

Time, Space and our World

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ 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 وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Time, Space and our World

Summary:

Allah^{-azwj} Has Introduced many features of the Heavens to the people of Earth, so that mankind may ponder and gratefully relate what they find on the earth to that of their awaited abode in the Heavens, i.e., precious and semi-precious stones and metals (gold, silver, ruby, emerald)¹. The Holy Kabah has been constructed directly underneath the Bayt Al-Mamour (which is on the 4th Heaven, see Appendix I). Similarly, for our understanding, the days of the Heavens are referred to in the Holy Quran, but the length of a day on earth is no more than a fraction of the day of the Heavens, the main topic of this article.

NB: Extracts from Ahadith without Arabic text are presented in the Summary; Ahadith, under the relevant headings, are included in the following sections.

Allah^{-azwj} Says in the Holy Quran,

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۚ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ {47}

And they are hastening you with the Punishment (to befall), and Allah will never Break His Promise, and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]

Time, therefore, is subject to its coordinates, when and where, or simply to its space (the Heavens or the world). We attempt to chronologically follow references to time. Almighty Allah^{-azwj} Existed from before any time or space concepts existed.²

There was only Allah^{-azwj}, neither a space nor the counting of time, when Allah^{-azwj} Created the First Noor (The Divine Light), the Noor of the Holy Prophet^{-saww} and his^{-saww} pure progeny^{-asws}.³

Imam Ali^{-asws} Ibn Abi Talib^{-asws} says: 'Allah^{-azwj} Spoke with a Word, and it (Word) became a 'روحا' Spirit (Soul), and Allah^{-azwj} Settled it (Soul) in that Noor, and Settled it in our^{-asws} bodies. Thus, we^{-asws} are 'روح الله' the Spirit of Allah^{-azwj} and 'كلماته' His^{-azwj} Word, 'وبنا احتجب عن خلقه' and through us^{-asws} He^{-azwj} is Veiled from His^{-azwj} creation. There was neither any sun, nor moon, nor night,

¹ <https://hubeali.com/stones-of-paradise-and-stones-in-rings/>

² H. 27 بحار الأنوار (ط - بيروت)، ج 54، ص: 48

³ H. 44 بحار الأنوار (ط - بيروت)، ج 3، ص: 307

nor day, nor an eye blinking. Allah^{-azwj} was only worshipped by the Holy Prophet^{-saww} and his^{-saww} pure Progeny^{-asws}.⁴

The counting of the 'years of Al-Noor' did start with the Creation of the First Noor.⁵

However, we do not find any reference to the above. After how much delay did Allah^{-azwj} Create the next creation, as in a Hadith, we find: 'After the Creation of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}. They^{-asws} remained (in the presence of Allah^{-azwj}) for a thousand epochs (eras) - without any mention of the Noor (Divine Light) days or years.⁶

Before the creation of the Throne, Allah^{-azwj} had Created the Air, the Pen and the Light and its varieties.⁷ Allah^{-azwj} then Created the Throne, and the water, and the Angels before the Creation of the skies and the earth.⁸

Allah^{-azwj} next Created the skies and the Earth in six (6) days; as mentioned in the Holy Quran (see Verses, 7:54, 50:38, 32:4, 25:59, 57:4, 11:7, 10:3, 65:12, 6:73). The Holy Quran also mentions the creation of the earth in two days/stages (41:9) and its sustenance in a day. And the creation of the seven Heavens in two days/durations (41:12) and its sustenance in a day.

Imam Abu Al-Hassan Al-Reza^{-asws} explained the rationale for the creation of the earth and the heavens in six days as:

'And He^{-azwj} **Created the skies and the earth in six days [7:54]**, and He^{-azwj} Took Control upon His^{-azwj} Throne.

'And Allah^{-azwj} has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He^{-azwj} Created from it, a thing after a thing. So, they were evidenced by the occurrence of what occurred, to Allah^{-azwj} the High, time and again. And Allah^{-azwj} did not Create the Throne for any need of His^{-azwj}, because He^{-azwj} is above any need of the Throne, and from all that Allah^{-azwj} Created. Allah^{-azwj} cannot be described as being upon the Throne, because He^{-azwj} has no physical form. Elevated is Allah^{-azwj} from the attributes of His^{-azwj} creatures, Higher and Greater.⁹

As a reference to six stages/days of the creation of the earth and heavens, Allah^{-azwj} Made six months shorter, making each of 29 days with the other six months of 30 days in the Islamic year (lunar cycle - the Islamic calendar)¹⁰. The six days refer to the construction of earth and heaven and all that is between these two. In reference to the two days in the Creation of Earth and the seven Heavens, Allah^{-azwj} Explains it in the Holy Quran (25:59):

⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 10

⁵ H. 44 بحار الأنوار (ط - بيروت)، ج3، ص: 307

⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 29

⁷ التوحيد: 1 /324

⁸ (Extract) عيون أخبار الرضا (عليه السلام) 1: 33 /134

⁹ (Extract) عيون أخبار الرضا (عليه السلام) 1: 33 /134

¹⁰ تفسير العياشي 2: 7 /120

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا {59}

The One Who Created the skies and the earth and what is between them in six days, then the Beneficent Established upon the Throne. So, ask the one who is well-informed, about Him [25:59]

In a Hadith, Imam Al-Sadiq^{-asws} says: ‘Allah^{-azwj} Created the earth on Sunday and the Monday (2 days) and Created their sustenance during the day of Tuesday (i.e., sun and planets in one day), and Created the Skies/Heavens on the day of Wednesday and Thursday (two days), and Created their sustenance (which we do not know) on the day of Friday (one day), and these are the Words of the Mighty and Majestic: ***The One Who Created the skies and the earth and what is between them in six (2+1+2+1) days [25:59].***¹¹

Here, again, before the start of time (Sun/Moon), the days of construction of the earth, its sustenance (Sun and atmosphere) and the seven Heavens and their sustenance are not from the days of the world but are metaphorically related to the days of the week of our world.

The tracing of time becomes more complicated when we find Ahadith, informing us that Allah^{-azwj} Created the earth before Creating the skies (Heavens) and before the creation of Prophet Adam^{-as} in the skies, other species, i.e., Jinn had been living on earth for seven thousand years. Prophet Adam^{-as} did not descend soon after creation to the earth but after spending several thousand years in the skies, e.g.,

وَبَدَأَ الْإِسْنَادَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَفَاضَ آدَمُ ص مِنْ عَرَفَاتٍ تَلَقَّاهُ الْمَلَائِكَةُ ع فَقَالُوا لَهُ بَرِّحْكَ يَا آدَمُ أَمَا إِنَّا قَدْ حَجَجْنَا هَذَا الْبَيْتَ قَبْلَكَ بِالْقَمِيِّ عَامٍ.

And by this chain from Ibn Abu Umeyr, from Muawiya Bin Ammar,

Imam Abu Abdullah^{-asws} says: ‘When Adam^{-as} departed from Arafaat (during his^{-as} first Hajj), the Angels met him^{-as}. They said to him^{-as}: ‘May your^{-as} Hajj be Accepted, O Adam^{-as}! As for us, we have been performing Hajj of the House for two thousand years before you!’¹²

فَكَانَ عُمُرُهُ مِنْذُ خَلَقَهُ اللَّهُ تَعَالَىٰ إِلَىٰ أَنْ قَبِضَهُ سَبْعِمِائَةٍ وَ سِتًّا وَ ثَلَاثِينَ سَنَةً وَ دُفِنَ بِمَكَّةَ وَ كَانَ بَيْنَ آدَمَ وَ نُوحٍ ص أَلْفٌ وَ خَمْسِمِائَةَ سَنَةٍ.

(In a Hadith from Imam Al-Baqir^{-asws}) ‘Prophet Adam^{-as} lived on the Earth, seven hundred and thirty-six years, and he^{-as} was buried at Makkah, and between Adam^{-as} and Noah^{-as} were a thousand and five hundred years.’¹³

Additional details on Prophets^{-as} and their^{-as} successors are presented elsewhere,

[Prophets and their successors | Hubeali.com](http://www.hubeali.com)

¹¹ الكافي 8: 117 / 145

¹² البحار، الجزء (180 / 11) برقم (3) و الجزء (42 / 99) برقم (25). Qasas Al Anbiya^{-as} – H 15 and

¹³ بحار الأنوار (11 / 266 - 267)، برقم: (15). Qasas Al Anbiya^{-as} – H 44 (and)

And the start of the Islamic year and important historical events are described in another article:

[Timeline of major events in Islamic History | Hubeali.com](#)

Concluding Remarks:

It is not possible for us to track the beginning of time, when it started, or to trace its passage through multiple coordinates (spheres and dimensions), as we live in a time frame which is confined to the rotation of the sun. It is from the Mercy of Allah^{-azwj} that we have been taught about some of the important events that took place before the creation of the earth, the skies, and the angels and Prophets^{-as} in order for us to learn lessons and ponder on our creation and humble ourselves in front of our Grand Creator and Sustainer, the Lord of the Worlds. For example, Allah^{-azwj} Says:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {111}

There was a lesson in their stories for the people of understanding. It was not a fabricated narrative, but (it was) a verification of those before it and a detail of all things, and a Guidance and a Mercy for a believing people [12:111]

(In Tafeer e Qummi, it is explained) 'Then the Mighty and Majestic said: 'Indeed, in their stories there is a lesson for people of understanding,' meaning for those of intellect. It was not a fabricated story, meaning the Holy Quran, but a confirmation of what was before it, meaning the books of the Prophets^{-as}, and a detailed explanation of everything, and guidance and mercy for a people who believe.'¹⁴

However, it is possible to further look into the miraculous and supernatural side of time and space, which will obviously be difficult to accept for the atheist and for those who only accept what appears rational and as per the norm. For example:

Our 5th Imam^{-asws} says, when the 12th Imam^{-ajfj} takes a stand, time will slow down:

قيل فكيف تطول السنون قال يأمر الله الفلك باللبوث و قلة الحركة فتطول الأيام لذلك و السنون

'It was asked of (the Imam^{-asws}), 'The years would be elongated?' He^{-asws} said: 'Allah^{-azwj} would Command the orbits with the delaying and scarcity of the movement, thus the days would be prolonged due to that, and (so would) the years.'

قيل انهم يقولون ان الفلك ان تغير فسد قال ذلك قول الزنادقة فاما المسلمون فلا سبيل لهم إلى ذلك و قد شق الله القمر لنبية صلى الله عليه و آله و رد الشمس من قبله ليوشع بن نون و اخبر بطول يوم القيامة و انه كالف سنة بما تعدون.

¹⁴ تفسير القمي، ج1، ص: 358

'It was said, 'They (people) are saying that the orbits, if they were to be altered, there would be disintegration.' He^{-asws} said: 'That is the word of the atheists.

"But as for the Muslims, so there is no way for them to (deny) that, and Allah^{-azwj} has (already) Rent asunder the moon for His^{-azwj} Prophet^{-saww}, and Returned the sun from before him^{-saww} for Yashua Bin Noon^{-as}, and has Informed of the length of the Day of Judgment, and it *is like a thousand years from what you are counting [22:47]."*¹⁵

The time and the travel through time aspects are discussed at the end of the article.

Introduction:

The Holy Verses and Ahadith referred to in the summary are presented in the following sections.

Allah^{-azwj} Alone has Always Existed and will Remain forever:

In a lengthy Hadith, Al-Reza^{-asws} said:

قَالَ ع سَأَلْتُ فَافْتَهُمَ أَمَّا الْوَاحِدُ فَلَمْ يَزَلْ وَاحِدًا كَاتِبًا لَا شَيْءَ مَعَهُ بِلَا حُدُودٍ وَلَا أَعْرَاضٍ وَلَا يَزَالُ كَذَلِكَ ثُمَّ خَلَقَ خَلْقًا مُبْتَدِعًا مُخْتَلِفًا بِأَعْرَاضٍ وَ حُدُودٍ مُخْتَلِفَةٍ لَا فِي شَيْءٍ أَقَامَهُ وَلَا فِي شَيْءٍ حَدَّهُ وَلَا عَلَى شَيْءٍ حَدَّهُ وَ مَثَلَهُ

Imam Al-Reza^{-asws} said: 'You asked, therefore understand. As for the One, He^{-azwj} did not cease to exist as One, there being nothing with Him^{-azwj}, without limitations or incidents, and He^{-azwj} did not cease to be like that. Then He^{-azwj} Created a creation, original, different with incidents and different limitations. Neither is He^{-azwj} Staying in anything, nor is His^{-azwj} limited in anything, nor is there His^{-azwj} parallel upon anything or a resemblance for Him^{-azwj}... (an extract).¹⁶ (Also in another Hadith, e.g. see ¹⁷)

Creation of the First Noor and Start of the Years of First Al-Noor:

There was neither an existence of a space nor counting of time before Allah^{-azwj} Created the First Noor, the Noor of Holy Prophet^{-saww} and his^{-saww} pure progeny^{-saww}, but this provides the first reference to counting (Years of the First Noor).

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ اللَّهُ وَ لَا شَيْءَ غَيْرُهُ فَأَوَّلُ مَا ابْتَدَأَ مِنْ خَلْقٍ خَلَقَهُ أَنْ خَلَقَ مُحَمَّدًا وَ خَلَقْنَا أَهْلَ الْبَيْتِ مَعَهُ مِنْ نُورِ عَظْمَتِهِ

From Jabir, from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Existed, and there was nothing other than Him^{-azwj}. The first of what He^{-azwj} began from Creating His^{-azwj} creation was that He^{-azwj}

15 تفسير الصافي، ج3، ص: 384

16 H. 27 بحار الأنوار (ط - بيروت)، ج54، ص: 48

17 عنه، عن أبيه، عن بعض أصحابه، عن عمرو بن شمر، عن جابر، عن أبي جعفر (ع) قال: إن الله تبارك وتعالى كان وليس شيء غيره نورا لا ظلام فيه، وصدقا لا كذب فيه، وعلما لا جهل فيه، وحيوة لا موت فيه، وكذلك هو اليوم، وكذلك لا يزال أبدا.

From him, from his father, from one of his companions, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Blessed and High was, and there was nothing apart from Him^{-azwj}. There was Noor (Light) with no darkness in it, and Truthfulness with no lies in it, and Knowledge with no ignorance in it, and Life with no death in it. And such He^{-azwj} is today, and such He^{-azwj} will not cease to be, ever.'(Al Mahaasin - V 1 Bk 5 H 228)

Created Muhammad^{-saww}, and Created us^{-asws}, People^{-asws} of the Household along with him^{-saww} from the Noor of His^{-azwj} Magnificence.

فَأَوْفَقْنَا أَظْلَةً خَضْرَاءَ بَيْنَ يَدَيْهِ حَيْثُ لَا سَمَاءَ وَلَا أَرْضَ وَلَا مَكَانَ وَلَا لَيْلَ وَلَا نَهَارَ وَلَا شَمْسَ وَلَا قَمَرَ الْحَبِيرَ

‘He^{-azwj} Made us^{-asws} stand in the green shade in front of Him whereby there was neither any sky, nor earth, nor place, nor night, nor day, nor sun, nor moon....’¹⁸

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة من كتاب الواحدة، عن الحسن بن عبد الله الأظروش عن جعفر بن محمد البجلي عن أحمد بن محمد البرقي عن ابن أبي نجران عن عاصم بن حميد عن الثمالي عن أبي جعفر ع قال قال أمير المؤمنين ع إن الله تبارك و تعالی أخذ واحد تفرّد في وحدانيته ثم تكلم بكلمة فصارت نوراً ثم خلق من ذلك النور محمداً ص و خلقني و ذريتي

From the book ‘Al Wahida,’ from Abu Muhammad Al Hassan Bin Abdullah Al Kufy, from Ja’far Ibn Muhammad Al Bajaly, from Ahmad Bin Hameed, from Al Sumaly,

From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted is One, Alone, Individual in His^{-azwj} Oneness. Then He^{-azwj} Spoke with a Word and it became *Noor* (Light). Then He^{-azwj} Created Muhammad^{-saww} from that *Noor*, and Created me^{-asws} and my^{-asws} offspring.

ثم تكلم بكلمة فصارت روحاً فأسكنه الله في ذلك النور و أسكنه في أبداننا فنحن روح الله و كلمته و بنا احتجب عن خلقه

“Then He^{-azwj} Spoke with a Word, and it became a Spirit, and Allah^{-azwj} Settled it in that *Noor*, and Settled it in our^{-asws} bodies. Thus, we^{-asws} are the Spirit of Allah^{-azwj} and His^{-azwj} Word, and through us^{-asws} He^{-azwj} is Veiled from His^{-azwj} creation.

