

Superstition-Omen

Table of Contents

Superstition-Omen.....	3
Introduction	3
The Signs of Allah ^{azwj} (taken as Omen):.....	3
Signs of Superstition:	5
Protection from Bad Omen:.....	8
Prophecies related to Signs:	8
Prophecies regarding the Appearance of the Al-Qaim ^{ajfi} :	9
Appendix I: Yawning and Sneezing:	10
Yawning is from Iblis ^{la} and Sneezing is from Allah ^{azwj} :	10
The Best Recitation in Response to Sneeze:	11
Who Always Recites on a Sneeze will not get pain in Ears/Teeth:	12
Sneezing is a Sign of Truthfulness:	13
Appendix II: The Signs of Allah ^{azwj}	14
Appendix III: Showing respect to the Signs of Allah ^{azwj} :	17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلِّمْ
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 وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Superstition-Omen

Introduction

There are so many myths about the good and bad omens derived from appearance of events and signs. These could be traced back to the prehistoric era and have originated from and exist in almost all cultures. For Muslims, some of the superstitious beliefs have also crept in through interacting with and living in with other people of different religions and customs, for example branding someone a lucky/unlucky person, interpreting moon/sun eclipse or movement of stars (horoscope) and crossing the way by an animal. However, some 'signs' must be respected and are indeed occurring by the Command of Allah^{azwj}, and for dealing with those, some supplications are recommended, i.e., the Salât of the eclipse, Yawning is from Iblis^{la} and Sneeze is from Allah^{azwj} (see Appendix I). In this short article, some Ahadith of Masomeen^{asws} related to 'Signs' and events are presented in order to distinguish what should be ignored and what should recited/carried out as recommended by Masomeen^{asws}.

The Signs of Allah^{azwj} (taken as Omen):

People have been interpreting the 'Signs' of Allah^{azwj} (Sun/Moon eclipse) or events (usually undesirable ones, i.e., earthquake) as a sign of bad luck, or relating some other events to 'good omen' or an outcome as a result of their own efforts or luck. Allah^{azwj} Says:

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ ۗ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {131}

But whenever good came to them, they said, 'This is for us'; and if an evil afflicted them, they attributed its omen to Musa and the ones with him. Indeed! Rather, their omen is with Allah, but most of them are not knowing [7:131]

See a detailed Hadith in Appendix II.

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۚ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ ۗ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ {47}

They said, 'We consider you (Prophet Salih^{as}) and the ones with you as a bad omen'. He (Prophet Salih^{as}) said: 'Your bad omen is with Allah. But, you are a people (who are) being Tried' [27:47]

و أما قوله: قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ فَإِنَّهُمْ أَصَابَهُمْ جُوعٌ شَدِيدٌ، فَقَالُوا: هَذَا مِنْ شُؤْمِكَ، وَ شُؤْمٌ مِنْ مَعِكَ - أَصَابَنَا هَذَا الْقَحْطُ، وَ هِيَ الطَّيْرَةُ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ يَقُولُ: خَيْرِكُمْ، وَ شَرِكُمْ، وَ شُؤْمِكُمْ مِنْ عِنْدِ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ يَقُولُ تَبْتَلُونَ بِالْإِخْتِبَارِ.

(In a Hadith Imam^{asws} says) And as for His^{azwj} Words: **'We consider you and the ones with you as a bad omen' [27:47]**. They had been struck with extreme hunger, so they said (to **(Prophet Salih^{as})**, 'This is from your^{as} evil omens, and the evil from the one who is with you^{as} - that the drought has struck us, and it is the ill luck. **He (Prophet Salih^{as}) said: 'Your bad omen is with Allah [27:47]**, meaning your betterment, and your evil, and your bad luck is from Allah^{azwj}, **But, you are a people being Tried'** - by being involved in the Test.

و أما قوله: وَ كَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا يُصْلِحُونَ كَانُوا يَعْمَلُونَ فِي الْأَرْضِ بِالْمَعَاصِي،

And as for His^{azwj} Words: **And in the city there was a group of nine, making mischief in the land and they were not amending [27:48]** - they were doing deeds of disobedience in the land.

و أما قوله: تَقَاسَمُوا بِاللَّهِ أَلَّا يَحْلُقُوا لُبَيْتَهُ وَ أَهْلَهُ ثُمَّ لَنَقُولَنَّ أَلَّا نَحْلُقَنَّ لَهُمْ مِنْهُمْ ما شَهِدْنَا مَهْلِكِ أَهْلِهِ وَ إِنَّا لَصَادِقُونَ يَقُولُ: لَنَفْعَلَنَّ، فَأَتُوا صَالِحًا لَيْلًا لِيَقْتُلُوهُ، وَ عِنْدَ صَالِحٍ مَلَائِكَةٌ يَحْرُسُونَهُ، فَلَمَّا أَتَوْهُ قَاتَلَتْهُمُ الْمَلَائِكَةُ فِي دَارِ صَالِحٍ رَجُلًا بِالْحِجَارَةِ، فَأَصْبَحُوا فِي دَارِهِ مَقْتَلِينَ، وَ أَخَذَتْ قَوْمَهُ الرَّجْفَةُ، وَ أَصْبَحُوا فِي دَارِهِمْ جَائِعِينَ.

And as for His^{azwj} Words: **They said, 'Let us swear by Allah that we will attack him and his family at night, then we would saying to his guardian, 'We did not witness the destruction of his family, and we are truthful' [27:49]** - 'We will come to Salih^{as} at night and kill him'. And in the presence of Salih^{as} were Angels, Protecting him^{as}. So when they came to kill him^{as}, the Angels in the house of Salih^{as} pelted them with the stones. They had come in his^{as} house as murderers, and they were overtaken by the trepidation (nervousness), and they came to be in their own houses, crouching (fearing the Punishment).¹

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۗ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ {18}

They said, 'Surely we predict an evil omen from you. If you do not desist, we will stone you and there would afflict you a painful punishment from us' [36:18]

¹ تفسير القمّي 2: 132

قَالُوا طَائِرُكُمْ مَعَكُمْ ۚ أَأَنْتُمْ ذُكِّرْتُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ {19}

They said, 'Your evil omen is with you. Is it (because) you are reminded? But, you are an extravagant people' [36:19]

Some Ahadith related to showing respect to the Signs of Allah^{azwj} are presented in Appendix III.

