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

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كتاب النبوة

THE BOOK OF PROPHET-HOOD

باب 1 معنى النبوة و علة بعثة الأنبياء و بيان عددهم و أصنافهم و جمل أحوالهم و جوامعها صلوات الله عليهم أجمعين

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

الآيات البقرة و قالوا كونوا هوداً أو نصارى تهتدوا قلن بل ملة إبراهيم حنيفاً و ما كان من المشركين

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

قُولُوا آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ إِلَيْنَا وَ مَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَ مَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ

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

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ

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

وَ قَالَ تَعَالَىٰ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطَ كَانُوا هُوداً أَوْ نَصَارَىٰ قُلْ أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And the Exalted Said: **Or, are you saying that Ibrahim and Ismail and Yaqoob and the tribes were Jews or Christians? Say: 'Are you more knowing or Allah?' And who is more unjust than the one who conceals a testimony that is with him, from Allah? And Allah is not heedless of what you are doing [2:140]**

وَ قَالَ تَعَالَىٰ الْبَقَرَةَ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ وَ أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَ مَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَىٰ اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

And the Exalted Said: ***The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warners, and He Revealed with them the Book with the Truth, in order to judge between the people regarding what they were differing in; and none differed in it except those who were Given it from after what came to them of the proofs, (but) rebelling between them. So, Allah Guided those who were believing to what they were differing in from the Truth, by His Permission; and Allah Guides the one He so Desires to the Straight Path [2:213]***

و قال تعالى تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

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

آل عمران إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحاً وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

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

و قال تعالى قُلْ آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ عَلَيْنَا وَ مَا أُنزِلَ عَلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا أُوتِيَ مُوسَى وَ عِيسَى وَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ

And the Exalted Said: ***Say: 'We believe in Allah and what has been Revealed unto us, and what was Revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and what was Given to Musa and Isa and the Prophets from their Lord; we do not make any distinction between any of them, and to Him are we submitting [3:84]***

و قال تعالى مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَ الْحِكْمَ وَ النَّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَاداً لِي مِنْ دُونِ اللَّهِ وَ لَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَ بِمَا كُنْتُمْ تَدْرُسُونَ

And the Exalted Said: ***It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: 'Be my worshippers from besides Allah', but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79]***

وَ لَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَ النَّبِيِّينَ أَرْبَاباً أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

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

وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ قَالَ أَ أَقْرَبُكُمْ وَ أَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَبُنَا قَالَ فَأَشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

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

النِّسَاءِ إِنَّا أُوحِينَا إِلَيْكَ كَمَا أُوحِينَا إِلَىٰ نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ وَ أُوحِينَا إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطَ وَ عِيسَىٰ وَ أَيُّوبَ وَ يُوسُفَ وَ هَارُونَ وَ سُلَيْمَانَ وَ آتَيْنَا دَاوُدَ زَبُورًا

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

وَ رُسُلًا قَدْ فَصَّصْنَا لَهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَ كَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

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

رُسُلًا مُبَشِّرِينَ وَ مُنذِرِينَ لِقَالِ الْإِنسَانِ عَلَىٰ اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا

(We Sent) Rasools as the givers of glad tidings and as warners, lest there would happen to be an argument for the people against Allah after the (coming of) Rasools; and Allah was always Mighty, Wise [4:165]

الْأَنْعَامَ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنَا وَ نُوْحًا هَدَيْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَىٰ وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

(Surah) Al Anaam: **And We Granted to him Is’haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84]**

وَ زَكَرِيَّا وَ يَحْيَىٰ وَ عِيسَىٰ وَ إِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ وَ إِسْمَاعِيلَ وَ الْيَسَعَ وَ يُوسُفَ وَ لُوطًا وَ كَلَّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ

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

وَ مِنْ آبَائِهِمْ وَ ذُرِّيَّتِهِمْ وَ إِخْوَانِهِمْ وَ الْجَنَّتَيْنَا لَهُمْ وَ هَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

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

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ لَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

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

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبِيَّةَ فَإِنْ يَكْفُرْ بِهَا هُولَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ

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

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ افْتَدَاهُ فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

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

التوبة أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَ ثَمُودَ وَ قَوْمِ إِبْرَاهِيمَ وَ أَصْحَابِ مَدْيَنَ وَ الْمُؤْتَفِكَاتِ أَنْتَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

(Surah) Al Tawbah: **Did there not come to them news of those from before them of the people of Noah, and Aad, and Samood, and people of Ibrahim, and the companions of Madayn, and the overthrown cities? Their Rasools came to them with the clear proofs. So, it was not Allah Who was unjust to them, but they were unjust to themselves [9:70]**

يوسفَ حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَ ظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَ لَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

(Surah) Yusuf^{as}: **Until when the Rasools despaired (from the people) and they (people) thought that they had lied, Our Help came to them (Rasools). So We Rescued the one We so Desired to, and Our Punishment cannot be averted from the criminal people [12:110]**

الردد وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً وَ مَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ

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

إِبْرَاهِيمَ وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

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

و قال تعالى أَمْ يَأْتِيَكُمُ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَ ثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ

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

قَالَتْ رَسُولُهُمْ أَيْبَى اللَّهِ شَكُّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا

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

فَأْتُونَا بِسُلْطَانٍ مُبِينٍ قَالَتْ لَهُمْ رَسُولُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُم بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

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

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصَبِرَنَّ عَلَىٰ مَا أَدْبَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, and we should be patient upon what you are hurting us, and upon Allah should the relying ones be relying [14:12]

وَقَالَ الَّذِينَ كَفَرُوا لِرَسُولِهِمْ لَنْخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنْهَلَكَنَّ الظَّالِمِينَ

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

وَلَنْسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِ وَ اسْتَفْتَحُوا وَ خَابَ كُلُّ جَبَّارٍ عَنِيدٍ

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

الحجر وَ مَا أَهْلَكْنَا مِنْ قَرْنٍ إِلَّا وَ لَهَا كِتَابٌ مَعْلُومٌ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلُهَا وَ مَا يَسْتَأْجِرُونَ

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

و قال تعالى و لقد أرسلنا من قبلك في شيع الأولين و ما يأتيهم من رسول إلا كانوا به يستهزؤن

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

النحل و ما أرسلنا من قبلك إلا رجالا نوحي إليهم فسنلوا أهل الذكر إن كنتم لا تعلمون بالبينات و الزبر

(Surah) Al Nahl: **And We did not Send before you except men We had Revealed unto, therefore ask the people of Al Zikr if you don't know [16:43] With the clear proofs and the Scriptures [16:44]**

الإسراء و لقد فضلنا بعض النبيين على بعض

(Surah) Al Asra: **and We have Preferred some of the Prophets above the others, [17:55]**

الكهف و ما نرسل المرسلين إلا مبشرين و مناديين

(Surah) Al Kahf: **And We do not Send the Rasools except as givers of glad tidings and as warners [18:56]**

مريم أولئك الذين أنعم الله عليهم من النبيين من ذرية آدم و ممن حملنا مع نوح و من ذرية إبراهيم و إسرائيل و ممن هدينا و اجتبينا إذا تلى عليهم آيات الرحمن خروا سجدا و بكيًا

(Surah) Maryam^{as}: **They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, and from the offspring of Ibrahim and Israeel, and from the one We Guided and Chose. When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58]**

فخلف من بعدهم خلف أضاعوا الصلاة و اتبعوا الشهوات فسوف يلقون غيا

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

الأنبياء ما آمنت قبلهم من قرية أهلكناها أ فهم يؤمنون و ما أرسلنا قبلك إلا رجالا نوحي إليهم فسنلوا أهل الذكر إن كنتم لا تعلمون

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

و ما جعلناهم جسدا لا يأكلون الطعام و ما كانوا خالدين ثم صدقناهم الوعد فأنجيناهم و من نشاء و أهلكنا المسترفين

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

الحج- وَ إِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادٌ وَ ثَمُودُ وَ قَوْمُ إِبْرَاهِيمَ وَ قَوْمُ لُوطٍ

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

وَ أَصْحَابُ مَدْيَنَ وَ كَذَّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ

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

فَكَأَيُّ مَن قَرِيَةٍ أَهْلَكْنَاهَا وَ هِيَ ظَالِمَةٌ فَهِيَ خَاوِبَةٌ عَلَىٰ غُرُوشِهَا وَ بِئْرٍ مُّعَطَّلَةٍ وَ قَصْرِ مَشِيدٍ

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]

المؤمنون يا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحاً إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

(Surah) Al Momineen: **O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing [23:51]**

وَ إِن هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَ أَنَا رَبُّكُمْ فَاتَّقُونِ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبراً كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

And this community of yours is one community and I am your Lord, so fear Me [23:52] But they divided their matter between them into sects, each group rejoicing with what was with them [23:53]

الفرقان- وَ مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِهْتَمَّ لِيَأْكُلُوا الطَّعَامَ وَ يَمْشُونَ فِي الْأَسْوَاقِ

(Surah) Al Furqan: **And We did not Send any Rasools except they were eating the food and walking in the markets, [25:20]**

وَ قَالَ تَعَالَى وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ جَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيراً فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تدميراً

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

وَ قَوْمُ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَعْرَضْنَا عَنْهُمْ وَ جَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَ أَعْتَدْنَا لِلظَّالِمِينَ عَذَاباً أَلِيماً

And the people of Noah, when they belied the Rasools, We Drowned them, and Made them to be a Sign for the people, and We have Prepared for the unjust ones a painful Punishment [25:37]

وَ عَاداً وَ ثَمُودَ وَ أَصْحَابَ الرَّسِّ وَ قُرُوناً بَيْنَ ذَلِكَ كَثِيراً وَ كُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَ كُلًّا نَبَّزْنَا تَنْبِيراً

And Aad, and Samood, and the dwellers of the Al-Rass and many generations between them [25:38] And for each one We Struck examples and each one We Wasted with a Destruction [25:39]

وَ لَقَدْ آتَيْنَا عَلَى الْقُرَيْبَةِ الَّتِي أَمْطَرْتُ مَطَرَ السَّوْءِ أَ فَلَمْ يَكُونُوا يَرَوْنها بَلْ كَانُوا لَا يَرْجُونَ نُشُوراً

And certainly they have passed by the town upon which was Rained the evil rain; did they not then see it? But, they were not hoping to be Raised [25:40]

العنكبوت وَ إِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَّمٌ مِنْ قَبْلِكُمْ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

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

وَ قَالَ تَعَالَى وَ عَاداً وَ ثَمُودَ وَ قَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِينِهِمْ وَ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَاهُمْ فَضَدَّهُمْ عَنِ السَّبِيلِ وَ كَانُوا مُسْتَبْصِرِينَ

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

وَ قَارُونَ وَ فِرْعَوْنَ وَ هَامَانَ وَ لَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَ مَا كَانُوا سَابِقِينَ

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

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِباً وَ مِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَ مِنْهُمْ مَنْ حَسَبْنَا بِهِ الْأَرْضَ وَ مِنْهُمْ مَنْ أَعْرَفْنَا وَ مَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

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

الرُّومَ أَمْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَ أَنَارُوا الْأَرْضَ وَ عَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

(Surah) Al Roum: **Or, do they not travel in the land? Then they would see how was the end-result of those from before them. They were stronger than them in prowess, and they dug**

up the ground and built it more than what they are building, and their Rasools did come to them with the clear proofs. So, Allah was not unjust to them, but they were unjust to their own selves [30:9]

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَصَابُوا السُّوَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ

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

وَقَالَ تَعَالَىٰ وَ لَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرُمْ وَأَوَّكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ

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

الْأَحْزَابِ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَ مِنْ نُوحٍ وَإِبْرَاهِيمَ وَ مُوسَىٰ وَ عِيسَىٰ ابْنِ مَرْيَمَ وَ أَخَذْنَا مِنْهُم مِيثَاقًا غَلِيظًا

(Surah) Al Ahzaab: **And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim and Musa and Isa son of Maryam, and We Took from them a Solemn Covenant [33:7]**

الْفَاطِرِ وَإِنْ يَكْذِبُونَكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

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

وَقَالَ تَعَالَىٰ وَ إِنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

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

وَ إِنْ يَكْذِبُونَكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَ بِالزُّبُرِ وَ بِالْكِتَابِ الْمُنِيرِ

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

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ

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

يَسْ يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

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

الصفات وَ لَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ وَ لَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ

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

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ

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

وَ قَالَ تَعَالَى وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ وَ إِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ

And the Exalted Said: **And Our Word had preceded to Our servants, the Rasools [37:171] Surely for them would be the Helped ones [37:172] And certainly, Our army, for them would be the victory achievers [37:173]**

وَ قَالَ تَعَالَى وَ سَلَامٌ عَلَى الْمُرْسَلِينَ

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

صَ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَ لَاتَ حَيْرَ مَنَاصٍ

(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]**

وَ قَالَ تَعَالَى كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادٌ وَ فِرْعَوْنُ ذُو الْأَوْتَادِ- وَ ثَمُودُ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ الْأَيْكَةِ أُولَئِكَ الْأَحْزَابُ إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابٌ

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

الْمُؤْمِنِ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ الْأَحْزَابُ مِنْ تَعْلِيمِهِمْ وَ هَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَ جَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابٌ

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

وَ قَالَ تَعَالَى أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَ آثَارًا فِي الْأَرْضِ فَأَخَذْتَهُمُ اللَّهُ بِذُنُوبِهِمْ وَ مَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ

The Exalted Said: **Or, do they not travel in the land? Then they would see how was the end-result of those who were from before them. They were stronger in them in prowess, and**

impact in the land, but Allah seized them due to their sins, and there was no saviour for them from Allah [40:21]

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ

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

وَقَالَ تَعَالَى إِنَّا لَنَنْصُرُ رُسُلَنَا وَالدِّينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ

And the Exalted Said: Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]

وَقَالَ تَعَالَى وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَ مِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَ مَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَضِي بِالْحَقِّ وَ حَسِرَ هُنَالِكَ الْمُبْطِلُونَ

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

وَقَالَ تَعَالَى أ فَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَ أَشَدَّ قُوَّةً وَ آثَارًا فِي الْأَرْضِ فَمَا أَعْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

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

فَلَمَّا جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

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

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

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

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَ حَسِرَ هُنَالِكَ الْكَافِرُونَ

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

جمعق شرع لكم من الدين ما وصى به نوحاً و الذي أوحينا إليك و ما وصينا به إبراهيم و موسى و عيسى أن أقيموا الدين و لا تتفرقوا فيه

He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: "Establish the Religion and do not be divided in it!" [42:13]

و قال عز و جل و ما كان ليشتر أن يكلمه الله إلا وحياً أو من وراء حجاب أو يرسل رسولا فيوحي بإذنه ما يشاء إنه عليّ حكيم

And the Mighty and Majestic Said: **And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires. He is Exalted, Wise [42:51]**

ق كذبت قبلهم قوم نوح و أصحاب الرس و ثمود و عاد و فرعون و إخوان لوط و أصحاب الأيكة و قوم تبع كل كذب الرسل فحق وعيد

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

النجم و أنه أهلك عاداً الأولى و ثمود فما أبقى

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

و قوم نوح من قبل إنهم كانوا هم أظلم و أظنى و المؤمنكة أهوى فغشاهما ما غشى

And the people of Nuh before; surely they were most unjust and most inordinate [53:52] And the overthrown cities He Overthrew [53:53]

الحديد لقد أرسلنا رسلنا بالبينات و أنزلنا معهم الكتاب و الميزان ليقيموا الناس بالقسط

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

و قال تعالى و لقد أرسلنا نوحاً و إبراهيم و جعلنا في ذريتهما النبوة و الكتاب فمنهم مهتد و كثير منهم فاسقون

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

ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَ قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ

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

الْمُجَادِلَةَ كَتَبَ اللَّهُ لَأَعْلَيْنَ أَنَا وَ رُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

(Surah) Al Mujadila: **Allah has Ordained: "Neither I nor My Rasool would be overcome!" Surely, Allah is Strong, Mighty [58:21]**

الْحَاقَّةُ وَ جَاءَ فِرْعَوْنُ وَ مِنْ قَبْلَهُ وَ الْمُؤْتَفِكَاتُ بِالْحَاطِطَةِ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً

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

الْجِنِّ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْمَعُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا

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

لِيَعْلَمَ أَنَّ قَدْ أَتَلْعُوا رَسُولَاتِ رَبِّهِمْ وَ أَحَاطَ بِمَا لَدَيْهِمْ وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

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

الْبُرُوجِ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ فِرْعَوْنُ وَ ثَمُودَ

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

الْفَجْرِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ ذَاتِ الْعِمَادِ

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

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ وَ ثَمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ

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

وَ فِرْعَوْنَ ذِي الْأَوْتَارِ الَّذِينَ طَعَنُوا فِي الْبِلَادِ

And Pharaoh, possessor of the pegs [89:10] Those who transgressed in the cities [89:11]

فَأَكْتَرُوا فِيهَا الْفَسَادَ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

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

Notes –

وَقَدْ رَوَى الْعَبَّاسِيُّ عَنْ حَنَانَ بْنِ سَدَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ أَوْ كَانَ يُدْعَى أَنْبِيَاءَ قَالَ لَا وَ لَكِنَّهُمْ كَانُوا أَسْبَاطاً أَوْلَادَ الْأَنْبِيَاءِ
وَمَا يَكُونُوا فَارَقُوا الدُّنْيَا إِلَّا سَعْدَاءَ تَابُوا وَ تَذَكَّرُوا مَا صَنَعُوا

And it has been reported by Al-Ayyashi, from Hanan Bin Sadeyr, from his father, from Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Were the sons of Yaqoub^{as} Prophets^{as}?' He^{asws} said: 'No, but they were tribes of the children of Prophets^{as}, and they did not depart from the world except as fortunate. They repented and remembered what they had done'.

وَرَوَى أَصْحَابُنَا عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: إِنَّهُمْ كَانُوا قَبْلَ نُوحٍ أُمَّةً وَاحِدَةً عَلَى فِطْرَةِ اللَّهِ لَا مُهْتَدِينَ وَ لَا ضَالِّينَ فَبَعَثَ اللَّهُ النَّبِيِّينَ

It is reported by our companions from Al-Baqir^{asws}, he said: 'Before Noah^{as}, they were one community being upon the nature (Natured by) Allah^{azwj}, neither guided nor straying, so Allah^{azwj} Sent the Prophets^{as}'.

وَقَالَ الصَّادِقُ ع تَقْدِيرَهُ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ أُمَّةِ النَّبِيِّينَ بِتَصْدِيقِ نَبِيِّهَا وَ الْعَمَلِ بِمَا جَاءَهُمْ بِهِ وَ أَنْهُمْ خَالَفُوهُ بَعْدَ مَا جَاءُوا وَ مَا وَفَوْا بِهِ وَ تَرَكَوا كَثِيرًا مِنْ شَرِيعَتِهِ وَ حَرَفُوا كَثِيرًا مِنْهَا

And Al Sadiq^{asws} said: 'His^{azwj} Determination – and when Allah^{azwj} Took the Covenant of the communities of Prophets^{as} with the ratification of their Prophet^{as}, and the acting with whatever he^{as} had come with, but they opposed him^{as} after what he^{as} had come with and were not loyal with him^{as}, and they neglected most of his^{as} Laws and altered most of it'.

وَقَدْ رُوِيَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَمْ يَبْعَثِ اللَّهُ نَبِيًّا آدَمَ وَ مَنْ بَعْدَهُ إِلَّا أَخَذَ عَلَيْهِ الْعَهْدَ عَلَى أَنْ بَعَثَ اللَّهُ مُحَمَّدًا وَ هُوَ خِيٌّ لِيُؤْمِنَنَّ بِهِ وَ لِيَنْصُرَنَّهُ وَ أَمْرُهُ
بِأَنْ يَأْخُذَ الْعَهْدَ بِذَلِكَ عَلَى قَوْمِهِ

And it has been reported from Ali^{asws}, he said: 'Allah^{azwj} did not Send any Prophet^{as}, (from) Adam^{as} and the ones after him, except He^{azwj} Took the Pact upon him^{as} upon that if Allah^{azwj} Sends Muhammad^{saww} while he^{as} is alive, he^{as} would believe in him^{as} and he^{as} will help him^{as} and his matter by taking the pact of that upon his^{as} people'.

وَرُوِيَ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَرَأَ هَذِهِ الْآيَةَ ثُمَّ أَوْمَأَ إِلَى صَدْرِهِ وَ قَالَ نَحْنُ وَ اللَّهُ ذُرِّيَّةُ رَسُولِ اللَّهِ ص

And it is reported that Abu Abdullah^{asws} recited this Verse (And We had Sent Rasools from before you and We Made wives and offspring to be for them. And it was not for a Rasool that he comes with a Sign except by the Permission of Allah [13:38]), then gestured to his^{asws} chest and said: 'By Alla^{azwj}! We are the offspring of Rasool-Allah^{saww}!'

وَ يَقْرُبُ مِنْهُ مَا رَوَاهُ جَابِرٌ وَ مُحَمَّدٌ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: نَحْنُ أَهْلُ الذِّكْرِ

And near to that is what is reported by Jabir and Muhammad Bin Muslim, from Abu Ja'far^{asws}, he^{asws} said: 'We^{asws} are the people of Zikr'.

و رُوِيَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: نَحْنُ عُيُنَا بِمَا

And it is reported from Ali^{asws} Bin Al-Husayn^{asws}, he said: 'We^{asws} are meant by it'.

قال الطبرسي رحمه الله روي عن علي ع أنه قال بعث الله نبيا أسود لم يقص علينا قصته

Al-Tabarsee said, 'It is reported from Ali^{asws}, he^{asws} said: 'Allah Sent a black (African) Prophet^{as} but did not Narrate his^{as} story to us'.

1- فس، تفسير القمي كَانَ النَّاسُ أُمَّةً وَاحِدَةً قَالَ قَبْلَ نُوحٍ عَلَى مَذَهَبٍ وَاحِدٍ فَاجْتَلَبُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَيِّنِينَ وَ مُنذِرِينَ

(opinion)¹

2- فس، تفسير القمي إِنَّ اللَّهَ اصْطَفَى الْأَيَّةَ لِقَطْعِ الْأَيَّةِ حَاطَمٌ وَ مَعْنَاهُ حَاطَمٌ وَ إِنَّمَا فَصَّلَهُمْ عَلَى خَالِيهِ زَمَانِهِمْ

(opinion)

وَ قَالَ الْعَالِمُ ع نَزَلَ وَ آلِ إِبْرَاهِيمَ وَ آلِ عِمْرَانَ وَ آلِ مُحَمَّدٍ عَلَى الْعَالَمِينَ فَأَسْقَطُوا آلَ مُحَمَّدٍ مِنَ الْكِتَابِ

And the Scholar^{asws} said: '**The Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the worlds [3:33]**, so the (words), 'The Progeny of Muhammad' was dropped from the Book (by the compilers).²

3- فس، تفسير القمي ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا لِي أَيُّ إِنَّ عَيْسَى ع لَمْ يَقُلْ لِلنَّاسِ إِنِّي خَلَقْتُكُمْ فَكُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَ لَكِنْ قَالَ لَهُمْ كُونُوا رَبَّانِيَيْنَ أَيُّ عُلَمَاءَ قَوْلُهُ وَ لَا يَأْمُرُكُمْ قَالَ كَانَ قَوْمٌ يَعْبُدُونَ الْمَلَائِكَةَ وَ قَوْمٌ مِنَ النَّصَارَى زَعَمُوا أَنَّ عَيْسَى رَبٌّ وَ الْيَهُودُ قَالُوا عَزِيزُ ابْنُ اللَّهِ فَقَالَ اللَّهُ- لَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَ النَّبِيِّينَ أَرْبَابًا

'Tafseer Al-Qummi' - **then he should be saying to the people: 'Be my worshippers [3:79]** – i.e., (Prophet) Isa^{as} did not say to the people, 'I am your Creator so be worshipping me rather than Allah', but he said to them **Be learned (in Religion) [3:79]** – i.e., scholars. His Words: '**And He did not Command you all [3:80]** – they were a people who were worshipping the Angels, and a group of Christians who claimed that Isa is Lord, and the Jews said, 'Uzeyr is a son of Allah'. Allah Said: **And He did not Command you all that you should be taking the Angels and the Prophets as lords [3:80]**'. (opinion)³

4- فس، تفسير القمي وَ إِذْ أَخَذَ اللَّهُ الْآيَةَ مِنَ اللَّهِ أَخَذَ بِمِثْقَالٍ ذَرَّةٍ مِنَ عَلَى الْأَنْبِيَاءِ أَنْ يُؤْمِنُوا بِهِ وَ يَنْصُرُوهُ وَ يُجِيرُوا أُمَّهَاتِهِمْ مِنْ صِرِّهِ

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

² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 2

³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 3

حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا مِنْ لَدُنْ آدَمَ فَهَلُمَّ جَزَاءً إِلَّا وَ يَرْجِعُ إِلَى الدُّنْيَا وَ يَنْصُرُ أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ قَوْلُهُ لَتُؤْمِنُنَّ بِهِ يَعْنِي بِرَسُولِ اللَّهِ وَ لَتَنْصُرُنَّ أَمِيرَ الْمُؤْمِنِينَ ع ثُمَّ قَالَ لَهُمْ فِي الذَّرِّ - أَ أَقْرَبْتُمْ وَ أَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي أَيَّ عَهْدِي قَالُوا أَقْرَبْنَا قَالَ اللَّهُ لِلْمَلَائِكَةِ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

‘Tafseer Al-Qummi’ - It was narrated to me by my father, from Ibn Abu Umeyr, from Ibn Muskan,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} has not Sent a Prophet^{-as} from Adam^{-as}, and so forth, except that he^{-as} would be returning to the world and helping Amir Al-Momineen^{-asws}. And these are His^{-azwj} Words **you must believe in him** – Meaning Rasool-Allah^{-saww} **and you must help him [3:81]** – Meaning Amir Al-Momineen^{-asws}. Then Allah^{-azwj} Said to them^{-as} in the (world of the) Particles **“Do you affirm and accept My Pact upon that?”** i.e., My^{-azwj} Covenant **They said: ‘We do accept’** Allah^{-azwj} Said to the Angels **“Then bear witness, and I (too) am of the Bearers of Witness with you.”**⁴

وَ هَدِيَهُ مَعَ الْآيَةِ الَّتِي فِي سُورَةِ الْأَحْزَابِ فِي قَوْلِهِ وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُوحٍ وَ الْآيَةِ الَّتِي فِي سُورَةِ الْأَعْرَافِ قَوْلُهُ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ قَدْ كُنِيَْتَ هَذِهِ الْفَالَتْ آيَاتٍ فِي ثَلَاثِ سُورٍ

5- فس، تفسير القمي وَ لَوْ أَشْرَكُوا يَعْنِي الْأَنْبِيَاءَ الَّذِينَ قَدْ تَعَدَّدَ ذُرِّيَّتَهُمْ فَإِنْ يَكْفُرُ بِمَا هُوَ لِإِيعَى أَصْحَابُهُ وَ تُرْشِدًا وَ الَّذِينَ أَذْكَرُوا بِنِعْمَةِ أَمِيرِ الْمُؤْمِنِينَ ع فَتَعَدُّ وَ كَلَّمْنَا بِمَا قَوْلًا يَعْنِي شِبَعَةَ أَمِيرِ الْمُؤْمِنِينَ

(P.S. – opinion)⁵

6- فس، تفسير القمي فَرَدُّوا أَيَدِيَهُمْ فِي أَفْوَاهِهِمْ يَعْنِي فِي أَفْوَاهِ الْأَنْبِيَاءِ

وَ حَدَّثَنِي أَبِي رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: مَنْ آذَى جَارَهُ طَمَعًا فِي مَسْكَنِهِ وَرَثَهُ اللَّهُ دَارَهُ

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

وَ هُوَ قَوْلُهُ وَ قَالَ الَّذِينَ كَفَرُوا إِلَى قَوْلِهِ فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَكُمْ لَنْبِتِكُمُ الظَّالِمِينَ وَ لَتَسْكُنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ قَوْلُهُ وَ اسْتَفْتَيْتُمُوهَا أَيَّ دَعْوَى وَ سَخَابَ كُلِّ جَبَّارٍ عَنِيْدٍ أَيَّ حَسَبٍ.

وَ فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْعَنِيْدُ الْمُعْرِضُ عَنِ الْحَقِّ

And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘The **stubborn tyrant [14:15]** – one turning around from the Truth.⁶

⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 4

⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 5

⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 6

7- فس، تفسير القمي إلا و لما كتاب معلوم أي أجل مكتوب

(opinion)⁷

8- فس، تفسير القمي فختلف من بعدهم خلف وهو الرديء والدليل على ذلك قوله أصابع الصلاة

(opinion)⁸

9- فس، تفسير القمي أنهم يؤمنون أي كيف يؤمنون ولم يؤمن من كان قبلهم بالآيات حتى خلوا فتملأ أهل الذکر قال آل محمد

(opinion)⁹

10- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن عيسى عن محمد بن خالد عن جعفر عن غياث عن أبي عبد الله ع في قوله وكذا ترونا تغييراً يعني كسرنا كسراً قال هي بالفتح

(opinion)¹⁰

11- فس، تفسير القمي فيهم من أرسلنا عليه حاجباً وهم قوم لوط ومنهم من أخذته الصيحة وهم قوم شعيب وصالح ومنهم من حسبنا به الأرض وهم قوم هود ومنهم من أغرقنا فرعون وأصحابه ثم قال عز وجل تكيداً ورداً على المجرة وما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون

(opinion)¹¹

12- فس، تفسير القمي وإذ أخذنا من النبيين ميثاقهم ومنك قال هذه الواو زيادة في قوله ومنك وإنما هو منك ومن ثم فأخذ الله الميثاق لنفسه على الأنبياء ثم أخذ لبيبه على الأنبياء والأئمة ع ثم أخذ للأنبياء على رسول الله ص

(opinion)¹²

13- فس، تفسير القمي ولات حين مناص أي ليس هو وقت منقر

(opinion)¹³

14- فس، تفسير القمي والأحزاب من بعدهم هم أصحاب الأنبياء الذين هربوا وهمت كل أمية برسولهم ليأخذوه يعني يقتلوه وسادوا بالباطل أي حاسموا ليأخذوا بيد الحق أي يبطلوه ويذبحوه قوله من وات أي من دافع

⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 7

⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 8

⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 9

¹⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 10

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

¹² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 12

¹³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 13

(opinion)¹⁴

15 فس، تفسير القمي إنا لننصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ هُوَ فِي الرَّجْعَةِ إِذَا رَجَعَ رُسُولُ اللَّهِ وَ الْأَيُّمَةُ ع

أَخْبَرَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: قُلْتُ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ قَالَ ذَلِكَ وَ اللَّهُ فِي الرَّجْعَةِ أَمَا عَلِمْتَ أَنَّ أَنْبِيَاءَ كَثِيرَةً لَمْ يُنصُرُوا فِي الدُّنْيَا وَ قُتِلُوا وَ الْأَيُّمَةُ مِنْ بَعْدِهِمْ قُتِلُوا وَ لَمْ يُنصُرُوا فِي الدُّنْيَا وَ ذَلِكَ فِي الرَّجْعَةِ

‘Tafseer Al-Qummi’ - It was informed to us by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said, ‘The Words of Allah^{azwj} Blessed and Exalted: **Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]**. He^{asws} said: ‘By Allah^{azwj}! That is regarding the Raj’at. But, do you not know that most of the Prophets^{as} were not helped in the world and they^{as} were killed, and the Imams^{asws} from after them^{as} were (also) killed and were not helped in the world? And what is regarding the Raj’at’.¹⁵

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ الْأَشْهَادُ الْأَيُّمَةُ قَوْلُهُ وَ آثَارًا فِي الْأَرْضِ يَقُولُ أَحْمَدًا فِي الْأَرْضِ

16 فس، تفسير القمي شَرَعَ لَكُمْ مِنَ الدِّينِ مَحَاطِبَةً لِمَنْ حَمَدَ مِنْ أَنْ أُقِيمُوا الدِّينَ أَيْ تَعَلَّمُوا الدِّينَ يَنْبَغِي التَّوْحِيدَ وَ إِقَامَ الصَّلَاةَ وَ إِتْيَاءَ الزَّكَاةَ وَ صَوْمَ شَهْرِ رَمَضَانَ وَ حَجَّ الْبَيْتِ وَ السُّنَنِ وَ الْأَحْكَامِ الَّتِي فِي الْكُتُبِ وَ الْإِثْرَارَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ لَا تَقْتَرُوا فِيهِ أَيْ لَا تَحْتَلِفُوا فِيهِ قَوْلُهُ وَ مَا كَانَ لِيَبْشِرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحِيًّا قَالَ وَحِيٌّ مُشَافَهَةٌ وَ وَحِيٌّ الْهَامُ وَ هُوَ الَّذِي يَقَعُ فِي الْقَلْبِ أَوْ مِنْ وَرَاءِ حِجَابٍ كَمَا كَلَّمَ اللَّهُ نَبِيَّهُ ص وَ كَمَا كَلَّمَ اللَّهُ مُوسَى مِنَ النَّارِ أَوْ يُرْسِلُ رُسُلًا فَيُوحِي بِأُذُنِهِ مَا يَشَاءُ قَالَ وَحِيٌّ مُشَافَهَةٌ يَنْبَغِي إِلَى النَّاسِ

(opinion)¹⁶

17 فس، تفسير القمي وَ الْمُؤْتَفِكَةَ أَهْوَى قَالَ الْمُؤْتَفِكَةَ الْبُصْرَةَ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع يَا أَهْلَ الْبُصْرَةَ يَا أَهْلَ الْمُؤْتَفِكَةَ إِلَى قَوْلِهِ ع ائْتَفَكْتُ بِأَهْلِهَا مَرَّتَيْنِ وَ عَلَى اللَّهِ تَمَامُ الثَّلَاثَةِ وَ تَمَامُ الثَّلَاثَةِ فِي الرَّجْعَةِ

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

18 فس، تفسير القمي وَ السِّبْرَانَ قَالَ السِّبْرَانُ الْإِعْلَامُ عَد، العقائد اعتقادنا في عدد الأنبياء أعم مائة ألف نبي و أربعة و عشرون ألف نبي و مائة ألف وصي و أربعة و عشرون ألف وصي لكل نبي منهم وصي أوصى إليه بأمر الله تعالى و نعتقد فيهم أعم بآءوا بالحق من عند الحق و أن قولهم قول الله تعالى و أمرهم أمر الله تعالى و طاعتهم طاعة الله و معصيتهم معصية الله و أنهم ع لم ينطقوا إلا عن الله تعالى عن وحيه و أن سادة الأنبياء خمسة الذين

¹⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 14

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

¹⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 16

¹⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 17

عليهم دارت الرسى و هم أصحاب الشرائع من أتى بشرية مستأنفة نسخت شريعة من تقدمه و هم خمسة نوح و إبراهيم و موسى و عيسى و محمد و هم أولو الحرم صلوات الله عليهم إن محمدا سيدهم و أفضلهم **جاء بالحق و صدق المرسلين**

(opinion)¹⁸

19- مع، معاني الأخبار ابن عُبُدوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنِ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ فَضْلَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْمَرْزُوقِيِّ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَعْرَابِيٌّ لِرَسُولِ اللَّهِ ص السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ قَالَ لَسْتُ نَبِيَّ اللَّهِ وَ لَكِنِّي نَبِيُّ اللَّهِ

‘Ma’any Al Akhbaar’ - Ibn Mabdots, from Ibn Quteyba, from Hamdan Bin Suleyman, from Ahmad Bin Fazlan, from Suleyman Bin Ja’far Al Marouzy, from Sabit Bin Abu Safiya, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘A Bedouin said to Rasool-Allah^{-saww}, ‘The greetings be upon you^{-saww}, O News (Naba) of Allah^{-azwj}!’ He^{-saww} said: ‘I^{-saww} am not News of Allah^{-azwj}, but I^{-saww} am Prophet^{-saww} of Allah^{-azwj}’.

النبو لفظ مأخوذ من النبوة و هو ما ارتفع من الأرض فمعنى النبوة الرفعة و معنى النبي الرفيع سمعت ذلك من أبي بشر اللغوي بمدينة السلام

The Prophet-hood (Nabuwat) is a word taken from the Prophecy (Al-Nabwah), and it is what rises from the earth. So the meaning of the Prophecy (Al-Nabwah) is the raising, and the meaning of the Prophet^{-saww} (Nabi) is the raiser. I heard that from Abu Bishr the linguist of the Medina Al-Salaam.¹⁹

20- يد، التوحيد التَّفَاقُ عَنِ أَبِي الْقَاسِمِ الْعَلَوِيِّ عَنِ الْبَزْمَكِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمِ الْقُمِّيِّ عَنِ الْمُقْبِيِّ عَنِ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الزُّنْدِيقُ الَّذِي أَتَى أَبَا عَبْدِ اللَّهِ ع فَقَالَ مِنْ أَيْنَ أَتَيْتَ أَنْبِيَاءَ وَ رُسُلًا

‘Al Tawheed’ - Al Daqq, from Abu Al Qasim Al Alawy, from Al Barmaky, from Al-Husayn Bin Al Hassan, from Ibrahim Bin Hashim Al Qummy, from Faqeymi, from Hisham Bin Al Hakam who said,

‘The atheist who came to Abu Abdullah^{-asws} asked, saying, ‘From where can the Prophets^{-as} and Rasools^{-as} be proven?’

قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّا لَمَّا أَتَيْنَا أَنْ لَنَا خَالِقًا صَانِعًا مُتَعَالِيًا عَنَّا وَ عَنِ جَمِيعِ مَا خَلَقَ وَ كَانَ ذَلِكَ الصَّانِعُ حَكِيمًا لَمْ يَجْزِ أَنْ يُشَاهِدَهُ خَلْقَهُ وَ لَا يُلَامِسُوهُ وَ لَا يُبَاشِرُهُمْ وَ لَا يُبَاشِرُوهُ وَ يُجَاجِهُهُمْ وَ يُجَاجُوهُ فَتَبَّتْ أَنْ لَهُ سُمْرَاءٌ فِي خَلْقِهِ يَدُلُّوهُمْ عَلَى مَصَالِحِهِمْ وَ مَنَافِعِهِمْ وَ مَا بِهِ بَقَاؤُهُمْ وَ فِي تَرْكِهِ فَنَاقُؤُهُمْ فَتَبَّتْ الْأُمُورَ وَ النَّهْوَ عَنِ الْحَكِيمِ الْعَلِيمِ فِي خَلْقِهِ وَ تَبَّتْ عِنْدَ ذَلِكَ أَنَّهُ [أَنْ] لَهُ مُعَرِّبِينَ وَ هُمْ الْأَنْبِيَاءُ وَ صَفْوَتُهُ مِنْ خَلْقِهِ

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

¹⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 18

¹⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 19

حُكَمَاءَ مُؤَدِّبِينَ بِالْحِكْمَةِ مُبْعُوثِينَ بِهَا غَيْرَ مُشَارِكِينَ لِلنَّاسِ فِي أَحْوَالِهِمْ عَلَى مُشَارَكَتِهِمْ هُمْ فِي الْخَلْقِ وَ التَّرْكِيبِ مُؤَيَّدِينَ مِنْ عِنْدِ الْحَكِيمِ الْعَلِيمِ بِالْحِكْمَةِ وَ الدَّلَائِلِ وَ الْبَرَاهِينِ وَ الشَّوَاهِدِ مِنْ إِخْتِيَاءِ الْمُؤْتَى وَ إِتْرَاءِ الْأَكْمَةِ وَ الْأَبْرَصِ فَلَا تَخْلُو أَرْضُ اللَّهِ مِنْ حُجَّةٍ يَكُونُ مَعَهُ عِلْمٌ يَدُلُّ عَلَى صِدْقِ مَقَالِ الرَّسُولِ وَ وَجُوبِ عَدَالَتِهِ

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

21- ل، الخصال لي، الأمالي للصدوق بالإسناد إلى داريم عن الرضا عن أبيه ع قَالَ قَالَ النَّبِيُّ ص خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِائَةَ أَلْفِ نَبِيٍّ وَ أَرْبَعَةَ وَ عَشْرِينَ أَلْفَ نَبِيٍّ أَنَا أَكْرَمُهُمْ عَلَى اللَّهِ وَ لَا فَخْرَ وَ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِائَةَ أَلْفِ وَصِيٍّ وَ أَرْبَعَةَ وَ عَشْرِينَ أَلْفَ وَصِيٍّ فَعَلِيَ أَكْرَمُهُمْ عَلَى اللَّهِ وَ أَفْضَلُهُمْ

‘Al Khisaal’ - By the chain going up to Daraam,

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

22- ماء، الأمالي للشيخ الطوسي ابن بشار [بشار] عَنْ عُثْمَانَ بْنِ أَحْمَدَ بْنِ الدَّقَاقِ عَنِ الْحَسَنِ بْنِ سَلَامِ السَّوَّاقِيِّ عَنْ زَكْرِيَّا بْنِ عَبْدِ اللَّهِ عَنْ مُسْلِمِ بْنِ خَالِدٍ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص بُعِثْتُ عَلَى أُمَّةٍ ثَمَانِيَةِ أَلْفِ نَبِيٍّ مِنْهُمْ أَرْبَعَةُ أَلْفٍ مِنْ بَنِي إِسْرَائِيلَ

‘Al Amaali’ of the sheykh Al Tusi - Ibn Masran, from Usman Bin Ahmad Bin Al Daqaq, from Al Hassan Bin Salam Al Sawaq, from Zakriyya Bin Udayy, from Muslim Bin Khalid, from Zayd Bin Sa’ad, from Muhammad Bin Al Mankadar, from Safwan Bin Saleym, from Anas Bin Malik (a well known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} am Sent upon the foot-steps of eighty thousand Prophets^{-as}, from them are four thousand from the Children of Israel

23- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ - وَ لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَجَمَ رَبُّكَ قَالَ كَانُوا أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ لِيَتَّخِذَ عَلَيْهِمُ الْحُجَّةَ

‘Tafseer Al-Ayyashi’ - From Abdullah Bin Sinan who said,

‘Abu Abdullah^{-asws} was asked about the Words of Allah^{-azwj}: **And had your Lord so Desired, He would have Made the people as one community, and they will not stop differing [11:118]**

²⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 20

²¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 21

Except the one whom your Lord shows Mercy, [11:119]. He^{-asws} said: ‘They were one community, then Allah^{-azwj} Sent the Prophets^{-as} in order to take the arguments upon them.’²²

24- مع، معاني الأخبار ل، الخصال علي بن عبد الله الأسواري عن أحمد بن محمد بن قيس عن عمرو بن حفص عن عبد الله بن محمد بن أسد عن الحسين بن إبراهيم عن يحيى بن سعيد البصري عن ابن جريح عن عطاء عن عتبة اللثبي عن أبي ذر رجمه الله قال: قلت يا رسول الله كم النبيون قال مائة ألف و أربعة و عشرون ألف نبي قلت كم المرسلون منهم قال ثلاث مائة و ثلاثة عشر جماعاً غيراً

‘Ma’ani Al Akhbaar’, ‘Al Khisaa’ - Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays, from Amro Bin Hafs, from Abdullah Bin Muhammad Bin Asad, from Al-Husayn Ibrahim, from Yahya Bin Saeed Al Basry, from Ibn Jareeh, from Ata’a, from Utba Al Lays,

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

قلت من كان أول الأنبياء قال آدم قلت و كان من الأنبياء مرسلًا قال نعم خلقه الله بيده و نفخ فيه من روحه

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

ثم قال يا أبا ذر أربعة من الأنبياء سريانئون آدم و شيث و أخنوخ و هو إدريس و هو أول من خط بالقلم و نوح- و أربعة من العرب هود و صالح و شعيب و نبيك محمد ص و أول نبي من بني إسرائيل موسى و آخريهم عيسى و ستمائة نبي

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

قلت يا رسول الله كم أنزل الله تعالى من كتاب قال مائة كتاب و أربعة كتب أنزل الله تعالى على شيث ع خمسين صحيفة و على إدريس ثلاثين صحيفة و على إبراهيم عشرين صحيفة و أنزل التوراة و الإنجيل و الزبور و الفرقان المحتر

I^{-ra} said, ‘O Rasool-Allah^{-saww}! How many Books did Allah^{-azwj} Reveal?’ He^{-saww} said: ‘One hundred and four Books – Allah^{-azwj} the Exalted Revealed fifty Parchment unto Shees^{-as}, and thirty Parchments unto Idrees^{-as}, and twenty Parchments unto Ibrahim^{-as}, and He^{-azwj} Revealed the Torah, and the Evangel, and the Psalms, and the Furqan’ – the Hadeeth’.²³

25- مل، كامل الزيارات أبي و جماعته مشايخي عن سعد بن الحسين بن علي الرضوي و غيره عن أحمد بن هلال عن ابن أبي عمير عن حماد بن عثمان عن أبي بصير عن أبي عبد الله ع و الحسين بن محبوب عن أبي حمزة عن علي بن الحسين ع قالا من أحب أن يضافحه مائة ألف نبي و أربعة و عشرون

²² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 23

²³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 24

أَلَفَ نَبِيٌّ فَلْيَزُرْ قَبْرَ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِيِّ بْنِ عَلِيٍّ ع فِي النَّصْفِ مِنْ شَعْبَانَ فَإِنَّ أَرْوَاحَ النَّبِيِّينَ ع يَسْتَأْذِنُونَ اللَّهَ فِي زِيَارَتِهِ فَيُؤَدُّنَ لَهُمْ مِنْهُمْ حَمْسَةً أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ

'Kamil Al Ziyaraat' - My father and a group of sheykhs, from Sa'ad, from Al Hassan Bin Ali Al Zaytouni and someone else, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Hamad Bin Usman, from Abu Baseer,

'From Abu Abdullah^{-asws}, and Al-Hassan Bin Mahboub, from Abu Hamza, from Ali^{-asws} Bin Al-Husayn^{-asws} both having said: 'One who loves that he would shake hands with one hundred and twenty thousand Prophets^{-as}, then let him visit the grave of Abu Abdullah Al-Husayn Ibn Ali^{-asws} during the middle of Shaban, for the souls of the Prophets^{-as} are seeking Permission of Allah^{-azwj} in visiting him^{-asws}, so He^{-azwj} Permits them^{-as} – from them^{-as} are the five Determined ones (Ul Al-Azm) from the Rasools^{-as}'.

فَلَمَّا مَنَّ اللَّهُ عَلَيْهِمْ قُلْنَا لَهُ مَا مَعْنَى أَوْلُوا الْعَزْمَ قَالَ بُعِثُوا إِلَى شَرْقِ الْأَرْضِ وَغَرْبِهَا جِنَّهَا وَإِنْسِهَا

We said, 'Who are they^{-as}?' He^{-asws} said: 'Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as}, and Muhammad^{-sawww}'. We said to him^{-asws}, 'What is the meaning of 'Determined ones'?' He^{-asws} said: 'Having been Sent to the east of the earth and its west, to its Jinn and its humans'²⁴

26- ل، الخصال ابن الوليد عن محمد العطار عن ابن ابان عن ابن اوزمة عن محمد بن علي الكوفي عن البرنظي عن ابان عن اسماعيل الجعفي عن ابي جعفر ع قال: اولو العزم من الرسل خمسة- نوح و ابراهيم و موسى و عيسى و محمد صلى الله عليهم اجمعين

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

'From Abu Ja'far^{-asws} having said: 'The Determined ones (Ul Al-Azm) from the Rasools^{-as} are five – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as} and Muhammad^{-sawww}, may the Salawat of Allah^{-azwj} ben upon them^{-as} all.²⁵

27 الأبرسي في مشارق الأنوار عن علي بن عاصم الكوفي قال: دخلت على أبي محمد العسكري ع فقال لي يا علي انظر إلى ما تحت قدميك فإنك على بساط قد جلس عليه كثير من النبيين والمرسلين والأئمة الراشدين

Al Barsy in (the book) 'Masharik Al Anwaar', from Ali Bin Aasim Al Kufy who said,

'I went to Abu Muhammad Al-Askari^{-asws} and he^{-asws} said to me: 'Look at what is under your feet, for you are upon a rug upon which have sat a lot of the Prophets^{-as} and the Messengers^{-as}, and the rightly guiding Imams^{-asws}'.

ثم قال اذن متي فدنت منه فمسح يده على وجهي فصرت بصيراً قال فرأيت في البساط أقداماً و صوراً فقال هذا أثر قدم آدم ع و موضع جلوسه و هذا أثر هابيل و هذا أثر شِيث و هذا أثر نوح و هذا أثر قيدر و هذا أثر مهلائيل و هذا أثر يازة و هذا أثر خنوخ و هذا أثر إدريس

Then he^{-asws} said: 'Come near me^{-asws}'. So, I went closer to him^{-asws}. He^{-asws} wiped his^{-asws} hand upon my face and I became insightful. I saw in the rug, feet (footprints), and an image. He^{-asws}

²⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 25

²⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 26

said: 'This is an impact of a foot of Adam^{-as} and place of his^{-as} seating, and this is a trace of Habeel^{-as}, and this is a trace of Shees^{-as}, and this is a trace of Noah^{-as}, and this is a trace of Qaydar^{-as}, and this is a trace of Mahlayeel^{-as}, and this is a trace of Yarah^{-as}, and this is a trace of Khanouh^{-as}, and this is a trace of Idrees^{-as}.

وَ هَذَا أَثَرُ مُتَوَشِّلِحٍ وَ هَذَا أَثَرُ سَامٍ وَ هَذَا أَثَرُ أَرْفَحَشَدٍ وَ هَذَا أَثَرُ هُودٍ وَ هَذَا أَثَرُ صَالِحٍ وَ هَذَا أَثَرُ لُقْمَانَ وَ هَذَا أَثَرُ إِبْرَاهِيمَ وَ هَذَا أَثَرُ لُوطٍ وَ هَذَا أَثَرُ إِسْمَاعِيلَ وَ هَذَا أَثَرُ إِيْلَاسَ وَ هَذَا أَثَرُ إِسْحَاقَ وَ هَذَا أَثَرُ يَعْقُوبَ وَ هَذَا أَثَرُ يُوسُفَ وَ هَذَا أَثَرُ شُعَيْبٍ

And this is a trace of Matushalkh^{-as}, and this is a trace of Saam^{-as-as}, and this is an effect of Arfakhshad^{-as}, and this is a trace of Hud^{-as}, and this is a trace of Salih^{-as}, and this is a trace of Luqman^{-as}, and this is a trace of Ibrahim^{-as}, and this is a trace of Lut^{-as}, and this is a trace of Ismail^{-as}, and this is a trace of Ilyas^{-as}, and this is a trace of Is'haq, and this is a trace of Yaqoub, and this is a trace of Yusuf^{-as}, and this is a trace of Shuayb^{-as}.

وَ هَذَا أَثَرُ مُوسَى وَ هَذَا أَثَرُ يُوشَعَ بْنِ نُونٍ وَ هَذَا أَثَرُ طَالُوتَ وَ هَذَا أَثَرُ دَاوُدَ وَ هَذَا أَثَرُ سُلَيْمَانَ وَ هَذَا أَثَرُ الْخَضِرِ وَ هَذَا أَثَرُ دَانِيَالَ وَ هَذَا أَثَرُ الْبِسْعِ وَ هَذَا أَثَرُ ذِي الْقُرَيْنِ الْإِسْكَندَرِ وَ هَذَا أَثَرُ شَابُورَ بْنِ أَرْدَشِيرَ وَ هَذَا أَثَرُ لُؤَيٍّ وَ هَذَا أَثَرُ كِلَابٍ

And this is a trace of Musa^{-as}, and this is a trace of Yoshua Bin Noun^{-as}, and this is a trace of Talut^{-as}, and this is a trace of Dawood^{-as}, and this is a trace of Suleyman^{-as}, and this is a trace of Al-Khizr, and this is a trace of Daniyal^{-as}, and this is a trace of Al Yas'a, and this is a trace of Zul Qarnayn Al Askandar^{-as}, and this is a trace of Shabour Bin Ardasheer^{-as}, and this is a trace of Lawy^{-as}, and this is a trace of Kalaab^{-as}.

وَ هَذَا أَثَرُ فُصَيِّ وَ هَذَا أَثَرُ عَدْنَانَ وَ هَذَا أَثَرُ عَبْدِ الْمَنَافِ وَ هَذَا أَثَرُ عَبْدِ الْمُطَّلِبِ وَ هَذَا أَثَرُ عَبْدِ اللَّهِ وَ هَذَا أَثَرُ سَيِّدِنَا رَسُولِ اللَّهِ ص وَ هَذَا أَثَرُ أَمِيرِ الْمُؤْمِنِينَ ع وَ هَذَا أَثَرُ الْأَوْصِيَاءِ مِنْ بَعْدِهِ إِلَى الْمَهْدِيِّ ع لِأَنَّهُ قَدْ وَطِئَ وَ جَلَسَ عَلَيْهِ

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

ثُمَّ قَالَ انظُرْ إِلَى الْأَثَارِ وَ اعْلَمْ أَنَّهَا آثَارُ دِينِ اللَّهِ وَ أَنَّ الشَّاكَّ فِيهِمْ كَالشَّاكِّ فِي اللَّهِ وَ مَنْ جَحَدَ فِيهِمْ كَمَنْ جَحَدَ اللَّهَ

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

ثُمَّ قَالَ اخْفِضْ طَرْفَكَ يَا عَلِيُّ فَرَجَعْتُ مَحْجُوبًا كَمَا كُنْتُ

Then he^{-asws} said: 'Lower your eyelids, O Ali^{-asws}'. I returned as veiled as I used to be.²⁶

²⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 27

28- ن، عيون أخبار الرضا عليه السلام الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن أبي الحسن الرضا ع قال: إنما سمي أولو العزم أولي العزم لأنهم كانوا أصحاب العزائم والشرايع وذلك أن كل نبي كان بعد نوح ع كان على شريعته و منهاجه و تابعاً لكتابه إلى زمن إبراهيم الخليل و كل نبي كان في أيام إبراهيم

'Uyoun Akhbar Al-Reza^{asws} - Al Talaqny, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father,

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

و بعده كان على شريعة إبراهيم و منهاجه و تابعاً لكتابه إلى زمن موسى و كل نبي كان في زمن موسى و بعده كان على شريعة موسى و منهاجه و تابعاً لكتابه إلى أيام عيسى و بعده كان على منهاج عيسى و شريعته و تابعاً لكتابه إلى زمن نبينا محمد ص

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

فهلأئ الحنسة أولو العزم و هم أفضل الأنبياء و الرسل ع و شريعة محمد لا تنسخ إلى يوم القيامة و لا نبي بعده إلى يوم القيامة فمن ادعى بعده نبوة أو أتى بعد القرآن بكتاب فدمه مباح لكل من سمع ذلك منه

These are the five Determines one, and they^{as} are superior Prophets^{as} and Messengers^{as}, upon them^{as} be the greetings, and the Law of Muhammad^{sawww} will not be Abrogated up to the Day of Qiyamah, and there will be no Prophet^{as} after him^{sawww} up to the Day of Qiyamah. So, the one who claims Prophet-hood after him^{sawww}, or comes with a Book after the Quran, his blood is lawful (to be shed) for everyone who hears that from him.²⁷

29- ص، قصص الأنبياء عليهم السلام في رواية سماعة قال: قلت لأبي عبد الله ع قوله تعالى - فاصبر كما صبر أولوا العزم من الرسل قال لهم أصحاب الكُتُب إن نوحاً جاء بشريعة و ذكر مثل ما مر

'Qasas Al-Anbiya^{as} - In a report of Sama'at who said,

'I said to Abu Abdullah^{asws}, 'The Words of the Exalted: **Therefore, be patient just as the Determined ones from the Rasools were patient [46:35]**'. He^{asws} said: 'They^{as} are the ones with the Books. Noah^{as} came with a Law' – and mentioned similar to what has passed (above).²⁸

²⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 28

²⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 29

30- فس، تفسير الغمي فاصبر كما صبر أولوا العزم من الرسل و هم نوح و إبراهيم و موسى و عيسى ابن مريم ع و معني أولو العزم أنهم سبغوا الأنبياء إلى الإقرار بالله و اتقوا بكل نبي كان قبلهم و بعدهم و عزموا على الصبر مع الكذيب لهم و الأذى

(P.S. – This is not a Hadeeth)²⁹

31- ع، علل الشرائع أبي عن سعد بن ابن عيسى عن علي بن الحكم عن المفضل بن صالح عن جابر بن يزيد عن أبي جعفر ع في قول الله عز و جل- و لقد عهدنا إلى آدم من قبل فنسي و لم نجد له عزماً قال عهد إليه في محمد و الأئمة من بعده فترك و لم يكن له عزم فيهم أحمم هكذا و إنما سمي أولو العزم لأنهم عهد إليهم في محمد و الأوصياء من بعده و المهدي و سيرته فأجمع عزمهم أن ذلك كذلك و الإقرار به

'Ilal Al-Sharaie' - My father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].** He^{asws} said: 'It was Covenanted to him^{as} regarding Muhammad^{saww} and the Imams^{asws} from after him^{saww}, but he^{as} weakened, and there did not happen to be any determination for him^{as} that they^{as} were like this; and rather they^{as} are named as 'The Determined ones', because it was Covenanted to them^{as} regarding Muhammad^{saww} and the successors^{asws} from after him^{saww}, and Al-Mahdi^{asws} and his^{asws} ways, so they^{as} gathered their^{as} determination that it was like that, and the acceptance with it.³⁰

32- ل، الخصال ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع سأل الشامى أمير المؤمنين ع عن خمسة من الأنبياء تكلموا بالعربية فقال هوذ و صالح و شعيب و إسماعيل و محمد صلوات الله عليهم

'Al Khisaal', 'Uyoun Akhbar Al-Reza^{asws} - The Syrian asked Amir Al-Momineen^{asws} about five from the Prophets^{as} who spoke in Arabic. He^{asws} said: 'Hud^{as}, and Salih^{as}, and Shuayb^{as}, and Ismail^{as}, and Muhammad^{saww}, may the Salawaat of Allah^{azwj} be upon them'.

و سأل من ولد من الأنبياء محتوناً فقال خلق الله آدم محتوناً و ولد شيت محتوناً و إدريس و نوح و سام بن نوح و إبراهيم و داود و سليمان و لوط و إسماعيل و موسى و عيسى و محمد صلوات الله عليهم

And he asked, 'Which ones of the sons^{as} of the Prophets^{as} were (born) circumcised?' He^{asws} said: 'Allah^{azwj} Created Adam^{as} circumcised, and Shees^{as} was born circumcised, and Idrees^{as} and Noah^{as}, and Saam^{as-as} son^{as} of Noah^{as}, and Ibrahim^{as}, and Dawood^{as}, and Suleyman^{as}, and Lut^{as}, and Ismail^{as}, and Musa^{as}, and Isa^{as}, and Muhammad^{saww}, may the Salawaat of Allah^{azwj} be upon them'.

