BIHAR AL-ANWAAR

Volume 12

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

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CHAPTER ON STORY OF IBRAHIM

CHAPTER 1 – REASON FOR HIS NAME, AND HIS MERITS, AND NOBILITY OF HIS MANNERS, AND HIS SUNNAH, AND ENGRAVING OF HIS RING

The Verses – (Surah) Aal-e-Imraan: therefore follow the Religion of Ibrahim, the upright one; and he was not from the Polytheists’ [3:95]

And the Exalted Said: O People of the Book! Why are you disputing about Ibrahim, as the Torah and the Evangel were not Revealed until after him? Are you not using your intellects? [3:65]

Behold! You are the ones who disputed about that of which you had knowledge; but why are you disputing regarding what there is no knowledge with you? And Allah Knows while you do not know [3:66]

Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67]

Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]

(Surah) Al Nisaa: And who is better in Religion than the one who submits his face to Allah and he is a good doer and follows the Religion of Ibrahim, the upright; and Allah Took Ibrahim as a friend [4:125]
(Surah) Al Nahl: *Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120]*

* شاكراً لانعمه اجتهبه وهداه إلى ضراعة مستقييم *

* Grateful for His Favours. He Chose him and Guided him to the Straight Path [16:121]*

* ولأني في الدنيا حسنة وإنما في الآخرة من الصالحين *

* And We Gave him good in this world, and in the Hereafter he would be from the righteous [16:122]*

* ثم أوجينا إلينك أن انبع ملة إبراهيم حنيفا وماكان من المشركين 120 – 123 *

* Then We Revealed unto you: “Follow the Denomination of Ibrahim, the upright, and he was not from the polytheists!” [16:123]*

* من هدهن لابنه إبراهيم حنيفا وما كان من المشركين *

**From Musa Bin Ja’far asws in a Hadeeth of the Jew who asked Amir Al-Mumineen asws about the miracles of the Prophet saww. He asws said: 'Ibrahim as woke up considering upon the recognition of Allah azwj and His azwj encompassing evidences with knowledge of the Eman in Him azwj while he as was fifteen years of age’.**

1 - ج: عن موسى بن جعفر علي اس، من خبر اليهودي الذي سأل أمير المؤمنين عليه السلام عن معجزات النبي صلى الله عليه وسلم، قال: نُقَطَ إبراهيم بالاعتراف على معرفة الله واحاطت دلائله بعلم الإيمان به وهو ابن خمسة عشر سنة.

2 - في الطالقاني، عن الحسن بن علي العدو، عن الحسين بن أحمد الطفاوي، عن قيس بن الريع، عن سعد الحكيم، عن عطية العوفي، عن محدوج، عن النبي صلى الله عليه وسلم، قال: يا علي إنه أول من يدعى به يوم القيامة، وأنا من يدعي به يوم القيامة، وأنا من يدعي به يوم القيامة، وأنا من يدعي به يوم القيامة.

Al Talaqany, from Al Hassan Bin Ali Al Adwy, from Al husayn Bin Ahmad Al Tafawy, from Qays Bin Al Rabie, from Sa’ad Al Khafaf, from Atiya Al Awfy, from Mahdouj,

‘From the Prophet saww having said: ‘O Ali asws! The first one to be called with on the Day of Qiyamah would be myself saww, being called. I saww shall stand on the right of the Throne and will be clothed in a green garment from the garments of the Paradise.

ثم بدلنا بابينا إبراهيم عليه السلام، فإنه من يدعي به يوم القيامة في كهف كهف حضراه من حللح، وأخلاق الفن، وإلى أن قال: ثم بدلني من عند الفن، نعم الآب أبوك إبراهيم، ونعم الأخ أخوك علي.

Then they will call our asws father as Ibrahim as, and he as would stand on the right of the Throne in its shade and be clothed in a green garment from the garments of the Paradise’ – and continued the Hadeeth up to he saww said: ‘Then a caller will call out from the Throne: “The

1 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 1
best of the father is your father \text{as}\text{aww} and the best of the brother is your \text{brother Ali} \text{as}\text{aww}.

Ibn Idrees, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan \text{asws} the 1st having said: ‘Rasool-Allah \text{aww} said: ‘Allah \text{azwj} Chose four from all things. He \text{as} Chose from the Prophets \text{as} for the sword, Ibrahim \text{as} and Dawood \text{as} and Musa \text{as} and I \text{aww}, and He \text{azwj} Chose four from the Households (progenies), so the Mighty and Majestic Said: \text{Surely} Allah \text{azwj} chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds \text{[3:33]’}.

The Syrian asked Amir Al-Momineen \text{asws} about the ones Allah \text{azwj} Mighty and Majestic Created from the Prophets \text{as} circumcised. He \text{as} said: ‘Allah \text{azwj} Mighty and Majestic Created Adam \text{as} circumcised, and (his) son Shees \text{as} circumcised, and Idrees \text{as}, and Noah \text{as}, and Saam \text{as} Bin Noah \text{as}, and Ibrahim \text{as}, and Dawood \text{as}, and Suleyman \text{as}, and Lut \text{as}, and Ismail \text{as}, and Musa \text{as}, and Isa \text{as}, and Muhammad \text{aww}.

And he asked him \text{asws} about the first one to instruct with the circumcision, so he \text{asws} said: ‘Ibrahim \text{asws}".

Al Hamdany, from Ali, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza \text{asws} having said: ‘I \text{asws} heard my \text{asws} father \text{asws} narrating from his \text{asws} father \text{asws} having said: ‘But rather, Allah \text{azwj} Took Ibrahim \text{as} as a friend because he \text{as} did not want anyone, and did not ask anyone at all apart from Allah \text{azwj} Mighty and Majestic’.’

2 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 2
3 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 3
4 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 4
5 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 5
Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad Al Husayni, from Ja’far Bin Muhammad Ibn Isa, from Ubeydullah Bin Ali,

‘From Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘Ibrahim as was the first one to entertain the guest, and the one as youthful’. He said, ‘What is this?’ He asws said: ‘Dignity in the world and radiance in the Hereafter’’. 6

(P.s. – This is not a Hadeeth)7

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Ibn Abu Umeyr, from the one who mentioned it who said,

‘I said to Abu Abdullah asws, ‘Why did Allah azwj Mighty and Majestic Take Ibrahim as as a friend?’ He asws said: ‘Due to the frequency of his as Sajdahs upon the earth’’. 8

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

‘I heard Ali asws Bin Muhammad Al-Askari asws saying: ‘But rather, Allah azwj Mighty and Majestic Took Ibrahim as as a friend due to the frequency of his as Salawat upon Muhammad saww and the People asws of his saww Household’’. 9

Muhammad Bin Amro Bin Ali Al Basry, from Muhammad Ib Ibrahim Bin Kharij Al Asam, from Muhammad Bin Abdullah Bin Al Junayd, from Amro Bin Saeed. From Ali bin Zahir, from Jareer, from Al Amsh, from Atiya, from Jabir Al Ansary who said,

‘I heard Rasool-Allah saww saying: ‘Allah azwj did not Take Ibrahim as as a friend except for his as feeding the food, and his as Salat of the night while the people were sleeping’’. 10

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6 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 6
7 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 7
8 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 8
9 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 9
10 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 10
My father, from Sa‘ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Muhammad Bin Marwan, from the one who reported it,

‘From Abu Ja‘far\textsuperscript{asws} having said: ‘When Allah\textsuperscript{azwj} Took Ibrahim\textsuperscript{as} as a friend, the Angel of death came to him\textsuperscript{as} with the glad tidings of the Friendship, in an image of a white youth having two white clothes, his head dropping water and oil. Ibrahim\textsuperscript{as} entered the house and met him outside from the house.

And Ibrahim\textsuperscript{as} was an honourable (Ghayour) man, and whenever he\textsuperscript{as} went out for a need, he\textsuperscript{as} would lock his\textsuperscript{as} door, and takes its keys with him\textsuperscript{as}. Then he\textsuperscript{as} would return and open it. There was the man (Angel of Death) standing there, as handsome as a man can be. He\textsuperscript{as} grabbed his hand and said: ‘O servant of Allah\textsuperscript{azwj}, who entered you into my\textsuperscript{as} house?’ He said: ‘Its Lord\textsuperscript{azwj} Made me enter it’. So he\textsuperscript{as} said: ‘Its Lord\textsuperscript{azwj} is more deserving of it than I\textsuperscript{as} am. So, who are you?’ He said: ‘I am the Angel of death’.

Ibrahim\textsuperscript{as} panicked and said: ‘You have come to me\textsuperscript{as} to capture my\textsuperscript{as} soul?’ He said: ‘No. Allah\textsuperscript{azwj} has Taken a servant as a friend, so I have come to give the good news to him\textsuperscript{as}. He\textsuperscript{as} said: ‘So who is he\textsuperscript{as}? I\textsuperscript{as} would like to serve him\textsuperscript{as} until I\textsuperscript{as} die’. He said: ‘You\textsuperscript{as} are him\textsuperscript{as}. So he\textsuperscript{as} came up to Sara and said to her: ‘Allah\textsuperscript{azwj} Blessed and Exalted has Taken me\textsuperscript{as} as a friend’\textsuperscript{11}.

\textsuperscript{11} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 11
قال فالتفت جبرئيل إلى أصحابه وكانوا أربعة وبرئيل رئيسهم فقال: حق لله أن يتخذ هذا خليلا،

He\textsuperscript{as} said: ‘Jibraeel\textsuperscript{as} turned to his\textsuperscript{as} companions, and they were four, and Jibraeel\textsuperscript{as} was their leader, and he\textsuperscript{as} said: ‘It is a right of Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Takes this one as a friend’.

قال أبو عبد الله عليه السلام: لما القي إبراهيم عليه السلام في النار تلقاه جبرئيل في الهواء وهو يهوي فقال: يا إبراهيم أنك حاجة؟ قال: أما إني إلى

Abu Abdullah\textsuperscript{asws} said: ‘When Ibrahim\textsuperscript{as} was thrown into the fire, he\textsuperscript{as} met Jibraeel\textsuperscript{as} in the air while he\textsuperscript{as} was falling, so he\textsuperscript{as} said: ‘O Ibrahim\textsuperscript{as}! Is there for you\textsuperscript{as} any need?’ He\textsuperscript{as} said: ‘As for to you\textsuperscript{as}, so not’.’\textsuperscript{12}

ففتحت سارة عن دقيق أجود ما يكون فخبزت وقدمت إليه طعاما طيبا، فقال إبراهيم: من أين لك هذا؟ فقالت: من الدقيق الذي حملته من عند خليلك المصري، فقال: أما إنه خليلي وليس بمصري، فلذلك أعطى الخلة فشكر لله وحمده وأكل.

Sarah\textsuperscript{as} opened (the basket) and there was flour as good as can be. She\textsuperscript{as} made bread and forwarded good food to him\textsuperscript{as}. Ibrahim\textsuperscript{as} said: ‘From where is this for you\textsuperscript{as}?’ She\textsuperscript{as} said: ‘From the flour which you\textsuperscript{as} carried from your\textsuperscript{as} friend, the Egyptian’. He\textsuperscript{as} said: ‘But it is (from) my\textsuperscript{as} Friend and He\textsuperscript{azwj} isn’t in Egypt’. Therefore, due to that, he\textsuperscript{as} was Granted the friendship, so he\textsuperscript{as} thanked Allah\textsuperscript{azwj} and praised Him\textsuperscript{azwj}, and ate’\textsuperscript{13}

ففس: أبي، عن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة دعي محمد\textsuperscript{saww} فيكسى حلة وردية ثم يقا

From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}: ‘Ibrahim\textsuperscript{as} was the first one to have the sand transformed for him\textsuperscript{as} into flour, and that is because he\textsuperscript{as} aimed to a friend of his\textsuperscript{as} regarding borrowing some food in Egypt but did not find him in his house, and he\textsuperscript{as} dislike to return empty-handed with the donkey. So, he\textsuperscript{as} filled his\textsuperscript{as} basket with sand. When he\textsuperscript{as} entered his\textsuperscript{as} house, he isolated between the donkey and he\textsuperscript{as} being embarrassed from Sarah\textsuperscript{as}, and he\textsuperscript{as} entered the room and slept.

芬: أبي، عن هارون، عن ابن صدقة، عن جعفر بن محمد عليه السلام إن إبراهيم عليه السلام هو أول من حول له الرمل دقيقا، وذ

My father, from Haroun, from Ibn Sadaqa,

芬: أبي، عن هارون، عن ابن صدقة، عن جعفر بن محمد عليه السلام إن إبراهيم عليه السلام هو أول من حول له الرمل دقيقا، وذ

My father, from Haroun, from Ibn Sadaqa,

芬: أبي، عن هارون، عن ابن صدقة، عن جعفر بن محمد عليه السلام إن إبراهيم عليه السلام هو أول من حول له الرمل دقيقا، وذ

My father, from Haroun, from Ibn Sadaqa,

芬: أبي، عن هارون، عن ابن صدقة، عن جعفر بن محمد عليه السلام إن إبراهيم عليه السلام هو أول من حول له الرمل دقيقا، وذ

My father, from Haroun, from Ibn Sadaqa,

芬: أبي، عن هارون، عن ابن صدقة، عن جعفر بن محمد عليه السلام إن إبراهيم عليه السلام هو أول من حول له الرمل دقيقا، وذ

My father, from Haroun, from Ibn Sadaqa.
Then they will call Ali\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} and he\textsuperscript{asws} will be clothed in a pink garment, and he\textsuperscript{asws} will stand on the right of the Prophet\textsuperscript{saww}. Then Ismail\textsuperscript{asws} will be called and clothed with a white garment, and he\textsuperscript{asws} will stand on the left of Ibrahim\textsuperscript{as}. Then Al-Hassan\textsuperscript{asws} will be called and will be clothed in a pink garment, and he\textsuperscript{asws} will stand on the right of Amir Al-Momineen\textsuperscript{asws}. Then Al-Husayn\textsuperscript{asws} will be called and be clothed with a pink garment and he\textsuperscript{asws} will stand on the right of Al-Hassan\textsuperscript{asws}.

Then the Imams\textsuperscript{asws} will be called and be clothed with pink garments, and each one will stand on the right of his\textsuperscript{asws} counterpart. Then the Shias will be called, and they will be standing in front of them\textsuperscript{asws}. Then (Syeda) Fatima\textsuperscript{asws} will be called, and her\textsuperscript{asws} womenfolk from her\textsuperscript{asws} offspring and her\textsuperscript{asws} Shias, and they will be entering the Paradise without a Reckoning.

Then a Caller will Call out from the interior of the Throne from the direction of the Lord\textsuperscript{azwj} of Mighty and the High Horizons: “The best of the fathers is your\textsuperscript{saww} father\textsuperscript{as} O Muhammad\textsuperscript{saww} and he\textsuperscript{as} is Ibrahim\textsuperscript{as}; and the best of the brothers is your\textsuperscript{saww} brother Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}; and the best of the grandsons are your\textsuperscript{saww} grandsons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}; and the best of the unborn (children) is your\textsuperscript{saww} unborn (child) and he\textsuperscript{asws} is Al-Mohsin\textsuperscript{asws}; and the best of the Imams\textsuperscript{asws} of the guidance are your\textsuperscript{saww} offspring, and they\textsuperscript{as} are so and so, and so and so; and the best of the Shias are your\textsuperscript{saww} Shias. Indeed! Muhammad\textsuperscript{saww}, and his\textsuperscript{saww} successor\textsuperscript{asws}, and his\textsuperscript{saww} grandsons\textsuperscript{asws}, and the Imams\textsuperscript{asws} from his\textsuperscript{saww} offspring, they are the successful”.

Then He\textsuperscript{azwj} would Command them to go to the Paradise, and that is His\textsuperscript{azwj} Word: \textit{so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded [3:185]}\textsuperscript{14}.

\textbf{(P.s. – This is not a Hadeeth)}\textsuperscript{15}

\textsuperscript{14} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 14

\textsuperscript{15} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 15
فس: "إن إبراهيم كان امة قا نتا لله حنيفا" أي طاهرا "اجتبه" أي اختاره "وهداه إلى صراط مستقيم" قال: إلى الطريق الواضح، ثم قال لنبيه: "ثم أوحينا إليك أن اتبع ملة إبراهيم حنيفا" وهي الحنيفية العشرة التي جاء بها إبراهيم عليه السلام خمسة في الرأس وخمسة في البدن، فالتي في الرأس: فطم الشعر وأخذ الشارب، وإعفاء اللحى، والسواك، والخلال؛ وأما فطاوة في البدن: ففصل من الحماة، وأطعمة البشرة، وتقليم الأفكار، وحلق الشعر من الدم، وانتصابه، ولهذا لم تسمى إلى يوم القيامة.

(P.s. – This is not a Hadeeth)16

فس: "وذكر عبادنا إبراهيم وإسحاق ويعق وب أولي الايدي، والابصار" يعنى اولي القوة "إنهم عندنا لمن المصطفين الاخير" وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: "ولي الايدي والابصار" يعنى أولي القوة في العبادة والبصر فيها.

(P.s. – This is not a Hadeeth)17

فإزعم إبراهيم عليه السلام شيبا في لحيته، فقال: يا رب ما هذا ؟ فقال: هذا وقار، فقال: رب زدني وقارا.

My father, from Sa’ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullaĥ asws, from his asws forefathers asws having said: ‘A king of Roman presented to Al-Hassan asws Bin Al asws images of the Prophets as, and he brought out an idol, so he asws said: ‘This is a description of Ibrahim as, wide of the chest, tall of the forehead’.18


My father, from Sa’ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah asws having said: ‘The people were not becoming grey-haired. Then Ibrahim as saw grey (hair) in his as beard, and he as said: ‘O Lordazwj! What is this?’ He azwj Said: “This is dignity”. He as said: ‘Lordazwj! Increase dignity for meas’’.19

أبصر إبراهيم عليه السلام شيبا في خبزه، فقال: يا رب ما هذا؟ قال: هذا.

My father, from Sa’ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Ja’far asws having said: ‘Ibrahim as woke up in the morning and he as saw greyness in his as beard, white hair, and he as said: ‘The Praise for Allah azwj, Lordazwj of the world Who

16 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 16
17 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 17
18 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 18
19 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 19
Caused me\textsuperscript{as} to reach this point, and I\textsuperscript{as} have not disobeyed Allah\textsuperscript{azwj} even for a blink of an eye'.

20 - ع: علي بن حاتم، عن جعفر بن محمد، عن عم حفص، عن الحسن بن الحسن، عن خالد بن إسماعيل بن أيوب المخزومي، عن جعفر بن محمد عليه السلام أنه سمع أبي الطفيل يحدث: إن عليا عليه السلام يقول: كان الرجل يموت وقد بلغ الهام ولم يشب، فكان الرجل يأتي النادي فيه الرجل وبنوه فلا يعرف الاب من الابن، فيقول أبوكم؟ فلما كان زمان إبراهيم قال: اللهم اجعل لي شيبا أعرف به، قال: فشاف وابيض رأسه ولحنه.

Ali Bin Hatim, from Ja'far Bin Muhammad, from Yazeed Bin Haroun, from Usman Al Zanjany, from Ja'far Bin Al Zaman, from Al Hassan Bin Al Husayn, from Khalid Bin Ismail Bin Ayoub Al Makhzoumy, 'From Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having mad Abu Al-Tufayl listen to a Hadeeth that Ali\textsuperscript{asws} said: The man was dying and he had reached the old age, but was not grey-haired. The man and his son used to be called out but the father could not be recognised from the son, and he would say, ‘Which one is your father?’ When it was the era of Ibrahim\textsuperscript{as}, he\textsuperscript{as} said: ‘O Allah\textsuperscript{azwj}! Make such old age to be for me\textsuperscript{as} I\textsuperscript{as} can be recognised by it’. So, he\textsuperscript{as} became grey-haired of his\textsuperscript{as} head and his\textsuperscript{as} beard’.


Ibn Mutawakkal, from Al Himeyri, from Ibn Isa and Ibn Abu Al Khatab, both together, from Ibn Mahboub, from Muhammad Bin Arafa who said, ‘I said to Abu Abdullah\textsuperscript{asws}, ‘The ones in front of us are saying that Ibrahim\textsuperscript{as}, Friend of the Beneficent, circumcised himself\textsuperscript{asws} by proceeding upon a large (piece of a) jar’. He\textsuperscript{asws} said: ‘Glory be to Allah\textsuperscript{azwj}! It isn’t as they are saying. They are lying’. I said to him\textsuperscript{asws}, ‘Describe that to me’. He\textsuperscript{asws} said: ‘The Prophets\textsuperscript{as} were such, their foreskin falls off from them\textsuperscript{as} along with their umbilical cord on the seventh (day)’.

22 - ص: كان على عهد إبراهيم عليه السلام رجل يقال: له ماريا بن أوس قد أتت عليه ستمائة وستون سنة، وكان يكون في غابة بينه وبين الناس خليج من ماء عفر، وكان يخرج إلى الناس في كل ثلاث سنين فيقوم في الصحراء في محراب له يصلى فيه.

There was a man called Marya Bin Aws in the era of Ibrahim\textsuperscript{as} and six hundred and sixty years had come to him, and he lived in a grove of his. There was a gulf of water between him and the people what one could drown in, and he used to come out to the people once in every three hundred years. He used to stand in the desert in a prayer-niche of his praying Salat in it.

فخرج ذات يوم فيما كان يخرج فإذا هو بعدها كان عليها الدهن فأعجبها بما فيها شاب كان وجهه شقة قمر، فقال: يا فتى من هذا الغنم؟ قال: لا إبراهيم خليل الرحمن، قال: فمن أنت؟ قال ابنه إسحاق.

\textsuperscript{20} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 20
\textsuperscript{21} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 21
\textsuperscript{22} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 22
One day he came out during what he used to come out, and there he was with some sheep which had oil upon them. So, he has fascinated with them, and among them there was a youth whose face was (like) a strip of the moon. He said, 'O youth! From whom are these sheep?' He said, 'For Ibrahim as, Friend of the Beneficent'. He said, 'Who are you?' He said, 'I as Is’haq as'.

Marya said within himself, 'O Allah azwj! Show me Your azwj friend, and Your azwj servant, until I see him as before the death'. Then he returned to his place, and Is’haq as, his as son as, raised his news to his as father as and informed him as with his news.

It so happened that Ibrahim as used to look after that place which he was in and was praying Salat in. So, Ibrahim as asked about his name and what had come to him of the years. He informed him as. He as asked: 'Where do you dwell?' He as said: 'In a grove'. Ibrahim as said: 'I would love to come to your place and look at it, and how you live in it'. He said, 'I dry out the wet fruits what would suffice me to the next year. You as will not be able to arrive to that place for it is a grove and the water is deep'.

Ibrahim as said to him: 'Is there no ferryman for you in it?' He said, 'No'. He as said: 'Then how do you cross?' He said, 'I walk upon the water'. Ibrahim as said: 'Perhaps the One azwj Who Subdued the water for you will Subdue it for me as'.

He asws said: 'They went, and Marya began and placed his leg in the water and said, 'In the Name of Allah azwj'. Ibrahim as said: 'In the Name of Allah azwj'. Marya turned around, and there was Ibrahim as walking just as he was walking. He was astounded from that. He entered the grove and Ibrahim as stayed with him for three days, not letting him know who he was.

Then he as said to him: 'O Marya! How excellent is your place! Is it for you, if you could supplicate to Allah azwj that He azwj Gathers between us in this place?' He said, 'I will not be doing it'. He as said: 'And why not?' He said, 'Because if I supplicated to Him azwj with a supplication three days ago, He azwj has not Answered me regarding it'. He as said: 'And what is that which you supplicated to Him azwj for?'
He narrated to him the news of the sheep and Is’haq, and Ibrahim said: ‘But, Allah has already Answered you. I am Ibrahim. He stood up and hugged him, and it was the first hug’.  

From Al-Sadiq having said: ‘Rasool-Allah said: ‘I saw Ibrahim, and Musa, and Isa. As for Musa, he is a man of tall stature resembling the men of Al-Zat and men of the people of Shanwa; and as for Isa, he is a red man of medium stature’.

He said: Then he was silent, so it was said to him, ‘O Rasool-Allah! (What about) Ibrahim?’ He said: ‘Look at your companion’ – meaning himself.

From Musa Bin Ja’far, from his forefathers having said: ‘Rasool-Allah said: ‘The first one to fight in the Way of Allah was Ibrahim the Friend, when the Romans imprisoned Lut, so Ibrahim ran and rescued him from their hands; and the first one to be circumcised was Ibrahim at the advent of the beginning of the eighthieth year’.

And by this chain who said, ‘Ali said: ‘It was said to Ibrahim: ‘Cleanse!’ , so he took (clipped) his moustache. Then it was said to him: ‘Cleanse!’ , so he plucked beneath his wings (armpits). Then it was said to him: ‘Cleanse!’ , so he shaved his private part. Then it was said to him: ‘Cleanse!’ , so he circumcised’.

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23 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 23
24 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 24
25 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 25
26 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 26
My father, from Ahmad Bin Idrees, and Muhammad Al Attar, both together from Al Ashary, from Muhammad bin Yusuf Al Tameemy,

’From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Ibrahim as lived for one hundred and seventy-five years’’. 27

Ibrahim as was a host. One day a group of people came and there was nothing with him as, so he as said: ‘If I as could take a piece of wood of the house and sell it to the carpenter, but he will only make idols and images (from it). So, he as did not do it, and he as went out after the guests had come in the house, and with him as was a trouser, and went to a place and prayed two Cycles Salat.

And Allah azwj the Glorious had Commanded Jibraeel as: “Take the sand which was in the place in which Ibrahim as had prayed Salat and make it to be in his as trouser along with the stones dumped over there!” Jibraeel as did that, and Allah azwj Made the sand to be peeled rice, and the stones to be rounded turnip and pieces of carrots”. 28

From Ubeydullah Al Halby,

’From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘Ibrahim was neither a Jew nor a Christian - Ibrahim as was neither a Jew nor a Christian. Neither was he as a Jew praying towards the west nor was he as a Christian praying towards the east, but he was (an) upright (man), a Muslim (submitter) [3:67]. He azwj is Saying, he as was an upright Muslim upon the Religion of Muhammad saww’. 29

27 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 27
28 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 28
29 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 29
From Ibn Sinan,

‘From Ja’far asws Bin Muhammad asws having said: ‘Whenever Ibrahim as was straitened, he as went to his as people, and he as was in dire straits. He as came to his as people and found distress from them, so he as returned just as he as had gone. When he as was near to his as house, he as descended from his as donkey, he as filled his as bag with sand, intending to calm the soul of Sarah as by it.

When he as entered his as house, he as offloaded the bag from the donkey and began the Salat. Sarah as came and opened the bag and found it filled with flour. She as kneaded from it and made bread, then said to Ibrahim as: ‘Wrap up your as Salat and eat’. He as said to her as: ‘From where is this for you as?’ She as said: ‘From the flour which was in the bag’. He as raised his as head towards the sky and said: ‘I as testify that You aswj are the Friend’.30

From Zurara,

‘From Abu Ja’far asws, he (the narrator) said, ‘I said, ‘His aswj Words: surely Ibrahim was very tender-hearted forbearing [9:114]’. He asws said: ‘The tender-hearted – the supplicating one’’.31

From Abdul Rahman,

‘From Abu Abdullah asws regarding the Words of Allah aswj: Surely Ibrahim was forbearing, tender-hearted, repenting [11:75]. He asws said: ‘Supplicating one’’.32

From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far asws regarding the Words of the Exalted: Surely Ibrahim was a community, obedient to Allah, upright, [16:120]. He asws said: ‘A thing Allah aswj had Merited him as by it’’.33
Yunus Bin Zabyan,

‘From Abu Abdullah asws: ‘Surely Ibrahim was a community [16:120] – one as a community’.” 34

From Sama’at who said,

‘I heard Abd Salih asws (7th Imam asws) saying: ‘The world has been such and there was no one in it except one worshipping Allah azwj, and had there been someone else with him azwj, then He azwj would have added to him as when He azwj said: Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120].’

He as was patient with that for as long as Allah azwj Desired, then Allah azwj the Exalted Comforted him as with Isma’il as and Is’haq as, and they as became three’. 35

Muhammad Bin Al Hassan, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Zayd Al Shahham who said,

‘I heard Abu Abdullah asws saying: ‘Allah azwj Blessed and Exalted Took Ibrahim as as a servant before He azwj Took him as as a Prophet as, and that Allah azwj Took him as as a Prophet before He azwj Took him as as a Rasool as, and that Allah azwj Took him as as a Rasool as before He azwj Took him as as a friend, and that Allah azwj Took him as as a friend before He azwj Made him as an Imam.

When the things were gathered for him as, He Said: “I will Make you an Imam for the people”. [2:124]. It was a great matter in the eyes of Ibrahim as, so he as said: ‘And from my
offspring?’

He said: ‘My Covenant cannot be attained by the unjust.’ [2:124].

The foolish cannot happen to be an Imam of the pious’.36

When these things had been Gathered for him were grabbed in his hand, He said to him: “I will Make you an Imam for the people”. [2:124]. It was a great matter in the eyes of Ibrahim, so he said: ‘And from my offspring?’

And by this chain,

When these things had been Gathered for him were grabbed in his hand, He said to him: “I will Make you an Imam for the people”. [2:124]. It was a great matter in the eyes of Ibrahim, so he said: ‘And from my offspring?’

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And by this chain,

When these things had been Gathered for him were grabbed in his hand, He said to him: “I will Make you an Imam for the people”. [2:124]. It was a great matter in the eyes of Ibrahim, so he said: ‘And from my offspring?’

And by this chain,

When these things had been Gathered for him were grabbed in his hand, He said to him: “I will Make you an Imam for the people”. [2:124]. It was a great matter in the eyes of Ibrahim, so he said: ‘And from my offspring?’

And by this chain,

When these things had been Gathered for him were grabbed in his hand, He said to him: “I will Make you an Imam for the people”. [2:124]. It was a great matter in the eyes of Ibrahim, so he said: ‘And from my offspring?’

And by this chain,

When these things had been Gathered for him were grabbed in his hand, He said to him: “I will Make you an Imam for the people”. [2:124]. It was a great matter in the eyes of Ibrahim, so he said: ‘And from my offspring?’

And by this chain,
Ali Bin Muhammad Bin Abdullah, from Ahmad bin Muhammad, from one of our companions, from Aban, from Muawiya Bin Ammar, from Zayd Al Shahaam,

‘From Abu Abdullah asws having said: ‘Ibrahim as was the father of the guest-entertainers. When it was such that there were no guests with him as, he as would go out seeking them, and lock his as door, and take the keys seeking the guests, and he as was returning to his as house, so there was a man, or someone resembling a man at the house. He as said: ‘O servant of Allah azwj! By whose permission have you entered this house?’ He said: ‘I entered it by the permission of its Lord azwj’. He responded that three times. So Ibrahim as understood that it was Jibraeel as.

He (Jibraeel as) Praised Allah azwj, then said: ‘Your as Lord azwj has Sent me as to a servant from His azwj servants to take him as a friend’. Ibrahim as said: ‘So let me as know who he is, so I as can serve him until I as die’. He as said: ‘You as are him’. He as said: ‘And why is that so?’ He as said: ‘Because you as do not ask anyone for anything at all, and you as have not been asked for anything at all’. So he as said: ‘No’.

He asws said: ‘Allah azwj Mighty and Majestic Sent down serious illness, and it is the pleurisy. Then He azwj Sent down the cure after it’.

(P.s. – This is not a Hadeeth)

From Abu Ja’far asws having said: ‘The people used to die arbitrarily. When it was the era of Ibrahim as, he as said: ‘O Lord azwj! Make a cause to be for the death for the deceased to be Recompensed by and for the affected ones to be consoled by’.

He asws said: ‘Allah azwj Mighty and Majestic Sent down serious illness, and it is the pleurisy. Then He azwj Sent down the cure after it’.

(P.s. – This is not a Hadeeth)

The book ‘Nawadir’ of Al Rawandy, by his chain,
'From Musa\textsuperscript{ws} Bin Ja’far\textsuperscript{ws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: 'The children are beneath the Throne seeking Forgiveness for their fathers. Ibrahim\textsuperscript{as} cuddles them and Sarah\textsuperscript{as} nourishes them, in a mountain of musk and amber and saffron”. 43

\footnote{43 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 1 H 43}
CHAPTER 2 – STORY OF HIS\textsuperscript{as} BIRTH UP TO BREAKING THE IDOLS, AND WHAT FLOWED BETWEEN HIM\textsuperscript{as} AND HIS\textsuperscript{as} PHARAOH\textsuperscript{la} AND EXPLANATION OF THE STATE OF HIS\textsuperscript{as} FATHER

The Verses – (Surah) Al Baqarah: \textit{Have you not considered him (Nimrod) who disputed with Ibrahim regarding his Lord, because Allah had Given him the kingdom? So Ibrahim said: ‘My Lord is He Who Causes to live and Causes to die’. He said: ‘I cause to live and I cause to die’. Ibrahim said: ‘So surely, Allah Brings the sun from the east, so bring it from the west’. Thus, he who committed Kufr was confounded; and Allah does not Guide the unjust people [2:258]

(Surah) Al Anaam: \textit{And when Ibrahim said to his (step) father Azar: ‘You take idols as gods? Surely I see you and your people in clear straying’ [6:74]

And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]

So when the night shielded upon him, he saw a star. He said: ‘(Can) this be my Lord?’ But when it set, he said: ‘I do not love the setting ones’ [6:76]

So when he saw the moon rising, he said: ‘(Can) this be my Lord?’ But when it set, he said: ‘If my Lord had not Guided me, I would have become from the straying people’ [6:77]

So when he was the sun rising, he said: ‘(Can) this be my Lord?’ This is the greatest!’ But when it set, he said: ‘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 his people disputed with him. He said: ‘Are you disputing with me regarding Allah and He has Guided? And I do not fear what you as associating with Him except if my Lord Desires something. My Lord Comprehends all things in Knowledge, will you then not mind? [6:80]

And how can I fear what you are associating, and you are not fearing your associating with Allah, (and it is) what no authorisation has descended upon you. So which of the two groups is more rightful with the security, if you were knowing? [6:81]

Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82]

And these were Our Arguments We Gave to Ibrahim against his people. We Raise the Levels of the one We so Desire to. Surely your Lord is Wise, most Knowing [6:83]

(Surah) Al Tawbah: And Ibrahim’s asking forgiveness for his (foster) father was only due to a promise which he had made to him. So when it became clear to him he was an enemy of Allah, he disavowed from him; surely Ibrahim was very tender-hearted forbearing [9:114]

(Surah) Maryam: And mention Ibrahim in the Book. He was truthful, a Prophet [19:41]

When he said to his father: ‘O father! Why do you worship what neither hears nor sees, nor does it avail you of anything?’ [19:42]

O father! Surely there has come to me from the knowledge of what has not come to you, therefore follow me, I will guide you to an even path [19:43]
O father! Do not worship the Satan. Surely, the Satan was disobedient to the Beneficent [19:44]

O father! I fear that a Punishment from the Beneficent may touch you and you would become a friend of the Satan’ [19:45]

He said, ‘Do you hate my gods, O Ibrahim? If you don’t stop, I will stone you, and leave me alone for a while’ [19:46]

He said, Peace be on you! I shall seek Forgiveness of my Lord for you. He has always been Affectionate with me [19:47]

And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord’ [19:48]

(Surah) Al Anbiya: And We had Given Ibrahim his Guidance from before, and we were well-Knowing with him [21:51]
* قال بل ربيكم رب السموات والارض الذي فطرهن وأنا على ذلكم من الشاهدين

He said: ‘But, your Lord is the Lord of the skies and the earth, Who Originated these, and I am from the testifiers upon that for all of you’ [21:56]

وَتَوَلَّى لَا كِيدَانَا أَصَانِمَكُمْ بِعَدَدٍ أَن تَوَلُّوا مِديَّةٍ

‘And, by Allah! I have a plan against your idols after you go away turning back’ [21:57]

فَحَلَّلْهُم جَدِّيًّا إِلَّا كَبِيرٌ فَلَمْ يَلْعَبُوا لِيُرِينَهُمُّ

So he broke them into pieces, except the biggest of them, perhaps they would be returning to it [21:58]

قَالُوا مِن فَعَلَ هَذَا بِآلهَتِنَا إِنَّهُ لَمِن الظَّاَحِينَ

They said, ‘Who did this with our gods? Surely he is from the unjust ones?’ [21:59]

قَالُوا سَمَعْنَا فَتِى يُذْكِرُهُمْ يَقُولُ لَهُ إِبْرَاهِيمُ

They said, ‘We heard a youth called Ibrahim mentioning them’ [21:60]

قَالُوا فَأُتِيُّوا بِهِ لَيْلَةٍ لِيُدَرِّسُونَهُمْ

They said, ‘Then come with him to the eyes of the people, perhaps they would testify’ [21:61]

قَالُوا أَنتُ فَعَلْتَ هَذَا بِآلهَتِنَا يَا إِبْرَاهِيمُ

They said, ‘Did you do this with our gods, O Ibrahim?’ [21:62]

قَالُوا بَلْ فَعَلَهُ كِبَيرُهُمْ هَذَا فَاسْتَلَوْهُمْ إِنْ كَانُوا يَلْطِفُونَ

He said: ‘But their biggest one did this, so ask them if they could speak’ [21:63]

فَرَجَعُوا إِلَى أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ

So they returned to themselves, and they were saying, ‘You yourselves are the unjust ones’ [21:64]

ثُمَّ نَكَسَوْا عَلَى رُؤْوَيْهِمْ لَنَدْعُ عَلَيْهِمْ مَا هُؤُلَاءِ يَلْطِفُونَ

Then then hanged down their heads (saying), ‘You know they would not be speaking’ [21:65]

قَالَ أَنْفَعَذَونَ مِنْ دُونِ اللَّهِ مَا يَفْتَعَذُونَ شَيْئًا وَلَا يَضْرُّكُمْ
He said: ‘Are you worshipping from besides Allah what can neither benefit you anything nor harm you?’ [21:66]

Fie to you, and to whatever you are worshipping from besides Allah. Are you not using your intellects?’ [21:67]

They said, Burn him and help your gods, if you were going to do (anything)’ [21:68]

We said: “O fire! Become cool and safe upon Ibrahim!” [21:69]

And they intended to plot with him, so We Made them the losers [21:70]

And We Delivered him and Lut to the land which We had Blessed therein for the worlds [21:71]

(Surah) Al Shoara: And recite to them the news of Ibrahim [26:69]

When he said to his father and his people: ‘What are you worshipping?’ [26:70]

They said, ‘We worship idols, then remain devoted to these’ [26:71]

He said: ‘Are they listening to you when you are supplicating? [26:72]

Or are they benefitting you or harming you? [26:73]
They said, ‘But, we found our forefathers doing like that’ [26:74]

He said: ‘Have you then considered what you have been worshipping? [26:75]

You and your forefathers before you [26:76]

So these are enemies to me, except Lord of the Worlds [26:77]

The One Who Created me, so He Guides me [26:78]

And the One Who Feeds me and Quenches me [26:79]

And when I am sick, He Heals me [26:80]

And the One Who will Cause me to die, then Revive me [26:81]

And the One Who, I hope will Forgive my mistakes for me on the Day of Judgement [26:82]

Lord! Endow to me wisdom, and join me with the righteous ones [26:83]

And Make for me a truthful tongue among the latter ones [26:84]

And Make me to be from the inheritors of the Blissful Garden [26:85]
And Forgive my father, for he was from the straying ones [26:86]

And do not Disgrace on the Day they would be Resurrected [26:87]

(Surah) Al Ankabout: And Ibrahim, when he said to his people: 'Worship Allah and fear Him, that would be better for you, if you knew [29:16]

But rather, you are worshipping idols from besides Allah and creating a falsehood. Surely, the ones you are worshipping from besides Allah are not controlling any sustenance for you, therefore seek the sustenance with Allah and worship Him, and be thankful to Him. You will be returning to Him [29:17]

And if you are belying (me), so communities before you had also belyed. And it is not incumbent upon the Rasool except for the clear delivery (of the Message) [29:18]

Then Allah the Exalted Said: But there was no answer from his people except that they said, ‘Kill him or burn him!’ So Allah Delivered him from the fire. Surely, in that there are Signs for a believing people [29:24]

And he said: ‘But rather, you took to idols from besides Allah as a cordiality amongst you in the life of the world. Then, on the Day of Judgment, some of you would be denying others and would be cursing each other, and your abode is the Fire, and there would not be any helpers for you all’ [29:25]

And Lut believed in Him and said: ‘I am fleeing to my Lord, surely He is the Mighty, the Wise [29:26]
(Surah) Al Safaat: 

And indeed from his Shias, was Ibrahim [37:83]

إذ جاء ربه بقلب سليم

When he came to his Lord with an unblemished heart [37:84]

إذ قال لابيه وقومه ماذا تعبدون

When he (Ibrahim) said to his (adopted) father and his people: ‘What is it that you are worshipping? [37:85]

أتلك آلهة دون الله تريدون

Is it a falsehood - gods besides Allah - that you want? [37:86]

فما ظنكم برب العا

What are then your thoughts about the Lord of the worlds?’ [37:87]

فنظر نظرة في النجوم

Then he looked with a consideration among the stars [37:88]

فقال إني سقيم

So he said: ‘I feel sick’ [37:89]

فتوالوا عنه مدبرين

So they went away from him, turning back [37:90]

فراغ إلى آلهتهم فقال أ

Then he turned aside to their gods and said: ‘Will you not be eating? [37:91]

فرأوا إلى أنفسهم فقال آلا تأكلون

What is the matter with you all, you are not speaking?’ [37:92]

مالكم لا تطقون

Then he turned against them, striking them with the right hand [37:93]

فأقبلوا إليه يرون

So they (people) came back towards him hurriedly [37:94]
He said: ‘Are you worshipping what you (yourselves) are carving? [37:95]

And Allah Created you, and what are you doing? [37:96]

They said, 'Build a structure for him, and throw him into the Blazing Fire!' [37:97]

And they intended a plot against him, but We Made them to be the lowest [37:98]

And he said: ‘I am going to my Lord. He would be Guiding me’ [37:99]

Except the One Who Originated me, so He would be Guiding me’ [43:27]

And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]

(Surah) Al Zukhruf: And when Ibrahim said to his (adopted) father and his people: ‘Surely I disavow from what you are worshipping [43:26]

(Surah) Al Mumtahana: There has been a beautiful example for you in Ibrahim and those with him when they said to their people: We disavow from you all and from what you are worshipping from besides Allah. We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone – except the words of Ibrahim to his (adopted) father: ‘I will seek Forgiveness for you and I do not control for you of anything from Allah’. ‘Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!’ [60:4]
Our Lord! Do not Make us to be a Fitna for those who commit Kufr, and Forgive us, our Lord, surely, You are the Mighty, the Wise [60:5].

My father, from Ibn Marar, from Yunus, from Hisham,

‘From Abdullah asws having said: ‘It was removed for him as, from the earth and the ones upon it, and from the sky and what is therein, and the Angel who is carrying it and the Throne and the ones upon it; and that was done with Rasool-Allah saww and Amir Al-Momineen asws’. 44

(P.s. – This is not a Hadeeth) 45

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘(Al-Alwaho) - very tender-hearted forbearing [9:114] – the beseeching to Allah asw during his as salat, and when he as was alone in the wilderness in the land and in the retreats’. 46

(P.s. – This is not a Hadeeth) 47
'From Abu Ja’far asw⁵ said: ‘Congratulations to you all for the name’. I said, ‘And what is it, may I be sacrificed for you asw⁵?’ He asw⁵ said: ‘And indeed from his Shias, was Ibrahim as [37:83]; and His azwj Words: The one who was from his Shias cried out for his help against the one who was his enemy [28:15], so let there be congratulations for you all for the name’.

My father, from Safwan, from Ibn Muskan who said,

‘Abu Abdullah asw⁵ said: ‘Azar, (adopted) father of Ibrahim as was an astrologer for Nimrod Bin Canaan⁶. He said, ‘I see in the calculation of the stars that this time period, a man would born who will abrogate this religion and call to another religion’. Nimrod⁶ said to him: ‘Which city will be happen to be in?’ He said, ‘In this city’. And the house of Nimrod⁶ was at Kowsy Raba.

Nimrod⁶ said to him, ‘Has he come out to the world?’ Azar said, ‘No’. He⁶ said, ‘It is appropriate if there is a separation between the men and the women’. So, there was a separation between the men and the women, and the mother of Ibrahim as got pregnant with Ibrahim as and did not manifest her pregnancy.

When the time of birth drew closer, she said, ‘O Azar! I have become sick and want to isolate from you’, and it was so in that time, when the woman was sick, she would isolate from her husband. She went out and isolated in a cave and gave birth to Ibrahim as, and prepared him as and cushioned him as, and she returned to her house and closed the door of the cave with the rocks.

Allah caused milk to flow for Ibrahim in his thumb, and his mother used to come to him, and Nimrod had allocated (a watcher) with every pregnant woman, and would slaughter every male child, and so the mother of Ibrahim had fled from the slaughter; and Ibrahim was growing in the cave in a day just as others would grow in a month, until three years had come to him in the cave.

When it was after that, his mother visited him. When she wanted to separate from him, he clung to her and said, ‘O my mother! Take me out!’ She said to him, ‘O my son! If the king comes to know that you are born in this time, he will kill you.

When his mother went out, he came out from the cave and the sun had set. He looked at Al-Zuhra (star) He said: ‘(Can) this be my Lord?’ [6:76]. When Al-Zuhra set, he said: ‘I do not love the setting ones’ [6:76]. And the setting one, is the disappeared.

When he looked at the east, he saw the moon to have emerged. He said: ‘(Can) this be my Lord?’ [6:77]. This is larger and more beautiful’. When it moved and declined, he said: ‘If my Lord had not Guided me, I would have become from the straying people’ [6:77].

When it was morning and the sun emerged and he saw its illumination, and the sun had illuminated the world due to its emergence, he said: ‘(Can) this be my Lord? This is the greatest!’ [6:78], and more beautiful’. When it moved and set, Allah Uncovered from the sky until he saw the Throne and the ones upon it, and Allah showed him the kingdoms of the skies and the earth. During that, he said: he said: ‘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].

He went to his mother, and she entered him and made him to be between her children'.

وسلت أبو عبد الله صلى الله عليه السلام عن قول إبراهيم: " هذا ربي " لعفر الله هل أشرك في قوله: " هذا ربي "؟
And Abu Abdullah asws was asked about the words of Ibrahim as: ‘This is my as Lord azwj, to other than Allahazwj, did he as associate (commit Shirk) during hisas words: ‘This is my as Lord azwj?’

He asws said: ‘One who says this today, he is a Polytheist, and Shirk did not take place from Ibrahimas, and rather it happened during hisas seeking hisas Lord azwj, and it is from other than Shirk.

When the mother of Ibrahim as entered Ibrahim as into her house, Azar looked at himas and said, ‘Who is this who has remained in the kingdom of the king and the king is killing the children of the people?’

She said, ‘This is your sonas. I gave birth to him in such and such a time when I isolated’. He said, ‘Woe be unto you! If the king comes to know this, our status would decline in his presence’.

And Azar was in charge of the affairs of Nimrod ila and hisila ministers, and used to take the idols for himila and for the people, and he would hand it over to his children and they would sell these, and he was (also in charge) over the house of idols.

And it was so that every time Azar looked at Ibrahim as, loved himas with intense loved, and he handed over the idols to himas just as hisas brothers used to sell, and heas tied these in hisas neck with the rope and dragged them upon the ground saying: ‘Who will buy what neither harms nor benefits!? And heas would drown them in the water and the mud and would be saying to these: ‘Drink and speak’.

And the mother of Ibrahim as said to Azar, ‘It is not upon you that you make the king aware that would child remains for us, and if he is aware of it, it would suffice you the argument on hisas behalf.

And it so that whenever Azar looked at Ibrahim as, he would mention that to his father, so he forbade himas, but heas did not end it, and he contained himas in his house and did not leave himas to go out. And his people disputed with him. He said: ‘Are you disputing with me regarding Allah and He has
Guided? And I do not fear what you are associating with Him except if my Lord Desires something. My Lord Comprehends all things in Knowledge, will you then not mind? [6:80].

Then he as said to them: And how can I fear what you are associating, and you are not fearing your associating with Allah, (and it is) what no authorisation has descended upon you. So which of the two is more rightful with the security, if you were knowing? [6:81] – i.e., Am I more rightful with the Eman when I worship Allah azwj, or you all, those who are worshipping the idols"."49

The number, from Sahl, from one of our companions,

‘From Abu Al-Hassan asws the 1st having said: ‘During the first day of Zil Hajj was born Ibrahim as, Friend of the Beneficent’."50

(P.s. – This is not a Hadeeth)

From Musa Bin Ja’far regarding during a mention of the miracles of the Prophet in comparison of the miracles of the (other) Prophets: ‘Ibrahim was Veiled from Nimrod with four veils’.

My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Hassan Ibn Abu Al Aqabah Al Sayrafi, from Al Reza having said: ‘When Ibrahim was placed in the palm of the catapult, Jibraeel was angered. Allah Mighty and Majestic Revealed to him: “What angers you, O Jibraeel?” He said: ‘O Lord! Your friend. There isn’t anyone worshipping You upon the surface of the earth apart from him. Your enemy and his enemy has overcome upon him.’

 فأوحى الله عزوجل إليه: اسكت إذما يصرب العبد الذي يخفق الفوت ذلك، فأما أنا فإنه عديه احدهما إذا شئت.
Allah azwj Mighty and Majestic Revealed to him as: “Be silent! But rather, the servant who fear the loss of opportunity fears like you as. As for I azwj, he is My azwj servant. I azwj can Seize him whenever I azwj so like to”

He asws said: ‘The soul of Jibraeel as felt good, and he as turned to Ibrahim as and said: ‘Is there for you as any need?’ He as said: ‘As for to you as, so no’. During it, Allah azwj Mighty and Majestic Sent down a ring wherein were six phrases:

“There is no god except Allah azwj; Muhammad as is a Rasool as 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”.

Allah azwj, Majestic is His azwj Majesty Revealed to him as: “Wear this ring and I azwj shall Make the fire to be cool and safe upon you as”.

Ibn Al Mutawakkal, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad Al Shamy, from Ismail Bin al Fazl Al Hashimy who said,

‘I asked Abu Abdullah Al-Sadiq asws about Musa as Bin Imran as when he as saw their ropes and their staffs, how come he as sensed his as fear within himself and Ibrahim as did not sense it when he as was placed in the catapult, and thrown by it into the fire?’

He asws said: ‘When Ibrahim as was placed in the catapult, he as was relying to what was in his as loins from the Light of the Divine Authorities of Allah azwj Mighty and Majestic, and Musa as did not happen to be like that. Therefore, due to this, he as sensed fear within himself as and Ibrahim as did not sense it’.

Ibn Al Barqy, from his father, from his grandfather,
‘Raising it to Abu Abdullah asws having said: ‘Kings of the whole earth are four – Two Momins and two Kafirs. As for the two Momins, it is Suleyman Bin Dawood as and Zulqarnayn, and the two Kafirs are Nimrodas and Bakht Nasar; and the name of Zulqarnayn is Abdullah Bin Zahak Bin Ma’ad’. 56

56 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 13

‘From Abu Abdullah asws regarding the Words of Allah azwj the Exalted: We said: “O fire! Become cool and safe upon Ibrahim!” [21:69]. The first catapult to be made in the world was the catapult made for (throwing) Ibrahim as at a bridge of Al Kufa by a river called Kowsy, and in a town called Qantana’.

He asws said: ‘Iblees made the catapult and got Ibrahim to sit in it and wanted it to throw him in its fire. Jibraeel came to him and said: ‘The greetings be unto you, O Ibrahim, and the Mercy of Allah and His Blessings! Is there for you any need?’ He asws said: ‘There is no need for me to you. After it, Allah azwj the Exalted: We said: “O fire! Become cool and safe upon Ibrahim!” ’. 57

57 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 14

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 will flee from Qabeel; and the one who will flee from his mother is Musa; and the one who will flee from his father is Ibrahim; and the one who will flee from his spouse is Lut; and the one who will flee from his son is Noah, fleeing from his son Kanaan’.

58 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 15

59 L: ع، ن: سأل الشامي أمير المؤمنين عليه السلام عن قول الله عزوجل: " يوم يفر المرء من أخيه وأمه وأبيه وصاحبته وبنيه " من هم ؟

فقال عليه السلام قابيل يفر من هابيل، والذي يفر من ام موسى، والذي يفر من أبي إبراهيم، والذي يفر من صاحبته لوط، والذي يفر من ابنه نوح يفر من ابنه كنان.

فقال على السلام قابيل يفر من هابيل، والذي يفر من ام موسى، والذي يفر من أبي إبراهيم، والذي يفر من صاحبته لوط، والذي يفر من ابنه نوح يفر من ابنه كنان.

لا يمكنني تحديد مرجع المصدر الأصلي للنص المذكور ولكن يمكنني قراءته بسهولة.
My father, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Is’haq, from Al Hassan Bin Ziyad, from Dawood Al Raqy,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When the fire was kindled for Ibrahim\textsuperscript{as}, the surface of the ground complained to Allah\textsuperscript{azwj} Mighty and Majestic and sought His\textsuperscript{azwj} Permission to pour the water upon it. But, Allah\textsuperscript{azwj} Mighty and Majestic did not Permit with anything from it except to the frog, two-third from it was burnt and there remained a third from it’’.\textsuperscript{59}

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\textsuperscript{asws} who said, ‘I heard him\textsuperscript{asws} saying: ‘The most severe of the people in Punishment on the Day of Qiyamah would be seven persons – The first of them is the son of Adam\textsuperscript{as} who killed his brother; and Nimrod\textsuperscript{la} who argued Ibrahim\textsuperscript{as} regarding his\textsuperscript{as} Lord\textsuperscript{azwj}; and two from the Children of Israel, who Judaised their people and Christianised them; and Pharaoh\textsuperscript{la} who said: ‘I\textsuperscript{la} am your highest Lord; and two among this community (Abu Bakr and Umar)’’’.\textsuperscript{60}

Al Sadiq\textsuperscript{asws} said regarding the Wisdom in the Creation of the things: ‘As for the mosquito and the bugs, one of its reasons is that these are made to be a sustenance of the birds; and tyrants have been debased by it who has rebelled against Allah\textsuperscript{azwj} and is tyrannous, and denied His\textsuperscript{azwj} Lordship, so Allah\textsuperscript{azwj} Causes the weakest of His\textsuperscript{azwj} creatures to Show him His\textsuperscript{azwj} Power and His\textsuperscript{azwj} Magnificence, and it is the mosquito. So, it enters into his nostril until it arrives to his brain and kills him’’.\textsuperscript{61}

Amir Al Momineen\textsuperscript{asws} said in answer to a question of the Syrian: ‘On the day of Wednesday, Ibrahim\textsuperscript{as} the Friend was thrown into the fire, and on the day of Wednesday they placed him\textsuperscript{as} in the catapult, and on the day of Wednesday Allah\textsuperscript{azwj} Caused the bug to overcome upon Nimrod\textsuperscript{la}, and on the day of Wednesday the ceiling fell down from above them’’.\textsuperscript{62}

\textsuperscript{59} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 16
\textsuperscript{60} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 17
\textsuperscript{61} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 19
\textsuperscript{62} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 19
Ibn Al Waleed, from Al Saffar, from Abaad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Is’haq Bin Amaar, ‘From Abu Al-Hassan Musaasws having said: ‘O Is’haq! In the Fire there is a valley called Saqar. It has not breathed (exhaled) since Allahazwj Created it. If Allahazwj Mighty and Majestic was to Allow it to take a breath by a measurement of a needle, it would incinerate whatever is upon the surface of the earth; and the inhabitants of the Fire are being hurt from the heat of that valley and its stink and its filth and whatever Allahazwj has Prepared in it for its inhabitants; and in that valley there is a mountain, the entirety of the people of that valley are being hurt with from the heat of that mountain and its stink and its filth, and whatever Allahazwj has Prepared for its people.

And in that mountain there is a cavern the entirety of the people of that mountain are being hurt from the heat of that cavern, and its stink and its filth and whatever Allahazwj has Prepared in it for its people; and in that cavern there is a well the entirety of the people of that cavern are being hurt from the heat of that well, and its stink, and its filth, and whatever Allahazwj has Prepared in it for its people.

And in that well there is a serpent the entirety of the people of that well are being hurt from the viciousness of that serpent, and its stink and its filth and whatever Allahazwj has Prepared in its fangs from the venom, for its people; and in the inside of that serpent there are seven boxes wherein are five from the previous communities and two from this community’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! Who are the five and who are the two?’

Heasws said: ‘As for the five, it is Qabeelas, who killed Habeelas, and Nimrodas, who argued Ibrahimas regarding hisaz Lordazwj and said, ‘Ias cause to live and cause to die’; and Pharaohas, who said, ‘Ias are your highest Lord; and a Jew who Judaised the Jews; and Paul who
Christianised the Christians; and two Bedouins (Abu Bakr and Umar) from this community”. \(^{63}\)

"ع: ابن الوليد، عن محمد العطار، عن ابن أبان، عن ابن أرمة، عن داود بن أبي يزيد، عن عبد الله بن هلال، عن أبي عبد الله عليه السلام قال: لما ألقى إبراهيم عليه السلام النار فلقاه جبريل في الهواء وهو يهوي فقال يا إبراهيم هلينة؟ فقال: أنا إبليس فلا ما ألقى فلا.

Ibn Al Waleed, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Dawood Bin AbuYazeed, from Abdullah Bin Hilal,

‘From Abu Abdullah\(^{asws}\) having said: ‘When Ibrahim\(^{as}\) was thrown into the fire, Jibraeel\(^{as}\) met him\(^{as}\) in the air while he\(^{as}\) was falling. He\(^{as}\) said: ‘O Ibrahim\(^{as}\)! Is there any need for you?’ He\(^{as}\) said: ‘As for to you\(^{as}\), so no’.

By this chain, from Ibn Awrama, from Al Hassan Bin Ali, from one of our companions,

‘From Abu Abdullah\(^{asws}\) having said: ‘When Ibrahim\(^{as}\) was thrown into the fire, Allah\(^{azwj}\) Mighty and Majestic Revealed to it: “By My\(^{azwj}\) Might and My\(^{azwj}\) Majesty! If you harm him\(^{as}\) I\(^{azwj}\) will Punish you!”

وقال: لما قال الله عزوجل: " يا نار كوني بردا وسلاما على إبراهيم " ما انتفع أحد بها ثلاثة أيام، وما سخنت ماؤهم.

And he\(^{asws}\) said: ‘When Allah\(^{azwj}\) Mighty and Majestic Said: "O fire! Become cool and safe upon Ibrahim!" [21:69], no one benefited by it for three days, and their shelters were not warmed”\(^{65}\).

By the chain to al Sadouq, from his father, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Al Husayn Bin Ali, from Umar, from Aban, from Hujr,

‘From Abu Abdullah\(^{asws}\) having said: ‘Ibrahim\(^{as}\) opposed his\(^{as}\) people and was hostile towards their gods until he\(^{as}\) went to Nimrod\(^{la}\) and disputed with him\(^{la}\).

 فقال إبراهيم: "رب الذي يحيي ويميت" الآية، وكان في عيد فهم دخل على آلهتهم، قالوا: ما احترأ على إلهتهم إلا الفتى الذي يعيبها ويبكيها، فلم يجدوا له مثله أعظم من النار، فأحبوا نباه فجعل له الحطب وأودع عليه ثم وضعه في المنجيق ليرمي به في النار، وإن إبليس دل على عمل المنجيق لابراهيم عليه السلام.

Ibrahim\(^{as}\) said: ‘‘My Lord is He Who Causes to live and Causes to die’ [2:258] – the Verse, and it was during a festival of theirs, he\(^{as}\) entered to their gods. They said, ‘No one can be so

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\(^{63}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 20

\(^{64}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 21

\(^{65}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 22
audacious upon these except the youth who faults these and disavows from these’. They could not find for him\textsuperscript{as} anything more grievous than the fire as a punishment. They informed Nimrod\textsuperscript{la} and gathered the firewood for it and ignited (the fire) to him\textsuperscript{as}, then placed him\textsuperscript{asws} in the catapult in order to throw him\textsuperscript{as} into the fire; and Iblees\textsuperscript{la} pointed upon the making of the catapult for Ibrahim\textsuperscript{as}.\textsuperscript{66}

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umer, from Aban Bin Usman,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father\textsuperscript{asws} informed me\textsuperscript{asws} from my\textsuperscript{asws} grandfather\textsuperscript{asws}, from the Prophet\textsuperscript{as}, from Jibraeel\textsuperscript{as}, having said: ‘When Nimrod\textsuperscript{la} seized Ibrahim\textsuperscript{as} in order to throw him\textsuperscript{as} into the fire, I\textsuperscript{as} said, ‘O Lord\textsuperscript{azwj}! Your\textsuperscript{azwj} servant and Your\textsuperscript{azwj} friend, there isn’t anyone in Your\textsuperscript{azwj} earth worshipping You\textsuperscript{azwj} apart from him\textsuperscript{as}.

Allah\textsuperscript{azwj} Exalted Said: “He\textsuperscript{la} is My\textsuperscript{azwj} servant. I\textsuperscript{azwj} can Seize him\textsuperscript{la} whenever I\textsuperscript{azwj} so Desire to!”

When Ibrahim\textsuperscript{as} was thrown into the fire, Jibraeel\textsuperscript{as} met him\textsuperscript{as} in the air while he\textsuperscript{as} was falling. He\textsuperscript{as} said: ‘O Ibrahim\textsuperscript{as}! Is there for you\textsuperscript{as} any need?’ He\textsuperscript{as} said: ‘As for to you\textsuperscript{as}, so no’. And he\textsuperscript{as} said: ‘O Allah\textsuperscript{azwj}, O One, O Samad, O One Who does not beget and is not begotten and there does not happen to be a match for Him\textsuperscript{azwj}! Rescue me\textsuperscript{as} from the fire by Your\textsuperscript{azwj} Mercy’. Allah\textsuperscript{azwj} the Exalted Revealed to the fire: “O fire! Become cool and safe upon Ibrahim!” [21:69].\textsuperscript{67}

\textsuperscript{66} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 23
\textsuperscript{67} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 24
'From Abu Abdullah\textsuperscript{asws} having said: 'There was a house for Nimrod\textsuperscript{la}, he\textsuperscript{la} could oversee from it upon the fire. When it was after the third (day), he\textsuperscript{la} and Azar overlooked upon the fire, and there was Ibrahim\textsuperscript{as} with an old man, discussing with him in a green garden.

He\textsuperscript{asws} said: 'Nimrod\textsuperscript{la} turned towards Azar and said, 'How prestigious is your son\textsuperscript{as} unto his\textsuperscript{as} Lord! Then Nimrod\textsuperscript{la} said to Ibrahim\textsuperscript{as}, 'Get out from me\textsuperscript{la} and do not make me\textsuperscript{la} suffer!'\textsuperscript{68}

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68 
Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 25
He said: ‘Nimrod turned towards Azar and said, ‘How prestigious is your son unto Allah!’ And the Arabs tend to call the uncle, ‘Father’. The Exalted Said in the story of Yaqob: ‘We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is’haq, [2:133], and Ismail was an uncle of Yaqob, and He Called him, ‘Father’, in this Verse’. 69

By the chain to Al Sadouq, from Al Naqash, from Ibn Aqadah, from Ali Bin Al Hassan Ibn Fazal, from his father, ‘From Al-Reza having said: ‘When Ibrahim was thrown into the fire, he supplicated by our rights, so Allah Made the fire to be cool and safe upon him’. 70

The Imam said: ‘The Prophet said in his argumentation against the Jews: ‘By Muhammad and his goodly Progeny, Allah the Exalted Rescued Noah from the great distress, and Allah Made the fire unto Ibrahim and Made it safe upon him, and Placed him in the middle of the fire upon a bed with a pillow-top mattress, one which that tyrant (Nimrod) had not seen the like of – to anyone from the kings of the earth in their entirety, and Grew around him from the green plants of fresh display, and Immersed around him from the types of scattered flowers with what cannot be found except during the arrival of (all) the four seasons from the year’. 71

From Mujahid, from Abu Amro and Abu Saeed al Khudry, ‘From the Prophet in a lengthy Hadeeth having said: ‘His (step) father fled with him from the tyrant king and his mother placed (gave birth to) him between the mountains by the coast of a streaming river called Hazran, from the setting of the sun to the coming of the night.

فلمما وضعته واسترقت على وجه الأرض قام من تحتها يمسح وجهه ورأسه وتُرده خشبة وتظلله ليلًا. 29

فلما وضعته واستقر على وجه الأرض قام من تحتها يمسح وجهه ورأسه وتُرده خشبة وتظلله ليلًا. ثم أخذ تربة انتشح به وامه ترا به وNameda قذرت منه ذرعا بالبشرة، ثم مضى يهرول بين يديها مادا عينيه إلى السماء فكان له جرذان من غير المشمس إلى إقبال الليل، من حوله من الأشجار الخضراء النضرة النزهة وغمر ما حوله نوره على ما لا يوجد إلا في فصول أربعة من السنة. 69

Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 26
Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 27
Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 28
When she had placed him as, and he as settled in the ground, he as stood from beneath her wiping his as face and his as head and frequented from the testimony: 'There is no god except Allah azwj'. Then he as took a cloth and wore it, and his as mother saw him as, and she as was terrified from him as with severe terror. Then he as went sprinting in front of her extending his as eyes towards the sky, and it was from him as what Allah azwj Might and Majestic Said:

**And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75] So when the night shielded upon him, he saw a star. [6:76]**

Then the night shielded upon him, he saw a star. [6:76]– up to the end of the Verses’’.

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My father, and Ibn al Waleed both together, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Azar, the (step) father of Ibrahim as was an astrologer for Nimrod la and he la never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrod la, ‘I have seen something strange’. He la said, ‘And what is it?’ He said, ‘I saw a newborn being born in our land. Our destruction will be by his as hands. It will not be long after him as being conceived’.

He la was astounded by that and said, ‘Has the woman fallen pregnant with him as yet?’ He said, ‘Not yet’. So he as separated the women from the men. He as did not leave a single woman except that he as made her to be in the city, with no man being allowed to be alone with her.

Azar approached with his wife and Ibrahim as was conceived. He thought that he as might be the one. He sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. Allah azwj Mighty and Majestic Made what was in her womb to be transferred to the back. They said, ‘We did not see anything in her belly’.

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72 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 29
will kill him. I shall go with him there until his death comes to him, and you will not become the one to have killed your own son’. He said to her, ‘Take him’. So, she went with him to a cave, then placed him in it, and placed a rock to block the entrance of the cave. Then she left him.

فجعل له رزقه في إبهامه فجعل يمصها فيشرب لبنا، وجعل يشب في اليوم كما يشب غيره في الشهر، ويشب في الشهر كما يشب غيره في السنة، فمكث ما شاء الله أن يمكث، ثم إن امه قالت لايه: لو أذنت لي أن أذهب إلى ذلك الصبي فأراه فغفلت، فقال: فعلت فأثر الغار فإذا هي يباراه عليه السلام وإذا عيناه تزهران كأنهما سراجان، فأخذته وضمته إلى صدرها وأرضعته، وقلت له: إنك أستمث يفوع، فلم يزل إبراهيم في الغيبة مخفيا لشخصه كاتما لامره حتى ظهر فصدع بأمر الله تعالى ذكره وأظهر الله قدرته فيه.

Azar asked her about him, so she said, ‘I have hidden (buried) him in the soil’. She waited, and she would come out for her need, and go to Ibrahim, hold him to her bosom, feed him, and leave him. When he started moving, she would still come to him and do as she had done before. But when she wanted to leave, he grabbed her robe. She said to him, ‘What is the matter?’ He said to her: ‘Take me with you’. She said, ‘Not until your father orders me to’.

Ibrahim did not cease to be in the occultation, fearing for himself, concealing his matter until he appeared by the Command of Allah, Exalted is His Mention, and Allah Manifest His Power regarding him. 

By the chain to Al Sadouq by this chain from Abu Baseer,

‘From Abdullah having said: ‘Azar, uncle of Ibrahim was an astrologer for Nimrod, and he would not issue orders except from his opinion. He said, ‘I have seen a wonder during my night’. He said, ‘And what is it?’ He said, ‘A new-born would be born in this land of ours, our destruction would happen upon his hands’. So, he veiled the men from the
women, and on the date he copulated with the mother of Ibrahim as and she fell pregnant’ – and continued the Hadeeth up to its end’.

By the chain to al Sadouq by his chain from Ibn Isa, from Ibn Fazal, from Yunus Bin Yaqoub, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘When Yusuf as came to the king, meaning Nimrod la, he la said, ‘How are you, O Ibrahim as?’ He as said: ‘I am not Ibrahim as. I am Yusuf Bin Yaqoub Bin Is’haq Bin Ibrahim’.

He asws said: ‘And he as was a companion of Ibrahim as who argued regarding his as Lord aswj, and he as was four hundred years old’.

My father, from Ibrahim Bin Is’haq, from Ali Bin Muhammad, from Zakariya Bin Yahya,

‘Raising it to Ali asws Bin Al-Husayn asws that a shouter shouted at him asws saying, ‘O Ali asws Bin Al-Husayn asws! Which thing was the sign between Yaqoub as and Yusuf as?’

He asws said: ‘When Ibrahim as was thrown into the fire, Jibraeel as descended unto him as with a shirt in a silver (rod) and clothed it upon him as. The fire fled from him as and the narcissus grew around him as. Ibrahim as grabbed the shirt and made it to be in the neck of Is’haq in a silver rod, and Is’haq hung it in the neck of Yaqoub as, and Yaqoub as hung in the neck of Yusuf as and said to him as: ‘If this shirt is removed from your body, I as shall know that you as are dead of have been killed’.