Signs of Superstition:

وَقَالَ عِ الْغَيْبُ حَقٌّ وَ الرُّقْيُ حَقٌّ وَ السِّحْرُ حَقٌّ وَ الْفَأُلُ حَقٌّ وَ الطَّيْرَةُ لَيْسَتْ بِحَقٍّ وَ الْعُدْوَى لَيْسَتْ بِحَقٍّ وَ الطَّيْبُ نُشْرَةٌ وَ الْعَسَلُ نُشْرَةٌ وَ الرُّكُوبُ نُشْرَةٌ وَ النَّظَرُ إِلَى الْخُضْرَةِ نُشْرَةٌ

Amir-ul-Momineen^{asws} said: An evil eye (Nazar-e-Bad) is surely harmful, so is the effect of those who blow into amulet/threads and certainly there is an adverse effect of the magic as well as the interpretation of a dream Faal (these do occur in this world) but taking something as a bad omen (superstition) is false and so is the contraction of a disease. A fragrance and the honey are effective, along with riding and looking at the greenery leave a deep impression on one's soul.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الطَّيْرَةُ عَلَى مَا بَجَعَلَهَا إِنْ هَوْنَتْهَا تَهَوَّنَتْ وَ إِنْ شَدَّدَتْهَا تَشَدَّدَتْ وَ إِنْ لَمْ يَجْعَلَهَا شَيْئاً لَمْ تَكُنْ شَيْئاً.

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Hureys who said:

Abu Abdullah^{asws} said: 'The omen is upon what you make it to be. If you take it lightly, it would be light, if you take it seriously it would be intense, and if you do not make anything of it, it would not be anything'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ مُوسَى (عليه السلام) يَقُولُ إِنَّهُ لَمَّا قُبِضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله) جَرَتْ فِيهِ ثَلَاثُ سِنِينَ أَمَّا وَاحِدَةٌ فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ فَقَالَ النَّاسُ انْكَسَفَتِ الشَّمْسُ لِقَوْلِ رَسُولِ اللَّهِ فَصَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَ الْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَ لَا لِحَيَاتِهِ فَإِنْ انْكَسَفَتَا أَوْ وَاحِدَةٌ مِنْهُمَا فَصَلُّوا

Ali Bin Ibrahim, from his father, from Amro Bin Saeed, from Ali Bin Abdullah who said,

² Nahjul Balagha, Irshad no. 400,

³ Al-Kafi, Vol. 8, H. 15683

'I heard Abu Al-Hassan Musa^{asws} saying that when Ibrahim^{as} son^{as} of Rasool-Allah^{saww} passed away, three Sunnahs flowed with regards to it. As for one - so when he^{as} passed away the sun was eclipsed, and the people said, 'The sun is eclipsed due to Rasool-Allah^{saww} losing a son'. So Rasool-Allah^{saww} ascended the Pulpit, and he^{saww} Praised Allah^{azwj} Lauded Him^{azwj}, then said: 'O you people! The sun and the moon are two Signs of Allah^{azwj} from the Signs of Allah^{azwj}, both flowing by His^{azwj} Command, obedient to Him^{azwj}. They do not get eclipsed for the death of anyone nor for his life. Thus, if both of them were to be eclipsed, or one of the two, so pray *Salāt*'.

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ فَصَلَّى بِالنَّاسِ صَلَاةَ الْكُشُوفِ فَلَمَّا سَلَّمَ قَالَ يَا عَلِيُّ يَا عَلِيُّ قُمْ فَحَهِّزْ ابْنِي فَقَامَ عَلِيٌّ (عليه السلام) فَعَسَلَّ إِبْرَاهِيمَ وَ حَنَطَهُ وَ كَفَّنَهُ ثُمَّ خَرَجَ بِهِ وَ مَضَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى انْتَهَى بِهِ إِلَى قَبْرِهِ

Then he^{saww} descended from the Pulpit and he^{saww} prayed *Salāt* with the people, *Salāt* of the eclipse. So when he^{saww} greeted, said: 'O Ali^{asws}! Arise and prepare my^{saww} son^{as}!' So Ali^{asws} arose and washed Ibrahim^{as}, and embalmed him^{as}, and enshrouded him^{as}, then came out with him^{as}, and Rasool-Allah^{saww} went until he^{saww} ended up with him^{as} to his^{as} grave.

فَقَالَ النَّاسُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَسِيَ أَنْ يُصَلِّيَ عَلَى إِبْرَاهِيمَ لِمَا دَخَلَهُ مِنَ الْجُرْحِ عَلَيْهِ فَانْتَصَبَ قَائِمًا ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَتَانِي جِبْرَائِيلُ (عليه السلام) بِمَا قُلْتُمْ رَعَمْتُمْ أَيَّ نَسِيْتُ أَنْ أُصَلِّيَ عَلَى ابْنِي لِمَا دَخَلَنِي مِنَ الْجُرْحِ أَلَا وَ إِنَّهُ لَيْسَ كَمَا ظَنَنْتُمْ وَ لَكِنَّ اللَّطِيفَ الْحَبِيرَ فَرَضَ عَلَيْكُمْ حَمْسَ صَلَوَاتٍ وَ جَعَلَ لِمَوْتَاكُمْ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً وَ أَمَرَنِي أَنْ لَا أُصَلِّيَ إِلَّا عَلَى مَنْ صَلَّى

So the people said, 'Rasool-Allah^{saww} forgot to pray *Salāt* upon Ibrahim^{as} when the panic entered upon him^{saww}. So he^{saww} stood up straight, then said: 'O you people! Jibraeel^{as} came to me^{saww} with what you all said. You are alleging that I^{saww} forgot to pray *Salāt* upon my^{saww} son^{as} due to what entered into me^{saww} from the panic. Indeed! And it is not as you are thinking it to be, but the Kind, the Informed Necessitated five *Salāts* upon you, and Made to be upon your deceased, one *Takbeer* from each *Salāt*, and Commanded me^{saww} that I^{saww} should not pray *Salāt* except upon the one who did pray *Salāt*'.

ثُمَّ قَالَ يَا عَلِيُّ انزِلْ فَأَلْحِدِ ابْنِي فَتَزَلْ فَأَلْحِدِ إِبْرَاهِيمَ فِي لِحْدِهِ فَقَالَ النَّاسُ إِنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْزِلَ فِي قَبْرِ وَلَدِهِ إِذْ لَمْ يَفْعَلْ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ عَلَيْكُمْ بِحَرَامٍ أَنْ تَنْزِلُوا فِي قُبُورِ أَوْلَادِكُمْ وَ لَكِنِّي لَسْتُ آمِنٌ إِذَا حَلَّ أَحَدُكُمْ الْكَفْنَ عَنْ وَلَدِهِ أَنْ يَلْعَبَ بِهِ الشَّيْطَانُ فَيَدْخُلُهُ عِنْدَ ذَلِكَ مِنَ الْجُرْحِ مَا يُحِبُّطُ أَجْرَهُ ثُمَّ أَنْصَرَفَ (صلى الله عليه وآله) .