فَمَا زَلْنَا فِي ظِلَّةِ خَضْرَاءَ حَيْثُ لَا شَمْسَ وَلَا قَمَرَ وَلَا لَيْلَ وَلَا نَهَارَ وَلَا عَيْنَ تَطْرُقُ نَعْبُدُهُ وَ نُسَبِّحُهُ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ

“We^{-asws} did not cease to be in a green shadow where there was neither any sun, nor moon, nor night, nor day, nor an eye blinking. We^{-asws} worshipped Him^{-azwj} and sanctified Him^{-azwj} and praised Him^{-azwj} before He^{-azwj} Created the creation.”¹⁹

أحمد بن إدريس عن الحسين بن عبد الله عن محمد بن عيسى و محمد بن عبد الله عن علي بن حديد عن مزارم عن أبي عبد الله ع قال: قال الله تبارك و تعالی يا محمد إني خلقتك و علياً نوراً يعني روحاً بلا بدن قبل أن أخلق سماواتي و أرضي و عرشي و بحري فلم تنزل هبلني و تمجدني

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Bin Isa, and Muhammad Bin Abdullah, from Ali Bin hadeed, from Marazam,

From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Said: ‘O Muhammad^{-saww}! I^{-azwj} Created you^{-saww} and Ali^{-asws} as *Noor*’ – meaning soul without a body, ‘Before I^{-azwj} Created My^{-azwj} skies, and My^{-azwj} earth, and My^{-azwj} Throne, and My^{-azwj} seas, and you^{-asws} both did not cease to sanctify Me^{-azwj} and glorifying Me^{-azwj}...’ (an extract).²⁰

¹⁸ H. 44, بحار الأنوار (ط - بيروت)، ج3، ص: 307

¹⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 10

²⁰ H. 3 and Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 28

See, additional Ahadith in Appendix II:

It is Unknown when other Creations were Created by Allah^{-azwj} After the Creation of the First Noor (of Prophet^{-sawww} and Ahl Al-Bayt^{-asws})

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي الْفَضْلِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي عَ فَاجْرَيْتُ الْخِلَافَةَ الشَّيْبَعِيَّةَ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَزَلْ مُتَمَرِّدًا بِوَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّدًا وَعَلِيًّا وَفَاطِمَةَ فَمَكَّنُوا أَلْفَ ذَهْرٍ

Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

‘I was in the presence of Abu Ja’far^{-asws} the 2nd, and there flowed the differing of the Shias. He^{-asws} said: ‘O Muhammad! Allah^{-azwj} Blessed and Exalted did not cease to be Individual with His^{-azwj} Oneness. Then He^{-azwj} Created Muhammad^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}. They^{-asws} remained for a thousand epochs (eras).

ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَأَجْرَى طَاعَتَهُمْ عَلَيْهَا وَفَوَّضَ أُمُورَهَا إِلَيْهِمْ فَهُمْ يُحْلُونَ مَا يَشَاءُونَ وَ يُحْرِمُونَ مَا يَشَاءُونَ وَ لَنْ يَشَاءُوا إِلَّا أَنْ يَشَاءَ اللَّهُ تَبَارَكَ وَتَعَالَى

“Then He^{-azwj} Created the entirety of the things, and Made them^{-asws} witness its creation, and Flowed their^{-asws} obedience upon these, and Delegated its affair to them^{-asws}. Thus, they^{-asws} are permitting whatever they^{-asws} so desire, and are prohibiting whatever they^{-asws} so desire, and they^{-asws} will never desire except if Allah^{-azwj} Blessed and Exalted so Desires.’

ثُمَّ قَالَ يَا مُحَمَّدُ هَذِهِ الدِّيَانَةُ الَّتِي مَنْ تَقَدَّمَ مَرَقَ وَ مَنْ تَخَلَّفَ عَنْهَا مُحِقَّ وَ مَنْ لَزِمَهَا حَقَّقَ خُذْهَا إِلَيْكَ يَا مُحَمَّدُ

‘Then he^{-asws} said: ‘O Muhammad^{-sawww}! This is the Religion which, one who precedes it would miss it, and one who stays behind from it would be obliterated, and one who necessitates it would preserve it. Take it to you, O Muhammad.’²¹

The Creation of Air, Pen and Light Before Creation of the Throne:

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: الحسن الصفار عن علي بن إسماعيل عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن أبي الطفيل عن أبي جعفر عن علي بن الحسين ع قال: إن الله عزَّ و جلَّ خلقَ العرشَ أرباعاً لم يخلق قبلة إلا ثلاثة أشياء الهواء والقلم والنور ثم خلقه من أنوارٍ مختلفَةٍ فمن ذلك النور نورٌ أخضرٌ اخضرت منه الخضرة ونورٌ أصفرٌ اصفرت منه الصفرة ونورٌ أحمرٌ احمرت منه الحمرة ونورٌ أبيضٌ وهو نور الأنوارِ ومنه ضوء النهارِ

And from him (Al Sadouq) who said, ‘Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja’far^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Surely, Allah^{-azwj} Mighty and Majestic Created the Throne as the fourth, and did not Create before it except for three things – the Air, and the Pen, and the Light. Then He^{-azwj} Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light,

²¹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-sawww}, Ch 1 H 29

the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it (the Light) is the illumination of the day (sun).

ثُمَّ جَعَلَهُ سَبْعِينَ أَلْفَ طَبَقٍ غَلِظَ كُلُّ طَبَقٍ كَأَوَّلِ الْعَرْشِ إِلَى اسْتَقْلَالِ السَّافِلِينَ لَيْسَ مِنْ ذَلِكَ طَبَقٌ إِلَّا يُسَبِّحُ بِحَمْدِ رَبِّهِ وَ يُقَدِّسُهُ بِأَصْوَاتٍ مُخْتَلِفَةٍ وَ أَلْسِنَةٍ غَيْرٍ مُشْتَبِهَةٍ وَ لَوْ أُذِنَ لِلْسَّانِ مِنْهَا فَاسْمَعُ شَيْئاً مِمَّا تَحْتَهُ لَهَدَمَ الْجِبَالَ وَ الْمَدَائِنَ وَ الْحُصُونُ وَ لَحَسَفَ الْبِحَارَ وَ لَأَهْلَكَ مَا دُونَهُ

'Then He^{-azwj} Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord^{-azwj}, and Extols His^{-azwj} Holiness by different voices, and languages which do not resemble each other. And (were) a language from it to call out, (and) something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

لَهُ ثَمَانِيَةُ أَرْكَانٍ عَلَى كُلِّ رُكْنٍ مِنْهَا مِنَ الْمَلَائِكَةِ مَا لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ عَزَّ وَ جَلَّ- يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ وَ لَوْ حَسَّ شَيْءٌ مِمَّا فَوْقَهُ مَا قَامَ لِذَلِكَ طَرْفَةٌ عَيْنٍ بَيْنَهُ وَ بَيْنَ الْإِحْسَاسِ الْجَزُوثِ وَ الْكِبْرِيَاءِ وَ الْعِظَمَةِ وَ الْقُدْسِ وَ الرَّحْمَةِ ثُمَّ الْعِلْمُ وَ لَيْسَ وَرَاءَ هَذَا مَقَالٌ

'For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah^{-azwj} Mighty and Majestic. They are Glorifying during the night and the day, without ceasing. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him^{-azwj} and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech.'²²

Creation of the Throne, and the water, and the Angels before Creation of the Skies (Heavens) and the Earth:

ابن بابويه، قال: حَدَّثَنَا تَمِيمُ بْنُ عَبْدِ اللَّهِ بْنِ تَمِيمِ الْقُرَشِيُّ قَالَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ أَبِي الصَّلْتِ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

قال أبا الحسن علي بن موسى الرضا (عليه السلام): «إن الله تبارك و تعالى خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

Abu Al-Hassan Al-Reza^{-asws} said: 'Surely Allah^{-azwj} Blessed and Exalted Created the Throne, and the water, and the Angels before He^{-azwj} Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah^{-azwj} Mighty and Majestic. Then Allah^{-azwj} Made His^{-azwj} Throne to be upon the water, in order to manifest His^{-azwj} Power by that to the Angels, so that they would come to know that He^{-azwj} has Power over everything. Then He^{-azwj} Raised the Throne by His^{-azwj} Power and Transferred it, so He^{-azwj} Made it to be above the seventh sky...' (Hadith continues):

التوحيد: 1/324. 22

Creation of the Skies and the Earth in six (6) Days (Celestial Years):

و خلق السماوات و الأرض في ستة أيام، و هو مستول على عرشه، و كان قادرا على أن يخلقها في طرفة عين، و لكنه عز و جل خلقها في ستة أيام، ليظهر للملائكة ما يخلقه منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد أخرى، و لم يخلق الله عز و جل العرش لحاجة به إليه، لأنه غني عن العرش و عن جميع ما خلق، و لا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

(Imam Abu Al-Hassan Al-Reza^{-asws} said – continuation of above Hadith): **'And He^{-azwj} Created the skies and the earth in six days [7:54], and He^{-azwj} Took Control upon His^{-azwj} Throne. And He^{-azwj} has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He^{-azwj} Created from it, a thing after a thing. So, they were evidenced by the occurrence of what occurred, to Allah^{-azwj} the High, time and again.** And Allah^{-azwj} did not Create the Throne for any need of His^{-azwj}, because He^{-azwj} is above any need of the Throne, and from all of what He^{-azwj} Created. He^{-azwj} cannot be described to be upon the Throne, because He^{-azwj} has no physical form. Elevated is Allah^{-azwj} from the attributes of His^{-azwj} creatures, Higher and Greater.'²³

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ ذِكْرُهُ الْمَاءَ فَاضْطَرَمَّ نَاراً ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَتْ مِنْ حُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِي الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A'ala, from Muhammad Bin Muslim who said:

'Abu Ja'far^{-asws} said to me: 'Everything used to be water, **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds [11:7].** Allah^{-azwj} Mighty is His^{-azwj} Mention, Commanded the water, and a fire was ignited. Then He^{-azwj} Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah^{-azwj} Created the Heavens from that smoke, and Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, 'I am the greatest army of Allah^{-azwj},' and the wind said, 'I am the greatest army of Allah^{-azwj}, and the fire said, 'I am the greatest army of Allah^{-azwj}. So Allah^{-azwj} Mighty and Majestic Revealed unto the wind: 'You are My^{-azwj} greatest army.'²⁴

و روي عن علي أمير المؤمنين (عليه السلام) أنه سئل عن مدة ما كان عرشه على الماء قبل أن يخلق الأرض و السماء؟ فقال (عليه السلام): «تحسن أن تحسب؟» فقيل له: نعم.

And it is reported from Amir Al-Momineen^{-asws} having been asked about the term which His^{-azwj} Throne was upon the water, 'Was it before He^{-azwj} Created the earth and the sky?' So he^{-asws} said: 'Are you good at counting?' It was said to him^{-asws}, 'Yes.'

²³ (Extract) عيون أخبار الرضا (عليه السلام) 1: 33 / 134 .

²⁴ Al Kafi – H 14516

فقال: «لو أن الأرض من المشرق إلى المغرب و من الأرض إلى السماء حب خردل، ثم كلفت على ضعفك أن تحمله حبة حبة من المشرق إلى المغرب حتى أفنيتها، لكان ربع عشر جزء من سبعين ألف جزء من بقاء عرش ربنا على الماء، قبل أن يخلق الأرض و السماء- ثم قال (عليه السلام):- إنما مثلت لك مثالا».

He^{-asws} said: 'If the earth was from the east to the west, and from the earth to the sky was (like) a mustard seed, then you were encumbered upon your weakness that you carry it, seed by seed, from the east to the west until you finish it, it would be a quarter of ten parts (2.5) from seventy thousand parts from the remaining of the Throne of our Lord^{-azwj} upon the water, before He^{-azwj} Created the earth and the sky.' Then he^{-asws} said: 'But rather, I^{-asws} represented it for you with an example.'²⁵

The Command of Allah^{-azwj} after Creation of Skies and Earth:

كشف، كشف الغمة مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَمَّا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ دَعَاهُمْ فَأَجَبْنَهُ فَعَرَضَ عَلَيْهِمْ نُبُوتِي وَوَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَبِلْتَاهُمَا

From (the book) 'Manaqib' of Al Khawarizmy, from Jabir who said,

Rasool-Allah^{-saww} said: 'When Allah^{-azwj} Created the skies and the earth, Called them, and they Answered Him^{-azwj}. He^{-azwj} Presented to them my^{-saww} Prophet-hood and Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and they both accepted it.

ثُمَّ خَلَقَ الْخَلْقَ وَفَوَّضَ إِلَيْنَا أَمْرَ الدِّينِ فَالسَّعِيدُ مَنْ سَعِدَ بِنَا وَ الشَّقِيُّ مَنْ شَقِيَ بِنَا نَحْنُ الْمُحِلُّونَ لِجَلَالِهِ وَ الْمُحَرِّمُونَ لِحُرَامِهِ

'Then He^{-azwj} Created the creatures and Empowered to us^{-asws} the affairs of the world. So, the fortunate is the one who is fortunate through us^{-asws}, and the miserable is the one who is miserable through us^{-asws}. We^{-asws} are the Permitters of His^{-azwj} Permissible(s), and the Prohibitors of His^{-azwj} Prohibitions.'²⁶

Creation of the Earth and Skies was in six Eras:

We also find in Ahadith that the creation of the earth and the skies happened in 'Eras' and were not the days of our world.

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {54}

Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]

²⁵ إرشاد القلوب: 377 «نحوه».

²⁶ Bihar Al-Anwaar – V 17, The book of our Prophet^{-saww}, Ch 13 H 25

علي بن إبراهيم، في قوله تعالى: هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ أَي فِي سِتَّةِ أَوْقَاتٍ.

Ali Bin Ibrahim (Tafseer Qummi) –

‘Regarding the Words of the Exalted: **He is the One Who Created the skies and the earth in six days** – i.e., in six time periods.’²⁷

العياشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja’far^{-asws} has narrated (on behalf of) Abu Abdullah^{-asws} that he said: ‘Allah^{-azwj} Created the skies and the earth in six days, so the year is six days’ short.’²⁸

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور

From Al-Sabah Bin Sayabat,

Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Created the months as twelve months, and these are of three hundred and sixty days. So He^{-azwj} Separated six days from it in which He^{-azwj} created the skies, and the earth. So, from then the months are deficient,’ (29 days in six months).²⁹

Allah^{-azwj} Created the Earth Before the Skies:

عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): «إن الله جل ذكره و تقدست أسماؤه خلق الأرض قبل السماء، ثم استوى على العرش لتدبير الأمور».

From Jabir,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Surely, Allah^{-azwj}, Majestic is His^{-azwj} Mention, and Holy are His^{-azwj} Names, Created the earth before the sky, then Established upon the Throne for the Regulation of the matters.’³⁰

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيُخْلَقَ الشَّرُّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَامًا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَامًا يَوْمَ الْجُمُعَةِ.

From him, from Abdullah Bin Sinan who said:

‘I heard Abu Abdullah^{-asws} saying that: ‘Allah^{-azwj} Created the good on the day of Sunday, and He^{-azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments (layers of earth) and created their sustenance during the day of

²⁷ تفسير القمي 2: 350.

²⁸ تفسير العياشي 2: 6 / 120.

²⁹ تفسير العياشي 2: 7 / 120.

³⁰ تفسير العياشي 2: 7 / 120.

Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday."³¹

The Creation of Prophet Adam^{as}:

كِتَابُ فَضَائِلِ الشَّيْبَعِيَّةِ، بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِإِبْلِيسَ اسْتَكَبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ فَمَنْ هُمْ يَا رَسُولَ اللَّهِ الَّذِينَ هُمْ أَغْلَى مِنَ الْمَلَائِكَةِ

The book 'Fazail Al Shia,' by its chain from Abu Saeed Al Khudry who said,

'We were seated with Rasool-Allah^{sawww}, when a man came and said, 'O Rasool-Allah^{sawww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic to Iblees^{la}: **Were you arrogant or were you from the exalted ones?**" [38:75]. So, who are they, O Rasool-Allah^{sawww}, those who are more exalted than the Angels?'