و سأل عن ستة لم يركضوا في رحيم فقال آدم و حواء و كبش إبراهيم و عصا موسى و ناقه صالح و الحفاش الذي عمله عيسى ابن مريم و طار بإذن الله عز و جل

²⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 30

³⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 31

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

وَسَأَلَهُ عَنْ سِتَّةٍ مِنَ الْأَنْبِيَاءِ لَهُمْ اسْمَانِ فَقَالَ يُوشَعَ بْنِ نُونٍ وَ هُوَ ذُو الْكِفْلِ وَ يَعْقُوبُ وَ هُوَ إِسْرَائِيلُ وَ الْحَضِرُ وَ هُوَ تَالِيَا وَ يُوسُفُ وَ هُوَ ذُو النُّونِ وَ عِيسَى وَ هُوَ الْمَسِيحُ وَ مُحَمَّدٌ وَ هُوَ أَحْمَدُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

And he asked him^{-asws} about six from the Prophets^{-as} having two names for them^{-as}. He^{-asws} said: ‘Yoshua Bin Noun^{-as} and he^{-as} is Zul Kifl, and Yaqoub^{-as} and he^{-as} is Israeel^{-as}, and Al-Khizr^{-as} and he^{-as} is Talia^{-as}, and Yunus^{-as} and he^{-as} is Zul Noun^{-as}, and Isa^{-as} and he^{-as} is the Messiah^{-as}, and Muhammad^{-saww} and he^{-saww} is Ahmad^{-saww}, may the Salawat of Allah^{-azwj} be upon them^{-as} 31

33- ل، الخصال ماجيلويه عن علي بن إبراهيم عن الأَشْكُرِيِّ عن مُحَمَّدِ بْنِ زِيَادِ الْأَزْدِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ سُفْيَانَ بْنِ أَبِي لَيْلَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ ع فِي حَدِيثٍ طَوِيلٍ أَنَّ مَلِكَ الرُّومِ سَأَلَهُ عَنْ سَبْعَةِ أَشْيَاءَ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ لَمْ تَخْرُجْ مِنْ رَحِمِ فَقَالَ آدَمُ وَ حَوَاءُ وَ كَبِشُ إِبْرَاهِيمَ وَ نَاقَةُ صَالِحٍ وَ حَيَّةُ الْجَنَّةِ وَ الْعُرَابُ الَّذِي بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ يَبْحَثُ فِي الْأَرْضِ وَ إِبْلِيسُ لَعَنَهُ اللَّهُ

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

‘From Al-Hassan^{-asws} Bin Ali^{-asws} in a lengthy Hadeeth, a king of Rome asked him^{-asws} about seven things Allah^{-azwj} Mighty and Majestic Created which did not come from a womb, so he^{-asws} said: ‘Adam^{-as}, and Hawa^{-as}, and ram of Ibrahim^{-as}, and she-camel of Salih^{-as}, and snake of the Paradise, and the crow which Allah^{-azwj} Mighty and Majestic Sent to dig in the ground, and Iblees^{-la} 32

34- مص، مصباح الشريعة قال الصادق ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَكَّنَ أَنْبِيَاءَهُ مِنْ خَزَائِنِ لُطْفِهِ وَ كَرَمِهِ وَ رَحْمَتِهِ وَ عَلَّمَهُمْ مِنْ مَخْزُونِ عِلْمِهِ وَ أَفْرَدَهُمْ مِنْ جَمِيعِ الْخَلْقِ لِنَفْسِهِ فَلَا يُشْبِهُ أَحْلَاقَهُمْ وَ أَحْوَالَهُمْ أَحَدٌ مِنَ الْخَلْقِ أَجْمَعِينَ إِذْ جَعَلَهُمْ وَسَائِلَ سَائِرِ الْخَلْقِ إِلَيْهِ

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

وَ جَعَلَ حُبَّهُمْ وَ طَاعَتَهُمْ سَبَبَ رِضَاهُ وَ خِلَافَتَهُمْ وَ انْكَارَهُمْ سَبَبَ سَخَطِهِمْ وَ أَمَرَ كُلَّ قَدِيمٍ بِاتِّبَاعِ مِلَّةِ رَسُولِهِمْ ثُمَّ أَبِي أَنْ يَقْبَلَ طَاعَةَ أَحَدٍ إِلَّا بِطَاعَتِهِمْ وَ مَعْرِفَةِ حَقِّهِمْ وَ حُرْمَتِهِمْ وَ وَقَارِهِمْ وَ تَعْظِيمِهِمْ وَ جَاهِهِمْ عِنْدَ اللَّهِ فَعَظَّمَهُمْ جَمِيعَ أَنْبِيَاءِ اللَّهِ وَ لَا تُنَزِّلُهُمْ بِمَنْزِلَةِ أَحَدٍ مِنْ دُونِهِمْ وَ لَا تَنْصَرِفُ بِعَقْلِكَ فِي مَقَامَاتِهِمْ وَ أَحْوَالِهِمْ وَ أَحْلَاقِهِمْ إِلَّا بِبَيَانِ حُكْمِهِمْ مِنْ عِنْدِ اللَّهِ وَ إِجْمَاعِ أَهْلِ الْبَصَائِرِ بِدَلَائِلٍ تَتَحَقَّقُ بِمَا فَضَّلْتَهُمْ وَ مَرَاتِبِهِمْ وَ أَنَّي بِالْوُصُولِ إِلَى حَقِيقَةِ مَا هُمْ عِنْدَ اللَّهِ

And He^{-azwj} Made loving them^{-as} and obeying them^{-as} as a cause of His^{-azwj} Pleasure, and denying them^{-as} as a cause of His^{-azwj} Wrath, and Commanded every people with following the

31 Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 32

32 Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 33

Religion of their Rasools^{-as}. Then He^{-azwj} Refused to Accept the obedience of anyone except with having their^{-as} obedience, and recognition of their^{-as} rights, and their^{-as} sanctity, and their^{-as} dignity, and their^{-as} position, and their^{-as} states, and their^{-as} mannerisms, except with decisive explanations from the Presence of Allah^{-azwj}, and the consensus of the insightful people with evidences to investigate with these, their^{-as} merits and their^{-as} ranks, and to arrive to the reality of what is for them in the Presence of Allah^{-azwj}.

وَ إِنْ قَابَلْتُمْ أَقْوَالَهُمْ وَ أَفْعَالَهُمْ بِمَنْ دُوهُمْ مِنَ النَّاسِ أَجْمَعِينَ فَقَدْ أَسَأْتُمْ صُحْبَتَهُمْ وَ أَنْكَرْتُمْ مَعْرِفَتَهُمْ وَ جَهَلْتُمْ خُصُوصِيَّتَهُمْ بِاللَّهِ وَ سَقَطَتْ عَنْ دَرَجَةٍ حَقِيقَةِ الْإِيمَانِ وَ الْمَعْرِفَةِ فَإِيَّاكَ تُمْ إِيَّاكَ

And if you were to accept from the ones besides them^{-as}, their words and their deeds from all the people, you would cut their accompaniment, and deny their^{-as} recognition, and be ignorant of their^{-as} particularisation with Allah^{-azwj}, and you will fall the rant of the reality of the Eman and the recognition. Therefore, beware! Then (again), beware.³³

35- ع، علل الشرائع ابن الوليد عن الصفار عن ابن عيسى عن الحسين بن علي عن عمرو بن أبي المقدام عن إسحاق بن غالب عن أبي عبد الله ع في كلام له يقول فيه الحمد لله المحتجب بالنور دون خلقه في الأفق الطامح والعز الشامخ والملك الباذخ فوق كل شيء علا ومن كل شيء دنا

'Ilal Al-Sharaie' - Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al-Husayn Bin Ali, from Amro Bin Abu Al Maqdam, from Is'haq Bin Ghalib,

'From Abu Abdullah^{-asws} in a speech of his^{-asws}, saying in it: 'The Praise is for Allah^{-azwj}, Veiled by the Light besides His^{-azwj} creatures in the high horizons, and majestic peaks, and the elevated kingdoms, above all lofty things, and closer from all things.

فَتَحَلَّى لِخَلْقِهِ مِنْ عَيْرٍ أَنْ يَكُونَ يُرَى وَ هُوَ بِالْمَنْظَرِ الْأَعْلَى فَأَحَبَّ الْإِحْتِصَاصَ بِالتَّوْحِيدِ إِذَا احْتَجَبَ بِنُورِهِ وَ سَمَا فِي عُلُوِّهِ وَ اسْتَتَرَ عَنْ خَلْقِهِ لِتَكُونَ لَهُ الْحُجَّةُ الْبَالِغَةُ وَ اتَّبَعَتْ [اتَّبَعَتْ] فِيهِمُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ - لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ

He^{-azwj} Flashed to His^{-azwj} creatures from without being seen, and He^{-azwj} Sees while being in the high scenery. He^{-azwj} Loved the Specialisation with the Tawheed when He^{-azwj} was veiled by His^{-azwj} Light, and to be heard of in His^{-azwj} Loftiness, and be veiled from His^{-azwj} creatures in order to become the conclusive argument for Him^{-azwj}, and He^{-azwj} Sent among them **the Prophets as bearers of glad tidings and as warners [2:213] to Destroy the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42].**

وَ لِيَعْقَلَ الْعِبَادُ عَنْ رَبِّهِمْ مَا جَهِلُوا وَ عَرَفُوهُ بِرُبُوبِيَّتِهِ بَعْدَ مَا أَنْكَرُوا وَ يُؤَخِّدُوهُ بِالْإِلَهِيَّةِ بَعْدَ مَا أَضَدُّوهُ

And let the servants use their intellect about their Lord^{-azwj} what they are ignorant of, and recognise Him^{-azwj} with His^{-azwj} Lordship after what they had denied, and they would profess His^{-azwj} Oneness with the Lordship after having opposed it.³⁴

³³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 34

³⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 35

36- شي، تفسير العياشي عن الثمالي عن أبي جعفر ع قال: كَانَ مَا بَيْنَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِيًا وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا كَمَا سَمِّيَ مِنَ الْأَنْبِيَاءِ وَ هُوَ قَوْلُ اللَّهِ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا يَعْنِي لَمْ أَسْمِ الْأَنْبِيَاءَ كَمَا سَمِّيَتْ الْمُسْتَغْلَبِينَ مِنَ الْأَنْبِيَاءِ

‘Tafseer Al-Ayyashi’ - From Al Sumaly,

‘From Abu Ja’far^{-asws} having said: ‘There were concealed pious ones (Prophets^{-as}) what Noah^{-as} did not deny, and for that, their^{-as} mentioned is concealed in the Quran, and they^{-as} have not been named just as they^{-as} have been named, the notified ones from the Prophets^{-as}, and it is the Word of Allah^{-azwj}: **And Rasools** – We^{-azwj} did not Relate their^{-as} stories unto you^{-saww} - **and Allah Spoke to Musa in a conversation [4:164]** – meaning, He^{-azwj} did not Name the concealed ones just as He^{-azwj} Named the Notified ones from the Prophets^{-as}.³⁵

37- ع، علل الشرائع الدقاق عن الأسيدي عن النخعي عن عمه النوفلي عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع أنه سأله رجل فقال لأبي شي بعث الله الأنبياء والرسل إلى الناس

‘Ilal Al-Sharaie’ - Al Daqaq, from Al Asady, from Al Nakhaie, from his uncle Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{-asws}, a man asked him^{-asws} saying, ‘For which thing (reason) did Allah^{-azwj} Send the Prophets^{-as} and the Messengers^{-as} to the people?’

فَقَالَ لِأَنَّ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ مِنْ بَعْدِ الرُّسُلِ وَ لِأَنَّ يَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَ لَا نَذِيرٍ وَ لِيَكُونَ حُجَّةً اللَّهُ عَلَيْهِمْ

He^{-asws} said: ‘Lest there happens to be an argument for the people against Allah^{-azwj}, from after the Messengers^{-as}, and lest they would be saying, ‘There did not come to us any giver of glad tidings nor a Warner’, and for an argument to be for Allah^{-azwj} against them.

أَلَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ حِكَايَةً عَنْ حَزَنَةِ جَهَنَّمَ وَ اخْتِجَاجِهِمْ عَلَى أَهْلِ النَّارِ بِالْأَنْبِيَاءِ وَ الرُّسُلِ - أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Did you not hear Allah^{-azwj} Mighty and Majestic Saying, Relating about the Keepers of Hell and their argumentations against the people of the Fire with the Prophets^{-as} and the Rasools^{-as}: ‘**‘Didn’t a Warner come to you?’ [67:8] They would be saying, ‘Yes, a Warner had come to us, but we belied and we said, ‘Nothing has been Revealed from Allah. You are only in a great straying’ [67:9].**³⁶

38- به، من لا يحضره الفقيه عن يونس بن عبد الرحمن عن ابن ميمون عن ابن قيس عن أبي جعفر ع قال: إِنَّ أَسْمَ النَّبِيِّ ع فِي صُحُفِ إِبْرَاهِيمَ الْمَاجِي وَ فِي تَوْرَةِ مُوسَى الْحَادُّ وَ فِي أَنْجِيلِ عِيسَى أَحْمَدُ وَ فِي الْقُرْآنِ مُحَمَّدٌ

‘Man La Yahzar Al Faqeeh’ - From Yunus Bin Abdul Rahman, from Ibn Hameed, from Ibn Qays,

³⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 36

³⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 37

'From Abu Ja'far^{-asws} having said: 'A name of the Prophet^{-saww} in the Parchment of Ibrahim^{-as}, is 'Al-Mahy', and in the Torah of Musa^{-as} is 'Al-Haad', and in the Evangel of Isa^{-as} is Ahmad, and in Al-Furqan is 'Muhammad^{-saww}'.

قِيلَ فَمَا تَأْوِيلُ الْمَاجِي فَقَالَ الْمَاجِي صُورَةُ الْأَصْنَامِ وَ الْمَاجِي الْأَوْثَانِ وَ الْأَزْلَامِ وَ كُلِّ مَعْبُودٍ دُونَ الرَّحْمَنِ

It was said, 'What is the Taweel of 'Al-Mahy' (The Obliterator)?' He^{-asws} said: 'The obliterator of the idols, and obliterator of the images and the 'deities' and everything worshipped besides the Beneficent'.

قِيلَ فَمَا تَأْوِيلُ الْحَادِّ قَالَ يُحَادُّ مَنْ حَادَّ اللَّهُ وَ دِينَهُ قَرِيباً كَانَ أَوْ بَعِيداً

It was said, 'What is the explanation of 'Al-Haad' (The Guide)?' He^{-asws} said: 'He^{-saww} guided from the Guidance of Allah^{-azwj} and His^{-azwj} Religion, whether he^{-saww} was near or far'.

قِيلَ فَمَا تَأْوِيلُ أَحْمَدَ قَالَ حَسَنَ ثَنَاءِ اللَّهِ عَلَيْهِ فِي الْكِتَابِ بِمَا حَمِدَ مِنْ أَعْمَالِهِ

It was said, 'What is the explanation of 'Ahmad' (The praiseworthy)?' He^{-asws} said: 'Excellently Praised by Allah^{-azwj} in the Book with what He^{-azwj} Praised from his^{-saww} deeds'.

قِيلَ فَمَا تَأْوِيلُ مُحَمَّدٍ قَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ وَ جَمِيعَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ جَمِيعَ أُمَّمِهِمْ يَحْمَدُونَهُ وَ يُصَلُّونَ عَلَيْهِ وَ إِنَّ اسْمَهُ الْمَكْتُوبَ عَلَى الْعَرْشِ مُحَمَّدٌ رَسُولُ اللَّهِ الْحَدِيثُ

It was said, 'What is the explanation of 'Muhammad'?' He^{-asws} said: 'Allah^{-azwj}, and His^{-azwj} Angels, and the entirety of His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and the entirety of their^{-as} communities are praising him^{-saww}, and sending Salawat upon him^{-saww}, and that his^{-saww} name is Written upon the Throne as 'Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj} – the Hadeeth.³⁷

39- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنْ عَتْرِ وَاحِدٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمِ الصَّحَّافِ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- أَيْ كَوْنُ الرَّجُلِ مُؤْمِناً قَدْ تَبَيَّنَ لَهُ الْإِيمَانُ ثُمَّ يَنْفُلُهُ اللَّهُ بَعْدَ الْإِيمَانِ إِلَى الْكُفْرِ

'Ilal Al-Sharaie' - My father, from Sa'ad, from Al Barqy, from his father, from someone else, from Al-Husayn Bin Naeem Al Sahaf who said,

'I said to Abu Abdullah^{-asws}, 'Can the man happen to have the Eman affirmed for him, then Allah^{-azwj} Turns him after the Eman, to the Kufr?'

قَالَ إِنَّ اللَّهَ هُوَ الْعَدْلُ وَ إِذَا بَعَثَ الرَّسُلَ لِيَدْعُوا النَّاسَ إِلَى الْإِيمَانِ بِاللَّهِ وَ لَا يَدْعُوا أَحَدًا إِلَى الْكُفْرِ

He^{-asws} said: 'Surely Allah^{-azwj}, He^{-azwj} is the Just, and rather He^{-azwj} Sent the Rasools^{-as} in order to call the people to the belief in Allah^{-azwj}, and did not call anyone to the Kufir'.

³⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 38

فُلْتُ فَيَكُونُ الرَّجُلُ كَافِرًا قَدْ ثَبَتَ لَهُ الْكُفْرُ عِنْدَ اللَّهِ فَيَنْقُلُهُ اللَّهُ بَعْدَ ذَلِكَ مِنَ الْكُفْرِ إِلَى الْإِيمَانِ

I said, 'Can the man happen to be a Kafir, and Kufr having been affirmed for him in the Presence of Allah^{-azwj}, then Allah^{-azwj} Turns him after that, from the Kufr to the Eman?'

قَالَ اللَّهُ عَزَّ وَجَلَّ خَلَقَ النَّاسَ عَلَى الْفِطْرَةِ الَّتِي فَطَرَهُمُ اللَّهُ عَلَيْهَا لَا يَغْرِفُونَ إِيمَانًا بِشَرِيعَةٍ وَلَا كُفْرًا بِمُحُودٍ ثُمَّ ابْتَعَتْ اللَّهُ الرَّسُلَ إِلَيْهِمْ يَدْعُوهُمْ إِلَى الْإِيمَانِ بِاللَّهِ حُجَّةً لِلَّهِ عَلَيْهِمْ فَمِنْهُمْ مَنْ هَدَاهُ اللَّهُ وَمِنْهُمْ مَنْ لَمْ يَهْدِهِ

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Created the people upon the nature which Allah^{-azwj} had Nature them upon it, neither recognising Eman with its laws, nor Kufr with its rejections, then Allah^{-azwj} Sent the Rasools^{-as} to them, calling them to the belief in Allah^{-azwj} as an Argument of Allah^{-azwj} upon them. Thus, from them were ones whom Allah^{-azwj} Guided, and from them were ones He^{-azwj} did not Guide.³⁸

40- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل الفضل عن الرضا ع فإن قال فلم يجب عليهم معرفة الرسل والإقرار بهم والإدعاء لهم بالطاعة

Ilal Al-Sharaie', 'Uyoun Akhbar Al-Reza^{-asws} - In (the book) 'Illal' of Al Fazl,

'From Al-Reza^{-asws}: 'If he says, 'Why is it Obligated upon them to recognise the Rasools^{-as} and the acceptance with them^{-as}, and submission to them^{-as} with the obedience?'

قِيلَ لِأَنَّهُ لَمَّا لَمْ يَكُنْ فِي خَلْقِهِمْ وَفَوَاهِمُ مَا يَكْمَلُوا [يَكْمُلُونَ] لِمَصَالِحِهِمْ وَكَانَ الصَّانِعُ مُتَعَالِيًا عَنْ أَنْ يُرَى وَكَانَ ضَعْفُهُمْ وَعَجْزُهُمْ عَنْ إِذْرَاكِهِ ظَاهِرًا لَمْ يَكُنْ بُدٌّ مِنْ رَسُولٍ يَبْنِيهِ وَبَيْنَهُمْ مَعْصُومٌ يُؤَدِّي إِلَيْهِمْ أَمْرَهُ وَتَهْبِئُهُ وَأَذْبَهُ وَيَقْفُهُمْ عَلَى مَا يَكُونُ بِهِ إِخْرَازُ مَنَافِعِهِمْ وَدَفْعُ مَضَارِهِمْ إِذْ لَمْ يَكُنْ فِي خَلْقِهِمْ مَا يَغْرِفُونَ بِهِ مَا يَحْتَاجُونَ إِلَيْهِ [مِنْ] مَنَافِعِهِمْ وَمَضَارِهِمْ

It would be said, 'Because when there does not happen to be among their people and establisher what would perfect their interest, and the Maker was too Exalted from being seen, and it was their weakness and their inabilities from realising Him^{-azwj} apparently, it would be inevitable for a Rasool^{-saww} to be between Him^{-azwj} and them, an infallible one delivering His^{-azwj} Command to them and His^{-azwj} Forbiddances, and His^{-azwj} Education, and stopping them upon what they would achieve their benefits, and repel their harms, when there does not happen to be among their people by what they could be recognising what they are being needy to the benefits and their harms.

فَلَوْ لَمْ يَجِبْ عَلَيْهِمْ مَعْرِفَتُهُ وَطَاعَتُهُ لَمْ يَكُنْ لَهُمْ فِي مَحْيَا الرَّسُولِ مَنَفَعَةٌ وَلَا سُدُّ حَاجَةٍ وَ لَكَانَ إِتْيَانُهُ عَبَثًا لِعَبْرٍ مَنَفَعَةٍ وَلَا صَلَاحٍ وَلَا لَيْسَ هَذَا مِنْ صِفَةِ الْحَكِيمِ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ

If recognising Him^{-azwj} and obeying Him^{-azwj} was not Obligated upon them, there would not happen to be for them any need in the coming of the Rasools^{-as}. But their^{-as} coming would

³⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 39

happen to be in vain for without any benefit nor any correction, and this is not from an Attribute of the Wise One^{-azwj} Who Perfected all things.³⁹

41- كا، الكافي عدّة من أصحابنا عن أحمد بن محمد عن البرزطي عن ثعلبة عن زُرارة قال: سألت أبا جعفر ع عن قول الله عزّ وجلّ وكان رسولاً نبياً ما الرسول وما النبيّ قال النبيّ الذي يرى في منامه و يسمع الصوت ولا يُعاین المَلَك

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

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **and he was a Rasool, a Prophet [19:51]**, who is a Rasool^{-as} and who is a Prophet^{-as}?' (He^{-asws} said): 'The Prophet^{-as} is the one who sees in his^{-as} dream and hears the voice and does not witness the Angel; and the Rasool^{-as} is the one who hears the voice, and sees the dream, and witnesses the Angel'.

و الرسول الذي يسمع الصوت و يرى المنام و يُعاین المَلَك فُلث الإمام ما منزلته قال يسمع الصوت و لا يرى و لا يُعاین المَلَك ثم تلا هذه الآية-
و ما أرسلنا من قبلك من رسولٍ و لا نبيٍّ و لا مُحدّثٍ

I said, 'The Imam^{-asws}, what is his^{-asws} status?' He^{-asws} said: 'He^{-asws} hears the voice and neither sees nor witnesses the Angel'. Then he^{-asws} recited this Verse: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. (Please note that the word 'Muhaddith' is missing from this Verse in the current version of the Quran).⁴⁰

42- كا، الكافي عليّ بن إبراهيم عن أبيه عن إسماعيل بن مزار قال: كتب الحسن بن العباس المعروف إلى الرضا ع جعلت فداك أخبرني ما الفرق بين الرسول والنبيّ والإمام

'Al-Kafi' - Ali Bin Ibrahim, from his father, from Ismail Bin Marar who said,

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

قال فكتب أو قال الفرق بين الرسول والنبيّ والإمام أنّ الرسول الذي ينزل عليه جبرئيل فبإه و يسمع كلامه و ينزل عليه الوحي و ربما رأى في منامه نحو رؤيا إبراهيم ع و النبيّ ربما يسمع الكلام و ربما رأى الشخص و لم يسمع و الإمام هو الذي يسمع الكلام و لا يرى الشخص

He (the narrator) said, 'He^{-asws} wrote, or said: 'The difference between the Rasool^{-as}, and the Prophet^{-as} and the Imam^{-asws} is that the Rasool^{-as} is the one unto whom Jibraeel^{-as} descended, so he^{-as} saw him^{-as}, and heard his^{-as} speech, and the Revelation descended unto him^{-as}, and at times he^{-as} saw him^{-as} in his^{-as} sleep, approximately a dream of Ibrahim^{-as}; and the Prophet^{-as} at times hears the speech, and at times sees the person, and does not hear; and the Imam^{-asws}, he^{-asws} is the one who hears the speech, and does not see the person.⁴¹

³⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 40

⁴⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 41

⁴¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 42

43- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن عبد الرحمن بن بكير الهجري عن أبي جعفر ع قال قال رسول الله ص إن أول وصي كان على وجه الأرض هبة الله بن آدم- و ما من نبي مضى إلا و له وصي كان عدد جميع الأنبياء مائة ألف نبي و أربعة و عشرين ألف نبي خمسة منهم أولو العزم- نوح و إبراهيم و موسى و عيسى و محمد ص

'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Bakeyr Al Hijry,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first successor^{-as} upon the surface of the earth was Hibtullah^{-as} son^{-as} of Adam^{-as}; and there is no Prophet^{-as} except and for him^{-as} is a successor^{-as}. The number of all the Prophets^{-as} is one hundred and twenty-four thousand Prophets^{-as}, five of them being the Determined ones (Ul Al-Azm) – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as} and Muhammad^{-saww}.

و إن علي بن أبي طالب كان هبة الله لمحمد ورت علم الأوصياء و علم من كان قبله أما إن محمدا ورت علم من كان قبله من الأنبياء و المرسلين

And Ali^{-asws} Bin Abu Talib^{-asws} was Hibtullah^{-as} of Muhammad^{-saww}, and he^{-asws} inherited the knowledge of the successors^{-as}, and knowledge of the ones who were before him^{-as}. Muhammad^{-saww} inherited the knowledge of the ones who were before him^{-saww} from the Prophets^{-as} and the Messengers^{-as}.⁴²

44- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن ماجيلويه عن محمد الططار عن ابن أبيان عن ابن أوزمة عن ذكره عن العلاء عن الفضل قال قال أبو عبد الله ع لم يبعث الله عز و جل من العرب إلا خمسة أنبياء- هوداً و صالحاً و إسماعيل و شعيباً و محمداً خاتم النبيين ص

'Qasas Al-Anbiya^{-as}' - By the chain going up to Al Sadouq, from Majaylawiya, from Muhammad Al Atar, from Ibn Aban, from Ibn Awrama, from the one who mentioned it, from Al A'ala, from Al Fazeyl who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Mighty and Majestic did not Send from the Arabs except five Prophets^{-as} – Hud^{-as}, and Salih^{-as}, and Ismail^{-as}, and Shuayb^{-as} and Muhammad^{-saww} last of the Prophets^{-as}.⁴³

45- ك، إكمال الدين أبي عن سعد بن البرقي عن أبيه عن محمد بن سينان عن إسحاق بن جرير عن ابن أبي الدبلم قال قال الصادق ع يا عبد الحميد إن لله رسلاً مستغلين و رسلاً مستخفين فإذا سألتهم بحق المستغلين فسأله بحق المستخفين

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

'Al-Sadiq^{-asws} said: 'O Abdullah Al-Hameed! For Allah^{-azwj} there are Notified Rasools^{-as} and Concealed Rasools^{-as}. When you ask Him^{-azwj} for the Sake of the Notified ones, then ask Him^{-azwj} for the Sake of the Concealed ones.⁴⁴

46- ص، قصص الأنبياء عليهم السلام بالصدوق بإسناده عن ابن عيسى عن جماعة عن العلاء عن الفضل عن الصادق ع قال: لم يبعث الله من العرب إلا أربعة- هوداً و صالحاً و شعيباً و محمداً صلوات الله عليهم

⁴² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 43

⁴³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 44

⁴⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 45

'Qasas Al-Anbiya' - Al Sadouq, by his chain from Ibn Isa, from a group, from Al A'ala, from Al Fazeyl,

'From Al-Sadiq^{asws} having said: 'Allah^{azwj} did not Send from the Arabs except four – Hud^{as}, and Salih^{as}, and Shuayb^{as}, and Muhammad^{saww}, may the Salawat of Allah^{azwj} be upon them^{as} 45

47 وَ رُوِيَ أَنَّهُمْ خَمْسَةٌ وَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ مِنْهُمْ وَ قَالَ إِنَّ الْوَحْيَ يَنْزِلُ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ بِالْعَرَبِيَّةِ فَإِذَا أَتَى نَبِيًّا مِنْ الْأَنْبِيَاءِ أَتَاهُ بِلِسَانِ قَوْمِهِ

And it is reported that they^{as} were five, and Ismail^{as} son^{as} of Ibrahim^{as} was from them. And said: 'The Revelation descends from the Presence of Allah^{azwj} Mighty and Majestic in Arabic, and when it comes to a Prophet^{as} from the Prophets^{as}, it comes in the language of his^{as} people.⁴⁶

48- خِصَصَ، الْإِخْتِصَاصَ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَوَّلُ الْمُرْسَلِينَ آدَمُ وَ آخِرُهُمْ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَيْهِمْ وَ كَانَتْ الْأَنْبِيَاءُ مِائَةً أَلْفًا وَ أَرْبَعَةً وَ عِشْرِينَ أَلْفًا نَبِيٍّ الرُّسُلُ مِنْهُمْ ثَلَاثٌ مِائَةٍ وَ خَمْسَةٌ مِنْهُمْ أَوْلُو الْعَرَبِ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِمْ وَ خَمْسَةٌ مِنَ الْعَرَبِ هُودٌ وَ صَالِحٌ وَ شُعَيْبٌ وَ إِسْمَاعِيلُ وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِمْ وَ خَمْسَةٌ مِنْ بَنِي إِسْرَائِيلَ مُوسَى وَ آدَمُ وَ إِبْرَاهِيمُ ح وَ أَوْلُ الْأَنْبِيَاءِ ع وَ أَوْلُ الْأَنْبِيَاءِ ع مِائَةٌ كِتَابٌ وَ أَرْبَعَةٌ كُتُبٌ مِنْهَا عَلَى آدَمَ خَمْسُونَ صَحِيْفَةً وَ عَلَى إِبْرَاهِيمَ ثَلَاثُونَ وَ عَلَى إِبْرَاهِيمَ عِشْرُونَ وَ عَلَى مُوسَى التَّوْرَةُ وَ عَلَى دَاوُدَ الرُّبُورُ وَ عَلَى عِيسَى الْإِنْجِيلُ وَ عَلَى مُحَمَّدٍ الْقُرْآنُ صَلَّى اللَّهُ عَلَيْهِمْ

(P.S. – This is not a Hadeeth)⁴⁷

49- ك، إكمال الدين الطالقاني عن أحمد بن محمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن محمد بن الفضل عن الثمالي عن أبي جعفر ع قال: إن الله عزَّ و جلَّ عهدَ إلى آدَمَ ع أن لا يقرب الشجرة فلما بلغ الوقت الذي كان في علم الله تبارك و تعالی أن يأكل منها نسي فأكل منها و هو قول الله تبارك و تعالی - وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَتَسِي وَ لَمْ نُجِدْ لَهُ عَزْمًا

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

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

فَلَمَّا أَكَلَ آدَمُ مِنَ الشَّجَرَةِ أَهْبَطَ إِلَى الْأَرْضِ فَوُلِدَ لَهُ هَابِيلُ وَ أَخْتُهُ تَوَّامٌ وَ وُلِدَ لَهُ قَابِيلُ وَ أَخْتُهُ تَوَّامٌ ثُمَّ إِنَّ آدَمَ أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يُقْرَبَا فُرْشَانَا وَ كَانَ هَابِيلُ صَاحِبَ عَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَبْشًا وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يُنَقَّ وَ كَانَ كَبْشُ هَابِيلَ مِنْ أَفْضَلِ عَنَمِهِ وَ كَانَ زَرْعُ قَابِيلَ عَذِيرًا مُنْقَى

When Adam^{as} ate from the tree, he^{as} descended to the earth, and Habel^{as} and his^{as} sister were born unto him^{as} as twins. Then Adam^{as} instructed Habel^{as} and Qabeel^{la} both to offer an offering each; and Habel^{as} was an owner of sheep, and Qabeel^{la} was an owner of a farm,

⁴⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 46

⁴⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 47

⁴⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 48

so Habeel^{-la} offered a ram and Qabeel^{-la} offered from his farm what had not been pure, and the ram of Habeel^{-as} was from the most superior of his^{-as} sheep, and the farm of Qabeel^{-la} was not pure.

فَتُقْبَلُ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ- وَ اِنَّكَ عَلَيْهِمْ نَبَأُ الْبَيْتِ آدَمَ بِالْحَقِّ اِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلُ مِنْ اَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ
الآيَةَ

The offering of Habeel^{-as} was Accepted and offering of Qabeel^{-la} was not Accepted, and it is the Word of the Mighty and Majestic: **And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. [5:27]** – the Verse.

وَ كَانَ الْقُرْبَانُ اِذَا قُبِلَ تَأْكُلُهُ النَّارُ فَعَمَدَ قَابِيلُ فَبَنَى لَهَا بَيْتًا وَ كَانَ اَوَّلَ مَنْ بَنَى لِلنَّارِ الْبُيُوتَ وَ قَالَ لَا عُبُدَدَ هَذِهِ النَّارُ حَتَّى تُقْبَلَ قُرْبَانِي

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

ثُمَّ اِنَّ عَدُوَّ اللّٰهِ اِبْلِيسَ قَالَ لِقَابِيلَ اِنَّهُ تُقْبَلُ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُكَ وَ اِنْ تَرَكْتَهُ يَكُونُ لَهٗ عَقِبٌ يَفْتَحِرُونَ عَلٰى عَقِبِكَ فَفَعَلَهُ قَابِيلُ

Then the enemy of Allah^{-azwj} Iblees^{-la} said to Qabeel^{-la}, 'The offering of Habeel^{-as} has been Accepted whilst your^{-la} offering has not been Accepted, and if you^{-la} were to leave him^{-as}, his^{-as} descendants would pride themselves over your^{-la} descendants'. Qabeel^{-la} killed him^{-as}.

فَلَمَّا رَجَعَ اِلَى آدَمَ قَالَ لَهُ يَا قَابِيلُ اَيْنَ هَابِيلُ فَقَالَ مَا اَدْرِي وَ مَا بَعَثَنِي لَهُ رَاعِيًا فَاَنْطَلَقَ آدَمُ فَوَجَدَ هَابِيلَ مَقْتُولًا فَقَالَ لَعْنَتِ مَنْ اَرْضٍ كَمَا قَبِلَتْ دَمَ هَابِيلَ فَبَكَى آدَمُ عَلٰى هَابِيلَ اَرْبَعِينَ لَيْلَةً

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

ثُمَّ اِنَّ آدَمَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ اَنْ يَهَبَ لَهٗ وَلَدًا فَوُلِدَ لَهُ غُلَامٌ فَسَمَاهُ هِبَةَ اللّٰهِ لِأَنَّ اللّٰهَ عَزَّ وَ جَلَّ وَهَبَهُ لَهُ فَاَحَبَّهُ آدَمُ حُبًّا شَدِيدًا

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

فَلَمَّا انْقَضَتْ نُبُوَّةُ آدَمَ ع وَ اسْتَكْمَلَ اَيَّامُهُ اَوْحَى اللّٰهُ تَبَارَكَ وَ تَعَالَى اِلَيْهِ اَنْ يَا آدَمُ اِنَّهُ قَدْ انْقَضَتْ نُبُوَّتُكَ وَ اسْتَكْمَلَتْ اَيَّامُكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْاِيْمَانَ وَ الْاِسْمَ الْاَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ اَثَارَ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ عِنْدَ ابْنِكَ هِبَةَ اللّٰهِ فَاِيْبِي لَنْ اَقْطَعَ الْعِلْمَ وَ الْاِيْمَانَ وَ الْاِسْمَ الْاَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ اَثَارَ النُّبُوَّةِ مِنَ الْعَقَبِ مِنْ ذُرِّيَّتِكَ اِلَى يَوْمِ الْقِيَامَةِ وَ لَنْ اَدْعَى الْاَرْضَ اِلَّا وَ فِيهَا عَالِمٌ يُعْرِفُ بِهٖ دِيْنِي وَ تُعْرِفُ بِهٖ طَاعَتِي فَيَكُونُ نَجَاةً لِمَنْ يُؤَلِّدُ فِيْمَا بَيْنَكَ وَ بَيْنَ نُوْحٍ

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

وَذَكَرَ آدَمَ نُوحًا وَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَاعِثٌ نَبِيًّا اسْمُهُ نُوحٌ وَإِنَّهُ يَدْعُو إِلَى اللَّهِ فَيَكْذِبُونَهُ فَيَقْتُلُهُمُ اللَّهُ بِالطُّوفَانِ وَكَانَ بَيْنَ آدَمَ وَنُوحٍ عَشْرَةُ آبَاءٍ كُلُّهُمْ أَنْبِيَاءُ اللَّهِ وَأَوْصَى آدَمَ إِلَى هِبَةَ اللَّهِ أَنَّ مَنْ أَذْرَكَ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَلْيَتَّبِعْهُ وَلْيُصَدِّقْ بِهِ فَإِنَّهُ يُنْجُو مِنَ الْعَرَقِ

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

ثُمَّ إِنَّ آدَمَ مَرَضَ الْمَرَضَةَ الَّتِي فُيْضَ فِيهَا فَأَرْسَلَ إِلَى هِبَةَ اللَّهِ فَقَالَ لَهُ إِنَّ لَقَيْتَ جِبْرَائِيلَ أَوْ مَنْ لَقَيْتَ مِنَ الْمَلَائِكَةِ فَأَقْرِئْهُ السَّلَامَ وَقُلْ لَهُ إِنَّ أَبِي يَسْتَهْدِيكَ مِنْ ثَمَارِ الْجَنَّةِ فَفَعَلَ فَقَالَ لَهُ جِبْرَائِيلُ يَا هِبَةَ اللَّهِ إِنَّ أَبَاكَ قَدْ فُيْضَ وَمَا نَزَلْتُ إِلَّا لِلصَّلَاةِ عَلَيْهِ فَارْجِعْ

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

فَرَجَعَ فَوَجَدَ أَبَاهُ قَدْ فُيْضَ فَأَرَاهُ جِبْرَائِيلَ كَيْفَ يُعْبِلُهُ فَعَسَلُهُ حَتَّى إِذَا بَلَغَ الصَّلَاةَ عَلَيْهِ قَالَ هِبَةُ اللَّهِ يَا جِبْرَائِيلُ تَقَدَّمَ فَصَلِّ عَلَيَّ آدَمَ- فَقَالَ لَهُ جِبْرَائِيلُ يَا هِبَةَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَنَا أَنْ نَسْجُدَ لِأَبِيكَ فِي الْجَنَّةِ وَلَيْسَ لَنَا أَنْ نَوْمَّ أَحَدًا مِنْ وُلْدِهِ فَتَقَدَّمَ هِبَةُ اللَّهِ

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

فَصَلَّى عَلَيَّ آدَمَ- وَجِبْرَائِيلَ عَ حُلْفَةِ وَحِزْبٍ مِنَ الْمَلَائِكَةِ وَكَبَّرَ عَلَيْهِ ثَلَاثِينَ تَكْبِيرَةً فَأَمَرَ جِبْرَائِيلَ فَرَفَعَ مِنْ ذَلِكَ حَمْسٌ وَعِشْرُونَ تَكْبِيرَةً فَالْسُنَّةُ الْيَوْمَ فِينَا حَمْسٌ تَكْبِيرَاتٍ وَقَدْ كَانَ يُكَبَّرُ عَلَى أَهْلِ بَدْرٍ سَبْعٌ وَتِسْعٌ

He^{-as} prayed Salat upon Adam^{-as}, and Jibraeel^{-as} (prayed) behind him^{-as}, along with a group from the Angels, and exclaimed upon him^{-as} with thirty Takbeers. Jibraeel^{-as} instructed to raise twenty-five Takbeers from that, so the Sunnah today among us is five Takbeers, and there had been exclaimed upon the people of Badr, seven and nine (Takbeers).

ثُمَّ إِنَّ هِبَةَ اللَّهِ لَمَّا دَفَنَ آدَمَ أَنَّهُ قَابِلٌ فَقَالَ لَهُ يَا هِبَةَ اللَّهِ إِنِّي قَدْ رَأَيْتُ آدَمَ أَبِي قَدْ حَصَّكَ مِنَ الْعِلْمِ بِمَا لَمْ أُحْصِ بِهِ وَهُوَ الْعِلْمُ الَّذِي دَعَا بِهِ أَحْوَكُ هَابِيلُ
فَتُؤْمِلُ قُرْبَانَهُ

Then, when Hibtullah^{-as} had buried Adam^{-as}, Qabeel^{-la} came to him^{-as} and said to him^{-as}, 'O Hibtullah^{-as}! I^{-la} have seen my^{-la} father^{-as} Adam^{-as} to have particularised you^{-as} from the knowledge of what he^{-as} had specialised with, and it is the knowledge which your^{-as} brother^{-as} Habel^{-as} used to supplicate with and his^{-as} offering was accepted.

وَ إِنَّمَا قَتَلْتُهُ لِكَيْلَا يَكُونَ لَهُ عَقِبٌ فَيَمْتَحِرُونَ عَلَى عَقِيبي فَيُؤْمَلُونَ نَحْنُ أَبْنَاءُ اللَّهِ الَّذِي تُقْبَلُ قُرْبَانُهُ وَ أَنْتُمْ أَبْنَاءُ الَّذِي لَمْ يُتَقَبَلْ قُرْبَانُهُ وَ إِنَّكَ إِنْ أَظْهَرْتَ مِنَ الْعِلْمِ الَّذِي اخْتَصَّكَ بِهِ أَبُوكَ شَيْئاً قَتَلْتُكَ كَمَا قَتَلْتُ أَخَاكَ هَابِيلَ

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

فَلَبِثَ هِبَةَ اللَّهِ وَ الْعَقِبُ مِنْهُ مُسْتَخْفِينَ بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانِ وَ الْإِسْمِ الْأَكْبَرِ وَ مِيزَاتِ الْعِلْمِ وَ أَنْارِ عِلْمِ النَّبُوءَةِ حَتَّى بُعِثَ نُوحٌ ع وَ ظَهَرَتْ وَصِيَّتُهُ هِبَةَ اللَّهِ حِينَ نَظَرُوا فِي وَصِيَّةِ آدَمَ- فَوَجَدُوا نُوحاً قَدْ بَشَّرَ بِهِ أَبُوهُمْ آدَمَ ع- فَأَمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ

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

وَ قَدْ كَانَ آدَمُ أَوْصَى هِبَةَ اللَّهِ أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهَدُونَ بَعَثَ نُوحٌ فِي زَمَانِهِ الَّذِي بُعِثَ فِيهِ وَ كَذَلِكَ جَرَى فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّدًا ص وَ إِنَّمَا عَرَفُوا نُوحاً بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ لَقَدْ أَرْسَلْنَا نُوحاً إِلَى آخِرِ
الْآيَةِ

And Adam^{-as} had bequeathed to Hibtullah^{-as} to get this bequest covenanted during the beginning of every year so it would become a day of festival for them. Thus, they were covenanted the Sending of Noah^{-as} during his^{-as} era, which he^{-as} had been Sent in. And like that flowed regarding the bequest of every Prophet^{-as} until Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww}. And rather, they recognised Noah^{-as} due to the knowledge which was with them, and it is the Word of Allah^{-azwj} the Exalted: **And We had Sent Noah [57:26]** – up to the end of the Verse.

وَكَانَ مَا بَيْنَ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ مُسْتَعْلِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا كَمَا سَمِّيَ مِنَ الْأَنْبِيَاءِ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى - وَ رُسُلًا قَدْ فَصَّصْنَا لَهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَٰعَنِي مَنْ لَمْ يُسَمِّهِمْ مِنَ الْمُسْتَخْفِينَ كَمَا سَمَّى الْمُسْتَعْلِينَ مِنَ الْأَنْبِيَاءِ

And there was between Adam^{-as} and Noah^{-as}, from the Prophets^{-as}, the Concealed ones and the Notified ones, and due to that their Mention is Concealed in the Quran, and they^{-as} were not named just as the Notified ones from the Prophets^{-as} were named, and it is the Word of Allah^{-azwj} the Exalted: **And Rasools** – We^{-azwj} did not Relate their^{-as} stories unto you^{-sawww} - **and Allah Spoke to Musa in a conversation [4:164]** – meaning, He^{-azwj} did not Name the concealed ones just as He^{-azwj} Named the Notified ones from the Prophets^{-as}.

فَمَكَتْ نُوحٌ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا لَمْ يُشَارِكْهُ فِي بُيُوتِهِ أَحَدٌ وَ لَكِنَّهُ قَدِمَ عَلَى قَوْمٍ مُكَذِّبِينَ لِلْأَنْبِيَاءِ الَّذِينَ كَانُوا بَيْنَهُ وَ بَيْنَ آدَمَ وَ ذَلِكَ قَوْلُهُ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ يَٰعَنِي مَنْ كَانَ بَيْنَهُ وَ بَيْنَ آدَمَ إِلَى أَنْ انْتَهَى إِلَى قَوْلِهِ وَ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Noah^{-as} lived among his^{-as} people for a thousand years less fifty (950) years. He^{-as} did not associate anyone in his^{-as} Prophet-hood for he^{-as} had come to a people who had rejected the Prophets^{-as} who were between him^{-as} and Adam^{-as} and that is His^{-azwj} Word: **The people of Noah belied the Rasools [26:105]** – meaning the ones who were between him^{-as} and Adam^{-as} up to the end of His^{-azwj} Words: **And surely your Lord, He is the Mighty, the Merciful [26:191]**.

ثُمَّ إِنَّ نُوحًا لَمَّا انْقَضَتْ بُيُوتُهُ وَ اسْتُكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا نُوحُ قَدْ انْقَضَتْ بُيُوتُكَ وَ اسْتُكْمِلَتْ أَيَّامُكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ التَّبَوُّةِ فِي الْعَقَبِ مِنْ دُرَّتِكَ عِنْدَ سَامٍ كَمَا لَمْ أَقْطَعْهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ الَّذِينَ بَيْنَكَ وَ بَيْنَ آدَمَ - وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ عَلَيْهَا عَالِمٌ يُعْرِفُ بِهِ دِينِي وَ تُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُؤَلِّدُ فِيمَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

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

وَ لَيْسَ بَعْدَ سَامٍ إِلَّا هُودٌ فَكَانَ بَيْنَ نُوحٍ وَ هُودٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ مُسْتَعْلِينَ وَ قَالَ نُوحٌ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَيُكَذِّبُونَهُ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مُهْلِكُهُمْ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لِيَسْعَهُ فَإِنَّ اللَّهَ عَزَّ ذِكْرُهُ يُنَجِّهِ مِنْ عَذَابِ الرِّيحِ

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

وَ أَمَرَ نُوحٌ ابْنَهُ سَامًا أَنْ يَتَعَاهدَ هَذِهِ الوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ وَ يَكُونَ يَوْمَ عِيدِهِ هُمْ فَيَتَعَاهدُونَ فِيهِ هُوْدٍ وَ زَمَانَهُ الَّذِي يَخْرُجُ فِيهِ فَلَمَّا بَعَثَ اللهُ تَبَارَكَ وَ تَعَالَى هُوْدًا نَظَرُوا فِيْمَا عِنْدَهُمْ مِنَ العِلْمِ وَ الإِيمَانِ وَ مِرَاثِ العِلْمِ وَ الإِسْمِ الأَكْبَرِ وَ آثَارِ عِلْمِ النُّبُوَّةِ فَوَجَدُوا هُوْدًا نَبِيًّا قَدْ بَشَّرَهُمْ بِهِ آبُوهُمْ- نُوحٌ- فَآمَنُوا بِهِ وَ صَدَّقُوهُ وَ اتَّبَعُوهُ فَتَجَا مِنْ عَذَابِ الرِّيحِ وَ هُوَ قَوْلُ اللهِ وَ إِلَى عَادِ أَهْلِهِمْ هُوْدًا

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

وَ قَوْلُهُ كَذَّبَتْ عَادَ المُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُوْدٌ أَلَا تَتَّقُونَ وَ قَالَ اللهُ عَزَّ وَ جَلَّ وَ وَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَ يَعْقُوبَ وَ قَوْلُهُ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنَا لِنَجْعَلَهَا فِي أَهْلِ بَنِيهِ- وَ نُوحًا هَدَيْنَا مِنْ قَبْلِ لِنَجْعَلَهَا فِي أَهْلِ بَنِيهِ

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

فَأَمَنَ العُقُبَ مِنْ ذُرِّيَةِ الأَنْبِيَاءِ مَنْ كَانَ قَبْلَ إِبْرَاهِيمَ لِإِبْرَاهِيمَ وَ كَانَ بَيْنَ هُوْدٍ وَ إِبْرَاهِيمَ مِنَ الأَنْبِيَاءِ عَشْرَةٌ أَنْبِيَاءَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ مَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ وَ قَوْلُهُ فَأَمَنَ لَهُ لُوطٌ وَ قَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ العَزِيزُ الحَكِيمُ وَ قَوْلُهُ تَعَالَى- وَ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللهَ وَ اتَّقُوهُ ذَلِكَم خَيْرٌ لَكُمْ

The posterity from the offspring of the Prophets^{-as} (all) believed the ones who were before Ibrahim^{-as} to Ibrahim^{-as}, and there were in between Hud^{-as} and Ibrahim^{-as}, from the Prophets^{-as}, ten Prophets^{-as}, and it is His^{-azwj} Word, the Mighty and Majestic: **nor are the people of Lut distant from you [11:89];** and His^{-azwj} Words: **And Lut believed in Him and said: 'I am fleeing to my Lord, surely He is the Mighty, the Wise [29:26];** and His^{-azwj} Words: **And Ibrahim, when he said to his people: 'Worship Allah and fear Him, that would be better for you, [29:16].**

فَجَرَى بَيْنَ كُلِّ نَبِيٍّ وَ نَبِيٍّ عَشْرَةٌ آبَاءٍ وَ تِسْعَةٌ آبَاءٍ وَ ثَمَانِيَةٌ آبَاءٍ كُلُّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ وَ كَمَا جَرَى لِآدَمَ وَ هُوْدٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ صَلَوَاتُ اللهِ عَلَيْهِمْ حَتَّى انْتَهَى إِلَى يُوسُفَ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ

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

ثُمَّ صَارَتْ بَعْدَ يُوسُفَ فِي الأَسْبَاطِ إِخْوَتِهِ حَتَّى انْتَهَتْ إِلَى مُوسَى بْنِ عِمْرَانَ وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى بْنِ عِمْرَانَ عَشْرَةٌ مِنَ الأَنْبِيَاءِ فَأَرْسَلَ اللهُ عَزَّ وَ جَلَّ- مُوسَى وَ هَارُونَ إِلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ

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

ثُمَّ أَرْسَلَ اللَّهُ الرُّسُلَ تَتْرَىٰ - كُلِّ مَا جَاءَ أُمَّةٌ رَّسُولُهُا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَكَانَتْ بَنُو إِسْرَائِيلَ تَقْتُلُونَ فِي الْيَوْمِ نَبِيَّيْنِ وَ ثَلَاثَةً وَ أَرْبَعَةً حَتَّىٰ إِنَّهُ كَانَ يُقْتَلُ فِي الْيَوْمِ الْوَاحِدِ سَبْعُونَ نَبِيًّا وَ يَقُومُ سُوقٌ بَقْلِهِمْ فِي آخِرِ النَّهَارِ

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

فَلَمَّا أَنْزَلَتِ التَّوْرَةُ عَلَىٰ مُوسَىٰ بَنِ عِمْرَانَ تُبَشِّرُ مُحَمَّدٍ ص وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَىٰ مِنَ الْأَنْبِيَاءِ عَشْرَةٌ وَ كَانَ وَصِيَّ مُوسَىٰ بَنِ عِمْرَانَ يُوشَعَ بَنِ نُونٍ وَ هُوَ فَتَاةٌ الَّذِي قَالَ فِيهِ عَزَّ وَ جَلَّ فَلَمَّ نَزَلَ الْأَنْبِيَاءُ تُبَشِّرُ مُحَمَّدٍ ص وَ ذَلِكَ قَوْلُهُ يَجِدُونَهُ بَغِيَّ الْيَهُودِ وَ النَّصَارَىٰ بَغِيَّ صِفَةَ مُحَمَّدٍ وَ اسْمُهُ - مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ

When the Torah was Revealed unto Musa^{as} Bin Imran^{as}, it gave the glad tidings of Muhammad^{saww}, and there were between Yusuf^{as} and Musa^{as}, ten from the Prophets^{as}, and the successor^{as} of Musa^{as} Bin Imran^{as} was Yoshua^{as} Bin Noun^{as}, and he^{as} is the youth whom the Mighty and Majestic Spoke regarding him^{as}. The Prophets^{as} did not cease to give glad tidings of Muhammad^{saww}, and these are His^{azwj} Words: **they are finding him [7:157]** – meaning the Jews and the Christian (finding) the description of Muhammad^{saww} and his^{saww} name, **written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, [7:157].**

وَ هُوَ قَوْلُ اللَّهِ تَعَالَىٰ يَحْكِي عَنْ عِيسَىٰ ابْنِ مَرْيَمَ - وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَبَشَّرَ مُوسَىٰ وَ عِيسَىٰ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ كَمَا بَشَّرَتِ الْأَنْبِيَاءُ بَعْضُهُمْ بَعْضًا حَتَّىٰ بَلَغَتْ مُحَمَّدًا ص

And it is the Word of Allah^{azwj} the Exalted Relating from Isa^{as} Bin Maryam^{as}: **giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6].** Musa^{as} and Isa^{asws} (both) gave the glad tidings of Muhammad^{saww} together just as the Prophets^{as} had given glad tidings to each other until it reached Muhammad^{saww}.

فَلَمَّا فَضَىٰ مُحَمَّدٌ ص بُبُوَّتُهُ وَ اسْتَكْمَلَ أَيَّامَهُ أَوْحَىٰ اللَّهُ تَبَارَكَ وَ تَعَالَىٰ إِلَيْهِ أَنْ يَا مُحَمَّدُ قَدْ فَضِيَتْ بُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوَّةِ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ لَنْ أَقْطَعَ الْعِلْمَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوَّةِ مِنَ الْعَقَبِ مِنْ دُرِّيَّتِكَ كَمَا لَمْ أَقْطَعْهَا مِنْ بُبُوَّتَاتِ الْأَنْبِيَاءِ الَّذِينَ كَانُوا بَنِيكَ وَ بَنِي أَبِيكَ آدَمَ

When the Prophet-hood of Muhammad^{saww} expired and his^{saww} days were completed, Allah^{azwj} Blessed and Exalted Revealed unto him^{saww}: “O Muhammad^{saww}! Your^{saww} Prophet-hood has expired, and your^{saww} days are completed, therefore make the knowledge which is with you^{saww}, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the knowledge of the Prophet-hood, to be with Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj}

never Cut-off the knowledge, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the knowledge of the Prophet-hood, from the posterity of your^{-saww} offspring, just as I^{-azwj} did not Cut it off from the Households of the Prophets^{-as}, those who were between you^{-saww} and your^{-saww} father^{-as} Adam^{-as}.

وَذَلِكَ قَوْلُهُ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَجْعَلِ الْعِلْمَ جَهْلًا وَ لَمْ يَكِلْ أَمْرَهُ إِلَى مَلِكٍ مُقَرَّبٍ وَ لَا إِلَى نَبِيِّ مُرْسَلٍ وَ لَكِنَّهُ أَرْسَلَ رَسُولًا مِنْ مَلَائِكَتِهِ إِلَى نَبِيِّهِ فَقَالَ لَهُ كَذًا وَ كَذًا

And these are the Words of the Exalted: **'Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].** Thus, Allah^{-azwj} Blessed and Exalted did not Make the knowledge to the ignorant ones, and His^{-azwj} Command neither came to an Angel of Proximity nor to a Messenger Prophet^{-as}, but He^{-azwj} Sent Messengers from His^{-azwj} Angels to His^{-azwj} Prophet^{-saww}, and he said such and such to him^{-saww}.

فَأَمْرُهُ بِمَا يُحِبُّ وَ نَهَاهُ عَمَّا يُنْكَرُ فَقَصَّ عَلَيْهِ مَا قَبْلَهُ وَ مَا بَعْدَهُ يَعْلَمُ فَعَلَّمَ ذَلِكَ الْعِلْمَ أَنْبِيَآءَهُ وَ أَصْفِيَآءَهُ مِنَ الْآبَاءِ وَ الْإِخْوَانِ بِالذَّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

He^{-azwj} Commanded him^{-saww} with what He^{-azwj} Loved and Forbade him^{-saww} from what is evil, and Related to him^{-saww} what (had happened) before him^{-saww} and what was to happen after him^{-saww} with knowledge. He^{-azwj} Taught that knowledge of His^{-azwj} Prophets^{-as}, and His^{-azwj} Elites from the fathers and brothers with the offspring which was from each other, and these are His^{-azwj} Words: **So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].**

فَأَمَّا الْكِتَابُ فَالتَّوْرَةُ وَ أَمَّا الْحِكْمَةُ فَهُمْ الْحُكَمَاءُ مِنَ الْأَنْبِيَآءِ وَ الْأَصْفِيَآءِ مِنَ الصَّفْوَةِ وَ كُلُّ هَؤُلَاءِ مِنَ الذَّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ الَّذِينَ جَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمُ النَّبُوَّةَ- وَ فِيهِمُ الْعَاقِبَةُ وَ حَفِظَ الْأَمْرَ وَ اسْتَبْنَطَ الْعِلْمَ وَ الْهُدَاةَ

As for the Book, so it is the Prophet-hood, and as for the Wisdom, they are the wise ones from the Prophets^{-as} and the Elites from the Elites, and all of them are from the offspring which were from each other, those whom Allah^{-azwj} Blessed and Exalted Made the Prophet-hood to be among them, and the posterity, and preservation of the Covenant until the world expires. Thus, they are the knowledgeable ones, Guardians of the Commands (Wali Al-Amr), and the extractors of the knowledge and the Guidance.

فَهَذَا بَيَانُ الْفَضْلِ فِي الرُّسُلِ وَ الْأَنْبِيَآءِ وَ الْحُكَمَاءِ وَ أَيْمَةَ الْهُدَى وَ الْمُخْلِفَاءِ الَّذِينَ هُمْ وُلَاةُ أَمْرِ اللَّهِ وَ أَهْلُ اسْتِبْنَابِ عِلْمِ اللَّهِ وَ أَهْلُ آثَارِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ مِنَ الذَّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ مِنَ الصَّفْوَةِ بَعْدَ الْأَنْبِيَآءِ مِنَ الْأَلِ وَ الْإِخْوَانِ وَ الذَّرِّيَّةِ مِنْ بُيُوتَاتِ الْأَنْبِيَآءِ

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

فَمَنْ عَمِلَ بِعِلْمِهِمْ انْتَهَى إِلَىٰ إِبْرَاهِيمَ فَجَاءَ بِبَصْرِهِمْ وَمَنْ وَضَعَ وَلايَةَ اللَّهِ وَ أَهْلَ اسْتِنْبَاطِ عِلْمِهِ فِي غَيْرِ أَهْلِ الصَّفْوَةِ مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ فَقَدْ خَالَفَ أَمْرَ اللَّهِ وَ جَعَلَ الْجُحَالَ وِلاَةَ أَمْرِ اللَّهِ وَ الْمُتَكَلِّفِينَ بِغَيْرِ هُدًى وَ زَعَمُوا أَنَّهُمْ أَهْلُ اسْتِنْبَاطِ عِلْمِ اللَّهِ فَقَدْ كَذَّبُوا عَلَى اللَّهِ وَ زَاغُوا عَنْ وَصِيَّةِ اللَّهِ وَ طَاعَتِهِ فَلَمْ يَضَعُوا فَضْلَ اللَّهِ حَيْثُ وَضَعَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَضَلُّوا وَ أَضَلُّوا أَتْبَاعَهُمْ وَ لَمْ يَكُنْ لَهُمْ يَوْمَ الْقِيَامَةِ حُجَّةٌ

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

إِنَّمَا الْحُجَّةُ فِي آلِ إِبْرَاهِيمَ لِقَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى - فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَالْحُجَّةُ لِلْأَنْبِيَاءِ وَ أَهْلِ بُيُوتَاتِ الْأَنْبِيَاءِ حَتَّى تَقُومَ السَّاعَةُ لِأَنَّ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ يُنطقُ بِذَلِكَ

But rather, Divine Authorities would be among the Progeny of Ibrahim^{as} due to the Words of Allah^{azwj} Blessed and Exalted: ***So, We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].*** Thus, the Divine Authority would be for the Prophets^{as} and the people of the Households of the Prophets^{as} until the establishment of the Hour, because the Book of Allah^{azwj} Mighty and Majestic Spoke with that.

