BIHAR AL-ANWAAR

Volume 13

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

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The Verses – (Surah) Al Baqarah: \textit{And We had Given Musa the Book and We Followed it up from after him, with the Rasools; [2:87]}


(Surah) Hud\textsuperscript{as}: \textit{and from before it was the Book of Musa, an Imam and a Mercy, [11:17]}

(Surah) Ibrahim\textsuperscript{as}: \textit{And We had Sent Musa with Our Signs: “Take your people out from the (multiple) darkness into the light and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one” [14:5]}

(Surah) Maryam\textsuperscript{as}: \textit{And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet [19:51]}

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And We Called to him from the right side of the (mount) Toor, and We Drew him closer, whispering [19:52]

And We Gifted to him from Our Mercy, his brother Haroun, a Prophet

(Surah) Al Anbiya: And We had Given the Furqan to Musa and Haroun as an illumination and a Zikr for the pious [21:48]

(Surah) Al Tanzeel: And We had Given Musa the Book, therefore you (Jews) should not be in doubt from meeting Him, and We Made him a guide for the Children of Israel [32:23]

(Surah) Al Ahzaab: O you those who believe! Do not become like those who hurt Musa. Allah Cleared him from what they said, and he had a high esteem in the Presence of Allah [33:69]

(Surah) Al Safaat: And We had Conferred a Favour upon Musa and Haroun [37:114]

And We Delivered them both and their people from the mighty distress [37:115]

And We Helped them, so they were the triumphant ones [37:116]

And We Gave them the Book explaining clearly [37:117]
And We Guided them both (to) the Straight Path [37:118]

And upon it, We Left (their mention to be) among the later ones [37:119]

Greetings be upon Musa and Haroun [37:120]

Surely, like that do we Recompense the good doers [37:121]

They were both from Our servants, the Momineen [37:122]

(Surah) Al Momin: And We had Given Musa the Guidance and Made the Children of Israel to inherit the Book [40:53]

Being a Guidance and a Zikr to the ones of understanding [40:54]

(Surah) Al Sajdah: And We had Given Musa the Book, but there was differing in it, [41:45]

(Surah) Al Ahqaf: And from before it was the Book of Musa, an Imam and a Mercy, [46:12]

‘From Abu Abdullah⁵⁸⁵⁸ in a Hadeeth of Mi’raj (Ascension), from the Prophet⁵⁸⁵⁹ having said: ‘Then we ascended to the fifth sky, and in it there was an old man of large eyes, I⁵⁸⁵⁹ had not seen anyone older than him, around him were three from his community. Their number astounded me⁵⁸⁵⁹, so I⁵⁸⁵⁹ said: ‘Who is this one, O Jibraeel⁵⁸⁵⁹?’
He\textsuperscript{saww} said: ‘This one is the respondent to his people, Haroun Bin Imran\textsuperscript{saww}. I\textsuperscript{saww} greeted unto him\textsuperscript{saww} and he\textsuperscript{saww} greeted unto me\textsuperscript{saww}, and I\textsuperscript{saww} sought Forgiveness for him\textsuperscript{saww} and he\textsuperscript{saww} sought Forgiveness for me\textsuperscript{saww}; and there, from the Angels, there was humbleness like what was in the skies.

Then we ascended to the sixth sky, and in it was a man of tall stature as if he is from Shabwa (a valley), and had there been two shirts upon him, his hair would have protruded out from these, and I\textsuperscript{saww} heard him\textsuperscript{saww} saying: ‘The Children of Israel allege that I am the most prestigious of the children of Adam\textsuperscript{saww} to Allah\textsuperscript{azwj}, and this (Muhammad\textsuperscript{saww} is a man more honourable to Allah\textsuperscript{azwj} than I am’. I\textsuperscript{saww} said: ‘Who is this one, O Jibraeel\textsuperscript{saww}?’

He\textsuperscript{saww} said: ‘Your\textsuperscript{saww} brother Musa\textsuperscript{saww} Bin Imran\textsuperscript{saww}. So, I\textsuperscript{saww} greeted unto him\textsuperscript{saww} and he\textsuperscript{saww} greeted unto me\textsuperscript{saww}, and I\textsuperscript{saww} sought Forgiveness for him\textsuperscript{saww} and he\textsuperscript{saww} sought Forgiveness for him\textsuperscript{saww}, and therein from the Angels, there was humbleness like what was in the skies’.

In a Hadeeth of Al-Hassan Bin Ali\textsuperscript{asws} with a king of Rome, he presented unto Al-Hassan\textsuperscript{asws} images of the Prophets\textsuperscript{as}, and he presented an idol to him\textsuperscript{as}. He\textsuperscript{asws} said: ‘This is a description of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}, and his\textsuperscript{as} age was two hundred and forty years, and between him\textsuperscript{as} and Ibrahim\textsuperscript{as}, were five hundred years’.

\begin{itemize}
  \item \textsuperscript{1} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 1
  \item \textsuperscript{2} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 2
  \item \textsuperscript{3} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 3
\end{itemize}
The Syrian asked Amir Al-Momineen\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: (It would be) a Day the person will flee from his own brother \[80:34\] And his mother, \[80:35\] And his father \[80:36\] And his spouse and his son \[80:36\]. ‘Who are they?’

He\textsuperscript{asws} said: ‘Qabeela would flee from Habeel\textsuperscript{as}, and the one who would flee from his\textsuperscript{as} 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 spouse is Lut\textsuperscript{as}, and the one who will flee from his son is Noah\textsuperscript{as} from his\textsuperscript{as} son Canaan’’.\textsuperscript{4}

In a Hadeeth of Abu Zarr\textsuperscript{ra}, ‘Rasool-Allah\textsuperscript{saww}’ said: ‘The first Prophet\textsuperscript{as} from the Children of Israel is Musa\textsuperscript{as}, and their last one is Isa\textsuperscript{as} and (there were) six hundred Prophets\textsuperscript{as}’.\textsuperscript{5}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Revealed to Musa\textsuperscript{as} Bin Imran\textsuperscript{as}: “Do you know, O Musa\textsuperscript{as}, why I\textsuperscript{azwj} Selected you\textsuperscript{as} from My\textsuperscript{azwj} creatures and Chose you\textsuperscript{as} for My\textsuperscript{azwj} Speech?” He\textsuperscript{as} said: ‘No, O Lord\textsuperscript{azwj}’.

Allahu Akbar: He\textsuperscript{azwj} had Looked at the earth but did not Find anyone upon it more intensely revering to Me\textsuperscript{azwj} than you\textsuperscript{as}!’ So, he\textsuperscript{as} fell in Sajdah and wiped his\textsuperscript{as} cheek in the soil humming from it to his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic. Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “Raise your\textsuperscript{as} head, O Musa\textsuperscript{as}, and pass your\textsuperscript{as} hand in the place of your\textsuperscript{as} Sajdah, and wipe your\textsuperscript{as} face with it and what follows from your\textsuperscript{as} body, for it is a security from every illness, and disease, and affliction and disability’’.\textsuperscript{6}

\textsuperscript{4} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 4
\textsuperscript{5} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 5
\textsuperscript{6} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 6

My father, from sa’ad, from Ibn Yazeed, from Ibn Abu Umey, from Ali Bin Yaqteen, from a man,

‘From Abu Ja’far [asws] saying: ‘Musa [as], the Revelation was Withheld from him [as] for forty or thirty mornings. So, he [as] climbed upon a mountain in Syria called Areya and he [as] said: ‘O Lord [azwj]! If You [azwj] have Withheld Your [azwj] Revelation from me [as] due to the sins of the Children of Israel, then Forgive (them), You [azwj] are the Eternally Ancient’.

He [azwj] said: ‘O Musa [as]! I [azwj] Overturn My [azwj] servants in the back of the belly, but did not Find among them anyone more humbling himself to Me [azwj] than you [as]. O Musa [as], when you [as] prayed Salat and placed your [as] cheek upon the soil!”’. 8

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Is’haq Bin Amaar who said,

‘I heard Abu Abdullah [asws] saying: ‘Musa [as], the Revelation was Withheld from him [as] for forty or thirty mornings. So, he [as] climbed upon a mountain in Syria called Areya and he [as] said: ‘O Lord [azwj]! If You [azwj] have Withheld Your [azwj] Revelation from me [as] due to the sins of the Children of Israel, then Forgive (them), You [azwj] are the Eternally Ancient’.


He [as] said: ‘O Musa [as]! I [azwj] Looked at My [azwj] Creatures but could not find anyone among My [azwj] creatures more intensely revering to Me [azwj] than you [as]. Thus, from then, I [azwj]...

7 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 7
8 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 8
Particularised you\textsuperscript{a} with My\textsuperscript{azwj} Revelation and My\textsuperscript{azwj} Speech, from between My\textsuperscript{azwj} creatures!"

 выполнял: "A response to the answer of Musa\textsuperscript{as} to his\textsuperscript{as} Lord\textsuperscript{azwj}.")\textsuperscript{11}

By this chain, from Hama, from Al Husayn Bin Mukhtar, from Abu Baseer who said,

'I heard Abu Ja'far\textsuperscript{asws} saying: ‘Musa\textsuperscript{as} Bin Imran\textsuperscript{as} passed by seventy Prophets\textsuperscript{as} upon the glens of Al-Rawha, upon them\textsuperscript{as} were al-Qatwany cloaks and they were saying: 'Here I am Your\textsuperscript{azwj} servant and son of Your\textsuperscript{azwj} servant, here I am!' (Talbiyyah)’\textsuperscript{12}

\textsuperscript{9} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 9
\textsuperscript{10} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 10
\textsuperscript{11} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 11
\textsuperscript{12} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 12
My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abdullahasws having said: ‘The Prophet Musaas passed by the glens of Al-Rawha upon a red camel, its harness was from fibres, upon himas were two Qatwany cloaks, and heas was saying: ‘Here Iam, O Beneficent, here Iam!’’

My father, from Muhammad Al Attar, from Al Husayn Bin Is’haq Al Tajir, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Usman Bin Isa, and Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,

‘From Ja’farasws having said: ‘Musaas adorned the Ihraam from Ramlah, Egypt, and heas passed by the glens of Al-Raqha in Ihraam guiding hisas she-camel by a harness from fibres. Heas exclaimed Talbiyyah and the mountains responded to himas.

Al-Sadiqasws was asked, ‘Which of the two died first, Harounas died before Musaas, or Musaas?’ Heasws said: ‘Harounas died before Musaas.

And heasws was asked, ‘Which of the two was older, Harounas or Musaas?’ Heasws said: ‘Harounas.

Heasws said: ‘And the name of the sons of Harounas were ‘Shabbar’ and Shabbir’, and interpretation of these two in Arabic is ‘Al-Hassan’ and ‘Al-Husayn’.

And heasws said: ‘Rasool-Allahsaww saw Ibrahimas and Musaas and Isaas. As for Musaas, heas is a man of tall stature resembling the men of Al-Zatt and men of the people of Shabwa; and as for Isaas, heas is a red man (complexion), of medium stature’.

13 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 13
14 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 14
Heاسامس المسأله، 'ثم راكب المسأله، وقيل له: يا رسول الله بن إبراهيم؟ قال: انظروا إلى صاحبكم يعني نفسه صلى الله عليه وآله.

The number, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Zayd Al Shakhah, from the one who reported it,

‘From Abu Ja’farاسامس having said: ‘Musaاسامس Bin Imranاسامس performed Hajj and with himاسامس were seventy Prophetsاسامس from the Children of Israel. Theirاسامس camels were harnessed from fibre. Theyاسامس were exclaiming Talbiyyah, and the mountains were responding to themاسامس. And, upon Musaاسامس, were two Qatwany cloaks. Heاسامس was saying: ‘Here اسامس am! Your اسامس servant, son اسамس of Your اسامس servant!’’

The number of our companions, from Ahmad, from Al Ahwazy, from Ibn Abu Al Balad, from Abu Bilal Al Makky who said,

‘I saw Abu Abdullahاسامس enter Al-Hijr from the side of the door. Heاسامس stood Praying upon a measurement of two cubits from the House (Kabah). I said to himاسامس, ‘I have not seen anyone from yourاسامس family Praying by the conduit’. Heاسامس said: ‘This is the Praying place of Shabbar and Shabbir, the two sons of (Prophet) Harounاسامس.’

From Al-Rezaاسامس, from hisاسامس forefathersاسامس having said: ‘Rasool-Allahاسامس said: ‘Musaاسامس Bin Imranاسامس asked hisاسامس Lordاُلله شريف and raised hisاسامس hands: ‘O Lordاُلله شريف! Wherever اسامس go, اسامس get hurt (bothered by the people)’. Allahاُلله شريف Revealed to himاسامس: “O Musaاسامس! Among yourاسامس soldiers there is one who murmurs (expresses discontent)”. Heاسامس said: ‘O Lordاُلله شريف! Point me اسامس upon him’. Allahاُلله شريف the Exalted Revealed to himاسامس: “محداداُلله Shrewd! Hate the murmurs, so how can Iاُلله Shrewd?”’

15 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 15
16 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 16
17 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 17
18 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 18
(P.s. – This is not a Hadeeth)¹⁹

فِسْتَ: “وَكَانَ عَلَى اللَّهِ وَجِيدهَا” أَيَّ خَيْرَهَا. أَخَوذُوا الْكُلْسِينَ مِنْ صَدَقَةٍ عِنْ أَحْمَدٍ أَوْ عِنْ عُمْرَانْ عِنْ مُحَمَّدٍ رَفَعَهُ إِلَيْهِمْ قَالُوا: أَلَيْنَا أُحْمَدَةَ عِنْ عِنْ مُحَمَّدٍ رَفَعَهُ إِلَيْهِمْ. أَخَوذُوا الْكُلْسِينَ مِنْ صَدَقَةٍ عِنْ أَحْمَدٍ أَوْ عِنْ عُمْرَانْ عِنْ مُحَمَّدٍ رَفَعَهُ إِلَيْهِمْ قَالُوا: أَلَيْنَا أُحْمَدَةَ عِنْ عِنْ مُحَمَّدٍ رَفَعَهُ إِلَيْهِمْ.

(P.s. – This is not a Hadeeth)²⁰

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¹⁹ Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 19
²⁰ Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 1 H 20
CHAPTER 2 – SITUATIONS OF MUSA<sup>as</sup> FROM WHEN HE<sup>as</sup> WAS BORN UP TO HIS<sup>as</sup> PROPHET-HOOD

The Verses – (Surah) Al Qasas: 

We Recite to you from the news of Musa and Pharaoh with the Truth for people who believe [28:3]

Surely, Pharaoh exalted himself in the land and made its people into sects, weakening one party from them. He slaughtered their sons and let their women live. He was from the mischief makers [28:4]

And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]

And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]

And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]

And We Revealed unto Musa's mother, “Breastfeed him! So when you fear upon him, then cast him into the river and neither fear nor grieve. Surely, We will Return him to you and Make him to be from the Rasools [28:7]

And Pharaoh’s family (would) pick him up that he might become an enemy and a grief for them. Surely, Pharaoh and Haman and their armies were erroneous [28:8]

And Pharaoh’s wife said, ‘A delight of the eye for me and for you! Do not slay him, maybe he benefit us, or we take him as a son’, and they did not perceive [28:9]
And the heart of Musa’s mother became free (from anxiety). She would have almost disclosed it had We not Strengthened her heart so that she might be from the Momineen [28:10]

وقالت لاخته قضيه فيصرت به عن جنب وهم لا يشعرون

And she said to his sister: ‘Follow him! So she watched him the side, they were not aware [28:11]

وحومنا عليه المراضع من قبل فقالت هل أدلكم على أهل بيت يكلفونه لكم وهم له ناصرون

And We had Prohibited unto him the breastfeeding from before. So she (his sister) said, ‘Shall I point you to the people of a household who will take his responsibility for you, and they would be mentors for him?’ [28:12]

فرددناه إلى امه كي تقر عينيها ولا تحزن ولتعلم أن وعد الله حق ولكن أكثرهم لا يعلمون

Thus, We Gave him back to his mother that her eye might be delighted, and she would not grieve, and for her to know that the Promise of Allah is True, but most of them are not knowing [28:13]

وأما بلغ أشهده واستوى أتيناه حكما وعلما وكذلك نجزي المحسنين

And when he attained his maturity and became full grown, We Gave him wisdom and knowledge; and like that do We Recompense the good doers [8:14]

ودخل المدينة على حين غفلة من أهلها ووجد فيها رجلين يقتتلان هذا من شيعته وهذا من عدوه فاستغاثه الذي من شيعته على الذي من عدوه فوقعه موسى فقضى عليه قال هذا من عمل الشيطان إنه عدو مضل مبين

And he entered the city at a time of heedlessness from its inhabitants, and he found therein two men fighting, this one being from his Shias, and this one being from his enemies. The one who was from his Shias cried out for his help against the one who was his enemy. So, Musa sprung upon him. He said, ‘This is from the work of the Satan. He is an enemy, openly leading astray’ [28:15]

قال رب إنه ظلمت نفسي فاغفر لي فغفر له إنه هو الغفور الرحيم

He said: ‘My Lord! I have been unjust to myself, therefore Forgive (my deed) for me. So He Forgave (his deed) for him. Surely, He is the Forgiving, the Merciful [28:16]

قال رب بما أتممت على فلن أكون ظهيرا للمجرمين

He said: ‘My Lord! Due to what You Conferred upon me, so I will never be a backer for the criminals’ [28:17]

فأصبح في المدينة خائفا يترقب إذا الذي استنصره بالإمس يستصرره قال له موسى إنك لغوري مبين
So he became fearful in the city, awaiting, when the one whom he had helped the day before sought his help. Musa said to him: 'You are in clear error! [28:18]

So when he intended to strike the one who was an enemy to them, he said, ‘O Musa! Are you intending to kill me just as you killed a soul yesterday? Surely, you are only wanting to become a tyrant in the land, and you are not wanting to become from the reconcilers’ [28:19]

And a man came running from the outskirts of the city. He said, ‘O Musa! The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]

So he exited from it, fearing, wary. He said: ‘Lord! Deliver me from the unjust people! [28:21]

And when he headed towards Madyan, he said: ‘Perhaps my Lord with Guide me in the right way [28:22]

And when he arrived at Madyan, he found at it a group of people drawing water, and he found from besides them, two women staying back. He said: ‘What is the matter with you two? They said, ‘We cannot draw water until the shepherds withdraw, and our father is an old man’ [28:23]

So he watered for them, then went back to the shade and said: ‘Lord! I stand in need of whatever good You may Send down upon me’ [28:24]

Then one of the two (women) came over to him bashfully. She said, ‘My father invites you in order to recompense you for having watered for us. So when he went to him and related the story to him, he said, ‘Do not fear! You have escaped from the unjust people’ [28:25]
One of the two (women) said, ‘O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy’ [28:26]

He said: ‘I want to marry one of these two daughters of mine to you on a stipulation that you will hire yourself to me for eight years. So if you complete ten, then it would be from you, and I do not intend to be difficult upon you. Allah Willing you will find me to be from the righteous ones’ [28:27]

He said: ‘That would be (an agreement) between me and you. Whichever of the two terms I fulfil, so there shall be no unfairness upon me, and Allah is a Witness upon what we are saying [28:28]

So when Musa had fulfilled the term, and he journeyed with his family, he perceived a fire from the side of the (mount) Toor. He said to his family: Stay! I perceive a fire. Perhaps I shall come to you with news from it or a firebrand from the fire, for you to warm yourselves [28:29]

So when he came to it, We Called out from the shores on the right side of the valley in the spot of the Blessed spot of the tree: “O Musa! I am Allah, Lord of the Words! [28:30]

And Cast your staff!’ So when he saw it wriggle as if it was a snake, he turned back retreating and did not return. ‘O Musa! Come back and do not fear, you are from the Secured ones! [28:31]

Insert your hand into your pocket, it will come out white without blemish, and draw your hand to yourself from fear. So these two would be two proofs from your Lord to Pharaoh and his chiefs. They have been a transgressing people [28:32]
He said: ‘Lord! I killed one person from them, so I fear that they would be killing me’ [28:33]

وأختي هارون هو أفصح مني لسانا فأرسله معي ردءا يصدقني إني أخاف أن يكذبون

And my brother Haroun, he is more eloquent of tongue than I, therefore send him with me as a helper, ratifying me. Surely, I fear that they would belie me [28:34]

He said: “We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would be victorious!” [28:35]
When the mother of Musa\textsuperscript{as} was Blessed with Musa\textsuperscript{as} she looked at him\textsuperscript{as}, and was saddened and cried, and said, ‘He\textsuperscript{as} would be killed now’. So Allah\textsuperscript{azwj} Inclined the heart of the one who was allocate to her, and she said to the mother of Musa\textsuperscript{as}, ‘What is the matter that your colour turned yellow (paled)?’ She said, ‘My son\textsuperscript{as} would be slaughtered’. She said, ‘Do not fear’.

And Musa\textsuperscript{as} was such that no one would look at him\textsuperscript{as} except that he would love him\textsuperscript{as}, and these are the Words of Allah\textsuperscript{azwj}: \textit{and I shall Cast upon you Love from Me [20:39]}. So the Coptic who was allocated to him\textsuperscript{as} fell in love with him\textsuperscript{as}.

And Allah\textsuperscript{azwj} Sent down the casket to Musa\textsuperscript{as}, and Called out to his\textsuperscript{as} mother: “Place him\textsuperscript{as} in the casket, and cast it into the river, and it is the sea, and neither fear nor grieve. Surely We will Return him to you and Make him to be from the Rasools [28:7]”. She placed him\textsuperscript{as} in the casket, and covered him\textsuperscript{as} up and placed him\textsuperscript{as} in the Nile.

And for Pharaoh\textsuperscript{la} there was a palace upon the banks of the Nile for his picnic. So he\textsuperscript{la} came down from his\textsuperscript{la} castle and with him\textsuperscript{la} was his\textsuperscript{la} wife Aasiya. So he\textsuperscript{la} looked towards the blackness in the Nile, which the waves were raising, and the winds were turbulent, until the casket came up to the door of the Palace of Pharaoh\textsuperscript{la}. So Pharaoh\textsuperscript{la} ordered for the casket to be seized, and be brought to him\textsuperscript{la}.

When he\textsuperscript{la} opened the casket, he found a young male child inside it. He\textsuperscript{la} said: ‘This is an Israelite!’ And Allah\textsuperscript{azwj} Attached upon the heart of Pharaoh\textsuperscript{la}, intense love for Musa\textsuperscript{as}, and similarly in the heart of Aasiya\textsuperscript{ra}. And Pharaoh\textsuperscript{la} intended to have him killed, but Aasiya said: \textit{Do not slay him, maybe he benefit us, or we take him as a son}, and they did not perceive [28:9] that he\textsuperscript{as} was Musa\textsuperscript{as}.

And there did not happen to be a son for Pharaoh\textsuperscript{la}, so he\textsuperscript{la} said: ‘Give him to be brought up with a nurse maid’. And there came a number of women whose sons had been killed, but he\textsuperscript{as} did not drink the milk of any one of the women, and these are the Words of Allah\textsuperscript{azwj}: \textit{And We had Prohibited unto him the breastfeeding from before [28:12]’.
And it reached his as mother that Pharaoh as had taken him as, so she grieved and cried, And the heart of Musa’s mother became free (from anxiety). She would have almost disclosed it had We not Strengthened her heart so that she might be from the Momineen [28:10] - Meaning she had to tell someone of his as news or die.

Then she grabbed hold of herself, so it was as Allah aswJ Mighty and Majestic Said: had We not Strengthened her heart so that she might be from the Momineen [28:11] And she said to his sister - i.e., to the sister of Musa as - ‘Follow him! So his as sister went, So she watched him the side, they were not aware [28:11].

When Musa as did not accept to take the milk from the women, Pharaoh as was grieved with an intense grief, and his as sister said, ‘Shall I point you to the people of a household who will take his responsibility for you, and they would be mentors for him?’ [28:12]. He as said, ‘Yes’. So, she came with his as mother.

When she took him as in her lap to feed him as, he as fed and drank. So Pharaoh as and his as wife were happy, and honoured his as mother, and said to her, ‘Bring him as up for us, and there would be prestige for you from us for what you would be doing’. And these are the Words of Allah aswJ the Exalted: Thus We Gave him back to his mother that her eye might be delighted, and she would not grieve, and for her to know that the Promise of Allah is True, but most of them are not knowing [28:13].

And Pharaoh as killed all the sons of the Children of Israel who were born, and he as brought up Musa as and honoured him as, and did not know that his as destruction would be upon his as hands. So when Musa as began to walk, one day he as was in the presence of Pharaoh as, so Musa as sneezed, and said: ‘The Praise is due to Allah aswJ the Lord aswJ of the Worlds’. Pharaoh as did not like that and slapped him as, and said, ‘What is this that you as are saying?’ So Musa as leapt upon his as beard – and it was a long beard – so he as uprooted (some of it).
Pharaoh's thought of killing him. But his wife said, 'This is a young boy. He does not understand what he is saying, and he had been hurt by you slapping him. Pharaoh said, 'But, he does understand'.

She said to him, 'Place some dates and embers in front of him. So, if he can differentiate between the two so are saying him to be'. So they placed dates and embers in front of him and said, 'Eat'. He extended his hand towards the dates, and Jibraeel came and turned it towards the ember. He placed the ember in his mouth, and his tongue was burnt, and he screamed and he cried'. Aasiya said to Pharaoh, 'Did I not say to you that he had not (achieved) intellect? So, excuse him from it'.

The narrator said, 'So I said to Abu Ja'far, 'For how long was Musa absent from his mother until Allah Returned him to her?' He said: 'Three days'. I said, 'Was Haroun the brother of Musa from his father and mother?' He said: 'Yes. But, have you not heard the Words of Allah the Exalted Saying: 'O son of my mother! Do not seize me by my beard nor my head! [20:94]

I said, 'Which one of the two was greater in age?' He said: 'Haroun'. I said, 'And did the Revelation come unto the both of them?' He said: 'The Revelation descended upon Musa, and Musa revealed it unto Haroun'.

I said, 'Inform me about the Ordinances, and the Judgements, and the Enjoinments and the Prohibitions, was that to both of them?' He said: 'Musa was the one who whispered to his Lord, and wrote out the knowledge, and he judged between the Children of Israel. And Haroun, was his Caliph when the whispering was absent from his people'.

I said, 'So which one of the two died before his companion?' He said: 'Haroun died before Musa, and both died in the wilderness'. I said, 'Did Musa have a son?' He said: 'No. There were sons for Haroun, and offspring were for him.'
He said: ‘Musa did not cease to be honourable in the presence of Pharaoh until he reached the state of being a man, and he did not like what Musa spoke about from the Tawheed, until they (people) were with it.

Musa went out from his presence, and entered the city. There were two men fighting – one of the two was saying what Musa was saying, and the other one was saying what Pharaoh was saying. So, he came to the aid to the one who was from his Shias.

Then Musa went and thrusted the companion of Pharaoh, and sprung upon him, and disappeared into the city. When it was the morning, another one came up, looking like that man who was saying what Musa was saying. He sought help from Musa. When his companion looked at Musa, he said to him, ‘Do you want to kill me just as you killed a soul yesterday?’ And he left from his companion, and fled.

And the treasurer of Pharaoh was a believer in Musa, and had concealed his belief for six hundred years, and it is the one about whom Allah says: And a Momin man from the people of Pharaoh who had concealed his Eman said, ‘Will you kill a man who is saying, ‘My Lord is Allah’ [40:28]. And it reached Pharaoh that Musa had killed a man, and he sought him in order to kill him.

The Momin sent a message to Musa: The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20] So, he exited from it [28:21], just as Allah has Said: So he exited from it, fearing, wary – he said: ‘He was looking to the right and left, and he was saying: ‘Lord! Deliver me from the unjust people!’ [28:21].

And he passed near Madayn, and there was a travel distance of three days between him and Madayn. So when he reached the gate of Madayn, he saw a well. The people were watering from it for their sheep and their animals. So he seated himself nearby, and he
had not eaten anything for the past three days. He looked towards two maids nearby, and with the two of them were some sheep. They were not approaching the well.

فقال لهم: مالكما لا تستقيان ؟ فقالتا كما حكى الله: " حتى يصدر الرعاء وأبونا شيخ كبير " فرحمهما موسى ودنا من البئر.

So he drew a bucket for the one at the well, and drew a bucket for the daughters of Shuayb, So he watered for them, then went back to the shade and said: ‘Lord! I stand in need of whatever good You may Send down upon me’ [28:24]. And he was very hungry.

وقال أمير المؤمنين عليه السلام: إن موسى كليم الله حيث سقى لهما ثم تولى إلى الظل فقال: " رب إني لما أنزلت إلي من خير فقير " والله ما سأل الله إلا خبزا يأكل، لأنه كان يأكل بقلة الأرض، ولقد رأوا خضرة البقل من صفاق بطنه من هزاله.

Amir-al-Momineen asws said: ‘Musa, the Speaker with Allah azwj, when he had watered for the two of them, went back to the shade and said: ‘Lord! I stand in need of whatever good You may Send down upon me’ [28:24]. By Allah azwj, he did not ask for anything except for bread to eat, because he had eaten the vegetables of the earth, and had seen the effects of the greenery on his stomach, from its slimness’.

فلم رجعتا ابنتا شعيب إلى شعيب قال لهما: أسرعتما الرجوع ! فأخبرتاه بقصة موسى ولم تعرفاه، فقال شعيب لواحدة منهما: اذهبي إليه فادعيه لنجزيه أجر ما سقيت لنا.

When the daughters of Shuayb returned to Shuayb, he said to the two of them: ‘Your return was quick!’ So, they related to him the story of Musa, and he did not recognise him. Shuayb said to one of them: ‘Go to him, so that he can be recompensed for having watered for us’.

فجاءت إليه كما حكى الله " تمشي على استحياء " فقالت له: " إن أريدك أن تجزي ثراك " فقام موسى عليه السلام معها فمشت أمامه فسفقتها الرياح فبان عجزها، فقال لها: " تأخري و دليني على الطريق بحصات تلقيها أمامي أتبعها، فأنا من قوم لا ينظرون في أدبار النساء.

She went to him as Allah azwj has Related: Then one of the two (women) came over to him bashfully. She said, ‘My father invites you in order to recompense you for having watered for us [28:25]. Musa stood up to go with her, and she walked in front of him. However, Musa as said to her: ‘Walk behind me, and show me the way and I shall follow the direction, for we are a people who do not look at the backs of the women’. 
When he\textsuperscript{as} came up to Shuayb\textsuperscript{as}, related to him\textsuperscript{as} the story. Shuayb\textsuperscript{as} said to him\textsuperscript{as}: ‘Do not fear! You have escaped from the unjust people’ [28:25]. One of the daughters of Shuayb\textsuperscript{as} said, ‘One of the two (women) said, ‘O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy’ [28:26].

فقال لها شعيب: أما قوته فقد عرفته بسقي الدلو وحده، فبم عرفت أمانته؟ فقالت: إنه قال لي: تأخري عني ودليني على الطريق فإنما من قوم لا ينظرون في أذى النساء عرفت أنه ليس من القوم الذين ينظرون في أعجاز النساء، فهذا أمانته،

Shuayb\textsuperscript{as} said to her: ‘As for his\textsuperscript{as} strength, so you recognised it by his\textsuperscript{as} drawing the bucket alone. How did you recognise his\textsuperscript{as} trustworthiness?’ She said to him\textsuperscript{as}, ‘He\textsuperscript{as} said to me: ‘Walk behind me, and show me the way, for we\textsuperscript{we} are a people who do not look at the backs of the women’. I recognised that he\textsuperscript{as} is from a people who do not look at the body parts of the women, therefore this is his\textsuperscript{as} trustworthiness’.

فقال له شعيب إن شاء الله من الصالحين

Shuayb\textsuperscript{as} said to him\textsuperscript{as}: ‘He said: ‘I want to marry one of these two daughters of mine to you on a stipulation that you will hire yourself to me for eight years. So if you complete ten, then it would be from you, and I do not intend to be difficult upon you. Allah Willing you will find me to be from the righteous ones’ [28:27].

أتمهما عشر حجج، قلت له: فدخل بها قابل أن يمضي الاجل أو بعد؟ قال: قبل، قال: فالرحل يتزوج المرأة ويشترط لابيها إجارة شهرين يجوز ذلك؟

He\textsuperscript{as} said to him\textsuperscript{as}, ‘Which of the two terms did he\textsuperscript{as} fulfil?’ He\textsuperscript{as} said: ‘Ten years’. I said to him\textsuperscript{as}, ‘Did he\textsuperscript{as} copulate with her before or after it?’ He\textsuperscript{as} said: ‘Before’. I said, ‘So the man marries the woman, and upon the condition to her father for a recompense of two months for two years, is that allowed?’

قال: إن موسى عليه السلام علم أنه يتم له شرطه، فكيف هذا أن يعلم أنه يبقى حتى بقي؟! قال له: جعلت فداك أيهما زوجه شعب من بناته؟
He\textsuperscript{asws} said: ‘Musa\textsuperscript{as} knew that he\textsuperscript{as} would be completing the conditions agreed with him\textsuperscript{as}. So how can this be (not copulate with her) if he\textsuperscript{as} knew that he\textsuperscript{as} would be remaining until he\textsuperscript{as} fulfils it’. I said to him\textsuperscript{asws}: ‘May I be sacrificed for you\textsuperscript{asws}! Which of the two daughters did Shuayb\textsuperscript{as} get to be married to him\textsuperscript{as}?\’ He\textsuperscript{asws} said: ‘The one which went to him\textsuperscript{as} to call him\textsuperscript{as} over and said to her father: ‘O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy’ [28:26].’

When Musa\textsuperscript{as} fulfilled the term, he\textsuperscript{as} said to Shuayb\textsuperscript{as}: ‘It is inevitable for me\textsuperscript{as} that I\textsuperscript{as} should return to my nation, and my\textsuperscript{as} mother, and my\textsuperscript{as} family. What is there for me\textsuperscript{as} with you\textsuperscript{as}?’ Shuayb\textsuperscript{as} said: ‘Whatever my sheep give birth to this year, which are black and white, so it is for you’

Musa\textsuperscript{as} resorted, with regards to what he\textsuperscript{as} wanted to usher the sheep with the stick. So he\textsuperscript{as} separated some from the others, and left some. So, he\textsuperscript{as} sent the male sheep among them, and attached the cloak upon it. So, the sheep did not give birth to any except for the black and white.

When the conditions were right, Musa\textsuperscript{as} took his\textsuperscript{as} family, and Shuayb\textsuperscript{as} gave him\textsuperscript{as} provisions from himself\textsuperscript{as}, and the sheep. So when he\textsuperscript{as} wanted to go out, he\textsuperscript{as} said to Shuayb\textsuperscript{as}: ‘Let the staff reach to me\textsuperscript{as}, to be with me\textsuperscript{as}. And the staff of the Prophets\textsuperscript{as} was with him\textsuperscript{as} which he\textsuperscript{as} had inherited from all in the house.

Shuayb\textsuperscript{as} said to him\textsuperscript{as}: ‘Enter this room, and take a staff from between my\textsuperscript{as} staffs’. So he\textsuperscript{as} entered. The staff came to be with him\textsuperscript{as}, the staff of Noah\textsuperscript{as}, and Ibrahim\textsuperscript{as}, and it came to be in his\textsuperscript{as} hand. He\textsuperscript{as} took it out, and Shuayb\textsuperscript{as} looked at it, and he\textsuperscript{as} said: ‘Return it, and take another one’. So, he\textsuperscript{as} returned it to take another one, but it returned back to his\textsuperscript{as}, to the extent that he\textsuperscript{as} did it three times. When Shuayb\textsuperscript{as} saw that, he\textsuperscript{as} said to him: ‘Go, for Allah\textsuperscript{azwj} has Chosen it for you\textsuperscript{as}’.

فَلَمۡا قَضَیَ مُوسَى الْعَمۡلِ قَالَ لِشُعَيۡبَ: لَابِدۡنِی أَنْ أَرۡجُعَ إِلی‌ مَلَّاتِنِی وَأَمۡلِئَ صَحۡبَتِنِی، فَمَا وَلَدۡتِ مَنَافِیٰۢ فِی هَذِهِ ِۢلِیَۢمِ. وَمَا يَذۡکِرُ عَنۡهَا عَلَیّ مِنۡ تَحَیۡلِّهَا. وَلَوۡ مَكَّنَآمِعَا أَنَّی أَقۡتَلۡتِ اِلَّمَّا اِنۡتَهَیۢتُ وَلَمۡ ۡأَرۡجِعَ إِلی‌ مَلَّاتِنِیۢاً، فَقَلَ‌بُ مِن فِی هَذِهِ ِۢلِیَۢمِ. فَلَمۡا قَضَیَ مُوسَى الْعَمۡلِ قَالَ لِشُعَيۡبَ: لَابِدۡنِی أَنْ أَرۡجُعَ إِلی‌ مَلَّاتِنِی وَأَمۡلِئَ صَحۡبَتِنِی، فَمَا وَلَدۡتِ مَنَافِیٰۢ فِی هَذِهِ ِۢلِیَۢمِ.
He as ushered his sheep and went out intending for Egypt. When he as journeyed in the desert along with his family, they were struck with extreme cold, and wind, and darkness of the night. Musa as looked towards a fire which could be seen, just as Allah azwj has Said: So when Musa had fulfilled the term, and he journeyed with his family, he perceived a fire from the side of the (mount) Toor. He said to his family: Stay! I perceive a fire. Perhaps I shall come to you with news from it or a firebrand from the fire, for you to warm yourselves [28:29].

So he as went close to the fire in order to attain it, and there was a tree, which was covered by the fire. When he as went close to fire in order to take from it, he as found it returned back to it, so he as panicked and left it, and the fire returned back to the tree. Then he as turned towards it and saw that it had returned back to its place. Then he as turned towards it for a second time to take from it, but it returned back to the tree. Then he as turned towards it for a third time, so it came and did not return. Then Allah azwj Called out: “O Musa! I am Allah, Lord of the Words! [28:30].

So Musa as said: ‘So what is the proof of that?’ Allah azwj Said: “What is in your hand, O Musa as?’ He as said: ‘This is my as staff’. He azwj Said: “And Cast your staff!’ [28:31]. So he as cast it, and it became a slithering snake. Musa as panicked from it and retreated.

Allah azwj Called out to him as: “Grab it (the staff which had turned into a snake), and do not fear, you are from the Secured ones! [28:31] Insert your hand into your pocket, it will come out white without blemish [28:32], i.e., without ailment.

And that is because Musa as was very tanned. So he as brought out his hand from his pocket, and the world was lit up for him as. Allah azwj Mighty and Majestic Said: So these two would be two proofs from your Lord to Pharaoh and his chiefs. They have been a transgressing people [28:32].

And that is because Musa as was very tanned. So he as brought out his hand from his pocket, and the world was lit up for him as. Allah azwj Mighty and Majestic Said: So these two would be two proofs from your Lord to Pharaoh and his chiefs. They have been a transgressing people [28:32].

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more eloquent of tongue than I, therefore send him with me as a helper, ratifying me. Surely, I fear that they would belie me [28:34] He said: “We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would be victorious!” [28:35]”.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Jameela who said,

‘I heard Abu Abdullahasws saying: ‘Be hoping to what there is no hope from you to what you are hoping for, for Musaas went to attain fire and came back to them and heas was a Sent Prophetas’. 23

From Safwan Bin Yahya,

‘From Abu Al-Hassanasws regarding the Words of Allahazwj Mighty and Majestic: “O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy’ [28:26]. Heasws said: ‘Shuaybasws said to her: ‘As for hisas strength, so you recognised it by hisas drawing the bucket alone. How did you recognise hisas trustworthiness?’ She said to himas, ‘Heas said to me: ‘Walk behind me, and show me the way, for weas are a people who do not look at the backs of the women’. I recognised that heas is from a people who do not look at the backs of the women’”. 25

In a Hadeeth of Ibn Al Jaham who said,

‘Al-Mamoun asked Al-Rezasws about the Words of Allahazwj Mighty and Majestic: So Musaas sprung upon him. He said, ‘This is from the work of the Satan. [28:15]’.

22 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 2
23 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 3
24 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 4
قال الرضا عليه السلام: إن موسى عليه السلام دخل مدينة من مدائن فرعون على حين غفلة من أهلها، وذلك بين المغرب والعشاء، فوجد فيها رجلين يقتتلان: هذا من شيعته، وهذا من عدوه. فاستغاثه الذي من شيعته على الذي من عدوه، فقضى موسى عليه السلام على العدو بحكم الله تعالى ذكره في يوكم فمات، قال: هذا من عمل الشيطان، يعني الاقتتال الذي كان وقع بين الرجلين، لا ما فعله موسى عليه السلام من قتله، إنه يعني الشيطان عدو مضل مبين.

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

قال الأمام: فما معنى قول موسى: " رب إني ظلمت نفسي فاغفر لي " ؟

Al-Mamoun said, 'So what is the meaning of the words of Musaas: *My Lord! I have been unjust to myself, therefore Forgive (my deed) for me [28:16]?*'

قال: يقول: إني وضعت نفسي غير موضعها بدخولي هذه المدينة " فاغفر لي " أي اس يمن في أعشاشلك لن تلقيوا بي فيقتلوني " فغفر له إنه هو الغفور الرحيم "

Heasws said: 'He is saying, *I placed myself in the wrong place by entering this city, so Forgive me, i.e., Veil me from Your enemies, perhaps they may overcome upon me and kill me*. So He Forgave (his deed) for him. Surely, He is the Forgiving, the Merciful [28:16].

قال موسى عليه السلام " رب بما أنعمت علي " من القوة حتى قتلت رجلا بوكزة " فلن أكون ظهيرا للمجرمين " بل اجاهد في سبيلك بهذه القوة حتى ترضي"

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

فأصبح " موسى عليه السلام " في المدينة خائفا يترقب، فإذا الذي استنصره بالامس يستصرخه " على آخر " قال له موسى إنك لغوي مبين " قالت رجلا بالآيس وقاتل هذا اليوم ؟ لو قلت، وأرد أن يبطش به، فلما أن أراد أن يبطش بالذي هو عدو لم، وهو من شيعته قال: يا موسى أتريد أن تقضي كما قلت نفسا بالآيس إن تريد إلا أن تكون حارما في الأرض وما تريد أن تكون من المصلحين.

So he - Musaas, became fearful in the city, awaiting, when the one whom he had helped the day before sought his help. Musa said to him: *You are in clear error!* [28:18]. You fought a man yesterday, and are fighting another one today? And he intended to strike him. *So when he intended to strike the one who was an enemy to them,* - and although he was from his Shias, he said, 'O Musa! Are you intending to kill me just as you killed a soul
yesterday? Surely you are only wanting to become a tyrant in the land, and you are not wanting to become from the reconcilers’ [28:19].

Al-Mamoun said, ‘May Allah Recompense you good from His Prophets, O Abu Al-Hassan, So what is the meaning of the words of Musa to Pharaoh: He said: ‘I did it then when I was from the straying ones [26:20]?’

Al-Reza said: ‘Pharaoh said to Musa, when he came to him, ‘And you did that deed of yours which you did, and you are from the ungrateful ones’ [26:19], to me.

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

Ibn Idrees, from his father, from Sahl, from Muhammad Bin Adam Al Nasaie, from his father Adam Ibn Ayas, from Al Mubarak Bin Fazala, from Saeed Ibn Jubeyr,

‘From Chief of the worshippers Al, Bin Al-Husayn, from his father Chief of the martyrs Al-Husayn, Bin Ali, from his father Chief of the successors Ali Bin Abu Talib having said: ‘Rasool-Allah said: ‘When the expiry presented to Yusuf, he gathered his Shias and the people of his household and praised Allah, and extolled upon Him. Then he narrated to them of the difficulties in which the men would be killed, and the bellies of the pregnant women would be slit, and the children would be slaughtered until Allah Manifests the truth during the rising one from the children of Lawy Bin Yaqoub, and he would be a man of a tall stature, and described him to them of his attributes.

They adhered with that, and the occultation occurred and the difficulties with the Children of Israel, and they were awaiting the rising of the rising one for four hundred years, until
when they were given the glad tidings of his birth and saw the signs of his appearance, the afflictions intensified upon them and there were attacks upon them with the firewood and the stones, and the jurist who was hastening to the occurrence of his advent hid, and they said, ‘We were with the difficulties but were at rest to your narrations’.

He went out with them to one of the deserts and sat narrating them the Hadeeth of the rising one and his attributes and the nearness of the matter; and it was a cool moonlit night. While they were like that, when Musa emerged to them, and during that time he was a young in age, and he had come out from the house of Pharaoh manifesting the parade. He came away from his procession and came to them, and beneath him was a mule and upon him was a green pallium.

When the jurist saw him, recognised him by the attributes, stood up to him and fell at his feet and kissed them, then said, ‘The Praise is for Allah Whom did not Cause me to die until I saw you. When the Shias saw that, they knew he is their Master, and they fell down to the ground in Sajdah of thanks to Allah Mighty and Majestic, but he did not increase them upon saying: ‘Hope that Allah will Hasten your relief’.

Then he disappeared after that and went out to Madayn and stayed with Shuayb for as long as he stayed. The second occultation was more difficult upon them than the first and was fifty years and over, and the afflictions intensified upon them, and the jurist was hidden to them. They sent a message to him, ‘There is no patience for us upon your hiding from us’. So, he came out to one of the deserts and called them, and made their hearts feel good and let them know that Allah Mighty and Majestic Revealed to him that their relief would be after forty years.

They said altogether, ‘The Praise is for Allah Mighty and Majestic Revealed to him: “Say to them, I had Made it to be thirty years due to their words, ‘The Praise is for Allah’. They said, ‘All Bounties are from Allah’. Allah Revealed to him: “Say to them I have Made it to be twenty years”. They said, ‘No one comes with the good except Allah’. Allah Revealed to him: “Say to them I have Made it to be ten years”.

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They said, 'None turns the evil away except Allahazwj'. Allahazwj Revealed to them: “Do not leave, for Iazwj have Permitted regarding your relief!” While they were like that when Musaa came until hepaused at them and greeted unto them’. 


The jurists said to himaa, 'What is youraa name?’ Heaa said: ‘Musaaa’. He said, ‘Son of whom?’ Heaa said: ‘Sonaa of Imranaa’. He said, ‘Son of whom?’ Heaa said: ‘Sonaa of Wahab Bin Yawby Bin Yaqoubaa’. He said, ‘What have youaa come with?’ Heaa said: ‘With the Message from the Presence of Allahazwj Mighty and Majestic’. 

فقال إليه فقبل يده، ثم جلس بينهم وطيب نفوسهم وأمرهم أمره، ثم فرقهم فكان بين ذلك الوقت وبين فرجهم بغرق فرعون أربعون سنة.

He stood up to himaa and kissed hisaa hand. Then heaa sat between them and made their selves feel good and instructed them of hisaa matter. Then heaa separated from them. It was so between that time and their relief with the drowning of Pharaohla was (a duration of) forty years”.

قلت: فدخل بها قبل أن ينقضي الشرط أو بعد انقضائه ؟ قال: قبل أن ينقضي،

I said, ‘Did heaa copulate with her before heaa had fulfilled the condition or after its expiry?’ Heasws said: ‘Before heasws had fulfilled it’. 

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father altogether, from Al Bazanty who said, 

‘I said to Abu Al-Hassanasws, ‘The words of Shuaybas: I want to marry one of these two daughters of mine to you on a stipulation that you will hire myself to me for eight years. So if you complete ten, [28:27], which of the terms did heasws fulfil?’ Heasws said: ‘And in the more distant of the two, ten years’. 

قلت: فدخل بها قبل أن ينقضي الشرط أو بعد انقضائه ؛ قال: قبل أن ينقضي؛ 

I said, ‘Did heasws copulate with her before heasws had fulfilled the condition or after its expiry?’ Heasws said: ‘Before heasws had fulfilled it’. 

قلت له: فارحل بيني ويبشترط ليبيها إجارة شهرين بجوز ذلك ؛ فقال: إن موسى عليه السلام علم أنه سيمت له شرطه، فكيف هذا بأن

يعلم أنه سيبقى حتى يبقى له ؟ !

27 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 7
He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘So, the man marries the woman and stipulates to her father employment of two months, is that allowed that?’ He\textsuperscript{asws} said: ‘Musa\textsuperscript{as} knew that he\textsuperscript{as} will be completing his\textsuperscript{as} condition, so how can it be for this one that he would be remaining (alive) until he would fulfil it?’\textsuperscript{28}

\begin{itemize}
\item 28 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 8
\end{itemize}
Imran\textsuperscript{as}, father of Musa\textsuperscript{as} said: ‘But we should establish relations with them, for the Command of Allah\textsuperscript{azwj} will occur even though the Polytheists may be averse to it. It is up to him who wishes to prohibit it and leave it, for I will neither prohibit it nor leave it. And he cohabited with the mother of Musa\textsuperscript{as}, and she started expecting him\textsuperscript{as}.

A midwife was allocated over the mother of Musa\textsuperscript{as} to spy on her. So when she stood up, the midwife stood up, and when she sat, the midwife sat. But when she was expecting, the midwife had grown fond of her, and such is the Argument of Allah\textsuperscript{azwj} over His\textsuperscript{azwj} creatures.

The midwife said to her, ‘What is the matter with you, O daughter, that you have turned pale and weak?’ She said, ‘Do not ask me, for I fear that when he\textsuperscript{as} is born, my son\textsuperscript{as} would be taken and slaughtered’. She said, ‘Do not grieve, for I would conceal it’.

But she did not believe her. When she was blessed with the child, she turned towards her, and she was facing her, so she said, ‘Whatever Allah\textsuperscript{azwj} so Desires!’ So, the midwife said to her, ‘Did I not say to you that I will be concealing it?’

Then the midwife carried him and entered into the chamber and corrected his\textsuperscript{as} affairs. Then she went out to the guards and said, ‘You may leave now’ – and they were standing at the door – ‘for only a lump of flesh and blood has come out’. So, they left. The mother of Musa\textsuperscript{as} breastfed him\textsuperscript{as}.

When she feared that the cries of the baby would be overheard, Allah\textsuperscript{azwj} Revealed unto her that she should make a wooden box, then place him\textsuperscript{as} in it, go out at night and let it float upon the river Nile. She kept returning to it to push it in the river and the wind struck it and went with it. When she saw that the water had gone with it, she shrieked, so Allah\textsuperscript{azwj} Strengthened upon her heart.

The wife of Pharaoh\textsuperscript{la} was a righteous woman – and she was from the Children of Israel – said to Pharaoh\textsuperscript{la}: ‘These are the days of spring. Set up a tent for me on the bank of the Nile so that I may relax there, until these days pass by’. 
So he set up a tent upon the bank of the Nile. When the box floated to be near her, she wanted it. So she said, ‘But, do you not see what I see upon the water?’ They said, ‘Yes, by God – O our Mistress – we do see something’. When she approached it, she stood up in the water and grabbed it with her hand, and the water had almost filled up into the box, until she screamed out at it. She was attracted to him, and took him out from the water and placed him in her lap. He was the most beautiful boy of the people and their families. She fell in love with him, and placed him in her lap and said, ‘This is my son!’

They said, ‘Yes, by God – there is no son for you, nor for the king, thus you should take this one as a son’. She stood up to Pharaoh and said, ‘I have found a good son, cute, to take as a son, so that he would become a delight of the eyes for me and for you, so do not kill him’. He said: ‘And from where is this boy?’ She said, ‘No, by God, I do not know, except that the water came with him’. She did not stop until she made him agree to it’.

When the people heard that the king had adopted a son, there did not remain anyone from the chiefs who were with Pharaoh except that he sent his wife to him, so that she would become a wet-nurse for him and cuddle him. But, he refused to suckle milk from any of the women. The wife of Pharaoh said, ‘Go and seek a wet-nurse for my son, and do not belittle anyone’. But he did not suckle milk from any one of them.

So, when she entered, the wife of Pharaoh said to her, ‘Where are you from?’ She said, ‘From the Children of Israel’. She said, ‘Go away – O daughter – for we have no need of you’. The women said to her, ‘May God give you good health, at least look and see if he accepts
or not?’ The wife of Pharaoh said, ‘Do you all think that even if he accepts this, whether Pharaoh would be happy that the boy is from the Children of Israel, and the woman is from the Children of Israel? (Meaning the wet-nurse). He will not be happy with it’. They said, ‘See whether he accepts (suckling the milk) or does not accept it?’ The wife of Pharaoh said: ‘Go and get her over here’.

She went to her mother and said, ‘The wife of the king is calling you’. She came up to her, and she handed Musa over to her. She placed him in her lap, and breast-fed him and the milk flowed into his throat.

And when the wife of Pharaoh saw that her son had accepted it, she stood up to Pharaoh and said: ‘I have come across a wet-nurse for my sons, and he has accepted from her’. So he said, ‘And where is she from?’ She said, ‘From the Children of Israel’. Pharaoh said, ‘This is from what cannot happen, ever! The boy is from the Children of Israel, and the wet-nurse is from Children of Israel (as well)?’

But she did not cease speaking about it, and she said, ‘What are you afraid of from this boy. But rather, he is your son, and will grow up in your lap?’ Until he accepted her opinion, and agreed with it’.

Musa grew up among the family of Pharaoh, and his mother concealed his news, as well as the midwife, until his mother died, as well as the midwife who had been allocated to her. So he grew up not knowing that he was from the Children of Israeel’.

He said: ‘And the Children of Israeel were seeking him and asking about him, and his news was blinded upon them’.

He said: ‘It reached Pharaoh that they are seeking him and asking about him, so he sent (soldiers) to them, and increased the punishment upon them, and separated them, and forbade them from asking about his news and asking about him’. 
He said: ‘One moonlit night, the Children of Israel went to an old man possessing knowledge, so they said, ‘We used to be at rest when discussing this. For how long will we be in this affliction?’ He said, ‘By Allah! You will not be removed from it until Allah Revives His Mention from a son of Al-Awy Bin Yaqoub, whose name is Musa Bin Imran, a tall man with curly hair’. While they were discussing that, Musa came up riding upon a mule until he paused near to them.

The old man raised his head and recognised him by the description. He said to him, ‘May Allah have mercy upon you, what is your name?’ He said: ‘Musa’. He said, ‘Son of whom?’ He said: ‘Son of Imran’. The old man leapt up to him and grabbed his hand and kissed it, and fell down upon his feet and kissed them. Thus, he recognised them, and they recognised him, and he took them as his Shia.

So, after that, he remained that for as long as Allah so Desired. Then he went out and entered a city of Pharaoh, in which was a man from his Shia fighting against a man from the people of the Pharaoh, a Coptic. He came to the aid of the one who was from his Shias against the one who was his enemy, from the Coptics. Musa struck him and he died – and Musa had a strong built body, and harshness regarding the tyranny. The people talked about it, and popularised his matter, and they said, ‘Musa killed a man from the people of the Pharaoh!’

So when he intended to strike the one who was an enemy to them, he said, ‘O Musa! Are you intending to kill me just as you killed a soul yesterday? Surely, you are only wanting to
become a tyrant in the land, and you are not wanting to become from the reconcilers’ [28:19].

And a man came running from the outskirts of the city. He said, ‘O Musa! The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20].

So he exited from it, fearing, wary. [28:21]. He as went out from Egypt without any provisions or an animal, or an attendant, from one land to another, until he as ended up to the land of Madayn. He as settled at the base of a tree, and near to it was a well, and a group of people were quenching themselves from it.

And there were two weak maids who had sheep with them. He as said: ‘What is your address?’ They said, ‘Our father is a very old man, and we are two weak maids. We do not have the ability to compete with the men. So, when the people have quenched themselves, we shall do so as well’.

Musaas felt merciful towards them, so he as took their bucket and said to them: ‘Bring your sheep forward’. So he as quenched the (herd) before the people. Then they returned. Then Musaas came to the tree and seated himselfas under tree and said: ‘Lord! I stand in need of whatever good You may Send down upon me’ [28:24].

It has been narrated that he as said that, because he as was in need of splitting a date (to find work and had nothing to eat).

When the two of them returned to their father, he said, ‘What haste the two of you have made in this time?’ They said, ‘We found a righteous man, merciful, who took out water (from well) for us’. He said to one of them, ‘Go and call himas to me’. She went out walking
to him as bashfully and said, ‘My father is calling you to recompense you a recompense for you as having water (from the well) for us’.

And it has been reported that Musa as said to her: ‘Direct me to the road, and walk behind me, for the sons of Yaqoub as do not look at the rears of the women’.

When he as came, and related the story to him, he said, ‘Do not fear from the unjust people’. One of them said, ‘O father, employ him as, for it is good to employ one who is strong and trustworthy’. He said, ‘I would like to marry one of these two daughters of mine to you, upon the condition that you as work for me for eight years. If you as were to complete ten, if would be (a favour) from you as’.

It has been reported that he as fulfilled all of it, because the Prophets as do not take except with the grace and the completion.

He asws said: ‘Musa as completed the term, and went with his as wife to near Bayt Al-Maqdas. He as lost the way on the road at night, so he as saw a fire. He as said to his as wife: ‘Remain here. I as see a fire and I as will go and get for you a firebrand from it, or get some news of the way (directions)’. When he as ended up to the fire, there was a tree which was lit up from its bottom to its top. When he as approached it, he as hesitated from it. So, he as returned and felt fear within himself as.

Then he as approached the tree once again. A Call came from the valley from the right of the tree: “O Musa! I am Allah, Lord of the Words! [28:30] And Cast your staff!” So when he as saw it wriggle as if it was a snake, he turned back retreating and did not return. ‘O Musa! Come back and do not fear [28:31]. It was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. When he as retreated, his as Lord asws Mighty and Majestic Said to him as: “Return!”
He returned, and he was trembling, and his knees were knocking against each other. He said: ‘My God, this speech that I hear, is that Your Speech?’ He said: “Yes. Do not fear’. Thus he felt secure, and placed his feet upon its tail and grabbed its neck, and it became his hand upon his staff, for it had reverted back to be a staff. And He Said to him: therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12].

It is reported that he was Commanded with taking them off because they were from the skin of a dead donkey. And it is reported regarding the Words of the Mighty and Majestic: therefore remove your slippers! [20:12] – i.e. your fear. Your fear from the illumination destroying you, and your fear from Pharaoh. Then, Allah Mighty and Majestic Sent him to Pharaoh with two signs – his hand and the staff.

It has been reported from Al-Sadiq having said one of his companions: ‘Why don’t you hope for a (high) hope from you when you hope, for Musa Bin Imran went out to attain fire for his family, so he returned to them and he was a Rasool, a Prophet.

Allah Blessed and Exalted Corrected the affair of His servant and His Prophet Musa in one night, this is how Allah the Exalted would Deal with Al-Qaim, the twelfth of the Imams. Allah would Correct his affairs in one night, just as He had Corrected the affair of Musa, and would Bring him out from the bewilderment and the occultation, to light of the Relief and the appearance’. 29

By his chain from Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza about the Words of the Exalted: My father invites you in order to recompense you for having watered for us. [28:25], ‘Is she the one he married with?’ He said: ‘Yes, and when she said, Employ him. Surely he is the best of the one you can employ, being strong, trustworthy’ [28:26]. Her father said: ‘How do you know that?’

Cited: لما أتيتني برسالتك فأقبل معي قال: كوني خلفي ودلني على الطريق، فكانت خفقة ارشدها كرارة أن يرى مني شيئا، وزا قد أراد موسى الأنصار قال شعب: ادخل البيت وحذ من تلك العصا عصا تكون متعة تدرب بها الساع.

29 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 9
She said, ‘When I was coming with your message, ‘Come with me’. He said: ‘Become behind me and direct me upon the rod’. So I became behind me and I was guiding him unwillingly that he might something from me. And when Musa wanted to leave, Shuayb said: ‘Enter the house and take from those staff, a staff to drive away the wild animals with it’.

And Shuayb was well-informed with the matter of the staff which Musa had taken it. When Musa entered the house and the staff leapt to him and came to be in his hand, he went out with it. Shuayb said to him: ‘Did I not tell you to take other than it?’ Musa said to him: ‘If I had returned it three times, (during) all that it came to be in my hands’. Shuayb said to him: ‘Take it!’ And Shuayb used to visit Musa every year, and when he ate, Musa would wash his head and break the bread for him.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Manie Bin Al Hajjaj, from Majashie, from Moala, from Muhammad Bin Al Qayz,

‘From Abu Ja’far having said: ‘The staff of Musa used to be for Adam, and came to be to Shuayb, then it came to be to Musa Bin Imran, and it would talk whenever instructed to speak. It returned to our Qaim to do with it whatever Musa had done with it, and will devour and intimidate whatever they will be fabricating and do whatever he will instruct it with.

It, when faced, would devour whatever they would be falsifying, by two branches opening out for it, one of them in the ground, and the other in the ceiling, and between the two would be (a distance of) forty cubits, devouring whatever they would be falsifying, with its tongue’.

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30 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 10
31 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 11
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} the Exalted Cast from Musa\textsuperscript{as}, love upon Pharaoh\textsuperscript{la} and his\textsuperscript{la} wife’.

قال: وكان فرعون طول لحية فقبض موسى عليها فجهدوا أن يخلصوها من يد موسى فلم يقدروا على ذلك حتى خلاتها، فأراد فرعون قتله فقالت له امرأته: إن هذا أمرا تستعين به هذا الغلام، انده بجمرة ودinar فضعهما بين يديه، ففعل فأهوى موسى إلى الجمرة ووضع يده عليها فأحرقتها، وفما وجد حر النار وضع يده على لسانه فأصابته لغثة، وقد قال في قوله تعالى: "أيما الاحلين قضيت " قضى أوفاهما وأفضلهما".

He\textsuperscript{asws} said: ‘And Pharaoh\textsuperscript{la} had a long beard and Musa\textsuperscript{as} grabbed it, and he\textsuperscript{la} struggled to free it from the hand of Musa\textsuperscript{as} but was not able upon that until he\textsuperscript{as} uprooted it. So, Pharaoh\textsuperscript{la} intended to kill him\textsuperscript{asws}. His\textsuperscript{la} wife said to him\textsuperscript{la}, ‘Over here is a matter this boy would be clear by it. Call for the embers and a Dinar and place these two in front of him\textsuperscript{as}."

He\textsuperscript{la} did so, and Musa\textsuperscript{as} inclined to the ember and placed his\textsuperscript{as} hand upon it, and it burned him\textsuperscript{as}. When he\textsuperscript{as} found the heat of the fire and place his\textsuperscript{as} hand upon his\textsuperscript{as} tongue, so the speech impediment hit him; and it had been Said in the Words of the Exalted: \textit{Whichever of the two terms I fulfil} [28:28], so he\textsuperscript{as} fulfilled the more fulfilling and superior of the two’\textsubscript{32}.

Al-Sadiq\textsuperscript{asws} was asked about Musa\textsuperscript{as}, ‘When he\textsuperscript{as} was placed in the sea (river), how long was he\textsuperscript{as} absent from his\textsuperscript{as} mother until Allah\textsuperscript{azwj} the Exalted Returned him\textsuperscript{as} to her?’ He\textsuperscript{asws} said: ‘Three days’\textsubscript{33}.

Mujahid reported from Ibn Amro, and Abu Saeed Al Khudry,

‘From the Prophet\textsuperscript{saww} in a lengthy Hadeeth having said: ‘Musa\textsuperscript{as} Bin Imran\textsuperscript{as}, Pharaoh\textsuperscript{la} was seeking him\textsuperscript{as}, slitting the bellies of pregnant women and slaughtering the children in order to kill Musa\textsuperscript{as}. When his\textsuperscript{as} mother gave birth to him\textsuperscript{as}, He\textsuperscript{azwj} Commanded her to take him\textsuperscript{as} from under her and place him\textsuperscript{as} in the box and cast the box in the Nile.

فقالت وهي ذعرة من كلامه: يا بني نعذب عليك الغرق، فقال لها: لا تخزني إن الله يردني إليك، ففي إحدى تحركت حتى كلمها موسى وقال لها: يا أم افتقذ في الناواب وألقى الناواب في البحر.

She said while being scared from speaking to him\textsuperscript{as}, ‘O my son\textsuperscript{as}! I fear the drowning upon you\textsuperscript{as}.’ He\textsuperscript{as} said to her: ‘Do not grieve, Allah\textsuperscript{azwj} will Return me\textsuperscript{as} to you\textsuperscript{as}.’ She remained confused until Musa\textsuperscript{as} spoke to her: ‘O mother\textsuperscript{as}! Place me\textsuperscript{as} in the box and cast the box in the Nile’.

\textsuperscript{32} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 12  
\textsuperscript{33} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 13
قال: ففعلت ما امرت به في في اليم إلى أن بقي في اليم إلى أن قذفه إلى الساحل ورده إلى امه برمته. لا يطعم طعاما ولا يشرب شرابا مدة.

He said: ‘She did what she had been instructed with. He remained in the Nile until Allah Cast him to the coast and Returned him to his mother whole (alive), neither having been fed food nor drunk a drink, for the whole duration’.

Muhammad Bin Ali Bin Hatim, from Ahmad Bin Isa Al Washa, from Ahmad Bin Tahir, from Muhammad Bin Yahya Bin Sahl, from Ali Bin Al Haris, from Sa’ad Bin Mansour, from Ahmad Bin Ali Al Badeyli, from his father, from Sadeyr Al Sayrafi, ‘From Al-Sadiq having said: ‘When Pharaoh paused upon that the decline of his kingdom would be upon the hands of Musa, ordered with presenting of the astrologers to point him upon his lineage, and he would be from the Children of Israel. So, he did not cease to order his companions with splitting the bellies of the pregnant women from the Children of Israel until he had killed during his seeking, more than twenty thousand newborns, and it was impossible upon him to arrive to kill Musa due to the Protection of Allah Blessed and Exalted to him’.

Allah Mighty and Majestic Says: And when We Rescued you from Pharaoh’s people, who were afflicting you with evil punishments. They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord.

The Imam (Hassan Al-Askari) said: ‘The Exalted Said: “And recall, O Children of Israel And when We Rescued you [2:49] – Rescued your ancestors from Pharaoh’s people – and there were those who are going closer to him, his nearness, and his religion, and his doctrine who were afflicting you – they were punishing you all with evil punishments – the intensity of the punishment which they were loading upon you all’.

قال: وكان من عذاكم الشديد أنه كان فرعون يكلفهم عمل البناء والطين ويخاف أن يهربوا عن العمل فأمرهم بتقييدهم، وكانوا ينقلون ذلك الطين على السلاليم إلى السطوح، فما سقط الواحد منهم فمات أو زمن لا يحفلون بهم إلى أن أوحى الله إلى موسى: قل لهم: لا يبدآن عملاه إلا بالصلاة على محمد وآله الطيبين ليخف عليهم.'
He\textsuperscript{asws} said: ‘And it was from their severe punishments, that Pharaoh\textsuperscript{la} was encumbering them the construction work and the mud (bricks for the building), and he\textsuperscript{la} feared that they might be fleeing from the work, so he\textsuperscript{la} ordered with imprisoning them. They used to transfer that mud upon the baskets to the ceilings. Sometimes one of them would fall and die or be crippled, and they would not be sympathising with him, until Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Musa\textsuperscript{as}: “Say to them that they should not begin work except with the \textit{Salawat} upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}, so it would be lightened upon them”. They were doing that, and it was easier upon them.

They were slaughtering your sons – and that was due to what was said to Pharaoh\textsuperscript{la}, ‘There would be born among the Children of Israel, a new-born, upon whose hand would be your destruction and the decline of your\textsuperscript{la} kingdom’. So he\textsuperscript{la} ordered with the slaughter of your sons.

And it was so that one of them (women) would bribe the midwives from herself, lest she would betray her, and complete her pregnancy. Then she would cast her son in the desert, or a mountain cave, or a hidden place, and she would be saying upon him ten times, the \textit{Salawat} upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}. So Allah\textsuperscript{azwj} would (then) Allocate and Angel for him to nourish him, and milk would flow from his finger for him to lick from, and soft food from a (another) finger to provide him, until the Children of Israel grew, and it was so that the ones who were safe from them were more than the ones who were killed.

And were letting your women live – They were letting them remain and were taking them as maids. So, they were vociferous to Musa\textsuperscript{as} and they said: ‘Our daughter and our sisters are languishing!’
Allah azwj Commanded those daughters that every time they were suspicious and doubting from that, they should be sending Salawat upon Muhammad saww and his saww goodly Progeny saws. And it was so that Allah azwj Repelled those (Pharaoh's la) men from them by their sending Salawat upon Muhammad saww and his saww goodly Progeny asws.

Then Allah azwj Mighty and Majestic Said: And during that you were in – i.e., during that rescuing which your Lord azwj Rescued you all an enormous Trial - from your Lord.

Allah azwj Mighty and Majestic Said: "O Children of Israel! Recall, when the affliction was diverted away from your ancestors and lightened by the sending of Salawat upon Muhammad saww and his saww goodly Progeny asws. So, are you not knowing that you all, when you witnessed it and believed in it, that the Favour upon you is greater and more superior – and the Grace of Allah azwj upon you – is abundant - and more liberal". 36

By his chain from Rabi’i who said,

‘Abu Abdullah asws said: the shores on the right side of the valley [28:30] which Allah azwj Mentioned in His azwj Book, it is the Euphrates, and the Blessed spot, it is Karbala, and the tree, it is Muhammad saww’. 37

(P.s. – This is not a Hadeeth) 38

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My father, from Muhammad 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 asws (has said) regarding the Words of Allah azwj Mighty and Majestic: And when he attained his maturity and became full grown, We Gave him wisdom and knowledge [8:14], he asws said: ‘maturity is eighteen years of age, and, full grown, is growing a beard’. 39

Abu Abdullah asws (has said) regarding the Words of Allah azwj Mighty and Majestic: And when he attained his maturity and became full grown, We Gave him wisdom and knowledge [8:14], he asws said: ‘maturity is eighteen years of age, and, full grown, is growing a beard’. 39

Nahj (Al Balagah) –

‘Amir Al-Momineen asws said after urging upon the dedication with the Rasool saaw: ‘If you like I as can give a second (example) with Musa as, Speaker with Allah azwj when he as said: ‘Lord! I stand in need of whatever good You may Send down upon me’ [28:24]. By Allah azwj! He as did not ask except for bread to eat, because he as was eating the vegetables of the earth, and the greenery of the vegetables was being seen from the slimness of his as belly and the scantiness of his flesh’. 40

Nahj (Al Balagah) –

‘The One azwj Whom Spoke to Musa as in a conversation, and Showed him azwj His azwj Great Signs without any body parts nor instruments, nor pronouncements nor speech organs’. 41

39 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 19
40 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 20
41 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 2 H 21
CHAPTER 3 – MEANING OF THE WORDS OF THE EXALTED: therefore remove your slippers! [20:12] AND THE WORDS OF MUSA\textsuperscript{as}: And Loosen the knot from my tongue [20:27], AND WHY THE MOUNT TOOR IS NAMED AS ‘SINA’

1 - ع: ابن الوليد، عن الصفار، عن ابن يزيد، عن أبى عمرو، عن أبي أبان بن عمران، عن يعقوب بن شعيب، عن أبي عبد الله عليه السلام قال:

قول الله عزوجل: " فاخلع نعليك " لأنها كانت من جلد حمار ميت.

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Yaqoub Bin Shuayb,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Said to Musa\textsuperscript{as}: therefore remove your slippers! [20:12]: 'Because these were from skin of a dead donkey’\textsuperscript{42} (P.s. – This Hadeeth contradicts with explanatory Hadeeth)

2 - ع: محمد بن علي بن نصر النجاري، عن أبي عبد الله الكوفي بإسناد متصل إلى الصادق جعفر بن محمد عليه السلام أن他说 regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic to Musa\textsuperscript{as}: therefore remove your slippers! [20:12] he\textsuperscript{asws} said: ‘Meaning, 'Raise your\textsuperscript{as} fear', meaning his\textsuperscript{as} fear from loss of his\textsuperscript{as} family, and he\textsuperscript{as} left them behind with pain, and his\textsuperscript{as} fear from Pharaoh\textsuperscript{law}.\textsuperscript{43}

Muhammad Bin Ali Bin Nasr Al Najary, from Abu Abdulla Al Kufy, by a chain connected to,

‘Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic to Musa\textsuperscript{as}: therefore remove your slippers! [20:12]. He\textsuperscript{asws} said: ‘Meaning, ‘Raise your\textsuperscript{as} fear’, meaning his\textsuperscript{as} fear from loss of his\textsuperscript{as} family, and he\textsuperscript{as} left them behind with pain, and his\textsuperscript{as} fear from Pharaoh\textsuperscript{law}'.\textsuperscript{43}

3 - ع: محمد بن علي بن بشار القزويني، عن المظفر بن أحمد، عن الأسد، عن النخعي، عن النوفلي، عن علي بن سالم، عن سعيد بن جبير، عن عبد الله بن عباس قال: إنما سمي الجبل الذي كان عليه موسى طور سيناء لانه جبل كان عليه شجر الزيتون، وكل جبل يكون عليه ما ينتفع به من النباتات والأشجار حسب نبتات وفرائس، وما لا ينتفع به من النباتات والأشجار لا يسمى طور سيناء ولا طور سينين:

(P.s. – This is not a Hadeeth)\textsuperscript{44}

4 - ج: سأل سعد بن عبد الله القائم عليه السلام عن قول الله تعالى لنبيه موسى: " فاخلع نعليك إنك بالواد المقدس طوى " فإن فقهاء الفريقين يزعمون آفاه كانت من إهاب الميتة.

S’ad Bin Abdullah asked Al-Qaim\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} the Exalted to His\textsuperscript{azwj} Prophet Musa\textsuperscript{as}: therefore remove your slippers! You are in the Holy valley of Tuwa!

\textsuperscript{42} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 3 H 1
\textsuperscript{43} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 3 H 2
\textsuperscript{44} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 3 H 3
[20:12], for the jurists of the two sects are claiming that these were from the skin of the dead (donkey).

He asws said: ‘One who says this has fabricated upon Musa as and ignored him as regarding his as Prophet-hood. Surely the matter is not vacant regarding it from two characteristics – either the Salat of Musa as in these was allowed, or not allowed. If it was allowed in these, then it is allowed for Musa to be wearing it in that spot, and even though it was Holy, Pure; and if his as Salat was not allowed in these, then it obligates (it necessarily follows) that Musa as did not know the Permissible and the Prohibited, and he as did not know whether the Salat is allowed in it from or is not allowed, and this is Kufr’.

I said, ‘Inform me, my Master asws, about the interpretation regarding these’.

He asws said: ‘Musa as was in the Holy Valley and he as said: ‘O Lord azwj! I as am being sincere to You azwj of the love from me as, and washed my heart from the ones besides You azwj – and he as had intense love for his as family. Allah azwj Blessed and Exalted Said: remove your slippers! [20:12] – i.e., remove the love of your as family from your as heart if your as love for Me azwj is sincere, and your as heart from the inclination towards the ones besides Me azwj pre-occupying (you)’.

In a Hadeeth of Ibn Salam,

‘He asked the Prophet asww about the Holy Valley, ‘Why is it named as ‘the Holy’? He asws said: ‘Because the souls are Sanctified in it, and the Angels are Chose in it, and Allah azwj Mighty and Majestic Spoke to Musa as in a conversation’’.  

