Bihar Al-Anwaar — The summary of the pearls of the Ahadeeth of the Pure Imams\textsuperscript{asws}

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CHAPTER 1 – MEANING OF THE PROPHET-HOOD AND REASON FOR SENDING THE PROPHETS, AND EXPLANATION OF THEIR NUMBER AND THEIR TYPES, AND A SUMMARY OF THEIR SITUATIONS

The Verses - (Surah) Al-Baqarah: And they are saying: ‘Become Jews or Christians, you will be rightly Guided’. Say: ‘But! (we follow) the Religion of Ibrahim, the correct; and he was not from the Mushrikeen (Polytheists) [2:135]

Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is’haq and Yaqoob and the tribes, and (in) what was Given to Musa and Isa, and (in) what was Given to the Prophets from their Lord. We do not make any distinction between any of them, and to Him we are submitting [2:136]

So if they were to believe with the like of what you are believing in, they would have been Guided; and if they were to turn back, so rather they are in the discord; and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]

And the Exalted Said: Or, are you saying that Ibrahim and Ismail and Yaqoob and the tribes were Jews or Christians? Say: ‘Are you more knowing or Allah?’ And who is more unjust than the one who conceals a testimony that is with him, from Allah? And Allah is not heedless of what you are doing [2:140]
And the Exalted Said: The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warners, and He Revealed with them the Book with the Truth, in order to judge between the people regarding what they were differing in; and none differed in it except those who were Given it from after what came to them of the proofs, (but) rebelling between them. So, Allah Guided those who were believing to what they were differing in from the Truth, by His Permission; and Allah Guides the one He so Desires to the Straight Path [2:213]

Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253]

(Surah Aal-Imran): Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]

And the Exalted Said: Say: ‘We believe in Allah and what has been Revealed unto us, and what was Revealed to Ibrahim and Ismail and Is’haq and Yaqoub and the tribes, and what was Given to Musa and Isa and the Prophets from their Lord; we do not make any distinction between any of them, and to Him are we submitting [3:84]
And the Exalted Said: It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: ‘Be my servants from besides Allah’, but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79]

ولا يأمركم أن تتخذوا الملائكة والنبيين أرباباً " أي أمركم بالكفر بعد إذ أنتم مسلمون *

And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80]

وإذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم من الشاهدين * فمن تولى بعد ذلك فاولئك هم الفاسقون 79 – 82.

And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him”. He said: “Do you affirm and accept My Pact upon that?” They said: ‘We do accept’. He said: “Then bear witness, and I (too) am of the Bearers of Witness with you [3:81] So the one who turns back after that, they are the transgressors” [3:82]

(Surah) Al Nisaa: Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, and We had Revealed unto Ibrahim and Ismail and Is’haq and Yaqoub and the tribes, and Isa and Ayoub and Yunus and Haroun and Suleyman, and We Gave Psalms to Dawood [4:163]

And Rasools We have Mentioned to you before and Rasools We have not Mentioned to you; and Allah Spoke to Musa in a conversation [4:164]

(We Sent) Rasools as the givers of glad tidings and as warners, lest there would happen to be an argument for the people against Allah after the (coming of) Rasools; and Allah was always Mighty, Wise [4:165]
And We Granted to him Is'haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84]

And Zakriyya, and Yahya, and Isa, and Ilyas –all were from the righteous ones [6:85] And Ismail, and Al-Yas'a, and Yunus, and Lut; and all We Merited over the worlds [6:86]

And from among their forefathers and their descendants and their brethren, and We Chose them and Guided them to the Straight Path [6:87]

This is Guidance of Allah. He Guides with the one He so Desires from his servants; and if they had associated, it would have been Confiscated from them whatever they had been doing [6:88]

They are those We Gave them the Book and the Wisdom and the Prophet-hood. But if they commit Kufr with it, then We have Allocated with it a people who wouldn’t be Kafirs with it [6:89]

They are those whom Allah Guided, therefore follow with their guidance. Say: ‘I do not ask you for a recompense upon it; it is only a Reminder for the worlds [6:90]

Did there not come to them news of those from before them of the people of Noah, and Aad, and Samood, and people of Ibrahim, and the companions of Madayn, and the overthrown cities? Their Rasools came to them with the clear proofs. So, it was not Allah Who was unjust to them, but they were unjust to themselves [9:70]
(Surah) Yusuf\textsuperscript{as}: Until when the Rasools despaired (from the people) and they (people) thought that they had lied, Our Help came to them (Rasools). So We Rescued the one We so Desired to, and Our Punishment cannot be averted from the criminal people [12:110]

(Surah) Al Ra'ad: And We had Sent Rasools from before you and We Made wives and offspring to be for them. And it was not for a Rasool that he comes with a Sign except by the Permission of Allah. For every term there is an Ordainment [13:38]

(Surah) Ibrahim\textsuperscript{as}: And We did not Send any Rasool except with the language of his own people, in order to explain clearly to them. Thus Allah Lets to stray one He so Desires to and Guides one He so Desires to, and He is the Mighty, the Wise [14:4]

And the Exalted Said: Has there not come to you news of those before you – people of Noah, and Aad, and Samood, and those from after them whom none knows except Allah? Their Rasools came to them with the clear proofs, but they thrust their hands in their mouths and said, ‘We disbelieve in what you have been Sent with, and we are in doubt from what you are calling us to, suspicious [14:9]

Their Rasools said: ‘Is the doubt regarding Allah, Originator of the skies and the earth? He is Calling you to Forgive you of your sins and Respite you to a specified term’. They said, ‘Surely you (Rasools) are only persons like us. You are wanting to block us from what our forefathers used to worship? Then come to us with a clear authorisation’ [14:10]

Their Rasools said to them: ‘Certainly we are persons like yourselves, but Allah Confers upon the one He so Desires to from His servants, and it was not for us that we should come to you with an authorisation except by the Permission of Allah, and upon Allah should the Momineen be relying’ [14:11]

* وما لنا ألا نتوكل على الله وقد هدمنا سبلنا ولنصيرن على ما أدريمنا وعلى الله فليتوكل المؤمنون
And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, and we should be patient upon what you are hurting us, and upon Allah should the relying ones be relying [14:12]

And those who committed Kufr said to their Rasools, ‘We will expel you from our land or else you return to be in our religion’. So their Lord Revealed unto them: “We will Destroy the unjust ones!” [14:13]

And We will Settle you in the land after them. That is for one who fears My Status and fears My Threat [14:14] And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]

And We did not Destroy a town except and for it is a known Ordainment [15:4] No community can preceded its term nor can they delay themselves (from it) [15:5]

And We had Sent Rasools before you among the former sects [15:10] And there did not come to them a Rasool except that they were mocking with him [15:11]

And We do not Send before you except men We had Revealed unto, therefore ask the people of Al Zikr if you don’t know [16:43] With the clear proofs and the Scriptures [16:44]

And We have Preferred some of the Prophets above the others, [17:55]

And We do not Send the Rasools except as givers of glad tidings and as warners [18:56]
(Surah) Maryam: They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, and from the offspring of Ibrahim and Israel, and from the one We Guided and Chose. When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58]

فخلف من بعدهم خلف أضاعوا الصلوة واتبعوا الشهوات فسوف يلقون غيا. 58 – 59.

Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]

النبياء 21 ما آمنت قبلهم من قرية أهلكناها أفهم يؤمنون وما أرسلنا قبلك إلا رجالا نوحي إليهم فسألوا أهل الذكر إن كنت لا تعلمون

(Surah) Al Anbiya: There did not believe before them a town We Destroyed. So will they believe? [21:6] And We did not Send before you except men We Revealed unto them, therefore ask the people of Al-Zikr if you don’t know [21:7]

وأما جعلناهم جسدا لا يأكلون الطعام وما كانوا خالدين ثم صدقتهم الوعد فأنجيناهم ومن نشاء وأهلكنا المسرفين 6 – 7.

And We did not Make them as bodies not eating the food, and they were not supposed to be immortal [21:8] Then We Ratified Our Promise to them, so We Delivered them and ones We so Desired to, and We Destroyed the extravagant ones [21:9]

الحج 22 وإن يكذبوك فقد كذب قبلهم قوم نوح وأميت وثمود وقوم إبراهيم وقوم لوط

(Surah) Al Hajj: And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42] And the people of Ibrahim, and the people of Lut [22:43]

وأصحاب مدين وكذب موسي فاميت الكافرين ثم أخذتهم فكيف كان نكير

And the companions of Madayn, and Musa (too) was belied, but I Respited the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44]

ففكرين من قرية أهلكناها وهي ظلالة فهي خاوية على عروشها وبرت معطولة وقصر مشيد 42 – 45.

So how many a town did We Destroy while it was unjust, so it collapsed upon its roofs, and an abandoned well and a constructed palace (deserted) [22:45]

المؤمنين 23 يا أيها الرسل كنوا من الطبيبات واعملوا صلحا إنما تعملون علم

(Surah) Al Momineen: O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing [23:51]
And this community of yours is one community and I am your Lord, so fear Me [23:52] But they divided their matter between them into sects, each group rejoicing with what was with them [23:53]

And We did not Send any Rasools except they were eating the food and walking in the markets, [25:20]

And We had Given the Book to Musa and Made his brother to be with him as a Vizier [25:35] Then We Said: “Go you both to the people, those who belied Our Signs, so We Destroyed them Destructively [25:36]

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And Aad and Samood, and it is clear for you from their dwellings. And the Satan adorned their deeds for them, so he blocked them from the Way, although they were insightful [29:38]

وقارون وفرعون وهاامان ولقد جاءهم موسى بالبينات فاستنكروا في الأرض وما كانوا سابقين

And Qaroun and Pharaoh and Haman. And Musa had come to them with the clear proofs, but they were arrogant in the land, yet they could not outstrip Us [29:39]

فكلما أخذنا بذنبه فمنهم من أرسلنا عليه حاصبا منهم من أخذته الصيحة ومنهم من خسفنا به الأرض ومنهم من أغرقنا وما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون 38 – 40.

So We Seized each due to his sin. Thus, from them was one We Sent a sand storm upon, and from them was one Seized by the Scream, and from them was one the land submerged with, and from them was one We Drowned. And Allah was not unjust to them, but they were unjust to themselves [29:40]

الروم 30 " أو لم يسيروا في الأرض فنظروا كيف كان عاقبة الذين من قبلهم كانوا أشد منهم قوة وأثراً وأثروا الأرض وعمرواها أكثر مما عمروها وجاءهم رسالتهم بالبينات فما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون.

(Surah) Al Roum: Or, do they not travel in the land? Then they would see how was the end-result of those from before them. They were stronger than them in prowess, and they dug up the ground and built it more than what they are building, and their Rasools did come to them with the clear proofs. So, Allah was not unjust to them, but they were unjust to their own selves [30:9]

* ثم كان عاقبة الذين أساءوا السوأى أن كذبوا بأيات الله وكانوا بما يستهزؤون 9 – 10. "

Then evil was the end result of those who were evil, because they belied the Signs of Allah and used to mock them [30:10]

وقال تعالى " ولقد أرسلنا من قبلك رسلا إلى قومهم فجادوهوم بالبينات فانتقمنا من الذين أجرمو وكان حقا علينا نصر المؤمنين 47.

And the Exalted Said: And We have Sent before you, Rasools to their people. So they came to them with the clear proofs. Then We Took revenge from those who committed crimes. And it was always a right upon us to Help the Momineen [30:47]

الاحزاب 33 " وإذ أخذنا من النبين ميثاقهم ومنك ومن نوح وإبراهيم ومومسي وعيسى ابن مريم وأخذنا منهم ميثاقا " غليظا " 7.
(Surah) Al Ahzaab: *And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim and Musa and Isa son of Maryam, and We Took from them a Solemn Covenant* [33:7]

الفاطر 35 " وإن يكذبوك فقد كذب رسول من قبلك وإلى الله ترجع الأمور 4 "

(Surah) Al Fatir: *And if they are belying you, so have the Rasools from before you were belied, and to Allah is the return of the matters* [35:4]

وقال تعالى " وإن من امة إلا خلا فيها نذير

And the Exalted Said: *and there is no community except a warner has been among them* [35:24]

And if they are belying you, so those from before them had (also) belied. Their Rasools came to them with the clear proofs, and with the Psalms, and with the illuminating Book [35:25]


*Then I Seized those who committed Kufr. So how was My Disapproval?* [35:26]

يس " 36 " يا حسرة على العباد ما يأتيهم من رسول إلا كانوا به يستهزؤون * ألم يروا كم أهلكنا قبلهم من القرون أنهم إليهم لا يرجعون 30 – 31.

(Surah) Yaseen: *O regret upon the servants! There did not come a Rasool to them except they were mocking him* [36:30] *Do they not see how many a generation We have Destroyed from before them? They would not be returning to them* [36:31]

الصافات 37 " ولقد ضل قبلهم أكثر الأولين * ولقد أرسلنا فيهم منذرين * إلا عباد الله المخلصين

(Surah) Al Safaat: *And most of the former ones before had gone astray* [37:71] *And We Sent warners among them* [37:72]

فانظر كيف كان عاقبة المنذرين * إلا عباد الله المخلصين 71 – 74 "

*Then look, how was the end result of the warned ones* [37:73] *Except the sincere servants of Allah* [37:74]

وقال تعالى " ولقد سبقت كلامتنا لعبادنا المرسلين * إيمان هم المنصرون * وإن جندنا هم الغالبون 171 – 173 "
And the Exalted Said: **And Our Word had preceded to Our servants, the Rasools [37:171]**
Surely for them would be the Helped ones [37:172] And certainly, Our army, for them would be the victory achievers [37:173]

وَقَالَ تَعالَى " وَسَلَّمَ عَلَى الْمُرْسَلِينَ "

And the Exalted Said: **And greetings be upon the Rasools [37:181]**

ص "38 " كُمُ أَهْلَكْنَا مِنْ قِبْلَهُمْ مِنْ قَرْنٍ فَنَادُوا وَلَاتَ هُمْ مِنْ نَاصِ" 3

(Surah) Suad: **How many from the generations did We Destroy before them, so they called out for escape when it was too late? [38:3]**

وَقَالَ تَعالَى " كَذَبْتِمُ قَبْلَهُمْ فَوَمِنَ الْأَوَّلَاتِ وَفَوْمُ لَوْقِلَ وَأَصْحَابُ الْأَيْكَهُ أَوْلِيَاءُ الْأَحْزَابِ " إِن كُلِّ إِلَّا كَذِبَ الرِّسُولُ فَقَفَ عَنَّاهُ 12 - 14

And the Exalted Said: **They belied before them, the people of Noah, and Aad, and Pharaoh with the pegs [38:12] And Samood, and the people of Lut and the companions of the thicket, they were the confederates [38:13] Surely, all of them belied the Rasools, so they were deserving of Punishment [38:14]**

المؤمن 40 " كَذَبْتِمُ قَبْلَهُمْ فَوَمِنَ الْأَحْزَابِ " فَأَخْذَهُمُ كَفِي فَكَرَصَا قَعَابٍ 5 "

(Surah) Al Momin: **Before them, the people of Noah belied, and (so did) the confederates from after them, and every community plotted against their Rasool in order to seize him, and they argued with falsehood in order to refute the Truth with it, therefore I Seized them. So how was My Retribution? [40:5]**

وَقَالَ تَعالَى " أَوُلَمْ يَسِيرُوا فِي الْأَرْضِ فَنَظَرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قِبْلَهُمْ كَانُوا هُمْ أَشَدُّ مِنْهُمْ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَأَخْذَهُمُ اللَّهُ بِذَنوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ وَاقٍ فَاخْتَلَفُوا بِالْبَاطِلِ لِيُصِيدُوهُ وَحَجَّوْهُ وَجَادَلُوهُ بِالْبَاطِلِ لِيُعْدِدَنَّهُ فَآخَذَهُمُ اللَّهُ كَذِبَ الرِّسُولِ فَقَفَ عَنَّاهُمْ 5 "

The Exalted Said: **Or, do they not travel in the land? Then they would see how was the end-result of those who were from before them. They were stronger in them in prowess, and impact in the land, but Allah seized them due to their sins, and there was no saviour for them from Allah [40:21]**

وَقَالَ تَعالَى " أَمَّا لَنَتَرُشُّ رَسُلًا وَالذِّينَ آمَنُوا فِي الْحَيَوَةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ 21 - 22 "

That was because there came to them their Rasools with clear Proofs, but they rejected (them), therefore Allah Seized them; surely He is Strong, Severe in Retribution [40:22]

وَقَالَ تَعالَى " إِنَّا لَنَتَرُشُّ رَسُلًا وَالذِّينَ آمَنُوا فِي الْحَيَوَةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ 51 "
And the Exalted Said: *Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]*

وقال تعالى: "ولقد أرسلنا رسلاً من قبلك منهم من قصصنا عليك ومنهم من لم نقصص عليك وما كان لرسول أن يأتي بأيّة إلا بإذن الله فإنذا جاء أمر الله قضى بالحق وخسر هنالك المبطلون 78"

And the Exalted Said: *And We had Sent Rasools from before you – from them were ones We Related their stories to you, and from them were ones whose stories We did not Relate to you. And it was not for a Rasool that he comes with a Sign except by the Permission of Allah. So, when the Command of Allah came, it was Decided with the Truth, and over there the falsifiers lost out [40:78]*

وقال تعالى: "أفلم يسيروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم كانوا أكثر منهم وأشد قوة وأثراً في الأرض فما أغنى عنهم ما كانوا يكسبون

And the Exalted Said: *So why don’t they travel in the land, then they can look at how was the end-result of those from before them? They were more numerous than them and stronger in prowess and impact in the land. But it did not avail them, what they had earned [40:82]*

فلما جاءتهم رسالتهم بالبينات فرحوا بما عندهم من العلم وحاق بهم ما كانوا به يستهزئون

Then when their Rasools came to them with the clear proofs, they rejoiced due to what was with them from the knowledge, and it caught up with them what they were mocking with [40:83]

فلما رأوا بأسنا قالوا آمنا بالله وحده وكفرنا بما كنا به مشركين

But when they saw Our Punishment, they said, ‘We believe in Allah alone and we deny what we had been associating with Him’ [40:84]

فلم يك ينفعهم إيمانهم لما رأوا بأيّة سنة الله التي قد خلت في عباده وخسر هنالك الكافرون 82 – 85.

But their Eman wasn’t going to benefit them when they saw Our Punishment. (This is) a Sunnah of Allah which Has been set aside among His servants, and that is where the Kafirs lost out [40:85]

He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion and do not be divided in it!” [42:13]
And the Mighty and Majestic Said: *And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires. He is Exalted, Wise.* [42:51]  

(Surah) Qaf: *They belied before them, the people of Noah, and people of Al-Rass and Samood [50:12] And Aad, and Pharaoh, and brothers of Lut, [50:13] And the dwellers of the thicket, and people of Tubba, all belied the Rasools, therefore they were deserving of the Promised (Threat) [50:14]*

(Surah) Al Najm: *And surely, He Destroyed (people of) Aad, the former ones [53:50] And Samood, so they did not remain [53:51]*

(Surah) Al Hadeed: *We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, in order for them to establish justice with the people.* [57:25]

(Surah) Al Jadalla: *And We had Sent Noah and Ibrahim, and We Made the Prophet- hood and the Book to be in their offspring. So, from them (some) were rightly Guided, and most of them are transgressors [57:26]*

*Then We Made Our Rasools to follow in their footsteps, and We sent Isa son of Maryam after them, [57:27]*

المجابلة "58 "كتب الله لأغلبني أنا ورسلي إن الله قوي عزيز".
(Surah) Al Mujadila: **Allah has Ordained: “Neither I nor My Rasool would be overcome!”**
Surely, Allah is Strong, Mighty [58:21]

الحاقة " 69 " واجة فرعون ومن قبله والمؤتفكات بالحائطة " فغصوا رسول رحم فأخذهم أخذة رابية 9 – 10.

(Surah) Al Haaqa: **I thought I would meet my Reckoning’ [69:20] So he would be in a pleasurable life [69:21]**

الجن " 72 " عالم الغيب فلا يظهر على غيبه أحدا " إلا من ارتنى من رسول فإله يسله من بن يديه ومن خلفه رصد

(Surah) Al Jinn: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]**

* ليعلم أن قد أبلغوا رسالات رحم وأباح بما لديهم وأحصى كل شيء عددا " 26 – 28.

For Him to Know that they have delivered the Messages of their Lord, and He Encompasses whatever is with them, and He Counts the number of all things [72:28]

البروج " 85 " هل أنك حديث الجنود * فرعون وثمود 17 – 18.

(Surah) Al Burouj: **Has not there come to you the Hadeeth of the armies [85:17] Of Pharaoh and Samood? [85:18]**

الفجر " 89 " أم تكيف فعل ربك بعداد * إرم ذات العماد

(Surah) Al Fajr: **Do you not see how your Lord Dealt with (people of) Aad? [89:6] (People of) Iram, possessors of lofty pillars [89:7]**

* التي لم يخلق مثلها في البلاد * وثموذ الذين جاها الصخر بالابد

The likes of which were not created in the (other) cities [89:8] And (people of) Samood, those who carved the rocks in the valleys [89:9]

* وفرعون ذي الأوتاد * الذين طغوا في البلاد


* فأكثروا فيها الفساد * فصرب عليهم ربك سوط عذاب 6 – 13.

So they frequented the mischief therein [89:12] Therefore, your Lord Poured upon them portions of Punishment [89:13].

* فس: "كان الناس أمة واحدة " قال: قبل نوح على مذهب واحد فبعثوا الله علهم مثبتين ومتنين".
And the Scholar\textsuperscript{asws said: ‘The Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the worlds [3:33], so the (words), ‘the Progeny of Muhammad’ was dropped from the Book (by the compilers)’.\textsuperscript{2}

(P.s. – This is not a Hadeeth)\textsuperscript{3}

It was narrated to me by my father, from Ibn Abu Umeyr, from IbnMuskan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} has not Sent a Prophet\textsuperscript{as} from Adam\textsuperscript{as}, and so forth, except that he\textsuperscript{as} would be returning to the world and helping Amir-Al-Momineen\textsuperscript{asws}.

And these are His\textsuperscript{azwj} Words you must believe in him – Meaning Rasool-Allah\textsuperscript{asws} and you must help him [3:81] – Meaning Amir-Al-Momineen\textsuperscript{asws}. Then Allah\textsuperscript{azwj} Said to them\textsuperscript{as} in the (world of the) Particles “Do you affirm and accept My Pact upon that?” – i.e., My\textsuperscript{azwj} Covenant They said: ‘We do accept’ Allah\textsuperscript{azwj} Said to the Angels “Then bear witness, and I (too) am of the Bearers of Witness with you”\textsuperscript{4}.

1 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 1
2 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 2
3 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 3
4 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 4
5 - فس: "ولو أشركوا في الأنبياء الذين قد قدمهم فكراهم" فإن يكفر بها هؤلاء " يعني أصحابه وقريشا " والذين أنكروا ليلة

(P.s. – This is not a Hadeeth)⁵

6 - فس: "فولدوا لهؤلاء في أرواحهم " يعني في أرواح الأنبياء.

وحدثني أبي رفعه إلى النبي صلى الله عليه وآله قال: من آذى جاره طمعا " في مسكنه ورثه الله داره.

And it is narrated to me by my father, raising it to the Prophet saww having said: ‘One who harms his neighbour in greed regarding his dwelling, Allah swt would Make him (neighbour) inherit his house’.

وهو قوله: " وقال الذين كفروا " إلى قوله: " فأوحى إليهم رحم ولهما الكفرين الذين تكلمنا بهم من أخبرهم " قوله: " وابنهم " وابني " وهما " وابن بني " أي نعيس.

وفي رواية أبي الجارود، عن أبي جعفر asws having said: ‘The stubborn tyrant [14:15] – one turning around from the Truth”.⁶

7 - فس: " إلا و текبب معلوم " أي أن ل سكوب.

(P.s. – This is not a Hadeeth)⁷

8 - فس: " فخلف من بعدهم خلف " وهو الورد، والدليل على ذلك قوله: " أصاعوا الصلوة ".

(P.s. – This is not a Hadeeth)⁸

9 - فس: " أفهم يؤمنون " أي كيف يؤمنون ولم يؤمن من كان قيلهم بالآيات حتى هلكوا؟ ففصلوا أهل الذكر " قال: آل

(P.s. – This is not a Hadeeth)⁹

⁵ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 5
⁶ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 6
⁷ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 7
⁸ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 8
⁹ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 9
فس: أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن جعفر، عن غياث، عن أبي عبد الله عليه السلام في قوله: "وكلا تبرنا تتبيرا" " يعني كسرنا تكسيرا" قال: هي بالغفيلة.

(P.s. – This is not a Hadeeth)

فس: "فمنهم من أرسلنا عليه حاصبا" " وهم قوم لوط " ومنهم من أمرنا ظلما" " وهم قوم هود " ومنهم من أمرنا فزعهم وأصباحهم، ثم قال عزوجل بكرسا" " بردا على الجبرية " وماكان الله ليظلمهم ولكن كانوا أنفسهم يظلمون".

(P.s. – This is not a Hadeeth)

فس: "منهم من أخذته الصيحة " وهم قوم شعيب وصالح " ومنهم من خسفنا به الأرض " وهم قوم هود " ومنهم من أغرقنا " فرعون وأصحابه " ثم قال عزوجل تأكيدا" " وردبا على المجبرة " ولا كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون".

(P.s. – This is not a Hadeeth)

فس: "إذ أخذنا من النبيين ميثاقهم ومنك " قال: هذه الواو زيادة في قوله: " ومنك " وإنما هو " منك ومن نوح " فأخذ الله الميثاق لنفسه على الأنبياء، ثم أخذ لهيبه على الأئمة، والآيتم عليه السلام ثم أخذ للأيام على رسول الله صلى الله عليه وسلم " وصلب.

(P.s. – This is not a Hadeeth)

فس: "ولات حين مناص " أي ليس هو وقت مفر.

(P.s. – This is not a Hadeeth)

فس: "الأحزاب من بعدهم " هم أصحاب الأنبياء الذين تحزبوا " وهم كل امة برسولهم ليأخذوه " يعني يقتلوه " وجادلوا بالباطل " أي خاصموا " ليس حصنوا به الحق " أي يبطرو ويمفوحو. قوله: " من واق " أي من فاق.

(P.s. – This is not a Hadeeth)

فس: "إنا لننصر رسلنا والذين آمنوا في الحياة الدنيا " وهو في الرجعة إذا رجع رسول الله صلى الله عليه وسلم، أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن جعفر بن أبي عبد الله عليه السلام قال: قلت: قول الله تبارك وتعالى: " إنا لنصر رسلنا والذين آمنوا في الحياة الدنيا وهم يقوم الأشهاد " قال: ذلك والله في الرجعة، أما علمت أن أنبياء كثيرا لم ينصروا في الدنيا وقتلوا، والأئمة من بعدهم قتلوا ولم ينصروا في الدنيا، وذلك في الرجعة، وقال:

It was informed to us by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel, 'From Abu Abdullah asws, he (the narrator) said, 'I said, 'The Words of Allahazwj Blessed and Exalted: Surely, We would Help Our Rasools and those who believe, in the life of the world"
and on the Day the witnesses would stand [40:51]’. He said: ‘By Allah! That is regarding the Raj’at. But, do you not know that most of the Prophets were not helped in the world and they were killed, and the Imams from after them were also killed and were not helped in the world? And what is regarding the Raj’at’. 15

15 Bahar Al Anwaar – V 11, The book of Prophet- hood, S 1 Ch 1 H 15

And the overthrown cities He Overthrew [53:53], said, ‘The Overthrown city – Al-Basra, and the evidence upon that is the speech of Amir-al-Momineen: ‘O people of Al-Basra! O people of the overthrown cities!’ – up to his words: And it has been overthrown twice along with its inhabitants, and it is upon Allah to complete the third, and the third overthrowing would be during the Raj’at’. 17

17 Bahar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 17
‘A Bedouin said to Rasool-Allah\textsuperscript{saww}, ‘The greetings be upon you\textsuperscript{saww}, O News (Naba) of Allah\textsuperscript{azwj}!’ He\textsuperscript{saww} said: ‘I\textsuperscript{saww} am not News of Allah\textsuperscript{azwj}, but I\textsuperscript{saww} am Prophet\textsuperscript{saww} (Nabi) of Allah\textsuperscript{azwj}.

The Prophet-hood (Nabuwwat) is a word taken from the Prophecy (Al-Nabwah), and it is what rises from the earth. So the meaning of the Prophecy (Al-Nabwah) is the raising, and the meaning of the Prophet\textsuperscript{saww} (Nabi) is the raiser. I heard that from Abu Bishr the linguist of the Medina Al-Salaam\textsuperscript{r}.

Abu Abdullah\textsuperscript{asws} said: ‘We, when we proved that there is a Creator for us, a Maker, Exalted from us and from the entirety of what is created, and that Maker was Wise, it is not that His\textsuperscript{azwj} creatures see Him\textsuperscript{azwj} not touch Him\textsuperscript{azwj}, nor He\textsuperscript{azwj} Deals Directly to them nor they deal directly with Him\textsuperscript{azwj}, and He\textsuperscript{azwj} Argues them and they argue Him\textsuperscript{azwj}, therefore it proves that there would be ambassadors for Him\textsuperscript{azwj} among His\textsuperscript{azwj} creatures pointing them
upon their interests and their benefits, and whatever they would be surviving with, and what would be their annihilation if they leave it.

Wise ones who would be teaching with the wisdom having been Sent with it, not participating to the people in their situations upon their participation to them in the creation and the methodology, teaching on behalf the Wise, the Knower of the Wisdom, and the evidences, and the proofs, and the testimonies of the ones who revived the dead and cured the blind and the leper. Thus, the earth of Allah azwj cannot be empty from a Divine Authority happening to have knowledge with him asws upon the truthfulness of the words of the Rasool asw and the necessity of his saww justice’. 20

By the chain going up to Daraam,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘The Prophet saww said: ‘Allah azwj Mighty and Majestic Created one hundred and twenty thousand Prophets as, I saww am their most honourable of them as unto Allah azwj and not pride; and Allah azwj Mighty and Majestic Created one hundred and twenty-four thousand successors as, and A[asws is the most honourable of them as unto Allah azwj and their as most superior’’. 21

Ibn Masran, from Usman Bin Ahmad Bin Al Daqaq, from Al Hassan Bin Salam Al Sawaq, from Zakriyya Bin Udayy, from Muslim Bin Khalid, from Zayd Bin Sa’ad, from Muhammad Bin Al Mankadar, from Safwan Bin Saleym, from Anas Bin Malik who said,

‘Rasool-Allah asw said: ‘I saww am Sent upon the foot-steps of eighty thousand Prophets as, from them are four thousand from the Children of Israel’. 22 (P.s. – Anas Bin Malik is a confirmed fabricator)
‘Abu Abdullah
(saww) was asked about the Words of Allah
(saww): And had your Lord so Desired, He
would have Made the people as one community, and they will not stop differing [11:118]
Except the one whom your Lord shows Mercy, [11:119]. He
(saww) said: ‘They were one community, then Allah
(saww) Sent the Prophets in order to take the arguments upon them’.

Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays, from Amro Bin Hafs, from Abdullah Bin
Muhammad Bin Asad, from Al Husayn Ibrahim, from Yahya Bin Saeed Al Basry, from Ibn Jareeh, from Ata’
from Utba Al Lay's,

‘From Abu Zarr
(ra) having said, ‘I
(ra) said, ‘O Rasool-Allah
(saww)! How many were the Prophets
(saww)?’ He
(saww) said: ‘One hundred and twenty-four thousand Prophets
(saww).’ I
(ra) said, ‘How many were the Mursils (Messengers) from them?
(saww)’ He
(saww) said: ‘Three hundred and thirteen, being a large number’.

I
(ra) said, ‘Who was the first of the Prophets
(saww)?’ He
(saww) said: ‘Adam
(saww).’ I
(ra) said, ‘And was he
(saww) from the Messenger Prophets
(saww)?’ He
(saww) said: ‘Yes. Allah
(saww) Crated him
(saww) by His Hands and Blew into him
(saww) from His Spirit’.

Then he
(saww) said: ‘O Abu Zarr!
Four of the Prophets were Assyrian – Adam
(saww), and Shees
(saww), and Ahnoukha
(saww) and he
(saww) is Idrees
(saww) and he
(saww) is the first one to write with the pen. And four from the Arabs – Hud
(saww), and Salih
(saww), and Shuab
(saww) and your Prophet
(saww) Muhammad
(saww). And the first Prophet
(saww) from the Children of Israel was Musa
(saww), and the last of them
(saww) was Isa
(saww), and six hundred Prophets
(saww).’

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23 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 23
قلت: يا رسول الله كم أنزل الله تعالى من كتاب؟ قال: مائة كتاب وأربعة كتب: أنزل الله تعالى على شيث عليه السلام خمس صفحات، وعلى إدريس ثلاثين صفحية، وعلى إبراهيم عشرين صفحية، وأنزل النوراة والإنجيل والزبور والفرقن.

I said, ‘O Rasool-Allah asws! How many Books did Allah aswj Reveal?’ He asww said: ‘One hundred and four Books – Allah aswj the Exalted Revealed fifty Parchment unto Shees as, and thirty Parchments unto Idrees as, and twenty Parchments unto Ibrahim as, and He aswj Revealed the Torah, and the Evangel, and the Psalms, and the Furqan’.

24

My father and a group of sheyks, from Sa’ad, from Al Hassan Bin Ali Al Zaytouni and someone else, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Hamad Bin Usman, from Abu Baseer,

‘From Abu Abdullah asws, and Al-Hassan Bin Mahboub, from Abu Hamza, from Aliasws Bin Al-Husaynasws both having said: ‘One who loves that he would shake hands with one hundred and twenty thousand Prophets as, then let him visit the grave of Abu Abdullah Al-Husayn Ibn Alasws during the middle of Shaban, for the souls of the Prophets as are seeking Permission of Allah aswj in visiting himasws, so Heaswj Permits themasws – from themasws are the five Determined ones (Ul Al-Azm) from the Rasoolsas.

25

قلنا: من هم؟ قال: نوح، وإبراهيم، وموسى، وعيسى، ومحمد صلى الله عليههم، فقلنا له: ما معنى أولو العزم؟ قال: يعذر أن يصفحه مائة ألف نبي وأربعة وعشرون ألف نبي قبل أن يصافحه مائة ألف نبي وأربعة وعشرون ألف نبي، جنها وإنسها.

We said, ‘Who are they as?’ He asws said: ‘Noah as, and Ibrahim as, and Musa as and Isa as, and Muhammaadasws’. We said to himasws, ‘What is the meaning of ‘Determined ones’?’ Heasws said: ‘Having been Sent to the east of the earth and its west, to its Jinn and its humans’.

26

Ibn Al Waleed, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Muhammad Bin Ali Al Kufy, from Al Bazanty, from Aban, from Ismail Al Jufy,

‘From Abu Ja’farasws having said: ‘The Determined ones (Ul Al-Azm) from the Rasoolsas are five – Noah as, and Ibrahim as, and Musa as, and Isa as and Muhammaad as, may the Salawat of Allah aswj ben upon themas all’.

24 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 24
25 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 25
‘I went to Abu Muhammad Al-Askari\textsuperscript{asws} and he\textsuperscript{asws} said to me: ‘Look at what is under your feet, for you are upon a rug upon which have sat a lot of the Prophets\textsuperscript{as}, and the Messengers\textsuperscript{as}, and the rightly guiding Imams\textsuperscript{asws}.’

Then he\textsuperscript{asws} said: ‘Come near me\textsuperscript{asws}. So, I went closer to him\textsuperscript{asws}. He\textsuperscript{asws} wiped his\textsuperscript{asws} hand upon my face and I became insightful. I saw in the rug, feet (footprints), and an image. He\textsuperscript{asws} said: ‘This is an impact of a foot of Adam\textsuperscript{as} and place of his\textsuperscript{as} seating, and this is a trace of Habeel\textsuperscript{as}, and this is a trace of Shees\textsuperscript{as}, and this is a trace of Noah\textsuperscript{as}, and this is a trace of Qaydar\textsuperscript{as}, and this is a trace of Mahlayeel\textsuperscript{as}, and this is a trace of Yarah\textsuperscript{as}, and this is a trace of Khanouh\textsuperscript{as}, and this is a trace of Idrees\textsuperscript{as}.

And this is a trace of Matushalkh\textsuperscript{as}, and this is a trace of Saam\textsuperscript{as}, and this is an effect of Arfakhshad\textsuperscript{as}, and this is a trace of Hud\textsuperscript{as}, and this is a trace of Salih\textsuperscript{as}, and this is a trace of Luqman\textsuperscript{as}, and this is a trace of Ibrahim\textsuperscript{as}, and this is a trace of Lut\textsuperscript{as}, and this is a trace of Ismail\textsuperscript{as}, and this is a trace of Ilyas\textsuperscript{as}, and this is a trace of Is’h\textsuperscript{as}, and this is a trace of Yaqoub, and this is a trace of Yusuf\textsuperscript{as}, and this is a trace of Shuayb\textsuperscript{as}.

And this is a trace of Musa\textsuperscript{as}, and this is a trace of Yoshua Bin Noun\textsuperscript{as}, and this is a trace of Talut\textsuperscript{as}, and this is a trace of Dawood\textsuperscript{as}, and this is a trace of Suleyman\textsuperscript{as}, and this is a trace of Al Khiz, and this is a trace of Daniyal\textsuperscript{as}, and this is a trace of Al Yas’a, and this is a trace of Zul Qarnayn Al Askandar\textsuperscript{as}, and this is a trace of Shabour Bin Ardasheer\textsuperscript{as}, and this is a trace of Lawy\textsuperscript{as}, and this is a trace of Kalaab\textsuperscript{as}.

And this is a trace of Qasim, and this is a trace of Yosef Bin Nen, and this is a trace of Talut, and this is a trace of Dawood, and this is a trace of Suleyman, and this is a trace of Al Khiz, and this is a trace of Daniyal, and this is a trace of Al Yas’a, and this is a trace of Zul Qarnayn Al Askandar, and this is a trace of Shabour Bin Ardasheer, and this is a trace of Lawy, and this is a trace of Kalaab.

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And this is a trace of Qasay\textsuperscript{as}, and this is a trace of Adnan\textsuperscript{as}, and this is a trace of Abd Manaf\textsuperscript{as}, and this is a trace of Abdul Muttalib\textsuperscript{as}, and this is a trace of Abdullah\textsuperscript{as}, and this is a trace of our Chief Rasool-Allah\textsuperscript{saww}, and this is a trace of Amir Al-Momineen\textsuperscript{asws}, and this is a trace of the successors\textsuperscript{asws} from after him\textsuperscript{asws} up to Al-Mahdi\textsuperscript{asws}, because he\textsuperscript{asws} has trodden and sat upon it'.

Then he\textsuperscript{asws} said: ‘Look into the impacts and know that these are the traces of the Religion of Allah\textsuperscript{azwj}, and that the doubter in these is like the doubter in Allah\textsuperscript{azwj}, and one who rejects these is like the one who rejects Allah\textsuperscript{azwj}.

Then he\textsuperscript{asws} said: ‘Lower your eyelids, O Ali\textsuperscript{asws}. I returned as veiled as I used to be’. 27

From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: 'But rather, the Determined ones (Ul AL-Azm) have been named as ‘The Determined ones’, because they\textsuperscript{as} were people of determination and the Laws, and that is that every Prophet\textsuperscript{as} who was after Noah\textsuperscript{as} was upon his\textsuperscript{as} Law and his\textsuperscript{as} Manifesto and a follower of his\textsuperscript{as} Book up to the era of Ibrahim\textsuperscript{as} the Friend.

And every Prophet\textsuperscript{as} who was during the days of Ibrahim\textsuperscript{as} and after him\textsuperscript{as} was upon the Law of Ibrahim\textsuperscript{as} and his\textsuperscript{as} manifesto and a follower of his\textsuperscript{as} Book up to the era of Musa\textsuperscript{as}; and every Prophet\textsuperscript{as} who was in the era of Musa\textsuperscript{as} and after him\textsuperscript{as} was upon the Law of Musa\textsuperscript{as} and his\textsuperscript{as} Manifesto and a follower of his\textsuperscript{as} Book up to the days of Isa\textsuperscript{as}; and every Prophet\textsuperscript{as} who was in the days of Isa\textsuperscript{as} and after him\textsuperscript{as} was upon the Manifest of Isa\textsuperscript{as} and his\textsuperscript{as} Law and a follower of his\textsuperscript{as} Book up to the era of our Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}.

فهؤلاء الخمسة اولو العزم وهم أفضل الأنبياء والرسول عليهم السلام، وشريعة محمد لا تسخى إلى يوم القيامة، ولا نبي بعده إلى يوم القيامة، فمن ادعى بعده نبوة أو أتى بعد القرآن بكتاب فله مباح لكل من جمع ذلك منه.

27 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 27
So, these are the five Determines one, and they are superior Prophets and Messengers, upon them be the greetings, and the Law of Muhammad will not be Abrogated up to the Day of Qiyamah, and there will be no Prophet after him up to the Day of Judgment. So, the one who claims Prophet-hood after him, or comes with a Book after the Quran, his blood is lawful (to be shed) for everyone who hears that from him.'

In a report of Sama’at who said,

'I said to Abu Abdullah, ‘The Words of the Exalted: Therefore be patient just as the Determined ones from the Rasools were patient [46:35].’ He said: 'The are the ones with the Books. Noah came with a Law' – and mentioned similar to what has passed (above)'.

(P.s. – This is not a Hadeeth)

My father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

‘From Abu Ja’far regarding the Words of Allah Mighty and Majestic: And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]. He said: 'It was Covenanted to him regarding Muhammad and the Imams from after him, but he weakened, and there did not happen to be any determination for him that they were like this; and rather they are named as ‘The Determined ones’, because it was Covenanted to them regarding Muhammad and the successors from after him, and Al-Mahdi and his ways, so they gathered their determination that it was like that, and the acceptance with it.'

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28 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 28
29 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 29
30 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 30
31 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 31
The Syrian asked Amir Al-Momineen asws about five from the Prophets as who spoke in Arabic. He asws said: ‘Hud as, and Salih as, and Shuayb as, and Ismail as, and Muhammad saww’.

And he asked, ‘Which ones of the sons of the Prophets as were (born) circumcised?’ He asws said: ‘Allah azwj created Adam as circumcised, and Shees as was born circumcised, and Idrees as and Noah as, and Saam as son of Noah as, and Ibrahim as, and Dawood as, and Suleyman as, and Lut as, and Ismail as, and Musa as, and Isa as, and Muhammad saww’.

And he asked him asws six who did not grow in a womb. He asws said: ‘Adam as, and Hawa as, and the ram of Ibrahim as, and staff of Musa as, and she-camel of Salih as, and the bat which Isa as Bin Maryam as made and it flew by the Permission of Allah azwj Mighty and Majestic’.

And he asked him asws about six from the Prophets as having two names for them as. He asws said: ‘Yoshua Bin Noun as and he as is Zul Kifl, and Yaqoub as and he as is Israeelas, and Al Khizr as and he as is Talia as, and Yunus as and he as Zul Noun as, and Isa as and he as is the Messiah as, and Muhammad saww and he saww is Ahmad saww, may the Salawat of Allah azwj be upon them as’.

Majaylawiya, from Ali Bin Ibrahim, from Al Yashkari, from Muhammad Bin Ziyad Al Azdy, from Aban Bin Usman, from Aban Bin Tablugh, from Safeyl Bin Abu Layli,

‘From Al-Hassan asws Bin Ali asws in a lengthy Hadeeth, a king of Rome asked him asws about seven things Allah azwj Mighty and Majestic Created which did not come from a womb, so he asws said: ‘Adam as, and Hawa as, and ram of Ibrahim as, and she-camel of Salih as, and snake of the Paradise, and the crow which Allah azwj Mighty and Majestic Sent to dig in the ground, and Iblees lawr’. 33
34 - مصن: قال الصادق عليه السلام: إن الله عزوجل مكن أنبياءه من خزائن لطفه وكرمه ورحمته، وعلمهم من مخزون علمه، وأفردهم من جميع الخلق لنفسه، فلا يشبه أخلاقهم وأحوالهم أحد من الخلق أجمعين، إذ جعلهم وسائل سائر الخلق إليه،

Al-Sadiq\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Enabled His\textsuperscript{azwj} Prophets\textsuperscript{as} from the treasuries of His\textsuperscript{azwj} Kindness, and His\textsuperscript{azwj} Prestige, and His\textsuperscript{azwj} Mercy, and Taught them\textsuperscript{as} from His\textsuperscript{azwj} hidden Knowledge, and Individualised from the entirety of the creatures to Himself\textsuperscript{azwj}. Thus, their\textsuperscript{as} madders and their\textsuperscript{as} states did not resemble anyone from the creatures in their entirety, when He\textsuperscript{azwj} Made them\textsuperscript{as} and the rest of the mannerisms flowed to it.

وجعل حبهم وطاعتهم سبب رضاه، وخلافهم وإنكارهم سبب سخطه، وأمر كل قوم باتباع ملة رسولهم، ثم أبى أن يقبل طاعة أحد إلا بطاعتهم ومعرفة حقهم وحرمتهم ووقارهم، وتعظيمهم وجاههم عند الله، فعظم جميع أنبياء الله، ولا تنزلهم بمنزلة أحد من دونهم، ولا تتصرف بعقلك في مقاماتهم وأحوالهم وأخلاقهم إلا ببيان محكم من عند الله وإجماع أهل البصائر بدلائل تتحقق بها فضائلهم ومتراتبهم، وأن بالوصول إلى حقائق ماهم عند الله؟

And He\textsuperscript{azwj} Made loving them\textsuperscript{as} and obeying them\textsuperscript{as} as a cause of His\textsuperscript{azwj} Pleasure, and denying them\textsuperscript{as} as a cause of His\textsuperscript{azwj} Wrath, and Commanded every people with following the Religion of their Rasools\textsuperscript{as}. Then He\textsuperscript{azwj} Refused to Accept the obedience of anyone except with having their\textsuperscript{as} obedience, and recognition of their\textsuperscript{as} rights, and their\textsuperscript{as} sanctity, and their\textsuperscript{as} dignity, and their\textsuperscript{as} position, and their\textsuperscript{as} states, and their\textsuperscript{as} mannerisms, except with decisive explanations from the Presence of Allah\textsuperscript{azwj}, and the consensus of the insightful people with evidences to investigate with these, their\textsuperscript{as} merits and their\textsuperscript{as} ranks, and to arrive to the reality of what is for them in the Presence of Allah\textsuperscript{azwj}.

وإن قابلت أقوالهم وأفعالهم من دونهم من الناس أجمعين فقد أسات صحبتهم، وأنكرت معرفتهم، وجعلت خصوصيتهم بالله، وسقطت عن درجة حقيقة الإيمان والمعرفة، فإياك ثم إياك.

And if you were to accept from the ones besides them\textsuperscript{as}, their words and their deeds from all the people, you would cut their accompaniment, and deny their\textsuperscript{as} recognition, and be ignorant of their\textsuperscript{as} particularisation with Allah\textsuperscript{azwj}, and you will fall the rant of the reality of the Eman and the recognition. Therefore, beware! Then (again), beware”\textsuperscript{34}.

\textsuperscript{34} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 34
فتجلى خلقه من غير أن يكون يتمنى، وهو يرى وهو بالمنظر الأعلى. فأحب الاختصاص بالتوحيد إذا احتجب بنوره، وسما في علوه، و استمر عن خلقه، لتكون له الحجة البالغة، وانبعث فيهم النبيين مبشرين ومنذرين لنهيئ من تلك عن بينة، ويخشى من حي عن بينة.

He azwj Flashed to His azwj creatures from without being seen, and He azwj Sees while being in the high scenery. He azwj Loved the Specialisation with the Tawheed when He azwj was veiled by His azwj Light, and to be heard of in His azwj Loftiness, and be veiled from His azwj creatures in order to become the conclusive argument for Him azwj, and He azwj Sent among them the Prophets, givers of glad tidings and as warners to destroyed the ones He azwj Destroyed from a proof, and to Revive the one He azwj Revived from a proof.

وليعقل العباد عن ربهم ما جهلوا، وعرفوه بربوبيته بعد ما أنكروا، ويوحدوه بالإلهيه بعد ما أضدوه.

And let the servants use their intellect about their Lord azwj what they are ignorant of, and recognise Him azwj with His azwj Lordship after what they had denied, and they would profess His azwj Oneness with the Lordship after having opposed it”, 35

36 - حي: عن الثمالي، عن أبي جعفر عليه السلام قال: كان ما بين نوح من الأتقياء مستخفين، ولذلك خفي ذكرهم في القرآن، فلم يسموا كما سمي من استعلن من الأنبياء وهو قول الله: " ورسولا " لم نقصصهم عليك وكلم الله موسى تكليما " يعني لم اسم المستخفين كما سميت المستعلنين من الأنبياء.

From Al Sumaly,

‘From Abu Ja’far asws having said: ‘There were concealed pious ones (Prophets) what Noah did not deny, and for that, their as mentioned is concealed in the Quran, and they as have not been named just as they as have been named, the notified ones from the Prophets as, and it is the Word of Allahazwj: And Rasools – Weazwj did not Relate their as stories unto youasws - and Allah Spoke to Musa in a conversation [4:164] – meaning, Heazwj did not Name the concealed ones just as Heazwj Named the Notified ones from the Prophetsas’. 36

37 - ع: الدقاق، عن الأسدي، عن النخعي، عن عمه النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام أنه سأل رجل فقال: لأي شيء يبعث الله الأنبياء والرسول إلى الناس؟

Al Daqaq, from Al Asady, from Al Nakhaie, from his uncle Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah asws, a man asked himasws saying, ‘For which thing (reason) did Allahazwj Send the Prophetsas and the Messengersas to the people?’

فقال: لندلًا يكون للناس على الله حجة من بعد الرسل، و لندلًا يقولون: ما جاءنا من بشير ولا نذير، ولتكون حجة الله عليهم;

35 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 35
36 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 36
Heasws said: ‘Lest there happens to be an argument for the people against Allahazwj, from after the Messengersas, and lest they would be saying, ‘There did not come to us any giver of glad tidings nor a Warner’, and for an argument to be for Allahazwj against them.

ألا تسمع الله عز وجل يقول حكاية عن خزنة جهنم واحتجاجهم على أهل النار بالأنبياء والرسل: " أم ينتمكم نذير * قالوا بلي .

قد جاءنا نذير فكذبنا وقلنا ما نزل الله من شيء إن أنتم إلا في ضلال كبير ".

Did you not hear Allahazwj Mighty and Majestic Saying, Relating about the Keepers of Hell and their argumentations against the people of the Fire with the Prophetsas and the Rasoolsas: ‘, 'Didn’t a Warner come to you?' [67:8] They would be saying, ‘Yes, a Warner had come to us, but we believed and we said, ‘Nothing has been Revealed from Allah. You are only in a great straying’ [67:9’].

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From Yunus Bin Abdul Rahman, from Ibn Hameed, from Ibn Qays,

‘From Abu Ja’farasws having said: ‘A name of the Prophetas in the Parchment of Ibrahimas, is ‘Al-Mahy’, and in the Torah of Musasas is ‘Al-Haad’, and in the Evangel of Isaas is Ahmad, and in Al-Furqan is ‘Muhammad’.

It was said, ‘So what is the Taweel of ‘Al-Mahy’ (The Obliterator)?’ Heasws said: ‘The obliterator of the idols, and obliterator of the images and the ‘deities’ and everything worshipped besides the Beneficent’.

It was said, ‘So what is the explanation of ‘Al-Haad’ (The Guide)?’ Heasws said: ‘Heasww guided from the Guidance of Allahazwj and Hisazwj Religion, whether heasww was near or far’.

It was said, ‘So what is the explanation of ‘Ahmad’ (The praiseworthy)?’ Heasws said: ‘Excellently Praised by Allahazwj in the Book with what Heazwj Praised from hisasww deeds’.

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It was said, ‘So what is the explanation of ‘Ahmad’ (The praiseworthy)?’ Heasws said: ‘Excellently Praised by Allahazwj in the Book with what Heazwj Praised from hisasww deeds’.

From Yunus Bin Abdul Rahman, from Ibn Hameed, from Ibn Qays,
It was said, ‘So what is the explanation of ‘Muhammad’?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Angels, and the entirety of His\textsuperscript{azwj} Prophets\textsuperscript{as}, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and the entirety of their\textsuperscript{as} communities are praising him\textsuperscript{saww} and sending Salawat upon him\textsuperscript{saww} and that his\textsuperscript{saww} name is Written upon the Throne as ‘Muhammad\textsuperscript{saww}, Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}’’.\textsuperscript{38}

38 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 38

My father, from Sa’ad, from Al Barqy, from his father, from someone else, from Al Husayn Bin Naeem Al Sahaf who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Can the man happen to have the Eman affirmed for him, then Allah\textsuperscript{azwj} Turns him after the Eman, to the Kufr?’

\textsuperscript{39} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 39

In (the book) ‘Illal’ of Al Fazl,

‘From Al-Reza\textsuperscript{asws}: ‘If he says, ‘Why is it Obligated upon them to recognise the Rasools\textsuperscript{as} and the acceptance with them\textsuperscript{as}, and submission to them\textsuperscript{as} with the obedience?’
It would be said, ‘Because when there does not happen to be among their people and establisher what would perfect their interest, and the Maker was too Exalted from being seen, and it was their weakness and their inabilities from realising Him⁴⁰ apparently, it would be inevitable for a Rasool⁴⁰ to be between Him⁴⁰ and them, an infallible one delivering His⁴⁰ Command to them and His⁴⁰ Forbiddances, and His⁴⁰ Education, and stopping them upon what they would achieve their benefits, and repel their harms, when there does not happen to be among their people by what they could be recognising what they are being needy to the benefits and their harms.

So, if recognising Him⁴⁰ and obeying Him⁴⁰ was not Obligated upon them, there would not happen to be for them any need in the coming of the Rasools⁴⁰. But their⁴⁰ coming would happen to be in vain for without any benefit nor any correction, and this is not from an Attribute of the Wise One⁴⁰ Who Perfected all things⁴⁰.’

A number of our companions, from Ahmad Bin Muhammad, from Al Bazanty, from Sa’alba, from Zurara who said,

‘I asked Abu Ja’far⁴⁰ about the Words of Allah⁴⁰ Mighty and Majestic: and he was a Rasool, a Prophet [19:51], who is a Rasool⁴⁰ and who is a Prophet⁴⁰? ‘ (He⁴⁰ said): ‘The Prophet⁴⁰ is the one who sees in his⁴⁰ dream and hears the voice and does not witness the Angel; and the Rasool⁴⁰ is the one who sees the voice, and sees the dream, and sees the one who witnesses the Angel’.

I said, ‘The Imam⁴⁰, what is his⁴⁰ status?’ He⁴⁰ said: ‘He⁴⁰ hears the voice and neither sees nor witnesses the Angel’. Then he⁴⁰ recited this Verse: And We did not Send any

⁴⁰ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 40
Rasool or a Prophet or a Muhaddith before you [22:52]. (Please note that the word 'Muhaddith' is missing from this Verse in the current version of the Quran). 41

42 - كَأَنَّ اللَّهَ أَقْدَمَ بِهِمَا أَجَلٍ مِّنْهُمَا وَأَنَّهُمَا رَأَى هُمَا جَزَاءً عَلَيْهِمَا. فَنَذِئَ أَخْبَرْنِي مَا الفَرْقَ بَيْنِ الرَّسُولِ وَالنَّبِيِّ وَالإِمَامِ؟

Ali Bin Ibrahim, from his father, from Ismail Bin Marar who said,

‘Al-Hassan Bin Al-Abbas Al-Maroufi wrote to Al-Reza asws, ‘May I be sacrificed for you asws! Inform me, what is the difference between the Rasool as and the Prophet as and the Imam as?’

He (the narrator) said, ‘He asws wrote, or said: ‘The difference between the Rasool as, and the Prophet as and the Imam as is that the Rasool is the one unto whom Jibraeel ascended, so he as saw him as, and heard his speech, and the Revelation descended unto him as, and at times he as saw him as in his as sleep, approximately a dream of Ibrahim as; and the Prophet as at times hears the speech, and at times sees the person, and does not hear; and the Imam asws, he asws is the one who hears the speech, and does not see the person’. 42

And Ali asws Bin Abu Talib asws was Hibtullah as of Muhammad saww, and he asws inherited the knowledge of the successors as, and knowledge of the ones who were before him as.

41 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 41
42 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 42
Muhammad\textsuperscript{as} inherited the knowledge of the ones who were before him\textsuperscript{asw} from the Prophets\textsuperscript{as} and the Messengers\textsuperscript{asv},\textsuperscript{43}

44 - ص: بالأسناد إلى الصدوق، عن ماجيلويه، عن محمد العطار، عن ابن أبى، عن ابن أورمة، عن العلماء، عن الفضيل قال: قال أبو عبد الله عليه السلام: لم يبعث الله عزوجل من العرب إلا خمسة نبيين: هودا، وصالحا، وإسماعيل، وشعيبا، ومحمدا. خانم النبيين صلى الله عليه وآله.

By the chain going up to Al Sadouq, from Majaylawiya, from Muhammad Al Atar, from Ibn Aban, from Ibn Awrama, from the one who mentioned it, from Al A’ala, from Al Fazeyl who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic did not Send from the Arabs except five Prophets\textsuperscript{as} – Hud\textsuperscript{as}, and Salih\textsuperscript{as}, and Ismail\textsuperscript{as}, and Shuayb\textsuperscript{as} and Muhammad\textsuperscript{as} last of the Prophets\textsuperscript{asv},\textsuperscript{44}

45 - ك: أبي، عن سعد، عن البرقي، عن أبيه، عن محمد بن سنان، عن إسحاق بن جبرين، عن ابن أبي الديلم قال: قال الصداق عليه السلام: يا عبد الحميد إن الله عزوجل سألاه بحق المستمعين، وسألاه بحق المستخفين، فإذا سأله سألاه بحق المستمعين، وسألاه بحق المستخفين.

My father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Is’haq Bin Jareer, from Ibn Abu Al Daylam who said,

‘Al-Sadiq\textsuperscript{asws} said: ‘O Abdullah Al-Hameed! For Allah\textsuperscript{azwj} there are Notified Rasools\textsuperscript{as} and Concealed Rasools\textsuperscript{as}. So, when you ask Him\textsuperscript{azwj} for the Sake of the Notified ones, then ask Him\textsuperscript{azwj} for the Sake of the Concealed ones”.\textsuperscript{45}

46 - ص: الصداق بإسناده عن ابن عيسى، عن جماعة، عن العلاء، عن الفضيل عن الصداق عليه السلام قال: لم يبعث الله من العرب إلا أربعة: هودا، وصالحا، وإسماعيل، وشعيبا. وحمدانا صلوات الله عليهم.

Al Sadouq, by his chain from Ibn Isa, from a group, from Al A’ala, from Al Fazeyl,

‘From Al-Sadiq\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} did not Send from the Arabs except four – Hud\textsuperscript{as}, and Salih\textsuperscript{as}, and Shuayb\textsuperscript{as}, and Muhammad\textsuperscript{as} may the Salawat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asv}.\textsuperscript{46}

47 - وروي أعلم خمسة وإسماعيل بن إبراهيم منهم، وقال: إن الوحي ينزل من عند الله عزوجل بالعربية، فإذا أتي نبيا من الأنبياء آتاه بلسانه قومه.

And it is reported that they\textsuperscript{as} were five, and Ismail\textsuperscript{as} son\textsuperscript{as} of Ibrahim\textsuperscript{as} was from them. And said: ‘The Revelation descends from the Presence of Allah\textsuperscript{azwj} Mighty and Majestic in Arabic,

\textsuperscript{43} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 43
\textsuperscript{44} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 44
\textsuperscript{45} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 45
\textsuperscript{46} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 46
and when it comes to a Prophet\textsuperscript{as} from the Prophets\textsuperscript{as}, it comes in the language of his\textsuperscript{as} people’’.\textsuperscript{47}

48 - ختم: روي عن ابن عباس أنه قال: أول المرسلين آدم، وآخرهم محمد صلى الله عليه وآله وعلهم وكانت الأنبياء مثله ألف وآربعة وعشرين ألف نبي، الرسل منهم ثلاث مائة، وخمسة منهم أولوا الفروج: نوح وإبراهيم وموسى وعيسى صلى الله عليه، وخمسة سريانيون: آدم ومهدى وموكي وموسي وعيسى صلى الله عليه، وكل البنيات التي أرسلها عليه السلام مائة كتاب وأربعة كتب، منها على آدم خمسون صحيفة، وعلى إدريس ثلاثون، وعلى إبراهيم عشرون، وعلى موسى التوراة، وعلى داود الزبور، وعلى عيسى الإنجيل، وعلى محمد القرآن، صلى الله عليه.*

(P.s. – This is not a Hadeeth)\textsuperscript{48}

Al Talaqany, from Ahmad Bin Muhammad al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father, from Muhammad Bin Al Fazeyl, from Al Sumaly,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic took an oath from Adam\textsuperscript{as} that he\textsuperscript{as} will not go near the tree. When the time reached which was in the Knowledge of Allah\textsuperscript{azwj} Blessed and Exalted that he\textsuperscript{as} eats from it, he\textsuperscript{as} forgot and ate from it, and it is the Words of Allah\textsuperscript{azwj} Blessed and Exalted: And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].

"فلماأكل آدم من الشجرة اهبط إلى الأرض فولد له هابيل واخته توأم، وولد له قابيل واخته توأم، ثم إن آدم أمر هابيل وقابيل أن يقربا قربانا "، و كان هابيل صاحب غنم، وكان قابيل صاحب زرع، فقرب هابيل كبشا وقرب قابيل من زرعه ما لم يبق، وكان كيش هابيل من أفضل غنه وكان زرع قابيل غير منقي،

When Adam\textsuperscript{as} ate from the tree, he\textsuperscript{as} descended to the earth, and Habeel\textsuperscript{as} and his\textsuperscript{as} sister were born unto him\textsuperscript{as} as twins. Then Adam\textsuperscript{as} instructed Habeel\textsuperscript{as} and Qabeel\textsuperscript{as} both to offer an offering each; and Habeel\textsuperscript{as} was an owner of sheep, and Qabeel\textsuperscript{as} was an owner of a farm, so Habeel\textsuperscript{as} offered a ram and Qabeel\textsuperscript{as} offered from his farm what had not pure, and the ram of Habeel\textsuperscript{as} was from the most superior of his\textsuperscript{as} sheep, and farm of Qabeel\textsuperscript{as} was not pure.

فقبل قربان هابيل ولم يقبل قربان قابيل، وهو قوله عزوجل: " واتل عليهم نبأ ابني آدم بالحق إذ قربا قربانا فقبل من أحدهما ولم يقبل من الآخر " الآية,\textsuperscript{47}

\textsuperscript{47} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 47
\textsuperscript{48} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 48
The offering of Habeel was Accepted and offering of Qabeel was not Accepted, and it is the Word of the Mighty and Majestic: And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. [5:27] – the Verse.

And it so happened that the offering was consumed by the Fire. So Qabeel resorted to the Fire and built for it a house (for worship) and it was the first of the houses to be built for the fire. He said, ‘I will worship this fire until my offering is Accepted from me.

Then the enemy of Allah Iblees said to Qabeel, ‘The offering of Habeel has been Accepted whilst your offering has not been Accepted, and if you were to leave him, his descendants would pride themselves over your descendants’. So, Qabeel killed him.

When he returned to Adam, he said to him: ‘O Qabeel! Where is Habeel?’ He said, ‘I don’t know, and you did not send me to him as a shepherd!’ So, Adam went and found Habeel killed, and he said: ‘Cursed is the ground which accepted the blood of Habeel!’ Adam cried over Habeel for forty nights.

Then Adam asked Lord Mighty and Majestic to Grant him a son. A boy was born unto him and he named it Hibtullah (Gift of Allah), because Allah Mighty and Majestic had Gifted him to him, and Adam loved him with intense love.

When the Prophet-hood of Adam expired and his days were completed, Allah Blessed and Exalted Revealed to him: “O Adam! Your Prophet-hood has expired, and your days are complete, therefore make the knowledge which is with you, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the Prophet-hood to be among the posterity from your offspring with your son Hibtullah, for I never...
terminate the knowledge, and the Eman, and the Greatest Name, and inheritance of the
knowledge, and effects of the Prophet-hood, from your posterity from your offspring up
to the Day of Qiyyamah, and never leave the earth except and in it would be a
knowable one by whom My Religion would be recognised, and My obedience be
introduced, so it would happen to be a salvation for the ones who would be born among
what is between you and Noah.

And Adam as mentioned Noah as and said: ‘Allah Blessed and Exalted will be Sending a
Prophet, his name is Noah, and he will call to Allah, but they (people) will belie
him and Allah will Kill them with the flood. And there was between Adam and Noah,
ten fathers, all of them Prophets of Allah. And Adam bequeathed to Hibtullah that:
’The one from you who comes across him, he should believe in him, and follow him
and ratified him, and he would be saved from the drowning’.

Then Adam got sick with the illness in which he passed away, and he sent a message to
Hibtullah and said to him: ‘If you meet Jibraeel or one who meets you from the
Angels, then convey the greetings and say to him: ‘My father wants to gift you from the
fruits of Paradise’. He did so, and Jibraeel said to him: ‘O Hibtullah! Your father has expired, and I did not descend except for the Salat upon him, therefore return’.

He returned and found his father to have expired. Then, Jibraeel showed him how to
wash him until when it reached the Salat upon him, Hibtullah said: ‘O Jibraeel Proceed, and pray Salat upon Adam. Jibraeel said to him: ‘Allah Blessed and Exalted
Commanded us to do Sajdah to your father in the Paradise, and it isn’t for us that we lead
anyone from his children, therefore you Hibtullah, go ahead’.

He prayed Salat upon Adam, and Jibraeel (prayed) behind him, along with a group
from the Angels, and exclaimed upon him with thirty Takbeers. Jibraeel instructed to
Then, when Hibtullah had buried Adam, Qabeel came to him and said to him, ‘O Hibtullah! I have seen my father Adam to have particularised you from the knowledge of what he had specialised with, and it is the knowledge which your brother Habeel used to supplicate with and his offering was accepted.

And rather, I killed him lest there would happen to be posterity for him and they would be priding over my posterity and they would be saying, ‘We are the sons of the one whose offering was Accepted, and you are son of the one whose offering was not Accepted’, and you, if you were to manifest anything from the knowledge which your father specialised you with, I will kill you just as I killed your brother Habeel.

Hibtullah remained fearing the consequences from him due to what was with him from the knowledge, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the Prophet-hood, until Allah Sent Noah, and the bequest of Hibtullah appeared when they looked into the bequest of Adam, and they found Noah to have given the glad tidings with it of their father Adam. So, they believed in him, and followed him, and ratified him.

And Adam had bequeathed to Hibtullah to get this bequest covenanted during the beginning of every year so it would become a day of festival for them. Thus, they were covenanted the Sending of Noah during his era which he had been Sent in. And like that flowed regarding the bequest of every Prophet until Allah Blessed and Exalted Sent Muhammad. And rather, they recognised Noah due to the knowledge which was with them, and it is the Word of Allah the Exalted: And We had Sent Noah [57:26] – up to the end of the Verse.
And there was between Adam and Noah, from the Prophets, the Concealed ones and the Notified ones, and due to that their Mention is Concealed in the Quran, and they were not named just as the Notified ones from the Prophets were named, and it is the Word of Allah the Exalted: And Rasools – We did not Relate their stories unto you and Allah Spoke to Musa in a conversation — meaning, He did not Name the concealed ones just as He Named the Notified ones from the Prophets.

Noah lived among his people for a thousand years less fifty (950) years. He did not associate anyone in his Prophet-hood for he had come to a people who had rejected the Prophets who were between him and Adam and that is His Word: The people of Noah belied the Rasools — meaning the ones who were between him and Adam up to the end of His Words: And surely your Lord, He is the Mighty, the Merciful.

So, when the Prophet-hood of Noah came to an end and his days were completed, Allah Revealed unto him that: “O Noah! Your Prophet-hood has come to an end and your days are completed, so make the Knowledge which is in your possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your progeny, just as did not Cut it off from the houses of the Prophets those who were between you and Adam, and will never Leave the earth except that there will be in it a knowledgeable one by whom My Religion would be recognised by, and obedience to Me would be recognised by, and My obedience is introduced, and salvation would lie in the ones who are born during what is in between the expiry of a Prophet up to the coming out of another Prophet.

And there was between Adam and Noah, from the Prophets, the Concealed ones and the Notified ones, and due to that their Mention is Concealed in the Quran, and they were not named just as the Notified ones from the Prophets were named, and it is the Word of Allah the Exalted: And Rasools – We did not Relate their stories unto you and Allah Spoke to Musa in a conversation — meaning, He did not Name the concealed ones just as He Named the Notified ones from the Prophets.

And Noah lived among his people for a thousand years less fifty (950) years. He did not associate anyone in his Prophet-hood for he had come to a people who had rejected the Prophets who were between him and Adam and that is His Word: The people of Noah belied the Rasools — meaning the ones who were between him and Adam up to the end of His Words: And surely your Lord, He is the Mighty, the Merciful.

So, when the Prophet-hood of Noah came to an end and his days were completed, Allah Revealed unto him that: “O Noah! Your Prophet-hood has come to an end and your days are completed, so make the Knowledge which is in your possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your progeny, just as did not Cut it off from the houses of the Prophets those who were between you and Adam, and will never Leave the earth except that there will be in it a knowledgeable one by whom My Religion would be recognised by, and obedience to Me would be recognised by, and My obedience is introduced, and salvation would lie in the ones who are born during what is in between the expiry of a Prophet up to the coming out of another Prophet.

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And there isn’t after Saam asas except Hud as, and there were between Noah as and Hud as, the Concealed ones and the Notified ones from the Prophets as. And Noah as said: ‘Allah azwj Blessed and Exalted will be Sending a Prophet as called Hud as, and he as will call his as people to Allah azwj Blessed and the Exalted, but they would belie him as, and that Allah azwj Mighty and Majestic will Destroy them. So, the one from you who comes across him as, then let him believing in him as, and follow him as, for Allah azwj, Mighty is His as Mention would Save him from the Punishment of the wind.

And Noah as instructed his as son as Saam asas to get this bequest covenanted at the beginning of every year, and it would become a day of festival for them. So, they were covenanting with regards to it, the Sending of Hud as and his as era in which he as would be coming. When Allah azwj Blessed and Exalted Sent Hud as, they looked into what was with them from the knowledge, and the Eman, and inheritance of the knowledge, and the Greatest Name, and effects of the knowledge of the Prophet- hood, and they found Hud as as a Prophet as who had been given the glad tidings with by their father Noah as. So, they believed in him as, and ratified him as and followed him as, and they were saved from the Punishment of the wind, and it is the Word of Allah azwj: And to Aad (We Sent) their brother Hud. [7:65].

And His azwj Words: (The people of) Aad belied the Rasools [26:123] When their brother Hud said to them: ‘Will you not fear?’ [26:124]; and the Mighty and Majestic Said: And Ibrahim bequeath with it to his sons and (so did) Yaqoub [2:132]; His azwj Words: And We Granted to him Is'haq and Yaqoub, each we Guided [6:84], to Make it to be in his as Household; and Noah We had Guided from before [6:84], to Make it to be in his as Household.

And His azwj Words: And Lut believed in Him and said: 'I am fleeing to my Lord, surely He is the Mighty, the Wise [29:26]; and His azwj Words: And Ibrahim, when he said to his people: ‘Worship Allah and fear Him, that would be better for you, [29:16].

So, the posterity from the offspring of the Prophets as (all) believed the ones who were before Ibrahim as to Ibrahim as, and there were in between Hud as and Ibrahim as, from the Prophets as ten Prophets as, and it is His azwj Word, the Mighty and Majestic: nor are the people of Lut distant from you [11:89]; and His azwj Words: And Lut believed in Him and said: ‘I am fleeing to my Lord, surely He is the Mighty, the Wise [29:26]; and His azwj Words: And Ibrahim, when he said to his people: ‘Worship Allah and fear Him, that would be better for you, [29:16].
فجرى بين كلنبي ونبي عشرة آباء، وتسعة آباء، وثمانية آباء، وجرى لكلنبي ما جرى لنوح، وكما جرى لأدم وعيسى

So, there flowed between every Prophet as and a Prophet as, ten fathers, and nine fathers, and eight fathers, all of them being Prophets as, and there followed for every Prophet as what had flowed for Noah as, and just as what had flowed for Adam as and Hud as and Salih as, and Shuayb as, and Ibrahim as, until it ended up to Yusuf Bin Yaqoub Bin Is’haq Bin Ibrahim as.

Then it came to be after Yusuf as, among the tribes of his as brothers until it ended up to Musa Bin Imran as, and there were between Yusuf as and Musa Bin Imran as, ten from the Prophets as. So, Allah azwj Mighty and Majestic Sent Musa as and Haroun as to Pharaoh la and Haman la and Qaroun la.

Then Allah azwj Sent Rasools as, one after another. Every time its Rasool came to a community, they belief him. So We Caused some of them to follow the others and We Made them as narrations [23:44]. The Children of Israel had killed during one day, two Prophets as, and three, and four until it happened that in one day seventy Prophets as were killed, (to the extent) and they were setting up their markets (stalls), at the end of the day.

When the Torah was Revealed unto Musa as Bin Imran as, it gave the glad tidings of Muhammad saww, and there were between Yusuf as and Musa as, ten from the Prophets as, and the successor as of Musa as Bin Imran as was Yoshua as Bin Noun as, and he as is the youth whom the Mighty and Majestic Spoke regarding him as. The Prophets as did not cease to give glad tidings of Muhammad saww, and these are His as Words: they are finding him [7:157] meaning the Jews and the Christian (finding) the description of Muhammad saww and his saww name, written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, [7:157].
And it is the Word of Allahazwj the Exalted Relating from Isaas Bin Maryamas: giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6]. So, Musaas and Isaas (both) gave the glad tidings of Muhammadsaww together just as the Prophetsas had given glad tidings to each other until it reached Muhammadsaww.

When the Prophet-hood of Muhammadsaww expired and hissaww days were completed, Allahazwj Blessed and Exalted Revealed unto himsaww: “O Muhammadsaww! Yoursaww Prophet-hood has expired, and yoursaww days are completed, therefore make the knowledge which is with yousaww, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the knowledge of the Prophet-hood, to be with Alisaws Bin Abu Talibasws, for azwj never Cut-off the knowledge, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the knowledge of the Prophet-hood, from the posterity of yoursaww offspring, just as azwj did not Cut it off from the Households of the Prophetsas, those who were between yoursaww and your saww fatheras Adamas.

And these are the Words of the Exalted: ‘Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]. Thus, Allahazwj Blessed and Exalted did not Make the knowledge to the ignorant ones, and Hisazwj Command never came to an Angel of Proximity nor to a Messenger Prophetas, but Heazwj Sent Messengers from Hisazwj Angels to Hisazwj Prophetas, and he said such and such to himsaww.

Heazwj Commanded himsaww with what Heazwj Loved and Forbade himsaww from what is evil, and Related to himsaww what (had happened) before himsaww and what was to happen after himsaww with knowledge. Heazwj Taught that knowledge of Hisazwj Prophetsas, and Hisazwj Elites from the fathers and brothers with the offspring which was from each other, and these are Hisazwj Words: So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].
As for the Book, so it is the Prophet-hood, and as for the Wisdom, they are the wise ones from the Prophets and the Elites from the Elites, and all of them are from the offspring which were from each other, those whom Allah Blessed and Exalted Made the Prophet-hood to be among them, and the posterity, and preservation of the Covenant until the world expires. Thus, they are the knowledgeable ones, Guardians of the Commands (Wali Al-Amr), and the extractors of the knowledge and the Guidance.

This is an explanation of the merits regarding the Rasools and the Prophets, and the wise ones, and the Imam of Guidance and the Caliphs, those who are the Guardians of the Command of Allah, and the people to extract the Knowledge of Allah, and the people of the effects of the Knowledge of Allah Mighty and Majestic, from the offspring which is from each other, from the Elites after the Prophets, from the family, and the brothers, and the offspring from the Households of the Prophets.

The one who acts in their knowledge ending up to Ibrahim would have come as their helpers, and the one who places the Wilayah of Allah and the people of the extraction of His Knowledge to be in another than the elite people from the Households of the Prophets, so he has opposed a Command of Allah, and made the Jihad against the Guardians of the Command of Allah, (and place it with) the pretenders without guidance, and they claim that they are the people of the extraction, so they has strayed and strayed their followers, and there will not be any argument for them on the Day of Qiyamah.

But rather, Divine Authorities would be among the Progeny of Ibrahim due to the Words of Allah Blessed and Exalted: So, We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]. Thus, the Divine Authority would be for the Prophets and the people of the Households of the Prophets until the establishment of the Hour, because the Book of Allah Mighty and Majestic Spoke with that.
And the successors\textsuperscript{asws} of (Prophets\textsuperscript{as} of) Allah\textsuperscript{azwj} informed of that among the posterity from the Household which Allah\textsuperscript{azwj} Blessed and Exalted Raised above the people, so He\textsuperscript{azwj} Said: \textit{(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these [24:36], and these are houses of the Prophets\textsuperscript{as} and the Rasools\textsuperscript{as}, the wise ones, and the Imams\textsuperscript{asws} of Guidance.}

Thus, this is an explanation of the handhold of the Eman by which attained salvation the ones who attained salvation before you, and by it would attain salvation the ones who follow the Guidance before you, and Allah\textsuperscript{azwj} Blessed and Exalted has Said in His\textsuperscript{azwj} Book: \textit{And Noah We had Guided from before; and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakriyya, and Yahya, and Isa, and Ilyas –all were from the righteous ones [6:85] And Ismail, and Al-Yas’a, and Yunus, and Lut; and all We Merited over the worlds [6:86] And from among their forefathers and their descendants and their brethren, and We Chose them and Guided them to the Straight Path [6:87].}

They are those We Gave them the Book and the Wisdom and the Prophet-hood. But if they commit Kufr with it, then We have Allocated with it a people who wouldn’t be Kafirs with it [6:89]. The Allocation is with the merit from the Household of the Prophets\textsuperscript{as} and the brethren and the offspring, and it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: \textit{So if your community disbelieves in it (P.s. – cannot find this Verse). He\textsuperscript{azwj} is Saying: “We\textsuperscript{azwj} have Allocated the People\textsuperscript{asws} of your\textsuperscript{saww} Household with the Eman which I\textsuperscript{azwj} Sent with him\textsuperscript{saww}, so they will not disbelieve in it, ever! Nor will they waste the Eman which I\textsuperscript{azwj} Sent with him\textsuperscript{saww}.}

And I\textsuperscript{azwj} Made the People\textsuperscript{asws} of your\textsuperscript{saww} Household after your\textsuperscript{saww} as flags on your\textsuperscript{saww} behalf, and rulers from after you\textsuperscript{saww}, and the people of extraction of My\textsuperscript{azwj} Knowledge in which there are no lies nor any sins nor falsehood, nor arrogance, nor showing off.
This in an explanation of what Allah\textsuperscript{azwj} Mighty and Majestic Explained from the matter of this community after its Prophet\textsuperscript{asws}. Allah\textsuperscript{azwj} Blessed and Exalted Purified the People\textsuperscript{asws} of the Household of His\textsuperscript{azwj} Prophet\textsuperscript{asww}, and Made for them a Recompense of the cordiality, and Flowed until the Wilayah for them, and Made them\textsuperscript{asws} as his\textsuperscript{asww} successors\textsuperscript{asws}, and his\textsuperscript{asww} beloved ones and Imams\textsuperscript{asws} in his\textsuperscript{asww} community from after him\textsuperscript{asww}.

Take a lesson, O you people, and think regarding what \textsuperscript{asws} said, where Allah\textsuperscript{azwj} Mighty and Majestic Placed His\textsuperscript{azwj} Wilayah, and His\textsuperscript{azwj} obedience, and His\textsuperscript{azwj} cordiality, and the extraction of His\textsuperscript{azwj} Knowledge, and His\textsuperscript{azwj} Divine Authorities. So, learn from them\textsuperscript{asws} and adhere with them\textsuperscript{asws}, you will attain salvation, and there will happen to be an argument for you on the Day of Qiyamah, and the success.

They\textsuperscript{asws} are the means between you and your Lord\textsuperscript{azwj}, and the Wilayah cannot be connected to Allah\textsuperscript{azwj} Mighty and Majestic except through them\textsuperscript{asws}. So, the one who does that, would have a right upon Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Honours him and not Punish him, and one who comes without what He\textsuperscript{azwj} Commanded would have a right upon Allah\textsuperscript{azwj} that He\textsuperscript{azwj} be Disgraced and Punished.

And the Prophets\textsuperscript{as} were sent as special ones and general ones. As for Noah\textsuperscript{as}, he\textsuperscript{as} was sent to the ones in the earth with the general Prophet-hood and a general Message; and as for Hud\textsuperscript{as}, he\textsuperscript{as} was send to Aad with a special Prophet-hood; and as for Salih\textsuperscript{as}, he\textsuperscript{as} was sent to Samood\textsuperscript{as}, one town, and it was not even forty houses complete, upon a coast of the small sea.
emigration wasn’t fleeing a battle, and these are the Words of the Exalted: And he said: ‘I am going to my Lord. He would be Guiding me’ [37:99]. So, the emigration of Ibrahim\textsuperscript{as} took place without any fighting.

وأما إسحاق فكانت نبوته بعد إبراهيم، وأما يعقوب فكانت نبوته في أرض كنعان، ثم هبط إلى أرض مصر، ورآى يوسف الأسد عشر كوكبا "و الشمس والقمر له ساجدين، فكانت نبوته في أرض مصر.

And as for Is’haq\textsuperscript{as}, his\textsuperscript{as} Prophet-hood was after Ibrahim\textsuperscript{as}; and as for Yaqoub\textsuperscript{as}, his\textsuperscript{as} Prophet-hood was in the land of Canaan, then he\textsuperscript{as} descended to a land of Egypt and passed away in it. Then his\textsuperscript{as} body was carried until he\textsuperscript{asws} was buried in the land of Canaan. And the dream which Yusuf\textsuperscript{asws} saw of eleven stars and the sun and the moon were doing Sajdah to him\textsuperscript{as}, it was the commencement of his\textsuperscript{as} Prophet-hood in a land of Egypt.

ثم كانت الأسباط اثني عشر بعد يوسف، ثم موسى وهارون إلى فرعون وملائه إلى مصر وحدهم، ثم إن الله تعالى أرسل يوشع بن نون إلى بني إسرائيل من بعد موسى، نبوته بدؤها في البرية التي تاه فيها بنو إسرائيل.

Then there happened the twelve tribes after Yusuf\textsuperscript{as}, then Musa\textsuperscript{as} and Haroun\textsuperscript{as} to Pharaoh\textsuperscript{la} and his\textsuperscript{la} chiefs to Egypt alone. Then Allah\textsuperscript{azwj} the Exalted Sent Yoshua Bin Noun\textsuperscript{as} to the Children of Israel from after Musa\textsuperscript{as}. His\textsuperscript{awj} Prophet\textsuperscript{as} commenced in the wilderness in which the Children of Israel wandered.

ثم كانت أنبياء كثيرون: منهم من قصه الله عزوجل على محمد صلى الله عليه وآله، ومنهم من لم يقصه عليه. ثم إن الله عزوجل أرسل عيسى بن مريم إلى بني إسرائيل خاصة فكانت نبوته ببيت المقدس، وكان من بعده الحواريون، اثني عشر،

Then there were a lot of Prophets\textsuperscript{as} – from them\textsuperscript{as} were ones Allah\textsuperscript{azwj} Mighty and Majestic Related unto Muhammad\textsuperscript{saww}, and from them were ones He\textsuperscript{awj} did not Related unto him\textsuperscript{saww}. Then Allah\textsuperscript{azwj} Mighty and Majestic Sent Isa Bin Maryam\textsuperscript{as} to the Children of Israel\textsuperscript{asws} in particular, and his\textsuperscript{as} Prophet-hood was at Bayt Al Maqdas, and from after him\textsuperscript{as} were the twelve disciples.

فلم يزل الإيمان يستمر في بقية أهله منذ رفع الله عيسى عليه السلام، وأرسل الله تبارك وتعالى محمد صلى الله عليه وآله إلى الجن والإنس عامة، وكان خاتم الأنبياء، وكان من بعده الأئمة، وكان من أدركنا ومنهم من أدركنا ومنهم من بقي، ومنهم من بقي.

The Eman did not cease to be veiled in a remnant of his\textsuperscript{as} family since Allah\textsuperscript{azwj} Raised Isa\textsuperscript{as}. And Allah\textsuperscript{azwj} Blessed and Exalted Sent Muhammad\textsuperscript{saww} to the Jinn and the human generally, and he\textsuperscript{saww} was the last of the Prophets\textsuperscript{as}, and there were from after him\textsuperscript{saww}, twelve successors\textsuperscript{asws}. From them\textsuperscript{asws} are ones we have come across and from them\textsuperscript{asws} are ones who preceded us, and from them\textsuperscript{asws} are ones who remain.
فهذا أمر النبوة والرسالة، وكل نبي أرسل إلى بني إسرائيل خاص أو عام له وصي جرت به السنة، وكان الأوصياء الذين بعد محمد صلى الله عليه واله وأله على سنة أوصياء عيسى، وكان أمير المؤمنين عليه السلام على سنة المسيح، وهذا تبيان السنة وأمثال الأوصياء بعد الأنبياء.

So, this is the matter of the Prophet-hood and the Messenger-ship, and every Prophet as Sent to the Children of Israel, special or general, for him as was a successor as. The Sunnah flowed with him as. And the successors as, those after Muhammad asw, are upon the Sunnah of the successors as of Isa as, and Amir Al-Momineen asws was upon a Sunnah of the Messiah. And this is an explanation of the Sunnah, and the examples of the successors as after the Prophets asw. 49

أو نوع: منهم من يسمع الصوت مثل صوت السلسلة فيعلم ما عني به، ومنهم من ينكت في قلبه ويوقر في اذنه. 50

‘Fom Abu Ja’far asws having said: ‘The Prophets as are upon five types – From them is one who heard the voice like the sound of the chain, and he as knew what was meant by it; and from them was one who was Given news in his as sleep like Yusuf as and Ibrahim as; and from them was one who was witnessed; and from them was one who was cast into his as heart and (the fifth was) resonated in his as ears’. 50

أو نوع: منه من ينكر في قلبه ويرآ في اذنه. 51

Ibn Yazeed, from Muhammad Bin Al Husayn, from Hamad, from Hareyaz, from Zurara,

‘I heard Zurara asking Abu Ja’far asws saying, ‘Inform me about the Rasool as, and the Prophet as, and the Muhaddith’. 51

فقال أبو جعفر عليه السلام المسلم الذي يأتيه جبرئيل قبلها ” قره ويكمله هذا المسلم، وأما النبي فإنه يرى في منامه على نحو ما رأى إبراهيم، وهو من رأى رسول الله من أسباب النبوة قبل الوحي حتى أنى جبرئيل من عند الله بالرسالة،

Abu Ja’far asws said: ‘The Rasool as is the one to whom Ibnaael as came face to face, and he as saw him as, and spoke to him as. So, this is a Rasool as. And as for the Prophet as, he as sees in his as sleep upon an approximate of what Ibrahim as saw, and approximate of what Rasool Allah asw saw from the causes of the Prophet-hood before the Revelation, until Ibnaael as came to him asw from the Presence of Allah aswj with the Message.

49 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 49
50 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 50
And Muhammad\textsuperscript{aaww} was such, the Prophet-hood was Gathered for him\textsuperscript{aaww}, and the Message came to him\textsuperscript{aaww} from the Presence of Allah\textsuperscript{azwj}, Jibraeel\textsuperscript{as} having come with it, and he\textsuperscript{aaww} spoke to him\textsuperscript{as} face to face. And from the Prophets was one, the Prophet-hood was Gathered for him\textsuperscript{as}, and he\textsuperscript{as} saw in his\textsuperscript{as} sleep. The Spirit came to him\textsuperscript{as}, so he\textsuperscript{as} spoke to him and discussed with him\textsuperscript{as} from without him\textsuperscript{as} happening to see him\textsuperscript{as} in the wakefulness.

And as for the Muhaddith, he is the one who discusses, and he\textsuperscript{as} hears and neither witnesses nor sees in his\textsuperscript{as} dream”.\textsuperscript{51}

\textsuperscript{51} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 51
be in his\textsuperscript{as} sons, all of them. \textit{He Said: My Covenant cannot be attained by the unjust [2:124]} i.e. from worshippers of idols or images\textsuperscript{52}.

53 - ير: الحسن بن علي بن النعمان، عن يحيى بن عمر، عن أبان الأحمر، عن زرارة، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وألاه: "إنا معاشر الأنبياء تنام عيوننا ولا تنام قلوبنا، ونرى من خلفنا كما نرى بين أيدينا.

Al Hassan Bin Ali Al Numan, from Yahya Bin Umar, from Aban Al Ahmar, from Zurara,

\textit{‘From Abu Ja‘far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘We the community of Prophets\textsuperscript{as}, our\textsuperscript{as} eyes sleep but our\textsuperscript{as} hearts do not sleep, and we\textsuperscript{as} see from behind us\textsuperscript{as} just as we\textsuperscript{as} see in front of us\textsuperscript{as}.\textsuperscript{53}}'}

54 - سن: محمد بن عيسى البغطائي، عن عبد الله بن عبد الله الدهقان، عن درست، عن إبراهيم بن عبد الحميد، عن أبي الحسن موسى بن جعفر عليه السلام قال: ما بعث الله نبيا قط إلا عاقلا "ولكن النبيين أرجح من بعض، وما استخلف داود سليمان حتى اختبر عقله، واستخلف داود سليمان وهو ابن ثلاثة عشر سنة، ومكث في ملكه أربعين سنة، وملك ذوالفقارين وهو ابن النبي عشر، ومكث في ملكه ثلاثين سنة.

Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Bin Abdullah Al Dahqan, from Dorost, from Ibrahim Bin Abdul Hameed,

\textit{‘From Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja‘far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} did not Send any Prophet\textsuperscript{as} at all except as an intellectual and some Prophets\textsuperscript{as} are superior than the others; and Dawood\textsuperscript{as} did not make Suleyman\textsuperscript{as} his\textsuperscript{as} Caliph until he tested his\textsuperscript{as} intellect; and Dawood\textsuperscript{as} made Suleyman\textsuperscript{as} a Caliph when he\textsuperscript{as} was thirteen years old, and he\textsuperscript{as} remained in his\textsuperscript{as} kingdom for forty years; and the kingdom of Zulqarnayn\textsuperscript{as} was a king when he\textsuperscript{as} was of twelve years, and he\textsuperscript{as} remained in his\textsuperscript{as} kingdom for thirty years\textsuperscript{54}}'}

55 - سن: عثمان بن عيسى، عن سمعة قال: قلت لأبي عبد الله عليه السلام: قول الله: " فأصر كما صبر أولاًغزمنا الرسول".

Usman Bin Isa, from sama’at who said,

\textit{‘I said to Abu Abdullah\textsuperscript{asws}, ‘The Words of Allah\textsuperscript{azwj}: \textit{Therefore be patient just as the Determined ones from the Rasools were patient [46:35]}’.}

قال: نوح وإبراهيم وموسى وعيسى ومحمد صلوات الله عليهم وعلى جميع أنبياء الله ورسله.

He\textsuperscript{asws} said: ‘Noah\textsuperscript{as}, and Ibrahim\textsuperscript{as}, and Musa\textsuperscript{as}, and Isa\textsuperscript{as} and Muhammad\textsuperscript{saww}, may the Salawat of Allah\textsuperscript{azwj} be upon them\textsuperscript{as} and the entirety of the Prophets\textsuperscript{as} of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasools\textsuperscript{as}.\textsuperscript{55}

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\textsuperscript{52} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 52
\textsuperscript{53} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 53
\textsuperscript{54} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 54
I said, ‘How did they come to be the Determined ones (Ul Al-Azm)?’ He\textsuperscript{asws} said: ‘Because Noah\textsuperscript{as} was Sent with a Book and Laws. So, everyone who came after Noah\textsuperscript{as} took with the Book of Noah\textsuperscript{as} and his\textsuperscript{as} Laws, and his\textsuperscript{as} Manifesto until Ibrahim\textsuperscript{as} came with the Parchments and with determination to leave the Book of Noah\textsuperscript{as} not being a disbeliever in it.

Every Prophet\textsuperscript{as} who came after Ibrahim\textsuperscript{as} came with his\textsuperscript{as} Laws and his\textsuperscript{as} Manifesto until Musa\textsuperscript{as} came with the Torah, and with determination to leave the Parchments.

Every Prophet\textsuperscript{as} who came after Musa\textsuperscript{as} took with the Torah and his\textsuperscript{as} Laws and his\textsuperscript{as} Manifesto until the Messiah\textsuperscript{as} came with the Evangel, and with determination to leave the Laws of Musa\textsuperscript{as} and his\textsuperscript{as} Manifesto.

Every Prophet\textsuperscript{as} who came after the Messiah\textsuperscript{as} took with his\textsuperscript{as} Laws and his\textsuperscript{as} Manifesto until Muhammad\textsuperscript{saww} came. He\textsuperscript{saww} came with the Quran and his\textsuperscript{saww} Laws, and his\textsuperscript{saww} Manifesto, therefore his\textsuperscript{saww} Permissible would be Permissible up to the Day of Qiyyamah, and his\textsuperscript{saww} Prohibition would be Prohibited up to the Day of Qiyyamah. So, they\textsuperscript{as} are the Determined ones from the Rasools \textsuperscript{46:35}’.\textsuperscript{55}

55 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 55
56 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 56
Muhammad Bin Ja’far Al Mowdab, from Al Barqy, from his father, from Ibn Fazal, from Umar Bin Aban,

‘From one of them asws who said, ‘Five from the Prophets as were Assyrians – Adamas, and Sheesas, and Idreessas, and Noahas, and Ibrahim as, and the tongue (language) of Adamas was Arabic, and it is the language of the people of Paradise. When heas disobeyed his Lordazwj, it was replaced for himas with the Paradise and its Bounties to the earth and the farming, and by the Arabic language to the Assyrian.

قال: وكان خمسة عبرانيون: إسحاق وبني وداود وعيسى، ويومى، وخمسة من العرب: هود وصالح وشعيب وإسماعيل ومحمد

علىهم السلام، وخمسة بعثوا في زمن واحد: إبراهيم وإسحاق ويبوب ولوط،

Heasws said: ‘And five were Hebrew – Is’haqas, and Yaqoubas, and Dawoodas and Isaas. And five were from the Arabs – Hudas, and Salihas, and Shuaybas, and Ismailas, and Muhammadasaww. And five were Sent in one era – Ibrahimas, and Is’haqas, and Yaqoubas and Lutas.

بعث الله إبراهيم وإسحاق إلى الأرض المقدسة، وبعث يعقوب إلى أرض مصر، وإسماعيل إلى أرض جرهم وكانت جرهم حول الكعبة نكبت بعد عماليق، وoha عماليق لأن أباهم كان عملاق بن نوح بن سام بن نوح عليه السلام، وبعث لوط إلى أربع

مدنين: سدوم وعمرور وفصعا ودارومة،

Allahazwj Sent Ibrahimas and Is’haqas to the Holy land, and Sent Yaqoubas to the land of Egypt, and Ismailas to the land of Jarham, and Jarham was around the Kabah settled after Amaleeq, and they were named as Amaleeq because their father was Amaleeq Bin Lawad Bin Saamas Bin Noahas; and Allahazwj Send Lutas to four cities – Sudeym, and Aamour, and Sana’a, and Darouma.

وثلاثة من الأنبياء ملوك: يوسف وداود وسليمان، وملك الدنيا مؤمنان وكافرون: فالمؤمنان: ذوالقرنين وسليمان عليهما السلام،

وأما الكافرون فنموردون بن كوش بن كنان وخت نصر.

And three from the Prophetsas were kings – Yusufas, and Dawoodas, and Sulaimanas; and kings of the (whole) world were two Momins and two Kafirs. The two Momins – Zulqarnaynas and Sulaimanas, and as for the two Kafirs – Nimrod Bin Kowsh Bin Kanaanas and Bakht Nasrars., 57

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from Abdullah Bin Aban who said,

57 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 57
‘We went over to Abu Abdullah\textsuperscript{asws}, and he\textsuperscript{asws} asked us: ‘Is there anyone among you who has knowledge with him of my\textsuperscript{asws} uncle Ziyad Bin Ali\textsuperscript{asws}?’ A man from the group said, ‘I do. With me is knowledge from the knowledge of your\textsuperscript{asws} uncle. We were with him one night by the door of Muawiya Bin Is’haq Al-Ansary when he said, ‘Come with me so that we pray \textit{Salāt} in Masjid Al-Sahla’. Abu Abdullah\textsuperscript{asws} said: ‘And did he?’ He said, ‘No. A matter came up, so it pre-occupied him from the going’.

فقال: أما والله لو أعاذ الله به (له خ ل) حولا " لأعاذ، أما علمت أنه موضوع بيت إدريس النبي الذي كان يخيط فيه، ومنه سار إبراهيم عليه السلام إلى اليمن بالعمالقة، ومنه سار داود إلى جالوت، وإن فيه خصبة حضرت فيها مثل كل نبي، ومن تحت تلك الصخرة خصبت طينة كل نبي، وإنما نماخ الراكب؟ قيل: من الراكب؟ قال: الخضر عليه السلام.

So he\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}! Had he sought refuge with Allah\textsuperscript{azwj} with it for a year, He\textsuperscript{azwj} would have Sheltered him. But, do you not know that it is the place of the house of Idrees\textsuperscript{as} the Prophet\textsuperscript{as}, and in which he\textsuperscript{as} used to sew? And from it did Ibrahim\textsuperscript{as} go to Al-Yemen with Al-Amaaliqa, and from it did Dawood\textsuperscript{as} go against Goliath; and that in it is the green stone in which is a resemblance of every Prophet\textsuperscript{as}; and it is from beneath that very stone the clay of every Prophet\textsuperscript{as} was taken, and it is a disembarkation of the rider’. It was said, ‘And who is the rider?’ He\textsuperscript{asws} said: ‘Al-Khizr\textsuperscript{as}’.