When his as brothers came to him as, he as gave them the rod, and they brought out the shirt and the wind carried its aroma and cast it upon the face of Yaqoub as in Jordan. He as said: ‘Surely I find the aroma of Yusuf, unless you deem me to be weak minded’ [12:94]’.
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 Punishment of the people on the Day of Qiyamah would be seven persons – The first of them the son of Adam as who killed his brother, and Nimrod Bin Canaan la who argued Ibrahim as regarding his Lord azwj’, 77

I (Majlisi) am saying it is reported by the sheykh Ahmad Bin Fahad in (the book) ‘Al Mazhab’, and others by their chains, from Moalla Bin Khunays,

‘From Abu Abdullah asws having said: ‘The day of Nayrooz, it is the day in which Ibrahim as broke the idols of his people’. 78

From Al Haris,

‘From Ali asws Bin Abu Talib asws having said: ‘Nimrod la wanted to look at the kingdom of the sky, so he la took four eagles and nourished them and made a box from wood and entered a man in it. Then he la tied the legs of the eagles with the legs of the box, then made a pillar to be in the middle of the box, and made meat to be in the top of the column. When the eagles saw the meat, they flapped and flapped with the box and the man, and raised to the sky. That remained for as long as Allah azwj Desired.

Then the man brought out his head from the box and looked towards the sky, and there it was, upon its state, and he looked at the earth, and there he could not see the mountains except like the particles. Then he remained for a while looking at the sky and it was upon its state, and he looked at the earth, and there he could not see except the water.

76 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 33
77 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 34
78 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 35
ثم مكث ساعة فنظر إلى السماء فإذا هي على حالها، ونظر إلى الارض فإذا هو لا يرى شيئا، ثم وقع في ظلمة لم ير ما فوقه وما تحته ففزع
فألقى اللحم فاتبعته النسور منقضات، فلما نظرت الجبال إليهن وقد أقبلن منقضات وسمعت حفيفهن فزعت وكادت أن تزول مخافة أمر السماء وهو قول الله:  
" وإن كان مكرهم لتزول منه الجبال ".

Then he remained for a while looking at the sky, and there was upon its state, and he looked at the earth, and there he could not see anything. Then he fell into darkness and could not see what is above him and what is beneath him. So, he threw the meat and the eagles followed. When the mountains looked at them and they had come pursuing, and hear their thuds, panicked and almost declined out of fearing the matter of the sky, and it is the Word of Allahazwj: and even though their plots were such that the mountains would have moved from it [14:46]." 

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Then he looked with a consideration among the stars [37:88] So he said: ‘I feel sick’ [37:89].

And Abu Ja’farazwj said: ‘Heas was not sick, nor did heas lie. When they turned away from himas to attend to their festivities, Ibrahimas came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, ‘No, by Allahazwj, no one has the audacity to break these except for the young manas who had faulted these and disavows from them’.

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79 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 36
They did not find for him as a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he as was to be burnt, Nimrod as and his army came out, and there had been built for them a building to look at him as from above to see how the fire would grab hold of him as. And they placed Ibrahim as in a catapult, and the earth cried out: ‘O Lord as! There is none upon my back who worships You as apart from him as who is being burnt by the fire’. The Lord as said: “If he as supplicates to Me as, Iazwj shall Suffice for him as”. 80

And he as married Sara as, the daughter of Lahij as, the daughter of his as maternal aunt. And Sara as was the owner of a lot of assets, and vast lands, and of good financial condition, and Ibrahim as was the owner of all what she had owned. So he as managed it, and corrected the affairs, and increased the assets and plantations considerably, to the extent that he as became the most affluent man in the land of Kowsy Ruba.

And when Ibrahim as broke the idols, Nimrod as ordered his as capture, and they built a platform, and gathered the firewood around it and ignited the fire, and threw Ibrahim as via a catapult to be burnt by it. Then they relaxed until the fire burnt out. Then they looked at the platform and there was Ibrahim as, safe and sound, but the ropes that he as was bound by had

80 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 37
been burnt to ashes. So, they informed Nimrodla of hisas news, and he la ordered them to exile Ibrahimas from hisas city, and prevent himas from the taking hisas assets and hisas wealth with himas.

Ibrahimas disputed with them with regards to that. Heas said: ‘If youas are confiscating myas assets and myas wealth, therefore it is myas right against you that you should return to meas what has gone from myas lifetime in your city’, and heas argued against the judge of Nimrodas, so he judged that Ibrahimas should submit to himas all of what heas had acquired in their city, and that Nimrodla to return what had gone from hisas life. The news of that reached Nimrodla, so he la ordered that they should open the way for himas and allow himas to take hisas assets, and hisas wealth, and throw himas out from their city to Syria.

They passed by a tax collector of his. The tax collector stopped himas in order to tax himas for what was with himas. When heas ended up with the tax collector and with himas was the carriage (Taboot), the tax collector said to Ibrahimas, ‘Open this carriage (Taboot) until whatever is in it gets displayed’. So Ibrahimas said to him: ‘Say whatever you like with regards to it, from the gold or the silver and Ias shall pay it as tax, but do not open it’.

The tax collector refused until he opened it, and Ibrahimas was angry over its opening. So, when Saras was came out, and she had good qualities and was very beautiful, the tax collector said to himas, ‘What is (the relationship of) this woman to youas?’ Ibrahimas said; ‘She is myas sanctity (Hurmat i.e., wife) and the daughter of myas aunt’. 

The tax collector said to him<sup>as</sup>, ‘What made you<sup>as</sup> to place her in this carriage (Taboot)?’ Ibrahim<sup>as</sup> said: ‘The honour (Ghairat) against anyone looking at her’. The tax collector said to him<sup>as</sup>, ‘I will not leave you<sup>as</sup> to depart until I let the king know of her condition and yours<sup>as</sup>.’ He sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him<sup>as</sup> to him. Ibrahim<sup>as</sup> said to them: ‘I<sup>as</sup> will not separate from the carriage (Taboot) even if my<sup>as</sup> soul separates from my<sup>as</sup> body’. They informed the king about that, and the king sent a message that they should bring him<sup>as</sup> and the box with him<sup>as</sup>. They took Ibrahim<sup>as</sup>, and the carriage (Taboot), and all what was with him<sup>as</sup> until they came up to the king. The king said to him<sup>as</sup>, ‘Open the carriage (Taboot)!’ So Ibrahim<sup>as</sup> said: ‘O king! In it is my<sup>as</sup> sanctity (Hurmat i.e., wife), the daughter of my<sup>as</sup> aunt, and I<sup>as</sup> am prepared to ransom all what is with me<sup>as</sup>.’ The king got angry and forced Ibrahim<sup>as</sup> to open it. When he saw Sara<sup>as</sup>, he could not control his foolishness, and extended his hand towards her. Ibrahim<sup>as</sup> turned his<sup>as</sup> face away from her and from him due to his<sup>as</sup> honour (Ghairat) from it, and said: ‘Our Allah<sup>azwj</sup>! Withhold his hand from my<sup>as</sup> sanctity (Hurmat i.e. wife) and daughter of my<sup>as</sup> aunt!’ But his hand could not arrive to her nor would it return back to him.

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

The king came near to her and looked at her, then extended his hand around her. Ibrahim<sup>as</sup> turned his<sup>as</sup> face away from it due to his<sup>as</sup> honour (Ghairat) from it, and said; ‘Our Allah<sup>azwj</sup>! Withhold his hand from her! But his hand withered and could not arrive to her. The king said to Ibrahim<sup>as</sup>, ‘Surely your<sup>as</sup> Lord<sup>azwj</sup> is Honourable (Ghayyour) and so you are, therefore..."
Ibrahim⁵⁸⁸ said to him: ‘I will ask Him⁵⁸⁹ upon the condition that you will not ask me⁵⁸⁸ again to supplicate to Him⁵⁸⁹. The king said, ‘Yes’. So Ibrahim⁵⁸⁸ said: ‘Our Allah⁵⁹⁰! If he is truthful, Return his hand! His hand returned back to him.

When the king saw that from the honour which he had never seen before, and saw the Sign in (the return of) his hand, he magnified Ibrahim⁵⁸⁸, and endowed him⁵⁸⁸ (with gifts), and honoured him⁵⁸⁸, and let him⁵⁸⁸ leave and said to him⁵⁸⁸, ‘I grant you⁵⁹¹ safety from displaying her, or for anything else which is with you⁵⁸⁸. So, go to wherever you like, but I have a need from you⁵⁸⁸. Ibrahim⁵⁸⁸ said: ‘What is it?’ He said to him⁵⁸⁸, ‘I would love it if you⁵⁹¹ would permit me that I should give her an attendant who is a Coptic woman who has beauty and intellect, who will serve her’. So Ibrahim⁵⁸⁸ gave him permission for that. He called for her, and gifted her to Sara⁵⁸⁸, and she is Hajar⁵⁸⁸, mother of Ismail⁵⁸⁸.

Ibrahim⁵⁸⁸ travelled until he⁵⁸⁸ encamped at the high place of Syria, and left behind Lut⁵⁸⁸ in the lower valleys of Syria. Then, when the birth of a son was delayed, Ibrahim⁵⁸⁸ said to Sara⁵⁸⁸: ‘If you want, you can sell Hajar⁵⁸⁸ to me⁵⁸⁸, perhaps Allah⁵⁹⁰ would Grant us the sustenance of a
son from it, who would become a successor for us’. So Ibrahim\textsuperscript{as} bought Hajar\textsuperscript{as} from Sara\textsuperscript{as}. He\textsuperscript{as} went to her, and she gave birth to Ismail\textsuperscript{as}.\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 2 H 38}
CHAPTER 3 – HIS\textsuperscript{as} SEEING THE KINGDOMS OF THE SKIES AND THE EARTH, AND HIS\textsuperscript{as} ASKING TO REVIVE THE DEAD AND THE PHRASES WHICH HE\textsuperscript{azwj} ASKED HIS\textsuperscript{as} LORD\textsuperscript{azwj} AND WHAT HE\textsuperscript{azwj} REVEALED TO HIM\textsuperscript{as}, AND THE JUDGMENTS ISSUED FROM HIM\textsuperscript{azwj}

The Verses – (Surah) Al Baqarah: \textit{And when his Lord Tested Ibrahim with certain words, so He Completed these. He Said: “I will Make you an Imam for the people”. He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]}

And the Exalted Said: \textit{And when Ibrahim said: ‘Lord! Show me how You Revive the dead’. He said: “Or do you not believe?” He Said: Yes (I do), but to reassure my heart’. 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]}

(Surah) Al Najm: \textit{Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36]}

\textit{And (Parchment of) Ibrahim who fulfilled it? [53:37]}

\textit{A bearer of a burden will not bear the burden of another} [53:38]
لفظ الله بصره لما رفعه دون السماء حتى أبصر الأرض ومن عليها ظاهرين، ومستورين، فرأى رجلاً وأمرأة على فاحشة فدعاهما بالهلاك

Allahazwj Strengthened hisasvision until he visualised the earth and the ones upon it apparently, and the concealed ones. So, heas saw a man and a woman upon an immorality, and heas supplicated against them with the destruction. So, they were destroyed. Then heas saw another (couple), and heas saw another (couple), and heas supplicated against them with the destruction. So, they were destroyed.

 ثم رأى آخرين فدعا عليهم بالهلاك فهلكا، ثم رأى آخرين فدعا عليهم بالهلاك فهلكا، ثم رأى آخرين فهُم بالدعاء عليهم بالهلاك فهلكوا؛ يا إبراهيم أكفف دعوتكم عن عبادي وإمالات فإني إذا انغفو الرمح الجبار الحليم لا تتضي ذنوب عبادي كما لا تتضني طاعتهم.

Then heas saw another (couple), so heas thought of supplicating against them, but Allahazwj Revealed unto himas: "Stop youras supplications against Myazwj servants and Myazwj maids, for

82 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 1
83 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 2
84 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 3
85 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 4
I am the Forgiving, the Merciful, the Tender, the Forbearing. The sins of My servants do not harm Me just as their worship does not benefit Me.

And I do not Deal with them by the Anger like your dealings, therefore stop your supplication from My servants, for rather, you are a servant, a warner. You are not an associate in the Kingdoms, nor a controller upon Me or My servants.

وعبادي معي بين خلال ثلاث: إما تابوا إلي فتبت عليهم وغفرت ذنوبهم وعذابهم، وإما كففت عنهم عذابي لعلماً بأنهم وسيحررون من أصلالم ذريات مؤمنون فاعرف باللهاء الكافرين، وألذي باللهاء الكافرين، وأرفع عنهم عذابي ليجرب ذلك المؤمن من أصلالم، فإذا تزايلوا حق بعذابي وحاق بهم عذابي.

And My servants upon between three states – either they would repent to Me so I would Turn to them and Forgive their sins and Veil their faults, or I would Pause My Punishment from them due to My Knowledge that there would be coming out Mominen offsprings from their loins. I am Kind with the Kafir fathers and the Kafir mothers, and Lift My Punishment from them in order for a Momin to come out from their loins. So, when they are separated, My Punishment would be Released with them and My affinlions would catch up with them.

وإن لم يكن هذا ولا هذا فإن الذي أعدته لهم من عذابي أعظم مما تريدهم به، فإن عذابي لعبادي على حسب جلالي وكبريائي.

And if neither this happens, nor that – than that which I have Prepared for them from Punishments is greater than what you are intending with them, for Punishment to My servants is upon a reckoning of My Majesty and My Greatness.

يا إبراهيم فخل بيني وبين عبادي فإني أرحم بهم منك، وخل بيني وبين عبادي فإني أنا الجبار الحليم العلام الحكيم، ادبرهم بعلمي، ونفذ فيهم قضائي وقوي.

O Ibrahim! Vacate between Me and My servants, for I am more Merciful with them than you are, and vacate between Me and My servants, for I am the Compeller, the Forbearing, the Knowing, the Wise. Plan them with My Knowledge, and Implement among them Judgments and Ordainments!

O Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah having said: “When Ibrahim saw the Kingdom of the Heavens and the earth, he turned and saw a man committing adultery. So he supplicated against him. He died. Then he saw another one. He supplicated against him, so he died as well, to the extent that he saw a third one, and he supplicated against him and he died too.

86 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 5
فأوحى الله عزوجل إليه: يا إبراهيم دعوتك مجابة، فلا تدعو على عبادي فإن لو شئت لم أخلقهم. إنى لو أشاء لم أخلقك على ثلاثة أصناف، عبدا يعبدني لا يشرك بي شيئا فأثيبه; وعبدا يعبد غيري فلن يفوتني; وعبدا يعبد غيري فاخرج من صلبه من يعبدني.

Allah revealed unto him: "If you supplicate, it would be Answered, so do not supplicate against My servants, for if I so desired, I would have never Created them. I Created My creation upon three categories. There is a type of servant who worships Me and does not associate anything with Me, so I reward him; and there is a servant who worships other than Me, so he won’t escape Me; and a servant who worships other than Me, so I bring out from his descendants the one who would worship Me."

وعند ذلك تعجب إبراهيم من ما رأى، وسأل ربه: "أرني كيف تحيي الموتى هذه، يا رب! "أي: "أرني كيف تحيي الموتى هذه، يا رب!"

Then he turned, so he saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea lions came and ate what was in the water, then returned and he saw some of them on top of the others eating each other, and the lions of the land came and ate from it. So he saw some of them on top of each other, eating each other. That surprised Ibrahim from what he saw, and said: Show me, Lord, how You will raise the dead [2:260]. How do You bring back that which has consumed each other?"

قال: أوم تؤمن؟ قال: بلى ولكن ليطمئن قلبي، يعني حتى أرى هذا كما رأيت الأشياء كلها. قال: فأخذ أربعة من الطيور، واخلطهن كما اختلفت هذه الجيفة في هذه السباع، وأكل بعضها بعضًا، فجعل على كل جبل منهن جزءًا ثم أدعهن يتوجهن سعيا. فلما دعاهن أجبنه، وجيروا الجبال عشرة.

"He replied: 'Have you no faith?' He said "Yes, but just to reassure my heart", meaning, until he sees this like he sees all the things'. "Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops". So he cut them and mixed them up just like this corpse has been mixed up inside the lion which some of them consumed the others "Scatter them over the mountain-tops then call them back. They will come swiftly to you". When he called them over, they responded. And the mountains were ten in number". 87

87 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 6
علمه بسره وحاله ؟ فقال: إنه لما قال: "رب أرني كيف تحيي الموت" كان ظاهر هذه اللفظة توهم أنه لم يكن بيقين، فقرر الله عزوجل بسؤاله عنه إسقاطا للتهمة عنه وتنزيها له من الشك

(P.s. – This is not a Hadeeth) 88

8 - كا: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن الحكم قال: كنت إلى عبد الصالح عليه السلام أعبره أي شاك وقد قال إبراهيم "رب أي كيف تحيي الموت" واتبيء أن تثني شيئا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

'I wrote to Al-Abd Al-Salih 88 (7th Imam 89) informing him 88, 'I am in doubt about Ibrahim 89 had said: ‘Lord! Show me how You Revive the dead’ [2:260], and I would love it if you 88 could show me something'.

He 88 wrote to me: ‘Ibrahim 89 was a Momin and loved for an increase in Eman, and if he expressed doubt, and the doubt, there is no good in it” 89.

9 - ل: ماجيلويه، عن عمه، عن الكوفي، عن موسى بن سعدان، عن عبد الله بن القاسم، عن صالح بن سهل، عن أبي عبد الله عليه السلام في قول الله عزوجل: " فخذ أربعة من الطير فصرهن إليك ثم اجعل على كل جبل منهن جزءا " الباء،

Majaylawiyah, from his uncle, from Al Kufy, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Salih Bin Sahl,

‘From Abu Abdullah 89 regarding the Words of Allah 89 Mighty and Majestic: “Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, [2:260] – the Verse.

He 89 said: ‘He 89 took the hoopoe, and the shrike, and the peacock, and the crow. So he 89 slaughtered them and isolated their heads. Then he 89 crushed their bodies with the pestle, their feathers, and their flesh, and their bones, until they were mixed up. Then he 89 separated this into ten parts upon then mountains. Then he 89 placed with him 89 some seeds and water, then made their beaks to be between his 89 fingers.

 ثم قال: ابني أخبرنا بذأن الله عزوجل، فطيار ببعضها إلى بعض الأحجار والبرج، وبذأن علماً حتى استوته الأنداد كما كانت، وحده كل بدن حتى الترق بريته التي فيها رأس وملف، فكذل إبراهيم عن مناقيرهم فوقعن، وشرين من ذلك الماء والأنوار، من ذلك الفرح، ثم قال: يا لطيفتي إني أحييتك الله، فقال إبراهيم: بل الله يحيي ويتير.
Then he as said: ‘Come to me as swiftly by the Permission of Allah aswj!’ So the parts flew to each other’s, the flesh and the feathers and the bones, until the bodies were complete just as they used to be, and each body came with its neck to be stuck to the beak. So Ibrahim as isolated from their beaks. So they raised and drank from that water, and pecked from those seeds. Then they said, ‘O Prophet as of Allah aswj! You as revived us, may Allah aswj Cause you as to live’. So he as said: ‘But, Allah aswj Causes to live and He aswj Causes to die’.

So, this is the interpretation regarding the apparent (meaning). And as for its interpretation regarding the esoteric of the Quran, He aswj Said: ‘Take four (people) who can bear the speech and entrust your as knowledge to them. Then send them to the outskirts of the land as your as arguers upon the people. Whenever you as want that they should come to you as, call them with the Great Name (لاسم الأكبر), they would come to you as swiftly, by the Permission of Allah aswj the Exalted’.

10 - يد، ن: تميم القرشي، عن أبيه، عن حمدان بن سليمان، عن علي بن محمد بن الجهم قال: سأل مأمون الرضا عليه السلام عن قول إبراهيم عليه السلام: "رب أرني كيف تحيي الموتى قال ألم تؤمن قال بلى ولكن ليطمئن قلبي”.

Tameem Al Qarshy, from his father, from Hamdan Bin Suleyman, from Ali Bin Muhammad Bin Al Jahm who said,

‘Al-Mamoun asked Al-Reza asws about the words of Ibrahim as: And when Ibrahim as 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].

قال الرضا عليه السلام: إن الله تبارك وتعالى كان أوحى إلى إبراهيم عليه السلام: "أني متخذ من عبادي خليلا، إن سألني إحياء الموتى أجبته، فوقع في نفس إبراهيم عليه السلام أنه ذلك الخليل، فقال: "رب أري كيف تحيي الموتى قال ألم تؤمن قال بلى ولكن ليطمئن قلبي".

Al-Reza asws said: ‘Allah aswj Blessed and Exalted Revealed unto Ibrahim as: “I aswj have Taken a friend from My aswj servants, if he were to ask Me aswj to Revive the dead, I aswj shall Answer him”. It occurred in the self of Ibrahim as that he as himself was that friend, so he as said ‘Lord! Show me how You Revive the dead’. He said: “Or do you not believe?” He Said: Yes (I am), but to reassure my heart’ – (based) upon the friendship.

قال فخذ أربعة من الطيور قصرهم إليك ثم اجعل على كل جبل منهن جزئا ثم ادعهن باتباعك سعياً واعلم أن الله غزي حكيم.

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].

90 Bihar Al Anwaar – V 11, The book of Propet-hood, Ch 3 H 9
فأخذ إبراهيم عليه السلام: نسرا وبطا وطاووسا وديكا فتطعهن، ثم جعل على كل جبل من الجبال التي حوله - وكانت عشرة - منهن جزءا، وجعل مناقيرهن بين أصابعة ثم دعاهن بأسمائهن ووضع عندما هما من بدو:

Ibrahim as took an eagle, and a duck, and a peacock and a cockerel. So he as cut them up and mixed them, then made them to be upon a mountain from the mountains, which were around him as – and these were ten – a part on each of them, and made their beaks to be between his fingers. Then he as called them by their names, and placed some seeds and water in his as presence.

فطارت تلك الأجزاء بعضها إلى بعض حتى استوت الأبدان وحاء كل بنده حتى انضم إلى رقبته ورأسه، فخلى إبراهيم عليه السلام عن مناقيره ومن الطائرين فلن، ثم وقفن فشربن من ذلك الماء والتقطن من ذلك الحب وقفن: يا نبي الله أحييتنا أحياك الله، فقال إبراهيم عليه السلام: بل الله يحيي الموتى و هو على كل شيء قدير.

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’. Ibrahim as said: ‘But, it is Allah azwj Who Revives and Causes to die, and He azwj has Power over all things’.[2:260].

فقال الله له: “أو لم تؤمن قال بلى ولكن ليطمئن قلبي قال فخذ أربعة من الطير فصرهن إليك ثم اجعل على كل جبل منهن جزءا ثم ادعهن يأتينك سعيا واعلم أن الله عزيز حكيم”.

Allahazwj Said to him as: He said: “Or do you not believe?” He Said: Yes (I do), but to reassure my heart’. 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].

فأخذ إبراهيم الطائرين والدبيك والحمام والغراب، قال الله عزوجل: “فحصرن إلك” أي قطعهم ثم أخلط لحمائهن وفرغها على عشرة جبال ثم حذ مناقيرهن ودعاهن بألينا سعيا،

91 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 10
Ibrahim as took the peacock, and the rooster, and the dove and the crow. Allah azwj Mighty and Majestic Said: **so incline them towards you** — i.e. cut them and mix their flesh and separate these upon ten mountains. Then take their beaks **then call them, they will come to you swiftly**.

ففعل إبراهيم ذلك وفرقهن على عشرة جبال ثم دعاهن فقال: اجيبيني بإذن الله تعالى، فكانت يجتمع ويتألف لحم كل واحد وعظمه إلى رأسه، وطارت إلى إبراهيم، فعد ذلك قال إبراهيم: إن الله عزيز حكيم.

Ibrahim as did that and separated them upon then mountains, then called them saying: ‘Come to me as by the Permission of Allah azwj the Exalted!’ They gathered and the meat and bones of each one of them composed to its head, and they flew to Ibrahim as. During that, Ibrahim as said: ‘Surely Allah azwj is Mighty, Wise’.

92

Ibn Musa, from Al Alawy, from Ja’far Bin Muhammad Bin Malik Al Kufy, from Muhammad Ibn Al Husayn Bin Zayd Al Zayat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

‘From Al-Sadiq Ja’far asws Bin Muhammad asws, he (the narrator) said, ‘I asked him asws about the Words of Allah azwj Mighty and Majestic **And when his Lord Tested Ibrahim with certain words [2:124]**, what are these words?’

قلت له: يا ابن رسول الله فما يعني عزوجل بقوله: "وأتمهن" ؟ قال: يعني فأتمهن إلى القائم عليه السلام اثني عشر إماما، تسعة من ولد الحسين عليه السلام

He asws said: ‘These are the (same) words which Adam as received from his Lord azwj, so He azwj Turned (Mercifully) to him as, and it is that he as said: ‘O Lord azwj I as ask You azwj by the right of Muhammad saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, until You azwj Turn towards me as. Therefore Allah azwj Turned to him as (Mercifully) for He azwj is the Oft-Turning, the Merciful’.

قالت له: يا ابن رسول الله فما يعني عزوجل بقوله: "فأتمهن" ؟ قال: يعني فأتمهن إلى القائم عليه السلام التي عشر إماما، تسعة من ولد الحسين عليه السلام

I said to him asws, ‘O son asws of Rasool-Allah saww! So what does the Mighty and Majestic Mean by His azwj Words **so He Completed these**?’ He asws said: ‘It Means — So He azwj Completed these up to Al-Qaim ajfj, twelve Imams asws, nine from the sons asws of Al-Husayn aswsr.

قال المفضل: قلت له: يا ابن رسول الله فأتمه عن قول الله عزوجل: "فأتمهن" كلمة بالغة في دقته "قلت: يعني بذلك الامامة حملها الله في عقب الحسين عليه السلام إلى يوم القيامة.

Al-Mufazzal said, ‘So I said to him asws, ‘O son asws of Rasool-Allah saww! Inform me about the Words of Allah azwj Mighty and Majestic **And He Made it a Word to continue in his posterity**

92 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 11
[43:28]’ He asws said: ‘It Means by that, the Imamate. Allah asw Made it to be in the posterity of Al-Husayn asws up to the Day of Judgement’.

He (Al-Mufazzal) said, ‘So I said to him asws, ‘O son asws of Rasool-Allah asww! So how did the Imamate come to be in the sons asws of Al-Husayn asws besides the sons asws of Al-Hassan asws, and they asws both are the sons asws of Rasool-Allah asww and his asww grandsons asws, and the Chiefs of the youths of the people of the Paradise?’

He asws said: ‘Musa as and Haroun as were both Prophets as, Rasools as, brothers. So Allah azwj Made the Prophet-hood to be in the posterity of Haroun as beside the posterity of Musa as, and it was not for anyone to ask, ‘Why did Allah aswj do that?’

And the Imamate is the Caliphate of Allah azwj Mighty and Majestic, and it is not for anyone that he should be saying, ‘Why did He azwj Make it to be in the posterity of Al-Husayn asws besides the posterity of Al-Hassan asws?’ This is because He aswj is Allah aswj. He aswj is the Wise in His azwj Deeds: *He cannot be questioned concerning what He Does and they shall be questioned* [21:23].

My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtyair,

‘From Abu Abdullah asws regarding the Words of Allah aswj Mighty and Majestic: *And (Parchment of) Ibrahim who fulfilled it? [53:37]*. He as used to say when it was the morning and evening: ‘And my as Lord azwj is the Praised One. I as wake up in the morning and I as do not associate anything with Allah aswj, nor do I as supplicate to another god but Allah aswj, nor do I as take a Guardian apart from Allah aswj. So he as was Named, due to that, as a thankful servant’.”

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93 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 12
94 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 13
‘From Abu Zarr’ra, from the Prophet saww having said: ‘Twenty Parchments were Revealed unto Ibrahim’as’. Iasws said, ‘O Rasool-Allah saww! What were the Parchments of Ibrahim’as?’

قال: كانت أمثالا كلها، وكان فيها: أيها الملك المتغور إني لم أبعثك لتجمع الدنيا بعضها إلى بعض ولكن أبعثك لترد عن دعوة المظلوم، فإني لا أردها وإن كانت من كافر،

He saww said: ‘These were proverbs, all of them, and in it was: ‘O you king, the Tried, the proud! Iazwj did not Send you to gather the world, part of it to part, but Iazwj Sent you to return a supplication of the oppressed, for Iazwj will not Return it, and even if it was from a Kafir!’

وعلى العاقل ما لم يكن مغلوبا أن يكون له ثلاث ساعات: ساعة ينادي فيها ربه عزوجل، وساعة يحاسب فيها نفسه، وساعة يفكر فيما صنع الله عزوجل إليه، وساعة يعلم فيها بحقه من الحلال، فإن هذه الساعة عن تلك الساعات، واستخدام الفلوق وفونف فا.

And upon the intelligent one, for as long as he does not happen to be overcome, is that there should happen to be three timings for him – a time in which to whisper to his Lord Mighty and Majestic, and a time in which to reckon himself, and a time in which to think regarding what Allahazwj Mighty and Majestic is Doing to him, and a time in which to be alone to enrich himself from the Permissible means, and this timing is an assistance upon those timings, and recreation for the hearts and allocation of these.

وعلى العاقل أن يكون بصيرا بزمانه، مقبلا على شئه، حافظا للسانه فإن من حسب كلامه من عمله قل كلامه إلا فيما يعنيه، وعلى العاقل أن يكون طالبا لثلاث: مرمة لمعاش، أو تزود لمعاد، أو تلذذ في غير محرم،

And upon the intelligent is that he should happen to be insightful of his era, facing upon his occupation, preserving of his tongue, for the one who withholds his tongue from his deed, his speech would be scarce except regarding what concerns him. And upon the intelligent is that he should be seeking to three – correcting his life, or providing for the Hereafter, or derive pleasures in other than the Prohibitions’.

قلت: يا رسول الله فما كانت صحف موسى عليه السلام؟

Ira said, ‘What were the Parchments of Musa’as?’

قال: كانت عبرا كلها، وفيها: عجب من أين بلونك كيف يفرح ومن أين بلونك لا يضحك ومن برى الدنيا وتقلبها بأهلها لم يطمئن إليها ومن أين يؤمن بالقدر كيف ينصب ومن جعلكم الحساب لم لا يعمل؟

He saww said: ‘These were all lessons, and in it was – Strange of the one who is certain of the death, how he can be happy? And for the one who is certain of the Fire, why does he laugh? And for the one who sees the world and it turns its people (replacing them) why is he content to it? And for the one who believes in the Pre-determination, how does he get
fatigued? And for the one who is certain with the Reckoning, why does he not (do any) work?"

قلت: يا رسول الله هل في أيدينا ما أنزل الله عليه شئ مما كان في صحف إبراهيم وموسى؟

[۵ا] said: ‘O Rasool-Allahsaww! Is there anything in our hands from what Allahazwj Revealed unto yousaww, from what was in the Parchments of Ibrahimas and Musaas?’

قال: يا أبا ذر اقرء " قد أفلح من تزكي * وذكر اسم ربه فصلى * بل تؤثرون الحيوة الدنيا * والاخرة خير وأبقى * إن هذا لفي الصحف الأولى *

صحف إبراهيم وموسى.")

Heas said: ‘O Abu Zarr’ra! He has succeeded, the one who purifies himself [۸۷:۱۴] And does Zikr of a Name of his Lord, so he sends Salawat [۸۷:۱۵] But, you are preferring the life of the world [۸۷:۱۶] And the Hereafter is better and more lasting [۸۷:۱۷] Surely this is in the former Parchments [۸۷:۱۸] The Parchments of Ibrahim and Musa [۸۷:۱۹]’.

Muhammad, from Al Jahal, from Sa’alba, from Abdul Raheem,

‘From Abu Ja’farasws regarding this Verse: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for him to become from the convinced ones [۶:۷۵], said: ‘It was uncovered for himazwj from the earth until heas saw it and the ones therein, and from the sky until heas saw it and the ones therein, and the kingdom which it carries, and the Throne and the ones upon it, and similar to that Heazwj Showed your companion (meaning himselfasws)’.

From Zurara,

‘From Abu Ja’farasws and Abu Abdullahasws regarding the Words of Allahazwj: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for him to become from the convinced ones [۶:۷۵]. Abu Ja’farasws said: ‘It was uncovered for himas from the skies until heas looked at the Throne and what was upon it’.

Heas said: ‘And the skies, and the earth, and the Throne, and the Chair’.

۹۵ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 14
۹۶ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 15
And Abu Abdullah asws said: 'Uncovered for him as the earth until he as saw it, and from the sky and whatever was therein, and the kingdom which it carries, and the Chair and what is upon it”’. 97

And in another report from Zurara,

‘From Ja’far asws: And like that We Showed Ibrahim the Kingdoms of the skies and the earth [6:75]. He asws said: ‘He as was Given in his as sight the strength of what traverse the skies and he as saw what was therein, and he as saw the Throne and what is above it, and he as saw what was in the earth and what was below it’”. 98

Ahmad Bin Muhammad, from his father, from Ibn Al Mugheira, from Ibn Muskan who said,

Abu Abdullah asws said: ‘And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for him to become from the convinced ones [6:75]. He asws said: ’It was uncovered for Ibrahim as, the seventh sky until he as looked at what is above the Throne, and it was uncovered for him as the earth until he as saw what was in the air, and it was done with Muhammad asws similar to that, and your companion (meaning himself asws) has been Shown, and the Imams asws from after him asws, it has been done with them similar to that’”’. 99

It is reported by Abu Baseer,

‘From Abu Abdullah asws having said: ‘The mountains were ten, and the birds were the rooster, and the dove, and the peacock, and the crow’.

And he asws said: ‘He as took four from the birds, inclined them and cut their meat and their bones and their feathers, then withheld their heads. Then he as separate these upon ten mountains, a part from these, so He aswj Made what was in this mountain to go to this
mountain with its head, and its meat, and its blood. Then it came to him as until he as placed its head in its neck, until he as was free from four of them’. 100

From Ameouf Bin Kharbouz who said,

‘I heard Abu Ja’far asws saying: ‘When Allah azwj Revealed to Ibrahim as to take four from the birds, Ibrahim as deliberated and took the ostrich, and the peacock, and the goose, and the rooster.

He as plucked their feathers after the slaughtering, then made them to be in a grinder and ground them, then separated them upon the mountains of Jordan. In those days there were ten mountains, and he as placed a part upon each mountain of them. Then he as called them by their names, they came to him as swiftly – meaning quickly. Ibrahim as said during that: I as know that Allah azwj is Able upon all things’. 101

From Ali Bin Asbat,

‘Abu Al-Hassan Al-Reza asws was asked about the Words of Allah azwj: but to reassure my heart’. [2:260], ‘Was there a doubt in his as heart?’ He asws said: ‘But he asws wanted from Allah azwj the addition in his as conviction’.

He asws said: ‘And the ‘part’ is one from ten’. 102

From Abdul Samad Bin Bashir who said,

‘The entirety of the judges gathered to Abu Ja’far (Mansour Al-Dawaniqy). A man said to them, ‘(If) someone were to bequeath a part from his wealth, how much would be the

100 Bihar Al Anwar – V 11, The book of Prophet-hood, Ch 3 H 19
101 Bihar Al Anwar – V 11, The book of Prophet-hood, Ch 3 H 20
102 Bihar Al Anwar – V 11, The book of Prophet-hood, Ch 3 H 21
‘part’? But they did not know how much the ‘part’, and they complained to him regarding it. So, he sent a messenger with a message to the governor of Al-Medina that he asks Ja’far Bin Muhammad, ‘A man bequeathes a part from his wealth, so how much would be the ‘part’, for that has been confusing upon the judges, and they did not know how much is the ‘part’? So, if he informs you with it (fine), or else carry him upon the message and bring him to me’.

The governor of Al-Medina came to Abu Abdullah and said to him, ‘Abu Ja’far (Mansour) sent a message to me that I should ask you about a man who bequeathes with a part from his wealth, and he asks the ones before him, from the judges, but they could not inform him what it is, and he has written to me if you could interpret that for him, or else I should carry you upon the message to him’.

Abu Abdullah said: ‘This is clear in the Book of Allah that Allah is Saying – when Ibrahim said: ‘Lord! Show me how You Revive the dead’ [2:260] – up to Then place on every mountain a part of them [2:260] – the birds were four and the mountains were ten. The man should take out from every ten parts, one part.

And Ibrahim called for a grinder and pounded the birds in it altogether and withheld the heads with him. Then he called by that which he had been Commanded with, and he went on looking at the feathers how these came out, and to the veins, vein by vein, until its feathers were complete, even, and it inclined around Ibrahim.

Ibrahim said to one of the heads and it faced him, but it did not happen to be the head, which he was facing it for that body until it transferred to the other one, and it was compatible to the head. Thus, the number was completed and the bodies were completed.

From Hareyz Bin Abdullah, from the one who mentioned it,
‘From one of the two asws (5th or 6th Imam), who used to recite this Verse as: Our Lord! Forgive me and my two sons [14:41] – Meaning Isma’alas and Is’haqas.

In another report, from the one who mentioned it,

‘From one of the two (5th or 6th Imam asws) having recited Our Lord! Forgive me and my parents [14:41]. Heas said: ‘This is a word which the scribes printed. But rather the Forgiveness of Ibrahimas for hisas father was about a promised he had made to himas, and rather heas said: ‘Lord! Forgive me and my two sons [14:41] – meaning Isma’alas and Is’haqas. And Al-Hassanas and Al-Husaynas, by Allahas, are two sons asws of Rasool-Allahsaww.

In the Hadeeth – Ibrahimas met an Angel and said to him: ‘Who are you?’ He said, ‘I am the Angel of death’. Heas said: ‘Are you able to show meas the image in which you capture the soul of the Momin?’ He said, ‘Yes, turn around from me’. Hasas turned around from him, and there he was a youth of a handsome face, excellent clothes, excellent manners, good aroma.

Heas said: ‘O Angel of death! If the Momin does not face except the beauty of your image, it would suffice him’. Then heas said to him: ‘Are you able to show meas the image in which you capture the soul of the immoral one?’ He said, ‘Youas will not be able to endure’. Heas said: ‘Yes (Ias will)).’

Heas said, ‘Turn around from me’. Heas turned around from him, then turned towards him and he was a dark man, the hair standing, stinky of smell, black clothes, fires and smoke coming out from his mouth and his nostrils. There was unconsciousness upon Ibrahimas. Then heas awoke and the Angel of death had returned to his first state. Heas said: ‘O Angel of death! If the immoral one does not encounter except this face of yours, it would suffice him’.

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104 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 23
105 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 24
106 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 25
Ali, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Abdullah Bin Sinan, from Abdul Rahman Bin Sayaba,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Commanded Ibrahim\textsuperscript{as} Saying: \textit{Then place on every mountain a part of them [2:260]}, the mountains on that day, were ten’.\textsuperscript{107}

Ali, from his father, and a number of our companions, from Ahmad Bin Muhammad altogether from Ibn Fazal, from Sa’alba Bin Maymoun, from Muawiya Bin Amaar,

‘From Abu Abdullah\textsuperscript{asws} – similar to it’.\textsuperscript{108}

Ali, from his father, from hamad, from Aban Bin Tablugh who said,

Abu Ja’far\textsuperscript{asws} said: ‘The ‘part’ is one from ten, because the mountains were ten and the birds were four’.\textsuperscript{109}

By his chain,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} said: ‘The Parchments of Ibrahim\textsuperscript{as} were Revealed during the first night of a Month of Ramazan’’.\textsuperscript{110}

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107 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 26
108 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 27
109 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 28
110 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 3 H 29
CHAPTER 4 – SUMMARY OF HIS AS SITUATIONS, AND HIS AS EXPIRY

1 - لى: ماجيلويه، عن محمد العطار، عن الاشعري، عن محمد بن عمران، عن أبيه عمران بن إسماعيل، عن أبي علي الابن العربي، عن محمد بن جعفر

التميمي قال: قال الصادق جعفر بن محمد عليه السلام: بينا إبراهيم خليل الرحمن عليه السلام في جبل بيت المقدس يطلب مراعي فنحه إلـى صونها، فإذا هو يرجل قائم يصلى، طوله اثنا عشر شبرا.

Majaylawiya, from Muhammad Al Attar, from Al ashary, from Muhammad Bin Imran, from his father Imran Bin Ismail, from Abu Ali Al Ansary, from Muhammad Bin Ja’far Al Tameemi who said,

‘Al-Sadiq Ja’fars said: ‘While Ibrahim as the Friend of the beneficent was in a mountain of Bayt Al Maqdis seeking pasture for his as sheep, when he as heard a voice, and there he as was with a man standing praying Salat, his as length being of ten cubits.

فقال له: يا عبد الله من تصلي ؟ قال: لاله السماء، فقال له إبراهيم عليه السلام هل بقي أحد من قومك غيرك ؟ قال: لا، قال: فمن أين تأكل ؟

Heasws said: ‘O servant of Allah azwj! Who are you praying Salat to?’ He said, ‘To the God of the sky’. Ibrahimasws said to him: ‘Does there remain from your people apart from you?’ He said, ‘No’. Heasws said: ‘Where do you eat from?’ He said, ‘I take from this tree during the summer and I eat it during the winter’. Heasws said to him: ‘Where is your house?’

قال: فأومأ بيده إلى جبل، فقال له إبراهيم عليه السلام هل لك أن تذهب بي معك فأبيت عندك الليلة ؟ فقال: إن قدامي ماء لا يخاض، قال: كيف تصنع ؟ قال: أمشي عليه، قال: فاذهب بي معك فلعل الله azwj would Grace me as what Heazwj has Graced you.

Heasws said: ‘He indicated by his hand towards a mountain, so Ibrahim as said to him: ‘Is it for you that you go with meas, and Ias spend the night in your presence?’ He said, ‘In front of me there is water cannot be plunged into’. Heasws said: ‘How do you do it?’ He said, ‘I walk upon it’. Heasws said: ‘Go with meas, perhaps Allahazwj would Grace meaz what Heazwj has Graced you.

قال: فأخذ العابد بيده فمضيا جميعا حتى انتهيا إلى الماء فمشى ومشى إبراهيم عليه السلام معه حتى انتهيا إلى منزله، فقال له إبراهيم عليه السلام: أي الأيام أعظم ؟ فقال له العابد: يوم الدين، يوم يدان الناس بعضهم من بعض.

Heasws said: ‘The worshipper grabbed hisas hand and they both went until they ended up to the water, and he walked, and Ibrahim walked along with him until they both ended up to his house. Ibrahimazwj said to him: ‘Which of the days is the most magnificent?’ The worshipper said to himas, ‘The Day of the Religion (Reckoning), the Day in which the people would be claiming from each other’.

قال: فهل لك أن ترفع يدك وأرفع يدي فندعو الله عزوجل أن يؤمننا من شر ذلك اليوم ؟ فقال: وما تصنع بهدعتي فله إنه لي لدعوة منذ ثلاث سنين وما اجت فيها بشئ ؟ فقال له إبراهيم عليه السلام: أولا احترك لا شئ احتجت دعوتك ؟ قال: بلى،
He as said: ‘Is it for you that you raise your hands and I as raise my hands, and we supplicated to Allahazwj Mighty and Majestic that Heazwj Secures us from the evil of that Day?’ He said, ‘And what will you as do with my supplication, for by Allahazwj, I have been supplicating since three days, and I have not been Answered with anything regarding it?’ Ibrahimas said: ‘Or shall I as not inform you with something what is witholding your supplication?’ He said, ‘Yes’.

He as said to him: ‘When Allahazwj Mighty and Majestic Loves a servant, Withholds his supplication in order for him to whisper to Himazwj, and ask Himazwj and seek to Himazwj; and when Heazwj Hates a servants, Hastens his supplication for him, or casts the despair in his heart from Himazwj’. 

Then Heasws said to him: ‘And what was your supplication?’ He said, ‘I passed by a flock of sheep and with it was a boy having forelocks for him, so I said, ‘O boy! Who are these sheep for?’ He said, ‘For Ibrahimas, Friend of the Beneficent’. I said, ‘O Allahazwj! If there was a friend of Yoursazwj in the earth, then Show him to me’. 

Ibrahimas said to him: ‘Allahazwj has Answered to you. Ias am Ibrahimas, friend of the Beneficent. He hugged himas. When Allahazwj Sent Muhammadasws, he came for the handshake’.111

Majaylawiya, from Ali Bin Ibrahim, from Usman Bin Isa, from Abu Al Jaroud,

‘Raising it to Alisas among what is being reported, heasws said: ‘Ibrahimas passed by Banaqiyah and there were tremors with it. Heas spent the night at it, and the people woke up in the morning and there were no tremors with them. They said, ‘Who is this and no new event occurred?’ They said, ‘Over there, there is an old man and a boy of his’. 

Heasws said: ‘They came to himas and said to himas, ‘O you! There were tremors with us every night and there were no tremors with us this night, so spend the night in our presence’. Heas spent the night, and there were no tremors with them. They said, ‘Stay with us and we shall

111 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 4 H 1
flow upon you as whatever you as like’. He as said: ‘No, but sell me this land and there will be no tremors with you all’. They said, ‘It is for you as. He as said: ‘I as shall not take it except by buying’. They said, ‘Take it for whatever you as like’.

He as bought it for seven ewes and four red (camels). Therefore, due to that it is named as Banaqiya because the ewes in Nabatean (language) is ‘Naqiya’.

He asws said: ‘His as boy said to him as, ‘O Friend of the Beneficent! What will you as do with this land, there isn’t any plantation in it nor any rearing?’ He as said to him: ‘Be silent! Allah azwj Mighty and Majestic will be Gathering seventy thousand from this land who would be entering the Paradise without a Reckoning. The man from them will interceded for such and such’.

My father, from Sa’ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Al Wasity,

‘From Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic Revealed to Ibrahim as: “The earth has complained to Me azwj of the embarrassment from having seen your as nakedness, so I azwj Made a Veil to be between you as and it”. So, he as made something which was more than the clothes and from below the trouser, and wore it, and it was up to his as knees’.

By a chain of Al Amry up to,

‘Amir Al-Momineen asws having said: ‘The Prophet saww was asked, ‘From what did Allah azwj Mighty and Majestic Create the carrots?’

He saww said: ‘Ibrahim as had a guest for him as one day and there did not happen to be with him as what he as could feed his as guest. He as said within himself as: ‘I as shall ascend to my as roof’.
and take from its planks and sell it to the carpenter, and he can make idols’. But, he as did not do so, and he as went out and there was a trouser with him as, up to a place and prayed two Cycles Salat in it.

An Angel came and grabbed from that sand and the stones and shoved it into the trouser of Ibrahim as and carried it to his as house like a man. He said to the wife of Ibrahim as: ‘This is a trouser of Ibrahim, so take it’. She as opened the trouser, and the sand had turned into carrots, and the tall stones had become turnips’.

It will come in the Hadeeth of the Mi’raaj that the Prophet as passed by an old man sitting under a tree and there were children around him. Rasool-Allah as said: ‘Who is this old man, O Jibraeel as?’ He as said: ‘This is your as father as Ibrahim as’. He as said: ‘Who are those children around him as?’ He as said: ‘Those are the children of the Momineen around him as. He as provides them (with food)’.

‘From Al-Sadiq asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘When Allah as Blessed and Exalted Wanted to Capture the soul of Ibrahim as, Sent the Angel of death down to him as. He said, ‘The greetings be upon you as O Ibrahim as’. He as said: ‘And upon you be the greetings, O Angel of death. Is it a calling or a news (of someone’s death)?’ He said, ‘But, a calling, O Ibrahim as, so answer’.

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114 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 4 H 4
115 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 4 H 5
116 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 4 H 6
Ibrahim Ḥasan said: ‘Have you ever seen a friend causing a friend to die?’

‘From Abu Ja’far  or Abu Abdullah  having said: ‘When Ibrahim had accomplished his rituals, returned to Syria and passed away, and the reason of his expiry was that the Angel of death came to him in order to capture his soul, but Ibrahim disliked the death. So, the Angel of death returned to his Lord Mighty and Majestic and said: ‘Ibrahim dislikes the death’.

He Ḥasan said: ‘The Angel of death returned until he paused in front of Allah Majestic is His Majesty and said: ‘My God! You had Heard what Your friend said’. Allah Majestic is His Majestic Said: “O Angel of death! Go to him and say to him: “Have you ever seen a beloved disliking meeting his beloved? Surely, the beloved would love to meet his beloved’”.

My father, from Sa’ad, from Ibn Isa, from Al Bazanty, from Aban Bin Usman, from Abu Baseer,

He Ḥasan said: ‘Leave Ibrahim, for he loves to worship Me’.

He  said: ‘Until (such time as) Ibrahim saw an old man eating, and there came out from him what he had eaten, and he disliked the life and loved the death. It has reached us that Ibrahim came to his house and in it was someone with a beautiful face what he had not seen at all. He said: ‘Who are you?’ He said, ‘I am the Angel of death’.

He Ḥasan said: ‘Glory be to Allah! Who is the one who would dislike being near you and your visitation and you are with this face?’ He said, ‘O Friend of the Beneficent! When Allah Blessed and Exalted Wants good with a servant, Sends me to him in this image, and when He Wants evil with a servant, Sends me to him in other than this image’.

117 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 4 H 7
He captured him\textsuperscript{as} (his\textsuperscript{as} soul) in Syria, and Ismail\textsuperscript{as} expired after him\textsuperscript{as} while he\textsuperscript{as} was one hundred and thirty years, and was buried in Al-Hijr (alongside) with his\textsuperscript{as} mother’. 118

From Abu Abdullah\textsuperscript{asws} having said: ‘Sarah\textsuperscript{as} said to Ibrahim\textsuperscript{as}, ‘O Ibrahim\textsuperscript{as}! You\textsuperscript{as} are old. If only you\textsuperscript{as} would supplicate to Allah\textsuperscript{azwj} to Grace you\textsuperscript{as} a son your\textsuperscript{as} eyes can be delighted with, for Allah\textsuperscript{azwj} has Taken you\textsuperscript{as} as a friend, and He\textsuperscript{azwj} will Answer your\textsuperscript{as} supplication if He\textsuperscript{azwj} so Desires’.

Abu Abdullah\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} remained after the glad tidings, for three years, then there came to him\textsuperscript{as} Glad Tidings from Allah\textsuperscript{azwj} Mighty and Majestic and that Sarah\textsuperscript{as} had said to Ibrahim\textsuperscript{as}, ‘You\textsuperscript{as} have become old and your\textsuperscript{as} death has drawn near, if only you\textsuperscript{as} would supplicate to Allah\textsuperscript{azwj} Mighty and Majestic that He\textsuperscript{azwj} Delays in your\textsuperscript{as} death and Extend for you\textsuperscript{as} in the age, so you\textsuperscript{as} can live with us and our eyes would be delighted’. 118

Abu Abdullah\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj} for that. Allah\textsuperscript{azwj} Mighty and Majestic Revealed to him\textsuperscript{as}: ‘Ask of the increase of the age whatever you like to, you\textsuperscript{as} will be Given it’. 119

Abu Abdullah\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} informed Sarah\textsuperscript{as} with that. She\textsuperscript{as} said to him\textsuperscript{as}, ‘Ask Allah\textsuperscript{azwj} not to Cause you\textsuperscript{as} to die until you\textsuperscript{as} become the one to ask Him\textsuperscript{azwj} for it’. Ibrahim\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj} for that. Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: ‘That is for you\textsuperscript{as}!’ 118

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\item[(118)] Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 4 H 8  
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He said: ‘Ibrahim informed Sarah with what Allah Mighty and Majestic had Revealed to him regarding that. Sarah said to Ibrahim, ‘Thank Allah and make a meal and invited the poor and the needy people to it’.

Then Ibrahim asked Allah Mighty and Majestic, when he saw from the old man what he saw, and he said: ‘O Allah! Cause me to die in the term, which You had Decreed for me. There is no need for me regarding the increase in the lifespan after what I saw’.

From Abu Ja’far having said: ‘Ibrahim went out one day travelling in the country in order to learn lessons. He passed by a wilderness from the earth, and there he was with a man standing praying Salat, his voice piercing to the sky, and his clothes was his hair.'
Ibrahim\textsuperscript{as} paused by him and was astounded from him, and he\textsuperscript{as} sat down awaiting his being free. When that was prolonged upon him\textsuperscript{as}, he\textsuperscript{as} moved his hand and said to him: ‘There is a need for me, so lighten’. The man lightened, and Ibrahim\textsuperscript{as} sat down. Ibrahim\textsuperscript{as} said to him: ‘Who do you pray Salat to?’ He said: ‘To the God\textsuperscript{azwj} of Ibrahim\textsuperscript{as}’. He\textsuperscript{as} said: ‘And who is the God\textsuperscript{azwj} of Ibrahim\textsuperscript{as}?’ He said, ‘The One\textsuperscript{azwj} Who Created you\textsuperscript{as} and Created me’. Then the man said to Ibrahim\textsuperscript{as}, ‘There is a need for you\textsuperscript{as}?’ Ibrahim\textsuperscript{as} said: ‘Yes’. He said, ‘And what is it?’ He\textsuperscript{as} said to him: ‘Either you supplicate to Allah\textsuperscript{azwj} and I\textsuperscript{as} shall say ‘Ameen’ upon your supplication, or I\textsuperscript{as} supplicate and you say ‘Ameen’ upon my supplication’. The man said to him, ‘Regarding whom will you\textsuperscript{as} supplicate to Allah\textsuperscript{azwj}?’ Ibrahim\textsuperscript{as} said to him: ‘For the sinners, the Momineen’. The man said, ‘No’. He\textsuperscript{as} said: ‘And why (not)?’

He said, ‘Because I have been supplicating to Allah\textsuperscript{azwj} for three years with a supplication, I have not seen it being Answered up to this moment, and I am embarrassed from Allah\textsuperscript{azwj} that I should supplicate to Him\textsuperscript{azwj} with a supplication until I know He\textsuperscript{azwj} has Answered me’. Ibrahim\textsuperscript{as} said: ‘And regarding what did you supplicate?’ The man said to him\textsuperscript{as}, ‘I was in this praying place of mine one day when a shepherd boy passed by me, the radiance was shining from his forehead, having locks from behind him, with him were cows he was ushering them. It is as if they were dripping oil, and (there were) sheep he was ushering, as if they were energetic, healthy’. He\textsuperscript{as} said, ‘It astounded me, what I saw from him, so I said, ‘O boy! For whom are these cows and sheep?’ He said, ‘For me’. I said, ‘And who are you?’ He said, ‘I\textsuperscript{as} am Ismail\textsuperscript{as} Bin Ibrahim\textsuperscript{as}, Friend of Allah\textsuperscript{azwj}. So, I supplicated to Allah\textsuperscript{azwj} during that and asked Him\textsuperscript{azwj} to Show me His\textsuperscript{azwj} Friend’.
Ibrahim⁷⁷ said to him: ‘I⁰⁷⁷ am Ibrahim⁰⁷⁷, Friend of the Beneficent, and that boy⁰⁷⁷ is my⁰⁷⁷ son⁰⁷⁷. The man said at that, ‘The Praise is for Allah⁰⁷⁷, Lord⁰⁷⁷ of the worlds, Who Answered my supplication’.

He⁰⁷⁷ said: ‘Then the man kissed the forehead of the face of Ibrahim⁰⁷⁷ and hugged him⁰⁷⁷, then said, ‘Now, so yes, supplicate until I say ‘Ameen’ upon your⁰⁷⁷ supplication’. So, Ibrahim⁰⁷⁷ suppodicated for the believing men and believing women from that day of his⁰⁷⁷ up to the Day of Qiyamah with the Forgiveness and the Pleasure from them, and the man said ‘Ameen’ upon his⁰⁷⁷ supplication.

Abu Ja’far⁰⁷⁷ said: ‘Thus, the supplication of Ibrahim⁰⁷⁷ reaches to the sinners of the Momineen from our⁰⁷⁷ Shias up to the Day of Judgment’.

By the chain to Al Sadouq, from Ibn Al Waleed, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Yahya Al Lahaam, from Sama’at,

‘From Abu Abdullah⁰⁷⁷ having said: ‘Ibrahim⁰⁷⁷ whispered to his⁰⁷⁷ Lord⁰⁷⁷ and said: ‘O Lord⁰⁷⁷! How can I⁰⁷⁷ be with the children?’ – from before He⁰⁷⁷ had Made for him⁰⁷⁷, from his⁰⁷⁷ children who could stand from after him⁰⁷⁷ among his⁰⁷⁷ dependants. So, Allah⁰⁷⁷ the Exalted Revealed to him⁰⁷⁷: “O Ibrahim⁰⁷⁷! Or do you⁰⁷⁷ want a caliph for them from you⁰⁷⁷ who will be standing in your⁰⁷⁷ place after you⁰⁷⁷, (a caliph) better (chosen) than by Me⁰⁷⁷?” Ibrahim⁰⁷⁷ said: ‘O Allah⁰⁷⁷, no! Now, my⁰⁷⁷ soul feels good’.

The number, from Ahmad bin Muhammad, from Ahmad Bin Abu Dawood, from Abdullah Bin Aban,

‘From Abu Abdullah⁰⁷⁷ having said: ‘(It was) from Masjid Al-Sahla, Ibrahim⁰⁷⁷ travelled to Al-Yemen with the Amalkites’.
CHAPTER 5 – SITUATIONS OF HIS CHILDREN AND HIS WIVES AND BUILDING THE HOUSE (KABAH)

The Verses – (Surah) Al Baqarah: And when We Made the House (Kabah) as a resort for the people and a security, and Take for yourselves a place for Salat at the standing-place of Ibrahim. And We Covenanted with Ibrahim and Ismail: “Purify My House for performers of the Tawaaf, and the Itikaf, and the Rukus and the Sajdahs!” [2:125]

And when Ibrahim said: ‘Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah and the Last Day’. He said: “And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire; and it is the evil destination” [2:126]

And when Ibrahim and Ismail raised the foundations of the House (Kabah): (They said): ‘Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:127]

Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128]

Our Lord! And Send among them a Rasool from them, who will recite to them Your Verses and Teach them the Book and the Wisdom, and Purify them; surely You are the Mighty, the Wise [2:129]

And who would turn away from the religion of Ibrahim except the who makes a fool of himself? And We Chose him in the world; and in the Hereafter he would be from the righteous ones [2:130]
**When his Lord said to him: Submit, he said: I submit to the Lord of the worlds [2:131]**

*When his Lord said to him:* Submit. *He said:* I submit to the Lord of the worlds.

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**And Ibrahim bequeath with it to his sons and (so did) Yaqoub: ‘O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]**

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(Surah) Al Anaam: And We Granted to him Is’haq and Yaqoub, each we Guided, [6:84]

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(Surah) Hud: And Our Messengers had come to Ibrahim with the glad tidings. They said: ‘Peace!’ He said: ‘Peace’. So it was not long before he came with a roasted calf [11:69]

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But when he saw that their hands were not extended towards it, he deemed them strange and was apprehensive from them. They said: ‘do not fear! We are Sent to the people of Lut [11:70]

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And his wife was standing (nearby), and she laughed, so We Gave her the glad tidings of Is’haq and after Is’haq of Yaqoub [11:71]

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They said: ‘Are you astounded from a Command of Allah? The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]

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So when fright went away from Ibrahim and the glad tidings came to him, he pleaded to Us for the people of Lut [11:74]

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Surely Ibrahim was forbearing, tender-hearted, repenting [11:75]
**(Surah) Ibrahim**

*And when Ibrahim said: ‘Lord! Make this city secure, and Keep me and my sons away from worshiping the idols [14:35]*

**Lord! Surely these have strayed many of the people! So the one who follows me, then he is from me, and one who disobeys me, then You are Forgiving, Merciful [14:36]*

*Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, our Lord, so they would be establishing the Salat. Therefore Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37]*

**Our Lord! Surely You Know what we hide and what we announce, and nothing is hidden from Allah, neither in the earth nor in the sky [14:38]*

*The Praise is for Allah, Who Gifted to me in old age, Ismail and Is’haq; surely my Lord is the Hearer of the supplication [14:39]*

**Lord! Make me the establisher of the Salat and from my offspring (too). Our Lord, and Accept my supplication [14:40]*

**Our Lord! Forgive me and my parents and the Momineen on the Day the Reckoning would be established [14:41]*

**(Surah) Maryam**

*So when he withdrew from them and what they were worshiping besides Allah, We Endowed to him Is’haq and Yaqoub, and each one of them We Made a Prophet [19:49]*

*And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali [19:50]*
And We Bestowed to him Is’haq and Yaqoub in addition, and We Made both to be righteous ones [21:72]

And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]

And the Exalted said: And Ismail, and Idrees and Zalkifl; all were from the patient ones [21:85]

(Surah) Al Hajj: And when We Assigned to Ibrahim the place of the House: “You will not associate anything with Me, and Purify My House for the Tawaaf performers, and the ones standing (for the Salat), and the performers of the Rukus and the Sajdahs!” [22:26]

And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27]

So they would witness the benefits for them, and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. [22:28]

(Surah) Al Ankabout: And We Granted Is’haq and Yaqoub to him and Made the Prophethood to be in his offspring, and We Gave him his Recompense in the world, and he, in the Hereafter, would be from the righteous ones [29:27]

(Surah) Al Zariyaat: Has there come to you a Hadeeth about the honoured guests of Ibrahim? [51:24]
When they came to him, they said: ‘Peace!’ He said: ‘Peace!’ (and thought): ‘An unknown people’ [51:25]

Then he went to his wife and came with a fat (roasted) calf [51:26]

So he drew it near to them (and) said: ‘You are not eating?’ [51:27]

Then he felt fear from them. They said, ‘Do not fear’, and they gave him glad tidings of a knowledgeable boy [51:28]

Then his wife came up shouting loudly, and she slapped her face and said, ‘(I am) a barren woman, old!’ [51:29]

They said: ‘Like that, Said your Lord. Surely He is the Wise, the Knowing [51:30]

He said: ‘So what is your mission, O Rasools?’ [51:31]

They said: ‘We are Sent to a criminal people [51:32]

In order to Send down upon them rocks of clay [51:33]


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And said: 'When Ibrahim\textsuperscript{as} built the House (Kabah) and the people performed Hajj, the Kabah complained to Allah\textsuperscript{azwj} Blessed and Exalted what it faced from the breaths of the Polytheists, so Allah\textsuperscript{azwj} Revealed to it: “Calm down Kabah, for I\textsuperscript{azwj} shall be Sending a people during the end of times who will be cleansing (Brushing) with the branches of the tree and picking their teeth”.

His\textsuperscript{azwj} Words: 

\textit{Our Lord! And Send among them a Rasool from them, [2:129]}, it means from the children of Ismail\textsuperscript{as}, therefore due to that Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am (an Answered) supplication of my\textsuperscript{saww} father\textsuperscript{as}, Ibrahim\textsuperscript{as},’.\textsuperscript{123}

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My father, from Sa’ad, from Ibn Isa, from Ibn Marouf, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Ali Bin Mansour, from Kulsoum Bin Abdul Momin Al Harany,
‘From Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic Commanded Ibrahim as that he should perform Hajj and Ismail as should perform Hajj along with him as and settle him as in the sanctuary. He as performed Hajj upon a red camel, and there wasn’t anyone with him as except for Jibraeel as. When he as reached the Sanctuary, Jibraeel as said to him as: ‘O Ibrahim as! Both of you as should descend and bathe before entering the Sanctuary’. They both as descended and bathed, and he as showed them as how they as should be preparing for the Ihraam. So they as did.

Then he as instructed them as to welcome with the Hajj and instructed them as with the four Talbiyya (Here I am O Allah azwj!) which the Mursil Prophets as had exclaimed beforehand. Then he as went with them as to Al-Safa, so they encamped, and Jibraeel as stood in between them as, and faced the House (Kabah). He as exclaimed Takbeer, so they as exclaimed Takbeer, and he as extolled Allah azwj and they as extolled Allah azwj, and he as Praised and Glorified Allah azwj, so they as Praised and Glorified Allah azwj, and he as commended upon Him azwj and they as both did similar to what he as did.

And Jibraeel as proceeded, and they as both went Praising upon Allah azwj Mighty and Majestic and Glorifying Him azwj until they ended up with them as to the place of the (Black) Stone. Jibraeel as kissed the Stone, and instructed them that they should both as kiss it and perform Tawaaf of it, seven (times). Then he as stood with them as in the place of Standing Place of Ibrahim as, so he as Prayed two Cycles, and they both as Prayed. Then he as showed them as the rituals and what they as should be doing with it.

When they as had fulfilled their as rituals, Allah azwj Commanded Ibrahim as with the leaving and Ismail as to stay alone, not having anyone with him as apart from his as mother as. When it was the next (year), Allah azwj Permitted Ibrahim as for the Hajj and building of the Kabah. In addition, it was such that the Arabs used to perform Pilgrimage to it, and rather was in ruins except that its foundations were well known.

When the people departed, Ismail as gathered the rocks and placed them in the middle of the Kabah. When Allah azwj Permitted for him as regarding the building, Ibrahim as proceeded, so he as said: ‘O my as son as! Allah azwj has Commanded us as with the building of the Kabah’, and he as uncovered from it, and there it was, one red rock. Allah azwj Mighty and Majestic
Revealed unto him\(^\text{as}\): “Build the construction upon it”, and Allah\(^\text{azwj}\) Mighty and Majestic Sent four Angels who were gathering the rocks for it.

Ibrahim\(^\text{as}\) and Ismail\(^\text{as}\) used to place the rocks, and the Angels were pulling them, until twelve cubits were completed, (and two doors were made for it), one door to enter from, and a door to exit from, and placed steps for it and a canopy of iron upon its doors. And the Kabah was bare.

When the people came over he\(^\text{as}\) saw a woman from Himyar whose beauty astounded them. So he\(^\text{as}\) asked Allah\(^\text{azwj}\) Mighty and Majestic to get him\(^\text{as}\) to be married to her, and she used to have a husband for her. Allah\(^\text{azwj}\) Judged upon her husband with the death, and she stayed at Makkah in grief upon her husband. He\(^\text{as}\) asked Allah\(^\text{azwj}\) to Ease that from her and Ismail\(^\text{as}\) married her.

And Ibrahim\(^\text{as}\) proceeded to Hajj, and the woman stayed at home and Ismail\(^\text{as}\) went out to Al-Taif to acquire some provisions for his\(^\text{as}\) family. She looked at an old dishevelled man. He\(^\text{as}\) asked about their state, and she informed him\(^\text{as}\) with the goodness of the state. He\(^\text{as}\) asked her about him\(^\text{as}\) in particular. She informed him\(^\text{as}\) with the goodness of the Religion, and he\(^\text{as}\) asked her: ‘Where are you from?’ She said, ‘A Woman from Himyer’ Ibrahim\(^\text{as}\) went and did not meet Ismail\(^\text{as}\), and Ibrahim\(^\text{as}\) had written a letter, so he\(^\text{as}\) said: ‘Hand over this letter to your husband when he\(^\text{as}\) comes, Allah\(^\text{azwj}\) Willing’.

Ismail\(^\text{as}\) came back to her, so she handed over the letter to him\(^\text{as}\). He\(^\text{as}\) read it and said: ‘Do you know who this old man is?’ She said, ‘I had seen him\(^\text{as}\) as more handsome than you\(^\text{as}\) in his\(^\text{as}\) resemblance’. He\(^\text{as}\) said: ‘That is Ibrahim\(^\text{as}\)’. She said, ‘Aah! Evil is what I was with him\(^\text{as}\)’. He\(^\text{as}\) said: ‘And why is that so? Did he\(^\text{as}\) look at anything from your beauty?’ She said, ‘No, but I fear that I have been deficient’. And the woman said to him\(^\text{as}\), and she was intelligent, ‘Why don’t we hand curtains upon these two doors, one curtains from over here, and one curtain from over here?’ He\(^\text{as}\) said: ‘Yes’.
They made two curtains for these two (doors), the length of which were twelve cubits, to be upon the two doors. That astounded them both, so she said, ‘Why don’t I weave clothes for the Kabah, so I could veil all of it, for these stones are dull’ Ismail\textsuperscript{as} said to her: ‘Yes’. She hurried with regards to that and sent a message to her people for a lot of wool to be spun by them.

Abu Abdullah\textsuperscript{asws} said: ‘And rather, the spinning by the women occurred from that, some of them for the other, due to that. She was quick and was aided in that, so every time she was free from a strip, she hung it. The season (for Hajj) came, and there remained one faced from the facets of the Kabah, so she said to Ismail\textsuperscript{as}, ‘How shall we deal with this facet which is not covered by the apparel?’ He\textsuperscript{as} covered it with fibres.

The season (for Hajj) came, and the Arabs came over upon a state which they used to come, so they looked at a matter which amazed them. They said, ‘It is befitting for the worker of this House that one makes an offering to him’. So, from then on, the offering occurred, and every tribe from the Arabs came with something, carrying it, from money, and from things other than that, until a lot of things became gathered. They removed that fibre and completed the apparel of the House (Kabah), and hung it upon the two doors.

And the Kabah wasn’t with a ceiling, so Ismail\textsuperscript{as} placed columns therein similar to these columns which you are seeing (today), from wood. And Ismail\textsuperscript{as} roofed it with the boards and evened it with the clay. The Arabs came from the (next) year and they entered the Kabah and saw its construction, so they said, ‘It is befitting for the worker of this House (Kabah) that he should be increased’. When it was the following year they came with the offerings. Ismail\textsuperscript{as} did not know how he\textsuperscript{as} should be dealing with it, so Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto him\textsuperscript{as} he\textsuperscript{as} should sacrificed (the animals) and feed it to the Pilgrims’.

قال: وشكا إسماعيل قلة الماء إلى إبراهيم عليه السلام فأوحى الله عزوجل إليه: إتقن هذا البيت، فنزل في وسطه خطيّة من طين، ثم أسلم البابين، وظل به، فأوحى الله عزوجل إليه: أن أجعل فيه طعاماً للحجاج.

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He\textsuperscript{asws} said: ‘And Ismail\textsuperscript{as} complained to Ibrahim\textsuperscript{as} of the scarcity of the water. Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Ibrahim\textsuperscript{as} that he\textsuperscript{as} should dig a well from there to occur drinking for the Pilgrims from it. Jibraeel\textsuperscript{as} descended and dug their\textsuperscript{as} well, meaning Zamzam, until its water appeared. Then Jibraeel\textsuperscript{as} said: ‘Descend, O Ibrahim\textsuperscript{as}!’ So he\textsuperscript{as} descended after Jibraeel\textsuperscript{as}. He\textsuperscript{as} said; ‘O Ibrahim\textsuperscript{as}! Strike in the four corners of the well and say: ‘In the Name of Allah\textsuperscript{azwj}!’”