Then he^{saww} said: 'O Ali^{asws}! Descend and (dig the) chasm (*Lahad*) for my^{saww} son^{as}'. So he^{as} laid Ibrahim^{as} in his^{as} chasm (*Lahad*). So the people said, 'It is not befitting for anyone that he should descend in a grave of his son, when Rasool-Allah^{saww} did not do so'. So Rasool-Allah^{saww} said to them: 'O you people! It is not Prohibited upon you that you should be descending into the graves of your children, but there is no security if one of you were to

loosen the shroud from his son if the Satan^{la} were to play with him, so the panic would enter upon him what would cause his Recompense to be confiscated'. Then he^{saww} left'.⁴

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُصِيبُ الشَّاةَ وَ الْبَقْرَةَ وَ النَّاقَةَ بِالثَّمَنِ الْيَسِيرِ وَ بِهَا جَرَبٌ فَأُكْرَهُ شِرَاءَهَا مَخَافَةَ أَنْ يُعْذِي ذَلِكَ الْجَرَبُ إِيَّايَ وَ عَنَّمِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا أَعْرَابِيٌّ فَمَنْ أَعْدَى الْأَوَّلَ ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا عَدْوَى وَ لَا طَيْرَةَ وَ لَا هَامَةَ وَ لَا شَوْمَ وَ لَا صَفَرَ وَ لَا رِضَاعَ بَعْدَ فِصَالٍ وَ لَا تَعْرُبَ بَعْدَ هِجْرَةٍ وَ لَا صَمْتَ يَوْمًا إِلَى اللَّيْلِ وَ لَا طَلَّاقَ قَبْلَ النِّكَاحِ وَ لَا عِتْقَ قَبْلَ مِلْكٍ وَ لَا يُثْمَ بَعْدَ إِذْرَاكِ.

So Abu Abdullah^{asws} said that: 'A Bedouin came up to the Rasool Allah^{saww}. He said, 'O Rasool Allah^{saww}, I come across injured sheep, cows, and the camels sold at a cheap price, but they have scabies (itching/rash). I dislike buying these fearing that they may infect my camels and my sheep with that scabies'. So the Rasool Allah^{saww} said: 'O Bedouin! So who infected the first (infected) one?' Then the Rasool Allah^{saww} said: 'There is neither infection, nor bad omen, nor ghost, nor bad luck, nor 'Safra', nor breastfeeding after weaning, nor being a Bedouin after Migration (Hijra), nor Fasting of silence for a day to the night, nor divorce before the marriage, nor emancipation before slavery, nor being an orphan after achieving adulthood'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَفَّارَةُ الطَّيْرَةِ التَّوَكُّلُ.

Ali Bin Ibrahim, from his father, from Al Nawfaly, from Al Sakuny, who has narrated:

Abu Abdullah^{asws} says that the Messenger^{saww} of Allah^{azwj} said: 'The expiation of the omen is the reliance (upon Allah^{azwj})'.⁶

وَ بَعْدَ الْإِسْتِنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (إِنْ كَانَ فِي شَيْءٍ شَوْمٌ فَفِي اللِّسَانِ .

And by this chain,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'If there is anything with evil omen in it, so it is in the tongue'.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَتَفَأَّلَ بِالْقُرْآنِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from one of his men,

⁴ Al Kafi V 3 – The Book Of Funerals CH 72 H 7

⁵ Al-Kafi, Vol. 8, H. 15682

⁶ Al-Kafi, Vol. 8, H. 15684

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 17

(It has been narrated) from Abu Abdullah^{asws} having said: 'You must not (derive) omens (prophecies) from the Quran (*Fa'al*)'.⁸

Protection from Bad Omen:

عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ الشُّؤْمُ لِلْمَسَافِرِ فِي طَرِيقِهِ خَمْسَةٌ أَشْيَاءُ الْعُرَابُ النَّاعِقُ عَنْ يَمِينِهِ وَ النَّاشِرُ لِدَنْبِهِ وَ الدَّثْبُ الْعَاوِي الَّذِي يَعْوِي فِي وَجْهِ الرَّجُلِ وَ هُوَ مُفْعٍ عَلَى دَنْبِهِ يَعْوِي ثُمَّ يَرْتَفِعُ ثُمَّ يَنْخَفِضُ ثَلَاثًا وَ الظَّيْبِيُّ السَّانِحُ مِنْ يَمِينٍ إِلَى شِمَالٍ وَ الْبُومَةُ الصَّارِحَةُ وَ الْمَرَاةُ الشَّمْطَاءُ تَلْقَاءُ فَرْجِهَا وَ الْأَتَانُ الْعَضْبَاءُ يَعْنِي الْجَدْعَاءُ فَمَنْ أَوْجَسَ فِي نَفْسِهِ مِنْهُنَّ شَيْئًا فَلْيُعَلِّمْ اعْتَصَمْتُ بِكَ يَا رَبِّ مِنْ شَرِّ مَا أَجِدُ فِي نَفْسِي قَالَ فَيُعْصَمُ مِنْ ذَلِكَ.

From him, from Bakr Bin Salih, from Suleyman Al-Ja'fary, who has narrated:

Abu Al-Hassan Musa^{asws} having said, 'The evil, for the traveller in his road, are five things – The cawing crow on his right and spreading its tail; and the howling wolf which howls on the face of the man while sitting on it's tail and raises its voice and lowers it three times; and the deer which crossing from the right to the left, and the crying owl, and an old woman coming in from the front, and confronting a female (astray) donkey. So the one who feels anything from these for himself, so he should immediately say, 'I adhere to You^{azwj}, O Lord^{azwj}, from the evil of what I find in (front of) myself'. He^{asws} said; 'He would be protected from that'.⁹

Prophecies related to Signs:

عَلَيْهِ بِنُ إِبرَاهِيمَ عَنْ أَيُّوبَ بْنِ نُوحٍ أَوْ بَعْضُ أَصْحَابِهِ عَنْ أَيُّوبَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا فَشَا أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ إِذَا فَشَا الرَّثَا ظَهَرَتْ الرَّزْلَةُ وَ إِذَا فَشَا الْجُوْرُ فِي الْحُكْمِ اخْتَبَسَ الْقَطْرُ وَ إِذَا خُفِرَتْ الدِّمَةُ أُدِيلَ لِأَهْلِ الشَّرْكِ مِنْ أَهْلِ الْإِسْلَامِ وَ إِذَا مَنَعَتِ الرَّكَاةُ ظَهَرَتْ الْحَاجَةُ .