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Ahmad Bin Muhammed, from Yaqoub Bin Abdullah, from Ismail Zayd, from Al Kahily,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Masjid Al-Kufa, seventy Prophets\textsuperscript{as} have prayed Salat in it, and seventy successors\textsuperscript{as}. I\textsuperscript{asws} am one of them\textsuperscript{as}’.

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Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Abu Abdul Rahman Al Haza’a, from Abu Asama, from Abu Ubeida,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Masjid Kufa, there have prayed Salat in it one thousand and seventy Prophets\textsuperscript{as}, and in it is the staff of Musa\textsuperscript{as}, and the tree of Yaqteen, and ring of Suleyman\textsuperscript{as}, and from it the over burst forth (flood of Noah\textsuperscript{as}), and the ship survived, and it is an umbilical cord of Babel, and a gathering place of the Prophets\textsuperscript{as}’.

58  Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 58
59  Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 59
60  Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 60
By the chain going up to Muhammad Bin Ahmad Bin Dawood Al Qummy, by his chain up to Al Hassan Bin Mahboub, from Al Sumaly who said,

‘I heard Ali(asws) Bin Al-Husayn(asws) saying: ‘One who loves to shake hands with one hundred and twenty thousand Prophets(as), then let him visit (Ziyarah) of Al-Husayn(asws) on the night of the middle of Shaban, for the souls of the Prophets(as) are seeking Permission in visiting him(asws), and He(azwj) Permits for them. Beatitude is for one who shakes their(as) hands and they(as) shake his hand. From them are five Determines ones (Ul Al-Azm) from the Messengers(as) – Noah(as), and Ibrahim(as), and Musa(as), and Isa(as) and Muhammad(asws) may the Salawat of Allah(azwj) be upon them(as) all’.

I said, ‘And why have they(as) been named as 'The Determined ones’?’ He(asws) said: ‘Because they(as) were Sent to its east and its west, and to its Jinn and its humans”’.  

Ja’far Bin Muhammad Bin Saeed, from Abu Maryam who said, ‘I heard Aban Bin Tablugh saying,

‘I asked Ja’far Bin Muhammad(asws) about the Words of Allah(azwj) the Exalted: O you Rasools! Eat from the good things [23:51]. He(asws) said: ‘The Permissible sustenance”’.  

Ibn Abdoun, from Ibn Al Zubeyr, from Ali Bin Fazal, from Al Abbas Bin Aamir, from Ali Bin Ma’mar, from a man from Ju’fa who said,

‘We were in the presence of Abu Abdullah(asws), and a man said, ‘O Allah(azwj)! I ask You(asw) for goodly sustenance’.

قال: فقال أبو عبد الله عليه السلام: هيهات هيهات هذا قوت الأنبياء، ولكن سل ربك رزقا " لا يعذبك عليه يوم القيامة، 

61 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 61
62 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 62
He (the narrator) said, ‘Abu Abdullah\textsuperscript{asws} said: ‘Far be it! Far be it! This is the sustenance of the Prophets\textsuperscript{as}, but ask your Lord\textsuperscript{azwj} for such sustenance you will not be Punished over it on the Day of Qiyamah. Far be it! Allah\textsuperscript{azwj} is Saying: \textit{O you Rasools! Eat from the good things and do righteous deeds, [23:51]}’.\textsuperscript{63}

64 - كا: محمد بن يحيى، عن أحمد بن محمد، عن القاسم بن محمد، عن علي بن أبي حمره، عن أبي بصير، عن أبي عبد الله عليه السلام قال: نزلت النورا في ست مضت من شهر رمضان، ونزل الإنجيل في البتين عشرة ليلة مضت من شهر رمضان، ونزل القرآن في ليلة القدر.

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Torah was Revealed in six (days) passed from the month of Shaban, and the Evangel was Revealed in the twelve nights passed from the month of Ramazan, and the Psalms were Revealed in the night of eighteen passed from the month of Ramazan, and the Quran was Revealed in the Night of the Pre-determination’’.\textsuperscript{64}

65 - تقول: في المصباح والإقبال في دعاء ام داود: اللهم صل على هابيل وشيث وإدريس ونوح وهود وإبراهيم وإسماعيل والصمد، ويسوع وذي الكفل وابراهيم وموسى وهارون ويوشع ونيل وموشه وعيسى وجود، وجرى وعيسى ومهدي وعلي بن أبي طالب وعلي بن أبي طالب.

(P.s. – This is not a Hadeeth)\textsuperscript{65}

66 - خصص: محمد بن علي، عن أبيه، عن سعد، عن الحسن بن موسى، عن إسماعيل بن مهاران، عن علي بن عثمان، عن أبي الحسن موسى عليه السلام قال: إن الأنبياء وأولاد الأنبياء وأتباع الأنبياء خصصوا بثلاث خصال: السقم في الأبدان، وخوف السلطان، والفقر.

Muhammad Bin Ali, from his father, from Sa’ad, from Al Hassan Bin Musa, from Ismail Bin Mihran, from Ali Bin Usman,

‘From Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘The Prophets\textsuperscript{as}, and the children of the Prophets\textsuperscript{as}, and followers of the Prophets\textsuperscript{as} are specialised with three characteristics – The sickness in the bodies, and fear of the ruling authority, and the poverty’’.\textsuperscript{66}

67 - خصص: جماعة من أصحابنا، عن محمد بن جعفر المؤدب، عن عدة من أصحابه عن ابن أبي الخطاب، عن ابن أسباط، عن الحسن بن زيد، عن صفوان الجمال، عن أبي عبد الله عليه السلام قال: قال لي: يا صفوان هل تدري كم بعث الله من نبي؟

\textsuperscript{63} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 63
\textsuperscript{64} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 64
\textsuperscript{65} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 65
\textsuperscript{66} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 66
قال: قلت: ما أدري قال: بعث الله مائة ألف نبي وأربعون ألف نبي ومنهم أوصياء بصدق الحديث وأداء الأمانة والهد في الدنيا، وما بعث الله نبيا خيرا من محمد صلى الله عليه وآله، ولا وصيا خيرا من وصيه.

A group of our companions, from Muhammad Bin Ja’far al Mowdab, from a number of our companion, from Ibn Abu Al Khattab, from Ibn Asbat, from Al Hassan Bin Ziyad, from Safwan Al Jamal,

‘From Abdullahasws, he (the narrator) said, ‘Heasws said to me: ‘O Safwan! Do you know how many Prophetsas Allahazwj Sent?’ I said, ‘I do not know’. Heasws said: ‘Allahazwj Sent one hundred and forty-four thousand Prophets, and the like of them (their number) successorsas with truthful narrations, and paying the entrustments, and the asceticism in the world. And Allahazwj did not Send any Prophetas better than Muhammadasww, nor any successoras better than hisasws successorsas’.

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Ibn Isa, from Ibn Marouf, from Ibn Al Mugheira, from Abu Hafs Al Abdy, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,
‘I saw Rasool-Allah asw as saying: ‘O Ali asws! Allah azwj did not Send any Prophet as except and He azwj Called him as to your asws Wilaya, whether willingly or unwillingly’.”

Nahj (Al Balagah) –

‘Amir Al-Momineen asws said in a lengthy sermon mentioning Adam as in it: ‘Then He azwj Sent him as down to a house of affliction and procreation of his as offspring, and the Glorious Chose Prophets as from his as children, and Took their as Covenant upon the Revelation and their as entrustments upon the delivery of the Message.

When most of His azwj creatures replaced the Pact of Allah azwj to them, they ignored His azwj Right and took the rival gods with Him azwj, and the Satan as turned them away from recognising Him azwj, and cut them off from worshipping Him azwj.

So, He azwj Sent His azwj Rasools as among them and His azwj Prophets as at intervals, in order to get them to fulfil the Covenant of their nature, and remind them of His azwj forgotten Bounties, and they as argued upon them with the preaching and to provoke them to unveil the intellects, and show them the Signs of the Power, from the ceiling (sky) above them Raised above them, and the cradle (earth) Placed beneath them, and livelihood for their lives, and terms (death) to annihilate them, ailments aging them, and events pursuing them consecutively.

Allah azwj the Glorious did not Keep them devoid of a Sent Prophet as, or a Revealed Book, or a necessitated Divine Authority, or an established Manifesto, such Rasools as whose fewness of their as numbers and the abundance of their as falsifiers did not make them deficient. One who preceded named the one to come after him as, or a latter one introduced by the one before him as.

69 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 69
على ذلك نسلت القرون، ومضت الدهور، وسلفت الآباء، وخلفت الأبناء إلى أن بعث الله سبحانه محمداً " لإنجاز عدته، وتمام نبوته، إلى آخر الخطبة."

The generations procreated upon that, and the times passed, and the fathers became ancestors and left sons behind, until Allahazwj the Glorious Sent Muhammad saww, to fulfil Hisazwj Promise and completion of hissaww Prophet-hood’ – up to the end of the sermon”.

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70 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 70
CHAPTER 2 – ENGRAVING OF THEIR Rings, AND THEIR Pre-Occupations, And Their Dispositions And Their Situation During Their Lifetimes And After Their Passing Away

I said to Abu Al-Hassan Ali Bin Musa Al-Reza, ‘The man washes himself (from toilet) while his ring is in his finders, and its engraving is, ‘There is no god except Allah’. He said: ‘That is disliked for him’. 

I said, ‘May I be sacrificed for you! Or wasn’t it so that Rasool-Allah and everyone from your forefathers was doing that while his ring was in his finger?’ He said: ‘Yes, but they were wearing the rings in the right hand, therefore fear Allah and look into yourselves’.

I said, ‘What was the engraving in the ring of Amir Al-Momineen?’ He said: ‘And why are you not asking about the ones who were before you?’ I said, ‘So I am asking you’. He said: ‘The engraving on the ring of Adam was: ‘There is no god except Allah, Muhammad is Rasool of Allah’.

He came down with it. And when Noah sailed the ship, Allah Mighty and Majestic Revealed to him: “O Noah! If you fear the drowning, then extol My Holiness a thousand times, then ask Me for the salvation, I will Save you from the drowning and ones who believe with you.”
He asws said: 'When Noah as and the ones with him as were in the ship and raised the cable, the wind stormed upon them. Noah as did not feel safe from the drowning and the wind hastened to him as, and he as did not have the opportunity to extol a thousand times, so he as said in Assyrian: " هلوليا ألفا " ألفا " يا ماريا أتقن ".

He asws said: 'The cable evened and the ship calmed, and Noah as said, 'Surely, the sheep which Allah azwj Saved me by from the drowning for real, should not be separate from me".

He asws said: 'So, the engraving in his as rings was: 'There is no god except Allah azwj a thousand times, O Lord azwj, Correct me".

He asws said: 'And when Ibrahim as was placed in the palm of the catapult, Jibraeel as was angered, so Allah azwj Mighty and Majestic Revealed to him as: "What makes you as angry, O Jibraeel as?" He as said: 'O Lord azwj! Your as Friend, there isn’t anyone worshipping You azwj upon the surface of the earth apart from him as, Your azwj enemies have overcome upon him as.

Allah azwj Mighty and Majestic Revealed to him as: "Silence! But rather, it is the servant who fears the death makes it like you as. As for azwj, he as is My azwj servant. azwj will Seize him as when azwj so Desire to!"

He asws said: 'The self of Jibraeel as felt good and he as turned towards Ibrahim as and said: 'Is there any need for you as?' He as said: 'As for to you as, no'. During that, Allah azwj Mighty and Majestic Sent down a ring wherein were six phrases: 'There is no god except Allah azwj, Muhammad saww of Allah azwj, there is neither any Might nor Strength except with Allah azwj, I delegate my affairs to Allah azwj, I assign my back to Allah azwj, Allah azwj Suffices me'.
فأوحى الله جل جلاله إليه أن تختم بهذا الخاتم فإني أجعل النار عليك برداً وسلاماً

Allahazwj, Majestic is Hisazwj Majesty Revealed to himazwj: “Wear this ring and [azwj] will Make the fire to be cool upon youazwj and safe!”

Heasws said: ‘And the engraving on the ring of Musaasws was of two phrases derived from the Torah: ‘Be patient, youasws will be Recompensed, be truthful, youazwj will be saved’.

Heasws said: ‘And the engraving on the ring of Suleymanasws was: ‘Glorious is the One Who Reined the Jinn by Hisazwj Word’. And the engraving on the ring of Isaasws was of two phrases derived from the Evangel: ‘Beatitude is for a servant who mentioned Allahazwj from his term, and woe be unto a servant who forgets Allahazwj from his term’.

And the engraving on the ring of Muhammadasws was: ‘There is no god except Allahazwj, Muhammadasws is Rasoolazwj of Allahazwj’. And the engraving on the ring of Amir Al-Momineenasws was: ‘The Kingdom is for Allahazwj’. And the engraving on the ring of Al-Hassanasws was: ‘The Mighty is for Allahazwj’. And the engraving on the ring of Al-Husaynasws was: ‘Allahazwj will Accomplish Hisazwj Command’.

And Aliasws Bin Al-Husaynasws was wearing the ring of hisasws fatherasws Al-Husaynasws. And Muhammadasws Bin Aliaasws was wearing the ring of Al-Husaynasws. And the engraving on the ring of Ja’farasws Bin Muhammadasws was: ‘Allahazwj is myasws Guardian, and myasws infallibility is from Hisazwj Creation’. And the engraving on the ring of Abu Al-Hassan Musaasws Bin Ja’farasws was: ‘Allahazwj Suffices me’.

Al-Hassab Bin Khalid said, ‘And Abu Al-Hassan Al-Rezasws extended hisasws palm and the ring of hisasws fatherasws was in hisasws finger, to the extent that I saw the engraving”.

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71 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 1
My father, from Ahmad Bin Idrees, from Ali Ash’ary, from Abdullahh Bin Ahmad, from Muhammad Bin Ali Al Sayr, from Al Husayn Bin Khalid who said,

‘I said to Abu Al-Hassan Musa Bin Ja’far, ‘What was the engraving on the ring of Adam?’ He said: “There is no god except Allah, Muhammad is Rasool of Allah. Adam came down with it from the Paradise’ – and he continued the Hadeeth up to His Words: ‘Cool and safe’.

Yasser,

‘From Abu Al-Hassan having said: ‘Allah did not Send any Prophet except with acumen clear of bad thoughts’.

Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad Al Hasny, from Ja’far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

‘From Al-Reza, from his forefathers, from Ali having said: ‘Dreams of the Prophets are Revelations’.

My father, from Sa’ad, from Ibn Isa, from Muhammad al Barqy, from the one who mentioned it, from Hafs Bin Gayas,

‘From Abu Abdullah regarding the Words of Allah Mighty and Majestic: and each one We Wasted with a Destruction [25:39], he said: ‘It Means, We Broke down with a breaking’. He said: ‘It (happened) at Nabatiyya’.

72 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 2
73 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 3
74 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 4
75 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 5
My father, from Sa‘ad, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Muhammad Bin Atiya who said,

‘I heard Abu Abdullah⁷⁶ asws saying: ‘Allah⁷⁶ azwj Mighty and Majestic Loves most for His⁷⁶ azwj Prophets as to do the work of the farming and the shepherding, lest they dislike anything from the drops of the sky’”⁷⁶

By the chain going up to Wahab,

‘In a story of Zakariyya⁷⁷ asws: ‘Then Allah⁷⁷ azwj Sent the Angels, so they washed Zakariyya⁷⁷ asws— and prays Salat over him⁷⁷ as游玩 for three days from before he⁷⁷ as游玩 was buried, and like that are the Prophets⁷⁷ as游玩, they neither change nor does the soil consume them⁷⁷ as游玩, and they⁷⁷ as游玩 are prayed over for three days and buried’.⁷⁷ P.s. —this is not a Hadeeth)

In a report of Abu Al Jaroud,

‘From Abu Ja‘far⁷⁸ asws regarding His⁷⁸ azwj Words: But if they belie you, so the Rasools before you were (also) belied. They came with the clear proofs [3:184] – these are the Verses and the Psalms, the Books of the Prophets as with the Prophet-hood, and the illuminating Book — it is the Permissible(s) and the Prohibitions⁷⁸’.

76 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 6
77 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 7
78 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 8
My father, from Ahmad Bin Idrees and Muhammad Al Ataar together, from Al Ash’ary, from Muhammad Bin Yusuf Al Tameemy,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws, from Rasool-Allah sallallahu alaihi wasallam having said: ‘Adam as, father as of the human beings, lived for nine hundred and thirty years, and Noah as live for one thousand four hundred and fifty years, and Ibrahim as lived for one hundred and seventy five years, and Ismail as Bin Ibrahim as lived for one hundred and twenty years, and Is’haq as Bin Ibrahim as lived for one hundred and eighty years.

And Yaqoub as lived for one hundred and twenty years, and Yusuf as lived for one hundred and twenty years, and Musa as lived for one hundred and twenty-six years, and Haroun as lived for one hundred and thirty years, and Dawood as lived for one hundred years, from these forty years were his as kingship, and Suleyman as Bin Dawood as lived for seven hundred and twelve years’.

'I heard Abu Abdullah asws saying: 'And there was the Prophet as from the Prophets as Tried by the hunger until he as died of hunger, and there was the Prophet as from the Prophets as Tried by the thirst until he as died of thirst, and there was the Prophet as from the Prophets as Tried by the nakedness until he as died of nakedness, and there was the Prophet as from the Prophets Tried by the sickness and the diseases until it killed him as, and there was the Prophet as Tried by his as people, so he as stood among them instructing them with obeying Allah asw and calling them to Tawheed of Allah asw, and he as was not with them for one night, but they did not leave him as to be free from his as speech, nor listened to him as until they killed him as.'
And rather, Allahazwj Blessed and Exalted Tries Hisazwj servant in accordance to their status in Hisazwj Presence”.

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Umar Al Sayqal, from Muhammad Bin Isa, from Al Sakuny, from Ali Bin Ismail Al Maysami, from a man,

‘From Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic did not Send any Prophetas except of a beautiful voice’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father or someone else, from Sa’ad Ibn Sa’ad, from Al Hassan Bin Jahm,

‘From Abu Al-Hassanasws having said: ‘From the mannerisms of the Prophetsas is the cleansing, and the perfuming, and shaving the hair, and frequent marital relationship’.

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

‘From Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Dinner of the Prophetsas is after the darkness’.

A number of our companions, from Muhammad Bin Isa, from Yunus,

‘From Abu Al-Hassan Al-Rezasws having said: ‘There is none from a Prophetas except heas supplicated the eater of the barley and Blessed upon him, and it will not enter the interior except and it throws out every illness which is in it, and it is the daily subsistence of the

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81 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 11
82 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 12
83 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 13
84 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 14
Prophet\textsuperscript{as} and food of the righteous. Allah\textsuperscript{azwj} the Exalted Refused to Make the subsistence of His\textsuperscript{azwj} Prophets\textsuperscript{as} except barley\textsuperscript{85}.

16 - كا: علي بن محمد بن بندار، عن أحمد بن أبي عبد الله، عن عثمان بن عيسى، عن خالد بن نجيح، عن أبي عبد الله عليه السلام قال: السويق طعام المرسلين، أو قال: النبيين.

Ali Bin Muhammad Bin Bandar, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Khalid Bin Najeeh,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Al-Saweyq is food of the Messengers\textsuperscript{as},’ or said: ‘The Prophets\textsuperscript{asw}.

17 - كا: علي، عن أبيه، عن ابن أبي أمية، عن هشام بن سلمان، عن أبي عبد الله عليه السلام قال: اللحم باللبن مركب الأنبياء عليهم السلام.

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The meat with the milk is a curry (sauce) of the Prophets\textsuperscript{asw}.

18 - كا: علي، عن أبيه، عن التنفيلي، عن السكوني، عن أبي عبد الله عليه السلام قال: كان أحب الأصباغ إلى رسول الله الخل والزيت، وقال: هو طعام الأنبياء.

Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The most beloved of the dips (sauces) to Rasool-Allah\textsuperscript{asww} was the vinegar and the oil’. And said: ‘It is the food of the Prophets\textsuperscript{asw}.

19 - وبدونه الإسناد قال: قال أمير المؤمنين عليه السلام: ما افتقر أهل بيت يأتدمون بالخل الزيت وذلك مركب الأنبياء.

And by this chain, said,

‘Amir Al-Momineen\textsuperscript{asws} said: ‘They will not be impoverished, the people of the household who are making a sauce with the vinegar and the oil, and that is a sauce (dip) of the Prophets\textsuperscript{asw}.

20 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد والحسن بن سعيد جميعاً، عن القاسم بن عروة، عن إسحاق بن عامر، عن أبي عبد الله عليه السلام قال: السوائك من سنن المرسلين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, altogether, from Al Qasim Bin Urwah, from Is'haq Bin Amaar,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The brushing of teeth is from the Sunnahs of the Messengers\textsuperscript{as}.’\textsuperscript{90}

٢١ - كا: محمد، عن أحمد، عن علي بن الحكيم، عن الحسين بن أبي العلاء، عن أبي عبد الله عليه السلام قال: إن الله عزوجل لم يبعث نبياً "لا بصدق الحديث وآداؤ الأمانة إلى البر والفاجر.

Muhammad, from Ahmad, form Ali Bin Al Hakam, from Al Husayn Bin Abu Al’ala,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic did not Send any Prophet\textsuperscript{as} except with truthful narration, and paying back entrustments to the righteous and the immoral’\textsuperscript{91}

٢٢ - كا: عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكيم، عن زيدان بن أبي الخالد، عن أبي عبد الله عليه السلام قال: إن الله عزوجل يبعث نبياً "بصدق الحديث وأداء الأمانة إلى البر والفاجر، وبمعمولهم في مواضع آثارهم، وبسمعهم من بعيد السلام، وبسمعهم في مواضع آثارهم من قريب.

A number of our companions, from Ahmad Bin Muhammad, from Ali Al Hakam, from Ziyad Bin Abu Al Hilal,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There is none from a Prophet\textsuperscript{as}, nor any successor\textsuperscript{as} remaining in the earth for more than thirty days (after his\textsuperscript{as} passing away) until his\textsuperscript{as} soul rises, and (so do) his\textsuperscript{as} bones, and his\textsuperscript{as} flesh to the sky. And rather, you can go to the places of their\textsuperscript{as} traces, and deliver the greetings from afar, making them\textsuperscript{as} hear in the places of their\textsuperscript{as} traces, from nearby’\textsuperscript{92}

٢٣ - كا: محمد بن يحيى، عن ابن عيسى، عن معمر وعلي بن محمد بن بندار، عن البرقي عن محمد بن عيسى، عن معمر بن خلاد، عن أبي الحسن عليه السلام قال: نظر أبو جعفر عليه السلام إلى رجل وهو يقول: اللهم إني أسألك من رزقك الحلال، فقال أبو جعفر عليه السلام: فقل: اللهم إني أسألك رزقاً "واسعاً " طيباً " من رزقك.

Muhammad Bin Yahya, from Ibn Isa, from Ma’mar and Ali Bin Muhammad Bin Bandar, from Al Barqy, from Muhammad Bin Isa, from Ma’mar Bin Khalad,

‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘Abu Ja’far\textsuperscript{asws} looked at a man and he was saying, ‘O Allah\textsuperscript{azwj}! I ask You\textsuperscript{azwj} from Your\textsuperscript{azwj} Permissible sustenance’. Abu Ja’far\textsuperscript{asws} said: ‘You have asked for the subsistence of the Prophets\textsuperscript{as}. Say, ‘O Allah\textsuperscript{azwj}! I ask You\textsuperscript{azwj} of sustenance, extensiv, good, from Your\textsuperscript{azwj} (Distributed) sustenance’.’\textsuperscript{93}

٢٤ - كا: علي بن محمد، عن سهل رفعه قال: قال أبو عبد الله عليه السلام: إن الله جعل آزق أنبياته في الزرع والضيوع لنلا يكرهوا شيئاً " من قطر السماء.

Ali Bin Muhammad, from Sahl, raising it, said,

\textsuperscript{90} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 20
\textsuperscript{91} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 21
\textsuperscript{92} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 22
\textsuperscript{93} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 23
‘Allahazwj Made the sustenance of Hisazwj Prophets to be in the farming and the udders (sheep), lest theyas dislike anything from the drops of the sky’’.  

25 - ير: أحمد بن محمد، عن أبي عبد الله البرقي يرفعه إلى أبي عبد الله عليه السلام قال: إن الله عزوجل جعل اسمه الأعظم على ثلاثة وسبعين حرفا "، فأعطى آدم منها خمسة وعشرين حرفا "، وأعطى نوح آرية وأربع فجر، وأعطى عيسى منها خمسة وعشرين حرفا "، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجتمي ويبرم، وبئر إبراهيم عليه السلام ثمانية أحرف، وأعطى موسى منها أربعة أحرف، وأعطى آدم خمسة وعشرين حرفا "، وأعطى عيسى منها حرفين، وكان يحيي المجت...
Allah\textsuperscript{azwj} Made the fire to be cool and safe upon him\textsuperscript{as}. And when Musa\textsuperscript{as} struck a pathway in the sea, he\textsuperscript{as} supplicated to Allah\textsuperscript{azwj} through our\textsuperscript{asws} sake, so He\textsuperscript{azwj} Made it to be dry. And when the Jews intended to kill Isa\textsuperscript{as}, he\textsuperscript{as} supplicated to Allah\textsuperscript{azwj} through our\textsuperscript{asws} sake, so Allah\textsuperscript{azwj} Saved him\textsuperscript{as} from being killed, and Raised him\textsuperscript{as} to Him\textsuperscript{azwj}'. 97

From Aban Bin Tablugh,

‘From Abu Abdullah\textsuperscript{asws} regarding a description of Al-Qaim\textsuperscript{asws}, said: ‘When the flag of Rasool-Allah\textsuperscript{saww} will be raised, nine thousand three hundred and thirteen Angels will descend to it, and they are those who were with Noah\textsuperscript{as} in the ship, and those who were with Ibrahim\textsuperscript{as} when he\textsuperscript{as} was cast into the fire, and they are those who were with Musa\textsuperscript{as} when he\textsuperscript{as} split the sea, and those who were with Isa\textsuperscript{as} when Allah\textsuperscript{azwj} Raised him\textsuperscript{as} to Him\textsuperscript{azwj}’’. 98

Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The severest of the afflicted ones are the Prophets\textsuperscript{as}, then those (successors\textsuperscript{as}) who followed them\textsuperscript{as}, then the like for the like’’. 99

\textsuperscript{97} Bihar Al Anwaar – V 11, The book of Prophet-\textsuperscript{hood}, S 1 Ch 2 H 27
\textsuperscript{98} Bihar Al Anwaar – V 11, The book of Prophet-\textsuperscript{hood}, S 1 Ch 2 H 28
\textsuperscript{99} Bihar Al Anwaar – V 11, The book of Prophet-\textsuperscript{hood}, S 1 Ch 2 H 29
CHAPTER 3 – REASON FOR THE MIRACLES, AND IT IS SUCH THAT ALLAHazwj DID NOT SPECIALISE EVERY PROPHETas WITH SPECIAL MIRACLES

1 - ع، ن: ابن مسعود، عن ابن عامر، عن أبي عبد الله السياري، عن أبي يعقوب ال去دادي قال: قال ابن السكيت لأبي الحسن الرضا عليه السلام: لماذا بعث الله موسى بن عمران بيده البيضاء والعصا وآلة السحر؟ وبعث عيسى بالطب؟ وبعث محمدًا صلى الله عليه وآله بالكلام والخطب؟

Ibn Al-Sakeet said to Abu Al-Hassan Al-Rezaasws, ‘Why did Allahazwj Send Musaas with the white hand, and the staff and the tools of sorcery? And Heazwj Sent Isaas with the medicine? And Send Muhammadas with the speech and the (excellent from) the sermon?’

فقال له أبو الحسن عليه السلام إن الله تبارك وتعالى لما بعث موسى عليه السلام كأن الأغلب على أهل عصره السحر، فأتاهم من عند الله عزوجل بما لم يكن في وسع القوم مثله، وما أبطل به سحرهم وأثبت به الحجة عليهم،

Abu Al-Hassanasws said: ‘When Allahazwj Blessed and Exalted Sent Musaas, the sorcery had prevailed upon the people of hisas era, so heas came to them from the Presence of Allahazwj with what the like of it could not happen in the capabilities of the people, and with what heas could nullify their sorcery with as the proof upon them.

وأن الله تبارك وتعالى بنع عيسى في وقت ظهرت فيه الزمانات واحتاج الناس إلى الطب، فأتاه من عند الله عزوجل بما لم يكن عندهم مثله، وما أحيواه الموتى وأبرا الأكمه والأبرص بإذن الله، وأثبت به الحجة عليهم،

And Allahazwj Blessed and Exalted Sent Isaas during a time in which the illnesses had appeared and the people were needy to the medicine, so heas came to them from the Presence of Allahazwj Mighty and Majestic with what there did not happen to be the like of it with them, and with what heas revived the dead for them and cured the blind and the leper with the Permission of Allahazwj, and affirmed the Proof upon them by it.

وإن الله تبارك وتعالى بنع محمدًا في وقت كان الأغلب على أهل عصره الخطب والكلام - وأظهى قال: والشعر - فأناهم من كتاب الله عزوجل ومواقعه وأحكامه ما أبطل به قولهم وأثبت الحجة عليهم،

And Allahazwj Blessed and Exalted Sent Muhammadas during a time when the addressing and the speech had prevailed upon the people of hisas era’ – and I (the narrator) thing heas said: ‘And the poetry’ – ‘So heas gave them a Book of Allahazwj Mighty and Majestic and its advices, and its rulings what their words could be invalidated by, and proved the argument upon them’.
Ibn Al-Sakeet said, ‘By Allahazwj! I have not seen the like of today at all. So, what is the argument upon the creatures today?’ Heasws said: 'The intellect. The one truthful upon Allahazwj is recognised by it, so it ratifies Himazwj, and the liar upon Allahazwj (is also recognised by it) so it belies Himazwj'. Ibn Al-Sakeet said, ‘This, by Allahazwj, is the answer!’.

Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from his uncle, form Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullahasws, ‘For which reason did Allahazwj Mighty and Majestic Give Hisazwj Prophetsas, and Hisazwj Rasoolsas, and Gave you (Imamasasws), the miracle?’

Heasws said: ‘For it to be evidence upon the truthfulness of the one who comes with it; and the miracle is a Sign of Allahazwj. Heazwj did not Give it except to Hisazwj Prophetsas, and Hisazwj Rasoolsas and Hisazwj Divine Authorities in order to be recognised by it - the truthfulness of the truthful from the lying of the liar’.
CHAPTER 4 – INNOCENCE OF THE PROPHETS\textsuperscript{as} AND EXPLANATION OF WHAT IS PURPORTED TO BE THEIR\textsuperscript{as} MISTAKES AND THEIR\textsuperscript{as} OVERSIGHTS

Al Hamdany, Ali Bin Ibrahim, from Al Qasim Bin Muhammad Al Barmakky, form Abu Al Salt Al Harwy who said,

1 - لي: الهمداني، علي بن إبراهيم، عن القاسم بن محمد البرمكي، عن أبي الصلت الهروي قال: لما جمع المأمون لعلي بن موسى الرضا عليه السلام أهل المقالات من أهل الإسلام والديانات من اليهود والنصارى والمجوس والصابئين وسائر أهل المقالات فلم يقم أحد إلا وقد ألزم حجته كأنه قد القم حجرا "،

فقال إليه علي بن محمد بن الجهم فقال له: يا ابن رسول الله أتقول بعصمة الأنبياء ؟ قال: بلى،

قال: فما تعمل في قول الله عزوجل: " وعصى آدم ربه فغوى " وقوله عزوجل: " وذالنون إذ غدا مغاضا " فظن أن لن نقدر عليه " وقوله في يوسف: " ولقد همت به وهم بما " وقوله عزوجل في داود: " وظن داود أنما فتناه " وقوله في نبيه محمد صلى الله عليه وآله: " وتخفي في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه " ؟

He said, 'So what do you\textsuperscript{as} say regarding the Words of the Mighty and Majestic: And Adam disobeyed his Lord, so he stayed [20:121]; and the Words of the Mighty and Majestic: And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87]; and His\textsuperscript{azwj} Words regarding Yusuf\textsuperscript{as}: And she had desired him, and he would have desired her [12:24]; and the Words of the Mighty and Majestic regarding Dawood\textsuperscript{as}: And Dawood rather thought We had Tried him [38:24]; and His\textsuperscript{azwj} Words regarding Muhammad\textsuperscript{asww}: and you concealed within yourself what Allah would be Manifesting , and you feared the people while Allah is more deserving that you fear Him [33:37]?'

فقال مولانا الرضا عليه السلام: ويحك يا علي أتق الله ولا تنسب إلى أنبياء الله ولا تفسير كتاب الله برأيك، فإن الله عزوجل يقول: " وما بعلم تأويله إلا الله والراسخون في العلم "

Our Master\textsuperscript{asws} Al-Reza\textsuperscript{asws} said: 'Woe be unto you, O Ali! Fear Allah\textsuperscript{azwj} and do not link the immoralities to the Prophets\textsuperscript{as} of Allah\textsuperscript{azwj}, nor interpret the Book of Allah\textsuperscript{azwj} by your
opinion, for Allah\textsuperscript{azwj} Mighty and Majestic is Saying: \textit{And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7].}

أما قوله عزوجل في آدم عليه السلام: \"وصلى الله عزوجل خلق آدم حجة في أرضه وخليلته في بلاده، لم

And he\textsuperscript{asws} said: ‘As for the Words of the Mighty and Majestic regarding Adam\textsuperscript{as}: \textit{And Adam disobeyed his Lord, so he strayed [20:121]}, so Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} as a Proof in His\textsuperscript{azwj} earth and a Caliph in His\textsuperscript{azwj} Country. He\textsuperscript{azwj} did not Create him\textsuperscript{as} for the Paradise. And the disobedience from Adam\textsuperscript{as} was in the Paradise, not in the earth (and his\textsuperscript{as} infallibility would have been necessitated had he\textsuperscript{as} been in the earth), in order to for the completion of the Measures of Allah\textsuperscript{azwj} Mighty and Majestic to take place.

فلما اهبط إلى الأرض وجعل حجة وخليفة عصم بقوله عزوجل " إن الله اصطفى آدم ونوحا "\textsuperscript{1} وأوضح عليه آدم ومنوحا " آدم إبراهيم وآل عمران على العالمين\textsuperscript{1}."

So when he\textsuperscript{as} descended to the earth, and He\textsuperscript{azwj} Made him\textsuperscript{as} to be a Divine Authority and a Caliph, he\textsuperscript{as} was obedient to Him\textsuperscript{azwj}, as per the Words of the Mighty and Majestic: \textit{Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33].}

وأما قوله عزوجل: "فإنما ظن أن الله لا يضيق عليه رزقه ألا تسمع قول الله عزوجل: "وعندما ابتلاه فقدر عليه رزقه" أي: ضيق عليه، ولو ظن أن الله لا يقدر عليه لكان قد كفر.

And as for the Words of the Mighty and Majestic: \textit{And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87]}, but rather ‘thought’ – in the meaning of conviction – that Allah\textsuperscript{azwj} would not Straiten his\textsuperscript{as} Sustenance. Have you not heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And when He Tries him and Straitens his sustenance upon him [89:16]}, i.e., Straitens it to him\textsuperscript{as}. And had he\textsuperscript{as} thought that Allah\textsuperscript{azwj} does not have the Power over him\textsuperscript{as}, he\textsuperscript{as} would have committed Kufr.

وأما قوله عزوجل في يوسف: "فإنما ظن أن الله عزوجل لا يضيق عليه رزقه أي: ضيق عليه، ولو ظن أن الله لا يقدر عليه لكان قد كفر.

‘As for the Words of the Exalted regarding Yusuf\textsuperscript{as}: \textit{And she had desired him, and he would have desired her [12:24]}, so she had desired with the disobedience (in sin), and Yusuf\textsuperscript{as} had desired to kill her if she had compelled him\textsuperscript{as}. It was grievous what he\textsuperscript{as} was considering. Therefore, Allah\textsuperscript{azwj} Turned away from him\textsuperscript{as}, the matter of killing her, and the immorality. And these are the Words of the Mighty and Majestic: \textit{Like that We Turned away from him the evil and the immorality [12:24].} The evil – the killing, and the immorality – the adultery.

وأما داود فما يقول من قبلكم فيه؟
And as for Dawood as. What are they (general Muslims) saying before you regarding him as?

فقال علي بن الجهم: يقولون: إن داود كان في محرابه يصلي إذ تصور له إبليس على صورة طير أحسن ما يكون من الطيور، فقطع صلاته وقام ليأخذ الطير فخرج إلى الدار، فخرج في أثر الطير إلى السطح، فصعد في طلبه فسقط الطير في دار اوريا بن حنان، فاطلع داود في أثر الطير فإذا بامرأة أوريا تغتسل، فلما نظر إليها هواها، وكان اوريا قد أنهزه في بعض غزواته، فكتب إلى صاحبه أن قدم اوريا أمام الحرب، فقدم أوستاو. حwuو، فظفر أوريا بالشركين، فصعب ذلك على داود، فكتب الثانية أن قدمه أمام التابوت، فقتل اوريا رحمه الله، وتزوج داود بامرأته.

Then the bird flew to the roof, so he climbed up in seeking it. Then the bird fell into the house of Owriya Bin Hanan, so Dawood as went over in the track of the bird, and there was the wife of Owriya bathing. So when he as looked at her, he as desired her. And Owriya had gone out in one of his as military expedition. So he as wrote to his as companion: ‘To make Owriya to be in front of the carriage’. So, he went in front.

فظفر اوريا بالمشركين، فصعب ذلك على داود، فكتب الثانية أن قدمه أمام التابوت، فقتل اوريا رحمه الله، وتزوج داود بامرأته،

But Owriya was victorious against the Polytheists, and that was difficult upon Dawood as, so he as wrote to him for a second time: ‘Place him in front of the carriage’. So, he went in front. Then Owriya was killed, and Dawood as married his wife.

فضرب الرضا عليه السلام بيده على جبهته وقال: إنا لله وإنا إليه راجعون! لقد نسبتم نبيا من أنبياء الله إلى الياة، حتى خرج في أثر الطير، ثم بالفاحشة، ثم بالقتل!

He asws said: ‘Al-Reza asws smacked his asws forehead with his asws hand and said: ‘We are for Allah azwj and to Him azwj we are returning! You have attributed a Prophet as from the Prophets as of Allah azwj with complacency in his as Salats, to the extent that he as went out following the bird, then with the immorality, then with the murder!’

 فقال: ياابن رسول الله فما كانت خطيئته؟

He said, ‘O son asws of Rasool-Allah saww! So, what was his as mistake?’

فقال: وتخيل إن داود إذما ظن أن ما خلق الله عزوجل خلقا هو أعلم منه، فبعث الله عزوجل إليه الملکين فتسوروا الخراب فقالا: " خصمان بنى بيضاعنا على بعض فاحكم بنا بالحق ولا تتشنط واهدنا إلى سواء الصرات " إن هذا أخي له تسع وتنسون نعجة ولي نعجة واحدة فقال أكفلنيها وعزمي في الخطاب %

He asws said: ‘Woe be unto you! But rather, Dawood as thought that Allah azwj Mighty and Majestic had not Created a creature who was more knowledgeable than himself as, so
Allah\textsuperscript{azwj} Mighty and Majestic Sent two Angels who climbed over into the prayer Niche, and they said: \textit{(We are) two litigants. One of us has transgressed upon the other, therefore judge between us with the Truth, and do not be unjust, and guide us to the even path} [38:22] \textit{This is my brother. For him are ninety-nine ewes and for me there is one ewe, but he said, ‘Hand it over to me’, and he prevailed in discourse} [38:23].

فجعل داود عليه السلام على المدعى عليه فقال: "لقد ظلمك بسؤال نعجتك إلى نعاجه" فلم يسأل المدعى عليه بعله فقول: ما تقول؟

So Dawood\textsuperscript{as} hurriedly said to the claimant: \textit{He (Dawood) said: ‘He has wronged you by asking for your ewe to (be added) to his ewes} [38:24], and he\textsuperscript{as} did not ask the claimant for the evidence upon that, and did not accept against the other one’. They said to him\textsuperscript{asws}, ‘What is your\textsuperscript{asws} view?’

فكان هذا خطيئة حكمه، لا ما ذهبتم إليه، ألا تسمع قول الله عزوجل يقول: " يا داود إنا جعلناك خليفة في الأرض فاحكم بين الناس بالحق" إلى آخر الآية،

But this was a mistake in the procedure of the Judgment (of matters), not what you are going with against him\textsuperscript{as}. Have you not heard Allah\textsuperscript{azwj} Mighty and Majestic Saying: \textit{O Dawood! Surely We Made you a Caliph in the earth, therefore judge between the people with the Truth} [38:26] – up to the end of the Verse’.

فقلت: يا ابن رسول الله فما قصته مع أوريا؟

He said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! So, what was the story with Owriya?’

فقال الرضا عليه السلام إن المراة في أيام داود كانت إذا مات بعلها أو قتل لا تتزوج بعده أبدا "، وأول من أباح الله عزوجل له أن يزوج بامرأة قتل بعلها داود، فذلك الذي شق على أوريا.

Al-Reza\textsuperscript{saw} said: ‘During the era of Dawood\textsuperscript{as}, when the husband of a woman died, or was killed, she did not remarry ever. So, the first one whom Allah\textsuperscript{azwj} Permitted to marry whose husband had been killed, was Dawood\textsuperscript{as}. So he\textsuperscript{as} married the wife of Owriya, when he was killed, and her waiting period had passed from her. Thus that is a split from the (dogma of the) people before Owriya’.

وأما محمد نبيه صلى الله عليه وآله وقول الله عزوجل له: " وتخفي في نفسك ما الله مبديه وتخشي الناس والله أحق أن تخشاه" فإن الله عزوجل عرف نبيه أسماء أزواجه في دار الدنيا، وأسماء أزواجه في الآخرة، وأقنع امتهات المؤمنين،

And as for Muhammad\textsuperscript{saww} His\textsuperscript{saw} Prophet\textsuperscript{saw}, and the Words of Allah\textsuperscript{azwj} the Exalted: \textit{and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him} [33:37], so Allah\textsuperscript{azwj} had introduced to His\textsuperscript{saw} Prophet\textsuperscript{saw} the names of his\textsuperscript{saww} wives in the house of the world, and the names of his\textsuperscript{saww} wives in the House of the Hereafter, and they are the Mothers of the Momineen.
And one of them was – the one called Zaynab Bint Jahsh, and in those days she was under (wife of) Zayd Bin Haarisa. So Rasool-Allah(saww) concealed her name within himself(saww), and there was no need for it, so that no one from the hypocrites could say, 'He(saww) is referring to a woman in another man’s house as one of his(saww) wives from the Mothers of the Momineen’. And he(saww) feared the speech of the hypocrites, so Allah(azwj) the Exalted Said: and you feared the people while Allah is more deserving that you fear Him [33:37], Meaning within himself(saww).

وأن الله عزوجل ما تولى تزويج أحد من خلقه إلا ترويج حواء من آدم، وزينب من رسول الله صلى الله عليه وآله، وفاطمة من علي ﷺ.

And that Allah(azwj) Mighty and Majestic did not get Married any one from His(azwj) creatures except for the marriage of Adam(as) with Hawwa(as), and Zaynab with Rasool-Allah(saww) by His(saww) Speech: So when Zayd had dissolved the marriage, We Married her to you [33:37] – the Verse, and Fatima(asws) with Ali(asws).

قال: فبكى علي بن الجهم وقال: يابن رسول الله أنا تائب إلى الله عزوجل أن أنطق في أنبياء الله عزوجل بعد يومي هذا إلا بما ذكرته.

He (the narrator) said: ‘Ali Bin Muhammad Bin Al-Jahm cried out and said, ‘O son(asws) of Rasool-Allah(saww)! I hereby repent to Allah(azwj) the Exalted: from speaking regarding His(aswj) Prophets(as), after this day, except with what you(asws) have mentioned’. 102

My father, from Ahmad Bin Idrees and Muhammad Al Ataar both together, from Al Ash’ary raising it to,

‘Abu Abdullah(asws) having said: ‘Three (characteristics), no Prophet(as) is faulted from it, and are without it – the evil omen, and the envy, and the thinking in the uncertainty regarding the people’. 103

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102 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 1
103 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 2
Among what Al-Reza asws wrote for Al-Mamoun: ‘From the Religion of the Imamites, Allahazwj does not Impose the obedience of one Heazwj Knows that he would oppress them and deviate them, nor does Heazwj Choose for Hisazwj Message nor Select from Hisazwj servants, one whom Heazwj Knows would disbelieve in Himazwj and Hisazwj worship, and would worship the Satanazª besides Himazwj’. 104

4 - مع: أبي، عن محمد العطار، عن الأشعري، عن إبراهيم بن هاشم، عن صاحب بن سعيد، عن أبي عبد الله عليه السلام قال: سأله عن قول الله عزوجل في قصة إبراهيم عليه السلام " قال بل فعله كبيرهم هذا فستلزمهم إن كانوا ينطقون " قال: ما فعله كبيرهم، وما كاذب إبراهيم عليه السلام;

My father, from Muhammad Al Ataar, from Al Ash’ary, from Ibrahim Bin Hashim, from Salih Bin Saeed, from a man from our companion,

‘From Abu Abdullahazws, he (the narrator) said, ‘I asked himazws about the Words of Allahazwj Mighty and Majestic in a story of Ibrahimazs: He said: ‘But their biggest one did this, so ask them if they could speak’ [21:63]’. Heazws said: ‘The biggest of them had neither done it, nor did Ibrahimazs lie’.

I said, ‘And how is that?’ Heazws said: ‘But rather, Ibrahimazs said: ‘so ask them if they could speak’ [21:63]. If they speak, so the chief of them had done it, and if they do not speak, so the chief of them had not done anything. So these did not speak, and Ibrahimazs did not lie’

I said, ‘The Words of Allahazwj regarding Yusufas: ‘O caravan! You are stealing!’ [12:70]. Heazws said: ‘They had stolen Yusufas from his father. Do you not see that heas said to them, where they said facing himas: ‘What is that which you are missing?’ [12:71]. They said, “We miss the king’s drinking cup” [12:72], and they did not say, ‘You stole the king’s drinking cup’. But rather, it means, ‘You stole Yusufas from hisazs fatheras’.

I said, ‘Hisazwj Words: ‘I feel sick’ [37:89]. Heazws said: ‘Ibrahimazs was neither sick nor did heas lie. But rather it means heas felt sick regarding hisas Religion and their apostasy’.

I said, ‘Hisazwj Words: ‘I feel sick’ [37:89]. Heazws said: ‘Ibrahimazs was neither sick nor did heas lie. But rather it means heas felt sick regarding hisas Religion and their apostasy’.

104 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 3
And it has been reported, it is meant by his words: ‘I feel sick’ [37:89], and every dead one is sick, and Allah Mighty and Majestic has Said to His Prophet: You shall pass away [39:30] – i.e. will be dying’.

And it has been reported that he meant, ‘I feel sick due to what would be happening with Al-Husayn Bin Ali’.

Abu Abdullah was asked about the words of Ibrahim: ‘This is my Lord [6:76]’, for other than Allah. Did he associate during his words: ‘This is my Lord [6:76]’?

He said: ‘One who says this today, so he is a Polytheist, and Shirk did not happen from Ibrahim, and rather it was regarding seeking his Lord, and from others it would be Shirk’.

He said: ‘One who says this today, so he is a Polytheist, and Shirk did not happen from Ibrahim, and rather it was regarding seeking his Lord, and from others it would be Shirk’.

And Ibrahim’s asking forgiveness for his (foster) father was only due to a promise which he had made to him [9:114]? I said, ‘They are saying that Ibrahim promised his (foster) father that he would seek forgiveness for him?’ Ibrahim said to his (adopted) father: ‘If you don’t worship the idols, I shall seek Forgiveness for you’. When he did not leave the idols, he disavowed from him’.

Then he looked with a consideration among the stars [37:88] So he said: ‘I feel sick’ [37:89] – Abu Abdullah said: ‘By Allah! He was neither sick, and nor did he lie. And rather he meant sick regarding his Religion and their apostasy’.
‘I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Alasws Bin Musaasws. So Al-Mamoun said to himasws, ‘O sonasws of Rasool-Allahsaww! Is it not from yourasws speech that the Prophetsas are infallible?’ Heasws said: ‘Yes’.

Heasws said, ‘So what are youasws with regards to the Words of Allahazwj Mighty and Majestic: And Adam disobeyed his Lord, so he strayed [20:121]’?

فقال عليه السلام: إن الله تبارك وتعالى Said to Adamas: And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, [2:35] - and Indicated to themas the wheat tree for then you will become of the unjust. And Hazwj did not Say to them: “Do not eat from this tree, nor from what was from its type”. So theyas did not go near that tree, and did not eat from it. But rather, theyas ate from other (trees)’.

لما أن وسوس الشيطان إليهما وقال: ‘ما نهكما ربكما عن هذه الشجرة’ And the Satanla whispered to them bothas and said: ‘Your Lord did not Forbid you from this tree [7:20], but rather Hazwj has Forbidden youas from going near to some other tree, and did not Forbid youas from eating from it except that you would become two Angels or you would become from eternally living ones’ [7:20] And he swore to them both, ‘I am from the advisers to you’ [7:21].

ولم يكن آدم وحواء شاهدا ‘before that anyone who would swear falsely by Allahazwj: Thus, he indicated to them with deceit [7:22]. So the eating from it (was as a result of) hisas reliance upon the swear by Allahazwj.

And Adamas and Hawwaas had not witnessed before that anyone who would swear falsely by Allahazwj. Thus, he indicated to them with deceit [7:22]. So the eating from it (was as a result of) hisas reliance upon the swear by Allahazwj.

وكان ذلك من آدم قبل النبوة ولم يكن ذلك بذنب كبير استحق به دخول النار، وإنما كان من الصغائر الموهوبة التي تجوز على الأنباء قبل نزول الوعي عليهم، فلما اجتهب الله وجعله نبيًا “كان معصوما” لا يذنب صغيرة ولا كبيرة، And that was from Adamas before the Prophet- hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are Permissible upon the Prophetsas before the descent of the Revelation upon themas. So, when Hazwj the High Chose himas and Made himas a Prophetas, heas was infallible with neither a minor nor a major sin to himas.
قال الله عزوجل: "وعصى آدم ربه فغى* ثم اجتباه ربه فتاب عليه وهدى* وقال عزوجل "إن الله اصطفى آدم ونوحا* وإبراهيم وأول عمران على العالمين*"

Allahazwj Mighty and Majestic Said: And Adam disobeyed his Lord, so he strayed [20:121] Then his Lord Chose him, so He Turned to him and Guided [20:122]. And Heazwj Said: Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33].

فقال له المأمون: فما معنى قول الله عزوجل: "فلما آتاهما صالحا* جعله لهم شركاء فيما آتاهما* "؟

Al Mamoun said, to himasws, 'So what is the Meaning of the Words of Allahazwj the Exalted: But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them [7:190]?'

فقال الرضا عليه السلام: إن حوا ولدت لآدم خمسمائة بطن، في كل بطن ذكرا* وانثى، وإن آدم وحواء عاهدا الله عزوجل ودوعواه، وقالا: "لنآتيتبا صالحا لنكون من الشاكرين* فلما آتاهما صالحا* من النسل خلقنا* نوبيا* ونبويا* من الزمان والعاهة*"

So Al-Rezaasws said: 'Hawaas gave birth for Adams five hundred bellies (pregnancies). In every pregnancy was a male and a female. And they bothasws said: ‘If You Give us a righteous one, we would be from the grateful ones’ [7:189] But when He Gives them a righteous one [7:190] - from the offspring, Created complete and free from sickness and disabilities.

كان ما آتاهما صنفين: صنفا ذكراان* وصنفا* إناثا*، فجعل الصنفان لله تعالى ذكره شركاء فيما آتاهما* ولم يشكراه كشَكر أبوهما له عزوجل، قال الله عزوجل: " فتعالى الله عما يشركون* ".

And what was Given to them bothasws was of two categories – a category of the males, and a category of the females. So, the two categories associated with Allahazwj Exalted is Hisazwj Mention, regarding what was Given to them, and were not thankful to Himazwj like the gratefulness of both of their parentsasws. Allahazwj the Exalted Says: but Exalted is Allah from what they are associating [7:190]'.

فقال المأمون: أشهد أنك ابن رسول الله حقا*، فأخبرني عن قول الله عزوجل في إبراهيم عليه السلام: "فلما جن عليه الليل رأىوكا* قال هذا ربي*"

Al-Mamoun said, 'I testify that youasws are the true sonasws of Rasool-Allahasw. So when the night shielded upon him, he saw a star. He said: 'Can this be my Lord?' [6:76]'.
Al-Reza\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} was (living) among three types (of people) – A type which worshipped the Venus (star), and a type which worshipped the Moon, and a type which worshipped the Sun. And that is when he\textsuperscript{as} came out of the underground dugout in which he\textsuperscript{as} was hiding (to be among the people who worshipped the star Venus). So when it was night time he\textsuperscript{as} saw the Venus (star). \textit{He said: ‘(Can) this be my Lord?’} [6:76] - upon the denial and (as for getting) the information. So when the star set, he\textsuperscript{as} said: ‘\textit{I do not love the setting ones’} [6:76] - because the setting is from the temporal qualities and not eternal ones.

\begin{quote}
فلما رأى القمر بازغا " قال هذا ربي " على الإنكار والاستخبار " فلما أفل قال لئن لم يهدني ربي لأكونن من القوم الضالين"

قما " أصبح و " رأى الشمس بازغة قال هذا ربي هذا أكبر " من الزهرة والقمر على الإنكار والاستخبار لا على الإخبار والإقرار " فلما أفلت " قال للأصناف الثلاثة من عبدة الزهرة والقمر و الشمس: " يا قوم إني برئ مما تشركون إني وجهت وجهي للذي فطر السماوات والأرض حنيف وأنا من المشركين"

When it was morning (he\textsuperscript{as} was among the group who worshipped the sun), and he\textsuperscript{as} saw the sun rising, he\textsuperscript{as} said: \textit{‘(Can) this be my Lord?’} This is greater than the Venus and the moon’ – upon the denial and the informing, not upon being informed and the acceptance. But when it set, he\textsuperscript{as} said to the three types, the ones who worshipped the Venus, and the moon, and the sun: \textit{‘O people! I disavow from what you are associating [6:78] I turn my face towards the One Who Originated the skies and the earth, being upright, and I am not from the associaters’} [6:79].

And rather, what Ibrahim\textsuperscript{as} intended by what he\textsuperscript{as} said, was the invalidation of their religion, and establish with them that the worship is not deserved for that which have the qualities of the Venus, and the moon and the sun. But rather, it is their Creator who is deserving of the worship, and Creator of the skies and the earth. And what he\textsuperscript{as} argued by was what Allah\textsuperscript{azwj} has Said: \textit{And these were Our Arguments We Gave to Ibrahim against his people [6:83]’.}

\begin{quote}
قال المأمون: لله درك يابن رسول الله، فأخبرني عن قول إبراهيم: " رب أرني كيف تحيي الموتى " قال أو لم تؤمن قال بلى ولكن ليطمئن قلبي "
\end{quote}
Al-Mamoun said, ‘May Allah azwj Bless you asws, O son asws of Rasool-Allah saww! ‘Inform me about the Words of Allah azwj And when Ibrahim said: ‘Lord! Show me how You Revive the dead’. He said: “Or are you not believing?” He Said: Yes (I am), but to reassure my heart’ [2:260].

He Said: “Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260].

So, those parts flew back together, (joining up) with each other until the bodies were complete, and everybody came and joined with the neck and its head. So Ibrahim as left the beaks alone so it joined up with them, and they came and drank from that water, and picked up those seeds, and said: ‘O Prophet as of Allah azwj You as have revived us, May Allah azwj Revive you as’. So Ibrahim as said: ‘But, it is Allah azwj Who Revives and Causes to die, and He azwj has Power over all things’.

قال المأمون: بارك الله فيك يا أبا الحسن، فأخبرني عن قول الله عزوجل: "فوكزه موسى فقضى عليه قال هذا من عمل الشيطان "
Al-Mamoun said, ‘May Allahazwj Bless youasws, O Abu Al Hassanasws! Inform me about the Words of Allahazwj Mighty and Majestic: So Musa sprung upon him. He said, ‘This is from the work of the Satan. He is an enemy, openly leading astray’ [28:15].’

 قال الرضا عليه السلام: إن موسى عليه السلام دخل مدينة من مدائن فرعون على حين غفلة من أهلها وذلك بين المغ وعشاء، ووجد فيها رجلين يقتتلان هذا من شيعته وهذا من عدوه، فهذا من عدوه، ففظى موسى عليه السلام على العدو، وحكى الله تعالى ذكره فقوى. فقوات قال هذا من عمل الشيطان، يعني الاقتتال الذي كان وقع بين الرجلين، ما فعله موسى عليه السلام من قتله لعله يعني الشيطان.”

Al-Rezaasws said: ‘Musaas entered the city from the cities of the Pharaohla when its inhabitants were oblivious to it, and that is between the evening and the night, so heas found therein two men fighting – this one was from hisas Shias, and this from his enemies. So heas came to the aid of the one who was hisas Shia against the one from his enemies. So Musaas struck against the enemy by the Command of Allahazwj the Exalted, and he died. This is from the work of the Satan, meaning the fighting which occurred between the two men, not what Musaas did from killing him. He - meaning Satanla, is an enemy, openly leading astray’ [28:15].

 قال المومن: فما معنى قول موسى: "رب إن ظلمت نفسى فأغفر لي"؟

Al-Mamoun said, ‘So what is the meaning of the words of Musaas: ‘My Lord! I have been unjust to myself, therefore Forgive (my deed) for me?’

 قال يقول: إن وضعت نفسي غير موضعها بدخولي هذه المدينة فاغفر لي أي استرني من أعدائي لئلا يظفروا بي فقتلو بي ففغفر له إنه هو العفو الرحيم

Heasws said: ‘Heas is saying, ‘Ias placed myselfas in the wrong place by entering this city, so Forgive meas, i.e., Veil meas from Yourasw enemies, perhaps they may overcome upon meas and kill meas. So He Forgave (his deed) for him. Surely, He is the Forgiving, the Merciful [28:16].

 قال موسى رب بما أنعمت علي من القوة حتى قتلت رجلاً بوكزة فلن أكون ظهيراً للمجرمين بل اجاهد في سبيلك بهذه القوة حتى ترضي

Musaas said: ‘‘My Lord! Due to what You Conferred upon me [28:17], from the strength to the extent that heas killed a man by striking him, so I will never be a backer for the criminals’ [28:17], but Ias shall fight in Yourasw Way by this strength until Youaswj are Pleased’.

 فأصبح "موسى" في المدينة خائفًا "يترقب إذا الذي استنصره بالأمس يستصرخه" على آخر " قال له موسى إنك لغوي، وفيهم قاتلت رجلاً بالأمس وتقاتل هذا اليوم لأؤديANKF " وأراد أن يبطش به " فلما أراد أن يبطش بالذي هو عدو فهماً " وهو من
So he – Musa\textsuperscript{as}, became fearful in the city, awaiting, when the one whom he had helped the day before sought his help. Musa said to him: 'You are in clear error! \[28:18\]. You fought a man yesterday, and are fighting another one today?' And he\textsuperscript{as} intended to strike him. \textit{So when he intended to strike the one who was an enemy to them, he said, ‘O Musa! Are you intending to kill me just as you killed a soul yesterday? Surely you are only wanting to become a tyrant in the land, and you are not wanting to become from the reconcilers’ \[28:19]\}'.

Al-Mamoun said, 'May Allah\textsuperscript{azwj} Recompense you\textsuperscript{as} goodly, O Abu Al-Hassan\textsuperscript{saww}! So, what is the meaning of the words of Musa\textsuperscript{as} to Pharaoh\textsuperscript{la}: \textit{He said: ‘I did it then when I was from the straying ones \[26:20]’}'?

Al-Reza\textsuperscript{saww} said: 'Pharaoh\textsuperscript{la} said to Musa\textsuperscript{as}, when he\textsuperscript{as} came to him\textsuperscript{la}, \textit{And you did that deed of yours which you did, and you are from the ungrateful ones} \[26:19], to me\textsuperscript{la}.

Musa\textsuperscript{as} said: \textit{‘He said: ‘I did it then when I was from the straying ones \[26:20], having strayed off the road, by staying in one of your cities, So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools \[26:21].’}'}

And Allah\textsuperscript{azwj} Mighty and Majestic has Said to His\textsuperscript{azwj} Prophet\textsuperscript{saww}: \textit{Did He not Find you an orphan so He Sheltered? \[93:6\]}. He\textsuperscript{azwj} is Saying: “Did He\textsuperscript{azwj} not Find you\textsuperscript{saww} as alone, so He\textsuperscript{azwj} Sheltered the people to you\textsuperscript{saww}?”

\textit{And Found you lost so He Guided? \[93:7\]} – meaning (lost) in the presence of your\textsuperscript{saww} people, so He\textsuperscript{azwj} Guided, i.e. Guided them to recognising you\textsuperscript{saww}?

\textit{And Found you in need, so He Enriched? \[93:8\]} - so He\textsuperscript{azwj} is Saying: ‘Enriched you\textsuperscript{saww} by Making your supplications to be Answered’”.

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Al-Mamoun said, 'May Allah\textsuperscript{azwj} Bless you\textsuperscript{asws}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}. 'So, what is the Meaning of the Words of Allah\textsuperscript{azwj} Mighty and Majestic \textit{And when Musa came to Our Appointment and his Lord Spoke to him, he said, `Lord! Show me (Yourself), to look at You.' He Said: “You can never see Me, but look at the mountain [7:143]? How is it that 'The Speaker with Allah\textsuperscript{azwj} (Kaleemullah) Musa\textsuperscript{as} Ibn Imran\textsuperscript{as} did not know that it is not possible for him\textsuperscript{as} to see Allah\textsuperscript{azwj} Mighty and Majestic, to the extent that he\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj}, this question?'

Al-Reza\textsuperscript{asws} said: ‘Surely the ‘Speaker with Allah\textsuperscript{azwj}’ Musa\textsuperscript{as} Bin Imran\textsuperscript{as} knew that Allah\textsuperscript{azwj} is Mightier than that He\textsuperscript{azwj} should be seen with the eyes, but, when Allah\textsuperscript{azwj} Mighty and Majestic Spoke to him\textsuperscript{as}, and Made him\textsuperscript{as} to come close, he\textsuperscript{as} returned to his\textsuperscript{as} people and informed them that Allah\textsuperscript{azwj} Mighty and Majestic Spoke to him\textsuperscript{as} and Made him\textsuperscript{as} come close and Whispered to him\textsuperscript{as}, so they said, ‘We will never believe you\textsuperscript{as} until we hear His\textsuperscript{azwj} Speech just as you\textsuperscript{as} heard.

And his people were seven hundred thousand, so he chose seventy thousand from them. Then he\textsuperscript{as} chose from these, seven thousand. Then he\textsuperscript{as} chose from these seven hundred. Then chose from these, seventy men for the appointment with his\textsuperscript{as} Lord\textsuperscript{azwj}.'

So he\textsuperscript{as} went out with them to the (mount) Toor of Sinai. He\textsuperscript{as} encamped them at the low part of the mountain, and Musa\textsuperscript{as} ascended to Al-Toor. Then he asked Allah\textsuperscript{azwj} Blessed and Exalted that He\textsuperscript{azwj} should Speak to him\textsuperscript{as} so that they would hear His\textsuperscript{azwj} Speech. Thus, Allah\textsuperscript{azwj}, Exalted is His\textsuperscript{azwj} Mention, Spoke to him\textsuperscript{as} and they heard His\textsuperscript{azwj} Speech from the top, and bottom, and right, and left, and back, and front, because Allah\textsuperscript{azwj} the Exalted Made it to be in the tree, then Made it to be broadcast from it until it could be heard from all the directions.
فقالوا: "لن تؤمن لكن " بأن هذا الذي سمعناه كلام الله " حتى نرى الله جهرة " فلما قالوا هذا القول العظيم واستكرا وعَنَوَ بعث الله عزوجل عليهم صاغقة فأخذهم بظلمهم وفَمَوْا،

But, they said to him, ‘We will never believe you that we heard the Speech of Allah openly. So when they said this grievous speech, and were arrogant, and revolted, Allah Mighty and Majestic Sent against them a thunderbolt which Seized them for their injustice, and they died.

فقال موسى: يا رب ما أقول لبني إسرائيل إذا رجعت إليهم وقالوا: إنك ذهبت بهم وقتلتهم لأنك لم تكن صادقاً فيما ادعيت من مناجات الله إياك ؟ فأحياهم الله وبعثهم معه، فقالوا: إنك لو سألت الله أن يريك تنظر إليه لأجتابك، ونكنِّ نخبرك كيف هو نعرف حق معرفته،

Musa said: ‘O Lord! What shall I say to the Children of Israel when I return back to them and they would say, ‘You went out with them and killed them because you were not truthful with regards to your claim of Allah the Exalted having Spoken to you?’ Therefore, Allah Revived them and Sent them with him. So, they said, ‘If only you would ask Allah that He Should Show Himself so that you could look at Him and you would informed us how He so that we can recognise Him as He deserves to be’. 

فقال موسى عليه السلام: يا قوم إن الله لا يرى بالأبصارولا كيفية له، وإنما يعرف بآياته ويعلم بأعلامه، فقالوا: لن نؤمن لك حتسأله، فقال موسى عليه السلام: يا رب إنك قد سمعت مقالة بني إسرائيل وأنت أعلم بصلاحهم، فأوحى الله جل جلاله إليه: يا موسى سلني ما سألوك فإن لا أؤاخذك بجهلهم.

Musa said: ‘O people! Surely Allah cannot be seen by the eyes, nor is His Quality as such. But rather, He is recognised by His Signs and is Known by what He Makes Known’. So they said, we will never believer you until you ask Him. So Musa said: ‘O Lord! You have Heard the speech of the Children of Israel, and You are more Knowing of their righteousness. So Allah Majestic is His Majestic Revealed unto him: “O Musa! Ask Me whatever you want to ask, for I would never Seize you due to their ignorance”.”

فعند ذلك قال موسى: "رب أرني أنظر إليك قال لن تراني ولكن انظر إلى الجبل فان استقر مكانه " وهو يهوي " فسُوت رئاني فلما تجلى ربه للجبل " بآية من آياته " جعله ذكا " خر موسى صعقا " فلما أفاق قال سبحانه تبت إيلك " يقول: "فلما قال: "وفعل حتى يبت إلك " وأنا أول المؤمنين " منهم بأنك لا ترى."

Therefore, it was during that, Musa said: And when Musa came to Our Appointment and his Lord Spoke to him, he said, ‘Lord! Show me (Yourself), to look at You’. He Said: “You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me”. So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, and Musa fell down unconscious. So when he awoke, he said, ‘Glorious are You! I turn to You - I hereby return to my recognition of You from the ignorance of my people and I am the first of the Momineen’ [7:143] - from them that You cannot be seen’.
Al-Mamoun said, ‘For Allah\textsuperscript{azwj} is the Provision of understanding, O Abu Al-Hassan\textsuperscript{asws}! Inform me about the Words of Allah\textsuperscript{azwj} the Exalted: And she had desired him, and he would have desired her, had he not seen the convincing Proof of his Lord [12:24].’

Al-Reza\textsuperscript{asws} said: ‘He\textsuperscript{as} would have desired it, and had he\textsuperscript{as} not seen the convincing Proof of his Lord\textsuperscript{azwj} for desiring her just as she had desired him\textsuperscript{as}. But, he\textsuperscript{as} was an infallible, and the infallible does not desire a sin nor does he commit it.

And My\textsuperscript{asws} father\textsuperscript{asws} had narrated to me\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Al-Sadiq\textsuperscript{asws} having said: ‘She desired to do it, and he\textsuperscript{as} desired not to do it’.

Al-Mamoun said, ‘For Allah\textsuperscript{azwj} is (to Grant) realisation, O Abu Al-Hassan\textsuperscript{asws}! Inform me about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87].

And My\textsuperscript{asws} father\textsuperscript{asws} had narrated to me\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Al-Sadiq\textsuperscript{asws} having said: ‘She desired to do it, and he\textsuperscript{as} desired not to do it’.

Al-Reza\textsuperscript{asws} said: ‘That was Yunus Bin Matta\textsuperscript{as}: when he went away in anger [21:87] to his\textsuperscript{as} people, so he thought – meaning, (he was) convinced, that We will never be Able upon him - i.e., We would not Straiten his\textsuperscript{as} sustenance.

And from it are His\textsuperscript{azwj} Words: And when He Tries him and Straitens his sustenance upon him [89:16], i.e., Straitens, and Reduces. and he called out in the darkness [21:87] - i.e., the darkness of the night, and the darkness of the sea, and the darkness of the belly of the whale, ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87], for having left the like of this worship, so\textsuperscript{as} hope for it in the belly of the whale. “
So Allah⁴⁵ answered him⁴⁶, and the Exalted said: 

**But had he not been from the Glorifying ones [37:143] He would have remained in its belly up to the Day he would have been Resurrected [37:144]**.

Al-Mamoun said, 'It is for Allah⁴⁵ to Grant realisation, O Abu Al-Hassan⁴⁶! So, inform me about the Words of Allah⁴⁵ the Exalted: **Until when the Rasools despaired and they (people) thought that they had lied, Our Help came to them (Rasools). So We Rescued the one We so Desired to [12:110]**.'

Al-Reza⁴⁶⁷ said: 'Allah⁴⁶ the Exalted is Saying: “Until the Rasools⁴⁶ despaired from their⁴⁶ people, and their⁴⁶ people thought that the Rasools⁴⁶ had lied, so there came to the Rasools⁴⁶, Our⁴⁶ Help”.'

Al-Mamoun said, 'It is for Allah⁴⁵ to Grant realisation, O Abu Al-Hassan⁴⁶! So, inform me about the Words of Allah⁴⁵ Mighty and Majestic: 

**For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**.'

Al-Reza⁴⁶⁷ said: 'There did not happen to be anyone of greater sins in the presence of the Polytheists of the people of Makkah than Rasool-Allah⁴⁶⁸, because they were worshipping three hundred and sixty idols from besides Allah⁴⁶⁸. When he⁴⁶⁸ came to them with the call to the sincere word, that was grievous upon them and too much, and they said, **Is he making the gods to be One God? Surely this is a strange thing**! [38:5] And the chiefs from them went (on saying), ‘Walk away and be steadfast upon your gods, this is something aimed upon you [38:6] We did not hear of this being in other nations. Surely this is only a fabrication’ [38:7].

When Allah⁴⁸⁹ Mighty and Majestic Gave the conquest of Makkah unto His⁴⁸⁹ Prophet⁴⁹⁰, Said to him⁴⁹⁰: **Surely, We Opened for you - Makkah - a clear victory [48:1] For Allah to
Forgive you what has preceded from your sins and what is delayed [48:2], in the presence of the Polytheists of the people of Makkah, by your calling to the Tawheed of Allah regarding whatever has preceded and what is delayed, because the Polytheists of Makkah, some of them would become Muslims, and some of them would be going out from Makkah, and the ones from them would remain will not be able upon the denial of Tawheed upon him when he calls the people to it. Thus, his ‘sin’ in their presence would be forgiven during that by his victory upon them’.

فقال المأمون: لله درك يا أبا الحسن، فأخبرني عن قول الله عزوجل: " عفا الله عنك لم أذنت لهم "

Al-Mamoun said, ‘It is for Allah to Grant realisation, O Abu Al-Hassan! So, inform me about the Words of Allah Mighty and Majestic: May Allah Pardon you! Why did you permit for them [9:43]’.

قال الرضا عليه السلام: هذا مما نزل بإياك أعني واسمعي يا جارة، خاطب الله عزوجل بذلك نبيه صلى الله عليه وآله وأراد به امته، فكذلك قوله عزوجل: " لن أشركك لبحظ عملك ولتكون من الخاسرين " وقوله عزوجل: " وولا أن تبتناك لقد كنت تركن إليهم شيئا قليلا "

Al-Reza said: ‘This is from what was Revealed to Mean you, and for the neighbours to listen. Allah Addresses His Prophet by that, and Intends by it his community. And similar to that are His Words: ‘If you associate (anything with Allah), your deeds would be Confiscated and you would become from the losers [39:65]. And the Words of the Exalted: And had We not Affirmed you, you would have almost inclined towards them something little [17:74]’.

قال: صدقت يا ابن رسول الله، فأخبرني عن قول الله عزوجل: " و إذ تقول للذي أنهم الله عليه وأنعمت عليه أمسك عليك زوجك واتق الله وتخفي في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه "

He said, ‘You have spoken the truth, O son of Rasool-Allah! ‘Inform me about the Words of Allah the Exalted: And when you said to the one whom Allah had Favoured upon and you had favoured upon: ‘Withhold your wife to yourself and fear Allah!’ and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him’.

قال الرضا عليه السلام: إن رسول الله صلى الله عليه وآله قصد دار زيد بن حارثة بن شراحيل الكلبي في أمر أراده، فأمرته تغتنم، فقال لها: سبحان الذي خلقك، وإنما أراد بذلك أن يرغم الله تبارك وتعالى عن قول من زعم أن الملائكة بنات الله. فقال الله عزوجل: " أفأصفكم ربكم بالبنين واتخذ من الملائكة إناثا " إنكم لتقولون قولا " عظيما "

Al-Reza said: ‘Rasool-Allah went to the house of Zayd Bin Harisa Bin Sharheel Al-Kalby regarding a matter he intended, and he saw his wife washing, so he said to her: ‘Glorious is Allah Who Created you!’ And rather, he meant by that Allah is far more Exalted from the words of the one who claims that the Angels are daughters of Allah the Exalted: Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40]."
فقال النبي صلى الله عليه وآله لما رأها تغتسل: سبحان الذي خلقك أن يتخذ ولداً " يحتاج إلى هذا التطهير والأغتسال،

Therefore, the Prophet saww said when he saww saw her washing: ‘Glorious is the Oneazwj Who Created you, that Heazwj should Take a child for Himselfazwj being needy to this cleansing and the washing!’

فلمما عاد زيد إلى منزله أخبرته امرأته بمجئ رسول الله صلى الله عليه وآله وقوله لها: سبحان الذي خلقك، فلم يعلم زيد ما أراد بذلك، وظن أنه قال ذلك لما أعجبه من حسناها،

When Zayd returned to his house, his wife informed him of the coming of the Rasool saww and his saww words to her: “Glorious is the Oneazwj Who Created you”, but Zayd did not know what he saww meant by that. So, he thought that he saww said that when he saww was fascinated from her beauty.

فجاء إلى النبي صلى الله عليه وآله فقال له: يا رسول الله إن امرأتي في خلقها سوء وإني اريد طلاقها، فقال له النبي صلى الله عليه وآله: “ أمسك عليك زوجك واتق الله وتخفي في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه "

He came to the Prophet saww and said to him saww, 'My wife, her mannerisms are evil, and I want to divorce her'. The Prophet saww said to her: ‘Withhold your wife to yourself and fear Allah! [33:37].

وقد كان الله عزوجل عرفه عدد أزواجه، وأن تلك المرأة منهن، فأخفى ذلك في نفسه ولم يبده لزيد، وخشي الناس أن يقولوا: إن محمدا " يقول لمولاه: إن امرأتك ستكون لي زوجة فيعيبونه بذلك

And Allahazwj had already introduced the number of his saww wives to him, and that very woman was from them, but he saww concealed that within himself and did not manifest it to Zayd, and he saww feared the people lest they be saying, ‘Muhammad saww is saying to his saww slave: ‘Your wife would be becoming my saww wife’, and they would be faulting him saww with that.

فأنزل الله عزوجل: “ وإذ تقول للذي أنعم الله عليه " يعني بالإسلام " وأنعمت عليه " يعني بالعتق " أمسك عليك زوجك واق الله وتخفي في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه "

Thus, Allahazwj the Exalted Revealed: And when you said to the one whom Allah had Favoured upon – meaning with Al-Islam - and you had favoured upon – meaning with the freeing - ‘Withhold your wife to yourself and fear Allah!’, and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him’.

ثم إن زيد بن حارثة طلقها واعتدت منه، فزوجها الله عزوجل من نبى محمد صلى الله عليه وآله وأنزل بذلك قرآنا فقال عزوجل: " فلاما قضى زيد منها وطرى " زوجنها كلياً يكون على المؤمنين حرج في أزواج أدعائهم إذا قضاوا منهم وطرى " وكان أمر الله مفعولاً " "

Then Zayd Bin Harisa divorced her, and she observed the waiting period from him, and Allah\textsuperscript{azwj} the Exalted got her married to His\textsuperscript{saww} Prophet\textsuperscript{saww}, Muhammad\textsuperscript{saww}, and Revealed the Quran (Verses) with that, so the Mighty and Majestic Said: \textit{So when Zayd had dissolved the marriage, We Married her to you so that there would not happen to be any uneasiness upon the Momineen regarding the wives of their adopted sons when they had dissolved their marriages from them; and the Command of Allah Will always be Done} [33:37].

Then Allah\textsuperscript{azwj} Mighty and Majestic Knew that the hypocrites will be faulting him\textsuperscript{saww}, so Allah\textsuperscript{azwj} the Exalted Revealed: \textit{There was no blame upon the Prophet regarding what Allah Imposed to Him} [33:38].

Al-Mamoun said, ‘You have healed my chest, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and clarified for me what was confusing upon me. May Allah\textsuperscript{azwj} the Exalted Recompense you one behalf of His\textsuperscript{azwj} Prophets\textsuperscript{as}, and on behalf of Al-Islam, goodly’.

Ali Bin Muhammad Al-Jaham said, ‘Al-Mamoun said, ‘To the Salat!’ And I grabbed the hand of Muhammad son of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, and he was present in the gathering, and followed them. Al-Mamoun said to him, ‘How did you see your cousin\textsuperscript{asws}?’ He said, ‘A knowledgeable one, and we do not see him\textsuperscript{asws} as being behind to anyone from the people of knowledge’.

Al-Mamoun said, ‘Your cousin\textsuperscript{asws} is from the People\textsuperscript{as} of the Household of the Prophet\textsuperscript{saww}. He\textsuperscript{saww} said regarding them\textsuperscript{asws}: ‘Indeed! The righteous ones of my\textsuperscript{saww} offspring and the goodly ones of my\textsuperscript{saww} descendants are the more forbearing of the young people, and more knowing of the old people. Do not (try to) teach them\textsuperscript{asws} for they are more knowledgeable than you all. Neither will exit you from a door of Guidance, nor enter you into a door of straying’.

And Al-Reza\textsuperscript{asws} left to go to his\textsuperscript{asws} house. When it was the next morning, I went early to him\textsuperscript{asws} and let him\textsuperscript{asws} know what were the words of Al-Mamoun and the answer of his\textsuperscript{asws}
uncle Muhammad son of Ja'far asws to him. He asws smiled then said: ‘O son of Al-Jahm! Do not be deceived from what you heard from him (Al Mamoun), for he will soon be killing me and Allah azwj will Take revenge for me asws, from him’.109

9 - قاله: "حتى إذا استيأس الرسول وظنوا أنهم قد كذبوا جاءهم نصرنا " فإنه جدتي أبي، عن ابن أبي عم، عن أبي بصير، عن أبي عبد الله عليه السلام قال: وكلهم الله إلى أنفسهم فظن أن الشيطان قد تملت لهم في صورة الملائكة.

Until when the Rasools despaired and they (people) thought that they had lied, Our Help came to them (Rasools). [12:110] - It was narrated to me by my father, from Ibn Abu Umeyr, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Allah azwj Allocated them to themselves, so they thought that the Satanlb had resembled to them in an image of the Angels’’.110

10 - شي: عن محمد بن مسلم، عن أحدهما عليه السلام قال في إبراهيم عليه السلام إذ رأى كوكبا " قال: إنما كان طالبا " لربه ولم يبلغ كفرا " وإنه من فكر من الناس في مثل ذلك فإنه مبتدره.

From Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam asws) having said regarding Ibrahim as when he as saw a star, said: ‘But he as was seeking to his as Lord azwj and did not reach (a stage of) Kufr, and the one from the people who thinks like that, he would be at its stage’’.111

11 - شي: عن أبي بن عثمان، عن محمد بن مسلم، عن أحدهما عليه السلام قال: وكلهم الله إلى أنفسهم فظن أن الشيطان قد تملت لهم في صورة الملائكة.

From Aban Bin Usman,

‘From the one who mentioned it from them asws that it was from a Hadeeth of Ibrahim as that he as was born during the era of Nimrod Bin Kanan as, and four had been kings of the earth – two Mominas and two Kafiras, Suleyman as, Bin Dawood as, and Zulqarnayn as, and Nimrod as, and Bakht Nasr as; and it was said to Nimrod as, “There will be born a boy who will bring about your as destruction and destruction of your as religion and destroy your as idols by his as hands”. And he as placed midwives upon the womenfolk and ordered that these women should not give birth to a male except that he should be killed.

وإن إبراهيم عليه السلام حملته امه في ظهرها ولم يحمله في بطنها، وإنه لما وضعته أدخلته سربا " ووضعه على يديه، وإنه وضع القوابل على النساء، وأمر أن لا يولد هذه السنة ملكا بالإخ trope."

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109 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 8
110 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 9
111 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 10
And Ibrahim was such that his mother carried him in her back and did not carry him in her belly, and when she gave birth to him and entered him into a cave, and placed provision unto him. He was resembling a boy and did not resembled a child, and she had been promised him.

Ibrahim went out from the cave and he saw the Saturn and he had not seen any star more beautiful than it, so he said: 'This is my Lord'. It was not long before the moon emerged, and when he saw it, said: 'This is greater. This is my Lord'. But when it set, he said: 'I do not love the setting ones'.

When he saw the day and the sun emerged, he said: 'This is the greatest from what I have seen. But, when it set, he said: 'If my Lord had not Guided me, I would have become from the straying people'. I turn my face towards the One Who Originated the skies and the earth, being upright, and I am not from the associaters'.

From Hajr who said,

'I sent Al-A’ala Bin Sayabah to ask Abu Abdullah about the words of Ibrahim: ‘This is my Lord’, and said, that the one who says this today, so he would be a Polytheist in our presence'.

He said: 'Shirk did not happen from Ibrahim, but rather it was (a question regarding) in seeking his Lord, and it would be Shirk from others'.

From Muhammad Bin Humran who said,

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112 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 11
113 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 12
‘I asked Abu Abdullah asws about the Words of Allah azwj regarding what He azwj Informed about Ibrahim as: ‘This is my Lord azwj’. He asws said: ‘He as did not reach anything by it. He as intended other than which he as said’.

From Ibrahim Bin Abu Al Balad, from one of his companions who said,

‘Abu Abdullah asws said: ‘What are the people saying regarding the Words of Allah azwj And Ibrahim’s asking forgiveness for his (foster) father was only due to a promise which he had made to him [9:114]?’ I said, ‘They are saying that Ibrahim as promised his as (foster) father that he as would seek forgiveness for him.’

He asws said: ‘It is not like that. Ibrahim as promised him that if he were to submit, he as would seek Forgiveness for him. So, when it became clear to him as that he was an enemy of Allah azwj, he as disavowed himself as from him’.

Abu Is’haq Al Hamdany, from a man who said,

‘A man prayed Salat by my side and sought Forgiveness for his parent, and they had both died during the Pre-Islamic period. So, I said, ‘You are seeking Forgiveness for your parents who had both died during the Pre-Islamic period?’ He said, ‘Ibrahim as had sought Forgiveness for his as father’.

I did not know what to respond him with, so I mentioned that to the Prophet saww, and Allah azwj Revealed: And Ibrahim’s asking forgiveness for his (foster) father was only due to a promise which he had made to him, but when it became clear to him he was an enemy of Allah, he disavowed from him [9:114]. He saww said: ‘When it was clear that he was an enemy of Allah azwj, he as did not seek Forgiveness for him’.

114 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 13
115 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 S 1 Ch 4 H 14
116 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 15
‘I said to Abu Abdullah\textsuperscript{asws}, ‘What is the state of the sons of Yaqoub\textsuperscript{as}, did they exit from the Eman?’ He\textsuperscript{asws} said: ‘Yes’. I said to him\textsuperscript{asws}, ‘So, what are you\textsuperscript{asws} saying regarding Adam\textsuperscript{as}?’. He\textsuperscript{asws} said: ‘Leave Adam\textsuperscript{as}’.\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 16}
CHAPTERS ON STORY OF ADAM as AND HAWWA as, AND THEIR as CHILDREN

CHAPTER 1 – MERIT OF ADAM as AND HAWWA as AND REASONS FOR THEIR as NAMES, AND SOME OF THEIR as SITUATION, AND BEGINNING OF THEIR as CREATION, AND QUESTIONS OF THE ANGELS REGARDING THAT

The Verses – (Surah) Al Baqarah: 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]

And He Taught Adam the names, all of them, then presented them to the Angels, and He Said: Tell Me their names if you were truthful [2:31]

They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:32]

He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33]
(Surah) Al Nisaa: *O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; [4:1]*

الرحمن 55 " خلق الإنسان من صلصال كالفخار 14.

(Surah) Al Rahman: *He Created the human being from clay like the pottery [55:14].*

(P.s. – This is not a Hadeeth)\(^{118}\)

(P.s. – This is not a Hadeeth)\(^{119}\)

From Abu Baseer who said,

‘Al-Tawoos Al-Yamani asked Abu Ja’far\(^{asws}\), ‘Why was Adam\(^{as}\) Named as ‘Adam’?’ He\(^{asws}\) said: ‘Because his\(^{as}\) clay was raised from the crust (Adeym) of the lowest earth’.

قال: فلم سميت حوآء حواء ؟ قال: لأنه رفعت طينته من أديم الأرض السفلي.

He said, ‘Why was Hawwa\(^{as}\) Named as ‘Hawwa’?’ He\(^{asws}\) said: ‘Because she\(^{as}\) was Created from a living (Hayy) rib, meaning rib of Adam\(^{as}\)’.\(^ {120}\)

My father, from Al Humeyri, from Ibn Isa, from Al Bazanty, from Aban, from Muhammad Al Halby,

‘From Abu Abdullah\(^{asws}\) having said: ‘But rather Adam\(^{as}\) was Named as ‘Adam’ because he\(^{as}\) was Created from the crust of the earth’.\(^ {121}\)

Al Daqaq, from Al Asady, from Al Nakhai, from Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

\(^{118}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 1

\(^{119}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 2

\(^{120}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 3

\(^{121}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 4
‘From Abu Abdullah asws having said: ‘Hawwa as was Named as ‘Hawwa’ because she as was Created from a living thing. Allah azwj Mighty and Majestic Said: O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it [4:1]’.

In a Hadeeth of Ibn Salam –

‘He asked the Prophet saww about Adam as, why was he as Named as Adam as?’ He saww said: ‘Because he as was Created from clay of the earth and its crust’.

He said, ‘Was Adam as Created from all the clays or one clay?’ He saww said: ‘But, from all the clays, and had he as been Created from one clay, the people would not have (been able to) recognise each other, and they would have been upon one image’.

He said, ‘Is there an example for them in the world?’ He saww said: ‘The soil, in it is white, and in it is green, and in it is blonde, and in it is dark, and in it is red, and in it is blue, and in it is fresh, and in it is salty, and in it is coarse, and in it is soft, and in it is ginger. Therefore, due to that, the people came to be among them soft, and among them are harsh, and among them are white, and among them are yellow, and red, and ginger, and black, upon the colours of the soil’.

He said, ‘Inform me about Adam as. Was he as Created from Hawwa as, or was Hawwa as Created from Adam as?’ He saww said: ‘But, Hawwa as was Created from Adam as, and had Adam as been Created from Hawwa as, the divorce would have been in the hands of the women, and would not have been in the hands of the men’.

He said, ‘Was she as Created from all of him as or from part of him as?’ He saww said: ‘But, from part of him as, and had she as been Created from all of him as, the retaliation would have been allowed regarding the women just as it is allowed regarding the women’.

122 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 5
He said, ‘Was it from his exterior from his interior?’ He saww said: ‘But, from his interior, and had she been Created from his exterior, the women would be uncovered just as the men are uncovered. Therefore, due to that, the women came to be veiled’.

He said, ‘From his right or from his left?’ He saww said: ‘But, from his left, and had she been Created from his right, there would have been for the female like a share of the male from the inheritance. Therefore, due to that, there came to be one share for the females, and two shares for the males, and one testimony of two women like one testimony of one man’.

He said, ‘Where was she Created from?’ He said: ‘From the clay which was a remnant from his left rib’.

‘A Jew came to Amir Al-Momineen asws and he said, ‘Why was Adam Named as ‘Adam’ and Hawwa Named as ‘Hawwa’?’

He asws said: ‘But rather, Adam was Named as Adam because he was Created from the crust of the earth, and that is that Allah Sent Jibraeel and Commanded him to bring to Him four clays from the crust of the earth – white clay, and red clay, and blonde (dusty coloured), and black clay, and that is from its coast and its rugged terrain.

 ثم أمره أن يأتيه بأربع مياه: ماء عذب، وماء ملح، وماء مر، وماء منتم، ثم أمره أن يفرغ الماء في الطين، وأدمه الله بيده فلم يفضل شئ من الطين يحتاج إلى الماء، ولا من الماء شيء يحتاج إلى الطين، فجعل الماء العذب في حلقه، وجعل الماء المالح في عينيه، وجعل الماء المر في ذنبه، وجعل الماء المنتم في أنفه.

123 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 6
Then He⁸zwj Commanded him⁸as to come with four waters – fresh water, salty water, bitter water and stinky water. Then He⁸zwj Commanded him⁸as to pour the water into the clay, and Allah⁸zwj Swirled it by His⁸zwj Hand. There was nothing remaining from the clay needy to the water, nor anything from the water needy to the clay. And He⁸zwj Made the salty water to be in his⁸as eyes, and Made the bitter water to be in his ears, and Made the stinky water to be in his nose.

And rather Hawwa⁸as was Named as ‘Hawwa’ because she⁸as was Created from the living being”⁸124

And he⁸asws having said: ‘The first one to analogise was Iblees⁸th and he⁸th said, You Created me from fire and Created him from clay’ [38:76], and had Iblees⁸th known what Allah⁸zwj had Made to be inside Adam⁸as, he⁸th would not have prided over him⁸as.

Then he⁸asws said: ‘Allah⁸zwj Mighty and Majestic Created the Angels from Light, and Created the Jaan (predecessors of the Jinn) from the fire, and Created the Jinn from a type of Jaan from the wind, and Created the Jinn a type of Jinn from the water, and Created Adam from the surface of the clay.

Then He⁸zwj Flowed into Adam⁸as, the Light and the fire and the wind and the water. Thus, by the Light he sees and uses the intellect and understands, and by the fire he eats and drinks, and had it not been for the fire in the stomach, the stomach would not have grinded the food; and had it not been for the wind in the interior of the son of Adam⁸as to ignite the fire, the stomach would not have ignited; and had it not been for the water in the interior of the son of Adam⁸as to extinguish the heat of the fire of the stomach, the fire would have burnt the interior of the son of Adam⁸as.

فجمع الله ذلك في آدم الخمس خصال، وكانت في إبليس خصلة فافتكرب بما.

124 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 7
Allah\textsuperscript{azwj} Gathered that in Adam\textsuperscript{as}, the five qualities, and in Iblees\textsuperscript{as} there was one quality and he prided with it\textsuperscript{125}.

From Abu Abdullah\textsuperscript{asws} having said: ‘The handful which Allah\textsuperscript{azwj} Mighty and Majestic (Jibraeel\textsuperscript{as}) grabbed of the clay from which He\textsuperscript{azwj} Created Adam\textsuperscript{as}, Sent Jibraeel\textsuperscript{as} to grab it. The earth said, ‘I seek Refuge with Allah\textsuperscript{azwj} that anything be taken from me’.

So, he\textsuperscript{as} returned to his\textsuperscript{as} Lord\textsuperscript{azwj} and said: ‘O Lord\textsuperscript{azwj}! It sought Refuge with You\textsuperscript{azwj} from me\textsuperscript{as}. Then He\textsuperscript{azwj} Sent Israfeel\textsuperscript{as} it, and it (earth) said similar to that. Then He\textsuperscript{azwj} Sent Mikaeel\textsuperscript{as} to it, and it (earth) said similar to that. Then He\textsuperscript{azwj} Sent the Angel of death to it, and it sought Refuge with Allah\textsuperscript{azwj} that anything be taken from it. But, the Angel\textsuperscript{as} of death said: ‘And I\textsuperscript{as} seek Refuge with Allah\textsuperscript{azwj} that I\textsuperscript{as} would return to Him\textsuperscript{azwj} until I\textsuperscript{as} capture from you’.

He\textsuperscript{asws} said: ‘And rather Adam\textsuperscript{as} was Named as ‘Adam’ because he\textsuperscript{as} was Created from the crust (Adeym) of the earth\textsuperscript{126}.

From Abu Ja’far Al-Baqir\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Wanted to Create a creature with His\textsuperscript{azwj} Hands, and that was after seven thousand years had passed from the Jinn and the Nasnaas in the earth, and it was from His\textsuperscript{azwj} to Create Adam\textsuperscript{as} like uncovering from layers of the skies.

\textsuperscript{125} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 8
\textsuperscript{126} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 9
وقال للملائكة: انظروا إلى أهل الأرض من خلقك من الجن والنسناس، فلما رأوا ما يعملون من المعاصي وسفك الدماء والفساد
في الأرض يغير الحق عظم ذلك عليهم وغضبوا الله وتأسفوا على أهل الأرض ولم يملكوا غضبهم فقالوا: ربي أنت العزيز القادر
الجبار الفائز في الأعمال، وهذا خلقك الصغير الذليل يتقلبون في فضلك ويعيشون يذروك ويعتلون بعفاؤك وهم
يعصونك بملل هذه الذنوب العظام لا تأسف عليهم ولا تغضب ولا تنتقم لنفسك لما تسمع منه وترى وقد عظم ذلك علينا
ولأكبرناه فيك،

And the Angels said: ‘Look at the people of the earth of the creatures from the Jinn and the
Nasnas’, when they saw what they were doing from the (acts of) disobedience and
shedding the blood and the mischief in the earth without the right, that was grievous upon
them, and they were angry and pitied upon the people of the earth and could not control
their anger, so they said, ‘Our Lord [azwj]! You [azwj] are the Mighty, the Powerful, the Compeller,
the Subduer, the Magnificent of Glory! And these are these weak creatures of Yours [azwj], the
disgraceful, are turning in Your [azwj] Grip and are living by Your [azwj] sustenance and are
enjoying by Your [azwj] Pardon, and they are disobeying You [azwj] with the like of these major
sins. Do not Pardon them, nor be Angry nor Take Revenge for Yourself [azwj] when You [azwj] Hear
from them and See, and that has been grievous upon us we will increase it regarding You [azwj].

قال: فلما سمع ذلك من الملائكة " قال إني جاعل في الأرض خليفة " يكون حجة " في أرضي على خليفي، فقالت الملائكة: "
سيحاتك أجعل فيها من يفسد فيها " كما أفسد بنو الجان ويسفكون الدماء كما سفكت بنو الجان، ويتحاسدون ويتباغضون،
فافعل ذلك الخليفة مننا فإنا لا نتحاسد ولا نتباغض ولا نسفك الدماء " ونسبح بحمدك ونقدس لك "

He [asws] said: ‘When He [azwj] Heard than from the Angels, He [azwj] Said: And when your Lord said
to the Angels: I am going to Make a Caliph in the earth [2:30], for him [as] to become a Divine
Authority in the earth upon My [azwj] creatures. The Angels said: Glory be to You [azwj]! [Are You
going to Make in it one who will make mischief therein] – just as the clan of Jaan did, and shed the
blood, - just as the clan of Jaan did, and they envied each other and hated each other, therefore Make
the Caliph from us for we neither envy each other nor hate each other nor shed the blood, and we Glorify
with Your Praise and we extoll Your Holiness? [2:30].

فقال جل وعز: " إني أعلم ما لا تعلمون " إني أريد أن أخلق خليفة " يقبل حجة " في أرضي علي خليفي، فإنما هي "
أصلحها من يفسد فيها " كما أفسد بنو الجان ويسفكون الدماء كما سفكت بنو الجان، ويتحاسدون ويتباغضون،
فافعل ذلك الخليفة مننا فإنا لا نتحاسد ولا نتباغض ولا نسفك الدماء " ونسبح بحمدك ونقدس لك "

a creature by My [azwj] Hands, and Make Prophets [as] and Messengers [as] from his [as] offspring, and
righteous servants, and Imams [azws] of Guidance, Making them [as] Caliphs upon My [azwj]
creatures in My [azwj] creatures in My [azwj] earth forbidding them from disobeying Me [azwj], and
warning them of My [azwj] Punishment, and guide them to My [azwj] obedience, and travel with
them in My [azwj] Way, and Make them to be an argument for Me [azwj] upon them, and a caution
and warning.
And they would distance the Nasnas from My earth and clean it from them, and transfer the disobedient Jinn, the rebellious, from My citizens and My good ones, and settle them (Jinn) in the air and in the horizons of the earth, so they will not be neighbours with the progeny of My creatures, and Make a veil to be between the Jinn and My creatures.

So, the progeny of My creatures will not see the Jinn, nor sit with them nor mingle with them. The one who disobeys from the progeny of My creatures, those whom I Chose, shall Settle them in dwellings of the disobedient ones and turn them to their turnings, and do not Mind!”

Heasws said: ‘The Angels said, ‘O our Lord! Do whatever You so Desire to. There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].

