Bihar Al-Anwaar

BIHAR AL-ANWAAR

Volume 14

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

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The Verses – (Surah) Al Nisaa & (Surah) Al Asra’a: ‘and We Gave Psalms to Dawood [4:163]

(Surah) Al Maidah: Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78]

They were not forbidding from evil they were doing. Evil was what they were doing [5:79]

(Surah) Al Anaam: and Noah We had Guided from before; and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84]

(Surah) Al Anbiya’a: And Dawood and Suleyman, when they both gave judgement concerning the field when the people’s sheep pastured therein, and We were Witness to their judgments [21:78]

So We Made Suleyman understand it, and to both We Gave Wisdom and Knowledge, and We Subdued the mountains and the birds to Glorify with Dawood; and We were the Doers [21:79]
And We Taught him the making of coats of mail for you, in order for you to protect yourselves from your fighting. Will you then be grateful? [21:80]

(Surah) Al Naml: *And we had Given knowledge to Dawood and Suleyman, and they both said: 'The Praise is for Allah Who Preferred us over many of His Momineen servants' [27:15]

(Surah) Saba: *And we had Given Dawood a Grace from Us: ‘O mountains and the birds! Repeat Praises with him!’ And we Softened the iron for him [34:10]

*Make armour and measure the rings appropriately, and do righteous deeds. I am watching what you are doing!’ [34:11]

From Abu Abdullah asws having said: ‘Rasool-Allah sallallahu alaihi wa sallam said: ‘The Prophet Dawood as passed away suddenly on the day of Saturday, so the birds shaded him as by their wings; and Musa as, the Speaker with Allah azwj, passed away in the wilderness, so a caller called from the sky: ‘Musa as has passed away, and which one would not be dying?’’.

From Abu Al-Hassan asws the 1st having said: ‘Rasool-Allah sallallahu alaihi wa sallam said: ‘Allah azwj Chose four from the Prophets as for the sword – Ibrahim as, and Dawood as, and Musa as, and I as’.  

1 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 1

2 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 2
The Syrian asked Amir Al-Momineen asws about the ones from the Prophets as Allah azwj Created circumcised. He asws said: ‘Allah azwj Mighty and Majestic Created Adam as, and Shees as was born circumcised, and Idrees as, and Noah as, and Saam Bin Noah as, and Ibrahim as, and Dawood as, and Suleyman as, and Luq as, and Ismail as, and Musa as and Isa as and Muhammad sawrs.

(P.s. – This is not a Hadeeth) 

Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ibn Mahboub, from Hisham Bin Salim, from the one who mentioned it,

‘From Abu Ja’far asws having said: ‘Allah as Blessed and Exalted did not Sent Prophets as as kings in the earth except four after Noah as – Zulqarnayn and his name was Ayash, and Dawood as, and Suleyman as, and Yusuf as.

As for Ayash, he ruled what is between the east and the west, and as for Dawood as, he as ruled what is between Al-Shamaat up to the city of Istakhar (Persepolis), and like that was the kingdom of Suleyman as, and as for Yusuf as, he as ruled Egypt and its prairies, not exceeding it to elsewhere”.

(P.s. – This is not a Hadeeth)
And Al-Sadiq\textsuperscript{asws} said: ‘Seek the needs on the day of Tuesday, for it is the day in which Allah\textsuperscript{azwj} Softened the iron for Dawood\textsuperscript{as}.’

\textsuperscript{7} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 7


And Al-Sadiq\textsuperscript{asws} said: ‘Seek the needs on the day of Tuesday, for it is the day in which Allah\textsuperscript{azwj} Softened the iron for Dawood\textsuperscript{as}.’


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And Al-Sadiq\textsuperscript{asws} said: ‘Seek the needs on the day of Tuesday, for it is the day in which Allah\textsuperscript{azwj} Softened the iron for Dawood\textsuperscript{as}.’

Abu Ja'far asws said: ‘Then Allah azwj Presented unto Adam as, names of the Prophets as and their as respective life-spans’.

He asws said: ‘Adam as passed by the name of the Prophet Dawood as, and there his as life-span was of forty years. He as said: ‘O Lord azwj! How little is the life-span of Dawood as and how much is my as life-span! O Lord azwj! Can I as increase for Dawood as from my as life-span by thirty years, will You azwj Implement that for him as?’ He azwj Said: “Yes, O Adam as. He as said: ‘So, I as hereby increase for him as from my as age, thirty years. Implement that for him as and Affirm it for him as with You azwj, and Drop it from my as age’.

Abu Ja'far asws said: ‘That is the Word of Allah azwj: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]. Thus Allah azwj Deleted what was Established with Him azwj for Adam as, and Established for Dawood as what was not Established (before) with Him azwj.

Abu Ja'far asws said: ‘And so the age of Adam as came to an end, and the Angel of Death descended unto him as to capture his as soul. So Adam as said to him: ‘O Angel of Death! There still remain from my as age, thirty years’. The Angel of Death said to him as: ‘O Adam as! Did you as not make it to be for your as son as Dawood as, the Prophet as, and had it Subtracted from your as age where you as were Presented with the names of the Prophets as to be from your as offspring, and were Presented with their as ages, and in those days you as were in the valley of Al-Rawha?’

He asws said: ‘But Adam as said to him: ‘I do not remember this’. So the Angel of Death said to him: ‘O Adam as! Do not repudiate. Did you as not ask Allah azwj Mighty and Majestic that He azwj should Establish it for Dawood as, and Obliterate it from your as age, so He azwj Established it
for Dawood as in the Psalms, and Obliterated it from your age in the Remembrance?’ Adam as said: ‘Now I remember that’.

قال أبو ح掬 عليه السلام: وكان آدم صادقا لم يذكر، قال أبو جعفر عليه السلام: فمن ذلك اليوم أمر الله العباد أن يكتبوا بينهم إذا تداولوا إلى أجل مسمى لنسين آدم ونحود ما جعل على نفسه.

Abu Ja’far asws said: ‘And Adam as was truthful. He as did not remember, and did not repudiate. So from that day onwards, Allah azwj Blessed and Exalted Commanded the servants that they should write down between them whenever they lend (to each other) and work to an appointed term, due to the forgetfulness of Adam as, and his struggling (against) is what he as made upon himself aswr."

(P.s. – This is not a Hadeeth)

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Bazanty,

‘From Al-Reza asws regarding the Words of the Exalted to Dawood as: And We Softened the iron for him [34:10]. He asws said: ‘It is the coat of mail and the links – connecting the ring (chink) after the ring”.

By the chain to Al Sadouq, from Ibn Al Waleed, from Al Safar, from Ibn Yazeed, from Hamad Bin Isa, from Ibrahim Bin Usman,

‘From Abu Abdullah asws regarding the Words of the Exalted: ‘and remember Our servant Dawood, possessor of the hand [38:17]. He asws said: ‘Possessor of the strength’."

(P.s. – This is not a Hadeeth)
My father, from Sa’ad, from Ibn Isa, from Muhammad Al Barqy, from Ismail Bin Ibrahim, from Abu Bakr, from Zurara,

‘From Abu Abdullah’asws having said: ‘Dawood’as used to claim that Allahazwj Inspires himas the judgment between the people with what is with Himazwj, the Exalted, of the Truth. Allahazwj Revealed to himas: “O Dawoodas! Youas cannot tolerate that, and Iazwj shall be Doing so”.

Two men were raised to himas, one of them was claiming upon the other. Heas ordered the defendant to stand to the claimant and he (claimant) should strike his (defendant’s) head off. He did so. That was grievous upon the Children of Israel and they said, ‘A man comes having been oppressed from a man, but heas ordered for the oppressor to strike his neck off!’ Heas said: ‘Lordazwj! Rescue me as from this difficult matter’.

Heasws said: ‘Allahazwj the Exalted Revealed to himas: “O Dawoodas! Youas asked Meazwj to Inspire youas the judgment between Myaswj servant with was is the Truth with Measwj, and this defendant had actually killed his (claimant’s) father, so youas ordered and he struck his neck off in retaliation of his father, and he is buried in such and such garden under such and such tree. Go to him and call out to him, he will answer you, and ask him!”’

The Children of Israel said, ‘We hear him speaking, O Prophetas of Allahazwj, and we are saying as what he said’. Allahazwj the Exalted Revealed to himas: “O Dawoodas! The servants will not be tolerating with what is the Judgment with Measwj, so ask the complaint for the proof and add on the claimant upon it to Myaswj Name!”13

13 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 13
By the chain to Al Sadouw, from Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Al Sumaly,

‘From Abu Ja’farasws having said: ‘Dawoodas asked hisas Lordazwj to Show himas a Judgment from the Judgments of the Hereafter. Allahazwj Revealed to himas: “O Dawoodas! That which youas are asking Meazwj for, Iazwj do not Notify anyone from Myazwj creatures upon it, nor is it befitting for anyone that Heazwj Judges by it apart from Meazwj”.

Heasws said: ‘But Heazwj did not Refuse himas that, if heas were to reiterate. So, heas asked Allahazwj to Show himas from a Judgment from the Judgments of the Hereafter.

Heasws said: ‘Jibraeelas came to himas and said: ‘Youas have asked youras Lordazwj what no Prophetas form the Prophetsas has asked before youas. O Dawoodas! That which youas asked youras Lordazwj, Allahazwj does not Notify anyone from Hisazwj creatures upon it, nor is it befitting for anyone that he judged by it apart from Himazwj. But, Allahazwj the Exalted has Answered youras supplication and Given youas what youas asked. In the first Thursday in the morning two litigants will come to you for the judgment wherein is from the Judgments of the Hereafter’.

Heasws said: ‘So when it was the morning, Dawoodas sat is hisas judicial council. An old man came over to him concerning a youth, and with him was the youth with a bunch of grapes. The old man said to himas, ‘O Prophetas of Allahazwj! This youth entered my garden and spoilt my vineyard, and ate from it without my permission. And this is the bunch which he took without my permission’.

Heasws said: ‘When the youth was represented, the old man said: ‘What do you say about the youth?’, and the youth replied: ‘I apologize for my fault’. So, Heazwj Mighty and Majestic Revealed unto himas: “O Dawoodas! [azwj hereby Uncover for youas from the Judgments of the Hereafter. Therefore, judge by it between the old man and the boy. Youras heart will not tolerate it nor will youras people be pleased with it”.

Dawoodas said to the youth: ‘What are you saying?’ The youth confessed that he had done that. Allahazwj Mighty and Majestic Revealed unto himas: “O Dawoodas! [azwj hereby Uncover for youas from the Judgments of the Hereafter. Therefore, judge by it between the old man and the boy. Youras heart will not tolerate it nor will youras people be pleased with it”.
O Dawood\textsuperscript{as}. This old man stormed upon the father of this boy in his garden, so he killed him, and usurped his garden, and seized forty thousand Dirhams from it. He buried it by the side of his garden. Hand a sword to the youth and order him that he should strike the neck of the old man, and hand over the garden to him, and order him that he should dig in such and such a place and take his wealth”.

He\textsuperscript{asws} said: ‘Dawood\textsuperscript{as} panicked from that and gathered to himself\textsuperscript{as}, his\textsuperscript{as} scholars, and his\textsuperscript{as} companions, and informed them of the news, and passed the Judgement upon what Allah\textsuperscript{azwj} Mighty and Majestic had Revealed unto him\textsuperscript{asas},’.\textsuperscript{14}

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ali Ibn Al Hakam, from Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There used to be a (Divine) chain in the era of Dawood\textsuperscript{as} the people were judged to it, and that a man deposited jewellery with a man, but he denied him, so he called him to the chain and went with him to it, and he had inserted the jewellery in a pipe. When he wanted to grab the chain, he said to him: ‘Withhold this pipe until I grab the chain’. He withheld it, and the man approached the chain and grabbed it, and he took it, and it (jewellery) came to be in his (owner’s) hand.

فأوحى الله تعالى إلى داود عليه السلام: أن أحكم بينهم بالبينات وأضفهم إلى اسمه يحلفون به، ورفع السلسلة،

\textsuperscript{14} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 14

\textsuperscript{15} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 15
Allahazwj the Exalted Revealed to Dawoodasws: “Judge between them with the proofs (evidence) and add them to Myaswj Named to swear oath by it!” And the chain was Raised”.\(^{16}\)

My father, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ashary, from Muhammad Bin Yusu Al Tameemy, \(^{16}\)

‘From Al-Sadiqasws, from hisasws fatherasws, from hisasws grandfatherasws, from the Prophetasws having said: ‘Dawoodasws lived for a hundred years, from these was a king for thirty years’.”.\(^{17}\)

Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from the one who mentioned it, \(^{18}\)

Abu Abdullahasws has said: ‘When there were presented to Adamas, hisas children, heas looked at Dawood. Heas marvelled at himas. So, heas increased fifty years for himas, from hisas own age. And Jibraeelas and Mikaeelas descended unto him, and the Angel of Death wrote a promissory note upon him, with fifty years. When the death presented itself to himas, the Angel of Death descended unto himas. So Adamas said: (But) there (still) remain fifty years from myas age’.

He said, ‘So what about the fifty (years) youas had made it to be for youras sonas Dawoodas?’ Heasws said: ‘But, heas had forgotten it, or denied it. So Jibraeelas and Mikaeelas descended, so they both testified against him, and the Angel of death captured himasw’. \(^{18}\)

Abu Abdullahasws said: ‘It was the first promissory note written in the world’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from the one who informed him,

\(^{16}\) Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 16

\(^{17}\) Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 17

\(^{18}\) Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 18
(It has been narrated) from Abu Abdullah asws having said: ‘In the book of Ali asws, a Prophet as from the Prophets as complained to his as Lord azwj about the adjudication. He as said: ‘How can I as judge with I did not see with my as own eyes, and did not hear with my as own ears?’ He azwj Said: “Judge between them by the proofs, and add them to My azwj Name to swear an oath by”.

And he asws said: ‘Dawood as said: ‘O Lord azwj! Show me as the truth, just as it is with You azwj, until I as judge by it’. So He azwj Said: “You as will not be able to tolerate that”. But he as kept insisting to his as Lord azwj until He azwj did it.

A man came claiming upon a man, and he said, ‘This one took my wealth’. Allah azwj Mighty and Majestic Revealed unto Dawood as that this one, the claimant, killed the father of this one and took his wealth’. Dawood as ordered for the claimant to be killed, and he as took his wealth and handed it over to the defendant.

He asws said: ‘So the people wondered and they discussed it until (their discussion) reached Dawood as, and there entered into him as what he as disliked. So he as supplicated to his as Lord azwj that He azwj should Lift that (from him as). So He azwj did it. Then Allah azwj Mighty and Majestic Revealed unto him as that “Judge between them by the proofs, and add them to My azwj Name to swear by’.

Abu Ja’far asws said: ‘Ali asws entered the Masjid, and a young man came across him crying, and around him was a group calming him down. Ali asws said: ‘What makes you weep?’ He said, ‘O Amir Al-Momineen asws! Shurayh judged upon me with a judgement, I do not know what it is. These persons went out with my father being with them in a journey. They came back, and my father did not return. So I asked them about him. They said, ‘he died’. I asked them about his wealth. They said, ‘He did not leave any wealth’. So I proceeded with them to Shurayh, and he made them swear oaths; and I know well, O Amir Al-Momineen asws, that my father went out, and with him was a lot of wealth’.

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19 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 19
Then he\textsuperscript{asws} faced him with the questioning, and Amir Al-Momineen\textsuperscript{asws} said: 'In which day did you all go from your houses, and the father of this youth was with you?' So the man said, 'In such and such a day'. He\textsuperscript{asws} said: 'And in which month?' He said, 'In such a such a month'. He\textsuperscript{asws} said; 'In which year?' He said, 'In such a such a year'. He\textsuperscript{asws} said: 'And to where did you reach in your journey until the father of this youth died?' He said, 'To such and such a place'.

He\textsuperscript{asws} said: 'And in whose house did he died?' He said, 'In the house of so and so, son of so and so'. He\textsuperscript{asws} said: 'And what was his illness?' He said, 'Such and such'. He\textsuperscript{asws} said: 'And for how many days was he ill?' He said, 'For such and such number of days'. He\textsuperscript{asws} said: 'And in which day did he die? And who washed him? And who shrouded him? And with what did you shroud him with? And who Prayed over him? And who descended into his grave?'

When he\textsuperscript{asws} had questioned him about the entire of what he\textsuperscript{asws} had intended to, Amir Al-Momineen\textsuperscript{asws} exclaimed (Takbeer), and the people exclaimed altogether. So the remaining ones (accused) suspected that did not doubt that their companion had confessed against them, and against himself. Then he\textsuperscript{asws} ordered for his head to be covered and be taken to the prison.

Then he\textsuperscript{asws} called for the other one and made him to sit in front of him\textsuperscript{asws}, and uncovered (the covering) from his face, then said: 'All of you are thinking that I\textsuperscript{asws} do not know what you have done'. He said, 'O Amir Al-Momineen\textsuperscript{asws}! I was not except one of a group, and I had detested his killing. So, he confessed. Then he called for one after the other. All of them confessed with the killing, and he\textsuperscript{asws} seized the wealth, then returned the one he\textsuperscript{asws} had ordered to be in the prison. He confessed as well. So he\textsuperscript{asws} necessitated upon them the wealth and the blood'.

Shurayh said, 'O Amir Al-Momineen\textsuperscript{asws}! And how was the judgement of the Prophet Dawood\textsuperscript{as}? So he\textsuperscript{asws} said: 'The Prophet Dawood\textsuperscript{as} passed by boys who were playing and one of them called out, O ‘Maat Al-Deen’ (O Religion is dead)!’ So a boy from them responded.
Dawood as called him over and said: ‘O boy! What is your name?’ He said, ‘Maat Al-Deen’. Dawood as said to him: ‘Who has named you with this name?’ He said, ‘My mother’.

Dawood went with him to his mother, so he as said to her: ‘O you woman! What is the name of this son of yours?’ She said, ‘Maat Al-Deen’. He as said to her: ‘And who named him with this name?’ She said, ‘His father’. He as said: ‘And how was that’. She said, ‘His father had gone out in a journey of his and with him was a group, and this is the boy whom I was carrying in my belly. The group left and my husband did not. I asked them about him, so they said, ‘Died’. I said to them, ‘What did he leave?’ They said, ‘He did not leave anything’. I said, ‘Did he bequeath you all with a bequest?’ They said, ‘Yes. He claimed that you were pregnant, so whatever is born, a girl or a boy, so name him Maat Al-Deen. So, I named him’ (like that after his birth).

Dawood as said: ‘And would you recognise the people who had gone out with your husband?’ She said, ‘Yes’. He as said: ‘Are they alive, or dead?’ She said, ‘But, (they are) alive’. He as said: ‘Come with us to them’. He as went with her and made them come out from their houses. He as judged between them with this judgement, exactly, and established against them the wealth, and the blood, and said to the woman: ‘Name this son of yours ‘Aash Al-Deen (Religion is alive)’.

‘From Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic Revealed unto Dawood as: “Youas are a good servant if only youas did not consume from the Public Treasury, and worked something by your own hands”.

He asws said: ‘Dawood as wept for forty (40) mornings and Allah azwj Mighty and Majestic Revealed unto the iron: “Be soft for Myazwj servant Dawood as”’

\[20\] Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 20
Thus, Allah azwj Softened the iron for him as, and he as used to make armour and sell it for a thousand Dirhams. He made three hundred and sixty body armours, and sold these for three hundred and sixty thousand, and became needless from the Public Treasury’. 21

Ali Bin Ibrahim, from his father and Ali Bin Muhammad altogether, from Al Qasim Bin Muhammad, from Suleyman Ibn Dawood, from Hafs Bin Gayas,

‘From Abu Abdullah asws having said: ‘The one who is unable to fulfil his need should seek it on the day of Tuesday, for it is the day in which Allah azwj Softened the iron for Dawood as’. 22

It is reported by Abdullah Bin Ajlan,

‘From Abu Abdullah asws having said: ‘When the rising one (Al-Qaim asws) of the Progeny asws of Muhammad asws rises, he asws would judge between the people with the judgment of Dawood as, not being needy to any evidence (proof). Allah azwj the Exalted will Inspire him asws with its knowledge’. 23

(P.s. – This is not a Hadeeth) 24

Nahj (Al Balagah) –

‘(Amir Al-Momineen asws said): ‘And if you like I asws can give you a third example of Dawood as. He as is the bearer of the Psalms, and reciter of the people of the Paradise. He as used to make baskets of palm leaves with his as hands and was saying to his as gatherers: ‘Which one of you will buy it from me as?’ And he as would eat barley bread from its price’. 25

21 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 21
22 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 22
23 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 23
24 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 24
25 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 1 H 25
Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww, at the beginning of his saww Sending, was Fasting such until it was said, ‘He saww will not be breaking (stop Fasting)’, and he saww was breaking (not Fasting) until it was said, ‘He saww will not be Fasting’. Then he saww left that and Fasted for one day, and broke (not Fasted) for one day, and it is the Fasting of Dawood asas.

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ali Bin Mahziyar, from Usman Bin Isa, from Ibn Muskan, from the one who reported it,

‘From Abu Abdullah asws having said: ‘When Dawood as paused at the Pausing Station in Arafat, looked at the people and their abundance. He as climbed upon the mountain, and started supplicating. When he as had completed his as rituals, Jibraeel as came over to him and said to him as: ‘O Dawood as! Your as Lord azwj is Saying to you as: “Why did you as ascend the mountain? Do you as think that a voice from the voices would be concealed from Me azwj?"

Then he as went with him as to the sea to Jeddah. So he as swam with him as in the sea for a travel distance of forty mornings in the land. So there was a rock, and he (Jibraeel as) split it and there was an insect in it. So he as said to him as: ‘O Dawood as! Your as Lord azwj is Saying to you as: “I azwj can Hear the voice of this one in the inside of this rock at the bottom of this sea, so do you as think that a voice from the voices would be concealed from Me azwj?"

Al Nazar, from Muhammad Bin Sinan, from Musa Bin Bakr, from Zurara,

‘From Abu Abdullah asws having said: ‘The Prophet Dawood as said: ‘Today I as shall worship Allah azwj with such a worship and recite such a recitation as have not done the like of it as all!’ Then he as entered into his as prayer niche and did so.

Al Nazar, from Muhammad Bin Sinan, from Musa Bin Bakr, from Zurara,

٢٦bihar al anwaar– v ١٢، the book of prophet-hood, ch ١٩٢٦
٢٧bihar al anwaar– v ١٢، the book of prophet-hood, ch ١٩٢٧
When he was free from his Salat, when there was a frog with him in the prayer niche, and it said to him, ‘O Dawood! Are you marvelling at what you have done from your worship and your recitation?’ He said: ‘Yes’. It said, ‘Do not be fascinated by it, for I tend to glorify Allah during every night by a thousand Glorifications, branching out for me along with every Glorification, three thousand Praises, and I happen to be in the bottom of the water, and the bird makes a sound in the air and I reckon it to be hungry, so I float for it upon the water so that it can eat me, and there is no sin for me’.

Al Hassan Bin Muhammad, from Abu Hamza,

‘From Abu Ja’far, he (the narrator) said, ‘I heard him saying: ‘One day the Prophet was in his prayer niche, when a small red insect passed by him crawling until it ended up to the place of his Sajdah. Dawood looked at it and discussed within himself: ‘Why was this insect created?’

Allah Revealed to it: “Speak!” It said to him, ‘Can you even sense or do my footsteps even manifest upon the rock?’ Dawood said to it: ‘No’. It said, ‘Allah does Hear my footsteps and my breathing and Senses, and He Sees the effects of my walking, therefore lower your voice’.

(P.s. – The above paragraphs are not Hadeeth)

28 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 1 H 28
29 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 1 H 29
CHAPTER 2 – STORY OF DAWOOD\textsuperscript{as} AND OWRIYA AND WHAT HAPPENED FROM HIM\textsuperscript{as} FROM THE FIRST NEGLECT AND WHAT FLOWED BETWEEN HIM\textsuperscript{as} AND HIZKEEL\textsuperscript{as}

The Verses – (Surah) Suad: \textit{and remember Our servant Dawood, possessor of the strength, he was penitent} [38:17]

\hspace{1cm} إننا سخزننا الهبال معه يسبحن بالعشاء والشروق

\hspace{1cm} Surely, We Subjugated the mountains with him, Glorifying at evening and sunrise [38:18]

\hspace{1cm} والطيور محشورة كل له أواب

\hspace{1cm} And the birds gathered, all responding to him [38:19]

\hspace{1cm} وشددنا ملكه وأتيناه الحكمة وفصل الخطاب

\hspace{1cm} And We Strengthened his kingdom and We Gave him the Wisdom and Decisive Speech [38:20]

\hspace{1cm} وهل أتاك نبم الخصم إذ تسوروا المحراب

\hspace{1cm} And did there come to you news of the litigants when they climbed over the (prayer) Niche? [38:21]

\hspace{1cm} إذ دخلوا على داود ففزع منهم قالوا لا تخف خصمان بغى بعلنا على بعض فاحكم بيننا بالحق ولا تشيط وادعنا إلى سواء الصراط

\hspace{1cm} When they came to Dawood, he panicked from them. They said, ‘Do not fear! (We are) two litigants. One of us has transgressed upon the other, therefore judge between us with the Truth, and do not be unjust, and guide us to the even path [38:22]

\hspace{1cm} إن هذا أخي له تس  وتسعون نعجة ولي نعجة واحدة فقا أكفلنيها وعزني في الخياب

\hspace{1cm} This is my brother. For him are ninety nine ewes and for me there is one ewe, but he said, ‘Hand it over to me’, and he prevailed in discourse [38:23]

\hspace{1cm} قال لقد ظلمك بس بأعذرك إلى نعجة وإن كنتا من الخطيئين لبيك بعضهم على بعض إلا الذين آمنوا وعملوا الصالحات وقليل ماهم وظن داود

\hspace{1cm} قال لقد ظلمك بس أعذرك إلى نعجة وإن كنتا من الخطيئين لبيك بعضهم على بعض إلا الذين آمنوا وعملوا الصالحات وقليل ماهم وظن داود

\hspace{1cm} إن هذا أخي له تس  وتسعون نعجة ولي نعجة واحدة فقا أكفلنيها وعزني في الخياب

\hspace{1cm} This is my brother. For him are ninety nine ewes and for me there is one ewe, but he said, ‘Hand it over to me’, and he prevailed in discourse [38:23]
He (Dawood) said: ‘He has wronged you by asking for your ewe to (be added) to his ewes, and surely most of the partners tend to transgress upon each other except those who believe and do righteous deeds, and they are few’. And Dawood rather thought We had Tried him, so he sought Forgiveness of his Lord and fell down in Ruku and was penitent [38:24]

Therefore, We Forgave that for him. And surely, for him, in Our Presence, there is Proximity and an excellent resort [38:25]

“O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!” [38:26]

My father, from Ibn Abu Umeyr, from Hisham,

‘From Al-Sadiq asws having said: ‘Dawood as, when Allah azwj Mighty and Majestic Made him a Caliph in the earth and Revealed the Psalms upon him, Allah azwj Mighty and Majestic Revealed to the mountains, and the birds that they should glorify along with him azwj.

And its reason was that when he prayed Salat, his Vizier stood up after having been free from the Salat, and he praised Allah azwj and Glorified Him azwj, and extolled His azwj Greatness and extolled His azwj Oneness. Then he praised the Prophets azwj, Prophet azwj after Prophet azwj, and he mentioned from their azwj merits and their azwj deeds, and thanked them azwj and their azwj worship of Allah azwj the Glorious, and the patience upon His azwj Afflictions, and did not mention Dawood azwj.

Dawood azwj called out to his azwj Lord azwj and he azwj said: ‘O Lord azwj There has been praise upon the Prophets azwj what he has praised upon them azwj, and did not praise upon me azwj. Allah azwj Mighty and Majestic Revealed to him azwj: “They azwj were servant I azwj had Tried them, and they azwj were patient, and I azwj Praised upon them with that”.

وأوْلِيَاءَهُمْ بَالْيَدِينِ
He said, ‘O Lord! Try me until I observe patience’. He said: ‘O Dawood! Are you choosing the afflictions over the well-being? I tried them and did not let them know, and I am going to try you and letting you know that My Afflictions will be coming to you in a certain year and certain month and certain day. And Dawood used to free himself to worshipping Allah and sit in his prayer niche, and one day he would sit with the Children of Israel and judge between them. When it was the day which Allah Mighty and Majestic Promised him, he intensified his worship and isolated himself in his prayer niche and barred the people from himself while he was praying Salat in his prayer niche.

He climbed the wall in order to grab it, and there was the wife of Owriya seated, bathing. When she saw the shadow of Dawood, she spread her hair, and covered her body with it. Dawood looked at her and was tempted by her, and returned to his prayer niche and forgot what he was in, and he wrote to his companion in that army that he should travel to such and such a place, and place the chest (Taboot) between them and their enemies.
When Goliath overcame them, they asked the Prophet\textsuperscript{as} to send a king to them who would fight in the Way of Allah\textsuperscript{azwj} – Holy is His\textsuperscript{azwj} Face – Sent Talut to them and Sent down the chest (Taboot), and it was so that whenever the chest was placed between the Children of Israel and they enemies, no human would return from the chest except he would disbelieve and be killed.

Dawood\textsuperscript{as} wrote to his\textsuperscript{as} companion who he\textsuperscript{as} had sent: ‘Place the chest between you and your enemy, and send Owriya Bin Hanan ahead in front of the chest’. So, he went ahead and was killed. When Owriya was killed, two Angels came to him\textsuperscript{as}, and the wife of Owriya had not re-married and she was in her waiting period, and Dawood\textsuperscript{as} was in his\textsuperscript{as} prayer niche on the day of his\textsuperscript{as} worship. The two Angels came to him\textsuperscript{as} from the ceiling of the room and sat in front of him\textsuperscript{as}.

Dawood\textsuperscript{as} was alarmed from them. They said, ‘\textit{(We are) two litigants. One of us has transgressed upon the other, therefore judge between us with the Truth, and do not be unjust, and guide us to the even path.}’\textsuperscript{[38:22]} This is my brother. For him are ninety-nine ewes and for me there is one ewe, but he said, ‘Hand it over to me’, and he prevailed in discourse\textsuperscript{[38:23]} – i.e. he has oppressed me and coerced me.

Dawood said just as Allah\textsuperscript{azwj} Mighty and Majestic Related: ‘\textit{He has wronged you by asking for your ewe to (be added) to his ewes}’\textsuperscript{[38:24]} – up to His\textsuperscript{azwj} Words: and fell down in Ruku and was penitent\textsuperscript{[38:24]}. He\textsuperscript{as} said: ‘The claimant from the Angels laughed at him\textsuperscript{as} and said, ‘The man judges against himself’. Dawood\textsuperscript{as} said: ‘Are you laughing you have disobeyed, and I\textsuperscript{as} am thinking of breaking your mouth’. He\textsuperscript{as} said: ‘They both went back, and the defendant Angel said, ‘If only Dawood\textsuperscript{as} knew that he\textsuperscript{as} is more deserving with breaking regarding it than I am’. Dawood\textsuperscript{as} understood the matter and remembered the judgment, and he\textsuperscript{as} remained in Sajdah for forty days, crying during his\textsuperscript{as} night and his day, and not standing except the time of the Salat until his\textsuperscript{as} forehead was split and the blood flowed from his\textsuperscript{as} eyes.
When it was after forty days, HeMW called out: "O DawoodMW! What is the matter with youMW? Are youMW hungry, then WeMW shall Feed youMW, or thirsty, then WeMW shall Quench youMW, or bare, then WeMW shall Clothe youMW, or fearful then WeMW shall Secure youMW?" HeMW said: 'Yes, O LordMW! And how can IMW not be fearful and IMW have done what IMW did and YouMW are the Just Judge Who does not Overlook any injustice of an unjust one?' AllahMW Mighty and Majestic Revealed to himMW: "Repent, O DawoodMW!" HeMW said: 'Yes, LordMW, and how would there be the repentance for meMW?'

HeMW said: 'Go to the grave of Owriya until IMW Resurrect him to youMW and ask him to forgive youMW, so if he does forgive youMW, then IMW shall Forgive youMW'. HeMW said: 'Surely I shall not do so?' HeMW said: 'I shall Gift (Forgiveness) to youMW from him'. DawoodMW went out walking upon hisMW feet and reciting the Psalms, and it was so that whenever heMW recited the Psalms, there neither remain a stone, nor a tree, nor a mountain, nor a bird, nor a wild animal except they answered himMW until heMW ended up to a mountain and upon it was a ProphetMW called HizkeelMW worshipping. When heMW heard the resonance of the mountain and voices of the animals, heMW knew it was DawoodMW. HeMW said: 'This is the erring ProphetMW.

DawoodMW said: 'O HizkeelMW! Will youMW allow meMW to ascend to youMW?' HeMW said: 'No, for youMW are a sinner'. DawoodMW cried. AllahMW Mighty and Majestic Revealed to HizkeelMW: "O HizkeelMW! Do notfault DawoodMW of hisMW mistake, and ask MeMW for the well-being!' So, HizkeelMW descended to himMW and grabbed a hand of DawoodMW and ascended himMW. DawoodMW said to himMW: 'O HizkeelMW! Do youMW every think of sinning (mistake) at all?' HeMW said: 'No'. HeMW said: 'Does that enter the self-conceitedness enter from what youMW are in from the worship of AllahMW Mighty and Majestic?' HeMW said: 'No'. HeMW said: 'Do youMW tend to incline towards the world love to take from its desires and its pleasures?' HeMW said: 'Yes, sometimesIMW view that with myIW heart'. HeMW said: 'So what do youMW do?' HeMW said: 'IMW enter this cave and learn lessons with what is therein'.

HeMW said: 'DawoodMW entered the cave and there heMW was with an iron bed, upon it was a gathering of decayed skull and bones, and there was an iron Tablet and in it was written, and DawoodMW read it, and it was: "I am Arwa Bin Salam. I ruled for a thousand years and built a thousand cities, and deflowered a thousand girls, and the last of my matters was that
I became dust on my bed, and the rocks as my pillows, and the snakes and the insects as my neighbours. So, the one who sees me, he should not be deceived by the world'.

And Dawood went until he came to the grave of Owriya and called out at him. But he did not answer him. Then he called him secondly, but he did not answer him. Then he called him a third time, so Owriya said, 'What is the matter with you, O Prophet of Allah? You have pre-occupied me from my cheerfulness and delight of my eyes?' He said: 'O Owriya! Forgive me and gift my mistake to me. Allah Mighty and Majestic Revealed: “O Dawood! Explain to him what happened from you!” Dawood called out at him, and he answered him during the third time, and he said: 'O Owriya! I did such and such, and so and so'. Owriya said, 'Do the Prophets do the like of this?'. He called out at him, but he did not answer him. Dawood fell down upon the ground crying.

Allah Mighty and Majestic Revealed to the keeper of Al Firdows (Paradise) to uncover from it. So, he uncovered from it. Owriya said, 'Who is this for?' He said, 'For the one who forgives Dawood of his mistake'. He said, 'O Lord! I have gifted his sin to him'. Dawood returned to the Children of Israel, and it so happened that when he prayed Salat, his Vizier stood up and praised Allah and extolled upon Him, and praised upon the Prophets, then he said, ‘It was from the merits of the Prophet of Allah Dawood before the mistake, such and such’. So, Dawood was gloomy.

Allah Mighty and Majestic Revealed to him: "O Dawood! I have Gifted your mistake to you and Necessitated the shame of your sin on the Children of Israel". He said: ‘O Lord! How, and You are the Just Judge Who is not tyrannous?’ He said: “Because they did not delay the difficulties from you”. And Dawood married the (widowed) wife of Owriya after that, and she gave birth for him to Suleyman. Then the Mighty and Majestic Said: Therefore, We Forgave that for him. And surely, for him, in Our Presence, there is Proximity and an excellent resort [38:25]’

(page from Sunni sources who do not consider Prophets as infallible)
And in a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{asw} Words: And Dawood rather thought – i.e. knew, and was penitent [38:24], i.e., repented, and he\textsuperscript{asws} mentioned that Dawood\textsuperscript{as} wrote to his\textsuperscript{as} companion not to send Owriya forward in front of the chest, and to return him. Owriya went to his family and remained for eight days, then died’.\textsuperscript{30}

Explanation (by Majlisi) – ‘Know that this Hadeeth is based upon the Taqayya (dissimulation) due to its compatibility to what is reported by the general Muslims (non-Shia) regarding that, and I (Majlisi) will be coming with the investigation of the words regarding it’.

\textsuperscript{30} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 2 H 1
He said: ‘Al-Reza smacked his forehead with his hand and said: ‘We are for Allah and to Him we are returning! You have attributed a Prophet from the Prophets of Allah with complacency in his Salats, to the extent that he went out following the bird, then with the immorality, then with the murder!’

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

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

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

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

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

\textsuperscript{31} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 2

\section*{31}
Hizkeel stood up and grabbed a hand of Dawood and raised him to him. Dawood said: ‘O Hizkeel! Do you think of sinning (mistake) at all?’ He said: ‘No’. He said: ‘Does the self-conceitedness enter you from what you are in from worship of Allah Mighty and Majestic?’ He said: ‘No’.

He said: ‘Do you tend to incline towards the world and love to take from its desires and its pleasures?’ He said: ‘Yes, sometimes my heart is exposed’. He said: ‘So what is that you do when that happens?’ He said: ‘I enter this cave and learn lessons with what is therein’.

He said: ‘The Prophet entered the cave, and there was a bed of iron, upon it was a decayed skull and perished bones, and there was an iron tabled wherein was a letter. He read it, and there it was: ‘I am Arwy Salam. I ruled for a thousand years, and built a thousand cities, and deflowered a thousand virgins. The last of my matters is that the dust became my bed, and the stones my pillow, and the insects and the snakes my neighbours. So, the one who sees me, he should not be deceived by the world’.

(Q.s. – This is not a Hadeeth)

By the chain to Al Sadouq, from Ali Bin Ahmad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Al Nakhaie, from Al Husayn Bin Abu Saeed, from Abu Baseer who said,

‘I said to Abu Abdullah, ‘What are you saying regarding what the people are saying regarding Dawood (and) wife of Owriva?’ He said: ‘That is something the general Muslims (Non-Shias) are saying’.

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Hamad Ibn Isa, from Al Husayn Bin Al Mukhtar, from Al Shahaam,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘If I\textsuperscript{asws} seize anyone who claims that Dawood\textsuperscript{as} placed his\textsuperscript{as} hand on her (Owriya’s wife), I\textsuperscript{asws} will punish him with two legal penalties – the legal punishment of the Prophet-hood, and a legal punishment for what he accused him\textsuperscript{as} with’.\textsuperscript{35}

From Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘No one has cried the crying of three – Adam\textsuperscript{as}, and Yusuf\textsuperscript{as}, and Dawood\textsuperscript{as}. I said, ‘So, what reached from their\textsuperscript{as} crying?’

He\textsuperscript{asws} said: ‘As for Adam\textsuperscript{as}, he\textsuperscript{as} cried when expelled from the Paradise, and his\textsuperscript{as} head was in a gate from the gateways of the sky, and he\textsuperscript{as} cried until the people of the sky were hurt by it. They complained of that to Allah\textsuperscript{azwj} and dropped from his\textsuperscript{as} standing.


As for Dawood\textsuperscript{as}, he\textsuperscript{as} cried until the grass grew from his\textsuperscript{as} tears, and when he\textsuperscript{as} exhaled the exhalation, he\textsuperscript{as} burnt what had grown from his\textsuperscript{as} tears. And as for Yusuf\textsuperscript{as}, he\textsuperscript{as} was crying upon his\textsuperscript{as} father\textsuperscript{as} Yaqoub\textsuperscript{as} while he\textsuperscript{as} was in the prison, and the people of the prison were hurt by it, so he\textsuperscript{as} reconciled with them upon that he\textsuperscript{as} will cry one day and be silent one day’\textsuperscript{36}.

\textsuperscript{35} Bihar Al Anwaar-- V 12, The book of Prophet-hood, Ch 2 H 6

\textsuperscript{36} Bihar Al Anwaar-- V 12, The book of Prophet-hood, S 2 Ch 1 H 7
وصيتك، سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب، سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب. سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب. سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب.

واعترف بالذنوب، إلهي الويل لداود من الذنب العظيم الذي أصاب. سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب. سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب. سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب.

إلهي الويل لداود من الذنب العظيم الذي أصاب. سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب. سبنان خالق النور، إلهي الويل لداود من الذنب العظيم الذي أصاب.

(ب.م.ـ This is not a Hadeeth)

37 Bihar Al Anwaar– V 12, The book of Prophet-hood, S 2 Ch 1 H 8
CHAPTER 3 – WHAT WAS REVEALED TO HIM\textsuperscript{as} AND THE JUDGMENTS ISSUED FROM HIM\textsuperscript{as}

The Verses – (Surah) Al Anbiyaa: \textit{And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it} [21:105].

\textbf{1 -} "As for Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer, saying:}

\textit{From Abu Abdullah\textsuperscript{asws} having said: ‘The Psalms were Revealed during the night of eighteenth from a Month of Ramazan’}.\textsuperscript{38}

\textbf{2 -} "By his chain, from Yazeed Bin Salaam, having said:}

\textit{He asked the Prophet\textsuperscript{saww}, ‘Why is the Furqan named as ‘Furqan’?’ He\textsuperscript{saww} said: ‘Because it is of separate Verses and Chapters. It was Revealed in other than the Tablets and other than the Parchments; and the Torah and the Evangel and the Psalms were Revealed, all of them were included in the Tablets and the papers’}.\textsuperscript{39}

\textbf{3 -} "As for Al-Daqaq, from Al Sowfy, from Ubeydullah Bin Musa Al Tabary, from Muhammad Bin Al Husayn Al Khashab, from Muhammad Bin Mohsin, from Yunus Bin Zabyan, saying:}

\textit{‘From Al-Sadiq Ja‘far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Revealed to Dawood\textsuperscript{as}: “What is the matter I\textsuperscript{azwj} see you alone?’ He\textsuperscript{as} said: ‘I\textsuperscript{as} fled the people and they fled from me, for Your\textsuperscript{azwj} Sake’. He\textsuperscript{azwj} Said: “So, what is the matter I\textsuperscript{azwj} See you silent?’ He\textsuperscript{as} said: ‘Your\textsuperscript{azwj} fear silences me’}.\textsuperscript{40}

\textsuperscript{38} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 1
\textsuperscript{39} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 2
\textsuperscript{40} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 2
قال: فما مالي أراك نصبا قا: حبك أنصبني قا: فمالي أراك فقر ان وقد أفدتك؟ قا: القيام بحقك أفقرني قا: فمالي أراك متذللاً ؟ قا: عظيم جلالك الذي لا يوصف ذللني وحق الك ذلك لسبيدي،


قال الله جل جلاله: فابشر بالفلل مني فلك ما تحب يوم تلقاني خالط الناس وخالقهم بالأخلاقهم وزايلهم في أعمالهم تنل ما تريد مني.

Allah asw], Majestic is His asw] Majesty, Said: "Then, receive glad tidings with the Grace from Me asw]. For you as] would be with whatever you as] love, on the Day of Qiyamah. Mingle with the people and behave with their good behaviour and keep away from them in their (evil) deeds, you as] will attain what you as] want from Me asw] on the Day of Qiyamah".

وقا الصادق عليه السلام: أو حى الله عزوجل إلى داود عليه السلام: يا داود بي فافرح وذكري فتلذذ، ومناهجتي فتنعم فعن قليل أخلي الدار من الفاسقين وأجعل لعنتي على الظالمين.

And Al-Sadiq asws said: ‘Allah asw] Mighty and Majestic Revealed to Dawood as: “O Dawood as! Be happy with Me asw], and derive pleasure with My asw] Mention, and achieve bliss with whispering to Me asw], for after a little while I asw] shall Empty the house (world) from the transgressors and Make My asw] Curse to be upon the unjust”’.

فإن الداود من عبادي ليأتني بالحسنة فأبينه جنتي، إلى داود عليه السلام: يا داود كما لا تضيق الشمس على من حمل فيها كما ذلك لا تضيق رحمتي على من دخل فيها، وكما انة من بابها، وكما لا تضر الطور من لا ينطر منها كذلك لا ينحو من الفتنة المنطرون، وكما أن أقرب الناس مني يوم القيامة المتوضعون كذلك أبعد الناس مني يوم القيامة المتكبرون.

Ibn Al Mugheira, from his grandfather, from Al Sukuny,

‘From Al-Sakuny, from his asws forefathers asws having said: ‘The Prophet saww said: ‘Allah asw] Mighty and Majestic Revealed to Dawood as: “Just like the sun does not straiten upon the one who sits in it, like that My asw] Mercy does not straiten upon the one who enters into it, and just as the evil omen cannot harm the one does not flee from it, like that the fleeing ones cannot be saved from the Fitna, and just as the closest of the people from Me asw] on the Day of Qiyamah would be the humble, like that the remotest of the people from Me asw] on the Day of Qiyamah are the arrogant”’.

40 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 3

41 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 4
'From Abu Abdullah Al-Sadiq Ja'far asws Bin Muhammad asws having said: ‘Allah azwj Mighty and Majestic Revealed to Dawood as: "The servant from My azwj servants, let him come to Me azwj with the good deed and Iazwj shall Gift My azwj Paradise to him”.

قال: فقال داود عليه السلام: يا رب وما تلك الخسنة؟ قال: يدخل على عبدي المؤمن سرورا ولو بتمرة،

He asws said: ‘Dawood as said: ‘O Lord azwj! And what is that good deed?’ He azwj Said: ‘Entering the cheerfulness upon My azwj Momin servant and even if it be by a date!’”

قال: فقال داود عليه السلام: حق من عرفك أن لا يقطع راحاؤه منك.

He asws said: ‘Dawood as said: ‘(It is) a right of the one who recognises You azwj that he does not cut off his hopes from You azwj’. 42

قال: فقال داود عليه السلام: حق من عرفك أن لا يقطع راحاؤه منك.

He asws said: ‘Dawood as said: ‘A right of the one who recognises You azwj is that he does not cut off his hopes from You azwj’. 43

قال: فقال داود عليه السلام: حق من عرفك أن لا يقطع راحاؤه منك.

Majaylawiya, from Ali, from his father, from Dawood Bin Suleyman,

‘From Al-Sadiq Ja’far asws Bin Muhammad asws having said: ‘Allah azwj Mighty and Majestic Revealed to Dawood as: ‘The servant from My azwj servants, let him come to Me azwj with the good deed and enter the Paradise!’ He asws said: ‘Lord azwj! And what is that good deed?’ He azwj Said: ‘Relieving from the Momin of his worries, and even if it be by a date’.

قال: فقال داود عليه السلام: حق من عرفك أن لا يقطع راحاؤه منك.

Ibn Tareyf, from Ibn Alwan,

‘From Ja’far asws, from his asws father asws having said: ‘Rasool-Allah saaww said, and he mentioned approximate to it, and in it, he saaww said: ‘A worry he releases from a Momin by a measurement of a date, or a piece of date”.

قال: فقال رسول الله صلى الله عليه وسلم: يا بني إياك بكيرة اللنك، إن بكيرة اللنك تترك العبد حقر في يوم القيامة، يا بني عليك بيو الصمت إلا من خرج، فإن الندامة على طول الصمت مرة واحدة خرج في الندامة على بكيرة الكلام مرات، يا بني لو أن الكلام كان من فضلة كان ينبغي للصمت أن يكون من ذهب.

42 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 2 H 5
43 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 2 H 6
44 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 2 H 7
Haroun, from Ibn Sadaqa,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws: ‘Dawood as said to Suleyman as: ‘O my as son as! Beware of laughing a lot, for a lot of laughter would leave the servant despicable on the Day of Qiyaamah. O my as son as! Upon you as is to be with prolonged silence except from good, for the regret upon the prolonged silence once is better than the regret upon the abundant speaking many times. O my as son as! If the speech was from silver, it would be appropriate for the silence that it happens to be from gold’’.

(P.s. – This is not a Hadeeth)

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Among wisdom of the family of Dawood as: ‘O son of Adam as! How can you speak with the guidance while you have not recovered from the ruination? O son of Adam as! Your heart has become harsh, forgetful of the Magnificence of Allah asw. If you were knowledgeable with Allah asw and of His asw Magnificence, a recogniser, you will not cease to be fearful of Him asw and desirous to His asw Promise. Woe be unto you! How can you not remember your grave and your being individual in it and alone?’

Al Mufeed, from Al Hassan Bin Hamza Al Alawy, from Muhammad Al himeyri, from his father, from Haroun, from Ibn Ziyad,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws forefathers asws, from Ali asws having said: ‘I asws heard Rasool-Allah assw saying: ‘Allah aswj Blessed and Exalted Revealed to Dawood as: ‘O

45 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 8
46 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 9
47 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 10
Dawood\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! And what is this servant who will come to You\textsuperscript{azwj} with the good deed on the Day of Qiyamah, so You\textsuperscript{azwj} will Judge him due to it to be in the Paradise?’ He\textsuperscript{azwj} said: ‘A Momin servant striving regarding a need of his Muslim brother. I\textsuperscript{azwj} would Love its accomplishment, whether he accomplishes for him or does not accomplish it’’.\textsuperscript{48}

\textbf{(P.s. – This is not a Hadeeth)}\textsuperscript{49}

By the chain to Al Sadouq, from his father, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumaly,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} the Exalted Revealed to Dawood\textsuperscript{as}: “Deliver to your\textsuperscript{as} people that there isn’t any servant from them I\textsuperscript{azwj} Commanded to obey Me\textsuperscript{azwj}, so he obeys me except he would have a right upon Me\textsuperscript{azwj} that I\textsuperscript{azwj} Assist him upon obeying Me\textsuperscript{azwj}. Do, if he asks Me\textsuperscript{azwj}, I\textsuperscript{azwj} shall Grant it, and if he supplicates to Me\textsuperscript{azwj} I shall Answer him, and if holds fast with Me\textsuperscript{azwj}, I\textsuperscript{azwj} Shall Hold him, and if he wants to suffice by Me\textsuperscript{azwj} I shall Satisfy him, and if he relies upon Me\textsuperscript{azwj} I shall Protect him, and even if the entirety of My\textsuperscript{azwj} creatures plot against him, I\textsuperscript{azwj} shall Scheme besides him!’}\textsuperscript{50}

By the chain to Al Sadouq, from his father, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama and from Ali Bin Ahmad, from Muhammad Bin Haroun, from Ubeydullah Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Mohnsin, from Yunus Bin Zabyan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} the Exalted Revealed to Dawood\textsuperscript{as}: ‘The servants tend to love each other by the tongues, and hate each other by the hearts, and are
manifesting the deeds for the (sake of the) world, and are hiding the deceit and the corruption (mischief)

(P.s.- This is not a Hadith)

The Prophet (saww) having said: ‘Allah (azwj) Mighty and Majestic Said to Dawood (as): “Love Me (azwj) and make Me to be beloved to My (azwj) creatures!”’ He (as) said: ‘O Lord (azwj)! Yes, I (as) do love You (azwj), but how can I (as) make You (azwj) to be beloved to Your (azwj) creatures?’ He (azwj) Said: “Mention My (azwj) Favours in their presence, for when you (as) mention that to them, they will love Me (azwj)!”

Al Sadouq, from his father, from Sa’ad, from Al Barqy, from his father, from Ahmad Bin Al Nazar, from Israeel raising it to,

‘From Abu Ja’far (asws) having said: ‘While Dawood (as) was seated and in his (saww) presence was a young man of shabby body who used to frequently sit in his (as) presence and would be of prolonged silence, when the Angel of death came to him (as). He greeted unto him (as), and the Angel of death cast the look to the youth.

Dawood (as) said: ‘You looked at this one’. He said, ‘Yes, I am Commanded with capturing his soul in seven days in this very place’. Dawood (as) felt pity on him and he (as) said: ‘O young man! Is there a wife for you?’ He said, ‘No, and I have not married at all’.

Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 14
Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 15
Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 16
Dawood\textsuperscript{as} said: ‘Go to so and so’ – a man who was of great worth among the Children of Israel, ‘And say to him, ‘Dawood\textsuperscript{as} orders you to marry me to your daughter’, and enter her at night, and take from the expenses whatever you need to it, and be with her. When seven days pass by, then meet me in this place’.

So, the youth went with the message of Dawood\textsuperscript{as}, and the man married him to his daughter and entered her (as his wife) to him, and he stayed with her for seven days, then met Dawood\textsuperscript{as} on the eighth day. Dawood\textsuperscript{as} said to him: ‘O young man! How do you view what you were in?’ He said, ‘I have not been in any bounty nor joy greater at all than what I have been in’. Dawood\textsuperscript{as} said: ‘Be seated’. He sat down, and Dawood\textsuperscript{as} awaited the capture of his soul.

When it was prolonged, he\textsuperscript{as} said: ‘Leave to go to your house and be with your wife, and when it would be the eight day, then meet me\textsuperscript{as} over here’. The youth went, then met him\textsuperscript{as} on the eight day and sat in his\textsuperscript{as} presence. Then, another week went by, then to him and sat.

The Angel of death came to Dawood\textsuperscript{as}, so Dawood\textsuperscript{as} said: ‘Didn’t you narrate to me\textsuperscript{as} that you are commanded with capturing the soul of this youth in seven days?’ He said, ‘Yes’. He\textsuperscript{as} said: ‘There have passed by eight, and eight, and eight’. He\textsuperscript{as} said: ‘O Dawood\textsuperscript{as}! Allah\textsuperscript{azwj} the Exalted had Mercy on him due to your\textsuperscript{as} mercy for him and Delayed in his term by thirty years’’.\textsuperscript{54}

\textsuperscript{54} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 17
He as went to her and knocked the door to her. She came out and said, ‘Has anything been Revealed regarding me?’ He as said: ‘Yes’. She said, ‘And what is it?’ He as said: ‘Allahazwj the Exalted Revealed to me as and Informed me as and you will be paired with me as in the Paradise and that I as should give you the glad tidings of the Paradise’.

قالت: أو يكون اسم وافق اسمي؟ قال: إنك لانت هي، قالت: يا نبي الله ما أكذبك، ولا والله ما أعرف من نفسي ما وصفتي به، قال داود عليه السلام: أحيرتني عن ضميرك وسريرتك ما هو؟

She said, ‘Or a name compatible with my name?’ He as said: ‘You, you are she’. She said, ‘O Prophet as of Allahazwj, I do not belie you, nor by Allahazwj do I recognise from myself what you as are describing me with’. Dawood as said: ‘Inform me as about your conscience and your (inner) secret, what is it?’

قالت: أما هذا فسأأخبرك به، أخبرك أنه لم يصيبني وحذ فلا تنازل بي كائان ما كان، وما تزل ضرفي حاجة وجوع كائان ما كان إلا صبرت عليه وسأل الله كشفه عني حتى بحوله الله عني إلى العافية والسعة، ولم أطلب بما بدلا، ولكن الله عليها وحمدته، فالله بلغت ما بلغت،

She said, ‘As for this, I shall inform you with it. I inform you as that there has not hit me any pain at all having descended with me, whatever it was, and there did not descend any harm with me, need and hunger, whatever it was, except I was patient upon it and did not ask Allahazwj to Remove it from me until Allahazwj Transformed it from me to the well-being and the affluence, and I did not see any replacement with it, and I thanked Allahazwj over it and praised Himazwj’. Dawoodas said: ‘So, due to this it reached what reached’.

ثم قال أبو عبد الله عليه السلام: وهذا دين الله الذي ارتلاه للصائمين.

Then Abu Abdullahasws said: ‘And this is the Religion of Allahazwj Which Heazwj is Pleased with for the righteous ones’. 55

(P.s. – This is not a Hadeeth) 56

حسى، قال الله لداود: يا داود، إذا، القلوب المعقلة بشهرة الدنيا فإن عقولها صمعوعة.

55 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 18
56 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 19
57 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 20
A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Mqadam,

‘From Abu Abdullah asws having said: ‘Among what Allahazwj Mighty and Majestic Revealed to Dawoodas: “O Dawoodas! Just as the nearest of the people from Allahazwj are the humble, like that the remotest of the people from Allahazwj are the arrogant’’. 58

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions,

‘From Abu Abdullah asws having said: ‘Allahazwj Mighty and Majestic Said to Dawoodas: “O Dawoodas! Give glad tidings to the sinner, and warn the truthful ones!” Heas said: ‘And how do Ias give glad tidings to the sinners and warn the truthful ones?’ Heazwj said: “O Dawoodazwj! Give glad tidings to the sinners that Iazwj Accept the repentance and Forgive the sins, and warn the truthful ones that they should not be self-conceited with their deeds for there isn’t any servant Iazwj shall Set-up for the Reckoning except he will be destroyed!’’ 59

(P.s. – This is not a Hadeeth) 60

(P.s. – This is not a Hadeeth) 61

(P.s. – This is not a Hadeeth) 62
وروي أن داود عليه السلام خرج مصنراً منفرداً، فأوحى الله إليه: يا داود مالي أراك وحدانياً؟ فقاً: إلهي اشتد الشوق مني إلى لقائك، وحا بيني وبينك خلقك، فأوحى الله إليه: ارج إليهم فإنك إن تأتني بعبد آباق أثبتك في اللوح حميداً.

(P.s. – This is not a Hadeeth) 63

نبه: روي أنه مكتوب في حكمة آ داود: حق على العاقل أن لا يغفل عن أرب ساعات: ساعة فيها يناجي ربه، وساعة فيها يحاسب نفسه، وساعة يطفئ إلى إخوان الذين يصدقونه عن عيوب نفسه، وساعة على نفس ولدته فيما يحب، فإن هذه الساعات عون لكل الساعات.

(P.s. – This is not a Hadeeth) 64

يهم: محمد بن يحيى، عن أحمد بن إدريس، عن سلمة بن الخياب، عن القاسم بن يحيى، عن جده أل Hassan, from Dawood Al Raqy,

And no servant from My azwj servant would hold with anyone from My azwj creatures, that being known from his intention, except {azwj} shall Cut-off the means of the skies from his hands, and Anger the ground from beneath him (be barren), and {azwj} don’t Mind in which valley he is destroyed!

P.s. – This is not a Hadeeth 65

 Muhammam Bin Al Hassan, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Mufazzal, from Salma Bin Al Khatab, from Al Qasim Bin Yahya, from his grandfather Al Hassan, from Dawood Al Raqy,

Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 26
Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 27
Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 28
Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 29
'From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted Revealed to Dawood as: “Tell the tyrants: ‘Don’t remember Me azwj, for no servant remembers Me azwj except I azwj. Remember him, and if they remember Me azwj, I azwj shall Remember them and Curse them!’”

Ibn Abu Al Balad, from Sa’ad Al Askaf,

‘From Abu Ja’far asws: ‘There was a worshipper among the Children of Israel Dawood as was fascinated by him, so Allah azwj Blessed and Exalted Revealed to him: “Do not marvel at anything from his affairs for he is a show-off!”

He asws said: ‘The man died, and they came to Dawood as and said to him as, ‘The man died’. He as said: ‘Bury your companion’. The Children of Israel disliked that and they said, ‘How come he as does not attend him?’

He asws said: ‘When he had been washed, fifty men stood and testified with Allah azwj that they do not know from him except goodness. When they prayed over him, fifty men stood and testified with Allah azwj they did not know except goodness.

When they buried him, Allah azwj Revealed to Dawood as: “What prevented you as from attending so and so?” He as said: ‘That which You azwj Notified me as upon, from his affairs’. He azwj said: “Even though it was like that, but a group from the rabbis and monks attended to him and they testified to Me azwj they did not know except goodness, so I azwj Allowed their testimonies upon him (to stand), and Forgave him, My azwj Knowledge regarding him!”

(P.s. – No. 32 is missing)

From Al Hassan Bin Muhammad Al Nowfaly,

‘From Al-Reza asws, among what he asws argued with against the people of the religions, he asws said to Ra’s Al-Jalout: ‘Dawood as said in his as Psalms: ‘O Allah azwj! Send the established of the
Sunnah after the gap’. Do you know of any Prophet establishing the Sunnah after the gap other than Muhammad⁶⁹

(P.s. – This is not a Hadeeth)⁷⁰
CHAPTER 4 – STORY OF THE COMPANIONS OF THE SATURDAY (SABATH)

The Verses – (Surah) Baqarah: And you have known those among you who transgressed during the Saturday, so We Said to them: “Become apes, despised!” [2:65].

Thus We Made it to be an example for those who were in front of them and those who followed them in posterity, and as an Advice for the fearful [2:66]

(Surah) Al Nisaa: or We Curse them as We Cursed the violators of the Sabbath, [4:47]

And the Exalted Said: and We said to them: “Do not exceed the limits during the Sabbath!”
And We Took a firm Covenant from them [4:154]

(Surah) Al A’raaf: And ask them about the town which was by the sea. When they exceeded during the Sabbath when their fish came to them on the day of their Sabbath on the surface (of the water), and the day they were not observing Sabbath, these did not come to them. Like that We Tried them due to what they had been corrupting [7:163]

And when a community from them said, ‘Why are you advising a people whom Allah would either be Destroying or Punishing by a severe Punishment?’ They said, ‘As an excuse to your Lord, and perhaps they would be fearing’ [7:164]

So when they forgot what they had been reminded with, We Rescued those who were forbidding from the evil and We Seized those who were unjust with an evil (Punishment) due to what they had been corrupting [7:165]
So when they exceeded about what We had Forbidden (them) from, We Said to them: “Become apes, despised (despicable)!" [7:166]

(Surah) Al Nahl: But rather, the Sabbath was Made to be upon those who differed about it, and surely your Lord Will Judge between them on the Day of Judgment regarding what they were differing in [16:124]

From Sa’ad, from Ibn Isa, from Abdullah Bin Muhammad Al Hjal, from Ali Bin Aqaba, from a man,

‘From Abu Abdullah asws having said: ‘The Jews had been Commanded with the withholding on the Day of Friday, but they ignored the day of Friday and withheld on the day of Saturday, so the fishing was Prohibited unto them on the day of Saturday’.

From Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad bin Ali Al Hamdany, from Sama’at Ibn Mihran, from Al Kalby Al Basabah who said,

‘I asked Abu Abdullah asws about the catfish. Allah azwj Mighty and Majestic Morphed a group from the Children of Israel, so whatever from them took with the sea, so it is theells, and the catfish, and the moray and what is besides that, and whatever from them took with the land, are the monkeys, and the pigs, and the guinea pigs, and the lizards and what is besides that’.
‘From Abu Ja’far asws in a lengthy Hadeeth having said: ‘So when he answered to every Prophet as, the one from his people from the Momineen who answered to him as, there was Made for each Prophet from them, a Law and a Manifesto, and the Law and the Manifesto are a way and a Sunnah; and from the Way and the Sunnah which Allah azwj Mighty and Majestic Commanded Musa as with was that He azwj Made the Sabbath to be upon them.

And it was so that the one who revered the Sabbath and did not legalise that he does that (fishing) from fear of Allah azwj, from the people of Samood, the fishes would proceed to them on the day of the Sabbath, Allah azwj would Enter him into the Paradise, and one who belittles with its right and legalises whatever Allah azwj had Prohibited upon from the deed which Allah azwj had Forbidden from during it, Allah azwj Mighty and Majestic would Enter him into the Fire.

And that is when they legalised the fishes and withheld these and ate them on the day of the Sabbath, Allah azwj was Wrathful upon them from without them having associated with the beneficent, nor having complained regarding anything from what Musa as had come with. Allah azwj Mighty and Majestic Said: "So when they exceeded about what We had Forbidden (them) from, We Said to them: “Become apes, despised (despicable)!” [7:166]."

Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 4 H 4
فوضعوا سلما على سور المدينة ثم أصعدوا رجلا منهم فأشرف على المدينة فنظر فإذا هو بالقوم قردة يتعاوون، فقا الرجل لاصنابه: يا قوم أرى والله عجبا، قالوا: وما ترى ؟ قا: أرى القوم قد صاروا قردة يتعاوون، لها أذناب، فكسروا الباب، قا: فعرفت القردة أنسابها من الانس، ولم تعرف الانس أنسابها من القردة، فقال القوم للقردة: ألم ننهكم ؟ فقا علي عليه السلام: والله الذي فلق الحبة و برأ النسمة إني لاعرف أنسابها من هذه الامة لا ي يكونون ولا يرونون في زكارة ما أمرهم به فخورون، وقد قال الله تعالى: " فبدوا القوم الغفلة " فقال الله: " أعنيا الذين ينهون عن السوء، واعنيا الذين ظلموا عنا تابوا، بينا كنا نفلئون ".

(P.s. – This is not a Hadeeth) 75

The number, from Sahl, from Amro Bin Usman, from Abdullah Bin Al Mugheira, from Talha Ibn Zayd,

‘From Abu Abdullah asws regarding the Words of the Exalted: So when they forgot what they had been reminded with, We Rescued those who were forbidding from the evil [7:165]. He asws said: ‘There were of three types – A type who were with the Commands and they commanded others, so they were Rescued; and a type who were with the Commands but they did not order others, so they were metamorphosed as particles; and a type who were not with the Command and did not order others, so they perished”.

76

By this chain, from Abu Ubeyda,

‘From Abu Abdullah asws regarding the Words of the Exalted: (Surah) Al Maidah: Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. [5:78]. He asws said: ‘(To become) the pigs, by the tongue of Dawood as, and (to become) the monkeys, by the tongue of Isa Bin Maryam asws.

وقا: إن اليهود أمروا بالامساك يوم اجبمعة فتركوا وأمسكوا يوم السبت فنرم عليهم الصيد يوم السبت. ثم(... سترد بشكل صحيح)

And he asws said: ‘The Jews had been Commanded with the withholding on the day of Friday, but they ignored and withheld on the day of Saturday (Sabbath), so Allah azwj Prohibited the fishing upon them on the day of Saturday. Then (some) men from the foolish ones of the town deliberated and seized from the fishes on the night of the Saturday and sold them, and no Punishment descended with them. So, they were joyful and did that for years. A group

75 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 5
76 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 6
advised them but they did not listen and they said, *Why are you advising a people whom Allah would either be Destroying* [7:164]. So, they became monkeys, despised".  

From Abdul Samad Bin Barar who said,

‘I head Abu Al-Hassan asws saying: ‘The monkeys, they were the Jews, those who transgressed during the Sabbath, so Allah aswj Morphed them as monkeys’”  


From Zurara,

‘From Abu Ja’far asws and Abu Abdullah asws regarding His aswj Words: *Thus We Made it to be an example for those who were in front of them and those who followed them in posterity, and as an Advice for the fearful* [2:66]. He asws said: ‘As for with them, the people of the town looked at them, and as for its posterity, we, and for us there is a preaching in it’”.  

From Al Ashbagh Bin Nubata,

‘From Al asws Bin Abu Talib asws having said: ‘It was a city by the sea. They said to their Prophet as, ‘If it was true, then let our Lord aswj Transform us as eels’. So, there was the city in the middle of the sea which had been drowned from the night, and there every man from them was morphed as an eel, the disease entering in its mouth”  

From Haroun Bin Abdul Aziz, raising it to,

‘One of them asws having said: ‘A group came to Amir Al-Momineen asws at Kufa and they said to him asws, ‘O Amir Al-Momineen asws! These eels which are being sold in our markets’.  

قال: فقسم أمير المؤمنين عليه السلام ضاحكا، ثم قال: قوموا لا يكتموه عما، ولا تقولوا في وصية إل لهما، قالوا معه فأنى شاة الفرات فأنى شاة، فتبث وجهه شاة، فخوما، فآى فاها.  

77 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 7  
78 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 8  
79 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 9  
80 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 10
He (the narrator) said, ‘Amir Al-Momineen\textsuperscript{asws} smiled chuckling, then said: ‘Arise, I\textsuperscript{asws} shall show you a wonder, and do not be saying in your bequests except good’. They arose and came to the banks of the Euphrates (river). He\textsuperscript{asws} spat in it a spittle and spoke with (certain) phrases, and there a catfish raised its head and opened its mouth.

فقال له أمير المؤمنين عليه السلام: من أنت ؟ الويل لك ولقومك، فقال: نحن من أهل القرية التي كانت حاضرة البحر إذ يقول الله في كتابه: إذ تأتيهم حينئذ يوم سبتمهم شرعا " الآية.

Amir Al-Momineen\textsuperscript{asws} said: ‘Who are you? The woe be to you and to your people!’ It said, ‘We were from the people of the town which was by the sea which Allah\textsuperscript{azwj} is Saying in His\textsuperscript{asws} Book: And ask them about the town which was by the sea. When they exceeded during the Sabath when their fish came to them on the day of their Sabbath on the surface of the water, [7:163] – the Verse.

فعرض الله علينا ولايتك فقعدنا عنها فمسرنا الله، فبعلنا في البر وبعلنا في البنر، فأما الذين في البنر فننن اجبراري، وأما الذين في البر فاللب والر بوع.

Allah\textsuperscript{azwj} Presented your\textsuperscript{asws} Wilayah to us, but we sat back from it, so Allah\textsuperscript{azwj} Morphed us. Some of us are in the land and some of us are in the sea. As for those in the sea, it is us the catfish, and as for those in the land, are the lizards and the Jerboa’.

قال: ثم التفت أمر  المممنين إلينا فقال: أسمعتم مقالتها ؟ قلنا: اللهم نعم، قال: والذي بعث محمدا بالنبوة لتنيض كما تحيض نساؤكم’.

He (the narrator) said, ‘Then Amir Al-Momineen\textsuperscript{asws} turned towards us and he\textsuperscript{asws} said: ‘Did you hear its talk?’ We said, ‘O Allah\textsuperscript{azwj}, yes!’ He\textsuperscript{asws} said: ‘By the One\textsuperscript{azwj} Who Sent Muhammad\textsuperscript{asws} with the Prophet-hood, they menstruate just as your womenfolk menstruate’.

لقد علمتم الذين اعتدوا منكم في السبت “ لما اصيادوا السمك فيه ” فقلنا لهم كونوا قردة خاسئين ” مبعدين عن كل خبيثة.

In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: But rather, the Sabbath was Made to be upon those who differed about it [16:124] – the Verse: ‘And that is because Musa\textsuperscript{as} had ordered his\textsuperscript{as} people to keep one day from every seven free for Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} had Made it to be upon them, and they are those that differed regarding it’.\textsuperscript{82}

81 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 11
82 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 12
(Imam Hassan Al-Askari\textsuperscript{asws} said): 'Allah\textsuperscript{azwj} the Exalted Said: \textit{And you have known those among you who transgressed during the Saturday} – due to their catching fishes during it, \textit{so We Said to them: “Become apes, despised!”} [2:65] - remote from every goodness.

Thus We Made it – i.e., We\textsuperscript{azwj} Made those metamorphosed ones whom We\textsuperscript{azwj} Shamed them and Cursed them by it, \textit{to be an example} – a punishment and a deterrence \textit{for those who were in front of them} – in front of the metamorphosed ones, from their grave sins by which they were deserving the punishments, and those who followed them in posterity – for the people who had witnessed them after their transformation, that would be deterred from the likes of their deeds due to what they witnessed, what would have been Released with them from Our\textsuperscript{asws} Punishments, \textit{and as an Advice for the fearful} [2:66]– they would be taking a lesson by it, and they would be separating from the disgrace, advising the (other) people by it, and they would be cautioning them to refrain.

\textit{فجعلناها} تلك المسرة التي أخزيناهم ولعناهم بها \textit{накоلا} عقابا وردعا \textit{لما بين يديها} بين يدي المسمرة من ذنوبهم الموجب أن ترددوا عن مثل أغاظهم ما شاهدوا محرلا حميف من عقابا وموعظة للمنتفعين الذين يتعظون بما فيناهم الحوريات ويظنون بما الناس يتخذهم المرابيات.

And Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘They were a people who were settled upon the shore of a sea. Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prophets\textsuperscript{as} had forbidden them from catching the fish during the day of Saturday. So they arrived to a ploy in order to permit by it for themselves what Allah\textsuperscript{azwj} had Prohibited. They dug up grooves and worked out a path to lead to ditches, to receive the fishes to enter into these from that path, and did not prepare a way-out for these, when they thought of getting out from it to the deep waters.


So, the fishes came on the day of Saturday swimming upon the security of Allah\textsuperscript{azwj} for it (Prohibition Order of fishing), and entered the grooves and the ditches. When it was evening of the day (of Saturday), they thought of returning from it to the deep waters in order to be safe from being hunted. They desired to return, but were not able, and remained there during the night in a place prepared for their seizure – on the day of Sunday – without the fishing, due to their being lured into it, and their (fishermen’s) frustration from the prohibition preventing the placing of these.

فكانوا يأخذونها يوم الالدوي، وقولون: ما اتصالنا في السبت، وإنما اتصالنا في الاثنين، ويسأل أعداء الله بل كانوا أعداء هما بأخحائدهم ما اتصالهم به يوم السبت حتى كثير من ذلك مالهم وثرواتهم ونضروا بالنساء، وغيرهم لا ينسى أشدتهم به.
So, they used to seize them on the day of Sunday, and they were saying, ‘We did not hunt on the day of Saturday, but rather, we hunted during the Sunday’, and they lied, enemies of Allahazwj. But they were seizers of these (fishes) by their grooves which they had dug out on the day of Saturday, to the extent that there was an abundance in their wealth and their prosperity, and they enjoyed with the women and others things due to the capacity of their hands with it.

فكانوا في المدينة نيفا وثمانين ألفا، فعل هذا منهم سبعون ألفا، وأنكر عليهم البلدان، كما نص الله تعالى: " واستسلموا عنة القرية التي كانت حاضرة البحر إذ عدن في البحر " الآية، وذلك أن طالقة منهم ونظروا عدناء الله وخوفهم من انقامه وشديد بأنه وحدهم فأحبلهم عن وعظهم: " لم تعلون قوما الله مهلكهم " بذئهج هلاك الاصطدام " أو معدهم عذاباً شديدًا "

And they were in the city of Naifa, eighty thousand. Seventy thousands of them did this deed, and the remainder denied upon them, just as Allahazwj the Exalted has Related their story And ask them about the town which was present by the sea [7:163] - the Verse. And that is, a group of them advised them and rebuked them, and scared them from the Punishment of Allahazwj, and from Hisazwj Vengeance, and cautioned them of the intensity of its evil. But, they answered them about their advice Why are you advising a people whom Allah will be Destroying [7:164] – due to their sins, the uprooting destruction, or Punish them with a severe Punishment? [7:164]

فأجابوا القائلين هذا منهم: " منعيرة إلى ربك " هذا قوله منا منهم معذرة إلى ربكم إذ كلفنا الأمر بالمعروف و منكر، فننن ننهي عن المنكر لعلم ربنا مخالفتنا لهم وكراهتنا لفعلهم,

So, their speakers replied to them, ‘This is an excuse to your Lord [7:164] – these words from us to them are an excuse to your Lordazwj – when we are encumbered with enjoining the good and forbidding from the evil. Thus, we are forbidding from the evil, for our Lordazwj to Know of our opposition to them, and our abhorrence to their deeds.

قالوا: " ولعلهم يتقون " ونعظهم أيضًا لعلمهم تنفع فيهم المواضع فيبنتها هذه الموبقة، ويخافوا عقوبتها,

They said: And perhaps they would be fearing [7:164] – And we are advising them as well, perhaps the advice would be effective among them, so they would be fearing these grave sins and be cautious of its consequential punishment.

قال الله تعالى: " فلما نظر العشرة آلاف وثمانين ألفا لا يقبلون مواعظهم ولا يحفلون بترويفهم " عما فروا عنه فلهم كونوا فردًا حاسين " مبعدين عن الخير مقصين. Allahazwj Mighty and Majestic Said: “So when they were insolent [7:166] – They deviated, and turned away, and were arrogant about their acceptance of the rebuke from what We had Forbidden from it, We Said to them: “Become apes, despised!” [7:166] – banished from the goodness, short’.

قال: فلم نظر العشرة آلاف وثمانين ألفا لا يقبلون مواعظهم ولا يحفلون بترويفهم إياهم وحذرواهم هم اعتزلهم إلى قرية أخرى قريبة من قرئهم فقالوا: " إذا نكر أن ينزل لهم عذاب الله وحن في خلافهم."

Heazws said: ‘So, when the ten thousand and more looked at the seventy thousand that they were neither accepting their advice, nor were they concerned of their scaring them and
So, they left the night before, and Allah ﷻ the Exalted Transformed all of them as apes – despised – and the gate of the city remained locked, no one coming out from it nor anyone entering into it. And the people of the town came to hear about that, so they went over and climbed over the wall of the city, and noticed them, that all of them, their men and their women were apes waving to each other. These onlookers recognised their known ones, and their relatives, and the ones who used to mingle with them. The onlookers said to one of them, ‘Are you so and so? Are you so and so?’ His eyes filled up with tears, and he gestured with his head (with ‘yes’, or ‘no’).

They did not cease to be like that for three days. Then Allah ﷻ Mighty and Majestic Sent upon them, rain and wind which swept them away into the sea, and there did not remain a transformed one after three days. And rather, those whom you are seeing from these faces with these images (of apes today), it is their resemblance. It is neither these ones exactly, nor from their lineage’.

The Ali ﷺ Bin Al-Husayn ﷺ said: ‘Allah ﷻ the Exalted Transformed those fish catchers (killers), so how do you see in the Presence of Allah ﷻ Mighty and Majestic, the state of the one who killed the children of Rasool-Allah ﷺ and violated his sanctity? Surely Allah ﷻ the Exalted, if He ﷻ does not Transform them in the world, so the Preparation for them from the Punishments of Allah ﷻ in the Hereafter, would be a multiple of the Punishment of the transformation’.

Then Ali ﷺ Bin Al-Husayn ﷺ said: ‘As for those who exceeded during the Saturday, had they, when they thought with the ugliness of their deeds, asked their Lord ﷻ by the virtue of Muhammad ﷺ and his goodly Progeny ﷺ to Protect them from that, He ﷻ would have Protected them, and Similar to that are those that forbid them. Had they (also) asked Allah ﷻ Mighty and Majestic that He ﷻ Protects them, by the virtue of Muhammad ﷺ and his goodly Progeny ﷺ, He ﷻ would have Protected them.'
But Allah \textit{azwj} the Exalted did not Inspire them for that and did not Incline them for it. Thus, flowed the information of Allah \textit{azwj} the Exalted regarding them – upon what was veiled in the Guarded Tablet'.

14 - 

A number of our companions, from Sahl Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu UbeydaAl Haza’

‘From Abu Abdullah\textit{asws} regarding the Words of Allah \textit{azwj} Mighty and Majestic: \textit{Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. [5:78].} He\textit{asws} said: ‘(To become) the pigs, by the tongue of Dawood\textit{as}, and (to become) the monkeys, by the tongue of Isa Bin Maryam\textit{as}.’

15 - 

My father, from Haroun Bin Muslim, from Mas’\textit{ada} Bin Sadaqa who said,

‘I asked him\textit{asws} about the group of the Shias who are entering into the workforce of the ruling authorities and they are working for them and answering to them and befriending them. He\textit{asws} said: ‘They aren’t from the Shias, but they are from them’.

Then Abu Abdullah\textit{asws} recited this Verse: \textit{Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. [5:78]} – up to His\textit{azwj} Words: \textit{but most of them are transgressors [5:81].} He\textit{asws} said: ‘The pigs upon the tongue of Dawood\textit{as} and the monkeys upon the tongue of Isa\textit{as}.’

\footnotesize
83 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 13
84 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 14
85 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 4 H 15
CHAPTERS ON STORY OF SULEYMAN BIN DAWOOD\textsuperscript{as}

CHAPTER 5 – HIS\textsuperscript{as} MERITS AND THE NOBILITY OF HIS\textsuperscript{as} MANNERISMS AND A SUMMARY OF HIS\textsuperscript{as} SITUATIONS

The Verses – (Surah) Al Nisaa: \textit{and We had Revealed unto Ibrahim and Ismail and Is’haq and Yaqoub and the tribes, and Isa and Ayoub and Yunus and Haroun and Suleyman} \textsuperscript{[4:163]}

(Surah) Al Anaam: \textit{and Noah We had Guided from before; and from his offspring Dawood, and Suleyman,} [6:84]

(Surah) Al Anbiyaa: \textit{And for Suleyman, the raging wind flowing by his orders to the land wherein We had Blessed, and We were the Knowers of all things} [21:81]

And \textit{from the satans were ones who were diving for him and were working other work besides that, and We were Protectors of theirs} [21:82]

(Surah) Al Naml: \textit{And We had Given knowledge to Dawood and Suleyman, and they both said: 'The Praise is for Allah Who Preferred us over many of His Momineen servants'} \textsuperscript{[27:15]}

\textit{And Suleyman inherited Dawood, and he said: ‘you people! We have been Taught the speech of the birds, and have been Given from all things. Surely, this is the clear Grace’} \textsuperscript{[27:16]}
And for Suleyman was the wind. Its morning course was a month and its evening course was a month, and We Caused to flow for him a spring of molten copper. And from the Jinn were ones who worked in front of him by the Permission of his Lord. And one from them who evaded Our Command, We shall Make him taste Punishment of the Blazing Fire [34:12]

They were making for him whatever he so desired, from the prayer Niches, and figurines, and bowls like the watering troughs, and fixed cauldrons. Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]

And We Tested Suleyman, and We Placed a body upon his throne, then he repented [38:34]

He said: ‘Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower’ [38:35]

Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36]

And (Subjugated) the Satans, being all builders and divers [38:37]

And others fettered in the chains [38:38]

This is Our Gift, so either confer or withhold, without a Reckoning [38:39]

And Surely for him (Suleyman), in Our Presence, is a Proximity and an excellent resort [38:40]
1 - فس: "وَلَسَلِيْمَانَ الْرِّيحِ عَاصِفَةً" قَالَ: تَجْرِي مِن كُلِّ جَانِبٍ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا "قَالَ: إِلَى بَيْتِ الْمَقْدُصَ وِالشَّامِ.

(P.s. – This is not a Hadeeth) 

2 - كَفَتُ الْقُطْنَانَ، عَنِ السَّكَرِيِّ، عَنِ الْجُوَّهُرِيِّ، عَنِ ابنِ عَمَّارَةَ، عَنِ ابنِهِ، عَنِ الصَّادِقِ عَلَيْهِ الصَّلَاةُ وَالْكِرَمَةَ قَالَ: إِنَّ دَاوُودَ عَلَيْهِ الصَّلَاةُ وَالْكِرَمَةَ أَرَادَ أَنْ يُسَتَّبَلِفَ سَلِيْمَانَ عَلَيْهِ الصَّلَاةُ وَالْكِرَمَةِ إِلَى الْإِنْسَانِ الَّذِي أَرَادَ أَنْ يُبْعَدَ، فَأَخْرَجَ بَنِي إِسْرَائِيلَ ضَحْوًا مِّن ذَلِكَ، فَقَالُوا: يُسَتَّبَلِفُ عَلَيْنَا حَدِيثًا وَفِي نَا مِن هَٰوِيْهُ مَعْنَا؟

Al Qatan, from Al Sakry, from al Jowhary, form Ibn Amara, from his father,

‘From Al-Sadiq asws having said: ‘Dawood as wanted to make Suleyman as a Caliph because Allah aswj Mighty and Majestic Revealed to him as Commanding him as with that. When the Children of Israel were informed, they raised a clamour from that, and they said, ‘He as makes a Caliph upon us a young one while among us there is one who is older than him?’

فَذَّكَّهَا أُسَيَّطُ بَنِي إِسْرَائِيلَ فَقَالُوا: كَانَتِ مَعَنا مَعَالَةُ كَأَوْلَى عَصَيْنِكُمْ فَأُنزِحْنَا عَصَا سَلِيْمَانَ فَكَانَ كَأَوْلَى عَصَيْنِكُمْ، فَقَالُوا: رَضَينَا، وَقَالَ: يَلِكُّ كُلٌّ عَصَا أَثْمَرَتْ فَصَاحَبَهُ وَلَدَيْهِ بعْدَي، فَقَالُوا: رَضَينَا، وَقَالَ: لَيَكُنَّ كُلٌّ عَصَا أَثْمَرَتْ فَصَاحَبَهُ وَلَدَيْهِ بعْدَي، فَقَالُوا: رَضَينَا، وَقَالَ: يَلِكُّ كُلٌّ عَصَا أَثْمَرَتْ فَصَاحَبَهُ وَلَدَيْهِ بعْدَي، فَقَالُوا: رَضَينَا .

your staffs, so whichever staff bears fruit, then its owner would be the master of the command after me as. They said, ‘We agree’. And he as said: ‘Let each one of you his name upon his staff’. They wrote. Then Suleyman as came with his as staff and wrote his as name upon it, then entered in room and locked the door, and the chiefs of the Children of Israel guarded it.

فَلَمَّا صَبَحَ صَلِّي سَلِيْمَانَ عَلَيْهِ الصَّلَاةُ وَالْكِرَمَةَ فَأَصْلَحَ الْبَابَ فَأَخْرَجَ عَصَيْنِهِ وَكَانَتِ عَصَا سَلِيْمَانَ كَأَوْلَى عَصَيْنِهِ، فَقَالُوا: رَضَينَا، وَقَالَ: يَلِكُّ كُلٌّ عَصَا أَثْمَرَتْ فَصَاحَبَهُ وَلَدَيْهِ بعْدَي، فَقَالُوا: رَضَينَا، وَقَالَ: يَلِكُّ كُلٌّ عَصَا أَثْمَرَتْ فَصَاحَبَهُ وَلَدَيْهِ بعْدَي، فَقَالُوا: رَضَينَا، وَقَالَ: يَلِكُّ كُلٌّ عَصَا أَثْمَرَتْ فَصَاحَبَهُ وَلَدَيْهِ بعْدَي، فَقَالُوا: رَضَينَا .

When it was morning, he as 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 as, and he as examined it in the presence of the Children of Israel.

فَقَالَ لهَا: يَا بَنِيَ أَيْ شَيْءٌ أَحْلَى؟ قَالَ: عَفُوُّ اللَّهِ عِنْ النَّاسِ وَعَفُوُّ النَّاسِ عِنْ الْعَفُوِّ نَاسِ. فَقَالَ: يَا بَنِيَ أَيْ شَيْءٌ أَحْلَى؟ قَالَ: الْحَبَيْبَةُ وَهِيْ هَٰوِيّةُ اللَّهِ عِنْ عِبَادَهُ.

He as said to him as: ‘O my as son as! Which thing is most relaxing?’ He as said: ‘Pardon of Allah aswj of the people, and pardoning of the people of each other’. He as said: ‘O my as son as! Which thing is sweetest?’ He as said: ‘The love, and it is a Spirit of Allah aswj among His aswj servants.

فَفَثَّرَ دَاوُودُ مَضْحَكَةً، فَسَارَ بِهِ بَيْنِ بَنِي إِسْرَائِيلَ وَقَالَ: هَذَا خَلِيفِي فِي كَمْ بَعْدِي، فَقَالَ سَلِيْمَانُ عَلَيْهِ الصَّلَاةُ وَالْكِرَمَةُ أَحْلَيْهِ بَعْدِي، ثُمَّ أَخْرَجَ بَنِي إِسْرَائِيلَ بَعْدُ ذَلِكَ أَمَرُ وَنَزَّلَ بِمَمْرَأَةٍ وَأَسْتَرَتَ مِنْ شَيْعَتِهِ مَا شَاءَ اللَّهُ أَنْ يُسْتَرَ، ثُمَّ إِنْ أَمَارَهُ قَالُوا: لَنَذَاكَ اللَّهُ يَتَحَمَّلُ مَا أَخْرَجَهُ السَّمْطُ وَأَطْبِقَ رَجْلَكَ وَلَا أَعْلَمُ لَكَ حَصَلَتْ أُكُلُّهَا إِلَّا أَنْكَلَتْ في مَوْعُوَّةٍ.

86 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 5 H 1
Dawood\textsuperscript{as} winked laughing and went with him\textsuperscript{as} among the Children of Israel and said: ‘This is my\textsuperscript{as} Caliph among you all from after me\textsuperscript{as}'. Then Suleyman\textsuperscript{as} concealed his\textsuperscript{as} matter after that and married a woman and veiled from his\textsuperscript{as} Shias (adherent) for as long as Allah\textsuperscript{azwj} Desired him\textsuperscript{as} to veil.

Then his\textsuperscript{as} wife said to him\textsuperscript{as} one day, ‘May my father and my mother be (sacrificed) for you\textsuperscript{as}! How perfect are your\textsuperscript{as} characteristics and aromatic is your\textsuperscript{as} aroma! And I do not know any characteristic for you\textsuperscript{as} which I dislike except that you\textsuperscript{as} are refusing regarding the provisions. If only you would enter that market and expose to the sustenance of Allah\textsuperscript{azwj} I hope you will not be disappointed’.

Suleyman\textsuperscript{as} said to her: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{as} do not do any work at all nor am I\textsuperscript{as} good at it’.

He\textsuperscript{as} entered the market and wandered around that day of his\textsuperscript{as}, then returned, not achieving anything. He\textsuperscript{as} said to her: ‘I\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} so Desires’.

When it was during the third day, he\textsuperscript{as} went until he\textsuperscript{as} ended up to a coast of the sea, and there was a fisherman. He\textsuperscript{as} said to him: ‘Is if okay for you if I\textsuperscript{as} were to assist you and you give us\textsuperscript{as} something?’ He said, ‘Yes’. So, he\textsuperscript{as} assisted him. When he\textsuperscript{as} was free, the fisherman gave him two fishes. He\textsuperscript{as} took them and praised Allah\textsuperscript{azwj} Mighty and Majestic. Then he\textsuperscript{as} split open the belly of one of them and there it was with a ring in its belly. He\textsuperscript{as} took it and put it is\textsuperscript{as} cloth (pocket) and praise Allah\textsuperscript{azwj}, and corrected the two fishes and came with them to his\textsuperscript{as} house.

And his\textsuperscript{as} wife rejoiced with that and said to him\textsuperscript{as}, ‘I want you\textsuperscript{as} to invite my parent to let them know that you\textsuperscript{as} have earned’. He\textsuperscript{as} called them and they ate with him\textsuperscript{as}. When they were free, he\textsuperscript{as} said to them: ‘Do you recognise me\textsuperscript{as}?’ They said, ‘No, by Allah\textsuperscript{azwj}, except we have not seen anyone better than you\textsuperscript{as}’.
He\textsuperscript{36} brought out his\textsuperscript{35} 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\textsuperscript{36} and rejoiced with him\textsuperscript{36}. Allah\textsuperscript{awj} Relieved from them whatever they were in from the confusion of his\textsuperscript{36} occultation.

When the death presented, he\textsuperscript{36} bequeathed to Aasif Bin Barkhya\textsuperscript{36} by the Permission of Allah\textsuperscript{awj}, Exalted is His\textsuperscript{awj} Mention. He\textsuperscript{36} did not cease to be between them, the Shias interchanging to him\textsuperscript{36} and taking the information of their Religion from him\textsuperscript{36}.

Then Allah\textsuperscript{awj} Mighty and Majestic Caused the occultation of Aasif, an occultation of prolonged duration. Then he\textsuperscript{36} appeared to them and remained between his\textsuperscript{36} people for as long as Allah\textsuperscript{awj} so Desired.

Then he\textsuperscript{36} bade them farewell and they said to him\textsuperscript{36}, ‘Where will we meet?‘ He\textsuperscript{36} said: ‘Upon the Bridge (in the Hereafter)’, and he\textsuperscript{36} disappeared from them for as long as Allah\textsuperscript{awj} so Desired, and the afflictions intensified upon the Children of Israel due to his\textsuperscript{36} occultation and Bakht Nasr overcame upon them’.\textsuperscript{87}

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

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Suleyman\textsuperscript{as}, when his\textsuperscript{as} kingdom was dispossessed, he\textsuperscript{as} went out upon his\textsuperscript{as} way, he was a guest of a great man, and he\textsuperscript{as} hosted him\textsuperscript{as} well and was good to him\textsuperscript{as}, and the status of Suleyman\textsuperscript{as} was great when he saw from his\textsuperscript{as} Salat and his\textsuperscript{as} virtues’.

He\textsuperscript{as} said: ‘He\textsuperscript{as} married his daughter. The daughter of the man said when she was what she saw, ‘May my father and my mother be (sacrificed) for you\textsuperscript{as}! How good is your\textsuperscript{as} aroma and

\textsuperscript{87} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 2
perfect are your characteristics! I do not know in you any characteristic which I dislike except that you are in the livelihood of my father'.

 قال: فخرج حتى أتى الساحل فأعان صيادا على ساحل البحر فأعطاه السمكة التي وجد في بطنها خاتمه.

He said: 'He went out until he came to the coast and assisted a fisherman at the coast of the sea, and he gave him the fish – (and) in its belly he found his ring’.

In a Hadeeth of the atheist who questioned Al-Sadiq about (certain) issues, it was among what he asked him, 'How can the Satans ascend to the sky and they are similar to the people in the creation and the weight, and they had built for Suleyman Bin Dawood from the construction what a son of Adam would be frustrated from?'

قال عليه السلام: غلظوا لسليمان كما سرروا وهم خلق رقيق غذاؤهم التنسم، والدليل على ذلك صعودهم إلى السماء لا إستراق السماء، ولا يقدر الجسم الكييف على الارتفاء إليها إلا بسلب أو سبب.

He said: 'They were thickened for Suleyman just as they were made subservient, and they are (actually) delicate creatures, their food intake is the breeze, and the evidence upon that is their ascending to the sky in order to steal the hearing, and the heavy body is not able upon the rising to it, except either by a ladder of means’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, or something else, from Sa'ad, from Al Hassan bin Al Jahm,

‘From Abu Al-Hassan having said: ‘For Suleyman Bin Dawood, there were a thousand wives in one castle, three hundred dowered and seven hundred concubines’.

Ali, from his father, from Ibn Abu Umeyr, raising it,

‘From Abu Abdullah having said: ‘The first one to take the sugar was Suleyman Bin Dawood’.

ملك سليمان مابين الشامات إلى بلاد إصيرر.

88 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 3
89 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 4
90 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 5
91 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 6
Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ibn Madboub, from Hisham Ibn Salim, from Al Sumaly,

‘From Abu Ja’far asws having said: ‘The kingdom of Suleyman as was what is between Al-Shamaat to the city of Istakhar (Persepolis)’. 92

8 - دعوات الراوندي: قا الصادق عليه السلام: كان سليمان عليه السلام يعضم أضيافه اللحوم بالحواري وعباه الحشكار، وباكل هو الشعر غير متحول.

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq asws said: ‘Suleyman as would feed his as guests the meat with the bread of sifted flour, and his as dependants the coarse, and he as would eat the un-sifted barley’’. 93

9 - نهج: قا أمر المممنين عليه السلام: ولو أن أحدا يجد إلى البقاء سلما أو لدف الموت سبيلا لكان ذلك سليمان بن داود عليه السلام، الذي سحر لهملك الجن والانسان، وعظيم الرتبة، وطمعه ثروة مذهلة، ومن ثم بعد ذلك، أفاضل الفناء، وأصبحت الجبال خالية، ولمباكن معطلة، ونزلها فوم آخرون.

Nahj (Al Balagah) –

‘Amir Al-Momineen asws said: ‘And if anyone could have found a ladder the remaining (everlasting life) or (a way) a way to repel the death, that would have been Suleyman as Bin Dawood as, the one for whom Allah azwj Subdued the kingdoms of the Jinn and the human, along with (having) the Prophet-hood, and magnificent rank. But, when his food (intake) had expired, and his term was complete, the bow of termination shot at him as with the arrow of death, and the houses became vacant from him as, and the dwellings suspended, and other people inherited these’’. 94

10 - ص: بالأسنا إلى الصدوق بإسناده إلى زيد الشنام، عن أبي عبد الله عليه السلام في قوله تعالى: " اعملوا آ داود شكرا " قا: كانوا آ 80 رجل و70 رجلا، وأعقب المحراب رجل واحد منهم يصلي فيه، وكانوا آ داود.

By the chain to Al Sadouq, by his chain to Zayd Al Shaham,

‘From Abu Abdullah asws regarding the Words of the Exalted: Work gratefully, family of Dawood, [34:13]. He asws said: ‘They were eighty men and seventy women. No man from them would come up suddenly to the prayer niche he as was praying Salat in it (but, ask permission), and they were the family of Dawood as.

When Dawood as passed away, Suleyman as ruled. He as said: ‘O you people! We as know the talk of the birds!’ Allah azwj Made subservient to him as the Jinn and the humans, and he as did

92 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 7
93 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 8
94 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 9
not hear of any kingdom in an area of the earth except he as came to it until he as entered it and entered it into his as Religion.

وسخر الريح له، فكان إذا خرج إلى مجلسه عكف عليه الريح وقام على أبوابه الريح فنعمل تحت الجنب فحمله حتى يتجه به إلى حيث يريد، وكان غدوها شهرًا وارواها شهرًا.

And the wind was Made subservient to him as. It was so that whenever he as went out to his as gathering, the birds would dedicate themselves upon him as and the Jinn and the humans would stand up; and it was so that whenever he as wanted to battle, he as would order with his as military camp (to be set up), and a wooden platform would be set out for him as, then the people, and the animals and the instruments of the war would be made to be upon it, all of it, until when he as had carried with him as what he as wanted, he as would order the violent wind, so it would enter under the wooden platform and carry it until it would end up with him as to wherever he as wanted, and its advent would be a month and its return a month.” 95

(P.s. – This is not a Hadeeth)96

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abu Walad, from Abu Baseer,

‘From Abu Ja’far asws having said: “For Suleyman as, the Satans la fortified his as buildings wherein were a thousand rooms, in every room there was a female – from these were seven hundred Coptic maids and three hundred free dowered ones. Allah azwj the Exalted Gave him as strength of forty men during copulating with the money, and he as was circling with them all and fulfilling them’.