Ali Bin Ibrahim, from Ayoub Bin Nuh, or one of his companions, from Ayoub, from Safwan Bin Yahya who said, 'One of our companions narrated to me saying,

'Abu Abdullah^{asws} said: 'When four (things) become prevalent, four (things) would appear. When the adultery is prevalent the earthquakes would appear, and when the tyranny is prevalent in the judgments, the drops (of rain) would be Withheld, and when the non-Muslim taxpayers (Zimmy) are unprotected, the people of Polytheism would be more just than the people of Al-Islam, and when the *Zakāt* is prevented, the need would appear'.¹⁰

There are several prophecies related to the re-appearance of the 12th Imam^{ajfj}, a Hadith with the sun and moon eclipse is presented below:

⁸ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 7

⁹ Al-Kafi, Vol. 8, H. 14941

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 196 H 3

Prophecies regarding the Appearance of the Al-Qaim^{ajfj}:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَدْرِ بْنِ الْخَلِيلِ الْأَزْدِيِّ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ آيَتَانِ تَكُونَانِ قَبْلَ قِيَامِ الْقَائِمِ (عَلَيْهِ السَّلَام) لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ إِلَى الْأَرْضِ تَنَكَّسِفُ الشَّمْسُ فِي النَّصْفِ مِنْ شَهْرِ رَمَضَانَ وَالْقَمَرُ فِي آخِرِهِ فَقَالَ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ تَنَكَّسِفُ الشَّمْسُ فِي آخِرِ الشَّهْرِ وَالْقَمَرُ فِي النَّصْفِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنِّي أَعْلَمُ مَا تَقُولُ وَ لَكِنَّهُمَا آيَتَانِ لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ (عَلَيْهِ السَّلَام).

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa'albat Bin Maymoun, from Badr Bin Al-Khaleel Al-Azdy who said:

I was seated in the presence of Abu Ja'far^{asws}, so he^{asws} said: 'Two Signs would occur before the rising of Al-Qaim^{asws} which have never occurred since the descent of Adam^{as} to the earth – A solar eclipse in the middle of the Month of Ramadhan, and the lunar (eclipse) at the end of it'. So a man said, 'O son^{asws} of the Rasool! The sun gets eclipsed at the end of the month, and the moon in the middle of it'. So Abu Ja'far^{asws} said: 'I^{asws} am more knowing of what you say, but these two Signs have never occurred since the descent of Adam^{as}'.¹¹

¹¹ Al-Kafi, vol. 8, H. 14706

Appendix I: Yawning and Sneezing:

Yawning is from Iblis^{la} and Sneezing is from Allah^{azwj}:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ سَمِعْتُ الرَّضَا ع يَقُولُ التَّشَاؤُبُ مِنَ الشَّيْطَانِ وَالْعَطْسَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed ibn 'Isa from Ahmad ibn Mohammed ibn abu Nasr who has said:

'Once I heard Al-Reza^{asws} saying, 'Yawning is from Satan and sneezing is from Allah.'¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ قَالَ سَأَلْتُ الْعَالِمَ ع عَنِ الْعَطْسَةِ وَ مَا الْعِلَّةُ فِي الْحُمْدِ لِلَّهِ عَلَيْهَا فَقَالَ إِنَّ لِلَّهِ نِعْمًا عَلَى عَبْدِهِ فِي صِحَّةِ بَدَنِهِ وَ سَلَامَةِ جَوَارِحِهِ وَ إِنَّ الْعَبْدَ يَنْسَى ذِكْرَ اللَّهِ عَزَّ وَجَلَّ عَلَى ذَلِكَ وَ إِذَا نَسِيَ أَمَرَ اللَّهُ الرِّيحَ فَتَجَاوَزَ فِي بَدَنِهِ ثُمَّ يُخْرِجُهَا مِنْ أَنْفِهِ فَيَحْمَدُ اللَّهَ عَلَى ذَلِكَ فَيَكُونُ حَمْدُهُ عِنْدَ ذَلِكَ شُكْرًا لِمَا نَسِيَ

Ali ibn Mohammed has narrated from Salih ibn abu Hammad who has said:

'Once I asked the al-Aalim^{asws} (the scholar) about sneezing and the reason for praising Allah^{azwj} thereafter. The Imam^{asws} answered: 'From Allah^{azwj} there are bounties for His servant, in his good health for his body and soundness of his limbs. The servant forgets remembering Allah^{azwj} for such bounties. When he forgets Allah^{azwj} Commands the air to pass through his body and come out of his nose. He then praises Allah^{azwj} for it and his praising at such time is thanking that he had forgotten.'¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ جَعْفَرِ بْنِ يُوسُفَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَخْصَيْتُ فِي الْبَيْتِ أَرْبَعَةَ عَشَرَ رَجُلًا فَعَطَسَ أَبُو عَبْدِ اللَّهِ ع فَمَا تَكَلَّمَ أَحَدٌ مِنَ الْقَوْمِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَلَا تُسَمُّونَ أَلَا تُسَمُّونَ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ إِذَا مَرِضَ أَنْ يَعُودَهُ وَ إِذَا مَاتَ أَنْ يَشْهَدَ جَنَازَتَهُ وَ إِذَا عَطَسَ أَنْ يُسَمِّتَهُ أَوْ قَالَ يُسَمِّتُهُ وَ إِذَا دَعَا أَنْ يُجِيبَهُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from Faddal from Jafar ibn Yunus from Dawud ibn al-Hussain who has said the following:

'Once we were in the presence of abu Abd Allah^{asws}, I counted that the people present were fourteen. Abu Abd Allah^{asws} sneezed and no one from the people said anything. Abu 'Abd Allah^{asws} then asked: 'You did not respond. Why did you not respond? It is of the rights of a believing person on the other believing person to visit him in his illness, attend his funeral, and respond to his sneezing or he^{asws} said, يُسَمِّتُهُ (response to his sneezing) and when he invites accept his invitation.'¹⁴

¹² Al-Kafi, vol. 2, H. 3664, Ch. 15, h, 5

¹³ Al-Kafi, vol. 2, H. 3665, Ch. 15, h, 6

¹⁴ Al-Kafi, vol. 2, H. 3666, Ch. 15, h, 7

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع نِعْمَ الشَّيْءُ الْعَطْسَةُ تَنْفَعُ فِي الْحَسَدِ وَ تُذَكِّرُ بِاللَّهِ عَزَّ وَ جَلَّ قُلْتُ إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ لَيْسَ لِرَسُولِ اللَّهِ ص فِي الْعَطْسَةِ نَصِيبٌ فَقَالَ إِنْ كَانُوا كَاذِبِينَ فَلَا نَالَهُمْ شَفَاعَةُ مُحَمَّدٍ ص

Abu Ali al-Ashari has narrated from Mohammed ibn Salim from Ahmad ibn al- 'adr from' Amr ibn Shimr from Jabir who has said the following:

'Abu Jafar^{asws} has said, 'Sneezing is a good thing. It benefits the body and reminds one of Allah^{azwj}. I then said: 'Some people around us say: 'There is nothing in sneezing for the Messenger of Allah^{saww}.'" The Imam^{asws} said: 'They are lying, the intercession of Muhammad^{saww} will not reach them.'¹⁵

The Best Recitation in Response to Sneeze:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ عَطَسَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ الْحَمْدُ لِلَّهِ فَلَمْ يُسَمِّئْهُ أَبُو جَعْفَرٍ ع وَ قَالَ نَفَصْنَا حَقًّا ثُمَّ قَالَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ قَالَ فَقَالَ الرَّجُلُ فَسَمَّئْتَهُ أَبُو جَعْفَرٍ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of his people from who has said the following:

'Once a man sneezed in the presence of abu Jafar^{asws} and he said: الْحَمْدُ لِلَّهِ (All praise belong to Allah. Abu Jafar^{asws} did not respond and said, 'Our^{asws} rights are reduced.' Then he^{asws} said, 'Whenever anyone of you sneezes he should say: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ (All praise belongs to Allah^{azwj}, Lord of the worlds and Allah^{azwj} has granted favours upon Muhammad^{saww} and the Ahl al-Bayt^{asws}.' The narrator has said that the man then said it and abu Jafar^{asws}, responded.'¹⁶

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ النَّاسَ يَكْرَهُونَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ فِي ثَلَاثَةِ مَوَاطِنَ عِنْدَ الْعَطْسَةِ وَ عِنْدَ الذَّبِيحَةِ وَ عِنْدَ الْجِمَاعِ فَقَالَ أَبُو جَعْفَرٍ ع مَا لَهُمْ وَيَلَهُمْ نَافِقُوا لَعَنَهُمُ اللَّهُ

Ali has narrated from his father from ibn abu 'Umayr from Ismail al-Basri from al-Fudayl ibn Yasar who has said:

'Once, I said to Abu Jafar^{asws}: 'People do not like saying, عَلَيْهِ وَ آلِهِ فِي ثَلَاثَةِ مَوَاطِنَ عِنْدَ الْعَطْسَةِ وَ عِنْدَ الذَّبِيحَةِ وَ عِنْدَ الْجِمَاعِ," in three conditions: When sneezing, when slaughtering an animal and at the time of having intimate

¹⁵ Al-Kafi, vol. 2, H. 3667, Ch. 15, h, 8

¹⁶ Al-Kafi, vol. 2, H. 3668, Ch. 15, h, 9 ج الكافي 655 : ص 2

relations with their spouses.' Abu Jafar^{asws} said: 'What is wrong with them, woe upon them! It is due to their hypocrisy, may Allah^{azwj} condemn them.'¹⁷

Who Always Recites on a Sneeze will not get pain in Ears/Teeth:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُثْمَانَ عَنْ أَبِي أُسَامَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ سَمِعَ عَطَسَةً فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَ صَلَّى عَلَى النَّبِيِّ ص وَ أَهْلِ بَيْتِهِ لَمْ يَشْتَكِ عَيْنَيْهِ وَ لَا ضَرْسَهُ ثُمَّ قَالَ إِنْ سَمِعْتَهَا فَعَلَّهَا وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَهُ الْبَحْرُ

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Jafar ion Bashir from 'Uthman from abu 'Usamah who has said:

'Abu' Abd Allah^{asws} has said, 'If one hears a person's sneezing and says فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَ صَلَّى عَلَى النَّبِيِّ ص وَ أَهْلِ بَيْتِهِ , he will not suffer from a toothache or eye trouble.' The Imam^{asws} then said, 'When you hear it (sneezing) respond to it even if there is an ocean between you and the person sneezing.'¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَوَاهُ عَنْ رَجُلٍ مِنَ الْعَامَّةِ قَالَ كُنْتُ أَجَالِسُ أَبَا عَبْدِ اللَّهِ ع فَلَا وَ اللَّهُ مَا رَأَيْتُ مَجْلِسًا أَتْبَلَ مِنْ مَجَالِسِهِ قَالَ فَقَالَ لِي ذَاتَ يَوْمٍ مِنْ أَيِّنَ تَخْرُجُ الْعَطَسَةُ فَقُلْتُ مِنَ الْأَنْفِ فَقَالَ لِي أَصَبْتَ الْخَطَأَ فَقُلْتُ جَعَلْتُ فِدَاكَ مِنْ أَيِّنَ تَخْرُجُ فَقَالَ مِنْ جَمِيعِ الْبَدَنِ كَمَا أَنَّ النُّطْفَةَ تَخْرُجُ مِنْ جَمِيعِ الْبَدَنِ وَ تَخْرُجُهَا مِنَ الْإِخْلِيلِ ثُمَّ قَالَ أَمَا رَأَيْتَ الْإِنْسَانَ إِذَا عَطَسَ نُفِضَ أَعْضَاؤُهُ وَ صَاحِبُ الْعَطَسَةِ يَأْمُنُ الْمَوْتَ سَبْعَةَ أَيَّامٍ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from certain individuals of his people from a man of 'Ammah (non-Shia) who has said the following:

'I would sit in the meeting place of abu Abd Allah^{asws} I swear by Allah^{azwj} that I had not seen any meeting place nobler than his^{asws} meeting place. One-day he^{asws} asked me, 'Where from does sneeze come?' I said, 'It comes out of the nose.' He said, 'You have got it wrong.' I then said, 'May Allah^{azwj} keep my soul in service for your^{asws} cause, from where does it come?' The Imam^{asws} said: 'It comes from the whole body, just as a reproductive seed comes out of the whole body and its exit is through one place.' The Imam^{asws} then asked: Have you noted that when one sneezes his whole body moves and a person sneezing is safe from death for seven days.'¹⁹

¹⁷ Al-Kafi, vol. 2, H. 3669, Ch. 15, h, 10

¹⁸ Al-Kafi, vol. 2, H. 3676, Ch. 15, h, 17

¹⁹ Al-Kafi, vol. 2, H. 3682, Ch. 15, h, 23

Sneezing is a Sign of Truthfulness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَصْدِيقُ الْحَدِيثِ عِنْدَ الْعَطَاسِ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has reported the following from Abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said: 'Sneezing is a sign of truthfulness.'²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ بِحَدِيثٍ فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدٌ حَقٌّ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who reported the following from abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} has said, 'If a man is speaking about something and someone sneezes, this is evidence of the truth.'²¹