Heasws said: ‘Allah Distanced them from the Throne to a travel distance of five hundred years. They sought refuge with the Throne and gestured with the fingers. The Lord Mighty and Majestic Looked at them and Sent down the Mercy, and Placed the Bayt Al-Mamour for them, and He Said: “Perform Tawaaf around it and leave the Throne, for it is a Pleasure for Me!” So, they performed Tawaaf with it, and it is the House in which seventy thousand Angels enter every day, not returning to it ever. Allah Place the Bayt Al-Mamour as a repentance for the inhabitants of the sky, and Placed the Kabah as a repentance for the inhabitants of the earth”.


قال: وكان ذلك من الله تقدمة في آدم قبل أن يخلق به واحتجاجا " منه عليهم،
He asws said: ‘And that happened from Allah azwj preceding from Him azwj to the Angels as an Argument from Him azwj upon them.

قال: فاغترف ربنا تبارك وتعالى غرفة بيمينه من الماء العذب الفرات - وكلتا يديه يمين - ففصلصلها في كفه حتى جمدت، فقال لها: منك أخلق النبيين والمرسلين وعبادتي الصالحين والأنتماء المهتدين والدعوة إلى الجنة وأتباعهم إلى يوم القيامة ولا ابالي، ولا أسأل عما فعل وهم يسألون،

So Allah azwj Scooped a Scoop with His azwj Right Hand – and both His azwj Hands are Right – of fresh water of the Euphrates, and He azwj Shook it in His azwj Palm, so it solidified. Then He azwj Said: “From you I azwj shall Create the Prophets as, and the Mursils as, and My azwj righteous servants, the Guided Imams asws, the inviters to the Paradise, and their azwj followers up to the Day of Judgment, and I azwj do not Mind, nor will azwj be questioned about what I azwj Do, and they (people) would be questioned”.

ثم اغترف غرفة اخرى من الماء المالح الاجاج فصلصلها في كفه فجمدت ثم قال لها: منك أخلق الجبارين والفراعنة والعتاة وإخوان الشياطين والدعوة إلى النار إلى يوم القيامة وأشياعهم ولا ابالي ولا أسأل عما فعل وهم يسألون،

Then Allah azwj Scooped with His azwj Palm another Scoop of salty water, and He azwj Shook it in His azwj Palm, so it solidified. Then He azwj Said to it: “From you I azwj shall Create the tyrants, and the Pharaohs, and the ruthless ones, and the brethren of the satans9, and the inviters to the Fire and their followers up to the Day of Judgment, and I azwj do not Mind, nor will azwj be questioned about what I azwj Do, and they would be Questioned”.

قال: وشرط في ذلك البداء فيهم، ولم يشترط في أصحاب اليمين البداء، ثم خلط المائين جميعا " في كفه ففصلصلهما ثم كفأهما

And He azwj Stipulated in that the Change of Mind regarding them, and He azwj did not Stipulate regarding the companions of the right hand, the Change of Mind of Allah azwj regarding them. Then He azwj Mixed the two waters in His azwj Palm altogether, and He azwj Shook these two, then He azwj Placed these two in front of His azwj Throne, and they were both sodden with clay.

ثم أمر الملائكة الأربعة: الشمال والجنوب والصبا والدبور أن يجولوا على هذه السلالة الطين فأبدوها وأنسهوها ثم أبوها وجروها وفصلوها وأجروا فيها الطابع الأربعة: الريح والدم والمرة والبلغم، فأجروا فيها الطابع الأربعة

Then He azwj Commanded the four Angels – Al-Shaml, and Al-Junb, and Al-Saba and Al-Dabour (winds) that they move upon this clay, so it would create it, and grow it, then break it down, and segment it, and separate it. Then He azwj Flowed four into it – the wind, and the blood, and the bitterness, and the phlegm. The Angles moved over it, and they are Al-Shaml, and Junub, and Al-Saba, and Al-Dabour, the flowed the four natures into it.
فالريح من الطبائع الأربعة من البدن من ناحية الشمال، والبلغم في الطبائع الأربعة من ناحية الصبا، والمرة في الطبائع الأربعة من ناحية الدبور، والدم في الطبائع الأربعة من ناحية الجنوب.

Thus, the wind from the four natures, is from the body from the direction of Al-Shaml; and the phlegm in the four natures is from the direction of Al-Saba, and the bitterness in the four natures is from the direction of Al-Dabour, and the blood in the four natures is from the direction of Al-Junub’.

He asws said: ‘So, the person was lifted and the body was perfected. It was necessitated from the direction of the wind, love of the women, and long hopes, and the greed; and it necessitated him from the direction of the phlegm love of the food and drink, and righteousness, and the forbearance, and the kindness; and it necessitated him from the direction of the bitterness, the anger, and the foolishness, and the devilry, and the compulsion, and the rebellion, and the hastiness; and it necessitated him from the direction of the blood, love of the women, and the pleasures, and indulging in the Prohibitions and the lustful desires’.

He asws said: ‘Then He aswJ Blew into him as, so when the spirit reached up to his brain, he as sneezed and said: ‘The Praise is for Allah aswJ!’ Allah aswJ Said to him as: “May Allah aswJ have Mercy on you as!”

Al-Sadiq asws said: ‘Thus, the Mercy preceded to him as from Allah aswJ’.

Abu Ja’far asws said: ‘We asws found this in the book of Amir Al Momineen asws’.

The Knowledgeable one asws said: ‘Iblees as said, ‘If Allah azwj had Commanded me la with the Sajdah to this one, I as would have disobeyed Him aswJ’.

Abu Ja’far asws said: ‘We asws found this in the book of Amir Al Momineen asws’.

The Knowledgeable one asws said: ‘Iblees as said, ‘If Allah azwj had Commanded me la with the Sajdah to this one, I as would have disobeyed Him aswJ’.

Al-Sadiq asws said: ‘Thus, the Mercy preceded to him as from Allah aswJ’.
The Syrian asked Amir Al-Momineen asws, ‘Why was Adam as Named as ‘Adam’?’ He asws said: ‘Because he as was Created from the crust of the earth’.  

It has passed in a Hadeeth of Al Husayn Bin Khalid,  

‘From Al-Reza asws having said: ‘The engraving on the ring of Adam as was: “There is no god except Allahazwj, Muhammadas is Rasoolaww of Allahazwj. He as came down with it from the Paradise”.’  

(The book) ‘Nawadir’ of Al Rawandy –  

‘By his chain from Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Rasool-Allahasw said: ‘The people of the Paradise, there wouldn’t be any teknonym for them except Adam as, for he as would be teknonymed as ‘Abu Muhammad’ as a dignity and a reverence”.

Haroun, from Ibn Ziyad,  

‘From Ja’far asws, from his asws father asws: ‘When the spirit of Adam as was Commanded to enter into him as, it disliked it, so He aswj Commanded that it would enter unwillingly and exit unwillingly”.

Al Daqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,
'I said to Abu Abdullahasws, ‘For which reason did Allahazwj Mighty and Majestic Created Adamas from without a father and a mother, and Created Isaas from without a father? And Created the rest of the people from fathers and mothers’.

Heasws said: ‘For the people to know the completeness of Hisazwj Power and Hisazwj Perfection, and they would know that Heasw is Able upon Creating a creature from a female without a male, just as Heasw is Able upon Creating him from neither a male nor a female, and Heazwj Mighty and Majestic Did that to let it be known that Heazwj is Able upon all things’.133

A man entered to see Abu Abdullahasws and he said, ‘May I be sacrificed for youasws! Inform me about the Words of Allahazwj Mighty and Majestic: Noon and the Pen, and what they will be writing! [68:1]; and inform me about the Words of Allahazwj Mighty and Majestic to Ibleesas: He said: “So you are from the Respited ones [15:37] Up to the Day of the known time” [15:38]; and inform me about this House (Kabah), how did it become an Obligation upon the people that they come to it?’

He (the narrator) said, ‘Abu Abdullahasws turned towards him and said: ‘No one has asked measws your question at all before you. When Allahaswj Mighty and Majestic Said to the Angels: And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30], the Angels clamoured from that and said, ‘O Lordazwj, if it was inevitable to Make a Caliph in Yourazwj earth, then Make him to be from us, one who would act among Yourazwj creatures in Yourazwj obedience’.

133 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 16
He azwj Rebutted upon them: I Know what you do not know [2:30]. The Angels thought that it was Anger from Allah azwj mighty and Majestic upon them, so adhered (sought Refuge) with the Throne, performing Tawaf with it. Then Allah azwj Mighty and Majestic Build a House of marble and its roof was of red ruby, and its pillars of aquamarine. Every day seventy thousand Angels entered into it and will not enter it after that up to the Day of known time’.

He asws said: ‘And the day of known time is the day it will be blown into the trumpet with one blow. So, Iblees asw will die during what is between the first blow and the second.

As for Noon [68:1], it was a river in the Paradise more intensely whiter than the snow, and sweeter than the honey. Allah azwj Mighty and Majestic Said to it: “Become ink!” and it became ink. Then He azwj Took a tree and Planted it by His azwj Hand’ – and the Hand is the Strength, and isn’t where the resemblers are going towards, then Said to it: “Become a pen!” Then He azwj Said to him (Ali asw): “Write!” He asws said: ‘O Lord aswj, and what shall I asws write?’ He azwj Said: ‘Whatever would be happening up to the Day of Qiyamah’. So, he (Ali asws) did that. Then He azwj Sealed upon it and Said: “You asws will not be speaking (about it) up to the day of known time’.

(P.s. – This is not a Hadeeth)

Al Daqaq, from Al Asady, from Al Nakhaie, from his uncle Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,
‘From Abu Abdullah asws having said: ‘The woman has been named as ‘Mara’at’ because she is Created from the man ‘Al-Mar’a’, meaning Hawwa as was Created from Adam as’. 136

My father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullah asws in a lengthy Hadeeth having said: ‘The women have been named as ‘women’ (Nisaa) because there did not happen to be any comfort (Ans) other than Hawwa as’. 137

From Abu Lababah,

‘From the Prophet saww having said: ‘Allah azwj Created Adam as during the day of Friday’. 138

Al Daqaq, from Al Asady, from Sahl, from Abdul Azeem Al Hasny who said,

‘I wrote to Abu Ja’far asws the 2nd asking him asws about the reason for the faeces and its stink. He asws said: ‘Allah azwj Mighty and Majestic Created Adam as and his as body was good, and he as remained (as a body) for forty years, thrown. The Angels passed by and they said, ‘For a matter (command) is what you as have been Created’. And Iblees la entered into its mouth and came out form its behind, therefore, due to that, stink came to be in the interior of Adam as, wicked, not good’. 139

My father, from Sa’ad, from Ibn Isa, from Ali Bin Hadeed, from Ibn Abu Umeyr, from one of our companions,
‘From one of the two (5th or 6th Imam asws) having been asked about the inception of the Tawaaf. He asws said: ‘When Allah aswJ Blessed and Exalted Wanted to Create Adam as, Said to the Angels: I am going to Make a Caliph in the earth [2:30], so two Angels from the Angels said, ‘Are You going to Make in it one who will make mischief therein and shed the blood [2:30].”

So, the Veil occurred in what is between them both and Allah aswj Mighty and Majestic, and it was such that the Blessed and Exalted, His aswj Light was apparent to the Angels. When the Veil occurred between Him aswj and them, they knew that He aswj was Angry at their words, so they said to the Angels, ‘What is our way out? And what is an aspect of our repentance?’ They said, ‘We do not recognise for you two any repentance except if you were to adhere with the Throne’.

قال: فلاذا بالعرش حتى أنزل الله عزوجل توبتهما ورفع الحجاب فيما بينه وبينهما، وأحب الله تبارك وتعالى أن يعبد بتلك العبادة فخلق الله البيت في الأرض وجعل على العباد الطواف حوله، وخلق البيت المعمور في السماء يدخله كل يوم سبعون ألف ملك لا يعودون إليه إلى يوم القيامة.

Heasws said: ‘They both adered (sought Refuge) with the Throne until Allah aswj Brought down their repentance and Raised the Veil in what was between Him aswj and them. And Allah aswj Blessed and Exalted Loved to be worshipped with that worship, so He aswj Created the House (Kabah) in the earth and Made the Tawaaf around to be upon the servants. And Heaswj Created the Bayt Al-Mamour in the sky. Every day, seventy thousand Angels enter into it, not returning to it up to the Day of Qiyamah’.

In the book ‘Illal’ of Muhammad Bin Sinan who said that,

‘Al-Rezaasws wrote to him: The reason for the Tawaaf of the House (Kabah) is that Allah aswj Blessed and Exalted 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 [2:30]. They rebutted upon Allah aswj, this answer, and they knew that they had sinned. So, they came closer and adhered (sought Refuge) with the Throne and sought Forgiveness.

140 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 23
فأحب الله عزوجل أن يتعبد بمثل ذلك العباد، فوضع في السماء الدنيا بيتاً "بحماد العرش بحماد الضراح"، ثم وضع البيت بحماد البيت المعمور، ثم أمر آدم عليه السلام فطاف به، فتباه الله عليه وجرى ذلك في ولده إلى يوم القيامة.

Allah azwj Mighty and Majestic Loved to be worshipped with the like of that worship, so He azwj Placed a House called al `Zaraah` in the fourth sky parallel with the Throne. Then He azwj Placed a House called 'Al-Mamour' in the sky of the world parallel to Zaraah. Then He azwj Placed the House (Ka'bah) parallel to the house Al-Mamour. Then He azwj Commanded Adam as to do Tawaaf of it, so Allah azwj Turned to him as, and that will flow in his as children up to the Day of Qiyamah”. 141

And He azwj had not Argued with them about His azwj Light. Then, He azwj Argued with them about His azwj light for seven thousand years, so they adhered (sought Refuge) with the Throne for seven thousand years. Then, He azwj Mercied them and Turned to them and Made Al-Bayt Al-Mamour for them, which is in the fourth sky, and Made it a Refuge and safety; and He azwj Placed the Bayt Al-Haraam (Sacred House) beneath the Bayt Al-Mamour and Made it a Refuge for the people and safety. Thus, the Tawaaf came to be of seven circuits, Obligatory upon the servant, being one circuit for every thousand years”. 142

And He azwj had not Argued with them about His azwj Light. Then, He azwj Argued with them about His azwj light for seven thousand years, so they adhered (sought Refuge) with the Throne for seven thousand years. Then, He azwj Mercied them and Turned to them and Made Al-Bayt Al-Mamour for them, which is in the fourth sky, and Made it a Refuge and safety; and He azwj Placed the Bayt Al-Haraam (Sacred House) beneath the Bayt Al-Mamour and Made it a Refuge for the people and safety. Thus, the Tawaaf came to be of seven circuits, Obligatory upon the servant, being one circuit for every thousand years”. 142

141 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 24
142 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 25
Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Ismail, from Al Hassan Ibn Tareyf, from Abu Abdul Rahman, from Muawiya Bin Amaar,

‘From Abu Abdullahasws having said: ‘The fathers are three – Adamas, begetting Believers, and the Jaan begetting Kafirs, and Ibleesla begetting Kafirs, and there isn’t any offspring among them. But rather they lay eggs and incubate, and hisla children are males, there aren’t any females among them’’.143

الله عليه السلام قال: الصرد كان دليل آدم عليه السلام من بلاد سرانديب إلى بلاد جدة شهرا .

My father, from Ahmad Bin Idrees, from Al Ash’ary, from Ibrahim Bin Is’hac, from Al Hassan Bin Ziyad, from Dawood Al Raqy,

‘From Abu Abdullahasws having said: ‘The shirke (bird) was a pointer for Adamas from the city of Sarandeep to the city of Jeddah for a month’’.144

ع: بإسناد العلوي، عن أمير المؤمنين عليه السلام أن النبي صلى الله عليه وآله سئل كيف صارت الأشجار بعضها مع أحمال وبعضها بعيد أحمال؟ فقال: كلما سبى الله آدم نسبيحة صارت له في الدنيا شجرة مع حمل، وكلما سبحت حواء نسبيحة صارت في الدنيا شجرة من غير حمل.

By a chain of Al Alawy,

‘From Amir Al-Momineenasws that the Prophetsaww was asked, ‘How did the trees come to be, some with fruits and some of them without fruits?’ Heasws said: ‘Every time Adamas glorified Allahazwj with a Glorification, there came to be a tree for himas in the word with fruits, and every time Hawwaas glorified, there came to be a tree in the world without fruits’’.145

وسئل مما خلق الله الشعير ؟ فقال: إن الله تبارك وتعالى أمر آدم عليه السلام أن ازرع مما اخترت لنفسك، وجاءه جبرئيل باستفادة من الحنطة، فقبض آدم على قبضة وقبضت حواء على اخرى، فقال آدم لحواء: لا تزرعي أنت، فلم تقبل أمر آدم فكل ما زرع آدم جاء حنطة، وكل ما زرعت حواء جاء شعيرا .

And heasww was asked: ‘What did Allahazwj Create the barely from?’ Heasww said: ‘Allahazwj Blessed and Exalted Commanded Adamas: “Plant from whatever youas choose for yourselfas!” And Jibraeelas came to himas with a handful of wheat. So, Adamas grabbed upon a handful and Hawwaas grabbed upon another. Adamas said to Hawwaas: ‘Youas should not sow’. But, sheas did not accept the instruction of Adamas, so all what Adamas sowed came to be wheat, and all from the planting of Hawwaas came to be barley’’.146

143 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 26
144 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 27
145 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 28
146 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 29
‘From Abu Ja’far asws regarding the Words of Allah azwj: And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]. He asws said: ‘Covenanted to him as regarding Muhammad saww and the Imams as from after him saww, but he saww neglected and there did not happen to be any determination for him as regarding them as saww that they as saww are like this.

And rather, the ‘Determined ones’ (Ul Al-Azm) were named as such because it was Covenanted to them as regarding Muhammad saww and his saww successors as from after him saww, and Al-Qainy saww and his saww ways (Seerah), so they as gathered their as determination upon that, it was like that and the acceptance with it”.147

And Allah the Exalted Created Adam from the fresh water and Created his wife for him, and He Created her from the lowest of his ribs. Then, by that rib flowed the begetting and the lineages. The He aszw got her as to be married to him as, and there flowed marriages by the cause of that (marriage) between the two of them as, and these are the Words of the Mighty and Majestic: lineage and marriage. So, the lineage, O brother of the Clan of Ijal, is what was by the cause of the men and the marriage, it was not by the cause of the women”.148

147 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 30
148 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 31
Al Sadouq, from Ibn Mutawakkal and Majaylawiya, both together from Muhammad Al Ataar, from Ibn Aban, from Ibn Awrama, from Amro Bin Usman, from Al Abqary, from Umar Bin Sabit, from his father, from Habat Al Arny,

‘From Amir Al-Momineen Ali\textsuperscript{sws} Bin Abu Talib\textsuperscript{sws} having said: ‘Allah\textsuperscript{azwj} the Exalted Created Adam\textsuperscript{as} from the crust of the earth, so from it is the manure, and the salty, and the good; and from his\textsuperscript{as} offspring are the righteous and the wicked’.

And he\textsuperscript{sws} said: ‘When Allah\textsuperscript{azwj} the Exalted Created Adam\textsuperscript{as} and Blew His\textsuperscript{azwj} Spirit into him\textsuperscript{as}, he\textsuperscript{as} tried to get up, so Allah\textsuperscript{azwj} Said: “And the human being is Created hasty! (P.s. – the Verse is recorded differently in the Quran 17:11)”’.\textsuperscript{149}

By the chain, from Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{sws} having said: ‘The Angels were passing by Adam\textsuperscript{as}, i.e. his\textsuperscript{as} image while he\textsuperscript{as} was a clot of clay in the Paradise, and they were saying, ‘For a matter (command) is what you\textsuperscript{as} have been Created’’.\textsuperscript{150}

By the chain, from Ibn Abu Umeyr, from Aban, from Muhammad Halby,

‘From Abu Abdullah\textsuperscript{sws} having said: “From Abu Abdullah\textsuperscript{sws} having said: ‘The handful which Allah\textsuperscript{azwj} Mighty and Majestic (Jibraeel\textsuperscript{as}) grabbed of the clay from which He\textsuperscript{azwj} Created Adam\textsuperscript{as}, Sent Jibraeel\textsuperscript{as} to grab it. The earth said, ‘I seek Refuge with Allah\textsuperscript{azwj} that anything be taken from me’.

فرجع إلى ربه فقال: يا رب تعودت بك مني، فأرسل إليك إسرائيل فقالت مثل ذلك، فأرسل إليها ميقاتل فقالت مثل ذلك، فأرسل إليها مملك الموت فتعوذت بالله أن تأخذ منها شيئا، فقال مملك الموت: آوأ أعود بالله أن أرجع إليك حتى أقبض منها’.

\textsuperscript{149} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 32
\textsuperscript{150} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 33
So, he returned to his Lord and said: ‘O Lord! It sought Refuge with You from me. Then He Sent Israfeel it, and it (earth) said similar to that. Then He Sent Mikaeel to it, and it (earth) said similar to that. Then He Sent the Angel of death to it, and it sought Refuge with Allah that anything be taken from it. But, the Angel of death said: ‘And I seek Refuge with Allah that I would return to Him until I capture from you’.

He said: ‘And rather Adam was Named as ‘Adam’ because he was Created from the crust (Adeym) of the earth’.

And said: ‘Allah Exalted Created Adam from the clay, and Created Hawwa from Adam, so the main concern of the man is the land, and the main concern of the women are the men’.

And said: ‘When Adam came down from the Paradise and ate from the food, he found heaviness in his belly, so he complained of that to Jibraeel, and he said: ‘O Adam! Isolate yourself!’ He excreted, and the heaviness came out from him’.

**References:**

151. Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 34
152. Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 35
‘From Abu Ja’farasws having said: ‘Adamas came to this House (Kabah) a thousand comings (times). From these, seven hundred Hajj were upon the two feet, and three hundred were Umrahss’.

Al Murtaza Bin Al Daie, from Ja’far Al Dowreysti, from his father, from Al Sadouq, from Al Husayn Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Al Haasn Bin Al Husayn, from Ibrahim Bin Al Fazal, from Al Hassan Bin Ali Al Zafrany, from Sahl Bin Sinan, from Abu Ja’far Muhammad Al Taify, from Muhammad Bin Abdullah, form Muhammad Bin Is’haq, from Waqidy, from Al Mak’howl, from Tawoos, from Ibn Abbas who said,

‘Rasool-Allahsaww said: When Allahazwj the Exalted Created Adamas and paused himas in front of Himazwj, heas sneezed. So, Allahazwj Inspired himas to Praise Himazwj. Heasw Said: “O Adamas! Youas are praising Measw. By Myazwj Mighty and Myasw Majesty! Had it not been for two bodies Iazwj Intend to Create at the end of times, asw would not have Created youas!” Adamas said: ‘O Lordasw! By their worth! What are their names?’

The Exalted Said: “O Adamas! Look at the Throne!” There were two lines of Light. The first Line (stated): “There is no god except Allahazwj, Muhammadasw is the Prophetasw of Mercy, and Aliasws is key to the Paradise”. And the second line (stated): “Iazwj Swear upon Myselfazwj that Iazwj will Mercy the one who befriends themasws both, and Punish the ones who is inimical to them!”

By the chain from Al Sadouq, from his father, form Muhammad Al Ataar, from Al Fazary, from Muhammad Bin Imran, from Al Lului, from Ibn Bazie, from Ibn Zabyan who said,

155 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 38
156 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 39
‘Abu Abdullah asws said: ‘The children of Adam as gathered in one house and they quarrelled. One of them said, ‘The best of the creatures of Allah azwj is our father as Adam as’. And one of them said, ‘The Angels of Proximity’. And one of them said, ‘Bearers of the Throne’, when Hibtullah entered. So, one of them said, ‘There has come to you all one who will resolve (the issue) from you’. He greeted and sat down, and said, ‘Regarding which thing were you (discussing)?’

فقالوا: كنا نفكر في خير خلق الله فأخبروه، فقال: اصبروا لي قليلا " حتى أرجع إليكم، فأتى أباه فقال: يا أبي إني دخلت على إخوتي وهم يتشاجرون في خير خلق الله فقلت: اصبروا حتى أرجع إليكم.

They said, ‘We were thinking regarding the best of the creatures of Allah azwj, and they informed him. He said, ‘Be patient for me for a little while until I come back to you’. He came to his father as and said, ‘O father as! I entered upon my brethren and they were quarrelling regarding the best of the creatures of Allah azwj, and they asked me, but there did not happen to be with me what I could inform them (with). So, I said, ‘Be patient until I return to you’.

فقال آدم عليه السلام: يا بني وقبت بين يدي الله جل جلاله فنظرت إلى سطر على وجه العرش مكتوب: بسم الله الرحمن الرحيم.

Adam as said: ‘O my as son! I as stood in front of Allah azwj, Majestic is His azwj Majesty, and I as looked at a line upon the facet of the Throne, inscribed: “In the Name of Allah azwj the Beneficent, the Merciful! Muhammad as and the Progeny asws of Muhammad as are the best of the ones Allah azwj Created!”.157

فقال آدم عزوجل: يا بني، إن أباكم كان طولا " كالنخلة السحوق ستين ذراعا ".

By the chain going up to Al Sadouq, from Ali Bin Abdullah al Aswary, from Ali Bin Ahmad, from Muhammad, form Muhammad bin Maymoun, from Al Hassan, from Abayy Bin Ka’ab who said,

‘Rasool-Allah asws said: ‘Your father as (Adam as) was tall like the tall palm tree of sixty cubits’.

157 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 40
158 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 41
From Muhammad Bin Isa Al Alawy, from his father, from his grandfather,

‘From Amir Al-Momineen asws having said: ‘Hawwa as was Created from the short side of Adam as’ – and ‘Al-Qaseyr’ is the small rib, ‘And Allah azwj Replaced meat in its place’.

And by his chain, from his father,

‘From his forefathers asws having said: ‘Hawwa as was Created from a side of Adam as, while he asww was lying down’.

From Abu Ali Al Wasity who said,

‘Abu Abdullah asws said: ‘Allah azwj Created Adam as from the water and the clay. So, the concern (endeavour) of Adam as was regarding the water and the clay; and Allah azwj Created Hawwa as from Adam as, so the concern (endeavours) of the women is regarding the men. Therefore, fortify them in the houses’.

From Amro Bin Abu Al Maqdam, from his father who said,

‘I asked Abu Ja’far asws, ‘From which thing was Hawwa as Created?’ He asws said: ‘Which thing do these people say?’ I said, ‘They are saying that Allah azwj Created her as from a rib from the ribs of Adam as’. He asws said: ‘They are lying! Was He azwj Unable from Creating her as from other than his as rib?’ I said, ‘May I be sacrificed for you asws, O son asws of Rasool-Allah azwj! From which thing was she as Created?’

159 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 42
160 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 43
161 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 44
162 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 45
فقال: أخبرني أبي، عن آبائه عليهم السلام قال: قال رسول الله ﷺ: إن الله بارك وتعالى فقبض قبضة من طين، وخلطها بيمينه - وكننا يديه يمين - فخلق منها آدم، وفضلت فضلة من الطين فخلق منها حواء.

He said: 'My father informed me, from his forefathers having said: 'Rasool-Allah ﷺ said: 'Allah ﷻ Blessed and Exalted Grabbed a Handful of clay and Mixed it in His Right Hand – and both His Hands are right- and He Created Adam from it, and there remained a remnant from the clay, so He Created Hawwa from it’’.


From Hisham Bin Salim who said,

‘Abu Abdullah ﷺ said: ‘What did the Angels know by their words: Are You going to Make in it one who will make mischief therein and shed the blood [2:30], unless they had seen the ones (clan of Jaan) making mischief therein and shedding the blood’’.

The Words of the Mighty and Majestic: 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 are not knowing”.

وعلَمَ آدم الأسماء كلها ثم عرضهم على الملائكة، قال: يَا آدم! أنبئهم بأسمائهم فلما أنبأهم بأسمائهم قال: ألم أقل لكم إني أعلم غيب السماوات والأرض وأعلم ما تبدون وما تبدين إن كنتم صادقين.

And He Taught Adam the names, all of them, then presented them to the Angels, and He Said: “Tell Me their names if you were truthful”. [2:31]

قالوا سيبحانك لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم.

They said: ‘Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise’. [2:32]

قال بالآدم أنبأهم بأسمائهم فلما أنبأهم أنبأهم قال: ألم أقل لكم أنك إنك أعلم غيب السماوات والأرض وأعلم ما تبدون وما تبدين.

He said: “O Adam! Inform them of their names”. Then when he had informed them of their names, He said: “Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing?” [2:33].

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163 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 46
164 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 47
The Imam (Hassan Al-Askari asws said): ‘When it is said to them *He it is Who Created for you the entirety of what is in the earth* [2:29] – the Verse, they are saying, ‘When was this?’ Allah azwj Mighty and Majestic Said *when your Lord said to the Angels* those who were in the earth along with Iblees la, and the Jinns from the Clan of Al-Jaan had been expelled from it, and the worship was light (easy) - *I am going to Make a Caliph in the earth* as a replacement from you all and will be Raising you from it. But that was grievous upon them, because the worship during their return to the sky would have become heavier upon them.

They said: Are You going to Make in it one who will make mischief therein and shed the blood – just as the Jinn of the Clan of Al-Jaan had done, those whom we had expelled from this earth and we Glorify with Your Praise – we are far above from what is not worthy of Your azwj Attributes and we extol Your Holiness – We cleanse the Your azwj earth from the ones who disobey You azwj.

Allah azwj the Exalted Said *I Know what you are not knowing* – [azwj] Know from the correctness of the existing beings among the ones [azwj] would Make him as a replacement from you all *what you are not knowing*. And [azwj] Know as well that among you all there is one who is an unbeliever inwardly - *what you are not knowing* – it, and he is Iblees la, may Allah azwj Curse him la.

Then He azwj Said: *And He Taught Adam the names, all of them* - The names of the Prophets as of Allah azwj and the names of Muhammad as and Ali asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws and the goodly from their asws Progeny asws and good Shias of theirs asws and their asws hardened enemies *then presented them* - presented Muhammad as and Ali asws and the Imams asws to the Angels – i.e., their asws resemblances, and they asws were ‘Anwaar’ (Lights) in the shadows.
And He Said: Tell Me their names if you were truthful – The entirety of you are glorifying and extolling the Holiness and you are neglecting over here the suitability of the ones after you – i.e., just as you are not recognising the unseen – the one who in your midst (Ibleesas) – it is appropriate that you will not be recognising the unseen which has yet to come into existence, just as you are not recognising the names of the personalitiesasws you are seeing.

The Angels said: They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:32] - The Knower of everything, the Wise, the Correct in all Hisazwj Deeds.

Allahazwj the Mighty and Majestic (Said): O Adam! Inform them of their names - The names of the Prophetsas and the Imamsasws, Then when he had informed them of their names, they recognised themasws and the Pact was Taken upon them, and the Covenant, with the believing in themasws and of preferring themasws.

Allahazwj the Exalted Said during that Did I not Say to you that I Know unseen of the skies and the earth – their secrets - and I know what you are manifesting and what you have been concealing? – and what Ibleesas believed in from the refusal upon Adamas if azwj were to Command with obeying himas, and hisas destroying himas if heas was to (allowed to) overcome upon himas, and from your beliefs that there would be no one coming after you all except and you would be superior than him. But, Muhammadasws and hisasws goodly Progenyasws are superior than you all, those whom Adamas informed you with theirasws names”.

Salman Al-Farsyra said, ‘When Allahazwj Created Adamas, the first of what was created were hisas eyes, so heas went on to look at hisas own body how it had been created.

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165 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 48
So, when the time drew nearer and the creation had yet to reach his legs, he intended to stand, but was not able to. And these are the Words of Allah: “And the human being is Created hasty! (P.s. – the Verse is recorded differently in the Quran 17:11)”.

And when Allah Created Adam and Blew (Spirit) into him, it was not long before he grabbed a cluster and ate it”.

(P.s. – This is not a Hadeeth)

From Hisham Bin Salim,

‘From Abu Abdullah having said: ‘When Allah Created Adam and Blew His Spirit into him, he leapt up to stand before his creation was completed, so he fell down. So, Allah Mighty and Majestic Said: “And the human being is Created hasty! (P.s. – the Verse is recorded differently in the Quran 17:11)”’.

From Jameel Bin Daraj,

‘From Abu Abdullah, he (the narrator) said, ‘I asked him about Iblees, ‘Was he from the Angels? And did he follow anything from the Commands of the sky?’ He said: ‘He was not from the Angels, and did not follow anything from the Commands of the sky.

He was from the Jinn, but he was (residing) among the Angels. And the Angels used to see that he from among them, and Allah Taught that he was not from them. So, when Commanded for the prostration, it happened from him what happened”.

From Hisham Bin Salim,
'From Abu Abdullah\textsuperscript{asws} having said: 'Allah\textsuperscript{azwj} Commanded Iblees\textsuperscript{a} with the Sajdah to Adam\textsuperscript{as} Verbally, but he\textsuperscript{a} said, 'Excuse me\textsuperscript{a} from doing Sajdah to Adam\textsuperscript{as} (and) I\textsuperscript{a} will worship You\textsuperscript{azwj} with such a worship, no creature from Your\textsuperscript{azwj} creatures has worshipped (like) it''.'\textsuperscript{169}

53 - In an another report from Hisham,

‘From him\textsuperscript{asws}: ‘When Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} before He\textsuperscript{azwj} had Blown the Spirit into him\textsuperscript{as}, Iblees\textsuperscript{a} passed by him\textsuperscript{as} and struck him\textsuperscript{as} with his\textsuperscript{a} leg and Iblees\textsuperscript{a} said, ‘For a matter (command) is what you\textsuperscript{as} have been Created’.’\textsuperscript{170}

54 - As stated by some of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Abbad Imran Bin Atiyya,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘While my\textsuperscript{asws} father\textsuperscript{asws} and I\textsuperscript{asws} were in the Tawaf we\textsuperscript{asws} came across a ‘Sarhab’ from the men. So I\textsuperscript{asws} said: ‘And what is the ‘Sarhab’, may Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well?’ He\textsuperscript{asws} said: ‘The (unusually) tall’. He said, ‘The greetings be unto you\textsuperscript{asws}!’ and he entered his head in between me\textsuperscript{asws} and my\textsuperscript{asws} father\textsuperscript{asws}.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Abbad Imran Bin Atiyya,

He\textsuperscript{asws} said: ‘So my\textsuperscript{asws} father\textsuperscript{asws} and I\textsuperscript{asws} turned towards him, and we\textsuperscript{asws} returned the greeting. Then he said, ‘I would like to ask you\textsuperscript{asws} (a question), may Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}’. So my\textsuperscript{asws} father\textsuperscript{asws} said to him: ‘We\textsuperscript{asws} shall complete our\textsuperscript{asws} Tawaf, then you can ask me\textsuperscript{asws}.

When my\textsuperscript{asws} father\textsuperscript{asws} completed the Tawaf, we\textsuperscript{asws} went over to the (Black) Stone, and we\textsuperscript{asws} Prayed two Cycles. Then he\textsuperscript{asws} turned, so he\textsuperscript{asws} said: ‘Where is the man, O my\textsuperscript{asws} son\textsuperscript{asws}?’ There he was, behind him\textsuperscript{asws}, having had Prayed. So he\textsuperscript{asws} said: ‘From whom is the man?’ He said, ‘From the people of Syria’. He\textsuperscript{asws} said: ‘And from which people of Syria?’ He

\textsuperscript{169} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 52
\textsuperscript{170} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 53
said, ‘From the dwellers of Bayt Al-Maqdis’. He\textsuperscript{asws} said: ‘You recite the two Books?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Ask about whatever comes to you’.

He said, ‘I ask you\textsuperscript{asws} about the commencement of this House and about His\textsuperscript{azwj} Words: \textit{Noon and the Pen, and what they will be writing! [68:1]}, and about His\textsuperscript{azwj} Words: \textit{And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]’}.

He\textsuperscript{asws} said: ‘O brother of the people of Syria. Hear our Hadeeth and do not belie against us, for the one who belies upon us\textsuperscript{asws} with regards to anything, so he has belied upon Rasool-Allah\textsuperscript{saww}, and the one who belies upon Rasool-Allah\textsuperscript{saww}, so he has belied upon Allah\textsuperscript{azwj}, and the one who belies upon Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} Mighty and Majestic would Punish him.

As for the commencement of this House, so Allah\textsuperscript{azwj} Blessed and Exalted Said to the Angels: \textit{And when your Lord said to the Angels: “I am going to Make a Caliph in the earth”. The Angels responded to Allah\textsuperscript{azwj} Mighty and Majestic, and They said: ‘Are You going to Make in it one who will make mischief therein and shed the blood, [2:30].}

He\textsuperscript{azwj} Turned away from it. Thus, they saw that to be from His\textsuperscript{azwj} Anger, so they sought Refuge by His\textsuperscript{azwj} Throne. So Allah\textsuperscript{azwj} Commanded an Angel from His\textsuperscript{azwj} Angels that he should make a House for Him\textsuperscript{azwj} in the sixth sky, called Al-Zurrah facing His\textsuperscript{azwj} Throne. So He\textsuperscript{azwj} Rendered it for the inhabitants of the sky. Seventy thousand Angels do Tawaaf of it by it every day, not returning (again), and seeking Forgiveness.

When Adam\textsuperscript{as} descended to the sky of the world, He\textsuperscript{azwj} Commanded him\textsuperscript{as} with the restoration of this House, and it is parallel to that. So He\textsuperscript{azwj} Rendered it for Adam\textsuperscript{as} and his\textsuperscript{as}
offspring, just as that was Rendered to the inhabitants of the sky’. He said, ‘You speak the truth, O son of Rasool-Allah.’ 171

55 – أقول: قال السيد بن طاوس في كتاب سعد السعود من صحائف إدريس النبي صلى الله عليه السلام، قول في صفحة علي آدم: إن الأرض عرفها الله جل جلاله بل جعل عليها خلقاً، فجعلهم من خيالهم ومن يصير، فأعطتهم الأرض واستوطن ظلهم، ولأين لا يأخذ منها من يصير ويصلى الناس، كله الله أن لا يأخذ منها شيئاً.

56 – نهج: ففي صفة خلق آدم: ثم جمع سبحانه من حزن الأرض وسهلها وعذبها وسبخها تربة سنها بالماء حتى خلصت، ولطافها بالبلد حتى لعبت، فقيل منها صورة ذات أحناء وأطراف، وصلصة ذات أطراف، وأصلدة حتى صلصة، لوقت محدد، وأجل معلوم، وصورة ذات أطراف.

Nahj (Al Balagah) –

‘In a description of the creation of Adam, he (Amir Al-Momineen) said: ‘Then the Glorious Gathered from the rugged of the earth, and its soft, and its fresh and its marshy clay.

He Dipped it in the water until it was pure, and kneaded it with the wetness until it was sticky. Then He formed it from an image with curves, and joints, and limbs and segments.

P.s. – This is not a Hadeeth

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171 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 54
172 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 55
froze it until it adhered, and solidified it until it dried, for a number time and known duration.

Then Heazwj Blew into him as from Hisazwj Spirit, and it resembled a human with a mind moving it, and thoughts he can utilise, and limbs he can be served with, and tools he can be turned with, and recognition he can differentiate between the Truth and the falsehood with, and the tastes, and the smells, and the colours, and the species, kneaded with different colours of clays, and a composition of materials, contradictory divergences, and a mixture of properties from the heat, and the cold, and the softness, and the hardness, and the grief and the joy.

So, Allahazwj Gave himila the Look (Consideration) deserving of the Wrath, and Complete the Trial, and Fulfil the count, so Heazwj Said: *He said: “So you are from the Respited ones [15:37] Up to the Day of the known time”* [15:38].
Then Allah, the Glorious Extended to him, during his repentance, and Cast unto him, the phrases of His Mercy, and Promised him, the return to His Paradise. Then He Descended him to the house of afflictions (Trials) and the procreation of his offspring – up to the end of the sermon’.

I asked Abu Abdullah, ‘How much was the height of Adam over our Prophet, when he was descended with to the earth, and how much was the height of Hawwa?’

He said: ‘We found in the Book of Ali that when Allah, Mighty and Majestic Sent Adam and his wife Hawwa down to the earth, his legs were upon a peak of Al-Safa, and his head was below the horizon of the sky, and he complained to Allah, what was hitting him from the heat of the sun, so his height came to be of seventy cubits of his forearm, and the height of Hawwa was Made to be of thirty five cubits, with her forearm’.
CHAPTER 2 – SAJDAH OF THE ANGELS AND ITS MEANING, AND THE PERIOD OF HIS\textsuperscript{as} Remaining in the Paradise, AND WHICH GARDEN WAS IT, AND MEANING OF TEACHING HIM\textsuperscript{as} THE NAMES

The Verses – (Surah) Al-Baqarah: And when We Said to the Angels: Perform Sajdah to Adam! So, they (all) performed Sajdah except Iblees. He refused and was arrogant, and he was from the Kafirs [2:34]

And We Created you, then We Shaped you, then We Said to the Angels: “Perform Sajdah to Adam”. So they performed Sajdah except Iblees; he did not happen to be from the prostrators [7:11]

(Allah) Said: “What prevented you to perform Sajdah when I Commanded you?” He (Iblees) said, ‘I am better than him. You Created me from fire and Created him from clay’ [7:12]

(Allah) Said: “Then get down from it, and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones” [7:13]

He said, ‘Respite me to the Day they would be Resurrected’ [7:14]

He said: “You are from the Respited ones” [7:15]

He said, ‘So, due to Your Deviating me, I will sit (in ambush) for them on Your Straight Path [7:16]
* ثم لآتينهم من بين أيديهم ومن خلفهم وعن أبائهم وعن شمائلهم ولا تجد أكثرهم شاكرين

Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not find most of them as thankful ones' [7:17]

* قال اخرج منها مذءوما " مدحورا " لمن تبعك منهم لأملان جهنم منكم أجمعين 11 - 18.

He said: “Get out from it, disgraced, expelled! As for the ones from them who follow you, I will fill Hell from you altogether” [7:18]

(Surah) Al Hijr: And We have Created the human being from clay of matured mud, altered [15:26]

And the Jaan, We Created him from before, from the toxic fire [15:27]

And when your Lord 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]

So, the Angels did Sajdah, all of them in their entirety [15:30]

Except for Iblees. He refused to become with the prostrating ones [15:31]

He said: “O Iblees! What is the matter with you that you are not becoming with the prostrating ones?” [15:32]
He said, ‘I will not become one to do Sajdah to a person You Created from clay of matured mud, altered’ [15:33]

* قال فاخرج منها فإنك رجيم

He said: “Then exit from it, for you are Pelted [15:34]

وإن عليك اللعنة إلى يوم الدين

And surely upon you is the Curse up to the Day of the Religion (Reckoning)!” [15:35]

* قال رب فأنظرني إلي يوم يبعثون

He said, ‘Lord! Then Respite me up to the Day they would be Resurrected’ [15:36]

* قال فإنك من النظرين

Up to the Day of the known time” [15:38]

* إن عبادي ليس لك عليهم سلطان إلا من اتبعك من الضالين

He said, ‘Lord! Due to You having Misled me, I will adorn for them in the earth and will mislead them in their entirety [15:39]

* قال هذا صراط من مستقيم

Except for Your servants from them, the sincere ones’ [15:40]

* إلا عبادك منهم المخلصين

He said: “This Path of Ali is Straight” [15:41]

Surely, (as for) My servants, there wouldn’t be any authority for you upon them, except for the ones who follow you from the straying ones [15:42]
(Surah) Al Asra’a: And when We Said to the Angels: “Do Sajdah to Adam!” They did Sajdah, except Iblees. He said, ‘Should I do Sajdah to one You Created as clay?’ [17:61]

He (Iblees) said, ‘Do You See this one whom You have Honoured over me? If You were to Respite me to the Day of Judgement I will destroy his offspring except a few’ [17:62]

He Said: “Go away! The ones from them who follow you, then Hell would be your Recompense, a full Recompense [17:63]

And deceive the ones you can from them by your voice and bring against them your cavalry and your infantry, and participate in their wealth and their children and promise them!” And the Satan will not promise them except to deceive [17:64]

Surely (as for) My servants, there isn’t any authority for you upon them, and suffice with your Lord as a Protector [17:65]

(Surah) Saad: When your Lord said to the Angels: “I am going to Create a human from clay [38:71]

So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!” [38:72]

So the Angels performed Sajdah, all of them altogether [38:73]
**Excerpt:**

* إلا إبليس استكبر وكان من الكافرين [38:74]*

* قال يا إبليس ما منعك أن تسجد لما خلقت بيدي أستكبرت أم كنت من العالِينَ [38:75]*

* قال أنا خير منه خلقتي من نار وخلقته من طين [38:76]*

* قال فاخرج منها فإنك رجيم [38:77]*

* وإن عليك لعنتي إلى يوم الدين [38:78]*

* قال رب فاشرعي إلي يوم يبعثون [38:79]*

* قال إنك من المنظرين [38:80]*

* إلى يوم الوقت المعلوم [38:81]*

* قال فبلغتنا لأغويهم أجمعين [38:82]*

* Except Iblees. He was arrogant, and he was from the Kafirs [38:74]*

* He said: “O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?” [38:75]*

* He said, ‘I am better than him. You Created me from fire and Created him from clay’ [38:76]*

* He Said: “Then Exit from it, for you are Pelted!” [38:77]*

* And surely upon you is My curse up to the Day of Religion (Reckoning)!” [38:78]*

* He said, ‘Lord! Then respite me up to the Day they would be Resurrected’ [38:79]*

* He Said: “So you are of the Respited ones [38:80]*

* Up to the Day of the known time!” [38:81]*

* He (Iblees) said, ‘Then (I swear) by Your Honour! I will divert them all [38:82]*

* Except Your servants from among them, the sincere ones’ [38:83]*
He said: “So the Truth (it is) and the Truth do I Speak [38:84]

* لأمالي أن جهم منك ومن تبعك منهم أجمعين 71 – 85.

That I will fill Hell from you and from the ones from them who follow you, altogether!” [38:85]

By the chain going up to Muhammad Al-Askari\textsuperscript{asws}, in a lengthy Hadeeth mentioning in it the matter of Al-Aqaba that the hypocrites said to Rasool-Allah\textsuperscript{saww}, ‘Is he\textsuperscript{asws} superior or the Angels of Proximity of Allah\textsuperscript{azwj}?’

فقال رسول الله صلى الله عليه وآله: وألم أن جهنم منك وهم من تبعك، جميعاً!

Rasool-Allah\textsuperscript{saww} said: ‘And are the Angels noble except by their loved for Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and their acceptance of their\textsuperscript{asws} Wilayah? There is no one from those that love Ali\textsuperscript{asws}, and his heart has been cleaned from the filth of the deceit, and malice and corruption and the impurities of the sins – except (even) he would be cleaner and superior than the Angels.

وهل أمر للملائكة بسجود لآدم إلا لما كانوا قد وضعوه في نفوسهم أنه لا يصبر في الدنيا خلقاً إلّا وهم يعفون أنفسهم – أفضل من في الدين فضلا، وأعلم بالله وبالدين علما

And was Allah\textsuperscript{azwj} Commanding the Angels with the Sajda to Adam\textsuperscript{as} except due to what they had placed it within themselves that there would be coming into the world, a creature after them when they have been Raised from it – except and they were meaning their own selves – (who would be) superior than him\textsuperscript{as} in the Religion excessively, and more knowledgeable with Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prophet\textsuperscript{saww} of his\textsuperscript{saww} Religion.

فأراد الله أن يعرفهم أنهم قد أخطؤوا في ظنونهم واعتقاداتهم، فخلق آدم وعلمهم الأسماء كلها ثم عرضها عليهم، فعجزوا عن معرفتها، فأمر آدم أن ينبههم بما خلقهم في الدين عليهم.

Allah\textsuperscript{azwj} Wanted them to understand that they were mistaken in their thinking and their beliefs. So He\textsuperscript{azwj} Created Adam\textsuperscript{as} and Taught him\textsuperscript{as} the Names, all of them. Then He\textsuperscript{azwj} Displayed these to them, but they were unable from recognising these (names). Then He\textsuperscript{azwj} Commanded Adam\textsuperscript{as} to inform them of these, and they recognised his\textsuperscript{as} superiority regarding the knowledge, over them.

ثم أعرب من صلب آدم ذرية منهم الأُنباء والرسول والخيار من عباد الله أفضلهم محمد ثم آل محمد، ومن الخيار الفاضلين منهم أصحاب محمد وخيار امة محمد.
Then He Extracted from the forehead of Adam, his offspring – from whom were the Prophets, and the Rasools, and the Chosen ones from the servants of Allah, the most superior of them being Muhammad, the Progeny of Muhammad, and from the Chosen ones from them, the meritorious ones, the companions of Muhammad and the Chosen ones of the community of Muhammad.

And due to that, the Angels recognised that they are more superior than the Angels (when they are bearing) what they are bearing from the load – and they compared what (situations) they were in from the exposure to the seduction of the Satans and struggles of the selves and bearing the hardship of the weight of the dependants, and the striving in seeking the Permissible (earnings), and the risk of suffering from the enemies, fearing from the thieves, and the coercion from the tyrannical ruling authorities – and the difficulties of travelling in the narrow and fearful ways, and the valleys, and the mountains – in order to attain the livelihoods for themselves and their dependants from the good, the Permissible.

Allah Mighty and Majestic Made them recognise that the best of the Momineen – they are bearing these afflictions and are being finished off from these, and they are battling the Satans and are defeating them, and they are fighting against their own selves by defending from their own lustful desires and are overcoming these, along with whatever is within them from the desires of the virility, and the love of the clothes, and the food, and the honour, and the governance, and the pride, and the snobbery, and causing troubles and the afflictions (to others).

(They are defending against these) from Iblees, may Allah Curse him, and his audacious ones, and their insinuating thoughts, and their straying, and their luring. And they defend against what they make him suffer from the pain of patience – upon hearing the taunts from the enemies of Allah, and hearing the amusements (noise of parties etc.), and the insults to the friends of Allah.

وعرفهم الله عزوجل أن خيار المؤمنين يحتملون هذه البلايا ويتخلصون منها، ويتجاربون الشياطين ويهزومهم ويهاجمون أنفسهم بدفعها عن شهواتها، ويعزقوها مع ما كدب فيه من شهوة الفحولة وحب اللباس والطعام، والعز والرئاسة والفخر والخيلاء، ومفاساة العنان والبلاء من إبليس لعنه الله وعفاريته، و خواطرهم وإغوائهم واستهوائهم، ودفع ما يكيدونه من ألم الصبر على سماع الطعن من أعداء الله، وسماح الملاهي والشتوم لأولياء الله، مع ما يفاسونه في أسفارهم لطلب أقوامهم، واحترب من أعداء دينهم، أو الطلب ما يملؤهم معاملته من مختلفهم في دينهم.
And along with (that), they are experiencing during their journeys to seek their livelihoods and the wars from the enemies of their Religion, and seeking (needs) to the one who are office bearers of their affairs, from the adversaries in their Religion.

قال الله عزوجل: يا ملائكتي وأنتم من جميع ذلك بمعزل: لا شهوات الفحولة تزعجكم، ولا شهوة الطعام تحفزكم، ولا خوف من أعداء دينكم ودنياكم ينخب في قلوبكم، ولا لابيس في ملكوت سماواتي وأرضي شغل على إغواء ملائكتي الذين قد عصمتهم منهم.

Allahazwj Mighty and Majestic Said: "O Myazwj Angels! And you all are aloof from the entirety of that – there are neither any lustful desires of virility bothering you, nor are there any desires for the food making you crave, nor is there any fear from the enemies of your Religion and your world (affairs) a setback in your hearts, nor is Ibleesla, in the kingdoms of Myazwj skies and Myazwj earth too pre-occupied upon straying Myazwj Angels, those from whom azwj have Protected.

يا ملائكتي فمن أطاعني منهم وسلم دينه من هذه الآفات والنكبات فقد احتمل في جنب محبتي ما لم تحتملوا، واكتسب من الفريات إلي ما لم تكنسوها,

O Myazwj Angels! So the one who obeys Meazwj from them (people) – and saves his Religion from these afflictions and calamities – so he has borne regarding a side of Myazwj Love what you are not bearing, and has earned from the nearness what you are not earning”.

فلما عرف الله ملائكته فضل خيار امة محمد صلى الله عليه وآله وشيعة علي وخلفائه عليهم السلام عليهم, واحتمالهم في جنب المحبة لربهم ما لا يحتمله الملائكة أبان بني آدم الخيار المتقين بالفضل عليهم.

So, when Hisazwj Angels recognised the merits of the best of the community of Muhammadasws and the Shias of Aliasws, and hisasws Caliphs upon them, and their bearing regarding a side of the love of their Lordazwj – what the Angels are not bearing – it became clear that the sons of Adamas, the good, the pious are with the superiority over them,.

ثم قال: فلذلك فاسجدوا لأدم لما كان مشتملا " على أؤواو هذه الخلاقين الأفضلين;

Then Allahazwj Said, for that, “Perform Sajda to Adamas I” It was due to what was contained (within himas) of the lights of these peopleasws, the meritorious onesasws:

ولم يكن سجودهم لأدم، إنهما كان آدم قياما فلم يسجدون خووه الله عزوجل وكان بذلك معظم " 4 مبجلا " له، ولا ينبغي لأحد أن يسجده واحدهن من دون الله، يضع له خضوعه الله، ويعظمه بالسجود له كتعظيمه الله.

And their Sajdas did not happen to be to Adamas. But rather, Adamas was a Qiblah (direction) for them – they were doing Sajdas towards himas, (but) to Allahazwj Mighty and Majestic – and it was a veneration, a dignity to himas with that, and it is not befitting for anyone that he does Sajda to anyone besides Allahazwj, and be humble to him like his
humbleness to Allah\textsuperscript{azwj}, and venerate him – with the \textit{Sajdas} to him – like his veneration to Allah\textsuperscript{azwj}.

And if \textit{Iasws} were to order anyone that he does \textit{Sajdah} like this to other than Allah\textsuperscript{azwj}, \textit{Iasws} would order the weak ones of our\textit{asws} Shias and the rest of the encumbered ones from our\textit{asws} Shias that they do \textit{Sajda} to the one who is the intermediary regarding the teachings of \textit{Al\textsuperscript{asws}}, successor\textit{asws} of Rasool-Allah\textsuperscript{asws}, and pure cordiality to the best of the creatures of Allah\textsuperscript{azwj} - \textit{Al\textsuperscript{asws}}, after Muhammad\textsuperscript{asws} – the Rasool-Allah\textsuperscript{asws}, and endure its abhorrence and the affliction regarding the declarations with the manifesting the rights of Allah\textsuperscript{azwj}, and not to deny \textit{Al\textsuperscript{asws}} collared upon him, whether he was ignorant of it or heedless''.

In answer to the questions of the atheist to Abu Abdullah\textit{asws} – he asked, 'Is it correct to do \textit{Sajdah} to other than Allah\textsuperscript{azwj}?\textit{Iasws} said: 'No'. He said, 'Then how come Allah\textsuperscript{azwj} Commanded the Angels with the \textit{Sjada}?\textit{Iasws} said: 'The one does \textit{Sajdah} by a Command of Allah\textsuperscript{azwj} so he has done \textit{Sajdah} to Allah\textsuperscript{azwj}. They had done \textit{Sajdah} to him\textsuperscript{as} for Allah\textsuperscript{azwj} when it was from a Command of Allah\textsuperscript{azwj}'.

Then he\textsuperscript{asws} said: 'As for Iblees\textsuperscript{la}, he\textsuperscript{la} was a servant He\textsuperscript{aswj} Created to worship Him\textsuperscript{azwj} and profess His\textsuperscript{aswj} Tawheed, and He\textsuperscript{aswj} had Known when He\textsuperscript{aswj} Created him\textsuperscript{la} what he\textsuperscript{la} is and to what he\textsuperscript{la} will be coming to. He\textsuperscript{la} did not cease to worship Him\textsuperscript{asws} along with His\textsuperscript{awj} Angels until He\textsuperscript{aswj} Tested him\textsuperscript{la} with \textit{Sajdah} to Adam\textsuperscript{as}.

\textit{Iasws} refused from that out of envy, and wretchedness overcame upon him\textsuperscript{la}, so Allah\textsuperscript{azwj} Cursed him\textsuperscript{la} during that, and Expelled him\textsuperscript{la} from the rows of the Angels and Descended him\textsuperscript{la} to the earth Rejected. So, he\textsuperscript{la} became an enemy of Adam\textsuperscript{as} and his\textsuperscript{as} children due to that reason, and there is no authority for him\textsuperscript{as} upon his\textsuperscript{as} children except for the whispering

\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 1}
and the calling to other than the way (of Allahazwj), and heia had accepted of hisia Lordazwj of Hisazwj Lordship”.176

By the chain from Al Sadouq, from Ibn Al Mutawakkal and Majaylawiya, both together, from Muhammad Al Attar, from Ahmad Bin Muhammad, form Al Husayn Bin Sayf, from his brother, from his brother, from Abu Baseer who said,

'I said to Abu Abdullahasws, ‘Did the Angels do Sajdah to Adamas and placed their foreheads upon the ground?’ Heasws said: 'Yes, as a prestige from Allahazwj the Exalted’'.177

From Abu Al Hassanasws the 3rd having said: 'The Sajdahs from the Angels to Adamas did not happen to be for Adamas, and rather that was in obedience of Allahazwj and love from them to Adamas'.178

From Musa Bin Ja'farasws, from hisasws forefathersasws that a Jew asked Amir Al-Momineenasws about the miracles of the Prophetsaww in contrast to the miracles of the Prophetsas, and he said, 'This Adamas, Allahazwj Got the Angels to do Sajdah to himas, did Heaswj do with Muhammedas anything from this?'

Aliasws said: 'That has happened, but Hisazwj Angels did Sajdah to Adamas, but Allahazwj Got the Angels to do Sajdah to Adamas. If their Sajdahs had not happened to be of obedience, they would have (ended up) worshipping Adamas from besides Allahazwj Mighty and Majestic, but it was an acknowledgment to Adamas with the merit, and a Mercy from Allahazwj to himas.'

176 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 2
177 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 3
178 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 4
And Muhammad ﷺ was Given what is superior than this. Allah ﷻ, Majestic and Exalted Sent Salawat upon him ﷺ in His ﷻ Grandeur and the Angels in their entirety, and the Momineen when worship send the Salawat upon him ﷺ. Thus, this is an increase for him ﷺ, O Jew!”. 179

6 – ن: الحسن بن محمد بن سعيد الهاشمي، عن فرات بن إبراهيم، عن محمد بن أحمد ابن علي الهمداني، عن العباس بن عبد الله البخاري، عن محمد بن الناسيم بن إبراهيم، عن أبي الصلت الأشهر، عن النبي ﷺ، عن أمير المؤمنين عليه السلام ﷺ:

قول رسول الله صلى الله عليه وآله ﷺ "إن الله ﷻ فضل أنبياءه المرسلين على ملائكته المقربين، وفضلني على جميع النبيين والمسلمين، الفضل بعدي لك يا علي وللأئمة من بعدك – وساق الحديث إلى أن قال –:

الفضل بعدي لك يا علي وللأئمة من بعدك – وساق الحديث إلى أن قال –:

Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim, from Muhammad Bin Ahmad Ibn Ali Al Hamdany, from Al Abbas Bin Abdullah Al Bukhary, from Muhammad Bin Al Qasim Bin Ibrahim, from Abu al Salt Al Harwy,

‘From Al-Reza ﷺ, from his ﷺ forefathers ﷺ, from Amir Al-Momineen ﷺ having said: ‘Rasool-Allah ﷺ said: ‘Allah ﷻ Merited His ﷺ Mursil Prophets ﷺ over His ﷺ Angels of Proximity, and Merited me ﷺ over the entirety of the Prophets ﷺ and the Messengers ﷺ, and Merited you ﷺ after me ﷺ, O Ali ﷺ, and the Imams ﷺ from after you ﷺ – and continued the Hadeeth up to he ﷺ said: ‘

ثم إن الله ﷻ تبارك وتعالى خلق آدم فأودعنا صلبه، وأمر الملائكة بالسجود له تعظيما “ لنا وإكراما ” وكان سجودهم لله عزوجل عبودية ولآدم إكراما " وطاعة، لكونا في صلبه، فكيف لا يكون أفضل من الملائكة وقد سجدوا لأدم كله كله آدم؟ الخبر.

Then Allah ﷻ Blessed and Exalted Created Adam ﷺ and Deposited us ﷺ into his ﷺ forehead, and Commanded the Angels with the Sajdah to him ﷺ as a reverence to us ﷺ and a prestige, and their Sajdah was for Allah ﷻ Mighty and Majestic as worship and to Adam ﷺ as an honouring and obedience due to us ﷺ being in his ﷺ back. So, how can we ﷺ not happen to be superior than the Angels and they had done Sajdah to Adam ﷺ, all of them in their entirety?”. 180

7 – نفس: خلق الله آدم في حقه آدم يد خلقه سنة مصورة "، وكان يمر به إبليس اللعين فيقول: لأمر ما خلق:

Allah ﷻ Created Adam ﷺ and he ﷺ remained as an image for forty years, and Iblees ﷺ the Accursed had passed by him ﷺ and said, ‘For a matter (command) is what you ﷺ have been Created’.

فقال العالم عليه السلام: فقال إبليس لف يرني الله بالسجود لهذا تесь،

The knowledgeable one ﷺ said: ‘Iblees ﷺ said, ‘If Allah ﷻ were to Command me ﷺ to do Sajdah to this one, I ﷺ would disobey Him ﷻ’.

فقال: ثم نفخ فيه فلم بُذلت فيه الروح إلى دماغه عطس فقال: الحمد لله، فقال الله ﷺ: يرحمك الله

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179 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 5
180 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 6
He said, 'Then He azwj Blew into him as. When the Spirit reached to his as brain, he sneezed and said: 'The Praise is for Allah azwj. Allah azwj Said to him as: “May Allah azwj have Mercy on you as!”

قال الصادق عليه السلام: فسبقت له من الله الرحمة،

Al-Sadiq asws said: 'Thus, the Mercy preceded to him as from Allah azwj.'

ثم قال الله تبارك وتعالى للملائكة: اسجدوا لأدم فسجدوا له، فأخرج إبليس ما كان في قلبه من الحسد، فأبى أن يسجد فقال الله عزوجل: " ما ملكك إلا تسجد إذ أمرتك " فقال: " أنا خير منه خلقتي من نار وخلقته من طين "

Then Allah azwj Blessed and Exalted Said to the Angels: “Perform Sajdah to Adam”. So they performed Sajdah [7:11], and Iblees la brought out from the envy what was in his la heart and refused to do Sajdah.

Allah azwj Mighty and Majestic Said: (Allah) Said: “What prevented you to perform Sajdah when I Commanded you?” He (Iblees) said, 'I am better than him. You Created me from fire and Created him from clay' [7:12].

قال الصادق عليه السلام: فأول من قاس إبليس واستكبر، والاستكبار هو أول معصية عصي الله بها,

Al-Sadiq asws said: 'The first one to analogue was Iblees la and was arrogant, and the arrogance is the first disobedience Allah azwj has been disobeyed with’.

قال: فقال إبليس: يا رب اعفني من السجود لآدم وأنا أعبدك عبادة لم يعبدكها ملك مقرب ولا نبي مرسول، فقال الله تبارك وتعالى: "لا حجة لي إلى عبادتك، إنما اريد أن اعبد من حيث اريد لا من حيث تريد،

He said, 'So Iblees la said, 'O Lord azwj! Excuse me la from the Sajdah to Adam as and I la will worship You azwj with such worship, neither an Angel of Proximity nor a Mursil Prophet as will worship You azwj like it’. Allah azwj Said: 'There is no need for Me azwj to your la worship. But rather azwj Want to be worshipped from where I azwj want, not from where you la want!"

فأبى ان يسجد فقال الله تبارك وتعالى: " اخرج منها فإنك رجيم * وإن عليك لعنتي إلى يوم الدين " قال إبليس: يا رب فكيف وانت العدل الذي لا تجور فلؤوم عملي بطل ؟ قال: لا ولكن سلبي من أمر الدنيا ما شئت ثواني " لعملك اعتك،

He la refused to do Sajdah, so Allah azwj Blessed and Exalted Said: He said: “Then exit from it, for you are Pelted [15:34] And surely upon you is the Curse up to the Day of the Religion (Reckoning)!" [15:35]. Iblees la said, ‘O Lord azwj! How can You azwj, and You azwj are the Just one not tyrannous, invalidate the Rewards of my la work?’ He azwj Said: “No, but ask Me azwj from the matters of the world whatever you la so desire to as a reward of your la work, azwj shall Grant it".
The first of what he asked was the remaining until the Day of Reckoning. Allahazwj Said: “Iazwj have Granted it to youlaw. Hela said, ‘Let melaw overcome upon the children of Adamazwj. Helaazwj Said: “Iazwj will Let youlaw overcome them”. Hela said, ‘Let melaw flow in them like the flow of blood in the veins’.

قَالَ: قَدْ أَجْرِيتُكَ، قَالَ: سَلَطَنِي عَلَى وَلْدِي أَدْمُ، قَالَ: سَلَطَتِي، قَالَ: أَجْرِني فيهم مَجْرَى الدَّمِ فِي الْعَروقِ،

Heazwj said: “Iazwj will let youlaw flow”. Hela said, ‘There will not be born one for them except there will be born two for melaw, and lalaw should not be able to see them and they will not be able to see melaw, and lalaw will be able to appear to them in whichever image lalaw so like to’. Heazwj Said: “Iazwj have Granted it to youlaw”.

قَالَ: يا رَبَ زَدْنِي، قَالَ: قَدْ جَعَلَتْكِ لِلَّدِّي وَلَدَيْكَ صَدْرَهُمْ أُوْطَانًا، قَالَ: رَبِّ حَسْبِي، قَالَ إِبْلِيِّسُ، قَالَ: بَعُزَّكَ أَمْلَعُهُمْ عَلَى تَحْكِيمٍ إِلَّا عَبْدَكُمْ مِنْهُمْ، فَتُمِّنُوا مِنْ بَيْنِ يَدَيْهِمْ وَمِنْ خَلفِهِمْ وَقُرُونِهِمْ وَعَنْ شُفُقِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تُجَدَّ عَسَائِرَهُمْ شَاكِرِينَ”.

Helaazwj said, ‘O Lordazwj! Increase it for melaw’. Heazwj Said: “Iazwj shall Make for youlaw and yourlaw offspring their chests to be homes”. Hela said, ‘Lordazwj, it suffices melaw’. At that, Ibleesazwj said, ‘By Youlaw Might! Ilaw will mislead them in their entirety [15:39] Except for Your servants from them, the sincere ones’ [15:40] Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones’ [7:17]’. 181

فَقَالَ: لَكِ وَلْوَلِدِكَ السَّبِيعَةَ بِواحدةٍ وَالحَسْنَةَ بِعَشَرَةٍ أَمْثَالَهَا، قَالَ: يَا رَبَّ زَدْنِي، قَالَ: أَغْفِرْ وَلَا إِبْالِي، قَالَ: حَسْبِي.

My father, from Ibn Abu Umeyr, from Jameel, from Zurara,

‘From Abu Abdullahasws having said: ‘When Allahazwj Blessed and Exalted Granted Ibleesazwj what was Granted from the strength, Adamas says: ‘O Lordazwj! Youazwj (Allowed) Ibleesazwj to overcome upon myas children to flow in them like the flow of blood in the veins, and Granted himas what Youazwj Granted himas, so what is there for myas children?’”

فَقَالَ: لَكِ وَلْوَلِدِكَ السَّبِيعَةَ بِواحدةٍ وَالحَسْنَةَ بِعَشَرَةٍ أَمْثَالَهَا، قَالَ: يَا رَبَّ زَدْنِي، قَالَ: أَغْفِرْ وَلَا إِبْالِي، قَالَ: حَسْبِي.

181 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 7
He(as) said: "For you(as) and your(as) children is, the evil deed (would be counted) as one, and the good deed as ten the like of it". He(as) said: 'O Lord(asw) Increase for me(as). He(asw) said: "The repentance would be extended up to the soul reaches their throats". He(as) said: 'O Lord(asw)! Increase for me(as). He(asw) said: "I(asw) shall Forgive, and I(asw) don't mind!" He(as) said: 'It suffices me(as)'.

He (the narrator) said, 'I said, 'May I be sacrificed for you(asws)! Due to what was Iblees(la) Obligated from Allah(asw) that He(asw) Grants him(la) what He(asw) Granted him(la)?' He(asws) said: 'Due to something from him(la) Allah(asw) Thanked him(la) upon it'. I said, 'And what was from him(la), may I be sacrificed for you(asws)?' He(asws) said: 'Two Cycles (of Salat) he(la) prayed in the sky during four thousand years.'

The book 'Fazaail Al Shia' of Al Sadouq, from Abu Saeed al Khudry who said,

‘We were seated with Rasool-Allah(saww) when a man came to him(saww) and said, ‘O Rasool-Allah(saww)! Inform me about the Words of Allah(asw) Mighty and Majestic to Iblees(la): Were you arrogant or were you from the exalted ones?’ [38:75]. So, who were they, O Rasool-Allah(saww), those who were more exalted than the Angels?’

Rasool-Allah(saww) said: ‘(saww), and Al(asm) and (Syeda) Fatima(asws) and Al-Hassan(asws) and Al-Husayn(asws). We(asws) in the Pavilions of the Throne Glorifying Allah(asw). The Angels had been Glorifying by our(asws) Glorification for two thousand years before Allah(asw) created Adam(as).

When Allah(asw) Mighty and Majestic Created Adam(as), He(asw) 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.

فقال: قلت: جعلت فداك بماذا استوجب إبليس من الله أن أعطاه ما أعطاه ؟ فقال: بشئ كان منه شكره الله عليه، قلت: وما كان من جعلت فداك ؟ قال: ركعتين ركهما في السماء في أربعة آلاف سنة

قال رسول الله صلى الله عليه وآله: أنا وعلي وفاطمة والحسن والحسين، كنا في سرادق العرش نسبح الله وتسبح الملائكة بتسبيحنا قبل أن خلق الله عزوجل آدم بألفي عام،

لم
فلما خلق الله عزوجل آدم أمر الملائكة أن يسجدوا له و

فقال الله تبارك وتعالى: "أستكبرت أم كنت من المائتين" أي من هؤلاء الخمس المكتوب أسماؤهم في سرادق العرش.
Therefore, Allah\textsuperscript{awz} Blessed and Exalted Said: \textit{Were you arrogant or were you from the exalted ones?} \footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 9} [38:75] – i.e., from those five\textsuperscript{asws} whose names were inscribed in the pavilions of the Throne’.\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 10}

\[10 \text{ – ل: أبي وابن الوليد معا } \text{، عن سعد والحميري معا، عن أبي عيسى الورقي وأبي أبو الخطاب جميعا } \text{، عن ابن محيب،}

\[10 \text{ عن محمد بن إسحاق، عن أبي جعفر محمد بن علي، عن آبائه عن علي عليه السلام، عن رسول الله صلى الله عليه وآله قال: إما كان لبث آدم وحواء في الجهينة حتى أخرجها منها سبع ساعات من أيام الدنيا حتى أهبطهما الله من يومهما ذلك.}

My father and Ibn Al Waleed both together, from Sa’ad and Al Humeyri both together, from Ibn Isa and Al Barqy and Ibn Abu Al Khatab all together, from Ibn Mahboub, from Muhammad Bin Is’haq,

\[11 \text{ -} \text{، عن: بالإسناد إلى وهاب قال: لما أسجد الله عزوجل لملائكة إبراهيم، فاسجد إبليس ورسول الله صلى الله عليه وآله قال: "}

By the chain going up to Wahab who said,

\[11 \text{، عن: بالإسناد إلى وهاب قال: لما أسجد الله عزوجل لملائكة إبراهيم، فاسجد إبليس ورسول الله صلى الله عليه وآله قال: "}

\[11 \text{، عن: بالإسناد إلى وهاب قال: لما أسجد الله عزوجل لملائكة إبراهيم، فاسجد إبليس ورسول الله صلى الله عليه وآله قال: "}

Then the Mighty and Majestic Said to Adam\textsuperscript{as}: "O Adam\textsuperscript{as}! Go to those ones from the Angels and say: 'The greetings be upon you all and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{as} Blessings'. He\textsuperscript{as} greeted unto them, and they said, 'And upon you\textsuperscript{as} be the greetings and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{as} Blessings'.

Then he\textsuperscript{as} returned to his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic, his\textsuperscript{as} Lord\textsuperscript{azwj} Blessed and Exalted Said to him\textsuperscript{as}: "This will (now) be your\textsuperscript{as} salutation and salutation of your\textsuperscript{as} offspring from after you\textsuperscript{as} during what is between them up to the Day of Qiyamah".\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 11}
Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Usman, from Al Hassan Ibn Bashaar,

‘From Abu Abdullahsws, he (the narrator) said, ‘I asked himsws about the Garden of Adamas. Heasws said: ‘A Garden from the Gardens of the world. The sun and the moon emerged upon it; and had it been from the eternal Gardens, heasws would not have come down from it, ever!’” 186

My father, raising it, said,

‘Al-Sadiqasws was asked about the Garden of Adamas, ‘Was it from the gardens of the world or from the Gardens of the Hereafter?’ Heasws said: ‘It was from the gardens of the word. The sun and the moon emerged in it; and had it been from the Gardens of the Hereafter, heasws would not have come out from it, ever!’”. 187

By the chain going up to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel Bin Daraaj who said,

‘I asked Abu Abdullahsws, ‘Was Ibleeslah from the Angels or from the Jinn?’ Heasws said: ‘The Angels were viewing himlah to be from them, and Allahazwj Knew that helah wasn’t from them. When Commanded with the Sajdah, it happened from himlah that which happened” 188

By the chain from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiqasws having said: ‘Ibleeslah was Commanded with the Sajdah to Adamas and heelah said, ‘O Lordazwj! By Yourazwj Might! If Youazwj were to excuse meelah from the Sajdah to Adamas, Ielah will worship Youazwj without such a worship no one has worshipped the like the of it at all’. Allahazwj, Majestic is Hisazwj Majesty Said: “azwj Love to be obeyed from wherever azwj Want”.

186 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 12
188 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 14
وقال: إن إبليس رَن أربع رَنات أولهن يوم لعن، ويوم اهبط إلى الأرض، وحين بعث محمد صلى الله عليه وآله على فترة من الرسل، وحين انزلت أم الكتاب، وخير غزتين: حين أكل آدم من الشجرة، وحين اهبط من الجنة.

And he**said**: 'Iblees**shrieked four shrieks. The first of these was on the day he**was**Cursed, and the day he**descended to the earth, and when Muhammad**was Sent upon an interval from the Rasools**, and when the Mother of the Book was Revealed; and he**sneered four sneerings – when Adam**ate from the tree and when he**descended from the Paradise’.

And said regarding the Words of the Exalted: **and their evil inclinations were manifested to them, [20:121]**. Their evil inclinations were not seen (before), so these became seen prominently”.

وقال: الشجرة التي جاب عنها آدم هي السنبلة.

And said: ‘The tree which Adam**was Forbidden from, it is the wheat”**. 189

And said: ‘From Al-Sadiq**that Allah**Blessed and Exalted Taught Adam**the names of the Divine Authorities of Allah**, all of them. Then He**Presented them and they were souls unto the Angels. He**said**: Tell Me their names if you were truthful [2:31], that you are more deserving with the Caliphate in the earth due to your glorifications and your extollations than Adam**is. They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].

قال الله تبارك وتعالى: “يا آدم أنبئهم بأسمائهم فلما أنبأهم بأسمائهم" وقفوا على عظيم منزلتهم عند الله تعالى ذكرهم فلما علموا أحق بأن يكونوا خلفاء الله في أرضه وحججه على بريته،

Allah**Blessed and Exalted: He said: O Adam! Inform them of their names. Then when he had informed them of their names [2:33], and they (Angels) paused at the greatness of their**status in the Presence of Allah**, Exalted is His**Mention, and they knew that they**should be the Caliphs of Allah in His**earth and His**Divine Authorities upon His**Created beings.

189 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 14 b
Then He\textsuperscript{asw} Made them\textsuperscript{asws} disappear from their (Angels) sights and Enslaved them (Angels) with their\textsuperscript{asws} Wilayah and their\textsuperscript{asws} love and Said to them: \textit{Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33]}.\textsuperscript{190}

\textit{P.s. – This is not a Hadeeth}\textsuperscript{191}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Iblees\textsuperscript{la} analogised his\textsuperscript{la} self with Adam\textsuperscript{as} and said, ‘\textit{You Created me from fire and Created him from clay}’ [7:12]. Had he\textsuperscript{la} compared the essence which Adam\textsuperscript{as} had been Created from, with the fire, that was of more radiance and illumination than the fire’.\textsuperscript{192}

\textbf{From Abu Al Abbas,}

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}. \textit{And He Taught Adam the names, all of them [2:31]}, ‘What did He\textsuperscript{azwj} Teach him\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘The firmaments, and the mountains, and the pathways, and the valleys’. Then he\textsuperscript{asws} looked at the rug underneath him\textsuperscript{asws} and he\textsuperscript{asws} said: ‘And this rug is from what He\textsuperscript{azwj} Taught him\textsuperscript{asv}'.\textsuperscript{193}

\textbf{From Al Fazal Bin Abbas,}

‘From Al Fazal Bin Abbas, from Al Husayn Bin Miah, from his father, Al Hassan Bin Ali Bin Yaqteen,\textsuperscript{190} the book of Prophet-hood, S 2 Ch 2 H 15

\textsuperscript{190} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 15

\textsuperscript{191} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 16

\textsuperscript{192} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 17

\textsuperscript{193} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 18
‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Words of Allahazwj Mighty and Majestic: ‘And He Taught Adam the names, all of them [2:31], what is it?’ He asws said: ‘Names of the valleys, and the plants, and the trees, and the mountains from the earth’’. 194


From Dawood Bin Sirhan Al Ataar who said,

‘I was in the presence of Abu Abdullahasws and he asws called for the meal and we had lunch. Then they came with the tray and the pitcher to rinse. I said, ‘May I be sacrificed for youasws! Hisazwj Words: And He Taught Adam the names, all of them [2:31], is the tray and the pitcher from it?’ He asws said: ‘The mountain passes, and the valleys’, and he asws gestured by hisasws hand here and there’. 195

21 - عن حريز، عن أبي عبد الله عليه السلام قال: لما خلق الله آدم أمر الملائكة أن يسجدوا له. فسرى الملائكة في أنفسهم: ما كنا نظن أن الله خلق خلقا أكرم عليه منا. فنحن جيرانه، ونحن أقرب خلقه إليه.

From Hareyz, from the one who informed him,

‘From Abu Abdullahasws having said: ‘When Allahazwj Created Adamas, Commanded the Angels to do Sajdah to himas. The Angels said within themselves, ‘We did not think that Allahazwj would Create a creature more Prestigious to Himazwj than we are. We are Hisazwj neighbours, and we are the closest of the creatures to Himazwj’. فقال الله: "ألم أقل لكم إني أعلم ما تبدون وما تكتمون " فيما أبدوا من أمر بني الجان، وكنتم ما في أنفسهم، فلاذت الملائكة الذين قالوا ما قالوا بالعرض.

Allahazwj Said: Did I not Say to you that I know what you are manifesting and what you have been concealing? [2:33]. Among what they had manifested from the matter of the clan of Jaan, and concealed what was within their own selves. So, the Angels, those who said what they said, adhered (sought Refuge) with the Throne’. 196

22 - عن جميل بن دراج سألت أبي عبد الله عليه السلام عن إبليس أكان من الملائكة أو كان يلي شيئا من أمر السماء؟

From Jameel Bin Daraj who said,

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194 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 19
195 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 20
196 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 21
'I asked Abu Abdullah\textsuperscript{asws} about Iblees\textsuperscript{la}, 'Was he\textsuperscript{la} from the Angels or did he\textsuperscript{la} follow anything from the matters of the sky?'

فقال: لم يكن من الملائكة، وكانت الملائكة ترى أنه منها، وكان الله يعلم أنه ليس منها، ولم يكن يلي شيئا " من أمر السماء ولا كرامة،

He\textsuperscript{asws} said: 'He\textsuperscript{la} did not happen to be from the Angels, and the Angels used to view that he\textsuperscript{la} was from them, and Allah\textsuperscript{azwj} Knew he\textsuperscript{la} wasn’t from them, and did not happen to follow anything from the matters of the sky, and no prestige'.

فأتيت الطيار فأخبرته بما سمعت فأنكر، وقال: كيف لا يكون من الملائكة والله يقول للمملكة: " اسجدوا لأدم فسجدوا إلا إبليس " فدخل عليه الطيار (2) فسأله وأنا عنه فقال له: جعلت فذاك قول الله عزوجل: " يا أبا الذين آمنوا " في غير مكان في خصائص المؤمنين أبدخ في هذه المنافقون؟

I went to Al-Tayyar and informed him of what I had heard, but he denied and said, 'How can he\textsuperscript{la} not happen to be from the Angels and Allah\textsuperscript{azwj} is Saying to the Angels: "\textit{Do Sajdah to Adam! So, they did Sajdah, except for Iblees. \textsuperscript{[18:50]}"}\textsuperscript{23}\textsuperscript{24}' Then Tayyar went to see him\textsuperscript{asws} and asked him\textsuperscript{asws} while I was in his\textsuperscript{asws} presence, 'May I be sacrificed for you\textsuperscript{asws}\textsuperscript{1} The Words of Allah\textsuperscript{azwj} Mighty and Majestic: "O you who believe!" in other places Addressing the Momineen, are the hypocrites included in this?'

 فقال: نعم يدخلون في هذه المنافقون والضلال وكل من أقر بالدعوة الظاهرة.

He\textsuperscript{asws} said: 'Yes, the hypocrites are included in this, and (also) the straying ones, and everyone who accept the apparent call (to Islam)'.\textsuperscript{197}

فيما بعد: عن أبي بصير قال: قال أبو عبد الله عليه السلام: إن أول كفر كفر بالله، حيث خلق الله آدم كفر إبليس حيث رد على الله أمره، وأول الحسد حيث حسد ابن آدم أخاه، وأول الحرص حرص آدم، فهي عن الشجرة فأكل منها فأخرجه حرسه من الجنة.

From Abu Baseer who said,

'Abu Abdullah\textsuperscript{asws} said: 'The first Kufr, was Kufr with Allah\textsuperscript{azwj}, when Allah\textsuperscript{azwj} Created Adam\textsuperscript{as}, Iblees\textsuperscript{la} disbelieved where he\textsuperscript{la} rebutted upon Allah\textsuperscript{azwj} of His\textsuperscript{azwj} Command; and the first envy is where a son of Adam\textsuperscript{as} envied his brother; and the first greed is the greed of Adam\textsuperscript{as}. He\textsuperscript{as} was Forbidden from the tree, but he\textsuperscript{as} ate from it, and his\textsuperscript{as} greed got him\textsuperscript{as} expelled from the Paradise'.\textsuperscript{198}


\textsuperscript{197} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 22

\textsuperscript{198} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 23
From Badr Bin Khaleel Al Asady, from a man from the people of Syria who said,

‘Amir Al-Momineen\textsuperscript{asws} said:’ The first spot Allah\textsuperscript{azwj} was worshipped upon was the back of Al-Kufa when Allah\textsuperscript{azwj} Commanded the Angels that they do Sajdah to Adam\textsuperscript{as}. They did Sajdah upon the back of Al-Kufa’\textsuperscript{199}

The Words of the Mighty and Majestic: \textit{And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused and was arrogant, and he was from the Kafirs [2:34]}

The Imam (Hassan Al-Askari\textsuperscript{asws}) said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created for you all whatever is in the earth in its entirety. \textit{[And when We Said to the Angels: Perform Sajdah to Adam! [2:34]}\ i.e., during that time (everything was) Created for you.

He\textsuperscript{asws} said: ‘And when the Test (regarding) Al-Husayn\textsuperscript{asws} happened (Battle of Karbala 61 A.H.), and the ones who were in the army, those that killed him\textsuperscript{asws} and carried his\textsuperscript{asws} head, he\textsuperscript{asws} said to his\textsuperscript{asws} soldiers: ‘You are free from my\textsuperscript{asws} allegiance, therefore you can join up with your clans and your friends’.

And he\textsuperscript{asws} said to his\textsuperscript{asws} friends, ‘\textsuperscript{asws} am making you all free from separating from me\textsuperscript{asws}, therefore if you are not able to endure them due to their increased numbers and their (military) might, and they are not aiming for other than me\textsuperscript{asws}, therefore leave me\textsuperscript{asws} and the people (Yazeed\textsuperscript{la’s army) - for Allah\textsuperscript{azwj} would Assist me\textsuperscript{asws} and will not Leave me\textsuperscript{asws} alone from His\textsuperscript{azwj} Goodly Consideration as usual, like He\textsuperscript{azwj} Did among our goodly ancestors’.

So as for his\textsuperscript{asws} soldiers, they separated (left) from him\textsuperscript{asws}, and as for his\textsuperscript{asws} family members and the near ones from his\textsuperscript{asws} relatives, they refused and they said, ‘We will not

\textsuperscript{199} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 24
separate from you\textit{asws}, and it would happen with us whatever would happen with you\textit{asws}, it would grieves us whatever would grieve you\textit{asws}, and it would hit us whatever would hit you\textit{asws}, we happen to be closer to Allah\textit{azwj}, when we happen to be with you\textit{asws}.

فقال لهم: فإن كنتم قد وطنت أنفسكم على ما وطنت نفسي عليه فاعلموا أن الله إنما يهب المنازل الشريفة لعباده باحتمال المكراه.

He\textit{asws} said to them: 'So if you have resolved yourselves upon what \textit{asws} have resolved myself upon, then know that Allah\textit{azwj} rather Endows the noble status to His\textit{azwj} servants due to their patience in bearing the abhorrence.

وأن الله وإن كان خصني مع من مضى من أهلي الذين أنا آخرهم بقاء في الدنيا من الكرامات بما يسهل علي معها احتمال المكراهات فإن لكم شطر ذلك من كرامات الله تعالى،

And that Allah\textit{azwj}, and if He\textit{azwj} was to Particularise me\textit{asws} - with the ones past from my\textit{asws} (five Holy) family members\textit{asws} – those ones whom \textit{asws} am the last of, remaining in the world – from the Prestige with what it would be easy upon bearing the abhorrence, so for you all is that direction (to take), towards the Prestige of Allah\textit{azwj} the Exalted.

واعلموا أن الدنيا حلوها ومرها حلم، والانتباه في الآخرة، والفائز من فاز فيها، والشقي من شقي فيها، أولا احدثكم بأول أمرنا

And know that the world, its sweetness and its bitterness are (in fact like) a dream, so pay attention to the Hereafter, and a successful one is the one who is successful therein, and a wretched is the one who is wretched therein. Or, shall \textit{asws} narrate to you with the first of our\textit{asws} matters and your matters, O group of our\textit{asws} friends, and those that loves us\textit{asws}, those hanging tightly with us\textit{asws}, in order to ease upon you the enduring what you are being exposed to?’ They said, ‘Yes, O son\textit{asws} of Rasool-Allah\textit{saww}!

قال: إن الله تعالى لما خلق آدم وسواه وعلمه أسماء كل شيء وعرضهم على الملائكة جعل محمدًا وعليًا وفاطمة والحسن والحسين أشباحًا خمسة في ظهر آدم، وكانت أنوارهم تضئ في الأفق من السماوات والحبوب والجانب والكرسي،

He\textit{asws} said: ‘Allah\textit{azwj} The Exalted, when He\textit{azwj} Created Adam\textit{as} and Made him\textit{as} complete, and Informed him\textit{as} the names of all things and presented them to the Angels, Made Muhammad\textit{saww} and Ali\textit{asws} and (Syeda) Fatima\textit{saww} and Al-Hassan\textit{asws} and Al-Husayn\textit{asws} as five resemblances in the forehead of Adam\textit{as}, and it was so that their\textit{asws} Lights were shining in the horizons of the skies, and the Veils, and the Gardens and the Chair, and the Throne.

فأمر الله الملائكة بالسجدة لأدم تعظيمًا " له إن فقد فضله بأن جعله وعاء لذلك الأشباح التي قد عم أنوارها في الأفق,

So Allah\textit{azwj} the Exalted Commanded the Angels with the \textit{Sajdah} to Adam\textit{as} as a reverence for him\textit{as}, as he\textit{as} had been Graced by him\textit{as} having been made a receptacle for those resemblances the light of which had prevailed the horizons.
So they (all) performed Sajdah – to Adam\(^\text{as}\) – except Iblees. He\(^{la}\) refused to be humble to the Majesty of the Magnificence of Allah\(^{azwj}\), and to humble to our\(^{asws}\) Lights of the People\(^{asws}\) of the Household, and the Angels had humbled to it, all of them, and he\(^{la}\) was arrogant, and raised (considered himself\(^{la}\) higher), and he was, due to that refusal of his\(^{la}\) and his arrogance, (became) \textit{from the Kafirs} [2:34].
Allahazwj the Exalted Said: 'O Adamas! These are the resemblances of the most superior of Myazwj creation, and Myazwj created beings – This is Muhammadasws, and Iazwj am ‘Al-Mahmoud’ (The most Praised One), the Praised in Myazwj deeds. Iasws Derives for himasws a name from Myazwj Names. And this is Alıasws, and Iazwj am the ‘Al-Al-Azeem' (The Exalted, the Magnificent). Iazwj Derived for himasws a name from Myazwj Names.

And this is (Syeda) Fatimahasws, and Iazwj am the Originator (Fatir) of the skies and the earth. Sheasws will be separating Myazwj enemies from Myazwj Mercy on the Day of the Decision of Myazwj Judgments, and sheasws will be separating Myazwj friends from whatever would disgrace them and is bad for them. So, Iazwj Derived for herasws a name from Myazwj Names.

And these two are Al-Hassanasws and Al-Husaynasws, and Iazwj am (Al-Mohsin) the overall Benefactor. Iazwj Derived both theirasws names from Myazwj Name. They are the best of Myazwj creation, the most prestigious of Myazwj created beings. By themasws Iazwj Take, and by themasws Iazwj Give, and by themasws Iazwj Punish, and by themasws Iazwj Affirm, therefore use the Means to Meazwj by themasws, O Adamas!

And whenever a disaster strikes youas, so make themasws as youras intercessors to Meazwj, for Iazwj have Sworn upon Myselfazwj a true vow that Iazwj will not Disappoint a worker (approaching Meazwj) through themasws, nor will Iazwj Reject a beggar (approaching Meazwj) through themasws. So that is when erroneous slip was made from himas, heas supplicated to Allahazwj Mighty and Majestic by themasws, and Heazwj Turned towards himasws, and Forgave himas." 200

قبلك، فإنهم من الذين سجدوا لك، فقل: السلام عليكم ورحمة الله وبركاته، فأتهم فسلم عليهم كما أمره الله، فقالوا: وعليكم السلام يا آدم ورحمة الله وبركاته، فقال آدم: وعليكم السلام يا آدم ورحمة الله وبركاته، فقال الله: هذه تحيتك يا آدم وتحية ذريتك فيما بينهم إلى يوم القيامة.


(َPs. – This is not a Hadeeth)⁹²¹

فس: "ثم لآتينهم من بين أيديهم "، إلا أنابوا بين أبنائهم فهو من قبل الآخرة لا خرقهم أنه لا جنة ولا نار ولا نشور، ولو خلقهم يقول: "من قبل شياطينهم إن أكنهم أدرهم أن لا يعطونه في المغفرة "، ولا يعطونه إلا إذا قالوا: "لا تعقولوا علينا "، وأمرهم أن لا يفقروا على فروихم، ولا خلقهم يقول: "لا تعقولوا علينا "، وآمنه عن عظيمه يقول: "من قبل شياطينهم إن كنا على ضلالهم همها ولم، وإن كانوا على الخلق إخراجمهم، وما عن عظيمهم يقول: "من قبل شياطينهم يقول: "ولقد صدق عليهم إبليس ظنه "، قوله: "أخرج منها مدحوراً "، فلم يخرجهم المدحت، ولم يخرجهم المدحور من جهنم.

(َPs. – This is not a Hadeeth)⁹²²


(َPs. – This is not a Hadeeth)⁹²³

فس: "محمداً بن أحمد بن ثابت، من القاسم بن اسماعيل الهاشمي، عن محمد بن سيار، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله علي عليه السلام قال: "لو أن الله خلق الحلق كلههم بيده لم يتجهم في آدم أنه خلقه بيده فيقول: "ما منعك أن لا تسجد لما خلقته بدي "، فأتى الله يبعث الأشياء بيده!".

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²⁰¹ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 26
²⁰² Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 27
²⁰³ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 28
Muhammad Bin Ahmad Bin Sabit, from Al Qasim Bin Ismail Al Hashimy, from Muhammad Bin Sayar, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘If Allah azwj Created the people, all of them by His Hands, He azwj would not have been needy regarding Adam as that He azwj Creates him azwj by His azwj Hands, so He azwj Said: What prevented you from doing Sajdah to what I Created by My Hands? [38:75]. Do you see Allah azwj Resurrecting the things by His azwj Hands!’’204

My father, from Saeed Bin Abu Saeed, from Is’haq Bin Jareer who said,

‘Abu Abdullah asws said: ‘Which thing are your companions saying regarding the words of Iblees la: You Created me from fire and Created him from clay’ [7:12]?’ I said, ‘May I be sacrifice for you asws! He la had said that, and Allah azwj Mentioned it in His azwj Book’. He asws said: ‘A lied, O Is’haq! Allah azwj did not Create him la except from clay’.

Then he asws said: ‘Allah azwj Said: He Who Made fire for you from the green tree, so then you are igniting from it’ [36:80].’ Allah azwj Created him la from that fire and from that tree, and the tree its origin is from clay’.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

‘From Abu Abdullah asws regarding the Words of Allah azwj Blessed and Exalted: Up to the Day of the known time!’ [38:81]. The day of the known time is the day Rasool-Allah saww will slaughter him (Iblees la) upon the rock which is in Bayt Al-Maqdis’.

204 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 29
205 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 30
206 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 31
CHAPTER 3 – COMMITTING THE FIRST NEGLECT AND ITS MEANING AND ITS MANNER, AND THE MANNER OF ACCEPTANCE OF HIS\textsuperscript{as} REPENTANCE AND THE PHRASES WHICH WERE CAST TO HIM\textsuperscript{as} FROM HIS\textsuperscript{as} LORD\textsuperscript{azwj}

The Verses – (Surah) Al Baqarah: And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become of the unjust [2:35]

But the Satan had them removed from it and exited from what they used to be in; and We said: Go down, some of you being the enemies of others! And there is for you in the earth an abode and a provision for a while [2:36]

Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37].

We said: Go down from it altogether; and when there comes to you a Guidance from Me, so the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving [2:38]

(Surah) Al A’raaf: And (We said): “O Adam! You and your wife dwell in the Garden. You can both eat from wherever you so desire to, and do not go near this tree for you will both become from the unjust ones” [7:19]

The Verses – (Surah) Al Baqarah: And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become of the unjust [2:35]

But the Satan had them removed from it and exited from what they used to be in; and We said: Go down, some of you being the enemies of others! And there is for you in the earth an abode and a provision for a while [2:36]

Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37].

We said: Go down from it altogether; and when there comes to you a Guidance from Me, so the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving [2:38]

(Surah) Al A’raaf: And (We said): “O Adam! You and your wife dwell in the Garden. You can both eat from wherever you so desire to, and do not go near this tree for you will both become from the unjust ones” [7:19]
But the Satan suggested to them to manifest to them what was hidden from them from their evil, and said, ‘Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from eternally living ones’ [7:20]

And he swore to them both, ‘I am from the advisers to you’ [7:21]

Thus, he indicated to them with deceit. So when they had tasted the tree, their evil inclinations appeared to them and they both began to cover upon themselves from the leaves of the Garden, and their Lord Called out to them: “Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?” [7:22]

They said: ‘Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers’ [7:23]

He said: “Get down, some of you being the enemies of others, and for you in the earth, there is an abode and a provision to a time [7:24]

He said: “Therein you shall be living and therein you shall be dying, and from it you shall be coming out [7:25]

And the Exalted Said: O children of Adam! Do not let the satan tempt you just as he got your parents exited from the Garden, snatching their clothes from them in order to show them their evil. [7:27]

(Surah) Ta Ha: And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]
And when We said to the Angels: “Do Sajdah to Adam!” So, they did Sajdah, except Iblees. He refused [20:116]

* فقلنا يا آدم إن هذا عدو لك ولزوجك فلا يخرجنكما من الجنة فتشقى

So, We said: “O Adam! This one is an enemy to you and to your wife, therefore do not let him drive you both out from the Paradise, for you would be distressed [20:117]

* إن لك آلا تجوع فيها ولا تعرى

Surely for you is that you will neither be hungry therein nor bare (of clothing) [20:118]

* وإنك لا تظمؤ فيها ولا تضحى

And you will neither be thirsty therein nor exposed to the sun’s heat!” [20:119]

* فوسوس إليه الشيطان قال يا آدم هل أدلك على شجرة الخلد وملك لا

But the Satan whispered to him. He said, ‘O Adam! Shall I point you to a tree of immortality and a kingdom which would not deteriorate?’ [20:120]

* يبلى فأكلا منها فبدت لهما سوآتهما وطفقا يخصفان عليهما من ورق الجنة وعصى آدم ربه فغوى

Then they both ate of it, and their evil inclinations were manifested to them, and they both began to cover themselves with leaves of the Paradise. And Adam disobeyed his Lord, so he strayed [20:121]

* ثم اجتباه ربه فتاب عليه وهدى

Then his Lord Chose him, so He Turned to him and Guided [20:122]

* قال اهبطا منها جميعا “بعضكم لبعض عدو فإما يأتينكم مني هدى فمن اتبع هداي فلا يضل ولا يشقى

He said: “Get down from it altogether, some of you being enemies of others. So when a Guidance comes to you from Me, then the one who follows Guidance, he will neither stray nor be wretched [20:123]

* ومن أعرض عن ذكري فإن له معيشة ضنكأ " 115 – 124.