وَ وَصِيَّةَ اللَّهِ خَبَّرَتْ بِذَلِكَ فِي الْعَقَبِ مِنَ النَّبِيِّاتِ الَّتِي رَفَعَهَا اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى النَّاسِ فَقَالَ فِي بُيُوتِ أَدْنَى اللَّهِ أَنْ تُرْفَعُ وَ يُذَكَّرَ فِيهَا اسْمُهُ وَ هِيَ بُيُوتُ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْحُكَمَاءِ وَ أئِمَّةِ الْهُدَى

And the successors^{asws} of (Prophets^{as} of) Allah^{azwj} informed of that among the posterity from the Household which Allah^{azwj} Blessed and Exalted Raised above the people, so He^{azwj} Said: ***(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these [24:36]***, and these are houses of the Prophets^{as} and the Rasools^{as}, the wise ones, and the Imams^{asws} of Guidance.

فَهَذَا بَيَانُ عُرْوَةِ الْإِيمَانِ الَّتِي نَجَّى بِهَا مَنْ نَجَّى قَبْلَكُمْ وَ بِهَا يَنْجُو مَنْ اتَّبَعَ الْهُدَى قَبْلَكُمْ وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ - وَ نُوحًا هَدَيْنَا مِنْ قَبْلُ وَ مِنْ دُرِّيَّةِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نُجْرِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى وَ إِبْرَاهِيمَ كُلًّا مِنَ الصَّالِحِينَ وَ إِسْمَاعِيلَ وَ الْيَسَعَ وَ يُونسَ وَ لوطاً وَ كلاً فَضَلَّلْنَا عَلَى الْعَالَمِينَ وَ مِنْ آبَائِهِمْ وَ ذُرِّيَّاتِهِمْ وَ إِخْوَانِهِمْ وَ اجْتَبَيْنَاهُمْ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

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

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبِيَّةَ فَإِنْ يَكْفُرْ بِهَا هؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا بِكَافِرِينَ فَإِنَّهُ وَكَلَّ بِالْفُضْلِ مِنْ أَهْلِ بَيْتِهِ مِنَ الْأَنْبِيَاءِ - وَ
 الْإِخْوَانِ وَالذَّرِيَّةِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ فَإِنْ يَكْفُرْ بِهَا أَثْمَثُ يَقُولُ فَقَدْ وَكَلْنَا أَهْلَ بَيْتِكَ بِالْإِيمَانِ الَّذِي أَرْسَلْنَاكَ بِهِ فَلَا يَكْفُرُونَ بِهَا أَبَدًا وَ لَا
 أَضِيعُ الْإِيمَانَ الَّذِي أَرْسَلْنَاكَ بِهِ

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

وَ جَعَلْتُ أَهْلَ بَيْتِكَ بَعْدَكَ عَلَمًا عَنكَ وَ وِلَاةً مِنْ بَعْدِكَ وَ أَهْلَ اسْتِنْبَاطِ عِلْمِي الَّذِي لَيْسَ فِيهِ كَذِبٌ وَ لَا إِثْمٌ وَ لَا وِزْرٌ وَ لَا بَطْرٌ وَ لَا رِيَاءٌ

And I^{azwj} Made the People^{asws} of your^{saww} Household after your^{saww} as flags on your^{saww} behalf, and rulers from after you^{saww}, and the people of extraction of My^{azwj} Knowledge in which there are no lies nor any sins nor falsehood, nor arrogance, nor showing off.

هَذَا بَيَانٌ مَا بَيَّنَّهُ اللَّهُ عَزَّ وَجَلَّ مِنْ أَمْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى طَهَّرَ أَهْلَ بَيْتِ نَبِيِّهِ وَ جَعَلَ لَهُمْ أَجْرَ الْمَوْدَّةِ وَ أَجْرِي لَهُمُ الْوِلَايَةَ وَ
 جَعَلَهُمْ أَوْصِيَاءَهُ وَ أَحِبَّاءَهُ وَ أَمَمْتَهُ فِي أُمَّتِهِ مِنْ بَعْدِهِ

This in an explanation of what Allah^{azwj} Mighty and Majestic Explained from the matter of this community after its Prophet^{saww}. Allah^{azwj} Blessed and Exalted Purified the People^{asws} of the Household of His^{azwj} Prophet^{saww}, and Made for them a Recompense of the cordiality, and Flowed until the Wilayah for them, and Made them^{asws} as his^{saww} successors^{asws}, and his^{saww} beloved ones and Imams^{asws} in his^{saww} community from after him^{saww}.

أُمَّتِهِ مِنْ بَعْدِهِ فَاعْتَبِرُوا أَيُّهَا النَّاسُ وَ تَفَكَّرُوا فِيمَا قُلْتُ حَيْثُ وَضَعَ اللَّهُ عَزَّ وَجَلَّ وَ لَابِتَهُ وَ طَاعَتَهُ وَ مَوَدَّتَهُ وَ اسْتِنْبَاطَ عِلْمِهِ وَ حُجَّتَهُ فَإِيَّاهُ فَتَعَلَّمُوا وَ بِهِ
 فَاسْتَمْسِكُوا تَنْجُوا وَ يَكُونُ لَكُمْ بِهِ حُجَّةٌ يَوْمَ الْقِيَامَةِ وَ الْفَوْزُ

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

فَإِنَّهُمْ صِلَةٌ بَيْنَكُمْ وَ بَيْنَ رَبِّكُمْ وَ لَا تَصِلُ الْوِلَايَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ إِلَّا بِهِمْ فَمَنْ فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُكَرِمَهُ وَ لَا يُعَذِّبُهُ وَ مَنْ يَأْتِ بِغَيْرِ مَا
 أَمَرَهُ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُذِلَّهُ وَ يُعَذِّبُهُ

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

وَ إِنَّ الْأَنْبِيَاءَ بُعِثُوا خَاصَّةً وَ عَامَّةً فَأَمَّا نُوحٌ فَإِنَّهُ أُرْسِلَ إِلَى مَنْ فِي الْأَرْضِ بِنُبُوَّةٍ عَامَّةٍ وَ رِسَالَةٍ عَامَّةٍ وَ أَمَّا هُودٌ فَإِنَّهُ أُرْسِلَ إِلَى عَادٍ بِنُبُوَّةٍ خَاصَّةٍ وَ أَمَّا صَالِحٌ فَإِنَّهُ أُرْسِلَ إِلَى ثَمُودَ قَرْيَةٍ وَاحِدَةٍ وَ هِيَ لَا تَكْمُلُ أَرْبَعِينَ بَيْتاً عَلَى سَاحِلِ الْبَحْرِ صَغِيرَةٍ

And the Prophets^{-as} were Sent as special ones and general ones. As for Noah^{-as}, he^{-as} was Sent to the ones in the earth with the general Prophet-hood and a general Message; and as for Hud^{-as}, he^{-as} was Send to Aad with a special Prophet-hood; and as for Salih^{-as}, he^{-as} was Sent to Samood^{-as}, one town, and it was not even forty houses complete, upon a coast of the small sea.

وَ أَمَّا شُعَيْبٌ فَإِنَّهُ أُرْسِلَ إِلَى مَدْيَنَ وَ هِيَ لَا تَكْمُلُ أَرْبَعِينَ بَيْتاً وَ أَمَّا إِبْرَاهِيمُ نُبُوَّتُهُ بِكُونِي وَيَا [يَكُونِي رَبِّي] وَ هِيَ قَرْيَةٌ مِنْ قُرَى السَّوَادِ فِيهَا مَبْدَأُ أَوَّلِ أَمْرِهِ ثُمَّ هَاجَرَ مِنْهَا وَ لَبَسَتْ بِحَجْرَةٍ قِتَالٍ وَ ذَلِكَ قَوْلُهُ تَعَالَى - وَ قَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي فَكَانَتْ هِجْرَةُ إِبْرَاهِيمَ عَ بَعِيرٍ قِتَالٍ

And as for Shuayb^{-as}, he^{-as} was Sent to Madayn, and it is not even forty complete houses; and as for Ibrahim^{-as}, his^{-as} Prophet-hood was at Kounywaya (Kowsy Raba), and it is a town from the black townships wherein he^{-as} began his^{-as} first matter, then fled from it, and his^{-as} emigration wasn't fleeing a battle, and these are the Words of the Exalted: **And he said: 'I am going to my Lord. He would be Guiding me' [37:99]**. The emigration of Ibrahim^{-as} took place without any fighting.

وَ أَمَّا إِسْحَاقُ فَكَانَتْ نُبُوَّتُهُ بَعْدَ إِبْرَاهِيمَ وَ أَمَّا يَعْقُوبُ فَكَانَتْ نُبُوَّتُهُ فِي أَرْضِ كَنْعَانَ - ثُمَّ هَبَطَ إِلَى أَرْضِ مِصْرَ فَتَوَقَّيَ فِيهَا ثُمَّ حُجِلَ بَعْدَ ذَلِكَ جَسَدُهُ حَتَّى دُفِنَ بِأَرْضِ كَنْعَانَ - وَ الرَّؤْيَا الَّتِي رَأَى يُوسُفُ الْأَحَدَ عَشَرَ كَوْكَباً وَ الشَّمْسَ وَ الْقَمَرَ لَهُ سَاجِدِينَ فَكَانَتْ نُبُوَّتُهُ فِي أَرْضِ مِصْرَ بَدْوُهَا

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

ثُمَّ كَانَتْ الْأَسْبَاطُ اثْنَيْ عَشَرَ بَعْدَ يُوسُفَ ثُمَّ مُوسَى وَ هَارُونَ إِلَى فِرْعَوْنَ وَ مَلِكِهِ إِلَى مِصْرَ وَحَدَّهَا ثُمَّ إِنَّ اللَّهَ تَعَالَى أَرْسَلَ يُوشَعَ بْنَ نُونٍ إِلَى بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى نُبُوَّتُهُ بَدْوُهَا فِي الْبَرِّيَّةِ الَّتِي تَأَتْ فِيهَا بَنُو إِسْرَائِيلَ

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

ثُمَّ كَانَتْ أَنْبِيَاءُ كَثِيرُونَ مِنْهُمْ مَنْ قَصَّهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى مُحَمَّدٍ ص وَ مِنْهُمْ مَنْ لَمْ يَقْصَهُ عَلَيْهِ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرْسَلَ عِيسَى ابْنَ مَرْيَمَ إِلَى بَنِي إِسْرَائِيلَ خَاصَّةً فَكَانَتْ نُبُوَّتُهُ بَيْتِ الْمَقْدِسِ وَ كَانَ مِنْ بَعْدِهِ الْحَوَارِيُّونَ اثْنَيْ عَشَرَ

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

فَلَمْ يَزَلِ الْإِيمَانُ يُسْتَسْرُ فِي بَقِيَّةِ أَهْلِهِ مُنْذُ رَفَعَ اللَّهُ عَيْسَى عَ وَ أُرْسِلَ اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّدًا صَ إِلَى الْحَيَّةِ وَ الْإِنْسِ عَامَّةً وَ كَانَ خَاتَمَ الْأَنْبِيَاءِ وَ كَانَ مِنْ بَعْدِهِ الْإِثْنَا عَشَرَ الْأَوْصِيَاءِ مِنْهُمْ مَنْ أَدْرَكْنَا وَ مِنْهُمْ مَنْ سَبَقْنَا وَ مِنْهُمْ مَنْ بَقِيَ

The Eman did not cease to be veiled in a remnant of his^{as} family since Allah^{azwj} Raised Isa^{as}. And Allah^{azwj} Blessed and Exalted Sent Muhammad^{saww} to the Jinn and the human generally, and he^{saww} was the last of the Prophets^{as}, and there were from after him^{saww}, twelve successors^{asws}. From them^{asws} are ones we have come across and from them^{asws} are ones who preceded us, and from them^{asws} are ones who remain.

فَهَذَا أَمْرُ النَّبُوَّةِ وَ الرِّسَالَةِ وَ كُلُّ نَبِيٍّ أُرْسِلَ إِلَى نَبِيٍّ إِسْرَائِيلَ خَاصًّا أَوْ عَامًّا لَهُ وَصِيٌّ جَرَتْ بِهِ السُّنَّةُ وَ كَانَ الْأَوْصِيَاءُ الَّذِينَ بَعْدَ مُحَمَّدٍ صَ عَلَى سُنَّةِ الْأَوْصِيَاءِ عَيْسَى وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ عَلَى سُنَّةِ الْمَسِيحِ- وَ هَذَا تَبَيُّنُ السُّنَّةِ وَ أَمْثَالِ الْأَوْصِيَاءِ بَعْدَ الْأَنْبِيَاءِ

This is the matter of the Prophet-hood and the Messenger-ship, and every Prophet^{as} Sent to the Children of Israel, special or general, for him^{as} was a successor^{as}. The Sunnah flowed with him^{as}. And the successors^{asws}, those after Muhammad^{saww} are upon the Sunnah of the successors^{as} of Isa^{as}, and Amir Al-Momineen^{asws} was upon a Sunnah of the Messiah. And this is an explanation of the Sunnah, and the examples of the successors^{as} after the Prophets^{as}.⁴⁸

50- ير، بصائر الدرجات ابن زييد عن محمد بن الحسين عن حماد عن حريز عن زرارة عن أبي جعفر ع قال: الأنبياء على خمسة أنواع منهم من يسمع الصوت مثل صوت السلسلة فيعلم ما عني به و منهم من ينبأ في منامه مثل يوسف و إبراهيم ع و منهم من يعاين و منهم من ينعكس في قلبه و يوقر في أذنه

‘Basaair Al Darajaat’ - Ibn Yazeed, from Muhammad Bin Al-Husayn, from Hamad, from Hareyz, from Zurara,

‘Fom Abu Ja’far^{asws} having said: ‘The Prophets^{as} are upon five types – From them is one who heard the voice like the sound of the chain, and he^{as} knew what was meant by it; and from them was one who was Given news in his^{as} sleep like Yusuf^{as} and Ibrahim^{as}; and from them was one who witnessed; and from them was one who was cast into his^{as} heart and (the fifth was) resonated in his^{as} ears.⁴⁹

51- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن محبوب عن الأحول قال: سمعت زرارة يسأل أبا جعفر ع قال أخبرني عن الرسول و النبي و المحدث

‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Ahowl who said,

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

فَقَالَ أَبُو جَعْفَرٍ عَ الرَّسُولُ الَّذِي بَأَيِّهِ جَبْرَيْلُ قُبُلًا فَبَرَأَهُ وَ يُكَلِّمُهُ فَهَذَا الرَّسُولُ وَ أَمَّا النَّبِيُّ فَإِنَّهُ يَرَى فِي مَنَامِهِ عَلَى نَحْوِ مَا رَأَى إِبْرَاهِيمَ- وَ نَحْوِ مَا كَانَ رَأَى رَسُولَ اللَّهِ مِنْ أَسْبَابِ النَّبُوَّةِ قَبْلَ الْوَحْيِ حَتَّى أَتَاهُ جَبْرَيْلُ مِنْ عِنْدِ اللَّهِ بِالرِّسَالَةِ

⁴⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 49

⁴⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 50

Abu Ja'far^{-asws} said: 'The Rasool^{-as} is the one to whom Jibraeel^{-as} came face to face, and he^{-as} saw him^{-as}, and spoke to him^{-as}. This is a Rasool^{-as}. And as for the Prophet^{-as}, he^{-as} sees in his^{-as} sleep upon an approximation of what Ibrahim^{-as} saw, and an approximation of what Rasool-Allah^{-saww} saw from the causes of the Prophet-hood before the Revelation, until Jibraeel^{-as} came to him^{-saww} from the Presence of Allah^{-azwj} with the Message.

وَكَانَ مُحَمَّدٌ صَ حِينَ جُمِعَ لَهُ النُّبُوَّةُ وَ جَاءَتْهُ الرِّسَالَةُ مِنْ عِنْدِ اللَّهِ يَحِيثُهَا جِبْرَائِيلُ وَ يُكَلِّمُهُ بِهَا قُبْلًا وَ مِنْ الْأَنْبِيَاءِ مَنْ جُمِعَ لَهُ النُّبُوَّةُ وَ يَرَى فِي مَنَامِهِ نَأْيَهُ الرُّوحَ فَيُكَلِّمُهُ وَ يُحَدِّثُهُ مِنْ غَيْرِ أَنْ يَكُونَ رَأَاهُ فِي الْبَقَّةِ

And Muhammad^{-saww} was such, the Prophet-hood was Gathered for him^{-saww}, and the Message came to him^{-saww} from the Presence of Allah^{-azwj}, Jibraeel^{-as} having come with it, and he^{-saww} spoke to him^{-as} face to face. And from the Prophets was one, the Prophet-hood was Gathered for him^{-as}, and he^{-as} saw in his^{-as} sleep. The Spirit came to him^{-as}, so he^{-as} spoke to him and discussed with him^{-as} from without him^{-as} happening to see him^{-as} in his wakefulness.

وَ أَمَّا الْمُحَدِّثُ فَهُوَ الَّذِي يُحَدِّثُ فَيَسْمَعُ وَ لَا يُعَايِنُ وَ لَا يَرَى فِي مَنَامِهِ

And as for the Muhaddith, he is the one who discusses, and he^{-as} hears and neither witnesses nor sees in his^{-as} dream.⁵⁰

52- ير، بصائر الدرجات مُحَمَّدُ بْنُ هَارُونَ عَنْ أَبِي يَحْيَى الْوَأَسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ وَ دُرُسْتِ بْنِ أَبِي مَنْصُورِ الْوَأَسِطِيِّ عَنْهُمَا عَ قَالَ الْأَنْبِيَاءُ وَ الْمُرْسَلُونَ عَلَى أَرْبَعِ طَبَقَاتٍ فَتَنِيَّ مِنْبَأً فِي نَفْسِهِ لَا يَعْدُو غَيْرَهَا وَ نَبِيٌّ يَرَى فِي النَّوْمِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ فِي الْيَقَظَةِ وَ لَمْ يُبْعَثْ إِلَى أَحَدٍ وَ عَلَيْهِ إِمَامٌ مِثْلُ مَا كَانَ إِبْرَاهِيمَ عَلَى لُوطٍ

'Basaair Al Darajaat' - Muhammad Bin Haroun, from Abu Yahya Al Wasity, from Hisham Bin Salim, and Dorost Bin Abu Mansour,

'From them both (5th & 6th Imam^{-asws}) having said: 'The Prophets^{-as} and the Messengers^{-as} are upon four layers – There is a Prophet^{-as} Informed within himself not no more than it; and there is a Prophet^{-as}, he^{-as} sees in the sleep and hears the voice and does not witness during the wakefulness, and is not Sent to anyone, and upon him^{-as}, is an Imam, like what Ibrahim^{-as} was over Lut^{-as}.

وَ نَبِيٌّ يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ الْمَلَكَ وَ قَدْ أُرْسِلَ إِلَى طَائِفَةٍ قَلُوا أَوْ كَثُرُوا كَمَا قَالَ اللَّهُ وَ أَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ثَلَاثِينَ أَلْفًا وَ نَبِيٌّ يَرَى فِي نَوْمِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ فِي الْيَقَظَةِ وَ هُوَ إِمَامٌ مِثْلُ أُولِي الْعِزْمِ

And there is a Prophet^{-as}, he^{-as} sees in his^{-as} sleep and hears the voice and witnesses the Angel, and he has been Sent to a group, little or more, just as Allah^{-azwj} Said: **And We sent him to a hundred thousand, or more [37:147].** 'More' were thirty thousand; and there is a Prophet^{-as}, he^{-as} sees in his sleep, and hears the voice and witnesses in the wakefulness, and he is an Imam like the Determined ones (Ul Al-Azm).

⁵⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 51

وَقَدْ كَانَ إِبْرَاهِيمُ ع نَبِيًّا وَ لَيْسَ بِإِمَامٍ حَتَّى قَالَ إِبْنِي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَ مِنْ ذُرِّيَّتِي بَأْتُهُ بِكُونٍ فِي وُلْدِهِ كُلِّهِمْ - قَالَ لَا يَبَالُ عَهْدِي الظَّالِمِينَ أَيُّ مَنْ عَبَدَ صَنَمًا أَوْ وَثَنًا

And Ibrahim^{as} was a Prophet^{as}, and he^{as} wasn't an Imam until **He Said: "I will Make you an Imam for the people"**. He said: **'And from my offspring?' [2:124]** - that it would happen to be in his^{as} sons, all of them. **He Said: My Covenant cannot be attained by the unjust [2:124]** i.e., from worshippers of idols or images.⁵¹

53- ير، بصائر الدرجات الحسن بن علي بن النعمان عن يحيى بن عمار عن أبيان الأحمري عن زرارة عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ إِنَّمَا مَعَاشِرَ الْأَنْبِيَاءِ تَنَامُ عَيْونُنَا وَ لَا تَنَامُ قُلُوبُنَا وَ نَرَى مِنْ خَلْفِنَا كَمَا نَرَى مِنْ بَيْنِ أَيْدِينَا

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

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'We the community of Prophets^{as}, our^{as} eyes sleep, but our^{as} hearts do not sleep, and we^{as} see from behind us^{as} just as we^{as} see in front of us^{as}.⁵²

54- سن، المحاسن مُحَمَّدُ بْنُ عَيْسَى الْبُطَيْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ إِلَّا عَاقِلًا وَ بَعْضُ النَّبِيِّينَ أَرْجَحُ مِنْ بَعْضٍ وَ مَا اسْتَخْلَفَ دَاوُدُ سُلَيْمَانَ حَتَّى اخْتَبَرَ عَقْلَهُ وَ اسْتَخْلَفَ دَاوُدُ سُلَيْمَانَ وَ هُوَ ابْنُ ثَلَاثِ عَشْرَةَ سَنَةً وَ مَكَتَ فِي مُلْكِهِ أَرْبَعِينَ سَنَةً وَ مَلِكٌ دُو الْقُرَيْنِ وَ هُوَ ابْنُ اثْنَيْ عَشَرَ وَ مَكَتَ فِي مُلْكِهِ ثَلَاثِينَ سَنَةً

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

'From Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'Allah^{azwj} did not Send any Prophet^{as} at all except as an intellectual and some Prophets^{as} are superior than the others; and Dawood^{as} did not make Suleyman^{as} his^{as} Caliph until he tested his^{as} intellect; and Dawood^{as} made Suleyman^{as} a Caliph when he^{as} was thirteen years old, and he^{as} remained in his^{as} kingdom for forty years; and the kingdom of Zulqarnayn^{as} was a king when he^{as} was of twelve years, and he^{as} remained in his^{as} kingdom for thirty years.⁵³

55- سن، المحاسن عُثْمَانُ بْنُ عَيْسَى عَنْ سَمَاعَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعِزْمِ مِنَ الرُّسُلِ

'Al Mahasin' - Usman Bin Isa, from sama'at who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj}: **Therefore be patient just as the Determined ones from the Rasools were patient [46:35]**'.

فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ

⁵¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 52

⁵² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 53

⁵³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 54

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

فُلْتُ كَيْفَ صَاوَأُ أُولَى الْعَزْمِ قَالَ لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ فَكُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمَ ع بِالصُّحُفِ وَ بَعِزْمَةِ تَرَكَ كِتَابِ نُوحٍ لَا كُفْرًا بِهِ

I said, 'How did they come to be the Determined ones (Ul Al-Azm)?' He^{-asws} said: 'Because Noah^{-as} was Sent with a Book and Laws. So, everyone who came after Noah^{-as} took with the Book of Noah^{-as} and his^{-as} Laws, and his^{-as} Manifesto until Ibrahim^{-as} came with the Parchments and with determination to leave the Book of Noah^{-as} not being a disbeliever in it.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ جَاءَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى بِالتَّوْرَةِ وَ بَعِزْمَةِ تَرَكَ الصُّحُفِ

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

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى أَخَذَ بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ بِالْإِنْجِيلِ وَ بَعِزْمَةِ تَرَكَ شَرِيعَةَ مُوسَى وَ مِنْهَاجِهِ

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

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ ص فَجَاءَ بِالْقُرْآنِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ فَحَلَّاهُ حَلَالًا إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامًا حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ فَهَذَا أَوْلَا الْعَزْمِ مِنَ الرُّسُلِ

Every Prophet^{-as} who came after the Messiah^{-as} took with his^{-as} Laws and his^{-as} Manifesto until Muhammad^{-saww} came. He^{-saww} came with the Quran and his^{-saww} Laws, and his^{-saww} Manifesto, therefore his^{-saww} Permissible would be Permissible up to the Day of Qiyamah, and his^{-saww} Prohibition would be Prohibited up to the Day of Qiyamah. They^{-as} are **the Determined ones from the Rasools [46:35]**.⁵⁴

56- سن، المحاسن أبي عن محمد بن سينان عمّن ذكره عن أبي عبد الله ع قال: قلت له كيف علمت الرسل أنّها رسل قال كُشِفَ عَنْهَا الْعِطَاءُ الْحَبِيرَ

'Al Mahasin' - My father, from Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'How does the Rasool^{-as} know he^{-as} is a Rasool^{-as}?' He^{-asws} said: 'The covering is uncovered from him^{-as}' – the Hadeeth'.⁵⁵

⁵⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 55

⁵⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 56

57- ختص، الإختصاص مُحَمَّدُ بْنُ جَعْفَرِ الْمُؤَدَّبِ عَنِ الْبَرَقِيِّ عَنِ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ عُمَرَ بْنِ أَبَانَ عَنِ بَعْضِهِمْ قَالَ: كَانَ حَمْسَةً مِنَ الْأَنْبِيَاءِ سُورِيَانِيُونَ- آدَمُ وَ شَيْثٌ وَ إِدْرِيسُ وَ نُوحٌ وَ إِبْرَاهِيمُ وَ كَانَ لِسَانُ آدَمَ الْعَرَبِيَّةَ وَ هُوَ لِسَانُ أَهْلِ الْجَنَّةِ فَلَمَّا عَصَى رَبَّهُ أَبَدَلَهُ بِالْجَنَّةِ وَ نَعِيمِهَا الْأَرْضِ وَ الْحَرْثِ وَ بِلِسَانِ الْعَرَبِيَّةِ السُّرْيَانِيَّةِ

‘Al Ikhtisas’ - Muhammad Bin Ja’far Al Mowdab, from Al Barqy, from his father, from Ibn Fazal, from Umar Bin Aban,

‘From one of them^{asws} who said, ‘Five from the Prophets^{as} were Assyrians – Adam^{as}, and Shees^{as}, and Idrees^{as}, and Noah^{as}, and Ibrahim^{as}, and the tongue (language) of Adam^{as} was Arabic, and it is the language of the people of Paradise. When he^{as} disobeyed his^{as} Lord^{azwj}, it was replaced for him^{as} with the Paradise and its Bounties to the earth and the farming, and by the Arabic language to the Assyrian.

قَالَ وَ كَانَ حَمْسَةً عِبْرَانِيُونَ إِسْحَاقُ وَ يَعْقُوبُ وَ مُوسَى وَ دَاوُدُ وَ عِيسَى وَ حَمْسَةٌ مِنَ الْعَرَبِ- هُودُ وَ صَالِحٌ وَ شُعَيْبٌ وَ إِسْمَاعِيلُ وَ مُحَمَّدٌ ع وَ حَمْسَةٌ بُعِثُوا فِي زَمَنِ وَاحِدٍ- إِبْرَاهِيمُ وَ إِسْحَاقُ وَ يَعْقُوبُ وَ لُوطٌ

He^{asws} said: ‘And five were Hebrew – Is’haq^{as}, and Yaqoub^{as}, and Dawood^{as} and Isa^{as}. And five were from the Arabs – Hud^{as}, and Salih^{as}, and Shuayb^{as}, and Ismail^{as} and Muhammad^{saww}. And five were Sent in one era – Ibrahim^{as}, and Is’haq^{as}, and Yaqoub^{as} and Lut^{as}.

بَعَثَ اللَّهُ إِبْرَاهِيمَ وَ إِسْحَاقَ إِلَى الْأَرْضِ الْمُقَدَّسَةِ وَ بَعَثَ يَعْقُوبَ إِلَى أَرْضِ مِصْرَ وَ إِسْمَاعِيلَ إِلَى أَرْضِ جُرْهُمَ وَ كَانَتْ جُرْهُمُ حَوْلَ الْكَعْبَةِ سَكَنَتْ بَعْدَ عَمَالِيقَ وَ سُمُّوا عَمَالِيقَ لِأَنَّ آبَاءَهُمْ كَانُوا عَمَالِيقَ بَنِي لُودِ بْنِ سَامِ بْنِ نُوحٍ ع وَ بَعِثَ لُوطًا إِلَى أَرْبَعِ مَدَائِنَ سَدُومَ وَ عَامُورَ وَ صَنْعَا وَ دَارُومَا

Allah^{azwj} Sent Ibrahim^{as} and Is’haq^{as} to the Holy land, and Sent Yaqoub^{as} to the land of Egypt, and Ismail^{as} to the land of Jarham, and Jarham was around the Kabah settled after Amaleeq, and they were named as Amaleeq because their father was Amaleeq Bin Lawad Bin Saam^{as} Bin Noah^{as}; and Allah^{azwj} Send Lut^{as} to four cities – Sudeym, and Aamour, and Sana’a, and Darouma.

وَ ثَلَاثَةٌ مِنَ الْأَنْبِيَاءِ مُلُوكٌ- يُوسُفُ وَ دَاوُدُ وَ سُلَيْمَانُ وَ مَلِكُ الدُّنْيَا مُؤْمِنَانِ وَ كَافِرَانِ فَالْمُؤْمِنَانِ دُو الْقَرْنَيْنِ وَ سُلَيْمَانُ ع وَ أَمَّا الْكَافِرَانِ فَنُمرُودُ بْنُ كُوشِ بْنِ كَنْعَانَ وَ مُجْتِ نَصْرَ

And three from the Prophets^{as} were kings – Yusuf^{as}, and Dawood^{as}, and Suleyman^{as}; and kings of the (whole) world were two Momins and two Kafirs. The two Momins – Zulqarnayn^{as} and Suleyman^{as}, and as for the two Kafirs – Nimrod Bin Kowsh Bin Kanaan^{la} and Bakht Nasr^{la}.⁵⁶

58- كَأ، الكافي العدة عن أحمد بن محمد عن أحمد بن أبي داود عن عبد الله بن أبان قال: دخلنا على أبي عبد الله ع فسالنا أفيكم أحد عنده علم عمي زيد بن علي فقال رجل من القوم أنا عندي علم من علم عمك كذا عنده ذات ليلة في دار معاوية بن إسحاق الأنصاري إذ قال انطلقوا بنا نصلي في مسجد السهلة فقال أبو عبد الله ع وفعل فقال لا جاءه أمر فشغله عن الذهاب

⁵⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 57

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

'We went over to Abu Abdullah^{-asws}, and he^{-asws} asked us: 'Is there anyone among you who has knowledge with him of my^{-asws} uncle Ziyad Bin Ali^{-asws}?' A man from the group said, 'I do. With me is knowledge from the knowledge of your^{-asws} uncle. We were with him one night by the door of Muawiya Bin Is'haq Al-Ansary when he said, 'Come with me so that we pray *Salāt* in Masjid Al-Sahla'. Abu Abdullah^{-asws} said: 'And did he?' He said, 'No. A matter came up, so it preoccupied him from the going'.

فَقَالَ أَمَا وَاللَّهِ لَوْ أَعَادَ [اسْتَعَاذَ] اللَّهُ بِهِ [لَهُ خ ل] حَوْلًا لِأَعَادَهُ أَمَا عَلِمْتُمْ أَنَّهُ مَوْضِعُ بَيْتِ إِدْرِيسَ النَّبِيِّ الَّذِي كَانَ يَحْبِطُ فِيهِ وَ مِنْهُ سَارَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَى الْيَمَنِ بِالْعَمَالِقَةِ وَ مِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ وَ إِنَّ فِيهِ لَصَخْرَةً حَضْرَاءَ فِيهَا مِثَالُ كُلِّ نَبِيٍّ وَ مِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أُجِدَّتْ طِبْنَةُ كُلِّ نَبِيٍّ وَ إِنَّهُ لَمَنَاحُ الرَّكِبِ قَبْلَ مَنْ الرَّكِبُ قَالَ الْخَضِرُ ع

He^{-asws} said: 'But, by Allah^{-azwj}! Had he sought refuge with Allah^{-azwj} with it for a year, He^{-azwj} would have Sheltered him. But, do you not know that it is the place of the house of Idrees^{-as} the Prophet^{-as}, and in which he^{-as} used to sew? And from it did Ibrahim^{-as} go to Al-Yemen with Al-Amaaliqa, and from it did Dawood^{-as} go against Goliath; and that in it is the green stone in which is a resemblance of every Prophet^{-as}; and it is from beneath that very stone the clay of every Prophet^{-as} was taken, and it is a disembarkation of the rider'. It was said, 'And who is the rider?' He^{-asws} said: 'Al-Khizr'^{as}.⁵⁷

59- يب، تهذيب الأحكام أحمد بن محمد بن يعقوب بن عبد الله عن إسماعيل بن زيد عن الكاهلي عن أبي عبد الله ع قال قال أمير المؤمنين ع مسجد الكوفة صلى فيه سبعون نبياً و سبعون وصياً أنا أخذهم

'Tahzeeb Al Ahkaam' - Ahmad Bin Muhammad, from Yaqoub Bin Abdullah, from Ismail Bin Zayd, from Al Kahily,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Masjid Al-Kufa, seventy Prophets^{-as} have prayed Salat in it, and seventy successors^{-as}. I^{-asws} am one of them^{-as}'.⁵⁸

60- يب، تهذيب الأحكام علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن أبي عبد الرحمن الخدائ عن أبي أسامة عن أبي عبيدة عن أبي جعفر ع قال: مسجد كوفان صلى فيه ألف نبي و سبعون نبياً و فيه عصا موسى و شجرة يقطين و خاتم سليمان و منه فار التنور و مجرت السفينة و هي سرّة بابل و مجمع الأنبياء

'Tahzeeb Al Ahkaam' - Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Abu Abdul Rahman Al Haza'a, from Abu Asama, from Abu Ubeyda,

'From Abu Ja'far^{-asws} having said: 'Masjid Kufa, there have prayed Salat in it one thousand and seventy Prophets^{-as}, and in it is the staff of Musa^{-as}, and the tree of Yaqteen, and the ring of Suleyman^{-as}, and from it the over burst forth (flood of Noah^{-as}), and the ship survived, and it is an umbilical cord of Babel, and a gathering place of the Prophets^{-as}'.⁵⁹

⁵⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 58

⁵⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 59

⁵⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 60

61- قل، إقبال الأعمال بالإسناد إلى مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ بِإِسْنَادِهِ إِلَى الْحُسَيْنِ بْنِ مَجْنُوبٍ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ مَنْ أَحَبَّ أَنْ يُصَافِحَهُ مِائَةُ أَلْفِ نَبِيِّ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفَ نَبِيِّ فَلْيُزِرْ الْحُسَيْنَ ع لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ فَإِنَّ أَرْوَاحَ النَّبِيِّينَ يَسْتَأْذِنُونَ اللَّهَ فِي زيارته فَيَأْذُنُ لَهُمْ فَطُوبَى لِمَنْ صَافَحَهُمْ وَصَافَحُوهُ مِنْهُمْ حَمْسَةَ أَوْلُو الْعِزْمِ مِنَ الْمُرْسَلِينَ- نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ

'Iqbal Al Amaal' - By the chain going up to Muhammad Bin Ahmad Bin Dawood Al Qummy, by his chain up to Al Hassan Bin Mahboub, from Al Sumaly who said,

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

قُلْتُ وَ لِمَ سُمُّوا أَوْلِي الْعِزْمِ قَالَ لِأَنَّهُمْ بُعِثُوا إِلَى شَرْقِهَا وَ غَرْبِهَا وَ جَنِّهَا وَ إِنْسِهَا

I said, 'And why have they^{-as} been named as 'The Determined ones'? He^{-asws} said: 'Because they^{-as} were Sent to its east and its west, and to its Jinn and its humans.⁶⁰

62- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ مُعْتَمِناً عَنْ أَبِي مَرْيَمَ قَالَ سَمِعْتُ أَبَانَ بْنَ تَعْلِبٍ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى- يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ قَالَ الرِّزْقُ الْحَلَالُ

'Tafseer Furat Bin Ibrahim' - Ja'far Bin Muhammad Bin Saeed, from Abu Maryam who said, 'I heard Aban Bin Tablugh saying,

'I asked Ja'far^{-asws} Bin Muhammad^{-asws} about the Words of Allah^{-azwj} the Exalted: **O you Rasools! Eat from the good things [23:51]**. He^{-asws} said: 'The Permissible sustenance.⁶¹

63- ما، الأماي للشيخ الطوسي ابنُ عَبْدِوْنٍ عَنِ ابْنِ الزُّبَيْرِ عَنِ عَلِيِّ بْنِ فَصَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ عَلِيِّ بْنِ مَعْمَرٍ عَنِ رَجُلٍ مِنْ جُعْفِيٍّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ رَجُلٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقاً طَيِّباً

'Al Amaali' of the sheykh Al Tusi - Ibn Abdoun, from Ibn Al Zubeyr, from Ali Bin Fazal, from Al Abbas Bin Aamir, from Ali Bin Ma'mar, from a man from Ju'fa who said,

'We were in the presence of Abu Abdullah^{-asws}, and a man said, 'O Allah^{-azwj}! I ask You^{-azwj} for goodly sustenance'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَيَّهَاتَ هَيَّهَاتَ هَذَا قُوْتُ الْأَنْبِيَاءِ وَ لَكِنَّ سَلَّ رِزْقاً لَا يُعَذِّبُكَ عَلَيْهِ يَوْمَ الْقِيَامَةِ هَيَّهَاتَ إِنَّ اللَّهَ يَقُولُ يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحاً

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Far be it! Far be it! This is the sustenance of the Prophets^{-as}, but ask your Lord^{-azwj} for such sustenance you will not be Punished over it on

⁶⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 61

⁶¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 62

the Day of Qiyamah. Far be it! Allah^{-azwj} is Saying: **O you Rasools! Eat from the good things and do righteous deeds, [23:51].**⁶²

64- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَتِ التَّوْرَةُ فِي سِتِّ مَضْتٍ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ الْإِنْجِيلُ فِي اثْنَتَيْ عَشْرَةَ لَيْلَةً مَضَتْ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ الْقُرْآنُ فِي لَيْلَةِ الْقَدْرِ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘The Torah was Revealed in six (days) passed from the month of Shaban, and the Evangel was Revealed in the twelve nights passed from the month of Ramazan, and the Psalms were Revealed in the night of eighteen passed from the month of Ramazan, and the Quran was Revealed in the Night of the Pre-determination.’⁶³

65- ~~أَقُولُ فِي الْمَصْنُوحِ وَالْإِنْجِيلِ فِي دُعَاءِ أُمِّ دَاوُدَ اللَّهُمَّ صَلِّ عَلَى هَابِيلَ وَ شِيثَ وَ إِدْرِيسَ وَ نُوحَ وَ هُودَ وَ صَالِحَ وَ إِبْرَاهِيمَ وَ إسماعيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ يُوسُفَ وَ الْأَسْبَاطِ وَ لُوطَ وَ شُعَيْبَ وَ أَيُّوبَ وَ مُوسَى وَ هَارُونَ وَ يُوشَعَ وَ مِيثَا وَ الْحَضِرَ وَ ذِي الْقَرْنَيْنِ وَ يُونسَ وَ الْيَاسَ وَ الْيَسَعَ وَ ذِي الْكَلْبِ وَ طَالُوتَ وَ دَاوُدَ وَ سُليمانَ وَ زَكَرِيَّا وَ شَعْبِيَّ وَ يَحْيَى وَ نُوحَ وَ مَعْقِيَّ وَ أَرْيَمَا وَ حَيْفُوقَ وَ دَانِيَالَ وَ عَزْرِيَّ وَ عِيسَى وَ سَعْتَمُونَ وَ جِرْمِيَسَ وَ الْحَوَارِيَّةَ وَ الْأَنْبِيَاءَ وَ سَالِدٍ وَ حَنْظَلَةَ وَ لُقْمَانَ~~

(P.S. – This is not a Hadeeth)⁶⁴

66- ختص، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْحَسَنِ بْنِ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيٍّ بْنِ عُثْمَانَ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: إِنَّ الْأَنْبِيَاءَ وَ أَوْلَادَ الْأَنْبِيَاءِ وَ أَتْبَاعَ الْأَنْبِيَاءِ خُصُّوا بِثَلَاثِ خِصَالٍ السُّقْمِ فِي الْأَبْدَانِ وَ خَوْفِ السُّلْطَانِ وَ الْفَقْرِ

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

‘From Abu Al-Hassan Musa^{-asws} having said: ‘The Prophets^{-as}, and the children of the Prophets^{-as}, and followers of the Prophets^{-as} are specialised with three characteristics – The sickness in the bodies, and fear of the ruling authority, and the poverty.’⁶⁵

67- ختص، الإختصاص جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْمُؤَدَّبِ عَنْ عَدِّوٍ مِنْ أَصْحَابِهِ عَنِ ابْنِ أَبِي الْحَطَّابِ عَنِ ابْنِ أُسْبَاطٍ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ صَفْوَانَ الْجُمَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا صَفْوَانُ هَلْ تَدْرِي كَمْ بَعَثَ اللَّهُ مِنْ نَبِيِّ قَالَ قُلْتُ مَا أَدْرِي قَالَ بَعَثَ اللَّهُ مِائَةَ أَلْفِ نَبِيٍّ وَ أَرْبَعَةَ وَ أَرْبَعِينَ أَلْفِ نَبِيٍّ وَ مِنْهُمْ أَوْصِيَاءُ بَصِيقِ الْحَدِيثِ وَ آدَاءُ الْأَمَانَةِ وَ الرُّهْدِ فِي الدُّنْيَا وَ مَا بَعَثَ اللَّهُ نَبِيًّا خَيْرًا مِنْ مُحَمَّدٍ ص وَ لَا وَصِيًّا خَيْرًا مِنْ وَصِيهِ

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

⁶² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 63

⁶³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 64

⁶⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 65

⁶⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 66

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'O Safwan! Do you know how many Prophets^{-as} Allah^{-azwj} Sent?' I said, 'I do not know'. He^{-asws} said: 'Allah^{-azwj} Sent one hundred and forty-four thousand Prophets, and the like of them (their number) successors^{-as} with truthful narrations, and paying the entrustments, and the ascetism in the world. And Allah^{-azwj} did not Send any Prophet^{-as} better than Muhammad^{-saww}, nor any successor^{-as} better than his^{-saww} successors^{-asws}.⁶⁶

68- ختص، الإختصاص أحمد بن محمد بن يحيى عن أبيه عن ابن أنبان عن ابن أورمة عن علي بن مطهر عن الحسن بن الميثم عن رجل عن أبي عبد الله ع قال: قال أبو ذر يا رسول الله كم بعث الله من نبي فقال ثلاث مائة ألف نبي و عشرين ألف نبي قال يا رسول الله فكيف المرسلون فقال ثلاث مائة و بضعة عشر

'Al Ikhtisas' - Ahmad Bin Muhammad Bin Yahya, from his father, from Ibn Aban, from Ibn Awrama, from Ali Bin Mat'har, from Al Hassan Bin Al Maysami, from a man,

'From Abu Abdullah^{-asws} having said: 'Abu Zarr^{-ra} said, 'O Rasool-Allah^{-saww}! How many Prophets^{-as} did Allah^{-azwj} Send?' He^{-saww} said: 'Three hundred and twenty thousand Prophets^{-as}'. He^{-ra} said, 'O Rasool-Allah^{-saww}! How many were the Messengers^{-as}?' He^{-saww} said: 'Three hundred and some ten'.

قال يا رسول الله فكيف المرسلون فقال ثلاث مائة ألف نبي و عشرين ألف نبي قال يا رسول الله فكيف المرسلون فقال ثلاث مائة و بضعة عشر

He^{-ra} said, 'O Rasool-Allah^{-saww}! How many Books did Allah^{-azwj} Reveal?' He^{-saww} said: 'One hundred and twenty-four (124) Books. He^{-azwj} Revealed fifty Parchments unto Idrees^{-as} and he^{-as} is Akhnoukh, and he^{-as} is the first one to write with the pen; and He^{-azwj} Revealed ten unto Noah^{-as} and unto Ibrahim^{-as}, and Revealed the Torah unto Musa^{-as}, and the Psalms unto Dawood^{-as}, and the Evangel unto Isa^{-as}, and the Quran unto Muhammad^{-saww}.⁶⁷

69- ختص، الإختصاص ابن عيسى عن ابن معروف عن ابن المغيرة عن أبي حفص العبدي عن أبي هارون العبدي عن أبي سعيد الخدري قال: رأيت رسول الله ص و سمعته يقول يا علي ما بعث الله نبياً إلا و قد دعاه إلى ولايتك طامعاً أو كارهياً

'Al Ikhtisas' - Ibn Isa, from Ibn Marouf, from Ibn Al Mugheira, from Abu Hafs Al Abdy, from Abu Haroun Al Abdy, from Abu Saead Al Khudry who said,

'I saw Rasool-Allah^{-saww} and heard him^{-saww} saying: 'O Ali^{-asws}! Allah^{-azwj} did not Send any Prophet^{-as} except and He^{-azwj} Called him^{-as} to your^{-asws} Wilaya, whether willingly or unwillingly.⁶⁸

70- نصح، نصح البلاغة قال أمير المؤمنين ع في خطبة طويلة يذكر فيها آدم ع فأهبطه إلى دار البليّة و تناسل الذرية و اصطفى سبحانه من ولده أنبياء أخذ على الوحي ميثاقهم و على تبليغ الرسالة

⁶⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 67

⁶⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 68

⁶⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 69

‘Nahj Al Balagah’ –

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

أَمَانَتُهُمْ لَمَّا بَدَّلَ أَكْثَرَ خَلْقِهِ عَهْدَ اللَّهِ إِلَيْهِمْ فَجَهِلُوا حَقَّهُ وَاتَّخَذُوا الْأَنْدَادَ مَعَهُ وَاجْتَنَلْتَهُمُ الشَّيَاطِينَ عَنْ مَعْرِفَتِهِ وَاقْتَطَعَتْهُمْ عَنْ عِبَادَتِهِ

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

فَبَعَثَ فِيهِمْ رَسُولَهُ وَوَاتَرَ إِلَيْهِمْ أَنْبِيَاءَهُ لِيَسْتَأْذِنُوهُمْ مِيثَاقَ فِطْرَتِهِ وَ يُذَكِّرُوهُمْ مَنْسِيَّ نِعْمَتِهِ وَ يُخَوِّجُوا عَلَيْهِمُ بِالْبَلْغِ وَ يُبَيِّرُوا لَهُمْ دَفَائِنَ الْعُقُولِ وَ يُرَوِّهُمُ آيَاتِ الْمَقْدِرَةِ مِنْ سَفْفِ فَوْفَهُمْ مَرْفُوعٍ وَ مِهَادِ حَتْمُهُمْ مَوْضُوعٍ وَ مَعَايِشَ تُحْيِيهِمْ وَ آجَالٍ تُقْنِيهِمْ وَ أَوْصَابٍ تُهْرِمُهُمْ وَ أَحْدَاثٍ تَنْتَابِعُ عَلَيْهِمْ

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

وَ لَمْ يُخَلِّ اللَّهُ سُبْحَانَهُ خَلْقَهُ مِنْ نَبِيٍّ مُرْسَلٍ أَوْ كِتَابٍ مُنَزَّلٍ أَوْ حُجَّةٍ لَزِمَةٍ أَوْ حُجَّةٍ قَائِمَةٍ رُسُلًا لَا يُقْصِرُ بِحِمِّ قَلْبِهِ عَدَدِهِمْ وَ لَا كَثْرَةَ الْمُكَذِّبِينَ لَهُمْ مِنْ سَابِقِ سَمِيِّ لَهُ مَنْ بَعْدَهُ أَوْ غَايِرِ عَزْفِهِ مَنْ قَبْلَهُ

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

عَلَى ذَلِكَ نَسَلَتِ الْقُرُونُ وَ مَضَتِ الدُّهُورُ وَ سَلَفَتِ الْأَبَاءُ وَ خَلَفَتِ الْأَبْنَاؤُ إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّدًا لِإِنجَارِ عِدَّتِهِ وَ تَمَامِ بُبُوَّتِهِ إِلَى آخِرِ الْخَطْبَةِ

The generations procreated upon that, and the times passed, and the fathers became ancestors and left sons behind, until Allah^{-azwj} the Glorious Sent Muhammad^{-saww}, to fulfil His^{-azwj} Promise and completion of his^{-saww} Prophet-hood’ – up to the end of the sermon.⁶⁹

باب 2 نقش خواتيمهم و أشغالهم و أمزجتهم و أحوالهم في حياتهم و بعد موتهم صلوات الله عليهم

⁶⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 70

CHAPTER 2 – ENGRAVING OF THEIR^{-as} RINGS, AND THEIR^{-as} PRE-OCCUPATIONS, AND THEIR^{-as} DISPOSITIONS AND THEIR^{-as} SITUATION DURING THEIR^{-as} LIFETIMES AND AFTER THEIR^{-as} PASSING AWAY

1- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق أبي عن سعد عن البرقي عن محمد بن علي الكوفي عن الحسن بن أبي العقبه عن الحسين بن خالد الصيرفي قال: قلت لأبي الحسن علي بن موسى الرضا ع الرجل يستنجي و خاتمته في إصبعه و نفسُهُ لا إله إلا الله فقال أكثره ذلك له

'Uyoun Akhbar Al-Reza^{-asws} - My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Hassan Bin Abu Al Aqaba, from Al-Husayn Bin Khalid Al Sayrafi who said,

'I said to Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, 'The man washes himself (from the toilet) while his ring is in his fingers, and its engraving is, 'There is no god except Allah^{-azwj}'. He^{-asws} said: 'That is disliked for him'.

فَقُلْتُ جُعِلْتُ فِدَاكَ أَوْ لَيْسَ كَانَ رَسُولُ اللَّهِ ص وَ كُلُّ وَاحِدٍ مِنْ آبَائِكَ ع يَفْعَلُ ذَلِكَ وَ خَاتَمُهُ فِي إِصْبَعِهِ قَالَ بَلَى وَ لَكِنْ أَوْلَيْكَ كَانُوا يَتَخَتَّمُونَ فِي الْيَدِ الْيُمْنَى فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ

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

قُلْتُ مَا كَانَ تَفَشُّ خَاتَمِ أَمِيرِ الْمُؤْمِنِينَ ع - فَقَالَ وَ لِمَ لَا تَسْأَلُنِي عَمَّنْ كَانَ قَبْلَهُ قُلْتُ فَإِنِّي أَسْأَلُكَ قَالَ كَانَ تَفَشُّ خَاتَمِ آدَمَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

I said, 'What was the engraving in the ring of Amir Al-Momineen^{-asws}?' He^{-asws} said: 'And why are you not asking about the ones who were before you?' I said, 'I am asking you^{-asws}'. He^{-asws} said: 'The engraving on the ring of Adam^{-as} was: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}.

هَبَطَ بِهِ مَعَهُ وَ إِنَّ نُوحًا لَمَّا رَكِبَ السَّفِينَةَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا نُوحُ إِنْ خِفْتَ الْعَرْقَ فَهَلِّلْنِي أَلْفًا ثُمَّ سَلْنِي النَّجَاةَ أُتِّجِكَ مِنَ الْعَرْقِ وَ مَنْ آمَنَ مَعَكَ

He^{-as} came down with it. And when Noah^{-as} sailed the ship, Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "O Noah^{-as}! If you^{-as} fear the drowning, then extol My^{-azwj} Holiness a thousand times, then ask Me^{-azwj} for the salvation, I^{-azwj} will Save you^{-as} from the drowning and those who believe in you^{-as}'.

قَالَ فَلَمَّا اسْتَوَى نُوحٌ وَ مَنْ مَعَهُ فِي السَّفِينَةِ وَ رَفَعَ الْفُلْسَ عَصَفَتِ الرِّيحُ عَلَيْهِمْ فَلَمْ يَأْمَنْ نُوحُ الْعَرْقَ فَأَعَجَلَتْهُ الرِّيحُ فَلَمْ يُدْرِكْ أَنْ يُهَلِّلَ أَلْفَ مَرَّةٍ فَقَالَ بِالسُّرْيَانِيَّةِ هَلُولِيَا أَلْفًا يَا مَارِيَا أَتَقْنِ

He^{-asws} said: 'When Noah^{-as} and the ones with him^{-as} were in the ship and raised the cable, the wind stormed upon them. Noah^{-as} did not feel safe from the drowning and the wind hastened to him^{-as}, and he^{-as} did not have the opportunity to extol a thousand times, so he^{-as} said in Assyrian: " هلوليا ألفا ألفا " يا ماريانا أتقن ".

قَالَ فَاسْتَوَى الْقُلُسُ وَ اسْتَمَرَّتِ السَّفِينَةُ فَقَالَ نُوحٌ ع إِنَّ كَلَاماً تَجَانَّبَ اللَّهُ بِهِ مِنَ الْعَرَقِ لِحَقِيقٍ أَنْ لَا يُفَارِقَنِي

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

قَالَ فَتَقَشَّ فِي خَاتَمِهِ لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةٍ يَا رَبِّ أَصْلِحْنِي

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

قَالَ وَ إِنَّ إِبْرَاهِيمَ ع لَمَّا وَضِعَ فِي كِفَّةِ الْمُنَجِّبِ غَضِبَ جِبْرَائِيلُ ع - فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَا يُعْضِبُكَ يَا جِبْرَائِيلُ قَالَ يَا رَبِّ خَلِيلُكَ لَيْسَ مَنْ يَعْْبُدُكَ عَلَى وَجْهِ الْأَرْضِ غَيْرُهُ سَلَطْتَ عَلَيْهِ عَدُوَّكَ وَ عَدُوَّهُ

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

فَأَوْحَى اللَّهُ إِلَيْهِ عَزَّ وَ جَلَّ اسْكُتْ إِنَّمَا يَعْجَلُ الْعَبْدُ الَّذِي يَخَافُ الْمَوْتَ مِثْلَكَ فَأَمَّا أَنَا فَإِنَّهُ عَبْدِي أَخَذَهُ إِذَا شِئْتُ

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

قَالَ فَطَابَتْ نَفْسُ جِبْرَائِيلَ ع فَالْتَمَّتْ إِلَى إِبْرَاهِيمَ ع فَقَالَ هَلْ لَكَ مِنْ حَاجَةٍ فَقَالَ أَمَا إِلَيْكَ فَلَا فَأَهْبَطَ اللَّهُ عَزَّ وَ جَلَّ عِنْدَهَا خَاتماً فِيهِ سِتَّةٌ أَحْرَفٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَوَضَّحْتُ أَمْرِي إِلَى اللَّهِ أَسْنَدْتُ ظَهْرِي إِلَى اللَّهِ حَسْبِيَ اللَّهُ

He^{-asws} said: 'The self of Jibraeel^{-as} felt good and he^{-as} turned towards Ibrahim^{-as} and said: 'Is there any need for you^{-as}?' He^{-as} said: 'As for to you^{-as}, no'. During that, Allah^{-azwj} Mighty and Majestic Sent down a ring wherein were six phrases: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, there is neither any Might nor Strength except with Allah^{-azwj}, I delegate my affairs to Allah^{-azwj}, I assign my back to Allah^{-azwj}, Allah^{-azwj} Suffices me'.

فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ أَنْ تَحْتَمَّ بِهَذَا الْخَاتَمِ فَإِنِّي أَجْعَلُ النَّارَ عَلَيْكَ بَرْداً وَ سَلاماً

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Revealed to him^{-as}: "Wear this ring and I^{-azwj} will Make the fire to be cool upon you^{-as} and safe!.

قَالَ وَ كَانَ نَفْسُ خَاتَمِ مُوسَى ع حَرْفَيْنِ اشْتَقَّهُمَا مِنَ التَّوْرَةِ اصْبِرْ تُؤَجَّرُ اصْدُقْ تَنْجُ

He^{-asws} said: 'And the engraving on the ring of Musa^{-as} was of two phrases derived from the Torah: 'Be patient, you^{-as} will be Recompensed, be truthful, you^{-as} will be saved'.

قَالَ وَكَانَ نَقْشُ خَاتَمِ سُلَيْمَانَ عِ سُبْحَانَ مَنْ أَلْجَمَ الْجِنَّ بِكَلِمَاتِهِ وَكَانَ نَقْشُ خَاتَمِ عِيسَى عِ حَرْفَيْنِ اشْتَقَّهُمَا مِنَ الْإِنْجِيلِ - طُوبَى لِعَبْدٍ ذَكَرَ اللَّهَ مِنْ أَجْلِهِ وَوَيْلٌ لِعَبْدٍ نَسِيَ اللَّهَ مِنْ أَجْلِهِ

He^{-asws} said: 'And the engraving on the ring of Suleyman^{-as} was: 'Glorious is the One Who Reined the Jinn by His^{-azwj} Word'. And the engraving on the ring of Isa^{-as} was of two phrases derived from the Evangel: 'Beatitude is for a servant who mentioned Allah^{-azwj} from his term, and woe be unto a servant who forgets Allah^{-azwj} from his term'.

وَكَانَ نَقْشُ خَاتَمِ مُحَمَّدٍ صِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَكَانَ نَقْشُ خَاتَمِ أَمِيرِ الْمُؤْمِنِينَ عِ الْمَلِكُ لِلَّهِ وَكَانَ نَقْشُ خَاتَمِ الْحَسَنِ عِ الْعُرَّةُ لِلَّهِ وَكَانَ نَقْشُ خَاتَمِ الْحُسَيْنِ عِ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

And the engraving on the ring of Muhammad^{-saww} was: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'. And the engraving on the ring of Amir Al-Momineen^{-asws} was: 'The Kingdom is for Allah^{-azwj}'. And the engraving on the ring of Al-Hassan^{-asws} was: 'The Mighty is for Allah^{-azwj}'. And the engraving on the ring of Al-Husayn^{-asws} was: 'Allah^{-azwj} will Accomplish His^{-azwj} Command'.

وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ عِ يَتَخَتَّمُ بِخَاتَمِ أَبِيهِ الْحُسَيْنِ عِ وَكَانَ مُحَمَّدُ بْنُ جَعْفَرٍ عِ نَقْشُ خَاتَمِ جَعْفَرِ بْنِ مُحَمَّدٍ عِ اللَّهُ وَلِيِّ وَعِصْمَتِي مِنْ خَلْفِهِ وَكَانَ نَقْشُ خَاتَمِ أَبِي الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عِ حَسْبِيَ اللَّهُ

And Ali^{-asws} Bin Al-Husayn^{-asws} was wearing the ring of his^{-asws} father^{-asws} Al-Husayn^{-asws}. And Muhammad^{-asws} Bin Ali^{-asws} was wearing the ring of Al-Husayn^{-asws}. And the engraving on the ring of Ja'far^{-asws} Bin Muhammad^{-asws} was: 'Allah^{-azwj} is my^{-asws} Guardian, and my^{-asws} infallibility is from His^{-azwj} Creation'. And the engraving on the ring of Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} was: 'Allah^{-azwj} Suffices me.