95 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 10
96 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 11
He\textsuperscript{asws} said: ‘And Suleyman\textsuperscript{as} used to order the Satans\textsuperscript{la}, so they would carry the rocks for him\textsuperscript{as} from place to place. So, Iblees\textsuperscript{la} said to them, ‘How are you all?’ They said, ‘There is no strength for us due to what we are in’. Iblees\textsuperscript{la} said: ‘Aren’t you going with the rock and returning free?’ They said, ‘Yes’. He\textsuperscript{la} said: ‘Then you are in (a period of) rest’. The wind delivered to Suleyman\textsuperscript{as} what Iblees\textsuperscript{la} had said to the Satans\textsuperscript{la}, so he\textsuperscript{as} ordered them to carry the rocks while going and be carrying the mud while returning to their places.

Iblees\textsuperscript{la} appeared to them and said, ‘How are you all?’ They complained to him\textsuperscript{la}. He\textsuperscript{la} said: ‘Aren’t you sleeping at night?’ They said, ‘Yes’. He\textsuperscript{la} said, ‘Then you are in (a period of) rest’. The wind delivered (to Suleyman\textsuperscript{as}) what the Satans\textsuperscript{la} and Iblees\textsuperscript{la} had said, so he\textsuperscript{as} ordered them that they should be working during the night and the day. They did not remain except for a little while until Suleyman\textsuperscript{as} died.’

And he\textsuperscript{asws} said: ‘Suleyman\textsuperscript{as} went out to pray for the rain and with him\textsuperscript{as} were the Jinn and the human. He\textsuperscript{as} passed by a limping ant spreading out its legs, raising its hands, and it was saying, ‘O Allah\textsuperscript{azwj}! I am a creature from Your\textsuperscript{azwj} creatures. Enrich us from Your\textsuperscript{azwj} sustenance and do not Seize us due to the sins of the sons of Adam\textsuperscript{as}, and Quench us’.

Suleyman said to the ones who were with him\textsuperscript{as}: ‘Return, for someone else has already interceded for you all!’\textsuperscript{97}

\textsuperscript{97} Bihar Al Anwaar-- V 12, The book of Prophet-hood, Ch 5 H 12

‘From Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} did not Send any Prophet\textsuperscript{as} at all except as an intellectual, and some of the Prophets are more preferable than some; and Dawood\textsuperscript{as} did not make Suleyman\textsuperscript{as} a Caliph until he\textsuperscript{as} had tested his\textsuperscript{as} intellect, and Dawood\textsuperscript{as} made Suleyman\textsuperscript{as} a Caliph while he\textsuperscript{as} was thirteen years old, and he\textsuperscript{as} remained in his\textsuperscript{as} kingdom for forty years, and Zulqarnayn (became) king when he was twelve years old and remained in his kingdom for thirty years’.\textsuperscript{98}

\textsuperscript{98} Bihar Al Anwaar-- V 12, The book of Prophet-hood, Ch 5 H 13
My father and Ali bin Isa Al Ansary, from Muhammad Bin Suleyman al Daylami,

From Abu Al-Hassan asws the 3rd having said: ‘Suleyman as Bin Dawood as, an old woman came to him as claiming against wind, so Suleyman as called the (accused) wind and said to it: ‘What I asws called you to is what did you do to this woman?’

It said, ‘The Lord azwj of Might Sent me to a ship of the clan of so and so in order to save it from the drowning, and it had been on the verse of the drowning. So, I went out in my way hastening to what Allah azwj had been Commanded with and I passed by this woman while she was upon her roof, and she stumble due to it and I did not intend her, but she fell down and broke her hand’.

Suleyman as said, ‘O Lord azwj! With what shall I as judge upon the wind?’ Allah azwj Revealed to him as: “O Suleyman as! Judge with the broken arm of this woman against the owners of the ship which the wind saved from the drowning, for no one from the world will be oppressed in front of Me azwj!”

Ali Bin Al Hakam, from Aban, from Abu Al Abbas,

‘From Abu Abdullah asws regarding His azwj Words: They were making for him whatever he so desired, from the prayer Niches, and figurines [34:13], so he asws said: ‘By Allah azwj! These were not images of the men and the women, but the images of the tree, and it’s like’’. 100

From the book of Aban Bin Tablugh, from Ibn Asbat and Ibn Najran and Al Washa altogether, from Muhammad Bin Humran,

‘From Abu Abdullah asws, or from Zurara from him asws having said: ‘The last Prophet as to enter the Paradise would be Suleyman as Bin Dawood as, and that is due to what he as had been Given in the world’’. 101
From Zarwan Al Madainy,

‘From Abu Al-Hassan\textsuperscript{asws} the 2\textsuperscript{nd} having said: ‘The were for Suleyman\textsuperscript{as}, a thousand wives in a castle – three hundred dowered and seven hundred concubines, and he\textsuperscript{as} was circling with them during every day and night’.\textsuperscript{102}

By the correct chain from Zurara,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Suleyman\textsuperscript{as} had performed Hajj of the House (Kabah) among the Jinn and the humans and the birds and the winds, and clothed the House (Kabah) with the Egyptian cloth’.\textsuperscript{104}

By his chain, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The first one to clothe the House (Kabah) with the cloth was Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as}. He\textsuperscript{as} clothed it with the Egyptian cloth’.\textsuperscript{105}

\textbf{(P.s. – This is not a Hadeeth)}\textsuperscript{106}

101 Mahar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 16
102 Mahar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 17
103 Mahar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 18
104 Mahar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 19
105 Mahar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 20
106 Mahar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 21

(P.s. – This is not a Hadeeth)107

23- وقال الولي رضي الله عنه: روى الواحدي بالاسناد، عن محمد بن جعفر بن محمد عليه السلام: أعطى سليمان بن داود ملك مشرق الأرض ومغربها، فملك سبعمائة سنة وسبعة أشهر، فكان أهل الدنيا كلهم من الجني والإنس والشياطين والدواب والطيور والسماوات، وأعطى علم كل شيء ومنطق كل شيء، وفي زمانه صنعت الصنائع المعجزة التي جمع بها الناس، وذلك قوله: "علمنا منطق الطير وأوتينا من كل شيء إن هذا هو الفضل المبين".

And Al Tabarsy said, ‘And it is reported by Al Jowhary by the chain,

‘From Muhammad son of Ja’far asws Bin Muhammad asws having said: ‘Suleyman Bin Dawood as was Given the kingdom in the east of the earth and its west, and he as ruled for seven hundred years and seven months, ruling the people of the world, all of them from the Jinn and the humans, and the Satansla, and the animals, and the birds, and the predator, and he as was Given the knowledge of all things and talk of all things; and in his era he as build wondrous buildings which he as was heard with by the people, and that is His asw Words: We have been Taught the speech of the birds, and have been Given from all things. Surely, this is the clear Grace’ [27:16]’.

24- كا: محمد بن يحيى، عن أحمد بن محمد، عن علي بن سيف، عن أبي جعفر عليه السلام: خرج أمير المؤمنين عليه السلام ذات ليلة بعد عبادة وهو يقول: هنأمة هممه، وليلة مظلمة، خرج عليهكم الإمام عليه صميم آدم، وفي يده خامم سليمان، وعصم موسى.

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abu Al Hassan Al Asady, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws went out one night after dark, and he asws was saying, muttering, murmuring: ‘And the night is dark, the Imam asws has come out to you all! Upon him asws is the shirt of Adam as, and in his asws hand is a ring of Suleyman and a Staff of Musaassw, 109

25- كا: محمد بن يحيى، عن أحمد بن محمد، عن علي بن سيف، عن أبي جعفر الناصري، عن أبي يعمر الناصري، عن أبي حجر عليه السلام: خرج أمير المؤمنين عليه السلام ذات ليلة بعد عبادة وهو يقول: هنأمة هممه، وليلة مظلمة، خرج عليهكم الإمام عليه صميم آدم، وفي يده خامم سليمان، وعصم موسى.

في حادثة سنك، فقال: إن الله تبارك وتعالى أوعى إلى داود عليه السلام أن يستخفف سليمان وهو صبي برعي الغنم، فأدرك ذلك عاد بن إسرائيل وعلماهم.

107 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 5 H 22
108 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 5 H 23
109 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 5 H 24
(It has been narrated) from Abu Ja’far\textsuperscript{asws} the 2\textsuperscript{nd}, said, ‘I said to him\textsuperscript{asws}, ‘They (people) are talking regarding the infancy of your\textsuperscript{asws} age’. So he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted Revealed unto Dawood\textsuperscript{as} that he\textsuperscript{as} choose Suleyman\textsuperscript{as} as the Caliph, and he\textsuperscript{as} was a child pasturing sheep. But the worshippers of the Children of Israel and their scholars denied that.

So, Allah\textsuperscript{azwj} Revealed unto Dawood\textsuperscript{as}: “Take the staffs of the speakers and the staff of Suleyman\textsuperscript{as} and make these to be in a house, and seal upon these with the seals of the people. When it would be the morning, the one whose staff would have sprouted leaves and fruit, so he\textsuperscript{asws} would be the Caliph”. Dawood\textsuperscript{as} informed them, and they said, ‘We agree and submit’.\textsuperscript{110}

From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘The topknot on top of the heat of the grouse is from the wiping (by the hand of) Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as}, and that is the male grouse intended to copulate with its female, but she prevented unto him. He said to her, ‘Do not prevent me, for I do not intend except that Allah\textsuperscript{azwj} Mighty and Majestic would Extract from me a person you would be remembered by’. She answered him to what he sought.

When it wanted to lay eggs, he said to her, ‘Where do you want to lay eggs’. She said to him, ‘I do not know, near to the road?’ He said to her, ‘I am afraid that the passers-by would pass by you, but I see for you that you should lay eggs near the road, so the one who sees you near it would think that you are picking seeds from the road’. She answered him to that and laid eggs, and incubated them until she oversaw the births.

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\textsuperscript{110} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 25
While the two of them were involved in that, when there noticed Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as} in his\textsuperscript{as} army, and the birds were shading him\textsuperscript{as}. She said to him, ‘This is Suleyman\textsuperscript{as} who is coming over to us in his army, and there is no safety if he\textsuperscript{as} were to trample us, and trample our eggs’. He said to her, ‘Suleyman\textsuperscript{as} would be a merciful man with us, so is there anything with you to gift to him\textsuperscript{as} for the safety of your chicks when they are born’. She said, ‘Yes, a grass-hopper which I hid from you, awaiting for my chicks when they are born. Is there anything with you?’ He said, ‘Yes, I have a date with me, which I hid from you for my chicks’.

She said, ‘You take your date, and I take my grass-hopper, and we go to Suleyman\textsuperscript{as} and we present these to him\textsuperscript{as}, for he\textsuperscript{as} is a man who loves the gifts’. He took the date in his beak, and she took the grass-hopper in her claws, then they went to Suleyman\textsuperscript{as}. When he\textsuperscript{as} saw them both, and he was upon his\textsuperscript{as} throne, he\textsuperscript{as} extended his\textsuperscript{as} hands for them. They went over and the male sat upon the right hand and the female sat upon the left hand, and he asked them both of their state. So, they informed him\textsuperscript{as}.

He\textsuperscript{as} accepted both their gifts, and diverted his\textsuperscript{as} army away from them and their eggs, and he\textsuperscript{as} wiped (by his\textsuperscript{as} hand) upon their heads, and supplicated for them both with the Blessings. So, the topknot appeared on top of both their heads from the wiping of Suleyman\textsuperscript{as}.''}
بعض علائم الميدان، وقد اتخذ ميابخ ومخابز يحمل فيها تنازل الحديد وقدور عظام، يس كل قدر عشرة جزاء، وقد اتخذ ميادين للدواب أمام

ه، فيبخ اليباخون، ويخبز الخبازون، وتجري الدواب بين يديه بين السماء والارض، والريح تهوي بهم. فسار من إصيرر إلى اليمن، فسلك المدينة مدينة الرسول صلى الله عليه وآله.

فقا سليمان: هذا دار هجرة نبي في آخر الزمان، طوبى لمن آمن به، وطوبى لمن اتبعه، وطوبى لمن اقتدى به، ورأى حو

البيت أصناماً تعبد من دون الله فما جاور سليمان البيت بكي البيت، فقام على نحله إلى البيت، ما يبكى؟ قال: يا رب أيكي هذا، جس

ميابخ وقوم من أوليائك روبا على فعلم يعلمون، ولم يعلموا عدماً، ولم يعلموا عرضاً، والإنسان تعد محتوت من دونه، فأوحى الله تعالى لسليمان: أن لا تبكي، فإن سيفك علامة ودر قصة، ونزل فيه قرار بن أبي عبد من سليمان، وأحقق فيها Mandal عام من سليمان، ونظم على عدلى فوضى بدوا في طفوف السحر إلى زكاءها، وبرزت إلى أبي زيده القالة إلى ودها، والحالة إلى إمضاءها، وأظهرت من الإدوار، وعذبة السكينة قال: ورأى أن سليمان لما فلأ يعد أبوه أباكرا في بصره، فإن هو ليس لمسا، فلم يعبر عنه، ومسرحب، فهيا، على من عبد الله.

فقا، لم يكلمها بقرأ من أباب العهود وخصوص بهباك فيقولون، وذكر الودود، وأن عيد من خدمة من خدمة، شاركتها بالله، وردت الأورش، واجل شاهين، قال: وروي أن سليمان لما ملك بعد أبيه أمر باتخاذ كرسي، للعبه للنور، وأمر بأن يجعل منصباً على أرضه من حبوب جذبوري، وفوق على عدلى فوضى بدوا في طفوف السحر إلى زكاءها، وبرزت إلى أبي زيده القالة إلى ودها، والحالة إلى إمضاءها، وأظهرت من الإدوار، وعذبة السكينة قال:

فقا، لم يكلمها بقرأ من أباب العهود وخصوص بهباك فيقولون، وذكر الودود، وأن عيد من خدمة من خدمة، شاركتها بالله، وردت الأورش، واجل شاهين، قال: وروي أن سليمان لما ملك بعد أبيه أمر باتخاذ كرسي، للعبه للنور، وأمر بأن يجعل منصباً على أرضه من حبوب جذبوري، وفوق على عدلى فوضى بدوا في طفوف السحر إلى زكاءها، وبرزت إلى أبي زيده القالة إلى ودها، والحالة إلى إمضاءها، وأظهرت من الإدوار، وعذبة السكينة قال:

فقا، لم يكلمها بقرأ من أباب العهود وخصوص بهباك فيقولون، وذكر الودود، وأن عيد من خدمة من خدمة، شاركتها بالله، وردت الأورش، واجل شاهين، قال: وروي أن سليمان لما ملك بعد أبيه أمر باتخاذ كرسي، للعبه للنور، وأمر بأن يجعل منصباً على أرضه من حبوب جذبوري، وفوق على عدلى فوضى بدوا في طفوف السحر إلى زكاءها، وبرزت إلى أبي زيده القالة إلى ودها، والحالة إلى إمضاءها، وأظهرت من الإدوار، وعذبة السكينة قال:

(P.S. – This is not a Hadeeth)
CHAPTER 6 – MEANING OF THE WORDS OF SULEYMAN\textsuperscript{as}

Grant me a kingdom, not befitting for anyone from after me. [38:35]

I said to Abu Al-Hassan Al-Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, ‘Is it permissible for a Prophet\textsuperscript{as} of Allah\textsuperscript{azwj} Mighty and Majestic to be stingy?’ He\textsuperscript{asws} said: ‘No!’ I said to him\textsuperscript{asws}, ‘So (what about) the words of Suleyman\textsuperscript{as}: He said: ‘Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower [38:35], what is its perspective, and what is its Meaning?’

He\textsuperscript{asws} said: ‘The kingdoms are of two types – A kingdom which is attained by the overcoming, and the tyranny, and the choice of the people; and a kingdom which is attained from the Presence of Allah\textsuperscript{azwj} Blessed and Exalted, like the kingdom of Ibrahim\textsuperscript{as}, and kingdom of Taloot, and kingdom of Zulqarnayn. Suleyman\textsuperscript{as} said: ‘Grant me a kingdom, not befitting for anyone from after me [38:35], that he should be saying, ‘It has been attained by the conquering, and the tyranny, and the choice of the people’.

\textbf{Allah\textsuperscript{azwj} Blessed and Exalted:} \textit{Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36], and Made its going as a month, and its flowing a month, And (Subjugated) the Satans, being all builders and divers [38:37], and Taught him\textsuperscript{as} the language of the birds, and to move in the earth. So the people knew, during his time and after him that his kingdom does not resemble the kingdoms of the choice of the people, and the kingdoms by conquering and the tyranny}.\n
I said to him\textsuperscript{asws}, ‘(What about) the words of Rasool-Allah\textsuperscript{saww} ‘May Allah\textsuperscript{azwj} have Mercy upon my\textsuperscript{saww} brother Suleyman\textsuperscript{as}, how stingy he\textsuperscript{as} was!’ He\textsuperscript{asws} said: ‘His\textsuperscript{saww} words have two
perspectives – One of these is how stingy he was by his offer, and evil is the word (of the people) in it! And another perspective is that he is saying: ‘How stingy he was that he did not want it to go (inherited) to the ignorant!’

Then he said: ‘We have been Given what Suleyman had been Given, and what he had not been Given (as well), and what no one in the Worlds have been Given. Allah Mighty and Majestic has Said in the story of Suleyman: This is Our Gift, so either confer or withhold, without a Reckoning [38:39]. And the Mighty and Majestic Said in the story of Muhammad: And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7].’

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‘From Abu Abdullah regarding the words of Suleyman: Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower [38:35]. I said, ‘What he supplicated for?’

He said: ‘Yes, and no human has been Given after him what the Prophet of Allah had been Given, from overcoming the Satan, so he throttled him to a pipe (shape) to the extent that he hit the hand of Rasool-Allah with his tongue. Rasool-Allah said: ‘Had Suleyman not supplicated with it, I would have shown it to you’.”

115 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 6 H 1
116 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 6 H 2
CHAPTER 7 – STORY OF HIS\textsuperscript{as} PASSING BY A VALLEY OF THE ANTS AND HIS\textsuperscript{as} SPEAKING WITH IT AND THE REST OF WHAT ARRIVED TO HIM\textsuperscript{as} FROM THE VOICES OF THE ANIMALS

The Verses – (Surah) Al Naml: And there were assembled for Suleyman, his armies from the Jinn, and the human beings, and the birds, and they were arranged in rows [27:17]

Until when they came to the valley of the ants, and ant said, ‘O you ants! Enter into your dwellings lest Suleyman and his armies trample you while they are unaware!’ [27:18]

So he smiled, laughing from its words, and said: ‘My Lord! Support me that I should thank for Your Favours which You Favoured upon me and upon my parents, and that I should perform righteous deeds You would be Pleased with, and Enter me by Your Mercy to be among Your righteous servants!’ [27:19]

(P.s. – This is not a Hadeeth)\textsuperscript{117}

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117 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 7 H 1
So he smiled, laughing from its words [27:19], said: ‘When the ant said: ‘O you ants! Enter into your dwellings so Suleyman and his armies may not trample you while they are not aware!’ [27:18], the wind carried the voice of the ant to Suleyman⁸, and he⁸ was passing (flying) in the air, and the wind was carrying him⁸.

He⁸ paused and said: ‘To me⁸, with the ant!’ So when they came with it, Suleyman⁸ said: ‘But my⁹ father is Dawood⁸⁹. The ant said, ‘So why did you⁸ add in your⁸ name, the letters of your⁸ father Dawood⁸⁹?’ Suleyman⁸ said: ‘O you ant! But, do you know that I⁸ am a Prophet⁸, and I⁸ am not unjust to anyone?’ The ant said, ‘Yes’.

Suleyman⁸ said: ‘So why did you caution them of my⁸ injustice by saying: ‘O you ants! Enter into your dwellings [27:18]?’ The ant said, ‘I feared that if they were to look at your⁸ adornments, then they would be tempted by it, and they would leave the Zikr of Allah⁸⁹, Exalted is His⁸⁹ Mention’.

Then it said, ‘Are you⁸ greater or your⁸ father Dawood⁸⁹?‘ Suleyman⁸ said: ‘But, my⁹ father Dawood (is greater)’. The ant said, ‘Then why did you⁸ add in the letters of your⁸ name, the letters of the name of your⁸ father Dawood⁸⁹?’

So Suleyman⁸ said: ‘There is no knowledge of this with me⁸⁵. The ant said, ‘Because your⁸ father Dawood⁸⁹, his⁸ wound was cured (Daawy) with cordiality, thus he⁸ was named Dawood, while you⁸ – O Suleyman⁸ – hope to join with your⁸ father Dawood⁸⁹’.

Then the ant said, ‘Do you⁸ know why the wind is not Made to be subservient to you⁸ in the rest of the kingdom?’ Suleyman⁸ said: ‘There is no knowledge of this with me⁸⁵’.

The ant said, ‘What the Mighty and Majestic Means by that is that, had He⁸⁹ Made subservient to you⁸ the whole of the kingdom, just as He⁸⁹ Made subservient to you, this wind, it would go away from you⁸ like the going away of the wind’. So, this is where Suleyman⁸ smiled, laughing from its words [27:19].

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⁸ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 7 H 2
3 - بإستاده إلى حفص بن غياث، عن أبي عبد الله عليه السلام: أنه قال: إن سليمان ابن داوود عليه السلام خرج ذات يوم مع أصحابه ليسنقي، فوجد تمرة قد فرغت قائلة من فواكهها إلى السماء وهي تقول: اللهم إذا خلق من خلقك لاغني بنا عن رزقك، فلا فلكنا بذنوب بني آدم، فقال سليمان عليه السلام لاصنابه: ارجعوا لقد سقيتم بغيركم.

By his chain to Hafis Bin Giyas,

‘From Abu Abdullah” asws having said: ‘Suleyman as Ibn Dawood as went out one day with his companions in order to pray for rain, and he as found an ant which had raised its feed from its body towards the sky and it was saying, ‘O Allah azwj! I am a creature from Your azwj creatures! Enrich us from Your azwj sustenance, and do not Destroy us due to the sins of the sons of Adam as. Suleyman as said to his companions: ‘Return, for you will be quenched due to someone else’.

4 - دعوات الزراوندي: فكرودة أن سليمان عليه السلام كان جالسا على شاطئ بحر فبصر بنملة تحمل حبة قمح تذهب بها نحو البنر، فجعل سليمان ينظر إليها حتى بلغت الماء، فإذا بلفدعة قد أخرجت رأسها من الماء وقد تبنتها رسوماً في البحر جاذبة طويلة، سليمان يفكر في ذلك ويتأهو، ثم إنها عادت في الماء. فقلت سليمان: يا الله! إن في هذا البحر الذي تراه مشروخ في وجوهها عدة عيوب. وقد علتها الله تعالى. فتفرر عينها طفلاً، فأتى الله وطعنه في أعماقه، ثم تعلمها رفعها، وسرر الله هذه الفردوسة لتصبح فلا يضيء عليها، ولعلها الله تعالى على قلب الصمود وأخذتها، ثم إنها عادت إلى الماء، فتم تفريغها في البحر، فجاء سليمان عليه السلام:

وهل سمعت لها من تسبينة؟ قالها: نعم، تقول: يا نبي الله إن في قعر هذا البحر صررة مجوفة، وفي جوفها دودة عمياء، وقد خلقها الله تعالى هناك فلا تقدر أن تخرج منها ليلب لزقها، وقد وكلها الله برزقها، فأنا أحمل رزقها، وسرر الله هذه اللفدعة لتنملني فلا يلربني الماء في فيها، وتل فاها على تعب الصمود وأخذتها، ثم إنها عادت إلى الماء، فتم تفريغها في البحر، فجاء سليمان عليه السلام:

وهل صلى الله من تسمية؟ قالها: نعم، تقول: يا نبي الله من يدفن في جوف هذه الصمود، فتبتت هذه الصمود، وفتك بريق يرعبني وترعب من بني آدم، فقلت سليمان عليه السلام:

(P.s. – This is not a Hadeeth)
CHAPTER 8 – INTERPRETATION OF THE WORDS OF THE EXALTED: Then he began to wipe the legs and the necks [38:33]; AND THE WORDS OF THE MIGHTY AND MAJESTIC: and We Placed a body upon his throne, then he repented [38:34]

The Verses – (Surah) Suad: And We Granted Suleyman to Dawood, the excellent servant. He was penitent [38:30]

When there were displayed to him in the evening, the well-bred steeds [38:31]

So he said: ‘I loved the love of good things from the Zikr of my Lord, until it (sun) disappeared in the veil [38:32]

Return it unto me! Then he began to wipe the legs and the necks [38:33]

And We Tested Suleyman, and We Placed a body upon his throne, then he repented [38:34]
أصاب "والرخاء: اللينة" والشياطين كل بناء وغواص " أي في البنر " وآخرين مقرنين في الاصفاد " يعني مقيدين قد شد بعلهم إلى بعض، وهم من الشياطين والطرور والرخاء والشياطين وجميع الأطوار والوحل別 بهم على كرب ويعيد الله عزوجل إبلا حلوضه. وإما أن يحكم فكان بذلك الشياطين أن يعملوا لحمرة من فاس بني إسرائيل بالشيوع، فلما مسح أعناق الخيل وسوقها بالسيف شجعت الله عزوجل سليمان عليه السلام. فكان إذا لبسه حلروة اجبن والانس والشياطين وجمي أطاعوه يقعد على كرسيه. ويبعث الله عزوجل ريحا تحمل الكرسي وجمل ما عليه من الشياطين والطير والنساء والدواب والخيل. ويشكل التنفس في المواء إلى موقع بين سليمان عليه السلام. وكان يعبد الققدا بالذباب، وظلماف. ولهما خاتم على السماء في طلب الحرام غلب على سليمان عليه السلام. وكان ي bèلذ بخلف سليمان عليه السلام. وكان يأمر الشياطين أن يحملوا الحجارة من فارس يبيعونها بالشام، فلما خاف الشياطين أن يفينوا به ألقى الخاتم في البنر، وبعث الله عزوجل سمكة فالتقمت. وهرب الشياءن. وبقيت بنو إسرائيل ييلبون سليمان عليه السلام. وكان سليمان عليه السلام يمر على ساحل البنر تائبا إلى الله، وجعل سليمان عليه السلام بعض من يخدمه. فجاء الشياطين ولهم سليمان عليه السلام. وكان سليمان عليه السلام يأتينا في الحيض وهو يأتينا في الحيض، فالناش الأشياطين أن يبطروا سليمان عليه السلام. فمن سليمان عليه السلام. كتب له JS. فلم يجده فمن سليمان عليه السلام. وهو الذي كان عنده علم من الكتاب. فقلت له: إن قلمي لا يجري باجبور، فلم يكتب. فقلت له: أجلس ولا تكتب شيئا، ولكن أخبرني أن تحب الهدهد وهو أخبز الشياطين. واحتم الريح. قل: إنه يبصر الماء من وراء الصفا. فقلت له: وكيف يبصر الماء من وراء الصفا، وإنما يواري. فقلت له: سليمان: قف ياوقف إنه إذا جاء القدر حا دون البصر.

(P.s. – This is not a Hadeeth)
CHAPTER 9 – HIS-story with Bilquees

The Verses – (Surah) Al Naml: *And he surveyed the birds, so he said, ‘What is the matter I cannot see the hoopoe, or was it from the absentees?’* [27:20]

*I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation’ (for its absence)* [27:21]

*But he (hoopoe) did not remain (absent) for long, and it said, ‘I have encompassed what you did not encompass with, and I come to you from Saba with certain news’* [27:22]

*I found a woman ruling them, and she has been given from everything, and for her is a magnificent throne* [27:23]

*I found her and her people doing Sajdah to the sun instead of Allah, and the Satan has adorned their deeds for them. Thus, he blocked them from the Way, so they are not going aright* [27:24]

*They are not doing Sajdah to Allah Who Extracts the cache in the skies and the earth, and He Knows what you are concealing and what you are proclaiming* [27:25]

*Allah, there is no god except Him. He is Lord of the Magnificent Throne* [27:26]

*He said: ‘We shall see whether you speak the truth or you are from the liars’* [27:27]
Go with this letter of mine and cast it to them, then turn back from them and see what their response is [27:28]

يم قالت يا أيها الملا إني ألقي إلي كتاب كريم *

She said, ‘O you Chiefs! There has been cast to me an honourable letter [27:29]

إنه من سليمان وإنه بسم الله الرحمن الرحيم *

It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30]

ألا تعلوا علي وأتوني مسلمين *

‘Do not exalt yourselves against me and come to be submissively’” [27:31]

قالت يا أيها الملا إني ألقي إلي كتاب كريم *

She said, ‘O you Chiefs! Give me a verdict regarding my matter. I do not conclude a matter until you are present’ [27:32]

قالا نحن أولوا قوة وأولوا بأس شديد* والامر إليك فانظري ماذا تأمرين *

They said, ‘We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore consider what you will command’ [27:33]

قالا إن الملوك إذا دخلوا قرية أفسدوها وجعلوا أعزة أهلها أذلة وكذلك يفعلون *

She said, ‘Surely, the kings, whenever they enter a town, they ruin it and make the noblest of its people to be its disgraced ones, and like that (is what) they would be doing [27:34]

وإني مرسولة إليهم بمغدة فاناظرة مبرجة الرسلون *

And I am going to send a gift to them, then we shall see what the messengers return with’ [27:35]

فلمما جاء سليمان قال أقدمون بمال فما آتاني الله خير مما أتاكم بل أشتم ميديكم تفرجون *

So when he (the messenger) came, Suleyman said: ‘Are you trying to help me with wealth? What Allah has Given me is better than what He has Given you, but you are rejoicing with your gifts [27:36]

ارجعوا إليهم فتأنثىئهم بمجزوء لا قبل لهم بما تعلجرونهم منها أذلة وهم صاغرون *

Go back to them, and we will come to them with armies they will not be able to face, and we will expel them from it in disgrace, and they would be belittled!’ [27:37]
He said: ‘O you chiefs! Which one of you can come to me with her throne before they come to me in submission?’ [27:38]

A fierce one from the Jinn said, ‘I will come to you with it before you arise from your place, and I am strong upon it, reliable’ [27:39]

The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’. So when he saw it settled in his presence, he said: ‘This is from the Grace of my Lord to Try me whether I am grateful or ungrateful. And one who is grateful, so rather he is grateful for himself, and one who is ungrateful, so my Lord is Needless, Benevolent’ [27:40]

He said: ‘Disguise her throne to her, we shall see whether she is rightly guided or happens to be from those who are not rightly guided’ [27:41]

So when she came, it was said, ‘Is your throne like this?’ She said, ‘As if it is, and we were given the knowledge from before it, and we were submissive’ [27:42]

And it blocked her, what she used to worship from besides Allah. She was from a Kafir people [27:43]

It was said to her, ‘Enter the palace!’ So when she saw it, she reckoned it to be a pool and she uncovered from her leg. He said: ‘It is a palace of smoothened glass’. She said, ‘Lord! I have been unjust to myself, and I submit along with Suleyman to Allah, Lord of the worlds!’ [27:44]
‘From Abu Ja’far asws having said: ‘The scholar (Asif Bin Barkhiya) did not exceed upon the looking to what is behind him and what is in front of him to the extent of his sight, then he looked at Suleyman as, then extended his hand, and there it was (Throne of Bilqees), resembled in front of him’. 122

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

‘I heard Abu Abdullah asws saying: ‘The companion of Sulaiman as (Asif Bin Barkhiya) did not exceed upon that he (only) said with his fingers like this, and there he had already come with the Throne of the Queen of Saba’.

Humran said to him asws, ‘May Allah aswj Keep you asws well! How can this be so?’ He asws said: ‘My asws father asws was saying: ‘The ground folded for him as whenever he as wanted its folding’. 123

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ينلم و أسلمت م سليمان لله رب العا


(P.s – This is not a Hadeeth)\\n
124

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, or someone else, from Muhammad Bin Hammad, from his father Ahmad Bin Hammad, from Ibrahim, from his father,

From Abu Al-Hassan asws the 1st, said, 'I said to him asws, 'May I be sacrificed for you asws! Inform me about the Prophet saww. Did he saww inherit the Prophets as, all of them as? He asws said: 'Yes'. I said, 'From Adam as until it ended to himself saww? He asws said: 'Allah asw did not Send a Prophet saww except that Muhammad saww was more knowledgeable than him as'.

قال: فقا: إن سليمان بن داود عليه السلام قا للهذه حين فقده وشك في أمره فقا: " ما فيي لا أرى الهدهد أم كان من الغائبين " حين فقده.

He (the narrator) said, 'I said, 'Isa as Ibn Maryam as used to revive the dead by the Permission of Allah aswj'. He asw said: 'You speak the truth'. (I said), 'And Suleyman as Bin Dawood as used to understand the speech of the bird, and was Rasool-Allah saww able to be upon this status?'

قال: فقا: إن عيسى بن مريم السلام كان يحيي الموتى بإذن الله، قال: صدق، وسليمان بن داود عليه السلام كان يفهم منيق الير، وكان رسول الله صلى الله عليه وآله يقدر على هذه المناز.

He (the narrator) said, 'Suleyman as Bin Dawood as said to the Hoopoe (bird) when he as missed it and doubted regarding its matter, so he as said [27:20] What is the matter that I cannot see the hoopoe or is it from the absentees?, when he as missed it. So he as was angry upon it, so he as said: [27:21] I will punish it with a severe punishment, or slaughter it, or it brings to me a clear authorisation (for its absence).

وإنما غلب لونه لأنه كان يدله على الماء حالما: وهو طائر قد أعطى ما لم يعط سليمان وقد كانت الربيه والمس واحلي ولبس والنشاط والمردة له طالعين.

And rather, he as was angry because it used to navigate for him upon the waters. This one, and it was a bird, and it had been Given what Suleyman as had not been Given. And it was so
that the wind, and the ant, and the humans, and the jinn, and the Satans were chained to him in obedience, and he did not happen to recognise the water beneath the atmosphere, and the bird used to recognise it.

وإن الله يقول في كتابه: " ولو أن قرآنا سر ت به اجببا أو قيعت به الارض أو كلم به الموتى " وقد ورثنا هذا القرآن الذي فيه ما يدلنا ما يرى إلا أن آن بأذن الله.

And Allah is Saying in His Book [13:31] And even if there were a Quran by which the mountains were made to pass away, or the earth were travelled over by it, or the dead were made to speak thereby, and we have inherited this Quran wherein is what the mountains can be made to be passed with, and the cities be made to travel with, and the dead to be revived with, and we know the water beneath the atmosphere, and in the Book of Allah there are Verses what a matter can be intended with” 125.

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzayl who said,

‘Shureys Al-Sabishy informed be, from Jabir, from Abu Ja’far asws having said: ‘The Magnificent Name of Allah azwj is upon seventy-three letters, and rather with Asif (Bin Barkhiya) was one letter. So he spoke with it, and the land which was between him and the throne of Bilquees submerged to the extent that he grabbed the throne by his hand. Then the land returned just as it had been, quicker than the blink of an eye.

And we, with us are seventy two letters from the Magnificent Name, and one letter is in the Presence of Allah azwj the Exalted, which He Accounts for the Knowledge of the unseen. And there is neither Might nor Strength except with Allah azwj, the Exalted, the Magnificent” 126.

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

‘From Abu Al-Hassan asws, the owner of the army, said, ‘I heard him asws saying: ‘The Magnificent Name of Allah azwj are seventy three letters. One letter was with Asif (Bin Barkhiya as, successor of Suleyman as). So he as spoke with it, and the land was folded for him,

125 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 9 H 4
126 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 9 H 5
in what was between him and Saba (Sheba). He grabbed the throne of Bilquees until it came to be to Suleyman. Then the earth extended back in less than the blink of an eye.  

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Fazeyl, from Sa’ad Abu Umar Al Jabal,

‘From Abu Abdullah asws having said: ‘The Magnificent Name of Allah azwj is upon seventy-three letters. There was one letter with Aasif as and he as spoke with it, so the ground what is between him and the throne of Bilquees collapsed, then he as grabbed the throne by his hand, then the ground returned just as it was quicker than the blink of an eye, and with us asws there are seventy-two letter from the Name, and one letter is with Allah azwj the Exalted. He azwj Chooses by it in the Knowledge of the unseen, the Prescribed with Him azwj’.  

Ahmad Bin Musa, from Ahmad Bin Abdous Al Khaleybi, from Ali Bin Al Hakam, from Muhammad bin Al Fazeyl, from Sa’ad Abu Umar,

‘From Abu Abdullah asws having said: ‘The Magnificent Name of Allah azwj is upon seventy-two letters, and rather with Aasif as was a book of Suleyman, and he as had revealed one letter to him as, ‘Alif’ or ‘Waw’. He as spoke, the ground was punctured for him as until it turned, and he as grabbed the throne; and that with us asws there are seventy-one letters, and one letter is with Allah azwj in His azwj unseen’.  

Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Al Fazeyl, from Zareys, from Jabir,

‘From Abu Ja’far asws he (the narrator) said, ‘I said to him asws, ‘May I be sacrificed for you as’ The words of the scholar, ‘I will come to you with it before your glance returns to you’ [27:40]’.  

قال: قال: يا جابر إن الله جعل اسمه الاعظم على ثلاثة وسبعين حرفا، فكان عند الآصف منها حرف واحد افصله بالابر ما بينه وبين سرير بلقب ثم تناول السرير يبدأ ثم عادت الأرض كما كان أسرع من طرفة عين، وعندنا خن من الاسم أربعون حرفا، وحرف عند الله تعالى استأثر به في علم الغيب المكتوب عنده.

قال: قال: يا جابر إن الله جعل اسمه الاعظم على ثلاثة وسبعين حرفا، فكان عند الآصف منها حرف واحد افصله بالابر ما بينه وبين سرير بلقب ثم تناول السرير يبدأ ثم عادت الأرض كما كان أسرع من طرفة عين، وعندنا خن من الاسم أربعون حرفا، وحرف عند الله تعالى استأثر به في علم الغيب المكتوب عنده.

127 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 9 H 6  
128 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 9 H 7  
129 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 9 H 8
He (the narrator) said, ‘He\(^\text{asw}\) said: ‘O Jabir, Allah\(^\text{azwj}\) Made His\(^\text{azwj}\) Magnificent Name to be upon seventy-three Letters. There used to be with him (Aasif\(^\text{as}\) Bin Barkhiya\(^\text{as}\)) the knowledge of one of these letters.

The Earth contracted between him and the throne of Bilquees, until the two met (and he\(^\text{as}\) grabbed the throne), and then it reverted to as it was before, whereas with us\(^\text{asw}\), from the Magnificent Name of Allah\(^\text{azwj}\), are seventy-two Letters, and one Letter regarding the knowledge of the unseen is hidden with Him\(^\text{azwj}\)^{130}.

10 – كا: علي بن محمد بن بندار، عن السبأري رفعه قال: قال أبو عبد الله عليه السلام: من أراد الاطلاء بالنورة فأخذ من النورة بإصبعه فشَّمه وجعله على طرف أنفه وقال: " صلى الله على سليمان بن داود كما أمرنا بالنورة " لم تحرقه النورة.

Ali Bin Muhammad Bin Bundar, from Al Sayyari, raising it, said,

‘Abu Abdullah\(^\text{asw}\) said: ‘The one who wants the waxing with Al-Nouran, so he should take from Al-Noura with his fingers, and paste it upon the sides of his nose and say, ‘May Allah\(^\text{azwj}\) Send Blessings upon Suleyman\(^\text{as}\) Bin Dawood\(^\text{as}\) just as he\(^\text{as}\) ordered us with Al-Noura’, would not be burnt by Al-Noura’.\(^\text{131}\)

11 – مل: أبي، عن سعد، عن ابن إبليس، عن الأوز�بي، عن النضر، عن بني الحلي، عن ابن خارجة، عن أبي يوسف، عن أبي عبد الله على السلام قال: إن صاحب سليمان تكلم باسم الله الاعظم ففسط ما بين سرير سليمان وبين العرش من سهولة الأرض وزوجحته حتى الناقد القطعان فاحترب العرش، قال: سليمان: يخيل إلى أنه خرج من تحت سريري.

My father, from Sa’ad, from Ibn Isa, from Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Ibn Kharjat, from Abu Baseer,

‘From Abu Abdullah\(^\text{asw}\) having said: ‘The companion of Suleyman\(^\text{as}\) (Aasif\(^\text{as}\)), spoke with the Magnificent Name of Allah\(^\text{azwj}\), and it collapsed what is between the Throne of Suleyman\(^\text{as}\) and the Throne (of Bilquees) from the softness of the earth and its harshness until the two pieces met and the throne was thrown out. Suleyman\(^\text{as}\) said: ‘It was imagines to me\(^\text{as}\) it (the throne of Bilquees) came out from under my\(^\text{as}\) throne’.

قال: ودحيت في أسرع من طرفة العين.

He\(^\text{asw}\) said: ‘And the ground evened out in quicker than the blink of an eye’.\(^\text{132}\)

12 – خصص: محمد بن علي، عن أبيه، عن علي بن إبراهيم، عن أبيه، عن أبي عبد الله، عن أبي عبد الله الامام قال: قال الصادق عليه السلام: يا أبان كيف تذكر الناس قول أمير المؤمنين عليه السلام لما قال: " لو شئت لرفعت رجلي هذه فلربت بها صدر ابن أبي سفيان بالشام فنكسته عن سريره " ولا ينكرون تناول أصف وصم سليمان عرش بلقيس وإثباته سليمان به قبل أن يرتد إليه طوفه؟

Muhammad Bin Ali, from his father, from Ali Bin Ibrahim, from his father, from Ibn AbuUmeyr, from Aban Al Ahmar who said,

\(^{130}\) Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 9 H 9
\(^{131}\) Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 9 H 10
\(^{132}\) Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 9 H 11
‘Al-Sadiq asws said: ‘O Aban! How can the people deny the words of Amir Al-Momineen asws when he asws said: If I asws so like to, I asws would raise this leg of mine asws and hit with it the chest of the son of Abu Sufyan in Syria and overturn him from his throne’, and they are not denying Aasif as, successor as of Suleyman as attaining the throne of Bilquees and coming to Suleyman as with it, before he as even glanced at him as?

Isn’t our Prophet saww the most superior of the Prophets as and his saww successor asws the most superior of the successors as? (And) they are not even making him asws to be like the successor as of Suleyman as? Allah azwj will Judge between us asws and between the ones rejecting our asws rights and denying our asws merits’. 133

(P.s. – This is not a Hadeeth) 134

(Tafseer Imam Hassan Al-Askari asws said): ‘Allahazwj Specialised Muhammad saww with Surah Al-Fatiha and Ennobled him saww by it, and did not participate anyone from the Prophets as in it with him saww apart from Suleyman as, for he as was Given ‘In the Name of Allah aswj the Beneficent the Merciful’, from it. Do you not see Him azwj Relating on behalf of Bilquees where she said, It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30]’. 135
CHAPTER 10 – WHAT ALLAHazwj REVEALED TO HIMas FROM THE JUDGMENTS AND IN IT IS STORY OF THE SHEEP PASTURING

الآيات، الإبئاء "21 " وداود وسليمان إذ يحكمان في الحرش إذ نفشت فيه غنم القوم وكنا لحكمهم شاهدين

The Verses – (Surah) Al Anbiya: And Dawood and Suleyman, when they both gave judgement concerning the field when the people's sheep pastured therein, and We were Witness to their judgments [21:78]

So We Made Suleyman understand it, and to both We Gave Wisdom and Knowledge, [21:79].

Ibn Al Waleed, from Al Saffar, from Al Qashany, from Al Isbahany, from Al Minqary, from Sufyan Bin Najeeh,

‘From Abu Ja’farasws having said: ‘Suleymanasws Bin Dawoodasws said: ‘Weasws are Given what the people are Given and what they are not Given, and weasws know what the people do not know, but weasws did not find anything more superior than fearing Allahazwj in the hidden and the open, and the moderation during the richness and the poverty, and speaking the truth during the happiness and the anger, and the beseeching to Allahazwj Mighty and Majestic upon all states”136

And Dawood and Suleyman, when they both gave judgement concerning the field when the people's sheep pastured therein, and We were Witness to their judgments [21:78].

It is narrated by my father, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullahasws having said: “There was a man among the Children of Israel who had a vineyard for him and the sheep of another man pastured in it at night and ate from it and spoiilt it. So, the owner of the vineyard came to Dawoodas and claimed against the owner of the sheep.

136 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 10 H 1
فقال داوود عليه السلام: اذهبوا إلى سليمان ليحكم بيكما، فذهبوا إليه، فقال سليمان: إن كانت الغنم أكلت الأصل والفرع فعلي صاحب الغنم أن يدفع إلى صاحب الكرم، وإن كانت أكلت الفرع ولم تذهب بالأصل فإنه يدفع ولدها إلى صاحب الكرم، وإنما أراد أن يعرف بني إسرائيل أنهما سليمان عليه السلام وصيه بعده، ولم يختلفا في الحكم، ولو اختلف حكمهما لقال: "وكنا لحكمهما شاهدين".

Dawood\textsuperscript{as} said: ‘Both of you go to Suleyman for him\textsuperscript{as} to judge between you’. Then went to him\textsuperscript{as}. Suleyman\textsuperscript{as} said: ‘If the sheep has eaten the roots and the branches, then upon the owner of the sheep is that he hands over to the owner of the vineyard the sheep and whatever is in its belly; and if it has done away with the branches and did not ruin the roots, he should hand over its child to the owner of the vineyard’. And this was the judgment of Dawood\textsuperscript{as}, and rather he\textsuperscript{as} intended that the Children of Israel should recognise that Suleyman\textsuperscript{as} is his\textsuperscript{as} successor\textsuperscript{as} after him\textsuperscript{as}, and they\textsuperscript{as} both did not differ in their\textsuperscript{as} judgments, and had their\textsuperscript{as} judgments differed, He\textsuperscript{azwj} would have said: ‘We\textsuperscript{azwj} were Witness to both their judgments’\textsuperscript{137}.

One of our companions, from Al Bazanty, from Jameel Bin Daraj, from Zurara,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Blessed and Exalted: And Dawood and Suleyman, when they both gave judgement concerning the field [21:78], he\textsuperscript{asws} said: ‘Both of them\textsuperscript{as} did not give the judgment, but rather they\textsuperscript{as} were considering it, So We Made Suleyman understand it, [21:79]’\textsuperscript{138}.

By the correct chain from Al Washa, from Ahmad Bin Umar Al Halby who said,

'I asked Abu Al-Hassan\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} the Exalted: And Dawood and Suleyman, when they both gave judgement concerning the field [21:78], he\textsuperscript{asws} said: ‘The judgment of Dawood\textsuperscript{as} was the neck of the sheep, and that which Allah\textsuperscript{azwj} Mighty and Majestic Made Suleyman to understand that he\textsuperscript{as} should judge for the owner of the field with the milk and the wool of that year, all of it’\textsuperscript{139}.

Al Husayn Bin Saeed, from one of our companions, from Al Moala Abu Usman, from Abu Baseer who said,

\textsuperscript{137} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 10 H 2
\textsuperscript{138} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 10 H 3
\textsuperscript{139} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 10 H 4
‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And Dawood and Suleyman, when they both gave judgement concerning the field when the people’s sheep pastured therein, [21:78]}. He\textsuperscript{asws} said: ‘The pasturing did not happen except at night, and that it is upon the one who ploughed (the owner of the field) to protect it during the day, and it was not upon the owner of the cattle to protect it during the day.

But rather, the grazing was during the day as well as the pasturing. So, whatever got spoilt, there was no blame for it. And it was upon the owners of the cattle to protect the cattle from the fields of the people, and whatever was spoilt during the night, they were responsible for it, and that Dawood\textsuperscript{as} gave the judgement in favour of the owner of the plantation, the necks of the sheep; and Suleyman\textsuperscript{as} judged for the milk, and the wool (of the sheep) for that year as compensation to the owners of the plantation’.

\textit{Al Husayn, from Abdullah Bin Bahr, from Ibn Muskan, from Abu Baseer,}

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘The Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And Dawood and Suleyman, when they both gave judgement concerning the field [21:78].} When they\textsuperscript{asws} both judged regarding the field, was it one judgement?’

So he\textsuperscript{asws} said: ‘It is what Allah\textsuperscript{azwj} Mighty and Majestic had Revealed to the Prophets\textsuperscript{as} before Dawood\textsuperscript{as} up to (the time when) Allah\textsuperscript{azwj} Sent Dawood\textsuperscript{as} that whichever sheep spoils in the field, so for the owner of the field would be a neck of the sheep, and the spoiling does not happen except at night. Thus, it would be upon the owner of the plantation that he protects it during the day, and upon the owner of the sheep to guard them at night.

\textit{Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 10 H 5}
and to both We Gave Wisdom and Knowledge [21:79] So each one of the two \( \text{asws} \) judged by the Judgement of Allah \( \text{azwj} \) Mighty and Majestic\(^{141} \). 

7 – كا: الحسن بن محمد، عن علي بن محمد، عن يك بن صالح، عن محمد بن سليمان، عن عيسى بن أسامة، عن معاوية بن عمارة، عن أبي عبد الله عليه السلام فن: إن الإمام، عمهد من الله عزوجل عدوان ورحال ممسين، ليس للإمام أن يزورها عن الذي يكون من بعده.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Muhammad Bin Suleyman, from Aysam Bin Aslam, from Muawiya Bin Ammar,

‘From Abu Abdullah \( \text{asws} \) having said: ‘The Imamate is a Covenant from Allah \( \text{azwj} \) Mighty and Majestic, Covennanted to a specifically named one. It isn’t for the Imam \( \text{asws} \) that he \( \text{asws} \) impedes it (holds back) from the one \( \text{asws} \) who would happen to be from after him \( \text{asws} \).

إن الله تبارك وتعالى أوحى إلى داود عليه السلام: أن اتخذ وصيا من أهلك، فإنه قد سبق في علمي أن لا أبعث نبيا إلا وله وصي من أهله، وكان لداود عليه السلام أولاد عدة، وفيهم غلام كانت أمه عند داود عليه السلام، وكان لها حبا،

Allah \( \text{azwj} \) Blessed and Exalted Revealed unto Dawood\(\text{as} \): “Take a successor\(\text{as}\) from your\(\text{asws}\) family, for it has preceded in My\(\text{azwj}\) Knowledge that I\(\text{as}\) shall not Send a Prophet\(\text{as}\) except that for him\(\text{as}\) would be a successor\(\text{as}\) from his\(\text{as}\) family\(\text{asws}\). And it was so that for Dawood\(\text{as}\) were a number of children, and among them was a boy whose mother was with Dawood\(\text{as}\), and he\(\text{as}\) loved her.

فدخل داود عليه السلام عليها حين أتاه الوحي، وقا: ذاك أريد، وكان السابق في علم الله المحتوم عنه أن سليمان،

Dawood\(\text{as}\) went over to her when he\(\text{as}\) was Given the Revelation, and he\(\text{as}\) said to her: ‘Allah\(\text{azwj}\) Mighty and Majestic Revealed unto me\(\text{as}\) Commanding me\(\text{as}\) that I\(\text{as}\) should take a successor\(\text{as}\) from my\(\text{as}\) family’. So she said to him\(\text{as}\), ‘So let it happen to be my son’. He\(\text{as}\) said: ‘I\(\text{as}\) want that, and it has preceded in the Inevitable Knowledge of Allah\(\text{azwj}\) that he\(\text{as}\) is Suleyman\(\text{as}\).

فأوحى الله تبارك وتعالى إلى داود أن لا تعجل دون أن يأتيك أمري، فلم يلبث داود عليه السلام أن ورد عليه خصمان زمنه في الغنم والكرم، فأوحى الله عزوجل إلى داود عليه السلام: أن اجم ولدك، ومن قلى بهذه القلية فأصاب فهو وصيك من بعدك،

Allah\(\text{azwj}\) Blessed and Exalted Revealed unto Dawood\(\text{as}\): “Do not be hasty beside My\(\text{azwj}\) Command coming to you\(\text{as}\). It was not long for Dawood\(\text{as}\) before two men came over to him\(\text{as}\) disputing with each other regarding the sheep and the vineyard. So Allah\(\text{azwj}\) Mighty and Majestic Revealed unto Dawood\(\text{as}\): “Gather your\(\text{as}\) sons, so the one who judges this judgment and is correct, so he would be your\(\text{as}\) successor\(\text{as}\) after you\(\text{as}\).

فجمع داود عليه السلام ولده فلم أن أقصى الخصمان قال سليمان عليه السلام: يا صاحب الكرم متي دخلت نحن هذا الرجل كركم؟ قال: دخلت ليلا قال: قد قضيت على بك يا صاحب الغنم لأولاد غنمك وأصحابها في عاملك هذا,

\(^{141}\) Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 10 H 6
Dawood\textsuperscript{as} gathered his\textsuperscript{as} sons. When the two disputants related their cases, Suleyman\textsuperscript{as} said: ‘O owner of the vineyard! When did these sheep of the man enter your vineyard?’ He said, ‘They entered at night’. He\textsuperscript{as} said: ‘I\textsuperscript{as} hereby judge against you, O owner of the sheep, with the children of your sheep and their wool during this year of yours (to be given to him as compensation).’

Then Dawood\textsuperscript{as} said to him\textsuperscript{as}: ‘So, how come you\textsuperscript{as} did not judge with the necks of the sheep (which ate from the vineyard), and the scholars of the Children of Israel had evaluated that and the price of the vineyard as being the price of the sheep?’ So Suleyman\textsuperscript{as} said: ‘The vineyard was not uprooted from its roots, and rather its load (fruits) were eaten, and these would be returning (growing again) next year’. \textit{Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Dawood\textsuperscript{as}}: “The judgment regarding this is the judgement what Suleyman\textsuperscript{as} judged with. O Dawood\textsuperscript{as}! You\textsuperscript{as} intended a matter and I\textsuperscript{azwj} Intended a matter other than it”. So Dawood\textsuperscript{as} went over to his\textsuperscript{as} wife and he\textsuperscript{as} said: ‘We wanted a matter and \textit{Allah\textsuperscript{azwj} Mighty and Majestic} Wanted a matter other than it, and it will not come into being except what \textit{Allah\textsuperscript{azwj} Mighty and Majestic} Wants. Thus, we are pleased with the Command of \textit{Allah\textsuperscript{azwj} Mighty and Majestic} and we submit’.

\textit{وَكَذَٰلِكَ الْوَصْيَاءِ عَلَيْهِمْ الْسَلامُ لَٰسِدَمْنَ أن يَبْعَثُوا بِهِمَا اِلْيَدَٰ ثَغْرًا} (He\textsuperscript{asws} said): ‘And similar to that are the successors\textsuperscript{asws}. It isn’t for them\textsuperscript{asws} that they\textsuperscript{asws} should be advancing with this matter, so they would be over-stepping its (rightful) owner to someone else’\textsuperscript{142}

\textit{وَهُمْ رَكِيْزَةُ الْإِسْرَائِيْلِ} (P.s.) – This is not a Hadeeth\textsuperscript{144}

\textit{8} - نبأ: عن حارث بن عبد الله الامام: قال رسول الله صلى الله عليه وآله: قالت أم سليمان بن داود لسليمان عليه السلام: يا بني إياك وكترة النوم بالليل فإن كتراه النوم بالليل تدع الرجل يفقر يوم القيامة.

\textit{9} - نبأ: قال سليمان بن داود عليه السلام لابنه: يا بني إياك وأمره فإن ليست فيه منفعة، وهو يهيج بين الاخوان العداوة.

\textit{142} Bihaar Al Anwaar\textsuperscript{-} V 12, The book of Prophet-hood, Ch 10 H 7
\textit{143} Bihaar Al Anwaar\textsuperscript{-} V 12, The book of Prophet-hood, Ch 10 H 8
\textit{144} Bihaar Al Anwaar\textsuperscript{-} V 12, The book of Prophet-hood, Ch 10 H 9
CHAPTER 11 – HIS\textsuperscript{as} EXPIRY AND WHAT HAPPENED AFTER HIM\textsuperscript{as}

The Verses – (Surah) Al Baqarah: \textit{And they followed what was recited by the Satans in the reign of Suleyman; and Suleyman did not disbelieve, but the Satans were disbelieving. They were teaching the people, the sorcery.} [2:102]

(Surah) Saba: \textit{But when We Decreed death unto him, nothing evidenced them upon his death except an insect of the earth which ate his staff. So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment} [34:14].

\textbf{From Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘One day Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as} said to his\textsuperscript{as} companions: ‘Surely, Allah\textsuperscript{azwj} Blessed and Exalted has Gifted to me\textsuperscript{as} a kingdom which is not befitting for anyone from after me\textsuperscript{as}. He\textsuperscript{azwj} Made subservient to me\textsuperscript{as}, the wind, and the humans, and the Jinn, and the birds, and the animals, and Taught me\textsuperscript{as} the speech of the birds, and Gave to me\textsuperscript{as} from everything, and along with all what He\textsuperscript{azwj} has Given to me from the kingdom, my\textsuperscript{as} delight is not complete, day to the night, and I\textsuperscript{as} would love it that I\textsuperscript{as} should enter into my\textsuperscript{as} castle in the morning.}

 فأصعد أعلاه وأنظر إلى ممالكي فلا تأذنوا لاحد على لتلا يرد علي ما يضض علي يومي قالوا: نعم،

I\textsuperscript{as} want to ascend to its height and look at my\textsuperscript{as} kingdom. Therefore, no one is permitted to seek permission to see me\textsuperscript{as} for I\textsuperscript{as} do not wish to be disturbed for this day of mine\textsuperscript{as}. They said, ‘Yes’.

فلمما كان من الغد أحد عصبه بيده ويصعد إلى أعلى موضوع من قصره، ووقف متكاً عند عصبه ينظر إلى ممالكه مسروا ما أوثي فراحاً بما أعطى إذ نظر إلى شاب حسن الوجه واللباس، قد خرج عليه من بعض رؤاها قصره.
When it was the morning, he grabbed his staff and ascended to the high place from his castle, and paused reclining upon his staff, he looked at his kingdom, delighted at what he had been Given, joyous with what he had been Gifted with. (Suddenly) he saw a youth with a beautiful face and clothes coming towards him from one of the places of his castle.

When Suleyman saw him, he said to him: ‘Who allowed you to enter into this castle, and have intended that you should be alone in it, for this day? And by whose permission have you entered?’

The youth said: ‘It was its Lord Who Made me enter into this castle, and it is by His Permission that I entered’. So he said: ‘Its Lord is more rightful for it that I am. So, who are you?’ He said: ‘I am the Angel of death’. He said: ‘And with regards to whom have you come?’ He said: ‘I have come for the capture of your soul’.

He said: ‘Go ahead and do what you have been Commanded to do, for this is my day of delight, and Allah Mighty and Majestic has Refused that there should be delight for me, without meeting Him’.

The Angel of Death captured his soul whilst he was reclining upon his staff. Thus, Suleyman remained reclining upon his staff, and he was dead, for as long as Allah so Desired it. And the people were looking at him and they were under the impression that he was alive.

They were Tried with regards to it, and they differed, so from among them was one who said, ‘Suleyman has remained reclining upon his staff this day for a long time, and he is not getting tire, nor is he eating, and is not drinking! He is a lord unto us and it obligates us that we should serve him’.

When it was the morning, he grabbed his staff and ascended to the high place from his castle, and paused reclining upon his staff, he looked at his kingdom, delighted at what he had been Given, joyous with what he had been Gifted with. (Suddenly) he saw a youth with a beautiful face and clothes coming towards him from one of the places of his castle.
And a group of people said: ‘Surely, Suleyman as is a magician, and he as is watching us, and he as is pausing upon his as staff, so he as has cast a spell upon our eyes, and it is not like that’.

And the Momineen said: ‘Surely, Suleyman as is a servant of Allah azwj and is His azwj Prophet as. Allah azwj Regulates the affairs with whatsoever He azwj Desires to’.

Whilst they were differing. Allah azwj Mighty and Majestic Sent the woodworm which gnawed away at his as staff. When it had eaten its middle, the staff broke, and Suleyman as fell from his as castle upon his as face. The Jinn wanted to thank the woodworm upon what it had done. They hurried to it for that, but did not find the woodworm in any place except that there was water and clay.

Then Al-Sadiq asws said: ‘And this Verse was not Revealed like this, but rather it was Revealed as: So when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in the abasing torment [34:14]’. 145

My father, from Ali, from his father, from Ibn Abu Umeyr, from Aban, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Suleyman as Bin Dawood as ordered the Jinn, and they made for him as a glass dome. While he as was leaning upon his as staff in the dome looking at the Jinn how they were working, and they were (also) looking at him as, when there was some noise. He as turned there was a man with him as in the dome. He as said: ‘Who are you?’ He

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145 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 11 H 1
said, 'I am the one who does not accept the bribe, nor do I request the kings. I am the Angel of death'. He captured him (his soul) while he was standing upon his staff in the dome, and the jinn were looking at him.

He said: 'They remained for a year and they were toiling for him until Allah Mighty and Majestic the woodworm and it ate his stick, and it is the staff. When he fell down it was manifested to the Jinn that if they had known the unseen, they would not have remained in the abasing torment'.

Abu Ja’far said: 'The Jinn were thanking the woodworm of what it had done with the staff of Suleyman, but they did not see in the place (of the staff) except the water and mud by it'.

(P.s. – This is not a Hadeeth)

3 - فمكوا سنة وهم يدأبون له حتى بعث الله عزوجل الارضة فأكلت منسأته وهي العصا، فلما خر تبينت انهم أن لو كانوا يعلمون الغيب ما لبيوا في العذاب المهين. كذا نزلت هذه الآية، وذلك أن الانسان كان يقولون: إن اجبن يعلمون الغيب، فلما سقط سليمان عليه السلام علم الانسان أن لو علم اجبن الغيب لم يعملوا سنة لسليمان عليه السلام وهو ميت ويتوهمونه حيا، قا: فاجبن تشكر الارضة بما عملت بعصا سليمان عليه السلام. وذكر نحو ما مر إلى قوله: عبد الله ونبيه، وفي بعض النسخ: ما هو من عند الله ونبيه، وفي بعض النسخ: إنما هو.

(P.s. – This is not a Hadeeth)

4 - فلما قلينا عليه الموت ما دلهم على موته إلا دابة الارض تأكل منسأته قا: لما أوحى الله تعالى إلى سليمان عليه السلام: إنك ميت أمر الشياطين أن يترذوا له بيتا من قوارير ووضعوه في جبة البنر، ودخله سليمان عليه السلام فاتكأ على عصاه وكان يقرأ الزبور والشياطين ينظرون إليه ولا يجسرون أن يبرحوا، فبينا هو كذلك إذ حانت منه التفاتة فإذا هو برجل معه في القبة، ففزع منه سليمان عليه السلام فقا: من أنت؟ قا: أنا الذي لا أقبل الرشاء، ولا أهاب الملوك، فقبله وهو متكئ على عصاه سنة، واجبن يعملون له ولا يعلمون بموته حتى بعث الله الارض، فلما خر على وجهه تبينت الانس أن لو كانوا يعلمون الغيب لم يعملوا سنة لسليمان عليه السلام.

(P.s. – This is not a Hadeeth)

5 - فما عناه، عن ابن العياشي، عن ابن العياشي، عن ابن أحمد بن محمد، عن ابن معروف، عن علي بن مهزيار، عن البزني، وفطيلة، عن ابن بصر، عن أبي جعفر عليه السلام قا: إن اجبن يشكرون الارضة ما صنعت بعضا سليمان عليه السلام، فما ناك تراها في مكان إلا وعناها ماء وطين.

146 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 11 H 2
147 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 11 H 3
148 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 11 H 4
‘From Abu Ja’far\textsuperscript{asws} having said: ‘The Jinn went to thank the woodworm for what it had done with the staff of Suleyman\textsuperscript{as}, but they almost saw nothing in the place except and by it was water and clay’\textsuperscript{149}.

My father, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Al Hassan Bin Ali, from Ali Bin Aqba, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Satans\textsuperscript{as} had gone to thank the woodworm when it ate the staff of Suleyman until he\textsuperscript{as} fell down, and they said, ‘Upon you is the ruination and upon us is the water than the clay, but they hardly saw it in the place except they saw water and clay’\textsuperscript{150}.

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ibin Mahboub, from Jameel Bin Salih, from Al Waleed Bin Sabeeh,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} the Exalted Revealed to Suleyman\textsuperscript{as}: “A Sign of your\textsuperscript{as} death is that a tree would come out in Bayt Al-Maqdas, called Kharnouba’.

He\textsuperscript{asws} said: ‘So, Suleyman\textsuperscript{as} looked at a tree one day which had emerged in Bayt Al-Maqdas, and Suleyman\textsuperscript{as} said to it: ‘What is your name?’ It said, ‘Al-Kharnouba’. He\textsuperscript{as} turned back to his\textsuperscript{as} prayer niche until he\textsuperscript{as} stood in it upon his\textsuperscript{as} staff. Allah\textsuperscript{azwj} Captured him\textsuperscript{as} (his\textsuperscript{as} soul) that very moment.

 فلا تكاد تراها في موضع إلا رأيت ماء وطين.


\textsuperscript{149} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 11 H 5
\textsuperscript{150} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 11 H 6
The humans and the Jinn kept on serving him as and striving in his orders just as they had been from before, and they were thinking that he as was alive, until the woodworm walked into his staff and ate it, and it broke, and Suleyman as fell down to the ground’’.

My father, from Ahmad Bin Idrees, and Muhammad Bin Yahya, from Al Ashary, from Muhammad Bin Yusuf Al Tameemy,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saaww said: ‘Suleyman as Bin Dawood as lived for seven hundred and twelve years’’.152

Then he as asked him: ‘O my as son! What is the taste (benefit) of the water and the taste (benefit) of the water? And from which thing does the voice weaken and strengthen? And where is the place of the intellect from the body? And from which thing is the harshness and the kindness? And from what does the body get exhausted and is rested? And from what is the gain of the body and its deprivation?’ But he did not answer anything from these’.

Abu Abdullah asws said: ‘Taste (benefit) of the water is the life, and taste (benefit) of the bread is the strength; and weakness of the voice and its strength is from the fat of the two kidneys, and place of the intellect is the brain. Do you not see that the men, when he was of low intellect it is said for him, ‘How light is his brain!? And the harshness and the kindness is from the heart, and it is His azwj Words: Therefore woe be (unto them) for the harshness in their hearts from the Zikr of Allah! [39:22].’

151 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 11 H 7
152 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 11 H 8
And tiredness of the body and its rest is from the two feet when these get tired in the walking, the body tires, and when these rest, the body rests; and the gain of the body and its deprivation is from the two hands, when he works with them they return (gain) upon the body, and when he does not work with them, they do not return anything upon the body”.  

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CHAPTER 12 – STORY OF THE PEOPLE OF SABA AND THE PEOPLE OF AL SAR SAAR

The Verses – (Surah) Saba: 

Certainly, there was a Sign for Saba in their dwellings of two gardens on the right and left: “Eat from the sustenance of your Lord and be thankful to Him!” A good city and a Forgiving Lord [34:15]

But they turned aside, so We Sent upon them a surging flood and Replaced for them with two gardens with bitter fruit, and shrubs, and a few lote-trees [34:16]

That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17]

And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]

But they said, ‘Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves, so We Made them as subject of discourse and Scattered them with every scattering. Surely, there are Signs in that for every patient, grateful one [34:19]
From Abdullah Bin Al Mugheira, from Amro Bin Shimr who said,

‘I heard Abu Abdullah asws saying: ‘I asws tend to lick my asws fingers from the meal to the extent that I asws fear that my asws servants would see me asws as that being from greed, and that isn’t like that.

There were a people upon whom the Bounties had been abundant, and they are the people of Sarsaar. They deliberated to the seed of the wheat and made it into bread and went on to clean their children with it (toilet) to the extent that a hill gathered from that’.

He asws said: ‘A righteous man passed by a woman and she was doing that with a child of hers. He said, ‘Woe be unto you! Fear Allah azwj and do not change what Bounties that are with you’. She said, ‘As if you are scaring us with the hunger? But as long as our Sarsaar (river) is flowing we do not fear the hunger’.

He asws said: ‘So, Allah azwj Mighty and Majestic was Wrathful and weakened the (river) Sar Saar to them and Withheld from them the drops of the sky and vegetation of the earth’.

He asws said: ‘They became needy to what was in their hands and they ate it. Then they were needy to that hill, and they used to apportion between them with the scales’.

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said:

‘A man asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: But they said, ‘Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves [34:19].

154 Bihar Al Anwaar- V 12, The book of Prophet-hood, Ch 12 H 1
155 Bihar Al Anwaar- V 12, The book of Prophet-hood, Ch 12 H 2
فقال: هؤلاء قوم كانوا قومًا متصلة ينظر بعضهم إلى بعض، وأنهار جارية، وأموال ظاهرة، فكفروا بأنعم الله عزوجل، وغزوا ما بأنفسهم، فأرسل الله عزوجل عليهم سيل العرم فغرق قراهم، وأخرب ديارهم، وذهب بأموالهم، وأبدلهم مكان جناتهم جنتين ذواتي أكل خمط وأثلي وشئ من سدر قليل.

He(asws) said: 'They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah(azwj) and changed what was in themselves, so Allah(azwj) Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees.'

ثم قال الله عزوجل: " ذلك جزيناهم بما كفروا وهل نجازي إلا الكفور ".

Then Allah(azwj) Mighty and Majestic Said: That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17]' 156

156 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 12 H 3
CHAPTER 13 – STORY OF THE COMPANIONS OF AL RAAS AND HANZALAH

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

And Aad, and Samood, and the dwellers of the Al-Rass [25:38]

They belied before them, the people of Noah, and people of Al-Raas [50:12]

Al Hamdany, from Ali, from his father, from Al Harqy,

‘From Al-Reza asws, from his asws forefathers asws, from Al-Husayn asws , Bin Ali asws having said: “A man from the noblemen of Tameem called Amro came up to Ali asws Bin Abu Talib asws three days before his asws battle, so he said, ‘O Amir-Al-Momineen asws! Inform me about: the dwellers of the Al-Rass [25:38], in which era they were, and where were their dwellings, and from when was their kingdom, and did Allah azwj Mighty and Majestic Send a Rasool as to them or not, and due to what were they Destroyed? I have found their Mention in the Book of Allah azwj Mighty and Majestic and could not find their news’.

 فقال له علي عليه السلام: لقد سألت عن حديث ما سألني عنه أحد قبلك ولا يحدثك به أحد بعدي إلا عني، وما في كتاب الله عزوجل آية إلا وأنا أعرف تفسيرها، وفي أي مكان نزلت من سهل أو جبل، وفي أي وقت نزلت من ليل أو نهار، وإن ههنا لعلما جما – وأشار إلى صدره – ولكن طلابه يسير، وعن قليل بندمون لو فقدوني.

Amir-Al-Momineen asws said to him: ‘You have asked me asws about a Hadeeth which no one before you has asked me asws nor will it ever be narrated by anyone from after me asws, except from me asws. And there is no Verse in the Book of Allah azwj except that I asws understand it, and know its explanation, and in which place it was Revealed, from a coast, or a mountain, and in which time from night or day, and over here is the total knowledge’ – and he asws gestured towards his asws own chest – ‘it’s seekers are few, and would be of little regret (to them) if they were to lose me asws.'
What was from their stories – O brother of Tameem – they were a people who were worshipping the pine tree called ‘Shah Darakht’. It was Yafis Bin Noah who had planted it upon the verge of a spring called Roushab. It grew for Noah after the flood. But rather, the dwellers of Al-Rass were called so because they buried their Prophet (رسو) in the ground, and that is after Suleyman Bin Dawood.

They had twelve habitations for them upon the banks of a river called Al-Rass, from the cities of the east, and it is by them that the river was called as such. And in those days there was no river more abundant than it, nor fresher than it, nor a town more populated than these, nor with people of longer life spans than in it.

One on them was named as Abaan, and the second one Aazar, and the third one Dayy, and the fourth one Bahman, and the fifth one Isfandaar, and the sixth one Farourdeen, and the seventh Ardayy Behesht, and the eight one Khardaad, and the night one Mardaad, and the eleventh one Shareyward.

And the biggest of their cities was Isfandaar, and it is the one in which their King had dwelled, and he was called Tarkowz Bin Ghabour Bin Yarish Bin Saazan Bin Namroud Bin Kana’an, Pharaoh at the time of Ibrahim. And in it was the spring and the pine tree, and in every town they had planted a seed from that pine tree, and made the river to flow from which was the main pine tree. These seeds grew and became big trees, and they prohibited the water of the spring and the river.

So, they would neither drink from it, nor water their cattle from it. And the one who did that (drank from it) they killed him and they were saying, ‘It is the life of our god, so it is not befitting for anyone that he should reduce its life’. And they and their cattle used to drink from the river Al-Rass, upon which were their towns’.
وقد جعلوا في كل شهر من السنة في كل قرية عيدا يتجمع إليه أهلها فيشرون على الشجرة التي بها كلة من حرير فيها من أنواع الصور، ثم يأتون بشاة وقرق فيلحمها فرمانا للشجرة، ويشعرون فيها اليوان بالحطب، فإذا سطع دخان تلك الذبائح وقفاها في الهواء وحال بينهم وبين النظر إلى السماء خروا للشجرة سحدا يعانون ويضرون إليها أن ترضي عنهم.

And they made it be a day of Eid, one day in every month of the year, in every town, in which they would gather their families to it (the pine tree), so they would place upon it a thin curtain of silk, which different types of images, then they would bring their sheep and cows. They would slaughter these as an offering to the (pine) tree, and ignite flames with the wood, and the smoke from these sacrifices would permeate into the atmosphere. When they would see the smoke rising in the sky, they would fall prostrate to the tree, and they would be wailing and supplicating to it so that it would be pleased with them.

فكان الشيائها يجئ فينرك أغصانها ويصيح من ساقها صياح الصبي: أني قد رضيت عنكم عبادي ! فتطيبوا نفسا، وقروا عينا، فر فعون رؤوسهم عند ذلك، ويشرون الخمر، ويطفرون بالمعازف، ويأخذون الدستبند، فتكون على ذلك يومهم وليلتهم ثم ينصرون.

Then the Satan would come and move its branches and shout as the young boy shouts, ‘I am pleased with you all – my servants – so let your selves be perfumed and your eyes be joyful!’ During that, they would raise their heads and drink the intoxicants and play their musical instruments. And then they would dance around that during that day and night, then they would leave.

إذًا سميت العجم شهرها بأبان ماه وآذر ماه وغرهما اشتقاقا من أسماء تلك القرى لأهلهم لبعضها بعلمهم لبعضها عيد شهر كذا، وعيد شهر كذا، حتى إذا كان عيد قريتهم العظمى اجتمعت فيها صغرهم وكبرهم، فمرضوا عند الصنobra والعين سرادقا من ديباج عليه من أنواع الصور، وجعلوا له النبي عشر بابا كل باب لاهل قريتهم، ويسكونون لل بصورة.

But rather, the Persians named their months from these, Aban, Aazar, and two others, derived from the names of these towns. Some of them would say to the others, ‘This is the festival of such and such a month, and festival of such and such a month, until it was the festival of the great town, during which their young ones and their older ones would gather. So, they would place upon the pine tree a silk cloth painted with types of images, and make a tent by it with tent doors to it. Each door for the people of a particular town from them, and they would be prostrating to the pine tree.

خارجا من السرادق، ويربون هذا الذبانج أضعاف ما قربوا للشجرة التي في قراهم فيبيع عن ذلك فيمح الصنورة شريكا شديدا، وينكلم من جوعها كلاما جهوريا، ويدمهم ويضروهم بأكير مما وعدتهم وعندهم الشياطين كلها، يفروعون روؤسهم من السحو، وهم من الفرح والنشاط ما لا يفيون.

ولا يتكلمن من السرب والعزف، فيكونون على ذلك التي عشر وما لباليها بعدد أعيادهم سائر السنة، ثم ينصرون.

They would come out from their tent, and slaughter their offerings, double what they presented to the pine trees in their own towns. So Iblees would come during that, and he would move the pine tree with an intense shaking, speaking from inside it with a loud speech, and prepare them and promise them more than all the other devils had done so before. So, they would raise their heads from the prostrations, and they would be so joyful that they would not wake up from it, nor would they be speaking due to the drinking and the music. They were doing that over twelve days and nights, the number of the festivals for the rest of the year, then they would leave.
So when their Kufr with Allah\textsuperscript{azwj} Mighty and Majestic and their worshipping others was prolonged, Allah\textsuperscript{azwj} Mighty and Majestic Sent a Prophet\textsuperscript{as} from the Children of Israel, from the sons of Yahouda Ibn Yaqoub\textsuperscript{as}. So he\textsuperscript{as} remained with them for a lengthy period, calling them to the worship of Allah\textsuperscript{azwj} Mighty and Majestic, and recognition of His\textsuperscript{azwj} Lordship, but they did not follow him\textsuperscript{as}.

But when he\textsuperscript{as} saw the intensity of their continuation in the delusion and the deviation, and the acceptance of he\textsuperscript{as} was calling them to the guidance and the salvation, and when the Eid of their great town presented itself, he\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! Your\textsuperscript{azwj} servants are adamant of belying me\textsuperscript{as}, and denying You\textsuperscript{azwj}, and they would be leaving early to worship the tree which neither benefits them nor helps. So, wither all of their trees and Show them Your\textsuperscript{azwj} Power and Authority!’

When the people woke up in the morning, their trees had dried up. When they saw that, they panicked and became two groups. A group said, ‘Your gods have been bewitched by this man\textsuperscript{as} who claims to be a Rasool\textsuperscript{as} of the Lord\textsuperscript{azwj} of the sky and the earth to you, in order to divert your attention from your gods towards his\textsuperscript{as} God’. And a group said, ‘No, but your gods are angry when they saw this man faulting them, who is among you, and is calling you all to the worship of someone else. Thus they have veiled their beauty and glory so that you may be angered and be victorious over him\textsuperscript{as}.

So, they formed a consensus of opinion for killing him\textsuperscript{as}. They took long tubes of lead with wide mouths, then inserted these in the spring up to the top of the water, one on top of the other, like the drains, then drained the water, and dug a deep and narrow well, and inserted their Prophet\textsuperscript{as} in it, and placed a great rock upon the entrance of it. Then they took the pipes out from the water and they said, ‘Now we hope that our gods are pleased with us, when they see that we have killed the one who was among us, and stopped from worshipping them, and we buried him\textsuperscript{as} under the great one, and it would be healed from it, so that its light and its freshness would return to what it used to be.'
They remained for most of the day hearing the groaning of their Prophet® and he® was saying: ‘My Master®! You® have seen the narrowness of my® place, and the severity of my® loneliness. So have Mercy upon the weakness of my® position, and my® helplessness, and hasten the capture of my® soul, and do not delay the Answering of my® supplication’ – until he® died.

Allah® Mighty and Majestic Said to Jibraeel®: “O Jibraeel®! Do these servants of Mine, who are deceived by My® Forbearance, think that they are safe from My® plan, and they are worshiping other than Me®, and they killed My® Rasool®, that they would be able to withstand My® Wrath, or exit from My® Authority? How? And I® am the Avenger from the one who disobeys Me® and does not fear My® Punishment. And I® swear by My® Might and My® Majestic that I® shall Make them an example and a Punishment for the worlds”.

But they were not terrified by that, and they were in the Eid, except by a stormy wind of intense redness. So, they were confused from it, and they panicked from it, and they were joined to each other. Then the ground underneath them became like the sulphuric rock, and they were engulfed by a black cloud. Red embers rained down upon them and their bodies melted like the lead melts in the fire.

Thus, we® seek Refuge with Allah®, elevated is His® Mention, from His® Wrath, and the Descent of His® Curse. And there is no Mighty nor Strength except with Allah® the Exalted, the Magnificent”.

(P.s. – This is not a Hadeeth)
By the chins to Al Sadouq, from his father, and Majaylawiya, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali, from Ali Bin Al Abbas, from Ja’far Bin Muhammad Al Balkhy, from Al Hassan Bin Rashid, from Yaqoub Bin Ibrahim who said,

‘A man asked Abu Al-Hassan Musa asws about the companions of Al-Ras, those whom Allahazwj Mentioned, ‘Who are they, and from who are they, and which people were they?’

He asws said: ‘There were two Ras’s – as for one of them, it isn’t the one whom Allahazwj Mentioned in Hisazwj Book. Its people were the people of the valleys and owner of sheep and livestock. Allahazwj the Exalted Sent the Prophet Salih as to them as a Messenger, but they killed himas, and Sent another Rasoolas and they killed himas (as well). Then Heazwj Sent another Rasoolas and Aided himas with a guardian, so they killed the Rasoolas and fought the guardian until he confuted them.

And they were saying, Our god is in the sea!’ And they were on its coast, and there used to be a festival for them in the year. A great whale would come out to them from the sea during that day and they would be prostrating to it. The guardian (successoras) of Salihas said to them: ‘I do not want you all to make meas a Lordazwj, but will you answer to what Ias am calling you towards if that whale were to obey meas?’

They said, ‘Yes’, and gave him a pact and a covenant. The whale came out riding upon four whales. When they looked at it, they fell down in Sajdah. The successoras of the Prophet Salihas came out and said to it: ‘Come to meas willingly or unwillingly in the Name of Allahazwj the Benevolent!’ It descended from its whales and the successoras said: ‘Come to meas upon these lest the people come to doubt regarding myas affair’.

P.s. – This is not a Hadeeth

159 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 13 H 3
The whale came to the land, dragging itself to be in the presence of the successor	extsuperscript{as} of Salihi	extsuperscript{as}. But they belied him	extsuperscript{as} after that. Allah	extsuperscript{azwj} Send a wind to them which threw them and their cattle into the river, i.e., the sea. The Revelation came to the successor	extsuperscript{as} of Salihi of the place of that well, and therein was the gold and silver. So, he	extsuperscript{as} went and took it and distributed it upon his	extsuperscript{as} companions with the fairness, upon the young and the old.

And as for those whom Allah	extsuperscript{azwj} did Mention in His	extsuperscript{azwj} Book, there were a people having a river for them called Al-Ras, and among them were a lot of Prophets	extsuperscript{as}.

A man asked, ‘And where is Al-Ras?’

He	extsuperscript{asws} said: ‘It is a river in a part of Azerbaijan, and it is between the border of Armenia and Azerbaijan, and they were worshipping two crucifixes. Allah	extsuperscript{azwj} Sent thirty Prophets	extsuperscript{as} to them in one city and they killed all of them. Then Allah	extsuperscript{azwj} Sent a Prophet	extsuperscript{as} and Sent a successor	extsuperscript{as} with him	extsuperscript{as}, and they fought (against) them	extsuperscript{as}.

And Allah	extsuperscript{azwj} Sent Mikaeel	extsuperscript{as} among assistance in the season of sowing and planting. They evaporated their waterways, and did not leave a spring, nor a river, nor any water for them except dried it, and He	extsuperscript{aswj} Commanded the Angel of death who caused the death of their livestock, and Allah	extsuperscript{azwj} Commanded the ground and it swallowed up whatever was for them from the gold and silver or utensils, so it would (now) be for our	extsuperscript{asws} Qaim	extsuperscript{asws} when he	extsuperscript{asws} rises.

Thus, all of them died of hunger and thirst and there did not remain from them any survivor, and there remained alive from them a (small) group of sincere ones, and they supplicated to Allah	extsuperscript{azwj} to Rescue them with vegetation and livestock and water, and to Make them to be few lest they rebel. Allah	extsuperscript{azwj} Answered them to that when He	extsuperscript{azwj} Knew from the truthfulness of their intentions.
ثم عاد القوم إلى منازلهم فوجدوها قد صارت أعلاها أسفلها، وأطلق الله لهم فرهم، وزادهم فيه عليهما، فأقاموا على الظاهر والباطن في طاعة الله حتى مضى أوناث القوم وحدث بعد ذلك نسل أطاعوا الله في الظاهر ونافقوه في الباطن، و распрى بهما شقي

Then the people returned to their housed and they found these to have been overturned upside down, and Allah azwj Flowed their river for them and Provided in it upon what they had asked for. They stood upon the apparent and the hidden in obedience of Allah azwj until those people passed away, and a new generation occurred after that, obeying Allah azwj in the apparent and being hypocritical in the hidden, and they disobeyed in various things.

فبعث الله من أسرع فيهم القتل، فبقيت شرذمة منهم فسلط الله عليهم الياعون فلم يبق منهم أحد، وبقي نهرهم ومنازلهم مائتي عام لا يس

Then Allah azwj Sent the quick killing among them, and there remained Sharzamah from them, and Allah azwj Caused the plague to overcome upon them, and there did not remain anyone from them, and there remained their river and their houses for two hundred years, no one settling in them.

ثم أتى الله تعالى بقوم بعد ذلك فنزلوها وكانوا صالحين، ثم أحدث قوم منهم فاحشة واشتغل الرجا بالرجال والنساء بالنساء فسلط الله عليهم صاعقة فلم يبق منهم باقي.

Then Allah azwj the Exalted came after that with a people and they stayed there and they were righteous. Then another group from them innovated the immoralities and the men pre-occupied with the men, and the women with the women, so Allah azwj Caused the thunderbolt to overcome upon them, and there does not remain any survivor from them”.

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

‘From Abu Abdullah asws, he (the narrator) said, ‘Some women entered and asked him asws about the lesbianism. He asws said: ‘Its legal Punishment is the legal Punishment of the adulterer’. A woman said, ‘Did Allah azwj Mighty and Majestic not Mention that in the Quran?’ He asws said: ‘Yes’. She said, ‘And where is it?’ He asws said: ‘It is dwellers of the Al-Rass [25:38]’”

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Husayn Bin Ahmad Al Minqary, from Hisham Al Saydani,

160 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 13 H 4
161 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 13 H 5
‘From Abu Abdullah asws, said, ‘A man asked him asws about this Verse: They belied before them, the people of Noah, and people of Al-Raas and Samood [50:12]. He asws said by (gesturing with) his asws hands: ‘Like this’, and he asws wiped one of them with the other, and he asws said: ‘They were the lesbians with the lesbians, meaning the women with the women’.”

A man from Jahny came to Rasool-Allah saww and became a Muslim upon his saww hands, and one day they were discussing regarding the grave and the Jahny was present, and he narrated to them that Juhayna Bin Al-Awsan informed him from sheykhs that drought had befallen with them until they had eaten their food store.

So, they went out due to severity of the difficulties and they were a group seeking the vegetation. The night came and they took shelter to a cave; and the area was full of wild animals and they were not knowing’. 

He said: ‘A man from them called Malik narrated to me, he said, ‘We saw several lion cubs in the cave, so we went out fleeing until we entered a ravine from the ravines of the earth after we were remote from that place. We found a rock at the door of the ravine blocking it. We assisted each other upon it until we overturned it, and there was a man seated having a woollen coat upon him, and in his hand was a ring upon which was inscribed: ‘I am Hanzala Bin Safwan as, a Messenger of Allah aswjj.

And by his head was a letter in a brass parchment, in it was: ‘Allah aswj Sent me as to Humeyr and Hamdan, and Al-Aziz from the people of Al-Yemen as a giver of glad tidings and as a Warner, but they belied me as and killed me asy.

So, they returned the rock upon what it used to be in its place”.

(P.s. – Is this a Hadeeth?)
CHAPTER 14 – STORY OF SHAYA\textsuperscript{as} AND HAYQOUQ\textsuperscript{as}

1 - By the chain to Al Sadouq, by his chain from Jabir,

‘From Al-Baqi\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted, Majestic is His\textsuperscript{azwj} Power, Revealed to Shaya\textsuperscript{as}: “\textit{azwj} shall be Destroying from your\textsuperscript{as} people, one hundred and forty thousand from their evil ones and sixty thousands of their good ones!”

He\textsuperscript{asws} said: ‘These are the evil ones, but what is the matter (problem) with the good ones?’

He\textsuperscript{azwj} Said: “They sweet-talked with the disobedient people and they did not get angered to My Wrath!”

2 - By the chain to Al Sadouq, by his chain from Jabir:

\textit{ص: بالاسناد إلى الصدوق بإسناده عن جابر، عن الباقر عليه السلام قا :} علي عليه السلام: أوحى الله تعالى جلت قدرته إلى شعيا عليه السلام: {إني مهلك من قومك مائة ألف أربعين ألفا من شرارهم وستين ألفا من خيارهم،}

\textit{By the chain to Al Sadouq, by his chain from Jabir,}

From Al Hassan Bin Muhammad Al Nowfaly,

‘From Al-Reza\textsuperscript{asws}, among what he\textsuperscript{asws} argued against the priests of the religions, he\textsuperscript{asws} said to the Catholic: ‘O Christian! How is your knowledge with the Book of Shaya\textsuperscript{as}?’ He said, ‘I

(P.s. – This is not a Hadeeth)\textsuperscript{165}

3 - By the chain to Al Sadouq, by his chain from Jabir:

\textit{ج، ن، يد: عن الحسن بن محمد النوفلي، عن الرضا عليه السلام فيما احتج على أرباب الملل قا :} عليه السلام: أعرفه حرفا حرفا، فقا له ولرأس اجبابوت: أتعرفان هذا من كلامه: " يا قوم إني رأيت صورة راكب الحمار لابسا جلبا بيب النور، ورأيت راكب البعر ضوءه ميل ضوء القمر " \textit{؟} فقالا: قد قا ذلك شعيا.

From Al Hassan Bin Muhammad Al Nowfaly,

‘From Al-Reza\textsuperscript{asws}, among what he\textsuperscript{asws} argued against the priests of the religions, he\textsuperscript{asws} said to the Catholic: ‘O Christian! How is your knowledge with the Book of Shaya\textsuperscript{as}?’ He said, ‘I

\textsuperscript{165} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 14 H 1

\textsuperscript{164} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 14 H 2
recognise it word by word’. He\textsuperscript{as} said to him and to Ra’s Al-Jalout: ‘Do you both recognise this as being from his\textsuperscript{as} speech: ‘O people! I\textsuperscript{as} am an image wearing two robes of light riding a donkey, and I\textsuperscript{as} saw a rider of the camel, his radiance was like the radiance of the moon’?’ They said, ‘Shaya\textsuperscript{as} did say that’.

Then he\textsuperscript{as} said: ‘And the Prophet Shaya\textsuperscript{as} said regarding in the Torah, what you and your companions are saying: ‘I\textsuperscript{as} saw two riders, the ground had illuminated for them, one of them was upon a donkey and the other upon a camel’. So, who is the rider of the donkey: And who is the rider of the camel?’

Ra’s Al-Jalout said, ‘I do not recognise them’. He\textsuperscript{as} said: ‘As for the rider of the donkey, it is Isa\textsuperscript{as}, and as for the rider of the donkey, it is Muhammad\textsuperscript{saww}. Are you denying this from the Torah?’ He said, ‘No, I do not deny it’.

Then Al-Reza\textsuperscript{as} said: ‘Do you recognise the Prophet Hayqouq\textsuperscript{as}?’ He said, ‘Yes, I am a recogniser of him\textsuperscript{as}. He\textsuperscript{as} said: ‘He\textsuperscript{as} said, and your Books speak with it: ‘Allah\textsuperscript{azwj} shall Come with the explanation from the mount Faran, and the skies would be filled up from the glorification of Ahmad\textsuperscript{saww} and his\textsuperscript{saww} community. His\textsuperscript{saww} horses will carry in the sea just as they carry in the land. He\textsuperscript{saww} will come to us with a new Book after the ruination of Bayt al-Maqdas’ – meaning by the Book, the Quran. Do you recognise this and believe in it?’ Ra’s Al-Jalout said, ‘Hayqouq\textsuperscript{as} the Prophet\textsuperscript{as} had said that, and we do not deny his\textsuperscript{as} words’’.\textsuperscript{166}

\textsuperscript{166} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 14 H 3
CHAPTER 15 – STORY OF ZAKARIYYA\textsuperscript{as} AND YAHYA\textsuperscript{as}

The Verses – (Surah Aal-e-Imran): \textit{That is where Zakariyya supplicated to his Lord. He said: ‘My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication’} [3:38]

So the Angels called out to him as he stood praying in the Prayer Niche: ‘Allah Gives you the good news of Yahya verifying a Word from Allah, and is a chief, and chaste, and a Prophet from the righteous ones’ [3:39]

He said: ‘Lord! How can there happen to be a boy for me and old age has reached me and my wife is barren?’ He said: “It would be like that! Allah Does whatever He so Desires to” [3:40]

He said: ‘My Lord! Make a Sign to be for me’. He Said: “Your Sign is that you should not speak to the people for three days except by gestures; and remember your Lord much and Glorify Him in the evening and the morning” [3:41]

(Surah) Maryam\textsuperscript{as}: \textit{Kaf Ha Ya Ayn Suad} [19:1]

Mention the Mercy of your Lord unto His servant Zakariyya [19:2]

When he called out to his Lord, a secretive calling [19:3]

He said: ‘My Lord! Surely the bones have weakened from me, and the head shines with grey hair, and I have not been unfortunate in my supplication You, Lord!’ [19:4]
And I fear my successors from after me, and my wife is barren, therefore Grant me an heir from You [19:5]

Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, the one whom You are well Pleased with’ [19:6]

(The Angel said): ‘O Zakariyya! We Give you glad tidings of a boy whose name shall be Yahya. We have not Made it to be a name from before (for anyone else)’ [19:7]

He said: ‘Lord! How can there happen to be a son for me and my wife was sterile, and I have reached infirmity from old age?’ [19:8]

He said: ‘Like that (it shall be). Your Lord Says: “It is easy upon Me, and I have Created you from before and you were not a thing” [19:9]

He said: ‘Lord! Make a Sign to be for me!’ He Said: “Your Sign is, you will not speak to the people for three consecutive nights” [19:10]

So he went out to his people from the prayer niche, and he revealed to them that they should be Glorifying (Allah) morning and evening [19:11]

“O Yahya! Grab the Book with strength”; and We Gave him the Wisdom as a boy [19:12]

And tenderness from Us and purity, and he was pious [19:13]

And rightful with his parents, and he was not insolent, disobedient [19:14]
And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15]

(Surah) Al Anbiyaa: And Zakariyya, when he called out to his Lord: ‘Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]

So We Answered him and Gifted Yahya to him and We Corrected his wife for him. They were being swift in the good deeds and supplicating to Us, hoping and fearing, and they were humble to Us [21:90]

(P.s. – This is not a Hadeeth)167

Majaylawiya, from Ali, from his father, from Al Rayan Bin Shabeeb who said,

‘I went to see Al-Reza asws during the first day of Muharram. He asws said: ‘O Ibn Shabeeb! Are you fasting?’ I said, ‘No’. He asws said: “This day, it is the day during which Zakariyya as supplicated to his as Lord aswj: He said: ‘My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication’ [3:38].

Allah aswj Answered to him as and Commanded the Angels, So the Angels called out to him as he stood praying in the Prayer Niche: ‘Allah Gives you the good news of Yahya s’ [3:39].

So, the one who fasts this day then supplicates to Allah aswj Mighty and Majestic, it will be Answered for him just as it was Answered for Zakariyya aswj.168

Ali Bin Muhammad, from one of his companions, from Muhammad Bin Sinan, from Abu Saeed Al Makary, from Abu Hamza,

167 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 1
168 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 2
‘From Abu Ja’far[asws], he (the narrator) said, ‘I said, ‘What does Allah[azwj] Mean by His[azwj] Words regarding Yahya[as]: And tenderness from Us and purity, [19:13]?’ He[asws] said: ‘Allah[azwj] was Tender (with him)[as].’

He (the narrator) said, ‘I said, ‘So what reached from the Tenderness of Allah[azwj] upon him?[as]?’ He[asws] said: ‘It was so that whenever he[as] said: ‘O Lord[azwj]! Allah[azwj] Mighty and Majestic Said to him[as]: ‘Here I[azwj] am, O Yahya[as],’ 169

Al Qatan, from Muhamad Bin Saeed Bin Abu Shahma, from Abdullah Bin Saeed Bin Hashim Al Qanany, from Ahmad bin salih, from Hasan Bin Abdullah Al Waisty, from Abdullah Bin Layhaya, from Abu Qabeel, from Abdullah Bin Umar who said,

“Rasool-Allah[asww] said: ‘Who is more ascetic than Yahya[as] Bin Zakariyya[as].’ He[as] came to Bayt Al-Maqdas and looked at the diligent ones from the monks and the rabbis, upon them were furry coats and a woollen hood, and they had tied chains around their necks and fastened themselves to the pillars of the Masjid.

When he[as] looked at that, he[as] went over to his[as] mother and said: ‘O mother! Knit for me a coat of fur and a woollen hood, until[as] go to Bayt Al-Maqdas and worship Allah[azwj] along with the monks and the Rabbis’. His[as] mother said to him[as], ‘(Wait) until the Prophet[as] of Allah[azwj] comes and I seek his[as] instructions regarding that’.

When Zakariyya[as] came, she informed him[as] of the speech of Yahya[as]. Zakariyya[as] said to him[as]: ‘O my[as] son! What called you to this, and rather you[as] are a young child’ He[as] said to him[as]: ‘O father[as]! But have you[as] not seen one who is younger in age than me[as], and the death had come to him?’ He[as] said: ‘Yes’.

تم قال لابنه: انسجلي مدرعة من شعر وبرنسا من صوف حتى أ קטل الأقداس فأ عبد الله عزوجل مع الاحبار والرهبان، فقاتله: حتى يأتي نبي الله وأؤمره في ذلك،

فلما نظر إلى ذلك أتى أمه فقا: يا أماه انسجي لي مدرعة من شعر وبرنسا من صوف حتى آتي بيت المقدس فأ عبد الله عزوجل مع الاحبار والرهبان، فقاتله: حتى يأتي نبي الله وأؤمره في ذلك،

فلما دخل زكريا عليه السلام أخبرته بمقالة يحيى، فقا له زكريا: يا بني ما يدعوك إلى هذا وإنما أنت صبي صغير ؟ فقا له: يا أبه أم رأيت من هو أصغر سنا مني قد ذاق الموت ؟ قا: بلى،

ثم قال لابنه: انسجلي مدرعة من شعر وبرنسا من صوف، فعلت من فدغت لمدرعة على بدنها، وضع البرنس على رأسه، ثم آتي بيت المقدس فأقبل مع الأحبار حتى أكلت مدرعة الشعر حمه،

169 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 3
Then he said to his mother: ‘Weave a furry coat for him and a woollen hood’. So she did. Then he wore the coat upon his body and placed the hoot upon his head, then went to Bayt al-Maqdas, and went on to worship Allah Mighty and Majestic to the extent that the furry coat ate into his flesh.