And one who turns away from My Zikr, then surely for him would be a straitened life [20:124].

1 - فس: أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي عمر، عن بعض أصحابه، عن أبي عبد الله عليه السلام في قول الله: "فبدت لهما سوآتهما" قال: كانت سوآتهما لا تبدو لهما فبدت، يعني كانت من داخل.
'From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{and their evil inclinations were manifested to them} [20:121]. He\textsuperscript{asws} said: 'Their\textsuperscript{as} evil inclinations were not manifested to them\textsuperscript{as}, and then they appeared, meaning they were from inside (inner feelings)'\textsuperscript{207}.

\textit{(P. s. – This is not a Hadeeth)}\textsuperscript{208}

\textit{(P. s. – This is not a Hadeeth)}\textsuperscript{209}

‘From his grandfather\textsuperscript{asws} Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘A number of Jews came to Rasool-Allah\textsuperscript{saww} and they asked him\textsuperscript{saww} about certain issues. It was among what they asked him\textsuperscript{saww}, ‘Inform me about Allah\textsuperscript{azwj}, for which thing (reason) did He\textsuperscript{azwj} Time these five (daily) Salats during the five timings upon your\textsuperscript{saww} community among the timings of the night and the day?’

فأجاب عليه السلام إلى أن قال: وأما صلاة العصر فهي الساعة التي أكل فيها آدم من الشجرة فأخرجه الله من الجنة، فأمر الله ذريته بهذه الصلاة إلى يوم القيامة، واختارها لامتي فهي من أحب الصلاوات إلى الله عزوجل وأوصاني أن أحفظها من بين الصلاوات.

So, he\textsuperscript{saww} answered up to he\textsuperscript{saww} said: ‘And as for the Al-Asr Salat, it is in the time during which Adam\textsuperscript{as} ate from the tree, so Allah\textsuperscript{azwj} Expelled him\textsuperscript{as} from the Paradise. Therefore, Allah\textsuperscript{azwj} Commanded his\textsuperscript{as} offspring with this Salat up to the Day of Judgment, and Chose it for my\textsuperscript{saww} community. Thus, it is from the most beloved of Salats to Allah\textsuperscript{azwj} Mighty and Majestic, and He\textsuperscript{azwj} Advised me\textsuperscript{saww} that I\textsuperscript{saww} preserve it from between the Salats.'

\textsuperscript{207} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 1
\textsuperscript{208} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 2
\textsuperscript{209} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 3
وأما صلاة المغرب فهي الساعة التي تاب الله فيها على آدم، وكان بين ما أكل من الشجرة وبين ما تاب الله عليه ثلاثمائة سنة من أيام الدنيا و أيام الآخرة يوم كألف سنة من وقت صلاة العصر إلى العشاء، فصلى آدم ثلاث ركعات: ركعة خطينته، ركعة خطينته حواء، و ركعة توبته، فافترض الله عزوجل هذه الثلاث الركعات على عباده.

And as for Al-Maghrib Salat, it is the time in which Allah azwj Turned to Adam as, and between what he as ate from the tree and Allah azwj Turned to him as were three hundred years from the days of the world, and in the days of the Hereafter a day is like a thousand years from the time of Salat Al-Asr up to Al-Isha. So, Adam as prayed three Cycles – a Cycle for his as mistake, and a Cycle for the mistake of Hawwa as, and a Cycle for his as repentance. Thus, Allah azwj Mighty and Majestic Imposes these three Cycles upon my saw community'.

Then he said, ‘Inform me, for which thing (reason) do you saww wash these four limbs (during Wudu) and these are the cleanest of places in the body?’

The Prophet saww said: ‘When the Satan la whispered to Adam as, and he as went near to the tree and looked at it, the water of his as face went away. Then he as stood, and it was the first step he as walked to the mistake. Then he as grabbed by his as hand, then wiped it, and ate from it. So, the garments and ornaments flew away from his as body. Then he as placed his as hand upon the top of his as head and wept.

When Allah azwj Mighty and Majestic Turned to him as, Allah azwj Mighty and Majestic Imposed the Wudu upon him as and his offspring, upon these four limbs, and Commanded him as that he as washes the face due to having looked at the tree, and Commanded him as to wash to forearms to the elbows due to having grabbed from it, and Commanded him as with wiping the head due to having had placed his as hands upon his as head, and Commanded him as with wiping the feet due to having had walked to the mistake’.

Then he said, ‘Inform me, for which thing (reason) did Allah azwj Mighty and Majestic Impose the Fasting upon your saww community by the day, for thirty days, and Impose more than that upon the (other) communities?’
The Prophet saww said: ‘When Adam as ate from the tree, it remained in his body for thirty days, and Allah azwj Imposed upon his offspring thirty days of the hunger and the thirst, and that which they are eating is a Grace from Allah azwj Mighty and Majestic upon them, and similar to that it was upon Adam as. Therefore, Allah azwj Mighty and Majestic Imposed that upon my saww community’.

Then Rasool-Allah saww recited the Verse: *O you those who are believing! Fasting is Prescribed upon you just as it was Prescribed upon those ones from before you, perhaps you may be fearing [2:183] A fixed number of days; [2:184]”.*

My father, raising it, said,

‘Al-Sadiq asws was asked about the Garden of Adam as, is it from the gardens of the world, or from the Gardens of the Hereafter?’

He asws said: ‘It was from the gardens of the world. The sun and the moon emerged upon it, and had it been from the Gardens of the Hereafter, he as would not have come out from it, ever’.

He asws said: ‘When Allah azwj Settled him in the garden, he as came unknowingly to the tree because he as had been Created of a body which cannot remain except with the Command, and the Prohibition, and the provision, and the clothing, and the housing, and the marriage, nor did he as realise what benefits him as from what harms him as except by the inclination.

فجأة إنسان قال له إنكما إن أكلتما من هذه الشجرة التي نهلكما الله عنها صرتما ملكين وبقيتما في الجنة أبدا "، وإن لم تأكلوا منها أخرجكما الله من الجنة وحلف لهما أنه هما ناصح، كما قال الله تعالى حكاية عنه: " ما نعوكما إنكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين * وقاسهما إني لكم من الناصحين ".

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210 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 4
Iblees came and said to him, ‘If you two were to eat from this tree which Allah has Forbidden you from, you will both become Angels and remain in the Paradise forever, and if you do not eat from it, Allah will Expel you from the Garden’. And he swore to them that he is a sincere adviser to them, just as Allah the Exalted Said, Relating from him: ‘Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from eternally living ones’ [7:20] And he swore to them both, ‘I am from the advisers to you’ [7:21].

Adam accepted his words and they both ate from the tree, and it happened just as Allah has Told: their evil inclinations appeared to them [7:22], and it fell from them from the clothing of the Paradise, and they both began to cover upon themselves from the leaves of the Garden, and their Lord Called out to them: “Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?” [7:22].

They said just as Allah Mighty and Majestic has Told on their behalf: They said: ‘Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers’ [7:23]. Allah Said to them: “Get down, some of you being the enemies of others, and for you in the earth, there is an abode and a provision to a time [7:24].

(P.s. – This paragraph is not Hadeeth)²¹¹

²¹¹ Bihar Al Anwaar – V11, The book of Prophet-hood, S 3 Ch 2 H 5
‘From Abu Abdullah asws having said: ‘Musaas asked hisas Lordazwj that Heazwj Gathers between himas and Adams, so Heazwj Gathered. Musasa said to himas: ‘O fatherazwj! Did Allahazwj not Create youas by Hisazwj hands and Blew into youas from Hisazwj Spirit, and Hisazwj Angels did Sajdah to youas, and Commanded youas not to eat from the tree, then why did youas disobey Himazwj?’

قال: يا موسى بكما وجدت خطئي قبل خلقني في التوراة؟ قال: ثلاثين سنة، قال: فهو ذلك،

Heas said: ‘O Musaas! By how much do youas find myas mistake to be before myas creation in the Torah? Heas said: ‘By thirty years’. Heas said: ‘It is that’.

قال الصادق عليه السلام: فحج آدم موسى عليه السلام

Al-Sadiqasws said: ‘Adamas argued (overcame in the argument upon) Musasws’.

It is reported from Abu Abdullahasws having said: ‘When Adamas came out from the Garden, Jibraeelas descended unto himas and said: ‘O Adams! Didn’t Allahazwj Create youas by Hisazwj Hands, and Blew into youas from Hisazwj Spirit, and Hisazwj Angels did Sajdah to youas, and got youas married to youras wife Hawwaas, Hisazwj Maid, and Settled youas in the Garden, and Legalised it for youas and Forbade youas Verbally that youas must not eat from this tree, but youas ate from it, and disobeyed Allahazwj?’

فقال آدم عليه السلام: يا جبرئيل إن إبليس حلف لي بالله إنه لي ناصح، فما ظننت أن أحدا من خلق الله يحلف بالله كاذب.

Adamas said: ‘O Jibraeelas! Ibleesla swore to meas by Allahazwj and heas is a sincere adviser to meas, so Ias did not think that anyone from the creatures of Allahazwj would swear falsely by Allahazwj’.

"Tameem Al Qarshy, from his father, from Hamdan Bin Suleyman, from Ali Bin Muhammad Bin Al Jahm who said,

'I attended a gathering of Al-Mamoun and in his presence was Al-Reza Aliasws Bin Musasws. Al-Mamoun said to himasws, ‘O sonasws of Rasool-Allahasws! Isn’t it from yourasws words that"
the Prophets as are infallible?’ He asws said: ‘Yes’. He said, ‘So, what is the meaning of the Words of Allah azwj Mighty and Majestic: And Adam disobeyed his Lord, so he strayed [20:121]?’

He asws said: ‘Allah azwj the Exalted Said to Adam as: And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, [2:35] - and Indicated to them as the wheat tree for then you will become of the unjust. And He azwj did not Say to them: “Do not eat from this tree, nor from what was from its type”. So they as did not go near that tree, and did not eat from it. But rather, they as ate from other (tree)’.

When the Satan la whispered to them both as and said: ‘Your Lord did not Forbid you from this tree [7:20], but rather He azwj has Forbidden you as from going near to some other tree, and did not Forbid you as from eating from it except that you would become two Angels or you would become from eternally living ones’ [7:20] And he swore to them both, ‘I am from the advisers to you’ [7:21].

And Adam as and Hawwa as had not witnessed before that anyone who would swear falsely by Allah azwj: Thus, he indicated to them with deceit [7:22]. So, the eating from it (was as a result of) his as reliance upon the swear by Allah azwj.

And that was from Adam as before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are Permissible upon the Prophets as before the descent of the Revelation upon them as. So, when Allah azwj the Exalted Chose him as and Made him as a Prophet as, he as was infallible with neither a minor nor a major sin to him as.

قال الله عزوجل: "وعصى آدم ربه فغوى * ثم اجتباه ربه وتاب عليه وهدى " وقال الله عزوجل: " إن الله أصطفى ونوحًا " وإبراهيم والآمنه على العالمين "."
Allahazwj Mighty and Majestic Said: **And Adam disobeyed his Lord, so he strayed [20:121]**

Then his Lord Chose him, so He Turned to him and Guided [20:122]. And Heazwj Said: **Surely, Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]**.

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Ibn Abdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al Harwy who said,

I said to Al-Rezaasws, ‘O sonasws of Rasool-Allahsaww! Inform me about the tree which Adams and Hawwaas ate from, what was it? The people have differed regarding it. From them there is one reporting it was wheat, and from them is one reporting that it was grape, and from them is one reporting that it was the tree of envy’. Heasws said: ‘All that is true’. I said, ‘What is the meaning of these aspects upon their differing(s)?’

Heasws said: ‘O Abu Al-Salt! A tree of the Paradise bears a variety. There would be a tree of wheat and in it would be grapes, and it isn’t like a tree of the word; and Adamas, when Allahazwj, Exalted is Hisazwj Mention, Honoured himas by the Sajdahs of the Angels to himas and by hisas entry into the Paradise, said within himselfas: ‘Has Allahazwj Created any person superior than meas?’

Allahazwj Mighty and Majestic Knew what had occurred in hisas self, so Heazwj Called out to himas: ‘Raise youras head and look at the Base of the Throne!’ Adamas raised hisas head and looked at the Base of the Throne and found Inscribed on it: “There is no god except Allahazwj, Muhammadas is Rasoolas of Allahazwj, Allasws Bin Abu Talibasws Amir Al-Momineenasws and hisasws wife is Chiftess of the women of the words, and Al-Hassanasws and Al-Husaynasws are Chiefs of the youths of the inhabitants of the Paradise”.

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FILE://Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 8

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214 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 8
had it not been for them, I would not have Created you nor Created the Paradise and the Fire, nor the sky and the earth. Beware of looking at them with the envious eye for shall Expel you from My vicinity!"

But, looked at them the envious eye and coveted their status, so the Satan overcame upon him until he ate from the tree which he had been Forbidden from, and overcame upon Hawwa to look at (Syeda) Fatima with the envious eye until she ate from the tree just as Adam had eaten. So, Allah Mighty and Majestic Expelled them from His Paradise, and they descended from His vicinity to the earth". 215

My father, from Sa’ad, from Abdullah Bin Muhammad, from his father, from Ahmad Bin Al Nazar, from Umar Bin Mas’ab, from Furat Bin Ahnaf,

‘From Abu Ja’far Al Baqir having said: ‘If Adam had not sinned, no Momin would have sinned, ever, and if Allah had not Turned to Adam (with Mercy), He would not have Turned to any sinner, ever!’ 216

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Fazalat, from Al Husayn Bin Abu A’ala,

‘From Abu Abdullah having said: ‘When Adam descended from the Paradise, there appeared in him black pimples in his face from his face to his feet. His grief and his crying was prolonged upon what had appeared with him. Jibraeel came to him and said to him: ‘What makes you cry, O Adam?’ He said: ‘Due to these pimples which have appeared with me.’

 قال: فقبل هذا وقت الأول، فقام فصلى فافتتحت الشامة إلى صدره، ففاجأه في الصلاة الثانية فقال: يا آدم قام فصل فهذه وقت الصلاة الثانية، فقام فصلى فافتتحت الشامة إلى سرته;

215 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 9
216 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 10
He said: ‘Arise and pray Salat for this is the first timing’. He stood and prayed Salat, and the pimples up to his chest, fell off. Then he came to him during the second Salat and he said: ‘O Adam! Arise and pray Salat, for this is the time of the second Salat’. He stood and prayed Salat, and the pimples up to his navel fell off.

فجاء في الصلاة الثالثة فقال: يا آدم قم فصل فهذه وقت الصلاة الثالثة، فقام فصلى فانحطت الشامة إلى ركبته،

He came to him during the third Salat and said: ‘O Adam! Arise and pray Salat, for this is the time of the third Salat’. He stood and prayed Salat, and the pimples up to his chest, fell off.

فجاءه في الصلاة الرابعة فقال: يا آدم قم فصل فهذه وقت الصلاة الرابعة، فقام فصلى فانحطت الشامة إلى رجليه,

He came to him during the fourth Salat and said: ‘O Adam! Arise and pray Salat, for this is the time for the fourth Salat’. He stood and prayed Salat, and the pimples up to his knees fell off.

فجاه في الصلاة الخامسة فقال: يا آدم قم فصل فهذا وقت الصلاة الخامسة، فقام فصلى فخرج منها، فحمد الله وثني عليه، فقال جبريل: يا آدم مثل ولدك في هذه الصلوات كمثلك في هذه الشامة من صلى من ولدك في كل يوم وليلة خمس صلاوات خرج من ذنوبه كما خرجت من هذه الشامة.

He came to him during the fifth Salat and said: ‘O Adam! Arise and pray Salat, for this is the time of the fifth Salat’. He stood and prayed Salat, and they came out from him (totally). He praised Allah and extolled upon Him. Jibraeel said: ‘O Adam! An example of your children regarding these Salats are like your example in these pimples. One from your children who prays five Salats during every day and night, he would come out from his sins just as you came out from these pimples’.

فجاءه في الصلاة السادسة فقال: يا آدم قم فصل فهذا وقت الصلاة السادسة، فقام فصلى فخرجت الشامة، فحمد الله وثني عليه، فقال جبريل: يا آدم مثل ولدك في هذه الصلوات كمثلك في هذه الشامة من صلى من ولدك في كل يوم وليلة خمس صلاوات خرجت من ذنوبه كما خرجت من هذه الشامة.

He came to him during the sixth Salat and said: ‘O Adam! Arise and pray Salat, for this is the time of the sixth Salat’. He stood and prayed Salat, and they came out from him (totally). He praised Allah and extolled upon Him. Jibraeel said: ‘O Adam! An example of your children regarding these Salats are like your example in these pimples. One from your children who prays five Salats during every day and night, he would come out from his sins just as you came out from these pimples’.

He came to him during the seventh Salat and said: ‘O Adam! Arise and pray Salat, for this is the time of the seventh Salat’. He stood and prayed Salat, and they came out from him (totally). He praised Allah and extolled upon Him. Jibraeel said: ‘O Adam! An example of your children regarding these Salats are like your example in these pimples. One from your children who prays five Salats during every day and night, he would come out from his sins just as you came out from these pimples’.

He came to him during the eighth Salat and said: ‘O Adam! Arise and pray Salat, for this is the time of the eighth Salat’. He stood and prayed Salat, and they came out from him (totally). He praised Allah and extolled upon Him. Jibraeel said: ‘O Adam! An example of your children regarding these Salats are like your example in these pimples. One from your children who prays five Salats during every day and night, he would come out from his sins just as you came out from these pimples’.

He came to him during the ninth Salat and said: ‘O Adam! Arise and pray Salat, for this is the time of the ninth Salat’. He stood and prayed Salat, and they came out from him (totally). He praised Allah and extolled upon Him. Jibraeel said: ‘O Adam! An example of your children regarding these Salats are like your example in these pimples. One from your children who prays five Salats during every day and night, he would come out from his sins just as you came out from these pimples’.

He came to him during the tenth Salat and said: ‘O Adam! Arise and pray Salat, for this is the time of the tenth Salat’. He stood and prayed Salat, and they came out from him (totally). He praised Allah and extolled upon Him. Jibraeel said: ‘O Adam! An example of your children regarding these Salats are like your example in these pimples. One from your children who prays five Salats during every day and night, he would come out from his sins just as you came out from these pimples’.

My father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullah having said: ‘Al-Abtah was named as ‘Abtah’ because Adam was instructed to lie down (Yanbatah) in Bat’ha, (a mount of) Jam’a. So, he lied down until the morning broke. Then he was instructed to ascend the mount Jam’a and instructed that

217 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 11
when the sun emerges, he should acknowledge his sins. Adam did that, and Allah Mighty and Majestic Sent a fire from the sky and it grabbed the offering of Adam.

The Syrian asked Amir Al-Momineen, ‘Why did the inheritance come to be for the male like a share of the two females?’ He said: ‘From the direction of the ear of the wheat upon which were three seeds. Hawwa went to it and ate one seed from it and he fed two seeds to Adam. Therefore, from that reason the male inherits like a share of the two females’.

Al Daqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father who said,

‘I asked Abu Abdullah having said: ‘When Allah Blessed and Exalted Wanted to Turn to Adam, Sent Jibraeel to him. He said to him: ‘The greetings be upon you, O Adam, the patient upon his afflictions, and repentant upon his mistake! Allah Blessed and Exalted Sent me to you to Teach you the rituals through which He Wants to Turn to you!’

My father, from Ali Bin Suleyman Al Razy, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullah having said: ‘When Allah Blessed and Exalted Wanted to Turn to Adam, Sent Jibraeel to him. He said to him: ‘The greetings be upon you, O Adam, the patient upon his afflictions, and repentant upon his mistake! Allah Blessed and Exalted Sent me to you to Teach you the rituals through which He Wants to Turn to you!’

وأخذ جبرئيل بيده وانطلق به حتى أتى البيت فنزل عليه غمامة من السماء فقال له جبرئيل عليه السلام: خط برجلك حيث أظلتك هذا الغمام، ثم انطلق به حتى أتى به منى فأراه موضع مسجد منى فخطه، وخط الحرم بعد ما خط مكان البيت

References:

218 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 12
219 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 13
220 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 14
And Jibraeel\textsuperscript{as} grabbed his\textsuperscript{as} hand and went with him\textsuperscript{as} until he\textsuperscript{as} came to the House (Kabah). A cloud descended unto him\textsuperscript{as} from the sky, and Jibraeel\textsuperscript{as} said to him\textsuperscript{as}: ‘Mark by you\textsuperscript{as} leg where this cloud shaded you\textsuperscript{as}. Then he\textsuperscript{as} went with him\textsuperscript{as} until he\textsuperscript{as} came with him\textsuperscript{as} to Mina, and showed him\textsuperscript{as} the place of the Masjid of Mina, and marked it, and marked the Sanctuary (Hurram) after having marked the place of the House (Kabah).

Then he\textsuperscript{as} went with him\textsuperscript{as} to Arafaat and stood him\textsuperscript{as} upon the heights and said to him\textsuperscript{as}: ‘When the sun sets, acknowledge your\textsuperscript{as} sins seven times’. Adam\textsuperscript{as} did that and therefore due to that it is named as ‘Al-Ma’arif’ because Adam\textsuperscript{as} acknowledged (A’taraf) his\textsuperscript{as} sins upon it.

That was made to be a Sunnah among his\textsuperscript{as} children to be acknowledging their sins just as their father\textsuperscript{as} had acknowledged, and they would be asking Allah\textsuperscript{azwj} Mighty and Majestic for the repentance just as their father Adam\textsuperscript{as} had asked.

Then Jibraeel\textsuperscript{as} instructed him\textsuperscript{as}, so he\textsuperscript{as} departed from Arafat and passed by the seven mountains, and he\textsuperscript{as} instructed him\textsuperscript{as} to exclaim four Takbeeres upon every mount. Adam\textsuperscript{as} did that. Then he\textsuperscript{as} ended up with him\textsuperscript{as} to Jam’a a third of the night, and he gathered therein between Al-Maghrib and Al-Isha the last Salat, therefore it is named as Jam’a, because Adam\textsuperscript{as} gathered (Jam’a) in it between the two Salats. It is the time of darkness of that night, a third of the night in that place.

Then he\textsuperscript{as} instructed him\textsuperscript{as} to lie down in Bat’ha, so he\textsuperscript{as} lied down until the morning broke. Then he\textsuperscript{as} instructed him\textsuperscript{as} to ascend the mountain, mount Jam’a, and instructed him\textsuperscript{as} that when the sun emerges, he\textsuperscript{as} should acknowledge his\textsuperscript{as} sins seven times and ask Allah\textsuperscript{azwj} Mighty and Majestic for the repentance and the Forgiveness seven times. Adam\textsuperscript{as} did that just as he\textsuperscript{as} had been instructed by Jibraeel\textsuperscript{as}. And rather, the two acknowledgments were made to become a Sunna among his\textsuperscript{as} children. So, the one who does not come across Arafat and does go to Jam’a, so he\textsuperscript{as} has fulfilled his Hajj.
Adam\textsuperscript{as} departed from Jam’a to go to Mina. He\textsuperscript{as} instructed him\textsuperscript{as} to pray two Cycles Salat in Masjid Mina. Then he\textsuperscript{as} instructed him to offer an offering to Allah\textsuperscript{azwj} Mighty and Majestic for Allah\textsuperscript{azwj} to Accept from him\textsuperscript{as} and for him\textsuperscript{as} to know that Allah\textsuperscript{azwj} had Turned to him\textsuperscript{as}, and for it to become a Sunnah among his children with the offering. So, Adam\textsuperscript{as} offering an offering. Allah\textsuperscript{azwj} accepted his\textsuperscript{as} offering from him\textsuperscript{as} and Allah\textsuperscript{azwj} Mighty and Majestic Sent a fire from the sky and it grabbed the offering of Adam\textsuperscript{as}. 

Then Jibraeel\textsuperscript{as} said to him\textsuperscript{as}; ‘Allah\textsuperscript{azwj} Blessed and Exalted has been Good to you\textsuperscript{as} when He\textsuperscript{azwj} Taught you\textsuperscript{as} the rituals through which He\textsuperscript{azwj} Turn to you\textsuperscript{as} and Accept your\textsuperscript{as} offering, therefore shave your\textsuperscript{as} head in reverence to Allah\textsuperscript{azwj} Mighty and Majestic since He\textsuperscript{azwj} has Accepted your\textsuperscript{as} offering’. Adam\textsuperscript{as} shaved his\textsuperscript{as} head in reverence to Allah\textsuperscript{azwj} Blessed and Exalted.

Then he\textsuperscript{as} grabbed his\textsuperscript{as} hand on the second day and went with him\textsuperscript{as} to the rocks, and Iblees\textsuperscript{la} presented to him\textsuperscript{as} at the second rock and said to him\textsuperscript{as}, ‘O Adam\textsuperscript{as}! Where are you\textsuperscript{as} intending (to go)’? Jibraeil\textsuperscript{as} said: ‘O Adam\textsuperscript{as}! Pelt him\textsuperscript{as} with seven pebbles and exclaim Takbeers, one Takbeer with every pebble’. Adam\textsuperscript{as} did that just as Jibraeil\textsuperscript{as} had instructed him\textsuperscript{as}, and Iblees\textsuperscript{la} went away.
ثم عرض له عند الجمرة الثالثة فقال له: يا آدم أين تريد؟ فقال له جبرئيل: ارمه بسبع حصيات وكبر مع كل حصاة تكبيرة، ففعل ذلك آدم فذهب إبليس.

Then he presented to him at the third rock and said to him, ‘O Adam! Where are you intending (to go)?’ Jibraeel said to him: ‘Pelt him with seven pebbles and Takbeers, one Takbeer with every pebble’. Adam did that and Iblees went away.

ثم فعل ذلك به في اليوم الثالث والرابع فذهب إبليس، فقال له جبرئيل: إنك لن تراه بعد مقامك هذا أبداً.

Then that was done with him during the third day, and the fourth, and Iblees went away. Jibraeel said to him: ‘You will never see him after this stay of yours, ever’.

ثم انطلق به إلى البيت فأمره أن يطوف بالبيت سبع مرات ففعل ذلك آدم، فقال له جبرئيل: إن الله تبارك وتعالى قد غفر لك وقبل توبتك وحلت لك زوجتك.

Then he went with him to the House (Kaba) and instructed him to do Tawaf of the House seven times. Adam did that. Jibraeel said to him: ‘Allah Blessed and Exalted has Forgiven you and Accepted your repentance and has Legalised your wife for you’.

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‘From Abu Abdullah having said: ‘Adam descend upon Al-Safa and due to that it was named as ‘Al-Safa’ because the Chosen one (Al-Mustafa) descended upon it. Allah the Exalted Said: Surely Allah chose Adam and Noah [3:33]. And Hawwa descended upon Al-Marwa, and rather it is named as ‘Al-Marwa’ because the woman ‘Al-Mar’a descended upon it, and these are both mounts on the right of the Kaba and its left.

فاقتولا آدم حين فرق بينهما فكان يكتب بالنهار فتحدث عندنا إذا كان الليل خشي أن تغلبه نفسه فمكث بذلك ما شاء الله، ثم أرسل إليه جبرئيل عليه السلام: فقال: السلام عليك يا آدم، وسائق الحديث كما مر.

Adam left her when there was a separation between them, and he used to come to her by the day and discuss at it. When it was the night, he feared the overcoming of his self, he would return. It remained such for as long as Allah so Desired. Then Allah

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221 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 15
Sent Jibraeel\textsuperscript{as} to him\textsuperscript{as} and he\textsuperscript{as} said: ‘The greetings be upon you\textsuperscript{as}, O Adam\textsuperscript{as}!’ – and the Hadeeth continues just as has passed (above)\textsuperscript{222}.


\textsuperscript{222} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 16
come to Mina and Arafat and fulfilled his\textsuperscript{as} rituals, all of them. So, he\textsuperscript{as} came from India, and the place of his\textsuperscript{as} feet were buildings, and what is between the footstep to the footstep were deserts, there not being anything in it.

Then he\textsuperscript{as} came to the House and did Tawaf of seven circuits, and completed his\textsuperscript{as} rituals just as Allah\textsuperscript{azwj} had Commanded him\textsuperscript{as}. Allah\textsuperscript{azwj} Accepted the repentance from him\textsuperscript{as} and Forgave him.

He\textsuperscript{asws} said: ‘So, the Tawaf of Adam\textsuperscript{as} was made to be due to what the Angels had done,Tawaf with the Throne for seven years. Jibraeel\textsuperscript{as} said: ‘Congratulations to you\textsuperscript{as}, O Adam\textsuperscript{as}! He\textsuperscript{azwj} had Forgiven you\textsuperscript{as}. This House has had Tawaf performed before you by three thousand years’. Adam\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! Forgive me\textsuperscript{as} and my\textsuperscript{as} offspring from after me\textsuperscript{as}’. He\textsuperscript{azwj} Said: “Yes, the ones who believe in Me\textsuperscript{azwj} and My\textsuperscript{azwj} Rasool\textsuperscript{saww}”

He said, ‘You speak the truth’, and went away. My\textsuperscript{asws} father\textsuperscript{asws} said: ‘This was Jibraeel\textsuperscript{as} coming to you all teaching you the matters of your Religion’\textsuperscript{223}.

'I asked Ibn Masoud about the days of whiteness, what is its reason? And how have they been named as such?'

He said, ‘I heard the Prophet\textsuperscript{saww} saying: ‘When Adam\textsuperscript{as} disobeyed his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic, a Caller Called out to him\textsuperscript{as} from the Throne: “O Adam\textsuperscript{as}! Get out from My\textsuperscript{azwj} Vicinity, for no one who has disobeyed Me\textsuperscript{azwj} can be in My\textsuperscript{azwj} Vicinity!” So, he\textsuperscript{as} cried and the Angels cried. Then Allah\textsuperscript{azwj} Mighty and Majestic Sent Jibraeel\textsuperscript{as} to him\textsuperscript{as} and descended him\textsuperscript{as} to the earth blackened (of pimples from head to toe).

\textsuperscript{223} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 17
When the Angels saw him\textsuperscript{as}, they raised a clamour and cried and wailed and said: ‘O Lord\textsuperscript{azwj}! A creature You\textsuperscript{as} Created, and Blew into him\textsuperscript{as} from Your\textsuperscript{azwj} Spirit, and Your\textsuperscript{as} Angels did Sajdah to him\textsuperscript{as}, due to one sin You\textsuperscript{azwj} Transformed his\textsuperscript{as} whiteness to blackness?’

A Caller Called out from the sky: “Fast to your\textsuperscript{as} Lord\textsuperscript{azwj} today!” He\textsuperscript{as} Fasted, and it was harmonious with the thirteenth of the month. A third of the blackness (pimples) went away. Then there was a Call on the fourteenth day: “Fast for your\textsuperscript{as} Lord\textsuperscript{azwj} today!” He\textsuperscript{as} Fasted and a third of the blackness (pimples) went away. Then there was a Call during the fifteenth day with the Fasting. He\textsuperscript{as} Fasted and all the blackness (pimples) went away, all of it. Thus, the days of the whiteness are those which Allah\textsuperscript{azwj} Mighty and Majestic during it Returned upon Adam\textsuperscript{as} of his\textsuperscript{as} whiteness.

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Then a Caller Called out from the sky: “O Adam\textsuperscript{as}! These three days have been Made to be for you\textsuperscript{as} and your\textsuperscript{as} children. One who Fasts these during every month, so he has Fasted forever”.
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Jameel said, ‘Ahmad Bin Abdul Wahid said, ‘And I heard Ahmad Bin Shayban Al-Barmakky saying, ‘And Al-Humeydi increased in the Hadeeth: -
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‘Adam\textsuperscript{as} sat down a sitting of a squatter, and his\textsuperscript{as} head was between his\textsuperscript{as} knees, gloomily, grieving. The Blessed and Exalted Sent Jibraeel\textsuperscript{as}, and he\textsuperscript{as} said: ‘O Adam\textsuperscript{as}! What is the matter I\textsuperscript{as} see you\textsuperscript{as} gloomy, grieving?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} will not cease to be gloomy, grieving until the Command of Allah\textsuperscript{azwj} comes.

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He\textsuperscript{as} said: ‘I\textsuperscript{as} am a Messenger of Allah\textsuperscript{azwj} to you\textsuperscript{as}, and He\textsuperscript{azwj} Conveys the Greetings to you\textsuperscript{as} and is Saying: “O Adam\textsuperscript{as}! May Allah\textsuperscript{azwj} Revive you\textsuperscript{as} and Refresh you\textsuperscript{as}”. He\textsuperscript{as} said: ‘As for ‘Revive you’, I\textsuperscript{as} recognise it, but what is ‘Refresh you’?’ He\textsuperscript{as} said: ‘Make you\textsuperscript{as} smile’.
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He said, ‘So, Adam did Sajdah and raised his head towards the sky and said: ‘O Lord! Increase me in beauty’. He woke up in the morning and there was a black beard for him like the lava flow. He struck his hand to it and said: ‘O Lord! What is this?’ He Said: ‘This is the beard. had Adorned you with it, you and the your male children up to the Day of Judgment’.”

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Ahmad Bin Al Haysam, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, form his father, from Muhammad Bin Sinan, from al Mufazzal who said,

‘Abu Abdullah said: ‘Allah Blessed and Exalted Created the souls before the bodies by two thousand years, and Made the highest and noblest of these to be the souls of Muhammad and (Syeda) Fatima, and Al-Hassan and Al-Husayn and the Imams from after them.

Then Presented them unto the skies and the earth and the mountains, and these were overwhelmed by their radiances. Allah Blessed and Exalted Said to the skies and the earth and the mountains: “They are My Beloved ones; and My Divine Authorities upon My creatures and the Imams of My Created beings.

I have not Created any creature who is more Beloved to Me than them. Created My Paradise for them and for the ones who love them; and Created My Fire for the ones who oppose them and are inimical to them. The one who claims their status from Me and their place from My Magnificence, shall Punish him with such a Punishment, I have not Punished anyone from the worlds, and will Make him and the Polytheists to be in the lowest level of My Fire.

224 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 18
And the one who accepts their\textsuperscript{asws} Wilayah and does not claim their\textsuperscript{asws} status from Me\textsuperscript{azwj} and their\textsuperscript{asws} place from My\textsuperscript{azwj} Magnificence, I\textsuperscript{azwj} shall Make him to be with them\textsuperscript{asws} in the Gardens of My\textsuperscript{azwj} Paradise, and for them would be in it whatever they so desire with Me\textsuperscript{azwj} and I\textsuperscript{azwj} shall Gift them My\textsuperscript{azwj} Prestige, and Legalise for them My\textsuperscript{azwj} vicinity, and their intercession regarding the sinners from My\textsuperscript{azwj} servants and My\textsuperscript{azwj} maids, for their\textsuperscript{asws} Wilayah is a security with My\textsuperscript{azwj} creatures. Which ones of you will bear it with its weight and claim it for himself besides My\textsuperscript{azwj} Elites?"
فقال الله جل جلاله: لولاهم ما خلقتكما، هؤلاء خزينة علمي وإمانتي على سري، إياكم أن تنظرا إليهم بعين الحسد، وتحلى من كرامتي فتدخلا بذلك في نهيي وعصياني " فتكونا من الظالمين "

Allahazwj, Majestic is Hisazwj Majesty Said: "Had it not been for themasws, Iazwj would not have Created both of youas. Theyasws are the treasurers of Myazwj Knowledge, and Myazwj Trustees upon Myazwj Secrets. Beware of looking at themasws with the eye of envy and coveting theirasws ranks in Myazwj Presence, and theirasws places from Myazwj Prestige, for due to that, youas will enter into Myazwj Forbiddance and disobey Meazwj, then you will become of the unjust [2:35].

قالا: ريبا ومن الظالمون ؟ قال: المدعون لمنزلتهم غير حق، قالا: ربنا فأرنا منازل ظالميهم في جنتك،

Theyas said: ‘Ouras Lordazwj! And who are the unjust?’ Heazwj Said: “The claimants of theirasws ranks without right”. Theyas said: ‘Ouras Lordazwj! Show usas the status of ones unjust to themasws in Yourazwj Fire until weas see it just as weas see theirasws status in Yourazwj Paradise’.

فأمر الله تبارك وتعالى النار فأبرزت جميع ما فيها من ألوان النكال والعذاب، وقال الله عزوجل: مكان الظالمين لهم المدعون لمنزلتهم في أسفل درك منها كلما أرادوا أن يخرجوا منها اعيدوا فيها، وكلما نضجت جلودهم بدلوا سواها ليذوقوا العذاب، يا آدم ويا Hawwaaazwj! لا تنظرا إلى أنواري وحججي بعين الحسد فاهبطكما عن جواري وأحل بكما هواني "

Allahazwj Blessed and Exalted Commanded the Fire and it cooled down the entirety of what is therein from the varieties of the exemplary Punishments, and Allahazwj Mighty and Majestic Said: “A place of the ones unjust to themasws, the claimants of theirasws ranks are in the lowest level from it. Every time they intend to come out from it, Iazwj shall Return them in it, and every time their skins burn off, Iazwj shall Replace these anew for them to be tasting the Punishment. O Adamas and O Hawwaaas! Do not look at Myazwj Lights and Myazwj Divine Authorities with the eye of envy for Iazwj will Descend youas both from Myazwj vicinity and Myazwj Humiliation will be Released with youas.

فوسوس لهما الشيطان ليبدي لهما ما ووري عنهما من سوآتهما وقال ما نهكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين * وقاسمهما إني لكما لمن الناصحين * فدلهما غرور " وحملهما على تمني منزلتهم فنظرا إليهم بعين الحسد

But the Satan suggested to them to manifest to them what was hidden from them from their evil, and said, ‘Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from eternally living ones’ [7:20] And he swore to them both, ‘I am from the advisers to you’ [7:21] Thus, he indicated to them with deceit [7:22], and carried themas upon coveting theirasws ranks, and theyas looked at themasws with the eye of envy.

فخذلا حتى أكلا من شجرة الحنطة، فعاد مكان ما أكلا شعيرا "، فأصل الحنطة كلها مما لم يأكله، وأصل الشعير كله مما عاد مكان ما أكلاه;
So, they\textsuperscript{as} were Forsaken until they\textsuperscript{as} ate from the tree of wheat, and barley returned in place of that they\textsuperscript{as} had eaten. Thus, the origin of the wheat, all of it is from what they\textsuperscript{as} did not eat, and the origin of the barley, all of it is from what returned to be in place of what they\textsuperscript{as} had eaten.

When they\textsuperscript{as} had eaten from the tree, the ornaments and the garments flew away from their\textsuperscript{as} bodies and they\textsuperscript{as} remained uncovered, and they both began to cover upon themselves from the leaves of the Garden, and their Lord Called out to them: “Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?” [7:22]. They said: ‘Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers’ [7:23].

He\textsuperscript{azwj} Said: Get down from My\textsuperscript{azwj} Vicinity. No one will be in My\textsuperscript{azwj} Vicinity in My\textsuperscript{azwj} Paradise, one who disobeys Me\textsuperscript{azwj}! So, they\textsuperscript{as} were both descended having been allocated to themselves\textsuperscript{as} in seeking the livelihood. When Allah\textsuperscript{azwj} Mighty and Majestic Wanted to Turn to them\textsuperscript{as}, Jibraeiel\textsuperscript{as} came to them\textsuperscript{as} and said to them\textsuperscript{as}: ‘But rather you\textsuperscript{as} have both been unjust to yourselves by coveting the ranks of the ones Merited over you\textsuperscript{as}, therefore your\textsuperscript{as} Recompense is what you\textsuperscript{as} have been Punished with from the descent from the Vicinity of Allah\textsuperscript{azwj} Mighty and Majestic to his\textsuperscript{azwj} earth. (Now) ask your\textsuperscript{as} Lord\textsuperscript{azwj} for the sake of the names which you\textsuperscript{as} saw upon the Base of the Throne until He\textsuperscript{azwj} Turns to you\textsuperscript{as} both’.

They\textsuperscript{as} said: ‘O Allah\textsuperscript{azwj}! We\textsuperscript{as} ask You\textsuperscript{azwj} for the sake of the ones Honourable to You\textsuperscript{azwj} – Muhammad\textsuperscript{asws}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and the Imams\textsuperscript{asws}, please Turn to us\textsuperscript{as} and have Mercy on us\textsuperscript{as}. So, Allah\textsuperscript{azwj} Turned to them\textsuperscript{as}, He\textsuperscript{azwj} is the Oft-Turning, the Merciful.

Flm Tzl أنبئهم الله بعد ذلك يحفظون هذه الأمانة ويخبرون بما أوصياؤهم والمخلصين من أمهم فليأتهم إلههم ويشفكون من ادعاءها وحلمها الإنسان الذي قد ظفر، فتأصل كل ظلم منه إلى يوم القيامة، وذلك قول الله عزوجل: "إنا عرضنا الأمانة على السماوات والأرض والجبال فأبين أن يحملها وأسلفقم منها وحلمها الإنسان إن كان ظلما" "جهولا"."
Thus, the Prophets\textsuperscript{as} of Allah\textsuperscript{azwj} after that did not cease to preserve this entrustment and informing their\textsuperscript{as} successors\textsuperscript{as} and the sincere ones from their\textsuperscript{as} communities. So, they (all) refused to bear it and were fearing from claiming it, and the human being bore it what he had recognised. Therefore, the origin of every injustice up to the Day of Qiyamah is from it, and that is the Word of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]’}.\textsuperscript{225}

225 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 19

(P.s. – This is not a Hadeeth)\textsuperscript{226}

226 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 20
He asws said: 'And he as had stood at the door of the Kabah, his as clothes being of the skin of the camel and the cow, and he as said: 'O Allah aswj! Uproot my as fault and Forgive my as sin for me as, and Return me as to the house which You aswj had Expelled me as from it.' Allah aswj Mighty and Majestic Said: "I aswj have Uprooted your as fault and Forgiven your as sin for you as, and I aswj will be Returning you as to the house which I aswj had Expelled you as from it"'.

P.S. – This is not a Hadeeth

From Al-Sadiq Ja’far asws Bin Muhammad asws he (the narrator) said, ‘I asked him asws about the Words of Allah aswj Mighty and Majestic: And when his Lord Tested Ibrahim with certain words [2:124], what are these words?’
He asws said: ‘These are the (same) words which Adam as received from his as Lord azwj, so He asw Turned (Mercifully) to him as, and it is that he as said: ‘O Lord azwj! I as ask You asw by the right of Muhammad saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws until You asw ‘Turn towards me asw’. Therefore, Allah azwj Turned to him as (Mercifully) for He asw is the Oft-Turning, the Merciful’.

I said to him asws, ‘O son asws of Rasool-Allah saww! So, what does the Mighty and Majestic Mean by His asw Words so He Completed these?’ He asws said: ‘It Means – So He asw Completed these up to Al-Qaim ajfj, twelve Imams asws, nine from the sons asws of Al-Husayn asws’. 230

My father, from Ibn Abu Umeyr, from Aban Bin Usman,

‘From Abu Abdullah asws having said: ‘Adam as remained upon Al-Safa for forty mornings in Safa crying upon the Paradise, and upon his as expulsion from the Vicinity of Allah azwj Mighty and Majestic. Then, Jibraeel as descended unto him as and said: ‘O Adam as! What makes you asw cry?’ He as said: ‘O Jibraeel as! Why should I as not cry and Allah azwj has Expelled me as from His asw Vicinity and Sent me as down to the world?’

He as said: ‘O Adam as! Repent to Him azwj’. He as said: ‘And how do I as repent?’ So, Allah azwj Sent down unto him as a dome of light in the place of the House, and its light spread among the mountains of Makkah, and so it is the Sanctuary (Hurrum). Allah azwj Commanded Jibraeel as to place markings upon it.

230 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 24
He said: ‘Arise, O Adam!’ And he went out with him on the day of Al Tarwiyyah, and instructed him to wash and wear Ihraam and he had come out form the Paradise on the first day of Zil-Qaadah. When it was the second day from Zil-Hajj, Jibraeel took him out to Mina and spent the night at it. When it was morning, he took him out to Arafat, and he had taught him when he had taken him out from Makkah, the Ihraam, and instructed him with (exclaiming) the Talbiyyah.

When the sun (started to) set on the day of Arafat, He cut off the Talbiyyah and instructed him to wash. When he had prayed Al-Asr (Salat), he paused him at Arafat and taught him the words which his Lord had Cast with, and these are: -

"سبحانك اللهم وبحمدك لا إله إلا أنت عملت سوءا وظلمت نفسي واعترفت بذنبي فاغفر لي إنك أنت الغفور الرحيم

Glory be to You! O Allah, and with Your Praise, there is no god except Allah except You. I have done evil and been unjust to myself and I hereby acknowledge my sin, therefore Forgive me, You are the Forgiver, the Merciful. Glory be to You, O Allah, and with Your Praise, there is no god except You. I hereby acknowledge my sin, therefore Forgive me, You are the best of the Forgivers. Glory be to You, O Allah, and with Your Praise, there is no god except You, I have done evil and been unjust to myself, and I hereby acknowledge my sin, therefore Forgive me, surely You are the Oft-Turning, the Merciful’.

He remained up to the setting of the sun raising his hands towards the sky beseeching and crying to Allah. When the sun set, he returned him to the Monuments and spent the night at it. When it was morning, he stood upon the Sacred Monuments and supplicated to Allah Exalted with the words and repented to Him. Then he departed to Mina, and Jibraeel instructed him to shave the hair which were upon him (his head). So, he shaved, then he returned him to Makkah.

He came with him to the first rock and Iblees presented to him at it and said, ‘O Adam! Where are you intending (to go)?’ Jibraeel instructed him to pelt him with seven pebbles, and that he should exclaim Takbeer with each pebble, one Takbeer. He did so.
Then he as went on, and Iblees la presented to him as at the second rock, and he as instructed him as to pelt him as with seven pebbles. So, he as pelted and exclaimed Takbeers, with each pebble one Takbeer. Then he as went on and Iblees la presented to him as at the third rock, and he as instructed him as to pelt him la with seven pebbles. So, he as pelted and exclaimed Takbeers, with each pebble one Takbeer. Iblees la went away.

And Jibraeel as said to him as: ‘You as will never see him la after this, ever!’ Then he as went with him as to the Sacred House and instructed him as to perform Tawaaf with it seven times. He as did so. Then, he as said to him as: ‘Allah azwj has Accepted your as repentance and Legalised your as wife for you as.’

He asws said: ‘When Adam as fulfilled his as Hajj, the Angels met him as at Al-Abtah and they said, ‘O Adam as! Your as Hajj is righteous, but we had performed Hajj of this House before you as by two thousand years’.  

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And in another report from him asws having said: ‘The tree which Adam as had been Forbidden from, it is the tree of grapes’.

233


27 – وفي رواية أخرى عنه عليه السلام أنه قال: إن الشجرة التي غي عنها آدم هي شجرة العبم.

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Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 26

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Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 27
ص: بالاستناد إلى الصدوق، عن ابن المولك، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن العلاء، عن محمد، عن الباقر عليه السلام قال: إن آدم لما بنى الكعبة وطاف بها فقال: " اللهم إن لكل عمامل أجرا "، اللهم وإنى قد عملت " فقيل له: سل يا آدم،

By the chain to Al Sadouq, from Ibn Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Al A’ala, from Muhammad,

‘From Al-Baqir asws having said: ‘When Adam as built the Kabah and did Tawaaf of it, he as said: ‘O Allah azwj! For every worker there is a recompense. O Allah azwj I as have worked’. He azwj Said to him as: “Ask, O Adam as!”

فقال: " اللهم اغفر لي ذنبي " فقيل له: قد غفر لك يا آدم، فقال: " ولذريتي من بعدي " فقيل له: يا آدم من باء منهم بذنبه ههنا كما بؤت غفرت له.

He as said: ‘O Allah azwj! Forgive my as sin for me as’. He azwj Said to him as: "Azwj have Forgiven it for you as, O Adam as!" He as said: ‘And for my as offspring from after me as?’ He azwj Said to him as: “O Adam as! One from them who acknowledges his as sins over here just as you as have acknowledged, [azwj shall Forgive for him!”’. 234

By the chain from Al Sadouq, from Ali, from his father, from Ibn Abu Umeyr, from Jameel Ibn Salih,

‘From Abu Abdullah Al Sadiq asws having said: ‘When Adam as did Tawaaf of the House, he as ended up to Al-Multazam (a corner of the Kabah). Jibraeel as said to him as: ‘Acknowledgement to your as Lord azwj of your as sins in this place’. Adam as paused and said, ‘O Lord azwj! For every worker there is a recompense, and I as have worked, so what is my as Recompense?’ Allah azwj the Exalted Revealed unto him as: “O Adam as! One who your as offspring who comes to this place and acknowledged his as sins, [azwj shall Forgive for him as”. 235

By this chain, from Ibn Abu Umeyr, from Muawiya Bin Amana,

234 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 28
235 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 29
'From Abu Abdullah\textsuperscript{asws} having said: ‘When Adam\textsuperscript{as} departed from Arafat, the Angels met him\textsuperscript{as} and said to him\textsuperscript{as}: ‘Your\textsuperscript{as} Hajj is righteous, O Adam\textsuperscript{as}! But, we have performed our Hajj of this House before you\textsuperscript{as} by two thousand years’’.\textsuperscript{236}

When the children of Adam\textsuperscript{as} and the children of his\textsuperscript{as} children were numerous, they used to discuss in his\textsuperscript{as} presence and he\textsuperscript{as} was silent. They said, ‘O father\textsuperscript{as}! What is the matter you\textsuperscript{as} are not speaking?’ He\textsuperscript{as} said: ‘O my\textsuperscript{as} sons! Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Expelled me\textsuperscript{as} from His\textsuperscript{azwj} vicinity and Covenanted to me\textsuperscript{as} and Said: “Reduce your\textsuperscript{as} speech, you\textsuperscript{as} will return to My\textsuperscript{azwj} Vicinity”’.\textsuperscript{237}

By the chain from Al Sadouq, by his chain, from Ibrahim Bin Maraz, from Abu Hamza, 'From Abu Ja’far\textsuperscript{asws} having said: ‘Adam\textsuperscript{as} descended in India and Allah\textsuperscript{azwj} the Exalted Built a House for him\textsuperscript{as} and Commanded him\textsuperscript{as} to go to it, and do the Tawaaf of it seven circuits. He\textsuperscript{as} came to Mina and Arafat and fulfilled his\textsuperscript{as} rituals just as Allah\textsuperscript{azwj} had Commanded.

Then he\textsuperscript{as} walked from India, and the place of his\textsuperscript{as} feet where he\textsuperscript{as} stepped were buildings, and what is between the footstep and the footstep were deserts, there not being anything in it. Then he\textsuperscript{as} came to the House and did the Tawaaf of it seven circuits, and fulfilled his\textsuperscript{as} rituals and accomplished these just as Allah\textsuperscript{azwj} had Commanded.

Allah\textsuperscript{azwj} Accepted his\textsuperscript{as} repentance from him\textsuperscript{as} and Forgave him\textsuperscript{as}. Adam\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! And for my\textsuperscript{as} offspring from after me\textsuperscript{as}?’ He\textsuperscript{azwj} Said: ‘Yes, one who believes in Me\textsuperscript{azwj} and in My\textsuperscript{azwj} Rasool\textsuperscript{saww}’.\textsuperscript{238}

\textsuperscript{236} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 30
\textsuperscript{237} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 31
\textsuperscript{238} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 32
By the chain going up to Al Sadouq, from Hany Bin Muhammad, from his father, from Muhammad Bin Ahmad bin Batah, from his father, from Muhammad Bin Abdul Wahab, from Abu Al Haris Al Fahry, from Abdullah Bin Ismail, from Abdul Rahman Bin Abu Zayd Bin Aslam, from his father, from his grandfather, from Umar Bin Al Khattab who said,

‘Rasool-Allah⁷⁷⁷⁷ said: ‘When Adam⁷⁷⁷⁷ ate from the tree, raised his⁷⁷⁷⁷ head towards the sky and said: ‘I⁷⁷⁷⁷ ask You⁷⁷⁷⁷ for the sake of Muhammad⁷⁷⁷⁷, have Mercy on me⁷⁷⁷⁷. So, Allah⁷⁷⁷⁷ Revealed unto him⁷⁷⁷⁷: “And who is Muhammad⁷⁷⁷⁷?”

فقال: تبارك اسمك لما خلقتني رفعت رأسي إلى عرشك فعندما تكتب: "لا إله إلا الله محمد رسول الله " فلم أعرف أن ليس أحد أعظم عندك عندك  ممن جعلت اسمه مع اسمك،

He⁷⁷⁷⁷ said: ‘Blessed is Your⁷⁷⁷⁷ Name! When You⁷⁷⁷⁷ Created me⁷⁷⁷⁷, I⁷⁷⁷⁷ raised my⁷⁷⁷⁷ head towards Your⁷⁷⁷⁷ Throne and therein was Inscribed: “There is no god except Allah⁷⁷⁷⁷, Muhammad⁷⁷⁷⁷ is a Rasool⁷⁷⁷⁷ of Allah⁷⁷⁷⁷”, so I⁷⁷⁷⁷ knew that there isn’t anyone of greater worth in Your⁷⁷⁷⁷ Presence than the one whose name You⁷⁷⁷⁷ have made to be with Your⁷⁷⁷⁷ Name’.

فأوحى الله إليه: يا آدم إنه لآخر النبيين من ذريتك فلولا محمد ما خلقتك ".

Allah⁷⁷⁷⁷ Revealed unto him⁷⁷⁷⁷: “O Adam⁷⁷⁷⁷! He⁷⁷⁷⁷ is the last of the Prophets⁷⁷⁷⁷ from your⁷⁷⁷⁷ offspring, and had it not been for Muhammad⁷⁷⁷⁷, I⁷⁷⁷⁷ would not have Created you⁷⁷⁷⁷!”

(One can clearly see the fabrication in this one)

239 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 33
Inscribed in the Throne: “Muhammad saww is Rasool saww of Allah azwj, Ali asws is Emir of the Momineen”. 240

By the chain going up to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, from Aban Bin Usman, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘The words which were Cast unto Adam as by his as Lord azwj so He azwj Turned to him as, he as said: ‘O Allah azwj! There is no god except You azwj, Glory be to You azwj and with Your azwj Praise. I as have done evil and been unjust to myself as, therefore Forgive me as, You azwj are the Oft-Turning, the Merciful. There is no god except You azwj, Glory be to You azwj, and with Your azwj Praise. I as have done evil and been unjust to myself as, therefore Forgive me as, surely You azwj are the best of the Forgivers’”. 241

From Ata’a,

‘From Abu Ja’far asws, from his asws father asws, from his asws forefathers asws, from Ali asws, from Rasool-Allah azwj having said: ‘But rather, Adam as and Hawwa as had remained in the Paradise until they came out from it, was seven hours from the days of the world, until they as ate from the tree. So, Allah azwj Descended them as to the earth from that day of theirs.

 قال: فحاج آدم ربه فقال: يا ربي أرأيتك قبل أن تخلقني كنت قدرت علي هذا الذنب وكل ما صرت وأنا صائر إليه، أو هذا شئ فعلته أنا من قبل لم تقدر علي، غلبت علي شقوتي فكان ذلك مني وفعلي لا منك ولا من فعلك ؟

He asws said: ‘Adam as argued with his as Lord azwj saying: ‘O Lord azwj! I as view that since You azwj Created me as, You azwj had Pre-determined this sin and all what became and I as came to it, or this thing which I as did from before was not Pre-determined upon me as and my as wretchedness overcame upon me as, and that was from me as and my as deed, neither from You azwj nor from Your azwj Deed’?

قال له: يا آدم نحن خلقنك وعملنك أبنا إسقلنك وزوجنك الحسنة، ونعمت ونا جعلت فلك من فق情趣ت بجوارحك على معصيتي، ولم تعب عن عيني، ولم يخل علي من فعالك ولا مما أنت فاعله،

240 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 34
241 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 35
He said to him: “O Adam! When I created you and your wife in the Paradise, and by My Bounty and what I Made to be in you, strength your limbs were strengthened upon disobeying me, and you were not hidden from My Eyes, and My Knowledge was not empty from your deeds nor what you are doing”.

Adam said: ‘O Lord! The argument is Yours against me. O Lord, when You Created me and Imaged me and Blew into me from Your Spirit. And I got My Angels to do Sajdah to you, and Cited your name in My skies, and Began with you as with My Honouring, and Settled you in My Paradise, and I did not do that except with Pleasure upon you. I Tried you with that from without you having done any work for Me to be obligated by it in My Presence what was done with you. Adam said: ‘O Lord! The good is from You and the evil is from me’.

Allah Said: “And I got My Angels to do Sajdah to you, and Cited your name in My skies, and Began with you as with My Honouring, and Settled you in My Paradise, and I did not do that except with Pleasure upon you. I Tried you with that from without you having done any work for Me to be obligated by it in My Presence what was done with you. Adam said: ‘O Lord! The good is from You and the evil is from me’.

O Adam! Did I not Forbid you from the tree?” And I Informed you that the Satan is an enemy to you and your wife? And Cautioned you both before you came to the Paradise, and Taught you that if you were to eat from the tree, you will both be unjust to your selves, disobedient to Me? O Adam! And unjust one will not be in My Vicinity in My Paradise, being disobedient to Me.

O Adam! Could you Forbid you from the tree?” And I Informed you that the Satan is an enemy to you and your wife? And Cautioned you both before you came to the Paradise, and Taught you that if you were to eat from the tree, you will both be unjust to your selves, disobedient to Me? O Adam! And unjust one will not be in My Vicinity in My Paradise, being disobedient to Me.

Allah Said: “O Adam! I am Allah the Benevolent! I Created the good before the evil, and Created My Mercy before My Wrath, and Proceed with My Prestige before My Disgracing, and Proceed with My Argumentation before My Punishment.

He said: ‘He said: ‘Yes, O Lord! The argument is for You against me. We wronged ourselves and we disobeyed, and unless You Forgive us and have Mercy on us we will become from the unjust ones’.

O Adam! Could you Forbid you from the tree?” And I Informed you that the Satan is an enemy to you and your wife? And Cautioned you both before you came to the Paradise, and Taught you that if you were to eat from the tree, you will both be unjust to your selves, disobedient to Me? O Adam! And unjust one will not be in My Vicinity in My Paradise, being disobedient to Me.

Allah Said: “O Adam! I am Allah the Benevolent! I Created the good before the evil, and Created My Mercy before My Wrath, and Proceed with My Prestige before My Disgracing, and Proceed with My Argumentation before My Punishment.

He said: ‘He said: ‘Yes, O Lord! The argument is for You against me. We wronged ourselves and we disobeyed, and unless You Forgive us and have Mercy on us we will become from the unjust ones’.

O Adam! Could you Forbid you from the tree?” And I Informed you that the Satan is an enemy to you and your wife? And Cautioned you both before you came to the Paradise, and Taught you that if you were to eat from the tree, you will both be unjust to your selves, disobedient to Me? O Adam! And unjust one will not be in My Vicinity in My Paradise, being disobedient to Me.

He said: ‘He said: ‘Yes, O Lord! The argument is for You against me. We wronged ourselves and we disobeyed, and unless You Forgive us and have Mercy on us we will become from the unjust ones’.

O Adam! Could you Forbid you from the tree?” And I Informed you that the Satan is an enemy to you and your wife? And Cautioned you both before you came to the Paradise, and Taught you that if you were to eat from the tree, you will both be unjust to your selves, disobedient to Me? O Adam! And unjust one will not be in My Vicinity in My Paradise, being disobedient to Me.
He\textsuperscript{asw} said: "When they\textsuperscript{as} both acknowledged to their\textsuperscript{as} Lord\textsuperscript{azwj} with their\textsuperscript{as} sin, and that the Argument from Allah\textsuperscript{azwj} from Allah\textsuperscript{azwj} to them\textsuperscript{as} had brought about the Mercy of the Beneficent, the Merciful, so their\textsuperscript{as} Lord\textsuperscript{azwj} Turned to them\textsuperscript{as}, surely He\textsuperscript{azwj} is the Oft-Turning, the Merciful.

قال الله: يا آدم اهبط أنت وزوجك إلى الأرض، فإذا أصلحتما أصلحتكما، وإن عملتما لي قويتكما، وإن تعرضتما لرضاي تساوئت إلى رضاكما، وإن خفتما من أمتنكما من سخطي،

Allah\textsuperscript{azwj} Said: "O Adam\textsuperscript{as}! Get down, you\textsuperscript{as} and your\textsuperscript{as} wife, to the earth. When you\textsuperscript{as} correct yourselves\textsuperscript{azwj} shall Correct you\textsuperscript{as}, and if you\textsuperscript{as} work for Me\textsuperscript{azwj}, I\textsuperscript{azwj} shall Strengthen you\textsuperscript{as}, and if you\textsuperscript{as} expose to My\textsuperscript{azwj} Pleasure, I\textsuperscript{azwj} shall Hasten to Please you\textsuperscript{as}, and if you\textsuperscript{as} fear from Me\textsuperscript{azwj} I\textsuperscript{azwj} shall secure you\textsuperscript{as} from My\textsuperscript{azwj} Wrath".

قال: فبكيا عند ذلك وقالا: ربنا! فاцуنا على صلاح أنفسنا وعلى العمل بما يرضيك عننا، قال الله لهما: إذا عملتما سوءا فتوبا إ منه أتب عليكما وأنا الله التواب الرحيم.

He\textsuperscript{asw} said: 'They\textsuperscript{as} both cried at that and said: 'Our\textsuperscript{as} Lord\textsuperscript{azwj}! Assist us\textsuperscript{as} upon correcting ourselves and upon the deeds with what You\textsuperscript{azwj} would be Pleased from us\textsuperscript{as}! Allah\textsuperscript{azwj} Said to them\textsuperscript{as}: "When you\textsuperscript{as} did evil, then repent to Me\textsuperscript{azwj} from it, I\textsuperscript{azwj} shall Turn to you\textsuperscript{as}, and I\textsuperscript{azwj} am Allah\textsuperscript{azwj}, the Oft-Turning, the Merciful".

قال: فأهبطنا برحمتك إلى أحب البقاع إليك،

He\textsuperscript{asw} said: 'Descend us\textsuperscript{as} with Your\textsuperscript{azwj} Mercy to the spot most beloved to You\textsuperscript{azwj}.

قال: فأوحى الله إلى جبرئيل: أن أهبطهما إلى البلدة المباركة مكة،

He\textsuperscript{asw} said: 'Allah\textsuperscript{azwj} Revealed to Jibraeel\textsuperscript{as}: "Descend them\textsuperscript{as} both to the Blessed city, Makkah!"

قال: فهبط باهما جبرئيل فألقى آدم على الصفا، وألقى حواء على المروه،

He\textsuperscript{asw} said: 'Jibraeel\textsuperscript{as} descended with them\textsuperscript{as} and cast Adam\textsuperscript{as} upon Al-Safa, and cast Hawwa\textsuperscript{as} upon Al-Marwah’.

قال: فهبط باهما جبرئيل فألقى آدم على الصفا، وألقى حواء على المروه،

He\textsuperscript{asw} said: 'When they\textsuperscript{as} were both cast, they\textsuperscript{as} stood upon their\textsuperscript{as} legs and raised their\textsuperscript{as} heads towards the sky, they clamoured with their voices with the wailing to Allah\textsuperscript{azwj} the Exalted and humbled with their\textsuperscript{as} necks.

قال: فهتف الله بكمما: ما يبكيكما بعد رضائي عنكمما؟
He said: ‘Allah Called out to them: “What make you two cry after My being Pleased from you?”

قال: فقالا: ربنا أبكتنا خطيئتنا، وهي أخرجتنا عن جوار ربنا، وقد خفي عنها تقديس ملائكتك لك ربنا، وبدت لنا عوراننا واضطرنا ذنبنا إلى حرص الدنيا ومطعمها ومشربها، ودخلنا وحشة شديدة لتفريقك بيننا.

He said: ‘They are crying over our mistake and it got us to be expelled from the Vicinity of our Lord and it was concealed from us the extollation of the Holiness of Your Angels to You, our Lord, and our nakedness manifested to us and our sin made us desperate to the greed of the world and its food and its drinks, and intense loneliness entered us due to the separation between us.

قال: فرحمهما الرحمن الرحيم عند ذلك وأوحى إلى جبرئيل: أنا الله الرحمن الرحيم، وأني قد رحمت آدم وحواء لما شكيا إلي فاه، عليهما بخيمة من خيام الجنة، وعزهما عني بفراق الجنة، واجمع بينهما في الخيمة فإني قد رحمتهما لبكائهما ووحشتهما ووحدتهما، وانصب لهم الخيمة على الترعة التي بين جبال مكة.

He said: ‘The Beneficent, the Merciful was Merciful to them at that and Revealed unto Jibraeel: “I am Allah, the Beneficent, the Merciful, and I have Shown Mercy to Adam and Hawwa when they complained to Me. Descend unto them with a tent from the tents of the Paradise and be friendly with them on My behalf due to the separation from the Paradise, and gather between the two of them to be in one tent, for I had been Merciful to them due to their wailing, and their fear, and their loneliness, and install the tent for them at the canal which is between the mountains of Makkah.”

قال: والترعة مكان البيت وقواعده التي رفعتها الملائكة قبل ذلك، فهبط جبرئيل على آدم بالخيمة على مقدار أركان البيت وقواعده فنصبها.

He said: ‘And Jibraeel brought Adam down from Al-Safa, and brought down Hawwa from Al-Marwa and gathered between them in the tent.

قال: وكان عمود الخيمة قضيب ياقوت أحمر فأضاء نوره وضوئه جبال مكة وما حولها.

He said: ‘And the pillars of the tent were rods of red ruby and its light and its radiance illumination the mountains of Makkah and what is around it.’
قال: وامتد ضوء العمود فجعله الله حراً فهو مواضع الحرم اليوم، كل ناحية من حيث بلغ ضوء العمود فجعله الله حراً للحرم،

He asws said: ‘And to the extent of the illumination of the pillars, Allah azwj Made it to be a Sanctuary (Hurrum), and it is the place of the Hurrum today. All around from where the illumination of the pillars reached, Allah azwj Made it a Sanctuary due to the Sanctity of the pillars because these were from the Paradise’.

قال: ولذلك جعل الله الحسنات في الحرم مضاعفة والسيئات فيه مضاعفة،

He asws said: ‘And due to that, Allah azwj Made the good deeds (performed) in the Sanctuary as double and the evil deeds (performed) in it as doubt’.

قال: ومدت أطناب الخيمة حولها فمنتهى أوتادها ما حول المسجد الحرام،

He asws said: ‘And the wings of the tent were stretched around it and its pegs ended up to what is around the Sacred Masjid’.

قال: وكانت أوتادها من غصون الجنة، وأطنابها من ظفائر الارجوان،

He asws said: ‘And its pegs were from the twigs of the Paradise, and its wings were from purple curled material’.

قال. فأوحى الله إلى جبرئيل: اهبط على الخيمة سبعين ألف ملك يحرسونها من مردة الجن، ويؤنسون آدم وحواء، ويطوفون حول البيت والخيمة تعظيماً ل البيت والخيمة،

He asws said: ‘Allah azwj Revealed to Jibraeel as: “Send down seventy thousand Angels to the tent to fortify it from the renegade Jinns, and comfort Adam as and Hawwa as, and to be circle around the tent in reverence to the House and the tent’.

قال: فهبطت الملائكة فكانوا بحضرة الخيمة يحرسونها من مردة الشياطين، ويؤنسون حول آركان البيت والخيمة كل يوم وليلة كما كانوا يتطوفون في السماء حول البيت المعمور،

He asws said: ‘The Angels descended and they were in the presence of the tent fortifying it from the renegade Satansla and the transgressors, and they were circling around the corners of the House and the tent every day and night just as they were doing Tawaaf in the sky around Bayt Al-Mamour’.

قال وأركان البيت الحرام في الأرض حيال البيت المعمور الذي في السماء،

He asws said: ‘And the foundations of the Sacred House in the earth is parallel to Bayt Al-Mamour which is in the sky’.
He asws said: ‘Then Allah azwj Revealed to Jibraeel as after that: “Go down to Adam as and Hawwa as and forbid them as from the places of the cornerstones of My azwj House, for I azwj Want to Send down in the shadow from My azwj Angels to My azwj earth and Raise the foundations of My azwj House for My azwj Angels and My azwj creatures from the children of Adam as”.

He asws said: ‘Jibraeel as descended unto Adam as and Hawwa as and expelled them as from the tent and forbade them as from the canal of the Sacred House and removed the tent from the place of the canal’.

He asws said: ‘And he as placed Adam as upon Al-Safa and Hawwa as upon Al-Marwa, and raised the tent to the sky. Adam as and Hawwa as said: ‘O Jibraeel as! Is it due to the Anger from Allah azwj you as are transferring us as and separated between us as or due to Pleasure of a Pre-determination from Allah azwj upon us as?’

He as said to them: ‘That did not happen as a Wrath from Allah azwj upon you as, but Allah azwj will not be Questioned about what He azwj Does. O Adam as! The seventy thousand Angels, those whom Allah azwj Sent down to the earth to comfort you as and are circling around the foundation of the House and the tent, asked Allah azwj to Build a House for them in place of the tent, upon the place of the Blessed canal parallel to Al-Bayt Al-Mamour, so they would be doing Tawaf around it just as they were doing Tawaf in the sky around the Bayt Al-Mamour. So, Allah azwj Revealed to me as that I as remove you as and Hawwa as and raise the tent to the sky’.

He as said: ‘We as are pleased with the Decree of Allah azwj and the implementation of His azwj Command regarding us as. Adam as was upon Al-Safa and Hawwa as upon Al-Marwa’.

Adam as said: ‘We as are pleased with the Decree of Allah azwj and the implementation of His azwj Command regarding us as. Adam as was upon Al-Safa and Hawwa as upon Al-Marwa’.

قال: فدخل آدم لفراق حواء وحشة شديدة وحزن
He said: ‘Adam entered to separation of Hawwa, and was intensely lonely and in grief’.

قال: فهبط من الصفا يريد المروة شوقا إلى حواء وليسلم عليها وكان فيما بين الصفا والمروة واد وكان آدم يرى المروة من فوق الصفا، فلما أنهى إلى موضع الوادي غابت عنه المروة فسمى في الوادي حذرا لما لم ير المروة خفافا أن يكون قد ضل عن طريقه،

He said: ‘He descended from Al-Safa intending Al-Marwa in desire to Hawwa and to greet upon her, and there was a valley in what is between Al-Safa and Al-Marwa, and Adam used to see Al-Marwa from above Al-Safa. When he ended up to the place of the valley, Al-Marwa disappeared from him (his view). So, he sprinted in the valley cautious to what he could not see Al-Marwa, fearing that he might have been lost from its path.

فلمّا أن جاز الوادي وارتفع عنه نظر إلى المروة فمشى حتى انتهى إلى المروة فصعد عليها فسلم على حواء، ثم أقبلا بوجههما نحو موضع الترعة ينظران ان هل رفع قواعد البيت ويسألان الله أن يردهما إلى مكانهما حتى هبط من المروة.

When he crossed the valley and went higher from it, he looked at Al-Marwa and walked until he ended up to Al-Marwa. He ascended upon it and greeted unto Hawwa. Then they both faced towards the place of the canal and looked at whether the foundations of the House had been raised, and they asked Allah to return them to their places until he came down from Al-Marwa.

فرجع إلى الصفا ققام عليه وأقبل بوجهه نحو موضع النزهة فدعا الله، ثم إنه اشتاق إلى حواء وليسلم عليها ودعا الله أن يردهما إلى مكانهما حتى هبط من المروة.

He returned to Al-Safa and stood upon it, and turned to face around the place of the canal and supplicated to Allah. Then he was desirous to Hawwa, so he descended from Al-Safa intending Al-Marwa, and did what he had done the first time. Then he returned to Al-Safa and did upon it like what he had done during the first time. Then he descended from Al-Safa to Al-Marwa and did the like of what he had done during the first two times. Then he returned to Al-Safa and stood upon it and supplicated to Allah that He Gathers between him and his wife Hawwa.

قال: فكان ذهاب آدم من الصفا إلى المروة ثلاث مرات ورجوعه ثلاث مرات فذلك ستة أشواط، فلما أن دعا الله وليسا إليه وسأله أن يجمع بينهما استجاب الله فهما من ساعتهما من يومهما ذلك مع زوال الشمس.

He said: ‘The going of Adam from Al-Safa to Al-Marwa was three times, and his return was three times, and that is six circuits. When he supplicated to Allah and cried to Him and asked Him that He Gathers between the two of them, Allah Answered to them from that time of theirs, and that day of theirs with the decline of the sun.'
Then, Jibraeel as came to him as while he as was upon Al-Safa standing supplicating to Allah aswj facing by his as face towards the canal. Jibraeel as said to him as: ‘Descend, O Adam as, from Al-Safa and be with Hawwa asws. Adam as descended from Al-Safa to go to Al-Marwa and did the like of what he as had done during the three times until he as ended up to Al-Marwa. He as ascended upon it and informed Hawwa asws with what Jibraeel as had informed him as.

They as were both happy with intense happiness and praised Allah aswj and thanked Him aswj. Thus, due to that, the Sunnah flowed with the Saee between Al-Safa and Al-Marwa, and for that Allah aswj Said: ‘Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; [2:158]’.

He asws said: ‘Then Jibraeel as came to them as and brought them as down from Al-Marwa and informed them as that the Subduer, the Blessed and Exalted had had Got him as to descend to the earth and raise the foundations of the Sacred House with a rock from Al-Safa, and a rock from Al-Marwa, and a rock from (Mount) Toor of Sinani, and a rock from Mount Al Salam, and it is at the back of Al Kufa. Then Allah aswj Revealed to Jibraeel as he as build it and complete it’.

He asws said: ‘Jibraeel as uprooted the four rocks by the Command of Allah aswj, from their places with his as wings and placed them where Allah aswj Commanded him as, in the corners of the House upon its foundations which the Subduer had Determined it and Installed its markings. Then Allah aswj Revealed to Jibraeel as that he as builds it and completes it from (Mount) Abu Qubays and make two doors for it – an eastern door and a western door’.

He asws said: ‘Jibraeel as ascended and informed the four angels with the Command of Allah aswj, those four angels were: the Angel of the East, the Angel of the West, the Angel of the North, and the Angel of the South. They ascended to heaven and were all happy, 'Surely, Glory be to Allah, and praise be to Him, and thanksgiving. Because of this, the Sunnah flowed between Al-Safa and Al-Marwa, and for that Allah aswj said: ‘Surely Al-Safa and Al-Marwa are among the Rituals of Allah; and whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; [2:158]’.

They as were both happy with intense happiness and praised Allah aswj and thanked Him aswj. Thus, due to that, the Sunnah flowed with the Saee between Al-Safa and Al-Marwa, and for that Allah aswj said: ‘Surely Al-Safa and Al-Marwa are among the Rituals of Allah; and whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; [2:158]’.

He asws said: ‘Then Jibraeel as came to them as and brought them as down from Al-Marwa and informed them as that the Subduer, the Blessed and Exalted had had Got him as to descend to the earth and raise the foundations of the Sacred House with a rock from Al-Safa, and a rock from Al-Marwa, and a rock from (Mount) Toor of Sinani, and a rock from Mount Al Salam, and it is at the back of Al Kufa. Then Allah aswj Revealed to Jibraeel as he as build it and complete it’.
He asws said: ‘Jibraeel as completed it. When he as was free from it, the Angels performed Tawaaf around it. When Adam as and Hawwa as looked at the Angels doing Tawaaf around the House, they as went and did Tawaaf with the House of seven circuits. Then they as came out seeking what they as could eat, and that was from the day of theirs as which they as had descended during it.’ 242

He asws said: ‘Adam and Hawwa as looked at the Angels doing Tawaaf around the House, and they went and did Tawaaf with the House of seven circuits. Then they came out seeking what they could eat, and that was from the day of theirs which they had descended during it’.

‘From Abu Ja’far asws having said: ‘The words which were cast to Adam from his Lord azwj so He azwj Turned to him and Guided, he as said: ‘Glory be to You azwj. O Allah azwj! And with Your azwj Praise. I as have done evil and been unjust to myself. Forgive me as, You azwj are the Forgiver, the Merciful. There is no god except You azwj. Glory be to You azwj, O Allah azwj! And with Your azwj Praise. I as have done evil and been unjust to myself. Forgive me as, You azwj are the Forgiver, the Merciful. There is no god except You azwj. Glory be to You azwj, O Allah azwj! And with Your azwj Praise. I as have done evil and been unjust to myself. Forgive me as, You azwj are the Forgiver, the Merciful. There is no god except You azwj’.’’ 243

(P.s. – This is not a Hadeeth) 244

From Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws having said: ‘During the Covenant, Allah azwj Blessed and Exalted Presented unto Adam, his offsprings. He as passed by the Prophet saww while he saww was reclining upon Ali asws, and (Syeda) Fatima asws was behind them asws, and Al-Hassan asws and Al-Husayn asws were behind (Syeda) Fatima asws.’

فقال الله: يا آدم يا إبّاك أن تنظر إليك بجسد اهبطك من جواري;

242 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 36
243 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 37
244 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 38
Allahazwj Said: “O Adamas! Beware of looking at them with envy for Iazwj will Descend youas from Myazwj Vicinity!”

When Allahazwj Settled himas in the Paradise, resembled for himas, the Prophetas, and Aliasws, and (Syeda) Fatimaasws, and Al-Hassanasws, and Al-Husaynasws. Heas looked at themasws with envy.

Then the Wilayah was Presented unto himas, but heas denied it. The Paradise pelted himas with its leaves. When heas repented to Allahazwj from hisas envy and accepted with the Wilayah and supplicated by the right of the five – Muhammadas, and Alisws, and (Syeda) Fatimaasws, and Al-Hassanasws and Al-Husaynasws. Allahazwj Forgave himas, and that is Hisazwj Word: Then Adam received (certain) Words from his Lord [2:37] – The Verse”.  

From Muhammad Bin Isa Bin Abdullah Al Alawy, from his father, from his grandfather,

‘From Aliasws having said: ‘The words which Adamas received from hisas Lordazwj, heas said: ‘Ias ask Youazwj by the right of Muhammadas, will Youazwj Turn to meas?’ Heazwj Said: “And what is youras knowledge of Muhammadas?’ Heas said: ‘Ias saw himas (hisas name) Inscribed in Yourazwj Great Pavilion, and Ias was in the Paradise’.”

From Salam Bin Al Mustaneer,

‘From Abu Ja’farasws regarding Hisazwj Words: and do not approach this tree, [2:35] – meaning, do not eat from it”.

From Musa Bin Muhammad Bin Ali,
‘From his brother asws Abu Al-Hassan asws the 3rd having said: ‘The tree which Allah azwj Forbade Adam as and his as wife to eat from, was the tree of envy. It was Covenant to them as that they should not look at the ones whom Allah azwj had Merited upon him as and upon His azwj creatures, with the eye of envy, and Allah azwj did not Find any determination to be for him as. 248

From Jameel Bin Daraj, from one of our companions,

From one of them asws, he (the narrator) said, ‘I asked him asws, ‘How come Allah azwj Seized Adam as due to the forgetfulness?’

He asws said: ‘He as did not forget, and how could he as have forgotten and he as remembered it and Iblees as is saying to him as: ‘Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from eternally living ones’ [7:20]. 249

From Masada Bin Sadaqa,

‘From Abu Abdullah asws raising it to the Prophet saww that Musa as asked his as Lord azwj to gather between him as and his as father Adam as, when he as ascended to the sky regarding the matter of the Salat. He azwj Did so.

Musa as said to him as: ‘O Adam as! You as are the one whom Allah azwj Created you as by His azwj Hands, and Blew into you as from His azwj Spirit, and got His azwj Angels to do Sajdah to you as, and He azwj Legalised His azwj Paradise for you as, and Settled you as in His azwj Vicinity, and Spoke to you as directly, then Forbade you as from one tree, but you as were not patient upon it until you as were descended to the earth due to its cause. You as were not capable to curb yourself as from it until Iblees as deceived you as and you as went to it. Thus, you as are the one whom expelled us as from the Paradise due to your as disobedience’.

248 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 42
249 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 43
Adam said to him: ‘Be kind to your father, regarding what faced me, regarding the matter of this tree. O my son! My enemy came to me from an aspect of the plotting and the deception, and he swore to me by Allah in his consultation to me that he is from the sincere advisers, and that he said to me as an adviser, ‘O Adam! Your situation is gloomy’. I said: ‘And how?’

He was comfortable with you and with your nearness, and you came out from what you were in to what you dislike’. I said to him: ‘And what is the strategy?’ He said, ‘The strategy is that which is with you. Shall I point you to a tree of eternality and a kingdom not to wear out? Then, you and your wife should eat from it and come to be with me in the Paradise, for ever, from the eternal ones’.

And he swore to me by Allah, falsely that he is from the sincere advisers, and I did not think, O Musa, that anyone would swear falsely by Allah. So, I relied upon his oath, and this is my excuse. Inform me, O my son! Did you find, among what Allah Revealed to you, that my mistake happened from before I was Created?’ Musa said: ‘By a long duration’.

Rasool-Allah said: ‘Adam (defeated) Musa in argument’. He said that thrice’.250

From Abdullah Bin Sinan who said,

‘Abu Abdullah was asked while I was present, ‘How long did Adam and his wife remain in the Paradise until their mistake got them expelled from it?’

250 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 44
He asws said: ‘Allahazwj Blessed and Exalted Blew Hisazwj Spirit into Adam as after the decline of the sun from the day of Friday. Then Heazwj Created his wife from the lowest of his ribs. Then Hisazwj Angels did Sajdah to him as, and Heazwj Settled him into Hisazwj Paradise from that day.

فَوَلاَهُمَا مَسَاءَرُ فِيهَا إِلَى سِتَّةِ سَاعَاتِ بِيَوْمِهِ هَذِهِ حَتَّى عَصَى اللَّهُ فَأَخْرَجَهُمَا مِنْهَا بَعْدَ غَرْبَ الشَّمْسِ، وَمَا بَاتَا فِيهَا وَصَرِحَ

By Allahazwj He as did not stay in it except six hours during that day of his as until heas disobeyed Allahazwj, and Allahazwj Expelled himas from it after the setting of the sun, and did not spend the night therein and came to be by the courtyard of the Paradise, until morning came. So, their evil inclinations were manifested to them as, and their as Lordazwj Called out to them: “Did [azwj] not Forbid you as from that tree?”

فَاسْتَحِيَّ آدم مِن رَبِّهِ خَضَعَ، وَقَالَ: رَبَّنَا ظَلَمَنَا نَفْسَنَا وَعَلَّمَنَا سَيْئَاتَنَا فَاغْفِرْ لَنَا

So, Adamas was embarrassed from his as Lordazwj and humbled and said: ‘Ouras Lordazwj! Weas wronged ourselvesas, and weas acknowledge ouras sin, therefore Forgive usas.’

قَالَ اللَّهُ لَهُمَا: أَهْبِطَا مِنَ السَّمَاوَاتِ إِلَى الْأَرْضَ إِنَّهَا مَيْلَةٌ لَّهُمَا فِي جَنَّتِي، وَبَيْنَ مِن سَمَائِي،

Allahazwj Said to themas: “Get down from Myazwj sky to the earth, for no disobedient one will be in Myazwj Vicinity in Myazwj Paradise, nor in Myazwj sky!”

ثُمَّ قَالَ أبُو عَبْدُ اللَّهِ عِلْمِهِ السَّلَامُ: إِنَّ آدمًا مَا أَكَلَ مِنَ الشَّجَرَةِ ذَكَرَ مَا نَهَاهُ اللَّهُ مِنْهَا فَانْهِبَ لِتُنْحِيَ مِنَ الشَّجَرَةِ فَأَخْذَتُهَا بِرَاسِهِ فَجَرَتُهُ إِلَيْهِ وَقَالتَ لَهُ: أَفَلَا كَانَ فَرَارٌ مِنْ قَبْلَ أَنْ تَأَكُلَ مِنْهَا؟

Then Abu Abdullahasws said: ‘When Adamas ate from the tree, heas remembered what Allahazwj had Forbidden himas from, so heas regretted and went to isolate himselfas from the tree. But the tree seized himas by hisas head and said to himas, ‘Why did youas not flee from me before youas ate from me?’’.251

فَاسْتَحِيَّ آدم مِن رَبِّهِ خَضَعَ، وَقَالَ: رَبَّنَا ظَلَمَنَا نَفْسَنَا وَعَلَّمَنَا سَيْئَاتَنَا فَاغْفِرْ لَنَا


From one of our companions,

‘From Abu Abdullahasws regarding the Words of Allahazwj: ‘and their evil inclinations were manifested to them [20:121], heasws said: ‘Theiras evil inclinations were nor manifested to themas, then appeared – meaning it was from the inside (inner feelings)’”.252

251 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 45
252 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 46
The Words of the Mighty and Majestic: And We said: “O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become of the unjust”. [2:35]

But the Satan had them removed from it and exited from what they used to be in; and We said: “Go down, some of you being the enemies of others! And there is for you in the earth an abode and a provision for a while”. [2:36]

Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37].

We said: “Go down from it altogether; and when there comes to you a Guidance from Me, so the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving”. [2:38]

And those who are disbelieving and belying our Signs they are the inmates of the Fire, they would be abiding in it eternally [2:39]

The Imam (Hassan Al-Askari(asws)) said: ‘When Allahazwj Mighty and Majestic Cursed Iblees(azwj) for his refusal and Honoured the Angels for their Sajdah to Adamas and their obedience to Allahazwj, the Mighty and Majestic Commanded Adamas and Eves to go to the Garden and Said And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) Wide variety wherever you two wish to without tiredness.

The tree which Allahazwj Prohibited them from was the tree of the knowledge of Muhammadas : - and do not approach this tree. The tree of knowledge – The tree of knowledge of Muhammadas and his asws Progenyasws which Allahazwj had kept it exclusively for themasws besides the rest Hisazwj creatures.
فقال الله تعالى: "ولا تقربا هذه الشجرة " شجرة العلم فإلا عالم محمد وأله خاصة دون غيرهم، لا يتناول منها بأمر الله إلا هم ومنها ما كان يتناوله النبي صلى الله عليه وآله وعلي وفاطمة وحسن وحسين صلوات الله عليهم أجمعين بعد إطعامهم المسكنين والبائين،

والأسر حتى لم يحسوا بعد بجوع ولا عطش ولا تعب ولا نصب، Allahazwj the Exalted Said: and do not approach this tree - the tree of knowledge, as it is for Muhammadasws and hisasws Progeny asws in particular besides the others, nobody can take from this by the Command of Allahazwj except for themasws. And there had taken from it, the Prophetasws and Aliasws and (Syeda) Fatimaasws and Al-Hassan asws and Al-Husaynasws Salawat be upon all of themasws after theirasws feeding the poor and the orphan and the captive until they were never bothered with hunger any more nor thirst nor fatigue nor difficulty.

وهي شجرة تميزت من بين أشجار الجنة، إن سائر أشجار الجنة كان كل نوع منها يحمل نوعا " من الثمار والمأكول، وكانت هذه الشجرة وجنسها تحمل البر والعنب والتين والعناب وسائر أنواع الثمار والفواكه والأطعمة، فلذلك اختلف الحاكون بذكر الشجرة فقال بعضهم: هي برة، وقال آخرون: هي عنبة، وقال آخرون: هي تينة وقال آخرون: هي عنابة،

This tree is distinguished from between the (other) trees of Paradise. The rest of the trees of Paradise each bear one type of fruit and edibles whilst this tree bears the wheat, and the grapes, and the figs, and the jujube berries, and rest of the varieties of the fruits and berries and edibles. This is where relatiers differed with regards to this tree. So some of them said, 'It is of wheat', and the others said, 'It is of grapes', and the others said, 'It is of figs', and the others said, 'It is of berries'.

وقال الله: "ولا تقربا هذه الشجرة " تلتمسان بذلك درجة محمد وآل محمد في فضلهم، فإن الله عزوجل خصهم بهذه الدرجة دون غيرهم، وهي الشجرة التي من تناول منها بإذن الله الهم علم الأولين والآخرين من غير تعلم، ومن تناول منها بغفر إذن الله خاب من مراده وعصي ربه "

Allahazwj the Exalted Said: And do not approach this tree - seeking by that the rank of Muhammadasww and the Progeny asws of Muhammadasww regarding their merits, for Allahazwj that Exalted has particularised them with this rank besides the others and this tree is the tree that theyasws eat from by the Permission of Allahazwj the Almighty, get inspired with the knowledge of the former ones and the latter ones without being taught; and the one who takes from it without the Permission of Allahazwj would lose from his intended purpose and would have disobeyed his Lord.

فتكونا من الطالبين "黜صيتكم والتماسكم درجة قد أوفر بها غيركم إذا رتما بغفر حكم الله،

For then you will become of the unjust - by your disobedience and your seeking the rank which has been exclusively allocated for others, just as when you both intend it without the Decision of Allahazwj.
Allahazwj Said But the Satan had them removed from it [2:36] from the Garden by hisla whisperings and deceptions and illusions and hisla enmity and hisla ego and he started with Adamas and hehla said: Your Lord has not forbidden you this tree except that you may not both become two Angels [7:20] And if you were to take from it then you will come to have the knowledge of the unseen and have the power of those special onesasws who have been Endowed with such powers by Allahazwj the Exalted or that you may become of the immortals not dying, ever!'

And he swore to them both, taking oath to themas Most surely I am a sincere adviser to you [7:21] – the correcting one. And it was so that Ibleesa was in the mouth of a serpent by way of which he had entered the Garden, and Adamas thought that it was the serpent that was talking to himas, and heas did not know that it was Ibleesa who was talking from inside the serpent.

Adamas retorted upon the serpent: ‘O you serpent! This is from the deception of Ibleesa may Allahazwj Curse himla. How can our Lordazwj defraud us? How can youla be revering Allahazwj by swearing by Himazwj, and you are linking Himazwj to the betrayal and the evil thinking, and Heazwj is the most Benevolent of the benevolent ones?’ Why shouldlaisws incline towards that deed which has been forbidden unto meas by myas Lordazwj Mighty and Majestic and wrong Himazwj without wisdom?’

When Ibleesa despaired from the acceptance of Adamas from himla, heas returned for the second time to be between the lips of the serpent, and hehla addressed Hawwaas from where theyas would think that the serpent it is which is addressing themas, and hehla said, ‘O Hawwaas! Do youas see this tree, which Allahazwj Mighty and Majestic had Prohibited upon youas two? Heazwj has (now) Permitted it to youas after Prohibiting youas, due to recognition of the goodly obedience of both of youas to Himazwj and youras reverence to Himazwj.
And that is because the Angles Allocated with the tree – those with whom were weapon to repel the rest of the animal of the Paradise from it – would not be repelling you\textsuperscript{as} from it, so you\textsuperscript{as} would know by that, that it is (now) Permissible for you\textsuperscript{as}; and receive glad tidings that you\textsuperscript{as}, if you\textsuperscript{as} were to take it before Adam\textsuperscript{as} does, you\textsuperscript{as} would overcome upon him\textsuperscript{as}. The Order is (now) above its Prohibition’.

فقالت حواء: سوف أجري هذَا، فرامت الشجرة فأرادت الملائكة أن يدفعوها عنها بحرابها

Hawwa\textsuperscript{as} said: ‘Soon I\textsuperscript{as} shall be trying this’. So she\textsuperscript{as} approached the tree and the Angels wanted to repel her\textsuperscript{as} from it by their weapons.

فأوحى الله إليها: إنما تدفعون بحرابكم مالا عقل له يزجر، وأماما جعلته ممكنا " مميزا " مختارا " فكلوه إلى عقله الذي جعلته حجة عليه فإن أطاع استحق ثوابي، وإن عصى وخالف أمري استحق عقابي وجزائي،

But, Allah\textsuperscript{azwj} the Exalted Revealed to them: “But rather you should be repelling with your weapons the one who has no intellect for him, ousting him. But, as for the one Whom [\textsuperscript{azwj}] have Made him with possibilities, discernment, choice, so leave him to his intellect which [\textsuperscript{azwj}] have Made it to be an argument upon him. So, if he obeys, he would be deserving of My\textsuperscript{azwj} Rewards, and if he disobeys and opposes My\textsuperscript{azwj} Command, he would be deserving of My\textsuperscript{azwj} Punishment and My\textsuperscript{azwj} Penalty”.

فتركوها ولم يتعرضوا لها بعد ما هموا بمنعها بحرابهم، فظنت أن الله نهاهم عن منعها لأنه قد أحلها بعد ما حرمها،

They left her and did not confront her\textsuperscript{as}, after having thought of preventing her\textsuperscript{as} with their weapons. So she\textsuperscript{as} thought that Allah\textsuperscript{azwj} had Forbidden them from preventing her\textsuperscript{as} because He\textsuperscript{azwj} has Permitted it after having Prohibited it.

فقالت: صدقت الحية، وظن أن المخاطب لها هي الحية، فتناولت منها ولم تنكر من نفسها "، فقالت لآدم: ألم تعلم أن

So she\textsuperscript{as} said: ‘The serpent spoke the truth’, and she\textsuperscript{as} thought that the one who had addressed her\textsuperscript{as} was the serpent (and not Iblees\textsuperscript{la}). So she\textsuperscript{as} took from it and did not affect anything from herself\textsuperscript{as}. She\textsuperscript{as} said to Adam\textsuperscript{as}: ‘Do you\textsuperscript{as} know that the tree Prohibited upon us\textsuperscript{as} has (now) been Permitted to us\textsuperscript{as}? \textsuperscript{as} took from it, and its Angels did not prevent me\textsuperscript{as}, and it did not affect anything from my\textsuperscript{as} state’.

فذلك اعتى آدم وغفل فتناول فأصابهما ما قال الله تعالى في كتابه: " فأطعهما الشيطان عنها " بوسوسته و غرره " فأخرجهما مما كانا فيه " من النعيم."
That is when Adam\textsuperscript{as} got deceived and went wrong. So he\textsuperscript{as} took and it hit them both\textsuperscript{as} what Allah\textsuperscript{azwj} the Exalted Says in His\textsuperscript{azwj} Book But the Satan had them removed from it and exited [2:36] – by his\textsuperscript{la} whispering and his\textsuperscript{la} deception from what they used to be in – from the Bounties.

and We said: O Adam\textsuperscript{as}, and O Hawwa\textsuperscript{as}, and O you serpent, and O Iblees\textsuperscript{la}! Go down, some of you being the enemies of others! – Adam\textsuperscript{as} and Hawwa\textsuperscript{as} as enemies of the serpent, and Iblees\textsuperscript{la} and the serpent and their children as your\textsuperscript{as} enemies -And there is for you in the earth an abode – a lodging and abode for living and a provision – benefits for a while – death”.

Allah\textsuperscript{azwj} Said: Then Adam received (certain) Words from his Lord, to be saying these. So he\textsuperscript{as} said these; so He Turned to him (Mercifully) [2:37]. Allah\textsuperscript{azwj}, due to these words: surely He is Oft-Turning, the Merciful - The Forgiver, the Accepter of repentances, the Merciful towards the repentant.

We said: Go down from it altogether [2:38] – He\textsuperscript{azwj} had Commanded formerly that they both\textsuperscript{as} go down, and during the second, He\textsuperscript{azwj} Commanded that they all go down, not one of them preceding the other. And the descending, rather, was the descent of Adam\textsuperscript{as} and Hawwa\textsuperscript{as} from the Garden, and the descent of the snake as well from it, for it was from the most excellent of its animals, and the descent of Iblees\textsuperscript{la} from its surroundings, for it was Prohibited unto him\textsuperscript{la}, the entry into the Paradise.

And when there comes to you a Guidance from Me – There will be coming to you\textsuperscript{as} – and to your children from after you\textsuperscript{as} – A Guidance from Me\textsuperscript{azwj}. So the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving – no fear upon them where they used to fear the adversaries, nor would they be grieving, (like) they used to be being grieving (before).
قال: فلما زالت من آدم الخطيئة اعتذر إلى ربه عزوجل وقال: رب تب علي، واقبل معذرتي، وأعيدني إلى مرتبتتي، وارفع لديك درجتي فلقد تبين نقص الخطيئة وذلها في أعضائي وسائر بدني،

He (Imam Hassan Al-Askari asws) said: ‘So when the mistake was committed from Adam as, and he as apologised to his as Lord asw Mighty and Majestic, said: ‘O Lord asw! Turn to Me as and Accept my as excuse, and Return me as to my as (former) rank, and let my as level be raised, for the negative effects of the mistake have permeated into my as body parts and the rest of my as body’.}

قال الله تعالى: يا آدم إنما أمرت الملائكة بتعظيمك بالسجود لك إذ كنت وعاء لهذه الانوار، ولو كنت سألتني بهم قبل خطيئتك أن أعصمك منها وأن افطنك لدواعي عدوك إبليس حتى تحترز منها لكنت قد جعلت لك، ولكن المعلوم في سابق علمي يجري موافقا لعلمي، فالآن فادعني بهم لاجيبك،

Allah azwj the Exalted Said: ‘O Adam as! Do you as remember my Command to you as that you as should supplicate to Me azwj by Muhammad saww and his Progeny asws when during your as difficulties and your as afflictions and chaos – which weigh heavily on you as? Adam as said: ‘O Lord, yes.’ Allah azwj Mighty and Majestic Said to him asws: “Make intermediaries of Muhammad asws and Ali asws and Fatima asws and Al-Hassan asws and Al-Husayn asws especially, supplicate to Me azwj and I asw will Answer you as to your as request and Increase for you as above what you as intended for.”