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45 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 3 H 4  
46 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 3 H 5
CHAPTER 4 – SENDING OF MUSA\textsuperscript{as} AND HAROUN\textsuperscript{as} TO PHARAOH\textsuperscript{la}, AND SITUATIONS OF PHARAOH\textsuperscript{la} AND HIS\textsuperscript{la} COMPANIONS AND THEIR BEING DROWNED, AND WHAT PUNISHMENTS DESCENDED UPON THEM BEFORE THAT, AND THE EMAN OF THE MAGICIANS AND THEIR SITUATIONS

The Verses – (Surah) Al Baqarah: \textit{And when We Rescued you from Pharaoh’s people, who were afflicting you with evil punishments. They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord.} [2:49]

\textit{And when We Parted the sea for you, so We Rescued you and We Drowned the People of Pharaoh and you were looking on} [2:50]

(Surah) Al A’raaf: \textit{Then we Sent from after them, Musa with Our Signs to Pharaoh and his chiefs, but they wrongfully rejected these, so look how was the end result of the mischief makers} [7:103]

\textit{And Musa said: ‘O Pharaoh! I am a Rasool from the Lord of the Worlds} [7:104]

\textit{It is befitting upon me that I should not be saying upon Allah except for the Truth. There have (already) come to you clear Proofs from your Lord, therefore send the Children of Israel with me’} [7:105]

\textit{He said: ‘If you have come with a Sign, then give it, if you were from the truthful ones’} [7:106]
So he cast his staff, and it was a clear serpent [7:107]

And he brought out his hand, and it was white to the beholders [7:108]

The chiefs from the people of Pharaoh said, ‘Surely this a very knowledgeable sorcerer [7:109]

He intends to throw you all out of your land. So what are your instructions?’ [7:110]

They (assembled people) said, ‘Stall him and his brother, and send collectors into the cities [7:111]

To bring to you every knowledgeable sorcerer [7:112]

And the sorcerers came to Pharaoh. They said, ‘Surely for us should be the recompense if it so transpires that we are the prevailing ones’ [7:113]

He said, ‘Yes, and you shall be from the ones of proximity [7:114]

They said, ‘O Musa! Either you cast or we would be the casting ones’. [7:115]

He said: ‘Cast!’ So when they cast, they bewitched the eyes of the people and frightened them, and they came with a great sorcery [7:116]

And We Revealed to Musa: “Cast your staff!” So it went on to swallow what they were faking [7:117]
فوقع الحق وبطل ما كانوا يعملون

So the truth was established, and what they were doing was falsified [7:118]

فعلوا هتائلاً واقفوا صاغرين

Thus they were overcome over there and they returned belittled [7:119]

والقي السحرة ساحدين

And the sorcerers fell down prostrating [7:120]

قالوا آمنا برب العالمين

They said, 'We believe in the Lord of the Worlds, [7:121]

رب موسى وهارون

Lord of Musa and Haroun [7:122]

قال فرعون أمتم به قبل أن آذن لكم إن هذا مكر مكرتموه في المدينة لتخرجوا منها أهلها فسوف تعلمن

Pharaoh said, 'You are believing in him before my having permitted you? Surely this is a plot you plotted in the city in order to turn its people out from it, but soon you shall be knowing [7:123]

لاقفتم أيديكم وأرجلكم من خلاف ثم لاصلبنكم أجمع

I will cut off your hands and your feet on opposite sides, then will I crucify you all together’ [7:124]

قالوا إنا إلى ربنا منقلبون

They said, ‘Surely to our Lord we shall be returning [7:125]

وما تقممنا إلا أن آمنا بأيات ربنا لما جاءتنا ربنا أفرغ علينا صبرا وتوفنا مسلمين

And you are not taking revenge from us except that we believe in the Signs of our Lord when they came to us. Our Lord! Pour patience upon us and Cause us to die as submitters’ [7:126]

وقال الملا من قوم فرعون أتذر موسى وقومه ليفسدوا في الأرض ويلذك رأفتاك قال ستقتل أبناءهم ونسحبي نساءهم وإنما فوقهم قاهر

And the chiefs from the people of Pharaoh said, ‘Will you leave Musa and his people to make mischief in the land and abandon you and your god?’ He (Pharaoh) said, ‘We shall kill their sons and let their women live, and we are subduers above them’ [7:127]
Musa said to his people, ‘Seek Assistance with Allah and be patient. Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious’ [7:128]

They said, ‘We have been harmed before you came to us and since you came to us’. He said: ‘Perhaps your Lord will Destroy your enemy and Make you rulers in the land, then He will look at how you are behaving’ [7:129]

And We had Seized the people of Pharaoh with the years (of droughts) and shortages of the fruits, perhaps they would be mindful [7:130]

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

And they said, ‘Whatever you bring from a Sign to bewitch us with, we will still not believe in you’ [7:132]

Therefore, We Sent upon them the flood, and the locusts, and the lice, and the blood as decisive Signs. But, they were arrogant and they were a criminal people [7:133]

And when the Pestilence (Plague) fell upon them, they said, ‘O Musa! Supplicate to your Lord for us with what He Promised with you. So if you remove the Pestilence from us we will believe you and send the Children of Israel with you’ [7:134]

But whenever We Removed the Pestilence from them to a term which they had to reach, they were breaking (their word) [7:135]
Therefore We Took Revenge from them, and We Drowned them in the sea because they were belying Our Signs and were heedless about it. [7:136]

And We Caused the people, those who were deemed weak, to inherit the eastern lands and its western ones which We had Blessed in; and the beautiful Word of your Lord was fulfilled upon the Children of Israel due to their being patient, and We Annihilated what Pharaoh and his people were doing and what they were building [7:137]

(Surah) Al Anfaal: Like the persistence of the people of Pharaoh and those from before them. They committed Kufr with the Signs of Allah, so Allah Seized them due to their sins. Surely Allah is Strong, Severe of the Punishment [8:52]

And the Exalted Said: Like the persistence of the people of Pharaoh and those from before them. They belied the Signs of their Lord, so We Destroyed them due to their sins and We Drowned the people of Pharaoh; and all of them were unjust [8:54]

(Surah) Yunus: Then We Sent from after them, Musa and Haroun to Pharaoh and his chiefs with Our Signs, but they were arrogant and they were a criminal people [10:75]

So when the Truth came to them from Our Presence, they said, ‘Surely this is clear sorcery’ [10:76]

Musa said: ‘Are you speaking about the Truth when it came to you? ‘Can this be sorcery?’ And the sorcerers will not succeed [10:77]

They are saying, ‘Have you come to us in order to turn us away from what we found our forefathers to be upon, and for both of you would be greatness in the land? And we are not going to believe in you two’ [10:78]
And Pharaoh said, ‘Come to me with every skilful sorcerer’ [10:79]

And when the sorcerers came, Musa said to them: ‘Cast whatever you want to cast!’ [10:80]

So when they did cast, Musa said to them: ‘What you have come with is the sorcery; surely Allah would be Invalidating it; surely Allah does not Rectify the deeds of the corrupters [10:81]

And Allah will Prove the Truth to be true by His Words, and even if the criminals dislike it [10:82]

But none believed in Musa except an offspring from his people, upon fear from Pharaoh and their chiefs lest he persecutes them; and surely Pharaoh was lofty in the land, and he was from the extravagant ones [10:83]

And Musa said: ‘O people! If you believe in Allah, then you should be relying upon Him if you were submitters’ [10:84]

So they said: ‘We rely upon Allah, ‘O Lord! Do not Make us to be a Fitna for the unjust people [10:85]

And Rescue us by Your Mercy from the Kafir people’ [10:86]

And We Revealed unto Musa and his brother, saying: “Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) and establish the salat, and give glad tidings to the Momineen [10:87]
And Musa said: ‘Our Lord! You Gave Pharaoh and his chiefs adornments and the wealth in the life of the world. Our Lord! They are straying (people) away from Your Way. Our Lord! (Bring) destruction upon their wealth and hardness upon their hearts, for they will not believe until they see the painful Punishment [10:88]

قال قد اجيبت دعوتكما فاستقيما ولا تتبعان سبيل الذين لا يعلمون

He said: “I have Accepted the supplication of both of you, therefore be steadfast and do not follow the way of those who don’t know” [10:89]

وحاوزنا بني إسرائيل البحر فأتبعهم فرعون وجنوده في غيا وعدوا حتى إذا أدركه الغرق قال آمنت أنه لا إله إلا الذي آمنته في إسرائيل وأنا من المسلمين

And We Made the Children of Israel to cross the sea, then Pharaoh and his army pursued them in rivalry and enmity, until when the drowning faced him, he said, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters’ [10:90]

آن! وقد عصيت قبل وكنت من المفسدين

Now! And you had disobeyed before and you were from the corrupters! [10:91]

فأعلوه نحن بعبدنل لكون من خلفكما آية وإن كثيرا من الناس عن آياتنا لغافلون

But today We will Rescue you with your body for it to become a Sign for the ones to come after you, and surely most of the people are heedless from Our Signs [10:92]

ولقد بُأمن بني إسرائيل موه ورزقناهم من الطيبات فما اختلفوا حتى جاءهم العلم إن ربك يقضي بينهم يوم القيامة فيما كانوا فيه يختلفون 75 - 92

And We had Lodged the Children of Israel in respectable dwellings and We Sustained them from the good things; but they did not differ until the Knowledge came to them. Surely your Lord will Judge between them on the Day of Judgement with regards to what they were differing in [10:93]

وهو 12 * وقد أرسلنا موسى بآياتنا وسلطان مبين

(Surah) Hud12: And We had Sent Musa with Our Signs and a clear authorisation [11:96]

إلى فرعون ولملائه فاتبعهم أمر فرعون وما أمر فرعون برشيد

To Pharaoh and his chiefs, but they (people) followed the orders of Pharaoh, and Pharaoh’s orders were not rightful guidance [11:97]

يقدم قومه يوم القيامة فأولهم إدا وينس الورد المورود
He shall lead his people on the Day of Judgement, and bring them around to the Fire; and evil is the place to which the ones would be led to [11:98]

And they are followed by a Curse in this (world) and on the Day of Judgement; evil is the gift of the ones gifted to [11:99]

(Surah) Al Asra’a: And We had Given Musa nine clear Signs, therefore ask the Children of Israel. When he came to them, Pharaoh said to him, ‘I think, O Musa, you are bewitched!’ [17:101]

He said: ‘You have known, none has Sent these except the Lord of the skies and the earth as an insight, and I think you, O Pharaoh, would be destroyed!’ [17:102]

So he (Pharaoh) wanted to scare them from the land, but We Drowned him and the ones with him altogether [17:103]

And We Said to the Children of Israel from after it: “Settle in the land. So when the Promise of the Hereafter comes (true), We will Come with you all as a group” [17:104]

(Surah) Ta Ha: And did the Hadeeth of Musa come to you? [20:9]

When he saw a fire, so he said to his wife: ‘Stay! I perceive a fire. Perhaps I will come to you with a firebrand from it or I shall find Guidance at the fire’ [20:10]

So when he came to it, We Called out: “O Musa! [20:11]

Surely, I am your Lord, therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]
And I have Chosen you, so listen intently to what is Revealed [20:13]

I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14]

Surely the Hour is coming. I Plan to Conceal it in order to Recompense every soul with what it strives for [20:15]

So do not let him hinder you, one who does not believe in it and follows his own desires, for you will regress [20:16]

And what is that which is in your right hand, O Musa?” [20:17]

He said: ‘This is my staff. I lean upon it and bring the leaves down upon my sheep, and for me in it, are other uses’ [20:18]

He said: “Cast it, O Musa!” [20:19]

So he cast it, and it was a slithering serpent [20:20]

He said: “Grab it and do not fear. We will Restore it to its former state [20:21]

And press your hand to your side, it shall come out white without blemish, being another Sign” [20:22]
In order to Show you from Our Great Signs, [20:23]

Go to Pharaoh, for he has transgressed [20:24]

He said: ‘Lord! Expand my chest for me [20:25]

And Ease my matter for me [20:26]

And Loosen the knot from my tongue [20:27]

(That) they may understand my speech [20:28]

And Make a Vizier to be for me from my family [20:29]

Haroun, my brother [20:30]

Strengthen my back by him [20:31]

And associate him in my matter [20:32]

So that we may Glorify You abundantly [20:33]

And remember You a lot [20:34]
* إنك كنت بنا بصيرا

_Surely, You were always Insightful with us [20:35]*

* قال قد أوتيت سؤلك يا موسى

_He said: “You are Granted your request, O Musa! [20:36]*

* ولقد منا عليك مرة أخرى

_And We had Bestowed Our Favour upon you another time [20:37]*

* إذ أوحينا إلى امك ما يوحى

_When We Revealed unto your mother what was Revealed [20:38]*

* أن اقذفيه في التابوت فاقذفيه في اليم فليلقه اليم بالساحل يأخذه عدولي وع

“When him in the casket, then cast it in the river, so let the river drift it to the coast. An enemy of Mine and an enemy of his would take him, and I shall Cast upon you Love from Me, and for you to be reared before My Eyes” [20:39]

* إذ تمشي اختك فتقول هل أدلكم على من يكفله فجعلها امك مجففة على من نكلها فجعلها امك كي تقر عينها ولا تحزن وقتلت نفسا فنجيناك من الغم وفتناك فتونا فتبتت سنوات في أهل مدين ثم جئت على قدر يا موسى

_When your sister walked over and she was saying, ‘Shall I point you to one who will take his responsibility?’ Thus We Returned you to your mother, for her eyes to be delighted and she would not grieve. And you killed a person, but We Saved you from the gloom and Tried you with a Trial. So you remained for years with the people of Madayn, then you came (here), as Ordained, O Musa! [20:40]*

* واصطنعتك لنفسي

_And I have Chosen you for Myself [20:41]*

* اذهب أنت وأختك بآياتي ولا تنيافي ذكري

_Therefore go, you and your brother, with My Signs, and do not slacken in My Zikr [20:42]*

* اذهبا إلى فرعون إنه طغى

_Go, both of you, to Pharaoh, (for) he has transgressed! [20:43]*

* فقالوا له قولا لبنا لعله يتذكر أو يخشى

_But speak to him gentle words, perhaps he would mind or fear [20:44]*
They both said: ‘Our Lord! We fear that he may be excessive upon us or he would transgress’ [20:45]

He said: “Do not fear! I am with you both. I hear and I See” [20:46]

So, go to him and say: ‘We are two Rasools of your Lord, therefore send the Children of Israel with us and do not torment them. We have come to you with Signs from our Lord, and the greetings be upon one who follows the Guidance [20:47]

Surely it has been Revealed to us that the Punishment would be upon one who belies and turns back’ [20:48]

He (Pharaoh) said, ‘And who is the Lord of you both, O Musa?’ [20:49]

He said: ‘Our Lord is the One Who Gave to everything its creation, then Guided it’ [20:50]

He (Pharaoh) said, ‘So what is the state of the former generations?’

He said: ‘Its knowledge is with My Lord in a Book. Neither does my Lord Err nor does He Forget [20:52]

He Who Made the earth an expanse for you and Made pathways for you therein, and Sent down water from the sky, so He Extracts by it pairs from species of vegetation [20:53]

Eat and pasture your cattle. Surely in that are Signs for the possessors of intellect [20:54]
From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]

And We had Showed him (Pharaoh) Our Signs, all of them, but he belied and refused [20:56]

He said, ‘Did you come to us in order to throw us out from our land by your sorcery, O Musa? [20:57]

But we can (also) come with sorcery similar to it, therefore make an appointment to be between us and you. Neither will be break it nor should you, in an even place’ [20:58]

He (Musa) said: ‘Your appointment is for the day of the Festival and let the people be gathered at forenoon’ [20:59]

So Pharaoh turned around and gathered his plan, then came [20:60]

Musa said to them: ‘Woe be unto you! Do not fabricate a lie upon Allah for He would Destroy you all with Punishment, and the one who fabricates would be disappointed’ [20:61]

So they disputed about their matter between them and kept the consultations a secret [20:62]

They said, ‘These two are both magicians intending to throw us out from our land by their sorcery, and do away with your best traditions [20:63]
Therefore gather your plans, then come in rows, and the one who is uppermost today would have succeeded’ [20:64]

* قالوا يا موسى إما أن تلقي وإما أن نكون أول من ألقى

They said, ‘O Musa! Either you cast or we should happen to be the first ones to cast’ [20:65]

* قال بل ألقوا فإذا حبالهم وعصيهم يخيل إليه من سحرهم أنها تسعى

He said: ‘But, (you) cast’. Then their ropes and their staffs - it was imaged to him from their sorcery that these were on account of their sorcery as if they were moving swiftly [20:66]

So Musa conceived fear within himself [20:67]

* فلاخاف إنك أنت الأعلى

We said: “Do not fear! Surely you will be the uppermost! [20:68]

* وألق ما في يمينك تلقف ما صنعوا إنما صنعوا كيد ساحر ولا يفلح الساحر حيث أتى

And cast what is in your right hand, it shall devour what they made up! But rather, they are making an illusion of a magician, and the magician will not succeed wherever he comes from” [20:69]

* فالقي السحرة سجدا قالوا آمنا برب هارون وموسى

And the magicians fell down in Sajdah saying, ‘We believe in the Lord of Haroun and Musa!’ [20:70]

* قال آمنتم له قبل أن آذن لكم إنه لكبيركم الذي علمكم السحر فلاطعن أيديكم وأرحلكم من خلاف ولاصلبكم في جذوع النخل ولتعلمن أين أشد عذابا وأبقى

He (Pharaoh) said, ‘You are professing belief to him before I permitted for you all? He is your elder who taught you all the magic. Therefore, I will cut off your hand and your legs from opposite sides, and I will crucify you in a palm trunk, and you will come to know which of us is more severe and more lasting in punishing’ [20:71]

* قالوا لن نؤثرك على ما جاءنا من البينات والذي فطنا فافضل ما أنت فاضإ إما نقض هذه الحياة الدنيا

They said, We will never prefer you over what we came from the proofs and which we originated, so you judge whatever you (want to) judge. But rather, you will judge (only for) the life of the world [20:72]
* إنا آمنا بربنا ليغفر لنا خطائنا وما أكرهتنا عليه من السحر والله خير وأبقى

Surely we believe in our Lord, for Him to Forgive (our sins) for us, and whatever you compelled us upon, from the sorcery, and Allah is Better and more Lasting’ [20:73]

* إنه من يأت به من مجرمين فإن له جهنم لا يموت فيها ولا ينبعث

Surely, one who come to his Lord as a criminal, then for him would be Hell. Neither will he die therein, nor live [20:74]

* ومن يأتي مؤمناً فهده الصالحات فأولئك لهم الدرجات العالية

And one who come to him as a Momin, having done righteous deeds, then they, for them would be high ranks [20:75]

* جنات عدن تجري من تها الانهار خالدين فيها وذلك جزاء من تزكى

Gardens of Eden, beneath which the rivers flow, being eternally therein. And that is a Recompense of the one who purified himself [20:76]

* ولقد أوحينا إلى موسى أن أسر بعبادي فاضرب لهم طريقا في البحر يبسا لا تخاف دركا ولا تخشي

And We had Revealed unto Musa: “Travel with My servants, and strike a dry pathway or them in the sea. Do not fear of being overtaken, nor be scared” [20:77]

* فأتبعهم فرعون بجنوده فغشيهم من اليم ما غشيهم

And Pharaoh pursued them with his armies, and they were overwhelmed from the sea what overwhelmed them [20:78]

وأضل فرعون قومه وماهدى [9-79]

* And Pharaoh led his people astray and did not guide [20:79]

المؤمن " 23 " ثم أرسلنا موسى وأحده هارون بآياتنا وسلطان مبين (Surah) Al Momineen: Then We Sent Musa and his brother Haroun, with Our Signs and a clear Authority [23:45]

* إلى فرعون وملالاه فاستكبروا وكونوا قوما عائلين

To Pharaoh and his chiefs, but they were arrogant and they were a haughty people [23:46]

* فقالا آمنوا بهم في الشتا وقومهما لنا عابدين

(Surah) Al Momineen: Then We Sent Musa and his brother Haroun, with Our Signs and a clear Authority [23:45]
So they said, ‘Should we believe in two persons like us and their people worship to us?’ [23:47]

Thus, they belied them both, so they were from the Destroyed ones [23:48]

And We had Given Musa the Book, perhaps they would be rightly Guided [23:49]

The people of Pharaoh, are they not fearing?” [26:11]

He said: ‘My Lord! I fear that they would belie me [26:12]

And my chest is straitened, and my tongue is not eloquent, therefore Send for Haroun (for support) [26:13]

And for them is an offence upon me, therefore I fear they would kill me’ [26:14]

He said: “Never! So both of you go with Our Signs; surely We are with you, Hearing [26:15]

So go to Pharaoh and say: ‘We are the Rasools of the Lord of the Worlds [26:16]

Then send with us the Children of Israel’ [26:17]
(Pharaoh) said: ‘Did we not nourish you among us as a child, and you remained among us from your life-time, (many) years? [26:18]

And you did that deed of yours which you did, and you are from the ungrateful ones’ [26:19]

He said: ‘I did it then when I was from the straying ones [26:20]

So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools [26:21]

And that is a favour which you are reproaching me upon although you have enslaved the children of Israel?’ [26:22]

Pharaoh said, ‘And what is the ‘Lord of the Worlds’?’ [26:23]

He (Musa) said: ‘Lord of the skies and the earth and what is between the two, if you would be certain’ [26:24]

He (Pharaoh) said to those around him, Are you all not listening? [26:25]

He said: ‘Your Lord and the Lord of your forefathers, the former ones!’ [26:26]

He (Pharaoh) said, ‘The Rasool who is Sent to you is insane’ [26:27]
He (Musa) said: ‘Lord of the east and the west and what is between the two, if you would use your intellect’ [26:28]

(Pharaoh) said, ‘If you were to take a god apart from me, I will make you to be from the prisoners’ [26:29]

He (Musa) said: ‘Or shall I come to you with something clearer?’ [26:30]

(Pharaoh) said, ‘Come with it then, if you are of the truthful ones’ [26:31]

So he cast his staff, and behold, it was an clear serpent [26:32]

And he drew forth his hand, and behold, it was (brilliantly) white to the onlookers [26:33]

He (Pharaoh) said to the chiefs around him, ‘Surely this one is a very knowledgeable sorcerer [26:34]

Intending to throw you out from your land by his sorcery, so what is that you are instructing?’ [26:35]

They said, ‘Stall him and his brother and send collectors into the cities [26:36]

They should come to you with every knowledgeable sorcerer [26:37]

So the magicians were gathered for an appointment on a known day [26:38]
And it was said to the people, ‘Can you gather together’ [26:39]

Perhaps we may follow the magicians, if they would be the winners [26:40]

So when the magicians came, they said to Pharaoh, Will we get a reward if we were the winners?’ [26:41]

He said, ‘Yes, and you will then be from the ones of proximity’ [26:42]

Musa said to them: ‘Cast whatever you would be casting!’ [26:43]

So they cast down their ropes and their sticks and said, ‘By the Might of Pharaoh, surely for us would be the overcoming!’ [26:44]

Then Musa cast down his staff and it swallowed up what they were faking [26:45]

And the magicians fell down in Sajdah (to Allah) [26:46]

They said, ‘We believe in the Lord of the Worlds!’ [26:47]

Lord of Musa and Haroun!’ [26:48]
(Pharaoh) said, ‘You are believing in him before I gave the permission for you? He is your elder who taught you the magic, so you shall soon be knowing, for I will cut-off your hands and your legs on opposite sides, and I will crucify you all’ [26:49]

They said, ‘No harm! We are returning to our Lord [26:50]

We hope that our Lord will Forgive our mistakes for us, as we have become the first of the Momineen’ [26:51]

And We Revealed unto Musa, saying: “Travel secretly with My servants. You will be pursued” [26:52]

So Pharaoh sent collectors into the cities [26:53]

(Saying), ‘They are a small group [26:54]

And they have enraged us [26:55]

And we are all forewarned’ [26:56]

But (instead), We Turned them out from gardens and springs [26:57]

And treasures and honourable places [26:58]

Like that We Made the Children of Israel to inherit these [26:59]
So they pursued them at daylight [26:60]

So when the two groups saw each other, the companions of Musa said, ‘We are being overtaken’ [26:61]

He said: ‘Never! Surely, My Lord is with me. He will be Guiding me [26:62]

So We Revealed unto Musa: “Strike the sea with your staff!” So it parted, and each part was like a huge mountain [26:63]

And We Brought the others near to it [26:64]

And We Saved Musa and all those who were with him [26:65]

Then We Drowned the others [26:66]

Most surely there is a Sign in this, but most of them are not Believers [26:67]

And most surely your Lord, He is the Mighty, the Merciful [26:68]
So when he came to it, We Called out: “Surely, Blessed is the One in the fire and the One around it, and Glorious is Allah, Lord of the worlds! [27:8]

* يا موسى إنه أنا الله العزيز الحكيم

O Musa! I am Allah, the Mighty, the Wise! [27:9]

* وألق عصاك فلما رآها تهتز كأنها جان ولى مدبرا ولم يعقب يا موسى تخف إني لا يخاف لدى المرسلون

And cast down your staff!” So when he saw it wiggle as if it were a serpent, he turned back retreating and did not return. (We Said): “O Musa! Do not fear. The Rasools should not fear in My Presence [27:10]

* إلا من ظلم ثم بدل حسنًا بعد سوء فإني غفور رحيم

Except the one (who is) unjust, then he replaces by (doing) a good deed after evil, for I am Forgiving, Merciful [27:11]

* وأدخل يدك في جيبك تخرج بيضاء من غير سوء في تسع آيات إلى فرعون وقومه إنهم كانوا قوما فاسقين

And insert your hand into your pocket, it would come out white, without a blemish, being among nine Signs to Pharaoh and his people, they were a transgressing people [27:12]

* فلما جاءتهم آياتنا مبصرة قالوا هذا سحر مبكر

So when Our visual Signs came to them, they said, ‘This is clear sorcery!’ [27:13]

* وجحدوا بها واستيقنتها أنفسهم ظلمًا وما فازن في من هو من عقابهم لو أنهم كانوا أذهدًا

And they rejected these (Signs) out of injustice and pride, although they were convinced of these, therefore look, how was the end result of the mischief makers [27:14]

* وقال موسى ربي أعلم بمن جاء بالهدى من عنده و من تكون له عاقبة الدار إنه لا يفلح الظالمون

(Surah) Al Qasas: So when Musa came to them with Our clear Signs, they said, ‘This is nothing but fabricated sorcery, and we never heard of it among our forefathers, the former ones’ [28:36]

* وقال فرعون يا أيها الملا ما علمتكم إله غيري فأود لي يا هامان على الطين فاجعل لي صرحا لعلي أطلع إلى إله موسى وإني لاظن

And Musa said: ‘My Lord is more Knowing of the one who comes with the Guidance from His Presence and one for who happens to be the end result of the (Blissful) abode. Surely, the unjust ones will not be successful [28:37]
And Pharaoh said, 'O you chiefs! I do not know of a god for you apart from me, therefore ignite (a lamp) for me upon the clay, O Haman, and make a monument for me so I can take a look at the God of Musa, and I think he is from the liars' [28:38]

And he and his armies were arrogant in the land without the right, and they thought they would not be returning to Us [28:39]

So We Seized him and his armies, then We Threw them into the sea, therefore look how was the end result of the unjust ones [28:40]

And We Made them Imams calling to the Fire, and on the Day of Judgement, they will not be helped [28:41]

And We Caused a Curse to pursue them in this world, and on the Day of Judgement they would be from the ugly ones [28:42]

And the Exalted Said: Or, did they not commit Kufr from before, with what Musa had been Given? They were saying, ‘Two sorcerer backing each other’. And they were saying, ‘We are disbelievers in all (of it)’ [28:48]

The means of accessing the skies, so I can notice the God of Musa, and I think he is a liar’. And like that, it was adorned for Pharaoh, the evil of his deed, and he was blocked from the Way, and what was the plot of Pharaoh (to end), except in ruination [40:37]
(Surah) Al Zukhruf: *And We had Sent Musa with Our Signs to Pharaoh and his chiefs, so he said: ‘I am the Rasool of Lord of the Worlds’ [43:46]*

But when he came to them with Our Signs, then they were laughing from these [43:47]

And We did not Show them a Sign but it was greater than its counterpart, and We Seized them with the Punishment, perhaps they would return [43:48]

And they said, ‘O magician! Supplicate to your Lord for us with what He has Pacted with you! Surely we would (then) be rightly Guided’ [43:49]

But when We Removed the Punishment, they broke (their word) [43:50]

And Pharaoh proclaimed among his people. He said, ‘O my people! Isn’t the kingdom of Egypt for me, and (so are) these rivers flowing beneath me, can you not see? [43:51]

Am I not better than this one? He is despicable and can hardly speak clearly [43:52]

But why have not bracelets of gold been put upon him, or the Angels come along with him as companions? [43:53]

Thus, he bluffed his people and they obeyed him. They were a transgressing people [43:54]

Then when they Angered Us, We Took Revenge from them, so We Drowned them altogether [43:55]
And We Made them to be a precedent and an example for the latter ones [43:56]

(Surah) Al Dukhan: And We had Tried the people of Pharaoh before them, and there came to them a noble Rasool [44:17]

And surely you should not exalt yourselves against Allah. I come to you with clear Authorisation [44:19]

And I take Refuge with my Lord and your Lord if you were to stone me (to death) [44:20]

And if you do not believe in me, then leave me alone’ [44:21]

So he supplicated to his Lord: ‘Surely they are a criminal people’ [44:22]

“Travel secretly with My servants. You will be pursued [44:23]

And leave the sea at rest, they are an army to be drowned [44:24]

How many of the gardens and fountains they left (behind), [44:25]

And plantations and noble places, [44:26]
Like that, and We Made these to be inherited by another people [44:28]

So the sky and the earth did not weep upon them, nor were they Respited [44:29]

And We had Rescued the Children of Israel from the abasing Punishment [44:30]

From Pharaoh. Surely he was arrogant, from the transgressors [44:31]

And We have Chosen them (Imams) upon knowledge, over the worlds [44:32]

And We gave them from the Signs wherein was clear scourge (curse) [44:33]

(Surah) Al Zariyaat: And regarding Musa, when We Sent him to Pharaoh with a clear Authorisation [51:38]

But he turned back with his away with his supporters and said, ’(He is either) a sorcerer or a madman’ [51:39]

So We Seized him and his armies and We Hurlèd them into the sea, and he was hosts and hurled them into the sea and he was blameworthy [51:40]

And among (the people of) Aad, when We Sent upon them the destructive (Al-Aqeem) wind [51:41]
(Surah) Al Saff: *And when Musa said to his people: ‘O my people! Why are you hurting me, and you know I am a Rasool of Allah to you all? But when they deviated, Allah Deviated their hearts, and Allah does not Guide the transgressing people [61:5]*

(Surah) Al Muzammil: *Surely, We Sent a Rasool to you as a witness upon you, just as We had Sent a Rasool to Pharaoh [73:15]*

*But Pharaoh disobeyed the Rasool, so We Seized him with a ruinous Seizing [73:16]*

(Surah) Al Naziyaat: *Did there come to you a Hadeeth of Musa? [79:15]*

*When his Lord Called him at the Holy valley of Tuwa [79:16]*

*Go to Pharaoh, he has transgressed [79:17]*

*So say: ‘Is there (an inclination) to you to purify (yourself)? [79:18]*

*And I will guide you to your Lord, therefore fear’ [79:19]*

*So he showed him the great Sign [79:20]*

*But he belied and disobeyed [79:21]*

*Then he turned back [79:22]*
So he gathered (people) and called out [79:23]

* فقال أنا ربكم الاعلى

He said: 'I am your lord, the most exalted!' [79:24]

فأخذه الله نكلا للاحشر والائمو

Therefore Allah Seized him with the exemplary Punishment of the Hereafter and the former life [79:25]

إن في ذلك لعنة من يخشى 15 - 26

Surely in that is a lesson for one who fears [79:26]

الفحص 89 وفرعون ذي الاوئنا 10

(Surah) Al Fajr: And Pharaoh, possessor of the pegs [89:10].

الس: 1 - فس: "يذبحون أبناءكم" إن فرعون لم يبلغ أن بنى إسرائيل يقولون: "يولد فيها بحل يكون هناك فروع وأصصا على يدي كان يقتل أبنائهم. 

(P.s. – This is not a Hadeeth)47

الس: 2 - فس: في رواية أبي الجارود عن أبي حعرف عليه السلام في قوله تعالى: " وقال موسى إلى قوله: " لا يجعلنا فتنة للظلماء" فإن قوم موسى استعبدهم آل فرعون، وقالوا: لو كان لهؤلاء على الله كراميتهم ما سلطنا عليهم،

In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding the Words of the Exalted: And Musa said: [10:84] – up to His asw Words: Do not Make us to be a Fitna for the unjust people [10:85]: ‘The people of Pharaoh had enslaved the people of Musa as they said, ‘If there was prestige for them to Allah as they are saying, we would not have (been able to) overcome upon them’. 48

قوله: " لن ت�能 بهم فائدة " يعني بيت المقدس، قوله: " بيني وبين فرعون وبناته: " أي الملك " أرضا من بني إسرائيل بالأواع والمالا لعبدو ولا يعبدو " بين الملوك وعليهم " أي أملاكها، قوله: " سبيل الدين لا يهلهون " أي طريق فروع وأصصا،

قوله: " مبأ صدق " قال: ردهم إلى مصر ووقف فروع.

(P.s. – This is not a Hadeeth)49

47 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 1
48 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 2
49 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 3
And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding Hisazwj Words: So he (Pharaoh) wanted to scare them from the land [17:103]: ‘I.e., thrown them out from the land. And Pharaoh10 and his11 people knew that no one had Sent down these Signs except for Allahazwj.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: "فأراد أن يستفزهم من الأرض" أراد أن يخرجهم من الأرض وقد علم فرعون وفهمه أن ما أُنزل تلك الآيات إلا الله.

وقوله: "فإذا جاء وعد الآخرة جئنا بكم لفيفًا" يعني جميعًا.

And as for Hisazwj Words: So when the Promise of the Hereafter comes (true), We Will Come with you all as a group” [17:104]. Heazwj is Saying: “Together.”

(P.s. – This is not a Hadeeth)51

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding Hisazwj Words: (Saying), ‘They are a small group [26:54]’.

50 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 4
51 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 5
52 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 6
53 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 7
فس: "إني آنست نارا" أي رأيت، وذلك لما خرج من مدين من عند شعيب. قوله: "لا من ظلم فوضع حرف مكان حرف" ألقى عليه "أي مثلاً في عليه". فلواء: "مذكر" يعني مفازين "فلمما أصفونا" أي حصننا، لأنه لا يوجد حرمه كأمف واحد.

(P.s. – This is not a Hadeeth)\(^{54}\)

فس: "ساخرون تظاهرا" قال: موسى وهارون

(P.s. – This is not a Hadeeth)\(^{55}\)

فس: "قالوا يا أيها الساحر" أي يا أيها العالم. قوله: "من هذا الذي هو مهين" يعني موسى "ولك لبكي حين قل". فال: "في حين الكلام" فلواء "فيه". قال: "أي مثلاً في عليه". فلواء: "مذكر" يعني مفازين "فلمما أصفونا" أي حصننا، لأنه لا يوجد حرمه كأمف واحد.

(P.s. – This is not a Hadeeth)\(^{56}\)

فس: "ولقد فتنا قبلهم قوم فرعون" أي اختبرناهم "أن أداوا إلى عباد الله" أي ما فرض الله من الصلاة والزكاة والصوم والحج والسنن والاحكام، ورشى الله إلى "أي أمر بإصرائي" لاي إكمال بعث "ادي بكم فرعون وحروف" وترك البحر رد" أي حنايا وما على الطريق فلواء: "ومفاز". "أي هم" "نسبة كانوا فيها" "فال: النصمة في الأديان" فلواء: "ذاك". "أي حاكمة للناس" وأورثناها قوماً آخرين" يعني قوماً إسرائيلي. قوله: "على وعلى" "منه عام وصدح حسن، وإنما اختارهم وفضلهم على خليط زمانهم.

(P.s. – This is not a Hadeeth)\(^{57}\)

فس: "بالوادي المقدس" أي المطهر، وأما طوى فاسم الوادي. وقال عليه ابن إبراهيم في قوله: "فحشر فنادى" يعني فرعون. والناقل "العقوبة". والآخرة هو قوله: "أنا ربكم الاعلى" والاولى قوله: "ومن علمت لكم من إله غيري" فأهلكه الله بهذين القولين.

(P.s. – This is not a Hadeeth)\(^{58}\)

فس: "فرعون ذي الاوتاد" عمل الاوتاد التي أراد أن يصعد بها إلى السماء.

(P.s. – This is not a Hadeeth)\(^{59}\)

ص: "الصدوق، عن ابن الوليد، عن ابن عيسى، عن ابن الحجاج، عن عبد الرحمن بن حماد، عن حفص بن غياث، عن أبي عبد الله" عليه السلام قال: "إن فرعون بني سمع مدينات فتحصنه فيها من موسى، فلما أمره الله أن يأتي فرعون جاء ودخل المدينة، فلما رأى الاسود بسبيت بأذناها، ولم يأت مدينة إلا انفع له حتي انطوى إلى التي هو فيها.

Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Hajal, from Abdul Rahman Bin Hamad, from Hafs Bin Gayas,

‘From Abu Abdullah\(^{60}\) asws having said: ‘Pharaoh\(^{61}\) built seven cities and fortified in these from Musa\(^{62}\). When Allah\(^{63}\) Commanded him\(^{64}\) to go to Pharaoh\(^{65}\), he\(^{66}\) came to him\(^{67}\) and entered

\(^{54}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 8

\(^{55}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 9

\(^{56}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 10

\(^{57}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 11

\(^{58}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 12

\(^{59}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 13

\(^{60}\) Al Sadouq

\(^{61}\) Pharaoh

\(^{62}\) Musa

\(^{63}\) Allah

\(^{64}\) Commanded

\(^{65}\) Pharaoh

\(^{66}\) came

\(^{67}\) to
the city. When the black (guards) saw him\textsuperscript{as} they whisked their whips - and none could enter a city except if it was opened for him until one would end up to the one in which he\textsuperscript{a} was in.

He\textsuperscript{as} sat at the gate and upon him\textsuperscript{as} was a woollen shawl and with him\textsuperscript{as} was his\textsuperscript{as} staff. When the gate-keeper came out, Musa\textsuperscript{as} said to him: ‘I\textsuperscript{as} am a Rasool\textsuperscript{azwj} of Lord\textsuperscript{azwj} of the worlds to you’. But, he did not (even) turn around, so Musa\textsuperscript{as} struck the gate with his\textsuperscript{as} staff, and there did not remain between him\textsuperscript{as} and Pharaoh\textsuperscript{la} any door except it opened up.

Pharaoh\textsuperscript{la} was provoked and screamed: ‘O Musa\textsuperscript{as}, grab it!’ And there did not remain anyone from the gatherers of Pharaoh\textsuperscript{la} except he fled. When Musa\textsuperscript{as} grabbled the staff and the soul of Pharaoh\textsuperscript{la} returned to himself\textsuperscript{a}, he\textsuperscript{a} thought of ratifying him\textsuperscript{as}. But, Haman\textsuperscript{a} stood up to him\textsuperscript{a} and said, ‘Between us all you are a god. Will you\textsuperscript{a} be worshipped if you\textsuperscript{a} were to follow a slave?’ And the chiefs gathered around and said, ‘Surely this a very knowledgeable sorcerer [7:109].’

The magicians gathered for an appointment on a known day. When they cast their ropes and their staffs, Musa\textsuperscript{as} cast his\textsuperscript{as} staff and it devoured all of them, and among the magicians there were seventy-two old men falling down in Sajdah, then they said to Pharaoh\textsuperscript{la}, ‘This one is not a sorcerer, if he\textsuperscript{as} were a sorcerer, our ropes and our staffs would have remained’.

Then Musa\textsuperscript{as} went out with the Children of Israel intending to cross the sea with them, so Allah\textsuperscript{azwj} Rescued Musa\textsuperscript{as} and the ones with him\textsuperscript{a} and Drowned Pharaoh\textsuperscript{la} and the ones with him\textsuperscript{a}. When Musa\textsuperscript{as} came into the sea, Pharaoh\textsuperscript{la} and his\textsuperscript{a} army pursued him\textsuperscript{as}, but Pharaoh\textsuperscript{la} was scared to enter the sea. Jibraeel\textsuperscript{as} resembled mares for them while Pharaoh\textsuperscript{la} was upon
a stallion. When the people of Pharaoh saw the mares, they pursued these and entered the sea and drowned.

And Allah Commanded the sea threw Pharaoh out as dead until there was not guessing that he might be absent and is alive. Then Allah the Exalted Commanded Musa to return the Children of Israel to Syria. When he had cut across the sea with them, passed by a people devoting to idols of theirs. They (Musa’s people) said: ‘They said, ‘O Musa! Make a god for us just as there is a god for them‘. He said, ‘You are an ignorant people’.
في بني إسرائيل، وخرج في طلب موسى.قوله: " وأورثنا القوم الذين كانوا يستضعفون" يعني بني إسرائيل لما أهلك الله فرعون ولربو الأرض ومكاناً لنورهم.قوله: "وتمت كلمة ربك" يعني الرحمة بموسى تتم لهم. قوله: " وما كانوا يعرشون" يعني المصانع والعريش والقصور.

(P.s. – This is not a Hadeeth) 61

61 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 15
62 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 16
17 - فس: محمد بن جعفر، عن جعفر بن محمد بن مالك، عن عبيد بن يعقوب، عن محمد بن يعقوب، عن جعفر الأحول، عن منصور، عن أبي إسحاق عليه السلام قال: لما خافت بنو إسرائيل جبابرة أوحى الله إلى موسى وهارون عليه السلام: "أن تبوءا لقومكما بمصر بيوتا وجعلوا بيوتكم قبلة" قال: امروا أن يصلوا في بيوتهم.

Muhammad Bin Ja’far, from Ja’far Bin Muhammad Bin Malik, from Abad Bin Yaqoub, from Muhammad Bin Yaqoub, from Ja’far Al Ahowl, from Mansour, ‘From Abu Ibrahim asws (7th Imam asws) having said: ‘When the Children of Israel feared their tyrants, Allahazwj Revealed to Musaas and Harounazwj: “Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87]. Heasws said: ‘They were instructed to pray Salat in theirah houses’.

In a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding Hisawl Words: And We Made the Children of Israel to cross the sea, then Pharaoh and his army pursued them in rivalry and enmity, [10:90] – up to Hisawl Words: and I am from the submitters’ [10:90]. ‘The Children of Israel said, ‘O Musaazwj! Summoned to Allahazwj to Make for us a relief from what we are in’. So heas, and Allahazwj Revealed unto himas: “Iam Withholding them”. Heasws said: ‘O Lordazwj! But the sea is the important (issue)’. Heawl Said: ‘Go, for I would Command it to obey youazwj and to part for youas’.

فخرج موسى بن إسرائيل وأتبعهم فرعون حتى إذا كاد أن يلحقهم ونظروا إليه قد أظلهم، قال موسى للبحر: انفرج لي،

So Musaas brought out the Children of Israel and Pharaohla pursued them until when hela almost met them, and they looked at himla and heas had overshadowed them. Musaas said to the sea: ‘Part for meas!’

قال: ما كنت لافعل، وقال بنو إسرائيل لموسى عليه السلام: غررتنا وأهلكتنا، فليتك تركتنا يستعبدنا آل فرعون، ولم نخرج الآن نقتلكم. قال: “أتمهم! قال: إمض فيك، وأنت يثبطك وانفرج لك،

Heasws said: ‘It did not do so, and the Children of Israel said to Musaas, ‘Youas drowned us and destroyed us! Alas! If only youas had left us alone to serve the people of Pharaohla, and we would not have come out. We will be killed by a (severe) killing’. Heasws said: Never! With meas is myazwj Lordazwj to Guide meas’.

واشد على موسى ما كان يصنع به عامة قومه وقالوا: يا موسى إن لمدركون، زعمت أن البحر ينفرج لنا حتى نقضي ونذهب، وقد رحقنا فرعون وقومه، هم هؤلاء تراهم قد دنوا منا.

63 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 17
And it became difficult upon Musa as what the generality of his people did with him, and they said, 'O Musa! We have been apprehended, and you claimed that the sea would part for us until we move and go away. But, Pharaoh and his people had burdened us, and they are these ones whom we see to have approached us!'

Musa supplicated to his Lord, and Allah Revealed unto him: "Strike the sea with your staff!" [26:63]. So he struck it, and the sea rent asunder. So Musa and his companions proceeded until they crossed the sea, and the people of Pharaoh realised it. So when they looked at the sea, they said to Pharaoh, 'How strange is what you see?' He said, 'I did this'. So they passed by and went into it. When Pharaoh and the ones with him were in the middle, Allah Commanded the sea, and it layered upon them, and they drowned in their entirety.

When Pharaoh faced the drowning, he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90]. Allah Said: Now! And you had disobeyed before and you were from the corrupters! [10:91]. He is Saying: ‘You were from the disobedient ones, But today We will Rescue you with your body [10:92].’

He said: 'The people of Pharaoh went in their entirety into the sea, and not one of them was seen. They went in the sea into the Fire (Hell). And as for Pharaoh, so Allah Discarded him alone, and he was thrown at the coast in order for them to look at him and to recognise him to become a Sign for the ones after him, and lest someone would doubt in his destruction, because they had taken him as a lord.

Therefore, Allah Showed him to them as a carcass having been thrown by the coast, for it to become a lesson and a preaching for the one after him. Allah is Saying: "and surely most of the people are heedless from Our Signs [10:92]."

And Ali Bin Ibrahim said,
‘Al-Sadiq asws said: ‘Jibraeel as did not use to come to Rasool-Allah saww except bleak, gloomy, and he as did not cease to be like that since Allah azwj Destroyed Pharaoh la. So when Allah azwj Commanded him as with the Revelation of this Verse: **Now! And you had disobeyed before and you were from the corrupters! [10:91]**, he as descended and he as was smiling, cheerful.

Rasool-Allah saww said to him as: ‘O Jibraeel! You as did not come to me saww except and the grief was manifested in your as face until now?’ He as said: ‘Yes, O Muhammed as! When Allah azwj Drowned Pharaoh la, he said, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters’ [10:90]. So, I as took stinky black mud and placed it in his la mouth, then I as said to him la: ‘Now! And you had disobeyed before and you were from the corrupters! [10:91].

And I as had done that from without there being a Command from Allah azwj. I as feared that (perhaps) the Mercy from Allah la would be Shown to him la, and He as would Punish me as on what I as had done. So when it was now, and Allah azwj Commanded me as to entrust to you la what I as had said to Pharaoh la, I as feel secure and know that, that was a Pleasure of Allah azwj.

And he asws said as well regarding the Words of the Exalted: **But today We will Rescue you with your body [10:92]**: ‘Musa as informed the Children of Israel that Allah azwj had Drowned Pharaoh la, but they did not ratify him as. So Allah azwj Commanded the sea, so it spurted him la upon the coast of the sea until they saw him la as dead’.

And Abdullah Bin Bastam, from Ibrahim Bin al Nazar from the children of Maysam Al Tammar, described this medication for their asws friends and it is the medication which is called ‘Al-Shafiya’ – and he continued the Hadeeth until he asws said: ‘Jibraeel as descended with it unto Musa as Bin Imran as when Pharaoh la intended to poison the Children of Israel, so he la made a festival to be for them on the day of Sunday. And Pharaoh la had prepared and taken a lot of food for them and installed many tables, and made the poison to be in the meal.

Abdullah Bin Bastam, from Ibrahim Bin al Nazar from the children of Maysam Al Tammar,

‘From the Imams asws, they asws described this medication for their asws friends and it is the medication which is called ‘Al-Shafiya’ – and he continued the Hadeeth until he asws said: ‘Jibraeel as descended with it unto Musa as Bin Imran as when Pharaoh la intended to poison the Children of Israel, so he la made a festival to be for them on the day of Sunday. And Pharaoh la had prepared and taken a lot of food for them and installed many tables, and made the poison to be in the meal.

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64 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 18
وخرج موسى عليه السلام ببني إسرائيل وهم ستمائة ألف فوقف لهم موسى عليه السلام عند المضيف، فرد النساء والولدان، و أوصى بني إسرائيل فقال:

لا تأكلوا من طعامهم ولا تشربوا من شرابهم حتى أعود إليكم، ثم أقبل على الناس يسقيهم من هذا الدواء مقدار ما تحمله رأس الابرة، و علم أغلب يخالفون أمره ويعفون في طعام فرعون،

And Musa\textsuperscript{as} went out with the Children of Israel, and they were six hundred thousand. Musa\textsuperscript{as} paused with them by the host, and returned the women and the children and advise the Children of Israel and said, ‘Do not be eating from their food nor drinking from their drinks until I\textsuperscript{as} return to you all’. Then he\textsuperscript{as} faced towards the people quenching them from this medication a measurement of what can be carried by the head of the needle, and he\textsuperscript{as} knew that they would be opposing his\textsuperscript{as} orders and be falling into the food of Pharaoh\textsuperscript{a}.

فأكلوا حتى تملوا من الطعام، وجعل فرعون يعيد السم مرة بعد اخرى، فلما فرغوا من الطعام خرج موسى عليه السلام وأصحابه وقال لفرعون: "إنا تركنا النساء والصبيان خلفنا وإنا ننتظرهم،

They ate until they were filled from the food, and Pharaoh\textsuperscript{a} went on to add on the poison time and again. When they were free from the meal, Musa\textsuperscript{as} and his\textsuperscript{as} companions went out and said to Pharaoh\textsuperscript{a}, ‘We left out womenfolk and children behind us and we shall await them’.}

فقال فرعون: إذا يعاد لهم الطعام ونكرمهم كما أكرمنا من معك، فتوافوا وأطعمهم كما أطعم أصحابهم.

Pharaoh\textsuperscript{a} said: ‘Then the meal would be placed for them and we shall honour them just as we have honoured the ones with you\textsuperscript{as}, therefore I\textsuperscript{a} shall tarry and feed them just as I\textsuperscript{a} fed their companions’.

وخرج موسى عليه السلام إلى المصلف، وجعل فرعون على أصحابه وقال فرعون: "زعمتم أن موسى وهارون سحرا بنا وأريانا بالسحر أنهم يأكلون من طعامنا و لم يأكلوا من طعامنا شيئا وقد خرجنا وذهب السحر، أجمعوا من قدرتكم عليه الطعام الباقي يومهم هذا ومن بعد لكيلا يتفانوا،

And Musa\textsuperscript{as} went out to the soldiers, and Pharaoh\textsuperscript{a} turned towards his\textsuperscript{ib} companions and said to them, ‘You all claim that Musa\textsuperscript{as} and Haroun\textsuperscript{as} cast a spell on us and showed us sorcery that they are eating from our meal and (although) they did not eat anything from our meal, and they are going out from us and the sorcery is gone. Gather from your abilities upon it upon the remainder of the food of this day of yours and from the morning lest it may perish’. 
They did so, and Pharaoh\(^{la}\) had ordered that he\(^{la}\) would take special food for his\(^{la}\) companions, there being no poison in it. They gathered to him\(^{la}\), and from them was one who ate and from them was one who left. So, each one who fed from his\(^{la}\) food, it rotted (inside them), and from the companions of Pharaoh\(^{la}\), seventy thousand males and one hundred and sixty thousand females died, besides the animals and the dogs and other than that. He\(^{la}\) and his\(^{la}\) companions were astonished\(^{65}\).

(P.s. – This is not a Hadeeth)\(^{66}\)

My father, from Ibn Fazal, from Aban Bin Usman,

“Abu Abdullah\(^{asws}\) has said: 'When Allah\(^{azwj}\) Sent Musa\(^{as}\) to Pharaoh\(^{la}\), he\(^{as}\) came to his\(^{la}\) door. He\(^{as}\) sought permission to enter, but he\(^{la}\) did not permit him\(^{as}\). So he\(^{as}\) struck the door with his\(^{as}\) staff, and the doors collided and opened. Then he\(^{as}\) came up to Pharaoh\(^{la}\).

He\(^{as}\) informed him\(^{la}\) that he\(^{as}\) was a Rasool of Allah\(^{azwj}\), and asked him\(^{la}\) that he\(^{la}\) should send the Children of Israel with him\(^{as}\). Pharaoh\(^{la}\) said to him\(^{as}\): (Pharaoh) said: 'Did we not nourish you among us as a child, and you remained among us from your life-time, (many) years? [26:18] And you did that deed of yours which you did, - i.e., having killed the man, and you are from the ungrateful ones' [26:19], meaning ‘being ungrateful of my\(^{la}\) favours’.

Musa\(^{as}\) said just as Allah\(^{azwj}\) has Related: He said: 'I did it then when I was from the straying ones [26:20] So I fled from you when I feared you – up to the Words of the Exalted: you have enslaved the children of Israel?' [26:22].

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\(^{65}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 19

\(^{66}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 20
Pharaoh said, ‘And what is the ‘Lord of the Worlds’?’ [26:23]. But rather, he asked him about the Qualitative State of Allah. So Musa said: He (Musa) said: ‘Lord of the skies and the earth and what is between the two, if you would be certain’ [26:24].

Pharaoh said – in astonishment – to his companions, *Are you all not listening?* [26:25]. He asked him about the Qualitative State, and he answers me about the Attributes?’ Therefore, Musa said: *Your Lord and the Lord of your forefathers, the former ones!* [26:26]. Pharaoh said to his companions: Listen! He said: *Your Lord and the Lord of your forefathers, the former ones!* [26:26].

Then he said to Musa, *(Pharaoh) said, ‘If you were to take a god apart from me, I will make you to be from the prisoners’* [26:29].

He (Musa) said: ‘Or shall I come to you with something clearer?’ [26:30] (Pharaoh) Said, ‘Come with it then, if you are of the truthful ones’ [26:31] So he cast his staff, and behold, it was an clear serpent [26:32]. So, there did not remain anyone from those who were gathered around Pharaoh, except that he fled. And terror entered into Pharaoh and he was not in control of himself.

Pharaoh said, ‘We adjure you by Allah and by the nurturing (that we nurtured you with), restrain it from me!’ So, he restrained it. And he drew forth his hand, and behold, it was (brilliantly) white to the onlookers [26:33].

When Musa grabbed back the staff, Pharaoh regained control of himself, and they (people) ratified him. So, Haman stood up to him and said, ‘While you are a god being worshipped, then you have become obedient to a servant!’

Then, He (Pharaoh) said to the chiefs around him, ‘Surely this one is a very knowledgeable sorcerer [26:34] Intending to throw you out from your land by his sorcery, so what is that you are instructing?’ [26:35] – up to His Words: *for an appointment on a known day [26:38].*
And Pharaoh\textsuperscript{1a} and Haman had learnt the sorcery, but rather they had overcome people with the sorcery. And Pharaoh\textsuperscript{1a} had claimed the lordship with the sorcery. So, when it was the morning, he\textsuperscript{1a} sent collectors in the cities, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, they chose eighty.

The magicians said to Pharaoh\textsuperscript{1a}, ‘You\textsuperscript{1a} very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa\textsuperscript{as}, what would be for us, from you\textsuperscript{1a}?’ He\textsuperscript{1a} said: \textit{He said, ‘Yes, and you will then be from the ones of proximity’ [26:42], I\textsuperscript{1a} shall share with you all from my\textsuperscript{1a} kingdom’}.

They said, ‘But if Musa\textsuperscript{as} were to overcome us, and invalidate our magic, we would know that what he\textsuperscript{as} has come with, isn’t from an aspect of sorcery, nor would there be any excuse before it, and we would believe in him\textsuperscript{as}, and ratify him\textsuperscript{as}. So Pharaoh\textsuperscript{1a} said, ‘If Musa\textsuperscript{as} were to overcome you, I\textsuperscript{1a} would also ratify him\textsuperscript{as} along with you all, but form a consensus on your plans, i.e., your tricks’.

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh\textsuperscript{1a} gathered the people, and the magicians, and he\textsuperscript{1a} had for himself\textsuperscript{1a} a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh\textsuperscript{1a} and Haman came up and sat upon it, overlooking everything.

And Musa\textsuperscript{as} came up and looked at the sky. The magicians said to Pharaoh\textsuperscript{1a}, ‘We see a man who is looking at the sky, and our magic does not reach to the sky, and we can only ensure the magic upon the ones in the earth’.

And Musa\textsuperscript{as} came up and looked at the sky. The magicians said to Pharaoh\textsuperscript{1a}, ‘We see a man who is looking at the sky, and our magic does not reach to the sky, and we can only ensure the magic upon the ones in the earth’.

\textit{قالوا: إن غلبنا موسى وأبطل سحرنا علمنا أنه ما جاء به ليس من قبل السحر ولا من قبل الحيلة، آمنا به وصدقناه، فقال فرعون: إن غلبكم موسى} صدقته أنا أيضا معكم، ولكن أجمعوا كيدكم أي حيلتكم،

وأقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنه نرى رجلا ينظر إلى السماء ولم يبلغ سحرنا السماء، وضمنت السحرة من في الارض

\textit{قالوا: إما أن تلقي وإما أن نكون نحن الملقين}، قال لهم موسى: “ألقوا ما أنتم ملقين * فألقوا حبالهم وعصيهم " فأقبلت تضطرب مثل الحياة وهاجت، فقالوا: “ بعزة فرعون إننا لنحن الغاليون "}
They said to Musa\textsuperscript{as}: ‘\textit{O Musa! Either you cast or we would be the casting ones}’ [7:115].

Musa\textsuperscript{as} said to them \textit{Musa said to them: Cast what you are going to be casting} [26:43] \textit{So they cast down their ropes and their sticks} and these appeared to shake, and move like the excited snakes, and they said ‘\textit{By the Might of Pharaoh, surely for us would be the overcoming!’} [26:44].

\textquote[They] "ألا تخف إنك أنت الأعلى وألق ما في يمينك لتلفظ ما صنعوا إنما صنعوا كيد ساحر ولا يفلح الساحر حيث أبيا".

Musa\textsuperscript{as} felt fear within himself\textsuperscript{as}, so We\textsuperscript{azwj} Called out \textit{Fear not, surely you shall be the uppermost} [20:68] \textit{And cast what is in your right hand, it shall devour what they made up! But rather, they are making an illusion of a magician, and the magician will not succeed wherever he comes from”} [20:69]

Then Musa\textsuperscript{as} casted his\textsuperscript{as} staff, so it melted into the ground like the lead, then emerged its head, and opened its jaw, and placed its jaw on the top of the dome of Pharaoh\textsuperscript{la}. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes had never seen the like of it before, nor had any description of the describers had every described it before.

\textquote[They] "فألقى موسى العصا فذابت في الأرض مثل الرصاص ثم طلع رأسها وفتحت فاحة ووضعت شدقها العليا على رأس قبلا فرعون، ثم دارت وانقلت عصي السحرة وحباحا وغلب كلهم واغزيم الناس حين رأوها وطعمنها وهولها مما تم العين ولا وصف الواصفون مثلا قبل، فقتل في الهزيمة مثن وطئ الناس بعضهم ببعض عشرة آلاف رجل أو إمرأة وصبي ودارت على قبة فرعون، قال: فأحدث فرعون وهامان في ثيابهما وشباه رؤوسهما وغشي عليهما من الفزع، فغضب فرعون عند ذلك غضبا شديدا وقال: " آمنتم له قبل أن آذن لكم إنه لكبيركم " يعني موسى " الذي علمكم السحر فسوف تعلمون لا قطعن أيديكم وأرجلكم من خلاف ثم لاصلبكم أجمعين ".

There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh\textsuperscript{la} – and Pharaoh\textsuperscript{la} and Haman had wetted their clothes, and had been overwhelmed from the panic.

\textquote[They] "فأوجس في نفسه خيفة موسى فنودي: " لا تخف إنك أنت الاعلى * وألق ما في يمينك تلقف ما صنعوا إنما صنعوا كيد ساحر ولا يفلح الساحر حيث أبيا ".

And Musa\textsuperscript{as} passed by among the defeated ones with the people. So Allah\textsuperscript{azwj} Called out to him\textsuperscript{as}: \textit{He said: “Grab it and do not fear. We will Restore it to its former state} [20:21]. So Musa\textsuperscript{as} returned, and wrapped his\textsuperscript{as} cloak upon it and grabbed it, and it returned to its state as a staff that it used to be. It was as Allah\textsuperscript{azwj} Said: \textit{And the magicians fell down in Sajdah (to Allah)} [26:46] \textit{They said, ‘We believe in the Lord of the Worlds!} [26:47] \textit{Lord of Musa and Haroun!’} [26:48].

\textquote[Pharaoh\textsuperscript{la}] "فغضب فرعون عند ذلك غضبا شديدا وقال: " آمنتم له قبل أن آذن لكم إنه لكبيركم " يعني موسى " الذي علمكم السحر فسوف تعلمون لاقطعن أيديكم وأرجلكم من خلاف ثم لاصلبكم أجمعين ".

Pharaoh\textsuperscript{la} got angry due to that, with an intense anger, and said, \textit{(Pharaoh) said, ‘You are believing in him before I gave the permission for you? He is your elder } – Meaning Musa\textsuperscript{as},
who taught you the magic, so you shall soon be knowing, for I will cut off your hands and your legs on opposite sides, and I will crucify you all’ [26:49].

فقالوا له كما حكى الله عزوجل: "لا ضير لنا إذا رصدتمكم إن تعلمتم أن يعفي لنا ربي خطايانا أن كنا أول المؤمنين".

They said as Allahazwj has Related: They said, ‘No harm! We are returning to our Lord [26:50] We hope that our Lord will Forgive our mistakes for us, as we have become the first of the Momineen’ [26:51].

فحبس فرعون من آمن بموسى في السجن حتى أنزل الله عليهم الطوفان والجراد والقمل والضفادع والدم فأطلق عنهم;

Pharaohla withheld the ones who expressed their belief in Musaas in the prison, until Allahazwj Sent down upon them the flood, and the locusts, and the lice, and the frogs, and the blood. Then healted them.

فأوحى الله إلى موسى: " أن أسر بعبادي إنكم متبعون " فخرج موسى ببني إسرائيل ليقطع بهم البحر، وجمع فرعون أصحابه وبعث في البحرين حاشرين، وحشر الناس وقدم مقدمته في ستمائة ألف، وركب هو في ألف ألف، وخرج كما حكى الله عزوجل: " فأخرجناهم من جنات وعيون * وكنوز ومقام كريم * كذلك وأورثناها بني إسرائيل * 

Then Allahazwj Revealed unto Musaas: “Travel secretly with My servants. You will be pursued” [26:52]. So Musaas went out with the Children of Israel, and they were cut-off by the sea, and Pharaohla gathered hisla companions, and sent collectors into the city, and mobilised the people. Six hundred thousand presented themselves and healted rode among thousands upon thousands, and went out, just as Allahazwj Mighty and Majestic has Related: But (instead), We Turned them out from gardens and springs [26:57] And treasures and honourable places [26:58] Like that We Made the Children of Israel to inherit these [26:59].

فأتبعوهم مشرين " فلم قررتزر بموسى من البحر وقرر فرعون من موسى قال أصحاب موسى: " إنا لمدركون " فقال موسى: " كلا إن معي ربي سيهدين " أي سيستنقح،

So they pursued them at daylight [26:60]. When Musaas came near to the sea, and Pharaohla came closer to Musaas, the companions of Musa said, ‘We are being overtaken’ [26:61]. Musaas said: He said: ‘Never! Surely My Lord is with me. He will be Guiding me [26:62], i.e. Rescuing meas.

فندى موسى عليه السلام من البحر فقال له: انفرق، فقال له البحر: استكبرت يا موسى أن أنفرق لك ولم أعص الله طرفة عين وقد كان فيكم المعاصي ؟! فقال له موسى: فأحذر أن تعصي، وقد علمت أن آدم اخرج من الجنة معصية وإنما لعن إبليس بمعصية، فقال البحر: عظيم ربي مطاع أمره، ولا ينبغي لشيء أن تعصيه.

Musaas came near to the sea and said to it: ‘Split apart!’ The sea said to himas, ‘Are youas being arrogant, O Musaas that I should split apart for youas and I have not disobeyed Allahazwj even for the blink of an eye, and among you all are the disobedient ones?’ Musaas said to it: ‘Beware of disobeying, and you have known that Adamas was expelled from the Paradise due to disobedience, and rather Ibleesla was Cursed due to disobedience’. The sea said, ‘My
Lord is Magnificent. His Command is obeyed, and it is not befitting for anything that it disobeys Him.

Yoshua Bin Noon stood up and said to Musa: 'O Rasool-Allah! What is the Command of your Lord?' He said: 'To cross over the sea'. Yoshua entered his horse into the water, So We Revealed unto Musa: "Strike the sea with your staff!" So it parted, and each part was like a huge mountain [26:63]. Twelve pathways appeared for him in the sea, and each tribe took to one of it.

The water had risen and the ground remained dry, the sun emerging in it and having dried it, just as Allah Mighty and Majestic Said: and strike a dry pathway or them in the sea. Do not fear of being overtaken, nor be scared” [20:77]. Musa and his companions entered the sea. And his companions were of twelve tribes, so Allah Struck twelve pathways for them in the sea, and every tribe took to one pathway.

And the water was higher than their heads like the mountains. So a tribe who was with Musa panicked in its pathway and said, 'O Musa! Where are our brothers?' So he said to them: 'With you in the sea'. They refused to ratify him, so Allah Commanded the sea that it should become such that they could see and talk to each other.

And Pharaoh and his army came, and when they ended up to the sea, he said to his companions, ‘Are you all not knowing that I am your highest lord (and) sea has split apart for me?’ But no one had the courage to enter the sea and the horses refused from it due to the terror of the water. Pharaoh thrust forward until he came to the coast of the sea. His astrologer said to him, ‘Do not enter the sea and turn away from it’. But, he did not accept from him and came upon galloping. But the horse refused to enter the water.

And Jibraeel proceeded to it and he was upon a mare and went ahead and entered. The horse looked at the mare and sought her and entered the sea, and his companions thrust...
During that, Pharaoh said, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters’ [10:90]. Jibraeel as took some sludge and inserted it in his as mouth, then said: Now! And you had disobeyed before and you were from the corrupters! [10:91].

The Syrian asked Amir Al-Momineen asws about six who did not grow in a womb. 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 as Bin Maryam as made and it flew by the Permission of Allah azwj Mighty and Majestic’.  

And he asked him asws about the first tree planted in the earth. He asws said: ‘The lyceum, and from it is the staff of Musa as’.  

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67 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 21
68 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 22
69 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 23
70 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 24
‘From Abu Al-Hassan\textsuperscript{assw} having said: ‘The moon was withheld from the Children of Israel, so Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Revealed to Musa\textsuperscript{as}: “Extract the bones of Yusuf\textsuperscript{as} from Egypt”, and He\textsuperscript{azwj} Promised him\textsuperscript{as} the emergence of the moon when he\textsuperscript{as} extracts his\textsuperscript{as} bones.

Musa\textsuperscript{as} asked about the one who would know of its place, and it was said to him\textsuperscript{as}, ‘Over there is an old woman who knows of its place’. He\textsuperscript{as} sent for her, so, they came with the old woman, seated, blind. He\textsuperscript{as} said to her: ‘Are you knowing of the place of the grave of Yusuf\textsuperscript{as}?’ She said, ‘Yes’. He\textsuperscript{as} said: ‘Will you inform me\textsuperscript{as} of it?’

She said, ‘No, until you\textsuperscript{as} give me four qualities – you\textsuperscript{as} free my legs for me, and return my youth to me, and return my eyesight to me, and make me to be with you\textsuperscript{as} in the Paradise’.

He\textsuperscript{asws} said: ‘That was grievous upon Musa\textsuperscript{as}, but Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Revealed to him\textsuperscript{as}: “O Musa\textsuperscript{as}! Give her what she asks, for you\textsuperscript{as} would rather be giving it to Me\textsuperscript{azwj}”’. He\textsuperscript{as} did so, and she pointed him\textsuperscript{as} upon it. He\textsuperscript{as} extracted it from the banks of the Nile in a marble box. When he\textsuperscript{as} had extracted it, the moon emerged. He\textsuperscript{as} carried it to Syria, and for that (reason) the People of the Book tend to carry their dead ones to Syria’’.\footnote{Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 25}
When Musa\textsuperscript{as} diverted along with the ones who were with him\textsuperscript{as} fleeing towards the sea from Pharaoh\textsuperscript{la}, they rode their animals and hastened in the riding in order to meet up with Musa\textsuperscript{as} and his\textsuperscript{as} army so that they could be with them. Allah\textsuperscript{azwj} Mighty and Majestic Sent an Angel who struck the faces of their animals and returned them towards the army of Pharaoh\textsuperscript{la}. Thus, they became from the ones who drowned along with Pharaoh\textsuperscript{la}.

A number of our companions, from Ahmad Bin Muhammad, from Bakr Bin Muhammad, from Al Ja'fary,

‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘There was a man from the companions of Musa\textsuperscript{as} whose father was from the companions of Pharaoh\textsuperscript{la}. When the horses of Pharaoh\textsuperscript{la} caught up, he stayed behind from them in order to convince his father to adhere with Musa\textsuperscript{as}. He went to his father and was coercing him until a part of the sea reached and they both drowned altogether.

The news came to Musa\textsuperscript{as} and he\textsuperscript{as} said: ‘He is in the Mercy of Allah\textsuperscript{azwj}, but the Punishment, when it descends, there does not happen to be any defence to it for the one who is near the sinner’.

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Marouf, from Ibn Mahboub, from Hanan Ibn Sadeyr,

‘From a man from the companions of Abu Abdullah\textsuperscript{asws} who said, ‘I heard him\textsuperscript{asws} saying: ‘The ones of the severest Punishment on the Day of Judgement would be seven persons – The first of them is the son of Adam\textsuperscript{as} who killed his\textsuperscript{la} brother\textsuperscript{as}, And Nimrod\textsuperscript{as} who argued with 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{as} who said, ‘I\textsuperscript{la} are your highest lord’, and two in this community (Abu Bakr & Umar)”.

\textsuperscript{72} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 26
\textsuperscript{73} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 27
\textsuperscript{74} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 28
29 – ل: أبي، عن سعد، عن إبراهيم بن مهزيار، عن أخيه علي، عن عيسى بن محمد، عن بعض أصحابنا، عن عبد الله بن محمد، عن أبي جميلة، عن زرارة، عن أبي جعفر عليه السلام قال: "أملى الله عزوجل لفرعون ما بين الكلمتين أربعين سنة ثم أخذه الله نكال الآخرة و الأولي، وكان بين أن قال الله عزوجل لموسى وهارون: "قد أحبت دعوتكم" و بين أن عرفه الله الاحساب أربعين سنة.

My father, from Sa’ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Isa Bin Muhammad, from one of our companions, from Abdullah Bin Muhammad, from Abu Jameela, from Zurara,

‘From Abu Ja’far asws having said: ‘Allah azwj Mighty and Majestic Dictated to Pharaoh la was is between the two phrases, forty years. Then Allah Seized him with the exemplary Punishment of the Hereafter and the former life [79:25]. And there was between Allah azwj Mighty and Majestic having Said to Musa as and Haroun as: ‘I have Accepted the supplication of both of you, [10:89], and Allah azwj Making him as realise the Answer, there were (a duration of) forty years’.


Then he asws said: ‘Jibraeel as said: ‘My as Lord azwj Made me as descend regarding Pharaoh la, difficult descents, so I as said: ‘O Lord azwj You asw left him as and he as has said, ‘I am your lord, the most exalted!’ [79:24]?’ He asw said: “But rather a servant like you as would say this”.


It is reported by Abu Baseer,

‘From Abu Ja’far asws having said: ‘Rasool-Allah sawa said: ‘Jibraeel as said: ‘I as Lord asw! You awz! Leave Pharaoh la and he la has said, ‘I am your lord, the most exalted!’ [79:24]?’ He azwj said: But he will say this, just like you who fear the death in the end”.

30 – ب: ابن عيسى، عن البزنطي، عن الرضا عليه السلام قال: ما غضب الله على بي إسرائيل إلا أدخلهم مصر، ولدآن عليهم إلا أخرجهم منها إلى غيرها، ولقد أوعى الله تبارك وتعالى إلينا إلى موسى عليه السلام أن يخرج عظام يوسف منها.

Ibn Isa, from Al Bazanty,

‘From Al-Reza asws having said: ‘Allah azwj was not Angered upon the Children of Israel except He awz! entered them into Egypt nor Pleased from them except Exited them from it to somewhere else; and Allah azwj Blessed and Exalted Had Revealed to Musa as to extract the bones of Yusuf as from it.

فاستدل موسى على من يعرف القبر، فدل على امرأة عمياء زمنة، فسألها موسى أن تدله عليه، فأمرت أن تدعي الله فيذهب بزمنتها، ويدعوها معه في الجنة في الدرجة التي هو فيها.

75 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 29
Musa asked to be pointed upon the one who recognises the grave, and he was pointed to a woman. Musa asked her to point him to it, but she refused except upon two qualities (conditions) – that he would supplicate to Allah to removed her time (make her young again), and Destine her to be with him in the Paradise in the (same) level which he would be in.

فأعظم ذلك موسى عليه السلام، فأوحى الله إليه: وما يعظم عليك من هذاك، أعطها ما سألت، ففعل فوعده По the emergence of the moon. Allah Withheld the moon until Musa came to his appointment, and extracted him from the Nile in a marble box and Musa carried it”.

That was grievous upon Musa, and Allah Revealed to him: “And what from this, makes you to be grievous upon that? Give her what she asks for!” He did so, and Promised him the emergence of the moon.

From Ibn Asbat,

‘From Al-Reza, he (the narrator) said, ‘I said to him, ‘The people of Egypt are alleging that their city is Holy’. He said: ‘And how is that so?’ I said, ‘May I be sacrificed for you?’ They are claiming that seventy thousand would be Resurrected from their back entering the Paradise without any Reckoning’. He said: ‘No! By my life, that is not like that, and Allah was not Angered upon the Children of Israel’ — up to the end of what has passed’.

From Al-Sindy Bin Muhammad, fom Safwan Al Jamal,

‘From Al-Sadiq having said: ‘Rasool-Allah said: ‘Allah Blessed and Exalted Revealed to Musa that he should carry the bones of Yusuf’. So, he asked about his grave. And old man came and said, ‘If there was anyone who would know, it would be so and so woman’.

He sent for her, and she came. He said: ‘Do you know the place of the grave of Yusuf?’ She said, ‘Yes’. He said: ‘Point me to it, and the Paradise would be for you’. She said, ‘No, by Allah! I will not point you to it except if you were to give me a decision’. He said:

76 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 30
77 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 31
‘And for you will be the Paradise’. She said, ‘No, by Allahazwj! I will not point youas to it until youas give me a decision’.

Heasws said: ‘Allahazwj Blessed and Exalted Revealed to himas: “What makes it too great upon youas if youas were to give her a decision?” Heas said: ‘For you is your decision’. She said, ‘I decide upon youas that I would happen to be with youas in youras level which youas would be in”’. 78

Heasws said to her: ‘Do you know?’ She said, ‘Yes’. Heas said: ‘Point us to it’. She said, ‘No, by Allahazwj, until youas give me what I ask for’. Heas said: ‘That is for you’. She said, ‘I ask youas that I should happen to be with youas in the (same) level which youas would happen to be in the Paradise’.

Heas said: ‘Ask meas for the Paradise (only)’. She said, ‘No, by Allahazwj, except if I happen to be with youas’. Musas said: ‘I went to return but Allahazwj Revealed: “Give her that for it would not reduce youas (with anything)”’. Heas granted her, and she pointed himas to the grave’’. 79

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78 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 32
79 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 33
I said to Ali Reza asws, ‘For which reason did Allah azwj Drown Pharaoh la and he la had already believed in Him azwj and acknowledge with His azwj Tawheed?’

He asws said: ‘Because Eman during seeing the evil (Punishment), and the belief when one sees the evil (Punishment) is not Acceptable. That is the Judgement of Allah azwj the Exalted regarding the ancestors and the posterities.

Allah azwj the Exalted Says: But when they saw Our Punishment, they said, ‘We believe in Allah alone and we deny what we had been associating with Him’ [40:84] But their Eman wasn’t going to benefit them when they saw Our Punishment [40:85].

And the Mighty and Majestic Said: The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158], and that is how Pharaoh la realised the drowning, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submiters’ [10:90].

He azwj Said to him as: Now! And you had disobeyed before and you were from the corrupters! [10:91] But today We will Rescue you with your body for it to become a Sign for the ones to come after you, [10:92], And Pharaoh la was clad in iron from head to toe upon his la body. When he la drowned, Allah azwj Cast him la upon a high part of the land, with his la body, so that it would be a Sign for the ones after him la so that they would see him la to be upon a high part of the land with the iron, and that the iron is heavy and (with it) he la should not have been upon the high ground. So that was a Sign and a pointer.

And another reason from Allah azwj Mighty and Majestic to Drown Pharaoh la that he la cried out for help to Musa as and did not cry out to Allah azwj. So Allah azwj Mighty and Majestic Revealed unto him as. “O Musa as! You as did not come to the help of Pharaoh la because you as did not create him la, but had he la cried out to Me azwj, [azwj] would have Helped him [azwj]."
Ibn Al Waleed, from Al Saffar, from Ibn Abi Al Khatab, from Ibn Asbat, from Ismail Bin Mansour, from a man,

‘From Abu Abdullah®®® regarding the Words of Pharaoh™™, ‘Leave me alone! I will kill Musa [40:26], who had prevented him™™?’

He™® said: ‘It was his®®® (birth by) correct marriage that prevented him™™, and none kill the Prophets®®®, nor the children of the Prophets®®®, except the children of adultery’." 81

By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Washa, from Abu Jameela, from Muhammad Bin Marwan,

‘From Al-Abd Al-Salih™™ (7th Imam™™) having said: ‘It was from the words of Musa™™ when he™® entered to see Pharaoh™™: ‘O Allah™™! I™™ save myself™™ with You™™ regarding his™™ punishment, and seek Refuge with You™™ from his™™ evil, and seek Assistance with You™™. So, Allah™™ Transformed in the heart of Pharaoh™™, from security into fear’." 82

(P.s. – This is not a Hadeeth) 83

81 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 35
82 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 36
83 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 37
The Syrian asked Amir Al-Momineen asws about the day of Wednesday and the fleeing from it. He asws said: ‘Last Wednesday during the month, and it is the waning (of the moon)’ – and continued the Hadeeth until he asws said: ‘And on the day of Wednesday Pharaoh la sought Musa as in order to kill him as, and on the day of Wednesday, Pharaoh la ordered for the slaughter of the male children, and on the day of Wednesday the people of Pharaoh la were overcome by the first Punishment’.84

I (Majlisi) am saying, ‘It says in (the book) Majma Al Bayan –

'It is reported from Abu Ja’far asws in the lengthy Hadeeth, he asws said: ‘When Musa as returned to his wife, she said, ‘Where are you as coming from?’ He as said: ‘From the Presence of the Lord azwj of that fire’.

He asws said: ‘He as went to Pharaoh la. By Allah azwj! It is as if i asws am looking at him as being of tall stature with long hair, having a woollen coat upon him as, his as staff in his as palm, his as bag tied with its strip, his as slipper from donkey skin, its straps from fibre.

It was said to Pharaoh la, ‘There is a youth at the door claiming that he as is a Messenger of Lord azwj of the world’. Pharaoh la said to the one in charge of the lion, ‘Free its chains’; and it was so that whenever he la was angry upon anyone, he la would free it to tear him apart. So, he freed it, and Musa as knocked the first door, and there were nine doors. When he as knocked the first door, all the nine doors were opened for him as.

When he as entered, it (lion) went on to wag its tail by his as as if it was tamed. Pharaoh la said to his as companions, ‘Have you ever seen the like of this?’ When he la faced him as, he la said, ‘(Pharaoh) said: ‘Did we not nourish you among us as a child [26:18] – up to His azwj Words: the straying ones [26:20].

فقال فرعون لرجل من أصحابه: قم فخذ بيده، وقال للآخر: اضرب عنقه، فضرب جبرئيل بالسيف حتى قتل ستة من أصحابه، فقال: خلوا عنه، وأنا من الضالين. ’

84 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 38
Pharaoh said to a man from his companions, ‘Stand and grab his hand!’ and he said to another, ‘Strike off his neck!’ But, Jibraeel struck with his sword until he killed six of his companions. He said, ‘Leave him’.

He said: ‘He brought out his hand and it was white, its rays surrounding between him and his face, and he cast the staff and it was a serpent and it swallowed the tall structures with its jaws. He called out to him, ‘O Musa! Leave me to the morning!’ Then it happened from his matter what happened’.

Muhammad Bin Ja’far Bin Nuaym Bin Shazan Al Neyshapouri, from his uncle Muhammad Bin Shazan, from Al Fazl Bin Shazan, from Ibn Abu Umeyr who said,

‘I said to Musa Bin Ja’far, ‘Inform me about the Words of Allah Mighty and Majestic to Musa: Go, both of you, to Pharaoh, (for) he has transgressed! [20:43] But speak to him gentle words, perhaps he would mind or fear [20:44].’

He said: ‘As for His Words: But speak to him gentle words, perhaps he would mind or fear [20:44], i.e. “Teknonym him, and say to him: ‘O Abu Mas‘ab!’ (And the name of Pharaoh was Abu Mas‘ab Al-Waleed Bin Mas‘ab).’

And as for His Words: perhaps he would mind or fear [20:44], He Rather Said for Musa to become more desirous for the going, and Allah Mighty and Majestic had Known that neither would Pharaoh mind nor fear except during seeing the Punishment. Did you not hear Allah Mighty and Majestic Saying: until when the drowning faced him, he said, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters’ [10:90].

But, Allah Mighty and Majestic did not Accept his Eman and Said: Now! And you had disobeyed before and you were from the corrupters! [10:91].’

85 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 39
86 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 40
From Abdullah Bin Jundab,

‘From Abu Al-Hassan Al-Reza asws having said: ‘There were to the front of Pharaoh la six hundred thousand, and two hundred thousand, and thousand upon thousand behind him as.