Then, one day he looked at what had dissolved from his body, and he cried. So Allah Mighty and Majestic Revealed unto him: “O Yahya! Are you crying from what has melted from your body?” So he cried until the tears ate into the flesh of his cheeks, and his teeth appeared to the beholders. So (the news of) that reached his mother, and Zakariyya came and gathered the monks and the rabbis, and they informed him of the going away of the flesh of his cheeks. So he (Yahya) said: ‘I was not aware of that’.

Zakariyya said: ‘O my son! What called you to this? But rather, had asked My Lord to Grant you for my eyes to be delighted with you!’ He said: ‘You instructed me with that, O father!’ He said: ‘And when was that, O my son?’ He said: ‘Isn’t it the saying that between the Paradise and the Fire there is such an obstacle which none can cross over it except the weepers from the fear of Allah?’ He said: ‘Yes, therefore strive and be diligent, and your pre-occupation is other than my pre-occupation’.

Then he took off his coat and squeezed it on his forearms, and the tears rolled from between his fingers. Zakariyya looked at his son, and at the tears or his eyes, so he raised his head towards the sky and said: ‘O Allah! This is my son, and these are his tears of his eyes, and You are the most Merciful of the merciful ones!’
And it was so that Zakariyya\textsuperscript{as}, whenever he\textsuperscript{as} wanted to preach to the Children of Israel, turned right and left, so if he\textsuperscript{as} saw Yahya\textsuperscript{as}, he\textsuperscript{as} would neither mention Paradise nor Fire. One day he\textsuperscript{as} was seated preaching to the Children of Israel and Yahya\textsuperscript{as} came over, and he\textsuperscript{as} had wrapped his\textsuperscript{as} head with a cloak, and he\textsuperscript{as} among the crowd of the people, and Zakariyya\textsuperscript{as} turned right and left, but did not see Yahya\textsuperscript{as}.

He\textsuperscript{as} began by saying: ‘My\textsuperscript{as} beloved Jibraeil\textsuperscript{as} narrated to me\textsuperscript{as}, from Allah\textsuperscript{azwj} Blessed and Exalted that in Hell there is a mountain called Al-Sakran, and at the base of that mountain there is a valley called Al-Gazban, due to the Wrath of the Beneficent Blessed and Exalted. In that valley there is a pit the depth of which is of a hundred years. In that pit there are coffins of fire. In those coffins there are boxes of fire, and clothes of fire, and chains of fire, and shackles of fire’.

Yahya\textsuperscript{as} raised his\textsuperscript{as} head and said: ‘Alas, the heedlessness from Al-Sakran! Then he\textsuperscript{as} fell upon his\textsuperscript{as} face. So Zakariyya\textsuperscript{as} arose from his\textsuperscript{as} gathering and went to the mother of Yahya\textsuperscript{as} and said to her: ‘O mother of Yahya\textsuperscript{as}! Arise and seek Yahya\textsuperscript{as}, for I\textsuperscript{as} fear that we will not see him\textsuperscript{as} except and he\textsuperscript{as} has tasted the death’.

She arose and went out in seeking Yahya\textsuperscript{as}, until she passed by two youths from the Children of Israel, and they said to her, ‘O mother of Yahya\textsuperscript{as}! Where are you intending (to go to)?’ She said, ‘I want to seek my son\textsuperscript{as} Yahya\textsuperscript{as}. The Fire was mentioned in front of him\textsuperscript{as}, so he\textsuperscript{as} fell upon his\textsuperscript{as} face’.

Then the mother of Yahya\textsuperscript{as} went and the youths were with her, until she passed by a shepherd of sheep, and she said to him, ‘O shepherd! Did you see a youth of such and such a description?’ He said to her, ‘Perhaps you are seeking Yahya\textsuperscript{as} Bin Zakariyya\textsuperscript{as}?’ She said, ‘Yes, that is my son\textsuperscript{as}. The Fire was mentioned in front of him\textsuperscript{as}, so he\textsuperscript{as} fell upon his\textsuperscript{as} face’.
He said, ‘I left him as a while ago being at such and such a place, soaking his feet in the water, raising his sight towards the sky saying: ‘By Your Mighty, O my Master! I will not taste the coolness of the drink until I look at my position from You!’

Then his mother came over. So, when the mother of Yahya saw him, she approached him by his head and placed him in front of her, and she was adajuring him by Allah, to go with her to the house. So he went with her until she came to the house, and his mother said to him, ‘Can it be for you that you remove the furry coat and wear the woollen coat, for it is softer?’

He did so, and she cooked lentils for him. So he ate and was satiated, and he slept. But the sleep overcame him and he did not wake up for his Salat. His mother called out to him in his sleep, ‘O Yahya Bin Zakariyya! Do you want a house better than my house, and a neighbourhood better than my neighbourhood?’ So he woke up and arose, and he said: ‘O Lord! I stumble and I lost. My God! By Your Mighty! Might! I will not shade with a shade apart from Bayt al-Maqdas’.

And his mother said, ‘Give me the furry coat, for you two would return me to the destruction’. So his mother came forward and handed over the coat to him, and she was concerned with him. Zakariyya said to her: ‘O mother of Yahya! Leave him, for my son is such that the covering from his heart has been removed, and he will never benefit from living’.

So, Yahya arose and wore his coat, and placed the hood upon his head, then went to Bayt Al-Maqdas, and went on to worship Allah Mighty and Majestic along with the rabbis until it was from his matter what was.\footnote{Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 15 H 4}
From the handwriting of the martyr, copied from Kitab Al Zohad,

‘Al-Sadiq asws said: ‘Yahya Bin Zakariyya as cried to the extent that the flesh of his as cheeks went (thinned) from the tears, so he as placed a bandage upon the bone, the tears would flow upon it. His as father as said to him as: ‘O my as son as I asws asked Allah azwj the Exalted to Gift you as to me as in order to delight my as eyes by you as.

فقال: يا أبي إن على نورا معالرا لا يجوزها إلا البكاؤون من خشية الله عزوجل، وأخوف أن آتيها فأز منهما، فبكي زكريا عليه السلام حي غشي عليه من البكاء.

He as said: ‘O father as! Upon the fires of our as Lord azwj there are stumbling blocks. None will cross it except the ones crying from the fear of Allah azwj Mighty and Majestic, and I as am scared that I as would come to it and slip from it’. So, Zakariyya as wept until there was faithlessness upon him as from the crying’. 171

Then Al-Husayn asws Bin Ali asws passed by him asws, so he asws (Amir Al-Momineen asws) said: ‘But this is the one asws upon whom the sky and the earth will be weeping’. And he asws said: ‘And the sky and the earth will not weep upon anyone except for Yahya as Bin Zakariyya as, and Al-Husayn Bin Ali asws’.

From them both, from Hanan,

‘From Al-Sadiq asws having said: ‘Visit (perform Ziyarah) of Al-Husayn asws do not neglect it, for he asws is the Chief of the youths of the martyrs, and Chief of the youths of the people of Paradise, and his as resemblance is Yahya as Bin Zakariyya as, and upon them both as, the sky and the earth wept’’. 173

171 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 5
172 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 6
173 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 7
\textit{'From Abu Abdullah asws'}, ‘Amir Al-Momineen asws was reciting: \textit{And I fear my successors from after me, and my wife is barren, [19:5]’} – Meaning that he (Zakariyya as) did not have an inheritor for himself as until Allah asw Grant him after the old age’". 174

\textit{P.s. – This is not a Hadeeth} 176

Ibn Al Waleed, from Sa’ad, from Ahmad Bin Hamza Al Ashary, from Yasser Al Khadhim who said,

‘I heard Abu Al-Hassan Al-Reza asws saying: ‘The loneliest (time) for these creatures (people) is during three times – The day of birth and he comes out from the belly of his mother so he sees the world; and the day he dies, so he sees the Hereafter and its inhabitants; and the day he is Resurrected alive, so he sees Judgements that he never saw in the house of the world.

\[\text{P.s.} \textit{– This is not a Hadeeth}\] 176

Ibn Al Waleed, from Sa’ad, from Ahmad Bin Hamza Al Ashary, from Yasser Al Khadhim who said,
And Allah azwj Mighty and Majestic had Sent Peace upon Yahya as in these three times and Settled his as fear, so He azwj Said: \textit{And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15].} And Isa as Bin Maryam as has send Peace upon himself as in these three times, so he as Said: \textit{And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]}.\footnote{Bihar Al Anwar – V 12, The book of Prophet-hood, Ch 15 H 11}
And his veins were protruding at the front and his fingers were behind him, and upon him was a coat and his waist had been tightened with a belt wherein were hanging threads, between the red and the yellow and green and the entirety of the colours, and in his hand was a large bell, and upon his head was a helmet, and in the helmet were iron figurines resembling with the dogs.

When Yahya contemplated it, said to him: ‘What is this belt which is in your waist?’ He said to him, ‘This is the fire worshipping. I am the one who coursed it and adorned it for them’.

He as said to him: ‘What are these colourful threads?’ He as said to him, ‘These are the entirety of the colours of the women. The woman does not cease to be dyed the dyeing until she falls with its colour, and I tempt the people by her’.

He as said to him: ‘What is this bell which is in your hand?’ He as said, ‘This is a collection of all pleasures from the lutes, and violins, and guitars, and drums, and flutes and trumpets (musical instruments), and that the people tend to be sitting upon their drinks, so I move (sound) the bell in what is between them, and when they hear it, the music makes them light-headed; and between them is one who dances, and between them is one who clicks his fingers, and between them is one who rips off his clothes’.

He as said to him: ‘And which things are most delightful to your eyes?’ He as said, ‘The women. They are my lures and my traps, for I, when there gather upon me the (negative) supplications of the righteous and their curses, I go to the women and my self feels good with them’.

He as said to him: ‘What is this helmet which is upon your head?’ He as said, ‘By it I defend against the (negative) supplications of the Momineen’.

He said: ‘What is this iron which I see in it?’ He, ‘With these I overturn the hearts of the righteous’.
Yahya\textasciitilde as said: ‘Have you\textasciitilde as ever won against me\textasciitilde as even for a moment, at all?’ He\textasciitilde la said, ‘No, but in you\textasciitilde as there is a quality which astounds me\textasciitilde la’.

Yahya\textasciitilde as said: ‘What is it?’ He\textasciitilde la said, ‘You\textasciitilde as are a gluttonous man. When you\textasciitilde as are not fasting, you\textasciitilde as eat to satiation, and that prevents you from some of your\textasciitilde as Salat and your\textasciitilde as standing at night’. Yahya\textasciitilde as said to him\textasciitilde la: ‘I\textasciitilde la hereby give Allah\textasciitilde azwj a pact that I\textasciitilde as will not satiate from the food until I\textasciitilde as meet Him\textasciitilde azwj’. Iblees\textasciitilde la said to him\textasciitilde as, ‘And I\textasciitilde la hereby give Allah\textasciitilde azwj a pact that I\textasciitilde la will not advise a Muslim until I\textasciitilde as meet Him\textasciitilde azwj’. Then he\textasciitilde la went out and did not return to him\textasciitilde as after that’.

‘And in a report of Abu Al Jaroud,

‘From Abu Ja’far\textasciitilde asws regarding the Words of the Exalted: Mention the Mercy of your Lord unto His servant Zakariyya [19:2]. He\textasciitilde asws said: “Your Lord\textasciitilde azwj Mentioned His\textasciitilde azwj servant, so He\textasciitilde azwj had Mercy upon him\textasciitilde as”.

When he called out to his Lord, a secretive calling [19:3] He said: ‘My Lord! Surely the bones have weakened from me – he\textasciitilde as is saying, ‘(Physical) weakness’.

And I have not been unfortunate in my supplicating You, Lord!’ [19:4] – he\textasciitilde as is saying: ‘I\textasciitilde as have not been disappointed in my\textasciitilde as supplication in Your\textasciitilde azwj presence’.

And I fear my successors from after me [19:5], he\textasciitilde asws said: ‘I\textasciitilde as fear for the inheritance from after me\textasciitilde as’.

And I fear my successors from after me [19:5], he\textasciitilde asws said: ‘I\textasciitilde as fear for the inheritance from after me\textasciitilde as’.

"فما هي؟ قال: أنت رجل أكل، فإذا أفترت فتسببت في سمعك ذلك من بعض صلاتك وقيامك بالليل، قال يحيى عليه السلام: إن أعطي الله عهداً ألا أتمنى من الطعام حتى آتاه، فأنى أعطي الله عهداً أني لا أتمسك مسلمًا حتى آتاه فما عهد إليه بعد ذلك.

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and my wife is barren. He\textsuperscript{asws} said: In those days there was no son for Zakariyya\textsuperscript{as} who would stand in his\textsuperscript{as} place and inherit from him\textsuperscript{as}. And the Children of Israel used to gift it and vow these for the Rabbis, and Zakariyya\textsuperscript{as} was the chief of the Rabbis, and the wife of Zakariyya\textsuperscript{as} was a sister of Maryam\textsuperscript{as} the daughter of Imran\textsuperscript{as} Bin Masan\textsuperscript{as}, and the clan of Masan were the chiefs of the Children of Israel and the sons of their kings, and they were from the children of Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as}.

Zakariyya\textsuperscript{as} said: \textit{therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, the one whom You are well Pleased with} [19:6] (The Angel said): ‘O Zakariyya! We Give you glad tidings of a boy whose name shall be Yahya. We have not Made it to be a name from before (for anyone else)’ [19:7]. He\textsuperscript{azwj} Saying, No one had been named as ‘Yahya’ before him.

He said: “Lord! How can there happen to be a son for me and my wife was sterile, and I have reached infirmity from old age?” [19:8]. So, it is the despair. He said: ‘Like that (it shall be). Your Lord Says: “It is easy upon Me, and I have Created you from before and you were not a thing” [19:9] He said: ‘Lord! Make a Sign to be for me!’ He Said: “Your Sign is, you will not speak to the people for three consecutive nights” [19:10] – While being healthy without having an illness”. 179

Sa’ad Bin Abdullah asked Al-Qaim\textsuperscript{asws} about the interpretation of \textit{Kaf Ha Ya Ayn Suad [19:1]}.

He\textsuperscript{asws} said: ‘These are the Words from the News of the Hidden matters which Allah\textsuperscript{azwj} Notified His\textsuperscript{aszw} servant Zakariyya\textsuperscript{as}, then Related these to Muhammad\textsuperscript{saww}. And that Zakariyya\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{saww} to Teach him\textsuperscript{as} the five Names (of the resemblances), so Jibraeel\textsuperscript{as} descended upon him\textsuperscript{as} and taught him\textsuperscript{as} these. Whenever Zakariyya\textsuperscript{as} remembered Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, his\textsuperscript{as} stress would be relieved and his\textsuperscript{as} grief would end. But, whenever he\textsuperscript{as} remembered Al-Husayn\textsuperscript{asws} the tears would suffocate him\textsuperscript{as} and fainting would occur upon him\textsuperscript{as}.  

He said: “These are the Words from the News of the Hidden matters which Allah\textsuperscript{azwj} Notified His\textsuperscript{aszw} servant Zakariyya\textsuperscript{as}, then Related these to Muhammad\textsuperscript{saww}. And that Zakariyya\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{saww} to Teach him\textsuperscript{as} the five Names (of the resemblances), so Jibraeel\textsuperscript{as} descended upon him\textsuperscript{as} and taught him\textsuperscript{as} these. Whenever Zakariyya\textsuperscript{as} remembered Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, his\textsuperscript{as} stress would be relieved and his\textsuperscript{as} grief would end. But, whenever he\textsuperscript{as} remembered Al-Husayn\textsuperscript{asws} the tears would suffocate him\textsuperscript{as} and fainting would occur upon him\textsuperscript{as}.

If you face the news of the hidden matters of your day, who would take care of them and who among them? And if you remember Al-Husayn, what is the news of your day and when you remember Al-Husayn, what is the news of your day? 179

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179 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 15 H 13
So, one day he as said: ‘My God azwj! What is it with me as that whenever I asw remember four of them asws my stress goes away, but whenever I asw remember Al-Husayn asws, my as eyes fill up with tears and my as sighs erupt?’

Allah azwj Blessed and Exalted Gave him as the news of its story, and He azwj Said: "Kaf Ha Ya Ayn Suad [19:1]". So the Kaf (refers to) the name Karbala; And the Ha (refers to) the massacre of the Family asws; and the Ya (refers to) Yazeed la and he la is the one unjust to Al-Husayn asws; and the Ayn (refers to) his asws thirst; and the Suad (refers to) his asws patience”.

When Zakariyya as heard that, he as did not separate from his as Masjid for three days, and forbid the people to come up to him asws, and remained upon the crying and the wailing. And his as lamentation was: ‘My asw Allah! Will the best of Your asw creatures be mourning its son asws? My asw Allah! Will the affliction of this affliction descend with its severity? My asw Allah! Will Ali asws and (Syeda) Fatima asws be clothed (subjected to) with this difficulty? My asw Allah! Will the adversity of this disaster be resolved in their asws surroundings?’

Then he as was saying: ‘My asw God azwj! Grace a son asw upon me as by whom my asw eyes would be delighted upon the adversity. So when You azwj do Grace him asw to me as, then Test me asw with my asw love for him as. Then Make me asw to lament over him asw as Muhammad saww, Your azwj Beloved would be lamenting over his asw son asws (Al-Husayn asws)’.

Therefore, Allah azwj Bestowed Yahya asw to him as and he as was lamenting for him as. And Yahya asw was borne (pregnancy) for six months, and the bearing of Al-Husayn asws was like that”.

(P.s. – This is not a Hadeeth)
From Al-Sadiq\(^{aw}\) having said: ‘After Danyal\(^{as}\) the command led to Uzair\(^{as}\), and they (the people) were gathering to him\(^{as}\) and comforting with him\(^{as}\) and taking the information of their Religion from him\(^{as}\). Allah\(^{azwj}\) Caused his\(^{as}\) person to disappear from them for one hundred years, then Resurrected him\(^{as}\), and the Divine Authority was hidden after him\(^{as}\), and the afflictions intensified upon the Children of Israel until Yahya Bin Zakariyya\(^{as}\) was born and grew up.

He\(^{as}\) appeared and there were seven years for him\(^{as}\). He\(^{as}\) stood among the people addressing. He\(^{as}\) praised Allah\(^{azwj}\) and extolled upon Him\(^{azwj}\), and reminded them of the days of Allah\(^{azwj}\), and informed them that the righteous ones would be Tested father for the sins of the Children of Israel, and that the end result is for the pious, and promised them the relief with the rising of the Messiah\(^{as}\) after more than twenty years from this word”.

From Abu Ja’far\(^{asws}\) having said: ‘When Yahya\(^{as}\) was born, he\(^{as}\) was Raised to the sky and provided for with the rivers of the Paradise until he\(^{as}\) weaned. Then he\(^{as}\) descended to his\(^{as}\) father\(^{as}\), and the house used to be illuminated by his\(^{as}\) radiance’.

By this chain, from Ibn Abu Umeyr, from a man,

From Abu Abdullah\(^{asws}\) having said: ‘Zakariyya\(^{as}\) supplicated to his\(^{as}\) Lord\(^{azwj}\) and he\(^{as}\) said: ‘Therefore Grant me on heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub [19:6]. So, Allah\(^{azwj}\) the Exalted Gave him\(^{as}\) the glad tidings of Yahya\(^{as}\), but he\(^{as}\) did not know that, that Speech was from the Presence of Allah\(^{azwj}\) the Exalted, Majestic is His\(^{azwj}\) Mention, and feared that it might happen to be from the Satan\(^{as}\)’. He\(^{as}\) said:
‘How can there happen to be a son for me [3:47], and said: ‘My Lord! Make a Sign to be for me’ [3:41]. So, he was silent, and knew that it was from Allah the Exalted’. P.S. seems derogatory and 3:47 are actually the words of Maryam as.

184 Tafseer Al Numany, by his chain,

‘From Al-Sadiq asws having said: ‘Amir Al-Momineen asws said when they asked him asws about the meaning of the Revelation: ‘From it is the Revelation of the Prophet-hood, and from it is the Revelation of the Inspiration, and from it is the Revelation of the indication’, and continued it up to he asws said: ‘And as for the Revelation of the indication, is (like) His azwj Words: So he went out to his people from the prayer niche, and he revealed to them that they should be Glorifying (Allah) morning and evening [19:11] - i.e., he as indicated to them, to the Words of the Exalted: you should not speak to the people for three days except by gestures [3:41]’. 185

20 By the chain to Al Sadouq, from Majaylawiyah, from his uncle, from Al Kufy, from Abdullah Ibn Muhammad Al Hajal, from Abu Is’haq, from Abdullah Bin Hilal,

‘From Abu Abdullah asws having said: ‘There was a king in the era of Yahya as Bin Zakariyya as who would not restrain from the marital relationships what he was upon, until he grabbed a woman suddenly, and she was going to him until she was old. When she was old, she prepared her daughter, then said to her, ‘I want you to go with you to the king. When he comes to you, he will ask you what your need is, so say, ‘My need is that you kill Yahya as Bin Zakariyya as’. When he had gone to her, he asked her about her need. She said, ‘Kill Yahya as Bin Zakariyya as’. So, when it was during the third, he sent for Yahya as, and they came with him as and he called for a tray of god and slaughtered him as in it, and poured it (blood) upon the ground, but the blood rose and went higher, and the people came to throw the soil upon him as. But, the blood rose over it until it became a large mound. And, that generation passed away.

184 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 18
185 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 19
When it happened from the matter of Bakht Nasser what happened, he saw that blood and asked about it. But he could not find anyone who knew it until an old aged man was pointed upon. He said, ‘My father informed me, from my grandfather that it was from the story of Yahyaas Bin Zakariyyaas, such and such’, and he narrated the story to him, ‘And the blood, is hisblood’.

Bakht Nasr said, ‘There is no doubt that I will kill upon in until it settles down’. So, he killed seventy thousand upon it. When he had fulfilled upon it, the blood settled down”.  

(P.s. – This is not a proper Hadeeth)  

My father, from Ali, from his father, from Hisham Bin Salim,

‘From Abu Abdullahasws having said: ‘Zakariyyaas was scared, so heas fled and took sheltered to a tree, so it spread out for himas and said, ‘O Zakariyyaas! Entered (to be) inside me’. So, heas went until heas had entered inside it. They sought himas but could not find himas. Then, Ibleesas came to them, and heas had seen himas, and heas pointed upon himas, saying to them: ‘Heas is inside this tree, so cut it down, and they used to be worshipping that tree, and they said, ‘We will not cut it’. Heas did not cease to be with them until they cut it and cut Zakariyyaas”.

By the chain to Al Sadouq, from his father, from Muhammad Bin Abu Al Qasim, from Al Kufy, from Abu Abdullah Al Khayat, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,
'Abu Abdullah asws said: 'When Allah azwj Wants revenge for His azwj friends Takes revenge for them through the evilest of His azwj creatures, and when He azwj Wants the Revenge for Himself azwj Takes Revenge through His azwj friends, and He azwj had Taken revenge for Yahya as Bin Zakariyya as through Bakht Nasr''.

(P.s. – This is not a proper Hadeeth)
From Abu Abdullah asws: ‘Al-Husayn asws Bin Ali asws’, there cried for his as killing, the sky and the earth. They both reddened and they have not cried upon anyone at all except upon Yahya as Bin Zakariyya as. 192

By the chain to Al Sadouq, from his father, from Ali, from his father, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al Halby,

‘From Abu Abdullah asws having said regarding the Words of the Exalted: So the sky and the earth did not weep upon them [44:29]. He asws said: ‘The sky did not weep upon anyone before the murder of Yahya as Bin Zakariyya as and after him as until Al-Husayn as was killed, so it wept upon him as’. 193

Ibn al Waleed, from Al Safar, from Ibn Isa, from Ibn Fazal, from Marwan Ibn Muslim, from Ismail Bin Kaseer who said,

‘I heard Abu Abdullah asws saying: ‘The killer of Al-Husayn asws Bin Ali asws was a son of adultery (bastard), and the killer of Yahya as Bin Zakariyya as was a son of adultery, and the sky and the earth did not weep except for them as both’ – and mentioned the Hadeeth’. 194

Muhammad Bin Ja’far, from Muhammad Bin Al Husayn, from Safwan, from Dawood Bin Farqad,

‘From Abu Abdullah asws having said: ‘The one who killed Al-Husayn Bin Ali asws was a son of adultery (bastard), and the one who killed Yahya Ibn Zakariyya as was a son of adultery’’. 195

My father and Ibn Al Waleed, from Al Safar, from Ibn Isa, from Ibn Fazal, from Ibn Bakeyr, from Zurara, from Abdul Khaliq,

‘From Abu Abdullah asws – similar to it’ 196

192 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 15 H 26
193 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 15 H 27
194 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 15 H 28
195 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 15 H 29
196 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 15 H 30
‘From Abu Abdullaḥ̣  asws having said: ‘When Zakariyya as suppliant to his as Lord aswj to Gift him as, the Angels called out to him as what they called out to him as, so he as loved to know whether that is the voice from Allah aswj. He aswj Revealed to him as that a Sign of that is the he as should withhold his as tongue from the speaking for three days’.

He aswj said: ‘When he as withheld his as tongue and did not speak, he as knew that none is Able upon that except Allah aswj, and that is the Word of Allah aswj: He said: ‘My Lord! Make a Sign to be for me’. He Said: “Your Sign is that you should not speak to the people for three days except by gestures [3:42]”.

Among the questions of the Syrian of Amir Al-Momineen asws having said: ‘And on the day of Wednesday, Yahya Bin Zakariyya as was killed’.

‘From of the two (5th or 6th Imam asws) having said: ‘When he as (Zakariyya as) asked his as Lord aswj to Gift a male child to him as, Allah aswj Gifted him as Yahya as something entered him as from that, so he as said: ‘He said: ‘My Lord! Make a Sign to be for me’. He Said: “Your Sign is that you should not speak to the people for three days except by gestures [3:42]’. He as used to indicate with his as head, and it is the gesture”.

‘From Iṣma’il Al Jufy, ‘From Abu Ja’far asws and is a chief, and chaste [3:39], ‘Is the one who does not go to the women, and a and a Prophet from the righteous ones’ [3:39]’.

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197 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 31
198 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 32
199 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 33
200 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 34
‘From Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: ‘Obeying Allahazwj is serving Himazwj in the earth, so there isn’t anything from Hisaswj service equating the Salat. From then, the Angels called out to Zakariyyaas while heas was standing praying Salat in the prayer niche’.”

(Imam Hassan Al-Askariasws said): ‘And Heazwj Said regarding the story of Yahyaas: O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name [19:7]. Heasws said: ‘Heazwj did not Create anyone before himas, Naming him as ‘Yahya’.

Allahazwj Related hisas story up to Hisaswj Words: “O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child [19:12]. Heasws said: ‘And from that is the Wisdom when he was a child, and the children said to himas, ‘Come, let’s play’. But heas said: ‘Oh! And Allahazwj did not Create us for the play, and rather, Heazwj Created us for the exerting for a great matter!’

Then Heazwj Said: And tenderness from Us [19:13] – Meaning, heas would be tender upon hisas parents and the rest of Ouraswj servants; and pure – Meaning cleanliness for the one who believes in himas and ratifies himas; and he was pious – fearing the evil and the (acts of) disobedience. And dutiful to his parents [19:14] – favouring them, obedient to them both; and he did not happen to be insolent, disobedient – fighting upon the anger and striking upon the anger. But, there is none from a servant of Allahazwj Mighty and Majestic, except that he has sinned or thought of sinning, except from Yahyaas Bin Zakariyyaas, for heas did not sin, and did not think of sinning.

Then Allahazwj Mighty and Majestic Said: And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life [19:15].”

201 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 15 H 35
And He azwj Said regarding the story of Yahya as and Zakariyya as: That is where Zakariyya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38] – Meaning, due to what Zakariyya as saw to be in the presence of Maryam as, fruits of the winter in the summer, and fruits of the summer in the winter, and he as said to her as: From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure [3:37].

And Zakariyya as was certain that it was from the Presence of Allah azwj, when it was so that no one used to come over to her as apart from him as. He as said within himself as during that: The One azwj Who is Able to Give Maryam as the fruits of the winter during the summer, and fruits of the summer during the winter, is (surely) Able upon Endowing a son to me as, and even though I as am an old man and my as wife is barren. Thus, That is where Zakariyya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38].

And he asws said: ‘And it was so that the first was the ratification of Yahya as with Isa as. Zakariyya as was such, that no one ascended to Maryam as in that room apart from him as. He as would ascend to her as to greet, and whenever he as descended, he as would lock (the door) upon her as, then he as would open for her as, from above the door, a small opening, for the wind to enter upon her as from it.

And Allah azwj Mighty and Majestic Said: Then the Angels called to him [3:39] – Meaning, called out to Zakariyya as, as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah. He asws said: ‘Ratifying the truthfulness of Yahya as with Isa as; and a chief – Meaning a head in obedience of Allah azwj, upon the people of His azwj obedience; and chaste – and he as was one who did not go to the women; and a Prophet from the righteous ones.

And he as said: ‘And it was so that the first was the ratification of Yahya as with Isa as. Zakariyya as was such, that no one ascended to Maryam as in that room apart from him as. He as would ascend to her as to greet, and whenever he as descended, he as would lock (the door) upon her as, then he as would open for her as, from above the door, a small opening, for the wind to enter upon her as from it.

And Allah azwj Mighty and Majestic Said: Then the Angels called to him [3:39] – Meaning, called out to Zakariyya as, as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah. He asws said: ‘Ratifying the truthfulness of Yahya as with Isa as; and a chief – Meaning a head in obedience of Allah azwj, upon the people of His azwj obedience; and chaste – and he as was one who did not go to the women; and a Prophet from the righteous ones.
When he as saw her as having been expecting, that stung him as, and he as said within himself as: ‘No one has climbed to this (room) anyone apart from me as, and she as is pregnant. Now, I as shall be exposed among the Children of Israel. They will be doubting that it was I as who impregnated her as.

فجاء إلى امرأته فقال لها ذلك، فقالت: يا زكريا لا تخف فإن الله لن يضع بك إلا خيرا، وإنني تعبت أنظر إليها وأسألها عن حالتها.

He as came over to his as wife and said that to her, and she said, ‘O Zakariyya as! Do not fear, for Allah azwj would not Do anything with you as except for good, and come to me with Maryam as (for me) to look at her as and ask her as about her as state’.

فجاء بما زكريا عليه السلام إلى امرأته، فكفى الله مريم ممونة اجبواب عن السما، فلما دخلت إلى أختها - هي الكبرى، ومريم الصغرى - لم تقم إليها امرأة زكريا،

Zakariyya as came with her as to his as wife, and Allah azwj Sufficed Maryam as from providing the answer from the questioning. And when she as entered to her as sister, and she (sister) was older and Maryam as was younger – the wife of Zakariyya as did not stand up to her as (for respect).

فأذن الله لينيى وهو في بين أمه فنرس بينها وأزعجها ونادى أمه: تدخل إليك سيدة نساء العالمين مشتملة على سيد رجال العالمين فلا تقومين إليها ؟! فانزعجت وقامت إليها، وسجد يحيى وهو في بين أمه لعيسى بن مريم،

Allah azwj Permitted to Yahya as, and he as was in the belly of his as mother, so he as nudged her with his as hand and disturbed her and called out to his as mother: ‘There has entered to you the Chieftess of the women of the worlds, containing the Chief of the men of the worlds, and you are not standing up to her as’! So she got annoyed and stood up to her as, and Yahya as performed Sajda while he as was in the belly of his as mother, to Isa as Bin Maryam as.

فذلك أول تصديقه، فذلك قول رسول الله صلى الله عليه وآله في الحسن والحسين عليهما السلام: إنهما سيدا شباب أهل الجنة إلا ما كان من ابني الحالة بجي وعسي.

So that was his as first ratification for him as, and these are the words of Rasool-Allah saww regarding Al-Hassan asws and Al-Husayn asws: ‘They asws both are the Chief of the youths of the inhabitants of the Paradise except what was from the two sons as of the maternal aunt, Isa as and Yahya asas’, 202

‘From Abu Abdullah asws having said: ‘Isa Bin Maryam as and he as had asked his as Lord azwj to Revive him as for him as. So he as called out to him as, and he as answered him as and came out to him as from the grave, and said to him as, ‘What do you as want from meas?’ He as said to him as: ‘I as want you as to comfort me as just as you used to in the world’. He as said: ‘O Isa as! The heat of death has yet to settle from me and you as want to return me as to the world, and the heat of death to return upon me (again)?’ He as left him as, He as returned to his as grave’. 203

(P.s. – This is not a Hadeeth)204

Al-Sadiq asws said: ‘A man came to Isa as Bin Maryam as and said to him as, ‘O Spirit of Allah azwj! I committed adultery, so purify me’. So, Isa as ordered for it to be called out among the people: ‘There should not remain anyone except he should come out to purify so and so!’

When he as gathered and they gathered, and the man came to be in the pit, the man called out in the pit, ‘No one should apply the legal punishment from Allah azwj the Exalted upon me and there is a legal punishment due on him!’

So, the people dispersed, all of them except Yahya as, and Isa as. Yahya as approached him and said to him: ‘O sinner! Advise me as’. He said to him as, ‘Do not leave alone between your as soul and its desires, for you as will regress’. He as said: ‘Increase for me as’. He as said, ‘Do not fault a sinner with his mistake’. He as said: ‘Increase for me as’. He as said, ‘Do not be angry’. He as said: ‘Suffices me as’. 205

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazal, from Al Haasan Bin Al Jham, from Ibrahim Bin Mahzam,
'From Abu Al-Hassan asws the 1st having said: ‘Zakariyya as used to cry and not laugh, and Isa as Bin Maryam as would laugh and cry, and that which Isa as did was superior than that which was done by Yahya as’.

Al Sadouq, by his chain to Ibn Awrama, from Al Hassan Bin Ali, from Al Hassan Bin Al Jaham,

‘From Al-Reza asws – similar to it’. 207

‘From the Prophet asws having said: 'When Isa as Bin Maryam as was Raised (to the sky) and he as left behind Shamoun as Bin Hamoun as among his as people, Shamoun as did not cease to be among his as people standing with the Command of Allah azwj Mighty and Majestic until our Lord azwj Blessed and Exalted Selected and Sent among His azwj servants a Prophet as from the righteous ones, and he as is Yahya as Bin Zakariyya as'.

Shamoun as expired and during that Ardasheyr Bin Ashkas ruled for fourteen years and ten months, and in the eight years of his rule, the Jews killed Yahya as Bin Zakariyya as. When Allah azwj Wanted to Capture (his soul), Revealed to him to make the bequest to be among the children of Shamoun as – up to the end of what I (Majlisi) will be coming with in the chapters of the situations of the kings of the earth''.
CHAPTERS ON STORY OF ISA\textsuperscript{as} AND HIS\textsuperscript{as} MOTHER\textsuperscript{as} AND HER\textsuperscript{as} PARENTS\textsuperscript{as}

CHAPTER 16 – STORY OF MARYAM\textsuperscript{as} AND HER\textsuperscript{as} BIRTH AND PART OF HER\textsuperscript{as} SITUATIONS AND SITUATIONS OF HER\textsuperscript{as} FATHER\textsuperscript{as} IMRAN\textsuperscript{as}

The Verses – (Surah) Aal\textsuperscript{-}e\textsuperscript{-}Imran\textsuperscript{as}: \textit{Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds} [3:33]

\textit{Offspring, one being from the other; and Allah is Hearing, Knowing} [3:34]

When a wife of Imran said: ‘My Lord! I vow to You what is in my womb, to be devoted (to Your worship), therefore Accept from me, surely You are the Hearing, the Knowing’ [3:35]

So when she placed (gave birth to) it, she said: ‘My Lord! Surely I have placed a female’ - and Allah was more Knowing of what she placed - and the male isn’t like the female; ‘And I have named her Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan’ [3:36]

So her Lord Accepted her with a goodly Acceptance and Made her grow up a good growing, and Zakariyya was in-charge of her. Whenever Zakariyya entered the Prayer Niche to (see) her, he found food in her presence. He said: ‘O Maryam! From where does this come to you?’ She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]

وَقَالَتْ لَهُمْ "فَوَأَلِّيْنَا مَلَائِكَةَ يَا مَرْيَمَ إِنِّي أَصْطَفِي إِنَّ اللَّهَ يُصْفِي مَا يُؤْلُونَ وَيُصِيبُهُمْ عَذَابًا مَّثْلَهُ وَيَفْرَجُونَ عَنْهُمْ هُدًى عَالِمِينَ"  

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And the Exalted Said: And when the Angels said: ‘O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]

* يا مريم إن لله يبارك بكلمة منه اسمه المسيح عيسى ابن مريم، وجيها في الدنيا والآخرة ومن المقربين

O Maryam! Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43]

* ذلك من أنباء الغيب نوحيه إليك وما كنت لديهم إذ يلقون أقلامهم أيهم يكفل مريم وما كنت لديهم إذ يختصمون

That is from the News of the unseen We Reveal unto you; and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam, and you were not with them when they were contending [3:44]

* إذ قالت الملائكة يا مريم إن الله يبصرك بكلمة منه اسمه المسيح عيسى ابن مريم، وجيها في الدنيا والآخرة ومن المقربين

When the Angel said: ‘O Maryam! Allah Gives you glad tidings with a Word from Him (of one) whose name is the Messiah, Isa son of Maryam, worthy of regard in the world and the Hereafter and from those of Proximity [3:45]

* ويكلم الناس في المهد وكمالا ومن الصالحين

And he shall speak to the people when in the cradle and when of old age, and (he shall be) from the righteous ones’ [3:46]

* قالت رب أنى يكون لي ولد ولم يمسسني بشر قا، كذلك الله يخلق ما يشاء إذا قلى أمرًا فإنما يقول له كن فيكون

She said: Lord! How can there happen to be a son for me and a man has not touched me?’ He said: ‘It would be like that! Allah Creates whatever He so Desires to. Whenever He Decrees a matter, He is rather Saying to it, “Be”, so it becomes [3:47]

* ويعلمه الكتاب والحكمة والتوراة والإنجيل

And He will Teach him the Book and the Wisdom and the Torah and the Evangel [3:48]

ورسولًا إلى بني إسرائيل أي قد جئتكم بأبى من ركبكم، أي أحلق لكم من الطين كهيئة الطير فألقى فيه فيكون طيراً إذا أوحد الله وأبرز الاكتمال والإصر فأحبي الموتى إذا أمن الله أن يأكلوا وما تدخرون في بيوتكم، إن في ذلك لآية لكم إن كنتم مؤمنين

And (Make him) a Rasool to the Children of Israel: ‘I have come to you with a Sign from your Lord. I shall shape for you from the clay like a bird, then I shall breathe into it so it would become a bird by the Permission of Allah; and I shall cure the blind and the leprous, and revive the dead by the Permission of Allah, and I shall inform you of what you have eaten and what you are hoarding in your houses; surely in that is a Sign for you all, if you were Momineen [3:49]

* ومصدقا لما بين يدي من النبوة ولاحل لكم بعض الذي حرم علينا وحثتكم بأبى من ركبكم فاقتوا الله وأطيعون
And a verification of what came before me of the Torah’ and that I may permit for you part of that which has been Prohibited unto you; and I have come to you with a Sign from your Lord; therefore fear Allah and obey me [3:50]

Surely Allah is my Lord and your Lord, therefore worship Him; this is the Straight Path [3:51].

And a verification of what came before me of the Torah’ and that I may permit for you part of that which has been Prohibited unto you; and I have come to you with a Sign from your Lord; therefore fear Allah and obey me [3:50]

* إن الله ربي وربكم فاعبدوه هذا صراط مستقيم

Surely Allah is my Lord and your Lord, therefore worship Him; this is the Straight Path [3:51].

I heard Abu Abdullah asws saying: ‘They will come with a beautiful woman on the Day of Qiyamah who had tempted (men) with her beauty, and she will be saying, ‘O Lord! You made my creation beautiful until I faced what I faced’. So, they would come with Maryam as and it would be said, ‘Are you more beautiful or this one? She as had her beauty but did not tempt’.

From Al-Hakam Bin Ayayna who said, ‘I asked Abu Ja’far asws about the Words of Allah azwj in the Book And when the Angels said: ‘O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]. He azwj Chose her as twice, and the Choosing rather, it is only once?’ So he asws said to me: ‘For this there is an explanation and an interpretation’.

I said to him asws, ‘So interpret it for me, may Allah azwj Keep you asws remaining (alive)’. He asws said: ‘It mean He azwj Chose her as from the offspring of the Prophets as, the Chosen ones, the Mursils as, and Purified her as from that there would happen to be regarding her as birth from her as forefathers and her as foremothers, any adulterers, and He azwj Chose her as with this in the Quran O Maryam! Be obedient to your Lord and perform Sajdahs and Rukus [3:43], in gratefulness to Allah azwj.

Then asked him: ‘How is it that?’. He said: ‘It mean He azwj Chose her as from the offspring of the Prophets as, the Chosen ones, the Mursils as, and Purified her as from that there would happen to be regarding her as birth from her as forefathers and her as foremothers, any adulterers, and He azwj Chose her as with this in the Quran O Maryam! Be obedient to your Lord and perform Sajdahs and Rukus [3:43], in gratefulness to Allah azwj.

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Then He \textit{azwj} Said to His \textit{azwj} Prophet Muhammad \textit{saww}, Informing him \textit{saww} with what was hidden from him \textit{saww} from the news of Maryam \textit{as} and Isa \textit{as}: "O Muhammad \textit{saww}! \textit{That is from the News of the unseen We Reveal unto you [3:44]} – regarding Maryam \textit{as} and her \textit{as} son \textit{as}, and with what Allah \textit{azwj} had Chosen them \textit{as} with, and Merited them \textit{as}, and Honoured them \textit{as} where He \textit{azwj} Said: \textit{and you were not with them} – O Muhammad \textit{saww}, meaning by that before the Lord \textit{azwj} of the Angels, \textit{when they cast their pens to decide which of them would have the responsibility of Maryam} – where she \textit{as} would be less from him being her \textit{as} father". 

3 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن سالم، عن مفضل بن عمر قا : قلت لابي عبد الله عليه السلام من غسل فاطمة عليها السلام ؟ قا : ذاك أمر الوميني على السلام، كأنا استفظعت ذلك من قوله، فقال لي : كأنا ضقت مما أخبرتك ؟

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Al Mufazzal,

‘From Abu Abdullah \textit{asws}, (the narrator says) ‘I said to Abu Abdullah \textit{asws}, ‘Who Washed (Syeda) Fatima \textit{asws} (for funeral)?’ He \textit{asws} said: ‘That was Amir Al-Momineen \textit{asws}, and it was as if I took that as grievous from his \textit{asws} words. So he \textit{asws} said: ‘It is as if you \textit{asws} are constricted with what I \textit{asws} informed you with’.

فقلت: قد كان جعلت فداك، فقال: لا تلقين فإنها صديقة لكي لم يكن يغسلها إلا صديق، أما علمت أن مريم هي \textit{as} لم يغسلها إلا عيسى عليه السلام.

I said, ‘It has been that, may I be sacrificed for you \textit{asws}!’ He \textit{asws} said: ‘Do not be constricted, for she \textit{asws} is a Truthful and none could have happened to have washed her \textit{asws} except for a Truthful. Do you not know that Maryam \textit{as}, no one washed her \textit{as} (for funeral) except for Isa \textit{as}?’

4 - شى: عن سيف، عن نجم، عن أبي جعفر عليه السلام قا : إن فاطمة عليها السلام ضمنت لعلي عليه السلام عمل البيت والعجين والخبز وقم البيت، وضمن لها علي عليه السلام ما كان خلف الباب: نقل الحيب، وأن يجئ باليعام، فقا لها يوما: يا فاطمة هل عن دك شئ ؟ قالت: والذي عظم حقك ما كان عندنا منذ ثلاث إلا شئ آثرتك به، قا : أفلا أخبرتي ؟ قالت: كان رسول الله صلى الله عليه وسلم أن عليا أن أسألك شيئا، قال: أملا أفلا تسألني؟ قا:/backslash

So, one day, he \textit{asws} said to her \textit{asws}: ‘O Fatima \textit{asws}! Is there anything with you \textit{asws}?’ She \textit{asws} said: ‘No. By the One \textit{azwj} who Magnified your \textit{asws} rights, there is nothing with us \textit{asws} since the last three days we \textit{asws} can speak to you \textit{asws} by’. He \textit{asws} said: ‘So why did you \textit{asws} not inform

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me asws?’ She asws said: ‘Rasool-Allah saww had forbidden me asws that I asws should ask you asws for anything’, so he saww said: ‘Do not ask your asws cousin for anything. If he asws comes to you asws with something, welcome, otherwise do not ask him asws’.

He asws (Abu Ja’far asws) said: ‘He asws went out and met a man and borrowed a Dinar from him. Then he asws returned with it. He asws met Al-Miqdad Bin Al-Aswad as. So he asws said to Al-Miqdad: ‘What made you as to come out in this hour?’ He asw said, ‘The hunger, by the One awj Who Magnified your asws rights, O Amir-Al-Momineen asws!’

He asws (Amir-Al-Momineen asws) said: ‘It would take me asws out, and I asws had borrowed it, but I asws give it to you as the preference for it’. So, he asws handed it over to him as.

He asws returned, and found Rasool-Allah saww to be seated, and (Syeda) Fatima asws Praying Salat, and in between them was something covered. So when she asws was free, she asws presented that thing. It was a bowl of bread and meat. He asws said: ‘O Fatima asws! This is with you asws?’ She asws said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]. So they asws ate from it for a month. And it is the bowl from which Al-Qaim asws would eat, and it is with us asws’.

Rasool-Allah saww said: ‘Shall I saww narrate to you asws of something similar to it?’ He asws said: ‘Yes’. He saww said: ‘An example of Zakariyya as when he as came up to Maryam as in the Prayer Niche, so he as found sustenance in her as presence. He as said: ‘O Maryam! From where does this come to you?’ She as said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]. So they asws ate from it for a month. And it is the bowl from which Al-Qaim asws would eat, and it is with us asws’.

‘From Abu Ja’far asws having said: ‘The first one to be drawn lots upon was Maryam as daughter of Imran as, and these are the Words of Allah awj Mighty and Majestic and you were

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212 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 16 H 4
not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam [3:44], and their arrows were six (in number)”. 213

(P.s. – This is not a Hadeeth) 214

My father, from Dawood Bin Muhammad Al Nahdy who said,

‘Abu Saeed Al-Makary came to Abu Al-Hassan asws and said to him asws, ‘Does it reach from you asws worth that you asws should be claiming what your asws forefathers asws claimed?’

فقال له الرضا عليه السلام: مالك أطفأ الله نورك وأدخل الفقر بيتك ؟ أما علمت أن الله azwj Revealed to Imran as: “I azwj shall Grant and male child to you! And He azwj Granted Maryam as to him as, and Granted Isa as to Maryam as?

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Thus, Isa as Bin Maryam as is from Maryam as, and Maryam as is from Isa as, and Maryam and Isa as are one, and asws father asws, and my asws father asws, is from me asws, and I asws and my asws father asws are one thing’. 215

My father narrated to me, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Baseer,

‘From Abu Abdullah asws having said: 'If we asws say to you a word regarding the man asws from us asws, so it does not happen regarding him, and it would happen in his son asws, or son of his son asws, therefore do not be denying that.

213 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 16 H 5
214 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 16 H 6
215 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 16 H 7
Allah⁴ⁱ revealed to Imran⁴⁴ as: “Allah⁴⁴ the Exalted Revealed unto Imran⁴⁴: ‘Allah will Grant to you⁴⁴ a male (son), perfect, Blessed. He will cure the blindness and leprosy, and he will revive the dead by the Permission of Allah⁴⁴, and I will Make him⁴⁴ a Rasool⁴⁴ to the Children of Israel’.”

Imran⁴⁴ narrated it to his⁴⁴ wife Hanna with that, and she is the mother of Maryam⁴⁴. So, when she was expecting, it was so that within herself she thought it was a boy. [3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female . . . . and the male is not like the female’, i.e., a daughter cannot happen to be a Rasool⁴⁴. Allah⁴⁴ Mighty and Majestic Said and Allah was more Knowing of what she gave birth to.

When Allah⁴⁴ the Exalted Granted Isa⁴⁴ to Maryam⁴⁴, it was so that he⁴⁴ was the one Imran⁴⁴ had been Given glad tidings with, and Promised to him⁴⁴. When we⁴⁴ say something regarding the man⁴⁴ from us⁴⁴, and it happens to be in his⁴⁴ son, or a son of his⁴⁴ son, so do not be denying that.

When Maryam⁴⁴ was an adult she⁴⁴ came in the prayer niche and pulled down a curtain upon herself⁴⁴, and no one could see her⁴⁴, and Zakariyya⁴⁴ would enter the prayer niche to see her⁴⁴, and he⁴⁴ would find fruits of the summer in her⁴⁴ presence in the winter, and fruits of the winter in the summer, and he⁴⁴ said to her⁴⁴: From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37].

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²¹⁶ Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 16 H 8
Muhammad Bin Ali Bin Ismail, from Abu Al Qasim Bin Manie, from Shayban Bin Furouj, from Dawood Bin Abu al Furat, from Alba’a Bin Ahmar, from Ikrama, from Ibn Abbas who said,

‘Rasool-Allahsaww drew four lines in the ground and said: ‘Do you know what this is?’ We said, ‘Allahazwj and Hisazwj Rasool-Allahsaww are more Knowing’. Rasool-Allahsaww said: ‘The most superior of the women of the Paradise are four – Khadeejaasws Bint Khuwayladas, and (Syeda) Fatimaasws Bint Muhammadasws, and Maryamasws Bint Imranasws, and Aasiyaasws Bint Mazaham as wife of Pharaohlaw, 217

Suleyman Bin Ahmad Bin Ayoub Al Lahmy, from Ali Bin Abdul Aziz, from Hajaj Bin Al Minhal, from Dawood Bin Abu Al Furat, from Alba’a, from Ikrama, from Ibn Abbas who said,

‘Rasool-Allahsaww drew four lines (in the ground), then said: ‘Best of the womenfolk of the Paradise are Maryamasws Bint Imranasws, and Khadeejaasws Bint Khuwaylad, and (Syeda) Fatimaasws Bint Muhammadasws, and Aasiyaasws Bint Mazaham as wife of Pharaohlaw, 218

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

‘From Abu Al-Hassanasws the 1st having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Chose four from the women – Maryamasws, and Aasiyaasws, and Khadeejaasws and (Syeda) Fatimaaswsas, 219

My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Ahmad, from Aban Bin Usman, from Ismail Al Jufy who said,

‘I said to Abu Ja’farasws, ‘Al-Mugheira claims that the menstruating woman would pay back her (missed) Salat just as she should pay back her (missed) Fasts’.

217 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 16 H 9
218 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 16 H 10
219 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 16 H 11
He asws said: ‘What is the matter with him? May Allah asw not Let him achieve his aim! Wife of Imran as said: ‘My Lord! I vow to You what is in my womb, to be devoted (to Your worship), [3:35], and the devoted (consecrated) for the Masjid does not come out from it, ever.

So, when Maryam at placed (gave birth), she said: ‘My Lord! Surely I have placed a female’ - and Allah was more Knowing of what she placed - and the male isn’t like the female [3:36]. So when she had given birth, she entered her into the Masjid. So, when she (Maryam as) reached the age of the women (womanhood), she exited from the Masjid, when she found her days (of menstruation), and it was upon her that she should happen to be for ever in the Masjid?"220

So, what she able upon fulfilling those days which she came out and these were upon her, if she would happen to be in the Masjid for ever?"221

'I asked Abu Ja’far asws about Imran as, ‘Was he as a Prophet as?’

قال: نعم كان نبيا مرسلا إلى قومه، وكانت حنة امرأة عمران وحنانة امرأة زكريا أختين، فولد لعمران من حنة مريم، وولد لزكريا من حنانية يحيى عليه السلام وولدت مريم عيسى عليه السلام وولدت مريم عيسى عليه السلام ابن بنت خالته، وكان يحيى عليه السلام ابن عائشة، وكان يحيى عائشة عليه السلام آمنة فلن تخرج من المسجد حتى بلغت ما تبلغ النساء حرجت.

Al Husayn Bin Muhammad, from Al Moala, from Al Washa, from Aban Bin Usman, from Ismail Al Jufy –

‘Similar to it, and in it: ‘When she was born, he entered her into the Masjid and the Prophets drew lots upon her. The lot came for Zakariyya as, and Zakariyya as locked her, so she could not exit from the Masjid until she was an adult. When she was an adult what the women tend to reach, she came out.

فهل كانت تقدر على أن تقلي تلك الايام وهي عليها أن تكون الدهر في المسجد ؟

So, when Maryam placed (gave birth), she said: ‘My Lord! Surely I have placed a female’ - and Allah was more Knowing of what she placed - and the male isn’t like the female [3:36]. So when she had given birth, she entered her into the Masjid. So, when she (Maryam as) reached the age of the women (womanhood), she exited from the Masjid, when she found her days (of menstruation), and it was upon her that she should happen to be for ever in the Masjid?"220

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Bihar Al Anwaar – V 12, The book of Prophet- hood, Ch 16 H 12

Bihar Al Anwaar – V 12, The book of Prophet- hood, Ch 16 H 13
He said: 'Yes, he was a Prophet Sent to his people, and Hanah wife of Imran and Hananah wife of Zakariyya were two sisters. And Yahya was born for Zakariyya from Hananah, and Maryam gave birth to Isa and Isa was a son of a daughter of his maternal aunt, and Yahya was a son of a maternal aunt of Maryam, and maternal aunt of a mother is at the status of the maternal aunt'.

By this chain, from Abu Baseer,

‘From Abu Abdullah having said: ‘Allah the Exalted, Majestic is His Majesty, Revealed to Imran: “I shall Grant to you a male child, Blessed. He will cure the blind and the leper, and revive the dead by the Permission of Allah, and I shall Make him a Rasool to the Children of Israel!”’

He said: ‘Imran narrated it to his wife Hannah with that, and she is mother of Maryam. When she was pregnant, she carried her (thinking) a boy with her. She said, ‘My Lord! I vow to You what is in my womb, to be devoted [3:35].’ So when she placed (gave birth to) it, she said: and the male isn't like the female; [3:36], that the daughter cannot happen to be a Messenger. When Allah Bestowed Isa to Maryam after that, he was the one whom Allah had Given the glad tidings of to Imran.’

By the chain to Al Sadouq, by his chain from Ibn Awrama, from Muhammad Bin Abu Salih, from Al Hassan Bin Muhammad Bin Abu Talha who said,

‘I said to Al-Reza, ‘Did the Rasools come with anything from Allah, then came with its opposite?’

He said: ‘Yes, if you like shall narrated to you (Hadeeth), and if you so like, shall come to you with it from the Book of Allah the Exalted, Majestic is His Magnificence: 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] – the Verse. But they did not enter it, and the sons of their sons entered it.'
And Imran⁷⁴ said: ‘Allah⁷⁴ promised me⁷⁴ that He⁷⁴ would Grant a male child to me⁷⁴, a Prophet⁷⁴ in this Sunnah of mine⁷⁴, and this month’. Then he⁷⁴ disappeared and his⁷⁴ wife gave birth to Maryam⁷⁴ and Zakariyya⁷⁴ took responsibility of her⁷⁴.

And justice: And they said, ‘Prophet of Allah spoke the truth’, and others said, ‘He lied!’ When Maryam⁷⁴ gave birth to Isa⁷⁴, the group which had stood upon the truthfulness of Imran⁷⁴ said, ‘This is which Allah⁷⁴ promised us’.

A group said, ‘Prophet of Allah spoke the truth’, and others said, ‘He lied!’ When Maryam⁷⁴ gave birth to Isa⁷⁴, the group which had stood upon the truthfulness of Imran⁷⁴ said, ‘This is which Allah⁷⁴ promised us’.

By the chain to al Sadouq, from his father, from Sa’ad, raising it, said,

‘Al-Sadiq⁷⁴ said regarding the Words of the Exalted: And (an example of) Maryam, daughter of Imran, who guarded her chastity, [66:12]: ‘Her chastity was guarded before the birth of Isa⁷⁴ be five hundred years’.

He⁷⁴ said: ‘The first one to have lots cast upon was Maryam⁷⁴ Bint Imran⁷⁴. Her mother vowed whatever was in her belly to be devoted to the synagogue, but she placed it as a female. She⁷⁴ became a youth and used to serve the servants, feeding them, until she⁷⁴ was an adult.

And Zakariyya⁷⁴ instructed that he⁷⁴ would take a veil to be for her⁷⁴ besides the servants. Zakariyya⁷⁴ used to come to see her⁷⁴ and he⁷⁴ was in her⁷⁴ presence fruits of the winter in the summer and fruits of the summer in the winter. He⁷⁴ said: ‘From where does this come to you?’ She said: ‘It is from Allah. [3:37], the Exalted’.

And he⁷⁴ said: ‘Maryam⁷⁴ lived after Imran⁷⁴ for five hundred years’.

بيان: لا يخفى ما في هذا الخبر من الشذوذ والغرابة والمرألة للسائر الأخبار والآثار.

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224 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 16 H 16
225 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 16 H 17
(Explanation (of Majlisi), ‘It is not hidden what is in this Hadeeth from the anomalies and strangeness and opposing to the rest of the Ahadeeth and the reports’)

18 - ق: أبو خالد القماط، عن إسماعيل اجبعفي، عن أبي جعفر عليه السلام قا: إن امرأة عمران لما نذرت ما في بينها محررا قا: والمحرر للمسجد إذا وضعته دخل المسجد، فلم يخرج من المسجد أبدا، فلما ولدت مريم قالت: "رب إني وضعتها أنيى والله أعلم بما وضعت وليس الذكر كالانى، وإنني حيمتها مريم واتى أعيدها يا بكر وذريتها من الشيطان الرجيم."

Abu Khalid Al Qamat, from Ismail Al Jufy,

‘From Ja’far asws having said: ‘When the wife of Imran as vowed what was in her belly for consecration – and the one devoted to the Masjid, when born, enters the Masjid and does not exit from the Masjid, ever, so when Maryam as was born, she said, ‘My Lord! Surely I have placed a female’ - and Allah was more Knowing of what she placed - and the male isn’t like the female; ‘And I have named her Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan’ [3:36].

The Prophets as cast lots upon her as and Zakariyya as won the lote, and he as was husband of her as sister, and took responsibility for her, and entered her as into the Masjid. When she as reached adulthood what the women tend to reach, from the menstruation, and she as was the most beautiful of the women, and she as used to pray Salat and the prayer niche would be illuminated due to her as radiance.

After entering to see her as, and there in her as presence were winter fruits in the summer, and summer fruits in the winter. He as said: ‘From where does this come to you?’ She said: ‘It is from Allah. [3:37]. So, over there, Zakariyya as supplicated to his as Lord azwj. He as said: ‘And I fear my successors from after me, [19:5] – up to what Allah azwj Mentioned from the story of Zakariyya as and Yahya as.

Zakariyya as entered to see her as, and there in her as presence were winter fruits in the summer, and summer fruits in the winter. He as said: ‘From where does this come to you?’ She said: ‘It is from Allah. [3:37]. So, over there, Zakariyya as supplicated to his as Lord azwj. He as said: ‘And I fear my successors from after me, [19:5] – up to what Allah azwj Mentioned from the story of Zakariyya as and Yahya as.

226 Bihar Al Anwar– V 12, The book of Prophet-hood, Ch 16 H 18

‘From Abu Abdulla as regarding the Words of Allah azwj: ‘My Lord! I vow to You what is in my womb, to be devoted (to Your worship), [3:35], and the devoted (consecrated) one would happen to be in the synagogue and not exit from it. When she placed it as a female, she said, ‘My Lord! Surely I have placed a female’ - and the male isn’t like the female;
[3:36]. The female menstruates, so she would (have to) exit from the Masjid, and the consecrated one does not exit from the Masjid”.

From a report of Hareyz,

‘From one of the two (5th or 6th Imam asws) having said: ‘I vow to You what is in my womb, [3:35] to the synagogue that she as will serve the servants, and the male isn’t like the female regarding the service’.

He asws said: ‘She as became a youth and was serving them, and feeding them until she was an adult. So, Zakariyya as ordered that a veil be taken for her as besides the servants, and he as was coming to see her , and he as saw in her as presence fruits of the winter in the summer, and fruits of the summer in the winter, so that is when Zakariyya as and Yahya as was Granted to him as, 228

From Jabir,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘Allah azwj Revealed to Imran: ‘Iazwj shall Grant a male child to you as, Blessed. He as will cure the blind and the leper and revive the dead by the Permission of Allah azwj, and be a Rasool as to the Children of Israel!’

He as informed his as wife with that, and she as became pregnant and place Maryam as. She said, ‘My Lord! Surely I have placed a female [3:36], and the female cannot happen to be a Rasool as’. And Imran as said to her as: ‘Surely a male can become a Prophet as’. When she saw that, she said what she said. Allah azwj Said, and His as Words are the Truth: and Allah was more Knowing of what she placed [3:36].

قائل أبو حفص عن عائشة: فكان ذلك عيسى بن مريم عليه السلام، فإن قلنا لكم: إن الأمر يكون في أحدنا فكان في ابنه وابن ابنه، فقد كان فيه فلا تنكروا ذلك.

227 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 16 H 19
228 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 16 H 20
Abu Ja’far asws said: ‘That was Isa as Bin Maryam as. So, if we asws say to you all that the command would happen to be in one of us asws, it could happen to be in his asws son asws, or son asws of his asws son asws, or son asws of a son asws of his asws son asws. Then, it will be in him asws, therefore do not be denying that’.

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By his chain, from Ibn Abbas, in a lengthy Hadeeth reporting it,

‘From the Prophet saww having said regarding (Syeda) Fatima asws and what would be hitting her asws from the injustices after him saww: ‘Then she asws will see herself asws as being humiliated afterwards having been dear in the days of her asws father saww. During that, Allah azwj the Exalted will Comfort her asws with the Angels.

They will call out to her asws with what they had called out to Maryam as Bint Imran as, and they would saying, ‘O Fatima asws! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]. O Fatima asws! Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43]. Then the illness would begin with her asws, so Allah azwj will Send Maryam Bint Imran as to her asws to console her asws and comfort her asws during her asws illness’.

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By his chain,

‘From Abu Abdullah asws having said: ‘But rather (Syeda) Fatima asws is called ‘Muhaddisa’ because the Angels used to descend from the sky and call out at her asws just as they used to call out at Maryam as Bint Imran as, and say: ‘O Fatima asws! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]. O Fatima asws! Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43].

So, she asws discussed with them and they discussed with her asws. One night she asws said to them: ‘Isn’t Maryam as Bint Imran as the most superior over the women of the worlds?’ They said, ‘Maryam as was Chiefess of the women of her worlds, and Allah azwj Mighty and
Majestic Made you\textsuperscript{asws} Chieftess of the women of your\textsuperscript{asws} world, and her\textsuperscript{as} world, and Chieftess of the former ones and the latter ones".\textsuperscript{231}

\textsuperscript{231} Bihar Al Anwaar-- V 12, The book of Prophet-hood, Ch 16 H 23
CHAPTER 17 – BIRTH OF ISA\textsuperscript{as}

The Verses – (Surah) Aal-e-Imran: \textit{Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became} [3:59]

(Surah) Maryam\textsuperscript{as}: \textit{And mention Maryam in the book when she withdrew from her family to an eastern place} [19:16]

She said: ‘I seek Refuge with the Beneficent from you, if you were pious’ [19:18]

He said: ‘But rather, I am a Messenger of your Lord to Endow to you a pure boy [19:19]

She said: ‘How can there happen to be a boy for me and no man has touched me and I have not been unchaste?’ [19:20]

He said: ‘Like that your Lord Said: “It is easy unto Me, and We will Make him to be a Sign for the people and a Mercy from Us”. And it was a matter Ordained [19:21]

So she bore him, then she withdrew with him to a remote place [19:22]

Then the (pangs of) labour brought her to the palm trunk. She said: ‘I wish I had died before this, and was completely forgotten!’ [19:23]
So he (the child) called out to her from beneath her: ‘Do not grieve! Your Lord has Made a stream (to flow) beneath you’ [19:24]

And shake towards you the palm trunk, it would drop upon you ripe dates [19:25]

So eat and drink and refresh the eyes. Then if you see anyone from the human beings, then say: ‘I vowed to the Beneficent a Fast, so I will never speak today to a human’ [19:26]

And she came with him to her people, carrying him. They said, ‘O Maryam! You have come with an amazing thing [19:27]

O sister of Haroun! Your father was not a bad man, nor was your mother unchaste’ [19:28]

So she gestured towards him. They said, ‘How can we speak to one who was a child in the cradle?’ [19:29]

He said: ‘I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]

And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31]

And righteousness with my mother, and did not Make me tyrannous, wretched [19:32]

And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]
That is Isa, son of Maryam. The truthful words which they are disputing in [19:34]

It was not for Allah that He should Take a son; Glorious is He. Whenever He Decrees a matter, He says to it "Be," so it comes into being [19:35]

(Surah) Al Anbiyaa: And she (Maryam) who guarded her chastity, so We Breathed into her from Our Spirit and Made her and her son to be as a Sign for the worlds [21:91]

(Surah) Al Tahreem: And (an example of) Maryam, daughter of Imran, who guarded her chastity, so We Breathed into it (her body) from Our Spirit and she ratified the Words of her Lord and His Books, and she was from the obedient ones [66:12].

(P.s. – This is not a Hadeeth)232

232 Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 17 H 1
233 Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 17 H 2
234 Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 17 H 3
‘From Abu Abdullah asws’ in a lengthy Hadeeth regarding the description of Mi’raj (Ascension), and continued the Hadeeth up to he saww said: ‘Then Jibraeel as said to me saww: ‘Descend and pray Salat’. So, I saww descended and prayed Salat. He as said: ‘Do you saww know where you saww prayed Salat?’ I saww said: ‘No’. He as said: ‘You saww prayed Salat at (mount) Toor of Sinai where Allah azwj Spoke to Musa as in a conversation’.

Then I saww rode and we as went for as long as Allah azwj so Desired. Then he as said to me saww, ‘Descend and pray Salat’. I saww descended and prayed Salat. He as said to me saww: ‘Do you saww know where you saww prayed Salat?’ I saww said: ‘No’. He as said: ‘You saww prayed Salat in Bayt Laham’, and Bayt Laham is in the area of Bayt Al-Mqadas where Isa as Bin Maryam as was born’.  

Ali Bin Ibrahim, from his father and Ali Bin Muhammad both together, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyar who said,

‘I saw Abu Abdullah asws enter the orchards of Al-Kufa and he asws ended up to a palm tree and performed Wudu at it, then performed Ruku and Sajdah, and I counted five hundred Glorifications during his asws Sajdah. Then he asws feant on the palm tree and supplicated by a supplication, then said: ‘O Hafs! By Allah azwj it is the palm tree which Allah azwj, Majestic is His asw Mention, Said to Maryam as: And shake towards you the palm trunk, it would drop upon you ripe dates [19:25]’.  

235 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 17 H 4
236 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 17 H 5
بعيسى، فلما نظرت إليه قالت: "يا ليتني مثلك قبل هذا وكنت نسيها مسحاً " يا أبا أهل إسرائيل! يا إبراهيم عيسى مصلى الله عليه وسلم، نادىها عيسى فقال: "ألا تحزني قد جعل ربك تحتك سرياً " أي نهراً " وزي إليك بجذع النرلة " أي حركي النرلة " تساقط عليك رطباً جنياً " أي طيباً، وكانت النرلة قد نسيتهما في وجهها، ثم كتب لها عيسى: " فكلي واشربي وقري عينا" فإما ترين من البشر أحداً فقولي: " إنني نذرت للرحمن صوماً " وصمتا كذا نزلت " فلن أكلم اليوم إنسياً " ففقدوها في المحراب فررجوا في طلبها، فخرج خالها زكريا عليه السلام فأقبلت وهو في صدرها وأقبلن مممنات بني إسرائيل يبزقن في وجهها، فلم تكلمهن حتى دخلت في المحراب، فجاء إليها بنو إسرائيل وزكريا فقالوا لها: " يا مريم! لقد جئت شيئاً فرياً " يا أخت هارون! ما كان أبوك أمرأ سوء وما كانت أمك بغياً " ومعنا قولهم: يا أخت هارون أن هارون كان رجلاً فاسقاً زانياً فشبهوها به، من أين هذا البلاء الذي جئت به والعار الذي ألزمته بني إسرائيل بما بَرَّ إلى أمري بن مريم، فقالوا لها: " كيف نكلم من كان في المهد صبياً " فأنيق الله عيسى عليه السلام قا: " إن أمر المممنين عليه السلام لما رجع من وقعة الخوارج اجتاز بالزوراء، فقا للناس: " إنها الزوراء، فسر واجنبوا عنها، فإن الخسف أسرع إليها من الود في النرالة. "

(P.s. – This is not a Hadeeth) 237

Al Mufeed, from Ali Bin Bilal, from Ismail Bin Ali Bin Abdul Rahman, from his father, from Isa Bin Humeyd Al Taly, from his father Humeyd Bin Qays,

‘From Ali Bin Al-Husayn having said: ‘When Amir Al-Momineen returned from fighting (against) the Khawarijites, crossed over at Al-Zowra’a and said to the people: ‘It is Al-Zowra’a, so keep travelling and keep aside from it, for the submerging is quicker to it than the pegs in the palm tree’."

When he was on the right-hand side of the multitude, there was a monk in a hermitage of his. The monk said to him ‘Do not descend in this land with your army’. He said: ‘And why (not)?’ He said, ‘Because none will descend at it except a Prophet or a successor of a Prophet fighting in the Way of Allah Mighty and Majestic. That is how we find it to be in our Books’."

Amir Al-Momineen said: ‘I am the successor of the Chief of the Prophets, and am the Chief of the successors. The monk said to him, ‘Then you are the short-haired

237 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 6
one of Quraysh and successor\(^{asws}\) of Muhammad\(^{saww}\). Amir Al-Momineen\(^{asws}\) said: ‘I\(^{asws}\) am that’.

The monk descended to him\(^{asws}\) and he said, ‘Take upon me (teach) the Laws of Islam. I found your\(^{asws}\) description in the Evangel and you\(^{asws}\) will be descending in the land of Barasa, house of Maryam\(^{as}\) and land of Isa\(^{as}\).

Amir Al-Momineen\(^{asws}\) came to its place and kicked it with his\(^{asws}\) left, and there sprouted a roaring spring. He\(^{asws}\) said: ‘This is the spring of Maryam\(^{as}\) which had sprung it for her\(^{as}\).

Then he\(^{asws}\) said: ‘Look around over here upon seventeen cubits’. It was discovered that there was a white rock. He\(^{asws}\) said: ‘Upon this (rock), Maryam\(^{as}\) placed Isa\(^{as}\) from her\(^{as}\) shoulder and she\(^{as}\) prayed Salat over here’.

Amir said: ‘I went out from Damascus until I came to Karbala. I placed him\(^{as}\) (Isa\(^{as}\)) at the place of the grave of Al-Husayn\(^{as}\), then I returned in the same night’.

\[\text{P.s. – This is not a Hadeeth}\]
Al Qatan, from Al Sakry, from Al Jowhary, from Ibn Amara, from his father,

‘From Al-Sadiq asws having said: ‘When the Messiah as was born, Allah azwj Hid his as birth and Caused his as person to disappear, because when Maryam as bore him, then she withdrew with him to a remote place [19:22]. Then Zakariyaa as and her asws maternal aunt came tracing her asws footsteps until they arrived to her as, and she asws had already placed what was in her asws belly and she asws was saying: ‘I wish I had died before this, and was completely forgotten!’ [19:23].

And, Shamoun Bin Hamoun as and the Shias (adherents) concealed themselves until the concealment resulted with them to being at an island of the sea, and they stayed at it. Therein, the fresh springs were burst forth for them and all fruits came out for them, and the livestock was Made to be for them therein, and a fish called Al-Qamad was Sent to them, having neither any flesh nor bones, and rather it was skin and blood.

It came out from the sea and Allah azwj Mighty and Majestic Revealed to the bee that it rides it. So, it rode and the bee came to that island, and the bee rose and attached with the tree, planted a hive and built it, and there was abundant honey, and they were not missing out on anything from the news of the Messiah asws. 241

Ahmad Bin Mahran and Ali Bin Ibrahim both together, from Muhammad bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja’far Bin Ibrahim,

241 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 10
'From Abu Al-Hassan Musa asws in a lengthy Hadeeth, said: ‘As for mother of Maryam as, her name is ‘Marta’, ‘Wuheyba’ in Arabic; and as for the day in which Maryam as started expecting, it is the day of Friday at midday, and it is the day in which the Trustworthy Spirit descended, and there isn’t for the Muslims any Eid which was foremost than it.

And as for the day in which Maryam as gave birth, it is the day of Wednesday, four hours from midday; and the river by which Maryam as gave birth to Isa as is the Euphrates. Her as tongue was blocked, and Qaydous called out to his children and his adherents and they supported him, and the family of Imran as came out to look at Maryam as and they said to her as what Allah azwj has Narrated in His azwj Book’. 

By his chain, from Ali Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Al Bazanty, from Aban Bin Usman, from Kusayr al Nawa,

‘From Abu Ja’far asws having said: ‘The day of Ashura, it is the day in which Isa as was born unto Maryam as’, 243

Ibn Al Waleed, from Al Safar, from Ibn Isa and Ibn Hashim, from Al Washa,

‘From Al-Reza asws having said: ‘The night of twenty-fifth of Zil Qadah, Ibrahim as was born during it, and Isa as Bin Maryam as’, 244

Al-Baqir asws said: ‘Maryam as was Given glad tidings of Isa as, so while she as was in the prayer niche, when the Trustworthy Spirit He was resembled to her as a complete man [19:17]. She said: ‘I seek Refuge with the Beneficent from you, if you were pious’ [19:18] He said: ‘But rather, I am a Messenger of your Lord to Endow to you a pure boy [19:19]. He as spat in her as pocket and she as started expecting Isa as, and it was not long before he as was born’.

وقال: لم يكن على وجه الأرض شجرة إلا ينتفع بها وما قمره ولا شوك لها حتى قالت ففرحة بني آدم كلهما السوء، فافشعت الأرض، وشอาท الشجر،

وقال: لم يكن على وجه الأرض شجرة إلا ينتفع بها وما قمره ولا شوك لها حتى قالت ففرحة بني آدم كلهما السوء، فافشعت الأرض، وشอาท الشجر،

أثنى إبراهيم عليه السلام وولد فيها عيسى بن مريم عليه السلام.

242 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 11
243 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 12
244 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 13
And he\textsuperscript{asws} said: ‘There did not happen to be any tree upon the surface of the earth except it benefit by it, and for it were fruits and no thorns for it, until it the immoral children of Adam\textsuperscript{as} spoke evil words, so the earth shuddered and the tree grew thorns; and Iblees\textsuperscript{la} came on that night and it was said to him\textsuperscript{la}, ‘There has been born today a new-born, there does not remain upon the surface of the earth any idol except it fell on its face’.

وأتي المشرق والمغرب ييلبه فوجده في بيت دير قد حفت به الملائكة، فذهب يدنو فصاحت الملائكة: تنح، فقا  لهم: من أبوه؟ فقالت: فميل

And he\textsuperscript{la} came to the east and the west came seeking him\textsuperscript{as} and found him\textsuperscript{as} in a room of a monastery, the Angels having had concealed him\textsuperscript{as}. He\textsuperscript{a} went to approach him\textsuperscript{as}, but the Angels shouted: Away!’ He\textsuperscript{a} said to them, ‘Who is his\textsuperscript{as} father?’ They said, ‘His\textsuperscript{as} example is an example of Adam\textsuperscript{as}. Iblees\textsuperscript{la} said, ‘I\textsuperscript{la} shall stray by it four-fifths of the people’.

\textsuperscript{245} Al Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Ziyad Bin Sowqat, from Al Hakam Bin Ayayna who said,

‘Abu Ja’far\textsuperscript{asws} said: ‘When the virgins spoke the slander, and they were seventy, to Maryam\textsuperscript{as}: \textit{You have come with an amazing thing [19:27]}, Allah\textsuperscript{azwj} Caused Isa\textsuperscript{as} to speak during that, and he\textsuperscript{as} said to them: ‘Woe be unto you all! Are you fabricating upon my\textsuperscript{as} mother\textsuperscript{as}? I\textsuperscript{as} am a servant of Allah\textsuperscript{azwj}. He\textsuperscript{azwj} Give me\textsuperscript{as} the Book, and I\textsuperscript{as} swear by Allah\textsuperscript{azwj}, I\textsuperscript{azwj} shall strike every woman from you with a legal penalty due to your fabrication upon my\textsuperscript{as} mother\textsuperscript{as}.

\textsuperscript{246} Al-Hakam said, ‘I said to (Imam) Al-Baqir\textsuperscript{asws}, ‘Did Isa\textsuperscript{as} strike them after that?’ He\textsuperscript{asws} said: ‘Yes, and for Allah\textsuperscript{azwj} is the Praise and the Favour’.

By his chain from Wahab Al Yamani who said,

‘A Jew asked the Prophet\textsuperscript{saww} and he said, ‘O Muhammad\textsuperscript{saww}! Were you a Prophet\textsuperscript{saww} in the Mother of the Book before you\textsuperscript{saww} were Created?’ He\textsuperscript{saww} said: ‘Yes’. He said, ‘And these companions of yours\textsuperscript{saww}, the Momineen were affirmed along with you\textsuperscript{saww} before they were Created’.

\textsuperscript{245} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 14
\textsuperscript{246} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 15
He saww said: ‘Yes’. He said, ‘So what is your saww matter you as did not speak with the Wisdom when you saww came out from the belly of your saww mother as just as Isa as Bin Maryam as spoke, based on your saww claim, and you saww were a Prophet saww before that?’

The Prophet saww said: ‘My saww matter isn’t like the matter of Isa as Bin Maryam as. Isa as Bin Maryam as, Allah awj Created him as from a mother as, there isn’t any father for him as just as He awj Created Adam as without a father and a mother; and had Isa asw, when he as came out from the belly of his as mother as, not spoken with the Wisdom, there would not have been any excuse for his as mother as in the presence of the people, and she as had come with him as from without a father, and they would have seized her as (for punishment of adultery) just as they were seizing the married women. Therefore, Allah awj Mighty and Majestic Made him as speak as an excuse for his as mother as 247

Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Yahya Bin Abdullah who said,

‘We were at Al-Hira, and I rode along with Abu Abdullah asws. When we came parallel to a town above Al-Maasir, he asws said: ‘Here, here!’, when we drew near the riverbank and came to the edge of the Euphrates. Then he asws descended and prayed two Cycles, then said: ‘Do you know where Isa as was born?’ I said, ‘No’.

He asws said: ‘In this place which I asws am in, be seated. Then he asws said: ‘Do you know where the palm tree was?’ I said, ‘No’. He asws extend his asws hand behind him asws and said: ‘In this place’. Then he asws said: ‘What is the tranquillity and springs [23:50], water?’ I said, ‘No’. He asws said: ‘This, it is the Euphrates’. Then he asws said: ‘Do you know what is the high ground [23:50]?’ I said, ‘No’. He asws indicated by his asws hand towards his asws right and said: ‘This, it is the mountain to Al-Najaf’.

He asws said: ‘This place which I asws am in, be seated. Then he asws said: ‘Do you know where the palm tree was?’ I said, ‘No’. He asws extend his asws hand behind him asws and said: ‘In this place’. Then he asws said: ‘What is the tranquillity and springs [23:50], water?’ I said, ‘No’. He asws said: ‘This, it is the Euphrates’. Then he asws said: ‘Do you know what is the high ground [23:50]?’ I said, ‘No’. He asws indicated by his asws hand towards his asws right and said: ‘This, it is the mountain to Al-Najaf’.

And he asws said: ‘Maryam as, her as pregnancy manifested and she as was in a valley wherein were five hundred virgins were worshipping’.

247 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 16
And he said: 'She bore him for nine hours. When the pangs hit her, she went out from the prayer niche to the room of a monastery for them and the pangs of childbirth came by the trunk of the palm tree, and she placed him and carried him and came with him to her people.'

When they saw her, they were alarmed. The Children of Israel differed regarding him and some of them said, 'He is the son of Allah,' and some of them said, 'He is a servant of Allah,' and the Jews said, 'But, he is the son of adultery'; and the palm three which descended unto Maryam is the ‘Ajwa’.

By the chain to Al Sadouq by his chain to Ibn Awrama, from Ahmad Bin Khalid al Karkhy, from Al hassan Bin Ibrahim, from Suleyman Al Ja’fary,

‘From Abu Al-Hassan having said: ‘Do you know with what Maryam conceived?’ I said, ‘No’. He said: ‘From a ‘Sarfan’ date Jibraeel came to her with it’.

‘From Abu Abdullah said regarding the Words of Allah Mighty and Majestic: and We Sheltered them on a high ground with tranquillity and springs [23:50]. He said: ‘The high ground – Najaf, Al-Kufa, and the springs – the Euphrates’.

Ahmad Bin Mahran and Ali Bin Ibrahim both together, from Muhammad bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja’far Bin Ibrahim,
'From Abu Al-Hassan Musa\textsuperscript{asws} regarding a question which the Christian asked him\textsuperscript{asws} about, so Abu Ibrahim\textsuperscript{asws} said to him: 'And the river by which Maryam\textsuperscript{as} gave birth to Isa\textsuperscript{as}, do you recognise it?' He said, ‘No’. He\textsuperscript{asws} said: ‘The Euphrates’.  \textsuperscript{251}

My father, from Muhammad Bin suleyman, from his father,

'From Abu Abdullah\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: ‘Six (things) Allah\textsuperscript{azwj} the Exalted Dislikes for me\textsuperscript{saww}, so I\textsuperscript{saww} dislike these for the Imams\textsuperscript{asws} from my\textsuperscript{asws} offspring, and one of these is ‘Al-Rafas’ in the Fasting’. He said, 'And what is ‘Al-Rafas’ in the Fasting?’

He\textsuperscript{asws} said: 'I vowed to the Beneficent a Fast, so I will never speak today to a human’ [19:26]. I said, 'She\textsuperscript{as} was silent from which thing?' He\textsuperscript{asws} said: ‘From the lying’.  \textsuperscript{252}

\textbf{[P.s. – This is not a Hadeeth]} \textsuperscript{253}

Al Daqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'Why did Allah\textsuperscript{azwj} Create Isa\textsuperscript{as} from without a father and Created the rest of the people from the fathers and the mothers?'

He\textsuperscript{asws} said: ‘In order for the people to know His\textsuperscript{azwj} Power and its perfection, and they should know that He\textsuperscript{azwj} is Able upon Creating a creature from a female from without a

\textsuperscript{251} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 17 H 20
\textsuperscript{252} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 17 H 21
\textsuperscript{253} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 17 H 22
male, just as He\textsuperscript{azwj} is Able upon Creating him without a male nor a female, and the Mighty and Majestic Did that in order to Teach that He\textsuperscript{azwj} is Able upon all things”.\textsuperscript{254}

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Azina, from Al Ahowl who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Spirit which was in Adam\textsuperscript{as}, His\textsuperscript{azwj} Words: So when I Complete him and Blow into him from My Spirit, [15:29]. He\textsuperscript{asws} said: ‘This is a Created Spirit, and the Spirit which was in Isa\textsuperscript{as} was (also) Created’’.\textsuperscript{255}

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajal, from Sa’alba Ibn Maymoun, from Humran who said,

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: a Spirit from Him. [4:171]. He\textsuperscript{asws} said: ‘It is a Spirit Allah\textsuperscript{azwj} Created. He\textsuperscript{azwj} Created it (to be) in Adam\textsuperscript{as} and Isa\textsuperscript{as}’.\textsuperscript{256}

My father, from Ibn Quteyba, from Hamdan Bin Suleymun, from Nuh Bin Shuayb, from Muhammad bin Ismail, from Salih Bin Alqama,

‘From Al-Sadiq\textsuperscript{asws} having said in a lengthy Hadeeth, ‘Did they not attribute to Maryam Bint Imran\textsuperscript{as} that she\textsuperscript{as} conceived Isa\textsuperscript{as} from a man, a carpenter who name is Yusuf (Joseph)?’”.\textsuperscript{257}

And by his chain,

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} called me\textsuperscript{asws} and he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! In you\textsuperscript{asws} there is a resemblance from Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} – the Christians loved him\textsuperscript{as} to the extent that they descended him\textsuperscript{as} at the status he\textsuperscript{as} wasn’t with, and the Jews hated him\textsuperscript{as} to the extent that they slandered his\textsuperscript{as} mother\textsuperscript{asws}’’.\textsuperscript{258}
Ka: حميد بن زياد، عن أبي العباس عبيد الله بن أحمد الدهقان، عن علي بن الحسن الياطري، عن محمد بن زياد بياع السابري، عن أبان، عن رجل، عن أبي عبد الله عليه السلام قا: إن مريم حملت بعيسى عليه السلام تس  ساعات، كل ساعة شهراً.

Humeyd Bin Ziyad, from Abu Al Abbas Ubeydullah Bin Ahmad al Dahqan, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad Baya’a Al Sabiry, from Aban, from a man,

‘From Abu Abdullah asws having said: ‘Maryam as bore Isa as for nine hours, each hour (equating to) a month’

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarah Al Madainy,

‘From Abu Abdullah asws having said: ‘The Fasting isn't from the food and the drink alone’. Then he asws said: ‘Maryam as said: ‘I vowed to the Beneficent a Fast, [19:26]’ – i.e., silence’.

A Ali Bin Muhammad, from Ahmad bin Muhammad Bin Khalid, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

‘From him asws – similar to it’.

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Moamar Bin Khalad,

‘From Abu Al-Hassan Al-Reza asws having said: ‘The palm tree of Maryam as is the ‘Ajwa’, and it descended during ‘Kanoun’ (December/January)’.  

This child called out to her from beneath her: ‘Do not grieve! Your Lord has Made a stream (to flow) beneath you’ [19:24] – up to His aswj Words: a human [19:26].

259 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 28
260 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 29
261 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 30
262 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 31
فكلم أمه وقت مولده وقال حين أشارت إليه فقالوا كيف نكلم من كان في المهد صبياً: "إني عبد الله آتاني الكتاب" إلى آخر الآية،

So, he as spoke to his as mother as at the time of his as birth and said when So she gestured towards him. They said, ‘How can we speak to one who was a child in the cradle?’ [19:29] He said: ‘I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30] – up to the last Verse.

He as spoke during the time of his as birth, and was Given the Book and the Prophet-hood, and he as was Advised with the (praying of the) Salat, and the Zakat within three days from his as birth, and they spoke to him as during the second day from his as birth’.

263 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 17 H 32
CHAPTER 18 – His as MERITS, AND HIS as LOFTY OCCUPATION, AND HIS as MIRACLES, AND HIS as PREACHING AND DURATION OF HIS as AGE, AND ENGRAVEMENT OF HIS as RING, AND A SUMMARY OF HIS as SITUATIONS


(Surah) Al Maidah: And We Followed up on their traces with Isa son of Maryam, in verification to what was in front of him from the Torah; and We Gave him the Evangel wherein was Guidance and Light in verification of what was in front of him from the Torah, a Guidance and Advice to the pious [5:46]

And the Exalted Said: They have committed Kufr, those who are saying, ‘Allah, He is the Messiah son of Maryam’; and the Messiah said, ‘O Children of Israel! Worship Allah (Who is) my Lord and your Lord’. It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him and his abode would be the Fire, and there would not be (any) helpers for the unjust ones [5:72]

They have committed Kufr, those who are saying, ‘Allah is the third of the three’, and there is none from a god except One God; and if they are not desisting from what they are saying, those who are committing Kufr from them would be afflicted by a painful Punishment [5:73]
So will they not be repenting to Allah and seek His Forgiveness and Allah is Forgiving, Merciful? [5:74]

And the Exalted said: *The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. Look how We Clarify the Signs for them, then look how they are being deluded [5:75]*

And the Exalted said: *Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding* [5:78]

And the Exalted said: **When Allah will say: ‘O Isa son of Maryam! Remember My Favour upon you and upon your mother, when I Strengthened you with the Holy Spirit. You spoke to the people in the cradle and when of old age, and when I Taught you the Book and the Wisdom, and the Torah and the Evangel; and when you created from the clay like the form of the bird with My Permission, and you blew into it, so it became a bird by My Permission; and you cured the blind and the leper by My Permission; and when you extracted the dead by My Permission, and when I Refrained the Children of Israel from you when you came to them with the clear proofs, so those who committed Kufr from them said, ‘Surely this is nothing but clear sorcery!’ [5:110]**

And when I Revealed to the disciples, saying: “Believe in Me and in My Rasool!” They said: ‘We believe and testify that we are submitters’ [5:111]

And when the disciples said: ‘O Isa son of Maryam! Does your Lord have the capacity to Send down upon us food from the sky? He said: ‘Fear Allah, if you were Momineen [5:112]

**They said: ‘We want to eat from it and calm our hearts and know that you have been truthful to us and upon it we can happen to be from the witnesses [5:113]**
Isa the son of Maryam said: ‘O Allah, our Lord! Send down upon us food from the sky so it would happen to be a festival for us for our former ones and our latter ones, and a Sign from you, and Grace us, and You are the best of the Providers [5:114]

Allah said: “Surely We will Send it down upon you, but the one from you who commits Kufr afterwards, then I will Punish him with such a Punishment I have not Punished anyone from the worlds!” [5:115]

(Surah) Al Mominoun: And We Made the son of Maryam and his mother to be a Sign, and We Sheltered them on a high ground with tranquillity and springs [23:50]

(Surah) Yaseen: And strike for them an example of the people of the town, when the Rasools came to it [36:13]

When We Sent to them two, so they rejected both of them. Then We Strengthened (them) with a third, and they said, ‘Surely, we are Rasools to you’ [36:14]

They said, ‘You are nothing except persons like us, and the Beneficent has not Revealed anything. Surely you are only lying’ [36:15]

They said, ‘Our Lord Knows that we are Rasools to you [36:16]

And there is nothing upon us except for the clear deliverance (of the Message) [36:17]

They said, ‘Surely we predict an evil omen from you. If you do not desist, we will stone you and there would afflict you a painful punishment from us’ [36:18]
They said, ‘Your evil omen is with you. Is it (because) you are reminded? But, you are an extravagant people’ [36:19]

And there came a man running from the remote part of the city. He said, ‘O people! Follow the Rasools!' [36:20]

Follow ones who do not ask you for a recompense, and they are the Guided ones [36:21]

And what reason would be for me not to worship the One Who Originated me, and to Him I would be returning? [36:22]

Should I take god from besides Him, if the Beneficent were to Intend harm, neither would their intercession avail me of anything nor would they be rescuing me? [36:23]

Then I would be in clear straying [36:24]

Surely I believed in your Lord, therefore listen to me’ [36:25]

It was Said: “Enter the Paradise!” He said, ‘Alas! If only my people knew [36:26]

Due to what has my Lord Forgiven me and Made me to be from the honoured ones!’ [36:27]

And We did not send down upon his people after him any army from the sky, nor did We ever Send down [36:28]
It wasn’t except for a single scream. And behold! They were extinct [36:29]

(Surah) Al Zukhruf: Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59]

And the Exalted Said: And when Isa came with clear Proofs, he said: 'I have come to you with the Wisdom and to clarify for you part of which you are differing in, therefore fear Allah and follow me [43:63]

Surely Allah, He is my Lord and your Lord, therefore worship Him. This is a Straight Path [43:64]

But the parties differed between them, so woe be unto those who are unjust from the painful Punishment on the Day (on Judgment) [43:65]

(Surah) Al Saff: And when Isa Ibn Maryam said: 'O Children of Israel! I am a Rasool of Allah to you all, in ratification of what is before me from the Torah, and giving glad tidings of a Rasool to come after me, his name being Ahmad’. [61:6]

(P.s. – This is not a Hadeeth)

From Aban Bin Tablugh who said,
'Abu Abdullahasws was asked, ‘Did Isaas Bin Maryamasrevive anyone after his death until there was for him, eating and sustenance, and a duration and children?’

He (the narrator) said, ‘Heasws said: Yes. Heas achieved friendship with someone until he is established for the sake of Allahazwj Blessed and Exalted, and Isaas used to pass by him and stay with him.

And that Isaas remained absent from him for a while, then passed by his house to greet him. His mother came out to himas. So heas asked her about him. She said, ‘He died, O Rasoolas of Allahazwj’. Heas said: ‘Would you love to see him’. She said, ‘Yes’. Heas said to her: ‘Come to meas tomorrow and Ias shall revive him for you by the Permission of Allahazwj’.

When it was the next day, she came over. Heas said to her: ‘Come with meas to his grave’. They went until they arrived at his grave. Isaas paused at it, and then supplicated to Allahazwj. The grave split apart and her son came out alive. When his mother saw him, and he saw her, they wept. Isaas sympathised with them. Isaas said to him: ‘Would you like to remain alive with your mother in the world?’

He said, ‘O Rasoolas of Allahazwj, with eating and sustenance and a term, or without eating and sustenance and a term?’ So Isaas said to him: ‘With eating and sustenance and a term. And you will be living for twenty years and get married and have children’. He said, ‘Yes’. When he said that, Isaas handed him over to his mother. He thus lived for twenty years, and got married, and had children’.

From Muhamad al Halby,

‘From Abu Abdullahasws having said: ‘In between Dawoodas and Isaas Bin Maryamas there were four hundred years. And the Law of Isaas was that heas was Sent with the Oneness, and the sincerity, and with what Noahas, and Ibrahimas, and Musaas had been bequeathed with.'
And the Evangel was Revealed unto him, and the Covenant was taken from him which was Taken from the Prophets. And there was Initiated for him in the Book, the establishment of the Salat along with the Religion, and the enjoining of the good, and the forbidding from the evil, and the prohibition of the Prohibited, and the permission for the Permissible.

وأنزل عليه في الالنج المواعظ وأمثال وليس فيها قصاص ولا أحكام حدود، ولا فرض مواريث، وأنزل عليه تخفيف ما كان نزل على موسى عليه السلام في النورا، وهو قول الله في الذي قال عيسى بن مريم لبني إسرائيل: "ولاحل لكم بعض الذي حرم عليهم "

And it was Revealed upon him in the Evangel, Advice, and the examples, and the Limits (of the Law). And there wasn’t in it (the Law of) Retribution, nor Judgements of the Limits, nor the Obligations of the inheritances. And it was Revealed unto him lighter than what was Revealed unto Musa in the Torah. And these are the Words of Allah the High with regards to what Isa Bin Maryam said to the Children of Israel And a verification of what came before me of the Torah and that I may permit for you part of that which has been Prohibited unto you [3:50].

And Isa ordered the ones who were with him from the ones who followed him from the Momineen that they should believe in the Law of the Torah as well as the Evangel'.

وأمر عيسى من معه من المممنين أن يؤمنوا بشريعة النوراة والانجيل.

(P.S. – This is not a Hadeeth)

And Isa ordered the ones who were with him from the ones who followed him from the Momineen that they should believe in the Law of the Torah as well as the Evangel'.

From Abu Ubeyda,

‘From Abu Abdullah having said: ‘And the Exalted said: Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. [5:78]. He said: ‘The pigs, upon the tongue of Dawood, and the monkeys upon the tongue of Isa Bin Maryam’.

From Al Fayz Bin Al Mukhtar who said,
‘I heard Abu Abdullah asws saying: ‘When the meal descended unto Isa as, the disciples said, ‘Do not eat from it until there is permission for you’. But a man from them ate from it. One of the disciples said, ‘O Spirit of Allah azwj! So and so ate from it’. Isa as said to him: ‘Did you eat from it?’ He said to him as, ‘No’. The disciples said, ‘Yes, by Allah azwj, O Spirit of Allah azwj! He has eaten from it’. Isa as said to him: ‘Ratify your brother and belie your eyes’’. 270

(Imam Hassan Al-Askari asws said): ‘Rasool-Allah sallallahu alayhi wa sallam said to them: ‘O servants of Allah azwj! The people of Isa as when they asked Isa as that he as descends food to them from the sky, Allah azwj the Exalted Said: ‘Allah said: Surely I will Send it down to you, but whoever shall disbelieve afterwards from among you, surely I will Punish him with such a Punishment with which I have not Punished anyone from among the nations [5:115].

So, He azwj did Send it down upon them, and the one from who committed Kufr afterwards, Allah azwj Transformed him to either a pig, or a monkey, or a bear, or a cat, or upon an image of some of the birds and the animals which are in the land and the sea, to the extent that He azwj Transformed (them) upon a variety of four hundred transformations”’. 271

From Isa Al Alawy, from his father,

‘From Abu Ja’far asws having said: ‘The meal which descended unto the Children of Israel was a tray with gold chains, upon it were fishes and nine breads’’. 272

From Al Fazeyl Bin Yasaa

‘From Abu Al-Hassan asws having said: ‘The pigs are from the people of Isa as. They asked for the descent of the meal, but did not believe, so Allah azwj Morphed them as pigs’’. 273

From Abdul Samad Bin Bazar who said,
‘I heard Al-Hassan\textsuperscript{asws} saying: ‘The pigs were a people from the bleachers. They belied the meal, so they were morphed as pigs’.’\textsuperscript{274}

From Sa’alba, from one of our companions,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Blessed and Exalted to Isa\textsuperscript{as}: ‘“O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” [5:116]. He\textsuperscript{asws} said: ‘The Imam\textsuperscript{asws} said: ‘He\textsuperscript{azwj} has not Said it, and He\textsuperscript{azwj} would be Saying it. When Allah\textsuperscript{azwj} Knows something which would happen in the future, Informs about it as news as if it has (already) happened’’.\textsuperscript{275}

From Suleyman Bin Khalid who said,

‘I said to Abu Abdullah\textsuperscript{asws}, The Words of Allah\textsuperscript{azwj} to Isa\textsuperscript{as}: Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’’ [5:116]. He\textsuperscript{asws} said: ‘When Allah\textsuperscript{azwj} Wants a matter to happen, Narrates it before it happens as if it has already happened’’.\textsuperscript{276}

From Jabir Al Jufy,

‘From Abu Ja’far\textsuperscript{asws} regarding the interpretation of this Verse: You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]. He\textsuperscript{asws} said: ‘The Great Name of Allah\textsuperscript{azwj} is of seventy-three letters, but the Lord\textsuperscript{azwj} Blessed and Exalted Veiled one letter, so no one knows what is within the Mighty and Majestic. He\textsuperscript{azwj} gave Adam\textsuperscript{as} seventy-two letters which the Prophets\textsuperscript{as} inherited it until it came to be with Isa\textsuperscript{as}.\textsuperscript{277}

Thus these are the words of Isa\textsuperscript{as} You Know whatever is within myself [5:116] – meaning the seventy two letters from the Great Name, saying: ‘You\textsuperscript{azwj} Taught these to me\textsuperscript{as}, so You\textsuperscript{azwj} Know these’ and I do not know what is within Yourself, saying: ‘Because You\textsuperscript{azwj} ...
have Veiled that one letter from Your\textsuperscript{azwj} creatures, therefore no one knows what is within Your\textsuperscript{azwj} Self\textsuperscript{277}.