قال الله تعالى: يا آدم يا إلهي وقد بلغ عندك من محلهم أنك بالتوسل إليك بهم تقبل توبتي وتغفر خطيئتي وأنا الذي أسجدت له ملاكتك، وأنه جنتك، وزوجته حواء أمتك، وأخدمته كرام ملائكتك،

Adam as said: ‘O Lord! O My God asw! And It has reached from You azwj, from their asws positions that You asw, by the Means to You aswj through them asws, would be Accepting my as repentance and Forgive my as mistake, and I as am the one to whom the Angels were made to do Sajdah and to whom Your aswj Garden was Gifted, and Your aswj maid Hawwa as was married to (me), and the honourable ones of Your aswj served to!’.}

قال الله تعالى: يا آدم إما أمرت الملائكة بتعظيمك بالسجود لك إذ كنت وعاء لهذه الانوار، ولو كنت سألتني بهم قبل خطيئتك أن أعصمك منها وأن افطنك لدواعي عدوك إبليس حتى تحترز منها لكنت قد جعلت لك، ولكن المعلوم في سابق علمي يجري موافقا لعلمي، فالآن فادعني بهم لاجيبك،

Allah azwj the Exalted Said: “O Adam as! But rather, I asw Commanded the Angels to respect you as – and by the Sajdah to you asw - because you as were a receptacle of these lights, and if you as had asked Me azwj, by them asws before your as commission of the error, I asw would have Protected you as from it and Cause you as to be more aware of Iblees la inviting you as, until you as would have protected yourself from him la, I asw would have Made that to be for you as. But it was the Known matter in the precedence of My azwj Knowledge. It (therefore) transpired in accordance to My azwj Knowledge. Thus, for now, supplicate to Me azwj, I asw shall Answer you as”.

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فعند ذلك قال آدم: " اللهم بجاه محمد وآله الطيبين، بجاه محمد وعلي وفاطمة والحسن والحسين والطيبين من آلهم لما تفضلت
بقبول توبتي وغفران زلتي وإعادتي من كرامتك إلى مرتبتي "

So during that, Adam\textsuperscript{as} said: 'O Allah\textsuperscript{azwj}! By the virtue of Muhammad\textsuperscript{saww} and the goodly
Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}! By the virtue of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and Fatima\textsuperscript{asws},
and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and the goodly ones from their\textsuperscript{asws} Progeny to what
You\textsuperscript{aszw} have Preferred upon me\textsuperscript{as}, with the Acceptance of my\textsuperscript{as} repentance, and the
Forgiveness of my\textsuperscript{as} error, and my\textsuperscript{as} returning from You\textsuperscript{azwj} Prestige to my\textsuperscript{as} (former) rank'.

قال الله عزوجل: قد قبلت توبتك، وأقبلت برضواني عليك، وصرفت آلائي
ونعمائي إليك، وأعدتك إلى مرتبتك من كرامتي،
ووفرت نصيبك من رحمتي، فذلك قوله عزوجل: " فتلقى آدم من ربه كلمات فتاب عليه إنه هو التواب الرحيم "

Allah\textsuperscript{azwj} Mighty and Majestic Said: "[\textsuperscript{azwj}] have Accepted your\textsuperscript{as} repentance, and Accepted
with My\textsuperscript{azwj} being Pleased upon you\textsuperscript{as}, and Diversion of My\textsuperscript{azwj} Favours and My\textsuperscript{azwj} Bounties
towards you\textsuperscript{as}, and Return you\textsuperscript{as} to your\textsuperscript{as} (former) rank from My\textsuperscript{azwj} Benevolence, and
Preserve your\textsuperscript{as} share of My\textsuperscript{azwj} Mercy". Thus, that is (in) His\textsuperscript{azwj} Words, the Mighty and
Majestic: Then Adam received (certain) Words from his Lord, so He Turned to him
(Mercifully); surely He is Oft-Turning, the Merciful [2:37']

ثم قال الله تعالى للذين أهبطهم من آدم وحواء وإبليس والحية " ولكم في الأرض مستقر " مقام فيها تعيشون، وتحثكم لياليها
وأيامها إلى السعي للآخرة، فطوبى
لمن يروضها لدار البقاء " ومتاع إلى حين " لكم في الأرض منفعة إلى حين موتكم، لأن الله
تعالى منها يخرج زروعكم وثماركم وبها ينزهكم وينعمكم، وفيها أيض " ا بالبلايا يمتحنكم

Then the Mighty and Majestic Said to those Whom He\textsuperscript{azwj} had Made to descend – from
Adam\textsuperscript{as}, and Hawwa\textsuperscript{as}, and Iblees\textsuperscript{la} – and for you all in there earth, there is a dwelling [7:24]
– a place wherein you would be living, and you are being Urged, to be striving for the
Hereafter during its nights and its days. Therefore, beatitude is for the one who provides
from these for the Remaining House (Hereafter) and a provision for a while [7:24] for you
all in the earth, a benefit up to the time of your deaths, because Allah\textsuperscript{azwj} the Exalted would
Bring forth your vegetation and your fruits, and by these He\textsuperscript{azwj} would be Toiling you and
Facilitating you (with bounties), and during these as well, He\textsuperscript{azwj} would be Trying you with
the afflictions.

هذا ما يجعل الدنيا تارة لنا أتراك بمعيم الآخرى الخالص مما ينغمض معيم الدنيا وينتهى ويزيد فيه ويعيد فيه ويبتعده ويجعله

He\textsuperscript{azwj} would be Letting you derives the pleasures with your bounties at times it order for
you to remember the pure Bounties of the Hereafter, from what he can derogate the
bounties of the world, and invalidate it, and abstain from it, and belittle it, and consider it
irrelevant.

ويمتحنكم تارة بضياع الدنيا التي قد تكون في خلاها الرحمات، وفي تضاعيفها النعم التي تدفع عن المبتلى بما مكاده ليحذركم بذلك

And when you the blind who do not know what is good, and leave them to their pleasures and their frauds.
And He\textsuperscript{azwj} would be Testing you at times with the affronts of the world – which there would happen to be in these, the Mercies, and bounties in its contents which repel from the affronts (of the Hereafter) and its abhorrence – in order to stave you with that eternal Punishment which nothing can resemble it, nor would there be occurring during its increment, a rest nor a mercy.

وقلنا اهبطوا " قد فسر،

And: \textit{We said: “Go down [2:38] – so we\textsuperscript{asws} have explained (it).}

ثم قال الله عزوجل: " والذين كفروا وكاذبوا بآياتنا " الدالات على صدق محمد على ما جاء به من أخبار القران السالفة وعلى ما أعد إلى عبيادة الله من ذكر فضيلته لعلي السلام وآله الطيبين خير الفاضلين والفاضلات بعد محمد سيد البرية.

Then Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{And those who are disbelieving and belying our Signs [2:39] – the evidence upon the truthfulness of Muhammad\textsuperscript{saww} upon whatever he\textsuperscript{saww} came with – from the news of the previous generations, and upon what he\textsuperscript{saww} deposited to the servants of Allah\textsuperscript{azwj} from the mentioned of the merits of Ali\textsuperscript{asws} and his\textsuperscript{asws} goodly Progeny\textsuperscript{asws}, the best of the meritorious ones, and the most meritorious after Muhammad\textsuperscript{saww}, Chief of the righteous ones.}

" أولئك " الدافعون لصدق محمد في آبائه والمكذبون له في تصديقه لأوليائه علي سيد الأوصياء والمنتحبين من ذريته الطيبين الظاهرين.

\textit{They} – the rejecters of the truthfulness of Muhammad\textsuperscript{saww} regarding his\textsuperscript{saww} news, and the beliers regarding his\textsuperscript{saww} appointing for his\textsuperscript{saww} friends, Ali\textsuperscript{asws} as the chief of the successors\textsuperscript{asws}, and the chosen ones from his\textsuperscript{saww} offspring, the goodly, the clean”.\textsuperscript{253}

From Abu Ibrahim\textsuperscript{asws} (7\textsuperscript{th} Imam\textsuperscript{asws}), from Abu Abdullah\textsuperscript{asws} having said: \textit{‘Allah\textsuperscript{azwj} Mighty and Majestic, when Adam\textsuperscript{as} and his\textsuperscript{as} wife attained from the wheat,Exited both of them\textsuperscript{as} from the Paradise, and Caused them to descend to the earth. So Adam\textsuperscript{as} descended upon Al- Safa\textsuperscript{as}, and Hawwa\textsuperscript{as} descended upon Al-Marwa, and rather, Al-Safa was named as ‘Safa; because it was derived for him\textsuperscript{as}, from the name of Adam\textsuperscript{as}, the chosen one (Al-Mustafa), and that is due to the Words of Allah\textsuperscript{azwj} Mighty and Majestic: Surely Allah chose Adam and}

\textsuperscript{253} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 47
**Noah [3:33].** And Al-Marwa was named ‘Marwa’ because it was derived for her, from the name ‘Al-Mar’a’ (The woman).

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فقال آدم: ما فرق بيني وبينها إلا لأ기가 لا تحل لي، ولو كانت تحل لي هبطت علي على الصفا، ولكنها حرمت علي من أجل ذلك وفرق بيني وبينها،

Adam said: ‘There would not have been a separation between me, and her, except that she is not Permissible unto me, and had she been Permissible unto me, she would have descended with me upon Al-Safa, but she is Forbidden unto me due to the reason of that, and separation has been effected between me and her.’

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فمكل آدم معترفا " حواء فكان يأتيها نهارا " فيتحدث عنها على المروة، فإذا كان الليل وخاف أن تغلبه نفسه يرجع إلى الصفا فيبيت عليه، ولن يكون لآدم أنس غيرها، ولذلك سمى النساء من أجل أن حواء كانت أنسا للآدم،

Thus, Adam remained isolated from Hawwa. He used to go to her at daytime, discussing with her upon Al-Marwa. Whenever it was the night, and he feared of being overcome by his desire, would return to Al-Safa, and he would sleep upon it. And, Adam did not have a comforter apart from her, and due to that, the woman (Al-Nisa) has been named as such, as Hawwa was the ‘Ansa’ (comfort) for Adam.

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لا يكلمه الله ولا يرسل إليه رسولا "، ثم إن الله عزوجل من عليه بالتوبة وتلقاه بكلمات، فلما تكلم بما تاب الله عليه وبعث إليه جبرئيل عليه السلام فقال: السلام عليك يا آدم التائب من خطيئته، الصابر لبليته إن الله عزوجل أرسلني إليك لأعلمك المناسك التي تنمر بها،

Neither did Allah Spoke to him, nor did He Send a Messenger to him. Then, Allah Mighty and Majestic Favoured upon him, with the repentance, and Dictated him certain words. So when he spoke by these, Allah Turned towards him (with Mercy) and Sent Jibraeel unto him. So he said: ‘Greeting be unto you, O Adam, the repentant one from his error, the patient upon his tribulation. Allah Mighty and Majestic Sent me to you, to teach you the rituals through which you can be purified.

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فأخذ بهد فانطلق به إلى مكان البيت، و أنزل الله عليه غمامة فأظلت مكان البيت، وكانت الغمامة بحيال البيت المعمور، فقال: يا آدم خط برجلك حيث أظلت عليك هذه الغمامة، فإنه سيخرج لك البيت المعبور،

He grabbed his hand and went with him to the place of the House (Kabah), and Allah Sent down the cloud upon him. It shaded the place of the House, and the cloud used to be by the side of the Bayt Al-Ma’mour (The oft-frequented House). He said: ‘O Adam! Mark with your foot where this cloud has shaded upon you, for a house of white gem would be extracted for you, becoming your Qiblah (direction), and a Qiblah of your offspring from after you.'
Adam as did so, and Allah azwj Brought out a House of white gem for him as beneath the cloud, and Allah azwj Sent down the Black Stone, and it used to be intensely whiter than the milk, and more illuminating than the sun. But rather, it turned black because the Polytheists used to wipe with it, thus it is from the filth of the Polytheists, the Stone turned black. And, Jibraeel as instructed him as that he as should seek Forgiveness of Allah azwj from his as sins at the entirety of the Signs, and informed him as that Allah azwj Mighty and Majestic had Forgiven him as sins, and instructed him as to carry a number of pebbles of stones from Al-Muzdalifa.

When he as reached the place of the pebbles, Iblees la appeared to him as, and he as said to him as, 'O Adam as! Where are you as intending (to go to)?' So Jibraeel as said to him as: 'Do not speak to him la, and pelt him la with seven pebbles, and exclaim Takbeer with each pebble'. So Adam as did it, until he as was free from pelting the stones.

And he as instructed him as that he as should shave his as head, in reverence to Allah azwj Mighty and Majestic. Adam as did that.

Then he as instructed him as with the visitation of the House (Kabah), and that he as should do Tawaaf with it seven (times), and he as should walk briskly between Al-Safa and Al-Marwa, seven (times), beginning with Al-Safa and ending at Al-Marwa.

Then, after that, he as did Tawaaf seven (times) by the House (Kabah), and it is the Tawaaf of the wife (Tawaaf Al-Nisa), it not being Permissible for the one in Ihraam that he should approach his wife until he has done the Tawaaf Al-Nisa. Adam as did so.

Jibraeel as said to him as: 'Allah azwj Mighty and Majestic has Forgiven your as sins, and Accepted your as repentance, and Permitted your as wife for you as'. So Adam as went, and his as sins were
Forgiven for him\(^\text{as}\), and his\(^{\text{as}}\) repentance having been Accepted from him\(^{\text{as}}\), and his\(^{\text{as}}\) wife having been Permitted unto him\(^{\text{as}}\).\(^{254}\)

49 - ك: الحسين بن محمد، عن المعلى، عن جعفر بن محمد بن عبيد الله، عن محمد بن عيسى القمي، عن محمد بن سليمان، عن عيسى بنʌ، عن أبي عبيد الله، عن السيد في صحف إدريس عليه السلام في قوله: ولقد عهدنا إلى آدم من قبل كلمات في محمد وعلي وفاطمة والحسن والحسين والأئمة من ذريتهم فإن النكتة، هكذا والله أنزلت على محمد صلى الله عليه وآله.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ja’far Bin Muhammad Bin Ubeydullah, from Muhammad Bin Isa, Al Qummy, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

‘From Abu Abdullah\(^{aw}\) regarding His\(^{awj}\) Words: And We had Given a Covenant to Adam before, words regarding Muhammad, and Ali, and Fatima, and Al-Hassan, and Al-Husayn, and the Imams from their offspring [20:115] – like this, by Allah\(^{aw}\), it was Revealed unto Muhammad\(^{saww}\).\(^{255}\)


Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaad who said,

‘Abu Bilal Al-Makky narrated to me saying, ‘I saw Abu Abdullah\(^{aw}\) perform Tawaaf with the House (Kabah), and then Prayed Salat in what is between the Door and the Black Stone, two Cycles’. I said to him, ‘I have not seen any of you Praying in this place?’ He said, ‘That is the place in which Adam\(^{as}\) was Turned to’.


Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Muhammad Al Alawy who said,

‘I asked Abu Ja’far\(^{asws}\) about Adam\(^{as}\) when he\(^{as}\) performed Hajj, what did he\(^{as}\) shave off his\(^{as}\) head with?’ So he\(^{asws}\) said: ‘Jibraeel\(^{as}\) descended unto him\(^{as}\) with a sapphire from the Paradise, so he\(^{as}\) brushed it upon his\(^{as}\) head, and his\(^{as}\) hair scattered off’.


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\(^{254}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 48

\(^{255}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 49

\(^{256}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 50

\(^{257}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 51
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
بالنظر والتقصير في المعرفة ويلزمه الخطأ قصداً، فلم يفد هذا الجواب إلا تغيير الخطيئة، وكون الخطيئة على تقدير صغيرة أو ارتكابها "خلاف الآية"، فإن فادحة الخطيئة واجبة التغير "وقد عهدنا إلى آدم من قبل فسقي"، وهذا يعني على تفسيرهم وهو منفه عنهم. وقد واجب الأخبار بأن آدم بالنسبة المئوية واجبة، لأن أتباعهم عليهم السلام لا يجوز عليهم الإجابات والعمل بالظن لتصبحهم من العلم، والعمل بالظن ينفي التمسك بتعليمهم على تقدير صغرى أو ارتكابها "وقد عهدنا إلى آدم من قبل فسقي"، وواضح، فإن الجواب لا ينفي أن أمام تعبير واحده ولله عليه السلام كان وقت أن يكون أوهياً "ناقد" يدلي عليه الرؤية فلا تأخر في معرفة الظن، فإن تفهمه من العلم والقياس، ما هو توفي لما إشكال؟ 

والغواية يكون محاصرة خطيرًا إذا وضعنا لهم "أي يقل"، فنعني النسيان، وهو فاعل من تجريحه عن حديثه، في أن نطق "من نزل على التواء المجرد لا استحقاق النذير العام، فإنما الخطيئة المجهولة أمر من طبقي، ولا سلوك، تقول "ليله الصغير من البشري"، وقد رواه "الغواية" في "مجلة التغيير"، قائلًا: "لقد عهدنا إلى آدم من قبل فسقي"، فما ردنا عنهم على تفسيرهم وهو منفه عنهم. وقد واجب الأخبار بأن آدم بالنسبة المئوية واجبة، لأن أتباعهم عليهم السلام لا يجوز عليهم الإجابات والعمل بالظن لتصبحهم من العلم، 

وقال: "فغوى"، وقد عهدنا إلى آدم من قبل فسقي، والغواية يكون محاصرة خطيرًا إذا وضعنا لهم "أي يقل"، فنعني النسيان، وهو فاعل من تجريحه عن حديثه، في أن نطق "من نزل على التواء المجرد لا استحقاق النذير العام، فإنما الخطيئة المجهولة أمر من طبقي، ولا سلوك، تقول "ليله الصغير من البشري"، وقد رواه "الغواية" في "مجلة التغيير"، قائلًا: "لقد عهدنا إلى آدم من قبل فسقي"، فما ردنا عنهم على تفسيرهم وهو منفه عنهم. وقد واجب الأخبار بأن آدم بالنسبة المئوية واجبة، لأن أتباعهم عليهم السلام لا يجوز عليهم الإجابات والعمل بالظن لتصبحهم من العلم، 

وقال: "فغوى"، وقد عهدنا إلى آدم من قبل فسقي، والغواية يكون محاصرة خطيرًا إذا وضعنا لهم "أي يقل"، فنعني النسيان، وهو فاعل من تجريحه عن حديثه، في أن نطق "من نزل على التواء المجرد لا استحقاق النذير العام، فإنما الخطيئة المجهولة أمر من طبقي، ولا سلوك، تقول "ليله الصغير من البشري"، وقد رواه "الغواية" في "مجلة التغيير"، قائلًا: "لقد عهدنا إلى آدم من قبل فسقي"، فما ردنا عنهم على تفسيرهم وهو منفه عنهم. وقد واجب الأخبار بأن آدم بالنسبة المئوية واجبة، لأن أتباعهم عليهم السلام لا يجوز عليهم الإجابات والعمل بالظن لتصبحهم من العلم،
الموضوع: استحقاق اللقب وما كونه للملقب، وأن الثواب لا تؤثر في إسقاط عقوبة من عذاب، وهذا جزء من النقطة من الصغير، وإن لم يكون موضوعا في إسقاط عقوبة ولا عذاب، إنما في إسقاط عقوبة محبوب لثواب. إنما هو أن الثواب لا توجب إسقاط عقوبة ما بين عدوان الأدبية المكررة. إنما هو أن الثواب لا يوجب إسقاط عقوبة محبوب للثواب. إنما هو أن الثواب لا يوجب إسقاط عقوبة محبوب للثواب. إنما هو أن الثواب لا يوجب إسقاط عقوبة محبوب للثواب. إنما هو أن الثواب لا يوجب إسقاط عقوبة محبوب للثواب. إنما هو أن الثواب لا يوجب إسقاط عقوبة محبوب للثواب. إنما هو أن الثواب لا يوجب إسقاط عقوبة محبوب للثواب.

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(P.s. – This is not a Hadeeth)²⁵⁸

²⁵⁸ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 2 H 52
CHAPTER 4 – MANNER OF THE DESCENT OF ADAM\textsuperscript{as} FROM THE PARADISE AND HIS\textsuperscript{as} UPON ITS SEPARATION, AND WHAT FLOWED BETWEEN HIM\textsuperscript{as} AND IBLEES\textsuperscript{la}

From Sa'ad, from Ibn Isa, from Ibn Fazal, from Ali Bin Aqaba, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Iblees\textsuperscript{la} shrieked with four shrieks – The first of these on the day he\textsuperscript{la} was Cursed, and when he\textsuperscript{la} descended to the earth, and when Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} upon an interval from the Rasools\textsuperscript{as}, and when the Mother of the Book was Revealed; and sneered two snorts – when Adam\textsuperscript{as} ate from the tree, and when he\textsuperscript{as} descended from the Paradise’.\textsuperscript{259}

Ibn Al Waleed, from Al Hafar, from Ibn Marouf, from Muhammad Bin Sahil Al Bahrany, raising it to,

‘Abu Abdullah\textsuperscript{asws} having said: ‘The crying ones are five – Adam\textsuperscript{as}, and Yaqoub\textsuperscript{as}, and Yusuf\textsuperscript{as} and (Syeda) Fatima\textsuperscript{asws} Bint Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. As for Adam\textsuperscript{as}, he\textsuperscript{as} cried upon the Paradise until there became in his\textsuperscript{as} cheeks like the valleys’’.\textsuperscript{260}

Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Sent Adam\textsuperscript{as} down to the earth on the day of Friday’.\textsuperscript{261}

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\textsuperscript{259} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 1
\textsuperscript{260} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 2
\textsuperscript{261} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 3
My father, and Ibn Al Waleed, from Sa’ad and Al Humeyr both together, from Ibn Isa, from Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘When Allahazwj Mighty and Majestic Descended Adamas from the Paradise, one hundred and twenty sticks were sent down with himaz – from these forty were what its interior and its exterior could be eaten, and forty from these were what its interior could be eaten and its exterior to be thrown away, and forty from these were what its exterior could be eaten and its interior to be thrown away, and a granary wherein were seeds of all things to be sown’.”

262

My father, from Ali Bin Suleyman Al Zarary, from Ibn Abu Al Khatab, from Al Bazanty,

‘From Al-Rezaasws, he (the narrator) said, ‘I said, ‘What was the first perfume?’ Heasws said to me: ‘What are they saying, the ones before you, regarding it?’ I said, ‘They are saying, ‘When Adamas came down in the land of India, heas cried upon the Paradise, hisas tears flowed and became roots in the ground, and became perfume’.

فقال عليه السلام ليس كما يقولون، ولكن حواء كانت تغلف قروفها من أطراف شجرة الجنة، فلما هبطت إلى الأرض وبلت بالمغصبة رأت الحيض فأمرت بالغسل فنقضت قروفها، فبعث الله عزوجل ريحًا ” طارت به وخفضته فذرت حيث شاء الله عزوجل، فمن ذلك الطيب.

Heasws said: ‘It isn’t as they are saying, but Hawwaas used to wrap heras hair from the ends of the trees of the Paradise. When sheas came down to the earth and was Tried by the disobedience, sheas saw the menstruation. So, sheas was instructed with the washing and unravelled heras hair. Allahazwj Mighty and Majestic Sent a breeze which flew with it and lowered it and sprinkled wherever Allahazwj Mighty and Majestic so Desired. From that is the perfume”.

263

My father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabid, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullahasws having said: ‘Al-Safa is named ‘Safa’ because ‘Al-Mustafa’ (the Chosen one) Adamas descended upon it. It was derived for the mountain, a name from the

262 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 4
263 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 5
names of Adam, greetings be upon our Prophet. Allah Mighty and Majestic is Saying: 

_Surely Allah chose Adam and Noah [3:33]._ And Hawwa descended upon Al-Marwa, and rather Al-Marwa was named as ‘Marwa’ because ‘Al Marat’ (the woman) descended upon it. It was derived for the mountain a name from the names of the woman’. 

My father, from Muhammad Al Atar, from Al Ash’ary, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qamaat, from bakeyr Bin Ayn who said,

‘Abu Abdullah asws said to me: ‘Do you know what was Al-Hajr (The Black Stone)?’ I said, ‘No’. He asws said: ‘It was a magnificent Angel from the Magnificent Angels in the Presence of Allah Mighty and Majestic. When Allah Took the Covenant from the Angels, he was the first one to believe in Him and that Angel accepted, so Allah Took him as a trustee upon the entirety of His creatures. So, he swallowed the Covenant and it is deposited with him, and the people are enslaved that they would renew with him during every year, the acceptance with the Covenant and the Pact which Allah Took upon them.

Then Allah Made him to be with Adam in the Paradise, reminding him of the Covenant and he would renew the acceptance with him during every year. When Adam disobeyed, he was expelled from the Paradise, Allah Made him forget the Pact and the Covenant which Allah had Taken upon him and upon his children for Muhammad and his successor, and Made him dull, indistinct.

When He Turned to Adam, Transformed that Angel into an image of a white gem and Threw it from the Paradise to Adam while he was in the land of India. When he saw it, he was inclined to it and he did not recognise it with any more than that it was a gem.

فأطلقه الله عزوجل فقال: يا آدم أتعرفني ؟ قال: لا، قال: أجل استحوذ عليك الشيطان فانساك ذكر برك، وتتحول إلى الصورة التي كان بها في الجنة مع آدم، فقال لآدم: أين العهد والميثاق ؟ قالت إليه آدم وذكر الميثاق و بكى و خضع له وقبله وجدد الإقرار بالعهد والميثاق.

FB: Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 6
Allahazwj Mighty and Majestic Made it speak, and it said, ‘O Adamas! Do youas recognize me?’ Heas said: ‘No’. It said, ‘Yes, the Satanas carried youas upon forgetting the Zikr of youras Lordazwj’, and it transformed (back) to the image which it was within the Paradise with Adamas. He said to Adamas, ‘Where is the Pact and the Covenant?’ Adamas leapt to him and remembered the Covenant and cried, and humbled to him and kissed him, and renewed the acceptance with the Pact and the Covenant.

The Allahazwj Mighty and Majestic Transformed the essence of the Stone into a white clear gem, radiant. Adamas carried it upon hisas shoulder in respect for it and reverence. Whenever heas was tired, Jibraeelas carried it on hisas behalf until they came to Makkah. Heas did not cease to be loving it in Makkah and renewing the acceptance to it every day and night.

Then when Allahazwj Mighty and Majestic Sent Jibraeelas down to Hisasw earth and build the Kabah, heas descended in that place between the corner and the door (and in that place is the channel of Adamas where the Covenant was taken), and in that place the Angel swallowed the Covenant. Therefore, due to that reason it is placed in that corner, and Adamas isolated from the place of the House to Al-Safa and Hawwaas to Al-Marwa, and made the Stone to be in the corner.

Heas exclaimed Takbeer of Allahazwj and Glorified Himas, therefore due to that the Sunnah flowed with the exclamation of Takbeers in facing the corner in which is the (Black) Stone, from Al-Safa”. 265

Ibn Al Waleed, from Al Saffar, from Ali Bin Hasyaan Al Wasity, from one of his companions,

‘From Abu Abdullahasws having said: ‘Adamas descended from the Paradise upon Al-Safa, and Hawwaas upon Al-Marwa and had been combing heras hair in the Paradise. When sheas came

265 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 7
in the earth, she\textsuperscript{as} said: ‘What can I\textsuperscript{as} hope from the comb and I\textsuperscript{as} am such (Allah\textsuperscript{azwj}) is Wrathful upon me\textsuperscript{as}?’ So, she\textsuperscript{as} chucker her\textsuperscript{as} comb and the perfume sprinkled from her\textsuperscript{as} comb, which she\textsuperscript{as} used to comb with in the Paradise. The wind flew with it and cast its effects in India. Therefore, due to that, the perfume came to be in India’\textsuperscript{266}.

And in another Hadeeth: ‘She\textsuperscript{as} released her\textsuperscript{as} entanglement (of her\textsuperscript{as} hair), and Allah\textsuperscript{azwj} Mighty and Majestic Sent a wind upon what was in it from that perfume, and it descended in the east and the west’\textsuperscript{267}.

By a chain of Al Alawy,

‘From Amir Al-Momineen\textsuperscript{asws} that the Prophet\textsuperscript{as} was asked, ‘From what did Allah\textsuperscript{azwj} Mighty and Majestic Create the dog?’ He\textsuperscript{saww} said: ‘From the spittle of Iblees\textsuperscript{la}.’ It was said, ‘And how was that, O Rasool-Allah\textsuperscript{saww}?’

He\textsuperscript{saww} said: ‘When Allah\textsuperscript{azwj} Mighty and Majestic Descended Adam\textsuperscript{as} and Hawwa\textsuperscript{as} to the earth, they\textsuperscript{as} came down like frightened chicks. Iblees\textsuperscript{la} the Accursed ran to the wild animals, and they were in the earth before Adam\textsuperscript{as}, and said to them, ‘Two birds have fallen from the sky such that the viewers have not seen any bigger than them. Come, eat them’. So, the wild animal rushed with him\textsuperscript{la} went on urging them and shouting and counting them with the nearness of the distance.

So, spittle fell from his\textsuperscript{la} mouth out of hastiness of his\textsuperscript{la} speech, and Allah\textsuperscript{azwj} Mighty and Majestic Created two dogs from that spittle – one of them a male and the other a female. They both stood around Adam\textsuperscript{as} and Hawwa\textsuperscript{as} – The female dog at Jeddah and the male dog at India. They did not leave the wild animals to come near them\textsuperscript{as}, and from that day

\textsuperscript{266} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 8
\textsuperscript{267} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 9
onwards, the dog is an enemy of the wild animals and the wild animals are an enemy to the dog”.

Ibn Al Mutwakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Muhammad Bin Is’haq,

‘From Abu Ja’far asws, from his asws forefathers that Allah azwj Mighty and Majestic Revealed to Jibraeel as: “I azwj am Allah azwj the Beneficent, the Merciful. I azwj have been Merciful to Adam as and Hawwa as when they as complained to Me azwj what they as complained, so I azwj Sent unto them as a tent from the tents of the Paradise. I azwj Showed Mercy to them as due to their as wailing, and their as being frightened, and their as loneliness, and I azwj Struck the tent by the channel between the mountains of Makkah”.

Ibn Al Mutwakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Muhammad Bin Is’haq,

He asws said: ‘And the channel is in place of the House and its foundations which the Angels had raised before Adam as. Jibraeel as came down with the tent in accordance to the perimeter of the House and its foundations, and installed it’.

He asws said: ‘And Jibraeel as descended Adam as on Al-Safa and descended Hawwa as on Al-Marwa, and gathered between them as in the tent’.

He asws said: ‘And the pillars of the tent were rods of red ruby, and its radiance illuminated the mountains of Makkah and what is around it’.

He asws said: ‘The illumination of the pillars extended and it is the place of the Sanctuary (Hurrum) today, from every direction from where its illumination reached’.

268 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 10
He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Made it a Sanctuary due to the Sanctity of the tent and the pillars, because these were from the Paradise’.

قال: ولذلك جعل الله عزوجل الحسنات في الحرم مضاعفات والسيئات مضاعفة.

He\textsuperscript{asws} said: ‘And due to that, Allah\textsuperscript{azwj} Mighty and Majestic Made the good deeds (performed) in the Hurrum to be (counted as) double, and the evil deeds as double’.

قال: ومدت أطناب الخيمة حوضًا فتمته أوتادها ما حول المسجد الحرام،

He\textsuperscript{asws} said: ‘And the wings of the tent were extended around it and its pegs ended up to what is around the Sacred Masjid’.

قال: وكانت أوتادها صخرًا من عقيان الجنة، وأطنابها من ظفائر الارجوان،

He\textsuperscript{asws} said: ‘And its pegs were rocks from the pure gold of the Paradise, and its wings were from the purple material’.

قال: وأوحى الله عزوجل إلى جبرئيل عليه السلام: اهبط على الخيمة بسبعين ألف ملك يحرسونها من مردة الشيطان، ويؤنسون آدم، ويطوفون حول الخيمة تعظهما "ل البيت والخيمة،

He\textsuperscript{asws} said: ‘And Allah\textsuperscript{azwj} Mighty and Majestic Revealed to Jibraeel\textsuperscript{as}: “Descend seventy thousand Angels unto the tent to guard it from the renegade Satan\textsuperscript{la} and comfort Adam\textsuperscript{as}, and to be performing Tawaaf around the tent in reverence to the House and the tent’.

قال: فهبط بالملائكة فكانوا بحضرة الخيمة يحرسونها من مردة الشيطان ويطوفون حول آركان البيت والخيمة كل يوم وليلة كما كانوا يطوفون في السماء حول البيت المعمور.

He\textsuperscript{asws} said: ‘So, he\textsuperscript{as} descended with the Angels and they presented by the tent guarding it from the renegade Satan\textsuperscript{la} and circling around the foundation of the House and the tent every day and night just as they were doing Tawaaf in the sky around Bayt Al-Mamour’.

قال: وأركان البيت الحرام في الأرض حيال البيت المعمور الذي في السماء،

He\textsuperscript{asws} said: ‘And the foundations of the Sacred House in the earth faces Bayt Al Mamour which is in the sky’.

قال: ثم إن الله تبارك وتعالى أوحى إلى جبرئيل عليه السلام بعد ذلك: أن آهبط إلى آدم وحواء فنجهما عن موضع قواعد بيتهم، ورفع قواعد بيت ملاكتكين وخلقي من ولد آدم، فهبط جبرئيل عليه السلام على آدم وحواء فأخرجهما من الخيمة وتحاهم عن نزعه البيت وتخلي الخيمة عن موضع النزعة،

He\textsuperscript{asws} said: ‘Then Allah\textsuperscript{azwj} Blessed and Exalted Revealed to Jibraeel\textsuperscript{as} after that: “Descend to Adam\textsuperscript{as} and Hawwa\textsuperscript{as} and move them away from the place of the foundations of My\textsuperscript{azwj}’.
House, and raise the foundations of My\textsuperscript{azwj} House for My\textsuperscript{azwj} Angels and My\textsuperscript{azwj} people from the children of Adam\textsuperscript{as}. So, Jibraeel\textsuperscript{as} descended unto Adam\textsuperscript{as} and Hawwa\textsuperscript{as} and expelled them\textsuperscript{as} from the tent and moved them\textsuperscript{as} away from the channel of the House and removed the tent from the place of the channel’.

قال: ووضع آدم على الصفا وحواء على المروة، فقال آدم على نبينا وآله وعليه السلام: يا جبريل أبسط ذكره عن ورثنا وفرقتنا بيننا، أم برضى تقديرا علينا؟

He\textsuperscript{asws} said: ‘And he\textsuperscript{as} placed Adam\textsuperscript{as} upon Al-Safa and Hawwa\textsuperscript{as} upon Al-Marwa. Adam\textsuperscript{as} said: ‘O Jibraeel\textsuperscript{as}! Is it due to a Wrath from Allah\textsuperscript{azwj} the Exalted, Majestic is His\textsuperscript{azwj} Mention, that you\textsuperscript{as} are transferring us\textsuperscript{as} and separated between us\textsuperscript{as}, or by a Pleasure of the Pre-determination upon us\textsuperscript{as}?’

فقال لهما: لم يكن بسخط من الله تعالى ذكره عليكما، ولكن الله عزوجل لا يسأل عما يفعل، يا آدم إن السبعين ألف ملك الذين أنزلهم الله عزوجل إلى الأرض ليروجو ويطوفوا حول آركان البيت والخيمة سألوا الله عزوجل أن يبني لهم مكان الخيمة بيتا على موضع النزعة المباركة حيال البيت المعمور فيطوفون حوله كما كانوا يطوفون في السماء حول البيت المعمور، فأوحى الله تعالى إلي: أن انحيك وأرفع الخيمة.

He\textsuperscript{as} said to them\textsuperscript{as}: ‘It did not happen by a Wrath from Allah\textsuperscript{azwj}, Exalted is His\textsuperscript{azwj} Mention, upon you\textsuperscript{as}, but Allah\textsuperscript{azwj} Mighty and Majestic will not be questioned about what He\textsuperscript{azwj} Does. O Adam\textsuperscript{as}! The seventy thousand Angels, those whom Allah\textsuperscript{azwj} Mighty and Majestic Descended to the earth to comfort you\textsuperscript{as} and circle around the foundations of the House and the tent, they asked Allah\textsuperscript{azwj} Mighty and Majestic to Build for them a House in place of the tent upon the place of the Blessed channel, parallel to Bayt Al-Mamour, so they could be doing Tawaaf around it just as they were doing Tawaaf in the sky around Bayt Al-Mamour. So, Allah\textsuperscript{azwj} Blessed and Exalted Revealed to me\textsuperscript{as} to move you\textsuperscript{as} and raise the tent’.

فقال آدم عليه السلام: رضينا بتقدير الله عزوجل ونافذ أمره فيها، فرفع قواعد البيت بحجر من الصفا وحجر من المروة وحجر من طور سيناء وحجر من جبل السلام وهو ظهر الكوفة،

Adam\textsuperscript{as} said: ‘We\textsuperscript{as} are pleased with the Decree of Allah\textsuperscript{azwj} Mighty and Majestic and implementation of His\textsuperscript{azwj} Command regarding us\textsuperscript{as}. He\textsuperscript{as} raised the foundations of the House by a stone from Al-Safa, and a stone from Al-Marwa, and a stone from (Mount) Toor, and a stone from Mount Salaam, and it is at the back of Al-Kufa.

فأوحى الله عزوجل إلى جبريل عليه السلام: أن ابنه وأتمه، فاقتلع جبريل عليه السلام الأحجار الأربعة بأمر الله عزوجل من مواضعها بجناحه، ووضعها في آركان البيت على قواعده التي قدرها الجبار جل جلاله، ونصب أعلامها.

Allah\textsuperscript{azwj} Mighty and Majestic Revealed to Jibraeel\textsuperscript{as}: “Build it and complete it!” Jibraeel\textsuperscript{as} uprooted the four stones by a Command of Allah\textsuperscript{azwj} Mighty and Majestic from their places by his\textsuperscript{as} wing and placed these where Allah\textsuperscript{azwj} the Exalted Commanded him\textsuperscript{as} in the corners of the House upon its foundations which the Compeller, Majestic is His\textsuperscript{azwj} Majesty had Determined it, and installed its markings.
Then Allahazwj Revealed to Jibraeelas: “Build it and complete it by stones from (Mount) Abu Qubays and make two doors for it, an eastern door and a western door”.

Heasws said: ‘So, Jibraeelas completed it. When heas was free, the Angels did Tawaaf around it. When Adamas and Hawwaas looked at the Angels doing Tawaaf around the House, theyas both went and performed Tawaaf of seven circuits, then went out seeking what theyas could be eating’. 269

The Syrian asked Amir Al-Momineenasws about the most prestigious of valleys on the surface of the earth. Heasws said to them: ‘A valley called Sarandeeb. Adamas fell into it from the sky’. 270

‘From Abu Abdullahasws having said: ‘When Adamas descended from the Paradise, heas was desirous to its fruits, so Allahazwj Blessed and Exalted Sent down two twigs of grapes, and heas planted it. When it sprouted leaves and fruit and matured, Ibleesla built a wall to themas. Adamas said to himas: ‘What is the matter with youas, O Accursed?’ Ibleesas said, ‘But, these two (plants) are for meas’.

Heas said: ‘Youas are lying!’ They both agreed between them with the Holy Spirit (as a judge). When they ended up to him, Adama related hisas story to him, and the Holy Spirit grabbed something from a fire and threw it to them, and it burnt in their branches until Adama thought that nothing would remain from it except it would be incinerated, and Ibleesas thought similar to that.

269 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 11
270 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 12
He asws said: 'The fire entered where it entered, and two-thirds of these had gone and the third remained. The Spirit said: 'But, nothing has gone from it except the share of Ibleesla, may Allahazwj Curse himla, and whatever remains is for youas, O Adamas''.

By the chain from Al Sadouq, from majaylawiyah, from his uncle, from Al Barqy, from Al Bazanty, from Aban,

‘From Abu Abdullahasws having said: ‘When Adamas came down, descended in India, then the Black Stone was thrown to himas, and it was of red ruby in the courtyard of the Throne.

When heas saw, recognised it, so heas leapt upon it and kissed it. Then heas came with it and carried it to Makkah. Sometimes heas got tired from its weight, so Jibraeelas carried it on his as behalf; and when Jibraeelas did not come to him as, heas became gloomy and grieving. Theyas complained of that to Jibraeelas and heas said: ‘Whenever youas find something from the grief, then say: ‘There neither Might nor Strength except with Allahazwj’’. 272

By the chain from Al Sadouq, form Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Amro Bin Usman, from Abu Jameela, from Aamir,

‘From Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘When Allahazwj Descended Adamas from the Paradise, Commanded himas to plant by hisas hand and eat from its toil after the Bliss of the Paradise. So, heas went on to beseech loudly and crying upon the Paradise for two hundred years. Then heas did Sajdah to Allahazwj with such a Sajdah, heas did not raise hisas head for three days and its years’. 273

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271 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 13
272 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 14
273 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 15
By the chain from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ali Bin Hasaan, from Ali Bin Atiya,

‘From someone who asked Abu Abdullahasws about the perfume. Heasws said, ‘When Adamas and Hawwaas came down from the Paradise, Adamas descended upon Al-Safa, and Hawwaas upon Al-Marwa, and Hawwaas loosened a lock from the locks of heras head, and the wind descended with it, thus most of the perfume came to be in India’.

(P.s. – This is not a Hadeeth)275

From Zurara,

‘From Abu Abdullahasws having said: ‘Adamas had for himas a friend from the Angels in the sky. When Adamas came down from the sky to the earth, the Angel was lonely and complained to Allahazwj the Exalted and asked Himazwj to Permit for him to descend unto himas. Heazwj Permitted for him, and heas descended to himas and found himas seated in a desert from the earth. When Adamas saw himas, placed hisas hand upon hisas head and shrieked a shriek.

Abu Abdullahasws said, and they are reporting that heasws made the generality of the people to hear: ‘The Angel said to himas, ‘O Adamas! I do not see youas except to have disobeyed
your Lord and carried upon yourself what you cannot tolerate. Do you know what Allah Said to us regarding you, and we rebutted upon Him? He said: ‘No’.

He said, ‘He Said: And when your Lord said to the Angels: “I am going to Make a Caliph in the earth” [2:30]. We said, ‘Are You going to Make in it one who will make mischief therein and shed the blood, [2:30]. So, it is your creation, would it happen to be more upright in the earth that it happened to be in the sky?’

Abu Abdullah said: ‘By Allah! He consoled Adam by it, thrice’. 276

Abu Ja’far having said: ‘Rasool-Allah said: ‘When Allah Descended Adam to the earth, Commanded him to plant by his hands and eat from its toil after the Paradise and its Bounties. So, he remained beseeching loudly and crying upon the Paradise for two hundred years. Then he did Sajdah to Allah such a Sajdah and did not raise his head for three days and nights.

Then he said: ‘Yes, Lord, did You not Create me?’. Allah said: ‘I have Done so’. He said: ‘Did You not Blow into me from Your Spirit?’ He said: ‘I have Done so’. He said: ‘Did You not Settle me in Your Paradise?’ He said: ‘I have Done so’. He said: ‘Didn’t Your Mercy preceded Your Wrath to me?’

Allah said: ‘I have Done so. Were you patient or thankful?’ Adam said: ‘There is no god except You. Glory be to You, I was unjust to myself, therefore Forgive me, 276

276 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 18
You\textsuperscript{azwj} are the Forgiver, the Merciful’. So, Allah\textsuperscript{azwj} Mercied him\textsuperscript{as} due to that and Turned to him\textsuperscript{as}. Surely He\textsuperscript{azwj} is the Oft-Turning, the Merciful”.\textsuperscript{277}

From Jabir,

‘From the Prophet\textsuperscript{saww} having said: ‘Iblees\textsuperscript{la} was the first one to lament, and the first one to sing, and the first one to be sad’.

He\textsuperscript{asws} said: ‘When Adam\textsuperscript{as} ate from the tree, he\textsuperscript{la} sang’.

He\textsuperscript{asws} said: ‘When he\textsuperscript{as} descended, was sad with it. When he\textsuperscript{as} settled upon the earth, he\textsuperscript{la} lamented and remembered what was in the Paradise. Adam\textsuperscript{as} said: ‘Lord\textsuperscript{azwj}! This enmity which You\textsuperscript{azwj} Made to be between me\textsuperscript{as} and him\textsuperscript{la}, I\textsuperscript{as} am not strong upon him\textsuperscript{as} while I\textsuperscript{as} was in the Paradise, and if You\textsuperscript{azwj} do not Assist me\textsuperscript{as} upon him\textsuperscript{la}, I\textsuperscript{as} will not be strong upon him\textsuperscript{la}’.

He\textsuperscript{azwj} Said: “The (one) evil deed (will be Reckoned) as the (one) evil deed, and the good deed (will be Reckoned) as ten the like of it, up to seven hundred”. He\textsuperscript{as} said: ‘Lord\textsuperscript{azwj}! Increase for me\textsuperscript{asr}. He\textsuperscript{azwj} Said: “There will not be born any child for you\textsuperscript{as} except I\textsuperscript{azwj} will Make and Angel to be with it, or two Angels protecting it”’. He\textsuperscript{as} said: ‘Lord\textsuperscript{azwj}! Increase for me\textsuperscript{as}. He\textsuperscript{azwj} Said: “The repentance will be necessitated in the body for as long as there is the soul in it”. He\textsuperscript{as} said: ‘Lord\textsuperscript{azwj}! Increase for me\textsuperscript{as}. He\textsuperscript{azwj} Said: “I\textsuperscript{azwj} shall Forgive the sins and I\textsuperscript{azwj} do not Mind”. He\textsuperscript{as} said: ‘It suffices me\textsuperscript{asr}.

He\textsuperscript{asws} said: ‘So, Iblees\textsuperscript{la} said, ‘Lord\textsuperscript{azwj}! This which You\textsuperscript{azwj}Honoured upon me\textsuperscript{la} and merited it, and if You\textsuperscript{azwj} do not merit upon me\textsuperscript{la} I\textsuperscript{la} would not be strong upon him\textsuperscript{as}. He\textsuperscript{azwj} Said: “No child would be born to him\textsuperscript{as} except and two would be born for you\textsuperscript{la}. He\textsuperscript{as} said, ‘Lord\textsuperscript{azwj}!”

\textsuperscript{277} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 19
Increase for me\textsuperscript{la}. He\textsuperscript{azwj} Said: “You\textsuperscript{la} will flow from him\textsuperscript{as} the flow of blood in the veins”. He\textsuperscript{la} said, ‘Lord\textsuperscript{azwj}! Increase for me\textsuperscript{as}.’ He\textsuperscript{azwj} Said: “You\textsuperscript{la} and your\textsuperscript{la} offspring shall take dwellings in their chests”. He\textsuperscript{la} said, ‘Lord\textsuperscript{azwj}! Increase for me\textsuperscript{la}.’ He\textsuperscript{azwj} Said: “You\textsuperscript{la} will promise them and arouse their desires”. \textit{and the Satan does not promise them except to deceive [4:120]}.\textsuperscript{278}

\begin{quote}

From Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘No one has cried the crying of three – Adam\textsuperscript{as}, and Yusuf\textsuperscript{as}, and Dawood\textsuperscript{as}. I said to him\textsuperscript{asws}, ‘What reached from their\textsuperscript{as} crying?’ He\textsuperscript{asws} said: ‘As for Adam\textsuperscript{as}, he\textsuperscript{as} cried when he\textsuperscript{as} was expelled from the Paradise, and his\textsuperscript{as} head was in a door from the doors of the sky. He\textsuperscript{as} cried until the people of the sky were hurt by it, and they complained of that to Allah\textsuperscript{azwj}, and he\textsuperscript{as} fell from his\textsuperscript{as} place’.

وأما داود فإنه بكى حتى هاج العشب من دموعه، وإن كان ليزفر الزفرة فيحرق ما نبت من دموعه، وأما يوسف فإنه كان يبكي على أبيه يعقوب وهو في السجن فتأذى به أهل السجن فصالحهم على أن يبكي يوما، ويسكت يوما”.\textsuperscript{279}

And as for Dawood\textsuperscript{as}, he\textsuperscript{as} cried until the grass grew from his\textsuperscript{as} tears (falling on the ground), and if he\textsuperscript{as} exhaled the exhalation, it burnt whatever had grown from his\textsuperscript{as} tears. And as for Yusuf\textsuperscript{as}, he\textsuperscript{as} cried upon his\textsuperscript{as} father\textsuperscript{as} while he\textsuperscript{as} was in the prison, and the inmates of the prison were hurt by it and he\textsuperscript{as} reconciled with them that he\textsuperscript{as} would cry one day, and be silent one day”.\textsuperscript{279}

\begin{quote}
22 – قب: عن علي بن الحسين عليه السلام قال: كان آدم لما أراد أن يغشى حواء خرج بها من الحرم، ثم كانوا يغشى حواء خرج بما من الحرم، ثم كانوا يغشى حواء خرج ما من الحرم، ثم كانوا يغشى حواء خرج ما من الحرم.

From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘When Adam\textsuperscript{as} wanted to copulate with Hawwa\textsuperscript{as}, went out with her\textsuperscript{as} from the Sanctuary (Hurrum), then they\textsuperscript{as} washed and returned to the Sanctuary’\textsuperscript{280}.

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Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Safwan Bin Yahya who said,

\textsuperscript{278} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 20
\textsuperscript{279} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 21
\textsuperscript{280} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 22
‘Abu Al-Hassan asws was asked about the Sanctuary (Hurrum) and its markings, so he asws said: ‘When Adam as came down from the Paradise, descended upon (mount) Abu Qubeys – and the people are saying, in India – so, he as complained to his Lord azwj Mighty and Majestic of the loneliness and that he as could not longer hear what he as used to listen to in the Paradise.

فأهبط الله عزوجل عليه ياقوتة حمراء فوضعت في موضع البيت فكان يطوف بها آدم عليه السلام وكان يبلغ ضؤؤها الأعلام; فعلم الأعلام على ضؤؤها، فجعله الله عزوجل حرا.

Allah azwj Mighty and Majestic Sent down a red ruby to him as and it was placed in the place of the House. Adam as used to do Tawaaf of it and its illumination reached the markings. The markings were marked upon its illumination, and Allah azwj Mighty and Majestic Made it as a Sanctuary’. 281

A number of our companions, from Ahmad Bin Muhammad, from Ja’far Bin Yahya, from Ali Al Qaseyr, from a man,

‘From Abu Abdullah asws, said, ‘I asked him asws about the origination of the perfume, from which thing is it?’ So he asws said: ‘Which thing are the people saying?’ I said, ‘They are alleging that Adam as descended from the Paradise and upon his head was a crown’. So he asws said: ‘He as was too pre-occupied that there would happen to be a crown upon his head’.

ثم قال لي: إن حواء امتشطت في الجنة بطيب من طيب الجنة قبل أن يواقعا الخطيئة، فلما هبطت إلى الأرض حلت عقصها (عقصضتها خ ل) فأرسل الله عزوجل على ما كان فيها ريحا " فهبت به في المشرق والمغرب، فأصل ال..."

Then he asws said: ‘Hawwa as used to comb in the Paradise with a perfume from the perfumes of the Paradise before the occurrence of her error. So when she as descended to the earth, she loosened her hair, so Allah azwj the High Sent upon what was therein, a wind, so it descended with it in the east and the west. Thus, the origination of the perfume is from that’’. 282

281 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 23
282 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 24
'From Ibrahim, from Abu Abdullah asws having said: ‘When Allah azwj the Exalted Caused Adam as to descend from the Paradise, he as started covering himself as from a leaf of the Paradise, and his as clothes flew away from him as, which used to be upon him as from the garments of the Paradise. So he as cut off a leaf and veiled his as nakedness with it.

When he as descended, the aroma of that leaf remained at India with the vegetation. So, the perfume came to be in the earth from the cause of that leaf upon which remained the aroma of the Paradise. Thus, from here on the perfume is in India, because upon the leaf fell the south wind, and its aroma led to the west because it carried the aroma of the leaf in the atmosphere. When the wind stagnated at India, it remained in its trees, and its vegetation. The first animal which grazed the musk from that leaf was a deer. Thus, from over there the musk came to be in the navel of the deer flowing the aroma of the vegetation in its body, and in its blood, gathering in the navel of the deer’’.  

By the preceding chain, from Ibrahim,

From Abu Abdullah asws having said: ‘When Allah azwj Mighty and Majestic Caused Adam as to descend, Commanded him as with the ploughing and the planting and Forwarded to him as plants from the plants of the Paradise. He azwj Gave him as the palm tree, and the grapes, and the olives, and the pomegranate. So he as planted these for it to be for his as offspring.

So he as ate from its fruits, so Iblees la, may Allah azwj Curse him la, said to him as, ‘O Adam as! What is this plant which I la do not happen to recognise it in the earth, and I la was here before you as, and was not Permitted to eat anything from these?’ So Adam as refused to feed him la.

He la came over at the end of the lifetime of Adam as and said to Hawwa as, ‘The hunger and the thirst has exhausted me la’. So Hawwa as said to him la, ‘Adam as has made me as vow that I as

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283 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 25
would not feed you anything from these plants because these are from the Paradise, and it is not befitting for you that you should be eating from it’.

فقال لها: فاعصري في كفي منه شيئاً " فأبت عليه، فقال: ذربيي أمسحه ولا أكله، فأخذت عنقوداً " من عنب فأعطته فمصاً ولم يأكل منه شيئاً " لما كانت حواء قد أعطت عليه، فلما ذهب بعضه جذبتها حواء من فيه.

He said to her, ‘So squeeze its juice in my palm, something from it’. But she refused to him. He said, ‘Allow me to suck from it and I will not eat it’. So she took a cluster of grapes and gave it to him. He sucked it, and did not eat from it. When Hawwa was assured over it, he went on to bite it, and Hawwa seized it from his mouth.

فأوحى الله عزوجل إلى آدم عليه السلام: أن العنب قد مصه عدوي وعدوك إبليس، ليس لعنه الله، وقد حرمت عليك من عصيرة الخمر ما خالطه نفس إبليس.

So Allah Blessed and Exalted Revealed unto Adam: “The grapes have been sucked by My enemy and your enemy Iblees, and have Prohibited upon you from the wine juice what the breath of Iblees had been mixed with”.

فحرم الخمر لأن عدو الله إبليس مكر بحواء حتى مص العنبة، ولو أكلها لحرم الكرمة من أولها إلى آخرها وجميع ثمارها وما يخرج منها.

Thus, the Prohibition of the wine is because Iblees the enemy of Allah had plotted against Hawwa until he sucked the grapes, and had he eaten it, the grapes would have been Prohibited from its beginning to its end, and the entirety of its fruits, and whatever comes out from it’.

ثم إنه قال لحواء: فلو أمصصتني شيئاً من هذا التمر كما أمصصتني من العنب، فأعطته تمرة فمصها، وكانت العنبة والتمر أشد رائحة وأركزي من المسكن الأذفر وأحلى من العسل. وعندما مصهما عدو الله ذهبت رائحتهما واننقصت حلاوتهما.

Then he said to Hawwa, ‘If only you would let me suck from these dates just as you let me suck from the grapes’. She gave him a date. He touched it, and the grapes and the dates used to be more intensely aromatic and pure than the Al-Azfar musk, and sweeter than the honey. So, when Iblees the enemy of Allah touched it, both their aromas and their sweetness was reduced’.

قال أبو عبد الله عليه السلام: ثم إن إبليس الملعون ذهب بعد وفاة آدم عليه السلام فبال في أصل الكرمة والنخلة فجرى الماء عودهما ببول عدو الله، ومن ثم يختمر العنب والتمر، فحرم الله عزوجل على ذريه آدم كل مسكر، لأن الماء جرى ببول عدو الله في النخل والعنب وصار كل مختمر خيراً لأياء الماء الأخمر في النخلة والكرمة من رائحة بول عدو الله إبليس لنعه الله.

Abu Abdullah said: ‘Then Iblees, may Allah Curse him, after the passing away of Adam went and urinated in the roots of the grapes and the palm tree. The water flowed upon its veins from the urine of the enemy of Allah. From then onwards, the grapes and the dates produced wine. Allah Mighty and Majestic Prohibited upon the offspring of
Adam as, every intoxicant, because the water flowed by the urine of the enemy of Allah azwj in the palm tree and the grapes, and every fermented is wine, because the water fermented in the palm tree and the grape from the smell of the urine of the enemy of Allah azwj, Iblees la, may Allah azwj Curse him 284

27 – كـا محمد بن يحيى، عن محمد بن الحسين، عن عبد الرحمن بن أبي هاشم، عن أبي خديجة، عن أبي عبد الله عليه السلام

قال: العجوـة الـتمـرـوـهـي التي أنزلها الله تعالى لـآدم من الـجـنـة.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

‘From Abu Abdullah asws having said: ‘The Ajwa is the mother of the dates, and it is which Allah azwj the Exalted Sent down to Adam as from the Paradise’. 285

28 – كـا محمد بن يحيى، عن أحمد بن محمد، عن معمر بن خلاد، عن أبي الحسن الرضا عليه السلام قال: كانت نخلة مر

عليها السلام العجوـة، ونزلت في كانون ونزل مع آدم عليه السلام العتيق والعجوـة، ومنها تفرق أنواع النخل.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ma’mar Bin Khalid,

‘From Abu Al-Hassan Al-Reza asws having said: ‘The palm tree of Maryam as was the Ajwa, and it descended during December’ January, and it came down with Adam as the Ateeq and the Ajwa, and from these the variety of the palm trees were disseminated’. 286

29 – كـا: العـدة، عن سهل، عن يوسف بن السخت، عن حمدان بن النضر، عن محمد بن عبد الله الصيقل، عن الرضا عليه السلام قال: قال: في خمسة وعشرين من ذي القعدة نشرت الرحمة، ودحبت فيه الأرض، ونصبت فيه الكعبة، وهبط فيه آدم.

The number, from Sahl, from Yusuf Bin Al Sakht, from Hamdan bin Al Nazar, from Muhammad Bin Abdullah Al Sayqal,

‘From Al-Reza asws having said: During the 25th of Zil-Qadah, the Mercy was Deployed, and the ground was spread during it, and the Kabah was established during it, and Adam as descended during it’. 287

30 – كـا: محمد بن يحيى، عن أحمد بن أحمد، عن أحمد بن هلال، عن عيسى بن عبد الله الحاشمي، عن أبيه، عن أبي عبد الله عليه السلام قال: كان موضع الكعبة ربوة من الأرض بيضاء تضيء كضوء الشمس والقمر حتى قبل انا آدم أخذها صاحبه فامسدة، فلم زل آدم رفع الله له الأرض كلها حتى رآها.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Isa Bin Abdullah Al Hashimy, from his father,

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285 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 27
286 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 28
287 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 4 H 29
'From Abu Abdullah asws having said: 'The place of the Kabah was a mound from the white ground, shining like the shining of the sun and the moon, until the sons of Adam as, one of them killed his counterpart, it blackened. When Adam as descended, Allah azwj Raised all the ground for him as until he as saw it'.

ثم قال: هذه لك كلها، قال: يا رب ما هذه الأرض البيضاء المنيرة ؟ قال: هي آرضي، وقد جعلت عليك أن تطوفها بما كل يوم

Then He azwj Said: "All this is for you as!" He as said: 'O Lord azwj! What is this white radiant ground?' He azwj Said: "It is My azwj land, and I azwj have Made it to be for you as that you as should do Tawaaf of it every day, seven hundred Tawaafs". 288

The number, from Sahl, from ibn Mahboub, from Al hassan Bin Amara, from Masma,

‘From Abu Abdullah asws having said: 'When Adam as descended to the earth, he as was needy to the food and the drink. He as complained of that to Jibraeel as. Jibraeel as said to him as: ‘O Adam as! Become a farmer’. He as said: 'Teach me a supplication'.

قال: قل: اللهم اكفني مؤونة الدنيا وكل هول دون الجنة، وألبسني العافية حتى تهنئي المعيشة .

He as said: ‘Say: ‘O Allah azwj! Suffice me as with the provision of the world, and of every horror before the Paradise, and Clothe me as the well-being until the livelihood becomes welcoming to me as'. 289
CHAPTER 5 – MARRIAGE OF ADAM\textsuperscript{as} AND HAWWA\textsuperscript{as} AND THE MANNER OF THE BEGINNING OF THE LINEAGE FROM THEM\textsuperscript{as}, AND STORY OF QABEEL\textsuperscript{la} AND HABEEL\textsuperscript{as} AND THE REST OF THEIR\textsuperscript{as} CHILDREN

The Verses – (Surah) Al Maidah: \textit{And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. He (Qabeel) said: ‘I will kill you’. He (Habeel) said: ‘But rather, Allah only Accepts from the pious ones [5:27]}

\textit{If you extend your hand towards me to kill me, I would not extend a hand towards you to kill you. I fear Allah, Lord of the worlds [5:28]}

\textit{I want that you should occupy with my sin (of killing me) and your sin, so you would happen to be from the inmates of the Fire, and that is a Recompense of the unjust’ [5:29]}

\textit{Then his self-facilitated to him killing of his brother, so he killed him; thus he became of the losers [5:30]}

\textit{So Allah Sent a crow digging in the earth to show him how he should hide the shame of (killing) his brother. He said, ‘O woe be unto me! Am I frustrated from becoming like this crow and cover the shame of (killing) my brother?’ Thus he became of the remorseful ones [5:31].}
‘Abu Abdullah\textsuperscript{asws} was asked, ‘How did the lineage of Adam\textsuperscript{as} begin, from the offspring of Adam\textsuperscript{as}, for the people with us are saying, ‘Allah\textsuperscript{azwj} Blessed and Exalted Revealed to Adam\textsuperscript{as} to marry his\textsuperscript{as} own daughters to his\textsuperscript{as} on sons, and that all of these people (today), originated from the brothers and the sisters’.

Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more Glorious and Exalted from that, Loftier, Greater. The one who says this is saying that Allah\textsuperscript{azwj} Mighty and Majestic Made the origin of the elite of His\textsuperscript{azwj} creatures, and His\textsuperscript{azwj} Beloved ones, and His\textsuperscript{azwj} Prophets\textsuperscript{as}, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and the believing men and believing women, and the Muslim men and the Muslim women, from Prohibited means, and there did not happen to be any Ability for Him\textsuperscript{azwj} what could create them from the Permissible means, and He\textsuperscript{azwj} has already Taken their Covenant upon the Permissible and the clean, the good?

And Allah\textsuperscript{azwj} has Clarified that some of the animals denies its sister for it. When it comes upon it and descends, it is uncovered for it about her and it knows that it is its sister, it brings out its teeth then seizes upon it by its teeth, then cuts it and it falls down dead’.

Zurara said, ‘Then he\textsuperscript{asws} was asked about the creation of Hawwa\textsuperscript{as}, and it was said to him\textsuperscript{asws}, ‘There are people with us who are saying that Allah\textsuperscript{azwj} Mighty and Majestic Created Hawwa\textsuperscript{as} from the left rib of Adam\textsuperscript{as}, the short one’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more Glorious and Exalted from that, Loftier, Greater! The one who says this is saying that Allah\textsuperscript{azwj} Blessed and Exalted did not happen to have the Ability for
Himazwj what could create for Adamas a wife from other that hisas rib, and make a way for the speakers from the people of distortion to the speech that they would be saying, ‘Adamas, part of himas was married to a part’, if sheas came into being from hisas rib, what is to them? Allahazwj will Decide between usasws and them’.

Then heasws said: ‘When Allahazwj Blessed and Exalted Created Adamas from clay, Commanded the Angels to do Sajdah to himas, and cast hibernation unto himas, then Began a creation for himas. Then Heazwj Made heras to be the hole in the place between hisas knees, and that is lest the woman becomes according to the man. Sheas started moving and heas woke up to heras movement. When heas woke up, called out that sheas keeps away from himas.

فقال آدم عند ذلك: يا رب من هذا الخلق الحسن الـ Which has comforted meas, its nearness and the looking at it?’ Allahazwj Said: “This is Myazwj maid Hawwaas. Would youas like heras to become with youas, comforting youas and discussing with youas and carry out youras instruction?” Heas said: ‘O Lordazwj! And the thanks is for Youazwj due to that along with the Praise for as long as Ias remain’. 
He as said, ‘That is for You azwj, O Lord azwj, if You azwj so Desire that’. The Mighty and Majestic Said: ‘azwj have Desired that and have hereby married her as to you as, therefore join her as to you as’. He as said (to her as): ‘Come to me asr. She as said: ‘But, you as come to me asr’. Allah azwj mighty and Majestic Commanded to Adam as that he as should stand to go to her as, so he as stood up; and had it not been that, the women would be going to the men when there is a proposal upon themselves.

فهذه قصة حواء صلوات الله عليها.

So, this is the story of Hawwa asr. 290

My father, from Muhammad Al Atar, from Ibn Aban, from Ibn Awrama, from Al Nowfaly, from Ali Bin Dawood Al Yaqouby, from Al Hassan Bin Maqtal, from the one who heard Zurara saying,

‘Abu Abdullah asws was asked about the beginning of the lineage from Adam as, ‘How did it happen? And about the beginning of the lineage from offspring Adam as, for there are people who are saying that Allah azwj the Exalted Revealed to Adam as he as get his as daughters to his as own sons, and that all of these people, its origin is from brother and the sisters’.

فقال أبو عبد الله عليه السلام: تعالى الله عن ذلك علوا “ كبيرا “ يقول من قال هذا: بأن الله عزوجل خلق صفوة خلقه وأحباءه وأنبياءه ورسله والمؤمنين والمسلمين والمسلمات من حرام، ولم يكن له من القدرة ما بخلقهم من حلال، وقد أخذ ميثاقهم على الحلال الطاهر الطيب،

Abu Abdullah asws said: ‘Allah azwj is more Exalted from that, Loftier, Greater. The one who says this is saying that Allah azwj Mighty and Majestic Created the elites of His azwj creatures and His asw Beloved ones, and His asw Prophets as, and His asw Rasools as, and the believing men and the believing women, and the Muslim men and the Muslim women, from Prohibited means, and there did not happen to be any ability for Him azwj what could create them from Permissible means, and He azwj had already Taken their as Covenant upon the Permissible, the clean, the good.

فوالله لقد تبينت أن بعض البهائم تنكرت له اخته فلما نزا عليها ونزل كشف له عنها، فلما علم أنها اخته أخرج غرموله ثم قبض عليه بأسيحته حتى قطعه فخر ميتا “، وآخر تنكرت له امه فعل هذا بعينه، فكيف الإنسان في إنسيته وفضله وعلمه؟!

And Allah azwj has Clarified that some of the animals denies its sister for it. When it comes upon it and descends, it is uncovered for it about her and it knows that it is its sister, it brings out its teeth then seizes upon it by its teeth, then cuts it and it falls down dead. And

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another denies its mother to it, and it does this exactly, so how can the human being (do so), in his humanity and his merit and knowledge?

Apart from that a descendant from these people which you are seeing being desirous about knowledge of the people of the Households of their Prophets, and they are taking from where they were not ordered to take (from), so they have come to what you have seen form the straying and the ignorance with the knowledge. How did the things of the past come into being from beginning if Allah Created what He Created, and what would be coming into being for ever!'

Then he said: 'Woe be unto them! Where are they from what the jurists of the people of Hijaz have not differed in, nor the jurists of the people of Iraq, that Allah Mighty and Majestic Commanded the pen and it flowed upon the Guarded Tablet with what would be transpiring up to the Day of Qiyamah before the creation of Adam by two thousand years, and that all the Books of Allah regarding what the Pen flowed, in all of these there is Prohibition of the brothers with what is sanctimonious.

And this, we have seen from these four well-known Books in this world – The Torah, and the Evangel, and the Quran, Allah Revealed these from the Guarded Tablet upon His Rasools, may the Salawat of Allah be upon them all – from these is the Torah upon Musa, and the Psalms upon Dawood, and the Evangel upon Isa, and the Quran upon Muhammad, and upon the Prophets there isn’t therein Permissibility of anything from that, truly’.

I am saying, ‘The one who said this did not intend except to strengthen the argument of the Magians, so what is the matter with them? May Allah Kill them! Then he went on to narrate to us how was the beginning of the lineage from Adam, and how was the beginning of the lineage from his offspring’.
He asws said: ‘Adam as, seventy bellies (pregnancies of Hawwa as) were born for him as, there being a boy and a girl in every pregnancy, up to the point of the murder of Habeel as. When Qabeel la killed Habeel as, Adam as panicked upon Habeel as with a panic cutting him as off from coming to the woman, and he as remained not being able to copulate with Hawwa as for five hundred years. Then the panic what was with him as subsided and he as copulated with Hawwa as, and Allah azwj Granted Shees to him as along, there not being a second with him as, and a name of Shees is Hibtullah as, and he as is the first successor as from the human beings bequeathed unto in the earth.

Then there was born Yaafis for him as, from after Shees, there not being a second with him. When they were both adults and Allah azwj Mighty and Majestic Wanted the lineage to reach what you are seeing, and to come into being what the Pen had flowed with from the Prohibition of what Allah azwj Mighty and Majestic Prohibited, from the sisters (married) to the brothers, He azwj Sent down after Al-Asr during the day of Thursday, a Hourie from the Paradise, her name being Barkah.

Then, Allah azwj Mighty and Majestic Commanded Adam as that he as get her married to Shees as, so he as married her to him as. Then, after Al-Asr the next day, a Hourie from the Paradise descended, her name being Manzalah, and Allah azwj Mighty and Majestic Commanded Adam as that he as get her married to Yaafas, so he as married her to him.

A boy was born for Shees as and a girl was born to Yaafas. Allah azwj Mighty and Majestic Commanded Adam as, when they were both adults, that he as get the daughter of Yaafas to be married to the son of Shees as. He as did that and there were born the elites from the Prophets as, and the Messengers as from their lineages, and Allah azwj Forbid that, that would be upon what they are saying, from the brothers and sisters’. 291

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3 - في ابن المتوكل، عن الحميري، عن ابن عيسى، عن مقابل ابن سليمان، عن الصادق عليه السلام عن النبي صلى الله عليه وآله قال: أوصى آدم إلى شيث وهو هبة الله ابن آدم، وأوصى شيث إلى ابنه شبان وهو ابن نزلة الحوراء التي أنزلها الله على آدم من الجنة فزوجها ابنه شبان.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Maqataal Ibn Suleyman,

‘From Al-Sadiqasws, from the Prophetasws having said: ‘Adamasws bequeathed to Sheesasws, and heasws is (also called) Hibtullahasws, sonasws of Adamasws; and Sheesasws bequeathed to hisasws sonasws Shaban asws and heasws is the son of the descended Houri whom Allahazwj Sent down unto Adamasws from the Paradise, and heasws got her married to hisasws sonasws Sheesasws’. 292

4 - ج: عن النمالي قال: سمعت علي بن الحسين عليه السلام يحدث رجلا من قريش قال: لما تاب الله على آدم، واقع حواء ولم يكن غشيها منذ خلق وخلقت إلا في الأرض وذلك بعد ما تاب الله عليه، ولم يكن عشيها منذ خلق وخلقت إلا في الأرض وذلك بعد ما تاب الله عليه.

From Al Sumaly who said,

I heard Aliasws Bin Al-Husaynasws narrating to a man from Quraysh saying: ‘When Allahazwj Turned to Adamasws, heasws copulated with Hawwaasws, and heasws had not copulated with herasws since heasws and sheasws was created, except in the earth, and that was after Allahazwj had Turned to himasws.

قال: وكان آدم يعظم البيت وما حوله من حرمة البيت، وكان إذا أراد أن يغشى حواء خرج من الحرم وأخرجها معه، فإذا جاز الحرم غشيا في الحل ثم يغتسلان إعظاما منه للحرم، ثم يرجع إلى فناء البيت.

Heasws said: ‘And Adamasws was revering the House and what is around it from the Sanctity of the House, and whenever heasws wanted to copulate with Hawwaasws, heasws went out from the Sanctuary (Hurrum) and took herasws out with himasws. So, when theyasws had crossed the Sanctuary, heasws would copulate with herasws in the outside, then theyasws would wash as a reverence from himasws for the Sanctuary, then heasws would return to the courtyard of the House’.

قال: فولد لآدم من حواء عشرون ولدا " ذكرًا " عشرون اثنا، فولد له في كل بطن ذكر واثني، فأول بطن ولدت حواء هابيل ومعه جارية بقال لها إقليمة.

Heasws said: ‘Twenty male children were born for Adamasws from Hawwaasws and twenty females, and there was born for himasws during each pregnancy, a male and a female. So, the first pregnancy Hawwaasws gave birth to Habeelasws and with himasws was a girl called Iqlima’.

قال: وولدت في الربع الثاني، قابل ومعه جارية بقال لها لوزا، وكانت لوزا أجمل بنات آدم.

Heasws said: ‘And in the second pregnancy was born Qabeelasws and with himla was a girl called Lowza, and Lowza was the most beautiful of the daughters of Adamaswar.

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He asws said: ‘When they became adults Adam as feared the Fitna upon them and he as called them to him as and said: ‘I as want to get you as, O Habeel as, married to Lowza, and get you la, O Qabeel la to Iqlima’.

Qabeel la said, ‘I la am not pleased with this. You la want to get me la married to the ugly sister of Habeel as and get Habeel as to my la beautiful sister?’ Adam as said: ‘Then I as shall draw lots between you two, so if your la lot, O Qabeel as comes out upon Lowza, and your as lot, O Habeel as comes upon Iqlima, I as shall get each one of you to the one whose lot comes upon her’.

He asws said: ‘They both agreed with that and they drew lots. The lot of Habeel as came upon Lowza sister of Qabeel as, and the lot of Qabeel as came upon Iqlima sister of Habeel as.’

He asws said: ‘He as got both married upon what had come out for them from the Presence of Allah azwj.’

Then Allah azwj Prohibited the marriage of the sisters after that’.

He (the narrator) said: ‘The Qurayshi said to him asws, ‘Their children?’ He asws said: ‘Yes’.

He asws said: ‘Al-Qarshi said, ‘This is the deed of the Magians today’.

He asws said: ‘Ali asws Bin Al-Husayn asws said: ‘The Magians are rather doing that after the Prohibition from Allah azwj’.
Then Ali asws Bin Al-Husayn asws said: ‘Do not be denying this. Hasn’t Allah azwj Created the wife of Adam as from him as, then Legalised her as for him as? That was a Law from their as laws. Then Allah azwj Revealed the Prohibition after that’.

Ibn Isa, from Al Bazanty who said,

‘Al-Reza asws was asked about the people, how did they procreate from Adam as? He asws said: ‘Hawwa as bore Habeel as and a sister of his as in a pregnancy. Then she as bore in the second pregnancy Qabeel la and a sister of his la in one pregnancy. Habeel as married the one who was with Qabeel la, and Qabeel la married the one who was with Habeel as, then the Prohibition occurred after that’.

The book ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, copying from the book ‘Al Shifa Wal Jala’a’, by his chain from Muawiya Bin Amaar who said,

‘I asked Abu Abdullah asws about Adam as, father as of the humans, ‘Did he as get his as daughter to his as son?’

He asws said: ‘Allah azwj Forbid! By Allah azwj, if Adam as had done that, Rasool-Allah saww would not have like that about him as, and Adam as wasn’t except on the Religion of Rasool-Allah saww’.

I said, ‘And these people are from children, who are they, and they cannot happen to be except Adam as and Hawwa as? Because Allah azwj the Exalted is Saying: O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread...’
from these two, many men and women; [4:1], so, inform us, if these people are from Adam as and Hawwa as.

فقال عليه السلام: صدق الله وبلغت رسله وأنا على ذلك من الشاهدين، فقلت: فnumero على يابن رسول الله، فقال: إن الله تبارك وتعالى لما أهبط آدم وحواء إلى الأرض وجمع بينهما ولدت حواء بنتا " قسمها عناقا "، فكانت أول من يغلب على وجه الأرض فسلط الله عليها ذابا " كالفيل ونسرا كالمجرد فقتلاها.

He asws said: ‘Allah azwj Spoke the Truth, and His azwj Rasool saww delivered and asws am from the testifiers upon that’. I said, ‘Allah azwj Blessed and Exalted, when He azwj Descended Adam as and Hawwa as to the earth and gathered between them as, Hawwa as gave birth to a daughter and named her ‘Anaq’. She was the first one to rebel upon the surface of the earth, so, Allah azwj Caused a wolf to overcome upon her (which was) like an elephant, and an eagle like a donkey, and they killed her.

Then there was born for him as upon the footsteps of Anaq, Qabeel la son of Adam as. When Qabeel la was an adult what the man tends to reach, Allah azwj Mighty and Majestic Manifested a female Jinn from the children of the Jaan called Jahaana in the image of a female human. When Qabeel la saw her she tenderly, so Allah azwj Revealed to Adam as to get Jahaana married to Qabeel la, so he as married her to Qabeel la.

Then Habeel as was born to Adam as. When Habeel as was an adult what the man reaches, Allah azwj Sent down a Hourie to Adam as and her name was ‘Tark’ the Hourie. When Habeel as saw her, lover her tenderly, so Allah azwj Revealed to Adam as to get Tark married to Habeel as. He as did that, and Tark the Hourie was the wife of Habeel Bin Adam as.

Then Allah azwj Mighty and Majestic Revealed to Adam as: “The precedence of My azwj Knowledge is that as of My azwj Religion can be recognised with, and that azwj will Bring that forth from your as offspring, therefore look at My azwj Magnificent Name and to the inheritance of the Prophet-hood and what azwj Taught you as from the names, all of them and what the people would be needy to from the effects about Me azwj, therefore hand it over to Habeel as."
قال: فعل ذلك آدم مبالي فلما علم قابيل ذلك من فعل آدم غضب فأ寝 آدم فقال له: يا أهله أنت أكبر من أخي وأحق بما فعلت به؟ فأسمى آدم: يا إبنا إنا الأمر بين الله يؤمنه من بشاء، وإن كنت أكبر ولدي فإن الله خصبه بما لم يمله له أهلا، فإن كنت تعلم أنه خلاف ما قلت ولم أصدقني فأليك من قربان آدمأولى الفضل من صاحبه.

He asws said: ‘Adamas did that with Habeel as. When Qabeel as came to know that from the deed of Adamas, he la was angry and came to Adamas and said to himas, ‘O father! Am I la not older than myas brotheras and more rightful with what youas did with himas?’ Adamas said: ‘O myas sonas! But rather, the command is in the Hands of Allahaswj. He aswj Gives it to one He aswj so Desires to, and even if youas are the eldest of myas sons, for Allahaswj Specialises it with what he asw will not cease to be its rightful one. So, if youas know that it is opposite to what Ias said and do not ratify meas, then offer an offering, and whoever’s offering is Accepted, then he would be foremost with the merit than his companion’.ن

قال: وكان القربان في ذلك الوقت تنزل نار تأكله، فخرجا قربا قربانا “ كما ذكر الله في كتابه: “ واتل عليهم نبأ اب آدم بالحق إذ قربا قربانا “ فتقبل من أحدهما ولم يتقبل من الآخر ”

He asws said: ‘And the offering happened during that time, a fire came and devoured it. They both came out to offer an offering just as Allahaswj Mentioned in Hisaswj Book: And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. [5:27]’.ن

قال: وكان قابيل صاحب زرع فقرب قمحًا نسيا “ رديئًا “، وكان هابيل صاحب غنم فقرب كبشًا سمينًا من خيار غنمه، فأكلت النار قربان هابيل ولم تأكل قربان قابيل.

He asws said: ‘And Qabeel la was owner of a farm, so he la offered half rotten wheat, and Habeel as was an owner of sheep, so he as offered a fat ram from the best of his as sheep. The fire devoured the offering of Habeel as and did not devour offering of Qabeel la.

فأتاه إبليس لعنه الله فقال: يا قابيل إن هذا الأمر الذي أنت فيه ليس بشئ لأنه إنما أنت وأخوك، فلو ولد لكما ولد كثير نسلكما اعتبر نسله على نسلكما خصصه به أبوك، ولقبل النار قربانه وزكرها قربانك، وإنك إن قتلته لم يجد أبوك بدًا “ من أن يختص بما دفعه إليه،

Iblees la may Allahaswj Curse him la, came to him la and said, ‘O Qabeel la! This command which you la are in, isn’t anything. But rather you la and yourbrotheras, if children were to be born for you and your lineages become numerous, his as progeny will pride over your la progeny due to what your la fatheras specialised him as with, and the acceptance by the fire of his as offering and neglecting your la offering, and you la, if you la were to kill him as, your la father as will find not escape from specialising you la with what he asw had handed over to him asw.

قال: فوثب قابيل إلى هابيل فقتله. ثم قال إبليس: إن النار التي قلبت القربان هي المعظمة فعظمها، واتخذ لها بيتا “ وأجعل لها أهلا “، وأحسن عبادتها و القيام عليها فتقبل قربانك إذا أردت ذلك.
He\textsuperscript{asws} said: ‘Qabeel\textsuperscript{as} leapt upon Habeel\textsuperscript{as} and killed him\textsuperscript{as}. Then Iblees\textsuperscript{la} said, ‘The fire which accepted the offering, it is the revered one, therefore revere it and take a house for it, and make people for it, and be excellent in worshipping it, and the standing upon it so it will accept your\textsuperscript{la} offering whenever you\textsuperscript{la} want that’.

قال: فعل قابيل ذلك، فكان أول من عبد النار واتخذ بيوت التوران، وإن آدم أتى الموضع الذي قتل فيه قابيل أخاه فبكى هناك أربعين صباحاً " يلعن تلك الأرض حيث قتلت دم ابنه، وهو الذي فيه قبالة المسجد الجامع بالبصرة.

He\textsuperscript{asws} said: ‘Qabeel\textsuperscript{as} did that, and was first one to worship the fire and take fire (worshipping) houses, and that Adam\textsuperscript{as} came to the place in which Qabeel\textsuperscript{as} had killed his\textsuperscript{as} brother\textsuperscript{as}, and cried over there for forty morning, cursing that ground which it accepted the blood of his\textsuperscript{as} son\textsuperscript{as}, and it is (that ground) in which is the Qiblah of Al-Masjid Al Jamie at Basra’.

قال: وإن هابيل يوم قتل كانت امرأته ترك الحوراء حبلى فولدت غلاماً " فسمى آدم باسم ابنه هابيل، وإن الله عزوجل وهب لأدم بعد هابيل ابنا فسمى شيثاً "، ثم قال: إني هذا هبة الله.

He\textsuperscript{asws} said: ‘And one the day Habeel\textsuperscript{as} was killed, his\textsuperscript{as} wife Tark the Houri was pregnant and she gave birth to a boy, and Adam\textsuperscript{as} name him with the name of his\textsuperscript{as} son\textsuperscript{as} as ‘Habeel’, and that Allah\textsuperscript{azwj} Mighty and Majestic Granted to Adam\textsuperscript{as}, after Habeel\textsuperscript{as}, a son\textsuperscript{as}, and he\textsuperscript{as} named his\textsuperscript{as} as ‘Shees’, then said: ‘This son of mine is a Gift of Allah\textsuperscript{azwj}’.

قال: وإن هابيل يوم قتل كانت امرأته ترك الحوراء حبلى فولدت غلاماً " فسمى آدم باسم ابنه هابيل، وإن الله عزوجل وهب لأدم بعد هابيل ابنا فسمى شيثاً "، ثم قال: إني هذا هبة الله.

When Shees\textsuperscript{as} reached adulthood what the man tends to reach, Allah\textsuperscript{azwj} Sent down a Houri unto Adam\textsuperscript{as} called Na’ma in an image of a female human. When Shees\textsuperscript{as} saw her, loved her tenderly, so Allah\textsuperscript{azwj} Revealed to Adam\textsuperscript{as} to get Na’ma married to Shees\textsuperscript{as}. Adam\textsuperscript{as} did that.

فكنما ناعمة الحوراء زوجة شيث فولدت له جارية فسمىها آدم حورية، فلما أدرك ما يدرك الرجل أهبط الله على آدم حوراء يقال لها ناعمة في صورة إنسية، فلما رأى شيث ومقها فأوحى الله إلى آدم: أن زوج ناعمة من شيث ففعل ذلك آدم.

So Na’ma the Houri was the wife of Shees\textsuperscript{as} and she gave birth to a girl for him\textsuperscript{as}, and Adam\textsuperscript{as} named her as ‘Howriya’. When she reached adulthood, Allah\textsuperscript{azwj} Revealed to Adam\textsuperscript{as} to get Howriya married to Habeel son of Qabeel\textsuperscript{as}. Adam\textsuperscript{as} did that.

فكان زوجة شيث كأنها حورية، فسمىها آدم حورية، فلما أدرك ما يدرك الرجل أهبط الله على آدم حوراء يقال لها ناعمة في صورة إنسية، فلما رأى شيث ومقها فأوحى الله إلى آدم: أن زوج ناعمة من شيث ففعل ذلك آدم.

Thus, these people which you see are from this lineage, and it is the Word of the Exalted: \textit{O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; [4:1], and His\textsuperscript{azwj} Words: and Created its spouse from it, i.e. from the clay which Adam\textsuperscript{as} was Created from’.
He asws said: ‘When the Prophet-hood of Adam as expired and his as term came to an end, Allah azwj Revealed to him as: “Your as Prophet-hood has expired and your days have come to an end, therefore look at the Magnificent Name of Allah azwj and what you as have been Taught from the names, all of the, and the effects of the Prophet-hood and what the people are needy to, therefore hand it over to Shees as, and Commanded him as with concealment and Taqiyyah (dissimulation) from his as brother la lest he la kills him as just as Habeel as was killed, for it has preceded in Myazwj Knowledge that Iazwj will not leave the earth empty from a knowledgeable one Myazwj Religion can be recognised with, and salvation to be in him for the one who befriends him regarding what is between him and the knowledgeable one who has been Commanded with the manifestation of Myazwj Religion, and Iazwj shall bring that forth from the offspring of Shees as and his as posterity”.

Adam as called Shees as and said: ‘O my as son as! Go out and present to Jibraeel as or to one you as meet from the Angels and inform him of my as pain, and ask him that he guides to me as from the fruits of the Paradise before I as die, and it has preceded in the Knowledge of Allah azwj the Exalted that Adam as will not eat from the fruits of the Paradise until he as returns to Him azwj’.

He as left with the Angels and found him as to have passed away. Shees as washed him as along with Jibraeel as. When Shees as was free from washing him as, said to Jibraeel as: ‘Proceed and pray Salat upon Adam as’. Jibraeel as said to him as: ‘We, the community of Angels were Commanded with the Sajdah to your as father as, and it isn’t for any one from us to proceed in front of the successors as from his as offspring’.
He asws said: ‘Shees as went ahead and prayed Salat upon Adam as and exclaimed Takbeer upon him as by thirty Takbeers by an instruction of Jibraeel as. Qabeel la came to Shees as and said to him as, ‘Where is that which your as father as handed over to you as from what he as has handed over to Habeel as?’

Fawnak that and knew that if he as accepts, he as would kill him as. Shees as did not cease to inform the posterity from his as offspring and giving them the glad tidings of Noah as and instructed them with the concealment, and that Adam as had informed him as that Allah azwj had Given him as the glad tidings that a Prophet as would be Sent from his as offspring, called Noah as, calling his as people to Allah azwj, but they would belie him as and He asazwj would Destroy them with the drowning. And there were ten fathers between Adam as and Noah as.

He as denied that and knew that if he as accepts, he as would kill him as. Shees as did not cease to inform the posterity from his as offspring and giving them the glad tidings of Noah as and instructed them with the concealment, and that Adam as had informed him as that Allah azwj had Given him as the glad tidings that a Prophet as would be Sent from his as offspring, called Noah as, calling his as people to Allah azwj, but they would belie him as and He asazwj would Destroy them with the drowning. And there were ten fathers between Adam as and Noah as.

7- ج: عن أبان بن تغلب قال: دخل طاوس اليماني إلى الطواف ومعه صاحب له فإذا هو بأبي جعفر عليه السلام يطوف أمامه وهو شاب حدث، فقال طاوس لصاحبه: إن هذا الفتى لعالم، فلما فرغ من طوافه صلى ركعتين ثم جلس فأتاه الناس فقال طاوس لصاحبه: نذهب إلى أبي جعفر عليه السلام نسأله عن مسألة لا أدري عنده فيها شئ،

From Aban Bin Tablugh who said,

‘Tawoos Al-Yamani went to do the Tawaf and with him was a companion of his, and there he was with Abu Ja’far asws performing Tawaf in front of him and he as was a young adult. Tawoos said to his companion, ‘This youth is a knowledgeable one’. When he asws was free from his as Tawaf, he as prayed two Cycles of Salat, then was seated. The people came to him asws, and Tawoos said to his companion, ‘We should go to Abu Ja’far asws to ask him asws about, I don’t know whether there is anything with him asws with regards to it.

فأتاه فسلما عليه ثم قال له طاوس: يا أبا جعفر هل تعلم أي يوم مات ثلث الناس ؟ فقال: يا أبا عبد الرحمن لم يمت ثلث الناس في أحد ومن يرجم في ثلث الناس

They came to him asws and greeted him as, then Tawoos said to him asws, ‘O Abu Ja’far asws! Do you asws know which day a third of the people died?’ He asws said: ‘O Abu Abdul Rahman! A third of the people did not die at all, but rather you mean a quarter of the people!’ He said, ‘And how is that?’ He asws said: ‘There were Adam as, and Hawwa as, and Qabeel as, and Habeel as. Then, Qabeel as killed Habeel as, and that was a quarter of the people’.  

295 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 6
He said, ‘You asws speak the truth’. Abu Ja’far asws said: ‘Do you know what was done with Qabeel? ’ He said, ‘No’. He asws said: ‘He is suspended with the (heat of the) sun, sprinkled with the hot water up to the establishment of the Hour’.296

From Ibn Mahboub, from Hisham Bin Salim, from Al Sumaly, from Suweyr Bin Abu Al Fakhta who said,

‘I heard Ali asws Bin Al-Husayn asws narrating to a man from Quraysh. He asws said: ‘When the two sons of Adam as offered offerings, one of them offered a fat ram which was in his flock and the other one a bunch of wheat. It was Accepted from the owner of the ram and he as is Habeel, and it was not Accepted from the other.

Qabeel was angered and said to Habeel as, ‘By Allah azwj, ‘I will kill you’. He (Habeel) said: ‘But rather, Allah only Accepts from the pious ones [5:27] If you extend your hand towards me to kill me, I would not extend a hand towards you to kill you. I fear Allah, Lord of the worlds [5:28] I want that you should occupy with my sin (of killing me) and your sin, so you would happen to be from the inmates of the Fire, and that is a Recompense of the unjust [5:29] Then his self-facilitated to him killing of his brother [5:30].’

Qabeel was angered and said to Habeel as, ‘No, I am not fighting about a sin, but rather, I am fighting about a right [5:30] With another, I would not be afraid of losing my right as long as I am with you, but if I lose it, then I would not be afraid of anything. ’

But, he as did not know how to kill him as until Iblees la came and taught him as and said, ‘Place his as head between two stones then crush him as’. When he as had killed him as, he as did not know what to do with him as. Then, two crows came and started fighting until one of them killed its companion, then the one which had remained dug up a hole in the ground with its beak and buried its companion in it.

Qabeel said: ‘By Allah, I will not be like this crow, I will not become one of the repents’. He made a grave for himself and buried his companion in it.

296 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 7
Qabeel la said, ‘O woe be unto me! Am I frustrated from becoming like this crow and cover the shame of (killing) my brother?’ Thus, he became of the remorseful ones [5:31]. Then he la dug a hole for him and buried him in it, and it became a Sunnah to bury the dead.

Qabeel la returned to his father, but he did not find Habeel with him, so he said to him: ‘Where did you leave my son?’ Qabeel said to him, ‘Did you send me as a shepherd upon him?’ Adam said: ‘Come with me to the place of the offering’, and the heart of Adam sense that which Qabeel had done. When they reached the place of the offering, it became clear than he had killed him.

Adam cursed the ground which accept the blood of Habeel and instructed that Qabeel be cursed, and Qabeel was called out to from the sky: “You are Cursed as you killed your brother, and for that, the ground will not drink the blood!”

Adam left and cried over Habeel for forty days and nights. When there was alarm upon him, he complained of that to Allah. Allah Revealed to him: “I shall Grant a male child to you who will be a replacement of Habeel. Then, Hawwa gave birth to a boy, Blessed, Pure. When it was the seventh day, Allah Revealed to him: “O Adam! This boy is a Gift from Me to you, therefore name him as ‘Hibtullah’. So, Adam named him as ‘Hibtullah’.”

‘From Abu Ja’far asws (he the narrator) said, ‘I was seated with him in the Sacred Masjid, and there was Tawoos by the side discussing with his companion until he said, ‘Do you know which day half the people were killed?’ Abu Ja’far asws answered him saying: ‘Or (you mean) a quarter of the people’.

My father, from Usman Bin Isa, from Abu Ayoub, from Muhammad Bin Muslim,
فقال: أنت تدري ما صنع بالناظل ؟ فقلت: إن هذه لمسألة فلما كان من الغد غدوت على أبي جعفر عليه السلام فوجدهنė قد ليس
ثيابه وهو قاعد على الباب ينتظر الغلام أن يسرج له، فاستقبلني بالحديث قبل أن أسأله فقال: إن بالهد - أو من وراء الهند -
رجل معقول برجل يلبس المسح موكلا بعشرة نفر،

He asws said: ‘Do you know what happened with Qabeel?’ I said, ‘This is the question’. When it was the morning, I came early to Abu Ja’far asws and found him asws wearing his asws clothes (no Ihraam) while sitting at the door awaiting the servant to saddle for him asws. He asws welcomed me with the Hadeeth before I asked him asws and he asws said: ‘In India, or from behind India, there is a man wearing the coarse clothes, ten people having been allocated with him.

كلما مات رجل منهم أخرج أهل القرية بدله، فإن الناس يموتون والعشرة لا ينقصون ويتقبلون بوجهه الشمس حين تطلع يديرونه
معها حتى تغيب، ثم يصبون عليه في البرد الماء البارد، وفي الحر الماء الحار.

Every time a man from them dies, the people of the town bring out his replacement. So, the people are dying and the ten are not reducing, and they are facing his face towards the sun when it emerges, orbiting with it until it sets. Then they pour cold water upon him in the cold (winter), and in the heat (summer), hot water.’

قال: فم علّم عليه رجل من الناس فقال له: من أنت يا عبد الله ؟ فرفع رأسه ونظر إليه ثم قال: إما أن تكون أحمق الناس، وإما أن
تكون أعقل الناس فإنّمّا قلّم هنّا منذ قامّ الدنيا ما سألني أحد غيرك من أنت.

He asws said: ‘A man from the people passed by him and said to him, ‘Who are you, O servant of Allah azwj?’ He raised his head and looked at him, then said, ‘Either you happen to be the most stupid of the people or you are the most intellectual of the people. I have been stood here since the world was established, not one has asked me, ‘Who are you’?”.

ثم قال: يزعمون أنه ابن آدم، قال الله عزوجل: “ من أجل ذلك كتبنا على بني إسرائيل إنه من قتل نفسا “ بغير نفس أو فساد
الأرض فكأنما قتل الناس جميعا ” ولفظ الآية خاص من بني إسرائيل ومعناها عام جار في الناس كلهم.

Then he asws said: ‘They are claiming he is a son of Adam as. Allah aswj Mighty and Majestic Said: For that reason We Prescribed upon the Children of Israel that the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people; [5:32], and the wording of the Verse is special for the Children of Israel, and its meaning is general, flowing regarding the people, all of them’.

298 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 9
‘From Abu Ja’far asws having said: ‘A man came up to the Prophet saww, so he said, ‘O Rasool-Allah saww! I saw (dream) a great matter’. So he saww said: ‘And what did you see?’ He said, ‘I had a patient and wanted to cure him by the well water at Al-Ahqaf in order to cure him in Barhoot. He said, ‘So I ended up at it, and with me was a canteen and a cup to take the water from it. I poured into the canteen and there was something in it which had fallen from the atmosphere of the sky, like a chain, and he (the person connected to the chain) was saying, ‘O you! Quench me, or else I would die this very moment!’

I raised my head, and raised the cup towards him to quench him, and there was a man who had been chained to his neck. When I went to pass him the cup, it was captured from me until it was cast towards the sun. Then I came over to the water to scoop it for a second time, and he was saying, ‘Thirst! Thirst! O you, quench me, or else I would die this very moment!’ But it was seized from me and cast towards the sun, to the extent that it happened for a third time. I stood up and pulled my canteen and did not quench him’.

فقال رسول الله صلى الله عليه وآله: ذاك قابيل بن آدم قتل أخاه وهو قوله عزوجل: " والذين يدعون من دونه لا يستجيبون لهم بشئ إلا كباسط كفيه إلى الماء إلى قوله: " إلا في ضلال".

So Rasool-Allah saww said: ‘That is Qabeel as who killed his la brother as. And these are the Words of the Mighty and Majestic: and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it’s like the one who extends his hands to the water to make it reach his mouth, and it does not reach it, and what is a supplication of the Kafirs except for straying? [13:14]’. 299

The Syrian asked Amir Al-Momineen asws about the Words of Allah azwj Mighty and Majestic: (It would be) a Day the person will flee from his own brother [80:34]. He asws said: ‘Qabeel as would flee from Habeel as’.

وسأله عليه السلام عن يوم الأربعاء و التطير منه، فقال عليه السلام: هو آخر الأربعاء وهو المحاق، وفيه قتل قابيل هابيل أخاه.

299 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 10
And he asws was asked about the Wednesday and the fleeing from it. He asws said: ‘It is the last Wednesday and it is the waning (of the new moon), and during it Qabeel as killed Habeel as his brother as’. 300

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Hanan Bin Sadeyr,

‘From a man from the companions of Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘The severest of the people in Punishment on the Day of Qiyamah would be seven persons, the first of them being the son of Adam who killed his brother, and Nimrod who argued Ibrahim regarding his Lord, and two from the Children of Israel, one who Judaised his people and one who Christianised them, and Pharaoh who said, ‘I am your lord, the most exalted!’ [79:24], and two (Abu Bakr and Umar) from this community’. 301

Al Daqaq, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Naseyr Bin Ubyed, from Nasr Bin Mazahim, from Yahya Bin Ya’la, from Yahya Bin Salma Bin Kaheyld, from his father, from Salim Bin Abu Al Ja’ad, from Abu Harb Bin Abu Al Aswad, from a man from the people of Syria, from his father who said,

‘I heard the Prophet asaww saying: ‘The evils of the creatures of Allah awj are five – Iblees, and the son of Adam who killed his brother, and Pharaoh with the pegs [38:12], and a man from the Children of Israel who reneged them from their Religion, and a man from this community pledged allegiance to upon Kufr at the door of Ladd (a place)’.

cال: ثم قال: إنما رأيت معاوية يبايع عند باب لد ذكرت قول رسول الله صلى الله عليه وآله فلحقت عليه السلام فكنت معه.