قَالَ الْحُسَيْنُ بْنُ خَالِدٍ وَبَسَطَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ كَفَّهُ وَخَاتَمَ أَبِيهِ عِ فِي إِصْبَعِهِ حَتَّى أَرَانِي النَّقْشَ

Al-Hassab Bin Khalid said, 'And Abu Al-Hassan Al-Reza^{-asws} extended his^{-asws} palm and the ring of his^{-asws} father^{-asws} was in his^{-asws} finger, to the extent that I saw the engraving.⁷⁰

2- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن عبد الله بن أحمد عن محمد بن علي الصيرفي عن الحسين بن خالد قال: قلت لأبي الحسين موسى بن جعفر ع ما كان نقش خاتم آدم ع فقال لا إله إلا الله محمد رسول الله ص هبط به آدم معه من الجنة و ساق الحديث إلى قوله بزدا و سلاماً

'Al Khisal' - My father, from Ahmad Bin Idrees, from Al Ash'ary, from Abdullah Bin Ahmad, fom Muhammad Bin Ali Al Sayrafi, from Al-Husayn Bin Khalid who said,

'I said to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, 'What was the engraving on the ring of Adam^{-as}? He^{-asws} said: There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. Adam^{-as} came down with it from the Paradise' – and he^{-asws} continued the Hadeeth up to His^{-azwj} Words: 'Cool and safe.'⁷¹

⁷⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 1

⁷¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 2

3 فس، تفسیر القمی یاسر عن أبي الحسن ع قال: ما بعث الله نبياً إلا صاحب مرة سوداء صافية

'Tafseer Al-Qummi' - Yasser,

'From Abu Al-Hassan^{-asws} having said: 'Allah^{-azwj} did not Send any Prophet^{-as} except with acumen clear of bad thoughts.⁷²

4- ما، الأماي للشيخ الطوسي ابن الصلت عن ابن عفة عن علي بن محمد الحسيني عن جعفر بن محمد بن عيسى عن عبيد الله بن علي بن الرضا عن آتائه عن علي ع قال: رؤيا الأنبياء وحي

'Al Amaali' of the sheykh Al Tusi - Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad Al Hasny, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Dreams of the Prophets^{-as} are Revelations.⁷³

5- مع، معاني الأخبار أبي عن سعد عن ابن عيسى عن محمد البرقي عن ذكره عن حفص بن غياث عن أبي عبد الله ع في قول الله عز وجل وكلاً نبينا تشبيرا قال يعني كسرتنا تكسيرا قال وهي بالنبطية

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

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and each one We Wasted with a Destruction [25:39]**, he^{-asws} said: 'It Means, We^{-azwj} Broke down with a breaking'. He^{-asws} said: 'It (happened) at Nabatiyya.⁷⁴

6- ع، علل الشرائع أبي عن سعد عن ابن أبي الخطاب عن محمد بن سينان عن محمد بن عطية قال سمعت أبا عبد الله ع يقول إن الله عز وجل أحب لأنبيائه ع من الأعمال الحرت والرعي لئلا يكرهوا شيئاً من فطر السماء

'Ilal Al-Sharaie' - My father, from Sa'ad, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Muhammad Bin Atiya who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Loves most for His^{-azwj} Prophets^{-as} to do the work of the farming and the shepherding, lest they dislike anything from the drops of the sky.⁷⁵

7- ع، علل الشرائع أبي عن سعد عن ابن فضال عن مروان بن مسلم عن عتبة عن أبي عبد الله ع قال: ما بعث الله نبياً قط حتى يسترعيه العنم يعلمه بذلك رعية الناس

'Ilal Al-Sharaie' - My father, from Sa'ad, from Ibn Fazal, from Marwan Bin Muslim, from Aqaba,

⁷² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 3

⁷³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 4

⁷⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 5

⁷⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 6

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} did not Send any Prophet^{-as} at all until he^{-as} pastured the sheep for him^{-as} to know by that, shepherding the people.⁷⁶

8- ع، علل الشرائع بالإسناد إلى وهب في قصة زكريا ع ثم بعث الله الملائكة فعمسوا زكريا و صلوا عليه ثلاثة أيام من قبل أن يذفن و كذلك الأنبياء لا يتعمرون و لا يأكلهم التراب و يصلى عليهم ثلاثة أيام ثم يذفنون

'Ilal Al-Sharaie' - By the chain going up to Wahab,

~~'In a story of Zakariyya^{-as}: 'Then Allah^{-azwj} Sent the Angels, so they washed Zakariyya^{-as} and prays Salat over him^{-as} for three days from before he^{-as} was buried, and like that are the Prophets^{-as}, they neither change nor does the soil consume them^{-as}, and they^{-as} are prayed over for three days and buried.⁷⁷ (P.S. --this is not a Hadeeth)~~

9- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله فإن كذبوك فقد كذبت رسل من قبلك جاؤ بالبينات الآيات و الرزير هو كذب الأنبياء بالنبوة- و الكتاب المنير الحلال و الحرام

'Tafseer Al-Qummi' - In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **But if they belie you, so the Rasools before you were (also) belied. They came with the clear proofs [3:184]** – these are the Verses and the Psalms, the Books of the Prophets^{-as} with the Prophet-hood, **and the illuminating Book** – it is the Permissible(s) and the Prohibitions.⁷⁸

10- ك، إكمال الدين أبي عن أحمد بن إدريس و محمد الطاهر معاً عن الأشعري عن محمد بن يوسف التميمي عن جعفر بن محمد عن أبيه عن جدّه ع عن رسول الله قال: عاش آدم أبو البشر تسعمائة و ثلاثين سنة و عاش نوح ألفي سنة و أربع مائة سنة و حمسين سنة و عاش إبراهيم ع مائة و خمسا و سبعين سنة و عاش إسماعيل بن إبراهيم عليه السلام مائة و عشرين سنة و عاش إسحاق بن إبراهيم ع مائة و ثمانين سنة

My father, from Ahmad Bin Idrees and Muhammad Al Ataar together, from Al Ash'ary, from Muhammad Bin Yusuf Al Tameemy,

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

و عاش يعقوب مائة سنة و عشرين سنة و عاش يوسف مائة و عشرين سنة و عاش موسى ع مائة و ست [سناً] و عشرين سنة و عاش هارون مائة و ثلاثين سنة و عاش داود ع مائة سنة منها أربعون سنة فليلاً و عاش سليمان بن داود تسعمائة سنة و اثنتي عشرة سنة

And Yaqoub^{-as} lived for one hundred and twenty years, and Yusuf^{-as} lived for one hundred and twenty years, and Musa^{-as} lived for one hundred and twenty-six years, and Haroun^{-as} lived for

⁷⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 7

⁷⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 8

⁷⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 9

one hundred and thirty years, and Dawood^{as} lived for one hundred years, from these forty years were his^{as} kingship, and Suleyman^{as} Bin Dawood^{as} lived for seven hundred and twelve years.⁷⁹

11- جاء، المجالس للمفيد مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ طَاهِرِ الْمَوْسَوِيِّ عَنِ ابْنِ عُقْدَةَ عَنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ الْقُمِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لِيَبْتَلَى بِالْجُوعِ حَتَّى يَمُوتَ جُوعاً وَ إِنَّ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لِيَبْتَلَى بِالْعَطَشِ حَتَّى يَمُوتَ عَطَشاً وَ إِنَّ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لِيَبْتَلَى بِالْعَرَاءِ حَتَّى يَمُوتَ عُرْيَاناً وَ إِنَّ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لِيَبْتَلَى بِالسُّعْمِ وَ الْأَمْرَاضِ حَتَّى تُتْلِفَهُ وَ إِنَّ كَانَ النَّبِيُّ لِيَأْتِي قَوْمَهُ فَيَقُومُ فِيهِمْ بِأَمْرِهِمْ بِطَاعَةِ اللَّهِ وَ يَدْعُوهُمْ إِلَى تَوْحِيدِ اللَّهِ وَ مَا مَعَهُ مَبِيتٌ لَيْلَةً فَمَا يَتْرُكُونَهُ يَفْرَعُونَ مِنْ كَلَامِهِ وَ لَا يَسْتَمِعُونَ إِلَيْهِ حَتَّى يَقْتُلُوهُ

'Al Majaalis' of Al Mufeed - Muhammad Bin Muhammad Bin Tahir Al Musawy, from Ibn Aqada, from Yahya Bin Zakariyya, from Muhammad Bin Sinan, from Ahmad Bin Suleyman Al Qummy who said,

'I heard Abu Abdullah^{asws} saying: 'And there was the Prophet^{as} from the Prophets^{as} Tried by the hunger until he^{as} died of hunger, and there was the Prophet^{as} from the Prophets^{as} Tried by the thirst until he^{as} died of thirst, and there was the Prophet^{as} from the Prophets^{as} Tried by the nakedness until he^{as} died of nakedness, and there was the Prophet^{as} from the Prophets Tried by the sickness and the diseases until it killed him^{as}, and there was the Prophet^{as} Tried by his^{as} people, so he^{as} stood among them instructing them with obeying Allah^{azwj} and calling them to Tawheed of Allah^{azwj}, and he^{as} was not with them for one night, but they did not leave him^{as} to be free from his^{as} speech, nor listened to him^{as} until they killed him^{as}.

وَ إِنَّمَا يَبْتَلِي اللَّهُ تَبَارَكَ وَ تَعَالَى عِبَادَهُ عَلَى قَدْرِ مَنَازِلِهِمْ عِنْدَهُ

And rather, Allah^{azwj} Blessed and Exalted Tries His^{azwj} servant in accordance to their status in His^{azwj} Presence.⁸⁰

12- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ عُمَرَ الصَّيْقَلِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ السَّكُونِيِّ عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِصْمَعِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا إِلَّا حَسَنَ الصَّوْتِ

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

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Send any Prophet^{as} except of a beautiful voice.⁸¹

13- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ أَوْ عَمْرٍو عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ ع قَالَ: مِنْ أَخْلَاقِ الْأَنْبِيَاءِ النَّظْفُ وَ النَّطِيبُ وَ حَلْقُ الشَّعْرِ وَ كَثْرَةُ الطَّرِيقَةِ

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

⁷⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 10

⁸⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 11

⁸¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 12

'From Abu Al-Hassan^{-asws} having said: 'From the mannerisms of the Prophets^{-as} is the cleansing, and the perfuming, and shaving the hair, and frequent marital relationship.⁸²

14-14، الكافي عدّة من أصحابنا عن أحمد بن محمد بن القاسم بن يحيى عن جدّه الحسن بن راشد عن محمد بن مسلم عن أبي عبد الله ع قال قال أمير المؤمنين ع عشاء الأنبياء بعد العتمّة

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

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Dinner of the Prophets^{-as} is after the darkness.⁸³

15-15، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن أبي الحسن الرضا ع قال: ما من نبي إلا وقد دعا لأكل الشعير وبارك عليه و ما دخل جوفاً إلا وأخرج كل داء فيه وهو قوت الأنبياء وطعام الأبرار أبي الله تعالى أن يجعل قوت أنبيائه إلا شعيراً

'Al-Kafi' - Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'There is none from a Prophet^{-as} except he^{-as} supplicated the eater of the barley and Blessed upon him, and it will not enter the interior except and it throws out every illness which is in it, and it is the daily subsistence of the Prophet^{-as} and food of the righteous. Allah^{-azwj} the Exalted Refused to Make the subsistence of His^{-azwj} Prophets^{-as} except barley.⁸⁴

16-16، الكافي علي بن محمد بن بندار عن أحمد بن أبي عبد الله عن عثمان بن عيسى عن خالد بن يحيى عن أبي عبد الله ع قال: السويق طعام المرسلين أو قال النبيين

'Al-Kafi' - Ali Bin Muhammad Bin Bandar, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Khalid Bin Najeeh,

'From Abu Abdullah^{-asws} having said: 'Al-Sawayq is food of the Messengers^{-as}', or said: 'The Prophets^{-as}.⁸⁵

17-17، الكافي علي بن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: اللحم باللبن مرق الأنبياء ع

'Al-Kafi' - Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'The meat with the milk is a curry (sauce) of the Prophets^{-as}.⁸⁶

⁸² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 13

⁸³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 14

⁸⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 15

⁸⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 16

⁸⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 17

18- كا، الكافي عليّ عن أبيه عن النّوّفليّ عن السّكّونيّ عن أبي عبد الله ع قال: كَانَ أَحَبَّ الْأَصْبَاغِ إِلَى رَسُولِ اللَّهِ الْخَلِّ وَالزَّيْتِ وَ قَالَ هُوَ طَعَامُ الْأَنْبِيَاءِ

'Al-Kafi' - Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{asws} having said: 'The most beloved of the dips (sauces) to Rasool-Allah^{saww} was the vinegar and the oil'. And said: 'It is the food of the Prophets^{as}'.⁸⁷

19- وَ بَحَدَا الْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا افْتَقَرَ أَهْلُ بَيْتِ يَأْتِدُمُونَ بِالْخَلِّ وَالزَّيْتِ وَ ذَلِكَ أَدَمُ الْأَنْبِيَاءِ

And by this chain, said,

'Amir Al-Momineen^{asws} said: 'They will not be impoverished, the people of the household who are making a sauce with the vinegar and the oil, and that is a sauce (dip) of the Prophets^{as}'.⁸⁸

20- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السُّنُوكُ مِنَ سُنَنِ الْمُرْسَلِينَ

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed, altogether, from Al Qasim Bin Urwah, from Is'haq Bin Amaar,

'From Abu Abdullah^{asws} having said: 'The brushing of teeth is from the Sunnahs of the Messengers^{as}'.⁸⁹

21- كا، الكافي مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيًّا إِلَّا بِصِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ

'Al-Kafi' - Muhammad, from Ahmad, form Ali Bin Al Hakam, from Al-Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Send any Prophet^{as} except with truthful narration, and paying back entrustments to the righteous and the immoral.⁹⁰

22- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ نَبِيٍّ وَ لَا وَصِيٍّ نَبِيٍّ يَبْقَى فِي الْأَرْضِ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ حَتَّى يُرْفَعَ رُوحُهُ وَ عَظْمُهُ وَ لَحْمُهُ إِلَى السَّمَاءِ وَ إِنَّمَا يُؤْتَى مَوَاضِعَ آثَارِهِمْ وَ يُبَلِّغُوهُمْ مِنْ بَعِيدِ السَّلَامِ وَ يُسْمِعُوهُمْ فِي مَوَاضِعِ آثَارِهِمْ مِنْ قَرِيبٍ

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

⁸⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 18

⁸⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 19

⁸⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 20

⁹⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 21

‘From Abu Abdullah^{-asws} having said:’ There is none from a Prophet^{-as}, nor any successor^{-as} remaining in the earth for more than thirty days (after his^{-as} passing away) until his^{-as} soul rises, and (so do) his^{-as} bones, and his^{-as} flesh to the sky. And rather, you can go to the places of their^{-as} traces, and deliver the greetings from afar, making them^{-as} hear in the places of their^{-as} traces, from nearby.⁹¹

23- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عَيْسَى عَنْ مُعَمَّرٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: نَظَرَ أَبُو جَعْفَرٍ ع إِلَى رَجُلٍ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رِزْقِكَ الْحَالِلِ فَقَالَ أَبُو جَعْفَرٍ ع سَأَلْتُ قُوتَ النَّبِيِّينَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا وَاسِعًا طَيِّبًا مِنْ رِزْقِكَ

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

‘From Abu Al-Hassan^{-asws} having said: ‘Abu Ja’far^{-asws} looked at a man and he was saying, ‘O Allah^{-azwj}! I ask You^{-azwj} from Your^{-azwj} Permissible sustenance’. Abu Ja’far^{-asws} said: ‘You have asked for the subsistence of the Prophets^{-as}. Say, ‘O Allah^{-azwj}! I ask You^{-azwj} of sustenance, extensive, good, from Your^{-azwj} (Distributed) sustenance.⁹²

24- كَا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ رَفَعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ جَعَلَ أَرْزَاقَ أَنْبِيَائِهِ فِي الرَّزْعِ وَ الصُّرْعِ لِقَلًّا يَكْرَهُوا شَيْئًا مِنْ قَطْرِ السَّمَاءِ

‘Al-Kafi’ - Ali Bin Muhammad, from Sahl, raising it, said,

‘Allah^{-azwj} Made the sustenance of His^{-azwj} Prophets^{-as} to be in the farming and the udders (sheep), lest they^{-as} dislike anything from the drops of the sky.⁹³

25- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ اسْمَهُ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا فَأَعْطَى آدَمَ مِنْهَا حَمْسَةً وَ عَشْرِينَ حَرْفًا وَ أَعْطَى نُوحًا مِنْهَا حَمْسَةً وَ عَشْرِينَ حَرْفًا وَ أَعْطَى مِنْهَا إِبْرَاهِيمَ ع ثَمَانِيَةَ أَرْبَعِ وَ أَعْطَى عِيسَى مِنْهَا حَرْفَيْنِ وَ كَانَ يُحْيِي بِهِمَا الْمَوْتَى وَ يُبْرِئُ بِهِمَا الْأَكْمَةَ وَ الْأَبْرَصَ وَ أَعْطَى مُحَمَّدًا اثْنَيْ وَ سَبْعِينَ حَرْفًا وَ احْتَجَبَ حَرْفًا لِقَلًّا يُعْلَمُ مَا فِي نَفْسِهِ وَ يُعْلَمُ مَا فِي نَفْسِ الْعِبَادِ

Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, raising it to,

‘Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Made His^{-azwj} Magnificent Name to be upon seventy-three letters. He^{-azwj} Gave twenty letters from these to Adam^{-as}, and twenty-five of these to Noah^{-as}, and eighty of these to Ibrahim^{-as}, and four of these to Musa^{-as}, and two of these to Isa^{-as}, and he^{-as} used to revive the dead by these two, and cure the blind and the leper, and He^{-azwj} Gave seventy-two of these to Muhammad^{-saww}, and Veiled one letter, lest he^{-saww} would know what is within himself^{-saww} and what is in the selves of the servants.⁹⁴

⁹¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 22

⁹² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 23

⁹³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 24

⁹⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 25

26- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبَّيْعِيِّ عَنْ فَضَالَةَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَعَ عِيسَى ابْنِ مَرْيَمَ حَرْفَانِ يَعْمَلُ بِهِمَا وَكَانَ مَعَ مُوسَى ع أَرْبَعَةُ أَحْرَفٍ وَكَانَ مَعَ إِبْرَاهِيمَ سِتَّةَ أَحْرَفٍ وَكَانَ مَعَ آدَمَ خَمْسَةَ وَعِشْرُونَ حَرْفًا وَكَانَ مَعَ نُوحٍ ثَمَانِيَةَ وَجُمِعَ ذَلِكَ كُلُّهُ لِرَسُولِ اللَّهِ ص إِنَّ اسْمَ اللَّهِ ثَلَاثَةٌ وَسَبْعُونَ حَرْفًا وَحُجِبَ عَنْهُ وَاحِدٌ

'Basaair Al Darajaat' - Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat, from Abdul Samad Bin Bashir,

'From Abu Abdullah^{-asws} having said: 'There were two letters (of the Magnificent Name of Allah^{-azwj}) with Isa^{-as} Bin Maryam^{-as} he^{-as} was working with, and with Musa^{-as} were four letters, and with Ibrahim^{-as} were six letters, and with Adam^{-as} there were twenty-five letters, and with Noah^{-as} were eighty, and all that was gathered for Rasool-Allah^{-saww}. The Name of Allah^{-azwj} is of seventy-three letters, and He^{-azwj} Veiled one from him^{-saww}.⁹⁵

27- ص، قصص الأنبياء عليهم السلام بإسناده عن ابن فضال عن الرضا ع قال: لَمَّا أَشْرَفَ نُوحٌ عَلَى الْعَرَقِ دَعَا اللَّهَ بِحَقِّنَا فَدَفَعَ اللَّهُ عَنْهُ الْعَرَقَ وَ لَمَّا رُمِيَ إِبْرَاهِيمَ فِي النَّارِ دَعَا اللَّهَ بِحَقِّنَا فَجَعَلَ اللَّهُ النَّارَ عَلَيْهِ بَرْدًا وَسَلَامًا وَإِنَّ مُوسَى ع لَمَّا ضَرَبَ طَرِيقًا فِي الْبَحْرِ دَعَا اللَّهَ بِحَقِّنَا فَجَعَلَهُ يَبَسًا وَإِنَّ عِيسَى ع لَمَّا أَرَادَ الْيَهُودُ قَتْلَهُ دَعَا اللَّهَ بِحَقِّنَا فَتَجَاهَهُ مِنَ الْقَتْلِ وَ رَفَعَهُ إِلَيْهِ

'Qasas Al-Anbiya^{-as}' - By a chain from Ibn Fazal,

'From Al-Reza^{-asws} having said: 'When Noah^{-as} overlooked upon the drowning, supplication to Allah^{-azwj} through our^{-asws} sake, so Allah^{-azwj} Repelled the drowning from him^{-as}. And when Ibrahim^{-as} was thrown into the fire, he^{-as} supplicated to Allah^{-azwj} through our^{-asws} sake, so Allah^{-azwj} Made the fire to be cool and safe upon him^{-as}. And when Musa^{-as} struck a pathway in the sea, he^{-as} supplicated to Allah^{-azwj} through our^{-asws} sake, so He^{-azwj} Made it to be dry. And when the Jews intended to kill Isa^{-as}, he^{-as} supplicated to Allah^{-azwj} through our^{-asws} sake, so Allah^{-azwj} Saved him^{-as} from being killed, and Raised him^{-as} to Him^{-azwj}.⁹⁶

28- ني، الغيبة للنعماني عن أبان بن تغلب عن أبي عبد الله ع في وصف القائم ع قَالَ فَإِذَا نَشَرَ رَايَةَ رَسُولِ اللَّهِ ص هَبَطَ لَهَا تِسْعَةُ آلَافٍ مَلَكٍ وَ ثَلَاثُ مِائَةٍ وَ ثَلَاثَةُ عَشْرَ مَلَكًا وَ هُمْ الَّذِينَ كَانُوا مَعَ نُوحٍ فِي السَّفِينَةِ وَ الَّذِينَ كَانُوا مَعَ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ وَ هُمْ الَّذِينَ كَانُوا مَعَ مُوسَى لَمَّا فَلَاقَ الْبَحْرَ وَ الَّذِينَ كَانُوا مَعَ عِيسَى لَمَّا رَفَعَهُ اللَّهُ إِلَيْهِ الْحَبْرَ

'Al Ghayba' of Al Numani - From Aban Bin Tablugh,

'From Abu Abdullah^{-asws} regarding a description of Al-Qaim^{-asws}, said: 'When the flag of Rasool-Allah^{-saww} will be raised, nine thousand three hundred and thirteen Angels will descend to it, and they are those who were with Noah^{-as} in the ship, and those who were with Ibrahim^{-as} when he^{-as} was cast into the fire, and they are those who were with Musa^{-as} when he^{-as} split the sea, and those who were with Isa^{-as} when Allah^{-azwj} Raised him^{-as} to Him^{-azwj}' - the Hadeeth'.⁹⁷

⁹⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 26

⁹⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 27

⁹⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 28

29- ما، الأمامي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الزعفراني عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إِنَّ أَشَدَّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ ثُمَّ الَّذِينَ يَلُوكُهُمْ ثُمَّ الْأَمْثَلُ فَلَا مَثَلُ

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

‘From Abu Abdullah^{asws} having said: ‘The severest of the afflicted ones are the Prophets^{as}, then those (successors^{as}) who followed them^{as}, then the like for the like.’⁹⁸

باب 3 علة المعجزة و أنه لم خص الله كل نبي بمعجزة خاصة

CHAPTER 3 – REASON FOR THE MIRACLES, AND IT IS SUCH THAT ALLAH^{azwj} DID NOT SPECIALISE EVERY PROPHET^{as} WITH SPECIAL MIRACLES

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام ابن مسرور عن ابن عامر عن أبي عبد الله السبائي عن أبي يعقوب البغدادي قال: قَالَ ابْنُ السِّكِّيتِ لِأَبِي الْحَسَنِ الرِّضَا ع لِمَا دَا بَعَثَ اللَّهُ مُوسَى بِنَ عِمْرَانَ بِيَدِهِ أَلْبِيضَاءَ وَ الْعَصَا وَ آلَةَ السِّحْرِ وَ بَعَثَ عِيسَى بِالطَّبِّ وَ بَعَثَ مُحَمَّدًا ص بِالْكَلامِ وَ الْحُطْبِ

‘Ilal Al-Sharaie’ - Ibn Masrour, from Ibn Aamir, from Abu Abdullah Al Sayyari, from Abu Yaqoub Al Baghdady who said,

Ibn Al-Sakeet said to Abu Al-Hassan Al-Reza^{asws}, ‘Why did Allah^{azwj} Send Musa^{as} Bin Imran^{as} with the white hand, and the staff and the tools of sorcery? And He^{azwj} Sent Isa^{as} with the medicine? And Send Muhammad^{saww} with the speech and the (excellent from) the sermon?’

فَقَالَ لَهُ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا بَعَثَ مُوسَى ع كَانَ الْأَعْلَبُ عَلَى أَهْلِ عَصْرِهِ السِّحْرَ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ بِمَا لَمْ يَكُنْ فِي وَسْعِ الْقَوْمِ مِثْلُهُ- وَ بِمَا أَبْطَلَ بِهِ سِحْرَهُمْ وَ أَثَبَّتْ بِهِ الْحُجَّةَ عَلَيْهِمْ

Abu Al-Hassan^{asws} said: ‘When Allah^{azwj} Blessed and Exalted Sent Musa^{as}, the sorcery had prevailed upon the people of his^{as} era, so he^{as} came to them from the Presence of Allah^{azwj} with what the like of it could not happen in the capabilities of the people, and with what he^{as} could nullify their sorcery with as the proof upon them.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ عِيسَى فِي وَقْتِ ظَهَرَتْ فِيهِ الرِّمَانَاتُ وَ احْتِاجَ النَّاسُ إِلَى الطَّبِّ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ بِمَا لَمْ يَكُنْ عِنْدَهُمْ مِثْلُهُ وَ بِمَا أَحْيَا لَهُمُ الْمَوْتَى وَ أَنْبَرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ أَثَبَّتْ بِهِ الْحُجَّةَ عَلَيْهِمْ

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

⁹⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 2 H 29

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا فِي وَقْتٍ كَانَ الْأَعْلَبُ عَلَى أَهْلِ عَصْرِهِ الْخُطْبَ وَ الْكَلَامَ وَ أَطْنَهُ قَالَ وَ الشِّعْرُ فَأَتَاهُمْ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ مَوَاعِظِهِ وَ أَحْكَامِهِ مَا أَبْطَلَ بِهِ قَوْلَهُمْ وَ أَثَبَتَ الْحُجَّةَ عَلَيْهِمْ

And Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww} during a time when the addressing and the speech had prevailed upon the people of his^{-saww} era’ – and I (the narrator) think he^{-asws} said: ‘And the poetry’ – ‘He^{-saww} gave them a Book of Allah^{-azwj} Mighty and Majestic and its advices, and its rulings, which could invalidate their words, and proved the argument upon them’.

فَقَالَ ابْنُ السَّكَيْتِ تَاللهِ مَا رَأَيْتُ مِثْلَ الْيَوْمِ قَطُّ - فَمَا الْحُجَّةُ عَلَى الْخَلْقِ الْيَوْمَ فَقَالَ ع الْعَقْلُ تَعْرِفُ بِهِ الصَّادِقَ عَلَى اللَّهِ فَتُصَدِّقُهُ وَ الْكَاذِبَ عَلَى اللَّهِ فَتُكَذِّبُهُ فَقَالَ ابْنُ السَّكَيْتِ هَذَا وَ اللَّهُ الْجَوَابُ

Ibn Al-Sakeet said, ‘By Allah^{-azwj}! I have not seen the like of today at all. What is the argument upon the creatures today?’ He^{-asws} said: ‘The intellect. The one truthful upon Allah^{-azwj} is recognised by it, so it ratifies Him^{-azwj}, and the liar upon Allah^{-azwj} (is also recognised by it) so it belies Him^{-azwj}’. Ibn Al-Sakeet said, ‘This, by Allah^{-azwj}, is the answer!.’⁹⁹

2- ع، علل الشرائع علي بن أحمد عن محمد بن أبي عبد الله عن موسى بن عمران عن عتبة عن علي بن أبي حمزة عن أبي بصير قال: قلت لأبي عبد الله ع لآي علة أعطى الله عز وجل أنبياءه و رسله و أعطاكم المعجزة

‘Ilal Al-Sharaie’ - Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from his uncle, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘For which reason did Allah^{-azwj} Mighty and Majestic Give His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and Gave you (Imams^{-asws}), the miracle?’

فَقَالَ لِيَكُونَ دَلِيلًا عَلَى صِدْقِ مَنْ أَتَى بِهِ وَ الْمُعْجِزَةُ عَلَامَةٌ لِلَّهِ لَا يُعْطِيهَا إِلَّا أَنْبِيَاءَهُ وَ رُسُلُهُ وَ حُجَجُهُ لِيُعْرِفَ بِهِ صِدْقَ الصَّادِقِ مِنْ كَذِبِ الْكَاذِبِ

He^{-asws} said: ‘For it to be evidence upon the truthfulness of the one who comes with it; and the miracle is a Sign of Allah^{-azwj}. He^{-azwj} did not Give it except to His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as} and His^{-azwj} Divine Authorities in order to be recognised by it - the truthfulness of the truthful from the lying of the liar.’¹⁰⁰

باب 4 عصمة الأنبياء عليهم السلام و تأويل ما يوهم خطأهم و سهوهم

CHAPTER 4 – INFALLIBILITY OF THE PROPHETS^{-as} AND EXPLANATION OF WHAT IS PURPORTED TO BE THEIR^{-as} MISTAKES AND THEIR^{-as} OVERSIGHTS

⁹⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 3 H 1

¹⁰⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 3 H 2

1- لي، الأمايلي للصدوق الهمداني عن علي بن إبراهيم عن القاسم بن محمد البرمكي عن أبي الصلت الهروي قال: لَمَّا جَمَعَ الْمَأْمُونُ لِعَلِيِّ بْنِ مُوسَى الرِّضَا ع أَهْلَ الْمَقَالَاتِ مِنْ أَهْلِ الْإِسْلَامِ وَالدِّيَانَاتِ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الصَّابِيِّينَ وَ سَائِرِ أَهْلِ الْمَقَالَاتِ فَلَمْ يَثْمُ أَحَدٌ إِلَّا وَ قَدْ أَلْرِمَ حُجَّتَهُ كَأَنَّهُ قَدْ أَلْوَمَ حَجْرًا

'Al Amaali' of Al Sadouq - Al Hamdany, Ali Bin Ibrahim, from Al Qasim Bin Muhammad Al Barmakyy, form Abu Al Salt Al Harwy who said,

'When Al-Mamoun gathered to Ali^{-asws} Bin Musa Al-Reza^{-asws}, the people of the speech from the people of Islam, and the (other) Religions from the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the people of the speech, no one stood except and his^{-asws} argument was necessitated to him as if he had swallowed a stone.

فَقَامَ إِلَيْهِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْجَهْمِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَتَقُولُ بِعِصْمَةِ الْأَنْبِيَاءِ قَالَ بَلَى

Then Ali Bin Muhammad Bin Al-Jahm stood up to him^{-asws} and said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Are you saying with the infallibility of the Prophets^{-as}?' He^{-asws} said: 'Yes'.

قَالَ فَمَا تَعْمَلُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَصَى آدَمَ رَبَّهُ فَعَوَى وَ قَوْلِهِ عَزَّ وَ جَلَّ- وَ ذَا النُّونِ إِذْ دَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ وَ قَوْلِهِ فِي يُوسُفَ وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا وَ قَوْلِهِ عَزَّ وَ جَلَّ فِي دَاوُدَ وَ ظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ وَ قَوْلِهِ فِي نَبِيِّ مُحَمَّدٍ ص وَ تَخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

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

فَقَالَ مَوْلَانَا الرِّضَا ع وَجُحِكَ يَا عَلِيُّ اتَّقِ اللَّهَ وَ لَا تَنْسُبْ إِلَى أَنْبِيَاءِ اللَّهِ الْفَوَاحِشَ وَ لَا تَتَأَوَّلْ كِتَابَ اللَّهِ بِرَأْيِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ

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

أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ فِي آدَمَ ع وَ عَصَى آدَمَ رَبَّهُ فَعَوَى فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ حُجَّةً فِي أَرْضِهِ وَ خَلِيفَتَهُ فِي بِلَادِهِ لَمْ يَخْلُقْهُ لِلْجَنَّةِ وَ كَانَتْ الْمَعْصِيَةُ مِنْ آدَمَ فِي الْجَنَّةِ لَا فِي الْأَرْضِ لِتَبَيَّنَ مَقَادِيرُ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ

And he^{-asws} said: 'As for the Words of the Mighty and Majestic regarding Adam^{-as}: **And Adam disobeyed his Lord, so he strayed [20:121]**, so Allah^{-azwj} Created Adam^{-as} as a Proof in His^{-azwj}

earth and a Caliph in His^{-azwj} Country. He^{-azwj} did not Create him^{-as} for the Paradise. And the disobedience from Adam^{-as} was in the Paradise, not in the earth (and his^{-as} infallibility would have been necessitated had he^{-as} been in the earth), in order to for the completion of the Measures of Allah^{-azwj} Mighty and Majestic to take place.

فَلَمَّا أَهْبَطَ إِلَى الْأَرْضِ وَ جُعِلَ حُجَّةً وَ خَلِيفَةً عُصِمَ بِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ

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

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ- وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِمَّا ظَنَّ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُضَيِّقُ عَلَيْهِ رِزْقَهُ أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ- وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَيْ ضَيَّقَ عَلَيْهِ وَ لَوْ ظَنَّ أَنَّ اللَّهَ لَا يَقْدِرُ عَلَيْهِ لَكَانَ قَدْ كَفَرَ

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

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ فِي يُوسُفَ- وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَإِنَّمَا هَمَّتْ بِالْمَعْصِيَةِ وَ هَمَّ يُوسُفُ بِقَتْلِهَا إِنْ أَجْرَتْهُ لِعِظَمِ مَا دَاخَلَهُ فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَ الْفَاحِشَةَ وَ هُوَ قَوْلُهُ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ يُعْنِي الْقَتْلَ- وَ الْفُحْشَاءَ يُعْنِي الرِّبَا

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

وَ أَمَّا دَاوُدُ فَمَا يَقُولُ مَنْ قَبْلَكُمْ فِيهِ

And as for Dawood^{-as}. What are they (general Muslims) saying before you regarding him^{-as}?’

فَقَالَ عَلِيُّ بْنُ الْحُجْمِ يَقُولُونَ إِنَّ دَاوُدَ كَانَ فِي مِحْرَابِهِ يُصَلِّي إِذْ تَصَوَّرَ لَهُ إِبْلِيسُ عَلَى صُورَةِ طَيْرٍ أَحْسَنَ مَا يَكُونُ مِنَ الطَّيْرِ فَقَطَعَ صَلَاتَهُ وَ قَامَ لِيَأْخُذَ الطَّيْرَ فَخَرَجَ إِلَى الدَّارِ فَخَرَجَ فِي أَثَرِهِ

Ali Bin Muhammad Bin Al-Jahm said, ‘They are saying that Dawood^{-as} was praying Salat in his^{-as} prayer Niche, and Iblees^{-la} imaged himself^{-la} upon the image of a beautiful bird what can happen to be from the birds. So, Dawood^{-as} cut off his^{-as} Salat and stood up in order to grab the bird. But the bird went out to the house, and Dawood^{-as} went out in its tracks.

فَطَارَ الطَّيْرُ إِلَى السُّطْحِ فَصَعِدَ فِي طَلْبِهِ فَسَقَطَ الطَّيْرُ فِي دَارِ أُورِيَا بْنِ حَنَانَ فَأَطْلَعَ دَاوُدُ فِي أَثَرِ الطَّيْرِ فَإِذَا بِأَمْرَأَةٍ أُورِيَا تَغْتَسِلُ فَلَمَّا نَظَرَ إِلَيْهَا هَوَاهَا وَكَانَ أُورِيَا قَدْ أَخْرَجَهُ فِي بَعْضِ غَزَوَاتِهِ فَكَتَبَ إِلَى صَاحِبِهِ أَنْ قَدِّمِ أُورِيَا أَمَامَ الْحَرْبِ فَقَدَّمَ

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

فَطَفَّرَ أُورِيَا بِالْمُشْرِكِينَ فَصُعِبَ ذَلِكَ عَلَى دَاوُدَ فَكَتَبَ الثَّانِيَةَ أَنْ قَدِّمَهُ أَمَامَ التَّابُوتِ فُقْتِلَ أُورِيَا رَحِمَهُ اللَّهُ وَتَزَوَّجَ دَاوُدُ بِأَمْرَأَتِهِ

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

فَضْرَبَ الرِّضَاعَ بِيَدِهِ عَلَى جَبْهَتِهِ وَ قَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ لَقَدْ نَسَبْتُمْ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ إِلَى التَّهَائُوتِ بِصَلَاتِهِ حَتَّى خَرَجَ فِي أَثَرِ الطَّيْرِ ثُمَّ بِالْقَاحِشَةِ
ثُمَّ بِالْقَتْلِ

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

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا كَانَتْ حَاطِيئَتُهُ

He said, 'O son^{asws} of Rasool-Allah^{saww}! What was his^{as} mistake?'

فَقَالَ وَيْحَكَ إِنَّ دَاوُدَ إِتْمَاظَنَّ أَنْ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلْقًا هُوَ أَعْلَمُ مِنْهُ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ الْمَلَائِكَةَ فَتَسَوَّرَا الْمِحْرَابَ فَقَالَا حَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَ لَا تَشْطِطْ وَ اهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً وَ لِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُلْنِيهَا وَ عَزَّنِي فِي الْخِطَابِ

He^{asws} said: 'Woe be unto you! But rather, Dawood^{as} thought that Allah^{azwj} Mighty and Majestic had not Created a creature who was more knowledgeable than himself^{as}, so Allah^{azwj} 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].**

فَعَجَلَ دَاوُدُ ع عَلَى الْمُدَّعَى عَلَيْهِ فَقَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى نَعَاجِهِ فَلَمْ يَسْأَلِ الْمُدَّعَى الْبَيْتَةَ عَلَى ذَلِكَ وَ لَمْ يُقْبَلْ عَلَى الْمُدَّعَى عَلَيْهِ فَيَقُولُ
مَا تَقُولُ

So, Dawood^{as} 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^{as} did not ask the claimant for

the evidence upon that, and did not accept against the other one'. They said to him^{-asws}, 'What is your^{-asws} view?'

فَكَانَ هَذَا خَطِيئَةً حُكْمِهِ لَا مَا دَهَبْتُمْ إِلَيْهِ أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ يَقُولُ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ إِلَى آخِرِ
الآيَةِ

But this was a mistake in the procedure of the Judgment (of matters), not what you are going with against him^{-as}. Have you not heard Allah^{-azwj} 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'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا قِصَّتُهُ مَعَ أَوْرِيَا

He said, 'O son^{-asws} of Rasool-Allah^{-sawww}! What was the story with Owriya?'

فَقَالَ الرِّضَا ع إِنَّ الْمَرْءَةَ فِي أَيَّامِ دَاوُدَ كَانَتْ إِذَا مَاتَ بَعْلُهَا أَوْ قُتِلَ لَا تَتَزَوَّجُ بَعْدَهُ أَبَدًا وَ أَوَّلُ مَنْ أَبَاحَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَنْ يَتَزَوَّجَ بِامْرَأَةِ قُتِلَ بَعْلُهَا دَاوُدُ
فَذَلِكَ الَّذِي شَقَّ عَلَى أَوْرِيَا

Al-Reza^{-asws} said: 'During the era of Dawood^{-as}, when the husband of a woman died, or was killed, she did not remarry ever. The first one whom Allah^{-azwj} Permitted to marry whose husband had been killed, was Dawood^{-as}. He^{-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.

وَ أَمَّا مُحَمَّدٌ نَبِيُّهُ ص وَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ لَهُ وَ تَخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ عَرَفَ نَبِيَّهُ أَسْمَاءَ
أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي الْآخِرَةِ وَ أَهَمَّ أُمَّهَاتِ الْمُؤْمِنِينَ

And as for Muhammad^{-sawww} His^{-azwj} Prophet^{-sawww}, and the Words of Allah^{-azwj} the Exalted: **and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him [33:37]**, so Allah^{-azwj} had introduced to His^{-azwj} Prophet^{-sawww} the names of his^{-sawww} wives in the house of the world, and the names of his^{-sawww} wives in the House of the Hereafter, and they are the Mothers of the Momineen.

وَ أَحَدٌ مِنْ سَمَى لَهُ زَيْنَبُ بِنْتُ جَحْشٍ وَ هِيَ يَوْمَئِذٍ تَحْتِ زَيْدِ بْنِ حَارِثَةَ فَأَخْفَى ص اسْمَهَا فِي نَفْسِهِ وَ لَمْ يُبْدِ لَهُ لِكَيْلَا يَقُولَ أَحَدٌ مِنَ الْمُنَافِقِينَ إِنَّهُ قَالَ
فِي امْرَأَةٍ فِي بَيْتِ رَجُلٍ إِنَّمَا أَحَدٌ أَزْوَاجِهِ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ وَ خَشِيَ قَوْلَ الْمُنَافِقِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فِي نَفْسِكَ

And one of them was – the one called Zaynab Bint Jahsh, and in those days she was under (wife of) Zayd Bin Haarisa. Rasool-Allah^{-sawww} concealed her name within himself^{-sawww}, and there was no need for it, so that no one from the hypocrites could say, 'He^{-sawww} is referring to a woman in another man's house as one of his^{-sawww} wives from the Mothers of the Momineen'. And he^{-sawww} feared the speech of the hypocrites, so Allah^{-azwj} the Exalted Said: **and you feared the people while Allah is more deserving that you fear Him [33:37]**, Meaning yourself^{-sawww}.

وَ إِنَّ اللَّهَ عَزَّ وَجَلَّ مَا تَوَلَّى تَزْوِيجَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَزْوِيجَ حَوَاءَ مِنْ آدَمَ وَ زَيْنَبَ مِنْ رَسُولِ اللَّهِ ص وَ فَاطِمَةَ مِنْ عَلِيِّ ع

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

قَالَ فَبَكَى عَلَيَّ بَنُ الْجَهْمِ وَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنَا تَابْتُ إِلَى اللَّهِ عَزَّ وَجَلَّ أَنْ أَنْطِقَ فِي أَنْبَاءِ اللَّهِ عَزَّ وَجَلَّ بَعْدَ يَوْمِي هَذَا إِلَّا بِمَا ذَكَرْتَهُ

He (the narrator) said: ‘Ali Bin Muhammad Bin Al-Jahm cried out and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! I hereby repent to Allah^{-azwj} the Exalted: from speaking regarding His^{-azwj} Prophets^{-as}, after this day, except with what you^{-asws} have mentioned.¹⁰¹

2- ل، الخصال أبي عن أحمد بن إدريس و محمد العطار معاً عن الأشعري رفته إلى أبي عبد الله ع قال: ثلاث لم يعر منها نبي فمن دونه الطيرة والحسد والتكبر في الوسوسة في الخلق

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

‘Abu Abdullah^{-asws} having said: ‘Three (characteristics), no Prophet^{-as} is faulted from it, and are without it – the evil omen, and the envy, and the thinking in the uncertainty regarding the people.¹⁰²

3- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون من دين الإمامية لا يفرض الله طاعة من يعلم أنه يضلهم و يعويهم و لا يختار لرسالته و لا يضطفي من عباده من يعلم أنه يكفر به و يعبادته و يعبد الشيطان دونه

‘Uyoun Akhbar Al-Reza^{-asws}’ - Among what Al-Reza^{-asws} wrote for Al-Mamoun: ‘From the Religion of the Imamites, Allah^{-azwj} does not Impose the obedience of one He^{-azwj} Knows that he would oppress them and deviate them, nor does He^{-azwj} Choose for His^{-azwj} Message nor Select from His^{-azwj} servants, one whom He^{-azwj} Knows would disbelieve in Him^{-azwj} and His^{-azwj} worship, and would worship the Satan^{-la} besides Him^{-azwj}.¹⁰³

4- مع، معاني الأخبار أبي عن محمد العطار عن الأشعري عن إبراهيم بن هاشم عن صالح بن سعيد عن رجل من أصحابنا عن أبي عبد الله ع قال: سأله عن قول الله عز وجل في قصة إبراهيم ع- قال بل فعله كبيرهم هذا فسنلوهم إن كانوا ينطقون قال ما فعله كبيرهم وما كذب إبراهيم ع

‘Ma’any Al Akhbar’ - My father, from Muhammad Al Ataar, from Al Ash’ary, from Ibrahim Bin Hashim, from Salih Bin Saeed, from a man from our companion,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic in a story of Ibrahim^{-as}: **He said: ‘But their biggest one did this, so ask them if they could speak’ [21:63]**’. He^{-asws} said: ‘The biggest of them had neither done it, nor did Ibrahim^{-as} lie’.

¹⁰¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 1

¹⁰² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 2

¹⁰³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 3

فَقُلْتُ وَ كَيْفَ ذَاكَ قَالَ إِنَّمَا قَالَ إِبْرَاهِيمُ ع فَسَمِعُوا لَهُمْ إِنْ كَانُوا يَنْطِقُونَ إِنْ نَطَقُوا فَكَبِيرُهُمْ فَعَلَّ وَإِنْ لَمْ يَنْطِقُوا فَلَمْ يَفْعَلْ كَبِيرُهُمْ شَيْئاً فَمَا نَطَقُوا وَ مَا كَذَبَ إِبْرَاهِيمُ ع

I said, 'And how is that?' He^{-asws} said: 'But rather, Ibrahim^{-as} said: **'so ask them if they could speak' [21:63]**. If they speak, so the chief of them had done it, and if they do not speak, so the chief of them had not done anything. These did not speak, and Ibrahim^{-as} did not lie'

فَقُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ فِي يُوسُفَ - أَيْتُهَا الْعَبْرُ إِنْتُمْ لَسَارِقُونَ قَالَ إِنَّهُمْ سَرَقُوا يُوسُفَ مِنْ أَبِيهِ أَلَا تَرَى أَنَّهُ قَالَ لَهُمْ حِينَ قَالَ - مَاذَا تَفْقَدُونَ قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَ لَمْ يَفْعَلْ سَرَقْتُمْ صُوعَ الْمَلِكِ إِنَّمَا عَنَى سَرَقْتُمْ يُوسُفَ مِنْ أَبِيهِ

I said, 'The Words of Allah^{-azwj} regarding Yusuf^{-as}: **'O caravan! You are stealing!' [12:70]**. He^{-asws} said: 'They had stolen Yusuf^{-as} from his father. Do you not see that he^{-as} said to them, where they said facing him^{-as}: **'What is that which you are missing?' [12:71] They said, 'We miss the king's drinking cup [12:72]**, and they did not say, 'You stole the king's drinking cup'. But rather, it means, 'You stole Yusuf^{-as} from his^{-as} father^{-as}'.

فَقُلْتُ قَوْلُهُ إِنِّي سَقِيمٌ قَالَ مَا كَانَ إِبْرَاهِيمُ سَقِيماً وَ مَا كَذَبَ إِنَّمَا عَنَى سَقِيماً فِي دِينِهِ مُرْتَاداً

I said, 'His^{-azwj} Words: **'I feel sick' [37:89]**'. He^{-asws} said: 'Ibrahim^{-as} was neither sick nor did he^{-as} lie. But rather it means he^{-as} felt sick regarding his^{-as} Religion and their apostasy'.

وَ قَدْ رُوِيَ أَنَّهُ عَنَى بِقَوْلِهِ إِنِّي سَقِيمٌ أَي سَأْسَأْتُمْ وَ كُلُّ مَرِيْتٍ سَقِيمٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص إِنَّكَ مَرِيْتٌ أَي سَتَمُوتُ

And it has been reported, it is meant by his^{-as} words: **'I feel sick' [37:89]**, and every dead one is sick, and Allah^{-azwj} Mighty and Majestic has Said to His^{-azwj} Prophet^{-saww}: **You shall pass away [39:30]** – i.e., will be dying.

وَ قَدْ رُوِيَ أَنَّهُ عَنَى أَي سَقِيمٌ بِمَا يُفْعَلُ بِالْحَسَنِ بْنِ عَلِيٍّ ع

And it has been reported that he^{-as} meant, 'I^{-as} feel sick due to what would be happening with Al-Husayn Bin Ali^{-asws}.¹⁰⁴

5- فس، تفسير القمي سئل أبو عبد الله ع عن قول إبراهيم هذا ربي لغير الله هل أشرك في قوله هذا ربي

Abu Abdullah^{-asws} was asked about the words of Ibrahim^{-as}: **'This is my Lord [6:76]**', for other than Allah^{-azwj}. Did he^{-as} associate, during his^{-as} words: **'This is my Lord [6:76]**'?

فَقَالَ مَنْ قَالَ هَذَا الْيَوْمَ فَهُوَ مُشْرِكٌ وَ لَمْ يَكُنْ مِنْ إِبْرَاهِيمَ شِرْكٌ وَ إِنَّمَا كَانَ فِي طَلَبِ رَبِّهِ وَ هُوَ مِنْ غَيْرِهِ شِرْكٌ

¹⁰⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 4

He^{-asws} said: ‘One who says this today, so he is a Polytheist, and *Shirk* did not happen from Ibrahim^{-as}, and rather it was regarding seeking his^{-as} Lord^{-azwj}, and from others it would be *Shirk*.¹⁰⁵

6- فس، تفسير القمي وَ مَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِثْمًا قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِنَّ لَمْ تَعْبُدِ الْأَصْنَامَ اسْتَغْفَرْتُ لَكَ فَلَمَّا لَمْ يَدْعِ الْأَصْنَامَ تَبَرَّأَ مِنْهُ

‘Tafseer Al-Qummi’ - **And Ibrahim’s asking forgiveness for his (foster) father was only due to a promise which he had made to him [9:114]?** I said, ‘They are saying that Ibrahim^{-as} promised his^{-as} (foster) father that he^{-as} would seek forgiveness for him?’ Ibrahim^{-as} said to his^{-as} (adopted) father: ‘If you don’t worship the idols, I^{-as} shall seek Forgiveness for you’. When he did not leave the idols, he^{-as} disavowed from him.¹⁰⁶

7- فس، تفسير القمي فَتَطَّرَ نَظْرَهُ فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ اللَّهُ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ وَ إِنَّمَا عَنَى سَقِيمًا فِي دِينِهِ مُرْتَادًا

‘Tafseer Al-Qummi’ - **Then he looked with a consideration among the stars [37:88] So he said: ‘I feel sick’ [37:89]** – Abu Abdullah^{-asws} said: ‘By Allah^{-azwj}! He^{-as} was neither sick, and nor did he lie. And rather he^{-as} meant sick regarding his^{-as} Religion and their apostasy.¹⁰⁷

8- ن، عيون أخبار الرضا عليه السلام تَمِيمُ الْقُرَشِيُّ عَنْ أَبِيهِ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْجُهْمِ قَالَ: حَضَرْتُ مَجْلِسَ الْمَأْمُونِ وَ عِنْدَهُ الرِّضَا عَلِيُّ بْنُ مُوسَى ع فَقَالَ لَهُ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللَّهِ أَلَيْسَ مِنْ قَوْلِكَ أَنَّ الْأَنْبِيَاءَ مَعْصُومُونَ قَالَ بَلَى

‘Uyoun Akhbar Al-Reza^{-asws/} – Tameem Al Qarshi, from his father, from Hamdan Bin Suleyman, from Ali Bin Muhammad Bin Al Jahm who said,

‘I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws}. So, Al-Mamoun said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Is it not from your^{-asws} speech that the Prophets^{-as} are infallible?’ He^{-asws} said: ‘Yes’.

قَالَ فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَصَى آدَمُ رَبَّهُ فَغَوَى

He said, ‘So what are you^{-asws} with regards to the Words of Allah^{-azwj} Mighty and Majestic: **And Adam disobeyed his Lord, so he strayed [20:121]?**’

فَقَالَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِآدَمَ- اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ وَ أَشَارَ لهُمَا إِلَى شَجَرَةِ الْحَيْطَةِ- فَتَكُونَا مِنَ الظَّالِمِينَ وَ لَمْ يَثُلْ لهُمَا لَّا تَأْكُلَا مِنْ هَذِهِ الشَّجَرَةِ وَ لَا يَمَّا كَانَ مِنْ جَنْسِهَا فَلَمْ يَقْرَبَا تِلْكَ الشَّجَرَةَ وَ إِنَّمَا أَكَلَا مِنْ غَيْرِهَا

He^{-asws} said: ‘Allah^{-azwj} the Exalted Said to Adam^{-as}: **And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, [2:35]** - and Indicated to them^{-as} the wheat tree **for then you will become of the unjust**. And He^{-azwj} did not Say to them: “Do not eat from this tree, nor from what was

¹⁰⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 5

¹⁰⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 6

¹⁰⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 7

from its type". So, they^{-as} did not go near that tree, and did not eat from it. But rather, they^{-as} ate from other (trees).

لَمَّا أَنْ وَسَّوَسَ الشَّيْطَانُ إِلَيْهِمَا وَقَالَ مَا حَاكُمَا رُبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ وَإِنَّمَا حَاكُمَا أَنْ تَقْرَبَا غَيْرَهَا وَمَنْ يَنْهَكُمَا عَنِ الْأَكْلِ مِنْهَا- إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ
أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَفَاسْتَمُتُمَا إِلَيَّ لَكُمَا لَمِنَ النَّاصِحِينَ

When the Satan^{-la} whispered to them both^{-as} and said: **'Your Lord did not Forbid you from this tree [7:20], but rather He^{-azwj} has Forbidden you^{-as} from going near to some other tree, and did not Forbid you^{-as} from eating from it *except that you would become two Angels or you would become from eternally living ones*' [7:20] And he swore to them both, 'I am from the advisers to you' [7:21].**

وَلَمْ يَكُنْ آدَمُ وَ حَوَاءُ شَاهِدًا قَبْلَ ذَلِكَ مَنْ يَخْلِفُ بِاللَّهِ كَاذِبًا- فَدَلَّاهُمَا يَغُرُورٍ فَأَكَلَا مِنْهَا ثَمَّةً يَمِينِهِ بِاللَّهِ

And Adam^{-as} and Hawwa^{-as} had not witnessed before that anyone who would swear falsely by Allah^{-azwj}: **Thus, he indicated to them with deceit [7:22].** The eating from it (was as a result of) his^{-as} reliance upon the swear by Allah^{-azwj}.

وَكَانَ ذَلِكَ مِنْ آدَمَ قَبْلَ النُّبُوَّةِ وَمَنْ يَكُنْ ذَلِكَ بِذَنْبٍ كَبِيرٍ اسْتَحَقَّ بِهِ دُخُولَ النَّارِ وَإِنَّمَا كَانَ مِنَ الصَّغَائِرِ الْمُؤْهَوْبَةِ الَّتِي يُجُوزُ عَلَى الْأَنْبِيَاءِ قَبْلَ نُزُولِ
الْوَحْيِ عَلَيْهِمْ فَلَمَّا اجْتَبَاهُ اللَّهُ وَجَعَلَهُ نَبِيًّا كَانَ مَعْصُومًا لَا يُذْنِبُ صَغِيرَةً وَلَا كَبِيرَةً

And that was from Adam^{-as} before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are Permissible upon the Prophets^{-as} before the descent of the Revelation upon them^{-as}. So, when Allah^{-azwj} the High Chose him^{-as} and Made him^{-as} a Prophet^{-as}, he^{-as} was infallible with neither a minor nor a major sin to him^{-as}.

قَالَ اللَّهُ عَزَّ وَجَلَّ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى وَقَالَ عَزَّ وَجَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ
عَلَى الْعَالَمِينَ

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

فَقَالَ لَهُ الْمَأْمُونُ فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ- فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا

Al-Mamoun said, to him^{-asws}, 'What is the Meaning of the Words of Allah^{-azwj} the Exalted: **But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them [7:190]?**'

فَقَالَ الرِّضَاعُ إِنَّ حَوَاءَ وَلَدَتْ لِآدَمَ حَمْسَمَائَةَ بَطْنٍ فِي كُلِّ بَطْنٍ ذَكَرًا وَأُنْثَى وَإِنَّ آدَمَ وَ حَوَاءَ عَاهَدَا اللَّهَ عَزَّ وَجَلَّ وَ دَعَاوَهُ وَ قَالَا لَعْنُ آتَيْنَا صَالِحًا
لِنَكُونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا آتَاهُمَا صَالِحًا مِنَ النَّسْلِ خَلَقَا سَوِيًّا بَرِيئًا مِنَ الرِّمَانَةِ وَالْعَاهَةِ

Al-Reza^{-asws} said: 'Hawa^{-as} gave birth for Adam^{-as} five hundred bellies (pregnancies). In every pregnancy was a male and a female. And they both^{-as} said: **If You Give us a righteous one, we would be from the grateful ones' [7:189] But when He Gives them a righteous one [7:190]** - from the offspring, Created complete and free from sickness and disabilities.

كَانَ مَا آتَاهُمَا صِنْفَيْنِ صِنْفًا دُكْرَانًا وَ صِنْفًا إِنَاثًا فَجَعَلَ الصِّنْفَانِ لِلَّهِ تَعَالَى دِكْرُهُ شُرَكَاءَ فِيمَا آتَاهُمَا وَ لَمْ يَشْكُرَاهُ كَشْكُرِ آبَوَيْهِمَا لَهُ عَزَّ وَ جَلَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

And what was Given to them both^{-as} was of two categories – a category of the males, and a category of the females. The two categories associated with Allah^{-azwj} Exalted is His^{-azwj} Mention, regarding what was Given to them, and were not thankful to Him^{-azwj} like the gratefulness of both of their parents^{-as}. Allah^{-azwj} the Exalted Says: **but Exalted is Allah from what they are associating [7:190]**'.

فَقَالَ الْمَأْمُونُ أَشْهَدُ أَنَّكَ ابْنُ رَسُولِ اللَّهِ حَقًّا فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي إِبْرَاهِيمَ ع- فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي

Al-Mamoun said, 'I testify that you^{-asws} are the true son^{-asws} of Rasool-Allah^{-saww}. Inform me about the Words of Allah^{-azwj} Mighty and Majestic regarding Ibrahim: **So when the night shielded upon him, he saw a star. He said: '(Can) this be my Lord?' [6:76]**'.

فَقَالَ الرِّضَا ع إِنَّ إِبْرَاهِيمَ ع وَقَعَ إِلَى ثَلَاثَةِ أَصْنَافٍ صِنْفٍ يَعْْبُدُ الزُّهُرَةَ وَ صِنْفٍ يَعْْبُدُ الْقَمَرَ وَ صِنْفٍ يَعْْبُدُ الشَّمْسَ وَ ذَلِكَ حِينَ خَرَجَ مِنَ السَّرْبِ الَّذِي أَخْفَى فِيهِ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ فَرَأَى الزُّهُرَةَ فَقَالَ هَذَا رَبِّي عَلَى الْإِنْكَارِ وَ الْإِسْتِخْبَارِ فَلَمَّا أَقْبَلَ الْكَوْكَبَ قَالَ لَا أُحِبُّ الْآفِلِينَ لِأَنَّ الْأَفْوَلَ مِنْ صِفَاتِ الْحَدِيثِ لَا مِنْ صِفَاتِ الْقَدَمِ

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

فَلَمَّا رَأَى الْقَمَرَ بَارِعًا قَالَ هَذَا رَبِّي عَلَى الْإِنْكَارِ وَ الْإِسْتِخْبَارِ فَلَمَّا أَقْبَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ يَمْوُلُ لَوْ لَمْ يَهْدِنِي رَبِّي لَكُنْتُ مِنَ الْقَوْمِ الضَّالِّينَ

So, when he saw the moon rising, he said: '(Can) this be my Lord?' [6:77] (among the people who worshipped the moon) - upon the denial and the information. **But when it set, he said: 'If my Lord had not Guided me, I would have become from the straying people' [6:77]**. He^{-as} is saying: 'If my^{-as} Lord^{-azwj} had not Guided me^{-as}, I^{-as} would have been from the straying people'.