He\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} struck in the corner, which faced the House and said: ‘In the Name of Allah\textsuperscript{azwj}!’ So, a spring sprouted. Then he\textsuperscript{as} struck in the second corner and said: ‘In the Name of Allah\textsuperscript{azwj}!’ So, a spring sprouted. Then he\textsuperscript{as} struck in the third, and said: ‘In the Name of Allah\textsuperscript{azwj}!’ So, a spring sprouted. Then he\textsuperscript{as} struck in the fourth, and said: ‘In the Name of Allah\textsuperscript{azwj}!’ So, a spring sprouted.

And Jibraeel\textsuperscript{as} said to him\textsuperscript{as}: ‘Drink, O Ibrahim\textsuperscript{as}, and supplicate for your\textsuperscript{as} son in it, for the Blessing’. And Ibrahim\textsuperscript{as} and Jibraeel\textsuperscript{as} came out from the well together. He\textsuperscript{as} said to him\textsuperscript{as}: ‘I\textsuperscript{as} leave it upon you\textsuperscript{as}, O Ibrahim\textsuperscript{as}, and do tawaf of the House, for this here is a watering place which Allah\textsuperscript{azwj} would Quench the children of Ismail\textsuperscript{as}. Ibrahim\textsuperscript{as} went and Ismail\textsuperscript{as} accompanied him\textsuperscript{as} until he\textsuperscript{as} went out from the Sanctuary. Ibrahim\textsuperscript{as} went away, and Ismail\textsuperscript{as} returned to the Sanctuary. Allah\textsuperscript{azwj} Graced him\textsuperscript{as} a son from Al-Himeyra and there did not happen any posterity for him\textsuperscript{as}.

He\textsuperscript{asws} said: ‘And Ismail\textsuperscript{as} married four women from after her and there were born for him, from each one, four boys, and Allah\textsuperscript{azwj} Decreed the expiry upon Ibrahim\textsuperscript{as}. Ismail\textsuperscript{as} did not see him\textsuperscript{as} and was not informed of his\textsuperscript{as} expiry until it was the days of the season (Hajj), and Ismail\textsuperscript{as} prepared for his\textsuperscript{as} father\textsuperscript{as} Ibrahim\textsuperscript{as}.

And Jibraeel\textsuperscript{as} descended unto him\textsuperscript{as} and consoled him\textsuperscript{as} of Ibrahim\textsuperscript{as} and said to him\textsuperscript{as}: ‘O Ismail\textsuperscript{as}! Do say regarding the expiry of your\textsuperscript{as} father\textsuperscript{as} would Anger the Lord\textsuperscript{azwj}.

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And he asws said: ‘But rather, he as was a servant, Allah azwj Called him as and he as answered Him azwj, and He azwj Informed him as that he as would meet his as father as, and there was a small son for Ismail he as used to love him as, and Ismail as used to incline regarding him. But, Allah azwj Refused that upon him as and Said: “O Ismail! He is so and so!”’

قال: فلما قضى الموت على إسماعيل دعا وصيه فقال: يا بني إذا حضرك الموت فافعل كما فعلت فمن ذلك ليس يموت إمام إلا أخبره الله إلى من يوصي.

He asws said: ‘When the expiry was Decreed upon Ismail as, he as called his as successor as and said: ‘O my as son as! When the death appears to you as, then do just as I as am doing’. Therefore, from that, there isn’t any Imam asws except Allah azwj inform him asws to whom he asws should bequeath’.

From Abu Abdullah asws having said: ‘Ibrahim as was dwelling in a valley of Syria. When Ismail as was born for him as from Hajar as, Sarah as was gloomy from that with intense gloom, because there did not happen to have a child for him as from her as, and she as used to bother Ibrahim as regarding Hajar as, and gave him as grief.

Ibrahim as complained of that to Allah azwj Mighty and Majestic, so Allah azwj Revealed to him as: ‘But rather an example of the woman is an example of the crooked rib. If you as leave her you will enjoy with her, and if you as straighten it, you as will break it!”

Then He azwj Commanded him as to expel Ismail as and his as mother as. He as said: ‘O Lord azwj! To which place?’ He azwj Said: “To My azwj Sanctuary and My azwj Safety, and the first spot which azwj Created from the earth, and it is Makkah!”

فأنزل الله عليه جبرئيل بالبراق فحمل هاجر وإسماعيل وإبراهيم عليه السلام وكان إبراهيم عليه السلام كان نازعا في بادية الشام فلما ولد له من هاجر إسماعيل عليه السلام اغتمت سارة من ذلك غما شديدا لانه لم يكن له منها ولد، وكانت تؤذي إبراهيم في هاجر في غمها.

فنشا إبراهيم ذلك إلى الله عزوجل، فأوحى الله إليه: إنما مثل المرأة مثل الضلع العوجاء إن تركتها استمتعت بها، وإن أقمتها كسرتها.

فأنزل الله عليه جبرئيل بالبراق فحمل هاجر وإسماعيل وإبراهيم عليه السلام كان إبراهيم عليه السلام كان نازعا في بادية الشام فلما ولد له من هاجر إسماعيل عليه السلام اغتمت سارة من ذلك غما شديدا لانه لم يكن له منها ولد، وكانت تؤذي إبراهيم في هاجر في غمها.

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فنشا إبراهيم ذلك إلى الله عزوجل، فأوحى الله إليه: إنما مثل الر...
وقد كان إبراهيم عليه السلام عاهد سارة أن لا ينزل حتى يرجع إليها، فلما نزلوا في ذلك المكان كان فيه شجر، فأقبلت هاجر على ذلك الشجر كساء كان معها فاستظلوا تحته، فلما سرحهم إبراهيم ووضعهم وأراد الانصراف عنهم إلى سارة قالت له هاجر: يا إبراهيم لم تدعنا في موضع ليس فيه أنيس ولا ماء ولا زرع؟

And Ibrahim as had given an agreement to Sarah as and he as will not descend until he as returns to her as. When they as descended in that place, there was a tree in it. Hajar as hung upon that tree a cloth, which was with her as and took shade beneath it. When Ibrahim as had removed them as and placed them as and wanted to leave from them as to go to Sarah as, Hajar as said to him as: ‘O Ibrahim as! Why are you as leaving us as in a place where there is neither any human being nor water nor plants?’

فقال إبراهيم: الذي أمرني أن أضعكم في هذا المكان هو يكفيكم، ثم انصرف عنهم، فلما بلغ كدى وهو جبل بذي طوى التفت إليهم إبراهيم فق:

" ربنا إني أسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم ربنا ليقيموا الصلوة فاجعل أفئدة من الناس تهوي إليهم وارزقهم من الثمرات لعلهم يشكرون "

Ibrahim as said: ‘It is which He azwj Commanded me as that I as place you as in this place and He azwj will Suffice you as’. Then he as left them as. When he as reached Kady, and it is a mountain at Tuwa, Ibrahim as turned towards them and said: ‘Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, our Lord, so they would be establishing the Salat. Therefore Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37].

ثم مضى وبقيت هاجر، فلما ارتفع النهار عطش إسماعيل وطلب الماء فقامت هاجر في الوادي في موضع المسعى فنادت: هل في الوادي من أنيس ؟

فغاب إسماعيل عنها فصعدت على الصفا ولمع لها السراب في الوادي وظنت أنه ماء، فنزلت في بطن الوادي وسعت فلما بلغت المسعى غاب عنها إسماعيل

Then he as continued, and Hajar as remained. When the day rose Ismail as was thirsty and sought the water. Hajar as stood up in the valley in the place of Mas’i (Al-Safa and Al-Marwa) and called out: ‘Is there anyone sociable in the valley?’ Ismail as was hidden from her and she as ascended upon Al-Safa, and the mirage sparkled at her as in the valley and she as thought it was water. She as descended in the midst of the valley and sprinted. When she as reached the Mas’i (Al-Safa and Al-Marwa), Ismail as disappeared from her as.

ثم فلم يعقب إسماعيل عائلا ماء، فلما ابتعد النهد فلم يعقب إسماعيل وطلب الماء قاله هذه النهد، وظنته أن هناك ماء وتحملته ونالت وجهها فلم يعقب إسماعيل

Then the mirage sparkled at her in the area of Al-Safa, so she as descended to the valley seeking the water. When Ismail as was hidden from her as, she as returned until she as reached Al-Safa. She as looked until she as had done that seven times. When she as was in the seventh circuit and she as was upon Al-Marwa, she as looked at Ismail, and the water had appeared from under his as legs. She as went until she as gathered sand around it, for it was flowing, thinking to make the water to be around him as.
Therefore, due to that, Zamzam was named, and travellers had descended at Al-Majaz and Zarafat. When the water appeared at Makkah, the birds and the wild animals fought upon the water. When the travellers looked at the fighting of the birds upon that place, they pursued it until they looked at a woman and a young child dwelling in that place shading by a tree, and the water had appeared for them as.

They said to Hajar\textsuperscript{as}, ‘Who are you\textsuperscript{as}? And what is your matter and the matter of this child?’ She\textsuperscript{as} said: ‘I\textsuperscript{as} am mother of a son\textsuperscript{as} of Ibrahim\textsuperscript{as}, Friend of the Beneficent, and this is his\textsuperscript{as} son. Allah\textsuperscript{azwj} Commanded him\textsuperscript{as} to dwell us\textsuperscript{aw} over here’. They said, ‘Will you\textsuperscript{as} us to be near you\textsuperscript{as}?’ She\textsuperscript{as} said to them: ‘Until Ibrahim\textsuperscript{as} comes’.

When Ibrahim\textsuperscript{as} visited them\textsuperscript{as} on the third day, Hajar\textsuperscript{as} said, ‘O Friend of Allah\textsuperscript{azwj}! There are some people over there from Jurham asking you\textsuperscript{as} to allow them until they come to be near to us\textsuperscript{as}. Will you allow them regarding that?’ Ibrahim\textsuperscript{as} said: ‘Yes’. So, Hajar\textsuperscript{as} allowed the travellers with being near to them, and they struck their tents. Hajar\textsuperscript{as} and Ismail\textsuperscript{as} were comforted by them.

When Ismail\textsuperscript{as} reached the maturity of the men, Allah\textsuperscript{azwj} Commanded Ibrahim\textsuperscript{as} to build the (rebuild) the House (Kabah). He\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! In which spot?’ He\textsuperscript{azwj} Said: ‘In the very spot in which Allah\textsuperscript{azwj} Send down the dome unto Adam\textsuperscript{as} and illuminated the (borders of the) Sanctuary for it!’
The dome which Allah azwj Sent down unto Adam as did not cease to be standing until it was the days of the flood. When the world drowned, Allah azwj Raised that dome and Showed the world, except the place of the House, and the House was Named as ‘Al-Ateeq’ (The liberated), because it was liberation from the drowning.

When Allah azwj Mighty and Majestic Commanded Ibrahim as to build the House, he as did not know in which place to build it, so Allah azwj Sent Jibraeel as to mark for him as the place of the House. Allah azwj Sent down until him as the foundations from the Paradise, and the Stone, which Allah azwj Sent unto Adam as was intensely whiter than the snow. When the hands of the Kafirs touched it, it blackened.

Ibrahim as built the House and Ismail as transferred the Stone from Zi-Tuwa. He as raised it in the sky by nine cubits, then pointed it upon the place of the Stone. Ibrahim as extracted it and placed it in its place which it is in now, and made two doors for it – a door to the east, and a door to the west; and the door which is to the west is called Al-Mustajar.

Then he as threw the trees and the grass, and Hajar as hanged a robe which was with her as upon its door, and they as both used to be beneath it. When he as had built it and was free from it, Ibrahim as and Ismail as performed Hajj, and Jibraeel as descended unto them as on the Day of Al-Tarwiyya on the 8th of Zil-Hilaj and said: ‘O Ibrahim as! Stand and irrigate from the water’, because there did not happen to be any water at Mina and Arafaat. Thus, Al-Tarwiyya (The irrigation) was named due to that.

Then he as took him as out to Mina and spent the night at it, and they as both used to be beneath it. When he as had built it and was free from it, Ibrahim as and Ismail as performed Hajj, and Jibraeel as descended unto them as on the Day of Al-Tarwiyya on the 8th of Zil-Hilaj and said: ‘O Ibrahim as! Stand and irrigate from the water’, because there did not happen to be any water at Mina and Arafaat. Thus, Al-Tarwiyya (The irrigation) was named due to that.

Then he as took him as out to Mina and spent the night at it, and dealt with him as as he as had dealt with Adam as (before). Ibrahim as said when he as was free from building the House: ‘‘Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah and the Last Day’. [2:126].

قال: من ثمرات القلب، أي حببهم إلى الناس ليتباوا إليهم و يعودوا إليه.
He asws said: ‘From the fruits of the heart, i.e. make them asws beloved to the people so they will soften to them asws and be accustomed to it’.

Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa and Ibn Abu Al Khatab both together, from Ibn Mahboub, from Muhammad Bin Qaz’a who said,

‘I said to Abu Abdullah asws, ‘The ones before us are saying that Ibrahim as, Friend of the Beneficent circumcised himself as by proceeding upon a large (piece of a) jar’.

He asws said: ‘Gory be to Allah azwj! It isn’t as they are saying. They are lying upon Ibrahim as. I said to him as, ‘Describe that to me’. He asws said: ‘The Prophets as were such, their foreskin used to fall off from them along with their as navels on the seventh day. When Ismail as was born for Ibrahim as from Hajar as, Sarah as faulted her as with what the maids are faulted with’.

He asws said: ‘Hajar as cried and that was intense upon her as. When Ismail as saw her as crying, he as cried to her as crying, Ibrahim as entered and said: ‘What make you as cry, O Ismail as?’. He as said: ‘Sarah as faulted my as mother as with such and such, and she as cried, so I as cried to her as crying’.

He asws said: ‘Hajar as cried and that was intense upon her as. When Ismail as saw her as crying, he as cried to her as crying, Ibrahim as entered and said: ‘What make you as cry, O Ismail as?’. He as said: ‘Sarah as faulted my as mother as with such and such, and she as cried, so I as cried to her as crying’.

Ibrahim as stood upon his as Prayer Mat, so he as whispered unto his as Lord azwj, and asked Him azwj Cast that away from Hajar as. Allah azwj Cast that off from Hajar as. When Sarah as gave birth to Is’haq as, and it was the seventh day, there fell down from him as, his as navel, but his as foreskin did not fall. So Sarah as panicked from that.

When Ibrahim as came over to her as, she as said: ‘O Ibrahim as! What is this occurrence which has occurred in the Progeny of Ibrahim as, and the children of the Prophets as? This is your as son as Is’haq. His as navel has fallen off from him and his as foreskin did not fall off from him as.’

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128 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 6
Ibrahim

stood upon his Prayer Mat, so he whispered to his Lord, and said: ‘O Lord! What is this occurrence, which has occurred in the Progeny of Ibrahim and the children of the Prophets, and this is my son Is’haq. His navel has fallen off from him and his foreskin did not fall off from him’.

He said: ‘Allah the Exalted Revealed unto him: “O Ibrahim! This is due to what Sarah reproached Hajar with, so I Swore that, that would not fall off from anyone from the children of the Prophets due to the reproach of Sarah to Hajar. Therefore, circumcise Is’haq with the iron, and make him taste the heat of the iron”.

He said: ‘Ibrahim circumcised him with the iron, and the Sunnah flowed with the circumcision in the children of Is’haq after that”.

‘From Ja’far, from his father, from Ali that the rocks are rather being pelted because when Jibreel showed Ibrahim the Monuments, Iblees emerged to him, so Jibreel instructed him to pelt him with seven pebbles. So, he entered at the first rock under the ground and waited.

Then he emerged to him at the second (rock), and he pelted him with seven other pebbles, and he entered under the ground in the place of the second (rock). Then he emerged to him in the place of the third (rock), and he pelted him with seven pebbles, and he entered in its place’.

My father, from Sa’ad, from Ibn Isa, from Ismail Bin Hamam,
‘From Al-Reza aswṣ having said to a man: ‘Which thing is the tranquillity in your presence?’ The people did not know what it is and they said, ‘May Allah aswṣ Make us to be sacrificed for you! What is it?’ He aswṣ said: ‘An aromatic breeze coming out from the Paradise, having an image for it like the images of the human beings. It happened to be with the Prophets as, and it is which descended unto Ibrahim as when he as built the Kabah, and it went on taking such and such, and the foundations were built upon it’’.\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 9}

Ibn Isa, from Ibn Asbaat who said,

‘I said to Abu Al-Hassan aswṣ the 1st, ‘May Allah aswṣ Keep you aswṣ well! What is the tranquillity?’ He aswṣ said: ‘A breeze coming out from the Paradise having an image for it like an image of the human being, and its smell is aromatic, and it is which descended unto Ibrahim as and came to circle around the cornerstones of the House and it placed the foundations’’.\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 10}

My father, from Sa‘ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdul Rahman Al Hajjaj,

‘From Abu Abdullah aswṣ regarding the Words of Allah azwj Mighty and Majestic: and she laughed, so We Gave her the glad tidings of [11:71]. He aswṣ said: ‘She as menstruated’’.\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 11}

My father, from Ahmad Bin Idrees, from Ibn Isa, from Ali Bin Mahziyar, from Al bazanty, from Yahya Bin Imran,

‘From Abu Abdullah aswṣ regarding the Words of Allah azwj Mighty and Majestic: And We Bestowed to him Is‘haq and Yaqoub in addition [21:72], he aswṣ said: ‘A son of a son is termed as) ‘Nafilat’ (نافلة).’\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 12}

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al Hassan Saeed, from Ali Bin Al Numan, from Sayf Bin Ameera, from Abu Bakr Al Hazramy,

‘From Abu Abdullah aswṣ having said: ‘Ismail as buried his as mother in the rock and made it high, and made a wall upon lest her grave be trodden upon’’.\footnote{Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 12}
Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Hamad Bin Usman, from Al Hassan Ibn Numan who said,

'I asked Abu Abdullah\textsuperscript{asws} about what has been increased in the Sacred Masjid. He\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} and Ismail\textsuperscript{as} limited the (boundaries) of the Sacred Masjid in what is between Al-Safa and Al-Marwa’.'\textsuperscript{136}

In another report,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Ibrahim\textsuperscript{as} marked at Makkah what is between Al-Hazoura to Al-Mas’ā, so that is which Ibrahim\textsuperscript{as} marked, meaning the Masjid’.’ \textsuperscript{137}

\textbf{(P.s. – This is not a Hadeeth)\textsuperscript{138}}

\begin{itemize}
\item[136] Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 13
\item[137] Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 14
\item[138] Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 16
\end{itemize}
for the Hajj!’ The people responded while being in the loins of the men, ‘Here I am, caller of Allah azwj, here I am caller of Allah azwj!’

The one who exclaimed the response ten times will perform Hajj ten times, and one who responded five times would perform Hajj five times, and one who responded more, it would be that number, and one who responded once will perform Hajj once, and one who did not respond, will not perform Hajj”. 139

‘From Abu Ja’far asws having said: ‘When Allah azwj, Majestic is His aswj Majesty Commanded Ibrahim as to call out among the people with the Hajj, he as stood upon Al-Maqam (Standing place of Ibrahim as), he as was raised with until he as came to be parallel to (mount) Abu Qubays, and he as called out among the people with the Hajj, and it was heard by the ones in the loins of the men and wombs of the women up to the establishment of the Hour”. 140

My father, from Sa’ad, from Ahmad and Ali two sons of Al Hassan Bin Ali Bin Fazal, from their father, from Ghalib Bin Usman, from a man from our companions,

‘From Abu Abdullah asws having said: ‘When Ibrahim as left behind Ismail as at Makkah, the young child was thirsty, and there was a tree in what is between Al-Safa and Al-Marwa. So, his as mother as went out until she as stood upon Al-Safa and said: ‘Is there any sociable person in the valley?’ But, no one answered her as.

She as went until she as ended up to Al-Marwa and said: ‘Is there any sociable person in the valley?’ But, no one answered her as. Then she as returned to Al-Safa and said like that until she as had done that seven (times). Thus, Allah azwj Flowed that as a Sunnah. Jibraeel as came to her as and said to her as: ‘Who are you as?’ She as said: ‘I as am mother of a son as of Ibrahim asns.’

140 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 18
He said: ‘Whom did he allocate you to?’ She said: ‘But, when you say that, so I had said to him when he wanted to go (back): ‘O Ibrahim! To whom are you allocating us?’ He said: ‘To Allah Mighty and Majestic’. Jibraeel said: ‘He has allocated you to a Sufficing one’.

He said: ‘The people used to shun passing by Makkah due to the (scarcity of the) water. The child dug with its leg and Zamzam sprang out, and she returned from Al-Marwa to the child, and the water had started to gather. She went on to gather the soil around it, fearing that the water might evaporate, and had she left it, it would have evaporated’.

He said: ‘When the birds saw the water, they circled over it’.

He said: ‘Riders from Al-Yemen passed by and they saw the birds hovering over it. They said, ‘They would not hover except upon water. They came to them, and they quenched them from the water, and the riders fed them from the food, and Allah Mighty and Majestic Flowed that as a sustenance for them. The riders kept passing by Makkah and fed them from the food, and they quenched them from the water’.141

\[\text{141} \text{ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 19} \]

\[\text{142} \text{ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 20} \]
Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Sinan, from Talha Ibn Zayd, from Abdous Bin Abu Ubeyda who said,

'I heard Al-Reza asws saying: 'The first one to ride the horse was Ismail as, and it was wild not having been ridden, so Allahazwj Mighty and Majestic Ushered it unto Ismail as from a mountain of Mina, and rather the horse is named as ‘Al-Araab’ because the first one to ride (Rakab) it was Ismail as.' 143

My father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Abu Jameela,

‘From Abu Ja’far asws having said: ‘The daughters of the Prophets as do not menstruate. But rather the posterities menstruate, and the first one to menstruate was Sarah” 144

My father, from Sa’ad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Muawia Ibn Amaar,

‘From Abu Abdullah asws having said: ‘The Sa’ee came to be between Al-Safa and Al-Marwa because Ibrahim as, Ibleesla presented to him as, so Jibraeel as instructed him as to be harsh upon him as. He la fled from him as, and the Sunnah flowed with it – meaning with the ‘Harwala’ (sprinting)’ 145

My father, from Sa’ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from Muhammad Bin Abu Umayr, from Hamad, from Al Halby who said,

‘I asked Abu Abdullah asws, ‘Why is the Sa’ee made to be between Al-Safa and Al-Marwa?’ Heasws said: ‘Because the Satanla appeared to Ibrahim as in the valley, and heas sprinted, and it is a station of the Satan la.” 146

Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Fazalat, from Muawia Ibn Amar,

‘From Abu Abdullah asws having said: ‘Jibraeel as came to Ibrahim as and said: ‘Wish (Tamanna), O Ibrahim as!’ So, it was named as ‘Manna’, and the people called it Mina’.” 147

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143 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 21
144 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 22
145 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 23
146 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 24
147
In (the book) ‘Illal of Ibn Sinan –

‘Al-Reza\textsuperscript{asws} wrote to him: ‘But rather Mina is called ‘Mina’ because Jibraeel\textsuperscript{as} have over there: ‘O Ibrahim\textsuperscript{as}! Wish (Tamanna) to your\textsuperscript{as} Lord\textsuperscript{azwj} whatever you\textsuperscript{as} so desire to’. So, Ibrahim\textsuperscript{as} wished within himself\textsuperscript{as} that Allah\textsuperscript{azwj} should Make a ram to be in place of his\textsuperscript{as} son He\textsuperscript{as} had Commanded him\textsuperscript{as} to slaughter, as a ransom for him\textsuperscript{as}. He\textsuperscript{azwj} Granted him\textsuperscript{as} his wish’’. \textsuperscript{148}

Hamza Al Alawy, from Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

‘I asked Abu Abdullah\textsuperscript{asws} about Arafaat, ‘Why is it called ‘Arafaat’?’ He\textsuperscript{asws} said: ‘Jibraeel\textsuperscript{as} went out with Ibrahim\textsuperscript{as} on the day of Arafaat. When the sun declined, Jibraeel\textsuperscript{as} said to him\textsuperscript{as}: ‘O Ibrahim\textsuperscript{as}! Acknowledge (A’taraf) your\textsuperscript{as} sins and recognise (A’raf) your\textsuperscript{as} rituals’. So, Arafaat was named due to the words of Jibraeel\textsuperscript{as} to him\textsuperscript{as}: ‘Acknowledge (A’taraf)’, and he\textsuperscript{as} acknowledged’’. \textsuperscript{149}

Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Safwan, from Muawiya Bin Amaar,

‘From Abu Abdullah\textsuperscript{asws} having said in a Hadeeth of Ibrahim\textsuperscript{as}: ‘Jibraeel\textsuperscript{as} ended up with him\textsuperscript{as} to the pausing stop and stayed with him\textsuperscript{as} until he\textsuperscript{as} the sun had set, then departed with him\textsuperscript{as}. He\textsuperscript{as} said: ‘O Ibrahim\textsuperscript{as}! Proceed (Azdalaf) to the Sacred Monuments!’ So, Muzdalifa was named’’. \textsuperscript{150}

My father, from Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

‘From Abu Abdullah\textsuperscript{asws} regarding the words of Sarah\textsuperscript{as}: ‘O Allah\textsuperscript{azwj}! Do not Seize me\textsuperscript{as} with what I\textsuperscript{as} did with Hajar\textsuperscript{as}. She\textsuperscript{as} had demeaned her\textsuperscript{as}, The Sunnah flowed with that’’. \textsuperscript{151}

\textsuperscript{148} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 25
\textsuperscript{149} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 26
\textsuperscript{150} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 27
\textsuperscript{151} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 28

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My father, from Sa’ad, from Ibrahim Bin Mahziyar, from his brother Ali, by his chain, said,

‘Abu Al-Hassan’asws said in Al-Taif: ‘Do you know why Al-Taif has been named as such?’ I said, ‘No’. He’asws said: ‘Ibrahimas supplicated to hisas Lordazwj to Grace hisas family from all fruits, so a piece was cut out for them from Jordan, and it came until it performed Tawaaf of the House seven (circuits), then Allahazwj Mighty and Majestic Settled it in its place. So, rather Al-Taif was named due to the Tawaaf of the House”. 152

Ali Bin Hatim, from Muhammad Bin Ja’far, and Ali Bin Suleyman both together, from Al Bazanty who said,

‘Al-Reza’asws said: ‘Do you know why Al-Taif is named as ‘Al-Taif’?’ I said, ‘No’. He’asws said: ‘Because when Allahazwj Mighty and Majestic, when Ibrahimas supplicated to Himazwj to Sustain hisas family from the fruits, Commanded a piece of Jordan it came along with its fruits until it performed Tawaaf of the House. Then Heazwj Commanded to go to this place which is called Al-Taif, and due to that it is called Al-Taif’”. 153

From Muhammad Bin Al Attar, from Al Maraky,

‘From Ali son of Ja’farasws, from his brotherasws Musaasws, said, ‘I asked himasws about pelting the rocks, ‘Why has it been made to be?’ Heasws said: ‘Because Ibleesla the Accursed appeared to Ibrahimas in the placed of the rocks, and Ibrahimas pelted himla, so the Sunnah flowed with that’”. 154

My father, from Sa’ad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Muawiya Ibn Amaar,

‘From Abu Abdullahasws having said: ‘The first one to pelt the rocks was Adamasws.

وقال: أمي حريتيل إبراهيم عليه السلام وقال: ارم يا إبراهيم، فزم جمرة العقبة وذلك أن الشيطان لملله عندها.

152 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 30
153 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 31
154 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 32
And he asws said: ‘Jibraeelanas came and said: ‘Pelt, O Ibrahimas. So, heas pelted the rock ‘Al-Aqaba’, and that is because the Satanas resembled for himas at it’’. 155

By the chain to Al Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy,

‘From Abu Abdullahasws having said: ‘Ibrahimas, hisas birth was a Kowsy Raba, and heas was from its people, and the mother of Ibrahimas and mother of Lutas were sisters, and heas married Sarahas daughter of Lahijas, a daughter of hisas maternal aunt who was an owner of many livestock and of a good state.

فملكت إبراهيم عليه السلام جميع ما كانت تملكه، فقام فيه وأصلحه فكثرت الماشية والزرع حتى لم يكن بأرض كوثى رجل أحسن حالا منه. إ

So, Ibrahimas owned whatever she had owned, and stood (in charge of) it and corrected it, and the livestock and the plantation multiplied to the extent that there did not happen to be man in the land of Kosy of better state than himas – up to the end of what has passed in the report of Al-Kulayni” 156.

By the chain to Al Sadouq, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullahasws having said: ‘There were two sons for Ibrahimas, and the superior of them two was the son of the slave girl (Hajaras)’”. 157

By this chain, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

‘From Abu Abdullahasws regarding the Words of the Exalted: And his wife was standing (nearby), and she laughed [11:71] – meaning, sheas menstruated, and on that day sheas ninety years old and Ibrahimas was of one hundred and ten years old’.


155 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 33
156 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 34
157 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 35
He\(^{\text{asws}}\) said: ‘And the people of Ibrahim\(^{\text{as}}\) looked at Is’haq and said, ‘How strange, this and this one!’ – meaning Ibrahim\(^{\text{as}}\) and Sarah\(^{\text{as}}\) both having taken a child, and they\(^{\text{as}}\) said: ‘This is our\(^{\text{as}}\) son\(^{\text{asr}}\) – meaning Is’haq.

When he\(^{\text{as}}\) grew old, this one (father) and this one (son) were not recognised until Ibrahim Became recognised with the grey-hair’.

He\(^{\text{asws}}\) said: ‘Ibrahim\(^{\text{as}}\) touched his\(^{\text{as}}\) beard and saw a white hair in it, and said: ‘O Allah\(^{\text{azwj}}\)! What is this?’ He\(^{\text{as}}\) said: “Dignity”. He\(^{\text{as}}\) said: ‘O Allah\(^{\text{azwj}}\)! Increase me\(^{\text{as}}\) in dignity’’.\(^{158}\)

So, Ibrahim\(^{\text{as}}\) went with Ismail\(^{\text{as}}\) and his\(^{\text{as}}\) mother\(^{\text{as}}\) until he\(^{\text{as}}\) descended them\(^{\text{as}}\) in Makkah. Their food reserve depleted, and Ibrahim\(^{\text{as}}\) intended to leave and seek food for them. Hajar\(^{\text{as}}\) said: ‘To whom are you\(^{\text{as}}\) allocating us?’ He\(^{\text{as}}\) said: ‘I allocate you\(^{\text{as}}\) to Allah\(^{\text{azwj}}\) the Exalted, and severe hunger hit them, so Jibraeel\(^{\text{as}}\) descended and said to Hajar\(^{\text{as}}\): ‘To whom are you\(^{\text{as}}\) both allocated?’ She\(^{\text{as}}\) said: ‘He\(^{\text{as}}\) allocated us\(^{\text{as}}\) to Allah\(^{\text{azwj}}\).’

\(^{158}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 36
drank and lived until Ibrahim\textsuperscript{as} came to them\textsuperscript{as}, and she\textsuperscript{as} informed him\textsuperscript{as} the news. He\textsuperscript{as} said: ‘He\textsuperscript{as} is Jibraeel\textsuperscript{as}’. 159

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban, from Aqba,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Ismail\textsuperscript{as} married his\textsuperscript{as} wife\textsuperscript{as} from the Amalikites called Samah, and Ibrahim\textsuperscript{as} was desirous to (see) him\textsuperscript{as}. So, he\textsuperscript{as} rode the donkey and Sarah\textsuperscript{as} seized upon him\textsuperscript{as} that he\textsuperscript{as} should not descend until he\textsuperscript{as} returns.

He\textsuperscript{asws} said: ‘He\textsuperscript{as} came to him\textsuperscript{as}, and his\textsuperscript{as} mother (Hajar\textsuperscript{as}) had passed away, but did not come across him\textsuperscript{as}, and met his\textsuperscript{as} wife. He\textsuperscript{as} said to her: ‘Where is your husband?’ She said, ‘He\textsuperscript{as} went out to hunt’. He\textsuperscript{as} said: ‘How is your state?’ She said, ‘Our state is severe and our lives are severe’.

He\textsuperscript{asws} said: ‘And she did not present the house to him\textsuperscript{as}, so he\textsuperscript{as} said: ‘When your husband comes, say to him, ‘An old man came here and he instructs you\textsuperscript{as} to change the threshold of your door’.

When Ismail\textsuperscript{as} came back and ascended the bend, found the aroma of his\textsuperscript{as} father\textsuperscript{as}, so he\textsuperscript{as} turned to her and said: ‘Anyone come to you?’ She said, ‘Yes, and old man had come and asked about you\textsuperscript{as}. He\textsuperscript{as} said to her: ‘Did he\textsuperscript{as} instruct you with anything?’ She said, ‘Yes. He\textsuperscript{as} said to me: ‘When your husband enters, then say to him\textsuperscript{as}, ‘An old man came and he instructs you\textsuperscript{as} to change the threshold of your\textsuperscript{as} door’.

He\textsuperscript{asws} said: ‘He\textsuperscript{as} freed her way (divorced her). Then Ibrahim\textsuperscript{as} rode to him\textsuperscript{as} for the second time, and Sarah\textsuperscript{as} seized upon him\textsuperscript{as} that he\textsuperscript{as} will not descend until he\textsuperscript{as} returns. He\textsuperscript{as} did not come across him\textsuperscript{as} and met his\textsuperscript{as} wife. He\textsuperscript{as} said: ‘Where is your husband?’ She said, ‘He\textsuperscript{as} went out for the hunting, may Allah\textsuperscript{asws} keep you\textsuperscript{as} healthy’. He\textsuperscript{as} said: ‘How are you\textsuperscript{as}?’ She

\footnotesize{159 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 37}
said, ‘Keeping well’. He\textsuperscript{as} said: ‘And how is your state?’ She said, ‘Excellent, and we are good. Descend, may Allah\textsuperscript{azwj} Keep you\textsuperscript{as} well, until he\textsuperscript{as} returns’.

قال: فأى ولم تزل به تريده على النزول فأى قالت: أعطني رأسك حتى أغسله فإني أراه شعثا، فجعلت له غسلا ثم أدنت منه الحجر فوضع قدمه عليه فغسلت جانب رأسه، ثم قلبت قدمه الآخر فغضنت النزول الآخر.

He\textsuperscript{asws} said: ‘He\textsuperscript{as} refused and did not descend at it. He\textsuperscript{as} wanted him\textsuperscript{as} upon the descending, so he\textsuperscript{as} refused. She said, ‘Give me your\textsuperscript{as} head until I wash it, for I see it dishevelled’. She made a washing place for him\textsuperscript{azwj} then made the stone to be near him\textsuperscript{as} and place his\textsuperscript{as} feet upon it and washed the side of his\textsuperscript{as} head. Then she turned his other foot and washed the other side.

ثم سلم عليها وقال: إذا جاء زوجك فقولي له: قد جاء ههنا شيخ و هو يوصيك بعتبة بابك خيرا، ثم إن إسماعيل عليه السلام أقبل فلما انتهى إلى النزول وحد ريح أبيه فقال لها: هل أتاك أحد؟ قالت: نعم شيخ وهذا أثر قديمه، فأكب على المقام وقبله،

Then he\textsuperscript{as} greeted upon her and said: ‘When your husband comes, say to him\textsuperscript{as}, ‘An old man had come here and he\textsuperscript{as} advises you\textsuperscript{as} goodly with the threshold of your\textsuperscript{as} door’. Then Ismail\textsuperscript{as} came back. When he\textsuperscript{as} ended up to the bend, found the aroma of his\textsuperscript{as} father\textsuperscript{as}. He\textsuperscript{as} said to her: ‘Did anyone come to you?’ She\textsuperscript{as} said: ‘Yes, an old man, and these are the footprint of his\textsuperscript{as} feet. He\textsuperscript{as} leapt upon the place and kissed it.

وقال: شكا إبراهيم إلى الله تعالى ما يلقى من سوء خلق سارة فأوحى الله تعالى إليه إن مثل المرأة مثل الضلع الاعوج، إن تركته تستمت به، وإن أقيمته كسرته،

He\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} complained to Allah\textsuperscript{azwj} the Exalted of what he\textsuperscript{as} faced from the evil manners of Sarah\textsuperscript{as}, so Allah\textsuperscript{azwj} the Exalted Revealed to him\textsuperscript{as}: ‘An example of the woman is an example of the crooked rib. If you\textsuperscript{as} leave it, you\textsuperscript{as} can enjoy with it, and if you\textsuperscript{as} straighten it, you\textsuperscript{as} will break it’.

وقال: إن إبراهيم عليه السلام تزوج سارة وكانت من أولاد الابناء على أن لا يخالفها ولا يعصي لها أمرًا فيما وافق الحق، وإن إبراهيم كان يأتي مكة من الحيرة في كل يوم.

And he\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} married Sarah\textsuperscript{as}, and she\textsuperscript{as} was from the children of the Prophets\textsuperscript{as} upon (a stipulation) that he\textsuperscript{as} will not oppose her\textsuperscript{as} nor be disobedient to her\textsuperscript{as} in what is in accordance with the Truth, and Ibrahim\textsuperscript{as} was coming to Makkah from Al-Hira during every day’.

By the chain to Al Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

\\n\textsuperscript{160} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 38
‘I heard Abu Abdullah asws saying: ‘Ibrahimas, Sarahas allowed himas that heas visits Ismailas at Makkah, and permitted himas upon (a stipulation) that heas will not spend the night away from heras nor descend from hisas donkey’.

قلت: كيف كان ذلك؟ قال: طويت له الأرض.

I said, ‘How did that happen?’ He asws said: ‘The ground folded for himas’.

When Ismailas grew up and was old, was given seven female goats, and that was the origin of hisas wealth. Heas grew and spoke in Arabic, and learnt the archery, and Ismailas after the death of hisas mother, married a woman from Jarham, her name was Za’lah, or Amadah, and heas divorced her and she did not give birth for himas anything. Then heas married Al-Sayyida Bint Harid Ibn Mazaz, and she gave birth for himas.

And the age of Ismailas was one hundred and thirty-seven (years), and heas passed away and was buried in Al-Hijr, and therein are the graves of the Prophets, and one who wants to pray Salat in it, then let his Salat happen upon two cubits from its side from what followed the door of the House, for it is the place of Shabbir and Shabbar, two sons of Harounas.

And: By the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Ahmad Ibn Muhammad, from Abu baser,

‘From Abu Abdullah asws having said: ‘Ismailas expired when heas was one hundred and thirty-seven years, and was buried at Al-Hijr alongside with hisas motheras. The sons of Ismailas did not cease Masters of the Command standing for the people and their Hajj and the matters of their Religion, an elder inheriting from an elder until it was the era of Adnan Bin Adad’.

161 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 39
162 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 40
163 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 41
My father, from Ahmad Bin Idrees, and Muhammad al Attar, from Al Ashary, from Muhammad bin Yusuf Al Tameemy,

‘From Al-Sadiq asws, from his father asws, from his grandfather asws, from his grandfather asws, from Rasool-Allah saww having said: ‘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’’. 164

My father, from Ibn Umeyr, from Muawiya Bin Amaar who said,

‘I asked him asws about the Sa’ee, so he asws said: ‘When Ibrahim as left Hajar as and Ismail as behind at Makkah, Ismail as was thirsty and he as cried, so she as went out until she was high on top of Al-Safa and there were trees in the valley. She as called out: ‘Is there anyone sociable in the valley?’ But, no one answered her as.

She as came down until she was high upon Al-Marwa. She as called out: ‘Is there anyone sociable in the valley?’ She as did not cease doing that until she as had done it seven times. When it was the seventh, Jibraeel as descended unto her as and said to her as: ‘O you woman! Who are you as?’ She as said: ‘I as am Hajar as, mother of a son of Ibrahim as’. He as said to her as: ‘And to whom has he as left you as behind?’ She as said: ‘But, when you as say that, I as had said that to him as, ‘To whom are you as leaving me as here?’ He as said: ‘To Allah aswj Mighty and Majestic I as leave you as behind’.

She as gathered the soil around it to contain it’. 164

١٦٤ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 42
Then he asws said: ‘Riders from Al-Yemen passed by and they were not used to be entering Makkah. (When) they looked at the birds coming upon Makkah from every ravine, they said, ‘The birds would not come upon Makkah except and they would have seen the water’. They turned towards Makkah until they came to the place of the House, and they descended and quenched from the water and provided with what would suffice them, and they left behind with them as both from the provisions what would suffice them as. So, Allah azwj Flowed sustenance for them as with that’.  

(P.s. – This is not a Hadeeth)  

My father, from Ibn Abu Umeyr, from one of his companions who said,

’We asked about the Sa’ee between Al-Safa and Al-Marwa. He asws said: ‘When Hajar as gave birth to Ismail as, intense pride entered into Sarah. Allah azwj Commanded Ibrahim as to obey her as. She as said: ‘O Ibrahim as! Carry Hajar as until you as place her as in a city where there is neither a plantation nor any pasturing animals’.

Fatiha what a city was not a city that day, there was neither water nor any animal, nor anyone. He as left her as in the city. And Ibrahim as left from her as and cried’’.  

Someone else from our companions, from Aban Al Ahmar,

’Raising it to Abu Abdullah asws having said: ‘The horses were wild in the Arabian country, so Ibrahim as and Ismail as ascended upon hills and shouted: ‘Do not be loose! Do not be loose!’ There was no horse except it gave its front legs and enabled from its forelocks’’.  

From Al Fazal Bin Musa the scribe,
'From Abu Al-Hassan Musa-asws Bin Ja'far-asws having said: ‘When Ibrahim-as settled Ismail-as and Hajar-as in Makkah and bade them-as farewell to leave from them-as, they-as cried. Ibrahim-as said to them: ‘What make you-as both cry for I-as am leaving you-as in the most beloved of the grounds to Allah-aswj and in the Sanctuary of Allah-aswj?'

فقالت له هاجر: يا إبراهيم ما كنت أرى أن نبيا مثلك يفعل ما فعلت، قال: وما فعلت ؟ قالته: إنك خلفت امرأة ضعيفة وغلاما ضعيفا لا حيلة فما بلا نيس من بشر ولا ماء يظهر ولا زرع قد بلغ ولا ضرع يحلب.

Hajar-as said to him-as: ‘O Ibrahim-as! I-as have not seen any Prophet-as do the like of what you-as are doing’. He-as said: ‘And what have I-as done?’ She-as said: ‘You-as leave behind a weak wife and a weak boy, there being no means for them-as without comfort from a human, nor any apparent water nor vegetation having matured (bearing fruit), nor any pasturing animals to milk’.

He-asws said: ‘Ibrahim-as separated and his-as eyes flowed at having heard from her-as. He-as came until he-as ended up to the Sacred House of Allah-aswj and grabbed the planks of the Kabah, then said: ‘Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, our Lord, so they would be establishing the Salat. Therefore Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37].

قال: أبو الحسن: فأوحى الله إلى إبراهيم: أن اصعد أبا قبيس فناد في الناس: يا معشر الخلائق إن الله يأمركم بحج هذا البيت الذي بمكة محرما من استطاع إليه سبيلا، فريضة من الله،

Abu Al-Hassan-asws said: ‘Ascend (mount) Abu Qubays and call out among the people: ‘O community of people! Allah-aswj Commands you all with the Hajj of this House which is at Makkah, Sanctimonious, for the one who has the capability for a way to it and have Pleasure from Allah-aswj’.

قال: فصعد إبراهيم أبا قبيس فنادى في الناس بأعلى صوته: يا معشر الخلائق إن الله يأمركم بحج هذا البيت الذي بمكة محرما من استطاع إليه سبيلا، فريضة من الله،

He-asws said: ‘Ibrahim-as ascended (mount) Abu Qubays and called out among the people at the top of his-as voice: ‘O community of the people! Allah-aswj Commands you all with the Hajj of this House which is at Makkah, Sanctimonious, for the one who has the capability for a way to it and have Pleasure from Allah-aswj’.

قال: فمد الله لابراهيم في صوته حتى أسمع به أهل المشرق والمغرب وما بينهما من جميع ما قدر الله وقضى في أصوات الرجال من النطف، وجيمع ما قدر الله وقضى في أرحام النساء إلى يوم القيامة،

He-asws said: ‘Allah-aswj Extended for Ibrahim-as in his-as voice until it was heard with by the people of the east and the west and what is between the two from the entirety of what
Allah⁷⁴ had Pre-determined and Decreed in the loins of the men, from the seeds, and the entirety of what Allah⁷⁴ had Pre-determined and Decreed in the wombs of the women up to the Day of Judgment.

In So, from there, O Fazl, Hajj is Obligated upon the entirety of the people, and the (exclamation) of the Talbiyyah from the Pilgrims during the days of the Hajj, it is answering to the call of Ibrahim⁶⁷ on that day with the Hajj, on behalf of Allah⁷⁴⁶⁷⁶⁷.

- كا: علي بن إبراهيم، عن أبيه، والحسين بن محمد بن محمد، عن عبدويه بن عامر وغيره ; ومحمد بن يحيى، عن أحمد بن محمد جمععا، عن أحمد بن أبي نصر، عن أبان بن عثمان، عن أبي العباس، عن أبي عبد الله عليه السلام قال: لما ولد إبراهيم عليه السلام وامه على حمار، وأقبل}

Ali Bin Ibrahim, from his father, and Al Husayn Bin Muhammad Bin Muhammad, from Abduwayh Bin Aamir and someone else, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ahmad Bin Abu Nasr, from Aban Bin Usman, from Abu Al Abbas,

‘From Abu Abdulla asws having said: ‘When Ismail as was born Ibrahim⁶⁷ carried him⁶⁷ and his⁶⁷ mother upon a donkey, and Jibraeel⁶⁷ came with him⁶⁷ until placed him⁶⁷ in the place of the (Black) Stone, and with him⁶⁷ was something from the provisions and to quench in it something from the water; and on that day the House was a red square of mud.

قال إبراهيم لجبرئيل: ههنا امرت ؟ قال: نعم،

Ibrahim⁶⁷ said to Jibraeel⁶⁷: ‘Over here I⁶⁷ have been Commanded?’ He⁶⁷ said: ‘Yes’.

قال: ومكة يومئذ سلم وسمر، وحول مكة يومئذ ناس من العماليق

He⁶⁷⁶⁷ said: ‘And on that day Makkah was of sticks and wood, and around Makkah on that day were people from the Amalikites’⁶⁷⁷⁰

وفي حديث آخر عنه أيضا قال: فلما ولى إبراهيم قالت هاجر: يا إبراهيم إلى من تدعنا ؟ قال: أدعكما إلى رب هذه البنية،

And in another Hadeeth from him as well,

‘He⁶⁷⁶⁷ said: ‘When Ibrahim⁶⁷ turned, Hajar⁶⁷ said: ‘O Ibrahim⁶⁷ To whom are you⁶⁷ leaving us⁶⁷?’ He⁶⁷ said: ‘I⁶⁷ leave you⁶⁷ both to the Lord⁷⁴ of this construction’.

قال: فلما نفذ الماء وعطش الغلام خرجت حتى صعدت على الصفا فنادت: هل بالبوادي من أنيس ؟ ثم انحدرت حتى أتت المروة فنادت مثل ذلك، ثم أقبلت راجعة إلى ابنها فاذكرا عليه بما كانت عليه في حائطها فسماح، ولم تتركه لساح.

He⁶⁷⁶⁷ said: ‘When the water depleted and the boy was thirsty, she⁶⁷ went out until she⁶⁷ ascended upon Al-Safa and called out: ‘Is there anyone sociable in the valley?’ Then she⁶⁷ас

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¹⁶⁹ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 47
¹⁷⁰ Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 48
came down until she came to Al-Marwa and called out similar to that. Then she turned around and returned to her son, and there was a spring which had burst. So, she gathered soil, and (she thought) had she left it, it would have evaporated”.

A number from our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Al Ahmar, from Muhammad Al Wasity who said,

‘Abu Abdullah asws said: ‘Ibrahim as complained to Allah azwj Mighty and Majestic of what he faced from the evil manners of Sarah as, so Allah azwj Mighty and Majestic Revealed to him as:

“But rather, an example of the woman is the crooked rib. If you straighten it, you will break it, and if you leave it, you will enjoy with it. Be patient upon her”.

(P.s. – This is not a Hadeeth)

Ali, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtyary,

‘From Abu Abdullah asws that the origin of the doves of the Sanctuary (Hurrum) are the remainder of the doves which were for Ismael as Bin Ibrahim as’.

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Hassan Al Wasity,

‘From Abu Abdullah asws having said: ‘Ibrahim as, Friend of the beneficent, asked his Lord azwj to Grace him a daughter who will cry over him after his death’.

171 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 49
172 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 50
173 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 51
174 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 52
'From Abu Abdullah\textsuperscript{asws} having said: ‘Al-Hijr is the house of Ismail, and therein is grave of Hajar\textsuperscript{as} and grave of Ismail\textsuperscript{as}’.\textsuperscript{176}
place of Ibrahim\textsuperscript{as} (مقام إبراهيم) where he\textsuperscript{as} stood upon the rock, and left his\textsuperscript{as} footprints upon it, and the Black Stone (الحجر الأسود), and the lodging of Ismail\textsuperscript{as} (منزل إسماعيل).\textsuperscript{179}

179 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 57

P.s. – This is not a Hadeeth\textsuperscript{180}

180 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 58

P.s. – This is not a Hadeeth\textsuperscript{181}

181 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 5 H 59
CHAPTER 6 – STORY OF THE SLAUGHTER AND THE DESIGNATION OF THE SACRIFICE

The Verses – (Surah Al Salat): And he said: ‘I am going to my Lord. He would be Guiding me’ [37:99]

(Ibrahim said): ‘My Lord! Grant to me from the righteous ones!’ [37:100]

So We Gave him the glad tidings of a forbearing boy [37:101]

So when he reached the walking age with him, he said: ‘O my son! I saw in the dream that I should slay you, therefore consider, what is your view?’ He said: O father! Do what you are Commanded to, you will find me to be from the patients ones, if Allah so Desires [37:102]

So when they both submitted, and he layed him down of the forehead [37:103]

And We Called out to him: “O Ibrahim! [37:104]

You have ratified the dream. Surely, like that, do We Recompense the good doers [37:105]

Surely, in this, it was the clear trial [37:106]

And We Ransomed him with a magnificent slaying [37:107]
And upon it, We Left (his mention to be) among the later ones [37:108]

Salam on Ibrahim

Greetings be upon Ibrahim [37:109]

إنا كذلك نجزي المحسنين

Like that do We Recompense the good doers [37:110]

 إنه من عبادنا المؤمنين

He was from Our servants, the Momineen [37:111]

And We Gave him the glad tidings of Is’haq, a Prophet from the righteous [37:112]

And We Sent Blessings upon him and upon Is’haq, and from the good doers of their offspring, and (also) the ones clearly unjust to their own selves [37:113]

And We gave him the glad tidings of Is’haq, a Prophet from the righteous

And We Sent Blessings upon him and upon Is’haq, and from the good doers of their offspring, and (also) the ones clearly unjust to their own selves

Al Qatan, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father who said,

‘I asked Abu Al-Hassan Al-Reza\textsuperscript{as} about the meaning of the words of the Prophet\textsuperscript{saww}: ‘I am a son of the two sacrifices’.

He\textsuperscript{as} said: ‘It means Ismail\textsuperscript{as} son of Ibrahim\textsuperscript{as} the Friend, and Abdullah Bin Abdul Muttalib\textsuperscript{as}. As for Ismai\textsuperscript{as}, he\textsuperscript{as} is the forbearing boy who Allah\textsuperscript{saww} Gave the glad tidings with to Ibrahim\textsuperscript{as}. So when he reached the walking age with him, he said: ‘O my son! I saw in the dream that I should slay you, therefore consider, what is your view?’ He said: O father! Do what you are Commanded to, you will find me to be from the patients ones [37:102].

He\textsuperscript{as} said: ‘It means Ismail\textsuperscript{as} son of Ibrahim\textsuperscript{as} the Friend, and Abdullah Bin Abdul Muttalib\textsuperscript{as}. As for Ismai\textsuperscript{as}, he\textsuperscript{as} is the forbearing boy who Allah\textsuperscript{saww} Gave the glad tidings with to Ibrahim\textsuperscript{as}.'
When he\textsuperscript{as} determined upon sacrificing him\textsuperscript{as}, Allah\textsuperscript{azwj} Ransomed him\textsuperscript{as} by a magnificent sacrifice with a ram, pretty, eating in the darkness, and drinking in the darkness, and looking in the darkness, and walking in the darkness, and urinating and defecating in the darkness, and it was enjoying before that in a Garden of the Paradise for forty years, and did not come out from a womb of a female.

والله إنما قال لله تعالى له: كن فكان، ليفتدى به إسماعيل، فكلما يذبح بمنى فهو فدية لاسماعيل إلى يوم القيامة، فهذا أحد الذبيح.

And rather, Allah\textsuperscript{azwj} Mighty and Majestic Said to him\textsuperscript{as}: “Bel!” And it came into being in order to ransom Ismail\textsuperscript{as} with it. Thus, every time there is a sacrifice at Mina, it is a ransom for Ismail\textsuperscript{as} up to the Day of Judgment. So, this is the first of the two sacrifices’.

2 - فس: أبي، عن فضالة بن أيوب، عن معاوية بن عمار، عن أبي عبد الله عليه السلام إن إبراهيم أتاه جبرئيل عليه السلام عند زوال الشمس من يوم الثورية، فقال: يا إبراهيم ازدلف من مكان ذلك ولا تقم، وان يكون بين مكة وجغراف مائة نسيم الثورية لذا،

My father, from Fazalat Bin Ayoub, from Muawiya Bin Ammar,

‘From Abu Abdullah\textsuperscript{asws} that Ibrahim\textsuperscript{as}, Jibraeel\textsuperscript{as} came to him\textsuperscript{as} at the decline of the sun on the day of Al-Tarwiyya and said: ‘O Ibrahim\textsuperscript{as}! Raise from the water for yourself\textsuperscript{as} or else you\textsuperscript{as} will perish’, and there did not happen to be any water between Makkah and Arafaat, so Al-Tarwiyya was named due to that.

فذهب به حتى انتهى به إ مني فصلى في الظهر والعصر والعشاء والعصر حتى إذا زالت الشمس خرج إلى عرفات فصلى الظهر والعصر وقبل نقلة، وصل في موضع المسجد الذي بعرفات وقد كانت ثم أحجار بيش فدخلت في المسجد الذي بين،

He\textsuperscript{as} went with him\textsuperscript{as} until he\textsuperscript{as} ended up with him\textsuperscript{as} Mina and prays with him\textsuperscript{as} Al-Zohr, and Al-Asr, and the two Isha (s), and Al-Fajr until when the sun the sun emerged, went to Arafaat and descended at Mina, and it is at the bottom of the valley. When the sun declined, he\textsuperscript{as} went out and had washed, so he\textsuperscript{as} prayed Al-Asr Salat with one Azaan and two Iqamaas, and prayed in the place of the Masjid which is at Arafaat, and there used to be white rocks, and he\textsuperscript{as} entered the Masjid which had been built.

ثم مضى به إلى الموقف فقال: يا إبراهيم اعترف بذنبك، واعرف مناسكك، ولذلك سميت مزدلفة، وان تأتي به المسجد الذي بين، وقد كانت ثم أحجار بيش

Then he\textsuperscript{as} went to the pausing stop and said: ‘O Ibrahim\textsuperscript{as}! Acknowledge your\textsuperscript{as} sins and recognise your\textsuperscript{as} rituals’, and due to that Arafaat was named. And he\textsuperscript{as} stayed with him\textsuperscript{as} until the sun had set, then departed with him\textsuperscript{as} and said: ‘O Ibrahim\textsuperscript{as}, go (Azdalaf) to the Sacred Monuments’. So, Al-Muzdalifa was named; and he\textsuperscript{as} came with him\textsuperscript{as} to the Sacred Monuments and prayed Al-Maghrib and Al-Isha the last Salat in it, by one Azaan and two Iqamahs.

\textsuperscript{182} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 1
ثم بات بها حتى إذا صلى بها صلاة الصبح أراه الموقف، ثم أفاض به إلى منى فأمره فرمى جمرة العقبة، وعندها ظهر له إبليس، ثم أمره بإذابته وإن إبراهيم

When he spend the night at it. When he prayed the morning Salat at it, showed him the pausing station. Then he departed with him to Mina and instructed him to pelt the rock of Al-Aqaba, and at it Iblees appeared to him. Then he instructed him with the sacrifice and that Ibrahim, when he departed from Arafaat, spent the night at the Sacred Monuments, and it is Qazah. He saw in the dream that he is sacrificing his son, and he had come to Hajj with his mother.

An old man came and said, ‘O Ibrahim! What do you want from this boy?’ He said: 'I intend to sacrifice him'. He said, 'Glory be to Allah! You are sacrificing a boy who has not disobeyed Allah even for the blink of an eye!' Ibrahim said: 'Allah Commanded me with that'. He said, 'Allah has Forbidden you from that, and rather the Satan has instructed you with that'.

Ibrahim said to him: ‘Woe be unto you! The One Who Made me to reach this far, He is the One Who Commanded me with it, and the Speech which fell into my ears'. He said, ‘No, by Allah! None instructed you with this except the Satan'. Ibrahim said: ‘No, by Allah, I will not speak to you’. Then he determined upon the sacrifice.

He said, ‘O Ibrahim! You are an Imam being followed with, and if you sacrifice him, the people will be sacrificing their children'. But he did not speak to him and faced towards the boy and consulted him regarding the sacrifice. When they both submitted to the
Command of Allah⁴²oggled, the boy⁴⁸ said: ‘O father⁴⁸! Veil my⁴⁸ face and tie up my⁴⁸ hands’. Ibrahim⁴⁸ said: ‘O my⁴⁸ son⁴⁸! The bond with the sacrifice? No, by Allah⁴⁸, I⁴⁸ will not gather the two upon you⁴⁸ today’.

He⁴⁸ threw down two donkey skins, then laid him⁴⁸ down upon it, and grabbed the knife and placed it upon his⁴⁸ throat and raised his⁴⁸ head towards the sky, then ended the knife upon him⁴⁸, and Jibraeel⁴⁸ overturned the knife upon its back, and pulled the ram from the direction of (mount) Subeyr, and pulled out the boy⁴⁸ from under him⁴⁸, and replaced the ram in place of the boy⁴⁸, and he⁴⁸ called out from the left of Masjid al Khief: ‘O Ibrahim! [37:104] You have ratified the dream. Surely, like that, do We Recompense the good doers [37:105] Surely, in this, it was the clear trial [37:106]’.

He⁴⁸⁵ said: ‘And Iblees⁴⁷la went to the mother⁴⁸ of the boy⁴⁸ when she⁴⁸ looked at the Kabah in the midst of the valley parallel to the House, and said to her⁴⁸, ‘What sheykh saw?’ She⁴⁸ said: ‘That is my⁴⁸ husband’. He⁴⁷la said, ‘A servant saw it with him⁴⁸?’ She⁴⁸ said: ‘That is my⁴⁸ son⁴⁸’. He⁴⁷la said: ‘I⁴⁷la saw him⁴⁸ and he⁴⁸ had laid him⁴⁸ down and grabbed a knife in order to sacrifice him⁴⁸. She⁴⁸ said: ‘You⁴⁸ are lying! Ibrahim⁴⁸ is the most merciful of the people. How can he⁴⁸ slaughter his⁴⁸ own son⁴⁸?’

He⁴⁷la said, ‘By the Lord⁴⁸²wj of the sky and the earth, and Lord⁴⁸wj of this House! I⁴⁷la have seen him⁴⁸ laying him⁴⁸ down and grab the knife’. She⁴⁸ said: ‘And why?’ He⁴⁸said, ‘He⁴⁸ claimed that his⁴⁸ Lord⁴⁸wj Commanded him⁴⁸ with that’. She⁴⁸ said: ‘It is rightful for him⁴⁸ that he⁴⁸ obeys his⁴⁸ Lord⁴⁸wj’.

But, there occurred within herself⁴⁸ that he⁴⁸ had been Commanded regarding her⁴⁸ son⁴⁸ with a Command. When she⁴⁸ had fulfilled her⁴⁸ rituals, she⁴⁸ hastened in the valley returning to Mina, and she⁴⁸ was placing her⁴⁸ hands upon her⁴⁸ head and saying: ‘O Lord⁴⁸wj! Do not seize me⁴⁸ due to what I⁴⁸ did with the mother⁴⁸ of Ismail⁴⁷la’.

I (the narrator) said, ‘Where did he⁴⁸ intend to sacrifice him⁴⁸?’ He⁴⁸⁵ said: ‘At the middle rock’.
He\textsuperscript{a}s\textsuperscript{w}s said: ‘And the ram descended upon the mountain which is on the right of Masjid of Mina, descending from the sky, and it used to eat in the darkness, and walk in the darkness, horned’. I said, ‘What was its colour?’ He\textsuperscript{a}s\textsuperscript{w}s said: ‘It was clear grey’ 183.

3 -  قال: وحدثني أبي، عن صفوان بن يحيى وحماد، عن عبد الله بن المغيرة، عن ابن سنان عن أبي عبد الله عليه السلام قال: سألناه عن صاحب الذبح، فقال: إسماعيل عليه السلام.

He said, ‘And it is narrated by my father, from Safwan Bin Yahya and Hamad, from Abdullah Bin Al Mugheira, from Ibn Sinan,

‘From Abu Abdullah\textsuperscript{a}s\textsuperscript{w}s, he (the narrator) said, ‘We asked him\textsuperscript{a}s\textsuperscript{w}s about the one who was sacrificed. He\textsuperscript{a}s\textsuperscript{w}s said: ‘Ismail\textsuperscript{a}s’.

It is reported from Rasool-Allah\textsuperscript{saww} having said: ‘I\textsuperscript{saww} am a son\textsuperscript{saww} of the two sacrifices’ – meaning Ismail\textsuperscript{a}s and Abdullah Bin Abdul Muttalib\textsuperscript{a}s\textsuperscript{w}s\textsuperscript{w}, 184.

4 -  قال: علي بن إبراهيم، عن أبيه، ومحمد بن يحيى، عن أحمد بن محمد، عن عبدويه بن عامر، عن البرزطي، عن أبي بن عثمان، عن أبي بصير، عن أبي حفص وأبي عبد الله عليهما السلام مثل ما مر في خبر معاوية، وفيه: ‘ثم انتحى عليه فقلبها جبرئيل عن حلقه فنظر إبراهيم فإذا هي مقلوبة، فقلبها إبراهيم على حدها، وقلبها جبرئيل على قفاها، فعل ذلك مرارا، ثم نودي من ميسرة مسجد الخيف: يا إبراهيم قد صدقتم الرؤيا، واحتر العلامة من تحته.

It is reported from Abu Ja’far\textsuperscript{a}s\textsuperscript{w}s and Abu Abdullah\textsuperscript{a}s\textsuperscript{w}s similar to what has passed in the Hadeeth of Muawiya, and in it: ‘Jibraeel\textsuperscript{a}s overturned it (the knife) upon his\textsuperscript{a}s throat. So Ibrahim\textsuperscript{a}s looked and there it was, overturned. So Ibrahim\textsuperscript{a}s turned it back upon its sharp edge, and Jibraeel\textsuperscript{a}s overturned it upon its blunt edge. So he\textsuperscript{a}s did that time and again, then there was a Call from the left of Masjid Al-Khief: ‘O Ibrahim\textsuperscript{a}s! You\textsuperscript{a}s have ratified the dream’, and he (Jibraeel\textsuperscript{a}s withdrew the boy\textsuperscript{a}s from underneath him\textsuperscript{a}s’.

And in its end, he\textsuperscript{a}s said: ‘When Sarah\textsuperscript{a}s came and was informed of the news, she\textsuperscript{a}s stood by her\textsuperscript{a}s son\textsuperscript{a}s to look, and there was an impact of the knife scratch in his\textsuperscript{a}s throat. She\textsuperscript{a}s was alarmed and complained, and it was the beginning of her\textsuperscript{a}s illness in which she\textsuperscript{a}s passed away’. 185

183 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 2
184 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 3
And Aban (the narrator) mentioned, from Abu Baseer, from Abu Ja’far asws having said: ‘He as intended to slaughter him as in the place in which the mother as of Rasool-Allah asaww was blessed, at the middle rock. It did not cease to be their striking place, an elder inheriting it from an elder, until it was such that the last one to be departed from it was Al Husayn asws regarding something which was between the Clan of Hashim as and the Clan of Umayya. So he as travelled and was struck in the wilderness’. 185

185 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 4

186 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 5

187 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 6

188 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 7
The Syrian asked Amir Al-Momineen asws about six not grown in a womb, so he asws said: ‘Adam as, and Hawwa as, and ram of Ibrahim as, and staff of Musa as, and she-camel of Salih as, and the bat which Isa Ibn Maryam as made and it flew by the Permission of Allah azwj.’

Ibn Al Salt, from Ibn Aqada, from Ja’far Bin Anbas Bin Amro, from Suleyman Ibn Yazeed,

‘From Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘The sacrificed was Ismail as.’

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Al Bazanty, from Aban Ibn Usman who said,

‘I said to Abu Abdullah asws, ‘How has the spleen become Prohibited and it is from the slaughtered?’

He asws said: ‘The ram was Sent down unto him as from (mount) Subeyr – and it is a mountain of Makkah – in order to slaughter it. Iblees la came to him as and said to him as, ‘Give me my share from this ram’. He as said: ‘And which share is there for you la, and it is an offering to my Lord azwj and a ransom of my as son?’

فأوحى الله عزوجل إليه: إن له فيه نصيب وهو الطحال، لانه مجمع الدم; وحرم الخصيتان لانهما موضع للنكاح ومجرى للنطفة،

Allah azwj Mighty and Majestic Revealed to him as: “For him la in it is a share, and it is the spleen because it is a collection of blood, and the two testicles are Prohibited because they are the place of the copulation and flowing of the sperms”.

فأعطاه إبراهيم عليه السلام هبط عليه الكبش من ثبير و هو جبل بمكة ليذبحه أتاه إبليس فقال له: أعطني نصيبي من هذا الكبش، قال: وأي نصيب لك وهو قربان لربي وفاده لابي؟

So, Ibrahim as gave him la the spleen and the two ‘Unsayyn’, and these are the testicles’.

He (the narrator) said, ‘I said, ‘How come the bone marrow is Prohibited?’ He asws said: ‘Because it is the place of the repellent water from every male and female, and it is the long brain (cerebrum) which happens to be in the vertebrae of the back’.”

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189 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 8
190 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 9
Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Dawood Ibn Kaseer Al Raqy who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Which of the two was older, Ismail\textsuperscript{as} or Is’haq\textsuperscript{as}? And which of them\textsuperscript{as} was the sacrifice?’

He\textsuperscript{asws} said: ‘Ismail\textsuperscript{as} was older than Is’haq by five years, and the sacrifice was Ismail\textsuperscript{as}, and Makkah was the house of Ismail, and rather Ibrahim\textsuperscript{as} intended to sacrifice Ismail\textsuperscript{as} during the days of the season (Hajj) at Mina’.

And He\textsuperscript{azwj} Said in Surah Al-Safaat: \textit{So We Gave him the glad tidings of a forbearing boy [37:101]} – meaning Ismail\textsuperscript{as} from Hajar\textsuperscript{as}.

Abu Abdullah\textsuperscript{asws} said: ‘Then He\textsuperscript{azwj} Said: \textit{And We Gave him the glad tidings of Is’haq, a Prophet from the righteous [37:112] And We Sent Blessings upon him and upon Is’haq, [37:113]} – Meaning by that Ismail\textsuperscript{as}, before the glad tidings of Is’haq. So, the one who claims that Is’haq is older than Ismail, and that the sacrifice is Is’haq, so he has lied with what Allah\textsuperscript{azwj} Mighty and Majestic Revealed in the Quran of their\textsuperscript{as} news’.

\textsuperscript{191} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 10
\textsuperscript{192} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 11
‘From Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st} having said: ‘If Allah\textsuperscript{azwj} Mighty and Majestic Knew of anything more prestigious than the sheep, He\textsuperscript{azwj} would have Ransomed Ismail\textsuperscript{as} with it’’.\textsuperscript{193}

Ali Bin Muhammad, from Sahl Bin Ziyad, from one of his companions, I think it is Muhammad Bin Ismail,

‘From Al-Reza\textsuperscript{asws} having said: ‘If had Created any young animal which is better than the sheep, He\textsuperscript{azwj} would have Ransomed Ibrahim\textsuperscript{as} by it’’.\textsuperscript{194}

One of our companions, from Ja’far Bin Ibrahim Al Hazramy, from Sa’ad Bin Sa’ad,

‘From Al-Reza\textsuperscript{asws} having said: ‘If Allah\textsuperscript{azwj} Knew of anything better than the sheep, He\textsuperscript{azwj} would have Ransomed with it’’.\textsuperscript{195}

From Maqran,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Yaqoub\textsuperscript{as} wrote to the ruler of Egypt: ‘We\textsuperscript{as} the People of the Household get Tried. Our\textsuperscript{as} father\textsuperscript{as} Ibrahim\textsuperscript{as} was Tried with the fire, and Allah\textsuperscript{azwj} Saved him\textsuperscript{as}, and our\textsuperscript{as} father\textsuperscript{as} Is’haq was Tried by the sacrifice’’.\textsuperscript{196} {P.s. contradictory}

From Muhammad Bin Al Qasim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Sarah\textsuperscript{as} said to Ibrahim\textsuperscript{as}: ‘You\textsuperscript{as} have become old. If only you\textsuperscript{as} would supplicate to Allah\textsuperscript{azwj} to Grace you\textsuperscript{as} a son\textsuperscript{as} our\textsuperscript{as} eyes can be delighted with, for Allah\textsuperscript{azwj} has Taken you\textsuperscript{as} as a friend, and He\textsuperscript{azwj} will Answer your\textsuperscript{as} supplication, if Allah\textsuperscript{azwj} so Desires’.\textsuperscript{197}

\textsuperscript{193} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 12
\textsuperscript{194} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 13
\textsuperscript{195} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 14
\textsuperscript{196} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 15
So, Ibrahim as asked his Lord azwj to Grace him as a knowledgeable boy. Allah azwj Revealed to him as: ‘I shall Grant you as a knowledgeable boy, they Try you as regarding him as with the obedience to Me azwj.

He (the narrator) said, ‘Abu Abdullah asws said: ‘Ibrahim as remained after the Glad Tidings for three years, then there came to him as the Glad Tidings from Allah azwj with Ismail as, another time, after three years’.