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Al-Sadiq\textsuperscript{asws} said: ‘It was said to Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, ‘What is the matter you\textsuperscript{as} are not getting married?’ He\textsuperscript{as} said: ‘And what shall I\textsuperscript{as} do with the marriage?’ They said, ‘There would be born (children) for you\textsuperscript{as}.’ He\textsuperscript{as} said: ‘And what shall I\textsuperscript{as} do with the children? If they live they will be tempted, and if they die they (I\textsuperscript{as}) shall grieve’’.\textsuperscript{278}

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 16 – نهج: قال أمير المؤمنين عليه السلام في بعض خطبة: وإن شئت قلت في عيسى بن مريم عليه السلام، فلقد كان يتوسد الحجر، ويلبس الخشن، وكان إدمه الجوع، وسراه بالليل القمر، وظلله في الشتاء مشارق الأرض ومعارجها، وفاكحته وريهانه ما نبت الأرض للبهائم، ولم تكن له زوجة تفتنه، ولا ولد تحزنه، ولا مال يلفته، ولا عين يذله، دابته رجلاه، وخادمه يداه.
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Nahj (Al Balagah)

‘Amir Al-Momineen\textsuperscript{asws} said in one of his\textsuperscript{as} sermons: ‘If you desire I\textsuperscript{asws} will tell you about Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as}.’ He\textsuperscript{as} used a stone for his pillow, put on coarse clothes and ate rough food. His\textsuperscript{as} condiment was hunger. His\textsuperscript{as} lamp at night was the moon. His\textsuperscript{as} shade during the winter was just the expanse of earth eastward and westward. His\textsuperscript{as} fruits and flowers were only what grows from the earth for the cattle. He\textsuperscript{as} had no wife to allure him, nor any son to give grief, nor wealth to deviate (his attention), nor greed to disgrace him\textsuperscript{as}. His\textsuperscript{as} two feet were his conveyance and his two hands his servant\textsuperscript{279}.

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 17 – نهج: قال إمام القلوب: قال عيسى عليه السلام: خادمي يداي، ودابتي رجلاي، وفراشي الأرض، ووسادي الحجر، ودفئي في الشتاء مشارق الأرض، وسرحي بالليل الفجر، وردامي الشحر، وعندائي الغفر، ولابي الصرع، وفاكحتي وريهاني ما نبت الأرض للبهائم، ولم تكن له زوجة تفتنه، ولا ولد تحزنه، ولا مال يلفته، ولا عين يذله، دابته رجلاه، وخادمه يداه.
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(P.s. – This is not a Hadeeth)\textsuperscript{280}
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 18 – مع: المظلول العلوي، عن ابن العياشي، عن أبيه، عن الحسين ابن إشكيب، عن عبد الرحمن بن حماد، عن أحمد بن حماد، عن ابن أبي رفع: "قال أمير المؤمنين عليه السلام في قول الله عزوجل: "وأويناهما إلى ربوة ذات قرار ومعين" قال: الربوة الكوفة، والقرار: المسجد، والمعين: الفرات.
\end{center}

Al Muzaffar Al Alawy, from Ibn Al Ayashi, from his father, from Al Husayn Ibn Ishkeyb, from Abdul Rahman Bin Hamad, from Ahmad Bin Al Hassan, from Sadaqa Bin Hasan, from Mihran Bin Abu Nasr, from Yaqoub Bin Shuayb, from Abu Saeed Al Askaf,

‘From Abu Ja'far\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And We Made the son of Maryam and his mother to be a Sign, and}

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\textsuperscript{277} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 18 H 14
\textsuperscript{278} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 18 H 15
\textsuperscript{279} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 18 H 16
\textsuperscript{280} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 18 H 17
We Sheltered them on a high ground with tranquillity and springs [23:50]. He\textsuperscript{asws} said: ‘The lofty ground – Al-Kufa; and the tranquillity – The Masjid; and springs – The Euphrates’. 281

(P.s. – This is not a Hadeeth)\textsuperscript{282}

And strike for them an example of the people of the town, when the Rasools came to it [36:13] – up to His\textsuperscript{azwj} Words: ‘Surely, we are Rasools to you’ [36:14].

My father, from Al Hassan Bin Mahboub, from Malik Bin Atiya, from Abu Hamza Al Sumaly,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said: ‘I asked Abu Ja’far\textsuperscript{asws} about the explanation of this Verse. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Sent two men to the city of Antioch. They went (there) without having any reference/introduction to them. The people arrested both of them and imprisoned them in the house of idols. So, Allah\textsuperscript{azwj} Sent a third one. He entered the city, and he said, ‘Guide me to the door of the king’."

He\textsuperscript{asws} said: ‘When he paused at the door, he said, ‘I am a man who used to worship in the jungles of the earth. I would love to worship the god of the king.’ They related his words to the king, who said, ‘Tell him to enter into the house of gods.’”

So, he entered into it. He stayed there for a year with his two companions, then he said to them both, ‘With this (harshness) the people alter from religion to religion with the violation. Were you two not friendly?’ Then he said to them both, ‘Do not disclose my recognition (of Allah\textsuperscript{azwj} – the faith).’

Then he went to the king, and the king said to him, ‘They tell me that you\textsuperscript{as} have been worshipping my god. Don’t ever stop, and you\textsuperscript{as} are my brother. Ask me for your\textsuperscript{as} needs.’ He\textsuperscript{as} said, ‘I have no need, O king, but I\textsuperscript{as} have seen two men in the house of gods, who are...'}
they there?’ The king said, ‘These two men were brought to me having strayed away from my religion and they as called me to the God of the skies.’

He as said, ‘O king! A beautiful debate (can ensue)! If the truth is to be found with these two, we shall follow both of them, and if the truth is with us, they will enter with us in our religion. So, for them both is what is for us, and against them both is what is against us’.

قُال: فبعث الملك إليهما فلما دخلا إليه قا لهما صاحبهما: ما الذي جئتماني به؟ قالا: جئنا ندعو إلى عبادة الله الذي خلق السماوات والأرض.

He asws said: ‘Then king sent for both of them. When they came to him, he said to them, ‘What is that which the two of you have come here for?’ They said, ‘We have come to call to the worship of Allah azwj. Who Created the skies and the earth, and Creates in the wombs whatsoever He azwj so Desires to, and Fashions howsoever He azwj Desires to, and mountains and the trees and the fruits, and Sends down drops from the sky’.

قال: فقال لهما: إن يكن الحق لهما اتبعناهما، وإن يكن الحق لنا دخلا معنا في ديننا، فكان لهما مالنا وعليهما ما علينا.

He asws said: ‘The king said to them, ‘This God of yours that you are calling to, and to His azwj worship, can He azwj return this blind person’s eyesight back to be correct by His azwj Power?’ They said, ‘We shall ask Him azwj and He azwj will do that if He azwj so Desires to’.

قال: أتريد منا أن ندعو إلى عبادة هذا الذي خلق السماوات والأرض، ثم نأتي بهما إلى عبادته، إن جئنا كما بأعمى يقدر أن يرده صنينا؟ قالا: إن سألناه حتى يفعل هذا قبل أن يدمع إيماننا.

(A blind man) said, ‘O king! With my own eyes I have never seen anything at all. Give this to me,’ He (The king) said, ‘Ask your God azwj to Return his eyesight back.’ They stood up and prayed two Cycles of Salat. Then both his eyes were opened and he looked towards the sky. He said, ‘O king, amongst us there is another blind one, bring him to us’. They (performed) Sajdahs (prostrations), then he raised his head. The other blind one (also) became a seeing one.

فقا: فبعث الملك إليهما فلما دخلا إليه قا لهما ميل ذلك، فصليا ودعوا الله فإذا المقعد قد أطلقت رجلاه و قام يمشي، فقا: أيها الملك

He as said, ‘O king! Proof upon proof. Among us there is a lame person, bring him to me.’ He said to them both similarly. They prayed Salat, and supplicated to Allah azwj. Then the lame person stood up on his legs, and stood upright and was walking. He said, ‘O king, with us there is another lame person, bring him to me.’ He was (also) made to be upright just like the first time.

قال: أتريد منا أن ندعو إلى عبادة هذا الذي خلق السماوات والأرض، ثم نأتي بهما إلى عبادته، وإن كان هما فعلاه دخلا معنا في ديننا، ثم قال: أتريد منا أن ندعو إلى عبادة هذا الذي خلق السماوات والأرض، ثم نأتي بهما إلى عبادته، وإن كان هما فعلاه دخلا معنا في ديننا.
He as (The third one) said, ‘O king, we have been given two proofs, and given us the like of these, but there remains one thing, if these two do this act, I shall enter with these two in their religion.’ Then he said, ‘O king! They tell me, the king had a son, and he died, if their God azwj can make him to be alive, I shall enter with these two in their religion.’ The king said to them both, ‘And I am also in agreement with you on this.’

Then (the king) said to them both, ‘This one characteristic remains. The son of the king has died. Call on to your God azwj to Bring him back to life.’ They fell on the ground to do Sajdah to Allah azwj, and prolonged the Sajdahs. Then they both raised their heads, and said to the king, ‘Go to the grave of your son, you shall find him to have been raised from his grave, if Allah azwj so Desires’.

He asws said: ‘The people went out to see. They found him to have come out of his grave shaking his head from the dust.’

They said, ‘Bring him to the king so that he may recognise him as his son. He (the king) said to him, ‘What is your state O my son?’ He said, ‘I was dead. I saw two men in the presence of my Lord azwj just now, doing Sajdah and asking Him azwj to Make me to be alive. He azwj Made me to be alive again.’ He said, ‘O my son, will you recognise them if you were to see them both?’ He said, ‘Yes’.

He asws said: ‘All the people went out to the desert. He was going past man by man. They said to him, ‘Is this the one? Look.’ He kept saying, ‘No. No.’ Then he passed by one of them (Rasools as) after a lot of people. He said, ‘This is one of them, and he pointed by his hand towards him as.

Then passed a lot of people again until he saw his other companion.’ He said, ‘And this is the other one.’

So the (third) Prophet as, the companion of the first two said: ‘And I am a believer in your God azwj, and know that I know that whatever you two have come with, it is the Truth.’ He asws
said: ‘So the king said, ‘And I, as well, express belief in your Godazwj.’ And all the citizens of the kingdom expressed belief’.

From Sudeyr who said,

‘I said to Abu Ja’farasws, ‘Does Allahazwj Test the Momin?’ Heasws said: ‘And does Heazwj Test except the Momin?, to the extent that the companions of Yaseen said, ‘Alas! If only my people knew [36:26]. He was ‘Makna’a’. I said, ‘And what is ‘Makna’a?’ Heasws said: ‘Leprosy.’

Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ahmad Bin Al Nasr, from Abu Baseer who said,

‘I heard Abu Abdullah Al-Sadiq Ja’farasws Ibn Muhammadasws (saying): ‘Isa as passed by a people who were rejoicing, so heas said: ‘What are they doing?’ It was said, ‘O Spirit of Allahazwj! So and so daughter of so and so is being guided to so and so son of so and so during this night of hers (wedding)’. Heas said: ‘They are rejoicing today and they will be crying tomorrow’.

A speaker from them said, ‘And why, O Rasoolas of Allahazwj?’ Heas said: ‘Because their companion (the bride) will be dead during this night’. The speakers with hisas talk said, ‘Allahazwj is Truthful, and Hisazwj Rasoolas is truthful’. And the people of hypocrisy said, ‘How near is the morning!’

When it was morning, they came upon her state, nothing new having occurred with her. They said, ‘O Spirit of Allahazwj! That which youas informed us yesterday that she would be dead, she did not die’. Isaas said: ‘Allahazwj Does whatever Heazwj so Desires to. Let us go to her’. They went racing until they knocked on the door, and her husband came out. Isaas said to her: ‘Will you permit meas to speak to your companion?’

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283 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 20
284 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 21
He said: ‘He went inside and informed her that the Spirit of Allah and His Word was at the door along with a number (of people)’.

He said: ‘She was numbed. He came to her and said to her: ‘What did you do during this night?’ She said, ‘I did not do anything except and I had done it in what is past. A beggar used to ask us every Friday night what he could live on up to its like, and he came to be during this night of mine, and I was busy with my matter and my husband regarding the occupation.

He notified, but no one answered him. Then he notified, but he was not answered, until he had notified repeatedly. When I heard his talk, I stood up sighing until I gave him just as we used to give him’.

He said to her: ‘Move away from your seat!’ And there, under her clothes, there was a snake like a trunk biting upon its tail. He said: ‘Due to what you did, this has been turned away from you’.

Abu Abdullah said: ‘What are your companions saying regarding Amir Al-Momineen and Isa and Musa, which of them is most knowledgeable?’

He (the narrator) said, ‘I said, ‘They are not placing anyone ahead upon the Determined Ones (Ul Al-Azm Rasools).’ He said: ‘But if you were to contend them with the Book of Allah, your over defeat their argument’.

Ahmad Bin Muhammad, from Al Barqy, from a man from Al Kufyayn, from Muhammad Bin Umar, from Abdullah Bin Al Waleed who said,

‘Abu Abdullah said: ‘What are your companions saying regarding Amir Al-Momineen and Isa and Musa, which of them is most knowledgeable?’

285 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 18 H 22
He (the narrator) said, ‘I said, ‘And where is this in the Book of Allah azwj?’ He asws said: ‘Allah azwj Says regarding Musa as: And We Prescribed to him in the Tablets, Advice from all things [7:145], and did not Say “All things”. And Said about Isa as: and that I may make clear to you part of what you differ in [43:63], and did not say ‘All things which you are differing in’.

وقال في صاحبكم: “كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب ”.

And Said about your Master asws – Meaning Amir-Al-Momineen asws: Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43].

(Edward – This is not a Hadeeth)

He asws said: ‘It was so that Isa as was saying to the Children of Israel: ‘I as am a Rasool as of Allah azwj to you. I shall shape for you from the clay like a bird, then I shall breathe into it so it would become a bird by the Permission of Allah; and I shall cure the blind and the leprous [3:49]. And the blindness it is the blindness at birth. They said, ‘We do not see that you as do, except as being sorcery. Therefore, can you as show us a Sign we can know that you are truthful?’

قال: أرأيتم إن أخبركم بما تأكلون وما تدخرون في بيوتكم – يقول: ما أكتمكم في بيوتكم قبل أن تخرجوا وما اخترمتم إلى الليل – تعلمون أي صادق؟ قالوا: نعم;

He asws said: ‘What would be your view if I as inform you of what you have eaten and what you are hoarding in your houses [3:49]?’ He asws was saying: ’What you have eaten in your houses

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286 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 18 H 23
287 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 18 H 24
before you came out, and what you have kept stashed away for the night. Would you then
as truthful?' They said, ‘Yes’.

فكان يقول الرجل: أكلت كذا وكذا، وشربت كذا وكذا، ورفعت كذا وكذا، فمنهم من يقبل منه فيؤمن، ومنهم من يكفر، وكان هم في ذلك آية إن
كانوا مؤمنين.

So he was saying to the man: ‘You ate such and such, and drank such and such, and the
left-over(s) were such and such’. From them was one who accepted from him and believed, and
from them was one who denied and disbelieved. And it was a Sign for them in that, if they had been *Momineen*.

Ibn Al Waleed, from Sa’ad, from Ahmad Bin Hamza Al Ashary, from Yaar Al Khadim who said,

‘I heard Abu Al-Hassan Al-Reza saying: ‘The loneliest (time) for these creatures (people) is
during three times – The day of birth and he comes out from the belly of his mother so he
sees the world; and the day he dies, so he sees the Hereafter and its inhabitants; and
the day he is Resurrected alive, so he sees Judgements that he never saw in the house of the
world.

وقد سلم الله على يحيى عليه السلام في هذه اليلاثة المواطن وآمن روعته فقا : " وسلام عليه يوم ولد ويوم يموت ويوم يبعث حيا " وقد
سلم عيسى بن مريم على نفسه في هذه اليلاثة المواطن فقال: " والسلام علي يوم ولدت ويوم ولد ويوم بعث حيا ".

And Allah Mighty and Majestic had Sent Peace upon Yahya in these three times and
Settled his fear, so He Said: *And peace be on him on the day he was born, and on the
day he died, and on the day he would be Resurrected alive [19:15].* And Isa has send Peace upon himself in these three times, so he Said: *And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]*.

Al Husayn Bin Abdullah Al Sukayni, from Abu Saeed Al Jabaly, from Abdul Malik Bin Haroun,

‘From Abu Abdullah , from his forefathers having said: ‘Al-Hassan Bin Ali said during what the king of Rome showed him: ‘The age of Isa in the world was thirty-three

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288 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 25
289 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 26
years, then Allah \*azwj* raised him \*as\* to the sky, and he \*as\* will descend to the earth at Damascus, and he \*as\* is the one who will kill Al Dajjal \*as\*.

My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah \*asws\* having said: 'Isa Bin Maryam \*as\* passed by the glens of Al-Rawha and he \*as\* was saying: ‘Here I \*as\* am, Your \*azwj\* servant and son \*as\* of Your \*azwj\* maid, at Your \*azwj\* service!’".

**P.s. – This is not a Hadeeth**

My father, from Sa’ad, from Ibn Yazeed, from Yahya Bin Al Mabuarak, from Abdullah Bin Jabala, from a man,

‘From Abu Abdullah \*asws\* having said regarding the Words of Allah \*azwj\* Mighty and Majestic: *And He has Made me Blessed wherever I may be [19:31]*: He \*asws\* said: ‘Beneficial (to the people)’.

By his chain,

‘From Al-Reza \*asws\* having said: ‘The engraving on the ring of Isa \*as\* were two phrases derived from the Evangel: ‘Beatitude to a servant who remembers Allah \*azwj\* from his term (life), and woe be unto a servant who forgets Allah \*azwj\* from his term’.

Humran Bin Ayn who said,
I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: a Spirit from Him. [4:171]. He asws said: ‘It is a creature Allah azwj Created by His azwj Wisdom to be in Isa as and Adam as’.

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

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

From Abu Ja’far asws having said: ‘The meal which descended unto the Children of Israel was a tray with chains of gold upon which were nine fish and nine breads and no more’.

295 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 32
296 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 33
297 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 34
298 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 35
299 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 36
The Prophet saww said: ‘Allah azwj Sent down a meal unto Isa as and Blessed it for him as in the breads and fishes until there ate from it, four thousand and seven hundred (people)” 300

Al Sadouq by his chain to Ibn Awrama, from Al Hassan Bin Ali, from Al Hassan Bin Al Jaham,

‘From Al-Reza asws having said: ‘Isa as was crying and laughing, and Yahya as was crying and not laughing, and that which Isa as did was superior” 301

He saww said: ‘When Ashbakh Bin Ashjal was king, and he was called Al-Kays and he ruled for two hundred and sixty-six years, and in the year fifty-one of his rule Allah azwj Sent Isa Bin Maryam as and Deposited in him as the knowledge and the wisdom and the entirety of the knowledge of the Prophets as before him as, and Increased him as with the Evangel, and Sent him as to Bayt Al-Maqdas to the Children of Israel inviting them to His aswj Book and His aswj Wisdom and to the Eman in Allah aswj and in His aswj Rasool as.

But most of the refused except they transgressed and disbelieved. When they did not believe him as, he as supplicated to his as Lord aswj and determined upon them. So, some of
them were morphed into Satans\textsuperscript{13} in order to show them a sign they could be learning (from), but it did not increase them except in transgression and disbelief.

So, he\textsuperscript{as} came to Bayt Al-Maqdas inviting them and making them desirous regarding what is with Allah\textsuperscript{azwj} for thirty-three years until the Jews sought him\textsuperscript{as} and claimed that he\textsuperscript{as} had been punished and buried alive in the ground, and some of them claimed they had killed him\textsuperscript{as} and crucified him\textsuperscript{as}; and it was not for Allah\textsuperscript{azwj} that He\textsuperscript{azwj} would Make any authority to be for them upon him\textsuperscript{as}, and rather He\textsuperscript{azwj} resembled (someone else) to them, and they were neither able upon punishing him\textsuperscript{as} and bury him\textsuperscript{as}, nor upon killing him\textsuperscript{as} and crucifying him\textsuperscript{as}.

\textsuperscript{13} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 18 H 39
‘From Al-Baqir\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Sent Isa\textsuperscript{as} to the Children of Israel in particular, and his\textsuperscript{as} Prophet-hood was at Bayt Al-Maqdás, and there were twelve after him\textsuperscript{as} from the disciples’\textsuperscript{303}

By his chain,

‘From Abu Zarr\textsuperscript{as}, from the Prophet\textsuperscript{saww} having said: ‘The first Prophet\textsuperscript{as} from the Children of Israel was Musa\textsuperscript{as}, and the last of them\textsuperscript{as} was Isa\textsuperscript{as} and six hundred Prophets\textsuperscript{as} (in between)’\textsuperscript{304}

By his chain from Fatah Bin Yazeed Al Jarjany,

‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! And is other than the Majestic Creator, a creator?’ He\textsuperscript{asws} said: ‘\textit{So Blessed is Allah, the best of the Creators [23:14], so He\textsuperscript{azwj} has Informed that among His\textsuperscript{azwj} creatures there are creators and non-creators, from them is Isa\textsuperscript{as}. He\textsuperscript{as} created from the clay a body of the bird by the Permission of Allah\textsuperscript{azwj} and blew into it, and it became a bird by the Permission of Allah\textsuperscript{azwj}, and Al-Samiry\textsuperscript{la} created a calf for them, a body having a mooing sound for it’ – up to the end of what has based in the book of Tawheed’\textsuperscript{305}

Al Sadouq by his chain from Ibn Isa, from Al Bazanty, from Aban Bini Usman, from Muhammad Al Halby,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There were between Dawood\textsuperscript{as} and Isa\textsuperscript{as}, four hundred and eighty years, and there was Revealed unto Isa\textsuperscript{as} in the Evangel, preaching and examples, and legal punishments, there weren’t any stories in it nor ordinances of the legal penalties, nor obligatory inheritances; and there was Revealed unto him\textsuperscript{as} lightening of what had been Revealed unto Musa\textsuperscript{as} in the Torah.

و أُنزل على عيسى في الإنجيل مواضع وأمثال وحدود ليس فيها قصاص ولا أحكام حدود ولا فرض مواريث، وأُنزل عليه تخفيف ماكان نزل على موسى عليه السلام في التوراة

\textsuperscript{303} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 40
\textsuperscript{304} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 41
\textsuperscript{305} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 42
And it was Revealed upon Isa\textsuperscript{as} in the Evangel, Advice, and the examples, and the limits (of the Law). And there wasn’t in it (the Law of) Retribution, nor Judgements of the Limits, nor the Obligations of the inheritances. And it was Revealed unto him\textsuperscript{as} lighter than what was Revealed unto Musa\textsuperscript{as} in the Torah.

And these are the Words of Allah\textsuperscript{azwj} the Exalted with regards to what Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} said to the Children of Israel And a verification of what came before me of the Torah and that I may permit for you part of that which has been Prohibited unto you [3:50]. And Isa\textsuperscript{as} ordered the ones who were with him\textsuperscript{as} from the ones who followed him\textsuperscript{as} from the Momineen that they should believe in the Law of the Torah as well as the laws of the entirety of the Prophets\textsuperscript{as} and the Evangel.

He\textsuperscript{asws} said: ‘And Isa\textsuperscript{as} waited until he\textsuperscript{as} had reached seven or eight years, and he\textsuperscript{as} went on to inform them with what they had eaten and what they had hoarded in their houses. He\textsuperscript{as} stood between their midst reviving the dead and curing the blind and the leper and teaching them the Torah; and Allah\textsuperscript{azwj} Revealed the Evangel unto him\textsuperscript{as} when He\textsuperscript{azwj} Wanted to Take the Argument upon them.

And he\textsuperscript{as} sent a man to Rome who was not attending to anyone except he would be cured from his illness, and his blindness was cured, to the extent that was mentioned to their king. He came to him and said, ‘Do you cure the blind and the leper?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘They came with a boy whose pupils had dropped, not seeing anything at all. He grabbed the two pupils and placed them back into his eyes and supplicated. He was able to see. The king made him seated with him and said, ‘Be with me and do not exit from my city’. So, he was a guest with him at the highest levels.

Then the Messiah\textsuperscript{as} sent another and taught him what was with him\textsuperscript{as} to revive the dead. He entered Rome and said, ‘I am more knowledgeable than the physician of the king’. They said
that to the king. He said, ‘Kill him!’ The physician said, ‘Do not kill him. Let him enter, for if his mistake is recognised, then kill him, and for you would be the proof’.

فأدخل عليه فقال: أنا أحيا الموتى، فركب الملك والناس إلى قبر ابن الملك وكان قد مات في تلك الامام، فدعا رسول المسيح وأمَّ طيب الملك الذي هو رسول المسيح أيضا الأول، فانشق القبر فخرج ابن الملك، ثم جاء يمشي حتى حلس في حجر أبيه، فقال: يا بني من أحياء؟

He\textsuperscript{as} came up to him and said, ‘I revive the dead’. So, the king and the people rode to a grave of a son of the king who had died during that year. The messenger of the Messiah\textsuperscript{as} supplicated, and the physician of the king who was a messenger of the Messiah as well, the first one, said ‘Ameen’. The grave split asunder and the son of the king came out. Then he came walking until he sat down in the lap of his father. He said, ‘O my son! Who revived you?’

قال: فنظر فقا: هذا وهذا، فقاما فقالا: إنا رسول المسيح إليك، وإنك كنت لا تسمع من رسول إنه تأمر بقتلهم إذا أتوك، فتاب واعظموا أمر المسيح عليه السلام حتى قال فيه أعداء الله ما قالوا واليهود يكذبونه ويريدون قتله.

He\textsuperscript{asws} said: ‘He looked around and said, ‘This one and this one!’ They stood up and said, ‘We are messengers of the Messiah\textsuperscript{as} to you, and you were not listening from his\textsuperscript{as} messenger, but rather you ordered with killing them when they came to you’. He obeyed and revered the command of the Messiah\textsuperscript{as} until the enemies of Allah\textsuperscript{azwj} said regarding him\textsuperscript{as} what the Jews said, belying him\textsuperscript{as} and intending to kill him\textsuperscript{as},\textsuperscript{306}

By the chain to Al Sadouq, from his father, from Sa’ad, from Muhammad Bin Al Husayn, from Muhammad Ibn Sinan, from Ismail Bin Jabir,

‘From Al-Sadiq\textsuperscript{asws}: ‘When Isa\textsuperscript{as} wanted to bade farewell to his\textsuperscript{as} companions, he\textsuperscript{as} gathered them and instructed them with hosting the people, and forbade them from the tyrants. He\textsuperscript{as} diverted two towards Antioch. They entered during a day of festival of their and found them to have uncovered from the idols and were worshipping these.

फुجلا عليهم بالتعنيف، فشدا بالحديد وطرحا في السجن، فلما علم Shamoun بذلك أتى أنياكية حتى دخل عليهما في السجن، وقا: ألم أنهكما عن الجبايرة؟ ثم خرج من عنهما وجلس مع الناس وجلس مع الناس.

They both hastened towards them with the faulting, but they were hit with the iron and dropped into the prison. When Shamoun\textsuperscript{as} came to know that, he\textsuperscript{as} came to Antioch until he\textsuperscript{as} entered into the prison to see them and said: ‘Did I\textsuperscript{as} not forbid both of you from the tyrants?’ Then he\textsuperscript{as} went out from them and saw with the people, with the weak ones.

\textsuperscript{306} Bihar Al Anwaar– V 12, The book of Prophet-\textit{hood}, Ch 18 H 43
فأثوب فلما نظر إليه وقعت عليه محبته فقاً: لا أجلس إلا وهو معي، فرأى في منامه شيئاً أفزعه، فسأل شمعون عنه فأجاب بجواب حسن فرح به، ثم

قال عليه في المام ما أهله فأولاه له ما ازداد به سيره، فلم يزل يجادله حتى استولى عليه،

They brought him. When he looked at him, there occurred love for him. He said, ‘He will not sit except with me’, as he had seen something in his dream which had alarmed him. He asked Shamoun about it, and he responded with a good answered he was happy with. Then he cast to him regarding the dream which had terrified him, and he interpreted it with what increase his cheerfulness. He did not cease to discuss with him until he had interpreted it to him.

ثم قال: إن حسب رجلين عابا عليه، قل: نعم، فعليهما. فلم يزد يحادثه حتى استولى عليه، Shamoun وعذِّباهما إذا دعوها، قل: نعم.

Then he said, ‘There are two men in your prison who had criticised upon you’. He said, ‘Yes’. He said: ‘To me with them both’. When he came with them, he said: ‘What is your God which you two are worshipping?’ They said, ‘Allah azwj’. He said: ‘Does He azwj Hear you when you ask Him azwj and Answer you when you supplicate to Him azwj?’ They said, ‘Yes’.


He said: ‘I want to clarify that from you’. They said, ‘Speak’. He said: ‘Does He azwj Cure the leprosy for you?’ They said, ‘Yes’. ‘They came with a leper’. He said, ‘Ask them both to heal with this one’. They wiped him and he was cured. He said: ‘And I (also) will do what you two have done’. They came with another. Shamoun wiped him, and he was cured.


He said: ‘There remains one quality. If you were to answer me to it, I shall believe in your God’. They said, ‘And what is it?’ He said: ‘A dead one, can you revive him?’ They said, ‘Yes’. He turned towards the king and said, ‘Is there any deceased whose matter concerns you?’ He said, ‘Yes, my son’. He said: ‘Come with us to his grave, for I have enabled you both from (saving) yourselves’.

فتوجهوا إلى قبر ففيهما أدبهما ففيهما شمعون يديهما فما كان يسارم من أن صدع القفر وقام الفقث فأقبل على أبيه، فقال أبوه: ما حاصل؟ قال: كنت

منا ففرعت فرعه فإذا ثلاثة قيام بين بدي الله باسطلو أيديهما يدعون الله أن يجمعهم، وما هنالك وهذا،
They headed to his grave, and they spread their hands, and Shamoun as spread out his hand. Immediately the grave opened up and the youth stood up and faced towards his father. His father said, ‘What is your state?’ He said, ‘I was dead, and was alarmed with panic, and there were three (people) who had spread out their hands in front of Allah azwj supplicating to Allah azwj to Revive me, and they are these two and this one’.

Then they spread their hands, and Shamoun as said: ‘I am a believer in your God’. The king said, ‘I am with those believing in Him azwj, O Shamoun as, from the Momineen’. And the ministers of the king said, ‘And we are with those whom our Chief believed with, from the Momineen’. The weak ones did not cease following the strong ones and there did not remain anyone in Antioch except he believed in him as.

By the chain to Al Sadouq, by his chain from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘Abu Abdullah asws was asked, ‘Was it so that Isa as was hit by what tends to hit the sons of Adam as?’ He asws said: ‘Yes, and the pain of the older people had hit him as during his smallness, and the pain of the young ones hit him as during his old age, and the illness hit him as; and it so happened when pain of the waist hit him as during his smallness and it is from the illnesses of the old people, he as said to his as mother as: ‘Seek out some honey for me as, and fennel flowers, and oil and knead it for me as’.

She as came with it, but he as disliked it, and she as said: ‘Why do you as dislike it and you as had sought it?’ He as said: ‘Give it. I as attributed it to you as with knowledge of the Prophet-hood and I as disliked it due to the panic of the child’. Then he as smelt the medicine, then drank it after that’.  

307 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 18 H 44
308 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 18 H 45
309 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 18 H 46
In a report of Ismail Bin Jabir,

‘Abu Abdullah\textsuperscript{asws} said: ‘\textit{Isa\textsuperscript{as}} Bin \textit{Maryam\textsuperscript{as}} used to cry intense crying. When \textit{Maryam\textsuperscript{as}} was hurt by his\textsuperscript{as} frequent crying, he\textsuperscript{as} said to her:\textsuperscript{as}, ‘Take the crust of this tree for me\textsuperscript{as} and make liquefy it for me\textsuperscript{as} then quench me\textsuperscript{as}’. When he\textsuperscript{as} had drunk it, he\textsuperscript{as} cried an intense crying. \textit{Maryam\textsuperscript{as}} said: ‘What is that which you\textsuperscript{as} had instructed me?’ He\textsuperscript{as} said: ‘O mother\textsuperscript{as}! Knowledge of the Prophet-hood and weakness of the child’’.\textsuperscript{310}

By the three chain,

‘From Al-Reza\textsuperscript{asws} from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said:’ Rasool-Allah\textsuperscript{saww} said: ‘Upon you is with (eating) the lentils, for it is Blessed, Holy, softens the heart and increases the brain, and seventy Prophets\textsuperscript{as} have Blessed in it, the last of them\textsuperscript{as} being \textit{Isa Bin \textit{Maryam\textsuperscript{as}}}’.\textsuperscript{311}

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Dawood Al Raqqy who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Fear Allah\textsuperscript{azwj} and some of you should not envy the others. From the Laws of \textit{Isa\textsuperscript{as}} Bin \textit{Maryam\textsuperscript{as}} was the travelling about in the city. So he\textsuperscript{as} went out in one of his tours and with him\textsuperscript{as} was a man from his\textsuperscript{as} companions of a short stature, and he used to frequently accompany \textit{Isa Bin \textit{Maryam\textsuperscript{as}}}.

\begin{quote}
فلمما انتهى عيسى إلى البحر قال: 'بسم الله' بصحة يقين منه، فمشى على ظهر الماء، فقال الرجل القصير حين نظر إلى عيسى عليه السلام جازه: 'بسم الله' بصحة يقين منه، فمشى على الماء لحق بعيسى عليه السلام فدحله الحبوب نفسه، فقال: هذا عيسى روح الله يمشي على الماء، وأنا أمسى على الماء فما فضله علي؟
\end{quote}

When \textit{Isa\textsuperscript{as}} ended up to the sea, he\textsuperscript{as} said: ‘In the Name of Allah\textsuperscript{azwj}', with correct certainty from him\textsuperscript{as}, and he\textsuperscript{as} walked upon the back of the surface of the water. The short man said when he looked at \textit{Isa\textsuperscript{as}} risking it, ‘In the Name of Allah\textsuperscript{azwj}' with correct certainty from him. He walked upon the water and caught up with \textit{Isa\textsuperscript{as}}. Then self-conceitedness entered into himself, so he said (to himself), ‘This is \textit{Isa\textsuperscript{as}}, the Spirit of Allah\textsuperscript{azwj}, walking upon the water and I am walking upon the water. So, what is his\textsuperscript{as} merit over me?’

\textsuperscript{310} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 47
\textsuperscript{311} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 48
He asws said: ‘So he sunk into the water, and he cried for help to Isa as. So he as grabbed him from the water and extracted him, then said to him: ‘What did you say, O Shortie!? ’ He said, ‘I said, ‘This is Isa as, Spirit of Allah aswj, walking upon the water, and I am walking upon the water’, and the self-conceitedness entered me due to that’. Isa as said to him: ‘You had placed yourself in other than the place which Allah aswj had Placed you in, therefore Allah aswj Detested you upon what you said. Repent to Allah aswj Mighty and Majestic from what you said’.

He asws said: ‘So the man repented and returned to his status which Allah aswj had Placed him in. Therefore, fear Allah aswj and you should not envy each other’. 312

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Al Hakam, from Yazeed Al Kunasy who said,

‘I asked Abu Ja’far asws, ‘Was Isa as Ibn Maryam as, when he as spoke in the cradle, a Divine Authority of Allah aswj upon the people of his asws era?’ So he asws said: ‘He as was a Prophet as in those days, a Divine Authority of Allah aswj without being a Mursil. Have you not listened to his as words when he as said [19:30] He said: I am a servant of Allah; He Has Given me the Book and Made me a Prophet [19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live?’.”
I said, ‘In those days he was a Divine Authority upon Zakariyya in that state, and he (Isa) was in the cradle?’ So he said: ‘Isa, in that state, was a Sign for the people and a Mercy from Allah to Maryam when he spoke, so he expressed on her behalf, and he was a Prophet, a Divine Authority upon the ones who heard his speech in that state. Then he was silent, so he did not speak until two years passed by for him, and it was so that Zakariyya was the Divine Authority of Allah Mighty and Majestic upon the people after the silence of Isa by two years.

Then Zakariyya passed away, so his son Yahya inherited him, the Book and the Wisdom, and he was a young child. Have you not listened to the Words of the Mighty and Majestic [19:12] O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child?

When Isa reached the age of seven years, he spoke with the Prophet-hood and the Messenger-ship when Allah the Exalted Revealed unto him. So Isa was the Divine Authority upon Yahya and upon the people altogether, and the earth doesn’t remain, O Abu Khalid, even for one day without a Divine Authority of Allah upon the people since the day Allah Created Adam and Settled him in the earth’. 314

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

‘I said to Al-Reza, ‘We had asked you before Allah Endowed Abu Ja’far (9th Imam) to you. So you were saying: ‘Allah will Endow a boy unto me. So Allah has (now) Endowed him to you and our eyes are delighted. May Allah not Show us your day (of passing away). So if this happens, to whom (should we look to)?’

He gestured by his hand towards Abu Ja’far, and he was standing in front of him. I said, ‘May I be sacrificed for you! This is a boy of three years old?’ He said: ‘And nothing affects him from that. Isa had stood with the Divine Authority and he was a boy of three years old’. 315

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314 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 18 H 51
315 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 18 H 52
Al Husayn Bin Muhammad, from Al Kahyrani, from his father who said,

'I was standing in front of Abu Al-Hassan

asws

(8th Imam

asws

) at Khurasan, and a speaker said to him, 'O my Master

asws

! If there occurs the event (of your

asws

passing away), so to whom (show we look to)?' He

asws

said: 'To Abu Ja’far

asws

my

asws

son

asws

.'

It was as if the speaker was belittling the age of Abu Ja’far

asws

. So, Abu Al-Hassan

asws

said: ‘Allah

azwj

Blessed and Exalted Sent Isa

as

Ibn Maryam

as

as a Rasool

as

, a Prophet

as

, as an owner of a Law, beginning at an age younger than that of Abu Ja’far

asws

,

316

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Ali Bin muhammad, from Muhammad Bin Al Hassan, from Abdullah Bin Ja’far Al Himeyri,

‘From Al-Reza

asws

having said: ‘Allah

azwj

the Exalted Argued through Isa

as

while he

as

was three years old’.

317

.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa’dan Bin Muslim, from Moala Bin Khunays,

‘From Abu Abdullah

asws

having said: ‘Isa

as

Bin Maryam

as

, when he

as

passed upon the coast of the sea, threw a bite from his

as

provision into the water. One of the disciples said to him

as

, ‘O Spirit of Allah

azwj

and His

azwj

Speech! Why did you

as

do this, and rather it is your

as

provision?’ So he

as

said: ‘I

as

did this for an animal from animals of the water to eat from it, and its Reward in the Presence of Allah

azwj

, is great’.

318

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From Jabir Bin Abdullah Al Ansary,
‘Amir Al-Momineen asws was asked about the monk who was in a Masjid of Barasa and became a Muslim upon his asws hands, ‘Who prayed Salat over there?’ He said: ‘Isa as Bin Maryam as and his as mother as prayed Salat over there’.

فقال له علي عليه السلام: أفأخبرك من صلى ههنا؟ قال: نعم، قال: الخليل عليه السلام.

Ali asws said to him: ‘Shall I asws inform you who prayed Salat over there?’ He said, ‘Yes’. He asws said: ‘The Friend (of the Beneficent – Ibrahim as)’.

319 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 18 H 56
CHAPTER 19 – WHAT FLOWED BETWEEN HIM\textsuperscript{as} AND IBLEES\textsuperscript{la}

1 - In the name of Allah, the Most Gracious, the Most Merciful.

In fact, He is the One Who created you from a drop of semen. He is the One Who created the angels from a drop of water. He is the One Who created all that is in the heavens and the earth.

Chapter 19

**WHAT FLOWED BETWEEN HIM\textsuperscript{as} AND IBLEES\textsuperscript{la}**

The Prophet Muhammad ﷺ said:

> "When He came to Me, He said: 'O Spirit of Allah! You revive the dead and cure the blind and the leper, so drop yourself from the mountain.'
>
> I said: 'That, there was Permission for me regarding it, and this, there is no Permission for me regarding it.'"

\textsuperscript{230}

(P.s. – This is not a Hadeeth)

2 - Source: Al Sadouq, by his chain from Ibn Isa, from Ibn Fazal, from Ali Bin Aqaba, from Bureyd Al Qasrany who said,

> "Abu Abdullah\textsuperscript{asws} said to me: 'Isa\textsuperscript{as} climbed upon a mountain in Syria called Areyha. Iblees\textsuperscript{la} came to him\textsuperscript{as} in an image of a king of Palestine and said to him\textsuperscript{as}, 'O Spirit of Allah\textsuperscript{aswa}! You\textsuperscript{as} revive the dead and cure the blind and the leper, so drop yourself\textsuperscript{as} from the mountain.'
>
> Isa\textsuperscript{as} said: 'That, there was Permission for me\textsuperscript{as} regarding it, and this, there is no Permission for me\textsuperscript{as} regarding it.'"

\textsuperscript{231}

3 - Source: Al Sadouq, from Ibn Waleed, from Al Safar, from Muhammad Bin Khalid, from Ibn Abu Umeyr, from Hisham Bin Salim,
‘From Al-Sadiq asws having said: ‘Iblees la came to Isa as and said: ‘Aren’t you as claiming that you as revive the dead?’ Isa as said: ‘Yes’. Iblees la said, ‘Then drop yourself as from above the wall’. Isa as said: ‘Woe be unto you la! The servant does not experiment his Lord azwj’.

وقال إبليس: يا عيسى هل يقدر ربك على أن يدخل الارض في بيلة والبيلة كهيئتها ؟ فقال: إن الله تعالى لا يوصف بالعجز، والذي قلت لا يكون يعني هو مستحيل في نفسه كجمع الضدين.

And Iblees la said, ‘O Isa as! Is your azwj Lord able upon inserting the world into an egg, and the egg (remains) as it is?’ He as said: ‘Allah azwj the Exalted cannot be described with frustration (inability), and that which you are saying cannot happen, meaning it is impossible in itself, like the gathering of the two opposites’.

4 - شيء: عن سعد الاسكاف، عن أبي حفز عليه السلام قال: لقي إبليس عيسى بن مريم عليه السلام فقال: هل نالتني من حبائلك شئ ؟ قال: جدتك التي قالت: "ربني وضعتها أنيى" إلى قوله: "من الشيطان الرجيم".

From Sa’ad Al Askaf,

‘From Abu Ja’far asws having said: ‘Iblees la met Isa as Bin Maryam as and said, ‘Can you as give me la something of your as love?’ He as said: ‘Your grandmother is the one who said, ‘My Lord! Surely I have placed a female [3:36] - up to His azwj Words: from the Pelted Satan’ [3:36]’.

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322 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 19 H 3
321 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 19 H 4
CHAPTER 20 – HIS\textsuperscript{as} DISCIPLES, AND HIS\textsuperscript{as} COMPANIONS AND THEY ARE NOT CALLED DISCIPLES, AND WHY THE CHRISTIANS ARE NAMED AS ‘NASA’A’

The Verses – (Surah) Aal-e-Imran: So when Isa perceived Kufr from them, he said: ‘Who will be my helpers to Allah?’ The disciples said: ‘We are helpers of Allah. We believe in Allah and testify that we are submitting ones [3:52]

_Our Lord! We believe in what You have Revealed and we follow the Rasool, so Write us down with the testifiers’ [3:53]_

And they planned and Allah (also) Planned, and Allah is the best of planners [3:54]

(Surah) Al Hadeed: and We sent Isa son of Maryam after them, and We gave him the Evangel, and We Made kindness and mercy to be in the hearts of those that followed him. And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them except for seeking the Pleasure of Allah, but they did not observe its rightful observance, so We Gave those from them who believed, their Recompense, and most of them are transgressors [57:27]

(Surah) Al Saff: O you those who believe! Become helpers of Allah, just as Isa Ibn Maryam said to the disciples: ‘Who are my helpers to Allah?’ The disciples said, ‘We are helpers of Allah!’ Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].

It is reported by Ibn Abu Umeyr, from a man,
‘From Abu Abdullah asws regarding the Words of Allah awj: So when Isa perceived Kufr from them [3:52]: ‘When he as heard and saw that they had disbelieved. And the sensory perceptions are five which Allah awj has Placed in the people – The hearing of the sounds, and the seeing of the colours and its distinguishing; and the smell to recognise the good and the bad aroma; and the taste of the foods and distinguishing it; and the touch for the recognition of the heat and the cold, and the soft and the coarse’. 324

From Al Talagany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

‘I said to Abu Al-Hassan Al-Reza asws, ‘Why were the disciples called the disciples (الحواريون)?’ He asws said: ‘With the people, they were bleachers, and they were termed as the ‘Al-Hawareen’ because they were bleachers who spared no effort in purifying their clothes from the dirt with the washing, and it is a name derived from the (white) bread of ‘Al-Hawaar’. And as for with us asws, the disciples were named as ‘Al-Hawareen’ because they were sincere among themselves, and were sincere from the dirt of the sins, with the preaching and the reminders’.


He (the narrator) said, ‘I said to him asws, ‘So why were the Christians called ‘Nasaara’?’ He asws said: ‘Because they were from a town, the name of it was Nasarat (Nazareth), from the country of Syria, in which Maryam as lodged, and Isa as lodged in it, after their as return from Egypt’’. 325

Abdullah Bin muhammad Bin Abdul Wahab, from Ahmad bin Al Fazal Bin Al Mugheira, from Mansour Ibn Abdullah Bin Ibrahim Al Isbahany, from Ali Ibn Abdullah, from Muhammad Bin Haroub Bin Humeyd, from Muhammad Ibn Al Mugheira Al Shahrzoury, from Yahya Bin Al Husayn Al Madainy, from Ibn Lahiya, from Abu Al Zubeyer, from Jabir Bin Abdullah who said,

‘Rasool-Allah saww said: ‘There did not disbelieve in the Revelation even for the blink of an eye – Momin of people of Yaseen, and Ali asws Bin Abu Talib asws, and Aasiya wife of Pharaoh as’. 326

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324 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 20 H 1
325 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 20 H 2
326 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 20 H 3
From Marwan, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said when there was a mention of the Christians and their enmity: ‘\textit{That is because from them are priests and rabbis and they are not being arrogant [5:82].} He\textsuperscript{asws} said: ‘They were a people between (the eras of) Isa\textsuperscript{as} and Muhammad\textsuperscript{as}, awaiting the coming of Muhammad\textsuperscript{as}.’ \textsuperscript{327}

From Muhammad Bin Yusuf Al Sana’any, from his father who said,

‘I asked Abu Ja’far\textsuperscript{asws}, ‘\textit{And when I Revealed to the disciples, [5:111].} He\textsuperscript{asws} said: ‘Inspired (them)’’. \textsuperscript{328}

From Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Amaar, from Najiya who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘Al-Mugheira is saying that the Momin cannot be Tried with the leprosy, nor with the vitiligo, nor with such and such nor with such and such’.

He\textsuperscript{asws} said: ‘As if he is oblivious of the companion of Yaseen (36:20). He was of a paralytic hand’, then he\textsuperscript{asws} retracted his\textsuperscript{asws} fingers and said: ‘It is as if I\textsuperscript{as} am looking at his paralysis. He came to them and warned them, then returned to them the next morning, so they killed him’. \textsuperscript{329}

From Abu Abdullah\textsuperscript{asws} having said: ‘The disciples of Isa\textsuperscript{as} were his\textsuperscript{as} Shias, and our\textsuperscript{asws} Shias are our\textsuperscript{asws} disciples, and the disciples of Isa\textsuperscript{as} were not more obedient to him\textsuperscript{as} than our\textsuperscript{asws} disciples are to us\textsuperscript{asws}.

\textsuperscript{327} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 20 H 4
\textsuperscript{328} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 20 H 5
\textsuperscript{329} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 20 H 6
And rather, Isa\textsuperscript{as} said to the disciples: \textit{‘Who will be my helpers to Allah?’ The disciples said: \textit{‘We are helpers of Allah’} [3:52].} So, no, by Allah\textsuperscript{azwj}! They neither helped him\textsuperscript{as} from the Jews nor did they fight besides him\textsuperscript{as}, while our\textsuperscript{asws} Shias, by Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Mention, Captured (the soul of) Rasool-Allah\textsuperscript{saww}, have not ceased to help us\textsuperscript{asws} and fight besides us, and they are being incinerated, and being punished, and being displaced in the cities. Allah\textsuperscript{azwj} will Recompense them goodly on our\textsuperscript{asws} behalf\textsuperscript{330}.\\\\8- كا: أحمد بن عبد الله، عن أحمد بن محمد البرقي، عن بعض أصنابه رفعه: عيسى بن مريم عليه السلام: يا معشر الحواريين لي إليكم حاجتهم اقلوها لي، قالوا: قليت حاجتك يا روح الله، فقام فغسل أقدامهم، فقالوا: كنا نحن أحق بهذا يا روح الله،\\\\ Ahmad Bin Abdullah, from Ahmad Bin Muhammad al Barqy, from one of his companions, raising it,\\\\\textit{‘He\textsuperscript{asws} said: \textit{‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} said: ‘O group of disciples! There is a need for me\textsuperscript{as} to you all, will you fulfil it for me\textsuperscript{as}?’ They said, ‘We will fulfil your\textsuperscript{as} need, O Spirit of Allah\textsuperscript{azwj}!’ So, he\textsuperscript{as} arose and washed their feet. They said, ‘We were always more rightful with this (washing your\textsuperscript{as} feet), O Spirit of Allah\textsuperscript{azwj}!’}\\\\\textit{فقال: إن أحق الناس بالخدمة العالم، إنا تواضعت هكذا لكما تتواعوا بعدي في الناس كتوضعي لكم،\\\\He\textsuperscript{as} said: ‘The people are more rightful with the service of the scholar. But rather, \textsuperscript{as} am revering (you all) like this, so that you would be revering, after me\textsuperscript{as}, among the people, like my\textsuperscript{as} reverence to you all’.\\\\\textit{ثم قال عيسى عليه السلام: بالتواعي تعم الحكمة لا بالتكر، وكذلك في السهل ينبت الزرع لا في الابل}’\\\\Then Isa\textsuperscript{as} said: \textit{‘(It is) with the reverence that you would be building the wisdom, not with the arrogance, and similar to that (it is) the crops grow in the plains, (and) not in the rocks’}\textsuperscript{331}.\\\\9- كا: علي بن محمد بن بندار، عن أحمد بن أبي عبد الله، عن إبراهيم بن محمد التفقي عن علي بن أبي المعلي، عن القادسية بن محمد رفعت إليه: أبي عبد الله عليه السلام قال: قيل لهما: ما بال أصحاب عيسى عليه السلام كانوا يمشون على الماء، وليس ذلك في أصحاب محمد صل الله عليه وآله؟\\\\Ali Bin Muhammad Bin Bandar, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moala, from Al Qasim Bin Muhammad, raising it to,\\\\\textit{‘Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘It was said to him\textsuperscript{asws}, ‘What is the matter the companions of Isa\textsuperscript{as} used to walk upon the water, and that wasn’t the case regarding the companions of Muhammad\textsuperscript{saww}?’}\\\\قال: إن أصحاب عيسى عليه السلام كانوا المعاش، وإن هؤلاء ابتدأ بالمعاش.\\\\330 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 20 H 7\\\\331 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 20 H 8
The number (of reporters), from al Barqy, from Ibn Asbaat, from Al Aala, from Muhammad,

‘From one of the two (5th or 6th Imam asws), he (the narrator) said, ‘I said, ‘We tend to see the man having worship, and diligence, and humbleness for him, and he does not speak the truth, would benefit him of anything?’

He asws said: ‘O Muhammad! But rather, an example of the People asws of the Household (of Muhammad saww) is an example of the people of the household who were among the Children of Israel. Not one of them struggled for forty nights except he supplicated and it was Answered for him, and that there was a man from them who strived for forty night, then supplicated, but it was not Answered for him. So, he came to Isa as Bin Maryam as complaining to him as of what he was in, and asked him as to supplicate for him’.

He asws said: ‘Isa as cleansed and prayed two Cycles Salat, then supplicated to Allah azwj Mighty and Majestic. So, Allah azwj Mighty and Majestic to him as: “O Isa as! My azwj servant came to Me azwj from other than the door which I azwj Give from. He supplicated to Me azwj, and in his heart there was a doubt from you as. If he were to supplicate to Me azwj until his neck is broken and his hopes are scattered, I azwj will not Answer to him!”

He asws said: ‘Isa as turned towards him and said: ‘You supplicate to your Lord azwj and you are in doubt from His azwj Prophet as! He said, ‘O Spirit of Allah azwj and His azwj Word! It has been so, by Allah azwj, what you as say, therefore supplicate to Allah azwj that He azwj Removes it (doubt) from me’.

He asws said: ‘Isa as supplicated for him, and Allah azwj Turned to him (with Mercy), and Accepted from him, and he came to be in a limit of the people of his as household’.

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332 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 20 H 9
From Abu Abdullah⁴¹⁴ having said: ‘Musa⁴¹⁵ narrated to his⁴¹⁶ people with a hadeeth they could not bear it from him⁴¹⁷. The came out against him⁴¹⁸ in Egypt and fought him⁴¹⁹, and he⁴²⁰ fought them, and killed them; and that Isa⁴²¹ narrated to his⁴²² people with a Hadeeth, and they could not bear it from him⁴²³, so they came out against him⁴²⁴ at Tikreet, and they fought him⁴²⁵ and he⁴²⁶ fought them and killed them.

And it is the Word of Allahazwj Mighty and Majestic: Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].”

From Al Hassan Bin Muhammad Al Nowfaly,

‘In a lengthy Hadeeth mentioning in it the argumentation of Al-Reza⁴²⁷ against the priests of the religions. The Catholic said to Al-Reza⁴²⁸, ‘Inform me about the disciples of Isa⁴²⁹ Bin Maryam⁴³⁰, how much was their number? And about the scholars of the Evangel, how many were they?’

قال الرضا عليه السلام: على الخبر مقطط، أما الحارئين فكانوا ستة عشر رجلا، وكان أفضلهم وأعلمهم الوقا وأما علماء التصاري فكانوا ثلاثة

Al-Reza⁴³¹ said: ‘You have fallen (come) to the informed one. As for the disciples, they were twelve men, and their most superior and most knowledgeable was Alouqa (Luke); and as for the Christian scholars, they were three men – Youhanna the eldest at Baakh, and Youhanna at Qarqaysia (Circesium), and Youhanna Al-Daylami at Zajar, and with him was the mention of the Prophet⁴³² and mention of the People⁴³³ of his⁴³⁴ Household and his⁴³⁴ community, and he is the one who gave the glad tidings to the community of Isa⁴³⁵ and the Children of Israel with it’.”
CHAPTER 21 – HIS WAQIA PREACHING, AND HIS WISDOM AND WHAT WAS REVEALED UNTO OUR PROPHET

The Verses – (Surah) Al Maidah: And when Allah Said: “O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” He said: ‘Glory be to You! It cannot happen for me that I should be saying what isn’t right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]

I did not say to them except what You Commanded me with, ‘Worship Allah, my Lord and your Lord’, and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]

If You were to Punish them, so they are Your servants, and if You Forgive (their sins) for them, then surely You are the Mighty, the Wise’ [5:118].

If You were to Punish them, so they are Your servants, and if You Forgive (their sins) for them, then surely You are the Mighty, the Wise’ [5:118].

(P.s. – This is not a Hadeeth)336

1 - حسب: "وادعى الله يأبي عيسى بن مريم، فأول فقث: "كن نيابة، وذلك أن النصارى زعموا أن عيسى عليه السلام قال لهم: أتيت وتألقت فيهم. وإذا كان يوم القيامة ي течение، فأوحى إلى النبي صلى الله عليه وسلم، "أن تقول: "ما كنت قلت، وإن كنت قلت، فمنك. إنك أنت عالم الحوائل، فمنك. إنك أنت عالم الحوائل، وإن لك تعلم ما في نفسي. إنك أنت عالم الحوائل، وإن لك تعلم ما في نفسي. إنك أنت عالم الحوائل. إنك أنت عالم الحوائل، وإن لك تعلم ما في نفسي. إنك أنت عالم الحوائل، وإن لك تعلم ما في نفسي. إنك أنت عالم الحوائل. إنك أنت عالم الحوائل. وإن لك تعلم ما في نفسي. إنك أنت عالم الحوائل.

2 - كأ: علي، عن أبيه محمد بن القاسم، عن محمد بن سليمان، عن رضي الله عنه، عن أبي عبد الله عليه السلام، قال: قال النبي صلى الله عليه وسلم: "ألزم الأئمة ثلاث عشرة ليلة خلت من شهر رمضان."

Ali, from his father, from Muhammad Bin Al Qasim, from Muhammad Bin Suleyman, from Dawood, from Hafs Bin Gayas,

‘From Abu Abdullah saw having said: ‘The Prophet saw said: ‘The Evangel was Revealed on the thirteenth night from a Month of Ramazan’’ 337

336 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 1
337 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 2
And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Jowhary, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘The Evangel was Revealed in the twelfth night past from a Month of Ramazan’’. 338

By his chain from Yazeed Bin Salam,

‘He asked Rasool-Allah saww, ‘Why was the Furqan named as ‘Furqan’?’

He saww said: ‘Because it is of separate (Mutafarriq) Verses and Chapters, having been Revealed in without the Tablets and without the Parchments, while the Torah and the Evangel and the Psalms were Revealed, all of them in totality, in the Tablets and the Papers’’. 339

Ibn Al Barqy, from his father, from his grandfather, from Muhammad Bin Ali Al Qarshy, from Muhammad Bin Sinan, from Abdullah Bin Talha, and Ismail Bin Jabir and Amar Bin Marwan,

‘From Al-Sadiq Ja’far asws Bin Muhammad asws: ‘Isa as Bin Maryam as went regarding one of his need and with him as were three persons from his as companions. He as passed by three blocks of gold upon the surface of the road. Isa as said to his as companions: ‘This kills the people!’ Then he as continued on.

One of them said, ‘I have a need’, and he left. Then another said, ‘I have a need’, and he left, then the other said, ‘I have a need’, and he left. All three of them met by the gold. Two said to one, ‘Buy some food for us’. So, he went to buy meat as food and made poison to be in it in order to kill the two of them, lest they participate with him in the gold; and the two said, ‘When he comes (back) we will kill him lest he does not participate us’.

338 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 3
339 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 4
فلما جاء فماها إليه فقاذاه فلم تغذاه فماها، فرجعت إليهم عيسى عليه السلام وهم موتى حوله. فأحياهم بإذن الله تعالى ذكره، ثم قال: ‘ألم أقل لكم: إن هذا يقتل الناس؟!’

When he came they both stood to him and killed him, then they had the meal and they both died. Isa returned to them and they were dead around him. He revived them by the Permission of Allah, Exalted is His Mention. Then he said: ‘Did I not say to you all that this kills the people!?’

(P.s. – This is not a Hadeeth)

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Al Waraq, from Sa’ad, from Ibrahim Bin Mahziyar, from his father, from Al Husayn Bin Saed, from Al Ahowl, from Jameel Bin Salih,

‘From Al-Sadiq asws having said: ‘Isa Bin Maryam as stood among the Children of Israel and he as said: ‘O Children of Israel! Do not discuss with the wisdom of the ignoramuses for you will be unjust to it, nor deprive it (from) its deserving ones, for you will be unjust to them, nor fault the unjust one upon his injustice for your superiority will be invalidated’.

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340

Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 5
341 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 6
342 Bihar Al Anwaar– V 12, The Book of Prophet-hood, Ch 21 H 7
‘From Abu Ja’far\textsuperscript{aw} having said: ‘When Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} was born, he\textsuperscript{as} was like a boy of two months. When he\textsuperscript{as} was a boy of seven months, his\textsuperscript{as} mother took him\textsuperscript{as} by his\textsuperscript{as} hand and came with him\textsuperscript{as} to the school. She\textsuperscript{as} seated him\textsuperscript{as} in front of the teacher, and the teacher said to him\textsuperscript{as}, ‘Say, ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful’. Isa\textsuperscript{as} said: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful’.

Then the teacher said to him\textsuperscript{as}, ‘Say, ‘Abjad’ (The alphabet). Isa\textsuperscript{as} raised his\textsuperscript{as} head and said, ‘And do you know what the alphabet is?’ So he raised the stick to hit him\textsuperscript{as} by it, and he\textsuperscript{as} said: ‘O teacher! Do not strike at me\textsuperscript{as} if you know, and detail it for me\textsuperscript{as}, or else I\textsuperscript{as} will explain it to you’. He said, ‘Explain it to me’.

Isa\textsuperscript{as} said: ‘Alif - the Blessings of Allah\textsuperscript{azwj}; and the Ba - the Delight of Allah\textsuperscript{azwj}; and the Jeem - the Beauty of Allah\textsuperscript{azwj}; and the Daal - Religion of Allah\textsuperscript{azwj}; the Haa - the terror of Hell; and the Waaw - Woe of the inhabitants of the Fire; and the Zaay - Exhalation of Hell; Hatayy - Settling of the sins from the Forgiven ones; Kalman - Speech of Allah\textsuperscript{azwj}, there is no Change to His\textsuperscript{azwj} Speech; Sa’fayn - A measure of the Recompense with the Recompense; Qarshat - Their squeezing (in the grave) and their ushering (on the Day of Qiyamah)’.

The teacher said, ‘O you lady! Take your\textsuperscript{as} son\textsuperscript{as} by his\textsuperscript{as} hand, for he\textsuperscript{as} knows and he\textsuperscript{as} has no need for a teacher for him\textsuperscript{aw}’.\textsuperscript{343}

\textsuperscript{343} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 8
They said, ‘By what can one be saved from the Wrath of Allah?’ He said: ‘By not getting angry’. They said, ‘And what initiates the anger?’ He said: ‘The arrogance, and the temptation, and belittling the people’.

Ibn Masrour, from Muhammad Al Himeyri, from his father, from Ibn Abu Al Khatab, from Ibn Asbat, from his uncle,

‘From Al-Sadiq having said: ‘Isa Bin Maryam said to one of his companions: ‘What you do not like to be done with you, then do not do it to anyone, and if someone slaps your right cheek, then give him the left’.

My father, from A Barqy, from Muhammad Bin Ali Al Kufy, from Shareef Bin Sabiq Al Tifleesy, from Ibrahim Bin Muhammad,

‘From Al-Sadiq Ja’far Bin Muhammad, from his father, from his forefathers having said: ‘Rasool-Allah said: ‘Isa Bin Maryam passed by a grave, its occupant was being Punished, then he passed by the next year, and there he was not being Punished.

He said: ‘O Lord! I passed by this grave last year and its occupant was being Punished, then I passed by this year and there he was not being Punished’. Allah Mighty and Majestic Revealed to him: “O Spirit of Allah! There came across to him (the Rewards) of a righteous son of his. He corrected a road and sheltered an orphan, and so it was Forgiven for him due to what his son had done’.

He said: ‘And Isa Bin Maryam said to Yahya Bin Zakariyya: ‘When it is said regarding you what is in you, then know he sinned mentioning it, so Allah has Forgiven from it; and if it is said regarding you what isn’t in you, then know it is a good deed written for you, you did not even get tired regarding it’.

344 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 9
345 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 10
346 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 11
13 - ل: ابن إدريس، عن أبيه، عن محمد بن عبد الجبار، عن الحسن بن علي بن أبي حمزة، عن سيف بن عمر بن منصور بن حازم، عن أبي عبد الله الصادق عليه السلام، قال: كان عيسى ابن مريم عليه السلام يقول: اهربوا من الدنيا إلى الله، وأخرجوا قلوبكم عنها، فإنكم لا تصلونها ولا تصلح لكم، ولا تبقون فيها ولا تبقى لكم، فتكونن هذه الخدعة الفجاعة، المغرور من اغتر بها، المغبون من اطمأن إليها، الهالك من أحبها وأرادها، فتوبروا إلى باركم، وأتقوا ربكما، واحشوا يوما لا يجري.

Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Al Hasson Bin Ali Bin Abu Hamza, from Sayf Bin Ameyra, from Mansour Bin Hazim,

‘From Abu Abdullah Al-Sadiqasmws having said: ‘Isaas Ibn Maryamas said to hisas companions: ‘O sons of Adamas! Flee from the world towards Allahazwj, and take out your hearts from it, for neither are you correct for it nor is it correct for you, nor will you be remaining in it, nor will it remain for you.

He is a wicked deceiver. The deceived is the one who is deceived by it, the defrauded is the one who is content with it, the destroyed is the one who loves it and wants it.

Therefore, repent to your Creator and fear your Lordazwj, and fear a Day no parent would be suffice from his children, nor will a new-born be allowed anything from his parent. Where are your fathers? Where are your mothers? Where are your brothers? Where are your sisters? Where are your children?

Leave and answer, and be deposited in the soil, and be neighbours of the dead, and come to be in destruction, and exit from the world, and separate (from) the loved ones, and be needy to what you sent ahead and be needless from what is left behind. And how much will you be preached, and how much will you be rebuked, and you are inattentive, forgetful. Your example in the world is an example of the beasts. Your (main) concerns are your bellies and your private parts.

Are you not embarrassed from the Oneazwj Who Created you, and Heazwj has Promised the Fire to the one who disobey Himazwj, and you aren’t from the ones who are strong upon (enduring) the Fire?

And Heazwj Promised the ones who obey Himazwj the Paradise and Hisazwj Vicinity in the Lofty Al-Firdows. Therefore, compete regarding it and become from its deserving ones, and be fair from yourselves and be king upon your weak ones and the needy people from you.
And repent to Allah\textsuperscript{azwj} with the sincere repentance, and become righteous servants, and do not become tyrannous kings, nor from the transgressing pharaohs, the rebels upon the ones whom they force with the death.

A Compeller of the compellers is Lord\textsuperscript{azwj} of the skies and Lord\textsuperscript{azwj} of the firmaments, and God of the former ones and the latter ones, Master of the Day of Religion (Reckoning), Sever of the Punishment of painful Punishment.

Neither will an unjust one escape from it, nor does anything will be missed by Him\textsuperscript{azwj}, nor will anything escape Him\textsuperscript{azwj}, nor can anything hide from Him\textsuperscript{azwj}. His\textsuperscript{azwj} Knowledge Enumerates all things, and He\textsuperscript{azwj} will either Descend him (the good) into a Garden, or (the wicked into) a Fire.

Son of Adam\textsuperscript{as}, the weak! When will you flee from the one who seeks you in the darkness of your night and whiteness of your day, and in all states from your states? I\textsuperscript{as} have delivered to the one who is preached, and successful is the one who takes the preaching''.

\footnote{Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 13}
O Isa<sup>as</sup>! You<sup>as</sup> are the Messiah by My<sup>azwj</sup> Command, and you<sup>as</sup> create from the clay something like the bird (but) by My<sup>azwj</sup> Permission, and you<sup>as</sup> revive the dead by My<sup>azwj</sup> Speech, so become attentive towards Me<sup>azwj</sup> and be a 'Rahiba (Rahiba) fully devote yourself to Me<sup>azwj</sup>, and you<sup>as</sup> will never find a refuge except with Me<sup>azwj</sup>.

O Isa<sup>as</sup>! I<sup>azwj</sup> Bequeath to you<sup>as</sup> a Compassionate Command. Upon you<sup>as</sup> is to be with the mercy until the Wilayah is Ordained from Me<sup>azwj</sup> with movement from Me<sup>azwj</sup> is the Pleasure. You<sup>as</sup> are Blessed as a grown up and Blessed as a child whereby you<sup>as</sup> may be, I<sup>azwj</sup> Testify that you<sup>as</sup> are My<sup>azwj</sup> servant, the son<sup>as</sup> of My<sup>azwj</sup> maidservant (Maryam<sup>as</sup>).

O Isa<sup>as</sup>! Make room for Me<sup>azwj</sup> in yourself<sup>as</sup> like your<sup>as</sup> concerns, and make My<sup>azwj</sup> Remembrance to be for your<sup>as</sup> return, and come near to Me<sup>azwj</sup> by the optional (Salats), and place reliance upon Me<sup>azwj</sup> for I<sup>azwj</sup> will Suffice for you<sup>as</sup>, and do not rely upon the others for I<sup>azwj</sup> shall Seize you<sup>as</sup>.

O Isa<sup>as</sup>! Observe patience upon the afflictions and be pleased with the Destiny, and become like My<sup>azwj</sup> Happiness in you<sup>as</sup>, for if My<sup>azwj</sup> Happiness is what makes you<sup>as</sup> happy, you<sup>as</sup> will be obedient and will not disobey.

O Isa<sup>as</sup>! Revive My<sup>azwj</sup> Remembrance by your<sup>as</sup> tongue, and make My<sup>azwj</sup> cordiality to be in your<sup>as</sup> heart.

O Isa<sup>as</sup>! Be vigilant in the hours of neglect and consider Me<sup>azwj</sup> of Kind Wisdom.

O Isa<sup>as</sup>! Be attentive, a Devotee, and prepare your<sup>as</sup> heart to fear (Me<sup>azwj</sup>).
O Isa\textsuperscript{as}! Compete with regards to the good with your\textsuperscript{as} striving; you\textsuperscript{as} will be known by the good wherever you\textsuperscript{as} may turn to.

يَا عَيسَى اِحْكَمْ فِي عِبَادِي بِالْحَقِّ، وَقُمْ فِيهِم بِالْهُدَى، فَقَدْ أَنْزَلْتَ عَلَيْكَ شَفَاءُ مَا فِي الصُّدُورِ مِنْ مَرْضِ النَّاسِ.

O Isa\textsuperscript{as}! Judge among My\textsuperscript{azwj} servants by My\textsuperscript{azwj} Advice, and stand among them with My\textsuperscript{azwj} Justice, for I\textsuperscript{azwj} have Made to Descend upon you\textsuperscript{as} a healing for what is in the chests from the diseases of the Satan\textsuperscript{a}.

كَأَيْنَ عَيسَى لَا تَنْكِحْ جَلِيسًا لِكُلِّ مُفَتَّنٍ

O Isa\textsuperscript{as}! Do not be seated with the tempted (hypocrites).

كَأَيْنَ عَيسَى لا تَكُن لَّكُم مَّن يَقُولُ مَن كَانَ هَيْبَةً مَّحْيَاءٍ أَفَيَأْمَنَّ بِيَ حَقًا وَإِنَّمَا أَمَّنَّ بِهِ مَعْلُوَةً وَأَمَّنَّ بِهِ مَا لَيْسَ عَلَيْهِ مِثْلَ حَمْلِ السُّنَّةِ.

O Isa\textsuperscript{as}! Truly I\textsuperscript{azwj} Say that no creature believed in Me\textsuperscript{azwj} except that he was humble to Me\textsuperscript{azwj}, and did not humble himself to Me\textsuperscript{azwj} except that he hoped for My\textsuperscript{azwj} Reward. Be a witness that he is safe from My\textsuperscript{azwj} Punishment, (that will be) the one who did not change or replace My\textsuperscript{azwj} Sunnah.

يا عيسى ابن البكر البتو ابك على نفسك بكاء من قد ودعت الاهل وقلت الدنيا، وتركها لاهلها، وصارت رغبته فيما عند الله.

O Isa\textsuperscript{as}, the first son\textsuperscript{as} of the chaste virgin, weep for your\textsuperscript{as} self with a weeping like the one who says farewell to his family, and hate the world and leave it to its people, and become interested in what is in the Presence of Allah\textsuperscript{azwj}.

يا عيسى كن مع ذلك تلَّين الكلام، وتفشَّي السلام، يقَطَّانُ إِذَا نَامَت عِينُ الابْرَار حَذَارًا لِلْمَعاَذِ اَلْرَّماَذِ الْشَّدَادِ، وأَوْحَى بِيَوْمِ الْقِيَامَةِ حَيْثُ لَا يَنفِقُ أَهْلُ وَلَدٍ وَلَا مَالٍ.

O Isa\textsuperscript{as}! Be along with that as a soft-spoken person, and offers greetings and be vigilant when the eyes of the righteous go to sleep. Be cautious of the Return and the severe earthquakes and the sensations of the Day of Judgment when neither the family, not the sons, nor the wealth would be of any benefit.

يا عيسى أَكْحِلْ عَينِيكَ مِنْ الْمَيْنَةِ إِذَا ضَحَّكَ الْمَيْتَانِ.

O Isa\textsuperscript{as}! Apply the Kohl of grief in your\textsuperscript{as} eyes while the people of falsehood laugh.

يا عيسى كن خاشعا صابرا فاِبَعَكَ إِنْ نَالَكَ مَا وَعَدَ الصَّابِرُونَ.

O Isa\textsuperscript{as}! Become humble and patient, for beatitude is for you\textsuperscript{as} if you\textsuperscript{as} achieve what has been Prepared for the patient ones.
O Isa\textsuperscript{as}! Go from the world day by day, and taste the food from which its less indulging. So I\textsuperscript{azwj} Truly Say, you\textsuperscript{as} are not with anything except for your\textsuperscript{as} hour and your\textsuperscript{as} day, so go from the world with provision, and let the rough (clothes) and less tempting (food) suffice for you\textsuperscript{as} for you\textsuperscript{as} have seen what becomes of it, and whatever you\textsuperscript{as} take is written down, and how you\textsuperscript{as} have consumed it.

O Isa\textsuperscript{as}! You\textsuperscript{as} will be questioned, so be merciful to the weak just like My\textsuperscript{azwj} Mercy towards you\textsuperscript{as}, and do not subdue the orphan.

O Isa\textsuperscript{as}! Be kind to the weak ones and raise your tired eye towards the sky and call upon Me\textsuperscript{azwj} for I\textsuperscript{azwj} am Near to you\textsuperscript{as} and do not Pray to Me\textsuperscript{azwj} except by Supplicating to Me\textsuperscript{azwj} for your\textsuperscript{as} concern is one concern, for when you\textsuperscript{as} call upon Me\textsuperscript{azwj} like that, I\textsuperscript{azwj} will Answer you\textsuperscript{as}.

O Isa\textsuperscript{as}, I\textsuperscript{azwj} was not Pleased with Presenting the world as a Reward for the ones who were before you\textsuperscript{as}, nor as a Punishment for the ones I\textsuperscript{azwj} Want Revenge from him.

O Isa\textsuperscript{as}! You\textsuperscript{as} are to die and I\textsuperscript{azwj} shall Remain, and from Me\textsuperscript{azwj} is your\textsuperscript{as} sustenance, and with Me\textsuperscript{azwj} is your\textsuperscript{as} fixed term and to Me\textsuperscript{azwj} is your\textsuperscript{as} eventual return, and to Me\textsuperscript{azwj} is your\textsuperscript{as} Accounting, so ask Me\textsuperscript{azwj} and do not ask someone else, for the best from you\textsuperscript{as} is the supplication, and from Me\textsuperscript{azwj} is the Answering of it.
يا عيسى ما أكثر البشر وأقل عدد من صبر! الاشجار كثيرة وطيبها قليل، فلا يغرنك حسن شجرة حتى تذوق ثمرتها.

O Isa每天都! How numerous are the human beings and how little are, in numbers, the patient ones. The trees are many but the good ones of it are few. So do not be deceived by the beauty of the tree until you have tasted its fruit.

يا عيسى لا يغرنك المتمرد علي بالعصيان، يأكل رزقي ويعبد غريماً، ثم يدعوني عند الكرب فأجيبه، ثم يرجو إلى ماكان، أفعلي يتعرض ؟ فبي حلفت لآخذنه أخذة ليس له منها منجى، ولادوني متنحاً، أي يهرب؟ من مماتي وأرضي؟

O Isa每天都! Do not be deceived by the rebellious one by disobeying My (Commands), azwj Provide sustenance so (don't) worship someone else, then he calls upon Me azwj during hardships, so Iazwj Answer him. Then he returns to what he used to be in. Is he rebelling against Me azwj exposing himself to My azwj Anger? azwj Swear by Myselfazwj that Iazwj shall Grab him with such a Grip that there will be no salvation for him from it, and no refuge apart from Me azwj. Where will he run from My azwj skies and from My azwj earth?

بي عيسى قل لظلمة بني إسرائيل لا تدعوني والسنت تحت أحلانكم، والاصنام في بيوتكم، فإني وأيت أجيوبهم لعنا عليهم حتى يتفرقوا،

O Isa每天都! Say to the unjust ones from the Children of Israel not to supplicate to Me azwj whilst the illegal earnings is under their hearts (into their stomach), and the idols are in their houses, for Iazwj have Undertaken that Iazwj shall Answer to the one who supplicates to Me azwj, and Make My azwj Answer to be a Curse upon them (who disobey) until they disperse.

بي عيسى كم أجمل النظر وأحسن اليلب والقوم في غفلة لا يرجعون، تخرج الكلمة من أفواههم لا تعيها قلوبهم، يتعرضون لمقتي، وتتنببون إلى المممنين.

O Isa每天都! How many times have Iazwj Given them lengthy Consideration, and goodness of the seeking, but the people are in neglect and they will not return. The words come out from their mouths but their hearts are not with it. They expose themselves to My azwj Abhorrence and seek nearness to the Momineen by displaying their love for Me azwj (showing hypocrisy)

بي عيسى كن رحيماً مترحماً، وكن للعباد كما تشاء أن يكون العباد لك، وأكير ذكر الموت ومفارقة الاهلين، ولا تله فإن اللهو يفسد صاحبه، ولا تغفل فإن الغافل مني بعيد، واذكرني بالصالحات حتى أذكرك.

O Isa每天都! Make youras tongue to be one, be it in secret or in the open, and do that similarly with youras heart and youras vision. And turn youras heart and youras vision away from the Prohibited and restrain youras vision from that which has no benefit. So how many glances of the looker have planted lust in his heart, and returned him by it to the fountains of destruction.
O Isa\textsuperscript{as}! Be merciful and compassionate, and be as you\textsuperscript{as} would like the people to be towards you\textsuperscript{as}. And frequently remember the death, and the separation of the families. And do not play for its amusements (as it) spoils the player. And do not be neglectful one for the neglectful is far from Me\textsuperscript{azwj}. And Remember Me\textsuperscript{azwj} by the righteous deeds so that I\textsuperscript{azwj} Mention you\textsuperscript{as}.

O Isa\textsuperscript{as}! Repent and return to Me\textsuperscript{azwj} after the sins, and Mention Me\textsuperscript{azwj} by the penitence, and believe in Me\textsuperscript{azwj}, and come closer to the Believers by Me\textsuperscript{azwj}, and instruct them to supplicate to Me\textsuperscript{azwj} along with you\textsuperscript{as}. And beware of the supplication of the oppressed for I\textsuperscript{azwj} have Undertaken upon Myself\textsuperscript{azwj} that I\textsuperscript{azwj} shall Open for it a Door of the sky, and Answer him even though it may be after a while.

O Isa\textsuperscript{as}! Know that the evil one deviates, and the evil friend destroys. And know the one whom you\textsuperscript{as} befriend and chose as a brother for yourself\textsuperscript{as} from the Momineen.

O Isa\textsuperscript{as}! Work for yourself\textsuperscript{as} in the time allocated from your\textsuperscript{as} term before someone else works for it, and worship Me\textsuperscript{azwj} for a day which will be like a thousand years of your counting, during which I\textsuperscript{azwj} will Recompense the good deeds by a multiple, and that the sins would remain with their perpetrators. And compete in the righteous deeds, for how many a gathering has dispersed and its people being each other’s neighbours in the Fire.

O Isa\textsuperscript{as}! Abstain with regards to the mortal, that which will be cut-off, of the houses of the ones who were before you\textsuperscript{as}, so call them and whisper to them. Do you\textsuperscript{as} feel that any one of them would take your\textsuperscript{as} advice? And know, that you\textsuperscript{as} will be joining them among the joining ones’.
O Isa\textsuperscript{as}! Say to the one who has rebelled against Me\textsuperscript{azwj} by disobedience and works in opposition, to expect My\textsuperscript{azwj} Punishment and await My\textsuperscript{azwj} Destruction upon him, so he will be joined with the Destroyed ones.

طوي لك يا ابن مريم ثم طوي لك إن أخذت بأداب إلهك الذي يتنحن عليك ترحم، وبداك بالنعم منه نكرما، وكان لك في الشدائ، لا تعصه

Beatitude to you\textsuperscript{as}, O son\textsuperscript{as} of Maryam\textsuperscript{as}! Then beatitude to you\textsuperscript{as} if you\textsuperscript{as} were to take to the discipline of your\textsuperscript{as} God Who is Compassionate towards you\textsuperscript{as} and Merciful, and Begin with the Favours to you\textsuperscript{as} from Him\textsuperscript{azwj} for Honour, as He\textsuperscript{azwj} was for you\textsuperscript{as} in the difficulties, and you\textsuperscript{as} did not disobey Him\textsuperscript{azwj}.

يا عيسى فإنه لا يحل لك عصيانه، قد عهدت إليك كما عهدت إلى من كان قبلك وأنا على ذلك من الشاهدين.

O Isa\textsuperscript{as}! It is not Permissible for you\textsuperscript{as} to disobey Him\textsuperscript{azwj} Who has Advised you\textsuperscript{asws} just as He\textsuperscript{azwj} had Advised the ones who were before you\textsuperscript{as}, and I\textsuperscript{azwj} am a Witness over that.

يا عيسى ما أكرمتك خليقة بميل ديني، ولا أنعمت عليها بميل ر.

O Isa\textsuperscript{as}! I\textsuperscript{azwj} have not Honoured any creature with the like of My\textsuperscript{azwj} Religion, nor a Favour to him like My\textsuperscript{azwj} Mercy.

يا عيسى اغسل بالماء منك ما ظهر، وداو بالحسنات منك ما بين، فإنك إلي راجع

O Isa\textsuperscript{as}! Wash with the water from you, what is apparent and heal with the goodness from you\textsuperscript{as} what is hidden, for you\textsuperscript{as} will be returning to Me\textsuperscript{azwj}.

يا عيسى أعطيتلك ما أنعمت به عليك فيلا من غر تكدير، وطلبت منك قرضا لنفسك فبرلت به

O Isa\textsuperscript{as}! Give to you\textsuperscript{as} what I\textsuperscript{azwj} had Favoured you\textsuperscript{as} with an uninterrupted flow, and Sought from you\textsuperscript{as} a loan for yourself\textsuperscript{as}, so if you\textsuperscript{as} were to be niggardly with regards to it you\textsuperscript{as} would become of the Destroyed ones.

يا عيسى تنين بالذين، وحب المساكين، وامش على الأرض هونا، وضحي على الباق Institution of Me\textsuperscript{azwj}.

O Isa\textsuperscript{as}! Adorn yourself\textsuperscript{as} with the Religion and love the poor, and walk upon the earth in humility, and Pray upon the remainder, for all of it is clean.

كما: يا عيسى لاحير في لذاة لا ندوم، وعيش من صاحبه يزوج

O Isa\textsuperscript{as}! Roll up (your\textsuperscript{as} affairs) for all that comes, is close by, and read My\textsuperscript{azwj} Book whilst you\textsuperscript{as} are clean, make Me\textsuperscript{azwj} Listen to a voice from you\textsuperscript{as} full of grief.

كما: يا عيسى غفر فكلما هو آت قريب، وافر كنابي وأنت طاهر، وأجمعي منك صوتا حزينا.

O Isa\textsuperscript{as}! There is no good in enjoyment which does not last and the life of the enjoyer is in decline.
O son of Maryam! If you were to see what I have Prepared for My righteous friends, your heart would melt, and your soul would come out (of your body) in desire for it. So, there is no house like the House of the Hereafter in which the neighbours are good people, and the Angels of Proximity come up to them, and they would be from the ones who would come on the Day of Judgement being safe from its horrors. A House in which, there is no change in the Bliss, nor are its inhabitants in decline.

Beatitude is for you, O son of Maryam! Compete with regards to it (the House in the Hereafter) along with the competitors, for it is the desire of the desirous ones, of good scenery.

O Isa! Flee to Me like those who flee from the flaming Fire, and the Fire with chains and fetters. No soul would enter it and its grief would leave from him ever. It is a part like the part of the dark night. Those who are rescued from it would be successful, and those who do not get Rescued from it would be of the Destroyed ones. This is the House of the tyrants, and hardened oppressors, and every harsh, rude one, and every arrogant boaster.

O Isa! It is the evil house for the ones in its corner, and the evil dwelling for the unjust ones. I Caution you, so that you would be informed about it.

O Isa! Beware you can be an observer for Me, and testify that I have Created you, and you are My servant, and I Shaped you down to the earth.

O Isa! It is not correct for two tongues to be in one mouth, not for two hearts to be in one chest, similarly for the minds.
O Isa\textsuperscript{as}! Do not wake up as a disobedient one, nor indulge in vanities whilst awake, and turn yourself\textsuperscript{as} away from the lusts and the sins, and every desire which distances you\textsuperscript{as} from Me\textsuperscript{azwj}. So, migrate from it, and know that you\textsuperscript{as} are from Me\textsuperscript{azwj} at the status of the trustworthy Rasool\textsuperscript{as}, so be cautious with regards to Me\textsuperscript{azwj}, and know that your\textsuperscript{as} world will deliver you\textsuperscript{as} to Me\textsuperscript{azwj}, and I\textsuperscript{azwj} will Grab you\textsuperscript{as} with My\textsuperscript{azwj} Knowledge. Become a humble soul during My\textsuperscript{azwj} Remembrance, with a revering heart when you\textsuperscript{as} Mention Me\textsuperscript{azwj}, being fully aware whilst the neglectful ones sleep.

O Isa\textsuperscript{as}! This is My\textsuperscript{azwj} Advice to you\textsuperscript{as} and My\textsuperscript{azwj} Preaching to you\textsuperscript{as}, so take it from Me\textsuperscript{azwj}, and I\textsuperscript{azwj} am the Lord\textsuperscript{azwj} of the worlds.

O Isa\textsuperscript{as}! If My\textsuperscript{azwj} servant is patient with Me\textsuperscript{azwj}, his Rewards for his deeds are upon Me\textsuperscript{azwj}, and it was upon him to supplicate to Me\textsuperscript{azwj}, and I\textsuperscript{azwj} am Sufficient to Take Revenge from the ones who are disobedient to Me\textsuperscript{azwj}. Where will the unjust runaway to, from Me\textsuperscript{azwj}?

O Isa\textsuperscript{as}! Speak good words wherever you\textsuperscript{as} may be, for I\textsuperscript{azwj} am a Knowledgeable Teacher.

O Isa\textsuperscript{as}! Bestow the good deeds towards Me\textsuperscript{azwj} until it is Mentioned in My\textsuperscript{azwj} Presence, and take to My\textsuperscript{azwj} Advice, for there is a healing for the hearts therein”.

He\textsuperscript{asws} said: ‘And it was among what Allah\textsuperscript{azwj} Mighty and Majestic Advised Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} with as well is that He\textsuperscript{azwj} Said to him\textsuperscript{as}:

“O Isa\textsuperscript{as}! Do not hesitate when you\textsuperscript{as} plan from My\textsuperscript{azwj} Plan, and do not forget My\textsuperscript{azwj} Remembrance with the sin.

[As for the one who hesitates in planning from My\textsuperscript{azwj} Plan, and forgets My\textsuperscript{azwj} Remembrance with the sin,]

O Isa\textsuperscript{as}! Faced with these two points, I am reminding you of the most important advice I am giving you.

O Isa\textsuperscript{as}! These are My\textsuperscript{azwj} Advice to you and My\textsuperscript{azwj} Preaching to you, so take it from Me, and I\textsuperscript{azwj} am the Lord\textsuperscript{azwj} of the worlds.

O Isa\textsuperscript{as}! If My\textsuperscript{azwj} servant is patient with Me\textsuperscript{azwj}, his Rewards for his deeds are upon Me\textsuperscript{azwj}, and it was upon him to supplicate to Me\textsuperscript{azwj}, and I\textsuperscript{azwj} am Sufficient to Take Revenge from the ones who are disobedient to Me\textsuperscript{azwj}. Where will the unjust runaway to, from Me\textsuperscript{azwj}?

O Isa\textsuperscript{as}! Speak good words wherever you\textsuperscript{as} may be, for I\textsuperscript{azwj} am a Knowledgeable Teacher.

O Isa\textsuperscript{as}! Bestow the good deeds towards Me\textsuperscript{azwj} until it is Mentioned in My\textsuperscript{azwj} Presence, and take to My\textsuperscript{azwj} Advice, for there is a healing for the hearts therein”.

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“O Isa\textsuperscript{as}! Do not hesitate when you\textsuperscript{as} plan from My\textsuperscript{azwj} Plan, and do not forget My\textsuperscript{azwj} Remembrance with the sin.

[As for the one who hesitates in planning from My\textsuperscript{azwj} Plan, and forgets My\textsuperscript{azwj} Remembrance with the sin,]
O Isa\textsuperscript{as}! Take account of yourself\textsuperscript{as} by referring to Me\textsuperscript{azwj} until I\textsuperscript{azwj} Accomplish the Rewards for what the workers have worked for. Those are the ones who will be getting their Recompense, and I\textsuperscript{azwj} am the Best of the Givers.

يا عيسى كنت خلقاً بكلامي، ولدنك بمأموري المرسل إليها روجي حجيل الأمين من ملوكك، حتى قمت على الأرض حياً تمشي كل ذلك في سابق علمي.

O Isa\textsuperscript{as}! You\textsuperscript{as} were Created by My\textsuperscript{azwj} Word, and Maryam\textsuperscript{as} gave birth to you\textsuperscript{as} by My\textsuperscript{azwj} Command, the Message sent to her\textsuperscript{as} by My\textsuperscript{azwj} Spirit Jibraeel\textsuperscript{as} the Trustworthy one from My\textsuperscript{azwj} Angels, until you\textsuperscript{as} stood upon the earth alive and walking. All that had been encompassed by My\textsuperscript{azwj} Knowledge.

يا عيسى زكريا بمنزلة أبيك وكفيل أمك، إذ يدخل عليها المحراب فيجد عندها رزقاً ونظر ك يحيى من خليقي وهبت لامه بعد الكبر من غر قوة بها، أردت بذلك أن تظهر لها سلطنتي، ونتظر فيك قدرتي، أحكم إلى أطعكم لي وأشدكم خوفاً مني.

O Isa\textsuperscript{as}! Zakariyya\textsuperscript{as} is at the status of your\textsuperscript{as} father, and is the guardian of your\textsuperscript{as} mother\textsuperscript{as}. When he\textsuperscript{as} came up to her\textsuperscript{as} in the Niche (Al-Mihraab) he\textsuperscript{as} found sustenance in her\textsuperscript{as} presence. And your\textsuperscript{as} counterpart Yahya\textsuperscript{as} (John) is from My\textsuperscript{azwj} creatures, and I\textsuperscript{azwj} Gifted him\textsuperscript{as} to his\textsuperscript{as} mother after the old age had set in, and she had no strength to her. I\textsuperscript{azwj} Intended by that to Display to her My\textsuperscript{azwj} Authority, and Display with regards to you\textsuperscript{as} My\textsuperscript{azwj} Power. The most Beloved of you all, to Me\textsuperscript{azwj} is the one who is most obedient to Me\textsuperscript{azwj}, and the most intense in his fear from Me\textsuperscript{azwj}.

كا، لي: يا عيسى تبقف ولا تنيس من روجي وسحني مع من يسحني، وطيب الكلام قدسي.

O Isa\textsuperscript{as}! Be vigilant and do not despair from My\textsuperscript{azwj} Spirit, and Glorify Me\textsuperscript{azwj} along with the ones who Glorify Me\textsuperscript{azwj}, and with the good speech Extol My\textsuperscript{azwj} Holiness.

ك، لي: يا عيسى كيف يكفر العباد بي ونواصيهم في قبلتي وتقلبهم في أرضي ؟ يجهلون نعمتي ويتولون عدوي وكذلك يهلك الكافرون.

O Isa\textsuperscript{as}! How can the servants disbelieve in Me\textsuperscript{azwj} whilst their forelocks are in My\textsuperscript{azwj} Grip, and their going about in My\textsuperscript{azwj} land while being ignorant of My\textsuperscript{azwj} Favours, and their befriending of My\textsuperscript{azwj} enemies, and that is how the infidels are (destined for) Destruction.

ك، لي: يا عيسى إن الدنيا سجن منتن الريح وحش وفيها ما قد تنرى ما قد ألح عليه الجبارون، وإيبا والدنبا فكل نعيمها بول وما نعيمها إلا قليل.

O Isa\textsuperscript{as}! The world is a prison with the rotten smell, and there is beauty in it from what has been seen by the tyrants who slaughter each other for it. And beware of the world, for every bounty of it is subject to decline, and there is no bounty in it except for a little.

ك، لي: يا عيسى اتبعي عند وسادك جدد، ودعني وأنت في يد فاتي أجمع السامعين، أستجيب للداعين إذا دعوني.

O Isa\textsuperscript{as}! Reach for Me\textsuperscript{azwj} near your\textsuperscript{as} pillow and you\textsuperscript{as} will find Me\textsuperscript{azwj}, and call upon Me\textsuperscript{azwj} and you\textsuperscript{as} are Beloved unto Me\textsuperscript{azwj}, for I\textsuperscript{azwj} am the most Hearing of the listening. I\textsuperscript{azwj} shall Answer the supplicant when one supplicates to Me\textsuperscript{azwj}. 

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O Isa! Fear Me and get My servants to fear Me perhaps the sinners would abstain from what they are working in, so no one would be destroyed except that they would be aware (of it).

O Isa! Be in awe of Me as you are awed by the (fearful) beasts, and the death which you are going to meet up with, for all these things, I Created them, so it is Me they should be Awed of.

O Isa! The Kingdom is Mine and in My Hands, and I am the King, so if you were to obey Me, I shall Make you to Enter My Paradise among the neighbourhood of the righteous ones.

O Isa! If I am Angry with you, the happiness of those who are happy with you would be of no benefit to you, and if I am Pleased with you, the anger of the angry ones would not adversely affect you.

O Isa! Remember Me in your soul, I will Remember you Myself, and Mention Me among your people and I will Mention you among My Gathering which is better than the gathering of the human beings.

O Isa! Supplicate to Me by the supplication of the drowning one (Al-Ghareek), the grieving one for whom there is no helper (except Me).

O Isa! Do not swear falsely by Me, for (that) My Throne Trembles in Anger.

O Isa! The world has a short life span, but there are long yearnings therein, whilst in My Possession is a better House from what you accumulate.

O Isa: All praise be to Allah the Exalted! For if I am angry with you, my wrath will not harm you; and if I am pleased with you, the anger of the angry will not affect you.
O Isa\textsuperscript{as}! How will you\textsuperscript{as} react when I\textsuperscript{azwj} Bring out a Book for you\textsuperscript{as} which Speaks with the Truth, and you will all testify to the secrets that you have been concealing, and the deeds which you had been performing.

O Isa\textsuperscript{as}! Say to the unjust ones of the Children of Israel: ‘You have washed your faces, and left your hearts as filthy. Are you trying to deceive Me\textsuperscript{azwj} with a deception, or are you being audacious against Me\textsuperscript{azwj}? You are applying fragrance for the people of the world whilst your inner selves are in My\textsuperscript{azwj} Presence at the status of the rotten carcass, as if you are a dead people’.

O Isa\textsuperscript{as}! Say to the unjust ones of the Children of Israel: ‘The Wisdom weeps after being made to separate from Me\textsuperscript{azwj}, and you are laughing by fleeing away from Me\textsuperscript{azwj}. Has there come to you My\textsuperscript{azwj} Disavowing, or have you found security from My\textsuperscript{azwj} Punishment, or are you exposing yourselves to My\textsuperscript{azwj} Punishment? I\textsuperscript{azwj} Swear by Myself\textsuperscript{azwj} that I\textsuperscript{azwj} will abandon you to be an example for the coming generations to learn a lesson from.'
Then I\textsuperscript{azwj} Advise you\textsuperscript{as}, O son\textsuperscript{as} of Maryam\textsuperscript{as} the chaste virgin, of the (coming of) the Chief of the Rasools\textsuperscript{as}, and My\textsuperscript{azwj} Beloved, so he\textsuperscript{saww} is Ahmad\textsuperscript{saww}, the owner of the red camel, with a face illuminated with the light as bright as the full moon, and the one pure of the heart, and intensely valiant, the prestigious, for he\textsuperscript{saww} is the Mercy to the Worlds, and the Chief of the children of Adam\textsuperscript{as} on the Day that he\textsuperscript{saww} will meet Me\textsuperscript{azwj}. The most honourable of the former ones to Me\textsuperscript{azwj}, and the nearest one to Me\textsuperscript{azwj} from the Rasools\textsuperscript{as}, the Arab, the trustworthy, the embodiment of My\textsuperscript{azwj} Religion, the patient one in struggling against the Polytheists by his\textsuperscript{saww} own self and hands for the sake of My\textsuperscript{azwj} Religion.

\begin{center}
\textbf{O Isa\textsuperscript{as}! I\textsuperscript{azwj} Command you\textsuperscript{as} to inform the Children of Israel about him\textsuperscript{saww}, and command them that they should ratify him\textsuperscript{saww}, and believe in him\textsuperscript{saww}, and follow him\textsuperscript{saww}, and help him\textsuperscript{saww}.}
\end{center}

O Isa\textsuperscript{as}! His\textsuperscript{saww} Religion is the upright one (Al-Haneefa), and his\textsuperscript{saww} direction (Qiblah) is the Right one, and he\textsuperscript{saww} is from My\textsuperscript{azwj} Party, and I\textsuperscript{azwj} am with him\textsuperscript{saww}. So Tooba is for him\textsuperscript{saww}. Then again beatitude to for him\textsuperscript{saww}, for him\textsuperscript{saww} is Al-Kawsar, and the great status in...
Gardens of Eden, living honourably, the ones that live in it, and he saww will pass away as a martyr.