فَلَمَّا أَصْبَحَ وَ رَأَى الشَّمْسَ بَارِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ مِنَ الزُّهُرَةِ وَ الْقَمَرِ عَلَى الْإِنْكَارِ وَ الْإِسْتِخْبَارِ لَا عَلَى الْإِحْتِبَارِ وَ الْإِقْتِرَارِ فَلَمَّا أَقْبَلَتْ قَالَ لِلْأَصْنَافِ الثَّلَاثَةِ مِنْ عِبَادَةِ الزُّهُرَةِ وَ الْقَمَرِ وَ الشَّمْسِ يَا قَوْمِ إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ حَنِيفًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

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

وَ إِنَّمَا أَرَادَ إِبْرَاهِيمَ بِمَا قَالَ أَنْ يُبَيِّنَ لَهُمْ بَطْلَانَ دِينِهِمْ وَ يُثَبِّتَ عِنْدَهُمْ أَنَّ الْعِبَادَةَ لَا تَحِقُّ لِمَا كَانَ بِصِفَةِ الزُّهْرَةِ وَ الْقَمَرِ وَ الشَّمْسِ وَ إِنَّمَا تَحِقُّ الْعِبَادَةُ لِخَالِقِهَا وَ خَالِقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ مَا احْتَجَّ بِهِ عَلَى قَوْمِهِ بِمَا أَلْهَمَهُ اللَّهُ عَزَّ وَ جَلَّ وَ آتَاهُ كَمَا قَالَ عَزَّ وَ جَلَّ- وَ تِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ

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

فَقَالَ الْمَأْمُونُ لِلَّهِ دُرُّكَ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي عَنْ قَوْلِ إِبْرَاهِيمَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي

Al-Mamoun said, 'May Allah^{-azwj} Bless you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! 'Inform me about the Words of Allah^{-azwj} **And when Ibrahim said: 'Lord! Show me how You Revive the dead'. He said: "Or are you not believing? He Said: Yes (I am), but to reassure my heart' [2:260]'.**

قَالَ الرِّضَا ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ أَوْحَى إِلَى إِبْرَاهِيمَ ع أَبِي مُتَّخِذٌ مِنْ عِبَادِي خَلِيلًا إِنْ سَأَلَنِي إِحْيَاءَ الْمَوْتَى أَجَبْتُهُ فَوَقَعَ فِي نَفْسِ إِبْرَاهِيمَ ع أَنَّهُ ذَلِكَ الْخَلِيلُ فَقَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي عَلَى الْخَلَّةِ

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

قَالَ فَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ فَصَرَّهُنَّ إِلَى الْبَيْتِ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

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

فَأَخَذَ إِبْرَاهِيمُ ع نَسْرًا وَ بَطًّا وَ طَاوُسًا وَ دِيكًا فَفَقَطَّعَهُنَّ وَ خَلَطَهُنَّ ثُمَّ جَعَلَ عَلَى كُلِّ جَبَلٍ مِنَ الْجِبَالِ الَّتِي حَوْلَهُ وَ كَانَتْ عَشْرَةٌ مِنْهُنَّ جُزْءًا وَ جَعَلَ مَنَاقِبَهُنَّ بَيْنَ أَصَابِعِهِ ثُمَّ دَعَاهُنَّ بِأَسْمَائِهِنَّ وَ وَضَعَ عِنْدَهُ حَبًّا وَ مَاءً

Therefore, Ibrahim^{-as} took an eagle, and a duck, and a peacock and a cockerel. He^{-as} cut them up and mixed them, then made them to be upon a mountain from the mountains, which were around him^{-as} – and these were ten – a part on each of them, and made their beaks to be

between his fingers. Then he^{-as} called them by their names, and placed some seeds and water in his^{-as} presence.

فَتَطَايَرَتْ تِلْكَ الْأَجْزَاءُ بَعْضُهَا إِلَى بَعْضٍ حَتَّى اسْتَوَتْ الْأَبْدَانُ وَ جَاءَ كُلُّ بَدَنٍ حَتَّى انْضَمَّ إِلَى رَقَبَتِهِ وَ رَأْسِهِ فَخَلَّى إِبْرَاهِيمَ عَ عَنْ مَنَاقِبِهِمْ فُطِرْنَ ثُمَّ وَقَعْنَ فَشَرِبْنَ مِنْ ذَلِكَ الْمَاءِ وَ التَّقَطْنَ مِنْ ذَلِكَ الْحَبِّ وَ قُلْنَ يَا نَبِيَّ اللَّهِ أَحْيَيْتَنَا أَحْيَاكَ اللَّهُ فَقَالَ إِبْرَاهِيمُ عَ بَلِ اللَّهُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

قَالَ الْمَأْمُونُ بَارَكَ اللَّهُ فِيكَ يَا أَبَا الْحَسَنِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ

Al-Mamoun said, 'May Allah^{-azwj} Bless you^{-asws}, O Abu Al Hassan^{-asws}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **So Musa sprung upon him. He said, 'This is from the work of the Satan [28:15]'**.

قَالَ الرِّضَا عَ إِنَّ مُوسَى عَ دَخَلَ مَدِينَةً مِنْ مَدَائِنِ فِرْعَوْنَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا وَ ذَلِكَ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ فَوَجَدَ فِيهَا رَجُلَيْنِ يُفْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَ هَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَقَضَى مُوسَى عَ عَلَى الْعَدُوِّ بِحُكْمِ اللَّهِ تَعَالَى ذِكْرُهُ- فَوَكَرَهُ فَمَاتَ- قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ يَعْنِي الْإِفْتِتَالَ الَّذِي كَانَ وَقَعَ بَيْنَ الرَّجُلَيْنِ لَا مَا فَعَلَهُ مُوسَى عَ مِنْ قَتْلِهِ- إِنَّهُ يَعْنِي الشَّيْطَانَ عَدُوَّ مُضِلًّا

Al-Reza^{-asws} said: 'Musa^{-as} entered the city from the cities of the Pharaoh^{-la} when its inhabitants were oblivious to it, and that is between the evening and the night, so he^{-as} found therein two men fighting – this one was from his^{-as} Shias, and this from his enemies. He^{-as} came to the aid of the one who was his^{-as} Shia against the one from his enemies. Musa^{-as} struck against the enemy by the Command of Allah^{-azwj} the Exalted, and he died. **'This is from the work of the Satan**, meaning the fighting which occurred between the two men, not what Musa^{-as} did from killing him. **He** - meaning Satan^{-la}, **is an enemy, openly leading astray'** [28:15]'.
 قَالَ الْمَأْمُونُ فَمَا مَعْنَى قَوْلِ مُوسَى- رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

Al-Mamoun said, 'So what is the meaning of the words of Musa^{-as}: **'My Lord! I have been unjust to myself, therefore Forgive (my deed) for me?'**

قَالَ يُقُولُ إِنِّي وَضَعْتُ نَفْسِي عَبْرَ مَوْضِعِهَا بِدُخُولِي هَذِهِ الْمَدِينَةَ فَاغْفِرْ لِي أَيِ اسْتُرْتِي مِنْ أَعْدَائِكَ لِئَلَّا يَطْفُرُوا بِي فَتَقْتُلُونِي- فَعَفَّرَ لَهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

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

قَالَ مُوسَى رَبِّ مَا أَنْعَمْتَ عَلَيَّ مِنَ الْفُؤَادِ حَتَّى قَتَلْتُ رَجُلًا بِوَكْرَةٍ- فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ بَلْ أَجَاهِدُ فِي سَبِيلِكَ بِحَدِّهِ الْفُؤَادِ حَتَّى تَرْضَى-

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

فَأَصْبَحَ مُوسَى فِي الْمَدِينَةِ خَائِفاً يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ عَلَى آخِرٍ - قَالَ لَهُ مُوسَى إِنَّكَ لَعَوِيٌّ مُبِينٌ قَاتَلْتَ رَجُلًا بِالْأَمْسِ وَ تُقَاتِلُنِي هَذَا الْيَوْمَ لِأَوْدِدْتَنِي - وَ أَرَادَ أَنْ يَبْطِشَ بِهِ - فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَكُمَا وَ هُوَ مِنْ شِيعَتِهِ - قَالَ يَا مُوسَى أ تُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَ مَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ

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

قَالَ الْمَأْمُونُ جَزَاكَ اللَّهُ خَيْرًا يَا أَبَا الْحَسَنِ فَمَا مَعْنَى قَوْلِ مُوسَى لِفِرْعَوْنَ - فَعَلْتَهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ

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

قَالَ الرِّضَا ع إِنَّ فِرْعَوْنَ قَالَ لِمُوسَى لَمَّا أَتَاهُ - وَ فَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَ أَنْتَ مِنَ الْكَافِرِينَ لِي -

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

قَالَ مُوسَى فَعَلْتَهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ عَنِ الطَّرِيقِ بِوُقُوعِي إِلَى مَدِينَةٍ مِنْ مَدَائِنِكَ - فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ

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

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ مُحَمَّدٍ ص - أ لَمْ يَجِدْكَ يَتِيمًا فَآوَى يَقُولُ أ لَمْ يَجِدْكَ وَحِيدًا فَآوَى إِلَيْكَ النَّاسُ -

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

وَ وَجَدَكَ ضَالًّا يَعْنِي عِنْدَ قَوْمِكَ - فَهَدَى أَيَّ هَدَاهُمْ إِلَى مَعْرِفَتِكَ -

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

وَجَدَكَ عَائِلًا فَأَغْنَى يَقُولُ أَغْنَاكَ بِأَنْ جَعَلَ دُعَاكَ مُسْتَجَابًا

And Found you in need, so He Enriched? [93:8] - He^{-azwj} is Saying: "Enriched you^{-saww} by Making your supplications to be Answered.

قَالَ الْمَأْمُونُ بَارَكَ اللَّهُ فِيكَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ - وَ لَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَ كَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ قَالَ لَنْ نَرَاكِ إِلَّا يَوْمَ كَيْفَ يَجُوزُ أَنْ يَكُونَ كَلِيمَ اللَّهِ مُوسَى بْنُ عِمْرَانَ لَا يَعْلَمُ أَنَّ اللَّهَ تَعَالَى ذِكْرُهُ لَا يَجُوزُ عَلَيْهِ الرُّؤْيَةُ حَتَّى يَسْأَلَهُ هَذَا السُّؤَالَ

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

فَقَالَ الرِّضَا ع إِنَّ كَلِيمَ اللَّهِ مُوسَى بْنَ عِمْرَانَ ع عَلِمَ أَنَّ اللَّهَ تَعَالَى أَعَزُّ مِنْ أَنْ يُرَى بِالْأَبْصَارِ وَ لَكِنَّهُ لَمَّا كَلَّمَهُ اللَّهُ عَزَّ وَجَلَّ وَ قَرَّبَهُ نَحِيًّا رَجَعَ إِلَى قَوْمِهِ فَأَخْبَرَهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ كَلَّمَهُ وَ قَرَّبَهُ وَ نَاجَاهُ فَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى نَسْمَعَ كَلَامَهُ كَمَا سَمِعْتَ

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

وَ كَانَ الْقَوْمُ سَبْعِمِائَةَ أَلْفٍ رَجُلٍ فَاخْتَارَ مِنْهُمْ سَبْعِينَ أَلْفًا ثُمَّ اخْتَارَ مِنْهُمْ سَبْعِمِائَةَ ثُمَّ اخْتَارَ مِنْهُمْ سَبْعِينَ رَجُلًا لِمِيقَاتِ رَبِّهِ

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

فَخَرَجَ بِهِمْ إِلَى طُورِ سَيْنَاءَ فَأَقَامَهُمْ فِي سَفْحِ الْجَبَلِ وَ صَعَدَ مُوسَى ع إِلَى الطُّورِ وَ سَأَلَ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْ يُكَلِّمَهُ وَ يُسْمِعَهُمْ كَلَامَهُ فَكَلَّمَهُ اللَّهُ تَعَالَى ذِكْرُهُ وَ سَمِعُوا كَلَامَهُ مِنْ فَوْقِ وَ أَسْفَلِ وَ يَمِينِ وَ شِمَالِ وَ وِزَاءِ وَ أَمَامَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ أَخَذَتْهُ فِي الشَّجَرَةِ وَ جَعَلَهُ مُنْبَعًا مِنْهَا حَتَّى يَسْمَعُوهُ مِنْ جَمِيعِ الْوُجُوهِ

So he^{-as} went out with them to the (mount) Toor of Sinai. He^{-as} encamped them at the low part of the mountain, and Musa^{-as} ascended to Al-Toor. Then he asked Allah^{-azwj} Blessed and Exalted that He^{-azwj} should Speak to him^{-as} so that they would hear His^{-azwj} Speech. Thus, Allah^{-azwj}, Exalted is His^{-azwj} Mention, Spoke to him^{-as} and they heard His^{-azwj} Speech from the top, and bottom, and right, and left, and back, and front, because Allah^{-azwj} the Exalted Made it to be in the tree, then Made it to be broadcast from it until it could be heard from all the directions.

فَقَالُوا لَنْ نُؤْمِنَ لَكَ بِأَنَّ هَذَا الَّذِي سَمِعْنَاهُ كَلَامَ اللَّهِ - حَتَّى نَرَى اللَّهَ جَهْرَةً فَلَمَّا قَالُوا هَذَا الْقَوْلَ الْعَظِيمَ وَ اسْتَكْبَرُوا وَ عَتَوْا بَعَثَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ صَاعِقَةً فَأَخَذَتْهُمْ بِظُلْمِهِمْ فَمَاتُوا

But, they said to him^{-as}, ‘We will never believe you^{-as} that we heard the Speech of Allah^{-azwj} until we see Allah^{-azwj} openly. When they said this grievous speech, and were arrogant, and revolted, Allah^{-azwj} Mighty and Majestic Sent against them a thunderbolt which Seized them for their injustice, and they died.

فَقَالَ مُوسَى يَا رَبِّ مَا أَقُولُ لِبَنِي إِسْرَائِيلَ إِذَا رَجَعْتُ إِلَيْهِمْ وَقَالُوا إِنَّكَ دَهَبْتَ بِهِمْ فَفَقَلْتُمْ لَهُمْ لِأَنَّكَ لَمْ تَكُنْ صَادِقًا فِيمَا ادَّعَيْتَ مِنْ مُنَاجَاةِ اللَّهِ إِلَيْكَ فَأَخْيَانَهُمُ اللَّهُ وَبَعَثَهُمْ مَعَهُ فَقَالُوا إِنَّكَ لَوْ سَأَلْتَ اللَّهَ أَنْ يُرِيكَ تَنْظُرَ إِلَيْهِ لَأَجَابَكَ وَكُنْتَ تُخْبِرُنَا كَيْفَ هُوَ نَعْرِفُهُ حَقًّا مَعْرِفَتِهِ

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

فَقَالَ مُوسَى يَا قَوْمِ إِنَّ اللَّهَ لَا يُرَى بِالْأَبْصَارِ وَلَا كُنْيَةً لَهُ وَإِنَّمَا يُعْرَفُ بِآيَاتِهِ وَ يُعَلَّمُ بِأَعْلَامِهِ فَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَسْأَلَهُ فَقَالَ مُوسَى يَا رَبِّ إِنَّكَ قَدْ سَمِعْتَ مَقَالَةَ بَنِي إِسْرَائِيلَ - وَأَنْتَ أَعْلَمُ بِصَلَاحِهِمْ فَأَوْحِ اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ يَا مُوسَى سَلْنِي مَا سَأَلُوكَ فَلَنْ أُؤَاخِذَكَ بِجَهْلِهِمْ

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

فَعِنْدَ ذَلِكَ قَالَ مُوسَى - رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَ لَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ وَ هُوَ يَهْوِي فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ آيَةً مِنْ آيَاتِهِ - جَعَلَهُ دَكًّا وَ حَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ يُقُولُ رَجَعْتُ إِلَى مَعْرِفَتِي بِكَ عَنْ جَهْلِ قَوْمِي - وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ مِنْهُمْ بِأَنَّكَ لَا تُرَى

Therefore, it was during that, Musa^{-as} said: ***And when Musa came to Our Appointment and his Lord Spoke to him, he said, ‘Lord! Show me (Yourself), to look at You’. He Said: “You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me”. So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, and Musa fell down unconscious. So when he awoke, he said, ‘Glorious are You! I turn to You - I^{-as} hereby return to my^{-as} recognition of You^{-azwj} from the ignorance of my^{-as} people and I am the first of the Momineen’ [7:143] - from them that You^{-azwj} cannot be seen’.***

فَقَالَ الْمَأْمُونُ لِلَّهِ دُرُّكَ يَا أَبَا الْحَسَنِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ

Al-Mamoun said, ‘For Allah^{-azwj} is the Provision of understanding, O Abu Al-Hassan^{-asws}! ‘Inform me about the Words of Allah^{-azwj} the Exalted: ***And she had desired him, and he would have desired her, had he not seen the convincing Proof of his Lord [12:24]’.***

فَقَالَ الرِّضَا ع لَقَدْ هَمَّتْ بِهِ وَ لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ هَمَّ بِهَا كَمَا هَمَّتْ لَكِنَّهُ كَانَ مَعْصُومًا وَ الْمَعْصُومُ لَا يَهْمُ بِدَنْبٍ وَ لَا نَابِيَةٍ

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

وَلَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ الصَّادِقِ ع أَنَّهُ قَالَ هَمَّتْ بِأَنْ تَفْعَلَ وَ هَمَّ بِأَنْ لَا يَفْعَلَ

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

فَقَالَ الْمَأْمُونُ لِلَّهِ دُرُكُ يَا أَبَا الْحَسَنِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

Al-Mamoun said, 'For Allah^{-azwj} is (to Grant) realisation, O Abu Al-Hassan^{-asws}! Inform me 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].**

قَالَ الرِّضَا ع ذَاكَ يُؤَسُّ بُنِ مَعَى ع- ذَهَبَ مُغَاضِبًا لِقَوْمِهِ فَظَنَّ بِمَعْنَى اسْتَيْبَتَنَ- أَنْ لَنْ نَقْدِرَ عَلَيْهِ أَنْ لَنْ نُضَيِّقَ عَلَيْهِ رِزْقَهُ

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

وَ مِنْهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَيَّ ضَيِّقٍ وَ قَتَرٍ- فَنَادَى فِي الظُّلُمَاتِ ظُلْمَةَ اللَّيْلِ وَ ظُلْمَةَ الْبَحْرِ وَ ظُلْمَةَ بَطْنِ الْحُوتِ- أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ بِرُكْبِي مِثْلَ هَذِهِ الْعِبَادَةِ الَّتِي قَدْ فَرَعْتَنِي لَهَا فِي بَطْنِ الْحُوتِ

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.

فَاسْتَجَابَ اللَّهُ لَهُ وَ قَالَ عَزَّ وَ جَلَّ فَلَوْ لَا أَنَّهُ كَانَ مِنَ الْمُسْتَجِبِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

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]'**

فَقَالَ الْمَأْمُونُ لِلَّهِ دُرُكُ يَا أَبَا الْحَسَنِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- حَتَّى إِذَا اسْتَيْبَسَ الرُّسُلُ وَ ظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

Al-Mamoun said, 'It is for Allah^{-azwj} to Grant realisation, O Abu Al-Hassan^{-asws}! Inform me about the Words of Allah^{-azwj} the Exalted: **Until when the Rasools despaired and they (people) thought that they had lied, Our Help came to them (Rasools). [12:110]'**

قَالَ الرِّضَا ع يُقُولُ عَزَّ وَ جَلَّ حَتَّى إِذَا اسْتَيْبَسَ الرُّسُلُ مِنْ قَوْمِهِمْ وَ ظَنَّ قَوْمُهُمْ أَنَّ الرُّسُلَ قَدْ كُذِّبُوا جَاءَ الرُّسُلَ نَصْرُنَا

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

وَقَدْ كَانَ اللَّهُ عَزَّ وَجَلَّ عَرَفَهُ عَدَدَ أَزْوَاجِهِ وَ أَنَّ تِلْكَ الْمَرْأَةَ مِنْهُنَّ فَأَحْفَى ذَلِكَ فِي نَفْسِهِ وَ لَمْ يُبْدِهِ لِرَيْدِهِ وَ حَشِيَ النَّاسَ أَنْ يَقُولُوا إِنَّ مُحَمَّدًا يَقُولُ لِمَوْلَاهُ
إِنَّ امْرَأَتَكَ سَتَكُونُ لِي زَوْجَةً فَيَعِيبُونَهُ بِذَلِكَ

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

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ إِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ يَغِي بِالْإِسْلَامِ - وَ أَنْعَمْتَ عَلَيْهِ يَغِي بِالْعِتْقِ - أَمْسِكَ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ
مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

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

ثُمَّ إِنَّ زَيْدَ بَنَ حَارِثَةَ طَلَّقَهَا وَ اعْتَدَّتْ مِنْهُ فَزَوَّجَهَا اللَّهُ عَزَّ وَ جَلَّ مِنْ نَبِيِّ مُحَمَّدٍ ص وَ أَنْزَلَ بِذَلِكَ قُرْآنًا فَقَالَ عَزَّ وَ جَلَّ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَ طَرَأَ زَوْجَانِهَا
لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَ طَرَأَ وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا

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

ثُمَّ عَلِمَ عَزَّ وَ جَلَّ أَنَّ الْمُنَافِقِينَ سَيَعِيبُونَهُ بِتَزْوِجِهَا فَأَنْزَلَ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ

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

فَقَالَ الْمَأْمُونُ لَقَدْ شَفَيْتَ صَدْرِي يَا ابْنَ رَسُولِ اللَّهِ وَ أَوْضَحْتَ لِي مَا كَانَ مُلْتَبِسًا عَلَيَّ فَجَزَاكَ اللَّهُ عَنْ أَنْبِيَائِهِ وَ عَنِ الْإِسْلَامِ خَيْرًا

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

قَالَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْجَهْمِ فَقَامَ الْمَأْمُونُ إِلَى الصَّلَاةِ وَ أَخَذَ بِيَدِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ كَانَ حَاضِرَ الْمَجْلِسِ وَ تَبِعْتُهُمَا فَقَالَ لَهُ الْمَأْمُونُ كَيْفَ رَأَيْتَ ابْنَ أَخِيكَ فَقَالَ عَلِيٌّ وَ لَمْ نَرَهُ يَخْتَلِفُ إِلَى أَحَدٍ مِنْ أَهْلِ الْعِلْمِ

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

فَقَالَ الْمَأْمُونُ إِنَّ ابْنَ أَخِيكَ مِنْ أَهْلِ بَيْتِ النَّبِيِّ الَّذِي قَالَ ص فِيهِمْ أَلَا إِنَّ أَبْرَارَ عِبْرَتِي وَ أَطَابِبَ أُرُومَتِي أَخْلَمَ النَّاسَ صِغَارًا وَ أَعْلَمَ النَّاسَ كِبَارًا لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ لَا يُخْرِجُونَكُمْ مِنْ بَابِ هُدًى وَ لَا يُدْخِلُونَكُمْ فِي بَابِ ضَلَالٍ

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

وَ انصَرَفَ الرِّضَا ع إِلَى مَنْزِلِهِ فَلَمَّا كَانَ مِنَ الْعَدِ عَدَوْتُ عَلَيْهِ وَ أَعْلَمْتُهُ مَا كَانَ مِنْ قَوْلِ الْمَأْمُونِ وَ جَوَابِ عَمِّهِ مُحَمَّدِ بْنِ جَعْفَرٍ لَهُ فَضَحِكَ ع ثُمَّ قَالَ يَا ابْنَ الْجَهْمِ لَا يَعْرِتُكَ مَا سَمِعْتَهُ مِنْهُ فَإِنَّهُ سَيَعْتَابُنِي وَ اللَّهُ يَنْتَقِمُ لِي مِنْهُ

And Al-Reza^{-asws} left to go to his^{-asws} house. When it was the next morning, I went early to him^{-asws} and let him^{-asws} know what were the words of Al-Mamoun and the answer of his^{-asws} uncle Muhammad son of Ja'far^{-asws} to him. He^{-asws} smiled then said: 'O son of Al-Jahm! Do not be deceived from what you heard from him (Al-Mamoun), for he will soon be killing me and Allah^{-azwj} will Take revenge for me^{-asws}, from him.¹⁰⁸

9- فس، تفسير القمي قوله حتى إذا استبأس الرسل و ظلوا أنهم قد كذبوا جاءهم نصرنا- فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَكَلَّمَهُمُ اللَّهُ إِلَى أَنْفُسِهِمْ فَظَنُّوا أَنَّ الشَّيْطَانَ قَدْ تَمَثَّلَ لَهُمْ فِي صُورَةِ الْمَلَائِكَةِ

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

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Allocated them to themselves, so they thought that the Satan^{-la} had resembled to them in an image of the Angels.¹⁰⁹

10- شي، تفسير العياشي عن محمد بن مسلم عن أحدهما ع قَالَ فِي إِبْرَاهِيمَ ع إِذْ رَأَى كَوْكِبًا قَالَ إِنَّمَا كَانَ طَالِبًا لِرَبِّهِ وَ لَمْ يَبْلُغْ كُفْرًا وَ إِنَّهُ مَنْ فُكِّرَ مِنَ النَّاسِ فِي مِثْلِ ذَلِكَ فَإِنَّهُ بِمَنْزِلَتِهِ

¹⁰⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 8

¹⁰⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 9

'Tafseer Al-Ayyashi' - From Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{-asws}) having said regarding Ibrahim^{-as} when he^{-as} saw a star, said: 'But he^{-as} was seeking to his^{-as} Lord^{-azwj} and did not reach (a stage of) Kufr, and the one from the people who thinks like that, he would be at its stage.¹¹⁰

11- شي، تفسير العياشي عن أبان بن عثمان عَمَّنْ ذَكَرَهُ عَنْهُمْ أَنَّهُ كَانَ مِنْ حَدِيثِ إِبْرَاهِيمَ ع أَنَّهُ وُلِدَ وَوَلِدٌ فِي زَمَانِ نُمْرُودَ بْنِ كَنْعَانَ وَكَانَ قَدْ مَلَكَ الْأَرْضَ أَرْبَعَةَ مِائَتَيْ سَنَاتٍ وَكَافِرَانِ سُلَيْمَانَ بْنِ دَاوُدَ وَ دُو الْقُرَيْنِ وَ نُمْرُودَ بْنِ كَنْعَانَ وَ بَحْتِ نَصْرٍ وَ أَنَّهُ قِيلَ لِنُومُرُودَ إِنَّهُ يُوَلِّدُ الْعَامَ غُلَامٌ يَكُونُ هَلَاكُكَ وَ هَلَاكُ دِينِكَ وَ هَلَاكُ أَصْنَامِكَ عَلَى يَدَيْهِ وَ أَنَّهُ وَضَعَ الْقَوَائِلَ عَلَى النَّسَاءِ وَ أَمَرَ أَنْ لَا يُوَلِّدَ هَذِهِ السَّنَةَ ذَكَرٌ إِلَّا قَتَلُوهُ

From Aban Bin Usman,

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

وَ أَنَّ إِبْرَاهِيمَ ع حَمَلَتْهُ أُمُّهُ فِي ظَهْرِهَا وَ لَمْ تَحْمِلْهُ فِي بَطْنِهَا وَ أَنَّهُ لَمَّا وَضَعَتْهُ أَدْخَلَتْهُ سَرَبًا وَ وَضَعَتْ عَلَيْهِ غِطَاءً إِنَّهُ كَانَ يَشِبُّ شَبَابًا لَا يُشْبِهُ الصَّبِيَّانَ وَ كَانَتْ تُعَاهِدُهُ

And Ibrahim^{-as} was such that his^{-as} mother carried him^{-as} in her back and did not carry him^{-as} in her belly, and when she gave birth to him^{-as} and entered him^{-as} into a cave, and placed provision unto him^{-as}. He^{-as} was resembling a boy and did not resembled a child, and she had been promised him^{-as}.

فَخَرَجَ إِبْرَاهِيمُ ع مِنَ السَّرْبِ فَرَأَى الزُّهْرَةَ فَلَمْ يَرَ كَوْكَبًا أَحْسَنَ مِنْهَا فَقَالَ هَذَا رَبِّي فَلَمْ يَلْبَثْ أَنْ طَلَعَ الْقَمَرُ فَلَمَّا رَأَهُ قَالَ هَذَا أَعْظَمُ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ الْأَفْلِينَ

Ibrahim^{-as} went out from the cave and he^{-as} saw the Saturn and he^{-as} had not seen any star more beautiful than it, so he^{-as} said: 'This is my^{-as} Lord^{-azwj}!' It was not long before the moon emerged, and when he^{-as} saw it, said: 'This is greater. This is my^{-as} Lord^{-azwj}'. **But when it set, he said: 'I do not love the setting ones' [6:76].**

فَلَمَّا رَأَى النَّهَارَ وَ طَلَعَتِ الشَّمْسُ- قَالَ هَذَا رَبِّي هَذَا أَحْسَبُ بِنَا رَأَيْتُ- فَلَمَّا أَفَلَ قَالَ لَوْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ- إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ خَاشِعًا مُسْلِمًا- وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

When he saw the day and the sun emerged, he^{-as} said: 'This is the greatest from what I^{-as} have seen. But, when it set, he^{-as} said: **If my Lord had not Guided me, I would have become from**

¹¹⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 10

the straying people' [6:77] I turn my face towards the One Who Originated the skies and the earth, being upright, and I am not from the associaters' [6:79].¹¹¹ (This not a Hadith!)

12- شي، تفسير العياشي عن حَجْرٍ قَالَ: أُرْسِلَ الْعَلَاءُ بْنُ سَيَابَةَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ إِبْرَاهِيمَ عَ هَذَا رَبِّي وَ قَالَ إِنَّهُ مَنْ قَالَ هَذَا الْيَوْمَ فَهُوَ عِنْدَنَا مُشْرِكٌ

'Tafseer Al-Ayyashi' - From Hajr who said,

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

قَالَ عَ لَمْ يَكُنْ مِنْ إِبْرَاهِيمَ شِرْكٌ إِذَا كَانَ فِي طَلَبِ رَبِّهِ وَ هُوَ مِنْ غَيْرِهِ شِرْكٌ

He^{-asws} said: '*Shirk* did not happen from Ibrahim^{-as}, but rather it was (a question regarding) in seeking his^{-as} Lord^{-azwj}, and it would be *Shirk* from others.¹¹²

13- شي، تفسير العياشي عن مُحَمَّدِ بْنِ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ فِيمَا أَحْبَرَ عَنْ إِبْرَاهِيمَ- هَذَا رَبِّي قَالَ لَمْ يَبْلُغْ بِهِ شَيْئًا أَرَادَ غَيْرَ الَّذِي قَالَ

'Tafseer Al-Ayyashi' - From Muhammad Bin Humran who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} regarding what He^{-azwj} Informed about Ibrahim^{-as}: 'This is my^{-as} Lord^{-azwj}'. He^{-asws} said: 'He^{-as} did not reach anything by it. He^{-as} intended other than which he^{-as} said.¹¹³

14- شي، تفسير العياشي عن إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا يَقُولُ النَّاسُ فِي قَوْلِ اللَّهِ- وَ مَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ قُلْتُ يَقُولُونَ إِبْرَاهِيمَ وَعَدَّ أَنَّهُ لَيْسَتْغْفِرَ لَهُ

'Tafseer Al-Ayyashi' - From Ibrahim Bin Abu Al Balad, from one of his companions who said,

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

قَالَ لَيْسَ هُوَ هَكَذَا وَ إِنَّ إِبْرَاهِيمَ وَعَدَّهُ أَنْ يُسَلِّمَ فَاسْتَغْفَرَ لَهُ- فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

¹¹¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 11

¹¹² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 12

¹¹³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 13

He^{-asws} said: 'It is not like that. Ibrahim^{-as} promised him that if he were to submit, he^{-as} would seek Forgiveness for him. When it became clear to him^{-as} that he was an enemy of Allah^{-azwj}, he^{-as} disavowed himself^{-as} from him.¹¹⁴

15- شي، تفسير العياشي عن أبي إسحاق الهمداني عن رجل قال: صَلَّى رَجُلٌ إِلَى جَنِّي فَاسْتَعْفَرَ لِأَبُوئِهِ وَكَانَا مَاتَا فِي الْجَاهِلِيَّةِ فَقُلْتُ تَسْتَغْفِرُ لِأَبُوئِكَ وَ قَدْ مَاتَا فِي الْجَاهِلِيَّةِ فَقَالَ قَدْ اسْتَعْفَرَ إِبْرَاهِيمُ لِأَبِيهِ

'Tafseer Al-Ayyashi' - Abu Is'haq Al Hamdany, from a man who said,

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

فَلَمْ أَدْرِ مَا أَرُودُ عَلَيْهِ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ص فَأَنْزَلَ اللَّهُ وَ مَا كَانَ اسْتِعْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ قَالَ لَمَّا مَاتَ تَبَيَّنَ أَنَّهُ عَدُوٌّ لِلَّهِ فَلَمْ يَسْتَغْفِرْ لَهُ

I did not know what to respond him with, so I mentioned that to the Prophet^{-saww}, and Allah^{-azwj} Revealed: **And Ibrahim's asking forgiveness for his (foster) father was only due to a promise which he had made to him, but when it became clear to him he was an enemy of Allah, he disavowed from him [9:114].** He^{-saww} said: 'When it was clear that he was an enemy of Allah^{-azwj}, he^{-as} did not seek Forgiveness for him.¹¹⁵

16- شي، تفسير العياشي عن سلمان بن عبد الله الطَّلحي قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا خَالَ بَنِي يَعْقُوبَ فَهَلْ خَرَجُوا مِنَ الْإِيمَانِ قَالَ نَعَمْ قُلْتُ لَهُ فَمَا تَقُولُ فِي آدَمَ قَالَ دَعَا آدَمَ

'Tafseer Al-Ayyashi' - From Salman Bin Abdullah Al Talhy who said,

'I said to Abu Abdullah^{-asws}, 'What is the state of the sons of Yaqoub^{-as}, did they exit from the Eman?' He^{-asws} said: 'Yes'. I said to him^{-asws}, 'So, what are you^{-asws} saying regarding Adam^{-as}'. He^{-asws} said: 'Leave Adam^{-as}.¹¹⁶

أبواب قصص آدم و حواء و أولادهما صلوات الله عليهما

CHAPTERS ON STORY OF ADAM^{-as} AND HAWWA^{-as}, AND THEIR^{-as} CHILDREN

باب 1 فضل آدم و حواء و علل تسميتهما و بعض أحوالهما و بدء خلقهما و سؤال الملائكة في ذلك

¹¹⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 S 1 Ch 4 H 14

¹¹⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 15

¹¹⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 4 H 16

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

الآيات البقرة وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خٰلِيفَةً قَالُوْا اَنْتَ جَاعِلٌ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَ يَسْفِكُ الدِّمَآءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ اِنِّيْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

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

وَ عَلَّمَ آدَمَ الْاَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰئِكَةِ فَقَالَ اَنْبِئُوْنِيْ بِاَسْمَاءِ هٰؤُلَاءِ اِنْ كُنْتُمْ صٰدِقِيْنَ

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

قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ

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

قَالَ يَا آدَمُ اَنْبِئْهُمْ بِاَسْمَائِهِمْ فَلَمَّا اَنْبَأَهُمْ بِاَسْمَائِهِمْ قَالَ اَلَمْ اَقُلْ لَكُمْ اِنِّيْ اَعْلَمُ غَيْبِ السَّمٰوٰتِ وَ الْاَرْضِ وَ اَعْلَمُ مَا تُبْدُوْنَ وَ مَا كُنْتُمْ تَكْتُمُوْنَ

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

النِّسَاءِ يَا اَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ وَ خَلَقَ مِنْهَا زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَ نِسَاءً

(Surah) Al Nisaa: **O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; [4:1]**

الرَّحْمٰنِ خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

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

Notes –

وَ رَوَّآ عَنْ النَّبِيِّ ص اَنَّهُ قَالَ: خُلِقَتِ الْمَرْءَةُ مِنْ ضِلْعٍ اِنْ اَقَمْتَهَا كَسَرْتَهَا وَ اِنْ تَرَكْتَهَا وَ فِيْهَا عَوَجٌ اسْتَمْتَعْتَ بِهَا

And it is reported from the Prophet^{-saww}, he^{-saww} said: ‘The woman was created from a rib. If you were to straighten her you will break her, and if you were to leave her while there is crookedness in her, you will enjoy with her’.

و رُوِيَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّ اللَّهَ خَلَقَ حَوَاءَ مِنْ فَضْلِ الطِّينَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ

And it is reported from Abu Ja'far Al-Baqir^{asws}: 'Allah^{azwj} Created Hawwa^{as} from the remnant of the clay which He^{azwj} had Created Adam^{as} from'.

في تفسير علي بن إبراهيم أنها خلقت من أسفل أضلاعہ

In Tafseer of Ali Bin Ibrahim, she^{as} was Created from the lowest of his^{as} ribs.

1- فس، تفسير القمي فقال الله يا آدم أتيتهم بأسمائهم فأقبل آدم فمُرهم فقال الله ألم أفعل لكم الآية فجعل آدم حبة عليهم

(P.S. – This is not a Hadeeth)¹¹⁷

2 فس، تفسير القمي خلقكم من نفس واحدة يعني آدم و خلق منها زوجها يعني حواء يرأها من أسفل أضلاعہ

(P.S. – This is not a Hadeeth)¹¹⁸

3- ج، الإحتجاج عن أبي بصير قال: سأل طاووس اليماني أبا جعفر ع لم سمي آدم قال لأنه رُفِعَتْ طينته من أديم الأرض السفلى قال فلم سميَتْ حواء حواء

'Al-Ihtijaj' - From Abu Baseer who said,

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

قال لأنها خلقت من ضلع حيّ يعني ضلع آدم

He said, 'Why was Hawwa^{as} Named as 'Hawwa'? He^{asws} said: 'Because she^{as} was Created from a living (Hayy) rib, meaning rib of Adam^{as}'.¹¹⁹

4- ع، علل الشرائع أبي عن الحميري عن ابن عيسى عن البرزطي عن أنان عن محمد الحلبي عن أبي عبد الله ع قال: إنما سمي آدم لأنه خلق من أديم الأرض

'Ilal Al-Sharaie' - My father, from Al Humeiry, from Ibn Isa, from Al Bazanty, from Aban, from Muhammad Al Halby,

'From Abu Abdullah^{asws} having said: 'But rather Adam^{as} was Named as 'Adam' because he^{as} was Created from the crust of the earth.'¹²⁰

¹¹⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 1

¹¹⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 2

¹¹⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 3

¹²⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 4

5- ع، علل الشرائع الدقاق عن الأسدي عن النخعي عن التوفلي عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: سُميت حواء حواء لأنها خلقت من حي قال الله عز و جل خلقتكم من نفسي وإحدى و خلق منها زوجها

'Ilal Al-Sharaie' - Al Daqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Hawwa^{as} was Named as 'Hawwa' because she^{as} was Created from a living thing. Allah^{azwj} Mighty and Majestic Said: **O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it [4:1].**¹²¹

6- ع، علل الشرائع في خبر ابن سلام أنه سأل النبي ص عن آدم لم سمي آدم قال لأنه خلق من طين الأرض و أديمها

'Ilal Al-Sharaie' - In a Hadeeth of Ibn Salam –

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

قال فأدم خلق من الطين كله أو من طين واحد قال بل من الطين كله و لو خلق من طين واحد لما عرف الناس بعضهم بعضاً و كانوا على صورة واحدة

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

قال فلهم في الدنيا مثل قال التراب فيه أبيض و فيه أخضر و فيه أشقر و فيه أعب و فيه أحمر و فيه أزرق و فيه عدب و فيه ملح و فيه حشن و فيه لين و فيه أصهب فلذلك صار الناس فيهم لين و فيهم حشن و فيهم أبيض و فيهم أصفر و أحمر و أصهب و أسود على ألوان التراب

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

قال فأخبرني عن آدم خلق من حواء أو خلقت حواء من آدم قال بل حواء خلقت من آدم و لو كان آدم خلق من حواء لكان الطلاق بيد النساء و لم يكن بيد الرجال

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

¹²¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 5

قَالَ فَمِنْ كُلِّهِ خُلِقَتْ أُمٌّ مِنْ بَعْضِهِ قَالَ بَلْ مِنْ بَعْضِهِ وَ لَوْ خُلِقَتْ مِنْ كُلِّهِ لَجَازَ الْقِصَاصُ فِي النِّسَاءِ كَمَا يُجُوزُ فِي الرِّجَالِ

He said, 'Was she^{-as} Created from all of him^{-as} or from part of him^{-as}?' He^{-saww} said: 'But, from part of him^{-as}, and had she^{-as} been Created from all of him^{-as}, the retaliation would have been allowed regarding the women just as it is allowed regarding the men'.

قَالَ فَمِنْ ظَاهِرِهِ أَوْ بَاطِنِهِ قَالَ بَلْ مِنْ بَاطِنِهِ وَ لَوْ خُلِقَتْ مِنْ ظَاهِرِهِ لَأُنْكَشِفْنَ النِّسَاءُ كَمَا يُنْكَشِفُ الرِّجَالُ فَلِذَلِكَ صَارَ النِّسَاءُ مُسْتَتِرَاتٍ

He said, 'Was it from his^{-as} exterior from his^{-as} interior?' He^{-saww} said: 'But, from his^{-as} interior, and had she^{-as} been Created from his^{-as} exterior, the women would be uncovered just as the men are uncovered. Therefore, due to that, the women came to be veiled'.

قَالَ فَمِنْ يَمِينِهِ أَوْ مِنْ شِمَالِهِ قَالَ بَلْ مِنْ شِمَالِهِ وَ لَوْ خُلِقَتْ مِنْ يَمِينِهِ لَكَانَ لِلْأُنْثَى كَحِظِّ الذَّكَرِ مِنَ الْمِيرَاثِ فَلِذَلِكَ صَارَ لِلْأُنْثَى سَهْمٌ وَ لِلذَّكَرِ سَهْمَانِ وَ شَهَادَةُ امْرَأَتَيْنِ مِثْلُ شَهَادَةِ رَجُلٍ وَاحِدٍ

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

قَالَ فَمِنْ أَيِّنْ خُلِقَتْ قَالَ مِنَ الطِّينَةِ الَّتِي فَضَلَّتْ مِنْ ضِلْعِهِ الْأَيْسَرِ

He said, 'Where was she^{-as} Created from?' He^{-as} said: 'From the clay which was a remnant from his^{-as} left rib.¹²²

7- ع، علل الشرائع الدقاق عن الكليني عن علان رفعه قال: أتى أمير المؤمنين يهودي فقال لم سمي آدم آدم و حواء حواء

'Ilal Al-Sharaie' - Al Daqaq, from Al Kulayni, from A'lan, raising it, said,

'A Jew came to Amir Al-Momineen^{-asws} and he said, 'Why was Adam^{-as} Named as 'Adam' and Hawwa^{-as} Named as 'Hawwa'?'

قَالَ إِنَّمَا سُمِّيَ آدَمُ لِأَنَّهُ خُلِقَ مِنْ أَدِيمِ الْأَرْضِ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ جِبْرَائِيلَ ع وَ أَمَرَهُ أَنْ يَأْتِيَهُ مِنْ أَدِيمِ الْأَرْضِ بِأَرْبَعِ طِينَاتٍ طِينَةٍ بَيْضَاءَ وَ طِينَةٍ حُمْرَاءَ وَ طِينَةٍ غُبْرَاءَ وَ طِينَةٍ سَوْدَاءَ وَ ذَلِكَ مِنْ سَهْلِهَا وَ حَزْبِهَا

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

ثُمَّ أَمَرَهُ أَنْ يَأْتِيَهُ بِأَرْبَعِ مِيَاهٍ مَاءٍ عَذْبٍ وَ مَاءٍ مِلْحٍ وَ مَاءٍ مُرٍّ وَ مَاءٍ مُنْتِنٍ ثُمَّ أَمَرَهُ أَنْ يُفْرَغَ الْمَاءَ فِي الطِّينِ وَ أَدَمَهُ اللَّهُ بِيَدِهِ فَلَمْ يَفْضَلْ شَيْءٌ مِنَ الطِّينِ يَخْتِاجُ إِلَى الْمَاءِ وَ لَا مِنَ الْمَاءِ شَيْءٌ يَخْتِاجُ إِلَى الطِّينِ فَجَعَلَ الْمَاءَ الْعَذْبَ فِي خَلْفِهِ وَ جَعَلَ الْمَاءَ الْمَلِاحَ فِي عَيْنَيْهِ وَ جَعَلَ الْمَاءَ الْمُرَّ فِي أُذُنَيْهِ وَ جَعَلَ الْمَاءَ الْمُنْتِنَ فِي أَنْفِهِ

¹²² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 6

Then He^{-azwj} Commanded him^{-as} to come with four waters – fresh water, salty water, bitter water and stinky water. Then He^{-azwj} Commanded him^{-as} to pour the water into the clay, and Allah^{-azwj} Swirled it by His^{-azwj} Hand. There was nothing remaining from the clay needy to the water, nor anything from the water needy to the clay. And He^{-azwj} Made the salty water to be in his^{-as} eyes, and Made the bitter water to be in his ears, and Made the stinky water to be in his nose.

وَإِنَّمَا سُمِّيَتْ حَوَاءُ حَوَاءَ لِأَنَّهَا خُلِقَتْ مِنَ الْحَيَوَانَ الْحَبَرِ

And rather Hawwa^{-as} was Named as ‘Hawwa’ because she^{-as} was Created from the living being’ – the Hadeeth’.¹²³

8- ختص، الإختصاص المَعْلَى مِنْ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَوَّلَ مَنْ فَاسَ إِبْلِيسُ فَقَالَ حَلَفْتَنِي مِنْ نَارٍ وَ حَلَفْتَهُ مِنْ طِينٍ وَ لَوْ عَلِمَ إِبْلِيسُ مَا جَعَلَ اللَّهُ فِي آدَمَ لَمْ يَفْتَخِرْ عَلَيْهِ

‘Al Ikhtisas’ - Al Moala Bin Muhammad, from one of our companions raising it to,

‘Abu Abdullah^{-asws} having said: ‘The first one to analogue was Iblees^{-la} and he^{-la} said, **You Created me from fire and Created him from clay** [38:76], and had Iblees^{-la} known what Allah^{-azwj} had Made to be inside Adam^{-as}, he^{-la} would not have prided over him^{-as}’.

ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمَلَائِكَةَ مِنْ نُورٍ وَ خَلَقَ الْجَانَّ مِنَ النَّارِ وَ خَلَقَ الْجِنَّ صِنْفًا مِنَ الْجَانِّ مِنَ الرِّيحِ وَ خَلَقَ الْجِنَّ صِنْفًا مِنَ الْجِنِّ مِنَ الْمَاءِ وَ خَلَقَ آدَمَ مِنْ صَفْحَةِ الطِّينِ

Then he^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Created the Angels from Light, and Created the Jaan (predecessors of the Jinn) from the fire, and Created the Jinn from a type of Jaan from the wind, and Created the Jinn a type of Jinn from the water, and Created Adam from the surface of the clay.

ثُمَّ أُجْرِيَ فِي آدَمَ النَّورَ وَ النَّارَ وَ الرِّيحَ وَ الْمَاءَ فَبِالنُّورِ أَبْصَرَ وَ عَقَلَ وَ فَهِمَ وَ بِالنَّارِ أَكَلَ وَ شَرِبَ وَ لَوْ لَا أَنَّ النَّارَ فِي الْمَعْدَةِ لَمْ يَطْحَنِ الْمَعْدَةُ الطَّعَامَ وَ لَوْ لَا أَنَّ الرِّيحَ فِي جَوْفِ ابْنِ آدَمَ ثُلُثَهُبِ النَّارِ الْمَعْدَةُ لَمْ تَلْتَهَبْ وَ لَوْ لَا أَنَّ الْمَاءَ فِي جَوْفِ ابْنِ آدَمَ يُطْفِئُ حَرَّ نَارِ الْمَعْدَةِ لِأَحْرَقَتِ النَّارُ جَوْفَ ابْنِ آدَمَ

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

فَجَمَعَ اللَّهُ ذَلِكَ فِي آدَمَ الْحَمْسَ خِصَالٍ وَ كَانَتْ فِي إِبْلِيسَ حِصْلَةً فَأَفْتَحَرَ بِهَا

¹²³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 7

Allah^{-azwj} Gathered that in Adam^{-as}, the five qualities, and in Iblees^{-la} there was one quality and he^{-la} prided with it.¹²⁴

9- ع، علل الشرائع أَبِي عَنِ الْحُمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْزَنْطِيِّ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْقُبْضَةَ الَّتِي قَبَضَهَا اللَّهُ عَزَّ وَجَلَّ مِنَ الطِّينِ الَّتِي خَلَقَ مِنْهُ آدَمَ ع أُرْسِلَ إِلَيْهَا جِبْرَائِيلُ ع أَنْ يَشْضِضَهَا فَقَالَتْ الْأَرْضُ أَعُوذُ بِاللَّهِ أَنْ تَأْخُذَ مِنِّي شَيْئاً

My father, from Al Humeiry, from Ahmad Bin Muhammad, from Al Bazanty, from Aban, from Muhammad Al Halby,

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

فَرَجَعَ إِلَى رَبِّهِ فَقَالَ يَا رَبِّ تَعَوَّذْتُ بِكَ مِنِّي فَأُرْسِلَ إِلَيْهَا إِسْرَافِيلُ فَقَالَتْ مِثْلَ ذَلِكَ فَأُرْسِلَ إِلَيْهَا مِيكَائِيلُ فَقَالَتْ مِثْلَ ذَلِكَ فَأُرْسِلَ إِلَيْهَا مَلَكُ الْمَوْتِ فَتَعَوَّذَتْ بِاللَّهِ أَنْ تَأْخُذَ مِنْهَا شَيْئاً فَقَالَ مَلَكُ الْمَوْتِ وَ أَنَا أَعُوذُ بِاللَّهِ أَنْ أُرْجَعَ إِلَيْهِ حَتَّى أَقْبِضَ مِنْكَ

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

قَالَ وَ إِنَّمَا سُمِّيَ آدَمُ لِأَنَّهُ خُلِقَ مِنْ أَدِيمِ الْأَرْضِ

He^{-asws} said: ‘And rather Adam^{-as} was Named as ‘Adam’ because he^{-as} was Created from the crust (Adeym) of the earth.¹²⁵

10- فس، تفسير القمي أَبِي عَنِ ابْنِ مَجْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ ثَابِتِ الْحَدَّادِ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرَادَ أَنْ يَخْلُقَ خَلْقاً بِيَدِهِ وَ ذَلِكَ بَعْدَ مَا مَضَى مِنَ الْجِنِّ وَ النَّسْنَسِ فِي الْأَرْضِ سَبْعَةَ آلَافِ سَنَةٍ وَ كَانَ مِنْ شَأْنِهِ خَلْقُ آدَمَ كَشَطِّ عَنْ أَطْبَاقِ السَّمَاوَاتِ

‘Tafseer Al-Qummi’ - My father, from Ibn Mahboub, from Amro Bin Abu Al Maqdam, from Sabit Al Haza’a, from Jabir Al Ju’fy,

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

وَ قَالَ لِلْمَلَائِكَةِ انظُرُوا إِلَى أَهْلِ الْأَرْضِ مِنْ خَلْقِي مِنَ الْجِنِّ وَ النَّسْنَسِ فَلَمَّا رَأَوْا مَا يَعْمَلُونَ مِنَ الْمَعَاصِي وَ سَفْكَ الدِّمَاءِ وَ الْفَسَادِ فِي الْأَرْضِ بَغِيَ الْحَقِّي عَظَمَ ذَلِكَ عَلَيْهِمْ وَ غَضِبُوا لِلَّهِ وَ تَأَسَّفُوا عَلَى أَهْلِ الْأَرْضِ وَ لَمْ يَمْلِكُوا غَضَبَهُمْ فَقَالُوا رَبَّنَا أَنْتَ الْعَزِيزُ الْقَادِرُ الْجَبَّارُ الْفَاهِرُ الْعَظِيمُ الشَّانِ وَ هَذَا خَلْقُكَ

¹²⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 8

¹²⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 9

الضَّعِيفُ الدَّلِيلُ يَتَقَلَّبُونَ فِي قَبْضَتِكَ وَ يَعِيشُونَ بِرِزْقِكَ وَ يَسْتَمْتِعُونَ بِعَافِيَتِكَ وَ هُمْ يَعْصُونَكَ بِمِثْلِ هَذِهِ الذُّنُوبِ الْعُظْمَى لَا تَأْسَفُ عَلَيْهِمْ وَ لَا تَغْضَبُ وَ لَا تَنْتَقِمُ لِنَفْسِكَ لِمَا تَسْمَعُ مِنْهُمْ وَ تَرَى وَ قَدْ عَظُمَ ذَلِكَ عَلَيْنَا وَ أَكْبَرْنَا فِيكَ

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

قَالَ فَلَمَّا سَمِعَ ذَلِكَ مِنَ الْمَلَائِكَةِ قَالَ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً يَكُونُ حُجَّةً فِي أَرْضِي عَلَى خَلْقِي فَقَالَتِ الْمَلَائِكَةُ سُبْحَانَكَ - أَمْجَعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا كَمَا أَفْسَدَ بَنُو الْجَانِّ وَ يَسْفِكُونَ الدِّمَاءَ كَمَا سَفَكَتْ بَنُو الْجَانِّ وَ يَتَحَاسَدُونَ وَ يَتَبَاغَضُونَ فَاجْعَلْ ذَلِكَ الْخَلِيفَةَ مِنَّا فَإِنَّا لَا نَتَبَاغَضُ وَ لَا نَسْفِكُ الدِّمَاءَ وَ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ

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

فَقَالَ جَلَّ وَ عَزَّ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ إِنِّي أُرِيدُ أَنْ أَلْخُقَ خَلْقًا بِيَدِي وَ أَجْعَلَ مِنْ دُرِّيهِ أَنْبِيَاءَ وَ مُرْسَلِينَ وَ عِبَادًا صَالِحِينَ وَ أَيْمَةً مُهْتَدِينَ أَجْعَلُهُمْ خُلَفَاءَ عَلَى خَلْقِي فِي أَرْضِي يَنْهَوْنَهُمْ عَنْ مَعْصِيَتِي وَ يُنذِرُونَهُمْ مِنْ عَذَابِي وَ يَهْدُوهُمْ إِلَى طَاعَتِي وَ يَسْأَلُونَ بِي سَبِيلِي وَ أَجْعَلُهُمْ لِي حُجَّةً عَلَيْهِمْ وَ عُدْرًا وَ نَذْرًا

The Majestic and Mighty Said: **I Know what you do not know [2:30]**. I^{-azwj} Wanted to Create a creature by My^{-azwj} Hands, and Make Prophets^{-as} and Messengers^{-as} from his^{-as} offspring, and righteous servants, and Imams^{-asws} of Guidance, Making them^{-as} Caliphs upon My^{-azwj} creatures in My^{-azwj} creatures in My^{-azwj} earth forbidding them from disobeying Me^{-azwj}, and warning them of My^{-azwj} Punishment, and guide them to My^{-azwj} obedience, and travel with them in My^{-azwj} Way, and Make them to be an argument for Me^{-azwj} upon them, and a caution and warning.

وَ أَيْبُنُ النَّسْنَسَ عَنْ أَرْضِي وَ أَطَهَّرَهَا مِنْهُمْ وَ أَنْقَلُ مَرَدَّةَ الْجِنَّ الْعُصَاةَ عَنْ بَرِّيَّتِي وَ خَلْقِي وَ حَبْرَتِي وَ أَسْكُنُهُمْ فِي الْهَوَاءِ وَ فِي أَقْطَارِ الْأَرْضِ فَلَا يُجَاوِرُونَ نَسْلَ خَلْقِي وَ أَجْعَلُ بَيْنَ الْجِنَّ وَ بَيْنَ خَلْقِي حِجَابًا

And they^{-as} would distance the Nasnaas from My^{-azwj} earth and clean it from them, and transfer the disobedient Jinn, the rebellious, from My^{-azwj} citizens and My^{-azwj} creatures and My^{-azwj} good ones, and settle them (Jinn) in the air and in the horizons of the earth, so they will not be neighbours with the progeny of My^{-azwj} creatures, and Make a veil to be between the Jinn and My^{-azwj} creatures.

فَلَا يَرَى نَسْلُ خَلْقِي الْجِنَّ وَ لَا يُجَالِسُوهُمْ وَ لَا يُخَالِطُوهُمْ فَمَنْ عَصَانِي مِنْ نَسْلِ خَلْقِي الَّذِينَ اصْطَفَيْتُهُمْ أَسْكِنُهُمْ مَسَاكِنَ الْعُصَاةِ وَ أُوْرِدُهُمْ مَوَارِدَهُمْ وَ لَا أُبَالِي

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

قَالَ فَقَالَتِ الْمَلَائِكَةُ يَا رَبَّنَا أَفْعَلْ مَا شِئْتَ- لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

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

قَالَ فَبَاعَدَهُمُ اللَّهُ مِنَ الْعَرْشِ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ قَالَ فَلَاذُوا بِالْعَرْشِ فَأَشَارُوا بِالْأصَابِعِ فَتَنَظَرَ الرَّبُّ جَلَّ جَلَالُهُ إِلَيْهِمْ وَ نَزَلَتِ الرَّحْمَةُ فَوَضَعَ لَهُمُ الْبَيْتَ الْمَعْمُورَ فَقَالَ طُوفُوا بِهِ وَ دَعُوا الْعَرْشَ فَإِنَّهُ لِي رِضًا فَطَافُوا بِهِ وَ هُوَ الْبَيْتُ الَّذِي يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ أَبَدًا فَوَضَعَ اللَّهُ الْبَيْتَ الْمَعْمُورَ تَوْبَةً لِأَهْلِ السَّمَاءِ وَ وَضَعَ الْكَعْبَةَ تَوْبَةً لِأَهْلِ الْأَرْضِ

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

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى- إِيَّيْ خَالِقِي بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمٍّ مَسْنُونٍ فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Allah^{-azwj} Blessed and Exalted Said: **“I will Create a person from clay of matured mud, altered [15:28] So when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah” [15:29].**

قَالَ وَ كَانَ ذَلِكَ مِنَ اللَّهِ تَقْدِمَةً فِي آدَمَ قَبْلَ أَنْ يُخْلَقَهُ وَ اخْتِجَاجًا مِنْهُ عَلَيْهِمْ

He^{-asws} said: ‘And that happened from Allah^{-azwj} preceding from Him^{-azwj} to the Angels as an Argument from Him^{-azwj} upon them.

قَالَ فَاغْتَرَفَ رَبُّنَا تَبَارَكَ وَ تَعَالَى عُرْفَةً بِمِيزَانِهِ مِنَ الْمَاءِ الْعَذْبِ الْفُرَاتِ وَ كَلَّمَا يَدَيْهِ يَمِينٍ فَصَلَّصَلَهَا فِي كَفِّهِ حَتَّى جَمَدَتْ- فَقَالَ لَهَا مِنْكَ أَخْلُقُ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ عِبَادِي الصَّالِحِينَ وَ الْأَيْمَةَ الْمُهْتَدِينَ وَ الدُّعَاةَ إِلَى الْحَنَّةِ وَ أَنْبَاعَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَ لَا أُبَالِي وَ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْأَلُونَ

Allah^{-azwj} Scooped a Scoop with His^{-azwj} Right Hand – and both His^{-azwj} Hands are Right – of fresh water of the Euphrates, and He^{-azwj} Shook it in His^{-azwj} Palm, so it solidified. Then He^{-azwj} Said: “From you I^{-azwj} shall Create the Prophets^{-as}, and the Mursils^{-as}, and My^{-azwj} righteous servants, the Guided Imams^{-asws}, the inviters to the Paradise, and their^{-asws} followers up to the

Day of Qiyamah, and I^{-azwj} do not Mind, nor will I^{-azwj} be questioned about what I^{-azwj} Do, and they (people) would be questioned”.