He (the narrator) said, ‘Then he asws said: ‘When Muawiya saw the allegiance at the door of Ladd, he remembered the words of Rasool-Allah asaww, so he went with Ali asws and was with him asws’. 302
The Syrian asked Amir Al-Momineen asws about the first one to say the poetry. He asws said: ‘Adam’. He said, ‘And what was his poem?’ He asws said: ‘When he as mentioned to the earth from the sky, he as saw its soil and its expanse, and its atmosphere, and Qabeel as killed Habeel as, Adam as said (in prose):

The country has changed and the ones upon it, and surface of the earth is dusty, ugly, changing every one with colour and taste, and the honour of the face is reduced, bitter’.

Fajrhe Iblees la answered him as, ‘Isolate from the country and its dwellers. You as were with me la in the eternal (Garden) but the expanse was narrow for you as, and you as and your as were in tranquillity, and your as heart is comfortable with the harm of the world, but it will not benefit you as from my la plots and traps, until the price of the profit is lost. Had it not been for the Mercy of the Subduer, you as would have sacrificed from the eternal Gardens with your as ransom with a complete wind’.

Al Daqaq, from Al Kulayni, from Alaan, raising it, said,

’A Jew asked Amir Al-Momineen asws, ‘Why is it said to the horse, ‘Ajad’? And why is it said to the mule ‘Ad’? And why is it said to the donkey ‘Hurr’?’

He asws said: ‘But rather it is said to the horse, ‘Ajad’ because the first one to ride the horse was Qabeel as on the day he as killed his as brother as and he as prosed saying, ‘Today I as have found (Ajad) blood what the people neglected’. Thus ‘Ajad’ is said for the horse due to that.

And what is said to the engulf, first it is said to the engulf because the first one who encumbered the engulf is Adam as, and then it is said to the engulf because the first one who encumbered the engulf was Habeel as, and it is said to the engulf because the first one to encumbered the engulf is aught who is to be encumbered.

303 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 14
But rather it is said to the mules ‘Ad’, because the first one to ride the mule was Adam, and that is he had a son called Ma’ad, and he liked the animals, and he used to usher with Adam. So, when the mule failed to perform, he said: ‘O Ma’ad, quench it’. Thus, the name of the mule came to be accustomed with the name of Ma’ad. The people dropped the ‘M’ from ‘Ma’ad’, and said, ‘Ad’.

وإنما قيل للحمار حر لأن أول من ركب الحمار حواء وذلك أنه كان لها حمارة وكانت تركبها لزيارة قبر ولدها هابيل فكانت تقول في مسيرها: واحراه فإذا قالت هذه الكلمات سارت الحمارة، وإذا أمسكت تقاعست فترك الناس ذلك وقالوا حر.

But rather, it is said to the donkey, ‘Hurru’, because the first one to ride the donkey was Hawwa, and that is because she had a donkey, and she used to ride it for visitation of the grave of her son Habeel. She used to say in her journey, ‘Wahara’a’. Whenever she said it, the donkey travelled, and when she was silent, it stopped. The people neglected that and have been saying ‘Hurru’.

My father, from Sa’ad, from Ibn Abu Al Khatab and Ibn Isa both together, from Muhammad bin Sinan, from Ismail Bin Jabir, and Karam Bin Amro, from Abdul Hameed bin Abu Al Daylam,

‘From Abu Abdullah having said: ‘When Qabeel saw the fire to have accepted the offering of Habeel, Iblees said to him, ‘Habeel was worshipping that fire’. Qabeel said, ‘I will not worship the fire which Habeel worshipped, but I shall worship another fire and offer offerings to it, and it will accept my offering. Then, he built house for the fire (worship) and offered, and there did not happen to be any knowledge with him of his Lord Might and Majestic, and his children did not inherit from him except worshipping of the fire’.

16 – ع: أبي، عن سعد، عن ابن أبي الخطاب وابن عيسى معا "، عن محمد بن سنان، عن إسماعيل بن جابر، وكرام بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله عليه السلام قال: إن قابيل لما رأى النار قد قبلت قربان هابيل قال له إبليس: إن هابيل كان يعد تلك النار، فقال قابيل: لا عبد النار التي عبدها هابيل، ولكن عبد نارا " أخرى وأقرب قربانا " هنا فقبل قرباني، فيما بيوت النار فقرب ولم يكون له علم بربه عزوجل، ولم يرث منه ولده إلا عبادة النيران.

17 – ع: ابن المتوكل، عن محمد الاعطار، عن ابن أبان، عن ابن اورمة، عن عبد الله بن محمد، عن حماد بن عثمان، عن أبي عبد الله عليه السلام قال: كانت الوحوش والطير والسباع وكل شئ خلق الله عزوجل مختلطا " بعضه ببعض، فلما قتل ابن آدم أخاه نفرت وفرعت فذهب كل شيء إلى شكله.

Ibn Al Mutawakkal, from Muhammad Al Atar, from Ibn Aban, from Ibn Awrama, from Abdullah Bin Muhammad, from Hamad Bin Usman,
‘From Abu Abdullah asws having said: ‘The wild animals, and the birds and the predators, and all things Allahazwj Mighty and Majestic Created mixed, part of it with part. When a sonlb of Adamas killed hisla brotheras, helb fled and was horrified, and everything went to its form’’.306

\[\text{Ali Bin Hatim, from Abu Abdullah Bin Sabit, from Abdullah Bin Ahmad, from Al Qasim Ibn Urwa, from Bureyd Al Ajaly,}\]

‘From Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Sent down a Hourie from the Paradise to Adamas, and heas got her married to hisas son, and the other one married the Jinn, and they both gave birth. Whatever happens from the people from beauty, and good manners, it is from the Hourie, and whatever happens among them from the evil manners, is from the daughter of the Jaan, and asws deny that marriage happened between hisas sons and hisas daughters’’.307

\[\text{My father, from Muhammad Al Ataar, from Al Ashary, from Abu Ja’far, from Abu Al Jowza, from Al Husayn Bin Ulwan, from Amro Bin Khalid, from Zayd Bin Ali, from his forefathers,}\]

‘From Alasws having said: ‘RasoolAllahsaww said: ‘When Allahazwj Mighty and Majestic Commanded Adamas to go down, Adamas and hisas wifeas went down, and Ibleeslb went down and there was no wife for himlb, and the snake descended and there was no spouse for it.}

فكان أول من يلوط بنفسه إبليس فكانت ذريته من نفسه، وكذلك الحية، وكانت ذرية آدم من زوجته أفخيها أحسن عدوان هما.

The first one to sodomise himself was Ibleeslb, and hisla offspring are from himselfsla, and like that is the snake; and the offspring of Adamas are from hisas wifeas. Theyas were informed that those two were theiras enemies”.308

\[\text{The book of Prophet-hood, S 3 Ch 5 H 17}\]

\[\text{The book of Prophet-hood, S 3 Ch 5 H 18}\]

\[\text{The book of Prophet-hood, S 3 Ch 5 H 19}\]
My father, from Muhammad Al Atar, from Al Ashary, from Musa Bin Ja’far al Baghdady, from Ali Bin Ma’bad, from Al Dahqan, from Dorost, from Abu Khalid,

‘Abu Abdullahasws was asked, ‘Are the people more numerous or the children of Adamas?’ Heasws said: ‘The people’. It was said, ‘And how is that so?’ Heasws said: ‘Because when you say, ‘The people’, Adamas is included among them, and when you say, ‘Children of Adamas’, then you have left out Adamas and did not include himas along with hisas children. Therefore, due to that the people are more numerous than the children of Adamas by your including himas with them, and when you said, ‘Children of Adamas’, Adamas is reduced from the people’.309

Amir Al-Momineenasws said: ‘O you people! The first one to rebel against Allahazwj Mighty and Majestic upon the surface of the earth was Anaq daughter of Adamas. Allahazwj Created twenty fingers for her, each finger from her having two long nails like the great blades, and her seating in the ground was the place of her hair.

When she rebelled, Allahazwj Sent a lion to her like an elephant, and a wolf like the camel, and an eagle like the donkey (in sizes), and that was during the beginning of the creation. Allahazwj Caused them to overcome upon her’.310

‘Rasool-Allahasws said: ‘You are taking them (women) as an entrustment of Allahazwj and legalising their private parts by the Words of Allahazwj. As for the entrustment, it is which Allahazwj Mighty and Majestic Took upon Adamas when Heazwj Married himas to Hawwaas, and as for the Words, so these are the Words which Allahazwj Mighty and Majestic stipulated with upon Adamas that heas would worship Himazwj and not associate anything with Himazwj, and heas will not commit adultery nor take any guardian from besides Himazwj’.311
23 - ص: بالإسناد إلى الصدوق عن أبيه، عن سعد، عن ابن أبي عمر، عن البطائني، عن أبي بصير عن أبي عبد الله عليه السلام قال: إن ابن آدم حين قتل أخيه لم يدر كيف يقتله حتى جاء إبليس فعلمته قال: ضع رأسه بين حجرين ثم أشدخه.

By the chain going up to Al Sadouq, from his father, from Sa’ad, from Ibn Abu Umeyr, from Al Bazanty, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘When a son of Adam as killed his brother, he did not know how to kill him until Iblees la came and taught him la, saying, ‘Place his as head between two stones then crush him as’. 312

24 - ص: بالإسناد عن الصدوق، عن ماجيلويه، عن محمد العطار، عن ابن أبان، عن ابن اورمة، عن عمر بن عثمان، عن العبقرى، عن أسباط، عن رجل حدثه علي بن الحسين صلوات الله عليهما أن طاوسا “ قال في مسجد الحرام: أول دم وقع على الأرض دم هابيل حين قتله قابيل وهو يومئذ قتل ربع الناس،

By the chain from Al Sadouq, from Majaylawiyah, from Muhammad Al Attar, from Ibn Aban, from Ibn Awramah, from Umar Bin Usman, from Al Abqary, from Asbaat,

‘From a man who narrated it from Ali asws Bin Al-Husayn asws that Tawoos said in the Sacred Masjid, ‘The first blood to fall upon the earth was the blood of Habeel as when Qabeel la killed him as, and he la on that day killed a quarter of the people’.

فقال له زين العابدين عليه السلام: ليس كما قال إن أول دم وقع على الأرض دم حواء حين حاضت، يومئذ قتل سدس الناس، كان يومئذ: آدم وحواء وقابيل وهابيل واختاهما بنتين كاتن.

Zayn Al Abideen asws said: ‘It isn’t as you say. Surely the first blood to fall upon the earth was the blood of Hawwa as when she as menstruated. On that day a sixth of the people were killed. On that day there were – Adam as, and Hawwa as, and Qabeel la, and Habeel as, and their two sisters, his as two daughters’.

ثم قال عليه السلام: هل تدري ما صنع بقابيل ؟ فقال القوم: لا ندري، فقال: وكل الله به ملكين يطلعان به مع الشمس إذا طلعت، ويغربان به مع الشمس إذا غربت، وينضجانه بالماء الحار مع حر الشمس حتى تقوم الساعة .

Then he asws said: ‘Do you know what happen with Qabeel la?’ The group said, ‘We don’t know’. He asws said: ‘Allah asw Allocated two Angels with him lb, emerging to him lb with the sun when it emerges, and setting with him lb with the sun when it sets, and they will sprinkle him lb with the hot water with the heat of the sun until the establishment of the Hour”. 313

25 - ص: بهذا الإسناد عن ابن اورمة، عن الحسن بن علي، عن ابن بكير، عن أبي جعفر عليه السلام قال: إن بالمدينة رجاء "أتأت المكان الذي فيه ابن آدم فرض عليه السلام قال: إن بالمدينة لرجاء " حوله النار، فإذا كان الشموع يصبون عليه الماء البارد، وكلما هلك رجل من العشرة أخرج أهل القرية رجلا."

312 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 23
313 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 24
By this chain, from Ibn Awrama, from Al Hassan Bin Ali, from Ibn Bakeyr,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘In the city there is a man who came to the place in which is the son\textsuperscript{la} of Adam\textsuperscript{as} and saw him reasonable, with him were ten (people) allocated with him, turning his face towards the sun wherever it turns in the summer, and they ignite the fire around him. When it is the winter they pour the cold water upon him, and every time a man from the ten dies, the people of the town bring out a man’.

فقال له رجل: يا عبد الله ما قصتك لأي شئ ابتليت بهذا؟ فقال: لقد سألتي عن مسألة ما سألني أحد عنها قبلك، إنك أكيس الناس، وإنك لأحمق الناس.

A man said to him, ‘O servant of Allah\textsuperscript{azwj}! What is your story, for which thing are you being afflicted with this?’ He said, ‘You have asked me a question no one has asked me about it before you. Either you are the cleverest of the people of the most stupid of the people’.

فقال: يا عبد الله ما قصتك لأي شئ ابتليت بهذا؟ فقال: لقد سألتي عن مسألة ما سألني أحد عنها قبلك، إنك أكيس الناس، وإنك لأحمق الناس.

Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazal, from his father, from Ibn Bakeyr, from Zurara,

‘From Abu Ja’far\textsuperscript{asws} similar to it, and in it: ‘And you are either the stupidest of the people or the cleverest of the people’. And there is an increase at the end of it. He (the narrator) said, ‘I said to Abu Ja’far\textsuperscript{asws}, ‘Will he be Punished in the Hereafter?’ He\textsuperscript{asws} said: ‘And Allah\textsuperscript{azwj} will Gather upon him the punishments of the world and the Hereafter’.

By the chain going up to Al Sadouq, from Ibn Al Waleed, from Al Safar, from Ibn Abu Al Khatab, from Muhammad, from Ismail Bin Jabir and Abdul Kareem both together, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Habeel\textsuperscript{as} reared the sheep and Qabeel\textsuperscript{la} was a farmer. When they were adults, Adam\textsuperscript{as} said to them: ‘I\textsuperscript{as} would love it if you could both offer an offering to Allah\textsuperscript{azwj}, perhaps Allah\textsuperscript{azwj} will Accept from you.

(P.s. – This is not a Hadeeth)
Habiel went to the best ram among his flock and offered in seeking the Face of Allah and pleasure of his father. As for Qabeel, he offered the wheat thrashings which remain in the floor which the cows are not able to trample on and offered the half-rotten from it, not intending the Face of Allah the Exalted with it, nor the pleasure of his father. Allah Accepted the offering of Habiel and Rejected unto Qabeel his offering.

If Iblies said to Qabeel, ‘There will happen to be posterity for him who would be priding over your posterity that the offering of their father was Accepted from him, therefore kill him until there does not happen to be any posterity for him’. So, he killed him.

Allah the Exalted Sent Jibraeel to bury him. Qabeel said, ‘O woe be unto me! Am I unable from becoming like this crow’ – meaning by this like this stranger whom he did not recognise – ‘who came and buried my brother and not be guided to that?’ And Qabeel was Called out to from the sky: “You are Cursed due to having killed your brother!” And Adam cried upon Habiel for forty days and nights”.

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By the chain from Al Sadouq, from his father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah having said: ‘When Adam bequeathed to Habiel, Qabeel envied him and killed him. Then, Allah the Exalted Granted Hibtullah to Adam and Commanded him to bequeath to him, and Commanded him to conceal that’.

Qabeel said: ‘The Sunnah flowed with the concealment regarding the bequest. Qabeel said to Hibtullah, ‘I have come to know that your father has bequeathed to you, so if you

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317 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 28
were to manifest that or speak with anything from it, I\textsuperscript{la} will kill you\textsuperscript{as} just as I\textsuperscript{la} killed your\textsuperscript{as} brother\textsuperscript{asw}.\textsuperscript{318}

By the chain going up to Al Sadouq, from Ibn Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘When the sons of Adam\textsuperscript{as} offered offerings, it was Accepted from Habeel\textsuperscript{as} and was not Accepted from Qabeel\textsuperscript{as}. Intense envy entered into Qabeel\textsuperscript{la} from that and Qabeel\textsuperscript{la} rebelled against Habeel\textsuperscript{la}, and did not cease to lie in ambush and pursue his\textsuperscript{as} being alone until he\textsuperscript{la} was alone with him\textsuperscript{as} away from Adam\textsuperscript{as}, so he\textsuperscript{la} leapt upon him\textsuperscript{as} and killed him\textsuperscript{as}; and it happened from their story what Allah\textsuperscript{azwj} has Explained in His\textsuperscript{azwj} Book from the dialogue before he\textsuperscript{la} killed him\textsuperscript{asw}.\textsuperscript{319}

By the chain from Al Sadouq, from Ibn Al Waleed, from Al Safar, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Ibn Abu Al Daylam,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Qabeel\textsuperscript{la} came to Hibtullah\textsuperscript{as} and said, ‘My\textsuperscript{la} father\textsuperscript{as} had given you\textsuperscript{as} the knowledge which was with him\textsuperscript{as}, and I\textsuperscript{la} was older than you\textsuperscript{as} and more rightful with it than you\textsuperscript{as}, but I\textsuperscript{la} killed his\textsuperscript{as} son\textsuperscript{as}, so he\textsuperscript{as} was angry upon me\textsuperscript{la} and preferred you\textsuperscript{as} with that knowledge over me\textsuperscript{la}. By Allah\textsuperscript{azwj}! If you\textsuperscript{as} were to mention anything from what is with you\textsuperscript{as}, from the knowledge which you\textsuperscript{as} inherited from your\textsuperscript{as} father\textsuperscript{as} in order to show greatness over me\textsuperscript{la} or pride over me\textsuperscript{la}, I\textsuperscript{la} will kill you\textsuperscript{as} just as I\textsuperscript{la} killed your\textsuperscript{as} brother\textsuperscript{asw}.

And Hibtullah\textsuperscript{as} was scared due to what was with him\textsuperscript{as} from the knowledge, in order for the government of Qabeel\textsuperscript{la} to be accomplished, and due to that we\textsuperscript{asws} are given leeway of the Taqiyyah (dissimulation) among our people, because there is an example for us in the son\textsuperscript{as} of Adam\textsuperscript{asw}.

\textsuperscript{318} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 29
\textsuperscript{319} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 30
Heasws said: ‘So, Hibtullahas narrated the Covenant to hisas children secretly, and by Allahazwj, the Sunnah flowed with the bequest from Hibtullahas among hisas children inherited by a knowledgeable one after a knowledgeable one. They used to open the bequest every year for a day and they were discussing that their fatheras had given them the glad tidings of Noahas’.556

Heasws said: ‘And that when Qabeelia saw the fire which accepted the offering of Habeelas, Qabeeliaas thought that Habeelas used to worship that fire and there did not happen to be any knowledge for hinbas of hisas Lordazwj’.557

Qabeeliaas said, ‘Iasws will not worship the fire which Habeelas had worshipped, but Iasws shall worship (another) fire and offer offering to it’. So, heasws build houses of fires (worship)’’.320

By the chain from Al Sadouq, from Ibn Al Mutawakkl, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

‘Abu Ja’far Al-Baqirasws was seated in the Sanctuary (Hurrum) and around himasws was a group of hisasws friends, when Tawoos Al-Yamani came among a group and said, ‘Who is the master of the circle?’ It was said, ‘Muhammad Bin Aliasws Bin Al Husaynasws Bin Aliasws Bin Abu Talibaasws’. He said, ‘It is himasws I want’.

He paused parallel to himasws, and greeted and sat down, then said, ‘Will youasws permit me regarding the questioning?’ Al-Baqirasws said: ‘Iasws have permitted you, so ask’. He said, ‘Inform me about the day a third of the people died’. Heasws said: ‘O sheykh! You mean to

320 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 31
say a quarter of the people, and that was the day Habeel\textsuperscript{as} was killed. There were four – Qabeel\textsuperscript{la}, and Habeel\textsuperscript{as}, and Adam\textsuperscript{as}, and Hawwa\textsuperscript{as}, and a quarter of them died'.

He said, 'You\textsuperscript{asws} speak the truth and I was puzzled. So, which of the two was the father of the people, the killer or the killed?' He\textsuperscript{asws} said: 'No one of the two, but their father\textsuperscript{as} is Shees\textsuperscript{as} Bin Adam\textsuperscript{as}.\textsuperscript{321}

By the chain to Al Sadouq, by his chain to Wahab who said,

‘When Qabeel\textsuperscript{la} wanted to kill his\textsuperscript{la} brother and did not know how to do it, Iblees\textsuperscript{la} deliberated to a bird and crushed its head with a rock and killed it, and Qabeel\textsuperscript{la} came to know.

At the time of killing him\textsuperscript{as}, his\textsuperscript{la} body trembled and he\textsuperscript{la} did not know what to do. A crow came upon the rock which his\textsuperscript{la} brother had bled and went on to wipe the blood with its beak, and another crow came until it landed in front of it. The first one leapt upon the second and killed, then dug with its beak and covered it, so Qabeel\textsuperscript{la} came to know’.\textsuperscript{322}

(P.s. – This is not a Hadeeth)\textsuperscript{323}

And Al-Sadiq\textsuperscript{asws} was asked about the Words of the Exalted: \textit{And those who committed Kufr would be saying, ‘Our Lord! Show us those who strayed us, from the Jinn and the humans, [41:29].} He\textsuperscript{asws}: ‘They are those two (Abu Bakr and Umar)’.\textsuperscript{324}

\textsuperscript{321} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 32
\textsuperscript{322} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 33
\textsuperscript{323} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 34
\textsuperscript{324} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 35
36 - ص: بالإسناد إلى وهب قال: إن عوج بن عناق كان جبارا " عدوا لله وللإسلام، وله بسطة في الجسم والخلق، وكان يضرب بدها فياخذ الحوت من أسفل البحر ثم يرفع إلى السماء فشويه في حر الشمس، ويدخله، وكان عمره ثلاثة آلاف وستمائة سنة.

By the chain to Wahab who said,

‘Awaj Bin Anaq was a tyrant, an enemy of Allah azwj and of Islam, and for him was largeness in the body and the creation for him, and he would strike his hand and grab the whale from the depths of the sea, then he would raise it to the sky and grill it in the heat of the sun, then eat it, and his age was three thousand and six hundred years’’. 325

37 - وروي أنه لما أراد نوح عليه السلام أن يركب السفينة جاء إليه عوج وقال له: احملني معك، فقال نوح: إني لم اومر بذلك، فبلغ الماء إليه وما جاوز ركبتيه، وصلى إلى أيام موسى عليه السلام فقتله موسى عليه السلام.

(P.s. – This is not a Hadeeth) 326

38 - يرج: علي بن إسحاق، عن محمد بن عمرو اليت، عن أبيه، عن ابن مسكان عن سدير الصيرفي قال: سمعت أبا جعفر علیه السلام يقول: إني لأعرف رجلا " من أهل المدينة أخذ قبل انطباق الأرض إلى الفئة التي قال الله تعالى في كتابه: " ومن قوم موسى امة بهدون بالحق ويبعدون " لمشاجرة كانت فيما بينهم وأصلح بينهم ورجع ولم يقعد

Ali Bin Ismail, from Muhammad Bin Amro and Al Ziyat, from his father, from Ibn Muskan, from Sadeyr Al Sayrafi who said,

I heard Abu Ja’far asws saying: ‘I know of a man from the inhabitants of Al-Medina who took to the land about whom Allah azwj Says in His azwj Book: And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159], a dispute that was between them and effected a reconciliation between them, and returned without having sat down.

فمر بنطفكم فشرب منها يعني الفرات، ثم مر عليك يا أبا الفضل يقرع عليك بابك، ومر برجل عليه مسوح معقل به عشرة موقلون يستقبل في الصيف عين الشمس ويوقد حوله النياز ويدورون به حذاء الشمس حيث دارت، كلما مات من العشرة واحد أضاف إليه أهل القرية واحدا ، الناس يموتون والعشرة لا ينقصون، فمر به رجل فقال: ما قصتك قال له الرجل: إن كنت عالما " فما أعرفك بأمري ؟

He asws passed your well and drank from it, meaning Al-Furaat, then passed you, O Abu Al-Fazal, knocked on your door, and passed a man who had been tied up by ten people, who were making him face the sun in the summer, and lit the fires around him, and were turning him to face the sun wherever it turns. When any of the ten dies, one of the inhabitants of the town takes his place. They all die in turn but their number is never deficient. He asws
passed by the man and said: ‘What is your story?’ The man said to him\textsuperscript{asws}, ‘If you\textsuperscript{asws} are from the scholars, you\textsuperscript{asws} will be aware of my affair?’

وينقل: إنه ابن آدم القاتل، وقال محمد ابن مسلم: وكان الرجل محمد بن علي عليه السلام.

And it has been said that he was the son of Adam\textsuperscript{as}, the killer, and Muhammad Bin Muslim said that the man\textsuperscript{asws} was Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}.\textsuperscript{327}

ويقال: إنه ابن آدم القاتل. وقال محمد ابن مسلم: وكان الرجل محمد بن علي عليه السلام.

And it has been said that he was the son of Adam\textsuperscript{as}, the killer, and Muhammad Bin Muslim said that the man\textsuperscript{asws} was Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}.\textsuperscript{327}

\textsuperscript{327} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 38

\textsuperscript{328} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 39
him married to the Jaan, and four daughters were born for him. The sons of this married the
daughter of this.

فما كان من جمال فمن قبل الحوراء، وما كان من حلم فمن قبل آدم، وما كان من خفة فمن قبل الجان، فلما توالدوا صعدت
الحوراء إلى السماء.

So, whatever was from beauty is from the direction of the Houries, and whatever was from
forbearance is from the direction of Adam, and whatever was from the rashness is from
the direction of the Jaan. When they had given birth, the Houries ascended to the sky”. 329

329 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 40

330 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 41

331 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 42

332 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 43
شی: عن سلیمان بن خالد قال: قلت لأبي عبد الله عليه السلام: جعلت فدك إن الناس يزعمون أن آدم زوج ابنته من ابنه، فقال أبو عبد الله عليه السلام: قد قال الناس ذلك، ولكن يا سلیمان أما علمت أن رسول الله صلى الله عليه وآله قال: لو علمت أن آدم زوج ابنته من ابنه لزوجت زينب من القاسم، وما كنت لارغب عن دين آدم؟

فقلت: جعلت فدك إنهم يزعمون أن قابیل إنما قتل هابیل لأنهما تغايرا " على اختهما، فقال له: يا سلیمان تقول هذا؟! أما تستحيي أن تروي هذا على نبي الله آدم ؟ فقلت: جعلت فدك ففيم قتل قابیل هابیل ؟ فقال: في الوصیة.

ثم قال لي: يا سلیمان إن الله تبارك وتعالى أوحى إلى آدم أن يدفع الوصیة واسم الله الأعظم إلى هابیل، وكان قابیل أكبر منه، فبلغ ذلك قابیل فغضب، فقال: أنا أولى بالكرامة والوصیة، فأمرهما أن يقربا قربانا " بوحی من الله إليه ففعلا فقبل الله قربان هابیل فحسده قابیل فقتله،

فقلت له: جعلت فدك فیمن تناسل ولد آدم ؟ هل كانت انتی غير حواء ؟ وهل كان ذكر غير آدم ؟

فقال: يا سلیمان إن الله تبارك وتعالی رزق آدم من حواء قابیل، وكان ذکر ولدی من بعد هابیل، وكان قابیل أكبر منه، فبلغ ذلك قابیل فغضب، فقال: أنا أولى بالكرامة والوصیة، فأمرهما أن يقربا قربانا " بوحی من الله إليه ففعل. 

Then he asws said to me: 'O Suleyman! Allah azwj Blessed and Exalted Revealed to Adam as that he as should hand over the Bequest and the Magnificent Name of Allah azwj to Habeel as, and Qabeel la was older than him as. That reached Qabeel la and he la was angered, so he la said, 'I la am foremost with the prestige and the bequest'. So, he (Adam as) instructed them both to offering an offering each due to a Revelation from Allah azwj to him as. They did so, and Allah azwj Accepted offering of Habeel as and Qabeel la enviéd him as, so he la killed him as.

I said to him asws, 'May I be sacrificed for you asws! From whom is the lineage of the children of Adam as? Was there any female other than Hawwa as? And was there a male other than Adam as?'

فقال: يا سلیمان إن الله تبارك وتعالی نسیت من حواء قابیل، وكان ذکر ولدی من بعد هابیل، فدخل آدم و، فجعل ذلك آدم ورثی بما قابل وقعت،

He asws said: 'O Suleyman! Allah azwj Blessed and Exalted Graced Qabeel la to Adam as from Hawwa as, and a male was born for him as from after him la (called) Qabeel la. When Qabeel la
was an adult what the men tend to reach, Allahazwj Manifested a female Jinn to him\textsuperscript{la} and Revealed unto Adam\textsuperscript{as} to get her married to Qabeel\textsuperscript{la}. Adam\textsuperscript{as} did that and Qabeel\textsuperscript{la} was pleased with that and contented.

When Habeel\textsuperscript{as} was an adult what the men tend to reach, Allahazwj Manifested a Houri to him\textsuperscript{as} and Revealed to Adam\textsuperscript{as} to get her married to Habeel\textsuperscript{as}. He\textsuperscript{as} did that. Habeel\textsuperscript{as} was killed while the Houri was pregnant, and the Houri gave birth to a boy and Adam\textsuperscript{as} named him\textsuperscript{as} as Hibtullah\textsuperscript{as}. Allahazwj Revealed to Adam\textsuperscript{as} to hand over the bequest and the Magnificent Name of Allahazwj to Adam\textsuperscript{as}.

Hawwa\textsuperscript{as} gave birth to a boy and Adam\textsuperscript{as} named him\textsuperscript{as} Shees Bin Adam\textsuperscript{as}. What he\textsuperscript{as} became an adult what the men tend to reach, Allahazwj Sent down a Houri to him\textsuperscript{as} and Revealed to him\textsuperscript{as} to get her married to Shees Bin Adam\textsuperscript{as}. The hourie gave birth to a girl and Adam\textsuperscript{as} named her as Howra. When the girl reached adulthood, Adam\textsuperscript{as} got Howra daughter of Shees\textsuperscript{as} to Hibtullah Bin Habeel\textsuperscript{as}. The lineage of Adam\textsuperscript{as} is from him.

Hibtullah Bin Habeel\textsuperscript{as} passed away, and Allahazwj Revealed to Adam\textsuperscript{as}: “Hand over the bequest and the Magnificent Name and what azwj have Manifested to you\textsuperscript{as} upon it from the knowledge of the Prophet-hood, and what azwj Taught you\textsuperscript{as} from the names, to Shees Bin Adam\textsuperscript{as}. So, this is their narrative, O Suleyman!”.333

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333 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 5 H 44
CHAPTER 6 – INTERPRETATION OF THE WORDS OF THE EXALTED: they make associates to be for Him regarding what He Gave them [7:190]

He is the One Who Created you all from one being and Made its pair from him in order for him to (go for) rest to her. So when she is covered, she bears a light burden, and she moves about with it. And when it grows heavy, they both supplicate to Allah their Lord, ‘If You Give us a righteous one, we would be from the grateful ones’ [7:189]

But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; but Exalted is Allah from what they are associating [7:190].

* قال الله تعالى: “ جعلا له شركاء فيما آتيهما فتعالى الله عما يشركون ”

But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; but Exalted is Allah from what they are associating [7:190].

* قَالَ اللهُ ﷺ: “ جَعَلا لَهُ شَرْكَاءٍ فِي ما آَتَيْتَهُمَا فَتَأْوِي يمَعَالَةٌ عَنْهُ ”

But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; but Exalted is Allah from what they are associating [7:190].

* فَأَتَاَهَا إِبْلِيسُ فَقَالَ لَهَا: “كَيْفَ أَنْتِ؟” فَقَالَتْ لَهُ: “أَمَّا إِنِّي عَلْقٌ فِي بَطْنِي مِنْ أَدْمَ وَلْدٌ خَيْفَةً فَمَرَّتُهُ فَلَمَّا أَثْقَلَتْ دَعَوْتُ اللَّهَ رَبِّيَّنَا لِنَفْسِي أَنْ آتَيْنَا صَالِحًاٌ "لَا يَكُونُ مِنَ الشَّاكِرِينَ ”

But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; but Exalted is Allah from what they are associating [7:190].

* فَأَتَاَهَا إِبْلِيسُ فَقَالَ لَهَا: “كَيْفَ أَنْتِ؟” فَقَالَتْ لَهُ: “أَمَّا إِنِّي عَلْقٌ فِي بَطْنِي مِنْ أَدْمَ وَلْدٌ خَيْفَةً فَمَرَّتُهُ فَلَمَّا أَثْقَلَتْ دَعَوْتُ اللَّهَ رَبِّيَّنَا لِنَفْسِي أَنْ آتَيْنَا صَالِحًاٌ "لَا يَكُونُ مِنَ الشَّاكِرِينَ ”

But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; but Exalted is Allah from what they are associating [7:190].

* فَأَتَاَهَا إِبْلِيسُ فَقَالَ لَهَا: “كَيْفَ أَنْتِ؟” فَقَالَتْ لَهُ: “أَمَّا إِنِّي عَلْقٌ فِي بَطْنِي مِنْ أَدْمَ وَلْدٌ خَيْفَةً فَمَرَّتُهُ فَلَمَّا أَثْقَلَتْ دَعَوْتُ اللَّهَ رَبِّيَّنَا لِنَفْسِي أَنْ آتَيْنَا صَالِحًاٌ "لَا يَكُونُ مِنَ الشَّاكِرِينَ ”

But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; but Exalted is Allah from what they are associating [7:190].

* فَأَتَاَهَا إِبْلِيسُ فَقَالَ لَهَا: “كَيْفَ أَنْتِ؟” فَقَالَتْ لَهُ: “أَمَّا إِنِّي عَلْقٌ فِي بَطْنِي مِنْ أَدْمَ وَلْدٌ خَيْفَةً فَمَرَّتُهُ فَلَمَّا أَثْقَلَتْ دَعَوْتُ اللَّهَ رَبِّيَّنَا لِنَفْسِي أَنْ آتَيْنَا صَالِحًاٌ "لَا يَكُونُ مِنَ الشَّاكِرِينَ ”

But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; but Exalted is Allah from what they are associating [7:190].
There occurred something within herself from what was said and she informed Adam with what Iblees had said to her. Adam said to her: 'The wicked one had come to you, do not accept from him, for I am hoping that he would remain for us and the opposite to happen of what he said to you. And there occurred in the self of Adam similar to what had occurred in the self of Hawwa from the words of the wicked one.

When he gave birth to a boy, he did not live except for six days before he died. She said to Adam: 'There has come to you that which A-Haris had said regarding it', and there entered into them from the words of the wicked one, what made them doubt. It was not long before she conceived another pregnancy from Adam.

Iblees came to her and said to her, 'How are you? She said to him, 'A boy had been born but he died on the sixth day'. The wicked one said to her, 'But if you had made the intention to name him as ‘Abdul Haris’, he would have lived and remained, and that what is in your belly is like what is in the bellies of one of these animals which are in your presence, either a she-camel, or a female cow, or a sheep, or a nanny goat'.

So there entered into her from the words of the wicked one, what inclined her to ratify him and the reliance to what he had informed her of what that had preceded to her regarding the first pregnancy. She informed Adam of his words, and there occurred in his heart from the words of the wicked one, similar to what had occurred in the heart of Hawwa.

And when it grows heavy, they both supplicate to Allah their Lord, ‘If You Give us a righteous one, we would be from the grateful ones’ [7:189] But when He Gives them a righteous one, [7:190] i.e. there was neither born a camel, or a cow, or a sheep, or a goat.
The wicked one came to them** and said to her**, 'How are you**?' She** said to him**, 'I** have become heavy and my** delivery has drawn near'. He** said, 'But you** will both be regretful and will be seeing from that which is in your** belly what you** will dislike, and there would enter something into Adam** from you** and from your** child, if you** had given birth to a camel, or a cow, or a sheep, or a goat'. He** inclined her** to his** obedience and the acceptance of his** words.

Then he** said to her**, 'Tell me**, if you** were to make the intention to name him as ‘Abdul Haris’ and make a share to be for me** in him, you** will give birth to a boy, complete, and he** will live and remain for you**. She** said: 'I** have made the intention that make a share for you** to be in him'. The wicked one said to her**, 'Do not leave Adam** until he** makes the intention similar to what you** made, and make a share for Me** to be regarding him, and name his as ‘Abdul Haris’. She** said: 'Yes'.

She** went back to Adam** and informed him** with the words of Al Haris (Iblees**), and what he** had said to her**. There occurred in the heart of Adam**, from the words of Iblees**, what scared him** and he** inclined towards the words of Iblees**, and Hawwa** said to Adam**: 'If you** do not make the intention to name him as ‘Abdul Haris’ and make a share to be for Al Haris** in him, I** will not let you** come near me**, nor copulate with me**, and there will not happen to be any cordiality between me** and you**.'
them and remain and will not be dying on the seventh day. When it was the seventh day, they named him as Abdul Haris''.

(P.s. – Contradicts the flow of all Ahadeeth)

From Abu Ja’far regarding the Words of Allah: ‘But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; [7:190]. He said: ‘It is Adam and Hawwa, and their association was the association (Shirk) of obedience, and it did not happen to be Shirk of worship.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Al Fazeyl,

Ahmad Revealed unto Rasool: ‘He is the One Who Created you all from one being [7:189] – up to His Words: but Exalted is Allah from what they are associating [7:190]. They made a share to be for Al Haris (Iblees) in the creation of Allah Exalted. But when He Gives them a righteous one – from the offspring, Created complete and free from sickness and disabilities.

It has passed in a Hadeeth of Ibn Al-Jaham that Al-Mamoun asked Al-Reza about the meaning of the Words of Allah the Exalted: But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them [7:190]. Al Reza said: ‘Hawa gave birth for Adam five hundred bellies (pregnancies). In every pregnancy was a male and a female. And they both said: ‘If You Give us a righteous one, we would be from the grateful ones’ [7:189] But when He Gives them a righteous one [7:190] - from the offspring, Created complete and free from sickness and disabilities.

And what was Given to them both was of two categories – a category of the males, and a category of the females. So, the two categories associated with Allah Exalted is His
Mention, regarding what was Given to them, and were not thankful to Him like the gratefulness of both of their parents. Allah the Exalted Says: *but Exalted is Allah from what they are associating [7:190]*. 336

From Zurara,

‘From Abu Ja’far, he (the narrator) said, ‘I heard him saying: *But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them [7:190]: ‘It is Adam and Hawwa. Their association was Shirk of the obedience, and it wasn’t Shirk of worship’*. 337

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336 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 6 H 3
337 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 6 H 4
CHAPTER 7 – WHAT HE בלغ_copy_7 REVEALED TO ADAM

1. 1- لـ: أبي، عن الكمية، عن ابن أبي عيسى، عن عاصم ابن حميد، عن محمد بن قيس، عن أبي جعفر عليه السلام قال: أوحى الله تبارك وتعالى إلى آدم عليه السلام يا آدم إني أجمع لك الخير كله في أربع كلمات، واحدة منهن لي، واحدة لك، واحدة فيما بيني وبينك، واحدة فيما بينك وبين الناس، فأما التي لي فتعبدني ولا تشرك بي شيئا 

As for that which is for Me بلغ_copy_7, you will worship Me بلغ_copy_7 and will not associate anything with Me بلغ_copy_7, and as for that which is for you بلغ_copy_7, I بلغ_copy_7 shall Recompense you بلغ_copy_7 (when you بلغ_copy_7 are neediest to what you بلغ_copy_7 will be to it, and as for that which is between Me بلغ_copy_7 and you بلغ_copy_7, it is upon you with the supplicating and upon Me بلغ_copy_7 of the Answering, and as for that which is regarding what is between you بلغ_copy_7 and the people, you بلغ_copy_7 should be pleased for the people what you بلغ_copy_7 are pleased for yourself بلغ_copy_7

2. 2- لـ: أبي، عن محمد بن أحمد بن علي بن الصلتب، عن البقري، عن أبيه، عن محمد بن سنان، عن يوسف بن عمران، عن ميثم، عن يعقوب بن شعيب، عن أبي عبد الله عليه السلام قال: أوحى الله عزوجل إلى آدم عليه السلام: إني سأجمع لك الكلام في أربع كلمات، فقال: يا رب وما هن؟ قال: إني سأجمع لك الكلام في أربع كلمات، فقال: يا رب وما هن؟ قال: إني سأجمع لك الكلام في أربع كلمات، فقال: يا رب وما هن؟ قال: إني سأجمع لك الكلام في أربع كلمات.

338 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 7 H 1
Heazwj Said: “As for that which is for Meazwj, youas will worship Meazwj and not associate anything with Meazwj; and as for that which is for youas, azwj shall Recompense youas with youras deed (when youas are) the neediest of what youas can be to it; and as for that which is between Meazwj and youas, upon youas is the supplicating and upon Meazwj is the Answering; and as for that which is between youas and the people, youas should be pleased for the people what youasws are pleased for yourselfasws.”

(P.s. – This is not a Hadeeth)
CHAPTER 8 – AGE OF ADAM$^{as}$ AND HIS$^{as}$ EXPIRY AND HIS$^{as}$ BEQUEST TO SHEES$^{as}$ AND HIS$^{as}$ STORY

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Abdullah Bin Sinan who said,

‘One day when Abu Abdullah$^{asws}$ proceeded to Abu Al-Abbas, and he was at Al-Hira having come out intending (to meet) Isa Bin Musa, so he$^{asws}$ met him between Al-Hira and Al-Kufa, and with him was Ibn Shubruma, the judge. He said to him$^{asws}$, ‘Where are you (going) to, O Abu Abdullah$^{asws}$?’ He$^{asws}$ said: ‘I intended (meeting) you’. He said, ‘Allah$^{azwj}$ has Shortened your steps (Reduced your$^{asws}$ journey)’.

He (the narrator) said, ‘So he went with him$^{asws}$’. Ibn Shubruma said to him$^{asws}$, ‘What are you$^{asws}$ saying, O Abu Abdullah$^{asws}$, regarding something which the Emir has asked about from me, so there did not happen to be anything with me with regards to it?’ He$^{asws}$ said: ‘And what is it?’ He said, ‘He asked me about the first letter written in the earth’. He$^{asws}$ said: ‘Yes. Allah$^{azwj}$ Mighty and Majestic Presented to Adam$^{as}$, his$^{as}$ offspring to his$^{as}$ eyes, in the form of particles, a Prophet$^{as}$ (after) a Prophet$^{as}$, a king (after) a king, a Momin (after) a Momin, and an Infidel (after) an Infidel’.

When He$^{azwj}$ Ended up at Dawood$^{as}$, he (Adam$^{as}$) said, ‘Who is this whom You$^{azwj}$ have Granted Prophet-hood, and Honoured him$^{as}$, and Shortened his$^{as}$ age?’ So Allah$^{azwj}$ Mighty and Majestic Revealed unto him$^{as}$: “This is your$^{as}$ son$^{as}$ Dawood$^{as}$. His$^{as}$ age is forty years, and [azwj] had Ordained the terms, Divided the sustenance(s), and [azwj] Obliterate whatever [azwj] so Desire to, and Affirm, and with Me$^{azwj}$ is the Mother of the Book. If you$^{asws}$ want to make something for him from your$^{as}$ age, I$^{azwj}$ shall Attach it to him$^{as}$. He$^{as}$ said: ‘O Lord$^{azwj}$! I$^{as}$ have made it for him$^{as}$, from my$^{as}$ age, sixty years, to complete one hundred (for him$^{as}$).”
He
\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Said to Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as}, and the Angel of Death: “Write upon him (Adam\textsuperscript{as}) a letter, for he\textsuperscript{as} would be forgetting”. He\textsuperscript{asws} said: ‘So they wrote a letter to him\textsuperscript{as}, and sealed it with their seals from the clay of Illiyeen’.

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Abu Abdullah\textsuperscript{asws} said: ‘So for that reason, when the promissory note is brought out upon the debtor, the debtor is humbled’. Then, he captured his\textsuperscript{as} soul’.

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Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Malik Ibn Atiya, from Abu Hamza Al Sumaly,

‘From Abu Ja’far Al-Baqir\textsuperscript{asws} that Allah\textsuperscript{azwj} Mighty and Majestic Present ed unto Adam\textsuperscript{as} the names of the Prophets\textsuperscript{as} and their\textsuperscript{as} ages’.

He\textsuperscript{asws} said: ‘The name of Dawood\textsuperscript{as} passed by (the eyes of) Adam\textsuperscript{as} and his\textsuperscript{as} age in the words was of forty years. Adam\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! How little is the age of Dawood\textsuperscript{as} and what a lot is my\textsuperscript{as} age! O Lord\textsuperscript{azwj}! If\textsuperscript{as} increase for Dawood\textsuperscript{as} from my\textsuperscript{as} age by thirty years, will You\textsuperscript{azwj} Affirm that for him\textsuperscript{as}?’ He\textsuperscript{azwj} Said: “Yes, O Adam\textsuperscript{as}’’. He\textsuperscript{as} said: ‘The I\textsuperscript{as} have increased him\textsuperscript{as} by thirty years from my\textsuperscript{as} age, so Implement that for him\textsuperscript{as} and Affirm it for him\textsuperscript{as} with You\textsuperscript{azwj}, and Drop it from my\textsuperscript{as} age’.

\textsuperscript{341} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 1
Abu Ja’far asws said: ‘Allahazwj Mighty and Majestic Affirmed for Dawoodas in hisas age by thirty years, and it was affirmed for himas in the Presence of Allahazwj, and that is the Word of Allahazwj Mighty and Majestic: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].”

Heasws said: ‘Allahazwj Deleted what was already Affirmed with Himazwj for Adamas and Affirmed for Dawoodas what did not happen to be Affirmed with Himazwj.

Heasws said: ‘The age of Adamas expired and the Angel of death descended to capture hisas soul. Adamas said to him: ‘O Angel of death! Thirty years still remain from myas age’. The Angel of death said to himas: ‘O Adamas! Did youas not make it to be for youras sonas Dawoodas the Prophetas, and had it dropped from youras age when the names of the Prophetsas from youras offspring were presented to youas, and theiras ages were presented to youas, and on that day youas were at the Al-Dakhya valley?’”

Heasws said: ‘Adamas said to him: ‘Ias don’t remember this’.

Heasws said: ‘The Angel of death said to himas: ‘O Adamas! Do not defy. Did youas not ask Allahazwj Mighty and Majestic to Affirm it for Dawoodas and Delete it from youras age, so Heazwj Affirmed it for Dawoodas in the Psalms and Deleted it from youras age in the Reminder?” Adamas said: ‘Until Ias know that’.”

Abu Ja’farasws said: ‘And Adamas was truthful. Heazwj did not remember and did not defy. From that day, Allahazwj Blessed and Exalted Commanded the servants that they should write down between them whenever they lend and deal with each other up to a specified
term, due to the forgetfulness of Adam as and his as defiance of what he as had made to be upon himself as. 3

3 - يب: أحمد بن محمد بن عيسى، عن محمد بن خالد، عن خلف بن حماد، عن عبد الله ابن سنان، عن أبي عبد الله عليه السلام قال: لما مات آدم عليه السلام فبلغ إلى الصلاة عليه، قال هبة الله لجبرئيل: تقدم يا رسول الله فصل على نبي الله، فقال جبرئيل عليه السلام: إن الله أمرنا بالسجود لأيوب فلنسن تنقذ أنبوه ولده واتن من أربئه فنقدم.

Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Khalaf Bin Hamad, from Abdullah Ibn Sinan,

‘From Abu Abdullah asws having said: ‘When Adam as passed away, and (the time) reached for the Salat upon him as, Hibtullah as said to Jibraeel as: ‘Proceed, O Messenger as of Allah azwj, and pray Salat upon a Prophet as of Allah azwj’, Jibraeel as said: ‘Allah azwj Commanded us (Angels) with the Sajdah to your as father as, so we will not precede the righteous of his as sons and you as are from his as righteous ones’.

فكبر عليه خمسا عدة الصلوات التي فرضها الله على امة محمد صلى الله عليه وآله وهي السنة الجارية في ولده إلى يوم القيامة.

He as exclaimed five Takbeers upon him as, the number of Salats which Allah azwj Imposed upon the community of Muhammad asww, and it is the Sunnah flowing among his as children up to the Day of Qiymah”. 343

4 - كا: العدة، عن ابن أحمد، عن أبي نجران، عن المفضل، عن جابر، عن أبي جعفر عليه السلام قال: إن ما بين الركن والمقام لمشحون من قبور الأنبياء، وإن آدم لفي حرم الله عزوجل.

The number, from Ibn Ahmad, from Abu Najran, from Al Mufazzal, from Jabir,

‘From Abu Ja’far asws having said: ‘What is between the (Al-Yamani) Corner (of the Kabah) and the Maqam (Standing place of Ibrahim as), is fraught with graves of the Prophets as, and that Adam as (Grave) is in the Sanctuary (Hurrum) of Allah azwj Mighty and Majestic”.

5 - ل: أبي، عن سعد، عن ابن عبسى والبرقي معا "، عن ابن فضال، عن يونس ابن يعقوب، عن سفيان بن السمط، عن أبي عبد الله عليه السلام قال: إن آدم عليه السلام اشتكى فنشكته فاشتكى فانطلق هبة الله يطلب له فاكهة فاستقبل جبرئيل فقال له: أين تذهب يا هبة الله، فقال: آدم يشتكي وإنه اشتهى فاكهة، فقال له: لبغي فإن الله عزوجل قد قبض روحه.

My father, from Sa’ad, from Ibn Absy and Al Barqy both together, from Ibn Fazal, from Yunus Ibn Yaqoub, from Sufyan Bin Al Simt,

‘From Abu Abdullah asws having said: ‘Adam as complained and desired fruits, so Hibtullah as went seeking fruits for him as, and came across Jibraeel as who said to him as: ‘Where are you intending (to go to), O Hibtullah as?’. He as said: ‘Adam as complained and he as desires fruits’. He as said: ‘Return, for Allah azwj Mighty and Majestic has alreadyCaptured his as soul’.

342 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 2
343 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 3
344 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 4
He\textsuperscript{asws} said: ‘He\textsuperscript{as} returned and found him\textsuperscript{as} Allah\textsuperscript{azwj} to have Captured his\textsuperscript{as} soul. The Angles washed him\textsuperscript{as}, then placed him\textsuperscript{as}, and instructed Hibtullah\textsuperscript{as} to go ahead and pray Salat over him\textsuperscript{as}. He\textsuperscript{as} proceeded and prayed Salat over him\textsuperscript{as}, and the Angels were behind him\textsuperscript{as}, and Allah\textsuperscript{azwj} Mighty and Majestic Revealed to him\textsuperscript{as} to exclaim five Takbeers over him\textsuperscript{as}, and to be gentle with him\textsuperscript{as} and even out his\textsuperscript{as} grave’.

Then he\textsuperscript{asws} said: ‘That is how you all should be dealing with your deceased’.

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Bin Sama’at, from Abdullah Bin Al Qasim, from Sama’at who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘When Adam\textsuperscript{as} passed away, Iblees\textsuperscript{la} and Qabeel\textsuperscript{la} gloated with it and they\textsuperscript{la} both gathered in the earth, and Iblees\textsuperscript{la} and Qabeel\textsuperscript{la} made music and musical instruments as a gloating with Adam\textsuperscript{as}. Thus, all what would be in the earth from this type which the people are deriving pleasure with, are rather from that’.

I heard it by an unbroken chain from the sheykhs and memorisers and its chain is not present with me now –

‘When Allah\textsuperscript{azwj} Sent Adam\textsuperscript{as} down from the Garden of Ma’wa to the earth, he\textsuperscript{as} was lonely and asked Allah\textsuperscript{azwj} the Exalted to Comfort him\textsuperscript{as} with something from the trees of the Paradise, so Allah\textsuperscript{azwj} the Exalted Sent down the palm tree, and he\textsuperscript{as} was finding comfort with it during his\textsuperscript{as} lifetime.

قال لولده: إن كنت آنس بما في حياتي وأرجو الأنس بما بعد وفاتي، فإذا مات فخذوا منها جريدا " وشقوه بنصفين وضعوها معي في أكفاني،

\textsuperscript{345} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 5
\textsuperscript{346} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 6
He\textsuperscript{as} said to his\textsuperscript{as} children: ‘I\textsuperscript{as} used to find comfort with it during my\textsuperscript{as} lifetime and I\textsuperscript{as} hope for the familiarity with it after my\textsuperscript{as} expiry. When I\textsuperscript{as} pass away, take a twig from it and break it into two halves and place these with me\textsuperscript{as} in my\textsuperscript{as} shroud.’

فعدل ولده ذلك، وفعلته الأنبياء بعده، ثم اندرس ذلك في الجاهلية فأنجب النبي صلى الله عليه وآله وفعله فصارت سنة متبعية.

His\textsuperscript{as} children did that, and the Prophets\textsuperscript{as} did that after it, then that was wiped out during the Pre-Islamic period, and the Prophet\textsuperscript{saww} revived it and did it, so it became a Sunnah to be followed’.\textsuperscript{347}

There has come in the Ahadeeth of the merits of the day of Friday, from Abu Lababah,

‘From the Prophet\textsuperscript{saww}: ‘Adam\textsuperscript{as} expired on the day of Friday’’.\textsuperscript{348}

'From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, in a lengthy Hadeeth – A king of Rome presented unto Al-Hassan Bin Ali\textsuperscript{asws} images of the Prophets, and presented idols unto him\textsuperscript{as} in excellent description. Al-Hassan\textsuperscript{asws} said: ‘This is a description of Shees Bin Adam\textsuperscript{as}, and he\textsuperscript{as} was the first one Sent and his\textsuperscript{as} age in the world reached one thousand and forty years’’.\textsuperscript{349}

In a Hadeeth of Abu Zarr\textsuperscript{ra}, from the Prophet\textsuperscript{saww}: ‘Four from the Prophets\textsuperscript{as} were Assyrian – Adam\textsuperscript{as}, and Shees\textsuperscript{as}, and Idrees\textsuperscript{as}, and Noah\textsuperscript{as}, and that Allah\textsuperscript{azwj} the Exalted Revealed unto Shees\textsuperscript{as}, five hundred Parchments’'.\textsuperscript{350}
‘Abu Abdullah\textsuperscript{asws} was asked about the beginning of the lineage from Adam\textsuperscript{as}, ‘How did it happen? And about the beginning of the lineage from the offspring of Adam\textsuperscript{as}’ – and continued the Hadeeth up to the end of what we referred to in the chapter of marriage of Adam\textsuperscript{as}, then said:

فلم يلبث آدم عليه السلام بعد ذلك إلا يسيرا ‘ حتى مرض فدعا شيثا ‘ وقال: يا بني إن أجلي قد حضر وأني مريض، وإن ربي قد أنزل من سلطانه ما قد ترى، وقد عهد إلي فيما قد عهد أن أجعلك وصي وحاجز ما مثلكم، وهذا كتاب الوصية تحت رأسي وفيه أثر العلم و اسم الله الأكبر،

‘Adam\textsuperscript{as} did not remain after that except for a little while until he\textsuperscript{as} fell sick. So, he\textsuperscript{as} called Shees\textsuperscript{as} and said: ‘O my\textsuperscript{as} son! My\textsuperscript{as} term has presented and I\textsuperscript{as} am sick, and my\textsuperscript{as} Lord\textsuperscript{azwj} has Revealed from His\textsuperscript{azwj} Authority what you\textsuperscript{as} have seen, and has Pacted to me\textsuperscript{as} regarding what He\textsuperscript{azwj} has Pacted that I\textsuperscript{as} should make you\textsuperscript{as} my\textsuperscript{as} successor\textsuperscript{as} and treasurer of what is deposited with me\textsuperscript{as}, and this is a letter of the bequest under my\textsuperscript{as} head, and in it is the effects of the knowledge and the Greatest Name of Allah\textsuperscript{azwj}.

فإذا أنا مت فخذ الصحيفة وياك أن يطلع عليها أحد، وأن تنظر فيها إلى قابل في مثل هذا اليوم الذي يصير إليك فيه، وفيها جميع ما تحتاج إليه من أمور دينك ودنياك، و كان آدم عليه السلام نزل بالصحيفة التي فيها الوصية من الجنة.

When I\textsuperscript{as} die, then take the Parchment, and beware of notifying upon anyone, and that you\textsuperscript{as} should look into it during the like of this day next year which will be coming to you\textsuperscript{as}, and therein is the entirety of what you\textsuperscript{as} will be needy to from the matters of your\textsuperscript{as} Religion and your\textsuperscript{as} world’. And Adam\textsuperscript{as} had descended with the Parchment in which was the bequest from the Paradise.

ثم قال آدم عليه السلام لشيث: يا بني إنني قد اشتهيت ثمرة من ثمار الجنة فاصعد إلى جبل الحديد فانظر من لقيته من الملائكة فاقرأه مني السلام وقل: إن أبي مريض وهو يستهديكم من ثمار الجنة،

Then Adam\textsuperscript{as} said to Shees\textsuperscript{as}: ‘O my\textsuperscript{as} son! I\textsuperscript{as} have become desirous to a fruit from the fruits of the Paradise, so ascend to Mount Al-Hadeed and look at one the Angels who meets you\textsuperscript{as}, convey to him the greetings from me\textsuperscript{as} and say to him: ‘My\textsuperscript{as} father\textsuperscript{as} is sick and he\textsuperscript{as} wants you to gift him\textsuperscript{as} from the fruits of the Paradise’.

قال: فمضى حتى صعد إلى الجبل فإذا هو جبرئيل في قبائل من الملائكة، فبدأه جبرئيل بالتسليم، ثم قال إلى ابن يا شيث؟ فقال له شيث: ومن أنت يا عبد الله!؟ قال: أنا الروح الأيمن جبرئيل،

He\textsuperscript{asws} said: ‘He\textsuperscript{as} went until he\textsuperscript{as} climbed to the mountain, and there was Jibraeel\textsuperscript{as} among a tribe from the Angels. Jibraeel\textsuperscript{as} initiated him\textsuperscript{as} with the greetings, then said: ‘To where, O Shees\textsuperscript{as}?’ Shees\textsuperscript{as} said to him\textsuperscript{as}: ‘And who are you\textsuperscript{as}, O servant of Allah\textsuperscript{azwj}?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} am the Trustworthy Spirit Jibraeel\textsuperscript{as}.

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فقال: إن أبي مريض وقد أرسلني إليكم وهو يقرؤكم السلام ويستهديكم من ثمار الجنة،

He\textsuperscript{as} said: ‘\textit{My}\textsuperscript{as} father\textsuperscript{as} is sick and has sent me\textsuperscript{as} to you\textsuperscript{as}, and he\textsuperscript{as} conveys the greetings to you all and asking you to gift him\textsuperscript{as} from the fruits of the Paradise’.

فقال له جبرئيل عليه السلام: وعلى أبيك السلام يا شيث أما إنه قد قُبِضَ، وإنما نزلت لشأنه فعَظَمَ الله على مصيبته فيه أجرك، وأحسن على العزة منه صبرك، وأنس بمكانه منك عظيم ووشحتك، ارجع.

Jibraeel\textsuperscript{as} said to him\textsuperscript{as}: ‘And the greetings be upon your\textsuperscript{as} father\textsuperscript{as}, O Shees\textsuperscript{as}! But, he\textsuperscript{as} has passed away, and rather we descended for his\textsuperscript{as} matter. May Allah\textsuperscript{azwj} Magnify your\textsuperscript{as} Recompense upon your\textsuperscript{as} calamity regarding him\textsuperscript{as}, and Be excellent upon the condolence from Him\textsuperscript{azwj} on your\textsuperscript{as} patience, and Comfort from you\textsuperscript{as} in the greatness of your\textsuperscript{as} loneliness. Return!’

فرجع معهم ومعهم كل ما يصلح به أمر آدم عليه السلام قد جَآَوْا به من الجنة، فلما صاروا إلى آدم عليه السلام كان أول ما صنع شيث أن أخذ صحيفة الوصية من تحت رأس آدم عليه السلام فشدها على بطنه.

He\textsuperscript{as} returned with them, and was with them during all what was corrected with him\textsuperscript{as} the matter of Adam\textsuperscript{as}. They had come with it from the Paradise. When they came to Adam\textsuperscript{as}, the first of what Shees\textsuperscript{as} did was that he\textsuperscript{as} took a parchment of the bequest from beneath the head of Adam\textsuperscript{as} and fastened it upon his\textsuperscript{as} belly.

فقال جبرئيل عليه السلام: من مثلك يا شيث قد أعطاك الله سرور كرامته وألبسك لباس عافيته ؟ فلعمري لقد خصك الله منه بأمر جليل.

Jibraeel\textsuperscript{as} said: ‘Who is like you\textsuperscript{as}, O Shees\textsuperscript{as} (and) Allah\textsuperscript{azwj} has Given you\textsuperscript{as} the cheerfulness of His\textsuperscript{azwj} Prestige and Clothed you\textsuperscript{as} the clothing of His\textsuperscript{azwj} well-being? By my\textsuperscript{as} life! Allah\textsuperscript{azwj} has Specialised you\textsuperscript{as} with a majestic matter from Him\textsuperscript{azwj}’. 

ثم إن جبرئيل عليه السلام وشيثا أخذوا في غسله وراح جبرئيل كيف يغسله حتى فرغ، ثم آره كيف يكلله وتحطه حتى فرغ، ثم آره كيف يحضر له، ثم إن جبرئيل أخذ بيد شيث وأقامه للصلاة عليه كما تقوم اليوم تعل.

Then Jibraeel\textsuperscript{as} and Shees\textsuperscript{as} both took to washing him\textsuperscript{as}, and Jibraeel\textsuperscript{as} showed him\textsuperscript{as} how to wash him\textsuperscript{as} until he\textsuperscript{as} was face. Then he\textsuperscript{as} showed him\textsuperscript{as} and embalmed him\textsuperscript{as} until he\textsuperscript{as} was free. Then he\textsuperscript{as} showed him\textsuperscript{as} to dig (grave) for him\textsuperscript{as}. Then Jibraeel\textsuperscript{as} grabbed a hand of Shees\textsuperscript{as} and stood him\textsuperscript{as} for the Salat upon him\textsuperscript{as} just as we tend to stand today’.

ثم قال: كبر على أبيك سبعين تكبيرة وعلمه كيف يصنع ثم إن جبرئيل عليه السلام أمر الملائكة أن يصطفوا قياما " خلف شيث كما يصفط اليوم خلف المصل على الميت،

Then he\textsuperscript{as} said: ‘Exclaim Takbeers upon your\textsuperscript{as} father, seventy Takbeers’, and he\textsuperscript{as} taught him\textsuperscript{as} how he\textsuperscript{as} should do so. Then Jibraeel\textsuperscript{as} ordered the Angels that they should form rows
standing behind Shees\textsuperscript{as} just as (people) form rows today behind the one praying upon the deceased.

فقال شيث عليه السلام: يا جبرئيل وستقيم هذا لي وآتت من الله بملكان الذي آتت ومعك عظامة الملائكة؟ فقال جبرئيل: يا شيث لم تعلم أن الله تعالى لما خلق آباؤك آدم أوقفه بين الملائكة وأمرنا بالسجود له فكان إمامنا ليكون ذلك سنة في ذريته، وقد قبضه اليوم آلت وصبه ووارث علمه وآتت تقوم مقامه، كيف تتقدمك آلت إمامنا؟ فمسأله بم عليه كما أمره.

Shees\textsuperscript{as} said: 'O Jibraeel\textsuperscript{as}! You\textsuperscript{as} straightened this for me\textsuperscript{as} although you\textsuperscript{as} are from Allah\textsuperscript{azwj} with the rank which you\textsuperscript{as} are, and with you\textsuperscript{as} are the great Angels?' Jibraeel\textsuperscript{as} said: 'O Shees\textsuperscript{as}! Do you\textsuperscript{as} not know that when Allah\textsuperscript{azwj} the Exalted Created your\textsuperscript{as} father\textsuperscript{as}, Paused him\textsuperscript{as} between the Angels and Commanded with the Sajdah to him\textsuperscript{as}, and he\textsuperscript{as} was in front of us for that to become a Sunnah among his\textsuperscript{as} offspring, and he\textsuperscript{as} has expired today, and you\textsuperscript{as} are his\textsuperscript{as} successor\textsuperscript{as}, and inheritor of his\textsuperscript{as} knowledge, and you\textsuperscript{as} are standing in his\textsuperscript{as} place. So, how can we lead you\textsuperscript{as} and you\textsuperscript{as} are our Imam? So, pray Salat with them upon him\textsuperscript{as} just as I\textsuperscript{as} instruct him\textsuperscript{as}.'

ثم صعد جبرئيل\textsuperscript{as} and the ones with him\textsuperscript{as} and Qabeel\textsuperscript{la} descended from the mountain, and he\textsuperscript{la} had been upon the mountain having had fled from his\textsuperscript{la} father\textsuperscript{as} Adam\textsuperscript{as} in the days of his\textsuperscript{as} lifetime, not being able upon looking at him\textsuperscript{as}.

He\textsuperscript{la} met Shees\textsuperscript{as} and he\textsuperscript{la} said, 'O Shees\textsuperscript{as}! I\textsuperscript{la} rather killed Habeel\textsuperscript{as} my\textsuperscript{la} brother\textsuperscript{as}, because his\textsuperscript{la} offering was Accepted and my\textsuperscript{la} offering was not Accepted, and I\textsuperscript{la} feared that you\textsuperscript{as} would become with the position which you\textsuperscript{as} come to be in today, and you\textsuperscript{as} have become where I\textsuperscript{la} dislike it, and if you\textsuperscript{as} speak with anything from what my\textsuperscript{la} father\textsuperscript{as} pacted to you\textsuperscript{as} with it, I\textsuperscript{la} will kill you\textsuperscript{as} just as I\textsuperscript{la} killed my\textsuperscript{la} brother\textsuperscript{as}.'
Zurara said, 'Then Abu Abdullah asws said by his asws hand to his asws mouth and withheld it to teach us, 'Yes, this is how I asws keep silent, therefore do not cast yourselves into destruction with your own hands, or community of our asws Shias, for you will be enabling your enemies from your necks, and you will become slaves of theirs after you have been their lords and their chiefs, for in the Taqiyyah (dissimulation) from them there is a cloak for you from what would have become in it from the scandals due to their openly wicked deeds of theirs, and what they would be seeing from you from your keeping away from the Prohibitions and your walking away from drinking the evil and the disobediences, and your frequenting the Hajj and the Salat, and your neglecting their speeches”.

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Abu Umeyr, from Ali Ibn Abu Hamza,

‘From Ali asws Bin Al-Husayn asws having said: ‘When a son of Adam as killed his brother, the evil of the two killed the good of the two, Allah azwj Granted a son to Adam as. He as named him as ‘Hibtullah’ and he as was his as successor as.

When his as expiry presented to Adam as, he as said: ‘O Hibtullah as!’ He as said: ‘At your as service’. He as said: ‘Go to Jibraeel as and say: ‘My as father as Adam as conveys the greetings to you as and want you as to feed him as from the food of the Paradise, and he as is desirous to that’”.

Hibtullah as went and met Jibraeel as and delivered to him as what his as father as had sent him as with. Jibraeel as said to him as: ‘May Allah azwj Mercy your as father as’. So, Hibtullah as returned and Allah azwj the Exalted had already Caused Adam as to pass away. Hibtullah as went out and prayed Salat upon him as, and exclaimed seventy-five Takbeers upon him as, seventy for Adam as and five for his as children from after him as

351 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 11
352 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 12
13 - ص: بالإسناد عن الصدوق، عن ابن الوليد، عن الصفار، عن ابن متيت، عن محمد بن الحسين، عن محمد بن سنان، عن إسماعيل بن جابر، وكرم بن عمرو، عن عبد الحميد ابن أبي الدليم، عن الصداق عليه السلام قال: أوحى الله إلى آدم عليه السلام أن قابيل عدو لله قتل أخاه، وإني أعفيك منه غلما " يكون خليفتك ويرث علمك ويكون عالم الأرض وربانيها بعدك،

By the chain from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Mateyl, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Karam Bin Amro, from Abdul Hameed Ibn Abu Al Daylam,

‘From Al-Sadiqi asws having said: ‘Allahazwj Revealed to Adamas: “Qabeela is an enemy of Allahazwj (and) killed hisas brotheras, and Iazwj shall Give youas a boy as posterity from himas becoming youras Caliph and inherit youras knowledge and become a knowledgeable one of the earth and its spiritualist after youas”.

 وهو الذي يدعى في الكتب شيثا " وسماه أبا محمد هبة الله، وهو اسمه بالعربية، وكان آدم بشر بنوح عليه السلام وقال: إنه سبأني

And heas is the one who is called in the Book as ‘Shees’, and named himas Abu Muhammad Hibtullahas, and it is hisas name in Arabic, and Adamas had given the glad tiding of Noahas and said, ‘There will be coming a Prophetas from after meas, hisas name is Noahas, so the ones from you who see himas then let him greet himas, for hisas people would be destroyed by the drowning except the ones who believe in himas, and ratify himas regarding what heas says to them and what heas had been Commanded with”. 353

14 - ص: بالإسناد عن الصدوق، عن ابن المتوكل، عن الحميري، عن ابن عيسى عن ابن محبوب، عن هشام بن سالم، عن حبيب السجستاني، عن أبي جعفر عليه السلام قال: لما علم آدم عليه السلام بقتل هابيل جزع عليه جزعا " شديدا " فشكا ذلك إلى الله تعالى فأوحى الله تعالى إليه

فأوحى الله تعالى إليه: يا آدم إنما هذا الغلام هبة مني إليك فسمه هبة الله، فسماه آدم به، فلما جاء وقت وفاة آدم عليه السلام أوحى الله تعالى إليه: أي متوفلك فأوصي إلى خير ولذك وهو هبني الذي وبيه لك فأوصي إلي وسلم إليه ما علمت في الأسماء فإني احب أن لا يخلو الأرض من عالم يعلم علمي ويقضي بحكمي، أجعله حجة لي على خلقى.

By the chain from Al Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

‘From Abu Ja’farasws having said: ‘When Adamas learnt of the murder of Habeelas, there was alarm upon himas, a severe alarm, and heas complained of that to Allahazwj the Exalted. So, Allahazwj the Exalted Revealed to himas: “Iazwj shall Grant to youas a male who will become a replacement from Habeelas”. Hawwaas gave birth to him, and when it was the seventh day, Adamas named himas as ‘Shees’.

فأوحى الله تعالى إليه: يا آدم إنما هذا العالم هبة مني إليك فسمه هبة الله، فسماه آدم به، فلما جاء وقت وفاة آدم عليه السلام أوحى الله تعالى إليه: أي متوفلك فأوصي إلى خير ولذك وهو هبني الذي وبيه لك فأوصي إلي وسلم إليه ما علمت من الأسماء فإني احب أن لا يخلو الأرض من عالم يعلم علمي ويقضي بحكمي، أجعله حجة لي على خلقى.

353 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 13
Then Allah the Exalted Revealed to him: “O Adam! This boy is a Gift (Hibt) from Me to you, therefore name him as ‘Hibtullah’. So, Adam named him with it. When the time of the expiry of Adam came, Allah the Exalted Revealed to him: “I shall be Causing you to die, therefore bequest to the best of your sons and he is My Gift which I had Gifted to you. Bequest to him and submit to him what I Taught you of the names, for I Love not to keep the earth empty from a knowledgeable one who knows My Knowledge and judges by My Judgments. I shall Make him a Divine Authority for Me upon My creatures”.

Adam gathered all his children, from the men and the women, then said to them: ‘O my children! Allah the Exalted Revealed to me that I am about to pass away, and Commanded me that I bequeath to the best of my children, and he is Hibtullah, and that Allah Chose him and for you all after me. Therefore, listen to him, and obey his orders for he is my successor and my Caliph upon you all’.

They all said, ‘We will listen to him and obey his orders and will not oppose him’.

He said: ‘And Adam ordered for a box, then made to be in it, his knowledge, and the names, and the bequest, then handed it over to Hibtullah and said to him: ‘When I pass away, O Hibtullah, then wash me and enshroud me and pray Salat upon me and enter me into my grave, and when your expiry presents to you and you sense that from yourself, then seek the best of your children and the most frequent of them in accompaniment, and their superior, bequeath to him with what I am bequeathing to you with, and do not leave the earth without a knowledgeable one from us, the People of the Household.'
you\textsuperscript{as} and let him know that a man would be coming from my\textsuperscript{as} offspring, his name is Noah\textsuperscript{as}. The flood and the drowning will occur during his\textsuperscript{as} Prophet-hood.

Bequeath to your\textsuperscript{as} successor that he preserves the box and whatever is in it, and when his death presents to him, he should bequeath to the best of his sons\textsuperscript{as} and let every successor\textsuperscript{as} place his\textsuperscript{as} bequest in the box and let them bequeath that to each other.

So, the one from you who comes across the Prophet-hood of Noah\textsuperscript{as}, then let him sail with him\textsuperscript{as}, and let him carry the box and whatever is in it to his\textsuperscript{as} ship, and not leave it behind it to anyone, and be cautious, O Hibtullah, and you all my\textsuperscript{as} children, of the Accursed Qabeel\textsuperscript{la}.

When it was the day which Allah\textsuperscript{azwj} had Informed him\textsuperscript{as} that he\textsuperscript{as} would be passing away in, Adam\textsuperscript{as} prepared for the death, and he\textsuperscript{as} acquiesced with it. The Angel of death descended and Adam\textsuperscript{as} said: ‘I\textsuperscript{as} testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}, and I\textsuperscript{as} testify that I\textsuperscript{as} am a servant of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Caliph in His\textsuperscript{azwj} earth.

He\textsuperscript{azwj} Began me\textsuperscript{as} by His\textsuperscript{azwj} Favour, and His\textsuperscript{azwj} Angels did Sajdah to me\textsuperscript{as}, and Taught me\textsuperscript{as} the names, all of them, then Settled me\textsuperscript{as} in His\textsuperscript{azwj} Garden, and did not Make it for me\textsuperscript{as} a house of tranquillity nor a house of settlement. But rather He\textsuperscript{azwj} Created me\textsuperscript{as} to settle in the earth which He\textsuperscript{azwj} had Wanted from the Pre-determination and the Management’.

And Jibrael\textsuperscript{as} had descended with the shroud of Adam\textsuperscript{as} from the Paradise, and the embalmment and the shovel was with him\textsuperscript{as}.

قال: ونزل مع جبريل ألف ملك لبحضروا جنازة آدم، فغسلها هيبة الله وأجرئيل وكفنه و حنته ثم قال جبريل: "يجب أن تقدم قصل على أنيك وكرب على نفسك وسبيتين تكبيرة، فقد خفقت الملائكة ثم أدخلوه حفرته،
He asws said: ‘And seventy thousand Angels descended along with Jibraeel as to attend the funeral of Adam as, Hibtullah as and Jibraeel as washed him as, and enshrunk him as, then Jibraeel as said to Hibtullah as: ‘Proceed and pray Salat upon your father as, and exclaim seventy-five Takbeers upon him’. Then the Angels dug a grave, then entered him as into his as grave.

Hibtullah as stood among the children of his father as in obedience to Allah azwj the Exalted. When his as expiry presented to him as, he as bequeathed to his son as Canaan, and submitted the box to him as. Canaan as stood among his brethren and the children of his father as in obedience to Allah azwj the Exalted and Holy.

When the expiry presented to him as, he as bequeathed to his son Yard as, and submitted the box to him as along with the entirety of what was in it, and proceeded to him as (news) regarding the Prophet-hood of Noah as. When the expiry presented to Yard as, he as bequeathed to his son Akhnoukh as, and he as is Idrees as, and submitted the box to him as along with the entirety of what was in it, and the bequest.

Akhnoukh as stood with it. When his term approached, Allah azwj Revealed to him as: "azwj will Raise you to the sky, so bequeath to your son as Kharqaseel as. He as did so. Kharqaseel stood with the bequest of Akhnoukh. When the expiry presented to him as, he as bequeathed to his son Noah as and submitted the box to him as.

The box did not cease to be with Noah as until he as carried it with him as in his as ship. When the expiry presented to him as, he as bequeathed to his son Saam as, and submitted the box to him as and the entirety of what was in it'.

354 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 14
‘From Abu Ja’far asws having said: ‘Adam as sent his son as to Jibraeel as and said: ‘Say to him as: ‘My father as is saying to you as to feed me as from an olive from the olives which are in such and such a place from the Paradise’.

Jibraeel as met him as and said to him as: ‘Return to your father as for he as has passed away, and we have been Commanded with his funeral preparations and the Salat upon him as.

He asws said: ‘When they had prepared him as, Jibraeel as said: ‘Proceed, O Hibtullah as and pray Salat upon your father as. Proceed and exclaim seventy-five Takbeers upon him asws, seventy as a merit for Adam as and five for the Sunnah’.

He asws said: ‘And Adam as did not cease to worship Allah azwj at Makkah until when He azwj Wanted to Cause him as to expire, Sent Angels to him as having a pyre with them and scents for embalming, and a shroud from the Paradise. When Hawwa as saw the Angels, she went to intervene between him as and them.

Adam as said to her: ‘Leave in between my and the messengers of my Lord azwj!’ He as expired, and they washed him as with the lote, and the water, then laid him as in his as grave.

And he asws said: ‘This is a Sunnah of his children from after him as. His age since Allah azwj Created him as until he as expired was nine hundred and thirty six years, and was buried at Makkah, and between Adam as and Noah as were a thousand and five hundred years’.

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355 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 15
By the chain from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullaahasws having said: ‘Adamas was expired and thirty Takbeers were exclaimed upon himas, and twenty-five were raised. The Sunnah remained upon us of five, and Rasool-Allahasaww had exclaimed upon the people of (battle of) Bad, seven, and five’.

(P.s. – This is not a Hadeeth)357

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from the one who mentioned it, from Muhammad Bin Sinan, and it was narrated to me by Muhammad Al Humeyri, from his father, from Ibn Abu Al Khatab, from Muhammad Bin sinan, from Al Mufazzal,

‘From Abu Abdullaahasws having said: ‘Allahazwj Blessed and Exalted Revealed to Noahas while heas was in the ship that heas should perform Tawaf of the House of seven circuits. So, heas did the Tawaf of the House with seven circuits just as Allahazwj Blessed and Exalted had Revealed to himas.

Then heas descended in the water to hisas knees and brought out a box wherein were bones of Adamas, and carried the box in the inside of the ship until it had circled the House for as long as Allahazwj Desired to circle.

Then it arrived at the door of Al-Kufa in the middle of its Masjid, and therein Allahazwj Said to the earth: “Swallow your water!” It swallowed its water from Masjid Al-Kufa just as the water had begun from its Masjid, and the entirety of the ones who were with Noahas in the ship dispersed. Noahas took the box and buried it in Al-Ghary’.

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356 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 16
357 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 17
358 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 8 H 18
My father, from Ahmad Bin Idrees, and Muhammad Bin Yahya both together, from Al Ashary, from Muhammad Bin Yusuf Al Tameemy,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘The Prophet saww said: ‘Adam as, father as of the humans lived for nine hundred and thirty years’’. 359
CHAPTER 9 – STORY OF IDREES\textsuperscript{as}

The Verses – (Surah) Maryam\textsuperscript{as}: And mention Idrees in the Book. He was truthful, a Prophet \[19:56\] And We Elevated him to a high place \[19:57\]

(Surah) Al Anbiya: And Ismail, and Idrees and Zalkifl; all were from the patient ones \[21:85\]

And We Included them into Our Mercy. They were from the righteous ones \[21:86\]

(P.s. – This is not a Hadeeth) \textsuperscript{360}

\textsuperscript{360} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 9 H 1
My father, and Ibn Al Waleed, and Ibn Al Muwakkal altogether, from Sa’ad and Al Humeyri, and Muhammad Al Attar, from Ibn Isa, and Ibn Hashim altogether, from Ibn Mahboub, from Ibrahim Bin Abu Al Balad, from his father,

‘From Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali Al-Baqir\textsuperscript{asws} having said: ‘The beginning of the Prophet-hood of Idrees\textsuperscript{as}, in his\textsuperscript{as} era there was a tyrannous king, and he had gone out one day in one of his trips. He passed by a green land to a Momin servant from the Rafizis (Rejecters), and it fascinated him. He asked his ministers, ‘Who is this land for?’ They said, ‘To a servant from servants of the king, so and so Rafizi’.

He called for him and said to him, ‘Let me enjoy this land of yours’. He said to him, ‘My dependants are needier to it than you are’. He said, ‘Specify to me its price for you’. He said, ‘Neither will I let you enjoy it nor specify for you, leave its mention from you’. The king was angered at that and excused and left to go to his people, and he was gloomy, thoughtful regarding his matter; and there was a wife for him from the Al-Azraqa (tribe) and there were reverering her, consulting her in the affairs when they descended with him\textsuperscript{as}.

When he sat in his gathering he sent for her to consult her in the matter of the owner of the land. She came out to him and saw the anger in his face. She said to him, ‘O you king! What is that which has disturbed you until the anger appeared in your face before your deed?’ He informed her of the news of the land and what was from his words to its owner, and from the words of its owner to him.

She said, ‘O you king! He becomes gloomy and excuses, the one who has no ability upon the change and the revenge, and that you disliked to kill him without a proof. Surely, it would suffice you of his matter that his land would come to be in your hands with an argument for you with regards to it, as the excuse in the presence of the people of your kingdom’. He said, ‘And what is it?’ She said, ‘Send a people to him from the companions of Azraqa until they come to you with it, so they will testify upon it in your presence that he has disavowed from your religion, and it is allowed for you to kill him and seize his land’. He said, ‘Then let them do that’.
He asws said: ‘There were companions for her from the Al-Azraqa being upon her religion viewing the killing of the rejecter from the Momineen. She sent a message to a group of them, and they came, and she instructed them that they should testify against so and so rejecter in the presence of the king that he has disavowed from the religion of the king’. So, they testified upon it that he had disavowed from the religion of the king, and he killed him and obtained his land.

Floggied Allah for the Momin during that and Revealed to Idrees as: “Go to My servant, this tyrant, and say to him: ‘Are you not pleased that you killed My servant, the Momin, unjustly until you obtained his land purely for you and his dependants were needier from after him and made them hungry? But, by My Mighty! I shall Take revenge for him from you in the future, and destroy your kingdom in the near term, and ruin your city, and disgrace your honour and the dogs will feed on the flesh of your wife, for you have been deceived by My Forbearance from you!”

He as said, ‘Get out from me, O Idrees! You will never precede me with yourself’. Then he sent a message to his wife and informed her with what Idrees as had come with. She said, ‘Don’t let it terrify you, the Message of the God of Idrees. I am sending to him someone who will kill him and invalidate the Message of his God and everything what he has come with’. He said, ‘Let him do that’.
And for Idrees as there were companions from the Momineen – the rejecters (of false gods), gathering to him as in a gathering of his and be comforted with him and he being comforted with them.

فأخبرهم إدريس بما كان من وحي الله عزوجم إليه ورسالته إلى الجبار وما كان من تبليغ رسالته الله إلى الجبار،

They feared upon Idrees as and his companions and feared of the killing upon him, and the wife of the king sent forty men from the Al-Azraqa to Idrees in order to kill him, and they came to him in his gathering which his companions had gathered to him in it, but they did not find him. So, they left, and the companions of Idrees had seen them, and they felt that they had come to kill him, and they dispersed to seek him.

They met him and said to him: 'Take your caution, O Idrees, for the tyrant will kill you. Today he sent forty men from the Al-Azraqa to kill you, therefore go out from this town!'

فأوحى الله إليه أن تنح عنه واخرج من قريته وخلني وإياه، فأولى لأنفذن فيه أمري، ولأصدق قولك فيه وما أرسلتك به إليه.

Allah Revealed to him: "Keep away from him and go out from his town and Leave Me Mighty, and him, for by My Mighty, I will Implement My Command regarding him, and will Ratify your words regarding him and what I Sent you with to him".

فقال إدريس: يا رب إن لي حاجة، قال الله: سلها تعطها، قال: أسألك أن لا تغمر السماء على أهل هذه القرية وما حولها وما حوله على حتى أسألك ذلك، قال الله عزوجم: يا إدريس إذا تغمر القرية ويشتد جهد أهلها ويجوعون،
Idrees as said: ‘O Lord azwj! There is a need for me as. Allah azwj Said: “Ask it, Iazwj shall Grant it”. He as said: ‘I as ask You azwj not to rain the sky upon the people of this town and what is around it and what befalls upon it until I as ask You azwj of that’. Allah azwj Mighty and Majestic Said: “O Idrees as! When the town is ruined and the struggle of the people intensifies, they will be hungry”.

فقال إدريس: وإن خربت و جهدوا وجاعوا، قال الله: فإني قد أعطيتكم ما سألت ولن أمطر السماء عليهم حتى تسألوني ذلك وأنا أحق من و يبهدهم.

Idrees as said: ‘And even if it is ruined and they struggle and are hungry’. Allah azwj Said: “Iazwj have Granted you as what you as asked and will never rain the sky upon them until you as ask Me azwj of that, and Iazwj are more rightful from fulfilling its pact!”

فأخبر إدريس أصحابه بما سأل الله عزوجل من حبس المطر عنهم وبما أوحى الله إليه ووعده أن لا يمطر السماء عليهم حتى أسألهم ذلك، فأخبروا آيها المؤمنون من هذه القرية إلى غيرها من القرى، إدريس as informed his companions with what he as has asked Allah azwj Mighty and Majestic from the withholding of the rain from them, and with what Allah azwj had Revealed to him as and Promised him: ‘He azwj will not rain the sky upon them until I as ask Him azwj of that, therefore go out, O you Momineen, from this town to another from the towns!’

فخرجوا منها وعندهم يومئذ عشرون رجلا فتفرقوا في القرى، وشاع خبر إدريس في القرى بما سأل الله تعالى، وتباح إدريس إلى كهف في الجبل شاهق فلجأ إليه ووكل الله عزوجل به ملكا " يأتيه بطعامه عند كل مساء فكان يصوم النهار.

They went out from it and their number on that day was of twenty men. They dispersed in the two, and the news of Idrees as spread out in the two with what he as had asked Allah azwj the Exalted; and Idrees as isolated to a cave in the tall mountain and sheltered to it, and Allah azwj Mighty and Majestic Allocated an Angel with him as to come to him as and feed him as during every evening, and he as was Fasting by the day.

فيأتيه الملك بطعامه عند كل مساء، وسلم الله عزوجل عند ذلك ملك الجبار وقتله وأخرج مدته وأطعم الكلاب لحم امرأته غضبا " للمؤمن، وظهور في المدينة جبار آخر عاص فحكموا بذلك بعد خروج إدريس من القرية عشرين سنة لم يمطر السماء قطرة من مائها عليهم،

The Angel kept coming to him as with his as meal during every evening, and Allah azwj Mighty and Majestic Destroyed the tyrant king during that and Killed him and Ruined his city and the dogs ate the flesh of his wife, in Wrath for the Momin, and another tyrant appeared in the city, stubborn. So, they remained with that after the exit of Idrees as from the town for twenty years, and the sky did not rain with a drop of its water upon them.
فجهد القوم واشتدت حالهم وصاروا يمتركون الأطعمة من القرى من بعد، فلما جهدهوا مشى بعضهم إلى بعض فقالوا: إن الذي نزل بما ترون بسأول إدريس ربي أن لا يمطر السماء علينا حتى يسأله هو، وقد خفي إدريس عنا ولا علم لنا بموضعه والله أرحم بنا منه.

The people struggled and their state was difficult and they became gathering the good from the two from afterwards. When they struggled, some of them walked to others and they said, 'That which has descended with us from what you are seeing is due to Idrees as asking his Lord (a.w) for the sky not to rain upon us until he asks Him (a.w) for it, and Idrees as is hidden from us and there is no knowledge for us of his whereabouts, and Allah (azwj) will be more Merciful with us from him (a.w).

فأجمع أمرهم على أن يتوبوا إلى الله ويدعوه ويفزعوا إليه ويسألوه أن يمطر السماء عليهم وعلى ما حوت قريتهم، فقاموا على الرماد وليسو المسوح، وحثوا على رؤوسهم التراب ورجعوا إلى الله عزوجل بالتوبة والاستغفار والبكاء والتضرع إليه.

They gathered their matter upon that they will be repenting to Allah (azwj) and supplicate to Him (a.w) and panic to Him (a.w) and ask Him (a.w) to get the sky to rain upon them and what the fish of their town. They stood upon the hot ashes and wore the coarse clothes and they poured the soil upon their heard and hoped to Allah (azwj) Mighty and Majestic with the repentance, and the Forgiveness, and the wailing and the beseeching to Him (a.w).

وأوحى الله عزوجل إليه: يا إدريس أهل قريتك قد عجوا إلي بالتوبة والاستغفار والبكاء والتضرع، وأنا الله الرحمن الرحيم أقبل التوبة واعفو من السيئة وقد رحمتهم، ولم يمنعني إجابتهم إلى ما سألوني من المطر إلا مناظرتكم فيما سألتي أن لا أمطر السماء عليهم حتى تسأليني، فاسألني يا إدريس حتى أغيثهم ومطر السماء عليهم.

And Allah (azwj) Mighty and Majestic Revealed to him (a.w): "O Idrees (a.s)! The people of your (a.s) town have become vociferous to Me (a.w) with the repentance, and seeking the Forgiveness, and the wailing, and the beseeching, and [a.w] am Allah (azwj), the Beneficent, the Merciful. [a.w] Accept the repentance and Forgive from the sins and have Mercied them, and there does not prevent Me (a.w) anything to Answer them to what they are asking Me (a.w) of the rain, except Awaiting you (a.s) regarding what you (a.s) asked Me (a.w) that [a.w] should not get the sky to rain upon them until you (a.s) ask Me (a.w). So, ask Me (a.w), O Idrees (a.s), [a.w] Quench them and get the sky to rain upon them!"

قال إدريس: اللهم إني لا آسألك ذلك، قال الله عزوجل: أم تسألني يا إدريس فسأني، قال إدريس: اللهم إني لا آسألك، Idrees (a.s) said: 'O Allah (a.w)! I (a.s) will not ask You (a.w) of that'. Allah (azwj) Mighty and Majestic Said: 'Did you (a.s) not ask Me (a.w), O Idrees (a.s)? (Now) Ask Me (a.w)'. Idrees (a.s) said: 'O Allah (a.w)! I (a.s) will not ask You (a.w)'.

فأوحى الله عزوجل إلى الملك الذي أمره أن يأتي إدريس بطعامه كل مساء أن حسبي عن إدريس طعامه ولا تائن به، فلما مسى إدريس في ليلة ذلك اليوم فلم يأت بطعامه حزن وجاع فقصر، فلما كان في اليوم الثاني فلم يأت بطعامه اشتد حزنه وجوعه.
Allah azwj Mighty and Majestic Revealed to the Angel whom He azwj had Commanded to come to Idrees as with his as meal every evening, that he should withhold from Idrees as his as meal and not go to him as. When it was evening during the night of that day and his as meal did not come, he as grieved and was hungry. But, he as was patient. When it was the second day, and his as meal did not come, his as grief and his as hunger intensified.

When it was the night from the third day and his as meal did not come, his as struggle and his as hunger and his as grief intensified, and his as patience was less, he as called out to his as Lord azwj: 'O Lord azwj! You azwj Withheld my as sustenance from me as from before Capturing my as soul?'

فأوحى الله عزوجل إليه: يا إدريس جزعت أن حبست عنك طعامك ثلاثة أيام ولياليها، ولم تجزع و لم تذكر جوع أهل قريتك وجهدهم منذ عشرين سنة؟! ثم سألتك عن جهدهم وإياهما أن تسلئل أن أنظر إلى جوعك - فقم إلى أهل قريتك وانظر بهم - فقل فيهما - فجعل الله عزوجل عضوهم فيك، ففوظت عليهم سلب ما نسله إياك، فاكمل بهم تفاصيل ملكتك.

Allah azwj Mighty and Majestic Revealed to him as: "O Iddrees as! You as panicked when azwj Withheld your as food from you as for three days and its nights, and you as did not panic and did not quash the hunger of the people of your as town and their as struggle since twenty years? Then azwj Asked you as about their struggles and My azwj being Merciful to them that you as should ask Me azwj to get the sky to rain upon them, but you as did not ask Me azwj and were stingy upon them with your as asking Me azwj, so azwj Made you as taste the hunger and your as patience was little during that and your as panic appeared. Get down from your as place and seek the livelihood for yourself as for you as have been allocated in seeking it to your as means!"

فهبط إدريس من موضعه إلى غيره يطلب اكلة من جوع، فلما دخل القرية نظر إلى دخان في بعض منازلها فأقبل نحوه فهجم عليه عجوزا كبيرة وهي ترقق قرصتين لها على مقلاة فقال لها: أيتها المرأة أطعميني فإني مجهود من الجوع، فقالت له: يا عبد الله ما تركت لنا دعوة إدريس فضلا " نطعمه أحدا " - وحلفت أنها ما تملك شيئا - فطلبه من غير الهامش لنفسك فقد كنتك في طلب إلى حيلك،

Idrees as went down from his as place to another seeking something to eat for hunger. When he as entered the two, he as looked at smoke in one of its houses. He azwj went near it and rushed upon an old woman while she was cooking two discs (of bread) for herself upon a pan. He as said to her: 'O woman! Feed me as, for I as am struggling from the hunger'. She said to him as, 'O servant of Allah azwj! A supplication of Iddrees as has not left for us any extra to feed anyone else with it' – and she swore that she did not own anything – 'Go and seek livelihood from someone else from the people of this town'.
He said to her: ‘Feed me what my soul can be withheld by it, and my legs can carry me by it to the seeking’. She said, ‘These here are two discs (of bread) – one is for me and the other is for my son. If I were to feed you my subsistence, I will die, and if I feed you subsistence of my son, he will die, and there is no extra over here to feed it to you’. He said to her: ‘If your son is small, half a disc would suffice him and he will live by it, and the other half would suffice me and I will live by it, and in that there is basic food for me and for him’.

So, the woman ate her disc and broke the other disc between Idrees and her son. When her son saw Idrees eating from his disc he became restless until he died. His mother said, ‘O servant of Allah! You killed my son upon me out of panic upon his subsistence?’ Idrees said: ‘I can revive him with the Permission of Allah the Exalted, so don’t panic’.

Then Idrees grabbed a shoulder of the child, then said: ‘O you soul who has exited from the body of this boy, return by the Permission of Allah, to his body by the Permission of Allah, and I am Idrees the Prophet. The soul of the boy returned to him by the Permission of Allah.

When the woman heard the speech of Idrees and his words: ‘I am Idrees, and looked at her son who have become alive after the dead, she said, ‘I testify that you are Idrees the Prophet, and she went out calling out at the top of her voice in the town, ‘Receive good news of the relief, for Idrees has entered your town!’

And Idrees went until he sat upon the place of the first tyrant and it was upon a hill. The people of his town gathered to him and they said to him, ‘O Idrees! But, you did not have mercy on us during these twenty years which we struggled and the hunger touched us and the struggles during it? Supplicate to Allah for us for the sky to rain upon us!’
He as said: ‘No, until you come to me with your tyrant and the entirety of the people of your town walking bare feet asking me as that’.

His as words the tyrant and he sent forty men to him as to come to him with Idrees as. They came to him as and said to him as, ‘The tyrant has sent us to you to take you as to him’. He as supplicated against them, and they died. That reached the tyrant and he sent five hundred men to bring him as to him. They said to him as, ‘O Idrees as! The tyrant sent us to you as to take you as to him’. Idrees as said to them: ‘Look at the fighters, your companions’.

They said to him as, ‘O Idrees as! You as have been killing us with the hunger since twenty years, then you as want to supplicate against us with the death! Is there no mercy for you as?’ He as said: ‘Neither will I as be going to him nor will I as ask Allah azwj to get the sky to rain upon you all until you bring your tyrant to me as, walking barefooted, and the people of your town (as well)’.

They went to the tyrant and informed him with the words of Idrees as and asked him to go with them and the entirety of the people of their town to Idrees as, walking barefooted. They came to him as until they paused in front of him as, humbled to him as seeking to him as that he as should ask Allah azwj for them to get the sky to rain upon them.

He as said: ‘As for now, so yes’. Idrees as asked Allah azwj the Exalted during that for the sky to rain upon them and upon their town and its surrounding area. The clouds shaded them from the sky, and there was thunder and lightning, and there was a torrential
downpour upon them from their moment until they thought that it is the drowning. They had not return to their houses until they were worried of themselves from the water”.

3 - فس: أبي عن ابن أبي عمبر، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى غضب على ملك من الملائكة فقطع جناحه وألقاه في جزيرة من جزائر البحر، ففجأ ما شاء الله في ذلك البحر، فلما بعث الله إدريس عليه السلام جاء ذلك الملك إليه فقال: يا نبي الله ان يرضى عنك ويرد علي جناحي،

My father, from Ibn Abu Umeyr, from the one who narrated it,

‘From Abu Abdullah asws having said: ‘Allahazwj Blessed and Exalted was Wrathful upon an Angel from the Angels and Cut-off his wings and Threw him in an island from the islands of the sea. He remained there for as long as Allahazwj so Desired in that sea. When Allahazwj Sent Idrreesas, that Angel came to himas and said, ‘O Prophetazwj of Allahazwj! Supplicate to Allahazwj to be Pleased from me and Return my wings to me’.

Heas said: ‘Yes’. Idrreesas supplicated and Allahazwj Returned his wings to him and was Pleased from him. The Angel said to Idrreesas, ‘Is there any need for youas to me?’ Heas said: ‘Yes, azwj would love it if you could raise meas to the sky until as look at the Angel of death, for there is no life for meas along with his mention’.

The Angel took himas upon his wings until he ended up with himas to the fourth sky, and there was the Angel of death moving his head in astonishment. Idrreesas greeted unto the Angel of death and said to him: ‘What is the matter you are moving your head?’