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And I asked him asws about the ram of Ibrahim as, what was its colour, and from where did it descend. So he asws said: ‘And it was with horns, and it descended from the sky upon the Mount Al-Yemen from Masjid of Mina, and it was walking in darkness, and eating in darkness, and looking, and excreting, and urinating in darkness’. 198

197 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 16
198 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 6 H 17
CHAPTER 7 – STORY OF LUT\textsuperscript{as} AND HIS\textsuperscript{as} PEOPLE

The Verses – (Surah) Al Araaf: And Lut, when he said to his people: ‘You are committing the immorality what no one has preceded you with it from the worlds! [7:80]

You are coming to the men in lust from besides the women. But, you are an extravagant people [7:81]

And there was no answer from his people except that they said, ‘Throw them out from your town! They are a cleansing people’ [7:82]

So We Rescued him and his family, except for his wife; she was of those who was left behind [7:83]

And We Rained upon them a rain, so look how was the end result of the criminals [7:84]

(Surah) Hud\textsuperscript{as}: And when Our Messengers came to Lut, he was worried for them, and he constricted with them being unable (to help them), and said: ‘This is a difficult day’ [11:77]

And his people came to him, rushing on towards him, and they had been doing evil deeds from before. He said: ‘O people! These are my (Community’s) daughters - they are purer for you, so fear Allah and do not disgrace me with regards to my guests; isn’t there among you one right-minded man? [11:78]

They said: ‘You have known there is not right for us regarding your (community’s) daughter, and you know what we want [11:79]
* He said: ‘If only there was strength for me against you, or a recourse to a strong support’ [11:80]

قال لو أن لي بكم قوة أو أوى إلى ركن شديد:

He said: ‘If only there was strength for me against you, or a recourse to a strong support’ [11:80]

They said: ‘O Lut! We are the Messengers of your Lord; they will never reach you. So travel with your family in a part of the night - and not one of you should turn back - except for your wife, it will afflict her whatever will afflict them. Their appointed time is the morning; is not the morning near?’ [11:81]

* So when Our Command came, We Made its upper part to be its lower part and Rained upon them stones of clay, piled up [11:82]

فَلما جاء أمرنا جعلنا عاليها سافلها وأمطرنا عليها حجارة من سجيل منضود

So when Our Command came, We Made its upper part to be its lower part and Rained upon them stones of clay, piled up [11:82]

* Marked (for Punishment) with your Lord and it is not far off from the unjust [11:83]

مسومة عند ربك وماهي من الظالمين ببعيد 77 – 83.

Marked (for Punishment) with your Lord and it is not far off from the unjust [11:83]

(Surah) Al Hijr: And inform them about the guests of Ibrahim [15:51]

ولنبئهم عن ضيف إبراهيم

(Surah) Al Hijr: And inform them about the guests of Ibrahim [15:51]

* When they came up to him, they said, ‘Salam!’ He said: ‘We are afraid of you’. [15:52]

عند ربك وماهي من الظالمين ببعيد

* They said: ‘Do not be afraid. We give you glad tidings of a knowledgeable boy [15:53]

إذ دخلوا عليه فقالوا سلاما قال إنا منكم وجلون

* They said: ‘We give you glad tidings by the Truth, therefore do no become from the despairing ones’ [15:55]

They said: ‘We give you glad tidings by the Truth, therefore do no become from the despairing ones’ [15:55]

* 

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He said: ‘And who would despair from Mercy of his Lord except for the straying ones?’ [15:56]

* قال فما خطبكم أيها المرسلون

He said: ‘What is your concern, O you messengers?’ [15:57]

* قالوا إن ارسلنا إلى قوم محربعين

They said: ‘We are Sent to a criminal people, [15:58]

* إلا آل لوط إنا لمنجوهم أجمعين

Except for the family of Lut, We would be rescuing them altogether [15:59]

* إلا أمرئته قدرنا إنها لمن الغابرين

Except for his wife. We have decreed for her to be from the ones remaining behind’ [15:60]

* فلما جاء آل لوط المرسلون

So when the messengers came to the family of Lut [15:61]

* قال إنكم قوم منكرون

He said: ‘You are a people unknown (to me)’ [15:62]

* قالوا بل جئناك بما كانوا فيه يمترون

They said: ‘But, we come to you with what they were disputing about [15:63]

* وآتيناك بالحق وإنا لصادقون

And we come to you with the Truth, and we are truthful [15:64]

* فأسر بأهلك بقطع من الليل واتبع أدبارهم ولا يلتفت منكم أحد وامضوا حيث تؤمرون

So travel with your family in a part of the night and you follow behind them, and not one of you should turn back, and go wherever you are Commanded to [15:65]

* وقضينا إليه ذلك الأمر أن دادر هؤلاء مقطع مصحيين

And We (Made known) the decree to him, that the roots of these shall be cut off by the morning [15:66]

* ووجاء أهل المدينة يستبشرون
And the people of the city came out rejoicing (at the new arrivals) [15:67]

* قال إن هؤلاء ضيفي فلا تفضحون

He (Lut) said: ‘Surely these are my guests, therefore do not disgrace me’ [15:68]

وانتقوا الله ولا تحزون

And fear Allah and do not humiliate me’ [15:69]

قالوا أو لم ننهك عن العالمين

They said, ‘Have we not forbidden you from (speaking to) people?’ [15:70]

قال هؤلاء بناني إن كنتم فاعلين

He said: ‘These here are my daughters, if you would be willing so’ [15:71]

لعمرك إغم لنفي سكركم بعمهم

By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72]

فأخذتهم الصيحة مشرق

So the Scream Seized them at sunrise [15:73]

فجعلنا عاليها سافلها وأمطرنا عليهم حجارة من سجيل

So We Made its top to be its bottom and Rained upon them stones of clay [15:74]

إن في ذلك ليات للمتمنين

Surely, in that are Signs for the distinguishers [15:75]

وإذا لا مسبيل مقيم

And it is on an enduring way [15:76]

إن في ذلك لية للمؤمنين 51 – 77.

Surely in that there is a Sign for the Momineen [15:77]

الاثباء: "21 " ولوتا آتيناه حكما وعلما ولحنوا من القرية التي كانت تعمل الخبات إفف كانوا قوم سوء فاسقين

And (as for) Lut, We Gave him Wisdom and Knowledge, and We Delivered him from the town which indulged in wickedness. They were an evil people, transgressors [21:74]
And We Entered him into Our Mercy. He was from the righteous ones [21:75]

(Surah) Al Shuara: The people of Lut belied the Rasools [26:160]

When their brother Lut said to them: ‘Will you not fear?’ [26:161]

I am a trustworthy Rasool to you [26:162]

Therefore fear Allah and obey me [26:163]

And I do not ask you any Recompense over it, My Recompense is only upon Lord of the Worlds [26:164]

You are (the one ones) coming to the males, from the (people of the) worlds [26:165]

And you are leaving what your Lord has Created for you from your wives. But, you are a transgressing people’ [26:166]

They said, ‘If you don’t stop it, O Lut! You happen to be from the expelled ones’ [26:167]

He said: ‘I am from those who detest your deeds [26:168]

Lord ! Deliver me and my family from what they are doing!’ [26:169]
So We Delivered him and his family altogether [26:170]

Except for an old woman, to be among those who remained behind [26:171]

Then We Destroyed the others [26:172]

And We Rained down upon them a rain, and evil was the rain upon the warned ones [26:173]

Surely, in that there is a Sign, and most of them were not Momineen [26:174]

And surely your Lord, He is the Mighty, the Merciful [26:175]

(Surah) Al Naml: And Lut, when he said to his people: ‘You are committing the immoralities and you can see? [27:54]

And you are coming to the men lustfully from besides the women? But, you are a people acting ignorantly [27:55]

But there was no response from his people except they said, ‘Expel the family of Lut from your town, these are people who are cleansing!’ [27:56]

So, We Delivered him and his family except for his wife. We Determined her to be from the remaining ones [27:57]
And We Rained upon them a rain, and evil was the rain of the warned ones [27:58]

(Surah) Al Ankabout: And Lut when he said to his people: 'You are committing the immoralities which no one from the worlds has preceded you with these [29:28]

Are you coming to the men and cutting of the ways (banditry), and committing the evil in your clubs?' But there was no answer from his people except that they said, 'Come to us with the Punishment of Allah if you were from the truthful ones' [29:29]

He said: 'Lord! Help me against the mischievous people!' [29:30]

He said: 'Surely in it is Lut'. They said: 'We are more knowing with the ones in it. We will rescue him and his family except for his wife, she would be from the ones left behind [29:32]

And when Our Messengers came to Lut, he was worried for them, and he constricted with them being unable (to help them), and they said: ‘Neither fear nor grieve! We will rescue you and your family except for your wife. She would be from the ones left behind [29:33]

We would be descending upon the people of this town as a Punishment from the sky due to their defiance’ [29:34]

(Surah) Al Safaat: And surely, Lut was from the Rasools [37:133]
* إذ نجيناه وأهله أجميعن

When We Rescued him and his family altogether [37:134]

* إلا عجوزا في الغابرين

Except an old woman to be among the ones left behind [37:135]

* ثم دمرنا الاخرين

Then We Annihilated the others [37:136]

* وإنكم لتمرون عليهم مصبح

And you are passing by them in the morning [37:137]

* وبالليل أفلا تعقلون

And at night. So, will you not use your intellects? [37:138]

(Surah) Al Zariyaat: He said: ‘So what is your mission, O Rasools?’ [51:31]

They said: ‘We are Sent to a criminal people [51:32]

In order to Send down upon them rocks of clay [51:33]

Marked (for Punishment) in the Presence of your Lord, to the extravagant (people) [51:34]

So we brought out ones from the Momineen who were in it [51:35]

But We did not find therein apart from a (single) household of the submitters [51:36]

والنيل أفعًا أفعًا في عرقهم أفعًا [51:37]
And We left therein a Sign for those who fear the painful Punishment [51:37]

(Surah) Al Qamar: The people of Lut belied the Warning [54:33]

Surely, We Sent a hailstorm upon them, except the family of Lut. We Rescued them before daybreak [54:34]

Being a Favour from Us. Like that do We Recompense one who is thankful [54:35]

And We had Warned them of Our Seizure, but they disputed the Warning [54:36]

And they endeavoured to turn him from his guests, but We Blinded their eyes; so taste My Punishment and Warning [54:37]

And by the morning, the Ordained Punishment had seized them [54:38]

Therefore taste My Punishment and Warning [54:39]

And We have Eased the Quran for the Zikr, so is there one who will take advice? [54:40]

(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]
‘I said to Abu Ja’far\textsuperscript{asws}, ‘Was Rasool-Allah\textsuperscript{azwj} seeking Refuge from the stinginess?’

He\textsuperscript{asws} said: ‘Yes, O Abu Muhammad, during every morning and evening, and we\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj} from the stinginess. Allah\textsuperscript{azwj} is Saying: \textit{And one who saves himself from the stinginess, so those ones, they are the successful [64:16]}, and I\textsuperscript{asws} shall inform you about the consequences of the stinginess. The people of Lut\textsuperscript{as} were the people of the town stingy upon the feeding, and their consequences of the stinginess was a disease in their private parts having no cure for it’. I said, ‘And what were their consequences?’

He\textsuperscript{asws} said: ‘The town of the people of Lut\textsuperscript{as} was upon a road of the travellers to Syria and Egypt, and the travellers used to descend with them, and they would be hosting them. When that became frequent upon them, they were straitened by that getting fed up out of stinginess. Their stinginess called them to that when the guest descended with them, they would shame him from without any lustful desired with them to that; and rather they were doing that with the guest until the guests recoiled from them.

Their affair spread in the town and the guests were cautious from them, and the stinginess inherited them an affliction they were not able to repel it from themselves from without lustful desires for them to that, until they became seeking it from the men in the city and were giving them a fee upon it’.

Then he\textsuperscript{asws} said: ‘So which disease is more inviting (to evil) than the stinginess nor of a more harmful consequence, nor more immoral in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic?’

Abu Baseer said, ‘I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Were the people of the town of Lut\textsuperscript{as}, all of them were doing like this?’
He asws said: ‘Yes, except the people of a household from the submitters. Have you not heard the Words of the Exalted: But We did not find therein apart from a (single) household of the submitters [51:36].’

Then Abu Ja’far asws said: ‘Lut as remained among his as people for thirty years, calling them to Allah azwj Mighty and Majestic and cautioning them of His azwj Punishment; and they were a people who were not cleaning themselves from the defecation, nor cleaning themselves from the sexual impurity.

And Lut as was a son of the maternal aunt of Ibrahim as, and Sarah as, a wife of Ibrahim as was a sister of Lut as, and Lut as and Ibrahim as were two Prophet as, Messengers, Warners, and Lut as was a generous man, benevolent, welcoming the guest whenever he descended with him as, and warning them of his as people’.

He asws said: ‘When the people of Lut as saw that from him as, they said to him as, ‘We forbid you as from the world. Do not accept any guest who descends with you as. If you as do so, we will shame your as guest who descends with you as and disgrace you as.’

It was so that whenever the guest descended with Lut as, he as would conceal his matter fearing that his as people would shame him, and that is because there did not happen to be any clan for Lut as.

He asws said: ‘And Lut as and Ibrahim as did not cease to anticipate the descend of the Punishment upon his as people. There was an honourable status for Ibrahim as and for Lut as from Allah azwj Mighty and Majestic; and that whenever Allah azwj Mighty and Majestic Wanted to Punish the people of Lut as, Made him as realise it, out of cordiality of Ibrahim as and his as friendship and love for Lut as, and was Watching them and Delaying their Punishment’.
Abu Ja'far asws said: ‘When the Wrath of Allah azwj Intensified upon the people of Lut as, and He azwj determined their Punishment and Decreed that to offset Ibrahim as from the Punishment of the people of Lut as by (Granting him as) a knowledgeable boy, he as would be consoled of his as calamity of the destruction of the people of Lut as, Allah azwj Sent Messengers to Ibrahim as Giving him as Glad Tidings of Ismail as.

They entered to see him as one night, and he as was alarmed from them and feared that they might be thieves. When he as saw the Messengers he as was terrified. *They said, ‘Salam! He said: ‘We are afraid of you’. [15:52] They said: ‘Do not be afraid. We give you glad tidings of a knowledgeable boy [15:53].’*

Abu Ja'far asws said: ‘And the knowledgeable boy, he as is Ismail as from Hajar as. Ibrahim as said to the Messengers: ‘Are you giving me glad tidings upon the old age having touched me? So by what are you giving me glad tidings?’ [15:54] They said: ‘We give you glad tidings by the Truth, therefore do no become from the despairing ones’ [15:55].

Ibrahim as said: ‘So what is your concern, after the glad tidings?’ *They said: ‘We are Sent to a criminal people, [15:58], the people of Lut as, they were a transgressing people, in order to warn them of the Punishment of the Lord azwj of the worlds’. *

Abu Ja'far asws said: ‘Ibrahim as said: ‘Lut as is among them’. They said: ‘We are more knowing of the ones who are therein. We shall rescue him as and his as family, Except for his wife. We have decreed for her to be from the ones remaining behind’ [15:60].’

He asws said: ‘So when the messengers came to the family of Lut [15:61] He said: ‘You are a people unknown (to me)’ [15:62] They said: ‘But, we come to you with what they were disputing about [15:63] of the Punishment of Allah azwj, And we come to you with the Truth, - in order to warn your people of the Punishment, and we are truthful [15:64].’
So travel with your family - O Lut as, when seven days and its nights are past from this day of yours in a part of the night - when half the night is past, and not one of you should turn back, - except your wife for it would hit her what would hit them, and go, during that night, wherever you are Commanded to [15:65].

Abu Ja’far asws said: ‘That Command was Decreed to Lut as that they would be broken in the morning’.

He (the narrator) said, ‘Abu Ja’far asws said: ‘When it was the eighth day with the emergence of the dawn, Allah azwj Mighty and Majestic Sent forward the Messengers to Ibrahim as giving him glad tidings of Is’haq, and console him for the destruction of the people of Lut as, and that is the Word of the Exalted: And Our Messengers had come to Ibrahim with the glad tidings. They said: ‘Peace!’ He said: ‘Peace’. So it was not long before he came with a roasted calf [11:69], meaning pure, grilled, well-done.

But when he – Ibrahim as, saw that their hands were not extended towards it, he deemed them strange and was apprehensive from them. They said: ‘do not fear! We are Sent to the people of Lut [11:70] And his wife was standing (nearby), and she laughed, so We Gave her the glad tidings of Is’haq and after Is’haq of Yaqoub [11:71] She said: O woe be unto me! Shall I bear a son when I am a very old woman and this my husband is a very old man? This is a strange thing [11:72] They said: ‘Are you astounded from a Command of Allah? The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]’.

Abu Ja’far asws said: ‘When the glad tidings came to Ibrahim as of Is’haq as So when fright went away from Ibrahim and the glad tidings came to him, he pleaded to Us for the people of Lut [11:74], and asked Him azwj to Remove the calamity from them. Allah azwj Mighty and Majestic Said: “O Ibrahim! Turn away from this, surely the Command of your Lord has
come, and there would come to them a Punishment, - after the emergence of the sun from this day of yours\textsuperscript{as}, Ordained, \textit{which cannot be averted} [11:76]\textsuperscript{199}

He\textsuperscript{asws} said: ‘Qabeel\textsuperscript{as} would flee from Habeel\textsuperscript{as}, and the one who would flee from his mother is Musa\textsuperscript{as}, and the one who will flee from his father is Ibrahim\textsuperscript{as}, and the one who will flee from his wife is Lut\textsuperscript{as}, and the one who will flee from his son would be Noah\textsuperscript{as} fleeing from his\textsuperscript{as} son Canaan’.\textsuperscript{200}

The Syrian asked Amir Al-Momineen\textsuperscript{asws} about the Words of the Exalted: \textit{(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]}, who are they?’

And he asked him\textsuperscript{asws} about the day of Wednesday and the fleeing from it. He\textsuperscript{asws} said: ‘The last Wednesday of the month’ – up to he\textsuperscript{asws} said: ‘And on the day of Wednesday Allah\textsuperscript{awj}’

\textsuperscript{199} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 1
\textsuperscript{200} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 2
\textsuperscript{201} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 3
Mighty and Majestic Turned the people of Lut\textsuperscript{as} to its bottom, and on the day of Wednesday stones of clay were rained upon them’’.  

In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘And as for the town upon which rained the evil rain, it is Sodom, the town of the people of Lut\textsuperscript{as}, and Allah\textsuperscript{azwj} Rained upon them stones of clay – saying from from mud’’.  

(P.s. – This is not a Hadeeth)  

He\textsuperscript{as} said: ‘The people of Lut\textsuperscript{as} were people of a town not cleaning themselves from the defecation nor cleaning from the sexual impurity, stingy upon feeding the food, and that Lut\textsuperscript{as} remain among them for thirty years, and rather he\textsuperscript{as} was a lodger upon them and did not happen to be from them, nor was there any clan for him\textsuperscript{as} among them nor any people; and he\textsuperscript{as} called them to Allah\textsuperscript{azwj} Mighty and Majestic and to the Eman and following him\textsuperscript{as}, and forbad them from the immoralities, and urged them upon obeying Allah\textsuperscript{azwj}.

But they did not answer him\textsuperscript{as} and did not obey him\textsuperscript{as}, and when Allah\textsuperscript{azwj} Mighty and Majestic Wanted to Punish them, Sent warner Messengers to them, cautioning, warning.

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202 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 4
203 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 5
204 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 6
When they exceeded from His Command, Sent Angels to them in order to extract the ones who were in their town from the believers. But they did not find therein apart from one Household of the submitters, so they took them would from it, and said to Lut: ‘Travel with your family from this town at night, part of the night, and not one of you should turn around, and continue going where you are being Commanded to’.

When it was midnight, Lut travelled with his daughters and his wife turned around being tired, and cut off to spring to her people and inform them that Lut had travelled with his daughters, and there was a call from the direction of the Throne when the dawn emerged: “O Jibraeel! Bring into reality the Word from Allah by the Ordained Punishment of the people of Lut! Descend to the town of the people of Lut and what surrounds it, and uproot it from beneath the seventh firmament, then lift it towards the sky and suspend it until there comes to you the Command of the Compeller regarding overturning it, and leave from it a sign a building of the house of Lut as a lesson for the travellers!’

So, I descended upon the unjust people of the town and struck with his right wing upon whatever surrounded its east, and struck with his left wing upon whatever surrounded its west, and uprooted these, O Muhammad, from under the seven firmaments, except for the house of the family of Lut as a sign for the travellers. Then I ascended with it in my wings until I suspended it where the people could hear the crowing of its roosters and barking of its dogs.

When the sun emerged, I was called out at from the direction of the Throne: “O Jibraeel! Overturn the town upon its people!” So, I overturned it upon them until its bottom came to be its top; and Allah Rained upon them stones of clay marked with your Lord and O Muhammad! It is not far from the unjust ones from your community’.

He said: ‘Rasool-Allah said to him: ‘O Jibraeel! And where was their town from the country?’ Jibraeel said: ‘The place of their town was in the place of Lake Tiberius today, and it is in a corner of Syria’.
Rasool-Allah ﷺ said: ‘What is your view when you overturned it upon them regarding, which place from the land did the town and its people fall upon?’ He ﷺ said: ‘O Muhammad ﷺ! It fell in what is between the sea of Syria to Egypt, and it became a hill, not in the sea’.

8- ف: قوله: “ ولقد جاءت رسلنا إبراهيم بالبشرى” إلى قوله “ يعمل جيد” أي مثلى تضيع. فإنما ما ألقى قربه إبراهيم عليه السلام في النار مفعول عبارة له، والأمر بأمر يسبيح بالله عليه وسلم وفوق جميع الشفاهات إلا بين ابراهيم عليه السلام فتحوا عليه النار ثم جعلوا على صورته سلام. والكلام قبل أن يكون بين الأندلس إلى إسلامها لم يكن بمثابة بين أهلها وأهلها وقعت القرية وأهلها في ما بين بحر الشام إلى مصر فصارت تلو ناف في البحر.
يجادل كما قال الله: "يجادلنا في قوم لوط * إن إبراهيم لحليم أواه منيب*،" فما ردَّ إبراهيم لذلك؟ قال إبراهيم: إنَّ لوطاً فيها! فقال جبريل: "أي قول؟* إن إبراهيم كان في المدينة* فأمر بالرجل الذي كان قد جعل له بيت السرير ثلاث مرات. فذلك خلقاً من خلقه! فبينما كان في ذلك الوضوء، وهو إلى الليل، رجع إليه نيب، فرمى عليه نارًا وبرمَّ، فتساقطت على يدود ليود، فتدمر بيت لوط، فاستدعاه إلى جاءه جبريل، فبَدَّل ل فوقه نارًا، فقال لوط: "أي قول؟* إن أهل هذه القرية* أضلوا إلى ما أضلوا!" فقال جبريل: "إن موعدهم الصبح أليس الصبح بقريب!" فشربوا خمرًا ودخلوا البيت، فضرب جبريل بجناحه على وجوههم، فطمسها، وعمره الله! فذكر ذلك لوط، فخرج، وأمره بما أجزاه الله بالراكب، فكانت آسمائه من السبب، وبالشيطان، فقال لوط: "أي قول؟" فنظر عليه جبريل، ونظر إلى الخير، وجعله فتى، فلما نصر الله على السفاحين، وحرص إبراهيم، وتركهم، وجعلهم، وجعلهم، وجعلهم في النار، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجعلهم، وجل
واحد في طرف من قريتهم فقلعوها من سبع أرضين إلى تخوم الأرض ثم رفعوها في الهواء حتى سمع أهل السماء نباح الكلاب وصراخ الديك، ثم قلبوها عليهم، وأمرلا عليهم حجارة من سجيل منضود ومسمية عند ربهما. وقوله: "منضود" يعني بعضها على بعض مسومة. وقوله: "مسومة" أي مسمية.

قل: ما من عبد يخرج من الدنيا يستحل عمل قوم لوط إلا رمى الله كبده من تلك الحجارة يكون منتهيه فيها، ولكن الخلق لا يرونها.

My father, from Suleyman Al Daylami, from Abu Baseer,

‘From Abu Abdullah asws regarding His asw\\\textsuperscript{2} Words: and Rained upon them stones of clay layered, marked [15:74]. He asws said: ‘There is none from a servant who exits from the world legalising the deed of the people of Lut as except Allah asw\\\textsuperscript{2} Pelts his liver from those stones, his death happening in it, but the people do not see it’’. 207

From Maymoun Al Laban – similar to it’. 208

(P.S. – This is not a Hadeeth) 209

My father, from Sa’ad, from Ibn Isa, from Al Bazanty, from Aban, from Abu Baseer, and someone else,

‘From one of the two (5\\textsuperscript{th} or 6\\textsuperscript{th} Imam asws) having said: ‘When the Angels came regarding the destruction of the people of Lut as, they said: We will be destroying this town. [29:31]. Sarah as said – and she as was astounded from their words and the huge number of the people of the town, she as said: ‘And who came tolerate the people of Lut as?’

في شروها بإسحاق ومن وراء اسحاق يعقوب فصكت وجهها وقالت: عجوز عقيم! وهي يومئذ ابنة تسعين سنة، وإبراهيم يومئذ ابن عشرين ومائة سنة.

They Gave her the glad tidings of Is’haq and after Is’haq of Yaqoub [11:71] she slapped her face and said, ‘(I am) a barren woman, old!’ [51:29]. And on that day she as was ninety years old, and on that day Ibrahim as was one hundred and twenty years old.

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207 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 9
208 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 10
209 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 11
Ibrahim as pleaded on their behalf and said: ‘Surely in it is Lut’. [29:32] Jibraeel as said: ‘We are more knowing with the ones in it’ [29:32]. Ibrahim as increased it, so Jibraeel as said: O Ibrahim! Turn away from this, surely the Command of your Lord has come, and there would come to them a Punishment, which cannot be averted [11:76].

He asws said: ‘When Jibraeel as came to Lut as regarding the destruction of his as people, they entered to see him as, and his as people came sprinting to him as. He as stood and placed his as hand on the door, then adjured them, then presented his as daughters for marriage. They said, ‘What have we to do with your as daughters?’ He as said: fear Allah and do not humiliate me’ [15:69]. They said, ‘Have we not forbidden you from (speaking to) people?’ [15:70]. there is no right for us regarding your daughters, and you know what we want [11:79]. He as said: isn’t there among you one right-minded man? [11:78]?’

He asws said: ‘They refused’. He said: ‘If only there was strength for me against you, or a recourse to a strong support’ [11:80].

He asws said: ‘And Jibraeel as was looking at them. If only he as knew which strength there was for him as. Then he as called him as, and he as came to him as, and they opened the door, and they entered, Jibraeel as gestured towards them by his as hand and they returned blinded, seeking the wall with their hands, promising Allah aswj, ‘If we come to the morning, no one will precede me from the family of Lut as’.

He asws said: ‘When Jibraeel as said: ‘O Lut! We are the Messengers of your Lord; [11:81]. Lut as said to him as: ‘O Jibraeel as Hurry’. He as said: ‘Yes’. He as said: ‘O Jibraeel as! Hurry’. He as said: ‘Their appointed time is the morning; is not the morning near?’ [11:81].’
Then Jibraeel said: ‘O Lut! You and your children go out until you reach such and such a place’. He said: ‘O Jibraeel! My donkey is weak’. He said: ‘Depart! Get out from it’. So, he departed until when it was the pre-dawn, Jibraeel descended to it and inserted his wing under it until when it was suspended, overturned it upon them, and the walls of the city were pelted with stones of clay, and the wife of Lut was heard screaming and died from it’.

Ibn Al Mutawakkal, from Al Himeyri, from Muhammad Bin Al Husayn, from Al Bazanty, from Aban Bin Usman, from Abu Baseer,

‘From one of the two (5th or 6th Imam) regarding the words of Lut: ‘You are committing the immoralities which no one from the worlds has preceded you with these [29:28]’. He said: ‘Iblees came to them in a beautiful image, there being femininity in him, excellent clothes upon him, he came to some youths from them and instructed them to copulate with him; and if he had sought to them that he should copulate with them, they would have refused upon him, but he sought to them that they copulate with him. When they had copulated with him, there were delighted with it. Then he went away from them and left them, and referred some of them to the others’.

My father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Ja’far Al Baghdady, from Ali Bin Ma’bad, from Al Dahqan, from Dorost, from Atiya,

‘From Abu Abdullah having said regarding the passive homosexual from the men: ‘They are the remainder of Sodom. But, don’t mean they are remainder, that they begot them, but from their clay’.

I said, ‘Sodom which was overturned upon them?’ He said: ‘These were four cities – Sodom, and Sadeym, and Ladna and Umeya’.

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210 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 12
211 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 13
He asws said: ‘Jibraeel as came to them and these were uprooted beneath the seven firmaments, and he as placed his wing under the lowest of these and raised them all until the people of the sky of the world heard the barking of their dogs, then overturned it’.

15 - ع: أبي، عن سعد، عن محمد بن الحسين، عن ابن محبوب، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: قيل له: كيف كان يعلم قوم لوط أنه قد جاء لوط رجال؟ قال: كانت امرأته تخرج فنصفر، فإذا صمموا التصوير حانوا، فلذلك كره التصوير.

My father, from Sa’ad, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Hisham Bin Salim,

‘From Abu Abdullah asws, he (the narrator) said, ‘It was said to him asws, ‘How did the people of Lut as come to know that men had come to Lut as?’ He asws said: ‘His wife went out and whistled. So, when they heard the whistling, they came. Therefore, due to that, it is disliked to whistle’.

16 - ص: بهذا الاسناد، عن ابن فضال، عن داود بن يزيد، عن رجل، عن أبي عبد الله عليه السلام قال: لما جاءت الملائكة في هلاك قوم لوط، مضوا حتى أتوا لوطا وهو في زراعة له قرب المدينة، فسلموا عليه، فلما رآهم رأى هيئة حسنة وعليهم ثياب بيض وعمائم بيض، فلم يسمعوا، فدعت فلما رأوا الدخان أقبلوا يهرعون عون إليه حتى وقفوا بالباب.

By this chain, from Ibn Fazal, from Dawood Bin Yazeed, from a man,

‘From Abu Abdullah asws having said: ‘When the Angels came regarding the destruction of the people of Lut as, then went until they came to Lut as while he as was in a farm of his as near the city. They greeted unto him as. When he as saw them, he as saw goodly built bodies and upon them were white clothes and white turbans’.

فقال لهم: المنزل؟ قالوا: نعم، فتقدمهم ومشوا خلفه فندم على عرضه عليهم المنزل فالتفت إليهم فقال: إنكم تأتون شرار خلق الله.

He as said to them: ‘The lodging?’ They said, ‘Yes’. He as preceded them and they walked behind him as, and he as regretted having offered the lodgement to them. So, he as turned towards them and said: ‘You have come to the evilest creatures of Allah azwj.


And Allah azwj had Said to Jibraeel: ‘Do not punish them until he as testifies upon them with three testimonies!’ Jibraeel as said (to himself): ‘This is one’. Then he as walked for a while and said: ‘You have come to the evilest from the creatures of Allah azwj. Jibraeel as said (to himself): ‘These are two’. Then he as walked, and when he as reached the gate of the city, turned towards them and said, ‘You have come to the evilers from the creatures of Allah azwj. Jibraeel as said: ‘These are three’.

ثم دخل ودخلوا مع منزله فلما نصمرهم أمرأته أبصرت هيئة حسنة فصمدتم فوق السطح فصفقت فلم يسمعوا فدحت فلما رأوا الدخان أقبلوا يهرعون إليه حتى وقفوا بالباب.

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212 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 14
211 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 15
Then he entered, and they entered along with him. When his wife saw them, she saw well-built bodies, so she ascended above the roof and whistled. But they (people) did not hear. So, she created smoke. When they saw the smoke, they came hurriedly to it until they paused at the door.

قال لوط: "اتقوا الله ولا تخزون في ضيفي" ثم كابروه حتى دخلوا عليه،

Lut said: **fear Allah and do not disgrace me with regards to my guests** [11:78]. They contended stubbornly until they entered (the house).

قال: فصاح جبريل: يا لوط دههم بدخلوا،

He said: ‘Jibraeel shouted: ‘O Lut! Leave them, let them enter!’

He said: ‘They entered, and Jibraeel gestured by his finger, and it is His Word: *but We Blinded their eyes* [54:37]. Then Jibraeel said: “O Lut! We are the Messengers of your Lord; they will never reach you. [11:81].”

Ibn Al Waleed, from Al hassan Bin Mateyl, from Al Barqy, from Muhammad Bin Saeed, from Zakariya Bin Muhamad, from his father, from Amro,

‘From Abu Ja’far having said: ‘The people of Lut were from the best of the people Created by Allah. Iblees sought them with an intense seeking, and from their merits and their goodness was that whenever they went to the work, they went out altogether, and the women would remain behind them. Iblees would not cease to transgress them, When they would return, Iblees would have spoilt whatever they had worked.

قال بعضهم لبعض: تعالوا نرصد هذا الذي يخرب متاعنا فرصدوه فإذا هو غلام أحسن ما يكون من الغلمان، فقالوا: أنت الذي تخرب متاعنا ؟ قال:

Some of them said to the others, ‘Come, let us observe this one who is spoiling our provisions. They observed, and there was a boy as good looking as can be from the boys. So, they said to him, ‘You are the one who is spoiling our provisions time after time’.

واجتمع رأيهم على أن يقتلوه فبيتوه عند رجل فلما كان الليل صاح، فقال: مالك ؟ فقال: كان أبي ينوي علي بطنه، فقالوا: إن الذي غرب منا؟ فقال:

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They formed a consensus upon killing him. They lodged him for the night with a man. When it was the night, he shrieked. The man said, ‘What is the matter with you?’ He said, ‘My father used to sleep me upon his belly’. He said to him, ‘Come, so sleep upon my belly’. He did not cease to massage the man until he taught him that he should do it with himself. Thus, the first one to do it was Iblees, and the second one to do it was him. Then he crept away and fled from them.

And the morning came, the man went over informing with what he had done with the boy and he astounded them from it, and they were not understanding it. They placed their hands in it, indulging in it, until the men sufficed themselves with the men, with each other. Then they went on looking out for the passers by on the road, so they would be doing it with them until they had plagued the people of their cities. Then they neglected their women and faced towards the boys.

When he saw that his matter had prevailed among the men, he went to the women. So he changed himself into a woman, so he said, ‘Your men are doing it to each other’. They said, ‘Yes, we have seen that’. And every time Lut advised them, Iblees would stray them until the women sufficed themselves with the women.

When the argument was completed upon them, Allah azwj Sent Jibraeel and Mikaeel, and Israfeel in the form of boys wearing gowns. They passed by Lut and he was farming, so he said: ‘Where are you intending to go. I have not seen anyone more good-looking than you’. They said, ‘Our Master has Sent us to the lord of this city’.

He said: ‘Has it not reached your Master of what the people of this city are doing? My sons! By Allah, they are taking to the men, so they are doing it with them until the blood comes out’. They said: ‘Our Master has Commanded us that we pass through the middle of it’. He said: ‘There is a need of mine to you. They said, ‘And what is it?’ He said: ‘Await over here until the crossing over of the darkness’.

He⁰ﾠasws said: ‘So they were seated. He⁰ﾠas sent for his⁰ﾠas daughter saying, ‘Come to me with some bread for them, and come to me with some water for them in the gourd, and come to me with a cloak for them to cover themselves with from the cold’. When the daughter went, and they faced the rain and the valley, Lut⁰ﾠas said: ‘(This is) the time they go with the young boys of the valley. Arise until we pass by’, and Lut⁰ﾠas went on to walk in the base of the wall, and Jibraeel⁰ﾠas and Mikaeel⁰ﾠas and Israfeel⁰ﾠas were walking in the middle of the road. He⁰ﾠas said: ‘O my⁰ﾠas sons, walk over here’. They⁰ﾠas said: ‘Our⁰ﾠas Master⁰ﾠazwj has Commanded us⁰ﾠas to walk in the middle of it’. And Lut⁰ﾠas wanted to be shaded by the darkness.

وأما إبليس فإليه الله فأخذ منه حجرة كابنها وطرواها في البتلو، فتشتت أهل الع לר谈话 ما نصه على باب لوط عليه السلام فيما نظروا إلى الإند، لوط عليه السلام حال: يا لوط دخلت في عملنا؟ قال: هؤلاء حضي، فلا تفضحون، قالوا: هم ثلاثة، حذ واحدا وأعطنا التنين.

And Iblees⁰ﾠla passed by and seized a child from the lap of a woman and dropped it in the well. So, the people of the city gathered, all of them at the door of Lut⁰ﾠas. When they looked at the boys in the house of Lut⁰ﾠas, they said, ‘O Lut⁰ﾠas! You⁰ﾠas have (also) entered into our deeds’. He⁰ﾠas said: ‘Surely these are my guests, therefore do not disgrace me’ [15:68]. They said, ‘They are three of them, so take one and give us two’.

قال: وأدخلهم الحرم وقال لوط عليه السلام: لو أنني أهلي بكم يوماً، He⁰ﾠasws said: ‘He⁰ﾠas entered them into the chamber and said, ‘If there was a family for me⁰ﾠas, they would have defended me⁰ﾠas from you all’.


He⁰ﾠasws said: ‘And they shoved upon the door and broke the door of Lut⁰ﾠas, and floored Lut⁰ﾠas. So Jibraeel⁰ﾠas said to him⁰ﾠas: ‘They said: ‘O Lut! We are the Messengers of your Lord; they will never reach you [11:81]’, and he⁰ﾠas took a handful of soil from Bat’ha and struck their faces with it, and said: ‘The faces be ugly’ So, the people of the city became blind, all of them, and Lut⁰ﾠas said to them⁰ﾠas: ‘O Messengers of my⁰ﾠas Lord⁰ﾠazwj! What did my⁰ﾠas Lord⁰ﾠazwj Command you⁰ﾠas with regarding them?’ They said, ‘He⁰ﾠazwj Commanded us⁰ﾠas that we⁰ﾠas should seize them at pre-dawn’.


He⁰ﾠas said: ‘There is a need of mine⁰ﾠas to you all⁰ﾠas’. They said, ‘And what is your⁰ﾠas need’. He⁰ﾠas said: ‘Seize them at this time, for I⁰ﾠas fear that my⁰ﾠas Lord⁰ﾠazwj may Change (His⁰ﾠazwj Command) regarding them’. They said: ‘O Lut⁰ﾠas! Their appointed time is the morning; is not the morning near?’ [11:81] for the one whom He⁰ﾠazwj Intends to Seize? Take your⁰ﾠas daughters but leave your⁰ﾠas wife’.

قال أبو جعفر عليه السلام: رحم الله لوطا لو يدري من معه في الحرم لعلم أنه منصور حين يقول: "لو أنني يكمفوا أو أيى إلى ركن شديد" أي ركن أشد من حيويل معه في الحرم.
Abu Ja’far asws said: ‘May Allah have Mercy on Lut as. Had he known the ones who were with him as in the chamber, he as would have known that he as is Supported, where he as was saying: ‘If only there was strength for me against you, or a recourse to a strong support’ [11:80] – i.e. strong support from Jibraeel as being with him as in the chamber.

rais Allah Mighty and Majestic Said to Muhammad asws and it is not far off from the unjust [11:83], from the unjust ones of your as community that they should be knowing what the people of Lut as did’. 215

Rasool-Allah as said: ‘The one who persists in copulating with the men will not die until he invites the men to himself’’. 216

It is reported from Abu Abdullah as regarding a man who plays with a boy, said: ‘When he (goes into the) hole, his (boy’s) sister will never be Permissi

And he asws said: ‘If it was befitting for anyone to be stoned (to death) twice, it would be stoning (to death) of a sodomist twice’. 218

And Abu Abdullah asws said: ‘Amir Al-Momineen asws said: ‘The Sodomy is what is besides the backside, and he would be a sodomist, and (going into) the backside, it is the Kufr’. 219

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘When the people of Lut as did what they did, the earth cried to its Lord as until its tears reached the sky, and the sky cried

\[\text{\footnotesize{215 Bi\r{a}r Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 17}}\]
\[\text{\footnotesize{216 Bi\r{a}r Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 18}}\]
\[\text{\footnotesize{217 Bi\r{a}r Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 19}}\]
\[\text{\footnotesize{218 Bi\r{a}r Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 20}}\]
\[\text{\footnotesize{219 Bi\r{a}r Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 21}}\]
until its tears reached the Throne. So, Allah azwj Mighty and Majestic Revealed: “Pelt them with the gravel!” And Revealed to the earth: “Submerge with them!””.\textsuperscript{220}

\textsuperscript{220} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 22

\textsuperscript{221} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 23

\textsuperscript{222} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 24

From Yazeed Bin Sabit who said,

‘A man asked Amir Al-Momineen asws, ‘Can I go to the women into their backsides?’ He asws said: ‘You are being lowly, may Allah azwj Lower you (further)! Have you not heard Allah azwj Saying: ‘You are committing the immorality what no one has preceded you with it from the worlds! [7:80]?’\textsuperscript{221}

\textsuperscript{221} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 23

From Abdul Rahman Bin Al Hajjaj who said,

‘I heard Abu Abdullah asws (when) it was mentioned in his as presence, coming to the women into their backsides. He asws said: ‘I asws do not know of any Verse in the Quran Permitting that except one (which forbids): You are coming to the men in lust from besides the women. [7:81] – the Verse”\textsuperscript{222}

\textsuperscript{222} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 24

From Abu Yazeed Al Himar,

‘From Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic Sent four Angels regarding the destruction of the people of Lut – Jibraeel as, and Mikael as, and Israeel as, and Karoubil as. They as passed by Ibrahim as and they were wearing turbans. They as greeted him as, but he as did not recognise them as, and he as saw them of good physical build. He as said: ‘None shall serve them except l asws myself as; and he as was frequented with guests.

He roasted a fat calf for them as until it was cooked, then he placed it near to them as. When it was placed in front of them as, \textit{But when he saw that their hands were not extended towards it, he deemed them strange and was apprehensive from them [11:70].} When Jibraeel as saw that, he as removed the turban from his as face, and Ibrahim as recognised him as, and he as said: ‘You as are him as I!’ He as said: ‘Yes’.
And Sarah, his wife, passed by, so We Gave her the glad tidings of Is’haq and after Is’haq of Yaqoub [11:71]. She said what Allah Mighty and Majestic Said. and they answered her with what is in the Book (Quran).

Ibrahim said to them: ‘What is that you have come for?’ They said: ‘Regarding the destruction of the people of Lut’. He said: ‘Supposing there are one hundred among them from the Believers, would you destroy them?’ Jibraeel said: ‘No’. He said: ‘Supposing there were fifty among them?’ He said: ‘No’. He said: ‘Supposing there were thirty among them?’ He said: ‘No’. He said: ‘Supposing there were twenty among them?’ He said: ‘No’. He said: ‘Supposing there were ten among them?’ He said: ‘No’. He said: ‘Supposing there were five among them?’ He said: ‘No’. He said: ‘Supposing there was one among them?’ He said: ‘No’.

He said: ‘Surely it is Lut’. They said: ‘We are more knowing with the ones in it. We will rescue him and his family except for his wife, she would be from the ones left behind [29:32]. Then they went’.  

From Abdullah Bin Abu Hilal, ‘From Abu Abdullah similar to it, and there is an increase in it: ‘He said: ‘Eat!’ They said, ‘We will not eat until you inform us what its price is’. He said: ‘When you eat, they say, ’In the Name of Allah, and when you are free (finished eating), then say, ‘The Praise is for Allah’.

Jibraeel turned around to his companions, and they were four, their chief being Jibraeel, and said: ‘It is Rightful of Allah that He Takes this one as a friend’. 
From Abu Yazeed Al Himar,

‘From Abu Abdullah asws having said: ‘Allah azwj Sent four Angels regarding the destruction of the people of Lut as – Jibraeel as, and Mikaeel as, and Israfeel as, and Karoubi as. They as came to Lut as while he as was in a farm nearby the town. They as greeted unto him as, and they as were turbaned. When he as saw them as, he as saw well-built having white clothes upon them as and their as turbans were white.


He as said to them: ‘The lodging?’ They as said: ‘Yes’. He as preceded them as and they as walked behind him as. He as regretted upon his as presenting the lodgement to them. He as said (within himself as): ‘Which thing have I as done? I as am going with them as to my as people although I as recognise them as!’ So, he as turned towards them and said: ‘You as all have come to the evils of the creatures of Allah azwj’!

فقال جبرئيل: لا تعجل عليهم حتى يشهد عليهم ثلاث مرات، فقال جبرئيل: هذه واحدة، ثم مضى ساعة ثم التفت إليهم وقال: إنكم لتأتون شرا من خلق الله، فقال جبرئيل: هذه اثنتان، Jibraeel as said (within himself as): ‘There will be no haste upon them until he as testifies against them three times’. Jibraeel as said (within himself as): ‘This is one’. Then he as continued for a while, then turned towards them as and said: ‘You as all have come to the evilest of the creatures of Allah azwj’. Jibraeel as said (within himself as): ‘These are two’.

ثم مشى فلما بلغ باب المدينة التفت إليهم فقال: إنكم لتأتون شرا من خلق الله، فقال جبرئيل: هذه الثالثة، ثم دخل ودخلوا معه حاولواントين من خلق الله.

When his as wife saw them as, she saw well-built bodies, so she climbed above the roof and whistled. But, they did not hear. So, she created smoke. When they saw the smoke, they came hurriedly until they came to the door. The wife descended and she said, ‘There are people with him as I have not seen at all any people of more beautiful build than them’. When his as wife saw them as, she saw well-built bodies, so she climbed above the roof and whistled. But, they did not hear. So, she created smoke. When they saw the smoke, they came hurriedly until they came to the door. The wife descended and she said, ‘There are people with him as I have not seen at all any people of more beautiful build than them’.

فجاؤوا إلى الباب ليدخلوا، فلما رآهم لوط قام إليهم فقاَل لهم: يا قوم اتقوا الله ولا تخزون في ضيفي أليس منكم رجل رشيد؟ وقال: هؤلاء بناتي هن أطيبكم، فدعاهم إلى الحلال فقالوا: مالنا في بناتك من حق وإنك لتعلم ما نريد، قال لهم: لو أن لي بكم قوة أو آوى إلى ركن شديد.

They came to the door in order to enter. When Lut as saw them, stood up to them and said to them: fear Allah and do not disgrace me with regards to my guests; isn’t there among you one right-minded man? [11:78]. And said: ‘O people! These are my daughters - they
are purer for you [11:78]. He\textsuperscript{as} called them to the Permissible, but they said, there is no right for us regarding your daughters, and you know what we want [11:79] He\textsuperscript{as} said: ‘if only there was strength for me against you, or a recourse to a strong support’ [11:80].

He\textsuperscript{asws} said: ‘Jibraeel\textsuperscript{as} said (within himself\textsuperscript{as}): ‘If only he\textsuperscript{as} knew what strength there is for him\textsuperscript{as}.

And Jibraeel\textsuperscript{as}: ‘Verily we\textsuperscript{as} have been Sent to destroy them’. He\textsuperscript{as} said: ‘O Jibraeel\textsuperscript{as}, hurry!’ He\textsuperscript{as} said: Their appointed time is the morning; is not the morning near?’ [11:81].

So, he (Jibraeel\textsuperscript{as}) commanded him to carry with him those who were with him\textsuperscript{as} except for his\textsuperscript{as} wife. Then Jibraeel\textsuperscript{as}, by his\textsuperscript{as} wings, uprooted (the town) from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he\textsuperscript{as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay’.

From Abdullah Bin Sinan who said,

‘I asked Abu Abdullah\textsuperscript{asws} saying: ‘So it was not long before he came with a roasted calf [11:69], meaning pure, grilled, well-done’’.
The Words of the Exalted: *These are my daughters - they are purer for you* [11:78]. Abu Abdullah
\(^{\text{asws}}\) said: ‘Presented to them for the marriage’.

From Salih Bin Saeed,

‘From Abu Abdullah\(^{\text{asws}}\) regarding the Words of Allah\(^{\text{azwj}}\): *“If only there was strength for me against you, or a recourse to a strong support”* [11:80]. He\(^{\text{asws}}\) said: ‘Strength – Al-Qaim\(^{\text{asws}}\), and the strong support – Three hundred and thirteen of his\(^{\text{asws}}\) companions’.

From Ali Bin Abu Hamza,

‘From Abu Ja'far\(^{\text{asws}}\) having said: ‘When Allah\(^{\text{azwj}}\) Blessed and Exalted Decreed the Punishment of the people of Lut\(^{\text{as}}\) and Determined it, Loved to offset for Ibrahim\(^{\text{as}}\) from the Punishment of the people of Lut\(^{\text{as}}\) by a knowledgeable boy in order to him\(^{\text{as}}\) to be consoled by him\(^{\text{as}}\) of his\(^{\text{as}}\) difficulty with the destruction of the people of Lut\(^{\text{as}}\).’

He\(^{\text{asws}}\) said: ‘Allah\(^{\text{azwj}}\) Sent Messengers to Ibrahim\(^{\text{as}}\) giving him\(^{\text{as}}\) glad tidings of Ismail\(^{\text{as}}\).’

He\(^{\text{asws}}\) said: ‘They entered to see him\(^{\text{as}}\) at night, and he\(^{\text{as}}\) panicked from them and feared that they might be thieves. When the Messengers saw him\(^{\text{as}}\) panicking *they said, ‘Salam!’ He said: ‘We are afraid of you’. [15:52] They said: ‘Do not be afraid. We give you glad tidings of a knowledgeable boy [15:53] – and he\(^{\text{as}}\) is Ismail Bin Hajar\(^{\text{as}}\).’

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227 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 29
228 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 30
229 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 31
Ibrahim\textsuperscript{as} said to the Messengers: ‘Are you giving me glad tidings upon the old age having touched me! So by what are you giving me glad tidings?’ [15:54] They said: ‘We give you glad tidings by the Truth, therefore do no become from the despairing ones’ [15:55].

Ibrahim\textsuperscript{as} said: ‘So what is your concern, after the glad tidings?’ They said: ‘We are Sent to a criminal people, [15:58], the people of Lut\textsuperscript{as}, they were a transgressing people, in order to warn them of the Punishment of the Lord\textsuperscript{azwj} of the worlds’.

Abu Ja’far\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} said: ‘He said: ‘Surely in it is Lut’. They said: ‘We are more knowing with the ones in it. We will rescue him and his family except for his wife, she would be from the ones left behind [29:32].

When Allah\textsuperscript{azwj} Punished them, Allah\textsuperscript{azwj} Sent Messengers to Ibrahim\textsuperscript{as} giving him\textsuperscript{as} glad tidings of Is’haq and console him\textsuperscript{as} for the destruction of the people of Lut\textsuperscript{as}, and that is His\textsuperscript{azwj} Word: And Our Messengers had come to Ibrahim with the glad tidings. They said: ‘Peace!’ [11:69], He said: ‘Peace!’ (and thought): ‘An unknown people’ [51:25] So it was not long before he came with a roasted calf [11:69] – meaning, pure, grilled, well-done.

But when he saw that their hands were not extended towards it, he deemed them strange and was apprehensive from them. They said: ‘do not fear! We are Sent to the people of Lut [11:70] And his wife was standing (nearby), [11:71].

Abu Ja’far\textsuperscript{asws} said: ‘But rather, it means Sarah\textsuperscript{as} standing (nearby), so they, Gave her the glad tidings of Is’haq and after Is’haq of Yaqoub [11:71]. and she laughed – meaning, she\textsuperscript{as} was astounded from their words’.

And in a report of Abu Abdullah\textsuperscript{asws}: ‘and she laughed, he\textsuperscript{asws} said: ‘She\textsuperscript{as} menstruated, and was astounded from their words and, She said: O woe be unto me! Shall I bear a son when I am a very old woman and this my husband is a very old man? This is a strange thing [11:72] – up to His\textsuperscript{azwj} Words: He is Praised, Glorious [11:73].
When the glad tidings of Is’haq\textsuperscript{as} came to Ibrahim\textsuperscript{as}, the dread went away from him, he went on to whisper to his Lord\textsuperscript{azwj} regarding the people of Lut\textsuperscript{as} and asked Him to Remove the calamity from them. Allah\textsuperscript{azwj} Said: \textit{O Ibrahim! Turn away from this, surely the Command of your Lord has come, \textsuperscript{[11:76]}, and My Punishment will come to them after the emergence of the sun from this day of yours, Ordained, cannot be averted \textsuperscript{[11:76]}'.\textsuperscript{230}

From Abu Abdullah\textsuperscript{asws} regarding the words of Lut\textsuperscript{as}: ‘These are my daughters - they are purer for you \textsuperscript{[11:78]}, said: ‘Presented to them for the marriage’'.\textsuperscript{231}

\textit{Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} that the Prophet\textsuperscript{saww} said: ‘Flicking the pebbles (Al-hazaf) in the clubs is from the manners of the people of Lut\textsuperscript{as}. Then he\textsuperscript{saww} recited: and committing the evil in your clubs?’ \textsuperscript{[29:29]. He\textsuperscript{asws} said: ‘It is Al-Hazaf’}.\textsuperscript{232}

\textit{(P.s. – This is not a Hadeeth)\textsuperscript{233}}

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\textsuperscript{230} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 32
\textsuperscript{231} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 33
\textsuperscript{232} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 34
\textsuperscript{233} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 7 H 35
CHAPTER 8 – STORY OF ZULQARNAYN

The Verses – (Surah) Al Kahf: And they are asking you about Zulqarnain. Say: 'I will recite to you a mention of him [18:83]

Surely, We Enabled him in the earth and Gave him a course from every thing [18:84]

So he followed a course [18:85]

Until when he reached west of the sun, and found it setting in a muddy spring, and found a people at it. We Said: “O Zulqarnayn! Either you punish or you take to goodness regarding them” [18:86]

He said: ‘As for one who is unjust, then soon We will Punish him, then he will return to His Lord and We will Punish him with a terrible Punishment [18:87]

And as for him who believes and does (the) righteous deed, for him shall be a goodly Recompense, and We will Speak to him an easy word from Our Command [18:88]

Then he followed a course [18:89]

Until when he reached the emergence of the sun, and found it emerging upon a people for whom We had not Made a shelter from below it [18:90]

Like that! And We have encompassing knowledge of his news [18:91]
Then he followed a course [18:92]

Then he followed a course [18:92]

Until when he reached between the two mountains and found besides these a people who could hardly understand a word [18:93]

Until when he reached between the two mountains and found besides these a people who could hardly understand a word [18:93]

They said, ‘O Zulqarnain! Yajouj and Majouj are making mischief in the land, so can we make a remuneration for you upon that you will make a barrier to be (built) between us and them?’ [18:94]

They said, ‘O Zulqarnain! Yajouj and Majouj are making mischief in the land, so can we make a remuneration for you upon that you will make a barrier to be (built) between us and them?’ [18:94]

He said, ‘What my Lord has Enabled me in it is better, but assist me with a workforce, I shall make a fortified barrier to be between you and them [18:95]

He said, ‘What my Lord has Enabled me in it is better, but assist me with a workforce, I shall make a fortified barrier to be between you and them [18:95]

Bring me blocks of iron!’ Until when he had erected between the two cliffs, he said: ‘Blow!’ Until when He made it a fire, he said: ‘Bring me molten copper to pour upon it!’ [18:96]

Bring me blocks of iron!’ Until when he had erected between the two cliffs, he said: ‘Blow!’ Until when He made it a fire, he said: ‘Bring me molten copper to pour upon it!’ [18:96]

So they were neither able to scale it nor were they able to make a hole in it [18:97]

So they were neither able to scale it nor were they able to make a hole in it [18:97]

He said: ‘This is a Mercy from my Lord, but when the Promise of my Lord comes, He will Make it level, and a Promise of my Lord would always be true [18:97]

He said: ‘This is a Mercy from my Lord, but when the Promise of my Lord comes, He will Make it level, and a Promise of my Lord would always be true [18:97]

(P.s. – This is not a Hadeeth)
القرنين: وأي مخلوق يقدر على هذه الخصال؟ فقال الشيخ: فإني مع من يقدر عليها ويملكها وإياك. ثم مر ببرجل عالم فقال لذي القرنين: أخبرني عن شيئين منذ خلقهما الله عزوجل قائمين، وعن شيئين جاربين، وعن شيئين مختلفين، وعن شيئين متباغضين. فقال ذوالقرنين: أما الشيئان القائمان فالسماوات والارض، وأما الشيئان المخلوقان فالليل والنهار، وأما الشيئان المحتاجان فالانسان والجبل، فأما الشيئان المبتغضان فالموت والحياة.

قال انتقل فانطلق فانك عالم، فانطلق ذوالقرنين يسير في البلاد حتى مر بشيخ يقلب جماجم الموتى فوقف عليه بجنوده فقال له: أخبرني أيها الشيخ لاي شئ تقلب هذَه جماجم؟ قال: لاعرف الشريف من الوضيع، والغني من الفقير فما عرفت ولا أستطيع، فانطلق ذو القرنين وتركه، فقال: ما عنيت بهذا أحدا غيري.

فبينا هو يسير إذا وقع إلى الامة العالمة من قوم موسى الذين يهدون بالحق وبه يعدلون، فلما رآهم قال لهم: أيها الامة أخبروني بخبركم، فإني قد درت الارض شرقها وغربها وبرها وبحرها وسهلها وعرابها، ونبرها ونارها، وقلت لنفسي لا أرى منكما أحدا، فأقبل فعلى لياليه.

자는 قائد، عبد الهاشمي بنсыم، عن عبد العزيز بن يحيى البصري، عن محمد بن عطية، عن عبد الله بن عمرو بن سعيد البصري، عن هشام بن جعفر، عن حماد، عن عبد الله بن سليمان - كان قارئا للكتب، وقال: قرأت في بعض كتب الله عزوجل: إن ذا القرنين لما فرغ من عمل السد انطلق على وجهه، فبينا هو يسير وجنوده إذ مر برجل عالم، فقال لذي القرنين: أخبرني عن شيئين منذ خلقهما الله عزوجل قائمين، وساق الحديث إلى قوله: انطلق فانك عالم، ثم قال: والحديث طويل أخذنا منه موضع الحاجة.

(P.s. – This is not a Hadeeth) 235

Ja’far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullah’asws, he (the narrator) said, ‘I asked himasws about the Words of Allahazwj the Exalted: And they are asking you about Zulqarnain. Say: I will recite to you a mention of him [18:83].’

235 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 2
236 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 3
He asws said: ‘Allah azwj Sent Zulqarnayn to his people, and they struck upon his right horn, and Allah azwj Caused them to die for five hundred years. Then He azwj Sent him to them after that, and they struck upon his left horn, so Allah azwj Caused them to die for five hundred years, then Sent him to them after that. He ruled over the east of the earth and its west, from where the sun emerges to where it sets.

These are His azwj Words: Until when he reached west of the sun, and found it setting in a muddy spring [18:86] – up to His azwj Words with a terrible Punishment [18:87] – he asws said: ‘In the Fire. So Zulqarnayn built for them a gate of copper and iron, and asphalt and tar, which came to be between them and the exit.

Then Abu Abdullah asws said: ‘There was no man among them who died until there were born for him, from his loins, a thousand sons’. Then he asws said: ‘They Yajouj and Majouj (Gog and Magog) were more numerous creatures Created after the Angels’. 237

Then Amir Al-Momineen asws was asked about Zulqarnayn, ‘Was he a Prophet as of a king?’

He asws said: ‘Neither a Prophet as nor a king, but a servant who loved Allah azwj, and He azwj Loves him, and he advised for (the Sake of) Allah azwj, and He azwj Advised him. He azwj Sent him to his people, but they struck upon his right horn. He was absent from them for as long as Allah azwj Desired him to be absent.

And Amir Al-Momineen asws, said: ‘Then He azwj Sent him secondly, but they struck him upon his left horn, and he was absent from them for as long as Allah azwj Desired him to be absent. Then Allah azwj Sent him for the third time, and Allah azwj Enamelled for him in the land, and among you all is his example’ – meaning himself asws.

237 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 4
فبلغ مغرب الشمس، فوجدتها تغرب في عين حمئة، ووجد عنها قوماً. قالوا: 

"أنا ذو القرنين. أنت واحد من ظلم فسنعذبه، ثم يتوجه إلى ربي فسيعذبه عذاباً نكراً." 

He (Zulqarnayn) said: 'As for one who is unjust, then soon We will punish him, then he will return to His Lord and He will punish him with a terrible punishment [18:87] — up to His ^{azwj} Words: Then he followed a course [18:89] — i.e. indication, Until when he reached the emergence of the sun, and found it emerging upon a people for whom We had not made a shelter from below it [18:90].

He ^{azwj} said: 'They did not know the making of clothes. Then he followed a course [18:92] Until when he reached between the two mountains and found besides these a people who could hardly understand a word [18:93] They said, 'O Zulqarnain! Yajouj and Majouj are making mischief in the land, so can we make a remuneration for you upon that you will make a barrier to be (built) between us and them?' [18:94].

He (Zulqarnayn) said, 'What my Lord has enabled me in it is better, but assist me with a workforce, I shall make a fortified barrier to be between you and them [18:95]. He instructed them to come to him with the iron. They came with it, and he placed it between the two hills, meaning between the two mountains, until he had evened between the two. Then he instructed them to come with the fire. They came with it, and they blew it beneath the iron until it became like the fire. Then he poured molten copper, and it is the brass, until he had blocked it.

And it is His ^{azwj} Word: Bring me blocks of iron!' Until when he had erected between the two cliffs, he said: 'Blow!' Until when He made it a fire [18:96] — up to His ^{azwj} Words: a hole in it [18:97]. He said: 'This is a mercy from my Lord, but when the promise of my Lord comes, He will make it level, and a promise of my Lord would always be true [18:97].

قال: إذا كان قبل يوم الغياب في آخر الزمان أقدم ذلك السد وخرج بماحوج وماحوج إلى الدنيا وأكلوا الناس وهو قوله: "حتى إذا فتحت بابوج وماحوج وهم من كل حدب ينسلوون."
He said: ‘When it will be just before the Day of Qiyamah during the end of times, that dam will be demolished, and Yajouj and Majouj will come out to the world and devour the people, and it is His Word: ‘Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]’. 

Zulqarnayn travelled to the areas of the west, and it so happened that whenever he passed by a town, he visited therein just as the angry lion would visit it. So, from one of his horns emitted the darkness, and the thunder, and lightning, and thunderbolts destroying the ones around it and behind it. He did not reach the west of the sun until the people of the east and the west professed (Religion) to him.’

Amir Al-Momineen said: And that is the Word of Allah Mighty and Majestic: Surely We Enabled him in the earth and Gave him a course from every thing [18:84], i.e., indication.

It was said to him, ‘For Allah in the earth, there is a spring called the spring of life. None with a soul will drink from it except he would not die until the Scream’.

Zulqarnayn called Khizr, he was the most superior of his companions in his presence, and called three hundred and sixty men, and handed over a (dead) fish to each one of them, and said to them: ‘Go to such and such a place, for over there, there are three hundred and sixty springs, and let each one of you wash his fish in a spring other than the spring of his companions’.

They went and washed, and Al-Khizr sat to wash, but the fish slipped from him as into the spring, and Al-Khizr remained wondering from what he saw, and said within himself: ‘What shall I say to Zul-Qarnayn?’ Then he removed his cloth to seek the fish, and he drank from its water, but was not able upon (finding) the fish.
Then they returned to Zul-Qarnayn, and Zul-Qarnayn ordered for taking back the fish from his companions. When he ended up to Al-Khîrīs, he did not find anything to be with him, and said to him: ‘What is the state of the fish?’ Al-Khîrī informed him. He said to him: ‘So what did you do?’ He said: ‘I immersed it and went on diving to seek it, but could not find it’. He said: ‘Did you drink from it?’ He said: ‘Yes’.

Heīsws said: ‘Then Zulqarnayn sought the spring of life, but could not find it, and he said to Al-Khîrīs: ‘You were its owner’. 238

Heīsws said: ‘Then Zulqarnayn sought the spring of life, but could not find it, and he said to Al-Khîrīs: ‘You were its owner’. 238

From Al Asbagh who said,

‘Ibn Al-Kawa stood up to Aliīsfs whilst heīsfs was upon the Pulpit, so he said, ‘O Amir-Al-Momineenīsfs! Inform me about Zulqarnayn, was he as Prophetīsfs or a king? And inform me about his two horns (قرون), were these from gold or from silver?’

Heīsfs said to him: ‘He was neither a Prophetīsfs nor a king, and his two horns were neither from gold nor silver, but he was a servant who loved Allahazwj, and Allahazwj Loved him, and he advised for the Sake of Allahazwj, so Allahazwj Advised him. But rather, he was named as Zulqarnayn because he called his people to Allahazwj Mighty and Majestic, so they struck upon his horn. He was absent from them for a time, then returned to them, so they struck upon his other horn. And among you is his example’’. 239

(P.s. – This is not a Hadeeth)240

Majaylawiya, from Muhammad al Attar, from Al Ashary, from Isa Bin Muhammad, from Ali Bin Mahziyar, from Abdullah Bin Umar, from Abdullah Bin Hamad,
'From Abu Abdullah Al-Sadiq Ja’far asws Bin Muhammad asws having said: ‘When Zulqarnayn ended up to the barrier, crossed it and entered into the darkness, and there he was with an Angel standing upon a mountain, his length being of five hundred cubits.

فقال له الملك يا ذاالقرنين أما كان خلفك مسلك ؟ فقال له ذو القرنين: من أنت ؟ قال: أنا ملك من ملائكة الرحمن موكل بهذا الجبل فليس من جبل خلقه الله عزوجل إلا وله عرق إلى هذا الجبل، فإذا أراد الله عزوجل أن يزلزل مدينة أوحى إلي فزلزلها.

The Angel said to him, ‘O Zulqarnayn! But rather, your course was behind you?’ Zulqarnayn said to him: ‘Who are you?’ He said: ‘I am an Angel from the Angels of the beneficent, allocated with this mountain. There isn’t any mountain Allah azwj Created except and for there is a vein (connection) to this mountain. Whenever Allah azwj Mighty and Majestic Wants to shake a city (by earthquake), Reveals to me, so I shake it (by earthquake)’

Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ibn Mahboub, from Hisham Bin Salim, from the one who mentioned it,

‘From Abu Ja’far asws having said: ‘Allah azwj Blessed and Exalted did not Send Prophets as kings in the earth except four after Noah as – Zulqarnayn, and his name is Ayash, and Dawood as, and Suleyman as, and Yusuf as.

فأما عياش فملك ما بين المشرق والمغرب، وأما داود فملك ما بين الشامات إلى بلاد إصطخر، وكذلك ملك سليمان، وأما يوسف فملك مصر وباريها لم يتجاوزها إلى غيرها.

As for Ayash, he ruled what is between the east and the west; and as for Dawood as, he as ruled what is between Al-Shamat to the city of Istakhar; and similar to that was the kingdom of Suleyman as; and as for Yusuf as, he as ruled Egypt and its prairies, not exceeding it to others’

Ibn Al Barqy, from his father, from his grandfather Ahmad, from his father Muhammad Bin Khalid,

‘Raising it to Abu Abdullah asws having said: ‘Kings of the whole earth are four – two Momins and two Kafirs. As for the two Momins, it is Suleyman Ibn Dawood as and Zulqarnayn; and the two Kafirs are Nimrod da and Bakht Nasr; and the name of Zulqarnayn is Abdullah Bin Zahak Bin Ma’ad’.

241 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 8
242 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 9
243 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 10
11 - ع: المفيد، عن ابن قولويه، عن أبيه، عن سعد، عن محمد بن الحسن، عن محمد بن سليمان، عن الثنائي، عن الباقر عليه السلام قال: أول الذين تصفاحا على وجه الأرض ذوالقرنين وإبراهيم الخليل، استقبله إبراهيم فصافحه، وأول شجرة نبت على وجه الأرض النخلة.

Al Mufeed, from Ibn Qawlawiya, from his father, from Sa’ad, from Al Ashary, from Muhammad Bin Al Husayn, from Muhammad Bin Suleyman, from Al Sumaly,

‘From Al-Baqi’asws having said: ‘The first two to shake hands upon the surface of the earth are Zulqarnayn and Ibrahimas the Friend (of the Beneficent). Ibrahimas welcomed him and shook his hand; and the first tree planted upon the surface of the earth is the date tree’.

12 - ير: أحمد بن محمد، عن ابن سنان، عن أبي خالد وأبي سلام، عن سورة، عن أبي جعفر عليه السلام قال: إن ذاالقرنين قد خير السحاب وأنزل تفضيله، وذخر لصاحبكم الصعب

Ahmad Bin Muhammad, from Ibn Sinan, from Abu Khalid and Abu Salam, from Sowra,

‘From Abu Ja’farasws having said: ‘Zulqarnayn had the choice of the two clouds, and he chose the docile, and the difficult one was Reserved for your Masteraswz’.

قال: قلت: وما الصعب ؟ قال: ما كان من سحاب فيه رعد وصاعقة أو برق، فصاحبكم يركبه، أما إنه سيركب السحاب ويرقي في الاسباب أسباب السماوات السبع والأرضين السبع: خمس عوامر، واثنتان خرابان.

He (the narrator) said, ‘I said, ‘And what is the ‘difficult’?’ Heasws said: ‘Whatever was from a cloud wherein is thunder and thunderbolt or lightning. Your Master (Al Qaimasws) will ride it. But, heasws will be riding the cloud and elevate in the causes, causes of the seven skies and the seven firmaments – five are inhabited and four are desolate’.

13 - ير: محمد بن هارون، عن سهل بن زياد أبي يحيى قال: قال أبو عبد الله عليه السلام: إن الله خير ذاالقرنين السحابين الذلول والصعب فاختار الذلول وهو ما ليس فيه برق ولا رعد، ولو اختار الصعب لم يكن له ذلك، لأن الله ادخره للقائم عليه السلام.

Muhammad Bin Haroun, from Sahl Bin Ziyad Abu Yahya who said,

‘Abu Abdullahasws said: ‘Allahazwj Gave Zulqarnayn a choice of the two clouds, the docile and the difficult. He chose the docile, and it is what there isn’t any lightning in it nor any thunder, and had he chosen the difficult one, that would not have been for him, because Allahazwj has Reserved it for Al-Qaimasws’.

14 - سن: ابن يزيد، عن إبراهيم بن أبي سماك، عن رجل، عن أبي عبد الله عليه السلام في قول الله: " فلما بلغ مطلع الشمس وجدها تطلع على الفيلين وما من دومها ستره " قال: لم يعلموا صناعة البناء.