فَقَالَ رَسُولُ اللَّهِ ص أَنَا وَعَلِيٌّ وَفَاطِمَةُ وَالحُسَيْنُ وَالحُسَيْنُ كُنَّا فِي سُرَادِقِ الْعَرْشِ نُسَبِّحُ اللَّهَ وَنُسَبِّحُ الْمَلَائِكَةُ بِنُسْبِيجِنَا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ بِالْفِي عَامٍ- فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لَهُ وَ لَمْ يَأْمُرْنَا بِالسُّجُودِ فَسَجَدَتِ الْمَلَائِكَةُ كُلُّهُمْ إِلَّا إِبْلِيسَ فَإِنَّهُ أَبَى أَنْ يَسْجُدَ

'Rasool-Allah^{sawww} said: 'I^{sawww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. We^{asws} in the Pavilions of the Throne Glorifying Allah^{azwj}. The Angels had been Glorifying by our^{asws} Glorification for two thousand years before Allah^{azwj} created Adam^{as}. When Allah^{azwj} Mighty and Majestic Created Adam^{as}, He^{azwj} Commanded the Angels that they should do Sajdah to him^{as}, and did not Command them for the Sajdah except for our^{asws} sake. All of the Angels did Sajdah except for Iblees^{la}, for he^{la} refused to do Sajdah.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى اسْتَكَبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ أَيُّ مِنْ هَؤُلَاءِ الحَمْسِ الْمَكْتُوبِ أَسْمَائُهُمْ فِي سُرَادِقِ الْعَرْشِ

"Therefore Allah^{azwj} Blessed and Exalted Said: **Were you arrogant or were you from the exalted ones?** [38:75], i.e., those five whose names are Inscribed in the Pavilions of the Throne.³²

A Day in the Presence of Allah^{azwj} is like a thousand years of human beings:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ {47}

And they are hastening you with the Punishment (to befall), and Allah will never Break His Promise, and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «إذا أراد أحدكم أن لا يسأل ربه شيئا إلا أعطاه، فليأس من الناس كلهم، و لا يكون له رجاء إلا من

³¹ الكافي 8: 117 / 145 (Extract)

³² Bihar Al-Anwaar – V 15, The book of our Prophet^{sawww}, Ch 1 H 34

عند الله جل ذكره، فإذا علم الله ذلك من قلبه لم يسأله شيئاً إلا أعطاه، فحاسبوا أنفسكم قبل أن تحاسبوا عليها، فإن للقيامة خمسين موقفاً، كل موقف مقداره ألف سنة»، ثم تلا: **يَوْمَ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ.**

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al- Qasany, together from Al- Qasim Bin Muhammad, from Suleyman Bin Dawood Al- Munqary, from Hafs Bin Gayas who said:

Abu Abdullah^{-asws} said: 'If any of you wants that he asks his Lord for something and it is given to him, then he should despair from the people, all of them, and not have any hope except from the Presence of Allah^{-azwj}. So, when Allah^{-azwj} Knows that to be in his heart, he would not ask for anything except that He^{-azwj} would Give it to him. Therefore, you should take account of yourselves before Accounting is Taken from you, for on the Day of Judgement, there are fifty Pausing Stations for it, each of which is of the measurement of a thousand years.'³³

When did the time on Earth start?

We do not know when time on Earth began, as Jinn and the Nisnaas (apes) have lived on Earth for seven thousand years before the creation of Prophet Adam^{-as}. Angels had observed their killing of each other on Earth, as in the Holy Verse:

وَأِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ {30}

And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30]

و عنه، قال: حدثني أبي، عن الحسن بن محبوب، عن عمرو بن أبي المقدام، عن ثابت الخذاء، عن جابر بن يزيد، عن أبي جعفر محمد بن علي بن الحسين، عن أبيه، عن آياته،

And from him who said, 'My father narrated to me, from Al Hassan Bin Mahboub from Amro Bin Abu Al Maqdam, from Sabit Al Haza'a, from Jabir Bin Yazeed, from Abu Ja'far Muhammad Bin Ali Bin Al Husayn, from his father, from his forefathers,

عن أمير المؤمنين (عليهم السلام) قال: «إن الله تبارك و تعالی أراد أن یخلق خلقاً بیده، و ذلك بعد ما مضى من الجن و النسناس فی الأرض سبعة آلاف سنة، و كان من شأنه خلق آدم، فکشط عن أطباق السماوات و قال للملائكة: انظروا إلى أهل الأرض من خلقي من الجن و النسناس، فلما رأوا ما یعملون فیها من المعاصي و سفک الدماء و الفساد فی الأرض بغير الحق، عظم ذلك علیهم و غضبوا و تأسفوا علی أهل الأرض و لم یملکوا غضبهم.

'(It has been narrated) from Amir Al-Momineen^{-asws} that Allah^{-azwj} Blessed and High Wanted to Create a creature with His^{-azwj} own Hands, and that was after the expiry of the Jinn and the Nisnaas (apes) in the earth by seven thousand years. And it was from His^{-azwj} Decision to 'Create Adam^{-as}. He^{-azwj} Uncovered from the layers of the skies and Said to the Angels: 'Look at the inhabitants of the earth from My^{-azwj} creatures, from the Jinn and the Nisnaas". When they saw what they were doing therein from the (acts of) disobedience, and shedding the

(الكافي 2: 119 / 33)

blood, and the corruption in the earth without the right, that was grievous upon them, and they became uneasy and regretted upon the inhabitants of the earth and could not control their unhappiness.

قالوا: ربنا إنك أنت العزيز القادر الجبار القاهر العظيم الشأن، و هذا خلقك الضعيف الذليل يتقلبون في قبضتك و يعيشون برزقك و يستمتعون بعافيتك، و هم يصونك بمثل هذه الذنوب العظام، لا تأسف عليهم و لا تغضب و لا تنتقم لنفسك لما تسمع منهم و ترى، و قد عظم ذلك علينا و أكبرناه فيك!«.

'They (the Angels) said, 'Our Lord^{-azwj}! You^{-azwj} are the Mighty, the Powerful, the Compeller, of Magnificent Glory, and these are Your^{-azwj} creatures, the weak, the humiliated. They are turning in Your^{-azwj} Judgment, and are living by Your^{-azwj} sustenance, and they are enjoying by Your^{-azwj} well-being, and they are disobeying You^{-azwj} with the like of these great sins. You^{-azwj} are neither Regretting upon them, nor Wrathful, nor Vengeful for Yourself^{-azwj} from what You^{-azwj} Hear from them and are Seeing, and it has been grievous upon us, we consider it grievous regarding You^{-azwj}!'

قال: «فلما سمع ذلك من الملائكة، قال: إِيَّ جَاعِلٍ فِي الْأَرْضِ خَلِيفَةً يَكُونُ حِجَّةً لِي فِي أَرْضِي عَلَى خَلْقِي. فقالت الملائكة: سبحانك أَلْجَعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا كَمَا فَسَدَ بَنُو الْجَانِ، وَ يَسْفِكُونَ الدَّمَاءَ كَمَا سَفَكَ بَنُو الْجَانِ، وَ يَتَحَاسِدُونَ وَ يَتَبَاغَضُونَ، فَاجْعَلْ ذَلِكَ الْخَلِيفَةَ مِنَّا، فَإِنَّا لَا نَتَحَاسَدُ وَ لَا نَتَبَاغَضُ وَ لَا نَسْفِكُ الدَّمَاءَ، وَ نَسْبِحُ بِحَمْدِكَ وَ نَقْدُسُ لَكَ.

'He^{-asws} (the Imam^{-asws}) said: 'So when He^{-azwj} Heard that from the Angels, (He^{-azwj}) Said: ***I am going to Make a Caliph in the earth***, who would happen to be a Divine Authority for Me^{-azwj} in My^{-azwj} earth upon My^{-azwj} creatures.' So, the Angels said, 'Glory be to You^{-azwj}! ***Are You going to Make in it one who will make mischief therein and shed the blood*** in it, just as the Clan of Jaan had made mischief, and they would be shedding the blood just as the Clan of Jaan had done, and they would be envying each other and hating each other? Therefore, Make the Caliph to be from us, for we neither envy, nor hate, nor shed the blood, ***and we Glorify with Your Praise and we extol Your Holiness...***' (an extract).³⁴

Further details in a Hadith are reported in Appendix IV.

في إرشاد المفيد عن الباقر عليه السلام: إذا قام القائم عليه السلام سار الى الكوفة فهدم فيها أربعة مساجد و لم يبق مسجد على وجه الأرض له شرف إلا هدمها و جعلها جما و وسع الطريق الأعظم و كسر كل جناح خارج في الطريق و أبطل الكنف و الميازيب الى الطرقات

In (the book) Irshaad of Al Mufeed –

'From Imam Al-Baqir^{-asws} (having said): 'When Al-Qaim^{-asws} rises, he^{-asws} will go to Al-Kufa and he^{-asws} would demolish four Masjids, and there would not remain a Masjid upon the surface of the earth having an elevated place for it, except that he^{-asws} would demolish it, and make it to be an expanse of the great road. And he^{-asws} would break every wing outside in the road and invalidate the projections (of the building), and the spouts protruding to the roads.

تفسير القمي 1: 36 34

و لا ترك بدعة آلا أزالتها و لا سنة آلا أقامها و يفتح قسطنطينة و الصين و جبال الديلم فيمكت على ذلك سبع سنين مقدار كل سنة عشر سنين من سنينكم هذه ثم يفعل الله ما يشاء

“And he^{-asws} will not leave any innovation except he^{-asws} would remove it, nor any Sunnah except he^{-asws} would establish it. And he^{-asws} will conquer Constantinople, and China, and the Daylam mountains. So he^{-asws} would remain upon that for seven years, the measurement of each year being ten years of your years. This (will happen), then Allah^{-azwj} will do whatever He^{-azwj} so Desires to.’

قيل فكيف تطول السنون قال يأمر الله الفلك باللبوث و قلة الحركة فتطول الأيام لذلك و السنون

‘It was said, ‘The years would be elongated?’ He^{-asws} said: ‘Allah^{-azwj} would Command the orbits with the delaying and scarcity of the movement, thus the days would be prolonged due to that, and (so would) the years.’

قيل آثم يقولون إن الفلك ان تغير فسد قال ذلك قول الزنادقة فاما المسلمون فلا سبيل لهم إلى ذلك و قد شق الله القمر لنبية صلى الله عليه و آله و رد الشمس من قبله ليوشع بن نون و اخبر بطول يوم القيامة و انه كآلف سنة بما تعدون.

‘It was said, ‘They (people) are saying that the orbits, if they were to be altered, there would be disintegration.’ He^{-asws} said: ‘That is the word of the atheists.

“But as for the Muslims, so there is no way for them to that, and Allah^{-azwj} has (already) Ret asunder the moon for His^{-azwj} Prophet^{-saww}, and Returned the sun from before him^{-saww} for Yashua Bin Noon^{-as}, and has Informed of the length of the Day of Judgment, and it *is like a thousand years from what you are counting [22:47].*”³⁵

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن جعفر بن محمد بن عقبة، عن رواه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لا يثيرون فيها أحقاباً، قال: «الأحقاب: ثمانية أحقاب، و الحقب: ثمانون سنة، و السنة ثلاثمائة و ستون يوماً، و اليوم: كآلف سنة مما تعدون».

Ibn Babuwayh, from his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ja’far Bin Muhammad Bin Uqba, from the one who reported it:

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Living therein for ages [78:23]**³⁶, he^{-asws} said: ‘Al-Ahqaab – Eight eras, and ‘Al-Ahqaab’ is of eighty years, and the year is of three hundred and sixty days, and the day - **like a thousand years from what you are counting [22:47].**’³⁷

تفسير الصافي، ج3، ص: 384

أخبرنا أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن الضمر بن شويب عن دُرُست بن أبي منصور عن الأخول عن حمزان بن أمية قال: سألت أبا عبد الله ع عن قول الله «لا يثيرون فيها أحقاباً لا يدورون فيها بزداً و لا شراباً إلا خميماً و غساقاً» قال: هذه في الذين لا يخرجون من النار.

Ahmad ibn Idris told us, on the authority of Ahmad ibn Muhammad, on the authority of al-Husayn ibn Sa’id, on the authority of al-Nadhr ibn Suwayd, on the authority of Durust ibn Abi Mansur, on the authority of al-Ahwal, on the authority of Humran ibn A’yan, who said:

I asked Abu Abdullah-asws about the statement of Allah, “**They will abide therein for ages, tasting therein neither coolness nor drink except scalding water and purulent water (78:23-25).**” He-asws said: This is for those who do not come out of the fire. (تفسير القمي، ج2، ص: 402)

(معاني الأخبار: 1/220) ³⁷

في أمالي شيخ الطائفة فديس سره بإسناده إلى أبي عبد الله عليه السلام أنه قال في كلام طويل: فإن في القيامة خمسين مؤقفاً، كل مؤقف مثل ألف سنة بما تعدون

In (the book) Amaaly of Sheykh Al Ta'aifa, by his chain going up to –

Abu Abdullah^{-asws} having said in a lengthy speech: 'So, on the Day of Judgment there are fifty pausing stations, each pause being *like a thousand years from what you are counting [22:47]*.'³⁸ (repeated before in ref. 35)

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ {4}

The Angels and the Spirit ascend to Him in that day, its measurement would be of fifty thousand years [70:4]

السيد المعاصر في (الرجعة): عن أسد بن إسماعيل، عن أبي عبد الله (عليه السلام)، أنه قال حين سئل عن اليوم الذي ذكر الله تعالى مقداره في القرآن: في يوم كان مقداره خمسين ألف سنة: «هي كرة رسول الله (صلى الله عليه وآله)، فيكون ملكه في كرتة خمسين ألف سنة، و يملك أمير المؤمنين (عليه السلام) في كرتة أربعاً و أربعين ألف سنة».

Al- Syed Al- Ma'asir in Al- Raj'at, from Asad Bin Ismail, who has said:

Abu Abdullah^{-asws} has said where he^{-asws} was asked about the Day the Reckoning of which Allah^{-azwj} the Exalted Mentioned in the Quran: ***in a day, its measurement would be of fifty thousand years [70:4]***, he^{-asws} said: ***'This is a realm of the Rasool-Allah^{-saww}, so he^{-saww} will become its king in his^{-saww} realm for fifty thousand years, and Amir-Al-Momineen^{-asws} will rule in his^{-asws} realm for forty four thousand years.'***³⁹

The Time in the world – The Movement of the Sun and the Moon:

وَتَرَى الشَّمْسُ إِذَا طَلَعَتْ تَوَارُؤُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُؤُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ؕ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا {17}

And you see the sun when it emerges inclining away from their cave towards the right, and when it sets, it passes away from the left, while they are in an open space from it. That is from the Signs of Allah. One whom Allah Guides, so he is the rightly Guided, and one who He Lets to stray, so you will never find there being a guardian (or) a guide for him [18:17]

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ {40}

The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40]

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ {29}

38 H 185 – تفسير نور الثقلين، ج3، ص: 510

39 Tafseer Al Burhan – H 11074

Do you not see that Allah Merges the night into the day and Merges the day into the night, and Subdued the sun and the moon? Each flows to a specified term, and surely Allah is Aware of what you are doing [31:29]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَ لَا اللَّيْلُ سَابِقُ النَّهَارِ وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ يقول: «الشمس سلطان النهار، و القمر سلطان الليل، لا ينبغي للشمس أن تكون مع ضوء القمر بالليل، و لا يسبق الليل النهار،

Ali Bin Ibrahim said that it is in the report of Abu Al-Jaroud,

From Abu Ja'far^{-asws}, regarding the Words of the Exalted: **The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40]**, he^{-asws} said: 'The sun is the ruler of the day, and the moon is the ruler of the night. It is not for the sun that it should illuminate along with the moon during the night, nor for the night to precede the day.

يقول: لا يذهب الليل حتى يدركه النهار وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ يقول: يجري وراء فلك الاستدارة».

'He^{-azwj} is Saying: 'The night does not go away until the day comes, **and all are floating in an orbit [36:40]**. He^{-azwj} is Saying: 'Flowing behind in the orbit of the rotation.'⁴⁰

Path of the Planets is determined and controlled by Angels:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنِ الْحَكَمِ بْنِ الْمُسْتَوْرِدِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ إِنَّ مِنَ الْأَقْوَاتِ الَّتِي قَدَّرَهَا اللَّهُ لِلنَّاسِ مِمَّا يَحْتَاجُونَ إِلَيْهِ الْبَحْرَ الَّذِي خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ بَيْنَ السَّمَاءِ وَ الْأَرْضِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharabouz, from Al-Hakam Bin Mustawrid, who has said:

Ali Bin Al-Husayn^{-asws} said: 'From among the sustenance are those which Allah^{-azwj} has Measured out for the people from what their needs are to Him^{-azwj}. The sea (atmosphere) is the one which Allah^{-azwj} Mighty and Majestic has Created to be between the sky and the earth.'