ثُمَّ اغْتَرَفَ عُزْفَةً أُخْرَى مِنَ الْمَاءِ الْمَالِحِ الْأَجَاجِ فَصَلَّصَلَهَا فِي كَفِّهِ فَجَمَدَتْ ثُمَّ قَالَ لَهَا مِنْكَ أَخْلُقُ الْجَبَّارِينَ وَ الْفَرَاعِنَةَ وَ الْغَتَاةَ وَ إِخْوَانَ الشَّيَاطِينِ وَ الدُّعَاةَ إِلَى النَّارِ إِلَى يَوْمِ الْقِيَامَةِ وَ أَشْبَاعَهُمْ وَ لَا أَبَالِي وَ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْتَأْذَنُونَ

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

قَالَ وَ شَرَطَ فِي ذَلِكَ الْبَدَاءَ فِيهِمْ وَ لَمْ يَشْتَرِطْ فِي أَصْحَابِ الْيَمِينِ الْبَدَاءَ ثُمَّ خَلَطَ الْمَاءَيْنِ جَمِيعاً فِي كَفِّهِ فَصَلَّصَلَهُمَا ثُمَّ كَفَّاهُمَا فُدَّامَ عَرْشِهِ وَ هُمَا سُلَالَةٌ مِنْ طِينٍ

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

ثُمَّ أَمَرَ الْمَلَائِكَةَ الْأَرْبَعَةَ الشَّمَالَ وَ الْجُنُوبَ وَ الصَّبَا وَ الدَّبُورَ أَنْ يَجُولُوا عَلَى هَذِهِ السُّلَالَةِ الطِّينِ فَأَبْدَوْهَا وَ أَنْشَتُوهَا ثُمَّ أَبْرَوْهَا وَ جَزَّوْهَا وَ فَصَّلَوْهَا وَ أَجْرَوْا فِيهَا الطَّبَائِعَ الْأَرْبَعَةَ الرِّيحَ وَ الدَّمَ وَ الْمِرَّةَ وَ الْبَلْغَمَ فَجَالَتِ الْمَلَائِكَةُ عَلَيْهَا وَ هِيَ الشَّمَالُ وَ الْجُنُوبُ وَ الصَّبَا وَ الدَّبُورُ وَ أَجْرَوْا فِيهَا الطَّبَائِعَ الْأَرْبَعَةَ

Then He^{-azwj} Commanded the four Angels – Al-Shaml, and Al-Junb, and Al-Saba and Al-Dabour (winds) that they move upon this clay, so it would create it, and grow it, then break it down, and segment it, and separate it. Then He^{-azwj} Flowed four into it – the wind, and the blood, and the bitterness, and the phlegm. The Angles moved over it, and they are Al-Shaml, and Junub, and Al-Saba, and Al-Dabour, the flowed the four natures into it.

فَالرِّيحُ مِنَ الطَّبَائِعِ الْأَرْبَعَةِ مِنَ الْبَدَنِ مِنْ نَاحِيَةِ الشَّمَالِ وَ الْبَلْغَمُ فِي الطَّبَائِعِ الْأَرْبَعَةِ مِنْ نَاحِيَةِ الصَّبَا وَ الْمِرَّةُ فِي الطَّبَائِعِ الْأَرْبَعَةِ مِنْ نَاحِيَةِ الدَّبُورِ وَ الدَّمَ فِي الطَّبَائِعِ الْأَرْبَعَةِ مِنْ نَاحِيَةِ الْجُنُوبِ

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

قَالَ فَاسْتَقَلَّتِ النَّسَمَةُ وَ كَمُلَ الْبَدَنُ فَلَرِمَهُ مِنْ نَاحِيَةِ الرِّيحِ حُبُّ التَّسَاءِ وَ طُولُ الْأَمَلِ وَ الْحِرْصُ وَ لَرِمَهُ مِنْ نَاحِيَةِ الْبَلْغَمِ حُبُّ الطَّعَامِ وَ الشَّرَابِ وَ الْيَرِّ وَ الْحِلْمُ وَ الرِّفْقُ وَ لَرِمَهُ مِنْ نَاحِيَةِ الْمِرَّةِ الْغَضَبُ وَ السَّقَمُ وَ الشَّبِيظَةُ وَ التَّجَبُّرُ وَ التَّمَرُّدُ وَ الْعَجَلَةُ وَ لَرِمَهُ مِنْ نَاحِيَةِ الدَّمِ حُبُّ التَّسَاءِ وَ اللَّذَاتِ وَ رُكُوبُ الْمَحَارِمِ وَ الشَّهَوَاتِ

He^{-asws} said: ‘The person was lifted and the body was perfected. It was necessitated from the direction of the wind, love of the women, and long hopes, and the greed; and it necessitated him from the direction of the phlegm love of the food and drink, and righteousness, and the

forbearance, and the kindness; and it necessitated him from the direction of the bitterness, the anger, and the foolishness, and the devilry, and the compulsion, and the rebellion, and the hastiness; and it necessitated him from the direction of the blood, love of the women, and the pleasures, and indulging in the Prohibitions and the lustful desires’.

قَالَ أَبُو جَعْفَرٍ ع وَجَدْنَا هَذَا فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ ع

Abu Ja'far^{-asws} said: 'We^{-asws} found this in the book of Amir Al Momineen^{-asws}.¹²⁶

11- فس، تفسير القمي ذكر بعد الخبر المتفق أن خلق الله آدم فتبى أربعين سنة مصوراً وكان يمر به إبليس اللعين فيقول لأدم ما خلقت

فقال العالم ع فقال إبليس لئن أمرني الله بالسجود لهذا لعصيته

The Knowledgeable one^{-asws} said: 'Iblees^{-la} said, 'If Allah^{-azwj} had Commanded me^{-la} with the Sajdah to this one, I^{-la} would have disobeyed Him^{-azwj}'.

قَالَ ثُمَّ نَفَخَ فِيهِ فَلَمَّا بَلَغَتْ فِيهِ الرُّوحُ إِلَى دِمَاقِهِ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَقَالَ اللَّهُ لَهُ يَزُحُكَ اللَّهُ

He^{-asws} said: 'Then He^{-azwj} Blew into him^{-as}, so when the spirit reached up to his^{-as} brain, he^{-as} sneezed and said: 'The Praise is for Allah^{-azwj}!' Allah^{-azwj} Said to him^{-as}: "May Allah^{-azwj} have Mercy on you^{-as}!"

قَالَ الصَّادِقُ ع فَسَبَقَتْ لَهُ مِنَ اللَّهِ الرَّحْمَةُ

Al-Sadiq^{-asws} said: 'Thus, the Mercy preceded to him^{-as} from Allah^{-azwj}.¹²⁷

12- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام سأل الشامي أمير المؤمنين ع لم سمي آدم آدم قال لأنه خلق من أديم الأرض

'Ilal Al-Sharaie' - The Syrian asked Amir Al-Momineen^{-asws}, 'Why was Adam^{-as} Named as 'Adam'?' He^{-asws} said: 'Because he^{-as} was Created from the crust of the earth.¹²⁸

13- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق قد مر في خبر الحسين بن خالد عن الرضا ع قال: كان نقش خاتم آدم ع لا إله إلا الله محمد رسول الله هبط به معه من الجنة

'Uyoun Akhbar Al-Reza^{-asws}' - It has passed in a Hadeeth of Al-Husayn Bin Khalid,

'From Al-Reza^{-asws} having said: 'The engraving on the ring of Adam^{-as} was: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}". He^{-as} came down with it from the Paradise.¹²⁹

¹²⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 10

¹²⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 11

¹²⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 12

¹²⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 13

14 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَهْلُ الْجَنَّةِ لَيْسَتْ لَهُمْ كُنْيَ إِلَّا آدَمَ ع فَإِنَّهُ يُكْنَى بِأَبِي مُحَمَّدٍ تَوْقِيرًا وَ تَعْظِيمًا

‘Nawadir’ of Al Rawandy –

‘By his chain from Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The people of the Paradise, there wouldn’t be any teknonym for them except Adam^{-as}, for he^{-as} would be teknonymed as ‘Abu Muhammad’ as a dignity and a reverence.¹³⁰

15- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع أن روح آدم ع لما أمرت أن تدخل فيه فكرهته فأمرها أن تدخل كرهاً وتخرج كرهاً

‘Qurb Al Isnaad’ - Haroun, from Ibn Ziyad,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘When the spirit of Adam^{-as} was Commanded to enter into him^{-as}, it disliked it, so He^{-azwj} Commanded that it would enter unwillingly and exit unwillingly.¹³¹

16- ع، علل الشرائع الدقاق عن الأسدي عن النحعي عن التوفلي عن علي بن سالم عن أبيه عن أبي بصير قال: قلت لأبي عبد الله ع لأمي علة خلق الله عز وجل آدم من غير أب وأم وخلق عيسى من غير أب وخلق سائر الناس من الآباء والأمهات

‘Ilal Al-Sharaie’ - 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^{-asws}, ‘For which reason did Allah^{-azwj} Mighty and Majestic Created Adam^{-as} from without a father and a mother, and Created Isa^{-as} from without a father? And Created the rest of the people from fathers and mothers’.

فَقَالَ لِيَعْلَمَ النَّاسُ تَمَامَ قُدْرَتِهِ وَ كَمَالَهَا وَ يَعْلَمُوا أَنَّهُ قَادِرٌ عَلَى أَنْ يَخْلُقَ خَلْقًا مِنْ أَنْثَى مِنْ غَيْرِ ذَكَرٍ كَمَا هُوَ قَادِرٌ عَلَى أَنْ يَخْلُقَهُ مِنْ غَيْرِ ذَكَرٍ وَ لَا أَنْثَى وَ إِنَّهُ عَزَّ وَ جَلَّ فَعَلَّ ذَلِكَ لِيَعْلَمَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-asws} said: ‘For the people to know the completeness of His^{-azwj} Power and His^{-azwj} Perfection, and they would know that He^{-azwj} is Able upon Creating a creature from a female without a male, just as He^{-azwj} is Able upon Creating him from neither a male nor a female, and He^{-azwj} Mighty and Majestic Did that to let it be known that He^{-azwj} is Able upon all things.¹³²

17- ع، علل الشرائع علي بن حبشي بن فويح عن حميد بن زياد عن القاسم بن إسماعيل عن محمد بن سلمة عن يحيى بن أبي العلاء الرازي أن رجلاً دخل على أبي عبد الله ع فقال جعلت فداك أخبرني عن قول الله عز وجل - ن وَالْقَلَمِ وَمَا يَسْطُرُونَ وَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِإِبْلِيسَ - فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ أَخْبِرْنِي عَنْ هَذَا الْبَيْتِ كَيْفَ صَارَ فَرِيضَةً عَلَى الْخَلْقِ أَنْ يَأْتُوهُ

¹³⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 14

¹³¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 15

¹³² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 16

'Ila' Al-Sharaie' - Ali Bin Habasht Bin Qawny, from Humeyd Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salma, from Yahya Bin Abu Al A'ala Al Razy,

'A man entered to see Abu Abdullah^{-asws} and he said, 'May I be sacrificed for you^{-asws}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **Noon and the Pen, and what they will be writing! [68:1]**; and inform me about the Words of Allah^{-azwj} Mighty and Majestic to Iblees^{-la}: **He said: "So you are from the Respited ones [15:37] Up to the Day of the known time" [15:38]**; and inform me about this House (Kabah), how did it become an Obligation upon the people that they come to it?'

قَالَ فَالْتَمَّتْ أَبُو عَبْدِ اللَّهِ ع إِلَيْهِ وَ قَالَ مَا سَأَلَنِي عَنْ مَسْأَلَتِكَ أَحَدٌ قَطُّ فَبَلَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا قَالَ لِلْمَلَائِكَةِ - إِي جَاعِلٍ فِي الْأَرْضِ خَلِيفَةً صَحَّتِ الْمَلَائِكَةُ مِنْ ذَلِكَ وَ قَالُوا يَا رَبِّ إِنْ كُنْتَ لَا بُدَّ جَاعِلًا فِي أَرْضِكَ خَلِيفَةً فَاجْعَلْهُ مِنَّا مَنْ يَعْمَلُ فِي خَلْقِكَ بِطَاعَتِكَ

He (the narrator) said, 'Abu Abdullah^{-asws} turned towards him and said: 'No one has asked me^{-asws} your question at all before you. When Allah^{-azwj} Mighty and Majestic Said to the Angels: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30]**, the Angles clamoured from that and said, 'O Lord^{-azwj}, if it was inevitable to Make a Caliph in Your^{-azwj} earth, then Make him to be from us, one who would act among Your^{-azwj} creatures in Your^{-azwj} obedience'.

فَرَدَّ عَلَيْهِمْ إِي أَعْلَمُ مَا لَا تَعْلَمُونَ فَطَلَّتِ الْمَلَائِكَةُ أَنَّ ذَلِكَ سَخَطٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِمْ فَلَاذُوا بِالْعَرْشِ يَطُوفُونَ بِهِ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ بَيْتٌ مِنْ مَرْمَرٍ سَفْفُهُ يَأْفُوتُهُ حَمْرَاءُ وَ أَسَاطِينُهُ الرِّبْرَجُ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَدْخُلُونَهُ بَعْدَ ذَلِكَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

He^{-azwj} Rebutted upon them: **I Know what you do not know [2:30]**. The Angels thought that it was Anger from Allah^{-azwj} mighty and Majestic upon them, so adhered (sought Refuge) with the Throne, performing *Tawaaf* with it. Then Allah^{-azwj} Mighty and Majestic Build a House of marble and its roof was of red ruby, and its pillars of aquamarine. Every day seventy thousand Angels entered into it and will not enter it after that up to the Day of known time'.

قَالَ وَ يَوْمَ الْوَقْتِ الْمَعْلُومِ يَوْمَ يُنْفَخُ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ فَيَمُوتُ إِبْلِيسُ مَا بَيْنَ النَّفْحَةِ الْأُولَى وَ الثَّانِيَةِ

He^{-asws} said: 'And the day of known time is the day it will be blown into the trumpet with one blow, Iblees^{-la} will die during what is between the first blow and the second.

وَ أَمَّا نُونٌ فَكَانَ حَمْرًا فِي الْجَنَّةِ أَشَدَّ بَيَاضًا مِنَ النَّجْحِ وَ أَخْلَى مِنَ الْعَسَلِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ كُنْ مِدَادًا فَكَانَ مِدَادًا ثُمَّ أَخَذَ شَجَرَةً فَعَرَسَهَا بِيَدِهِ ثُمَّ قَالَ وَ الْيَدُ الْقُوَّةُ وَ لَيْسَ بِحَيْثُ تَذَهَبُ إِلَيْهِ الْمُسْتَبَهَّةُ ثُمَّ قَالَ لَهَا كُونِي قَلَمًا ثُمَّ قَالَ لَهُ اكْتُبْ فَقَالَ يَا رَبِّ وَ مَا أَكْتُبُ قَالَ مَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ فَفَعَلَ ذَلِكَ ثُمَّ حَتَمَ عَلَيْهِ وَ قَالَ لَا تَنْطِقَنَّ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

As for **Noon [68:1]**, it was a river in the Paradise more intensely whiter than the snow, and sweeter than the honey. Allah^{-azwj} Mighty and Majestic Said to it: "Become ink!" and it became ink. Then He^{-azwj} Took a tree and Planted it by His^{-azwj} Hand' – and the Hand is the Strength, and isn't where the resemblers are going towards, then Said to it: "Become a pen!" Then He^{-azwj} Said to him (Ali^{-asws}): "Write!" He^{-asws} said: 'O Lord^{-azwj}, and what shall I^{-asws} write?' He^{-azwj} Said: 'Whatever would be happening up to the Day of Qiyamah'. So, he (Ali^{-asws}) did that. Then

He^{-azwj} Sealed upon it and Said: "You^{-asws} will not be speaking (about it) up to the day of known time.¹³³

18- فس، تفسير الفصي خلق الإنسان من عجل قال لنا أجزى الله الروح من قديمه قبلت إلى تكبيره أراد أن يعرف فأم يتأدرو فقال الله عز وجل خلق الإنسان من عجل

(P.S. – This is not a Hadeeth)¹³⁴

19- ع، علل الشرائع الدقاق عن الأسيدي عن النحوي عن عمه النوفلي عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: سُميت المرأة امرأة لأنها خلقت من المرء يعني خلقت حواء من آدم

'Ilal Al-Sharaie' - Al Daqaq, from Al Asady, from Al Nakhaie, from his uncle Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'The woman has been named as 'Mara'at' because she is Created from the man 'Al-Mar'a', meaning Hawwa^{-as} was Created from Adam^{-as}.¹³⁵

20- ع، علل الشرائع أبي عن سعد عن البرقي عن أبيه عن محمد بن سنان عن إسماعيل بن جابر و عبد الكريم بن عمرو عن عبد الحميد بن أبي الدليل عن أبي عبد الله ع في حديث طويل قال: سُمي النساء نساء لأنه لم يكن لآدم أنس غير حواء

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

'From Abu Abdullah^{-asws} in a lengthy Hadeeth having said: 'The women have been named as 'women' (Nisaa) because there did not happen to be any comfort (Uns) other than Hawwa^{-as}.¹³⁶

21- ل، الخصال عن أبي لبابة عن النبي ص قال: خلق الله آدم في يوم الجمعة

'Al Khisaal' - From Abu Lababah,

'From the Prophet^{-saww} having said: 'Allah^{-azwj} Created Adam^{-as} during the day of Friday.¹³⁷

22- ع، علل الشرائع الدقاق عن الأسيدي عن سهل عن عبد العظيم الحسيني قال: كتبت إلى أبي جعفر الثاني ع أسأله عن علّة العاطط و نثبه قال إن الله عز وجل خلق آدم ع و كان جسده طيباً و بقي أربعين سنة ملقى ثمّ به الملائكة فتقولوا لأمر ما خلقت و كان إنليس يدخل في فيه و يخرج من دبره فلذلك صار ما في جوف آدم ع ممتناً حبيثاً غير طيب

'Ilal Al-Sharaie' - Al Daqaq, from Al Asady, from Sahl, from Abdul Azeem Al Hasny who said,

'I wrote to Abu Ja'far^{-asws} the 2nd asking him^{-asws} about the reason for the faeces and its stink. He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Created Adam^{-as} and his^{-as} body was good, and he⁻

¹³³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 17

¹³⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 18

¹³⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 19

¹³⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 20

¹³⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 21

^{as} remained (as a body) for forty years, thrown. The Angels passed by and they said, 'For a matter (command) is what you^{as} have been Created'. And Iblees^{la} entered into its mouth and came out from its behind, therefore, due to that, stink came to be in the interior of Adam^{as}, wicked, not good.¹³⁸

23- ع، علل الشرائع أبي عن سعد بن ابن عيسى عن علي بن خديد عن ابن أبي عمير عن بعض أصحابنا عن أحدهما ع أنه سئل عن ابتداء الطواف فقال إن الله تبارك و تعالى لما أراد خلق آدم ع قال- للملائكة إني جاعل في الأرض خليفة فقال ملكان من الملائكة- أ تجعل فيها من يفسد فيها و يشفك الدماء

'Ilal Al-Sharaie' - My father, from Sa'ad, from Ibn Isa, from Ali Bin Hadeed, from Ibn Abu Umeyr, from one of our companions,

'From one of the two (5th or 6th Imam^{asws}) having been asked about the inception of the *Tawaaf*. He^{asws} said: 'When Allah^{azwj} Blessed and Exalted Wanted to Create Adam^{as}, Said to the Angels: ***I am going to Make a Caliph in the earth [2:30]***, so two Angels from the Angels said, '***Are You going to Make in it one who will make mischief therein and shed the blood [2:30]***.'

فوقعت الحجب فيما بينهما و بين الله عز و جل و كان تبارك و تعالى نوره ظاهراً للملائكة فلما وقعت الحجب بينه و بينهما علما أنه سخط قوهما فقالا للملائكة ما جيلتنا و ما وجه توبتنا فقالوا ما نعرف لكم من التوبة إلا أن تلوذا بالعرش

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

قال فلأذا بالعرش حتى أنزل الله عز و جل توبتهما و رفع الحجب فيما بينهما و أحب الله تبارك و تعالى أن يعبد بتلك العبادة فخلق الله البيت في الأرض و جعل على العباد الطواف حوله و خلق البيت المعمور في السماء يدخله كل يوم سبعون ألف ملك لا يعودون إليه إلى يوم القيامة

He^{asws} said: 'They both adhered (sought Refuge) with the Throne until Allah^{azwj} Brought down their repentance and Raised the Veil in what was between Him^{azwj} and them. And Allah^{azwj} Blessed and Exalted Loved to be worshipped with that worship, so He^{azwj} Created the House (Kabah) in the earth and Made the *Tawaaf* around to be upon the servants. And He^{azwj} Created the Bayt Al-Mamour in the sky. Every day, seventy thousand Angels enter into it, not returning to it up to the Day of Qiyamah.¹³⁹

24- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل محمد بن سنان قال: كتب الرضا ع إليه علة الطواف بالبيت أن الله تبارك و تعالى قال للملائكة- إني جاعل في الأرض خليفة قالوا أ تجعل فيها من يفسد فيها و يشفك الدماء فردوا على الله تبارك و تعالى هذا الجواب فعلموا أنهم أذنبوا فندموا فلأذوا بالعرش و استعفروا

¹³⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 22

¹³⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 23

'Ilal Al-Sharaie', 'Uyoun Akhbar Al-Reza' in 'Ilal' of Muhammad Bin Sinan who said that,

'Al-Reza^{-asws} wrote to him: 'The reason for the *Tawaaf* of the House (Kabah) is that Allah^{-azwj} Blessed and Exalted Said to the Angels: ***I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood [2:30].*** They rebutted upon Allah^{-azwj}, this answer, and they knew that they had sinned. They came closer and adhered (sought Refuge) with the Throne and sought Forgiveness.

فَأَحَبَّ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُتَعَبَّدَ بِمِثْلِ ذَلِكَ الْعِبَادِ فَوَضَعَ فِي السَّمَاءِ الرَّابِعَةِ بَيْتًا بِجِذَاءِ الْعَرْشِ يُسَمَّى الضَّرَاحُ ثُمَّ وَضَعَ فِي السَّمَاءِ الدُّنْيَا بَيْتًا يُسَمَّى الْمُعْمُورَ بِجِذَاءِ الضَّرَاحِ ثُمَّ وَضَعَ الْبَيْتَ الْبَيْتِ الْمُعْمُورِ ثُمَّ أَمَرَ آدَمَ عَ فَطَّافَ بِهِ فَتَابَ اللَّهُ عَلَيْهِ وَ جَرَى ذَلِكَ فِي وُلْدِهِ إِلَى يَوْمِ الْقِيَامَةِ

Allah^{-azwj} Mighty and Majestic Loved to be worshipped with the like of that worship, so He^{-azwj} Placed a House called al 'Zaraah' in the fourth sky parallel with the Throne. Then He^{-azwj} Placed a House called 'Al-Mamour' in the sky of the world parallel to Zaraah. Then He^{-azwj} Placed the House (Kabah) parallel to the house Al-Mamour. Then He^{-azwj} Commanded Adam^{-as} to do *Tawaaf* of it, so Allah^{-azwj} Turned to him^{-as}, and that will flow in his^{-as} children up to the Day of Qiyamah.¹⁴⁰

25- ع، علل الشرائع علي بن حاتم عن القاسم بن محمد عن حمدان بن الحسين بن الحسين بن الوليد عن حنان بن سدير عن الثمالي عن علي بن الحسين ع قال: قلت لأبي لم صار الطواف سبعة أشواط قال لأن الله تبارك و تعالی قال للملائكة- إني جاعل في الأرض خليفة فردوا على الله تبارك و تعالی و قالوا أ نجعل فيها من يفسد فيها و يفسد الدماء قال الله إني أعلم ما لا تعلمون

'Ilal Al-Sharaie' - Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Husayn Bin Al Waleed, from Hanan Bin Sadeyr, from Al Sumaly,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'I^{-asws} said to my^{-asws} father^{-asws}: 'Why did the *Tawaaf* come to be of seven circuits?' He^{-asws} said: 'Because Allah^{-azwj} Blessed and Exalted Said to the Angels: ***I am going to Make a Caliph in the earth [2:30]***, they responded unto Allah^{-azwj} the Exalted: ***They said: Are You going to Make in it one who will make mischief therein and shed the blood?*** Allah^{-azwj} Said: ***I Know what you do not know [2:30].***

وَ كَانَ لَا يَحْجُبُهُمْ عَنْ نُورِهِ فَحَجَبَهُمْ عَنْ نُورِهِ سَبْعَةَ آلَافِ عَامٍ فَلَادُوا بِالْعَرْشِ سَبْعَةَ آلَافِ سَنَةٍ فَرَجَمَهُمْ وَ تَابَ عَلَيْهِمْ وَ جَعَلَ لَهُمُ الْبَيْتَ الْمُعْمُورَ الَّذِي فِي السَّمَاءِ الرَّابِعَةِ فَجَعَلَهُ مَثَابَةً وَ أَمْنًا وَ وَضَعَ الْبَيْتَ الْحَرَامَ تَحْتَ الْبَيْتِ الْمُعْمُورِ فَجَعَلَهُ مَثَابَةً لِلنَّاسِ وَ أَمْنًا فَصَارَ الطَّوَافُ سَبْعَةَ أَشْوَاطٍ وَاجِبًا عَلَى الْعِبَادِ لِكُلِّ أَلْفِ سَنَةٍ شَوْطًا وَاحِدًا

And He^{-azwj} had not Argued with them about His^{-azwj} Light. Then, He^{-azwj} Argued with them about His^{-azwj} light for seven thousand years, so they adhered (sought Refuge) with the Throne for seven thousand years. Then, He^{-azwj} Mercied them and Turned to them and Made Al-Bayt Al-Mamour for them, which is in the fourth sky, and Made it a Refuge and safety; and He^{-azwj} Placed the Bayt Al-Haraam (Sacred House) beneath the Bayt Al-Mamour and Made it a Refuge for the people and safety. Thus, the *Tawaaf* came to be of seven circuits, Obligatory upon the servants, being one circuit for every thousand years.¹⁴¹

¹⁴⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 24

¹⁴¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 25

26- ل، الخصال ابن الوليد عني الصفار عني ابن عيسى عن محمد بن إسماعيل عني الحسن بن ظريف عن أبي عبد الرحمن عن معاوية بن عمارة عن أبي عبد الله ع قال: الأباء ثلاثة آدم ولد مؤمناً و الجان ولد كافراً و إبليس ولد كافراً و ليس فيهم يتاج إنما يبيض و يفرح و ولده ذكور ليس فيهم إناث

'Al Khisaal' - Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Ismail, from Al Hassan Ibn Tareyf, from Abu Abdul Rahman, from Muawiya Bin Amaar,

'From Abu Abdullah^{-asws} having said: 'The fathers are three – Adam^{-as} begetting Believers, and the Jaan begetting Kafirs, and Iblees^{-la} begetting Kafirs, and there isn't any offspring among them. But rather they lay eggs and incubate, and his^{-la} children are males, there aren't any females among them.¹⁴²

27- ل، الخصال أبي عن أحمد بن إدريس عني الأشعري عن إبراهيم بن إسحاق عني الحسن بن زياد عن داود الرقي عن أبي عبد الله ع قال: الصرد كان دليل آدم ع من بلاد سرائد إلى بلاد جدّة شهر الحبر

'Al Khisaal' - My father, from Ahmad Bin Idrees, from Al Ash'ary, from Ibrahim Bin Is'haq, from Al Hassan Bin Ziyad, from Dawood Al Raqy,

'Fom Abu Abdullah^{-asws} having said: 'The *Shirke* (bird) was a pointer for Adam^{-as} from the city of Sarandeeb to the city of Jeddah for a month' – the Hadeeth'.¹⁴³

28- ع، علل الشرائع بإسناد العلوي عن أمير المؤمنين ع أنّ النبي ص سئل كيف صارت الأشجار بعضها مع أحمال و بعضها بغير أحمال فقال كلّمنا سيح الله آدم تسبيحة صارت له في الدنيا شجرة مع حمل و كلّمنا سبحت حواء تسبيحة صارت في الدنيا شجرة من غير حمل

'Ilal Al-Sharaie' - By a chain of Al Alawy,

'From Amir Al-Momineen^{-asws} that the Prophet^{-saww} was asked, 'How did the trees come to be, some with fruits and some of them without fruits?' He^{-saww} said: 'Every time Adam^{-as} glorified Allah^{-azwj} with a Glorification, there came to be a tree for him^{-as} in the word with fruits, and every time Hawwa^{-as} glorified, there came to be a tree in the world without fruits.¹⁴⁴

29 و سئل بما خلق الله الشعير فقال إنّ الله تبارك و تعالی أمر آدم ع أن ازرع بما احترت لنفسك و جاءه جبرئيل بقبضة من الخنطة فقبض آدم على قبضة و قبضت حواء على أخرى فقال آدم لحواء لا تزرعي أنت فلم تقبل أمر آدم فكل ما زرع آدم جاء حنطة و كل ما زرع حواء جاء شعيراً

And he^{-saww} was asked: 'What did Allah^{-azwj} Create the barely from?' He^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Commanded Adam^{-as}: "Plant from whatever you^{-as} choose for yourself^{-as}!" And Jibraeel^{-as} came to him^{-as} with a handful of wheat. Adam^{-as} grabbed upon a handful and Hawwa^{-as} grabbed upon another. Adam^{-as} said to Hawwa^{-as}: 'You^{-as} should not sow'. But, she^{-as} did not accept the instruction of Adam^{-as}, so all what Adam^{-as} sowed came to be wheat, and all from the planting of Hawwa^{-as} came to be barley.¹⁴⁵

¹⁴² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 26

¹⁴³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 27

¹⁴⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 28

¹⁴⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 29

30- فس، تفسير القمي أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ- وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ يَجِدْ لَهُ عَزْماً قَالَ عَاهَدَ إِلَيْهِ فِي مُحَمَّدٍ ص وَ الْأَيْمَةَ مِنْ بَعْدِهِ فَتَرَكَ وَ لَمْ يَكُنْ لَهُ عَزْمٌ فِيهِمْ أَنَّهُمْ هَكَذَا

‘Tafseer Al-Qummi’ - My father, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,

‘From Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj}: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].** He^{-asws} said: ‘Covenanted to him^{-as} regarding Muhammad^{-saww} and the Imams^{-asws} from after him^{-saww}, but he^{-saww} neglected and there did not happen to be any determination for him^{-as} regarding them^{-asws} that they^{-asws} are like this.

وَ إِنَّمَا سُمُّوا أَوْلُو [أُولَى] الْعَزْمِ لِأَنَّهُ عَاهَدَ إِلَيْهِمْ فِي مُحَمَّدٍ ص وَ أَوْصِيَاءِهِ ع مِنْ بَعْدِهِ وَ الْقَائِمِ ع وَ سِرِّهِ فَأَجْمَعَ عَزْمُهُمْ أَنَّ ذَلِكَ كَذَلِكَ وَ الْإِفْرَازُ بِهِ

And rather, the ‘Determined ones’ (Ul Al-Azm) were named as such because it was Covenanted to them^{-as} regarding Muhammad^{-saww} and his^{-saww} successors^{-asws} from after him^{-saww}, and Al-Qaim^{-asws} and his^{-asws} ways (Seerah), so they^{-as} gathered their^{-as} determination upon that, it was like that and the acceptance with it.¹⁴⁶

31- فس، تفسير القمي أَبِي عَنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى- وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا

‘Tafseer Al-Qummi’ - My father, from Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al Ajaly,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54].**

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ آدَمَ مِنَ الْمَاءِ الْعَذْبِ وَ خَلَقَ زَوْجَتَهُ مِنْ سِنِّهِ فَبَرَأَهَا مِنْ أَسْفَلِ أَضْلَاعِهِ فَجَرَى بِذَلِكَ الصَّلْبِ بَيْنَهُمَا سَبَبٌ نَسَبٍ ثُمَّ زَوَّجَهَا إِيَّاهُ فَجَرَى بِسَبَبِ ذَلِكَ بَيْنَهُمَا صِهْرٌ فَذَلِكَ قَوْلُكَ نَسَبًا وَ صِهْرًا فَالْتَسَبُّ يَا أَخَا بَنِي عَجَلٍ مَا كَانَ مِنْ نَسَبِ الرِّجَالِ وَ الصِّهْرُ مَا كَانَ مِنْ سَبَبِ النِّسَاءِ

He^{-asws} said: ‘Allah^{-azwj} the Exalted Created Adam^{-as} from the fresh water and Created his^{-as} wife^{-as} for him^{-as}, and He^{-azwj} Created her from the lowest of his^{-as} ribs. Then, by that rib flowed the begetting and the lineages. The He^{-azwj} got her^{-as} to be married to him^{-as}, and there flowed marriages by the cause of that (marriage) between the two of them^{-as}, and these are the Words of the Mighty and Majestic: **lineage and marriage.** The lineage, O brother of the Clan of Ijal, is what was by the cause of the men and the marriage, it was not by the cause of the women.¹⁴⁷

¹⁴⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 30

¹⁴⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 31

32- ص، قصص الأنبياء عليهم السلام الصّدوقُ عَنِ ابْنِ الْمُتَوَكِّلِ وَ مَاجِيلَوَيْهِ مَعاً عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ أَبَانَ عَنِ ابْنِ أَوْرَمَةَ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْعَبْقَرِيِّ عَنْ عُمَرَ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنْ حَبَّةِ الْعُرَيْبِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ ع مِنْ أَدِيمِ الْأَرْضِ فَمِنْهُ السَّبَّاحُ وَ الْمَالِحُ وَ الطَّيِّبُ وَ مِنْ ذُرِّيَّتِهِ الصَّالِحُ وَ الطَّالِحُ

‘Qasas Al-Anbiya^{-as}’ - Al Sadouq, from Ibn Mutawakkal and Majaylawiya, both together from Muhammad Al Ataar, from Ibn Aban, from Ibn Awrama, from Amro Bin Usman, from Al Abqary, from Umar Bin Sabit, from his father, from Habat Al Arny,

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

وَ قَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ نَحْضَ لِيُفْهَمَ فَقَالَ اللَّهُ وَ خَلَقَ الْإِنْسَانَ عَجُولًا

And he^{-asws} said: ‘When Allah^{-azwj} the Exalted Created Adam^{-as} and Blew His^{-azwj} Spirit into him^{-as}, he^{-as} tried to get up, so Allah^{-azwj} Said: “And the human being is Created hasty! (P.S. – the Verse is recorded differently in the Quran 17:11 as **and the human being was always hasty [17:11]**).¹⁴⁸

33- ص، قصص الأنبياء عليهم السلام بالإسنادِ عَنِ الصّدوقِ عَنِ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ يَرِيدَ عَنِ ابْنِ أَبِي عُثْمَرَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ الْمَلَأِكَةُ تُمُرُ بِآدَمَ ع أَيُّ بِصُورَتِهِ وَ هُوَ مُلْمَعٌ فِي الْجَنَّةِ مِنْ طِينٍ فَتَقُولُ لِأَمْرٍ مَا خُلِقْتَ

‘Qasas Al-Anbiya^{-as}’ - By the chain, from Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘The Angels were passing by Adam^{-as}, i.e., his^{-as} image while he^{-as} was a clot of clay in the Paradise, and they were saying, ‘For a matter (command) is what you^{-as} have been Created.¹⁴⁹

34- ص، قصص الأنبياء عليهم السلام بالإسنادِ عَنِ ابْنِ أَبِي عُثْمَرَ عَنِ ابْنِ أَبَانَ عَنِ مُحَمَّدِ الْحَلَبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْقُبْضَةَ الَّتِي قَبَضَهَا اللَّهُ تَعَالَى مِنَ الطِّينِ الَّتِي خَلَقَ آدَمَ ع مِنْهُ أَرْسَلَ اللَّهُ إِلَيْهَا جِبْرَائِيلَ أَنْ يَأْخُذَ مِنْهَا إِنْ شَاءَ فَقَالَتِ الْأَرْضُ أَعُوذُ بِاللَّهِ أَنْ تَأْخُذَ مِنِّي شَيْئاً

‘Qasas Al-Anbiya^{-as}’ - By the chain, from Ibn Abu Umeyr, from Aban, from Muhammad al Halby,

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

فَرَجَعَ فَقَالَ يَا رَبِّ تَعَوَّذْتُ بِكَ فَأَرْسَلَ اللَّهُ تَعَالَى إِلَيْهَا إِسْرَافِيلَ وَ حَبْرَهُ فَقَالَتْ مِثْلُ ذَلِكَ فَرَجَعَ فَأَرْسَلَ اللَّهُ تَعَالَى إِلَيْهَا مِيكَائِيلَ وَ حَبْرَهُ أَيْضاً فَقَالَتْ مِثْلُ ذَلِكَ فَرَجَعَ فَأَرْسَلَ اللَّهُ تَعَالَى إِلَيْهَا مَلَكُ الْمَوْتِ فَأَمَرَهُ عَلَى الْحُتْمِ فَتَعَوَّذْتُ بِاللَّهِ أَنْ يَأْخُذَ مِنْهَا فَقَالَ مَلَكُ الْمَوْتِ وَ أَنَا أَعُوذُ بِاللَّهِ أَنْ أَرْجِعَ إِلَيْهِ حَتَّى آخُذَ مِنْكَ قُبْضَةً

¹⁴⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 32

¹⁴⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 33

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

وَإِنَّمَا سُمِّيَ آدَمُ لِأَنَّهُ أُخِذَ مِنْ أَدِيمِ الْأَرْضِ

And rather Adam^{-as} was Named as 'Adam' because he^{-as} was Created from the crust (Adeym) of the earth¹⁵⁰

35- وَقَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنَ الطِّينِ وَ خَلَقَ حَوَاءَ مِنْ آدَمَ فَهَمَّتْ الرِّجَالِ الْأَرْضُ وَ هَمَّتْ النِّسَاءُ الرِّجَالِ

And said: 'Allah^{-azwj} Exalted Created Adam^{-as} from the clay, and Created Hawwa^{-as} from Adam^{-as}, so the main concern of the man is the land, and the main concern of the women is the men'.¹⁵¹

36- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق بإسناده عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله الصادق ع قال: لَمَّا بَكَى آدَمُ عَ عَلَى الْجَنَّةِ وَ كَانَ رَأْسُهُ فِي بَابٍ مِنْ أَبْوَابِ السَّمَاءِ وَ كَانَ يَتَأَذَّى بِالشَّمْسِ فَحَطَّ مِنْ قَامَتِهِ

'Qasas Al-Anbiya^{-as}' - By the chain from Al Sadouq, by his chain, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah Al-Sadiq^{-asws} having said: 'When Adam^{-as} wept upon the Paradise, and his^{-as} head was in a door from the doors of the sky, and he^{-as} was harmed by the sun, so he^{-as} fell down from its height.¹⁵²

37- وَقَالَ: إِنَّ آدَمَ عَ لَمَّا أُهْبِطَ مِنَ الْجَنَّةِ وَ أَكَلَ مِنَ الطَّعَامِ وَجَدَ فِي بَطْنِهِ ثِقَلًا فَشَكَا ذَلِكَ إِلَى جِبْرَائِيلَ ع فَقَالَ يَا آدَمُ فَتَنَحَّ فَتَنَحَّاهُ فَأُخِذَتْ وَ حُرِّجَ مِنْهُ الثَّقَلُ

And said: 'When Adam^{-as} came down from the Paradise and ate from the food, he^{-as} found heaviness in his^{-as} belly, so he^{-as} complained of that to Jibraeel^{-as}, and he^{-as} said: 'O Adam^{-as}! Isolate yourself^{-as}!' He^{-as} excreted, and the heaviness came out from him^{-as}.¹⁵³

38- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن ابن المثنوي عن الحميري عن ابن عيسى عن ابن محبوب عن عبد الرحمن بن الحجاج عن القاسم بن محمد عن أبي جعفر ع قال: أتى آدَمَ هَذَا الْبَيْتُ أَلْفَ أَتِيَةٍ عَلَى قَدَمَيْنِ مِنْهَا سَبْعُمِائَةٍ حَجَّةٍ وَ ثَلَاثُمِائَةٍ عُمْرَةٍ

'Qasas Al-Anbiya^{-as}' - By the chain from Al Sadouq, from Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Abdul Rahman Al Hajjaj, from Al Qasim Bin Muhammad,

¹⁵⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 34

¹⁵¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 35

¹⁵² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 36

¹⁵³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 37

'From Abu Ja'far^{asws} having said: 'Adam^{as} came to this House (Kabah) a thousand comings (times). From these, seven hundred Hajj were upon the two feet, and three hundred were Umrahs.¹⁵⁴

39- ص، قصص الأنبياء عليهم السلام المرْتَضَى بْنُ الدَّاعِي عَنْ جَعْفَرِ السُّورِسْتِيِّ عَنْ أَبِيهِ عَنِ الصَّدُوقِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الرَّعْفَرِيِّ عَنِ سَهْلِ بْنِ سِنَانَ عَنْ أَبِي جَعْفَرِ بْنِ مُحَمَّدِ الطَّائِفِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الْوَائِدِيِّ عَنِ الْهَدَيْلِيِّ عَنِ مَكْحُولٍ عَنِ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أَنْ خَلَقَ اللَّهُ تَعَالَى آدَمَ وَفَقَّهُ بَيْنَ يَدَيْهِ فَعَطَسَ فَأَلْهَمَهُ اللَّهُ أَنْ حَمِدَهُ فَقَالَ يَا آدَمُ أَحَمَدْتَنِي فَوَعَدْتَنِي وَجَلَالِي لَوْ لَا عَبْدَانِ أُرِيدُ أَنْ أَخْلُقَهُمَا فِي آخِرِ الزَّمَانِ مَا خَلَقْتُكَ قَالَ آدَمُ يَا رَبِّ بِقُدْرِهِمْ عِنْدَكَ مَا اسْمُهُمْ

'Qasas Al-Anbiya^{as}' - Al Murtaza Bin Al Daie, from Ja'far Al Dowreysti, from his father, from Al Sadouq, from Al-Husayn Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Al Haasn Bin Al-Husayn, from Ibrahim Bin Al Fazal, from Al Hassan Bin Ali Al Zafrany, from Sahl Bin Sinan, from Abu Ja'far Muhammad Al Taify, from Muhammad Bin Abdullah, form Muhammad Bin Is'haq, from Waqidy, from Al Hazeyl, from Al Mak'howl, from Tawoos, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: When Allah^{azwj} the Exalted Created Adam^{as} and paused him^{as} in front of Him^{azwj}, he^{as} sneezed. So, Allah^{azwj} Inspired him^{as} to Praise Him^{azwj}. He^{azwj} Said: "O Adam^{as}! You^{as} are praising Me^{azwj}. By My^{azwj} Mighty and My^{saww} Majesty! Had it not been for two bodies I^{azwj} Intend to Create at the end of times, I^{azwj} would not have Created you^{as}!" Adam^{as} said: 'O Lord^{azwj}! By their worth! What are their names?'

فَقَالَ تَعَالَى يَا آدَمُ انظُرْ نَحْوَ الْعَرْشِ فَإِذَا بِسَطْرَيْنِ مِنْ نُورٍ أَوَّلُ السَّطْرِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ نَبِيُّ الرَّحْمَةِ وَ عَلِيٌّ مِفْتَاحُ الْجَنَّةِ وَ السَّطْرُ الثَّانِي آلَيْتُ عَلَى نَفْسِي أَنْ أَرْحِمَ مَنْ وَالَاهُمَا وَ أَعَدَّيْتُ مَنْ عَادَاهُمَا

The Exalted Said: "O Adam^{as}! Look at the Throne!" There were two lines of Light. The first Line (stated): "There is no god except Allah^{azwj}, Muhammad^{saww} is the Prophet^{saww} of Mercy, and Ali^{asws} is key to the Paradise". And the second line (stated): "I^{azwj} Swear upon Myself^{azwj} that I^{azwj} will Mercy the one who befriends them^{asws} both, and Punish the ones who is inimical to them!¹⁵⁵

40- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْفَرَارِيِّ عَنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ بَرِيْعٍ عَنِ ابْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اجْتَمَعَ وُلْدُ آدَمَ فِي بَيْتٍ فَتَشَاجَرُوا فَقَالَ بَعْضُهُمْ حَيْرٌ خَلَقَ اللَّهُ أَبُونَا آدَمَ- وَقَالَ بَعْضُهُمُ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَقَالَ بَعْضُهُمْ حَمَلَةُ الْعَرْشِ إِذْ دَخَلَ عَلَيْهِمْ هِبَةُ اللَّهِ فَقَالَ بَعْضُهُمْ لَقَدْ جَاءَكُمْ مَنْ يُفْرِجُ عَنْكُمْ فَسَلِّمْ ثُمَّ جَلَسَ فَقَالَ فِي أَيِّ شَيْءٍ كُنْتُمْ

'Qasas Al-Anbiya^{as}' - By the chain from Al Sadouq, from his father, form Muhammad Al Ataar, from Al Fazary, from Muhammad Bin Imran, from Al Lului, from Ibn Bazie, from Ibn Zabyan who said,

'Abu Abdullah^{asws} said: 'The children of Adam^{as} gathered in one house and they quarrelled. One of them said, 'The best of the creatures of Allah^{azwj} is our father^{as} Adam^{as}'. And one of them said, 'The Angels of Proximity'. And one of them said, 'Bearers of the Throne', when Hibtullah entered. One of them said, 'There has come to you all one who will resolve (the

¹⁵⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 38

¹⁵⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 39

issue) from you'. He greeted and sat down, and said, 'Regarding which thing was you (discussing)?'

فَقَالُوا كُنَّا نَفَكِّرُ فِي خَيْرِ خَلْقِ اللَّهِ فَأَخْبَرُونَهُ فَقَالَ اصْبِرُوا لِي قَلِيلًا حَتَّى أَرْجِعَ إِلَيْكُمْ فَأَتَى أَبَاهُ فَقَالَ يَا أَبَتِ إِنِّي دَخَلْتُ عَلَى إِخْوَتِي وَ هُمْ يَتَشَاخَرُونَ فِي خَيْرِ خَلْقِ اللَّهِ فَسَأَلُونِي فَلَمْ يَكُنْ عِنْدِي مَا أُخْبِرُهُمْ فَقُلْتُ اصْبِرُوا حَتَّى أَرْجِعَ إِلَيْكُمْ

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

فَقَالَ آدَمُ ع يَا بُنَيَّ وَقَعْتُ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ فَتَنَظَّرْتُ إِلَى سَطْرِ عَلَيَّ وَجِهَ الْعَرْشِ مَكْتُوبٍ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - مُحَمَّدٌ وَ آلُ مُحَمَّدٍ خَيْرٌ مِنْ بَرٍّ اللَّهُ

Adam^{-as} said: 'O my^{-as} son! I^{-as} stood in front of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, and I^{-as} looked at a line upon the facet of the Throne, inscribed: "In the Name of Allah^{-azwj} the Beneficent, the Merciful! Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} are the best of the ones Allah^{-azwj} Created!'.¹⁵⁶

41- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَسْوَارِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مَيْمُونِ عَنِ الْحَسَنِ عَنْ أَبِي بِنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَبَائَكُمْ كَانَتْ طَوَالًا كَالْتَحْلَةِ السَّحُوقِ سِتِّينَ ذِرَاعًا

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

'Rasool-Allah^{-saww} said: 'Your father^{-as} (Adam^{-as}) was tall like the tall palm tree of sixty cubits.'¹⁵⁷

42- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ إِلَى وَهْبٍ قَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ حَوَاءَ مِنْ فُطَيْلِ طَيْبَةِ آدَمَ عَلَى صُورَتِهِ وَ كَانَتْ أَلْفِي حَلْيَةِ التَّمَّاسِ وَ أَرَاهُ ذَلِكَ فِي مَنَامِهِ وَ هِيَ أَوَّلُ رُؤْيَا كَانَتْ فِي الْأَرْضِ فَانْتَبَهَ وَ هِيَ جَالِسَةٌ عِنْدَ رَأْسِهِ فَقَالَ عَزَّ وَ جَلَّ يَا آدَمُ مَا هَذِهِ الْجَالِسَةُ قَالَتِ الرَّؤْيَا الَّتِي أَرَيْتَنِي فِي مَنَامِي فَأَنْبَسَ وَ حَمَدَ اللَّهُ فَأَوْسَى اللَّهُ تَعَالَى إِلَى آدَمَ أَنْ يَأْتِيَ بِأَجْمَعِ لَكَ الْعِلْمُ كُلُّهُ فِي أَرْبَعِ كَلِمَاتٍ وَاحِدَةٌ لِي وَ وَاحِدَةٌ لَكَ وَ وَاحِدَةٌ فِيمَا بَيْنِي وَ بَيْنَكَ وَ وَاحِدَةٌ فِيمَا بَيْنَكَ وَ بَيْنَ النَّاسِ فَأَمَّا الَّتِي لِي فَتَعْبُدُنِي لِأَشْرِكُ بِِي شَيْئًا وَ أَمَّا الَّتِي لَكَ فَأَخْرِيكَ بِمَمْلِكَ أَوْجِ مَا تَكُونُ إِلَيْهِ وَ أَمَّا الَّتِي فِيمَا بَيْنِي وَ بَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَ عَلَيَّ الْإِجَابَةُ وَ أَمَّا الَّتِي فِيمَا بَيْنَكَ وَ بَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ

(P.S. – This is not a Hadeeth)¹⁵⁸

43- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: خُلِقَتْ حَوَاءُ مِنْ قُصْبِ جَنْبِ آدَمَ وَ الْقُصْبُ هُوَ الصُّلْبُ الْأَصْغَرُ وَ أُبْدِلَ اللَّهُ مَكَانَهُ لَحْمًا

'Tafseer Al-Ayyashi' - From Muhammad Bin Isa Al Alawy, from his father, from his grandfather,

¹⁵⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 40

¹⁵⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 41

¹⁵⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 42

'From Amir Al-Momineen^{-asws} having said: 'Hawwa^{-as} was Created from the short side of Adam^{-as} – and 'Al-Qaseyr' is the small rib, 'And Allah^{-azwj} Replaced meat in its place.¹⁵⁹

44- وَ بِإِسْنَادِهِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: خُلِقَتْ حَوَاءٌ مِنْ جَنْبِ آدَمَ وَ هُوَ رَاقِدٌ

And by his chain, from his father,

'From his forefathers^{-asws} having said: 'Hawwa^{-as} was Created from a side of Adam^{-as}, while he^{-sawww} was lying down.¹⁶⁰

45- شي، تفسير العياشي عَنْ أَبِي عَلِيِّ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ خَلَقَ آدَمَ مِنَ الْمَاءِ وَ الطِّينِ فَهَمَّةٌ آدَمَ فِي الْمَاءِ وَ الطِّينِ وَ إِنَّ اللَّهَ خَلَقَ حَوَاءً مِنْ آدَمَ فَهَمَّةٌ الْبَسَاءِ فِي الرِّجَالِ فَحَصِّنُوهُمْ فِي الْبُيُوتِ

'Tafseer Al-Ayyashi' - From Abu Ali Al Wasity who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Created Adam^{-as} from the water and the clay. So, the concern (endeavour) of Adam^{-as} was regarding the water and the clay; and Allah^{-azwj} Created Hawwa^{-as} from Adam^{-as}, so the concern (endeavours) of the women is regarding the men. Therefore, fortify them in the houses.¹⁶¹

46- شي، تفسير العياشي عَنْ عَمْرٍو بْنِ أَبِي الْمُقْدَامِ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع مِنْ أَيِّ شَيْءٍ خَلَقَ اللَّهُ حَوَاءً فَقَالَ أَيُّ شَيْءٍ يُقُولُ هَذَا الْخَلْقُ قُلْتُ يَقُولُونَ إِنَّ اللَّهَ خَلَقَهَا مِنْ ضِلْعٍ مِنْ أَضْلاعِ آدَمَ فَقَالَ كَذَبُوا كَانَ يُعْجِزُهُ أَنْ يَخْلُقَهَا مِنْ غَيْرِ ضِلْعِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ مِنْ أَيِّ شَيْءٍ خَلَقَهَا

'Tafseer Al-Ayyashi' - From Amro Bin Abu Al Maqdam, from his father who said,

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

فَقَالَ أَخْبَرَنِي أَبِي عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَبَضَ قَبْضَةً مِنْ طِينٍ فَخَلَطَهَا بِمِائِنِهِ وَ كَلَّنَا يَدَيْهِ بَيْنَ فَخَلَقَ مِنْهَا آدَمَ وَ فَضَلَّتْ فَضْلَةً مِنَ الطِّينِ فَخَلَقَ مِنْهَا حَوَاءً

He^{-asws} said: 'My^{-asws} father^{-asws} informed me^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Allah^{-azwj} Blessed and Exalted Grabbed a Handful of clay and Mixed it in His^{-azwj} Right Hand – and both His^{-azwj} Hands are right- and He^{-azwj} Created Adam^{-as} from it, and there remained a remnant from the clay, so He^{-azwj} Created Hawwa^{-as} from it.¹⁶²

¹⁵⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 43

¹⁶⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 44

¹⁶¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 45

¹⁶² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 46

47- شي، تفسير العياشي عن هشام بن سالم قال قال أبو عبد الله ع و ما علم الملائكة بقولهم أ تجعل فيها من يفسد فيها و يسفك الدماء لو لا أنهم قد كانوا رأوا من يفسد فيها و يسفك الدماء

'Tafseer Al-Ayyashi' - From Hisham Bin Salim who said,

'Abu Abdullah^{asws} said: 'What did the Angels know by their words: **Are You going to Make in it one who will make mischief therein and shed the blood [2:30]**, unless they had seen the ones (clan of Jaan) making mischief therein and shedding the blood.¹⁶³

48- م، تفسير الإمام عليه السلام قوله عز وجل - و إذ قال ربك للملائكة إني جاعل في الأرض خليفة قالوا أ تجعل فيها من يفسد فيها و يسفك الدماء و نحن نسيخ محمدك و نقدرس لك قال إني أعلم ما لا تعلمون

'Tafseer of the Imam (Hassan Al-Askari^{asws}) - The Words of the Mighty and Majestic: **And when your Lord said to the Angels: "I am going to Make a Caliph in the earth". They said: 'Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness?'. He said: "I Know what you are not knowing". [2:30]**

و علم آدم الأسماء كلها ثم عرضهم على الملائكة فقال أنبئوني بأسماء هؤلاء إن كنتم صادقين

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

قالوا سبحانك لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم

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

قال يا آدم أنبئهم بأسمائهم فلما أنبأهم بأسمائهم قال ألم أقل لكم إني أعلم غيب السموات و الأرض و أعلم ما تُبشرون و ما كنتم تكتمون

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

قال الإمام لما قيل لهم هو الذي خلق لكم ما في الأرض جميعاً الآية قالوا متى كان هذا فقال الله عز وجل و إذ قال ربك انبئني هذا الخلق أي ما في الأرض جميعاً لكم حين قال ربك للملائكة الذين كانوا في الأرض مع إبليس و قد طردوا عنها الحين بني الجن و حقت العبادت - إني جاعل في الأرض خليفة بدلاً منكم و رافعكم منها فاشهد ذلك عليهم لأن العبادت عند رجوعهم إلى السماء تكون أثقل عليهم

The Imam (Hassan Al-Askari^{asws} said): 'When it is said to them **He it is Who Created for you the entirety of what is in the earth [2:29]** – the Verse, they are saying, 'When was this?' Allah^{azwj} Mighty and Majestic Said **when your Lord said to the Angels** those who were in the earth along with Iblees^{la}, and the Jinns from the Clan of Al-Jaan had been expelled from it, and the worship was light (easy) - **I am going to Make a Caliph in the earth** as a replacement from

¹⁶³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 47

you all and will be Raising you from it. But that was grievous upon them, because the worship during their return to the sky would have become heavier upon them.

فَ قَالُوا رَبَّنَا اجْعَلْ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ كَمَا فَعَلْتَهُ الْجِنُّ بَنُو الْجَانِّ الَّذِينَ قَدْ طَرَدْنَا عَنْ هَذِهِ الْأَرْضِ - وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ نَتَرْتَهُكَ عَمَّا لَا يَلِيْقُ بِكَ مِنَ الصِّغَاتِ وَ نُقَدِّسُ لَكَ نُطَهِّرُ أَرْضَكَ مِمَّنْ يَعْصِبُكَ -

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

قَالَ اللهُ تَعَالَى إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ إِنِّي أَعْلَمُ مِنَ الصَّالِحِ الْكَائِنِ فِيمَنْ أَجْعَلُهُمْ بَدَلًا مِنْكُمْ مَا لَا تَعْلَمُونَ وَ أَعْلَمُ أَيْضًا أَنَّ فِيكُمْ مَنْ هُوَ كَافِرٌ فِي بَاطِنِهِ مَا لَا تَعْلَمُونَهُ وَ هُوَ إِنِّي لَيْسَ لَعْنَةُ اللهِ

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

ثُمَّ قَالَ وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا أَنْبِيََاءَ اللهِ وَ أَسْمَاءَ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ الطَّيِّبِينَ مِنَ الْهَيْمَاءِ وَ أَسْمَاءَ رِجَالٍ مِنْ خِيَارِ شِيَعَتِهِمْ وَ عُصَاةَ أَعْدَائِهِمْ - ثُمَّ عَرَضَهُمْ عَرَضَ مُحَمَّدًا وَ عَلِيًّا وَ الْأَيْمَةَ - عَلَى الْمَلَائِكَةِ أَيَّ عَرَضَ أَشْبَاهَهُمْ وَ هُمْ أَنْوَارٌ فِي الْأُظْلَمَةِ -

Then He^{-azwj} Said: **And He Taught Adam the names, all of them** - The names of the Prophets^{-as} of Allah^{-azwj} and the names of Muhammad^{-saww} and Ali^{-asws} and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws} and the goodly from their^{-asws} Progeny^{-asws} and good Shias of theirs^{-asws} and their^{-asws} hardened enemies **then presented them** - presented Muhammad^{-saww} and Ali^{-asws} and the Imams^{-asws} **to the Angels** – i.e., their^{-asws} resemblances, and they^{-asws} were 'Anwaar' (Lights) in the shadows.

فَقَالَ أَنْبِيُّونَ بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ أَنْ جَمِيعَكُمْ تُسَبِّحُونَ وَ تُقَدِّسُونَ وَ أَنْ تَرَكْتُمْ هَاهُنَا أَصْلَحَ مِنْ إِيْرَادِ مَنْ بَعْدَكُمْ أَيَّ فِكَمَا لَمْ تَعْرِفُوا غَيْبَ مَنْ فِي خِلَالِكُمْ فَبِالْحَرِيِّ أَنْ لَا تَعْرِفُوا الْعَيْبَ الَّذِي لَمْ يَكُنْ كَمَا لَا تَعْرِفُونَ أَسْمَاءَ أَشْخَاصٍ تَرَوْنَهَا

And He Said: Tell Me their names if you were truthful – The entirety of you are glorifying and extolling the Holiness and you are neglecting over here the suitability of the ones after you – i.e., so just as you are not recognising the unseen – the one who in your midst (Iblees^{-la}) – it is appropriate that you will not be recognising the unseen which has yet to come into existence, just as you are not recognising the names of the personalities^{-asws} you are seeing.

قَالَتِ الْمَلَائِكَةُ سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ الْعَلِيمُ بِكُلِّ شَيْءٍ الْحَكِيمُ الْمُصِيبُ فِي كُلِّ فِعْلٍ

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

فَقَالَ اللَّهُ تَعَالَى - يَا آدَمُ أَنْبِئْ هَؤُلَاءِ الْمَلَائِكَةَ بِأَسْمَائِهِمْ أَسْمَاءَ الْأَنْبِيَاءِ وَ الْأَيْمَةَ ع- فَلَمَّا أَنْبَأَهُمْ عَرَفُوهَا أَخَذَ عَلَيْهِمُ الْعَهْدَ وَ الْمِيثَاقَ بِالْإِيمَانِ بِهِمْ وَ التَّفْضِيلِ لَهُمْ -

Allah^{-azwj} the Mighty and Majestic (Said): **O Adam! Inform them of their names** - The names of the Prophets^{-as} and the Imams^{-asws}. **Then when he had informed them of their names**, they recognised them^{-asws} and the Pact was Taken upon them, and the Covenant, with the believing in them^{-asws} and of preferring them^{-asws}.