Ibn Yazeed, from Ibrahim Bin Abu Samak, from a man,
الإمام علي بن أبي طالب ﷺ

۱۵ - الطالقاني، عن الحنابلة، عن عبد الله بن عبد الرحمن بن عبد القادر بن كثير، قال: تعلّم في بعض كتب الله ﷺ وقوط أن الرجولة كان رجلًا من أقل الأطفالي، وأخذ من بعضهم لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، وكان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، كان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي بأمر من الله ﷺ ورسوله ﷺ فيقول له إنهم ممنوعون، كان رجلًا ذا أمانة وصدق، فهادئ في فهمه، فبوق إلى الله ﷺ ورسوله ﷺ، إلا أن الرجولة كان كثيرًا، فلما توفي الرجولة، كان يقرّب إلى الله ﷺ ورسوله ﷺ، لب ساقًا، فيأتي ب
فتسمع كل شئ، وأشرح لك فهمك فتفقه كل شئ، واطلق لسانك بكل شئ واحصي لك فلا يفوتك شئ، وأحفظ عليك فلا يعزب عنك شئ، وأشد ظهرك فلا يهو لك شئ، وبسك الهيبة فلا يروعك شئ، واسد دلك رأيك فتصيب كل شئ، واسخر لك جسدك فتحس كل شئ، واسخر لك النور والظلمة وأجعلهما جندين من جندك: النور يهديك، والظلمة تحوطك وتحوش عليك الأمم من ورائك. فانطلق ذوالقرنين برسالة ربه عزوجل وأيده الله بما وعده، فمر بمغرب الشمس فلا يمر بامة من الأمم إلا دعاهم إلى الله عزوجل، فإن أجابوه قبل منهم وإن لم يجيبوه أغشاهم الظلمة، فانقطعت مدائنهم وقرائهم وحصونهم وبيوتهم ومنازلهم، وأغشت أبصارهم وذوناتهم وأجوافهم فلا يزالوا فيها متحيرين حتى يستجيب الله عزوجل ويعجوا إليه، حتى إذا بلغ مغرب الشمس وجد عندها الامة التي ذكرها الله عزوجل في كتابه، ففعل بهم ما كان من الامراء وتبعه بمن في الجاهلية، حتى فرغت بينها وبين المغرب ووجد جمعا وعددا لا يحصيه إلا الله عزوجل، وقوة وبأسا لا يطيقه إلا الله، وألسنة مختلفة، وأهواء متشتة، وقلوب متقاطفة. ثم مشى على الظلمة ثمانية أيام وثمان ليال وأصحابه ينظرونه حتى انتهى إلى الجبل الذي هو محيط بالارض كلها، فإذا بملك من الملائكة قابض على الجبل وهو يقول:

سبحان ربي من الان إلى منتهى الدهر، سبحان ربي من أول الدنيا إلى آخرها، سبحان ربي من موضع كفي إلى عرش ربي، سبحان ربي من منتهى الظلمة إلى النور، فلما سمع ذو القرنين خرج ساجدا فلم يرفع رأسه حتى قواه الله عزوجل وأعانه على النظر إلى ذلك الملك، فقال له الملائكة: كيف قويت يا ابن آدم على أن تبلغ إلى هذا الموضع ولم يبلغه أحد من ولد آدم قبلك؟ قال ذو القرنين: قواني على ذلك شيء، أ edx لك على قبض هذا الجبل وهو في الظلمة، ليس لك عليه من أمل، ولست في اقدامه أحد، ولست في رحمته، ليس لك عليه من دعاء، ولست في قلبه أحد، ولست في خلقه أحد، ولا تجاوز الله، ولا يعبدي الأفعى، ولا يمزق عقدا ولا يقتله الله، ولا يجزي为抓، ولا يحكم إلا الله. ثم حينما صلى، وعندما قفز، وعندما رضى، وعندما أذاع، وعندما روب، وعندما أذهب، كان من أمر الله تعالى، ولا يقلن، ولا يعقلون، ولا ينكرون، ولا يفترون، ولا يغفلون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون. وعندما غفل، وعندما رضى، وعندما أذاع، وعندما روب، وعندما أذهب، كان من أمر الله تعالى، ولا يقلن، ولا يعقلون، ولا ينكرون، ولا يفترون، ولا يغفلون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون. وعندما غفل، وعندما رضى، وعندما أذاع، وعندما روب، وعندما أذهب، كان من أمر الله تعالى، ولا يقلن، ولا يعقلون، ولا ينكرون، ولا يفترون، ولا يغفلون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون. وعندما غفل، وعندما رضى، وعندما أذاع، وعندما روب، وعندما أذهب، كان من أمر الله تعالى، ولا يقلن، ولا يعقلون، ولا ينكرون، ولا يفترون، ولا يغفلون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون. وعندما غفل، وعندما رضى، وعندما أذاع، وعندما روب، وعندما أذهب، كان من أمر الله تعالى، ولا يقلن، ولا يعقلون، ولا ينكرون، ولا يفترون، ولا يغفلون، ولا يذكرون، ولا يذكرون، ولا يذكرون، ولا يذكرون. وعندما غفل، وعندما Рест,
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‫االرض كلها من احليات والعقارب وكل ذي روح مما خلق اهلل عزوجل‪ ،‬وليس هلل عزوجل خلق ينمومناهم وزيادهتم وال نشك أهنم ميلؤون االرض وجيلون‬
‫أهلها منها ويفسدون‪ ،‬وحنن خنشى كل وقت أن يطل ع علينا أوائلهم من هذين اجلبلني‪ ،‬وقد أتاك اهلل من احليلة والقوة ما مل يؤت أحدا من العاملني‪،‬‬
‫فهل جنعل لك خرجا على أن جتعل بيننا وبينهم سدا ؟ قال‪ :‬مامكين فيه ريب خري فأعينوين بقوة أجعل بينكم وبينهم ردما آتوين زبر احلديد ; قالوا‪ :‬ومن‬
‫أين لنا من احلديد والنحاس ما يسع هذا العمل الذي تريد أن تعمل ؟ قال‪ :‬إين سأدلكم على معدن احلديد والنحاس‪ ،‬فضرب هلم يف جبلني حىت‬
‫فتقهما واستخرج منهما معدنني من احلديد والنحاس‪ ،‬قالوا‪ :‬بأي قوة نقطع احلديد والنحاس ؟ فاستخرج هلم معدنا آخر من حتت االرض يقال له‬
‫السامور وهو أشد شئ بياضا‪ ،‬ول يس شئ منه يوضع على شئ إال ذاب حتته‪ ،‬فصنع هلم منه أداة يعملون هبا‪ ،‬وبه قطع سليمان بن داود عليه السالم‬
‫أساطني بيت املقدس‪ ،‬وصخورة جاءت به الشياطني من تلك املعادن‪ ،‬فجمعوا من ذلك ما اكتفوا به فأوقدوا على احلديد حىت صنعوا منه زبرا مثل‬
‫الصخور‪ ،‬فجعل حجارته من حديد مث أذاب النحاس فجلعه كالطني لتلك احلجارة‪ ،‬مث بىن وقاس ما بني الصدفني فوجده ثالثة أميال‪ ،‬فحفر له أساسا‬
‫حىت كاد يبلغ املاء وجعل عرضه ميال‪ ،‬و جعل حشوه زبر احلديد‪ ،‬وأذاب النحاس فجعله خالل احلديد فجعل طبقة من حناس واخرى من حديد حىت‬
‫ساوى الردم بطول الصدفني‪ ،‬فصا ر كأنه برد حربة من صفرة النحاس ومحرته وسواد احلديد‪ ،‬فيأجوج ومأجوج ينتابونه يف كل سنة مرة وذلك أهنم‬
‫يسيحون يف بالدهم حىت إذا وقعوا إىل الردم حبسهم‪ ،‬فرجعوا يسيحون يف بالدهم فال يزالون كذلك حىت تقرب الساعة وجيئ أشراطها‪ ،‬فإذا جاء‬
‫أشراطها وهو قيام القائم عجل اهلل فرجه فتحه اهلل عزوجل هلم‪ ،‬وذلك قوله عزوجل‪ " :‬حىت إذا فتحت يأجوج ومأجوج وهم من كل حدب ينسلون "‪.‬‬
‫فلما فرغ ذو القرنني من عمل السد انطلق على وجهه‪ ،‬فبينا هو يسري وجنوده إذ مر على شخص يصلي فوقف عليه حىت انصرف من صالته فقال له‬
‫ذو القرنني‪ :‬كيف مل يرعك ما حضرك م ن اجلنود ؟ قال‪ :‬كنت اناجي من هو أكثر جنودا منك‪ ،‬وأعز سلطانا‪ ،‬وأشد قوة‪ ،‬ولو صرفت وجهي إليك مل‬
‫أدرك حاجيت قبله‪ ،‬فقال له ذو القرنني‪ :‬هل لك أن تنطلق معي فاواسيك بنفسي وأستعني بك على بعض اموري ؟ قال‪ :‬نعم إن ضمنت يل أربع‬
‫خصال‪ :‬نعيما ال يزول‪ ،‬وصحة ال سقم فيها‪ ،‬وش بابا ال هرم معه‪ ،‬وحياة ال موت معها ; فقال له ذو القرنني‪ :‬وأي خملوق يقدر على هذه اخلصال‪،‬‬
‫قال‪ :‬فإين مع من يقدر على هذه اخلصال وميلكها وإياك‪ .‬مث مر برجل عامل فقال لذي القرنني‪ :‬أخربين عن شيئني منذ خلقهما اهلل عزوجل قائمني‪،‬‬
‫وعن شيئني جاربني‪ ،‬وشيئني خمتلفني‪ ،‬وشي ئني متباغضني ; فقال‪ :‬ذو القرنني‪ :‬أما الشيئان القائمان فالسماء واالرض‪ ،‬وأما الشيئان اجلاريان فالشمس‬
‫والقمر‪ ،‬وأما الشيئان املختلفان فالليل والنهار‪ ،‬وأما الشيئان املتباغضان فاملوت واحلياة ; فقال‪ :‬انطلق فإنك عامل‪ ،‬فانطلق ذو القرنني يسري يف البالد‬
‫حىت مر بشيخ ي قلب مجاجم املوتى‪ ،‬فوقف عليه جبنوده فقال‪ :‬أخربين أيها الشيخ الي شئ تقلب هذه اجلماجم ؟ قال‪ :‬العرف الشريف من الوضيع‬
‫فما عرفت وإين القلبها عشرين سنة‪ .‬فانطلق ذو القرنني وتركه وقال‪ :‬ما أراك عنيت هبذا أحدا غريي‪ ،‬فبينا هو يسري إذ وقع إىل االمة العاملة الذين منهم‬
‫ق وم موسى الذين يهدون باحلق وبه يعدلون‪ ،‬فوجد امة مقسطة عادلة يقسمون بالسويه‪ ،‬وحيكمون بالعدل‪ ،‬ويتواسون ويرتامحون‪ ،‬حاهلم واحدة‪،‬‬
‫وكلمتهم واحدة‪ ،‬وقلوهبم مؤتلفة‪ ،‬وطريقتهم مستقيمة‪ ،‬وسريهتم مجيلة‪ ،‬وقبور موتاهم يف أفنيتهم وعلى أبواب دورهم‪ ،‬وليس لبيوهتم أبواب‪ ،‬وليس عليهم‬
‫امراء‪ ،‬وليس بينهم قضاة وليس فيهم أغنياء وال ملوك وال أشراف وال يتفاوتون وال يتفاضلون‪ ،‬وال خيتلفون وال يتنازعون‪ ،‬وال يستبون وال يقتتلون‪ ،‬وال‬
‫تصيبهم االفات‪ ،‬فلما رأى ذلك من أمرهم مال منهم عجبا‪ ،‬فقال هلم‪ :‬أيها القوم أخربوين خربكم‪ ،‬فإين قددرت يف االرض شرقها وغرهبا وبرها وحبرها‬
‫وسهلها وجبلها ونورها وظلمتها فلم أر مثلكم‪ ،‬فأخربوين ما بال قبور كم على أبواب أفنيتكم ؟ قالوا‪ :‬فعلنا ذلك عمدا لئال ننسى املوت وال خيرج ذكره‬
‫من قلوبنا‪ ،‬قال‪ :‬فما بال بيوتكم ليس عليها أبواب ؟ قالوا‪ :‬ليس فينا لص وال خائن وليس فينا إال أمني‪ ،‬قال‪ :‬فما بالكم ليس عليكم امراء ؟ قالوا‪ :‬إنا‬
‫ال نتظامل‪ ،‬قال‪ :‬فما بالكم ليس عليكم حكام ؟ قالوا‪ :‬إنا ال خنتصم‪ ،‬قال‪ :‬فما بالكم ليس فيكم ملوك ؟ قالوا‪ :‬النا ال نتكاثر‪ ،‬قال‪ :‬فما بالكم ليس‬
‫فيكم أشراف ؟ قالوا‪ :‬النا ال نتنافس‪ ،‬قال‪ :‬فما بالكم ال تتفاضلون وال تتفاوتون ؟ قالوا‪ :‬من قبل أنا متواسون مرتامحون‪ ،‬قال‪ :‬فما بالكم ال تنازعون‬
‫وال ختتصمون ؟ قالوا‪ :‬من قبل الفة قلوبنا وصالح ذات بيننا قال‪ :‬فما بالكم ال تستبون وال تقتتلون ؟ قالوا من قبل أنا غلبنا طبائعنا بالعزم‪ ،‬وسننا‬
‫أنفسنا باحللم‪ ،‬قال‪ :‬فما بالكم كلمتكم واحدة وطريق تكم مستقيمة ؟ قالوا‪ :‬من قبل أنا ال نتكاذب وال نتخادع وال يغتاب بعضنا بعضا‪ ،‬قال‪:‬‬
‫فأخربوين مل ليس فيكم ؟ فقري وال مسكني قالوا‪ :‬من قبل أنا نقسم بالسوية‪ ،‬قال‪ :‬فما بالكم ليس فيكم فظ وال غليظ ؟ قالوا‪ :‬من قبل الذل والتواضع‪،‬‬
‫قال‪ :‬فلم جعلكم اهلل أطول الناس أعمارا ؟ قالوا‪ :‬من قبل أنا نتعاطي احلق وحنكم بالعدل‪ ،‬قال‪ :‬فما بالكم ال تقحطون ؟ قالوا‪ :‬من قبل أنا ال نغفل‬
‫عن االستغفار‪ ،‬قال‪ :‬فما بالكم ال حتزنون ؟ قالوا‪ :‬من قبل أنا وطنا أنفسنا على البالء وحرصنا عليه فعزينا أنفسنا‪ ،‬قال‪ :‬فما بالكم ال تصيبكم االفات‬
‫؟ قالوا‪ :‬من قبل أ نا ال نتوكل على غري اهلل‪ ،‬وال نستمطر باالنواء والنجوم‪ .‬وقال‪ :‬حدثوين أيها القوم أهكذا وجدمت آباءكم يفعلون ؟ قالوا‪ :‬وجدنا آباءنا‬
‫يرمحون مسكينهم‪ ،‬ويواسون فقريهم‪ ،‬ويعفون عمن ظلمهم‪ ،‬وحيسنون إىل من أساء إليهم‪ ،‬ويستغفرون ملسيئهم‪ ،‬ويصلون أرحامهم‪ ،‬ويؤدون أماناهتم‪،‬‬
‫ويصدقون وال يكذبون‪ ،‬فأصلح اهلل عزوجل هلم بذلك أمرهم‪ .‬فأقام عندهم ذو القرنني حىت قبض‪ ،‬ومل يكن له فيهم عمر‪ ،‬وكان قد بلغ السن فأدركه‬
‫الكرب‪ ،‬وكان عدة ما سار يف البالد من يوم بعثه اهلل عزوجل إىل يوم قبض مخسمائة عام‪.‬‬

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Ahmad Bin Muhammad Al Bazaz, from Muhammad Bin Yaqoub Bin Yusuf, from Ahmad Bin Abdul Jabbar, from Yunus Bin Bakeyr, from Muhammad Bin Is’haq, from Bashar Al Madainy, from Amro Bin Sabit, from Samak Bin Harb, from a man from the clan of Asad who said,

‘A man asked Ali asws, ‘What is your asws view of Zulqarnayn how he was capable of reaching the east and the west?’

 قال: سخر الله له السحاب، ومد له في الاسباب وبسط له النور فكان الليل والنهار عليه سواء.

Allah azwj Subdued the cloud for him and Extended for him regarding the causes, and Spread the light for him, so the night and the day were the same to him’’.

Then he returned to them, but they struck him upon his other horn, and among you all there is one upon his Sunnah. And he was Given a choice – the difficult cloud and the docile cloud. He chose the docile and rode the docile one, and when he ended up to a people, he would send himself (as a messenger) to them, lest they belied the Rasools as.

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ali Ibn Al Numan, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Zulqarnayn did not happen to be a Prophet as, but he was a righteous servant who loved Allah azwj, and Allah azwj Loved him, and he advised (for the Sake of) Allah azwj, and Allah azwj Advised him. He instructed his people with fearing Allah azwj, but they struck him upon his horn. He remained absent from them for a time.

 ثم رجع إليهم فضربوه على قرنه الآخر، و فيكم من هو على سنته، وإنه خير السحاب الصعب والسحاب الذلول فاختار الذلول، وكان إذا انتهى إلى قوم كان رسول نفسه إليهم لكيلا يكذب الرسل.

By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Amro Bin Usman, from a man, from Khalad, from Samak Bin Harb Bin Habeeb who said,

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248 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 15
249 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 16
250 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 17
‘A man came to Ali\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform me about Zulqarnayn’.  

فقال له علي عليه السلام: سحرت له السحاب، وفقت له الآساد، وبسط له في النور،  

He\textsuperscript{asws} said to him: ‘The cloud was made to be subservient to him, and the causes were brought closer to him, and there was an extension for him regarding the light’.  

فقال عليه السلام: كان يبصر بالليل كما يبصر بالنهار.  

He\textsuperscript{asws} said: ‘He could see at night just as he saw by the day’.\textsuperscript{251}  

فقال عليه السلام: وكان يبصر بالليل كما يبصر بالنهار  

From Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Muhammad Bin Isa, from Amro Bin Shimr, from Jabir Al Jufy, from Jabir Bin Abdullah who said,  

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Zulqarnayn was a righteous servant. Allah\textsuperscript{azwj} Made him a Divine Authority upon His\textsuperscript{azwj} servant. He called his people to Allah\textsuperscript{azwj} Mighty and Majestic and instructed them with fearing Him\textsuperscript{azwj}, but they struck upon his horn. He remained absent from them for a time until it was said, ‘He died or perished, in which valley did he travel?’’”  

ثم ظهر ورجع إلى قومه فضربوه على قرنه الاخر، ألا وفيكم من هو على سنته وإن الله عزوجل مكن له في الارض وآتاه من كل شئ سببا،  

Then he appeared and returned to his people, but they struck him upon his other horn. Indeed! And among you all there is one who is upon his Sunnah, and Allah\textsuperscript{azwj} Mighty and Majestic Enabled for him in the earth, and Gave him a course from all things, and he reached the east and the west.  

وبلغ الشرق والغرب، وإن الله تبارك وتعالى سيجري سنته في القائم من ولدي، ويلبغ شرق الأرض وغربها حتى لا بقي سهل ولا موضع من سهل ولا جبل وطنه ذو القرنين إلا وطنه، ويشاهد الله له كنز الأرض ومعاداتها، وبصيره بالرغب، يملأ الأرض قسطا وعدلوا كما ملئت جوعا وظلماء.  

And Allah\textsuperscript{azwj} will be Flowing his Sunnah in Al-Qaim\textsuperscript{asws} from my\textsuperscript{asws} sons\textsuperscript{asws}, and Make him\textsuperscript{asws} reach the east of the earth and its west, until there does not remain any coast nor a place from a coast, nor a mountain trodden by Zulqarnayn except he\textsuperscript{asws} will tread it, and Allah\textsuperscript{azwj} will Manifest for him\textsuperscript{asws} the treasures of the earth and its mines, and Help him\textsuperscript{asws} with the awe. He\textsuperscript{asws} will fill the earth with equity and justice just as it would have been filled with tyranny and injustice’,\textsuperscript{252}  

\textsuperscript{251} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 18  
\textsuperscript{252} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 19
20 - ص: بالإسناد عن الصدوق بإسناده إلى محمد بن أورمة، عن محمد بن خالد، عن أبي جعفر عليه السلام قال: حج ذو القرنين في
منشأة ألف فارس، فلما دخل الحرم شيعه بعض أصحابه إلى البيت فلمانى انصرف فقال: رأيت رجلا ما رأيت رجلا أكثر نورا ووجها منه قالوا: ذاك إبراهيم خليل الرحمن عليه السلام.

By the chain, from Al Sadouq, by his chain to Muhammad bin Awrama, from Muhammad Bin Khalid, form the
one who mentioned it,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Zulqarnayn performed Hajj among six hundred thousand
horsemen. When he entered the Sanctuary (Hurrum), one of his companions escorted him
to the House. When he left, he said, ‘I saw such a man, I have not seen any man with more
radiance of face than him’. They said, ‘That is Ibrahim\textsuperscript{as}, Friend of the Beneficent’.

He said, ‘Saddle up!’ So, they saddled six hundred thousand animal in a measurement of
what it takes to saddle one animal’.

He\textsuperscript{asws} said: ‘Then Zulqarnayn said, ‘No, but we shall walk to the Friend of the beneficent’.
He walked and his companions walked with him until they met. Ibrahim\textsuperscript{as} said: ‘By what do
you pass the time’.

He said, ‘By eleven phrases – “Glorious is the One\textsuperscript{azwj} Who remains and will not perish”;
“Glorious is the One\textsuperscript{azwj} Who Know and does not forget”; “Glorious is the One\textsuperscript{azwj} Who
Preserves and will not fall”; Glorious is the One\textsuperscript{azwj} Who Sees not being dull”; Glorious is the
One\textsuperscript{azwj} Who is eternal and does not sleep”; Glorious is the One\textsuperscript{azwj} Who is King not
opposed”;

Glorious is the One\textsuperscript{azwj} Who is Mighty not forceful”; Glorious is the One\textsuperscript{azwj} Who is Veiled not
seen”; Glorious is the One\textsuperscript{azwj} Who is Capacious not encumbered”; Glorious is the One\textsuperscript{azwj}
Who Standing, nor playing (vanities)”; Glorious is the One\textsuperscript{azwj} Who is Permanent, nor
Forgetful’.\textsuperscript{253}

\textsuperscript{253} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 20

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‘From Abu Al-Hassan Musa asws having said: ‘Zulqarnayn was a king while he was twelve years old, and remained in his kingdom for thirty years’.’

(Opposes earlier Hadeeth)

By the chain to Al Sadouq, from Majaylwiya, from Al kufy, from Shareef Bin Sabiq, from Aswad Bin Razeyn Al Qazy who said,

‘I went to Abu Al-Hassan asws the 1st and he asws had not seen me before at all. He asws said: ‘Are you from the people of Al-Sadd (the barrier)’ I said, ‘From the people of Al-Baab (the door)’. He asws said for a second time: ‘You are from the people of Sadd?’ I said, ‘From the people of Al-Baab’. He asws said: ‘From the people of Al-Sadd?’ I said, ‘Yes’. He asws said: ‘That is the barrier which Zulqarnayn worked (made)’.

Al Sadouq, from Abdullah Bin Hamid, from Muhammad Bin Ja’far, from Abdullah Bin Ahmad Ibn Ibrahim, from Amro Bin Haseyn Al Bahily, from Umar Bin Muslim, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasar who said, ‘Abu Aqba Al Ansary said,

‘I was in the service of Rasool-Allah saww and a number of Jews came and said to me, ‘Get permission for us to see Muhammad saww. I informed him saww, and they entered to see him saww. Inform us about what we have come to ask you saww about’. He saww said: ‘You have come to me about Zulqarnayn’. They said, ‘Yes’.

They said, ‘We testify that this is his state, and it is such in the Torah’. 
24 - From Abu Al Tufayl who said,

'I heard Ali\textsuperscript{asws} saying: 'Zulqarnayn did not happen to be a Prophet\textsuperscript{as}, nor a Rasool\textsuperscript{as}. He was a servant who loved Allah\textsuperscript{azwj} and He\textsuperscript{azwj} Loved him, and he advised for the Sake of Allah\textsuperscript{azwj} and He\textsuperscript{azwj} Advised him. He called his people but they struck him upon one of his horns and killed him. Then Allah\textsuperscript{azwj} Resurrected him and they struck him upon his other horn and killed him’.\textsuperscript{257}

25 - From Bureyd Bin Muawiya,

'From Abu Ja'far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws} together. It was said to them\textsuperscript{asws}, 'What is your\textsuperscript{asws} status? And who from the past resembles you\textsuperscript{asws}? They\textsuperscript{asws} said: 'Companion of Musa\textsuperscript{as} and Zulqarnayn were both knowledgeable and they did not happen to be Prophets\textsuperscript{as}.'\textsuperscript{258}

26 - From Ibn Al Warqa’a who said,

'I asked Amir Al-Momineen\textsuperscript{asws} about Zulqarnayn, 'What were his horns?’

He\textsuperscript{asws} said: 'Perhaps you reckon his horns were gold or silver, or he was a Prophet\textsuperscript{as}? But he was a righteous servant. Allah\textsuperscript{azwj} Sent him to the people. He called them to Allah\textsuperscript{azwj} and to the good, but a man from them stood up and struck his left horn and he died. Then He\textsuperscript{azwj} Resurrected him and Revived him and Sent him to the people, but a man stood up and struck his right horn. He died and was called Zulqarnayn.’\textsuperscript{259}

27 - From Ibn Hisham, from his father, from the one who narrated it,

'From one of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asws} having said: 'Zulqarnayn was a righteous servant. The causes were folded for him, and it was enabled for him in the country, and the spring of life had been described to him, and it was said to him, 'One who drinks from it a

\textsuperscript{257} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 24
\textsuperscript{258} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 25
\textsuperscript{259} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 26
drink, would not die until he hears the voice (Scream of the Day of Qiyamah); and he went out in seeking it until he came to its place.

And in that place there were three hundred and sixty springs, and Al-Khizr was upon its front and was from the strongest of his companions in his presence. So, he called him and gave him and the people from his companions, a salted fish to each man. He said, ‘Go to this place and each man from you should wash his fish in the spring, and no one else should wash it with him’.

They went. Each man from them necessitated a spring and washed his fish in it, and Al-Khizr ended up to a spring from those springs. When he dipped the fish, the fish found the aroma of the water, it became alive and glided in the water. When Al-Khizr saw that, he threw down his clothes and fell, and went on dipping in the water and drinking, and struggled to attain it.

When he saw that, he returned, and his companions returned, and Zulqarnayn ordered for the capture of the fish. He said, ‘Look around for a fish has been left behind’. They said, ‘Al-Khizr is its handler’. He said, ‘Call him’. He said, ‘What made you leave your fish behind?’

He said: ‘Al-Khizr informed him, and he said to him, ‘What did you do?’ He said: ‘I fell upon it and went on to dip and seek it, but I could not find it’. He said, ‘Did you drink from the water?’ He said: ‘Yes’.

He said: ‘Zulqarnayn sought the spring but did not find it. He said to Al-Khizr, ‘You are its owner’.

From Haris Bin Habeeb who said,

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260 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 27
‘A man came to Ali asws and said to him asws, ‘O Amir Al-Momineen asws! Inform me about Zulqarnayn’. He asws said to him: ‘The cloud was Made to be subservient to him, and there was an extension for him in the light’.

The man said to him asws, ‘How was there an extension for him in the light?’ Ali asws said: ‘He could see at night just as he was by the day’.

Then Ali asws said to the man: ‘Shall I asws increase in it for you?’ He was silent’.

From Al Asbagh Bin Nubatat,

‘From Amir Al-Momineen asws. He (the narrator) said, ‘He asws was asked about Zulqarnayn. He asws said: ‘He was a righteous servant and his names is Ayash. Allah azwj Gave him a choice and Sent him to a generation from the former generations in the area of the west, and that was after the flood of Noah as. They struck him upon the right horn of his head, and he died from it.

Then Allah azwj Revived him after one hundred years, then Sent him to a generation from the former generations in the area of the east. They belied him and struck him upon his left horn and he died from it. Then Allah azwj Revived him after one hundred years and offset for him from the two strikes which were upon his head in place of the two strikes, two hollow horns, and made a ruler of his kingdom and a Sign of his Prophet-hood in his generation.

Then Allah azwj Raised him to the sky of the world and Uncovered for him from the earth, all of it, its mountains and its coasts and its wide passes until he saw what is between the east and the west, and Allah azwj Gave him knowledge from all things he can recognise with the truth and the falsehood, and Assisted him in his horn by an eclipse from the sky wherein was darkness and thunder and lightning.

أوحي إليه: أن سر في ناحية غرب الأرض وشُفيفها فقد طويت لك البلاد وذلك للك عادات فأراهنهم منك، فسار ذو القرنين إلى ناحية المغرب فكان

إذا مر بقرية زأرفيها كما يكرر الإمساك المضطرب;

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And He\textsuperscript{aszw} Sent him to the earth and Revealed to him\textsuperscript{as}: “Travel in the areas west of the earth and its east, for the country has been folded for you and the servants humbled to you, and \textsuperscript{aszw} shall Scare them from you”. So, Zulqarnayn travelled to the areas of the west and whenever he passed by a town, visited it just as the angry lion would visit.

He sent from his horns, darkness, and thunder, and lightning and thunderbolts to destroy the one who was against him and opposed him. He did not reach the west of the sun until there had accepted to him the people of the east and the west’.

He\textsuperscript{asws} said: ‘And what is the Word of Allah\textsuperscript{azwj}: Surely We Enabled him in the earth and Gave him a course from every thing [18:84], so he travelled, Until when he reached west of the sun, and found it setting in a muddy spring, [18:86] – up to His\textsuperscript{azwj} Words: ‘As for one who is unjust, - and does not believing in his Lord\textsuperscript{azwj}, then soon We will Punish him, - in the world, with a Punishment of the world, then he will return to His Lord – during his return, and He will Punish him with a terrible Punishment [18:87] – up to His\textsuperscript{azwj} Words: and We will Speak to him an easy word from Our Command [18:88] Then he – Zulqarnayn, followed – from the sun, a course [18:89].

Then Amir Al-Momineen\textsuperscript{asws} said: ‘Zulqarnayn, when he ended up with (following) the sun to the muddy spring, he found the sun setting therein, and with it were seventy thousand Angels flowing it by chains of iron and the hooks, flowing it from a depth of the sea in a drop of the right hand, just as the ship flows upon the surface of the water. So when he reached the emergence of the sun, and found it emerging upon a people [18:90] – up to His\textsuperscript{azwj} Words: knowledge of his news [18:91].

Amir Al-Momineen\textsuperscript{asws} said: ‘When Zulqarnayn arrived to a people, the sun had burnt them, and their bodies and their colour had changed until they had become like the darkness. Then he followed a course [18:92] – in an area of the darkness: Until when he reached between the two mountains and found besides these a people who could hardly understand a word [18:93] They said, ‘O Zulqarnain! Yajouj and Majouj – who are behind these two mountains, are making mischief in the land.'
Whenever it was during our plantation (harvest) and our fruit (picking), they come out against us from these two cliffs. They devour from our fruits and our plantations until there does not remain anything from these. **so shall we make a remuneration for you** - we could be paying it to you during every year, if **you will make a barrier to be (built) between us and them?** [18:94] – up to His aww Words: Bring me blocks of iron!’ [18:96]’. 

He aww said: ‘So they dug up for him a mountain of iron (ore), and they took it out for him like the milk. He placed parts of it upon (other) parts in what is between the two cliffs. And it was so that Zulqarnayn, he was the first one who built a construction (of a fortified barrier) upon the earth. Then the firewood was gathered for him, and the fire was ignited in it, and the bellows were placed upon it, and they blew into it.

So when it melted, he said, ‘Bring me with molten copper!’ – and it is the red brass. So they dug up a mountain for him from brass, and they placed it upon the iron, and it melted along with it, and mingled with it. **so they were neither able to scale it nor were they able to make a hole in it [18:97]** – meaning Yajouj and Majouj. He said: ‘This is a Mercy from my Lord, but when the Promise of my Lord comes, He will Make it level, and a Promise of my Lord would always be true [18:97]’.

**Up to here is the report of Ali Bin Al-Husayn and report of Muhammad Bin Nasr. And there is an addition by Jibraeel Bin Ahmad, in his Hadeeth, by chains from Al Asbagh Bin Nubata:**

**From Ali aww Bin Abu Talib aww (having said): ‘And We will Forsake some of them on that Day surging among others [18:99]** – Meaning the Day of Judgment. And Zulqarnayn was a righteous servant, and he had a position from Allah awwj. He advised for the Sake of Allah awwj, So He awwj Advised him, and he loved Allah awwj, He awwj Loved him. And He awwj had (Given him a) course in the cities, and Enabled for him in these until he ruled whatever is between the east and the west.
And there was a friend for him from the Angels called Rafeael, descending to him, and he would discuss with him and whisper to him. So one day while he was in his presence, Zulqarnayn said to him: ‘O Rafeael! How is the worship of the inhabitants of the sky, and where is it from the worship of the inhabitants of the earth?’ Rafeael said, ‘O Zulqarnayn! And what is the worship of the inhabitants of the earth? ‘As for the worship of the inhabitants of the sky, there is no place in the skies for a foot except and upon it is an Angels standing, not sitting down over, or performing Ruku, not raising his head, ever!’

Zulqarnayn wept with an intense weeping, and said: ‘O Rafeael! I would love to live until I reach from the worship of my Lord and right of His obedience with what He is Rightful of’.

Rafeael said, ‘O Zulqarnayn! Surely for Allah, in the earth, there is a spring called ‘the spring of life’ wherein is a Determination from Allah that the one who drinks from it would not die until he is the one who happens to ask Allah for the death. So if you were to succeed with it, you will live for as long as you desire to’. He said, ‘And where is that spring, and do you recognise it?’ He said, ‘No, apart from that, we discussed in the sky that for Allah, in the earth, there is a darkness, none has trodden it, neither a human nor Jinn’. So Zulqarnayn said, ‘And where is a that darkness?’ Rafeael said, ‘I don’t know’.

Then Rafeael ascended and Zulqarnayn entered into a lengthy grief from the words of Rafeael, and from what he had informed him about the spring and the darkness, and did not inform him with knowledge he could benefit with from it. So Zulqarnayn gathered the jurists of the people of his kingdom, and their scholars, and the people studying the Books, and the Ahadeeth of the Prophet-hood.

Then Zulqarnayn said: ‘O group of the jurists, and the people of the Books and the Ahadeeth of the Prophet-hood! Did you find in what you read from the Books of Allah, or in Books of the ones who were before you from the kings,
that for Allah azwj there is a spring called ‘The spring of life’, wherein there is a Determination from Allah azwj that the one who drinks from it would not die until it so happens he is the one who asks Allah azwj for the death?’ They said, ‘No, O king!’

He said, ‘So, did you find in what you read from the Books, that for Allah azwj in the earth, there is a darkness none has trodden it, neither a human nor a Jinn?’ They said, ‘No, O king!’ So Zulqarnayn grieved with an intense grief, and wept when he was not informed about the spring and the darkness with what he loved.

And there was among the ones who were present, a boy from the boys from the children of the successors as, successors as of the Prophets as, and he was silent, not speaking until when Zulqarnayn had despaired from them. The boy said to him, ‘O king! You asked them about a matter for which there is no knowledge with them, and there is with men knowledge of what you want’. Zulqarnayn rejoiced with an intense happiness, until he descended from his throne and said to him: ‘Come near me!’ So he went near him.

He said, ‘Inform me’. He said, ‘Yes, O king! I found in the Book of Adam as which he wrote on the day there were named for him as whatever is in the earth, from a spring or tree. I found in it that for Allah azwj there is a spring called ‘The spring of life’, wherein from Allah azwj is a Determination that the one who drinks from it would not die until it so happens that he is the one who asks Allah azwj for the death, (and) a darkness none has trodden it, neither a human nor a Jinn’.

Zulqarnayn rejoiced and said: ‘Come near me, O boy! Do you know where its place is?’ He said, ‘Yes. I found in the Book of Adam as that it is upon a horn of the sun – meaning its emergence’. Zulqarnayn was happy and sent a message to the people of his kingdom, and he gathered their noble ones, and their jurists, and their scholars, and the people of the wisdom from them, and there gathered to him a thousand wise ones, and scholars and jurists.

فلما اجتمعوا عليه حباً للمسير وAndViewله له بأعد العدة وأقوى القوة، فسار يوم به مطلع الشمس بخوض البحر وبقطع الجبال والفيافي والأرضين والفاوض فسار إلى عشر سنة حتى انتهى إلى طرف الظلمة، فإذا هي ليست بظلمة ليل ولذبان ولكنها هواء يفور صد ما بين الافقين.
When they gathered to him, he prepared for the journey and they prepared for him by the assistance of the numbers and the strength of the strongest ones. He travelled with them intending the emergence of the sun, crossing the sea and cutting the mountain (passes), and the plains, and the lands, and the wilderness. He travelled for twelve years until he ended up to the edge of the darkness, and he wasn’t in a darkness of a night or of smoke, but it was air which had spread to what is between the two horizons.

They fell down prostate to him and they said, ‘O king! You sought a matter what was not sought nor travelled to by anyone from the ones who were before you from the Prophets\(^\text{as}\) and the Mursils\(^\text{as}\), not from the kings’. He said, ‘It is inevitably for me to seek it’.

They said, ‘O king! We know that you, when you travelled it, you would succeed with your need without exhaustion upon you of our matter, but we fear that there might attach with you, from it, a matter there would happen to be destruction of your kingdom in it, and decline of your authority, and mischief of the ones in the earth?’

He said, ‘It is inevitable that I travel it’. So, they fell down in Sajdah to Allah\(^\text{azwj}\), and they said, ‘We disavow to You\(^\text{azwj}\) from what Zulqarnayn wants’.

Zulqarnayn said, ‘O group of the scholars! Inform me of the insightful of the animals?’ They said, ‘The female virgin horses are the most insightful of the animals’. He chose from his army, and attained six thousand horses, female virgins, and chose from the people of the knowledge, and the merit, and the wisdom, six thousand men, and he handed over a horse to each man – and tied up the beautiful – and it is the greenery (vegetables) – upon a thousand horses. He made them to be at the forefront and ordered them that they enter the darkness.
وسار ذو القرنين في أربعة آلاف، وأمر أهل عسكره أن يلزموا معسكره، فخرج هو إليهم إلى ذلك الوقت، ولهذا فقدوا ببلادهم وحقوقي.

And Zulqarnayn travelled among four thousand, and ordered the people of his army that they sit encamped for twelve years. So, if he returns to them by that time (fine), or else they disperse in the cities, and join up in their cities, or wherever they so desire to.

فقال الخضر: أيها الملك إنا نسلك في الظلمة، لا نرى بعضنا بعضا كيف نصنع بالضلال، إذا أصابنا؟ فأعطاه ذو القرنين خرزة حمراء كأنها مشعلة لها ضوء، فقال: هذا الخرزه إذا أصابكم الضلال، فارمها إلى الأرض، فإنها تصيح، فإذا صاحت رجع أهل الضلال إلى صوتها.

Al-Khizr\textsuperscript{as} said: ‘O king! We travel in the darkness, not seeing each other, how should we deal with the straying, when it hits us?’ So Zulqarnayn gave him\textsuperscript{as} a red bead, as if it was a torch having illumination for it, and said: ‘Take this bead. When the straying hits you, throw it to the ground, so it would shriek. When it shrieks, the strayed people would return to its sound’.

فأخذها الخضر ومضى في الظلمة، وكان الخضر يرتحل وينزل ذو القرنين، فبينما الخضر يسير ذات يوم، إذ عرض له واد في الظلمة، فقال لاصحابه: قفوا في هذا الموضع لا يتحركن أحد من موضعه.

Al-Khizr\textsuperscript{as} took it and went into the darkness, and it was so that Al-Khizr\textsuperscript{as} would travel and Zulqarnayn would descend (take turns). So while Al-Khizr\textsuperscript{as} was travelling one day, when a valley appeared to him in the darkness, so he\textsuperscript{as} said to his\textsuperscript{as} companions: ‘Pause in this place. Not one of you should move from his place’.

ونزل عن فرسه فتناول الخرزة فرمى بها في الوادي، وأباحه، ثم أجابته، ثم خرج إلى صوتها، وإذا هي على جانب العين، و إذا ماؤها أشد بيضاها من اللبن، وأصفى من الصرخ، وأحلى من العسل.

And he\textsuperscript{as} descended from his horse and grabbed the bead, and threw it in the valley, but the response was delayed from it, to the extent that he almost thought, or feared that it would not respond. Then it responded, and he\textsuperscript{as} came out to its sound, and there it was upon a side of the spring at which it had paused. And its water was more intensely whiter than the milk, and clear than the sapphire, and sweeter than the honey.

فشرب منه ثم خلع ثيابه فاغتسل منها، ثم لبس ثيابه، ثم رمي بالخرزة نحو أصحابه، فخرج إلى أصحابه وركب وأمرهم بالمسير فساروا.

He\textsuperscript{as} drank from it, then took off his\textsuperscript{as} clothes and washed from it, then wore his clothes. Then he\textsuperscript{as} threw the bead around his\textsuperscript{as} companions, and it responded. He\textsuperscript{as} came out to his\textsuperscript{as} companions and rode, and ordered them with the travelling. So, they travelled.

ومر ذو القرنين بعدة فأخطأ الوادي، فسلكوا ذلك الظلمة أربعين يوما، وأربعين ليلة، ثم خرجوا بضعة ليس بضوء نمار ولا خمس ولا قمر ولهكذا نور فخرجوا إلى أرض حمراء، ومعهم فرحهم مليعا، فكان حمصها اللؤلؤ، فإذا هو يقفز مبنى على طول فرسخ.

And Zulqarnayn passed by after it, but he mistook the valley, and he travelled that darkness for forty days and forty nights. Then he came out to an illumination which wasn’t the illumination of the day, nor of the sun, nor moon, but it was a light. Then they came out to a
land of red soil, dry, soft, as if its pebbles were like pearls, and there was a castle built upon
the length of a Farsakh (3 miles).

فجاء ذو القرنين إلى الباب فعسكر عليه، ثم توجه بوجهه وحده إلى القصر فإذا طا
ئر وإذا حديدة طويلة قد وضع طرفاها على جانبي القصر، والطير
أسود علقي في تلك الحديدة بين السماء والأرض كأنه الخطاف أو صورة الخطاف أو شبيه
ب الخطاف أو هو خطاف.

Zulqarnayn came to the door and encamped at it. Then he diverted his face alone to the
castle, and there was a bird, and there was a long iron bar placed upon its end upon a side
of the castle, and the bird was black, hanging in that iron bar between the sky and the earth,
as if it was a swallow, or an image of the swallow, or it resembled the swallow, or it was a
swallow.

When the clinks of Zulqarnayn were heard, it said, ‘Who is this?’ He said: ‘I am Zulqarnayn’.
The bird said, ‘O Zulqarnayn! Does it not suffice you what is behind you until you arrive to
a limit of this door of mine?’ Zulqarnayn panicked with an intense panic, so it said, ‘O
Zulqarnayn! Do not fear, and inform me’. He said: ‘Ask’. It said, ‘Is there a lot of brick and
plaster in the ground?’ He said: ‘Yes’.

He asws said: ‘So the bird turned away, and fill it until a third of the iron bar was filled.
Zulqarnayn separated, and it said, ‘Do not fear and inform me’. He said: ‘Ask’. It said, ‘Have
the musical instruments become abundant?’ He said, ‘Yes’.

He asws said: ‘The bird turned away and two thirds of the iron bar was filled. Zulqarnayn
separated and it said, ‘Do not fear and inform me’. He said, ‘Ask’. It said, ‘Do the people
swear the false testimony in the land?’ He said, ‘Yes’. So, the upper part surged and it
swelled, and it blocked between the two walls of the castle’.

He asws said: ‘So during that, Zulqarnayn filled a section from it. It said, ‘Do not fear
and inform me’. He said: ‘Ask’. It said, ‘Do the people neglect the testimony that there is no god
except Allah?’ He said: ‘Yes’. So it joined a third, then said, ‘O Zulqarnayn! Do not fear
and inform me’. He said, ‘Ask’. It said, ‘Do the people neglect the washing from the sexual
impurity?’ He said: ‘No’.
قال: فانضم حتى عاد إلى حاله الأول، فإذا هو بدرجة مدرجة إلى أعلى القصر. فقال الطير: يا ذا القرنين! اسلك هذه الدرجة، فسلكها وهو خائف لا يدري ما يجعله حتى استوى على ظهرها، فإذا هو بسطح ممدود من البصر، وإذا رجل شاب أبيض ملء الوجه عليه ثياب بيض حتى كأنه رجل أو في صورة رجل أو شبه بالرجل أو هو رجل.

وإذا هو رافع رأسه إلى السماء ينظر إليها واضع يده على فيه، فلما سمع خشخشة ذي القرنين قال: من هذا؟ قال: أنا ذوالقرنين، قال: يا ذا القرنين! أما كفاك ما وراءك حتى وصلت إلي؟! قال ذو القرنين: مالي أراك واضع يدك على فيلك؟ قال: يا ذال القرنين أنا صاحب الصور، وإن الساعة قد اقتربت، وأنا أنظر أن أومر بالنفخ فأفتتح.

And he was raising his head towards the sky looking towards it, and his hand was placed in his mouth. When he heard the clinks of Zulqarnayn, he said, ‘Who is this?’ He said, ‘I am Zulqarnayn’. He said, ‘O Zulqarnayn! I am the owner of the Trumpet, and surely the Hour has drawn near, and I am awaiting to be Commanded with the blowing, so I can blow’.

ثم ضرب بيده فتناول حجرا فرمى به إلى ذي القرنين كأنه حجر أو شبه حجر أو هو حجر فقال: يا ذا القرنين! خذها فإن جاع جعت، وإن شبع شعبت فارجع.

Then he struck his hand and grabbed a stone, and threw it towards Zulqarnayn, as if it was a rock, or resembling a rock, or it was a rock, and he said, ‘O Zulqarnayn! Take it. So if it is hungry, you will be hungry, and if it is satiated, you will be satiated’.

فرجع ذو القرنين بذلك الحجر حتى نجح به إلى أصحابه فأخبرهم بالطير وما سأله عنه وما قال له وما أعطاه صاحب السطح وما قال له وما أعطاه، ثم قال لهم: إنه أعطاني هذا الحجر وقال لي: إن حاح جعت وإن شعبت.

Zulqarnayn returned with that rock, until he came out with it to his companions, and he informed them of the bird and what it had asked him about, and what he had said to it, and what was from its matter, and informed them of the owner of the trumpet, and what he has said to him, and what he gave him. Then he said to them: ‘He gave me this rock, and said to me, ‘So if it is hungry, you will be hungry, and if it is satiated, you will be satiated’.

قال: أحوروني بامر هذا الحجر، فوضع في إحدى الكفين فوضع حجر مثله في الكفة الأخرى ثم رفع الميزان فإن الحجر الذي جاء به أرجح مشا الاخر، فوضعوا آخر فمال به حتى وضعوا ألف حجر كلا مثله، ثم رفعوا الميزان فمال با ما ولم يستمل به الاف حجر.

He said: ‘Inform me with the matter of this stone’, and he placed the stone in one of the two hands (of a scale), and placed a stone similar to it in the other hand (of the scale), then raised the scale, and the stone which he had come with, outweighed the other similar one. So he placed another, but it still inclined towards it, until he placed a thousand stones, all of them like it, and then raised the scale, but it (still) inclined with these and the thousand stones could not tilt it.
So they said, ‘O king! There is no knowledge for us about this’. Then Al-Khizr as said to him: ‘O King! You asked them about what there is no knowledge for them of it. I as have come across this rock’. Zulqarnayn said: ‘Then inform about it, and explain it to us’. Al-Khizr as grabbed the scale, and placed the rock which Zulqarnayn had come with, in a hand of the scale, then placed another rock in a hand of the other, then placed a handful of soil upon the rock of Zulqarnayn, increasing it in weight. Then he as raised the scale, and it balanced.

And they were astonished and fell down in Sajdah to Allah aswj, and they said, ‘O king! This is a matter our knowledge does not reach, and we know that Al-Khizr as isn’t a sorcerer. So how can this be, and he had placed a thousand stones, all of them similar to it, but it tilted with it, and this has balanced with it, and it has been increased with soil?’

Zulqarnayn said: ‘O Khizr as! For us there is the matter of this rock’. Al-Khizr as said: ‘O king! Surely the Command of Allah aswj will be accomplished among His aswj servants, and His aswj Authority will conquer, and His aswj Wisdom is detailed. And surely Allah aswj Tries His aswj servants with each other, and Tries the scholar with a scholar, and the ignorant one with an ignorant one, and the scholar with the ignorant one, and the ignorant one with the scholar, and He aswj Tried me aswj with you, and Tried you with me aswj.

Zulqarnayn said, ‘May Allah aswj have Mercy on you, O Khizr as! But rather, you aswj are saying He aswj Tried me with you aswj where He aswj Made you more knowledgeable than me, and Made you aswj to be under my hand. Inform me, may Allah aswj have Mercy on you, about the matter of this rock’.

Al-Khizr as said: ‘O king! This rock is an example which the owner of the Trumpet stuck for you. He was saying, ‘An example of the children of Adam as is an example of this rock which you placed, and placed a thousand stones with it, but it tilted with these. Then when the soil was placed upon it, it was satisfied and returned to be a rock the like of it’. 
So, he is saying, ‘Similar to that is your example. Allahazwj Gave you from the kingdom what Heazwj Gave you, but you were not pleased with it until you sought a matter no one had sought it before you, and you entered an entrance neither a human nor Jinn had entered’. He is saying, ‘Similar to that is a son of Adamas. He is not satisfied until the soil is pushed upon him’.

Heasws said: ‘So he (Zulqarnayn) wept with an intense weeping, and said: ‘Youas speak the truth, O Khizras! He did strike this example for me. There is no doubt that I will not seek the traces in the city after this travel of mine’.

Then he left returning into the darkness. While they were travelling, they heard clinks under the hooves of their horses, and they said, ‘O king! What is this?’ He said, ‘Take from it. So, the one who takes from it would regret, and one who leaves it would regret’. Some of them took and some left. When they came out from the darkness, they were with the aquamarines, so the taker and the leaver both regretted, (the taker from not having taken enough, and the leaver from not having taken any). And Zulqarnayn returned to Downmat Al-Jandal (a kingdom), and his house was at it, and he did not cease to be in it until Allahazwj Caught him to Himazwj.’

Heasws said: ‘And heasaw, when heasaw narrated with this Hadeeth, said: ‘May Allahazwj have Mercy on myasaw brother Zulqarnayn! He was not mistaken when travelled what he travelled, and sought what he sought, and had he succeeded at the valley of the aquamarines in his sect, when he left something in it, except he would have brought it out for the people because he was desirous, but he (actually) succeeded with it after having returned, and he had become abstemious (from the world afterwards)’.”

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‘From Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} raising it to Abu Abdullah\textsuperscript{asws} having said: ‘Zulqarnayn made a box from glass, then carried in his journey whatever Allah\textsuperscript{awj} so Desired. Then he sailed the sea. When he ended up to a place from it, said to his companion: ‘Lower me down, so when I move the rope, then take me out, and if I do not move the rope, then send me to its end’.

They sent him into the sea and sent the ropes to a travel distance of forty days. There was a striker striking where the box was and he said, ‘O Zulqarnayn! Where do you intend?’ He said, ‘I want to look at the kingdom of my Lord\textsuperscript{awj} is the sea just as I saw it in the land’.

He said, ‘O Zulqarnayn! This place which you are in, Noah\textsuperscript{as} passed in it in the time of the flood, and the front part of ship fell off from it and it is still falling to the bottom of the sea up to this moment not reaching its bottom’. When Zulqarnayn heard that, he moved the rope and came out’\textsuperscript{263}

From Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘The suns set in the muddy spring in an ocean besides Al-Medina which is from what follows the west – meaning Jabalqa’\textsuperscript{264}

From Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{awj}: \textit{for whom We had not Made a shelter from below it [18:90], like that he\textsuperscript{asws} said: ‘They did not know (how to) make the houses’}.\textsuperscript{265}

From Jabir,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘you will make a barrier to be (built) between us and them? [18:94] ‘So they were neither able to scale it nor were they able to make a hole in it [18:97]’. He\textsuperscript{asws} said: ‘It is the barrier of Taqiyya’\textsuperscript{265}

\textsuperscript{263} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 30

\textsuperscript{264} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 31
From Al Mufazzal who said,

'I asked Al-Sadiq\textsuperscript{asws} about His\textsuperscript{azwj} Words: \textit{I shall make a fortified barrier to be between you and them [18:95].} He\textsuperscript{asws} said: ‘The Taqiyya’. (He the narrator said), ‘So they were neither able to scale it nor were they able to make a hole in it [18:97]’. He\textsuperscript{asws} said: ‘They were not able to make a hole in it, when they worked in the Taqiyya, they will not able during that upon a means (against you all), and it is the fortresses of the fortresses, and would come to be between you and between the enemies of Allah\textsuperscript{azwj} such a barrier, they will not be able to make a hole in it’.

He (the narrator) said, ‘And I asked him\textsuperscript{asws} about His\textsuperscript{azwj} Words: \textit{but when the Promise of my Lord comes, He will Make it level [18:97].} He\textsuperscript{asws} said: ‘The Taqiyya would be lifted (no longer needed) during the uncovering, so he (Al-Qaim\textsuperscript{asws}) would take revenge from the enemies of Allah\textsuperscript{azwj}.’ 

\textsuperscript{265} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 32
\textsuperscript{266} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 8 H 33
CHAPTER 9 – STORY OF YAQOUB\textsuperscript{as}, AND YUSUF\textsuperscript{as}

The Verses – (Surah) Al Baqarah: \textit{And Ibrahim bequeath with it to his sons and (so did) Yaqoob: ‘O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]}

\begin{quote}
Or! Were you witnesses when death presented to Yaqoob, when he said to his sons: ‘Who will you be worshiping after me’? They said: ‘We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is’haq, one God, and to Him we are submitting [2:133]
\end{quote}

(Surah) Aal-e-Imraan: \textit{All food was Permissible for the Children of Israel except that which Israel had forbidden upon itself from before the Revelation of the Torah. Say: ‘So come with the Torah and recite it, if you are truthful!’ [3:93]}

(Surah) Yusuf: \textit{We Relate to you the best of stories, by What We Reveal unto you this Quran, and even though you were from before it, of the heedless ones [12:3] – up to His\textsuperscript{awj} Words: and they were plotting [12:102]}

(Surah) Maryam: \textit{We Endowed to him Is’haq and Yaqoob, and each one of them We Made a Prophet [19:49].}

And in a report of Abu Al Jaroud,
‘From Abu Ja’far\textsuperscript{asws} having said: ‘The explanation of the dream is that he\textsuperscript{as} (Yusuf\textsuperscript{as}) would be the king of Egypt and his\textsuperscript{as} parents and his\textsuperscript{as} brothers would enter to see him\textsuperscript{as}.

أما الشمس فام يوسف راحيل، والقمر يعقوب، وأما أحد عشر كوكبا فإخوته، فلما دخلوا عليه سجدوا شكرا لله وحده حين نظروا إليه وكان ذلك السحود.\\

As for the sun, it is the mother of Yusuf\textsuperscript{as} Raheel, and the moon is Yaqoub\textsuperscript{as}, and as for the eleven stars, his\textsuperscript{as} brothers. So, when they entered to see him\textsuperscript{as}, they prostrated in thanks to Allah\textsuperscript{azwj} Alone when they looked at him\textsuperscript{as}, and that was the Sajdah to Allah\textsuperscript{azwj}.

قال علي بن إبراهيم: فحدثني أبي، عن عمرو بن مير، عن جابر، عن أبي جعفر عليه السلام أنه كان من خبر يوسف أنه كان له أحد عشرأخا، وكان له من امه أحد يسمن يبنايم، وكان يعقوب إسرائيل الله – ومعنى إسرائيل الله أي خالص الله – ابن إسحاق نبي الله ابن إبراهيم خليل الله.

\textit{Ali Bin Ibrahim said, ‘It was narrated to me by my father, from Amro Bin Shim, from Jabir,}

\textit{‘From Abu Ja’far\textsuperscript{asws}.: ‘It is from the news of Yusuf\textsuperscript{as} that there were eleven brothers for him\textsuperscript{as}, and there was for him\textsuperscript{as} one brothers from his\textsuperscript{as} mother called Benyamin. And Yaqoub\textsuperscript{as} was ‘Israeel Allah’ – and the meaning of ‘Israeel Allah’ is sincere to Allah\textsuperscript{azwj} – son\textsuperscript{as} of Is’haq, Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}, son\textsuperscript{as} of Ibrahim\textsuperscript{as} Friend of Allah\textsuperscript{azwj}.}

فرأى يوسف هذه الرؤيا وله تسع سنين فقصها على أبيه، فقال يعقوب: " يا نبي لا تقصص رؤياك على إخوتك فيكيدوا لك كيدا إن الشيطان

Yusuf\textsuperscript{as} saw this dream when he\textsuperscript{as} was nine years old and he\textsuperscript{as} related to his\textsuperscript{as} father\textsuperscript{as}. Yaqoub\textsuperscript{as} said: \textit{‘O my son! Do not narrate your dream to your brothers, so they would plot a plot against you; surely the Satan is a clear enemy to the humans’ [12:5]. His\textsuperscript{azwj} Words: \textit{so they would plot a plot against you} – i.e. they will swindle you\textsuperscript{as}.}

فقال يعقوب ليوسف: " كذلك يجتبيك ربك ويعلمك من تأويل الاحاديث ويتم نعمته عليك وعلى آل يعقوب كما أتمها على أبويك من قبل إبراهيم\\

Yaqoub\textsuperscript{as} said to Yusuf\textsuperscript{as}: \textit{And like that your Lord Chose you and Taught you from the interpretation of the events and Complete His Favour upon you and upon the Progeny of Yaqoub just as He Completed it upon your fathers from before, Ibrahim and Is’haq. Surely your Lord is Knowing, Wise [12:6]\\

وكان يوسف من أحسن الناس ووجهها، وكان يعقوب يحبه ويؤثره على أولاده، فحسدوه إخوته على ذلك، وقالوا فيما بينهم ما حكى الله عزوجل: " إذ قالوا يعفوس وأخوه أحب إلى أبينا منا ونحن عصبة أي جماعة " إن أبيانا نفي ضلال مبين.\\

And Yusuf\textsuperscript{as} was of the most beautiful of faces of the people, and Yaqoub\textsuperscript{as} loved him\textsuperscript{as} and preferred him\textsuperscript{as} over his\textsuperscript{as} (other) children. So, his\textsuperscript{as} brothers envied him\textsuperscript{as} upon that, and they said regarding what is between them is what Allah\textsuperscript{azwj} Mighty and Majestic Related: \textit{When they said: ‘Yusuf and his brother are more beloved to our father than us in prejudice} – i.e., as a group, \textit{Surely, our father is in clear error [12:8]}.}
They deliberated upon killing Yusuf and they said, 'We shall kill him until the face of our father is vacant for us'. Lawy (a brother), said, 'Killing him is not allowed, but we can make him disappear from our father and we will be alone with him', and they said just as Allah Mighty and Majestic Related: They said, 'O our father! What is the matter with you that you do not trust us with Yusuf, and we are his well-wishers? [12:11] Send him with us tomorrow. He will enjoy and play, and we would be his protectors' [12:12].

So when they went with him, and they had formed a consensus that they would be putting him into the bottom of the well, and We Revealed unto him: 'You will be informing them of this matter of theirs while they would not be realising [12:15] – i.e. you will inform them with what they are plotting with'.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far regarding His Words: “You will be informing them of this matter of theirs while they would not be realising [12:15] – He is Saying: “They are not realising that you are Yusuf. Jibraeel came to him informing him of that’''.

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We are informed by Ahmad Bin Idrees, from Ahmad bin Muhammad bin Isa, from Ahmad Bin Muhammad bin Abu Nasr,

‘From Al-Reza asws regarding the Words of Allah aswj: And they sold him cheaply for a number of Dirhams, [12:20], he asws said: ‘It was twenty Dirhams, and the cheaply [12:20] – is the reduced. And it was the price of the hunted dog, when it dies, its compensation used to be to twenty Dirhams”.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: And they came with his shirt with false blood on it. [12:18], he asws said: ‘They had slaughtered an animal upon his as shirt’.
وأعتدت لهن متكأ " أي اترجة " وآتت " وأعطت " كل واحدة منهن سكينا وقالت اخرج عليهن فلما رأينه أكبرنه " إلى قوله: " إن هذا إلا ملك كريم " فقالت امرأة العزيز: " فذلكن الذي لم تنني فيه " في حبه " ولقد رأودته عين نفسه " أي دعوته " فاستعصم " أي امتنع، ثم قالت: " ولئن لم يفعل ما آمره ليسجنن وليكونا من الصاغرين " فما أمسى يوسف في ذلك البيت حتى بعثت إليه كل امرأة رأته تدعوه إلى نفسها فضجر يوسف في ذلك البيت فقال: " رب السجن أحب إلي مما يدعونني إليه وإلا تصرف عني كيدهن " أي أصب إليهن " أو لقيهن " أو أتيهن به "، فلم يلبس بناء في السجن.

4 - فس: وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " ثم بدا لهم من بعد ما رأوا الايات ليسجننه حتى ح " فالايات: شهادة الصبي، والقميص المخرق من دبر، واستباقهما الباب حتى سمع مجاذبتها إياه على الباب، فلما عصاها لم تزل مولعة لزوجها حتى حبسه " ودخل معه السجن فيان يقول: عبدان للملك: أحدهما خباز والآخر صاحب الشراب، والذي كذب ولم ير المنام هو الخباز.

And in a report of Abū Al Jarūd,

*From Abu Ja‘far asws regarding His azwj Words: Then it seemed to them after they had seen the signs, to imprison him for a while [12:35]:* 'The signs – testimony of the child, and the shirt torn from the back, and both their rushing towards the door to the extent that her seducing him as was heard at the door. But when he as disobeyed her, she did not stop pressing her husband until he imprisoned him as, And two youths entered the prison with him [12:36]. Two slaves of the king. One of them was a baker, and the other in charge of the vineyard. And the one who lied and had not seen a dream, it was the baker''.

5 - فس: قال علي بن إبراهيم: ووكل الملك بيوسف رجلين يحفظانه، فلما دخل السجن قالوا له: ما صناعتك ؟ قال: أعبر الرؤيا، فرأى أحد الموكلين في نومه كما قال الله عزوجل: " أعصر خمرا " قال يوسف: تخرج من السجن وتصير على شراب الملك وترتفع منزلتك عنه، وقال الآخر: " إني أرى نابلس يبني "، فقال له يوسف: أنت بتلك الكلمة تهانيني، وأنت كذب على وليك، وأكمل مثلك. فأمسى يوسف في السجن، أنا أراك في وصيفي، إني أمضي في دلائله، ويا بزراع، لا تجعل تلذني ذلك، قال يوسف كما حكم الله عزوجل: يا صديقي، يا فелиي، يا شريفا في سبيله، فإني إنا عند ربي من السجن، فأخبرني الإسراع في سبيله، فأمسى يوسف في السجن.

Abu Abdullah asws regarding His azwj Words: *we see you to be from the good doers* [12:36]: 'He as used to stand up (caring) for the sick, and sought (helped) the needy, and extended (space) for the imprisoned'.

فلم أراد من رأي في نومه أن يعصر خمرا الخروج من الحبس قال له يوسف: " اذكرني عند ربي " فكان كما قال الله عزوجل: " فأناس الشيطان ذكر ربه ".

So, when he intended – one who had seen in his dream pressing wine – the exit from the prison, Yusuf as said to him: *Mention me to your master* [12:42], so it happened just as Allah asz Mighty and Majestic Said: *But the satan made him forget mentioning to his master [12:42]’’*

}
We are informed by Al Hassan Bin Ali, from his father, from Ismail bin Umar, from Shuayb Al Aqarquqy, ‘From Abu Abdullah asws having said: ‘Yusuf as and said to him as: ‘O Yusuf! The Lord azwj of the worlds Conveys you asw the Greetings and is Saying to you as: “Who Made you as the most handsome of His aswj creatures?” He asws said: ‘He as shrieked and placed his as cheek upon the ground, then said: ‘You azwj, O Lord aswj!’


Then he as said to him as: ‘And He aswj is Saying to you as: “Who Made you as to be more beloved to your as father as apart from your as brothers?” He asws said: ‘He as wailed and placed his as cheek upon the ground, and said: ‘You azwj, O Lord aswj!’


He as said: ‘And He aswj is Saying to you as: “And Who Took you as out from the well after being thrown into it, and you as were convinced of the destruction?' He asws said: ‘So he as wailed and placed his as cheek upon the ground, then said: ‘You azwj, O Lord aswj!”

He as said: ‘So your as Lord aswj has Made for you as a Punishment due to your as seeking for help from other than Him aswj. and he remained in the prison for some years [12:42].

قال: فإن ربك قد جعل لك عقوبة في استغاثتك بغيره فالبث في السجن بضع سنين.

He asws said: ‘So when the term expired, and Allah aswj Permitted for him as the supplication for the relief (دعاء الفرج). he as placed his as cheek upon the ground, then said: ‘O Allah aswj! If there were sins upon me as, so I as have bowed my as head in Your aswj Presence, So I as hereby divert myself as towards You aswj by the Face (sake) of my as righteous forefathers as, Ibrahim as, and Ismail as, and Is’haq as, and Yaqoub as. So Allah aswj Relieved him as.

قلت: جعلت فذاك أندعو نحن بهذا الدعاء ؟ فقال: ادع مثليه:

I said, ‘May I be sacrificed for you asw! Shall I (also) supplicate with this supplication?’ So he asws said: ‘Supplicate with the like of it,

الله ين كنأ ذنوبي قد أخلقت وجهي عندك فإني أتوجه إليك بوجه آبائي الصالحين: إبراهيم وإسماعيل وإسحاق ويعقوب صلى الله عليه واله وعلي وفاطمة والحسن والحسين وابنهم إسماعيل عليه السلام.
‘O Allah azwj! If there were sins upon me, so I have bowed my face in Your azwj Presence. So I divert myself to You azwj by Your azwj Prophet saww, a Prophet saww of Mercy, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the Imams asws. 271

Then Ali Bin Ibrahim said, ‘Then the king saw a dream and said to his ministers, ‘And the king said, ‘I saw (in my dream) seven fat cows which seven lean ones devoured; and seven green ears (of corn) and (seven) others dried out. [12:43]

And Abu Abdullah asws recited it as: Seven green corn [12:46]

Then he said, O chiefs! Give me a verdict regarding my dream if you are interpreters of the dreams’ [12:43]. But, they did not recognise the interpretation of that. Then, the one whose dream which he had seen remembered, and he remembered Yusuf as after seven years, it is His azwj Word: And one of the two (prisoners) he who had been freed remembered after a long time and said, ‘I will inform you of its interpretation, therefore send me forth [12:45].

He came to Yusuf as and said, ‘O truthful one! Give us a verdict regarding seven fat cows which seven lean ones devoured, and seven green ears (of corn) and (seven) others dried out, [12:46]. Yusuf as said: He said: ‘You shall be cultivating for seven years continuously. Then whatever you harvest, so leave it in its ear except for a little from what you would be eating [12:47], i.e., do not trample it for it would spoil during the long seven years. So, when it would be in its ear, it would not spoil. Then there shall come after that seven years of hardship eating away whatever had preceded for these [12:48], i.e. seven years of difficulties, you would be eating what you had sent forwards during the past seven years’. 271

وقال السداق عليه السلام: إنما نزل " ما قربتم لهن " ثم يأتي من بعد ذلك عام فيه يعصر الناس وفهي يعصرون " أي يعصرون " 271

And Al-Sadiq asws said:’ But rather it was Revealed as: Whatever you had brought near for these [12:48]. Then there shall come after that a year in which it would rain for the people and during it they would be pressing’ [12:49] – i.e., it would be raining’.

وقال أبو عبد الله azwj: فرأى رجل على أمير المؤمنين عليه السلام: ’ ثم يأتي من بعد ذلك عام فيه يعصر الناس وفهي يعصرون " فقال: وحعك أي شئ يعصرون ? أيعصر الحمر ؟ قال الرجل يا أمير المؤمنين: كيف أقول ؟ 271

Ali Bin Ibrahim said –

‘Abu Abdullah asws said: ‘A man recited to Amir Al-Momineen asws (the Verse): *Then there shall come after that a year in which it would rain for the people and during it they would be pressing* [12:49], upon the basis of the doer. So he asws said: ‘Woe be unto you! Which thing they were pressing: Were they pressing the wine?’ The man said, ‘O Amir Al-Momineen asws! How should I read it as?’

He asws said: ‘But rather it was Revealed as: *and during it they (clouds) would be squeezing* [12:49], i.e., raining after years of famine, and the evidence upon that are His aswj Words: *And We Send down from the clouds abundant water* [78:14].

(P.s. – This is not a Hadeeth)

(P.s. – This is not a Hadeeth)
أي ميتا " أو تكون من الهالكين " " فقال إنما أشكو بثي وحزني إلى الله وأعلم من الله مالا تعلمون ".  تفسير: " بل سولت " أي زينت وسهلت لكم " أنفسكم أمرا " أردتموه وقر رتموه وإلا فما أدرى الملك أن السارق يؤخذ بسرقته " فصبر جميل " فأمري صبر جميل، أو فصبر جميل أجمل " عسى الله أن يأتيني بهم جميعا " بيوسف وبنامين وأخيهما الذي توقف بمصر " إنه هو العليم " بحالي وحالهم " الحكيم " في تدبيرها " وتولى عنهم " أي أعرض عنهم كراءة لا صادح فيها وقائل باسالي على يوسف " أي قد فصل تجاولا لها. انتهى.