قَالَ وَ إِنَّ اللَّهَ قَدَّرَ فِيهَا مَجَارِيَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْكَوَاكِبِ وَ قَدَّرَ ذَلِكَ كُلَّهُ عَلَى الْفَلَكَ ثُمَّ وَكَّلَ بِالْفَلَكَ مَلَكَاً وَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍَ فَهُمْ يُدِيرُونَ الْفَلَكَ فَإِذَا آذَرُوهُ دَارَتْ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْكَوَاكِبُ مَعَهُ فَتَزَلَّتْ فِي مَنَازِلِهَا الَّتِي قَدَّرَهَا اللَّهُ عَزَّ وَ جَلَّ فِيهَا لِيَوْمِهَا وَ لَيْلَتِهَا

He^{-asws} said: 'And Allah^{-azwj} has Determined in these the flow of the sun and the moon, and the stars, and the planets, and has Determined all of that upon the orbit. Then for every orbit is an Angel with whom there are seventy thousand Angels. So, they turn the circle of the orbit. So it is upon their turning that the sun, and the moon, and the stars, and the planets turn along with them. So, they descend in their station which Allah^{-azwj} Mighty and Majestic has Determined for them. Therein are their days and their nights.

تفسير القمي 2: 214. 40

فَإِذَا كَثُرَتْ ذُنُوبُ الْعِبَادِ وَ أَرَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ يَسْتَعْتِبَهُمْ بِآيَةٍ مِنْ آيَاتِهِ أَمَرَ الْمَلَكَ الْمُوَكَّلَ بِالْفَلَكَ أَنْ يُزِيلَ الْفَلَكَ الَّذِي عَلَيْهِ يَجْرِي الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْكَوَاكِبِ فَيَأْمُرُ الْمَلَكُ أَوْلِيكَ السَّبْعِينَ أَلْفَ مَلَكٍ أَنْ يُزِيلُوهُ عَنْ مَجَارِيهِ

'So, when the sins of the servants become numerous and Allah^{-azwj} Blessed and High Intends to Reproach them with a Sign from His^{-azwj} Signs, He^{-azwj} Orders the Angel in charge of the orbit to remove the orbit upon which the sun and the moon, and the stars, and the planets flow upon. So that Angel orders the seventy thousand Angels (which are under him) to remove these from their flows...' (an extract).⁴¹

Angels rotate the Earth at a faster rate during the era of a Tyrant:

الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عُبَيْسَةَ بْنِ بَجَادٍ الْعَابِدِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنَّا عِنْدَهُ وَ دَكَرُوا سُلْطَانَ بَنِي أُمَيَّةَ فَقَالَ أَبُو جَعْفَرٍ ع لَا يَخْرُجُ عَلَيَّ هِشَامٌ أَحَدٌ إِلَّا قَتَلَهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hasim, from Anbasa Bin Jibad Al Aabid, from Jabir,

From Abu Ja'far^{-asws}, he (the narrator) said: 'We were in his^{-asws} presence and they mentioned the authority of the clan of Umayya. Abu Ja'far^{-asws} said: 'No one will rebel against Hisham except he would kill him!'

قَالَ وَ دَكَرَ مُلْكُهُ عِشْرِينَ سَنَةً

'He said, 'His kingdom (rule) is for twenty years.'

قَالَ فَجَرَعْنَا فَقَالَ مَا لَكُمْ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُهْلِكَ سُلْطَانَ قَوْمٍ أَمَرَ الْمَلَكَ فَأَسْرَعَ بِسَيْرِ الْفَلَكَ فَقَدَّرَ عَلَيَّ مَا يُرِيدُ الْحَبِيرَ.

He (the narrator) said, 'We panicked. He^{-asws} said: 'What is the matter with you all? Whenever Allah^{-azwj} Mighty and Majestic Wants to destroy the authority of a people, (He^{-azwj}) Commands the orbits, so the orbits quicken the travel and measure out upon what He^{-azwj} Wants...'.⁴²

الْكَافِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ قَالَ: كَانَ أَبُو جَعْفَرٍ ع فِي الْمَسْجِدِ الْحَرَامِ فَذَكَرَ بَنِي أُمَيَّةَ وَ دَوْلَتَهُمْ وَ قَالَ لَهُ بَعْضُ أَصْحَابِهِ إِنَّمَا نَرْجُو أَنْ تَكُونَ صَاحِبَهُمْ وَ أَنْ يُظَهَرَ اللَّهُ عَزَّ وَ جَلَّ هَذَا الْأَمْرَ عَلَيَّ يَدِكَ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, together from Ali Bin hadeed, from Jameel Bin Darraaj, from Zurara who said:

Abu Ja'far^{-asws} was in the Sacred Masjid. There was a mention of the Clan of Umayya and their government. Some of his^{-asws} companions said to him^{-asws}, 'We hope that you^{-asws} will become their master and that Allah^{-azwj} will Display this Command upon your^{-asws} hands.'

⁴¹ Al-Kafi, Vol., 8, H. H 14489

⁴² Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 22

فَقَالَ مَا أَنَا بِصَاحِبِهِمْ وَلَا يَشْرُونِي أَنْ أَكُونَ صَاحِبَهُمْ إِنَّ أَصْحَابَهُمْ أَوْلَادُ الرَّبِّ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَخْلُقْ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ سِنِينَ وَلَا أَيَّامًا أَقْصَرَ مِنْ سِنِيهِمْ وَأَيَّامِهِمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُ الْمَلَكَ الَّذِي فِي يَدِهِ الْفَلَكَ فَيَطْوِيهِ طَيًّا.

He^{-asws} said: 'I^{-asws} am not their master, nor am I^{-asws} happy to be their master, for their companions are the sons of adultery. Allah^{-azwj} never Created, since the creation of the skies and the earth, years nor days shorter than their years and their days. Allah^{-azwj} Ordered the Angels in whose hands is the orbit, to rotate it like a scroll.'⁴³

الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي إِسْحَاقَ الْجُرْجَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لِمَنْ جَعَلَ لَهُ سُلْطَانًا أَجَلًا وَ مَدَّةً مِنْ لَيْلٍ وَأَيَّامٍ وَ سِنِينَ وَ شُهُورٍ فَإِنْ عَدَلُوا فِي النَّاسِ أَمَرَ اللَّهُ عَزَّ وَجَلَّ صَاحِبَ الْفَلَكَ أَنْ يُبْطِئَ بِإِدَارَتِهِ فَطَالَتْ أَيَّامُهُمْ وَ لَيْلِيهِمْ وَ سِنِينُهُمْ وَ شُهُورُهُمْ

(The book) 'Al Kafi' – From a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Is'haq Al Jurjany,

From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Made a term to be for the one He^{-azwj} Made the authority to be for him, and people from the nights and days, and years and months. If they dispense justice among the people, Allah^{-azwj} Mighty and Majestic Commands the master of the orbits (Angel) that he slows down it's rotations, so their days get prolonged, and their nights and their years and their months.

وَ إِنْ جَارُوا فِي النَّاسِ وَ لَمْ يَعْدِلُوا أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى صَاحِبَ الْفَلَكَ فَاسْرَعَ بِإِدَارَتِهِ فَصُرَّتْ لَيْلِيهِمْ وَ أَيَّامُهُمْ وَ سِنِينُهُمْ وَ شُهُورُهُمْ وَ قَدْ وَفَى لَهُ عَزَّ وَجَلَّ بِعَدَدِ اللَّيْلِ وَالشُّهُورِ.

'And if they are tyrannical among the people and do not dispense justice, Allah^{-azwj} Blessed and Exalted Commands the master of the orbits (Angel), so he quickens it's rotations. So it shortens their nights and their days, and their years and their months, and Allah^{-azwj} Mighty and Majestic would have still Fulfilled for him the number of nights and the months.'⁴⁴

The Time and Space - Folding of Earth:

وَ ذَكَرَ عَلِيُّ بْنُ مَهْرِيَّازٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا زَادَ صَاحِبُ سُلَيْمَانَ عَلَى أَنْ قَالَ بِإِصْبَعِهِ هَكَذَا فَإِذَا هُوَ قَدْ جَاءَ بَعْرَشٍ صَاحِبَةِ سَبَأٍ

Ali Bin Mahziyar mentioned, from Ahmad Bin Muhammad, from Hamad Bin Usman, from Zurara who said,

'I heard Abu Abdullah^{-asws} saying: 'The companion of Suleyman^{-as} (Aasif^{-as} Bin Barkhiya^{-as}) did not exceed upon that (speed) he (only) said (prayed) with his fingers like this, and there he had already come with the Throne of the Queen of Saba.'

فَقَالَ لَهُ حُمْرَانُ كَيْفَ هَذَا أَصْلَحَكَ اللَّهُ فَقَالَ إِنَّ أَبِي كَانَ يَقُولُ إِنَّ الْأَرْضَ طَوِيَتْ لَهُ إِذَا أَرَادَ طَوَّافَهَا

⁴³ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 5 H 83

⁴⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 57

'Humran said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! How can this be so?' He^{-asws} said: 'My^{-asws} father^{-asws} was saying: The ground folded for him^{-as} whenever he^{-as} wanted its folding.'⁴⁵

كا: الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عبد الله، عن علي بن محمد النوفلي، عن أبي الحسن العسكري عليه السلام قال: سمعته يقول: إن اسم الله الأعظم ثلاثة وسبعون حرفاً، كان عند آصف حرف فتكلم به فانخرقت له الأرض فيما بينه وبين سبأ، فتناول عرش بلقيس حتى صيره إلى سليمان، ثم انبسطت الأرض في أقل من طرفة عين

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

From Abu Al-Hassan^{-asws}, the owner of the army, said, 'I heard him^{-asws} saying: 'The Magnificent Name of Allah^{-azwj} are seventy-three letters. One letter was with Asif (Bin Barkhiya^{-as}, successor^{-as} of Suleyman^{-as}). So, he^{-as} spoke with it, and the land was folded for him, in what was between him^{-as} and Saba (Sheba). He^{-as} grabbed the throne of Bilquees until it came to be to Suleyman^{-as}. Then the earth extended back in less than the blink of an eye.'⁴⁶

وَكَانَ مَهْبِطُ آدَمَ ص عَلَى جَبَلٍ فِي مَشْرِقِ أَرْضِ الْهِنْدِ يُقَالُ لَهُ بِاسْمِ ثُمَّ أَمَرَهُ أَنْ يَسِيرَ إِلَى مَكَّةَ فَطَوَى لَهُ الْأَرْضَ فَصَارَ عَلَى كُلِّ مَفَازَةٍ بِمَرِّ بِهِ خُطْوَةٌ وَ لَمْ يَبْقَعْ قَدَمُهُ فِي شَيْءٍ مِنَ الْأَرْضِ إِلَّا صَارَ عُمْرَانًا

(In a lengthy Hadith) 'And the descent of Adam^{-as} was upon a mountain in the east of the land of India called Baasim. Then He^{-azwj} Commanded him^{-as} to travel to Makkah. Allah^{-azwj} Folded the ground for him^{-as} so that each desert he passed over took him^{-as} only a single stride. No part of the earth did his^{-as} foot step on except that it became cultivated...' (an extract).⁴⁷

وَ عَنْ ابْنِ بَابُوَيْهِ عَنْ مُحَمَّدِ بْنِ مُوسَى الْمُتَوَكِّلِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ ابْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ص يَقُولُ إِنَّ إِبْرَاهِيمَ ع اسْتَأْذَنَ سَارَةَ أَنْ يَزُورَ إِسْمَاعِيلَ بِمَكَّةَ فَأَذِنَتْ لَهُ عَلَى أَنْ لَا يَبِيتَ عِنْدَهَا وَ لَا يَنْزِلَ عَنْ حِمَارِهِ

And from Ibn Babuwayh, from Muhammad Bin Musa Al Mutawakkil, 'It is narrated to us by Abdullah Bin Ja'far, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

'I heard Abu Abdullah^{-asws} saying: 'Ibrahim^{-as} sought permission of Sarah^{-as} to visit Ismail^{-as} at Makkah. She^{-as} permitted for him^{-as} upon the condition that he^{-as} will not spend a night away from her^{-as} nor descend from his^{-as} donkey.'

فُلْتُ كَيْفَ كَانَ ذَلِكَ

'I said, 'How did that happen?'

قَالَ طَوَيْتُ لَهُ الْأَرْضَ.

⁴⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 9 H 2

⁴⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 9 H 6

⁴⁷ Qasas Al Anbiya^{-as} – H 50 (and) (42) برقم: (115 / 11)، بحار الأنوار

'He^{-asws} said: 'The ground was folded for him^{-as}.'⁴⁸

Returning of the Sun:

A famous miracle of Rasool Allah^{-saww} reported by both Sunnis and Shias, e.g.,

Radd Al-Shams (Arabic: رَدُّ الشَّمْسِ; 'returning of the Sun') is believed by Muslims to be a miracle in which Prophet Muhammad^{-saww} asked God to return the sun to its position before sunset, so that Imam Ali^{-asws} could have enough time to say his Asr prayer. According to some sources, Radd Al-shams also took place in the time of some other Prophets^{-as}.⁴⁹

الأمالي للصدوق القطان عن مُحَمَّدِ بْنِ صَالِحٍ عَنْ عُمَرَ بْنِ خَالِدِ الْمُخْزُومِيِّ عَنِ ابْنِ نُبَاتَةَ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ عُمَارَةَ بْنِ مُهَاجِرٍ عَنْ أُمِّ جَعْفَرٍ أَوْ أُمِّ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ وَ هِيَ جَدُّهَا قَالَتْ خَرَجْتُ مَعَ جَدِّي أَسْمَاءَ بِنْتِ عُمَيْسٍ وَ عَمِّي عَبْدَ اللَّهِ بْنِ جَعْفَرٍ حَتَّى إِذَا كُنَّا بِالضُّهَيَاءِ حَدَّثْتَنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ - قَالَتْ يَا بِنْتِ كُنَّا مَعَ رَسُولِ اللَّهِ ص فِي هَذَا الْمَكَانِ فَصَلَّى رَسُولُ اللَّهِ ص الطُّهْرَ ثُمَّ دَعَا عَلِيًّا فَاسْتَعَانَ بِهِ فِي بَعْضِ حَاجَتِهِ

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Muhammad Bin Salih, from Umar Bin Khalid Al Makhzumy, from Ibn Nubata, from Muhammad Bin Musa, from Umar Bin Muhajir, from Umm Ja'far or Umm Muhammad Bint Muhammad Bin Ja'far, from Asma Bint Umeys, and she is her grandmother, she said,

'I went out with my grandmother Asma Bint Umeys and my uncle Abdullah^{-asws} son of Ja'far^{asws} until when we were at Al-Zahba, Asma Bint Umeys narrated to me. She said, 'O daughter! We were with Rasool-Allah^{-saww} in this place. Rasool-Allah^{-saww} prayed Salat Al-Zohr, then he^{-saww} called Ali^{-asws} and assisted by him^{-asws} regarding one of his^{-saww} needs.

ثُمَّ جَاءَتِ الْعَصْرُ فَقَامَ النَّبِيُّ ص فَصَلَّى الْعَصْرَ فَجَاءَ عَلِيٌّ ع - فَعَدَدَ إِلَى جَنْبِ رَسُولِ اللَّهِ ص فَأَوْحَى اللَّهُ إِلَى نَبِيِّهِ فَوَضَعَ رَأْسَهُ فِي حَجْرِ عَلِيٍّ ع حَتَّى غَابَتِ الشَّمْسُ لَا يُرَى مِنْهَا شَيْءٌ عَلَى أَرْضٍ وَلَا جَبَلٍ

"Then Al-Asr came, so the Prophet^{-saww} stood up and prayed Al-Asr Salat. Ali^{-asws} came and sat by the side of Rasool-Allah^{-saww}. Allah^{-azwj} Revealed to His^{-azwj} Prophet^{-saww}, so he^{-saww} placed his^{-saww} head in the lap of Ali^{-asws} until the sun had set. Nothing from it was seen, neither upon a land nor mountain.