²⁰ Al-Kafi, vol. 2, H. 3683, Ch. 15, h, 24

²¹ Al-Kafi, vol. 2, H. 3684, Ch. 15, h, 25

Appendix II: The Signs of Allah^{azwj}

الْقَمِيَّ مَقْطُوعاً وَ نَسَبَ حَدِيثَهُ فِي الْمَجْمَعِ إِلَى الْبَاقِرِ عَلَيْهِ السَّلَامُ وَ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ

(Tafseer) Qummi – An extract, and he linked his Hadeeth in Al-Majmua to Al-Baqir^{asws} and Al-Sadiq^{asws} having said:

فَإِنَّهُ لَمَّا سَحَدَ السَّحَرَةُ وَ مَنْ آمَنَ بِهِ مِنَ النَّاسِ - قَالَ هَامَانُ لِفِرْعَوْنَ إِنَّ النَّاسَ قَدْ آمَنُوا بِمُوسَى فَانظُرْ مَنْ دَخَلَ فِي دِينِهِ فَاحْبِسْهُ -
فَحَبَسَ كُلَّ مَنْ آمَنَ بِهِ مِنْ بَنِي إِسْرَائِيلَ،

'It was so that when the sorcerers and the ones from the people who believed in him^{as} prostrated, Haman said to Pharaoh^{la}, 'The people have believed in Musa^{as}, therefore look at the ones who enter into his^{as} Religion and imprison him'. So he^{la} imprisoned all the ones from the Children of Israel who believed in him^{as}.

فَجَاءَ إِلَيْهِ مُوسَى فَقَالَ لَهُ خَلِّ عَنْ بَنِي إِسْرَائِيلَ فَلَمْ يُفْعَلْ فَأَنْزَلَ اللَّهُ عَلَيْهِمْ فِي تِلْكَ السَّنَةِ الطُّوفَانَ، فَخَرَّبَ دُورَهُمْ وَ مَسَاكِنَهُمْ -
حَتَّى خَرَجُوا إِلَى الْبَرِّيَّةِ وَ ضَرَبُوا الْحِيَامَ،

So Musa^{as} came and said to him^{la}: 'Leave the Children of Israel (to go free)'. But he^{la} did not do so, and Allah^{azwj} Sent down the flood upon them during that year, and it ruined their houses and their dwellings to the extent that they went out to the wilderness and pitched the tents.

فَقَالَ فِرْعَوْنُ لِمُوسَى ادْعُ رَبَّكَ - حَتَّى يَكْفَ عَنَّا الطُّوفَانَ حَتَّى أُخْلِيَ عَن بَنِي إِسْرَائِيلَ وَ أَصْحَابِكَ، فَدَعَا مُوسَى رَبَّهُ فَكَفَّ عَنْهُمْ
الطُّوفَانَ وَ هَمَّ فِرْعَوْنُ أَنْ يُخْلِيَ عَن بَنِي إِسْرَائِيلَ، فَقَالَ لَهُ هَامَانُ إِنَّ خَلَّيْتَ عَن بَنِي إِسْرَائِيلَ غَلَبَكَ مُوسَى وَ أَرَالَ مُلْكَكَ، فَقَبِلَ
مِنْهُ وَ لَمْ يُخَلِّ عَن بَنِي إِسْرَائِيلَ،

So Pharaoh^{la} said to Musa^{as}, 'Supplicate to your^{as} Lord^{azwj} until He^{azwj} Stops the deluge from us and I^{la} will free the Children of Israel and your^{as} companions'. So Musa^{as} supplicated to his^{as} Lord^{azwj}, and the deluge was stopped from them, and he^{as} thought that Pharaoh^{la} would free the Children of Israel. But, Haman said to him^{la}, 'If you^{la} free the Children of Israel, Musa^{as} would overcome you^{la} and your kingdom would decline'. So he^{la} accepted from him and did not free the Children of Israel.

فَأَنْزَلَ اللَّهُ عَلَيْهِمْ فِي السَّنَةِ الثَّانِيَةِ الْجَرَادَ - فَحَرَدَتْ كُلُّ شَيْءٍ كَانَ لَهُمْ مِنَ النَّبْتِ وَ الشَّجَرِ حَتَّى كَانَتْ تُجَرَّدُ شَعْرُهُمْ وَ لِحْيَتُهُمْ، فَجَرَعَ
مِنْ ذَلِكَ جَزَعاً شَدِيداً، وَ قَالَ يَا مُوسَى ادْعُ رَبَّكَ أَنْ يَكْفَ عَنَّا الْجَرَادَ - حَتَّى أُخْلِيَ عَن بَنِي إِسْرَائِيلَ وَ أَصْحَابِكَ، فَدَعَا مُوسَى
رَبَّهُ، فَكَفَّ عَنْهُمْ الْجَرَادَ - فَلَمْ يَدْعُهُ هَامَانُ أَنْ يُخْلِيَ عَن بَنِي إِسْرَائِيلَ،

So Allah^{azwj} Sent down the locusts upon them during the second year, and they devoured everything which was for them, from the vegetation and the trees, to the extent that they devoured their hair and their beards. So he^{la} panicked from that with an intense panic and said, 'O Musa^{as}! Supplicate to your^{as} Lord^{azwj} to Stop the locusts from us, and I^{la} will free the

Children of Israel and your^{as} companions'. So Musa^{as} supplication to his^{as} Lord^{azwj}, and the locusts were stopped from them. But, Haman did not let him^{la} free the Children of Israel.

فَأَنْزَلَ اللَّهُ عَلَيْهِمْ فِي السَّنَةِ الثَّالِثَةِ الْقُمَّلَ، فَذَهَبَتْ زُرُوعُهُمْ وَأَصَابَتْهُمْ الْمَجَاعَةُ، فَقَالَ فِرْعَوْنُ لِمُوسَى إِنَّ دَفَعْتَ عَنَّا الْقُمَّلَ-
كَفَّمْتُ عَنْ بَنِي إِسْرَائِيلَ، فَدَعَا مُوسَى رَبَّهُ حَتَّى ذَهَبَ الْقُمَّلُ،

So Allah^{azwj} Sent down the lice upon them during the third year, and their grain was destroyed and they were hit by the famine. So Pharaoh^{la} said to Musa^{as}, 'If you^{as} were to repel the lice from us, I^{la} shall refrain from the Children of Israel'. So Musa^{as} supplicated to his^{as} Lord^{azwj} until the lice were gone'.

وَقَالَ أَوَّلُ مَا خَلَقَ اللَّهُ الْقُمَّلَ فِي ذَلِكَ الزَّمَانِ، فَلَمْ يُخَلِّ عَنْ بَنِي إِسْرَائِيلَ،

And he^{asws} said: 'The first of what Allah^{azwj} Created of the lice was during that time. But, he^{la} did not free the Children of Israel.