He said, ‘The Lordazwj of Might Commanded me to capture youras soul between the fourth sky and the fifth, and I said, ‘Lordazwj! How can this happen and the fourth sky is thick with a travel distance of five hundred years, and from the fourth sky to the third sky is a travel distance of five hundred years, (and from the third sky to the second sky is a travel distance of five hundred years), and each sky and what is between the two is like that. So, how can this happen to be?’

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Then he captured his\textsuperscript{as} soul between the fourth sky and the fifth, and it is His\textsuperscript{azwj} Word: \textit{And We Elevated him to a high place [19:57]}.\textsuperscript{362}

He\textsuperscript{asws} said: ‘And Idrees\textsuperscript{as} is named due to the frequency of learning (Darasat) the Books’.\textsuperscript{362}

\textbf{(P.s. – This is not a Hadeeth)\textsuperscript{363}}

In a Hadeeth of Abu Zarr\textsuperscript{ra}, Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Revealed thirty Parchments upon Idrees\textsuperscript{as},\textsuperscript{364}

Among what Amir Al-Momineen\textsuperscript{asws} argued with against a Syrian Jews: ‘Idrees\textsuperscript{as}, Allah\textsuperscript{azwj} Elevated him to a high place [19:57], and Fed him\textsuperscript{as} from the gifts of the Paradise after his\textsuperscript{as} expiry’.\textsuperscript{365}

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘An Angel from the Angels has a status for him, and Allah\textsuperscript{azwj} Descended him to the earth, so he came to Idrees\textsuperscript{as} the Prophet\textsuperscript{as} and said to him\textsuperscript{as}, ‘Intercede for me in the Presence of your\textsuperscript{as} Lord\textsuperscript{azwj}.’

\textsuperscript{362} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 9 H 3
\textsuperscript{363} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 9 H 4
\textsuperscript{364} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 9 H 5
\textsuperscript{365} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 9 H 6
He as prayed Salat for three nights, not breaking, and Fasted its days, not breaking, then sought to Allah azwj during the pre-dawn for the angel. He azwj Permitted for him regarding the ascent to the sky. The Angel said to him, ‘I would love to suffice you, therefore seek a need to me’. He as said: ‘Show me the Angel of death, perhaps I can be comfortable with him, for nothing is pleasurable for me along with his mention’.

He spread out his wings, then said, ‘Ride!’ He ascended with him as and sought the Angel of death in the sky of the world. It was said, ‘He as ascended’. He met him between the fourth and the fifth sky. The Angel said to the Angel of death said, ‘What is the matter I see you frowning?’ He said, ‘I am astounded. I was beneath the Shade of the Throne until I was Commanded to capture the soul of Idrees as between the fourth and the fifth sky’.

Fسمع إدريس ذلك فانتفض من جناح الملك وقبض ملك الموت روحه مكانه، وذلك قوله تعالى: "وأذكروا في الكتاب إدريس إنه كان صديقا" ورفعناه مكانا "عليا".

Idrees as heard that and fled from the wing of the Angel, and the Angel of death captured his as soul in his as place, and that is the Word of the Exalted: And mention Idrees in the Book. He was truthful, a Prophet [19:56] And We Elevated him to a high place [19:57]”. 366

8 - صلى الله عليه وسلم عن ابن عباس قال: كان إدريس النبي عليه السلام يسيح النهار ويصومه ويبيت حيث ما جنه الليل ويأتيه رزقه حيث ما أفطر، وكان يصعد له من العمل الصالح مثل ما يصعد لأهل الأرض كلهم، فمثلاً مثل عيسى عليه السلام، فصعد عليه السلام في زيادة إدريس عليه السلام بأن يسلم عليه، فأخذه له قبل وقته، فقال: إنني أريد أن أصعد، فأخذه له قبل وقته، فأخذه عيسى عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجом. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. فكان يصعد عليه السلام، فصعد عليه السلام، وصعد عليه السلام أن يسلم عليه، فأخذه كما ذكره النجوم. F

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الموت ما كنت لأخرج منها، إن الله تعالى يقول: "كل نفس ذائقة الموت" وقد ذقتها، ويقول: "إن منكم إلا واردها" وقد وردتها، ويدفعها في الجنة: "وأما الذين تخرجهم منها".

(P.s. – This is not a Hadeeth) 367

9 - صلى الله عليه وسلم في مسجد الكوفة فأتى المسجد السهلة فدخله ودخل بابه، ثم بدأ يخرج إلى المسجد السهلة، فإذا هو هناك وجد عليه السلام ثلاثين سنة، وله عليه السلام ثلاثين سنة، وهو أول من أدخل عليه السلام في الجنة، وله عليه السلام ثلاثين سنة، وكفره الله في الجنة: "لمما تكون منك".

(P.s. – This is not a Hadeeth) 368

10 - صلى الله عليه وسلم في مسجد الكوفة فأتى المسجد السهلة فدخله ودخل بابه، ثم بدأ يخرج إلى المسجد السهلة، فإذا هو هناك وجد عليه السلام ثلاثين سنة، وله عليه السلام ثلاثين سنة، وهو أول من أدخل عليه السلام في الجنة، وله عليه السلام ثلاثين سنة، وكفره الله في الجنة: "لمما تكون منك".

By the chain to Al Sadouq, from Al Saig, from Ibn Zakariya al Qatan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Ibn Mihran,

"From Al-Sadiq asws having said: ‘When you enter Al-Kufa, then go to Masjid Al-Sahla and pray Salat in it and ask your need of your Religion and your world, for Masjid Al-Sahla is a house of Idrises as in which he as used to do tailoring in it and praying Salat in it; and the one who supplicates in it with what he loves, his needs would be fulfilled for him, and he would be raised to a high place on the Day of Qiyamah, to the rank of Idrises as, and would be save from the abhorrence(s) of the world and plots of his enemies’." 369

11 - صلى الله عليه وسلم في مسجد الكوفة فأتى المسجد السهلة، فإذا هو هناك وجد عليه السلام ثلاثين سنة، وله عليه السلام ثلاثين سنة، وهو أول من أدخل عليه السلام في الجنة، وله عليه السلام ثلاثين سنة، وله عليه السلام ثلاثين سنة، وكفره الله في الجنة: "لمما تكون منك".

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368 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 9 H 9
369 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 3 Ch 9 H 10
الله لما أحب عباده وهب لهم العقل واختص أنبياءه وأولياءه بروح القدس، فكشفوا لهم عن سرائر الديانة وحقائق الحكمة لينتهوا عن الضلال ويتبعوا الرشاد. في موضع آخر من الكتاب: ادعوا الله في أكثر أوقاتكم متعاضدين متألهين في دعائكم فإنه إن يعلم منكم التظافر والتوازر يجب دعاءكم ويقضي حاجاتكم، ويبلغكم آمالكم، ويفض عطاياه عليكم من خزائنه التي لا تفنى.

و في موضع آخر: إذا دخلتم في الصيام فطهروا نفوسكم من كل دنس ونجس، وصوموا الله بقلوب خالصة صافية منزهاء عن أفكار السيئة والهواجس المنكبة، فإن الله سيحبس القلوب اللطيفة والمحترمة ويثبت أفعالكم، فإن الله يحب من كانا في الصلاة فاصرا في سجودها، ويفض عطاياه على أهلها.

الله غالب بما يفعل وما يعاقب، لا يتعقب أفعاله ولا يلهم غاياته، ولا يصحف الأحقاق ولا يصرف الأفعال، ولا يحسر الأمان ولا يمهد الأفكار ولا يوضع في كفر، ولا ي أدخن في رحمته، ولا يصحف الأفكار ولا يعاقب الأفعال، ولا يحسر الأحلام، ولا يمهد الأفكار.

(P.s - This is not a Hadeeth)

12 - كا: العدة، عن أحمد بن محمد، عن أحمد بن أبي داود، عن عبد الله بن أبان، عن أبي عبد الله عليه السلام قال: مسجد السهلة موضع بيت إدريس بپ النبي الذي كان يخيط فيه.

The number, from Ahmad Bin Muhammad, from Ahmad bin Abu Dawood, from Abdullah Bin Aban,

‘From Abu Abdullah asws having said: ‘Masjid Al-Sahla is the place of the house of Idrees as the Prophet as used to sew’. 371

13 - كا: محمد بن يحيى، عن عمرو بن عثمان، عن حسين بن بكر، عن عبد الرحمن بن سعيد عنه عليه السلام مثله.

Muhammad Bin Yahya, from Amro bin Usman, from Husayn Bin Bakr, from Abdul Rahman Bin Saeed,

‘From him asws – similar to it’. 372
CHAPTERS ON STORY OF NOAH \( ^{as} \)

CHAPTER 1 – PERIOD OF HIS \(^{as} \) AGE, AND HIS \(^{as} \) BIRTH, AND REASON OF HIS \(^{as} \) NAME, AND ENGRAVING OF HIS \(^{as} \) RING, AND A SUMMARY OF HIS \(^{as} \) SITUATIONS

My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Hassan Ibn Ali Bin Abu Al Aqaba, from Al Husayn Bin Khalid,

‘From Al-Reza \(^{asws} \) having said: ‘When Noah \(^{as} \) sailed the ship, Allah \(^{azwj} \) Mighty and Majestic Revealed to him \(^{as} \): “O Noah \(^{as} \)! If you \(^{as} \) fear the drowning then extol My \(^{azwj} \) Holiness a thousand (times), then ask Me \(^{azwj} \) for the rescue from the drowning and (for) the ones who believe with you \(^{as} \)”.

He \(^{asws} \) said: ‘When Noah \(^{as} \) and the one with him \(^{as} \) were sitting in the ship, and he \(^{as} \) raised the rope, there was a stormy wind upon them. Noah \(^{as} \) did not feel safe from the drowning, and the wind hastened to him \(^{as} \) and he \(^{as} \) did not have the opportunity to extol the Holiness a thousand times, so he \(^{as} \) said in Assyrian: ‘Haluliyah, a thousand thousand, Ya Mariya Atqan’.

He \(^{asws} \) said: ‘The rope evened out and the ship continued. Noah \(^{as} \) said: ‘The phrased which Allah \(^{azwj} \) Rescued me \(^{as} \) by from the drowning, it is rightful that it does not separate from me \(^{as} \)”.

قال: فاستوى القلص واستمرت السفينة، فقال نوح عليه السلام: إن كلما أطمأنت الله به من الغرق حقق أن لا يفارقني،

قال: فنقش في خاتمه " لا إله إلا الله - ألف مرة - يا رب أصلحتي ".
He	extsuperscript{asws} said: ‘The engraving in his	extsuperscript{as} ring was: “There is no god except Allah	extsuperscript{azwj} – a thousand times – O Lord	extsuperscript{azwj}, Correct Me	extsuperscript{azwj}”.

Al Hamdany, from Ali, from his father, from Ali Bin Al Hakam, from Hisham Bin Salim,

‘From Al-Sadiq Ja’far	extsuperscript{asws} Bin Muhammad	extsuperscript{asws} having said: ‘The life span of Noah	extsuperscript{as} was of two thousand and three hundred years, of which eight hundred and fifty were spent before he	extsuperscript{as} was Sent (as a Prophet	extsuperscript{as}), and a thousand years less fifty years (950) was whilst he	extsuperscript{as} was among his	extsuperscript{as} people calling them, and five hundred years were after he	extsuperscript{as} had disembarked from the ship, and the water subsided, so he	extsuperscript{as} built the cities and settled his	extsuperscript{as} children in them.

Then the Angel of death came whilst he	extsuperscript{as} was in the open sun and said: ‘Peace be upon you!

He said: ‘I came to you	extsuperscript{as} to capture your	extsuperscript{as} soul’. He	extsuperscript{as} said: ‘Leave me whilst I	extsuperscript{asws} come out from the open sun and enter into the shade’. He said to him	extsuperscript{as}; ‘Yes’. He	extsuperscript{as} transferred himself	extsuperscript{as}, then said: ‘O Angel of Death! All of what has passed by me	extsuperscript{as} from the (life of the) world is like my	extsuperscript{as} transfer from the open sun into the shade. So, fulfil the task you have been Commanded to’. He captured his	extsuperscript{as} soul.

The Syrian asked Amir Al-Momineen	extsuperscript{asws} about the name of Noah	extsuperscript{as}, ‘What was it?’ He	extsuperscript{asws} said: ‘His	extsuperscript{as} name is ‘Al-Sakn’, and rather he	extsuperscript{as} is named as ‘Noah’ because he	extsuperscript{as} lamented (Noah) upon his	extsuperscript{as} people for a thousand years less fifty years

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374 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 2
375 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 3
My father, from Sa’ad, from Ibn Isa, from Ibn Marouf, from Ali Bin Mahziyar, from Ahmad Bin Al Hassan Al Maysami, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘The name of Noah as was ‘Abdul Ghaffar’, and rather he asws is called ‘Noah’ because he as lamented upon himselffast’.

5 - ع: ابن الوليد، عن الصفار، عن ابن عيسى، عن ابن أبي نجران، عن سعيد بن جناب، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: كان اسم نوح عبد الملك، وإنما اسمه نوحاً لأنه يكي خمس مائة سنة.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Najran, from Saeed Bin Junah, from one of our companions,

‘From Abu Abdullah asws having said: ‘The name of Noah was ‘Abdul Malik’, and rather he as is called ‘Noah’ because he as cried for five hundred years’.

6 - ع: أبي: عن محمد العطار، عن ابن أبان، عن ابن اورمة، عمن ذكره، عن سعيد ابن جناح، عن رجل، عن أبي عبد الله عليه السلام قال: كان اسم نوح عبد أعلى، وإنما اسمه نوحاً لأنه يكي خمسمائة عام.

My father, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from the one who mentioned it, from Saeed Ibn Janah, from a man,

‘From Abu Abdullah asws having said: ‘The name of Noah as was ‘Abdul A’ala’, and rather he as is called ‘Noah’ because he as cried for five hundred years’.

7 - مع: بعض نجع أنه كان ينوح على نفسه، وكي خمس مائة عام، وكي خمسمائة عام.

(P.s. – This is not a Hadeeth)

8 - ص: كان نوحا ابن ملك بن موطشخ بن آدم هو إدريس بن يزيد بن مهلائيل ابن قينان بن أنوش بن شيث بن آدم عليه السلام.

(P.s. – This is not a Hadeeth)

9 - ص: بالاستناد إلى الصدوق بإسناده إلى وهب قال: إن نوحًا “على السلام كان نجاراً”. وكان إلى الامرأة ما هو، ففيّ الوحيد في رأسه طول، عظم العينين، طول الساقين، كثير الشعر، سبعم السعبرة، طول الشعر، الأكمام عريضة”. ويرجع المشهور بلسان العرب إلى الله تعالى، فلا يداولون إلا طلغانًا”. ومن شيء من القوة، وكان الرجل منهم يأتي بابنه هو صغير فيقفه على رأس نوح عليه السلام فيقول: يا بني إن جئت بهي فلا تغيب عن هذا المدين.

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377 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 5
378 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 6
379 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 7
380 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 8
(P.s. – This is not a Hadeeth)\textsuperscript{381}

10 – ص: بالإسناد عن الصدوق، عن علي بن أحمد، عن الأسدي، عن سهل، عن عبد العظيم الحسني قال: سمعت علي بن محمد العسكري عليه السلام يقول: عاش نوح عليه السلام ألفين وخمسمائة سنة، وكان يوما " في السفينة نائما " فهبت ريح
فكشفت عورته، فضحكت حام ويافسا سام ونهاهما عن الضحك،

By the chain from Al Sadouq, from Ali Bin Ahmad, from Al Asady, from Sahl, from Abdul Azeem Al Hasny who said,

'I heard Ali\textsuperscript{asws} Bin Muhammad Al-Askari\textsuperscript{asws} saying: 'Noah\textsuperscript{as} live for two thousand and five hundred years. One day he\textsuperscript{as} was sleeping in the ship and a wind descended and uncovered his\textsuperscript{as} private part. Haam and Yaafas laughed, so Saam\textsuperscript{as} rebuked them both and forbade them from the laughing.

فانتبه نوح عليه السلام وقال لهما: جعل الله عزوجل ذريتكما خولا " لذرية سام إلى يوم القيامة، لأنه بربي وعققتماني، فلا زالت
سمة عقوقكمما في ذريتكما ظاهرة، وسمة البرفي ذرية سام ظاهرة ما بقيت الدنيا

Noah\textsuperscript{as} awoke and said to them: ‘May Allah\textsuperscript{azwj} Mighty and Majestic Make your offspring to be slaves of the offspring of Saam\textsuperscript{as} up to the Day of Judgment, because he was righteous with me\textsuperscript{as} and covered me\textsuperscript{as}. The trait of your disloyalty will not cease to be apparent in both your offspring, and the trait of righteousness being apparent in the offspring of Saam\textsuperscript{as}, for as long as the world remains’.

فجميع السودان حيث كانوا من ولد حام، وجميع الترك والصقالبة ويأجوج ومأجوج والصين من يافاس Wherever they may be, and the entirety of the black people, wherever they may be, are from the children of Haam, and the entirety of the Turks and the Saqalbah, and Gog and Magog, and the Chinese are from Yaafas wherever they may be, and the entirety of the white besides them are from the children of Saam\textsuperscript{as}.

ضنا条规定 من ولد سام. Thus, the entirety of the black people, wherever they may be, are from the children of Haam, and the entirety of the Turks and the Saqalbah, and Gog and Magog, and the Chinese are from Yaafas wherever they may be, and the entirety of the white besides them are from the children of Saam\textsuperscript{as}.

وأوحى الله تعالى إلى نوح عليه السلام: إني قد جعلت قوسي أمانا " لعبادي وبلادي وموثقا " مني ببين وبين خلقي ياومن به إلى يوم القيامة منocre من وق بعهد مني! And Allah\textsuperscript{azwj} the Exalted Revealed to Noah\textsuperscript{as}: “I\textsuperscript{azwj} have made Qowsy secure for My\textsuperscript{azwj} servant and as My\textsuperscript{azwj} country and as a reliance from Me\textsuperscript{azwj} between Me\textsuperscript{azwj} and My\textsuperscript{azwj} creatures, being safe in it from the drowning up to the Day of Qiyamah, and the ones who are loyal with the Covenant from Me\textsuperscript{azwj}!”

\textsuperscript{381} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 9
Noah as rejoiced and was cheerful, and Al-Qows, therein were bows and arrows, and the arrows and the bows were removed from it, and it was made safe from the drowning. And Iblees la came to Noah as and said, 'There is a great hand for you as with me la, so take my la advice, I la will not betray you as. But Noah as shunned speaking with him la and asking him la. So, Allah azwj Revealed to him as: "Speak to him la and ask him la, and I azwj will Speak to him la with an argument against him la".

Noah as said: 'Speak'. Iblees la said, 'Whenever we find a son of Adam as either as miserly, or greedy, or envious, or tyrannous, or hasty, we title him 'Quick of the manner', but if these mannerisms are gathered for us, we are called Satans, apostates'.

Noah as said: 'What is the great hand which you did?' He la said, 'You as supplicated to Allah azwj against the people of the earth, they were crushed in a moment with the fire, and I la became free, and if you as had not supplicated, I la would have been pre-occupied with them for a long time". 382

Majaylawiya, and Ibn Al Mutawakkal, and Al Attar altogether, from Muhammad al Ataar, from Ibn Aban, from Ibn Awrama, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro both together, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah asws having said: ‘After the descend from the ship, Noah as lived for fifty years. Then Jibraeel as came to him as and said: ‘O Noah as! Your azwj Prophet-hood has expired and your as days are completed, therefore look at the Greatest Name, and inheritance of the knowledge, and the effects of the knowledge of the Prophet-hood which is with you as and

382 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 10
hand these over to your\textsuperscript{as} son Saam\textsuperscript{as}, for I\textsuperscript{azwj} do not leave the earth except and there is a knowledgeable one therein obedience to Me\textsuperscript{azwj} can be recognised by, and he would happen to be a salvation in what is between a death of the Prophet\textsuperscript{azwj} after the other Prophet\textsuperscript{azwj} and I\textsuperscript{azwj} do not leave the people without a Divine Authority and a caller to Me\textsuperscript{azwj}, and a guide to My\textsuperscript{azwj} Way and a recogniser of My\textsuperscript{azwj} Commands, for I\textsuperscript{azwj} have Decreed to Make a guide for every people guiding by him that fortunate ones, and he would become a Divine Authority against the wretched ones!”

He\textsuperscript{asws} said: ‘Noah\textsuperscript{as} handed over to him\textsuperscript{as} the Greatest Name, and inheritance of the knowledge, and effects of the knowledge of the Prophet-hood to his\textsuperscript{as} son\textsuperscript{as} Saam\textsuperscript{asas}. As for Haam and Yaafas, there did not happen to be any knowledge with them they could benefit with’.

He\textsuperscript{asws} said: ‘And Noah\textsuperscript{as} gave them glad tidings of Hud\textsuperscript{as} and ordered them with following him\textsuperscript{as}, and ordered them that they should open the bequest every year and look into it, and that would become an Eid (festival) for them just as Adam\textsubscript{as} had ordered them’.

He\textsuperscript{asws} said: ‘And the fatalism appeared among the children of Haam and Yaafas, and the children of Saam\textsuperscript{asas} concealed what was with them from the knowledge, and there flowed upon Saam\textsuperscript{asas}, after Noah\textsuperscript{as}, the government of Haam and Yaafas, and it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic: And upon it, We Left (his mention to be) among the later ones [37:78]. He\textsuperscript{azwj} is Saying that there was left upon Noah\textsuperscript{as} the government of the tyrants.

And Allah\textsuperscript{azwj} Consoled Muhammad\textsuperscript{saww} with that. And the children of Haam are Al-Sind (Pakistan), and Al-Hind (India), and Al-Habash (Ethiopia); and the children of Saam\textsuperscript{as} are the Arabs, and the Persians, and the government flowed upon them, and they were inheriting the bequest, a knowledgeable one after a knowledgeable one until Allah\textsuperscript{azwj} Mighty and Majestic Sent Hud\textsuperscript{as}.\textsuperscript{383}

\textsuperscript{383} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 11
Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Saeed Bin Janah, from Ayoub Bin Rashid, from a man,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The ages of the people of Noah\textsuperscript{as} was three hundred years, three hundred years’’.\textsuperscript{384}

My father, from Ahmad Bin Idrees and Muhammad Al Attar both together, from Al Ashary, from Muhammad Bin Yusuf,

‘Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘Noah\textsuperscript{as} lived for one thousand four hundred and fifty years’’.\textsuperscript{385}

\textsuperscript{384} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 12
\textsuperscript{385} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 1 H 13
CHAPTER 2 – HIS\textsuperscript{as} NOBLE MANNERS AND WHAT FLOWED BETWEEN HIM\textsuperscript{as} AND IBLEES\textsuperscript{la} AND THE SITUATION OF HIS\textsuperscript{as} CHILDREN AND WHAT WAS REVEALED TO HIM\textsuperscript{as} AND WERE ISSUED FROM HIM\textsuperscript{as} FROM THE JUDGMENTS AND THE SUPPLILCATIONS AND OTHER SUCH THINGS

The Verses – (Surah) Al Asra’a: (O) Offspring of the ones We Carried with Noah! Surely, he was a grateful servant \[17:3\]

By the three chains,

From-Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: 'The people took three from three – they took the patience from Ayoub\textsuperscript{as}, and the thanks from Noah\textsuperscript{as}, and the envy from the sons of Yaqoub\textsuperscript{asws}.

My father, from Sa’ad, from Ibn Isa, from Al Bazanty, from Aban Bin Usman, from Muhammad Bin Muslim,

From Abu Ja’far\textsuperscript{asws} having said: 'But rather Noah\textsuperscript{as} is Called a grateful servant \[17:3\] because he\textsuperscript{as} was saying whenever it was morning and evening: 'O Allah\textsuperscript{azwj}! I\textsuperscript{as} testify that whatever has come to me from a Bounty or good health, from Religion or world, so it is from You\textsuperscript{azwj} Alone, there being no associates for You\textsuperscript{azwj}. For You\textsuperscript{azwj} is the Praise, and for You\textsuperscript{azwj} is the gratefulness for it upon me until You\textsuperscript{azwj} are Pleased, our Lord\textsuperscript{azwj}.'
My father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws having said: ‘Noahas, whenever it was evening and morning, was saying: ‘I testify that whatever Bounty which has come to meas, so it is from Allahazwj, Oneazwj with not associates for Himazwj. For Himazwj is the Praise having (Conferred) upon meas with it, and the abundant thanks!’ So, Allahazwj Revealed: Surely he was a grateful servant [17:3]. This was hisas gratefulness’’.

4 - ع: الدقيق، عن الأسدي، عن سهل، عن عبد العظيم الحسني قال: سمعت علي بن محمد العسكري عليهما السلام يقول:

عشت نوح عليه السلام ألفين وخمسمائة سنة، وكان يوما في السفينة نائما، وفجأ أتى عليه ريح فشكفت عورته، فضحك حام ويافث فزجرهما سام ونهاهما عن الضحك، وكان كلما عطى سام شيئا تكشفه الريح خلفه، وكان كلما عطى حام ويافث

Al Daqaq, from Al Asady, from Sahl, from Abdul Azeem Al Hasny who said,

‘I heard Aliasws Bin Muhammad Al-Askari asws saying: ‘Noahas lived for two thousand and five hundred years, and one day heas was sleeping in the ship, and a wind descended and it uncovered hisas modesty. So, Haam and Yaafas laughed, but Saamas rebuked them both and forbade them from the laughing. And it so happened that every time Saamas came with something to cover himas which the wind had uncovered, Haam and Yaafas would uncover it.

فانتبه نوح عليه السلام فرآهم وهم يضحكون، فقال: ما هذا ؟ فأخبره سام بما كان، فرفع نوح عليه السلام يده إلى السماء يدعو

ويقول: ” اللهم غير ماء صلبيهما حام حتى لا يولد له إلا السودان، اللهم غير ماء صلبيهما ياافث

Noahas woke up and saw them while they were laughing. Heas said: ‘What is this?’ Saamas informed himas with what had happened. Noahas raised hisas hands towards the sky and supplicated, saying: ‘O Allahazwj! Change the water in the loins of Haam until there will not be born for him except the black. O Allahazwj! Change the water of the loins of Yaafas!’

فغير الله ماء صلبيهما، فجميع السودان حيث كانوا من حام، وجميع الترك والصقلياء وياافث وليجوج والصين من يافث حيث كانوا، وجميع البيض سواهم من سام;

So, Allahazwj Changed the water in both their loins, and so the entirety of the black people, wherever they may be, are from Haam, and the entirety of the Turks, and the Saqaliba, and Gog, and Magog, and the Chinese are from Yaafas, wherever they may be, and the entirety of the white besides them are from Saamas.

وقال نوح عليه السلام لحام ويافث: جعل ذريتكما خولا ليذرية سام إلى يوم القيامة، لأنه بريء وعققمناه، فلا زالت سمحة

And Noahas said to Haam and Yaafas: ‘Both your offspring would be made to be slaves of the offspring of Saamas up to the Day of Judgment, because of his righteousness with meas and

388 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 2 H 3
your disloyalties with me. So, the trait of your disloyalties to me\textsuperscript{as} would be apparent in your offspring, and the trait of the righteousness with me\textsuperscript{as} would be apparent in the offspring of Saam\textsuperscript{as} for as long as the world remains”.\textsuperscript{389}

5 - ع: الفضل في، عن أبيه، عن ابن مرار، عنيوت، عن الصديق، عن أبي عبد الله عليه السلام قال: كان أبي يقول: إن نوح عليه السلام حين أمر بالغرس كان إبليس إلى جانبه، فلما أراد أن يغرس العنب قال: هذه الشجرة لي، فقال له نوح عليه السلام: كذبت، فقال إبليس: فما منهما؟ فقال نوح عليه السلام: لك الشجاعة، فمن هكذا طالب الطلاق على

Al Hamdany, from Ali, from his father, from ibn Marar, from yunus, from Al A’ala, from Muhammad,

‘From Abu Abdullah\textsuperscript{as} having said: ‘My\textsuperscript{as} father\textsuperscript{as} was saying that Noah\textsuperscript{as}, when he\textsuperscript{as} Commanded with the planting, Iblees\textsuperscript{as} was by his\textsuperscript{as} side. When he\textsuperscript{as} wanted to plant the grapes, he\textsuperscript{as} said: ‘This tree is for me\textsuperscript{as}. Noah\textsuperscript{as} said to him\textsuperscript{as}: ‘You\textsuperscript{as} are lying’. Iblees\textsuperscript{as} said, ‘So what is for me\textsuperscript{as} from it?’ Noah\textsuperscript{as} said: ‘For you\textsuperscript{as} is the two-thirds’. So, from over there, the overlay came to be upon the third’\textsuperscript{390}.

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P.s. – This is not a Hadeeth\textsuperscript{391}
Abu Ja’far asws has said: ‘When Noah as described from the ship, planted some plants, and among what he planted was a vine (of grapes). Then he returned to his family. So, Iblees, may Allah azwj Curse him, came over and uprooted it. Then Noah repeated planting it, but he (later) found it to be upon its state and the vine had been uprooted, and found Iblees, may Allah azwj Curse him, by it.

Abu Ja’far asws said: ‘So whenever you take juice, so cook (boil) it until two-thirds of it goes away, and eat and drink, for that (evaporated two-thirds) is the share of the Satan, so eat and drink at that time.'

Abu Ja’far asws said: ‘So whenever you take juice, so cook (boil) it until two-thirds of it goes away, and eat and drink, for that (evaporated two-thirds) is the share of the Satan, so eat and drink at that time.'
‘From Abu Abdullah\textsuperscript{asws} has said: ‘Iblees\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, disputed with Noah\textsuperscript{as} regarding the grapes. Jibraeel\textsuperscript{as} came to him\textsuperscript{as} and said: ‘There is a right for him\textsuperscript{la}, so give him\textsuperscript{la}’. He\textsuperscript{as} gave him the one-third. But Iblees\textsuperscript{la} did not agree. Then he\textsuperscript{as} gave him\textsuperscript{la} the half, but he\textsuperscript{la} did not agree. So Jibraeel\textsuperscript{as} threw the fire, and two-thirds was incinerated, and there remained the one-third. He\textsuperscript{as} said: ‘Whatever the fire incinerated, it is his\textsuperscript{la} share, and whatever remains, it is for you\textsuperscript{as}, O Noah\textsuperscript{as}!’’. 394

\[\text{394 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 2 H 9}\]
CHAPTER 3 – HIS as BEING SENT TO HIS as PEOPLE AND STORY OF THE FLOOD

The Verses -

The chiefs from his people said: ‘We see you to be in clear straying’ [7:60]

He said: ‘O people! There is no straying with me, but I am a Rasool from the Lord of the worlds [7:61]

I deliver to you Messages of my Lord, and I am advising to you, and I am more knowing from Allah what you do not know [7:62]

And are you astounded that a Reminder came to you from your Lord upon a man from you, to warn you and for you to be fearing, and perhaps you would be Mercied?’ [7:63]

But they belied him, so We Rescued him and those who were with him in the ship, and We Drowned those who belied Our Signs. They were a blind people [7:64]

(Surah) Yunus: And recite to them the News of Noah when he said to his people: ‘O people! If my stay and my reminding (you) of the Signs of Allah was grievous upon you - so
upon Allah do I rely - then gather your affairs and your associates, then let not your affair be dubious upon you, then issue judgment upon me and do not respite [10:71]

But if you turn back, so I did not ask for any recompense from you (anyway). Surely, my Recompense is upon Allah, and I am Commanded that I should become from the submitters [10:72]

But they belied him, so We Delivered him and the ones with him in the ship and We Made them remain behind and We Drowned those who were belying Our Signs. So, Look, how was the end result of the warned ones [10:73]

Then We Sent Rasools from after him to their people, and they came with the clear proofs, but they did not believe due to what they had belying with from before. Like that We Seal upon the hearts of the transgressors [10:74]

(Surah) Hud: And We had Sent Noah to his people (saying): 'I am a clear warner to you [11:25]

That you will not worship except Allah. I fear upon you a painful Punishment on a Day [11:26]

But the chiefs of those who were committing Kufr from his people said, ‘We do not see you except as a person like us, and we do not see (people) following you except those who are the meanest of us with the weak opinions, and we do not see for you having any merit over us, but we think you are liars’ [11:27]
He said: ‘O people! Are you viewing that if I was upon a clear Proof from my Lord and a Mercy has come to me from His Presence, but it is obscured upon you, would we Impose it upon you although you are unwilling to it? [11:28]

And, O people! I do not ask you for wealth upon it. Surely, my Recompense is only upon Allah, and I will not drive away those who are believing. They will meet their Lord, but I see you as an ignorant people [11:29]

And, O people! Who will help me from Allah if I drive them away? Will you not take heed? [11:30]

And I am not saying to you: ‘There are Treasures of Allah with me’, nor do I know the unseen, nor am I saying: ‘I am a king’, nor am I saying to those who are disdaining your eyes, ‘Allah will never Give you any good’ - Allah is more Knowing with what is in their hearts – (if I do) then I would be from the unjust ones’ [11:31]

They said, ‘O Noah! You have disputed us and our dispute is frequent, so come to us with what you threatened us if you were from the truthful ones [11:32]

He said: ‘But rather, Allah would Come with it to you all if He so Desires, and you will not be escaping’ [11:33]

And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray. He is your Lord, and to Him you will be returning [11:34]

Or are they saying, he has fabricated it? Say: ‘If I fabricate it, its guilt would be upon me, and I disavow from what crime you are committing [11:35]
And it was revealed unto Noah: “Surely your people will never believe except for the one who have already believed, therefore do not be disheartened with what they have been doing [11:36]

And make the ship under Our Eyes and by Our Revelation, and do not address Me regarding those who are unjust, they would be drowned [11:37]

And he made the ship, and every time the chiefs from his people passed by it, they mocked they ridiculed him. He said: ‘If you are ridiculing us, so we are ridiculing you just as you are ridiculing’ [11:38]

Soon you will come to know upon whom a Punishment would befall, disgracing him and releasing upon him a lasting Punishment’ [11:39]

Until when Our Command came and the oven overflowed, We Said: “Carry in it from every pair, two, and your family - except those against whom the Word has already gone forth - and the ones who believe”. And there did not believe in him except a few [11:40]

And he said: ‘Embark in it, in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful’ [11:41]

And it sailed on with them among waves like mountains; and Noah called out to his son, and he was in isolation: ‘O my son! Sail with us and do not be with the Kafirs’ [11:42]

He said, ‘I will shelter to a mountain. It will protect me from the water’. He said: ‘There is no protector today from the Command of Allah except the one He Mercies’. And the wave intervened between them, so he was from the drowned ones [11:43]
And it was Said: “O earth, swallow down your water, and O sky, clear away!” And the water abated and the matter was Decided, and it (ship) rested upon the (Mount) Judi, and it was said: “Away with the unjust people!” [11:44]

And Noah called out to his Lord and he said: ‘Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders’ [11:45]

He said: “O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones” [11:46]

He said: ‘Lord! I seek Refuge with You from asking You what there isn’t any knowledge of with me, and unless You Forgive me and have Mercy on me, I would become from the losers [11:47]

It was Said: “O Noah! Descend with Peace from Us and Blessings be upon you and upon the community of the ones with you, and there will be communities We shall Provide for, then a painful Punishment from Us would touch them [11:48]

(Surah) Al Anbiya: And Noah, when he had called out from before, so We Answered him, and Delivered him and his family from the great calamity [21:76]

And We Helped him from the people, those who were belying Our Signs. They were an evil people, so We Drowned them altogether [21:77]

(Surah) Al Momnouns: And We had Sent Noah to his people, and he said: ‘O people! Worship Allah. There is no other god for you. So will you not be fearing?’ [23:23]
So the chiefs of those from his people who committed Kufr, said, 'This one is not but a person like you. He wants the superiority over you, and had Allah Desired so, He would have Sent down Angels. We have not heard of this among our forefathers, the former ones [23:24]

إن هو إلا رجل به جنة فترصوا به حتى حين

Surely, he is only a man with insanity, so bear with him for a while’ [23:25]

قال رب انصبري بما كذبون

He said: ‘Lord! Help me against what they are belying!’ [23:26]

فأوحينا إليه أن اصنع الفلك بأعيننا ووحينا فإذا جاء أمرنا وفار التنور فاسلك فيها من كل زوجين الذين وأهلك إلا من سبق عليه القول منهم ولا تخاطبني في الذين ظلموا إغثم مغرمون

So We Revealed unto him: “Make the ship before Our eyes and (according to) Our Revelation, and when Our Command comes and the oven overflows, take into it two from every pair, and your family, except one against whom the Word has preceded, and do not Address Me regarding those who are unjust, they would be drowned! [23:27]

فإذا استويت أنت ومن معك على الفلك فقل الحمد لله الذي نجانا من القوم الظالمين

So when you are established upon the ship, you and the ones with you, then say: ‘The Praise is for Allah, Who Rescued us from the unjust people’ [23:28]

وقل رب أنزلني منزلا " مباركا " وأنت خير المنزلين

And say: ‘Lord! Disembark me in a Blessed landing, and you are the best of the Landers’ [23:29]

إن في ذلك آيات وإن كنا لمبلتين 23 – 30.

Surely there are signs in that, and We would always be Testing!’” [23:30]

الشعراء ۲۶ " كذبت قوم نوح المرسلين

(Surah) Al Shoara: The people of Noah belied the Rasools [26:105]

اذ قال لهم أحدهم نوح تلقنا

When their brother Noah said to them: ‘Will you not fear?’ [26:106]

إي لكم رسول أمين
I am a trustworthy Rasool to you [26:107]

فائقوا الله أطيبون *

Therefore, fear Allah and obey me [26:108]

واما أسالكم عليه من أجر إن أجري إلا على رب العالمين *

And I do not ask you for any recompense over it. My Recompense is only upon Lord of the Worlds [26:109]

فائقوا الله وأطيبون *

Therefore fear Allah and obey me!’ [26:110]

قالوا أنؤمن لك واتبعك الأرذلون *

They said, ‘Shall we believe in you while the most despicable ones follow you?’ [26:111]

قال وما علمي بما كانوا يعملون *

He said: ‘And what is my knowledge of what they have been doing? [26:112]

إن حسابهم إلا على ربي لو تشعرون *

Surely, their Reckoning is upon my Lord, if you could perceive [26:113]

واما أنا بطارد المؤمنين *

And I am not going to drive away the Momineen [26:114]

إن أنا إلا نذير مبين *

Surely, I am only a clear Warner!’ [26:115]

قالوا لمن لم تنته يا نوح لتكون من المرجومين *

They said, ‘If you don’t stop it, O Noah, you will happen to be from the ones stoned (to death))!’ [26:116]

قال رب إن قومي كذبون *

He said: ‘My Lord! Surely, my people are belying me [26:117]
So You Issue a Verdict between me and them with a Verdict, and Deliver me and those who are with me from the Momineen!” [26:118]

So, We Delivered him and ones with him in the laden ship [26:119]

Then We Drowned the remainder afterwards [26:120]

Surely, in that there is a Sign, and most of them were not Momineen [26:121]

And surely, your Lord, He is the Mighty, the Merciful [26:122]

(Surah) Al Ankabout: And We had Sent Noah to his people, and he remained among them for a thousand years less fifty years, and the flood seized them while they were unjust [29:14]

(Surah) A Safaat: And Noah had called out to Us, and We are the best of the responders [37:75]

And We Rescued him and his family from the great distress [37:76]

And We Made his offspring to be the survivors [37:77]
And upon it, We Left (his mention to be) among the later ones [37:78]

Greetings be upon Noah among the nations [37:79]

Surely, like that do We Recompense the good doers [37:80]

He was from Our Momineen servants [37:81]

Then We Drowned the others [37:82]

(Surah) Al Zariyaat: And the people of Noah from before (them), they were a transgressing people [51:46]

(Surah) Al Qamar: Before them the people of Noah belied. They belied Our servant and they said, ‘Insane’, and he was tormented severely [54:9]

Then he supplicated to his Lord: ‘I am overcome, so Help!’ [54:10]

So We Opened the gates of the sky with water pouring out [54:11]

And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12]
And We Carried him upon (a ship) of panels and nails [54:13]

Sailing before Our eyes, being a Recompense for who was denied [54:14]

And We have Left it as a Sign, so is there anyone to take heed? [54:15]

So how was My Punishment and Warning? [54:16]

And We have Eased the Quran for the Zikr, so is there one who will take advice? [54:17]

(Surah) Al Tahreem: Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But, they betrayed them, so nothing availed them from Allah, and it would be Said: ‘Enter the Fire along with the entering ones!’ [66:10]

(Surah) Al Haaqah: Surely, when the water overflowed, We Carried you in the flowing (ship) [69:11]

(Surah) Noah as: Surely, We Sent Nuh to his people (Saying): “Warn your people before there comes to them a painful Punishment!” [71:1]
He said: ‘O my people! I am a plain warner to you [71:2]

ُأن اعبدوا الله واتقوه وأطيعون

That you should worship Allah and fear Him and obey me [71:3]

ٍيغفر لكم من ذنوبكم يؤخركم إلى أجل مسمى إن أجل الله إذا جاء لا يؤخر لو كنتم تعلمن

He will Forgive from your sins and Delay you to a specified term. Surely, a term of Allah when it come, cannot be delayed, if only you knew [71:4]

قال رب إني دعوت قومي ليلا " وفغرا "

He said: ‘O my Lord! I have called my people by night and by day, [71:5]

فلما يردون دعائي إلا فارا

But my invitation did not increase them except in fleeing [71:6]

وإني كلما دعوتم لنغفر لهم جعلوا أصابعهم في آذانهم واستغشوا ثيابهم واستكبروا استكبرا

And every time I called them for You to Forgive (their sins) for them, they made their fingers to be in their ears, and they covered themselves with their clothes, and persisted in arrogance, and exaggerated in their arrogance [71:7]

ثم إني دعوتم جهارا

Then I called to them aloud [71:8]

ثم إني أعلنت لهم وآسرت لهم إسرارا

Then I announced to them, and was secretive to them in private [71:9]

فقلت استغفروا ربيكم إنه كان غفارا 2

So I said: ‘Seek Forgiveness of your Lord, He would always be Forgiving [71:10]

ترسل السماء عليكم مدرارا

He will Send the sky unto you pouring (with rain) [71:11]

ومدكم بأموال وبنين و يجعل لكم جنات وجعل لكم أغارا"
And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you

[71:12]

What is the matter with you all not hoping to Allah for dignity, [71:13]

And He has Created you in (various) phases? [71:14]

Do you not see how Allah Created seven skies as layers? [71:15]

And Made the moon a light therein, and Made the sun a lamp? [71:16]

And Allah Grew you from the earth with a growth [71:17]

Then He would Return you into it, and Extract you with an extraction [71:18]

And Allah Made the earth a wide expanse for you [71:19]

For you to travel from its wide passages [71:20]

Nuh said: ‘My Lord! They disobeyed me and followed one whose wealth and children did not increase him except a loss’ [71:21]

And they plotted a big plan [71:22]
And they said, ‘Neither abandon your gods, nor abandon Wadd, nor Suwa’a, nor Yagous and Yaouq and Nasra’ [71:23]

And indeed they strayed many, and the unjust do not increase except in straying [71:24]

Due to what were their sins, they drowned, so they would be entering Fire, and they would not find for them any helpers from besides Allah [71:25]

And Nuh said: ‘My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26]

Surely, if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]

My Lord! Forgive me and my parents and one who entered into my house being a Momin, and (forgive) the Momineen and the Mominaat, and do not Increase the unjust ones except in destruction [71:28].

(P.s. – This is not a Hadeeth) 395

(P.s. – This is not a Hadeeth) 396

In a report of Abu Al Jaroud,
‘From Abu Ja’far asws regarding His azwj Words: And We Made his offspring to be the survivors [37:77], he asws said: ‘The Truth, and the Prophet-hood, and the Book, and the Eman to be in his as posterity, and it is not that everyone in the earth from the Children of Adam as is from the children of Noah as.’

قال الله في كتابه: "حمل فيها من كل زوجين اثنين وأهلك إلا من سيق عليه القول منهم ومن آمن وما آمن معه إلا قليل " وقال أيضا: " ذريه من خلقنا مع نوح ".

Allah azwj Said in His azwj Book: “Carry in it from every pair, two, and your family - except those against whom the Word has already gone forth - and the ones who believe”. And there did not believe in him except a few [11:40], and Said as well: (O) Offspring of the ones We Carried with Noah! [17:3].

(P.s. – This is not a Hadeeth)

4 - فس: "كانتا تحت عبدين من عبادنا صالحين فخانتاهما " قال: والله ما عنى بقوله: "خانتاهما " إلا الناسفة.

5 - فس: أبي، عن ابن أبي عمر، عن ابن سنان، عن أبي عبد الله عليه السلام قال: بقي نوح في قومه ثلاث مائة سنة يدعوهم إلى الله فلم يجيبوه، فهم أن يدعو عليهم فوافاه عند طلوع الشمس اثنا عشر ألف قبيل من قبائل ملاكنا سماء الدنيا وهم العظماء من الملائكة,

My father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdulla asws having said: ‘Noah as remained among his as people for three hundred years calling them to Allah azwj, but they did not answer him as. When he as supplicated against them, there responded to him during the emergence of the sun, twelve thousand tribes from the tribes of the Angels of the sky of the world, and they were the great ones from the Angels.

قال لهم نوح: ما أنتم ؟ فقالوا: نحن اثنا عشر ألف قبيل من قبائل ملاكنا سماء الدنيا وإن غلظ مسيرة سماء الدنيا خمسمائة عام ومن سماء الدنيا إلى الدنيا مسيرة خمسمائة عام، وخرجنا عند طلوع الشمس ووافيناك في هذا الوقت، فنسألك أن لا تدعو على قومك,

Noah as said to them: ‘What are you?’ They said, ‘We are twelve thousand tribes from the tribes of the Angels of the sky of the world, and even though the thickness in travel distance of the sky of the world is of five hundred years, and from the sky of the world to the world is a travel distance of five hundred years, and we came out during the emergence of the sun and responded to you as during this time. We ask that you as do not supplicate against your as people’.

قال نوح: أجلتهم ثلاثمائة سنة،
Noah\textsuperscript{as} said: ‘I\textsuperscript{as} shall respite them for three hundred years’. 

When six hundred years came to them and they (still) did not believe, he\textsuperscript{as} thought of supplicating against them, twelve thousand tribes from the tribes of the second sky came to him\textsuperscript{as}. Noah\textsuperscript{as} said: ‘Who are you?’ They said, ‘We are twelve thousand tribes from the tribes of Angels of the second sky, and the width of the second sky is of a travel distance of five hundred years, and from the second sky to the sky of the world there is a travel distance of five hundred years, and thickness of the sky of the words is of a travel distance of five hundred years, and from the sky of the world to the world is a travel distance of five hundred years, we came out during the emergence of the sun, and came to you\textsuperscript{as} like young men. We ask you\textsuperscript{as} not to supplicate against your\textsuperscript{as} people’.

Noah\textsuperscript{as} said: ‘I\textsuperscript{as} have respite them for three hundred years’.

When nine hundred years came upon them and they (still) did not believe, he\textsuperscript{as} thought of supplicating against them. Allah\textsuperscript{azwj} Mighty and Majestic Revealed: “Surely your people will never believe except for the one who have already believed, therefore do not be disheartened with what they have been doing [11:36]”. 

Noah\textsuperscript{as} said: ‘And Nuh said: ‘My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26] Surely, if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]’

Allah\textsuperscript{azwj} Mighty and Majestic Commanded him\textsuperscript{as} to plant the palm tree, and his\textsuperscript{as} people used to pass by and mock him\textsuperscript{as} from it, ridiculing him\textsuperscript{as}, and they were saying, ‘An old man, nine hundred years have come to him is planting the palm trees’, and they were pelting him\textsuperscript{as} with the stones.
When fifty years came to that and the palm trees matured and He as was Commanded with cutting them, they mocked him as and said, 'The palm tree reaches its maturity, he as cuts it. This old man has become senile and the old age has come to him as', and it is His azwj Word: and every time the chiefs from his people passed by it, they mocked they ridiculed him. He said: 'If you are ridiculing us, so we are ridiculing you just as you are ridiculing Soon you will come to know [11:38].

Allah azwj Commanded him as to take (to making) the ship, and Commanded Jibraeel as to descend unto him as and let him as know how to make it, so a measurement of its length in the ground should be of a thousand and two hundred cubits, and its width of eight hundred cubits, and its length in the sky (tallness) of eighty cubits.

He as said: 'O Lord azwj! Who will assist me as upon its making?' Allah azwj Revealed to him as: 'Call out among your as people: 'Who will assist me as upon it and do some carpentry from it? Whatever he makes would become gold and silver". Noah as called out among them with that, and they assisted him as against them, and they were mocking from it and were saying, 'He as is making a ship in the land’. 399

My father narrated to me, from Safwan, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘When Allah azwj Mighty and Majestic Wanted to destroy the people of Noah as, sterilised the wombs of the women for forty years, and no child was born among them. When Noah as was free from making the ship, Allah azwj Commanded him as to call out in Assyrian: ‘No beast or animal should remain except be present!’ Every specimen from the species of the animal pairs entered the ship, and those who believed him as from the entirety of the world, were eighty men.

399 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 5
Allahazwj Might and Majestic Said: “Carry in it from every pair, two, and your family - except those against whom the Word has already gone forth - and the ones who believe”. And there did not believe in him except a few [11:40]. And the carpentry of the ship was in the Masjid Al-Kufa.

When it was during the day in which Allahazwj Wanted their destruction, the wife of Noahas was cooking bread in the place which is known as Faar Al-Tanour in Masjid Al-Kufa, and Noahas had taken a place for every type of species of the animals, in the ship, and gathered for them in it whatever provisions they would be needy to. Hisas wife shouted when the oven burst out, and Noahas came to the oven and placed a covering upon it and sealed it until the entirety of the animals had entered the ship.

Then heas came to the oven and released the seal and raised the cover, and the sun was eclipsed, and water came from the sky in torrents without any diameter, and the land burst forth with springs, and it is the Word of the Mighty and Majestic: So We Opened the gates of the sky with water pouring out [54:11] And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12] And We Carried him upon (a ship) of panels and nails [54:13].

Allahazwj Mighty and Majestic Said: ‘Embark in it, in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful’ [11:41]. Heazwj is Saying: its sailing, i.e. its travelling, and: its anchoring, i.e. is stopping. The ship circled, and Noahas looked at hisas son falling and standing. Heas said to him: ‘O my son! Sail with us and do not be with the Kafirs’ [11:42]. Hisas son said just as Allahazwj Mighty and Majestic has Related: He said, ‘I will shelter to a mountain. It will protect me from the water’. Noahas said: ‘There is no protector today from the Command of Allah except the one He Mercies’. [11:43].
Then Noah\textsuperscript{as} said: ‘\textit{Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders}’ [11:45]. Allah\textsuperscript{azwj} Said: ‘O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones’ [11:46].

Noah\textsuperscript{as} said just as Allah\textsuperscript{azwj} the Exalted Related: ‘\textit{Lord! I seek Refuge with You from asking You what there isn’t any knowledge of with me, and unless You Forgive me and have Mercy on me, I would become from the losers}’ [11:47]. And it happened just as Allah\textsuperscript{azwj} has Told: \textit{And the wave intervened between them, so he was from the drowned ones} [11:43].

Abu Abdullah\textsuperscript{asws} said: ‘The ship circled and the waves struck it until it came to Makkah, and it circled with the House, and the entirety of the world drowned except the place of the House; and rather the House is named as Al-Ateeq because it is liberated (Ataq) from the drowning. The water remained pouring down from the sky for forty mornings, and from the earth there were springs (bursting forth) until the ship rose and touched the sky’.

He\textsuperscript{asws} said: ‘Noah\textsuperscript{as} raised his\textsuperscript{as} hand, then said: ‘Yar Haman Atqan!’ , and its interpretation is, ‘Lord\textsuperscript{azwj}, withhold!’ . Allah\textsuperscript{azwj} Commanded the earth to swallow its waters, and it is His\textsuperscript{azwj} Word: \textit{And it was Said: “O earth, swallow down your water, and O sky, clear away!” And the water abated and the matter was Decided, and it (ship) rested upon the (Mount) Judi, [11:44].

The earth swallowed its waters, and the water of the sky wanted to enter into the earth, but the earth refused from accepting it and said, ‘But rather, Allah\textsuperscript{azwj} Mighty and Majestic Commanded me to swallow up my water’. The water of the sky remained upon the surface.
of the earth, and the ship evened out upon the mount Al-Judi, and it is a large mountain at Mosul. Allahazwj Sent Jibraeelsaw to drive the water to the oceans around the world.

And Allahazwj Revealed unto Noahas: "O Noah! Descend with Peace from Us and Blessings be upon you and upon the community of the ones with you, and there will be communities We shall Provide for, then a painful Punishment from Us would touch them [11:48]."

Noahas descended from the ship at Mosul along with the eighty and built the eighty cities, and there was a daughter for Noahas who had sailed with himas in the ship, and the people lineage from her, and that is the word of the Prophetsaw: ‘Noahas is one of the two fathersas’.

Then Allahazwj Mighty and Majestic Said: These are from the News of the unseen which We Reveal unto you. You did not know it nor did your people from before this. Therefore be patient, surely the end result is for the pious” [11:49]."

(P.s – This is not a Hadeeth)
"ولا تذرن ودا" الآية قال: كانت ود صنما لكلب، كانت سواع لهذيل، وعفوف لوداء، وبوق هلبدان، ونسر لهانين. وقال علي بن إبراهيم في قوله: "ولا تزد الطالبين إلا ضلالا" "قال: هلاقا وندميرا".

(P.s – This is not a Hadeeth) 402

9 - فس: أحمد بن محمد بن موسي، عن محمد بن حماد، عن علي بن إسماعيل الميثمي، عن فضيل الرسان، عن صالح بن ميمم.

قائل: قلت لأبي جعفر عليه السلام: ما كان علم نوح حين دعا على قومه أعلم لا يليتأ إلا فأجرا "كلما "؟

Ahmad Bin Muhammad Bin Musa, from Muhammad Bin Hamad, from Ali Bin Ismail Al Maysami, from Fazeyl Al Rasaan, from Salih Bin Maysam who said,

'I said to Abu Ja'far asws, 'What was the knowledge of Noah as when he as supplicated against his as people that they will not beget any except immoral ones, Kafirs [71:27]?'

فقال: "ألا لن يؤمن من قومك إلا من قد آمن.

So he asws said: "Have you not heard the Words of Allah azwj Mighty and Majestic to Nuh as: "Surely your people will never believe except for the ones who have already believed [11:36]?" 403

10 - فس: أحمد بن إدريس، عن أحمد بن محمد، عن ابن فاضل، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله عليه السلام.

في قوله: "افغر لي ولوداء ومن دخل بني بني آمنا " إنما هي يعني الولاية من دخل فيها دخل بيوت الأنباء.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Faaal, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullah asws regarding His azwj Words: Forgive me and my parents and one who entered into my house being a Momin [71:28] – Meaning the Wilayah. The one who enters into the Wilayah enters into the Household of the Prophets aswv. 404

And in a report of Abu Al Jaroud,

‘From Abu Ja'far asws regarding His azwj Words: and do not Increase the unjust ones except in destruction [71:28] – i.e., loss". 405

11 - فس: وفي رواية أبي الجارود عن أبي جعفر عليه السلام في قوله: "ولا تزد الطالبين إلا تبرا " أي خسرا ".

Ibn Sa’ad, from Al Azdy who said,

402 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 8
403 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 9
404 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 10
405 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 11

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'I heard Abu Abdullah asws saying: 'and Noah called out to his son [11:42] – i.e. her (his as wife’s son), and it is the language of ‘Taiy’". 406

Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Umeyr, from Abdullah Bin Sinan,

‘From Abu Abdullah asws having said: ‘When it was the days of the flood, Noah as called the waters of the earth and it responded to him as except for the bitter water and the sulphuric’. 407

My father, from Sa’ad, from Ibn Isa, from Al Hassan Bin Ali, from umar, from Aban Ibn Usman, from Al A’ala Bin Sayabah,

‘From Abu Abdullah asws having said: ‘When Noah as descended from the ship, Iblees la came to him as and said to him as, ‘There is no man in the earth of a greater conferment upon me la than you la. You as supplicated to Allah azwj against these mischief makers and relieved me la from them. Shall la teach you as two characteristics? Beware of the envy for it is which did with me la what it did, and beware of the greed, for it is which did with Adam as what it did’’. 408

The Syrian asked Amir Al-Momineen asws about the Words of Allah azwj Mighty and Majestic: (It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] For every person from them on that Day, would be a concern occupying him [80:37], who are they?’

So he asws said: ‘Habeel as will flee from Qabeel la; and the one who will flee from his mother is Musa as; and the one who will flee from his father is Ibrahim as; and the one who will flee
from his spouse is Lut\textsuperscript{as}; and the one who will flee from his son is Noah\textsuperscript{as}, fleeing from his\textsuperscript{as} son Kanaan\textsuperscript{as}.\textsuperscript{409}

16 – كا: عدة من أصحابنا، عن سهل بن زياد، عن ابن محبوب، عن عبد الله بن سنان، عن أبي عبد الله قال: إن نوحا عليه السلام لما كان أيام الطوفان دعا المياه كلها فاجابته إلا ماء الكبريت وما لفظهما.

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When it was the days of the flood, Noah\textsuperscript{as} called the waters, all of them, and they responded to him\textsuperscript{as} except for the sulphuric water and the bitter water, so he\textsuperscript{as} cursed them’’,\textsuperscript{410}

17 – محمد بن يحيى، عن حمدان بن سليمان النيسابوري، عن محمد بن يحيى بن زكريا، وعدة من أصحابنا، عن أحمد بن عبد الله، عن أبيه جمعه "، عن محمد بن سنان، عن أبي الجارد، عن أبي معبد عقیصا "، عن الحسن والحسين صلوات الله عليهمما أضمنا قالا: إن الله تبارك وتعالى لما آسفه قوم نوح فتح السماء بماء منهمر، وأوحى إلى الأرض فاستعصت عليه عيون فلعنها وجعلها ملحأ " أجاجا ".

Muhammad Bin Yahya, from Hamdan Bin Suleyman Al Neyshapouri, from Muhammad Bin Yahya Bin Zakariyya, and a number of our companions,

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{as} father\textsuperscript{asws},

Altogether from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Saeed Aqeysa,

‘From Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} both having said: ‘When Allah\textsuperscript{azwj} Blessed and Exalted was Angered at the people of Noah\textsuperscript{as}, Opened the sky with torrential water, and Revealed to the earth (to gush out water but some water did not respond), but it hesitated upon Him\textsuperscript{azwj}, so He\textsuperscript{azwj} Cursed it and Made it as salty, bitter’’.\textsuperscript{411}

18 – ل: ابن الوليد، عن ابن المهتدي، عن سيف بن المبارك، عن أبيه، عن أبي الحسن عليه السلام قال: إن نوحا عليه السلام ركب السفينة أول يوم من رجب فأمر من كان معه عليه السلام قال:

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, from Aban, from Kaseyr Al Nawa’a,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Noah\textsuperscript{as} sailed the ship on the first day of Rajab and instructed the ones who were with him\textsuperscript{as} to Fast during that day’’.\textsuperscript{412}

Ibn Al Waleed, from Ibn Al Mohtady, from Sayf Bin Al Mubarak, from his father,

\textsuperscript{409} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 15
\textsuperscript{410} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 16
\textsuperscript{411} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 17
\textsuperscript{412} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 18
‘From Abu Al-Hassan\textsuperscript{asws} – similar to it’. \textsuperscript{413}

My father, from Sa’ad, from Ibn Isa, from Muhammad Al Barqy, from Ahmad bin Al Nazar, from Amro Bin Shmr, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘When Noah\textsuperscript{as} supplicated to his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic against his\textsuperscript{as} people, Iblees\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, came to him\textsuperscript{as}, ‘O Noah\textsuperscript{as}! There is a hand with me\textsuperscript{la} for you\textsuperscript{as}, I\textsuperscript{la} want to suffice you\textsuperscript{as} upon it’. Noah\textsuperscript{as} said to him\textsuperscript{la}: ‘It is hateful to me\textsuperscript{as} that there happens to be a hand for you\textsuperscript{la} with me\textsuperscript{as}, so what is it?’

He\textsuperscript{la} said, ‘Yes. You\textsuperscript{as} supplicated to Allah\textsuperscript{azwj} against your\textsuperscript{as} people and drowned them and there does not remain anyone I\textsuperscript{la} can deviate, so I\textsuperscript{la} am at rest until another generation can be arrayed’. Noah\textsuperscript{as} said to him\textsuperscript{la}: ‘What is that which you I\textsuperscript{la} want to suffice me\textsuperscript{as} with?’

He\textsuperscript{la} said: ‘Remember me\textsuperscript{la} in three places, for I\textsuperscript{la} would be the closest what I\textsuperscript{la} can happen to be to the servant when he would be in one of these three – remember me\textsuperscript{la} you\textsuperscript{as} are angry, and remember me\textsuperscript{as} when you judge between two, and remember me\textsuperscript{la} when you as are alone with your\textsuperscript{as} wife, there not being anyone else with you two’’. \textsuperscript{414}

\textbf{(P.s. – This is not a Hadeeth)}\textsuperscript{415}

\begin{flushright}
\textsuperscript{413} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 19

\textsuperscript{414} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 20

\textsuperscript{415} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 21
\end{flushright}
Among what the Jew asked Amir Al-Momineen asws, he said, ‘So what is the fifty?’ He asws said: ‘Noah as remained among his people for a thousand years less fifty years’.

He said, ‘So what is the eighty?’ He asws said: ‘Nearness with the island called ‘Samanoun’. Noah as sat in the ship from it and it evened out at Mount) Al Judi, and Allah azwj Drowned the people’.

He said, ‘So what is the ninety?’ He asws said: ‘The laden ship Noah took, in it were ninety rooms for the animals’.

The Syrian asked Amir Al-Momineen asws about the ship of Noah as, ‘What was its width and its length?’ He asws said: ‘Its length was of eight hundred cubits, and its width was of five hundred cubits, and its height in the sky was of eighty cubits’.

‘From Al-Reza asws, he (the narrator) said to me: ‘How are you reciting: He said: “O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46]’? I said, ‘From the people there is one who recites, ‘He did non-righteous deeds’, negating from his
father asws. So he asws said: 'Never! He was his as son, but when he disobeyed Allah azwj Mighty and Majestic, negated from his father asws.'

Al Hamdany, from Ali, from his father, from Al Harwy,

‘From Al-Reza asws, he (the narrator) said, ‘I said to him asws, ‘For which reason did Allah azwj Mighty and Majestic Drown the world, all of it, in the ear of Noah as and among them were children, and among them were ones who had no sin to him?’

"He asws said: ‘There were no children among them, because Allah azwj Mighty and Majestic had Sterilised the loins of the people of Noah as and the wombs of their womenfolk for forty years. So, their lineages were cut off and they drowned when there were no children among them, and it was not for Allah azwj Mighty and Majestic to destroy with His azwj Punishment, one having no sin to him.

وأما الباقون من قوم نوح عليه السلام فاغرقوا لتكذيبهم لنبي الله نوح عليه السلام وسائرهم أغرقوا برضاهم بتكذيب المكذبين، ومن غاب عن أمر فرضي به كان كمن شهد وآتاه.

As for the remainder from the people of Noah as, they drowned due to their belying a Prophet as of Allah azwj, Noah as, and the rest of them drowned due to their agreeing with the belying of the beliers; and one who is absent from a matter and agrees with it, would be like the one who attends it and comes to it’.

'I heard Al-Reza asws saying: ‘I asws heard my asws father asws saying: ‘Abu Abdullah asws said that Allah azwj Mighty and Majestic Said: “O Noah! He is not from your family [11:46] - because he was an opponent of his as, but (rather) the ones who followed him as would be (considered to be) from his as family’.

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418 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 24
419 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 25
(The narrator) said, ‘And he asws asked me: ‘How are they (people) reading this Verse with regards to the son of Noahas?’ I said, ‘The people are reading it upon two aspects – he is (the doer of) other than righteous deeds [11:46]; it was a deed, other than righteous’. Heasws said: ‘They are lying! He was hisas son, but Allahazwj Mighty and Majestic Negated him from himas when he opposed himas in hisas Religion’. 420

The Syrian asked Amir Al-Momineenasws saying, ‘What is the matter the female goat is of the raised tail, manifesting the shame and the private part?’

Heasws said: ‘Became the female goat disobeyed Noahas when heas entered it into the ship, and heas pushed it and its tail broke, and the female sheep is veiled of the shame and the private part, because the female sheep rushed with the entry into the ship, so Noahas wiped hisas hand upon it, upon its shame and its tail, and the raised tail evened out’.

Majaylawiya, and Ibn Mutawakkal and Al Hamdany altogether, from Ali Bin Ibrahim, from Yasser Al Khadim,

‘From Al-Rezaasws having said: “‘Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders’ [11:45]. Allahazwj Mighty and Majestic Said “O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46]. Allahazwj Mighty and Majestic Extracted him from becoming from hisas family due to his disobedience”’. 422

Al Daqaq, from Al Asady, from Al Nakahe, from Al Nowfaly, from Al Batainy, from Abu Baseer,
‘From Abu Abdullahasws having said: ‘Al-Najaf used to be a mountain, and it is which the son of Noahas said, ‘I will shelter to a mountain. It will protect me from the water’ [11:43], and there did not happen to be a mountain upon the face of the earth, greater than it.

فأوحى الله عزوجل إليه يا جبل أيعتصم بك مني ! فتقطع قطعا " قطعا " إلى بلاد الشام وصار رملا " دقيقا " وصار بعد ذلك بحرا عظيما، وكان يسمى ذلك البحر بحر ني ثم جف بعد ذلك فقيل: في جف فسمي بني جف ثم صار بعد ذلك بسمنوه جف لأنه كان أخف على السفاح.

Allahazwj Mighty and Majestic Revealed upon it: “O mountain! He is seeking refuge with you, from Meazwj”. It broke itself into pieces and pieces to the city of Syria, and became small grains of sand. And after that, it after that, it became a great ocean, and that ocean used to be called the ‘Ni’ ocean. Then it became a desert (dried up – ‘Jaf’). It was called ‘Ni-Jaf’, and the people, after that, called it ‘Najaf’, for it was lighter upon their tongues”.423

Al Hamdany, from Ali, from his father, from Al Harwy who said,

‘Al-Rezaasws said: ‘When Noahas descended to the ground, it was himas and hisas children and the ones who followed himas, eighty persons. Heas built a town where heas descended and called it ‘The town of the eighty’ (Al-Samaneen), because they were eighty people”.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Ismail, from Hanan Ibn Sadeyr, from his father who said,

‘I said to Abu Ja’farasws, ‘What is yourasws view of Nuhas where heas supplicated to Allahazwj against hisas people, so heas said: And Nuh said: ‘My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26] Surely if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]’?

قال عليه السلام: علم أنه لا ينجب من بينهم أحد، قال: قلت: وكيف علم ذلك ؟ قال: أوحى الله إليه " أنه لن يؤمن من قومك إلا من قد آمن " عفعد هذا دعا عليهم بجها الدعاء.

Heasws said: ‘Not one from among them was going to answer himas’. I said, ‘And how did heas know that?’ Heasws said, ‘Allahazwj Revealed unto himas: “No one else is going to believe from

423 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 29
424 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 30
your as people except the one who has already believed”. Then he as supplicated against them with this supplication”.

32 - غ: بالإسناد إلى وهب قال: لما ركب نوح عليه السلام في السفينة أجلى الله عزوجل السكونة على ما فيها من الدواب والطيور والموصل، فلم يكن في فيها işlemlه "، كانت الناقة تحرك بالذئب، والبقرة تحرك بالأسد، والصحرئي يقع على الحية فلا يضر في شيء " ولا يهده، ولم يكن فيها صخب ولا صخب ولا سبة ولا لعن قد أعدهم أنفسهم، ولله عزوجل حمة كل شيء فلم يزلوا كذلك في السفينة حتى خرجوا منها. وكان الفأر قد كثر في السفينة والبحر، فقله الله عزوجل إلى نوح عليه السلام أن يصنع الفلك، وعطس فلم يضر شيئا، وصبري عليه عزيز البهاء.

(P.s. – This is not a Hadeeth)

33 - مع: معنى الطوفان إنه طفى الماء فوق كل شئ.

(P.s. – This is not a Hadeeth)

34 - ص: بالإسناد عن الصدوق، عن أبيه، عن محمد العطار، عن ابن أبان، عن ابن اورمة، عن محمد بن سنان، عن إسماعيل بن جابر، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله عليه السلام قال: دعا نوح عليه السلام قومه علنًا فلما سمع عقب هبة الله من نوح تصديق ما في أيديهم من العلم فلم يصدقوه، فأما ولد قابيل فإنهم كذبوه وقالوا " ما سمعنا بهذا في آبائنا الأولين " وقالوا "أنت فرد فعل من مندوا هرون ". ذكر وانثى فخف الفأر، ومسح وجه الفيل عطس فخرج من منخريه خنزيران: ذكر وانثى فخفت العذرة.

By the chain from Al Sadouq, from his father, from Muhammad Al Attar, from Ib Aban, from Ibn Awrama, from Muhammad Bin Sinan, from ismail Bin Jabir, from Abdul Hemeed Bin Abu Al Daylam,

‘From Abu Abdullah asws having said: ‘Noah as supplicated against his as people publicly. When the posterity of Hibtullah as heard from Noah as ratifying what was in their hands from the knowledge, they ratified him as. As for the children of Qabeel as, they belied him as and said, ‘We have not heard of this among our forefathers, the former ones [23:24] They said, ‘Shall we believe in you while the most despicable ones follow you?’ [26:111] – meaning the posterity of Hibtullah as.

35 - ص: بهذا الإسناد، عن ابن اورمة، عن محمد بن علي الكوفي، عن أحمد بن عثمان، عن إسماعيل الجعفي، عن أبي جعفر عليه السلام قال: مكث نوح عليه السلام قومه في قومه يبقوهم سرا " وعلانية فلم يزعوا وأباه قال: " رب إني مغلوب فانتصر " فأوحى الله تعالى إليه: أن أصبع الفلك، وأمرو بغرس النوى.

By this chain, from Ibn Awrama, from Muhammad Bin Ali Al Kufy, from Ahmad Bin Muhammad, from Aban Bin Usman, from ismail Al Jufy,

425 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 31
426 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 32
427 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 33
428 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 34
‘From Abu Ja’far asws having said: ‘Noah as remained among his people calling them privately and publicly. When they transgressed and refused, he as said: ‘Lord azwj! I am overcome, so Help!’ [54:10]. Allah azwj the Exalted Revealed to him as to make the ship, and Commanded him as to plant the seeds.

فمر عليه قومه فجعلوا يضحكون ويسخرون ويقولون: قد فعد غرساً، حتى إذا طال وصار طوالاً قطعه ونجره فقالوا: قد فعد نجاراً.

His as people passed by him as and they went on laughing and mocking and saying, ‘He as has become a farmer’, until when the (plants) became taller and taller, he as cut it and sawed it. They said, ‘He as has become a carpenter’.

ثم ألفه فجعله سفينة فمروا عليه فجعلوا يضحكون ويسخرون ويقولون: قد فعد ملاحاً في أرض فاضلة حتى فرغ منها.

Then he as composed and made these into a ship. They passed by and went on laughing and mocking and saying, ‘He as has become a sailor’ in a deserted land’, until he as was free from it’.

فقال إبليس: اعلمك خصلتين، فقال نوح عليه السلام: لا حاجة لي في كلامك، وإن كان إبليس بين أرجل الحمار.

Iblees as said, ‘Beware of the greed for it got Adam as expelled from the Paradise, and beware of the envy for it got me as expelled from the Paradise’. Allah azwj Revealed to him as: “Accept these two and even though he as was Accursed”.

فقال إبليس: إياك والحرص فإنه أخرج آدم من الجنة، وإياك والحسد فإنه أخرجني من الجنة. فأوحى الله إليه: اقبلهما وإن كان ملعيناً.

By the chain from Ibn Awrama, from Abu Ahmad, from one of our companions,
‘From Abu Abdullahasws having said: ‘The people of Noahas complained to Noahas of the mouse. So, Allahazwj the Exalted Commanded the leopard and it sneezed, so the cat dropped and ate the mouse. And they complained to himas of the excreta, so Allahazwj Commanded the elephant that it sneezes, and the pig dropped (to eat up the excreta)’.” 431

By this chain, from Ibn Awrama, from al hassan Bin Ali, from Dawood Bin Yazeed, from the one who mentioned it,

‘From Abu Abdullahasws having said: ‘In the era of Noahas, the water rose upon every mountain and upon every coast by fifteen cubits’”. 432

By the chain, from Ibn Awrama, from Muhammad Bin Ali, from Muhammad bin Sinan, from Ismail Ibn Abu Al Balad, from someone else,

‘From one of the two (5th or 6th Imamasws) having said: ‘When Allahazwj the Exalted Said: “O earth, swallow down your water [11:44], the earth said, ‘But rather I am Commanded to swallow my water only, and am not Commanded to swallow the water of the sky’. So, the earth swallowed its water, and the water of the sky remained and because oceans around the sky and around the world. And the Command the and answer both happen to be with the Angel Allocated with the earth and the sky’.” 433

By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir,

‘From Abu Abdullahasws having said: ‘Heas made it (ship) in thirty years, then was Commanded to carry in it from every pair, two, and the eight pairs which Adamas came out with from the Paradise to these to become a livelihood of Noahas in the earth, just as

431 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 37
432 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 38
433 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 39
posterity of Adam\textsuperscript{as} had lived. The earth was drowned along with whatever was in it except what was with him\textsuperscript{as} in the ship\textsuperscript{434}.

By the chain from Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Bazanty, from Aban, from Abu Hamza, from Abu Razeyn Al Asady,

‘From Al\textsuperscript{asws} having said: ‘When Noah\textsuperscript{as} was free from (building) the ship, and his\textsuperscript{as} appointment regarding what it between him\textsuperscript{as} and his\textsuperscript{as} Lord\textsuperscript{azwj} the Exalted regarding the destruction of his\textsuperscript{as} people was that the oven would burst. So, it burst.

Fujalta amrathu: In the oven had burst. So, it burst. Then he\textsuperscript{as} came to his\textsuperscript{as} seal and removed it, and Allah\textsuperscript{azwj} the Exalted Said: \textit{So We Opened the gates of the sky with water pouring out [54:11] And We Burst the ground with springs [54:12]}’.\textsuperscript{435}

By this chain, from Ibn Isa, from Ibn Mahboub, from Al Hassan Bin Salih,

‘From Abu Abdullah Al Sadiq\textsuperscript{asws} having said: ‘I\textsuperscript{asws} heard my\textsuperscript{asws} father\textsuperscript{asws} narrating to Ata’\textsuperscript{asws} saying: The length of the ship of Noah\textsuperscript{as} was a thousand and two hundred cubits, and its width was of eight hundred cubits, and its depth (tallness) was eighty cubits. It performed Tawaf of the House (Kabah) and did Sa’ee between Al-Safa and Al-Marwa of seven circuits, then it evened out upon the (mount) Al-Judi’.\textsuperscript{436}

By the chain from Al Sadouq, from Ibn Al Mugheira, from his father, from his grandfather, from Zareeh,

\textsuperscript{434} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 40

\textsuperscript{435} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 41

\textsuperscript{436} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 42
‘From Abu Abdullah asws having said: ‘Allah azwj the Exalted Drowned the earth, all of it, on the day of Noah as except for the House (Kabah). So, from that day it is named as Al-Ateeq because it was ‘Ataq’ (liberated) from the drowning’.

فقلت له: صعد إلى السماء؟ فقال: لم يصل الماء إليه وإنما رفع عنه.

I said to him asws, ‘Did it ascend to the sky?’ He asws said: ‘The water did not arrive to it, and rather it was raised from it’.

437

44 - ص: بالاسناد عن الصدوق، عن أبيه، عن سعد، عن ابن عيسى، عن ابن محبوب، عن جناب بن سدير، عن أبي عبد الله عليه السلام قال: آمن بنوح عليه السلام من قومه ثمانية نفر، وكان اسمه عبد الجبار، وإنما سمي نوحاً لأنه كان ينوح على نفسه.

By the chain from Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Hanan Bin Sadeyr, ‘From Abu Abdullah asws having said: ‘There believed in Noah as from his people, eighty persons, and his name was Abdul Jabbar, and rather he as is called Noah as because he as was lamenting upon himself as’.

438

(P.s. – This is not a Hadeeth)

(P.s. – This is not a Hadeeth)

439

440

45 - وفي رواية: عبد الملك، وكان يسمى بهذه الأسماء كلها

46 - يه: قال أبو جعفر الباقر عليه السلام: إن الحيض للنساء نجاسة رماهن الله عز وجل بها وقد كن النساء في زمن نوح عليه السلام إما تحيض المرأة في كل سنة حيضة حتى خرج نسوة من مجانهن، وكان عدد نسوة من النوباء وتعين وتعطرن ثم خرجن فتعتون في البلاط، فجلسن مع الرجال وشهدن الأعياد معهم، وجلسوا في صفوفهم.

Abu Ja’far Al-Baqir asws said: ‘The menstruation of the women is an uncleanness Allah azwj Mighty and Majestic has Hit them with, and the women during the era of Noah as were such that the woman would menstruate during every year with one menstruation, until they came out from their shield, and there were seven hundred women. They went and wore the dyed ones from the clothes, and ornamented, and applied perfume, then they went out and dispersed in the city. So, they sat with the men and attended the festivals with them, and sat in their rows.

437 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 43
438 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 44
439 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 45
440 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 46
فرماهن الله عزوجل بالحيض عند ذلك في كل شهر، يعني اولئك النسوة بأعيانهن، فسالت دماؤهن فاخرجن من بين الرجال، فكن يحضن في كل شهر حيضه فشغلهن الله تعالى بالحيض وكسر شهوتهن.

Therefore Allah azwj Might and Majestic Hit them with the menstruation during that to be during every month, meaning those women in their (men’s) eyes. So, their blood flowed and they exited from between the men, and they became menstruating every month with one menstruation. Allah azwj the Exalted pre-occupied them with the menstruation and broke their lustful desires’.

قال: وكان غيرهن من النساء اللواتي لم يفعلن مثل ما فعلن يحضن في كل سنة حيضه،

He asws said: ‘And other from the women, those who did not do the like of what they did were menstruating one menstruating during every year’.

قال: فتزوج بنو اللاتي يحضن في كل شهر حيضه بنات اللاتي يحضن في كل سنة حيضه، فامتزج القوم فحضن بنات هؤلاء وهؤلاء في كل شهر حيضه، وكان أولاد اللاتي يحضن في كل شهر حيضه لاستقامة الحيض، وقل أولاد اللاتي يحضن في السنة حيضه لفساد الدم.

He asws said: ‘The sons of the those who were menstruating during every month with one menstruation, married the daughters of those who were menstruating during every year with one menstruation. So, the people got mixed, and the daughters of these and those menstruated every month with one menstruation, and the children of those who were menstruating during every month with one menstruation became abundant, and the children of those who were menstruating during the year with one menstruation were few, due to the corruption of the blood’.

قال: فكثر نسل هؤلاء، وقل نسل اولئك

He asws said: ‘Their lineage was a lot and their lineage were little’.441

48 - ك: الطالقاني، عن محمد بن هشام، عن أحمد بن زياد الكوفي، عن الحسن بن محمد بن جمعة، عن أحمد بن الحسن الميثمي عن عبد الله بن الفضل الهاشمي قال: ‘ قال الصادق جعفر بن محمد عليه السلام: لما أظهر الله تبارك وتعالى نبوة نوح عليه السلام وأيقن الشيعة بالفرج اشتدت البلوى وعظمت الفرية إلى أن آل الأمر إلى شدة شديدة تالث الشيعة، والثوب إلى نوح بالضرب المبرح، حتى مكث عليه السلام في بعض الأوقات مغشياً عليه ثلاثة أيام تجري الدم من اذنه ثم افاق.

441 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 47
difficulties attaining the adherents, and the leaping to Noah as with severe strikes, until he as remain, in some of the times, with unconsciousness upon him as for three days, the blood flowing from his ears, then he as would awake.

وذلك بعد سنة ثلاثة مائتين من مبعثه، وهو في خلال ذلك يدعوهم ليلة ونهارا فيهم ويدعوهم سرا فلا يجيبون، ويدعوهم علانية فيولون.

And that was after three hundred years from his as being Sent, and he as, in the midst of that was calling them night and day, but they were fleeing, and he as was calling them secretly, by they were not responding, and he as was calling them publicly, but they were turning around.

فهبط عليه وسلم بعد ثلاث مائتين وسنه بالدعاء عليهم، وجلس بعد صلاة الفجر للدعاء، فهبط إليه وقد من السماء السابعة وهو ثلاثة أئلاء فسلموا عليه، ثم قالوا له: يا نبي الله لنا حاجة، قال: وما هي؟ قالوا: تؤخر الدعاء على قومك فإنا أول سطوة الله عزوجل في الأرض.

After three hundred years, he as thought with supplicating against them, and sat after Al-Fajr Salat for the supplication, and a delegation of three Angels came down from the seventh sky and they greeted unto him as. Then they said to him as, ‘O Prophet as of Allah aswj! There is a need for us’. He as said: ‘And what is it?’ They said, ‘Delay the supplication against your people for it is the first Domination of Allah aswj Mighty and Majestic in the earth’.

قال: قد أخرت الدعاء عليهم ثلاث مائتين وسنه أخرى، وعاد إليهم فصنع ما كان يصنع ويفعلون ما كانوا يفعلون حتى إذا انقضت ثلاث مائتين وسنه أخرى وتسامى من إمامهم يجلس في وقت ضحى النهار للدعاء.

He asws said: ‘I as have delayed the supplication against them for another three hundred years’. And he as returned to them and did what he as had done and they did what they had done until when another three hundred years passed by and he as despaired from their belief, he as sat in the time of midday for the supplication.

فهبط عليه وسلم وقد من السماء السابعة فسلموا عليه فقالوا: خرجنا بكرة وجئناك ضحى، ثم سألوه مثل ما سأله وفد السماء السابعة فأجابهم إلى مثل ما أجاب أولئك إليه.

A delegation descended unto him as from the sixth sky and they greeted him as and they said, ‘We have come out early and came to you as at midday’. Then they asked him as similar to what he as had been asked by the delegation of the seventh sky, and he as answered them to similar of what he as had answered those who had come to him as.

وعاد عليه السلام إلى قوم يدعوهم فلا يزيدهم دعاءه إلا فارأوا “ حتى انقضت ثلاث مائتين سنة تسعمئة سنة فصارت إليه الشيعة وشكوا ما ينالهم من العامة والطواغيت وسألوا الدعاء بالفرج، فأجابهم إلى ذلك وصلى ودعاه.

And he as returned to the people, calling them but his as call did not increase them except in fleeing, until the complete three hundred years passed by, completing nine hundred years. His as adherents came to him as and complained of what they faced from the general people.
and the tyrants, and they asked him as of the supplication for the relief. He as answered them to that and prayed Salat and supplicated.

فهبط عليه جبرئيل عليه السلام فقال له: إن الله تبارك وتعالى قد أجاب دعوتك فقولوا مما أوحي الله تعالى إليكم وإفراعوا النوى حتى يثمر، فإذا أثرت فرجت عليهم.

Jibraeel as descended unto him as and said to him as: ‘Allah azwj Blessed and Exalted has Answered your as supplication, so say to your as adherents to eat the dates and sow the seeds and grow these until they bear fruit. So, when these bear fruit, then there will be relief from them’.

He as praised Allah azwj and extolled upon Him azwj and let them know that. They were joyful, and Noah as informed them with what Allah azwj the Exalted had Revealed to him as. They did that and grew them until they bore fruit, then they came with the fruit to Noah as and asked him as to fulfil the promise to them.

فسأل الله عزوجل عن ذلك فأوحى إليه: قل لهم: كلوا هذا التمر واغرسوا النوى فارتد الثلث الآخر وبقي الثلث فأكلوا التمر وغرسوا النوى حتى إذا أثرت أثمرت فرجت عنكم.

He as asked Allah azwj Mighty and Majestic about that, and He azwj Revealed to him azwj: “Tell them: ‘Eat these dates and plant the seeds. When these bear fruit, there will be relief from you all’”.

When they thought that the breaking (of the promise) had occurred upon them, a third of them reneged and two-third remained steadfast. They ate the dates and planted the seeds until when these bore fruit they came with it to Noah as and informed him as and asked him as to fulfil the promise to them.

فسأل الله عزوجل عن ذلك فأوحى إليه: فقل لهم: كلوا هذا التمر واغرسوا النوى فارتد الثلث الآخر وبقي الثلث فأكلوا التمر وغرسوا النوى، فلما أثرت أثمرت فرجت عنكم، ونحن نخشى على أنفسنا نتأخير الفرج إن نلقي.

He as asked Allah azwj Mighty and Majestic about that, so He azwj Revealed to him: “Say to them: ‘Eat these dates and sow the seeds’. Another third reneged and there remained a third (of them). They ate the dates and planted the seeds. When these bore fruit, they came with it to Noah as, then they said to him as, ‘There do not remain from us except the few, and we are scared upon ourselves due to the delay of the relief that we might be annihilated’.
فصلى نوح عليه السلام ثم قال: يا رب لم يبق من أصحابي إلا هذه العصابة وإن أخف عليهم الهلاك فإن تأخر الفرج عنهم، فأوحى الله عزوجل إليه: قد أجبت دعوتك فاصنع الفلك، فكان بين إجابة الدعاء وبين الطوفان خمسون سنة.

Noah as prayed Salat, then said: ‘O Lord azwj! There do not remain from my as companions except this group, and azwj am afraid upon them of the destruction if You azwj Delay the relief from them’. Allah azwj Mighty and Majestic Revealed to him as: “[azwj] have Answered your as supplication. Make the ship!” Between being Answered of the supplication and the flood there were five hundred years”. 442

فهبط جبرئيل عليه السلام فقال له: يا جبرئيل ما هذا المسمار الذي ما رأيت مثله ؟ فقال: هذا باسم سيد الأنبياء محمد بن عبد الله، اسمره على أولها على جانب السفينة الأيمن.

Jibraeel as descended, and he as said to him as: ‘O Jibraeel as! What is this nail which I as have not seen like it?’ He as said: ‘This is with a name of the Chief of the Prophets as, Muhammad saww Bin Abdullah asws’. I as shall nail it upon its beginning, on the right side of the ship’.

He as nailed all of these nails in the ship until there remained five nails, and he as struck by his as hand to a nail, and it shined in his as hand and illuminated just as the shining star tends to shine in the horizon of the sky. Noah as was confused, and Allah azwj Caused the nail to speak in a clear eloquent tongue saying, ‘I am upon a name of the best of the Prophets as, Muhammad sww Bin Abdullah asws’!

فهبط جبرئيل عليه السلام فقال له: يا جبرئيل ما هذا المسمار الذي ما رأيت مثله ؟ قال: هذا باسم سيد الأنبياء محمد بن عبد الله، اسمره على أولها على جانب السفينة الأيمن.

Jibraeel as descended, and he as said to him as: ‘O Jibraeel as! What is this nail which I as have not seen like it?’ He as said: ‘This is with a name of the Chief of the Prophets as, Muhammad sww Bin Abdullah asws. I as shall nail it upon its beginning, on the right side of the ship’.

تم ضرب بيده إلى مسمار ثان فأشرق ونار، فقال نوح: وما هذا المسمار ؟ فقال: هذا مسمار أخيه وابن عمه سيد الأوصياء علي بن أبي طالب فاصصره على جانب السفينة الأيسر في أرحا.

442 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 48
Then he struck his hand to a second nail, and it shone and radiated. Noah said: ‘And what is this nail?’ He said: ‘This is a nail of his brother and cousin, Chief of the successors Bin Abu Talib, therefore nail it upon the left side of the ship in its beginning’. 

ثم ضرب بيده إلى مسمار ثالث فزهر وأشرق وقيل جبرئيل عليه السلام: هذا مسمار فاطمة فاسمره إلى جانب مسمار أبيها،

Then he struck by his hand to a third nail, and it blossomed and shone and radiated. Jibraeel said: ‘This is a nail of (Syeda) Fatima, so nail it to the side of the nail of her father’. 

ثم ضرب بيده إلى مسمار رابع فزهر وأنار، فقال جبرئيل: هذا مسمار الحسن فاسمره إلى جانب مسمار أبيه، ثم ضرب بيده إلى مسمار خامس فزهر وأنار وأظهر النداوة، فقال جبرئيل هذا مسمار الحسن فاسمره إلى جانب مسمار أبيه،

Then he struck by his hand to a fourth nail, and it blossomed and radiated. Jibraeel said: ‘This is a nail of Al-Hassan, so nail it to the side of the nail of his father’. 

فقال نوح: يا جبرئيل ما هذه النداوة؟ فقل جبرئيل: هذا الدم، فذكر قصة الحسين عليه السلام وما تعمل الامة به، فلعن الله قاتله وظالمه و خاذله.

Noah said: ‘O Jibraeel! What is this dampness?’ He said: ‘This is the blood’. He mentioned the story of Al-Husayn and the community would be doing with him. May Allah Curse the one who killed him, and oppressed him and abandoned him.

قال: إن نوحا " عليه السلام لما أدخل السفينة من كل زوجين اثنين جاء إلى الحمار فأبى يدخل، فأخذ جريدة من نخل قضيه ضربة واحدة وقال له: " عبسا شاطانا " أي ادخل يا شيطان.

From Abu Abdullah, he (the narrator) said, ‘He said to one of his servants regarding something that had happened: ‘Either you stop it or else shall hit you the striking of the donkey’. He said, ‘May I be sacrificed for you, and what is the striking of the donkey?’

قال: إن نوحا " عليه السلام لما أدخل السفينة من كل زوجين اثنين جاء إلى الحمار فأبى يدخل، فأخذ جريدة من نخل قضيه ضربة واحدة وقال له: " عبسا شاطانا " أي ادخل يأ شيطان.

443 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 49
He\textsuperscript{asws} said: ‘When Noah\textsuperscript{as} entered the ship two of every pair, he\textsuperscript{as} came to the donkey, but it refused to enter. So, he\textsuperscript{as} grabbed a twig of a palm tree and struck it with one strike and said to it: ‘Absa Shatana’, i.e. ‘Enter O Satan!’.\textsuperscript{444}

Muhammad Bin Ali Bin Hatim, from Ahmad Bin Isa, al Washa, from Ahmad Bin Tahir, from Muhammad Bin Yahya Bin Sahl, from Ali Bin Al Haris, from Sa’ad Bin Mansour Al Jawashiny, from Ahmad Bin Ali Al Badeyli, from his father, from Sadeyr Al Sayrafi,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Noah\textsuperscript{as} got the Punishment Sent down upon his\textsuperscript{as} people, Allah\textsuperscript{azwj} Mighty and Majestic the Trustworthy Spirit\textsuperscript{as} with seven intentions. He\textsuperscript{as} said: ‘O Prophet\textsuperscript{asw}! Allah\textsuperscript{azwj} Blessed and Exalted is Saying to you\textsuperscript{as}: ‘These are My\textsuperscript{azwj} creatures and My\textsuperscript{azwj} servants, and I\textsuperscript{azwj} will not enslave them by a thunderbolt from My\textsuperscript{azwj} thunderbolts, except after emphasising the call and necessitating the argument.

So, return to your\textsuperscript{as} struggle regarding the call to your\textsuperscript{as} people, for I\textsuperscript{azwj} am Listening to you\textsuperscript{as} upon it, and plant this seed, for there will be for you\textsuperscript{as} in its planting and its maturing when it bears fruit, would be the relief and the finishing, therefore give glad tidings with that to the ones form the Momineen who follow you\textsuperscript{as}. When the trees are planted, and farmed, and irrigated, and sprouted branches and bears fruit and the fruits blossomed upon it after a long time, the term would be done from Allah\textsuperscript{azwj} the Glorious’.

Favored, the Allah\textsuperscript{azwj} Blesed and Exalted Commanded him\textsuperscript{as} to sow from the seeds of those trees and repeat the patience and the struggle and emphasise the argument upon his\textsuperscript{as} people; and he\textsuperscript{as} informed with that the group which had believed in him\textsuperscript{as}, but three hundred men from them reneged and they said, ‘If the calling of Noah\textsuperscript{as} was true, no break would have occurred in the Promise of his\textsuperscript{as} Lord\textsuperscript{azwj}’.

\textsuperscript{444} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 50
Then Allah azwj Blessed and Exalted did not cease Commanding him as during every time that he as plants time after another up to the point he as had planted it seven times, and from that group there did not cease to renge, group after group until he as was left with around seventy men.

فأوحى الله عزوجل عند ذلك إليه وقال: الآن اسفر الصبح عن الليل لعينك حين صرح الحق عن محضه وصفا من الكدر بارتداد من كانت طينته خبيثة،

Allah azwj Mighty and Majestic Revealed to him as during that and Said: “Now the morning has been distinguished from the night to your as mind where the truth is recognised of its pureness and clearness from the filth by the reneging of the ones who clay was wicked.

فلو أي أهلكت الكفار وأبقيت من قد ارتد من الطوائف التي كانت آمنت بك لما كنت صدقت وعدي السابق للمؤمنين الذين أخرجوا النزاهة من قولك واعتصموا بحبل نبوتك بأن استخلفتم في الأرض وامكن لهم دينهم، وابدال خوفهم بالأمن لكي تخلص العبادة لبدهش الشك من قلوبهم,

If azwj had Destroyed the Kafirs and there would have remained the ones who had reneged from the groups which had believed in you as, My preceding Promise would not have come true for the Momineen, those from your as people who were sincere of the Tawheed and held on to the rope of your as Prophet-hood that azwj would be Making them Caliphs in the earth and Enabling their Religion for them, and Replace their fear with the security, in order that the worship would be sincerely to Me azwj by the removal of the doubt from their hearts.

فكيف يكون الاستخلاف والتمكين؟ وتبدل الخوف بالأمن مني لهم مع ما كنت أعلم من ضعف يقين الذين ارتدوا وحيث طينتهم وسوء سرائرهم التي كانت نتائج النفاق والضلال،

So, how could it have happened, the Caliphs, and the Enablement, and the replacement of the fear with the security from Me azwj, along with what azwj Knew from the weakness of the conviction of those who have reneged and the wickedness of their clays, and the evil of their secrets which was the result of the hypocrisy, and the suspicions of the straying?

فلو أنهم تنسموا مني الملك الذي أتي المؤمنين وقت الاستخلاف إذ أهلكت أعداؤهم لنشقوا روائح صفاته، ولاستحتمل سرائر نفاقهم، وتأبد خباشة ضلالهم، وكشفوا إنفاقهم بالخيانة، وحابوا على طلب الرئاسة والتفرد بالأمر والنهي، وكيف يكون التمكين في الدين وأنصار الأمر في المؤمنين مع إثارة الفتن وإيقاع الحروب كلا، فاصنع الفلك يأعيننا ووحينا.

So, if they had accessed the kingdom from Me azwj Which azwj Give the Momineen at the time of the succession, when azwj Destroy their enemies, they would have smelt the aroma of its description, and the secrets of their hypocrisy would have prevailed, and the clay of straying would have enslaved their hearts, and they would have uncovered the enmity to their brethren and would have battled them upon seeking the governance and the uniqueness with the ordering and the forbidding. And how can the enablement happen in the Religion and the spread of the command among the Momineen with stirring up the Fitna and
occurrence of the wards? Never! So, make the ship in front of Our\textsuperscript{azwj} Eyes and Our\textsuperscript{azwj} Revelation!”.\textsuperscript{445}

52 - سْن: القاسم الزيات، عن أبي بن عثمان، عن مؤمن بن العلاء، عن أبي عبد الله عليه السلام قال: لما خسر الماء عن عظام الموتى فرأى ذلك نوح عليه السلام فجزع جزعاً " شديداً " واتم لذلك فأوحى الله إليه: أن كل العنب الإسود يذهب غمك.

Al Qasim Al Zayat, from Aban Bin Usman, from Momin Bin Al Ala’a,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When the water uncovered from the bones of the dead, Noah\textsuperscript{as} saw than and was alarmed with intense alarm, and he\textsuperscript{as} became gloomy to that. So, Allah\textsuperscript{azwj} Revealed to him: “Eat the black grapes to remove your\textsuperscript{as} gloom!”’.\textsuperscript{446}

53 - شَي: عن إسحاق الجعفي، عن أبي جعفر عليه السلام قال: كانت شريعة نوح عليه السلام أن يعبد بالتوحيد والإخلاص وخلع الأنداد وهي الفطرة التي فطر الناس عليها، واحتميثة على نوح عليه السلام أن يبعذ الموت، وأدعوا الله ولا يشترووا به شيئاً " وأمره بالصلاة والزكاة والاحترام والخلال، ولم يفرض عليه أحكام ححدود ولا فرض مواريث فهذا شريعته.

From Ismail Al Jufy,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘The Law of Noah\textsuperscript{as} was that he\textsuperscript{as} would worship Allah\textsuperscript{azwj} with the Tawheed and the sincerity and get rid of the idols, and it is the nature which the people have been Natured upon; and His\textsuperscript{azwj} Covenant was Taken upon Noah\textsuperscript{as} and the Prophets\textsuperscript{as} that they would worship Allah\textsuperscript{azwj} and not associate anything with Him\textsuperscript{azwj}, and he\textsuperscript{as} was Commanded with the Salat, and the enjoining (the good) and the forbidding (from the evil), and the prohibition, and the Permissible; and the ruling of the legal penalties were not Imposed upon him\textsuperscript{as} nor the inheritances. So, this is his\textsuperscript{as} Law.

فلم ي станет له ألف سنة إلا خمسين عاماً " يدعوهما سراً وعلانية، فلما أبوا وعواه قال: لك مغفل، فانتصر، فأوحى الله إليه أن لا يؤمن من قومك إلا من قد آمن، فتاوينب مما كانوا يفعلون " فذلك قال نوح: " ولا يلدوا إلا فاجراً " كفاراً " وأوحى الله إليه: أن اصنع الفلك.

