his^{as} people were in a town, at a place from the Euphrates which follows west of Al-Kufa’. He^{asws} said: ‘And Noah^{as} was a carpenter. So Allah^{azwj} Made him^{as} a Prophet^{as} and Answered him^{as}. And Noah^{as} was the first one to make a ship which flowed upon the back of the water’. He^{asws} said: ‘And Noah^{as} lived among his^{as} people for fifty years less a thousand years (950), calling them to Allah^{azwj} Mighty and Majestic.

However, they derided him^{as} and laughed at him^{as}. So when he^{as} saw that from them, he^{as} supplicated against them saying: ‘Lord^{azwj}! Do not Leave upon the earth any house of the infidels. If You^{azwj} Leave them, they will lead astray Your^{azwj} servants, and will not give birth to anyone except the infidel tyrants’. So Allah^{azwj} Revealed unto Noah^{as} that he^{as} should make a ship and make it a big one, and hurriedly. So, Noah^{as} made a ship in Masjid Al-Kufa by his^{as} hands. He brought the wood from afar until he^{as} finished it.

قَالَ الْمُفَضَّلُ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي عَبْدِ اللَّهِ (عليه السلام) عِنْدَ زَوَالِ الشَّمْسِ فَقَامَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَصَلَّى الطُّهْرَ وَ الْعَصْرَ ثُمَّ انصَرَفَ مِنَ الْمَسْجِدِ فَالْتَمَعَتْ عَنْ يَسَارِهِ وَ أَشَارَ يَبْدِيهِ إِلَى مَوْضِعِ دَارِ الدَّارِيِّينَ وَ هُوَ مَوْضِعُ دَارِ ابْنِ حَكِيمٍ وَ ذَلِكَ فُرَاتُ الْيَوْمِ فَقَالَ لِي يَا مُفَضَّلُ وَ هَاهُنَا نُصِبَتْ أَصْنَامُ قَوْمِ نُوحٍ (عليه السلام) يُعْبَتُونَ وَ يَعْبُونَ وَ نَسَرْنَا ثُمَّ مَضَى حَتَّى رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ فِي كَمِ عَمَلِ نُوحٍ سَفِينَتَهُ حَتَّى فَرَغَ مِنْهَا قَالَ فِي دَوْرَيْنِ قُلْتُ وَ كَيْمِ الدَّوْرَيْنِ قَالَ ثَمَانِينَ سَنَةً قُلْتُ وَ إِنَّ الْعَامَةَ يُقُولُونَ عَمَلَهَا فِي خَمْسِمِائَةِ عَامٍ فَقَالَ كَلَّا كَيْفَ وَ اللَّهُ يُقُولُ وَ وَحِينَا

Al-Mufazzal said, ‘Then Abu Abdullah^{asws} interrupted the Hadith during the sunset. So Abu Abdullah^{asws} stood up and Prayed the Midday Salat (Al-Zohar), and the Afternoon Salat (Al-Asar), then left from the Masjid. He^{asws} indicated by his^{asws} hand to his^{asws} left to a place where there was a house among the houses, and it was the place of the house of Ibn Hakeym, and where is Euphrates today, so he^{asws} said to me: ‘O Mufazzal! Over there is where the idols of the people of Noah^{as} were fixed – *Yagows*, and *Yaowq*, and *Nasrad*’. Then he^{asws} went and rode upon his^{asws} animal. So I said, ‘May I be sacrificed for you^{asws}, how long did it take for Noah^{as} to build his^{as} ship until he^{as} finished it?’ He^{asws} said: ‘In two time periods’. I said, ‘And how long are these two time periods?’ He^{asws} said: ‘Eighty years’. I said, ‘The general Muslim are saying that he^{as} built it over five hundred years’. He^{asws} said: ‘No! How are they saying this, and by Allah^{azwj} it has been Revealed to us^{asws}?’

قَالَ قُلْتُ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَأَيْنَ كَانَ مَوْضِعُهُ وَكَيْفَ كَانَ فَقَالَ كَانَ التَّنُّورُ فِي بَيْتِ عَجُوزٍ مُؤْمِنَةٍ فِي دُبُرِ قِبْلَةِ مِیْمَنَةِ الْمَسْجِدِ فَقُلْتُ لَهُ فَإِنَّ ذَلِكَ مَوْضِعُ رَاوِيَةِ بَابِ الْفَيْلِ الْيَوْمَ ثُمَّ قُلْتُ لَهُ وَكَانَ بَدْءُ خُرُوجِ الْمَاءِ مِنْ ذَلِكَ التَّنُّورِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبَّ أَنْ يُرِيَ قَوْمَ نُوحٍ آيَةً ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَرْسَلَ عَلَيْهِمُ الْمَطَرَ يُفِيضُ فَيُضَا وَفَاضَ الْفُرَاتُ فَيُضَا وَ الْعُيُونُ كُلُّهُنَّ فَيُضَا فَعَرَفَهُمُ اللَّهُ عَزَّ وَجَلَّ وَ أَنْجَى نُوحًا وَ مَنْ مَعَهُ فِي السَّفِينَةِ