فَأَرْسَلَ اللَّهُ عَلَيْهِمْ بَعْدَ ذَلِكَ الضَّفَادِعَ، فَكَانَتْ تَكُونُ فِي طَعَامِهِمْ وَ شَرَابِهِمْ. فَحَزِرُوا مِنْ ذَلِكَ حَزْرًا شَدِيدًا- فَجَاءُوا إِلَى مُوسَى فَقَالُوا ادْعُ اللَّهَ أَنْ يَذْهَبَ عَنَّا الضَّفَادِعَ- فَإِنَّا نُؤْمِنُ بِكَ وَ نُرْسِلُ مَعَكَ بَنِي إِسْرَائِيلَ، فَدَعَا مُوسَى رَبَّهُ فَرَفَعَ اللَّهُ عَنْهُمْ ذَلِكَ-

So Allah^{azwj} Sent the frogs unto them after that, and they used to be in their foods and their drinks. So they panicked from that with intense panic, and they came to Musa^{as} and they said, 'Supplicate to Allah^{azwj} that He^{azwj} Removes the frogs from us, for we believe you^{as} and we would send the Children of Israel with you'. So Musa^{as} supplicated to his^{as} Lord^{azwj}, and Allah^{azwj} Lifted that from them.

فَلَمَّا أَبَوْا أَنْ يُخَلُّوا عَنْ بَنِي إِسْرَائِيلَ حَوَّلَ اللَّهُ مَاءَ النَّبْلِ دَمًا- فَكَانَ الْقِبْطِيُّ يَرَاهُ دَمًا وَ الْإِسْرَائِيلِيُّ يَرَاهُ مَاءً- فَإِذَا شَرِبَهُ الْإِسْرَائِيلِيُّ كَانَ مَاءً- وَ إِذَا شَرِبَهُ الْقِبْطِيُّ كَانَ دَمًا- فَكَانَ الْقِبْطِيُّ يَقُولُ لِلْإِسْرَائِيلِيِّ- خُذِ الْمَاءَ فِي فَمِكَ وَ صَبَّهُ فِي فَمِي- فَإِذَا صَبَّهُ فِي فَمِ الْقِبْطِيِّ تَحَوَّلَ دَمًا فَحَزِرُوا حَزْرًا شَدِيدًا، فَقَالُوا لِمُوسَى لَئِنْ رَفَعَ اللَّهُ عَنَّا الدَّمَ- لَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ،

So when he^{la} refused to free the Children of Israel, Allah^{azwj} Converted the water of the Nile into blood, and it so happened that the Coptic would see it as blood and the Israeli would see it as water. So whenever the Israeli would drink it, it would be water, and whenever the Coptic would drink it, it would be blood, and the Coptic was saying to the Israeli, 'Take some water in your mouth and pour it into my mouth'. But, when he poured it into the mouth of the Coptic, it would transform into blood. So they panicked in intense panic and they said to Musa^{as}, 'If Allah^{azwj} was to Lift the blood from us, we would send the Children of Israel with you^{as}'.

فَلَمَّا رَفَعَ اللَّهُ عَنْهُمْ الدَّمَ عَدُّوا- وَ لَمْ يُخَلُّوا عَنْ بَنِي إِسْرَائِيلَ فَأَرْسَلَ اللَّهُ عَلَيْهِمُ الرِّجْزَ وَ هُوَ التَّلْحُجُ- وَ لَمْ يَرَوْهُ قَبْلَ ذَلِكَ- فَمَاتُوا فِيهِ وَ حَزِرُوا حَزْرًا شَدِيدًا وَ أَصَابَهُمْ مَا لَمْ يَعْهَدُوا قَبْلَهُ- فَقَالُوا ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ- لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ- وَ لَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ فَدَعَا رَبَّهُ فَكَشَفَ عَنْهُمْ التَّلْحُجَ فَخَلَّى عَنْ بَنِي إِسْرَائِيلَ

But when Allah^{azwj} Raised the blood from them, they betrayed and did not free the Children of Israel. So Allah^{azwj} Sent the Pestilence upon them, and it is the (red) hailstorm, and it had not been seen (in those parts) before that. So they died during it (in great numbers), and they panicked with intense panic and it hit them what they had not reckoned before it, and they said, ***Supplicate to your Lord for us with what He Pacted with you. So if you remove the Pestilence from us we will believe you and send the Children of Israel with you' [7:134].*** So he^{as} supplicated to his^{as} Lord^{azwj} and the snow was Removed from them, and he^{la} freed the Children of Israel.

فَلَمَّا خَلَّى عَنْهُمْ اجْتَمَعُوا إِلَى مُوسَى ع وَخَرَجَ مُوسَى مِنْ مِصْرَ وَاجْتَمَعَ إِلَيْهِ مَنْ كَانَ هَرَبَ مِنْ فِرْعَوْنَ وَ بَلَغَ فِرْعَوْنَ ذَلِكَ-
فَقَالَ لَهُ هَامَانُ قَدْ نَهَيْتُكَ أَنْ تُخَلِّيَ عَنِ بَنِي إِسْرَائِيلَ فَقَدْ اجْتَمَعُوا إِلَيْهِ- فَجَزَعَ فِرْعَوْنَ وَ بَعَثَ فِي الْمَدَائِنِ حَاشِرِينَ* وَ خَرَجَ فِي
طَلَبِ مُوسَى.

So when he^{la} freed the, they gathered to Musa^{as}, and Musa^{as} went out from Egypt, and there had (also) ones who had escaped from Pharaoh^{la}, and (news of) that reached Pharaoh^{la}. So Haman said to him^{la}, 'I had prevented you^{la} from freeing the Children of Israel, and they have (now) gathered to him^{as}. So Pharaoh^{la} panicked and sent collectors into the cities, and went out seeking Musa^{as}.²²

²² (Extract) تفسير القمي، ج1، ص: 238

Appendix III: Showing respect to the Signs of Allah^{azwj}:

في كتاب (طب الأئمة (عليهم السلام)): عن أحمد بن الحضيبي النيسابوري، عن النضر، عن فضالة، عن عبد الرحمن بن سالم، قال: قلت لأبي جعفر (عليه السلام): جعلت فداك، هل يكره في وقت من الأوقات الجماع؟ قال: «نعم، وإن كان حلالاً، يكره ما بين طلوع الفجر إلى طلوع الشمس، و ما بين مغيب الشمس إلى سقوط الشفق، و في اليوم الذي تنكسف فيه الشمس، و في الليلة و اليوم الذي يكون فيه الزلزلة و الريح السوداء و الريح الحمراء و الصفراء.