He asws said: ‘When Musa as came in the sea, Pharaoh la and his la army pursued him as. The horses of Pharaoh la were frightened from entering the sea, so Jibraeel as resembled mares to him la. When the horse of Pharaoh la saw the mares, followed them. Thus, he la and his la companions entered the sea and they drowned’.

87

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From Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah asaww said: ‘Musa as supplicated and Haroun as said ‘Ameen’, and the Angels said, ‘Ameen’. Allah azwj the Glorious Said: “Stand upright, I have Accepted the supplication of both of you, [10:89], and the one who goes out to duel in My azwj Way, Iazwj shall Answer for him up to the Day of Judgment!’”

88

Al Qatan, from Al Sakry, from Al Jowhary, from Ibn Amara, from his father, from Sufyan Bin Saeed who said,

‘I heard Abu Abdullah Ja’far Bin Muhammad Al-Sadiq asws saying – and by Allah azwj he asws is as truthful as he asws has been named: ‘O Sufyan! It is upon you to observe Takaayya, for it is the Sunnah of Ibrahim as the Friend (of the Beneficent), and that Allah azwj Mighty and Majestic Said to Musa as and Haroun as: Go, both of you, to Pharaoh, (for) he has transgressed! [20:43] But speak to him gentle words, perhaps he would mind or fear [20:44]. Allah azwj Mighty and Majestic is Saying: “Teknonym him la, and say to him: ‘O Abu Mas’ab!’ (And the name of Pharaoh la was Abu Mas’ab Al-Waleed Bin Mas’ab).

واستند: عن عبد الله بن جندب، عن أ

الحسن الرضا عليه السلام قال: كان على مقدمة فرعون ستة

مائة ألف ومائتي ألف، وعلى ساقته ألف

ألف.

المادينان أربعها فدخل البحر هو وأصحابه فغزوا.

He asws said: ‘When Musa as came in the sea, Pharaoh la and his la army pursued him as. The horses of Pharaoh la were frightened from entering the sea, so Jibraeel as resembled mares to him la. When the horse of Pharaoh la saw the mares, followed them. Thus, he la and his la companions entered the sea and they drowned’.

وإن رسول الله كان إذا أراد سفرا ورى غيروه

V 13, The book of Prophet-hood, Ch 4 H 41

88 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 42
And that Rasool-Allah \textsuperscript{saww}, whenever he \textsuperscript{saww} intended the journey would come back with another (way than he \textsuperscript{saww} had proceeded).

وقال عليه السلام: أمرني ربي بمداراة الناس كما أمرني بأداء الفرائض ؟، ولقد أدبه الله عزوجل بالتقية فقال: " ادفع بالتي هي أحسن فإذا الذي بينك وبيته عداوة كأنه ولي حميم * وما يلقاها إلا الذين صروا وما يلقاها إلا ذو حظ عظيم "

And he \textsuperscript{asws} said: ‘My \textsuperscript{asws} Lord \textsuperscript{azwj} Commanded me \textsuperscript{asws} with being gentle with the people just as He \textsuperscript{azwj} Commanded me \textsuperscript{asws} with fulfilling the Obligation. And Allah \textsuperscript{azwj} Mighty and Majestic Educated him \textsuperscript{saww} with the Taqayya so He \textsuperscript{azwj} Said: Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35].

يا سفيان من استعمل التقية في دين الله فقد تسنم الذروة العليا من الخير، إن عز المؤمن في حفظ لسانه، ومن لم يملك لسانه ندم.

O Sufyan! One who utilises the Taqayya in the Religion of Allah \textsuperscript{azwj}, so he would be at the highest people of the splendour, and that the honour of the Momin is in preservation of his tongue, and one who does not control his tongue will regret’.

قال سفيان: فقلت له: يا ابن رسول الله هل يجوز أن يطمع الله عزوجل عباده في كون مالا يكون ؟ قال: لا، فقلت: فكيف قال الله عزوجل لموسى وهارون عليه السلام: " لعله يتذكر أو يخشى " وقد علم أن فرعون لا يتذكر ولا يخشى ؟

Sufyan (the narrator) said, ‘So I said to him \textsuperscript{asws}, ‘O son \textsuperscript{asws} of Rasool-Allah \textsuperscript{saww}! Is it permissible that Allah \textsuperscript{azwj} Mighty and Majestic would Try His \textsuperscript{azwj} servants by a fact that will not be happening?’ He \textsuperscript{asws} said: ‘No!’ I said, ‘The how come Allah \textsuperscript{azwj} Mighty and Majestic Say to Musa \textsuperscript{as} and Haroun \textsuperscript{as}: perhaps he would mind or fear [20:44], although He \textsuperscript{azwj} had Known that Pharaoh \textsuperscript{la} would neither mind nor fear?’

فقال: إن فرعون قد تذكر وخشي ولكن عند رؤية البأس حيث لم ينفعه الإيمان، ألا تسمع الله عزوجل يقول: " حتى إذا أدركه الغرق قال آمنت أنه لا إله إلا الذي أمست به نعمة من إسرائيل وأنا من المسلمين "

He \textsuperscript{asws} said: ‘Pharaoh \textsuperscript{la} did mind and did fear, but when he \textsuperscript{la} saw the evil (Punishment), where the Eman did not benefit him \textsuperscript{la}. Have you not heard Allah \textsuperscript{azwj} Mighty and Majestic Saying: until when the drowning faced him, he said, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters’ [10:90].

فلم يقبل الله عزوجل إيمانه، وقال: " الآن وقد عصبت قبل و كنت من الفاسدين فأيام نحن يبدلك لنكون من خلفك آية " يقول: نلقيك على لجوة من الأرض لتكون من بعدك علامة ووعرة.

But, Allah \textsuperscript{azwj} Mighty and Majestic did not Accept his \textsuperscript{la} Eman and Said: Now! And you had disobeyed before and you were from the corrupters! [10:91] But today We will Rescue you with your body for it to become a Sign for the ones to come after you [10:92] – the Verse.
He is Saying: “We will Cast you upon the shore from the earth, for you to become a sign and a lesson for the ones after you.”

Al Maktab, from Ali, from his father, from Ibn Abu Umeyr, from Aban Al Ahmar who said,

‘I asked Abu Abdullah asws about the Words of Allah Mighty and Majestic: And Pharaoh, possessor of the pegs [89:10], ‘For which thing he is Called ‘possessor of the pegs’?’

He asws said: ‘Because he has tortured a man rolling him on the ground upon his face, and extended his hands and legs and pegged these with four pegs in the ground, and unrolled him upon a flat piece of wood, pegged his hands and leg with four pegs. Then he left him on his condition until he died. So Allah Mighty and Majestic Called Pharaoh ‘possessor of the pegs’, due to that’.

My father, from Sa’ad, from Ibn Abu Al Khattab, from Yazeed Bin Is’haq Sha’ar, from Haroun Al Ghanwy,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the nine Signs which Musa was Given. He asws said: ‘The locusts, and the lice, and the frogs, and the blood, and the flood, and the sea, and the rock, and the staff, and his hand’.

My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Muhammad in Al Numan, from Salam Bin Al Mustaneer,

‘From Abu Ja’far asws regarding the Words of Allah Mighty and Majestic: And We had Given Musa nine clear Signs [17:101]. He asws said: ‘The storm, and the locusts, and the lice, and the frogs, and the blood, and the rocks, and the sea, and the staff, and his hand’.

89 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 43
90 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 44
91 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 45
92 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 46
My father, from Sa’ad, from Al Barqy, from his father, from Abdullah Bin Sinan, from Khalaf Ibn Hamad, from a man,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of the Exalted: \textit{Insert your hand into your pocket, it will come out white without blemish [28:32]}, he\textsuperscript{asws} said: ‘Without leprosy’.\textsuperscript{93}

Allah \textsubscript{azwj} says: \textit{The book of Prophet-hood, Ch 4 H 47}

\textsuperscript{93} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 47

\textit{The book of Prophet-hood, Ch 4 H 48}

\textsuperscript{94} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 48

\textit{The book of Prophet-hood, Ch 4 H 49}

\textsuperscript{95} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 49

\textit{The book of Prophet-hood, Ch 4 H 50}

\textsuperscript{96} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 50

\textit{The book of Prophet-hood, Ch 4 H 51}

\textsuperscript{97} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 51
From Muhammad Bin Qays,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said, ‘What is the flood?’ He asws said: ‘It is the flood of the water and the plague’.98

From Suleyman,

‘From Al-Reza asws regarding His azwj Words: So if you remove the Pestilence from us we will believe you [7:134]. He asws said: ‘The pestilence, it is the snow’. Then he asws said: ‘Khurasan is a city of pestilence’.99

The Words of the Mighty and Majestic And when We Parted the sea for you, so We Rescued you and We Drowned the People of Pharaoh and you were looking on [2:50]. The Imam (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic Said: “And recall, when We azwj Made the water of the sea to part, cutting off part of it from the other so We Rescued you over there and We azwj Drowned Pharaoh by his people and you were looking on at them, while they were drowning.

And that was when Musa as ended up to the sea, Allah azwj Mighty and Majestic Revealed unto him as: “Say to the Children of Israel: ‘Renew My azwj Tawheed (Oneness), and instruct your hearts to mention Muhammad saww the Chief of My azwj servants and My azwj maids, and prepare upon yourself the Wilayah of Ali asws, brother of Muhammad saww, and his saww goodly Progeny asws, and be saying: ‘O Allah azwj! By their asws virtue, Make us cross upon the back of this water’, so the water would be transformed for you all as land’.

Musa as said that to them, and they said: ‘Are you as implementing upon us what we dislike, and did we flee from the people of Pharaoh la except out of fear of death (in the first place)? And you as want to invade this water with us to be immersing in it with these words? And what are you as intending what would be occurring upon us, from this?’

98 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 52
99 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 53
Kalb Bin Yohanna said to Musa⁵⁴, and he was upon a horse of his, and that gulf was of four Farsakhs (approximately 24 kilometres), 'O Prophet⁵⁴ of Allah⁵⁴! Allah⁵⁴ Commands you with this that we should be saying and entering the water?' He⁵⁴ said: 'Yes'. He said, 'Are you ordering us with it?' He⁵⁴ said: 'Yes'.

He⁵⁴ said: 'So he paused and renewing upon himself the Tawheed of Allah⁵⁴, and the Prophet-hood of Muhammad⁵⁴⁵⁴, and the Wilayah of Ali⁵⁴⁵⁴ Bin Abu Talib⁵⁴⁵⁴ and the goodly one⁵⁴⁵⁴ from their Progeny⁵⁴⁵⁴, what he had been instructed with. Then he said, 'O Allah⁵⁴⁵⁴! By their virtue, Cause me to cross upon the back of this water!' Then he spurred his horse and galloped upon the back of the water, and the water from beneath him was like the soft ground, until he reached the end of the gulf.

Then he returned galloping, then said to the Children of Israel, 'O Children of Israel! Obey Musa⁵⁴, for this supplication is nothing except keys to the doors of the Gardens, and locks upon the doors of the Fires, and descended of the sustenance, and a fetcher upon the servants of Allah⁵⁴ and His maids of the Mercy of the Beneficent, the Compeller, the Creator’. But they refused, and said, 'We will not travel except upon the ground'.

Allah⁵⁴ Revealed unto Musa⁵⁴ Strike the sea with your staff [26:63] and say: 'O Allah⁵⁴! By the virtue of Muhammad⁵⁴ and his goodly Progeny⁵⁴, part it!’ So, he⁵⁴ did, and it parted, and the ground appeared up to the end of the gulf. Musa⁵⁴ said: 'Enter it!’ They said: 'The ground is soggy. We fear that we might get bogged down in it'.

Allah⁵⁴ Mighty and Majestic Said: 'O Musa⁵⁴! O Allah⁵⁴! By the virtue of Muhammad⁵⁴ and his goodly Progeny⁵⁴, Dry it!’ So, he⁵⁴ said it, and Allah⁵⁴ Sent the Al-Saba wind over it, and it dried out’. And Musa⁵⁴ said: 'Enter it!’

قالوا: يا نبي الله نحن اثنا عشر قبيلة بنو اثني عشر آباء، وإن دخلنا رام كل فريق منا تقدم صاحبه، فلا نأمن وقوع الشر بيننا، فقال الله: ادخلوها، قالوا: الأرض وحلة نخاف أن نرسب فيها.
They said: ‘O Prophet of Allah! We are twelve tribes or twelve fathers, and if we enter, every group of us would want to precede the other, and we are not safe from the occurrence of evil between us. So, if only there was a path for every group of us to tread upon, we would be safe from what we fear’.

Allah Commanded Musa that he strike the sea with their number, twelve strikes in twelve (different) places, to the side of that place, and he should be saying: ‘O Allah! By the virtue of Muhammad and his goodly Progeny! Expose the ground for us and pattern the water from us’. So, there came to be in it, twelve complete paths, and the surface of the ground was dried out by the Al-Saba wind, and he said: ‘Enter it!’ They said, ‘Every group of us would enter a path from these paths not knowing what is happening upon the others’.

When they reached the end of it, Pharaoh came over with his people. So, some of them entered. So when the last of them had entered, and they were the first ones with the exiting, Allah the Exalted Commanded the sea, and it formed Layers upon them, and they drowned while the companions of Musa were looking at them. So that is the Speech of Allah Mighty and Majestic and We Drowned the People of Pharaoh and you were looking on – at them’.

Allah Mighty and Majestic Said to the Children of Israel regarding the era of Musa: ‘So when Allah Exalted Did all of this with your ancestors for the prestige of Muhammad and the supplication of Musa – and he supplicated to be closer to Allah through
them\textsuperscript{asws} – are you not using your intellect that upon you is to believe in Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws} now, when you have witnessed it?\textsuperscript{102}

From Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There was between His\textsuperscript{azwj} Words: I have Accepted the supplication of both of you, [10:89], and seizing of Pharaoh\textsuperscript{la} (a duration of) forty years’.\textsuperscript{101}

From Al Fazl Bin Abu Qura who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Revealed to Ibrahim: “There would be a birth for you\textsuperscript{as}. He\textsuperscript{as} said to Sarah\textsuperscript{as}. She\textsuperscript{as} said, ‘Will I\textsuperscript{as} give birth and I\textsuperscript{as} am an old woman?’ Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: ‘She\textsuperscript{as} will be giving birth and her\textsuperscript{as} children will be Punished for four hundred years due to her\textsuperscript{as} rebuttal to Me\textsuperscript{azwj}!’

قال: فلما طال على بني إسرائيل العذاب ضجوا وبكوا إلى الله أربعين صباحا، فأوحى الله إلى موسى وهارون عليهم السلام يخلصهم من فرعون، فحط عنهم سبعين ومائتين سنة،

He\textsuperscript{asws} said: ‘When the Punishment was prolonged upon the Children of Israel, they raised a clamour and cried to Allah\textsuperscript{azwj} for forty mornings. Allah\textsuperscript{azwj} Revealed to Musa\textsuperscript{as} and Haroun\textsuperscript{as} to finish them off from Pharaoh\textsuperscript{la}, so one hundred and seventy years were removed from them’.

قال: وقال أبو عبد الله عليه السلام: هكذا أنتم لو فعلتم لفرج الله عنا، فأما إذ لم تكونوا فإن الامر ينتهي إلى منتهاه.

He (the narrator) said: ‘And Abu Abdullah\textsuperscript{asws} said: ‘This is how you (Shias) are, if you were to do for Relief of Allah\textsuperscript{azwj} about us\textsuperscript{asws}. But, if you do not become (so), then the matter will end up to its peak’'.\textsuperscript{103}

\textsuperscript{P.s. – This is not a Hadeeth}\textsuperscript{102}

\textsuperscript{100} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 54
\textsuperscript{101} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 55
\textsuperscript{102} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 56
\textsuperscript{103} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 57
From Salam,

‘From Abu Ja’far asws regarding His azwj Words: And We had Given Musa nine clear Signs [17:101], he asws said: ‘The flood, and the locusts, and the lice, and the frogs, and the blood, and the sea, and the staff, and the hand’’.  

From Al Abbas,


Nahj (Al-Balagah) - So Musa conceived fear within himself [20:67] - Rather he as was apprehensive from the ignorant ones overcoming and the rule of the straying ones’’.

Nahj (Al Balagah) –

‘Amir Al-Momineen asws said in a sermon of ‘Al-Qasa’at’: ‘Surely Allah azwj the Glorious Tries His azwj who are arrogant within themselves, through His azwj friends, the ones weak in their eyes. And Musa as Bin Imran as had entered to see Pharaoh la, and with him as was his as brother Haroun as; upon them as were woolen shawls and in their as hands was the staff.

They both stipulated to him la the survival of his la kingdom and the perpetuity of his la honour, but he as said, ‘Are you all not wondering from these two stipulating to me la of the perpetuity of the honour and the survival of the kingdom while they both are (wearing) what you are seeing, a state of the poverty and disgrace? How come they have not cast upon them bangles of gold?’ – as a reverence to the gold and his la own possessions and belittling of the wool and its wearing.

And if Allah azwj the Glorious Wanted with His azwj Prophets as, when He azwj Sent them as, would have Opened for them as treasures of the gold and mines of the jewels, and plantations of

104 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 58
105 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 59
106 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 4 H 60
the gardens, and would have gathered with them the birds of the sky and beasts of the earth, would have Done so; and if He had Done so, the calamities would have befallen, and the Reckoning would have been invalidated, and the news would have disappeared, and the Recompense of the falsifiers would have been Obligated for the accepters, nor would the Momineen have been rightful for the rewards of the good doers”.

107 Bihar Al Anwar – V 13, The book of Prophet-hood, Ch 4 H 61
CHAPTER 5 – STATE OF THE MOMIN OF THE PEOPLE OF PHARAOH and WIFE OF PHARAOH

The Verses - (Surah) Al Momin: And we had Sent Musa with Our Signs and a clear Authorisation [40:23]

To Pharaoh, and Haman, and Qaroun, but they said, ‘(He is) a lying magician!’ [40:24]

So when he came to them with the Truth from Our Presence, they said, ‘Kill the sons of those who believe along with him, and keep their womenfolk alive’. And the Kafirs do not plot except in straying [40:25]

And Pharaoh said, ‘Leave me alone! I will kill Musa, and let him supplicate to his Lord. I fear that he would either replace your religion or otherwise the mischief would appear in the land’ [40:26]

And Musa said: ‘I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]

And a Momin man from the people of Pharaoh who had concealed his Eman said, ‘Will you kill a man who is saying, ‘My Lord is Allah’, and he has come to you with the proofs from your Lord? And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28]

O people! Today the kingdom is for you, being dominant in the land, but who will help us from the Punishment of Allah if it comes to us?’ Pharaoh said, ‘I do not show you except what I see, and I do not guide you except to the right way’ [40:29]
And the one who believed said, ‘O my people! I fear upon you the like of (what befell on) the day of the confederates (allies against Allah) [40:30]

Like the plight of the people of Noah, and Aad, and those from after them, and Allah does not Want injustice for the servants [40:31]

And, O my people! I fear upon you the Day of the Calling [40:32]

A Day you will be turning back retreating, there being no saviour for you from Allah. And one whom Allah Lets to stray, so there would be no guide for him [40:33]

And Yusuf had come to you before with the clear Proofs, but you never ceased to be in doubt as to what he came to you with, until when he passed away, you said, ‘Allah will never Send a Rasool from after him’. Like that Allah Lets to stray one who is extravagant, a doubter [40:34]

And the Exalted Said: And the one who believed said, ‘O my people! Follow me, I will guide you to the right Way [40:38]

O my people! But rather, this is the life of the world, a (temporary) enjoyment, and surely the Hereafter, it is the House of (permanent) settlement [40:39]

One who does evil deeds, so he would not be Recompensed except for its like, and one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40]
And, O my people! What is the matter, I call you to the salvation and (but) you are calling me to the Fire? [40:41]

*ندعوتي لا كفر بالله واشرك به ما ليس لي به علم وأنا أدعوكم إلى العزيز الغفور

You call on me to disbelieve in Allah and associate with Him, what there isn't any knowledge of with it for me, and I call you to the Mighty, the Forgiving [40:42]

*لا حرم آنا ندعوتي إليه ليس له دعوة في الدنيا ولا في الآخرة وأن مردننا إلى الله وأن المسرين هم أصحاب النار

Rather, there is no doubt, what you are calling me to, there isn't any entitlement for it, neither in the world nor in the Hereafter, and our turning is to Allah; and the extravagant, they are the inmates of the Fire [40:43]

*فستذكرون ما أقول لكم وافوض أمرني إلى الله إن الله بصير بالعباد

So, you will be remembering what I am saying to you, and I entrust my matters to Allah, surely Allah Sees the servants’ [40:44]

*فوفاء الله سيتمناهما ما مكروا وحاضر بالله فرعون سوء العذاب

So Allah Saved him from the evil of what they planned, and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]

*انال حار بعرضوا عليها غدوا وعشيا ويوم تقوم الساعة أدخلوا آل فرعون أشد العذاب

The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]

(Surah) Al Tahreem: And Allah Strikes an example for those who believe – wife of Pharaoh when she said, ‘Lord! Build for me in Your Presence a house in the Paradise and Rescue me from Pharaoh and his deeds, and Rescue me from the unjust people!’ [66:11]

(Surah) Al Tahreem: And Allah Strikes an example for those who believe – wife of Pharaoh when she said, ‘Lord! Build for me in Your Presence a house in the Paradise and Rescue me from Pharaoh and his deeds, and Rescue me from the unjust people!’ [66:11]

By the chain to Abu Muhammad Al-Askari asws, from his asws forefathers asws, from Al Sadiq asws, having said: ‘And it was so that Hizkeel, the Momin with the people of Pharaoh la, those who informed of him to Pharaoh la had the attitude similar to this. Hizkeel was calling them to the Tawheed of Allah azwj and Prophet-hood of Musa as, and preferring Muhammad saww, Rasool saww of Allah azwj over the entirety of the Rasools as of Allah azwj and His azwj creatures, and
the preferring of Ali asws Bin Abu Talib asws and the Chosen ones from the Imams asws over the rest of the successors as of the Prophets as – and to the disavowing from the lordship (claimed by) Pharaoh la.

فومش به الواحدين إلى فرعون وقالوا: إن حزبيل يدعو إلى مخالفتك ويعين أعدائك على مضادك، فقال لهم فرعون: ابن عمي وحليفتي على ملكي وولي عهدي، إن فعل ما قلت فقد اتضح أشد الغنائم على كفره نعمتي، فإن كنت تظاهرين فاستحق فرآرك أشد الغنائم لا يأتراك الدخول في مكانته.

So the informants informed it to Pharaoh la, and they said, ‘Hizkeel is calling to your la opposition, and is assisting your la enemies upon countering you la’. So Pharaoh la said to them, ‘He is my la cousin and my la successor upon my la kingdom and my la heir-apparent. If he has done what you are saying, then he deserves the severe punishment upon his disbelief in my la bounties; and if you are lying against him, then you would be deserving of the severe punishment, due your interfering in his position’.

فجاء بحزبيل وجاء بهم فكاشفوه وقالوا: أنت تجحد ربوبية فرعون الملك وتكفر نعماته؟ فقال حزبيل: أيها الملك فاشهدك وكل من حضرك أن ربهم هو ربي، وخالقهم هو خالقي، ورازقهم هو رازقي، ومصلح معايشتهم هو مصلح معايشي، لا رب لي ولا خالق ولا رازق غير ربهم وخالقهم ورازقهم.

They came with Hizkeel and they came with them, and they (tried) to expose him, and they said, ‘You are rejecting the lordship of Pharaoh la the king and are being ungrateful to his la bounties’. Hizkeel said, ‘O you king la! Have you la ever experienced a lie upon me at all?’ He la said, ‘No’. He said, ‘Then ask them who their lord is’. They said, ‘This Pharaoh la’. He said to them, ‘And who created you all?’ They said, ‘This Pharaoh la’. He said to them, ‘And who is your sustainer, the guarantor of your livelihoods, and the defender from you of your adversities?’ They said, ‘This Pharaoh la’.

قال حزبيل: أيها الملك فاشهدك وكل من حضرك أن كل رب وخالق ورازق سوى ربهم وخالقهم ورازقهم فأنا برئ منه ومن ربوبيته وكافر بإلهيته،

Hizkeel said, ‘O you king la! So I hereby testify to you la and everyone in your la presence that their Lord azwj, He azwj is my Lord azwj, and their Creator, He azwj is my Creator, and their Sustainer, He azwj is my Sustainer, and the Reformer of their lives, He azwj is the Reformer of my life. There is neither a Lord azwj, or a Creator, nor a Sustainer apart from their Lord azwj, and their Creator, and their Sustainer.

واشهدك ومن حضرتك أن كل رب وخالق ورازق سوى ربهم وخالقهم ورازقهم فأنا برئ منه ومن ربوبيته وكافر بإلهيته،

And I hereby testify to you la and the ones in your la presence that every lord, and creator, and sustainer, besides their Lord azwj, and their Creator, and their Sustainer, I am disavowing from him and from his lordship, and a disbeliever in in god-hood (Divinity)’.

يقول حزبيل هذا وهو يعني أن كل رب هو الله ربي، ولم يقل: إن الذي قلنا إنه رب هو ربي، وحني هذا المعنى على فرعون ومن حضره وتوهموا أنه يقول:

فرعون ربي وحاليق فإنا بدينه.
Hizkeel was saying this, and he was meaning by, ‘Their Lordazwj, Heazwj is Allahazwj, my Lordazwj, and he did not say, ‘The one who they are saying that he is their lord, he is my lord’ – and this meaning was hidden upon Pharaohla and the ones in hisla presence – And they were thinking that he was saying, ‘Pharaohla is my lord, and my creator, and my sustainer’.

فقال لهم فرعون: يا رجال السوء ويا طلاب الفساد في ملكي ومريدي الفتنة بيني وبين ابن عمي وهو عضدي أني المستحقون لعادتي لأراركم فساد

So, he (Pharaohla) said to them: ‘O you evil men, and O you seekers of the mischief in myla kingdom, and intenders of the strife between me la and myla cousin! - and he is myla support. You are the ones deserving of myla punishment due to your intentions of corrupting myla matter and destroying myla cousin, and weakening myla support’.

فذلك ما قال الله تعالى: " فوقاه الله " يعني حزبي ل " سيئات ما مكروا به " لما وشوا به إلى فرعون ليهلكوه " وحاق بالفرعون سوء العذاب " وهم الذين وشوا خريج إلى لما أتوذ فيهم الانتزاع ونشط عن أبادهم لحومها بالامشاط.

Then he ordered with the pegs and made these to be in the leg of each one of them as a wedge, and a wedge in his chest, and ordered with owners of the iron combs, so they pierced their flesh with these from their bodies.

فذلك ما قال الله تعالى: " فوقاه الله " يعني حزبي ل " سيئات ما مكروا به " لما وشوا به إلى فرعون ليهلكوه " وحاق بالفرعون سوء العذاب " وهم الذين وشوا خريج إلى لما أتوذ فيهم الانتزاع ونشط عن أبادهم لحومها بالامشاط.

That is what Allahazwj the Exalted Said: So Allah Saved him [40:45] – meaning Hizkeel, from the evil of what they planned with, due to what they had informed Pharaohla with in order to destroy him, and the most evil punishment overtook Pharaoh’s people – released upon them, and they were those who had informed of Hizkeel to himla – for what he la wedged into them the pegs – and combed their bodies of its flesh, with the (iron) combs”.

2 - ل: عبد الله بن محمد بن عبد الوهاب، عن أحمد بن الفضل، عن منصور بن عبد الله الاصبهاني، عن علي بن عبد الله، عن محمد بن هارون بن حميد، عن محمد بن المغيرة الشهروزي، عن نفي بن الحسين المدائني، عن أبي طيب، عن أبي الزبير، عن حارب بن عبد الله قال: قال رسول الله صلى الله عليه وسلم: على الله: ثلاثة لم يكفروا باللؤلؤ طرفة عين: مؤمن آل ياسين، وعلي ابن أبيطالب، وأم امرأة فرعون.

‘Rasool-Allahsaww said: ‘There did not disbelieve in the Revelation even for the blink of an eye – Momim of the people of Pharaohla, and Ali Bin Abu Talibasws, and Aasiya wife of Pharaohla.’

‘Rasool-Allah’\textsuperscript{saww} drew four lines in the ground and said: ‘Do you know what this is?’ We said, ‘Allah’\textsuperscript{saww} and His ‘\textsuperscript{Hizb}’ Rasool-Allah’\textsuperscript{saww} know’. Rasool-Allah’\textsuperscript{saww} said: ‘The most superior of the women of the Paradise are four – Khadeeja\textsuperscript{asws} Bint Khuwaylid\textsuperscript{as}, and Fatima\textsuperscript{asws} Bint Muhammad\textsuperscript{saww}, and Maryam Bint Imran\textsuperscript{as}, and Aasiya Bint Mazaham\textsuperscript{as} wife of Pharaoh\textsuperscript{la}.\textsuperscript{110}

Suleyman Bin Ahmad Al Lakhmy, from Ali Bin Abdul Aziz, from Hajaj Bin Minhal Bin Dawood Bin Abu Al Furat Al Kindy, from Alba, from Ikramah (Non-Shia source), from Ibn Abbas who said,

‘Rasool-Allah’\textsuperscript{saww} drew four lines (in the ground), then said: ‘The best of the women of the Paradise are Maryam Bint Imran\textsuperscript{as}, and Khadeeja\textsuperscript{asws} Bint Khuwaylid\textsuperscript{as}, and Fatima\textsuperscript{asws} Bint Muhammad\textsuperscript{saww}, and Aasiya Bint Mazaham\textsuperscript{as} wife of Pharaoh\textsuperscript{la}.\textsuperscript{111}

(P.s. – This is not a Hadeeth)\textsuperscript{112}

[111] Bihar Anwaar – V 13, The book of Prophet-hood, Ch 5 H 4
My father, from Ali Bin Al Numan, from Ayoub Bin Al Hurr,

‘From Abu Abdullah \(^{\text{asws}}\) regarding the Words of Allah \(^{\text{azwj}}\): So Allah Saved him from the evil of what they planned [40:45]. He \(^{\text{asws}}\) said: ‘They had pillaged them and murdered them, but do you know what he was Saved from? He was Saved from the Fitna in his Religion’. \(^{113}\)

\(^{113}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 5 H 6
CHAPTER 6 – HIS AS EXIT FROM THE WATER ALONG WITH THE CHILDREN OF ISRAEL AND THE SITUATION IN THE WILDERNESS

The Verses – (Surah) Al Baqarah: And We Shaded upon you the clouds and We Sent down to you manna and quail: Eat of the good things that We have Graced you; and they were not unjust to Us but they were being unjust to themselves. [2:57]

And when We said: “Enter this town, so eat from it plentifully wherever you so desire to, and enter the gate in Sajdah, and be saying, ‘Hitta’. We will Forgive you (for) your wrongs and would Increase (for) the good doers” [2:58]

But those who were unjust replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust, a plague from the sky, due to what they were corrupting [2:59]

And when Musa prayed for the rain for his people, so We Said: “Strike the rock with your Staff!” So there gushed out from it twelve springs; each group knew its drinking place: “Eat and drink from the Grace of Allah and do not mischievous in the land, a transgressors” [2:60]

And when you said: ‘O Musa! We can never be patient upon one food, therefore supplicate for us to your Lord to bring forth for us out of what the earth grows, of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions’. He said: ‘Will you be replacing by that which is worse, for that which is better? Go down to a city, so there would be for you what you are asking for!’

And there was struck upon them, the disgrace, and the destitution, and epidemic, being a Wrath from Allah. That was due to their disbelieving in the Signs of Allah, and their killing
the Prophets without the right. That was due to their disobeying, and they were transgressing [2:61]

(Surah) Al Maidah: And when Musa said to his people: ‘O people! Recall the Favour of Allah upon you when He Made Prophets among you and Made you (Imams) kings and Gave you what He had not Given to any other among the nations [5:20]

O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]

They said: O Musa! Surely there are tyrannous people in it, and we will never enter it until they exit from it. So if they do exit from it, then we shall be entering (it) [5:22]

Two men of those who were fearing, whom Allah had Favoured upon, said, 'Enter unto them by the gate, for when you enter it you would overcome; and upon Allah you should be relying if you were Momineen’ [5:23]

He said: ‘My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people’ [5:25]

He said: “Then it is hereby deprived upon them. Forty years they would be wandering in the land, therefore do not grieve upon the transgressing people” [5:26]

And We Got the Children of Israel to cross the sea, and they came to a people devoting themselves to their idols. They said, ‘O Musa! Make a god for us just as there is a god for them’. He said, ‘You are an ignorant people [7:138]
Surely they would be destroyed by what they are indulging in, and it would be invalidated, what they have been doing’ [7:139]

He said: ‘Should I seek for you all a god other than Allah, and He has Preferred you over the worlds? [7:140]

And when We Rescued you from the people of Pharaoh subjecting you to evil punishment. They were killing your sons and were letting your womenfolk live, and in that was a grievous affliction from your Lord [7:141]

And the Exalted Said: And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]

And We Divided them into twelve tribes, as communities, and We Revealed to Musa when his people asked him for water: “Strike the rock with your staff!” So there gushed out twelve springs from it. All people knew their respective drinking place. And We Shaded the clouds upon them and Sent down upon them the manna and the quails: “Eat from the good things What We Grace you!” And they did not wrong us but they were being unjust to their own selves [7:160]

And when it was said to them: ‘Reside in this town and eat from it wherever you so desire to, and be saying, ‘Hitta’, and enter into the door performing Sajdah, We will Forgive your mistakes for you. We will Increase for the good doers’ [7:161]

But those who were unjust from them, replaced it with other than the word which was said to them. So We Sent upon them a Pestilence (Plague) from the sky due to their wrong doings [7:162]
2 - هم: "قالوا علينا علمنا ولم تعلمنا علمنا النبى " إلا أن النبي موسى مخلوق يكلف عند الله القصص والرسائل وعليه الليمان على الله، اليمان على الله وشئ من الأعمال، وعليه الفيل أن يفعل على الأمثال والمماليك، يعتذر علىاذن، ويعمل عذراً في موضع العمل، ثم يصب ماء، ثم يرجم ماء، كما أن الله يفعل ، إلى كل شيء في موضع العمل، وذلك بعدما غدا إلى مرض، فلم يجعل عليه إلا الغمام وأنزل علىكم المن والسلوى " الآية، فإن بني إسرائيل لما عبر بهم موسى البحر نزلوا في مفازة، فقالوا: " يا موسى، أهلكتنا وقتلتنا وأخرجتنا من العمران إلى مفازة لا ظل ولا شجر ولا ماء، وكانت تجئ بالنهار غمامة تظلهم من الشمس وينزل عليهم بالليل المن فيقع على النبات والشجر والحجر فيأكلونه، وبالعشي يجئ طائر مشوي فيقع على موائدهم، وإذا أكلوا وشبعوا طار ومر، وكان مع موسى جبل يضعه في وسط العسكر ثم يضربه بعصاه فتنفجر منه اثنتا عشرة عينا، كما حكى الله، فيذهب الماء إلى كل سبط في رحله، وكانوا من بينهم أيلا، فلما طال عليهم الامد قالوا: " يا موسى، لن نصبر على طعام واحد فادع لنا ربك حي يخرج لنا مما تنبت الارض من بقلها وقثائها، وفومها وفسدها وبصلها.

(P.s. – This is not a Hadeeth)114

3 - ففس: " وجاوزنا ببني إسرائيل البحر فأتوا على قوم يعفكون على أصنام لهم " فإنه لما غرق الله فرعون وأصحابه، وعبر موسى وأصحابه البحر نظر أصحاب موسى إلى قوم يعفكون على أصنام لهم، وقالوا: " يا موسى، يعفكون على أصنام وهم: " إن هؤلاء متبر ما هم فيه وباطل ما كانوا يعملون " قال أغير الله أبغيكم إلها وهو فضلكم على العالمين " إلى قوله: " وفي ذلك بلاء من ربكم عظيم " وهو محكم.

(P.s. – This is not a Hadeeth)115

4 - ففس: " وإن كنا نحن من بني إسرائيل فلم نكن عندك على الأرض المقدسة علمنا إلّا أننا نقرأ القرآن " إلى قوله: " فأذكروني في النجاة إذا هو بتلك المن فهل من نجاة إلا نفسي وأخي " أي من بني إسرائيل وإن كانوا من أهل الكتاب، فليكون علمنا النبى محمد صلى الله عليه وسلم، ولا يكتب علمنا النبى موسى عليه السلام.

(P.s. – This is not a Hadeeth)116

5 - حفص: ابن الوليد، عن الصفار، عن ابن عيسى، عن ابن الزناتي، عن أبي عبد الله، عن أبي حمزة، عن أبي جعفر عليه السلام: لما انتهى بهم إلى الأرض المقدسة قالوا: " ادخلوا الأرض المقدسة "، إلى قوله: " فأذكروني في النجاة إذا هو بتلك المن فهل من نجاة إلا نفسي وأخي "، أي من بني إسرائيل، وعليه النبى موسى عليه السلام.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, from Abu Hamza,
‘From Abu Ja’far asws having said: ‘When he as ended with them to the Holy ground, said to them: Enter the Holy land [5:21] – up to His as Words: you would overcome [5:23]. They said, you and your Lord should both go and fight, we will be sitting over here’ [5:24] He said: ‘My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people’ [5:25].

When they refused to enter it, Allah aswj Prohibited upon them, so they wandered within forty Farsakhs for forty years, wandering in the land, therefore do not grieve upon the transgressing people” [5:26].

Abu Abdullah asws said: And whenever it was evening, a caller called out to them, ‘The departure in the evening!’ So, they would be departing with the shoes and the rugs until it was pre-dawn Allah aswj Commanded the earth and it circled with them, and in the morning they would be in their houses which they had departed from.

They would be saying, ‘You have mistaken the way’. They remained with this for forty years, and the Manna and Salva kept descending unto them, until they all died except for two men – Yoshua Bin Noun as and Kalab Bin Youhanna, and their sons (children), and they were wandering in approximately four Farsakhs. So, when they wanted to depart, their clothes and their shoes were stuck (dried) upon them.

He asws said: ‘And there were stones with them. When they descended, Musa as struck with his as staff and twelve springs burst forth, a spring for each tribe. When they departed, the water returned and entered back into the stones, and the rocks were placed upon the animals’.

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118 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 5
‘From Abu Ja’far asws having said: ‘When Musa as ended up with them to the Holy land, said to them: ‘Enter!’ But, they refused to enter it. They wandered within four Farsahs for forty years. And they, whenever it was evening, a caller called out to them for the departure, until when they had ended up to a measurement of whatever they had wanted, Allah azwj Commanded the earth to circle with them to their former positions, so, in the morning they would be in their encampments which they had departed from.

They remained with that for forty years, the Manna and Salva kept descending unto them. Therein, all of them died except for two men – Yoshua Bin Noun and Kalab Bin Youhanna, those two Allah azwj have Favoured upon; and Musa as and Haroun as died, so Yoshua Bin Noun as and Kalab Bin Youhanna and their sons entered it; and there used to be a stone with them. Musa as would strike it with his as staff, and the water would burst out from it, a spring for each tribe’.

(P.s. – This is not a Hadeeth)

By the chain to Al Sadouq, from Al Talaqany, from Ibn Aqada, from Ja’far Bin Abdullah, from Kaseer Bin Ayyash, from Abu Al Jaroud,
As for the good-doers, they did whatever they had been instructed to, and as for those who were unjust, they claimed red wheat (Hitta), and they replaced the word. Then Allah azwj the Exalted Sent down the pestilence”.

9 - Shi': "Abu Baseer, from one of the two (5th or 6th Imam asws) : ‘The head (chief) of Al-Mahdi is guiding to Musa as Bin Imran as upon a layer’. I said, ‘This one and this one have died’. He asws said: ‘Allah azwj said: Enter the Holy land which Allah has Prescribed for you [5:21]. But they did not enter it, and the sons entered it’ or he asws said: ‘The sons of the sons’ - : ‘That was their entry’.

I said, ‘Or do you see that which Allah azwj Said regarding Al-Mahdy and Ibn Isa would happen to be like this?’ He asws said: ‘Yes, it would happen to be regarding their children’. I said, ‘What can be denied it would happen what had happened regarding Ibn Al-Hassan, would happen to be in his children?’ He asws said: ‘That is not like that’.

10 - Shi': "Abu Ja'far asws said: ‘By the One azwj in Whose Hand is my asws soul, you all (Muslims) would be riding upon the ways of the ones who were before you, just like the slipper follows the slipper, and step by step, to the extent that you would neither be erring from their ways, nor erring from the Sunnah of the Children of Israel’.

Then Abu Ja'far asws said: ‘Musa as said to his as people: Enter the Holy land which Allah has Prescribed for you [5:21], but they rebutted upon him as, and they were six hundred thousand. They said: O Musa! Surely there are tyrannous people in it, and we will never enter it until they exit from it. So if they do exit from it, then we shall be entering (it) [5:22].

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121 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 8
122 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 9
He ascended and said: 'Two men of those who were fearing, whom Allah had Favoured upon, - one of them was Yoshua Bin Noun as, and the other was Kalab Bin Youhanna, and they were both sons of his uncle, said, 'Enter unto them by the gate, for when you enter it [5:23] – up to His azwj Words: we will be sitting over here' [5:24].

He ascended and said: 'Forty thousand disobeyed while Haroun as and his as son, and Yoshua Bin Noun as and Kalab Bin Youhanna submitted, so Allah azwj Named them (disobedient ones) as transgressors, so He ascwj Said: therefore do not grieve upon the transgressing people” [5:26].

They wandered for forty years because they disobeyed, and the ‘following of the slipper with the slipper’ is that when Rasool-Allah asc passed away, there did not happen to be upon the Command of Allah azwj except Ali as, and Al-Hassan as, and Al-Husayn as, and Salman ra, and Al-Miqdad ra, and Abu Zarr ra, and they remained for forty (years) until Ali as stood up and fought the ones who opposed him asws. 123

From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far asc about His azwj Words: O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]. He asc said: ‘Prescribed it to them, then Deleted it”’. 124

From Abu Baseer who said,

‘Abu Abdullah as said to me: ‘The Children of Israel, he asc said to them: 'O people! Enter the Holy land [5:21]. But, they did not enter it until it was Prohibited unto them and unto their sons, and rather it was the sons of the sons (grandchildren) who entered it’.’ 125

123 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 10
124 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 11
125 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 12
From Ismail Al Jufy,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘May Allah (s.w.t.) Keep you asws well! Enter the Holy land which Allah has Prescribed for you [5:21], what is Prescribed to them?’ He asws said: ‘Yes, by Allah azwj! He azwj had Prescribed it to them, then there was a Change of Decision for Him azwj (Bada) that they should not enter it’.

He asws said: ‘Then he asws initiated saying: ‘The Salat used to be two Cycles (each) with Allah azwj, be He azwj Made it for the traveller and Increased for the stayer two Cycles and Made it to be four’.

From Mas'ada Bin Sadaqa,

‘From Abu Abdullah asws, he asws was asked about the Words of Allah azwj, Enter the Holy land which Allah has Prescribed for you [5:21]. He asws said: ‘He azwj Prescribed it to them, then Deleted it, then Prescribed it to their sons’ (sons), so they entered it. And Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].’

From Al Husayn Bin Abu Al A’ala,

‘From Abu Abdullah asws, having said mentioning the people of Egypt and mentioning of the people of Musa as and their words, you and your Lord should both go and fight, we will be sitting over here’ [5:24]. So, Allah azwj Prohibited unto them for forty years, and Made them wander.

فكان إذا كان العشاء أخذوا في الرحيل ونادوا: الرحيل الرحيل، الوحى الوحى، فلم يزالوا كذلك حتى تغيب الشفق حتى إذا ارتحلوا واستوت بهم الأرض

It so happened that whenever it was evening, they took to departing and called out, ‘The departure! The departure! The Revelation! The Revelation!’ They did not cease to be like that until the redness (in the sky) would disappear, until when they had departed, and the land was even with them, Allah azwj Said to the land: “Circle with them!”

126 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 13
127 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 14
They did not cease to be like that until when it was pre-dawn and the morning drew near, they said, ‘This here is the water you have come to it, therefore encamp. When it was morning, there would be their constructions and their houses which they used to be in the day before. Some of them said to others, ‘O people! You have strayed and mistaken the road’. They did not cease to be like that until Allah azwj Permitted for them, and they entered, and it had been Prescribed to them (before)’.\footnote{Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 15}

فلم يزالوا كذلك حتى إذا أسحوا وقارب الصبح قلوا: إن هذا الماء قد أتيتموه فانزلوا، فإذا أصبحوا إذا أبنيتهم ومنازلهم التي كانوا فيها بالاسمع فقول بعضهم لبعض: يا قوم لقد ظلتم وأخطأتم الطريق، فلم يزالوا كذلك حتى أذن الله لهم فدخلوها وقد كان كتبها لهم.

From Dawood Al Barqy who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Abu Ja’far\textsuperscript{asws} was saying: ‘The best of the lands is Syria (الشام) and the most evil of the people are its inhabitants; and the most evil of the cities is Egypt, but rather, it is a prison for the one upon whom is the Wrath of Allah\textsuperscript{azwj}, and the Children of Israel did not enter it except from His\textsuperscript{azwj} Wrath and for disobedience among them to Allah\textsuperscript{azwj}, because Allah\textsuperscript{azwj} Says: \textit{Enter the Holy land which Allah has Prescribed for you [5:21]} - Meaning Syria, but they refused to enter it.

So, they wandered in the earth for forty years, in Egypt and its deserted wilderness. Then they entered it after forty years, and it was not their coming out from Egypt, and their entry into Syria was after their repentance and Pleasure of Allah\textsuperscript{azwj} about them.

وقال: إن لا كراء أن أكل من شئ طبخ في فخارها، وما احب أن أغسل رأسي من طينها مخافة أن يورثني ترابها الذل ويلذهب بغيرتي.

And he\textsuperscript{asws} said: ‘I\textsuperscript{asws} dislike eating anything cooked in their pots, and I\textsuperscript{asws} do not like washing my\textsuperscript{asws} head from its clay, fearing lest I\textsuperscript{asws} would inherit the disgrace from its dust, and my\textsuperscript{asws} honour would go away’\footnote{Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 16}.

From Ibn Sinan,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} the Exalted: \textit{Enter the Holy land which Allah has Prescribed for you [5:21]}. He\textsuperscript{asws} said: ‘It was in His\textsuperscript{azwj} Knowledge that they
would be disobeying and wandering for forty years, then would be entering it after His Exalted
Prohibited it upon them”.  

Al-Sadiqasws said: ‘The morning sleep is inauspicious. It repels the sustenance, and pales the colour and changes it and makes it ugly, and it is a sleep of all inauspiciousness. Allahazwj the Exalted Distributes the sustenance(s) during what is between the emergence of the dawn to the emergence of the sun, and beware of that sleep.

And the Manna and the quails were descending unto the Children of Israel from the emergence of the dawn to the emergence of the sun, so the one who sleeps during that time, his share would not descend, and when he would be awake, he would not see his share as being needy to the asking and the seeking”.  

Hisazwj Words: And We Shaded upon you the clouds and We Sent down to you manna and quail: Eat of the good things that We have Graced you; and they were not unjust to Us but they were being unjust to themselves. [2:57].

The Imam (Hassan Al-Askariasws) said: ‘Allahazwj Mighty and Majestic Said: “And recall, O Children of Israel, when We Shaded upon you the clouds, [2:57] - due to what you were in the wilderness, saving you from the heat of the sun and the cold of the moon. and We Sent down to you manna and quail – the manna is the truffle which would fall upon their trees, so they were taking it; and the quail is the bobwhite bird, delicious bird of flesh, were being sent to them, and they were catching it.

Allahazwj the Almighty Said to them: Eat of the good things that We have Graced you and give thanks for Myazwj Bounties and consider great the one whom Iazwj have Made himasws as great, and respect the one whom Iazwj respect from the ones Iazwj have Taken the Pact upon you all, and the Covenants for themasws – Muhammadasws and hisasws goodly Progenyasws.

130 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 17
131 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 18
Allahazwj the Almighty Said and they were not unjust to Us - When they replaced it and said something other than what they had been Commanded with and did fulfil with what was upon them of the Covenants, because the *Kufr* (unbelief) of the unbeliever up to their covenants, and the disbelief of the disbelievers does not detract Ourazwj Authority and Ourazwj Kingdoms, just like the *Eman* of the *Momin* does not add anything to Ourazwj Authority but they were unjust to themselves - They were being harmed themselves by their *Kufr* and their replacements.

Then heazws said: ‘Rasool-Allahsaww said: ‘Servants of Allahazwj! Upon you all is with the faith in ourazws Wilayah, the Peopleazws of the Household, and that you will not be differentiating between usazws, and look how extensive Allahazwj is upon you where Heazwj Clarified the proofs for you in order to ease upon you the recognition of the Truth. Then Heazwj Gave leeway for you regarding the dissimulation in order to you to be safe from the evils of the people. Then if you replace and change, Heazwj Presents the repentance upon you and Accepts from you, therefore become thankful for the Bounties of Allahazwj.’

Then Allahazwj Mighty and Majestic Said: ‘And when We said: “Enter this town [2:58] – up to the Word of the Exalted: and there would be no fear for them, nor would they be grieving [2:62].”

Then the Imam (Hassan Al-Askariasws) said: ‘Allahazwj Exalted Said: ‘And recall, O Children of Israel when We said – to your ancestors, Enter this town - and it is Areyha, from the cities of Syria, and that is when they had come out from the wilderness so eat from it – from the town, plentifully wherever you so desire to, extensive, without fatigue, and without hostility, and enter the gate – the gate of the town, in Sajdah.

The Imam said: ‘Allahazwj the Exalted Placed upon the gate, resemblances of Muhammadasws and Aliasws, and Commanded them that they should perform Sajdah of reverence to that resemblance, and they should renew upon themselves the allegiance to themasws both, and mention theirasws
Master-ship, and they should remember the pact and the Covenant which were Taken upon them all for them asws both.

And be saying, ‘Hitta’ – Meaning, ‘Say, 'We are doing Sajdah to Allah azwj the Exalted, in reference to the resemblances of Muhammad saww and Ali asws and our belief in their asws Wilayah, Forgive our sins and Delete our mistakes.' Allah azwj Mighty and Majestic Says: We will Forgive you – i.e., due to this deed (for your wrongs) - the previous ones, and Remove from you - your sins of the past.

And would Increase (for) the good doers – The ones from you who were not going near the sins which were perpetrated by the ones who opposed the Wilayah – and be steadfast upon what Allah azwj has Given from Himself azwj, from the pact of the Wilayah – Thus, We azwj would Increase, due to this deeds, and increase of the levels and the Rewards. And that is His azwj Speech, the Mighty and Majestic and would Increase (for) the good doers”.

The Words of Mighty and Majestic: But those who were unjust replaced it for a word other than that which had been Said to them – They were not doing Sajdah as they had been Commanded with, nor were they saying what they had been Commanded to, but they were entering it backwards turning around, and they were saying, ‘Hitta Samqana’ – i.e., ‘Red wheat we are speaking’ (meaningless words) – is more beloved to us than this deed and this word (Hitta)”.

Allah azwj the Exalted Said so We Sent upon those who were unjust – changed and replaced what was Said to them (to be saying), and they did not believe in the Wilayah of Muhammad saww and Ali asws and their asws goodly Progeny asws, the Pure, a plague from the sky, due to what they were corrupting – exiting from the Command of Allah azwj and His azwj obedience.

He asws said: ‘And the torment which struck them, was that there died one hundred and twenty thousand of them due to the plague in part of a day, and they, in the Knowledge of
Allahazwj the Exalted, were from those that they would not be believing nor would they be repenting. And this torment did not descend upon the ones whom Heazwj Knew that they would be repenting, or they would be coming out from his loins, an offspring who would profess the Tawheed (Oneness) of Allahazwj, and believe in the Muhammadas and acknowledge the Wilayah of Aliasws, hisasws successorasws and hisasws brotherasws.

Then Allahazwj Mighty and Majestic Said: And when Musa prayed for the rain for his people. Heazwj Said: ‘Recall, O Children of Israel, when Musa prayed for the rain for his people, seeking for them the quenching, due to the thirst which faced them in the wilderness, and they raised a clamour to Musaas, and they said: ‘The thirst is killing us!’

Musaas said: ‘O Allahazwj! By the right of Muhammadas, Chief of the Prophetsas, and by the right of Alisws, Chief of the successorsas, and by the right of (Syeda) Fatimadasws, Chief Tess of the women, and by the right of Al-Hassansws, Chief of the Guardiansasws, and by the right of Al-Husaynasws, Chief of the martyrs, and by the right of theirasws family, and theirasws Caliphsasws, the Chiefs of the Intelligent ones, Quench them, Yourazwj servants!’

Allahazwj the Exalted Revealed unto himas: ‘O Musaas! Strike the rock with your Staff! So heas struck with it, So there gushed out from it twelve springs; each group knew – each tribe from the sons of a father from the children of Yaqoubas its drinking place. Thus, the others did not horde them in their drinking place.

Allahazwj Mighty and Majestic Said Eat and drink from the Grace of Allah – which Heazwj has Given you all and do not mischievous in the land, as transgressors – and do not go about in it and you are corrupting, disobeying’.

Then Allahazwj Mighty and Majestic Said: And when you said: O Musa! We can never be patient upon one food – And recall when your ancestors said, ‘We can never be patient upon one food – the ‘manna and salva’, and it is inevitable for us to mix (something else) with it. Therefore, supPLICATE to you Lord to bring forth for us out of what the earth
grows, of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions. Musa\textsuperscript{as} said: ‘Will you be replacing by that which is worse, for that which is better?’ – He\textsuperscript{as} meant - ‘Are you calling for the lowly to happen to be for you in replacement from the superior? Then He\textsuperscript{azwj} Said \textit{Go down to a city} – from the cities – from this wilderness \textit{so there would be for you what you are asking for!} – in the city.

Then Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{And there was struck upon them, the disgrace} – the taxation they were seized with in the presence of their Lord\textsuperscript{azwj}, and with His\textsuperscript{azwj} Momin servants; \textit{and the destitution} – it is the poverty and the humiliation; \textit{and epidemic, being a Wrath from Allah} – they were loaded with the Wrath and the Curse from Allah\textsuperscript{azwj}; \textit{That was due to their disbelieving in the Signs of Allah} – before there was struck upon them, this disgrace and the destitution.

And their killing the Prophets without the right – and they were killing them\textsuperscript{as} without a right, without a crime from them\textsuperscript{as} against them, nor to others. \textit{That was due to their disobeying} – that is the abandonment which pre-occupied them until they committed those sins due to which the disgrace and the destitution was struck upon them, and epidemic being a Wrath from Allah\textsuperscript{azwj} – due to what they disobeyed, \textit{and they were transgressing} – i.e. they were exceeding the Commands of Allah\textsuperscript{azwj} under the instructions of Iblees\textsuperscript{as}.

\textit{And their killing the Prophets without the right} – and they were killing them\textsuperscript{as} without a right, without a crime from them\textsuperscript{as} against them, nor to others. \textit{That was due to their disobeying} – that is the abandonment which pre-occupied them until they committed those sins due to which the disgrace and the destitution was struck upon them, and epidemic being a Wrath from Allah\textsuperscript{azwj} – due to what they disobeyed, \textit{and they were transgressing} – i.e. they were exceeding the Commands of Allah\textsuperscript{azwj} under the instructions of Iblees\textsuperscript{as}.

From Abu Abdullah\textsuperscript{asws} having said: ‘Abu Ja’far\textsuperscript{asws} said: ‘Al-Qaim\textsuperscript{asws}, when he\textsuperscript{asws} rises in Makkah and intends to head towards Al-Kufa, his\textsuperscript{asws} caller will call our: ‘Indeed! Not one of you should carry any food nor any drink, and carry a rock of Musa\textsuperscript{as} Bin Imran\textsuperscript{as} – and it would be load of a camel’.

\textsuperscript{132} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 19
He
\({\text{asws}}\) will not descend at any encampment except He
\({\text{asws}}\) will burst a spring from it. So, the one who would be hungry will be satiated, and one who was thirsty will be quenched. He
\({\text{asws}}\) will provide them until He
\({\text{asws}}\) encamps at Najaf, from the back of Al-Kufa”.

(Imam Hassan Al-Askari
\({\text{asws}}\) said: 'Then Rasool-Allah
\({\text{saww}}\) turned to face the Jews, and he
\({\text{saww}}\) said: 'Be cautioned of attaining by opposing the Command of Allah
\({\text{azwj}}\) and opposing His
\({\text{azwj}}\) Book, what your earlier ones were hit with, those whom Allah
\({\text{azwj}}\) Said regarding them: But those who were unjust replaced it for a word other than that which had been Said to them, and instruct (others) that they should be saying it.

Allah
\({\text{azwj}}\) the Exalted Said: so We Sent upon those who were unjust, a plague from the sky, due to what they were corrupting [2:59] – a Punishment from the sky, a plagued descended upon them, so one hundred and twenty thousand of them died. Then they were seized afterwards with a pestilence, and one hundred and twenty thousand of them died as well.

And it was so that they posterity, whenever they reached the door (Door of Hitta), they saw a high door. So they said, ‘What is the matter with us being needy to bow during the entry over here? We thought that it would be a low door, it being inevitable to bow during (entering) it, and this is a high door, and up to when will they
\({\text{as}}\) mock with us?’ – meaning Musa
\({\text{as}}\), then Yoshua Bin Noon
\({\text{as}}\), and they
\({\text{as}}\) were getting us to prostrate falsely'.

And they went near the door, and they were saying a replacement word instead of ‘Hitta’ which they had been Commanded with, ‘Hitta Samqana’, meaning red wheat. So that was their alteration.

133 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 6 H 20
CHAPTER 7 – REVELATION OF THE TORAH, AND ASKING FOR THE SIGHTING, AND WORSHIP OF THE CALF AND WHAT PERTAINS WITH IT

The Verses – (Surah) Al Baqarah: And when We Promised Musa forty nights, then you took the calf from after it and you were unjust. [2:51]

Then We Pardoned you from after that so that you might be grateful [2:52]

And when We gave Musa the Book and the Furqan so that you might be rightly Guided [2:53]

And when Musa said to his people: O people! You have been unjust to yourselves by your taking the calf, therefore repent to your Creator, and kill yourselves, that would be better for you in the Presence of your Creator: so He Turned to you for surely He is the Oft-turning the Merciful [2:54]

And when you said: O Musa! We will never believe in you until we see Allah manifestly, so the thunderbolt seized you and you were looking on [2:55].

Then We Resurrected you from after your death that you may be grateful [2:56]

And the Exalted Said: And when We Took a Covenant from you and We Raised the (Mount) Toor above you: “Grab what We have Given you with strength and remember what is in it, so you may be fearing” [2:63]
Then you turned back from after that; so had it not been for the Grace of Allah and His Mercy upon you, you would have been from the losers [2:64]"  

And the Exalted Said: And Musa had come to you with clear proofs, then you took the calf from after it and you were unjust [2:92]

And when We Took your Covenant and We Raised above you the (Mount) Toor: “Grab what We have Given you with strength and listen!” They said: ‘We hear and we disobey’. And they imbibed the calf into their hearts due to their Kufr. Say: Evil is what your Eman is instructing you if you are Momineen. [2:93]  

(Surah) Nisaa: The People of the Book ask you to bring down to them a Book from the sky; so indeed they had demanded of Musa (a thing) greater than that, for they were saying, ‘Show us Allah manifestly’; so the lightning seized them due to their injustice. Then they took the calf (for a god), from after the clear signs having had come to them, but We Pardoned them about that; and We gave Musa clear authorisation [4:153]

And We Lifted the mountain (Toor) over them with their Covenant and We Said to them: “Enter the door performing Sajda”; and We said to them: “Do not exceed the limits during the Sabbath!” And We Took a firm Covenant from them [4:154]

And Allah has Taken a Covenant with the Children of Israel, and We Sent from them twelve chieftains; and Allah Said: “I am with you all, if you establish the Salat and give the Zakat and you believe in My Rasools and support them, and you lend Allah a goodly loan, I shall Expiate your evil deeds and will Enter you all into Gardens beneath which the rivers flow. So the one from you who commits Kufr after that, then he has lost the right way” [5:12]  

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And the Exalted Said: **Surely We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks with what they had preserved from the Book of Allah, and they were witnesses over it.** [5:44]

And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. And Musa said to his brother Haroun: ‘Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers’ [7:142]

And We Prescribed to him in the Tablets, Advice from all things and detail of everything: “[Grab firmly and order your people that they should be taking with the best of it. I will show you the abode of the mischief-makers” [7:145]

And the Exalted Said: **And the people of Musa took to making a body of a calf from their ornaments, for it being a hollow sound. Were they not seeing that it was neither speaking to them nor guiding them to a way? They took it, and they were unjust** [7:148]

And when it fell into their hands and they saw that they had strayed, they said, ‘If our Lord is not Merciful to us, we would become from the losers’ [7:149]
And when Musa returned to his people, angry, unhappy, he said: ‘Evil was your replacing me from after me. Were you all impatient of the Command of your Lord?’ And he threw the Tablets and grabbed the head of his brother dragging towards him. He said: ‘Son of my mother! Surely the people weakened me and they almost killed me, therefore do not let the enemies to gloat with me nor consider me to be with the unjust people’ [7:150]

He said: ‘My Lord! Forgive me and my brother and Enter us into Your Mercy, and You are the most Merciful of the merciful ones’ [7:151]

Surely those who took to the calf, they attained the Wrath from their Lord and disgrace in the life of the world; and like that do We Recompense the fabricators [7:152]

And those who do evil deeds, then repent from after it and believe, surely your Lord, from after it, would be Forgiving, Merciful [7:153]

And when the anger of Musa subsided, he took the Tablets, and in its inscription was Guidance and Mercy for those who were scared of their Lord [7:154]

And Musa chose seventy men of his community for Our Appointment. So when the tremor Seized them, he said: ‘Lord! If You had so Desires, You could have Destroyed them from before, and myself (as well). Will You Destroy us due to what the foolish ones from us have done? Surely, it is only a Trial. You stray by it the one You so Desire to and Guide the one You so Desire to. You are our Guardian, therefore Forgive us and be Merciful to us, and You are the best of the forgivers [7:155]

And Ordain for us goodness in this world and in the Hereafter. Surely, You Guided us to You’. He Said: “My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends
to all things”. So, We Ordained it for those who are fearing and paying the Zakat, and believing in Our Signs [7:156]

و قال تعالى: "و إذ نتقنا الجبل فوقهم كأنه ظلة وظنوا أنه واقع بينهما ما أتىكم بقوة وذكرنا ما فيه لعلكم تتقون 171.

And the Exalted Said: And when We Shook the mountain above them as if it was a shade, and they thought it was going to fall upon them, (We Said): “Grab what We Gave you with strength and remember whatever is in it, perhaps you would be fearing” [7:171]

(Surah) Ta Ha: O children of Israel! We had Delivered you from your enemy, and We Made a Covenant with you on the right side of the mountain, and We Sent down upon you the manna and the quails [20:80]

Eat from the good things what We Graced you and do not transgress in it, or My Wrath would be Released upon you. And the one My Wrath is Released upon, so he has perished [20:81]

And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]

And what hastened you away from your people, O Musa?” [20:83]

He said: ‘They are close upon my footsteps, and I hastened on to You, Lord, for You to be Pleased’ [20:84]

He said: “We have Tried your people from after you, and Al-Samiri strayed them!” [20:85]

So Musa returned to his people angry, sorrowful. He said: ‘O People! Did your Lord not Promise you a good Promise? Was the period prolonged upon you or did you want the Wrath from your Lord to be Released upon you, so you broke my promise?’ [20:86]
They said, ‘We did not break your promise with our King, but we were loaded with burdens of ornaments from the people, so we threw these (into the fire), for like that did Al-Samiri suggest’ [20:87]

So he brought out for them a body of a calf for it being a mooning sound, and they said, ‘This is your god and god of Musa, but he forgot’ [20:88]

(Musa said): ‘Are they not seeing that it neither responds a word to them, nor does it control any harm nor any benefit for them?’ [20:89]

And Haroun had said to them from before: ‘O people! But rather you are being tempted by it, and surely your Lord is the Beneficent, therefore follow me and obey my order’ [20:90]

They said: ‘Never! We will continue our devotion upon it until Musa returns to us’ [20:91]

(Musa) said: ‘O Haroun! What prevented you, when you saw them straying [20:92]

That you did not follow me? So you disobeyed my order?’ [20:93]

He said: ‘O son of my mother! Do not seize me by my beard nor my head! I feared, lest you might be saying: ‘You caused division between the Children of Israel and you did not await my word’’ [20:94]

He (Musa) said: ‘So what was your objective, O Samiri?’ [20:95]
He said, ‘I saw what they did not see, so I took a handful (of dust) from the footsteps of the Rasool, then I chucked it (into the casting); thus did my soul suggest to me’ [20:96]

"قال فاذهب فإن لك في الحيوة أن تقول لا مساس وإن لك موعدا لن تخلفه وانظر إلى إلهك الذي ظلت عليه عاكفا لنحرقنه ثم لننسفنه في اليم نسفا [20:96]"

He said: ‘Then go away! Surely for you in the life is that you would be saying, ‘Do not touch me’, and that for you is a promised threat which will never fail. And look at your god which you remained devoted upon! We will incinerate it, then we will scatter it in the sea with a scattering [20:97]

"إذما إلهكم الله الذي لا إله إلا هو وسع كل شئ علمَا [20:98]

But rather, your God is Allah, Who, there is no god except Him He; He Embraces all things in (His) Knowledge [20:98]

الفقصص "28 " ولقد آتينا موسى الكتاب من بعدما أهلكنا القرون الاولى بصائر للناس وهدى ورحمة لعلهم يتذكرون 43.

(Surah) Al Qasas: And We had Given the Book to Musa from after having Destroyed the former generations as an insight for the people and a Guidance and a Mercy, perhaps they would be mindful [28:43]

الططور "52 " والططور وكتاب مسطور وكتاب مسطور منشور 1 - 3.

(Surah) Al Toor: (I Swear) by the (mount) Toor (of Sinai) [52:1] And the written Book [52:2] In a published Parchment [52:3]

النجم "53 " أم لم ينبأ بما في صحف موسى

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

"ألا تزر وزر اخرى وزر اخرى" إبراهيم الذي وق

And (Parchment of) Ibrahim who fulfilled it? [53:37]

A bearer of a burden will not bear the burden of another [53:38]

"ألا تزر وزر اخرى وزر اخرى" وإن ليس للإنسان إلا ما سعي 36 - 39.

And there wouldn’t be for the human being except what he strives for [53:39]

(Surah) Al A’laa: Surely this is in the former Parchments [87:18]
The Parchments of Ibrahim and Musa [87:19].

1 - فس: قوله: "وَرَفَعْنَ ﻋَلَيْكُمْ ﺧَلْفٍ" فإن موسى عليه السلام لما رجع إلى بني إسرائيل ومعه التوراة لم يقبلوا منه، فرفع الله جبل طور سيناء عليهم.

2 - فس: قوله: "وَلَعَلَّمُوا قَلْبَكُمْ عَلَى الْعَجلَ" أي أحبوا العجل حتى يعبدوا الله.

(P.s. – This is not a Hadeeth)

3 - غ: محمد بن عمر بن علي البصري، عن إبراهيم بن حماد النهاوندي، عن أحمد بن محمد (بن خ) المثنى، عن موسى بن الحسن، عن إبراهيم بن شريج، عن جعفر بن أبي حريرة، عن النبي ﷺ، قال: أكرموا البقر فإنه سيد البهائم، ما رفع خطبه إلى السماء في شعروه عبد العجل.

The Syrian asked Amir Al-Momineen asws about the bull, ‘What is the matter is lowers its eye and does not raise its head towards the sky?’ He asws said: ‘Shame from Allahazwj Mighty and Majestic due to the people of Musaas having worshipped the calf, it hangs its head’.

134 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 1

135 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 2

136 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 3
العجل من السامري فقل الحال ؟ قال: "مني يا موسى، أنا لما رأيتهم قد ولوا عني إلى العجل أحببت أن أزيدهم فتنة، فرجع موسى كما حكى الله إلى قومه غضبان فسأله: "يا قوم ألم يعدكم ربكم وعداً حسناً أفطال عليكم العهد أم أردتم أن يحل عليكم غضب من ربكم فأخلفتم موعدي " ثم رمي بالالواح وأخذ بلحية أخيه هارون ورأسه يجره إليه وقال له: "ما منعك إذ رأيتهم ضلوا ألا تتبعن أفعصيت أمري " فقال هارون كما حكى الله: "يبنؤم لا تأخذ بلحيتي ولا برأسي إني خشيت أن تقول فرقت بين بني إسرائيل ولم ترقب قولي " فقال لهم بنو إسرائيل: "ما أخلفنا موعدك بمعنى ما خالفناك " ولكنا حملنا أوزاراً من حليهم " فقذفناها " قال: التراب الذي جاء به السامري طرحناه في جوفه، ثم أخرج السامري العجل وله خوار فأمره موسى: "ما خطبك يا سامري " قال السامري " بصرت بما لم يبصروا به فقبضت قبضة من أثر الرسول " يعني من تحت حافر رميم جبريل في البحر " فنبذتها " أي أمسكتها " وكذلك سولت لي نفسي " أي زينت، فأخرج موسى العجل فأحرقه بالنار وألقاه في البحر، ثم قال موسى للسامري: "اذهب فإن لك في الحيوة أن تقول لا مساس " يعني ما دمت حيا وعقبك هذه العلامة فيكم قائمة أن تقول: لا مساس حتى تعرفوا أنكم سامرية فلا يغتروا بكم الناس، فهم إلى الساعة بمصر والشام معروفين بلا مساس، ثم هم موسى بقتل السامري فأوحى الله إليه: لا تقتله يا موسى فإنه سخي، فقال له موسى: "انظر إلى إلهك الذي ظلت عليه عاكفا لنحرقه ثم لننسفه في اليم نسفاً " إنما إلهكم الله الذي لا إله إلا هو."

(P.s. – This is not a Hadeeth)

My father, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza,

‘From Abu Abdullahasws having said: ‘Allahaswta did not Send any Rasoolas except and during hisas time there were two Satansla hurting himas and straying the people after himas. As for the five Determined Ones (Ul Al Azm) from the Rasoolsas – Noahas, and Ibrahimas, and Musaas, and Isaas, and Muhammadasaww –

وأم ١ صاحبا نوح ففيتيوس وخرام، وأما صاحبا إبراهيم فمكل وزرم، وأما صاحبا موسى فالسامري ومراقيبا، وأما صاحبا عيسى فملس ومريسا، وأما صاحبا محمد فحبيب وزريق.

The two companions (Satansla) of Noahas, were Faytayfous and Hazaam; and as for the two companions (Satansla) of Ibrahimas, were Makeel and Razam; and as for the two companions (Satansla) of Musaas, were Al-Samiry and Maraqeyba; and as for two companions (Satansla) of Isaas, were Paul and Mareysa; and as for two companions (Satansla) of Muhammadasaww, were Hibter (Abu Bakr) and Zarqa (Umaras)."

From Abu Baseer who said,

‘Tawoos Al-Yamani asked Al-Baqrasws about a flier which flew once not having flown before it nor after it, Allahaswj has Mentioned it in the Quran, ‘What is it?’

137 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 4
138 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 5
He said: '(Mount) Toor of Sinai, Allah Mighty and Majestic Made it fly upon the Children of Israel when it shaded them by a wing from it. In it were types of Punishments until they accepted the Torah, and these are the Words of the Mighty and Majestic: And when We Shook the mountain above them as if it was a shade, and they thought it was going to fall upon them, [7:171]."
**P.s. – This is not a Hadeeth**

8 - ل: أي، عن السعد آبادي، عن علي بن معد، عن الحسن ابن خالد، عن أبي الحسن عليه السلام قال: إن الذين أمروا قوم موسى بعبادة العجل كانوا خمسة أنس والناس وكانوا أهل بيت يأكلون على خوان واحد وهم: آذينوه، وأخوه ميذويه، وابن أخيه وته وامرأته وهم الذين ذبحوا البقرة التي أمر الله عزوجل بذلك.

My father, from Al Sa’ad Abady, from Al Barqy, from Ali Bin Ma’bad, from Al Husayn Ibn Khalid,

‘From Abu Al-Hassan asws having said: ‘Those who instructed the people of Musa as worshiping the calf were five persons and they were a family eating upon one table, and they were – Azeynu, and his brother Meyzaway, and his cousin and his daughter and his wife; and they were those who slaughtered the cow which Allah azwj Mighty and Majestic had Commanded with slaughtering it’’.

9 - ل: محمد بن أحمد السراج، عن علي بن الحسن البزاز، عن حميد بن زنجويه، عن عبد الله بن يوسف، عن حنان بن بنزه، عن طهئة بن عمرو، عن عثمان، عن ابن عباس، عن النبي صلى الله عليه وآله قال: من الجبال التي تطيرت يوم موسى عليه السلام سبعة أجناس فلحقت بالحجاز ومنها بمدينة احد وورقان، وبمكة ثور وثبير وحرة، وباليمن صبر وحضور.

Muhammad Bin Ahmad Al Saraj, from Ali Bin Al Hassan Al Bazaz, from Humeyd Bin Zanjawiya, from Abdullah Bin Yusuf, from Khalid Bin Yazeed, from Talha Bin Amro, from Ata’’a, from Ibn Abbas,

‘From the Prophet sasw having said: ‘The mountains which flew on the day of Musa as were seven mountains, and were suspended at Al-Hijaz and Al-Yemen. From these at Al-Medina were Ohad and Warqan, and at Makkah were Sowr and Subeyr and Hara’a, and at Al-Yemen were Sabr and Hazour’.

10 - ج: في أسئلة الزنديق، عن الصادق عليه السلام قال: إن الله أمات قوما خرجوا مع موسى عليه السلام حين توجه إلى الله وقالوا: “أرنا الله جهرة” فاماتهم الله ثم أحياهم، بُعِّدُوه في الأبد مندهشين، من نور وفطر وحِيّاء، وباليمن صبر وحضور.

Among the questions of the atheists from Al-Sadiq asws having said: ‘Allah azwj Caused a people to die who went out with Musa as when he as headed to Allah azwj, and they said, ‘Show us Allah manifestly’; [4:153]. Allah azwj Caused them to die then Revived them’’.

11 - ج، يد، ن: في خبر ابن الحسين أنه سأله الإمام الرضا عليه السلام عن معنى قوله عز وجل: "ولا جاء موسى بليقانًا وكم تركيا قال رب آلي: أنت هل من أهل الحبة؟ " الآية، كيف يجوز أن يكون كليم الله موسى بن عمران عليه السلام لا يعلم أن الله تعالى ذكره لا يجوز عليه الرؤية حتى يسأله هذا السؤال؟

In a Hadeeth of Ibn Al Jaham –

‘Al-Mamoun asked Al-Reza asws about the meaning of the Words of Mighty and Majestic: And when Musa came to Our Appointment and his Lord Spoke to him, he said, ‘Lord! Show me (Yourself), to look at You’. He Said: “You can never see Me, [7:143]. How is it allowed that

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140 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 7
141 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 8
142 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 9
143 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 10
‘The Speaker with Allah\(^{azwj}\) (Kaleemullah) Musa\(^{as}\) Ibn Imran\(^{as}\) did not know that it is not possible for him\(^{as}\) to see Allah\(^{azwj}\) Mighty and Majestic, to the extent that he\(^{as}\) asked his\(^{as}\) Lord\(^{azwj}\), this question?’

فقال الرضا عليه السلام: إن كليم الله موسى بن عمران عليه السلام علم الله أن تعالى عز عن أن يرى بالابصار، ولكنه لما كلامه الله عزوجل وقريباً نباً أرجع إلى قومه فأخبرهم أن الله عزوجل كلهم وقريباً، فقالوا: لن نؤمن لك حتى نسمع كلامه كما سمعتم,

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

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

فخرج بهم إلى طور سيناء فأقامهم في سفح البجل وصعد موسى إلى الطور، وسأل الله تعالى ذكره وسمعوا كلامه من فوق وأسفل ويمين وشمال ووراء وأمام، لأن الله عزوجل أحدثه في الشجرة وجعله منبعثاً منها حتى سمعوه من جميع الوجوه,

So, he\(^{as}\) went out with them to the (mount) Toor of Sinai. He\(^{as}\) encamped them at the low part of the mountain, and Musa\(^{as}\) ascended to Al-Toor. He asked Allah\(^{azwj}\) Blessed and Exalted that He\(^{azwj}\) should Speak to him\(^{as}\) so that they would hear His\(^{azwj}\) Speech. Thus, Allah\(^{azwj}\) Exalted is His\(^{azwj}\) Mention, Spoke to him\(^{as}\) and they heard His\(^{azwj}\) Speech from the top, and bottom, and right, and left, and back, and front, because Allah\(^{azwj}\) the Exalted Made it to be in the tree, then Made it to be broadcast from it until it could be heard from all the directions.

فقالوا: لن نؤمن لك بأن هذا الذي سمعناه كلام الله حتى نرى الله جهرة، فلما قالوا هذا القول العظيم، واستكبروا وعتوا، بعث الله عزوجل عليهم صاعقة فأخذتهم بظلمهم فماتوا,

But, they said to him\(^{as}\), ‘We will never believe you\(^{as}\) that we heard the Speech of Allah\(^{azwj}\) until we see Allah\(^{azwj}\) openly. When they said this grievous speech, and were arrogant, and revolted, Allah\(^{azwj}\) Mighty and Majestic Sent against them a thunderbolt which Seized them for their injustice, and they died.