ثُمَّ جَلَسَ رَسُولُ اللَّهِ ص فَقَالَ لِعَلِيٍّ ع هَلْ صَلَّيْتَ الْعَصْرَ فَقَالَ لَا يَا رَسُولَ اللَّهِ أَنْبِئْتُ أَنَّكَ لَمْ تُصَلِّ فَلَمَّا وَضَعْتَ رَأْسَكَ فِي حَجْرِي لَمْ أَكُنْ لِأَحْرَكُهُ فَقَالَ اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ عَلِيٌّ اخْتَبَسَ نَفْسَهُ عَلَى نَبِيِّكَ فَرُدَّ عَلَيْهِ شَرْقَهَا

"Then Rasool-Allah^{-saww} sat up and said to Ali^{-asws}: 'Have you^{-asws} prayed Al-Asr?' He^{-asws} said: 'No, O Rasool-Allah^{-saww}! I^{-asws} was informed that (even) you^{-saww} did not pray. When you^{-saww} placed your^{-saww} head in my^{-asws} lap, I^{-asws} was going to move.' He^{-saww} said: 'O Allah^{-azwj}! This is Your^{-azwj} servant Ali^{-asws} who withheld himself^{-asws} upon Your^{-azwj} Prophet^{-saww}, so return its east to him^{-asws}!'

⁴⁸ Qasas Al Anbiya^{-as} – H 110 (and) .(39). برقم: (112 / 12)، بحار الأنوار

⁴⁹ https://en.wikipedia.org/wiki/Radd_al-Shams

فَطَلَعَتِ الشَّمْسُ فَلَمْ يَبْقَ جَبَلٌ وَ لَا أَرْضٌ إِلَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ ثُمَّ قَامَ عَلِيٌّ ع فَتَوَضَّأَ وَ صَلَّى ثُمَّ انْكَسَفَتْ.

“The sun emerged and there did not remain any mountain, nor any land, except the sun emerged upon it. Then Ali^{-asws} stood up, performed wud’u and prayed Salat, then it set.”⁵⁰

Time Ceased for Uzair^{-as}:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۗ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۗ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۗ وَانظُرْ إِلَى جِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۗ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۗ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {259}

Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, then Resurrected him. He said: “How long did you tarry?” He said: ‘I tarried for a day, or a part of a day.’ He Said: “But, You tarried for a hundred years, so look at your food and your drink – they did not age, and look at your donkey; and in order for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then We Clothed these with flesh”. So when it was clear to him, he said: ‘I know that Allah is Able over all things.’ [2:259]

أبو طاهر العلوي، عن علي بن محمد العلوي، عن علي بن مرزوق، عن إبراهيم بن محمد، قال: ذكر جماعة من أهل العلم أن ابن الكواء قال لعلي (عليه السلام): يا أمير المؤمنين، ما ولد أكبر من أبيه من أهل الدنيا؟

Abu Tahir Al Alawy, from Ali Bin Muhammad Al Alawy, from Ali Bin Marzouq, from Ibrahim Bin Muhammad who said,

A group of knowledgeable people mentioned that Ibn Al Kawa said to Imam Ali^{-asws}, ‘O Amir Al Momineen^{-asws}! Was there ever a son older than his father, from the people of the world?’

قال: «نعم، أولئك ولد عزيز، حين مر على قرية خربة و قد جاء من ضيعة له، تحت حمار، و معه شنة فيها تين، و كوز فيه عصير،

He^{-asws} said: ‘Yes, they were the children of Uzair^{-as}, when he^{-as} passed by a town in ruins and he^{-as} had come from an estate of his^{-as}. Under him^{-as} was a donkey, and with him^{-as} was a water skin wherein was some figs, and a jug wherein was some honey.

فمر على قرية خربة، فقال: أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ فَتَوَالِدَ وَلَدَهُ وَ تَنَاسَلُوا، ثُمَّ بَعَثَ اللَّهُ إِلَيْهِ فَأَحْيَاهُ فِي الْمَوْلِدِ الَّذِي أَمَاتَهُ فِيهِ، فَأُولَٰئِكَ وَ لَدَهُ أَكْبَرُ مِنْ أَبِيهِمْ

‘So, he^{-as} passed by a ruined town and he^{-as} said: **“How will Allah Revive this after its death?” So Allah Caused him to die for a hundred years [2:259].** So his^{-as} children gave birth and they multiplied. Then Allah^{-azwj} Sent (a Revelation) to him^{-as} and Revived him among the children

⁵⁰ Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineen^{-asws}, Ch 109 H 2 a

of the generation which he^{-as} had died in. Thus, those children of his^{-as} were older than their father^{-as}.⁵¹

عنه، قال: و روي عن علي (عليه السلام): «أن عزيزا خرج من أهله، و امرأته حامل، و له خمسون سنة، فأماته الله مائة سنة، ثم بعثه فرجع إلى أهله ابن خمسين سنة، و له ابن له مائة سنة، فكان ابنه أكبر منه، فذلك من آيات الله

From him who said, 'And it is reported from Imam Ali^{-asws} that Uzair^{-as} went out from his^{-as} family and his^{-as} wife was pregnant, and for him^{-as} (he was at the age of) fifty years. So Allah^{-azwj} Caused him^{-as} to die, then Resurrected him^{-as}. So he^{-as} returned to his^{-as} family as a man of fifty years old, and for him^{-as} was a son a hundred years old. Thus, his^{-as} son was older than him^{-as}, and that is from the Signs of Allah^{-azwj}.⁵²

Reply if the deceased could return and inform us of their stories:

الطبرسي في (الاحتجاج): في حديث عن الصادق (عليه السلام) و قد سأله زنديق، فقال: فلو أن الله رد إلينا من الأموات في كل مائة عام [واحدا]، لنسأله عن ماضي منا إلى ما صاروا وكيف حالهم، و ماذا لقوا بعد الموت، أي شيء صنع بهم، لعمل الناس على اليقين، و اضمحل الشك، و ذهب الغل عن القلوب.

Al-Tabarsy in Al-Ihtijaj – In a Hadeeth from Al-Sadiq^{-asws}, and an atheist had asked him^{-asws}, so he said, 'If only Allah^{-azwj} would Return to us from the deceased ones, during every one hundred years, (one person), for us to question him about the ones who have passed away from us, to what they have come to and how is their state, and what is that which they faced after the death, which thing was done with them, in order for the people to act upon conviction and annihilate the doubt, and remove the malignancy from the hearts.'

قال (عليه السلام): «إن هذه مقالة من أنكر الرسل و كذبهم [و لم يصدق] بما جاءوا به من عند الله، [إذ] أخبروا و قالوا: إن الله عز و جل أخبر في كتابه على لسان الأنبياء (عليهم السلام) حال من مات منا، أ فيكون أحدا أصدق من الله قولا و من رسله،

He^{-asws} said: 'These are the words of the ones who deny the Rasools^{-as} and belie them^{-as}, and do not ratify what they^{-as} came with from the Presence of Allah^{-azwj}, when they^{-as} informed and said. Allah^{-azwj} Mighty and Majestic Informs in His^{-azwj} Book upon the tongues of the Prophets^{-as} the states of the ones who died from us. So, can anyone happen to be more truthful than Allah^{-azwj} in Words and (more truthful) than His^{-azwj} Rasool^{-saww}?

و قد رجع إلى الدنيا ممن مات خلق كثير، منهم: أصحاب الكهف، أماتم الله ثلاث مائة عام و تسعة، ثم بعثهم في زمان قوم أنكروا البعث، ليقطع حجبتهم، و ليريبهم قدرته، و ليعلموا أن البعث حق

'And there have returned to the world, from the ones who had died, a lot of people. From them are the companions of the cave. Allah^{-azwj} Caused them to die for three hundred and nine years, then Resurrected them in the era of a people who were denying the Resurrection, in order to cut off their arguments, and to show them His^{-azwj} Power, and so that they would be knowing that the Resurrection is true.

51 تفسير العياشي 1: 468 / 141

52 مجمع البيان 2: 641

و أمات الله إرميا النبي (عليه السلام) الذي نظر إلى خراب بيت المقدس و ما حوله حين غزاهم بخت نصر، فقال: *أَنْتِ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ أَحْيَاهُ وَ نَظَرَ إِلَى أَعْضَائِهِ كَيْفَ تَلْتَمِمْ، وَ كَيْفَ تَلْبَسُ اللَّحْمَ، وَ إِلَى مَفَاصِلِهِ وَ عُرُوقِهِ كَيْفَ تَوْصِلُ، فَلَمَّا اسْتَوَى قَائِمًا»، قَالَ: أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ*

'And Allah^{-azwj} Caused the Prophet Irmiah^{-as} to die, the one who looked at the ruins of Bayt Al-Maqdis and what was around it when Bakht Nasar invaded them. So he^{-as} said: ***‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, then Resurrected him [2:259].*** And he^{-as} look at his^{-as} own limbs how they had healed and how the flesh was clothed upon it, and to his^{-as} bones and his^{-as} veins how they had connected. So when he^{-as} stood up standing ***he said: ‘I know that Allah is Able over all things.’ [2:259].***⁵³

Appendix I: Allah^{-azwj} Modelled, for mankind, the Bayt Al-Haram (Kabah) beneath the Bayt Al-Mamoor (located on the 4th Heaven)

[الصدوق] حدثنا علي بن حاتم قال: حدثنا القاسم بن محمد قال: حدثنا حمدان بن الحسين، عن الحسين بن الوليد، عن أبي بكر، عن حنان بن سدير، عن أبي حمزة الثمالي، عن علي بن الحسين (عليه السلام) قال: قلت: لم صار الطواف سبعة أشواط ؟ قال: لأن الله تبارك وتعالى قال للملائكة: * (إني جاعل في الأرض خليفة) * فردوا على الله تبارك وتعالى و * (قالوا أئجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال إني أعلم ما لا تعلمون) * وكان لا يحجبهم عن نوره سبعة آلاف عام، فلاذوا بالعرش سبعة آلاف سنة، فرحمهم وتاب عليهم وجعل لهم البيت المعمور الذي في السماء الرابعة وجعله مثابة ووضع البيت الحرام تحت البيت المعمور، فجعله مثابة للناس وأمنا، فصار الطواف سبعة أشواط واجبا على العباد لكل ألف سنة شوطا واحدا.

(Al-Sadooq) Narrated from Ali Bin Hatim from Al-Qasim Bin Muhammad from Hamdan Bin Al-Husayn from Al-Husayn Bin Al-Waleed from Abu Bakr from Hannan Bin Sudeyr from Abu Hamza Al-Thumaly:

Ali^{-asws} Bin Al-Husayn^{-asws} said when he^{-asws} was asked: 'Why is he performing Tawaaf seven times?' He^{-asws} said: 'Because Allah^{-azwj} Blessed and High Said to the Angels ***"I am going to place in the earth a Caliph"*** they retorted to Allah^{-azwj} Blessed the High ***"they said: What! Will You place in it such as shall make mischief in it and shed blood, and we celebrate Your Praise and extol Your Holiness?"*** And they had not been Veiled from His^{-azwj} Light for seven thousand years, they sought to be excused for seven thousand years, He^{-azwj} was Merciful to them and Turned to them, and Made for them the Bayt Al-Mamoor which is located on the fourth Heaven, and Modelled for mankind the Bayt Al-Haram (Kabah) beneath the Bayt Al-Mamoor, a resort and a sanctuary. The 'Tawaf' (circumambulation) is for seven runs obligatory for the servants, one run for each of the thousand years (of the Angels).⁵⁴

Appendix II: The First Creation has been the Al-Noor of Mohammed^{-saww} and his^{-saww} Progeny^{-asws}

ك: العطار، عن أبيه، عن الأشعري، عن ابن أبي الخطاب، عن أبي سعيد الغضنفرى، عن عمرو بن ثابت، عن أبي حمزة قال: سمعت علي بن الحسين عليهما السلام يقول: إن الله عز وجل خلق محمدا "وعليا" والائمة الاحد عشر من نور عظمته أرواحا " في ضياء نوره، يعبدونه قبل خلق الخلق، يسبحون الله عز وجل ويقدمونه، وهم الائمة الهادية من آل محمد صلوات الله عليهم أجمعين.

53 الاحتجاج: 343

54 Tafseer Abu Hamza Thumaly – H 13

Al Atar, from his father, from Al Ashary, from Ibn Abu Al Khatab, from Abu Saeed Al Gazanfary, from Amro Bin Sabit, from Abu Hamza who said,

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Created Muhammad^{-saww} and Ali^{-asws} and the eleven Imams^{-asws} from the *Noor* of His^{-azwj} Magnificence as spirits in the illumination of His^{-azwj} *Noor*, worshipping Him^{-azwj} before the creation of the creatures, glorifying Allah^{-azwj} Mighty and Majestic and sanctifying Him^{-azwj}, and they^{-asws} are the Guiding Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}.'⁵⁵

ابن إدريس، عن أبيه، عن محمد بن الحسين بن زيد، عن الحسن بن موسى، عن علي بن سماعة، عن علي بن الحسن بن رباط، عن أبيه، عن المفضل، قال: قال الصادق عليه السلام: إن الله تبارك وتعالى خلق أربعة عشر نورا " قبل خلق الخلق بأربعة عشر ألف عام، فهي أرواحنا، فقيل له: يا ابن رسول الله ومن الأربعة عشر؟

Ibn Idrees, from his father, from Muhammad Bin Al Husayn Bin Zayd, from Al Hassan Bin Musa, from Ali Bin Sama'at, from Ali Bin Al Hassan Bin Rabat, from Al Mufazzal who said,

Al-Sadiq^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Created fourteen *Noors* before the creation of the creatures by fourteen thousand years, so these are our^{-asws} souls.' It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! And who are the fourteen?'

فقال: محمد وعلي وفاطمة والحسن والحسين والائمة من ولد الحسين، آخرهم القائم الذي يقوم بعد غيبته فيقتل الدجال، ويظهر الارض من كل جور وظلم.

He^{-asws} said: 'Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws}, the last of them^{-asws} being Al-Qaim^{-asws} who will rise after his^{-asws} Occultation and will kill Al-Dajjal^{-la}, and cleanse the earth from all tyranny and injustice.'⁵⁶

- وعن جابر بن عبد الله قال: قلت لرسول الله صلى الله عليه وآله: أول شيء خلق الله تعالى ما هو؟ فقال: نور نبيك يا جابر، خلقه الله ثم خلق منه كل خير.

And from Jabir Bin Abdullah who said,

'I said to Rasool-Allah^{-saww}, 'The first thing Allah^{-azwj} the Exalted Created, what is it?' He^{-saww} said: '*Noor* of your Prophet^{-saww}, O Jabir! Allah^{-azwj} Created him^{-saww}, then Created all good from him^{-saww}.'⁵⁷

وعن جابر أيضا قال: قال رسول الله صلى الله عليه وآله: أول ما خلق الله نوري، ابتدعه من نوره، واشتقه من جلال عظمته.

And from Jabir as well having said,

⁵⁵ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 39

⁵⁶ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 40

⁵⁷ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 43

Rasool-Allah^{-saww} said: 'The first of what Allah^{-azwj} Created was my^{-saww} *Noor*. He^{-azwj} Commenced it from His^{-azwj} *Noor*, and Derived it from the Majesty of His^{-azwj} Magnificence.'⁵⁸

كا: علي بن محمد، عن سهل بن زياد، عن محمد بن علي بن إبراهيم، عن علي ابن حماد، عن المفضل قال: قلت لابي عبد الله عليه السلام: كيف كنتم حيث كنتم في الاظلة ؟

Ali Bin Muhammad, from sahl Bin Ziyad, from Muhammad Bin Ali Bin Ibrahim, from Ali Ibn Ahmad, from Al Mufazzal who said,

'I said to Abu Abdullah^{-asws}, 'How were you^{-asws} when you^{-asws} were in the shadows?'

فقال: يا مفضل كنا عند ربنا ليس عنده أحد غيرنا في ظلة خضراء، نسيحه وتقدهه و نحلله ونمجده، وما من ملك مقرب ولاذي روح غيرنا حتى بدا له في خلق الاشياء، فخلق ما شاء كيف شاء من الملائكة وغيرهم، ثم أنهى علم ذلك إلينا.