قَالَ اللَّهُ تَعَالَى عِنْدَ ذَلِكَ - أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ سِرِّهَا- وَ أَعْلَمُ مَا تُبْدُونَ وَ مَا كُنْتُمْ تَكْتُمُونَ مَا كَانَ يَنْتَقِذُهُ إِلَّا بِإِذْنِ اللَّهِ عَلَى آدَمَ إِذْ أَمَرَ بِطَاعَتِهِ وَ إِهْلَاكِهِ إِنْ سُلِطَ عَلَيْهِ وَ مِنْ اعْتِقَادِكُمْ أَنَّهُ لَا أَخَدَ يَأْتِي بَعْدَكُمْ إِلَّا وَ أَنْتُمْ أَفْضَلُ مِنْهُ بَنَ مُحَمَّدٌ وَ آلُهُ الطَّيِّبُونَ أَفْضَلُ مِنْكُمْ الَّذِينَ أَنْبَأَكُمْ آدَمَ بِأَسْمَائِهِمْ

Allah^{-azwj} the Exalted Said during that **Did I not Say to you that I Know unseen of the skies and the earth** – their secrets - **and I know what you are manifesting and what you have been concealing?** – and what Iblees^{-la} believed in from the refusal upon Adam^{-as} if I^{-azwj} were to Command with obeying him^{-as}, and his^{-as} destroying him^{-as} if he^{-la} was to (allowed to) overcome upon him^{-as}, and from your beliefs that there would be no one coming after you all except and you would be superior than him. But, Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws} are superior to you all, those whom Adam^{-as} informed you with their^{-asws} names.¹⁶⁴

49- شي، تفسير العياشي عن سلمان الفارسي رضي الله عنه قال: إِنَّ اللَّهَ لَمَّا خَلَقَ آدَمَ فَكَانَ أَوَّلَ مَا خَلَقَ عَيْنَاهُ فَجَعَلَ يُنْظَرُ إِلَى جَسَدِهِ كَيْفَ خُلِقَ

‘Tafseer Al-Ayyashi’ - Salman Al-Farsy^{-ra} said, ‘When Allah^{-azwj} Created Adam^{-as}, the first of what was created were his^{-as} eyes, so he^{-as} went on to look at his^{-as} own body how it had been created.

فَلَمَّا حَانَتْ وَ لَمْ يَتْبَالِغِ الْخُلُقُ فِي رِجْلَيْهِ أَرَادَ الْقِيَامَ فَلَمْ يَقْدِرْ وَ هُوَ قَوْلُ اللَّهِ خُلِقَ الْإِنْسَانُ عَجُولًا

When the time drew nearer, and the creation had yet to reach his^{-as} legs, he^{-as} intended to stand, but was not able to. And these are the Words of Allah^{-azwj}: “And the human being is Created hasty! (P.S. – the Verse is recorded differently in the Quran 17:11 as **and the human being was always hasty [17:11]**).

وَ إِنَّ اللَّهَ لَمَّا خَلَقَ آدَمَ وَ نَفَخَ فِيهِ لَمْ يَلْبَثْ أَنْ تَنَاوَلَ عُنُقُودًا فَآكَلَهُ

And when Allah^{-azwj} Created Adam^{-as} and Blew (Spirit) into him^{-as}, it was not long before he^{-as} grabbed a cluster and ate it.¹⁶⁵ (P.S. – This is not a Hadeeth)

50- شي، تفسير العياشي عن هشام بن سالم عن أبي عبد الله ع قال: لَمَّا خَلَقَ اللَّهُ آدَمَ نَفَخَ فِيهِ مِنْ رُوحِهِ وَتَبَّ لِيُثْمِرَ قَبْلَ أَنْ يُسْتَمَّ خُلُقُهُ فَسَقَطَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ خُلِقَ الْإِنْسَانُ عَجُولًا

¹⁶⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 48

¹⁶⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 49

'Tafseer Al-Ayyashi' - From Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Created Adam^{-as} and Blew His^{-azwj} Spirit into him^{-as}, he^{-as} leapt up to stand before his^{-as} creation was completed, so he^{-as} fell down. So, Allah^{-azwj} Mighty and Majestic Said: "And the human being is Created hasty! (P.S. – the Verse is recorded differently in the Quran 17:11 as **and the human being was always hasty [17:11]**).¹⁶⁶

51- شي، تفسير العياشي عن جميل بن دراج عن أبي عبد الله ع قال: سألتُهُ عن إبليسَ أكانَ مِنَ الملائكةِ وَ هلَ كانَ يلي مِن أمرِ السماءِ شيئاً قالَ لَمْ يَكُنْ مِنَ الملائكةِ وَ لَمْ يَكُنْ يلي مِن السماءِ شيئاً

'Tafseer Al-Ayyashi' - From Jameel Bin Daraj,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Iblees^{-la}, 'Was he^{-la} from the Angels? And did he^{-la} follow anything from the Commands of the sky?' He^{-asws} said: 'He^{-la} was not from the Angels, and did not follow anything from the Commands of the sky.

كانَ مِنَ الجِنِّ وَ كانَ مَعَ الملائكةِ وَ كانتِ الملائكةُ تراهُ أَنَّهُ مِنها وَ كانَ اللهُ يَعْلَمُ أَنَّهُ لَيْسَ مِنها فَلَمَّا أَمَرَ بالسُّجودِ كانَ مِنْهُ الَّذي كانَ

He^{-la} was from the Jinn, but he^{-la} was (residing) among the Angels. And the Angels used to see that he^{-la} from among them, and Allah^{-azwj} Taught that he^{-la} was not from them. When Commanded for the prostration, it happened from him^{-la} what happened.¹⁶⁷

52- شي، تفسير العياشي عن هشام بن سالم عن أبي عبد الله ع قال: أَمَرَ اللهُ إبليسَ بالسُّجودِ لِأَدَمَ مُشافَهَةً فَقَالَ وَ عَزَّتْكَ لَيْتَ أَعْفَيْتَنِي مِنَ السُّجودِ لِأَدَمَ لِأَعْبُدَنَّكَ عِبَادَةً ما عَبَدَهَا خَلْقٌ مِنْ خَلْقِكَ

'Tafseer Al-Ayyashi' - From Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Commanded Iblees^{-la} with the Sajdah to Adam^{-as} Verbally, but he^{-la} said, 'Excuse me^{-la} from doing Sajdah to Adam^{-as} (and) I^{-la} will worship You^{-azwj} with such a worship, no creature from Your^{-azwj} creatures has worshipped (like) it.¹⁶⁸

53- وَ فِي رِوَايَةٍ أُخْرَى عَنْ هِشامِ عَنْهُ ع وَ لَمَّا خَلَقَ اللهُ آدَمَ قَبْلَ أَنْ يَنْفُخَ فِيهِ الرُّوحَ كانَ إبليسُ يَمْزُجُ بِهِ فَيَضْرِبُهُ بِرِجْلِهِ فَيَدْبُ فَيَقُولُ إبليسُ لِأَمْرِ ما خُلِقْتُ

And in another report from Hisham,

'From him^{-asws}: 'When Allah^{-azwj} Created Adam^{-as} before He^{-azwj} had Blown the Spirit into him^{-as}, Iblees^{-la} passed by him^{-as} and struck him^{-as} with his^{-la} leg and Iblees^{-la} said, 'For a matter (command) is what you^{-as} have been Created.¹⁶⁹

¹⁶⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 50

¹⁶⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 51

¹⁶⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 52

¹⁶⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 53

54- ك، الكافي عدّة من أصحابنا عن أحمد بن محمد بن محمد بن سينان عن أبي عبد الله عن أبي عبد الله ع قال: بيننا أبي ع وأنا في الطواف إذ أقبل رجل سرحب من الرجال فقلت وما السرحب أصلحك الله فقال الطويل فقال السلام عليكم وأدخل رأسه بيني وبين أبي

'Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Abbad Imran Bin Atiyya,

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

قَالَ فَالْتَمَعْتُ إِلَيْهِ أَبِي وَ أَنَا فَرَدَدْنَا عَلَيْهِ السَّلَامَ ثُمَّ قَالَ أَسْأَلُكَ رَحِمَكَ اللَّهُ فَقَالَ لَهُ أَبِي نَقِضِي طَوَافَنَا ثُمَّ نَسَأَلْنِي

He^{-asws} said: 'My^{-asws} father^{-asws} and I^{-asws} turned towards him, and we^{-asws} returned the greeting. Then he said, 'I would like to ask you^{-asws} (a question), may Allah^{-azwj} have Mercy on you^{-asws}'. My^{-asws} father^{-asws} said to him: 'We^{-asws} shall complete our^{-asws} *Tawaaf*, then you can ask me^{-asws}'.

فَلَمَّا قَضَى أَبِي الطَّوَّافَ دَخَلْنَا الْحِجْرَ فَصَلَّيْنَا الرَّكَعَاتِ ثُمَّ التَّمَعْتُ فَقَالَ ابْنُ الرَّجُلِ يَا بُنَيَّ إِذَا هُوَ وَرَاءَهُ فَذْ صَلَّى فَقَالَ مِّنَ الرَّجُلِ فَقَالَ مِنْ أَهْلِ الشَّامِ فَقَالَ وَ مِنْ أَبِي أَهْلِ الشَّامِ فَقَالَ مِمَّنْ يَسْكُنُ بَيْتَ الْمَقْدِسِ فَقَالَ قَرَأْتَ الْكِتَابَيْنِ قَالَ نَعَمْ قَالَ سَلْ عَمَّا بَدَا لَكَ

When my^{-asws} father^{-asws} completed the *Tawaaf*, we^{-asws} went over to the (Black) Stone, and we^{-asws} Prayed two Cycles. Then he^{-asws} turned, so he^{-asws} said: 'Where is the man, O my^{-asws} son^{-asws}? There he was, behind him^{-asws}, having had Prayed. He^{-asws} said: 'From whom is the man?' He said, 'From the people of Syria'. He^{-asws} said: 'And from which people of Syria?' He said, 'From the dwellers of Bayt Al-Maqdis'. He^{-asws} said: 'You recite the two Books?' He said, 'Yes'. He^{-asws} said: 'Ask about whatever comes to you'.

فَقَالَ أَسْأَلُكَ عَنْ بَدْءِ هَذَا الْبَيْتِ وَ عَنْ قَوْلِهِ ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ وَ عَنْ قَوْلِهِ- وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ

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

فَقَالَ يَا أَخَا أَهْلِ الشَّامِ اسْمَعْ حَدِيثَنَا وَ لَا تَكْذِبْ عَلَيْنَا فَإِنْ مِنْ كَذَبَ عَلَيْنَا فِي شَيْءٍ فَإِنَّهُ كَذَبَ عَلَى رَسُولِ اللَّهِ ص وَ مَنْ كَذَبَ عَلَى رَسُولِ اللَّهِ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ مَنْ كَذَبَ عَلَى اللَّهِ عَذَّبَهُ اللَّهُ عَزَّ وَ جَلَّ

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

أَمَّا بَدْءُ هَذَا الْبَيْتِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِلْمَلَائِكَةِ- إِي جَاعِلٍ فِي الْأَرْضِ خَلِيفَةً فَرَدَّتِ الْمَلَائِكَةُ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَقَالَتْ أَعْجَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ

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

فَأَعْرَضَ عَنْهَا فُرَاتٌ أَنَّ ذَلِكَ مِنْ سَخَطِهِ فَلَادَتْ بِعَرْشِهِ فَأَمَرَ اللَّهُ مَلَكًا مِنَ الْمَلَائِكَةِ أَنْ يَجْعَلَ لَهُ بَيْتًا فِي السَّمَاءِ السَّادِسَةِ يُسَمَّى الضَّرْحَ بِإِزَاءِ عَرْشِهِ فَصَيَّرَهُ لِأَهْلِ السَّمَاءِ يَطُوفُونَ بِهِ يَطُوفٌ بِهِ سَبْعُونَ أَلْفَ مَلَكٍ فِي كُلِّ يَوْمٍ لَا يُعُودُونَ وَ يَسْتَغْفِرُونَ

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

فَلَمَّا أَنْ هَبَطَ آدَمُ إِلَى الدُّنْيَا أَمَرَهُ بِمَرْقَةِ هَذَا الْبَيْتِ وَ هُوَ بِإِزَاءِ ذَلِكَ فَصَيَّرَهُ لِآدَمَ وَ ذُرِّيَّتِهِ كَمَا صَيَّرَ ذَلِكَ لِأَهْلِ السَّمَاءِ قَالَ صَدَقَتْ يَا ابْنَ رَسُولِ اللَّهِ

When Adam^{-as} descended to the sky of the world, He^{-azwj} Commanded him^{-as} with the restoration of this House, and it is parallel to that. He^{-azwj} Rendered it for Adam^{-as} and his^{-as} offspring, just as that was Rendered to the inhabitants of the sky'. He said, 'You^{-asws} speak the truth, O son^{-asws} of Rasool-Allah^{-saww} 170

55 ~~أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُسٍ فِي كِتَابِ سَعْدِ الشُّعْرَاءِ مِنْ صَحَائِفِ إِدْرِيسَ النَّبِيِّ ع قَالَ: فِي صَفِيَّةٍ خَلَقَ آدَمُ إِنَّ الْأَرْضَ عَرَضَهَا اللَّهُ جَلَّ جَلَالُهُ أَنَّهُ يَخْلُقُ مِنْهَا خَلْقًا فَرِسْتُهُمْ مِنْ يُعْلِمُهُ وَ مَنْ يَعْتَصِبُهُ فَأَقْشَعَرَّتِ الْأَرْضُ وَ اسْتَعْظَمَتِ اللَّهُ وَ سَأَلْتُهُ لَا يَأْخُذُ عَنْهَا مَنْ يَعْتَصِبُهُ وَ يَدْخُلُ النَّارَ وَ إِنَّ جَبْرَائِيلَ أَتَاهَا لِأَخْذِ مِنْهَا طِينَةً آدَمَ ع فَسَأَلْتُهُ بِعِزَّةِ اللَّهِ أَنْ لَا يَأْخُذَ مِنْهَا شَيْئًا سَأَلْتُ تَضَرَّعًا إِلَى اللَّهِ تَعَالَى وَ تَضَرَّعْتُ فَأَمَرَهُ اللَّهُ تَعَالَى بِالْانْتِصِرَافِ عَنْهَا فَأَمَرَ اللَّهُ مِيكَائِيلَ فَأَقْشَعَرَّتْ وَ تَضَرَّعْتُ وَ سَأَلْتُ فَأَمَرَهُ اللَّهُ تَعَالَى بِالْانْتِصِرَافِ عَنْهَا فَأَمَرَ اللَّهُ تَعَالَى بِإِسْرَائِيلَ بِذَلِكَ فَأَقْشَعَرَّتْ وَ سَأَلْتُ وَ تَضَرَّعْتُ فَأَمَرَهُ اللَّهُ بِالْانْتِصِرَافِ عَنْهَا فَأَمَرَ عِزْرَائِيلَ فَأَقْشَعَرَّتْ وَ تَضَرَّعْتُ فَقَالَ قَدْ أَمَرَنِي رَبِّي بِأَمْرٍ أَنَا مَاهِضٌ لَهُ سِرِّكَ ذَلِكَ أَمْ سَأَلِكَ فَتَبِعْتَ مِنْهَا كَمَا أَمَرَ اللَّهُ ثُمَّ صَدَدَ بِهَا إِلَى مَوْفِقِهِ فَقَالَ اللَّهُ لَهُ كَمَا وَ لَيْتَ فَتَبِعْتَهَا مِنَ الْأَرْضِ وَ هِيَ كَارِهَةٌ كَذَلِكَ تَلِي فَتَبِعَ أَرْوَاحَ كُلِّ مَنْ عَلَيْهَا وَ كُلُّ مَا فَضَيْتَ عَلَيْهِ الْمَوْتَ مِنَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ فَلَمَّا كَانَ صَبَاحَ يَوْمِ الْأَحَدِ الْثَّانِي الْيَوْمِ الثَّامِنِ مِنْ خَلْقِ الدُّنْيَا فَأَمَرَ اللَّهُ مَلَكًا فَمَجَّعَ طِينَةَ آدَمَ فَخَلَطَ بِغَضِّهَا بِبَعْضِ ثَمَرِهَا أَرْبَعِينَ سَنَةً ثُمَّ جَعَلَهَا لَارِبًا ثُمَّ جَعَلَهَا حَمًا مَسْئُومًا أَرْبَعِينَ سَنَةً ثُمَّ جَعَلَهَا صَلْمًا أَلَا كَالْمَصَارِ أَرْبَعِينَ سَنَةً ثُمَّ قَالَ لِلْمَلَائِكَةِ بَعْدَ عَشْرِينَ وَ مِائَةِ سَنَةٍ مَنذُ جُمِرَ طِينَةَ آدَمَ ~~إِنِّي خَالِقٌ يُشْرَأُ مِنْ طِينٍ فَيُؤَادَا سَوِيَّتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَتَعَالَوْا لَهُ سَاجِدِينَ~~ فَتَعَالَوْا نَعَمْ فَقَالَ فِي الصُّغْفِ مَا هَذَا لَفَطُهُ فَخَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ الَّتِي صَوَّرَهَا فِي اللَّوحِ الْمَحْفُوظِ يقول علي بن طاووس فاستقط بعض المسلمين بعض هذا الكلام و قال إن الله خلق آدم على صورته فاعتقد الجسم فاستحاج المسلمون إلى تأويلات الحديث و قال في الصُّغْفِ ثُمَّ جَعَلَهَا جَسَدًا مُلْتَمَى عَلَى طَرِيقِ الْمَلَائِكَةِ الَّتِي [الَّذِي خ ل] تَضَعُهُ فِيهِ إِلَى السَّمَاءِ أَرْبَعِينَ سَنَةً ثُمَّ ذَكَرَ تَنَاسُلَ الْبَيْنِ وَ فَسَادَهُمْ وَ هَرَبَ إِبْلِيسَ مِنْهُمْ إِلَى اللَّهِ وَ سَأَلَهُ أَنْ يَكُونَ مَعَ الْمَلَائِكَةِ وَ إِجَابَتُهُ سُؤَالِهِ وَ مَا وَقَعَ مِنَ الْبَيْنِ حَتَّى أَمَرَ اللَّهُ إِبْلِيسَ أَنْ يَنْزِلَ مَعَ الْمَلَائِكَةِ لِيَطْرُقَ الْبَيْنَ فَتَنْزَلَ وَ طَرَدَهُمْ عَنِ الْأَرْضِ الَّتِي أُنْشِدُوا فِيهَا وَ فَسَخَ كَيْفِيَّتَهُ خَلَقَ الرُّوحَ فِي أَحْضَاءِ آدَمَ وَ اسْتَوَاجِبَهُ بِحَالِيسًا وَ أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ فَسَجَدُوا لَهُ إِلَّا إِبْلِيسَ كَانَ مِنَ الْبَيْنِ فَلَمْ يَسْجُدْ لَهُ فَطَسَسَ آدَمَ فَقَالَ اللَّهُ يَا آدَمُ قُلِ الْمُحْسِنِينَ فَقَالَ اللَّهُ رَبِّ الْعَالَمِينَ قَالَ اللَّهُ رَبِّ الْعَالَمِينَ قَالَ اللَّهُ رَبِّ الْعَالَمِينَ قَالَ اللَّهُ رَبِّ الْعَالَمِينَ وَ تَعَبَّدِي وَ تَحَمَّدي وَ تُؤْمِنِي وَ لَا تُكْفُرِي وَ لَا تُشْرِكِي بِي شَيْئًا~~

(P.S. – This is not a Hadeeth)¹⁷¹

¹⁷⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 54

¹⁷¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 55

56- نَحَجَّ، نَحَجَّ الْبَلَاغَةَ فِي صِفَةِ خَلْقِ آدَمَ ثُمَّ جَمَعَ سُبْحَانَهُ مِنْ حَزْنِ الْأَرْضِ وَ سَهْلِيهَا وَ عَدْبِهَا وَ سَبَجِهَا تُرْبَةً سَنَّتْهَا بِالْمَاءِ حَتَّى خَلَصَتْ وَ لَاطَهَا بِالْبِلَّةِ حَتَّى لَزَبَتْ فَجَبَلَ مِنْهَا صُورَةً ذَاتَ أَعْتَائٍ وَ وُضُولٍ وَ أَعْضَاءٍ وَ فُضُولٍ- أَجْمَدَهَا حَتَّى اسْتَمْسَكَتْ وَ أَصْلَدَهَا حَتَّى صَلَصَلَتْ لَوْقَتٍ مَعْدُودٍ وَ أَجَلٍ مَعْلُومٍ

‘Nahj Al Balagah’ –

‘In a description of the creation of Adam^{as}, he (Amir Al-Momineen^{asws}) said: ‘Then the Glorious Gathered from the rugged of the earth, and its soft, and its fresh and its marshy clay, and He^{azwj} Dipped it in the water until it was pure, and kneaded it with the wetness until it was sticky. Then He^{azwj} formed from it an image with curves, and joints, and limbs and segments, froze it until it adhered, and solidified it until it dried, for a numbered time and a known duration.

ثُمَّ نَفَخَ فِيهَا مِنْ رُوحِهِ فَمَثَلَتْ إِنْسَانًا ذَا أَدْهَانٍ يُجِيلُهَا وَ فِكْرٍ يَتَصَرَّفُ بِهَا وَ جَوَارِحٍ يَخْتَدِمُهَا وَ أَدَوَاتٍ يُفَلِّئُهَا وَ مَعْرِفَةٍ يُفْرُقُ بِهَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ الْأَدْوَابِ وَ الْمَشَامِ وَ الْأَلْوَانِ وَ الْأَجْناسِ مَعْجُونًا بِطَبِيبَةِ الْأَلْوَانِ الْمُخْتَلِفَةِ وَ الْأَشْيَاءِ الْمُؤْتَلِفَةِ وَ الْأَضْدَادِ الْمُتَعَادِيَةِ وَ الْأَخْلَاطِ الْمُتَبَايِنَةِ مِنَ الْحَرِّ وَ الْبَرْدِ وَ اللَّبَلَةِ وَ الْجُمُودِ وَ الْمَسَاءَةِ وَ السُّرُورِ

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

وَ اسْتَأْذَى اللَّهُ سُبْحَانَهُ وَ تَعَالَى الْمَلَائِكَةَ وَ دَبِعْتَهُ لَدَيْهِمْ وَ عَهْدَ وَصِيَّتِهِ إِلَيْهِمْ فِي الْإِدْعَانِ بِالسُّجُودِ لَهُ وَ الْخُتُوعِ لِتَكْرِمَتِهِ فَقَالَ سُبْحَانَهُ وَ تَعَالَى اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ وَ قَبِيلَهُ اغْتَرَبْتُمْ الْحَمِيَّةَ وَ غَلَبَتْ عَلَيْهِمُ الشَّقْوَةُ وَ تَعَزَّزُوا بِخَلْقَةِ النَّارِ وَ اسْتَوْهَنُوا خَلْقَ الصَّلْصَالِ

Then Allah^{azwj} the Glorious and Exalted Called the Angels to fulfil their pledges and Covenanted His^{azwj} Advice to them regarding the submission with the Sajdah to Him^{azwj}, and the humbleness to His^{azwj} Honouring. The Glorious and Exalted Said: **Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. [2:34]**. Fanaticism faced him^{la}, and the wretchedness overcame him^{la}, and held dead the creation of the fire, and belittled the creation of the clay.

فَأَعْطَاهُ اللَّهُ النَّظْرَةَ اسْتِحْقَاقًا لِلْسُّحْطَةِ وَ اسْتِمَامًا لِلْبَلِيَّةِ وَ إِجَارًا لِلْعِدَةِ فَقَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Allah^{azwj} Gave him^{la} the Look (Consideration) deserving of the Wrath, and Complete the Trial, and Fulfil the count, so He^{azwj} Said: **He said: “So you are from the Respited ones [15:37] Up to the Day of the known time” [15:38]**.

ثُمَّ أَسْكَنَ سُبْحَانَهُ آدَمَ دَارًا أَرْغَدَ فِيهَا عَيْشُهُ وَ آمَنَ فِيهَا مَحَلَّتُهُ وَ حَذَرَهُ إِبْلِيسَ وَ عَادَاوَتَهُ فَأَعْتَرَهُ عَدُوَّهُ نَفَاسَةً عَلَيْهِ بِدَارِ الْمَقَامِ وَ مُرَافَقَةَ الْأَبْرَارِ فَبَاعَ الْيَقِينَ بِشِكْرِهِ وَ الْعَزِيمَةَ بِوَهْنِهِ وَ اسْتَبَدَّلَ بِالْجَدَلِ وَجَلًّا وَ بِالْإِعْتِرَارِ نَدْمًا

Then the Glorious Settled Adam^{as} in the House for a pleasant live therein, and secure his^{as} place, and Cautioned him^{as} of Iblees^{la}, and his^{la} enmity. He^{la} was treacherous with him^{as} and inimical to him^{as} to make it unpleasant upon him^{as} the house of staying, and his^{as}

introduction to the righteous ones. He^{-as} sold his^{-as} conviction for the doubt, and the determination for weakness, and replaced happiness with controversy, and the prestige with regret.

ثُمَّ بَسَطَ اللَّهُ سُبْحَانَهُ لَهُ فِي تَوْبَتِهِ وَ لَقَاهُ كَلِمَةً رَحْمَتِهِ وَ وَعَدَهُ الْمَرَدَّ إِلَى جَنَّتِهِ فَأَهْبَطَهُ إِلَى دَارِ الْبَلِيَّةِ وَ تَنَاسَلَ الدُّرَيْتَةَ إِلَى آخِرِ الْخُطْبَةِ

Then Allah^{-azwj} the Glorious Extended to him^{-as} during his^{-as} repentance, and Cast unto him^{-as} the phrases of His^{-azwj} Mercy, and Promised him^{-as} the return to His^{-azwj} Paradise. Then He^{-azwj} Descended him^{-as} to the house of afflictions (Trials) and the procreation of his^{-as} offspring – up to the end of the sermon.¹⁷²

57- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق بإسناده عن ابن محبوب عن مقاتل بن سليمان قال: سألت أبا عبد الله ع كم كان طول آدم على نبيتنا وآله و عليه السلام حين هبط به إلى الأرض و كم كانت طول حواء

‘Qasas Al-Anbiya^{-as}’ - By the chain going up to Al Sadouq, by his chain, from Ibn Mahboub, from Maqatal Bin Suleyman who said,

‘I asked Abu Abdullah^{-asws}, ‘How much was the height of Adam^{-as} over our Prophet^{-saww} when he^{-as} was descended with to the earth, and how much was the height of Hawwa^{-as}?’

قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ ع أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَهْبَطَ آدَمَ وَ زَوْجَتَهُ حَوَاءَ عَلَى الْأَرْضِ كَانَتْ رِجْلَاهُ عَلَى نَبِيَّةِ الصَّفَا وَ رَأْسُهُ دُونَ أَفْقِ السَّمَاءِ وَ أَنَّهُ شَكَا إِلَى اللَّهِ مَا يُصِيبُهُ مِنْ حَرِّ الشَّمْسِ فَصَبَّرَ طَوْلَهُ سَبْعِينَ ذِرَاعاً بِذِرَاعِهِ وَ جَعَلَ طَوْلَ حَوَاءَ خَمْسَةً وَ ثَلَاثِينَ ذِرَاعاً بِذِرَاعِهَا

He^{-asws} said: ‘We^{-asws} found in the Book of Ali^{-asws} that when Allah^{-azwj} Mighty and Majestic Sent Adam^{-as} and his^{-as} wife Hawwa^{-as} down to the earth, his^{-as} legs were upon a peak of Al-Safa, and his^{-as} head was below the horizon of the sky, and he^{-as} complained to Allah^{-azwj} what was hitting him^{-as} from the heat of the sun, so his^{-as} height came to be of seventy cubits of his^{-as} forearm, and the height of Hawwa^{-as} was Made to be of thirty-five cubits, with her^{-as} forearm.¹⁷³

باب 2 سجود الملائكة و معناه و مدة مكثه عليه السلام في الجنة و أنها أية جنة كانت و معنى تعليمه الأسماء

CHAPTER 2 – SAJDAH OF THE ANGELS AND ITS MEANING, AND THE PERIOD OF HIS^{-as} REMAINING IN THE PARADISE, AND WHICH GARDEN WAS IT, AND MEANING OF TEACHING HIM^{-as} THE NAMES

الآيات البقرة وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

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

¹⁷² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 56

¹⁷³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 1 H 57

الأعرافَ وَ لَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

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

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

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

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

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

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

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

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ

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

قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He said, ‘So, due to Your Deviating me, I will sit (in ambush) for them on Your Straight Path [7:16]

ثُمَّ لَا يَنبَغُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ وَ لَا يَجِدُ أَكْثَرُهُمْ شَاكِرِينَ

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

قَالَ اخْرُجْ مِنْهَا مَذْذُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

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

الحجرَ وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمِإٍ مَسْنُونٍ

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

وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

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

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا

And when your Lord Said to the Angels: "I will Create a person from clay of matured mud, altered [15:28]

مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

So, when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah" [15:29]

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

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

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ

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

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ

He said: "O Iblees! What is the matter with you that you are not becoming with the prostrating ones?" [15:32]

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

He said, 'I will not become one to do Sajdah to a person You Created from clay of matured mud, altered' [15:33]

قَالَ فَاحْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

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

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ

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

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

He said, 'Lord! Then Respite me up to the Day they would be Resurrected' [15:36]

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

He said: "So you are from the Respited ones [15:37]

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Up to the Day of the known time” [15:38]

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said, ‘Lord! Due to You having Mised me, I will adorn for them in the earth and will mislead them in their entirety [15:39]

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

Except for Your servants from them, the sincere ones’ [15:40]

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

He said: “This Path of Ali is Straight” [15:41]

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ

Surely, (as for) My servants, there wouldn’t be any authority for you upon them, except for the ones who follow you from the straying ones [15:42]

الْأَسْرَى وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِيناً

(Surah) Al Asra’a: **And when We Said to the Angels: “Do Sajdah to Adam!” They did Sajdah, except Iblees. He said, ‘Should I do Sajdah to one You Created as clay?’ [17:61]**

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأُحْتَكِبَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلاً

He (Iblees) said, ‘Do You See this one whom You have Honoured over me? If You were to Respite me to the Day of Qiyamah I will destroy his offspring except a few’ [17:62]

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُوراً

He Said: “Go away! The ones from them who follow you, then Hell would be your Recompense, a full Recompense [17:63]

وَ اسْتَفْزِرْ مِنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ اجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ وَ شَارِكْهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ عَدَّهُمْ وَ مَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُوراً

And deceive the ones you can from them by your voice and bring against them your cavalry and your infantry, and participate in their wealth and their children and promise them!” And the Satan will not promise them except to deceive [17:64]

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ كَفَىٰ بِرَبِّكَ وَكِيلاً

Surely (as for) My servants, there isn't any authority for you upon them, and suffice with your Lord as a Protector [17:65]

الكهف وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

And when We Said to the Angels: "Do Sajdah to Adam!" So, they did Sajdah, except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. [18:50]

ص إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ

(Surah) Saad: **When your Lord said to the Angels: "I am going to Create a human from clay [38:71]**

فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!" [38:72]

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the Angels performed Sajdah, all of them altogether [38:73]

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

Except Iblees. He was arrogant, and he was from the Kafirs [38:74]

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ

He said: "O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?" [38:75]

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

He said, 'I am better than him. You Created me from fire and Created him from clay' [38:76]

قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

He Said: "Then Exit from it, for you are Pelted! [38:77]

وَ إِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

And surely upon you is My curse up to the Day of Religion (Reckoning)!" [38:78]

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

He said, 'Lord! Then respite me up to the Day they would be Resurrected' [38:79]

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

He Said: "So you are of the Respited ones [38:80]"

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Up to the Day of the known time!" [38:81]"

قَالَ فَبِعِزَّتِكَ لأَعُوذَنَّهُمْ أَجْمَعِينَ

He (Iblees) said, 'Then (I swear) by Your Honour! I will divert them all [38:82]"

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

Except Your servants from among them, the sincere ones' [38:83]"

قَالَ فَالْحَقُّ وَالْحَقُّ أَقْوَلُ

He said: "So the Truth (it is) and the Truth do I Speak [38:84]"

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

That I will fill Hell from you and from the ones from them who follow you, altogether!" [38:85]"

Notes – (non-Shia sources)

رُويَ عَنِ ابْنِ عَبَّاسٍ أَنَّ الْمَلَائِكَةَ كَانَتْ تُقَاتِلُ الْجِنَّ فَسَبَّ إِبْلِيسُ وَكَانَ صَغِيرًا وَكَانَ مَعَ الْمَلَائِكَةِ فَتُعْبَدُ مَعَهَا بِالْأَمْرِ بِالسُّجُودِ لِأَدَمَ فَسَجَدُوا وَ أَبِي إِبْلِيسُ فَلَدَلِكَ قَالَ اللَّهُ إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ

*It is reported by Ibn Abbas that the Angels were fighting the Jinn and Iblees^{la} was made a captive while he^{la} was young, and he^{la} was with the Angels and was worshipping with them at the Command of prostrating to Adam^{as}. They prostrated while Iblees^{la} refused. Due to that, Allah^{azwj} said: **except for Iblees. He was from the Jinn [18:50].***

و روى مجاهد و طاوس عنه أيضا أنه كان إبليس قبل أن يرتكب المعصية ملكا من الملائكة اسمه عزازيل و كان من سكان الأرض و كان سكان الأرض من الملائكة يسمون الجن و لم يكن من الملائكة أشد اجتهادا و أكثر علما منه

And it is reported by Mujahis and Twoos, from him (Ibn Abbas) as well – 'Before he^{la} (Iblees^{la}) committed the disobedience, he^{la} was an Angel from the Angels whose name was 'Azazel', and he^{la} was from the dwellers of the earth, and he^{la} was from dwellers of the earth from the Angels named as the Jinn, and from the Angels there did not happen to be anyone more diligent and more knowledgeable than him^{la}.

فلما تكبر على الله و أبي للسجود لآدم و عصاه لعنه و جعله شيطانا و سماه إبليس و كان من الكافرين أي كان كافرا في الأصل أو كان في علمه تعالى منهم أو صار منهم

When he^{-la} was arrogant to Allah and refused to prostrate to Adam^{-as} and disobeyed Him^{-azwj}, He^{-azwj} Cursed him^{-la} and Made him a Satan and Named him^{-la} as 'Iblees', and he^{-la} was from the disbelievers, i.e he^{-la} was a disbeliever in the origin, or in the Knowledge of the Exalted, he^{-la} was from them or came to be from them.

1- م، تفسير الإمام عليه السلام ج، الإحتجاج بالإسناد إلى أبي مُحَمَّدٍ العَسْكَرِيِّ ع فِي خَبَرٍ طَوِيلٍ يَدْكُرُ فِيهِ أَمْرَ الْعَقَبَةِ أَنَّ الْمُنَافِقِينَ قَالُوا لِرَسُولِ اللَّهِ ص أَخْبَرْنَا عَنْ عَلِيِّ ع أَنَّهُ أَفْضَلُ أُمَّ مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ

'Tafseer of the Imam (Hassan Al-Askari^{-asws}), 'Al-Ihtijaj' - By the chain going up to Muhammad Al-Askari^{-asws}, in a lengthy Hadeeth mentioning in it the matter of Al-Aqaba that the hypocrites said to Rasool-Allah^{-saww}, 'Is he^{-asws} superior or the Angels of Proximity of Allah^{-azwj}?'

فَقَالَ رَسُولُ اللَّهِ ص وَ هَلْ شَرَّفَتْ مَلَائِكَةُ اللَّهِ إِلَّا بِحُبِّهَا لِمُحَمَّدٍ وَ عَلِيٍّ وَ قَبُولِهَا لَوْلَا بَيْنَهُمَا إِنَّهُ لَا أَحَدٌ مِنْ مُحِبِّي عَلِيٍّ ع نَظَّفَ قَلْبَهُ مِنْ قَدَرِ الْغِيْثِ وَ الدَّعْلِ وَ الْعِلِّ وَ نَجَّاسَةِ الدُّنُوبِ إِلَّا لَكَانَ أَطَهَرَ وَ أَفْضَلَ مِنَ الْمَلَائِكَةِ

Rasool-Allah^{-saww} said: 'And are the Angels noble except by their love for Muhammad^{-saww} and Ali^{-asws}, and their acceptance of their^{-asws} Wilayah? There is no one from those who love Ali^{-asws}, and his heart has been cleansed from the filth of the deceit, and malice and corruption and the impurities of the sins – except (even) he would be cleaner and superior than the Angels.

وَ هَلْ أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِأَدَمَ إِلَّا لِمَا كَانُوا قَدْ وَضَعُوهُ فِي نَفْسِهِمْ أَنَّهُ لَا يَصِيرُ فِي الدُّنْيَا خَلْقٌ بَعْدَهُمْ إِذَا رَفَعُوا عَنْهَا إِلَّا وَ هُمْ يَعْنُونَ أَنْفُسَهُمْ أَفْضَلُ مِنْهُمْ فِي الدِّينِ فَضْلاً وَ أَعْلَمُ بِاللَّهِ وَ بَدِينِهِ عِلْماً

And was Allah^{-azwj} Commanding the Angels with the *Sajda* to Adam^{-as} except due to what they had placed it within themselves that there would be coming into the world, a creature after them when they have been raised from it – except and they were meaning their own selves – (who would be) superior than him^{-as} in the Religion excessively, and more knowledgeable with Allah^{-azwj} and His^{-azwj} Prophet^{-saww} of his^{-saww} Religion.

فَأَرَادَ اللَّهُ أَنْ يُعْرِفَهُمْ أَنَّهُمْ قَدْ أَخْطَئُوا فِي طَنُوبِهِمْ وَ اعْتِقَادَاتِهِمْ فَخَلَقَ آدَمَ وَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهَا عَلَيْهِمْ فَعَجَزُوا عَنْ مَعْرِفَتِهَا فَأَمَرَ آدَمَ أَنْ يُنَبِّئَهُمْ بِهَا وَ عَرَّفَهُمْ فَضْلَهُ فِي الْعِلْمِ عَلَيْهِمْ

Allah^{-azwj} Wanted them to understand that they were mistaken in their thinking and their beliefs. He^{-azwj} Created Adam^{-as} and Taught him^{-as} the Names, all of them. Then He^{-azwj} displayed these to them, but they were unable to recognise these (names). Then He^{-azwj} Commanded Adam^{-as} to inform them of these, and they recognised his^{-as} superiority regarding the knowledge, over them.

ثُمَّ أَخْرَجَ مِنْ صُلْبِ آدَمَ ذُرِّيَّةً مِنْهُمْ الْأَنْبِيَاءُ وَ الرُّسُلُ وَ الْخِيَارُ مِنْ عِبَادِ اللَّهِ أَفْضَلُهُمْ مُحَمَّدٌ ثُمَّ آلُ مُحَمَّدٍ وَ مِنَ الْخِيَارِ الْقَاضِيَيْنِ مِنْهُمْ أَصْحَابُ مُحَمَّدٍ وَ خِيَارُ أُمَّةِ مُحَمَّدٍ

Then He^{-azwj} Extracted from the forehead of Adam^{-as}, his^{-as} offspring – from whom were the Prophets^{-as}, and the Rasools^{-as}, and the Chosen ones from the servants of Allah^{-azwj}, the most

superior of them being Muhammad^{-saww}, the Progeny^{-asws} of Muhammad^{-saww}, and from the Chosen ones^{-asws} from them, the meritorious ones, the companions of Muhammad^{-saww} and the Chosen ones^{-asws} of the community of Muhammad^{-saww}.

وَ عَرَفَ الْمَلَائِكَةُ بِذَلِكَ أَنَّهُمْ أَفْضَلُ مِنَ الْمَلَائِكَةِ إِذَا احْتَمَلُوا مَا حُمِّلُوهُ مِنَ الْأَثْقَالِ وَ قَاسُوا مَا هُمْ فِيهِ مِنْ تَعَرُّضِ أَعْوَانِ الشَّيَاطِينِ وَ مُجَاهَدَةِ النَّفْسِ وَ اخْتِمَالِ أَدَى ثِقَلِ الْعِيَالِ وَ الْاجْتِهَادِ فِي طَلَبِ الْحَلَالِ وَ مُعَانَاةِ مُحَاطَةِ الْخَوْفِ مِنَ الْأَعْدَاءِ مِنْ لُصُوصِ مُحْزِفِينَ وَ مِنْ سَلَاطِينِ جَوْرَةِ قَاهِرِينَ وَ صُعُوبَةِ فِي الْمَسَالِكِ فِي الْمَضَائِقِ وَ الْمَخَافِ وَ الْأَجْزَاعِ وَ الْجِبَالِ وَ التَّلَالِ لِتَحْصِيلِ أَقْوَاتِ الْأَنْفُسِ وَ الْعِيَالِ مِنَ الطَّيِّبِ الْحَلَالِ

And due to that, the Angels recognised that they^{-asws} are more superior than the Angels (when they^{-asws} are bearing) what they^{-asws} are bearing from the load – and they compared what (situations) they^{-asws} were in from the exposure to the seduction of the Satans^{-la} and struggles of the selves and bearing the hardship of the weight of the dependants, and the striving in seeking the Permissible (earnings), and the risk of suffering from the enemies, fearing from the thieves, and the coercion from the tyrannical ruling authorities – and the difficulties of travelling in the narrow and fearful ways, and the valleys, and the mountains and the hills – in order to attain the livelihoods for themselves and their dependants from the good, the Permissible.

عَرَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ أَنَّ خِيَارَ الْمُؤْمِنِينَ يَحْتَمِلُونَ هَذِهِ الْبَلَايَا وَ يَتَخَلَّصُونَ مِنْهَا وَ يَتَحَارَبُونَ الشَّيَاطِينَ وَ يَهْرُمُوهُمْ وَ يُجَاهِدُونَ أَنْفُسَهُمْ بِدَفْعِهَا عَنْ شَهَوَاتِهَا وَ يَغْلِبُونَهَا مَعَ مَا رَكِبَ فِيهِمْ مِنْ شَهْوَةِ الْفُحُولَةِ وَ حُبِّ اللَّبَاسِ وَ الطَّعَامِ وَ الْعِزِّ وَ الرَّئَاسَةِ وَ الْفَخْرِ وَ الْحَيَلَاءِ وَ مَقَاسَاةِ الْعَنَاءِ وَ الْبَلَاءِ

Allah^{-azwj} Mighty and Majestic Made them recognise that the best of the Momineen – they are bearing these afflictions and are being finished off from these, and they are battling the Satans^{-la} and are defeating them, and they are fighting against their own selves by defending from their own lustful desires and are overcoming these, along with whatever is within them from the desires of the virility – and the love of the clothes, and the food, and the honour, and the governance, and the pride, and the snobbery, and causing troubles and the afflictions (to others).

مِنْ إِبْلِيسَ لَعَنَهُ اللَّهُ وَ عَفَارِيتهِ وَ حَوَاطِرِهِمْ وَ إِغْوَائِهِمْ وَ اسْتِهْوَائِهِمْ وَ دَفَعَ مَا يَكِيدُونَهُ مِنْ أَلَمِ الصَّبْرِ عَلَى سَمَاعِ الطَّعْنِ مِنْ أَعْدَاءِ اللَّهِ وَ سَمَاعِ الْمَلَاهِي وَ الشَّتْمِ لِأَوْلِيَائِهِ اللَّهُ

(They are defending against these) from Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}, and his^{-la} audacious ones, and their insinuating thoughts, and their straying, and their luring. And they defend against what they make him suffer from the pain of patience – upon hearing the taunts from the enemies of Allah^{-azwj}, and hearing the amusements (noise of parties etc.), and the insults to the friends of Allah^{-azwj}.

وَ مَعَ مَا يُقَاسُونَهُ فِي أَسْفَارِهِمْ لِطَلَبِ أَقْوَاتِهِمْ وَ الْهَرَبِ مِنْ أَعْدَاءِ دِينِهِمْ أَوْ الطَّلَبِ لِمَا يَأْمَلُونَ [يَأْمَلُونَ] مُعَامَلَتَهُ مِنْ مُخَالَفَتِهِمْ فِي دِينِهِمْ

And along with (that), they are experiencing during their journeys to seek their livelihoods and the wars from the enemies of their Religion, and seeking (needs) to those who are office bearers of their affairs, from the adversaries in their Religion.

قَالَ اللَّهُ عَزَّ وَجَلَّ يَا مَلَائِكَتِي وَأَنْتُمْ مِنْ جَمِيعِ ذَلِكَ بِمَعْرَلٍ لَا شَهَوَاتِ الْفُحُولَةِ تُزَعِّجُكُمْ وَلَا شَهْوَةَ الطَّعَامِ تُخْفِزُكُمْ وَلَا خَوْفَ مِنْ أَعْدَاءِ دِينِكُمْ وَ دُنْيَاكُمْ يُنْخَبُ فِي قُلُوبِكُمْ وَ لَا لِإِبْلِيسَ فِي مَلَكُوتِ سَمَاوَاتِي وَ أَرْضِي شُغْلٌ عَلَى إِغْوَاءِ مَلَائِكَتِي الَّذِينَ قَدْ عَصَيْتُهُمْ مِنْهُمْ

Allah^{-azwj} Mighty and Majestic Said: “O My^{-azwj} Angels! And you all are aloof from the entirety of that – there are neither any lustful desires of virility bothering you, nor are there any desires for the food making you crave, nor is there any fear from the enemies of your Religion and your world (affairs) a setback in your hearts, nor is Iblees^{-la}, in the kingdoms of My^{-azwj} skies and My^{-azwj} earth too pre-occupied upon straying My^{-azwj} Angels, those from whom I^{-azwj} have Protected.

يَا مَلَائِكَتِي فَمَنْ أَطَاعَنِي مِنْهُمْ وَ سَلَّمَ دِينَهُ مِنْ هَذِهِ الْأَفَاتِ وَ النَّكَبَاتِ فَقَدْ احْتَمَلَ فِي جَنْبِ حَبَّتِي مَا لَمْ تَحْتَمِلُوا وَ اكْتَسَبَ مِنَ الْفُرَاتِ إِلَى مَا لَمْ تَكْتَسِبُوا

O My^{-azwj} Angels! So, the one who obeys Me^{-azwj} from them (people) – and saves his Religion from these afflictions and calamities – so he has borne regarding a side of My^{-azwj} Love what you are not bearing, and has earned from the nearness what you are not earning”.

فَلَمَّا عَرَفَ اللَّهُ مَلَائِكَتَهُ فَضَّلَ خِيَارَ أُمَّةٍ مُحَمَّدٍ ص وَ شِبَعَةَ عَلِيٍّ وَ خُلَفَائِهِ عَلَيْهِمُ السَّلَامُ وَ احْتَمَلَهُمْ فِي جَنْبِ حَبَّتِي رَبِّهِمْ مَا لَا يَحْتَمِلُهُ الْمَلَائِكَةُ أَبَانَ بَنِي آدَمَ الْحَيَارَ الْمُتَّقِينَ بِالْفَضْلِ عَلَيْهِمُ

When His^{-azwj} Angels recognised the merits of the best of the community of Muhammad^{-saww} and the Shias of Ali^{-asws}, and his^{-asws} Caliphs upon them, and their bearing regarding a side of the love of their Lord^{-azwj} – what the Angels are not bearing – it became clear that the sons of Adam^{-as}, the good, the pious are with the superiority over them.

ثُمَّ قَالَ فَلِذَلِكَ فَاسْجُدُوا لِآدَمَ- لِيَمَّا كَانَ مُشْتَمِلًا عَلَى أَنْوَارِ هَذِهِ الْخَلَائِقِ الْأَفْضَلِينَ

Then Allah^{-azwj} Said, for that, “Perform *Sajda* to Adam^{-as}!” It was due to what was contained (within him^{-as}) of the lights of these people^{-asws}, the meritorious ones^{-asws}”.

وَ لَمْ يَكُنْ سُجُودُهُمْ لِآدَمَ إِذَا كَانَ آدَمُ قَبْلَهُ هُمْ يَسْجُدُونَ نَحْوَهُ لِلَّهِ عَزَّ وَجَلَّ وَ كَانَ بِذَلِكَ مُعْظَمًا مُبْجَلًا لَهُ وَ لَا يُبْنَعِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ مِنْ دُونِ اللَّهِ يُخَضُّعُ لَهُ خُضُوعَهُ لِلَّهِ وَ يُعْظَمُهُ بِالسُّجُودِ لَهُ كَتَعْظِيمِهِ لِلَّهِ

And their *Sajdas* did not happen to be to Adam^{-as}. But rather, Adam^{-as} was a Qiblah (direction) for them – they were doing *Sajdas* towards him^{-as}, (but) to Allah^{-azwj} Mighty and Majestic – and it was a veneration, a dignity to him^{-as} with that, and it is not befitting for anyone that he does *Sajda* to anyone besides Allah^{-azwj}, and be humble to him like his humbleness to Allah^{-azwj}, and venerate him – with the *Sajdas* to him – like his veneration to Allah^{-azwj}.

وَ لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ هَكَذَا لِغَيْرِ اللَّهِ لَأَمَرْتُ ضِعْفَاءَ شِيعَتِنَا وَ سَائِرَ الْمُكَلَّفِينَ مِنْ شِيعَتِنَا- أَنْ يَسْجُدُوا لِمَنْ تَوَسَّطَ فِي عُلُومِ رَسُولِ اللَّهِ ص وَ تَحَضَّرَ وَ دَادَ خَيْرِ خَلْقِ اللَّهِ عَلَيَّ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ احْتَمَلَ الْمَكَارَةَ وَ الْبَلَايَا فِي التَّصْرِيحِ بِإِظْهَارِ حُقُوقِ اللَّهِ وَ لَمْ يُنْكَرْ عَلَيَّ حَقًّا أَرْقُبُهُ عَلَيْهِ قَدْ كَانَ جِهَلَهُ أَوْ أَغْفَلَهُ الْحَبِيرَ

And if I^{-asws} were to order anyone that he does *Sajdah* like this to other than Allah^{-azwj}, I^{-asws} would order the weak ones of our^{-asws} Shias and the rest of the encumbered ones from our⁻

asws Shias that they do *Sajda* to the one who is the intermediary regarding the teachings of Ali-asws, successor-asws of Rasool-Allah-saww, and pure cordiality to the best of the creatures of Allah-azwj - Ali-asws, after Muhammad-saww – the Rasool-Allah-saww, and endure its abhorrence and the affliction regarding the declarations with the manifesting the rights of Allah-azwj, and not to deny Ali-asws collared upon him, whether he was ignorant of it or heedless’ – the Hadeeth¹⁷⁴.

2- ج، الإحتجاج في جواب مسأله الزنديقي عن أبي عبد الله ع أنه سأل أ يصلح السجود لغير الله قال لا قال فكيف أمر الله الملائكة بالسجود فقال إن من سجد بأمر الله فقد سجد لله فكان سجوده لله إذ كان عن أمر الله

‘Al-Ihtijaj’ - In answer to the questions of the atheist to Abu Abdullah-asws – he asked, ‘Is it correct to do Sajdah to other than Allah-azwj?’ He-asws said: ‘No’. He said, ‘Then how come Allah-azwj Commanded the Angels with the Sajdah?’ He-asws said: ‘The one does Sajdah by a Command of Allah-azwj so he has done Sajdah to Allah-azwj. They had done Sajdah to him-as for Allah-azwj when it was from a Command of Allah-azwj’.

ثم قال ع فأما إبليس فعبد خلقه ليعبده و يوحده و قد علم حين خلقه ما هو و إلى ما يصير فلم يرل يعبده مع ملائكته حتى امتحنه بسجود آدم

Then he-asws said: ‘As for Iblees-la, he-la was a servant He-azwj Created to worship Him-azwj and profess His-azwj Tawheed, and He-azwj had Known when He-azwj Created him-la what he-la is and to what he-la will be coming to. He-la did not cease to worship Him-asws along with His-azwj Angels until He-azwj Tested him-la with Sajdah to Adam-as.

فأمتنع من ذلك حسداً و شقاوة غلبت عليه فلغنه عند ذلك و أخرجته عن صفوف الملائكة و أنزله إلى الأرض مذخوراً فصار عدو آدم و ولده بذلك السبب و ما له من السلطنة على ولده إلا الوسوسة و الدعاء إلى غير السبيل و قد أقر مع معصيته لربه برؤيته

He-la refused from that out of envy, and wretchedness overcame upon him-la, so Allah-azwj Cursed him-la during that, and Expelled him-la from the rows of the Angels and Descended him-la to the earth Rejected. He-la became an enemy of Adam-as and his-as children due to that reason, and there is no authority for him-la upon his-as children except for the whispering and the calling to other than the way (of Allah-azwj), and he-la had accepted of his-la disobedience to his-la Lord-azwj of His-azwj Lordship.¹⁷⁵

3- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصدوق عن ابن المنوكل و ماجيلويه معاً عن محمد العطار عن أحمد بن محمد بن الحسين بن سيف عن أخيه عن أبيه عن أبي بصير قال: قلت لأبي عبد الله ع سجدت الملائكة لآدم ع و وضعوا جباههم على الأرض قال نعم تكريمه من الله تعالى

‘Qasas Al-Anbiya-asws’ - By the chain from Al Sadouq, from Ibn Al Mutawakkal and Majaylawiya, both together, from Muhammad Al Attar, from Ahmad Bin Muhammad, form Al-Husayn Bin Sayf, from his brother, from his brother, from Abu Baseer who said,

¹⁷⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 1

¹⁷⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 2

'I said to Abu Abdullah^{-asws}, 'Did the Angels do Sajdah to Adam^{-as} and place their foreheads upon the ground?' He^{-asws} said: 'Yes, as a prestige from Allah^{-azwj} the Exalted.'¹⁷⁶

4- ف، تحف العقول عن أبي الحسن الثالث ع قال: إِنَّ السُّجُودَ مِنَ الْمَلَائِكَةِ لِآدَمَ لَمْ يَكُنْ لِآدَمَ وَإِنَّمَا كَانَ ذَلِكَ طَاعَةً لِلَّهِ وَ حُبَّةً مِنْهُمْ لِآدَمَ

From Abu Al Hassan^{-asws} the 3rd having said: 'The Sajdahs from the Angels to Adam^{-as} did not happen to be for Adam^{-as}, and rather that was in obedience of Allah^{-azwj} and love from them to Adam^{-as}.'¹⁷⁷

5- ج، الإحتجاج عن موسى بن جعفر عن آبائه ع أَنَّ يَهُودِيًّا سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع- عَنْ مُعْجَزَاتِ النَّبِيِّ فِي مُقَابَلَةِ مُعْجَزَاتِ الْأَنْبِيَاءِ فَقَالَ هَذَا آدَمُ أَسْجَدَ اللَّهُ لَهُ مَلَائِكَتُهُ فَهَلْ فَعَلَ مُحَمَّدٌ شَيْئًا مِنْ هَذَا

From Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} that a Jew asked Amir Al-Momineen^{-asws} about the miracles of the Prophet^{-saww} in contrast to the miracles of the Prophets^{-as}, and he said, 'This Adam^{-as}, Allah^{-azwj} Got the Angels to do Sajdah to him^{-as}, did He^{-azwj} do with Muhammad^{-saww} anything from this?'

فَقَالَ عَلِيُّ ع لَقَدْ كَانَ ذَلِكَ وَ لَكِنْ أَسْجَدَ اللَّهُ لِآدَمَ مَلَائِكَتُهُ فَإِنَّ سُجُودَهُمْ لَمْ يَكُنْ سُجُودَ طَاعَةٍ أَنَّهُمْ عَبَدُوا آدَمَ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ وَ لَكِنْ اغْتِرَافًا لِآدَمَ بِالْفَضِيلَةِ وَ رَحْمَةً مِنَ اللَّهِ لَهُ

Ali^{-asws} said: 'That has happened, but His^{-azwj} Angels did Sajdah to Adam^{-as}, but Allah^{-azwj} Got the Angels to do Sajdah to Adam^{-as}. If their Sajdahs had not happened to be of obedience, they would have (ended up) worshipping Adam^{-as} from besides Allah^{-azwj} Mighty and Majestic, but it was an acknowledgement to Adam^{-as} with the merit, and a Mercy from Allah^{-azwj} to him^{-as}.

وَ مُحَمَّدٌ ص أُعْطِيَ مَا هُوَ أَفْضَلُ مِنْ هَذَا إِنَّ اللَّهَ جَلَّ وَ عَلا صَلَّى عَلَيْهِ فِي جَبْرُوتِهِ وَ الْمَلَائِكَةِ بِأَجْمَعِهَا وَ تَعَبَّدَ الْمُؤْمِنُونَ بِالصَّلَاةِ عَلَيْهِ فَهَذِهِ زِيَادَةٌ لَهُ يَا يَهُودِي

And Muhammad^{-saww} was Given what is superior to this. Allah^{-azwj}, Majestic and Exalted Sent Salawat upon him^{-saww} in His^{-azwj} Grandeur and the Angels in their entirety, and the Momineen when worship send the Salawat upon him^{-saww}. Thus, this is an increase for him^{-saww}, O Jew!¹⁷⁸

6- ن، عيون أخبار الرضا عليه السلام الحسن بن محمد بن سعيد الهاشمي عن فورات بن إبراهيم عن محمد بن أحمد بن علي الهمداني عن العباس بن عبد الله البخاري عن محمد بن القاسم بن إبراهيم عن أبي الصلت الهروي عن الرضا عن آبائه عن أمير المؤمنين ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ فَضَّلَ أَنْبِيَاءَهُ الْمُرْسَلِينَ عَلَى مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ فَضَّلَنِي عَلَى جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْفَضْلُ بَعْدِي لَكَ يَا عَلِيُّ وَ لِلْأَيْمَةِ مِنْ بَعْدِكَ وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ

'Uyoun Akhbar Al-Reza^{-asws}' - Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim, from Muhammad Bin Ahmad Ibn Ali Al Hamdany, from Al Abbas Bin Abdullah Al Bukhary, from Muhammad Bin Al Qasim Bin Ibrahim, from Abu al Salt Al Harwy,

¹⁷⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 3

¹⁷⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 4

¹⁷⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 5

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Merited His^{-azwj} Mursil Prophets^{-as} over His^{-azwj} Angels of Proximity, and Merited me^{-saww} over the entirety of the Prophets^{-as} and the Messengers^{-as}, and Merited you^{-asws} after me^{-saww}, O Ali^{-asws}, and the Imams^{-asws} from after you^{-asws} – and continued the Hadeeth up to he^{-asws} said: -

ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ آدَمَ فَأَوْدَعَنَا صُلْبُهُ وَ أَمَرَ الْمَلَائِكَةَ بِالسُّجُودِ لَهُ تَعْظِيمًا لَنَا وَ إِكْرَامًا وَ كَانَ سُجُودُهُمْ لِلَّهِ عَزَّ وَ جَلَّ عُبُودِيَّةً وَ لِآدَمَ إِكْرَامًا وَ طَاعَةً لِكُونِنَا فِي صُلْبِهِ فَكَيْفَ لَا نَكُونُ أَفْضَلَ مِنَ الْمَلَائِكَةِ وَ قَدْ سَجَدُوا لِآدَمَ كُلُّهُمْ أَجْمَعُونَ الْحَبْرُ

Then Allah^{-azwj} Blessed and Exalted Created Adam^{-as} and Deposited us^{-asws} into his^{-as} forehead, and Commanded the Angels with the Sajdah to him^{-as} as a reverence to us^{-asws} and a prestige, and their Sajdah was for Allah^{-azwj} Mighty and Majestic as worship and to Adam^{-as} as an honouring and obedience due to us^{-asws} being in his^{-as} back. How can we^{-asws} not happen to be superior to the Angels and they had done Sajdah to Adam^{-as}, all of them in their entirety?’ – the Hadeeth’.¹⁷⁹

7- فس، تفسير القمي خلق الله آدم فَبَقِيَ أَرْبَعِينَ سَنَةً مُصَوَّرًا وَ كَانَ يَمُرُّ بِهِ إِبْلِيسُ اللَّعِينُ فَيَقُولُ لِأَمْرِ مَا خُلِقْتَ

‘Tafseer Al-Qummi’ - Allah^{-azwj} Created Adam^{-as} and he^{-as} remained as an image for forty years, and Iblees^{-la} the Accursed had passed by him^{-as} and said, ‘For a matter (command) is what you^{-as} have been Created’.

فَقَالَ الْعَالِمُ ع فَقَالَ إِبْلِيسُ لِمَنْ أَمَرَنِي اللَّهُ بِالسُّجُودِ هَذَا لِعَصِيئَتِهِ

The knowledgeable one^{-asws} said: ‘Iblees^{-la} said, ‘If Allah^{-azwj} were to Command me^{-la} to do Sajdah to this one, I^{-la} would disobey Him^{-azwj}’.

قَالَ ثُمَّ نَفَخَ فِيهِ فَلَمَّا بَلَغَتْ فِيهِ الرُّوحُ إِلَى دِمَاغِهِ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَقَالَ اللَّهُ لَهُ يَدْخُوكَ اللَّهُ

He said, ‘Then He^{-azwj} Blew into him^{-as}. When the Spirit reached to his^{-as} brain, he^{-as} sneezed and said: ‘The Praise is for Allah^{-azwj}’. Allah^{-azwj} Said to him^{-as}: “May Allah^{-azwj} have Mercy on you^{-as}!”