أقول: على ما فسر علي بن إبراهيم " الحرض " لعله حمل الهلاك على الهلاك المعنوي بترك الصبر. 276

(P.s – This is not a Hadeeth)

لا: هذه نسخة تستند إلى أحاديث قديمة، mj: It is not a hadith

فقال: نعم علم أنه حي حتى أنه دعا ربه في السحر أن يهبط عليه ملك الموت، فهبط عليه ملك الموت بأطيب رائحة وأحسن صورة، فقال له: من أنت؟ قال: أنا ملك الموت، أليس سألك الله أن تزلعي عليك؟ قال: ما حاحتلك يا بابكر؟

He ñw said: 'Yes, he ñw knew he ñw was alive until he ñw supplicated to his ñw Lord ñwj during the pre-dawn that He ñwj Sends down the Angel of death unto him ñw. So, the Angel of death descended to him ñw in the most perfumed of aromas and beautiful of faces. He ñw said to him: 'Who are you?' He ñw said, 'I am the Angel of death. Didn’t you ñw ask Allah ñwj to Send me down to you ñw?' He ñw said: 'Yes’. He said, ‘What is your ñw need O Yaqoub ñw?’

قال له: أخبرني عن الارواح تقبضها جملة أو تفاريقا؟ قال: تقبضها أعواني متفرقة وتعرض علي مجتمعة، قال يعقوب: فأسألك بإله إبراهيم وإسحاق ويعقوب هل عرض عليك في الارواح روح يوسف ؟ قال: ما حاحتلك يا بابكر؟

He ñw said to him: ‘Inform me ñw about the souls you capture, altogether or separately?’ He ñw said: ‘My assistants capture them separately and present them unto me altogether’.

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Yaqoub\textsuperscript{as} said: ‘I\textsuperscript{as} ask you by the God\textsuperscript{azwj} of Ibrahim\textsuperscript{as}, and Is’haq\textsuperscript{as} and Yaqoub\textsuperscript{as}, has there been presented unto you among the souls, the soul of Yusuf\textsuperscript{as}?’ He said: ‘No’. Thus, during that, he\textsuperscript{as} knew that he\textsuperscript{as} was alive.

Go and inquire about Yusuf and his brother, and do not despair from Mercy of Allah; surely none desairs of Allah’s Mercy except the Kafir people\textsuperscript{[12:87]}. And the ruler of Egypt wrote to Yaqoub\textsuperscript{as}, ‘However, this your\textsuperscript{as} son\textsuperscript{as}, I bought him\textsuperscript{as} for a cheap price in Dirhams, and he\textsuperscript{as} is Yusuf\textsuperscript{as}, and I have taken him\textsuperscript{as} as a slave, and this (other) son\textsuperscript{as} of yours\textsuperscript{as} Benyamin\textsuperscript{as}, has stolen, and I seized him\textsuperscript{as} for my chattels were found to be with him\textsuperscript{as}, and I have taken him\textsuperscript{as} (also) as a slave’.

There wasn’t referred to Yaqoub\textsuperscript{as} anything more difficult upon him\textsuperscript{as} than that letter. He\textsuperscript{as} said to the messenger: ‘(Stay) in your place until \textsuperscript{as} answer him’. Yaqoub\textsuperscript{as} wrote to him\textsuperscript{as}: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. From Yaqoub\textsuperscript{as} Israel Allah\textsuperscript{azwj}, son\textsuperscript{as} of Is’haq\textsuperscript{as}, son\textsuperscript{as} of Bin Ibrahim\textsuperscript{as} Friend of Allah\textsuperscript{azwj}. However, \textsuperscript{as} have understood your letter mentioning in it that you bought my\textsuperscript{as} son\textsuperscript{as} and have taken him\textsuperscript{as} as a slave.

And surely, the afflictions are allocated with the sons\textsuperscript{as} of Adam\textsuperscript{as}, that my\textsuperscript{as} grandfather\textsuperscript{as} Ibrahim\textsuperscript{as}, Nimroda\textsuperscript{as} king of the world, threw him\textsuperscript{as} into the fire, but he\textsuperscript{as} was not burnt, and Allah\textsuperscript{azwj} Made it to be cool and safe upon him; and my\textsuperscript{as} father\textsuperscript{as} Is’haq, Allah\textsuperscript{azwj} Commanded my\textsuperscript{as} grandfather\textsuperscript{as} to sacrifice him\textsuperscript{as} by his\textsuperscript{as} hands. When he\textsuperscript{as} wanted to sacrifice him\textsuperscript{as} Allah\textsuperscript{azwj} Ransomed him\textsuperscript{as} by a magnificent ram.

And for me\textsuperscript{as} there was a son\textsuperscript{as}, there does not happen to be in the world anything more beloved to me\textsuperscript{as} than him\textsuperscript{as}, and he\textsuperscript{as} was the delight of my\textsuperscript{as} eyes, and fruit of my\textsuperscript{as} heart, but his\textsuperscript{as} brother took him\textsuperscript{as} out then returned to me\textsuperscript{as} and claimed that the wolf had eaten him\textsuperscript{as}. So, my\textsuperscript{as} back is arched due to that and my\textsuperscript{as} eyesight is gone due to the frequency of the crying.
And there was a brother\textsuperscript{as} for him\textsuperscript{as} from his\textsuperscript{as} mother he\textsuperscript{as} was comforted with. He\textsuperscript{as} went out with his\textsuperscript{as} brothers to what is before you in order to diver towards us foodstuff, but they returned to me\textsuperscript{as} and mentioned that he\textsuperscript{as} had stolen a cup of the king and he has withheld him\textsuperscript{as}, and we\textsuperscript{as} are a people of such a Household, the theft cannot be attached with us nor can the immoralities.

And I\textsuperscript{as} ask you, by the God\textsuperscript{azwj} of Ibrahim\textsuperscript{as}, and Is’haq, and Yaqoub\textsuperscript{as} not to prevent him\textsuperscript{as} upon me\textsuperscript{as}, and you will draw closer to Allah\textsuperscript{azwj}, and return him\textsuperscript{as} to me’.

When that letter arrived to Yusuf\textsuperscript{as}, he\textsuperscript{as} took it and placed it upon his\textsuperscript{as} face, and kissed it, and cried with intense crying. Then he\textsuperscript{as} looked at his\textsuperscript{as} brothers and said to them: ‘\textit{He said: ‘Do you know what you did with Yusuf and his brother when you were ignorant?’ [12:89] They said: ‘Are you indeed Yusuf?’ He said: ‘I am Yusuf and this is my brother (Benyamin). Allah has Conferred upon us. Surely one who fears and is patient, then Allah does not Waste a Recompense of the good doers’ [12:90].}’

They said to him\textsuperscript{as} just as Allah\textsuperscript{azwj} Mighty and Majestic Said: ‘\textit{By Allah! Allah has Preferred you over us, and we were erroneous’ [12:91] He said: ‘(There shall be) no reproach against you today. – i.e., no mingling, May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92].}’

He\textsuperscript{asws} said: ‘When the messenger turned (return) to the king with the letter of Yaqoub\textsuperscript{as}, Yaqoub\textsuperscript{as} raised his\textsuperscript{as} hands towards the sky and said: ‘O Excellent of the companionship! O Benevolent of the assistance! O Best God\textsuperscript{azwj}! Give me\textsuperscript{as} a Spirit from You\textsuperscript{azwj}, and Relief from You\textsuperscript{azwj}!’

Jibraeel\textsuperscript{as} descended unto him\textsuperscript{as} and said to him\textsuperscript{as}: ‘O Yaqoub\textsuperscript{as}! Shall I\textsuperscript{as} teach you\textsuperscript{as} a supplication, Allah\textsuperscript{azwj} will Return to you\textsuperscript{as} your\textsuperscript{as} eyesight and both your\textsuperscript{as} sons\textsuperscript{as}?’ He\textsuperscript{as} said: ‘Yes’.
He called: 'Say: 'O One Who no one knows How He is! O One Who Blocks the sky with the air, and Presses the earth upon the water, and Chose for Himself the best of the skies! Give me a Spirit from You and Relief from You!''

He said: 'The columns of the morning had not burst (morning), before he was brought the shirt and he threw it upon him, and Allah Returned to him, his sight and his children'.

And my father narrated to me, from Al Abbas Bin Hilal,

'From Abu Al-Hassan Al-Reza having said: 'The warden said to Yusuf, 'I love you. I have not been hit except from the love. My maternal aunt loved me, (accused) me of theft (so she could keep me), and my father loved me so my brothers envied me; and the ruler loved me, so she had me imprisoned'.

He called: 'And Yusuf complained to Allah in the prison and he said: 'O Lord! Due to what do I deserve the prison?' Allah Revealed to him, 'You chose it when you said: 'Lord! The prison is more beloved to me than what they are calling me to, [12:33].

Wahdani, Ibn Al-Husayn Al-Sabbagh, said: 'The warden asked Yusuf: 'You love him? You have not been hit except from the love. My maternal aunt accused me of theft (so she could keep me), and my father loved me so my brothers envied me; and the ruler loved me, so she had me imprisoned'.

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Why did you as not say: ‘The well-being is more beloved to me as than what they are calling me to’?"278

My father narrated to me, from Al Hassan Bin Mahboub, from Al Hassan Bin Amara, from Abu Sayyar,

‘From Abu Abdullah asws having said: ‘When the brothers of Yusuf as dropped Yusuf as in the well, Jibraeel as entered and saw him as while he as was in the well. He as said: ‘O boy! Who dropped you as in this well?’ Yusuf as said to him as: ‘My brothers, due to my as status from my as father as, they envied me as, and due to that they dropped me as into the well’.

He as said: ‘Would you as like to come out from it?’ Yusuf as said to him as: ‘That is up to the God azwj of Ibrahim as, and Is’haq and Yaqoub as. He as said: ‘The God azwj of Ibrahim as and Is’haq as and Yaqoub as is Saying to you as: ‘Say: ‘O Allah azwj! I as ask You azwj for the Praise is for You azwj, all of it. There is no god except You azwj, the Affectionate, the Benefactor, Beginner of the skies and the earth, with the Majesty and the Benevolence! Send Salawat upon Muhammad sasw and the Progeny asws of Muhammad sasw, and Make for me as, from my as affairs, a relief and a way out, and Grace me as from where I as anticipate and from where I as do not anticipate!’”

He as supplicated to his as Lord aswj, and Allah aswj Made relief to be for him as from the pit, and a way out from the plot of the wife (of ruler of Egypt), and Gave him as the kingdom of Egypt from where he as did not reckon as. 279

And as for His aswj Words: Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether [12:93] –

My father narrated to me, from Ali Bin Mahziyar, from Ismail Al Saraj, from Yunus Bin Yaqoub, from Mufazzal Al Ju’fy,
'From Abu Abdullah asws having said: ‘Inform me asws, what was the shirt of Yusuf as?’ I said, ‘I don’t know’.

I said, ‘May I be sacrificed for you asws! So, to whom has that shirt come to be?’ He asws said: ‘To its rightful ones’.

Then he asws said: ‘Every Prophet as inherited knowledge or something else, so it has ended up to the Progeny aswsw of Muhammad as; and Yaqoub as was at Palestine, and the caravan from Egypt was arriving from Egypt, but Yaqoub as still found its aroma, and it is from that shirt which came out from the Paradise, and we aswsw inherited it’.

‘From Abu Al-Hassan asws having said: ‘It was the law among the Children of Israel, if anyone stole anything, he would get stolen due to it (become a slave to the victim). And Yusuf as was (living) with his as aunt, and he as was small, and she used to love him as, and Is’haq as had a belt which Yaqoub as used to wear (sometimes), and it was in the possession of his as sister.'
And Yaqoub sought Yusuf in order to take him from his aunt, and she was gloomy due to that and said, ‘Leave him until I send him to you’, and she took the belt and tied it in his waist beneath the clothes. When Yusuf came to his father, she came and said, ‘He has stolen the belt!’ She investigated him and found it to be with him in his waist.

Therefore, due to that, the brothers of Yusuf said when Yusuf withheld his brother (Benyamin) when he made the cup to be in a bag of his brother, Yusuf said: ‘What is the recompense of the one in whose riding animal it is found?’ They said, ‘It is his recompense’ – the Sunnah which had flowed among them, therefore due to that the brothers of Yusuf said: ‘If he has stolen, then a brother of his did indeed steal from before’. But Yusuf kept it secret within himself and did not disclose it to them [12:77].

And it is narrated to me by Muhammad Bin Isa, from Yahya Bin Aksam,

‘Musa Bin Muhammad Bin Ali Bin Musa asked questioned and presented these unto Abu Al-Hassan, and one of these was, ‘Inform me about the Words of Allah Might and Majestic: And he raised his parents upon the throne and they fell down to him in Sajdah to him [12:100]. Did Yaqoub and his children to Sajdah to Yusuf and (although) they were Prophets?’

Abu Al-Hassan answered: ‘As for the Sajdah of Yaqoub and his children, it did not happen to be to Yusuf, and rather that happened from Yaqoub and his children in obedience to Allah and greeting to Yusuf, just as were the Sajdah to the Angels to Allah.'
So, Yaqoub and his children prostrated and Yusuf was with them thanking Allah of the gathering of their family. Do you not see him saying in thanking Him for that strength: *Lord! You have Given me from the kingdom and Taught me from the interpretation of the events. Originator of the skies and the earth! You are my Guardian in the world and the Hereafter. Cause me to die a submitter and join me with the righteous ones* [12:101].

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Adam, and did not happen to Adam, and rather that was from them in obedience to Allah and greeting to Adam.

فسجد يعقوب وولده ويوسف معهم شكر الله لاجتماع ميلهم، ألم ترأنه يقول في شكره ذلك القوت: "رب قد آتيتني من الملك وعلمتني من تأويل الأحاديث فاطر السموات والإرض أنت ولي في الدنيا والاخرى تو في سبالة واحتفي بالصاحبين".

(P.S. – This is not a Hadeeth)
‘I said to Abu Abdullah Al-Sadiq	extsuperscript{asws} having said: ‘What was the supplication of Yusuf	extsuperscript{as} in the well for we have differed regarding it?’

He	extsuperscript{asws} said: ‘When Yusuf	extsuperscript{as} came to be in the well and despaired from the life, he	extsuperscript{as} said: ‘O Allah	extsuperscript{azwj}! If there were the mistakes and the sins, I	extsuperscript{as} have turned with my	extsuperscript{as} face in Your	extsuperscript{azwj} Presence, never Raise for me	extsuperscript{as} any voice to You	extsuperscript{azwj} and never Answer my	extsuperscript{as} supplication for me	extsuperscript{as}. I	extsuperscript{as} ask You	extsuperscript{azwj} for the sake of the old man Yaqoub	extsuperscript{as}, have Mercy on him	extsuperscript{as} and Gather between me	extsuperscript{as} and him	extsuperscript{as}, for You	extsuperscript{azwj} Know of his	extsuperscript{as} tenderness towards me	extsuperscript{as} and my	extsuperscript{as} desire to him	extsuperscript{as}."

Then Abu Abdullah	extsuperscript{asws} said: ‘Be saying this, and frequent from it, for I	extsuperscript{asws} frequent what I	extsuperscript{asws} said, during the great worries’.  

Then Abu Abdullah	extsuperscript{asws} said: ‘Be saying this, and frequent from it, for I	extsuperscript{asws} frequent what I	extsuperscript{asws} said, during the great worries’.  

(P.s. – This is not a Hadeeth)

284 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 18
‘I heard Abu Abdullah Al-Sadiq asws saying: ‘Jibraeil as came to Yusuf as while he as was in the prison, and he as said: ‘Say at the end of every Obligatory Salat:

اللهم اجعل لي من أمري فرجا ومخرجا، وارزقني من حيث أحتسب ومن حيث لا أحتسب 3 نصوص.

‘O Allah aswz! Make for me as from my as affairs, a relief, a way out, and Grace me as for when I as anticipate and from where I as do not anticipate’ – three times’.286

(P.s. – This is not a Hadeeth)287

From Abu Abdullah asws having said: ‘There were three Verses regarding the shirt of Yusuf as in the Words of the Exalted: ‘And they came with his shirt with false blood on it [12:18]', and the Words of the Mighty and Majestic: if his shirt was torn from the front, [12:26] – the Verse, and His aswz Words: Go with this shirt of mine [12:93] – the Verse’.288

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

286 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 20
287 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 21
288 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 22
حتى ترسل معنا بابن يامين برسالة منك يخبره عن حزنك وعن سرعة الشيب إليك قبل أوان المشيب، وعن بكائك وذهاب بصري، فظن يعقوب أن ذلك مكر منهم فقال لهم: يا بني بئس العادة عادتكم، كلما خرجتم في وجه نقص منكم واحد، لا ارسله معكم، فلما فتحوا متاعهم وجدوا بضاعتهم ردت إليهم من غير عقل منهم أقبلوا إلى أبيهم فرحين قالوا: يا أبانا ما رأى الناس مثل هذا الملك أشد اتقاء للاثم منه، رد علينا بضاعتنا مخافة الاثم، وهي بضاعتنا ردت إلينا، ونمير أهلنا، ونحفظ أخانا ونزيد كيل بعير ذلك كيل يسير؛ قال يعقوب: قد علمتم أن ابن يامين أحبكم إلي بعد أخيك يوسف وبه انسي، وإليه سكوني من بين جماعتكم، فلن أرسله معكم حتى تؤتون موثقا من الله لتأتنني به إلا أن يحاط بكم، فضمنه يهودا فخر جوا حتى وردوت مصر فدخلوا على يوسف عليه السلام فقال لهم: هل بلغتم رسالتي؟ قالوا: نعم وقد جئناك بجوابها مع هذا لغلام فساليه عما بدا لكي، قال له يوسف: بما أرسلك أبوك إلي يا غلام؟ قال: أرسلني إليك يقرؤك السلام ويقول: إنك أرسلت إلي تسألني عن حزني، وعن سرعة الشيب إليك قبل أوان المشيب، وعن بكائي وذهاب بصري، فإن أشد الناس حزنا وخوفا أذكرهم للمعاد، وإنما أسرع الشيب إليك قبل أوان المشيب لذكر يوم القيامة، وأبكاني وبيض عيني الحزن على حبيبي يوسف، وقد بلغني حزنك بحزني واهتمامك بأمري، فكان الله لك جازيا ومثيبا؛ إنك لن تصلني بشئ أنا أشد فرحا به من أن تعمل على رؤية ابن أبيك، فإن أحب أولادك إلى عبد يوسف، فأقواسه، و_TRUNCATE_
العرش وخروا له سجداً، "قال يوسف ليعقوب: "يا أبي، هذا تأويل رؤياي من قبل قد جعلها ربي حقاً" إلى قوله: "فوعني مسلماً وآخذت بالصبرين".

(P.s. – This is not a Hadeeth) 289

24 - قال: قال الرضا عليه السلام في قول الله عزوجل: "قالوا إن يسرق فقد سرق أخ له من قبل فأسره يوسف في نفسه ولم يبدها لهم". قال: كانت لاهتمام النبي عليه السلام منطقة تتوارثها الأتباع الأكابر، وكانت عند عمة يوسف، وكان يوسف عندها، وكانت تحبه، فبعث إليها أبوبه: "أبي عليه السلام، انتهت إليه.

She send a message to him asws, 'Leave him in my presence for the night so that I can smell his aroma, then I shall send him to you asws in the morning'. When it was the morning, she took the belt and attached it to him asws and made him asws to wear a shirt and send it with him asws, and said, 'The belt was stolen and it was found to be upon him asws. And it was so in that era, that if a thief was to steal, he would get handed over to the owner of the property, and he would be his slave (as a recompense)'. 290

(P.s. – This is not a Hadeeth) 291

25 - ليست بل من محمد الصادق، عن الشيخ عبد الرحمن بن أبي سفيان، عن أبيه، عن السدي، عن عبد الرحمن بن سابط القرشي، عن جابر بن عبد الله أن النبي صلى الله عليه وسلم رجاء من اليهود، فقال: "يا محمد أخبرنا عن الكواكب التي رآها يوسف ما أسماؤهما، فلم يعجبه نبي الله يومئذ في شيء، ونزل جبريل بعد فأخبر النبي صلى الله عليه وسلم بما أسماؤهما".

Abd Allah bin Hamam, from Ibn Al Ayyashi, from his father, from Ahmad Bin Ubydullah Al Alawy, from Ali Bin Muhammad Al Alawy Al Amry, from Ismail Bin Hamam who said,

'Al-Reza asws regarding the Words of Allah aswj Mighty and Majestic: They (brothers) said, 'If he has stolen, then a brother of his did indeed steal from before'. But Yusuf kept it secret within himself and did not disclose it to them. [12:77]. He asws said: 'Ishaq as used to have a belt which was inherited by the great Prophets as, and it was in the possession of an aunt of Yusuf as, and Yusuf as was (living) with her, and she used to love him as, and he kept it secret within himself and did not disclose it to them. And it was so in that era, that if a thief was to steal, he would get handed over to the owner of the property, and he would be his slave (as a recompense)'. 290

26 - قال: قال الرضا عليه السلام في قوله: "يا أيها النبي صلى الله عليه وسلم، آتى الله النبي صلى الله عليه وسلم، قال: يا النبي صلى الله عليه وسلم، فإني أنورت النبي صلى الله عليه وسلم، ونزل جبريل بعد فأخبر النبي صلى الله عليه وسلم ما أسماؤهما".

289 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 23
290 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 24
There came to the Prophet saww, a man from the Jews called Bastaan the Jew, and he said, ‘O Muhammad saww! Inform me about the stars which Yusuf as saw prostrating to him as, what are their names’. But, the Prophet saww did not answer him on that day regarding anything, and Jibraeel as descended afterwards and informed the Prophet saw with their names’.

قَالَ: فَعَلِيتُ نِيَّ اللَّهِ إِلَيْهِ بِسْتَانَ فَلَمْ أَنْ جَاءَهُ قَالَ النَّبِيُّ صَلِيَ اللّهُ عَلَيْهِ وَلَهَ: هَلْ أَنْتُ مُسْلِمٌ إِنْ أَخْبَرْتُكُم بِأَسْمَائهِمُ؟

He asws said: ‘The Prophet saww of Allah azwj sent for Bastaan. When he came to him saww, the Prophet saww said: ‘Will you become a Muslim if I saww were to answer you with their names?’

قَالَ: قَالَ لَهُ: نَعْمَ، قَالَ لَهُ النَّبِيُّ صَلِيَ اللّهُ عَلَيْهِ وَلَهَ: جَرْبَانُ وَالْطَّارِقُ وَالْزَّيَاَّلُ وَذُو الْكِفَنَةِ وَقَابِسُ وَوَاسِبُ وَاَمْوَدَانُ وَالْفَيْلَقُ وَالمُسْبِحُ وَالضَّرْوحُ وَذُو الْفُزْعُ وَالضَّيَاءِ وَالنُّورُ; رَأَاهُ بِهِمْ فِي افْتِقَ الْسَّمَاءِ سَاجِدِهِمُ،

He asws said: ‘He said to him saww, ‘Yes’. So the Prophet saww said to him: ‘Jarbaan, and Al-Taariq, and Al-Zayaal, and Zul Kafnan, and Qabis, and Wasab, and Amoudan, and Al-Faylaq, and Al-Masbah, and Al-Zarouh, and Zul Faza’a, and Al-Zaya’a and Al-Nour. He as saw these in the horizon of the sky doing Sajdah to him as.

فَلَمْ قَصَصَهُ يوْسُفُ صلى الله عليه وسلم عَلَى يَعْقُوبَ صلى الله عليه وسلم قَالَ يَعْقُوبُ: هَذَا أَمَرٌ مُتَشِتَتُ يَجْمُّعُهُ اللَّهُ عَزَّوْجَلَ حُدُودًا، قَالَ: قَالَ بْسَتَانُ: إِنَّهُ أَسْمَائهِمُ.

When Yusuf as narrated it to Yaqoub as, Yaqoub as said: ‘This is a sporadic matter, Allah azwj will Gather it afterwards’. Bastaan said, ‘By Allah azwj These are their names’.

كَمِّ أَمَامُ النَّبِيِّ صلى الله عليه وسلم عَلَى يُعْقُوبَ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم: هَذَا أَمَرٌ مُتَشِتَتُ يَجْمُّعُهُ اللَّهُ عَزَّوْجَلَ حُدُودًا، قَالَ: فَقَالَ بْسَتَانُ: إِنَّهُ أَسْمَائهِمُ.

Ibn Al Waleed, from Al Saffar, from Ibn marouf, from Muhammad Bin Sahl Al Bahrainy,

‘Raising it to Abu Abdullah asws having said: ‘The crying ones are five – Adam as, and Yaqoub as, and Yusuf as, and Yaqoub as, and (Syeda) Fatima as daughter asws of Muhammad saww, and Ali asws Bin Al-Husayn asws.

فَأَمَّا أَمَامُ فِي كَيْكَةٍ عَلَى الْجَنَّةِ حَتَى صَارَ فِي هَذِهِ مَاشَاء اللَّهِ أَوْلِيَاءُ; وَأَمَامُ يُعْقُوبُ فِي كَيْكَةٍ حَتَى ذَهَبَ بِسَبْرِهِ وَحَتَى قَبَلَهُ: "نَافِعُ يَتَرَكَنَّكُمْ بِي كَيْكَةٍ حَتَى تَكُونَ حَرْرًا أَوْ تَكُونَ مِنَ الْمُهْلَكِينَ" وَأَمَامُ يُعْقُوبُ فِي كَيْكَةٍ حَتَىذَهَبَ بِسَبْرِهِ وَحَتَى قَبَلَهُ: إِنَّكُمْ تَيْشِكُونَ وَتَسْتَكِبُونَ الْبِلَاءَ،

As for Adam as, he as cried upon the Paradise until there became in his as cheeks like the valleys; and as for Yaqoub as, he as cried upon Yusuf as until his as eyesight was gone and until it was said to him as ‘By Allah! You will not cease remembering Yusuf until you become fatally ill or become from the perished ones’ [12:85]; and as for Yusuf as, he as cried upon Yaqoub as
until the inmates of the prison were harmed by it, and they said to him as, ‘Either you as cry at night and be silent by the day, or you as cry by the day and be silent at night’. So, he as reconciled with them upon one of the two.

And as for (Syeda) Fatima asws, she asws cried upon Rasool-Allah saww until the people of Al-Medina were bothered by it and they said to her asws, ‘You asws have bothered us with the frequency of your asws crying’, so she asws used to go out to the graveyard, graves of the martyrs and she asws cried until she asws had fulfilled her need, then she asws left.

And as for Ali asws Bin Al-Husayn asws, he asws cried upon Al-Husayn asws for twenty years, or forty years. No meal was placed in front of him asws except he asws cried until a slave of his asws said to him asws, ‘May I be sacrificed for you asws, O son asws of Rasool-Allah saww! I fear upon you asws that you asws would become from the ignorant (perished) ones’.

He said: ‘But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know’ [12:86]’.

A number of our companions, from Ibn Asbat, from his uncle Yaqoub Bin Salim, from Is’haq Ibn Amar, from Al Kahily who said,

‘I heard Abu Abdullah asws saying: ‘Yaqoub as, when Benyamin as was gone from him as, called out: ‘O Lord aswj! Will You aswj not have Mercy on me as? My as eye (sight) is gone, and my as two sons as are gone’.

Allah aswj Blessed and Exalted Revealed to him as: “If I aswj were to Cause you as to die, I aswj will Revive you as until I aswj Gather between you as and both of them as, but do you as remember the sheep which you as slaughtered and grilled and ate, while so and so was to your as side, Fasting, you as did not give him anything from it?”

293 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 27
Ibn Asbat said (the narrator) said, 'Yaqoub said, 'It was narrated to me by Al Maysami, that after that Yaqoub got his caller to call out every lunchtime from his house up to a Farsakh, 'Indeed! One who wants the lunch, then let him come to the family of Yaqoub! And when it was evening, he called out, 'Indeed! One who wants the dinner, then let him come to the family of Yaqoub!''.

Ibn Al Waleed, from Al Saffar, from Al Barqy, form Ibn Mahboub, from Hisham Bin Salim, from the one who mentioned it,

'From Abu Ja’far having said: 'Allah Blessed and Exalted did not Sent Prophets as kings in the earth except four – Noah, Zulqarnayn (not a Prophet and his name is Ayash, and Dawood, and Suleyman, and Yusuf.

As for Ayash, he ruled what is between the east and the west; and as for Dawood, he ruled what is between Al-Shamaat to the city of Istakhar, and like that was the kingdom of Suleyman; and as for Yusuf, he ruled Egypt and its prairies, not exceeding it to others''.

Al Qatan, from Al Sakry, from Al Jowhary, from Ibn Amarah, from his father,

'From Abu Abdullah having said: 'Yaqoub and Ays were twins. Ays was born then Yaqoub was born. So, Yaqoub was named as such because he came out 'Ya’qab’ on the heels of Ays; and Yaqoub, he is Israeel, and meaning of Israeel is ‘servant of Allah’, because ‘Al-Isra’, he is a servant, and ‘All’, He is Allah Mighty and Majestic'.

وروي في خبر آخر أن الامراء هو القوة، وليل هو الله عز وجل، فمعنى إسرائيل: قوة الله عزوجل.

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294 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 28
295 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 29
And it is reported in another Hadeeth that ‘Al-Isra’, it is the strength, and ‘Ail’ He \(^{azwj}\) Mighty and Majestic. Thus, the meaning of Israel is ‘Strength of Allah \(^{azwj}\) Mighty and Majestic’. \(^{296}\)

Abdullah Bin Hamid, from Khalaf Bin Muhammad Bin Ismail, from Muhammad Bin Ali Bin Hamza Al Ansary, from Abd al Rahman Bin Ibrahim Al Damashqy, from Bashir Bin Abu Bakr, from Abu Bakr Bin Abu Maryam, from Saeed Bin Amro Al Ansary, from his father, from Ka’ab Al Akhbar in a lengthy Hadeeth saying in it:

‘But rather ‘Israel’ is names as ‘Israel Allah’ because Yaqoub \(^{as}\) used to serve Bayt Al-Maqdis, and he \(^{as}\) was the first one to enter and the last one to come out (leave), and he \(^{as}\) used to light the lamps, and when it was the morning, he saw them as having been extinguished.

He \(^{asws}\) said: ‘He \(^{as}\) spent the night in the Masjid of Bayt Al-Maqdis and there was a Jinn extinguishing these. He \(^{as}\) seized him and took him to a mast in the Masjid. When they (people) woke up in the morning, they saw him as a captive. And the name of the Jinn was ‘Ail’, so ‘Israel’ was named due to that’’. \(^{297}\)

In a report of Abdullah Bin Maymoun,

‘From Ja’far \(^{asws}\) Bin Muhammad \(^{asws}\), from his \(^{asws}\) father \(^{asws}\) having said: ‘Yaqoub \(^{as}\) said to his \(^{as}\) son \(^{as}\) Yusuf \(^{as}\): ‘O my \(^{as}\) son \(^{as}\)! Do not commit adultery, for the bird, if it were to commit adultery, its feathers would scatter’’. \(^{298}\)

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad altogether, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah \(^{asws}\): ‘A man came to Rasool-Allah \(^{saww}\) and said: ‘O Prophet \(^{saww}\) of Allah \(^{azwj}\)! There is a daughter of an uncle of mine, I am pleased with her beauty, and her goodness, and her Religion, but she is barren’. 

\(^{296}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 30
\(^{297}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 31
\(^{298}\) Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 32

He asws said: ‘Do not marry her! Yusuf Bin Yaqoub as met his as brother and said: ‘O my as brother! How is your capacity to marry the women after me as?’ He said, ‘My fatheras instructed meas and said: ‘If you are able that there should happen to be offspring for you, weighing down the earth with the Glorification (of Allah aswj), then do so’. 299

The number, from Al Barqy, from Al Taflisy, from Al Samandy, ‘From Abu Abdullahasws having said: ‘Rasool-Allahasws said: ‘The best timing for you to supplicate to Allahazwj during it is the pre-dawn’, and heasws recited this Verse regarding the world of Yaqoubasws: ‘Soon I will seek Forgiveness of my Lord for you all [12:98]. Heas delayed it to the pre-dawn’.300

By the three chains, ‘From Al-Rezaasws from hisasws forefathersasws from Aliasws Bin Al-Husaynasws having said regarding the Words of Allahazwj Mighty and Majestic: had he not seen the convincing Proof of his Lord [12:24]. Heasws said: ‘The wife of the ruler of Egypt stood up to the idol and cast a piece of cloth upon it. So Yusufas said to her: ‘What is this (for)?’ She said, ‘I am ashamed from the idol that it should see us’. So Yusufas said to her: ‘You are being ashamed from the one who neither hears, nor sees, nor ponders, nor eats, nor drinks, and Ias should not be ashamed from the One Who Created the human being and Knows him?’ So that (is the Meaning of) the Words of the Mighty and Majestic: had he not seen the convincing Proof of his Lord [12:24]’.301

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299 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 33
300 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 34
301 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 35
From Ali asws Bin Al-Husayn asws having said: 'The people took three from three – They took the patience from Ayoub as, and the thanks from Noah as, and the envy from the sons of Yaqoub asw.  302

Our companions reported from Al-Reza asw, a man said to him asws, 'May Allah aswj Keep you asws well! How did you asws come to (heir apparent) what you asws came to it from Al-Mamoun?' And it was as if he denied it upon him asws. Abu Al-Hassan Al-Reza asws said to him: 'O you! Which of the two is superior, the Prophet as of the successor as?' He said, 'No, but the Prophet as is'.

He asws said: 'Which of the two is superior, a Muslim or a Polytheist?' He said, 'But, a Muslim is'. He asws said: 'The ruler of Egypt was a Polytheist and Yusuf as was a Prophet as, and Al-Mamoun is a Muslim and I asws am a successor asws, and Yusuf as asked the ruler that he makes him as to be in charge where He said, 'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55], and I asws am being forced upon that'.

And he asws said regarding His aswj Words: 'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]: 'He as said: 'A controller of what is in my as hands, knower of all languages’.  303

From Ali asws Bin Muhammad Al-Askari asws, from his asws forefathers asws, from Al-Sadiq asws regarding the Word of Allah aswj Mighty and Majestic regarding the words of Yaqoub as: so patience is beautiful. [12:83]. He asws said: 'Without complaining’.

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302 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 36
303 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 37
304 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 38
I asked Abu Abdullah\textsubscript{asws} about the supplication of Yusuf\textsubscript{as}, ‘What was it?’

He\textsubscript{asws} said: ‘Supplications of Yusuf\textsubscript{as} were a lot, but when the prison became difficult upon him\textsubscript{as}, he\textsubscript{as} fell down in Sajdah to Allah\textsubscript{azwj} and said:

‘O Allah\textsubscript{azwj}! If there were sins, I\textsubscript{as} have turned my\textsubscript{as} face in Your\textsubscript{azwj} Presence, never Raise for me\textsubscript{as} to You\textsubscript{azwj} any voice, for I\textsubscript{as} turn to You\textsubscript{azwj} with the face of the sheikh Yaqoub\textsubscript{as}.’

He (the narrator) said, ‘Then Abu Abdullah\textsubscript{asws} cried and said: ‘May Allah\textsubscript{azwj} Send Salawat upon Yaqoub\textsubscript{as} and upon Yusuf\textsubscript{as}, and I\textsubscript{asws} am saying: ‘O Allah\textsubscript{azwj}! By Allah\textsubscript{azwj} and by His\textsubscript{azwj} Rasool\textsubscript{asws}!’’.

From Abu Abdullah\textsubscript{asws} having said: ‘When Yusuf\textsubscript{as} was in the prison, he\textsubscript{as} complained to his\textsubscript{as} Lord\textsubscript{azwj} Mighty and Majestic, having to eat bread alone, and asked for a sauce (curry) to dip it in and with him\textsubscript{as} used to be abundance of pieces of the dry bread’. So He\textsubscript{azwj} Commanded him\textsubscript{as} that he\textsubscript{as} should take the bread and make it to be in a pot and pour water upon it, and the salt. So, it became Murayya, and he\textsubscript{as} went on to dip with it’.

\textit{(P.s. – This is not a Hadeeth)}
A group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Bin Rabah Al Ashjaie, from Abaad Ibn Yaqoub Al Asady, from Artat Bin Jundab, from Ziyad Bin Al Munzar,

‘From Abu Ja’far Muhammad asws Bin Ali asws having said: ‘When the wife of the ruler of Egypt was hit by the need, it was said to her, ‘If you could go to Yusuf as Bin Yaqoub as‘. She consulted regarding that and it was said to her, ‘We fear him upon you’. She said, ‘Never! I do not fear from the one who fears Allah azwj’.

When she went to him as, she saw him in his kingdom, she said, ‘The Praise for Allah azwj Who Made the slave to be a king due to his Submission to Him azwj, and Made the kings to be slaves due to disobedience’. He as married her and found her to be a virgin, so he as said to her, ‘Isn’t this better? Isn’t this more beautiful?’ She said, ‘I had been tempted from you due to four things – I was the most beautiful of the people of my time, and I was the most beautiful of the people of your time, and I was a virgin, and my husband was impotent’.

When it was from the matter of the brothers of Yusuf as what happened, Yaqoub as wrote to Yusuf as while he as did not know he as was Yusuf as: ‘In the Name of Allah azwj the beneficent, the Merciful. From Yaqoub as Bin Is’haq as Bin Ibrahim as Friend of Allah azwj Mighty and Majestic, to ruler (from) the people of the Pharaoh la. Greetings be unto you as’.

But I praise to you as Allah azwj Who, there is no god except He azwj. However, we as are people of a Household of fondly (people), through us as is the course of the affliction. My as grandfather as Ibrahim as was thrown into the fire in obedience of his as Lord azwj, but Allah azwj Mighty and Majestic Made it to be cool and safe upon him as, and Commanded my as grandfather as to sacrifice my as father as, and He azwj Ransomed him as with what He azwj Ransomed him as.

And there was a son as for me as, from the dearest of the people to me as, I as miss him as. My as grief upon him as went away with the light of my as sight, and there was a brother for him as
from his\textsuperscript{as} mother. Whenever I\textsuperscript{as} remember the lost one, I\textsuperscript{as} hug this brother\textsuperscript{as} of his\textsuperscript{as} to my\textsuperscript{as} chest, so it removes from me\textsuperscript{as} part of what (grief) I\textsuperscript{as} find, and he\textsuperscript{as} is a Magian in your presence regarding the theft, and I\textsuperscript{as} testify to you\textsuperscript{as} and I\textsuperscript{as} do not steal and did not beget a thief’.

When Yusuf\textsuperscript{as} read the letter, he\textsuperscript{as} cried and sighted and said: ‘\textit{Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether}’ [12:93]’. 308

(P.s. – This is not a Hadeeth) 309

When I read the letter, I cried when I saw it and said to you ‘Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’ [12:93]. When Yusuf read the letter, he cried and sighted and said: ‘Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’. 309

(P.s. – This is not a Hadeeth) 310

When I read the letter, I cried when I saw it and said to you ‘Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’. When Yusuf read the letter, he cried and sighted and said: ‘Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’. 310

(P.s. – This is not a Hadeeth) 311

When I read the letter, I cried when I saw it and said to you ‘Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’. When Yusuf read the letter, he cried and sighted and said: ‘Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’. 311

(P.s. – This is not a Hadeeth) 312

When I read the letter, I cried when I saw it and said to you ‘Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’. When Yusuf read the letter, he cried and sighted and said: ‘Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’. 312

308 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 42
309 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 43
310 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 44
311 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 45
312 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 46
47 - كا: الامتناع عن الحريص، عن عبد الرحمن بن حماد، عن يونس بن يعقوب، عن هلال، عن أبي عبد الله عليه السلام قال: لما صارت الأشياء ليوسف بن يعقوب عليه السلام جعل الطعام في بيوت وأمر بعض وكلائه يبيع، فكان يقول: بع بع بع والسعر قائم، فلما علم أنه يزيد في ذلك اليوم كره أن يجري الغلاء على لسانه، قال له: اذهب فبع، ولم يسم له سعراً.

‘When the things came to be for Yusufas Bin Yaqoubas, heas made the good to be in the houses (granaries) and ordered one of his representatives, and heas was saying: ‘Sell for such and such’, and the price was fixed. When heas came to know that it had increased during that day, heas dislike that he speak of the high prices upon hisas tongue, so heas said to him: ‘Go and sell’, but did not name the price for him.

فذهب الوكيل غير بعيد ثم رجع إليه فقال له: اذهب بع، وكره أن يجري الغلاء على لسانه، فذهب الوكيل فجاء أول من اكتال فلما بلغ دون ما كالبالامس بمكمال قال المشتري: حسبك بما أردت بكذا وكذا، فعلم الوكيل أنه قد غلا بمكمال،

The representative did not go far, then returned to himas. Heasws said to him: ‘Go and sell’, and heasws did not speak of the high price upon hisas tongue. The representative went. The first (buyer) came for the measurement. When it reached less that what was the day before with the measurement, the buyer said, ‘But rather, I wanted with such and such’. The representative came to that he had priced it high with the measurement.

ثم جاءه آخر فقال له: كل لي فكال، فلما بلغ دون الذي كال للاول بمكمال قال له المشتري: حسبك إلا أردت بكذا وكذا، فلم يكلل الوكيل أنه قد غلا بمكمال.

Then another one came other, so he said to him, ‘Measure out for me’. So, he measured out. When it reached less than that which he had measured out for the first one, the buyer said to him, ‘Sufficient for you! But rather, I wanted with such and such’. The representative came to know that he had priced it high (by giving out less measure) with the measurement, to the extent that it (prices came down) to one with one’.

48 - ع: ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن مالك بن عطية، عن الثمالي قال: صليت مع علي بن الحسين عليه السلام الفجر بالمدينة يوم جمعة، فلما فرغ من صلاته وسبحته نهض إلى منزله وأنا معه، فدعى مولاته تسمى سكينة فقال لها: لا يعبر على بابي سائل إلا أطعمتموه، فإن اليوم يوم الجمعة، قلت له: ليس كل من يسأل مستحق، أطعموهم أطعموهم.

Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumaly who said,

‘I Prayed with Aliasws Bin Al-Husaynasws the Dawn Salat at Al-Medina. So, when heasws was free from hisasws Salat, heasws rose to go to hisasws house and I was with himasws. Heasws called hisasws slave girl called Sakina and said to her: ‘Do not let any beggar cross upon myasws door except feed him, for today is the day of Friday’. I said, ‘Every one who begs isn’t deserving (to be fed)’.

فقال: يا ثابت أخاف أن يكون بعض من بأسنا مستحقا فلا نطعمه وتردهافيلنا أهل البيت ما نزل بيعقوب وأنا، أطعموهم أطعموهم.

313 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 47
He\textsuperscript{asws} said: ‘O Sabit! I\textsuperscript{asws} fear that it might so happen that someone deserving would ask us\textsuperscript{asws} and we\textsuperscript{asws} do not feed him, and we\textsuperscript{asws} return him, so it would befall with us\textsuperscript{asws} the People\textsuperscript{asws} of the Household what befell with Yaquob\textsuperscript{as} and his\textsuperscript{as} family. Feed them! Feed them!

Yaquob\textsuperscript{as} had slaughtered a ram every day and gave charity from it, and he\textsuperscript{as} would eat, him\textsuperscript{as} and his\textsuperscript{as} dependants, from it, and that a Fasting Momin beggar, deserving, having a status in the Presence of Allah\textsuperscript{azwj}, passer-by, stranger, came to the door of Yaquob\textsuperscript{as} on the evening of Friday, at the time of breaking (the Fast) knocked on his\textsuperscript{as} door, ‘Feed the beggar, the passer-by, the stranger, the hungry, from the extra of your meal!’

He notified with that upon his\textsuperscript{as} door repeatedly and they were hearing him, having being ignorant of his right, and did not stop saying his word. When he despaired from them feeding him and the night came, he said, ‘We are from Allah\textsuperscript{azwj} and to Him\textsuperscript{azwj} we return’, and shed tears, and complained of his hunger to Allah\textsuperscript{azwj} Mighty and Majestic and spent the night folded, and woke up in the morning fasting, hungry, patient, praising to Allah\textsuperscript{azwj} the Exalted, while Yaquob\textsuperscript{as} and the family of Yaquob\textsuperscript{as} had spent the night satiated of bellies, and they woke up in the morning and with them there were left-overs from their meal’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed to Yaquob\textsuperscript{as} during the morning of that night: “You\textsuperscript{as} have humiliated My\textsuperscript{azwj} servant, O Yaquob\textsuperscript{as}, with a humiliation dragging My\textsuperscript{azwj} Wrath by it, and Obligating My\textsuperscript{azwj} Discipline by it and the descend of My\textsuperscript{azwj} Punishment and My\textsuperscript{azwj} Affliction upon you\textsuperscript{as} and upon your\textsuperscript{as} children.

O Yaquob\textsuperscript{as}! The most Beloved of My\textsuperscript{azwj} Prophets\textsuperscript{as} to Me\textsuperscript{azwj}, and the most Prestigious to Me\textsuperscript{azwj} are the ones who shows Mercy to the needy one of My\textsuperscript{azwj} servants and their\textsuperscript{as} drawing closer to him and feeding them, and would be for them a shelter and a refuge.

O Yaquob\textsuperscript{as}! But, you\textsuperscript{as} did not show mercy to My\textsuperscript{azwj} servant, the struggler in his worship, the one content with the little from the apparent of the world – yesterday’s dinner, when he knocked on your\textsuperscript{as} door during the time of breaking Fast. And he notified you all, ‘Feed the beggar, the stranger, the passer-by, the content’, but you\textsuperscript{as} did not feed him anything. So, he
said, ‘We are from Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}, and shed tears, and complained to Me\textsuperscript{azwj} of what was with him, and spent the night folded, praising to Me\textsuperscript{azwj}, and in the morning was Fasting for Me\textsuperscript{azwj}.

And you\textsuperscript{as}, O Yaqoub\textsuperscript{as}, and your\textsuperscript{as} children were satiated, and in the morning, there were left-overs from your meal with you\textsuperscript{as}? Or, do you\textsuperscript{as} not know, O Yaqoub\textsuperscript{as}, the Punishment and the affliction to My\textsuperscript{azwj} friends is quicker that it is to My\textsuperscript{azwj} enemies? And that is Goodly Consideration from Me\textsuperscript{azwj} to My\textsuperscript{azwj} friends, and gradual encroachment from Me\textsuperscript{azwj} to My\textsuperscript{azwj} enemies.

I said to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! When did Yusuf\textsuperscript{as} see the dream?’

He\textsuperscript{asws} said: ‘During that night in which Yaqoub\textsuperscript{as} and the family of Yaqoub\textsuperscript{as} spent the night satiated, and Zamyaal (the beggar) spent the night hungry. When Yusuf\textsuperscript{as} saw the dream and woke up in the morning, he\textsuperscript{as} narrated to his\textsuperscript{as} father\textsuperscript{as} Yaqoub\textsuperscript{as}, Yaqoub\textsuperscript{as} was gloomy due to what he\textsuperscript{as} had heard from Yusuf\textsuperscript{as}, along with what Allah\textsuperscript{azwj} Mighty and Majestic had revealed to him\textsuperscript{as} that he\textsuperscript{as} should be prepared for the misfortune.

Yaqoub\textsuperscript{as} said to Yusuf\textsuperscript{as}: ‘Do not narrate your\textsuperscript{as} dream to your\textsuperscript{as} brothers, for I\textsuperscript{as} fear that they would plot against you with a plot’. But, Yusuf\textsuperscript{as} did not conceal his dream and narrated it to his\textsuperscript{as} brothers’.

Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘And that was the first affliction which descended upon Yaqoub\textsuperscript{as} and the Progeny of Yaqoub, being the jealousy towards Yusuf\textsuperscript{as} when they (brothers) heard his\textsuperscript{as} dream’. So, the tenderness of Yaqoub\textsuperscript{as} towards Yusuf\textsuperscript{as} increased
intensely, and he as feared that which Allah azwj Mighty and Majestic had Revealed from the preparation for the affliction, would transpire, and that it was especially regarding Yusuf as.

Thus, he as was very affectionate towards him as from between his as sons. So, when his as brothers saw Yusuf as, how Yaqoub as was dealing with him as, and honouring him as, and preferring him as over them, it was difficult from them, and the affliction began from them. Therefore, they agreed the matter in between them and said, When they said: ‘Yusuf and his brother are more beloved to our father than us in prejudice. Surely, our father is in clear error [12:8] Kill Yusuf or cast him in a land, the face of your father would be freed for you and you will become from after him, a righteous people’ [12:9] - i.e., repentant.

So, during that, they said, ‘O our father! What is the matter with you that you do not trust us with Yusuf, and we are his well-wishers? [12:11] Send him with us tomorrow. He will enjoy and play, and we would be his protectors’ [12:12]. So Yaqoub as said: ‘It grieves me that you would go with him and I fear that the wolf devours him while you are heedless from him’ [12:13]. Thus, he as was grabbed by the caution upon him as from it happening to be the affliction from Allah azwj Mighty and Majestic over Yaqoub as regarding Yusuf as in particular due to its occurrence from his as hear and his as love for him as.

He asws said: ‘But the Ordainment of Allah azwj and His azwj Decree Overcame and His azwj Command was Established regarding Yaqoub as and Yusuf as and his as brothers, and Yaqoub as did not have the ability to defend himself as against the affliction, nor from Yusuf as and his as sons. So, he as handed him as over to them, and he as disliked that the affliction from Allah azwj should Occur with regards to Yusuf as.

When they went out from their house, he as dashed towards them and snatched him as back from their hands, and embraced him as and cried and then handed him as back to them. Then he as dashed towards them again, but he as feared to take him as back from them, or to hand him as over to them.
So, when they were distant with him, they came over to an orchard of fruit trees and they said, ‘We should slaughter him and throw him underneath this tree, so the wolf would eat him up during the night’. But the eldest of them said, ‘Do not kill Yusuf, and throw him into the bottom of the well, if you are going to do it’ [12:10].

So, they went with him to the well and threw him into it, and they were thinking that he would drown in it. But when he hit the bottom of the well, he said: ‘O sons of ‘Rowmein’, convey to Yaqoub the greetings from me!’ When they heard his speech, they said to each other, ‘Do not go away from here until you know that he has died!’

They did not go away from his presence until they despaired, And they came to their father at nightfall, crying [12:16] They said, O our father! We went racing and we left Yusuf by our provisions, so the wolf devoured him [12:17]. When he heard their speech he remembered what Allah Mighty and Majestic had Revealed unto him from the preparation for the affliction. Therefore he was patient and succumbed to the affliction, and said to them: ‘But, your souls have enticed you for a matter, and Allah was not going to Feed the flesh of Yusuf to the wolf before he saw the true interpretation of his dream’.

Abu Hamza said, ‘Then Ali Bin Al-Husayn cut-off the Hadeeth over here’.

Abu Hamza said, ‘So when it was the next morning, I went to him and said to him, ‘May I be sacrificed for you! You narrated to me a Hadeeth yesterday, the Hadeeth of Yaqoub and his sons, then cut it off. So what was the story of the brothers of Yusuf and the story of Yusuf after that?’

He said: ‘When it was the morning they said, ‘Let us go and see what is the condition of Yusuf. Is he dead, or is he alive?’ When they ended up at the well and found travellers present at the well, and they had sent their water-drawer around it who cast his bucket, and
there was a boy attached to his bucket. He said to his companions, ‘O good news! This is a boy!’ [12:19].

But when they took him out, the brothers of Yusuf came face to face with them, and they said, ‘This is our slave who had fallen down in this well yesterday, and we have come today to take him out’. So, they snatched him from their hands, and placed him by the side. Then they said, ‘Either you accept that you are our slave, so we can sell you to one of these travellers, or kill you?’ Yusuf said to them: ‘Do not kill me, and I will do whatever you like’.

Then they faced towards the travellers and said, ‘Whom from among you would like to buy from us this slave?’ So, a man from them bought him for twenty Dirhams. And his brothers, were from the disinterested ones regarding him [12:20].

And the Bedouin who bought him went with him to Egypt. So the king of Egypt bought him from the Bedouin, and these are the Words of Allah Mighty and Majestic: And the Egyptian who bought him said to his wife, ‘Give him an honourable abode, perhaps he would benefit us or we may take him as a son’. [12:21].

Abu Hamza said, ‘I said to Ali Bin Al-Husayn, ‘How old was Yusuf the day he was thrown into the well?’ He said: ‘He was nine years old’. I said, ‘How much distance was there between the house of Yaqoub and Egypt, in those days?’ He said: ‘Travel distance of twelve days’.

He said: ‘And Yusuf was the most handsome of the people of his era. When the wife of the king tried to seduce Yusuf, he said to her: ‘I seek Refuge with Allah! I am from a People of the Household who do not commit adultery’. But she locked the doors on herself and him, and she said, ‘Do not fear’, and she threw herself at him. But he eluded her running towards the door, and he opened it, and she reached out to him and grabbed his shirt from behind him to remove it from him.
But Yusuf\textsuperscript{as} escaped from her in his\textsuperscript{as} clothes, and they met her Master near the door. She said, ‘What is the recompense of one who intends evil with your wife, except that he should be imprisoned or a painful punishment?’ [12:25]. He\textsuperscript{asws} said: ‘She thought that the king would punish Yusuf\textsuperscript{as}.

Yusuf\textsuperscript{as} said to him: ‘By the God of Yaqoub\textsuperscript{as}! I did not intend evil with your wife, but she desired me\textsuperscript{as} for herself. So, ask this child, does anyone seduce his owner for himself?’ He\textsuperscript{asws} said: ‘And with her was a child from her family who had visited her. Allah\textsuperscript{azwj} Made the child speak in a decisive judgement, and he said, ‘O you king! Look at the shirt of Yusuf\textsuperscript{as}. If it is torn from its front, then he\textsuperscript{as} is the one who desired her, and if it is torn from its behind, then she is the one who desired him\textsuperscript{as}.

when the king heard the speech of the child and what he had related, that terrified him with intense terror. He went to the shirt and looked at it, So when he saw his shirt torn from behind, he said, ‘It is from your plots. Surely your plot is grievous [12:28]. And he said to Yusuf\textsuperscript{as}, Yusuf! Turn aside from this one [12:29], and do not let anyone hear about this from you\textsuperscript{as} and conceal it’.

He\textsuperscript{asws} said: ‘But Yusuf\textsuperscript{as} did not conceal, and it was broadcasted in the city until the women from it said, ‘The chief’s wife seduced her (slave) youth about himself [12:30]. So that reached her, and she sent for them, and prepared for them food and a gathering. Then she gave them a lemon, and gave each one of them a knife. Then she said to Yusuf\textsuperscript{as}, ‘Come out to them!’ So when they saw him, they deemed him great and cut their hands [12:31], and they said what they said. So she said to them She said, ‘So that is the one whom you were accusing me for [12:32] - meaning being in his\textsuperscript{as} love.

And the women went out from her presence. She sent for each one of them to go to Yusuf\textsuperscript{as} secretly from her companion to ask for a visitation, but he\textsuperscript{as} refused them, and said: and if
You don’t Turn their plots away from me, I might incline towards them and become from the ignorant ones’ [12:33]. Therefore, Allahazwj Turned their plots away from himazwj.

When the matter of Yusufasw and the wife of the chief became publicised among the women of Egypt, the king, even after having heard the speech of the child, began the imprisonment of Yusufasw. He imprisoned himasw in the prison, and included with Yusufasw in the prison, two youths. And the story of these two, and the story of Yusufasw is what Allahazwj has Related in the Book.

قال أبو حرزة: ثم اقطع حديث علي ابن الحسين عليه السلام.

Abu Hamza said, ‘Then Aliasws Bin Al-Husaynasws cut-off the Hadeeth’.

(P.s. – This is not a Hadeeth)

He asws said: 'He as supplicated before dawn and asked Allah azwj Mighty and Majestic that He azwj should Send down to him as the Angel of Death. So Biryaal descended unto him as, and he is the Angel of Death. Biryaal said to him as: 'What is your as need, O Yaqoub as?' He as said: 'Inform me about the souls. Do you capture them altogether or separately?' He said, 'But, I capture them separately, soul by soul'. He as said to him: 'So inform me, Did you come across the soul of Yusuf as in what you have passed by?' He said: 'No'. Thus, Yaqoub as came to know that he as was alive. So, due to that he as said O my sons! Go and inquire about Yusuf and his brother [12:87].

I heard Abu Ja'far asws saying: ‘There is no good in one there is no Taqayyah (dissimulation) for him, and Yusuf as had said: 'O caravan! You are stealing!' [12:70], and they had not stolen’.

‘Abu Abdullah asws said: ‘The Taqiyya (dissimulation) is Religion of Allah aswj Mighty and Majestic’. I said, ‘From the Religion of Allah aswj?’ He asws said: ‘Yes, by Allah aswj! From the Religion of Allah aswj’. Yusuf as had said: ‘O caravan! You are stealing!’ [12:70]. By Allah aswj! They had not stolen anything’.

By the chain to Al Ayyash, from Muhammad Bin Nusayr, from Ibn Isa, from Al Ahwazy, from Usman Bin Isa, from Sama’at, from Abu Baseer who said, ‘From Abu Abdullah asws, he (the narrator) said, ‘I asked about the Words of Allah azwj Mighty and Majestic regarding Yusuf as: ‘O caravan! You are stealing!’ [12:70].

316 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 50
317 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 51
318 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 52
He asws said: ‘The stole Yusuf as from his as father as. Do you not see that he as said to them, where they said facing him as: ‘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 Yusuf as from his as father as, 319

My father, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah asws regarding the words of Yusuf as: ‘O caravan! You are stealing!’ [12:70]. He asws said: ‘They did not steal, and he as did not lie’. 320

By the chain, from Ibn Abu Umeyr, from a brother of Marazim,

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: And when the caravan departed, their father said: ‘Surely I find the aroma of Yusuf as when the caravan departed from Egypt, and he as was at Palestine’. 321

Al Muzaffar Al Alawy, from Ibn Al Ayyashy, from his father, from Muhammad Bin Nusayr, from Ibn Isa, from Ibn Marouf, from Ibn Mahziyar, from Al Hassan Bin Saeed, from Abu Al Balad, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘The shirt which was Sent down with to Ibrahim as was from the Paradise in a silver rod, and when he as wore it was expansive, large. When they were distant, and Yaqoub as was at Ramlah and Yusuf as was in Egypt, Yaqoub as said: ‘Surely I find the aroma of Yusuf [12:94] – meaning the aroma of the Paradise when they arrived with the shirt, because it was from the Paradise’. 322

319 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 53
320 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 54
322 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 56
Al Talqany, from Ahmad Al Hamdany, from al Manzar Bin Muhammad, from Ismail Bin Ibrahim Al Khazaz, from Ismail Bin Al Fazl Al Hashimi who said,

'I said to Ja’far\textsuperscript{as}, 'Inform me about Yaqoub\textsuperscript{as}, when his\textsuperscript{as} sons said to him\textsuperscript{as}, 'They said, 'O our father! Seek Forgiveness for us for our sins, surely we were erroneous' [12:97] He said: 'Soon I will Forgiveness of my Lord for you all [12:98]. So he\textsuperscript{as} delayed the seeking of Forgiveness for them.'

And (about) Yusuf\textsuperscript{as}, when they said to him\textsuperscript{as}, 'By Allah! Allah has Preferred you over us, and we were erroneous' [12:91] He said: '(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92].

He\textsuperscript{as} said: 'Because the heart of the young (person) is softer than a heart of the old, and the crime of the children of Yaqoub\textsuperscript{as} was against Yusuf\textsuperscript{as}, and rather their crime against Yaqoub\textsuperscript{as} was their crime against Yusuf\textsuperscript{as}, therefore Yusuf\textsuperscript{as} hastened to pardon from his\textsuperscript{as} right, and Yaqoub\textsuperscript{as} delayed the pardoning because it was the right of someone else. Thus, he\textsuperscript{as} delayed them till the night of Friday’.\textsuperscript{323}

My father, from Ahmad Bin Idrees and Muhammad al Attar, from Al Ashary, from Ibn Yazeed, from someone else,

'Raising it to Abu Abdullah\textsuperscript{asws} having said: ‘When Yaqoub\textsuperscript{as} met Yusuf\textsuperscript{as}, Yaqoub\textsuperscript{as} walked over to him, while Yusuf\textsuperscript{as} did not walk over to him\textsuperscript{as}. They\textsuperscript{as} had not separated from the hugging until Jibraeel\textsuperscript{as} came and said to him\textsuperscript{as}: ‘O Yusuf\textsuperscript{as}! The truthful one walks over to

\textsuperscript{323} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 57
you as and you as did not walk over to him as? Extend your as hand!’ He as extended it, and a light came out from his as palm.

فقال له يوسف: ما هذا ؟ قال: لا يخرج من عقبك نبي عقولة.

Yusuf as said to him as; ‘What is this?’ He as said: ‘There will not come out from your as posterity any Prophet as, as a Punishment’.

59 - ع: ماجيلويه، عن محمد العطار، عن ابن أبان، عن ابن أورمة، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: لما أقبل بعophon عليه السلام إلى مصر خرج يوسف عليه السلام ليستقبله، فنما رأى يوسف هم بن يترجل بعophon ثم نظر إلى ما هو فيه من الملك فلم يفعل،

Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah asws having said: ‘When Yaqoub as arrived in Egypt, Yusuf as went out to welcome him as. When Yusuf as saw him as, he as thought of walking to Yaqoub as. Then he as considered what he as was in from the kingdom, and he as did not do so.

فلمما سلم على يعقوب نزل عليه جبرئيل عليه السلام وقال له: يا يوسف إن الله تبارك وتعالى يقول لك: ما منعك أن تنزل إلى عبدي الصائم عليه السلام? ما أنت فيه؟ ابسط يدك، فبسطها فخرج من بين أصابعه نور،

When he as greeted unto Yaqoub as, Jibraeel as descended unto him as and said to him as: ‘O Yusuf as! Allah azwj Blessed and Exalted is saying to you as: “What prevented you as from descending to My azwj righteous servant? What (position) you are in? Extend your as hand!” He as extended it, and a light came out between his as fingers.

He as said: ‘What is this, O Jibraeel as?’ He as said: ‘This (means) there will not come out from your as lineage a Prophet as, forever, as a Punishment to you as due to what you as did with Yaqoub as, when you as did not descend to him as.’

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60 - ع: أبي، عن سعد، عن ابن هاشم، عن ابن المغيرة، عمن ذكره، عن أبي عبد الله عليه السلام قال: استأذنت زليخا على يوسف فقيل لها: يا زليخا إنا نكره أن نقدم بك عليه لما كان منك إليه ؛ قالت: إنني لا أخاف من يخاف الله، فلما دخلت قال لها: يا زليخا ما الذي تغير لونك؟

My father, from Sa’ad, from Ibn Hashim, from Ibn Al Mugheira, from the one who mentioned it,

‘From Abu Abdullah asws having said: “Zuleykha sought permission to see Yusuf as. It was said to her, ‘O Zuleykha! We dislike it to go with you to him as, due to what was from you to him as. She said, ‘I do not fear the one who fears Allah azwj’. When she came over, he as said: ‘O Zuleykha! What is the matter that I as see that your colour (of your face) has changed?’

324 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 58
325 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 59
She said, ‘Glory be to the One Who Made the kings to become slaves due to their disobedience, and Made the slaves to be kings due to their obedience’. He \( \text{as} \) said to her: ‘What is it that makes you to supplicate – O Zuleykha – to what was from you beforehand?’ She said, ‘Beauty of your \( \text{as} \) face, O Yusuf \( \text{as} \)’. 

He \( \text{as} \) said to her: ‘If only you could have seen a Prophet \( \text{saww} \) called Muhammad \( \text{saww} \) who would come to be during the end of the times, of a face better than mine \( \text{as} \), and better than me \( \text{as} \) in manners, and more forgiving than me \( \text{as} \) by his \( \text{as} \) palm?’ She said, ‘You \( \text{as} \) have spoken the truth’. 

He \( \text{as} \) said: ‘And how do you know that I \( \text{as} \) am speaking the truth?’ She said, ‘Because, when you \( \text{as} \) mentioned him \( \text{saww} \), there occurred love for him \( \text{saww} \) in my heart’. So Allah \( \text{azwj} \) Mighty and Majestic Revealed unto Yusuf \( \text{as} \): “She has spoken the truth, and I \( \text{azwj} \) Love her due to her love for Muhammad \( \text{saww} \)”. Thus, Allah \( \text{azwj} \) Blessed and Exalted Commanded him \( \text{as} \) to marry her\( ^{326} \). 

My father, from Al Himeyri, from Ahmad Bin Hilal, from Ibn Abu Najran, from Fazalat, from Sudeyr who said, 

‘I heard Abu Abdullah \( \text{asws} \) saying: ‘In Al-Qaim \( \text{asws} \) there is a Sunnah from Yusuf \( \text{as} \). I said, ‘It looks like you \( \text{asws} \) are about to mention his \( \text{asws} \) news or his \( \text{asws} \) occultation?’.

He \( \text{asws} \) said to me: ‘And what are they denying, the ones from this community who resemble the pigs? The brothers of Yusuf \( \text{as} \) were tribes, children of the Prophets \( \text{as} \). They traded with Yusuf \( \text{as} \) and sold him \( \text{as} \), and addressed him \( \text{as} \), and they were his \( \text{as} \) brothers, and he \( \text{as} \) was their brother. But, they did not recognise him \( \text{as} \) until Yusuf \( \text{as} \) said to them: ‘I \( \text{as} \) am Yusuf \( \text{as} \).’ 

\[^{326} \text{Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 60} \]
So, what is this Accursed community denying that Allah azwj Mighty and Majestic would Intend to Veil His azwj Divine Authority, during a time period, from the time period? Yusuf as was more Beloved to Him azwj than the king of Egypt, and there was between him as and his as father a journey of eighteen days. So, had Allah azwj Mighty and Majestic Intended him as Yaqoub as to know his as place, He azwj had the Power over that, and Allah azwj had Given the glad tidings to Yaqoub as and his as sons and Made them travel (that journey) in nine days (instead), from the beginning of their journey to Egypt.

فما تذكر هذه الامة أن يكون الله يفعل بحجته ما فعل يوسيف أن يكون يسير في أسواقهم ويطأ بسطهم وهم لا يعرفونه حتى يأذن الله عزوجل ل أن يعرفون نفسه، كما أذن ليوسف حين قال: " هل علتم ما فعلتم بيوسف وأيده إذ أنتم جاهلون " قالوا أنتك لانت يوسيف قال أنا يوسيف وهذا أخي ".

So what is this community denying, that Allah azwj would be Dealing with His azwj Divine Authority how He azwj had Dealt with Yusuf as? And that he asws would be travelling in their markets and treading (walking) upon their carpets and they would not be recognising him asws until Allah azwj Mighty and Majestic so Permits him asws to introduce himself asws just as He azwj had previously Permitted Yusuf as where He said: 'Do you know what you did with Yusuf and his brother when you were ignorant?' [12:89] He said: 'I am Yusuf and this is my brother (Benyamin) [12:90]' 327

62 - ع: أحمد بن محمد، عن أبيه، عن محمد بن أحمد، عن سهل بن زياد، عن محمد بن أحمد عن الحسن بن علي، عن يونس، عن الحسين بن عمر بن يزيد، عن أبيه، عن أبي عبد الله عليه السلام قال: إن بني يعقوب لما سألوا أبيهم يعقوب أن يأذن ليوسف في الخروج معهم قال لهم: " إن يأذن الله عزوجل " قال أبو عبد الله عليه السلام: قرب يعقوب لهم العلة اعتلوا بها في يوسف عليه السلام.

Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Muhammad bin Ahmad, from Al Hassan Bin Ali, from Yunus, from Al Husayn Bin Umar Bin Yazeed, from his father,

‘From Abu Abdullah asws having said: ‘When the sons of Yaqoub as asked their father Yaqoub as to permit them for Yusuf as regarding the going out with them, he as said to them: ‘It grieves me that you would go with him and I fear that the wolf devours him while you are heedless from him’ [12:13]. Abu Abdullah asws said: ‘Yaqoub as brought the reason near to them by which they could suspend (their demand) regarding Yusuf as’ 328

63 - ع: ابن الوليد، عن سعد، عن ابن أبي الخطاب، عن التفليسي، عن السمندي عن أبي عبد الله عليه السلام في قول يوسف: " اجعلني على خزائن الأرض إني حفيظ عليم " قال حفيظ بما تحت يدي عليم بكل لسان.

Ibn Al Waleed, from Sa’ad, from Ibn Abu Al Khattab, from Al Tiflisy, from Al Samandy,

‘From Abu Abdullah asws regarding the words of Yusuf as: ‘Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55].’ He asws said: ‘Controller of what is under my as hands, knower of all languages’ 329

327 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 61
328 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 62
329 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 63
The Syrian asked Amir Al-Momineen⁴⁴ about the most benevolent of the people in lineage. He⁴⁴ said: 'Truthful of Allah⁴⁵ Yusuf⁴⁶ of Yaqoub⁴⁶ Israeel of Allah⁴⁵, son⁴⁶ of Is’haq⁴⁶ sacrifice of Allah⁴⁵, son⁴⁶ of Ibrahim⁴⁶ Friend of Allah⁴⁵' ³³⁰.

(P.s. – This is not a Hadeeth)³³¹

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Asbat, from Yaqoub Bin Salim, from Al Maysami,

‘From Abu Abdullah⁴⁷ asws having said: ‘Yaqoub⁴⁸ had a caller for him⁴⁸ calling out every lunchtime from his⁴⁸ house to a Farsakh (3 miles), ‘Indeed! One who wants the lunch, let him come to the house of Yaqoub⁴⁸’. And when it was evening, he called out, ‘Indeed! One who wants the dinner, let him come to the house of Yaqoub⁴⁸’ ³³².

My father, from Ahmad Bin Idrees, from Ibn Isa, from Ali Bin Mahziyar, from Al Bazanty, from Yahya Bin Imran,

‘From Abu Abdullah⁴⁷ asws regarding the Words of Allah⁴⁷ Mighty and Majestic: And We Bestowed to him Is’haq and Yaqoub in addition, and We Made both to be righteous ones [21:72], he⁴⁷ asws said: ‘A son of a son is (termed as) ‘Nafilat’ (نافلة)’ ³³³.

My father, from Muhammad Bin Al Attar, from Al Ashary, from Ahmad Bin Hilal, from Muhammad Bin Sinan, from Muhammad bin Abdullah Bin Rabat, from Muhammad Bin Al Numan al Ahowl,
‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And when he attained his maturity and became full grown, We Gave him wisdom and knowledge [8:14], he\textsuperscript{asws} said: ‘maturity} is eighteen years of age, and, \textit{full grown}, is growing a beard’.

Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Ahmad Ibn Mohsin, from Al Hassan Al Wasity, from Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘A Bedouin came up to Yusuf\textsuperscript{as} in order to buy food from him\textsuperscript{as}. So he\textsuperscript{as} sold it to him. And when it was done, Yusuf\textsuperscript{as} said to him: ‘Where is your home?’ He said to him\textsuperscript{as}, ‘At such and such a place’. Then he\textsuperscript{as} said to him: ‘So when you pass by such and such a valley, pause over there and call out, ‘O Yaqoub\textsuperscript{as}! O Yaqoub\textsuperscript{as}! There would be coming out to you a great man, beautiful and handsome. So, say to him, ‘I met a man in Egypt and he conveyed greetings to you\textsuperscript{as} and is saying to you\textsuperscript{as}: ‘Your deposit with Allah\textsuperscript{azwj} Mighty and Majestic will never go to waste’.

He\textsuperscript{as} said: ‘So the Bedouin went and ended up at that place, and he said to his attendants, ‘Guard my camel for me’. Then he called out, ‘O Yaqoub\textsuperscript{as}! O Yaqoub\textsuperscript{as}! There came out to him a blind man, of a tall body, beautiful, relying upon the wall by his\textsuperscript{as} hands until he\textsuperscript{as} faced him. The man said to him\textsuperscript{as}, ‘Are you\textsuperscript{as} Yaqoub\textsuperscript{as}?’ He\textsuperscript{as} said: ‘Yes’. So, he delivered to him\textsuperscript{as} what Yusuf\textsuperscript{as} had said. He\textsuperscript{as} fell unconscious.

Then he\textsuperscript{as} woke up and said to the Bedouin: ‘O Bedouin! Have you any (particular) need to Allah\textsuperscript{azwj} Mighty and Majestic?’ He said to him\textsuperscript{as}, ‘Yes. I am a man with a lot of wealth, and for me there is a son from my uncle, but not born from me, and I would love it that you\textsuperscript{as} should supplicated to Allah\textsuperscript{azwj} to Grant me a son’.

He\textsuperscript{as} said: ‘So Yaqoub\textsuperscript{as} performed ablution, and prayed two Cycles Salat. Then he\textsuperscript{as} supplicated to Allah\textsuperscript{azwj} Mighty and Majestic. So he was Granted four abdomens (pregnancies)’ – or said: ‘Six abdomens (pregnancies), in each pregnancy – two (sons)’.

\textsuperscript{334} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 68
فكان يعقوب عليه السلام يعلم أن يوسف حي لم يمت، و أن الله تعالى ذكره سيظهره له بعد غيبة، وكان يقول لبيته: " إن أعلم من الله ما لا تعلمون ".

Thus Yaqoub as knew that Yusuf as was alive and had not died, and that Allah azwj the Exalted Mentioned that He azwj would Make him as appear after his as absence, and was the speech of His asw Prophet as: 'Surely I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94] They said: 'By Allah! You are (still) in your old error' [12:95] So when the bearer of glad tidings came - and it was his as son Yehouda, he cast it upon his face, and he regained his sight. He said: 'Did I not say to you that I know from Allah what you do not know?' [12:96]

(P.s. – This is not a Hadeeth)
When they entered to see Yusuf as, he as recognised them and they did not recognise him as. He as said: ‘Place your merchandise in front of the friends, until I as begin with you’, and he as said to the servants: ‘Hurry for them with the measuring, and give them full measure, and make their merchandise to be in their saddlebags when you are free.

 وقال يوسف لهم: كان أخوان من أبيكم فما فعلا؟ قالوا: أما الكبير منهما فإن الذئب أكله، وأما الأصغر فخلفناه عند أبيه وهو به ضنين، وعليه شقيق.

Yusuf as said to them: ‘There were two brothers from your father as, what happened to them?’ They said, ‘As for the elder of the two, the wolf ate him as, and for the younger, we left him (Benyamin as) with his as father as, and he as is protective, affectionate to him as.

 He as said: ‘So I as would like you to bring him as to me as with you when you come for the (grain) collection’. And when they opened their goods, they found their merchandise having been returned to them. They said, ‘O our father! What (else) can we seek? This here is would merchandise having been returned to us [12:65].

فلما احتاجوا إلى الميرة بعد ستة أشهر بعثهم وبعث معهم ابن يامين ببضاعة يسيرة، فأخذ عليهم موثقا من الله لتأتنني به، فانطلقوا مع الرفاق حتى دخلوا على يوسف فهذا هم طعاما، وقال: ليجلس كل بني ام على مائدة، فجلسوا وبقى ابن يامين قائما.

When they were needy to the foodstuff after six months, he as sent them and sent Benyamin as with them with light provisions, and took a covenant from Allah azwj with them with regards to that: that you as would be coming back with him, [12:66]’. So, they went with the comrades until they came up to Yusuf as. He as welcomed them with a meal and said: ‘Let every son of one mother sit upon a meal’. They sat and Benyamin as remained standing.

قال: إنني أحب أن تأتوني به معكم إذا جئتم لتمتاروا، ولما فتحوا متاعهم وجدوا بضاعتهم فيها: "قالوا يا أبانا ما نبغي هذه بضاعتنا ردت إليها."

He as said: ‘So I as would like you to bring him as to me as with you when you come for the (grain) collection’. And when they opened their goods, they found their merchandise having been returned to them. They said, ‘O our father! What (else) can we seek? This here is would merchandise having been returned to us [12:65].


Yusuf as said to him: ‘What is the matter you as are not sitting?’ He as said: ‘There isn’t a son of a mother for me as among them’. Yusuf as said: ‘So, there is no son of a mother for you as?’ He as said: ‘But they claimed that the wolf ate him as’. He as said: ‘What did your as grief upon him as reach to?’ He as said: ‘Twelve sons were born for me as, and I as derived a name from his as name for each one of them’.

قال: أراك قد عانقت النساء فشممت الولد من بعده، فقال: إن لي أبا صالحا قال لي: تزوج لعل الله أن يخرج منك ذرية يثقل الارض بالتسبح،

He as said: ‘I as see that you as have hugged the women. I as smell the child from after him as. He as said: ‘There is a righteous father as for me as. He as said to me as: ‘Get married, perhaps Allah azwj will Bring out from you as an offspring weighing down the ground with the Glorification (of Allah azwj)’.
قال يوسف: "أنا أخوك فلا تبتئس ما تراني أفعل، واكتم ما أخبرتك ولا تحزن ولا تخف.

ثم أخرجهم إليهم وأمر فتيته أن يأخذوا بضاعتهم ويعجلوا لهم الكيل، وإذا فرغوا فاجعلوا المكيال في رحل أخيه ابن يامين، ففعلوا ذلك وارتحل القوم مع الرفقة فمضوا ولحقهم فتية يوسف فنادوا: "أيتها العير إنكم لسارقون، قالوا: ما تفقدون؟ قالوا: نفقد صواع الملك، قالوا: ما كنتم تfts؟ قالوا: جزاؤه من وجد في رحله فهو جزاؤه، فبدأ بأوعيتهم قبل وعاء أخيه ثم استخرجها من وعاء أخيه، قالوا إن يسرق فقد سرق أخ له من قبل.

They said, 'We miss the king's drinking cup' [12:72]. They said, 'We are not thieves' [12:73]. They said, 'So what would be its recompense if you were liars?' [12:74] They said, 'Its recompense is, the one in whose bag it is found to be, then he would be its recompense [12:75]. So it (the search) was begun with their bags before the bag of his brother (Benyamin), then it was extracted from the bag of his brother. [12:76] They (brothers) said, 'If he has stolen, then a brother of his did indeed steal from before'. [12:77].

Then they said, 'O king! There is an aged father, old, so take one of us in his place'. He said: 'Allah Forbid! We will not take except the one we found our item with him'. Their eldest said, 'I will never depart (from this) land until my father permits for me or Allah Decides for me [12:80].

And the brothers of Yusuf went until they came up to Yaqoub, so he said to them: 'So where is Benyamin? They said, 'Benyamin stole the property of the king, so the king seized him for his theft, and he is imprisoned with him. And inquire in the town and the caravan until they inform you of that'. So he recalled (said: 'Inna Lillah Wan Inna Ilayhi
Rajioun’) and shed tears and his\textsuperscript{as} grief intensified to the extent that his\textsuperscript{as} back became arched.


Yaqoub\textsuperscript{as} said: \textit{O my sons! Go and inquire about Yusuf and his brother [12:87].} A number of them went out and He\textsuperscript{as} sent some goods with them, and wrote a letter (sending) with them to the ruler of Egypt, and inclining him to himself\textsuperscript{as} and his\textsuperscript{as} children. They came to Yusuf\textsuperscript{as} with the letter of their father, and he\textsuperscript{as} took it and kissed it and cried. Then he\textsuperscript{as} turned towards them and said: \textit{‘Do you know what you did with Yusuf and his brother [12:89]} They said: ‘Are you indeed Yusuf?’ He said: \textit{‘I am Yusuf and this is my brother (Benyamin). [12:90].}

And Yusuf\textsuperscript{as} said: \textit{‘(There shall be) no reproach against you today. May Allah Forgive you [12:92]. Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, and come to me with your family altogether’ [12:93].

فأقبل ولد يعقوب يحثون السير بالقميص: فلما دخلوا عليه قال لهم: ما فعل ابن يامين؟ قالوا: خلفناه عند أخيه صالحا، فحمد الله عند ذلك يعقوب ولده سجد لربه سجدة الشكر واعتدل ظهره، وقال لولده: تحملوا إلى يوسف من يومكم، وسجد له سجدة الشكر واعتدل ظهره، وقال لولده: تحملوا إلى يوسف من يومكم.

The sons of Yaqoub\textsuperscript{as} came back with the shirt urging the travel. When they entered to see him\textsuperscript{as}, he\textsuperscript{as} said to them: ‘What is done with Benyamin?’ They said, ‘We left him\textsuperscript{as} behind with his\textsuperscript{as} righteous brother\textsuperscript{as}. Yaqoub\textsuperscript{as} praised Allah\textsuperscript{awj} during that and performed Sajdah to his\textsuperscript{as} Lord\textsuperscript{awj} of the thanks, and his\textsuperscript{as} back straightened, and he\textsuperscript{as} said to his\textsuperscript{as} sons: ‘Take me\textsuperscript{as} to Yusuf\textsuperscript{as} in this very day of yours’.

فساروا في تسعة أيام إلى مصر، فلما دخلوا اعتنق يوسف أباه، ورفع خالته، ثم دخل منزله وأدهن ولبس ثياب الملك، فلما رأوه سجدوا شكر الله، وما تطيب يوسف في تلك المدة ولا مس النساء حتى جمع الله ليعقوب ميله.

They travelled in nine days to Egypt. When they entered, Yusuf\textsuperscript{as} hugged his\textsuperscript{as} father\textsuperscript{as}, and raised his\textsuperscript{as} mingling. Then he\textsuperscript{as} entered his\textsuperscript{as} house and oiled (himself\textsuperscript{as}), and wore the kingly clothes. When they saw him\textsuperscript{as} they performed Sajdah thanking Allah\textsuperscript{awj}; and Yusuf\textsuperscript{as} had not perfumed during that period, nor touched the women until Allah\textsuperscript{awj} Gathered for Yaqoub\textsuperscript{as}, his\textsuperscript{as} family’.

By the chain to Al Sadouq, by his chain to Ibn Mahboub, from Abu Ismail Al Fara’a, from Tarbal, 337

337 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 71
'From Abu Abdullahٰ asws having said: ‘When the king ordered with the imprisonment of Yusufٰ as in the prison, Allahٰ asw inspired himٰ as the interpretation of the dream, and heٰ as used to express (interpretation) of the dreams of the inmates of the prison’.

By the chain to Al Sadouq, by his chain to Al Bazanty, from Abu Jameela, from Abdullah Ibn Suleyman,

‘From Abu Abdullahٰ asws having said: ‘Yusufٰ as was honourable between hisٰ as parents, then became a slave, and became a king’.

By this chain, from Ibn Isa, from Ibn Bazie, from Hanan Bin Sudeyr who said,

‘I said to Abu Ja’farٰ asws, ‘What is the state of the sons of Yaqoubٰ as? Did they exit from the Eman?’ Heٰ asws said: ‘Yes’. I said, ‘So, what are youٰ asws saying regarding Adamٰ as?’ Heٰ asws said: ‘Leave Adamٰ as’s’. 340

By the chain from Al Sadouq, from his father, from Al Safar, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from hisham Bin Salim who said,

‘I said to Abu Abdullaٰ asws, ‘Were the children of Yaqoubٰ as Prophetsٰ as?’ Heٰ asws said: ‘No, but they were tribes of the children of Prophetsٰ as, and did not separate (from the world) except as fortunate, repentant, and having minded (regretful) from what they had done’.

By the chain to Al Sadouq, by his chain to Al Bazanty, from Abu Jameela, from Abdullah Ibn Suleyman,

‘I said to Abu Abdullahٰ asws, ‘What has reached regarding the grief of Yaqoubٰ as over Yusufٰ as?‘ Heٰ asws said: ‘Grief of seventy recently bereaved ones’.

Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 72
Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 73
Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 74
Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 75
قال: ولما كان يوسف عليه السلام في السجن دخل عليه جبرئيل فقال: إن الله ابتلاك وابتلى أباك، وإن الله ينجيك من هذا السجن فاسأل الله بحق محمد وأهل بيته أن يخلصك مما أنت فيه.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is Trying you\textsuperscript{as} and Trying your\textsuperscript{as} father\textsuperscript{as}, and Allah\textsuperscript{azwj} will Rescue you\textsuperscript{as} from this prison, so ask Allah\textsuperscript{azwj} by the right of Muhammad\textsuperscript{saww} and the People\textsuperscript{asws} of his\textsuperscript{as} Household to finish you off from what you\textsuperscript{as} are in’.

 فقال يوسف:

Yusuf\textsuperscript{as} said:

‘O Allah\textsuperscript{azwj} I\textsuperscript{as} ask You\textsuperscript{as} by the right of Muhammad\textsuperscript{saww} and the People\textsuperscript{asws} of his\textsuperscript{saww} Household only to Hasten my\textsuperscript{as} relief and Give me\textsuperscript{as} rest from what I\textsuperscript{as} am in’.

قال جبرئيل عليه السلام: فابشر أيها الصديق فإن الله تعالى أرسلني إليك بالبشرية بأنه يخرجك من السجن في ثلاثة أيام، ويسلمك مصر وأهلها، يخدمك أشرافها، ويجمع إبنك إبنك وأباؤك، فابشر أيها الصديق إنك مخلص الله وابن مخلصه، نج عندها ما أنت فيه.

Jibraeel\textsuperscript{as} said: ‘Receive glad tidings, O truthful one, for Allah\textsuperscript{azwj} the Exalted Sent me\textsuperscript{as} to you\textsuperscript{as} with the glad tidings that He\textsuperscript{azwj} will Take you\textsuperscript{as} out from the prison in three days, and Make you\textsuperscript{as} the ruler of Egypt and its people, its noble one will serve you\textsuperscript{as}, and will Gather to you\textsuperscript{as} and your\textsuperscript{as} brothers and your\textsuperscript{as} father. Receive glad tidings O truthful one! You\textsuperscript{as} are elite of Allah\textsuperscript{azwj} and son\textsuperscript{as} of His\textsuperscript{azwj} elite’.

فلم يلبث يوسف عليه السلام إلا تلك الليلة حتى رأى الملك رؤيا أفزعته فقصها على أعوانه فلم يدروا ما تأويلها، فذكر الغلام الذي امتنع من السجن يوسف فقال له: أيها الملك أرسلني إلى السجن فإن فيه رجلا لم ير مثله حلما وعلما وتفسيرا، وقد كنت أنا وفلان عضبت علينا وأمرت بحبسنا رأينا رؤيا فعبرها لنا، وقد كنت أنا وفلان عضبت علينا وأمرت بحبسنا، وقد كنت أنا وفلان عضبت علينا وأمرت بحبسنا.

Yusuf\textsuperscript{as} did not remain except that very night until the king saw a dream panicking him and he narrated it to his assistance, but they did not know what its interpretation was. The boy who was rescued from the prison, remembered Yusuf\textsuperscript{as} and said to him, ‘O you king! Send me to the prison for therein is a man you have not seen the like of him\textsuperscript{as} in forbearance, and knowledge, and interpretation. I and so and so, there was a (judgment of) crucifixion upon us and there was an order with imprisoning us. We saw a dream and he\textsuperscript{as} interpreted it for us, and it happened just as he said. So and so was crucified, and as for I, I was rescued’.


The king said to him, ‘Go to him!’ He came and said, ‘Yusuf\textsuperscript{as}! Give us a verdict regarding seven cows’. When he had delivered the message of Yusuf\textsuperscript{as} the king said, ‘Come with him to me, I shall conclude for myself’. [12:54]. When the message of the king reached Yusuf\textsuperscript{as}, he\textsuperscript{as} said: ‘How can he wish for honouring me\textsuperscript{as} and he has recognised my disavow-
imprisoned me for years?’ When the king heard, he sent a message to the womenfolk and said, ‘What is your affair?’ They said, ‘By Allahazwj! We do not know of any evil upon him’. He sent a message to him and took himasws out from the prison.

When he spoke to himasws, hisas perfection and hisas intellect astounded him, and heasws said to him: ‘Narrate your dream for Iasws want to hear it from you’. He mentioned it to Yusufas just as he had seen, and heasws interpreted it. The king said, ‘Youasws speak the truth, so who is there for me who can gather that for me and protect me?’ Yusufas said: ‘Allahazwj the Exalted Revealed to measws and Ias would be its manager and the custodian with it during those years (of drought)’.

The king said to himasws, ‘Youasws speak the truth. Take my seal, and my throne, and my crown!’ Yusufas faced upon the entirety of the foodstuff during the seven years of the fertility, amassing it in the granaries in its ears. Then came the seven years of drought. Yusufas came upon selling the food and sold it to them during the first years for the Dirhams and the Dinars (cash), until there did not remain in Egypt and what is around it, neither any Dinars nor any Dirhams except it came to be in the kingdom of Yusufas.

And in the second year heas sold for the garments and the jewellery until there did not remain in Egypt and what is around it, neither any garments nor jewellery except it came to be in hisas kingdom.

And in the third year heas sold for the (riding) animals and the livestock until there did not remain in Egypt and what is around it, neither a (riding) animal nor any livestock except they came to be in the kingdom of Yusufas.

And in the fourth year heas sold for the slaves and the maids, until there did not remain in Egypt and what is around it, neither any slave nor a maid except they came to be in the kingdom of Yusufas.

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And in the fifth year he as sold for the houses and the estates until there did not remain in Egypt and what is around it, neither a house nor any estates except these came to be in the kingdom of Yusuf as.

ووباعهم في السنة السادسة بالمزارع والانهار حتى لم يبق بمصر وما حولها عبد ولا حر إلا صار في مملكة يوسف عليه السلام

And he as sold it to them during the sixth year for the farms and the rivers, until there did not remain in Egypt and its surrounding areas a river or a farm except that it came to be in his as kingdom.

ووباعهم في السنة السابعة برقابهم حتى لم يبق بمصر وما حولها عبد ولا حر إلا صار في مملكة يوسف وصاروا عبيدا له.

And he as sold it to them in the seventh year for their own necks, until there did not remain in Egypt and its surrounding areas a slave or a free one, except that they came to be in the kingdom of Yusuf as and because slaves of his as.

فقال يوسف للملك: ما ترى فيما خولني ربي؟ قال: الرأي رأيك. قال: إني اشهد الله واشهد أيها الملك أني أعتقت أهل مصر كلهم، ورددت عليهم أموالهم وعبيدهم، ورددت عليك خاتمك وسريرك وتاجك على أن لا تسير إلا بسيرتي، ولا تحكم إلا بحكمي، فالله أنجاهم علي،

Yusuf as said to the king: ‘What is your view regarding what my as Lord azwj Empowering me as?’ He as said: ‘The view is your as view’. He asws said: ‘:\f as keep Allah azwj as a Witness, and keep you as a witness, O king, that I as hereby free the people of Egypt, all of them, and return to them their wealth, and their slaves, and return to you, O king, your ring (seal), and your couch, and your crown, upon the condition that you will not operate (your affairs) except by my as way of operation, and will not rule except by my as way of governance’.

فقال الملك: إن ذلك لديني وفخري، وأنأ أشهد أن لا إله إلا الله. وحده لا شريك له وأنا رسوله. 342

The king said, ‘That is to be my religion and my pride, and I testify that there is no god except Allah azwj. Alone, there being no associates for Him azwj, and you as are His azwj Rasool as’. 342

فقال: بالاسناد إلى الصدوق عن ابن المتمكل، عن الحميري، عن أحمد بن محمد عن ابن محبوب، عن علاء عن محمد قال: قلت لأبي جعفر asws، ‘For how long did Yaqoub as live with Yusuf as in Egypt after Allah azwj had Brought together his as family, and Shown him as the interpretation of the dream of Yusuf as to be true?’ He asws said: ‘Lived for two years’.

By the chain to al Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Alana, from Muhammad who said,

'I said to Abu Ja’far asws, ‘For how long did Yaqoub as live with Yusuf as in Egypt after Allah azwj had Brought together his as family, and Shown him as the interpretation of the dream of Yusuf as to be true?’ He asws said: ‘Lived for two years’.

342 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 76
I said, ‘So who was the Divine Authority of Allah\textsuperscript{32}\textsuperscript{3} in the earth, Yaqoub\textsuperscript{32}\textsuperscript{4} or Yusuf\textsuperscript{32}\textsuperscript{5}?’ He\textsuperscript{32}\textsuperscript{6} said: ‘Yaqoub\textsuperscript{32}\textsuperscript{7} was the Divine Authority, and the kingdom was for Yusuf\textsuperscript{32}\textsuperscript{8}. When Yaqoub\textsuperscript{32}\textsuperscript{9} died, Yusuf\textsuperscript{32}\textsuperscript{10} carried his\textsuperscript{32}\textsuperscript{11} body in a coffin to the land of Syria, and had him\textsuperscript{32}\textsuperscript{12} buried in Bayt Al-Maqdis. Then, Yusuf\textsuperscript{32}\textsuperscript{13} Bin Yaqoub\textsuperscript{32}\textsuperscript{14} was the Divine Authority’.

I said, ‘Was Yusuf\textsuperscript{32}\textsuperscript{15} a Messenger Prophet\textsuperscript{32}\textsuperscript{16}?’ He\textsuperscript{32}\textsuperscript{17} said: ‘Yes. Have you not heard the Words of Allah\textsuperscript{32}\textsuperscript{18} the Exalted: \textit{And Yusuf had come to you before with the clear Proofs [40:34]}?’ \textsuperscript{343}

By the chain to Al Sadouq, by his chain from Muhammad Bin Awrama, from one of our companions,

‘From Abu Abdullah\textsuperscript{32}\textsuperscript{19} having said: ‘When Yusuf\textsuperscript{32}\textsuperscript{20} came to what he\textsuperscript{32}\textsuperscript{21} came to, the wife of the ruler presented to him\textsuperscript{32}\textsuperscript{22}. He\textsuperscript{32}\textsuperscript{23} said to her: ‘Who are you?’ She said, ‘I come to you\textsuperscript{32}\textsuperscript{24} (for help)’. He\textsuperscript{32}\textsuperscript{25} said: ‘Leave, for I\textsuperscript{32}\textsuperscript{26} shall enrich you’. He\textsuperscript{32}\textsuperscript{27} sent one hundred thousand Dirhams to her’\textsuperscript{344}.

By this chain from one of our companions, from Zurara,

‘From Abu Abdullah\textsuperscript{32}\textsuperscript{28} having said: ‘When Yusuf\textsuperscript{32}\textsuperscript{29} married the wife of the ruler, found her to be a virgin. He\textsuperscript{32}\textsuperscript{30} said to her: ‘What carried you upon what you did?’ She said, ‘Three characteristics – the youth, and the wealth, and I was as if there was no husband for me’ – meaning the king was impotent’\textsuperscript{345}.

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from one of our companions, raising it, said,

‘The wife of the ruler became needy. It was said to her, ‘If only you would present to Yusuf\textsuperscript{32}\textsuperscript{31}. She sat on the road. When he\textsuperscript{32}\textsuperscript{32} passed by, she said, ‘The Praise is for Allah\textsuperscript{32}\textsuperscript{33}. Who

\textsuperscript{343} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 77
\textsuperscript{344} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 78
\textsuperscript{345} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 79
Makes the slaves to be kings due to their obedience to their Lordazwj, and the Praise is for Allahazwj who Makes the kings to be slaves due to their disobeying Himazwj.

قال: من أنت؟ قالته: أنا زليخا، فتزوجها. 346

Heas said: ‘Who are you?’ She said, ‘I am Zuleykha’. Heas married her’. 346

By the chain to Al Sadouq, by his chain from Ibn Isa, from Ibn Fazal, from Yunus Ibn Yaqoub, from Abu Baseer,

‘From Abu Abdullahasws having said: ‘When Yusufas entered to see the king’ – meaning Nimrodla, heas said, ‘How are youas, O Ibrahimas?’

قال: إنه لست بإبراهيم، أنا يوسف بن يعقوب بن إسحاق بن إبراهيم.

Heas said: ‘Ias am not Ibrahimas. Ias am Yusufas Bin Yaqoubas Bin Is’haqas Bin Ibrahimasas.’

قال: وهو صاحب إبراهيم الذي حاول إبراهيم في ربه،

Heasws said: ‘And heas is the counterpart of Ibrahimas who argued with Ibrahimas regarding hisas Lordazwj.’

قال: وكان أربعمئة سنة شابة.

Heasws said: ‘Heas (Nimrodla) was four hundred years old’’. 347

By the chain from Al Sadouq, from his father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Ja’far, from Ibn Ma’bad, from Al Dahqan, from dorost, from Abu Khalid,

‘From Abu Abdullahasws having said: ‘Yusufas entered the prison when heas twelve years old, and remained in it for eighteen years, and remained after hisas exit for eighty years, so that is one hundred and ten years’’. 348

Sahl Bin Ziyad, from Muhammad Bin Isa, from Al Abbas Bin Hilal Al Shamy,
'A slave of Abu Al-Hassan\(^{asws}\) said, ‘I said to him\(^{asws}\), ‘May I be sacrificed for you\(^{asws}\)! What is astonishing to the people is the one who eats the dry food, and wears the coarse, and is humble’.

فقال: أما علمت أن يوسف عليه السلام نبي وابن نبي، كان يلبس أقبية الديباج مزرورة بالذهب، ويجلس في مجالس آل فرعون يحكم، فلم يحتج الناس إلى لباسه، وإنما احتجوا إلى قسطه.

He\(^{asws}\) said: ‘But, do you not know that Yusuf\(^{as}\), Prophet\(^{as}\) son\(^{as}\) of a Prophet\(^{as}\), was wearing the collars of silk adorned with the gold, and he\(^{as}\) would sit in a gathering of the people of Pharaoh\(^{la}\) giving rulings, but the people were not need to his\(^{as}\) clothes, but rather they were needy to his\(^{as}\) justice’.

فأجاره فرعون يوسف ومنعه وجالسه وحدثه فوقع منه كل موقع ورأى منه أمرًا جميلاً.

The Pharaoh\(^{la}\) of Yusuf\(^{as}\) drew him closer and conferred on him and had him seated, and discussed with him events from him, all events, and saw from him a beautiful matter.

فألحَاجَرَ فرَعُونِ يوْسُفَ وَمَنَعَهُ وَجَالَسَهُ وَحَدَّثَهُ فَوَقَّعَ مِنْهُ كُلُّ مِقَاطَعَةٍ وَرَأَا مِنْهُ أَمَرًا جَمِيِّلاً.

فقال: وكان فرعون لم يتعلك على يوسف بكذبة ولا على العادي، فقال فرعون ليوسف، هل تعلم أحداً خيراً منك؟ قال: نعم، أبي يعقوب،

He\(^{asws}\) said: ‘And Pharaoh\(^{la}\) did not attach any lie upon Yaqoub\(^{as}\) not upon the Aadite (person of Aad). Pharaoh\(^{la}\) said to Yusuf\(^{as}\), Do you\(^{as}\) know of anyone better than you\(^{as}\) ?’ He\(^{as}\) said: ‘Yes, my\(^{as}\) father\(^{as}\) Yaqoub\(^{as}\)’.

فقال: فلما قدم يعقوب عليه السلام على فرعون حياه بتحية الملوك فأكرمه وقربه وزاده إكراماً ليوسف، فقال فرعون ليعقوب عليه السلام، يَا شَيْخَكُ بَعْضَ الْعَامِينَ أَيُّ حَيَّةً مَا كُتِبَ لَكَ مِنْهُ؟ قال: يَا بَيْنَكَ وَيَدُوبَ وَلَا عَلَى الْعَادِي، فقال فرعون ليوسف: هل تعلم أحداً خيراً منك؟ قال: نعم، أبي يعقوب،

He\(^{asws}\) said: ‘When Yaqoub\(^{as}\) came to Pharaoh\(^{la}\), he\(^{la}\) welcomed him\(^{as}\) with welcoming of the kings and honour him\(^{as}\), and drew him\(^{as}\) closer and increased him\(^{as}\) in honour to Yusuf\(^{as}\)’. Pharaoh\(^{as}\) said to Yaqoub\(^{as}\), ‘O sheyk! How much (time) has come upon you\(^{as}\) ?’ He\(^{as}\) said: ‘One hundred and twenty years’. The Aadite said, ‘A lie!’ Yaqueb\(^{as}\) was silent, and that was grievous upon Pharaoh\(^{la}\) when he belied him\(^{as}\).

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349 Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 83
Pharaoh\textsuperscript{1a} said to Yaqoub\textsuperscript{as}, ‘How much (time) has come upon you\textsuperscript{as}’. He\textsuperscript{as} said: ‘One hundred and twenty years’. The Aadite said, ‘A lie!’ Yaqoub\textsuperscript{as} said: ‘O Allah\textsuperscript{azwj}! If it was a lie, drop his beard upon his chest’. So, his beard fell off upon his chest.

That made Pharaoh\textsuperscript{1a} turn, and he\textsuperscript{1a} said to Yaqoub\textsuperscript{as}, ‘You\textsuperscript{as} deliberated to a man (due to) his conduct and supplicated to Him\textsuperscript{azwj}. I would love it if you\textsuperscript{as} could supplicate to your\textsuperscript{as} God for its return. He\textsuperscript{as} supplicated to Him\textsuperscript{azwj} and Allah\textsuperscript{azwj} Returned it to him. The Aadite said, ‘I saw this with Ibrahim\textsuperscript{as} Friend of the Beneficent in such and such an era’.

Yaqoub\textsuperscript{as} said: ‘I\textsuperscript{as} am not the one who showed it, but rather Is’haq\textsuperscript{as} showed it’. He said to him\textsuperscript{as}, ‘So, who are you\textsuperscript{as}?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} am Yaqoub\textsuperscript{as} Bin Is’haq\textsuperscript{as} Ibn Ibrahim\textsuperscript{as}, Friend of the Beneficent’. The Aadite said, ‘You\textsuperscript{as} ratified that which you\textsuperscript{as} showed’. He\textsuperscript{as} said: ‘True and ratified’\textsuperscript{350}.}

My father, from Ahmad Bin Idrees, and Muhammad Bin Yahya, from Al Ashary, from Muhammad Bin Yusuf Al Tameemy,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘Yaqoub\textsuperscript{as} lived for one hundred and twenty years, and Yusuf\textsuperscript{as} lived for one hundred and twenty years’’\textsuperscript{351}.

It is reported by Sa’ad Bin Abdullah, from Muhammad Bin Al Hassan Bin Shamoun, from Dawood Bin Al Qasim Al Ja’fary who said,

‘Abu Muhammad\textsuperscript{asws} was asked about the Words of the Exalted: \textit{They (brothers) said, ‘If he has stolen, then a brother of his did indeed steal from before’. [12:77]}, and the questioner was a man from Qum and I was present.
He asws said: ‘Yusuf as had not stolen, but rather there was a belt for Yaqoub as that he as had inherited from Ibrahim as, that belt was such none could steal it except he would be enslaved. Whenever a human being stole it, Jibraeel as would descend and inform him as with that, so he as would take it back from him and take him as a slave.

And the belt was with Sarah daughter of Is’haq as son as of Ibrahim as, and she was named as mother of Is’haq as, and that Sarah loved Yusuf as and intended to take him as a child for her; and she took the belt and tied it upon his as waist, then placed his trouser upon him as and said to Yaqoub as, ‘The belt is stolen’.

Jibraeel as came to him as and said: ‘O Yaqoub as! The belt is with Yusuf as, and did not inform him as with the news of what Sarah had done due to what Allah azwj Wanted. Yaqoub stood to Yusuf as and investigated him as, and on that day he as was a boy attaining puberty, and the belt came out. Sarah daughter of Is’haq as said, ‘Since Yusuf as has stolen it, so I am more rightful with him as’.

Yaqoub as said to her: ‘So, he as is your slave upon a condition that you will neither sell him as nor gift him as. She said, ‘I accept it upon the condition that you as will not take him as from me and I shall free him as this very moment’. He as gave him as to her and she freed him as. Therefore, due to that, the brothers of Yusuf as said: ‘If he has stolen, then a brother of his did indeed steal from before’. [12:77]’

Abu Hashim said, ‘I went on to consider this within myself thinking, and I was astounded from this matter with the nearness of Yaqoub as from Yusuf as and grief of Yaqoub as upon him as to the extent that his as eyes were white out of grief, and he as was anguish and the closeness of the distance’.

قال أبو هاشم: فقلت أقبل علي أبو محمد فقال: يا أبا هاشم نعوذ بالله مما جرى في نفسك من ذلك، فإن الله لمشاء أن يرفع السنام الأعلى بين يعقوب ويوسف حتى كانا يتراءان فعل، ولكن له أجل هو بالله، ومعلوم ينتهي إليه ما كان من ذلك، فالخيار من الله لوليائه.
Abu Muhammad asws turned towards me and said: ‘O Abu Hashim! We asws seek Refuge with Allahazwj from what has flowed within yourself from that, for if Allahazwj so Desired, would have Raised the high hills between Yaqoubas and Yusufas until theyas would have seen each other, would have Done so. But for Himazwj there was a term it had to reach and a known (time) ending up to it whatever was from that. The Choice from Allahazwj is for Hisazwj friends”.  

From Abdullah Bin Abu Yafour who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj: All food was Permissible for the Children of Israel except that which Israel had forbidden upon itself [3:93]. Heasws said: ‘When the Israelites used to eat from the flesh of the camel, it caused them pain in their lower back. So, they forbid upon themselves the flesh of the camel. And that was before the Revelation of the Torah. But when the Torah was Revealed, they neither forbid it nor did they eat it’”.  

From Zayd Al Shaham,

‘From Abu Jameela regarding the Words of Allahazwj: “You will be informing them of this matter of their while they would not be realising [12:15]. Heasws said: ‘Heas was seven years old’”.  

From Abu Jameela, from a man,

‘From Abu Abdullahasws having said: ‘When they came with the shirt of Yusufas to Yaqoubas, heas said: ‘O Allahazwj! The wolf would be a friend when he did not tear the shirt’. It had been sprinkled from the blood’.”  

From Al Hassan, from a man,
‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: And they sold him cheaply for a number of Dirhams, [12:20]. He\textsuperscript{asws} said: ‘It was twenty Dirhams’\textsuperscript{356}

From Abu Al-Hassan Al-Reza\textsuperscript{asws} – similar to it, and there is an increase in it: ‘The ‘cheaply’, is the reduction, and it is a price of a hunting dog when it is killed, its wergild would be twenty Dirhams’\textsuperscript{357}

From Abdullah Bin Suleyman,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘Yusuf\textsuperscript{as} was honourable between his\textsuperscript{as} parent, then became a slave until he\textsuperscript{as} was sold cheaply and reduced price, then Allah\textsuperscript{azwj} did not Prevent to reach with him\textsuperscript{as} until he\textsuperscript{as} became a king’\textsuperscript{358}

From Ibn Haseyn,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: And they sold him cheaply for a number of Dirhams, [12:20]. He\textsuperscript{asws} said: ‘The Dirhams were eight dirhams’\textsuperscript{359}

And by this chain,

‘From Al-Reza\textsuperscript{asws} having said: ‘The dirhams were twenty, and it is a price of the hunting down when it is killed, and the ‘cheaply [12:20], is a reference to the reduction’\textsuperscript{360}

From one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘She thought of him\textsuperscript{as} and he\textsuperscript{as} thought of her, she said, ‘Stay as you are!’ He\textsuperscript{as} said: ‘And why?’ She said, ‘Until I cover the face of the idol so it does

\textsuperscript{356} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 90
\textsuperscript{357} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 91
\textsuperscript{358} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 92
\textsuperscript{359} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 93
\textsuperscript{360} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 94
not see us’. Then he\textsuperscript{as} remembered Allah\textsuperscript{azwj} during that, and he\textsuperscript{as} knew that Allah\textsuperscript{azwj} is Seeing him\textsuperscript{as}, so he\textsuperscript{as} fled from her\textsuperscript{as}.\textsuperscript{361}

\begin{quote}
From Muhammad bin Qays,
\end{quote}

\begin{quote}
‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘When Yusuf\textsuperscript{as} loosened his\textsuperscript{as} trouser (for Zuleykha), he\textsuperscript{as} saw a resemblance of Yaqoub\textsuperscript{as} biting upon his\textsuperscript{as} finger and he\textsuperscript{as} was saying: ‘Yusuf\textsuperscript{as}! So, he\textsuperscript{as} (Yusuf\textsuperscript{as}) fled’.
\end{quote}

\begin{quote}
Then Abu Abdullah\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}, we have not seen the private part of my\textsuperscript{asws} father\textsuperscript{asws} at all, nor did my\textsuperscript{asws} father\textsuperscript{asws} see the private part of my\textsuperscript{asws} grandfather\textsuperscript{asws} at all, nor did my\textsuperscript{asws} grandfather\textsuperscript{asws} see the private part of his\textsuperscript{asws} father\textsuperscript{asws} at all’.
\end{quote}

\begin{quote}
He\textsuperscript{asws} said: ‘And he\textsuperscript{as} (Yaqoub\textsuperscript{as}) was biting upon his\textsuperscript{as} finger, and he\textsuperscript{as} (Yusuf\textsuperscript{as}) leapt, and the water came out from the toe of his\textsuperscript{as} leg’.\textsuperscript{362} (struck off as being disrespectful)
\end{quote}

\begin{quote}
From one of our companions,
\end{quote}

\begin{quote}
‘From Abu Ja’far\textsuperscript{asws} having said: ‘Which thing are the people saying regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{had he not seen the convincing Proof of his Lord [12:24]}?’ I said, ‘They are saying, ‘He\textsuperscript{as} saw Yaqoub\textsuperscript{as} biting on his\textsuperscript{as} finger’’. So he\textsuperscript{asws} said: ‘No! It is not as they are saying it to be’. I said, ‘So which thing did he\textsuperscript{as} see?’
\end{quote}

\begin{quote}
He\textsuperscript{asws} said: ‘When she desired him\textsuperscript{as}, she was standing near the idol which was with her in the house, so she cast a piece of cloth to cover it’. So Yusuf\textsuperscript{as} said to her: ‘What are you doing?’ She said, ‘I am placing a cloth over it as I am shy that it would see us’. So Yusuf\textsuperscript{as} said to her: ‘So you are feeling embarrassed from your idol and it neither hears nor sees, and I\textsuperscript{as} should not be embarrassed from my\textsuperscript{as} Lord\textsuperscript{azwj}’.
\end{quote}

\begin{footnotes}
\begin{enumerate}
\item \textsuperscript{361} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 95
\item \textsuperscript{362} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 96
\item \textsuperscript{363} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 97
\end{enumerate}
\end{footnotes}
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Yusuf\textsuperscript{as} proposed a beautiful woman who was during his\textsuperscript{as} time. She responded to him\textsuperscript{as}, ‘A slave of the king seeks me!’

"From Ibn Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Jibraeel\textsuperscript{as} came in the prison (and) said: ‘Say at the end of every Obligatory Salat: ‘O Allah\textsuperscript{azwj}! Make relief to be for me\textsuperscript{asws} and a way out and Grace me\textsuperscript{as} from where I reckon (anticipate) and from where I do not reckon (anticipate)’.”\textsuperscript{365}

\textsuperscript{364} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 98
\textsuperscript{365} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 99
used to interpret for the people of the prison of their dreams, and two youths were entered into the prison along with him as on the day he as was imprisoned.

When both of them had spent the night, in the morning they said to him, 'We saw a dream, so interpret it for us.' He as said: 'And what did you see?' One of them said, 'I saw myself (in a dream) carrying bread on my head, the birds ate from it. [12:36]' And the other one said, 'I saw myself quenching the king with wine.' He as interpreted their dreams for them upon what is in the Book. Then he as said to the one who would be rescued from the two: ‘Mention me to your master’ [12:42].

He asws said: ‘And Yusuf as, in his as situation, did not panic to Allah azwj and supplicate to Him aswj, therefore due to that Allah azwj Said: But the Satan made him forget mentioning to his master, and he remained in the prison for some years [12:42].

He asws said: ‘Allah azwj Revealed to Yusuf as during that moment of his as: “O Yusuf as! Who Showed you as the dream which you as saw?” He as said: ‘You aswj, my as Lord aswj’. He aswj Said: “Who Made you as beloved to your as father as?” He as said: ‘You aswj, my as Lord aswj’. He asws said: ‘The traveler diverted towards you as?’ He as said: ‘You aswj, my as Lord aswj’. He aswj Said: ‘Who Taught you as the supplication which you as supplicated with until relief was Made to be for you as from the well?’ He as said: ‘You aswj, my as Lord aswj’. He asws said: ‘Who Made a way out to be for you as from the plot of the woman?’ He as said: ‘You aswj, my as Lord aswj’. He aswj Said: “Who Caused the tongue of the child to speak with your as excuse?” He as said: ‘You aswj, my as Lord aswj’. He asww Said: “Who Turned away from you the plot of the wife of the ruler and the women?” He as said: ‘You aswj, my as Lord aswj’. He asww Said: ‘Who Inspired you as the interpretation of the dreams?’ He as said: ‘You aswj, my as Lord aswj’. He aswj Said: “How come you as sought help of someone else and did not seek help with Me aswj and asked Me aswj to get you out from the prison, and you as sought help told a servant from My aswj servant to mention you as to a creature from My aswj creatures in My aswj Grip, and
did not panic to Me\textsuperscript{azwj}? Remain in the prison due to your\textsuperscript{as} sin for a few years, due to your\textsuperscript{as} sending a servant to a servant!\textsuperscript{366}

From Ibn Abu Yafour,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘And the other said, ‘I saw myself (in a dream) carrying bread on my head, [12:36]. He said, ‘I was carrying a basked wherein was bread, the birds ate from it [12:36]’.\textsuperscript{367}

From Yaqoub Bin Shuayb,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Said to Yusuf\textsuperscript{as}: “Wasn’t I\textsuperscript{azwj} the One\textsuperscript{azwj} Who Caused you\textsuperscript{as} to be beloved to your\textsuperscript{as} father\textsuperscript{as}, and Merited you\textsuperscript{as} over the people with the Favour? Or wasn’t I\textsuperscript{azwj} the One\textsuperscript{azwj} Who Caused the travellers to come to you\textsuperscript{as} and saved you\textsuperscript{as} and extracted you\textsuperscript{as} from the well? Or wasn’t I\textsuperscript{azwj} the One\textsuperscript{azwj} Who Turned away from you\textsuperscript{as} the plot of the women? So, what carried you\textsuperscript{as} upon raising your\textsuperscript{as} desire and called on to a created being besides Me\textsuperscript{azwj}? So, remain, due to what you\textsuperscript{as} said, in the prison for some years!’\textsuperscript{368}

From him\textsuperscript{asws} (6\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘When (Yusuf\textsuperscript{as} said to the youth: ‘Mention me to your master’ [12:42]. Jibraeel\textsuperscript{as} came to him\textsuperscript{as}, and he\textsuperscript{as} (Jibraeel) struck by his\textsuperscript{as} leg (on the ground) and (as a result) the seventh layer underneath the earth was revealed, and said to him\textsuperscript{as}: ‘O Yusuf\textsuperscript{as}! What do you\textsuperscript{as} see?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} see a small stone’. So he\textsuperscript{as} split the stone and said: ‘What do you\textsuperscript{as} see?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} see a small insect’. He\textsuperscript{as} said: ‘So who Sustains it?’ He\textsuperscript{as} said: ‘Allah\textsuperscript{azwj}’.\textsuperscript{369}

He (Jibraeel\textsuperscript{as}) said: ‘So your\textsuperscript{as} Lord\textsuperscript{azwj} is Saying: “I\textsuperscript{azwj} did not Forget this insect, in that stone, in the bottom of the seventh firmament. Did you\textsuperscript{as} think that I\textsuperscript{azwj} would Forget you\textsuperscript{as}, until

\textsuperscript{366} Bihar Al Anwaar – V 11, The book of Prophet-hood, Ch 9 H 100
\textsuperscript{367} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 101
\textsuperscript{368} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 102
you as ended up saying to the youth ‘Mention me to your master’ [12:42]? Therefore, stay in the prison due to your as speech, for these some years”.

قال: فبكى يوسف عند ذلك حتى بكى لبكائه الحيطان، قال: فتأذى به أهل السجن فصالحهم على أن يبكي يوما ويسكت يوما، وكان في اليوم الذي يسكت آسوا حالا.

He asws said: ‘So he as cried at that, to the extent the walls cried to his as wailing. So that annoyed the (other) inmates of the prison, and they came to an agreement with him as upon that, that he as would cry for one day, and be silent during the next day. So during the day in which he as was supposed to be silent, he as was in a worse state’.

From Hisham Bin Salim,

‘From Abu Abdullah asws having said: ‘No one has cried the crying of three – Adam as, and Yusuf as and Dawood as. I said, ‘What was reached from their crying?’

قال: أما آدم فبكى حين اخرج من الجنة، وكان رأسه في باب من أبواب السماء، فبكى حتى تأذى به أهل السماء فشكوا ذلك إلى الله فحط من قامته.

And as for Yusuf as, he as cried upon his as father as Yaqoub as while he as was in the prison, and the people of the prison were hurt by it, and he as reconciled with them upon (a stipulation) that he as would cry one day and be silent one day’.

From Yaqoub Bin Yazeed, raising it,

‘From Abu Abdullah asws having said regarding the Words of Allah azwj the Exalted: and he remained in the prison for some years [12:42]. He asws said: ‘Seven years’.

From Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 105

References:
369 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 103
370 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 104
371 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 105
From Aban, from Muhammad Bin Muslim,

‘From both of them (5th & 6th Imam asws) having said: ‘Rasool-Allah saww said: ‘If only you were at the status of Yusuf when the king sent a message to him as about his dream what would be happening to him, until he as stipulated upon him: ‘Exit me as from the prison’, and I saww marvel at his patience about the affair of the wife of the ruler until Allah azwj Manifested his as excuse’." 372

From Ibn Abu Yafour who said,

‘I heard Abu Abdullah asws recite it as: Seven green corn [12:46]’. 373

From Hafs Bin Gayas,

‘From Abu Abdullah asws having said: ‘From Abu Abdullah asws having said: ‘The years (times) of Yusuf as and the high prices (inflation) which hit the people, and he as did not wish for the high prices for anyone at all, but traders came to him as and they said, ‘Sell to us’. He as said: ‘Buy’. They said, ‘We will take such and such (goods) for such and such (price)’. So he as said: ‘Take’, and he as ordered for these to be weight for them and they carried it and went away, until they entered the city.

Then a group of traders met them and said to them, ‘How did you take (this goods)?’ They said, ‘Such and such (goods) for such and such (price)’, and they increased the price’.

He asws said: ‘So they proceeded to Yusuf as and they said, ‘Sell to us’. He as said: ‘Buy. How would you be taking?’ They said, ‘Sell to us just as you as sold, such and such (goods) for such and such (price)’. He as said: ‘It is not as you are saying, but take’. So, they took, then went away until they entered the city.

Then, others met them, and they said, ‘How did you take?’ They said, ‘Such and such (goods) for such and such (price)’, and they increased the price’.

372 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 106
373 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 107
He asws said: ‘So, the high price was grievous upon the people and they said, ‘Come with us until we buy (for ourselves)’. They went to Yusuf as and they said, ‘Sell to us’. He as said: ‘Buy’. They said, ‘Sell to us just as you sold’. So he as said: ‘And how did I as sell?’. They said, ‘Such and such (goods) for such and such (price)’. He as said: ‘It was not like that, but take’.

He asws said: ‘So they took and returned to the city, and informed the people, and they said in what was between them, ‘Come, until we lie regarding the less prices just as we lied regarding the high price’.

He asws said: ‘So they went to Yusuf as and they said to him as, ‘Sell to us’. He as said: ‘Buy’. They said, ‘Sell to us just as you sold’. He as said: ‘And how did I as sell?’ They said, ‘Such and such (goods) for such and such (price)’, with the discount from the price. He as said: ‘It was not like this, but take’.

He asws said: ‘So they took and they went to the city. The people met them and they asked them, ‘For how much did you buy?’ They said, ‘Such and such (goods) for such and such (price)’, with half the first discount. The others said, ‘Come with us until we buy (for ourselves)’.

They went to Yusuf as and they said, ‘Sell to us’. He as said: ‘Buy’. They said, ‘Sell to us just as you as sold’. He as said: ‘And how did I as sell?’. They said, ‘Such and such (goods) for such and such (Price) – with the discount from the half. He as said: ‘It is not as you are saying, but take’.

Thus, they did not cease lying until the price returned to what it was at first, just as Allah aswj the Exalted Wanted’. 374

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374 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 108
From Muhammad Bin Al Sayrafi, from a man,

‘From Abu Abdullah\textsuperscript{asws}: \textit{a year in which it would rain for the people and during it they would be pressing} [12:49], by combining the (letter) ‘Ya’ – they would be rained upon’. Then he\textsuperscript{asws} said: ‘Have you not heard His\textsuperscript{azwj} Words: And We Send (Pressing) down from the clouds abundant water [78:14]?’.\textsuperscript{375}

From Ali Bin Ma’mar, from his father,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{a year in which it would rain for the people and during it they would be pressing} [12:49] – combined’. Then he\textsuperscript{asws} said: And We Send (Pressing) down from the clouds abundant water [78:14]?’.\textsuperscript{376}

From Sama’at who said,

‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{Return to your master and ask him, ‘What is the matter with the women} [12:50]. He\textsuperscript{asws} said: ‘Meaning the ruler.’.\textsuperscript{377}

Suleyman said, ‘Sufyan said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘What is allowed for the man to praise himself?’ He\textsuperscript{asws} said: ‘Yes, when he is desperate to it. But, have you not heard the words of Yusuf\textsuperscript{as}: \textit{Make me (in charge) upon the treasures of the land, I am a knowledgeable protector} [12:55]?’, and the words of the rightous servant (Prophet Hud\textsuperscript{as}): \textit{and I am a trustworthy adviser to you all} [7:68]?’’.\textsuperscript{378}

From Al Sumaly,

\textsuperscript{375} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 109
\textsuperscript{376} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 110
\textsuperscript{377} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 111
\textsuperscript{378} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 112
From Abu Ja’far asws having said: ‘Yusuf as ruled Egypt and its prairies, not exceeding to elsewhere’. 379

‘From Abu Baseer who said,

‘I heard Abu Ja’far asws narrate: ‘When Yaqoub as lost Yusuf as, it intensified his asgrief for him as, and he as cried over him as to the extent that his eyes turned white from the grief, and want in great need in order to change his ascondition. And he as used to get the wheat from Egypt for his as family, twice a year, in the winter and the summer, and he as sent a number of his as sons with a light provision to travel to Egypt.

They went out with some of their comrades. When they came up to Yusuf as, and that was after the king of Egypt had made him as to be the ruler (over the treasury), so he as recognised them, but his as brothers did not recognise him due to the status of the king and his honour. So he as said to them: ‘Place your goods with the comrades. And he as said to his as servants: ‘Hurry the measurement for them, and give them full measure. When they are free from it (receiving their measure), make their money to be (returned) in their saddle-bags, and do not let them know of that’. So, they did it.

Then Yusuf as said to them: ‘It has reached me as that there was a brother of yours with your father as, so what have you done with him?’ They said, ‘As for the elder of the two (Yusuf as), so the wolf ate him up, and as for the younger one (Benyamin as), so we left him as behind with his as father as, and he as conceals him as and is affectionate to him as. He as said: ‘So I as would like you to bring him as to me as with you when you come for the (grain) collection. But if you do come to me with him, then there will be not measure for you all in my presence not will you be drawn near’ [12:60] They said, ‘We will try and get him from his father, and we will be doing it’ [12:61].

So, when they returned to their father as, And when they opened their merchandise having been returned to them. They said, ‘O our father! What (else) can
we seek? This here is would merchandise having been returned to us, and we shall bring grain for our family and we will protect our brother and increase the measure of a camel load. [12:65] therefore send our brother (Benyamin) with us so we can get the measure, and we would be protectors of his’ [12:63] He said: ‘Shall I trust you all upon him except as I trusted you all upon his brother from before? [12:64].

When they had the need for the provisions (again) after six months, Yaqoub as sent them with light goods, and sent Benyamin as with them, and took a covenant from Allah aswj with them with regards to that: that you would be coming back with him, until you are surrounded’ [12:66]. So, they went with the comrades until they came up to Yusuf as. He as said to them: ‘Is Benyamin as with you?’ They said, ‘Yes, he as is in the saddle (ride)’. He as said to them: ‘Bring him as to me as’.

They came with him as, and he as was in the house of the king. He asws said: ‘He (Benyamin as) entered alone and came up to him as, so he (Yusuf as) embraced him as and cried, and said to him as: ‘I as am your as brother as Yusuf as. Do not be disheartened with what you as see me as do, and conceal what I as am informing you as with, and do not fear’. Then he as brought him as out to them, and ordered his as servants that they should take their baggage and make the provisions (grain) for them. When they are free, make the cup to be in the ride of Benyamin as. So, they did that.

And the group departed with the friends and they went, and the servants of Yusuf as caught up with them and called out, ‘O caravan! You are stealing!’ [12:70]. The said, ‘What is that which you are missing?’ [12:71].

They said, ‘We miss the king’s drinking cup, and the one who comes with it would be given a camel-load, as I am responsible for it’ [12:72] They said, ‘By Allah! You have known that we did not come for corruption in the land, and we are not thieves’ [12:73].

They said, ‘So what would be its recompense if you were liars?’ [12:74] They said, ‘Its recompense is, the one in whose bag it is found to be, then he would be its recompense [12:75]."
He asws said: So it (the search) was begun with their bags before the bag of his brother (Benyamin), then it was extracted from the bag of his brother. [12:76] They (brothers) said, ‘If he has stolen, then a brother of his did indeed steal from before’. [12:77].

قال: "فبدأ باوعيتهم قبل وعاء أخيه ثم استخرجها من وعاء أخيه" قالوا: إن يسرق فقد سرق أخ له من قبل.

He asws said: So it (the search) was begun with their bags before the bag of his brother (Benyamin), then it was extracted from the bag of his brother. [12:76] They (brothers) said, ‘If he has stolen, then a brother of his did indeed steal from before’. [12:77].

فقال لهم يوسف: ارتحلوا عن بلادنا، قالوا: يا أيها العزيز إن له أبا شيخا كبيرا وقد أخذ علينا موثقا من الله لنرد به إليه فخذ أحدنا مكانه إننا نراك من المحتملين إن فعلتم، قال: معاذ الله أن نأخذ إلا من وجدنا منا باعثنا عليه.

Yusuf as said to them: ‘Depart from our city!’ They said, ‘O chief! There is a father of his, old-aged, so take one of us in his place. Surely we see you as being from the good doers’ [12:78], if you were to do so. He said: ‘Allah Forbid that we should take except for the one in whose possession we found our belongings [12:79].

فقال لهم يوسف: إذا نستأثر الأرضا حتي يأتني أبي أو يحكم الله لي، ومنسي إخوة يوسف حتي دخلوا على يعقوب عليه السلام فقال لهم: فأين ابن ياميل؟ قالوا: ابن ياميل سرق مكيال الملك فأخذ الملك سرقته فحبس عنه، فاسأل الأهل القرية والقرنجل حتى يعرفوك بذلك.

Their eldest one said, I will never depart (from this) land until my father permits for me or Allah Decides for me, and He is the best of the deciders [12:80]. And the brothers of Yusuf as went until they entered to see Yaqoub as, and he as said to them: ‘Where is Benyamin as?’ They said, ‘Benyamin as stole the measuring cup of the king, so the king seized its thief and withheld him as with him. Ask the people of the town and the caravan until they inform you as of that’.

فاسترجع واستعبر واستعمار حزن حزن حتى تقوم ظهوره.

So he as recalled (said: ‘Inna Lillah Wan Inna Ilayhi Rajioun’) and shed tears and his as grief intensified to the extent that his as back became arched”. 380

From Aban Al Ahmar,

‘From Abu Abdullah asws having said: ‘When the brothers of Yusuf as came to him as, and they had come with their brother as with them, he as placed the meal for them and said: ‘Each one of you should gather with his brother of his mother upon the table’. They sat down and his as brother as (Benyaminas) remained standing. He as said to him as: ‘what is the matter you as are not sitting with your as brothers?’ He as said: ‘There isn’t for me as any brother from my as mother from them’.

قال: فذلك آخ من أملك زعم هؤلاء أن الذئب أكثرك؟ قال: نعم، قال: فاعيني وكأنك معي.

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380 Bihar Al Anwaar – V 11 The book of Prophet- hood, Ch 9 H 114
He asws said: ‘For you as there is a brother as from your as mother, they claim that the wolf ate him as?’. He asws said: ‘Yes’. He asws said: ‘Sit and eat with me asws’.

He asws said: ‘His asws brothers left the eating saying, ‘We wanted a matter and Allah aswj Refused except He aswj Raised a son of Yamin over us’. Then he asws instructed that when they were away from their equipment to place the cup in a bag of his asws brother as. When they went to a distance, Then a caller called out, ‘O caravan! You are stealing!’ [12:70]’.

He asws said: ‘They returned and said, ‘What is that which you are missing?’ [12:71] They said, ‘We miss the king’s drinking cup [12:72] – up to His aswj Words: ‘Its recompense is, the one in whose bag it is to be found, then he would be its recompense. [12:75]’, meaning the way which had flowed among them, that he be withheld.

So it (the search) was begun with their bags before the bag of his brother (Benyamin), then it was extracted from the bag of his brother. [12:76] They (brothers) said, ‘If he has stolen, then a brother of his did indeed steal from before’. [12:77]’.

He asws said: ‘They returned and said, ‘What is that which you are missing?’ [12:71] They said, ‘We miss the king’s drinking cup [12:72] – up to His aswj Words: ‘Its recompense is, the one in whose bag it is to be found, then he would be its recompense. [12:75]’, meaning the way which had flowed among them, that he be withheld.

So it (the search) was begun with their bags before the bag of his brother (Benyamin), then it was extracted from the bag of his brother. [12:76] They (brothers) said, ‘If he has stolen, then a brother of his did indeed steal from before’. [12:77]’.

He asws said: ‘They returned and said, ‘What is that which you are missing?’ [12:71] They said, ‘We miss the king’s drinking cup [12:72] – up to His aswj Words: ‘Its recompense is, the one in whose bag it is to be found, then he would be its recompense. [12:75]’, meaning the way which had flowed among them, that he be withheld.

So it (the search) was begun with their bags before the bag of his brother (Benyamin), then it was extracted from the bag of his brother. [12:76] They (brothers) said, ‘If he has stolen, then a brother of his did indeed steal from before’. [12:77]’.

Al Hassan Bin Al Al Washa said,

‘I heard Al-Reza asws saying: ‘They were meaning the belt. When they were free from this lunch, he as said: ‘What reached from your asgrief upon your as brother as?’ He as said: ‘Ten sons were born for me as, and I as derived for each one of them from his as name’.

He asws said: ‘He as said to him: ‘I as don’t see you asgrieving upon him as where you as took the women from after him as?’ He as said: ‘O you king! There is an old aged father as for me as, a righteous one. He as said:’ O my as son as! Get married, perhaps you will attain children who will weigh down the earth with the testimony that there is no god except Allah aswj. 381

381 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 115
Ali Bin Mahziyar, from one of our companions, from his father,

‘From Abu Abdullah⁴⁸⁵⁸⁵ having said: ‘And he⁴⁸⁵⁸⁵ had prepared a meal for them, and when they entered to see him⁴⁸⁵⁸⁵, he⁴⁸⁵⁸⁵ said: ‘Let every son of a mother sit upon the table (together)’.


He⁴⁸⁵⁸⁵ said: ‘They sat down and Benyamin⁴⁸⁵⁸⁵ remained standing. Yusuf⁴⁸⁵⁸⁵ said to him⁴⁸⁵⁸⁵: ‘Mat is the matter you do not sit?’ He⁴⁸⁵⁸⁵ said to him⁴⁸⁵⁸⁵: ‘You⁴⁸⁵⁸⁵ said: ‘Let every son of a mother sit upon a table’, and there isn’t for me⁴⁸⁵⁸⁵ a son of a mother, from them’. Yusuf⁴⁸⁵⁸⁵ said: ‘Was there a son of a mother for you⁴⁸⁵⁸⁵?’ Benyamin⁴⁸⁵⁸⁵ said to him: ‘Yes’. Yusuf⁴⁸⁵⁸⁵ said: ‘So, what happened?’ He⁴⁸⁵⁸⁵ said: ‘They claimed that the wolf ate him⁴⁸⁵⁸⁵’.


He⁴⁸⁵⁸⁵ said: ‘So what reached from your⁴⁸⁵⁸⁵ grief upon him⁴⁸⁵⁸⁵?’ He⁴⁸⁵⁸⁵ said: ‘Eleven sons were born for me⁴⁸⁵⁸⁵, each of them I⁴⁸⁵⁸⁵ derived a name for him from his⁴⁸⁵⁸⁵ name’. Yusuf⁴⁸⁵⁸⁵ said to him⁴⁸⁵⁸⁵: ‘I⁴⁸⁵⁸⁵ see you⁴⁸⁵⁸⁵ have hugged the women and smelled the children from after him⁴⁸⁵⁸⁵’. Benyamin⁴⁸⁵⁸⁵ said to him⁴⁸⁵⁸⁵: ‘For me⁴⁸⁵⁸⁵ there is a righteous father⁴⁸⁵⁸⁵, and he⁴⁸⁵⁸⁵ said: ‘Get married, perhaps Allah⁴⁸⁵⁸⁵ will Extract from you⁴⁸⁵⁸⁵ an offspring weighing down the earth with the Glorification’.

قال له: تعال فاحللص معى على مائدةي، فقال إخوة يوسف: لقد فضل الله يوسف وأخاه حتى أن الملك قد أجلسه معه على مائدة. ⁴⁸⁵⁸²

He⁴⁸⁵⁸⁵ said to him⁴⁸⁵⁸⁵: ‘Come, sit with me⁴⁸⁵⁸⁵ at my⁴⁸⁵⁸⁵ table’. The brothers of Yusuf⁴⁸⁵⁸⁵ said, ‘Allah⁴⁸⁵⁸⁵ has Merited Yusuf⁴⁸⁵⁸⁵ and his⁴⁸⁵⁸⁵ brother⁴⁸⁵⁸⁵ until the king has seated him⁴⁸⁵⁸⁵ with him at his table’. ⁴⁸⁵³

I heard Abu Ja’far⁴⁸⁵⁸⁵ saying: ‘There is no good in one there is no Taqayyah (dissimulation for him), and Yusuf⁴⁸⁵⁸⁵ had said: ‘O caravan! You are stealing!’ [12:70], and they had not stolen’. ⁴⁸⁵⁸³

From Abu Baseer who said,

117 - شيء: عن أبي بصير قال: سمعته أبي جعفر عليه السلام يقول: لاخير في من لا تقية له، و


And in another report, from Abu Baseer,

⁴⁸⁵² Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 116
⁴⁸⁵³ Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 117
'From Abu Ja'far asws, he (the narrator) said and I was in his presence, ‘Salim Bin Abu Hafs is reported from you that you tend to speak upon seventy perspective, for you there being a way out from these’.

He asws said: ‘What does Salim want from me? Does he want that I come with the Angels? By Allah azwj! The Prophets did not come with them, and Ibrahim had said: ‘I feel sick’ [37:89], and he was not sick but he did not lie. And Ibrahim has said: He said: ‘But (maybe) their biggest one did this, so ask them if they could speak’ [21:63], and he (their biggest idol) had not done it, but he did not lie’. And Yusuf has said: ‘O caravan! You are stealing!’ [12:70]. By Allah azwj they had not stolen, but he had not lied’.

From Abu Hamza Al Sumaly,

‘From Abu Ja'far asws, he said, ‘I heard him saying: ‘The cup of the king was his bowl which he used to drink in’.”

From Muhammad Bin Abu Hamza, from the one who mentioned it,

‘From Abu Abdullah asws regarding His Words: ‘king's drinking cup, [12:72]. He asws said: ‘It was a mug of gold’. And he asws said: ‘It was the cup of Yusuf when he was measuring with it’.

From Al Husayn Bin Abu Al A’ala,

‘From Abu Abdullah asws, he (the narrator) said, ‘He said: ‘It was so, when they were angry, their anger was severe to the extent that their skins dripped yellow blood and they were saying take one of us in his place [12:78], meaning as its recompense. He was seized, the one with whom the cup was found’.”
From Hisham Bin Salim,

‘From Abu Abdullah asws having said: ‘When the brothers of Yusuf as despaired from their brother as, Yehouda said to them, and he was their eldest, ‘Therefore, I will never depart (from this) land until my father permits for me of Allah Decides for me, and He is the best of the deciders [12:80]’.

He asws said: ‘And he (Yehouda) returned to Yusuf as to speak to him regarding his brother (Benyamin as). So, he spoke to him until the speech was loud between them, until Yehouda got angered, and it was so that whenever he got angered, the hair in his shoulders would stand up and blood would come out from it’.

Then he reiterated to Yusuf as and spoke to him regarding his brother as until the speech was loud between them, to the extent that Yehouda was angered, and the hair stood up, and the blood flowed from these. So Yusuf as took the golden pomegranate from the child and rolled it to around Yehouda, and the child crawled to near Yehouda in order to take it. He touched Yehouda and Yehouda calmed down.

And in a report of Hisham Bin Salim,

‘From him asws having said: ‘When Yusuf as seized his brother as, his brothers gathered against him and they said to him, ‘take one of us in his place. [12:78], and their skins were dripping yellow blood, and they were saying, take one of us in his place. [12:78]’.
He said: 'When he refused upon them and they went out from his presence, Yehouda said to them, 'You all know what you did with Yusuf, Therefore, I will never depart (from this) land until my father permits me of Allah Decides for me, and He is the best of the deciders [12:80]'.

He said: 'They returned to their father and left Yehouda behind. He entered to see Yusuf until the speech was loud between him and him and anger, and upon his shoulder was such hair that whenever he was angry, the hair would stand it would not cease throwing out the blood until it was wiped by one of the sons of Yaqoub.'

He said: 'And it was so that in front of Yusuf was a young son of his. With him was a pomegranate of gold, and the child was playing with it. When Yusuf saw him to be angry and the hair had stood throwing out the blood, he took the pomegranate from the hand of the child, then rolled it to around Yehouda, and the child pursued it in order to take it and its hand fell upon Yehouda, and his anger subsided'.

He said: 'Yehouda was suspicious and returned the child to Yusuf along with the pomegranate. Then the speech became loud between the two until he was angry, and the hair stood and went on to throw out the blood. When Yusuf saw, he rolled the pomegranate to around Yehouda and the child pursued it in order to take it, and its hand fell upon Yehouda, and his anger subsided'.

He said: 'In the house there is one from the sons of Yaqoub, until he had done that thrice'.

From Jabir who said,

'I said to Abu Ja'far, 'May I be sacrificed for you! What is the beautiful patience?'

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388 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 122
فقال: كان صبر ليس فيه شكوى إلى الناس إن إبراهيم بعث يعقوب إلى راهب من الرهبان عابد من العباد في حاجة، فلما رآه الراهب حسبه إبراهيم
فوثب إليه فاعتنقه، ثم قال: مرحبا بخليل الرحمن!

He asws said: 'It would be patience wherein there isn’t any complaint to the people. Ibrahim as sent Yaqoub as to a monk from the monks, a worshipper from the worshippers, regarding a need. When the monk saw him as, recognised him as to be Ibrahim as and leapt to him as and hugged him as, then said, ‘Welcome to the Friend of the Beneficent!’

قال يعقوب: إني لست بإبراهيم، ولكني يعقوب بن إسحاق بن إبراهيم، فقال له الراهب: فما بلغ بك ما أرى من الكبر ؟ قال: الهم والحزن،

Yaqoub as said: ‘I as am not Ibrahim as, but Yaqoub as Bin Is’haq as Bin Ibrahim as. The monk said to him as, ‘So what made you as reach to old age which I see?’ He as said: ‘ Worries and grief’. He as had not crossed the small door until Allah azwj Revealed to him as: “O Yaqoub as! You as complained about Me azwj to the servants?”

فخرج ساجدا عند عتبة الباب يقول: رب لا أعود، فأوحى الله إليه: إنني قد غفرتها لك فلا تعودن إلى مثلها.

He as fell down in Sajdah at the threshold of the door saying: ‘Lord azwj I as will not repeat’. Allah azwj Revealed to him as: “I azwj have Forgiven it for you as, so do not repeat to the like of it!”

(From then) he as did not complain of anything from what afflicted him as from the episodes of the world except one day he as said: ‘But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know’ [12:86]".389

From Hisham Bin Salim,

‘From Abu Abdullah asws, he (the narrator) said, ‘One of our companions said to him asws, ‘What reached from the grief of Yaqoub as upon Yusuf as?’ He asws said: ‘Grief of seventy bereavements’’.390

(P.s. – This is probably not a Hadeeth)391

389 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 123
390 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 124
391 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 125
‘Form Abu Abdullah asws having said: ‘The crying ones are five – Adam as, and Yaqoub as, and Yusuf as, and (Syeda) Fatima asws daughter of Muhammad saww, and Ali asws Bin Al-Husayn asw. As for Yaqoub as, he as cried upon Yusuf as until his as eyesight was gone and until it was said him as, ‘You will not cease remembering Yusuf until you become fatally ill or become from the perished ones’ [12:85]”.