'He^{-asws} said: 'O Mufazzal! We^{-asws} were with our^{-asws} Lord^{-azwj}. There wasn't anyone with Him^{-azwj} apart from us^{-asws} in the green shade. We^{-asws} glorified Him^{-azwj} and extolled His^{-azwj} Holiness, and sanctified Him^{-azwj} and praised Him^{-azwj}, and there was neither an Angel of Proximity nor anyone with a soul apart from us^{-asws}, until He^{-azwj} Began it in the creation of the things. So, He^{-azwj} Created whatever He^{-azwj} so Desired from the Angels and others, then Concluded the knowledge of that with us^{-asws}.'⁵⁹

ختص، الإختصاص عنهم ع إِنَّ اللَّهَ خَلَقَنَا قَبْلَ الْخَلْقِ بِالْقِيِّ أَلْفِ عَامٍ فَسَبَّحْنَا فَسَبَّحَتِ الْمَلَائِكَةُ لِنُسَبِّحَنَّا.

(The book) 'Al-Ikhtisas' – From them^{-asws}: 'Allah^{-azwj} Created us^{-asws} before the creatures by two thousand years. We^{-asws} glorified (Allah^{-azwj}, so the Angels (also) glorified to our^{-asws} glorification.'⁶⁰

Appendix III: The Orbit of the Sun and the Effects of the Planet on Earth:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ هَآءِ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {38}

And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38]

وَالْقَمَرَ قَدْرَنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ {39}

And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]

⁵⁸ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 44

⁵⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{saww}, Ch 1 H 45

⁶⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 2

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن إسماعيل بن مسلم، قال: حدثنا أبو نعيم البلخي، عن مقاتل بن حيان، عن عبد الرحمن بن أبزي، عن أبي ذر الغفاري (رحمه الله)، قال: كنت آخذاً بيد النبي (صلى الله عليه وآله) ونحن نتماشى [جميعاً]، فما زلنا ننظر إلى الشمس حتى غابت، فقلت: يا رسول الله، أين تغيب؟

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Muhammad Bin Abu Ubeydullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed, from Ismail Bin Muslim, from Abu Naeem Al-Balkhy, from MaqatAl-Bin Hayaan, from Abdul Rahman Bin Abzy, who has said:

Abu Zarr Al-Ghafary^{ra} has narrated, 'I^{ra} was hand in hand with the Prophet^{saww}, and we were walking together, so we looked at the sun until it disappeared. So I^{ra} said, 'O Rasool-Allah^{saww}, where does it disappear to?'

قال: «في السماء، ثم ترفع من سماء إلى سماء حتى ترفع إلى السماء السابعة العليا حتى تكون تحت العرش، فتخر ساجدة، فتسجد معها الملائكة الموكلون بها، ثم تقول: يا رب من أين تأمرني أن أطلع، أمن مغربي أم من مطلعي؟ فذلك قوله عز وجل: وَالشَّمْسُ بَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يعني بذلك صنع الرب العزيز في ملكه، العليم بخلقه».

'He^{saww} said: 'In the sky, then it rises from sky to sky until it rises to the seventh high sky, to the extent that it comes directly below the Throne. So, it pauses in prostration, and the Angels, those who are allocated to it, perform Sajdah along with it. Then it says, 'O Lord^{azwj}! Where do You^{azwj} Command me to rise from? From my west or from my emerging?' So those are the Words of the Mighty and Majestic: **And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38]**, Meaning, by that what the Mighty Lord^{azwj} has Made in His^{azwj} kingdom, and the Knower of His^{azwj} Creation.'

قال: «فيأتيها جبرئيل بحلة ضوء من نور العرش على مقادير ساعات النهار في طولها في الصيف، أو قصره في الشتاء، أو ما بين ذلك في الخريف والربيع - قال - فتلبس تلك الحلة كما يلبس أحدكم ثيابه ثم ينطلق بها في جو السماء حتى تطلع من مطلعها».

'He^{saww} said: 'Jibrael^{as} comes to it with a garment of light from the Light of the Throne as per the hours of daylight regarding its length in the Summer, or less in the Winter, or what is between that in the Autumn and the Spring. It wears that Garment (of Light) just like one of you wears his clothes. Then it goes by it in the atmosphere of the sky until it emerges from where it emerges.'

قال النبي (صلى الله عليه وآله): «و كأي بها قد حبست مقدار ثلاث ليال، ثم لا تكسى ضوءها، و تؤمر أن تطلع من مغربها، فذلك قوله عز وجل: إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

'The Prophet^{saww} said: 'Then it is as if it has imprisoned the light for a measurement of three nights, then it does not clothe them by its illumination, and it is Commanded to emerge from its west, so that is in the Words of the Mighty and Majestic: **When the sun is Wrapped up [81:1] And when the stars are Dimmed [81:2]**.

و القمر كذلك من مطلعها و مجراه في أفق السماء و مغربه و ارتفاعه إلى السماء السابعة، و يسجد تحت العرش، ثم يأتيه جبرئيل بالحلة من نور الكرسي، فذلك قوله عز وجل: هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرَ نُورًا». قال أبو ذر (رحمه الله): ثم اعتزلت مع رسول الله (صلى الله عليه وآله) فصلينا المغرب.

'And the moon is like that from its emergence and its flowing in the horizons of the sky, and its setting, and it's rising to the seventh sky and performs Sajdah beneath the Throne. Then Jibraeel^{as} comes to it with a garment of the Light of the Chair (Al-Kursi), so that is in the Words of the Mighty and Majestic: **He is the (One) Who Made the sun a brightness and the moon a light [10:5].**' Abu Zarr^{ra} said, 'Then I^{ra} secluded myself^{ra} with Rasool-Allah^{saww}. So, we Prayed the evening (Al-Maghrib) Salat.'⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَرِّ وَالْبُرْدِ جَمًّا يَكُونَانِ فَقَالَ لِي يَا أَبَا أُيُوبَ إِنَّ الْمَرِيخَ كَوَكَبٍ حَارٌّ وَ زُحْلُ كَوَكَبٍ بَارِدٌ فَإِذَا بَدَأَ الْمَرِيخُ فِي الِارْتِفَاعِ انْحَطَّ زُحْلٌ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ الْمَرِيخُ دَرَجَةً انْحَطَّ زُحْلٌ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الِارْتِفَاعِ وَ يَنْتَهِيَ زُحْلٌ فِي الْهُبُوطِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said:

'I asked Abu Abdullah^{asws} about the heat and the cold, from what do they emanate? (He^{asws} replied) 'O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. So they do not stop being like that. Every time Mars rises a level, Saturn falls for three months until the Mars ends up high and Saturn ends up in the decline.

فَيَجْلُو الْمَرِيخُ فَلِذَلِكَ يَشْتَدُّ الْحَرُّ إِذَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْحَرِيفِ بَدَأَ زُحْلٌ فِي الِارْتِفَاعِ وَ بَدَأَ الْمَرِيخُ فِي الْهُبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ زُحْلٌ دَرَجَةً انْحَطَّ الْمَرِيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الْهُبُوطِ وَ يَنْتَهِيَ زُحْلٌ فِي الِارْتِفَاعِ فَيَجْلُو زُحْلٌ وَ ذَلِكَ فِي أَوَّلِ الشِّتَاءِ وَ آخِرِ الْحَرِيفِ فَلِذَلِكَ يَشْتَدُّ الْبُرْدُ

"Therefore, due to that, for Mars that is its hottest time. So when it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend and the Mars begins to descend. So these two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. Thus, due to that the cold is intense.

وَ كُلَّمَا ارْتَفَعَ هَذَا هَبَطَ هَذَا وَ كُلَّمَا هَبَطَ هَذَا ارْتَفَعَ هَذَا فَإِذَا كَانَ فِي الصَّيْفِ يَوْمٌ بَارِدٌ فَالْفِعْلُ فِي ذَلِكَ لِلْقَمَرِ وَ إِذَا كَانَ فِي الشِّتَاءِ يَوْمٌ حَارٌّ فَالْفِعْلُ فِي ذَلِكَ لِلشَّمْسِ هَذَا تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَ أَنَا عَبْدُ رَبِّ الْعَالَمِينَ.

'Every time, this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun. **That is an Ordainment of the Mighty, the Knower [36:38],** and I^{asws} am the servant of the Lord^{azwj} of the Worlds.'⁶²

⁶¹ التوحيد: 7 / 280

⁶² Al Kafi – V 8 H 14922

Appendix IV: Those who lived before the creation of Prophet Adam^{as} on Earth

أَخْبَرَنِي الشَّيْخُ عَلِيُّ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ النَّيْشَابُورِيِّ عَنْ أَبِيهِ أَخْبَرَنَا السَّيِّدُ أَبُو الْبَرَكَاتِ عَلِيُّ بْنُ الْحُسَيْنِ الْمُؤَزَّيْنِي أَخْبَرَنَا الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوئِيهِ أَخْبَرَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ قَالَ أَخْبَرَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْمُطَّابِ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ

I am informed by Ali Bin Ali Bin Abdul Samad Al Neshapuri from his father, 'We are informed by the Seyyid Abu Al Barkaat Ali Bin Al-Husayn Al Jowzy, 'We are informed by the sheikh Abu Ja'far Muhammad Bin Ali Bin Al-Husayn Bin Babuwayh, 'We are informed by my father and Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed, both said, 'We are informed by Sa'ad Bin Abdullah, 'We are informed by Muhammad Bin Al-Husayn Bin Abu Al Khattab, 'We are informed by Al-Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir,

عَنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع هَلْ كَانَ فِي الْأَرْضِ خَلْقٌ مِنْ خَلْقِ اللَّهِ تَعَالَى يَعْبُدُونَ اللَّهَ قَبْلَ آدَمَ ع وَ ذُرِّيَّتِهِ

From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} was asked, 'Were there any creatures from the creatures of Allah^{azwj} in the earth worshipping Allah^{azwj} before Adam^{as} and his^{as} offspring?'

فَقَالَ نَعَمْ قَدْ كَانَ فِي السَّمَاوَاتِ وَ الْأَرْضِ خَلْقٌ مِنْ خَلْقِ اللَّهِ يُقَدِّسُونَ اللَّهَ وَ يُسَبِّحُونَهُ وَ يُعْظَمُونَهُ بِاللَّيْلِ وَ النَّهَارِ لَا يَفْتُرُونَ

'He^{asws} said: 'Yes. There have been in the skies and the earth creatures from the creatures of Allah^{azwj} extolling Holiness of Allah^{azwj} and glorifying Him^{azwj} and Revering Him^{azwj} by the night and the day, not taking a break.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْأَرْضِينَ خَلَقَهَا قَبْلَ السَّمَاوَاتِ ثُمَّ خَلَقَ الْمَلَائِكَةَ رُوحَانِيَّةً هُمْ أَجْنِحَةٌ يَطِيرُونَ بِهَا حَيْثُ يَشَاءُ اللَّهُ فَأَسْكَنَهُمْ فِيمَا بَيْنَ أَطْبَاقِ السَّمَاوَاتِ يُقَدِّسُونَهُ فِي اللَّيْلِ وَ النَّهَارِ وَ اصْطَفَى مِنْهُمْ إِسْرَافِيلَ وَ مِيكَائِيلَ وَ جِبْرَائِيلَ

"And when Allah^{azwj} Mighty and Majestic Created the earths, (He^{azwj}) Created these before the skies. Then He^{azwj} Created the Angels as spiritual beings having wings for them flying with these wherever Allah^{azwj} so Desired. He^{azwj} Settled them in what is between layers of the skies, extolling His^{azwj} Holiness during the night and the day, and from them He^{azwj} Chose Israfeel^{as} and Mikaeel^{as} and Jibraeel^{as}.

ثُمَّ خَلَقَ عَزَّ وَ جَلَّ فِي الْأَرْضِ الْجِنَّ رُوحَانِيَّةً هُمْ أَجْنِحَةٌ فَخَلَقَهُمْ دُونَ خَلْقِ الْمَلَائِكَةِ وَ حَفِظَهُمْ أَنْ يَبْلُغُوا مَنَلَعِ الْمَلَائِكَةِ فِي الطَّيْرِانِ وَ غَيْرِ ذَلِكَ فَأَسْكَنَهُمْ فِيمَا بَيْنَ أَطْبَاقِ الْأَرْضِينَ السَّبْعِ وَ فَوْقَهُمْ يُقَدِّسُونَ اللَّهَ اللَّيْلِ وَ النَّهَارِ لَا يَفْتُرُونَ

"Then He^{azwj} Mighty and Majestic Created the Jinn on the earth as spiritual beings having wings for them, lower than creation of the Angels, and Preserved them from reaching the extent of the Angels in the flight and other than that. He^{azwj} Settled them in what is between layers of the seven earths and above them, extolling the Holiness of Allah^{azwj} night and day, not taking a break.

ثُمَّ خَلَقَ خَلْقًا دُونَهُمْ لَهُمْ أَبْدَانٌ وَ أَرْوَاحٌ بَعْدَ أَجْنِحَةٍ يَأْكُلُونَ وَ يَشْرَبُونَ نَسَنَاسٌ أَشْبَاهُ خَلْقِهِمْ وَ لَيْسُوا بِإِنْسٍ وَ أَسْكَنَهُمْ أَوْسَاطَ الْأَرْضِ عَلَى ظَهْرِ الْأَرْضِ مَعَ الْجِنَّ يُقَدِّسُونَ اللَّهَ اللَّيْلِ وَ النَّهَارِ لَا يَفْتُرُونَ

“Then He^{-azwj} Created creatures lower than them having (physical) bodies for them and souls without any wings, eating and drinking, (called) ‘Nasnaas’ (apes), resembling their creation but, they weren’t humans, and He^{-azwj} Settled them in the midst of the earth, upon the surface of the earth along with the Jinn, extolling His^{-azwj} Holiness night and day not taking a break.’

قَالَ وَكَانَ الْجِنُّ تَطِيرُ فِي السَّمَاءِ فَتَلْقَى الْمَلَائِكَةَ فِي السَّمَاوَاتِ فَيَسْأَلُونَهُمْ عَلَيْهِمْ وَيُزَوِّجُهُمْ وَيَسْتَرْجِعُونَ إِلَيْهِمْ وَيَتَعَلَّمُونَ مِنْهُمْ الْحَيْرَ

‘He^{-asws} said: ‘And the Jinn were flying in the sky, so they would meet the Angels in the skies, greet them, visit them and rest with them and learn the news from them.

ثُمَّ إِنَّ طَائِفَةً مِنَ الْجِنِّ وَ النَّسْنَاسِ الَّذِينَ خَلَقَهُمُ اللَّهُ وَ أَسْكَنَهُمْ أَوْسَاطَ الْأَرْضِ مَعَ الْجِنِّ تَمَرَّدُوا وَ عَتَوْا عَنْ أَمْرِ اللَّهِ فَمَرَحُوا وَ بَعَوْا فِي الْأَرْضِ بِعَيْرِ الْحَقِّ وَ عَلَا بَعْضُهُمْ عَلَى بَعْضٍ فِي الْعُتُوِّ عَلَى اللَّهِ تَعَالَى حَتَّى سَفَكُوا الدِّمَاءَ فِيمَا بَيْنَهُمْ وَ أَظْهَرُوا الْفَسَادَ وَ حَادُوا رُبُوبِيَّةَ اللَّهِ تَعَالَى

“Then groups of the Jinn and the Nasnaas, those whom Allah^{-azwj} Created them and Settled them in the midst of the earth along with the Jinn, rebelled and transgressed of (what) Allah^{-azwj} Commanded. They were merry-making and rebelled in the earth without right, and exalted upon each other in the defiance of Allah^{-azwj} the Exalted until they shed the blood in what was between them, and they manifested the corruptions and rejected the Lordship of Allah^{-azwj} the Exalted.’

قَالَ وَ أَقَامَتِ الطَّائِفَةُ الْمُطِيعُونَ مِنَ الْجِنِّ عَلَى رِضْوَانِ اللَّهِ تَعَالَى وَ طَاعَتِهِ وَ بَاتُوا الطَّائِفَتَيْنِ مِنَ الْجِنِّ وَ النَّسْنَاسِ الَّذِينَ عَتَوْا عَنْ أَمْرِ اللَّهِ

‘He^{-asws} said: ‘And a group from the Jinn stayed obedient, being upon the Pleasure of Allah^{-azwj} the Exalted and they obeyed Him^{-azwj} and separated from the two groups of the Jinn and the Nasnaas, those who had been insolent of the Commands of Allah^{-azwj}.’