فقال موسى عليه السلام: يا رب ما أقول لبني إسرائيل إذا رجعت إليهم وقالوا: إنك ذهبت بهم وقتلتهم لأنك لم تكن صادقاً فيما ادعيت من مناجات الله عزوجل إنك؟ إنك لو سألت الله أن يريك لننظر إليه لاحببك وكنت تخاف كيف هو خلقه حق معرفته,

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

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

Therefore, it was during that, Musa\textsuperscript{as} said: \textit{And when Musa came to Our Appointment and his Lord Spoke to him, he said, ‘Lord! Show me (Yourself), to look at You’. He Said: “You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me”. So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, and Musa fell down unconscious. So when he awoke, he said, ‘Glorious are You! I turn to You - I hereby return to my\textsuperscript{as} recognition of You\textsuperscript{azwj} from the ignorance of my\textsuperscript{as} people and I am the first of the Momineen’ [7:143] - from them that You\textsuperscript{azwj} cannot be seen’.\textsuperscript{144}

\textit{From Abu Ja'far\textsuperscript{asws} having said: ‘It was in the bequest of Amir Al-Momineen\textsuperscript{asws}: ‘Take me\textsuperscript{asws} out to the back, and when your feet go lower and you face the breeze, then bury me\textsuperscript{asws}, and it is the first (top) of (mount) Toor of Sinai’}.\textsuperscript{145}

\textit{The book) ‘Irshad Al Quloob’ –}

\textit{‘It is reported from Abu Abdullah\textsuperscript{asws} having said: ‘Al-Ghary is a piece from the mount which Allah\textsuperscript{azwj} Spoke to Musa\textsuperscript{as} in a conversation’}.\textsuperscript{146}

\textsuperscript{144} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 11
\textsuperscript{145} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 12
\textsuperscript{146} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 13
Al Daqaq and Al Sinany and al Maktab altogether, from Al Asady, from Al Nakahe, from Al Nowfaly, from Ali Bin Salim, from his father who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'Inform me about Haroun\textsuperscript{as}, why did he\textsuperscript{as} say to Musa\textsuperscript{as}: ‘O son of my mother! Do not seize me by my beard nor my head! [20:94], and did not say: ‘O son of my\textsuperscript{as} father\textsuperscript{as}?'

He\textsuperscript{asws} said: 'The enmity between the brothers, most of it happens when they happen to be sons of different mothers, and when they happen to be son of one mother, the enmity is scarce between them except if the Satan\textsuperscript{la} sows discord between them, and they obey him\textsuperscript{la}.

Haroun\textsuperscript{as} said to his\textsuperscript{as} brother Musa\textsuperscript{as}: 'O my\textsuperscript{as} brother\textsuperscript{as} whom my\textsuperscript{as} mother gave birth to, and there did not give birth to me\textsuperscript{as} other than his\textsuperscript{as} mother, Do not seize me by my beard nor my head! [20:94], and he\textsuperscript{as} did not say: 'O son of my\textsuperscript{as} father\textsuperscript{as}, because two sons of the father when their mothers are different, the enmity would not initiate between them except by the one from them who disobeys Allah\textsuperscript{azwj}. And rather, the enmity is remote between two sons of one mother'.

He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘Then why did he\textsuperscript{as} grab his\textsuperscript{as} head and pull it towards him\textsuperscript{as} and his\textsuperscript{as} beard, and there did not happen to be any sin for him\textsuperscript{as} in their worshipping the calf?’

He\textsuperscript{asws} said: ‘But rather he\textsuperscript{as} did that with him\textsuperscript{as} because he\textsuperscript{as} did not separate from them when they did that, and did not meet up with Musa\textsuperscript{as}, and it was so that if he\textsuperscript{as} had separated from them, the Punishment would have descended with them. Do you not see that Musa\textsuperscript{as} said to him\textsuperscript{as}: ‘O Haroun! What prevented you, when you saw them straying [20:92] That you did not follow me? So you disobeyed my order?’ [20:93]?'

He\textsuperscript{asws} said: ‘But rather he\textsuperscript{as} did that with him\textsuperscript{as} because he\textsuperscript{as} did not separate from them when they did that, and did not meet up with Musa\textsuperscript{as}, and it was so that if he\textsuperscript{as} had separated from them, the Punishment would have descended with them. Do you not see that Musa\textsuperscript{as} said to him\textsuperscript{as}: ‘O Haroun! What prevented you, when you saw them straying [20:92] That you did not follow me? So you disobeyed my order?’ [20:93]?’
Haroun as said: ‘If I as had done that, they would have separated, I feared, lest you might be saying: “You caused division between the Children of Israel and you did not await my word”’ [20:94].”

(PS. – This is not a Hadeeth)

My father, from Sa’ad, from Al Isfahany, from Al Minqary, from Hafs who said,

‘I asked Abu Abdullah asws about the Words of Allahazwj Mighty and Majestic: So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, [7:143]. Heasws said: ‘The mountain submerged into the sea collapsing until this time’.”

(PS. – This is not a Hadeeth)

Ahmad Bin Muhammad Al Sayyari, from Ubeyd Bin Abu Abdullah Al Farsi and someone else, raising it to,

‘Abu Abdullah asws having said: ‘Al-Karoubeen (Angels of Proximity) are a group of ourasws Shias from the first creation. Allahazwj Made them to be behind the Throne. If the light (radiance) of even one of them were to be distributed upon the people of the earth, if would suffice them’.

147 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 14
148 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 15
149 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 16
150 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 17
Then he asws said: ‘When Musa asws asked his as Lord aswz for one matter from Al-Karoubeen, so there was a flash to the mountain and it went on to crumble, [7:143]’. 151

Ali Bin Khalid, from Ibn Yazeed, from Abbas Al Waraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, from Sudeyr who said,

‘I was in the presence of Abu Ja’far asws a man from the people of Yemen passed by us, so Abu Ja’far asws asked him about Yemen. He went on to narrate. Abu Ja’far asws said to him: ‘Do you recognise the house of such and such?’ He said, ‘Yes, and I have seen it’.

He (the narrator) said, ‘Abu Ja’far asws said to him: ‘Do you know a rock by it in such and such a place?’ He said, ‘Yes, and I have seen it’. The man said, ‘I have not seen any man who is more knowing of the city than you asws are’.

When the man stood (to leave), Abu Ja’far asws said to me: ‘O Abu Al Fazl! That is the rock which, Musa as was angered and he as threw the Tablets (upon it). So, whatever is gone from the Torah, the rock swallowed it. When Allah azwj Sent His saww Rasool saww, it returned it to him saww, and it is with us asws’. 152

Muhammad Bin Yahya, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws said to me: ‘O Abu Muhammad! Allah azwj did not Give the Prophets as anything except and He azwj had Given it to Muhammad saww, and with us asws are the Parchments which Allah azwj Mighty and Majestic

151 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 18
152 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 19
Said: *The Parchments of Ibrahim and Musa [87:19]*. I said, ‘May I be sacrificed for you asws! Are these the Tablets?’ He asws said: ‘Yes’. 153

When the days of Musa as expired, Allah azwj Revealed to him as to deposit the Tablets – and these were of aquamarine from the Paradise, ‘to the mountain. So, Musa as came to the mountain and the mountain split for him as and he as made the Tablets to be enveloped in it. When he as had made these to be in it, the mountain layered upon it.

These did not cease to be inside the mountain until Allah azwj Sent His asw Prophet Muhammad sallallahu 'alayhi wa sallam, and some riders came from Al-Yemen intending to meet the Prophet sallallahu 'alayhi wa sallam. When they ended up to the mountain, the mountain split up and expelled the Tablets, being enveloped just as Musa as had placed these. The group took these and handed it over to the Prophet sallallahu 'alayhi wa sallam. 154

From Al Hassan Bin Muhammad Al Nowfaly –

‘Among the arguments of Al-Reza as against the lords (priests) of the religions, he asws said: ‘Musa as Bin Imran as and seventy of his companions, those whom he as had chosen them, came with him as to the mountain, and they said to him as, ‘You as have seen Allah azwj the Glorious, therefore show Him azwj to us just as you as saw him asws’. 155

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153 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 20
154 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 21
He said to them: ‘I did not see Him’. They said, ‘We will never believe in you until we see Allah manifestly, [2:55], so the thunderbolt seized them and they were incinerated to their last one, and there remained Musa alone and he said: ‘O Lord! I chose seventy men from the Children of Israel and came with them, and I am returning alone, so how will my people ratify me with what I will be informing them? If You so Desire, I could have destroyed them from before, and will You Destroy us due to what the foolish ones from us have done?’ So, Allah Mighty and Majestic Revived them from after their deaths”.

(P.s. – This is not a Hadeeth)

From Is’haq Bin Amaar who said,

‘I asked Abu Abdullah about the Words of Allah: “Grab what We Gave you with strength [7:171], ‘Is it the strength in the bodies or strength in the hearts?’ He said: ‘In both of them together’.”

(P.s. – This is not a Hadeeth)

From Muhammad Bin Abu Hamza, from one of our companions,

‘From Abu Abdullah regarding the Words of Allah: “Grab what We Gave you with strength [7:171]. He said: ‘Do Sajdah and place the two hands upon the two knees during the Salat while you are doing Ruku’u’.”
‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: And when We Promised Musa forty nights, [2:51]. He\textsuperscript{asws} said: ‘It was thirty nights in the Knowledge, and the Pre-determination, so the first and last appointment of his\textsuperscript{as} Lord\textsuperscript{azwj} was completed in forty nights’.\textsuperscript{160}

From Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: And they imbibed the calf into their hearts due to their Kufr. [2:93]. He\textsuperscript{asws} said: ‘When Musa\textsuperscript{as} whispered to his\textsuperscript{as} Lord\textsuperscript{azwj}, He\textsuperscript{azwj} Revealed unto him\textsuperscript{as}: “O Musa\textsuperscript{as}! Your community has been tempted”’. He\textsuperscript{as} said: ‘With what, O Lord\textsuperscript{azwj}?’ He\textsuperscript{azwj} Said: “By the Samiri\textsuperscript{la}. He\textsuperscript{as} said: ‘And what was the deed of Samiri\textsuperscript{la}?’ He\textsuperscript{azwj} Said: “He\textsuperscript{la} forged a calf from their ornaments”.

He\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! Their jewellery which he\textsuperscript{la} forged, into a gazelle, or an image, or a calf, so how did he\textsuperscript{la} tempt them?’ He\textsuperscript{azwj} Said: “He\textsuperscript{la} forged for them a calf, so it mooed”. He\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! And who Made it moo?’ He\textsuperscript{azwj} Said: “I\textsuperscript{azwj} did”. So during that, Musa\textsuperscript{as} said: It is not except Your Trial. You Let stray by it the one You so Desire to and Guide the one You so Desire to [7:155].

He\textsuperscript{asws} said: ‘So when Musa\textsuperscript{as} ended up to his\textsuperscript{as} people and saw them worshipping the calf, threw down the Tablets from his\textsuperscript{as} hands, and they broke’.

He\textsuperscript{asws} said: ‘When Musa\textsuperscript{as} ended up to his\textsuperscript{as} people and saw them worshipping the calf, threw down the Tablets from his\textsuperscript{as} hands, and they broke’.

Abu Ja’far\textsuperscript{asws} said: ‘It was befitting for that to happen during Allah\textsuperscript{azwj} Informing him\textsuperscript{as}. So Musa\textsuperscript{as} sawed the calf from its nose to the side of its tail, then burned it with the fire, and scattered it in the sea. Thus, it was so that one of them would fall into the water and whatever his need would be to it, and he would be exposed with those remnants, so he

\textsuperscript{160} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 27
would drink it. And these are the Words of Allah⁴⁶¹: And they imbibed the calf into their hearts due to their Kufr [2:93].⁴⁶¹

From Muhammad Al Halby,

‘From Abu Abdullah⁴⁶² regarding His⁴⁶² Words: And We Appointed thirty nights for Musa and Completed it with ten (more), [7:142]. He⁴⁶² asws said: ‘With ten (days) which are deficient from Zilhajj to Shaban’ (i.e., months which are of 29 days in an Islamic year) - deficient, not complete’.⁴⁶³ (P.s. see for example Ahadeeth in Al-Kafi)

From Fazeyl Bin Yasaar who said,

‘I said to Abu Ja’far⁴⁶⁴ asws, ‘May I be sacrificed for you⁴⁶⁴ asws! One time for us and two timings regarding them?’ He⁴⁶⁴ asws said: ‘Allah⁴⁶⁴ azwj Varied His⁴⁴ Knowledge, knowledge of the two timings. Have you not heard Allah⁴⁶⁴ azwj Saying: And We Appointed thirty nights for Musa - up to: forty nights [7:142]? But, Musa⁴⁶⁴ as did not happen to know of those ten, nor did the children of Israel. When it was narrated to them, they said, ‘Musa⁴⁶⁴ as lied!', and ‘Musa⁴⁶⁴ as left us!’

So, if you (Shias) are narrated with it (two timings), then be saying, ‘Allah⁴⁶⁴ azwj and His⁴⁴ Rasool⁴⁴ asws spoke the truth’, you will be Recompensed twice’.⁴⁶⁵

Fom Fazeyl Bin Yasaar,

‘From Abu Ja’far⁴⁶⁴ asws having said: ‘When Musa⁴⁶⁴ as went out as a delegate to his⁴⁶⁴ as Lord⁴⁶⁴ azwj he⁴⁶⁴ as promised them (an absence of) thirty days. When Allah⁴⁶⁴ azwj Increased ten upon the thirty, his⁴⁶⁴ as people said, ‘Musa⁴⁶⁴ as broke his⁴⁶⁴ as promise to us!’ , and they did what they did’.⁴⁶⁶

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⁴⁶¹ Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 28
⁴⁶² Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 29
⁴⁶³ Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 30
⁴⁶⁴ Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 31
(P.s. – This is not a Hadeeth)\textsuperscript{165}

From Abu Baseer,

‘From Abu Ja'far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws} both having said: ‘When Musa\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj} Blessed and Exalted, he\textsuperscript{as} said: ‘Lord! Show me (Yourself), to look at You’. He Said: “You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me”. [7:143].

He\textsuperscript{asws} said: ‘When Musa\textsuperscript{as} climbed upon the mountain, the gateways of the sky opened up, and the Angels came in droves, having columns in their hands, the light beings in its tops passing by him\textsuperscript{as}, droves after droves, saying: ‘O son\textsuperscript{as} of Imran\textsuperscript{as}! You\textsuperscript{as} have come and asked for a grievous thing!’

He\textsuperscript{asws} said: ‘Musa\textsuperscript{as} did not cease to be standing until our Lord\textsuperscript{azwj} Majestic is His\textsuperscript{awj} Majesty Manifested (His Glory) to the mountain, it went on to crumble, and Musa fell down unconscious. So when he awoke, he said, ‘Glorious are You! I turn to You and I am the first of the Momineen’ [7:143].\textsuperscript{166}

From Abu Baseer who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘When Musa\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj} to look at Him\textsuperscript{azwj}, Allah\textsuperscript{azwj} Promised him\textsuperscript{as} if he\textsuperscript{as} were to sit in a place. Then He\textsuperscript{azwj} Commanded the Angels to pass by him\textsuperscript{as} in convoy after convoy, with the lightning and the thunder and the winds and the thunderbolts. Every time a convoy from the convoys passed by him\textsuperscript{as}, his\textsuperscript{as} limbs trembled and he\textsuperscript{as} retracted his\textsuperscript{as} head, and they were saying to him\textsuperscript{as}: ‘You\textsuperscript{as} have asked for a grievous thing!’’.\textsuperscript{167}

\textsuperscript{165} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 32
\textsuperscript{166} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 33
\textsuperscript{167} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 34
From Hafs Bin Gayas who said,

'I heard Abu Abdullah\(^{168}\) saying regarding His\(^{azwj}\) Words: *So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, and Musa fell down unconscious. [7:143]*, he\(^{azwj}\) said: 'The mountain submerged into the sea, and it collapsed until this time'. \(^{168}\)

(P.s. – This is not a Hadeeth)\(^{169}\)

From Muhammad Bin Abu Hamza, from the one who mentioned it,

‘From Abu Abdullah\(^{azwj}\) regarding the Words of Allah\(^{azwj}\) the Exalted: *And the people of Musa took to making a body of a calf from their ornaments, for it being a hollow sound. [7:148]*: ‘Musa\(^{as}\) said: 'O Lord\(^{azwj}\)! And who chose the idol?’ Allah\(^{azwj}\) Said: ‘[^{azwj}\] Did, O Musa\(^{as}\)! I\(^{azwj}\) Chose it’. Musa\(^{as}\) said: *Surely, it is only a Trial. You stra[y by it the one You so Desire to and Guide the one You so Desire to. [7:155]]*’. \(^{170}\)

From Ibn Muskan, from Al Wasaf,

‘From Abu Ja’far\(^{azwj}\) having said: *Among what Musa\(^{as}\) whispered to his\(^{as}\) Lord\(^{azwj}\) is that he\(^{as}\) said: ‘O Lord\(^{azwj}\)! This Samiri\(^{as}\) made the calf, so who made it roar (mooing sound)?’ So, Allah\(^{azwj}\) Revealed to him\(^{as}\): *O Musa\(^{as}\)! That is My\(^{azwj}\) Trial, so do not (seek its) explanation from to Me\(^{azwj}\) about it*’. \(^{171}\)

From Muhammad Bin Abu Hamza, from the one who mentioned,
‘From Abu Abdullah asws having said: ‘When Allah azwj Blessed and Exalted Informed Musa as that his as people had taken a calf having a roar (mooing sound) for it, it did not occur from it the certainty of witnessing. When he as saw them, it intensified and he as threw the Tablets from his as hands’.

Abu Abdullah asws said: ‘And for the sighting there is a merit over the news’.

(P.s. – This is not a Hadeeth)

From the book of Abdullah Bin Hamad Al Ansary,

‘From Abu Abdullah asws and Hazyeran was mentioned in his asws presence, so he asws said: ‘It is the month in which Musa as supplicated against the Children of Israel, so there died from the Children of Israel, during a day and night three hundred thousand from the people’.

Allah azwj Mighty and Majestic Said: And when We Promised Musa forty nights, then you took the calf from after it and you were unjust. [2:51]

The Imam (Hassan Al-Askari asws) said: ‘It was so that Musa as Bin Imran as was saying to the Children of Israel: ‘When Allah azwj has Relieves from you and Destroyed your enemies, I as shall come to you with a Book from your Lord azwj including His azwj Commands and His azwj Prohibition, and His azwj Exhortations, and His azwj Lessons, and His azwj Examples’.

When Allah azwj had relieved from them, Allah azwj Mighty and Majestic Commanded him as that he as should come to the appointed (time and place), and he as should Fast for thirty days at the base of the mountain, and Musa as thought that after that, He azwj would Give him as the Book.

172 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 39
171 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 40
174 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 41
He as Fasted for thirty days, and when it was during the last of the days, he as brushed his teeth before the breaking of the Fast. Allah aswJ Mighty and Majestic Revealed unto him as: “O Musa as! But, do you not know that the breath of the mouth of a fasting one is more aromatic in My Presence than the smell of musk? Fast for another ten days, and do not brush your teeth during the breaking of the Fast”. So, Musa as did that.

And Allah aswJ Mighty and Majestic has Promised that He aswJ would Give him as the Book after forty nights, so He aswJ Gave it to him as. Al-Samiri came and caused doubts upon the weak ones of the Children of Israel and said: ‘Musa as promised you all that he as would be returning to you all after forty nights, and these are twenty night and twenty days completing forty. Musa as mistook his Lord aswJ, and your Lord aswJ has come to you, intending to show Himself to you that He aswJ is Able upon Calling you all to Himself by Himself, and that He aswJ did not Send Musa as for there being a need from Him to him as.

he displayed the calf to them which he had made, and they said to him, ‘So how can the calf happen to be our Lord?’ He said to them, ‘But rather, this calf would be speaking to you, your Lord Speaking from it, just as He aswJ Spoke to Musa as from the tree. Thus, his as God is in the calf just as He aswJ is in the tree’. They strayed by that and strayed (others as well).

When Musa as returned to his people, he as said: ‘O you calf! Was there our Lord inside you just as they are claiming?’ The calf spoke and said, ‘Our Lord aswJ is Mightier than the calf to be encompassing to Him, or something from the tree and the places to be inclusive upon Him aswJ. No, by Allah aswJ, O Musa as! But, Al-Samiri established a calf with its back to the wall, and drilled a hole in another side in the ground, and got one of his apostates so it inside it. Thus, he was the one who placed his mouth upon its behind and spoke with what it spoke saying, This is your god and the god of Musa [20:88].

بَا مُوسِيَ بِعَلَمٍ مَا خُذِلَ هُؤُلَاءِ بِعَبْدَيْنِي وَاتَخَذَاهُمُ إِلَاهًا إِلَّا لِتَهَؤُلُوهُمْ بِالصَّلاةِ عَلَى مُحَمَّدٍ وَالَّذِينَ طَبِيعُوتُونَ وَحَجَوَهُمْ بِمَوَافِقَةِ الْبَيْتِ وَبَيْنَ الْبَيْتِ الْوَسُومِيَةُ الْوَصِيَّةُ إِلَى إِبْرَاهِيمٍ
(The calf said): O Musa\textsuperscript{as} Bin Imran\textsuperscript{as}! Nothing disgraced them by worshipping me and taking me as a god, except of their complacency (self-satisfaction) with the sending of \textit{Salawat} upon Muhammad\textsuperscript{saww} and his\textsuperscript{as} goodly Progeny\textsuperscript{asws}, and their rejecting of their\textsuperscript{asws} Wilayah and the Prophet-hood of the Prophet Muhammad\textsuperscript{saww} and the successor-ship of the successor\textsuperscript{asws}, until they were inimical to them\textsuperscript{asws} up to their taking me as a god'.

Allah\textsuperscript{azwj} Mighty and Majestic Said: “So when Allah\textsuperscript{azwj} the Exalted, rather, Disgraced the worshippers of the calf due to their self-satisfaction with the sending of \textit{Salawat} upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} successor Ali\textsuperscript{asws}, so are you not fearing the great disgrace in your enmity to Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and you have witnessed both of them\textsuperscript{asws}, and their signs and their\textsuperscript{asws} proofs have appeared to you?”. 175

(Imam Hassan Al-Askari\textsuperscript{asws} said): ‘Then Allah\textsuperscript{azwj} Mighty and Majestic Said \textit{Then We Pardoned you from after that so that you might be grateful [2:52]} – i.e., We\textsuperscript{aww} Pardoned your former ones for having worshipped the calf, so that perhaps, O you who are existing in the era of Muhammad\textsuperscript{saww}, from the Children of Israel, you would be thanking for those Bounties upon your ancestors and upon you from after them.

Then he\textsuperscript{asws} said: ‘And rather, Allah\textsuperscript{azwj} Mighty and Majestic Pardoned them because they supplicated to Allah\textsuperscript{azwj} through Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}, and they renewed upon their hearts the Wilayah of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and their\textsuperscript{asws} goodly Progeny\textsuperscript{asws}. Thus, during that, Allah\textsuperscript{azwj} had a Mercy on them and Pardoned (their sins) from them’.

Then Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{And when We gave Musa the Book and the Furqan so that you might be rightly Guided [2:53]}

Then Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{[2:53] And when We gave Musa the Book and the Furqan so that you might be rightly Guided}. The Imam (Hassan Al-Askari\textsuperscript{asws}) said: ‘And recall, when We\textsuperscript{aww} Gave Musa\textsuperscript{as} the Book – and it is the Torah which was Taken upon the

\textsuperscript{175} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 42
Children of Israel to believe in it, and the submission to what it Obligated; and the Furqan (Criterion), We azwj Gave it as well to differentiate by it what is between the Truth and the falsehood, and differentiate what is between the people of the Truth and the people of the falsehood.

And that is, when Allah azwj the Exalted had Honoured them with the Book and the belief in it, and the submission to it, Allah azwj Revealed after that unto Musa as: “O Musa as! This is the Book you have accepted it, and there remains the Furqan, differentiating what is between the Momineen and the unbelievers, and the people of the Truth and the people of the falsehood. Therefore, renew the pact upon them asws with it, for I azwj have Sworn upon Myself asws a Vow that I aswj will not Accept from anyone, neither belief nor a deed, except along with the belief in it.

Musa as said: ‘What is it (the Furqan), O Lord azwj!’ Allah azwj Mighty and Majestic Said: “O Musa as! Take to the Children of Israel that – Muhammad saww is ‘الْبَشَارُ’ the best of the people (A Noor Sent in the outfit of flesh – the Bashar) and the Chief of the Mursils as; and that his saww brother and his saww successor saww Ali asws is the best of the successors as; and that His aswj Guardians asws, those whom He aswj Established, are the chiefs of the people; and that the Shias are the ones obedient to him saww, the submitters to him saww and to his saww orders, and to his saww prohibitions, and to his saww Caliphs. They asws are the lofty stars of Al-Firdows (Paradise), and kings of the Gardens of Eden.

He asws said: ‘So Musa as took that to them, and from them was one who believed in it as true, and from them was one who gave him as (acceptance) by his tongue besides his heart. It was so that the one from them who believed in it as true had a shining light manifesting upon his forehead, and the one who accepted by his tongue besides his heart, that light wasn’t for him.

Thus, that was the Criterion (الْفُرْقَاانُ), which Allah azwj Mighty and Majestic Gave Musa as, and it differentiates what is between the people of the Truth and the people of the falsehood.
Then Allah azwj Mighty and Majestic Said *so that you might rightly Guided* – i.e., perhaps you would come to know that by which the servant is ennobled in the Presence of Allah azwj Mighty and Majestic, it is the belief of the Wilayah, just as your ancestors had been ennobled by it”.

Then Allah azwj Mighty and Majestic Said: *And when Musa said to his people: O people! You have been unjust to yourselves by your taking the calf, therefore repent to your Creator, and kill yourselves, that would be better for you in the Presence of your Creator: so He Turned to you for surely He is the Oft-turning the Merciful [2:54]*

The Imam (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic Said: “And recall, O Children of Israel, And when Musa said to his people, the worshippers of the calf, O people! You have been unjust to yourselves - harming yourselves by it by your taking the calf, as a god, therefore repent to your Creator - Who Created you and Shaped you, and kill yourselves, by some of you killing the others - the ones who did not worship the calf to kill the ones who worshipped it.

*that would be better for you*, that killing would be better for you *in the Presence of your Creator*, than if you were to live in the world when He azwj has not Forgiven you, and you will complete your lives - the life of the world then your arrival would happen to be into the Fire. And when you do kill and are repentant, Allah azwj would Make the killing as your expiations, and Make the Paradise as your destination and your resting place.

He asws said: ‘And that Musa as, when Allah azwj had Invalidated the falsehood upon his as hands, Commanded the calf to speak with the news about the pretense (deceit) of Al-Samiri. So
Musa\textsuperscript{as} ordered that the ones who did not worship it should kill the ones who had worshipped it. Most of them disavowed and said, ‘We did not worship it’.

فقال الله عزوجل لموس: ابرد هذا العجل بالحديد بردا، ثم ذره في البحر، فالأمر مع الله. Then Allah the Almighty said to Musa: ‘Fragment this golden calf with the iron, into fragments, then throw these into the sea. The one who drinks from it was, his lips and his nose would blacken, and his sin would be manifested’. So, he\textsuperscript{as} did, and the worshippers of the calf were manifested. Allah\textsuperscript{azwj} Commanded twelve thousand that they should go out upon the rest of them, brandishing the swords, killing them.

A Caller Called out: ‘Indeed! The Curse of Allah\textsuperscript{azwj} would be on anyone who defends them by a hand or a leg, and Curse of Allah\textsuperscript{azwj} would be on the one who hesitates from the one to be killed, perhaps he displays his friendship or a relationship, so he saves him, and he extends to the stranger!’ So, the ones to be killed, submitted.

The killing ones said, ‘We are in a great difficulty from them. We have to kill with our hands, our own fathers, and our mothers, and our sons, and our brothers, and our relatives, and we did not worship, and there is equality between us and them regarding the difficulties’. Allah\textsuperscript{azwj} the Exalted Revealed unto Musa\textsuperscript{as}: “O Musa\textsuperscript{as}! I, rather am Examining them by that, because they did not withdraw from them due to their worshipping the calf, and did not emigrate from them, and inimical to them upon that.

He\textsuperscript{as} said to them: ‘The one who supplicated to Allah\textsuperscript{azwj} by Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}, it would be easy upon him killing the deserving one of the killing due to their sins’. They said it, and that made easier upon them, and they did not find any pain due to their killing them’.

He\textsuperscript{as} said to them: ‘The one who supplicated to Allah\textsuperscript{azwj} by Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}, it would be easy upon him killing the deserving one of the killing due to their sins’. They said it, and that made easier upon them, and they did not find any pain due to their killing them’.

when the killing intensified among them, and they were six hundred thousand except for twelve thousand who had not worshipped the calf, and Allah\textsuperscript{azwj} Inclined one of them, so he said to some of them, and the killing had not yet reached to them, saying, ‘Or hasn’t Allah\textsuperscript{azwj} Made the beseeching by Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws} such a matter than a seeker would not be disappointed with it, nor would his asking be returned to him, and like that is how the Prophets\textsuperscript{as} and the Rasools\textsuperscript{as} beseeched (before)? So, what is the matter with us that we are not beseeching by them\textsuperscript{asws}?’. 
He asws said: ‘So they gathered and raised a clamour, ‘O our Lord azwj! By the virtue of Muhammad asw, the prestigious, and by the virtue of Ali asws, the superior, the magnificent, and by the virtue of (Syeda) Fatima asws, the meritorious, and by the virtue of Al Hassan asws and Al Husayn asws, two grandsons of the Chief of the Prophets as, and chief of the youths of the inhabitants of the Paradise in their entirety, and by the virtue of the goodly offspring, the clan from the Progeny asws of Taha, and Yaseen (Names of Rasool-Allah saww), so when will You asw Forgive our sins for us, and Forgive our lapses for us, and remove this killing from us?’.

That is where there was a call for Musa as from the sky: ‘Stop the killing, for some of them has asked Me aswj such an asking, and I aswj have Vowed upon Myself aswj with a vow, (even) if they who had been worshipping the calf had asked Me aswj, and they had asked for the protection, I aswj would have Protected them until they would not have worshipped it (in the first place). And had Iblees la vowed upon Me aswj by it, I aswj would have Granted it to him la. and has Nimrod la and Pharaoh la vowed upon Me aswj by it, I aswj would have Rescued him la.

So, the killing was Lifted from them, and they went on saying, ‘O our regret! Where were we from this supplication by Muhammad asw and his asw goodly Progeny asws, until Allah aswj had Prevented from us the evil of the strive, and Protected us with the most superior of the protections?’.

Then Allah aswj Mighty and Majestic Said: And when you said: O Musa! We will never believe in you until we see Allah manifestly, so the thunderbolt seized you and you were looking on [2:55].

He (Imam Hassan Al-Askari asws) said: ‘You ancestors, so the thunderbolt seized you, seizing your ancestors — the thunderbolt - and you were looking on, at them. Then We Resurrected you, Resurrected you ancestors from after your death, from after the death of your ancestors that you may be grateful (for) the life. i.e., perhaps your ancestors would be grateful for the life in which they would be repenting and turning back, and being repentant
to their Lord\textsuperscript{azwj}. That deed did not last upon them, so their destination would have happened to be in the Fire, and they would be in it eternally.

The Imam (Hassan Al-Askari\textsuperscript{asws}) said: ‘And that was because when Musa\textsuperscript{as} intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad\textsuperscript{saww} with his\textsuperscript{saww} Imam-hood, and to Ali\textsuperscript{asws} with his\textsuperscript{asws} Imamate, and to the Pure Imams\textsuperscript{asws} with their\textsuperscript{asws} Imamate, they said: ‘\textit{We will never believe in you}, that this is a Command of your\textsuperscript{as} Lord\textsuperscript{azwj} until we see Allah manifestly, visually informing us with that’. So, the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them’”.

And Allah\textsuperscript{azwj} Mighty and Majestic Said: “O Musa\textsuperscript{as}! I\textsuperscript{azwj} am Honouring to My\textsuperscript{azwj} friends, the ratifiers of My\textsuperscript{azwj} elites\textsuperscript{asws}, and I\textsuperscript{azwj} don’t Mind, and similar to that I\textsuperscript{azwj} am Wrathful to My\textsuperscript{azwj} enemies, the repellers of the rights of My\textsuperscript{azwj} elites\textsuperscript{asws}, and I\textsuperscript{azwj} don’t Mind!”

Musa\textsuperscript{as} said to the remaining ones who were not struck by the thunderbolt: ‘What is that you are saying? Are you accepting and acknowledging? O else you would be joining with them (the ones struck by the lightning)’.

They said, ‘O Musa\textsuperscript{as}! We don’t know what happened with them and for what they were struck? It was so that the thunderbolt did not strike them due to you\textsuperscript{as}, except that it was a catastrophe from the catastrophes of the time which hits the righteous and the immoral (as well).

\begin{quote}
إذا كانت إذا أصابتهم لردهم عليك في أمر محمد وعلي وآلهما فاسأل الله ربك بمحمد وآله هؤلاء الذين تدعونا إليهم أن يحيي هؤلاء الصاعقين لنسألهم لماذا أصابهم ما أصابهم، يجب هؤلاء الصاعقين لسألهما لمذا أصابهما ما أصابهم.
\end{quote}

So, if it was rather, that they were struck to their rejection upon you\textsuperscript{as} with the matter of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and their\textsuperscript{asws} Progeny\textsuperscript{asws}, then ask Allah\textsuperscript{azwj} your\textsuperscript{saww} Lord\textsuperscript{azwj}, by Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, those whom you\textsuperscript{as} calling us towards them\textsuperscript{asws}, that He\textsuperscript{azwj} should Revive those who have been struck, so that we can ask them, for what they had been struck, (and) what hit them.

فدع الله عزوجل فهم موسى ف حاجههم الله عزوجل، فقال لهم موسى عليه السلام: سلومهم لمذا أصابهم.
Musa\textsuperscript{as} supplicated to Allah\textsuperscript{azwj} by them\textsuperscript{asws}, and Allah\textsuperscript{azwj} Mighty and Majestic Revived them. Musa\textsuperscript{as} said: ‘Ask them, for what they were struck?’

They asked them, and they said, ‘O Children of Israel! It hit us, what hit us, due to our refusal of believing the Imamate of Ali\textsuperscript{asws} after our belief in the Prophet-hood of Muhammad\textsuperscript{saww}.

We, have been shown, after the death of ours, the kingdoms of our Lord\textsuperscript{azwj} from His\textsuperscript{azwj} skies, and His\textsuperscript{azwj} Veils, and His\textsuperscript{azwj} Throne, and His\textsuperscript{azwj} Chair, and His\textsuperscript{azwj} Gardens. So, we did not see the implementation of orders in the entirety of those kingdoms, as being of greater authority than Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}.

And us, when we died by this thunderbolt, they went with us to the Fires, but Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, may the \textit{Salawat} and the greetings be upon them, called out to them: ‘Pause from them, their Punishments, for they would be living (again) by the asking of an asker – asking our\textsuperscript{asws} Lord\textsuperscript{azwj} Mighty and Majestic, by us\textsuperscript{asws} and by our\textsuperscript{asws} goodly Progeny\textsuperscript{asws}.’

And that is when they did not fling us afterwards, into the abyss, and delayed us until we were Resurrected by your\textsuperscript{as} supplication, O Musa\textsuperscript{as} Bin Imran\textsuperscript{as}, by Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}.

Allah\textsuperscript{azwj} Mighty and Majestic Said to the people in the era of Muhammad\textsuperscript{saww}: “So when it was so by the supplication by Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}, the injustices spread by your ancestors, the ones struck by the lightning due to their injustices was diffused, so what would be Obligated upon you all if you are objecting similarly to what they were destroyed with, up to their revival by Allah\textsuperscript{azwj} Mighty and Majestic?”\textsuperscript{176}

\textsuperscript{176} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 43
Ali, from his father and Muhammad Bin Al Qasim, from Muhammad Bin Suleyman, from Dawood Bin Hafs Bin Gayas,

‘From Abu Abdullah asws having said: ‘The Prophet sallallahu alayhi wa salam said: ‘The Torah was Revealed on the sixth from a Month of Ramazan’’. 177

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Ahwazy, from Al Jowhary, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah asws – similar to it’. 178

By his chain, from Yazeed Bin Salam,

‘The Prophet sallallahu alayhi wa salam was asked, ‘Why was the Furqan named as ‘Furqan’?’ He sallallahu alayhi wa salam said: ‘Because it is of separate (Faraq) Verses and the Chapters, been Revealed in other than the Tablets, and in other than parchments; and the Torah and the Evangel and the Psalms, all of these were Revealed in totality in the Tablets and the papers’’. 179

The Words of the Exalted: And when We Took a Covenant from you [2:63] – the Verse. The Imam (Hassan Al Askari asws) said: ‘Allahazwj Mighty and Majestic Said to them (the Children of Israel) – And recall – when And when We Took a Covenant from you [2:63], and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which azwj Gave to Musaas along with the Book, particularised with the mention of Muhammadas and Aliasws, and the goodly from theirasws Progenyasws, that theyasws are the Chiefs of the people, and the ones standing by the Truth.

And when We Took a Covenant from you [2:63] that you would be acknowledging with it, and that you would be depositing it to your posterity and instructing them that they should be depositing it to their posterities up to the last of Myazwj Ordainment in the world, that they would be believing in Muhammadas as a Prophet saww of Allahazwj, and they would be submitting to himsaww whatever hesaww orders them with – regarding Alisanws being a Guardian of Allahazwj, from Allahazwj, and whatever hesaww informs them with it on Hisazwj behalf – from

177 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 44
178 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 45
179 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 46
And We Raised the (Mount) Toor above you – the mountain. We azwj Commanded Jibraeel as that he as cuts off a piece of it – the mountain of Palestine – in accordance to the encampment of your ancestors, one Farsakh by one Farsakh (10km by 10 km). So he as cut it and came over with it, and he as raised it above their heads.

Musa as said to them: ‘Either you take to whatever you are being Commanded with in it, or else this mountain would be thrown upon you’. So, they sought refuge to it acceptance unwillingly, except for the one Allah azwj Saved from the obstinacy, for he accepted it willingly, by choice. Then, when they had accepted it, they performed Sajdah and covered themselves with the soil; and most of them covered their cheeks with it, not intending the submission to Allah azwj, but they looked at the mountain, whether it would fall or not; and the others performed Sajdah willingly, by choice’. 180

The Words of the Mighty and Majestic: ‘And when We Took your Covenant and We Raised above you the (Mount) Toor: “Grab what We have Given you with strength and listen!” They said: ‘We hear and we disobey’. And they imbibed the calf into their hearts due to their Kufr. Say: Evil is what your Eman is instructing you unless you (become from) Momineen. [2:93]

The Imam (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic Said: “And recall, when We azwj Did that with your ancestors due to what they refused, the acceptance of what Musa as came with, from the Religion of Allah azwj and its Ordinances, and from the Command of preferring Muhammad saww and Ali asws, and their asws Caliphs over the rest of the creatures.

180 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 47
We Said to them: ‘**Grab what We have Given you** – from these Obligations, with strength. We\textsuperscript{azwj} had Made these to be for you all, to become strong by it, and We\textsuperscript{azwj} Dispelled your ailments (which were) prevalent among you, and listen! – to what is being said to you, and what you are being instructed with.

They said: ‘**We hear - your\textsuperscript{as} words, and we disobey**’ – your\textsuperscript{as} order. i.e., they would be disobeying afterwards, and they are harbouring the disobedience in the present as well, **And they imbibed the calf into their hearts** – they were instructed with drinking the calf (melted calf) the fragments of which had been scattered in the water which they had been instructed to drink it, in order to clarify the one who worshipped it from the one who did not worship it **due to their Kufr** – it was due to their Kufr they had been instructed with that.

Say: - O Muhammad\textsuperscript{saww}, ‘**Evil is what your Eman is instructing you** with Musa\textsuperscript{as}, your disbelieve in Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and the Guardians\textsuperscript{asws} of Allah\textsuperscript{azwj} from their\textsuperscript{asws} family **if you are Mominnee** – in the Torah of Musa\textsuperscript{as}. But, Allah\textsuperscript{azwj} Forbid, your Eman is not instructing you with the Torah, for the Kufr with Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}.

The Imam (Hassan Al-Askari\textsuperscript{asws}) said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted Mentioned the Children of Israel during the era of Muhammad\textsuperscript{saww}, the conditions of your forefathers which were during the days of Musa\textsuperscript{as}, how the pact and the Covenant was Taken upon them for Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and their\textsuperscript{asws} Progeny\textsuperscript{asws}, the goodly, the Chosen for the Caliphate upon the creatures, and for their\textsuperscript{asws} companions, and their\textsuperscript{asws} Shias, and the rest of the community of Muhammad\textsuperscript{saww}.

He\textsuperscript{azwj} Said: **And when We Took your Covenant** – Recall when We\textsuperscript{azwj} Took the Covenant of your forefathers, and We\textsuperscript{azwj} Raised above you the (Mount) Toor – the mountain, due to their refusal of accepting what was required from them and the acknowledgement regarding it, **“Grab what We have Given you”** Granted you, with strength – meaning, with the strength which We\textsuperscript{azwj} Granted you – suitable for you all with that, and listen! – i.e., be obedient with regards to it.
They said: ‘We hear – with our ears, and we disobey’ – with our hearts. So, as for in the apparent, they were obeying, all of them, humiliated, belittled.

Then Heazwj Said: And they imbibed the calf into their hearts due to their Kufr – they presented themselves for drinking (the love of) the calf which they had worshipped it, until what they were drinking from that arrived into their hearts’.

And heasws said: ‘The Children of Israel, when Musasws returned to them – and they had already worshipped the calf – they met himasws with the retracting from that. So Musasws said to them: ‘Who is the one who worshipped it from you until a Judgment of Allahaazwj was Implemented with regards to it?’ They feared from the Judgment of Allahaazwj which had been Implemented regarding them, so they rejected that they happened to have worshipped it, and each one of them went on to say, ‘I did not worship it. But rather, others worshipped it’. And they maligned (slandered) each other.

Then heasws said to them: ‘Drink from it!’ So, each one who had worshipped it, his lips and his nose blackened from the ones who was of the white complexion, and from the one from them who was of dark complexion, his lips and his nose whitened. Thus, during that, the Judgment of Allahaazwj was Implemented.

Then Allahazwj the Exalted Said to the existing ones from the Children of Israel in the era of Muhammadasws and upon hisasws tongue: ‘Say: - O Muhammadasws, to these Jews, the believers in youasws after hearing what was Taken upon their former ones for youasws and for yourasws brother Aliasws and for yourasws Progenyasws, and for yourasws Shias. " If you are with the Believers and You shun them with this, - then it is as if you are of the class of the polytheists who were before you."
Evil is what your Eman is instructing you – that you should be disbelieving in Muhammad saww and be taking it lightly with the right of Ali asws and his Progeny asws and his Shias, if you are Momineen. [2:93] – just as you are pretending with Musa asws and the Torah'.

He asws said: ‘And that is, that Musa as has promised the Children of Israel that he as would be coming to them from the Presence of Allah azwj with a Book, inclusive of His Commands, and His Prohibitions, and His Legal Penalties, and His Obligations, after Allah azwj has Rescued them from Pharaoh and his people.

O My servants! Indeed! So, testify that Muhammad saww is the best of My creation, and the most superior of My Created beings, and that Ali asws is his brother, and his elite and the inheritor of his knowledge, his Caliph among his community, and the best of the one to replace him after him, and that the Progeny of Muhammad saww is the most superior of the progenies of the (rest of the) Prophets as, and the companions of Muhammad saww are the most superior of the companions of the Mursils as, and the community of Muhammad saww is the most superior of the communities in their entirety”.

So, the Children of Israel said, ‘We do not accept this, O Musa as. This is too much, too heavy upon us. But we accept from this the Laws what are light upon us. And when we accept it, we say, ‘Our Prophet as is the most superior of the Prophets as, and his Progeny is the most superior of the progenies, and his companions are the most superior of the companions, and we, his community, are the most superior than the community of Muhammad saww, and we can’t acknowledge superiority for a people we have neither seen them nor recognise them’.

فأمر الله جبرئيل ففعل. فقال نبو إسرائيل: لا تقبل هذا يا موسى، هذا عظيم يثقل علينا، بل نقبل من هذه التشريعات ما يخف علينا، وإذا قبلاها فلنا: فإن نبياً أفضل نبي، وآلهة أفضل آلهة، وصحابة أفضل صحابة، وأمة أفضل أمة محمد، ونسنا نعترف بالفضل لقوم لا نراه ولا نعرفهم.
Allah⁺azwj the Exalted Commanded Jibraeel⁸as, so he cut out from a mountain from the mountains of Palestine by a wing from his wings, upon a measurement of the encampment of Musa⁸as; and it length by its width was one Farsakh by one Farsakh (10 km by 10 km).

They were hit from the panic and the terror what hit their likes from the ones who faced this in their faces, and they said, ‘O Musa⁸as! How should we do it?’ Musa⁸as said: ‘Do Sajdah to Allah⁹azwj upon your foreheads, then rub your right cheek, then the left cheek in the soil, and be saying, ‘O our Lord⁹azwj! We hear, and we obey, and we accept, and we acknowledge, and we submit, and we agree’.

He⁸asws said: ‘So they did this, which Musa⁸as had told them to, by word and deed, apart from that most of them opposed by their hearts the apparent of their deeds, and said in their hearts, ‘We hear and we disobey’, in opposition to what they said by their tongues, and they rubbed their right cheeks in the soil, and their aim wasn’t the humbleness to Allah⁹azwj Mighty and Majestic and the regret upon what had happened from them from the opposition, but they did that awaiting to see whether the mountain would fall upon them or not. Then they rubbed their left cheeks like that, and they did not do that just as they had been ordered to.

Jibraeel⁸as said to Musa⁸as: ‘As for most of them, they are disobedient to Allah⁹azwj the Exalted, but Allah⁹azwj Mighty and Majestic Commanded me⁸as that I⁸as remove this mountain from them in the presence of their apparent acknowledgment in the world. But, Allah⁹azwj the Exalted, rather, would be Seeking them in the world by their appearances of their to save their blood, and the condemnation would remain for them. And rather, their matter is to Allah⁹azwj in the Hereafter. He⁹azwj would be Punishing them upon their beliefs and their consciences’.”

فقال جبرئيل لموسى عليه السلام: أما إن أكثرهم لله تعالى عاصون، ولكن الله تعالى أمرني أن ازيل عنهم هذا الجبل عند ظاهر اعترافهم في الدنيا فإن الله إما يبطلهم في الدنيا بظواهرهم وحروفهم، وإما يفعلهم في الآخرة بحروفهم وسماعهم.

ثم جاء به فوقه على رؤوسهم، وقال: إما أن تقبلوا ما أتاكم به موسى وإما وضعت عليكم الجبل فطحتحكم تحته.

Then he⁸as came with it above their heads and said: ‘Either you accept what Musa⁸as came to you with, or I⁸as will drop the mountain upon you, so you will be crushed under it.

قال: فقالوا هذا الذي قال لهم موسى قولًا وفعلاً غير أن كثيرًا منهم خالف فقه ظهير أفعاله وقال بقلبه: سمعنا وعصينا مخالفاً لما قال بلسانه، وعفروا خدوخهم اليمنى ليس قصدهم التذلل لله تعالى والندم على ما كان منهم من الخلاف، ولكنهم فعلوا ذلك ينظرون هل يقع عليهم الجبل أم لا، ثم عفروا خدوخهم اليسرى ينظرون كذلك، ولم يفعلوا ذلك كما أمروا.

قال: فقال جبرئيل لموسى عليه السلام: أما إن أكثرهم لله تعالى عاصون، ولكن الله تعالى أمرني أن ازيل عنهم هذا الجبل عند ظاهر اعترافهم في الدنيا فإن الله إما يبطلهم في الدنيا بظواهرهم وحروفهم، وإما يفعلهم في الآخرة بحروفهم وسماعهم،
So, the people looked at the mountain and it had become two pieces – a piece from it became pearly white, and it went rising until it reached the skies, and they were looking on at it, until it came to be where their visions could not reach and a piece became a fireball and fell upon the ground in their presence. It pierced it and entered into it and disappeared from their eyes.

They said, ‘Where these two separate pieces of the mountain – a piece ascends as pearls and a piece descends as fire?’ Musa said to them ‘As for the piece which ascended into the air – it arrived to the sky and pierced into it and joined up with the Paradise. It increased with a manifold multiplication, no one knows its number except Allah.

And Allah Commanded that there should be built for the Momineen from it, with what is in the Book – castles, and houses, and places, and dwellings, containing a variety of Bounties – which He has Promised with to the pious ones from His servants – from the trees, and the orchards, and the fruits, and the beautiful Houries, and the eternal ones from the (service) boys like scattered pearls – and the rest of the Bounties of the Paradise and its goodness.

And He has Prepared for the Kafirs from His servants – from the oceans of fires, and the ponds of its lavas, and its discharges, and valleys of its vomits, and its bloods, and its pus, and its Zabaniyya (Angels of Hell) with their weapons, and trees of its Zaqoom (bitter fruits), and its thorny bushes, and its serpents, and its scorpions, and is snakes, and its handcuffs, and its shackles, and its chains and its fetters, and the rest of the types of the afflictions and the Punishments prepared therein.

Then Muhammad, Rasool of Allah, said to the Children of Israel: ‘Are you not fearing the Punishments of your Lord – during your rejection of these merits which Muhammad and Ali, and their goodly Progeny has been particularised with?’

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181 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 48
ير: اليقطني، عن محمد بن عمر، عن عبد الله بن الوليد السمان قال: قال لي أبو جعفر عليه السلام:

\[\text{يا عبد الله ما تقول الشيعة في علي وموسى وعيسى عليه السلام ؟}
\]

قال: قلت: جعلت فداك ومن أي الحالات تسألني؟

Al Yaqteeni, from Muhammad Bin Umar, from Abdullah Bin Al Waleed Al Saman who said,

‘Abu Ja’far\(\text{asws}\) said to me: ‘O Abdullah! What are the Shias saying regarding Ali\(\text{asws}\) and Musa\(\text{as}\) and Isa\(\text{as}\)?’ He (the narrator) said, ‘I said, ‘May I be sacrificed for you\(\text{asws}\)! And of which of the situations are you\(\text{asws}\) asking me?’

قال: أسألك عن العلم، فأما الفضل فهم سواء، فقلت: حملت فذاك فما عسى أقول فيها؟ قال: هو والله معلم منهما.

He\(\text{asws}\) said: ‘I\(\text{asws}\) ask you about the knowledge. As for the merit, they\(\text{as}\) are equal’. I said, ‘May I be sacrificed for you\(\text{asws}\)! So, what might I be saying regarding them\(\text{as}\)?’ He\(\text{asws}\) said: ‘He\(\text{asws}\) (Ali\(\text{asws}\)), by Allah\(\text{azwj}\), more knowledgeable than both of them\(\text{as}\).

ثم قال: يا عبد الله أنا ألس تقولون لعلي ما للرسول من العلم؟ قال: قال: بلى، قال: فخاصمهم فيه إن الله تبارك وتعالى قال لموسى: "وكتبنا له في الألوح من كل شيء". فأعلمنا أنه لم يبين له الأمر كله، وقال تعالى: "وجئنا بك على هؤلاء شهيدا ونزلنا عليك الكتاب تبيانا لكل شيء".

Then he\(\text{asws}\) said: ‘O Abdullah! Aren’t they (general Muslims) saying for Ali\(\text{asws}\) what is for the Rasool\(\text{saww}\) from the knowledge?’ I said, ‘Yes’. He\(\text{asws}\) said: ‘Contend them regarding it. Allah\(\text{azwj}\) Blessed and Exalted Said to Musa\(\text{as}\): “And We Prescribed to him in the Tablets, Advice from all things and detail of everything [7:145], so we know that all of the matters were not explained to him\(\text{as}\); and the Blessed and Exalted Said to Muhammad\(\text{saww}\): and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]"’.\(^{182}\)

كش: خلف بن حامد، عن سهل بن زياد، عن ابن أبي عمير، عن يحيى الحبي، عن أيوب بن الحر، عن بشير، عن أبي عبد الله عليه السلام، وحدثني ابن مسعود، عن الحسن بن علي ابن فضال، عن العباس بن عامر، عن أبي عبد الله عليه السلام.

Khalaf Bin Hamad, from Sahl Bin Ziyad, from Ibn Abu Umeyr, from Yahya Al Haby, from Ayoub Bin Al Hurr, from Bashir,

‘From Abu Abdullah\(\text{asws}\),

And it was narrated to me by Ibn Masoud, from Al Hassan Bin Ali Ibn Fazal, from Al Abbas Bin Aamir, from Aban Bin Usman, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah\(\text{asws}\), both (narrators) said, ‘We said to Abu Abdullah\(\text{asws}\), ‘Abdullah Bin Ajlan was sick of his sickness in which he died, and he was saying, ‘I will not die from this illness’.\(^{182}\)

\(^{182}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 49
Abu Abdullah \textsuperscript{asws} said: 'Far be it! Far be it! Where did Ibn Ajlan go? May Allah \textsuperscript{azwj} not Make him to be recognised with the ugly from his deeds. Musa \textsuperscript{as} Bin Imran \textsuperscript{as} chose seventy men from his \textsuperscript{as} people, but when the tremors seized them, Musa \textsuperscript{as} was the first one to stand from it. He \textsuperscript{as} said: 'O Lord \textsuperscript{azwj}, my \textsuperscript{as} companions!'

He \textsuperscript{asw} Said: "O Musa \textsuperscript{as} \textsuperscript{as} shall Replace for you \textsuperscript{as}, better than them." He \textsuperscript{as} said that thrice, so Allah \textsuperscript{azwj} Sent them as Prophets \textsuperscript{asw}.\textsuperscript{183}
وسحابة سوداء لا يبصر بعضهم بعضا، وقيل لهم: من حل حبوته أو مد طرفه إلى قاتله أو اتقاه بيد أو رجل فهو ملعون مردود توبته، فكانوا يقتلونهم إلى المساء فلما كثر فيهم القتل وبلغ عدد القتلى سبعمائة ألفا دعا موسى وهارون وبكيا وجزعا وتضرعا وقالا: يا رب هلكت بنو إسرائيل، البقية البقية، فكشف الله تعالى السحابة وأمرهم أن يرفعوا السلاح ويكفوا عن القتل، فلما انكشفت السحابة عن القتلى اشتد ذلك على موسى عليه السلام فأوحى الله تعالى إليه: أما يرضيك أن يدخل القتال والمقتول الجنة ؟ فكان من قتل منهم شهيدا ومن بقي مكفرا عنه ذنبه. ثم إن موسى عليه السلام هم بقتل السامري فأوحى الله سبحانه وتعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام، فأوحى الله تعالى إليه: لا تقتله فإن له في الجحيم أن ينفور لإسحاق، وإن لم يفعل إسحاق، فإن له في الجحيم أن ينفور لإسحاق. ففعله موسى رضي الله عنه. فأصحب السامري عليه السلام. فلم يهو. 

(P.s. – This is not a Hadeeth) 184

184 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 7 H 51
CHAPTER 8 – STORY OF QAROUN

The Verses – (Surah) Qasas: **Surely, Qaroun was from the people of Musa, but he rebelled against them, and We Gave him from the treasures what, its keys weighed down a league of possessors of strength. When his people said to him, ‘Do not be proud, surely Allah does not Love the proud’ [28:76]**

**And seek what Allah can Give you of the House of the Hereafter, and do not forsake your share from the world, and be good just as Allah is Good to you, and do not seek the mischief in the land, surely Allah does not Love the mischief-makers [28:77]**

**He said, ‘But rather, I have been Given based upon the knowledge with me’. Or, does he not know that Allah had Destroyed from before him, one who was mightier than him in strength and more is amassing? And the criminals would not be asked about their sins (but Sent straight to the Fire) [28:78]**

**So he went to his people in his adornments. Those who wanted the life of the world said, ‘O, if only for us was similar to what Qaroun has been Given! He is the possessor of a great fortune!’ [28:79]**

**And those Given the knowledge said, ‘Woe be unto you all! The Reward of Allah is better for one who does righteous deeds, and it would not be received except by the patient ones!’ [28:80]**

**So We Submerged the land with him and with him house, and there was none from a group to help him from besides Allah, and he was not from those who can defend themselves [28:81]**
And in the morning, those who were wishing for his place the day before were saying,

"And certainly Allah Extends the sustenance to one He so Desires to from His servants and Determines. Had it not been for the Conferment of Allah upon us, it would have submerged with us; and certainly the Kafirs will not succeed" [28:82]

My father, from Ibn Abu Umeyr, from Jameel,

185 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 8 H 1
'From Abu Abdullah\textsuperscript{asws} in a Hadeeth of Yunus\textsuperscript{as} having said: ‘The whale entered into Al-Qalzam sea, then came out to the sea of Egypt, then entered into the sea of Tabarstan, then went out in Dajla Al-Gowra.'

He\textsuperscript{asws} said: ‘Then it passed with him\textsuperscript{as} underneath the earth until it met Qaroun\textsuperscript{la}. And Qaroun was destroyed in the days of Musa\textsuperscript{as}, and Allah\textsuperscript{azwj} Allocated an Angel, which entered into him into the earth every day, and Yunus\textsuperscript{as} was in the belly of the whale Glorifying Allah\textsuperscript{azwj} and seeking His Forgiveness. So Qaroun heard his\textsuperscript{as} voice and said to the Angel which was allocated to him, ‘Wait, for I hear the speech of a human’. Allah\textsuperscript{azwj} Revealed to the Angel who was allocated to him: “Wait”. So, he waited’.

Then Qaroun said, ‘Who are you\textsuperscript{as}?’ Yunus\textsuperscript{as} said: ‘I\textsuperscript{as} am a sinner, an erroneous one, Yunus\textsuperscript{as} Bin Matta’. He said, ‘So what was the intense Wrath of Allah\textsuperscript{azwj} for the sake of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}?’ He\textsuperscript{as} said: ‘Far be it! Destroyed!’ He said, ‘So what did the Kind, the Merciful Do with the people of Haroun\textsuperscript{as} Bin Imran\textsuperscript{as}?’ He\textsuperscript{as} said: ‘Destroyed!’ He said, ‘So what did Kulsoom daughter of Imran do, the one who was named for me?’ He\textsuperscript{as} said: ‘Far be it! There did not remain even one from the Progeny of Imran’.

Qaroun said, ‘O regret, upon the Progeny of Imran! He thanked Allah\textsuperscript{azwj} for that, therefore Allah\textsuperscript{azwj} Commanded the Angel who was Allocated to him that he should lift the Punishment from him, for the days of the world. So, he raised it from him’.

\textsuperscript{186} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 8 H 2

\textsuperscript{187} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 8 H 3
في زينته، فقالت المرأة: يا موسى إن قارون أعطيتني مائة ألف درهم على أن أقول بين بني إسرائيل على رؤوس الاشهاد: إنك دعوتني إلى نفسك ومعاذ الله أن تكون دعوتني لقد أكرمك الله عن ذلك، فقال موسى للإرضى: خذيه، فأخذته وابتلعته، وإنه ليتجلجل ما بلغ ولله الحمد.


فب ما بين الثلاثة إلى العشرة، وقيل: هم ستون، وروي عن خثيمة قال: وجدت في النجيل أن مفاتيح خزائن قارون وقرستين بغلا غراء محجلة ما يزيد منها مفتاح على إصبع لكل مفتاح منها كنز، ويقال: كان أينما يذهب تحمل معه، وكانت من حديد، فلما ثقلت عليه جعلها من خشب فثقت عليه فجعلها من جلود البقر على طول الأصابع، فكانت تحمل معه.

وإن كانت على أرجله بيضاء على أن تربص عليها بني إسرائيل، وفي بعض أثوابهم. وقال عبد الرحمن: خرج في سبعين ألفاً عليهم المعصفرات، وقال مقاتل: على بغلة شهباء عليها سرج من الذهب عليها الارجوان ومعه أربعة آلاف فارس عليهم وعلى دوابهم الارجوان، ومعه ثلاثة آلاف جاري على هن الحلي والثياب الحمر على البغال الشهب، فتمنى أهل الجهالة مثل الذي أوتيه، كما حكى الله، فوعظهم أهل العلم بالله أن اتقوا الله فإن ثواب الله خير لمن آمن وعمل صالحاً.

ثم إن الله أوحى إلى نبيه موسى أن يأمر قومه أن يعلقوا في أرديتهم خيوطاً أربعة في كل طرف خيطاً أخضر، لونه لون السماء. فدعا موسى بني إسرائيل وقال لهم: إن الله تعالى يأمركم أن تعلقوا في أرديتكم خيوطاً خضراء كلون السماء لكي تذكروا ربكم إذا رأيتموها.

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فمن كان معه فليثبت مكانه، ومن كان معي فليعتزل، فاعتزلوا قارون ولم يبق معه إلا رجلان، ثم قال موسى عليه السلام: يا أرض خذيهم، فأخذتهم إ
إلى كعابهم، ثم قال: يا أرض خذيهم فأخذتهم إلى ركبهم، ثم قال: يا أرض خذيهم فأخذتهم إ إلى حقوهم، ثم قال: يا أرض خذيهم إ
إلى أعناقهم، وقارون وأصحابه في كل ذلك بغير من إ تجبرون إلى موسى عليه السلام، وباشدة قارون الرحمن، حتى رويا في بعض الإحبار أن ناشد بعضهم بعض
موه، وموه في جميع ذلك لا بأس له، فقد قال: يا أرض خذيهم فأخذتهم إ إلى إ إلى حقوهم، ثم قال: يا أرض خذيهم فأخذتهم إ إلى إ
إلى أعناقهم، وقارون وأصحابه في كل ذلك يتضرعون إلى موسى عليه السلام ويناشده قارون الله والرحم، حتى روي في بعض الإحبار أن ناشد بعضهم بعض
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(P.s. – This is not a Hadeeth) 188

A number (of reporters) reporting from Muhammad Bin Khalid in his book,

‘From the Prophet saww having said: ‘When Yunus as came to the sea wherein was Qaroun la, Qaroun la said to the Angel allocated with him la, “What is the rumbling and the terror which I hear?” The Angel said to him la, This is Yunus as whom Allah azwj has imprisoned in the belly of the whale. It swam with him as the seven seas until it came with him as to this sea, so this is the rumbling and the terror of his as place’. 

5 – عدة: روى محمد بن خالد في كتابه، عن النبي صلى الله عليه وآله قال: لما صار يونس إلى البحر الذي فيه قارون قال قارون قال قارون إلى الملك الموكل به: ما هذا الدوي والهول الذي أسمعه؟ قال له الملك: هذا يونس الذي حبسه الله في بطن الحوت، فجالت به البحار السبعة حتى صارت به إلى هذا البحر، فهذا الدوي والهول لمكانه.

He la said, ‘Will you allow me la to speak to him as?’ He said, ‘I have permitted you la’. Qaroun la said to him as, ‘O Yunus as! Did you as not repent to your as Lord azwj?’ Yunus as said to him la, ‘Did you as not repent to your as Lord azwj?’ Qaroun la said to him as, ‘My la repentance was made to Musa as and I la had repented to Musa as but he as did not accept from me la; and you as, if you as had repented to Allah azwj, would have found Him as during the first step, returning with it (Forgiveness)’. 189

188 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 8 H 4
189 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 8 H 5
CHAPTER 9 – STORY OF SLAUGHTER OF THE COW

The Verses – (Surah) Al Baqarah: And when Musa said to his people: ‘Allah is Commanding you that you should be slaughtering a cow’. They said: ‘Are you taking us for mockery?’ He said: ‘I seek Refuge with Allah from becoming one of the ignorant ones’. [2:67]

They said: ‘Supplicate for us to your Lord to clarify for us what it is’. He said: He is Saying, “It is a cow neither with calves nor a virgin, of an age between that; therefore do what you are being Commanded”. [2:68]

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’. He said, ‘Heazwj is Saying: “It is bright yellow, such that its colour delighting the beholders”. [2:69]

They said: ‘Supplicate for us to your Lord to Clarify for us what it is. The cows are alike upon us, and we will, if Allah so Desires, be guided aright. [2:70]

He said: ‘He is Saying: “It is neither a cow trained to plough the land, nor irrigate the farm, sound, there being no blemish in it”. They said: ‘Now you have come with the Truth’. So they slaughtered it, and they were almost not doing it. [2:71]

And when you killed a soul, so you disputed with regards to it, and Allah was to Bring forth what you were concealing [2:72]

So We Said: Strike it with part of it. Thus Allah Revives the dead, and He Shows you His Signs so that you may be minding [2:73]
My father, from Ibn Abu Umeyr, from one of his men,

‘From Abu Abdullah asws having said: ‘A man from the elite of the Children of Israel and their scholars proposed to a woman from them, and she said yes to him, and a cousin of that man (also) proposed to her, and he was immoral, evil and she did not say yes to him. So, his cousin envied the one who had been accepted, and he laid in waiting for him and killed him in an assassination, then carried him to Musa as and he said, ‘O Prophet as of Allah azwj! This is a cousin of mine who had been killed’.

Musa as said: ‘Who killed him?’ He said, ‘I don’t know’. And it was so, the murder among the Children of Israel was considered very grievous, so that was grievous upon Musa as and he gathered the Children of Israel to him as. They said, ‘What is your view, O Prophet of Allah azwj?’

And there used to be a man among the Children of Israel who had a cow for him and had a righteous son and with his son was some merchandise. A group came seeking his merchandise and the key of his house was beneath the head of his father and he was sleeping, and his son dislike to awake him and disturb his sleep upon him. The group left and did not buy his merchandise.

When his father awoke, said to him, ‘O my son! What is that which you did with your merchandise?’ He said, ‘It still stands. I did not sell it because the key was beneath your head and I disliked awakening you and disturbing your sleep upon you. His father said to him, ‘I hereby make this cow to be for you in its stead from what you lost from the profit of your merchandise’, and he thanked Allah azwj for his son what he had done with his father.

And Musa ordered the Children of Israel to slaughter that cow exactly. When they gathered to Musa as and cried and made noise, Musa as said to them: ‘Allah is Commanding you that you should be slaughtering a cow’. – they were astonished and They said: ‘Are you taking us for mockery?’ – We come to you with a murdered one and you as are saying: ‘Slaughter a cow?’’ So, Musa as said to them: ‘I seek Refuge with Allah from becoming one of the ignorant ones’. [2:67].
They came to know that they were mistaken, They said: ‘Supplicate for us to your Lord to clarify for us what it is’. He said: He is Saying, “It is a cow neither with calves nor a virgin, [2:68]. And ‘Al-Fariz’ is the one who had been attained by the stallion but did not become pregnant, and the virgin is one whom the stallion had yet to attain.

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’. He said, ‘He azwj is Saying: “It is bright yellow, such that its colour - i.e. intensely yellow, delighting the beholders”. [2:69]. To it, They said: ‘Supplicate for us to your Lord to Clarify for us what it is. The cows are alike upon us, and we will, if Allah so Desires, be guided aright. [2:70].

He said: ‘He is Saying: “It is neither a cow trained to plough the land, - i.e. not subservient, nor irrigate the farm,- i.e. not irrigating the plants, sound, there being no blemish in it”. - i.e., no spots on it, except the yellow. They said: ‘Now you have come with the Truth’. [2:71]. It is a cow of so and so. So, they went to buy it, but he said, ‘I will not sell it except for one hundred skins filled with gold’.

They returned to Musa as and informed him as. Musa as said to them: ‘There is no escape for you from slaughtering exactly it’. So, they bought it for one hundred skins filled with gold and slaughtered it, then they said, ‘O Prophet as of Allah azwj! What are your as orders?’ So, Allah azwj Blessed and Exalted Revealed to him as: “Say to them: ‘Strike it with part of it, and be saying: ‘Who killed you?’”.

Then they took the tail and struck him with it and say: ‘Who killed you, O so and so?’ He said, ‘So and so, son of so and so, son of my uncle who had come with it’, and it is His azwj Word: So We Said: Strike it with part of it. Thus Allah Revives the dead, and He Shows you His Signs so that you may be minding [2:73]”.

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190 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 9 H 1
My father, from Al Kameydani, and Muhammad al Attar, from Ibn Isa, from Al Bazanty who said,

"I heard Al-Reza\textsuperscript{asws} saying: ‘A man from the Children of Israel killed a relative of his. Then he took him and threw him upon a road of the most superior tribe from the tribes of the Children of Israel, then went over seeking his blood (wergild). They said to Musa\textsuperscript{as}, ‘A tribe from the family of so and so killed so and so, inform us who killed him?’

قـالَ: ائتوني ببقرة، قـالوا: "أتتخذنا هزوا قال أعوذ بإلـه أن أكون من الجاهلين" ولو أَمَّـغَـمَـوا إِنَّهمْ عَمِّدُوا إِلَى بـِقَرَةٍ أَجزأتهم ولكن شدـدـوا فشـدـدُ الله عَلـيهم.

He\textsuperscript{as} said: ‘Bring me a cow’. They said, ‘\textit{They said: Are you taking us for mockery? He said: I seek Refuge with Allah from one of the ignorant ones [2:67].}’ And, had they deliberated (at that point), to whichever cow, it would have sufficed them, but they were difficult, so Allah\textsuperscript{azwj} was Difficult upon them.

They said: ‘Supplicate for us to your Lord to clarify for us what it is’. He said: He is Saying, “It is a cow neither with calves nor a virgin – meaning neither too young nor too old, \textit{of an age between that; therefore do what you are being Commanded". [2:68] And had they deliberated to whichever cow, it would have suffice them, but they were difficult, so Allah\textsuperscript{azwj} was Difficult upon them.

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’. He said, ‘He\textsuperscript{azwj} is Saying: “It is bright yellow, such that its colour delighting the beholders”. [2:69] And had they deliberated to a cow, it would have suffice them, but they were difficult, so Allah\textsuperscript{azwj} was Difficult upon them.

They said: ‘Supplicate for us to your Lord to Clarify for us what it is. The cows are alike upon us, and we will, if Allah so Desires, be guided aright. [2:70] He said: ‘He is Saying: “It is neither a cow trained to plough the land, nor irrigate the farm, sound, there being no blemish in it”’. They said: ‘Now you have come with the Truth’. [2:71].
So, they sought it and they found it in the presence of a youth from the Children of Israel. But he said, ‘I will not sell it with except for a bull skin filled with gold’. They came over to Musa and they said that to him. He said: ‘Buy it’. So they bought it and came over with it. He ordered them with slaughtering it, then instructed that they strike the deceased with its tail. When they did that, the killed ones (became) alive and said, ‘O Rasool of Allah! A son of my uncle killed me besides the one who invited me over it for my killing’. Thus, they knew by that, his killer.

Some of his companions said to Rasool of Allah Musa: ‘This cow, there is some news for it?’ He said, ‘And what is it?’ They said, ‘A youth from the Children of Israel was rightful with his father, and he had bought something. He came over to his father and the keys (to the money) was beneath his head, and he disliked waking him. He left that sale. His father woke up (later one), and he informed him. He said to him, ‘Excellent! Take this cow, for it is for you instead of what (deal) you lost’.

He said: ‘So Rasool of Allah Musa said to him: ‘Look at the righteousness, what (benefits) reach its performor!’’. 191

P.s. – This is not a Hadeeth) 192

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191 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 9 H 2
4 - ص: بالاستدلال إلى الصدوق، عن أبيه، عن ابن عيسى، عن الحجال، عن مقاتل بن مقاتل، عن أبي الحسن عليه السلام قال: إن الله تعالى أمر بني إسرائيل أن يذبحوا بقرة وكان يجزيهم ما ذبحوا وما تيسر من البقر، فعنوا وشددوا فشددهم.

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Hajal, from Maqatal bin Maqatal, 

‘From Abu Al-Hassan asws having said: ‘Allah azwj the Exalted Commanded the Children of Israel to slaughter a cow, and it would have sufficed them whatever they would have slaughtered and whatever would have been easy from the cow, but they kept stressing and were difficult, so He azwj was Difficult upon them’’. 193

5 - ص: بهذا الاستدلال عن ابن عيسى، عن علي بن سيف، عن محمد بن عبيد، عن الرضا عليه السلام قال: إن بني إسرائيل شد دوا فشدد الله عليهم، قال لهم موسى عليه السلام: اذبحوا بقرة، قالوا: ما لونها ؟ فلم يزالوا شددوا حتى ذبحوا بقرة بملء جلدها ذهبا.

By this chain, from Ibn Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyda,

‘From Al-Reza asws having said: ‘The Children of Israel were difficult, so Allah azwj was Difficult upon them. Musa as said to them: ‘Slaughter a cow’. They said, ‘What is its colour?’ They did not cease to be difficult until they had to slaughter a cow for one hundred skins filled with gold’’. 194

6 - ش: عن ابن محبوب، عن علي بن بقطين، قال: سمعت أبا الحسن عليه السلام يقول: إن الله أمر بني إسرائيل أن يذبحوا بقرة، وإنما كانوا يحتاجون إلى ذنبها فشدد الله عليهم.

From Ibn Mahboub, from Ali Bin Yaqteen who said,

‘I heard Abu Al Hassan asws saying: ‘Allah azwj Commanded the Children of Israel to slaughter a cow, and rather they were (only) needy to its tail, so Allah azwj Made it difficult upon them’’. 195

The Words of the Mighty and Majestic: And when Musa said to his people: ‘Allah is Commanding you that you should be slaughtering a cow’. [2:67] – up to His azwj Words: so that you may be minding [2:73].

قال الامام عليه السلام: قال الله عزوجل لقومه إن الله يأمركم أن تذبحوا بقرة: ‘إذ قال موسى لقومه إن الله يأمركم أن تذبحوا بقرة’.

The Imam (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic Said to the Jews of Al-Medina: “And recall when Musa said to his people: Allah is Commanding you that you should be slaughtering a cow – to be striking with a part of it, this murdered one who is

192 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 9 H 3
193 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 9 H 4
194 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 9 H 5
195 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 9 H 6
between you apparently, for him to be standing up alive, complete, by the Permission of Allahazwj Mighty and Majestic, and he would inform you all with his murderer”.

And that was when the (body of) the murdered one was thrown in their midst. So Musaas necessitated the people of the tribe, by the Command of Allahazwj the Exalted, that fifty of their like should take an oath with Allahazwj, the intensely strong ones, to (swear) to himas – Musaasws – and to the Children of Israel, extolling the merits of Muhammadasws and hisasws goodly Progenyasws upon the absolution of the entirety of them that, ‘We did not kill him, nor do we know him, a killer’.

Thus, if they do swear with that, they would be fined the wergild of the killed one. And if they state the identity of the murderer, or acknowledge the killing, so he would be led from it. But, if they do not do it, they would be imprisoned in a narrow prison until they either swear, or acknowledge, or testify upon the killer.

They said, ‘O Prophetas of Allahazwj! Will our wealth not save us from our oaths nor our oaths, our wealth?’ Heas said: ‘No! Such is the Decision of Allahazwj’. And the reason was, that there was a beautiful woman, with grave and perfect morals, and righteous merits, and noble lineage, and thick veils, abundant proposals. And there were three sons of her paternal uncles. She agreed to the most superior of them in knowledge and the most veiling of them, and intended the marriage with him.

The envy of the other two sons of her uncle intensified to him their fury, and envied him upon it for her preferring him. They both deliberated to the son of her uncle, the agreed, took him to an invitation of theirs, then killed him, and carried him to an area containing most of a (particular) tribe among the Children of Israel, and they threw him between their midst at night.

When they woke up in the morning, they found the murdered one over there, and they recognised his state. The two sons of his uncle came over, the two killers of his, and they tore their clothes upon themselves, and spread the dust upon their heads, and demanded the wergild upon them.
They said, 'O Musa\textsuperscript{as}! Which benefit is there in our oaths for us, when it does not stave from us the heavy penalty? Or which benefit is there for us in paying our fine when it does not stave us from the oath?' So Musa\textsuperscript{as} said: ‘All the benefits are in obedience to Allah\textsuperscript{azwj} and the implementation of His\textsuperscript{azwj} Command, and the ending from what He\textsuperscript{azwj} has Forbidden from.' They said, 'O Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}! The penalty is heavy, and there is no crime for us, and the oathing is harsh and there is no right in our necks – if only Allah\textsuperscript{azwj} would Introduce us to his killer exactly, we would suffice his punishment. Therefore, supplicate for us to your\textsuperscript{as} Lord\textsuperscript{azwj} to Expose this killer to us, for there to descend with him what he would be deserving from the punishment, and He\textsuperscript{azwj} should Uncover his matter for the ones with understanding'.

Musa\textsuperscript{as} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Has Explained what He\textsuperscript{azwj} has Decided with regards to this, so there isn’t for me\textsuperscript{as} that I\textsuperscript{as} should suggest to Him\textsuperscript{azwj} other than what He\textsuperscript{azwj} has Decided with, nor raise an objection to Him\textsuperscript{azwj} regarding what He\textsuperscript{azwj} has Commanded. Indeed! Are you not seeing that He\textsuperscript{azwj}, when He\textsuperscript{azwj} Prohibited the deed during the day of Saturday, and Prohibited the flesh of the camel, there did not happen to be for us that we submit to Him\textsuperscript{azwj}, (to) His\textsuperscript{azwj} Decision, and necessitate (for us) what He\textsuperscript{azwj} has Necessitated upon us’.

And they were worried if he\textsuperscript{as} decides upon them by that which He\textsuperscript{azwj} had Decided with upon others in (a situation) similar to their event.
Allahazwj Mighty and Mighty Revealed to him: “O Musaazwj! Respond to them to what they are suggesting, and ask Meazwj that Iazwj Manifest to them the killer, for him to be killed, and the others would be safe from the accusation and the penalty. Iazwj, rather, Want to Answer them to what they are suggesting, Expanding the sustenance upon a man (who is) the best of youras community. His Religion is the sending of Salawat upon Muhammadas and hisasws goodly Progenyasws, and the preference to Muhammadas and Aliasws after himas after him, upon the rest of the beings. Iasws shall enrich him in the word during this Judgment, for it to happen to be part of his Rewards for his reverence to Muhammadas and hisasws Progenyasws.

قال موسى: يا رب بين لنا قاتله، فأوحى الله تعالى إليه: قل لبني إسرائيل إن الله يبين لكم ذلك بأن يأمركم أن تذبحوا بقرة فتضربوا ببعضها المقتول فيحیى فتسلمون لرب العالمين ذلك، وإلا فكفوا عن المسألة والترمموا ظاهر حكمي،

Musaas said: ‘O Lordazwj! Expose his killer for us’. So, Allahazwj the Exalted Revealed unto himazwj: “Say to the Children of Israel that Allahazwj would Expose that to you all, by Hisazwj Commanding you that you should be slaughtering a cow. So, you should strike by part of it upon the killed one, so he would be revived. So, you should be submitting to the Lordazwj of the worlds, of that, or else stop from the questioning, and Necessitate the apparent of Myazwj Decision!”

فقال موسى: يا رب بين لنا قاتله. فقال الله تعالى إليه: قل لبني إسرائيل إن الله يبين لكم ذلك بأن يأمركم أن تذبحوا بقرة فتضربوا ببعضها المقتول فيحیى فتسلمون لرب العالمين ذلك، وإلا فكفوا عن المسألة والترمموا ظاهر حكمي،

Thus, that was what Allahazwj Mighty and Majestic Relates And when Musa said to his people: Allah is Commanding you – i.e. would be Commanding you - that you should be slaughtering a cow, if you wanted the pausing upon the killer, and you should strike the killed one with part of it, in order for him to live (again) and inform you of the killer, They said: Are you taking us for mockery? – and a ridicule? Youas are claiming that Allahazwj Commands us that we slaughter a cow, and we take a piece from a dead (cow), and we strike a dead (human) with it, so one of the two dead ones would like by the part of the dead touching the other – so how can this happen to be?.