For him saww is the Fountain greater than from Bekka (Makkah) up to the rising of the sun. In this are springs of a sealed drink (Al-Raheeq Al-Makhtoum) similar (in number) to the stars in the sky, and cups similar (in number) to the grains of the sands of the earth, sweetened in it from every drink and food of every fruit in the Paradise. The one, who drinks from it a drink, will never be thirsty ever again, and that is what I saww have Apportioned for him saww, and as a merit for him saww over the period in between you as and him saww.

Every day he saww would pray five Salats calling out in sequence to the Salat like the calling of the army by the slogan. And he saww would open by the exclamation of the Takbeer, and he saww would end by the greetings. He saww would keep his saww feet in a row during the Salat just as the Angels keep their feet in a row. And he saww would humble his saww heart before Me azwj, as well as his saww head. The ‘النور’ (the Divine Light) would be in his saww chest, and the truth would be upon his saww tongue, and he saww would be on the truth wherever he saww may be.

His saww origin would be as an orphan wandering for a while during his saww time for that which is required from him saww. His saww eyes would sleep but his saww heart would never sleep. For him saww is the intercession, and upon his saww community the Hour would be Established (Day of Judgement be made easy). And My azwj Hand is Above their hands, so, the one who breaks (the Covenant) so he would have broken it against himself.

His saww secret would be in accordance with his publicising, and his saww words would be his saww deeds. He saww will not command the people except by himself saww doing it first. His saww Religion is the Holy War in hardship as well as in ease. The cities would surrender to him saww and the ruler of Rome would yield to him saww. He saww would be upon the Religion of Ibrahim as. He saww will mention My saww name during partaking of the food, and would express the greetings, and he saww will pray Salat while the people are sleeping.

His saww origin would be as an orphan wandering for a while during his saww time for that which is required from him saww. His saww eyes would sleep but his saww heart would never sleep. For him saww is the intercession, and upon his saww community the Hour would be Established (Day of Judgement be made easy). And My azwj Hand is Above their hands, so, the one who breaks (the Covenant) so he would have broken it against himself.

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And the one who is loyal to what has been Covenanted with him, I\textsuperscript{azwj} would be Loyal to him with the Paradise. Command the unjust ones of the Children of Israel to study his\textsuperscript{saww} Books and not to alter his\textsuperscript{saww} Sunnah, and that they should send the greetings upon him\textsuperscript{saww} for he\textsuperscript{saww} is upon the status more glorious than the glorious.


O Isa\textsuperscript{as}! All that which brings you\textsuperscript{as} closer to Me\textsuperscript{azwj}, I\textsuperscript{azwj} have Evidenced it for you\textsuperscript{as}, and everything which distances you\textsuperscript{as} from Me\textsuperscript{azwj}, so I\textsuperscript{azwj} have Prohibited you\textsuperscript{as} from it, so refer to it for yourself\textsuperscript{as}.


O Isa\textsuperscript{as}! The world is sweet, and I have Utilised you\textsuperscript{as} in it, so stay aside from what I\textsuperscript{azwj} have Cautioned you\textsuperscript{as} from, and take from it what I\textsuperscript{azwj} Give to you\textsuperscript{as} as a Gift.


O Isa\textsuperscript{as}! Look into your\textsuperscript{as} affairs with a consideration of the sinful servant, the erroneous one, and do not look into the affairs of the other with the position of the Lord\textsuperscript{azwj}. Become an ascetic therein and do not be allured with regards to it, for you\textsuperscript{as} would be corrupted.


O Isa\textsuperscript{as}! Think, and ponder, and look around in the earth and see how the unjust ones had vanished from its (face).


O Isa\textsuperscript{as}! All that I\textsuperscript{azwj} have Described to you\textsuperscript{as} is Advice, and every Word of Mine\textsuperscript{azwj} to you\textsuperscript{as} is True, and I\textsuperscript{azwj} am the Clear Truth. Truth is what I\textsuperscript{azwj} Speak and if you\textsuperscript{as} were to disobey Me\textsuperscript{azwj} after I\textsuperscript{azwj} have Informed you\textsuperscript{as}, there will be no Guardian for you\textsuperscript{as} other than Myself\textsuperscript{azwj}, nor any Helper.


O Isa\textsuperscript{as}! Humble your\textsuperscript{as} heart by the reverence, and look to the one who is below you\textsuperscript{as}, and do not look to the one who is above you\textsuperscript{as}, and know that the head of every error and sin is the love of the world, so do not love it for I\textsuperscript{azwj} do not Love it.


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O Isa\textsuperscript{as}! Perfume your\textsuperscript{as} heart for Me\textsubscript{azwj} and frequent My\textsubscript{azwj} Remembrance in the privacy, and know that My\textsubscript{azwj} Happiness is in your\textsuperscript{as} pleading to Me\textsubscript{azwj}, so be alive during that and not become as dead (heart).

O Isa\textsuperscript{as}! Do not associate anything with Me\textsubscript{azwj} and be cautious from Me\textsubscript{azwj}, and do not be deceived by the (good) health and do not be envious for the world is like a fleeting shadow, and what approaches it is like what has been left behind from it. So compete in the righteous deeds with your\textsuperscript{as} striving, and be with the truth wherever it may be even though you\textsuperscript{as} may be cut and burnt by the fire. So do not disbelieve in Me\textsubscript{azwj} after the understanding, and do not become of the ignorant ones, for one ends up with that to which one associates.

O Isa\textsuperscript{as}! Pour out your\textsuperscript{as} tears for Me\textsubscript{azwj} from your\textsuperscript{as} eyes, and humble your\textsuperscript{as} heart to Me\textsubscript{azwj}.

O Isa\textsuperscript{as}! Cry out to Me\textsubscript{azwj} for help during difficult conditions, for I\textsubscript{azwj} Help the afflicted ones and I\textsubscript{azwj} Answer the restless, and I\textsubscript{azwj} the most Merciful of the merciful ones\textsuperscript{as}. 348

My father, from Sa’ad, from Ibn Isa, from Ibn Al Mugeheira, from Talha Bin Zayd,

‘From Abu Abdullah Al-Sadiq Ja’far\textsubscript{asws} Bin Muhammad\textsubscript{asws} having said: ‘I\textsuperscript{as} Bin Maryam\textsuperscript{as} passed by a people who were crying. He\textsuperscript{as} said: ‘What are they crying upon?’ It was said, ‘They are crying over their sins’. He\textsuperscript{as} said: ‘So, let them supplicated, it would be Forgiven for them’’. 349

Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Hassan Bin Ali Al Khazaz who said,

‘I heard Abu Al-Hassan Al-Reza\textsubscript{asws} saying: ‘I\textsuperscript{as} Bin Maryam\textsuperscript{as} said to the disciples: ‘O Children of Israel! Do not despair upon is lost from your world when your Religion is safe,'
ف: مواعظ المسيح عليه السلام في الانجيل وغر ه. ومن حكمه: طوبى للمتراحمين، أولئك هم ال مرحومون يوم القيامة. طوبى للمصلنين بين الناس أولئك هم المقربون يوم القيامة. طوبى للميهرة قلوبهم، أولئك هم المنزونين يوم القيامة. طوبى للمتواضعين في الدنيا، أولئك هم الذين يرثون منابر الملك يوم القيامة. طوبى للمساكين، هم الذين يسرون. طوبى للذين يجوعون ويضممون خشوعا، هم الذين يسبقون. طوبى للمسبوبين من أجل اليهارة فإن لهم ملكوت السماء. طوبىكم إذا حصدتم وشتمتم وقيل فيكم كل كلمة قتينا كاذبة حينئذ فافرحوا وابتهجوا فإن أجركم قد كير في السماء.

وقا : يا عبيد السوء تلومون الناس على الظن ولا تلومون أنفسكم على اليقين ؟ يا عبيد الدنيا تحلقون رؤوسكم وتقصرون قمصكم وتنكسون رؤوسكم ولا تنزعون الغل من قلوبكم ؟! يا عبيد الدنيا ميلكم كميل القبور المشيدة يعجب الناظر ظهرها، وداخلها عظام لم يرى عيني ولا يسمع أذني، مملوءة خيايا. يا عبيد الدنيا إنما ميلكم كميل السراج يلئ للناس ويرفع نفسه ! يا بني إسرائيل زاحموا العلماء في مجالسهم ولو جيوا على الركب، فإن الله يحيي القلوب الميتة بنور الحكمة كما يحيي الأرض الميتة بوابل المير. يا بني إسرائيل قلة المنيق حكم عظيم، فعليكم بالصمت فإنه دعوة حسنة وقلة وزر، وخفة من الذنوب فنصنوا باب العلم فإن بابه الصبر، وإن الله يبغض اللناك من غر عجب، والمشاء إلى غر أرب، ويحب الوالي الذي يكون كالراعي لا يغفل عن رعيته، فصلى الله في ميزانكم كما تselling الناس في خلاقكم، واعلموا أن كلمة الحكمة ضالة المممن، فعليكم قبل أن يرتفع ويرفعه أن يذهب رواته، يا صاحب العلم عظم العلماء لعلمهم ودع منازعتهم، وصغر أجبها جبهلهم ولا تيردهم، ولكن قربهم وعلمهم. يا بني إسرائيل: أرأيتم لو أن أحدا مر بأخيه فرأى ثوبه قد انكشف عن عورته أكان كاشفا عنها أم يرد على ما انكشف منها ؟ قالوا: بل يرد على ما انكشف منها، قدرا: كلا بل تكشفون عنها ! فعرفوا أنه ميل ضربه لكم، فقالوا:

يا روح الله وكيف ذاك ؟ قدرا: ذاك الرجل منكم ييلؤ على العورة من أخيه فلا يسترها. بحق أقول لكم أعلمكم لتعلموا ولا أعلمكم لتعجبوا بأنفسكم، إنكم لن تنالوا ما تريدون إلا بترك ما تشتهون، ولن تظفروا بما تأملون إلا بالصبر على ما تكرهون، إياكم والنظرة فإنها تزرع في القلب وب الشهوة، وكفى بها لصاحبها فتنة، طوبى لمن جعل بصره في قلبه ولم يجعل بصره في نظر عينه لا تنظروا في عيوب الناس كالارباب، وانظروا في عيوبهم كهيئة عبيد الناس، إنما الناس رجلان: مبتلى ومعافى، فارحموا المبتلى، واحمدوا الله على العافية. يا بني إسرائيل أما تستنيون من الله ؟ إن أحدكم لا يسوغ له شرابه حتى يصفيه من القذى، ولا يبالي أن يبلغ أميا الغيلة، ألم تسمعوا أنه قيل لكم في التوراة صلوا أرحامكم، وكافوا أرحامكم ؟ وأنا أقول لكم: صلوا من قياعكم، وأعيوا من منعكم وأحسنوا إلى من أساء إليكم، وسلموا على من سبكم، وأنصفوا من خصمكم، واعفووا عمن ظلمكم، كما أنكم تحبون أن يعفى عن إساءتكم فاعتبروا بعفو الله عنكم، ألا ترون أن شمسه أشرقت على الابرار والفجار منكم، وأن ميره ينير على الصالحين و الخاطئ ينير منكم ؟ وإن كنتم لا تحبون إلا من أحبكم ولا تحسنون إلا إلى من أسهر إليكم ولا تكافئون إلا من أعياكم فما فلكم إذا على غر كم ؟ قد يصن هذا السفهاء الذين ليست عندهم فلوس ولا لهم أحلام، ولكن إن أردتم أن تكونوا أحباء الله وأصفياء الله فأحسنوا إلى من أساء إليكم، واعفووا عمن ظلمكم، وسلموا على من أعرض عنكم، اسمعوا قولي، واحفظوا وصيتي، وارعوا عهدي كيما تكونوا علما فقهاء. بحق أقول لكم: إن قلوبكم بحيث تكون كنوزكم، وكذلك الناس يحبون أموالهم وتتوقوا إليها أنفسهم، فلعوا كنوزكم في السماء حيث لا يأكلها السوس، ولا ينالها اللصوص. بحق أقول لكم: إن العبد لا يقدر على أن يخدم ربين، ولا محالة إنه يمثر أحدهما على الآخر وإن جهد، كذلك لا يجتمع لكم حب الله وحب الدنيا. بحق أقول لكم: إن شر الناس لرجل عالم آثر دنياه على علمه فأحبها وطلبها وجهد عليها حتى لو استياع أن يجعل الناس في حر ة لفعل، وماذا يغني عن الإنسان سعة نور الشمس وهو لا يبصرها ؟ كذلك لا يغني عن العالم علمه إذا هو لم يعمل به، ما أكير ثمار الشجر وليس كلها ينفوف ولا يمكليف وما أكير العلماء وليس كلهم ينتفف بما علم ! وما أكير الأرض وليس كلها تشكو ! وما أكير المتكلمين وليس كل كلامهم يصدق ! فاحفظوا من العلماء الكذبة الذين عليهم ثياب الصوف، منكسو رؤوسهم إلى الارض، يزورون به الخيايا، ييرفون من تحت حواجبهم كما ترمق الذئاب، وقولهم يخالف فعلهم، وهل يجتنى من العوسج العنب ؟ ومن الحنظل التين ؟ وكذلك لا يمثر قوة العالم الكاذب إلا زورا، وليس كل من يقوه يصدق. بحق أقول لكم: إن الزرع ينبت في السهل ولاينبت في الصفا، وكذلك الحكمة تعمر في قلب المتواضع ولا تعمر في قلب المتكبر اجببار، ألم تعلموا أنه من شمخ برأسهإلى السقف شجه، ومن خفض برأسه عنه استظل تحته وأكنه، وكذلك من لم يتواضع لله خفله، ومن تواضع لله رفعه، إنه ليس على كل حا ، يصلح العسل في الزقاق، وكذلك القلوب ليس على كل حا تعمر الحكمة فيها، إن الرؤى لا يعفى أو يقبل أو يبت بضوء يكون للعمل ولا غدا

بихار الارواح – V 12, The book of Prophet-hood, Ch 21 H 16

just as the people of the world do not despair upon what is lost from their Religion when their world is safe".350

350 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 16
فلا يزال ينتقل من بيت إلى بيت حتى تحترق بيوتاً، إلا أن يستدرك البيت الأول، فهدم من قواعده، فلا تجد فيه النار محلاً، وكذلك الظالم أثناء أخذ على يديه، لم يوجد من بعده إمام أظلم، وأظلم به كما لو لم تجد النار في البيت الآول، خشباً ألمواحاً لم تحرق شيئاً.

بحق أقول لكم: من نظر إلى الحياة تمم أخاه لتلدغه، ولم يحذره حتى قتلته، فلا يأمن أن يكون قد شارك في دمه، وكذلك من نظر إلى أخيه يعمل الخييلة، ولم يحذره، عاقبتها حتى أحاطت به، فلا يأمن أن يكون قد شارك في إثمه.

من قدر على أن يغر الظلم، ثم لم يغره، فهو كفاعله، وكيف يهاب الظلم، وقد أمن بين أظهركم، لا ينهى ولا يمغفر عليه، ولا يمخذ على يديه، فمن أين يقصر الظلمون؟ وكيف لا يغترون؟ فنسب أحدكم أن يقول: لا أظلم ومن شاء فليظلم.

فلا يؤمن أن يممن الله من فزع يوم القيامة من أتخذ العباد أرباباً من دونه، ويلكم يا عبيد السوء: كيف ترجون أن يممنكم الله من فزع ذلك اليوم؟ من أتخذكم أرباباً من دونه.

وإنما يحب الله لقاء من يحب لقاءه، ويكره لقاء من يكره لقاءه، وكيف تزعمون أنكم أولياً الله من دون الناس، وأنتم تفرون من الموت وتعتصمون بالدنيا؟ فماذا يغني عن الميت طيب ريح حنطته وبياض أكفانه، وكل ذلك يكون في التراب.

وإنما يحب الله لقاء من يحب لقاءه، ويكره لقاء من يكره لقاءه، وكيف تزعمون أنكم أولياً الله من دون الناس، وأنتم تفرون من الموت وتعتصمون بالدنيا؟ فماذا يغني عن البيت المظلم أن يوضع السراج فوق ظهره وجوفه، وحش ظلم؟ كذلك لا يغني عنكم نور العلم بأفواهكم وأجوافكم منه، وحشة معيلة!

فاسرعوا إلى البيت المظلم، فأنروا به فيها، كذلك فاسرعوا إلى قلوبكم القاسية بالحكمة، قبل أن ترين عليها الخيايا، فتكون أقسى من الحجارة.

فلا يؤمن أن يممن الله من فزع يوم القيامة، وأنتم تخافون الناس في طاعة الله، وتيعونهم في معصيته، وتفون لهم بالعهود الناقلة لعهده.

وبيان الله أن يقو: لا أظلم ومن شاء فليظلم، ويرى الظلم فلا يمغفره، فلو كان الأمر على ما تقولون، لم تعاقبوا الذين لم يعملوا بأعمالهم حين تنزل بهم العيرة في الدنيا.

ويلكم يا عبيد السوء: كيف ترجون أن يممنكم الله من فزع يوم القيامة؟ بل برزقكم تعيشون، وتجيرون، وكما لا ينقص نور الشمس كيرة من يتقلب فيها، بل به تعيشون، وتجيرون.

وأنت مكل كي نقع في الذل، ونستسلم للايمن، ويليمنا، وكيف يعبر بعضهم البعض، وكيف يعبر بعضهم البعض، وكيف يعبر بعضهم البعض، وكيف يعبر بعضهم البعض، وكيف يعبر بعضهم البعض، وكيف يعبر بعضهم البعض.

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الخلائق فنبذتموه فلم تعملوا به، وأقبلتم على الدنيا فبها تحكمون، ولها تمهدون، وإياها تمثرون وتعمرون فنتى متى أنتم للدنيا ليس لله فيكم نصيب ؟

بحق أقو لكم: لا تدركون شرف الآخرة إلا بترك ما تحبون، فلا تنتظروا بالتوبة غدا، فإن دون غد يوما وليلة، قلاء الله فيهما يغدو ويرفع روح. بحق أقو لكم: إن صغار الخيايا ومحقراتها لمن مكائد إبليس يحقرها لكم ويسجزها في أعينكم، وتجتم وتكير وتحيط بكم.

بحق أقو لكم: إن المدحة بالكذب والتزكية في الدين لمن رأس الشرور المعلومة وإن حب الدنيا لرأس كل خييمة.

بحق أقو لكم: ليس شئ أبلغ في شرف الآخرة وأعون على حوادث الدنيا من الصلاة الدائمة، وليس شئ أقرب إلى الرحمن منها، فدوموا عليها، واستكيروا منها، وكل عمل صاحب له نصيب، فالصلاة أقرب إلى الله وآثر عنده.

بحق أقو لكم: إن كل عمل الذي لم ينصره قوة ولا فعل ولا حقد هو في ملكوت السماء عظيم، أيكم رأى نوراً اسمه ظلمة أو ظلمة اسمها نور؟ كذلك لا يجتمعمل عبد أن يكون ممنا كافرا، ولا ممثرا للدنيا راغبا في الآخرة، وهم ينكرون بعضهم بعضاً من جريمة تقضوها فيها.

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بكتبت إلى القلوب على البلاء لاشدكم حبا للدنيا، وإن أصبركم على البلاء لازهدكم في الدنيا. ويلكم يا علماء السوء ألم تكونوا أمواتا فأحياكم فلما أحياكم متم؟ ويلكم ألم تكونوا أميين فعلمكم فلما علمتم نسيتم؟ ويلكم ألم تكونوا جفاة ففقهكم الله فلما فقهتم جهلتم؟ ويلكم ألم تكونوا ضلالا فهداكم فلما هداكم ضللتم؟ ويلكم ألم تكونوا عميا فبصركم فلما بصرتم عميتم؟ ويلكم ألم تستفتنوا فلما فتح لكم نكصتم على أعقابكم؟ ويلكم ألم تكونوا أذلة فأعزتم فلما عززتم قهرتم واعتديتم وعصيتم؟ ويلكم ألم تكونوا مستعلفين في الأرض تخافون أن يتريفكم الناس فنصركم وأيدكم فلما نصرتم استكبرتم وتجبرتم؟ فياويلكم من ذلك يوم القيامة كيف يهينكم ويلهمكم؟ ويا ويلكم يا علماء السوء إنكم لتستعينوا لا يقولوا أمل الوارثين وتيمئنون بيمأنيته الآمنين، وليس أمر الله على ما تتمنون وتترر ون، بل للموت تتوالدون، وللرراب تبنون وتعمرون، وللوارثين تمهدون.

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بحـ. النار، كذلك الحلم ييفئ الغلب. بحق أقوكم: إنه لا يجتم الماء والنار في إناء واحد، كذا لا يجتم الفقه والغي في قلب واحد. بحق أقوكم: إنه لا يكون مير بغر سناب، كذلك لا يكون عمل في مرضاة الرب إلا بقلب تقي. بحق أقوكم: إن النفس نور كل شئ، وإن الحكمة نور كل قلب، وتقوى رأس كل حكمة، رجل يحب تمسك مع الحق؟

بـلا لـقـل، إن الرجل الحكيم لا يغرس شجرة إلا شجرة يرضاها، ولا يحمل على خيله إلا فرسا يرضاه، كذلك العالم لا يعمل إلا عملا يرضاه ربه. بـقـوكم: إن الصقالة تصلح السيف وتجلوه، كذلك الحكمة للقلب تصقله وتجلوه، وهي في قلب الحكيم ميل الماء في الأرض الميتة تحيي قلبه كما يحيي الأرض الميتة، وهي في قلب الحكيم مثل النور في النظرة على ما يعرف. بـقـوكم: إن أنقى الماء من رؤوس الجم، وكنا في نبى الحكيم ميل الماء في الأرض الميتة تحيي قلبه كما يحيي الأرض الميتة، وهي في قلب الحكيم مثل النور في النظرة على ما يعرف.

بـقـوكم: يا عيسى بن مريم عليه السلام، إنك راكب على سلك ولا تدع الثغور تقطعك عن رؤوس الجم، وإنك راكب على سلك ولا تدع الثغور تقطعك عن رؤوس الجم.

P.s. – This is not a Hadeeth

My father, from Sa’ad, from Ibn Hashim, from Al Dahqan, from Dorost, from Abdullah Ibn Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Messiah\textsuperscript{as} said: ‘One who worries a lot would make his body sick, and one who has evil manners would torment his soul, and one who is of a lot of speech would fall many times, and one of lies a lot his splendour would go away, and one who quarrels with the men, his personality would go away’\textsuperscript{352}.

My father, from Sa’ad, from Ibn Hashim, from Ibn Marar, from Yunus, from Ibn Asbat, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed to Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}: “O Isa\textsuperscript{as}! I\textsuperscript{azwj} do not Honour any creation like My\textsuperscript{azwj} Religion, nor do I\textsuperscript{azwj} Confer upon it like My\textsuperscript{azwj} Mercy. Wash with the water from you what is apparent, and cure with the good deeds what is esoteric, for you\textsuperscript{as} will be returning to Me\textsuperscript{azwj}. Be serious, for all what comes is nearby, and let Me\textsuperscript{azwj} Hear from you\textsuperscript{as} a grief-stricken voice’\textsuperscript{353}.

\textsuperscript{351} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 17
\textsuperscript{352} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 18
\textsuperscript{353} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 19
My father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood raising it to,

‘Ali asws Bin Al-Husayn asws having said: ‘It is written in the Evangel: “Do not seek knowledge what you as will not be acting upon, and when you act with what you know, for the knowledge, when not acted with will not increase from Allah aswj except remoteness’. 354

My father, from Sa’ad, from Al Isbahany, from Al Minqary, from Sufyan Bin Ayayna, from Al Zuhry,

‘From Ali asws Bin Al-Husayn asws having said: ‘The Messiah as said to the disciples: ‘But rather, the world is a bridge, so cross over it and do not build (upon) it’. 355

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ziyad bin Al Manzar, from Ibn Tareyf, from Ibn Nubata,

‘From Amir Al-Momineen asws having said: ‘Isa as Bin Maryam as said: ‘The Dinar is a disease of the Religion, and the knowledge is a physician of the Religion, so when you see the physician flowing the disease upon himself, then denounce him, and know that he is without advice to others’. 356

Ibn al Mutawakkal, from al Himeyri, from Ibn Hashim, from Ibn Maymoun,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Isa Bin Maryam as said: ‘Beatitude is for one whose silence was his thinking, and his looking a lesson (being learnt), and his house is capacious, and he cries over his mistakes (sins), and the people are safe from his hands and his tongue’. 357

354 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 20
355 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 21
356 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 22
357 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 23
‘From Abu Abdullah asws having said:’ Allah azwj Revealed to Isa as Bin Maryam as: “O Isa as! Gift to Me azwj the tears from your as eyes, and the humbleness from your as heart, and apply the Kohl in your as eyes with the needle of the grief when the falsifiers laugh, and stand upon the graves of the dead and call out to them with the loud voice, perhaps you as will that your as advice from them, and say: ‘I as meet up among the meeting ones’!" 358

Woe be unto you all, O evil scholars! You are taking the payments and you are not doing the work. The Lord azwj of the deeds is about to seek His azwj work, and you are about to exit from the world to the darkness of the grave. How can he happen to be from the people of knowledge, one whose destination is to the Hereafter and he keeps facing towards the world? And what harms him is more alluring to him than what benefits him”. 359

By a chain of Al Amiry, from his forefathers,

‘From Ali asws that the Prophet saww said: ‘My saww brother as passed by a city and therein a man and a woman were shouting at each other. He as said: ‘What is your matter?’ He said, ‘O Prophet saww of Allah aswj! This is my wife and there isn’t any problem with her, she is righteous, but I would like to separate from her’. He as said: ‘Inform me as upon all states, what is her problem?’ He said, ‘Her face is dry without her being old’.

قال لها: يا امرأة أتيناك أن بعود ماء وجحلك طيبا ؟ قالت: نعم، قال لها: إذا أكلت فنابك أن تسبعي لان الطعام إذا تكابر على الصدر فرائده في النذر.

358 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 24
359 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 25
He as said to her: ‘O woman! Would you like it the water of your face to return the freshness?’ She said, ‘Yes’. He as said to her: ‘Whenever you eat, then beware of satiating (eating to the full) because the food, when it is a lot upon the chest, it increases upon the proportion, the water (freshness) of the face goes away’. She did that, and her face returned to be fresh’.

And he saww said: ‘My saww brother Isa as passed by a city and therein its fruits were full of insects. They complained to him as of what was with them. He as said:’ A cure of this is with you, and you are not doing it. You are a people, when you plant the trees, you pour the soil then pour the water, and that isn’t how it should be done. But it is befitting if you were to pour the water in the roots of the trees, then pour the soil, lets the insects occur in it’. So, they resumed just as described, and that was gone from them’.

And he saww said: ‘My saww brother Isa as passed by a city, and there their faces were pale, and their eyes were blue. They cried to him as and complained of what illness was with them. He as said: ‘Your cure is with you. You, when you eat the meat, you are cooking it without washing it, and nothing exits from the world except with sexual impurity’. So, they washed their meat after that, and their disease went away’.

And he saww said: ‘My saww brother Isa as passed by a city, and there its people, their teeth were scattered and their faces were swollen. They complained to him as. He as said: ‘You, when you sleep, are clenching your mouths, so the wind boils in your chests until it reaches to the mouth, and there does not happen to be an exit for it, so it returns to the roots of your teeth and spoils the face. So, when you sleep, then keep your lips open and it would become a mannerism for you’. They did it, and that was gone from them’.

My father, from Sa’ad, from Al barqy, from Ali Bin Hadeed, from the one who mentioned it,

360 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 26
361 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 27
363 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 29
From Abu Abdullah\textsuperscript{asws} having said: ‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} said in his\textsuperscript{as} sermon he\textsuperscript{as} stood upon among the Children of Israel: ‘I\textsuperscript{as} wake up in the morning among you all and my\textsuperscript{as} sauce (dip) is the hunger, and my\textsuperscript{as} food is what the earth grows for the wild animals and the cattle, and my\textsuperscript{as} lamp is the moon, and my\textsuperscript{as} bed is the soil, and my\textsuperscript{as} pillow is the rock.

There isn’t any house for me\textsuperscript{as} which would be ruined, nor any wealth to lose value, nor any children to be dying, nor a wife to grieve. I\textsuperscript{as} come to the morning and there isn’t anything for me\textsuperscript{as}, and I\textsuperscript{as} come to the evening and there isn’t anything for me\textsuperscript{as}, and I\textsuperscript{as} am the richest of the sons of Adam\textsuperscript{asw}.

(P.s. – This is not a Hadeeth)\textsuperscript{365}


(P.s. – This is not a Hadeeth)\textsuperscript{366}

366 - م : أبي، عن محمد العطار، عن يعقوب بن يزيد، عن محمد بن عمرو، عن صالح ابن سعيد، عن أخيه سهل الحلواني، عن أبي عبد الله عليه السلام قا : بينا عيسى بن مريم في سياحته إذ مر بقرية فوجد أهلها موتى في اليرق والدور، قا : فقا : إن هؤلاء ماتوا بسرية، ولو ماتوا بفرقة تدفنهما،

My father, from Muhammad Al Attar, from Yaqoub Bin Yazeed, from Muhammad Bin Amro, from Salih Ibn Saeed, from his brother Sahl Al Halwany,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘While Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} was in his\textsuperscript{as} tour when he\textsuperscript{as} passed by a town and found its people dead in the streets and the houses. He\textsuperscript{as} said: ‘So he\textsuperscript{as} said: ‘They have died as a result of the Wrath, and had they died by something else then they would have buried each other’.

قل: فقال أصحبته: وودنا أن نعرفنا قصةهم، فقال له: نادهم يا روح الله، قال: فقال: يا أهل القرية، قال: فأجابه بجيب منهم: ليملك يا روح الله، قال:

ما حاكمك وما قصدك؟

His\textsuperscript{as} companions said, ‘We would like to know their story’. So they said to him\textsuperscript{as}, ‘O Spirit of Allah\textsuperscript{azwj}, tell us about them’. He\textsuperscript{as} said: ‘O people of the village!’ So one of them answered

\textsuperscript{364} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 30
\textsuperscript{365} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 31
\textsuperscript{366} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 32
him\textsuperscript{as}, ‘Here I am, O Spirit of Allah\textsuperscript{azwj}. He\textsuperscript{as} said: ‘What is your condition, and what is your story?’

He said, ‘In the morning we were in good health, and now we are in the abyss (Haawiya)’. He\textsuperscript{as} said: ‘And what is the abyss?’ He said, ‘An ocean of Fire in which are mountains of Fire’. He\textsuperscript{as} said: ‘And what has made you reach to what I\textsuperscript{as} see?’ He said, ‘Love of the world and worship of the tyrants’.

He\textsuperscript{as} asked: ‘And what was the love of the world?’ He said, ‘Like the love of the young for his mother. If she is in front of him he is happy, and if she goes away, he grieves’. Isa\textsuperscript{as} asked: ‘And what was your worship of the tyrants?’ He said, ‘Whenever they ordered us we obeyed them’.

He\textsuperscript{asw} said: ‘So Isa\textsuperscript{as} said to his\textsuperscript{as} companions: ‘Sleeping on the garbage, and eating rye bread is better, along with safety of the Religion’.\textsuperscript{367}

He\textsuperscript{asws} said: ‘So Isa\textsuperscript{as} said to his\textsuperscript{as} companions: ‘Sleeping on the garbage, and eating rye bread is better, along with safety of the Religion’.

\textsuperscript{34} — ص: بالاستناد إلى الصدوق بإسناده إلى ابن أورمة، عن عيسى بن العباس، عن محمد بن عبد الكريم التفليسي، عن عبد المومين بن محمد رفعه

By the chain to Al Sadouq, by his chain to Ibn Awrama, from Isa bin Al Abbas, from Muhammad Bin Abdul Karim Al Tifleesy, from Abdul Momin Bin Muhammad, raising it, said,

‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} the Exalted, Majestic is His\textsuperscript{azwj} Magnificence, Revealed to Isa\textsuperscript{as}: ‘Strive regarding My\textsuperscript{azwj} Commands and do not neglect. \textsuperscript{azwj} Created you\textsuperscript{as} from without a father as a Sign for the worlds. Inform them to believe in Me\textsuperscript{azwj} and in My\textsuperscript{azwj} Rasool\textsuperscript{saww}, the Ummy Prophet\textsuperscript{saww}. His\textsuperscript{azwj} lineage is from the Blessed one and she\textsuperscript{as} would

\textsuperscript{367} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 21 H 33
be with your as mother as in the Paradise. Tooba would be for one who listens to his sallallahu alayhi wa sallam speech, and comes across his sallallahu alayhi wa sallam era, and witnesses his sallallahu alayhi wa sallam days!”

قال عيسى: يا رب وما طول؟ قال: شجرة في الجنة تحتها عين، من شرب منها شربة لم يظمأ بعدها أبدا.

Isa as said: ‘O Lord azwj! And what is Tooba?’ He azwj Said: “A tree in the Paradise. Beneath it is a spring. One who drinks a drink from it would not be thirsty after it, ever!”

قال عيسى: يا رب اسقني منها شربة، قال: كلا يا عيسى إن تلك العين محرمة على الأنبياء حتى يشربها ذلك النبي، ولذلك الجنة محرمة على الأمم حتى يدخلها آمة ذلك النبي.

Isa as said: ‘O Lord azwj! Quench me as a drink from it’. He azwj Said: “Never, O Isa as! That spring is Prohibited unto the Prophets as until that Prophet sallallahu alayhi wa sallam drinks from it, and that Paradise is Prohibited unto the communities until the community of that Prophet sallallahu alayhi wa sallam enters it!” 368

Al Sadouq, by his chain from Ibn Sinan who said,

‘Al-Sadiq asws said: ‘Isa Ibn Maryam as said to Jibraeel as: ‘When will the Hour be established?’ Jibraeel as shivered with a shivering there was unconsciousness upon him as from it. When he as awoke, he as said: ‘O Spirit of Allah azwj! The questioned one is no more knowing with it than the questioner is, and for it from the skies and the earth, it will not come to you as except suddenly’.


The disciples said to Isa as, ‘O teacher of the good! Teach us, which of the things is the severest?’ He as said: ‘The severest of the things is the Wrath of Allah azwj’. They said, ‘So, with what can one be saved from the Wrath of Allah azwj?’ He as said: ‘By not getting angry’. They said, ‘And what initiates the anger?’ He as said: ‘The arrogance, and the forcefulness, and belittling the people’.

368 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 34
369 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 35
‘From Abu Abdullah asws having said: ‘Isa as Bin Maryam asws said: ‘I asws cure the sick and heal them by the Permission of Allah asw, and I asws cure the blind and the leper by the Permission of Allah asw, and I asws remedy the dead and revive them by the Permission of Allah asw, and I asws remedy the idiot and I asws am not able upon correcting him’.

'It was said, ‘O Spirit of Allah asw! And what is the idiot?’ He asws said: ‘The one self-conceited by his own opinion and himself. The one who sees the merits, all of it to be for him not against him, and he necessitates the truth, all of it for himself and does not necessitate any right against it. So, that is the idiot who there is no means in curing him’.

By the chain to Al Sadouq, by his chain from Ibn Sinan, from Al Bazanty, from Abu Baseer,

‘From Al-Sadiq asws having said: ‘Isa as passed by a people rejoicing, so he as asked about them. It was said, ‘A daughter of so and so is being guided to the house of so and so (wedding). He asws said: ‘Their (female) companion would be dead from their night’.

When it was the next morning, it was said, ‘She is alive!’ He asws went with the people to her house. Her husband came out. He asws said to him: ‘Ask your wife what she did last night from the (acts of) goodness?’ She said, ‘I did not do anything except a beggar who used to come to me every night of Friday in what is past, and he came to us during our night, and notified, but was not answered. He said, ‘Be kind upon me. You are not listening to my voice and my dependants are remaining hungry tonight’. So, I stood up sighing and gave him in accordance to what I used to give him in the past’.

‘Isa asws said: ‘Move away from your seat!’ She moved away, and there beneath her clothes was a snake biting upon its tail. He asws said: ‘Due to what you gave in charity, this had been turned away from you’.

370 Bihar Al Anwaar– V 14, The book of Prophet-hood, Ch 21 H 36
371 Bihar Al Anwaar– V 14, The book of Prophet-hood, Ch 21 H 37
'I heard Abu Abdullah^{asws} saying: 'The Messiah^{as} said to his^{as} companions: 'If you are my^{as} loving ones and my^{as} brothers, then settle yourselves among the enmity and the hatred from the people. But if you do not do so, then you aren’t from my^{as} brethren. But rather, I^{as} teach you for you to be acting by it, and I^{as} am not teaching you for you to marvel (do wah wah). You will never attain what you are intending except by leaving what you desire, and by your patience upon what you dislike.'

وإياكم والنظرة فإنها تزرع في قلب صاحبها الشهوة، وكفى بما لصاحبها فتنة. يا طوبى لمن رى بعينه الشهوات ولم يعمل بقلبها المعاصي، ما أبعد ما قد فات وأودن ما هو آت!

And beware of the deferment, for it cultivates the desires in the heart of its owner, and it suffices as a Fitna by it for its owner. O beatitude is for one who sees the lustful desire with his eyes and does not act the disobedience with his heart. How far is what has been lost and nearby what is to come!

وبل للمغترين لو قد آزفهم ما يكرهون، وفارقهم ما يحبون، و جاهدهم ما يوعدون، في خلق هذا الليل والنهار معبد، وبل من كنت الديننا مهما، والخطايا

Woe be unto the deceived, if only it had hastened to them what they dislike and separated from them what they love, and there had come to them what they are threatened (with), had they learned lessons in the creation of this night and the day’ Woe be unto the one whose (only) concern was the world, and the sins were his deeds, how exposed he would be tomorrow in the Presence of his Lord^{azwj}?

ولا تكروا الكلام في غير ذكر الله، فإن الذين يكرون الكلام في غير ذكر الله قاسية قلوبهم ولكن لا يعلمون، لا تنظروا إلى عيوب الناس كأنتم كأنتم رياض

And do not speak a lot in other than the Zikr of Allah^{azwj}, for those who speak a lot in other than the Zikr of Allah^{azwj}, the heart harden, and they don’t even know. Do not look at the faults of the people as if you are shepherds upon them, but look into the sincerity of your own selves, for rather you are own slaves.

إلى كم يسيل الماء على اجببل لايلين ؟ ! إلى كم تدرسون الحكمة لايلين عليها قلوبكم ؟ ! عبيد السوء فلا عبيد مملكون، إنما ميلكمكم

To how many has the water flow upon the mountain, have not softened? To how are you learning the wisdom your hearts are not being softened? The servants are evil, there are no pious servants, nor honourable free ones. But rather, your example is an example of the oleander (evergreen poisonous flowery shrub). Its blossoms fascinate the one who sees it, and it kills the one who feeds upon it. Greetings!".
‘Isa\textsuperscript{as} said: ‘With truthfulness \textsuperscript{as} am saying to you! Just as the sick one looks at the food but does not derive the pleasure with it due to the severity of the pain, like that a companion of the world cannot derive pleasure with the worship nor does he find its sweetness along with what he finds from the sweetness of the world.

With truthfulness \textsuperscript{as} am saying to you! The animal, when it is not ridden and tested, becomes difficult and its manners change, like that the hearts, when they are not tenderised by the mention of the death and by the establishment of the worship, harden and harshen.

And with truthfulness \textsuperscript{as} am saying to you! The hive, when it is not punctured soon becomes a container of the honey, like that are the hearts when the lustful desires do not puncture it or the greed does not dirty it or the bounties do not harden it, they soon become containers of the wisdom’\textsuperscript{373}.

And from Al-Sadiq\textsuperscript{awws} having said: ‘Isa\textsuperscript{as} said in the Evangel: ‘O Allah\textsuperscript{azwj}! Grace me\textsuperscript{as} in the morning a loaf from barley, and in the evening a loaf from barley, and do not Grace me\textsuperscript{as} above (more than) that, for I\textsuperscript{as} would be overwhelmed’\textsuperscript{374}.

And Allah\textsuperscript{azwj} Revealed to Isa\textsuperscript{as}: ‘Be to the people in the forbearance like the ground beneath them, and in the generosity like the flowing water, and in the mercy like the sun and the moon, for these two emerge upon the righteous and the immoral’\textsuperscript{375}.

And he\textsuperscript{as} said: ‘Who is that who would build a house upon a wave of the sea? That is the world, so do not take it as a (house of) settlement’\textsuperscript{376}.

\begin{itemize}
\item \textsuperscript{373} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 39
\item \textsuperscript{374} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 40
\item \textsuperscript{375} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 41
\end{itemize}
And Isa\textsuperscript{as} made a meal for the disciples. When they had eaten, he washed them (their hands) himself\textsuperscript{as}. They said, ‘O Spirit of Allah\textsuperscript{azwj}! We are foremost that we should do it, than you\textsuperscript{as}. He\textsuperscript{as} said: ‘But rather I\textsuperscript{as} did this for you to be doing it with the ones you are teaching’.\textsuperscript{377}

And he\textsuperscript{as} said: ‘There is a terror (death) you don’t know when it would overwhelm you, why are you not preparing for it before it surprises you?’\textsuperscript{378}

And it was said to him\textsuperscript{as}, ‘Who educated you\textsuperscript{as}?’ He\textsuperscript{as} said: ‘No one educated me\textsuperscript{as}. I\textsuperscript{as} saw the ugliness of the ignorance, so I\textsuperscript{as} shunned it’.\textsuperscript{379}

And he\textsuperscript{as} said: ‘Beatitude is for one who leaves the present lustful desires for a Promised (Bounty) he has not seen’.\textsuperscript{380}

And it is reported that he\textsuperscript{as} passed by a carcass along with the disciples. The disciples said, ‘How stenchful is the smell of this dog!’ Isa\textsuperscript{as} said: ‘How intensely white are its teeth!’\textsuperscript{381}

And he\textsuperscript{as} said: ‘Do not take the world as lord, for you will be taken as slaves; hoard your treasures with the One\textsuperscript{azwj} who will not waste it, for the one in charge of the treasures of the world, there would be a fear upon him of the corruption, and the one in charge of the Treasures of Allah\textsuperscript{azwj}, there is no fear of the corruption upon him\textsuperscript{asws}’.\textsuperscript{382}
وقال عليّه السلام: يا معشر الحواريين إن كُنتم عند الدنيا على وجهها فلا تنعشوها بعدي فإن من مطلب الدنيا أن عصي الله فيها وإن من مطلب الدنيا أن تدرك إلا بتركك فلا تنعشوها فلا تكوننكم في الدنيا ولا تعمروها واعلموا أن أصل كل خطيئة حب الدنيا ورب شهوة أورثت أهلها حزنا طويلا.

And he\textsuperscript{as} said: ‘O group of the disciples! I\textsuperscript{as} have overturned the world upon its face for you, so do not be overwhelmed by it after me\textsuperscript{as}, for from the wickedness of the world is that \textit{Allah} azwj is disobeyed in it, and from the wickedness of the world is that the Hereafter cannot be attained except by leaving it, therefore cross over the world and do not build (upon) it, and know that the origin of every mistake (sin) is love of the world, and developing the lustful desires inherits its people the prolonged grief’.\textsuperscript{383}

وقال عليّه السلام: إن بينت لكم الدنيا وجلستم على ظهرها فلا ينازعنكم فيها إلا الملوك والنساء، وأما الملوك فلا تنازعوهم الدنيا فإنهم لم يتعرضوا لكم ما تركتمه في الدنيا فلا تنازعوا، وأما النساء فاتقوهن بالصوم والصلاة.

And he\textsuperscript{as} said: ‘I\textsuperscript{as} have overthrown the world for you all and made you to be seated upon its back, so there will not snatch you therein except the kings, and the women. As for the kings, do not snatch their world and they will not be exposed to you for as long as you leave their world; and as for the women, fear them with the Fasting and the Salat’.\textsuperscript{384}

وقال عليّه السلام: لا يستقيم حب الدنيا والآخرة في قلب ممّن، كما لا يستقيم الماء والنار في إناء واحد.

And he\textsuperscript{as} said: ‘The love of the world and Hereafter cannot stay together in a heart of a Momin, just as the water and the fire cannot stay together in one container’.

وقيل له عليّه السلام: لو أخذت بيتا، قال: يكفينا خلقان من كان قبلنا.

And it was said to him\textsuperscript{as}, ‘If only you would take a house’. He\textsuperscript{as} said: ‘Two creatures sufficed us, the ones who were before us’.\textsuperscript{385}

وروي أن عيسى عليه السلام اشتد به المير والرعد يوما، فجعل ييلب شيئا يلجأ إليه، فرفعه خيمة من بعيد فأتاها فإذا فيها امرأة فنادى عنها، فإذ هو بكهف في جبل فأنا إذا في آس، فوضع يده عليه وقال: إلهي لكل شئ مأوا، ولم تجعل لي مأوا، فأوحى الله تعالى إليه: مأواك في مستقر رحمتي وعزتي لازوجنك يوم القيامة مائة حورية خلقتها بيدي، ولاطعمن في عرسك أربعة آلاف عام، يوم منها كعمر الدنيا، وأمرو منادياً ينادى: أين الزاهد في الدنيا؟ احلروا عرس الزاهد عيسى بن مريم.

It is reported that Isa\textsuperscript{as}, one day the rain and the thunder intensified with him\textsuperscript{as} so he\textsuperscript{as} went on to seek something he\textsuperscript{as} could shelter to. He\textsuperscript{as} saw a raised tent from afar, and he\textsuperscript{as} went to it, and in it was a woman, so he\textsuperscript{as} left her. Then he\textsuperscript{as} was at a cave in a mountain, and therein was a lion, and he\textsuperscript{as} placed his\textsuperscript{as} hand upon it and said: ‘My God azwj! For everything there is an abode, and You azwj have not Made an abode to be for me azwj’.\textsuperscript{386}

383 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 49
384 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 50
385 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 51
386 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 21 H 52
Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “Your\textsuperscript{as} abode is in a resident of My\textsuperscript{azwj} Mercy. By My\textsuperscript{azwj} Mighty! On the Day of Qiya\textsuperscript{aw}mah, I\textsuperscript{azwj} shall Get you\textsuperscript{as} married to one hundred Houries I\textsuperscript{azwj} have Created by My\textsuperscript{azwj} Own Hands, and I\textsuperscript{azwj} shall Feed during your\textsuperscript{as} wedding for four thousand years, a day from it being like the age of the world, and I\textsuperscript{azwj} shall Command a caller to call out: ‘Where are the ascetics in the world? Attend the wedding of the ascetic Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}’.”\textsuperscript{387}

And Isa\textsuperscript{as} said: ‘Woe be to a companion of the world! How he is dying and leaving it, and he feels secure and it deceives him; and woe be to the deceived ones! How in entices them what they dislike? And separates them (from) what they love? And it comes to them what they are being threatened with? And woe be to the one, the world is his (only) concern, and the sins are his deeds, how exposed he will be tomorrow in the Presence of Allah\textsuperscript{azwj}?’\textsuperscript{388}

And it was said to Isa\textsuperscript{as}, ‘Teach us one deed Allah\textsuperscript{azwj} would Love us upon it’. He\textsuperscript{as} said: ‘Hate the world, Allah\textsuperscript{azwj} will Love you’.”\textsuperscript{389}

And it is reported that Isa\textsuperscript{as}, the world was uncovered and he\textsuperscript{as} saw it in an image of an old man with no teeth, upon it was from every adornment. He\textsuperscript{as} said to him: ‘How many did you marry?’ It said, ‘I cannot count them’. He\textsuperscript{as} said: ‘And all of them died from you or all of them divorced you?’ It said, ‘But, I killed all of them’.

Isa\textsuperscript{as} said: ‘Evil are your spouses, the remaining ones, how you will be destroying them, one by one, and they are (still) not becoming from you upon a caution’.”\textsuperscript{390}

Allah\textsuperscript{azwj} the Exalted Revealed to Isa\textsuperscript{as}: “When I\textsuperscript{azwj} Confer a Bounty upon you\textsuperscript{as}, then welcome it with the submissiveness, I\textsuperscript{azwj} shall Complete it upon you\textsuperscript{as}!”’\textsuperscript{391}

\begin{itemize}
\item \textsuperscript{387} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 53
\item \textsuperscript{388} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 54
\item \textsuperscript{389} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 55
\item \textsuperscript{390} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 56
\item \textsuperscript{391} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 57
\end{itemize}
And it is said, ‘While Isa as Bin Maryam as was seated and an old man was working with a broom and sweeping the ground. Isa as said: ‘O Allah azwj! Remove the work from him!’ The old man placed down the broom and lied down, and remained so for a while. Isa as said: ‘O Allah azwj! Return the work to him!’ He stood up and went on to work.

And it is said, ‘While I was working when my soul said to me, ‘Until when will you be working and you are an old man?’ So, I threw down the broom and lied down. Then my soul said to me, ‘By Allah azwj! There is no escape for you from living for as long as you remain’. So, I stood up to my broom’.

And he as said: ‘What is that which a person can benefit himself with? Selling it for the entirety of what is in the world, then he leaves what he had sold it for as an inheritance for others, and destroys himself. But beatitude is for a person who is sincere with himself and chooses it over the entirety of the world’.

And it is reported that he as condemned the wealth and said: ‘In it are three characteristics’. It was said, ‘And what are these, O Spirit of Allah azwj?’ He as said: ‘The person earns it from other than its Permissible means, and if he earns it from its Permissible means, he prevents it from its rightful ones, and if he places it in its right, its correction would pre-occupy him from worshipping his Lord azwj’.

And he as, when he as passed by a house, and its inhabitants had died and others had replaced them, he as said: ‘Woe be to your owners, those who inherited you, how they are not learning a lesson with their brethren, the past ones’.

And he as was saying: ‘O house (world)! You ruin and perish your dwellers! And O soul! Grace me as my as deeds! And O body! Lie down, you will rest!’.

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392 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 21 H 58
393 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 21 H 59
394 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 21 H 60
395 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 21 H 61
396 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 21 H 62
And he was saying: ‘O son of Adam! the weak! Fear your Lord, and throw down your greed, and become weak in the world, and chaste from your lustful desires! Your body will build the patience, and your heart the thinking; and do not withhold sustenance for tomorrow for it is a mistake (sin) upon you, and frequently praise Allah upon the poverty for it is from the Protection that you are not able upon what you want’.

He said: ‘The sleeping upon the straw mat and eating a piece of barley bread easies in seeking Al-Firdows (Paradise)’.

And he said: ‘O group of the disciples! Become Beloved to Allah by hating the people of disobedience, and draw closer to Allah by being remote from them, and seek His Pleasure through their anger’.

And he said to his companions: ‘Do a lot from the thing which the Fire will not devour it’. They said, ‘And what is it?’ He said: ‘The (acts of) kindness’.

‘From Abu Abdullah having said: ‘The world was resembled to Isa in an image of a blue-eyed woman. He said to her: ‘How many did you marry?’ She said, ‘A lot’. He said: ‘So, did all of them divorce you?’ She said, ‘But, I killed all’. He said: ‘Woe be unto your husbands, the surviving ones! How they are not learning a lesson with the past ones?’

Ibn Al Mugheira, from Talha Bin Zayd,

Fazalat, from Al Sakuny,
'From Al-Sadiq asws, from his asws father asws having said: ‘Isa as was saying: ‘There is a terror (death), you do not know when it will meet you. What prevents you from preparing for it before it surprises you?’’.

Abdu Abdullah asws has narrated that ‘Isa as said: ‘It is intensely difficult to collect the provisions of the world and the provisions of the Hereafter, As for the provisions of the world, so you will not extend your hand towards something except that you will find an immoral one has preceded you for it, and as for the provisions of the Hereafter, so you will not find any helper who will help you for it’’.

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Tareyf, from his father, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘Isa as Bin Maryam as said: ‘One who lies a lot his radiance would go away’.

‘From Abu Abdullah asws having said: ‘The disciples gathered to Isa as, so they said to him as, ‘O good teacher, Guide us! So he as said to them: ‘Musa as the Speaker with Allah aswj had ordered you all not to falsely swear oaths with Allah aswj Blessed and Exalted, and I as am ordering you all not to swear with Allah aswj, falsely nor truthfully’. They said, ‘O Spirit of Allah aswj, increase it for us’. He as said: ‘Musa as the Prophet as of Allah aswj ordered you all that you shall not commit adultery, and I as am ordering you that should not speak to your souls about the adultery, not to speak of committing adultery, for the one

402 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 68
403 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 69
404 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 70
who discusses with himself with the adultery, so he would be like the one who ignites in a decorated house, so the smoke spoils the decoration even if it does not burn down the house”.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Shreef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

‘From Abu Abdullah asws having said: ‘Rasool-Allah Saww said: ‘The disciples said to Isa as, ‘O Spirit of Allah aswj! Whom should we sit with (in a gathering)?’ He as said: ‘The one whose reports remind you of Allah aswj, and his speaking increases in your knowledge, and his deeds make you desirous regarding the Hereafter’.

Humeyd Bin Ziyad, from Al Khashab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jamie,

‘From Abu Abdullah asws having said: ‘The Messiah as said: ‘Do not frequent the speech in other than the Zikr of Allah aswj, for those who frequent the speech, their hearts harden but they don’t even know’.

From Al Hassan Bin Muhammad Al Nowfaly, ’

‘In a lengthy Hadeeth mentioning in it the argumentation of Al-Reza asws against the priests of the religions. Al-Reza asws said to the Catholic: ‘O Christian! Do you recognise in the Evangel the words of Isa as: ‘I is going to your Lord and my Lord, and Paracletes would come. He is the ones who will testify for me with the truth just as I testified for him, and he is the one who will interpret all things for you, and he is the one who will expose the scandals of the communities, and he is the one who will break the pillars of the Kufr?’

The Catholic said, ‘Nothing is mention in the Evangel except and we will be acknowledging with it’. He asws said: ‘Do you take this in the Evangel as proof?’ He said, ‘Yes’.

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405 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 71
406 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 72
407 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 73
Al-Reza\textsuperscript{asws} said: ‘O Catholic! Will you inform me about the first Evangel when you lost it, with whom did you find it, and who placed this Evangel for you?’

He said to him\textsuperscript{asws} ‘We did not lose the Evangel except for one day, and we found it to be green, fresh, and it was brought out to us by Youhanna and Mata’.

Al-Reza\textsuperscript{asws} said to him: ‘How little is your understanding with the secrets of the Evangel and its scholars! So, if it was as you are claiming, why did you differ regarding the Evangel? And rather, the differing occurred regarding this Evangel which in in your hands today. If it was upon the era of the first (evangel) they would not have differed in it, but the knowledge of that would be useful to you.

So, Luke, and Marqabous, and Youhanna and Mata sat down and placed this Evangel for you after you having had lost the first Evangel, and rather these four were students of the former students, did you know that?’ The Catholic said, ‘As for this, I did not know it and I have come to know it now, and it has become clear to me from the merits of your\textsuperscript{asws} knowledge with the Evangel and I have heard things from what you\textsuperscript{asws} know, my heart testifies that it is true and it has increased a lot from the understanding’.
Al-Reza\textsuperscript{asws} said to him: ‘And how is their testimony with you?’ He said, ‘Allowed. They are the scholars of the Evangel, and all what they testified with, it is true’. Al-Reza\textsuperscript{asws} said to Al-Mamoun and the ones present from his family: ‘Be witnessed upon it’. They said, ‘We bear witness’.

Then he\textsuperscript{asws} said to the Catholic: ‘By the right of the son\textsuperscript{as} and his\textsuperscript{as} mother\textsuperscript{as}! Do you know that Mata said, ‘The Messiah\textsuperscript{as}, he is Dawood\textsuperscript{as} Bin Ibrahim\textsuperscript{as} Bin Is’haq\textsuperscript{as} Bin Yaqoub\textsuperscript{as} Bin Yahouda Bin Khazroun’? And Marqabous said in attribution of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}: ‘He\textsuperscript{as} is a Word, Allah\textsuperscript{as}w Permeated into the body of the human being and became a human’?

And Luke said, ‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} and his\textsuperscript{as} mother\textsuperscript{as} were both human beings of flesh and blood, and the Holy Spirit entered into them? Then you are saying from the testimony of Isa\textsuperscript{as} upon himself\textsuperscript{as}: ‘Truth is what I\textsuperscript{as} am saying to you all! No one will ascend to the sky except one who descended from it, except a rider of the camel, last of the Prophets\textsuperscript{as}, for he\textsuperscript{asw} will ascend to the sky and descend’. So, what are you saying regarding this word?’

The Catholic said, ‘This is the word of Isa\textsuperscript{as}, we cannot deny it’. Al-Reza\textsuperscript{asws} said: ‘So, what are you saying regarding the testimony of Luke and Marqabous and Mata upon Isa\textsuperscript{as} and what they attributed to him\textsuperscript{as}?’ The Catholic said, ‘They lied upon Isa\textsuperscript{as}. Al-Reza\textsuperscript{asws} said: ‘O People! Didn’t he purify them and testified that they are the scholars of the Evangel and their words are true’?

The Catholic said, ‘O scholar\textsuperscript{asws} of the Muslims! I would like you\textsuperscript{asws} to excuse me from the matter of those’ – and continued the Hadeeth up to he\textsuperscript{asws} said to Ra’s Al-Jalout: ‘It is written in the Evangel: ‘The righteous servant shall go and Paracletes will come from after him, and he would relieve the people, and interpret all things for you, and he will testify for me\textsuperscript{as} just as I\textsuperscript{as} testified for you all. I\textsuperscript{as} came to you with the examples and he will come to you with the interpretation’. Do you believe this in the Evangel?’ He said, ‘Yes’.

\footnote{Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 21 H 74}
CHAPTER 22 – INTERPRETATION OF THE (CHURCH) BELL

While I was travelling with Amir Al-Momineen Ali
asws Bin Abu Talib

asws in Al-Hira when we were at a monk striking the bell. Ali

asws Bin Abu Talib

asws said: ‘O Haris! Do you know what this bell is saying?’ I said, ‘Allah

azwj and His

aswj Rasool

saww and cousin of His

aswj Rasool

saww are more knowing’.

He

asws said: ‘It is striking an example of the world and its ruination and is saying, ‘There is no god except Allah

azwj truly, truly, truthfully, truthfully. The world has deceived us, and pre-occupied us and estranged us, and deviated us. O son of the world! No, no! O son of the world! A pounding and a pounding. O son of the world! Gather, gather. The world perishes generation, after generation. There is none from a day passing from us except it inspires a corner from us. We have wasted the lasting house and evened out the perishing house. We do not know what we have missed in it except if we were to die’.

Al-Haris said, ‘O Amir Al-Momineen

asws! Are the Christians knowing that?’ He

asws said: ‘If they knew that they would not have taken the Messiah

as as god from besides Allah

aswj Mighty and Majestic’.

He (the narrator) said, ‘I went to the monk and said to him, ‘By the right of the Messiah upon you! Why are you ringing the bell upon the manner which you are striking it?’ He said, ‘I take to striking and I am saying, ‘letter for letter’ – until he reached to his world, ‘Except if we were to die’. He said, ‘By the right of your Prophet

saww! Who informed you with this?’ I said, ‘This man who was with me yesterday’.

He (the narrator) said, ‘I went to the monk and said to him, ‘By the right of the Messiah upon you! Why are you ringing the bell upon the manner which you are striking it?’ He said, ‘I take to striking and I am saying, ‘letter for letter’ – until he reached to his world, ‘Except if we were to die’. He said, ‘By the right of your Prophet

saww! Who informed you with this?’ I said, ‘This man who was with me yesterday’.
He said, ‘And is there any relationship between him asws and the Prophet saww?’ I said, ‘He asws is his saww cousin’. He said, ‘By the right of your Prophet saww! Did you hear this from your Prophet saww?’ I said, ‘Yes’. So he became a Muslim and said to me, ‘By Allah azwj! I find in the Torah that there would come a Prophet saww, being the last of the Prophets as and he saww would interpret what the bell is saying’.

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409 Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 22 H 1
CHAPTER 23 – HIS BEING RAISED TO THE SKY

The Verses – (Surah) Aal-e-Imran: And when Allah said: “O Isa, I shall Take you and Raise you to Me and Purify you from those who are disbelieving and make those who are following you above those who are disbelieving up to the Day of Judgement; then to Me shall be your return, and I will Judge between you regarding what you were differing in [3:55]

Then as to those who disbelieve, I will Punish them with severe Punishment in the world and the Hereafter, and they shall have no helpers [3:56]

And as for those who believe and do righteous deeds, He will Fulfil their Recompense; and Allah does not love the unjust [3:57]

(Surah) Al Nisaa: And due to their Kufr and their words against Maryam being a grievous slander [4:156]

And their words, ‘We killed the Messiah, Isa son of Maryam, a Rasool of Allah’. And they did not kill him and did not crucify him, but he was resembled for them; and those who are differing regarding him are in doubt about it. There is no knowledge with it for them except the pursuance of conjecture; and they did not kill him for certain [4:157]

But! Allah Raised him to Him, and Allah was always Mighty, Wise [4:158]

And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159].
By his chain from Habib Bin Amro who said,

‘When Amir Al-Momineen\textsuperscript{asws} passed away, Al-Hassan\textsuperscript{asws} stood to address and he\textsuperscript{asws} said: ‘O people! During this night, Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} was Raised’.\textsuperscript{410}

(P.s. – This is not a Hadeeth)\textsuperscript{411}

By his chain from Abu Rafie,

‘From the Prophet\textsuperscript{saww} having said: ‘When Aseykh Bin Ashkan was king, he ruled for two hundred and sixty-six years, and in the year fifty-one of his rule Allah\textsuperscript{azwj} Sent Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} and Deposited in him\textsuperscript{as} the knowledge and the wisdom and the entirety of the knowledge of the Prophets\textsuperscript{as} before him\textsuperscript{as}, and Increased him\textsuperscript{as} with the Evangel, and Sent him\textsuperscript{as} to Bayt Al-Maqdas to the Children of Israel inviting them to His\textsuperscript{azwj} Book and His\textsuperscript{azwj} Wisdom and to the Eman in Allah\textsuperscript{azwj} and in His\textsuperscript{azwj} Rasool\textsuperscript{as}.’

But, most of them refused except they transgressed and disbelieved. And he\textsuperscript{as} came to Bayt Al-Maqdas, so, he\textsuperscript{as} came to Bayt Al-Maqdas inviting them and making them desirous regarding what is with Allah\textsuperscript{azwj} for thirty-three years until the Jews sought him\textsuperscript{as} and claimed that he\textsuperscript{as} had been punished and buried alive in the ground, and some of them claimed they had killed him\textsuperscript{as} and crucified him\textsuperscript{as}; and it was not for Allah\textsuperscript{azwj} that He\textsuperscript{azwj} would Make any authority to be for them upon him\textsuperscript{as}, and rather He\textsuperscript{azwj} (Made to) resembled (someone else) to them, and they were neither able upon punishing him\textsuperscript{as} and burying him\textsuperscript{as}, nor upon killing him\textsuperscript{as} and crucifying him\textsuperscript{as}.

But, most of them refused except they transgressed and disbelieved. And he\textsuperscript{as} came to Bayt Al-Maqdas, so, he\textsuperscript{as} came to Bayt Al-Maqdas inviting them and making them desirous regarding what is with Allah\textsuperscript{azwj} for thirty-three years until the Jews sought him\textsuperscript{as} and claimed that he\textsuperscript{as} had been punished and buried alive in the ground, and some of them claimed they had killed him\textsuperscript{as} and crucified him\textsuperscript{as}; and it was not for Allah\textsuperscript{azwj} that He\textsuperscript{azwj} would Make any authority to be for them upon him\textsuperscript{as}, and rather He\textsuperscript{azwj} (Made to) resembled (someone else) to them, and they were neither able upon punishing him\textsuperscript{as} and burying him\textsuperscript{as}, nor upon killing him\textsuperscript{as} and crucifying him\textsuperscript{as}.

But, most of them refused except they transgressed and disbelieved. And he\textsuperscript{as} came to Bayt Al-Maqdas, so, he\textsuperscript{as} came to Bayt Al-Maqdas inviting them and making them desirous regarding what is with Allah\textsuperscript{azwj} for thirty-three years until the Jews sought him\textsuperscript{as} and claimed that he\textsuperscript{as} had been punished and buried alive in the ground, and some of them claimed they had killed him\textsuperscript{as} and crucified him\textsuperscript{as}; and it was not for Allah\textsuperscript{azwj} that He\textsuperscript{azwj} would Make any authority to be for them upon him\textsuperscript{as}, and rather He\textsuperscript{azwj} (Made to) resembled (someone else) to them, and they were neither able upon punishing him\textsuperscript{as} and burying him\textsuperscript{as}, nor upon killing him\textsuperscript{as} and crucifying him\textsuperscript{as}.

The Words of the Mighty and Majestic: \textit{I shall Take you and Raise you to Me and Purify you from those who are disbelieving [3:55]}, so they were not able upon killing him\textsuperscript{as} and

\textsuperscript{410} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 23 H 1
\textsuperscript{411} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 23 H 2
crucifying him\textsuperscript{as} because had they been able upon that, would have belied His\textsuperscript{azwj} Words: \textit{But! Allah Raised him to Him, [4:158]} after he\textsuperscript{as} had expired. When He\textsuperscript{azwj} Wanted to Raise him\textsuperscript{as}, Revealed to him\textsuperscript{as} to deposit the Light of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Wisdom, and Knowledge of His\textsuperscript{azwj} Book to Shamoun Bin Hamoun Al-Safa\textsuperscript{as} – up to what I (Majlisi) shall come with in the chapters on the situations of the kings of the earth’’. \textsuperscript{412}

By his chain, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Abu Ja’far\textsuperscript{asws} said: ‘When it was the night during which Ali\textsuperscript{asws} was martyred, no rock was raised from the surface of the earth except blood was found to be under it, until the dawn emerged; and like that was the night in which Yoshua\textsuperscript{as} Bin Noun\textsuperscript{as} was martyred; and like that was the night in which Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} was raised; and like that was the night in which Al-Husayn\textsuperscript{asws} was martyred’’. \textsuperscript{413}

(P.s. – This is not a Hadeeth) \textsuperscript{414}

My father, from Ibn Abu Umeyr, from Jameel Bin Salih, from Hamran Bin Ayn,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Isa\textsuperscript{as} made an appointment with his\textsuperscript{as} companions on the night Allah\textsuperscript{azwj} Raised him\textsuperscript{as} unto Himself\textsuperscript{azwj}. They gathered in the evening, and they were twelve men. He\textsuperscript{as} made them enter into a room and came out to them from a corner of the house, and he\textsuperscript{as} was shaking his\textsuperscript{as} head from the water and he\textsuperscript{as} said: ‘Allah\textsuperscript{azwj} has Revealed unto me\textsuperscript{as} that He\textsuperscript{azwj} would be Raising me to Him\textsuperscript{azwj} now, and Clear (Protect) me\textsuperscript{as} from the Jews (Rabbis), therefore, which one of you would like to impersonate me\textsuperscript{as}, so he would be killed, and crucified, and become with me\textsuperscript{as} in my\textsuperscript{as} Level (in the Paradise)?’ A youth from them said, ‘I, O Sprit of Allah\textsuperscript{azwj}!’ He\textsuperscript{as} said: ‘So you would be that’.\textsuperscript{415}


\textsuperscript{412} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 23 H 3
\textsuperscript{413} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 23 H 4
\textsuperscript{414} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 23 H 5
\textsuperscript{415} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 23 H 5
Isa\textsuperscript{as} said to them: ‘Among you is one who would deny me\textsuperscript{as} with twelve denials before the morning’. A man from among them said, 'I am he, O Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}'. Isa\textsuperscript{as} said: ‘Do you perceive that in yourself? So, you shall be him’.

Then Isa\textsuperscript{as} said to them: ‘You would be separating after me\textsuperscript{as}, into three sects. Two sects would be forging (lies) against Allah\textsuperscript{azwj}, (and would be) in the Fire; and a sect who would be following Sham’oun\textsuperscript{as} ratifying to Allah\textsuperscript{azwj}, (and would be) in the Paradise’. Then Allah\textsuperscript{azwj} the High Raised Isa\textsuperscript{as} to Himself\textsuperscript{azwj} from the corner of the house whilst they were looking at him\textsuperscript{as}.

Then Abu Ja’far\textsuperscript{asws} said: ‘The Jews came seeking Isa\textsuperscript{as} during the night. So they grabbed the man to whom Isa\textsuperscript{as} had said: ‘Among you is one who would deny me\textsuperscript{as} with twelve denials before the morning’. And they seized the youth who impersonated Isa\textsuperscript{as}, so they killed him and crucified him. And the one to whom Isa\textsuperscript{as} had said: ‘Among you is one who would deny me\textsuperscript{as} with twelve denials before the morning’, did deny’.\textsuperscript{415}

\textbf{(P.S. – This is not a Hadeeth)}\textsuperscript{416}
"O Allah! I supplicate to You by Your Name, Al-Ahad, the Mighty, and I supplicate to You, O Allah! by Your Name Al-Samad, and I supplicate to You, O Allah! by Your Name Al-Azeem, and I supplicate to You by Your Name Al-Kabeer Al-Mota’aal Who Affirmed your elements all of them, that You Uncover from me what I am in the morning and evening’. 

When Isa as supplicated with it, Allah azwj the Exalted Revealed to Jibraeel as: “Raise him as to Me!”

Then Rasool-Allah saww said: ‘O Clan of Abdul Mutta lib! Ask your Lord as by those phrases, for by the One as in Whose Hand is my soul, a servant will not supplicate with these with sincerity of his Religion, except the Throne would shake for him, or else Allah azwj would Say to His Angels: “Bear witness! as have Obligated for him due to these, and Granted him his request in the immediate of his world and the future of his Hereafter”.

Then he saww said to his companions: ‘Ask by these (phrases) and do not slow down the Answer’.

‘From Abu Abdullah asws having said: ‘Isa as Bin Maryam as was Raised in a coat of wool of Maryam as, and woven by Maryam as, and stitched by Maryam as. So, when he as ended up to the sky, there was a call: ‘O Isa as! Cast off from you as, the adornments of the world!’”

(Imam Hassan Al-Askari asws said): ‘The Words of the Mighty and Majestic: and Supported him with the Holy Spirit – and he as is Jibraeel as, and that is where he as raised him as from the

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417 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 23 H 8
418 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 23 H 9
window of his house, to the sky, and cast his resemblance upon the one who desired his killing, in replacement from him,

From Al-Reza having said in a lengthy Hadeeth regarding the description of the Imams: 'And they would either be killed by the sword or by the poison' – and continued the Hadeeth up to he said: 'No matter of anyone from the Prophets of Allah and His Divine Authorities resembled to the people except the matter of Isa alone, because he was Raised alive from the earth, and his soul was Captured between the sky and the earth. Then his would was raised to the sky and his soul was returned to him.

And that is the Word of the Mighty and Majestic: *I shall Take you and Raise you to Me and Purify you from those who are disbelieving [3:55].* And the Mighty and Majestic Said Relating the words of Isa: *and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]*.

From Abu Abdullah having said: ‘And as for the disappearance of Isa, so the Jews and the Christian are co-incidental upon that he was killed. But Allah Mighty and Majestic Belied them: *And they did not kill him and did not crucify him, but he was resembled for them; [4:157]*.'
'From Abu Ja’far asws having said: ‘In Al-Qaim asws from the People asws of the Household of Muhammad saww there is a resemblance from five of the Rasools as – and continued the Hadeeth up to he asws said: ‘And as for the resemblance from Isa as, so, they differed, the ones who differed regarding him as. A group said, ‘He asws has not been born’. And a group said, ‘He asws died’. And a group said, ‘He asws is killed and crucified’.’ 422

And by his chain from Abu Baseer,

‘From Abu Ja’far asws having said: ‘In the Master asws of this command (Al-Qaim asws), there are four Sunnahs from four Prophets as – and continued the Hadeeth up to he asws said: ‘And as for from Isa as, it is said, ‘He asws died’, and he asws would not have died’.’ 423

And from Abu Abdullah asws having said: ‘There will be descending unto Al-Qaim asws, nine thousand Angels and three hundred and thirteen rulers, and they are those who used to be with Isa as when Allah azwj Raised him as to Him azwj.’ 424

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422 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 23 H 13
423 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 23 H 14
424 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 23 H 15
CHAPTER 24 – WHAT OCCURRED AFTER HIS\textsuperscript{as} RAISING AND THE GAP PERIOD AFTER HIM\textsuperscript{as} AND HIS\textsuperscript{as} DESCENT FROM THE SKY, AND STORY OF HIS\textsuperscript{as} SUCCESSOR\textsuperscript{as} SHAMOUN BIN HAMOUN AL-SAFA\textsuperscript{as}

The Verses – (Surah) Al Zukhruf: And surely he has the knowledge of the Hour, therefore do not be doubting with it [43:61].

By his chain from Abu Rafie,

‘From the Prophet\textsuperscript{saww} having said: ‘When Allah\textsuperscript{azwj} Wanted to Raise Isa\textsuperscript{as}, Revealed to him\textsuperscript{as}: “Deposit the Light of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Wisdom, and Knowledge of His\textsuperscript{azwj} Book to Shamoun\textsuperscript{as} Bin Hamoun Al-Safa\textsuperscript{as}, His\textsuperscript{azwj} Caliph upon the Momineen!” He\textsuperscript{as} did that.

Shamoun\textsuperscript{as} did not cease to be standing among his\textsuperscript{as} people with the Command of Allah\textsuperscript{azwj} Mighty and Majestic and guiding by the entirety of the words of Isa\textsuperscript{as} among his\textsuperscript{as} people from the Children of Israel, and fighting the Kufr. So, the one who obeyed him\textsuperscript{as} and believed in what he\textsuperscript{as} had come with was a Momin, and one who rejected him\textsuperscript{as} and disobeyed him\textsuperscript{as} was a Kafir, until our Lord\textsuperscript{azwj} Blessed and Exalted Distinguished (the people as such), and Sent a Prophet\textsuperscript{as} from the righteous among His\textsuperscript{azwj} servants, and he\textsuperscript{as} is Yahya\textsuperscript{as} Bin Zakariyya\textsuperscript{as}.

Shamoun\textsuperscript{as} passed away and during that Ardasheyr Bin Ashkas was king for fourteen years and ten months, and in the eighth years of his rule, the Jews killed Yahya\textsuperscript{as} Bin Zakariyya\textsuperscript{as}. When Allah\textsuperscript{azwj} Wanted to Capture him\textsuperscript{as} (his\textsuperscript{as} soul) to Him\textsuperscript{azwj}, Revealed to him\textsuperscript{as} that he\textsuperscript{as} should make the bequest to be among the children of Shamoun\textsuperscript{as} and instruct the disciples and the companions of Isa\textsuperscript{as} with the staying with him\textsuperscript{as}. He\textsuperscript{as} did that’ – up to the end of
what I (Majlisi) would be coming with, in the chapters of the situations of the kings of the earth”.

Nafau, slave of Ibn Umar asked Abu Ja’far asws, ‘How many years were in between Isa as and Muhammad saww?’ He asws said: ‘Shall I asws answer you by your words or by my asws words?’ He said, ‘Answer me with both words’. He asws said: ‘As for my asws words, five hundred years, and as for your words, six hundred years’.

Nafau, slave of Ibn Umar asked Abu Ja’far asws, ‘How many years were in between Isa as and Muhammad saww?’ He asws said: ‘Shall I asws answer you by your words or by my asws words?’ He said, ‘Answer me with both words’. He asws said: ‘As for my asws words, five hundred years, and as for your words, six hundred years’.

Ahmad Bin Muhammad Bin Al Haysam, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Abu Muariya, from Al Amsh,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘The Prophet saww said: ‘The community of Isa as separated after him as to be upon seventy-two sects, a sect from it would attain salvation, and seventy-one would be in the Fire’.

By his chain, from Anas,

‘From the Prophet saww having said: ‘The Children of Israel separated upon Isa as into seventy-one sects. Seventy would be destroyed, and one sect would be delivered’.

(P.s. – This is not a Hadeeth)

Ibn Al Waleed, from Al Safar and Sa’ad both together, from Ayoub Bin Nuh, from Ibn Al Mugheira, from Sa’ad Bin Abu Khalaf, from Muawiyyah Bin Amar who said,
'Abu Abdullah asws said: 'The people remained after Isa as Ibn Maryam as for two hundred and fifty years without an apparent Divine Authority'.

My father, from Muhammad Al Atar, from Ibn Yazeed, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf, from Yaqoub Bin Shuayb,

'From Abu Abdullah asws having said: 'There was between Isa as and Muhammad saww (a duration of) five hundred years, from these there were two hundred and fifty years there wasn’t any Prophet as nor an apparent knowledgeable on during it'.

I said, 'So what were they?' He asws said: 'They were adhering to the Religion of Isa as. I said, 'So what were they?' He asws said: 'Momineen'. Then he asws said: 'And the earth cannot happen to be such except and there is a knowledgeable one (therein)'.

From Ismail Bin Abu Rafie, from his father,

'From the Prophet saww having said: 'The gap period between Isa as and Muhammad saww was of four hundred and eighty years'.

From Abu Al Ashaba Al Bakry who said,

'I heard Ali asws Bin Abu Talib asws and he asws called Ra’s Al-Jalout and Asqaf Al-Ansary and he asws said: ‘I asws am asking both of you about a matter and although I asws am more knowing with it, so do not conceal it’.

Then he asws called Asqaf Al-Ansary and said: ‘I asws adjure you with Allah azwj Who Revealed the Evangel unto Isa as Made Blessings to be upon his as legs, and he as was curing the blind and the leper, and removing the pain of the eyes, and reviving the dead, and made birds for you from the clay, and informed you with what you were eating and what you were hoarding’.
He said, ‘Is there anything more truthful besides this?’ Ali\textsuperscript{asws} said: ‘Into how many (sects) did the Children of Israel separate after Isa\textsuperscript{as}? He said, ‘No, by Allah\textsuperscript{azwj}, and not even one sect’. Ali\textsuperscript{asws} said: ‘You are lying. By the One\textsuperscript{azwj} Who, there is no god Except He\textsuperscript{azwj}! You have separated upon seventy-two sects; all of these would be in the Fire except one. Allah\textsuperscript{azwj} is saying: \textit{From them there is a moderate community, and most of them, evil is what they are doing [5:66]}, so this is which will attain salvation’. \textsuperscript{433}

\textsuperscript{433} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 24 H 9

‘Abu Ja’far\textsuperscript{asws} having said: ‘O Khaysama! There will be coming a time upon the people, they will not be recognising Allah\textsuperscript{azwj} What He\textsuperscript{azwj} is, and the Tawheed (Oneness), until the coming of Al-Dajjal\textsuperscript{a}, and until Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} descends from the sky, and Allah\textsuperscript{azwj} kills Al-Dajjal\textsuperscript{a} upon his\textsuperscript{as} hands and a man\textsuperscript{asws} from us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household (Al-Qaim\textsuperscript{asws}) prays Salat leading them. Do you not see that Isa\textsuperscript{as} would be praying Salat behind us\textsuperscript{asws}, and he\textsuperscript{as} is a Prophet\textsuperscript{as} and we\textsuperscript{asws} are superior than him\textsuperscript{as}?’ \textsuperscript{434}

\textsuperscript{434} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 24 H 10

Majaylawiya, from his uncle, from Ahmad Bin Hilal, from Al Fazal Bin Dakeyn, from Ma’mar Ibn Rashid,

‘From the Prophet\textsuperscript{asw} having said: ‘From my\textsuperscript{asw} offspring is Al-Mahdi\textsuperscript{asws}. When he\textsuperscript{asws} comes out, Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} would descend to help him\textsuperscript{asw}, and he\textsuperscript{as} would place him\textsuperscript{asws} ahead and pray Salat behind him\textsuperscript{asws}’.

\textsuperscript{435} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 24 H 11

Hanan Bin Sadeyr, from his father, from his grandfather, from Abu Saeed Al Aqeysa,

‘From Al-Hassan\textsuperscript{asws} Ibn Ali\textsuperscript{asws} having said: ‘There is none from us\textsuperscript{asws} except and there occurs in his\textsuperscript{asws} neck an allegiance to a tyrant of his\textsuperscript{asws} era, except Al-Qaim\textsuperscript{asws}, the one Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} would pray behind him\textsuperscript{asws}’.

\textsuperscript{436} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 24 H 12

(P.s. – This is not a Hadeeth)437

CHAPTER 25 – STORY OF IRMIAH\textsuperscript{as} AND DANYAL\textsuperscript{as} AND UZAIR\textsuperscript{as} AND BAKHT NASR

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

(Surah) Al Asra’a: \textit{And We Decreed to the Children of Israel in the Book: “You will make mischief in the land twice, and you will declare haughtiness, greatness (for yourselves)”!} [17:4]

\textit{So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished} [17:5]

\textit{Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous} [17:6]

If you do good, you will be doing good to your own selves, and if you do evil, so it would be for these. So when the other threat comes, they would sadden your faces and they would enter the Masjid just as they had entered it the first time, and they would destroy what they had gained ascendancy upon, with an utter destruction [17:7].
From Abu Abdullah\textsuperscript{asws} having said: ‘When the Children of Israel acted in disobedience and revolted against the Command of their Lord\textsuperscript{azwj}, Allah\textsuperscript{azwj} intended them to be overcome by one who would humiliate them and kill them. So Allah\textsuperscript{azwj} the High Revealed unto Irmiah\textsuperscript{as}: “O Irmiah! What city from the cities did I\textsuperscript{azwj} Choose for the growth of the noblest of the trees, so instead the Kharnouba (tree) grew?”

So Irmiah\textsuperscript{as} informed the Rabbis of the Children of Israel, and they said, ‘Return to your\textsuperscript{as} Lord\textsuperscript{azwj}, to inform us what is the meaning of this example’.

Therefore, Irmiah\textsuperscript{as} Fasted for seven (days), and Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{as}: “As for the city, it is Bayt Al-Maqdas, and as for what grew in it, it is the Children of Israel who dwelled therein. They have acted with disobedience, and changed My\textsuperscript{azwj} Religion, and altered My\textsuperscript{azwj} Bounties with disbelief. Therefore, I\textsuperscript{azwj} Swear by Myself\textsuperscript{azwj} that I\textsuperscript{azwj} will Try them with such a Fitna (strife) in which even the forbearing would be confused, and will Empower over them from My\textsuperscript{azwj} servant of the evilest birth, and he would spoil their food. So I\textsuperscript{azwj} will Empower over them with the compulsive ones who would kill their fighters, and captivate their women, and ruin their houses by which they have been conceived, and throw their chambers into the dump yard for one hundred years”.

Irmiah\textsuperscript{as} informed the Rabbis of the Children of Israel, and they said, ‘Return to your\textsuperscript{as} Lord\textsuperscript{azwj} and say to Him\textsuperscript{azwj}, ‘What is the sin of the poor, and the beggars, and the weak ones?’ So Irmiah\textsuperscript{as} Fasted for seven (days), then ate the food. But, nothing was Revealed unto him\textsuperscript{as}. Then he\textsuperscript{as} Fasted for seven (days), so Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{as}: “O Irmiah\textsuperscript{as}! Refrain from this, or else I\textsuperscript{azwj} shall Turn your\textsuperscript{as} face to the back of your\textsuperscript{as} neck”.

If you attained Allah\textsuperscript{azwj} before, then: Allah\textsuperscript{azwj} said: ‘You have attained Allah\textsuperscript{azwj} beforehand, therefore, stay with Allah\textsuperscript{azwj} and His messengers, and keep away from the sinners and the evildoers. }
He said: ‘Then Allah the Exalted Revealed unto him, “Say to them: ‘Because when they saw the evil, they did not reject it’.” Irmiah said: ‘Lord, Teach me, who is the one who would be coming, so I take safety from him for myself and my family?’ He said: “Go to such and such a place, and look at a boy, in most difficulties of his time, and or bad birth, and most weak of them in physique, and most evil of them in food, so he is that”.

Then he approached him and said to him: ‘What is your name?’ He said, ‘Bakht Nasar’. So he recognised that it was him, and he treated him until he was cured. Then he said to him: ‘Do you recognise me?’ He said, ‘No, you are a righteous man’. He said: ‘I am Irmiah, Prophet to the Children of Israel. Allah Informed me that He would be Empowering you upon the Children of Israel, so you would be killing their men, and do with them such and such’.

The boy was astonished within himself at that time. Then Irmiah said: ‘Write down a letter of security for me, from you’. So he wrote for him a letter. And he used to go to the mountain to gather firewood, and entered the city, so they paid their allegiance to him. So he called them for war against the Children of Israel, and they answered him. And their poor ones used to be in Bayt Al-Maqdas, and Bakht Nasr along with those who answered his call came near Bayt Al-Maqdas. And a lot of people had gathered for him.

When (the news) reached Irmiah, he went to welcome him near Bayt Al-Maqdas, facing him upon a pony and with him was the security letter which Bakht Nasr had wrote out for him. But, Irmiah did not arrive to him due to the numerous soldiers of his and his companions, so he made the letter to be upon a bone or wood and raised it. He said, ‘Who are you?’ He said: ‘I am Irmiah, the Prophet who gave you the news that Allah would be Empowering you upon the Children of Israel, and this is your security letter for me’.
He said, ‘As for you, so there is safety for you, and as for your family, so I would throw (an arrow) from here towards Bayt Al-Maqdas. If my throw reaches to Bayt Al-Maqdas, then there is not safety for them from me, but if it does not reach, so they are safe’. And he grabbed his bow, and fired (the arrow) towards Bayt Al-Maqdas. The wind carried it until it immersed into Bayt Al-Maqdas, so he said, ‘There is no safety for them from me’.

when he went into the town he saw a mound of sand in the middle of it and blood was oozing out from the middle of it. Everywhere (more) sand was thrown at it, it would come out and flow. He said, ‘What is this?’ They said, ‘This is blood of a Prophet who was from Allah’ , The kings of the Children of Israel killed him and his blood flows, and wherever we throw the sand at it, it comes out and flows’. Bakht Nasar said, ‘I will kill the Children of Israel forever until this blood settles down’.

And that blood was the blood of Yahya Bin Zakariyya, and there was a tyrannous king during his time who committed adultery with the women of the Children of Israel. And he passed by Yahya Bin Zakariyya, so Yahya said to him: ‘Fear Allah – O you king – this is not Permissible for you’. But a woman with whom he used to commit adultery with when drunk, said, ‘O king! Kill Yahya’. He ordered for his head.

They brought the head of Yahya on a tray, and the head was speaking and was saying to him: ‘O you! Fear Allah. This is not Permissible for you’. Then blood oozed from the middle of it until it dropped upon the ground. It came out flowing and would not settle. And in between the killing of Yahya and the rise of Bakht Nasar there was a period of one hundred years.
ثم أتى بابل فبنى فيها مدينة وأقام وحفر بئراً فألقى فيه دانیالَ، وألقى معه اللبوة، فجعلت اللبوة تأكل طين البئر ويشرب دانیالَ لبنها، فلبث بذلك زمانًا، فأوحى الله إلى النبي الذي كان ببيت المَقدس أن اذهب بهذا اليعام والشراب إلى دانیالَ واقرأه مني السلام، قال: وأين دانیالَ يا رب؟ فقا: في بئر بابل في مكان كذا وكذا.

Then he came to Babel and built a city there, and set up, and dug wells, so he threw therein Danyal* and threw the lioness along with him*. The lioness went on to eat the clay of the well, and Danyal* drank its milk. That (situation) remained for a time. Allah azwj Revealed to the Prophet* who was in Bayt Al-Maqdas: “Go with this food and drink to Danyal*, and Convey My *azwj* Greetings to him*. He* said: ‘And where is Danyal*, O Lord* azwj*?’ He* azwj* Said: “Inside a well in such and such a place”.


He came over to it and announced, ‘O Danyal*!’ So he* said: ‘Here I* am! A stranger’s voice’. He* said: ‘Your* Lord* azwj* Conveys His* azwj* Greetings to you, and has Sent me* to you* with the food and the drink’. He* showed it to him*.

قال: فقال دانیالَ: الحمد لله الذي لا ينسى من ذكره، الحمد لله الذي لا يخيب من دعاه، الحمد لله الذي من توكل عليه كفاه، الحمد لله الذي من وثق به لم يكله إلى غر ه، الحمد لله الذي يجزي بالاحسان إحساناً، الحمد لله الذي يجري بالنصر نجاة، الحمد لله الذي يكشف ضننا عند كريتنا والحمد لله الذي هو لحماً حين ساء ظننا بأعمالنا.

Danyal* said: ‘The Praise is for Allah* azwj*! The Praise is due to Allah* azwj* Who does not Forget the one who remembers Him* azwj*! The Praise is due to Allah* azwj* Who Suffices the one who relies upon Him* azwj*! The Praise is due to Allah* azwj*! The one who trusts in Him* azwj* does not (need to) go to someone else! The Praise is due to Allah* azwj*! Who Recompenses good with the Good! The Praise is due to Allah* azwj*! Who Recompenses the patience with the salvation! The Praise is due to Allah* azwj*! Who Removes our harm during our Afflictions! The Praise is due to Allah* azwj*! Who Cuts-off the tricks from us when our confidence (is low)! He* azwj* is our hope when we think our deeds have worsened’.

قال: فأري بخت نصر في نومه كأن رأسه من حديد، ورجليه من نحاس، وصدره من ذهب، قال: فدعمو المتنين فقال لهم: ما رأيت؟ فقالوا: ما ندري ولكن فقه علينا ما رآيت في المنام، قال: وأنا أخبر علىكم الازرق منذ كنا وكنا ولا ندرون ما رآيت في المنام؟ فأمر بهم فقتلوا.

He* asws* said: ‘Bakht Nasar saw in his dream as if his head was of iron, and his legs were of copper, and his chest was of gold. He called the astrologers and said to them, ‘What did I see in the dream?’ They said, ‘We do not know, but relate to us what you saw’. He said, ‘I have made the sustenance to flow for you all such and such (a time), and you do not know what I saw in the dream?’ And he ordered for them to be killed.

قال: فقال له بعض من كان عليه: إن كان عند أحد شيء فعد عملوا، فإن اللبوة لم ترني له، وهي تأكل الطين وتوضع، فبعث إلى دانیال فقال: ما رآيت في المنام؟ فقال: رآيت كان أمكر من حديد، وحليمه من نحاس، وصادره من ذهب، فقال: هكذا رآيت ماماذاك؟ فقال: قد ذهب ملكك وانت متقول إلى ثلاثة أيام يقتل رجل من ولد فارس.

He* asws* said: ‘Someone who was in his presence said, ‘If there is anyone who has anything (about this), so it is with the one in the pit, for the lioness does not come to him*’, and she
eats the clay and feeds him instead. He sent for Danyal and said, ‘So what did I see in the dream?’ He said: ‘You saw as if your head was of iron, and your feet were of copper and your chest was of gold’. He said, ‘This is what I saw! So, what was that?’ He said: ‘Your kingdom has gone away, and you would be killed in three days, a man from Persia would kill you’.

قَالَ: فَقَالَ لِهِ: إِنْ عَلِيَ لِمُسَيِّ يُدِينَ، عَلَى بَابِ كُلّ مَدِينَةٍ حَرْسٍ، وَمَا رَضِيتُ بِهِ حَتَّى وَضَعْتُ بَيْنَهُ حَلْقًا نِّحَاسٍ فَلَا يَدْخُلُ غَرْبٌ إِلَّا صَاحِبُهُ، قَالَ: فَقَالَ لِهِ: إِنَّ الْأَمَرَ كَمَا قَلَّتْ لَكَ، قَالَ: فِيَتْ النِّجْلَ وَقَالَ: لَا يَلُونُ أَحَدًا مِّنَ النَّاسِ إِلَّا قَتَلَهُمْ كَاذِكَا مِنْ كَاذِبٍ، وَكَانَ دَانِيَلَ جَالِسًا عَنْهُ، فَقَالَ: لَا يَفْقَرُكُهُ هِذَةَ الْشَّاهِدَةَ الْآيَاتِ، فَإِنْ مَضَىْ قَتَلُكُهُ.

He said: ‘He (Bakht Nasar) said, ‘I have seven cities, upon the gate of each of the cities is a guard, and I would not be happy with that until I place a lock of copper upon the gate of each city. No stranger would enter it except he is called for, until he is seized’. He said to him: ‘The matter is as I have said it to you’. He said: ‘He sent for the cavalry, and said, ‘Do not let anyone from the creatures in except that you kill him, whoever he is’. And Danyal was seated in his presence, and he said, ‘Do not separate from me during these three days, for it three days pass by, I will have you killed’.

فَلَمْ كَانَ فِي الْيَوْمِ الثَّانِي مَمْسَى أَحَدَهُ الغَمْ فَجَرَ السُّلْطَانُ غَلَامًا كَانَ الْغَلَامُ مَنْ أَهِلُّ فَارِسٍ وَهُوَ لَا يَعْلَمُ أَنْ هُوَ مِنْ أَهِلِّ فَارِسٍ فَدَفَّإِلَهُ سَيْفَهُ وَقَالَ لِهِ: يَا غَلَامًا لَا تَلْقَى أَحَدًا مِّنَ النَّاسِ إِلَّا وَقَتلْهُ إِنْ لَقَيْتُنِي أَنَا فَاعْلَيْتُ، فَأَخَذَ الْغَلَامُ سَيْفَهُ فَلَرَبَّهُ بِفَتْحٍ وَقَاتَلَهُ بِهِ بِفَتْحٍ فَقَتَلَهُ.

When it was the third day, in the evening he was overcome with gloom. He went out, where he met a young boy whose parents used to serve him, from the Persians, and he did not know that he was from the Persians. He handed his sword to him and said, ‘O boy! Do not meet anyone from the creatures except that you kill him, and even if I were to meet myself, I would kill myself’. The boy grabbed hold of the sword and struck at Bakht Nasar with a strike, and killed him.

فَجَرَ حَمَارُ أَرْمَايَ عَلَى حِمَارِهِ وَمَعَهُ ثَلَاثَةٌ كَأْنَى ذَا أَحَدُهُمْ فَجَرَ السُّلْطَانُ غَلَامًا كَانَ الْغَلَامُ مَنْ أَهِلُّ فَارِسٍ وَهُوَ لَا يَعْلَمُ أَنْ هُوَ مِنْ أَهِلِّ فَارِسٍ فَدَفَّإِلَهُ سَيْفَهُ وَقَالَ لِهِ: يَا غَلَامًا لَا تَلْقَى أَحَدًا مِّنَ النَّاسِ إِلَّا وَقَتلْهُ إِنْ لَقَيْتُنِي أَنَا فَاعْلَيْتُ، فَأَخَذَ الْغَلَامُ سَيْفَهُ فَلَرَبَّهُ بِفَتْحٍ وَقَاتَلَهُ بِهِ بِفَتْحٍ فَقَتَلَهُ.

Irmiah went out upon his donkey with him were some figs as a provision for himself, and some honey. He looked towards the predators of the well, and predators of the sea, and predators of the air eating the dead flesh, so he thought to himself for a while, then said: *How will Allah Give it life after its death* [2:259] and they have been eaten by the predators?

فَأَماَّنَهُ الَّذِي مَكَانَهُ وَهُوَ قَوْلُ اللَّهُ تَبَارَىٰ وَتَعَالَىٰ: " أَوَّالُ الَّذِي مَرَّ عَلَى قَرِينٍ وَهُوَ حَماَّةٌ عَلَى عَروُشِهَا قَالَ أَنَّ يَحْيَى هَذِهِ الْاَلْلَهُ لَمْ يَنْصُرَهُ وَكَانَ مَانَهُ عَامٌ ثُمَّ بَعْثَهُ " أَيَّ أَحَياهُ.

So, Allah Caused him to die in his place, and these are the Words of Allah Blessed and Exalted *Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: How will Allah Give it life after its death? So Allah Caused him to die for a hundred years, then Raised him to life* [2:259], i.e., Revived him.
When Allahazwj had Mercy upon the Children of Israel, and destroyed Bakht Nasar, Returned the Children of Israel back to the world. And when Allahazwj Empowered Bakht Nasar over the Children of Israel, and Uzairas had escaped and entered in a spring and hid in it, and there remained Irmiah as dead for a hundred years.

Then Allahazwj the Exalted Revived himas. So, the first of what was Revived from himas were hisas eyes which were like white eggs. So heas looked, and Allahazwj the High Revealed unto himas He said: "How long did you tarry?" He said: 'I tarried for a day' - then heas looked at the sun and it had risen, so heas said or a part of a day [2:259].

Allahazwj the Exalted Said: He Said: "But, You tarried for a hundred years, so look at your food and your drink – they did not age - i.e., they have not changed (rotted away), and look at your donkey; and for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then clothed them with flesh".

Heas went on to look at the bones which were split and ragged, the predators having eaten its flesh, so there were just bones here and there. And heas moved and stood up, and his donkey stood up as well. Heas said: I know that Allah is Able over all things'. [2:259].