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ فَسَبَقَتْ لَهُ مِنَ اللَّهِ الرَّحْمَةُ

Al-Sadiq^{-asws} said: ‘Thus, the Mercy preceded to him^{-as} from Allah^{-azwj}’.

ثُمَّ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمَلَائِكَةِ - اسْجُدُوا لِآدَمَ فَسَجَدُوا لَهُ فَأَخْرَجَ إِبْلِيسَ مَا كَانَ فِي قَلْبِهِ مِنَ الْحَسَدِ فَأَبَى أَنْ يَسْجُدَ

Then Allah^{-azwj} Blessed and Exalted Said to the Angels: **“Perform Sajdah to Adam”**. **So they performed Sajdah [7:11]**, and Iblees^{-la} brought out from the envy what was in his^{-la} heart and refused to do Sajdah.

¹⁷⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 6

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ف قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

Allah^{-azwj} Mighty and Majestic Said: **(Allah) Said: "What prevented you to perform Sajdah when I Commanded you?" He (Iblees) said, 'I am better than him. You Created me from fire and Created him from clay' [7:12].**

قَالَ الصَّادِقُ ع فَأَوْلُ مَنْ قَاسَ إِبْلِيسُ وَ اسْتَكْبَرَ وَ الْإِسْتِكْبَارُ هُوَ أَوَّلُ مَعْصِيَةِ عَصِيٍّ اللَّهُ بِهَا

Al-Sadiq^{-asws} said: 'The first one to analogise was Iblees^{-la} and was arrogant, and the arrogance is the first disobedience Allah^{-azwj} has been disobeyed with'.

قَالَ فَقَالَ إِبْلِيسُ يَا رَبِّ أَعْفِنِي مِنَ السُّجُودِ لِآدَمَ وَ أَنَا أَعْبُدُكَ عِبَادَةً لَمْ يَعْبُدْكَهَا مَلَكَ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ فَقَالَ اللَّهُ لَا حَاجَةَ لِي إِلَى عِبَادَتِكَ إِنَّمَا أُرِيدُ أَنْ أَعْبُدَ مِنْ حَيْثُ أُرِيدُ لَا مِنْ حَيْثُ تُرِيدُ

He said, 'So Iblees^{-la} said, 'O Lord^{-azwj}! Excuse me^{-la} from the Sajdah to Adam^{-as} and I^{-la} will worship You^{-azwj} with such worship, neither an Angel of Proximity nor a Mursil Prophet^{-as} will worship You^{-azwj} like it'. Allah^{-azwj} Said: 'There is no need for Me^{-azwj} to your^{-la} worship. But rather I^{-azwj} Want to be worshipped from where I^{-azwj} want, not from where you^{-la} want!'

فَأَبَى أَنْ يَسْجُدَ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَاحْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ وَ إِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ قَالَ إِبْلِيسُ يَا رَبِّ فَكَيْفَ وَ أَنْتَ الْعَدْلُ الَّذِي لَا يَجُورُ فَتَوَاتَبَ عَمَلِي بَطْلًا قَالَ لَا وَ لَكِنْ سَأَلْتَنِي مِنْ أَمْرِ الدُّنْيَا مَا شِئْتُمْ ثَوَابًا لِعَمَلِكَ أُعْطِكَ

He^{-la} refused to do Sajdah, so Allah^{-azwj} Blessed and Exalted Said: **He said: "Then exit from it, for you are Pelted [15:34] And surely upon you is the Curse up to the Day of the Religion (Reckoning)!" [15:35].** Iblees^{-la} said, 'O Lord^{-azwj}! How can You^{-azwj}, and You^{-azwj} are the Just one not tyrannous, invalidate the Rewards of my^{-la} work?' He^{-azwj} Said: "No, but ask Me^{-azwj} from the matters of the world whatever you^{-la} so desire to as a reward of your^{-la} work, I^{-azwj} shall Grant it".

فَأَوَّلُ مَا سَأَلَ الْبَعَاءُ إِلَى يَوْمِ الدِّينِ فَقَالَ اللَّهُ قَدْ أُعْطَيْتُكَ قَالَ سَلْطَنِي عَلَى وُلْدِ آدَمَ قَالَ سَلْطَنُكَ قَالَ أَجْرِي فِيهِمْ يَجْرِي الدَّمُ فِي الْعُرُوقِ

The first of what he^{-la} asked was the remaining until the Day of Reckoning. Allah^{-azwj} Said: "I^{-azwj} have Granted it to you^{-la}". He^{-la} said, 'Let me^{-la} overcome upon the children of Adam^{-as}'. He^{-azwj} Said: "I^{-azwj} will Let you^{-la} overcome them". He^{-la} said, 'Let me^{-la} flow in them like the flow of blood in the veins'.

قَالَ قَدْ أَجْرَيْتُكَ قَالَ لَا يُؤَلِّدُ هُمْ وَاحِدٌ إِلَّا وُلِدَ لِي اثْنَانِ وَ أَرَاهُمْ وَ لَا يَرُونِي وَ أَنْصَوْرَ هُمْ فِي كُلِّ صُورَةٍ شِئْتُمْ فَقَالَ قَدْ أُعْطَيْتُكَ قَالَ يَا رَبِّ زِدْنِي

He^{-azwj} said: "I^{-azwj} will let you^{-la} flow". He^{-la} said, 'There will not be born one for them except there will be born two for me^{-la}, and I^{-la} should be able to see them and they will not be able to see me^{-la}, and I^{-la} will be able to appear to them in whichever image I^{-la} so like to'. He^{-azwj} Said: "I^{-azwj} have Granted it to you^{-la}".

قَالَ قَدْ جَعَلْتُ لَكَ وَ لِذُرِّيَّتِكَ صُدُورَهُمْ أَوْطَانًا قَالَ رَبِّ حَسْبِيَ قَالَ إِبْلِيسُ عِنْدَ ذَلِكَ - فَبِعَزَّتِكَ لِأَعْوَبَتَهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ - ثُمَّ لَا يَسْتَهُمْ مِنْ نَبِيِّ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنِّي أَمَاخِيمُ وَ عَنِّي شَمَائِلُهُمْ وَ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

He^{-la} said, 'O Lord^{-azwj}! Increase it for me^{-la}'. He^{-azwj} Said: "I^{-azwj} shall Make for you^{-la} and your^{-la} offspring their chests to be homes". He^{-la} said, 'Lord^{-azwj}, it suffices me^{-la}'. At that, Iblees^{-la} said, 'By You^{-azwj} Might! I^{-la} **will mislead them in their entirety [15:39] Except for Your servants from them, the sincere ones' [15:40] Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17].**¹⁸⁰

8- فس، تفسیر القمي أبي عن ابن أبي عمير عن جميل عن زرارة عن أبي عبد الله ع قال: لَمَّا أُعْطِيَ اللهُ تَبَارَكَ وَتَعَالَى إِبْلِيسَ مَا أُعْطَاهُ مِنَ الْقُوَّةِ قَالَ آدَمُ يَا رَبِّ سَلِّطْ إِبْلِيسَ عَلَيَّ وَوَلَدِي وَاجْرِبْنَهُ فِيهِمْ مَجْرَى الدَّمِ فِي الْغُرُوقِ وَ أُعْطِيْتَهُ مَا أُعْطِيْتَهُ فَمَا لِي وَ لِوَلَدِي

'Tafseer Al-Qummi' - My father, from Ibn Abu Umeyr, from Jameel, from Zurara,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Blessed and Exalted Granted Iblees^{-la} what was Granted from the strength, Adam^{-as} said: 'O Lord^{-azwj}! You^{-azwj} (Allowed) Iblees^{-la} to overcome upon my^{-as} children to flow in them the like the flow of blood in the veins, and Granted him^{-la} what You^{-azwj} Granted him^{-la}, so what is there for my^{-as} children?'

فَقَالَ لَكَ وَ لِوَلَدِكَ السَّيِّئَةُ بِوَاحِدَةٍ وَ الْحَسَنَةُ بِعَشْرَةٍ أَمْثَلَهَا قَالَ يَا رَبِّ زِدْنِي قَالَ التَّوْبَةُ مَبْسُوطَةٌ إِلَى أَنْ تَبْلُغَ النَّفْسُ الْحُلُقُومَ قَالَ يَا رَبِّ زِدْنِي قَالَ أَغْفِرُ وَ لَا أَبَالِي قَالَ حَسْبِي

He^{-azwj} Said: "For you^{-as} and your^{-as} children is, the evil deed (would be counted) as one, and the good deed as ten the like of it". He^{-as} said: 'O Lord^{-azwj} Increase for me^{-as}'. He^{-azwj} Said: "The repentance would be extended up to the soul reaches their throats". He^{-as} said: 'O Lord^{-azwj}! Increase for me^{-as}'. He^{-azwj} Said: "I^{-azwj} shall Forgive, and I^{-azwj} don't mind!" He^{-as} said: 'It suffices me^{-as}'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ بِمَاذَا اسْتَوْجَبَ إِبْلِيسُ مِنَ اللَّهِ أَنْ أُعْطَاهُ مَا أُعْطَاهُ فَقَالَ بِشَيْءٍ كَانَ مِنْهُ شُكْرُهُ اللَّهُ عَلَيْهِ قُلْتُ وَ مَا كَانَ مِنْهُ جَعَلْتُ فِدَاكَ قَالَ رَكْعَتَيْنِ رَكَعُهُمَا فِي السَّمَاءِ فِي أَرْبَعَةِ آلَافِ سَنَةٍ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Due to what was Iblees^{-la} Obligated from Allah^{-azwj} that He^{-azwj} Grants him^{-la} what He^{-azwj} Granted him^{-la}? He^{-asws} said: 'Due to something from him^{-la} Allah^{-azwj} Thanked him^{-la} upon it'. I said, 'And what was from him^{-la}, may I be sacrificed for you^{-asws}? He^{-asws} said: 'Two Cycles (of Salat) he^{-la} prayed in the sky during four thousand years.¹⁸¹

9- كِتَابُ فَضَائِلِ النَّبِيِّ لِلصَّدُوقِ رَحِمَهُ اللهُ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللهِ ص إِذْ أَقْبَلَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللهِ أَخْبِرْنِي عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ لِإِبْلِيسَ- أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ فَمَنْ هُمْ يَا رَسُولَ اللهِ الَّذِينَ هُمْ أَعْلَى مِنَ الْمَلَائِكَةِ

The book 'Fazaail Al Shia' of Al Sadouq, from Abu Saeed al Khudry who said,

'We were seated with Rasool-Allah^{-saww} when a man came to him^{-saww} and said, 'O Rasool-Allah^{-saww}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic to Iblees^{-la}: **Were you**

¹⁸⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 7

¹⁸¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 8

arrogant or were you from the exalted ones?" [38:75]. So, who were they, O Rasool-Allah^{-saww}, those who were more exalted than the Angels?

فَقَالَ رَسُولُ اللَّهِ ص أَنَا وَعَلِيٌّ وَفَاطِمَةُ وَالحُسَيْنُ وَالحُسَيْنُ كُنَّا فِي سُرَادِقِ الْعَرْشِ نُسَبِّحُ اللَّهَ وَنُسَبِّحُ الْمَلَائِكَةَ بِتَسْبِيحِنَا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَجَلَّ
آدَمَ بِالْقِيَامِ

Rasool-Allah^{-saww} said: 'I^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. We^{-asws} in the Pavilions of the Throne Glorifying Allah^{-azwj}. The Angels had been Glorifying by our^{-asws} Glorification for two thousand years before Allah^{-azwj} created Adam^{-as}.

فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لَهُ وَ لَمْ يَأْمُرْنَا بِالسُّجُودِ فَسَجَدَتِ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ فَإِنَّهُ أَبَى أَنْ يَسْجُدَ

When Allah^{-azwj} Mighty and Majestic Created Adam^{-as}, He^{-azwj} Commanded the Angels that they should do Sajdah to him^{-as}, and did not Command them for the Sajdah except for our^{-asws} sake. All of the Angels did Sajdah except for Iblees^{-la}, for he^{-la} refused to do Sajdah.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ أَيْ مِنْ هَؤُلَاءِ الْحَمْسِ الْمَكْتُوبِ أَسْمَائُهُمْ فِي سُرَادِقِ الْعَرْشِ الْحَبْرِ

Therefore, Allah^{-azwj} Blessed and Exalted Said: **Were you arrogant or were you from the exalted ones?" [38:75]** – i.e., from those five^{-asws} whose names were inscribed in the pavilions of the Throne' – the Hadeeth'.¹⁸²

10- ل، الخصال أبي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ سَعْدِ وَ الْحَمَيْرِيِّ مَعَا عَنْ ابْنِ عَيْسَى وَ الْبَرْقِيِّ وَ ابْنِ أَبِي الْخَطَّابِ جَمِيعاً عَنْ ابْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع عَنْ رَسُولِ اللَّهِ ص قَالَ: إِذَا كَانَ لَبِثُ آدَمَ وَ حَوَاءَ فِي الْجَنَّةِ حَتَّى أُخْرِجَا مِنْهَا سَبْعَ سَاعَاتٍ مِنْ أَيَّامِ الدُّنْيَا حَتَّى أَمْطَهُمَا اللَّهُ مِنْ يَوْمِهِمَا ذَلِكَ

'Al Khisaal' - My father and Ibn Al Waleed both together, from Sa'ad and Al Humeiry both together, from Ibn Isa and Al Barqy and Ibn Abu Al Khatab all together, from Ibn Mahboub, from Muhammad Bin Is'haq,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from Rasool-Allah^{-saww} having said: 'But rather, Adam^{-as} and Hawwa^{-as} remained in the Paradise until they^{-as} both came out from it, seven hours from the day of the world until Allah^{-azwj} Sent them^{-as} down from that day of theirs^{-as}'.¹⁸³

11- ع، علل الشرائع بالإِسْنَادِ إِلَى وَهْبٍ قَالَ: لَمَّا أَسْجَدَ اللَّهُ عَزَّ وَجَلَّ الْمَلَائِكَةَ لِآدَمَ ع وَ أَبِي إِبْلِيسَ أَنْ يَسْجُدَ قَالَ لَهُ رَبُّهُ عَزَّ وَجَلَّ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ وَ إِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

'Ilal Al-Sharaie' - By the chain going up to Wahab who said,

'When Allah^{-azwj} Mighty and Majestic got the Angels to do Sajdah to Adam^{-as} and Iblees^{-la} refused to do Sajdah, his^{-la} Lord^{-azwj} Mighty and Majestic Said to him^{-la}: **"He Said: "Then Exit**

¹⁸² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 9

¹⁸³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 10

In a Hadeeth of the Syrian, he asked Amir Al Momineen about the most honourable valley upon the surface of the earth. He said to him: 'A valled called 'Sarandeeep'. Adam fell in it from the sky'.

14- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن أبيه عن سعد عن ابن زييد عن ابن أبي عمير عن جميل بن درّاج قال: سألت أبا عبد الله ع أكان إبليس من الملائكة أم من الجن قال كانت الملائكة ترى أنه منها وكان الله يعلم أنه ليس منها فلما أمر بالسجود كان منه الذي كان

'Qasas Al-Anbiya^{asws}' - By the chain going up to Al Sadouq, from his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel Bin Daraaj who said,

'I asked Abu Abdullah^{asws}, 'Was Iblees^{la} from the Angels or from the Jinn?' He^{asws} said: 'The Angels were viewing him^{la} to be from them, and Allah^{azwj} Knew that he^{la} wasn't from them. When Commanded with the Sajdah, it happened from him^{la} that which happened.'¹⁸⁷

14- ص، قصص الأنبياء عليهم السلام بالإسناد عن ابن أبي عمير عن هشام بن سالم عن الصادق ع قال: أمر إبليس بالسجود لآدم فقال يا رب و عرتك إن أعفيتني من السجود لآدم لأعبدتك عبادة ما عبدك أحد قط مثلها قال الله جلّ جلاله إني أحب أن أطاع من حيث أريد

'Qasas Al-Anbiya^{as}' - By the chain from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Al-Sadiq^{asws} having said: 'Iblees^{la} was Commanded with the Sajdah to Adam^{as} and he^{la} said, 'O Lord^{azwj}! By Your^{azwj} Might! If You^{azwj} were to excuse me^{la} from the Sajdah to Adam^{as}, I^{la} will worship You^{azwj} with such a worship no one has worshipped the like of it at all'. Allah^{azwj}, Majestic is His^{azwj} Majesty Said: "I^{azwj} Love to be obeyed from wherever I^{azwj} Want".

و قال إن إبليس ربّ أربع ربّات أولهنّ يوم لعن و يوم أهبط إلى الأرض و حيث بعث محمد ص على فتره من الرسل و حين أنزلت أم الكتاب و نحر نحرتهن حين أكل آدم من الشجرة و حين أهبط من الجنة

And he^{asws} said: 'Iblees^{la} shrieked four shrieks. The first of these was on the day he^{la} was Cursed, and the day he^{la} descended to the earth, and when Muhammad^{saww} was Sent upon an interval from the Rasools^{as}, and when the Mother of the Book was Revealed; and he^{la} sneered four sneerings – when Adam^{as} ate from the tree and when he^{as} descended from the Paradise'.

و قال في قوله تعالى فبدت لهما سوءاكما كانت سوءاكما لا ترى فصارت ترى بارزة

And said regarding the Words of the Exalted: **and their evil inclinations were manifested to them, [20:121]**. Their evil inclinations were not seen (before), so these became seen prominent.

و قال الشجرة التي هي عنها آدم هي السنبله

And said: 'The tree which Adam^{as} was Forbidden from, it is the wheat.'¹⁸⁸

¹⁸⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 14 a

¹⁸⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 14 b

15- ك، إكمال الدين ابن المُنَوِّكِلِ عَنِ الْأَسَدِيِّ عَنِ الرَّبْمَكِيِّ عَنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ زَيْدٍ عَنِ أَيْمَنِ بْنِ مُحَمَّدٍ عَنِ الصَّادِقِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلَّمَ آدَمَ عَ أَسْمَاءَ حُجَجِ اللَّهِ كُلِّهَا ثُمَّ عَرَضَهُمْ وَ هُمْ أَرْوَاحٌ عَلَى الْمَلَائِكَةِ- فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ أَنْتُمْ أَحَقُّ بِالْخِلَافَةِ فِي الْأَرْضِ لِتَسْبِيحِكُمْ وَ تَقْدِيسِكُمْ مِنْ آدَمَ- فَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

'Ikmal Al Deen' - Ibn Al Mutawakkal, from Al Asady, from Al Barmakyy, from Ja'far Bin Abdullah, from Al Hassan Bin Saeed, from Muhammad Bin Ziyad, from Ayman Bin Mahraz,

'From Al-Sadiq^{-asws} that Allah^{-azwj} Blessed and Exalted Taught Adam^{-as} the names of the Divine Authorities of Allah^{-azwj}, all of them. Then He^{-azwj} Presented them and they were souls unto the Angels. He^{-azwj} Said: **Tell Me their names if you were truthful [2:31]**, that you are more deserving with the Caliphate on earth due to your glorifications and your extollations than Adam^{-as} is. **They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31]**.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى- يَا آدَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ وَقَفُوا عَلَى عَظِيمٍ مِنْزِلَتِهِمْ عِنْدَ اللَّهِ تَعَالَى ذِكْرُهُ فَعَلِمُوا أَنَّهُمْ أَحَقُّ بِأَنْ يَكُونُوا خُلَفَاءَ اللَّهِ فِي أَرْضِهِ وَ حُجَجَهُ عَلَى بَرِيَّتِهِ

Allah^{-azwj} Blessed and Exalted: **He said: O Adam! Inform them of their names. Then when he had informed them of their names [2:33]**, and they (Angels) paused at the greatness of their^{-asws} status in the Presence of Allah^{-azwj}, Exalted is His^{-azwj} Mention, and they knew that they^{-asws} are more rightful that they^{-asws} should be the Caliphs of Allah^{-azwj} in His^{-azwj} earth and His^{-azwj} Divine Authorities upon His^{-azwj} Created beings.

ثُمَّ غَيَّبَهُمْ عَنْ أَبْصَارِهِمْ وَ اسْتَعْبَدَهُمْ بِوِلَايَتِهِمْ وَ حَبِيبِهِمْ وَ قَالَ لَهُمْ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَعْلَمُ مَا تُبْدُونَ وَ مَا كُنْتُمْ تَكْتُمُونَ

Then He^{-azwj} Made them^{-asws} disappear from their (Angels) sights and Enslaved them (Angels) with their^{-asws} Wilayah and their^{-asws} love and Said to them: **Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33]?**¹⁸⁹

16- فس، تفسير التقي وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلِّهَا قَالَ أَسْمَاءُ الْجِبَالِ وَ الْبِحَارِ وَ الْأُودِيَّةِ وَ النَّبَاتِ وَ الْحَيَوَانِ

(opinion)¹⁹⁰

Note -

روي عن الصادق ع أنه سئل عن هذه الآية فقال الأرضين و الجبال و الشعاب و الأودية ثم نظر إلى بساط تحته فقال و هذا البساط مما علمه

It is reported from Al Sadiq^{-asws}, he^{-asws} was asked about this Verse (And He Taught Adam the names, all of them, then presented them to the Angels, and He Said: Tell Me their names if you were truthful [2:31]). He^{-asws} said: 'The lands, and the mountains, and the mountain

¹⁸⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 15

¹⁹⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 16

passes, and the valleys'. Then he^{-asws} looked at the rug which was beneath him^{-asws}. He^{-asws} said: 'And this rug is from what He^{-azwj} had Taught him'.

17- سن، المحاسن الحسن بن علي بن يقطين عن الحسين بن مياح عن أبي عبد الله ع قال: إن إبليس قاس نفسه بآدم فقال خلقتني من نارٍ و خلقتُهُ من طينٍ فلو قاس الجوهر الذي خلق الله منه آدم بالنار كان ذلك أكثر نوراً و ضياءً من النار

'Al Mahasin' - Al Hassan Bin Ali Bin Yaqteen, from Al-Husayn Bin Miyah, from his father,

'From Abu Abdullah^{-asws} having said: 'Iblees^{-la} analogised his^{-la} self with Adam^{-as} and said, '**You Created me from fire and Created him from clay**' [7:12]. Had he^{-la} compared the essence which Adam^{-as} had been Created from, with the fire, that was of more radiance and illumination than the fire.¹⁹¹

18- شي، تفسير العياشي عن أبي العباس عن أبي عبد الله ع قال: سألتُهُ عن قول الله و عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا مَا ذَا عَلَّمَهُ قَالَ الْأَرْضِينَ وَ الْجِبَالَ وَ السَّعَابَ وَ الْأُودِيَةَ ثُمَّ نَظَرَ إِلَى بَسَاطِ نَحْتَهُ فَقَالَ وَ هَذَا الْبَسَاطُ بِمَا عَلَّمَهُ

'Tafseer Al-Ayyashi' - From Abu Al Abbas,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Words of Allah^{-azwj}: **And He Taught Adam the names, all of them [2:31]**, 'What did He^{-azwj} Teach him^{-asws}? He^{-asws} said: 'The firmaments, and the mountains, and the pathways, and the valleys'. Then he^{-asws} looked at the rug underneath him^{-asws} and he^{-asws} said: 'And this rug is from what He^{-azwj} Taught him^{-as}.¹⁹²

19- شي، تفسير العياشي عن الفضل بن عباس عن أبي عبد الله ع قال: سألتُهُ عن قول الله عَزَّ وَ جَلَّ وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا مَا هِيَ قَالَ أَسْمَاءُ الْأُودِيَةِ وَ النَّبَاتِ وَ الشَّجَرِ وَ الْجِبَالِ مِنَ الْأَرْضِ

'Tafseer Al-Ayyashi' - From Al Fazal Bin Abbas,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And He Taught Adam the names, all of them [2:31]**, what is it?' He^{-asws} said: 'Names of the valleys, and the plants, and the trees, and the mountains from the earth.¹⁹³

20- شي، تفسير العياشي عن داود بن سرحان العطار قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَعَا بِالْحِوَانِ فَتَعَدَّيْنَا ثُمَّ جَاءُوا بِالطَّشْتِ وَ الدَّسْتِ سَنَانَهُ فَعُلْتُ جَعَلْتُ فِدَاكَ قَوْلُهُ وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا الطَّشْتُ وَ الدَّسْتُ سَنَانَهُ مِنْهُ فَقَالَ الْفَجَاحُ وَ الْأُودِيَةُ وَ أَهْوَى بِيَدِهِ كَدًا وَ كَدًا

'Tafseer Al-Ayyashi' - From Dawood Bin Sirhan Al Ataar who said,

'I was in the presence of Abu Abdullah^{-asws}, and he^{-asws} called for the meal and we had lunch. Then they came with the tray and the pitcher to rinse. I said, 'May I be sacrificed for you^{-asws}! His^{-azwj} Words: **And He Taught Adam the names, all of them [2:31]**, is the tray and the pitcher

¹⁹¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 17

¹⁹² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 18

¹⁹³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 19

from it?’ He^{-asws} said: ‘The mountain passes, and the valleys’, and he^{-asws} gestured by his^{-asws} hand here and there.¹⁹⁴

21- شي، تفسير العياشي عن حريز عمّن أخبره عن أبي عبد الله ع قال: لما أن خلق الله آدم أمر الملائكة أن يسجدوا له فقالت الملائكة في أنفسها ما كنا نظن أن الله خلق خلقاً أكرم عليه منا فتحن جبرائيل ونحن أقرب خلقه إليه

‘Tafseer Al-Ayyashi’ - From Hareyz, from the one who informed him,

‘From Abu Abdullah^{-asws} having said: ‘When Allah^{-azwj} Created Adam^{-as}, Commanded the Angels to do Sajdah to him^{-as}. The Angels said within themselves, ‘We did not think that Allah^{-azwj} would Create a creature more Prestigious to Him^{-azwj} than we are. We are His^{-azwj} neighbours, and we are the closest of the creatures to Him^{-azwj}’.

فَقَالَ اللَّهُ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مَا تُبْدُونَ وَ مَا كُنْتُمْ تَكْتُمُونَ فِيمَا أُنذَرُوا مِنْ أَمْرِ بَنِي الْجَانِّ وَ كَتَمُوا مَا فِي أَنْفُسِهِمْ فَلَاذَاتِ الْمَلَائِكَةِ الَّذِينَ قَالُوا مَا قَالُوا بِالْعَرْشِ

Allah^{-azwj} Said: **Did I not Say to you that I know what you are manifesting and what you have been concealing? [2:33]**. Among what they had manifested from the matter of the clan of Jaan, and concealed what was within their own selves. The Angels, those who said what they said, adhered (sought Refuge) with the Throne.¹⁹⁵

22- شي، تفسير العياشي عن جميل بن دراج قال: سألت أبا عبد الله ع عن إبليس أكان من الملائكة أو كان يلي شيئاً من أمر السماء

‘Tafseer Al-Ayyashi’ - From Jameel Bin Daraj who said,

‘I asked Abu Abdullah^{-asws} about Iblees^{-la}, ‘Was he^{-la} from the Angels or did he^{-la} follow anything from the matters of the sky?’

فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ كَانَتْ الْمَلَائِكَةُ تَرَى أَنَّهُ مِنْهَا وَ كَانَ اللَّهُ يَعْلَمُ أَنَّهُ لَيْسَ مِنْهَا وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كِرَامَةٍ

He^{-asws} said: ‘He^{-la} did not happen to be from the Angels, and the Angels used to view that he^{-la} was from them, and Allah^{-azwj} Knew he^{-la} wasn’t from them, and did not happen to follow anything from the matters of the sky, and no prestige’.

فَأْتَيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَ وَ قَالَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ يَقُولُ لِلْمَلَائِكَةِ - اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ فِي مُحَاطَبَةِ الْمُؤْمِنِينَ أ تَدْخُلُ فِي هَذِهِ الْمَنَافِقُونَ

I went to Al-Tayyar and informed him of what I had heard, but he denied and said, ‘How can he^{-la} not happen to be from the Angels and Allah^{-azwj} is Saying to the Angels: **“Do Sajdah to Adam!” So, they did Sajdah, except for Iblees. [18:50]?**’ Then Tayyar went to see him^{-asws} and asked him^{-asws} while I was in his^{-asws} presence, ‘May I be sacrificed for you^{-asws}! The Words of

¹⁹⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 20

¹⁹⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 21

Allah^{-azwj} Mighty and Majestic: “O you who believe!” in other places Addressing the Momineen, are the hypocrites included in this?'

فَقَالَ نَعَمْ يَدْخُلُونَ فِي هَذِهِ الْمُنَافِقُونَ وَ الضَّالُّلُ وَ كُلُّ مَنْ أَقْرَبَ بِالِدَّعْوَةِ الظَّاهِرَةِ

He^{-asws} said: ‘Yes, the hypocrites are included in this, and (also) the straying ones, and everyone who accept the apparent call (to Islam).¹⁹⁶

23- شي، تفسير العياشي عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَوَّلَ كُفْرٍ كَفَرَ بِاللَّهِ حَيْثُ خَلَقَ اللَّهُ آدَمَ كُفْرُ إِبْلِيسَ حَيْثُ رَدَّ عَلَى اللَّهِ أَمْرَهُ وَ أَوَّلَ الْحَسَدِ حَيْثُ حَسَدَ ابْنُ آدَمَ أَخَاهُ وَ أَوَّلَ الْحِرْصِ حِرْصُ آدَمَ نُحْيِي عَنِ الشَّجَرَةِ فَأَكَلَ مِنْهَا فَأَخْرَجَهُ حِرْصُهُ مِنَ الْجَنَّةِ

‘Tafseer Al-Ayyashi’ - From Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘The first Kufr, was Kufr with Allah^{-azwj}, when Allah^{-azwj} Created Adam^{-as}, Iblees^{-la} disbelieved where he^{-la} rebutted upon Allah^{-azwj} of His^{-azwj} Command; and the first envy is where a son of Adam^{-as} envied his brother; and the first greed is the greed of Adam^{-as}. He^{-as} was Forbidden from the tree, but he^{-as} ate from it, and his^{-as} greed got him^{-as} expelled from the Paradise.¹⁹⁷

24- شي، تفسير العياشي عَنْ بَدْرِ بْنِ خَلِيلِ الْأَسَدِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ الشَّامِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَوَّلُ بُغْيَةٍ بَغِيَهَا اللَّهُ عَلَيْهَا ظَهَرَ الْكُوفَةُ لَمَّا أَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لِآدَمَ فَسَجَدُوا عَلَى ظَهْرِ الْكُوفَةِ

‘Tafseer Al-Ayyashi’ - From Badr Bin Khaleel Al Asady, from a man from the people of Syria who said,

‘Amir Al-Momineen^{-asws} said:’ The first spot Allah^{-azwj} was worshipped upon was the back of Al-Kufa when Allah^{-azwj} Commanded the Angels that they do Sajdah to Adam^{-as}. They did Sajdah upon the back of Al-Kufa.¹⁹⁸

25- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

‘Tafseer of the Imam (Hassan Al-Askari^{-asws}) - The Words of the Mighty and Majestic: **And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused and was arrogant, and he was from the Kafirs [2:34]**

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى كَمَا خَلَقَ اللَّهُ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فِي ذَلِكَ الْوَقْتِ خَلَقَ لَكُمْ

The Imam (Hassan Al-Askari^{-asws}) said: ‘Allah^{-azwj} Mighty and Majestic Created for you all whatever is in the earth in its entirety. **[And when We Said to the Angels: Perform Sajdah to Adam! [2:34]** i.e., during that time (everything was) Created for you.

قَالَ ع وَ لَمَّا امْتَحِنَ الْحُسَيْنُ ع وَ مَنْ مَعَهُ بِالْعَسْكَرِ الَّذِينَ قَتَلُوهُ وَ حَمَلُوا رَأْسَهُ قَالَ لِعَسْكَرِهِ أَنْتُمْ فِي حِلٍّ مِنْ بَيْعَتِي فَاحْفُوا بِعَشَائِرِكُمْ وَ مَوَالِيكُمْ

¹⁹⁶ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 22

¹⁹⁷ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 23

¹⁹⁸ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 24

He^{-asws} said: 'And when the Test (regarding) Al-Husayn^{-asws} happened (Battle of Karbala 61 A.H.), and the ones who were in the army, those that killed him^{-asws} and carried his^{-asws} head, he^{-asws} said to his^{-asws} soldiers: 'You are free from my^{-asws} allegiance, therefore you can join up with your clans and your friends'.

وَقَالَ لِأَهْلِ بَيْتِهِ قَدْ جَعَلْتُكُمْ فِي حِلٍّ مِنْ مَفَارِقِي فَإِنَّكُمْ لَا تُطِيقُونَهُمْ لِتَضَاعِفِ أَعْدَادِهِمْ وَفُؤَاهُمْ وَمَا الْمَقْصُودُ غَيْرِي فَدَعُونِي وَالْقَوْمَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُعِينُنِي وَلَا يُخْلِينِي مِنْ حُسْنِ نَظَرِهِ كَعَادَاتِهِ فِي أَسْلَافِنَا الطَّيِّبِينَ

And he^{-asws} said to his^{-asws} friends, 'I^{-asws} am making you all free from separating from me^{-asws}, therefore if you are not able to endure them due to their increased numbers and their (military) might, and they are not aiming for other than me^{-asws}, therefore leave me^{-asws} and the people (Yazeed^{-la's} army) - for Allah^{-azwj} would Assist me^{-asws} and will not Leave me^{-asws} alone from His^{-azwj} Goodly Consideration as usual, as He^{-azwj} Did among our goodly ancestors'.

فَأَمَّا عَسْكَرُهُ فَقَارُوهُ وَ أَمَّا أَهْلُهُ الْأَذَنُونَ مِنْ أَقْرَبَائِهِ فَأَبَوْا وَقَالُوا لَا نُفَارِقُكَ وَ يُخْزِنُنَا مَا يُخْزِنُكَ وَ يُصِيبُنَا مَا يُصِيبُكَ وَ إِنَّا أَقْرَبُ مَا نَكُونُ إِلَى اللَّهِ إِذَا كُنَّا مَعَكَ

As for his^{-asws} soldiers, they separated (left) from him^{-asws}, and as for his^{-asws} family members and the near ones from his^{-asws} relatives, they refused and they said, 'We will not separate from you^{-asws}, and it would happen with us whatever would happen with you^{-asws}, it would grieve us whatever would grieve you^{-asws}, and it would hit us whatever would hit you^{-asws}, we happen to be closer to Allah^{-azwj}, when we happen to be with you^{-asws}'.

فَقَالَ لَهُمْ فَإِنْ كُنْتُمْ قَدْ وَطَّئْتُمْ أَنْفُسَكُمْ عَلَى مَا وَطَّئْتُ نَفْسِي عَلَيْهِ فَاعْلَمُوا أَنَّ اللَّهَ إِذَا يَهَبُ الْمَنَازِلَ الشَّرِيفَةَ لِعِبَادِهِ بِاخْتِمَالِ الْمَكَارِهِ

He^{-asws} said to them: 'If you have resolved yourselves upon what I^{-asws} have resolved myself upon, then know that Allah^{-azwj} rather Endows the noble status to His^{-azwj} servants due to their patience in bearing the abhorrence.

وَ أَنَّ اللَّهَ وَ إِنْ كَانَ حَصْنِي مَعَ مَنْ مَضَى مِنْ أَهْلِي الدِّينِ أَنَا أَخْرَهُمْ بَقَاءً فِي الدُّنْيَا مِنَ الْكِرَامَاتِ بِمَا يُسَهِّلُ عَلَيَّ مَعَهَا اخْتِمَالَ الْمَكْرُوهَاتِ فَإِنَّ لَكُمْ شَطْرَ ذَلِكَ مِنْ كِرَامَاتِ اللَّهِ تَعَالَى

And that Allah^{-azwj}, and if He^{-azwj} was to Particularise me^{-asws} - with the ones past from my^{-asws} (five Holy) family members^{-asws} – those ones whom I^{-asws} am the last of, remaining in the world – from the Prestige with what it would be easy upon bearing the abhorrence, so for you all is that direction (to take), towards the Prestige of Allah^{-azwj} the Exalted.

وَ اعْلَمُوا أَنَّ الدُّنْيَا حُلُومَهَا وَ مَرَمَهَا حُلْمٌ - وَ الْإِنْتِبَاهَ فِي الْآخِرَةِ وَ الْفَائِزُ مَنْ قَارَ فِيهَا وَ الشَّقِيُّ مَنْ شَقِيَ فِيهَا أَوْ لَا أَحَدَيْتُمْكُمْ بِأَوَّلِ أَمْرِنَا وَ أَمْرِكُمْ مَعَاشِرَ أَوْلِيَانِنَا وَ مُحِبِّينَا وَ الْمُتَعَصِّبِينَ لَنَا لِيُسَهِّلَ عَلَيْكُمْ اخْتِمَالَ مَا أَنْتُمْ لَهُ مُقِرُّونَ قَالُوا بَلَى يَا ابْنَ رَسُولِ اللَّهِ

And know that the world, its sweetness and its bitterness are (in fact like) a dream, so pay attention to the Hereafter, and a successful one is the one who is successful therein, and a wretched is the one who is wretched therein. Or, shall I^{-asws} narrate to you with the first of our^{-asws} matters and your matters, O group of our^{-asws} friends, and those that loves us^{-asws},

those hanging tightly with us^{-asws}, in order to ease upon you the enduring what you are being exposed to?' They said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ وَ سَوَّاهُ وَ عَلَّمَهُ أَسْمَاءَ كُلِّ شَيْءٍ وَ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ جَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ أَشْبَاحًا حُسْنَةً فِي ظَهْرِ آدَمَ وَ كَانَتْ أَنْوَارُهُمْ تُضِيءُ فِي الْأَفَاقِ مِنَ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْجَنَانِ وَ الْكُرْسِيِّ وَ الْعَرْشِ

He^{-asws} said: 'Allah^{-azwj} The Exalted, when He^{-azwj} Created Adam^{-as} and Made him^{-as} complete, and Informed him^{-as} the names of all things and presented them to the Angels, Made Muhammad^{-saww} and Ali^{-asws} and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws} as five resemblances in the forehead of Adam^{-as}, and it was so that their^{-asws} Lights were shining in the horizons of the skies, and the Veils, and the Gardens and the Chair, and the Throne.

فَأَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ تَعْظِيمًا لَهُ إِنَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وَعَاءً لِبَيْتِكَ الْأَشْبَاحِ الَّتِي قَدْ عَمَّ أَنْوَارُهَا فِي الْأَفَاقِ

Allah^{-azwj} the Exalted Commanded the Angels with the *Sajdah* to Adam^{-as} as a reverence for him^{-as}, as he^{-as} had been Graced by him^{-as} having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَسَجَدُوا إِلَّا إِبْلِيسَ أَبِي أَنْ يَتَوَاضَعَ لِجَلَالِ عِزْمَةِ اللَّهِ وَ أَنْ يَتَوَاضَعَ لِأَنْوَارِنَا أَهْلِ الْبَيْتِ وَ قَدْ تَوَاضَعَتْ لَهَا الْمَلَائِكَةُ كُلُّهَا فَاسْتَكْبَرَ وَ تَرَفَّعَ وَ كَانَ بِإِبَائِهِ ذَلِكَ وَ تَكْبُرِهِ مِنَ الْكَافِرِينَ

So, they (all) performed Sajdah – to Adam^{-as} – **except Iblees**. He^{-la} refused to be humble to the Majesty of the Magnificence of Allah^{-azwj}, and to humble to our^{-asws} Lights of the People^{-asws} of the Household, and the Angels had humbled to it, all of them, and he^{-la} **was arrogant**, and raised (considered himself^{-la} higher), **and he was**, due to that refusal of his^{-la} and his arrogance, (became) **from the Kafirs [2:34]**'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ص قَالَ: قَالَ يَا عِبَادَ اللَّهِ إِنَّ آدَمَ لَمَّا رَأَى النُّورَ سَاطِعًا مِنْ صُلْبِهِ إِذْ كَانَ اللَّهُ قَدْ نَقَلَ أَشْبَاحَنَا مِنْ ذُرْوَةِ الْعَرْشِ إِلَى ظَهْرِهِ رَأَى النُّورَ وَ لَمْ يَتَبَيَّنِ الْأَشْبَاحَ

And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from Rasool-Allah^{-saww} having said: 'O servants of Allah^{-azwj}! When Adam^{-as} saw the light shining from his^{-as} forehead, when Allah^{-azwj} had Transferred our^{-asws} resemblances from the peak of the Throne to his^{-asws} forehead, saw the light but could not clarify the resemblances.

فَقَالَ يَا رَبِّ مَا هَذِهِ الْأَنْوَارُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنْوَارُ أَشْبَاحِ نَفْسِهِمْ مِنْ أَشْرَفِ بَقَاعِ عَرْشِي إِلَى ظَهْرِكَ وَ لِيَذَلِكَ أَمَرْتُ الْمَلَائِكَةَ بِالسُّجُودِ لَكَ إِذْ كُنْتُ وَعَاءً لِبَيْتِكَ الْأَشْبَاحِ

He^{-as} said: 'O Lord! What are these lights?' Allah^{-azwj} Mighty and Majestic Said: 'Lights of resemblances transferred from the most noble spot of My^{-azwj} Throne to your^{-as} forehead, and due to that I^{-azwj} Commanded the Angels with the *Sajdah* to you^{-as}, when you^{-as} happened to be a receptacle for those resemblances"'.
فَقَالَ آدَمُ يَا رَبِّ لَوْ بَيَّنَّتْهَا لِي فَقَالَ اللَّهُ تَعَالَى انْظُرْ يَا آدَمُ إِلَى ذُرْوَةِ الْعَرْشِ

Adam^{-as} said: 'O Lord^{-azwj}! If only You^{-azwj} would Clarify these for me^{-as}?' Allah^{-azwj} Mighty and Majestic Said: "Look, O Adam^{-as}, at the peak of the Throne!"

فَنظَرَ آدَمُ وَ وَقَعَ نُورُ أَشْبَاحِنَا مِنْ ظَهْرِ آدَمَ عَلَى دِرْوَةِ الْعَرْشِ فَانطَبَعَ فِيهِ صُورُ أَنْوَارِ أَشْبَاحِنَا كَمَا يَنْطَبِعُ وَجْهُ الْإِنْسَانِ فِي الْمِرْآةِ الصَّافِيَةِ فَرَأَى أَشْبَاحَنَا
فَقَالَ مَا هَذِهِ الْأَشْبَاحُ يَا رَبِّ

Adam^{-as} looked, and the light of our^{-asws} resemblances fell from the forehead of Adam^{-as} to the peak of the Throne, and there became impressed in it the images of the lights of our^{-asws} resemblances which were in his^{-as} forehead, just as the face of the human being becomes impressed in a clear mirror. Thus, he^{-as} saw our^{-asws} resemblances, and he^{-as} said: 'What are these resemblances O Lord^{-azwj}!?'

فَقَالَ اللَّهُ يَا آدَمُ هَذِهِ الْأَشْبَاحُ أَفْضَلُ خَلَائِقِي وَ بَرِّيَاتِي هَذَا مُحَمَّدٌ وَ أَنَا الْحَمِيدُ وَ الْمَحْمُودُ فِي أَفْعَالِي شَقَقْتُ لَهُ اسْمًا مِنْ اسْمِي وَ هَذَا عَلِيٌّ وَ أَنَا الْعَلِيُّ
الْعَظِيمُ شَقَقْتُ لَهُ اسْمًا مِنْ اسْمِي

Allah^{-azwj} the Exalted Said: 'O Adam^{-as}! These are the resemblances of the most superior of My^{-azwj} creation, and My^{-azwj} created beings – This is Muhammad^{-saww}, and I^{-azwj} am 'Al-Mahmoud' (The most Praised One), the Praised in My^{-azwj} deeds. I^{-saww} Derives for him^{-saww} a name from My^{-azwj} Names. And this is Ali^{-asws} (the exalted) and I^{-azwj} am the 'Al-Ali Al-Azeem' (The Most Exalted, the Most Magnificent). I^{-azwj} Derived for him^{-asws} a name from My^{-azwj} Names.

وَ هَذِهِ فَاطِمَةُ وَ أَنَا فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ فَاطِمٌ أَغْدَائِي عَنْ رَحْمَتِي يَوْمَ فَضْلِ فَضَائِي وَ فَاطِمٌ أَوْلِيَائِي عَمَّا يَعْزَبُهُمْ وَ بِشِيئِهِمْ فَشَقَقْتُ لَهَا اسْمًا مِنْ
اسْمِي

And this is (Syeda) Fatima^{-asws}, and I^{-azwj} am the Originator (Fatir) of the skies and the earth. She^{-asws} will be separating My^{-azwj} enemies from My^{-azwj} Mercy on the Day of the Decision of My^{-azwj} Judgments, and she^{-asws} will be separating My^{-azwj} friends from whatever would disgrace them and is bad for them. I^{-azwj} Derived for her^{-asws} a name from My^{-azwj} Names.

وَ هَذَا الْحَسَنُ وَ هَذَا الْحُسَيْنُ وَ أَنَا الْمُحْسِنُ الْمُجْمِلُ شَقَقْتُ لَهُمَا اسْمًا مِنْ اسْمِي هُوَ لَاءِ خِيَارِ خَلِيقَتِي وَ كِرَامِ بَرِّيِّ بِيهِمْ أَخَذُ وَ بِيهِمْ أُعْطِي وَ بِيهِمْ أُعَاقِبُ وَ
بِيهِمْ أُتَيْبُ فَتَوَسَّلْ إِلَيَّ بِيهِمْ يَا آدَمُ

And these two are Al-Hassan^{-asws} and Al-Husayn^{-asws}, and I^{-azwj} am (Al-Mohsin) the overall Benefactor. I^{-azwj} Derived both their^{-asws} names from My^{-azwj} Name. They are the best of My^{-azwj} creation, the most prestigious of My^{-azwj} created beings. By them^{-asws} I^{-azwj} Take, and by them^{-asws} I^{-azwj} Give, and by them^{-asws} I^{-azwj} Punish, and by them^{-asws} I^{-azwj} Affirm, therefore use the Means to Me^{-azwj} by them^{-asws}, O Adam^{-as}!

وَ إِذَا دَعَمْتُكَ ذَاهِيَةً فَاجْعَلُهُمْ إِلَيَّ شُفَعَاءَكَ فَإِنِّي أَلَيْتُ عَلَى نَفْسِي قَسَمًا حَقًّا لَا أُخَيِّبُ بِيهِمْ آمِلًا وَ لَا أُرُدُّ بِيهِمْ سَائِلًا فَلْيَدْلِكَ حِينَ نَزَلْتُ مِنْهُ الْخَطِيئَةَ دَعَا
اللَّهُ عَزَّ وَ جَلَّ بِيهِمْ فَتَابَ عَلَيْهِ وَ عَفَرَ لَهُ

And whenever a disaster strikes you^{-as}, so make them^{-asws} as your^{-as} intercessors to Me^{-azwj}, for I^{-azwj} have Sworn upon Myself^{-azwj} a true vow that I^{-azwj} will not Disappoint a worker (approaching Me^{-azwj}) through them^{-asws}, nor will I^{-azwj} Reject a beggar (approaching Me^{-azwj})

through them^{-asws!} That is when an erroneous slip was made from him^{-as}, he^{-as} supplicated to Allah^{-azwj} Mighty and Majestic by them^{-asws}, and He^{-azwj} Turned towards him^{-saww}, and Forgave him^{-as}.¹⁹⁹

26 أَقُولُ قَالَ الرَّسُولُ بْنُ طَاهِرٍ فِي سَعْدِ الشُّمُورِ رَأَيْتُ فِي حُصْبِ إِدْرِيسَ عَلَى نَبِيِّنا وَآلِهِ وَعَلَيْهِ السَّلَامُ فِي ذِكْرِ سُؤَالِ إِبْلِيسَ وَجَوَابِ اللَّهِ لَهُ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ قَالَ لَا وَ لَكِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ فَإِنَّهُ يَوْمٌ قَضَيْتُ وَ حَسَبْتُ أَنْ أُطَهِّرَ الْأَرْضَ ذَلِكَ الْيَوْمَ مِنَ الْكُفْرِ وَ الْبَغْيِ وَ الْمَعَاصِي وَ أَنْتَجِبَ لِذَلِكَ الْوَقْتِ عِبَاداً لِي انْتَهَيْتُ فُلُوبَكُمْ لِلْإِيمَانِ وَ حَشَوْتُمْ بِالْوَرَعِ وَ الْإِحْلَاصِ وَ الْيَقِينِ وَ التَّقْوَى وَ الْحُشُوعِ وَ الصِّدْقِ وَ الْإِيمَانِ وَ الصَّوْبِ وَ الْوَقَارِ وَ التُّقَى فِي الدُّنْيَا وَ الرَّغْبَةِ فِيمَا عِنْدِي يَدِينُونَ بِالنَّبِيِّ وَ بِهِ يَعْدِلُونَ أَوْلِيَاءِي حَقّاً حَزْرَتْ هَلُمَّ نَبِيّاً مُصْطَفَى وَ أَمِيناً مُرْتَضَى فَجَعَلْتُهُمْ لَكُمْ نَبِيّاً وَ رَسُولاً وَ جَعَلْتُهُمْ لَهُ أَوْلِيَاءَ وَ أَنْصَاراً بِتِلْكَ أُمَّةٍ احْتَرَفْتُمَا لِلَّهِ الْمُصْطَفَى وَ أَمِينِي الْمُرْتَضَى ذَلِكَ وَثَّقْتُ حَبَشْتُهُ فِي عِلْمِ غَيْبِي وَ لَا بُدَّ أَنَّهُ وَاقِعٌ أَيْدِيكَ يَوْمَئِذٍ وَ عَيْلِكَ وَ رَحْلِكَ وَ جُودِكَ أَجْعَلُ خَادِعِينَ فَادْعِبْ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ثُمَّ قَالَ اللَّهُ لَأَدَمُ ثُمَّ فَأَنْظِرْ إِلَى هَؤُلَاءِ الْمَلَائِكَةِ الَّذِينَ قَبَلَتْ فِئَتَهُمْ مِنَ الَّذِينَ حَبَسْتُمْ لَكَ فِعْلَ السَّلَامِ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَأَتَاهُمْ فَسَلَّمَ عَلَيْهِمْ كَمَا أَمَرَ اللَّهُ فَعَالُوا وَ عَلَيْكَ السَّلَامُ يَا آدَمُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَتَعَالَى اللَّهُ هَذِهِ تَحِيَّتُكَ يَا آدَمُ وَ تَحِيَّةُ ذُرِّيَّتِكَ فِيمَا بَيْنَهُمْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ ذَكَرَ شَرَحَ عَلِيُّ ذُرِّيَّةَ آدَمَ وَ شَهَادَةَ مَنْ تَكَلَّفَتْ مِنْهُمْ بِالرُّبُوبِيَّةِ وَ الْوَحْدَانِيَّةِ لِلَّهِ جَلَّ جَلَالُهُ ثُمَّ قَالَ وَ نَظَرَ آدَمُ إِلَى طَائِفَةٍ مِنْ ذُرِّيَّتِهِ يَتَأَلَّأُ لُورُهُمْ يَسْمَعِي قَالَ آدَمُ مَا هَؤُلَاءِ قَالَ هَؤُلَاءِ الْأَنْبِيَاءُ مِنْ ذُرِّيَّتِكَ قَالَ كَمْ هُمْ يَا رَبِّ قَالَ هُمْ مِائَةٌ أَلْفٍ نَبِيٍّ وَ أَرْبَعُونَ عَشْرُونَ أَلْفَ نَبِيٍّ الْمُرْسَلُونَ مِنْهُمْ ثَلَاثُمِائَةٍ وَ خَمْسَةَ عَشَرَ نَبِيّاً مُرْسَلًا قَالَ يَا رَبِّ فَمَا بَالُ هَذَا الْأَخِيرِ سَاطِعاً عَلَى نُورِهِمْ جَمِيعاً قَالَ لِيُصَلِّدَ عَلَيْهِمْ جَمِيعاً قَالَ وَ مَنْ هَذَا النَّبِيُّ يَا رَبِّ وَ مَا اسْمُهُ قَالَ هَذَا مُحَمَّدٌ نَبِيُّ وَ رَسُولِي وَ أَمِينِي وَ نَجِيِّ وَ خَلِيقِي وَ خَالِصِي وَ حَبِيبِي وَ عَلِيِّ عَلِيٍّ وَ أَحَبُّهُمْ إِلَيَّ وَ أَتَوْعُمُ عِنْدِي وَ أَقْرَبُهُمْ مِنِّي وَ أَغْرَبُهُمْ لِي وَ أَرْحَمُهُمْ حَسَباً وَ عِلْماً وَ إِيمَاناً وَ يَقِيناً وَ صِدْقاً وَ بَرّاً وَ عِفَافاً وَ عِبَادَةً وَ حُشُوعاً وَ وَرَعاً وَ سِلْماً وَ إِسْلَاماً أَحَدْتُ لَهُ مِيقَاتٍ حَمَلَةَ عَرَشِي فَمَا ذُوْتُمْ مِنْ حِلَاقِي فِي السَّمَاوَاتِ وَ الْأَرْضِ بِالْإِيمَانِ بِهِ وَ الْإِقْتِرَابِ بِنُبُوَّتِهِ فَأَمِنَ بِهِ يَا آدَمُ تَرَدُّ بَنِي قُرَيْبَةَ وَ مَثَلَةَ وَ قَسْبلاً وَ ثُوراً وَ وَقَاراً قَالَ آدَمُ آمَنْتُ بِاللَّهِ وَ بِرَسُولِهِ مُحَمَّدٍ قَالَ اللَّهُ قَدْ أَوْصَيْتُ لَكَ يَا آدَمُ وَ قَدْ رَدَدْتُكَ فَضْلاً وَ كَرَامَةً أَنْتَ يَا آدَمُ أَوَّلُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ ابْنُكَ مُحَمَّدٌ خَاتَمُ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ أَوَّلُ مَنْ تَشَقَّقُ الْأَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَ أَوَّلُ مَنْ يُكْسَى وَ يُعْمَلُ إِلَى الْمُؤَقَّتِ وَ أَوَّلُ شَابِعٍ وَ أَوَّلُ مُشَفَّعٍ وَ أَوَّلُ قَارِحٍ لِأَبْوَابِ الْمِنَانِ وَ أَوَّلُ مَنْ يَفْتَحُ لَهُ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ قَدْ كَتَبَتْ لَهُ أَبُو مُحَمَّدٍ فَتَعَالَى آدَمُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ ذُرِّيَّتِي مَنْ فَضَّلَهُ بِحَذِيْقَةِ الْفَضَائِلِ وَ سَبَّحِي إِلَى الْجَنَّةِ وَ لَا أَسْمُدُهُ ثُمَّ ذَكَرَ مُشَاعِدَةَ آدَمَ لِمَنْ أَسْرَجَ اللَّهُ جَلَّ جَلَالُهُ مِنْ ظَهْرِهِ مِنْ جَوْهَرِ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَ اخْتِيَارِهِ لِلْمُطِيعِينَ وَ إِخْرَاجِهِ عَنِ الْقِصَاصَةِ لَهُ سُبْحَانَهُ وَ ذَكَرَ خَلْقَ حَوَاءَ مِنْ ضِلْعِ آدَمَ ع

(Ps. – This is not a Hadeeth)²⁰⁰

27- فس، تفسير القمي ثُمَّ لَا يَبْنِيَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ الآية أَمَّا بَيْنَ أَيْدِيهِمْ فَهُوَ مِنْ قِبَلِ الْأَخِرَةِ لِأَخْرَجْتَهُمْ أَنَّهُ لَا سَبَّةَ وَ لَا نَارَ وَ لَا نُشُورَ وَ أَمَّا خَلْفَهُمْ يقول من قبل دنياهم أمرهم بجمع الأموال و أمرهم أن لا يصلوا في أموالهم رحماً و لا يعطوا منه حقاً و أمرهم أن لا ينفقوا على ذراريهم و أمرهم على السببية و أما عن أيمانهم يقول من قبل اللذات و الشهوات يقول الله و لقد صدق عليهم إبليس ظننه قوله الخ منيها مذموماً مذموراً فالمدح يوم الميعاد و المذمور المفضى أي ملقى في جهنم

(Ps. – This is not a Hadeeth)²⁰¹

28- فس، تفسير القمي مِنْ صَلَافِ قَالَ الْمَاءُ الْمُتَصَالِ بِالْحَدِيدِ مِنْ كَيْفٍ مُشْتَرِكٍ قَالَ كَيْفَ مُتَعَدِّ وَ الْجَانَّ قَالَ أَبُو إِبْلِيسَ

(Ps. – This is not a Hadeeth)²⁰²

¹⁹⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 25

²⁰⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 26

²⁰¹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 27

²⁰² Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 28

29- فس، تفسیر القمی مُحَمَّدُ بْنُ أَحْمَدَ بْنِ ثَابِتٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْهَاشِمِيِّ عَنِ مُحَمَّدِ بْنِ سَيَّارٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنَّ اللَّهَ خَلَقَ الْخَلْقَ كُلَّهُمْ بِيَدِهِ لَمْ يَخْتَجِ فِي آدَمَ أَنَّهُ خَلَقَهُ بِيَدِهِ فَيَقُولَ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيْ أَ فَتَرَى اللَّهَ يَبْعَثُ الْأَشْيَاءَ بِيَدِهِ

'Tafseer Al-Qummi' - Muhammad Bin Ahmad Bin Sabit, from Al Qasim Bin Ismail Al Hashimy, from Muhammad Bin Sayar, from Al-Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'If Allah^{-azwj} Created the people, all of them by His^{-azwj} Hands, He^{-azwj} would not have been needy regarding Adam^{-as} that He^{-azwj} Creates him^{-as} by His^{-azwj} Hands, so He^{-azwj} Said: **What prevented you from doing Sajdah to what I Created by My Hands? [38:75].** Do you see Allah^{-azwj} Resurrecting the things by His^{-azwj} Hands!²⁰³

30- فس، تفسیر القمی أَبِي عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَيُّ شَيْءٍ يَقُولُ أَصْحَابُكَ فِي قَوْلِ إِبْلِيسَ - خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ فُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَالَ ذَلِكَ وَ ذَكَرَهُ اللَّهُ فِي كِتَابِهِ قَالَ كَذَّبَ يَا إِسْحَاقُ مَا خَلَقَهُ اللَّهُ إِلَّا مِنْ طِينٍ

'Tafseer Al-Qummi' - My father, from Saeed Bin Abu Saeed, from Is'haq Bin Jareer who said,

'Abu Abdullah^{-asws} said: 'Which thing are your companions saying regarding the words of Iblees^{-la}: **You Created me from fire and Created him from clay' [7:12]?** I said, 'May I be sacrificed for you^{-asws}! He^{-la} had said that, and Allah^{-azwj} Mentioned it in His^{-azwj} Book'. He^{-asws} said: 'A lie, O Is'haq! Allah^{-azwj} did not Create him^{-la} except from clay'.

قَدْ قَالَ قَالَ اللَّهُ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ خَلَقَهُ اللَّهُ مِنْ ذَلِكَ النَّارِ مِنْ تِلْكَ الشَّجَرَةِ وَ الشَّجَرَةُ أَصْلُهَا مِنْ طِينٍ

Then he^{-asws} said: 'Allah^{-azwj} Said: **He Who Made fire for you from the green tree, so then you are igniting from it' [36:80].** Allah^{-azwj} Created him^{-la} from that fire and from that tree, and the tree, its origin is from clay.²⁰⁴

31- فس، تفسیر القمی أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قَالَ يَوْمِ الْوَقْتِ الْمَعْلُومِ يَوْمٌ يَذْبَحُهُ رَسُولُ اللَّهِ ص عَلَى الصَّخْرَةِ الَّتِي فِي بَيْتِ الْمُقَدَّسِ

'Tafseer Al-Qummi' - Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **Up to the Day of the known time!" [38:81].** The day of the known time is the day Rasool-Allah^{-saww} will slaughter him (Iblees^{-la}) upon the rock which is in Bayt Al-Maqdis.²⁰⁵

²⁰³ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 29

²⁰⁴ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 30

²⁰⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 31