I said, ‘Inform me about the Statement of Allah^{-azwj}: “[23:27] and when Our command is given and the oven overflows” so where is its place and how was it?’ He^{-asws} said: ‘It was the oven in the house of an elderly believing woman in the direction of the Qiblah, on the right of the Masjid’. I said to him^{-asws}, ‘So that is the place of the corner of the *Baab Al-Feel* today’. Then I said to him^{-asws}, ‘And that is oven where the water started coming from?’ He^{-asws} said: ‘Yes. Allah^{-azwj} Loved to show a sign to the people of Noah^{-as}. Then Allah^{-azwj} Sent rain upon them which flooded them with a flood, and the Euphrates overflowed with a flood, and then all the rivers overflowed. Thus Allah^{-azwj} Drowned all of them and saved Noah^{-as} and those who were with him^{-as} in the ship’.

فَقُلْتُ لَهُ كَمْ لَبِثَ نُوحٌ فِي السَّفِينَةِ حَتَّى نَضَبَ الْمَاءُ وَ خَرَجُوا مِنْهَا فَقَالَ لَبِثُوا فِيهَا سَبْعَةَ أَيَّامٍ وَ لَيَالِيهَا وَ طَافَتْ بِالْبَيْتِ أُسْبُوعًا ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ وَ هُوَ فُرَاتُ الْكُوفَةِ فَقُلْتُ لَهُ إِنَّ مَسْجِدَ الْكُوفَةِ قَدِيمٌ فَقَالَ نَعَمْ وَ هُوَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) وَ لَقَدْ صَلَّى فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) حِينَ أُسْرِيَ بِهِ إِلَى السَّمَاءِ فَقَالَ لَهُ جَبْرَائِيلُ (عليه السلام) يَا مُحَمَّدُ هَذَا مَسْجِدُ أَبِيكَ آدَمَ (عليه السلام) وَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) فَانزِلْ فَصَلِّ فِيهِ فَتَزَلْ فَصَلَّى فِيهِ ثُمَّ إِنَّ جَبْرَائِيلَ (عليه السلام) عَرَّجَ بِهِ إِلَى السَّمَاءِ.

So, I said to him, ‘How long did Noah^{-as} remain in the ship until the water subsided, and he^{-as} came out from it?’ He^{-asws} said: ‘He^{-as} remained in it for seven days and nights. It circled around the House for a week, then settled upon the Mount Joudy, and it is Euphrates of Al-Kufa’. I said to him^{-asws}, ‘The Masjid of Al-Kufa is old?’ He^{-asws} said: ‘Yes, and it is a Praying place of Prophets^{-as}, and the Rasool-Allah^{-saww} had Prayed in it when he^{-saww} Taken on an ascension to the sky. So Jibraeel^{-as} said to him^{-as}: ‘O Muhammad^{-saww}! This is a Mosque of your^{-saww} father Adam^{-as}, and a Praying Place of the Prophets^{-as}’. So he^{-saww} descended and Prayed therein. Then Jibraeel^{-as} ascended with him^{-saww} to the sky’.⁷

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ سَأَلَ رَجُلًا أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَ ظَلَمُوا أَنْفُسَهُمْ فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَ لَهُمْ قُرَى مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ أَنَهَارٌ جَارِيَةٌ وَ أَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا بِأَنْعَمَ اللَّهُ وَ غَيَّبُوا مَا بَأْتَتْهُمْ فَأَرْسَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ سَيْلَ الْعَرِمِ فَفَرَّقَ قُرَاهُمْ وَ أَخْرَبَ دِيَارَهُمْ وَ أَذْهَبَ بِأَمْوَالِهِمْ وَ أَبَدَهُمْ مَكَانَ جَنَّتَيْهِمْ دَوَائِي أْكُلِ خَمَطٍ وَ أَنْثَلِ وَ شَيْءٌ مِنْ سِدْرٍ قَلِيلٍ ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ جَزَائِهِمْ بِمَا كَفَرُوا وَ هَلْ نُجَازِي إِلَّا الْكَافِرِينَ.

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said:

⁷ Al-Kafi, Vol. 8, H. 14869

‘A man asked Abu Ja’far^{-asws} about the Statement of Allah^{-azwj} Mighty and Majestic: “[34:19] **And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves**”. He^{-asws} said: ‘They were a (group of) people who live in two interconnected villages and were able to see each other, and rivers which flowed, and phenomenal wealth. They denied the Favours of Allah^{-azwj} and changed what was in themselves, so Allah^{-azwj} Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lutus trees. Then Allah^{-azwj} Mighty and Majestic Said: “[34:17] **This We requited them with because they disbelieved; and We do not punish any but the ungrateful**”.⁸

⁸ Al-Kafi, Vol. 8, H. 15043