Ibn Al Barqy, from his father, from his grandfather, raising it to,

‘Abu Abdullahasws having said: ‘Kings of the earth, all of it, are four – Two Momins and two Kafirs. As for the two Momins, Suleyman Bin Dawoodas and Zulqarnaynas, and the two Kafirs, Nimrodla and Bakht Nasr’. 439

438 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 25 H 1
Hisham Bin Al Hakam in a Hadeeth of the atheist —

‘Al-Sadiq asws said: ‘Allahazwj Caused the Prophet Irmiahas to die, the one who looked at the ruins Bayt Al-Maqdasa and what is around it when Bakht Nasr invaded them, and heas said: ‘How will Allah Give it life after its death [2:259]?

فأمّهات الله مائة عام ثم أحياء، ونظر إلى أعضائه كيف تلتزم، وكيف تلبس اللنم، وإلى مفاصله وعروقه كيف توصل، فلما استوى قاعدا قال: "أعلم أن الله على كل شيء قادر".

Allahazwj Caused himas to die for a hundred years, then Revived himas, and heas looked at hisas limbs how they had been composed, and how the flesh had been covered upon it, and to hisas joints and hisas veins how they had been connected (once again). When heas was seated upright, he said: ‘I know that Allah is Able over all things’. [2:259]’.

Al Faham, from Muhammad Bin Isa Bin Haroun, from Ibrahim Bin Abdul Samad, from his father, from his grandfather who said,

‘Our Masterasws Al-Sadiqasws said: ‘The one who is anxious (distressed) for his sustenance, a sin would be written against him. Danyalas was in an era of a fiercely tyrannous king. He seized himas and dropped himas into a pit and dropped the lion along with himas, but it did not come near himas and did not injure himas.

فاوحى الله إلى نبي من أنبيائه أن ائت دانيا! بيعام، قا: يا رَبِّ! وَأين دانيا؟ قا: تخرج من القرية فيستقبلك ضبأ فاتبعه فإنه يدلك إليه، فأتت به البدلة إلى ذلك، فإذا فيه دانيا، فأدلى إليه اليعام، جبر عليه فلم يخرج.

Allahazwj Revealed to a Prophetas from Hisazwj Prophetsas to go to Danyalas with some food. Heas said: ‘O Lordazwj! And where is Danyalas? ’ Heazwj Said: “Go out from the town and a hyaena will face youas. Follow it and it will lead youas to himas!” The hyaena came with him to that pit, and there in it was Danyalas, and he lowered the food to himas.

قال دانيا! الحمد لله الذي لا ينسى من ذكره، والحمد لله الذي لا يخيب من دعاه، الحمد لله الذي من توكل عليه كفاه، الحمد لله الذي يجزي بالحسن مناسبة، وبالصبر نجاة.

Danyalas said: ‘The Praise is for Allahazwj Who does not forget the one who remembers Himazwj, and the Praise is for Allahazwj Who does not disappoint the one who supplicates to Himazwj, and the Praise is for Allahazwj Who the one who relies upon Himazwj, Suffices him; the Praise is for Allahazwj Who, one who holds fast with Himazwj, does not Allocate him to someone else; and the Praise is for Allahazwj Who Recompenses goodness with the goodness, and with the patient is the salvation’.

فقال الصادق عليه السلام: إن الله أبى إلا أن يجعل أرزاق المتقين من حيث لايحتسبون وأن لا يقبل لأولئك شهادة في دولة الطائفين.

Then Al-Sadiq\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Refuses except that He\textsuperscript{azwj} Makes the sustenance(s) of the pious to be from where they are not anticipating, and that He\textsuperscript{azwj} will not Accept for His\textsuperscript{azwj} friends any testimony in the government of the unjust’\textsuperscript{441}.

\textsuperscript{441} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 25 H 4
Danyal\textsuperscript{as} used to fast during the day and break Fast at night upon whatever had been brought to him\textsuperscript{as} from the food, and the afflictions intensified upon his\textsuperscript{as} Shias and his\textsuperscript{as} people, the ones awaiting his\textsuperscript{as} appearance, and most of them doubted in the Religion due to the prolonged period.

When the afflictions were over with Danyal\textsuperscript{as} and his\textsuperscript{as} people, Bakht Nasr saw in the dream as if Angels from the sky had descended to the earth in droves to the pit in which was Danyal\textsuperscript{as}, submitting to him\textsuperscript{as}, giving him\textsuperscript{as} glad tidings of the relief. When it was morning, he regretted what he had done to Danyal\textsuperscript{as} and ordered that he\textsuperscript{as} be brought out from the pit.

When he\textsuperscript{as} came out, he presented excuses to him\textsuperscript{as} from what had happened from him to the tormentors. Then he delegated to him\textsuperscript{as} the overseeing regarding the affairs of his kingdom and the judging between the people. Thus, it appeared from what was concealed from the Children of Israel, and they raised their heads, and gathered to Danyal\textsuperscript{as} convinced of the relief.

It did not remain except for a little while from the state until he\textsuperscript{as} went on his\textsuperscript{as} way (passed away) and delegated the command after him\textsuperscript{as} to Uzair\textsuperscript{as}, and they (people) used to gather to him\textsuperscript{as} and be comforted with him\textsuperscript{as} and taking from him\textsuperscript{as} the information of their Religion. Then Allah\textsuperscript{azwj} Caused his\textsuperscript{as} person to disappear from them for a hundred years, then Resurrected him\textsuperscript{as}, and the Divine Authority after him\textsuperscript{as} disappeared, and the afflictions intensified upon the Children of Israel until Yahya\textsuperscript{as} appeared’’.

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\textsuperscript{442} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 25 H 5
وقالوا: لقد أعظمت الفرية على الله، تزعم أن الله معيل مساجده من عبادته! فقيدوه وسجنوه، فأقبل بخت نصر وحاصرهم سبعة أشهر حتىأكلوا خلاهم، وشربوا أبوالهم، ثم بيش بهم بيش اجببارين بالقتل والصلب والاحراق وجذع الانوف ونزع الالسن والانياب ووقف النساء، فقيل له:\n\\nإن له صاحبا كان يحذرهم بما أصابهم فاتهموه وسجنوه، فأمر بخت نصر فأخرج من السجن، فقله أرميا عليه السلام: أكنت تحذر هملاء؟ فأجاب: نعم، فقل: وأنى علمت بذلك؟ فأجاب: أرسلني الله به إليهم، فقل: فكذبوك وضربوك؟ فأجاب: نعم، فقل: لبئس القوم قوم ضربوا نبيهم وكذبوا رسالة ربهم، فهل لك أن تلق بي؟ إن أحببت أن تقيم في بلادك آمنتك؟ فأجاب أرميا عليه السلام: إن كنت لم أز في أمان الله منذ كنت لم أخر من بلاد نبيهم، ولو أن بني إسرائيل لم يخرجوا من أمانه لم أقدر على صرفهم، فأتيهم أرميا عليه السلام، فلما رف به ملك مصر اجتمعوا إليه فقالوا: عرفنا أنك نبينا فانصح لنا، فأمرهم أن يقيموا معه، فقالوا: ننيلقوا إلى مصر نستجر، فقيل له: إن ذمة الله أوفى ذمته، فنيلقوا إلى مصر وتركوا أرميا، فقيل لهم الملك: أنتم في ذمتي، فسم ذلك بخت نصر فأرسل إلى ملك مصر: ابعث بهم إلي مصفدين وإلا آذنتك بالحرب. فلما سم أرميا عليه السلام بذلك أدركته الرحمة لهم، فبادر إليهم لينقذهم، فورد عليهم وبث روحه و Преис. إني لاقتلنهم إذ كذبوك ولم يصدقوك فقتلهم ولحق بأرض بابل، فأقام أرميا بمصر مدة، فأوحى الله تعالى إليه: الحق بإيليا، فنيلقوا إلى مصر وتركوا أرميا، فقيل لهم الملك: أنتم في ذمتي، فسم ذلك بخت نصر، ثم عمد فدفن أربعة أحجار في ناحية من الأرض، فصار إليهم بخت نصر فظفر بهم وأسرهم، فلما أراد أن يقسم الفئ ويقتل الاسرى ويعتق منهم كان منهم أرميا، فقيل له بخت نصر: أراك معدائي بعد ما عرضتك له من الكرامة؟ فأجاب: جئتهم مخوفا أخبرهم خبرك، وقد وضعت لهم علامة تحت سريرك هذا وأنت في شرقي بابل، ارف سريرك فإن تحت كل قائمة من قوائمه حجرًا دفنته بيدي وهم ينظرون، فلما رف بخت نصر سريره وجد مصداق ما قيل، فقيل لآرميا عليه السلام: إن الله يأمرك أن ترجع بقوتك ورجالك حتى تنسى إيليا وتعمرها، فندب الفارسي لذلك ثلاثين ألف قهرمان، ودف إلى كل قهري ألف عامل بما يصلح لذلك من الآلة والنفقة، فسار بهم فلما تمت عمارتها بعد ثلاثين سنة أمر عظام أرميا أن يحيى، فقام أرميا عليه السلام في الثالث من النبوءة وثالث سنة من الفرس، وتمحور على شرف بيت المقدس ورأى خرابًا عظيما، قال: "أنى يحيي هذه الله" فنزل في ناحية واتخذ ملجعا ثم نزع الله روحه وأخفه، وقيل له: "أنى يحيي هذه الله" فنسل في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحدة، و fats في ناحية واحد
والاقامة معك أوثق لي، فجم بخت نصر ولده وأهل بيته وخدمه وقا لهم: هذا رجل حكيم قد فرج الله به عن كربة قد عجزتم عنها، وقد وليته أمركم وامري، يا بني خذوا من علمه، وإن جاءكم رسولان أحدهما لي والآخر له فأجيبوا دانيا قبلي، فكان لا يقبل أمرًا دونه، و لما رأوا قوم بخت نصر ذلك حسدوا دانيا، ثم اجتمعوا إليه وقالوا: كانت لك الأرض ويز عم عدونا أنك أنكرت عقلك، قا: إنني أستعين برأي هذا الاسرائيلي لاصلاح أمركم فإن ربه ييلعه عليه، قالوا: نترذ إلها يكفيك ما أهمك وتستغني عن دانيا، فقا: أنتم وذاك، فعملوا صنمًا عظيما وصنعوا عيدا وذبحوا له، وأوردوا نارًا عظيمة كنار نمرود ودعوا الناس بالسجود لذلك الصنم ومن لم يسجد له ألقي فيها. وكان م دانيا عليه السلام أربعة فتية من بني إسرائيل: يوشا ويوحين وعيصوا ومريوس، وكانوا مخلصين موحدين، فأتي بهم ليسجدوا للصمم، فقالت الفتية: هذا ليس بإله، ولكن خشبة صماء عملها الرجا، فإن شئتم أن نسجد للذي خلقها فعلنا، فكتفوهم ثم رميا بهم في النار، فلمما أصبنوا طل عليهم بخت نصر فوق قصر فإذا معهم خامس وإذا بالنار قد عادت جليدا، فامتلا رعبا، فدعا دانيا عليه السلام فسأله عنهم فقا: أما الفتية فعلى ديني يعبدون إلهي ولذلك أجارهم والخامس بحر الله، أرسله الله تعالى جلت عظمته إلى هملاء نصرة لهم، فأمر بخت نصر فأخرجوا فقا لهم: كيف بتم ؟ قالوا: بتنا بأفلل ليلة منذ خلقنا، فألحقهم بدانيا وأكرمهم بكرامته حتى مررت بهم ثلاثون سنة.

(P.s. – This is not a Hadeeth) 444

8 - من الأحاديث الملقية عن النبي ﷺ: لم تكن صناعة بأيام زكريا بن إلياس عليه السلام كصينية أثداء على الأرض، ف.Service her face, قا: رأيت رؤيا أخشى أن يكون فيها هلاككم وهلاكي فما تأويلها ؟ فعجزوا وجعلوا علة عجزهم دانيا، فأخرجهم ودعا دانيا عليه السلام فسأله فقا: رأيت شجرة عظيمة شديدة الخلرة، فرعها في السماء، عليها طر السماء، وفي ظلها وحوش الأرض وسباعها، فبينما أنت تنظر إليها قد أعجبتك بهجتها إذ أقبل ملك يحمل حديدة كالفأس على عنقه وصرخ بملك آخر في باب من أبواب السماء يقو: كيف أمرك الله أن تفعل بالشجرة ؟ أمرك أن تجتها من أصلها أم أمرك أن تأخذ بعلها ؟ فناداه الملك الأعلى: إن الله تعالى يقو: خذ منها وأبق، فنظرت إلى الملك حتى ضرب رأسها بفأسه فانقيت وتفرق ما كان عليها من الأرواح، ومن كان تحتها من السباع والوحوش، وبقي اجبذا لا هيئة له ولا حسن، فقا بخت نصر: فهذه الرؤيا رأيتها فما تأويلها ؟ قا: أنت الشجرة وما رأيت في رأسها من اليور فولدك وأهلك، وأما ما رأيت في ظلها من السباع والوحوش فإنها رولك ورعيتك، وكنت قد أغلبت الله فيما تابعت قومك من عمل الصنم، فقا بخت نصر: كيف يفعل ربك بي ؟ قا: يبتليك ببدنك فيمسرك سبع سنين فإذا ملت رجعت إنسانًا كما كنت أو مرة، فقعد بخت نصر يبكي سبع أيام، فلما فرغ من البكاء ظهر فوه بيته فمسره الله عقابًا فيار، وكان دانيا عليه السلام يأمر ولده وأهل مملكته أن لا يغوا من أمره شيئا حتى يرج إليهم، ثم مسره الله في آخر عمره بعوضة فأقبل يرثه حتى دخل بيته ونوله الله إنسانًا فاغتسل بالماء ولبس المسوح ثم أمره أن يزعم أن يرى السماء، وعذب له واصبح على ذلك قولهم: إن هذه الأ بأنه شيء، هو إنسان يرث ولا يزعم أن أرى السماء، وإنما يعلم بهم ما لا يعلم به، وإن هذه الحديث عن صناعة أثداء، فما في ذلك ملحمة في عيني، وإنما أحسب أن الناس لا يفهمونها إلا بالكلام، وإنما قلت هذا فيهما قبل أن يكونا على هذه الحال.

(P.s. – This is not a Hadeeth) 445

9 - من الأحاديث الملقية عن النبي ﷺ: لما توفي بخت نصر تاب الناس ابنه، وكانت الاواني التي عملت الشياطين لسليمان بن داوود عليه السلام من اللملم والياقوت غاص عليها الشياطين حتى استخرجوها من قصور الأخر الصنم التي لاقت فيها السفن، وكان نص نصر عن ذلك معه من النبي ﷺ، وأوردوه آرائه باب، واستمر فيه داني عليه السلام قال: إن هذه الأبناء الطاهرة مدفونة ضيائها التي أنبتها أيه الله، فزعت عقولولا فلا تستفسنها بلحم الجزار وغيره فإنها ريا مبيعًا حيث كانت، فلم يفوه بصغير داني وأمساك وقفل: وكانت له أمة حكيمة نشأت في تأدب داني تعظمه وقفل: إن أبيك كان يستغفر بخت، فأي ذلك، فعمل في كل عمل سوي حتى عبت الأرض منه إلى الله تعالى جلت عظمته، فيما هو في عيني، فبفلك ملك يكتب على الجدار ثلاثة أحرف، ثم عتب المكتوب ولفظ وجعلها دانيًا يكتب بها ذلك الكتاب وكان كتب: " ون فتح، ووعد فأغر، وجعل فقه"، فقال: أما الأول فإنه عقلة ون فتح فكان خلفي في النيران، والثاني وعده أن يملك أخمه اليوم، والثالث فإن الله كان قد جمعه ولهذا، فكابرغ من قبله ولهذا.
عظيما ثم تفرق اليوم، فلا يجتم إلى يوم القيامة، فقا له: ثم ماذا ؟ قا: يعذبك الله، فأقبلت بعوضة تير حتى دخلت في إحدى منرريه فوصلت إلى دماغه وتمذيه، فأحب الناس عنه من حمل مرزبة يلرب بها رأسه، ويزداد كل يوم ألما إلى أربعين ليلة حتى مات وصار إلى النار.

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Al Sadouq, from Al Sakry, from Al Jowhary, from Ibn Amarah, from Jabir Al Jufy,

‘From Al-Baqir asws, he (the narrator) said, ‘I asked him asws about the interpretation of the dream about Danyal as, is it correct?’ He asws said: ‘Yes. It used to be Revealed to him as and he as was a Prophet as, and he as was from the ones Allah azwj Taught the explanation of the Ahadeeth, and he as was truthful, wise, and he as used to make a Religion with our asws love of the People asws of the Household’.

قال جابر: ممتنع أهل البيت ؟ قال: إي والله، وما من نبي ولا ملك إلا كان يدين بمنبتنا أهل البيت ؟

Jabir said, ‘With your asws love, the People asws of the Household?’ He asws said: ‘Yes, by Allah azwj, and there is none from a Prophet saww nor an Angel, and (they all) used to make it a Religion with our asws love’. 447

Al-Sadouq, from his father, from Muhammad Al Attar, from Al Ashary, from Al Sayari, from Is’haq Bin Ibrahim,

‘From Al-Reza asws having said: ‘The king said to Danyal as, ‘It is my desired that there should happen to be for me a son like you as’. He as said: ‘What place from your heart?’ He said, ‘Majestic place and I revere him’. Danyal as said: ‘When you copulate, then make your concern regarding me as’. 

قال: ففعل الملك ذلك فولد له ابن أشبه خلق الله بدانيا

He asws said: ‘The king did that and there was born for him, Allah azwj Resembled his creation with Danyal as’. 448

446 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 25 H 9
لا الأرض برثة، فقتل من النمل كير ا، فعرف أنه ميل ضرب، فقيل له: يا عزير إن القوم إذا استنقوا عذابي قدرت نزوله عند انقلاء آجا  ا.

(P.s. – This is not a Hadeeth)  449

And they were from various towns and a group fled from the death (plague), and they descended in the vicinity of Uzair as, and they were Believers, and Uzair as used to interchange to them and hear their speech and their beliefs and loved them upon that and established brother-hood with them upon it. He as was absent from them for one day, then came to them and found them to have fallen dead. He as grieved upon them and said: How will Allah Give it life after its death [2:259], wondering from it of what had hit them and they had all died in one day.

And they were from various towns and a group fled from the death (plague), and they descended in the vicinity of Uzair as, and they were Believers, and Uzair as used to interchange to them and hear their speech and their beliefs and loved them upon that and established brother-hood with them upon it. He as was absent from them for one day, then came to them and found them to have fallen dead. He as grieved upon them and said: How will Allah Give it life after its death [2:259], wondering from it of what had hit them and they had all died in one day.

Fqimatu llaah  عن ذلك مائة عام وهي مائة سنة، ثم بعثه اللAA، وإياهم وكناها مائة ألف مقاتل، ثم قتلهم اللAA أجمعين لم يفلت منهم واحد على يدي بخت نصر.

And they were from various towns and a group fled from the death (plague), and they descended in the vicinity of Uzair as, and they were Believers, and Uzair as used to interchange to them and hear their speech and their beliefs and loved them upon that and established brother-hood with them upon it. He as was absent from them for one day, then came to them and found them to have fallen dead. He as grieved upon them and said: How will Allah Give it life after its death [2:259], wondering from it of what had hit them and they had all died in one day.

So, Allah azwj Caused him as to die for one hundred periods, and it is one hundred years. Then Allah azwj Resurrected him as and them, and they were one hundred thousand fighters. Then Allah azwj Killed them all, not one of them escaped from the hands of Bakht Nasr.

Then Malik Muhir bin Bekt Nsir ست عشرة سنة ومن سنين يوما، فأدأ عند ذلك دانيأل عليه السلام وجمله نحنا في الارض وطرى فيه دانيأل وأصحابيه وشيوعه من المممنين، وألقى عليهم النار، فلما رأى أن النار لاقتفرتم ولا خطفهم استودعهم الجب، و فيه الاسد، والسباع، والعداء كلك نوع من العذاب حتى خلصهم اللAA منه.

Then Mahrawiya Bin Bakht Nasr ruled for sixteen years and twenty days. During that Danyal\textsuperscript{as} was seized and a hole was dug out for him in the ground and Danyal\textsuperscript{as} and his\textsuperscript{as} companions and his\textsuperscript{as} Shias from the Momineen were dropped into it, and fires were thrown upon them. When he saw that the fire does not go near them nor does it burn them, they prepared a pit for them and in it was the lion and the wild animals; and they tormented them with all types of the punishments until Allah\textsuperscript{azwj} Finished them off from it.

And they are those whom Allah\textsuperscript{azwj} Mentioned in His\textsuperscript{azwj} Book: \textit{Cursed be the companions of the pit [85:4] (Companions of) the fire with the fuel [85:5]}. When Allah\textsuperscript{azwj} Wanted to Capture (the soul of) Danyal\textsuperscript{as}, Commanded him\textsuperscript{as} to deposit the Light of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Wisdom to Makeekha Bin Danyal\textsuperscript{as}. He\textsuperscript{as} did so’’.

From Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’}.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Sent unto the Children of Israel a Prophet\textsuperscript{as} called Irmiah\textsuperscript{as}. He\textsuperscript{azwj} Said: “Say to them: ‘What city from the precious cities, you have purged it, and planted in it the precious plantation, and you purged it from all strangeness, and replaced it and I\textsuperscript{azwj} Grew the Kharnouba?’”

He\textsuperscript{asws} said: ‘They laughed and ridiculed him\textsuperscript{as}, so he\textsuperscript{as} complained of them to Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “Say to them: ‘The city is Bayt Al-Maqdas, and the plantation is the Children of Israel, you purged it from every stranger, and every tyrant was kept away from them, but they opposed and acted with disobeying Allah\textsuperscript{azwj}. So, I\textsuperscript{azwj} will Make a ruling authority to be upon them in their city, one who will spilt their blood and seize their wealth. If they cry to Me\textsuperscript{azwj} I\textsuperscript{azwj} will not have Mercy on their crying, and if they supplicated, I\textsuperscript{azwj} will not Answer their supplication. Then it will be ruined for a hundred years and will not be built”’

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450 \textit{Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 25 H 13}
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When he as narrated to them, the scholars were alarmed and they said, ‘O Rasool of Allah! What is our sin and we do not happen to be acting with their deeds? So, return to your Lord for us’. He as fasted for seven (days), but nothing was Revealed to him as. So, he ate a meal, then fasted seven (days). When it was the twenty-first days, Allah Revealed to him as: “Retract from what you are doing. Are you (wanting to) retract Me regarding a matter I have Decreed it, or Return your face upon your back?”

Then He Revealed to him as: ‘Say to them: ‘You are seeing the evil but you are not denying it!’” Then, Allah Caused Bakht Nasr to overcome them, what has reached you. Then Bakht Nasr sent a message to the Prophet and said, ‘You have informed from your Lord and narrated to them with what I shall be doing with them. If you like, stay with me among the ones you like to, and if you like, get out!’ He said: ‘No, but I shall go out’.

He provided juice and figs and went out. When he was (at a distance of) the extent of the sight, he turned around to it and said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, [2:259]. He Caused him to die in the morning and Resurrected him in the evening before the setting of the sun, and it was the first thing which his eyes say, the setting of the sun.

Then He Said to him as: “How long did you tarry?” When he looked at the sun not having had set yet, he said: ‘I tarried for a hundred years, so look at your food and your drink – they did not age, and look at your donkey; and in order for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then We Clothed these with flesh”. [2:259]
He\textsuperscript{asws} said: ‘He\textsuperscript{as} went on looking at his\textsuperscript{as} bones, how part of it connect to a part, and he\textsuperscript{as} saw the veins how they flowed. When he\textsuperscript{as} stood upright, he\textsuperscript{as} said: ‘\textit{I know that Allah is Able over all things}. [2:259]’\textsuperscript{451}

By the chain to Al Sadouq, from his father, from Sa’ad, from Al Yaqteeny, from Al Nazar, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer, ‘From Abu Abdullah\textsuperscript{asws} – similar to it, and in it: ‘Allah\textsuperscript{azwj} Caused Bakht Nasr to overcome upon them, and he has been named with it because he had been breastfed with the milk of a dog, and his name was Al-Kalb (the dog) Bakht, and name of his companions was Nasr, and he was a Magian, uncircumcised. He attacked upon Bayt Al-Maqdas and entered it among six hundred flags.

Then Bakht Nasr sent for the Prophet\textsuperscript{as} and said, ‘You\textsuperscript{as} have informed from your\textsuperscript{as} Lord and informed them with what I will be doing with them. If you\textsuperscript{as} like you\textsuperscript{as} can stay with me, and if you\textsuperscript{as} like, you\textsuperscript{as} can go out’. He\textsuperscript{as} said: ‘But, I\textsuperscript{as} shall go out’. So, he\textsuperscript{as} provided with juice and milk, and went out’\textsuperscript{452}

‘It was mentioned by a group of the people of knowledge that Ibn Al-Kawa said to Ali\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! What son is older than his father, from the people of the world?’

He\textsuperscript{asws} said: ‘Yes, they are – Uzair\textsuperscript{as} the son when he\textsuperscript{as} passed by a ruined town and he\textsuperscript{as} had come from a farm of his\textsuperscript{as}, a donkey being under him\textsuperscript{as}, and with him\textsuperscript{as} was a container wherein was oil and a pitcher in which was juice. He\textsuperscript{as} passed by a ruined town and he\textsuperscript{as} said: ‘\textit{How will Allah Revive this after its death? So Allah Caused him to die for a hundred years}, [2:259]. His\textsuperscript{as} son begot and procreated. Then Allah\textsuperscript{azwj} Resurrected him\textsuperscript{as} and Revived

\textsuperscript{451} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 25 H 14
\textsuperscript{452} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 25 H 15
him as among the children he as had died in, so those children were older than their father as , 453

17 - خص: ابن عيسى, عن الحسن, عن الحسين بن علي, عن الصحابي بن بنيان أن عبد الله بن الكواء البشري قام إلّا أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين إن أبا المعتمر تكلم أُنا بالله كلام لا يعجبه قلّتي, فقال: وما ذاك؟ قال: بعمت نكّ حديثك أنك

– سمعت رسول الله صلى الله عليه وآله وسلم: إن أبى رأنت أو سمعوا بجلّ آخر سنّا من أمه, Ibn Isa, from Al hassan, from Al Husay Bin Ulwan, from Muhammad Bin Dawood Al Abady, from Al Asbagh Bin Nubata,

‘Abdullah Bin Al-Kawa Al-Yashkary stood up to Amir Al-Momineen asws and said, ‘O Amir Al-Momineen asws! Abu Al-Mo’tamar spoke just now with a speech my heart could not bear’. He asws said, ‘And what is that?’ He said, ‘He claims that you asws narrated to him that you asws heard Rasool-Allah saww saying: ‘We saww have seen or heard of a man older in age than his father’.

فقال أمير المؤمنين عليه السلام: فهذا الذي كبر عليك؟ قال: نعم, فهي تؤمن أن هذا وتعرف؟

Amir Al-Momineen asws said: ‘So this is which is grievous upon you?’ He said, ‘Yes. Do you asws believe in this and do you asws recognise it?’

فقال: نعم ونكل بابن الكواء افقي أُخرك عن ذلك, إن عزيرا خرج من أهله وامرأته في شهرها ولله يومذ خمسون سنة, فلما ابتهل الله عز وجل بذنه وأمائه مائة عام ثم بعته فرجع إلى أهله وهو ابن خمسين سنة, فاستقبله ابنه وهو ابن مائة سنة, ورد الله عز يزاع في السن الذي كان به, فقال ما يريد.

He asws said: ‘Yes, and woe be unto you, O Ibn Al-Kawa! Understand it from me asws, I asws shall inform you about that. Uzair as was an orphan, not having a mother for him as nor a father, and a woman from the Children of Israel, very old, cared for him as and loved him as. And (there was a) a king from the kings of the Children of Israel who had two judges for him who had a friend who was a righteous man, for whom was a woman with a beautiful body, and he used to come to the king and discuss with him.

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Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Wahab,

‘From Abu Abdullah asws having said: ‘Ali asws said: ‘Danyal as was an orphan, not having a mother for him as nor a father, and a woman from the Children of Israel, very old, cared for him as and loved him as. And (there was a) a king from the kings of the Children of Israel who had two judges for him who had a friend who was a righteous man, for whom was a woman with a beautiful body, and he used to come to the king and discuss with him.

واحتاج الملك إلى رجل يبعيه بعض أموره فقا للقاضيين: اختارا رجلا أرسله في بعض أموري، فقالا: فلان، فوجهه الملك، فقا الرجل للقاضيين:

أوصيكم باوراي حيي، فقالا: نعم، فخرج الرجل،

And the king had a need from that man, to send him regarding one of his matters. He said to the two judges, 'Both of you choose a man to send him in one of my matters'. They both said, 'So and so'. The king diverted himself to him. The man said to the two judges, 'I bequeath to both of you with my wife for her safety'. They both said, 'Yes'. The man went out.

فكان القاضيان يأتيان باب الصديق فعشقا امرأته فراوداها عن نفسها فأبت، فقالا لها: والله لئن لم تفعل لنشهدن عليك عند الملك بالزناء ثم لنرجمنك،

The judges used to come to the door of the friend, so they both desired his wife, but she repulsed them both from herself and refused. They both said to her, 'By Allah azwj! If you were not to do it, we would testify against you in the presence of the king with the adultery, then we would have you stoned'. She said, 'Then do whatever you both like to'. They both went over to the king and informed him, and testified in his presence that she is an adulteress. There entered a grievous matter into the king due to that, and his grief got aggravated by it, and he had also admired her.

فقال لهما: إن قولكما مقبو  ولكن ارجموها بعد ثلاثة أيام، ونادى في البلد الذي هو فيه: احلروا قتل فلانة العابدة فإنها قد بغت، فإن القاضيين قد شهدوا عليها بذلك، وقا الملك لوزيره: ما عندك في هذا من حيلة ؟ فقا : ما عندي في ذلك من شئ.

He said to them both, 'Both your words are accepted, but, stone her after three days'. He called out in the city in which he (her husband) was, for (the people) to be present for the killing of so and so woman worshipper, for she had committed adultery, for the two judges has testified against her'. There were a lot of people with regards to that, and the king said to his Vizier, 'What is with you with regards to this from an excuse?' He said, 'There is nothing with me regarding that anything'.

فخرج الوزير يوم الثانى وهو آخر أيامها فإذا هو بغلمان عراة يلعبون وفيهم دانيا لا يعرفه، فقا دانيا: يا معشر الصبيان تعالوا حتى أكون أنا الملك وتكون أنتم يا فلانة العابدة، وفلان وفلان القاضيين شاهدين عليها، ثم جمع ترابا وجعل سيفا من قصب، وقا للصبيان: خذوا بيد هذا فنحو إلى مكان كذا وكذا، وخذوا بيد هذا فنحو إلى مكان كذا وكذا.

So, the Vizier went out on the third day, and it was the last of her days, and there were (some) little boys playing, and among them was Danyal, and he did not know him. Danyal said: 'O group of children! Come, until I become (pretend) I am the king, and you become the so and so worshipper woman, and so and so, and so and so become the two judges testifying against her. Then he gathered dust and made a sword from a stick, and said to the children: 'Take this (pretend judge) by your hand and go to this such and such a place, and take the hand of this (the other pretend judge) and go to this such and such a place.

Then he as said: ‘Return him to his place and bring the other’. So, they returned him to his place and came with the other. He as said: ‘With what do you testify?’ He said, ‘I testify that she committed adultery’. He as said: ‘When?’ He said, ‘On such and such a day’. He as said: ‘With whom?’ He said, ‘With so and so, son of so and so’. He as said: ‘And where?’ He said, ‘At such and such a place’.

He as said: ‘Return him to his place and bring the other’. So, they returned him to his place and came with the other. He as said: ‘With what do you testify?’ He said, ‘I testify that she committed adultery’. He as said: ‘When?’ He said, ‘On such and such a day’. He as said: ‘With who?’ He said, ‘With so and so, son of so and so’. He as said: ‘And where?’ He said, ‘Such and such a place’.

One of the two contradicted his companions. Danyal as said: ‘Allah azwj is the Greatest! A false testimony. O so and so, call out among the people that these two have testified against so and so woman with falsity, therefore present them and kill both of them’. The Vizier went to the king quickly and informed him of the news. The king sent for the two judges, and they both differed just as the two boys had differed. The king called out among the people, and ordered with the killing of them both”.

From Abu Ja’far asws having said: ‘Allah azwj Mighty and Majestic Revealed unto Dawood: “Go to My servant Daniel and say to him, “You disobeyed Me azwj and I azwj Forgave you, so you disobeyed Me azwj and I azwj forgave you, so you disobeyed Me azwj and I azwj Forgave you. But if you were to disobey Me azwj fourthly, I azwj will not Forgive you”.’

Dawood as went over and said: ‘O Daniel! I as am a Rasool as of Allah azwj to you and He azwj is Saying to you “You disobeyed Me azwj and I azwj Forgave you, so you disobeyed Me azwj and I azwj Forgave you, so you disobeyed Me azwj and I azwj Forgave you. But if you were to disobey

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Meazwj forthly, Izwj will not Forgive you”. So Daniel said to himazwj, ‘Youazwj have delivered (the Message), O Prophetazwj of Allahazwj!’.

فلمما كان في السحر فام دانيال فناجى ربه فقال: يا رب إن داود نبيك عصي مني فأولم فغفر لي، وعصيتك فغفرت لي، وعصيتك فغفرت لي، وعصيتك فغفرت لي.

When it was the next morning, Daniel stood and whispered to his Lordazwj and he said, ‘O Lordazwj, Dawoodazwj, Yourazwj Prophet sawww informed me that I disobeyed Youazwj and Youazwj Forgave me, and I disobeyed Youazwj, and Youazwj Forgave me, and Youazwj Forgave me, and heazwj informed me from Youazwj that if I were to disobey Youazwj for the fourth time, Youazwj will not be Forgiving me. So, by Yourazwj Might, if Youazwj will not Defend me, I will (end up) disobeying Youazwj, then I will (end up) disobeying Youazwj, and I (end up) will disobeying Youazwj, 456.

From Abu Abdullahasws having said: ‘The Prophet sawww said: ‘Honour the bread, for it has been worked upon by what is between the Throne and the earth and what is from the numerous of its people’. Then hesawww said to the ones around himsawww: ‘Shall Isawww inform you all?’ They said, ‘Yes, O Rasool-Allahsaww, may the fathers and the mothers be sacrificed for yousaww’. He sawww said: ‘There was a Prophetas among the ones who were before you all, called Danyaas, and heasws gave the owner of the crossing a bread in order to cross with it. So, the owner of the crossing threw down the bread and said, ‘What do I do with this bread. The bread is with us’, and he trampled it with the leg.

فلمما رأى دانيا لذلك منه رفع يده إلى السماء وقال: اللهم أكرم الخبز فقد رأيت يا رب ما صنع هذا العبد وما قال، فأوعى الله عزوجل إلى السماء أن بقي الغث وأوثى إلى الأرض أن كتب الله كلفني غداً، قال: فلم يعثر شيء حتى أنه بلغ من أمرهم أن بعضهم أكل بعضًا، فلم يرجع من هؤلاء إلا أدرك الله عزوجل من ذلك قالت امرأة أخرى ولها ولدان: فلانة! تعالوا حتى نأكل منا وانت اليوم ولدي فإنا جمعنا عداكما ولدنا، فلما جاءت لها: نعم، فأكلها،

When Danyalasws saw that from him, heas raised hisas hands towards the sky, then said: ‘O Allahazwj! Honour the bread, for Youazwj have Seen, O Lordazwj what this servant has done and what he said’. Heasws said: ‘Allahazwj Mighty and Majestic Revealed unto the sky that it withholds the rain, and Revealed unto the earth that it become layers like the pottery. So, it did not rain to the extent that their affairs reached such that some of them ate each other. When (the situation) reached what Allahazwj Mighty and Majestic Intended from that, a woman said to another, and for both of them were parents, ‘O so and so, come, let I and you both, eat my parents today, and when it is tomorrow, we both eat your parents’. she said to her, ‘Yes’. So, they ate them.

When she came over afterwards the other enticing to eat her parents, she prevented her, and she said, ‘Between me and you is a Prophet as of Allah azwj. So, they both brought their dispute to Danyal as. He as said to them both: ‘And has the matter reached to what I as see?’ She said to him as, ‘Yes, O Prophet as of Allah azwj, and even more difficult’.

Folowing this, the Prophet azwj said: ‘So he as raised his as hands towards the sky, so he as said; ‘O Allah azwj! Return upon us with Your azwj Grace, and Grace of Your azwj Mercy, and do not Punish the children, and the good ones in it, by the sin of the owner of the crossing, and his disrespecting Your azwj Bounty.’

He asws said: ‘So Allah azwj Mighty and Majestic Commanded the sky that: “Rain for Me azwj upon the earth”, and Commanded the earth that “Grow for My azwj Creatures, so Give them from your goodness, for I azwj am being Merciful to them due to the young children”’. 457

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Abdullah Bin Sinan, ‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘When you meet the lion then said, ‘I seek Refuge with the Lord azwj of Danyal as and the pit from the evil of every ferocious lion’’. 458

When Hisham Bin Abdul Malik brought Abu Ja’far asws to Syrya and a Christian scholar asked questions, and it was among what he asked him asws, “Inform me about a man who approached his woman, so she became pregnant with twins in the same one hour, and gave birth to both of them in the same one hour, and they both died in the same one hour, and were buried in the same one grave. One of them lived for one hundred and fifty years whilst the other one lived for fifty years. Who were those two?”

Abu Ja’far\textsuperscript{asws} said: ‘Uzayr and Uzrat. Their mother became pregnant with them both as you have described, and gave birth to both of them as you have described, and both Uzayr and Uzrat lived for thirty years. Then Allah\textsuperscript{azwj} Blessed and Exalted Caused Uzayr to die for a hundred years, and Uzrat remained alive. Then Allah\textsuperscript{azwj} Resurrect Uzayr and he\textsuperscript{as} lived with Uzrat for twenty years’.

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa’ad raising it, from Abu Hamza,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Revealed unto Danyal\textsuperscript{as}: “The most Detestable of My\textsuperscript{azwj} servants to Me\textsuperscript{azwj} is the ignorant one, the one who takes lightly with the rights of the people of the knowledge, the one who neglects being guided by them, and that the most Beloved of My\textsuperscript{azwj} servants to Me\textsuperscript{azwj} is the pious one, the seeker of the abundant Rewards, the follower of the forbearing ones, the acceptor of the wise ones”’.

The Syrian asked Amir Al-Momineen\textsuperscript{asws} about the Wednesday and what one flees from it. He\textsuperscript{asws} said: ‘Last Wednesday from the month’ – up to he\textsuperscript{asws} said: ‘And the day of Wednesday, Bayt Al-Maqdas was ruined, and on the day of Wednesday Masjid Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as} was incinerated at (the city of) Istakhar from a province of Persia’.

\textit{(P.s. – This is not a Hadeeth)}
CHAPTER 26 – STORY OF YUNUS\(^\text{as}\) AND HIS\(^\text{as}\) FATHER MATA

The Verses – (Surah) Yunus\(^\text{as}\): So why was there not a town, which believed, so its Eman benefited it, except for the people of Yunus? When they believed, We Removed the Punishment of disgrace from them in the life of the world and We Provided them for a while [10:98]

(Surah) Al Anbiyaa: And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]

So We Answered for him and Delivered him from the grief, and like that do We Deliver the Momineen [21:88]

And indeed Yunus was from the Rasools [37:139]

When he absconded to a fully laden ship [37:140]

So he drew lots with them and he was the one to be thrown off [37:141]

And the whale swallowed him and he was blameworthy [37:142]

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

فنبذناه بالعراء وهو سقيم

Then We had him expelled in the wilderness and he was sick [37:145]

ولأتينا عليه شجرة من يقيين

And We Grew a gourd plant to grow for him [37:146]

نُبِرْنَاهُ فِي الْحُرَفِ وَكَانَ قَيِّمًا

Therefore, be patient for a Decision of your Lord, and do not become like the companion of the whale when he called out while he was distressed [68:48]

لَوْلَا أَن تَدَاوَكَ نُعْمَةً مِّن رَبِّكَ لَنبَذَ الْعَرَائِبَ وَهُوَ مُذِمِّمٌ

Had he not come across the Favour of his Lord, He would have been thrown in the wilderness while he was condemned [68:49]

فَجَابَهُ رَبُّهُ فَجَعَلَهُ مِن الصَّالِحِينَ

So his Lord Chose him and Made him to be from the righteous ones [68:50].

فَلَوْلَا أَن تَدَاوَكَ نُعْمَةً مِّن رَبِّكَ لَنبَذَ الْعَرَائِبَ وَهُوَ مُذِمِّمٌ

(P.s. – This is not a Hadeeth)

'Abu Abdullah asws said: 'Allahazwj did not Ward off the Punishment except from the people of Yunusas. And Yunusas used to call them to Al-Islam, but they were refusing that, understanding that heas would be supplicating against them. Among them were two men, a worshipper, and a scholar. The name of one of them was Maleyja, and the name of the other one was Roubeel. The worshipper used to indicate to Yunusas to supplicate against them, and the scholar used to prevent it, and was saying, ‘Do not supplicate against them, for Allahazwj would Answer youas, and Heazwj does not like to Destroy Hisazwj servants’.

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He accepted the words of the worshipper, and did not accept from the scholar. Allah Mighty and Majestic Revealed unto him: “There shall come upon them, the Punishment, in such and such a year, in such and such a month, and on such and such a day”.

When the time approached, Yunus went out from among them along with the worshipper, while the scholar remained among them. When it was the day in which the Punishment was due to descend, the scholar said to them, ‘O people! Panic towards Allah, perhaps He would be Merciful to you all, and so the Punishment may be Warded off from you all’.

They said, ‘How shall we do that?’ He said, ‘Gather together, and go out to the wasteland, and separate the women, and the children, and camel and its children, and the cow and its children, and the sheep and its children. Then cry out and supplicate’.

They went and did that, and cried out in distress. Allah was Merciful to them, and Warded off the Punishment from them, and fragmented itself upon the mountain, and it was quite near to them.

Yunus returned to see how Allah had Destroyed them, but when he saw their farmers cultivating in their own land, said to them: ‘What did the people of Yunus do?’ They said, and they did not recognise him, ‘Yunus supplicated against them and Allah Answered for him, and it (almost) descended upon them. They gathered together, and cried, and supplicated, and Allah was Merciful upon them, and Exchanged that from them, and the Punishment fragmented itself upon the mountain. So, now, they are seeking Yunus so that they can express their belief in him’.

Yunus and his people were in great distress, looking for a way out of the Punishment. They heard the sound of a boat approaching, and they knew that it was Yunus. They called out to him, and he came to them, and they were saved from the Punishment. They then went and gathered together, and cried out to Allah, and He was Merciful to them, and Warded off the Punishment from them.
Yunus\textsuperscript{as} got angry, and passed by the face of the Punished (place) – as Allah\textsuperscript{azwj} has Told about – until he\textsuperscript{as} ended up to the coast of the sea. There was a ship, which was fully laden, and they were intending to set it to sail. Yunus\textsuperscript{as} asked them if they would carry him\textsuperscript{as} and they carried him\textsuperscript{as}. When they were in the middle of the sea, Allah\textsuperscript{azwj} Sent a gigantic whale, which blocked the path of the ship from its front. Yunus\textsuperscript{as} looked at it, and was terrified from it, and went to the other side of the ship. The whale swam around and followed him\textsuperscript{as} and opened its mouth.

The people of the ship came out and said, ‘There is despair amongst us, so let us draw lots. It was the lot of Yunus\textsuperscript{as} that came out, and these are the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{So he drew lots with them and he was the one to be thrown off [37:141].} So they came out and threw him\textsuperscript{as} into the sea. The whale swallowed him\textsuperscript{as} up while he\textsuperscript{as} was blaming himself\textsuperscript{as}, and it went with him\textsuperscript{as} in the water.

And a Jew had asked Amir Al-Momineen\textsuperscript{asws} about a prison, which circled the ends of the earth with its prisoner, so he\textsuperscript{asws} said: ‘O Jew! As for the prison which circled the ends of the earth with its prisoner, so it is the whale which imprisoned Yunus\textsuperscript{as} in its belly, and entered in the sea of Al-Qalzam, then went out to the sea of Egypt, then entered in the sea of Tabarstan, then entered in Al-Gowra.

Then passed with him\textsuperscript{as} underneath the earth until it met Qaroun. And Qaroun was destroyed in the days of Musa\textsuperscript{as}, and Allah\textsuperscript{azwj} Allocated an Angel, which entered him into the earth every day, and Yunus\textsuperscript{as} was in the belly of the whale Glorifying Allah\textsuperscript{azwj} and seeking His\textsuperscript{azwj} Forgiveness. 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, ‘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, ‘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! So, 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.

When Yunus\textsuperscript{as} saw that: and he called out in the darkness that: ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87]. Allah\textsuperscript{azwj} Answered him\textsuperscript{as} and Commanded the whale that it should spit him\textsuperscript{as} out, and it spat him\textsuperscript{as} out upon the coast of the sea, and his\textsuperscript{as} skin and flesh had dissolved, and Allah\textsuperscript{azwj} Caused a pumpkin tree to grow for him\textsuperscript{as} – and it is the gourd – It shaded him\textsuperscript{as} from the sun. So, he\textsuperscript{as} was silent.

When Yunus\textsuperscript{as} said: ‘O Lord! Glorious are You, I was of the unjust ones!’ [21:87]. Allah\textsuperscript{azwj} Answered him\textsuperscript{as} and Commanded the whale that it should spit him\textsuperscript{as} out, and it spat him\textsuperscript{as} out upon the coast of the sea, and his\textsuperscript{as} skin and flesh had dissolved, and Allah\textsuperscript{azwj} Caused a pumpkin tree to grow for him\textsuperscript{as} – and it is the gourd – It shaded him\textsuperscript{as} from the sun. So, he\textsuperscript{as} was silent.

Then Allah\textsuperscript{azwj} Commanded the tree, so it withered away, and the sun shone upon him\textsuperscript{as}. He\textsuperscript{as} was alarmed, so Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{as}: “O Yunus\textsuperscript{as}! Why, why did you\textsuperscript{as} not have mercy upon a hundred thousand or more, and you\textsuperscript{as} are alarmed from the pain of an hour?” So he\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! Your\textsuperscript{azwj} Forgiveness, Your\textsuperscript{azwj} Forgiveness!’

Allah\textsuperscript{azwj} Returned his\textsuperscript{as} body back to him\textsuperscript{as} and he\textsuperscript{as} returned to his\textsuperscript{as} people, and they believed in him\textsuperscript{as}, and these are His\textsuperscript{azwj} Words: So why was there not a town, which believed, so its Eman benefitted it, except for the people of Yunus? When they believed, We Removed the Punishment of disgrace from them in the life of the world and We Provided them for a while [10:98].

And in a report of Abu Al-Jaroud,
'From Abu Ja'far asws having said: ‘Yunus as stayed in the belly of the whale for three days, and called out in the triple darkness – darkness of the belly of the whale, and darkness of the night, and darkness of the sea: ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87]. So, his as Lord azwj Answered him as, and the whale threw him as out upon the coast. And Allah azwj Caused a pumpkin tree – and it is a gourd – to Grow for him as – and he as was sucking on it, and shading by it and its leaves. And his as hair had come off, and his skin had become like paper. And Yunus as used to Glorify and Remember Allah azwj during the night and the day.

When he as was strong and robust, Allah azwj Sent a worm which ate the root of the plant. The pumpkin withered away and died out. That proved to be too difficult upon Yunus as, and he as was saddened. Allah azwj Revealed unto him as: “What makes you as to grieve, O Yunus as?” He as said: ‘O Lord azwj! This is the tree, which was benefitting me as. The worm overcame it, so it withered away’.

He azwj Said: “O Yunus as! You as are aggrieved for a tree, which you as did not place, and did not water, and were not aware of it when you as were benefitting from it, and you as did not grieve for the people of Naynawa, who were more than a hundred thousand, and wanted that the Punishment should Descend upon them? The people of Naynawa have believed, and feared, so return to them”.

Yunus as went to his as people. So when he as approached Naynawa, he as felt embarrassed from entering it. He as said to a shepherd who met him as; ‘You are of the people of Naynawa, so tell them, ‘This is Yunus as who has come’. The shepherd said, ‘Are you as lying or are you as are mocking me, as Yunus as has drowned in the sea and is gone?’ Yunus as said to him: ‘Evidence to them this sheep, who shall testify to you that I as am Yunus as’.

The sheep spoke to him, that he as is indeed Yunus as. When the shepherd came to his people and informed them, they grabbed him and thought of killing him, so he said, ‘I have a clear proof for myself of what I am saying’. They said, ‘Who will testify?’ He said, ‘This sheep will testify’. So, it testified that he is speaking the truth, and that Allah azwj had returned Yunus as back to them. They went out seeking him as, and found him as. So they came with him as and believed, and their faith was good, and Allah azwj Resptied them to a time, and it is the death, and Protected them from that Punishment’.

He (Ali Bin Ibrahim) said, ‘And my father narrated to me, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

‘From Abu Abdullah asws having said: ‘Umm Salma ra heard the Prophet saww saying during his saww supplication: ‘O Allah aswj! And do not Allocate me saww to myself saww even for the blink of an eye, ever!’ She ra asked him saww about that, and he saww said: ‘O Umm Salma ra! And what will make you ra believe me saww. And rather, Allah aswj Allocated Yunus as Bin Mata as to himself as for the blink of an eye, and it happened from him as what happened’.


And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His aswj Words: And the one with the whale (Yunus), when he went away in anger, [21:87]: ‘He aswj is Saying: “From the deeds of his people”. so he thought that We will never be Able upon him [21:87]. He aswj is Saying: “He as thought that he as will never be Punished due to what he as did”.

وقال: لانه كان في علم الله عز وجل أن سيصرف عنهم لتوههم، وإنما ترك إخبار يونس بذلك لانه عزوجل أراد أن يفرغه لعبادته في بطن الحوت.

Al Daqaq, from Al Asady, from Al Nakahe, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

‘I said to Abu Abdullah asws: ‘For which reason did Allah aswj Mighty and Majestic Turn the Punishment away from the people of Yunus as and it had already shaded them, and He aswj did not Do with others from the communities?’

He asws said: ‘Because it was in the Knowledge of Allah aswj Mighty and Majestic that He aswj would be Exchanging it from them as they would be repenting, and rather, the news of Yunus as was left with that because He aswj Mighty and Majestic Wanted to free him as to
worship Him aswj in the belly of the whale and for him as to be obligated His aswj Rewards and His aswj Prestige due to that”.

Ibn Al Waleed, from Al Safar, from Ibn Abu Al Khatab, from Al Hassan Bin Ali Bin Fazal, from Abu Al Magra’a, from Sama’at,

‘He heard him asws and he asws was saying: ‘Allah aswj has not Returned the Punishment from any people and it had already shaded them except people of Yunus as. I said, ‘And it had already shaded them?’ He asws said: ‘Yes, to the extent that they could grab it with their hands’. I said, ‘So how was that?’ He asws said: ‘It was in the Affirmed Knowledge with Allah aswj Mighty and Majestic. He aswj did not Notify anyone upon it that He aswj would be exchanging it away from them’.

My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah asws having said: ‘Yunus as Bin Mata as passed by the glens of Al-Rawha and he as was saying: ‘Here I am, O Remover of the mighty stress, here I am!’”.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sajeem, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah asws saying, and he asws was raising his asws hand towards the sky: ‘Lord aswj! Do not Allocate me asws to myself asws even for the blink of an eye, ever!’ Neither less than that nor more’.

He (the narrator) said, ‘So, immediately the tears rolled down from the sides of his asws beard. Then he asws faced towards me and said: ‘O Ibn Abu Yafour! Yunus as Bin Mata as, Allah aswj Mighty and Majestic Allocated him as to himself as for less than the blink of an eyes, and he as innovated that thought’.

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465 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 26 H 3
466 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 26 H 4
467 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 26 H 5
I said, ‘May Allah \(^{asw}\) Keep you \(^{asw}\) well! Did he \(^{asw}\) reach Kufr with it?’ He \(^{asw}\) said: ‘No, but the death upon that state is destruction.’

In a Hadeeth of Ibn Al Jaham,

‘Al-Mamoun asked Al-Reza \(^{asws}\) about the Words of Allah \(^{azwj}\) Mighty and Majestic: And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87].

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

So Allah \(^{azwj}\) Answered him \(^{as}\), and the Exalted Said: But had he not been from the Glorifying ones [37:143] He would have remained in its belly up to the Day he would have been Resurrected [37:144].

From Abu Ja’far \(^{asws}\) having said: ‘The first on to be drawn lots upon was Maryam Bint Imran \(^{as}\), and it is the Word of Allah \(^{azwj}\): and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam [3:44], and their arrows were six (in number).’

Then lots were drawn regarding Yunus \(^{as}\) when he \(^{as}\) sailed with the group and the ship stalled in the waves. So, they drew lots and the lot fell upon Yunus \(^{as}\) three times.’
He said: 'Yunus went to the middle of the ship and there the whaled had opened its mouth, and he threw himself in it."

(P.s. – This is not a Hadeeth)

Ibn Marouf, from Sa’dan, from Sabah Al Muzny, from Al Haris Bin Haseera, from Hibat Al Arny who said,

‘Amir Al-Momineen said: ‘Allah Presented my Wilayah upon the people of the skies and upon the people of the earth. The ones who accept it accepted it, and the ones who denied it denied it. Yunus denied it, so Allah Imprisoned him in the belly of the whale until he accepted it’.

By the chain to Al Sadouq, by his chain to Ibn Awrama, from Al Hassan Bin Ali Bin Muhammad, from a man,

‘From Abu Abdullah having said: ‘Yunus went out angry from his people when he saw from their (acts of) disobedience, until he sailed with a group in a ship in the sea. A whale presented to them in order to drown them, so they drew lots three times. Yunus said: ‘It is what it want, therefore throw me!’

When the fish seized Yunus. Allah the Exalted, Majestic and Lofty Revealed to it: “[azwj] did not Make him a sustenance for you therefore do not break any of his bones and do not eat any of his flesh!”

He said: ‘It circled the seas with him, and he called out in the darkness: ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87].

470 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 26 H 8
471 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 26 H 9
472 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 26 H 10
And he said: ‘When the fish came into the sea wherein was Qaroun, Qaroun heard a voice he had not heard (before). He said to the Angel Allocated with him, ‘What is this voice?’ He said, ‘He is Yunus Bin Mata, the Prophet in the belly of the whale’. He said, ‘Will you allow me to speak to him?’ He said, ‘Yes’.

He said, ‘O Yunus! What happen to Haroun?’ He said: ‘Died’. Qaroun cried. He said, ‘What happen to Musa?’ He said: ‘Died’. Qaroun cried. Allah, Majestic is His Magnificence Revealed to the Angel Allocated with him: “Lighten the Punishment upon Qaroun due to his softness upon his relatives!”’.

And in another Hadeeth: ‘The Punishment was Lifted from him for the remained of the days of the world due to his softness upon his relatives’.

Then Abu Abdullah said: ‘The Prophet said: ‘It is not befitting for anyone that he should be saying, ‘I am better than Yunus Ibn Mata’’.

He was frustrated from what he bore from the weight of the load or the dignity of the Prophet-hood and its standards, and he was weighed down under it just as the trunk gets weighed down under its load; and he stayed among them calling them to the belief in

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473 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 26 H 11
Allah\textsuperscript{azwj} and the ratification with him\textsuperscript{as} and following him\textsuperscript{as}, for thirty three years, but there did not believe in him\textsuperscript{as} and did not follow him\textsuperscript{as} except for two men – the name of one of them was Roubeel, and the name of the other was Tanoukha.

وكان روبيل من أهل بيت العلم والنبوة والحكمة، وكان قادمًا الصنبة ليونوس بن متى من قبل أن يبعث الله بالنبوة، وكان تنوخا رجلا مستلعفا عابدا وثائرًا في العبادة وليس له علم ولا حكمة، وكان روبيل صاحب غنم يرعاها ويتقوت منها، وكان تنوخا رجلا حطابًا يحتطب على رأسه وفي كسبه.

And Roubeel was from a family of knowledge and the Prophet-hood and the wisdom, and he\textsuperscript{as} was an old companion of Yunus\textsuperscript{as} Bin Mata\textsuperscript{as} from before Allah\textsuperscript{azwj} Sent him\textsuperscript{as} with the Prophet-hood while Tanoukha was a man of weaker worship, ascetic of the two in the acts of worship, and there was neither any knowledge for him nor wisdom, and Roubeel was an owner of the sheep he used to pasture and live from these, and Tanoukha was a firewood seller carrying firewood upon his head and eating from its earnings.

وكان لروبيل منزلة من يونس غير منزلة تنوخا لعلم روبيل وحكمته وقديم صنبته، فلما رأى يونس عليه السلام أن قومه لا يجيبونه ولا يممنون به ضجر وعرف من نفسه قلة الصبر فشكا ذلك إلى ربه، وكان فيما شكا أن قا:

And for Roubeel there was a status from Yunus\textsuperscript{as} other than the status of Tanoukha due to the knowledge of Roubeel and the oldness of his companionship. When Yunus\textsuperscript{as} saw that his\textsuperscript{as} people are neither answering nor believing in him\textsuperscript{as} and recognised from himself\textsuperscript{as} the scarcity of the patience, he\textsuperscript{as} complained of that to his\textsuperscript{as} Lord\textsuperscript{azwj}, and among what he\textsuperscript{as} complained of was that he\textsuperscript{as} said:

بأ رب إنك بعيتني إلى قومي وثلاثون سنة، فلبيت فيهم أدعوهم إلى الإيمان بك، والتصديق برسالاتي، وأخوفهم عذابك ونقمتك ثلاثا وثلاثين سنة فكذبوني ولم يممنوا بي، وجندوا نبوتي واسترفوا برسالاتي، فقد تواعدوني وخفت أن يقتلوني، فأنزل عليهم عذابك فإنهم قوم لاممنون.

'O Lord\textsuperscript{azwj}! You\textsuperscript{azwj} Sent me\textsuperscript{as} to my\textsuperscript{as} people and I\textsuperscript{as} was thirty years old. I\textsuperscript{as} stayed among them calling them to the belief in You\textsuperscript{azwj} and the ratification with my\textsuperscript{as} Message, and I\textsuperscript{as} frightened them of Your\textsuperscript{azwj} Punishment and Your\textsuperscript{azwj} Revenge for thirty-three years. But they belied me\textsuperscript{as} and did not believe in me\textsuperscript{as}, and they rejected my\textsuperscript{as} Prophet-hood and took lightly with my\textsuperscript{as} Message, and they became inimical to me\textsuperscript{as} and I\textsuperscript{as} feared that they would kill me\textsuperscript{as}. So, Send down Your\textsuperscript{azwj} Punishment upon them, for they are a people who will not be believing'.

قال: فأوحى الله إلى يونس أن فيهم الحمل والطفل والشيخ الكبير والمرأة الشبيعة والمستضعف المهين، وأنا الحكم العد، سبقت رحمي غضب، لا أعذب الصغار بذنوب الكبير من قومك، وهم يا يونس عبادي وخلقي في بلادي وفي عيني.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Revealed to Yunus\textsuperscript{as}: “Among them is the pregnant one, and the foetus (unborn), and the child, and the old aged, and the weak woman, and the humiliated weak one, and I\textsuperscript{azwj} am the Just Judge, My\textsuperscript{azwj} Mercy preceded My\textsuperscript{azwj} Angel. I\textsuperscript{azwj} will not Punish the young for the sins of the old ones from your\textsuperscript{as} people, and they, O Yunus\textsuperscript{as}, are My\textsuperscript{azwj} servants and My\textsuperscript{azwj} creatures and My\textsuperscript{azwj} Citizens in My\textsuperscript{azwj} country and in My\textsuperscript{azwj} dependants.'
أحب أن أتأناهم وأرفق بهم وأنتظر توبتهم، وإنما بعيتك إلى قومك

Sent you as to your people for you to become a guard upon them, being compassionate upon them with the mercy on the evil ones from them, and feed them with the kindness of the Prophet-hood, and be patient with them with the forbearance of the Messenger-ship, and you will become to them like the physician is to the patient, the one knowledgeable with the medication of the disease.

فررقت بهم، ولم تستعمل قلوبهم بالرفق، ولم تسسهم بالسياسة المرسلين، ثم سألتني عن سوء نظرك العذاب لهم عند قلة الصبر منك، وعبدي نوح كان أصبر منك على قومه، وأحسن صحبة وأشد نانا في الصبر عدني، وأبلغ في العذر، فغضبني له حين غضب لي وأجحب حديثه حين دعاني.

But you infringed with them and did not work their hearts with the kindness, and did not deal with them with the politics of the Messengers, then you ask Me about the evil of your outlook of the Punishment for them along with the scarcity of the patience from you and My servant Noah was more patient than you are, and was an excellent companion and of more carefulness in the patience in My Presence, and more reaching regarding the excuse. You were angry for him when you were angered for Me, and I Answered him when he supplicated to Me!

 فقال يونس: يا رب إنما غلبت عليهم فيك، وإنما دعوت عليهم حين عصوك، فوعزتك لا أتعيف عليهمي بأبدا، ولا أنظر إليهم بنصينة شفيق بعد كفرهم وتكذيبهم، تأول عليهم عذابك فإنا لقومون أبدا،

Yunus said: 'O Lord! But rather, I was angered upon them for Your Sake, and rather I supplicated against them when they disobeyed You. By Your Might! I will not have pity upon them with kindness, ever, nor will I look at them with compassionate advice after their disbelief and their belying me and their rejecting my Prophet-hood, therefore Send down Your Punishment upon them for they will not believe, ever!

 فقال الله: يا يونس إنهم مائة ألف أو يزيدون من خلقي، يعمرون بلادي، ويلدون عبادي، ومحبتي أن أتأناهم للذي سبق من علمي فيهم وفيك، وتقديري وتدبر ي غر علمك وتقديرك، وأنت المرسل وأنا الرب الحكيم، وعلمي فيهم يا يونس باطن في الغيب عندي لا تعلم ما مامتها، وعلمك فيهم ظاهر لا باطن له،

Allah Said: 'O Yunus! They are a hundred thousand or they will be increasing from My creatures, building My city, and giving birth to My servants, and My Love is that I Feed them due to which has preceded in My Knowledge regarding them and regarding you, and My Pre-determination and My management other than your knowledge and your determination, and you are the Messenger, and I am the Wise Lord, and My Knowledge regarding them, O Yunus, is hidden in the unseen with Me, you do not know what its end is, and your knowledge regarding them is apparent, there is no esoteric for it.

يا يونس قد أجبتك إلى ما سألت من إناز العذاب عليهم وما ذلك يا يونس يا أوف لحفظك عدني، ولا أجمل لنشأتك، وسبيلك عذاب في شوال يوم الابيعاء وسط الشهر بعد طول الشهر، فأعلمهم ذلك.
O Yunus as! I azwj have Answered you as to what you as asked from the descend of the Punishment upon them, and O Yunus as, that is not more filling of your as share with Me azwj, nor is it more majestic for your as glory, and there will be coming to them a Punishment during (the month of) Shawwal on the day of Wednesday in the middle of the month after the emergence of the sun, so let them know of that!”

قال: فسر بذلك يونس ولم يسمه ولم يدر ما عاقبته، فانطلق يونس إلى تنوخا العابد فأخبره بما أوحى الله إليه من نزو العذاب على قومه في ذلك اليوم، وقال له: انطلق حتى أعلمهم بما أوحى الله إلي من نزول العذاب;

He asws said: "Yunus as was cheered with that and he as did not consider it bad and did not know what is consequences would be. Yunus as went to Tanoukha the worshipper and informed him as with what Allah azwj had Revealed to him as of the descend of the Punishment upon his as people during that day, and said to him: ‘I as shall go and inform them of what Allah azwj Revealed to me as of the descent of the Punishment’.

فقال تنوخا: فدعهم في غمرتهم ومعصيتيهم حتى يعذبهم الله، فقا له يونس: بل نلقي روبيل فنشاوره فإنه رجل عالم حكيم من أهل بيت النبوة،

Tanoukha said, ‘Leave them in their swamp and their disobedience until Allah azwj Punishes them’. Yunus as said to him: ‘But we shall meet up with Roubeel and consult him for he is a knowledgeable man, wise, from the household of the Prophet-hood’.

فقالا إلى روبيل فأخبره يونس عليه السلام بما أوحى الله إليه من نزو العذاب في شوال يوم الأربعاء في وسط الشهر بعد طلوع الشمس، فقال له: ما ترى انطلق بنا حتى أعلمهم ذلك;

They both went to Roubeel and Yunus as informed him of what Allah azwj had Revealed to him as of the descent of the Punishment upon his as people during Shawwal on the day of Wednesday in the middle of the month after the emergence of the dawn, and said to him: ‘What is your view of coming with us until I as inform them of that?’

فقال له روبيل: ارجع إلى ربك رجعة نبي حكيم ورسو كريم، وسله أن يصرف عنهم العذاب فإنه غني عن عذابهم، وهو يحب الرفق بعباده وما ذلك

Roubeel said to him, ‘Return to your as Lord azwj with a returning of a wise Prophet as and a benevolent Messenger, and ask Him azwj to Turn away the Punishment from them for He azwj is needless from Punishing them, and He azwj is Loving, Kind with His as servants, and that will not be more harmful for you as in His azwj Presence, nor eviler to your as status with Him azwj, and perhaps your as people, after hearing what you as heard and saw from their disbelieve and their rejection would be believing one day, therefore be patient with them and leave them’.

فقال له تنوخا: وعكف يا روبيل ما أشرت على يونس وأمرته بعد كفرهم بالله، وحدهم نسيه، ونذكروهم إياه وإخراجهم إياه من مساكانه، وما هما به

Tanoukha said to him, ‘Woe be unto you, O Roubeel! Did I not indicate to Yunus as and instructed him as after their disbelieving in Allah azwj and their rejection of his as Prophet-hood and their belying him as, and their expelling him as from his as dwelling, and what they thought with from pelting him as (to death)?’
فقا روبيل لتنوخا: أسمت فإنك رجل عبد لا علم لك. ثم أقبل على يونس فقال: أرأيت يا يونس إذا أنزل الله العذاب على قومك أنزله فيهلكم جميعا أو يهلك بعضكم ببعض؟ فقال له يونس: بل يهلكهم جميعا، وكذلك سألته، ما دخلني فهم رحمة تعلّف فأراجوا الله فيهم وأسألوا أن يصرف عنهم.

Roubeel said to Tanoukha, ‘Be silent, for you are a worshipping man, there is no knowledge for you!’ Then he turned towards Yunus and said, ‘What is your view, O Yunus, when Allah Sends down the Punishment upon your people, will He Descend it to destroy them altogether or Destroy part and part would remain?’ Yunus said to him: ‘But He will Destroy them altogether, and like that I asked Him, and there did not enter me any mercy for them to be kind. I shall (now) return to Allah regarding them and ask Him to Turn it away from them’.

Roubeel said to him, ‘Do you know, O Yunus, perhaps Allah, when He Sends down the Punishment and Senses by it that they are repenting to Him and seeking Forgiveness, so He would Mercy them for He is most Merciful of the merciful ones, and He would Remove the Punishment from them after you having informed them from Allah and He will be Sending the Punishment upon them on the day of Wednesday, and you will become a liar in their presence due to that’.

Tanoukha said to him, ‘Woe be unto you, O Roubeel! You have said a grievous word! The Sent Prophet informs you that Allah Revealed to him that the Punishment will descend upon them, and you are repudiating the Words of Allah and doubting in it and in the words of a Rasool of Allah. Go, for your work has dropped!’

Roubeel said to Tanoukha, ‘Your view has failed’. Then he turned towards Yunus and said, ‘When the Revelation and the Command from Allah descends regarding them upon what has been Revealed unto you regarding them from the descend of the Punishment upon them, and His Word is the Truth. What is your view, that does happen, so all of your people would be destroyed, and their town would be destroyed, wouldn’t Allah Delete your name from the Prophet-hood and Nullify your Messenger-ship, and you will become like some of the weak ones of the people, and a hundred thousand from the people would have been destroyed upon your hands?’

فأبى يونس أن يقبل وصيته فانيلق ومعه تنوخا من القرية وتننيا عنهم غرة بعيد، ورجع يونس إلى قومه فأخبرهم أن الله أوحى إليه أن العذاب ينزل عليهم يوم الأربعاء في شوارع وسط الشهر بعد طلوع الشمس،
Yunus refused to accept his advice, and he went and with him was Tanoukha, away from the town and kept away from them not far off, and Yunus returned to his people and informed them that Allah Revealed to him that: ‘The Punishment will descend upon you all on the day of Wednesday during Shawwal in the middle of the month after the emergence of the sun’.

They repudiated his words and they belied him and expelled him from their towns with a violent expulsion. Yunus went out and with him was Tanoukha, away from the town and kept away from them not being too far, and they stayed awaiting the Punishment, and Roubeel stayed with his people in their town until when (the month of) Shawwal entered upon them, Roubeel shouted at the top of his voice in the top of the mountain to the people:

'I am Roubeel, compassionate upon you all, merciful with you! This is Shawwal having entered upon you, and Yunus your Prophet and Rasool of your Lord has informed you that Allah Revealed to him that the Punishment will descend upon you during Shawwal in the middle of the month on the day of Wednesday after the emergence of the sun, and Allah will never break His Promise to His Rasool, therefore consider what you are doing!'

His speech panicked them and the reality occurred in their hearts of the descend of the Punishment, so they were frightened and came around Roubeel and said to him, 'What is that which you are indicating with to us, O Roubeel?' You are a knowledgeable man, wise. We recognise you that you have not ceased with the kindness upon us and showing the mercy to us, and it has reached us what you have indicated with upon Yunus regarding us, so instruct us with your instructions and indicate to us with your view'.

Roubeel said to them, 'I see for you and indicate to you that you should wait, when the dawn emerges on the day of Wednesday in the middle of the month, you should deliberate and isolate the children from the mothers at the bottom of the mountain in a path of the valley, and womenfolk should stand at the base of the mountain, and all of this should happen before the emergence of the sun. When you see a yellow wind coming from the
east, then the old and the young should clamour shrieking and wailing, and the beseeching to Allah azwj, and the repentance to Him azwj, and seeking the Forgiveness to Him azwj.

And raise your heads towards the sky, and you should be saying, ‘Our Lord azwj! We have been unjust and belied Your azwj Prophet, and we repent to You azwj from our sins, and if You azwj do not Forgive us and be Merciful to us, we would become from the punished losers, so Accept our repentance and be Merciful to us, O most Merciful of the merciful ones!’

Then do not be tired from the wailing, and the shrieking, and the beseeching to Allah azwj and the repenting to Him azwj until the suns covers with the veil (sets), or Allah azwj Removes the Punishment from you before that’. The people were united upon that they would do what Roubeel had indicated with them.

When it was the day of Wednesday which the Punishment was anticipated, Roubeel isolated from the town where he could hear their shrieks and see the Punishment when it descends. When the dawn emerged on the day of Wednesday, the people of Yunus as did what Roubeel had instructed them with. When the sun emerged a yellow dark wind came with speed, having screeches and whistling and roar for it.

When they saw it, they clamoured altogether with the shrieking and the wailing and the beseeching to Allah azwj, and repenting to Him azwj and seeking His azwj Forgiveness, and the children shrieked with their voices seeking their mothers, and the young ones of the beasts cried seeking the milk, and the cattle cried seeking the pasture.

They did not cease being with that, and Yunus as and Tanoukha were hearing their shouting and their shrieking and they were supplicating to Allah azwj against them with the harsh Punishment upon them, and Roubeel was in his place hearing their shrieking and their clamour and he saw what had descended and he was supplicating to Allah azwj with the removal of the Punishment from them.
فلمما أن زالت الشمس وفتحت أبواب السماء وسكن غلب الرب تعالى رحمهم الرحمن فاستجاب دعاءهم وقبل توبتهم وأقالهم عيرتهم، وأوحى إ
إسرافيل أن اهبط إ
إلى قوم يونس فإنهم قد عجوا إليه بالبكاء والتلرع، وتابوا إليه واستغفروا لي رحمتهم وتبت عليهم،

When the sun declined and the doors of the sky opened and the Wrath of the Exalted Lord azwj Settled, so He azwj Answered their supplications and Accepted their repentance and Dismissed their stumbles and Revealed to Israfeel to descend to the people of Yunus as for: They have raised a clamour to Me azwj with the wailing and the beseeching, and they repented to Me azwj and seeking Forgiveness to Me azwj, so I azwj haveShown Mercy to them and Turned to them.

وأنا الله النواب الرحيم، أسرع إلى قبول نوبة عبدي النائب من الذنوب، وقد كان عبدي يونس ورسولي سألكني نزول العذاب عليهم، فأرسلت عليهم، وأنا الله أحق من وفى بعهده، وقد أرسلت عليهم، فلم يتسحر عبدي حين سألكني أن أرسل علوا العذاب أن أهلكهم، فابتعث إليهم فصار بهم ما قد نزل به من عذابي.

And I azwj am Allah azwj, the Oft-turning, the Merciful. The Acceptance of the repentance of My azwj servant is quicker to Me azwj that the sins are, and My azwj servant and Rasool as Yunus as has asked Me azwj for the descent of the Punishment upon his as people, and I azwj had Sent it down upon them. And I azwj am Allah azwj, most rightful with the one who fulfil his pact, and I azwj had Sent it down upon them, and Yunus as had not stipulated when he as asked Me azwj to Send down the Punishment to destroy them. So, I azwj Sent it down upon them and Turned it away from them, what had already descended with them of My azwj Punishment!

فقال إسرافيل: يا رب إن عذابك قد بلغ أكتافهم وكاد أن يهلكهم وما أراه إ
لا وقد نزل بهم، فكيف أنزل بهم ؟

Israfeel said, 'O Lord azwj! Your azwj Punishment had reached their shoulders and almost destroyed them, and I do not see except and it has descended in their courtyards, so how shall I descend to turn it away?'

فقال الله: كلا إن قد أمرت ملائكتي أن يصرفوه ولا ينزلوه عليهم حتى يأتيهم أمرى فيهم ووعيتي، فابتعث يا إسرائيل عليهم وصرف عنهم، وصرف به إ
الجبال بناحية مفاوض العيون، وتدفقت السيو في الجبال العادية المستوية على الجبال فأذلها به ولبنها حتى تصرفت مليئة حديدًا حامدة

Allah azwj Said: “Never! I azwj had Commanded My azwj Angels to Turn it away and not descend it until My azwj Command and My azwj Determination comes to them regarding them. Therefore descend unto them, O Israfeel, and turn it away from them and turn it to the mountains in the area, flowing the springs, and flowing the floods in the mountain of the valleys upon the mountains, downgrade it (wind) and soften it until it (mountain) becomes the solid iron!”

فهبط إسرائيل عليهم فنشر أحنحة فاستطاع بما ذلك العذاب حتى ضرب بما ذلك الجبال التي أُوحى الله إ
له أن يصرفه إليها.

So, Israfeel descended unto them and spread out his wings and pushed that Punishment until he struck with it that very mountain which Allah azwj had Revealed to him as to turn it towards”.

قال أبو جعفر عليه السلام: وهي الجبال التي بناحية الموصل اليوم فصارت حدًا إ
يوم القيامة.
Abu Ja’far asws said: ‘And it is the mountain which is in the area of Mosul today, and it became iron up to the Day of Qiyamah.

When the people of Yunus as saw that the Punishment had been turned away from them, they descended to their houses from the top of the mountain and joined up with their women and their children and their wealth, and they praised Allah azwj upon what had been turned away from them. And Yunus as and Tanoukha woke up in the morning on the day of Thursday in their places which they had not been doubting that the Punishment had descended with them and the destroyed them in their entirety, when their voices had died down in their presence.

They came around the town on the day of Thursday with the emergence of the sun to look at what the people had come to. When they were near from the people and fire-wood sellers, and the donkey owners and the shepherds met them with their sheep, and they looked at the people of the town contented, Yunus as said to Tanoukha: ‘O Tanoukha! The Revelation belied me as, and belied my as threat to my as people, and there is no honour for me as nor will they see a face for me as, ever, after the Revelation has belied me as.’

Yunus as went fleeing, having anger upon his as face to his as Lord azwj to near the sea, unhappy, fleeing from anyone from his as people seeing him as and would be saying to him as, ‘O liar!’ Therefore, due to that, Allah azwj Said: And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87] – the Verse.

And Tanoukha returned to the town and met Roubeel. He said to him, ‘O Tanoukha! Which of the two views was more correct, and more rightful to be followed? My view or your view?’ Tanoukha said to him, ‘But, your view was more correct, and I have indicated with my view, the wise ones, the scholars (before).’
Tanoukha said to him, ‘As for I, I have not cease to view that I am more superior than you due to my asceticism and the superiority of my worship, until your merits became clear to me, the merit of your knowledge and what Allahazwj, your Lordazwj has Given you from the wisdom along with the piety, being superior than the asceticism and the worship without knowledge’.

They became companions not ceasing to stay with their people, and Yunusas went on hisas direction, angered at hisas Lordazwj, and it was from hisas story what Allahazwj Informed with in Hisaszw Book, up to Hisaszw Words: And they believed, so We Provided for them up to a time [37:148] .

Abu Ubeyda said, ‘I said to Abu Ja’farasws, ‘For how long was Yunusas absent from hisas people until heas returned to them with the Prophet-hood and the Message and they believed in himas and ratified himas?’

Heasws said: ‘Four sevens – a seven from these in hisas going to the sea, and a seven from these in hisas return to hisas people’. I said to himasws, ‘And what are these sevens, are these months, or days, or hours?’

Heasws said: ‘O (Abu) Ubeyda! The Punishment came to them on the day of Wednesday in the middle of Shawwal, and it was Turned away from them on that very day of theirs. So, Yunusas went away angrily and there passed on the day of Thursday, seven days in his journey to the sea, and seven days in the belly of the whale, and seven days beneath the tree with the nakedness, and seven days in hisas return to hisas people. So, hisas going and hisas return was a travel of twenty days.

Then heas came to them, and they believed in himas and ratified himas and followed him, therefore due to that Allahazwj Said: So why was there not a town, which believed, so its Eman benefitted it, except for the people of Yunus? When they believed, We Removed the Punishment of disgrace from them [10:98]’. 474

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474 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 26 H 12
From Abu Ja’far asws having said: ‘Yunus as, when his people hurt him, he supplicated to Allah against them, and in the morning of the first day, their faces were yellow, and on the morning of the second day their faces were black’.

He asws said: ‘And Allah azwj had Threatened them that He azwj will Bring them the Punishment to the extent that they will be able to reach it with their spears. So, they separated between the women and their children, and the cows and its young ones, and wore black, and put ropes round their necks, and ashes upon their heads, and they cried out in unison to their Lord azwj, and said: ‘We believe in the God of Yunus as!’ So, Allah azwj Struck the Punishment at the mountain for a duration.

The morning came and Yunus as thought that they had been destroyed, but he as found them to be in good health, and he as went out as Allah azwj Said: when he went away in anger [21:87], until he as boarded a ship in which were two men. The ship wavered (became unstable), so the captain said, ‘O people! My ship requires (someone to leave it). Yunus as said: ‘I am he’. And he as stood to throw himself as (into the water), and he as saw the fish and it had opened its mouth, so he as feared it, and the two men came to him as and said to him as, ‘You as are one, and we are two men’. So, they drew lots with arrows, and the arrow occurred to him as.

Thus, flowed the Sunnah, that when an arrow comes up three times, it would not err. So he as threw himself as (into the water) and the fish swallowed him as and circled the seven seas with him as until it came to the swollen sea and by it Qaroun la was being Punished.

Qaroun la heard his as supplication (from inside the fish), and he la asked the Angel about that. He informed him la that it is Yunus as and that Allah azwj has Imprisoned him as in the belly of the
whale. Qaroun said to him, ‘Would you allow me that I should speak to him? He allowed him, and he asked about Musa. He (Yunus) said that he (Musa) had passed away, and he wept. Then he asked him about Haroun. He informed him that he had (also) passed away. He wept and panicked with an intense alarm, and he asked him about his sister Kalsam, and she had been spoken for him. He informed him that she had died. He cried and was alarmed with intense alarm.’

He said: ‘Allah Revealed to the Angel Allocated with him to raise the Punishment from him for the remainder of the (days of the) world due to his compassion upon his relatives’.

From Mo’mar who said,

‘Abu Al-Hassan Al-Reza, when Allah Commanded him, he informed his people, and the Punishment shaded them, and they separated between them and their children and between the animals and their young ones, then they raised a clamour to Allah and beseeched, so Allah Withheld the Punishment from them. Yunus went away angrily, and the whale swallowed him and circled with him the seven seas’.

I said to him, ‘For how long did he remain in the belly of the whale?’ He said: ‘Three days, then the whale spit him out, and his skin and his hair had melted. Allah Grew a pumpkin tree for him and it shaded him. When he was strong, he took to the dry land and said, ‘O Lord! A tree which shaded me has dried out!’ Allah Revealed to him; ‘O Yunus! You are panicking for a tree which shaded you with and you did not panic for one hundred thousand or more from the Punishment?’

Al Sumaly who said,

"Abdullah Bin Umar came up to Ali Bin Al-Husayn, Zayn Al-Abideen and said, ‘O Ibn Al-Husayn! You are the one who is saying that, ‘Yunus Bin Matta faced in the belly
of the whale what he as faced because the Wilayah of my asws grandfather was presented to him as, so he as paused at it?'

قال: بل إنك لكني أمك، قال: فأريني آية ذلك إن كنت من الصادقين،

He asws said: ‘Yes, may your mother be bereft of you (due to your cynicism)’. Abdullah Bin Umar said, ‘So show me a proof of that if you asws are of the truthful ones’.

فأمر بشد عينيه بعصابة وعيني بعصابة، ثم أمر بعد ساعة بفتح أعيننا، فكنا على شاطئ البحر نضرب أمواجه، فقال ابن عمر: يا سيدي دم في رقبتي، الله الله في نفسي، فقال: هيه وأريه ان كنت من الصادقين.

So Ali asws Bin Al-Husayn asws him to cover his eyes with his fingers, and my eyes with my fingers. Then after a while, he asws ordered us to open our eyes. So, it was as if we were upon the seashore, being struck by its waves. Ibn Umar said, ‘O my master! My blood is upon your asws neck’. (I said), ‘Allah azwj, Allah azwj’, within myself’. He said, ‘Show me, if you asws are from the truthful ones’.


Then he asws said: ‘O you, the whale!’ So, the whale raised its head from the sea like a great mountain and it was saying: ‘Here I am, here I am, O Guardian of Allah aswj!’ He asws said: ‘Who are you?’ It said, ‘I am the whale of Yunus as, O my Master asws!’

قال: أتينا بالخبر، قال: يا سيدي إن الله تعالى لم يبعث نبيا من آدم إلى أن صار جدك محمد asws except that there was Presented to him as your asws Wilayah, the People asws of the Household.

فمن قبلها من الانبياء سلم وتخلص، ومن توقف عنها وتمن من حملها لقي ما لقي آدم عليه السلام من المعصية، وما لقي نوح عليه السلام من الغرق، وما لقي إبراهيم عليه السلام من النار، وما لقي يوسب عليه السلام من الجبل، وما لقي داوود عليه السلام من الخطيئة إلى أن بعث الله يونس عليه السلام، فأوحى الله إليه: أن يا يونس تولأ أمير المؤمنين ياAPE وآلهة الراشدين من صلبه،

So the one who accepted it from the Prophets as, was safe and sincere, and the one who paused from it, and was hesitant in bearing it, faced what Adam as faced from the disobedience, and what Noah as faced from the drowning, and what Ibrahim as faced from the fire, and what Yusuf as faced from the well, and what Ayoub as faced from the affliction, and what Dawood as faced from the mistake, until Allah aswj Sent Yunus as, so Allah aswj Revealed unto him as: ‘You as have to befriend Amir-al-Momineen Ali asws and the righteous Imams asws from his as posterity, in your as speech to him asws.

قال: كفيف أول من لم آره ولم أعرفه، وذهب مغتاظا، فأوحى الله تعالى إليني النبي يونس ولا توهني له عظما، فمكنت في بطن أربعين صباحا يطوف معه البحر في ظلمات ثلاث، بنادي: إنه لا إلا أن سباحاتك إن كنت من الظلمين،
Yunus\textsuperscript{as} said: ‘How can I\textsuperscript{as} befriend someone whom I\textsuperscript{as} have not seen and do not recognise?’ And he\textsuperscript{as} went away in anger. So Allah\textsuperscript{azwj} the Exalted Revealed unto me: “Swallow up Yunus\textsuperscript{as} but do not weaken his\textsuperscript{as} bones”. So he\textsuperscript{as} remained in my belly for forty mornings, circling with me in the sea in triple darkness. He\textsuperscript{as} called out: ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87].

He\textsuperscript{as} had accepted the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and the righteous Imams\textsuperscript{asws} from his\textsuperscript{asws} sons\textsuperscript{asws}. So when he\textsuperscript{as} believed in your\textsuperscript{asws} Wilayah, my Lord\textsuperscript{azwj} Commanded me to throw him\textsuperscript{as} out upon the coast of the sea.’

Zayn Al Abideen\textsuperscript{asws} said: ‘Return, O whale, to your den!’ And the water evened out’\textsuperscript{477}.

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\textsuperscript{477} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 26 H 15
stood up and his bread had been cooked. He placed it in the groove and split it and poured salt upon it, and placed to his side a jug filled with water and sat upon his knees, and took a morsel.

When he raised it to his mouth, he said, ‘In the Name of Allah azwj’. When he swallowed it, he said, ‘The Praise is for Allah azwj’. Then he did that with another, and another (morsel). Then he took the water and drank from it, and he mentioned the Name of Allah azwj. When he placed it (down), he said, ‘The Praise is for Allah azwj, One azwj Who Favoured upon it and Blessed it like what He azwj Blessed me. He azwj has Made healthy, by sight and my hearing and my body and my strength until I go to the tree I did not plant and did not look after its preservation and Made it to be a sustenance for me, and Dropped towards me one who bought it from me, and with its price I bought food I had not cultivated, and Subdued the fire for me, and cooked it, and Made me eat it with desire I can be strengthened by it upon obeying You azwj. For You azwj is the Praise’.

قال: ثم بكى، قال داوود: يا بني قم فانصرف بنا فإني لم أر عبدا قط أشكر لله من هذا.

He asws said: ‘Then he cried. Dawood as said: ‘O my as son as! Arise and let us leave for I as have not seen any servant at all more thankful to Allah azwj than this one’’. 478

(P.S. – This is not a Hadeeth) 479
CHAPTER 27 – STORY OF COMPANIONS OF THE CAVE AND THE INSCRIPTIONS

The Verses – (Surah) Al Kahf: *Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9]*

* إذ أوى الفتية إلى الكهف فقالوا ربنا آتنا من لدنك رحمة وهيئ لنا من أمرنا رشدا*  
When the youths sheltered to the cave and they said, ‘Our Lord! Give us a Mercy from You and Dispose our matter rightly [18:10]*

* فلربنا على آذانهم في الكهف سنين عددا*  
So We Struck (a seal) upon their hearing in the cave for a number of years [18:11]*

* ثم بعيناهم لنعلم أي الحزبين أحصى لما لبيوا أمدا*  
Then We Resurrected them up for Us to Know which of the two parties could count the period they had remained [18:12]*

* نحن نقص عليك نبأهم بالحق إنهم فتية آمنوا بربهم وزدناهم هدى*  
We relate to you their news with the Truth; they were youths who believed in their Lord and We Increased them in Guidance [18:13]*

* وربطنا على قلوبهم إذ قاموا فقالوا ربنا رب السموات والارض لن ندعاء من دونه إلها لقد قلنا إذا شيها*  
And We linked up their hearts, when they stood up and said, ‘Our Lord is the Lord of the skies and the earth. We will never supplicate to a god besides Him. So if we were to say it, then it would be an enormity (evil) [18:14]*

* هؤلاء فومنا اختذا من دونه آلهة لا يأتون عليهم سلطان بين فن أظلم من افترى على الله كذبا*  
These people of ours are taking a god from Besides Him. So why are they not coming to them with a clear authorisation? Then who is more unjust than the one who fabricates a lie upon Allah?’ [18:15]*

* وإذا اعترضموهم وما يعدون إلا الله فأووا إلى الكهف بنشر لكم ركيم من رحمة ويهيئ لكم من أمكم مرقفا*  
And if they were to set you upon the path of Allah, and you are not to know (that) except Allah, then come to the cave and set you upon the path of Allah and He will guide you and He will provide you with something of what you need.
And when you isolate from them and what they are worshipping (to worship) only Allah, then take shelter to the cave. Your Lord will Extend to you from His Mercy and Dispose for you and ease your matter [18:16]

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

And you would reckon them as awake, and they are asleep, and We Turn them to the right and to the left, and their dog (lies) with extended paws at the entrance. If you were to be notified upon them, you would turn fleeing from them, and would be filled with awe from them [18:18]

And like that We Awakened them for them to question between them. A speaker from them said, ‘How long did you tarry?’ (Some) said, ‘We tarried for a day or part of a day’. (Others) said, ‘Your Lord is more Knowing with what you tarried, therefore sent one of you with this silver (coin) of yours to the city, and let him look which is the purest of the food, then let him come to you with sustenance from it, and let him be subtle and not let anyone be aware of you all’ [18:19]

They, if they prevail upon you, they would stone you or return you into their religion, and then you will never succeed, ever!’ [18:20]

And like that, We Made known to them for them to know that the Promise of Allah is True, and that the Hour, there is no doubt in it, when they are disputing their matters between them. They said, ‘Build an edifice upon them! Their Lord is more Knowing with them’. Those who prevailed upon their matter said, ‘We will raise a Masjid upon them’ [18:21]
(Some) would be saying, ‘(They were) three, the fourth of them was their dog’; throwing (guesses) at the unknown; and (some) would be saying, ‘(They were) seven, and the eighth of them was their dog’. Say: ‘My Lord is more Knowing of their number. Now know it except a few, therefore do not contend regarding them except (with) an apparent contention, and do not inquire regarding any one of them’ [18:22]

ولا تقولن لشئ إنما أتقمف عندك

And you should not be saying for a thing, ‘I will do that tomorrow’ [18:23]

إلا أن يشاء الله وان شاء الله و اذكر ربك إذا نسيت وقل عسى أن يهدين ربه

Except, (with) ‘If Allah so Desires’; and mention your Lord when you forget, and say, ‘Perhaps my Lord will Guide me to a right way closer than this’ [18:24]

ولبوا في كهفهم ثلاث مائة سنين وازدادوا تسعا

And they remained in their cave for three hundred years and an increase of nine [18:25]

قل الله أعلم بما لبيوا له غيب السماوات والأرض أبصر به وأسم مالهم من دونه من ولي ولا يشرك في حكمه أحدا

Say: ‘Allah is more Knowing with (the time) they remained. For Him is the unseen of the skies and the earth. He is insightful with it and Hearing. There is none for them as a Guardian from besides Him nor is anyone an associate in His Decisions’ [18:26].

Ibn Babuwayh, from Muhammad Bin Yusuf Bin Ali, from Al Hassan Bin Ali Bin Al Nazar Al Tarsousy, from Abu Al Hassan Bin Qar’at the judge at Basrah, from Ziyad, from Abdullah Al Bakaie, from Muhammad bin Is’haq Bin Yasar, from Ikrima (Non Shia) from Ibn Abbas who said,

‘When it was during the era of the caliphate of Umar, a group of Jewish Rabbis came and asked him about the locks of the skies, ‘What are these?’ And about the keys of the skies, ‘What are these?’ And about the grave which travelled with its occupant, ‘What is it?’ And about the one who warned his people, neither being from the Jinn nor from the humans, and about five things having walked upon the surface of the earth never been created in the wombs, and what the pheasant is saying during its shriek, and what the rooster and the horse and the donkey and the frog and the grouse are saying.

فتكсы عمر رأسه وقال: يا أبا الحسن ما أرى حواصم إلا عندك! فقال لهم علي عليه السلام: إن لي عليكم شريطة: إذا أنا أحيركم بما في النوراة:

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Umar lowered his head and said, ‘O Abu Al-Hassan\textsuperscript{asws}! I do not see their answers except with you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘There is a stipulation for me\textsuperscript{asws} upon you all that when I\textsuperscript{asws} do inform you with what is in the Torah, you will enter into our Religion?’ They said, ‘Yes’.

He\textsuperscript{asws} said: ‘As for the locks of the skies, it is the Shirk with Allah\textsuperscript{azwj}. So, if the servant and the maid were Polytheists, no deed of theirs would be raised to Allah\textsuperscript{azwj} the Glorious’.

They said, ‘And what are its keys?’ Ali\textsuperscript{asws} said: ‘Testimony that there is no god except Allah\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{asws}’.

They said, ‘Inform us about a grave which travelled with its occupant?’ He\textsuperscript{asws} said: ‘That is the whale when it swallowed Yunus\textsuperscript{as} and circled with him\textsuperscript{as} in the seven seas’.

They said, ‘Inform us about the one who warned his people, neither being from the Jinn nor from the human’. He\textsuperscript{asws} said: ‘That is the ant of Suleyman\textsuperscript{as} when it said,\textquoteleftO you ants! Enter into your dwellings lest Suleyman and his armies trample you\textsupercite{27:18}.\textquoteright’

They said, ‘Inform us about the five things which walked upon the earth not being created in the wombs’. He\textsuperscript{asws} said: ‘That is Adam\textsuperscript{as} and Hawwa\textsuperscript{as}, and she-camel of Salih\textsuperscript{as}, and ram of Ibrahim\textsuperscript{as} and staff of Musa\textsuperscript{as}.

They said, ‘Inform us what these animals are saying?’ He\textsuperscript{asws} said: ‘The pheasant is saying,\textquoteleftThe Beneficent is even upon the Throne\textquoteright, and the rooster is saying, \textquoteleftRemember Allah\textsuperscript{azwj} O heedless ones\textquoteright, and the horse is saying when the Momineen walk (in Jihad) to the Kafirs, \textquoteleftO Allah\textsuperscript{azwj}! Help Your\textsuperscript{azwj} Momin servants over Your\textsuperscript{azwj} Kafir servants\textquoteright, and the donkey curses the tax collectors and brays in the eye of Satan\textsuperscript{as}, and the frog is saying, \textquoteleftGlorious is my Lord\textsuperscript{azwj} the Worshipped, the resort among the waves of the sea\textquoteright, and the grous is saying, \textquoteleftO Allah\textsuperscript{azwj}! Curse the haters of Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}\textquoteright.

They said, ‘What are these keys?\textsuperscript{2}’ Ali\textsuperscript{asws} said: ‘Testimony that there is no god except Allah\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{asws}’.
He said: ‘The Rabbis were three, and two leapt up and said, ‘I testify that there is no god except Allah Alone, there being no associates for Him, and that Muhammad is His servant and His Rasool’.

He said: ‘The last Rabbi paused and said, ‘O Ali! There has occurred in my heart what has occurred in the hearts of my two companions, but there remains one characteristic I want to ask about it’. Ali said: ‘Ask’.

He said, ‘Inform me about a people who were during the former times and they died for three hundred and nine years, then Allah Revived them, what was their story?’

Ali began and wanted to recite Surah Al-Kahf. The Rabbi said, ‘How often we have heard your Quran. If you were knowledgeable with them, inform us of their story, and their names, and their number, and the name of their dog, and name of their cave and name of their king and name of their city’.

Ali said: ‘There is neither might nor strength except with Allah the Exalted the Magnificent! O Jewish brother, Muhammad narrated to me that there was a city in the land of Rome called Aqsous (Tarsus), and there was a righteous king for it. Their king died, and their words differed, and a king from the kings of Persia heard of them. He was called Daqyanous (Decius). He came among one hundred thousand (soldiers) until he entered the city of Aqsous (Tarsus) and seized its government house.

And he took a castle in it, its length was one Farsakh (about 5km) by one Farsakh in width, and he took in that castle a gathering, its length was of a thousand cubits and its width was like that from the slabs of marble, and he took in that gathering four thousand barrels of gold, and took a thousand lanterns of gold having chains of silver, harnessed with perfumed oils, and took in the east of the gathering eighty skylights, and similar to the for its west, and it was so that whenever the sun emerge, it emerged in the gathering wherever it turned.
And he took in it a throne of gold, its length was of eighty cubits and forty cubits in width, having legs of silver embedded with the gems, and it sop was with the cushions, and he took from the right of the throne, eighty chairs of gold inlaid with green aquamarine, and sat upon it with his bird; and he took from the left of the throne, eighty chairs of silver embedded with red sapphire.

So, he got Heraclius to sit upon it, then at the top (he sat) and the crown was placed upon his head’. The Jew leapt and said, ‘What was his crown from?’ He asws said: ‘From the intertwined gold having four corners to it, upon each corner were white pearls shining like the illumination of the lamp during the dark night; and he took fifty slaves from the children of Heraclius, and belted them with belts of red brocade, and trousered them with green silken trousers, decorated them and ornamented them and had them wear anklets, and gave them sticks of gold, and stood them by his head. And he took six boys from the children of the scholars and took them as Viziers. So, he had three of them stand on his right and three on his left’.

He asws said: ‘And he used to sit during every day in the courtyard of his house, with Al-Baraqt on his right and Heraclius on his left, and there would enter three servants, in the hand of one of them would be a golden bowl filled with powdered musk, and in the hand of the other would be a silver bowl filled from the rose water, and in the hand of the other would be a white bird having a red beak for it.

إذا نظر الملك إلى ذلك اليائر صفر به فيير اليائر حتى يق في جام ماء الورد فيتمرغ فيه، ثم يق على جام المسك وينمل ما في اجبام بريشه وجناحه، ثم يصفر به اليانية فيير اليائر على تاج الملك فينفذ ما في ريشه وجناحه على رأس الملك. فلما نظر الملك إلى ذلك عتا وتجبر فادعى الربوبية من دون الله.
So when he looked at that bird, he would whistle at it, and the bird would fly until it would fall in the bowl of rose water and be immersed in it. Then it would carry whatever was in the bowl with its feathers and its wings. Then he would whistle at it secondly, and the bird would fly until it fell in the bowl of musk and immerse in it, and it would carry whatever is in the bowl with its feathers and its wings. Then he would whistle thirdly, and the bird would fly upon the head of the king (perfuming him). So, when the king looked at that, he became insolvent and despotic and claimed the lordship from besides Allahazwj.