قال موسى: يا رب بين لنا قاتله. فقال الله تعالى إليه: قل لبني إسرائيل إن الله يبين لكم ذلك بأن يأمركم أن تذبحوا بقرة فتضربوا ببعضها المقتول فيحیى فتسلمون لرب العالمين ذلك، وإلا فكفوا عن المسألة والترمموا ظاهر حكمي،

He said – Musaas – ‘I seek Refuge with Allah from becoming one of the ignorant ones [2:67], that Ias would link to Allahazwj Exalted what Heazwj did not Say to meas, and that Ias would become from the ignorant ones objecting to a Command of Allahazwj by myas analogy upon what Ias witnessed, is repelling to the Words of Allahazwj Mighty and Majestic and Hisazwj Command’.

ثم قال موسى: يأواخذ على الله أن أكون من الجاهلين أنسب إلى الله عزوجل ما لم يقل لي، وأن أكون من الجاهلين، اعتار أمر الله بقياس على ما شاهدت فأنا لله تعالى وأمراه.
Then Musa\textsuperscript{as} said: ‘Or isn’t the water of the man a dead drop, and the water of the woman similar to that? Two dead things meet, and Allah\textsuperscript{azwj} the Exalted Innovates from that meetings of the two dead things, a living mortal, complete? Or, isn’t by your cultivation which you are cultivating in your lands, disintegrates and rots, and it is dead. Then Allah\textsuperscript{azwj} Brings out from it these beautiful ears (of corn), giving joy, and these trees, the tall, the living?’

When Musa\textsuperscript{as} dazzled them, they said to him\textsuperscript{as}, ‘O Musa\textsuperscript{as}! ‘Supplicate for us to your Lord to clarify for us what it is’- i.e., What its description is for us to pause upon it. So Musa\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic, and He\textsuperscript{azwj} Said “It is a cow neither with calves – too old, nor a virgin – too young, - not envied - of an age – middle - between that – in between the one with the calves and the virgin, therefore do you being Commanded” when you are Commanded with it.

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’ – i.e. the colour of this cow which you\textsuperscript{as} want to order us with its slaughter. He said – on behalf of Allah\textsuperscript{azwj} after the question and the answer - “It is bright yellow – Beautiful yellow, without a deficiency striking to the whiteness, nor saturated with striking towards the blackness its colour is bright like this delighting – the cow - the beholders” looking at it for its joy, and its beauty and its lustre.

They said: ‘Supplicate for us to your Lord to Clarify for us what it is - what are its qualities? – increase in its description - The cows are alike upon us, and we will, if Allah so Desires, be guided aright. He said – on behalf of Allah\textsuperscript{azwj} the Exalted ‘He is Saying: “It is neither a cow trained to plough the land – not trained for ploughing the land and not dissatisfied with it, nor irrigate the farm – neither carrying the buckets, nor going around for managing, being excused from the entirety of that, sound – from the faults, all of them, there being no faults in it there being no blemish in it – nor any colour in it apart from it (bright yellow).

So when they heard these descriptions, they said, ‘O Musa\textsuperscript{as}! Has our Lord\textsuperscript{azwj} Commanded us with slaughtering a cow of these descriptions?’ He\textsuperscript{as} said: ‘Yes’.
And Musa as did not say in the beginning that ‘Allah azwj has already Commanded you’, because he as, had he as said: Allah azwj Commanded you’, they, when they said, ‘Supplicate to us to your as Lord azwj to Clarify for us what it is, and its colour is, etc., would not have been needy to ask Him azwj, the Mighty and Majestic, that. But, he as was answering them, himself as by saying, ‘He azwj Commands to with (slaughtering) a cow, therefore whichever thing the name ‘cow’ occurs upon, you would fulfilled His azwj Command when you slaughter it’.

He asws said, ‘So when the Command was affirmed to them, they sought this cow, but they could not find it except in the presence of a youth from the Children of Israel. Allah azwj had Showed him in his dream, Muhammad saww and Ali asws and the goodly ones of their asws offspring, and they asws had said to him: ‘You are a friend to us asws, who loves us asws, preferring us asws, and we asws want to usher to you some of your Recompense in the world. So, when they throng to buy your cow, do not sell it except by the instructions of your mother, for Allah azwj Mighty and Majestic has Taught her what would enrich you with and your posterity (as well)’.

So he informed them, and they said, ‘We will give you two Dinars’. So, he informed her. She said, ‘I will sell it) for Four’.

They did not stop seeking upon half of whatever his mother was saying, and he kept on returning to his mother, and she kept doubling the price until it reached a filled hide of a bull – as large as could happen to be, filled with Dinars, and the sale was obligated to them.
Then they slaughtered it, and took a piece, and it was part of the tail from which the son of Adam was Created from, and upon it he would ride when the new creation is repeated. They struck with it, and they said, ‘O Allah! By the virtue of Muhammad and his Progeny! Revive this deceased and Cause him to speak for him to inform us about his murderer’.

He stood up unscathed, joined, and said, ‘O Prophet of Allah! These two sons of my uncle envied me upon a daughter of my uncle, so they killed me, and threw my (my body) in their neighbourhood in order to take my wergild’.

Musa seized the two men and killed them both. And it was so before the standing up by the deceased – he was struck by a piece from the cow, but he was not revived (at first). They (the people) said, ‘O Prophet of Allah! Where is what was Promised to us from Allah Mighty and Majestic?’ Musa said: ‘You have spoken the truth, and that is up to Allah Mighty and Majestic’.

Allah the Exalted Revealed unto him: “O Musa! I did not break My Promise, but it was for preceding to the youth the price of his cow – a hide filled with Dinars, then I shall Revive this one!” They gathered their wealth and Allah Expanded the skin of the bull to the extent that it was weighed what the skin was filled with, and it reached five million Dinars.

One of the Children of Israel said to Musa, and that was in the presence of the murdered one, the one revived with the strike of the cow (piece), ‘We don’t know which of the two is more strange – Allah Reviving this one and Causing him to speak with what he spoke, or His Enriching this youth by this great wealth!’

Allah Revealed unto him: “O Musa! Say to the Children of Israel! The one from you who loves that his life be good in this world, and his place be magnificent in My Paradise, and be made a companions of Muhammad and his Progeny therein, so let
him do just as this youth did. He had heard from Musa\textsuperscript{as} Bin Imran\textsuperscript{as} the mention of Muhammad\textsuperscript{as} and Ali\textsuperscript{as} and their\textsuperscript{as} goodly Progeny\textsuperscript{as}, and he was sending \textit{Salawat} upon them\textsuperscript{as}, and was preferring them\textsuperscript{as} upon the entirety of the creatures, from the Jinn and the humans, and the Angels.

Thus, due to that, this great wealth has been diverted to him – in order to him to live blissfully with the good things, and be honouring with the gifting and the helping (others), and become beloved by his good world to the ones with cordiality, and humiliate the ones with the enmity, by his spending”.

The youth said, ‘O Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}! How shall I protect this wealth, or how shall I be careful from the enmity of the ones who would be inimical towards me with regards to it, and the envy of the ones who would envy me for its reason?’ He\textsuperscript{as} say upon it from the \textit{Salawat} upon Muhammad\textsuperscript{as} and his\textsuperscript{as} goodly Progeny\textsuperscript{as} – what you were saying before you attained it, for the One\textsuperscript{azwj} Who Graced you due to that speech along with the healthy belief, would Protect it upon you as well (due to this speech (\textit{Salawat}) along with the healthy belief’.

So the youth said it (recited \textit{Salawat}), and he was not hit by envy, or a thief to steal it, or a usurper to usurp it, except that Allah\textsuperscript{azwj} Mighty and Majestic Defended him from it by a subtlety from His\textsuperscript{azwj} Subtleties, until he was prevented from his injustice either by choice for by an affliction (brought down upon the perpetrator) until he would stop from him, out of desperation’.

He\textsuperscript{as} said: ‘So when Musa\textsuperscript{as} said that to the youth – and Allah\textsuperscript{azwj} Mighty and Majestic Became a Protector for him due to his speech (sending \textit{Salawat}), the revived one said, ‘O Allah\textsuperscript{azwj}! I ask You\textsuperscript{azwj} with what this youth asked with – from the \textit{Salawat} upon Muhammad\textsuperscript{as} and his\textsuperscript{as} goodly Progeny\textsuperscript{as} and the beseeching by them, that You\textsuperscript{azwj} should Let me remain (alive) in the world – enjoying (life) with the daughter of my uncle – and Frustrate my enemies and my envying ones from me, and Grace me during it a lot of good’. 
فأوحى الله إليه: يا موسى إن لهذا الفتى المنشور بعد القتل ستين سنة، وقد وهبت له لسماحته وتوسله محمد وآله الطيبين سبعين سنة مانع وثلاثين
سنة، صحيح حواسه، ثابت فيها جناه، قوية فيها شهوانة، يتسع خلال هذه الدنيا، وعيش لا يفقر ولا يفراق، فإذا حان حينه حان حينها ومانا
جميعا معا فصارا إلى جناني، فكانا زوجين فيها ناعمين،

Allahazwj Revealed unto him: “O Musaazwj! There was to be for this youth, a life of sixty years after the murder, and Iazwj have Endowed it for him, due to his asking, and his beseeching by Muhammadasws and hisasws goodly Progenyasws, seventy years – being complete one hundred and thirty years with healthy faculties, during which his heart would be steadfast, (along with) the strength of his desires to enjoy the Permissible(s) of this world and life – and neither will she separate (from him) nor will he separate (from her). When his death is near, and her death is near, and they will both die together and come to be in Myazwj Gardens, and they would be spouses therein in Bliss.

 ولو سألني يا موسى هذا الشقي القاتل كنل ما توسع به هذا الفتى على صحة اعتقاده أن أعصمه من الحسد واقنعه بما رزقته و ذلك هو الملك العظيم
لفعلت،

And had he asked Meazwj – O Musaas – this wretched murderer – with the like of what this youth beseeched with upon his healthy beliefs – that Iazwj should Protect him from the envy and the contentment with what Iazwj have Graced him – and that is the Magnificent Kingdom – Iazwj would have done so.

ولو سألني بذلك مع التوبة أن لا أفضحه لما فضحته، و لصرفت هؤلاء عن اقتراح
إبان القاتل، ولاغنيت هذا الفتى من غير هذا الوجه بقدر هذا

And had he asked Meazwj that with the repentance from his doings that Iazwj should not unmask him, Iazwj would not have Unmasked him, and would have Diverted them from suggesting the exposure of the murderer, and Iazwj would have Enriched this youth from other than this aspect, with a measurement of this wealth, (Iazwj would have been Benevolent to him (with it)).

ولو سألني بعدا اففضح وناب إلي وتسبع مثل وصلة هذا الفتى أن انتي الناس فعله بعدما أطلقت لأولئك يفغون عن القصاص لفعلت،

And had he asked Meazwj after what Iazwj had Unmasked, and had repented to Meazwj and beseeched with the likes of the beseeching of this youth that Iazwj should Cause the people to forget his deed – after the kindness of his guardians by pardoning him from retaliation – Iazwj would have Done so.

ولو سألني بهم بهادر باليقين أن يراهنوا على النبي، والأدب، ولا يشركون فيهم ذاكر، ولكن ذلك فضل اتته من أشداء و أنا ذو الفضل العظيم، وأعدل بالمعنى على من أشاد وأنى العزيز

And it would have been so that no one would have faulted him of his deed nor would it have been mentioned among them with a mention. But, that is a Grace Iazwj Grant to the one Iazwj so Desire to, and Iazwj am with the Magnificent Grace and the Fairest with the prevention upon the one Iazwj so Desire to, and Iazwj am the Mighty, the Wise!”
When they slaughtered it, Allah\textsuperscript{awj} the Exalted Said: \textit{So they slaughtered it, and they were almost not doing it. [2:71]}, so they intended that they should not do that due to the greatness of the price of the cow. But, the urgency (of the matter) carried them upon that, and their accusation of Musa\textsuperscript{as}.

Musa\textsuperscript{as} said: ‘Woe be unto you! How blind are your hearts! But, did you not hear the supplication of the youth, owner of the cow, and what Allah\textsuperscript{awj} the Exalted Inherited him from the riches? Or did you not hear the supplication of the murdered one (who was) Revived, and what Allah\textsuperscript{awj} Yielded for him from the prolonged life-span and the happiness and the enjoyment, and the completeness of his faculties and the rest of his body, and his mind? Why are you not supplicating to Allah\textsuperscript{azwj} with the likes of their supplications, and be beseeching to Allah\textsuperscript{azwj} with the likes of their beseeching, in order to block your destitutions, and strengthen your cracks, and plug your (financial) holes?’

They said, ‘O Allah\textsuperscript{awj}! To You\textsuperscript{awj} is our refuge, and upon Your\textsuperscript{awj} Grace do we rely, therefore, Remove our poverty and Plug our (financial) holes by the virtue of Muhammad\textsuperscript{as}, and Ali\textsuperscript{as}, and Syeda Fatima\textsuperscript{as}, and Al-Hassan\textsuperscript{as}, and Al-Husayn\textsuperscript{as} and the goodly ones from their Progeny\textsuperscript{asws}.

Allah\textsuperscript{awj} Revealed unto him\textsuperscript{as:} “O Musa\textsuperscript{as}! Say to them (and) let their chiefs go to the ruins of the clan of so and so, and uncover (dig up) in such and such a place – in the place of its spring – a little from the surface of the earth. Then they should extract whatever is (found to be) over there, for it is ten million Dinars, and let them return to each one who handed over from the price of this cow what he handed over, in order for his state to be returned to what is used to be upon him.”
Then let them distribute after that what remains — and it is five million Dinars — upon a proportion of what each one of them handed over — during this test, in order to double their wealth — as a Recompense upon their beseeching by Muhammad \textsuperscript{saww} and his \textsuperscript{saww} goodly Progeny \textsuperscript{asws}, and their belief in their merits”.

So that is what Allah \textsuperscript{azwj} Mighty and Majestic Said: \textit{And when you killed a soul, so you disputed with regards to it [2:72]} — You differed with regards to it and investigated. One of you cast the sin regarding the murder of the killed one, upon the other, and disputed it from himself and impeded it, \textit{and Allah was to Bring forth} — Manifest \textit{what you were concealing} — whatever was from the news of the killer, and what you were concealing from the intention of belying Musa \textit{as} by suggesting to him \textit{as} what you were reckoning that his \textit{as} Lord \textsuperscript{azwj} would not Answer to him \textit{as}.

\textit{So We Said: Strike it with part of it} — with a part of the cow. \textit{Thus, Allah Revives the dead} — in the world and the Hereafter, just as dead is revived by a dead one meeting another dead one of it. As for in the world — so the water of the man meets the water of the woman, and Allah \textsuperscript{azwj} Revives which was in the loins and the wombs as alive.

And as for in the Hereafter, so Allah \textsuperscript{azwj} the Exalted would Send down between the two (times) blowing of the trumpet — after the first blowing of the trumpet, from the reverberations of the sky of the world — from the swollen seas which Allah \textsuperscript{azwj} the Exalted Said regarding it \textit{And the swollen sea [52:6]} and it would be semen like the semen of the man. So that would rain upon the earth and the water of the semen would meet with the worn out dead ones, so they would be growing from the earth and be living.

Then Allah \textsuperscript{azwj} Mighty and Majestic Said: \textit{And He Shows you His Signs} — the rest of His \textsuperscript{azwj} Signs besides the proofs upon His \textsuperscript{azwj} \textit{Tawheed} (Oneness), and the Prophet-hood of Musa \textit{as}, His \textit{as} Prophet \textit{as}, and the merits of Muhammad \textsuperscript{saww} upon the creatures as the Chief of His \textsuperscript{azwj}
maids and His\textsuperscript{azwj} servants, and His\textsuperscript{azwj} Manifesting his\textsuperscript{saww} merits and the merits of his\textsuperscript{saww} goodly Progeny\textsuperscript{asws} over the rest of the creatures of Allah\textsuperscript{azwj}, altogether.

So that you may be minding -- taking a lesson -- and pondering that the One\textsuperscript{azwj} Who Does these wonders would not Command the creatures except with the Wisdom, nor would He\textsuperscript{azwj} have Chosen Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws} except that they are the most superior of the ones with the intellect''.

\footnote{Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 9 H 7}
CHAPTER 10 – STORY OF MUSA\textsuperscript{as} WHEN HE\textsuperscript{as} MET AL KHIZR\textsuperscript{as} AND THE REST OF THE STORIES OF AL KHIZR\textsuperscript{as} AND HIS\textsuperscript{as} SITUATIONS

The Verses – (Surah) Al Kahf: And when Musa said to his youth [18:60] – up to the Words of the Exalted: being patient upon [18:82].

The Verses – (Surah) Al Kahf: And when Musa said to his youth [18:60] – up to the Words of the Exalted: being patient upon [18:82].

1 - When Musa said to his youth: Be patient.
لم تستطع عليه صبراً " أما السفينة التي فعلت بها ما فعلت فإنها كانت لقوم مساكين يعملون في البحر فأردت أن أعيبها وكان وراء السفينة ملك يأخذ كل سفينة صالحة غصباً، كذا نزلت، وإذا كانت السفينة معيبة لم يأخذ منها شيئاً. " وأما الغلام فإنه أبواه مؤمنين " وطبع كافراً، كذا نزلت، فنظرت إلى جبينه وأشتكت عليه مكتوب: "طبع كافراً" فخشينا أن يرهقهما طغياناً وكفراً فأردنا أن يبدلتهما ربهما خيراً منه زكوة وأقرب رحماً " فأبدل الله والديهما بنتاً ولدت سبعين نبياً. " وأما الجدار الذي أقمته " فكان للغلامين يتيمين في المدينة وكان تحته كنز لهما وأباه صالح فأراد ربك أن يبلغان أشدهما ": ذلك تأوي للما لم تستطع عليه صبراً ".

(P.s. – This is not a Hadeeth)

فما بعثه إلا على.grid.بسم الله لا إله إلا الله محمد رسول الله صلى الله عليه وآله عجبت لما علمني أن الموت حق كيف يفرح؟! عجبت لمن يؤمن بالقدر كيف يفرق؟! عجبت لمن يذكر النار كيف يضحك؟! عجبت لمن يرى الدنيا وتصرف أهلها حالاً بعد حالاً كيف يطمئن إليها؟!

And in a report of Abu Al Jaroud,

‘From Abu Ja’far regarding His Words: [18:60] And when Musa said to his attendant: and he was Yoshua Bin Noon: ‘I will not stop, he is saying: ‘I will not cease’ until I reach the junction of the two seas, or I will go on for ages’ [18:60]. He said: ‘Al-Haqab (age) – is of eighty years. And His Words: You have committed a grave thing [18:71], it is the evil, and Musa used to renounce the injustice, so he was aggrieved at what he saw’.

ع: القطان، عن السكري، عن الجوهري، عن ابن عمارة، عن أبيه، عن جعفر بن محمد عليه السلام أنه قال: إن الخضر كان نبياً مرسلاً بعثه الله صلى الله عليه وسلم إلى قومه، فدعاهم إلى توحيده والاقرار بأنبيائه ورسله وكتبه، وكانت آيته أنه كان لا يجلس على خشبة يابسة ولا أرض بيضاء إلا أظهرت خضراً، وإنما حمى خضراً لذلك، وكان اسمه ناوياً بن ملكان بن عامر بن أرفخشيد بن سام بن نوح عليه السلام.

Al Qatan from Al Sakry, from Al Jowhary, from Ibn Amarah, from his father,

‘From Ja’far regarding His Words: ‘Al-Khizr was a Mursil Prophet Allah Exalted and Exalted Sent him to his people, so he called them to His The acceptance of His Prophets, and His Rasools, and His Books. And his
And that Allah Spoke to Musa in a conversation [4:164], And We Prescribed to him in the Tablets, Advice from all things and detail of everything [7:145], and Made the Signs to be in his hand, and his staff, and in the flood, and the locusts, and the lice, and the frogs, and the blood, and splitting of the sea, and Allah Mighty and Majestic drowning Pharaoh and his army, and the humanity worked in him until he said within himself: I do not see Allah Mighty and Majestic to have Created any creature more knowledgeable than me.

فأوحى الله عزوجل إلى جبرئيل: يا جبرئيل أدرك عبدي موسى قبل أن يهلك وقل له: إن عند ملتقى البحرين رجلا عابدا فاتبعه وتعلم منه.

Jibraeel descended unto Musa with what he had been Commanded with by his Lord Mighty and Majestic and let him know that, that is due to what he had discussed with himself. So, he and his youth Yoshua Bin Noun went until they ended up to the meeting point of the two seas and they found Al-Khizr over there worshipping Allah Mighty and Majestic, just as Allah Mighty and Majestic Said: They found a servant from Our servants whom We had Granted Mercy from Us and We had Taught him knowledge from Us [18:65].

قال له موسى هل أتبعك على أن تعلمني مما علمت رشدا " قال له الخضر: إنك لن تستطيع معي صبرا " لاني وكلت بعلم لا تطيقه، ولكلت أن على موسى هل أتبعك على أن تعلمني مما علمت رشدا " قال له الخضر: إنك لن تستطيع معي صبرا " لاني وكلت بعلم لا تطيقه، ولكلت أن

Musa said to him: ‘Can I follow you on condition that you will teach me right Knowledge from what you have been Taught?’ [18:66]. Al Khizr said to him: ‘You will never be able on being patient with me [18:67], because I have been allocated with knowledge you cannot tolerate, and you are allocated with knowledge I cannot tolerate’.

قال موسى: بل أستطيع معك صبرا، فقال له الخضر: إن القياس لا مجال له في علم الله وأمره " كيف تصر علما لم نتخذه خيرا " قال موسى: " ستتحدثني إن شاء الله صباحا ولا أغضب لك أمرًا "

miracle was that he did sit upon dry wood, or white ground (unproductive land), except that it blossomed as green. But rather, he was named as ‘Khizr’ (green) due to that, and that his name was Baliya Bin Malkan Bin Aabir Bin Arfakhshad Ibn Saam Bin Noah.
Musa as said: ‘But I am capable of observing patience with you. Al-Khizr as said to him: ‘The analogy, there is no scope for it in the Knowledge of Allah and His Commands, And how can you have patience upon what news you have not been narrated with?’ [18:68]. Musa as said: ‘If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter’ [18:69].

When he excluded the desired before him, He said: ‘So if you were to follow me, then you will not question me anything until I narrate to you of it with a mention [18:70]. Musa as said: ‘That is for you upon me. They both went until when they were riding in the boat, Al-Khizr punctured it. Musa as said to him: ‘Did you make a hole in it to drown its people? You have committed a grave thing’ [18:71]. Al-Khizr as said to him: ‘Did I not say you will not be able on being patient with me?’ [18:72]. Musa as said: ‘Do not seize me with what I forgot – i.e., with what I neglected from your instructions, and do not be hard upon me from my difficult matter [18:73].’

They went until they met a boy. Al-Khizr killed him, so Musa got angered and grabbed his dress and said to him: ‘Have you killed a soul innocent (of killing) another soul? You have committed a terrible thing’ [18:74]! Al-Khizr as said to him: ‘The intellects cannot decide upon a Command of Allah, Exalted is His Mention, but the Command of Allah Decides upon these, therefore submit to what you see from me and be patient upon it, for I had known that you will never be capable of being patient with me.

Musa as said: ‘If I ask you about anything after it, then do not keep me in your company, so you would have reached an excuse from me’ [18:76].’

So they went on until when they came to a people of a town [18:77] - in the evening, and it is Nazareth, and the Christians had been established there and would not accept them as guests. Then they found a wall therein about to break down, so Al-Khizr placed his hand upon it and straightened it. He (Musa) said, ‘If you so desire, you could take a recompense upon it’ [18:77]. Al-Khizr as said: ‘This will be a separation between me and you. I shall inform you with the explanation of what you were not able on being patient upon [18:78].’
As for the boat, it belonged to poor folk who were working in the sea, so I wanted to damage it, and behind them was a king seizing every good boat by force [18:79], so I demonstrated, with what I did, it should remain for them and the king should not usurp it. I demonstrated in this deed to himself perhaps he would mention the fault, because if it is faulted in the presence of the king when he sees it, then he would not usurp the poor (people) upon it, and Allah azwj Mighty and Majestic Wanted to Correct for them with what I had been Commanded with from that.

Then he said: And as for the boy, his parents were Momineen, - and their natures were of Kafirs, and Allah azwj Exalted is His Mention Knew that the Kufr of his parents would remain and they would be tempted with it and by their straying, they would stray him. So, Allah azwj, Exalted is His Mention Commanded me with killing him and Wanted by that to transfer them to a place of His Honour in the consequence (Hereafter). So, I was participated with the demonstration, and we feared lest he exhausts them with tyranny and ingratitude [18:80]. So we intended for their Lord to replace for them better than him in purity, and nearer to mercy [18:81].

And rather he participated in the demonstration because he feared, and Allah azwj does not fear, nor does He Lose anything nor can anyone prevent His Intention, and rather Al-Khizir feared from there being a barrier between him and he had being Commanded in and he would not receive the Rewards of the accomplishment regarding it, and it occurred within his self that Allah azwj, Exalted is His Mention, Made him a cause for Mercy the parents of the boy.

He worked in it the middle matter from the humanity like what was the deed regarding Musa as, and he came to be informed during the time, and the Speaker of Allah azwj, Musa as was informed, and that did not happen with the merit of Al-Khizir as of the rank over Musa as, and he is superior than Al-Khizir as, but it was of Musa as deserving the explanation.
And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, and their father was righteous. [18:82], and that treasure did not happen to be of gold, nor silver, but it was a tablet of gold wherein was inscribed: ‘Strange of the one the one certain of the death, how he is happy? Strange of the one who is certain of the Pre-determination, how he grieves? Strange of the one who is certain of the Resurrection as being true, how he is being unjust? Strange of the one who sees the world and it exchanges its people, state after a state, how he is covetous to it?}

Then he as said: ‘And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, and their father was righteous. [18:82], and that treasure did not happen to be of gold, nor silver, but it was a tablet of gold wherein was inscribed: ‘Strange of the one the one certain of the death, how he is happy? Strange of the one who is certain of the Pre-determination, how he grieves? Strange of the one who is certain of the Resurrection as being true, how he is being unjust? Strange of the one who sees the world and it exchanges its people, state after a state, how he is covetous to it?'}
They did Sajdah, but Iblees[^la] refused to do Sajdah. Allah[^azwj] Mighty and Majestic Said: “What prevented you to perform Sajdah when I Commanded you?” He (Iblees) said, ‘I am better than him. You Created me from fire and Created him from clay’[^7:12]. Thus, the first Kufr were his[^la] words, ‘I am better than him.’ – then he[^la] analogised by his[^la] words, ‘You Created me from fire and Created him from clay’[^7:12].

**(P.s. – This is not a Hadeeth)**

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[^la]: The book of Prophet[^hood], Ch 10 H 4
[^azwj]: The book of Prophet[^hood], Ch 10 H 5
**P.S. – This is not a Hadeeth**

From Al-Sadiq Ja’far asws Bin Muhammad asws having said: 'When Musa as Bin Imran as wanted to separate from Al-Khizr as, said to him as: ‘Advise me as’. So, it was from what he as advised him as, that he as said to him as: ‘Beware of the insistence, or if you as walk in without there being a need, or if you as laugh from without fascination, and remembers your as mistakes (sins), and beware of faulting the people’.

From Ali asws Bin Al-Husayn asws having said: 'The last of what Al-Khizr as advised Musa as Bin Imran as with was that he as said to him as: 'Do not fault anyone with a sin, and that the most beloved of the matters to Allah azwj Mighty and Majestic are three – the moderation during the affluence, and the pardoning during the power, and the kindness with the servants of Allah azwj, and no one will be kind with anyone in the world except Allah azwj Mighty and Majestic would be Kind with him on the Day of Qiyamah, and the chief of the decisions is fearing Allah azwj Blessed and Exalted'.

From Al-Reza asws having said: 'There was in the treasure which Allah azwj Said: 'and beneath it was a treasure for them [18:82]', was a Tablet of gold wherein (was inscribed): 'In the
Name of Allahazwj the Beneficent, the Merciful, Muhammad saww is a Rasool saww of Allahazwj. Strange of the one who is certain of the death, how he is happy? And strange of the one who is certain of the Pre-determination, how is he grieving? And strange of the one who sees the world and its turning with its people, how can he incline towards it? And it is befitting for the one who is heedless of Allahazwj, that he does not accuse Allahazwj Blessed and Exalted in His azwj Ordainment nor or the delay in his sustenance’’. 205

My father, from Sa’ad, from Muhammad Bin Abdul Hameed, from Al’ala, from Muhammad,

‘From Abu Ja’far asws regarding the Words of Allahazwj Mighty and Majestic: and beneath it was a treasure for them [18:82], having said: ‘By Allahazwj! It was not of gold nor of silver, and it wasn’t except a tablet wherein were four phrases: ‘Meazwj am Allahazwj, there is no god except Iazwj, and Muhammadasww is Myazwj Rasoolasww’. Strange of the one who is certain of the death how his heart is happy? And strange of the one who is certain of the Reckon, how he laughs for years? And strange of the one who is certain of the Pre-determination, how Allahazwj Delays in his sustenance? And strange of the one who sees the first growth, how can he deny the growth of the Hereafter?’’. 206

By the three chains,

‘From Al-Reza asws, from his asws forefathers, from Al-Husayn asws Bin Ali asws having said: ‘A Tablet was found beneath a wall of a city from the cities wherein was inscribed: ‘Iazwj am Allahazwj. There is no god except Iazwj, and Muhammadasww is Myazwj Prophetasww’. Strange of the one who is certain of the death how he is happy? And strange of the one who is certain of the Pre-determination how he is grieving? And strange of the one who experiences the world how he covets to it? And strange of the one who is certain of the Reckoning how he (commits) sins?’’. 207

205 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 9
206 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 10
207 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 11
‘Raising it to Ali asws regarding the Words of Allah azwj: and beneath it was a treasure for them [18:82]. He asws said: ‘That treasure was a tablet of gold wherein was inscribed: ‘In the Name of Allah azwj, the Beneficent, the Merciful. There is no god except Allah azwj. Muhammad saww is Rasool saww of Allah azwj’. Strange of the one who knows that the death is a reality, how he is happy? Strange of the one who believes in Pre-determination, how he grieves? Strange of the one who remembers the Fire, how he laughs? Strange of the one who sees the world and the exchange of its people, state after state, how he covets to it?’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shreef Bin Sabiq, or a man from Shareef, from Al Fazl Bin Abu Qarra,

‘From Abu Abdullah asws having said: ‘When the scholar (Al-Khizr as) straightened the wall, Allah azwj Blessed and Exalted Revealed to Musa as: ‘I shall Recompense the sons with the efforts of the fathers, if good so good, and if evil so evil. Do not commit adultery for your womenfolk will commit adultery, and one who treads a bed of a Muslim man, his own bed would be trod upon, just as you do it will be done with you’.

My father, from Yusuf Bin Abu Hamad,

‘From Abu Abdullah asws having said: ‘When there was an ascension (Mi’raj) with Rasool-Allah saww to the sky, he saww found an aroma like the aroma of strong musk. So, he saww asked Jibraeel as about it, and he as informed him saww that it is coming out from a house of people who were tormented (in the world) regarding Allah azwj until they died’.

Then he asws said to him (the narrator): ‘Al-Khizr as was from the ones of the kings. He as believed in Allah azwj and isolated in a room in the house of his as father worshipping Allah azwj, and there did not happen to be any son for his as father other than him as. They (people) counselled to his as father that he should get him as married, perhaps Allah azwj would Grace him as a son so the kingdom would be in him as and in his as posterity.

فطلبت له امرأة بتيكا وأدخلها عليه فلم يلبس الخضر إليها، فلما كان اليوم التالي قال لها: تكتمن على أمري؟ ففقالت: نعم، قال لها: إن سألك أبي هل كان من بني إسرائيل لتباحث إلى النساء فقلت: نعم، فقالت: أفعل.”
So, he proposed to a woman for him and entered her unto him, but Al-Khizr did not turn towards her. When it was the second day, he said to her: ‘Will you conceal my matter for me?’ She said, ‘Yes’. He said to her: ‘If my father asks you whether there was from me to you what happens from the men to the women, then say yes’. She said, ‘I shall do so’.

The king asked her about that and she said, ‘Yes’, and the people indicated to him that he instructs the womenfolk to investigate her. He ordered, and she (was found to be) upon her state. They said, ‘O king! You got a deceiver to be married to a deceiver. You married him to a deflowered girl’.

When she went to him, Al-Khizr asked her if she would conceal his matter for him. She said, ‘Yes’. When the king asked her, she said, ‘O king! Your son is a woman, so can a woman give birth from a woman!’ He was angered upon him and ordered for the closure of the door upon him, and it was closed.

When it was the third day, the parents moved it slightly, and he ordered with opening of the door. It was opened, but they did not find him inside, and Allah had Given him from the strength that he could image however he so desired to. Then it was upon the advent of Zulqarnayn, and he drank from the water which he drank from, remaining (alive) up to the Scream (of Day of Qiyamah)

He said: ‘There came out two men from the city of his father regarding the trading in the sea until they came to an island from the islands of the sea. They found Al-Khizr therein standing, praying Salat. When he turned, he called them and asked them about their news. They informed him. He said to them: ‘Will you two conceal my matter for me, if I were to return you both to your houses during this day of yours?’ They said, ‘Yes’. But, one of them made the intention to conceal his matter and the other one intended inform his father if he returns him to his house.

قدما الخضر سحابة فقال لها: احملي هذين إلى منازلهما، فحملتهما السحابة حتى وضعتهما في بلدهما من يومهما، فكتم أحدهما أمره. وذهب الآخر إلى الملك فأجابه، فقال له الملك: من يشهد لك بذلك؟ قال: فلان الناهر، فدل على صاحبه. فبعث الملك إليه فلم يجدوه فيه، فأعطاه الله من القوة أن يتصور كيف شاء، ثم كان على مقدمة ذي القرنين، وشرب من الماء الذي من شربه من شرب منه بقي إلى الصيحة،
Al-Khizr\textsuperscript{as} called a cloud and said to it: ‘Carry these two to their houses!’ The cloud carried them until it placed them in their city on their day. One of them concealed his\textsuperscript{as} matter and the other one went to the king and informed him with his\textsuperscript{as} news. The king said to him, ‘Who can testify for you with that?’ He said, ‘So and so the trader’, and pointed upon his companion. The king sent for him. When they presented him, he denied it and denied (even) recognising his companion.

فقال له الأول: أيها الملك ابعث معي خيلا إلى هذه الجزيرة واحبس هذا حتى آتيك بابنك، فبعث معه خيلا فلم يجدوه، فأطلق عن الرجل الذي كتم عليه.

The first one said to him, ‘O king! Send some horses with me to this island and withhold this one until I come to you with your son\textsuperscript{as}.’ So, he sent horses with him, but he could not find him\textsuperscript{as}, and he was freed, the man who had concealed for him\textsuperscript{as}.

فتم إن القوم عمروا بالمعاصي فأهلكهم الله وجعل مدينتهم عاليها سافلها، وابتدرت الجارية التي كتمت عليه أمره والرجل الذي كتم عليه كل واحد منهما ناحية من المدينة، فلما أصبحا التقيا فأخبر كل واحد منهما صاحبه بخبره، فقالا: ما نجونا إلا بذلك، فأتما ربة الخضر، وحسن إيمانهما.

Then the people acted with disobedience and Allah\textsuperscript{azwj} Destroyed them, and Made their city, its upper part to be its lower part, and the girl who had concealed his\textsuperscript{as} matter for him\textsuperscript{as} and the man who had concealed for him\textsuperscript{as}, each one went to an area from the city. When it was morning, they met up, and each one informed his counterpart with his news. They both said, ‘We have not been saved except due to that’, and they believed in the Lord\textsuperscript{azwj} of Al-Khizr\textsuperscript{as}, and their Eman was good.

وتروح بما الرجل، ووُفِقا إلى مملكة ملك آخر وتوصلت المرأة إلى بيت الملك، وكانت تزين بنت الملك؛ فبينما كانت تمشط شتاتها يوماً، إذ سقط من يدها المشط، فقالت: لا حول ولا قوة إلا بالله، وقالت لها بنت الملك: ما هذا الكلام؟ فقالت لها: إن في هذا الأمر بكلها ما تعطيه بوما إذ سقط من يدها المشط.

And the man married her and went to the kingdom of another king, and the woman arrived to a house of the king, and the daughter of the king was adorning (herself). While she was combing (her hair) one day, when the comb fell from her hand. She said, ‘There is neither Mighty nor Strength except with Allah\textsuperscript{azwj}!’ The daughter of the king said, ‘What is this phrase?’ She said to her, ‘There is a God for me, all the affairs flow by His\textsuperscript{azwj} Mighty and His\textsuperscript{azwj} Strength’.

فقالت لها: ألك إله غير أبي؟ فقالت: نعم وهو إلهك وإله أبيك، فدخلت بنت الملك إلى أبيها فأخبرت أباها بما سمعت من هذه المرأة، فدعاها الملك فسأله عن خبرها فأخبرته، فقال لها: من علم دينك؟ وقالت: رجلي وولدي.

She said to her, ‘Is there a god other than my father?’ She said, ‘Yes, and He\textsuperscript{azwj} is your God (as well) and God of your father’. The daughter of the king went to her father and informed her father with what she had heard from this woman. The king called her and asked her about her news, and she informed him. He said to her, ‘Who (else) is upon your Religion?’ She said, ‘My husband and my son’.

فدعاهما الملك وأمرهم بالرجوع عن التوحيد فأمروا عليه، فدعا بمرجل من ماء فسخطه واقفاه فيه وأدخلهم بيتاً وهدم عليهم البيت.
The king called them and ordered them with the retraction from the Tawheed, but they refused to him. He ordered for a cauldron of water and boiled it and had them thrown in it, and entered them into a house and had the house demolished upon them.

فقال جبرئيل لرسول الله صلى الله عليه وآله: فهذه الرائحة التي تشمها من ذلك البيت.

Jibraeel\textsuperscript{a} said to Rasool-Allah\textsuperscript{saww}: ‘So, this is the aroma which you\textsuperscript{saww} smelt (coming) from that house’.\textsuperscript{210}

15 - مَعَ مَعْنَى الْخَضْرَ حَكَبَ أَلْفَ حَالَةَ عِنْدَهُمْ وَلَا رَأَى بِهِمْ إِلَّا اعْتِسَرَهُمْ، فَكَانَ اعْتِسَرُهُمْ مِنَ الْعَلَامَةِ عِنْدَهُمْ، وَكَانَ أَعْتِسَرُهُمْ مِنْ اسْتِحْيَاءِهِ قَوْلًا مَا ضَرَبْتُهُمْ فِي الْخَضْرَةِ.

(P.s. – This is not a Hadeeth)\textsuperscript{211}

16 - كَ: الْخَضْرَ حَكَبَ أَلْفَ حَالَةَ عِنْدَ الْخَلِيْفَةِ عَنْهُمْ لِيُعَجِّبُهُمْ وَلَا يَعْتَسَرَهُمْ، فَكَانَ يُعَجِّبُهُمْ لَأَنَّهُ مَيْلِ الْحَيَاةِ عِنْدَهُمْ.

(P.s. – This is not a Hadeeth)\textsuperscript{212}

17 - كَ: المُظْفَرُ الْعَلَوِيُّ، عَنْ بِنْفَةَ الدِّينِ، عَنْ أَبِي، عَنْ جَعْفَرِ بْنِ أَحْمَدِ، عَنْ الْعَلَامَةِ عَلَيْهِمْ ﷺ، ﷺ، ﷺ، ﷺ، ﷺ، ﷺ، ﷺ، ﷺ.

Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ja’far Bin Ahmad, from Ibn Fazal,

‘From Al-Reza\textsuperscript{asws} having said: ‘Al-Khizr\textsuperscript{as} drank from the water of life. He\textsuperscript{as} will not be dying until the Trumpet is blow into, and he\textsuperscript{as} tends to come to us\textsuperscript{asws} and greet us\textsuperscript{asws} and we\textsuperscript{asws} hear his\textsuperscript{as} voice but do not see his\textsuperscript{as} person, and he\textsuperscript{as} tends to be present wherever he\textsuperscript{as} is mentioned. So, the one who mentions him\textsuperscript{as}, then let him greet (Salam) unto him\textsuperscript{as}, and he\textsuperscript{as} (also) tends to attend the seasons (of Hajj). He\textsuperscript{as} fulfils the entirety of the rituals and pauses at Arafat and says ‘Ameen’ upon the supplications of the Momineen; and Allah\textsuperscript{azwj} Comforts

\textsuperscript{210} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 14
\textsuperscript{211} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 15
\textsuperscript{212} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 16
him as in his loneliness with our Qaim asws during his occultation, and connects his loneliness with him asws.

By this chain,

‘From Al-Reza asws having said: ‘When Rasool-Allah saww passed away, Al-Khizr asws came and paused at the door of the house, and in it were Ali asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws, and (the body) of Rasool-Allah saww had been covered by a cloth. He asws said: ‘O People asws of the Household! Every soul shall taste the death, and rather you asws will be fulfilled your asws Recompense on the Day of Qiyamah. Surely, in Allah azwj there is a replacement from everyone who passes away, and a consolation from every difficulty, and realisation from every loss, therefore be relying upon Him azwj and adhere with Him azwj, and seek Forgiveness of Allah azwj for me as and for you asws!’

By the chain:

Amir Al-Momineen asws said: ‘This is my asws brother Al-Khizr as having come to console you asws all of your Prophet asws, 214

By the chain from Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Hassan Ibn Ali, from Al Sumaly, from Abu Hamza,

‘From Abu Ja’far asws having said: ‘Zulqarnayn was a righteous servant. There did not happen to be for him a horn of gold or of silver. Allah azwj Sent him among his people, and they struck him upon his right horn. He was absent from them. Then he returned to them and called them, but they struck him upon his left horn. And among you all is his example’ – saying it three times.

The spring of life had been described to him and it was said to him, ‘One who drinks a drink from it will not die until he hears the Scream (of the Day of Qiyamah), and he went out to seek it until he came to its place. There were three hundred and sixty springs and Al-Khizr as

213 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 17
214 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 18
was at the front of it, and the preferential ones of his companions were with him. He called him\textsuperscript{as} and gave him\textsuperscript{as} a group of his companions, a salted (dead) fish to each one of them, then said, ‘Go to this place and let each man from you wash his fish’.

And Al-Khizr\textsuperscript{as} ended up to a spring from those springs. When he\textsuperscript{as} immersed the fish, it found the aroma of the water, it became alive and swam in the water. When Al-Khizr\textsuperscript{as} saw that, he\textsuperscript{as} threw off his\textsuperscript{as} clothes and fell into the water and went on to dip into the water and drink hoping to attain it. When he\textsuperscript{as} saw that, he\textsuperscript{as} returned and his\textsuperscript{as} companions returned.

Zulqarnayn instructed with the capture of the fish and he said, ‘Look around, for one fish has been left behind’. They said, ‘Al Khizr\textsuperscript{as} is its owner’. So, he called him\textsuperscript{as} and said, ‘What did you\textsuperscript{as} do with your\textsuperscript{as} fish?’ Al Khizr\textsuperscript{as} informed him. He said, ‘What did you\textsuperscript{as} do?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} fell into it and dived and sought it, but could not find it’. He said, ‘Did you\textsuperscript{as} drink from the water?’ He\textsuperscript{as} said: ‘Yes’.

He\textsuperscript{asws} said: ‘Zulqarnayn sought the spring, but could not find it. He said to Al-Khizr\textsuperscript{as}, ‘You\textsuperscript{as} are its owner, and you\textsuperscript{as} are the one for this spring’. And the name of Zulqarnayn was Ayaasha, and he was the first of the kings after Noah\textsuperscript{as}, ruling whatever is between the east and the west’.

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Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Ibrahim Bin Is’haq Al Ahmar, from Abdullah Bin Hamad, from Sayf Al Tamar who said,

‘There was a group from the Shias with Abu Abdullah\textsuperscript{asws} at the (Black) Stone. He\textsuperscript{asws} said: ‘There is an eye upon us’. We turned right and left but did not see anyone. We said, ‘There isn’t any eye upon us’.

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He asws said: ‘By the Lord azwj of the Kabah and Lord azwj of the House (Hurrum)’ — three times. If I as had been between Musa as and Al-Khizr as, I as would have informed them as that I asws am more knowledgeable than both of them as, and would have informed them as with what wasn’t in their as hands (what they as didn’t know), because Musa as and Al-Khizr as knew what had happened (in the past) and were not Given the knowledge of what would be happening (in the future) until the Day of Qiyamah, and we asws have inherited it from Rasool-Allah saww as an inheritance.’

216 Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al bazanty, from Abu Baseer,

‘From one of the two (5th or 6th Imam asws) having said: ‘When it was from the matter of Musa as which he as had been given a bowl wherein was a salted fish, it was said to him as, ‘This will point you as to your as companion at the spring, nothing would attain from it except it shall live’. So, they both went until they reach the rock and crossed it, then he said to his youth: ‘Bring us our breakfast. ’

Then they aimed at pursuing it until they came to their companion (Al-Khizr as) in an island, being in a robe, seated. He as greeted unto him as and he as answered, and he as wondered as he as was in a land there is not Salaam at it. He as said: ‘Who are you as?’ He as said: ‘Musa as’. He as said: ‘Son of Imran as whom Allah azwj Spoke with?’ He as said: ‘Yes’. He as said: ‘So, what have you as come with?’ He as said: ‘I as have come upon that you as should teach me as’.

He as said: ‘I as am encumbered with matters you as cannot tolerate’, and he as narrated to him as about the Progeny asws of Muhammad saww, and about what will be afflicting them asws until their as crying intensified; and he as mentioned to him as the merits of Muhammad saww and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws, and what they asws will be Given and what they asws will be afflicted with, and he as went on saying: ‘O, if only I as was from the community of Muhammad saww!’

And the scholar, when Musa as followed him as, punctured the boat, and killed the boy, and straightened the wall, then explained all of it to him as and said: ‘I as did not do it from my as

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affair’ – meaning had it not been for the Command of my as Lord azwj, I as would not have done it”.

 وقال: لو صبر موسى لاراه العالم سبعين اعجوبة.

And he asws said: ‘If Musa as had been patient, the scholar would have shown him as seventy wonders”.

وفي رواية: رحم الله موسى عجل على العالم، أما إنه لو صبر لرأى منه من العجائب ما لم ير.

And in a report: ‘May Allah azwj have Mercy on Musa as, he as was hasty upon the scholar. But if he had been patient, he as would have seen from him as from the wonders what he as had not seen (before)” 217

وقال العالم لموسى: أتدري ما تقول هذه الخطاف ؟ قال: وما تقول ؟

Al Sadouq, from Muhammad Al Attar, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar and from Al Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskan, from Sadeyr,

‘From Abu Ja’far asws having said: ‘When Musa as met the scholar and spoke to him as and accompanied him as, looked at a yellow bird (swallow) and it rose in the water and descending in the sea. The scholar (Al-Khizr as) said to Musa as: ‘Do you asw know what this swallow is saying?’ He as said: ‘And what is it saying?’

قال: تقول: ورب السماوات والأرض ورب البحر ما علمكمما من علم الله إلا قدر ما أخذت بمنقاري من هذا البحر وأكثر،

He as said: ‘By the Lord azwj of the skies and the earth, and Lord azwj of the sea! Allah azwj has not Taught you as both from the knowledge except a measurement of what I take with my beak from this sea and (the knowledge of the Progeny asws of Muhammad saww) is more’.

وأما فارقه موسى قال له موسى: أوصني، فقال الخضر: الزم مالا يضرك معه شئ كما لا ينفعك مع غيره شئ، وإياك واللجاجة والمشي إلى غحاجة والضحك في غير تعجب، يا ابن عمران لا تعزر أحدا بخطيئته، وإياك على خطبتئتك.

And when Musa as separated from him as, Musa as said to him as: ‘Advise me as. Al-Khizr as said: ‘Necessitate with you as what cannot harm you as of anything just as nothing would benefit you as with something else; and beware of the insistence and the walking to without a need, and the laughing in without wonderment. O son as of Imran as! Do not fault anyone of his mistakes (sins), and weep upon your as own mistakes” 218

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ص: الصدوق، عن أبيه، عن محمد العطار، عن ابن أبان، عن ابن أورمة، عن عبد الرحمن بن حماد، عن يوسف بن حماد، عن المفضل، عن أبي عبد الله عليه السلام قال: لما اسري برسول الله صلى الله عليه وآله بينا هو على البراق وجبرئيل معه إذ نفخته رائحة مسك، فقال: يا جبرئيل ما هذا؟
فقال: كان في الزمان الأول ملك له سوء حسنة في أهل مملكته، وكان له ابن رغب عما هو فيه وخلت في بيت عبد الله.

Al Sadouq, from his father, from Muhammad al Attar, from Ibn Aban, from Ibn Owrama, from Abdul Rahman Bin Hamaad, from Yusuf Bin Hamad, from Al Mufazzal,

‘From Abu Abdullahasws having said: ‘When there was an ascension (Mi’raj) with Rasool-Allahsaww, while hesaww was upon Al-Buraq and Jibraeelas was with himsaww, when hesaww smelt aroma of musk. Heasws said: ‘O Jibraeelas! What is this?’ Heasws said: ‘There was a king during the former times who had good example for him among the people of his kingdom, and he had a son for him who was abstaining from what he was in and isolated himself in a room worshipping Allahazwj’.

When the king became aged, elites from the people walked to him and they said, ‘You have been excellent with the rule upon us, and you are aged, and there is no replacement (posterity) of yours except your son and he is an ascetic (abstemious) from what you are in, and he does not take from the world. If you could carry him to the women until he attains the pleasure of the world, he will return’. So, he proposed to an honourable woman for him and married him to a girl having etiquette and intellect for her.

When they came with her and transferred her to his house, seated her while he was in his Salat. When he was free he said, ‘O you woman! The women aren’t from my occupation, so if you have come to stay with me and do as I am doing, there would be for you such and such from the Rewards’. She said, ‘I shall stay upon what you want’.

Then his father sent for her, and asked her, ‘Are you pregnant?’ She said, ‘Your son have not uncovered my clothes’. So, he returned her to her family and was angered upon his son and locked the door upon him, and placed the fortification upon him. He remained (waiting) for three (days), then opened (the door) from him, but did not find anyone in the room. He was Al-Khizrasws, upon himrasws be the Salawat and the Salaam’.

Then Al Khizr’s ascension

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(P.s. – This is not a Hadeeth)  

25 - كا: العدة عن أحمد بن محمد، عن أحمد بن أبي داود، عن عبد الله بن أبي بكر، عن أبي عبد الله عليه السلام قال: مسجد السهيلة مناخ الراكب، قيل: ومن الراكب ؟ قال: الخضر عليه السلام.

The number (of reporters), from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from Abdullah Bin Aban,

‘From Abu Abdullahasws having said: ‘Masjid Al-Sahla is the disembarkation point of the rider’. It was said, ‘And who is the rider?’ Heasws said: ‘Al-Khizraasw’.

26 - كا: محمد بن يحيى، عن عمرو بن عثمان، عن حسين بن بكر، عن عبد الرحمن ابن سعيد الخزاز، عن أبي عبد الله عليه السلام قال: مسجد السهيلة مناخ الراكب.

Muhammad Bin Yahya, from Amro Bin Usman, from Husayn bin Bakr, from Abdul Rahman Ibn Saeed Al Khazaz,

‘From Abu Abdullahasws having said: ‘Masjid Sahla is a disembarkation point of the rider (Al-Khizrasw)’.

27 - شی: عن أبي حمزة، عن أبي جعفر عليه السلام قال: كان وصي موسى بن عمران يوشع ابن نون، وهو فتاه الذي ذكره الله في كتابه (7)

From Abu Hamza,

‘From Abu Ja’farasws having said: ‘The successor of Musaas was Yoshua Bin Nounas, and heas was hisas youth whom Allahazwj Mentioned in Hisazwj Book’.

28 - شی: عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: كان موسى أعلم من الخضر.

From Hisham Bin Salim,

‘From Abu Abdullahasws having said: ‘Musaas was more knowledgeable than Al-Khizrasws’.


From Hafs Al Bakhtary,

‘From Abu Abdullahasws regarding the Words of Musaas to hisas youth: ‘Bring us our breakfast. [18:62], and hisas Words: “Lord! I stand in need of whatever good You may Send down upon me’ [28:24]’. Heasws said: ‘But rather, heas meant the food.

 فقال أبو عبد الله عليه السلام: إن موسى لموضوعات.

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221 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 25
222 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 26
223 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 27
224 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 28
Abu Abdullah\textsuperscript{asws} said: ‘Musa\textsuperscript{as} was with three days of hunger’.\textsuperscript{225}

From Bureyd,

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}), he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘What are your (Imams\textsuperscript{asws}) statuses among the past ones or with the ones who are resembling from them?’ He\textsuperscript{asws} said: ‘Al-Khizir\textsuperscript{as} and Zulqarnayn were both knowledgeable ones and did not happen to be two Prophets\textsuperscript{as}.\textsuperscript{226}

From Is’haq Bin Amaar,

‘From Abu Abdullah\textsuperscript{asws} having said: But rather an example of Ali\textsuperscript{asws} and our\textsuperscript{asws} examples from after him\textsuperscript{as}, from this community is like an example of Musa\textsuperscript{as} the Prophet\textsuperscript{saww} and the scholar (Al-Khizir\textsuperscript{as}) when he\textsuperscript{as} met him\textsuperscript{as} and spoke to him\textsuperscript{as} and asked him\textsuperscript{as} for the accompaniment.

It happened from their\textsuperscript{as} matter what Allah\textsuperscript{azwj} Narrated to His\textsuperscript{azwj} Prophet\textsuperscript{saww} in His\textsuperscript{azwj} Book, and that is that Allah\textsuperscript{azwj} Said to Musa\textsuperscript{as}: “O Musa! I hereby Choose you over the people by My Messages and by My Speech, therefore take what I Give you and be from the grateful ones!” [7:144]. Then He\textsuperscript{azwj} Said: And We Prescribed to him in the Tablets, Advice from all things and detail of everything [7:145].

And there was with the scholar, the knowledge which was not Written in the Tablets (for Musa\textsuperscript{as} – just as they are thinking, those who are claiming that they are the jurists (Fuqaha) and the scholars (Ulama), that they have substantiated the entirety of the knowledge and the jurisprudence in the Religion from what this community would be needy to, it has been attained for them from Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} knowledge and his\textsuperscript{saww} preservation.

\textsuperscript{225} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 29
\textsuperscript{226} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 10 H 30
And it wasn’t all the knowledge (which) Rasool-Allah saww taught it, and nor did it come to them from Rasool-Allah saww, nor do they (even) recognise it, and that is because the thing from the Permissible and the Prohibited was referred to them, so they asked about it, and there did not happen to be with them any Hadeeth from Rasool-Allah saww (for it), and they were embarrassed that the people would link them to the ignorance (if they don’t answer), and they disliked that they be asked and they could not answer, then the people would seek the knowledge from its mine.

Therefore, due to that, they utilised the opinion and the analogy in the Religion of Allah azwj and they neglected the Ahadeeeth, and they made up a Religion of Allah azwj with the innovations. And Rasool-Allah saww has said: ‘Every innovation is a straying’.

So if they, when they were asked about something from the Religion of Allah azwj, and there did not happen to be with them a Hadeeth from Rasool-Allah saww, had they referred it to Allah azwj and to the Rasool saww and to the one with Divine Authority from them, they asws would have taught it, those who could extract it from them – from the Progeny asws of Muhammad saww – and the ones who prevented them from seeking the knowledge from us asws out of enmity and the envy to us asws.

No, by Allah azwj Musa as did not envy the scholar – and Musa as was a Prophet as of Allah azwj, Allah azwj was Revealing unto him as – when he as met him, and spoke to him, and recognised him as being with knowledge, but he as did not envy him just as this community envies us asws after Rasool-Allah saww upon what we asws know.

And they did not prefer us asws regarding our asws knowledge like what Musa as preferred to the scholar and asked him for the accompaniment, in order to learn from him, and be guided by him. So when he as asked the scholar that, the scholar knew that Musa as would not be able to accompany him, nor bear his knowledge, nor travel with him. Thus, during that, the scholar said: *And how can you have patience upon what news you have not been narrated with?* [18:68].

فلا ذلك استعملوا الرأي والقياس في دين الله وتركوا الآثار وفادوا الله بالبدع، وقد قال رسول الله صلى الله عليه وسلم: "كل بدعة ضلالة."

Therefore, due to that, they utilised the opinion and the analogy in the Religion of Allah azwj and they neglected the Ahadeeeth, and they made up a Religion of Allah azwj with the innovations. And Rasool-Allah saww has said: ‘Every innovation is a straying’.

So if they, when they were asked about something from the Religion of Allah azwj, and there did not happen to be with them a Hadeeth from Rasool-Allah saww, had they referred it to Allah azwj and to the Rasool saww and to the one with Divine Authority from them, they asws would have taught it, those who could extract it from them – from the Progeny asws of Muhammad saww – and the ones who prevented them from seeking the knowledge from us asws out of enmity and the envy to us asws.

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And they did not prefer us asws regarding our asws knowledge like what Musa as preferred to the scholar and asked him for the accompaniment, in order to learn from him, and be guided by him. So when he as asked the scholar that, the scholar knew that Musa as would not be able to accompany him, nor bear his knowledge, nor travel with him. Thus, during that, the scholar said: *And how can you have patience upon what news you have not been narrated with?* [18:68].
Musa\textsuperscript{as} said to him, and he\textsuperscript{as} was being humble to him to turn him towards himself\textsuperscript{as}, so he would accept him\textsuperscript{as}: ‘If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter’ [18:69]. And the scholar had known that Musa\textsuperscript{as} would not be patient upon his knowledge.

فكذلك والله يا إسحاق بن عمار حلا قضاة هؤلاء وفقهائهم وجماعتهم اليوم لا يحتملون والله علمنا ولا يقبلونه ولا يطيعونه ولا يأخذون به ولا يصبرون عليه كما لم يصبر موسى على علم العالم حين صحبه،

Therefore, like that, by Allah\textsuperscript{azwj} O Is’haq Bin Amaar, is the state of the judges of these people, and their jurists, and their groups today. They are not bearing, by Allah\textsuperscript{azwj}, our\textsuperscript{asws} knowledge, nor are they accepting it, nor are they tolerating it, nor are they taking with it, nor are they being patient upon it, just as Musa\textsuperscript{as} was not patient upon the knowledge of the scholar when he\textsuperscript{as} accompanied him, and he\textsuperscript{as} viewed what he\textsuperscript{as} views from his knowledge.

ورأي ما رأى من علمنه، وكان ذلك عند موسى مكرها، وكان عند الله رضي وهو الحق، وكذلك علمنا عند الجهلة مكره لا يؤخذ وهو عند الله الحق.

And that was abhorrent in the presence of Musa\textsuperscript{as}, and in the Presence of Allah\textsuperscript{azwj} it was Agreeable and it was the Truth. And similar to that is our\textsuperscript{asws} knowledge in the presence of the ignorant one. It is abhorrent and he does not take it, and in the Presence of Allah\textsuperscript{azwj}, it is the Truth’.

لله ورأى ما رأى من علمه، وكان ذلك عند موسى مكرها، وكان عند الله رضي وهو الحق، وكذلك علمنا عند الجهلة مكره لا يؤخذ وهو عند الله الحق.

From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws} having said: ‘When it was from the Matter of Musa\textsuperscript{as} which he\textsuperscript{as} had been given a bowl wherein was a salted fish, and it was said to him\textsuperscript{as}, ‘This will point you\textsuperscript{as} to your\textsuperscript{as} companions by a spring (at the meeting point of) the two seas, none will attain anything from it except it shall live, it is called (the spring of) life’.

فانطلقا حتى بلغا الصخرة فانطلق الفتى يغسل الحوت في العين فاضطرب في يده حتى خدشه وانفلت منه، وانظر الفتى، فلما جاوز الوقت الذي وقت في أعيا موسى وقال لفتاه: “ آتنا غداءنا لقد لقينا من سفرنا هذا نصبا * قال أرأيت “ إلى قوله: “ على آثارهما قصصا "

They went until they reached, and the youth went to wash the fish in the spring, but it became restless in his hand until it scratched him and slipped away from him, and the youth overlooked it. When the time passed in which Musa\textsuperscript{as} got tired and said to him: ‘Bring us our breakfast. We met with fatigue from this journey of ours’ [18:62]. He said: ‘Did you not see [18:63] – up to His\textsuperscript{azwj} Words: retracing upon their footsteps [18:64].

فانطلقا حتى بلغا الصخرة فانطلق الفتى يغسل الحوت في العين فاضطرب في يده حتى خدشه وانفلت منه، وانظر الفتى، فلما جاوز الوقت الذي وقت في أعيا موسى وقال لفتاه: " آتنا غداءنا لقد لقينا من سفرنا هذا نصبا " على آثارهما قصصا "

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When they came to it, they found the fish to have fallen in the sea. So they retraced the steps until they came to their companion (Al-Khizr) in an island of the sea, either reclining or seated in a robe of his. Musa greeted unto him and he was astounded from the greeting as he was in a land there wasn’t any greetings in it. So, he said: ‘Who are you?’ He answered: ‘I am Musa Bin Imran whom Allah Spoke to in a conversation?’ He said: ‘Yes’. He said: ‘What is your need?’

He said: ‘I followed you upon that you would teach me what you know of righteous guidance’. He said: ‘I am encumbered with matters you cannot tolerate, and you have been encumbered with matters I cannot tolerate’.

فحدثه عن آل محمد وعما يصيبهم حتى اشتد بكاؤهما، ثم حدثه عن رسول الله صلى الله عليه وآله وعن أمير المؤمنين عليه السلام وعن ولد (Syeda) Fatima, and mentioned to him of their merits and what they would be Given until he went on to say: ‘O, if only I was from the Progeny of Muhammad; and about the return of Rasool-Allah to his people and what he would face from them, and of their belying him.

And he recited this Verse: And We will Turn their hearts and their visions just as they had not believed in it the first time, [6:110]. He had Taken the Covenant upon them". 228

And he said: ‘Musa ascended the pulpit, and his pulpit was of three corners, and he discussed within himself that Allah did not Create any creature

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more knowledgeable than him. So, Jibraeel came and said to him: ‘You have been tempted, therefore descend, for in the earth there is one who is more knowledgeable than you, go and see him!’

FArsal al Yousuf il Fischer faasim le ta’adu faanafa, faaustaari huna faafrj bu’a’diriyan 1 fawaj le yahibu li min falu, faanafa bishan li sah al baar.

He sent a message to Yoshua: ‘I have been Tried, so make provisions for us and come with us. So, he bought a fish and went out at Azerbaijan, then grilled it, then carried it in a bowl. Then they went walking in the coast of the sea’ – and the Prophet , when he passes in a place, he does not get drowsy ever until he crosses that time.

فأرسل إلى يوشع إني قد ابتليت فأنا أغتنم لك راية وانطلق بنا، فاشترى حوتا فخرج بآذربيجان ثم شواه ثم حمله في مكتل، ثم انطلقا يمشيان في ساحل البحر.

He said: ‘While they were walking, they ended up to an old man lying down, his staff being to his side, and upon him was a robe. When he covered his head his legs were protruding out, and when he covered his legs his head came out’.

قال: فبينما هما يمشيان حتى انتهيا إلى شيخ مستلق معه عصاه موضوعة إلى جانبه، وعليه كساء إذا قنع رأسه خرجت رجليه، وإذا غطى رجليه خرج رأسه.

He asws said: ‘Musa stood to pray Salat and said to Yoshua: ‘Protect me’. A drop dropped from the sky in the bowl, and the fish moved, then the bowl went in to fall into the sea, and it is His Word: and it made its way into the sea, slipping away [18:61].

He asws said: ‘Then a bird came and settled upon the coast of the sea, then inserted its beak, and it said, ‘O Musa! Whatever you have taken from the knowledge of your Lord is what my beak carried from the entire sea’.

قال: ثم إنه جاء طير فوق على ساحل البحر ثم أدخل منقاره وقال: يا موسى ما أحده من علم يان مأجول منظر من جميع البحر،

He asws said: ‘Then he stood and walked, so Yoshua followed him. Musa as said, when he was drowsy when the time exceeded in it: ‘Bring us our breakfast. We met with fatigue from this journey of ours’ [18:62] – up to His Words: into the sea. Strange! [18:63].

قال: فرجع موسى يقتسم آخره حتى انتهى إليه وهو على حاله مستلق، فقال له موسى: السلام عليك، فقال: وعلىك السلام يا عليم أنت بالي إسرائيل.

He asws said: ‘Musa returned retracing his footsteps until he ended up to him while he was upon his state, lying down. Musa as said to him: ‘The greetings be upon you!’ He as said: ‘And upon you be the greetings, O knowledgeable one of the Children of Israel!’
He ascended and said: ‘Then he leapt and grabbed his staff in his hands. Musa asked him: ‘I have been Commanded that I should follow you upon that you will teach me from what you know of rightful guidance’. He said just as has been narrated unto you all: **He said: ‘You will never be able on being patient with me [18:67]’**.

Then they went until they ended up to a crossing. When the people of the crossing looked at them they said, ‘By Allah! We will not take any rent from them today. We shall carry them’. When the ship went and was in the middle of the water, he punctured it. Musa asked him just as he informed you, then he said: **‘Did I not say you will not be able on being patient with me?’ [18:72]** He (Musa) said: ‘Do not seize me with what I forgot, and do not be hard upon me from my difficult matter [18:73].’

He asked: ‘They went out to the coast of the sea, and there was a boy playing with (other) boys, upon him being a silk shirt, two gems in his ears (ear rings). The scholar went to him and slaughtered him. Musa said to him: **‘Have you killed a soul innocent of killing another soul? You have committed a terrible thing’ [18:74]!’**

He said: ‘And it is a town upon the coast of the sea call Nazareth, and by it the Christians are called ‘Nasara’. But they did not host them nor will they host anyone after them until the establishment of the Hour.

And an example of the ship among you all and among us is Al-Husayn leaving the allegiance of Muawiya, and an example of the boy among you all are the words of Al-Husayn
Bin Ali asws to Abdullah Bin Ali: ‘May Allah azwj Curse you from a Kafir’. He said to him asws, ‘You asws have killed him, O Abu Muhammad asws!’; and an example of the wall among you is Ali asws and Al-Hassan asws and Al-Husayn asws. 229

From Abdullah Bin Maymoun Al Qadah,

‘From Abu Abdullah asws, from his asws father asws having said: ‘While Musa as was seated among the chiefs of the children of Israel when a man said to him as, ‘I have not seen anyone more knowledgeable with Allah azwj than you as’. Musa as said: ‘I as have not seen (either)’. So, Allah azwj Revealed to him as: “Yes (there is) My asw servant Al-Khizr as, therefore ask for the way to (find) him as! And there was for him as a Sign of the fish if he as looses it, and it was from his as occupation, what Allah azwj Narrated’. 230

From Hisham Bin Salim,

‘From Abu Abdullah asws having said: ‘Suleyman as was more knowledgeable than Aasif as, and Musa as was more knowledgeable than the one he as followed’. 231

From Lays Bin Suleym,

‘From Abu Ja’far asws having said: ‘Musa as complained to his as Lord azwj of the hunger in three places: Bring us our breakfast. We met with fatigue from this journey of ours’ [18:62], you could take a recompense upon it’ [18:77], ‘‘Lord! I stand in need of whatever good You may Send down upon me’ [28:24]’. 232

(P.s. – This is not a Hadeeth) 233
From Abdullah Bin Sinan,

‘From Abu Abdullah asws: ‘Al-Haroury supported the letter to Ibn Abbas asking him about captivating the children. He wrote to him, ‘As for the children, Rasool-Allah saww did not kill them, and Al-Khizr as had killed their Kafirs and left their Momins, so if you know what Al-Khizr as knew, then kill them!’”

From Is’haq Bin Amaar,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘While the scholar was walking with Musa as, they as (saw) a boy playing’. The scholar nudged him and killed him. Musa as said to him: “‘Have you killed a soul innocent (of killing) another soul? You have committed a terrible thing’ [18:74]. The scholar inserted his as and uprooted his shoulder, and there was inscribed upon it: ‘Kafir in natural propensity’.”

From Hareyz,

‘From Abu Abdullah asws, he asws used to recite: and behind them was a king – meaning in front of them - seizing every boat by force [18:79].”

From Hareyz, from the one who mentioned it,

‘From one of the two (5th or 6th Imam asws) having recited: And as for the boy, his parents were Momineen, and his nature was of a Kafir [18:80].”

From Abu Baseer,

‘From Abu Abdullah asws regarding His aswj Words: and we feared [18:80] – feared that the boy when he is an adult would return his parents to the Kufr, and they would respond to him out (fearing) missing their love for him’.
(P.s. – This is not a Hadeeth)

44 - 什: عن محمد بن عمر، عن رجل، عن أبي عبد الله عليه السلام قال: إن الله ليحفظ ولد المؤمن إلى ألف سنة، وإن الغلامين كان بينهما وبين أبوهما سبعمائة سنة.

From Muhammad Bin Umar, from a man,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} will Protect a child of the Momin up to a thousand years, and that the two boys, there was between them and their father (a duration of) seven hundred years’.\textsuperscript{240}

45 - 什: عن عثمان، عن رجل، عن أبي عبد الله عليه السلام في قول الله: " فأردنا أن يبدلهما ربهما خيرا منه زكوة وأقرب رحمة " قال: ولدت لهما حارية قولدت غلاما فكان نبيا.

From Usman, from a man,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: So we intended for their Lord to replace for them better than him in purity, and nearer to mercy [18:81]. He\textsuperscript{asws} said: ‘There was born a girl for them, and she gave birth to sons who were Prophets\textsuperscript{as}’.


(P.s. – This is not a Hadeeth)

47 - 什: عن أبي يحيى الواسطي رفعه إلى أحدهما في قول الله: " وأما الغلام فكان أبواه مؤمنين" إلى قوله: " وأقرب رحمة " قال أبدهما مكانا اثنين.

From Abu Yahya Al Wasity raising it to,

‘One of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) regarding the Words of Allah\textsuperscript{azwj}: And as for the boy, his parents were Momineen, [18:80] – up to His\textsuperscript{azwj} Words: nearer to mercy [18:81]. He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} Replaced for them in place of the son, a daughter. She gave birth to seventy Prophets\textsuperscript{as}’.\textsuperscript{243}

48 - 什: عن أبي بصير، عن أبي جعفر عليه السلام قال: كم من إنسان له حق لا يعلم به ؟ قال: وما الأعراف في عبادة الناس، وما السماوات، وما الأرض، وما الساعة، وما الدنيا، وما الساعة من الناس، وما الدنيا من الناس؟

From Abu Baseer,
'From Abu Ja’far asws having said: ‘How many from a person, there is a right for him he does not know of it?’ He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! And what is that?’

He asws said: ‘The owners of the wall, there was a treasure for them both under it. But, it did not happen to be of gold nor of silver’. I said, ‘So, which of the two was more rightful with it?’ He asws said: ‘The older one. Like that we asws are saying’.

He asws said: ‘The owners of the wall, there was a treasure for them both under it. But, it did not happen to be of gold nor of silver’. I said, ‘So, which of the two was more rightful with it?’ He asws said: ‘The older one. Like that we asws are saying’.

Then the two boys were mentioned, so he asws said: and their father was righteous. [18:82]. Do you not see that Allah azwj Thanks the righteousness of their father to them?".

From Is’haq Bin Amaar who said,

‘I heard Abu Abdullah asws saying: ‘Allah azwj Lets his child succeed due to the success of the Momin man, and the child of his child, and Protects him in his circles and the circles around him. So, they do not cease to be in the Protection of Allah azwj due to his prestige unto Allah azwj.

Then the two boys were mentioned, so he asws said: and their father was righteous. [18:82]. Do you not see that Allah azwj Thanks the righteousness of their father to them?".

From Muhammad Bin Amro Al Kufy, from a man,

‘From Abu Abdullah asws having said: ‘The two boys, between them and their father were seventy years’.

From Safwan Al Jamal,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Words of Allah azwj: And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, [18:82], so he asws said: ‘But it was neither of gold nor of silver, and rather there were four phrases: ‘Me azwj, I azwj am Allah azwj. There is not god except azwj. One who is certain of the death will not laugh for years, and one who acknowledges the Reckoning his
heart will not be happy, and one who believes in the Pre-determination will not fear except his Lordazwj.

52...In a Hadith from an unknown source, cited in Bihar Al Anwaar Volume 13, there is a Hadith about Prophet Musaazw. and the details are as follows:

53...In another Hadith, cited in Bihar Al Anwaar Volume 13, there is a Hadith about Prophet Musaazw. and the details are as follows:

54...In another Hadith, cited in Bihar Al Anwaar Volume 13, there is a Hadith about Prophet Musaazw. and the details are as follows:

P.s. – This is not a Hadeeth

55...In another Hadith, cited in Bihar Al Anwaar Volume 13, there is a Hadith about Prophet Musaazw. and the details are as follows:

P.s. – This is not a Hadeeth

Ali Bin Ibrahim, from Muhammad Bin Isâ, from Yunus, from a man,

‘From Abu Abdullahasws having said: “Al-Khizasws said to Musaa$: ‘O Musaas! Rectify the day which is in front of youas, so look which day it is and prepare the answer for it, for youas would be Paused and Questioned; and take youras advice from the time, for the long time is short, therefore work as if youas can see the Rewards for your deed so that youas in order for it to be a greed for youas regarding the Hereafter, for whatever comes from the word is like what has turned away from it’. ”
CHAPTER 11 – WHAT MUSSA(as) WHISPERED WITH TO HIS LORD(azwj) AND WHAT HE(azwj) REVEALED TO HIM(as) FROM THE WISDOM AND THE PREACHING, AND WHAT FLOWED BETWEEN HIM(as) AND IBLEES(la), MAY ALLAH(azwj) CURSE HIM(la), AND IN IT IS SOME OF THE MISCELLANEOUS

The Verses – (Surah) Al Nisaa: Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them, and due to their hindering many from the Way of Allah [4:160]

And their taking the interest even though We had Forbidden from it, and their devouring the wealth of the people by falsehood; and We have Prepared for the Kafirs from them, a painful Punishment [4:161]

And to those Jews We Prohibited all with claws; and from the cows and the sheep we Prohibited upon them both their meats except what their backs carried, or the entrails, or what was mixed with bones. That was Our Recompense due to their rebellion, and We are Truthful [6:146]

And the Exalted Said: Then We Gave Musa the Book as a completion upon those who were good doers, and detail of all things, and Guidance and Mercy, perhaps they would be believing in meeting their Lord [6:154]

(Surah) Al Nahl: And upon those who are Jews, We Prohibited what We have Related upon you from before, and We were not unjust to them, but they were unjust to themselves [16:118]
(Surah) Al Asra’a: And We gave Musa the Book and Made it a Guidance for the Children of Israel: “Do not take a protector from besides Me!” [17:2]

And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44]

And the Exalted Said: And you were not by the side of the (mount) Toor when We Called out, but (you are) a Mercy from your Lord to warn a people no warner had come to them from before you, perhaps they would be mindful [28:46].

My father, from Ibn Mahboub, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah asws saying: ‘The one who plants wheat in a land, and does not purify his harvest, or a lot of barley is harvested, so it is the injustice of his work on the land which he owns or of the workers, because Allah azwj Mighty and Majestic is Saying Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them, and due to their hindering many from the Way of Allah [4:160] – Meaning the flesh of the camel, and the cow and the sheep.

That is how Allah azwj Revealed it, so recite it like that, and it was not for Allah azwj to Legalise anything in His azwj Book then Prohibited it after having Legalised it, nor to Prohibit anything then Legalise it after having Prohibited it’.

I said, ‘And like that as well are His azwj Words: and from the cows and the sheep we Prohibited upon them both their meats [6:146]’? He asws said: ‘Yes’. I said, ‘So (what about) His azwj Words: All food was Permissible for the Children of Israel except that which Israel had forbidden upon itself [3:93]’.

He asws said: ‘If an Israelite used to eat from the flesh of the camel, he would suffer pain in his lower back, therefore they prohibited unto themselves the flesh of the camel; and that was
before the Revelation of the Torah. But when the Torah was Revealed, they neither prohibited it nor did they eat it”.  

(P.s. – This is not a Hadeeth)

"فَعَلَّى: "تَقَامَ عَلَى الَّذِي أَحَسَن " يُمَثِّلُ الْكِتَابَ لِلْكَابِلِ".

(P.s. – This is not a Hadeeth)

"فَعَلَّى: "أَنْتَ مِنَ الْإِسْرَائِيْلِ " يَهَوَّهُ وَهُوَ يُحْلِفُ أَنْ يَـعِيدُ الْإِسْرَائِيْلِ الْكَبْرَىَّ إِلَى مَعَالَّاتِ الْيَتَّوْاْ." يُعِيدُ الْإِسْرَائِيْلِ الْكَبْرَىَّ إِلَى مَعَالَّاتِ الْيَتَّوْاْ.

(P.s. – This is not a Hadeeth)

Al Daqaq, from Al Asady, from Sahl, from Abdul Azeem Al Husna,

‘From Abu Al-Hassan Al-Askari having said: ‘When Allah Mighty and Majestic Spoke to Musa Bin Imran, Musa said: ‘My God! What is a Recompense of the one who testifies that I am Your Rasool and Your Prophet Spoke to me?’ He Said: “O Musa! My Angels will come to you, so you can give glad tidings to him of My Paradise!”

قال موسى: إلهي فما جزاء من قام بين يديك يصلي ؟ قال: يا موسى اباهي به ملائكتي راكعا وساجدا وقائما وقاعدا، ومن باهيت به ملائك لاعذبه.

Musa said: ‘My God! So, what is a Recompense of the one who stands to pray Salat in front of You?’ He Said: “O Musa! My Angels boast with him while in Ruku’, and Sajdah, and standing and sitting, and the one whom My Angels boast with, I will not Punish him!”

قال موسى: إلهي فما جزاء من أطعم مسكينا ابتغاء وجهك ؟ قال: يا موسى أمر مناديا ينادي يوم القيامة على رؤوس الخلاقين أن فلان بن فلان من عتقاء الله من النار.

Musa said: ‘My God! So, what is a Recompense of the one who feeds a poor one seeking You Face?’ He Said: “O Musa! I shall Command a caller to call out on the Day of Qiyamah over the heads of the creatures: ‘So and so, son of so and so is from the ones Allah has liberated from the Fire!’”