قَالَ فَحَطَّ اللَّهُ أَجْحِحَةَ الطَّائِفَةِ مِنَ الْجِنِّ الَّذِينَ عَتَوْا عَنْ أَمْرِ اللَّهِ وَ تَمَرَّدُوا فَكَانُوا لَا يَفْعِدُونَ عَلَى الطَّيْرَانِ إِلَى السَّمَاءِ وَ إِلَى مُلَاقَةِ الْمَلَائِكَةِ لِمَا ارْتَكَبُوا مِنَ الذُّنُوبِ وَ الْمَعَاصِي

‘He^{-asws} said: ‘Allah^{-azwj} Dropped the wings of the group of Jinn, those who had been insolent of the Commands of Allah^{-azwj} and rebelled. So, they were no longer able upon the flying to the sky and meeting the Angels due to what they had perpetrated from the sins and the acts of disobedience.

قَالَ وَ كَانَتِ الطَّائِفَةُ الْمُطِيعَةَ لِأَمْرِ اللَّهِ مِنَ الْجِنِّ تَطِيرُ إِلَى السَّمَاءِ اللَّيْلِ وَ النَّهَارِ عَلَى مَا كَانَتْ عَلَيْهِ وَ كَانَ إِبْلِيسُ وَ اسْمُهُ الْخَارِثُ يُظْهِرُ لِلْمَلَائِكَةِ أَنَّهُ مِنَ الطَّائِفَةِ الْمُطِيعَةِ

“And the group from the Jinn obedient to the Commands of Allah^{-azwj} were flying to the sky night and day upon what they had been upon, and Iblees^{-la}, and his^{-la} name was ‘Al-Haris’ manifested to the Angels that he^{-la} was from the obedient group.

ثُمَّ خَلَقَ اللَّهُ تَعَالَى خَلْقًا عَلَى خِلَافِ خَلْقِ الْمَلَائِكَةِ وَ عَلَى خِلَافِ خَلْقِ الْجِنِّ وَ عَلَى خِلَافِ خَلْقِ النَّسْنَاسِ يَدْبُونَ كَمَا يَدْبُ الْهَوَامُّ فِي الْأَرْضِ يَشْرَبُونَ وَ يَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ مِنْ مَرَاعِي الْأَرْضِ

“Then Allah^{-azwj} the Exalted Created creatures different to the creation of the Angels and different to the creation of the Jinn, and different to the creation of the Nasnaas. They were crawling in the earth, drinking and eating just as the cattle eat from the pastures of the earth.

كُلُّهُمْ ذَكَرَانٌ لَيْسَ فِيهِمْ إِنَاثٌ وَ لَمْ يَجْعَلِ اللَّهُ فِيهِمْ شَهْوَةَ النِّسَاءِ وَ لَا حُبَّ الْأَوْلَادِ وَ لَا الْحِرْصَ وَ لَا طَوْلَ الْأَمَلِ وَ لَا لَذَّةَ عَيْشٍ لَا يُلْبِسُهُمُ اللَّيْلُ وَ لَا يَغْشَاهُمُ النَّهَارُ وَ لَيْسُوا بِبَهَائِمٍ وَ لَا هَوَامٍّ وَ لَيْسَ لَهُمْ وَرَقُّ الشَّجَرِ وَ شَرْبُهُمْ مِنَ الْعُيُونِ الْعِزَارِ وَ الْأُودِيَةِ الْكِبَارِ

“All of them were males, there wasn’t any female among them, and Allah^{-azwj} did not Make lust for the women in them nor love of the child, nor greed, nor long hopes, nor pleasures of like. Neither did the night cover them nor did the day overwhelm them, and they were neither beasts nor vermin, and their clothing was leaves of the trees and their drink was from the abundant springs and the large valleys.

ثُمَّ أَرَادَ اللَّهُ أَنْ يُفَرِّقَهُمْ فُزِقَتَيْنِ فَجَعَلَ فُزُقَةً خَلْفَ مَطْلَعِ الشَّمْسِ مِنْ وَرَاءِ الْبَحْرِ فَكَوَّنَ لَهُمْ مَدِينَةً أَنْشَأَهَا لَهُمْ تُسَمَّى جَابِرْسَا طُولُهَا اثْنَا عَشَرَ أَلْفَ فَرَسَخٍ فِي اثْنَيْ عَشَرَ أَلْفَ فَرَسَخٍ وَ كَوَّنَ عَلَيْهَا سُورًا مِنْ حَدِيدٍ يَقْطَعُ الْأَرْضَ إِلَى السَّمَاءِ ثُمَّ أَسْكَنَهُمْ فِيهَا

“Then Allah^{-azwj} Wanted to Separated them into two sects. He^{-azwj} Made a sect to be behind emergence of the sun from behind the sea. He^{-azwj} Created a city for them, Developed it for them, called ‘Jabarsa.’ Its length (area) was twelve thousand Farsakhs (64800 kms.) by twelve thousand Farsakhs (64800 kms.), and Created a bridge of iron cutting the earth to the sky. Then He^{-azwj} Settled them in it.

وَ أَسْكَنَ الْفُرْقَةَ الْأُخْرَى خَلْفَ مَغْرِبِ الشَّمْسِ مِنْ وَرَاءِ الْبَحْرِ وَ كَوَّنَ لَهُمْ مَدِينَةً أَنْشَأَهَا تُسَمَّى جَابَلْقَا طُولُهَا اثْنَا عَشَرَ أَلْفَ فَرَسَخٍ فِي اثْنَيْ عَشَرَ أَلْفَ فَرَسَخٍ وَ كَوَّنَ لَهُمْ سُورًا مِنْ حَدِيدٍ يَقْطَعُ إِلَى السَّمَاءِ فَاسْكَنَ الْفُرْقَةَ الْأُخْرَى فِيهَا

“And He^{-azwj} Settled the other sect behind the west of the sun from behind the sea, and Created a city for them, Developing it (for them), Naming it as ‘Jabalqa.’ Its length (area) was twelve thousand Farsakhs by twelve thousand Farsakhs (64800 sq. kms.), and Created for them a bridge of iron cutting to the sky. He^{-azwj} Settled the second sect in it.

لَا يَعْلَمُ أَهْلُ جَابِرْسَا بِمَوْضِعِ أَهْلِ جَابَلْقَا وَ لَا يَعْلَمُ أَهْلُ جَابَلْقَا بِمَوْضِعِ أَهْلِ جَابِرْسَا وَ لَا يَعْلَمُ بَيْنَ أَهْلِ أَوْسَاطِ الْأَرْضِ مِنَ الْجِنَّ وَ النَّسْنَاسِ وَ كَانَتِ الشَّمْسُ تَطْلُعُ عَلَى أَهْلِ أَوْسَاطِ الْأَرْضِ مِنَ الْجِنَّ وَ النَّسْنَاسِ فَيَنْتَفِعُونَ بِحَرِّهَا وَ يَسْتَضِيئُونَ بِنُورِهَا ثُمَّ تَغْرُبُ فِي عَيْنِ حَمِيَّةٍ

“The people of Jabarsa did not know the place of the people of Jabalqa, nor did the people of Jabalqa know of the place of the people of Jabarsa, not did people of the middle earth, from the Jinn and Nasnaas know of them. The sun used to emerge upon people of the middle earth, from the Jinn and the Nasnaas so they were benefiting from its heat and being illuminated by its light, then **it set in a muddy spring, [18:86].**

فَلَا يَعْلَمُ بِهَا أَهْلُ جَابَلْقَا إِذَا غَرَبَتْ وَ لَا يَعْلَمُ بِهَا أَهْلُ جَابِرْسَا إِذَا طَلَعَتْ لِأَنَّهَا تَطْلُعُ مِنْ دُونِ جَابِرْسَا وَ تَغْرُبُ مِنْ دُونِ جَابَلْقَا

“So, the people of Jabalqa were not known with when it set, nor were the people of Jabarsa known when it emerged, because it emerged from below Jabarsa and set from below Jabalqa.’

فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ فَكَيْفَ يُبْصِرُونَ وَ يَحْيُونَ وَ كَيْفَ يَأْكُلُونَ وَ يَشْرَبُونَ وَ لَيْسَ تَطْلُعُ الشَّمْسُ عَلَيْهِمْ

‘It was said, ‘O Amir Al-Momineen^{-asws}! How were they seeing and living, and how were they eating and drinking and the sun wasn’t emerging upon them?’

فَقَالَ ص إِنَّهُمْ يَسْتَضِيئُونَ بِنُورِ اللَّهِ فَهُمْ فِي أَشَدِّ ضَوْءٍ مِنْ نُورِ الشَّمْسِ وَ لَا يَرَوْنَ أَنَّ اللَّهَ تَعَالَى خَلَقَ شَمْساً وَ لَا قَمَراً وَ لَا نُجُوماً وَ لَا كَوَاكِبَ وَ لَا يَعْرِفُونَ شَيْئاً غَيْرَهُ

‘He^{-asws} said: ‘They were being illuminated by the Noor of Allah^{-azwj}, so they were in more intense illumination than the light of the sun, and they were not viewing that Allah^{-azwj} had Created a sun, nor a moon, nor stars, nor planets, nor were they recognising anything other than Him^{-azwj}!’

فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَيْنَ إِبْلِيسُ عَنْهُمْ

‘It was said, ‘O Amir Al-Momineen^{-asws}! So where was Iblees^{-la} from them?’

قَالَ لَا يَعْرِفُونَ إِبْلِيسَ وَ لَا سَمِعُوا بِذِكْرِهِ لَا يَعْرِفُونَ إِلَّا اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ لَمْ يَكْتَسِبْ أَحَدٌ مِنْهُمْ قَطُّ خَطِيئَةً وَ لَمْ يَقْتَرِفْ إِنَّمَا لَا يَسْتَمُومُونَ وَ لَا يَهْرُمُونَ وَ لَا يَمُوتُونَ يَعْبُدُونَ اللَّهَ إِلَى يَوْمِ الْقِيَامَةِ لَا يَفْتَرُونَ اللَّيْلُ وَ النَّهَارُ عِنْدَهُمْ سَوَاءٌ

‘He^{-asws} said: ‘They neither knew of Iblees^{-la} nor had they heard his^{-la} mention. They were not recognising except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}. Not one of them earned a minor sin nor perpetrated a major sin. They neither get sick, nor grow old, nor die. They are worshipping Allah^{-azwj} until the Day of Qiyamah, not taking a break. The night and the day are the same in their presence.

قَالَ إِنَّ اللَّهَ أَحَبُّ أَنْ يُخْلَقَ خَلْقاً وَ ذَلِكَ بَعْدَ مَا مَضَى مِنَ الْجِنِّ وَ النَّسْنَسِ سَبْعَةَ آلَافِ سَنَةٍ فَلَمَّا كَانَ مِنْ خَلْقِ اللَّهِ أَنْ يُخْلَقَ آدَمَ لِلَّذِي أَرَادَ مِنَ التَّدْبِيرِ وَ التَّقْدِيرِ فِيمَا هُوَ مُكْرَهُهُ مِنَ السَّمَاوَاتِ وَ الْأَرْضِينَ كَشَفَ عَنْ أَطْبَاقِ السَّمَاوَاتِ

‘He^{-asws} said: ‘Allah^{-azwj} Loved to Create creatures, and that was after seven thousand years had passed from the Jinn and the Nasnaas. When it was from the creation of Allah^{-azwj} that He^{-azwj} Created Adam^{-as} for (the purpose) which^{-azwj} He^{-azwj} Wanted, of the design and the destiny in what He^{-azwj} would Bring about from the skies and the earths, He^{-azwj} Uncovered from layers of the skies.

ثُمَّ قَالَ لِلْمَلَائِكَةِ انظُرُوا إِلَى أَهْلِ الْأَرْضِ مِنْ خَلْقِي مِنَ الْجِنِّ وَ النَّسْنَسِ هَلْ تَرْضَوْنَ أَعْمَالَهُمْ وَ طَاعَتَهُمْ لِي

‘Then He^{-azwj} Said to the Angels: ‘Look at the people of the Earth from My^{-azwj} creatures from the Jinn and the Nasnaas! Are you pleased with their deeds and their obedience to Me^{-azwj}?’

فَاطَّلَعَتِ الْمَلَائِكَةُ وَ رَأَوْا مَا يَعْمَلُونَ فِيهَا مِنَ الْمَعَاصِي وَ سَفْكِ الدِّمَاءِ وَ الْفَسَادِ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أَغْظَمُوا ذَلِكَ وَ عَضِبُوا لِلَّهِ وَ أَسْفُوا عَلَى أَهْلِ الْأَرْضِ وَ لَمْ يَمْلِكُوا عَضِبَهُمْ

‘The Angels looked and saw what they were doing in it, from the acts of disobedience and shedding of the blood and the corruption in the earth without right. They consider that

grievous and were angered for Allah^{-azwj} and felt pity upon people of the earth, and they could not control their anger.

وَقَالُوا رَبَّنَا أَنْتَ الْعَزِيزُ الْمُجْتَبَرُ الظَّاهِرُ الْعَظِيمُ الشَّانِ وَ هَؤُلَاءِ كُفُّهُمْ خَلْقَكَ الضَّعِيفُ الدَّلِيلُ فِي أَرْضِكَ كُفُّهُمْ يَنْقَلِبُونَ فِي قَبْضَتِكَ وَ يَعِيشُونَ بِرِزْقِكَ وَ يَتَمَتَّعُونَ بِعَافِيَتِكَ وَ هُمْ يَعْصُونَكَ بِمِثْلِ هَذِهِ الذُّنُوبِ الْعِظَامِ لَا تَعْصِبُ وَ لَا تَنْتَقِمُ مِنْهُمْ لِنَفْسِكَ بِمَا تَسْمَعُ مِنْهُمْ وَ تَرَى وَ قَدْ عَظُمَ ذَلِكَ عَلَيْنَا وَ أَكْبَرْنَاهُ فِيكَ

“And they said, ‘Our Lord^{-azwj}! You^{-azwj} are the Mighty, the Compeller, the Mighty of Glory, and all of them are Your^{-azwj} creatures, weak, disgraceful in Your^{-azwj} earth. All of them are turning in Your^{-azwj} Grip and are living with Your^{-azwj} sustenance and are enjoying with Your^{-azwj} Given well-being, and yet they are disobeying You^{-azwj} with the likes of these mighty sins. You^{-azwj} are neither getting Angered nor are You^{-azwj} Taking revenge from them for Yourself^{-azwj} due to what You^{-azwj} Hear from them, and You^{-azwj} See, and that is grievous upon us, and we are considering it immense regarding You^{-azwj}!’

قَالَ فَلَمَّا سَمِعَ اللَّهُ تَعَالَى مَقَالَةَ الْمَلَائِكَةِ قَالَ إِنَّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَيَكُونُ حُجَّتِي عَلَى خَلْقِي فِي الْأَرْضِ

“When Allah^{-azwj} the Exalted Heard the words of the Angels, He^{-azwj} Said: ‘**I am going to Make a Caliph in the earth [2:30]**, so He^{-azwj} would be My^{-azwj} caliph in My^{-azwj} earth!’

فَقَالَتِ الْمَلَائِكَةُ سُبْحَانَكَ رَبَّنَا أَمْ جَعَلْنَا فِيهَا مَنْ يَفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ

“The Angels said: ‘Glory be to You^{-azwj}, our Lord^{-azwj}: **Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? [2:30].**’

فَقَالَ اللَّهُ تَعَالَى يَا مَلَائِكَتِي إِنَّي أَعْلَمُ مَا لَا تَعْلَمُونَ إِنَّي أَخْلُقُ خَلْقًا بِيَدِي أَجْعَلُهُمْ خَلْقًا عَلَى خَلْقِي فِي أَرْضِي يَنْهَوْنَهُمْ عَنِ مَعْصِيَتِي وَ يُنذِرُونَهُمْ وَ يَهْدُونَهُمْ إِلَى طَاعَتِي وَ يَسْأَلُونَ بِيهِمْ طَرِيقَ سَبِيلِي أَجْعَلُهُمْ حُجَّةً لِي عُذْرًا وَ نَذْرًا

“Allah^{-azwj} the Exalted Said: “O My^{-azwj} Angels! **I Know what you do not know [2:30]**. I^{-azwj} shall Create creatures with My^{-azwj} Hand. I^{-azwj} shall Make them My^{-azwj} caliphs upon My^{-azwj} creatures in My^{-azwj} earth, forbidding them from disobeying Me^{-azwj} and warning them (of My^{-azwj} Punishment) and guiding them to obey Me^{-azwj}, and travel with them in My^{-azwj} way! I^{-azwj} will Make them Divine authorities for Me^{-azwj} for excusing and warning!