ودعا إلى ذلك وجه قومه، فكل من أطاعه على ذلك أعياه وحباه وكساه، وكل من لم يباعبه فتله فاستجابوا له رأسا، وأخذ فهم عدبا في كل سنة، فينادهم ذات يوم في عيد و البطاقة عن بنيه والفرقة عن بسارة إذ أتاه بطريق فاجبره أن عساكر الفرس قد غشية فافهم لم ذلك حتى سقط الناح عن رأسه.

Then he called his people to that aspect. So every one who obeyed him upon that, he awarded him and gifted him, and clothed him, and every one who did not follow him, he killed him. The people responded to him, and he took a festival for them once every year. One day he was in his festival, and Al-Bataraka was on his right, and Heraclius on his left, when a minister from his ministers came and informed him that the soldiers of Persia had surrounded him. He was gloomy due to that with intense gloom until the crown fell off from his head.

فنظر إليه أحد الثلاثة الذين كانوا عن يمينه يقا له تميلحا - وكان غلاما - فقال في نفسه: لو كان دقيقانوس إلها كما يزعم إذا ماكان يغتم ولا يفزع، وما كان يبئ ولا يغت، وما كان ينام ولا يمسى، وما كان ينام، وليس هذه من فعل الاله.

So, one of the three youths, those who were on his right, called Tamleekha, said within himself, ‘If Daqyanous was a god just as he is alleging, he would not be gloomy, nor would he happy, nor would be urinate, nor would he defecate, nor would he sleep, nor would he wake up, and this is not from the deeds of the God’.

قال: وكان الفتية السبعة كل يوم عند أحدهم وكانوا ذلك اليوم عند تميلحا، فاتخذ لهم من طيب الطعام، ثم قال لهم: يا إخوتي قد وقع في قلبي شئ منعني الطعام والشراب والمنام، قالوا: وماذاك يا تميلحا؟

Heasws said: ‘And it used to be so that the six youths (sons of the scholars) would always be with one of them, and on that day they were with Tamleekha. So, he took for them from the best food. Then he said, ‘O brothers! There has occurred within my heart, something which has prevented me the food, and the drink and the sleep’. They said, ‘And what is that O Tamleekha?’

قال: أطلت فكري في هذه السماء فقلت: من رفع سقفها محفوظة بلا عمود ولا علاقة من فوقها؟ ومن أجرى فيها شمسا وقمرًا آيتان مبصرتان؟ ومن زينها بالملحوم؟

Tamleekha said, ‘I have contemplated this sky in my mind, and I said, ‘Who raised its ceiling preserving without any link from above it, nor any pillars from beneath it? And who flows the sun and the moon in it as two bright fires? And who adorned it with the stars?’

ثم أطلت الفكر في الأرض فقلت: من سطحها على ظهر اليم الراخر؟ ومن حبسها بالجبال أن تلد على كل شئ؟
Then I contemplated my thoughts to this earth, and I said, ‘Who surfaced it upon the very centre of the water: And who withholds it with the mountains to extend upon all things?’

And I contemplated my thoughts within myself, and I said, ‘Who brought me out as a foetus from the belly of my mother? And who fed me, and who nourished me in her belly?’ Surely for this there is a Maker and an Organiser, other than Daqyanous the king, and this One is not except a King of the kings and Subduer of the skies!’

He asws said: ‘So the youths went down to his feet and they kissed it, and they were saying, ‘Allah aswj has Guided us from the straying by you to the Guidance, therefore indicate to us’’.

He asws said: ‘So Tamleekha leapt up, and sold some dates from a garden of his for three Dirhams, and put it in his sleeve, and they rode upon their horses and went out from the city. When they had travelled three miles, Tamleekha said, ‘O brothers! The Kingdom of the Hereafter has come and the kingdom of the world has gone, and its command has declined. Descend from your horses and walk upon your feet, perhaps Allah aswj would Make for you from your matter, a relief and a way out’. They descended from their horses and they walked for seven Farsakhs (more than 20 miles) during that day, and their legs went on dripping blood’.

He asws said: ‘Then a shepherd faced them, so they said, ‘O you shepherd! Is there any milk to drink? Is there any water to drink?’ The shepherd said, ‘With me there is what you are desiring, but I see your faces as faces of the kings, and I do not think of you except as having fled from Daqyanous the king?’ They said, ‘O you shepherd! The lying is not Permissible for us, so will the truth save us from you?’

They informed him of their story, and he fell down upon their feet kissing them, and said, ‘O group! There has (also) occurred in my heart what occurred in your hearts, but, respite me until I herd the sheep back to their owner and join up with you’. They paused for him, and he herded the sheep and came back sprinting, and his dog followed him’. 
The Jew said, ‘O Ali! What was the colour of the dog and what was its name?’ Ali said: ‘O Jewish brother! As for the colour of the dog, so it was spotted black, and as for its name, so it was Qtmeer’.

When one of the youths looked at the dog, one of them said, ‘We fear that it might expose us by its barking, so send it away with the stones’. Allah the Exalted, Majestic is His Mention, Caused the dog to speak, ‘Let me be until I protect you from your enemies!’

And the shepherd did not cease to be cheerful with them until he came with them to a mountain and climbed with them to the cave, called Al-Waseed. And there was a spring by the side of the cave, and fruit-laden trees. They are from the fruits and drank from the water, and the night covered them.

They sheltered to the cave, and Allah Majestic is His Majesty Revealed unto the Angel of Death to capture their souls. And Allah Mighty and Majestic Allocated two Angels with each one of them, to turn them from the right to the left, and the left to the right. And Allah Revealed unto the keeper of the sun, and it (sunshine) used to visit them in their cave from the right, and passing away from the left.

When Daqyanous returned from his festival, he asked about the youths, and he was informed that they had fled. He rode among eighty thousand horsemen, and did not cease stopping at their tracks until at the top of the mountain, and he went to the cave. So, when he looked at them, (he saw them as) they were sleeping. The king said, ‘If I had wanted to punish them with something, I would not have punished them with anything more than what they have punished themselves with. But, come to me with the masonry and close the entrance of the cave with the lime and rocks’.

 وقال لصاحبهم: قولوا لهم: يقولوا للاله من السماء لينجىهم وأن يخرجهم من هذا الموضع.
Then he said to his companions, ‘Say to them, they should be saying to their God Who is in the sky to Rescue them from what is with them, if they were truthful, and that He\textsuperscript{awwj} should Bring them out from this place’.

قال علي عليه السلام: يا أخا اليهود فمكيوا ثلاث مائة سنة وتسه سنين، فلما أراد الله أن يحييهم أمر إسرائيل الملك أن ينفخ فيهم الروح;

Then Ali\textsuperscript{asws} said: ‘O Jewish brother! They remained for three hundred and nine years. So when Allah\textsuperscript{azwj} Intended to Revive them, He\textsuperscript{azwj} Commanded the Angel Israfeel\textsuperscript{as} to blow the spirit into them’.

ففخ ففخوا من رداعهم، فلما أن نفخ الشمس قال بعضهم: قد غفتنا في هذه الليلة عبادة إله السماء، فقاموا: فإذا الدين قد غارت، وإذا الأشجار قد بسطت، فقال بعضهم: إن أمورنا لعجب، مثل تلك العين الغزيرة قد غارت والأشجار قد بسطت في ليلة واحدة!

He\textsuperscript{asws} said: ‘So he\textsuperscript{as} blew, and they stood up from their lying position. And when the sun emerged, one of them said to the other, ‘We were oblivious during this night from worshipping God of the skies’. So, they stood, and (saw) the spring had depleted and the trees had dried up. One of them said, ‘Our matter is strange, like that abundant spring which has depleted in one night, and like these trees which have dried up in one night!’

ومسهم الجموح قالوا: ابعثوا بورقكم هذه إلى المدينة فلينظر أيها أزكى طعاما فليأتكم برزق منه ولتغفو ولا يجعلونكم اجحدًا;

And the hunger touched them, so they said, ‘therefore send one of you with this silver (coin) of yours to the city, and let him look which is the pu

قال لمليكا: لا يذهب في حوائجه غر ي، ولكن ادف اها الراعي ثيابك إلي، قال: فدف الراعي ثيابه وملى يمم المدينة، فجعل ينظر إلى الموضع لا يعرفه، وطريقا وهو يبكره حتى أتى باب المدينة، وإذا عليه علم أخلر مكتوب عليه: لا إله إلا الله إسحاق رسول الله،

Tamleekha said, ‘No one will go regarding your needs apart from me, but, O shepherd, hand over your cloth to me’. So, the shepherd handed over his cloth to him and he went to the city, and he went on to see places he could not recognise, and roads which he denied, until he came to the gate of the city. There was a green flag upon it with yellow inscription on it: ‘There is no god except Allah\textsuperscript{azwj}, Is\textsuperscript{as} is a Rasool\textsuperscript{as} of Allah\textsuperscript{azwj}’.


He\textsuperscript{asws} said: ‘So he went on looking at the flag and wiping his eyes and he was saying, ‘It is as if I am asleep’. Then he entered the city until he came to the market, and there was a baker man. He said, ‘O you baker! What is the name of this city of yours?’ He said, ‘Aqsoos’. He said, ‘And what is the name of your king?’ He said, ‘Abdul Rahman’. He said, ‘Then hand over food to me for this silver coin’. The baker was astounded from the weight of the Dirham and from its big size’.

قال فوثب اليهودي وقال: يا علي وما كان وزن كل درهم منها 2 قال: وزن كل درهم عشرة دراهم ولئن درهم;
He (Ibn Abbas) said, ‘The Jew leapt up and said, ‘O Ali asws! What was the weight of each Dirham?’ Ali asws said: ‘O Jewish brother! The weight of each Dirham from it was ten and two-third Dirhams (of yours)’.

He asws said: ‘So the baker said to him, ‘O you! Did you find a treasure?’ Talmeekha said, ‘This is not except price of dates which I sold three days ago, and I went out from this city and left the people worshipping the king Daqyanous!’

He asws said: ‘The baker grabbed a hand of Tamleekha and took him to the king and he said, ‘What is the occupation of this youth?’ The baker said, ‘This is a man who has found a treasure’. The king said to him, ‘Do not fear, O youth, for our Prophet Isa as instructed us that we should not take from the treasures except for its fifth, therefore give me its fifth and go in safety’. Tamleekha said, ‘Look, O king, into my matter. I have not found a treasure. I am a man from the inhabitants of this city’.

The king said to him, ‘You are from its inhabitants?’ He said, ‘Yes’. He said, ‘So, do you recognise anyone at it?’ He said, ‘Yes’. He said, ‘What is your name?’ He said, ‘My name is Tamleekha’. He said, ‘What are these names?’ He said, ‘Names of the people of our time period’.

The king said: ‘So is there a house for you in this city?’ He said, ‘Yes. Ride with me, O king!’ So, the people rode with him, and he came with them to a high door in the city. Tamleekha said, ‘This house is my house’. He knocked on the door, and an old man came out to them who eyebrows had fallen upon his eyes from old age. He said, ‘What is your concern?’

The king said to him, ‘There has come to us a strange thing. This boy claims that this house is his house’. So, the old man said to him, ‘Who are you?’ He said, ‘I am Tamleekha Bin Qastikeen (Constantine)”.

He said: ‘Then the king asked the old man to open the door, and he only saw his eyes and eyebrows, and it was like a white veil. He said: ‘Yes, it is a house of this man and of this age. It is a very old house, and it is a very old man with the name Tamleekha’.

The king then said: ‘So he is the man who has not found a treasured, but he has found a treasure in his matter. So, he is the man who has not found a treasure, but he has found a treasure in his matter’.

He said: ‘Yes, it is a house of this man and of this age. It is a very old house, and it is a very old man with the name Tamleekha’.

The king then said: ‘So he is the man who has not found a treasured, but he has found a treasure in his matter. So, he is the man who has not found a treasure, but he has found a treasure in his matter’.
He asws said: ‘The old man went down to his feet kissing them and he was saying, ‘By the Lord azwj of the Kabah!’ Then he said, ‘O king! They are the six, those who went out fleeing from Daqyanous the king!’’

He asws said: ‘So the king descended from his horse, and carried him upon his shoulder, and the people went on kissing his hand and his feet. Then he said, ‘O Tamleekha! What happened to your companions?’ He informed them that they were in the cave.

It so happened that on that day there were two kings in the city – a Muslim king and a Jewish king. They both rode among their companions, and when they came to be near the cave, Tamleekha said to them, ‘O people! I fear that my companions may hear the sounds of the hooves of the horses, and they would think that Daqyanous the king has come to seek them. But, respite me until I proceed and inform them’”.

The people paused and Tamleekha came and entered the cave. So when they look at him they feared him and said, ‘The Praise is for Allah azwj Who Saved you from Daqyanous’. Tamleekha said, ‘Leave me from you and from Daqyanous. How long did you tarry?’ They said, ‘We tarried a day or part of a day’. Tamleekha said, ‘But you tarried for three hundred and nine years, and Daqyanous has died, and generation after generation has gone. Allah azwj Mighty and Majestic has Sent a Prophet as called the Messiah Isa Bin Maryam as. Allah azwj Raised him as to Him azwj, and the king has come to us, and the people are with him’.

They said, ‘O Tamleekha! Do you want that we should be a trial for the worlds?’ Tamleekha said, ‘So what do you want?’ They said, ‘Supplicate to Allah azwj, and we will supplicate along with you that He azwj Captures our souls’.

So they raised their hands and Allah azwj Mighty and Majestic Commanded with the capturing of their souls, and Allah azwj Effaced the entrance of the cave from the people.
The two kings came over circling at the entrance of the cave for seven days, not finding the cave entrance. The Muslim king said, ‘They died upon our Religion. Build a Masjid at the entrance of the cave!’

وقال اليهودي: لا بل ماتوا على ديني أبني على باب الكهف كنيسة،

And the Jew (king) said, ‘No, but they died upon our Religion, build a Synagogue at the entrance of the cave!’

They both fought and the Muslim overcame the Christian, and built a Masjid at the entrance of the cave’.

يا يهودي أيوافق هذا ما في توراتكم ؟ قا : ما زدت حرفا ولا نقصت، وأنى أشهد أن لا إله إلا الله، وأن محمدا عبده ورسوله.

Asw ask you by Allahazwj, O Jew, is it in accordance to what is in your Torah?’ The Jew said, ‘You neither increased a letter nor reduced a letter, and I testify that there is no god except Allahazwj, and that Muhammad saww is Hisazwj servant and Hisazwj Rasool saww’.

2 - ص: الصدوق، عن أبيه، عن سعد، عن ابن عيسى، عن جده الحسن بن راشد، عن جابر، عن أبي جعفر عليه السلام.

Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Jabir,

‘From Abu Ja’fa saww having said: ‘The Prophet saww prayed Salat one night, then headed to (the cemetery) Al-Baqie, and called Abu Bakr, and Umar, and Usman and Ali saww, and he saww said: ‘Go until you come to the companions of the cave and convey the greetings from me saww, and you go ahead O Abu Bakr for you are the oldest of the group, then you, O Umar, then you O Usman. So, if even one of them answers you (then fine) or else you saww go ahead, O Ali saww, become the last of them’.

ثم أمر الريح فنملتهم حتى وضعتهم على باب الكهف، فتقدم أبو بكر فسلم فلم يردوا عليه، وتقدم عمر فسلم فلم يردوا عليه، وتقدم عثمان، وقدم عليه وسلم فلم يردوا عليه، وقدم علي و قال: السلام عليكم ورحمة الله وبركاته، أهل الكهف الذين أنتما رفيقهم وازادهم هدى، ورفع علي فلهم، أنا رسول رسل الله إليكم،

Then he saww ordered the wind to carry them until it placed them upon the entrance of the cave. Abu Bakr proceeded and greeted, but they did not return it, so he stepped aside. Umar went ahead and greeted, but they did not return unto him; and Usman proceeded and greeted but they did not return unto him, and Ali saww proceeded and said: ‘The greetings be upon you and Mercy of Allahazwj and Hisazwj Blessings, O people of the cave, those who
believed in their Lord azwj and He azwj increased them in Guidance, and connected their hearts.

I asws am a messenger of Rasool-Allah saww to you all!

They said, ‘Welcome to Rasool-Allah saww and his saww messenger, and upon you asws be the greetings O successor asws of Rasool-Allah saww and Mercy of Allah azwj and His azwj Blessings’.

He asws said: ‘And how to you know I asws am a successor asws of the Prophet saww?’ They said, ‘It had been resonated upon our ears that we should not speak except to a Prophet as or a successor as of a Prophet as. How did you asws leave Rasool-Allah saww? And how is his as decency? And is his saww state?’ And they reached (the end) in the questions, and they said, ‘Inform these companions of yours, we do not speak except to a Prophet as or a successor as of a Prophet as’.

He asws said to them: ‘Did you hear what they said?’ They said, ‘Yes’. Then they turned their races in the direction of Medina and the wind carried them until it placed them in front of Rasool-Allah saww, and they informed him saww with what which happened. The Prophet saww said to them: ‘You have seen and heard, so, do you bear witness?’ They said, ‘Yes’. The Prophet saww left to go to his saww house and said to them: ‘Preserve your testimonies’.

Ibn Bushran,, from Al Hassan Bin Safwan, from Abdullah Bin Muhamad, from Abu Khaysama, from Yaqoub Bin Ibrahim Bin Sa’ad, from his father, from Salih Bin Kaysan, from Nafau,

‘Abdullah Bin Umar said, ‘Rasool-Allah saww said: ‘While three people were walking, the rain seized them and they took shelter to a cave in a mountain. While there were in it when a rock moved and layered upon them (closed the entrance of the cave).

فانصرف النبي إلى منزله وقا لهم: احفظوا شهادتكم.

The book of Prophet-hood, Ch 27. H 2

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One of them said, ‘O Allah\textsuperscript{azwj}! There were two old parents for me, and there was a wife for me and young children, and I used to take care of them. When I had rested my sheep I began with the valley and quenched both of them, until my parents fell asleep. Then I prepared the utensil, then milked. Then I arose with my milk by the head of my parents, and the children were crying (from hunger) by my legs. I disliked to begin with them before my parents, and I disliked to wake them up from their sleep. I did not cease to be like that until the dawn illuminated.

O Allah\textsuperscript{azwj}! If You\textsuperscript{azwj} Know I did that seeking Your\textsuperscript{azwj} Face, then Relive from us until we can see the sky (again)’. So, a hole was Made for them (the rock moved aside a little), and they could see the sky from it.

The other said, ‘O Allah\textsuperscript{azwj}! There was a daughter of an uncle of mine, and I loved her with love and she was the dearest of the people to me. I asked her herself (proposed). She said, ‘No, until you come to me with one hundred Dinars’. So, I strived until I gathered one hundred Dinars and came to her with it. When I was between her leg, she said, ‘Fear Allah\textsuperscript{azwj} and do not open the seal except with its right’. I stood up from her.

O Allah\textsuperscript{azwj}! If You\textsuperscript{azwj} Know I did that seeking Your\textsuperscript{azwj} Face, then Relive from us a (bigger) hole in it’. So, Allah\textsuperscript{azwj} Relieved for them in it with a hole.

And the third said, ‘O Allah\textsuperscript{azwj}! I hired a worker to separate the corn. When he had finished his work, I offered to him, but he refused to take it and turned away from it. I did not cease doing it until I had gathered a cow from it and pastured it. He came to me and said: ‘Fear Allah\textsuperscript{azwj} and give me my right and do not be unjust to me’. I said to him, ‘Go to that cow and pasture it, so take it’. So, he went and took it.

O Allah\textsuperscript{azwj}! If You\textsuperscript{azwj} Know I did that seeking Your\textsuperscript{azwj} Face, then Relive from us in it with a hole.

And the third said, ‘O Allah\textsuperscript{azwj}! I hired a worker to separate the corn. When he had finished his work, I offered to him, but he refused to take it and turned away from it. I did not cease doing it until I had gathered a cow from it and pastured it. He came to me and said: ‘Fear Allah\textsuperscript{azwj} and give me my right and do not be unjust to me’. I said to him, ‘Go to that cow and pasture it, so take it’. So, he went and took it.

O Allah\textsuperscript{azwj}! If You\textsuperscript{azwj} Know I did that seeking Your\textsuperscript{azwj} Face, then Relive from us a (bigger) hole in it’. So, Allah\textsuperscript{azwj} Relieved for them in it with a hole.
O Allah aswj! If You aswj Know that I did that seeking Your aswj Face, then Relieve from us whatever remains from it. So, Allah aswj Relieved from them and they exited walking away”.

فَسَفَاتُهُ: "أَنْ خَلَقَ أَحْصَابَ الْكِهْفِ وَالرَّقِيبَ كَانُوا مِنْ آيَاتِنَا عَجْباً" فَوَلَّى. فَكَانَتْ آيَاتُهُ مَا هُوَ أَصَابُ مِنْهَا، وَهُمْ قَالُوا كَانُوا فِي الْبَيْنِ عِيْنِينِ مِنْ رَمْضَانِ عَلَى الْإِنسَانِ، وَلَكِنْ الْآيَةُ فِيهَا لَوْ مِنْ أَفْقَاحِ مَرْتِكَانِ، أَيْ مَكْتُوبُ فِيهِمَا أَمْرُ الرُّجُعِ وَأَمْرُ إِسْلَامِهِمْ وَأَمْرُ هُمْ مَعْلُومُ مَهِمُّ النَّارِ وَكَانَ أَمْرُهُمْ مَهْمًّا مِنْ إِلَّهِ مُتَّخَذٍ مُّتَبَرِّعًا.

قال على من إعمايهم: فلجلشني أبي، عن ابن أبي عبد، عن أبي بكر بن أبي بكر بن عبد، عن النبي ﷺ على الصلاة والسلام ﷺ. كان بسبب نزول سورة الكهف أن قريش باعوا ثلاثاً عرضاً إلى نجران، الخبر من سيد من كلب، وعندن من أبي سفيان، والغرض من والل السهمي ليعملوا من اليهود والنصارى شيئين بلألوئا رسول الله ﷺ عليه السلام رأوا.

Ali Bin Ibrahim said, ‘My father narrated to me, from Ibn Abu Umeyr, from Abu Baseer,

‘From Abu Abdullah asws’ having said: ‘The Reason for the revelation of Surah Al Kahf (Chapter 18) was that Quraysh sent three persons to Najran – Al-Nazar Bin Harris Bin Kaladat, and Uqba Bin Ma’eet, and Al-A’as Bin Wa’il Al-Sahmy in order to learn from the Jews and the Christians certain questions which they could question Rasool Allah ﷺ with.

خَرَجُوا إِلَى نَجْرَانِ إِلَى عَلِمَاءِ الْيَهُودِ فَسَأَلُوهُمْ قَالُوْنَ: اسْأَلُوهُ عَنْ تَلَاثٍ مَّسَائِلٍ فَإِنْ أَجَابُكُمْ فِيهَا عَلَى مَا بَيْنَتُكُمْ صَادِقٌ، ثُمَّ سَلُوْنَهُ عَنْ مَسَالةَ واحِدَةٍ فَإِنْ أَعْبَرَهُ عَلَى مَا كَانَ مَعَكُمْ فَهُوَ كَافِرٌ. فَقَالُوا: وَمَا هِيَهُمُ الْمَسَائِلُ؟

They went out to Najran, to the Jewish scholars. They asked them, and they (Jewish scholars) said, ‘Ask him asws three questions, and if he asws were to answer you with regards to these upon what is with us, so he asws is a truthful one. Then (afterwards) ask him asws one question, so if he asws were to claim to have its knowledge then he asws is a liar’. They said, ‘And what are these questions?’

قَالُوا: اسْأَلُوهُ عَنْ فِتَيَةِ كُنُوبُ الْيَوْمِ السَّابِقِ فَخَرَجُوا وَغَابُوا وَنَامُوا كَمْ بَقُوا فِي نَومٍ حَتَّى بَصَرُوا وَكَانَ عَدَدُهُمْ مَنْ أَتَّبِعُوا حَيَّاً مَا كَانَ مَعِيْهِمْ. فَكَيْفَ كَانَ مَعِيْهِمْ عَدَدُهُمْ؟ وَمَا كَانَ مَعِيْهِمْ مِنْ غَرْهُمْ؟ وَمَا كَانَ قَصَةُ هُمْ وَمَا كَانَ عِلْمُهُمْ وَمَا كَانَ عَلِمُهُمْ مَعْلُومًا وَمَا كَانَ فَقْهُهُمْ مَعْلُومًا وَمَا كَانَ خَلُقُهُمْ مَعْلُومًا؟ وَمَا كَانَ عَلِمُهُمْ مَعْلُومًا وَمَا كَانَ فَقْهُهُمْ مَعْلُومًا؟

They said, ‘Ask him asws about the youths in the former times, so they went out, and were absent, and slept. How long did they remain for in their sleep until they woke up, and what was their number, and which (particular) thing was with them apart from the others, and what was their story? And ask him asws about Musa as where Allah aswj Commanded him aswj to follow the knowledgeable one and learn from him. Who was he, and what was his story? And ask him asws about a group, a group form the west of the sun and its emergence until it reached the dam of Gog and Magog. Who was he, and how was his story?’

ثُمَّ أَمْلَى عَلَيْهِمْ أَصَابُهُمْ مِنْ آيَاتِ الْكِهْفِ فَوَلَّى. فَرَجَعُوا إِلَى نَجْرَانِ مَعَ أَخْبَارِهِمُ الْمَسَائِلِ، فَقَالُوا: إِنَّ أَحَدَكُمْ مَا خَلَقَهُمْ خَلَقَ فَهُوَ صَادِقُ، وَإِنَّ أَحَدَكُمْ خَلَقَهُمْ فَهُوَ كَافِرُ.
They then dictated to them the answers of these three questions and said, ‘If he saws were to answer you with what is with us which we have taught you, then he saws is a truthful one, and if he saws informs you differently to that, then do not ratify him saws.

قالوا: فما المسألة الرابعة؟ قالوا: اسألوه متى تقوم الساعة؟ فإن ادعى علمها فهو كاذب، فإن قيام الساعة لا يعلمه إلا الله تبارك وتعالى.

They said, ‘So what is the fourth question?’ They (Jewish scholars) said, ‘Ask him saws, when will the Hour be Established? If he saws claims to have its Knowledge, then he saws is a liar, for the Establishment of the Hour, none has its Knowledge except for Allah saws Blessed and Exalted’.

فرجعوا إلى مكة واجتمعوا إلى أبي طالب فقالوا: يا أبا طالب! إذ أقبح ابن أخيك يزعم أن خبر السماء يأتيه ونحن نسأله عن مسائل، فإن أجابنا عنها علمنا أنه صادق، وإن لم علمنا أنه كاذب، فقا أبا طالب: سلوه عما بدا لكم.

They returned to Makkah and gathered around Abu Talib saws, and they said, ‘O Abu Talib saws! The son saws of your brother as is claiming that the news of the sky comes to him saws, and we want to ask him saws certain questions. So, if he saws were to answer us about these, we would know that he saws is truthful, but if he saws does not inform us, we would know that he saws is a liar’. Abu Talib saws said: ‘Ask him saws about whatever comes to you’.

فقال: فسألوه عن اليلاث المسائل فقا رسو الله صلى الله عليه وآله وسلم: غدا أخبركم ولم يستي، فأحسس الوحي عنه أربعين يوما حتى اغتم النبي وشك أصحابه الذين كانوا آمنوا به، وفرحت قريش واستهدى وآذوا، وحزن أبو طالب.

They asked him saws about the three issues. Rasool-Allah saws said: ‘saws shall inform you tomorrow, and did not (speak) an exclusion (If Allah azwj so Deisres). The Revelation was Withheld from him saws for forty days until the Prophet saws was gloomy and his saws companions doubted, those who had believed in him saws, and Quraysh rejoiced and ridiculed and hurt (him saws), and Abu Talib saws grieved.

فأرسل عليه جبرئيل بسورة الكهف، فقا رسو الله: يا جبرئيل لقد أبت، فقا: إنا لا نقدر أن ننز إلا بإذن الله،

When it was after forty days, Jibraeel as descended unto him saws with Surah Al-Kahf (Chapter 18). So Rasool-Allah saws said: ‘O Jibraeel as, you as have been delayed?’ So he as said: ‘I as have no power that I as should descend without the Permission of Allah azwj.

فقال: أم حسبت يا محمد أن أصناب الكهف والرقيم كانوا من آياتنا عجباً ثم قص قصتهم، فقا: إذ أوى الفتية إلى الكهف فقالوا: ربنا! آتنا من لدنك رحمة وهيئ لنا من أمرنا رشداً.

Thus, it was Revealed: Or, do you reckon – O Muhammad saws, that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9]. Then He azwjNarrated their story, and He azwj said: When the youths sheltered to the cave and they said, ‘Our Lord! Give us a Mercy from You and Dispose our matter rightly [18:10].

فقال الصادق عليه السلام: إن أصحاب الكهف، والرقيم كانوا في زمن ملك جبار عات، وكان يدعو أهل مملكته إلى عبادة الاصنام، فمن لم يجبه قتل، وكان هملاء قوماً ممتنين يعبدون الله عزوجل، ووكل الملك بباب المدينة حرسا ولم يدع أحداً يخرج حتى يسجد الاصنام.
(The narrator) said, ‘Al-Sadiq asws said: ‘The Companions of the Cave and the Inscription used to be in the era of a tyrant king who used to call the people of his kingdom to the worship of the idols. The one who did not respond to him, he would have him killed. And these (Companions of the Cave) were a group of Momineen worshiping Allah azwj Mighty and Majestic, and the king had allocated guards at the door of the city who did not let anyone go out from the city until he had prostrated to the idols.

And they (Companions of the Cave) left by the reason of going fishing, and that when they passed a shepherd on their way, they called him to their matter but he did not respond to them, and there was a dog with the shepherd, which responded and went out with them.’

Al-Sadiq asws said: ‘None from the animals would enter the Paradise except for three – The donkey of Bal’am Bin Ba’oura, and wolf of Yusuf as, and dog of the Companions of the Cave’.

And the Companions of the Cave went out from the city by the reason of going fishing, fleeing from the religion of that kingdom. So, when they entered that cave, and the dog was with them, Allah azwj Cast drowsiness upon them, just as Allah azwj Blessed and Exalted Says: So We Struck (a seal) upon their hearing in the cave for a number of years [18:11]. They slept until Allah azwj Destroyed that king and the people of his kingdom, and that era went by, and there came another era, and another people.

Then they woke up, so some of them said to others, ‘How long have we been sleeping for over here?’ So they looked at the sun which had risen, and they said, ‘We slept for a day or part of a day’. Then one of them said, ’Take this silver (coin) and enter the city in disguise so they do not recognise you, and buy us some food, for if they come to know us, and recognise us, they would kill us, or return us (forcibly) to their religion’.

So that man went, but he saw the city to be different to which it was in its era, and saw a people different to those. He neither recognised them, nor did they recognise his language, nor did he recognise their language. They said to him, ‘Who are you, and where do you come from?’ He informed them. Then the king of the city went out along with his
companions, and the man was with them, until they paused at the door of the cave and turned around looking inside it.

Some of them said: ‘They are three, and the fourth one is their dog’. And some of them said, ‘They are five and the sixth one is their dog’. And some of them said, ‘Seven, and the eighth is their dog’. And Allah ﷺ had Veiled them with a veil of awe. Thus, not one of them proceeded to enter upon them, apart from their companion (who was with them).

So when he entered to see them, he found them to be fearful, in case the companions of Daqyanous (king Decius) would become aware of them, and their companion informed them that they had been sleeping for a long time, and that they are a Sign to the people. They wept and asked Allah ﷺ the Exalted that He should Return them to their beds, sleeping like they had been’. Then the king said, ‘It is befitting that we should build a Masjid here for visitation, for these are a believing people’.


483 [this is not as per other Ahadith, that the Revelation was withheld!!]
‘From Abu Abdullah\textsuperscript{asws}, and there was a mention of the companions of the cave, so he\textsuperscript{asws} said: ‘If only your people would assign to you what their people made assigned to them!’ It was said to him\textsuperscript{asws}, ‘And what did their people assign to them?’ He\textsuperscript{asws} said: ‘Assigned to them the association with Allah\textsuperscript{azwj}, so their association was made apparent and they concealed their belief until the relief came to them’

وقال: إن أصحاب الكهف كذبوا فأجروا وصدقوا فأجروا الله.

And he\textsuperscript{asws} said: ‘The companions of the cave liked, and Allah\textsuperscript{azwj} Rewarded them, and they spoke the truth and Allah\textsuperscript{azwj} Rewarded them’.

وقال: كانوا صيارفة كلام، ولم يكونوا صيارفة الدراهم.

And he\textsuperscript{asws} said: ‘They were exchangers of the speech (translators) and did not happen to be exchangers of the Dirhams (money)’. (Majlisi says they were distinguishing between the truth and falsehood)

وقال: خرج أصحاب الكهف على غير معاهد، فلما صاروا في الصحرا أخذ هذا على هذا وهذا على هذا العهد والميثاق، ميعد ثم قال: أظهروا أمركم فأظهروا فهم على أمر واحد.

And he\textsuperscript{asws} said: ‘The companions of the cave went out without an appointment. When they came to be in the desert, this one took upon this one, and this one upon this one, the pact and the covenant, then then said, ‘Manifest your matter’. They manifested it, and there they were upon one matter’.

وقال: إن أصحاب الكهف أسروا الإيمان وأظهروا الكفر، فأظهروا الكفر أعظم أجرا منهم على إسرارهم الإيمان.

And he\textsuperscript{asws} said: ‘The companions of the cave kept the Eman a secret and manifested the Kufr, and they upon their manifestation of the Kufr were of greater Recompense than upon their keeping their Eman secretive’.

وقال: ما بلغت تقية أحد ما بلغت تقية أصحاب الكهف وإن كانوا ليذدون الزنانر، ويشهدون الاعياد، فأعياهم الله أجرهم مرتين.

And he\textsuperscript{asws} said: ‘No Taqayya (dissimulation) of anyone has reached the Taqayya of the companions of the cave, and they were wearing the uniforms and attending the festivals, so Allah\textsuperscript{azwj} Gave them their Recompense twice’\textsuperscript{6}.

By the chain to Ibn Awrama, from Al Hassan Bin Ali, from Ibrahim Bin Muhammad, from Muhammad Bin Marwan, from Al Fazeyl Bin Yasar,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘The companions of the cave belied the king and were Recompensed, and spoke the truth and were Recompensed’\textsuperscript{485}

\textsuperscript{484} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 27 H 5

\textsuperscript{485}
By the chain from Ibn Awrama, from Al Bazanty, from one of our companions,

‘From Abu Abdullahasws regarding the Words of the Exalted: Or, do you reckon that the Companions of the Cave and the Inscription [18:9]. Heasws said: ‘They were a people who were going missing, and the king of that time inscribed their names, and the names of their fathers, and their families upon a lead parchment’’. 486

Al Sadouq, from his father, from Sa’ad, from Ibrahim Bin Mahziyar, from his brother, from Aban Bin Usman, from Abu Jameela, from Jabir Bin Yazeed, from Abdul Rahman Bin Al Haris Al Burady, from Ibn Abu Owfy who said,

‘I heard Rasool-Allahasws saying: ‘Three persons went in the earth. While they were worshipping Allahazwj in a cave in a peak of a mountain, a rock appeared (fell) from the top of the mountain until it covered the entrance of the cave. One of them said, ‘O servant of Allahazwj! By Allahazwj, you will not be rescued from it and will remain in it, until if you were to be truthful about Allahazwj. Narrated what you have done sincerely for Allahazwj.’

Heasws said: ‘There was a rift until they could look at the illumination. Then another one said, ‘O Allahazwj! Youazwj Know I had sought a good woman due to her goodness and her beauty and I came up with big money regarding her until when I was able upon her and sat from her the sitting of the man from the woman, she mentioned the Fire, so I stood up from her fearing from Youazwj, so Raise this rock from us’. 485

485 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 27 H 6
486 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 27 H 7
right. So, if You\textsuperscript{azwj} Know, rather I had done that fearing from You\textsuperscript{azwj}, then Raise this rock from us’.

He\textsuperscript{saww} said: ‘It moved until they could look at each other. Then the other one said, ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} Know that my father and my mother were sleeping and I came to them with a jug of milk, but I feared placing it down lest an insect falls into it, and I disliked to wake them upon from their sleep as they would be abhorrent upon them. So, I did not cease to be like that until they both woke up, and drank the milk. O Allah\textsuperscript{azwj}! If You\textsuperscript{azwj} Know that I did that seeking Your\textsuperscript{azwj} Face, then Raise this rock from us’. It moved until Allah\textsuperscript{azwj} Eased the exit for them.

Then Rasool-Allah\textsuperscript{saww} said: ‘One who is sincere to Allah\textsuperscript{azwj} attains salvation’.

From Abu Baseer,

‘From Abu Abdullah\textsuperscript{saww} having said: ‘The companions of the cave hid the Eman and manifested the Kufr, so Allah\textsuperscript{azwj} Recompensed them twice’.

From Suleyman Bin Ja’far Al Hazly who said,

‘Ja’far Bin Muhammad said to me: ‘O Suleyman! Who is the youth?’ I said, ‘May I be sacrificed for you\textsuperscript{saww}! The youth, in our presence, is the young man’. He\textsuperscript{saww} said to me: ‘But, do you not know that the companions of the cave, all of them were middle-aged, but Allah\textsuperscript{azwj} Named them ‘youths’ due to their Eman? O Suleyman! One who believes in Allah\textsuperscript{azwj} and fears, so he is the youth’.

From Abu Bakr Al Hazramy,
'From Abu Abdullah** asws** having said: ‘The companions of the cave went out without any understanding nor for any appointment (among themselves out of Taqayya – dissimulation). When they came to be in the desert, they took pacts and covenants upon each other. This one took upon this one, and this one upon this one, then they said, ‘Manifest your matter, and there (it was such that) they were upon one matter’’. 490

‘From Abu Abdullah** asws** having mentioned the companions of the cave, and he** asws** said: ‘They were changers of the speech (translations), and they did not happen to be changers of the Dirhams (money)’. (Majlisi says they were distinguishing between the truth and falsehood). 491

‘From Abu Ja'far** asws** regarding His** azwj** Words: *If you were to be notified upon them, you would turn fleeing from them, and would be filled with awe from them [18:18]*. He** asws** said: ‘That does not mean by it the Prophet** asww**. But rather, what is meant by it are the Momineen, to each other, but it is their state which they (Companions of the Cave) are upon’. 492

‘Abu Abdullah** asws** said: ‘No Taqayya (dissimulation) of anyone reach the Taqayya of the companions of the cave. They were attending the festivals and wearing the uniforms, so Allah** azwj** Gave them their Recompense twice’. 493

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490 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 27 H 11
491 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 27 H 12
492 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 27 H 13
493 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 27 H 14
'I said to Abu Ja'far\textsuperscript{asws} 'A Hadith has reached to me from Al-Hassan Al-Basriy. If it is a true Hadith then, 'We are for Allah\textsuperscript{azwj} and to Him we return.' He\textsuperscript{asws} said: 'And what is it?'

وهو عملي وتجارتي وعليه نبت لحمي ودمي ومنه حجي وعمرتي،

I said, 'Al-Hassan Al-Basriy was saying that even if his brain comes to a boiling point due to the hot sun, he will not seek shelter of the shadow of a wall that belongs to a money changer. Even if his liver cracks down because of thirst he will not use the water that comes from the house of a money changer. This is my work and my business, and with it my flesh and blood have grown. And from it I have performed Hajj and 'Umrah.'

فجلس ثم قال: كذب الحسن، خذ سواء، وأعط سواء، فإذا حلرت الصلاة دع ما بيدك وانهض إلى الصلاة، أما علمت أن أصناب الكهف كانوا صيارفة؟.

He\textsuperscript{asws} sat straight, then said: ‘Al-Hassan (Basriy) has lied. Take with fairness and give with fairness. When it is time for the \textit{Salat}, stop doing business and rise for the \textit{Salat}. Did you not know that Companions of the Cave were changers (speech changers - translators)?\textsuperscript{494}'

\textsuperscript{494} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 27 H 15
CHAPTER 28 – STORY OF THE COMPANIONS OF THE PIT

The Verses – (Surah) Al Burouj: (I Swear) by the sky with the constellations [85:1]

And the Promised Day [85:2]

And a witness and a witnessed [85:3]

Cursed be the companions of the pit [85:4]

(Companions of) the fire with the fuel [85:5]

When they sat by it [85:6]

And they were witnesses upon what they were doing with the Momineen [85:7]

And they did not take revenge from them except for their believing in Allah, the mighty, the Praised [85:8]

The One for Him is the Kingdom of the skies and the earth, and Allah is a Witness upon all things [85:9]
الدين عبد الله بن بريام، حمله أهل دينه على أن يسر إليهم ويحملهم على اليهودية ويدخلهم فيها، فسار حتى قدم نجران، فجم من كان بها على دين النصرانية ثم عرض عليهم الدين اليهودي وقد عوقب بما فعل، فوافق ذلك عليهم. وخلاصل الدين اليهودي والمسيحي كان في نجران، وانصرف إليه يهود نجران فشهد ذلك، وحملهم على اليهودية، فالجاء عليهم خدودا فمنتجعوا من الديانات. قال فيهم: "لا كما جاء على فلسطين، حملهم على أن يجرفوا بالنار معنا ولا يدخلوا في ديننا.

وحرص الحرص كله فأبوا عليه وامتنعوا من اليهودية والدخول فيها، واختاروا القتل، فرد عليهم خدودا وجم فيهم الحيب وأشعل فيه النار، ومنهم من أحرق بالنار، ومنهم من قتل بالسيف ومثلهم كلهم.

فلما كان حرا قالوا لمن كان على دين ذلك النبي: اعتزلوا وإلا طرحناكم فيها، فاعترس قوم كير، وقذف فيها خلق كير إلى صيبا في النار. فقال الله تعالى: " إن الذين فتنوا المممنين والمممنات " أي أحرقوهم " ثم لم يتوبوا فلهم عذاب جهنم ولهم عذاب الحريق ".

(P.s. – This is not a Hadeeth)
them and there was a king for them. One day he was intoxicated and fell upon (copulated with) his daughter and his mother. When he woke up, he regretted and that was grievous upon him.

He said to the people, 'This is permissible'. But, they refused to him, so he went on to kill them and dug out the pits for them and threw them into it''.

قال للناس: هذا لازم، فامتنعوا عليه فجعل يقتلهم وحفر لهم الاخدود ويلقيهم فيها.

Al Sdouq, from Majaylawiyah, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Ali Bin Hilal Al Sayqal, from Shareek Bin Abdullah, from Jabir Bin Yazeed Al Jufy,

‘From Al-Baqir wartime having said: ‘Umar put a man in charge of (conquering) a town of Syria, and he conquered it, and when they became Muslims, he built a Masjid for them, but it fell down. Then he re-built it, and it fell down. Then he re-built it and it fell down. So, he wrote to Umar with that.

فقال: هذا نبي كذبه قومه فقتلوه ودفنه في هذا المسجد وهو متشنط في دمه، فاكتب إلى صاحبك فإنا نجيب على هذا. لبست إلى علي بن أبي طالب عليه السلام تأول أرضه.

When he read the letter, he asked the companions of Muhammad wartime, ‘Is there any knowledge regarding this with you?’ They said, ‘No’. He sent for Ali wartime Bin Abu Talib wartime and read out the letter to him wartime.

فقال: هذا نبي كذبه قومه فقتلوه ودفنه في هذا المسجد وهو متشنط في دمه، فاكتب إلى صاحبك فإنا نجيب على هذا. لبست إلى علي بن أبي طالب عليه السلام تأولأرضه.

He wartime said: ‘This is a Prophet wartime. His wartime people belied him wartime and killed him wartime and buried him wartime in this (place of) the Masjid, and is soaked in his wartime blood. So, write to your companions and let him dig and he will find him wartime fresh, in order to pray Salat upon him, and let him bury him wartime in such and such place. Then let him build a Masjid, and it will be standing’.

ففعل ذلك ثم بنى المسجد فثبت.

He did that, then built the Masjid, and it was affirmed’’.

496 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 28 H 2
497 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 28 H 3
‘From Abu Ja’far\textsuperscript{asws} having said: ‘\textit{Allah} azwj Sent an Ethiopian Prophet\textsuperscript{as} to his\textsuperscript{as} people, but they fought against him\textsuperscript{as} and killed his\textsuperscript{as} companions, and made captives of them, and dug out a pit of fire for them. Then they called out, ‘The one who was from the people of our religion, so let him retreat, and the one who was upon the Religion of this Prophet\textsuperscript{as}, so let him remain (in the fire)!’”

And a woman, who had with her a young boy, came up. She was scared of the fire, so her young boy said to her, ‘Push me into the fire bravely!’ But she rushed into the fire, and they are: \textit{the companions of the pit} [85:4].\textsuperscript{499}

I (Majlisi) am saying, ‘Tabarsy said, ‘It is reported by Muslim in the Saheeh (non-Shia), from Hadiya Bin Khalid, from Hamad Bin Salma, from Sabit, from Abdul Rahman Bin Abu Layli, from Saheyb, ‘From Rasool-Allah\textsuperscript{asww} having said: ‘There was a king among ones who were before you, who had a magician for him. When the magician fell sick, he said, ‘My death has approached, so hand over a boy to me I can teach him the magic’. He handed over a boy (as an apprentice) and he used to disagree with him.

And between the magician and the king was a monk. The boy passed by the monk and he was fascinated by his speech and his matter, so he used to prolong his sitting with him. So, when he was delayed from the magician, he hit him, and when he was delayed from his family, they hit him. He complained of that to the monk.

\textsuperscript{498} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 28 H 4
\textsuperscript{499} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 28 H 5
He said, ‘O my son! When you are delayed to the magician, then say, ‘My family withheld me’, and when you are delayed to your family, then say, ‘The magician withheld me’.

One day he was with the people have been overwhelmed by a terrible great beast, so he said, ‘Today I will know whether the matter of the magician is superior of the matter of the monk’. He took a rock and he said, ‘O Allah azwj! If it was so that the matter of the monk was more Beloved to You azwj, then kill this beast’. He threw (the rock) and killed it, and the people went.

The monk got the news of that, and he said, ‘O my son! You are afflicted. So, when you are afflicted, then do not point to me’.

He saww said: ‘And he went on to cure the people, and he would cure the blind and the leper. While he was like that when a blind companion of the king came to him, and carried over to him a lot of wealth, and he said, ‘Heal me, and for you would be what is over here!’ He said, ‘I do not heal anyone, but Allah azwj Heals. So, if you were to believe in Allah azwj, I would supplicate to Allah azwj, He azwj would Heal you’.

He saww said: ‘So he believe, and he supplicated to Allah azwj, and He azwj Healed him. So he went and sat by the king, and he said, ‘O so and so! Who healed you?’ He said, ‘My Lord azwj, He azwj Healed me. So he (the king) sent for the boy, and he said, ‘It has reached from your matter that you cure the blind and the leper?’ He said, ‘I do not heal anyone, but Allah azwj Heals’. He said, ‘And is there a Lord for you other than me?’ He said, ‘Yes. My Lord azwj and your Lord azwj is Allah azwj’.

He seized him and would not let go of him until he pointed upon the boy. So he (the king) sent for the boy, and he said, ‘It has reached from your matter that you cure the blind and the leper?’ He said, ‘I do not heal anyone, but Allah azwj Heals’. He said, ‘And there is a Lord for you other than me?’ He said, ‘Yes. My Lord azwj and your Lord azwj is Allah azwj’.
He seized him and would not let go of him until he pointed to the monk. So he banged the saw upon him until it fell into two pieces, and he said to the boy, ‘Return from your Religion’. But he refused. He sent a number (of people) with him, saying, ‘Ascend such and such a mountain with him, and if he returns from his Religion, (then fine), or else roll him down from it’.

He said: ‘So they took him to the top of the mountain, and he said, ‘O Allah! Suffice them with whatever You so Desire to’. The mountain shook with them, and they all rolled down and he came to the king. He said, ‘What did your companion do?’ He said, Allah Sufficed them’.

He said: ‘The ship overturned with them, and he came until he stood in front of the king. He said, ‘What did your companion do?’ He said, ‘Allah Sufficed them’.

Then he said, ‘You won’t be able to kill me until you do what I am instructing you with. Gather the people, then crucify me upon a tree trunk, then take an arrow from my quiver, then place it upon the bow, then say, ‘In the Name of the Lord of the boy!’ (then fire), so you will be able to kill me’.

He said: ‘He gathered the people, and crucified him, then took an arrow from his quiver, and placed it upon the bow, and said, ‘In the Name of the Lord of the boy!’ and he shot. The arrow pierced his upper cheek and he died. The people said, ‘We believe in the Lord of the boy!’
فقيل له: "أرأيت ما كنت تخاف قد نز الله بك، آمن الناس، فأمر بالاحفظ و فتح دعوة. فرددت على أفواه السكك، ثم أضرمها ناراً فقاً: من رجعن دينه، فدعوه ومن أبى فاقنموه فيها، فجعلوا يقتمنوها، وجاءت أمة اصبري: يا أمة اصبري فإنك على الحق. So they went on to fling them into it, and a woman came over with a son of her, and he said to her, 'O mother! Be patient, for you are upon the Truth'.

وقال ابن المسبب: كنا عند عمر بن الخطاب إذ ورد عليه أنهم احتفروا فوجدوا ذلك الغلام وهو واضر يده على صدقة، فكلما مدت يده عادت إل صدقة، فكتب عمر: واروه حيث وجدتموه. Ibn Musayyab said, 'We were with Umar Bin Al-Khattab when it was referred to him that they had been digging and they had found that boy, and he had placed his hand upon his temple. Every time his hand was extended, it returned back to his temple. So, Umar wrote, 'And cover him where you found him'.

وروى سعيد بن جرب: قال عمر بن الخطاب: كلما حرم_li بيهود ولا نصارى، ولا لهم كتاب وكانوا مجوسا. It is reported by Saeed Bin Jubeyr who said, 'When the people of Isfandahan, Umar Bin Al-Khattab said, 'They are neither Jews nor Christians, nor is there any Book for them, and they were Magians'.

وقال علي بن أبي طالب عليه السلام: على أخته. وفجأة أفاق قال لها: كيف المررج مما وقعت فيه؟ قالت: كسبت زعماء مملكتك و أشرموهم أنك ترا نكاح البنات وأمرهم أن يجلوه. Ali asws Bin Abu Talib asws said: 'Yes, there had been a Book for them but it was Raised, and that is because a king of theirs got intoxicated and fell (copulated with) his daughter’ – or said, ‘upon his sister’. When he woke up, he said to her, ‘How is the way out from what I have fallen into?’ She said, ‘Gather the people of the kingdom and inform them that you see the marriage with the daughter (as permissible), and order them to be legalising it’. He gathered them and informed them, but they refused to follow him. He took (dug out) pits for them in the ground and ignited the fires in it and presented them upon it. So, the one who refused to accept that, he threw him into the fire, and one who answered, he freed his way'.

وقال الحسن: كان النبي صلى الله عليه وآله إذا ذكر عنه أصحاب الأحاديث تعود بالله من جهد البلاء.
Al-Hassan said, ‘The Prophet s~aww~, when the companions of the pit were mentioned to him~aww~, sought Refuge with Allah~azwj~ from the potential of the calamity’.

And it is reported by Al-Ayyashi by his chain from Jabir, from Abu Ja’far~asws~ having said: ‘Ali~asws~ sent for Asqaf Najran and asked him about the companions of the pit. He informed him~asws~ with something. Ali~asws~ said: ‘It isn’t as you mentioned, but ~asws~ shall inform you about them. Allah~azwj~ Sent an Ethiopian Prophet~as~, and they were Ethiopian, but they belied him~as~ and killed his~as~ companions, and imprisoned him~as~ and imprisoned his~as~ companions. Then they built an enclosure, then filled it with fire. Then they gathered the people and they said, ‘One who was upon our religion and our matter, let him keep away, and one who was upon their Religion, let him throw himself into the fire along with him~as~!’

So, his~as~ companions went on to rush into the fire. A woman came and with her was a month-old child of hers. When she came to the fire, she feared and felt pity upon her son. The child called out to her, ‘Do not be scared and throw me and yourself into the fire, for this, by Allah~azwj~, for the sake of Allah~azwj~, is little’. She threw herself and her child into the fire, and he was from the ones who spoke in the cradle’. And by his chain from Maysam Al Tammar who said, ‘I heard Amir Al-Momineen~asws~ and he~asws~ mentioned the companions of the pit, and he~asws~ said: ‘They were ten, and upon their example are ten who will be killed in this market’. 500

500 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 28 H 6
CHAPTER 29 – STORY OF JARJEES

(باب 29) *(قصة جرجيس عليه السلام)*

1 - باب السدّوق: عن محمد بن حوران بن شداد، عن أبيه، عن أبي بن عبيد، عن أبي بن عبد اللطيف، عن كعب بن مالك، عن أبي سفيان بن عبد المطلب، عن عبد الله بن عبد المطلب، عن سهيل بن عبيد، عن عبد الله بن عبد الكعبة، عن جعفر بن محمد بن شاذان، عن أبيه، عن ابن عباس، عن النبي محمد صلى الله عليه وسلم قَالَ: "يا جرجيس، خذ هذا نارًا ونارًا، فاستخدمهما في القتل، ثم إذا قلتم: "قد رءيت دومًا نارًا كهذا، أو نارًا أشد شدةً من هذا!"، فقلوا: "هؤلاء نارنا، ونارنا. إن الله يعلم ما سائر الأندلس، إن الله يعلم ما سائر الأنفاس. أنك لست بسلم بعد أن صارت النيران فيك، بل رحتمك الله في السجن، وsembست حبيبي وما دمت في السجن، فإنك لا تأمن من النار إلى اللدج، بل ستتعرض للذبابة والكوارث. ما لم تأتي الدنيا قبل أن يأتي بها النار!"

2 - باب الجرح: عن عبد الله بن عبد الكعبة، عن عبد الله بن عبد المطلب، عن عبد الله بن عبد المطلب، عن سهيل بن عبيد، عن أبي سفيان بن عبد المطلب، عن جعفر بن محمد بن شاذان، عن أبيه، عن ابن عباس، عن النبي محمد صلى الله عليه وسلم قَالَ: "يا جرجيس، خذ هذا نارًا ونارًا، فاستخدمهما في القتل، ثم إذا قلتم: "قد رءيت دومًا نارًا كهذا، أو نارًا أشد شدةً من هذا!"، فقلوا: "هؤلاء نارنا، ونارنا. إن الله يعلم ما سائر الأندلس، إن الله يعلم ما سائر الأنفاس. أنك لست بسلم بعد أن صارت النيران فيك، بل رحتمك الله في السجن، وsembست حبيبي وما دمت في السجن، فإنك لا تأمن من النار إلى اللدج، بل ستتعرض للذبابة والكوارث. ما لم تأتي الدنيا قبل أن يأتي بها النار!"

P.S. – This is not a Hadeeth

501 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 29 H 1
CHAPTER 30 – STORY OF KHALID BIN SINAN AL ABSY

Abu Abdullah asws has said: ‘Once when the Rasool-Allah saww was sitting a woman came, and held her hand and helped her to sit down. And then said, ‘She is a daughter of a Prophet whose people had neglected him. Khalid Bin Sinan as called them, but they refused to believe.

There used to be a fire called the fire of Al-Hadsaan which used to engulf them every year. It used to devour some of them and it used to emerge during a specific time. He said to them, ‘If I were to turn it back from you, will you believe?’ They said, ‘Yes’. He asws said: ‘So it came, and he met it by his clothes and repulsed it. Then he followed it until it entered its cave, and he entered with it, and the people seated themselves at the entrance of the cave, and they were looking out for him and it looked as if he would never come out of it. He came out and was saying, ‘This, this, and all this is from that. The son, of Ab’as thought, ‘I will not go out whilst my forehead is perspiring’.

Then said, ‘Do you believe in me?’ They said, ‘No’. He said, ‘I will die on such a such a day, so when I am dead, bury me. There will come here donkeys among which will be a donkey with its tail cut off until it stands at my grave. Bring me out of my grave and ask me whatsoever you like’. When he died, they buried him, and on that day the donkeys came and gathered, and they all came intending to exhume him.

فقالوا: ما أتممت به في حياته، فكيف تؤمنون به بعد وفاته ؟ ! وليس يبسطمو ليكونون سنة عليكم، فالزكوه فركوه.
They said, ‘You all did not believe in him during his lifetime, so how will you now believe in him after his death? And if you were to exhume him it will be damnation for you, so leave him alone’. So, they left him’.\(^{502}\)

Al Sadouq, from Ibn Al Waleed, from Al Safar, from Al Barqy, from his father, from Ail Bin Shajra, from his uncle, from Bashir Al Nabal,

‘From Al Sadiq\(^{asws}\) having said: ‘While Rasool-Allah\(^{saww}\) was seated when a woman came walking until she ended up to him\(^{saww}\). He\(^{saww}\) said: ‘Welcome with the daughter of a Prophet\(^{saww}\) whose people wasted him\(^{as}\) (his\(^{as}\) efforts), my\(^{saww}\) brother Khalid Ibn Sinan Al-Absy\(^{as}\)’. He\(^{saww}\) said to his\(^{as}\) people, ‘What are your views, if I\(^{as}\) were to repel it away from you, will you believe in me\(^{as}\) and ratify me\(^{as}\)’? They said, ‘Yes’.

He\(^{as}\) faced it and returned it with strength until he\(^{as}\) entered it into a cave while they were watching. Then he\(^{as}\) entered with it and remained until that was prolonged upon them. They said, ‘We see that it has consumed him\(^{as}\). So, he\(^{as}\) came out from it and said: ‘Will you answer me\(^{as}\) and believe in me\(^{as}\)’? They said, ‘It was a fire which had come out and entered to its time’, and they refused to answer him\(^{as}\).

He\(^{as}\) said to them: ‘I\(^{as}\) shall by passing away after such and such (time), so when I\(^{as}\) have passed away, then bury me\(^{as}\), then leave me\(^{as}\) for a few days, then exhume me\(^{as}\), then ask me\(^{as}\), I\(^{as}\) shall inform you all with what has happened and what would be happening up to the Day of Qiymah’.

\(^{502}\) Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 30 H 1
When it was the time came what he had said, some of them said, ‘We did not ratify him when alive, will we ratify him when dead?’ They left him. And it happened (in the period) between the Prophet and Isa and there did not happen to be a gap period between the two.

Ibn Al Waleed, from Muhammad Bin Al Waleed Al Khazaz, and Al Sindy Bin Muhammad both together, from Ibn Abu Umeyr, from Aban Bin Usman Al Ahmar, from Bashir Al Nabal,

‘From Abu Ja’far Al-Baqir and Abu Abdullah Al-Sadiq having said: ‘A daughter of Khalid Bin Sinan Al-Absy came to Rasool-Allah. He said to her: ‘Welcome, O daughter of my brother!’ And he shook her hand, and drew her nearer and spread out his robe for her and made her to be seated upon it to his side.

Then he said: ‘This is the daughter of a Prophet whose people wasted him (his efforts), Khalid Bin Sinan Al-Absy. And her name was Mahyat daughter of Khalid Bin Sinan.’

Al-Sadiq said among the questions of the atheist who asked him about issues, and it was among what he asked him, ‘Inform me about the Magians, was Khalid Bin Sinan Sent to them?’ He said: ‘Khalid was an Arabian Bedouin and he was not a Prophet, and rather that is something the people are saying’.

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503 Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 30 H 2
504 Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 30 H 3
505 Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 30 H 4
CHAPTER 31 – WHAT HAS BEEN REFERRED BY WORDS OF A PROPHET as FROM THE PROPHETS as, AND SOME OF THE MISCELLANEOUS OF THEIR as SITUATIONS, AND THE SITUATIONS OF THEIR as COMMUNITIES, AND IN IT IS THE MENTION OF THE PROPHET as OF THE MAGIANS

The Verses – (Surah) Aal-e-Imran: And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146]

And it was not their saying except that they were saying, 'Our Lord! Forgive our sins and our extravagance in our affairs, and Affirm our feet and Help us against the Kafir people [3:147]

So Allah Gave them Rewards of the world and excellent Rewards of the Hereafter; and Allah Loves the good doers [3:148]

(Surah) Al Anaam: And Rasools before you have been ridiculed with, but those that had been mocking were caught up with what they had been ridiculing with [6:10]

And the Exalted Said: And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them [6:34]

And We had Sent to communities from before you, then We Seized them with the evil and the adversities, perhaps they would be beseeching [6:42]
So why didn’t they beseech when there came to them Our evil? But their hearts had hardened and the Satan adorned for them what they were doing [6:43]

* فلما نسوا ما ذكرنا به فتحنا عليهم أبوب كل شيء حتى إذا فرحوا بما أوتوا أخذناهم فغتة فإذا هم مبلسون

But when they forgot what they had been Reminded with, We Opened upon them the doors of all things, until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]

"فقطع دار القوم الذين ظلموا والحمد لله رب العالمين 42 – 45"

So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]

وقال “وذلك جعلنا لكل قوم شياطين الهوى واجبتوا يوحنا نبئهم بهم بعضهم إلى بعض زحف القول غوروا

And Said: And like that We Make an enemy for every Prophet, satans of the humans and the Jinn, suggesting flowery words to each other, deceiving; [6:112]

الاعراف 7 وكم من قرية أهلكناها فجاءها بأسنا بياتا أو هم قائلون

(Surah) Al Araaf: And how many a town We Destroyed, so Our Torment came to it overnight or while they were sleeping at midday [7:4]

"فما كان دعواهم إذ جاءهم بأسنا إلا أن قالوا إنا كنا ظالمين"

So it was not their call, when there came to them Our Torment, except that they were saying, ‘We were unjust’ [7:5]

"ويونس 10 ولقد أهلكنا القرون من قبلكم مما ظلموا وجاءهم رسولهم بالبينات وما كنا ليومنا كذلك نجزي القوم المجرمين"

(Surah) Yunus: And We have Destroyed the generations from before you when they were unjust, and their Rasools came to them with the clear proofs but (still) they did not believe. Like that do We Recompense the criminals [10:13]

"وقال تعال " ولكل آمة رسول فدا جاء رسولهم فقضي بينهم بالفتن وهم لا يظلمون"

And the Exalted Said: And for every community there is a Rasool. So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness and they would not be dealt with unjustly [10:47]

"هود 11 ذلك من أبناء القرى تقصه عليك منها قائم ومحصيد"

(Surah) Hud: That is from the news of the towns We Relate to you. From these are (ones still) standing, and (ones) mowed down [11:100]
And We were not unjust to them by they were unjust to themselves, so their gods which they were supplicating to from the ones besides Allah did not avail them of anything when the Command of your Lord Came, and it did not increase them apart from ruination [11:101]

And like that, your Lord Seizes when He Seizes the towns while they are unjust. Surely, His Seizing is severely painful [11:102]

And the Exalted Said: So, why were there not, from the generations from before you, people of balance forbidding from the corruption in the earth, except for a few from the ones We Rescued from them? And those who were unjust pursued what luxuries were therein, and they were criminals [11:116]

And it was not for your Lord to Destroy the towns due to (their) injustices while (some of) its inhabitants were reformers [11:117]

(Surah) Al Ra’ad: And Rasools from before you were mocked at, but I Respited those who committed Kufr, then I Seized them. So how then was the end-result? [13:32]

(Surah) Al Asra’a: And how many of the generations did We Destroy after Noah! And Sufficient is your Lord with the sins of His servants as Informed, Insightful [17:17]

(Surah) Maryam: And how many of the generations have We Destroyed before them? They were better equipped and in appearance [19:74]

And the Exalted Said: And how many a generation have We Destroyed before them! Do you sense from any one of them or hear a sound of them? [19:98]
(Surah) Ta Ha: *Does it not provide guidance to them how many from the generations We Destroyed before them, (when) they were walking around in their dwellings? Surely in that are Signs for the ones possessing intellect [20:128]*

الابناء "21 " وكم قسمنا من قرية كانت ظلمة وأنشأنا بعدها قوما آخرين

(Surah) Al Anbia’a: *And how many a town did We Shatter which was unjust, and We Raised after it another people? [21:11]*

فَلَمَا أحسوا بأسنا إذا هم منها يركلون

So when they do sense Our Punishment, then they are fleeing from it [21:12]

لا تركلوا وارجعوا إلى ما أترفتم فيه ومصاكنكم لعلكم تسألون

"Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13]

قالوا يا ويلنا إنا كنا ظا

They say, ‘O woe be unto us! Surely we were unjust!’ [21:14]

فَمَا زالت تلك دعواهم حتى جعلناهم حصيدا خامدين

So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]

وقل تعالى " ولقد استهتئ برسل من قبلك فحاق بالذين سحروا منهم ما كانوا به يستهزؤون

And there was mockery with Rasools from before you, then it encompassed those of them who were mocking, what they had been mocking [21:41]

And the Exalted Said: *And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, then Allah Empowered His Signs, and Allah is Knowing, Wise [22:52]*

*فيجعل ما يلقي الشيطان فتنة للذين في قلوبهم مرض والقاسية فيهم ما أشتهى الشيطان ثم يجعل الله ملكهم ويطهر الله عليم حكيم*
So He Made what the Satan casted to be a fitna for those in whose hearts was a disease, and their hearts were hard; and surely the unjust ones are in a far-reaching discord [22:53]

(Surah) Al Shoara: And We did not Destroy any town except there were warners for it [26:208]

Being a reminder, and We were not unjust [26:209]

(Surah) Al Naml: Say: ‘Travel in the land and see how was the end result of the criminals’ [27:69]

(Surah) Al Qasas: And how many a town We Destroyed due to the exultation of its livelihood. So, these are their dwellings. There have not been lived in from after them except a little (while); and We were the Inheritors [28:58]

And your Lord did not Destroy the town until He Sent a Rasool in its capital reciting Our Verses to them. And We did not Destroy the town except that its inhabitants were unjust [28:59]

(Surah) Al Tanzeel: Or, is it not a guidance for them how many We Destroyed before them, from the generations walking around in their dwellings? Surely, there are Signs in that. So will they not be listening? [32:26]

(Surah) Saba: And We did not Send a warner to a town but its arrogant ones said, ‘We are disbelievers in what you are Sent with’ [34:34]

And they said, ‘We are more in wealth and children, and we shall not be the Punished ones’ [34:35]
(Surah) Suad: How many from the generations did We Destroy before them, so they called out for escape when it was too late? [38:3]

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

(Surah) Al Zukhruf: And how many a Prophet did We Send among the former ones? [43:6]

And there come not to them a Prophet but they mocked with him [43:7]

So We Destroyed the ones stronger than them in prowess, and they perished like the formers ones [43:8]

And the Exalted Said: And similar to that, We did not Send any warner into a town before you, except its high ones said, ‘We found our fathers upon a religion, and we are being rightly guided upon their footsteps’ [43:23]

(The warner) said: ‘Or even if I have come to you with better Guidance than what you found your fathers to be upon?’ They said, ‘We are disbelievers in what you are Sent with’ [43:24]

So We Took Revenge from them, then look how was the end-result of the beliers [43:25]

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

And similar to that, We did not Send any warner into a town before you, except its high ones said, ‘We found our fathers upon a religion, and we are being rightly guided upon their footsteps’ [43:23]

(The warner) said: ‘Or even if I have come to you with better Guidance than what you found your fathers to be upon?’ They said, ‘We are disbelievers in what you are Sent with’ [43:24]

So We Took Revenge from them, then look how was the end-result of the beliers [43:25]
(Surah) Qaf: *And how many a generation did We Destroy before them who were mightier in prowess than they are, so they went about in the countries. Is there any escape?* [50:36]

الذاريات: "كذلك ما أنى الذين من قبلهم من رسول إلا قالوا ساحر أو مجنون 52.

(Surah) Al Zariyaat: *Similar to that, there did not come any Rasool from before them except they said, 'He is either a sorcerer or a madman’* [51:52]

الذاريات: "ألفا لم يأكل نبو الذين كفروا من قبل فذروا وبال أمرهم وقام عذاب آليم.

(Surah) Al Taghabun: *Did there not come to you news of those who committed Kufr from before? So they will taste the evil consequences of their conduct, and for them is a painful Punishment* [64:5]

That is because their Rasools came to them with clear Proofs, but they said, ‘Would the mortals be guiding us?’ So they committed Kufr and turned back. And Allah is Needless of them, and Allah is Self-sufficient, Praised [64:6].

That is because their Rasools came to them with clear Proofs, but they said, ‘Would the mortals be guiding us?’ So they committed Kufr and turned back. And Allah is Needless of them, and Allah is Self-sufficient, Praised [64:6].


وقال البيضاوي: "مها قادم "أي بابه كأنه القائم "ومنزه "أي وسعتها عافي الآثار كأنهم المخوم.

(P.s. – This is not a Hadeeth) 506

2. في: "غير عيب "لي غير خصي "تأملت الذين كفروا ثم أخطأهم "أي سنواتهم لا فينهم لم أخطأهم. أنو: له جهازك، إنكم خاذيل مغيب، والإعلام: الإليالي.

(P.s. – This is not a Hadeeth) 507


وفي رواية أبي الجارود عن أبي جعفر عليه السلام قال: "الثالث: اللثام: الفتن، وربما: الجمال والمنظر الحسن.

And in a report of Abu Al Jaroud,

"From Abu Ja’far asws having said: ‘The furnishings: the chattels, and the dream: The beauty and the beautiful scenery’. " 508

(P.s. – This is not a Hadeeth) 506

Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 1

Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 2

Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 3
حدثنا جعفر بن أحمد، عن عبيد الله بن موسى، عن ابن البطائحي، عن أبيه، عن أبي عبد الله عليه السلام قال: فلقت قولته: "وكم أهلكنا " الآية، قال: أهلك الله من الأمم ما لا يحصون، فقالنا: يا محمد صلى الله عليه وسلم ، هل تحس منهم من أحد أو تسمع ركزاً؟ أي ذكرنا.

Ja’far Bin Ahmad narrated to us, from Ubeydullah Bin Musa, from Ibn Al Batiny, from his father, from Abu Baseer,

‘From Abu Abdullahasws , the (the narrator) said, ‘Hisasw Words: And how many have We Destroyed [19:98] – the Verse’. Heasws said: ‘Allahazwj Destroyed from the communities what cannot be counted, and Heazwj Said: Do you sense from any one of them or hear a sound of them? [19:98], i.e. mention’.509

(P.s. – This is not a Hadeeth)510

6 - فينصب: " ولات حين مناص " أي ليس هو وقت مفر. وقال البيلاوي: " ولا هي المشبهة بليس زيدت عليها تاء التأنيث للتأكيد. وقا: " فنقبوا في البلاد " أي فررقوا في البلاد وتصرفوا فيها، أو جالوا في الأرض كل مجاور الموت " هل من محيص " لهم من الله أو من الموت.

(P.s. – This is not a Hadeeth)511

7 - فينصب: " وكذلك جعلنا لكل نبي عدوا " يعني ما بعث الله نبيا إلا وفي أمته " شياطين الانس واجبن يوحي بعلهم إلى بعض " أي يقول بعضهم لبعض: " لا تؤمرون بعرف القول فورا، فهذا حقك "، وقيل: " بيا نعانيا بالليل " أو " هم قائلون " يعني نصف النهار. قوله: " بياتا " أي عذابا بالليل " أو هم قائلون " يعني نصف النهار. قوله: " بيرت معيشتها " أي كفرت. قوله: " من واق " أي من دافئ. قوله: " أشد منهم بيشا " أي من قريش. قوله: " فنقبوا في البلاد " أي مروا.

(P.s. – This is not a Hadeeth)512

8 - فينصب: " بإسناد العلوي عن أمر أمير المؤمنين عليه السلام قال: قال رسول الله صلى الله عليه وسلم: إن نبيا من أنبياء الله يبعث على أهل الأرض " ولا يعلمه " فيهم أربعين سنة فلم يؤمنوا به.

By the chain of Al Alawy,

‘From Amir Al-Momineenasws having said: ‘Rasool-Allahsaww said: ‘A Prophetas from the Prophetsas of Allahazwj, Allahazwj Mighty and Majestic Sent himas to hisas people, and heas stayed among them for forty years, but they did not believe himas.

فكان لهم عيد في كنيسة فأتبعهم ذلك النبي، فقال لهم: أنا رسول الله، قالوا له: إن كنت نبيا فداعبق الله بعهتنا، لبنتاها، وكانت تباعهن صفراء، فأما بخشية بعثنا الله عزوجل عليها فأحضرت وأبلغت وحاء خليفة حملا.

509 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 4
510 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 5
511 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 6
512 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 7
There was a festival for them in a temple, so that Prophet as followed them and said to them: ‘Believe in Allah azwj!’ They said to him as, ‘If you as were a Prophet as, then supplicate to Allah azwj for us that He azwj comes to us with food upon the colours of our clothes’, and their clothes were yellow. So, he as came with dry grass and supplicated to Allah azwj Mighty and Majestic upon it, and it became green and matured and came with the apricots as fruit.

They ate. So, every one who ate and intended to submit upon the hands of that Prophet as, there came out what was in the insider of the freed from his mouths as sweet, and one who intended that he will not submit, there came out what was in the inside of the fruit from his mouth as bitter’. 513

فأكلوا، فكل من أكل ونوى أن يسلم على يد ذلك النبي خرج ما في جوف النوى من فيه حلوا، ومن نوى أنه لا يسلم خرج ما في جوف النوى من فيه مرا.

Tameem Al Qarshy, from his father, from Al Ansary, from Al Harwy who said,

‘I heard Ali asws Ibn Musa Al-Reza asws saying: ‘Allah azwj Mighty and Majestic Revealed to a Prophet as from His azwj Prophets as: “When it is morning then the first thing which faces you as eat it, and the second, conceal it, and the third, accept it, and the fourth, do not despair, and the fifth, flee from it!”’

قال: فلما أصبح مضى فاستقبله جبل أسود عظيم فوقف وقا: أمرني ربي أن أكل هذا، وبقي متنكر، ثم رجع إلى نفسه فقا: إن ربي جل جلاله لا يأمرني إلا بما أطيق، فمشى إليه ليأكله، فكلما دنا منه صغر حتى انتهى إليه ووجده لقمة فأكلها فوجدها أطيب شيء أكله.

He asws said: ‘When it was morning, he as went and a huge black mountain, so he as paused and said: ‘My as Lord azwj Commanded me as that I as eat this’, and he as remained confused. Then he as retracted to himself as and said: ‘My as Lord azwj, Majestic is His azwj Majesty, did not Command me as except what I as can endure’. So, he as walked towards it in order to eat it. Every time he as went near it, it became smaller until he as ended up to it and found it as a morsel. So, he as ate it and found it the best thing he as had eaten.

فملى، فإذا هو بير وخلفه بازي فياف الير حوله فقا: أمرني ربي أن أقبل هذا، ففتح كمه فدخل الير فيه، فقا له البازي أخذت صيدي وقلي عليه البذاب، ثم مضى فانطفأ إذا الطست قد ظهر فقال:

Then he as continued and found a tray of gold and he as said: ‘My as Lord azwj Commanded me as to conceal this’. So, he as dug out a hole for it and made it to be in it, and threw the soil over it. Then he as continued and turned around, there the tray had appeared. So, he as said, ‘I as have done what my as Lord azwj Mighty and Majestic Commanded me as to’.

فمضى، فإذا هوا بير وخلفه بازي فطستا من ذهب فقال: أمرني ربي أن أكل هوا، ففرح له وجعله فيه، وألقى عليه البذاب، ثم مضى فانطفأ إذا الطست قد ظهر فقال:

513 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 8
He as continued, there he as was with a bird and behind it was a falcon, and the bird circled around him as. He as said: ‘My as Lord azwj Commanded me as that I as accept this one’. So, he as opened his as sleeve, and the bird entered into it. The falcon said to him as, ‘You have taken my prey and I have been after it for days’. He as said: ‘Allah aswj Mighty and Majestic Commanded me as that I as do not despair this one’. So, he as cut out a piece from his as thigh and threw it towards it.

Then he as continued. When he as went, there he as was with dead flesh, stinking, infested with insects. He as said: ‘My as Lord azwj Mighty and Majestic Commanded me as that I as flee from this’. So, he as fled from it and returned, and saw in the dream as if He aswj had Said to him as, “You as have done what I aswj Commanded with. Do you as know what it that which happened?” He as said: ‘No’.

He aswj Said to him as: ‘As for the mountain, it is the anger. The servant, when he is angry does not see himself and is ignorant of his worth of swallowing the anger. So, when he protects himself and recognises his worth and calms his anger, his consequence would be like the good morsel which he has eaten it.

And as for the bird, it is the man who comes to you with advice, so accept him and accept his advice. And as for the falcon, it is the man who comes to you regarding a need, therefore do not despair him. And as for the stinky meat, it is the backbite, so flee from it!”.

As for the tray, it is the righteous deed. When the servant conceals it and hides it, Allah aswj Mighty and Majestic Refuses except that He aswj will Manifest it for him to be adorned with it along with what He aswj has Treasured for him from the Rewards of the Hereafter.

And as for the bird, it is the man who comes to you with advice, so accept him and accept his advice. And as for the falcon, it is the man who comes to you regarding a need, therefore do not despair him. And as for the stinky meat, it is the backbite, so flee from it!”.

Al Sadouq, from Ibn Musa, from Muhammad Bin Haroun, from Ubeydullah Bin Musa, from Muhammad Al Husayn, from Muhammad Bin Mohsin, from Yunus Bin Zabyan who said,

514 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 9
‘Al-Sadiq asws said: ‘Allah azwj the Exalted Revealed to a Prophet as from the Prophets as of the Children of Israel: “[azwj] would Love it if you meet Me azwj tomorrow in a Holy enclosure. So, become in the world alone, estranged, worried, grieving, scared from the people, at the status of the one bird, when it would be night it shelters alone scared from the birds, and becomes comforting with its Lord azwj."

- شی: عن محمد بن مسلم، عن أبي جعفر عليه السلام "فأتى الله بنياهم من القواعد " قال: كان بيت غدر يجمعون فيه.

From Muhammad Bin Muslim,

‘From Abu Ja’far asws regarding the Words of Allah azwj: so Allah Demolished their building from the foundations, [16:26]. He asws said: ‘It was a house of deceit they were gathering in it". ¹⁵

From Abu Al Safatij,

‘From Abu Abdullah asws having recited: so Allah Demolished their building from the foundations, [16:26] – meaning a house of their plotting". ¹⁶

From Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Al haysam Bin Waqad Al Jazry who said,

‘I heard Abu Abdullah asws saying: ‘Allah azwj Mighty and Majestic Sent a Prophet as from His azwj Prophets as to his as people and Revealed unto him as; “Say to your as people: ‘There are none from the inhabitants of a town nor a people who used to be upon My azwj obedience and they attained happiness therein, so they changed over from what azwj Love to what azwj Dislike, except that azwj Changed over for them from what they were loving to what they were disliking.

وليس من أهل قرية ولا أهل بيت كأنوا على معصيتي فأصابهم فيها ضراء فتحولوا عما أحب إلى ما يكره إلا تحولت لهم عما يحبون إلى ما يكرهون،

And there are none from a people of a town nor a family who used to be upon My azwj disobedience, so they were hit by harm therein, So they changed over from what azwj Dislike to what azwj Love, except that azwj Changed for them from what they were disliking to what they were loving’.

⁵¹⁵ Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 10
⁵¹⁶ Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 11
⁵¹⁷ Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 12
And say to them: ‘My azwj Precedes My azwj Anger, therefore do not despair from My Mercy, so there is no sins greater in My azwj Presence which I azwj Forgive’.

And say to them: ‘They should not expose themselves stubbornly to My azwj Anger, nor belittle My azwj Guardians asws, for Me azwj there are such Assaults during My azwj Anger that nothing from My azwj creation can withstand it’.


‘From Abu Ja’far asws having said: ‘A Prophet as from the Prophets as of the Children of Israel passed by a man, part of him was under a wall and part of him the birds had plucked and the dogs had torn apart. Then he as continued and a city appeared to him as. He as entered it and there he as was with a great one from its great ones having had died upon a throne embedded with the brocade, around it being the incense burners.

He as said: ‘O Lord azwj! I azwj testify that You azwj Judge justly, not being tyrannous. Your azwj servant, who had not associated with You azwj even for the blink of an eye, You azwj Caused him to die with that (horrible) death, and this servant of Yours azwj did not believe in You azwj even for the blink of an eye, You azwj Caused him to die with this (honourable) death’.

Allah azwj Mighty and Majestic Said: “My azwj servant! I azwj am as you azwj said of just Judgment, I azwj am not tyrannous. That servant of Mine azwj had an evil deed for him with Me azwj and a sin. I azwj Caused him to die with that death so that he would meet Me azwj and there will not remain anything against him; and this servant of Mine azwj, had a good deed for him with Me azwj, so I azwj Caused him to die with this death, so that he would meet Me azwj, and there wouldn’t be anything for him with Me azwj”.

Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 13
Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 14
Ali Bin Ibrahim Al Hashimy, from his grandfather Muhammad Bin Al Hassan Bin Muhammad Bin Ubeydullah, from Suleyman Al Ja’fary,

‘From Al-Reza asws having said: ‘Allah azwj Mighty and Majestic Revealed unto a Prophet as from His Prophets as: “When I azwj am obeyed, I azwj am Pleased, and when I azwj am Pleased, I azwj Bless, and there is no upper limit to My azwj Blessings. And when I azwj am disobeyed, I azwj am Angered, and when I azwj am Angry, I azwj Curse, and My azwj Curse reaches the seven (generations) from the posterity”.’  

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Ubeydullah Bin Abdullah Al Dahqan, from Dorost, from Abdullah Bin Sinan,

‘From Abu Abdullah asws having said: ‘A Prophet as from the Prophets as complained to Allah azwj Mighty and Majestic of the weakness, so it was Said to him: “Cook the meat with the milk, for these two strengthen the body”.’  

By the preceding chain, from Ibn Sinan,

‘From him asws having said: ‘A Prophet as from the Prophets as complained to Allah azwj Mighty and Majestic of the weakness and the infrequent copulation, so He azwj Commanded him as with the eating of Al-Hareys”.

By this chain,

‘From him asws having said: ‘A Prophet as from the Prophets as complained to Allah azwj Mighty and Majestic of the scarcity of the lineage. He azwj Said: ‘Eat the meat with the eggs!’”.

(P.s. – This is not a Hadeeth)
A number of our companions, from Ahmad Bin Muhammad, from Bakr Bin Salih, raising it to,

‘Abu Abdullah⁴⁴ having said: ‘A Prophet⁴⁵ from the Prophets⁴⁵ complained to Allah⁴⁶ Mighty and Majestic of the gloom, so the Mighty and Majestic Commanded him⁴⁶ to eat the grapes’ ⁵²⁵

Muhammad Bin Abdullah Bin Ja’far, from his father, from Ali Bin Suleyman Bin Rasheed, from Marouk Bin Ubeyd, from the one who mentioned it,

‘From Abu Abdullah⁴⁴ having said: ‘Allah⁴⁶ Mighty and Majestic did not Sent any Prophet⁴⁵ except and with him⁴⁵ was aroma of quince’ ⁵²⁶

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Yunus Bin Yaqoub, from Abu Asama,

‘From Abu Abdullah⁴⁴ having said: ‘The perfume is from the Sunnahs of the Messengers⁴⁶’ ⁵²⁷

The four hundred –

‘Amir Al-Momineen⁴⁴ said: ‘The perfume in the moustache is from the mannerisms of the Prophets⁴⁶’ ⁵²⁸

Ali, from his father, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Abu Abdullah⁴⁴ having said: ‘Three, the Prophets⁴⁵ came to – the perfume, and the wives, and the tooth brushing’ ⁵²⁹

⁵²⁵ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 20
⁵²⁶ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 21
⁵²⁷ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 22
⁵²⁸ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 23
⁵²⁹ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 24
Ali, from his father, from Ibn Fazal, from Ali Bin Aqaba, from Mahdy, from Abu Al-Hassan Musa\textsuperscript{530} having said: ‘Allah\textsuperscript{azwj} neither Sent any Prophet\textsuperscript{as} nor a successors\textsuperscript{as} except as a generous one’.\textsuperscript{530}

From Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} neither Sent any Prophet\textsuperscript{as} nor a successors\textsuperscript{as} except as a generous one’.\textsuperscript{530}

‘From Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} neither Sent any Prophet\textsuperscript{as} nor a successors\textsuperscript{as} except as a generous one’’.\textsuperscript{530}

Al Qatan and Al Daqaq and Al Sinany altogether from Ibn Zakariya al Qatan, from Muhammad Bin Al Abbas, from Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Ibn Tareyf, from Ibn Nubata who said,

‘Ali\textsuperscript{asws} said upon the pulpit; ‘Ask me\textsuperscript{asws} before you lose me\textsuperscript{asws}! Al Ash’as Bin Qays stood up and said, ‘O Amir Al-Momineen\textsuperscript{asws}! How come you\textsuperscript{asws} take the taxation from the Magians and no Book descended upon them and no Prophet\textsuperscript{as} was Sent to them?’

He\textsuperscript{asws} said: ‘Yes, O Ash’as! Allah\textsuperscript{azwj} had Sent down a Book upon them and Sent a Prophet\textsuperscript{as} to them, and there was a king for them who got intoxicated one night, and he called his daughter to his bed and copulated with her. When it was morning his people heard of it and gathered to his door, and they said, ‘O you king! You have polluted our world and destroyed it, so bare your back we can established the legal penalty upon you!’

He said to them, ‘Gather and listen to my speech, so if there is a way out for me what I have indulged in (fine), or else it’s up to you’. They gathered, and he said to them, ‘Do you know that Allah\textsuperscript{azwj} Mighty and Majestic did not Created any creature more honourable to Him\textsuperscript{azwj} than our father\textsuperscript{as} Adam\textsuperscript{as} and our mother\textsuperscript{as} Hawwa\textsuperscript{as}?’ They said, ‘You speak the truth, O you king’.

He said, ‘So, isn’t it so that he\textsuperscript{as} had got his\textsuperscript{as} sons to his\textsuperscript{as} daughters, and his\textsuperscript{as} daughters to his\textsuperscript{as} sons?’ They said, ‘You speak the truth, this is indeed the religion’. They held the belief upon that, so Allah\textsuperscript{azwj} Deleted whatever knowledge was in their chests and Raised the Book from them, thus they are the Kafirs who will be entering the Fire without any Reckoning; and the hypocrites are or a more severe state than them’.

\textsuperscript{530} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 25
Al-Ash’as said, ‘By Allahazwj! I have not heard the like of this answer. By Allahazwj! I will not repeat to the like of it, ever!’\(^531\)

In a Hadeeth of the atheist who asked Al-Sadiqasws about issues, and it was among what he asked himasws, ‘Inform me about the Magians, did Allahazwj Send a Prophetas to them? So, where can I find for them a decisive Book, and eloquent advice, and healing examples they could be acknowledging with the Rewards and the Punishments, for them is a Law they could be acting with?’

Heasws said: ‘There is one from a community except a warner was in it, and a Prophetas has been Sent to them with a Book from the Presence of Allahazwj, but they rejected hisas Book.’ He said, ‘And who was heas, for the people are claiming that it is Khalid Bin Sinan’. Heasws said: ‘Khalid was an Arabian Bedouin, he was not a Prophetas, and rather that is something the people are saying it’.

Heasws said, ‘Is it Afzardasht?’ Heasws said: ‘Afzardasht came to them at Zamzamat and claimed the Prophet-hood. A group from them believed and a group rejected himas and expelled himas and the wild animals devoured himas in a wilderness from the earth’.

He said, ‘Inform me about the Magians, were they closer to the correctness during their era or the Arabs are?’ Heasws said: ‘The Arabs during the pre-Islamic period were closer to the upright Religion than the Magians, and that is because the Magians disbelieved with all the Prophetsas and rejected theiras Books and denied their proofs, and did not take anything from the theiras Sunnahs and theiras Ahadeeth.'
And that Kaykhasrow the king of the Magians during the first period killed three hundred Prophets\textsuperscript{as}, and the Magians were not washing from the sexual impurities and the Arabs were washing, and the washing is from the pure upright laws; and the Magians were not circumcising, and it is from the Sunnahs of the Prophets\textsuperscript{as}, and that the first one to do that was Ibrahim\textsuperscript{as}, Friend of the Beneficent; and the Magians were not washing their dead nor enshrouding them while the Arabs were doing that, and the Magians were throwing their dead in the desert and the dead (animals) while the Arabs were covering them in their graves and digging graves for them.

And like that is the Sunnah upon the Messengers\textsuperscript{as}, and the first one to have a grave dug for him was Adam\textsuperscript{as}, father\textsuperscript{as} of the human beings, and the pit was dug out for him\textsuperscript{as}. And the Magian were coming to the mothers and marrying the daughters and the sisters while the Arabs prohibited that; and the Magians denied the Sacred House of Allah\textsuperscript{azwj} and named it as ‘House of Satan‘ while the Arabs were performing Hajj and revering it and were saying, ‘House of our Lord\textsuperscript{azwj}, and accepted the Torah and the Evangels, and were asking the people of the Books and taking, while the Arabs in all the means were closer to the upright Religion than the Magians’.

He said, ‘But they are arguing for going to the sisters that it is a Sunnah from Adam\textsuperscript{as}. He\textsuperscript{asws} said: ‘So, what is their argument regarding going to the daughters and the mothers, and Adam\textsuperscript{as} had Prohibited that, and similar to that did Noah\textsuperscript{as} and Ibrahim\textsuperscript{as} and Musa\textsuperscript{as} and Isa\textsuperscript{as}, and the rest of the Prophets\textsuperscript{as}.’\textsuperscript{532}

\textsuperscript{532} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 31 H 27
They wrote to him, intending by that to belie him saww, 'You saww are alleging that you saww do not take the taxation from except from the People of the Book, then you saww take the tax from the Magians who emigrated'. The Prophet saww wrote to them: 'It was so that the Magians had a Prophet as for them, but they killed him as, and (they had) a Book which they burnt. Their Prophet saww came to them with their Book in twelve thousand skins of bulls’.

The Magians, the taxes will be taken from them because the Prophet saww said: 'Deal with them in the matter of the People of the Book, and there was a Prophet as for them, but they killed him as, and a Book called Jamasat, and it used to fall in twelve thousand bull skins, but they burnt it’.

'From Abu Abdullah asws having said: ‘A people from the past said to a Prophet as of theirs, ‘Supliciate to your as Lordazwj for us to Raise the death from us’. So, he as supplicated for them, and Allah azwj Raised the death. Then they became numerous to the extent that the houses became constrained upon them; and the people became so numerous that in the morning the man had to feed his father, and his grandfather, and his mother, and grandfather of his grandfather, frequently looking after them and he was too pre-occupied from seeking the livelihood.

They said, ‘Ask your as Lordazwj for us that He azwj should Return us to our state which we were upon’. Their Prophet as asked his as Lordazwj, and He azwj Returned them to their (former) state’.
‘I said to Abu Abdullah\textsuperscript{asws}, ‘I dislike the Salat in their (general Muslims) Masjids’. He\textsuperscript{asws} said: ‘Do not dislike it, for there is none from a Masjid built except upon a grave of a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}, and that spot was hit being soaked in his\textsuperscript{as}, Allah\textsuperscript{azwj} Loves that He\textsuperscript{azwj} is mentioned in it, therefore fulfil in it the Obligatory and the Optional (Salats), and pay back in these whatever has been missed by you’’.\textsuperscript{536}

32 – كَا: علي بن إبراهيم، عن البقطيني، عن يونس، عن إسحاق بن عمر، عن أبي عبد الله عليه السلام قال: إن الله لم يعذب أمة فيما إلا يوم الأربعاء وسط الشهر.

Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Is’haq Bin Amaar,

‘From Abu Abdullah\textsuperscript{asws} having said:’ Allah\textsuperscript{azwj} had not Punished any community except on the day of Wednesday of the middle of the month’’.\textsuperscript{537}

33 – كَا: العدة، عن أحمد بن محمد، عن ابن أبي نجران، عن المفلل، عن جابر، عن أبي جعفر عليه السلام قَالَ: صلى في مسجد الخيف سبعمائة نبي، وإن ما بين الركن والمقام لمشنون من قبور الأنبياء، وإن آدم في حرم الله عزوجل.

The number, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Al Mufazzal, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Seven hundred Prophets\textsuperscript{as} have prayed Salat in Masjid Al-Kheif, and in what is between the (Al-Yemeni) corner and the standing place (of Ibrahim\textsuperscript{as}) is fraught with graves of the Prophets\textsuperscript{as}, and that Adam\textsuperscript{as} in in the Sanctuary (Hurrum) of Allah\textsuperscript{azwj} Mighty and Majestic’’.\textsuperscript{538}

34 – كَا: العدة، عن سهل، عن محمد بن عبد الحميد، عن يحيى بن عمرو، عن ابن سنان، عن أبي عبد الله عليه السلام قَالَ: أوحى الله إلى بعض أنبيائه: الخلق الحسن يميث الخييئة كما تميث الشمس الجليدة.

The number, from Sahl, from Muhammad Bin Al Waleed, from Shabab Al Sayrafi, from Muawiya Bin Amar,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There are buried in what is between the (Yemeni) corner and the Black Stone, seventy Prophets\textsuperscript{as}. Allah\textsuperscript{azwj} Caused them\textsuperscript{as} to die of hunger and harm’’.\textsuperscript{539}

35 – كَا: العدة، عن سهل، عن محمد بن عبد الحميد، عن يحيى بن عمرو، عن ابن سنان، عن أبي عبد الله عليه السلام قال: أوحى الله إلى بعض أبنائه: الخلق الحسن يميث الخييئة كما تميث الشمس الجليدة.

The number, from Sahl, from Muhammad Bin Abdul Hameed, from Yahya Bin Amro, from Ibn Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Revealed to one of His\textsuperscript{azwj} Prophets\textsuperscript{as}: “Good manners melt the sins just as the sun melts the ice”’’.\textsuperscript{540}

\textsuperscript{536} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 31
\textsuperscript{537} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 32
\textsuperscript{538} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 33
\textsuperscript{539} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 34
\textsuperscript{540} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 31 H 35
The number, from Al Barqy, from Ibn Mahboub, from Is'haq Bin Amar,

‘From Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic Revealed to a Prophet as from His asw Prophets as in a kingdom of a tyrant from the tyrants: “Go to this tyrant and say to him: ‘azwj do not Utilise you upon spilling the blood and seizing the wealth, and rather Iazwj Utilise you to restrain from Meazwj the voices of the oppressed, for Iazwj will not leave their injustices (unpunished), and even if they (the oppressed) are Kafirs!”’.

Nahj (Al Balagah) –

‘(Amir Al-Momineen asws said): ‘The Praise is for Allah azwj Who Wears the Honour and the Greatness and Chose these for Himself azwj besides His azwj creatures, and Made these inaccessible and Prohibited upon others, and Selected these two for His azwj Majesty, and Made the Curses to be upon the ones from His azwj servants who snatch these two. Then Heazwj Tested His azwj Angels of Proximity with that in order to distinguish the humble ones from the arrogant ones from them.'

So, the Glorious Said, and Heazwj is the Knower with the consciences of the hearts and hidden matters of the unseem: “I am going to Create a human from clay [38:71] So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!” [38:72] So the Angels performed Sajdah, all of them altogether [38:73] Except Iblees. He was arrogant, and he was from the Kafirs [38:74].

The self-conceitedness blocked himla and he la prided upon Adam as with his la creation and was biased against him as of his as origin, so (this) enemy of Allah azwj is the leader of the prejudicial ones, and fore-runner of the arrogant ones who laid the foundations of the prejudices, and contended Allah azwj of the Robe of the Greatness and put on the apparel of haughtiness and removed the mask of the humility.

لا ترون كيف صوغ الله تعالى بلتكره وضعه بوقعه فجعله في الدنيا مدحورا وأعد له في الآخرة سعرا؟ .

541 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 36
Are you not seeing how Allah⁴ azwj Belittled him⁴ due to his⁴ arrogance and Placed him⁴ down due to his⁴ claim to highness? So, He⁴ azwj Made him⁴ expelled in the world, and Prepared for him⁴ the Blazing Fire in the Hereafter?

ولو أراد الله سببه أن يخلق آدم من نور إيش ذهب تراثه ويبهر العقول برواه وطيب عقده عرقه ففعل، ولو فعل لظلمت له الاعتقاد خاضعة، ونفتت البليوى فيه على الملائكة، ولكن الله سببه يغيّه حلقه بعض ما يجهلون أصله، قيّمه بالاستكبار لهم، ونفادا للاستكبار عليهم، وإبعادا للحياء منهم.

And if Allah⁴ azwj the Glorious Wanted to Create Adam⁴ as from Light, its light dazzling the sights and its illumination amazing the intellects, and its aroma catching the breaths recognising it, would have Done so, and had He⁴ azwj Done so, the necks would have been humbled to him⁴ and the trials regarding him⁴ would have been light upon the Angels, but Allah⁴ azwj the Glorious Tries His⁴ azwj creatures with part of what they are ignorant of its origin, to distinguish them with the Trial, and a negation of the arrogance from them, and distancing of the pride from them.

Therefore, take lesson with what was from a Deed of Allah⁴ azwj with Iblees⁴ when He⁴ azwj Dropped his⁴ lengthy deed and his⁴ extensive efforts, and he⁴ had worshipped Allah⁴ azwj for six thousand years -- it is not known whether is it from the years of the world or from the years of the Hereafter about the largeness of one hour. So, who is that after Iblees⁴ who is safe to Allah⁴ azwj the Glorious with a similar disobedience?

كلا ماكان الله سببه ليدخل اجبنة بشرا بأمر أخرج به منها ملكا، إن حكمه في أهل السماء وأهل الارض هو واحد، وما بين الله وبين أحد من خلقه هوادة في إباحة حمى حرمه على العالمين.