قال موسى: إلهي فما جزاء من وصل رحمه ؟ قال: يا موسى انسي له أجله واهون عليه سكرات الموت وناديه خزنة الدنيا: هلم إليها فادخل من أي أبوابها شئت.

251 Bihar Anwaar – V 13, The book of Prophet-hood, Ch 11 H 1
252 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 2
253 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 3
Musa\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who helps his relatives?’ He\textsuperscript{azwj} said: “O Musa\textsuperscript{as}! I\textsuperscript{azwj} shall (Cause My\textsuperscript{azwj} Angels to) forget his term for him and Ease the pangs of death upon him, and the treasurer of the Paradise will call out to him, ‘Come to us and enter from whichever of its gates you so desire to!’”

قال موسى: إلهي فما جزاء من كف آدإ عن الناس وبذل معرفه لهم؟ قال يا موسى: يناديه النار يوم القيامة: لا سبيل لي عليك.

Musa\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who restrains his harm from the people and extends his goodness to them?’ He\textsuperscript{azwj} said: “O Musa\textsuperscript{as}! The Fire will call out to him on the Day of Qiyamah, ‘There is no way to me upon you!’”

قال: إلهي فما جزاء من ذكرك بلسانه وقلبه؟ قال: يا موسى أظله يوم القيامة بظل عرشي وأجعله في كنفي.

He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who Mentions You\textsuperscript{azwj} by his tongue and his heart?’ He\textsuperscript{azwj} Said: “O Musa\textsuperscript{as}! I\textsuperscript{azwj} shall Shade him on the Day of Qiyama with the Shade of My\textsuperscript{azwj} Throne and Make him to be in My\textsuperscript{azwj} Protection!”

قال: إلهي فما جزاء من تلا حكمتك سرا وجهرا؟ قال: يا موسى يمر على الصراط كالبرق.

He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who recites Your\textsuperscript{azwj} Wisdom secretly and loudly?’ He\textsuperscript{azwj} Said: “O Musa\textsuperscript{as}! He will pass upon the Bridge like lightning (speed)!”

قال: إلهي فما جزاء من صبر على أذى الناس وشتمهم فيك؟ قال: يا موسى أقي وجهه من حر النار، واومنه يوم الفزع الاكبر.

He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who is patient upon harm of the people and their cursing regarding You\textsuperscript{azwj}?’ He\textsuperscript{azwj} Said: ‘I\textsuperscript{azwj} shall Assist him upon the horrors of the Day of Qiyamah”.

قال: إلهي فما جزاء من دمعت عيناه من خشيتك؟ قال: يا موسى أقي وجهه من حز النار، وأومنه يوم الفزع الاكبر.

He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one whose eyes cry from Your\textsuperscript{azwj} fear?’ He\textsuperscript{azwj} Said: “O Musa\textsuperscript{as}! I\textsuperscript{azwj} shall Save his face from the heat of the Fire, and Secure him on the Day of the great panic!”

قال: إلهي فما جزاء من ترك الخيانة حياء منك؟ قال: يا موسى له الأمان يوم الامان يوم القيامة.

He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a recompense of the one who leaves the betrayal out of embarrassment from You\textsuperscript{azwj}?’ He\textsuperscript{azwj} Said: ‘O Musa\textsuperscript{as}! For him would be the safety on the Day of Qiyamah!”

قال: إلهي فما جزاء من ترك الخيانة حياء منك؟ قال: يا موسى له الأمان يوم الامان يوم القيامة.

He\textsuperscript{as} said: ‘So, what is a recompense of the one who loves the people obedient to You\textsuperscript{azwj}?’ He\textsuperscript{azwj} Said: “O Musa\textsuperscript{as}! I\textsuperscript{azwj} shall Make him Prohibited upon My\textsuperscript{azwj} Fire!”

قال: إلهي فما جزاء من أحب أهل طاعتك؟ قال: يا موسى أ Länderه على ناري.
He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who kills a Momin deliberately?’ He\textsuperscript{azwj} Said: ‘I\textsuperscript{azwj} will not Look at (Consider) him on the Day of Qiyamah nor will I\textsuperscript{azwj} Dismiss his stumbles (sins)!”

He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who calls a Kafir soul (person) to Islam?’ He\textsuperscript{azwj} Said: “O Musa\textsuperscript{as}! I\textsuperscript{azwj} shall Permit for him regarding the intercession on the Day of Qiyamah for the one he wants to!”

He\textsuperscript{as} said: “My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who prays the Salats to their timings?’ He\textsuperscript{azwj} Said: “I\textsuperscript{azwj} shall Grant him his requests and Legalise My\textsuperscript{azwj} Paradise for him!”

He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who completes the Wudu’u from Your\textsuperscript{azwj} fear?’ He\textsuperscript{azwj} Said: “I\textsuperscript{azwj} shall Send him on the Day of Qiyamah and for him would be shining light between his eyes!”

He\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! So, what is a Recompense of the one who Fasts a Month of Ramazan anticipating to You\textsuperscript{azwj}?’ He\textsuperscript{azwj} Said: “O Musa\textsuperscript{as}! His\textsuperscript{azwj} Rewards would be like the Rewards of the one who did not Fast it!”

Ibn Al Waleed, from Al Safar, from Ibn Isa, from Ibn Abu Najran, from Hisham Bin Salim, from Habeeb Al Sijistany,

\textsuperscript{254} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 4
'From Abu Ja’far Al-Baqir asws having said: ‘It is written in the Torah: “O Musa as! I azwj Created you as and Chose you as and Strengthened you as and Commanded you as with obeying Me azwj, and Forbade you as from disobeying Me azwj. If you as were to obey Me azwj I azwj shall Assist you as upon obeying Me azwj, and if you as disobey Me azwj I azwj will not Assist you as upon disobeying Me azwj. O Musa as! And for Me azwj is the Favour upon you as in your as obedience to Me azwj, and for Me azwj is the Argument against you as in your as disobedience to Me azwj,”'.
the presence. O son as of Imran as! Gift to Me aswj the fear from your as heart and the humbleness from your as body, and the tears from your eyes in the darkness of the night, and supplicate to Me aswj and you as will find Me aswj near, Answering!

Ibn Masrouf, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Maqatal Ibn Suleyman who said,

‘Abu Abdullah asws said: ‘When Musa as ascended to (mount) Al-Toor and whispered to his as Lord aswj Mighty and Majestic, he as said: ‘O Lord aswj! Show me as Your aswj Treasures’. He aswj Said: ‘O Musa aswj! But rather, My aswj Treasure is, whenever I aswj want something, I aswj am Saying to it: “Be!” So, it comes into being!

Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Amro Bin Usman Al Khazaz, from Amro Bin Shimir, from Jabir Al Jufy,


He asws said: ‘So, it is said for that reason that for the mother is two thirds of the righteousness, and for the father is the third’.

Ibn Al Barqy, from his father, from his grandfather, from Muhammad bin Ali Al Kufy, from Abu Abdullah Al Khayat, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

257 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 7
258 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 8
259 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 9
‘From Abu Abdullah Al-Sadiq\(^{\text{asws}}\) having said: ‘It was among what Allah\(^{\text{azwj}}\) Mighty and Majestic Revealed to Musa Bin Imran\(^{\text{as}}\): “O Musa\(^{\text{as}}\)! Be the morals of the clothing, cushion of the house, lamp of the night, you\(^{\text{as}}\) will be recognised among the people of the sky and hidden upon the people of the earth. O Musa\(^{\text{as}}\)! Beware of the insistence, and do not become from the walkers in without there being a need, nor laugh from without any wonderment, and cry upon your\(^{\text{as}}\) mistakes, O son\(^{\text{as}}\) of Imran\(^{\text{as}}\)!’\(^{260}\)

By his chain,

‘From Al-Hassan\(^{\text{asws}}\) Bin Ali\(^{\text{asws}}\) having said: ‘A number of Jews came to Rasool-Allah\(^{\text{saww}}\) – and continued the lengthy Hadeeth up to he said, ‘The Jew said, ‘Inform me about five things written in the Torah’ – and continued it until he said, ‘So, the Prophet\(^{\text{saww}}\) said: ‘The first of what is written in the Torah is: “Muhammad\(^{\text{saww}}\) is a Rasool of Allah\(^{\text{azwj}}\) and in Hebrew it is ‘Taab’’. Then Rasool-Allah\(^{\text{saww}}\) recited this Verse: \textit{Those who are following the Rasool, the Prophet, the Ummy (Makkan) whom they are finding written with them in the Torah and the Evangel [7:157] and giving glad tidings of a Rasool to come after me, his name being Ahmad’}. [61:6].\(^{261}\)

And in the second line is the name of the successor Ali\(^{\text{asws}}\) Bin Abu Talib\(^{\text{asws}}\), and in the third and the fourth are the two grandsons Al-Hassan\(^{\text{asws}}\) and Al-Husayn\(^{\text{asws}}\), and in the fifth line is their\(^{\text{asws}}\) mother Fatima\(^{\text{asws}}\), Chieftess of the women of the worlds. And in the Torah the name of the successor\(^{\text{asws}}\) is Eliya, and names of the two grandsons are Shabbar and Shabbir, and they\(^{\text{as}}\) are both lights of (Syeda) Fatima\(^{\text{asws}}\). The Jew said, ‘You\(^{\text{saww}}\) speak the truth, O Muhammad\(^{\text{saww}}\)!’\(^{261}\)

By his chain,

‘From Abu Ja’far\(^{\text{asws}}\) having said: ‘The name of the Prophet\(^{\text{saww}}\) in the Torah of Musa\(^{\text{as}}\) is ‘Al-Haad’, and its interpretation is he\(^{\text{saww}}\) will guide the ones Allah\(^{\text{azwj}}\) Guides to His\(^{\text{azwj}}\) Religion, whether he is nearby or afar’’.\(^{262}\)

\(^{260}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 10
\(^{261}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 11
\(^{262}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 12
ف: مناجاة الله عزوجل لموسى بن عمران عليه السلام: يا موسى لا تطل في الدنيا أملك فيقسو قلبك، وقاسي القلب مني بعيد، أمت قلبك بالخشية، وكن خلق الثياب، جديد القلب، تخفى على أهل الأرض وتعرف بين أهل السماء، وحنان عفوي، وحكم منتظم، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرى فيه ما هو له من أتلانتيك سماوتي؟ وعند ذكره يا موسى، بنغولمة عفوية، يا موسى إن أيوب عليه السلام صاب في ضياعه، فهل أرأده في هذا العالم؟ }
ومن دون هذا جزع الصديقون ؟! يا موسى مر عبادي يدعوني على ما كان بعد أن يقروا بي إني أرحم الراحمين، اجيب المضطرين، وابتدل الزمان، وآتي بالرخاء، وأشكر اليسير، واثيب الكثير، واغني الفقير، وأنا الدائم العزيز القدير، ومن لجأ إليك وانضوى إليك من الخاطئين فقل: أهلا وسهلا، بأرحب الفناء نزلت، بفناء رب العالمين، واستغفر لهم وكن كأحدهم، ولا تستطل عليهم بما أنا أعطيتك فضله، وقل لهم: فليس يلوني من فضلي ورحمتي فإنه لا يملكها أحد غري، وأنا ذو الفضل العظيم، كهف الخاطئين، وجليس المضطرين، ومستغفر للمذنبين، إنك مني بالمكان الرضي، فادعني بالقلب النقي، واللسان الصادق، وكن كما أمرتك، أطع أمري، ولا تستطل على عبادي بما ليس منك مبتدؤه، وتقرب إلي فإني منك قريب، فإني لم أسألك ما يؤذيك ثقله ولا حمله، إنما سألتك أن تدعوني فاجيبك وأن تسائلني فأعطيك، وأن تقرب بما مني أخذت تأويله وعلي تمام تنزيله. يا موسى انظر إلى الارض فإنها عن قريب قبرك، وارفع عينيك إلى السماء فإن فوقك فيها ملكا عظيما، وابك على نفسك ما كنت في الدنيا، وتخوف العطب والمهالك ولا تغرنك زينة الدنيا وزهرتها، ولا ترض بالظلم ولا تكن ظالما فإني للظلم بمرصد حتى اديل منه المظلوم. يا موسى إن الحسنة عشرة أضعاف، ومن السيئة الواحدة الهلاك، لا تشرك بي، لا يحل لك أن تشرك بي، فأقوم وسدد، ادع دعاء الطامع الراغب فيما عندي، النادم على إهانته وغلبه، فإن الله تبارك وتعالى كان لا يقبل الصلاة إلا ممن تواضع لعظمتي، وألزم قلبه خوفي، وقطع نهاره بذكري، ويبت مصرا على الخطيئة، وعرف حق أوليائي وأحبائي.

فقال موسى: رب تعني بأحبائك وأوليائك إبراهيم وإسحاق ويعقوب ؟ فقال عزوجل: هم كذلك يا موسى، إلا أني أردت من أجله خلق آدم وحواء ومن أجله خلق الدنيا، وأرميتها و erotische، وقلبي و قلبي و قلبي.

وكان فيما ننهاه الله تعلوه أن قال له آدم: يا موسى لا أقبل الصلاة إلا من تواضع لعظمتي، وألزم قلبه خوفي، وقطع قلبه بذلك، ومثل من ذلك بموسي: إني أردت من أجله خلق آدم وحواء ومن أجله خلق الدنيا واربطها وإعطاءها، وأرميتها و ارويتها و ارويتها.

And it was among what Allahazwj Whispered to himazwj with is that Heazwj Said: "O Musaazwj! Do not Accept the Salat except from the one humbles to Myazwj Magnificence, and necessitates his heart to Myazwj Fear, and cuts his day with Myazwj Remembrance, and does not spend a night persisting upon the mistakes (sins), and recognises the rights of Myazwj friends and Myazwj loved ones!"

فقال موسى: رب تعني بأحبائك وأوليائك إبراهيم وإسحاق ويعقوب ؟ فقال عزوجل: هم كذلك يا موسى إلا أني أردت من أجله خلق آدم وحواء ومن أجله خلق الدنيا واربطها وإعطاءها، وأرميتها و ارويتها و ارويتها.

Musaazwj said: ‘Lordazwj | Do Youazwj Mean by Youazwj loved ones and Yourazwj friends, Ibrahimazwj and Is’haqazwj and Yaqoubazwj?’ The Mighty and Majestic Said: “Theyazwj are like that, O Musaazwj, except Iazwj Intended the one who was the reason for Myazwj Creating Adamazwj and Hawwaazwj, and from the one who was the reason for Myazwj Creating the Paradise and the Fire!”

263 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 13
فقال موسى عليه السلام: من هو يا رب ؟ قال: محمد أحمد، شققت اسمه من اسمي لأنا المحمود، فقال موسى: يا رب اجعلني من امته، قال: أنت يا موسى من امته إذا اعرفت وعرفت منزلته ومنزلة أهل بيت، من مثله ومثل أهل بيته فيمن خلقت كمثل الفردوس في الجنان، لا ينس ورقها، ولا يتغير طعمها، فمن عرفهم وعرف حقهم حفعله له عند الجهل علمها، وعند الظلمة نورا، اجيبه قبل أن يدعوني، واعطيه قبل أن يسألني.

Musa azwj said: 'Who is he, O Lord azwj?' He azwj Said: "Muhammad saww, Ahmad saww. I azwj derived his saww name from My azwj Name because azwj, azwj am the 'Mahmoud' (Most Praised One)" Musa azwj said: 'O Lord azwj! Make me as to be from his saww community'. He azwj Said: "You as, O Musa as are from his saww community when you recognise him saww and recognise his saww status and status of the People asws of his saww Household.

إن مثله ومثل أهل بيته فيمن خلقت كمثل الفردوس في الجنان، لا ينس ورقها، ولا يتغير طعمها، فمن عرفهم وعرف حقهم حفعله له عند الجهل علمها، وعند الظلمة نورا، اجيبه قبل أن يدعوني، واعطيه قبل أن يسألني.

His azwj example and an example of the People asws of his saww Household among the ones azwj Created is like an example of Al-Firdows among the Gardens. Neither do its leaves dry up, nor does its taste change. So, the one who recognise them asws and recognises their asws rights, azwj shall Make knowledge to be for him during the ignorance, and light to be during the darkness, and azwj shall Answer him before he even supplicates to Me azwj, and Give him before he even asks Me azwj!

لا إن مثله ومثل أهل بيته فيمن خلقت كمثل الفردوس في الجنان، لا ينس ورقها، ولا يتغير طعمها، فمن عرفهم وعرف حقهم حفعله له عند الجهل علمها، وعند الظلمة نورا، اجيبه قبل أن يدعوني، واعطيه قبل أن يسألني.

O Musa as! When you see the poverty facing you as then say: ‘Welcome to the sign of the righteous ones!’ And when you as see the riches facing you as then say: ‘A sin hastening its Punishment’. The world is a house of punishment wherein Adam as was Punished during his as mistake, and Made it as accursed, accursed whatever is in it except whatever was for Me azwj.

يا موسى إن عبادي الصالحين زهدوا فيها بقدر علمهم بي، وسائرهم من خلقي رغبوا فيها بقدر جهلهم بي، وما من أحد من خلقني عظمها فقرت عينه، ولم يحقرها أحد إلا انتفع بها.

O Musa as! My azwj righteous servants as ascetic therein in accordance of their knowledge of Me azwj, and the rest of them from My azwj creatures are desirous therein in accordance to their ignorance of Me azwj; and there is none from My azwj who reveres it will get his eyes delighted, and no one will belittle it except he will benefit with it azwj.

ثم قال الصادق عليه السلام: إن قدرتم أن لا تعرفوا فافعلوا، وما عليك إن لم يثن عليك الناس، وما عليك أن تكون مذموما عند الناس إذا كنت عند الله محمود،

Then Al-Sadiq asws said: ‘If you are upon not being recognise (be anonymous), then do so, and what would be against you if the people do not heap praises upon you, and what would be against you if you become condemned in the presence of the people when you were Praised in the Presence of Allah azwj?

إن عليها عليه السلام كان يقول: لا حبر في الدنيا إلا أحد رحيله: رجل يزداد كل يوم إحسانا، و رجل ينامك سبتيه بالنوبة وأني له بالنوبة ؟ والله لو سحده حتى ينطق عنه ما قبل الله منه إلا بوليتنا أهل البيت.
Ali asws was saying: ‘There is no good in the world except for one of the two people – a man who increases in good deeds every day, and a man who realises his evil deeds by repenting; and from where will there be repentance for him? By Allah azwj! If he were to do Sajdah until his neck breaks, Allah azwj will not Accept from him except by our Wilayah of the People asws of the Household’.

(P.s. – This is not a Hadeeth)

My father, from Al Isfahany, from Al Minqary, from Hafs,

‘From Abu Abdullah asws having said: ‘It was among the Whisperings of Allah azwj the Exalted to Musa as: “O Musa as! When you see the poverty facing you as then say: ‘Welcome to the sign of the righteous’, and when you as see the riches facing you as then say: ‘A sin hastening its Punishment’. Allah azwj will not Open this world upon anyone except due to a sin to make him forget that sin so he will not repent, and he would become welcoming the world to him as a punishment for his sins’”.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Sadery who said,

‘I heard Abu Abdullah asws saying that: ‘The Children of Israel came over to Musa as, so they asked him as that he as should ask Allah azwj Mighty and Majestic to Cause the sky to rain upon them whenever they so wanted it to, and Withhold it whenever they so want it to’. So he as asked Allah azwj Mighty and Majestic for that to be for them. So Allah azwj Mighty and Majestic Said: “That is for them, O Musa as!” So Musa as informed them, and they did not leave anything except that they cultivated it.

تم استلزام النظر على إرادةهم وحبسهم على إرادةهم، فصارت زروعهم كأموا الجبال والأجام، ثم حصدوا وداسوا وذرو فلم يجدوا شيئا، فضجوا الى موسى عليه السلام وقالوا: إنما سألناك أن تسأل الله أن يمطر السماء علينا إذا أرادنا، ثم بعد ذلك فلم يجدوا شيئاً، فقد رجعوا إلى موسى عليه السلام، نذروا أن يكرموا موسى عليه السلام وجعلوا يشعرون به 고객 الله عليهم.

264 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 14
265 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 15
266 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 16
Then the rain would descend upon their intentions and be withheld upon their intentions. Thus, their plantations came to be like the mountains and the forests. Then they harvested and threshed and scattered it, but they did not find anything (grains). So they raised a clamour to Musa\textsuperscript{as} and said, 'But rather we asked you\textsuperscript{as} that you\textsuperscript{as} should ask Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Causes the sky to rain upon us whenever we so wanted it to. So He\textsuperscript{azwj} Answered us. Then it came to be harmful upon us!'.

He\textsuperscript{as} said: 'O Lord\textsuperscript{azwj}! The Children of Israel are raising a clamour from what has been done with them'. He\textsuperscript{azwj} Said: "And why is that so, O Musa\textsuperscript{as}?" He\textsuperscript{as} said: 'They asked me\textsuperscript{as} to ask You\textsuperscript{azwj} that the sky should rain whenever they so wanted it to, and withhold whenever they so wanted it to, so You\textsuperscript{azwj} Answered them. Then it came to be harmful upon them'. He\textsuperscript{azwj} Said: "O Musa\textsuperscript{as}! I\textsuperscript{azwj} had Measured out for the Children of Israel, but they were not pleased with My\textsuperscript{azwj} Measurement. I\textsuperscript{azwj} Left it to them to their will (as they can only see superficially upon the growth), and it turned out to what you\textsuperscript{as} saw".\textsuperscript{267}
was so that the Progeny\textsuperscript{sws} of Muhammad\textsuperscript{saww} was like that in Your\textsuperscript{azwj} Presence, then is that among the companions of the Prophets\textsuperscript{as} any more honourable in Your\textsuperscript{azwj} Presence than my\textsuperscript{as} companions?

قال الله: يا موسى أما علمت أن فضل صحابة محمد على جميع صحابة المرسلين كفضل آل محمد على جميع آل النبيين وفضل محمد على جميع المرسلين؟

Allah\textsuperscript{azwj} Mighty and Majestic Said: "O Musa\textsuperscript{as}! But do you\textsuperscript{as} not know that the superiority of the companions of Muhammad\textsuperscript{saww} over the entirety of the companions of the Mursils\textsuperscript{as} is like the superiority of the Progeny\textsuperscript{sws} of Muhammad\textsuperscript{saww} over the entirety of the Progenies of the Prophets\textsuperscript{as} – and like the superiority of Muhammad\textsuperscript{saww} over the entirety of the Mursils\textsuperscript{as}?"

فقال موسى: يا رب فإن كان محمد وأصحابه كما وصفت فهل في أمم الأنبياء أفضل عندك من أمي؟ ظللت عليهم الغمام وأنزلت عليهم المن والسلوى وفاقتهم عين البحر.

Musa\textsuperscript{as} said: 'O Lord\textsuperscript{azwj}! So if it was so that Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{sws} are as You\textsuperscript{azwj} Described, then is there among a community of the Prophets\textsuperscript{as}, any who is superior in Your\textsuperscript{azwj} Presence than my\textsuperscript{as} community is? You\textsuperscript{azwj} Shaded upon them with the clouds, and Sent down upon them the manna and the quails, and Split the sea for them'.

فقال الله جل جلاله: يا موسى لكي تنظروا في الجنة: جنات عدن والفردوس بحضرة محمد في نعيمها يتقلبون، وفي خيراتها يتبحبون، أفتحب أن اسمعك كلامهم؟ قال: نعم إلهي،

Allah\textsuperscript{azwj} the Exalted Revealed unto him\textsuperscript{as}: "O Musa\textsuperscript{as}! You\textsuperscript{as} cannot see them, for this isn't the time of their appearance. But, soon you\textsuperscript{as} will see them in the Paradise, the Gardens of Eden and the Firdows, in the presence of Muhammad\textsuperscript{saww}. They would be turning in its Bliss and they would be enjoying in its goodness. Would you\textsuperscript{as} love to hear their voices?" He\textsuperscript{as} said: 'Yes, my\textsuperscript{as} God\textsuperscript{azwj}!'

قال الله جل جلاله: قم بين يدي واشدد مئزرك قيام العبد الذليل بين يدي الملك الجليل، ففعل ذلك موسى عليه السلام.

Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Said: "Stand in front of Me\textsuperscript{azwj}, and tighten your clothes, like the standing of the humble slave in front of the master, the king, the majestic". So, Musa\textsuperscript{as} did that.

فاندري ربما عر وجل: يا امة محمد، فاحرابوه كلههم وهم في أصلاب آبائهم وأرحامهم، أيها موسم اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمه لك الملك لا شريك لك لبيك.
Our Lordazwj Mighty and Majestic Called out: “O community of Muhammadsaww!" So they answered Himaswj, all of them, and they were in the loins of their fathers and the wombs of their mothers: ‘At Youraswj service O Lordazwj! At Youraswj service! There is no associate for Youaswj! At Youraswj service. Surely, the Praise, and the Bounties, and the Kingdom are for Youaswj – there being no associate for Youaswj. At Youraswj service!’

قال: فجعل الله عزوجل تلك الاجابة منهم شعار الحج،

Thus, Allahazwj the Exalted Made that answer from them as a slogan (known as Talbiyyah) for the Hajj.

تم نادى ربنا عزوجل: يا امة محمد إن قضائي عليكم أن رحمتي سبقت غضبي، وعفوي قبل عقابي، فقد استجبت لكم من قبل أن تدعوني، واعطيكم من قبل أن تسألوني،

Then our Lordazwj Mighty and Majestic Called out: “O community of Muhammadsaww! Myazwj Judgment upon you all is that Myazwj Mercy shall precede Myazwj Wrath, and Myazwj Pardon shall be before Myazwj Punishment, for Iaswj have Obligated for you from before that you should be supplicating to Measwj, and Iaswj shall Grant you from before you even ask Measwj.

من نفيت منكم بشهادة أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله صادق في أقواله محق في أفعاله وأن علي بن أبي طالب أحدهم

The one from you who meets Measwj with the testimony that, ‘There is no god except Allahazwj. Alone, there being no associates for Himazwj, and that Muhammadaswj is Hisazwj servant and Hisazwj Rasoolaswj, truthful in hisaswj statements, rightful in hisaswj deeds, and that Alisasws Bin Abu Talibasws is hisaswj brother, and hisaswj successor from after himasws, and Hisaswj Guardian.

والتي تمطره كما تنتمي طاعة محمد، وإن أولياء المصطفين المطهرين المبانين بعجائب آيات الله ودلائل حجج الله من بعدنا أولئك أدخلته جنتي وإن كانت ذنوبه مثل زبد البحر،

The obedience to himasws is necessitated just as is the obedience to Muhammadaswj and that Hasws Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allahazwj and the evidence of the Proofs of Allahazwj from after themasws both. Hisaswj friends, Iaswj shall Enter them into Myaswj Paradise, and even though his sins may be like the foam of the sea!”

قال: فلما عنت الله عزوجل نبينا محمدا صلى الله عليه وآله قال: يا محمد، واللهم ما كنت بجانب الطور إذ نادينا امتك بهذا الاحياء منهم شعار الحج.

Hiasws said: ‘So when Allahazwj Mighty and Majestic Sent our Prophetaswj, Muhammadaswj, Heazwj Said: “O Muhammadaswj! And you were not by the side of the (mount) Toor when We Called out [28:46], to youraswj community with this prestige”.

ثم قال عن ولح محمد صلى الله عليه وآله: قل: الحمد لله رب العلمن على ما اختصبه من هذه الفضيلة، وقال لامته: قولوا أنت: الحمد لله ربي.

The one from you who meets Measwj with the testimony that, ‘There is no god except Allahazwj. Alone, there being no associates for Himazwj, and that Muhammadaswj is Hisazwj servant and Hisazwj Rasoolaswj, truthful in hisaswj statements, rightful in hisaswj deeds, and that Alisasws Bin Abu Talibasws is hisaswj brother, and hisaswj successor from after himasws, and Hisaswj Guardian.

The obedience to himasws is necessitated just as is the obedience to Muhammadaswj and that Hasws Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allahazwj and the evidence of the Proofs of Allahazwj from after themasws both. Hisaswj friends, Iaswj shall Enter them into Myaswj Paradise, and even though his sins may be like the foam of the sea!”

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Then our Lordazwj Mighty and Majestic Called out: “O community of Muhammadsaww! So they answered Himaswj, all of them, and they were in the loins of their fathers and the wombs of their mothers: ‘At Youraswj service O Lordazwj! At Youraswj service! There is no associate for Youaswj! At Youraswj service. Surely, the Praise, and the Bounties, and the Kingdom are for Youaswj – there being no associate for Youaswj. At Youraswj service!’

قال: فجعل الله عزوجل تلك الاجابة منهم شعار الحج،

Thus, Allahazwj the Exalted Made that answer from them as a slogan (known as Talbiyyah) for the Hajj.

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Then our Lordazwj Mighty and Majestic Called out: “O community of Muhammadsaww! Myazwj Judgment upon you all is that Myazwj Mercy shall precede Myazwj Wrath, and Myazwj Pardon shall be before Myazwj Punishment, for Iaswj have Obligated for you from before that you should be supplicating to Measwj, and Iaswj shall Grant you from before you even ask Measwj.

From you who meets Measwj with the testimony that, ‘There is no god except Allahazwj. Alone, there being no associates for Himazwj, and that Muhammadaswj is Hisazwj servant and Hisazwj Rasoolaswj, truthful in hisaswj statements, rightful in hisaswj deeds, and that Alisasws Bin Abu Talibasws is hisaswj brother, and hisaswj successor from after himasws, and Hisaswj Guardian.

The obedience to himasws is necessitated just as is the obedience to Muhammadaswj and that Hasws Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allahazwj and the evidence of the Proofs of Allahazwj from after themasws both. Hisaswj friends, Iaswj shall Enter them into Myaswj Paradise, and even though his sins may be like the foam of the sea!”

قال: فلما عنت الله عزوجل نبينا محمدا صلى الله عليه وآله قال: يا محمد، واللهم ما كنت بجانب الطور إذ نادينا امتك بهذا الاحياء منهم شعار الحج.

Hiasws said: ‘So when Allahazwj Mighty and Majestic Sent our Prophetaswj, Muhammadaswj, Heazwj Said: “O Muhammadaswj! And you were not by the side of the (mount) Toor when We Called out [28:46], to youraswj community with this prestige”.

Then our Lordazwj Mighty and Majestic Called out: “O community of Muhammadsaww! So they answered Himaswj, all of them, and they were in the loins of their fathers and the wombs of their mothers: ‘At Youraswj service O Lordazwj! At Youraswj service! There is no associate for Youaswj! At Youraswj service. Surely, the Praise, and the Bounties, and the Kingdom are for Youaswj – there being no associate for Youaswj. At Youraswj service!’

قال: فجعل الله عزوجل تلك الاجابة منهم شعار الحج,
Then the Mighty and Majestic Said to Muhammad sAWW: “Say: ‘The Praise is for Allah azwj Lord azwj of the Words, upon what I saww have been Specialised with from these merits!’” And he saww said to his saww community: ‘You should all be saying: ‘The Praise is for Allah azwj Lord azwj of the worlds upon what we have been Specialised with from these merits’”.

Al Attar, from his father, from Al Husayn Bin Is’haq Al Tajir, from Ali Bin Mahziyar, from Fazalat, from Al Sakuny,

‘From Abu Abdullah asws’, from his asws father asws having said: ‘Allah azwj Blessed and Exalted Revealed to Musa as: “Do not be joyous with the abundance of the wealth, nor leave My aswj Mention upon every state, for the abundance of the wealth will make you forget the sins, and neglecting My aswj Mention hardens the hearts”.

Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Al Sumaly,

‘From Abu Ja’far asws having said: ‘It is written in the Torah which will not change that Musa as asked his aswj Lord azwj and he as said: ‘O Lord azwj! Are You aswj near from me as so I as should whisper to You azwj, or are You azwj far so I as should call out to You azwj?’

Allah azwj Mighty and Majestic Revealed to him as: ‘O Musa as I azwj! I am a Gatherer with the one who Mentions Me azwj. Musa as said: ‘So, who would be in Your azwj Veil on the Day there will be no veil apart from Your azwj Veil?’ He azwj Said: ‘Those who are Mentioning Me azwj so I azwj shall Mention them, and they are loving each other for My azwj Sake so I azwj Love them. They are those, when I azwj Afflict the people of the earth with a Punishment, they mention them asws, so I azwj Repel is from them through them asws, asws”.

By this chain,

‘From Abu Ja’far asws having said: ‘It is written in the Torah which will not change, that Musa as asked his aswj Lord azwj and he as said: ‘My aswj God azwj! There come upon me as certain situation it is
not honourable or majestic that I as mention You aswj therein’. He aswj Said: ‘My aswj Mention is excellent upon all states!’271

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazal, from one of his companions, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘Allah aswj Mighty and Majestic Said to Musa as: “Frequently Mention Me aswj by the night and the day, and be awed during My aswj mention, and be patient during My aswj Afflictions, and be satisfied during My aswj mention, and worship Me aswj and do not associate anything with Me aswj. To Me aswj is the destination. O Musa as! Make Me aswj your as treasure hoard, and place your as treasures from the lasting righteous deeds with Me aswj!“’.272

And by his chain,

‘From Abu Abdullah asws having said: ‘Allah aswj Mighty and Majestic Said to Musa as: “Make your as tongue submissive from behind your as heart, and frequent My aswj mention by the night and the day, and do not pursue the mistakes in its mine for you as will regret, for the mistakes are appointments of the people of the Fire!”’.273

(P.s. – This is not a Hadeeth)274

Muhammad Bin Ahmad Al Asady, well known as Ibn Jaradah, from Ahmad Bin Muhammad Al Aamiry, from Haroun Bin Saeed Al Aylj, from Abdullah Bin Wahad, from Juweybir, from al Zahak, from Ibn Abbas who said,

‘Rasool-Allah asaww said: ‘Allah aswj Mighty and Majestic Whispered to Musa as Bin Imran as with one hundred thousand phrases, and twenty-four thousand phrases during three days and nights. Neither did Musa as have a meal during it nor any drink. When he as went to the

271 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 21
272 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 22
273 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 23
274 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 24
Children of Israel and they heard the speech of the people, he detested them for the sweetness of the Speech of Allah Mighty and Majestic. 275

And the third – for as long as you live, do not view that My Kingdom will decline, for you will not hope to anyone apart from Me. And the fourth – for as long as you live, do not view the Satan as being dead, so you not feel safe from his plots! 276

By the three chains,

‘From Al-Reza from his forefathers having said: ‘Rasool-Allah said: ‘Musa asked his Lord Mighty and Majestic and he said: ‘O Lord! Make me to be from the community of Muhammad! Allah the Exalted Revealed to him: “O Musa! You cannot arrive to that!’” 277

By the three chains,

‘From Al-Reza from his forefathers, from Amir Al-Momineen having said: ‘There isn’t in the Quran: “O you who believe!” except and it is in the Torah as “O you people!” And in another Hadeeth: “O you poor ones!”’ 278
By this chain, said, ‘Rasool-Allah⁴⁴⁴⁴ said: ‘Musa⁴⁴⁴⁵ Bin Imran⁴⁴⁴⁶ asked his⁴⁴⁴⁷ Lord⁴⁴⁴⁸ Almighty and Majestic and said: ‘O Lord⁴⁴⁴⁹! Are You⁴⁴⁵⁰ far from me so I⁴⁴⁵¹ should call out to You⁴⁴⁵²? Or are You⁴⁴⁵³ nearby so I⁴⁴⁵⁴ should whisper to You⁴⁴⁵⁵?’ Allah⁴⁴⁵⁶ Almighty and Majestic Revealed to him⁴⁴⁵⁷: “O Musa⁴⁴⁵⁸ as Bin Imran⁴⁴⁵⁹! I⁴⁴⁶⁰ am a Gatherer of the one who mentions Me⁴⁴⁶¹, and I⁴⁴⁶² shall take revenge for him⁴⁶² from his⁴⁶³ killers!”’⁴⁶⁹

By the chain, said, ‘Rasool-Allah⁴⁴⁴⁴ said: ‘Musa⁴⁴⁴⁵ Bin Imran⁴⁴⁴⁶ asked his⁴⁴⁴⁷ Lord⁴⁴⁴⁸ Almighty and Majestic and he⁴⁴⁴⁹ said: ‘O Lord⁴⁴⁵⁰! My⁴⁴⁵¹ brother Haroun⁴⁵⁶ passed away, so Forgive him⁴⁵⁷. Allah⁴⁵⁸ Almighty and Majestic Revealed to him⁴⁵⁹: “O Musa⁴⁵⁸! If you⁴⁶⁰ ask Me⁴⁶¹ regarding the former ones and the later ones (all), I⁴⁶² will Answer you⁴⁶³ apart from the killers of Al-Husayn⁴⁶⁴ Bin Ali⁴⁶⁵, for I⁴⁶⁶ shall take revenge for him⁴⁶⁷⁴ from his⁴⁶⁸ killers!”’⁴⁶⁹

By the chain, said, ‘From Abu Abdullah⁴⁶⁸ said: ‘Allah⁴⁶⁹ Almighty Revealed to Musa⁴⁷⁰: “What prevents you⁴⁷¹ from whispering to Me⁴⁷²?” He⁴⁷³ as said: ‘O Lord⁴⁷⁴ Almighty! I⁴⁷⁵ delayed from the whispering due to the smell of a Fasting one from the mouth’. Allah⁴⁷⁶ Almighty Revealed to him⁴⁷⁷: “O Musa⁴⁷⁸! The smell of the mouth of a Fasting one in My⁴⁷⁹ Almighty Presence is more aromatic than the aroma of the musk!”⁴⁸⁰

A number of reporters reported from Shuayb Al Ansari and Haroun Bin Kharjat who both said, ‘Abu Abdullah⁴⁸¹ said: ‘Musa⁴⁸² went to look into the deeds of the servant. He⁴⁸³ came to a man from the most worshiping ones of the people. When it was evening, the man shook a
tree to its side, and there were two pomegranates in it. He\textsuperscript{as} said: ‘O servant of Allah\textsuperscript{azwj}! Who are you? You are a righteous servant.

I\textsuperscript{as} have been over here since Allah\textsuperscript{azwj} so Desired and I\textsuperscript{as} did not find in this tree except one pomegranate, and if you had not been a righteous servant, you would not have found two pomegranates’. He said, ‘I am a man dwelling in the land of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}.

He\textsuperscript{asws} said: ‘When it was morning, he\textsuperscript{as} said: ‘Do you know of anyone more worshipping than you?’ He said, ‘Yes, so and so, the so and so’. So, he\textsuperscript{as} went to him, and there he was much more worshipping than him. When it was evening he came with two breads and water. He\textsuperscript{as} said: ‘O servant of Allah\textsuperscript{azwj}! Who are you? You are a righteous servant.

I\textsuperscript{as} have been over here since Allah\textsuperscript{azwj} so Desired and I\textsuperscript{as} could not come with except with one bread, and had you not been a righteous servant, you would not have come with two breads. So, who are you?’ He said, ‘I am a man dwelling in the land of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}.

Then Musa\textsuperscript{as} said: ‘Do you know of anyone more worshipping than you?’ He said, ‘Yes, so and so the blacksmith in such and such city’. He\textsuperscript{as} came to him and looked at a man who wasn’t a worshipping one, but rather he was a Zakir (mentioner) of Allah\textsuperscript{azwj} the Exalted, and when the time of the Salat entered, he stood and prayed Salat. When it was evening, he\textsuperscript{as} looked at his income and found it to have doubled. He\textsuperscript{as} said: ‘O servant of Allah\textsuperscript{azwj}! Who are you? You are a righteous servant. I\textsuperscript{as} am over here since Allah\textsuperscript{azwj} so Desired. My\textsuperscript{as} earning are near to each other, and tonight you have double. So, who are you?’ He said, ‘I am a man dwelling in the land of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}.

He\textsuperscript{asws} said: ‘He took a third of his earning and gave in charity with it, and gave a third to a slave of his, and he bought some food with a third, and he and Musa\textsuperscript{as} ate’.

He\textsuperscript{asws} said: ‘Musa\textsuperscript{as} smiled, so he said, ‘From which thing are you\textsuperscript{as} smiling?’ He\textsuperscript{as} said: ‘A Prophet\textsuperscript{as} of the Children of Israel pointed me upon so and so, and I\textsuperscript{as} found him as being the...
most worshipping of the people. He pointed me upon so and so, and I\(^{\text{as}}\) found him more worshipping than him. That so and so pointed me\(^{\text{as}}\) to you, and claimed that you are more worshipping than him, and I\(^{\text{as}}\) didn’t see you resembling the people’.

He said: ‘I am a man, an owned slave. Didn’t you\(^{\text{as}}\) see me mentioning Allah\(^{\text{awwj}}\)? Or didn’t you\(^{\text{as}}\) see me pray the Salat to its timings? And if I were to face to the Salat I would hurt the earnings of my Master\(^{\text{awwj}}\), and harmed by deeds of the people. Do you\(^{\text{as}}\) want me to come to your\(^{\text{as}}\) city?’ He\(^{\text{asws}}\) said: ‘Yes’.

He\(^{\text{asws}}\) said: ‘A cloud passed by. The blacksmith said, ‘O cloud, come!’ It came. He said, ‘Where are you going?’ It said, ‘I intend such and such land’. He said, ‘Leave me’. Then another passed by. He said, ‘O cloud, come!’ It came to him. He said, ‘Where are you going?’ It said, ‘I intend such and such land’. He said, ‘Leave me’. Then another passed by. He said, ‘O cloud, Come!’ It came to him. He said, ‘Where are you going?’ It said, ‘I intend the land of Musa\(^{\text{as}}\) Bin Imran\(^{\text{as}}\)’.

He\(^{\text{asws}}\) said: ‘Carry this one carrying of a friend, and place him\(^{\text{as}}\) in the land of Musa\(^{\text{as}}\) Bin Imran\(^{\text{as}}\) a friendly placing’.

He\(^{\text{asws}}\) said: ‘When Musa\(^{\text{as}}\) reached his\(^{\text{as}}\) city, he\(^{\text{as}}\) said: ‘O Lord\(^{\text{awwj}}\)! Due to what did this one reach what I\(^{\text{as}}\) saw?’ He\(^{\text{awwj}}\) Said: “This servant of Mine is patient upon My\(^{\text{awwj}}\) affliction and is pleased with My\(^{\text{awwj}}\) Ordainment and is thankful to My\(^{\text{awwj}}\) Favours’”\(^{282}\)

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\(^{282}\) Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 32
Musa\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! (Sometimes) I happen to be in a state it is not appropriate that I mention You\textsuperscript{aw} therein’. He\textsuperscript{azwj} said: ‘O Musa\textsuperscript{as}! Mention Me\textsuperscript{aw} upon all states!’\textsuperscript{283}

From Al Hassan Bin Muhammad Al Nowfaly,

‘From Al-Reza\textsuperscript{asws} having said to Ra’s Al-Jalout: ‘O Jew! I\textsuperscript{asws} ask by the ten Signs which were Sent down unto Musa\textsuperscript{as} Bin Imran\textsuperscript{as}, do you find written in the Torah news of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} community as being: “When there come the last community following a rider of the camel, glorifying the Lord\textsuperscript{aw} very, very much, with a new (kind of) glorification, in the new (kind of) synagogue. So, let the Children of Israel panic to them and to their kingdom to reassure their hearts, for in their hands would be sword avenging with these from the Kafir communities in the horizons of the earth”. Is that how it is written in the Torah?’

 قال رأس الجالوت: نعم، إلا لناحده كذلك.

Then he\textsuperscript{asws} said: ‘O Jew! Musa\textsuperscript{as} advised the Children of Israel and said to them: ‘There will be coming a Prophet\textsuperscript{saww} from your brethren, so aim for him\textsuperscript{saww}, and listen from him\textsuperscript{saww}. Do you know of any Prophet\textsuperscript{saww} of the brethren of the Children of Israel apart from the children of Ismail\textsuperscript{as}, if you recognise the relationship of Israeel (Yaqoub\textsuperscript{as}) from Ismail\textsuperscript{as}, and the cause which is between them\textsuperscript{as} from before Ibrahim\textsuperscript{as}?’

 قال رأس الجالوت: هذا قول موسى لا ندفعه، فقال له الرضا عليه السلام: أفيض قد صح هذا عذلكم؟ قال: نعم، ولكني أحب أن أصححه في من التوراة.

Ra’s Al-Jalout said, ‘This is the word of Musa\textsuperscript{as}, we cannot deny it’. Al-Reza\textsuperscript{asws} said: ‘Hasn’t this held good with you all?’ He said, ‘Yes, but I would love it if you\textsuperscript{asws} could hold it good for me from the Torah’.

\textsuperscript{283} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 33
فقال له الرضا عليه السلام: هل تنكر أن التوراة تقول لكم: " جاء النور من جبل طور سيناء، وأضاء لنا من جبل ساعير، واستعلن علينا من جبل فاران"؟ فالنور من قبل طور سيناء وحي الله الذي أنزله على موسى، وحبل ساعير هو الذي أوحى الله عزوجل إلى عيسى عليه السلام وهو عليه، وأما

جبل فاران فذلك من جبال مكة بينه وبينها يوم.

Al-Reza asws said to him: ‘Do you deny that the Torah is saying to you all: “The Light came from the mount Toor of Sinai and illuminated for us from the mount Saer, and notified upon us from mount Faraan”? So, the light from the direction of Toor of Sinai is Revelation of Allah azwj Which He azwj Revealed unto Musa as, and mount Saer, it is which Allah azwj Mighty and Majestic Revealed to Isa as and it is upon him as, and as for the mount Faraan, so that is from the mountains of Makkah, between it and it is a day”.

Al Mufeed, from Ibn Qawlawiya, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Muhammad Bin Ziyad, from Rafa’at who said,

‘I heard Abu Abdullah asws saying: ‘Four are in the Torah and to the side of these are four – One who wakes up in the morning grieving upon the world so he has woken up in the morning angry upon his Lord azwj; and one in the morning complains of the difficulties descending with him, so rather he is complaining to his Lord azwj; and one comes to a rich one humbling to him in order to attain from his world, so he has done away with a third of his religion; and one from the ones who recite the Quran who enters the Fire (is without faith), so he had taken the Verses of Allah azwj as a mockery.

And the four which are to their side – Just as you sow, so you shall reap; and one who rules will monopolise and one who does not consult will regret; and the poverty, it is the great death’.

‘From Abu Abdullah asws having said: ‘Among what Allah azwj Mighty and Majestic Revealed to Musa as Bin Imran as, “O Musa as! I azwj have not Created any creature more Beloved to Me azwj than My azwj Momin servant, and I azwj rather Try him of what is better for him, and I azwj Make

284 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 34
him healthy of what is better for him, and I\textsuperscript{azwj} am more Knowing with what is correct for My\textsuperscript{azwj} servant upon him, so let him be patient upon My\textsuperscript{azwj} affliction, and let him thank for My\textsuperscript{azwj} Favourites, and let him be pleased with My\textsuperscript{azwj} Decree. I\textsuperscript{azwj} shall Write him to be among the truthful ones in My\textsuperscript{azwj} Presence when he acts in My\textsuperscript{azwj} pleasure and obeys My\textsuperscript{azwj} Commands\textsuperscript{”}.

37 - لو: أبي، عن سعد، عن أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن أبي حمزة عليه السلام قال: كان فيما ناحى الله به موسى عليه السلام على الطور: أن يا موسى أبلغ قومك أنه ما تقرب إلي المقربون مثل البكاء من حضيني، وما تعود لي المتعبدون مثل الوعز عن محارمي، وما تزين لي المتزينون مثل الزهد في الدنيا عما لم يغنى عنه،

My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Al Wasafy,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Among what Allah\textsuperscript{azwj} Whispered to Musa\textsuperscript{as} with upon the (mount) Toor was: “O Musa\textsuperscript{as}! Deliver to your\textsuperscript{as} people that nothing can draw the ones of Proximity closer to Me\textsuperscript{azwj} like the crying from fearing Me\textsuperscript{azwj}, and the worshippers cannot worship Me\textsuperscript{azwj} like the piety from My\textsuperscript{azwj} Prohibitions, and the adorning ones cannot adorn like the asceticism in the word from what is the richness from it”’.

قال: فقال موسى: يا أكرم الاكرمين فماذا أثبتهم على ذلك؟ فقال: يا موسى! As for the ones of Proximity to Me, it is by the crying from fearing Me, so they would be among the lofty friends, no one will participate in it.

وأما المتعبدون لي بالورع عن محارمي فإني افتش الناس عن أعمالهم ولا افتشهم حياء منهم، وأما المقربون إلى بالزهد في الدنيا فإني أبيعهم الجنة بحدافيرها يبؤون منها حين ينشؤون.

And as for the worshippers to Me, it is by the piety from My\textsuperscript{azwj} Prohibitions, for I\textsuperscript{azwj} for I\textsuperscript{azwj} shall Investigate about their deeds and will not Investigate the embarrassment from them. And as for the ones of Proximity to Me\textsuperscript{azwj}, it is by the asceticism in the world, for I\textsuperscript{azwj} shall legalise the Paradise with its sides, they would be dwelling from it wherever they so desire to!’\textsuperscript{”}.

38 - أعلام الدين للديلمي من كتاب المؤمن تصنيف الحسين بن سعيد بإسناده عن أبي جعفر عليه السلام قال: بينما موسى عليه السلام قال: بينما موسى عليه السلام يمشي على ساحل البحر إذ جاء صياد في لبس ساجد وتكلم بالشirk، ثم ألقى شبكته فخرجت مملوءة، ثم ألقاها فخرجت مملوءة، ثم أعادها فخرجت مملوءة، ثم ألقى شبكته فخرجت مملوءة، ثم ألقى شبكتها فخرجت مملوءة، ثم ألقى شبكتها فخرجت مملوءة، ثم ألقى شبكتها فخرجت مملوءة.

\textsuperscript{286} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 36
\textsuperscript{287} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 37
net, and it came out filled (with fish). Then he cast it (again) and it came out filled (with fish). Then he repeated it and it came out filled (with fish). Then he went away.

ثم جاء آخر فوضع وصلى وحمد الله و앙ى عليه ثم ألقي شبكته فلم يخرج شيئا، ثم أعاد فخرجت حمكة صغيرة محمد الله وآئى عليه وانصرف،

Then another one came, performed Wudu’u and prayed Salat, and Praised Allahazwj and extolled upon Himazwj, then cast his net, but nothing came out. Then he repeated, and a small fish came out. So, he praised Allahazwj and extolled upon Himazwj and left.

فقال موسى عليه السلام: يا رب عبدك الكافر تعطيه مع كفره، وعبدك المؤمن لم تخرج له غير سمكة صغيرة ؟ فأوحى الله إليه انظر عن يمينك، فكشف

له عما أعد الله للعبد المؤمن.

Musaas said: ‘O Lordazwj Yourazwj servant, the Kafir, Youazwj gave him (a lot) with his Kufr, and Yourazwj servant, the Momin, there did not come out for him other than a small fish?’ Allahazwj Revealed to himas: “Look on youras right!” There was uncovered for himas of what Allahazwj had Prepared for Hisas Momin servant.

ثم قال: انظر عن يسارك فكشف له عما أعد الله للكافر فنظر، ثم قال يا موسى: ما نفع هذا الكافر ما أعطيته، ولا ضر هذا المؤمن ما منع

موعي: يا رب بحق مم عرفك أن يرضى بما صنع.

Then Heazwj Said: “Look on your left!” It was uncovered for himas from what Allahazwj had Prepared for the Kafir. Heas looked. Then Heazwj Said: ‘O Musaas! It will not benefit this Kafir what Iazwj gave him, nor will it harm this Momin what Iazwj Prevented him from!’ Musaas said: ‘O Lordazwj! It is right of the one who recognises Youazwj that he is pleased with whatever Youazwj Do’.

By the chain to Al Sadouq, from his father, from Sa’ad, from Ahmad bin Muhammad, from the one who mentioned it, from Dorost,

‘From themasws having said: ‘While Musasa was seated Ibleesal came, and upon himsal was a hooded cloak with colours. Hea placed it down and came near to Musasa and greeted. Musaas said to himsal, ‘Who are yousal? Ibleesal said, ‘May Allahazwj not Draw yoursal house near, what is that cloak for?’ Heas said, ‘Ial hijack the hearts of the children of Adamas with it’.

فقال له موسى عليه السلام: أخبرني بالذنب الذي إذا أذنبه ابن آدم استحوذت عليه، قال: ذلك إذا أعجببه نفسه، و استكثر عمله، و وصع في نفسه

Musaas said to himsal: ‘Inform meas of the sin which, when a son of Adamas commits it is engrossing upon him’. Heas said, ‘That is when Ial fascinate him with himself and make him feel his sin are abundant, and belittle his sins within himself’.

288 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 38
And he[^la] said, ‘O Musa[^as]! Do not be alone with a woman who is not Permissible for you[^as], for a man will not be alone with a woman not Permissible for him except my[^la] companions would accompany him. Therefore, beware of making a pact with Allah[^azwj] for no one will pact with Allah[^azwj] except my[^la] companions will accompany him until a year goes by between him and his fulfilling it, and when you[^as] think of giving charity, then accomplish it, for when the servant thinks of giving charity, he would be accompanied with my[^la] companions until a year goes by between him and it’. 289

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Maqran leader of the clan of Fatyan, from the one who reported it,

‘From Abu Abdullah[^asws] having said: ‘There was a tyrannous king in the era of Musa[^as] who fulfilled a need of a Momin by interceding for a righteous servant. They both died on the same day, the tyrannous king and the righteous servant. The people stood against the king and they locked the doors of the market (in mourning) to his death, for three days, and that righteous servant remained (unburied) in his house, and the insects of the earth devoured from his face.

Musa[^as] saw him after three days and he[^as] said: ‘O Lord[^azwj]! He is Your[^azwj] enemy and this one is Your[^azwj] friend!’ Allah[^azwj] Revealed to him[^as]: “O Musa[^as]! This friend of Mine[^azwj] asked the tyrant for a need and he fulfilled it for him, so I[^azwj] Rewarded him on behalf of the Momin, and I[^azwj] Caused the insects of the earth to overcome upon the beauty of the face of the Momin due to his asking that tyrant”’. 290
‘From Abu Abdullah asws having said: ‘Allah azwj the Exalted Revealed to Musa as: “O Musa as! Thank Me azwj as is a right of thanking Me azwj!” He as said: ‘O Lord azwj! How can I as thank You azwj as is a right of thanking You azwj, and there isn’t any thanks I as can thank You azwj with except and You azwj have Conferred (Bestowed) it upon me azwj?” He azwj Said: “O Musa as! You azwj have already thanked Me azwj as is a right of thanking Me azwj when you azwj knew that, that is (the ability of thanking) from Me azwj.’"  

42 - سن: أبي، عن حجفر بن محمد، عن القداح، عن أبى عبد الله، عن أبيه، عن جده علي بن الحسين عليهم السلام قال: قال موسى بن عمرا

‘From Abu Abdullah asws from his asws father asws from his asws grandfather Ali asws Bin Al-Husayn asws having said: ‘Musa as Bin Imran as said: ‘O Lord azwj! Who are the one deserving, those You azwj will be Shading them in the Shade of Your azwj Throne on a Day there will be no shade except Your azwj Shade?’

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My father, from Ja’far Bin Muhammad, from Al Qadah,

‘From Abu Abdullah asws, from his asws father asws, from his asws grandfather Ali asws Bin Al-Husayn asws having said: ‘Musa as Bin Imran as said: ‘O Lord azwj! Who are the one deserving, those You azwj will be Shading them in the Shade of Your azwj Throne on a Day there will be no shade except Your azwj Shade?’

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He asws said: ‘Allah azwj Revealed to him as: “The clean of their hearts, and the soil in their hands, those who are mentioning My azwj Majesty whenever they mentioned their Lord azwj, those who are sufficing with obeysing Me azwj just as the young child sufficed with the milk, those who are sheltering to My azwj Masjid just as the eagle suffices to its den, and those who are angered to My azwj Prohibitions when it is released, like the tiger when it is scratched!”  

43 - ص: بالاسناد إلى الصدوق عن أبيه، عن سعد، عن ابن عيسى، عن عمرو بن عثمان، عن أبى جميلة، عن جابر، عن أبي جعفر عليه السلام

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Amro Bin Usman, from Abu Jameela, from Jabir,

‘From Abu Ja’far asws having said: ‘Allah azwj the Exalted Revealed to Musa as: “Love Me azwj and make Me azwj to be beloved to My azwj creatures!” Musa as said: ‘O Lord azwj! You azwj Know that there isn’t anyone more beloved to Me azwj than You azwj, but how can it be for me as with the hearts of the servants?’

291 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 41
292 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 42
فأوحى الله إليه: أما ترضى بي رازقا وكفيلا؟ فقال: بلى يا رب نعم.

Allah Revealed to him: “But, are you pleased with Me as a Sustainer and a Protector?” He said: ‘Yes, O Lord, best of the protectors and best of the guarantors”.

By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Hajal, from Al A’ala, from Muhammad,

‘From Abu Ja’far having said: ‘Musa asked Lord to let him know when the sun declines, so Allah Allotted an Angel with it and he Said: “O Musa! The sun has declined’. Musa said: ‘When?’ He said, ‘When I informed you, and five hundred years have passed’.

44 — كا: علي، عن أبيه، عن الاصبهاني، عن المنقري، عن حفص بن غياث، عن الصادق عليه السلام قال: بينا موسى بن عمران يعظ أصحابه إذ قام رجل فشق قميصه، فأوحى الله عزوجل إليه: يا موسى قل له: لا تشق قميصك، ولكن اشرح لي عن قلبك.

Then he said: ‘Musa passed by a man from his companions and he was in Sajdah. He finished from his need and he was (still) in Sajdah, upon his (previous) state. Musa said to him: ‘If your need had been in my hands, I would have fulfilled it for you (by now)’.

فأوحى الله عزوجل إليه: يا موسى لو سجد حتى ينقطع عنقه ما قبلته حتى يتحول عما أكره إلى ما احب.

Allah Mighty and Majestic Revealed to him: ‘Even if he were to do Sajdah until his neck breaks, I will not Accept it until he turns around from what Dislike to what love!’

293 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 43
294 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 44
295 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 45
46 - By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Jamza Bin Humran,

‘From Abu Abdullah asws having said: ‘Allahazwj the Exalted Revealed to Musaas: “A servant will not draw closer to Meazwj with anything more Beloved to Meazwj than three characteristics!” Musaas said: ‘And what are these, O Lordazwj?’

قال: الزهد في الدنيا، والورع من محارمي، والبكاء من خشيتي، فقال موسى: فما لمن صنع ذلك؟

Heazwj Said: ‘The ascetic in the world, and the abstemious from Myazwj Prohibitions, and the one crying from fearing Meazwj!” Musaas said: ‘So, what is for the one who does that?’

فقال: أما الزاهدون في الدنيا فاحكمهم في الجنة، وأما الورعون عن محارمي فإني افتش الناس ولا افتشهم، وأما البكاؤون من خشيتي ففي الرفيق الاعلي لا يشركهم فيه أحد.

Heazwj Said: “As for the ones ascetic in the world, Iazwj shall Judge for them to be in the Paradise; and as for the ones abstemious from Myazwj Prohibitions, Iazwj shall Investigate the people and will not Investigate them; and as for the ones crying from fearing Meazwj, they will be among the lofty friends, no one will participate with them!”

47 - ‘From Abu Abdullah asws having said: ‘Allahazwj Revealed to Musaas: “One of your companions is gossiping upon youas, therefore be cautious of him”. Heas said: ‘O Lordazwj! Inform meas of him until ias recognise him’. Heazwj Said: ‘O Musaas! azwj Refuse the gossiping upon him and youas are encumbering Meazwj that iazwj should become a gossiper?’ Heas said: ‘O Lordazwj! So, how shall ias do it?’

قال الله تعالى فرق أصحابك عشرة عشرة، ثم تقرع بينهم فإن السهم يقع على العشرة التي هو فيهم، ثم تفرقهم وتقرع بينهم فإن السهم يقع عليهم،

Allahazwj the Exalted Said: ‘Separate youras companions, ten, ten, then cast lots between them. So, if the lot falls upon the ten, which he is among them, then separate them and cast lots between them. The lot fell upon him.

قال: فلما رأى الرجل أن السهام تقع قام فقال: يا رسول الله أنا صاحبه، لا والله لا أعود أبدا.

296 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 46
He said: ‘When the man saw that the lot has come, he stood up and said, ‘O Rasool of Allah! I am your companions. No, by Allah, I shall not repeat, ever!’”

(P.s. – This is not a Hadeeth)

By the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Al Khatab, from Ibn Asbat, from Khalaf Bin hamad, from Quteyba Al A’sha,

‘From Abu Abdullah having said: ‘Allah the Exalted Whispered to Musa: “Just as you sow, so shall you reap, and just as you do, like that you will be Recompensed; one who does the good to an evil person, would be recompensed evil!”’

‘Abu Ja’far said: ‘Among what Allah the Exalted Whispered to Musa with, He said: “The world isn’t with rewards for the Momin due to his deed, nor is it a scourge for the immoral in accordance to his sin. It is a house of the unjust ones except the worker in it is with the choice, so it would be the best of the houses for him!”’

Al Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ahmad Bin Muhammad, from a man, from Ibn Abu Yafour,

‘From Abu Abdullah having said: ‘Among what Allah the Exalted Whispered to Musa with was: “O Musa! Do not incline to the world inclination of the unjust ones, and inclinations of the one who takes as a mother and a father. O Musa! If we were to Allocate you to yourself to look for it, the love of the world and its blossoms would overcome upon you.”

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297 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 47
298 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 48
299 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 49
300 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 50
يا موسى نافس في الخير أهله، واسبقهم إلية، فإن الخير كاسمه، واترك من الدنيا ما بك الغنى عنه، ولا تنظر عيناك إلى كل مفتون فيها موكول إلى نفسه، واعلم أن كل فتنة بذلها حب الدنيا.

O Musa\textsuperscript{as}! Compete in the goodness with its people, and precede them to it, for the goodness is like its name; and leave from the word what with you\textsuperscript{as} is the richness from it, and do not look with your\textsuperscript{as} eyes to every temptation therein assigned to itself; and know that every temptation, its insemination is love of the world.

ولا تغبطن أحدا برضا الناس عنه حتى تعلم أن الله عزوجل عنه راض، ولا تغبطن أحدا بطاعة الناس له واتباعهم إياه على غير الحق فهو هلاك له وملت إابرهه.

Do not backbite anyone to please the people about it until you know that Allah\textsuperscript{azwj} Mighty and Majestic is Pleased from it, and do not backbite anyone by obeying the people to it and following them to him upon other than the truth, for it would be and destruction to him and the one who follows it!

وقال أبو جعفر عليه السلام: قال موسى عليه السلام: أي عبادك أبغض إليك ؟ قال: جيفة بالليل، بطال بالنهار.

And Abu Ja'far\textsuperscript{asws} said: ‘Musa\textsuperscript{as} said: ‘Which of Your\textsuperscript{azwj} servants is most Hateful to You\textsuperscript{azwj}?’ He\textsuperscript{as} Said: ‘Being (like) a carcass at night, and idle by the day!’

وقال: قال موسى لربه: يا ربي إن كنت بعيدا ناديت، وإن كنت قريبا ناجيت، قال: يا موسى: أنا جليس من ذكرني، من ذكرني، من ذكرني.

And he\textsuperscript{asws} said: ‘Musa\textsuperscript{as} said to his\textsuperscript{as Lord}\textsuperscript{azwj}: ‘O Lord\textsuperscript{azwj}! If You\textsuperscript{azwj} were far, I\textsuperscript{as} shall call out, and if You\textsuperscript{azwj} were nearby, I\textsuperscript{as} shall whisper’. He\textsuperscript{azwj} Said: ‘O Musa\textsuperscript{as}! I\textsuperscript{azwj} am a Gatherer of the one who mentions Me\textsuperscript{azwj}!”

فقال موسى: يا ربي إننا تكون على حال من الحالات في الدنيا مثل الغائط والجنابة، فنذكرك ؟ قال: يا موسى! ذكرني على كل حال.

Musa\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! We happen to be upon a state from the states in the world like the defecation and the sexual impurity, can we mention You\textsuperscript{azwj}?’ He\textsuperscript{azwj} Said: ‘O Musa\textsuperscript{as}! Mention Me\textsuperscript{azwj} upon all states!”

And he\textsuperscript{asws} said: ‘Musa\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! What is for one who consoles a sick one?’ He\textsuperscript{azwj} Said: ‘I\textsuperscript{asws} Allocate an Angel with him consoling him in his grave up to his Resurrection!’ He\textsuperscript{as} Said: ‘O Lord\textsuperscript{azwj}! What is for one who washes a deceased?’ He\textsuperscript{azwj} Said: ‘I\textsuperscript{azwj} Extract him from his sins just as he had come out from the belly of his mother!’


He said: ‘O Lord! What is for one who escorts a funeral?’ He Said: ‘Allocate Angels with him having flags with them escorting him from his resurrection to his standing place!’ He said: ‘What is for one who consoles a bereaved (grieving) one?’ He Said: ‘I shall Shade him on the Day there will be no shade except My Shade!’ Exalted is Allah.

And He said: ‘Among what Allah Whispered to Musa with, He Said: “The most honourable of the beggars is when he comes to you with something with spending little or with a beautiful return, for the one who has come to you isn’t a Jinn or a human, (but) is an Angel from the Angels of the Beneficent in order to try you in your privacy, and ask you about what is your mannerism, so how will you be dealing with him?”.

And He Said: “O Musa! The smell of the mouth of a fasting one is more aromatic than the musk!”

By the chain to Al Sadouq, from Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from a man, from Abdullah Bin Abdul Rahman Al Basry, from Ibn Muskan,

‘From Abu Abdullah, from his forefathers having said: ‘Musa passed by a man who had raised his hands towards the sky in supplication. So, he went away regarding his need, and was absent from him for seven days, then returned to him and he was raising his hands supplicating and beseeching and asking his need. Allah Revealed to him: “O Musa! Even if he were to supplicate to Me until his tongue falls off, I will not Answer him until he comes to Me from the door which I have Commanded him with”’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah saying regarding the Words of the Exalted: *Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them, [4:160] – meaning the flesh of the camels and the cows and the sheep*. 

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302 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 52
303 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 53
He asws said: ‘If an Israelite used to eat from the flesh of the camel, he would suffer pain in his lower back, therefore they prohibited unto themselves the flesh of the camel; and that was before the Revelation of the Torah. But when the Torah was Revealed, they neither prohibited it nor did they eat it”. 304

‘From Abu Abdullah asws having said: ‘When Musa as went to the mountain, a man from the superior ones of his companions followed him. He sat down in the lower part of the mountain, and Musa as ascended the mountain. He as whispered to his Lord azwj, then descended, and his companion was there and the wild animals had devoured him and torn him apart. Allah azwj the Exalted Revealed to him: “There was a sin for him in My azwj Presence so Iazwj Wanted him to meet Meazwj while there was no sin for him!”', 305

‘From Abu Ja’far asws having said: ‘Allah azwj the Exalted Revealed to Musa as: “From My azwj servants there is one is closer to Meazwj with a good deed, so Iazwj shall Judge for him to be in the Paradise!” He as said: ‘And what is that good deed?’ He azwj Said: “Walking regarding a need of a Momin!”', 306

304 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 54
305 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 55
And he said: ‘He said: ‘O Lord! Which of Your creatures is more Hateful to You? He said: ‘The one who accuses Me.' He said: ‘And who from You creatures there is one who accuses You? He said: ‘Yes, the one who seeks My Choice, so I Choose for him, and the one I Decree the Decree for him, and it is better for him, but he accuses Me! (by showing remorse)’. 307

Al-Sadiq said: ‘Allah Revealed to Musa Bin Imran: “Say to the chiefs from the Children of Israel: ‘Beware of killing the sanctimonious soul with a right, for the one from you who kills a soul in the world, he will be killed in the Fire one hundred thousand killings similar to the killing of his companion!’” 308

By the chain to al Sadouq, from his father, from Sa‘ad, from Ibn Abu Al Khattab, from Ibn Sinan, from Ibn Muskan, from Al Wasafy,

‘From Abu Ja‘far having said: ‘Among what Allah! Whispered to Musa, He said: “There are servants for Me I shall Legalise My Paradise for them and Judge them to be in it!” Musa said: ‘Who are they, those You shall Legalise Your Paradise for and Judge them to be in it?’ He said: “One who enters the cheerfulness upon a Momin!” 309

By this chain from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

‘From Abu Abdullah having said: ‘It is written in the Torah: “Son of Adam! Free yourself for worshipping Me by filling your heart with fear from Me, and do not free yourself for worshipping Me by filling your heart with pre-occupations of the world, then I will not Block your destitution and Allocate you to seeking it (yourself)!” 310

307 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 57
308 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 58
309 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 59
310 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 60
I heard Abu Ja’far asws saying: ‘Musa as Bin Imran as, the Revelation was withheld from him as for thirty mornings. So, he ascended upon a mountain in Syria called Areyha. He as said: ‘O Lord azwj! Why did You azwj Withhold Your azwj Revelation and Your azwj Speech from me as? Is it a sin as committed? So, here I am in front of You azwj. Retaliate its satisfaction for Yourself azwj. And if rather Your azwj Revelation and Your azwj Speech was withheld from me as due to the sins of the Children of Israel, then Your azwj Pardoning is anciently eternal’. 

Allah azwj Revealed to him as: “O Musa as! Do you as know why I azwj Specialised you as with My azwj Revelation and My azwj Speech from between My azwj creatures?” He as said: ‘I as do not know it, O Lord azwj. He azwj Said: “O Musa as! I azwj Noticed to My azwj creatures with a Notice but did not See among My azwj creatures anyone humbler than you as. Thus, from then, I azwj Specialised you as with My azwj Revelation and My azwj Speech from between My azwj creatures!”’

He asws said: ‘It was so that whenever Musa as prayed Salat, did not turn (finish) until he as had adhered his as right cheek with the ground and his as left cheek with the ground’.

My father, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘In the Torah there are four lines (sentences) – “One who does not consult will regret, and the poverty is the greatest death, and just as you sow, so shall you reap, and the one who rules will monopolise”’.”

It is reported by Al Hafiz Abdul Aziz, by his chain,

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311 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 61
312 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 62
‘From Abu Ja’far\textsuperscript{asws}, from Jābir Bin Abdullah having said, ‘I heard the Prophet\textsuperscript{saww} saying: ‘Among what Allah\textsuperscript{azwj} Mighty and Majestic Granted Musa\textsuperscript{as} in the Tablets, the first was: “Be thankful to Me\textsuperscript{azwj} and to your\textsuperscript{as} parents, I\textsuperscript{azwj} shall Save you\textsuperscript{as} (from) the corruption, and Cause forgetfulness (prolong) in your\textsuperscript{as} life-span, and Cause you\textsuperscript{as} to live a good life, and Turn you\textsuperscript{as} to better than it!’\textsuperscript{313}

64 – كا: علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إن الله عزوجل أوصى إلى موسى بن عمران عليه السلام: إذا وقفت بيدك فقد موقف الذليل النفير، وإذا قرأت التوراة فأجعله بصوت حزين.

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Musa\textsuperscript{as} Bin Imran\textsuperscript{as}: “Whenever you\textsuperscript{as} stand in front of Me\textsuperscript{azwj}, so stand the standing of the disgraced one, the poor; and whenever you\textsuperscript{as} recite the Torah, so make it to be heard in a grief-laden voice’\textsuperscript{314}

65 – كا: بإسناده عن أبي عبد الله عليه السلام إن اسم الله الأعظم ثلاثة وثلاثون حرفا، أعطي موسى منها أربعة أحرف.

By his chain,

‘From Abu Abdullah\textsuperscript{asws}: ‘The Magnificent Name of Allah\textsuperscript{azwj} is of seventy-three letters. Musa\textsuperscript{as} was Given four from these’\textsuperscript{315}

66 – كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن إسحاق ابن عمران قال: إن في التوراة مكتوبة: ابن آدم! اذكرني حين تغضب أذكرك عند غضبي فلا أمحقك فيمن أمحق، فإن تظلمت بالظلمة فأنتصاري لك فإن أنتصاري لك خير من أن تصاري لك نفسك.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘It is Written in the Torah: “O son of Adam\textsuperscript{as}! Remember me when you are angered, I\textsuperscript{azwj} shall Remember you during My\textsuperscript{azwj} Anger, so I\textsuperscript{azwj} shall not Eliminate you among the ones I\textsuperscript{azwj} do Eliminate; and whenever you are oppressed with an injustice, so be pleased with My\textsuperscript{azwj} Support for you, for My\textsuperscript{azwj} Support for you is better than your support for yourself’\textsuperscript{316}

67 – كا: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن داود الرقي، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: قال الله عزوجل لموسى بن عمران: يا ابن عمران لا تخشى الناس على ما آتيك من شياطين، ولا تألئ عنك إلى ذلك، ولا تتعب نفسك فإن الحاسد ساحط لنعمي صادقصي التي قسمت بين عبادي، ومن بك كذلك فلست مني وليمني.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Al Raqay,

\textsuperscript{313} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 63
\textsuperscript{314} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 64
\textsuperscript{315} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 65
\textsuperscript{316} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 66
‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic Said to Musa as Bin Imran as; “O son as of Imran as! Neither should you envy the people upon what Iazwj have Given them from My azwj Grace, nor should you as extend your as eyes towards that, and do not follow it yourselfas; for the envying one gets angered at My azwj Bounties, blocks My azwj Apportionment which Iazwj have Apportioned between My azwj servant. And the one who is such as that, so I azwj am not from him and he is not from Me azwj.”’

(P.s. – This is not a Hadeeth) 318

318 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 68
319 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 69
70 - كا: علي بن إبراهيم، عن أبيه، عن السكوني، عن أبي عب

الله: ‘عُلِيَّة: قال رسول الله صلى الله عليه وآله: ‘دعَيْتُ موسى

عليه السلام وأمن هارون وأمن الملائكة، فقال الله تعالى: قد اجِبْتُ دعوً

كما فاستقيَّما، ومن غزى في سبيل الله أُسْتَجِبَ لِهِ كما أُسْتِجِبَ لِكَلاً

ومعه’.

71 - كا: محمد بن يحيى، عن علي بن الحسن التيمي، عن سليمان بن عباد، عن عيسى بن أبي الورد، عن محمد بن قيس، عن أبي جع

فر عليه السلام

قال: إن بي إسرائيل شكا إلى موسى ما يلقون من البياض، فشكا ذلك إلى الله عزوجل، فأوَحى الله


72 - كا: محمد بن يحيى، عن ابن عيسى، عن جعفر البغدادي، عن عبد الله بن إسحاق، عن أبي عبد الله: ‘اللَّهُ: مكتوب في التوراة

اشكر من أنعم عليك وأنعم على من شكرك، فإنه لا زوال للنعماء إذا شكرت ولا بقاء له إذا كفرت، والشكر زيادة في النعم، وأمان من الغير

73 - كا: حمَّيد بن زياد، عن الحسن بن محمد بن سماعة، عن غير واحد، عن أبان بن عثمان، عن أبي عبد الله: ‘اللَّهُ: مكتوب في التوراة

إن من يبغي أرضًا أو ماء فلم يضع به في أرض وmah لم يهب عنه.

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

‘From Abu Abdullah’

having said: ‘Rasool-Allah’ said: ‘Musa supplicated and Haroun

said: ‘Ameen’, and the Angels said: ‘Ameen’. Allah the Exalted Said: ‘I have Answered both your supplications, therefore arise; and the one who fights in the Way of Allah, I will Answer to you both, up to the Day of Qiyamah!”

Muhammad Bin Yahya, from Ali Bin Al Hassan Al Taymi, from Suleyman Bin Aabaad, from Isa bin Abu Al Ward, from Muhammad Bin Qays,

‘From Abu Ja’far having said: ‘The Children of Israel complained to Musa of what they were facing from the whiteness (vitiligo). He complained of that to Allah Mighty and Majestic, so Allah Revealed to him: “Instruct them to be eating the meat of the cow with the beet!”’

Muhammad Bin Yahya, from Ibn Isa, from Ja’far Al Baghdady, from Abdullah Bin Is’haq,

‘From Abu Abdullah having said: ‘It is written in the Torah: “Thank the one who favours upon you, and favour upon the one who thanks you, for there will be no decline to the Bounties when it is thanked for, nor will there be any remaining for it when it is denied (unthankful); and the thanking increased in the Bounties, and is a safety from the changes”

Humeyd Bin Ziyad, from Al Hassan bin Muhammad Bin Sama’at, from someone else, from Aban Bin Usman,

‘From Abu Abdullah having said: ‘It is written in the Torah: “One who sells a land or water, and does not replace in in (another) land or water, his worth will go away with an obliteration”

320 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 70
321 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 71
322 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 72
323 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 73
74 - في نسخ كتاب بني الابرار قال: في موسى عليه السلام على قرية من قري بني إسرائيل فنظر إلى أغناهم قد لبسوا المسوح، وجعلوا التراب على بؤسهم، وهم قائم على أرجلهم وقد ضاعوا على عدوهم، ففكي رحمةهم، فقالا: إلهنا هو موسى بن إسرائيل. حيا ذلك الحين لضاقت عليه الأمور، وآوى عودة المأمون، وبسحا نبأ الكتاب، فقال الله عليه السلام: إنه لا يذكرونني لذا لا أحوالي بيني فعلت 3 أم لا، فلأين سبب لا حزن؟ لا حزن؟ ولكن أعلمهم أنني عليم بما كتبوا بعضهم بعض، أو على الديان.

(P.s. – This is not a Hadeeth)


(P.s. – This is not a Hadeeth)

76 - وروى أن الله تعالى أوحى إلى موسى عليه السلام: يا موسى الفقير من ليس له مثلي كفيل، والمريض من ليس له مثلي طبيب، والغريب من ليس له مثلي مؤمن، وقال تعالى: يا موسى أدرِ بي من يكون ملذة من شعر تصد ما حولك، وأطرف حظي ما حولت، وأصبر على المصائب، وأنا أريد الأشياء مؤينة عليك، ولكن أعلمك أني علمناك أن آلت الذئاب، فأحذروه، فقل: أنا لك من يهاددنا، فلأني لم أتمنى ما أنت توعوي.

(P.s. – This is not a Hadeeth)

77 - وروى أن العلماء أوثقوا أن الله تعالى أوحى إلى موسى عليه السلام: أن اصعد الجبل لمناجاتي، وكان هناك جبال فتطاولت الجبال، وطمع كل أن يكون هو المصعود عدا جبل صغير احتقر نفسه وقال: أنا أقل من أن يصعدني بني إسرائيل إلى مناجاتي رب العالمين، فأوحى الله إليه: أن اصعد ذلك الجبل فإنه لا يرى لنفسه مكانا.