He\textsuperscript{as} remained among them for a thousand years less fifty years, calling them secretly and publicly. When they refused and transgressed, he\textsuperscript{as} said: ‘Lord: ‘I am overcome, so Help!’ [54:10].’ Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “Surely you people will never believe except for the one who have already believed, therefore do not be disheartened with what they have been doing [11:36]. Therefore, due to that, Noah\textsuperscript{as} said: and they will not beget any except immoral ones, Kafirs [71:27], and Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as} to make the ship’’.\textsuperscript{447}

54 - شَي: عن المفضل بن عمر قال: كنت مع أبي عبد الله عليه السلام بالكوفة أيام قدم على أبي العباس، فلما اتهما إلى الكناية فنظر عن يساره ثم قال: يا مفضل هندي صلب عمي زيد رحمه الله.

\textsuperscript{445} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 51
\textsuperscript{446} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 52
\textsuperscript{447} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 53
'I was with Abu Abdullah\textsuperscript{asws} in the days he\textsuperscript{asws} proceeded to Abu Al-Abbas. When we ended up to Al-Kunasa, he\textsuperscript{asws} said: ‘Over there is where they crucified my\textsuperscript{asws} uncle Zayd, may Allah\textsuperscript{aswj} have Mercy upon him’.

Then we went until we ended up at the (market) stall of the oilmen, and it was at the end of the two lamps. So he\textsuperscript{asws} descended and said: ‘Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam\textsuperscript{as} had marked, and \textsuperscript{asws} do not like that \textsuperscript{asws} should enter it riding’.

I said, ‘So who was the other one who had marked it?’ He\textsuperscript{asws} said: ‘As for the first one, that was the storm during the era of Noah\textsuperscript{as}. Then others from the companions of Chosroe and Nu’man, and thereafter Ziyad Bin Abu Sufyan’.

I said, ‘And there was a Masjid at Al-Kufa during the era of Noah\textsuperscript{as}?’ He\textsuperscript{asws} said to me; ‘Yes, O Mufazzal, and the houses of Noah\textsuperscript{as} and his\textsuperscript{as} people were in a town, at a place from the Euphrates which follows west of Al-Kufa’.

He\textsuperscript{asws} said: ‘And Noah\textsuperscript{as} was a carpenter. So Allah\textsuperscript{aswj} Made him\textsuperscript{as} a Prophet\textsuperscript{as} and Answered him\textsuperscript{as}, and Noah\textsuperscript{as} was the first one to make a ship which flowed upon the back of the water’. And Noah\textsuperscript{as} lived among his\textsuperscript{as} people for fifty years less a thousand years (950), calling them to Allah\textsuperscript{aswj} Mighty and Majestic. However, they derided him\textsuperscript{as} and laughed at him\textsuperscript{as}. When he\textsuperscript{as} saw that from them, he\textsuperscript{as} supplicated against them saying: ‘\textit{My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26] Surely if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]’.

He said: ‘Awaah Allah, anhum walilam min al-nas jamaa, inna bukhari’.

enadeens
So Allahazwj Revealed unto Noahas that heas should make a ship and make it a big one, and hurriedly. So Noahas made a ship in Masjid Al-Kufa by hisas hands. He brought the wood from afar until heas finished it.

قال مفضل: ثم انقطع حديث أبي عبد الله عليه السلام عند زوال الشمس فقال صلى الله عليه وسلم: "أني صاحب الصحبة في الدنيا وهو في موضع دار حكيم وذلك فرات اليوم، وقال لي: يا مفضل هنأ نصبت أصنام قوم نوح: يغوث ويعوق ونسر".

Al-Mufazzal said, ‘Then Abu Abdullahasws interrupted the Hadith during the sunset. So, Abu Abdullahasws stood up and Prayed the Midday Salat (Al-Zohar), and the Afternoon Salat (Al-Asar), then left from the Masjid. Heasws indicated by hisasws hand to hisasws left to a place where there was a house among the houses, and it was the place of the house of Ibn Hakeym, and where is Euphrates today, and heasws said to me: ‘O Mufazzal! Over there is where the idols of the people of Noahas were fixed – Yagows, and Yoawq, and Nasraa’.


Then heasws went and rode upon hisasws animal. I said, ‘May I be sacrificed for youasws, how long did it take for Noahas to build hisas ship until heas finished it?’ Heasws said: ‘In two time periods’. I said, ‘And how long are these two time periods?’ Heasws said: ‘Eighty years’. I said, ‘The general Muslim are saying that heas built it over five hundred years’. Heasws said: ‘No! How are they saying this, and by Allahazwj it has been Revealed to usasws?’ 448

From Al Mufazzal who said,

‘I said to Abu Abdullahasws, ‘Inform me about the Words of Allahazwj: and when Our Command comes and the oven overflows [23:27], so where is its place and how was it?’ Heasws said: ‘The oven was where Iasws have described to you’.

448 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 54
449 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 55
I said to him, 'And that is oven where the water started coming from?' He said: 'Yes. Allah Loved to show a sign to the people of Noah. Then Allah Sent rain upon them which flooded them with a flood, and the Euphrates overflowed with a flood, and then all the rivers overflowed. Allah Drowned all of them and saved Noah and those who were with him in the ship'.

Then I said to him, 'How long did Noah remain in the ship until the water subsided, and he came out from it?' He said: 'He remained in it for seven days and nights. It circled around the House for a week, then settled upon the Mount Joudy, and it is Euphrates of Al-Kufa'.

I said to him, 'The Masjid of Al-Kufa is old?' He said: 'Yes, and it is a praying place of the Prophets, and the Rasool Allah had prayed in it when Taken on an ascension to the sky. Jibraeel said to him: 'O Muhammad! This is a Mosque of your father Adam, and a praying place of the Prophets'. So he descended and prayed therein. Then Jibraeel ascended with him to the sky.'

From Abu Abdullah having said: 'The wife of Noah came to him while he was making the ship and said to him, 'The oven, the water is coming out form it!' He stood to go to it hurriedly until he made the covering to be upon it and sealed it. The water stopped. When Noah was free from the ship, he came to its seal and broke it, and uncovered the covering, and the water burst out'.
Abu Ubeyda Al Khuzai,

‘From Abu Ja’farasws having said: ‘Masjid of Kufa, therein the oven burst out and the ship was made, and it is a centre of Babel and a gathering (place) of the Prophetsasws.\(^{452}\)

From Salman Al Farsya\(^{a}\), from Amir Al Momineenasws in a Hadeeth of hisasws regarding the merit of Masjid Al-Kufa: ‘Therein Noahasws made hisasws sheep, and therein the oven burst out, and at it was the house of Noahasws and hisasws Masjid’’.\(^{453}\)

From Al-Amsh,

‘Raising it to Aliasws regarding Hisaswj Words: ‘Until when Our Command came and the oven overflowed, [11:40]. Heasws said: ‘But, by Allahaswj, it was not an over for the bread’. Then heasws gestured by hisasws hand towards the sun and said: ‘Its emergence’’.\(^{454}\)

Fom Ismail Bin Jabi Al Jufy,

‘From Abu Abdullahasws having said: ‘Heasws made it in one hundred years, then heasws was Commanded to carry in it two from every pair, the eighty which Adamasws had come out with from the Paradise in order to become a livelihood for the posterity of Noahasws in the earth, just as the posterity of Adamasws had lived, for the earth had drowned and whatever was in it except what was with himasws in the ship’.

قال: فحمل نوح في السفينة الأزواج الثمانية التي قال الله: " وأنزل لكم من الانعام ثمانية أزواج من الأضان الثمانية ومن الشراب الثمانية ومن البقر الثمانية ومن الابل الثمانية وهو نور صدقة وكم من الله"
He\textsuperscript{asws} said: ‘No\textsuperscript{as} carried eight pairs in the ship about which Allah\textsuperscript{azwj} Mighty and Majestic has Said: \textit{pairs of eight – two from the sheep and two from the goats} [6:143] \textit{two from the camels and two from the cows} [6:144].

فكان زوجين من الضأن زوج يربيها الناس ويقومون بأمرها وزوج من الضأن التي تكون في الجبال الوحشية احل لهم صيدها،

So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted.

ومن المعز اثنين زوج يربيها الناس وزوج من الظباء،

And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness.

ومن الإبل اثنين زوج يربيها الناس وزوج هو البقر الوحشي،

And from the camels were two Al-Bukhaty and the Arabic (camels).

ومن البقر اثنين زوج يربيه الناس وزوج هو البقر الوحشي

And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones.

وكل طير وحشي أو نسيم لم غريت الأرض.

And every kind of good birds, wild or domesticated. Then the earth submerged’.\textsuperscript{455}

62 - صلى الله عليه وسلم: إن نوحا حمل الكلب في السفينة ولم يحمل ولد الزنا

From Ibrahim,

‘From Abu Abdullah\textsuperscript{asws}: ‘Noah\textsuperscript{as} carried the dog in the ship but did not carry a child of adultery (bastard)’’.\textsuperscript{456}

63 - صلى الله عليه وسلم: عن عبيد الله الحلبي، عن ابنه يا سلام قال: ينعيي لولد الزنا أن لا يجوز له شهادة ولا يوم بالناس، لم يحمله نوح في السفينة وقد حمل فيه الكلب والخنزير.

From Abdullah Al Ha\textsuperscript{lby},
‘From him\textsuperscript{asws} having said: ‘It is appropriate that for the child of adultery, neither should a testimony be allowed for him nor should he lead the people (in Salat). Noah\textsuperscript{as} did not carry him in the ship, and he\textsuperscript{as} had carried in it the dog and the pig’.\textsuperscript{457}

64 - شى: عن حمران عن أبي جعفر عليه السلام في قول الله: " وما آمن معه إلا قليل " قال: كانوا ثمانية.

From Humran,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{And there did not believe in him except a few [11:40]}. He\textsuperscript{asws} said: ‘They were eighty’’.\textsuperscript{458}

65 - فس: أحمد بن إدريس، عن البزنطي، عن أبان، عن موسى بن إكيل، عن العلاء بن سيبه، عن أبي عبد الله عليه السلام في قول الله: " ونادى نوح ابنه " قالان: ليس بابنه إما هو ابنه من زوجته على لغة طي يقولون: لا ابن المرأة ابنه.

Ahmad Bin Idrees, from Al Bazanty, from Aban, from Musa Bin Akeyl, from Al A’ala Bin Sayaba,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{and Noah called out to his son [11:42]. \textit{So he}\textsuperscript{asws} said: ‘He was not his\textsuperscript{as} son. But rather, he was the son of his wife, and it is upon the language ‘Tai’y (طی) (where they were referring to a son of the wife as being their own son’).}\textsuperscript{459}

66 - شى: عن موسى بن العلاء بن سيبه بن أبي عبد الله عليه السلام في قول الله: " ونادى نوح ابنه " قلت: ليس بابنه إما هو ابن أمراه وهو لغة طي، يقولون لابن أمراه ابنه، قال نوح: " رب إني أعوذ بك – إلى “ the losers [11:47]’’.\textsuperscript{460}

From Musa Bin Al A’ala Bin Sayaba,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{and Noah called out to his son [11:42]. He}\textsuperscript{asws} said: ‘He was not his\textsuperscript{as} son. But rather, he was the son of his wife, and it is upon the language ‘Tai’y (طی) (where they were referring to a son of the wife as being their own son. Noah\textsuperscript{as} said: ‘\textit{Lord! I seek Refuge with You – up to - the losers [11:47]’’}.\textsuperscript{460}


From Zurara,

‘From Abu Ja’far\textsuperscript{asws} regarding the words of Noah\textsuperscript{as}: \textit{O my son! Sail with us [11:42]. He}\textsuperscript{asws} said: ‘He wasn’t his\textsuperscript{as} son’.

\textit{قال: قال: فإن نوح قال: يا بانيي قال: فإن نوح قال ذلك وهو لا يعلم.}

\textsuperscript{457} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 63
\textsuperscript{458} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 64
\textsuperscript{459} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 65
\textsuperscript{460} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 66
He (the narrator) said, ‘I said, ‘Noah\textsuperscript{as} said: ‘O my\textsuperscript{as} son!’ He\textsuperscript{asws} said: ‘So if Noah\textsuperscript{as} said that and he did not know’.\textsuperscript{461}

68 - Ibn: بعض أصحابنا، عن علي بن شجرة، عن بشير النبال، عن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله: إن الجبال تطاولت لسفينة نوح عليه السلام وكان الجودي أشد تواضعًا فتحت الله بها على الجودي.

One of our companions, from Ali Bin Shajara, from Bashir Al Nabal,

‘From Abu Abdullah\textsuperscript{asws} having said: 'The Prophet\textsuperscript{asww} said: 'The mountains were taller than the ship of Noah\textsuperscript{as}', and the (mount) Judi was intensely humble, so Allah\textsuperscript{azwj} Docked it at Al-Judi'’.\textsuperscript{462}

69 - شي: عن إبراهيم بن أبي العلاء، عن غير واحد، عن أحدهما قال: لما قال الله " يا أرض ابلعي مائي أنا فقط، ولم أومر أن أبلع ماء السماء، الأرض: إنما أمرت أن أبلع مائي أنا فقط، ولم أومر أن أبلع ماء السماء.

From Ibrahim Bin Abu Al A’ala, from someone else,

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said: 'When Allah\textsuperscript{azwj} Said: ‘When Allah\textsuperscript{azwj} Said: “O earth, swallow down your water, and O sky, clear away!” [11:44], the earth said, ‘But rather I am Commanded to swallow my water only, and am not Commanded to swallow the water of the sky’.

قال: فبلعت الأرض ماءها، وبقي ماء السماء فصار بحرا " حول الدنيا .

He\textsuperscript{asws} said: ‘So the earth swallowed upon its own water, and there remain the water of the sky, so it became seas around the world’.\textsuperscript{463}

70 - شي: عن عبد الرحمن بن الحجاج، عن أبي الحسن موسى عليه السلام قال: قال: يا أبو محمد إن الله أوحى إلى الجبال أني واضع سفينة Noah على جبل منكن في الطوفان، فتطاولت وشمخت، وتواضع جبل عندكم بالموصل يقال له الجودي فخرب السفينة تدور في الطوفان على الجبال كلهما حتى انتهت إلى الجودي وقعت عليها.

From Abdul Rahman Bin Al Hajjaj,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: “O earth, swallow down your water [11:44]. He\textsuperscript{asws} said: ‘It was Revealed in the Indian language: ‘Drink’’.\textsuperscript{464}

71 - شى: عن أبي بصير، عن أبي الحسن موسي عليه السلام قال: قال: يا أبا محمد إن الله أوى إلى الجبال أي واضع سفينة Noah على جبل منكن في الطوفان، فتطاولت وشمخت، وتواضع جبل عندكم بالموصل يقال له الجودي فخرب السفينة تدور في الطوفان على الجبال كلهما حتى انتهت إلى الجودي وقعت عليها.

From Abu Baseer,
'From Abu Al-Hassan Musa\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} said: ‘O Abu Muhammad! Allah\textsuperscript{azwj} Revealed to the mountains: “[azwj] will Place the ship of Noah\textsuperscript{as} unto a mountain from you during the flood!’” But they became taller and majestic, while a mountain with you at Mosul called Al-Judi humbled. So, the ship circled in the flood to the mountains, all of them, until it ended up to Al-Judi and stopped at it.

فقال نوح: بارات قني بارات قني، قال: جعلت فدناك أي شيء هذا الكلام؟ فقال: اللهم أصلح اللهم أصلح.

Noah\textsuperscript{as} said: ‘Barat Qany! Barat Qany!’ I said, ‘May I be sacrificed for you\textsuperscript{asws}! Which thing is this speech?’ He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj} Rectify! O Allah\textsuperscript{azwj} Rectify!’

فظلت الجبال وشمخت غير الجودي وهو جبل بالموصل، فضرب جؤجؤ السفينة الجبل، فقال نوح عند ذلك: يا ماريا، أتقن، و هو بالعربية: رب أصلح.

The mountains became taller and more majestic apart from Al-Judi, and it is a mountain at Mosul. The mid-section of the ship hit the mountain, and Noah\textsuperscript{as} said during that: ‘Ya Marya, Atqan!’, and in Arabic it is: ‘Lord\textsuperscript{azwj}, Rectify!’

فأوحى الله عز وجل إلى الجبال: إني واضع سفينة عبدي نوح على جبل منكن، فظلت سبيلها نوح، فأوحى الله إلى الجبال: إني واضع سفينة عبدي نوح على جبل منكن، فظلت سبيلها نوح.

The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, raising it, from Abu Baseer,

‘From Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘O Abu Muhammad! Noah\textsuperscript{as} was in the ship, and was in it for as long as Allah\textsuperscript{azwj} Desired, and it was Commanded and Noah\textsuperscript{as} had freed its way (let is sail wherever). Allah\textsuperscript{azwj} Revealed to the mountains: “[azwj] will Place the ship of My\textsuperscript{azwj} servant Noah\textsuperscript{as} upon a mountain from you!”’

فأوحى الله عز وجل إلى الجبال: إني واضع سفينة عبدي نوح على جبل منكن، فظلت سبيلها نوح، فأوحى الله إلى الجبال: إني واضع سفينة عبدي نوح على جبل منكن، فظلت سبيلها نوح.

\textsuperscript{465} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 71
\textsuperscript{466} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 72
Allah azwj Mighty and Majestic Revealed to the mountains: “I will Place the ship of My servant Noah upon a mountain from you!” They became taller and more majestic, and it is a mountain with you. The ship struck the mountain with its mid-section.’

‘Noah as said during that: ‘Ya Marya Atqan!’ , and it was in Assyrian: ‘Lord Rectify!’’. 467

And it is reported by Kaseer Al Nawa’a,

‘From Abu Ja’far asws saying: ‘Noah as heard the creaking of the ship upon Al-Judi, so he feared upon it and brought out his head from where there was a window in it and raised his hand and gesture by his fingers and he was saying: ‘Rahman Atqan!’, and its interpretation is: ‘O Lord Bring to perfection!’’. 468

‘From Abu Abdullah asws having said: ‘When Noah as sailed in the ship, and it was said: “Away with the unjust people!” [11:44]’. 469

‘From Abu Abdullah asws having said: ‘Noah as asked his Lord azwj to Send down the Punishment upon his people, Allah azwj Revealed to him as to plant the seed from the palm tree, so when it matures and bears fruit and he as has eaten from it, his people would be destroyed and the Punishment would descend upon them.

فغرس نوح النواة وأخبر أصحابه بذلك فلما بلغت النخلة وأثمرت واجئه نوح منها وأكل وأطعم أصحابه قالوا له: يا نبي الله الوعد الذي وعدنا.

467 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 73
468 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 74
469 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 75
Noah\textsuperscript{as} planted the seed and informed his\textsuperscript{as} companions with that. When the palm trees matured and bore fruit and Noah\textsuperscript{as} attained from it and ate, and fed his\textsuperscript{as} companions, they said, ‘O Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}! The promised which you\textsuperscript{as} promised us’.

Noah\textsuperscript{as} supplicated to his\textsuperscript{as} Lord\textsuperscript{azwj} and asked Him\textsuperscript{azwj} of the Promise which He\textsuperscript{azwj} had Promised him\textsuperscript{as}. He\textsuperscript{azwj} Revealed to him\textsuperscript{as} to repeat the planting for a second time until when the palm tree matures and bears fruit and he\textsuperscript{as} eats from it, the Punishment would descend upon them.

Noah\textsuperscript{as} informed his\textsuperscript{as} companion with that, and they became three groups. A group reneged, and a group was hypocritical, and a group was steadfast with Noah\textsuperscript{as}. Noah\textsuperscript{as} did that until when the palm tree matured and bore fruit and Noah\textsuperscript{as} are from it and fed his\textsuperscript{as} companions, they said, ‘O Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}! The promised which you\textsuperscript{as} promised us’.

Noah\textsuperscript{as} supplicated to his\textsuperscript{as} Lord\textsuperscript{azwj}. Allah\textsuperscript{azwj} Revealed to him that he should plant it for a third time, and when it matures and bears fruit, his\textsuperscript{as} people would be destroyed. He\textsuperscript{as} informed his\textsuperscript{as} companion, and they separated into three groups — a group reneged, and a group was hypocritical, and a group was steadfast with him\textsuperscript{as}, until Noah\textsuperscript{as} had done that ten times and Allah\textsuperscript{azwj} Did that with his\textsuperscript{as} companions, those who remained with him\textsuperscript{as}, and every group was separating into three groups upon that.

When it was during the tenth, a man from his\textsuperscript{as} special companions and the Momineen came to him\textsuperscript{as} and they said, ‘O Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}! Whether you\textsuperscript{as} do with us what you\textsuperscript{as} promised or do not do it, you\textsuperscript{as} are a truthful Prophet\textsuperscript{as}, a Messenger\textsuperscript{as}, we do not doubt in you\textsuperscript{as}, and even if you\textsuperscript{as} do that with us’.

He\textsuperscript{asws} said: ‘During that from their words, Allah\textsuperscript{azwj} Destroyed them (the others) due to the words of Noah\textsuperscript{as}, and the special ones entered the ship with him\textsuperscript{as}, and Allah\textsuperscript{azwj} the Exalted'}
Saved them, and Rescued Noah\textsuperscript{as} with them after they had been cleaned and the filth was removed from them\textsuperscript{470}.

I (Majlisi) am saying, ‘It is reported by Al Sheykh Al Tabarsy, from the book ‘Al Nabuwwat’, raising it with an unbroken chain,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Allah\textsuperscript{azwj} Sent Noah\textsuperscript{as}, he\textsuperscript{as} called his\textsuperscript{as} people publicly. When the posterity of Hibtullah Bin Adam\textsuperscript{as} heard the ratification of what was in their hands from the knowledge, and they recognised that the knowledge which was in their hands it is the knowledge which Noah\textsuperscript{as} has come with, they ratified him\textsuperscript{as} and submitted to him\textsuperscript{as}.

As for the children of Qabeel\textsuperscript{la}, they belied him and said, ‘The Jinn were before us and Allah\textsuperscript{azwj} had Sent an Angel to them, so if He\textsuperscript{azwj} had Wanted to Send to us, He\textsuperscript{azwj} would have Sent an Angel from the Angels to us’’ \textsuperscript{471}.

Ahmad Bin Muhammad, from Yaqoub Bin Abdullah, from Ismail Bin Zayd, from Al Kahily,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said during a mention of Masjid Al-Kufa: ‘From it sailed the ship of Noah\textsuperscript{as}, and in it (Masjid Al-Kufa) were (the idols) Yasr, and Yagous, and Yaouq’’.\textsuperscript{472}

Muhammad Bin Yahya, from one of his companions, from Al Washa, from Al Batainy,

‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘The ship of Noah\textsuperscript{as} was Commanded, so it performed Tawaf of the House (Kabah) when the earth drowned. Then it came to Mina during its days,

\textsuperscript{470} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 76
\textsuperscript{471} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 77
\textsuperscript{472} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 78
then the ship returned and it was Commanded, and it performed Tawaaf of the House (Kabah), Tawaaf Al-Nisa’’.\(^{473}\)

80 - أقول: روى الشيخ أحمد بن فهد في المذهب وغيره بأساتذتهم إلى المعلى بن خنيس، عن الصادق عليه السلام أنه قال: يوم النيروز هو اليوم الذي استوت فيه سفينة نوح عليه السلام على الجودي.

I (Majlisi) am saying, ‘It is reported by the sheykh Ahmad Bin Fahad in (the book) Al Mahzab, and other by their chain to Al Moala Bin Khunays,

‘From Al-Sadiq\(^{474}\) having said: ‘The day of Al-Nayrouz, it is the day in which the ship of Noah\(^{475}\) evened out upon (mount) Al-Judi’’.\(^{474}\)

81 - نوادر الراوندي: بإسناده عن موسى بن جعفر، عن آبائه عليهم السلام قال: قال علي عليه السلام: صلى نبي الله نوح عليه السلام ومن معه ستمonths قعودا " لأن السفينة كانت تتكبل."

(The book) ‘Al Nawadir’ of al Rawandy, by his chain,

‘From Musa\(^{475}\) Bin Ja’far\(^{475}\), from his\(^{475}\) forefathers\(^{475}\) having said: ‘Ali\(^{475}\) said: ‘The Prophet\(^{475}\) of Allah\(^{475}\), Noah\(^{475}\) and the ones with him\(^{475}\) prayed Salat for six months while seated, because the ship was reclining with them’.\(^{475}\)

82 - دعوات الراوندي: قال: لما كتب نوح عليه السلام في السفينة أن يجلس السفينة مسطحة، فقال: عاهدتك أن لا يسح " أحمد " يقول: السلام علي محمد وآل محمد، وعلي نوح في العالمين.

{P.s. – This is not a Hadeeth}\(^{476}\)

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\(^{473}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 79

\(^{474}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 80

\(^{475}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 81

\(^{476}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 82
CHAPTER 4 – STORY OF HUD\textsuperscript{as} AND HIS\textsuperscript{as} PEOPLE (CALLED) AAD

The Verses – (Surah) Al A’raaf: \textit{And to Aad (We Sent) their brother Hud. He said: ‘O people! Worship Allah. There is no god for you other than Him. Will you not fear?’} \textit{[7:65]}

\begin{itemize}
  \item قال الملأ الذين كفروا من قومه إنا لنريك في سفاهة وإنا لنظنك من الكاذبين \textit{[7:66]}
  \item قال يا قوم ليس بي سفاهة ولكني رسول من رب العالمين \textit{[7:67]}
  \item I deliver to you Messages of my Lord and I am a trustworthy adviser to you all \textit{[7:68]}
  \item And are you astounded that a Reminder has come to you from your Lord upon a man from you, to warn you? And remember when He Made you inheritors from after the people of Noah and Increased you extensively regarding the people, therefore remember the Favours of Allah perhaps you would be successful’ \textit{[7:69]}
  \item They said: ‘Have you come to us so that we would worship Allah Alone and warn against what our fathers worshipped? Then come to us with what you are threatening us with if you were from the truthful ones’ \textit{[7:70]}
\end{itemize}
He said: 'There has befallen upon you Torment and Wrath from your Lord. Are you disputing me regarding names which you and your forefathers named, which Allah did not Send an Authorisation for? Then wait. I am (also) with you from the waiting ones' [7:71]

So We Rescued him and those who were with him by a Mercy from Us, and We Cut off the lineages of those who were belying Our Signs; and they were not Momineen [7:72]

(Surah) Hud**: And to Aad (We Sent) their brother Hud. He said: ‘O people! Worship Allah, there is no god for you other than Him; surely you are only fabricators [11:50]

O people! I do not ask you for a Recompense upon it; surely my Recompense is only upon the One Who Originated me, so will you not understand? [11:51]

And, O people! Seek Forgiveness of your Lord, then repent to Him; He will Send the sky upon you in torrents and Increase you in strength to your strength, and do not turn back as criminals’ [11:52]

They said: ‘O Hud! You have not come to us with clear proof and we are not going to leave our gods due to your word, and we are not believers of yours [11:53]

We are saying only that one of our gods has seized you with evil’. He said: ‘I keep Allah as Witness and be my witnesses that I am disavowing from what you are associating [11:54]

From besides Him, therefore plot against me altogether, then do not respite [11:55]

I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]
But if you turn back, then I have delivered to you what I have been Sent with to you, and my Lord would Replace you with another people and nothing would harm Him. Surely, my Lord is the Preserver upon all things [11:57]

And when Our Command came, We Rescued Hud and those who had believed with him by a Mercy from Us, and We Rescued them from a harsh Punishment [11:58]

And such were (the people of) Aad. They fought against the Signs of their Lord, and disobeyed His Rasools and followed the bidding of every insolent tyrant [11:59]

And they were followed by Curse in this world and on the Day of Judgement; Indeed, (the people of) Aad disbelieved in their Lord. Indeed! Away with Aad, the people of Hud [11:60]

(Surah) Al Mominoun: Then We Raised up from them, another generation [23:31]

So We Sent a Rasool among them (saying): ‘Worship Allah, there is no god for you apart from Him, so will you not be fearing?’ [23:32]

And the chiefs from his people, those who were committing Kufr and belying the meeting of the Hereafter, and We had surround them in luxuries in the life of the world, said, ‘This one is not but a person like you. He eats from what you are eating from, and he drinks from what you are drinking [23:33]

And if you were to obey a person like yourselves, then you would be the losers [23:34]

He promises you that when you are dead and become dust and bones you would be brought forth [23:35]
* هيهات هيهات لما توعدون

Far it is! Far it is, what you are being promised! [23:36]

* إن هي إلا حيونا الدنيا نموت ونحيا وما نحن بمبعوثين

Surely, it is only our life of the world. We die and we live, and we will not be Resurrected [23:37]

* إن هو إلا رجل افترى على الله كذبا و ما نحن له مؤمنين

Surely, he is only a man who fabricates a lie upon Allah, and we will not be believing in him’ [23:38]

* قال رب انصرني بما كذبون

He said: ‘Lord! Help me against what they are belying!’ [23:39]

* قال عما قليل ليصبحن نادميين

He said: “In a little while they would become regretful!” [23:40]

* فأخذتهم الصيحة بالحق فجعلناهم غثاء فبعدا للقوم الظالمين

So, the Scream seized them with the truth, and We Made them as scum. Therefore, remoteness is for the unjust people [23:41]

* ثم أنشأنا من بعدهم قرونآ آخرين

Then We Raised from after them, other generations [23:42]

* ما تسبق من امة أملها وما يستأثرون

None from a community can hasten its term nor can they delay (it) [23:43]

* ثم أرسلنا رسولا نتراي كلما جاء امة رسولها كذبوا فأتبعتنا بعضهم بعضا ’ وجعلناهم أحاديث فبعدا للقوم لا يؤمنون 31 – 44

Then We sent Our messengers one after another. Every time its Rasool came to a community, they belied him. We Caused some of them to follow the others and We Made them as narrations. So, remoteness is for a people who do not believe! [23:44]
(Surah) Al Shoara: *(The people of) Aad belied the Rasools* [26:123]

* إذ قال لهم أخوهم هود ألا تتقون

* إني لكم رسول أمين

* I am a trustworthy Rasool to you* [26:125]

* فاتقوا الله وأطيعون

* Therefore fear Allah and obey me* [26:126]

* وما أسألكم عليه من أجر إن أجري إلا على رب العالمين

* And I do not ask you for any Recompense over it. My Recompenses is only upon Lord of the Worlds* [26:127]

* أتبنون بكل ربع آية تعبثون

* Are you building a sign on every elevation, (but you are only) amusing yourselves* [26:128]

* ويتخذون مصانع لعلكم تخلدون

* And you are taking to strongholds, (thinking) perhaps you will be living eternally?* [26:129]

* وإذا بطشتم بطشتم جبارين

* And when you seize, you seize as tyrants* [26:130]

* فاتقوا الله وأطيعون

* Therefore, fear Allah and obey me

* واتقوا الذي أمدكم بما تعلمون

* And fear the One Who has Extended to you of what you know* [26:132]

* أمدكم بأنعام وبن

* Extending to you with the cattle and sons* [26:133]
And gardens and springs [26:134]

I fear upon you the Punishment of a Grievous Day’ [26:135]

They said, ‘It is the same to us whether you preach to us or do not happen to be from the preachers [26:136]

Surely, this is only a custom of the former ones [26:137]

And would not be Punished ones’ [26:138]

Thus, they belied him, so We Destroyed them. Surely, in that there is a Sign, and most of them were not Momineen [26:139]

And Surely your Lord, He is the Mighty, the Merciful [26:140]

(Surah) Al Sajdah: But if they turn aside, then say: ‘I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13]

When their Rasools came to them from before them and from after them (saying): ‘Do not worship except Allah’. They said, ‘If our Lord had so Desired, He would have sent down Angels. Therefore we are deniers of what you are Sent with’ [41:14]
Then, as for (people of) Aad, they were arrogant in the land without the right, and they said, ‘Who is stronger than us in prowess (competence)?’ Or, did they not see that surely Allah was the One Who Created them? He is Stronger than them is Strength. And they were fighting against Our Signs [41:15]

So We Sent upon them a wind (called) ‘Sar Sar’ during the inauspicious days to Make them taste the abasing Punishment in the life of the world, and the Punishment of the Hereafter is even more abasing, and they will not be Helped [41:16]

(Surah) Al Ahqaf: And remember the brother of Aad when he warned his people at the sandy plains, and the warners had already passed from before him and from after him: ‘Indeed! You shall not be worshipping anyone except Allah! I fear upon you the Punishment of a mighty Day’ [46:21]

They said, ‘Have you come to turn us away from our gods? Then come to us with what you are threatening us with if you were from the truthful’ [46:22]

He said: ‘But rather, the Knowledge is with Allah, and I deliver to you what I have been Sent with, but I see you as an ignorant people [46:23]

So when they saw clouds advancing towards their valleys, they said, ‘This cloud will give us rain’. But, it is what you were hastening with, a wind wherein is a painful Punishment [46:24]

Devastating all things by the Command of its Lord, so they became such, nothing could be seen except for their dwellings. Like that We Recompense the criminal people [46:25]
And We have Enabled them in what We Enabled you in, and We Made ears, and eyes, and hearts to be for them. But, neither their ears, nor their eyes, nor their hearts availed them of anything, when they were fighting against the Signs of Allah, and it would surround them what they had been mocking with [46:26]

(Surah) Al Zariyaat: And among (the people of) Aad, when We Sent upon them the destructive (Al-Aqeem) wind [51:41]

It did not leave anything it came upon except it made it to be like dust [51:42]

(Surah) Al Qamar: (People of) Ad belied, so how was My Punishment and Warning? [54:18]

We Sent upon them a wind (called) Sarsar, during a Day of continuous bad luck [54:19]

Snatching the people as if they were torn trunks of palm trees [54:20]

So How was My punishment and Warning? [54:21]

And We have Eased the Quran for the Zikr, so is there one who will take advice? [54:22]

(Surah) Al Haaqah: (The people of) Samood and Aad belied the striking calamity a lie [69:4]

Then as for (the people of) Samood, so they were destroyed by the blast [69:5]
And as for (the people of) Aad, so they were destroyed by the Sar Sar wind which came to them [69:6]

He Made it to prevail upon them for seven nights and eight days continuously, so you could see the people therein lying around as if they are hollow trunks of palm trees [69:7]

So do you see any one of them remaining? [69:8]
فخرج منها مثل مقدار منخر الثور تغيظا منها على قوم عاد، فضج الخزنة إلى الله من ذلك وقالوا: يا ربنا إنها قد عتت علينا ونحن خائف أن يهلك من لم يعصك من خلقك وعمار بلادك فبعث الله جبرئيل فدعاهم و قال لهم: اخترى إلى ما أمرت به فوجدت رجعت على ما أمرت به وفسختهم. 

(P.S. – This is not a Hadeeth)⁴⁷⁸

تم تلخيص النص الأصلي كما يلي:

3- كا: محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عبد الله بن سنان، عن معروف بن خربوذ، عن أبي جعفر عليه السلام قال: إن الله تعالى رياح رحمة ورياح عذاب، فإن شاء الله أن يجعل العذاب من الرياح رحمة فعل، قال: ولن يجعل الرحمة من الريح عذابا ".

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma’rouf Bin Kharbouz, who said:

Abu Ja’far⁴⁷⁸ said that ‘Allah⁴⁷⁹ has winds of Mercy as well as winds of Punishment. If Allah⁴⁷⁹ Desires that He⁴⁷⁹ Turns the winds of Punishment into the winds of Mercy, He⁴⁷⁹ never Makes (winds of) Mercy to be turned into the wind of Punishment’.

قال: وذلك أنه لم يرحم قوما قط أطاعوه وكانت طاعتهم إياه ويثابا " عليهم إلا من بعد تحولهم من طاعته،

He⁴⁷⁸ said: ‘And it is never the case that He⁴⁷⁹ is Merciful to all people who obey Him⁴⁷⁹ and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قال: وكذلك فعل بقوم يونس لما آمنوا رحمهم الله بعد ما قد كان قدر عليهم العذاب وقضاء، ثم نذارتهم برحمته فجعل العذاب المقدر عليهم رحمة قصره عنهم وقد أنتزه عليهم وغشيهم، وذلك لما آمنوا به وتصدوا إليه،

He⁴⁷⁸ said: ‘That is how He⁴⁷⁹ Acted with the people of Yunus⁴⁸⁰. When they believed, Allah⁴⁷⁹ Bestowed mercy upon them after having had Ordained for them the Punishment. He⁴⁷⁹ had Decided, then Enclosed them with His⁴⁷⁹ Mercy. So He⁴⁷⁹ Made the Punishment that was pre-destined for them as a Mercy. He⁴⁷⁹ Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him⁴⁷⁹ urging them.

قال: وأما الريح العقيم فإدا ريح عذاب لا تلقح شيئا " من الأرحام ولا شيئا " من النبات، وهي ريح تخرج من تحت الأرضين السبع وما خرجت منها ريح فدًا على قوم عاد. وساق الحديث إلى آخر ما مر.

He⁴⁷⁸ said: ‘And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad’ – and continued the Hadeeth up to what has passed’.⁴⁷⁹

⁴⁷⁸ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 2
⁴⁷⁹ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 3
‘My father narrated to me saying, ‘Al-Mo’tasam ordered for the digging of a well at Al-Bataniya. They dug it for a depth of three hundred yards, they still could not see the water. So, they left it and did not dig any more.

But when Al-Mutawakkil became the ruler, he issued the order that it should be dug further until water is seen. So, they dug for a hundred more until they ended up at the rock. Then they struck at the rock with the pick axes and broke it. A cold wind came out from it killing those who were near to it.

They informed Al-Mutawakkil about that, but he did not know what that was, so he said, ‘Ask Ibn Al-Reza about that’ – and he is Abu Al-Hassan Al-Muhammad Bin Muhammad Al-Askari. So, they wrote to him asking about that. Abu Al-Hassan said: ‘These were the cities of Al-Ahqaaf, and they were the people of Aad whom Allah Destroyed by the Sar Sar wind’.480

480 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 4
Ali\textsuperscript{asws} said: ‘The winds are five – from these is Al-Aqeem, and we seek Refuge with Allah\textsuperscript{azwj} from its evil; and Rasool-Allah\textsuperscript{saww} said: ‘A wind has not come out at all except by a measurement except in the era of Aad, for it exceeded upon its keeper and it came out like the eye of a needle and destroyed the people of Aad’’.\textsuperscript{481}

From Abu Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} has armies of winds by which He\textsuperscript{azwj} Punishes whomsoever that He\textsuperscript{azwj} so Wishes to from the ones who disobey Him\textsuperscript{azwj}, and from every wind from these is an Angel allocated to it. If Allah\textsuperscript{azwj} Intends to Punish a people by some kind of torment, He\textsuperscript{azwj} Reveals to the Angel in charge of that particular type of the winds by which He\textsuperscript{azwj} Intends to Punish them by. The Angel orders it and it get excited like a lion gets excited when bothered’.

He\textsuperscript{asws} said: ‘And for every wind from these is a name. Have you not heard the Words of the Exalted: \textit{We Sent upon them a wind (called) Sarsar, during a Day of continuous bad luck [54:19]}, and Said: \textit{And among (the people of) Aad, when We Sent upon them the destructive (Al-Aqeem) wind [51:41]}, and Said: \textit{a wind wherein is a painful Punishment [46:24]}, and Said: \textit{and for him are weak offspring. Then a tornado in which is fire [2:266]. And (others) from winds which have not been Mentioned by which Allah\textsuperscript{azwj} Punishes the ones who disobey Him\textsuperscript{azwj}’’.\textsuperscript{482}

(P.s. – This is not a Hadeeth)\textsuperscript{483}

(P.s. – This is not a Hadeeth)\textsuperscript{484}

\textsuperscript{481} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 5
\textsuperscript{482} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 6
\textsuperscript{483} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 7
فس: "إذ أرسلنا عليهم الريح العقيم" وهي التي لا تلقح الشجر ولا تنبت النبات.

(P.s. – This is not a Hadeeth)

فس: "إن أرسلنا عليهم ريحا" صرصرا " أي باردة.

(P.s. – This is not a Hadeeth)

"فس: "بريح صرصر" أي باردة " عاتية " قال: خرجت أكثر مما أمرت به " حصوما " قال: كان القمر مصوصما " يرهل سبع ليال وثمانية أيام حتى هلكو.

(P.s. – This is not a Hadeeth)

بالإسناد عن وهب قال: إن الريح العقيم تحت هذه الأرض التي نحن عليها قد زمت بسبعين ألف زمام من حديد، قد وخل بكل زمام سبعون ألف سمل، فلما سلتها الله عزوجل على عدب استأذن عزة الريح، رماع عزوجل أن أخرى لست منها مثل مثاني الريح، ولما أدن الله عزوجل لها ما تركه فيها على ظهر الأرض إذ أرجعه عزوجل إلى عزة الريح، أن أعرجها بهما على نغمات فاحذركوا بها، وما ينفيس الله عزوجل أبلى بسما " والملال والتكتم والمصوم والعصبر بوعده، وذلك قوله عزوجل: " وجعلتم سوء الريح أقول أبلسها زمنا " فيذهبها قاعا " مصففا " لا ترى فيها عوجا " ولا عوجا " والقلع، الذي لا ينثاث فيه، والملال: الذي لا ينفيس فيه، والتكتم: وإنما عزمت العقيم لأنها تقلد بباحة وتتثبت من الرئة كتم عزوجل الرجل حذاك عقيبا " لا ينفيس له، فأدعت تلك العصم والمصانع والمغامات، وكان الله عزوجل حذاك عقيبا " ففيذبه الريح، فذلك قوله عزوجل: " لا ينفيس شيء آت عليه إلا أعجب كلام " وتفاخر الرجل في تلك البلاد، لأن الريح تختبب فنفست عليهم " سبع ليال وثمانية أيام " حسوما " فترى القوم فيها صرصة كأعمال عفري من غابة " والسمو: الدائمة، يقول: المتابعة الدائمة. وكانت تمنع الرجل من المسافات سيدا " ثم نفست عزوجل على رؤوسهم مكببة، فلما مر الرجل من تحت أغلبهم، فذلك قوله عزوجل: " تمنع الابن كأنما أحرق على نجم " والريح: القاع، وكانت الريح تتصبف الريح كما تصبف السماك فقطحة، ثم تعود سرا " هذيفا " فليس هناك إلا يرى في الرجل محل، وإنما حصرت على إمتداد المساكن، من أصل من آتائم لم يقبلن تلك الصدود فصصصوا، ثم بوبين العصم عليها فيجمدت ذات الصدود لذلك.

(P.s. – This is not a Hadeeth)

في ين: روي عن علي بن يقطين أنه قال: أمر أبو جعفر الدواني قي جعفري أن يحفر بئرا " بقصر العبادي، فلم يستنبط منها الماء، فأخبر النبي بذلك فقال له: "احفر أبدا " حتى تستنبط الماء، ولو أنفقت عليها جميع ما في بيت المال.

484 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 8
485 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 9
486 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 10
487 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 11
488 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 12
It is reported from Ali Bin Yaqteen who said,

‘Abu Ja’far Al-Diwaniqy (the Caliph) ordered Yaqteen to dig a well at Qasr Al-Abady. Yaqteen did not cease to dig it until Abu Ja’far did and the water had not been extracted from it. Al-Mahdy (the Caliph) was informed with that, and he said to him, ‘Dig for ever until the water is extracted, even if there is spent upon it the entirety of what is in the public treasury’.

He (the narrator) said, ‘Yaqteen diverted his brother Abu Musa to dig it. He did not cease digging until he had punctured a hole in the lowest ground and the wind came out from it’.

He (the narrator) said, ‘That terrified them and they informed Abu Musa about it. He said, ‘Descend me’.

He (the narrator) said, ‘The head of the well was of forty cubits by forty cubits. He sat in a loader and dangled in the well. When he came to its bottom, he looked at the horror and heard the roar of the wind below that. He instructed them that they should broaden the hole. They made it to resemble a large door. Then two men dangled into it in an open loader. He said, ‘Bring me the news of what is over there’.

He (the narrator) said, ‘They both descended in an open loader and remained for a while. Then they moved the rope and ascended. He said to them, ‘What did you see?’ They said, ‘A great matter – men and women, and hoses, and utensils, and chattels, all of it warped from the stones. As for the men and the women, upon them were clothes, between being seated, and lying down, and reclining. When we touched them, their clothes disintegrated like the dust, and houses were standing’.

He (the narrator) said, ‘And the name of Abu Musa to the Mahdi, he sent to the Mahdi to Musa ibn Jafar, may Allah’s peace be upon him, to deliver a letter to the Mahdi, saying, “May Allah’s peace be upon him, and may he likewise deliver a letter to Abu Musa on the behalf of the Mahdi, after delivering the letter, and may Allah’s peace be upon him, that he deliver a letter to you”.’
He (the narrator) said, ‘Abu Musa wrote with that to Al-Mahdy (the Caliph), and Al-Mahdy wrote to Al-Medina to Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} to come to him. So, he\textsuperscript{asws} came to him and he informed him\textsuperscript{asws}. He\textsuperscript{asws} cried with intense crying and said: ‘O commander of the faithful! They are a remnant of the people of Aad. Allah\textsuperscript{azwj} was Wrathful upon them and their houses submerged along with them. They are the companions of the sandy plains (Surah Ahqaaf - 46)’.


He (the narrator) said, ‘Al-Mahdy said to him\textsuperscript{asws}, ‘O Abu Al Hassan\textsuperscript{asws}! And what are the sandy plains?’ He\textsuperscript{asws} said: ‘The sand’.\textsuperscript{489}

\[\text{P.s. – This is not a Hadeeth}\]

14 - مع: يعني هو إنه هدى إلى ما خلق عهد قومه، ويعني بهديهم من ضلالهم، ومعنى الرهبان فيهم النبي ﷺ، فعندما غضب الله عليهم وعذبهم بالغيرة، ردوا على الله تعالى وغاضبوا عليه، فعذبهم عليها، يكتفيوا بها، وعذبهم فيها، وعذبهم في الدنيا، وعذبهم في الآخرة.

15 - مع: معنى هود إنه هدى إلى ما ضل عنه قومه، وبعث ليهديهم من ضلالتهم، ومعنى الريح العقيم التي أهلك الله عزوجل بها عادا أنها تلقحت بالعذاب وتعقمت عن الرحمة، وكثير من الناس يعبدنون منها، فلما غضب الله عليهم وعتوا على الله تعالى، وكانوا يعبدون عنها من دون الله، فائر في الجحيم على أهلها، وتانتها العقيم لكونها فحش في الجحيم، وحشى عما كان ملة عاد.

(P.s. – This is not a Hadeeth)\textsuperscript{490}

489 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 13
490 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 14
العمد مثل طول الجبل الذي يسلخون منه من أسفله إلى أعلاه، ثم ينقلون تلك العماد فيصيرموضهم، وسلف وهب في أثر هود أكان أبا اليمن الذي ولدهم؟ فقال: لا ولكن آخر اليمن الذي في القرآن يسمى عليهم موسى عليه السلام، فسبحان عصرنا عليه السلام وفرعون مصر ينفسي عليها، لكي يتقدم عليهم موسى عليه السلام، فعليهم أن ينصبون عصراً في الأرض على قوارع الطريق، وكان كثرة الذين ينصبون عصراً في الأرض على قوارع الطريق.

وسئل وهب عن هود أكان أبا اليمن الذي ولدهم؟ فقال: لا ولكنهم أخو اليمن الذي في التوراة تعنيهم نوح عليه السلام، فلم يكن لهما أب تابئهم، ولكنه أخوهم، وأتى هود ومن ليس معه رءوساً فلم يلبسوا حتى دخلوا، وكذلك فعل صاحب عليه السلام بعد، وقد سلك مع الرواه سبعون ألف أبي حجاجاً عليه السلام، لم يلبسوا حتى دخلوا، وبينهم هود وصالح وصموئيل ونبيه_Emulator: interpret_document

(P.s. – This is not a Hadeeth) 491

My father, and Ibn Al Waleed both together, from Sa‘ad, from Ibn Isa, from Muhammad Bin Sinan, and Ismail Bin Jabir and Karam Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullah asws having said: ‘When Allahazwj the Exalted Send Hudas, the posterity from the children of Saamas submitted to himas, and as for the others, they said, ‘Who is stronger than us in prowess (competence)?’ [41:15]. So, Allahazwj Destroyed them with Al Aqeeem wind (51:41), and Hudas bequeathed to them and gave them glad tidings of Salihas’. 492

By a chain from Ibn Awrama, from Saeed Bin Janah, from Ayoub Bin Rashid, from the one who mentioned it,

‘From Abu Abdullahasws having said: ‘The ages of the people of Hudas were of four hundred years, and they were Punished by the drought for three years, but they did not return from what they were upon. When they saw that, they sent a delegation of theirs to a mountain of Makkah, and they were not recognising the place of the Kabah. They went and prayed for rain, and three clouds were raised for them. They said, ‘This is dry’ – meaning that which there isn’t any water in it; and they named the second ‘Fajiya’, and they chose the third wherein was the Punishment’.

491 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 15
492 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 16
قال: والريح عصفت عليهم وكان رئيسهم يقال له الخلجان، فقال: ياهود ما ترى الريح إذا أقبلت أقبل معها خلق كأمثال الأباعر معها أعمدة، هم الذين يفعلون بنا الأفعال، فقال: أولئك الملائكة.

He-asws said: ‘And the wind was stormy upon them, and their chief was called Al-Khaljan. He said, ‘O Hud! What do you-asws see of the wind when it comes, creatures are coming with it like the riders having columns with them, they are those who would be doing with us the deeds?’ He-asws said: ‘They are Angels’.

فقال: أترى ربك إن نحن آمنا به أن يديلنا منهم قال لهم هود عليه السلام: إن الله تعالى لا يديل أهل المعاصي من أهل الطاعة،

He said, ‘Do you-asws view that your-asws Lord-aswj, if we were to believe in Him-aswj, He-aswj would let us triumph over them?’ Hud-asws said: ‘Allah-aswj does not Let the disobedient people triumph over the obedient people’.

فقال له الخلجان وكيف لي بالرجال الذين هلكوا ؟ فقال له هود: يبد لك الله بهم من هو خير لك منهم، فقال: لا خير في الحياة بعدهم، فاختار اللحاق بقومه فأهلكه الله تعالى.

Al-Khaljan said, ‘And would it be for me with the men, those who are destroyed?’ Hud-asws said to him: ‘Allah-aswj would Replace them for you with ones who are better for you than them’. He said, ‘There is no good in the life after them’, and he chose the attachment with his people, so Allah-aswj the Exalted Destroyed him’.

By the chain to Al Sadouq, by his chain to Ibn Tareyf, from Ibn Nubata who said,

‘We went out with Amir Al-Mominee-asws to Nakheela, and there were Jewish people there, with them there was a deceased one of theirs. Amir Al-Mominee-asws said to Al-Hassan-asws: ‘Look at what they are saying regarding this grave’. He-asws said: ‘They are saying, ‘It is Hud’. He-asws said: ‘They are lying! I-asws am more knowing with it than them. This is a grave of a Yehouda-as Bin Yaqoub-as’.


Then he-asws said: ‘Who is over there from Mahra?’ He said: ‘There is an old aged man, I am from them’. He-asws said to them: ‘Where is your house?’ He said, ‘In Mahra, upon the coast of the sea’. He-asws said: ‘Where is it from the mountain having the monastery upon it?’ He

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493 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 17
said, ‘Near to it’. He asws said: ‘What are your people saying regarding it?’ He said, ‘They are saying, ‘Grave of a magician’. He asws said: ‘They are lying! I asws am more knowing with it than them. That is the grave of Hud as, and this is the grave of Yehouda’.494

And it is reported by Abu Al Fatah al Karajaky in (the book) ‘Kunz Al Fawaid’, from Al Asbagh Bin Nubata,

In a Hadeeth of a man from Hazramout who came to Amir Al-Momineen as during the days of Abu Bakr, and became a Muslim upon his asws hands. One day he asked Amir Al-Momineen asws, and we were gathered, he asws said, ‘Do you asws know of Hazramout?’ The man said, ‘If I am ignorant of it, I don’t know anything’. He asws said: ‘Do you recognise the place of the sandy plains (Al-Ahqaaf)?’ He said, ‘It is as if you asws are asking about the grave of Hud as, the Prophet as?’ He asws said: ‘May Allah azwj Make you realise your mistake’.

He said, ‘Yes, I went out in the prime of my youth regarding a reason from Al-Hayy, and we want to go to his as grave due to the remoteness of his as being among us and lot of the ones who remember him as.

We travelled in the city of Al-Ahqaaf (sandy plains) for days, and among us was a man who knew the place, until that man ended up with us to a cave. We entered and he was with us for a long time and he ended up with us to two rocks, one of them had been layered above the other, and between the two was a way a slim man could enter from it.

So, I squeezed and entered, and saw a man upon a bed being of severe (thick) skin, tall face, bushy beard which had dried up. When I touched something from his body, I found it as solid, not having changed, and I saw a book by his head in Hebrew wherein was written: “I as believe in Allah azwj, and I as flashed upon Aad due to its disbelief, and there will not be a repellent to a Command of Allah azwj”.495

494 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 18
فقال لنا أمير المؤمنين عليه السلام: ‘And like that I asws have heard from Abu Al Qasim asws’. 495

Amir Al-Momineenasws said to us: ‘And like that I asws have heard from Abu Al Qasim asws’. 495

By the chain from Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Zar’at, from Sama’at,

‘From Abu Abdullahasws having said: ‘When the winds were stirred, they came with the cellar, the white, and the black, and the yellow, and it decomposed the people of Aad’’. 496

(P.s. – This is not a Hadeeth) 497
Among what the Syrian asked Amir Al-MomineenASWS, he said, ‘Inform me about the day of Wednesday and the fleeing from it’. HeASWS said: ‘The last Wednesday during the month, and it is the waning (of the moon)’ – and continued the Hadeeth until heASWS said: ‘And on the day of Wednesday, Allahazwj Mighty and Majestic Sent the wind upon the people of Aad, and one the day of Wednesday, the Scream seized them’’. 498

Ibn Al Mutawakkal, from Al Himeyri, from Ibn Hashim, from Ahmad Bin Aamir Al Taiv,

‘From Al-RezaASWS having said: ‘The day of Wednesday is a Day of continuous bad luck [54:19]’’. 499

Muhammad Bin Ahmad Al Baghdady, from Ali Bin Muhammad Bin Anbasah, from Daram Bin Qabeysa,

‘From Al-RezaASWS having said: ‘Rasool-Allahsaww said: ‘The last Wednesday during the month is the Day of continuous bad luck [54:19]’’. 500

Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Is’haq from Al Qasim, from his grandfather, from Abu Baseer,

‘Amir Al-MomineenASWS said: ‘The day of Wednesday is the Day of continuous bad luck [54:19]’’. 501

(The book) ‘Al Nawadir’ of Al Rawandy, by his chain,
'From Ja’far Bin Muhammad asws, from his asws forefathers having said: ‘Rasool-Allah saww said: ‘I saww was helped by Al-Saba (wind), and Aad was destroyed by Al-Dabour (wind)’

Al Daqaq, from Al Asady, from Al Nakaie, from Al Nowfaly, from Ali Bin Salim, from his father,

‘From Al-Sadiq asws having said: ‘When the expiry presented to Noah as, he as called the adherents and said to them: ‘Know that an occultation would be happening after me as during which the tyrants will appear, and that Allah azwj Mighty and Majestic will Relieve from you all by Al-Qaim as from my as sons his as name is Hud as, for him as would be goodly appearance, and calmness and dignity. He as resemble me as in my as manners and my stature, and Allah azwj will be Destroying your enemies by the wind at his as appearance’.

They did not cease to be anticipating Hud as and awaiting his as appearance until the period was prolonged upon them, and the hearts were hardened of most of them. Then Allah azwj, Exalted is His as Mention, Manifest His as Prophet as during the despair from them and isolation of the affliction with them, and Destroyed the enemies by Al-Aqeem wind which Allah azwj Exalted is His as Mention has Described Saying: It did not leave anything it came upon except it made it to be like dust [51:42].

Then the occultation occurred with him as after that up to the appearance of Salih as. 503

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502 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 26
503 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 27
CHAPTER 5 – STORY OF SHADDAD AND (People of) Iram, possessors of lofty pillars [89:7]

The Verses - (Surah) Al-Fajr: Do you not see how your Lord Dealt with (people of) Aad? [89:6] (People of) Iram, possessors of lofty pillars [89:7] The likes of which were not created in the (other) cities [89:8]

1 - فس: “ألم تر” “ألم تعلم” “كيف فعل ربك بعاد * إرم ذات العماد” كما قال الله للنبي صلى الله عليه وآله ” لم يخلق مثلها

في البلاد ” ثم مات عاد وأهل الله قومه بالريح الصرص

(P.s. – This is not a Hadeeth)504

2 - فس: "ألم تر" "ألم تعلم" "كيف فعل ربك بعاد * إرم ذات العماد” كما قال الله للنبي صلى الله عليه وآله ” لم يخلق مثلها

في البلاد ” ثم مات عاد وأهل الله قومه بالريح الصرص

(P.s. – This is not a Hadeeth)504

504 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 5 H 1
لى صلى الله عليه وآله، وذكر أنه لم يخلق مثلها في البلاد، قال معاوية: حدثنا بحديثها، فقال: إن عاد الاو -
وليس بعاد قوم هود
- كان له ابنان، سمى أحدهما شديداً، والآخر شداداً، فهلك عاد وبقي وملك، وتجبرة، وأطاعهما الناس في الشرق والغرب، فمات
شديد، وبقي شداد، ورفع الله لعنة على الله عز وجل، فجمل على صديقته، جملة.: كتبت كل وحد
هم من الأعمى، فقال: أعجبوه إلى أخ بيلاك. في الأرض، وأوصوا عليه في حالته، فجعل له من تعب الفضاءة، واوصلوا وضربوا ومشروا
在路上، وأوصوا به على تلك المدينة، وجعلوا على الأرض، وعلى المدينة، وجعلوا على الأرض، وعلى المدينة
عتت الأشياء، وما زالت الأشياء، لكي تكون تحت الهجرة، فأتي إلى الكعبي في حياة، ولنا
احبة أن يجعل عليها في الدنيا، قالوا له: كيف تقدر على ما وصفت لنا من الأوهام والنعيم والفضة، حتى يبكي
هما أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد،
لو أتى أني أرى في الكتب صفة الجنة، فلم أكن أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة
من ذهب وفضة، وياقوت، وزبرجد، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد.
وأوصوا به على تلك المدينة، وجعلوا على الأرض، وعلى المدينة، وجعلوا على الأرض، وعلى المدينة
عتت الأشياء، وما زالت الأشياء، لكي تكون تحت الهجرة، فأتي إلى الكعبي في حياة، ولنا
احبة أن يجعل عليها في الدنيا، قالوا له: كيف تقدر على ما وصفت لنا من الأوهام والنعيم والفضة، حتى يبكي
هما أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد,
لو أتى أني أرى في الكتب صفة الجنة، فلم أكن أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة
من ذهب وفضة، وياقوت، وزبرجد، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد.
وأوصوا به على تلك المدينة، وجعلوا على الأرض، وعلى المدينة، وجعلوا على الأرض، وعلى المدينة
عتت الأشياء، وما زالت الأشياء، لكي تكون تحت الهجرة، فأتي إلى الكعبي في حياة، ولنا
احبة أن يجعل عليها في الدنيا، قالوا له: كيف تقدر على ما وصفت لنا من الأوهام والنعيم والفضة، حتى يبكي
هما أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد,
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من ذهب وفضة، وياقوت، وزبرجد، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد.
وأوصوا به على تلك المدينة، وجعلوا على الأرض، وعلى المدينة، وجعلوا على الأرض، وعلى المدينة
عتت الأشياء، وما زالت الأشياء، لكي تكون تحت الهجرة، فأتي إلى الكعبي في حياة، ولنا
احبة أن يجعل عليها في الدنيا، قالوا له: كيف تقدر على ما وصفت لنا من الأوهام والنعيم والفضة، حتى يبكي
هما أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد,
لو أتى أني أرى في الكتب صفة الجنة، فلم أكن أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة
من ذهب وفضة، وياقوت، وزبرجد، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد.
وأوصوا به على تلك المدينة، وجعلوا على الأرض، وعلى المدينة، وجعلوا على الأرض، وعلى المدينة
عتت الأشياء، وما زالت الأشياء، لكي تكون تحت الهجرة، فأتي إلى الكعبي في حياة، ولنا
احبة أن يجعل عليها في الدنيا، قالوا له: كيف تقدر على ما وصفت لنا من الأوهام والنعيم والفضة، حتى يبكي
هما أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد,
لو أتى أني أرى في الكتب صفة الجنة، فلم أكن أن نبني مدينة بهذا، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة
من ذهب وفضة، وياقوت، وزبرجد، ونصنع بها في الأرض، فأوسعها فاعملوا لي فيها مدينة من ذهب وفضة، وياقوت، وزبرجد.
CHAPTER 6 – STORY OF SALIH\textsuperscript{as} AND HIS\textsuperscript{as} PEOPLE

The Verses – (Surah) Al Araaf: \textit{And to Samood (We sent) their brother Salih. He said: ‘O people! Worship Allah. There is no god for you other than Him. There has come to you a clear proof from your Lord. This here is a she-camel of Allah as a Sign for you, therefore leave her to eat in the land of Allah, and do not touch her with evil, for a painful Punishment would seize you all [7:73]}

And remember when He Made you successors after Aad and settled you in the land - you were making castles from its plains and were carving out the mountains for houses. Therefore remember the Favour of Allah and do not make mischief in the land as corrupters’ [7:74]

The chief of those who were arrogant from his people said to those who were considered weak, to those who believed from them, ‘Are you knowing that Salih is a Rasool from His Lord?’ They said, ‘We are believers in what he has been Sent with’ [7:75]

Those who were being arrogant said, ‘We are Kafirs with that which you are believing in’ [7:76]

So they slew the she-camel and were insolent about the Command of their Lord, and they said, ‘O Salih! Come to us with what you are threatening us with, if you were from the Rasoos’ [7:77]

Then the earthquake seized them, so they became crouching in their houses [7:78]
Then he turned away from them and said: ‘O people! I have delivered the Message of my Lord and advised to you all, but you do not love the advisers [7:79]

And to Samood (We Sent) their brother Salih. He said: ‘O people! Worship Allah, there is no god for you other than Him. He Produced you from the earth and Colonised you therein, therefore seek His Forgiveness then repent to Him, surely my Lord is Near, Answering’ [11:61]

They said: ‘O Salih! You were a promising one among us before this. You are (now) forbidding us to worship what our fathers worshipped, and we are in doubt of what you are calling us to, suspicious’ [11:62]

He said, ‘O people! What is your view, if I was upon a clear Proof from my Lord and there came to me a Mercy from Him, so who would help me from Allah if I were to disobey Him? So it would not increase me in other than loss [11:63]

And, ‘O people! This is a she Camel of Allah, being a Sign for you all, therefore leave her to eat in the earth of Allah and do not touch her with evil, for a near Punishment would seize you’ [11:64]

But they slew her, so he said: ‘Enjoy yourselves in your houses for three days, that is a Promise not to be belied’ [11:65]

So when Our Command came, We Rescued Salih and those who believed with him, by a Mercy from Us, from disgrace of that day. Surely your Lord, He is the Strong, the Mighty [11:66]
And the Scream seized those who were unjust, so, by the morning they lay prostrate in their abodes [11:67]

As if they had not dwelt therein. Indeed! Surely (people of) Samood disbelieved in their Lord. Indeed! Away with (the people of) Samood! [11:68]

(Surah) Al Hijr: And the dwellers of the Rock belied the Rasools [15:80]

And We Gave them Our Signs, but they used to turn away from them [15:81]

And they had hewed out secure houses from the mountains [15:82]

So the Scream Seized them in the morning [15:83]

And it did not avail from them what they had been earning [15:84]

(Surah) Al Shoara: (The people of) Samood belied the Rasools [26:141]

When their brother Salih said to them: ‘Will you not fear?’ [26:142]

I am a trustworthy Rasool to you [26:143]

Therefore, fear Allah and obey me [26:144]
And I do not ask you for any Recompense over it. Surely my Recompense is only upon Lord of the worlds [26:145]

Will you be left secure in what is over here? [26:146]

In gardens and springs [26:147]

And plantations and heavy laden palm-trees? [26:148]

And you are carving out houses out of the mountains, skilfully [26:149]

Therefore, fear Allah and obey me [26:150]

And do not obey the instructions of the extravagant [26:151]

Those who are corrupting in the land and are not correcting’ [26:152]

They said, ‘But rather, you are from the bewitched ones!’ [26:153]

You are not except a person like us, therefore come with a Sign if you were from the truthful ones [26:154]
He said: 'This here is a she-camel. For her should be to drink and for you should be to drink on a known day [26:155]

ولا تمسوها بسوء فأخذكم عذاب يوم عظيم

And do not touch her with evil, for the Punishment of a Grievous Day would Seize you [26:156]

فغفروها فأصبحوا نادمين

But they hamstrung her, then they became regretful [26:157]

فأخذهم العذاب إن في ذلك لآية وما كان أكثرهم مؤمنين

So the Punishment Seized them. Surely, in that there is a Sign, and most of them were not Momineen [26:158]

وإن ربك هو العزيز الرحيم 141 – 159.

And surely your Lord, He is the Mighty, the Merciful [26:159]

النمل "27 " ولقد أرسلنا إلى أخاهم صالحا " أن اعبدوا الله فإذا هم فريقان يختصمون

(Surah) Al Naml: And We had Sent to Samood, their brother Salih (saying) that they should be worshipping Allah, but then they became two sects quarrelling with each other [27:45]

قال يا قوم لم تستعجلون بالسيئة قبل الحسنة لولا تستغفرون الله لعلكم ترحمون

He said: ‘O people! Why are you hastening the evil before the good? Why are you not seeking Forgiveness of Allah, perhaps you would be Mercied? [27:46]

قالوا اطيرنا بك ومن معك قال طائركم عند الله بل أنتم قوم تفتنون

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

وكان في المدينة تسعة رهط يفسدون في الأرض ولا يصلحون

And in the city there was a group of nine, making mischief in the land and they were not amending [27:48]

قالوا تقاتموا بالله لبيبيته وأهله ثم لنقول لهوا ليشهدنا مهلك أهله وإننا لصادقون
They said, ‘Let us swear by Allah that we will attack him and his family at night, then we would saying to his guardian, ‘We did not witness the destruction of his family, and we are truthful’ [27:49]

ومكروا مكرا " ومكرنا مكرا " و هم لا يشعرون

And they plotted, and We Planned, and they were not perceiving [27:50]

فانظر كيف كان عاقبة مكرهم أنا دمرناهم وقومهم أجمع

So look and see how was the end-result of their plot. We Annihilated them and their people in their entirety [27:51]

فتلك بيوتهم خاوية بما ظلموا إن في ذلك لآية لقوم يعلمون

So, those were their houses, having fallen down due to their injustices. Surely, in that there is a Sign for a people who know [27:52]

وأنجينا الذين آمنوا وكانوا يتقون 45 – 53. [*]

And We Rescued those who believed and were fearing [27:53]

ولنجينا الذين آمنوا وكانوا يتقون 17 – 18. [*]

And We Rescued those who believed and were pious [41:18]

(34) And as for Samood, so We Guided them, but they loved the blindness over the Guidance, so the abasing Punishment of the thunderbolt seized them due to what they had been earning [41:17]

(35) And We Rescued those who believed and were fearing [41:18]

(36) And regarding Samood, when it was said to them: ‘Enjoy yourselves for a while’ [51:43]

(37) But they exceeded from the Command of their Lord, so the thunderbolt seized them and they were looking on [51:44]
So they were neither able to stand up nor help each other [51:45]

(Surah) Al Qamar: (The people of) Samood belied the Warning [54:23]

So they said, ‘Is it one person from us we should be following? Surely then we would be in straying and madness [54:24]

Has the Zikr been Cast unto him from between us? But, he is an insolent liar!’ [54:25]

They will come to know tomorrow, who is the liar, the insolent one [54:26]

We will be Sending a she-camel as a trial for them, therefore watch them and be patient [54:27]

And inform them that the water is to be divided between them - every drink shall be regulated [54:28]

But they called their companion, so he came and hamstrung (it) [54:29]

So how was My punishment and Warning? [54:30]

We Sent single scream upon them, so they were like dry fragments of the carpenter [54:31]
And We have Eased the Quran for the Zikr, so is there one who will take advice? [54:32]

(Surah) Al Haaqah: (The people of) Samood and Aad belied the striking calamity a lie [69:4]

* فَأَمَّا نَمَّى فَافْتَلَكُوا بِالبَاقِعَةِ ۴ ‐ ۵.

Then as for (the people of) Samood, so they were destroyed by the blast [69:5]

(Surah) Al Fajr: And (people of) Samood, those who carved the rocks in the valleys [89:9]

* فَأَمَّا ثَمُود فَهُمُّوذَ الْقَارِعَةَ ۹٩.

(Surah) Al Shams: (The people of) Samood belied by their transgression [91:11]

* إِذَا نَبَتَ أَشَاقَّةً أَهْلُهَا ۹١.

When it’s wretched one was dispatched (to kill the she-camel) [91:12]

* فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ فَخَلَفَهُ F

So a Rasool of Allah said to them: ‘(It is) a she-camel of Allah, and quench it’ [91:13]

* فَكَذَّبُوهُ فَكَذَّبُوهُ فَكَذَّبُوهُ فَكَذَّبُوهُ فَكَذَّبُوهُ فَكَذَّبُوهُ فَكَذَّبُوهُ فَكَذَّبُوهُ فَكَذَّبُوهُ فَكَذَّبُوهُ F

But they belied him, and they hamstrung it, so their Lord Pounded them due to their sins and Levelled it (their town) [91:14]

* وَلا يَخْفَى عَقاِبَهُ ۱١ ‐ ۱۵.

And He does not fear its consequence [91:15].

(P.s. – This is not a Hadeeth)507

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2 - ص: هو صالح بن ثمود بن عاثر بن إرم بن سام بن نوح.

(P.s. – This is not a Hadeeth)

3 - شيء عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي عليه السلام قال: إن رسول الله صلى الله عليه وسلم قال:'كيف كان مهلك قوم صالح؟'

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Abu Hamza, who has narrated:

Abu Ja'far asws having said: ‘Rasool-Allah saww asked Jibraeel as: ‘How were the people of Salih as destroyed?’

He said: ‘O Muhammad saww! Salih as was Sent to his people when he was sixteen years old. He saww was with them until he as reached the age of one hundred and twenty years, they did not answer him as to the good. And they had for themselves seventy idols which they worshipped apart from Allah azwj.

When he as saw that among them, he as said: ‘O people! I as was Sent to you all when I as was sixteen years old, and I as have now reached one hundred and twenty years, and I as present to you all two matters. If you like you can ask me until I as ask my God azwj so Heazwj would Answer you with regards to what you have asked me of within a short while. And if you like, I as would ask your gods, so if they answer me as by that which I as have asked them of, I as would go away from you all, then I as would have silenced you all and you would have silenced me as.

 فقالوا: قد أنصفت يا صالح.

They said, ‘You as are being fair, O Salih as’.

فقالوا له: ادع غيرهم.

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They prepared for the day that they will be going out for it. They went out with their idols upon their backs, and prepared their food and drinks. They ate and drank. When they finished, they called him\textsuperscript{as} over and said, ‘O Salih\textsuperscript{as}! Ask!’ So, he\textsuperscript{as} said to their elder: ‘What is the name of this one?’ He said, ‘Such and such’. So he\textsuperscript{as} said to it: ‘O such and such! Answer me\textsuperscript{as}!’ It did not answer him\textsuperscript{as}. Salih\textsuperscript{as} said: ‘What is the matter with it that it does not answer?’ They said, ‘Ask another one’.

They prepared for the day that they will be going out for it. They went out with their idols upon their backs, and prepared their food and drinks. They ate and drank. When they finished, they called him\textsuperscript{as} over and said, ‘O Salih\textsuperscript{as}! Ask!’ So, he\textsuperscript{as} said to their elder: ‘What is the name of this one?’ He said, ‘Such and such’. So he\textsuperscript{as} said to it: ‘O such and such! Answer me\textsuperscript{as}!’ It did not answer him\textsuperscript{as}. Salih\textsuperscript{as} said: ‘What is the matter with it that it does not answer?’ They said, ‘Ask another one’.

\textsuperscript{as} asked all of them by their names, but not one of them answer him\textsuperscript{as}. He\textsuperscript{as} said: ‘O people! You have seen that I\textsuperscript{as} have called your idol by not one of them answered me\textsuperscript{as}, so ask me\textsuperscript{as} until I\textsuperscript{as} call my\textsuperscript{as} God and He\textsuperscript{azwj} will Answer you all right now’.

They turned towards their idols and said to them: ‘What is the matter with you all that you do not answer Salih\textsuperscript{as}?’ They did not answer. So, they said, ‘Step away from us and leave us and our idols for a while’.

He\textsuperscript{asws} said: “Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, ‘If you do not answer Salih\textsuperscript{as} today, you will be exposed’.

Then they called him\textsuperscript{as} over, so they said, ‘O Salih\textsuperscript{as}! Call to these (idols)’. He\textsuperscript{as} called upon them. They did not answer him\textsuperscript{as}. He\textsuperscript{as} said to them: ‘O People! Half the morning has passed and I\textsuperscript{as} have not seen your gods to have answered me\textsuperscript{as}. So, ask me\textsuperscript{as}, and I\textsuperscript{as} shall ask my\textsuperscript{as} God\textsuperscript{azwj}, and He\textsuperscript{azwj} will Answer you shortly’.

He\textsuperscript{asws} said: ‘Seventy men from their elders and their great ones and the approved ones from them came to him\textsuperscript{as} and they said, ‘O Salih\textsuperscript{as}, we want to ask you\textsuperscript{as}. He\textsuperscript{as} said: ‘All of these (people) are agreeable with you?’ They said, ‘Yes, so if they answer you\textsuperscript{as}, I will answer you\textsuperscript{as}. They said, ‘O Salih\textsuperscript{as}! We ask you\textsuperscript{as}, and if your\textsuperscript{as} Lord\textsuperscript{azwj} Answers you\textsuperscript{as} we will follow you\textsuperscript{as} and answer you\textsuperscript{as} and the entirety of the people of our town will follow you\textsuperscript{as}’.

Salih as said to them: ‘Ask me whatever you like’. They said, ‘O Salih! Ask your Lord to Bring out for us this very moment from this mountain, a red, blonde and brunette she-camel’ – and in a report of Muhammad Bin Nasr, ‘red, brunette with a distance of a mile between the two sides of the mountain’.

قال: قد سألتموني شيئا يعظم علي ويهون على ربي، فسأل الله ذلك فانصدع الجبل صدعا كادت تطير منه العقول لما سمعوا صوته، قال: واضطرب الجبل كما تضطرب المرأة عند المخاض ثم لم يفجأهم إلا ورأسها قد طلع عليهم من ذلك الصدع، فما استتمت رقبته حتى اجترت ثم خرج سائر جسدها ثم استوت على الأرض قائمة.

He as said: ‘You have asked me for a great thing and it is easy upon my Lord. He asked Allah of that, and the mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground.

When they saw that, they said, ‘O Salih! How quick is your Lord in Answering you! Ask Him to Bring out its young one’.

قال: فسأل الله تعالى ذلك فرمت به فدب حولها، فقال: يا قوم أبقي شئ ؟ قالوا: لا انطلق بنا إلى قومنا نخبرهم بما رأينا ويؤمنوا بك.

He asws said: ‘He asked Allah the Exalted of that, it was thrown out and it walked around it. He as said: ‘O people! Does anything else remain?’ They said, ‘No. Come with us to our people, we shall inform them of what we saw and they will believe in you’.

قال: فرجعوا فلم يبلغ السبعون الرجل إليهم حتى ارتد منهم أربعة وستون رجلا وقالوا: سحر، وثبت الستة وقالوا: الحق ما رأينا،

He asws said: ‘They returned, but they did not reach seventy men to them until sixty-four of them had reneged, and they said, ‘Sorcery!’ and the six were steadfast and they said, ‘The truth is what we saw’.

قال: فكثروا كلام القوم ورجعوا مكاذبين إلا السبعة ثم ارتدوا من السبعة واحد فكان فيما عقبها.
He^asws^ said: ‘The speech of the people was numerous and they returned as liars except for the six. One of the six reneged and was among the ones who hamstrung it’.

From Abu Matar who said,

‘When Ibn Muljim the mischief-maker, may Allah^azwj^ Curse him^la^, struck Amir Al-Momineen^asws^, Al-Hassan^asws^ said to him^asws^: ‘Shall I^asws^ kill him^la^?’ He^asws^ said: ‘No, but withhold him^la^, if I^asws^ die, then kill him^la^, and when I^asws^ die then bury me^asws^ in this backyard in the grave of my^asws^ brothers^as^ Hud^as^ and Salih^asvr^.

Nahj (Al Balagah) –

‘Amir Al-Momineen^asws^ said: ‘O you people! But rather it is the pleasure and hatred which gathers the people, and rather the she-camel of Samood was hamstrung by one man, but Allah^azwj^ Generalised them with the Punishment due to their generally agreeing with him. The Glorious Said: But they hamstrung her, then they became regretful [26:157]. So, it wasn’t except that their land was ploughed with the submerging like the spike of the plough ploughs in the earth with a ploughing’.

Al Atar, from Sa’ad, from Ibn Abu Al Khtab, from Abdullah Al Asam, from Abdullah Al Bati, from Amro bin Abu Al Maqdam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas,

‘One day Rasool-Allah^saww^ came out and he^saww^ was holding a hand of Ali^asws^ Bin Abu Talib^asws^ and was saying: ‘O community of the Helpers! O community of the Clan of Hashim^as^! O community of the Clan of Abdul Muttalib^as^! I^asww^ am Muhammad^as^! I^asww^ am a Rasool^saww^ of Allah^azwj^! Indeed, I^asww^ am Created from the Mercied clay among four from the People^asws^ of my^asww^ Household – I^asww^, and Ali^asws^, and Hamza^asws^ and Ja’far^asws^!’

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509 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 3
510 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 4
511 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 5
A speaker said, ‘O Rasool-Allahsaww! Will theyas be with yousaww on the Day of Qiyamah?’
Heasaww said: ‘May your mother be bereft of you! Surely none will ride on that Day except four – Isaww, and Alíasws, and (Syeda) Fatimaasws, and Salihas Prophetas of Allahazwj.

فقال قائل: يا رسول الله هؤلاء معك ركبان يوم القيامة ؟ فقال: ثكلتك امك إنه لن يركب يومئذ إلا أربعة: أنا وعلي وفاطمة وصالح نبي الله،

As for Isaww, Isaww would be upon Al-Buraaq, and as for mysaww daughterasws Fatimaasws, sheasws would be upon mysaww she-camel Al-Azba’a, and as for Salihas, heas would be upon the she-camel of Allahazwj which was hamstrung, and as for Alíasws, heasws would be upon a she-camel from the she-camels of the Paradise, its reins would be of sapphire, upon himasws would be two green garments.

جاء بين الجنة والطريق فقل أطلقت العرق يومئذ، فتهب ريح من قبل العرش فتنشف عنهم عرقهم، فكانت الملائكة والأنبياء والصديقون: ما هذا إلا ملك مقرب، أو نبي مرسل،

Heasws would pause between the Paradise and the Fire, and the sweat would have choked the people on that Day, and a wind would blow from the direction of the Throne and would dry up their sweat from them. The Angels and the Prophetsas and the Truthful ones will say: ‘This one is not except for an Angel of Proximity, or a Messenger Prophetasv.

فبينادي مناد: ما هذا ملك مقرب ونبي مرسل ولكنه علي ابن أبي طالب أخو رسول الله في الدنيا والاخرة!.

A Caller will Call out: “This is neither an Angel of Proximity nor a Messenger Prophetas, but heasws is Alíasws Bin Abu Talibasws, brotherasws of Rasool-Allahsaww in the world and the Hereafter!”512

لا فينادي مناد: "أنت رسل ربه مرسلاً "، فقال المؤمنون: "إنا بما ارسل به مؤمنون "، فقال الكافرون "إنا بالذي تؤمنون به كافرون "، وقالوا يا صالح ائتنا بآية إن كنت من الصادقين "، فجاءتهم بنة تفغموا، وكان الذي عقرها أزرق أحمر ولده الزنا.

In a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding Hisaswj Words: (Surah) Al Naml: And We had Sent to Samood, their brother Salih (saying) that they should be worshipping Allah, but then they became two sects quarrelling with each other [27:45], Heaswj is Saying – ratifiers and beliers’ 513

7 - فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " ولقد أرسلنا إلى ثمود أخاهم صالحا أن يعبدو الله فإذا هم فريقين يختصمون "، فالكفار سى نفسيم "أنت وأنا كافرون "، وقالوا يا صالح ائتنا بآية إن كنت من الصادقين "، فجاءتهم بنة تفغموا، وكان الذي عقرها أزرق أحمر ولده الزنا.

512 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 6
513 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 7
لمّا قالوا: "لم تسمحون بالسيئة قبل الحسنة" قول: "السياحة قبل الرحم، قول: "إطرينا بك وفق ملك لاعظاسهم من شديد، فطالعوا: هندا من شوككم، وفضلاً من مظل، أصابوا هذا وهكذا. قال انما تتأثرون الأنسان نقوله، فانما تأتيهم الناقة، أنتقولهم إنما تأتيهم العذاب، قال: "يا قوم تجتر عذاب وهم تتأثرون الأنسان، قول: "أنتقولهم إنما تأتيهم العذاب، وإنما تأتيهم العذاب، إنما تأتيهم العذاب، إنما تأتيهم العذاب.

"فمن قالت: "إلى ثمود أخاهم صالحاً" قال: يا قوم تأتيهم سبعون صنماً" يعبدوها من دون الله، فلما رأى ذلك منهم قال: "أنتقولهم إنما تأتيهم العذاب، قال: "يا قوم في غربة ضي، وظل عليهم صلاة، وكانت فيهم تسعة من رؤسائهم، وكان في المدينة تسعة رهط يفسدون في الأرض، وكأنما يحبون في الأرض، إنما تأتيهم العذاب، إنما تأتيهم العذاب، إنما تأتيهم العذاب، إنما تأتيهم العذاب، إنما تأتيهم العذاب، إنما تأتيهم العذاب، إنما تأتيهم العذاب، إنما تأتيهم العذاب.

"فلمما جاء أمرنا نجينا صالحاً، والذين آمنوا معه برحمة منا ومن خزي يومئذ إن ربك هو القوي العزيز * وأخذ الذين ظلموا الصيحة فأصبحوا في ديارهم جاثمين * كأن لم يغنوا فيها ألا إن ثموداً" كفروا ربهم ألا بعدا لثمود".
They Syrian asked Amir Al-Momineen asws about six not grown in a womb. He asws said: ‘Adam as, and Hawwa as, and the ram of Ibrahim as, and staff of Musa as, and she-camel of Salih as, and the bat which Isa Bin Maryam as made and it flew by the Permission of Allah azwj Mighty and Majestic’.

‘The king of Rome asked Al-Hassan asws Bin Ali asws about seven things Allah azwj Mighty and Majestic Created not grown from a womb. He asws said: ‘Adam as, and Hawwa as, and the ram of Ibrahim as, and she-camel of Salih as, and snake of the Paradise, and the crow which Allah azwj Mighty and Majestic Sent to dig in the earth, and Iblees a may Allah azwj Curse him’.

‘From Abu Abdullah asws regarding the Words of the Exalted: (The people of) Samood belied the Warning [54:23]. He asws said: ‘This is when they belied Salih as, and Allah azwj does not Destroy a people at all until He azwj Send the Rasool as to them before that, and he as argues upon them. When they do not answer him as, they are destroyed.

And said: ‘We will not believe you as until you as bring out for us from this rock a tame she-camel’.
And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, 'If you as are as you are alleging to be, a Prophet as, a Rasool as, so call upon your as Lord azwj for us until He azwj brings out for us from this solid rock a tame she-camel'. So Allahazwj Brought it out as they had sought from himas.

وأوحي الله تعالى إلى صالح أن قل لهم: إن الله جعل لهذه الناقة شرب يوم ولكم شرب يوم،

Then Allahazwj Blessed and Exalted Revealed unto himas: "O Salih as! Tell them that Allahazwj has Made a share for this she-camel, from the water, that it would drink from it one day and for you would be to drink for a day".

فكانت الناقة إذا شربت يومها شربت الماء كله، ولا شرب من لبنها كله، فإذا كان الليل وأصبحوا غدوا إلى مائهم فشربوا هم ذلك اليوم ولا تشرب الناقة. فتمكنا بذلك ما شاء الله حتى عتموا ودربوا في قتلهما فجعما رحلا! "آخر أشرق أزرق لا يعرف له أب ولا أردا"، قادار، قادار، قادار، قادار

And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allahazwj so Desired it to, until they transgressed and turned back regarding killing it, and they sent a red, blonde, blue-eyed man, his father not being recognised for him, a son of adultery called Qaadar, to kill it.

فقال لهم صالح عليه السلام: أعصيتم ربكم إن الله تعالى يقول: "إن تبتم قبلت توبتكم، وإن لم ترجعوا بعثت إليكم العذاب في اليوم الثالث!"

When the she-camel headed towards the water, he struck it with a strike, then struck it with another, and killed it, and its young one passed by until it ascended to a mountain. There did not remain from them, neither young nor old except he ate from it.

فقال لهم صالح عليه السلام: أعصيتم ربكم إن الله تعالى يقول: "إن تبتم قبلت توبتكم، وإن لم ترجعوا بعثت إليكم العذاب في اليوم الثالث!"
They said, ‘O Salih as! Come with what you as are threatening us if you as are from the truthful’. He as said: ‘When you wake up tomorrow morning, your faces would be yellow, and on the second day would be red, and on the third day would be black’.

Their faces turned yellow, and one of them said, ‘O people! It has come to you what Salih as had said’. The obstinate ones said, ‘We will not listen to what Salih as is saying and even if we are destroyed’. And similarly, on the second and the third day. When it was midnight, Jibraeel as came to them and shrieked a shriek, their ears were punctured, and their hearts palpitated, and they died in their entirety in the blink of an eye, their young ones and their old ones. Then a fire was sent to them from the sky and it incinerated them’.

‘From Abu Abdullah asws having said: “Salih as was absent from his as people for a time, and on the day he as disappeared he as was an old man, good of body, fully bearded, a medium stature from the men. When he as returned to his as people, they did not recognise him as, and they were upon three categories – a category rejected that he as will not return, ever; and another doubted; and another was upon certainty.

He as began with the category of the doubters and said to them: ‘I as am Salih as’, but they belied him as, and accused him as and rebuked him as and said, ‘Salih as was upon other than your image and face’. Then he as came to the rejecters, but they did not listen from him as and fled from him as with intense fleeing.

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517 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 11
Then he\textsuperscript{as} went to the third, and they were the people of certainty and said to them: ‘I\textsuperscript{as} am Salih\textsuperscript{as}. They said, ‘Inform us with a news, we do not doubt that you\textsuperscript{as} are Salih\textsuperscript{as}. We know that Allah\textsuperscript{azwj} the Exalted, the Creator can Transform (anyone) into any image He\textsuperscript{azwj} so Desires. And He\textsuperscript{azwj} has Informed us and Made us learn the signs of Salih\textsuperscript{as} when he\textsuperscript{as} does come’.

He\textsuperscript{as} said: ‘I\textsuperscript{as} am the one who came to you all with the she-camel’. They said, ‘You\textsuperscript{as} speak the truth, and it is which we have learnt. What were its signs?’ He\textsuperscript{as} said: ‘For it was that it would drink a day and for you would be to drink on a known day’. They said, ‘We believe in Allah\textsuperscript{azwj} and in what you\textsuperscript{as} have come with’.

At that, those who were arrogant said, and they were the doubters and the rejecters, ‘We are Kafirs with that which you are believing in’ [7:76].

At that, those who were arrogant said, and they were the doubters and the rejecters, ‘We are Kafirs with that which you are believing in’ [7:76].

Zayd Al-Shaham (the narrator) said, ‘I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! Would there be a knowledgeable one today?’

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more Just than to leave the earth without a knowledgeable one. When Salih\textsuperscript{as} appeared, they gathered to him\textsuperscript{as}. And rather, an example of Ali\textsuperscript{asws} and Al-Qaim\textsuperscript{asws} in this community is an example of Salih\textsuperscript{as}.’

By the chain to Al Sadouq, from his father and Majaylawiya, from Muhammad Bin Abu Al Qasim, from Muhammad bin Ali, from Ali Bin Al Abbas, from Ja’far Bin Muhammad Al Balkhy, from Al Hassan Bin Rashid, from Yaqoub Bin Ibrahim who said,

\textsuperscript{518} Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 12
A man asked Abu Al-Hassan Musa asws about the dwellers of the Al-Rass [25:38], those whom Allah azwj Mentioned, ‘Who are they? And who are they from? And which people were they?’

He asws said: ‘There were two ‘Raas’s. As for one of them, it isn’t the one which Allah azwj Mentioned in His azwj Book. Its people were the valleys, people of the ewes and sheep. Allah azwj the Exalted Sent Salih as the Prophet as a Messenger, but they killed him as; and He azwj Sent another Rasool as to them but they killed him as. Then He azwj Sent another Rasool as to them and Supported him as with a guardian. The Rasool as was killed and the guardian struggled until he as confuted them.

They were saying, ‘Our god is in the sea’, and they were upon its edge, and there was a festival of theirs during the year in which a great whale would come out to them from the sea during that day, and they would be prostrating to it. A guardian of Salih as of their said to them, ‘I do not want you to make me a lord, but will you answer me to what I call you towards, if that whale were to obey me?’ They said, ‘Yes’. And they obeyed him and made a pact and a covenant.

A whale came out riding upon four whales. When they looked at it, they fell down in Sajdah. The righteous rules came out and said to it, ‘Come to me willingly or forcefully in the Name of Allah azwj the Benevolent!’ It descended from the whales. The guardian said, ‘Come to me upon them, lest there happens to be a doubt regarding my matter’. The whale came to the land, dragging itself to be in the presence of guardian of Salih as. But they belied him after that.

Allah azwj Sent a wind to them, and it threw them all into the water, i.e. the sea, along with their livestock. The Revelation came to the guardian of Salih as in the place of that well, and
therein was the gold and the silver. He went and took it and rushed to his companions with the equality upon the young and the old’’.519

14 - كا: في الروضة: علي بن محمد، عن علي بن عباس، عن الحسن بن عبد الرحمن عن علي بن أبي حمزة، عن أبي بصير، عن
أبي عبد الله عليه السلام قال: قلنت له: "كذبت ثمود بالنذر" فقالوا أحشرا" منا واحدا "تبعه إذا إنا لفي ضلال وساعر * الفقي
الذكور عليه من بيننا بل هو كاذب أشر "

In Al Rowdah – Ali Bin Muhammad, from Ali Bin Abbas, from Al Hassan Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer, 

‘From Abu Abdullahasws, he (the narrator) said, ‘I said to himasws, ‘(The people of) Samlood belied the Warning [54:23] So they said, ‘Is it one person from us we should be following? Surely then we would be in straying and madness [54:24] Has the Zikr been Cast unto him from between us? But, he is an insolent liar!’ [54:25].

قال: هذا كان بما كذبوا صاحبا " وما أهلك الله عزوجل قوما حتى يبعث إليهم قبل ذلك الرسل فيفتحوا عليهم، فبعث الله إلىهم
صاحب" فدعاهم إلى الله فلم يجيبوه ولم يعبدوه عنوا وقالوا: لن نؤمن لك حتى خرج إلينا من هذه الصخرة ناقة عشراء،

‘This is what they belied Salihas with, and Allahazwj Mighty and Majestic does not Destroy a people at all until Heazwj Sends to them, before that, the Rasoolas. They argued against them (the Rasoolsas), so Allahazwj Sent Salih as to them. Heas called them towards Allahazwj. They did not respond and were insolent to himas, and said, ‘We will not believe youas until youas bring out for us from this rock a tame she-camel’.

وكانت الصخرة يعظمونها ويعبدونها ويذبحون عندها في رأس كل سنة ويجمعون عندها، فقالوا له: إن كنت كما تزعم نبيا " رسولا
فادع لنا إلهك حتى بخرج لنا من هذه الصخرة الصماء ناقة عشراء، فأخرجها الله كما طلبو منه،

And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, ‘If youas are as you are alleging to be, a Prophetas, a Rasools, so call upon youras Lordazwj for us until Heazwj Brings out for us from this solid rock a tame she-camel’. So Allahazwj Brought it out as they had sought from himas.

فكانت الناقة إذا كان يوم شربها شربت الماء ذلك اليوم فيحلبونها فلا يبقى صغير ولا كبير إلا شرب من لبنها يومهم ذلك، فإذا
كان الليل وأصبحوا غدوا إلى مائها فشربوا منه ذلك اليوم ولم تشرب الناقة ذلك اليوم، ففمكثوا بذلك ما شاء الله

Then Allahazwj Blessed and Exalted Revealed unto himas: “O Salihas! Tell them that Allahazwj has Made a share for this she-camel, from the water, that it would drink from it one day and for you would be to drink for a day”.

فكانت الناقة إذا كان يوم شربها شربت الماء ذلك اليوم فيحلبونها فلا يبقى صغير ولا كبير إلا شرب من لبنها يومهم ذلك، فإذا
كان الليل وأصبحوا غدوا إلى مائها فشربوا منه ذلك اليوم ولم تشرب الناقة ذلك اليوم، ففمكثوا بذلك ما شاء الله

519 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 13
And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning, they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah\textsuperscript{azwj} so Desired it to.

Then they rebelled against Allah\textsuperscript{azwj} and some of them walked towards the others and said, ‘Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink’.

Then they said, ‘Who is the one who can kill it, and we will make a reward to be for him whatever he likes!’ So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, and they made a reward for him, for it.

When the she-camel went towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So, he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

And the people of Salih\textsuperscript{as} came over, and there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. When Salih\textsuperscript{as} saw that, he\textsuperscript{as} came up to them and said, ‘O People! What called you all to do what you have done and rebelled against your Lord\textsuperscript{azwj}?!’
فأوحى الله تبارك وتعالى إلى صالح عليه السلام أن قومك قد طغوا وبغوا وقتلوا ناقة بعثتها إليهم حجة عليهم، ولم يكن عليهم فيها ضرر، وكان لهم أعظم المنفعة، فقل لهم: إني مرسلا عليكم عذابي إلى ثلاثة أيام، فإن هم تابوا ورجعوا قبلت توبتهم وصددت عنهم، وإن هم لم تابوا ولم يرجعوا بعث عليهم عذابي في اليوم الثالث.

Then Allahazwj Blessed and Exalted Revealed unto Salihas: “Youras people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. Tell them that [azwj] will be Sending upon you all Myazwj Punishment after three days, and if they were to repent and return (from their ways), [azwj] shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), [azwj] will Send to them Myazwj Punishment on the third day”.

فأتاهم صالح عليه السلام فقال لهم: يا قوم إني رسول ربكم إليكم وهو يقول لكم: إن أنتم تبتم ورجعتم واستغفرتم فلأتوب عليكم.

Salihas came and said to them: ‘O people! Ias am a Rasoolas of your Lordazwj. Heazwj is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, Heazwj would Forgive you all and Turn towards you (Mercifully)’.

فلمما قال لهما ذلك كانوا أعتى ما كانوا وأخبث وقالوا: يا صالح ائتنا بما تعدنا إن كنت من الصادقين، قال: يا قوم إنكم تصبحون غداً وجوهكم مصفرة، واليوم الثاني وجوهكم محمرة، واليوم الثالث وجوهكم مسودة.

But, when heas said that to them they became more rebellious and treacherous than what they had been and said, ‘O Salihas! Let it come to us, what youas are calling for us, if youas are from the Rasoolsas, the truthful ones’. Heas said: ‘O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black’.

فلمما أن كان أول يوم أصبحوا ووجوههم مصفرة، فمشى بعضهم إلى بعض وقالوا: قد جاءكم ما قال لكم صالح، فقال العتاة منهم: لا نسمع قوم صالح ولا نقبل قوله وإن كان عظيماً.

When it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, ‘There has come upon you what Salihas had spoken of’. The rebellious ones among them said, ‘We will not listen to the words of Salihas and will not accept hisas words, even though they may be great’.

فلمما كان اليوم الثاني أصبحت ووجوههم محمرة فمشى بعضهم إلى بعض وقالوا: يا قوم قد جاءكم ما قال لكم صالح، فقال العتاة منهم: لو أهلكنا جميعاً ما سمعنا قول صالح ولا تركنا آئتنا التي كان أباؤنا يعبدونها، ولم يتوبوا ولم يرجعوا.

When it was the morning of the second day and their faces turned red, some of them walked towards the others and said, ‘O people! There has come upon you what Salihas had spoken about for you all’. But the rebellious ones among them said, ‘Even if we were all to
be destroyed, we will not listen to the words of Salih as nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)’.

When it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, ‘O people! There has come upon you what Salih as had spoken of for you all’. But the rebellious ones from among them said, ‘Let it come upon us what Salih as had said to us’.

When it was the middle of the night, Jibraeel as came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers.

And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them.

All of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah azwj Destroyed it. They had all died in their homes and on their beds. Then Allah azwj Sent upon them Fire along with the Scream from the sky. It burnt all of them, and this was their story’.

In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: (The people of) Samood belied by their transgression [91:11], He azwj is Saying: ‘The transgression carried him upon the belying’’.

520 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 14
521 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 15
The Syrian asked him asws saying, ‘Inform me about the day of Wednesday and the fleeing from it. Amir Al-Momineen asws said: ‘It is the last Wednesday from the month’ – and continued the Hadeeth up to he asws said: ‘And on the day of Wednesday Allah azwj Said: We Annihilated them and their people in their entirety [27:51], and on the day the Scream seized them, and on the day of Wednesday the she-camel was hamstrung’.522

522 Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 16