Never! It will not be for Allah⁴ azwj the Glorious to Enters a human being into the Paradise due to a matter He⁴ azwj Expelled and Angel. His⁴ azwj Decision regarding the people of the skies and people of the earth is one, and there is no allowance between Allah⁴ azwj and anyone regarding legalisation of a matter He⁴ azwj had Prohibited unto the worlds.

فاحذروا عباد الله أن يعديكم بدائه، وأن يستفزكم بخيله ورجله، فلعمري لقد فوق لكم سهم الوعيد، وأغرق لكم بالنزع الشديد، ورماكم من مكان قريب، وقال: "رب بما أفونتي لا زمن لم في الأرض ولا غونينهم أحجيم " قرب، وقال: "أيما أفونتي لا زمن لم في الأرض ولا غونينهم أحجيم"

Be cautioned, servants of Allah⁴ azwj, of him⁴ infecting you with his⁴ sickness, and provoke you with his⁴ cavalry and his⁴ infantry. (I⁴ asws swear) by my⁴ asws life! He⁴ has placed for you the arrow of intimidation, and deceived you with the intense stretching, and shoot at you from a nearby place. He said, 'Lord! Due to You having Misled me, I will adorn for them in the earth and will mislead them in their entirety [15:39].

ورجا نغيب بعيد، ورجحا نظف مصيب، فصدها به أبناء الجماعة، وحراهم الكرب والجلاءة حتى إذا أقطت له الجماعة منكم، واستحلكت الصماعة منه فيكم، فتحمت الحال من السر الجلي إلى الأمر الجلي، استقبل سلطانه عليكم، ودالف بجحده تحكم.
Although he had said so only by guessing about the unknown future and by wrong conjecturing, yet the sons of vanity, the brothers of prejudices and the horsemen of pride and ignorance proved him to be true, to the extent that when disobedient persons from among you bowed before him, and his greed about you gained strength; and what was a hidden secret turned into a clear fact, he spread his full control over you and marched with his forces towards you.

Then they pushed you into the hollows of disgrace, threw you into the whirlpools of slaughter, and trampled you, wounding you by striking your eyes with spears, cutting your throats, tearing your nostrils, breaking your limbs and taking you in ropes of control towards the fire already prepared. In this way he became more harmful to your religion and a greater kindler of flames (of mischief) about your worldly matters than the enemies against whom you showed open opposition and against whom you marched your forces.

You should therefore spend all your force against him, and all your efforts against him because, by Allah, he boasted over your (i.e., Adam’s) origin, questioned your position and spoke lightly of your lineage. He advanced on you with his army, and brought his infantry towards your path. You are chasing you from every place, and they are hitting you at every finger joint. You are not able to defend by any means, nor can you repulse them by any determination. You are in the thick of disgrace, the ring of constriction, the field of death and the way of distress.

You should therefore put out the fires of haughtiness and the flames of intolerance that are hidden in your hearts. This vanity can exist in a Muslim only by the machinations of Satan, his haughtiness, mischief and whisperings. Make up your mind to have humility over your heads, to trample self-pride under your feet and to cast off vanity from your necks. Adopt humility as the weapon between you and your enemy, Satan and his forces. He certainly has, from every people, fighters, helpers, infantry and cavalry.

Do not be like him (Qabeel) who feigned superiority over the son of his own mother without any distinction given to him by Allah, except the feeling of envy, which his feeling of greatness created in him and the fire of anger that vanity kindled in his heart. Satan
blew into his\(^{la}\) nose his\(^{la}\) own vanity, after which Allah\(^{azwj}\) gave him\(^{la}\) remorse and made him\(^{la}\) responsible for the sins of all killers up to the Day of Qiyamah.

Indeed! You strove hard in revolting and created mischief on the earth in open opposition to Allah\(^{azwj}\) and in challenging the Momineen over fighting. (Fear) Allah\(^{azwj}\)! (Fear) Allah in feeling proud of your vanity and boasting over ignorance, because this is the root of enmity and the design of Satan\(^{la}\) where he\(^{la}\) has been deceiving past people and bygone ages, with the result that they fell into the gloom of his ignorance and the hollows of his\(^{la}\) misguidance, submitting to his\(^{la}\) driving and accepting his\(^{la}\) leadership.

In this matter the hearts of all the people were similar, and centuries passed by upon it, and there was vanity which chests were tightened by.

Beware! Beware of obeying your leaders and elders who felt proud of their achievements and boasted about their lineage. They hurled the (liability for) things on Allah\(^{azwj}\) and quarrelled with Allah\(^{azwj}\) regarding what He\(^{azwj}\) did with them, contesting His\(^{azwj}\) Decree and disputing His\(^{azwj}\) Favours. Certainly, they are the main foundation of obstinacy, the chief pillars of mischief and the swords of pre-Islamic boasting over forefathers.

Therefore, fear Allah\(^{azwj}\), do not become antagonistic to His\(^{azwj}\) Favours on you, nor jealous of His\(^{azwj}\) bounty over you and do not obey the claimants (of Islam) whose dirty water you drink along with your clean one, whose ailments you mix with your well-being and whose wrongs you allow to enter into your rightful matters.

They are the foundation of vice and the linings of disobedience. Satan\(^{la}\) has made them carriers of misguidance and the soldiers with whom he\(^{la}\) attacks the people. They are interpreters through whom he\(^{la}\) speaks in order to steal away your wits, enter into your eyes and blow into your ears. In this way he\(^{la}\) makes you the victim of his\(^{la}\) arrows, the treading ground of his footsteps and source of strength for his\(^{la}\) hands.
Take instruction from how Allah’s Wrath, Violence, Chastisement and Punishment fell upon the arrogant nations before you. Take admonition from the resting places of their cheeks and their bodies, and seek Allah’s Protection from the dangers of pride, as you seek His Protection from calamities. Certainly, if Allah were to Allow anyone to indulge in pride He would have Allowed it to His Selected Prophets and His Rasools.

But Allah, the Glorious, Disliked vanity for them and Liked humbleness for them. Therefore, they laid their cheeks on the ground, smeared their faces with dust, bent themselves down for the Momineen and remained humble people. Allah Tried them with hunger, Afflicted them with difficulty, Tested them with fear, and Upset them with troubles. Therefore, do not regard wealth and progeny as being the criterion for Allah’s Pleasure and Wrath, as you are not aware of the chances of mischief and Trials during richness and power.

Allah, the Glorious and Exalted Said: Are they reckoning that rather We Extended to them with from wealth and children, [23:55] We are hastening to them regarding the good things? But, they are not perceiving [23:56].

Certainly, Allah the Glorious Tries His servants, the arrogant ones regarding themselves, through His friends, the ones deemed as weak in their eyes.

And Musa along with his brother Haroun had gone to Pharaoh, and upon them were woollen coats, and in their hands was the staff.

They guaranteed him retention of his country and continuity of his honour if he submitted, but he said: "Do you not wonder at these two men guaranteeing me the continuity of my honour and the retention of my country although you see their poverty and lowliness. Otherwise, why do they not have gold bangles on their wrists?" He said so feeling proud of his gold and collected possessions, and belittling the wool and its clothing.
ولو أراد الله سبحانه وتعالى أن يفتح لهم كنوز الذهب، ومعادن الدفنتين، و спеادس القايرتين، وأن يحشر معهم طرائف السماء ووحوش الأرض.

And if Allah azwj the Glorious Wanted with His azwj Prophets as when He azwj Sent them, He azwj would have opened for them the hoards of gold and mines of gold and planted gardens, and Gathered with them birds of the sky and animals of the earth, would have Done so, and had He azwj Done so, the afflications would have dropped, and the Recompense would have been invalidated, and the news would have ended.

ولما وجب للقابلين أجور المبتلين، ولا استحق المممنون ثواب المحسنين، ولا لزمت الاسماء معانيها، ولكن الله سبانيه جعل رسله أولي قوة في عزائمهم، وضعيفة فيما ترى الأعيان من حالاتهم، مقصودة تملا القلوب، وخصاصة تملا الأعيان وأعيان الفجر.

Those who accepted could not be given the recompense falling due after Trial and the Mominen could not deserve the Rewards for good acts, and all these words would not have retained their meanings. But Allah azwj the Glorious, Makes His azwj Prophets as firm in their determination and gives them weakness of appearance as seen from the eyes, along with contentment that fills the hearts and eyes resulting from care-freeness, and with want that pains the eyes and ears.

ولو كانت الانبياء عليهم السلام أهل قوة لا تلام وعزة لا تلام وملك تمتد نحوه أعناق الرجالة وتشد إليه عقد الرجالة، لكان ذلك أهون على ال срок في الاعتبار وأبعد لهم في الاستكرار.

If the Prophets as possessed authority that could not be assaulted, or honour that could not be damaged or domain towards which the necks of people would turn and the saddles of mounts could be set, it would have been very easy for people to seek lessons and quite difficult to feel the arrogance.

ولأنوا عن رهبة قاهرة لهم أو رغبة مائلة به مكانت البيات مشتركة، والحسنات مشتركة، ولكن الله سبحانه أراد أن يكون الاتباع لرسله والتصديق بكثرة والخضوع لوجهه والاستكانة لامره والامتثال لطاعته أمرًا له حاصلًا، لا يشبهوها من غيرها شيئًا، وكرمة كانت البلوى والاحترام أعظم كانت المبوبة والجزاءٌ أجرًا.

They would have then accepted Eman out of fear felt by them or inclination attracting them, and the intention of them all would have been the same, although their actions would have been different. Therefore, Allah azwj the Glorious Wanted that people should follow His azwj Prophets as, acknowledge His azwj Books, remain humble before His azwj Face, obey His azwj Command and accept His azwj obedience with sincerity in which there should not be an iota of anything else; and as the Trial and Tibration would be stiffer, the Reward and Recompense too should be larger.

آلا ترون أن الله سبحانه وتعالى اختبى الأولين من لندهم آدم عليه السلام إلى الأخرين من هذا العالم بأحجار لا تضر ولا تطلع ولا تبتقر ولا تسهم، فجعلها بينه الجرام الذي جعله الله للناس قيامة، ثم وضعه بأيور بقاع الأرض حجرة، وأقل من النافذة مدا، وأضيق بطول الأودية فضفاضة، بين جبال خصلة، ورمال دمحة، وعوام ومشاة، وقري مقاطع، لا يزك هما خف ولا حافر ولا ظلم.

Do you not see that Allah azwj, the Glorious has Tried all the people among those who came before, beginning with Adam as, up to the last ones in this world with stones which yield
neither benefit nor harm, which neither see nor hear. He azwj Made those stones into His azwj Sacred House which He azwj Made a standby for the people. He azwj Placed it in the most rugged stony part of the earth and on a highland with least soil thereon, among the narrowest valleys between rough mountains, soft sandy plains, springs of scanty water and scattered habitants, where neither camels nor horses nor cows and sheep can prosper.

Then He azwj Commanded Adam asw and his asw sons to turn their attention towards it. In this way it became the centre of their journey in seeking pastures and the rendezvous for meeting of their carrier-beasts, so that human spirits hasten towards it from distant waterless deserts, deep and low-lying valleys and scattered islands in the seas. They shake their shoulders in humbleness, recite the slogan of having reached His azwj Audience, march with swift feet, and have dishevelled hair and dusted faces. They throw their pieces of cloth on their backs, they have marred the beauty of their faces by leaving the hair uncut as a matter of great Test, severe Tribulation, open Trial, and extreme Refining. Allah azwj has Made it a means to His azwj Mercy and an approach to His azwj Paradise.

If Allah azwj, the Glorious, had Placed His azwj Sacred House and His azwj Monuments among plantations, streams, soft and level plains, plenty of trees, an abundance of fruits, a thick population, close habitats, golden wheat, lush gardens, green land, watered plains, thriving orchards and crowded streets, the amount of Recompense would have decreased because of the lightness of the Trial.

If the foundation on which the House is borne and the stones with which it has been raised had been of green emerald and red rubies, and there had been brightness and effulgence, then this would have lessened the action of doubts in the breasts, would have dismissed the effect of Satan la's activity from the hearts, and would have stopped the surging of misgivings in people.

But Allah azwj Tries His azwj creatures by means of different troubles, (and) Wants them to render worship through hardships and involves them in distresses, all in order to extract out
arrogance from their hearts, to settle down humbleness in their spirits and to make all this an open door for His azwj Favours and an easy means for His azwj Pardon.

(Fear) Allahazwj (Fear) Allahazwj from the immediate consequence of rebellion (to accrue in this world), and the eventual consequence of weighty oppressiveness (to accrue in the next world), and from the evil result of arrogance, because it is the great trap of Satanas and his big deceit which enters the hearts of the people like a fatal poison. It never goes waste, nor misses anyone - neither the learned because of his knowledge, nor the destitute in his rags.

This is the thing against which Allahazwj has Protected Hisazwj creatures who are Momineen by means of Salat, and Zakat, and suffering the hardship of Fasting in the days in which it has been made obligatory, in order to give their limbs peacefulness, to cast fear in their eyes, to make their spirits humble, to give their hearts humility and to remove haughtiness from them.

All this is achieved through the covering of their delicate cheeks with dust in humility, prostrating their main limbs on the ground in humbleness, and retracting of their bellies so as to reach to their backs due to Fasting by way of lowliness (before Allahazwj), besides giving all sorts of products of the earth to the needy and the destitute by way of alms. Look what there is in these acts by way of curbing the appearance of pride and suppressing the traces of arrogance.

And as for the rich from the affluent communities, they were prejudicial to the effects of the places of bounties, And they said, ‘We are more in wealth and children, and we shall not be the Punished ones’ [34:35].
In case you cannot avoid prejudice, your prejudice should be for good qualities, praiseworthy acts, and admirable matters with which the dignified and noble chiefs of the Arab families distinguished themselves, as attractive manners, high thinking, respectable position and good performances. You too should show prejudice towards praiseworthy habits like the protection of the neighbour, the fulfilment of agreements, obedience to the virtuous, opposition to the haughty, extending generosity to others, abstention from rebellion, keeping aloof from blood-shed, doing justice to people, suppressing anger and avoiding trouble on the earth.

You should also fear what calamities befell people before you an account of their evil deeds and detestable actions. Remember, during good or bad circumstances, what happened to them, and be cautious that you do not become like them.

After you have thought over both the conditions of these people, attach yourself to everything with which their position became honourable, on account of which enemies remained away from them through which safety spread over them, by reason of which riches bowed before them and as a result of which distinction connected itself with their rope. These things were abstention from division, sticking to unity, calling each other to it and advising each other about it. You should avoid everything, which broke their backbone and weakened their power, such as malice in the heart, hatred in the chest, turning away (from each other's help) and withholding the hand from one another's assistance.

Think about the condition of people from among the Momineen who passed before you. What distresses and trials they were in! Were they not the most over-burdened among all the people and in the most straitened circumstances in the whole world? The Pharaohs took them as slaves. They inflicted on them the worst punishments and bitter sufferings. They continuously remained in this state of ruinous disgrace and severe subjugation.
They found no method for escape and no way for protection, until when Allah \(\text{azwj}\) the Glorious Noticed that they were enduring troubles in His \(\text{azwj}\) Love and bearing distresses out of fear for Him \(\text{azwj}\). He \(\text{azwj}\) Provided escape from the distress of Trials. So, He \(\text{azwj}\) Changed their disgrace into honour and fear into safety. Consequently, they became ruling kings and conspicuous leaders and Allah \(\text{azwj}\)'s Favours over them reached limits to which their own wishes had not reached.

Look, how they were when their groups were united, their views were unanimous, their hearts were moderate, their hands used to help one another, their swords were intended for assisting one another, their eyes were sharp and their aims were the same. Did they not become masters of the corners of the earth and rulers over the neck of all the worlds?

Thereafter, also see what happened to them towards the end when division overtook them, unity became fractured, and differences arose between their words and their hearts. They divided into various groups and were scattered fighting among themselves. Then Allah \(\text{azwj}\) Took away from them the apparel of His \(\text{azwj}\) Honour and deprived them of the prosperity produced by His favours. Only their stories have remained among you for the guidance of those who may learn the lesson from them.

You should take a lesson from the fate of the progeny of Ismail \(\text{as}\), the children of Is’haq \(\text{as}\) and the Children of Israel. How similar are their affairs and how akin are their examples. In connection with the details of their division and disunity, think of the days when Chosroes of Persia and the Caesars of Rome had become their masters.

They turned them out from the pastures of their lands, the rivers of Iraq and the fertility of the world, towards thorny forests, the passages of (hot) winds and hardships in livelihood. In this way they turned them into just herders of camels. Their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one voice towards which they could turn for protection, nor any shade of affection on whose strength they could repose trust.
Their condition was full of distress. Their hands were scattered. Their majority was divided. They were in great anguish and under layers of ignorance. They buried their daughters alive, worshipped idols, disregarded kinship and practiced robbery.

Now, look at the various Favourites of Allah⁷ upon them, that He⁷ Deputed towards them a Prophet⁷ who got them to pledge their obedience to him⁷ and made them unite at his⁷ call. (Look) how (Allah⁷'s) Bounty spread the wings of its favours over them and flowed for them streams of its Blessings, and the whole community became wrapped in blissful prosperity. Consequently, they were submerged under its Bounties and enjoyed its lush life.

Their affairs were settled under the protection of a powerful ruler, and circumstances offered them overpowering honour, and all things became easy for them under the auspices of a strong country. They became rulers over the world and kings in the (various) parts of the earth. They became masters of those who were formerly their masters, and began issuing commands over those who used to command them. They were so strong that neither did their spears needed testing nor did their weapons have any flaw.

Beware! You have shaken your hands loose from the rope of obedience, and broken the divine fort around you by (resorting to) pre-Islamic rules. Certainly, it is a great Blessing of Allah⁷ the Glorious on this community, that He⁷ has engendered among them unity through the cord of affection in whose shade they walk and take shelter. This is a Blessing whose value no one in the whole world realises, because it is more valuable than any price and higher than any wealth.

Know that you have again reverted to the position of the Bedouin Arabs after the Emigration and have become different parties after having been once united. You do not possess anything of Islam except its rituals, and know nothing of Eman save its show. You say, ‘The Fire and no shame’, as if you would throw down Islam on its face in order to defame its honour and break its pledge (for brotherhood) which Allah⁷ Gave you as a
sacred trust on His\textsuperscript{azwj} earth and (a source of) peace among the people. Be sure that if you incline towards anything other than Islam, the Kafirs will fight you. Then there will be neither Jibraeel\textsuperscript{as} nor Mikaeel\textsuperscript{as}, nor Emigrants nor Helpers to help you, but only the clashing of swords, till Allah\textsuperscript{azwj} Judges between you.

Certainly, there are examples before you of Allah\textsuperscript{azwj}'s Wrath, Punishment, days of Tribulations and events. Therefore, do not disregard His\textsuperscript{azwj} Promises, ignore His\textsuperscript{azwj} Punishment, making light of His\textsuperscript{azwj} Wrath and not expecting His\textsuperscript{azwj} Violence, because Allah\textsuperscript{azwj}, the Glorious, did not Curse the past generation except because they had left off asking others to do good acts and refraining them from bad acts. In fact, Allah\textsuperscript{azwj} Cursed the foolish for committing sins and the wise because they gave up refraining others from evils. Indeed! You have broken the bonds of Islam, transgressed its limits, and destroyed its commands.

Indeed! And Allah\textsuperscript{azwj} has Commanded me to fight those who revolt, or who break the pledge, or create trouble on the earth. As regards pledge-breakers, I\textsuperscript{asws} have fought them, and as for the deviators from truth, I\textsuperscript{asws} have waged holy war against them, and as for those who have gone out of the faith, I\textsuperscript{asws} have put them in (serious) disgrace. As for Satan\textsuperscript{la} of the pit, he\textsuperscript{la} too has been dealt with by me\textsuperscript{asws} through the loud cry with which the scream of his\textsuperscript{la} heart and shaking of his chest was also heard. Only a small portion of the rebels has remained. If Allah\textsuperscript{azwj} Permits me\textsuperscript{asws} I\textsuperscript{asws} will annihilate them except a few remnants that may remain scattered in the suburb of the cities.

Even in my\textsuperscript{as} boyhood I\textsuperscript{as} had lowered the chests of (the famous men) of Arabia, and broken the chiefs of the tribes of Rabi'ah and Muzar. Certainly, you know my\textsuperscript{asws} position of close kinship and special relationship with the Rasool-Allah\textsuperscript{saww}. When I\textsuperscript{asws} was only a child he\textsuperscript{saww} took charge of me\textsuperscript{as}. He\textsuperscript{saww} used to press me\textsuperscript{asws} to his\textsuperscript{saww} chest and lay me\textsuperscript{asws} beside him\textsuperscript{saww} in his\textsuperscript{saww} bed, bring his\textsuperscript{saww} body close to mine\textsuperscript{asws} and make me\textsuperscript{asws} smell his\textsuperscript{saww} fragrance. He\textsuperscript{saww} used to chew something and then feed me\textsuperscript{asws} with it. He\textsuperscript{saww} found no lie in my\textsuperscript{asws} speaking, nor weakness in any deed.
From the time of my weaning, Allah Azwj Allocated a mighty Angel with him saww to take him saww along the path of high character and good behaviour through day and night, while asws used to follow him saww like a young camel following in the footprints of its mother. Every day he saww would show me asws in the form of a banner some of his saww high traits and commanded me asws to follow it.

وقد كان يجاور في كل سنة حرم فأراه ولا يراه غر ي، ولم يجم بيت واحد يومئذ في الإسلام غر رسو الله صلى الله عليه وآله وKhadijah, while I was the third after these two. I used to see and watch the Light of the Revelation and the Message, and smell the scent of Prophet-hood.

Every year he used to go in seclusion to the hill of Hira, where asws saw him saww but no one else saw him saww. In those days Islam did not exist in any house except that of the Rasool-Allah saww and Khadijah, while I was the third after these two. I used to see and watch the Light of the Revelation and the Message, and smell the scent of Prophet-hood.

When the Revelation descended unto him saww I asws heard the moan of Satan la. I asws said, ‘O Rasool-Allah saww! What is this moan?’ He saww said: ‘This is Satan la who has lost all hope of his la worship. You asws see all that I saww see and you asws hear all that I saww hear, except that you are not a Prophet as, but you are a Vizier and you are upon good’.

I saww was with him saww when a party of the Quraysh came to him saww and said to him saww, ‘O Muhammad saww! You saww have made a big claim which none of your fore-fathers or those of your family have made. We ask you one matter, if you give us an answer to it and show it to us, we will believe that you are a Prophet as and a Rasool saww, and if you cannot do it, we will know that you are a sorcerer and a liar’.

I saww was with him saww when a party of the Quraysh came to him saww and said to him saww, ‘O Muhammad saww! You saww have made a big claim which none of your fore-fathers or those of your family have made. We ask you one matter, if you give us an answer to it and show it to us, we will believe that you are a Prophet as and a Rasool saww, and if you cannot do it, we will know that you are a sorcerer and a liar’.

He saww said: ‘And what are you asking?’ They said, ‘You saww call this tree to us until it uproots with its roots and pauses in front of you saww’. He saww said: ‘Allah azwj is Able upon all things. So, if I saww were to do that for you, will you believe and testify with the Truth?’ They said, ‘Yes’.

He saww said: ‘I saww will show you what you are seeking, and I saww know that your will not be bending towards good, and that among you is one who will be dropped into the pit and one who form allies (against me saww)’. Then he saww said: ‘O you tree! If you are a believer in Allah azwj and the Last Day and know that I saww am a Rasool saww of Allah azwj, then uproot yourself with your roots until you pause in front of me saww by the Permission of Allah azwj’.
By Him who deputed the Prophet with truth, the tree did remove itself with its root and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allah and cast its higher branches over my shoulders, and I was on the right side of the Holy Prophet.

When the people looked at that, they said haughtily and arrogantly, ‘Order it to let half of it to come to yousaww and half of it to remain’. So, he saww ordered it with that, and half of it came to himsaww in an astounding coming and severer rumbling and it almost touched Rasool-Allahsaww. They said disbelieving and revoltingly, ‘Order this half to return to its half just as it was’. He saww ordered, and it returned.

I saws said: ‘There is no god except Allahazwj! I saws am the first one to believe in yousaww, O Rasool-Allahsaww, and the first one to acknowledge with that the tree did what it did by the Command of Allahazwj Blessed and Exalted, in ratification to yoursaww Prophet-hood, and magnification to yoursaww speech!’ The people, all of them said, ‘But he saww is a sorcerer, a liar! Wondrous is the sorcery. He saww is an expert in it, and will anyone ratify yousaww in yoursaww matter except the like of this one?’ They meant measws.

Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allahazwj. Their countenance is the countenance of the truthful and their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allah), and over beacons (of guidance) in the day. They hold fast to the rope of the Qur’an, revive the Sunnahs of Allahazwj and of Hisasws Prophet saww. They are neither arrogant, nor self-
conceited, nor misappropriating, nor corrupting. Their hearts are already in the Gardens, while their bodies are in the deeds’.\(^{542}\)

One of our companions, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahman, who has narrated:

Abu Al-Hassan\(^{asws}\) said: ‘The dreams did not exist in the past in the beginning of the creation, but rather they occurred later on’. I said, ‘And what is the reason with regards to that?’ He\(^{asw}\) said: ‘Allah\(^{azwj}\) Sent a Rasool\(^{as}\) to the people of his\(^{as}\) era. So he\(^{as}\) called them to the worship of Allah\(^{azwj}\) and to His\(^{azwj}\) obedience’. They said, ‘If we were to do that, so what is in it for us, for by Allah\(^{azwj}\), you\(^{as}\) are no more wealthier than we are, nor is your\(^{as}\) family stronger than ours’.

He\(^{as}\) said: ‘If you were all to obey me\(^{as}\), Allah\(^{azwj}\) will Make you to enter the Paradise, and if you were to disobey me\(^{as}\), Allah\(^{azwj}\) will Make you to enter the Fire’. They said, ‘And what is the Paradise and the Fire?’ He\(^{as}\) described that for them. They said, ‘When do we go to that?’ He\(^{as}\) said: ‘When you die’. They said, ‘But we have seen our dead becoming bones and dust’. They increased in their denial and contempt of it’. Allah\(^{azwj}\) Enabled them to experience dreams. These came to them, and they got informed by what they saw, and what they had denied from that. He\(^{as}\) said: ‘Allah\(^{azwj}\) Intended to Argue against you by this. This is how your spirits are. When you all die, and your bodies decay, your spirits will go toward Punishment until such time that the bodies are resurrected’.\(^{543}\)

\(^{542}\) Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 31 H 37

\(^{543}\) Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 31 H 38

\(^{544}\) Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 31 H 39
CHAPTER 32 – MISCELLANEOUS NEWS OF THE CHILDREN OF ISRAEL

الاتاب، البقرة، 2 " بني إسرائيل لآركنا نعمتنا التي أنعمت عليهم، وأنا فضلاني على العالمين. "

The Verses – (Surah) Al Baqarah: O Children of Israel! Recall My Favour which I Bestowed upon you and I had Merited you over the worlds [2:122]

المائدة، 5 " لقد جلائم رسلنا بالبقيات فهم إن كثروا منهم بعد ذلك في الأرض لمسرون 32 "

(Surah) Al Maidah: And there have come to them Our Rasools with the clear proofs, then most of them after that were extravagant in the earth [5:32]

وقال تعالى: " لقد أخذنا ميثاق بني إسرائيل وأرسلنا إليهم رسلنا كلما جاءهم رسول لا يُعْثَرُنَّا فيفقوا فيفقوا بالبولون

And the Exalted Said: We had Taken a Covenant with the Children of Israel and Sent Rasools to them. Every time a Rasool came to them with what their souls did not desire, a group they belied and a group they killed [5:70]

وجسوا أن لا تكون فتنة فعموا وصموا ثم ناب الله عليهم ثم عموا وصموا كثير منهم والله بيصبر بما يعملون [5:71]

And they reckoned that strife would not be happening, so they were blinded and deafened. Then Allah Turned to them, then many of them were blinded and deafened; and Allah Sees what they are doing [5:71]

الجاثية، 45 " ولقد آتينا بني إسرائيل الكتاب والحكم وال섬وح ورزقيهم من الطبقيات وفضلهم على العالمين

(Surah) Al Jaasiya: And We had Given to the Children of Israel, the Book, and the Wisdom, and the Prophet-hood, and Sustained them from the goodly things, and Merited them over the worlds [45:16]

وأتيناهم بيان من الأمر فما اختلفوا إلا من بعد ما جاءهم العلم بغوا بينهم إن ركبت يقتلى بينهم يوم القيامة فيما كانوا فيه يختلفون [45:17]

And We gave them clear Arguments from the matter, but they did not differ except from after the knowledge had come to them in rivalry between them. Surely your Lord will Judge between them on the Day of Judgment regarding what they had been differing in [45:17]

الحشر، 59 " كمثل الشيطان إذ قال لابن الإنسان أكثر فلما كفر قال إني برئ منك فإني أخوف الله رب العالمين

(Surah) Al Hashr: Like the Satan when he says to the human being, ‘Commit Kufr!’ So when he does commit Kufr, he says, ‘I am disavowed from you. I fear Allah, Lord of the worlds’ [59:16]
So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17]

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Washa, from Abu Jameela,

‘From Abu Ja’far’asws having said: ‘There was among the Children of Israel, a worshipper called Jareeh, and he used to worship in a hermitage. His mother came while he was praying and called him, but he did not answer her. She left, then came (again) and called him, but he did not turn towards her. She left, then came (again), and called him, but he did not answer her and did not speak to her.

She left and she was saying, ‘I shall ask the Godazwj of the Children of Israel to forsake you’. When it was the next morning, an immoral woman came and sat by his hermitage, and the pangs of childbirth had seized her. She claimed that the child was from Jareeh. It spread among the Children of Israel that the one who was blaming the people upon the adultery had committed adultery (himself), and the ruler order for his capture.

His mother came to him slapping her face. He said to her, ‘Calm down! But rather, this is due to your supplication’. The people said after having heard that from him, ‘And how we (know) that?’ He said, ‘Bring the child’. They came with him. He grabbed it and said, ‘Who is your father?’ He said, ‘So and so man, the shepherd of the family of so and so’.

Thus, Allahazwj Belied those who said what they said regarding Jareeh, and Jareeh swore on oath that he will not separate from serving his mother’.

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545 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 1
A man said to him, ‘If you grant me safety upon myself, I shall inform you of its faults’. He said, ‘There is safety for you’. He said, ‘There are two faults for it – one of them is that you will die in it, and secondly it would be ruined from after you’. The king said, ‘And which fault is faultier than this?’

Then he said, ‘So what shall we do?’ He said, You should build what will remain and not perish, and you will become young, not getting old ever!’ The king said to his daughter. She said, ‘No one from your kingdom is more sincere to you apart from him’.

‘From Abu Ja’far\(^{\text{asws}}\) having said: ‘There was a man mong the Children of Israel and there were two daughters for him, and he got them married to two men – one a farmer and one who used to make the pottery.

Then he visited them, and he began with the farmer’s wife and said to her, ‘What is your state?’ She said, ‘My husband has planted a lot of plants, so if Allah\(^{\text{azwj}}\) could come with the (rain of the) sky, we would be of the best state of the Children of Israel’.

Then he went to the other and asked her about her state. She said, ‘My husband has made a lot of pots, so if Allah\(^{\text{azwj}}\) could Withhold the sky (from rain) from us, we would be of the

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\(^{546}\) Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 2
best state of the Children of Israel’. He left and he was saying, ‘O Allah azwj! You azwj are for both of them’

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Washa, from Al Hassan Bin Al Jahm, from a man,

‘From Abu Abdullah asws having said: ‘There was a man among the Children of Israel who was frequently saying, ‘The Praise is for Allah azwj Lord azwj of the worlds and the end-result is for the pious’.

That infuriated Iblees so he sent a Satan to him and said, ‘The end-result is for the rich’. He came to him and said that, and they both decided to be judged by the first one who emerges to them upon a stipulation of cutting a hand of the one who is judged against.

They met a person and informed him of their situation. He said, ‘The end-result is for the rich’. So, he returned and he was praising Allah azwj and is saying, ‘The end-result is for the pious’. He said to him, ‘Are you repeating as well?’ He said, ‘Yes, upon the other hand’.

They both went out and another (person) emerged and he judged against him as well. So, he cut off his other hand, and he still returned as well praising Allah azwj and saying, ‘The end-result is for the pious’. He said to him, ‘Will you agree to be judged upon striking off the neck?’ He said, ‘Yes’.

They both went out and saw a similar one. They paused to him. He said, ‘I had judged this’, and they narrated their story to him.

_line_547_ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 3
He asws said: ‘He wiped his hand and returned them, then struck off the neck of that wicked one and said, ‘Like that is the end-result of the pious’.  

By the chain to Al Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ahmad Bin Muhammad, from Al Sumaly, 

‘From Abu Ja’far asws having said: ‘There was a judge among the Children of Israel and he used to judge with the truth among them. When the death presented to him, he said to his wife, ‘When I die, then wash me and enshroud me and cover my face, and place me upon my bed, and you will not see any evil, if Allah azwj so Desires’.  

When he died, she did what he had instructed with it. Then she remained after than for a while, then she uncovered from his face, there were insects cutting into his nostrils. She was alarmed from that. When it was night, he came to her in her dream – meaning she saw him in the sleep. He said to her, ‘Are you alarmed from what you saw?’ She said, ‘Yes’  

He said, ‘By Allah azwj! It is not except regarding your brother, and that is because he had come to me and with him was a disputant of his. When they sat down, I said, ‘O Allah azwj! Make the truth to be for him’. When they disputed, the truth was for him’. So, I was happy, and it hit me what you saw due to the placing my own desire along with the compatibility with the truth for him’.”  

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

‘From Abu Abdullah asws, ‘A group from the Children of Israel said to a Prophet as of theirs, ‘Supplicate for us to your Lord azwj to get the sky to rain upon us whenever we want’.  

By the chain to Al Sadouq, from Ibn Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 4
He asked his Lord for that, and He Promised him that He will Do so. So, the sky rained every time they wanted. They cultivated and their farms were bountiful and good. When they harvested, they did not find anything. They said, ‘But rather we asked the rain for the benefits’. Allah the Exalted Revealed: “They were not pleased with My Management for them!” Or approximate to that’. 550

And he said,

‘Abu Abdullah said: ‘A pigeon had chicks in a tree, and there was a man who came when the two chicks matured and seized the chicks. The pigeon complained of that to Allah the Exalted. He said: “I be Sufficing you!”

He said: ‘The pigeon had chicks, and the man came and with him were two loaves of bread. He climbed up the tree and a beggar presented to him, so he gave him one of the two loaves. Then he climbed and seized the two chicks and descendened with them, and Allah Kept him safe due to what he had given in charity with it”. 551

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Umar Bin Yazeed,

‘From Abu Abdullah having said: ‘A man among the Children of Israel had supplicated to Allah to Grace him a boy, supplicating for thirty-three years. When he saw that Allah the Exalted is not Answering him, he said, ‘O Lord! Am I distant from You, or You are close so You are not Answering me?’

A comer came to him in his dream and said to him, ‘You are supplicating to Allah with an obscene thing and an arrogant heart without purity, and with an intention not truthful. Uproot yourself from your obscenities, and let your heart fear Allah, and improve your intention’.

550 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 6
551 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 7
He⁵⁵²⁵ said: ‘The man did that and supplicated to Allah⁵⁵⁲ Mighty and Majestic, and a boy was born for him’.

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumaly,

‘From Abu Ja’far⁵⁵²⁵ having said: ‘There was an intellectual man among the Children of Israel having a lot of wealth, and there was a son for him resembling him in the virtues from a chaste wife, and there were two sons for him from an unchaste wife.

When the death presented to him, he said to them, ‘This wealth of mine is for one of you’. When he died, the eldest said, ‘I am that one’. And the middle one said, ‘I am that’. And the youngest said, ‘I am that’. They disputed to their judge. He said, ‘There isn’t anything with me regarding your affair. Go to the three brothers of the clan of Ghanaam’.

They ended up to one of them and they saw a very old man. He said to them, ‘Go to my so and so brother as he is older than I am, and ask him’. They went to him, and an elderly man came out and said, ‘Ask my brother, the one older than me’. They went to the third, and there he was in the scene of the youngest. They asked him first about their state, then he explained to them’.

He said, ‘As for my brother whom you saw first, he is the youngest, and that for him is an evil wife being bad to him, and he has been patient upon her fearing that he might be afflicted with a calamity if there is no patience for him upon it. So, it aged him.

And as for my second brother, with him was a wife who used to be bad to him and cheer him, so he adhered with the youthfulness. And as for I, my wife cheers me and is not bad to me, and its abhorrence has not necessitated me at all since she accompanied me, so my youthfulness adhered with me with her.

⁵⁵²⁵ Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 32 H 8
وأما حديثكم الذي هو حديث أبيكم فانطلقوا أولا وبعثوا قرودوا واستخرجوا عظامه وأحروقه ثم عودوا لقضي بينكم،

And as for your narration which is a narration of your father, so first go and dig up his grave and extract his bones and burn these, then return, I shall judge between you all’.

فانصرفوا فأوحى الصبي سيف أبيه، وأخذ الأخوان المعاو، فلما أن هما بذلك قا: لا تبعيروا قبر أبي وأنا أدع لكما حصتي,

They left, and the child grabbed a sword of his father, and the two brothers grabbed the shovel. When they were both with that, the young one said to them, ‘You will not dig up the grave of my father and I shall leave my share for you two’.

فانصرفوا إلى القاضي، فقال: يقنعكما هذا، ائتوني بالما، فقال للصغر: خذ الما، فلو كانا ابنيه لدخلهما من الرقة كما دخل على الصغير.

They left to the judge. He said, ‘This one has convinced you. Come to me with the wealth’. He said to the young one, ‘Take the wealth, if these two had been his sons, kindness would have entered into them as it entered upon the young one’.

By this chain from Ibn Mahboub, from Abdul Rahman Bin Al Hajaj,

‘From Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘There was a righteous man among the Children of Israel and there was a righteous wife for him. He saw in the dream, ‘Allah\textsuperscript{azwj} the Exalted has Timed for you such and such years from the life-span, and has Made half of your life to be in affluence and Made the other had to be in poverty, therefore choose for yourself either the first half or the second half’.

قال الرجل: إن لي زوجة صالحة وهي شريكي في المعاش فأشاروها في ذلك وتعيد إلى فأحيرك، فلما أصبح الرجل قال لزوجته: رأيت في النوم كذا وكذا، فقالت يا فلان اختر النصف الأول وتعجل العافية لعل الله سر حمنا ويتم لنا النعمة.

The man said, ‘There is a righteous wife for me and she is my partner in the life, so I shall consult her regarding that, and you returned to me and I shall inform you’. When it was morning, the man said to his wife, ‘I saw such and such in the dream’. She said, ‘O so and so! Chose the first for yourself and hasten the well-being, perhaps Allah\textsuperscript{azwj} will have Mercy on us the Complete the Favour for us’.

لم فلما كان في الليلة اليانية أتى الآتي فقا: ما اخترت؟ فقال: اخترت النصف الأول، فقال: ذلك لك، فأقبلت الدنيا عليه من كل وجه، ولما ظهرت نعمته قالت له زوجته: فرانك وأعجبا فضلاهم وبرهم وحارك وأحوك فلان فهمهم.

When it was during the second night, the comer came and said, ‘What is your choice?’ He said, ‘I choose the first half’. He said, ‘That is for you’. The world turned to him from every direction, and when its bounties appeared, his wife said to him, ‘Your relatives and the

\textsuperscript{553} Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 9
needy ones, help them and be righteous to them, and your neighbours and your so and so brother, gift to them’. 

When the half the life expired and the time limit exceeded, the man saw that he had first seen in the dream. He said, ‘Allah azwj the Exalted has Thanked that for you, and for you is the complete of your life in affluence like what has passed’. 554

By this chain from Ibn Mahboub, from Abu Hamza,

‘From Abu Ja’far asws having said: ‘A prostitute woman came out to the youths from the Children of Israel and tempted them. One of them said, ‘If so and so worshipper were to see her, she would tempt him’, and she heard their words. She said, ‘By Allah azwj I will not leave to go to my house until I tempt him’. 

She went near him during the night and knocked (his door) upon him and said, ‘I want to shelter with you’. He refused upon her. She said, ‘One of the youths of the Children of Israel propositioned me about myself, if you let me enter or else they will meet me and expose me’. So, when he heard her words, he opened (the door) for her.

When she entered to him, she threw off her clothes. When he saw her beauty and her body, there stirred in his self. He struck his hand upon her, then retracted it to himself, and there was an ignited fire beneath his pot. So, he came and placed his hand upon the fire. She said, ‘Which thing are you doing?’ He said, ‘I shall burn it because it did the deed’. 

She went out until she came to a group of the Children of Israel. She said, ‘Go to so and so, for he has placed his hand upon the fire!’ They came and met him, and his hand had been burnt’. 555

554 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 10
555 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 11
From Haroun Bin Kharjat,

‘From Abu Abdullah asws, ‘There was a worshipper among the Children of Israel, and he hosted a woman from the Children of Israel. They thought of killing her and came. Every time he was interest in her, he drew a finger from his finger closer to the fire. That did not cease to be his diligence until morning. He said to her, ‘Get out! You were an evil guest for me’”.

From Hafs Bin Gayas,

‘From Abu Abdullah asws having said: ‘There was a man among the Children of Israel, and he was needy. His wife urged him regarding seeking the sustenance. He beseeched to Allah azwj regarding the sustenance, and he saw in the dream, ‘Which of the two is more beloved to you – Two Dirhams from Permissible means, or two thousand from Prohibited means?’ He said, ‘Two Dirhams from Permissible means’. He said, ‘Beneath your head’.

He woke up and saw the two Dirhams under his head. He took them and bought a fish with one Dirham and went to his house. When his wife saw him, she came upon him like a blamer, and swore that she will not touch it. The man stood to it. When he split its belly, where were two gems which he sold for forty thousand Dirhams’.

By the chain from Al Sadouq, from Majaylawiyah, from his uncle, form Al Kufy, from Ibn Mahboub, from Jameel Bin Salih, from Humran,

‘From Abu Ja’far asws having said: ‘There was a tyrant among the children of Israel and he was made to sit in his grave and his soul was returned to him. It was said to him, ‘We will whip you with one hundred lashes from the Punishment of Allah azwj’. He said, ‘I cannot endure it’.

Felm يرآوا ينقصونه من الجلد وهو يقول: لا أطيق حتى صاروا إلى واحدة، قال: لا أطيقها، قالوا: لن نصرفها عليك، قال: فلماذا يجذدونا؟ قالوا: مرت بما بعد الله ضعيف مسكون مفهور فاستغثت بك فلم تدع عنه

556 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 12
557 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 13
They did not cease to reduce for him from the lashes and he kept on saying, ‘I cannot endure it’, until they came to one. He said, ‘I cannot endure it’. They said, ‘So, what is that you are whipping me for?’ They said, ‘You passed by one day a servant of Allah, weak, poor, coerced. He cried out for help with you, but you did not help him and did not defend him’.

He’sws said: ‘They whipped him with one lash, and his grave filled up with fire’.

(P.s. – This is not a Hadeeth)

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(P.s. – This is not a Hadeeth)

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By the chain from Al Sadouq, from Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fazeyl, from Abu Hamza,

‘From Abu Ja’farasws having said: ‘There was a worshipper among the Children of Israel and he was doing house-work and his wife used to spend on him. One day he came to her and she handed over some yarn to him. He went and could not buy anything with it.

Then he came to the sea and there he was with a fisherman having had fished a mong of fish. He gave him the yarn and said, ‘Benefit me something in your net’. He handed over a fish to him. He took it and went out with it to his wife. When she split it a pearl appeared from its inside. He sold it for twenty thousand Dirhams’.

558 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 14
559 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 15
560 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 16
561 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 17
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Abu Ja’far,\textsuperscript{asws} was saying: ‘Best of the lands is Syria, and the evilest people are its inhabitants today, and the evilest of the cities is Egypt. But, it is a prison from the Wrath of Allah\textsuperscript{awwj} upon it from the Children of Israel.

ولم يكن دخل بنو إسرائيل مصر إلا من سرية ومعصية منهم لله، لأن الله عزوجل قا : " ادخلوا الأراضي المقدسة التي كتب الله لكم " يعني الشام، فأبوا أن يدخلوها وعصوا فتاهوا في الأراضي أربعين سنة.

And the Children of Israel did not become entering Egypt except from discontent and disobedience from them to Allah\textsuperscript{awwj}, because Allah\textsuperscript{awwj} Mighty and Majestic Said: \textbf{Enter the Holy land which Allah has Prescribed for you [5:21]} - Meaning Syria, but they refused to enter it, and they disobeyed and wandered in the land for forty years’.

قال: وما كان خروجهم من مصر ودخولهم الشام إلا من بعد توبتهم ورضى الله عنهم.

He\textsuperscript{asws} said: ‘And their exit from Egypt and their entry into Syrian did not happen except from after their repentance and Allah\textsuperscript{awwj} being pleased from them’.

ثم قال أبو جعفر: إني أكره أن آكل شيئا طبخ في فرار مصر، وما أحب أن أغسل رأسي من طينها مخافة أن تورثني تربتها الذئب وذهب بغرتي.

Then Abu Ja’far\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’.'\textsuperscript{562}

\textsuperscript{562} Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 32 H 18

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Husayn Ibn Sayf, from his brother Ali, from his father, from Muhammad Bin Marid, from Abdul A’ala Ibn Ayn who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The people are reporting a Hadeeth that Rasool-Allah\textsuperscript{saww} said, ‘Narrate from the Children of Israel and there is no problem’. He\textsuperscript{asws} said: ‘Yes’. I said, ‘So, should we report with what we hear from the Children of Israel and there would be no blame upon us?’

قال: أما حسبت ما قال: كفنا بال략 كذبنا أن يحدث بكل ما سمع، قلت كيف هذا؟ قال: ماكان في الكتاب أن كان في بني إسرائيل فحدث أن كان في هذه الأمة ولا حرج.

He\textsuperscript{asws} said: ‘But did you not hear what he\textsuperscript{saww} said: ‘It suffice with the person as a lie that he narrates with all what he hears’. I said, ‘How is this?’ He\textsuperscript{asws} said: ‘It (means), whatever
happened in the Children of Israel, so narrate that it will be happening in this community, and there is no problem”.

‘Abu Abdullah al-Sawda has said: ‘There was a worshipper in the Children of Israel who never got involved with anything from the affairs of the world. Iblees grunted a grunt, and his army gathered towards him. So he said, ‘Who is the one for me for that one?’ One of them said, ‘I am for him’. So he said, ‘From where will you come to him?’ He said, ‘From the aspect of the women’. He said, ‘This is not for him. He will never be tempted by the women’.

Another one said to him, ‘I will be for him’. He said, ‘From where will you come to him?’ He said, ‘From the aspect of the drink and the pleasures’. He said, ‘This is not for him. This cannot be by this’. Another one said, ‘I will be for him’. He said, ‘From where will you come to him?’ From the aspect of the righteousness’. He said, ‘Go, you are the master of it’. He went to the place of the man. He settled himself near him and prayed.

He said: ‘And the man used to sleep, and the Devil would not sleep, and he would rest, and the Devil would not rest. The man turned towards him and belittled himself, and considered his deeds as short and small, and he said, ‘O servant of Allah! With what thing do you get your strength from to perform these Prayers?’ He did not answer him. Then he repeated it to him. Then he repeated it again to him, so he said, ‘O servant of Allah! I committed a sin, and I am repentant from it. So, now whenever I remember the sin, it gives me strength for the Salat’.

He said, ‘Inform be about your sin until I understand it, and I can repent if I were to commit it in order to derive strength for the Salat’. He said, ‘Enter the city and ask around for so

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\textsuperscript{563} Bihar Al Anwaar – V 12, The book of Prophet- hood, Ch 32 H 19
and so female prostitute. Give her two Dirhams, and benefit from her’. He said, ‘I do not know where I would get two Dirhams from?’ The Satan\(^b\) took two Dirhams from under his feet and gave these to him. He stood up and entered the city wearing his robe, asking around for the house of that prostitute. The people guided him thinking that he is going there to advise her, so they guided him.

He went to her and threw the two Dirhams at her and said, ‘Stand up’. She stood up and entered inside her house, and she said, ‘Enter, and you have come to me in a dress which no one has come to me wearing the like of it. So, inform me of your news’. He informed her. She said to him, ‘O servant of Allah\(^azwj\)! The avoidance of sin is easier than repenting for it, and ever repentant person does not find it (Accepted). But rather, it is befitting that he is a Satan\(^b\) who resembled to you. leave, for you will not see anything’.

So he left, and she died that very night, and there was found written on her door, ‘Be cautious of this one, for she is from the inhabitants of the Paradise!’ The people became suspicious, and they waited for three days and did not bury her due to their doubts in her matter. Then Allah\(^azwj\) Mighty and Majestic Revealed unto a Prophet\(^as\) from the Prophets\(^as\) unknown to anyone except for Musa Bin Imran\(^as\) that: “Go to her and pray Salat over her, and order the people to pray Salat over her, for I\(^azwj\) have Forgiven her, and Obligated the Paradise for her, due to her discouraging My\(^azwj\) servant from disobeying Me\(^azwj\)”.

**Abu Ja’far**\(^asws\) has said: ‘There used to be a man in the Children of Israel, who was a worshipper who was a derived person. Whenever he turned his attention to anything, he would achieve nothing from it. So, his wife used to spend on him until there was nothing left.

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\(^564\) Bihar Al Anwaar—V 12, The book of Prophethood, Ch 32 H 20
So there came a day from the days when she handed over to him a spinning blade and said to him, ‘There is nothing else in my possession apart from it, so go and sell it, and buy for us something to eat’. He went with the spinning blade for selling it. He found the market to be closed, but found two prospective buyers. He stood by them, but they were not interested and left. He said (to himself), ‘If I could come to this water, I could perform ablution from it and bathe in it’, and he left.

فجاء إلى البحر فإذا هو بصياد قد ألقى شبكته فأخرجها وليس فيها إلا سمكة رديئة قد مكيت عنده حتى صارت رخوة منتنة، فقال له: فأخذ السمكة وأعطاه هذا الفوز تنفع به في شباكك، قال: نعم، فأخذ السمكة ودفع إليه الفوز، وانصرف بالسمكة إلى منزله، فأخذه السمكة لتصبحها فلما شقته بدت من جوفها لولة، فقدعت روحه فأما عليه فأخذها فافتقد ما إلى السوق فعذبها بعضين ألف درهم، وانصرف إلى منزله بماله، فوضعه.

He came up to the sea shore and there was a fisherman there who had cast his net. When he pulled it out, there was nothing in it except for one fish which had turned soft and rotten. He said to him, ‘Sell me this fish and I will give you this blade which you can benefit by with your fishing net. He said, ‘Yes’.

فأخذ السمكة ودفعت إليه الفوز، وانصرف بالسمكة إلى منزله، فأخبرت زوجته الخبر، فأخذت السمكة لتصلنها فلما شقتها بدت من جوفها لولة، فقدعت روحه فأما عليه فأخذها فافتقد ما إلى السوق فعذبها بعضين ألف درهم، وانصرف إلى منزله بماله، فوضعه.

He took the fish and handed over the blade to him, and left with the fish to his house. He informed his wife of the news, so she took the fish in order to prepare it. When she sliced it open, a pearl came out from the middle of it. His wife called him and showed it to him. He took it with him and went to the market. He sold it for twenty thousand Dirhams, and left for his house with the wealth. He placed it therein.

فإذا سائل يدق الباب ويقول: يا أهل الدار تصدقوا - رحمكم الله - على المسكين، فقال له الرجل: ادخل فدخل، فوض الكيس في مكانه، ثم قال له: كله إحدى الكبشي، فأخذ أحد الكبشي وانصرف، فقالت له امرأته: نحن بخير، إذ ذهبت بنصف يسارنا، فلم يكن ذلك بأسرع من أن دق السائل الباب فقا له الرجل: ادخل فدخل، فوض الكيس في مكانه، ثم قال له: كله إحدى الكبشي، فأخذ أحد الكبشي وانصرف، فقال له الرجل: حسن، إنما أنا ملك من ملائكة ربك، إنما أراد ربك أن يبلوك فوجدك شاكرا، ثم ذهب.

Then a beggar came and knocked on the door and said, ‘O people of the house, give charity to a poor one, Allah azwj will have Mercy upon you’. The man said, ‘Enter’. So he entered. He said, ‘Take one of the two bags’. He took one of them and left. His wife said to him, ‘Glory be to Allah azwj! As soon as we have ease, half of it goes away from us’.

فلم يكن ذلك بأسرع من أن دق السائل الباب فقال له الرجل: ادخل فدخل، فوضع الكيس في مكانه، ثم قال: كل هيئة مريثة، إنما أنا من ملائكة ربك، إنما أراد أن يبلوك فيك فوجدك شاكرا، ثم ذهب.

No sooner had she said that, the beggar knocked on the door. The man said to him, ‘Enter’. He came and placed the bag back in its place, then said, ‘Congratulations! Eat it rightfully. But rather, I am an Angel from the Angels of your Lord azwj. Your Lord azwj Wanted to Try you, and He azwj found you to be appreciative’. Then he left.565

22 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، أبو علي الاشعي، عن محمد بن عبد الجبار جميعا، عن علي بن حديد، عن جميل، عن زارة، عن أبي جعفر عليه السلام قال: سأله حمران فقال: جعلني الله فقدك لو حدثنا مني يكون هذا الأمر فسرني به.

565 Bihar Al Anwar– V 12, The book of Prophet-hood, Ch 32 H 21
Abu Ja’far \textit{asws} said, ‘Humran asked him \textit{asws}, ‘May Allah \textit{azwj} Make me to be sacrificed for you \textit{asws}? If you \textit{asws} were to narrate to us when this Matter (Al-Qaim \textit{asws}) is to take place, it would make us happy’.

He \textit{asws} said: ‘O Humran! You have friends, and brothers, and people whom you know. There used to be a scholar in the past, and he had a son who was never interested in the knowledge of his father, and did not ask him about anything, and they had a neighbour who used to come over and ask him, and take (knowledge) from him.

The death presented itself to the man, so he called his son and said, ‘O my son! You have kept yourself away from what was in my possession, and had very little interest in it, and you never used to ask me about anything, whilst I had a neighbour who used to come to me, and ask me, and take (knowledge) from me, and memorise it from me. So now if you ever need anything, go to him. He introduced his neighbour to him. The man died, and his son remained.

The king of that era saw a dream, so he asked around for the man. It was said to him that he had died. The king said, ‘Did he leave a son?’ It was said to him, ‘Yes, he left a son’. He said, ‘Bring him to me’. They went to him in order to bring him to the king.

The boy said, ‘By Allah \textit{azwj}, I do not know why the king has called me, and there is no knowledge with me, and if he were to ask me about something, I would be disgraced’. He remembered what his father has bequeathed to him, so he came to the man who used to take the knowledge from his father. He said to him, ‘The king has sent for me to ask me, and I do not know why he has sent for me, and my father had ordered me that I should come to you if I ever have a need for anything’. The man said, ‘But I know very well with regards to what he has sent for you. So, if I were to inform you, then whatsoever that Allah \textit{azwj} Brings out to you, so it would be (divided) between you and me’. He said, ‘Yes’.

فاستحلله واتسول منه أن ينف عوْل له العلم، فقال: إنه يريد أن يسألك عن رؤية رأته أي زمان هذا؟ فقال له: هذا زمان الذبح،
He took an oath from him and made a binding agreement with the boy. He said, ‘He wants to ask you about a dream that he saw, as to which era it relates to? You should say to him, ‘This is the era of the wolf’.

The boy went to him, and the king said to him, ‘Do you know why I sent for you?’ He said, ‘You sent for me intending to ask me about a dream you saw, as to which era it relates to’. The king said, ‘You speak the truth, so inform me as to which era it relates to’. He said to him, ‘The era of the wolf’. So, he ordered for an award to be given to him, and the boy grabbed it and left to go to his house.

He refused to be loyal to his companion and said (to himself), ‘I will not hand over this wealth, and will consume it until I die, and there is no need for me, nor will I ever have to ask him about anything similar to what I have already asked him’. So that (situation) prevailed for as long as Allah azwj Desired it to.

Then the king saw (another) dream, so he sent for the boy. He regretted at what he had done and said, ‘By Allah azwj, there is no knowledge with me that I can give, and I do not know how to deal with my companion, and I have betrayed him, and never apologised to him’. Then said, ‘Let me go to him in any case and present excuses to him, hopefully he will inform me’.

So, he came and said to him, ‘I have done what I have done, and never apologised to you for what happened between I and you, and that which was in my hands has gone, and I have now got a need from you’. Adjure me to Allah azwj and do not abandon me, and I am a reliable one for you, that nothing will be given to me except that it would be (divided) between you and me, and the king has sent for me and I do not know what he will be asking me’.

He said, ‘He intends to ask you about a dream he saw, as to which era it relates to, so say to him, ‘It is for the era of the ram’. So, he went to the king who said, ‘Do you know why I have
sent for you?’ He said, ‘You saw a dream and you want to ask me as to which era it relates to’. He said to him, ‘You have spoken the truth, so tell me which era this is for?’ He said, ‘This is for the era of the ram’. So, he ordered a reward for him.

The boy grabbed the reward and left for his house, and he was pondering whether he should be loyal to his companion, or whether he should not be loyal to him. Sometimes he thought that he should do it, sometimes he thought that he should not do it. Then he said (to himself), ‘I will have no need for him anymore after this time ever’, and opted for the betrayal and leave the loyalty. So, that (situation) prevailed for as long as Allah azwj Desired it to.

Then the king saw (another) dream, so he sent for him. He regretted at what he had done regarding what was between himself and his companion and said (to himself), ‘I have betrayed him twice, how shall I face him, and there is no knowledge with me. Then he decided on going to the man, and came up to him. He swore upon Allah azwj Blessed and Exalted, and asked him to let him know and inform him, and that this time he would be loyal to him, and be a trustworthy to him, and said, ‘Do not leave me upon this condition, for I will not return to the betrayal, and will be loyal to you.

So, he took an agreement from him. He said, ‘He has called you to ask you about a dream he saw, as to which era it relates to. When he questions you, inform him that it is for the era of the scale (balance)’. 

He asws said: ‘He came up to the king who said to him, ‘Do you know why I have sent for you?’ He said, ‘You have seen a dream and intend to ask me as to which era it relates to’. He said, ‘You have spoken the truth, so tell me which era this is for?’ He said, ‘This is for the era of the scale’. So, he ordered a reward for him.

The boy grabbed the reward and went with it to the man and placed it in front of him and said, ‘I have come to you with whatever was given to me, so divided it equally’. The scholar
said to him, ‘The first period was like the era of the wolf, and you were from the wolves. And the second period was the era of the ram which thinks but does not do it, and similarly you were thinking about it but were not loyal. And this period is the era of the scale, and you were, with regards to it, upon the loyalty. So, grab your wealth for I have no need for it’. And he returned it back to him’.\(^{566}\)

From a number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

‘I heard Abu Al-Hassan\(^{asws}\) saying: ‘A man from the Children of Israel worshipped Allah\(^{azwj}\) for forty years. Then he offered an offering, but it was not Accepted from him. So, he said to himself, ‘It has not come to you except from yourself, and there is no sin except for you’. He\(^{asws}\) said: ‘So Allah\(^{azwj}\) Blessed and Exalted Revealed unto him: “Your condemning yourself is superior than your worship for forty years!”’\(^{567}\)

(P.s. – This is not a Hadeeth)\(^{568}\)

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoub, from Yazeed Al Kunasy, ‘From Abu Ja'far\(^{asws}\) having said: ‘Youths from the children of the kings from the Children of Israel were (devout) worshippers, and the worshipping used to be prevalent among the children of the kings from the Children of Israel; and they went out travelling in the country in order to learn. They passed by a grave upon the back of the road nothing being apparent from it except for its markings.

They said, ‘If only we would supplicate to Allah\(^{azwj}\) now to Resurrect for us the inhabitant of this grave, so we can ask him how he found the food of death’. They supplicated to Allah\(^{azwj}\),

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\(^{566}\) Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 22

\(^{567}\) Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 23

\(^{568}\) Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 32 H 24
and their supplication which they supplicated to Allahazwj with, was, ‘Our God! O our Lordazwj! There is no god for us apart from Youazwj, the Permanent, the Eternal, not Oblivious, and the Living Who does not die. For Youazwj during every day, is Glory. Youazwj Know every thing without being taught. Resurrect this deceased for us by Yourazwj Power’.

Heasws said: ‘A man came out from that grave, being of white hair on his head and beard, shaking his head from the soil, shuddering, gazing towards the sky, and he said to them, ‘Why are you pausing at my grave?’ They said, ‘We called you over in order to ask you how you found the food of death’. He said to them, ‘I had settled in my grave for ninety nine years, but neither the pain of death went away from me, nor its stress, nor has the bitterness of death come out from my throat’.

Heasws said: ‘A man came out from that grave, being of white hair on his head and beard, shaking his head from the soil, shuddering, gazing towards the sky, and he said to them, ‘Why are you pausing at my grave?’ They said, ‘We called you over in order to ask you how you found the food of death’. He said to them, ‘I had settled in my grave for ninety nine years, but neither the pain of death went away from me, nor its stress, nor has the bitterness of death come out from my throat’.

They said to him, ‘You died on the day you died and you were upon what we see as being of white hair and beard?’ He said, ‘No, but when I heard the shriek: ‘Come out!’ the dust of my bones gathered together to my soul and remained in it. I came out in a panic, shuddering, gazing with my eyes, obedient to the voice of my caller, so due to that my hair and my beard whitened’.

‘Abu Al-Hassanasws said: ‘Abu Ja’farasws said: ‘There was a man from the Children of Israel who had a son for him, and was beloved to him. Someone came in his dream and said to him, ‘Your son, on the night he sleeps with his wife, he would die’.

Heasws said: ‘So when it was that night in particular, and he went to his wife, his father anticipated that. In the morning, his son was safe. His father went over to him and said to him, ‘O my son! Did you do anything from the goodness yesterday?’ He said, ‘No, except...’

569 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 25
that a beggar came to the door, and I had hoarded some food for me, but I gave it to the beggar’. He said, ‘By this, Allah\(^{azwj}\) has Repelled it from you’\(^{570}\).

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Kat\(1\) : الحسن بن محمد، عن المعلى، عن الوشاء، عن أبي الحسن عليه السلام قا : سمعته يقو : كان رجل من بني إسرائيل ولم يكن له ولد فولد له غلام، وقيل له: إنه يموت ليلة عرسه، فمكث الغلام، فلما كان ليلة عرسه نظر إلى شيخ كبير ضعيف فرجمه العلام فدعاه فأطمثه، فقال له السائل:

أحياءك أحياء الله،

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa,

‘From Abu Al-Hassan\(^{asws}\)’, said, ‘I heard him\(^{asws}\) saying: ‘There was a man from the Children of Israel, and there did not happen to be a child for him. A son was born for him, and it was said to him, ‘He would be dying on the night of his wedding’. The boy remained. When it was the night of his wedding, he looked at an old (and a) weak man. The boy felt pity on him, and he called for his meal. The beggar said to him, ‘You have revived me, may Allah\(^{azwj}\) Revive you’.

قال: فأتاه آت في النوم، فقال له: سأقوم وسأطعمك، فقال له: إن الله أحياءك أحياء الله،

He\(^{asws}\) said, ‘So a comer came to him in the sleep, and said to him, ‘Ask your son what he did’. He asked him, and he informed him with what he had done. He\(^{asws}\) said to him: ‘Allah\(^{azwj}\) has Revived for you, your son, due to what he did with the old man’\(^{571}\).

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ما: الحسين بن إبراهيم القزويني، عن محمد بن وهبان، عن علي بن حبيش عن عباس بن محمد بن الحسن، عن أبيه، عن صفوان بن يحيى، عن الحسن بن أبي غندر عن أبيه، عن أبي عبد الله عليه السلام قا : كان رجل شيخ ناسك يعبد الله في بني إسرائيل، فبينما هو يصلي وهو في عبادته إذ بصر بغلامين صبيين قد أخذا ديكا وهما ينتفان ريشه، فأقبل على ما هو فيه من العبادة ولم ينههما عن ذلك، فأوحى الله إلى الأرض: أن سيري بعبدي، فساخت به الأرض، فهو يهوي أبد الآبدين، ودهر الداهرين.

Al Husayn Bin Ibrahim Al Qawiny, from Muhammad Bin Wahban, from Ali Bin Habees, from Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan Bin Yahya, from Al Husayn Bin Abu Gandar, from his father,

‘From Abu Abdullah\(^{asws}\) having said: ‘There was a hermit man among the Children of Israel worshipping Allah\(^{azwj}\)’. While he was praying and he was in his worship when he was two young boys having had seized a rooster and they were plucking its feathers. He returned to what he was in from the worship and did not forbid them from that, so Allah\(^{azwj}\) Revealed to the earth: “Split with My\(^{azwj}\) servant’. So, the ground submerged him, and he collapsed for ever and ever, and ages and ages’\(^{572}\).

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ومن هذا الاستناد عن الحسن بن أبي عبد الله عليه السلام قا: سمعته يقول: إن الله أحيى ملكين إلى قرية ليهلكهم، فإذا بما برحل تحت الليل (3) فائم يضجر إلى الله ويعبد،

And by this chain from Al Husayn, from his father,

\(^{570}\) Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 26
\(^{571}\) Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 27
\(^{572}\) Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 28
'From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, 'I heard him\textsuperscript{asws} saying: 'Allah\textsuperscript{azwj} Sent down two Angels to a two in order to destroy them, and there they were with a man under the (shield of the) night, standing beseeching Allah\textsuperscript{azwj} and worshipping'.
brother! I am not leaving behind anything more worrying upon me than my wife, therefore stay behind for her and govern her affairs with the fulfilment of her needs’. He said, ‘Yes’.

The man went out, and the wife had disliked his going out. The judge used to go over to her and ask her about her needs, and would stand by for her. He became fascinated with her, so he invited her to himself, but she refused upon it. He swore upon her, ‘If you were not to do it, I would inform the king that you have been immoral’. She said, ‘Do whatever you like, for I will not respond to you with anything from what you are seeking’.

He went over to the king and said, ‘The wife of my brother has been immoral, and that is a right with me’. The king said to him, ‘Purify her’. He went over to her and said, ‘The king has ordered me with stoning you, so what are you saying, respond to me or else I shall stone you’. She said, ‘I will not respond to you, so do whatever is a must for you’. He brought her out, and had a pit dug out for her. He stoned her and with him were the people.

When he thought that she had died, they left her and dispersed. Then night came upon her, and there was still some breath with her. She moved and came out from the pit. Then she walked over to her direction until she came out from the city, and she ended up to a monastery wherein was a monk. She slept upon a door of the monastery. When it was the morning, the monk opened the door and saw her. He asked her about her story, and she informed him. He pitied her and entered her into the monastery, and he had a young son and he did not have a son apart from him, and he was of a good state.

He treated her until she was cured from her injuries and was healed. Then he handed over his son to her. She used to look after him, and there was a manager who used to stand with his matters. He was fascinated with her and invited her to himself, but she refused. He struggled with it, but she still refused. He said, ‘If you do not do it, I shall strive to kill you’. She said, ‘Do whatever you have to’. He deliberated to the young boy and cut off his neck.

وأُلْدِىَ الْدِّرَابِيُّ فَلما رَأَهُ قَالَ لَهُ: مَا هذَا فَلَمْ تَعْلَمْ صَنِيعِي بِكَ؟ فَأَخْرَجَهُ يَبْكِيَهُ فَقَالَ: اسْتَمِعْ مَا بِكَ لِكَ، فَعَمَّدَهُ إِلَى الْمَيَّةَ فَقَالَ عَنْهُ: 

لَيْلاً وَفَقَالَ إِلَيْهَا عَشَرِينَ دِرَهمًا وَقَالَ لَهَا: تَرْوَى هَذَا، اللَّهُ حَسَبُكَ.

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And the monk came over, and when he saw her, said to her, ‘What is this? And you know what I have done for you’. She informed him with the story. He said to her, ‘I am not happy with myself that you should be with me, therefore get out’. He threw her out at night and handed over twenty Dirhams to her and said to her, ‘This is your provision, Allah\textsuperscript{azwj} will Suffice you’.

She went out at night and in the morning she was in a town wherein was a crucified man upon a wooden crucifix and he was still alive. She asked about his story, and they said, ‘Upon him is a debt of twenty Dirhams, and the one upon whom was a debt, with us, his companion can have him crucified until he pays it to his companions’. She brought out twenty Dirham sand handed these over to his creditor and she said, ‘Do not kill him’.

They brought him down from the wooden crucifix. He said to her, ‘There is no one greater to me than you. You rescued me from the crucifix and from the death. Therefore, I will be with you wherever you go to’.

He went with her, and she went until they both ended up to a coast of the sea. He saw a group of people and a ship, and he said to her, ‘Sit here until I go and do some work for them and get some food and come with it to you’. He went over to them and said to them, ‘What is in this ship of yours?’ They said, ‘In this is merchandise, and jewels, and amber, and things for the trading, and as for this (ship), so we (sail) in it’.

He said, ‘And how much would it reach to, what is in your ship?’ They said, ‘A lot, we cannot count it’. He said, ‘But, with me is something which is better than what is in your ship’. They said, ‘And what is with you?’ He said, ‘A slave girl the likes of whom you have not seen at all’. They said, ‘So sell her to us’. He said, ‘Yes, upon a stipulation that one of you should go and look at her, then he would come to me and buy her, and not let her know, and hand over the price to me, and not let her know until I go away’. They said, ‘That is for you’.

In their view, they said, ‘What is it?’, and so they killed her, and they took her to the sea. She died there, and they did not know anything about her. Then they said, ‘Let us go back’. When they returned, they said, ‘What is it?’, and they said, ‘We saw none’. Then they said, ‘What is it?’, and they said, ‘We saw none’. Then they said, ‘What is it?’, and they said, ‘We saw none’. Then they said, ‘What is it?’, and they said, ‘We saw none’. Then they said, ‘What is it?’, and they said, ‘We saw none'.
They sent someone to look at her, and he said, ‘I have not seen anyone like her at all’. They bought her from him with ten thousand Dirhams and handed the Dirhams over to him. He went away with them. When he was at a distance, they came over to her and they said to her, ‘Stand up and enter the ship’. She said, ‘And why?’ They said, ‘We have bought you from your master’. She said, ‘He is not with my master-ship!’ They said, ‘Either you stand up or we will carry you’. She arose and went with them.

When they ended up to the coast, they did not trust each other over her, so they made her to be in the ship wherein were the gems, and the merchandise, and they themselves sailed in the other ship, and they pushed it. Allah azwj Mighty and Majestic Sent winds upon them which drowned them and the ship they was in was saved, until she ended up to an island from the islands of the sea, and she tied the ship and circled around in the island. There was water therein, and trees wherein was fruit. She said, ‘This water I shall drink, and the fruits I shall eat from, and I will worship Allah azwj in this place’.

Allah azwj Mighty and Majestic Revealed unto a Prophet as of the Children of Israel, that he as should go to that king and he as should be saying: ‘In an island from the islands of the sea there is a creature from My azwj creatures. Therefore, you and the ones in your kingdom should go out until they come over to this creature of Mine azwj, and they should confess to it with their sins. Then they should ask that creature that it should seek Forgiveness for you all. If she were to seek Forgiveness for you, I azwj shall Forgive you’.

The king went out along with the people of his kingdom to that island, and they saw that woman. The king proceeded to her and said to her, ‘This judge of mine came over to me and informed me that a wife of his brother had been immoral, so I ordered him with having her stoned, although he had not established the proof in my presence. Thus, I fear that I may have proceeded upon what is not Permissible for me, therefore I would love it if you were to seek Forgiveness for me’. She said, ‘Allah azwj has Forgiven you. Be seated’.

Then her husband came over, and he did not recognise her, so he said, ‘There used to me a wife for me, and she was from the meritorious ones and righteous ones, and I went out from her and she disliked that. I left my brother in charge over her. So, when I came back, I
asked about her, and my brother informed me that she had been immoral, and so she was stoned, and I fear that I may have lost her. Please seek Forgiveness for me’. She said, ‘Allah
azwj has Forgiven you. Be seated’.

Then she turned towards her husband, so she said, ‘I am your wife, and everything which you have heard, so it is my story, and there is no need for me with regards the men, and I would love it if you would take this ship and whatever is therein, and free my way, so I can worship Allah
azwj Mighty and Majestic in this island, for you have seen what I have faced from the men’. He did it and took the ship and whatever was therein, and freed her way; and the king and the people of his kingdom left’.”

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574 Bihar Al Anwaar— V 12, The book of Prophet-hood, Ch 32 H 30
‘I said to Abu Abdullah\hspace{1em}_{asws}, of so and so, and (about) his worship, and his Religion and his merits’. He\hspace{1em}_{asws} said: ‘How is his intellect?’ I said, ‘I do not know’. He\hspace{1em}_{asws} said: ‘The Rewards are (based) upon the measurement of the intellect. A man from the Children of Israel was worshipping Allah\hspace{1em}_{azwj} in an island from the islands of the sea, (which was) green, scenic, there being a lot of trees, at the back of the water (lakes & rivers), and that an Angel from the Angels passed by him, and he said: ‘O Lord\hspace{1em}_{azwj}! Show me the Rewards of this servant of Yours\hspace{1em}_{azwj}’.

Allah\hspace{1em}_{azwj} the Exalted Showed him that, and the Angel considered it to be little. Allah\hspace{1em}_{azwj} the Exalted Revealed unto him, that he should accompany him. The Angel went over to him in the image of a human being. He (the man) said to him (the Angel), ‘Who are you?’ He said, ‘I am a worshipping man. (News) of your position and your worship reached me in this place, so I came over to you in order to worship Allah\hspace{1em}_{azwj} along with you’.

It was so that he was with him for that day of his. When it was morning, the Angel said to him: ‘Your place is scenic and it is not correct for anything except for the worship’. The worshipper said to him, ‘There is a fault with this place of ours’. He said to him: ‘And what is it?’ He said, ‘There is no animal of our Lord\hspace{1em}_{azwj}. Had there been a donkey of His\hspace{1em}_{azwj}, we would have grazed it in this place, for this pasture is being wasted’. That Angel said to him: ‘And there is no donkey for your Lord\hspace{1em}_{azwj}?’ He said, ‘Had there been a donkey for Him\hspace{1em}_{azwj}, He\hspace{1em}_{azwj} would not have Wasted the plush pasture like this!’

Allah\hspace{1em}_{azwj} Revealed unto the Angel: “But rather, I\hspace{1em}_{azwj} am Rewarding him upon the measurement of his intellect”’.  

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575 Bihar Al Anwaar—V 12, The book of Prophet-hood, Ch 32 H 31
‘From Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘A man sailed the sea with his family, and it (the ship) broke (capsized) upon them. None were rescued from the ones who were in the ship except for the wife of the man. She was saved upon a plank from the planks of the ship until she came to an island from the islands of the sea; and it was so that in that island was a man who was a bandit and he had not left any Prohibition of Allah\textsuperscript{azwj} except that he had violated it. He did not know, and the woman was standing by his head. So, he raised his head towards her and he said, ‘A human or a Jinn?’ She said, ‘A human’. He did not speak to her a word until he sat upon her with a sitting which the man tends to sit upon his wife with.

When he was intending with her, she became restless. He said to her, ‘What is the matter with you being so restless?’ She said, ‘I am scared of this’, and she gestured by her hand towards the sky. He said, ‘Have you done anything from this (adultery) before?’ She said, ‘No, by His\textsuperscript{azwj} Honour’. He said, ‘You are being scared from Him\textsuperscript{azwj} by this fright and you have not done anything from this (before), and rather I am coercing you with a coercion. So (now), by Allah\textsuperscript{azwj}, I am closer with this fright and the fear, and more deserving than you (of being scared)’.

He\textsuperscript{asws} said: ‘He moved away and without doing anything he returned back to his family, and there was no eagerness for him except for the repentance, and the review (of his sins). Once he was walking (on a path) when he came across a priest walking in the street. The sun was bright upon the two of them, and the priest said to the youth (once the robber), ‘Supplicate to Allah\textsuperscript{azwj} to Shade us with a cloud, for the sun is too hot upon us’. So, the youth said, ‘I do not know of a (single) good deed which is with my Lord\textsuperscript{azwj}, so it would be too audacious of me to ask Him\textsuperscript{azwj} for anything’.

He said, ‘So I shall supplicate, and you say ‘Ameen”’. He said, ‘Yes’. The priest came forward supplicating and the youth said ‘Ameen’. And it was so that soon a cloud shaded them. They both walked under it careful during the day. Then their ways separated into two, and the youth took to one, and the priest took to the other. The cloud (went) with the youth.
So, the priest said, ‘You are better than I am. For you it (the supplication) was Answered and it was not Answered for me. Inform me what your story is. He informed him of the news of the woman. He said, ‘There has been Forgiveness for you what is past (from the sins) when the fear entered into you, therefore consider how you want to be in the future’.

From Al-Reza asws having said: ‘The man when he worshipped among the Children of Israel was not being counted as a worshipper until he had been silent before that for forty years’.

‘I was delayed about the Hajj, so Abu Abdullah asws said to me: ‘What is the delay with you about the Hajj?’ I said, ‘May I be sacrificed for you asws! I guaranteed (money) for a man, but he shamed me (did not fulfil his responsibility)’. So, he asws said: ‘What is it to you and the guarantee? Do you not know that it has destroyed the former generations?’

Then he asws said: ‘A people sinned with numerous sins, so some of them felt pity and they feared with an intense fearing, and the others came over, so they said, ‘Your sins are upon us’. Allah azwj Mighty and Majestic Sent down the Punishment upon them. Then the Blessed
and Exalted Said: “You are fearing Me \( \text{azwj} \) and are being audacious (disrespectful) to Me \( \text{azwj} \)”. 579

[Arabic text]

(P.s. – This is not a Hadeeth) 580

[Arabic text]

From Abu Abdullah \( \text{asws} \) having said: ‘Allah \( \text{azwj} \) Sent two Angels to the people of a city in order to overturn it upon its people. When they ended up to the city, they found a man supplicating to Allah \( \text{azwj} \) and beseeching to Him \( \text{azwj} \).

\[ \text{فقال أحدهما للآخر: } \text{لا ترى هذا الداعي، من أمرني به ربي، فقال: ولكنني لا أحدث شيئا حتى أرجو إلى ربي.} \]

One of them said to the other, ‘But, do you not see this supplicating one?’ He said, ‘I have seen him, but I shall continue to what my Lord \( \text{azwj} \) has Commanded me with’. He said, ‘But, I will not do anything until I return to my Lord \( \text{azwj} \).’

\[ \text{فعاد إلى الله بارك و تعالى وقال: يا ربي إنني انتهت إلى المدينة فوجدت عبدك فلانا يدعوك ويتلعر إليك، فقال: امض لما أمرتك به فإن ذلك رجل لم يشعر وجهه خطى إلى قط.} \]

He returned to Allah \( \text{azwj} \) Blessed and Exalted and said, ‘O Lord \( \text{azwj} \)! I ended up to the city and found Your \( \text{azwj} \) so and so servant supplicating to You \( \text{azwj} \) and beseeching to You \( \text{azwj} \). He \( \text{azwj} \) Said: ‘Continue to what I \( \text{azwj} \) Commanded you with, for that man did not even frown his face in anger for Me \( \text{azwj} \) at all!’”. 581

[Arabic text]

Al-Sadouq, from his father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Ali Bin Jameel Al Ghanawy, from Abu Hamza Al Sumaly who said,

\[ \text{[Arabic text]} \]

579 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 35
580 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 36
581 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 32 H 37

(P.s. – This is not a Hadeeh)
CHAPTER 33 – SOME SITUATIONS OF THE KINGS OF THE EARTH

The Verses – (Surah) Al Dukhan: Are they better or the people of Tubba and those from before them? We Destroyed them. They were criminals [44:37]

(Surah) Qaf: And the dwellers of the thicket, and people of Tubba, all belied the Rasools, therefore they were deserving of the Promised (Threat) [50:14].

The Syrian asked Amir Al-Momineen\textsuperscript{asws}, ‘Why is Tubba named as ‘Tubba’?’

He\textsuperscript{asws} said: ‘Because there was a scribe, and he used to write for the king who was before him, and it was (always so) when he wrote, he would write, ‘In the Name of Allah\textsuperscript{azwj} Who Created the clouds and the glens’.

The king said, ‘Write and begin with the name of the king of the thunder’. He said, ‘I will not begin except with the Name of my God\textsuperscript{azwj}, then I shall divert towards your need’. So, Allah\textsuperscript{azwj} Mighty and Majestic Thanked that for him and Gave him the kingdom of that king, and the people followed him upon that, so it (kingdom) was named as ‘Tubba’’.\textsuperscript{584}

\textsuperscript{584} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 33 H 1

\textsuperscript{585} Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 33 H 2
By the chain to Al Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from marouf Bin Kharbouz,

‘From Abu Ja’far\(^{\text{asws}}\), from his\(^{\text{asws}}\) father\(^{\text{asws}}\), from Jabir, from Salman Al-Farsy\(^{f}\) narrating that, ‘There was a king in the kingdoms of Persia called Rowzein, a tyrant, stubborn transgressor.

فلمما اشتد في ملكه فساده في الأرض ابتلاه الله بالصداع في شق رأسه الايمن حتى منعه من الطعام والشراب، فاستعفا وذل ودع وراءه فشكا إليهم ذلك، فأسقؤه الادوية، وأيس من سكونه،

When the corruption intensified in the land Allah\(^{azwj}\) Tried him with the headache in the right incision of his head until it prevented him from the food and the drink. He sought help, and humbled, and supplicated, and beseeched and complained to them of that. They quenched him medication and he despaired from its settling.

فعد ذلك بعث الله نبيا فقا له: اذهب إلى روذين عبدي اجببار في هيئة الاطباء، وابدئه بالتعظيم له، والرفق به و منه سرعة الشفاء بلا دواء تسقيه ولؤكي تكويه، فإذا آتاه له ذلك إن شاء ذلك في دم صبي رضي بين أبويه يذبحانه لك طالعين غير مكرهين، فتأخذ من دمه ثلاث قطرات، فستعده به في منحرك الائم تآرا من مساكنك.

During that, Allah\(^{azwj}\) Sent a Prophet\(^{as}\) and said to him\(^{as}\): “Go to Rowzein to My\(^{azwj}\) servant, the tyrant in a body the doctor, and begin with reverence to him, and the kindness with him and make him wish for the quick cure without any medication being drunk nor any fire pressing. When he sees you, the turn to his face towards you and say, ‘The cure for your illness in the blood of a child raised between fathers. He would slaughter him for you willingly, without coercion. Take three drops from his blood, squeeze it into your right nostril, you will be cured from your very moment’

ففعل النبي ذلك، فقال الملك: ما أعرف في الناس هذا، قال: إن بذلت العيية وجدت البغية،

The Prophet\(^{as}\) did that. The king said, ‘I do not recognise this among the people’. He\(^{as}\) said: ‘If the money is spent the goal will be found’.

قال: فبعث الملك بالرسل في ذلك فوجدوا جنينا بين أبويه محتاجين فأرغبهما في العيية، فانلقا بالصبي إلى الملك فدعا بياس من فلة وشفرة وقال لامه: امسكي ابنك في حجرك، فألق الله الصبي وقا: أيها الملك كفهما عن ذبحي، فإن نوالدان هما، أيها الملك إن الصبي الصغير، إن ضيم كان أبواه يدفعان عنه، وإن أبوي ظلماني، فإياك أن تعينهما على ظلمي،

He\(^{asws}\) said: ‘The king sent the Angle with the messenger regarding that and they found a foetus (new-born) between parents, needy, so he made them desire regarding the money. They went with the child to the king, and he called for a silver tray and a blade, and said to his mother, ‘Withhold your son in your lap’, but Allah\(^{azwj}\) Caused the child to speak and it said, ‘O you king! Refrain them from slaughtering me, for they are evil parents. O you king! When the weak child is oppressed his parent defend from him, and my parents oppressed me, therefore beware of assisting them upon oppressing me’.

ففرع الملك فرجا شديدا أذهب عنه الداء، ونام رفيفين في تلك الحالة فرأى في النوم من يقول له: إن لا له الأعظم أنقل الصبي ومعنعت ومنه أبويه من ذبه، وهو ابتلاع بالشقيقه لرعاه من سوء السيرة في البلاد، وهو الذي ركى إلى الصحة وقد وشتما ما أعمله. 
The king was alarmed with intense alarm, the headache went away from him. And Rowzein slept in that state and saw in the dream someone saying to him, "There is a Great Godazwj for him who Made the child speak and Prevented you and his parents from slaughtering him, and Heazwj Tried you with the migraine in order to Snatch you away from the evil ways in the country, and Heazwj is the One Who Returned you to the health, and Heazwj has Advised you with what you heard'.

He woke up and did not find any pain, and he knew that all of it is from Allahazwj the Exalted, and he travelled in the country with the justice". 586

My father and Ibn Al Waleed both together, from Sa‘ad, from Ibn Isa, from Ibn Marouf, from Ibn Mahziyar, from Al Hassan Bin Saeed, from Muhammad Bin Ismail Al Qarshy, from the one who narrated it, from Ismail Bin Abu Rafa’a, from his father who said,

‘Rasool_Allahsaww said: ‘Jibraeelas said: when Iasw descended unto mysaww with a Book wherein was news of the kings, kings of the earth before measw, and news of the ones Sent before measw from the Prophetsas and the Messengersas – and it is a lengthy Hadeeth, we have taken from it the subject matter needed to it.

Heasw said: ‘When Ashbakh Bin Ashkal was king, and he was named as Al-Kays, and he ruled for two hundred and sixty-six years, and in the year fifty-one of his rule, Allahazwj Sent Isaas Bin Maryamas and entrusted himas the Light and the Knowledge and the entirety of the knowledges of the Prophetsas before himas, and Increased himas the Evangel, and Sent himas to Bayt Al Maqdas to the Children of Israel calling them to Hisasw Book and Hisasw Wisdom, and to the Eman with Allahaswj and with Hisaswj Rasoolaswaw.

But most of them refused, except transgressed and disbelieved. When they did not believe him, hesaid supplicated to hisas Lordazwj and determined upon it, so Satansla were morphed in order to show them a Sign for them to be taking a lesson. But that did not increase them except transgression and disbelief.
He came to Bayt Al-Maqdas calling them and desiring them regarding what is with Allah for thirty-three years until the Jews sought him and claimed that he had been punished and buried alive in the ground, and some of them claimed that they had killed him and crucified him, and it was not for Allah to Make any authority for them over him, and rather he was resembled to them, and they were not able upon punishing him and burying him nor upon killing him and crucifying him.

The Words of Mighty and Majestic: When Allah said: “O Isa, I shall Take you and Raise you to Me and Purify you from those who are disbelieving” [3:55]. So, they were not able upon killing him and crucifying him because they, had they been able upon that, would have belied His Words: But! Allah Raised him to Him, [4:158], and Taking him.

When Allah Wanted to Raise him, Revealed to him to deposit the Light of Allah and His Wisdom, and Knowledge of His Book to Shamoun Bin Hamoun Al Safa, being a Caliph upon the Momineen. He did that.

Shamoun did not cease to be staying with the Commands of Allah Mighty and Majestic and guiding with the entirety of the words of Isa among his people from the Children of Israel, and fighting the Kafirs. Thus, the one who believed in him with what he had come with was a Momin, and one who rejected him and disobeyed him was a Kafir, until our Lord Mighty and Majestic Accomplished, and Sent among His servants, a Prophet from the righteous ones, and he is Yahya Bin Zakariyya.

Shamoun passed away and during that Arsheeyr rule for fourteen years and ten months, and in the eighth year of his rule, the Jews killed Yahya Bin Zakariyya. When Allah Wanted to Capture him (his soul), Revealed to him to make the bequest to be in the son of Shamoun and instruct the disciples and the companions of Isa with the staying with him. He did that.
And during it, Sabour Bin Ardasheyr ruled for thirty years until Allahazwj Killed him, and the Knowledge of Allahazwj and Hisazwj Light and the detail of Hisazwj Wisdom was in the offspring of Yaqoub Bin Shamounas and with himas were the disciples from the companions of Isaas.

And during that was the rule of Bakht Nasr for one hundred and eighty-seven years, and he killed seventy thousand from the Jewish fighters upon the blood of Yahya Bin Zakariyyaas, and ruined Bayt Al Maqdas, and the Jews separated in the cities. And in the forty-seventh year of his rule, Allahazwj Sent Uzairas as a Prophetas to the people of the town which Allahazwj Had Caused its people to die, then Revived them for himas, and they were from various towns.

A group had fled from the death (plague), and they descended in the vicinity of Uzairas, and they were Momineen, and Uzairas used to come and go to them and hear their speech and their Eman and loved them upon that, and they established brother-hood to himas. Heas was absent from them for one day, then came to them and found them dead altogether.

Heas grieving upon them and said: ‘How will Allah Revive this after its death? [2:259], wondering from it where heas had come across them and they had died altogether in one day. So, Allahazwj Caused himas to die for a hundred seasons, and it is one hundred years, then Allahazwj Resurrected himas and them, and they were one hundred thousand fighters. Then Allahazwj Killed them all, not one of them escaped from the hands of Bakht Nasr.

Then Mahrawiya Bin Bakht Nasr ruled for sixteen years and twenty days. During that he seized Danyalas and dug out a pit for himas in the ground, and dropped Danyalas and hisas companions and hisas adherents from the Momineen in it, and threw fires upon them. When he saw that the fire did not go near them nor did it burn them, put them into a pit and in it was a lion and the wild preda-torial animals, and punished them will all kinds of punishment until Allahazwj Finished them off from it.

وهم الذين ذكرهم الله في كتابه فقال: "فَنَقْلُ أَصْحَابَ الْاَحْدَوَدِ النَّارَ ذَاتِ الْوَقْفِ " فَلَمْ أَرَادِ الله أَنْ يُقِيضَ دَانِيَلَ عَلَى السَّلاَمِ أَمْرَهُ أَنْ يُبِيَتْ نُورُ الله وَحَكِيمَةَ مَكْبِيَاءٍ بِدَانِيَلَ.
And they are those whom Allah azwj Mentioned in His azwj Book, so He azwj Said: **Cursed be the companions of the pit [85:4] (Companions of the fire with the fuel [85:5]).** When Allah azwj Wanted to Capture (the soul of) Danyalas, Commanded himas to entrust the Light of Allah azwj and Hisazwj Wisdom to Makeykha Bin Danyalas.

ففعل وعند ذلك ملك هرمز ثلاثة وستين سنة وثلاثة أشهر وأربعة أيام، وملك بهرام ستا وعشرين، وولى أمر الله مكيرا بن دانيا وأصحابه المؤمنون وشيعته الصديقون غير أعم لا يستطيعون أن يظهروا الانام في ذلك الزمان ولا أن يفتقروا به.

Heas did so, and during that Hurmuz ruled for sixty-three years and three months and four days, and after him Bahram ruled for twenty six (years), and Master of the Command of Allahazwj Makeykha Bin Danyalas and hisas companions, the believers and hisas truthful Shias were not able to manifest the Eman during that era nor were they able upon speaking with it.

وعند ذلك ملك هرمز بن هرمز سبعين سنة، وفي زمانه انقضع الرسل وكانت الفترة وولى أمر الله مكيرا بن دانيا وأصحابه المؤمنون،

And during that Bahram Bin Bahram ruled for seven years, and during his era, the Rasoolsas were terminated and there was the gap period, and the Master of the Command of Allahazwj in those days was Makeykha Bin Danyalas and his believing companions.

فما أراد الله أن يقبله أوحى إليه في منامه أن يستودع نور الله وحكمته انشوا بن مكيرا، وكانت الفترة بين عيسى عليه السلام وبأبود صلى الله عليه وآله أربعمائة سنة وثمانون سنة، وأولياء الله يومئذ في الأرض ذريعة انشوا بن مكيرا يرث ذلك منهم واحد بعد واحد من خياره الجبار عزوجل.

When Allahazwj Wanted to Capture himas (hisas soul), Revealed to himas in hisas dream to entrust the Light of Allahazwj and Hisazwj Wisdom to Anshou Bin Makeykha. And the gap period between Isaas and Muhammadaswas was of four hundred and eighty years, and the friends of Allahazwj in those days in the earth were the offspring of Anshou Bin Makeykha, inheriting that one after one, from the ones whom the Subduer Mighty and Majestic Chose.

فعند ذلك ملك سابور بن هرمز وستين سنة، وهو أول من عقد التاج وليه، وولى أمر الله مكيرا بن مكيخا، وملك به بعده أردشير أخوه سابور ستين، و في زمانه قبعت الأرمان وارغمي، وولى أمر الله يومئذ دسيحا ابن انشوا بن مكيخا.

During that Sabour Bin Hurmuz ruled for ninety-two years, and he is the first one to tighten the crown and wear it, and the Master of the Command of Allahazwj in those days was Anshou Bin Makeykhas. And after him ruled Ahrsheyr, brother of Sabour, for two years, and during his time Allahazwj Mighty and Majestic Sent the youths of the companions of the cave and the inscription, and the Master of the Command of Allahazwj in those days was Daseyha son of Anshou Bin Makeykhas.

وعند ذلك ملك سابور بن أردشير خمسين سنة، وولى أمر الله يومئذ في الأرض دسيحا ابن انشوا.

And during that Sabour Bin Ardsheyr ruled for fifty years, and the Master of the Command of Allahazwj in the earth in those days was Daseyha Bin Anshouas.
And there ruled after him Yazdarj Bin Sabour for twenty-one years and five months and nineteen days, and the Master of the Command of Allah \( \text{azwj} \) in the earth in those days was Daseyha Bin Anshou \( \text{as} \). When Allah \( \text{azwj} \) Blessed and Exalted Wanted to Capture (the soul of) Daseyha \( \text{as} \), Revealed to him \( \text{as} \) in his \( \text{as} \) dream to entrust the Knowledge of Allah \( \text{azwj} \) and His \( \text{azwj} \) Light, and detail of His \( \text{azwj} \) Wisdom to Nastourus Bin Daseyha \( \text{as} \).

And during that Feyrouz Bin Yazdjard Bin Bahram ruled for twenty-seven years, and the Master of the Command of Allah \( \text{azwj} \) in the earth was Nastourus Bin Daseyha and his \( \text{as} \) believing companions. When Allah \( \text{azwj} \) Mighty and Majestic Wanted to Capture him \( \text{as} \) (his \( \text{as} \) soul) to Him \( \text{azwj} \), Revealed to him \( \text{as} \) in his \( \text{as} \) dream to entrust the Knowledge of Allah \( \text{azwj} \) and His \( \text{azwj} \) Light, and His \( \text{azwj} \) Wisdom, and His \( \text{azwj} \) Books to Mareyda \( \text{as} \).

And during that Falas Bin Fayrouz ruled for four years, and the Master of the Command of Allah \( \text{azwj} \) was Mareyda. And a king after him was Qabad Bin Feyrouz for forty three years, and a king after him was Jamasif, brother of Qayad, ruling for forty six years, and the Master of the Command of Allah \( \text{azwj} \) in the earth in those days was Mareyda \( \text{as} \).

And during that Kisra Bin Qabad ruled for forty-six years and eight months, and the Master of the Command of Allah \( \text{azwj} \) in those days was Mareyda \( \text{as} \), and his \( \text{as} \) companions, and his \( \text{as} \) adherents, the Momineen. When Allah \( \text{azwj} \) Mighty and Majestic Wanted to Capture (the soul of) Mareyda \( \text{as} \), Revealed to him \( \text{as} \) in his \( \text{as} \) dream to entrust the Light of Allah \( \text{azwj} \) and His \( \text{azwj} \) Wisdom to Baheyra \( \text{as} \) the monk. He \( \text{as} \) did so.

And during that Hurmuz Bin Kisra rule for thirty-eight years, and the Master of the Command of Allah \( \text{azwj} \) in those days was Baheyra \( \text{as} \), and his \( \text{as} \) companions, the Momineen and his \( \text{as} \) Shias, the truthful.
And during that Kisa Bin Hurmuz Abraweyz ruled, and the Master of the Command of Allah aswj in those days in the earth was Baheyra as, until when the period prolonged, and the Revelation was terminated, and the Bounties lightened, and the changes were obligated, and the Religion was obscured, and the Salat was neglected, and the Hour drew near, and the sects were numerous, and the people came to be in confusion and the darkness, religions were different, and the affairs were scattered, and the way was ambiguous, and that generation died off, all of them, and the last of them replaced the Bounty of Allah aswj with Kufr, and His aswj obedience with aggression.

During that, Allah aswj Mighty and Majestic Purified for His aswj Prophet-hood and for His aswj Message, from the (family) tree, the shining, the good, the pedigree, the choicest whom Allah aswj Mighty and Majestic Chose in the precedence of His aswj Knowledge and Implementation of His aswj Words, before the initiation of its creation, and Made it the endpoint of His aswj Choice, and peak of His aswj Elites, and Mine of His aswj Special ones, Muhammad saww.

And specialised him saww with the Prophet-hood, and Selected him saww for the Message and manifestation of His aswj Religion, the Truth, in order to Decide the Judgment between the servants of Allah aswj. And He aswj Gave regarding the Truth, the plentiful Grants, and he saww battled against the enemies of the Lord aswj of the sky, and during that, our Lord aswj Blessed and Exalted Gathered to Muhammad saww, the knowledge of the past ones, and Increased him saww from His aswj Presence, the Wise Quran, in clear Arabic language.

He aswj neither Gave him saww the falsehood from before it, nor from behind it, being a Revelation from the Wise, the Praised One, wherein is the news of the past ones and knowledge of the remaining ones.

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587 Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 33 H 4
خرجت تلك الفرقة إلى الحرب لا تستعين بغرها وهو في وسط المدينة. وسمعته يقو: دخلت المغرب فبلغت إلى ال...

(P.s. – This is not a Hadeeth)

Up to here completes volume thirteen from the book Bihar Al Anwaar