(P.s. – This is not a Hadeeth)

78 - وعن الصادق عن أبيه عليهما السلام قال: كان فيما أوحى الله تعالى إلى موسى بن عمران عليه السلام: كذب من زعم أنه يحبني فإذا جنه الليل نام، يا ابن عمران لو رأيت الذين يصلون لي في الليل فقد مثلت نفسى بين أيديه بخاطئي وقد جليت عن المشاهدة، وكذابي وقد عزت عن الحضور، من عينك الدموع، ومن قلبك الخشوع، ومن بدنك الخضوع، ثم ادعى في ظلم العيني تحدين قربا جميلا.

From Al-Sadiq asws, from his father asws having said: ‘It was among what Allah azwj Revealed to Musa as Bin Imran as: “He is lying, the one who claims that he loves Me azwj and when the night cover him, he sleeps. O son as of Imran as! If you as see those who are praying Salat to Me azwj during the darkness (of the night), and My Self has been resembled in front of their eyes, addressing Me azwj, and I azwj more Majestic than to be witnessed, and they are speaking to Me azwj, and I azwj am more Mighty than the (bodily) presence.

O son as of Imran as! Gift the tears to Me azwj from your as eyes, and the fear from your as heart, and the humbleness from your as body, then supplicate to Me azwj in the darkness of the nights, you as will find Me azwj nearby, Answering! as.

324 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 74
325 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 75
326 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 76
327 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 77
And it was narrated to me by Ja'far Bin Muhammad Al Fazari, from Abu Saeed Al Madainy who said,

'I said to Abu Abdullahasws, ‘What is the meaning of Hisazwj Words: *And you were not by the side of the (mount) Toor when We Called out [28:46]?*’

Heasws said: ‘A letter which Allahazwj Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allahazwj Created the creatures by two thousand years. In it was Inscribed: ‘O Shias of the Progenyasws of Muhammadasw, Iazwj Give you before you ask Measz, and Forgive you before you seek Forgiveness from Measz – the one from you whom comes with the Wilayah of Muhammadasw and the Progenyasws of Muhammadasw, Iazwj shall Settle him in Myasz Paradise by Myasz Mercy’.”

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328 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 78
329 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 79
330 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 11 H 80
CHAPTER 12 – EXPIRY OF MUSA\textsuperscript{as} AND HAROUN\textsuperscript{as} AND THE PLACE OF THEIR\textsuperscript{as} GRAVES, AND SOME OF THE SITUATIONS OF YOSHUA BIN NOUN\textsuperscript{as}

1 - فـين مات هارون وموسى عليه السلام في التيه، فروي أن الـذي حفر قبر موسى هوملك الموت في صورة آدم مي، ولذلك لا يعرف بنو إسرائيل موقع قبر موسى عليه السلام، ونال من قبره فقال: إن الله عزوجل أعلم. وقال الكيبشان الآخر: كأن بين موسى وبين نوح خمسين سنة، وبين نوح وعبسي ألف سنة وثمانين سنة.

(P.s. – This is not a Hadeeth)\textsuperscript{331}

2 - في ابن إدريس، عن ابن عيسى، عن ابن أبي نجران، عن أبي جميلة، عن جابر الجعفي، عن أبي جعفر عليه السلام قال: إن موسى بن عمران عليه السلام قال: يا ربي من قبلك أن ترضيني لهم رازقا وكفيفا؟ قال: بلى يا ربي، إنك وكيل، إنك كفيل.

Ibn Idrees, from Ibn Isa, from Ibn Abu Najran, from Abu Jameela, from Jabir al Jufy,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Musa\textsuperscript{as} Bin Imran\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! I\textsuperscript{as} am pleased with whatever You\textsuperscript{azwj} Decree, causing the old ones to die and the young children remain’.

فقال الله جل جلاله: يا موسى! أما ترضاني لهم رازقا وكفيلا؟ قال: بلى يا رب، إنك وكيل، إنك كفيل.

Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “But, are you\textsuperscript{as} not pleased with Me\textsuperscript{azwj} as a Sustainer and a Protector?” He\textsuperscript{as} said: ‘Yes, O Lord\textsuperscript{azwj}, best of the protectors and best of the guarantors’’.\textsuperscript{332}

3 - كا: محمد بن الحسن وغيره عن سهل، عن محمد بن جمهور، عن أبي معمر قال: سألت الرضا عليه السلام عن الامام يغسله الامام؟ قال: سنة موسى بن عمران عليه السلام.

Muhammad Bin Al Hassan and someone else from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya, from Muhammad Ibn Al Husayn altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Al Humeyd Bin Abu Al Daylam,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Musa\textsuperscript{as} bequeathed to Yoshua Bin Noun\textsuperscript{as}, and Yoshua Bin Noun\textsuperscript{as} bequeathed to the children of Haroun\textsuperscript{as}, and he\textsuperscript{as} did not bequeath to his\textsuperscript{as} children nor to the children of Musa\textsuperscript{as}, as Allah\textsuperscript{azwj} Mighty and Majestic Chose for him\textsuperscript{as}. He\textsuperscript{azwj} Chooses one He\textsuperscript{azwj} so Desires to from the ones He\textsuperscript{azwj} so Desires; and Musa\textsuperscript{as} and Yoshua\textsuperscript{as} gave the glad tidings of the Messiah\textsuperscript{as}’.

4 - كا: الحسن بن محمد، عن المعلى، عن محمد بن جمهور، عن أبي عبد الرحمن الله عليه السلام عن الإمام يغسله الامام؟ قال: سنة موسى بن عمران عليه السلام.

\textsuperscript{331} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 1
\textsuperscript{332} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 2
\textsuperscript{333} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 3
Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Abu Ma’mar who said,

‘I asked Al-Reza\textsuperscript{asws} about the Imam\textsuperscript{asws} washing the Imam\textsuperscript{asws} (at funeral)?’ He\textsuperscript{asws} said: ‘A Sunnah of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}.\textsuperscript{334}

It is mentioned by Ahmad bin Muhammad Bin Dawood Al Qummy in his miscellaneous, reporting from Muhammad Ibn Isa, from his brother Ja’far Bin Isa, from Khalid Bin Sadeyr brother of Hanan Bin Sadeyr who said,

‘I asked Abu Abdullah\textsuperscript{asws} about a man who tears his clothes (crying) upon his father or upon his mother or upon his brother or upon a near relative of his. He\textsuperscript{asws} said: ‘There is no problem with tearing the clothes as Musa\textsuperscript{as} Bin Imran\textsuperscript{as} had torn (his\textsuperscript{as} cloth crying) upon his brother\textsuperscript{as} Haroun\textsuperscript{as}.\textsuperscript{335}

The sheykh informed me, from Ahmad Bin Muhammad, from his father, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Hamad, from Hareyz, from Muhammad Bin Muslim,

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘The washing is in seven places’ – and continued the Hadeeth up to he\textsuperscript{asws} said: ‘And the eleventh night, i.e. from a Month of Ramazan, and it is the night in which the successors\textsuperscript{as} of the Prophets\textsuperscript{as} were afflicted, and during it Isa Bin Maryam\textsuperscript{as} was raised, and Musa\textsuperscript{as} passed away’.\textsuperscript{336}

\textbf{(P.s. – This is not a Hadeeth)}\textsuperscript{337}

Al Qatan, from Al Sakry, from al Jowhary, from Ibn Amarah, from his father who said,

‘I said to Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, ‘Inform me about the expiry of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}.\textsuperscript{338}
فقال له: إنه لما أتاه أجله واستوفى مدته وانقطع أكله أتاه ملك الموت فقال له: السلام عليك يا كليم الله، فقال موسى: وعليك السلام من أنت؟

He said to him (me): ‘When his term came and his eating was terminated, the Angel of death came to him and said to him: ‘The greetings be upon you O speaker of Allah.‘ Musa said: ‘And upon you be the greetings, who are you?’ He said, ‘I am the Angel of death’. He said: ‘What is that which you have come for?’ I have come to capture your soul’.

فقال له موسى عليه السلام: من أين تقبض روحي؟ قال: من فمك، قال له موسى عليه السلام: كيف وقد كلمت ربي جل جلاله؟ قال: من يديك، قال: كيف وقد حملت بهما التوراة؟ قال: من رجليك، قال: كيف وقد وطئت بهما طور سيناء؟

Musa said to him: ‘From where will you be capturing my soul?’ He said, ‘From your mouth’. Musa said to him: ‘How, and I have spoken to my Lord, Majestic is His Majesty?’ He said, ‘From your hands’. He said: ‘How, and I have carried the Torah with these’. He said, ‘From your legs’. He said: ‘How, and I have trodden with these on (mount) Toor of Sinai?’

قال: فمن عينيك، قال: كيف ولم تزل إلى ربي بالرجاء متعددة؟ قال: فمن اذنيك، قال: وأيما، وكيف سمعت بهما كلام ربي عزوجل؟

He said, ‘From your eyes’. He said: ‘How, and I did not cease to extend these to my Lord with the hope?’ He said, ‘From your ears’. He said: ‘And how, and I have listened with these the Speech of my Lord Mighty and Majestic?’

قال: فأوحى الله تبارك وتعالى إلى ملك الموت: لا تقبض روحي حتى يكون هو الذي يريد ذلك، وخرج ملك الموت فمكث موسى ما شاء الله أن يمكث بعد ذلك، ودعا يوشع بن نون فأوصى إليه وأمره بكتمان أمره وبأن يوصي بعده إلى من يقوم بالامر،

Musa remained for as long as Allah so Desired him to remain after that, and he called Yoshua Bin Noun and bequeathed to him, and instructed him to conceal his matter and to bequeath after him to the one who would be standing with the command.

وغاب موسى عليه السلام عن قومه فمر في غيبته برجل وهو يحفر قبرا، فقال له: ألا اعينك على حفر هذا القبر؟ قال: بلى، فأعانه حتى حفر القبر وسوى اللهد، ثم اضطجع فيه موسى بن عمران عليه السلام لينظر كيف هو، فكشف له عن الغطاء فرأى مكانه من الجنة،

And Musa was absent from his people, and during his occultation he was a man while he was digging a grave. He said to him: ‘Shall I assist you upon digging this grave?’ The man said to him, ‘Yes’. He assisted him until the grave was dug and the tomb was evened, then Musa Bin Imran lied down in it in order to look how it was. The covering was removed from him and he saw his place in the Paradise.

فقال: يا رب اقبضني إليك، فقبض ملك الموت روحه مكانه، ودفنه في القبر، وسوى عليه الزراب، وكان الذي يحفر القبر ملك في صورة آدمي، وكان ذلك في النهار، فضاح صاحت من السماء: مات موسى كليم الله، فأي نفس لا تموم؟
He\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! Capture me\textsuperscript{as} to You\textsuperscript{azwj}!’ The Angel of death captured his\textsuperscript{as} soul in his\textsuperscript{as} place, and buried him\textsuperscript{as} in the grave, and evened the soil upon him\textsuperscript{as}; and the one who had dug the grave was an Angel in an image of the human being, and that was in the wilderness. Then a shouter shouted from the sky: ‘Musa\textsuperscript{as}, speaker of Allah\textsuperscript{azwj} has died, so which soul will not be dying?’

Then Yoshua Bin Noun\textsuperscript{as} stood with the command after Musa\textsuperscript{as}, patient from the tyrants upon the harm, and the adversities, and the struggles, and the affliction until three tyrants from them died and his\textsuperscript{as} command strengthened after them. Two men came from the hypocrites from the people of Musa\textsuperscript{as} came to him\textsuperscript{as} with Safura daughter of Shuayb\textsuperscript{as}, wife (widow) of Musa\textsuperscript{as}, among one hundred thousand men, and they fought against Yoshua Bin Noun\textsuperscript{as}.

But he\textsuperscript{as} overcame them and killed from them in a great killing, and defeated the remainder by the Permission of Allah\textsuperscript{azwj}, Exalted is His\textsuperscript{azwj} Mention, Safura daughter of Shuayb\textsuperscript{as} was captured, and he\textsuperscript{as} said to her: ‘I\textsuperscript{as} have pardoned you in the world until we meet Musa\textsuperscript{as}, and I\textsuperscript{as} shall complain of what I\textsuperscript{as} faced from you and from your people’.

Safura said, ‘O woeful! By Allah\textsuperscript{azwj}, if you\textsuperscript{as} were to legalise the Paradise for me, I would be embarrassed to see Rasool\textsuperscript{asw} of Allah\textsuperscript{azwj} (Musa\textsuperscript{as}) in it, and I have violated his\textsuperscript{as} veil and came out against his\textsuperscript{as} successor\textsuperscript{as} after him\textsuperscript{as}’.\textsuperscript{338}

9 - ع: أبي، عن علي، عن أبيه، عن ابن أبي عمر، عن هشام بن الحكيم، عن أبي عبد الله vu vient du monde, et qu'il disait: ‘Le compagnon de la mort est venu prendre mon âme, et il est venu sur moi avec une âme en image du corps humain, et c'est en pleine dépendance. Alors un cri résonna du ciel: ‘Musaa, le discours de Dieu azwj est mort, donc quelle âme ne meurt-elle?’

Ensuite, Yoshua Bin Noun\textsuperscript{as} a pris la tête après Musaa\textsuperscript{as}, patient face aux tyrans, aux adversités, aux combats et aux souffrances jusqu'à ce que trois tyrans d'entre eux soient morts et que leur commande ait été renforcée après eux. Deux hommes sont venus des hypocrites parmi les gens de Musaa\textsuperscript{as} pour aller voir Yoshua Bin Noun\textsuperscript{as} avec Safura, fille de Shuayb\textsuperscript{as}, femme (filleul) de Musaa\textsuperscript{as}, auprès d'un cent mille hommes, et ils ont combattu contre Yoshua Bin Noun\textsuperscript{as}.

Mais il\textsuperscript{as} a vaincu et tue des hommes d'entre eux en une grande victoire, et il a vaincu le reste grâce à la PERMISSION de Dieu\textsuperscript{azwj}, Exalté est Son\textsuperscript{azwj} Mention, Safura fille de Shuayb\textsuperscript{as} a été capturée, et il\textsuperscript{as} lui a dit: ‘J\textsuperscript{as} ai pardonné toi dans le monde jusqu'à ce que nous rencontrions Musaa, et J\textsuperscript{as} vais me plaindre de ce que J\textsuperscript{as} ai fait face à toi et à ta peuple’.

Safura a dit, ‘Oh Heureux! Par Allah\textsuperscript{azwj}, si vous\textsuperscript{as} aviez legalisé le Paradis pour moi, je serais embarrassée de voir Rasool\textsuperscript{as} de Allah\textsuperscript{azwj} (Musa\textsuperscript{as}) dans celui-ci, et j'ai violé sa voile et je suis allée contre son héritier après lui\textsuperscript{as}’.\textsuperscript{338}

My father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Angel of death came to Musaa\textsuperscript{as} Bin Imran\textsuperscript{as} and greeted unto him\textsuperscript{as}. He\textsuperscript{as} said: ‘Who are you?’ He said, ‘I am the Angel of death’. He\textsuperscript{as} said:

\textsuperscript{338} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 8
'What is your need?' He said to him: 'I have come to capture your soul'. Musa said to him: 'From where will you capture my soul? He said, 'From your mouth'. Musa said to him: 'How, and I have spoken to my Lord Mighty and Majestic?'

He said, 'So, from your hands'. Musa said to him: 'How, and I have carried the Torah with the'. He said, 'From your legs'. He said: 'And how, and I have trodden with these on (mount) Toor of Sinai?' He said: 'And leave the things other that this'. The Angel of death said to him, 'I am Commanded to leave you until you become the one to want that'.

Musa remain for as long as Allah so Desired. Then he passed by a man while he was digging a grave. Musa said to him: 'Shall I assist you upon digging this grave?' The man said to him, 'Yes'.

He said: 'He assisted him until the grave was dug, and the tomb was evened, and the man intended to lie down in the tomb in order to look how it is, but Musa said to him: 'I shall lie down in it'. So, Musa lied down and saw his place from the Paradise. He said: 'I, the one who had dug the grave was the Angel of death in an image of a human being. Therefore, due to that, the grave of Musa is not recognised'.

He said: 'And the one who had dug the grave was the Angel of death who wore a coat which no one knows. So, I shall lie down in it. When you pass away?' He said: 'Every Prophet is washed by his successor. I said, 'And who is your successor', He said: 'Ali Bin Abu Talib'.

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339 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 9
I said, 'How much will he asws be living after you saww, O Rasool-Allah saww?' He saww said: 'Thirty years, for Yoshua Bin Noun as, successor of Musa as lived after him as for thirty years, and Safura daughter of Shuayb as, wife (widow) of Musa as came out against him as and she said, 'I am more rightful with the command than you as are'. He as fought her, and killed her fighters, and captivated her, and excellent was her captivity.

And the daughter of Abu Bakr will be coming out against Ali asws among such and such thousands from my saww community, and he asws will fight her and killed her fighters, and captivated her and excellent was her captivity, and regarding her Allah aswj the Exalted Revealed: And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33] – meaning Safura daughter of Shuaybaas.

I said to Abu Abdullah asws, ‘What is the status of the Imams asws?’ He asws said: ‘Like the status of Zulqarnayn, and like the status of Yoshua as, and like the status of Aasif as, companion of Suleyman as’.

By his chain from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Abu Ja’far asws said: ‘When it was the night during which Ali asws was killed, no stone was raised from the surface of the earth except blood was found under it, fresh until the emergence of the dawn, and like that it was on the night in which Yoshua Bin Noun as was killed’.”

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340 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 10
341 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 11
342 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 12
By the chain to Al Sadouq, from his father, from Ali, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘Musa as said to Haroun as: ‘Let us as go to the mount Toor of Sinai’. Then theyas went out and there was a house having a tree at its door having two clothes on it. Musaas said to Harounas: ‘Take off youras cloth and enter this house and wear these two garments, and sleep upon the bed’. Harounas did so.

فلما أن نام على السرير قبضه الله إليه، وارتفع البيت والشجرة، ورجع موسى إلى بني إسرائيل فأعلمهم أن الله قبض هارون ورفعه إليه، فقالوا: كنت أنتم فعليه،

When heas slept upon the bed, Allahazwj Captured hisas soul to Himazwj, and the house and the tree arose, and Musaas returned to the Children of Israel and let them know that Allahazwj Captured Harounas and Raised himas to Himazwj. They said, ‘Youas are lying! Youazwj killed himas.

فنشكا موسى عليه السلام ذلك إلى ربه، فأمر الله تعالى الملائكة فأنزلوا عليه سريرا بين السماء والأرض حتى رأى بهارون بن إسرائيل فعندما أن Bye the chain from Ibn Abu Umeyr, from Hisham Bin salim,

‘From Abu Abdullahasws having said: ‘The Angel of death came to Musaaas and greeted unto himas. Heas said: ‘Who are you?’ He said, ‘I am the Angel of death’. Heas said: ‘So, what have you come for?’ He said, ‘I have come to capture youras soul, and I am Commanded to leave youas until youas happen to be the one who wants it’, and the Angel of death went out.

فمكث موسى ما شاء الله، ثم دعا يوشع بن نون فأوصى إليه وأمره بكتمان أمره وعلوم حكمه بعده إلى من يقوم بالامر، وغاب موسى عليه السلام عن قومه

Musaas remained for as long as Allahazwj so Desired. Then heas called Yoshua Bin Nounas and bequeathed to himas and instructed himas with the concealment of hisas matter and to bequeath after himas to the one who would be standing with the command. And Musaas was absent from hisas people.

فمر في غيبته ورأى الملائكة يحفرون قبرا، قال: لمن تحفرون هذا القبر ؟ قالوا: لعبد كريم على الله تعالى، فإنه ما رأيت مضحعا ولا مدحلا أحسن منه

文昌 Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 13
During his occultation he passed and saw Angels digging a grave. He said: ‘For whom are you all digging this grave?’ They said, ‘We are digging it, by Allah, for a servant honourable to Allah the Exalted’. He said: ‘Surely there is a status from Allah to this servant, for I have neither seen any bed nor an entrance better than it’.

Then Angels asked, ‘O elite of Allah! Would you be astounded if you happen to be that?’ He said: He would love it’. They said, ‘Then enter and lie down in it, then pay attention to your Lord’. Musa lay down in it in order to see how it is, and the coverings were removed from him and he saw his place in the Paradise. He said: ‘O Lord! Capture me to You’.

The Angel of death captured him (his soul) and buried him, and the Angels were shoving the soil upon him. A shouter shouted from the sky: ‘Musa, the speaker of Allah died, and which soul will not be dying?’ So, the Children of Israel were not recognising the place of his grave. Rasool-Allah was asked about his grave, he said: ‘By the great road at the red dune’.

‘Abu Ja’far having said: ‘The wife of Musa came out against Yoshua Bin Noun riding a giraffe. For her was the beginning of the day and for him was the end of the day, and won over her. One of the ones present indicate to him with what is not befitting regarding her. He said: ‘Is the grave of Musa far to her? But, I shall be protective regarding her’.

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344 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 14
345 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 15
'I was in the presence of Al-Reza\textsuperscript{asws}, so he\textsuperscript{asws} said to me: 'O Abu Muhammad! It was so in the era of the Children of Israel there were four persons from the \textit{Momineen}. One of them came over to the three and they had gathered in a house of one of them regarding a discussion between them. He knocked on the door and the slave came over to him. He said, 'Where is your master? He said, 'He is not in the house'.

The man returned and the slave went over to his master. He said to him, 'Who was that who knocked the door?' He said, 'It was so and so, and I told him you were not in the house'. He remained silent and did not care and did not blame his slave, nor was anyone one of them saddened of his return from the door, and they returned towards their discussion.

When it was from the morning, the man came very early to them and he came across them and they had come out intending a property of one of them. He greeted upon them and said, 'I (want to go) with you'. They said to him, 'Yes', and they did not apologise to him, and the man was needy and of a weak (financial) state. When they were in one of the streets, there was a cloud which shaded them. They thought it was going to rain, and they hastened.

When the cloud was directly upon their heads, a Caller Called out from the interior of the cloud: 'O you Fire! Seize them, and I\textsuperscript{as} am Jibraeel\textsuperscript{as}, a Messenger of Allah\textsuperscript{azwj}'! Then a flame came out from the inside of the cloud and snatched the three persons, and there remained the man, awed, astounded from what had befallen with the group, and he did not know what the cause of it was.

He returned to the city and met Yoshua\textsuperscript{as} Bin Noon\textsuperscript{as} and informed him\textsuperscript{as} of the news and what he had seen and what he had heard. So Yoshua\textsuperscript{as} Bin Noon\textsuperscript{as} said: 'Do you not know that Allah\textsuperscript{azwj} is Angered upon them after having been Pleased from them, and that was due to what they did with you'. He said, 'And what was their deed with me?' Yoshua\textsuperscript{as} narrated it. The man said, 'So I hereby make them to be free and excuse them'. He\textsuperscript{as} said: 'Had this been before, it would have benefitted them, but as for now, so no, and perhaps it might benefit them from afterwards'.\textsuperscript{346}

\textsuperscript{346} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 16
My father, from Ahmad Bin Idrees and Muhammad Bin Yahya, both together from Al Ashary, from Muhammad Bin Yusuf Al Tameemy,

‘From Ja’far asws Bin Muhammad asws, from his father asws from his grandfather, from the Prophet saww having said: ‘Musa as lived for one hundred and twenty-six years, and Haroun as lived for one hundred and thirty three years’. 347

Ali Bin Ibrahim, from Ibn Fazal, from Muhammad Bin Al Husayn, from Muhammad Bin Al Fazeyl, from Abdul Rahman Bin Yazed,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Musa as, speaker of Allah azwj passed away in the wilderness. A shouter shouted from the sky: ‘Musa as died, and which soul will not be dying?’. 348

(The book) ‘Safwat Al Sifaat’ of Al Kafamy –

‘It is reported from Al-Baqir asws that when Yoshua Bin Noun as, successor as Musa as battled the Amalikites. They were of formidable images. The souls of the Children of Israel weakened from them. They complained to Allah azwj Mighty and Majestic.

فأمر الله تعالى يوشع عليه السلام أن يأمر الخواص من بني إسرائيل أن يأخذ كل واحد منهم جرة من الخزف فارغة على كتفه الايسر باسم عمليق، ويأخذ بيمينه قرنا مثقوبا من قرون الغنم ويقرأ كل واحد منهم في القرن هذا الدعاء – يعني دعاء السمات – لتلئا بسرق السماوات – لنلقي پسرق السماء – فلنفسي لا تموت؟

Allah azwj the Exalted Commanded Yoshua as to instruct the special ones from the Children of Israel, that each one of them should take a jar of porcelain, and empty it upon the left shoulder with the name of an Amalikite, and he should take a hollow horn from the horns of the sheep, and each one of them should recite this supplication in the horn’ – meaning supplication of Al-Sama’at – ‘Lest a hearing be stolen by one of the Satans of the Jinn and the human and he would learn it.

ثم بلقون الجرار في عسكر العماليق آخر الليل وبيضسواه، ففعلوا ذلك فأصبح العماليق كتأمين أعجاج نحل حاوية منفخح الحток، موث.

347 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 17
348 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 18
Then they should throw the jars among the soldiers of the Amalikites at the end of the night and break these. They did that, and in the morning the Amalikites were as if they were like trunks of palm trees, empty, hollow from inside, dead’. 349

By our chains to Sa’ad Bin Abdullah, from his book, raising it, said,

‘Abu Al-Hassan Al-Reza asws said: ‘A man from his companions found a parchment Rasool-Allah azwj had come with. He called for the congregational Salat. No one stayed behind, neither a male nor a female. He ascended the pulpit and read it out. It was a letter of Yoshua as Bin Noun as, successor of Musa as. In it was:

By his chain, from Habeeb Bin Amro who said,

‘When Amir Al-Momineen asws passed away, Al-Husayn asws stood to address and he said: ‘O people! In this night, Isa as Bin Maryam as was Raised, and in this night Yoshua as Bin Noun as was killed’. 350

349 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 19
350 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 20
22 - In the night of twenty-five of Ramadan, Jesus son of Mary was taken up to heaven by Allah. In the same night, Moses son of Umran was also taken up to heaven by Allah. And Joshua son of Nun was also taken up to heaven by Allah. I say: some of the events of Joshua's death and the death of Moses and Aaron can be found in Babil.

(P.s. – This is not a Hadeeth)\textsuperscript{351}

\textsuperscript{351} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 12 H 21
CHAPTER 13 – COMPLETE STORY OF BAL’AM BIN BAOUR, AND PART OF IT HAS PASSED IN THE PREVIOUS CHAPTER

The Verses – (Surah) Al A’raaf: And recite to them the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175]

And had We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So his example is like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue. That is an example of the people who belied Our Signs, therefore relate the story, perhaps they would be pondering [7:176].

P.s. – This is not a Hadeeth
‘Abu Ja’far asws said: ‘Do you know what is an example of Al-Mugheira Bin Saeed?’

He (the narrator) said, ‘I said, ‘No’. He asws said: ‘His example is an example of Bal’am who was Given the Magnificent Name, which Allah azwj Said: \textit{the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175]}\textsuperscript{354}.’
CHAPTER 14 – STORY OF HIZKEEL\textsuperscript{355}

The Verses – (Surah) Al Baqarah: \textit{Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; surely Allah is Gracious upon the people, but most of the people are not grateful [2:243]}

(P.s. – This is not a Hadeeth)\textsuperscript{355}

\textit{فهل أحياهم حتى نظر الناس إليهم ثم أماتهم من يومهم أو ردهم إلى الدنيا ؟} قال: بل ردهم إلى الدنيا حتى سكنوا الدور، وأكلوا الطعام، ونكحوا النساء، وليتوا بذلك ما شاء الله، ثم ماتوا بالآجال.

(I said), ‘Did He\textsuperscript{2w} Revive them until the people looked at them, then Caused them to die from their very day, or Return them to the world?’ He\textsuperscript{asws} said: ‘But, Returned them to the world until they settled in the houses, and ate the food, and married the women, and remained with them for as long as Allah\textsuperscript{azwj} so Desired, then they died by the terms’\textsuperscript{356}

\textsuperscript{355} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 14 H 1

\textsuperscript{356} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 14 H 2
By the chain to Al Sadouq, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abdul Al-A’ala, a slave of the family of Saam, asked Al-Sadiq asws and I was in his asws presence, ‘The people are reporting a Hadeeth’. He asws said: ‘And what is it?’ He said, ‘They are reporting that Allah azwj Mighty and Majestic Revealed to the Prophet Hizkeel as: “[Inform so and so king that I shall Cause him to die on such and such a day!]” Hizkeel as came to the king and informed him of that.

He asws said: ‘He supplicated to Allah azwj while he was upon his throne until what is between the wall and the throne fell down, and he said, ‘O Lord azwj! Delay me until my children grow up and I accomplish my matters’. Allah azwj Revealed to that Prophet as: “Go to so and so and say that [azwj] have Extended his life-span by fifteen years!” The Prophet as said: ‘O Lord azwj! By Your azwj Honour! You azwj Know that I as do not lie at all!’ Allah azwj Revealed to him: “But rather you as are a Commanded servant, so Deliver it!’

Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Umar Bin Yazeed,

‘From both of them (5th & 6th Imam asws) regarding the Words of the Exalted: Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243].

He asws said: ‘These were city folk from the cities of Syria, and there were seventy thousand households, and plague used to occur among them every time. Whenever they sensed it, the rich ones would exit the city and the poor would remain due to their (financial) weakness.

So, the death was frequent among those who stayed behind, and was scarce among those who had gone out, and they (poor) became decayed bones. A Prophet as from the Prophets as called Hizkeel as passed by them. He as saw them and cried, and said: ‘O Lord azwj! If You azwj Like You azwj could Revive them this moment’. So, Allah azwj Revived them’.

357 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 14 H 3
And in a report – ‘Allahazwj the Exalted Revealed to himazwj: “Sprinkle the water upon them!” Heazwj did so, and they were revived’. 358

5 - سن: بعض أصحابنا، عن رجل سمي، عن أبي حمزة التمالي، عن أبي جعفر عليه السلام قال: لما خرج الملك القطط بيد هدم بيت المقدس اجتمع الناس إلى حزقيل النبي عليه السلام فشكوا ذلك إليه، فقال: لعلي اناجي ربي الليلة، فلما جنه الليل ناجى ربه، فأوحى الله إلإلهإلى: إن هؤلاء كفيتكهم ما تأ голос لهم ما أن تأتيهم ثم تغيبونهم قلما، ودخل حزقيل النبي العجب، فقال في نفسه: ما فضل سليمان النبي علي وقد أصيل مثل هذا؟

One of our companions, from a named man, from Abu Hamza Al Sumaly,

‘From Abu Ja’farasws having said: ‘When the Coptic king went out intending to demolish Bayt al Maqdas, the people gathered to Hzkeelas and complained of that to himas. Heas said: ‘Perhaps las shall whisper to myas Lordazwj tonight’. When the night shielded himas, heas whispered to hisas Lordazwj. Allahazwj Revealed to himas: "رسالهلاس shall be Suficing them!”

And they (king’s army) had gone, so Allahazwj Revealed to an Angel of the air: “Withhold their breaths upon them!” All of them died, and in the morning the Prophet Hzkeelas woke up and informed hisas people with that. They went out and found them to have died, and the self-conceitedness entered into the Prophet Hzkeelas, and heas said within himselfas: ‘Even the Prophet Suleymanas has not superiority over meas, and ias have been Given the like of this?’

قال: فخرجت قرحة على كبده فأذته، فخشع لله وتذلل وقعد على الرماد، فأوحى الله إليه: أن خذ لبن التين فحكه على صدرك من خارج، ففعل فسكن عنه ذلك.

Heasws said: ‘A sore came out upon hisas liver and hurt himas. Heas feared to Allahazwj and humbled, and sat upon the ash. So, Allahazwj Revealed to himas: “Take some milk and rub it upon youras chest from outside”. Heas did so, and that settled from himas’. 359

6 - كا: عدة من أصحابنا، عن سهل بن زياد، عن ابن محبوب، عن عمر بن يزيد وغيره عن بعضهم عن أبي عبد الله وبعضهم عن أبي جعفر عليهما السلام في قول الله عزوجل: "ألم تروا الذين خرجوا من ديارهم وهم الموت فحوش الموت فقال لهم الله موتوا ثم أحياهم" فقال: إن هؤلاء أهل مدينة من مدناء الشام، وكانوا سبعين ألف بيت، وكان الطاعون يقع فيهم في كل أوان، فكانا إذا أحسوا به خرج من المدينة لا他们都 فوقهم، وفي فيها الفقراء لضعفهم.

A number of our companions, from Sahl Bin Ziyar, from Ibn Mahboub, from Umar Bin Yazeed, from one of them,

‘From Abu Abdullahasws, and one of them from Abu Ja’farasws regarding the Words of Allahazwj Mighty and Majestic: Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them [2:243].

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358 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 14 H 4
359 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 14 H 5
These were city folk from the cities of Syria, and there were seventy thousand households, and plague used to occur among them every time. So, whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness.

فكان الموت يكثر في الذين أقاموا ويقل في الذين خرجوا فقول الذين خرجوا: لو كنا أقمنا لكم في الموت، ويقول الذين أقاموا: لو كنا خرجنا فقل فينا الموت.

The death occurred mostly among those who would remain and less among those who went out. So those who left said, ‘Had we been of those who remained, death would have been frequent among us’. And those who remained said, ‘Had we been of those who went out, death would have been less among us’.

قال: فاحتموا بأنهم جميعا على أنه إذا وقع الطاعون وأحسوا به خرجوا كلهنم من المدينة، فلما أحسوا بالطاعون خرجوا جميعا وتبناوا عن الطاعون حذر

He asws said: ‘So they formed a consensus of their opinions that whenever they would sense the plague occurring among them, all of them would go out from the city. When they sensed the plague affecting them, all of them went out and took precaution against the death.

فصاروا في البلاد ما شاء الله، ثم إنهم مروا بمدينة قد جلا أهلها عنها وأفناهم الطاعون فنزلوا بها، فلما حطوا رحالهم واطمأنوا قال لهم الله عزوجل:

They travelled in the countryside for as long as Allah asw so Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. They encamped there, and settled their belongings being reassured by it. Allah aswj Said to them: ”All of you die!” They all died at that instant and became decayed. The passers-by passed by and collected their ashes (remains) and gathered them in one place.

فمارهم نبي من أنبياء بني إسرائيل يقال له حزقيل، فلما رأى تلك العظام بكى واستعبر وقال: يا رب لو شئت لاحييتهم الساعة كما أمتهم فعمروا بلدك وولدوا عبادك وعبدوك مع من يعبدك من خلقك،

A Prophet as from the Prophets as of the Children of Israel passed by them, whose as name was Hizkeel as. So when he as saw those bones, he as wept and reflected upon it and said: ‘O Lord aswj! If You aswj so Wish, You aswj can Revive them instantly, just as You aswj Caused them to die, so they would then inhabit Your aswj Country, and bear Your aswj servants who would worship You aswj along with those from Your aswj creatures who worship You aswj.

فأوحى الله إليه: أفتحب ذلك ؟ قال: نعم يا رب فأحيهم، فأوحى الله عزوجل: قل كذا وكذا، فقال الذي أمره الله عزوجل أن يقوله،

Allah aswj the Exalted Revealed unto him as. “Is that what you as would like to happen?” He as said: ‘Yes, O Lord aswj! Revive them”. So, Allah aswj Revealed unto him as, “Say such and such”. He as said that which Allah aswj Mighty and Majestic had Commanded him as to say’.
Abu Abdullah<sup>asws</sup> said: ‘And it was the Great Name (Al-Ism Al-Aazam). When Hizkeel<sup>as</sup> said that Word, he<sup>as</sup> saw the bones flying towards each other. So they came back alive. Some of them looked at the others Glorifying Allah<sup>azwj</sup> and Exclaiming His Greatness and Extolling His Holiness. Hizkeel<sup>as</sup> said during that: ‘I hereby testify that Allah<sup>azwj</sup> has Power over all things’.

Omar Bin Yazeed (the narrator) said, ‘Abu Abdullah<sup>asws</sup> said: ‘This Verse was Revealed regarding them’. 360

From Abu Abdullah<sup>asws</sup> having said: ‘The day of Al-Neyrouz, it is the day in which Allah<sup>azwj</sup> Revived those who had gone out from their houses, and they were thousands cautious of the death. Allah<sup>azwj</sup> Said to them: “Die!” Then He<sup>azwj</sup> Revived them, and that is because a Prophet<sup>as</sup> from the Prophets<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> to Revive the people, those who had gone out from their houses, and they were thousands cautious of the death.

He<sup>azwj</sup> Revealed to him<sup>as</sup>: “Pour the water upon them in their places of death!” So, he<sup>as</sup> poured the water upon them during this day, and they lived, and they were thirty thousand. Thus, the pouring of the water became a Sunnah in the past during the day of Neyrouz, none recognise its cause except those who are firmly rooted in knowledge [3:7]’. 361

‘Among what Al-Reza<sup>asws</sup> argue against the lords (priests) of the religions, he<sup>asws</sup> said to the Catholics: ‘Al-Yas’a<sup>as</sup> did the like of what Isa<sup>as</sup> did, but his<sup>as</sup> community did not take him<sup>as</sup> as...’
Lord\textsuperscript{azwj}, and the Prophet Hizkeel\textsuperscript{as} did the like of what Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} did and revived thirty thousand men from after their death by sixty years.

Then he\textsuperscript{asws} turned towards Ra’s Al-Jalout and said: ‘Do you find them among the youths of the Children of Israel in the Torah? Bakht Nasr chose from the captives of the Children of Israel when he attacked Bayt al Maqdas, then went with them to Babel. Allah\textsuperscript{azwj} Mighty and Majestic Sent him\textsuperscript{as} to them to revive them’.

Then he\textsuperscript{asws} turned to face the Christian and said: ‘O Christian! Were they before Isa\textsuperscript{as} or was Isa\textsuperscript{as} before them?’ He said, ‘But, they were before him\textsuperscript{as}.’ He\textsuperscript{asws} said: ‘When you all took Isa\textsuperscript{as} as Lord\textsuperscript{azwj}, then for you is that you should be taking Al-Yas’a\textsuperscript{as} and Hizkeel\textsuperscript{as} (as Lords) because they\textsuperscript{as} had both done like what Isa\textsuperscript{as} had done, from reviving the death and other such.

A people from the Children of Israel fled from their cities from the plague, and they were thousand cautious of the death. Allah\textsuperscript{azwj} Caused them to die in one moment. The people of that town deliberated and fenced a fence around them, and they did not cease to be in it until their bones decayed and they became dust.

Then, a Prophet\textsuperscript{as} from the Prophets\textsuperscript{as} of the Children of Israel passed by them and was astonished from them and from the huge number of decayed bones. Allah\textsuperscript{azwj} Mighty and Majestic Revealed to him\textsuperscript{as}: “Would you\textsuperscript{as} like it if I\textsuperscript{azwj} were to Revive them for you\textsuperscript{as}, so you\textsuperscript{as} can warn them?” He\textsuperscript{as} said: ‘Yes, O Lord\textsuperscript{azwj}!’ Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “Call out to them!” He\textsuperscript{as} said: ‘O you decayed bones! Arise by the Permission of Allah\textsuperscript{azwj} Mighty and Majestic!’ They all stood up alive shaking the soil from their heads’.

In a Hadeeth of the atheist who asked Al-Sadiq\textsuperscript{asws} about issues, he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Revived a people who had gone out from their homeland, fleeing from the plague, their

\textsuperscript{362} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 14 H 8
numbers could not be counted. Allah\textsuperscript{azwj} Caused them to die for a long duration until their bones decayed and they became dust.

في لله فبعث اوقت أحب أن يري خلقه قدرته نبيا يقال له حزقيل، فدعاهم فاجتمعت أبدانهم، ورجعت فيها أرواحهم، وقاموا كهيئة يوم ماتوا لا يفقدون من أعدادهم رجلا فعاشوا بعد ذلك دهرا طويلا.

Allah\textsuperscript{azwj} Sent a Prophet\textsuperscript{as} called Hizkeel\textsuperscript{as} in one time so that he\textsuperscript{as} could show His\textsuperscript{azwj} creatures His\textsuperscript{azwj} Power. He\textsuperscript{as} called them and gather their bodies, and their souls returned to them and they stood like they had been on the day they had died, not missing a single man from their numbers. They lived after that for a long duration’. 363

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363 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 14 H 9
CHAPTER 15 – STORY OF ISMAIL<sup>as</sup> WHOM ALLAH<sup>azwj</sup> NAMED AS ‘THE TRUTHFUL OF PROMISE’, AND EXPLANATION THAT HE IS OTHER THAN ISMAIL BIN IBRAHIM<sup>as</sup>

قائل الله تعالى في سورة مرم: 

And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]

And he enjoined his family with the Salat and the Zakat, and he was well Pleased with in the Presence of his Lord [19:55]

My father, from Sa’ad, from Ibn Yazeed, from Ibn Asheym, from Al Ja’fary,

‘From Abu Al-Hassan Al-Reza<sup>asws</sup> having said: ‘Do you know why Ismail<sup>as</sup> is Named ‘The truthful of promise’? I said, ‘I don’t know’. He<sup>asws</sup> said: ‘He<sup>as</sup> had promised a man, and he<sup>as</sup> sat waiting for him for a year’”<sup>364</sup>

‘From Abu Abdullah<sup>asws</sup> having said: ‘The Ismail<sup>as</sup> whom Allah<sup>azwj</sup> Mighty and Majestic Spoke of in His<sup>azwj</sup> Book: And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54], did not happen to be Ismail<sup>as</sup> Bin Ibrahim<sup>as</sup>. But he<sup>as</sup> was a Prophet<sup>as</sup> from the Prophets<sup>as</sup> Allah<sup>azwj</sup> Mighty and Majestic had Sent to his<sup>as</sup> people, but they seized him<sup>as</sup> and they scraped off the skin of his<sup>as</sup> head and face.

An Angel came to him<sup>as</sup> and said: ‘Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty has Sent me to you<sup>as</sup>, so instruct me with whatever you<sup>as</sup> so desire to’. He<sup>as</sup> said: ‘For me<sup>as</sup> is an example with what will be done with Al-Husayn Bin Ali<sup>asws</sup> ‘<sup>365</sup>

<sup>364</sup> Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 15 H 1
‘From Abu Abdullah asws: ‘Ismail as was a Rasool as, a Prophet as. His people overcame upon him as, so they scraped off the skin of his face. A Messenger from the Lord azwj of the worlds came to him as and said to him as: ‘Your Lord azwj Conveys the Greetings and is Saying: “You as have seen what has been done with you as”, and He azwj has Commanded me with obeying you as, therefore instruct me with whatever you as so desire to’.

He as said: ‘There happens to be for me as an example in Al-Husayn Bin Ali aswss’. 366

‘From Al-Sadiq asws, for his asws forefathers asws having said: ‘Rasool-Allah saws said: ‘The most superior of the charities is the charity of the tongue, saving the blood by it, and repel the abhorrence by it and flowing the benefits to your Muslim brother’.

Then he saws said: ‘A worshipper from the Children of Israel who was their most worshipping one, was striving regarding the needs of the people with the king, and he met Ismail Bin Hizkeelas. He said, ‘I will not give up until I return to you as, O Ismailas! He narrated about him as with the king, and Ismailas remained over there up to a year.

Allah azwj Caused herbs to grow for Ismailas and he as used to eat from it, and Flowed a spring for himas and Shaded himas with a cloud. The king came out after that to the picnic and with him was the worshipper. He said Ismailas and said, ‘Youas are (still) over here O Ismailas?’ He as said to him: ‘You said, ‘I will not give up’, so I as did not give up’. Thus he as was named as ‘Truthful of promise’.
He\textsuperscript{asws} said: ‘And there was a tyrant with the king. He said, ‘O King! This servant is lying. I had passed by this wilderness but I did not see him\textsuperscript{as} over here?’ Ismail\textsuperscript{as} said to him: ‘If you are lying, then may Allah\textsuperscript{azwj} Remove the health what He\textsuperscript{azwj} has Granted you’.

He\textsuperscript{asws} said: ‘The teeth of the tyrant were scattered (fell off), and the tyrant said, ‘I have lied upon this righteous servant, so I seek that he\textsuperscript{as} should supplicate to Allah\textsuperscript{azwj} to Return my teeth unto me, for I am an old man’. The king sought to him\textsuperscript{as}. He\textsuperscript{as} said: ‘At this moment?’ He\textsuperscript{as} said: ‘No, and I\textsuperscript{as} shall delay it to the pre-dawn, then supplicate’.

Then he\textsuperscript{asws} said: ‘O Fazl! The best of what your supplications to Allah\textsuperscript{azwj} are at pre-dawn. Allah\textsuperscript{azwj} the Exalted Says: \textit{And in the early mornings they used to seek Forgiveness [51:18]’}.\textsuperscript{367}

By this chain from Majaylawaiba, from Muhammad Bin Yahya Al Attar, from Ibn Aban, from Ibn Awrama, from Muhammad bin Sa’dan, from Abdullah Bin Al Qasim, from Shuayb Aqarquqy who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Ismail\textsuperscript{as}, Prophet\textsuperscript{as} of Allah\textsuperscript{azwj} promised a man at the (Sacred) Monuments. He\textsuperscript{as} remained at it, staying for a year, and the people of Makkah were seeking him\textsuperscript{as} not knowing where he\textsuperscript{as} was, until a man came to him\textsuperscript{as} and said, ‘O Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}! We weakened after you\textsuperscript{as} and are destroyed’. He\textsuperscript{as} said: ‘So and so, the Taihy (person of al Taif) promised me\textsuperscript{as} that i\textsuperscript{as} should happen to be over here and he will never give up until he comes’.

He\textsuperscript{asws} said: ‘They went out to him until they said to him, ‘O enemy of Allah\textsuperscript{azwj}! You promised the Prophet\textsuperscript{as} and broke it’. So, he came and he was saying to Ismail\textsuperscript{as}, ‘O Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}! I did not remember and I had forgotten your\textsuperscript{as} appointment’. He\textsuperscript{as} said: ‘But, by Allah\textsuperscript{azwj}, if you had not come to me\textsuperscript{as}, it would have (come to) the (plains of) Resurrection

\textsuperscript{367} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 15 H 4
from it’. Allah\textsuperscript{azwj} Revealed: \textit{And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]}.\textsuperscript{368}

6 – مل: محمد بن حجر الرزاز، عن ابن أبي الخطاب وأحمد بن الحسن بن فضال، عن مروان بن مسلم، عن بريد العجلي قال:

فقال لابي عبد الله عليه السلام: يا ابن رسول الله أخبرني عن إسماعيل الذي ذكره الله في كتابه حيث يقول: " واذكر في الكتاب إسماعيل إنه صادق الوعد وكان رسولًا. آкан إسماعيل بن إبراهيم عليه السلام؟ فإن الناس يزعمون أنه إسماعيل بن إبراهيم،

Muhammad Bin Ja'far Al Razaz, from Ibn Abu Al Khatab and Ahmad Bin Al Hassan Bin Fazal, from Al Hassan Bin Fazal, from Marwan Bin Muslim, from Bureyd Al Ijaly who said,

‘I said to Abu Abdullah\textsuperscript{saww}, ‘O son\textsuperscript{saww} of Rasool-Allah\textsuperscript{saww}! Inform me about Ismail\textsuperscript{saww} whom Allah\textsuperscript{azwj} has Mentioned in His\textsuperscript{azwj} Book, where He\textsuperscript{azwj} is Saying: \textit{And mention Ismail in the Book, and he was a Rasool, a Prophet [19:54]}, was it Ismail Bin Ibrahim\textsuperscript{saww}, for the people are claiming that he\textsuperscript{saww} is Ismail Bin Ibrahim\textsuperscript{saww}?’

He\textsuperscript{saww} said: ‘Ismail\textsuperscript{saww} passed away before Ibrahim\textsuperscript{saww}, and that Ibrahim\textsuperscript{saww} was the standing Divine Authority of Allah\textsuperscript{azwj}, the Master of the Law, besides the one to whom Ismail\textsuperscript{saww} was Sent. I said, ‘May I be sacrificed for you\textsuperscript{saww}! So, who was he\textsuperscript{saww}?’

 قال: ذاك إسماعيل بن حزقيل النبي، بعثه الله إلى قومه فكذبوه وقتلوه وسلخوا وجهه، فغضب الله عليهم ووجه إليه سطاطائيل ملك العذاب فقال له: يا إسماعيل أنا سطاطائيل، ملك العذاب، يا رضي الله عنه إني أهديك من نوع العذاب إن شئت، فقال له إسماعيل: لا حاجة لي في ذلك يا سطاطائيل.

he\textsuperscript{saww} said: ‘That was Ismail Bin Hizkeel\textsuperscript{saww}, the Prophet\textsuperscript{saww} Allah\textsuperscript{azwj} Sent to his\textsuperscript{saww} people. But they believed him\textsuperscript{saww} and murdered him\textsuperscript{saww} scraped (the skin) off his\textsuperscript{saww} face. Thus Allah\textsuperscript{azwj} was Angered against them, and Directed Sataatil, an Angel of Punishment, to him\textsuperscript{saww}. He said to him\textsuperscript{saww}: ‘O Ismail\textsuperscript{saww}! I am Sataatil, Angel of Punishment. The Lord\textsuperscript{azwj} of Might has Directed me to Punish your\textsuperscript{saww} people with whichever type of Punishment you\textsuperscript{saww} like’. Ismail\textsuperscript{saww} said to him: ‘There is no need for myself\textsuperscript{saww} with regards to that, O Sataatil’.

فأوحى الله إليه: فما حاولت يا إسماعيل؟ فقال إسماعيل: يا رب إنك أخذت الميثاق لنفسك بالربوبية، ولمحمد بالنبوة، ولاوصيائه بالوالياء، وإنك وعدت الحسين بن علي بعد نبيها، وإنك وعدت الحسين أن تكره إلى الدنيا حتى ينتقم بنفسه من فعل ذلك به.

Allah\textsuperscript{azwj} Revealed to him\textsuperscript{saww}: “So what is your\textsuperscript{saww} need, O Ismail\textsuperscript{saww}?”. Ismail\textsuperscript{saww} said: ‘O Lord\textsuperscript{azwj}. I have Taken the Covenant for Yourself\textsuperscript{azwj} for the Lordship, and for Muhammad\textsuperscript{saww} for the Prophet-hood, and for his\textsuperscript{saww} successor for the Wilayah, and Informed the best of Your\textsuperscript{azwj} creatures for what his\textsuperscript{saww} community would do with Al-Husayn\textsuperscript{saww} Bin Ali\textsuperscript{saww} after its Prophet\textsuperscript{saww} and You\textsuperscript{azwj} have Promised Al-Husayn\textsuperscript{saww} that You\textsuperscript{azwj} will Return him\textsuperscript{saww} to the world, until he\textsuperscript{saww} avenges by himself\textsuperscript{saww} from the ones who did that to him\textsuperscript{saww}.

\textsuperscript{368} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 15 H 5
فحاجتي إليك يا رب أن تكرني إلى الدنيا حتى أنتقم ممن فعل ذلك بي ما فعل، كما تكر الحسين، فوعد الله العزّ والجلال بجحيل ذلك، فهو يكر مع الحسين بن علي عليه السلام.

Thus, my as need to You azwj – O Lord azwj! – that You azwj should Return me as to the world, until [as] take Revenge from the ones who did that with me as, just as You azwj would be Returning Al-Husayn asws. Thus, Allah azwj Promised that to Ismail as Bin Hizkeel as, and so he as will be returning along with Al-Husayn Bin Ali asws, 369.

7 - حا: الجعابي، عن ابن عقدة، عن يحيى بن زكريا، عن عثمان بن عيسى، عن أحمد بن سليمان وعمران بن مروان، عن سماحة قال: سمعت أبا عبد الله azwj يقول: إن الذي قال الله في كتابه: “ واذكر في الكتاب إسماعيل إنه كان صادق الوعد ورسول نبي “ سلط عليه قومه فكشطوا وجهه وفروة رأسه،

Al Ja’alby, from Ibn Aqada, from Yahya Bin Zakariya, from Usman Bin Isa, from Ahmad Bin Suleyman and Imran bin Marwan, from Sama’at who said,

“I heard Abu Abdullah asws saying: ‘The one about whom Allah azwj has Spoken of in His azwj Book: And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54], his as people overcame him as, scraped his as face and scalped his as head.

فبعث الله إليه ملكاً فقال له: إن رب العالمين يقرؤك السلام ويقول: قد رأيت ما صنع بك قومك فسأني ما شئت، فقال: يا رب العالمين لي بالحسين بن علي بن أبي طالب عليه السلام اسوة.

Allah azwj Sent an Angel to him as who said to him as: ‘The Lord azwj of the Worlds Conveys His azwj Greetings to you as and is Saying: ‘I azwj have Seen what your as people have done to you as, therefore ask Me azwj whatsoever you as desire to”. So he as said: ‘O Lord azwj of the Worlds! For me as, with Al-Husayn Bin Ali asws is an example’.

قال أبو عبد الله azwj عليه السلام: ليس هو إسماعيل بن إبراهيم علية السلام.

Abu Abdullah asws said: ‘And he as isn’t Ismail as Bin Ibrahim asws, 370.'
CHAPTER 16 – STORY OF ILYAS<sup>as</sup>, AND ELIA<sup>as</sup>, AND AL YAS’A<sup>as</sup>

The Verses – (Surah) Al Anaam: And Zakariyya, and Yahya, and Isa, and Ilyas – all were from the righteous ones [6:85]

And Ismail, and Al-Yas’a, and Yunus, and Lut; and all We Merited over the worlds [6:86]

(Surah) Al Safaat: And surely Ilyas was from the Rasools [37:123]

When he said to his people: Will you not be fearing?’ [37:124]

You are supplicating to Ba’al and forsaking the most excellent Creator, [37:125]

Allah, your Lord and Lord of your forefathers, the former ones?’ [37:126]

But they belied him, therefore they would be presented (in Hell) [37:127]

Except the sincere servants of Allah [37:128]

And upon it, We Left (his mention to be) among the later ones [37:129]

Greetings be on Progeny of Yaseen [37:130]
Indeed, like that do We Recompense the good doers [37:131]

إنه من عبادنا المؤمنين 123 - 322.

He was from Our servants, the Momineen [37:132]

ص 38 "وذكرا إسماعيل واليسع وذا الكفل وكل من الاحيار 48.

(Surah) Suad: And they, in Our Presence, are from the best of the Selected ones [38:47]

وذكر إسماعيل واليسع وذا الكفل وكل من الاحيار

(1) كا: علي بن محمد، ومحمد بن الحسن، عن سهل بن زيد، عن بكر بن صالح، عن محمد بن سنان، عن مفضل بن عمر قال: أوتيت باب أبي عبد

الله عليه السلام ونهدى الآخاذ عليه سمعه بكلام ليس بالعربية، فتوضها أنه بالسريانية، ثم بكينا فيكنا لبكلاء،

From Ali Bin Muhammad, and Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from Mufazzal -Bin Umar who said,

'We came to the door of Abu Abdullah asws and we wanted the permission to see him asws. We overheard him asws speaking in a language, which was not Arabic. So we guessed that it was Assyrian. Then he asws wept and we wept upon his asws weeping.

عذبتي إنك الهواي المزمن، فأذن لنا فدخلنا عليه، فقلت: أصلحك الله asws نريد الاذن عليك فسمعناك تتكلم بكلام ليس بالعربية فتوهمنا أنه بالسريانية ثم بكين فيكنا لبكلاء،

Then the servant came out and gave us the permission, so we went up to him asws. I said, 'May Allah azwj Keep you asws well! We came to you asws to seek permission to see you asws and we overheard you asws speaking in a speech, which was not Arabic. So, we guessed it would be Assyrian. Then you asws wept, and we also wept upon your asws weeping'.

قال: نعم ذكرت إلياس النبي عليه السلام وكان من عباد أنبياء بني إسرائيل، فقلت كما كان يقول في سجوده، ثم انفجع فيه بالسريانية فلم أكن لهجة منه به،

He asws said: 'Yes. I asws remembered the Prophet Ilyas as, and he as was from the Prophets as of the Children of Israel. I asws said what he as used to be saying in his as sajdahs. Then he asws quickly spoke in Assyrian. By Allah azwj! I had never seen a Priest nor a Catholic more eloquent in tone that him asws.

ثم قسرنا لنا بالسريانية فقال: كان يقول في سجوده: "أراك معدني وقد أظلمت لك هو أخر! أراك معدني وقد عفرت لك في التراب وجهمي؟ أراك معدني وقد عفرت لك في التراب وجهمي؟ أراك معدني وقد عفرت لك في التراب وجهمي؟ أراك معدني وقد عفرت لك في التراب وجهمي؟

Then he asws explained it to us in Arabic, so he asws said: 'He as used to say in his as Sajdahs: 'Will I as see You azwj Punish me as when I as have endured thirst for Your azwj sake? Will I as see You azwj Punish me as and I as rub my as face in the dust for Your azwj Sake? Will I as see You azwj Punish me as and I as have kept aside from the sins for Your azwj Sake? Will I as see You azwj Punish me as when I as have stayed awake at nights for Your azwj Sake?"
"He \textsuperscript{aww} said: 'So Allah \textsuperscript{azwj} Revealed unto him as: "Raise your asw head, for I \textsuperscript{azwj} will not Punish you\textsuperscript{aww}. So he asw said: 'You\textsuperscript{azwj} are Saying that You \textsuperscript{azwj} will not Punish me, and then if You\textsuperscript{azwj} Do Punish me as, then what? Am I asw not Your\textsuperscript{azwj} servant and You\textsuperscript{azwj} my\textsuperscript{as} Lord? So Allah\textsuperscript{aww} Revealed unto him as: "Raise your asw head, for I\textsuperscript{aww} will not Punish you. When (\textsuperscript{aww}) Promise a Promise, I\textsuperscript{aww} Fulfil it"."

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371 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 16 H 1
سلني اعطك، فقال إلياس: فأعطني ثاري من الذين أبغضوني فيك، فلا تمطر عليهم سبع سنين قطرة إلا بشفاعتي، فاشتد على بني إسرائيل الجوع وألح عليهم البلاء، وأسرع الموت فيهم، وعلموا أن ذلك من دعوة إلياس، ففزعوا إليه وقالوا: نحن طوع يدك، فهبط إلياس معهم ومعه تلميذ له إلیعسو وجاء إلى الملك وقال: أفنيت بني إسرائيل بالقحط، فقال: قتلهم الذي أغواهم، فقال: ادع ربك يسقيهم، فلما جن الليل قام إلياس عليه السلام ودعا الله، ثم قال لليعسو: انظر في أكناف السماء ماذا ترى؟ فنظر فقال: أرى سحابة، فقال: ابشروا بالسقاء، فليحرزوا أنفسهم وأمتعتهم من الغرق، فلما أمر الله عليهم السماء وأنبتت لهم الأرض، فأتى إلياس بين أطهرهم وهم صالحون، ثم أدركهم الطغيان والبطر فجهدوا حقه وتمردوا، فسلط الله عليهم عدوا قصدتهم ولم يشعروا به حتى رهقهم، فقتل الملك وزوجته وألقاهما في بستان الذي قتلته زوجة الملك، ثم وصى إلياس إلى اليعسو وأنبت الله لالياس الريش وألبسه النور وفعه إلى السماء، وقذف بكسائه من الجو على اليعسو، فنبأه الله على بني إسرائيل وأوحى إليه وياهده، فكان بني إسرائيل يعظمونه ويهتدون بهداه.

(P.s. – This is not a Hadeeth)

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, or someone else, from Quteyba Bin Mihran, from Hamad Bin Zakariya,

‘From Abu Abdullahsaww having said: ‘Rasool-Allah saww said: ‘Upon you all is with (eating) the celery, for it is a meal of the Ilyasas and Al-Ya’sas and Yoshua Bin Nounasws.’

4 - كا: محمد بن أبي عبد الله، محمد بن الحسن، سهل بن زياد، محمد بن يحيى، أحمد بن محمد جميعا، الحسن بن العباس بن الجريش عن أبي جعفر الثاني قال: قال أبو عبد الله عليه السلام: جعل رسول الله صلى الله عليه وآله: عليلكم بالكرفس، فإنه طعام إلياس والعيسى ويوشع بن نون.

Muhammad Bin Abdu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Al Abbas Bin Al Harysh,

From Abu Ja’farasws the 2nd who said, ‘Abu Abdullahasws said: ‘While myasws fatherasws was performing Tawaaf of the Kabah, when a man covered by a turban of his like an egg-shell, cut off hisasws seven (circuits) until he made himasws enter into a house by the side of Al-Safa. Heasws sent for measws, and we became three.

He said, ‘Welcome, O sonasws of Rasool-Allah saww!’ Then he placed his hand upon myasws head and said, ‘May Allahazwj Bless youasws, O trustees of Allahazwj after hisazwj forefathersasws! O Abu Ja’farasws! If youasws so desire, so inform me and if youasws so desire, so I shall inform youasws, and if youasws so desire, ask me, and if youasws so desire, I shall ask youasws, and if youasws so desire, ratify me, and if youasws so desire, I shall ratify youasws.’

372 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 16 H 2
373 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 16 H 3
He asws said: ‘All of that I asws like’. He said, ‘So beware of speaking by your tongue during my questioning by a matter with something else in your asws consciousness’. He asws said: ‘But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allah azwj Mighty and Majestic Refused that there should be a Knowledge for Him azwj wherein is a differing’.

He said, ‘This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?’ He asws said: ‘But, the totality of the knowledge, so it is with Allah azwj, Majestic is His azwj Mention, and as for what is a must for the servants from it, so it is with the successors asws’.

He asws said: ‘The man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, ‘This is what I wanted, and for it I came over. You asws claim that knowledge is what there is no differing therein, from the knowledge with the successors asws, so how do they know it?’

He asws said: ‘Just as how Rasool-Allah saww used to know it except that they asws are not seeing what Rasool-Allah saww used to see, because he saww was a Prophet saww, and they asws are Muhaddisoun, and it was so that he asws would be a delegate to Allah azwj Mighty and Majestic and he saww would hear the Revelation, and they asws are not hearing’.

You speak the truth, O son asws of Rasool-Allah saww! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not apparent (now) just as it was apparent with Rasool-Allah saww? So my asws father asws smiled and said: ‘Allah azwj Mighty and Majestic Refuses that anyone should have notification of His azwj Knowledge except for the one examined for the Eman with it, just as He azwj Ordained upon Rasool-Allah saww that he saww be patient upon the harm of his saww people, and he saww should not fight against them except by His azwj Command.'
فَكُمْ مِنْ أَكْسَابِهِ مَنْ أَكْتَمَ لِيُحْيَى قَبْلَ بِجَيْهَانٍ لِيُكُلُّ مِنْهُمْ " وَلَمْ يَأْتِ الَّذِي أُوْلَى صَدَعَ قَبْلُ ذَلِكَ لِكَانَ آنَامًا، وَلَكِنْ إِذَا نَظَرَ فِي الطَّعَةِ وَحَافِظَ الخَلاَفِ، فَلَكَ رَفِيقٌ

So, how much from the secrets he saww was secretive with until it was said to him saww, ' [15:94] Therefore declare openly what you Are Commanded with and turn aside from the polytheists. And I swear by Allah azwj that had he saww proclaimed openly before that, he saww would (still) have been safe, but he saww, rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, he saww restrained.

فُوددت أن عينيك تكون مع مهدي هذه الامة والملائكة بسيوف آل داود بين السماء والارض يعذب أرواح الكفرة من الاموات، ويلحق بهم أرواح أشباهم من الاحياء، ثم أخرج سيفاً ثم قال: ها إن هذا منها؟

I asws would love it if your eyes happen to be with the Mahdi asws of this community, and the Angels with the swords of the family of Dawood as, between the sky and the earth, Punishing the souls of the disbelievers from the deceased and join with them the souls of their likes from the living ones'. Then he asws brought out a sword, then said: ‘Here, this is from those’.


He asws said: ‘So my asws father asws said: ‘Yes. By the One aswj Who Chose Muhammad saww over (all) the human beings!’ The man returned his turban and said, ‘I am Ilyas as. I as did not ask you asws about your asws matter and there was ignorance with me from it, apart from that I as loved it that this Hadeeth takes place, as a strengthening for your asws companions’ – and continued the Hadeeth with its length up to he asw said: ‘Then the man stood up and went away and I asws did not see him asws.'

(Imam Hassan Al-Askari asws said): ‘Rasool-Allah saww said to Zayd Bin Arqam: ‘When you want Allah aswj to Secure you from the drowning, and the burning and the theft, then say when it is morning.

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يُصَلِّفُ السَّوءَ إِلَّا اللَّهُ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يُصَلِّفُ الحُجَرَ إِلَّا اللَّهُ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يُلْحَفَ عَن نُعْمَةِ فَنَمَّى اللَّهُ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يُحْلِفُ إِلَّا بِاللَّهِ إِيَّالَهَيْنِ إِيَّاها اللَّهُ عَلَى عَلَيْهِ مَحِبَّةٌ وَاللَّهُ عَلِيمُ الْعَلَمَيْنِ’

‘In the Name of Allah aswj. Whatever Allah aswj so Desires. None can change evil except for Allah aswj. In the Name of Allah aswj. Whatever Allah aswj so Desires. None can usher the goodness except Allah aswj. In the Name of Allah aswj. Whatever Allah aswj so Desires. Whatever happens from a Bounty, so it is from Allah aswj. In the Name of Allah aswj. Whatever Allah aswj so Desires. There is neither might nor strength except with Allah aswj, the Exalted, the Magnificent. In the Name of Allah aswj, and Send Blessings upon Muhammad saww and his saww goodly Progeny asws.'

374 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 16 H 4
فإن من قالها ثلاثا إذا أصبح أمن من الحرق والغرق والشرق حتى يمسي، و من قالها ثلاثا إذا أمسى أمن من الحرق والغرق والشرق حتى يصبح، وإن الخضر و إلياس عليه السلام يلتقيان في كل موسم فإذا قرأوا عن هذه الكلمات.

The one who says it thrice when it is morning, would be safe from the burning, and the drowning, and the theft until evening. And the one who says it thrice when evening, would be safe from the burning, and the drowning, and the theft until morning. And Al-Khizr as and Ilyas as meet during every season (of Hajj), and when they as separate, do so upon these phrases".

Al Sadouq, from his father, from Sa’ad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq, from Amar,

‘From Al-Sadiq asws having said: ‘During the era of the Children of Israel there was a man called Elia as, chief upon a hundred from the Children of Israel, and there was a king from the Children of Israel who was fascinated by a woman from the people who were worshipping the idols, being from other than the Children of Israel. He proposed to her. She said, ‘Upon (a condition) that I carry the idol and worship it in your city’. He refused it upon her.

Then he reiterated to her, time after time until he came to what she wanted and carried her to him and with her was an idol, and there came along with her, seven hundred men worshipping it. Elia as came to the king and said: ‘May Allah azwj Keep you as king and Extend in (your) age. You have transgressed and rebelled!’ But, he did not even turn towards him, so Elia as supplicated to Allah azwj not to Quench them a drop. So, severe drought caught them for three years until they slaughtered their animals, and there did not remain for them from the animals except a workhorse ridden by the king, and another ridden by the Vizier.

وكان قد استتر عند الوزير أصحاب إليا يطعمهم في سرب، فأوحى الله تعالى جل ذكره إلى إليا: تعرض للملك فإني أريد أن أتوب عليه، فأتاه وقال: يا إليا ما صنعت بنا ؟ قتلت بني إسرائيل، فقال إليا: تطيعني فيما آمرك به ؟ فأخذ عليه العهد، فخرج أصحابه وتقربوا إلى الله تعالى بثورين، ثم دعا بالمرأة فذبحها وأحرق الصنم وتاب الملك توبة حسنة حتى لبس الشعر وارسل إليه المطر والخصب.

And the companions of Elia as had hidden themselves with the Vizier who was feeding them in a tunnel. Allah azwj, Exalted is His azwj Mention, Revealed to Elia as: “Present (yourselfas) to the king, for I azwj Want to Turn to him!” He as came to him and he said, ‘O Elia as! What had youas done with us? Youas killed the Children of Israel’. Elia as said: ‘Will you obey meas in what Ias instruct you with?’ Heas took an agreement upon him.

فأخرج أصحابه وتبشير إلى الله تعالى بوبرين، ثم دعا بالمرأة فأذبحها وأحرق الصنم ونوب الملك ثوبة حسنة حتى لبس الشعر وارسل إليه المطر والخصب.

375 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 16 H 5
His companions came out and they offered an offering to Allah the Exalted with two bulls. Then he called the woman and slaughtered her and burnt the idol, and the king repented a good repentance until he wore the hair (fur), and the rain and the fertility was Sent to him”.

'I came to the door of Abu Ja’far in order to seek permission to see him. We heard a grief-stricken voice reciting in Hebrew. So, we cried when we heard the voice and we thought that he had sent for a man from the People of the Book to recite it. He permitted us to see him. We entered but did not see anyone with him. We said, ‘May Allah Keep you well! We heard a voice in Hebrew and we thought that you had sent for a man from the People of the Book to recite it.

He said: ‘No, but I remembered a whispering (Munajaat) of Elia to his Lord, and I cried from that’.

He (the narrator) said, ‘We said, ‘And what was his whispering? May Allah Make us to be sacrificed for you!’ He said: ‘He was saying: ‘O Lord! Will You Want to Punish me after my prolonged standing for You? Will You Want to Punish me after my prolonged Salat to You?’ And he went on to number his deeds.

Allah Revealed to him: “I Won’t be Punishing you”. He said: ‘O Lord! And what prevents You from saying no after yes, and I am Your servant and in Your Grip?’ Allah Revealed to him: “I, when I Say a Word, I Fulfil it!”

In a lengthy Hadeeth reported by Al Hassan Bin Muhammad Al Nowfaly,
‘From Al-Reza asws arguing in it against the Catholic Christian that he asws said: ‘Al-Yas’a as had done similar to what Isa as has done – walking upon the water, and reviving the dead, and curing the blind and the leper, but you cannot find his as community taking him as Lord aswj’.378

It is reported by Anas,

‘The Prophet saww heard a from the top of a mountain: ‘O Allah azwj! Make me to be from the Mercied community, the Forgiven one’. So, Rasool-Allah saww came and there was an old man whose length was of three hundred cubits. When he saw Rasool-Allah saww, hugged him saww, then said: ‘I tend to eat one during every year and this is its season’. And there was a meal with him having descended from the sky, and they both ate. And it was Ilyas as’.379 

(P.s. – You can clearly see the fabrication by Anas)

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From Anas: “I heard a saying of the Prophet saww: ‘O Allah azwj! Make me to be from the Mercied community, the Forgiven one’. So, Rasool-Allah saww came and there was an old man whose length was three hundred cubits. When he saw Rasool-Allah saww, hugged him saww, then said: ‘I tend to eat one during every year and this is its season’. And there was a meal with him having descended from the sky, and they both ate. And it was Ilyas as’.379

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378 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 16 H 8
379 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 16 H 9
380 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 16 H 10
CHAPTER 17 – STORY OF ZULKIFILAS

The Verses – (Surah) Al Anbiya: And Ismail, and Idrees and Zalkifl; all were from the patient ones [21:85]

And We Included them into Our Mercy. They were from the righteous ones [21:86]

(Surah) Suad: and Zulkifl, and each was from the best [38:48]

‘Rasool-Allahsaww was asked, being said to himsaww, ‘Who was Zulkifl?’ Heas was a man from Hazramout and hisas name was Aweyda Bin Idreem. Heas said: ‘Who will follow up the command of the people after meas upon (a condition) that he will not get angry?’

Heas said: ‘A youth stood up and said, ‘I will!’ But heas did not turn to him. Then he said like that, and the youth stood up. Then, that Prophetas died, and that youth remained and Allahazwj Made him a Prophetas. And the youth used to set forth at the beginning of the day. Ibleesla said to hisla followers, ‘Who is for him?’ One of the called Al-Abyaz said to himla, ‘I am’. Ibleesla said, ‘Then go to him, perhaps you can make him angry’.

When it was midday, Al-Abyaz came to Zulkiflas, and hesas taken to hisas bed. Heas sighed and said, ‘I am oppressed!’ Heas said, ‘Say to himas, ‘Come’. Heas said: ‘No, leave!’

Al Sadouq, from Al Altalaqany, from Ahmad Bin Qays, from Ahmad Bin Muhammad Bin Abu Al Bahloul, from Al Fazl Bin Nafees, from Al hassan bin Shuja’a, from Suleyman Bin Al Rabie, from Barah Bin Ahmad, from Maqatal Bin Suleyman, from Abdullah Bin Saeed, from Abdullah Bin Umar who said,
He said: ‘So he gave him his ring and said, ‘Go and come to me with your companion’. He went until when it was from the morning, that time came in which he would take to lying down, he sighed and said, ‘I am oppressed, and if you contend me, I will not turn to your ring’. The guard said to him, ‘Woe be unto you! Leave him to sleep, for he has neither slept last night nor yesterday’.

قال: لا أدعه ينام وأنا مظلوم، فدخل الحاجب وأعلمه فكتب له كتاباً وحتمه ودفعت إليه، فذهب فصاح فقال: ما التفت إلى شيء من أمرك، ولم يزل يصيح حتى قام وأخذ بيده في يوم شديد الحر ووضع فيه بضعة له على النمس لضح.

He said, ‘I will not leave him sleeping and I am oppressed. So, the guard entered and let him, and he wrote a letter to him and sealed it, and handed it over to him. He went until when it was the morning, when he took to lying down and sighed and said, ‘I will not turn to anything from your matter’, and he did not stop sighing until he grabbed him by his hand during a day of severe heat, if a piece of meat would be placed to the sun, it would be roasted.

فلم رأى الأبيض ذلك انتزع يده من يده ويئس منه أن يغضب، فأنزل الله تعالى جل وعلا قصته على نبيه ليصبر على الأذى كما صبر الأنباء عليهم السلام.

When Al Abyaz saw that, he removed his hand from his hand and despaired from him from being angered. Allah the Exalted and Majestic Narrated his story upon His Prophet to be patient upon the harm just as the Prophets had been patient upon the afflictions”.

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

‘I wrote to Abu Ja’far the 2nd asking him about Zulkifl, ‘What is his name? And was he from the Messengers’.

فكتب صلوات الله وسلامه عليه: بعث الله تعالى جلى ذكره مائة ألف نبي وأربعة وعشرين ألف نبياً، المرسلون منهم ثلاثمائة وثلاثة عشر رجلاً، وإن ذا الكفل منهم صلوات الله عليهم، وكان بعد سليمان بن داود عليه السلام، وكان يقضي بين الناس كما كان يقضي داود، ولم يغضب إلا لله عز وجل، وكان اسمه عويدياً وهو الذي ذكره الله تعالى جل وعلا حيث قال: “واذكر إسماعيل واليسع وذا الكفل وكل من الأخيار”.

He wrote: ‘Allah Majestic is His Mention, Sent one hundred and twenty-four thousand Prophets. The Messengers from them were thirteen men, and that Zulkifl was from them, and he was after Suleyman Bin Dawood. He used to judge between the people just as Dawood had judged, and did not get angry except for Allah Mighty and Majestic; and his name was ‘Oweydiya’, and he is the one whom Allah the

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381 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 17 H 1
Exalted, Majestic is His\textsuperscript{azwj} Magnificence, Mentioned in His\textsuperscript{azwj} Book where He\textsuperscript{azwj} Says: \textit{And remember Ismail and Al-Ya’sa and Zulkifl, and each was from the best [38:48]}. 382
CHAPTER 18 – STORY OF LUQMAN٤٥ AND HIS٤٥ WISDOM

The Verses – (Surah) Luqman٤٥. And We had Given the Wisdom to Luqman: “Be thankful to Allah!” And one who is grateful, so rather he is grateful for his own self, and one who is ungrateful, then Allah is Needless, Praised [31:12]

And when Luqman said to his son, and he was advising him: ‘O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13]

And We Bequeathed the human being regarding his parents – his mother carried him with weakness upon weakness, and his weaning during two years: “Be thankful to Me and to your parents! To Me is the destination” [31:14]

And if they both strive against you upon that you should associate with Me, what there isn’t any knowledge for you of it, then do not obey them, and accompany them kindly in the world; and follow the way of the one who is penitent to Me, then to Me would be your Return, so I shall Inform you of what you had been doing [31:15]

(Luqman said): ‘O my son! Surely, even if the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely, Allah is Knower of subtleties, Aware [31:16]

O my son! Establish the Salat and enjoin the good and forbid from the evil, and be patient upon what befalls you, surely that is from the matters requiring determination [31:17]

And do not puff your cheeks (arrogantly) towards the people, nor walk in the land proudly, surely Allah does not Love every self-conceited boaster [31:18]
And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19]

And in a report of Abu Al Jaroud,

‘From Abu Ja‘far asws regarding His azwj Words: and follow the way of one who is penitent to Me [31:15], He azwj is Saying: “Follow the way of Muhammad saww”.

And in a report of Abu Al Jaroud,

‘From Abu Ja‘far asws regarding His azwj Words: And do not puff your cheeks (arrogantly) towards the people [31:18], He azwj is Saying: ‘With the greatness’.

My father, from Al Qasim Bin Muhammad, from Al Minqary, from Hamad who said,

‘I asked Abu Abdullah asws about Luqman as and his as wisdom which Allah azwj Mighty and Majestic Mentioned.

He asws said: ‘But, and Allah azwj did not Give Luqman as the wisdom due to affiliation, nor wealth, nor family, nor development of the body, but he as was a strong man regarding the Commands of Allah azwj, hasty regarding Allah azwj, silent, calm, of deep consideration, prolonged thinking, hard looks, needless with the lessons. He as did not sleep during the day at all, and no one from the people saw him as upon urination nor defecation nor bathing due to the intensity of his as veiling and the depth of his as consideration, and his as preservation in his as affairs.

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383 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 1
And he\textsuperscript{as} did not laugh from anything at all fearing the sin, and did not get angry at all, and did not joke with any human being at all, and was not happy to anything from the matters of the world if given to him\textsuperscript{as}, nor did he\textsuperscript{as} grieve upon anything at all. And he\textsuperscript{as} had married from the women and there were born for him\textsuperscript{as} a lot of children, and most of them died young, but he\textsuperscript{as} did not cry upon the death of anyone from them.