‘From Ismail Bin Jabir,

He said, ‘So what made it reach with you as what I see with the advent of the years?’ He as said: ‘He as said: ‘The grief upon Yusuf as. He as said: ‘The grief has reached with you as. O Yaqoub as, all the reaching’. He as said: ‘We as, the community of Prophets as, the afflictions are quicker to us, then the like so the like from the people’.

He fulfilled his as need. When he as crossed over his door, Jibraeel as descended unto him as and said to him as: ‘O Yaqoub as! Your as Lord azwj Conveys the greetings to you as and is Saying to you as, “You as complained of Me azwj to the people!” He as rubbed his as face in the dust, and said: ‘O Lord azwj, I as slipped, so excuse me! I as will not repeat this, ever!’

Then Jibraeel as reiterated to him as and said: ‘O Yaqoub as! Raise your as head. Your azwj Lord azwj Conveys you as the greetings and is Saying to you as, “I azwj have Excused you as, so do not repeat complaining about Me azwj to My azwj creatures!”

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392 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 126
So, he was not seen speaking a word from what (afflictions) he was in until his news of death came to him, so he turned his face towards the wall and said: "But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know" [12:86].

And in another hadith,

‘From Abu Ja’far – returning to the first hadith, he said: ‘And his grief intensified’ – meaning Yaqoub, ‘Until his back was arched, and the world turned its back on Yaqoub and his children until they were need to severe needs and their provisions were spoilt. During that, Yaqoub said to his children: O my sons! Go and inquire about Yusuf and his brother, and do not despair from Mercy of Allah; surely none despairs of Allah’s Mercy except the Kafir people [12:87].

A number of them went out and he sent light merchandise with them, and wrote a letter with them to the King of Egypt, and introduced himself and his sons, and bequeathed to his sons that they should begin by handing over his letter before the provisions.

‘In the Name of Allah, the Beneficent, the Merciful – To the King of Egypt, and the maniester of the justice and the fuller of the measurement, from Yaqoub Bin Is’haq, Bin Ibrahim, a Friend of Allah, the adversary of Nimrod who gathered the firewood for Ibrahim to be incinerated by the fire, but Allah Made it to be a place of coolness and safety for him and Rescued him from it.

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393 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 127
394 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 128
I hereby inform you – O you king – We are an ancient Household. The afflictions never cease to come quickly upon us from Allah, in order to Test us by that during the prosperity and the adversity. And the difficulties have followed me for the last twenty years.

Firstly – I had a son called Yusuf, and he was my pleasure between my sons, and the delight of my eyes and the fruit of my heart. And his brothers from another mother asked me that I should send him with them to enjoy himself and play. So I sent him along with them, and they came back to me in the evening crying, and came to me with false blood upon his shirt claiming that the wolf ate him. So my grief intensified due to his loss, and my wailing was frequent upon his separation, to the extent that my eyes have become white from the grief.

And he had a brother (brought up) by his aunt, and I admired him and he was a friend to him, and he was beloved to me. And whenever I remembered Yusuf, I used to hold him to my chest, and would become tranquil at some of what I would find in my chest.

And his brothers mentioned to me that you – O king – asked about him, and ordered them that they should bring him to you, and if they were not to bring him, you would prevent the provisions for us from the wheat from Egypt. So I sent him along with them, so that we would receive the wheat. So they came back to me and he was not with them. And they mentioned that he had stolen from the property of the king, and we are a Household who do not steal. And you have imprisoned him and so I am distressed by it.

And we gave him a brother and an uncle, and we were satisfied with him, and we were satisfied with his uncle, and we were satisfied with his brother. And he became attached to his uncle, and his uncle became attached to him, and we were satisfied with him, and we were satisfied with his uncle, and we were satisfied with his brother. And he became attached to his uncle, and his uncle became attached to him, and we were satisfied with him, and we were satisfied with his uncle, and we were satisfied with his brother. And he became attached to his uncle, and his uncle became attached to him, and we were satisfied with him, and we were satisfied with his uncle, and we were satisfied with his brother.

My grief has intensified due to his separation to the extent that my back has become arched, and my difficulties are magnified, along with the difficulties which followed me. Therefore, do a favour to me by clearing his way and releasing him from your detention, and make good for us the wheat, and make allowance for us in the price, and quickly release the Progeny of Yaqoub.
فلما مضى ولد يعقوب من عنده نحو مصر بكتابه نزل جبرئيل على يعقوب فقال له: يا يعقوب إن ربك يقول لك: من ابتلاك بمصائبك التي كتبت بها.

"Who Tested you as with your as difficulties which you wrote about to the king of Egypt?" Yaqoub as said: "You azwj Tested me as by a Punishment from You azwj, and an education for me as, Allah azwj Said: "So is there anyone else other than Me azwj Who has the Power to exchange it from you as?" Yaqoub as said: 'O Allah azwj, No!'

قال: أفما استحييت مني حين شكوت مصائبك إلى غيري ولم تستغفر لي وتشكو ما بك إلي ؟! فقال يعقوب: أستغفرك يا إلهي وأتوب إليك وأشكو بثي وحزني إليك,

He azwj Said: "Did you as not feel embarrassed from Me azwj where you as complained of your as difficulties to other than Me azwj, and did not cry out for help to Me azwj, and complain about what was with you as, to Me azwj? So Yaqoub as said: 'As seek Your azwj Forgiveness, O my azwj God, and repent to You azwj, and complain of my as grief to You azwj'.

(Allah azwj Said): "O Yaqoub as! There has reached with you as, O Yaqoub as, and with your as children, the erroneous, the peak of My azwj Discipline. And if you as, O Yaqoub as had complained of your as difficulties to Me azwj during its descent with you as, and sought Forgiveness and repented to Me azwj of your as sin, I azwj would have Turned it away from you as after My azwj Determination of it upon you as. But, the Satan as made you as forget My azwj remembrance and you as became despairing from My azwj Mercy, and I azwj am Allah azwj, the Generous, the Benevolent. I azwj Love My azwj servants, the seekers of Forgiveness, the repentant, the desirous to was is with Me azwj.

يا يعقوب أنا راد إليك يوسف وأخاه، ومعيد إليك ما ذهب من مالك ولحمك ودمك، وراد إليك بصرك، ويقوم لك ظهرك، وطب نفسا، وقر عينا، و

"O Yaqoub as! I azwj will Return to you as, Yusuf as and his as brother (Benyamin as), and whatever has gone from your as wealth, and your as flesh, and your as blood, and Return to you as, your as vision, and Straighten your as pack, and Cure you as, and Delight your as eyes. And that which I azwj have Done with you as was an education from Me azwj to you as. Therefore, accept My azwj Education".

ومضى ولد يعقوب بكتابه نحو مصر حتى دخلوا على يوسف في دار الملكة فقلت: يا أهي العزيز مسنا وأهليا الضر وحننا بضاعة مرحة فأوف لنا الكيل وتصدق علينا يا بني بنت يامين، وهذا كتاب أبينا يعقوب إليك في أمره بسألك أن تمني عليه.

He asws said: 'And the sons of Yaqoub as went with his as letter to Egypt, until they came up to Yusuf as in the House of the king. So they said, 'O Chief! Harm has touched us and our family
and we came with merchandise of little value, but give us full measure and be charitable upon us [12:88] with our brother Benyamin as. And this is a letter of our father as Yaqoub as to you as with regards to his as matter, asking you as to clear his as way, and confer him as to him as.


He asws said: ‘So Yusuf as took the letter of Yaqoub as, and kissed it, and placed it upon his as eyes, and cried and wailed to the extent that his as tears soaked the shirt which was upon him as. Then he as faced towards them, so he as said: He said: ‘Do you know what you did with Yusuf and his brother [12:89] – afterwards?’ They said: ‘Are you indeed Yusuf?’ He said: ‘I am Yusuf and this is my brother (Benyamin). Allah has Conferred upon us [12:90] – therefore do not humiliate us and do not punish us today, and forgive us’. He said: ‘(There shall be) no reproach against you today. May Allah Forgive you [12:92]’.

(P.s. – This is not a Hadeeth)

And in this report: and we came with merchandise of little value, [12:88]. He asws said: ‘It was Al-Maql (a fruit), and their city was a city of Al-Maql (fruits), and it is the merchandise’.

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From Ibn Abu Umeyr, from one of our companions, raising it, said,

‘Yaqoub as the Prophet as wrote to Yusuf as, ‘From Yaqoub as son as of Is’haq as, sacrifice of Allah asw, son as of Ibrahim as Friend of the beneficent, to the ruler of Egypt. However, We as are people of a household, the afflictions do not cease to be quick to us. My as grandfather as
Ibrahim\textsuperscript{as} was Tried, and was thrown into the fire. Then my\textsuperscript{as} father\textsuperscript{as} Is’haq was Tried by the sacrifice.

And there was a son\textsuperscript{as} for me\textsuperscript{as}, and he\textsuperscript{as} was the delight of my\textsuperscript{as} eyes and I\textsuperscript{as} used to be cheered with him\textsuperscript{as}. I\textsuperscript{as} was Tried with that the wolf ate him\textsuperscript{as}, so my\textsuperscript{as} eyesight has gone due to the grief upon him\textsuperscript{as} from the crying. And there was a brother\textsuperscript{as} for him\textsuperscript{as} and I\textsuperscript{as} used to be cheered with him\textsuperscript{as} after him\textsuperscript{as}, and you have seized him\textsuperscript{as} regarding the theft, and we\textsuperscript{as} are a people of the household, we do not steal at all, nor are we recognised with the theft. So, if you see fit, if you could confer upon me\textsuperscript{as} with him\textsuperscript{as}, then do so’.

He\textsuperscript{asws} said: ‘When the letter came to Yusuf\textsuperscript{as}, he\textsuperscript{as} opened it and read it and shrieked. Then he\textsuperscript{as} stood up and entered his\textsuperscript{as} house and read it, and cried. Then he\textsuperscript{as} washed his\textsuperscript{as} face, then went out to his\textsuperscript{as} brothers. Then he\textsuperscript{as} read it repeatedly (again), and shrieked and cried. Then he\textsuperscript{as} stood and entered his\textsuperscript{as} house, and read it and cried, then washed his\textsuperscript{as} face and returned to his\textsuperscript{as} brothers.

He said: ‘Do you know what you did with Yusuf and his brother when you were ignorant?’ \textsuperscript{[12:89]}, and he\textsuperscript{as} gave them his\textsuperscript{as} shirt, and it is the shirt of Ibrahim\textsuperscript{as}, and Yaqoub\textsuperscript{as} was at Ramlah. When they were at a distance from Egypt with the shirt, Yaqoub\textsuperscript{as} said: ‘Surely I find the aroma of Yusuf, unless you deem me to be weak minded’ \textsuperscript{[12:94]} They said: ‘By Allah! You are (still) in your old error’ \textsuperscript{[12:95]}’.\textsuperscript{398}

From Mufazzal Bin Umar,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There isn’t any many from the children of (Syeda) Fatima\textsuperscript{asws} who is dying, nor exiting from the world until he accepts to the Imam\textsuperscript{asws} of his\textsuperscript{asws} Imamate, just as the children of Yaqoub\textsuperscript{as} accepted to Yusuf\textsuperscript{as} when they said, By Allah! Allah has Preferred you over us, \textsuperscript{[12:91]}’’.\textsuperscript{399}

\textsuperscript{398} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 132
\textsuperscript{399} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 133
Among the questions of the Syrian to Amir Al-Momineen\textsuperscript{asws}, he\textsuperscript{asws} said: ‘On the day of Wednesday, Yusuf\textsuperscript{as} entered the prison’.

(P.S. – This is not a Hadeeth)

From Nasheet Bin Salih Al Bajaly who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Were the brothers of Yusuf\textsuperscript{as} Prophets\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘No, nor righteous (or) pious, and how (can they be so) and they are saying to their father\textsuperscript{as} Yaqoub\textsuperscript{as}, They said: ‘By Allah! You are (still) in your old error’ (12:95).’

From one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The sons of Yaqoub\textsuperscript{as}, after doing what they did with Yusuf\textsuperscript{as}, so (how)can they be Prophets\textsuperscript{as}?’

From Maqran,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The ruler of Egypt wrote to Yaqoub\textsuperscript{as}, ‘However, this son\textsuperscript{as} of yours\textsuperscript{as} Yusuf\textsuperscript{as}, I bought him\textsuperscript{as} for a cheap price, a number of Dirhams, and have taken him\textsuperscript{as} as a salve, this son\textsuperscript{as} of yours\textsuperscript{as} Benyamin\textsuperscript{as}, I seized him\textsuperscript{as} to have stolen and have taken him\textsuperscript{as} as a slave’.

He\textsuperscript{asws} said: ‘There wasn’t referred to Yaqoub\textsuperscript{as} anything more difficult upon him\textsuperscript{as} than that letter. He\textsuperscript{as} said to the messenger: ‘(Stay) in your place until I\textsuperscript{as} answer him’. Yaqoub\textsuperscript{as} wrote to him\textsuperscript{as}: ‘However, I\textsuperscript{as} have understood your letter mentioning in it that you bought my\textsuperscript{as} son\textsuperscript{as} and have taken him\textsuperscript{as} as a slave.’

\textsuperscript{400} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 134
\textsuperscript{401} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 135
\textsuperscript{402} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 136
\textsuperscript{403} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 137
And you have seized my\textsuperscript{as} son\textsuperscript{as} due to having stolen, so you took him\textsuperscript{as} as a slave. We are a people of a household, we do not steal, but we are a people of a household, who get Tried, and our father\textsuperscript{as} Ibrahim\textsuperscript{as} was Tried with the fire and Allah\textsuperscript{azwj} Saved him\textsuperscript{as}; and our father\textsuperscript{as} Is'haq was Tried with the slaughter and Allah\textsuperscript{azwj} Saved him\textsuperscript{as}; and \textsuperscript{as} have been Tried with the loss of my\textsuperscript{as} sight and the loss of my\textsuperscript{as} son\textsuperscript{as}, and perhaps Allah\textsuperscript{azwj} will Give me both of them together).

He\textsuperscript{asws} said: ‘When the messenger turned (return) to the king with the letter of Yaqoub\textsuperscript{as}, Yaqoub\textsuperscript{as} raised his\textsuperscript{as} hands towards the sky and said: ‘O Excellent of the companionship! O Benevolent of the assistance! O Best God\textsuperscript{azwj}! Give me\textsuperscript{as} a Spirit from You\textsuperscript{azwj}, and Relief from You\textsuperscript{azwj}!’

He\textsuperscript{as} said: ‘Jibraeel\textsuperscript{as} descended unto him\textsuperscript{as} and said to him\textsuperscript{as}: ‘O Yaqoub\textsuperscript{as}! Shall I\textsuperscript{as} teach you\textsuperscript{as} a supplication, Allah\textsuperscript{azwj} will Return to you\textsuperscript{as} your\textsuperscript{as} eyesight and both your\textsuperscript{as} sons\textsuperscript{as}?’ He\textsuperscript{as} said: ‘Yes’.

He\textsuperscript{as} said: ‘Say: ‘O One Who no one knows How He\textsuperscript{azwj} is except Him\textsuperscript{azwj}! O One Who Blocks the sky with the air, and Presses the earth upon the water, and Chose for Himself\textsuperscript{azwj} the best of the skies! Give me\textsuperscript{as} a Spirit from You\textsuperscript{azwj} and Relief from You\textsuperscript{azwj}!’”

From Abu Ja’far\textsuperscript{asws}: ‘Yaqoub\textsuperscript{as} was gripped intensely by the grief and he\textsuperscript{as} raised his\textsuperscript{as} hands towards the say and said: “O Excellent of the companionship!” – up to the end of the Hadeeth’.

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\textsuperscript{404} Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 138
From Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws}, returning to the first Hadeeth which we cut off, he\textsuperscript{asws} said: ‘He said: ‘(There shall be) no reproach against you today. May Allah Forgive you [12:92] Go with this shirt of mine and cast it upon my father’s face, he would regain his vision, - and even if he\textsuperscript{as} has only smelt my\textsuperscript{as} aroma - and come to me with your family altogether’ [12:93], and returned them to Yaqoub\textsuperscript{as} during that very day, and provided them with the entirety of what they would be needy to.

When the caravan departed from Egypt Yaqoub\textsuperscript{as} found the aroma of Yusuf\textsuperscript{as} and he\textsuperscript{as} said to the ones from his\textsuperscript{as} children in his\textsuperscript{as} presence: ‘Surely I find the aroma of Yusuf, unless you deem me to be weak minded’ [12:94].

He\textsuperscript{asws} said: ‘And his\textsuperscript{as} sons returned rushing the journey with the shirt, happy, cheerful due to what they had seen from the state of Yusuf\textsuperscript{as} and the kingdom which Allah\textsuperscript{azwj} had Given him\textsuperscript{as}, and the honour which they had been accommodated with in the rule of Yusuf\textsuperscript{as}; and their journey from Egypt to the valley of Yaqoub\textsuperscript{as} was of nine days.

When the glad tidings came, they cast the shirt upon his\textsuperscript{as} face and his\textsuperscript{as} eyesight returned, and he\textsuperscript{as} said to them: ‘What is done with Benyamin?’ They said, ‘We left him\textsuperscript{as} behind with his\textsuperscript{as} righteous brother’.

He\textsuperscript{asws} said: ‘Yaqoub\textsuperscript{as} praised Allah\textsuperscript{azwj} during that and performed Sajdah of thanks to his\textsuperscript{as} Lord\textsuperscript{azwj} and his\textsuperscript{as} eyesight returned to him\textsuperscript{as}, and his\textsuperscript{as} back was strengthened for him\textsuperscript{as}, and he\textsuperscript{as} said to his\textsuperscript{as} children: ‘Carry me\textsuperscript{as} to Yusuf\textsuperscript{as} during this day of yours with all of you altogether’.

فساروا إلى يوسف ومعهم يعقوم وحالة يوسف ياميل، فاحتوا السير فرح وسرورا فصاروا نتسبة أيام إلى مصر.
They travelled to Yusuf\textsuperscript{as} and with them was Yaqoub\textsuperscript{as} and the maternal aunt of Yusuf\textsuperscript{as}, Yameel. They hurriedly the journey happily and cheerfully, and they travelled to Egypt in nine days”\textsuperscript{406}.

From Muhammad Bin Abu Umeyr, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: ‘Soon I will seek Forgiveness of my Lord for you all; [12:98].’ He\textsuperscript{asws} said: ‘He\textsuperscript{as} delayed them to the pre-dawn’. He\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! But rather, their sin is regarding what is between me\textsuperscript{as} and them’. Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “I\textsuperscript{azwj} have Forgiven them!”’\textsuperscript{407}.

From Muhammad Bin Muslim,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: ‘Soon I will seek Forgiveness of my Lord for you all; [12:98].’ He\textsuperscript{asws} said: ‘He\textsuperscript{as} delayed them to the pre-dawn of the night of Friday’\textsuperscript{408}.

From Abu Baseer –

‘In the completion of the first Hadeeth from Abu Ja’far\textsuperscript{asws}, he\textsuperscript{asws} said: ‘They came to Egypt in nine days. When they entered to see Yusuf\textsuperscript{as} in the house of the king, he\textsuperscript{as} hugged his\textsuperscript{as} father\textsuperscript{as} and cried and raised him\textsuperscript{as} and raised his\textsuperscript{as} aunt upon the throne of the king. Then he\textsuperscript{as} entered his\textsuperscript{as} house and oiled, and applied kohl, and wore the honourable and kingly clothes.

Then he\textsuperscript{as} came out to them. When they saw him\textsuperscript{as}, they performed Sajdah to him\textsuperscript{as} altogether in reverence to him\textsuperscript{as} and thanks to Allah\textsuperscript{azwj}. During that he\textsuperscript{as} said: ‘O father! This is the interpretation of my dream of before – up to His\textsuperscript{azwj} Words: between me and my brothers. [12:100].’

[...]
He asws said: ‘And during those twenty years Yusuf as was neither oiling, nor applying kohl, not perfume, nor laughing, no touching the women until Allah azwj Gathered to Yaqoub as his as family, and gathered between him as and Yaqoub as and his as brothers’. 409

From Al Hassan Bin Asbaat who said,

‘I asked Abu Al-Hassan asws, ‘How many of his as sons did Yaqoub as entered upon to see Yusuf as?’ He asws said: ‘Eleven sons of his as. It was said to him asws, ‘Were they tribes?’ He asws said: ‘Yes’.

وسألته عن يوسف وأراه أكان أخاه لامه أم ابن خالته ؟ فقال: ابن خالته.

And I asked him asws about Yusuf as and his as brother (Benyamin as). Was he as a brother to him as from his as mother, or a son of his as aunt?’ He asws said: ‘Son of his as aunt’. 410

From Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah asws regarding the Words of Allah azwj regarding the Words of Allah azwj: And he raised his parents upon the throne [12:100]. He asws said: ‘The throne is the bed’.

وفي قوله: " وحمروا له سجدا " قال: كان سجودهم ذلك عبادة الله.

And regarding His azwj Words: and they fell down to him in Sajdah to him, [12:100], he asws said: ‘That Sajdah of theirs was a worship of Allah azwj’, 411

From Muhammad Bin Bahrouz,

‘From Ja’far asws Bin Muhammad asws having said: ‘Yaqoub as said to Yusuf as when they as met: ‘Inform me my as son as, how did they deal with you as?’ Yusuf as said to him as: ‘They went with me as to the top of the well and said to me, ‘Remove the shirt’. I as said to them: ‘I as ask you all for the sake of my as father as, the truthful Yaqoub not to expose my as nakedness nor to remove my as shirt’.

409 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 143
410 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 144
411 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 145
He as said, 'So and so brought out the knife to me as. Yaqoub as fainted. When he as woke up, Yaqoub as said to him as: ‘Narrate to me as what did they do with you as?’ Yusuf as said to him as: ‘I as ask O father as, refrain!’ He as refrained’. 412

He azwj Said to him as: “Supplicate with this supplication: ‘O Great One! O Great One! O One there is no associate for Him azwj nor a minister. O Creator of the sun, and the radiant moon, O Protector of the desperate, the blind! O Breaker of every tyrant! O Enricher of the destitute, the poor! O Subduer, the Breaker! O Absolute, the Freer of the prisoner! i as ask You asw by the right of Muhammad saww and the Progeny asw of Muhammad saww to Make a relief to be for me as from my as affair, and a way out, and Grace me as from where I as anticipate and from where I as do not anticipate'.

قال: فلما أصبح دعاه الملك فخلي سبي له وذلك قوله: “و قد أحسن بي إذ أخرجني من السجن”.

He asws said: ‘When it was morning, the king called him as and freed his as way, and that is His azwj Word: and He was Good with me when they brought me out from the prison [12:100]’. 413

From Abbas Bin Yazeed who said,

‘I heard Abu Abdullah asws saying: ‘While Rasool-Allah saww was seated among the people of his as household, when he saww said: ‘I saww would have loved Yusuf as if he as had been certain of himself as’. 412 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 146
413 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 9 H 147
قال: فقيل: بماذا يا رسول الله؟ قال: لما عزل له عزيز مصر عن مصر لبس ثوبين جديدين - أو قال: لطيفين - وخرج إلى فلاة من الارض فصلى ركعتين، فلما فرغ رفع يده إلی السماء فقال: "رب قد آتيتني من الملك وعلمتني من تأويل الاحاديث فاطر السماوات والارض أنت وليي في الدنيا والاخرة".

He asws said: ‘It was said, ‘With what, O Rasool-Allah saww?’ He saww said: ‘When the ruler of Egypt segregated for him⁸, he⁸ wore two new clothes’ – or said: ‘Gracious’ – ‘And he⁸ came out to the wilderness from the land and prayed two Cycles Salat. When he⁸ was free, he⁸ raised his⁸ hands towards the sky and said: Lord! You have Given me from the kingdom and Taught me from the interpretation of the events. Originator of the skies and the earth! You are my Guardian in the world and the Hereafter. [12:101]’.

قال: فهبط إليه جبرئيل فقال له: يا يوسف ما حاجتك؟ فقال: "رب توفني مسلما وألحقني بالصالحين". فقال أبو عبدالله asws: "خشي الفتن".

He asws said: ‘Jibraeel⁸ descended to him⁸ and said to him⁸: ‘O Yusuf⁸! What is your⁸ need?’ He⁸ said: ‘Lord⁸! Cause me to die a submitter and join me with the righteous ones’ [12:101]. Abu Abdullah asws said: ‘He⁸ feared the temptation’.
CHAPTER 10 – STORY OF AYOUB

The Verses – (Surah) Al Anbiyah: And Ayoub, when he called out to his Lord: ‘I am touched by the harm and You are the most Merciful of the merciful ones’ [21:83]

So We Answered to him, and We Removed whatever from harm there was with him, and We Gave him (back) his family and the like of them along with them, being a Mercy from Us and a Zikr for the worshippers [21:84]

(Surah) Suad: And remember Our servant Ayoub, when he called out to his Lord: ‘The Satan has touched me with toil and torment!’ [38:41]

(We Said): “Walk toward it as this would be a cool washing-place and a drink” [38:42]

And We Granted to him, his family and the like of them, along with them, as a Mercy from Us and (for it to be) a Reminder for those who have the understanding [38:43]

(We Said): “And take a green branch in your hand and strike with it and do not break your oath!” We Found him to be patient, the excellent servant. He was penitent [38:44]

1 – كا: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن عثمان النوا، عن أبي عبد الله عليه السلام أنه قال: إن الله عزوجل يبتلي المؤمن بكل بلية ويميته بكل ميتة، ولا يبتليه بذهاب عقله، أما ترى آيوب كيف سلط إبليس عليه ماله وعذاب عقله، وادعائه صلح إبليس على ماله وعلى ولده وعلي أهله، ولم يملط على عقله، فعندنا sharp. From Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic Afflicts the Momin with every affliction, and Causes him to die with every (kind of) death, but He azwj does not Afflict him with the departure of his intellect. But, do you not see Ayoub as how Iblees la overcame upon his as wealth, and upon his as children, and upon his as wife, and upon everything from
him saww but could not overcome upon his as intellect. It was left for him as in order for him to (understand) the Oneness of Allah saw with it”.

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abdul A’ala a slave of the family of Saam who said,

‘On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. She will say, ‘O Lord aswj! You aswj Created me beautiful until I did what I did. They will come with Maryam as and say to her, ‘Are you more beautiful or her as? She as had beauty in her as but did not do Fitna (mischief)’.

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. He will say, ‘O Lord aswj! You aswj Created me with beauty until I did with the women what I did. They will bring Yusuf as and say, ‘Are you more handsome or he as is? He as had beauty but did not do Fitna (mischief)’.

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. He will say, ‘O Lord aswj! The intensity of the afflictions upon me were such that I did Fitna (mischief). They would come with Ayoub as. They would say, ‘Were your afflictions more severe or his as afflictions? He as was in afflictions but did not do Fitna (mischief)”.

My father, from Ibn Fazal, from Abdullah Bin Bahr, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah asws, he (narrator) said, ‘I asked him asws about the afflictions of Ayoub as which Ayoub as was afflicted with in the world, for which reason were it?’

قال: لنعمة أنعم الله عليه بها في الدنيا وأدى شكرها، وكان في ذلك الزمان لا يحجب إبليس عن دون العرش، فلما صعد ورأى شكر نعمة أيوب aswa الإبليس فقال: يا رب إن أيوب لم يؤد إليك شكر هذه النعمة إلا لما أعطيته من الدنيا، ولو حرمته دنياه ما أدى أيوب إبلي شكر النعمة أبدا، فسلطني على دنياه حتى تعلم أنه لا يؤدي إبلي شكر نعمة أبدا.

414 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 10 H 1
415 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 10 H 2
He asws said: ‘Due to the Bounties Allah azwj had Favoured upon him as with in the world, and he as gave its thanks; and it was so during that era, Iblees la was not barred from below the Throne. When he as ascended and saw the thanks of Ayoub azwj of the favours, Iblees la envied him as and said, ‘O Lord azwj! Ayoub azwj, did not give thanks to You azwj of these Bounties except due to what You azwj Gave him as from the world, and if You azwj were to Prohibit his as world, he as would not give thanks for any Bounty ever! Allow me la to overcome upon his as world until You azwj Know that he as will not give thanks to You azwj for any Bounty, ever!’

قال له: قد سلطت على ماله ولده،

He azwj Said to him la: ‘(Allow) you la over come upon his as wealth and his as children’.

قال: فأخدر إبليس فلم يبق له مالا ولا ولدا إلا أعطه، فازداد أبواب الله شكرا وحما,

He azwj said: ‘Iblees la rolled down, and there did not remain any wealth, nor any child except he as ruined it, but Ayoub azwj increased thanking and praising Allah azwj.

قال: ففعلته على زرعه يا رب، قال: قد فعلت,

He la said: ‘(Allow) me la to over come upon his as farm, O Lord azwj!’ He azwj Said: ‘ئي azwj have Done so!’

فجاء مع شياطينه فنفخ فيه إبليس وازداد أيوب لله شكرا وحما,

He as came along with his as satans la and blew into it, and it was incinerated, but Ayoub azwj increased thanking and praising Allah azwj.

قال: يا رب سلطني على غنه، فسلطه على غنه فأهلكها فازداد أبواب الله شكرا وحما,

He la said: ‘O Lord azwj! (Allow) me la to over come upon his as sheep’. He la destroyed it, but Ayoub azwj increased thanking and praising Allah azwj.

قال: يا رب سلطني على بذنه، فسلط حمله عقله وعيه، فنفخ فيه إبليس فصرف فرقه واحدة من حمله إلى قدمه، ففي ذلك دهرا طويلا

فاذدا الله وبشكو حتى وقع في بذنه الدود، وازداد أيوب لله شكرا وحما،

He la said, ‘O Lord azwj! (Allow me la) to over come upon his as body’. He la overcame upon his as body apart from his as intellect and his as eyes. Iblees la blew into him as, and there became a single ulcer from his as head to his as feet, and he as remain in that for a long time, praising Allah azwj and thanking Him azwj until the insect occurred in his as body, and used to come out from his as body. He as would return it and was saying to it: ‘Return to your place which Allah azwj Created you from, and he as stank to the extent that the people of the town expelled him as from the town and threw him as upon the rubbish dump outside the town.

وكانت أمرأته رحمته بنت يوسف بن يعقوب بن إسحاق بن إبراهيم حليل الله صلى الله عليهم وعليها تسدد من الناس وتأتىهما بما جده.
And his wife was Rahmat daughter of Yusuf Bin Yaqoub Bin Ibrahim Friend of Allah azwj, and upon her were the charitable donations from the people, and she would come to him with whatever she could find.

He said: ‘When the afflictions were prolonged upon him and Iblees saw his patience, he came to companions of his who were monks in the mountain and said to them, ‘Come, let us pass by this afflicted servant and ask him about his afflictions’. So, they rode grey mules and came to him. When they were near him, their mules fled from the stench of his smell.

They joined up with each other then walked towards him; and among them was a youth of young age and they sat down to him and said, ‘O Ayoub! If you could inform us of your sin lest Allah were to Destroy us (if we do the same) when we ask Him, and what we see you afflictions which no one has been afflicted with except from a matter he would veil it’.

Ayoub said: ‘By the Mighty of my Lord I Knows did not eat any meal except and an orphan or a guest ate with me, and not two matters were presented to me, both of them beginning obedience to Allah, except I took with the severer of two upon my body’.

The youth said, ‘It is evil of you all! You deliberated to a Prophet of Allah and faulting him until he manifested from the worship of his Lord what he used to veil it?’

Ayoub said: ‘O Lord! If I were to sit in the gathering of the Judgment from You, I would deal out justice by my arguments’. Allah Sent a cloud to him and Said: “O Ayoub! Indicate to Me by your arguments, for I have Seated you in the seat of the judgment, and here I am with nearness and do not cease to be!”

قال: يا رب إنك تعلم أنه لم يعرض لي آمن فقط كلها لك طاعة إلا أخذت بأشدها على نفسي، ألم أشكرك؟ ألم أسبحك؟
He said: ‘O Lord! Know that no two matters are presented to me at all, both of them being in Your obedience, except I have always taken with the severer of the two upon myself, did I not praise You? Did I not thank You? Did I not glorify You?’

قال: فنودي من الغمامة بعشرة آلاف لسان: يا أيوب من صيرك تعبد الله والناس عنه غافلون؟ وتحمده وتسبحه وتكبره والناس عنه غافلون؟ أتين على الله بما أنت فيه عليكم؟

He said: ‘There was a Call from the cloud in ten thousand tongues (languages): “O Ayoub! Who can be (like) you worshipping Allah while the people are heedless from Him? And you praise Him and glorify Him and extol His Greatness while the people are heedless from him? Are you conferring (favour) upon Allah with what is the Favour of Allah upon you in it?”

قال: فأنزل الله عليه ملكا فركض برجله فخرج الماء فغسله بذلك الماء، عاد أحسن ما كان وأطرأ، وأنبت الله عليه روضة خضراء، ورد عليه أهله وماله ولده وزوجه، وعقد معه الملك لخدمته وملبه.

He said: ‘Allah Sent down an Angel and he kicked with his leg and the water came out, and he bathed with that water. His beauty returned to what it used to be and the aroma, and Allah Grew a green garden upon it, and Returned upon him, his family, and his wealth, and his children, and his farm, and the Angel sat with him, discussing with him and comforting him.

فأقبلت إمرأته ومعها الكسر فلما انتهت إلى الموضع إذا الموضع متغير وإذا رجلان جالسان، فبكت وصاحت وقالت: يا أيوب ما دهاك؟ فناداها أيوب فأقبلت فلما رأته وقد رد الله عليه بدنه ونعمته سجدت لله شكرًا.

He saw her hair to have been cut off, and that is because she had asked a people to give her from the food what she could carry to Ayoub, and her hair was beautiful. They said to her, ‘Sell this hair of yours to us and we shall give you’. So, she cut it off and handed it over to them, and took from them food for Ayoub. When he saw her hair cut off, he was angry and swore to her that he would hit her a hundred times.
فأخبرته أنه كان سببه كيت وكبت فاغتم أيوب من ذلك، فأوحى الله إليه: “وخذ بيدك ضغثا فاضرب به ولا تحنث” فأخذ مائة
ميراخ فضربها ضربة
واحدة، فخرج من يمينه. ثم قال: “ووهبنا له أهله ومثلهم معهم رحمة منا وذكرى لأولي الألباب”

She informed him\textsuperscript{as} that its reason was such and such. Ayoub\textsuperscript{as} was gloomy from that. Allah\textsuperscript{azwj} revealed to him: “And take a green branch in your hand and strike with it and do not break your oath!” [38:44]. He\textsuperscript{as} grabbed a hundred branches and struck her once, and exited from his\textsuperscript{as} oath. Then He\textsuperscript{azwj} Said: And We Granted to him, his family and the like of them, along with them, as a Mercy from Us and (for it to be) a Reminder for those who have the understanding [38:43].

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Returned unto him\textsuperscript{as} his\textsuperscript{as} family, those who had died before the afflictions, and returned unto him\textsuperscript{as} his\textsuperscript{as} family those who had died after what had afflicted them of the affliction. Allah\textsuperscript{azwj} the Exalted Revived all of them for him\textsuperscript{as} and they live with him\textsuperscript{as}.

وسأل أيوب بعد ما عافاه الله: أي شئ كان أشد عليك مما مر عليك ؟ قال: مياتة الأعداء،

And Ayoub\textsuperscript{as} was asked after Allah\textsuperscript{azwj} had restored his\textsuperscript{as} health, ‘Which thing was the severest upon you\textsuperscript{as} from what has passed upon you\textsuperscript{as}?’ He\textsuperscript{as} said: ‘Gloating of the enemies’.

قال فأمطر الله عليه في داره فراش الذهب وكان يجمعه فإذا ذهب الريح منه بشئ عدا خلفه فرده، فقال له جبرئيل: ما تشبع يا أيوب ؟ قال: ومن يشبع من رزق ربه ؟

Allah\textsuperscript{azwj} Rained upon him\textsuperscript{as} in his\textsuperscript{as} house, butterflies of gold, and he\textsuperscript{as} would gather it, and whenever the wind blew away something from it, he\textsuperscript{as} would go after it and return it. Jibraeel\textsuperscript{as} said to him: ‘Are you\textsuperscript{as} not satiated, O Ayoub\textsuperscript{as}?’ He\textsuperscript{as} said: ‘And who can be satiated from the sustenance of his Lord\textsuperscript{azwj}?’

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Allah\textsuperscript{azwj} Rained upon him\textsuperscript{as} in his\textsuperscript{as} house, butterflies of gold, and he\textsuperscript{as} would gather it, and whenever the wind blew away something from it, he\textsuperscript{as} would go after it and return it. Jibraeel\textsuperscript{as} said to him: ‘Are you\textsuperscript{as} not satiated, O Ayoub\textsuperscript{as}?’ He\textsuperscript{as} said: ‘And who can be satiated from the sustenance of his Lord\textsuperscript{azwj}?’

ع - ع. ماجيلويه، عن عمه، عن البرقي، عن أبيه، عن ابن أبي عمير، عن أبي يأب، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إنما كانت

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When the deeds of Ayoub\(^{as}\) ascended due to his\(^{as}\) appreciation for it, Iblees\(^{la}\) envied him\(^{as}\), and he\(^{la}\) said, ‘O Lord\(^{azwj}\)! Ayoub\(^{as}\) does not leave appreciating for these Bounties except for You\(^{azwj}\) having Favoured him\(^{as}\) with what You\(^{azwj}\) have Given to him\(^{as}\) in the world. If You\(^{azwj}\) were to dissolve between him\(^{as}\) and his\(^{as}\) world, he\(^{as}\) would not show appreciation for the Bounties. Let me\(^{la}\) overcome his\(^{as}\) world until You\(^{azwj}\) Know that he\(^{as}\) does not show appreciation for Your\(^{azwj}\) Bounties’.

فسلطني على دنياه تعلم أنه لا يؤدي شكر نعمة، فقال: قد سلطتك على دنياه فلم يدع له الدنيا وليدا إلا أهل كل ذلك وهو يحمد الله عزوجل، ثم رجع إليه فقال: يا رب إن أيوب بعلم أنك ستهر إلى دنياه التي أخذتها منه، فسلطني على بدنه حتى تعلم أنه لا يؤدي شكر نعمة،

He\(^{azwj}\) Said: “You\(^{la}\) can overcome upon his\(^{as}\) world”. So he\(^{la}\) did not leave for him\(^{as}\) his\(^{as}\) world, nor children except that he\(^{la}\) destroyed it. All that (was taking place) and he\(^{as}\) was Praising Allah\(^{azwj}\) Mighty and Majestic. Then he\(^{la}\) returned to Him\(^{azwj}\), and he\(^{la}\) said, ‘O Lord\(^{azwj}\)! Surely, Ayoub\(^{as}\) knows that You\(^{azwj}\) will be Returning to him\(^{as}\) his\(^{as}\) world which I\(^{la}\) have taken away from him\(^{as}\), therefore let me\(^{la}\) overcome his\(^{as}\) body until You\(^{azwj}\) Know that he\(^{as}\) would not leave appreciation for the Bounties’.

قال عزوجل: قد سلطتك على بدنه ما عدا عينيه وقلبه وسلساله وسماعه,

Allah\(^{azwj}\) Mighty and Majestic Said: “You\(^{la}\) can overcome over his\(^{as}\) body, except for his\(^{as}\) eyes, and his\(^{as}\) heart, and his\(^{as}\) tongues, and his\(^{as}\) hearing.

فقال أبو بصير: قال أبو عبد الله عليه السلام: فانقض مبادرا خشية آن تدركه رحمة الله عزوجل فيحول بينه وبينه فنفخ في منخرتي منه نار السموم فصار جسده نقطا نقطا.

Abu Baseer (the narrator) said, ‘Abu Abdullah\(^{asws}\) said: ‘But he\(^{la}\) turned down the initiative fearing that the Mercy of Allah\(^{azwj}\) Mighty and Majestic might reach him\(^{as}\), and be a barrier between him\(^{la}\) and him\(^{as}\). So, he\(^{la}\) blew into his\(^{as}\) from toxic fire, and his\(^{as}\) body became with dots, dots, (dotted)’.

ع: أبي، عن سعد، عن البرقي، عن أبيه، عن عبد الله بن يحيى البصري، عن عبد الله بن مسكان، عن أبي بصير قال: سألت أبي الحسن الماضي عليه السلام عن بلية أيوب التي ابتلي بها في الدنيا لاية علة كانت؟

My father, from Sa’ad, from Al Barqy, from his father, from Abdullah Bin Yahya Al Basry, from Abdullah Bin Muskan, from Abu Baseer who said,

‘I asked Abu Al-Hassan Al-Maazy\(^{asws}\) (7th Imam\(^{asws}\)), about the afflictions of Ayoub\(^{as}\) which he\(^{as}\) had been afflicted with in the world, for which reason were they?’

قال: لحمية أنعم الله عليه بما في الدنيا فأدى شكرها، وكأن في ذلك الزمان لا يحبب إبليس دون العرش فلما صعد أداء شكر نعمة أيوب حسده إبليس فقال: يا رب إن أيوب لم يؤد إبليك شكر هذه النعمة إلا لما أعطته من الدنيا، ولو حرمته الدنيا ما أدى إبليك شكر نعمة أبدا،

He\(^{asws}\) said: ‘Due to the Bounties Allah\(^{azwj}\) had Favoured upon him\(^{as}\) with in the world, and he\(^{as}\) gave its thanks; and it was so during that era, Iblees\(^{la}\) was not barred from below the

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Throne. When he ascended (and saw) the thanks of Ayoub of the favours, Iblees envied him and said, 'O Lord Ayoub, did not give thanks to You of these Bounties except due to what You gave him from the world, and if You were to Prohibit his world, he would not give thanks for any Bounty ever!'

قال: فقيل له: إني قد سلطتك على ماله ولده،

He said: 'He said to him: "I have (Allowed you to) overcome upon his wealth and his children!"

قال: فانحدر إبليس فلم يبق له مالا ولا ولدا إلا أعطبه، فلما رأى إبليس أنه لا يصل إلى شيء من أمره قال: يا رب إن أيوب يعلم أنك سترد عليه دنياه التي أهدتها منه سلطتي على بدنه,

He rolled down and there did not remain for him any wealth, nor a child except he ruined it. When Iblees saw that he could not arrive to anything from his matters, said, "O Lord! Surely, Ayoub knows that You will be Returning to his world which I have taken away from him, therefore let me overcome his body'.

قال: فقيل له: إني قد سلطتك على بدنه ما خلا قلبه ولسانه و عينيه وسمعه،

He said: 'He said: '(Allow) you to overcome upon his body apart from his heart, and his tongue, and his eyes and his hearing!'

قال: فانحدر إبليس متعجرفة أن تدركه رحمة الرب عزوجل فتحول بينه وبين أيوب،

He rolled down hurriedly fearing that he mighty attain the Mercy of the Lord Mighty and Majestic, and there would be a barrier between him and Ayoub.

فلمما اشتد به البلاء وكأن في آخر بليه جاءه أصحابه فقالوا له: يا أيوب ما نعلم أحدا ابتلي بمثل هذه البلية إلا لسريرة سوء،  فعلك أسررت سوءا في الذي تدي ننا,

When the afflictions intensified with him and it was during the end of his afflictions, his companions came to him and they said to him, 'O Ayoub! We don’t know anyone to be afflicted with the like of these affliction except for evil inner feelings. You seem to have done evil secretly, from what appears to us'.

قال: فعند ذلك ناجى أيوب ربه عزوجل فقال: رب ابتليت بهذه البلية وأنت أعلم أنه لم يعرض لي أمران قط إلا ألزمت أخشنهما على بدني، ولم آكل الاكلة قط إلا وعلى خواني يتيم، فلو أن لي منك مقعد الخصي لادليت بحجتي،

He whispered to his Lord Mighty and Majestic and said: 'Lord! I tried me with these afflictions and You know that no two matters got presented to me at all except I necessitate the harsher of the two upon my body, and I did not eat any meal at all except an upon my table was an orphan. So, if there was for me a seat from You for the disputing, I would deal out justice with my arguments'.

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قال: فعرضت له سحابة فنطق فيها ناطق فقال: يا أيوب أدل بحجتك،

He said: ‘A cloud presented itself to him and it spoke. Among what it spoke, it said: ‘O Ayoub! Do justice with your arguments!’

قال: فشد عليه مئزره وجثا على ركبتيه  فقال: ابتليتني بهذه البلية وأنت تعلم أنه لم يعرض لي امران قط إلا ألزمت أخشنهما على بدني،

He tightened his apron upon him and knelt upon his knees and said: ‘He tried me with these afflictions and You know that no two matters got presented to me at all except I necessitate the harsher of the two upon my body, and I did not eat any meal at all except an upon my table was an orphan’.

قال: فقيل له: يا أيوب من حبب إليك الطاعة ؟ قال: فأخذ كفا من تراب فوضعه في فيه ثم قال: أنت يا لرب

He said: ‘He said to him: “O Ayoub! Who Made you love the obedience?” He grabbed a handful of soil and place it in his mouth, then said: ‘You, O Lord!”’

قال الشيخ الطبرسي: قال ابن عباس وابن مسعود: رد الله سبحانه عليه أهله الذين هلكوا بأعيانهم، وأعطاه مثلهم معهم، وكذلك رد الله عليه أمواله ومواشيه بأعيانها، وأعطاه مثلها معها، وقال بعض المفسرين، أن لهدى الله النبي موسى عليه السلام، في أن يكون له شباب شباب من بعد ذلك وله شباب آخر، وله شباب ثالثة، فمن خلق الله له نسله三個 Share of his family.

Muhammad Bin Ja'far, from Muhammad Bin Isa Bin Ziyad, from Ibn Fazal, from Ibn Bakeyr, and someone else,

‘From Abu Abdullah regarding the Words of Allah: and We Gave him (back) his family and the like of them along with them, [21:84]. He said: ‘Allah Revived for him, his family those who existed before the afflictions, and Revived for him his family, those who had died while he was in the afflictions’.

قال الشيخ الطبرسي: قال ابن عباس وأبي مسعود: رد الله سبحانه عليه أهله الذين هلكوا بأعيانهم، وأعطاه مثلهم معهم، وكذلك رد الله عليه أمواله ومواشية بأعيانها، وأعطاه مثلها معها، وفقال بعض المفسرين، أن لهدى الله النبي موسى عليه السلام، في أن يكون له شباب شباب من بعد ذلك وله شباب آخر، وله شباب ثالثة، ومن خلق الله له نسله.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and al Husayn Bin Saeed, from Al Nazar Bin Suweydi, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Abdullah regarding the Statement of Allah: and We Gave him (back) his family and the like of them along with them, [21:84]. I said, ‘His (Prophet Ayoub) children, how was he given the like of them, along with them?’

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415 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 10 H 6
He said: ‘He was Revived for him from his children who had died before that of natural causes, and the like (number) of those who had died in those days’.

My father, from Sa’ad, from Ibn Isa, from Al Washa, from Dorost who said,

‘Abu Abdullah said: ‘Ayoub was Afflicted from without having sinned’.

By this chain from Al Washa, from Fazal Al Ash’ary, from Al Husayn Bin Mukhtar, from Abu Baseer,

‘From Abu Abdullah having said: ‘Ayoub was afflicted for seven years without having sinned’.

By this chain, from Fazl Al Ashary, from Al Hassan Bin Al Rabie, from the one who mentioned it,

‘From Abu Abdullah having said: ‘Allah Blessed and Exalted Afflicted Ayoub without him having sinned, and he observed patience until he was rebuked, and the Prophets do not observe patience upon the rebuke’.

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet revealed to Ayoub: “Do you know what is your sin to Me when the affliction hit you?” He said: ‘No’. He said: ‘No’. He said: “You entered to see Pharaoh and flattered (him) in two words (phrases)”.

(P.S. – This is not a Hadeeth)
‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Ayoub as was afflicted for seven years from without having sinned, and that the Prophets as do not sin, because they as are infallible, clean, neither sinning nor deviating, nor indulging in sins, neither minor nor major’.

And he asws said: ‘Ayoub as with all that he as was afflicted with, there was no foul odour coming out from his as body, and not deformity in his as face, and no pus or blood came out from him as, nor anything dirty which was seen by anybody, nor was anyone repulsed by what he saw, nor any worms came out from his as body, and this is how Allah azwj Mighty and Majestic Deals with all that He azwj Afflicts with from His azwj Prophets as, and His azwj Guardians as in Proximity to Him azwj.

And the Prophet saww had said: ‘The greatest of the afflictions which befell were upon the Prophets as rather than on the people. But rather, Allah azwj Mighty and Majestic Tries with the afflictions in accordance with how lofty the status of a person is with Him azwj from all the people, so that they would leave the Lordship only for Him azwj.

إذا شاهدوا ما أراد الله أن يوصله إليه من عظام عناه تعالى يمثله على أن الناس يUIApplicationا على ذكره على ضرين: استحقاق واحصان، ولنل تجفروا ضعيفا لضعفه، ولا فقيرا لفقره، ولا مريضا لمرضه،

When they witnessed what Allah azwj Wanted to arrive to him as from the great Bounties, they came when they witnessed it, and for him as to point upon that the Rewards from Allah azwj, Exalted is His azwj Mention is upon two types – rightfulness (deserving) and specialisation, and let they belittle a weak one due to his weakness, nor a poor one of his poverty, nor a sick one for his illness.

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And for them to know that He so Sickens one so Desires to, and Heals one so Desires to, whenever He so Desire and however He so Desires, and He Makes that as a lesson for the one So Desires, and Causes wretchedness for one so Desires, and fortunacy for one so Desires, and He is the Mighty and Majestic in the entirety of that, Just in His Decisions and Wise in His Deeds. He does not Do with His servants except the correction for them, nor is there any strength for them except by Him.

By the three chains,

‘From Al-Reza, from his forefathers, from Ali Bin Al Husayn having said: The people took three from three – They took the patience from Ayoub, and the thanks from Noah, and the envy from the sons of Yaqoub.

‘From Abu Abdullah having said: ‘Ayoub the Prophet said when he supplicated to his Lord: ‘O Lord! Why did You Afflict me with these afflictions which You did not Afflict anyone (else) with? By Your Might! You Know that no two matters have presented to me at all, both being in obedience to You, except did the severer of the two upon my body’.

 قال: فنودي: ومن فعل ذلك بك يا أيوب ؟ قال فأخذ التراب فوضعه على رأسه ثم قال: أنت يا رب! ‘He called out: “And who did that with you, O Ayoub?” He grabbed the soil and placed it upon his head, then said: ‘You, O Lord!’”

‘From 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,

By the three chains,

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427 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 10 H 14
428 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 10 H 15
A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat, from Rafa’at who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘When Allah\textsuperscript{azwj} Blessed and High Restored the health of Ayoub\textsuperscript{as}, he\textsuperscript{as} looked at (the affairs of) the Children of Israel who had farmed, so he\textsuperscript{as} raised his\textsuperscript{as} eyes towards the sky and said: ‘My\textsuperscript{as} God, and my\textsuperscript{as} Master! Your\textsuperscript{azwj} servant Ayoub\textsuperscript{as} was afflicted and You\textsuperscript{azwj} Granted him\textsuperscript{as} health, and he\textsuperscript{as} has nowhere to plant anything, and this is a plantation of the Children of Israel’.

فأوحى الله عزوجل إليه يا أيوب خذ من سبحانك كفا فابذره، وكانت سبحانك فيها ملح، فأخذ أيوب عليه السلام كفا منها فبذره فخرج هذا العدس، وأخذ نسائه الخمسة وغن نسمته العدس.

Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto him\textsuperscript{as}: “O Ayoub\textsuperscript{as}! Take a handful from your\textsuperscript{as} rosary, so plant it”; and his\textsuperscript{as} rosary had salt in it. So Ayoub\textsuperscript{as} took a handful from it, so he\textsuperscript{as} planted it, and there came out this lentil, and you all are calling it as chick-peas, and we\textsuperscript{asws} are calling it as lentils’.\textsuperscript{429}

(P.s. – This is not a Hadeeth)\textsuperscript{430}

Al-Sadiq\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} did not ask for well-being regarding anything from his\textsuperscript{as} afflictions’\textsuperscript{431}

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Al Hassan Ibn Ali, from Dawood Sarhan,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘Ayoub\textsuperscript{as} was mentioned, so he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Said: “My\textsuperscript{azwj} servant Ayoub\textsuperscript{as}, I\textsuperscript{azwj} did not Confer any Bounty upon him\textsuperscript{as} except he\textsuperscript{as} increased in thanking”.

فقال الشيطان لو نصبت عليه البلاء فابتليته كيف صبره؟ فسلطه على إبلاه ورقيقه فلم يترك له شيئا غير غلام واحد، فأتيه الغلام فقال: يا أيوب ما بقي من إبلك ولا من رقيقك أحد إلا وقد مات، فذكر أيوب عليه السلام فقال: قال الله جل جلاله: إن عبدي أيوب ما انعم عليه بنعمة إلا ازداد شكرا،

The Satan\textsuperscript{la} said, ‘If only You\textsuperscript{azwj} would have Installed the afflictions upon him\textsuperscript{as} and Try him\textsuperscript{as} how his\textsuperscript{as} patience would be?’ So, He\textsuperscript{azwj} Let him\textsuperscript{la} overcame upon his\textsuperscript{as} camel and his\textsuperscript{as} servants, and did not leave anything for him\textsuperscript{as} apart from one boy. The boy came to him\textsuperscript{as}
and said, ‘O Ayoub\(^a\)! There does not remain from your\(^a\) camels and from your\(^a\) servants except and they have died’.

**Ayoub\(^a\) said: ‘The Praise is for Allah\(^awj\) Who Gave it and the Praise is for Allah\(^awj\) Who Took it’.

The Satan\(^a\) said, ‘The horses are marvellous to him\(^ass\). So, he\(^a\) overcame upon these, and there did not remain anything from these except it died. Ayoub\(^a\) said: ‘The Praise is for Allah\(^awj\) Who Gave it and the Praise for Allah\(^awj\) Who Took it’. And similar to that was with his\(^a\) sheep, and his\(^a\) plantation, and his\(^a\) land, and his\(^a\) family, and his\(^a\) children until he\(^a\) became sick with severe sickness.

Companions of his\(^a\) came to him\(^a\) and they said, ‘O Ayoub\(^a\)! There has not been anyone from the people among us, nor anyone publicly better with us than you\(^a\) are. Perhaps this is the thing (Punishment of that) which you\(^a\) have done secretly in what is between you\(^a\) and your\(^a\) Lord\(^awj\), no one having been notified upon it, so Allah\(^awj\) Afflicted you\(^a\) from its reason?’

He\(^a\) was alarmed with intense alarm and supplicated to his\(^a\) Lord\(^awj\), so Allah\(^awj\) the Exalted Healed him\(^a\) and Returned to him\(^a\) whatever was for him\(^a\), from little or more, in the world’.

He (the narrator) said, ‘And I asked him\(^asws\) about the Words of the Exalted: And We Granted to him, his family and the like of them, along with them, as a Mercy [38:43]. He\(^asws\) said: ‘Those who had died’. 432

Among the questions of the Syrian to Amir Al-Momineen\(^asws\), he\(^asws\) said: ‘On the day of Wednesday, meaning the last of the month, Allah\(^awj\) Afflicted Ayoub\(^a\) with the loss of his\(^a\) wealth and his\(^a\) children’. 433

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By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullahasws having said: ‘When the calamities of Ayoubasws were prolonged and Ibleesla saw hisas patience, came to companions of hisas who were monks in the mountain and said to them, ‘Let us pass by this afflicted servant to ask himas about hisas afflictions’.

Heasws said:’ They rode and came to himas. When they were nearby himas, their mules fled from them. So, they came closer to each other, then walked to himas, and among them was a young youth, and they greeted unto Ayoubas, and they sat down and said, ‘O Ayoubas If only youas would inform us of youras sin, for we do not see youas being afflicted by these afflictions except for a matter youas are concealing it’.

قال أيوب عليه السلام: وعزة رإنه ليعلم أني ما أكلت طعاما قط إلا ومعي يتيم أو ضعيف يأكل معي، وما عرض لي أمران كلاهما طاعة إلا أخذت بهأشدهما على بدني،

The youth said, ‘It is evil of you all deliberating to a Prophetas of Allahazwj chiding himas until heas manifests from worship of hisas Lordazwj what heas had concealed’.

During that, hesws supplicated to hisas Lordazwj and said: ‘The Satan has touched me with toil and torment!’ [38:41].

فعد ذلك دعا ربه وقال: “رب إني مسني الشيطان بنصب وعذاب

And hesws said: ‘It was said to Ayoubas after Allahazwj the Exalted had Healed himas, ‘Which thing was the most difficult (from) what passed upon youas?’ Heas said: ‘Gloating of the enemies’’. 434

433 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 10 H 20
434 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 10 H 21
'From Abu Abdullah asws having said: 'Allahawjw Rained upon Ayoubasws butterflies of gold from the sky, so Ayoubasws went on to take whatever was outside from hisasws house and entered it into hisasws house. Jibraeelasws said: 'But, are youasws not satiated, O Ayoubasws?' Heasws said: 'And who is satiated from the Grace of his Lordawjw?' 435.
CHAPTER 11 – STORY OF SHUAYB\textsuperscript{as}

The Verses – (Surah) Al A’raaf: And to Madyan (We Sent) their brother Shuayb. He said: ‘O people! Worship Allah! There is no god for you other than Him. There has come to you clear proof from your Lord, so fulfil the weight and the measure, and do not undervalue to the people of their things, nor make mischief in the land after its correction – that would be better for you if you were Momineen [7:85]

And do not be sitting in every path, threatening and blocking from the Way of Allah the one who believes in it, and seeking it to be crooked. And remember when you were few, so He Made you numerous, and look how was the end result of the mischief-makers [7:86]

And even if there is a group from you who are believing in that which I have been Sent with, and a group who are not believing, so be patient until Allah Judges between us, and He is the best of the Judges [7:87]

The chiefs, those who were being arrogant from his people said, ‘We will throw you out from our town, O Shuayb, and those who are believing with you, or you return to be in our religion’. He said: ‘Or (even) if we were unwilling? [7:88]

We would be fabricating a lie upon Allah if we were to return to be in your religion, after when Allah Rescued us from it; and it does not happen to be (befitting) for us that we should be returning in it except if Allah, our Lord\textsuperscript{azwj}, so Desires it; and our Lord Comprehends all things in Knowledge. Upon Allah we rely. ‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’’ [7:89]

And the chiefs of those who were committing Kufr from his people said, ‘If you were to follow Shuayb, then you would be the losers [7:90]
Then the earthquake Seized them, so they became crouching in their houses [7:91]

Those who were belying Shuayb were as though they never dwelt therein. Those who were belying Shuayb, they were the losers [7:92]

So he turned away from them and said: 'O people! I have delivered to you Messages of my Lord, and advised to you all. So how can I have pity upon a Kafir people?' [7:93]

(Surah) Hud: And to Madyan (We Sent) their brother Shu'aib. He said: ‘O people! Worship Allah. There is no god for you other than Him, and do not undervalue the measures and the weights. I view you with goodness and I fear upon you the Punishment of an encompassing Day [11:84]

And, O people! Fulfil the measures and the weights with fairness, and do not undervalue the people of their things and do not make mischief in the land as corrupters [11:85]

The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]

They said, ‘O Shu’aib! Does your Salat enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regards to our property? Surely you are the forbearing, the rightly-guiding one [11:87]

He said: ‘O people! What is your view if I was upon a clear Proof from my Lord and He Sustains me with a godly sustenance from Him? I do not want to oppose you to what I am forbidding you from. I only want the reforming of whatever I can, and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88]
ويا قوم لا يجرمنكم شقاقي أن يصيبكم مثل ما أصاب قوم نوح أو قوم هود أو قوم صالح، لمسيرتكم ب بعيد

And, O people! Do not let my opposition incriminate you all that you would be afflicted with the like of what afflicted the people of Noah, or people of Hud, or people of Salih, nor are the people of Lut distant from you [11:89]

واعفوا رركم ثم توبا إليه إن ربي رحيم وودود

And seek Forgiveness of your Lord repenting to Him, surely my Lord is Merciful, Affectionate [11:90]

قالوا يا شعيب ما نفقه ما ناقة مما تقول وإن إلا فينا ضعيفة وولا رهطلك لرحبنا وما نحن عني بايت

They said: ‘O Shu’ail! We do not understand most of what you are saying, and we see you as a weak one among us; and had it not been for your family, we would have stoned you (to death), and you are not with honour upon us’ [11:91]

قال يا قوم أرهطي أعز عليكم من الله واتخذتموه وراءكم ظهيرا إن ربي بما تعملون محيط

He said: ‘O people! Is my family more honourable to you than Allah? And you taking Him as (a thing) cast behind you. Surely my Lord Encompasses what you are doing [11:92]

ويا قوم اعملوا على مكانتكم إن كنا عامل سوف تعلمون من يأتيه عذاب يخزيه ومن هو كاذب وارتقوا إني معكم رقيب

And, O people! Work according to your ability, I too am working; soon you will be knowing whom the Punishment would befal upon to disgrace him who is the liar; and watch out, I (too) am watching out along with you [11:93]

وقلما جاء أمرنا نجينا شعيبا والذين آمنوا معه برحمة منا وأخذت الذين ظلموا الصيحة فأصبحوا في ديارهم جا

And when Our Command came, We Rescued Shu’ail and those who believed with him, by a Mercy from Us, and the Scream seized those who were unjust, so by the morning they were lying crouching in their houses [11:94]

كان لبغيها لآنا بعدا لمدين كما عدبت ثمود 84 - 95

As if they had not dwelt therein. Indeed! Remoteness for Madyan as was remoteness (for the people) of Samood! [11:95]

الحجر 15 " وإن كان أصحاب الابكاء لظلماً

(Surah) Al Hijr: And the dwellers of the thicket used to be unjust [15:78]
So We Took Revenge from them, and they were both upon a clear highway [15:79]

(Surah) Al Shoara: The dwellers of the thicket belied the Rasools [26:176]

When Shuayb said to them: ‘Will you not fear?’ [26:177]

I am a trustworthy Rasool to you [26:178]

Therefore fear Allah and obey me [26:179]

And I do not ask you for any Recompense over it. My Recompense is only upon Lord of the Worlds [26:180]

Fulfil the measure and do not become from the losers [26:181]

And weigh equitably with a fair scale [26:182]

And do not wrong the people of their things, and do not spread disturbance in the land, making mischief [26:183]

And fear the One Who Created you and the former generations’ [26:184]

They said, ‘But rather, you are from the bewitched ones [26:185]
And you are not except a person like us, and that we think you are from the liars [26:186]

فأسقط علينا كسفا من السماء إن كنت من الصادقين

So drop a piece of the sky upon us, if you were one from the truthful ones!’ [26:187]

قال ربي أعلم بما تعملون

He said: ‘My Lord is more Knowing with what you are doing [26:188]

فكذبوه فأخذهم عذاب يوم الظلة إنا كان عذاب يوم عظيم

But they belied him, so the Punishment of the Day of shadows Seized them; it was a Punishment of a grievous Day [26:189]

إن في ذلك لائحة وما كان أكثرهم مؤمن

Surely, in that there is a Sign, and most of them were not Momineen [26:190]

وإن ربك هو العزيز الرحيم 176 - 191.

And surely your Lord, He is the Mighty, the Merciful [26:191]

(Surah) Al Qasas: And you were not a dweller among the inhabitants of Madyan reciting Our Verses to them, but We were the Senders [28:45]

(Surah) Al Ankabout: And to Madyan (We Sent) their brother Shuaib, so he said: ‘O people! Worship Allah and fear the Last Day and do not go about in the land making mischief [29:36]

But they belied him, so the earthquake seized them and they became crouching (seeking safety) in their houses [29:37]

(Surah) Qaf: And the dwellers of the thicket, and people of Tubba, all belied the Rasools, therefore they were deserving of the Promised (Threat) [50:14].

Al Talaqany, from Umar Bin Yusuf Bin Suleyman, from Al Qasim Bin Ibrahim Al Raqy, from Muhammad Bin Ahmad Bin Mahdy Al Raqy, from Abdul Razaq, from Umar, from Al Zuhry, from Anas who said,
‘Rasool-Allah ﷺ said: ‘Shuayb as cried from the love of Allah azwj Mighty and Majestic until he was blinded. So Allah azwj Returned his eyesight. Then he as cried until he as was blinded. So Allah azwj Returned his as eyesight. But when he as was in the fourth time, Allah azwj Revealed unto him as: “O Shuayb as! Until when will this be happening from youas? If this is happening out of fear from the Fire, so Iazwj have Requited youas, and if this is from the desire for the Paradise, so Iazwj have Endowed it to youas”.

Heas said: ‘Myazwj God, and myazwj Master! Youazwj Know that Ias am not crying out of fear from Yourazwj Fire, nor out of desire to be in Yourazwj Paradise, but Ias contracted Yourazwj love upon myazwj heart. Thus, Ias have no patience upon that’. So Allahazwj, Majestic is Hisazwj Majesty Said: “But if this is so, for this Iazwj would Make Myazwj Speaker Musaas Bin Imranas to serve youazw”.

فقال: إلهي وسيدي أنت تعلم أن ما بكيت خوفا من نارك، ولا شوقا إلى جنتك، ولكن عهد حبي على قلبي فلست أصبر أو أراك، فأوحى الله حليلا إليه: أما إذا كان هذا هكذا فمن أجل هذا سأخدمك كليمي موسى بن عمران.

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My father, from Sa’ad, from Salma Bin Al Khatab, from Ibrahim Bin Muhammad Al Saqafy, from Ibrahim Bin Maymoun, form Mas’ab Bin Sa’ad, from Al Asbaghan,

‘From Ali asws regarding the Words of Allah aswj Mighty and Majestic: And they were saying, ‘O our Lord! Hasten on to us our portion before the Day of Reckoning [38:16], he asws said: ‘Their share of the Punishment”’. 443

By the chain to Al Sadouq, from Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Ibn Mahboub, from Hisham, from Sa’ad Al Askaf,

‘Ali asws Bin Al-Husayn asws having said: ‘The first one to fulfil the measure and the weight was the Prophet Shuayb as. He used to measure out with his own hands, and he used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So, they were Seized by the tremor, and they were Punished by it, and in the morning they were crouching in their houses”’. 444

(P.s. – This is not a Hadeeth) 445

(P.s. – This is not a Hadeeth) 446

443 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 11 H 5
444 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 11 H 6
445 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 11 H 7
446 Bihar Al Anwaar – V 11 The book of Prophet-hood, Ch 11 H 8
لا: بالأسند إلى الصدوق بإسناده إلى وهب قال: إن شعيبا النبي وأيوب صلوات الله عليهما وبلعم بن باعوراء كانوا من ولد رهط، آمنوا براهم يوم احرق فنجا وهاجروا معه إلى الشام، فزوّجهم بنات لوط، فكل نبي كان قبل بني إسرائيل وبعد إبراهيم عليه السلام من نسل اولئك الرهط، فبعث الله شعيبا إلى أهل مدين ولم يكونوا فصيلة شعيب ولا قبيلته التي كان منها، ولكنهم كانوا امة من الأمم بعث إليهم شعيب، وكان عليهم ملك جبار، ولا يطيقه أحد من ملوك عصره، وكانوا ينقصون المكال والميزان، ويبخسون الناس أشياءهم مع كفرهم بالله، وتكذيبهم لنبيه وعتوهم، وكانوا يستوفون إذا اكتملوا لانفهسم أو وزنوا له، فكانوا في سعة من العيش، فأمرهم الملك باحتكار الطعام ونقص مكالهم وموازينهم، ووعظهم شعيب فأرسل إليه الملك: ما تقول فيما صنعت؟ أنت أم ساخط؟ أو حينه؟ فقال شعيب: أوحى الله تعالى إلي أن الملك إذا صنع مثل ما صنعت يقال له: ملك فاجر، فكذبه الملك وأخرجه وقومه من مدينته، قال الله تعالى حكاية عنهم: " لنخرجنك يا شعيب والذين آمنوا معك من قريتنا " فزادهم شعيب في الوعظ، فقلت: يا شعيب أصلوتك تأمرك أن نترك ما يعبد آباؤنا أو نفعل في أموالنا ما نشاء " فآذوه بالنفي من بلادهم، فسلط الله عليهم الحر والغيم حتى أنضجهم الله، فلبثوا فيه تسعة أيام، وصار ماؤهم حميعا لا يستطيعون شربه، فانطلقوا إلى غيضة لهم وهو قوله تعالى: " وأصحاب الاية " فرفع الله لهم سحابة سوداء فاجتمعوا في ظلها، فأرسل الله عليهم نارا منها فأحرقتهم فلم ينج منهم أحدا، وذلك قوله تعالى: " فأخذهم عذاب يوم الظلة "

وإن رسول الله صلى الله عليه وسلم إذا ذكر عنده شعيب قال: " ذاك خطيب الانبياء يوم القيامة " فلما أصاب قومه ما أصابه ملحق شعيب والذين آمنوا معه بمكة، فلم يزالوا بها حتى ماتوا. والرواية الصحيحة أن شعيبا عليه السلام صار منها إلى مدين فأقام بها وبها لقيه موسى ابن عمران صلوات الله عليهما.

(P.s. – This is not a Hadeeth)
A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Bashi bin Abdullah, from Abu Asmah judge of Merv, from Jabir,

‘From Abu Ja’far asws having said: ‘Allah azwj Revealed to the Prophet Shuayb as: “I azwj will be Punishing, from your as people, one hundred thousand, forty thousand being from their evil ones and sixty thousand being from their good ones”. So he as said: ‘O Lord azwj’ They (the forty thousand) are evil, but what is the matter with the good ones?’ So Allah azwj Mighty and Majestic Revealed unto him as; “They sweet-talked the people of the disobedience and were not angry due to My azwj Anger”. 450

(P.s. – This is not a Hadeeth) 451

From Ahmad Bin Muhammad Bin Isa, from one of our companions,

‘From Abu Abdullah asws regarding the Words of the Exalted: I view you with goodness [11:84], he asws said: ‘Their prices were low (inflation)’. 452

Up to here completes the twelfth volume of the book Bihar Al Anwaar