وَ أَنْفِي الشَّيَاطِينِ مِنْ أَرْضِي وَ أَطْهَرْتُهَا مِنْهُمْ فَأَسْكِنُهُمْ فِي الْهَوَاءِ مِنْ أَقْطَارِ الْأَرْضِ وَ فِي الْفَيَافِي فَلَا يَرَاهُمْ خَلْقٌ وَ لَا يَرُونَ شَخْصَهُمْ وَ لَا يُجَالِسُونَهُمْ وَ لَا يُخَالِطُونَهُمْ وَ لَا يُؤَاكِلُونَهُمْ وَ لَا يُشَارِبُونَهُمْ

“And I^{-azwj} shall Expel the devils from My^{-azwj} earth and Purify it from them. I^{-azwj} shall Settle them in the air from the outskirts of the earth and in the deserts. So, no creature will see them, nor see their persons, nor sit with them, nor mingle with them, nor eat with them, nor drink with them!

وَ أَنْتَعَزُ مَرْدَةَ الْحَبِيبِ الْعِصَاةَ عَنِ نَسْلِ بَرِّي وَ خَلْقِي وَ خَيْرِي فَلَا يُجَاوِرُونَ خَلْقِي وَ أَجْعَلُ بَيْنَ خَلْقِي وَ بَيْنَ الْجَانِّ حِجَابًا فَلَا يَرَى خَلْقِي شَخْصَ الْحَبِيبِ وَ لَا يُجَالِسُونَهُمْ وَ لَا يُشَارِبُونَهُمْ وَ لَا يَتَهَجَّمُونَ هَجْمَهُمْ

“And I-azwj shall Drive away the rebellious Jinn from the offspring of My-azwj Created beings, and My-azwj creatures and My-azwj Chosen ones. So they will not be in the vicinity of My-azwj creatures, and I-saww shall Make a veil to be between My-azwj creatures and the Jinn. Thus, My-azwj creatures will not see persons of the Jinn nor will they sit with them, nor drink with them, nor will they intrude upon them with an intrusion!

وَمَنْ عَصَانِي مِنْ نَسْلِ خَلْقِي الَّذِي عَظَّمْتُهُ وَاصْطَفَيْتُهُ لِعَبِي أُسْكِنُهُمْ مَسَاكِنَ الْعُصَاةِ وَأُورِدُهُمْ مَوْرِدَهُمْ وَلَا أَبَالِي

“And one from the offspring of My-azwj creatures who disobey Me-azwj, those I-azwj Exalt and Choose for My-azwj hidden matters, I-azwj will Settle them in dwellings of the disobedient, and I-azwj will Make them arrive to their arrivals, and I-azwj will not Care!’

فَقَالَتِ الْمَلَائِكَةُ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

“The Angels said, ***There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].***

فَقَالَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمِإٍ مَسْنُونٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

“He-azwj Said to the Angels: ***I will Create a person from clay of matured mud, altered [15:28] So when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah [15:29].***

قَالَ وَكَانَ ذَلِكَ مِنَ اللَّهِ تَقْدِيمَةً لِلْمَلَائِكَةِ قَبْلَ أَنْ يَخْلُقَهُ اخْتِجَاجًا مِنْهُ عَلَيْهِمْ وَ مَا كَانَ اللَّهُ لِيُعْجِبَ مَا يَقُومُ إِلَّا بَعْدَ الْحُجَّةِ عُذْرًا أَوْ نَذْرًا

‘He-asws said: ‘And that happened as a prelude to the Angels before He-azwj had Created him-as as an Argument from Him-azwj upon them, and it was not for Allah-azwj to Change whatever is with a people except after the Argument, as an excuse and a warning.

فَأَمَرَ تَبَارَكَ وَ تَعَالَى مَلَكًا مِنَ الْمَلَائِكَةِ فَاغْتَرَفَ غَرْفَةً بِيَمِينِهِ فَصَلَّصَلَهَا فِي كَفِّهِ فَجَمَدَتْ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ مِنْكَ أَخْلُقُ.

“The Blessed and Exalted Commanded an Angel from the Angels, so he scooped out a scoop with his right hand and kneaded it in his palm, and it became firm. Allah-azwj Mighty and Majestic Said: “From you I-azwj shall Create!”⁶³

Appendix V: The study of astronomy and religion

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلَتْ لَكَ الْفِدَاءُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا بَحْلُ النَّظَرِ فِيهَا وَ هِيَ تُعْجِبُنِي فَإِنْ كَانَتْ تُضِرُّ بَدِينِي فَلَا حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بَدِينِي وَ إِنْ كَانَتْ لَا تُضِرُّ بَدِينِي فَوَ اللَّهُ إِلَيَّ لِأَشْتَهِيهَا وَ أَشْتَهِي النَّظَرَ فِيهَا فَقَالَ لَيْسَ كَمَا يَقُولُونَ لَا تُضِرُّ بَدِينِكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzaal, from Al-Hassan Bin Asbaat, from Abdul Rahman Bin Sayaabat who said:

⁶³ Qasas Al Anbiya-as – H 1 and بحار الأنوار الجزء 11 (58 /57)

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}, the people are saying that it is not permissible to study the stars, and this has surprised me. So, if it is harmful for my Religion, so there is no need for me to do anything which harms my Religion, and if it is not harmful to my Religion, by Allah^{-azwj} I love it and it is my desire to study it.' So he^{-asws} said: 'This is not as they are saying it to be. It does not harm your Religion.'

ثُمَّ قَالَ إِنَّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا كَثِيرٌ لَا يُدْرِكُ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسُبُونَ عَلَى طَالِعِ الْقَمَرِ ثُمَّ قَالَ أَ تَدْرِي كَمْ بَيْنَ الْمَشْرِقِ وَ الرُّهْرَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ قَالَ أَ تَدْرِي كَمْ بَيْنَ الرُّهْرَةِ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا قَالَ أَ تَدْرِي كَمْ بَيْنَ الشَّمْسِ وَ بَيْنَ السُّنْبُلَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ مَا سَمِعْتُ مِنْ أَحَدٍ مِنَ الْمُتَحَجِّمِينَ قَطُّ قَالَ أَ تَدْرِي كَمْ بَيْنَ السُّنْبُلَةِ وَ بَيْنَ اللُّوْحِ الْمُحْفُوظِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ مَا سَمِعْتُهُ مِنْ مُنْجِمٍ قَطُّ قَالَ مَا بَيْنَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتُّونَ أَوْ سَبْعُونَ دَقِيقَةً

'Then he^{-asws} said; 'You are studying something, a lot of which you are unaware of, and a small amount of it is not beneficial. You are calculating the rise of the Moon.' Then he^{-asws} said: 'Do you know how many minutes there are in between Jupiter and Venus?' I said, 'No, by Allah^{-azwj}.' He^{-asws} said: 'Do you know how many minutes there are in between the Venus and the Moon?' I said, 'No.' He^{-asws} said: 'Do you know how many minutes there are in between the Sun and the Virgo?' I said, 'No, by Allah^{-azwj}, I have not heard from any one from the astrologers at all.' He^{-asws} said: 'What is in between each one of these at its counterpart are sixty or seventy minutes.'

[شَكََّ عَبْدُ الرَّحْمَنِ] ثُمَّ قَالَ يَا عَبْدَ الرَّحْمَنِ هَذَا حِسَابٌ إِذَا حَسَبَهُ الرَّجُلُ وَ وَقَعَ عَلَيْهِ عَرَفَ الْقَصَبَةَ الَّتِي فِي وَسْطِ الْأَجْمَةِ وَ عَدَدَ مَا عَنْ يَمِينِهَا وَ عَدَدَ مَا عَنْ يَسَارِهَا وَ عَدَدَ مَا خَلْفَهَا وَ عَدَدَ مَا أَمَامَهَا حَتَّى لَا يَخْفَى عَلَيْهِ مِنْ قَصَبِ الْأَجْمَةِ وَاحِدَةٌ.

Abdul Rahman expressed his doubt. Then he^{-asws} said: 'O Abdul Rahman, this is a calculation, which if the man calculates, he would come to know the reed in the middle of the bush, and the number (of reeds) which are on the right of it and the number (of reeds) which are on the left of it, and the number (of reeds) which are behind it, and the number (of reeds) which are in front of it, to the extent that there would not remain hidden from him a single reed from the bush.'⁶⁴

الطبرسي: روى العياشي في (تفسيره)، بالإسناد عن الأشعث بن حاتم، قال: كنت بخراسان حيث اجتمع الرضا (عليه السلام)، و الفضل بن سهل، و المأمون في الإيوان بمرو، فوضعت المائدة، فقال الرضا (عليه السلام): «إن رجلا من بني إسرائيل سألني بالمدينة، فقال: النهار خلق قبل، أم الليل، فما عندكم؟»

Al-Tabarsy – Ayyashi has reported in his commentary, by the chain from Al-Ash'as Bin Hatim who said,

'I was in Khurasan where I met Al-Reza^{-asws}, and Al-Fadhl Bin Sahl and Al-Mamoun, and the table was set (for a meal). Al-Reza^{-asws} said: 'A man from the Children of Israel asked me^{-asws} in the city. He said, 'Was the day Created first, or the night, what is (the information) with you^{-asws}?''

قال: فأداروا الكلام، فلم يكن عندهم في ذلك شيء، فقال الفضل للرضا (عليه السلام): أخبرنا بما، أصلحك الله.

⁶⁴ Al Kafi V 9 – H 14681

The discussion went in circular arguments, and there did not happen to be anything with them with regards to that. Al-Fadhli said to Al-Reza^{-asws}, 'Inform us about that, may Allah^{-azwj} Keep you^{-asws} well.'

قال: «نعم، من القرآن، أم من الحساب؟» قال الفضل: من جهة الحساب.

'He^{-asws} said: 'Yes, from the Quran or from the calculation?' Al-Fadhli said, 'From the mathematical calculation.'

فقال: «قد علمت- يا فضل- أن طالع الدنيا السرطان، و الكواكب في مواضع شرفها، فزحل في الميزان، و المشتري في السرطان، و الشمس في الحمل، و القمر في الثور، فذلك يدل على كينونة الشمس في الحمل في العاشر من الطالع في وسط السماء، فالنهار خلق قبل الليل».

'He^{-asws} said: 'You should know that – O Fadhli – the world follows Cancer, and the stars are in positions of honour. 'Fazhal' is in Libra, and the Jupiter is in Cancer, and the Sun is in Aries, and the moon is in Taurus. That is how it evidences upon the Aries of the sun in the tenth house in the middle of the sky. Thus, the day was Created before the night.'⁶⁵

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ {33}

And He is the One Who Created the night and the day, and the sun and the moon; all floating in their orbits [21:33]

- حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ وَرَاءِ عَيْنِ شَمْسِكُمْ هَذِهِ أَرْبَعِينَ عَيْنَ شَمْسٍ فِيهَا خَلْقٌ كَثِيرٌ وَ إِنَّ مِنْ وَرَاءِ قَمَرِكُمْ أَرْبَعِينَ قَمَرًا فِيهَا خَلْقٌ كَثِيرٌ لَا يَدْرُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَمْ لَمْ يَخْلُقْهُ أَهْمَا لَعْنَةَ فُلَانٍ وَ فُلَانٍ.

It is narrated to us by Ahmad Bin Musa, from Al Husayn Bin Musa Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

From Abu Abdullah^{-asws} having said: 'Behind the eye of this sun of yours there are forty eyes of the sun wherein are a lot of creatures, and from behind your moon that are forty moons wherein are a large number of creatures, not knowing whether Allah^{-azwj} Created Adam^{-as} or did not Created him^{-as}. They are Inspired with Inspiration to curse so and so, and so and so (Abu Bakr and Umar).'⁶⁶

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ الصَّمَدِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِنْ وَرَاءِ شَمْسِكُمْ هَذِهِ أَرْبَعِينَ عَيْنَ شَمْسٍ مَا بَيْنَ شَمْسٍ إِلَى شَمْسٍ أَرْبَعُونَ عَامًا فِيهَا خَلْقٌ كَثِيرٌ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَوْ لَمْ يَخْلُقْهُ

It is narrated to us by Muhammad Bin Isa, from Yunus, from Abdul Samad, from Jabir,

From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Behind this sun of yours there are forty eyes of the sun, what is between a sun to a sun there are forty millennia (travel

⁶⁵ مجمع البيان 8: 664.

⁶⁶ Basaair Al Darajaat – P 10 Ch 14 H 3

distance). Therein are numerous creatures not knowing whether Allah^{-azwj} Created Adam^{-as} or did not Create him^{-as}.

وَإِنَّ مِنْ وَرَاءِ قَمَرِكُمْ هَذَا أَرْبَعِينَ قَمَرًا مَّا بَيْنَ قَمَرٍ إِلَى قَمَرٍ مَسِيرَةٌ أَرْبَعِينَ يَوْمًا فِيهَا خَلْقٌ كَثِيرٌ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَوْ لَمْ يَخْلُقْهُ

“And from behind this moon of yours there are forty moons, in what is between a moon to a moon there is a travel distance of forty days. Therein are numerous creatures not knowing whether Allah^{-azwj} Created Adam^{-as} or did not Create him^{-as}.

قَدْ أَهْمُوا كَمَا أَهَمَّتِ النَّخْلُ لَعْنَةُ الْأَوَّلِ وَ الثَّانِي فِي كُلِّ وَقْتٍ مِنَ الْأَوْقَاتِ وَ قَدْ وَكَّلَ بِهِمْ مَلَائِكَةٌ مَتَى لَمْ يَلْعَنُوهُمَا عَذَّبُوا.

“They have (all) been Inspired just as the bees are Inspired, to curse the first (Abu Bakr) and the second (Umar) during all times from the timings, and Angels has been allocated with punishing them when they do not curse them.”⁶⁷

Friday is the Shortest of the Days of the Week:

29 وَ سُئِلَ الصَّادِقُ عَ عَنِ الشَّمْسِ كَيْفَ تَزْكُدُ كُلَّ يَوْمٍ وَ لَا يَكُونُ لَهَا يَوْمَ الْجُمُعَةِ زُكُودٌ قَالَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ يَوْمَ الْجُمُعَةِ أَضْيَقَ الْأَيَّامِ

And Al-Sadiq^{-asws} was asked about the sun, how it stalls every day and there does not happen to be any stalling on the day of Friday. He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Made the day of Friday to be the narrowest (shortest) of the days.’

فَقِيلَ لَهُ وَ لِمَ جَعَلَهُ أَضْيَقَ الْأَيَّامِ قَالَ لِأَنَّهُ لَا يُعَذِّبُ الْمُشْرِكِينَ فِي ذَلِكَ الْيَوْمِ لِحُرْمَتِهِ عِنْدَهُ.

It was said to him^{-asws}, ‘And why did He^{-azwj} Make it to be narrowest?’ He^{-asws} said; ‘Because He^{-azwj} does not Punish the Polytheists during that day due to it’s sanctity in His^{-azwj} Presence.’⁶⁸

32- الْمَتَهَجِدُ، رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عَ قَالَ: قُلْتُ بَلَّغْنِي أَنَّ يَوْمَ الْجُمُعَةِ أَضْيَقُ الْأَيَّامِ قَالَ كَذَلِكَ هُوَ قُلْتُ جَعَلْتُمْ فِدَاكَ كَيْفَ ذَاكَ

(The book) ‘Al Mutahajjid’ – It is reported by Muhammad Bin Ismail Bin Bazie,

From Abu Al-Hassan^{-asws} Al-Reza^{-asws}, he (the narrator) said, ‘I said, ‘It has reached me that the day of Friday is shortest of the days.’ He^{-asws} said: ‘It is like that.’ I said, ‘How is that so?’

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ اللَّهَ يَجْمَعُ أَرْوَاحَ الْمُشْرِكِينَ تَحْتَ عَيْنِ الشَّمْسِ فَإِذَا كَدَّرَتِ الشَّمْسُ عَذَّبَتْ أَرْوَاحَ الْمُشْرِكِينَ بِزُكُودِ الشَّمْسِ فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ رَفَعَ عَنْهُمْ الْعَذَابَ لِفَضْلِ يَوْمِ الْجُمُعَةِ فَلَا يَكُونُ لِلشَّمْسِ زُكُودٌ.

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Gathers the souls of the Polytheists beneath an eye of the sun. So when the sun stalls, the souls of the Polytheists are Punishment by the stalling of the

⁶⁷ Basaair Al Darajaat – P 10 Ch 14 H 9

⁶⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 28

sun. When it is the day of Friday, the Punishment is Raised from them due to the merit of the day of Friday, so stalling does not take place for the sun.”⁶⁹

⁶⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 32