He\textsuperscript{as} did not pass by two men disputing or fighting except he\textsuperscript{as} reconciled between them, and did not go away from them until they had separated, and he\textsuperscript{as} did not listen any word at all from anyone, liking it, except he\textsuperscript{as} asked about its interpretation and from who he had taken it. And he\textsuperscript{as} frequented the gatherings of the jurists and the wise ones, and he\textsuperscript{as} would overcome the judges and the kings and the ruling authorities and postpone for the judges from when they had been trying him with.

And he\textsuperscript{as} pitied the kings and the ruling authorities due to their being deceived with (Leniency of) Allah\textsuperscript{azwj} and their coveting regarding that, and he\textsuperscript{as} took lessons and learnt what he\textsuperscript{as} could overcome his\textsuperscript{as} self by it, and fight against his\textsuperscript{as} whims by it, and protect by it from the Satan; and he\textsuperscript{as} was curing his\textsuperscript{as} heart by the thinking, and curing his\textsuperscript{as} soul by the lessons, and he\textsuperscript{as} did not go somewhere except regarding what concerned him\textsuperscript{as}. Thus, due to that, he\textsuperscript{as} was Given the wisdom, and Granted infallibility.

And Allah\textsuperscript{azwj} Blessed and Exalted Commanded a group from the Angels when it was midday and the eyes had closed for the naps, so they called out to Luqman\textsuperscript{as} when they (people) could neither hear nor see them. They said, ‘O Luqman\textsuperscript{as}! Is it for you\textsuperscript{as} that Allah\textsuperscript{azwj} Makes you\textsuperscript{as} a Caliph in the earth judging between the people?’ Luqman\textsuperscript{as} said: ‘My\textsuperscript{as} Lord\textsuperscript{azwj} Commands me\textsuperscript{as} with that, so I\textsuperscript{as} shall listen and obey, because if He\textsuperscript{azwj} Does that with me\textsuperscript{as}, I\textsuperscript{as} will Assist me\textsuperscript{as} upon it and Teach me\textsuperscript{as} and Protect me\textsuperscript{as}, and that He\textsuperscript{azwj} has Chosen me\textsuperscript{as}, I\textsuperscript{as} accept the well-being’.

And Allah\textsuperscript{azwj} Blessed and Exalted Commanded a group from the Angels when it was midday and the eyes had closed for the naps, so they called out to Luqman\textsuperscript{as} when they (people) could neither hear nor see them. They said, ‘O Luqman\textsuperscript{as}! Is it for you\textsuperscript{as} that Allah\textsuperscript{azwj} Makes you\textsuperscript{as} a Caliph in the earth judging between the people?’ Luqman\textsuperscript{as} said: ‘My\textsuperscript{as} Lord\textsuperscript{azwj} Commands me\textsuperscript{as} with that, so I\textsuperscript{as} shall listen and obey, because if He\textsuperscript{azwj} Does that with me\textsuperscript{as}, I\textsuperscript{as} will Assist me\textsuperscript{as} upon it and Teach me\textsuperscript{as} and Protect me\textsuperscript{as}, and that He\textsuperscript{azwj} has Chosen me\textsuperscript{as}, I\textsuperscript{as} accept the well-being’.

فقالت الملائكة: يا لقمان هل لك م؟ قال: لان الحكم بين الناس باشد المنازل من الدين، وأكثر فنا ويلاء ما يخلد ولا يعان، وبغض الندم من كل مكان، وصاحب من بين البشر، إن أصاب فيه الحق فلأدرى أن ينسى، وإن أخطأ طرق الجنة، ومن يخص في الدنيا يليلا وضعفًا كان أهون عليه في المعاد. من أن يكون فيه حكما سريًا صريحا، ومن اعتاد الدنيا على الأحرة يخسرها كليهما، تزول هذه ولا تدرك تلك.
The Angels said: ‘O Luqman\textsuperscript{as}! Why?’ He\textsuperscript{as} said: ‘Because the judging between the people is the most difficult status from the religion, and most of the Fitna and affliction is (from) what is abandoned and not stood up for, and the injustice overcomes him from every place, and its owner is between two matters – If he attains the truth in it, so it is better if he submits, and if he errs, her errs on the path of the Paradise, and one who happens to be humiliated in the world and weakened, it would be easy upon him in the Hereafter than if he happens to be in it a judge, being a nobleman. And the one who chooses the world over the Hereafter, both of these would incur losses for him. This one will decline and he will not achieve that one’.

He\textsuperscript{asws} said: ‘The Angels were astounded from his\textsuperscript{as} wisdom, and the Beneficent Approved his\textsuperscript{as} talk. When it was evening, he\textsuperscript{as} took to his\textsuperscript{as} bed from the night. Allah\textsuperscript{azwj} Send down the wisdom unto him\textsuperscript{as} and overwhelmed him\textsuperscript{as} with it, from his\textsuperscript{as} head to his\textsuperscript{as} feet while he\textsuperscript{as} was asleep, and the wisdom covered him\textsuperscript{as} with a covering, and he\textsuperscript{as} was the wisest of the ones during his\textsuperscript{as} era, and he\textsuperscript{as} went out to the people speaking with the wisdom and explaining it during it’.

He\textsuperscript{asws} said: ‘When he\textsuperscript{as} was Given the rule and he\textsuperscript{as} did not accept it, Allah\textsuperscript{azwj} Commanded the Angels, so they called out at Dawood\textsuperscript{as}, and he\textsuperscript{as} accepted it and he\textsuperscript{as} was not stipulated in it with a condition of Luqman\textsuperscript{as}. So, Allah\textsuperscript{azwj} Gave him\textsuperscript{as} the Caliphate of the earth and he\textsuperscript{as} was Tried during it more than once, and (during) all that he\textsuperscript{as} fall into the mistake, Allah\textsuperscript{azwj} would Save him\textsuperscript{as} and Forgive him\textsuperscript{as}.

And Luqman\textsuperscript{as} used to frequently visit Dawood\textsuperscript{as}, and advise him\textsuperscript{as} with his\textsuperscript{as} advice and his\textsuperscript{as} wisdom and the grace of his\textsuperscript{as} knowledge, and Dawood\textsuperscript{as} was saying to him\textsuperscript{as}: ‘Beatitude to you\textsuperscript{as}, O Luqman\textsuperscript{as}! You\textsuperscript{as} are Given the Wisdom and the afflictions are Turned away from you\textsuperscript{as}, and Dawood\textsuperscript{as} is Given the Caliphate and is Tried by the mistakes and the Fitna’.

Then Abu Abdullah\textsuperscript{asws} said regarding the Words of Allah\textsuperscript{azwj}: \textit{And when Luqman said to his son, and he was advising him: ‘O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13]}. ‘Luqman\textsuperscript{as} advised his\textsuperscript{as} son with the effects until Iftaar (time to break a Fast) and split (redness of the sky). And it was among what he\textsuperscript{as}
advised him with, O Hamad, is that he\textsuperscript{as} said: ‘Since I\textsuperscript{as} fell to the world, I\textsuperscript{as} turned my\textsuperscript{as} back to it and welcomed the Hereafter, so you (also) turn your back to it, it would become closer to you than a house you are far apart from it."

O my\textsuperscript{as} son! Sit with the scholars and throng them with your knees and do not contend with them for they will prevent you; and take from the world the simple things needed in life, and do not reject it for you will become dependent upon the people; and do not enter in it any entrance harming your Hereafter; and Fast a Fast to cut your desires, and do not Fast the Fasts preventing you from the Salat, for the Salat is more Beloved to Allah\textsuperscript{azwj} than the Fasts are.

O my\textsuperscript{as} son! The world is a deep ocean, a lot of scholar were destroyed in it, therefore hasten your ship of the Eman in it, and make the reliance (upon Allah\textsuperscript{azwj}) as its sails, and make fear of Allah\textsuperscript{azwj} as your provision in it, so if you are saved, it would be by the Mercy of Allah\textsuperscript{azwj}, and if you are destroyed, it would be due to your sins.

O my\textsuperscript{as} son! If you are educated when young you will benefit with it when older; and the one who aspires with the education will concentrate on it, and the one who concentrate in it would encumber its knowledge, and one who encumbers its knowledge will intensify for seeking it, and the one who intensifies its seeking would achieve its benefits, therefore take it as a habit, for you will it behind among the ones behind you, and a desirous one will be satisfied with it, and a monk will fear arriving to you.

And beware of the laziness from it with seeking something else, for it you overcome upon the world, then you will not overcome upon the Hereafter. When you miss it, seek the knowledge in its habitat and you will overcome upon the hereafter; and make a share to be for yourself during your days and your nights in seeking the knowledge, so if you cannot find a wastage for it more severe than neglecting it.

ولا تأنيين في خوجا، ولا تجاهلوا قيما، ولا تعادين سلطانا، ولا تماشين ضلما، ولا تصادفتم، ولا تواصين فاسقا، ولا تصاحين مهما، واحزن علمك كما تحزن ورقك.
Do not exercise the insistence in it, nor contend a jurist, nor make an enemy of a ruling authority, and do not walk in the darkness, nor associate it, nor be a brother of an immoral one, nor accompany a slanderer; and treasure your knowledge just as you treasure your silver.

يا بني خف الله خوفا لو أتيت يوم القيامة ببر الثقلين خفت أن يعذبك، وارج الله رحاء لو وافيت القيامة بلم الثقلين رحوت أن يعفر الله لك.

O my son! Fear Allah with such a fear, if you were to come on the Day of Qiyamah with (all the) righteousness of the jinn and the humans you would fear Him Punishing you; and hope to Allah with such a hope, if you were to be (on the Day of) Qiyamah with (all) the sins of the jinn and the humans you will hope that He will Forgive you.

فقال له ابنه: يا أبه وكيف اطيق هذا وإما لي قلب واحد؟

His said to him, ‘O father! And can I bear this, and rather for me there is (only) one heart?’

فقال له لقمان: يا بني لو استخرج قلب المؤمن فشق لوجد فيه نوران: نور للخوف، ونور للرحاء، لو وُزنا ما رجح أحدهما على الآخر بمثقال ذرة.

Luqman said to him: ‘O my son! If you extract a heart of the Momin and split it, you will find two lights in it – a light of the fear and a light of the hope, if these two were to be weight, not one of them would outweigh the other by the weight of a particle.

فمن يؤمن بالله يصدق ما قال الله، ومن يصدق ما قال الله يفعل ما أمر الله، ومن لم يفعل ما أمر الله لم يصدق ما قال الله، فإن هذه الأخلاق يشهد بعضها لبعض.

The one who believes in Allah ratify what Allah Says, and one who ratifies what Allah Says will do what Allah Commands, and one who does not do what Allah Commands had not ratified what Allah says, for these two mannerisms testify upon each other.

فمن يؤمن بالله إيمانا صادقا يعمل لله خالصا ناصحا، ومن يعمل لله خالصا ناصحا فقد آمن بالله صادقا،

The one who believes in Allah, a true Eman, will work sincerely for Allah, advising, and the one who works sincerely advising for Allah, so he has believed in Allah sincerely.

ومن يطيع الله خافه، ومن خافه فقد أحبه، ومن أحبه اتبع أمره، ومن اتبع أمره استوجب حنته ومرضاته، ومن لم يتعه رغم الله فقد هان عليه سخطه، نعوذ بالله من سخط الله.

And one who obeys Allah will fear Him, and one who fears Him so he has Loved Him, and one who loves Him will follow His Commands, and one who follows His Paradise and His Pleasure would be Obligated for him. And one who does not follow the Pleasures of Allah, so he has released His Wrath upon him. We seek Refuge with Allah from the Wrath of Allah.
O my son! Do not incline towards the world, and do not pre-occupy your heart with it, for Allah has not Created any creation which is lesser to Him than it. Do you not see that He did not Make its bounties as a Reward for the obedient ones, and did not Make its calamities as a Punishment for the disobedient ones? 384

Ibn Al Mutawakkal, from Al Sa‘ad Abady, from Al Barqy, from Al Qasany, from Al Minqary, from Hamad Bin Isa,

‘From Al-Sadiq Ja‘far Bin Muhammad: ‘Among what Luqman advised his son Natan with is that he said to him: ‘O my son! Let yourself become from what your arm with against your enemy, so you knock him down with the softness of the words and announce of the agreement from him, and do not practise with the delinquency for you will manifest to him what is within yourself and he will be ready for you.

O my son! Fear Allah with such a fear, if you were meet Him with the rightousness of the jinn and the humans, you would fear that He Mighty Punish you, and hope to Allah with such a hope, if you were to meet Him with the sins of the jinn and the human, you will hope that He mighty Forgive you.

O my son! I have carried the rock and the iron, and every heavy burden, but I did not carry anything heavier than the evil neighbour, and I have tasted all of the bitterness, but did not taste anything more bitter than the poverty”. 385

My father, from Al Husayn Bin Musa, from Al Safar and Al Husayn did not preserve the chain, said,

‘Luqman said to his son: ‘O my son! Take a thousand friend, and even a thousand is too few, and do not take a single enemy, and the one is too many’.

384 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 2
385 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 3
Amir Al-Momineen\textsuperscript{asws} said: ‘multiply from the brethren whatever you are able to, they are a pillar when you seek the assistance and the back-up, and a thousand friend and companions are not a lot, and that a single enemy is too many’.\textsuperscript{386}

Amr Al-Momineen\textsuperscript{asws} said: ‘It was among what Luqman\textsuperscript{as} advised his\textsuperscript{as} son with, is that he\textsuperscript{as} said to him: ‘O my\textsuperscript{as} son! Let him learn lessons from the deficiency of his conviction and weakness of his intention in seeking the sustenance. Allah\textsuperscript{azwj} Blessed and Exalted Created him in three states from his affairs and Give him his sustenance and there did not happen to be for him in any one from these, any earning nor a means. Allah\textsuperscript{azwj} Blessed and Exalted will be Sustaining him in the fourth state.

As for the first of that, it was in the womb of his mother, he was sustained over there in a tranquil dwelling where he was not harmed by the heat nor the cold. Then He\textsuperscript{azwj} Extracted him from that and Flowed sustenance for him from the milk of his mother, sufficing him with it and nourished by it and growing him from without there being might with him nor strength.

Then weaning from that, so the sustenance flowed for him from earnings of his parents with kindness and mercy to him from their hearts, not controlling other than that until they were preferring him upon their own selves in many situations, until when he was old and had intellect and could earn for himself, his affairs was straitened with him, he thought (bad) thoughts with his Lord and rejected the rights in his wealth, and was stingy upon himself and his dependants fearing the depletion of the sustenance, and had evil convictions with the replacement from Allah\textsuperscript{azwj} Blessed and Exalted in the near-term and the future. So, this one is an evil servant, O my\textsuperscript{as} son!’\textsuperscript{387}


Haroun, from Ibn Sadaqa,

\textsuperscript{386} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 4

\textsuperscript{387} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 5
'From Ja’far asws, from his asws father asws having said: ‘It was said to Luqman as, ‘What is that which there is a consensus upon it from your asws wisdom?’ He asws said: ‘I asws will not encumber what has been sufficient, and not waste what follows it’.

‘From Abu Abdullah asws having said: ‘It was among what Luqman as advised his asws son is that he asws said to him: ‘O my asws son! Make a share to be for you during your days and your times in seeking the knowledge, for you will never find for it a wastage like neglecting it’.

‘From Abu Abdullah asws having said: ‘Luqman asws said to his asws son: ‘O my asws son! For every thing there is a sign it is recognised with and it testifies upon it, and that for the Religion there are three signs – the knowledge and the Eman and the acting with it. And for the Eman there are three signs – the belief in Allah azwj and (in) His azwj Books and (in) His azwj Rasools as.

And for the scholar there are three signs – the knowledge of Allah azwj, of what He azwj Loves and what He azwj Dislikes; and for the worker there are three signs – the Salat and the Fast and the Zakat; and for the pretender there are three signs – he contends with the one above him, and says what he does not know, and he comes to what he cannot attain; and for the unjust there are three signs – he oppresses the ones above him with the disobedience, and the ones below him with the overcoming, and assist the injustice.

And for the hypocrite there are three signs – his tongue opposes his heart, and his hear his heeds, and his public (actions) his secret ones; and for the sinner there are three signs – he betrays, and he lies, and he opposes what he says; and for the show-off there are three signs – he is lazy when he is alone, and is active when the people are in his presence, and he present to the praising during every matter; and for the envious there are three signs – he backbites when absent, and flatters when present, and gloats with the difficulties.
And for the extravagant there are three signs – he buys what isn’t for him, and wears what isn’t for him; and for the lazy there are three signs – he is slow until he overdoes it, and he overdoes it until he wastes, and he wastes until he sins; and for the heedless there are three signs – the oversight, the vanities, and the forgetfulness’.

Hamad Bin Is said,

‘Abu Abdullah asws said: ‘And for each one of these signs there is a branch, the knowledge can reach with it to more than a thousand doors, and thousand doors, and a thousand doors, therefore, O Hamad, become seeking the knowledge during the hours of the night and the day, so if you want to delight your eyes and attain the good of the world and the Hereafter, then cut the coveting from what is in the hands of the people, and prepare yourself regarding the death, and do not discuss with yourself that you are above anyone from the people, and treasure your tongue just as you treasure your wealth’.

(p.s. – This is not a Hadeeth)

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from his father, from Dorost, from Ibrahim Bin Abdul Hameed,

‘From Abu Al-Hassan asws having said: ‘Luqman as was saying to his as son: ‘O my as son! The world is a deep ocean and many generations have drowned in it, so let fear of Allahazwj the Exalted be your ship in it, and let belief in Allahazwj be your embarkment, and let the reliance (upon Allahazwj) be its sails, O my as son, perhaps you will be saved, and I as don’t think you as being saved!

يا بني كيف لا تخاف الناس ما يوعدون وهم ينتقصون في كل يوم، و كيف لابن ما يوعد من كان له أجل يذكّر.
O my son! How can one not fear the people of what they are promising and they are being deficient during every day, and how can one not prepare for what he is Promised, one who has a depleting term for him.

O my son! Take from the world simple things needed in life, and do not enter in it an entrance harming your Hereafter in it, nor reject it for you will become dependent upon the people, and Fast the Fasts to cut your desires and do not Fast the Fasts preventing you from the Salat, for the Salat is greater in the Presence of Allah than the Fast.

O my son! Do not learn the knowledge to boast to the scholars with it, or quarrel with the foolish ones with it, or show-off with it in the gathering, nor neglect the knowledge being abstemious regarding it and being desirous regarding the ignorance.

O my son! Choose the gathering by your eyes, so if you see a people mentioning Allah, then sit with them, so if you happen to be knowledgeable, your knowledge will benefit you and they will increase you in knowledge, and if you happen to be ignorant, they will teach you, and perhaps Allah the Exalted would Shade them with Mercy, and Generalise you with them.

And he said: ‘It was said to Luqman, 'What is a summary from your wisdom?' He said: 'I shall not ask about what I am sufficed with, nor encumber what does not concern me.'

From Abu Ja'far having said: ‘It was among what Luqman advised his son with is that he said: ‘O my son! If you are in doubt from the death then raise the sleep from yourself (try not to sleep at all), and you will never be able to do that; and if you are in doubt about the Resurrection, then repel the wakefulness from yourself, and you will never be able to do

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that. So, if you were to think regarding this, you will know that your soul is in the hands of someone else, and rather the sleep is as the status of the death, and rather the wakefulness after the sleep is at the status of the Resurrection after the death’.

 وقال: قال لقمان عليه السلام: يا بني لا تقترب فيكون أبعد لك، ولا تبعد فتهان، كل دابة تحب مثلها وابن آدم لا يحب مثله؟! لا تسبرك إلا عند باغه، وكما ليس بين الكبش والذئب خلة كذلك ليس بين البار والفاجر خلة.

And he asws said: ‘Luqmanas said: ‘O myas son! Do not go near (the people) for it will be far for you, and do not be remote (from it) for you will be humbled; every animal loves it’s like and the son of Adamas does not like his like? Do not display your knowledge except to its seeker; and just as there isn’t any privacy between the sheep and the wolf, like that there isn’t any privacy between the righteous and the immoral.

 من يقترب من الزفت تعلق كذلك من يشارك الفاجر يتعلم من طرقه، من يحب المراء يشتم، ومن يدخل مدخل السوء يتهيم، ومن يقترن فين السوء لا يسلم، ومن لا يملك لسانه يندم.

One who goes near the bitumen will get stuck, like that the one who participates the immoral one would learn from his ways. One who loves the bitter argument would be reviled, and one who enters an evil entrance would be accused; and one who pairs with the evil pairing will not be safe, and one who does not control his tongue will regret’.

 وقال: يا بني صاحب مائة ولا تعاد واحدا، يا بني إنما هو خلاقك وخلقك، فخلاقك دينك، وخلقك بينك وبين الناس، فلا تبغضن إليهم، وتعلم محاسن الأخلاق.

And he asws said: ‘O myas son! Be a companion (likable) of a hundred and do not be inimical to one. O myas son! But rather, it is your nature and your manner. Your nature is your Religion and your manner is between you and the people, so do not be hateful to them, and learn the good mannerisms.

 يا بني كن عبدا للاخيار، ولا تكن ولدا للاشرار، يا بني أد الامانة تسلم دنياك وآخرتك، وكن أمينا فإن الله تعالى جل وعلا لا يحب الأائنين، يا بني لا تشر الناس أنك تخشى الله وقلبك فاجر.

O myas son! Become a slave of the good ones and do not become a child of the evil ones. O myas son! Fulfil your entrustments to secure your Religion and your Hereafter, and be trustworthy, for Allahazwj the Exalted, Majestic and Lofty does not Love the treacherous. O myas son! Do not show the people that you fear Allahazwj and your heart is immoral’.

By the chain to al Sadoq, from his father, from Sa’ad, from Al Isbahany, from Al Minqary, from Hamad bin Isa,
‘From Al-Sadiq ﷺ as saying: ‘Since I fell to the world, I turned back to it and welcomed the Hereafter, so you (also) turn your back to it, it would become closer to you than a house you are far apart from it.'

O my son! Do not seek from the matter backwards, nor reject from it facing, for in that is misleading of the opinion and confusion in the mind. O my son! Let it be from what you are manifesting with upon your enemy, the devoutness from the Prohibitions, and the merit in your Religion, and the maintenance of your strength, and the honouring for yourself from dirtying it with disobeying the beneficient and evil manners and ugly deeds.

And conceal your secrets and improve your bed, for if you do that, you will be Secured by the Veil of Allah ﷺ from your enemy attaining your privacy from you, or able from you upon a slip, and do not feel safe from his plots for you will attain the neglect in some of your situations, and when he is able from you, will leap upon you and will make you stumble; and let it be from what your arm yourself with against your enemy, announcement of the agreement from him; and consider it as small, the lot in seeking the benefits, and consider it as great, small in indulgence in the harmful.

O my son! Do not sit with the people with other than their ways, and do not load upon them above their tolerance, for your gatherers will not cease fleeing from you, and the burdened upon him above his strength would be shunning to you. So, when you are an individual there will be no companion for you comforting you, nor will there be a brother for you supporting you. So, when you remain alone, you will be forsaken and become disgraced.

Do not present excuses to one who does not like to accept an excuse for you, nor does he see a right for you; and do not seek assistance in your affairs except with one who loves to take a recompense for fulfilling your needs, and when he would be like that, he will seek fulfilling your needs like his seeking for himself, because after its success for you, he would profit in the perishing world and have a share and a hoard for him in the everlasting house. Thus, he would struggle in fulfilling it for you.
And let your brothers and your companions be those you can be sincere with them and be assisted by them upon your affairs – the people of personality, and the sufficiency, and the wealth, and the intellect, and the chastity, those if you were to benefit them, would thank you, and if you are absent from their vicinity, would remember you''.

By this chain,

‘From Al-Sadiq having said: ‘Luqmanas said: ‘O myas son! If you are educated when young you will benefit with it when older; and the one who aspires with the education will concentrate on it, and the one who concentrate in it would encumber its knowledge, and one who encumbers its knowledge will intensify for seeking it, and the one who intensifies its seeking would achieve its benefits, therefore take it as a habit.

And beware of the laziness from it with seeking something else, for it you overcome upon the world, then you will not overcome upon the Hereafter. When you miss it, seek the knowledge, you will never find a wastage for it more severe than neglecting it.

O myas son! Consider suitability of the people and the brothers from the people of knowledge if they stand for you upon the loyalty, and caution them during the changing situation with them from you, for their enmity would be severely harmful than the enmity of the remote ones in order for the people to ratify them of their notifying upon you”.

By the preceding chain,

‘From Al-Sadiq having said: ‘Luqmanas said: “O myas son! Beware of the restlessness, and the evil manners and little patient, for a companion cannot stay upon these characteristics, and necessitate the patience on yourself in your affairs, and be patient upon the assistance of the brethren to yourself, and be of good manners with the entirety of the people.

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394 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 12
395 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 13
O my as son! If you do not extend what you can help the relatives with and grace upon your brethren with, it will not be counted from you as good manners and extension of humanity, for the one who is of good manners, the good ones would love him and the immoral ones would shun him; and be content with the apportionment of Allah azwj in order to make your life good, for if you want to gather the honour of the world, then cut off your greed from what is in the hands of the people, for the Prophets as and the truthful ones reached what they reached by cutting off their as greed’.

Al-Sadiq asws said: ‘Luqman as said: ‘O my as son! If you argue to a ruling authority then do not frequent the pressuring upon him, and do not seek your need from him except in the good place, and that is when he is of the pleasure and good self, and do not be upset with seeking a need for its fulfilment is in the Hands of Allah azwj and for these there are timings, but wish to Allah azwj and ask Him azwj and move your fingers to Him azwj (beseeching).

O my as son! The world is little and your life-span is short. O my as son! Be cautious of the envy and do not let it be from your occupation, and shun the evil manners and do not let it become from your nature, for you will not harm by these two except yourself, and when you are the one who is harming himself, your enemies would be sufficed from your own affair, because your enmity to yourself is more harmful upon you than the enmity of others.

O my as son! Make your acts of kindness to be in its deserving ones and become during it seeking to the Rewards of Allah azwj, and be moderate, and do not withhold it to minimal nor give it squandering.

O my as son! The ethics of wisdom is the Religion of Allah azwj the Exalted, and an example of the Religion is like an example of a planted tree. So, the belief in Allah azwj is its water, and the Salat is its roots, and the Zakat is its trunk, and the brotherhood for the Sake of Allah azwj is its branches, and the good manners are its leaves, and the exit from disobedience of Allah azwj is its fruit, and the tree is not complete except with good fruit; like that is the Religion. It is not complete except with exit from the Prohibitions.
O my son! For everything there is a sign it is recognised by, and for the Religion there are three signs – The chastity, and the knowledge, and the forbearance. 396

By the preceding chain from Suleyman Bin Dawood Al Minqary, from Ibn Ayayna, from Al Zuhry,

‘From Ali Bin Al-Husayn having said: ‘Luqman said: ‘O my son! The severest of the bereavements is the bereavement of the heart, and that the greatest of the difficulties is the difficulty of the Religion; and the worse calamity is its calamity, and the most beneficial richness is the richness of the heart, therefore continue to be in all of that; and necessitate the contentment and the pleasure with what Allah has Apportioned, and that the thief when he steals, Allah Withhold his sustenance, and its sin would be upon him, and had he been patient he would have attained that had he come to it from its aspect.

O my son! Obey Allah to the extent that you do not mingle it with anything from the acts of disobedience, then adorn the obedience by following the people of the Truth, for in following them is connection with obedience of Allah, and adorn that with the knowledge, and fortify your knowledge with forbearance not mixing with foolishness, and treasure it with tenderness, not mixing it with ignorance, and intensify it with firmness not mixing it with the alienation, and blend your firmness with gentleness not mixing it with the violence’. 397

I heard Al-Sadiq saying: ‘Luqman said: ‘I carried the rock and the iron and every heavy burden, but I did not carry anything heavier than the evil neighbour; and I tasted the bitterness, all of it, but I did not taste anything more bitter than the poverty.

By the preceding chain from Yahya Bin Saeed Al Qataan who said,
O my son! Do not take the ignorant one as a messenger, so if you cannot find an intellectual, wise one to become your messenger, then you become a messenger for yourself. O my son! Renounce the evil, it will renounce you”.

And Al-Sadiq said: ‘Amir Al-Momineen said: ‘It was said to the righteous servant Luqman, ‘Which of the people is the most superior?’ He said: ‘The rich Momin’. It was said, ‘The one rich from the wealth?’ He said: ‘No, but the one rich from the knowledge, the one whom if you argue to him, you will benefit with his knowledge, and if you are needless from him, it would suffice’.

And it was said, ‘So, which of the people is the evillest?’ He said: ‘The one who does not care if the people see him as evil’.

Luqman said: ‘O my son! Just as you die, similar to that you will die, and just as you wake up, similar to that you will be resurrected’.

And he said: ‘O my son! He lies, the one who says that the evil is extinguished by the evil, for if he was truthful, then let him ignite two fires, can one of them extinguish the other? And rather, the good extinguishes the evil just as the water extinguishes the fire’.

And he said: ‘O my son! Sell your world for the Hereafter, you will profit with both of them, and do not sell your Hereafter for your world, your will lose them all’.

And Luqman would prolong the sitting alone. A friend of his passed by and he said, ‘O Luqman! You permanently sit alone. If only you would sit with the people, it would be more comforting for you. Luqman said: ‘Prolonged loneliness is of more understanding for the thinking, and prolonged thinking points upon the road of the Paradise’.

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398 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 16
399 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 17
18 - كان علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، عن أبي عبد الله عليه السلام قال: قال لقما ننله: إذا سافرت مع قوم فأكثر إشعاراتكم إياهم في أمركم وأمورهم، وأكثر التبسم في وجوههم، وكن كيما على رأيك، وإذا دعوك فأجبهم، وإذا استعانوا بك فأعجلهم، واشملوا بالله، بكثرة الصلاة، وفعالية الصلاة، وسماع الناس بما معك عن دابه ومال أو زاد.

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hammaad, who has narrated the following:

Abu Abdullah asws has said; ‘Luqman as said to his son: ‘Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وإذا استشهدوك على الحق فاشهد لهم، وإذا رأيك ثم إذا استشاروك، ثم لا تعزم حتى تثبت وتنظر، ولا تجب في مشورة حتى تقوم فيها وتغدد وتتام وتصلي وتأمل مستعمل فكرك وحكمتك في مشورته، فإن من لم يحضر النصيحة من استشاره الله تعالى تبارك وتعالى، وعليك أن تؤخذ عهدها،

And if they ask you to testify to the truth, then so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and pray Salat, and you are utilising your thoughts and your wisdom with regards to your advice. So the one who does not refine his advice for the one who consulted him, Allah azwj Crucifies his opinion, and Removes from him the trust.

وإذا رأيت أصحابك يمشون فامش معهم، وإذا رأيتهم يعملون فاعمل معهم، وإذا تصدقوا وأعطوا قرضا فأعط معهم، واسمع لمن هو أكبر منك سنا، وإذا أمروك بأمر وسألوك قبل: نعم، ولا تقل: لا، فإن (لا) عي ولوم، وإذا تحمروا في طريقكم فأنازعوا، وإذا شكلتم في القصد وتأمروا،

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you, so say, Yes’, and do not say, ‘No’, for the ‘No’ is a fault and blameable. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وإذا رأيت شخصا واحدا فاذا تدخلت عن طريقكم ولا تسترشدوهم، فإن الشخص الواحد في الفلات مرير، لعله أن يكون عينا للصوص، أو يكون هو الشيطان الذي يمجرد، وأخذوا الشخصين أيضا إلا أن توذا مالا أرى، فإن العاقل إذا أبيض بعينه نكتته الحق منه، والشاهد بو ما يرى العلامة،

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan who confused you. And be cautious of two persons as well, unless you can see what I don’t, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يا بني إذا جاء وقت الصراخ فلا تؤخره شيئا، وصلوا واسترح منا، فإفاها دين، وصل يا حملة ول علي رأس يوم، ولا تنايم على دابك فإن ذلك سبب في ديبها، وليس ذلك من فعل الحكماء إلا أن تكون في مجمل يمكنت التسديد للاستراحات المفيدة.
O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so it is upon you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so pray two cycles before you sit down. And if you intend to fulfill your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah azwj Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel”.

And if you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah azwj Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel”.
and it is slaughtered (after being) putting on weight. But, make the world to be at the status of a bridge upon a river, passing over it and leaving it, and do not return to it to the end of times. Ruin it and do not repair it, for you have not been ordered with the repairing of it.

And know that you would be Questioned tomorrow when you pause in front of Allah azwj Mighty and Majestic, about four (matters) – your youth, regarding what you wore it down; and your age, regarding what you spent it; and your wealth, from what (means) did you earn it and on what you spent it. Therefore be alert for that and prepare for it, and do not despair upon what is lost for you from the world, for the little of the world does not remain forever, and its more is not safe from its misfortune.

Therefore, take your share and struggle in your life, and uncover the covering from your face, and expose yourself to the goodness of your Lord azwj, and renew the repentance in your heart, and retract during your being free before your deliberation is deliberated upon and your Ordainment is Ordained (death), and there is a distancing between you and what you intended for”.

20 - كَذَٰلِكَ عَلَى بُنِي إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحَدِ أَصْحَابِهِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَمَّ يُذْكَرُ رَفِعُهُ قَالَ: قَالَ لَكَمْ عَلَى الْحَلَالِمِ. لَا يَنَبِئُ فَيَفْتَرُكَ. لَا تَتَّقِمُ فِي كَفَّارِّهِ بَلْ تَحْبَسُهُمْ بِمَا كَانَ مِنْهُمْ. وَلَا تَحْمِلُ عَنْهُمْ مَا كَانَ يَسْلُمُ عَلَيْهِ. وَلَا تَأْخَذُ مِنْهُمْ مَا كَانَ مِنْهُ. وَلَا تَأْخَذُ مِنْهُمْ مَا كَانَ مِنْهُ.

Ali Bin Ibrahim, from his father, from one of his companions, from Ibrahim Bin Abu Al Balaad, from the one who mentioned it,

‘He azwj said: ‘Luqman as said to his as son: ‘O my as son! Do not go closer (to the people), for they would become distant to you, neither be (too) remote, for you would be humiliated. Every animal loves its kind, and the son of Adam as loves his like (fellow human being).

And do not spread your righteousness except in the presence of its needy one. Just as there is no friendship between the wolf and the ram, similar to that, there is no friendship between the righteous one and the immoral one. The one who goes near the asphalt, parts of it would attach to him, similar to that, the one who associates with the immoral one would lean towards his ways.

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The one who loves to dispute would be insulted; and the one who enters the places of evil would be accused; and the one who pairs with an evil pairing would not remain safe; and the one who does not control his tongue would regret”.  

21 - In the Name of God, the Most Gracious, the Most Merciful.

The one who loves to dispute would be insulted; and the one who enters the places of evil would be accused; and the one who pairs with an evil pairing would not remain safe; and the one who does not control his tongue would regret.

(P.s. – This is not a Hadeeth)

22 - In the Name of God, the Most Gracious, the Most Merciful.

(P.s. – This is not a Hadeeth)
رحمته، وارجه رجاء لا تأمن من مكره، يا بني انه النفس عن هواها، فإنك إن لم تنه النفس عن هواها لن تدخل الجنة ولن تراها  

ويروى انه نفسك عن هواها، فإن في هواها رداها. يا بني إنك منذ يوم هبطت من بطن امك استقبلت الآخرة واستدبرت الدنيا، فإنك إن نلت مستقبلها أولى بك من مستدبرها، يا بني إياك والتجبر والتكبر والفخر فتجاوز إبليس في داره، يا بني دع عنك التجبر والكبر، ودع عنك الفخر، واعلم أنك ساكن القبور، يا بني اعلم أنه من جاور إبليس وقع في دار الهوان، لا يموت فيها ولا يحيى، يا بني ويل لمن تجبر وتكبر، كيف يتعظم من خلق من طين، وإلى طين يعود ثم لا يدري إلى ما يصير إلى الجنة فقد فاز، أو إلى النار فقد خسر خسرنا مبينا وخاب ؟  

و يروى: كيف يتجبر من قد جرى في مجرى البول مرتين  

يا بني كيف ينام ابن آدم و الموت يطلبه ؟ وكيف يغفل ولا يغفل عنه ؟ يا بني إنه قد مات أصفياء الله عزوجل و أحباؤه و أنبياؤه صلوات الله عليهم، فمن ذاك بعدهم يخلد فيترك ؟ يا بني لا تطأ أمتك ولو أعجبتك وانه نفسك عنها وزوجها، يا بني لا تفشين سرك إلى امرأتك، ولا تجعل مجلسك علي باب دارك، يا بني إن المرأة خلقت من ضلع أعوج، إن أقمتها كسرتها، وإن تركتها تعوجت، الزمهن البيوت فإن أحسن فاقبل إحسانهن، وإن أسآن فاصبر إن ذلك من عزم الامور. يا بني النساء أربع: ثنتان صالحتان، وثنتان ملعونتان، فأما إحدى الصالحتين: فهي الشريفة في قومها، الذليلة في نفسها، التي إن أعطيت شكرت، وإن ابتليت صبرت، القليل في يديها كثير، والثاني: الولود الودود، تعود بخير على زوجها، هي كالام الرحيم، تعطف على كبيرهم، وترحم صغيرهم، وتحب ولد زوجها وإن كانوا من غيرها، جامعة الشمل، مرضية البعل، مصلحة في النفس والاهل والولد، فهي كالفعالة.

وإذ تقول له، يا بني إنك لم تنه النفس عن هواها، فإنك إن لم تنه النفس عن هواها لن تدخل الجنة ولن تراها. يرى ذلك في تأويل قول الله تعالى: "كذلك أنتم عبادنا فاتركوا ولا تأتوني بضياعكم" (الجاثية 11).

ولا تنسى أن النفس تعني في هذا السياق النفس البشرية، لا النفس الروحي أو العاطفي. النفس البشرية هي ما ينتمي إلى الإنسان كفرد، بما ينتمي إلى لون البشرية، والدين، والثقافة، والющ إلخ. فالنفوس البشرية تحن من هواها، والهوى هو ما ينتمي إلى النفس البشرية ويتغير بمرور الوقت والظروف. ولذلك، يجب أن نتحلى بالصبر والصبرة على النفس البشرية، حتى نتمكن من التغلب على هواها.

ومن المهم أيضاً أن نتذكر أن النفس البشرية تعني ما ينتمي إلى الإنسان كفرد، بما ينتمي إلى لون البشرية، والدين، والثقافة، والየ إلخ. ولذلك، يجب أن نتحلى بالصبر والصبرة على النفس البشرية، حتى نتمكن من التغلب على هواها.
ترفع المسكين على الغني، وتقدم الصغير على الكبير، وجلس المسكين على سجادة الملك وذهب الشريف شرفه، والسيد سوداء، والشيخ محمد، وكيف يظن ابن

أدم أن ينهبه أمر دينه ومعيشته وغيرها حكمة ومثل يهوي الله عزوجل دون الدنيا والأخرى إلا بالحكمة ومثل الحكمة بغبر طاعة مثل الجسد بلا نفس،

أو مثل الصعيد بلا زهاء، ولصة للحسد بغبر نفسه، ولا للصدام بغبر طاعة.

(P.s. – This is not a Hadeeth)  

25 – وأخيراً جمعاء عن أبي الفضل النابع بإسناد عن أبي ذر رضي الله عليه ووسعه، قال رسول الله صلى الله عليه وآله: قال لي فان لا يكو في أحد من الذي ابتغى لله قبل النوم يوماً فليس له دين، وليست له الدنيا.

A group informed me, from Abu Al Mufazzal Al Shabani by his chain,

‘From Abu Zarr’r ra having said: ‘Rasool-Allah saww said: ‘Luqman as said to his as son: ‘O my as son! Who is that who seek Allah azwj but does not find Him azwj? And who is that who shuffles to Allah azwj be He azwj does not Defend on his behalf? Or who is that who relies upon Allah azwj but He azwj does not Suffice him?’

(P.s. – This is not a Hadeeth)

26 – بيان التنزيل لابن شهر آشوب: قال: أول ما ظهر من حكم لقمان أن تاجرا سكر وخاطر نديمه أن يشرب ماء البحر كله وإلا سلم إليه ماله وآله، فلما أصبح وصحا ندم وجعل صاحبه يطالبه بذلك، فقال لقمان: أنا اخلصك بشرط أن لا تعود إلى مثله. قال: ءأشرب الماء الذي كان فيه وقتئذ فأتني به، أو أشرب ماءه الآن فسد أفواهه لاشربه، أو أشرب الماء الذي يأتي به فاصبر حتى يأتي، فمسك صاحبه عنه.

(P.s. – This is not a Hadeeth)

27 – كتاب فتح الابواب للسيد ابن طاوس قال: روي أن لقمان الحكيم قال لولده في وصيته: لا تقليب قلبك برضى الناس ومدحهم وذمهم فإن ذلك لا يحصل ولا يبلغ الإنسان في تصحيح بائبة الفتية، فقال لواضعة مادته: ما تعده؟ أصغي أن أرى المالك مالك أو معلقة أو نار للقاء، فقال له لقمان: من من هذا البيت؟ والذين لا يعمدون في الفضل، فإنهم يستمتعون في الفضل، وفَجَّرَ الرُّمَيْجَةُ كَيْتَ وَفَجَّرَ الرُّمَيْجَةُ كَيْتَ، أي: فَجَّرَ الرُّمَيْجَةُ كَيْتَ فَجَّرَ الرُّمَيْجَةُ كَيْتَ، أي: فَجَّرَ الرُّمَيْجَةُ كَيْتَ، أي: فَجَّرَ الرُّمَيْجَةُ كَيْتَ.

(P.s. – This is not a Hadeeth)

406 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 24
408 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 26
409 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 18 H 27
CHAPTER 19 – STORY OF ISHMUWEYL<sup>as</sup>, AND TALUT AND GOLIATH AND THE BOX OF TRANQUILTY

The Verses – (Surah) Al Baqarah: *Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: ‘Appoint for us a king; we would fight in the Way of Allah’. He said: ‘Perhaps you would not fight if fighting is Prescribed for you?’ They said: ‘And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?’ But when fighting was Prescribed upon them, they turned back, except a few of them, and Allah Knows the unjust ones [2:246]

* وقال لهم نبيهم إن الله قد بعثكم طالوت ملكا قالوا أنى يكون له الملك علينا ونحن أحق بالملك منه ولم يؤت سعة من المال قال إن الله اصطفاه عليكم وزاده بسطة في العلم والجسم والله يؤتي ملكه من يشاء والله واسع عليم [2:247]

And their Prophet said to them: ‘Allah has Appointed Talut to be a king over you’. They said: ‘How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?’ He said: ‘Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247]

* وقال لهم نبيهم إن آية ملكه أن يأتيكم التابوت فيه سكينة من ربكم وبقية مما ترك آل موسى وآل هارون تحمله الملائكة إن في ذلك لآية لكم إن كنتم مؤمنين [2:248]

And their Prophet said to them: the sign of his kingdom is, that there shall come to you the chest wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; surely in that, is a Sign for you all, if you were Momineen [2:248]

* فلما فصل طالوت بالجنود قال إن الله مبتليكم بنهر فمن شرب منه فليس مني ومن لم يطعمه فإنه مني إلا من اغترف غرفة بيده فشربوا منه إلا قليلا منهم فلما جاوزه هو والذين آمنوا معه قالوا لا طاقة لنا اليوم بجالوت وجنوده قال الذين يظنون أنهم ملاقوا الله كم من فئة قليلة غلبت فئة كثيرة بإذن الله والله مع الصابرين [2:249]

So when Talut departed with the forces, he said: ‘Surely Allah will Test you with a river; so the one who drinks from it, he isn’t from me, and the one who does not taste of it, he is from me, except for the one who scoops out a scoop with his hand’; but they drank from it except for a few of them. So when he had crossed it, he and those who believed were with him, they (drinkers) said: ‘There is no strength for us today with (confronting) Goliath and his army’. Those who were thinking that they would be meeting Allah said, ‘How many
times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249]

And when they went out to duel Goliath and his army, they said: 'O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250]

So they defeated them by the Permission of Allah. And Dawood killed Goliath and Allah Gave him the kingdom and the Wisdom, and Taught him from whatever He so Desired to; and had it not been for Allah Repelling the people, some with the others, the earth would be corrupted, but, Allah is with Grace upon the worlds [2:251]
often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient".  

2 - كا: محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن معين، عن جزيرة بن أبي، عن جعفر عليه السلام، عن أبي حفتر عليه السلام أن رأى: "إن آية ملكه أن يأتيكم الثابوت فيه سكونة من رككم وبقية مما ترك آل موسى وآل هارون تحمله الملائكة" قال: كنت تحمله في صورة البقرة.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Yahya Al Halby, from Abdullah Bin Suleyman,

‘From Abu Ja’far asws having recited: the sign of his kingdom is, that there shall come to you the chest wherein is tranquillity from your Lord and remainants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]. He asws said: ‘They were carrying it in an image of the cow’.

3 - كا: علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن أبي جعفر عليه السلام في قال: رضراض الالواح فيها العلم والحكمة.

Ali Bin Ibrahim, from his father, from Hamad Bin Isa, from Hareyz, from the one who informed him,

‘From Abu Ja’far asws regarding the Words of Allah azwj Blessed and Exalted: that there shall come to you the chest wherein is tranquillity from your Lord and remainants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]. He asws said: ‘Rubble of the Tablets wherein was the Knowledge and the Wisdom’.

4 - فس: أبي، عن النضر، عن جعفر بن خليفة، عن أبي يحيى، عن أبي حفتر عليه السلام إن بني إسرائيل بعد موسى عملوا بالمعاصي وغيروا دين الله وعتوا عن أمر الله، وكان فيهم نبي يأمرهم وينهىهم فلم يطعوها، وروى أنه أرميا النبي، فسلط الله عليهم جايلوت وهو من القبط فادفعهم وقتل رجالهم وأخرجهم من ديارهم، وأخذ أمولهم واستعبد نساءهم، ففرعوا إلى نبيهم وقالوا: سل الله أن يبعث لنا ملكا نقاتل في سبيل الله.

My father, from Al Nazar, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Ja’far asws: The Children of Israel from after Musa as used to act in disobedience, and changed the Religion of Allah azwj and were arrogant about the Command of their Lord azwj. And there was a Prophet as among them, ordering them and forbidding them, but they did not obey him as. And it is narrated that he as was Irmiah as the Prophet as. Therefore, Allah azwj Caused Goliath to Empower over them, and he was a Coptic. He humiliated them, and killed their men, and threw them out from their houses and their wealth, and made their women as slaves. So, they were frightened and came to their Prophet as and said, ‘Ask Allah azwj that He azwj Appoint for us a king, we would fight in the Way of Allah [2:246].

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410 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 1  
411 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 2  
412 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 3
And the Prophet-hood among the Children of Israel used to be in one household, while the kingdom and the authority used to be in another. Allah azwj did not Gather for them the Prophet-hood and the kingdom in one household. So it is from that, that they said to their Prophet as, Appoint for us a king, we would fight in the Way of Allah [2:246].

Their Prophet as said to them, ‘Perhaps you would not fight if fighting is Prescribed for you?’ They said: ‘And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?’ [2:246]. And it happened just as Allah azwj Said: But when fighting was Prescribed upon them, they turned back, except a few of them [2:246].

Their Prophet as said to them: And their Prophet said to them: ‘Allah has Appointed Talut to be a king over you’. [2:247]. But they were angered from that and they said, ‘How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?’

And the Prophet-hood used to be among the Children of Awayy, and the kingdom among the Children of Yusuf as, and Talut was from the Children of Benyamin as, a step-brother of Yusuf as, neither being from the Household of the Prophet-hood nor from the Household of the kingdom (authority).

And the Prophet-hood among the Children of Israel used to be in one household, while the kingdom and the authority used to be in another. Allah azwj did not Gather for them the Prophet-hood and the kingdom in one household. So it is from that, that they said to their Prophet as, Appoint for us a king, we would fight in the Way of Allah [2:246].

Their Prophet as said to them: ‘Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247]. And he had a well-built physique, and was brave and strong, and was their most knowledgeable one, except that he was poor. They refused due to his poverty. They said, ‘He has not been Given an abundance of wealth’.
And their Prophet said to them: the sign of his kingdom is, that there shall come to you the chest wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248].

The honour and nobility did not cease to be among the Children of Israel so long as the chest was with them. When they acted with the disobedience, and belittled the chest, Allah{azwj} Raised it from them. When they asked the Prophet{as}, Allah{azwj} Appointed Talut over them as a king. They fought alongside him, so Allah{azwj} Returned the chest back to them, just as he{as} said: The sign of his kingdom is, that there shall come to you the chest wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]. He{asws} said: ‘The remnants (is a reference to) the offspring of the Prophets’.

فَأَوْحَى اللَّهُ إِلَى نَبِيِّهِمُ أنْ جَالُوتَ يُقْتِلُهُ مَنْ يَسْتَوِيهِ دِرْعُ مُوسَى ﷺ وَهُوَ رجلٌ مِّن الْوُلْدِ الْمَالِكِينَ مِن بَنِي يَعْقُوبُ ﷺ، وَكَانَ إيشا راعيًا فَأَوْحَى إِلَيْهِ اللَّهُ أَنْ أَفْتَقِي النَّابِئُ رَجُلًا لَا يُرْجِعُ حَتَّى يَتَنَافَى أَوْ يُقْتَلَ، وَمَنْ يَرْجَعَ عَنِ النَّابِئِ كَفُرَ وَقَتلَ الْإِمَامُ،

وَقَالُوهُ: “فِي سَكِيَّةِ مِن رَيْخَةِ جَنَّتِكَ فَوَلَّتْهَا اللَّهُ إِلَيْهِمُ، وَكَانَ إيشا راعيًا فَأَوْحَى إِلَيْهِ اللَّهُ أَنْ أَفْتَقِي النَّابِئُ رَجُلًا لَا يُرْجِعُ حَتَّى يَتَنَافَى أَوْ يُقْتَلَ، وَمَنْ يَرْجَعَ عَنِ النَّابِئِ كَفُرَ وَقَتلَ الْإِمَامُ،

And he{as} said: ‘The tranquillity (Al-Sakeena) is a breeze from the Paradise having a face like a face of the human, and it so happened that whenever the chest (Taboot) was placed in front of the Muslims and the Kafirs, and if a man were to go in front of the chest, he would not return until he overcame or was killed, and one who returned from the chest disbelieved and the leader killed him.

فَأَوْحَى اللهُ إِلَيْهِمُ إِنْ حَالَاتُ يُقْتِلْهُ مِن يَسْتَوِيهِ دِرْعُ مُوسَى ﷺ وَهُوَ رجُلٌ مِّن الْوُلْدِ الْمَالِكِينَ مِن بَنِي يَعْقُوبُ ﷺ، وَكَانَ إيشا راعيًا فَأَوْحَى إِلَيْهِ اللَّهُ أَنْ أَفْتَقِي النَّابِئُ رَجُلًا لَا يُرْجِعُ حَتَّى يَتَنَافَى أَوْ يُقْتَلَ، وَمَنْ يَرْجَعَ عَنِ النَّابِئِ كَفُرَ وَقَتلَ الْإِمَامُ،
name is Dawood\textsuperscript{as} son of Aysha, and Aysha was a shepherd and there were ten sons for him, the youngest being Dawood\textsuperscript{as}.

And when Talut sent for the Children of Israel and gathered them for battling Golliath, sent a message to Aysha to attend and attend his children. When they attended, he called one by one of his children to wear the armour, armour of Musa\textsuperscript{as}. From them was one it was too long upon him, and from them was on it was too short from him. He said to Aysha, ‘Have you left behind anyone from your children?’ He sent, ‘Yes, their youngest one. I left him among the sheep as a shepherd.

He sent for him\textsuperscript{as}, and they came with him. When he called, \textit{he came and with him\textsuperscript{as} was a slingshot (catapult). Three rocks called out to him\textsuperscript{as} in his\textsuperscript{as} path saying, ‘O Dawood\textsuperscript{as}, take us!’ So, he\textsuperscript{as} took them in his\textsuperscript{as} bag, and he\textsuperscript{as} was of intense courage, strong in his body, brave.

When he\textsuperscript{as} came to Talut, he\textsuperscript{as} wore the armour of Musa\textsuperscript{as}, and it fit upon him\textsuperscript{as}, \textit{So when Talut departed with the forces, he said: ‘Surely Allah will Test you with a river; so the one who drinks from it, he isn’t from me, and the one who does not taste of it, he is from me, except for the one who scoops out a scoop with his hand’ [2:249].}

When they came to the river, Allah\textsuperscript{azwj} Notified them each one of them should scoop with his hand. So, they drank from it except a few of them, and those who drank from it were sixty thousand, and this is a Test they had been Tested with just as Allah\textsuperscript{azwj} Said’.

And it has been reported from Abu Abdullah\textsuperscript{asws} having said: ‘The few who neither drank (from the river) nor scooped from it were three hundred and thirteen men. So when they crossed the river and saw the army of Goliath, the ones who had drunk from it said \textit{There is no strength for us today with (confronting) Goliath and his army’ [2:249] And the ones
who had not drunk from it said: *And when they went out to duel Goliath and his army, they said: 'O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250]*'.

Dawood\textsuperscript{413} went until he paused by the feet of Goliath, and Goliath was upon the elephant, and on his head was the crown, and Sapphire was imbedded into it at the front of it, and its light was shining, and his army was in front of him. Dawood\textsuperscript{413} grabbed three stones from there, and threw it on the right-hand side of Goliath.

They flew into the air and struck them, and they were defeated. And he grabbed another stone, and he threw it on the left-hand side of Goliath. So, it struck them, and defeated them. And he threw at Goliath, the third stone, and the Sapphire pierced his forehead, and entered into his brain, and he fell down to the ground, dead.

And it is His Word: *And Dawood killed Goliath [2:251]*.\textsuperscript{413}

\textsuperscript{413} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 4
He (the narrator) said, ‘So, what is your chest (Taboot)? We \text{asws} said: ‘The weapons’. He said, ‘You \text{asws} speak the truth, it is your \text{asws} chest’.\textsuperscript{414}

My father, from Sa’ad, from Ibn Isa, from Ali Bin Al Numan, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Ja’far \text{asws} regarding the Words of the Mighty and Majestic: \textbf{But when fighting was Prescribed upon them, they turned back, except a few of them [2:246]}. He \text{asws} said: ‘The few were sixty thousand’\textsuperscript{415}

My father, from Muhammad Al Attar, from Al Ashary, from Al Sindy Bin Muhammad, from Al A’ala, from Muhammad,

‘From Abu Ja’far \text{asws} having said: ‘The tranquillity (Al-Sakeena) is the Eman’\textsuperscript{416}

Ibn Al Waleed, from Al Safar, from Ibn Hashim, from Ibn Marar, from Yunus,

‘From Abu Al-Hassan \text{asws}, he (the narrator) said, ‘I asked him \text{asws} saying, ‘May I be sacrificed for you \text{asws}! What was the chest (Taboot) of Musa\textsuperscripts{as} and how much was its capacity?’ He \text{asws} said: ‘Three cubits by three cubits’.

I said, ‘What was in it?’ He \text{asws} said: ‘Staff of Musa\textsuperscripts{as} and Al-Sakeena (the tranquillity)’. I said, ‘And what is Al-Sakeena?’ He \text{asws} said: ‘A speaking Spirit of Allah\textsuperscripts{azwj}. It was so that whenever they differed regarding anything, it spoke to them and informed them of the explanations which they wanted’\textsuperscript{417}

My father, from Sa’ad, from Ibn Isa, from Ismail Bin Hamam,

\textsuperscript{414} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 5
\textsuperscript{415} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 6
\textsuperscript{416} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 7
\textsuperscript{417} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 8
‘From Al-Reza\textsuperscript{asws} having said to a man: ‘Which thing is Al-Sakeena (the tranquillity) in your presence?’ But the group did not know what it is. They said, ‘May Allah\textsuperscript{azwj} Make us to be sacrificed for you\textsuperscript{asws}! What is it?’

قال: ريح تخرج من الجنة طيبة لها صورة كصورة الإنسان، تكون مع الأنبياء عليهم السلام، وهي التي انزلت على إبراهيم عليه السلام حين بنى الكعبة.

He\textsuperscript{asws} said: ‘An aromatic breeze coming out from the Paradise having a face for it like a face of the human beings. It was with the Prophets\textsuperscript{as}, and it is which descended unto Ibrahim\textsuperscript{as} when he\textsuperscript{as} (re) built the Kabah, and it went on to take such and such (materials), and built the foundations upon it’’.\textsuperscript{418}

فخرج عليه رجلان من منافقين من قوم موسى بن شعيب امرأة موسى في مائة ألف رجل، فقاتلوا يوشع بن نون فغلبهم وقتل منهم مقتلا عظيما، وهزم الباقين بإذن الله تعالى ذكره، وأسر شقرا بنت شعيب وقال لها: قد عفوت عنك في الدنيا إلى أن نلقى نبي الله موسى فأشكو ما لقيت منك ومن قومك.

Two men came from the hypocrites from the people of Musa\textsuperscript{as} came to him\textsuperscript{as} with Safura daughter of Shuayb\textsuperscript{as}, wife (widow) of Musa\textsuperscript{as}, among one hundred thousand men, and they fought against Yoshua Bin Noun\textsuperscript{as}, and he\textsuperscript{as} killed from them a great many fighters and defeated the remainder by the Permission of Allah\textsuperscript{azwj}, Exalted is His\textsuperscript{azwj} Mention, and captured Safura daughter of Shuayb\textsuperscript{as} and said to her: ‘I\textsuperscript{as} have pardoned you in the world up to the point we meet the Prophet\textsuperscript{as} of Allah\textsuperscript{azwj} Musa\textsuperscript{as} and I\textsuperscript{as} shall complain of what I\textsuperscript{as} faced from you and from your people’.

 فقالت صقراء: وأيها ويادا، والله لو ابيحت لي الجنة لاستحييت أن أرى فيها رسول الله وقد هتكت حجابه وخرجت على وصية بعده:

‘Safura said, ‘O woel! By Allah\textsuperscript{azwj}, if you\textsuperscript{as} were to legalise the Paradise for me, I would be embarrassed to see Rasool\textsuperscript{as} of Allah\textsuperscript{azwj} (Musa\textsuperscript{as}) in it, and I have violated his\textsuperscript{as} veil and came out against his\textsuperscript{as} successor\textsuperscript{as} after him\textsuperscript{as}.’

فاستمر الائمة بعد يوشع إلى زمن داويد عليه السلام أربعمئة سنة، وكانوا أبعد عشر، وكان قوم كل واحد منهم يختلفون إليه في وجهه ويأخذون عليه معالم الدينهم حتى أنهى الأمر إلى آخرهم فغاب عنهم.

\textsuperscript{418} Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 9
So, they concealed, the Imams after Joshua as up to the era of Dawood as for four hundred years, and they were eleven, and a group of each one of them were differing to him as during his as time, and they were taking form him as the information of their Religion until the command ended up to the last of them, and he disappeared from them.

Then he appeared and gave glad tidings to them of Dawood as, and informed them that Dawood as, he as is the one who will clean the earth from Goliath and his army, and their relief would happen during his as appearance, and they were awaiting him as.

When it was the era of Dawood as there were four brothers for him as and for them was a father, old, aged; and from between them Dawood as was the quiet male, and he as was the youngest of his as brothers. They were not knowing that he as is Dawood as the Prophet as, the awaited who will clean the earth from Jalut and his army, and the Shias (adherents) were knowing that he as had been born and had reached the strength and were seeing him as and were witnessing him as but were not knowing he as was him.

Dawood as and his as brothers and their father went out when Talut departed with the army, and Dawood as stayed behind from them and he as said: ‘What can be done with me as in this direction?’ And his as brothers and his as father underestimated him as and established him as to be among the sheep of his as father, pasturing them.

The battle intensified and the people were hit by difficulties, so his as father returned and said to Dawood as, ‘Carry food for your as brothers so they can be enduring with it upon the enemy. He as was a short man, of little hair, clean of heart, his as manners pure. He as went out and the people were convergent, some of them from others, each one from them having returned to his position.

Dawood as passed by a stone and the stone said to him as by a loud call, ‘O Dawood as! Take me and kill Goliath with me, for rather I have been Created to kill him’. So, he as took it and placed it in his bad which contained the stoned which he used to pelt his as sheep with.
When he as entered the army, he as heard them magnifying the matter of Goliath. He as said to them: 'What are you magnifying from his matter? By Allahazwj! If I as see him, I as will kill him'.

They discussed his news until he as came up to Talut. He said to himas, 'O youth! What strength is there with you as and experience from yourself as?' He as said: 'A lion had lied in wait upon a sheep from my sheep, and I as cut across it and took hold of its head and overturned it and grabbed it from its mouth'.

And Allahazwj Blessed and Exalted Revealed to Talut that Goliath cannot be killed except by one who wears your armour and it fits. He called for his armour and Dawoodas wore it and it fit upon himas. Talut and the ones from the Children of Israel who were present saw that. He said, 'I hope Allahazwj Kills Goliath by himas'.

When it was morning and the people met (in battle), Dawoodas said: 'Show meas Goliath'. When heas saw him, heas took the stone and threw it and it hit him between his eyes and pierced his brain and he overturned from his animal. The people said, 'Dawoodas had killed Goliath!' And the people considered himas a king to the extent that the mention of Talut was not heard.

And the Children of Israel gathered to himas and Allahazwj Blessed and Exalted Revealed the Psalms unto himas and Taught himas the making of iron and Softened it for himas, and Commanded the mountains and the bird to glorify (Allahazwj) along with himas, and Gave himas such excellent voice the like of which had not been heard, and Gave himas strength regarding the worship, and heas stood among the Children of Israel as a Prophetas.

Then Dawoodas wanted to make Suleymanas a Caliph because Allahazwj Mighty and Majestic Revealed to himas Commanding himas with that. When the Children of Israel were informed, they raised a clamour from that, and they said, 'Heas makes a Caliph upon us a young one while among us there is one who is older than him!'
فدعا أسباط بني إسرائيل فقال لهم: قد بلغتني مقالتكم فأروني عصيكم، فأي عص اثمرت فصاحبها ولي الامر بعدي، فقالوا: رضينا، وقال: ليكتب كل واحد منهم اسمه على عصاه فكتبوا، ثم جاء سليمان بعصاه فكتب عليها اسمه ثم ادخلت بيتا واغلق الباب وحرسه رؤوس أسباط بني إسرائيل.

He called the tribes of the Children of Israel and said to them: ‘Your talk has reached me. Show me your staffs, so whichever staff bears fruit, then its owner would be the master of the command after me’. They said, ‘We agree’. And he said: ‘Let each one of you his name upon his staff’. They wrote. Then Suleyman came with his staff and wrote his name upon it, then entered these in room and locked the door, and the chiefs of the Children of Israel guarded it.

فلمّا أصبح صلى بهم الغداة، ثم أقبل ففتح الباب فأخرج عصيهم وقد أورقت عصا سليمان وقد أثمرت، فسلموا ذلك لداود، فاختباره بحضرة بني إسرائيل.

When it was morning, he prayed the morning Salat with them, then went to open the door, and they brought out their staffs, and the staff of Suleyman had sprouted leaves and bore fruit. They submitted that to Dawood, and he examined it in the presence of the Children of Israel.

قال له: يا بني أي شئ أبهر ؟ قال: عفو الله عن الناس وعفو الناس بعضهم عن بعض، قال: يا بني فأي شئ أطيب ؟ قال: الهوية وهي روح الله في عباده.

He said to him: ‘O my son! Which thing is most relaxing?’ He said: ‘Pardon of Allah of the people, and pardoning of the people of each other’. He said: ‘O my son! Which thing is sweetest?’ He said: ‘The love, and it is a Spirit of Allah among His servants.

فافتر داود ضاحكا فسار به بني إسرائيل وقال: هذا خليفتي فيكم من بعدي ثم أخفى سليمان بعد ذلك أمره وتزوج بامرأة واستمر من شيعته ما شاء الله أن يستمر، ثم إن امرأته قالت له ذات يوم، أبى أن تجربوا في ضيافة أبوي، فلو دخلت السوق فتعرضت لرذق الله رجوت أن لا يجربون.

Dawood winked laughing and went with him among the Children of Israel and said: ‘This is my Caliph among you all from after me’. Then Suleyman concealed his matter after that and married a woman and veiled from his Shias (adherent) for as long as Allah Desired him to veil. Then his wife said to him one day, ‘May my father and my mother be (sacrificed) for you! How perfect are your characteristics and aromatic is your aroma! And I do not know any characterestic for you which I dislike except that you are refusing regarding the provisions. If only you would enter that market and expose to the sustenance of Allah I hope you will not be disappointed’.

قال لها سليمان: إن وأنت ما عملت عملًا فط ولا إحسنت.

Suleyman said to her: ‘By Allah! I do not do any work at all nor am I good at it’.

فدخل السوق فجال فلم يصب شيئا، فقال لها: ما أصبت شيئا، قال: لا عليك إن لم يكن اليوم كان غدا، فلم ما كان من العد.
He as entered the market and wandered around that day of his as, then returned, not achieving anything. He as said to her: ‘I as did not attain anything’. She said, ‘No, if it did not happen tomorrow, it will happen tomorrow’. When it was the next morning, he as went out to the market and wandered around in it, but was not able upon anything and returned, and informed her. She said, ‘It will happen tomorrow, if Allah azwj so Desires’.

When it was during the third day, he as went until he as ended up to a coast of the sea, and there was a fisherman. He as said to him: ‘Is it okay for you if I as were to assist you and you give us as something?’ He said, ‘Yes’. So, he as assisted him. When he as was free, the fisherman gave him two fishes. He as took them and praised Allah azwj Mighty and Majestic. Then he as split open the belly of one of them and there it was with a ring in its belly. He as took it and put it is his as cloth (pocket) and praise Allah azwj, and corrected the two fishes and came with them to his as house.

And his as wife rejoiced with that and said to him as, ‘I want you as to invite my parent to let them know that you as have earned’. He as called them and they ate with him as. When they were free, he as said to them: ‘Do you recognise me as?’ They said, ‘No, by Allah azwj, except we have not seen anyone better than you as’.

He as brought out his as ring and wore it, and the birds and the breezes fell down upon it and the Angel came down and carried the girl and her parents to the city of Istakhar (Persepolis), and the Shias gathered to him as and rejoiced with him as. Allah azwj Relieved from them whatever they were in from the confusion of his as occultation.

When the death presented, he as bequeathed to Aasif as Bin Barkhiya as by the Permission of Allah azwj, Exalted is His Mention. He as did not cease to be between them, the Shias interchanging to him as and taking the information of their Religion from him as.

Then Allah azwj Mighty and Majestic Caused the occultation of Aasif, an occultation of prolonged duration. Then he as appeared to them and remained between his as people for as
long as Allah\(^{azwj}\) so Desired. Then he\(^{as}\) bade them farewell and they said to him\(^{as}\), ‘Where will we meet?’ He\(^{as}\) said: ‘Upon the Bridge (in the Hereafter)’, and he\(^{as}\) disappeared from them for as long as Allah\(^{azwj}\) so Desired.

And the calamities intensified upon the Children of Israel due to his\(^{as}\) occultation, and Bakht Nasr overcame upon them and went on to kill whoever he was victorious with from them and sought ones who fled, and captured their offspring. He chose from the captives from the household of Yehouda, four persons, among them being Danyal\(^{as}\), and chose from the children of Haroun\(^{as}\), Uzayr\(^{as}\), and on that day they\(^{as}\) young children.

And the calamities intensified upon his\(^{as}\) Shias and his\(^{as}\) people, the ones awaiting his\(^{as}\) appearance, and a lot of them doubted in the Religion due to the prolonged period. When the afflictions stopped with Danyal\(^{as}\) and his\(^{as}\) people, Bakht Nasr was in the dream as if Angels from the sky had descended to the earth in droves to the pit in which was Danyal\(^{as}\), submitting to him\(^{as}\), giving him\(^{as}\) glad tidings with the relief.

When it was morning, he regretted upon what he had done to Danyal\(^{as}\) and ordered for him\(^{as}\) to be brought out from the pit. When he\(^{as}\) came out, he presented excuses to him\(^{as}\).
from what had been inflicted from him of the punishment. Then he delegated to him\textsuperscript{as}, the overlooking in the affairs of his government and the judgment between the people.

So, it appeared from what was veiled from the Children of Israel, and they raised their heads and gathered to Danyal\textsuperscript{as} convinced of the relief. But, none remained upon that state except a few until he\textsuperscript{as} went to his\textsuperscript{as} way. And he\textsuperscript{as} decreed the command after him\textsuperscript{as} to Uzayr\textsuperscript{as}, and they were gathering to him\textsuperscript{as} and comforting with him\textsuperscript{as}, and taking from him\textsuperscript{as} the information of their Religion.

Allah\textsuperscript{azwj} Caused his\textsuperscript{as} person to disappear from them for one hundred years, then Resurrected him\textsuperscript{as}, and the Divine Authority was absent after him\textsuperscript{as}. And the calamities intensified upon the Children of Israel until Yahya Bin Zakariya was born and grew up and there were seven years for him\textsuperscript{as}.

He\textsuperscript{as} stood addressing among the people. He\textsuperscript{as} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj} and reminded them of the days of Allah\textsuperscript{azwj} and informed them that the Trials of the righteous were rather due to the sins of the Children of Israel and that the end-result is for the pious, and promised them the relief by the rising of the Messiah\textsuperscript{as} after a gap of more than twenty years from this word.

When the Messiah\textsuperscript{as} was born, Allah\textsuperscript{azwj} Concealed his\textsuperscript{as} birth and Caused his\textsuperscript{as} person to disappear because when Maryam\textsuperscript{as} bore him, then she withdrew with him to a remote place [19:22]. Then Zakariya\textsuperscript{as} and her\textsuperscript{as} maternal aunt came following her\textsuperscript{as} footsteps until they arrived to her\textsuperscript{as}, and she\textsuperscript{as} had already placed what was in her\textsuperscript{as} belly, and she\textsuperscript{as} said: 'I wish I had died before this, and was completely forgotten!' [19:23].

Allah\textsuperscript{azwj}, Exalted is His\textsuperscript{azwj} Mention, Freed his\textsuperscript{as} tongue with her\textsuperscript{as} excuse and manifested her\textsuperscript{as} proof. When he\textsuperscript{as} appeared, the calamities and the demands intensified upon the Children of Israel, and the tyrants and the despot came down (hard) upon them, until it was from the matter of the Messiah\textsuperscript{as} what Allah\textsuperscript{azwj} has Informed with.
And Shamoun Ibn Hamoun and the Shias concealed the concealment accomplished with them to an island from the islands of the sea. They stayed at it, and fresh springs burst out for them therein, and all fruits came out for them, and the livestock was made to be for them in it.

And a fish called Al-Qamad was Sent to them, having neither flesh for it nor bones, and rather it was skin and blood. It came out from the sea, and Allah Mighty and Majestic Revealed to the bee to ride it. It rode it, and the bee came to that island. And the bee rose and attached with the tree, and it build a hive and the honey was abundant; and they were not missing out anything from the news of the Messiah.

From Muhammad Al Halby,

‘From Abu Abdullah: Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: ‘Appoint for us a king; we would fight in the Way of Allah’ [2:246]. He said: ‘And the king during that time, he was the one who travelled with the army, and the Prophet established his command for him and informed him of the news from his Lord."

When they said that to their Prophet, he said to them: ‘Surely, there isn’t with you all, neither any loyalty, nor truthfulness, nor desire regarding the Jihad’. They said, ‘If Allah has Prescribed the Jihad, so when we and our sons go out from our houses, then there is no escape for us from the Jihad, and we shall obey our Lord in fighting our enemies’. "

He said: ‘Allah has Appointed Talut to be a king over you’. [2:247]. The great ones of the Children of Israel said, ‘And what is the occupation of Talut ruling upon us, and there isn’t (cannot be) in one household, the Prophet-hood and the government?’ And they had recognised that the Prophet-hood and the government is in Al-Alwy and Yehouda, and Talut was from the tribe of Binyamin son of Yaqouba.

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419 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 10
فقال لهم: "إن الله قد اصطفى عليكم وزاده بسطة في العلم والجسم". ولذلك يجعله حيث يشاء، ليس لكم أن تختاروا، فإن آية ملكه أن يأتيكم التابوت من قبل الله، تحمله الملائكة فيه سكينة من ريك وقیمة، وهو الذي كنت تهزمون به من قتلت، فقالوا: إن جاء التابوت رضينا وسلمنا.

He said to them: He said: ‘Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique [2:247], and the kingdom is in the Hands of Allahazwj. Heazwj Makes it to be wherever Heazwj so Desires to, it isn’t for you all that you should be choosing, the sign of his kingdom is, that there shall come to you the chest - from Allahazwj, the Angels would be carrying it, wherein is tranquillity from your Lord and remnants [2:248] - and it is by which you are defeating the ones you meet (in battle)’. They said, ‘If the chest comes, we shall be pleased and submit’. 

From Hareyz, from a man,

‘From Abu Ja’farasws regarding the Words of Allahazwj: there shall come to you the chest wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]. Heasws said: ‘Rubble of the Tablets, wherein was the Knowledge and the Wisdom. The Knowledge came from the sky and was Written in the Tablets and made to be in the chest’’. 

From Abu Al-Mohsin,

‘From Abu Abdullahasws having been asked about the Words of Allahazwj: remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]. Heasws said: ‘Offspring of the Prophets’asws. 

From Al Abbas Bin Hilal,

‘From Abu Al-Hassan Al-Rezaasws he (the narrator) said, ‘I heard himasws and heasws was saying to Al-Hassan: ‘Which this is ‘Al-Sakeena’ (the tranquillity) with you all?’ And heasws recited: Allah Sent down the tranquillity upon His Rasool [48:26]. Al-Hassan said to himasws, ‘May I be sacrificed for youasws! I do not know, so which thing is it?’ 

 قال: ينجه لخرج من الجنة طيبة لها صورة كصورة وجه الإنسان، قال: فيكون مع الإنسان.
He asws said: ‘An aromatic breeze coming out from the Paradise, having an image for it like an image of a face of the human being. It happened to be with the Prophets asw.

Ali Bin Asbat said to him asws, ‘Does it descend unto the Prophets as and the successors as?’ He asws said: ‘It descends unto the Prophets as. And it is which descended unto Ibrahim as when he as built the Kabah. It kept taking such and such (material) and built the foundations upon it.’

Muhammad Bin Ali said to him asws, ‘The Words of Allah azwj: *wherein is tranquillity from your Lord [2:248]*. He asws said: ‘It is from this’.

Then he asws turned towards Al-Hassan and said: ‘Which thing is the chest among you all?’ He said, ‘The weapons’. He asws said: ‘Yes, and it is your chest’. He said, ‘So, which thing was in the chest which was among the Children of Israel?’ He asws said: ‘There were in it the Tablets of Musa as which were broken (pieces), and the tray in which were washed the hearts of the Prophets as’. 423

The Syrian asked Amir Al-Momineen asw about the day of Wednesday which one flees from it. He asws said: ‘Last Wednesday during the month’ – and continued the Hadeeth up to he asws said: ‘And on the day of Wednesday, the Amalikites seized the chest’ 424

Muhammad Al Halby,

‘From Abu Abdullah asws having said: ‘Dawood as had four brothers for him as, and with them was their father, old, aged, and Dawood as stayed behind among the sheep of his as father. Talut departed with the army, so the father of Dawood as called Dawood as, and he as was their youngest, and he said, ‘O my son! Go to your brothers with this (meal) which we have made for them, they can be strengthened by it against their enemies’. And he as was a short

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423 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 14
424 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 15
blue-eyed man, of little hair, clean of heart. He went out, and the people had drawn closer from each other (in battle). 425

From Abu Baseer who said,

'I heard him saying: ‘Dawood passed by the stone, and the stone said, ‘O Dawood! Take me and kill Goliath by me, for rather I have been Created to kill him’. He took it and placed it in his bag in which happened to be the stones which he used to pelt (predators) away from his sheep by his catapult.

When he entered the army, he heard them magnifying the matter of Goliath. Dawood said to them: ‘What are you magnifying from his matter? By Allah! If I see him, I shall kill him’. They discussed his news until he came to Talut. He said, ‘O youth! And what is there with you from the strength and what is your experience from yourself?’ He said: ‘The lion had ambushed upon the sheep from my flock, and I cut across it and seized it by its head and overturned it and grabbed it from its mouth’.

He said: ‘He said, ‘Bring the armour to me’. They came with an armour and he threw it in his neck and it fit, to the extent that it was seen by Talut and the ones present from the Children of Israel. Talut said, ‘By Allah! I hope Allah will kill him through him’.

He said: ‘When it was morning and they returned to Talut and the people met (in battle), Dawood said: ‘Show me Goliath’. When he saw him, he took the stone and made it to be in his catapult and threw it, and it pierced him between his eyes and his brain, and he overturned from his animal, and the people said, ‘Dawood killed Goliath!’ And the people considered him a king to the extent that the mention of Talut was not heard.

And the Children of Israel gathered to him and Allah Blessed and Exalted Revealed the Psalms unto him and Taught him the making of iron and Softened it for him.

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425 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 16
He said: ‘And no one has been Given the like of his voice. Dawood stayed among the Children of Israel fearful, and was Given strength in his worship’. 426

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Saeed Al Samman who said,

‘I heard Abu Abdullah saying: ‘But rather, and example of the weapons among us is an example of the Ark among the Children of Israel. The Children of Israel were such that whichever family the Ark was found to be upon their door, were Given the Prophet-hood. So the one from us to whom the weapons come to be, is Given the Imamate’. 427

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Al Sukeyn, from Noah Bin Darraj, from Abdullah Bin Abu Yafour who said,

‘I heard Abu Abdullah saying: ‘But rather an example of the weapons among us is an example of the Ark among the Children of Israel. Wherever the Ark went to, the Kingdom went. So, wherever the weapons go to among us, the Knowledge would come along with it’. 428

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

‘From Al-Reza – similar to it’. 429

Al-Sadiq said: ‘Masjid Al-Sahla, it is a house of Idrrees in which he used to sew, and it is the place from which Ibrahim came out to the Amalikites, and it is the place from which Dawood came out to Goliath’. 430

426 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 17
427 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 18
428 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 19
429 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 20
430 Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 21
22 - كنfreezeed للوزراء: ذكرنا أن الوليد بن عبد الملك احتاج إلى رصاص أيام بناء مسجد دمشق. فقيل: إن في الأردن صالة فيها رصاص فبعث إليها، فقال: فبعث إليها، فلما أخذوا في حفرها ضرب رجل بمعول فأصاب رجلا في سفط وناله المعول ففعل ذلك دم فأطلقه. فكرجل: وقع.

(P.s. – This is not a Hadeeth)

431

Bihar Al Anwaar – V 13, The book of Prophet-hood, Ch 19 H 22