In the book Tibb Al-Aimma^{asws}, from Ahmad Bin Al-Khazeyb Al-Neysapuri, from Al-Nazar, from Fazalat, from Abdul Rahman Bin Salim who said,

'I said Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}, is there abhorrence in certain times for the marital relationships?' He^{asws} said: 'Yes. Although it is permissible, what is between the dawn up to the sunrise, and what is between the disappearance of the sun up to the disappearance of the redness, and during the day in which there is the sun eclipse, and during the night and the day in which there has occurred an earthquake, and the black wind, and the red and the yellow winds'.

و لقد بات رسول الله (صلى الله عليه و آله) مع بعض نساءه في ليلة انكسف فيها القمر، فلم يكن منه في تلك الليلة شيء مما كان في غيرها من الليالي، فقالت له: يا رسول الله، لبغض كان هذا الجفاء؟ فقال (صلى الله عليه و آله): أما علمت أن هذه الآية ظهرت في هذه الليلة، فكرهت أن أتلدذ و أهو فيها، و أتشبه بقوم عيرهم الله في كتابه عز و جل: وَ إِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يُقُولُوا سَحَابٌ مَّرْكُومٌ، فَذَرَهُمْ يَحْضُوا وَ يَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي كَانُوا يُوعَدُونَ، و قوله تعالى: حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ».

And Rasool-Allah^{saww} had come to one of his^{saww} wives during the night in which there was an eclipse of the moon. But he^{saww} did not do anything during that night, from what he^{saww} had in the other nights apart from this one. So she said to him^{saww}, 'O Rasool-Allah^{saww}! Is this dislike due to alienation?' He^{saww} said: 'But, do you know that this Sign appeared during this night, so I^{saww} did not like it that I^{saww} should indulge in pleasure and recreation in it, and resemble a people whom Allah^{azwj} Mighty and Majestic has Rebuked in His^{azwj} Book: **And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44] So leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83], and the Words of the Exalted: till they meet their Day in which they would be fainting [52:45]'**.

ثم قال أبو جعفر (عليه السلام): «و اسم الله، لا يجمع أحد في هذه الأوقات التي كره رسول الله (صلى الله عليه و آله) الجماع فيها، ثم رزق له ولد، فيرى في ولده ما لا يحب، بعد أن يكون علم ما نهي عنه رسول الله (صلى الله عليه و آله) من الأوقات التي كره فيها الجماع و اللهو و اللذة،

Then Abu Ja'far^{asws} said: 'And I^{asws} swear by Allah^{azwj}! No one would copulate in these times which Rasool-Allah^{saww} disliked to copulate in, then received the sustenance of a child, so he would see in his child what he does not like, after having come to know what Rasool-

Allah^{saww} prevented from it, from the times which he^{saww} disliked to copulate in, and the recreation and the pleasures.

و اعلم- يا بن سالم- أن من لا يجتنب اللهو و اللذة عند ظهور الآيات، ممن كان يتخذ آيات الله هزواً.»

And know – O Ibn Salim – that the one who does not keep away from the recreation and the pleasures during the appearance of the Signs, is from the one who has regarded the Signs of Allah^{azwj} as a mockery'.²³

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ هَلْ يُكْرَهُ الْجِمَاعُ فِي وَقْتِ مِنَ الْأَوْقَاتِ وَ إِنْ كَانَ حَالًا قَالَ نَعَمْ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ مِنْ مَغِيبِ الشَّمْسِ إِلَى مَغِيبِ الشَّفَقِ وَ فِي الْيَوْمِ الَّذِي تَنَكَّسَ فِيهِ الشَّمْسُ وَ فِي اللَّيْلَةِ الَّتِي يَنْخَسِفُ فِيهَا الْقَمَرُ وَ فِي اللَّيْلَةِ وَ فِي الْيَوْمِ الَّذِي يَكُونُ فِيهِمَا الرِّيحُ السُّودَاءُ وَ الرِّيحُ الْحُمْرَاءُ وَ الرِّيحُ الصُّفْرَاءُ وَ الْيَوْمِ وَ اللَّيْلَةِ الَّتِي يَكُونُ فِيهِمَا الزَّلْزَلَةُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Salim, from his father,

'From Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Is the copulation disliked during a particular time from the timings, and even if it was Permissible?' He^{asws} said: 'Yes, whatever is between the emergence of the dawn up to the emergence of the sun, and from the disappearing of the sun up to the disappearance of the redness, and during the day in which is the eclipse of the sun, and during the night in which the moon is eclipsed, and during the night and the day in which there is the black wind and the red wind, and the yellow wind, and the night and the day in which is the earthquake.

وَ لَقَدْ بَاتَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عِنْدَ بَعْضِ أَزْوَاجِهِ فِي لَيْلَةٍ انْكَسَفَ فِيهَا الْقَمَرُ فَلَمْ يَكُنْ مِنْهُ فِي تِلْكَ اللَّيْلَةِ مَا كَانَ يَكُونُ مِنْهُ فِي غَيْرِهَا حَتَّى أَصْبَحَ فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ أَلْيُغْضَى كَانَ مِنْكَ فِي هَذِهِ اللَّيْلَةِ

And Rasool-Allah^{saww} had spent the night in the presence of one of his^{saww} wives during a night in which the moon was eclipsed. So there did not happen to be from him^{saww} during that night which used to happen from him^{saww} during others until the morning. So she said to him^{saww}, 'O Rasool-Allah^{saww}! Is it due to hatred from you^{saww} during this night?'

قَالَ لَا وَ لَكِنْ هَذِهِ الْآيَةُ ظَهَرَتْ فِي هَذِهِ اللَّيْلَةِ فَكْرِهْتُ أَنْ أَتَلَدَّدَ وَ أَهْوَى فِيهَا وَ قَدْ عَيَّرَ اللَّهُ أَقْوَامًا فَعَالَ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ فَذَرُّهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

He^{saww} said: 'No, but this sign appeared during this night, so I^{saww} disliked that I^{saww} should delve in pleasure and the desire therein, and Allah^{azwj} has Rebuked people, so the Mighty and Majestic Said in His^{azwj} Book: **And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44] So leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83]**.

²³ طب الأئمة: 131

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ إِنَّمُ اللَّهُ لَا يُجَامِعُ أَحَدٌ فِي هَذِهِ الْأَوْقَاتِ الَّتِي نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْهَا وَ قَدْ انْتَهَى إِلَيْهِ الْحَبْرُ فَيُرْزَقُ وَ لَدَا فَيَرَى فِي وَلَدِهِ ذَلِكَ مَا يُحِبُّ .

Then Abu Ja'far^{asws} said: 'And I^{asws} swear by Allah^{azwj}, no one would copulate during these timing which Rasool-Allah^{saww} has forbidden from, and the news having ended up to him, so he would be Graced with a child, and he would see in that child what he does not like'.²⁴

²⁴ Al Kafi – V 5 – The Book of Marriage Ch 137 H 1