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BIHAR AL-ANWAAR

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al-Majlisi**

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باب 17 ولادة عيسى ع

CHAPTER 17 – BIRTH OF ISA^{-as}

الآيات آل عمران إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

The Verses – (Surah) Aal-e-Imran: ***Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59]***

مريم وَ اذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

(Surah) Maryam^{-as}: ***And mention Maryam in the book when she withdrew from her family to an eastern place [19:16]***

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

So she took a veil from besides them. Then We Sent Our Spirit to her. He was resembled to her as a complete man [19:17]

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

She said: 'I seek Refuge with the Beneficent from you, if you were pious' [19:18]

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

He said: 'But rather, I am a Messenger of your Lord to Endow to you a pure boy [19:19]

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا

She said: 'How can there happen to be a boy for me and no man has touched me and I have not been unchaste?' [19:20]

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئْ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا

He said: 'Like that your Lord Said: "It is easy unto Me, and We will Make him to be a Sign for the people and a Mercy from Us". And it was a matter Ordained [19:21]

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَاصِيًّا

So she bore him, then she withdrew with him to a remote place [19:22]

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

Then the (pangs of) labour brought her to the palm trunk. She said: 'I wish I had died before this, and was completely forgotten!' [19:23]

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

So he (the child) called out to her from beneath her: 'Do not grieve! Your Lord has Made a stream (to flow) beneath you' [19:24]

وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطَبًا جَنِيًّا

And shake towards you the palm trunk, it would drop upon you ripe dates [19:25]

فَكُلِّي وَ اشْرَبِي وَ عَيْنَا فِيمَا تَرَيْنِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

So eat and drink and refresh the eyes. Then if you see anyone from the human beings, then say: 'I vowed to the Beneficent a Fast, so I will never speak today to a human' [19:26]

فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

And she came with him to her people, carrying him. They said, 'O Maryam! You have come with an amazing thing [19:27]

يَا أُخْتِ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَ مَا كَانَتْ أُمُّكَ بَعْثًا

O sister of Haroun! Your father was not a bad man, nor was your mother unchaste' [19:28]

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

So she gestured towards him. They said, 'How can we speak to one who was a child in the cradle?' [19:29]

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَ جَعَلَنِي نَبِيًّا

He said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]

وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا سُئِنْتُ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا دُمْتُ حَيًّا

And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31]

وَ بَرًّا بِوَالِدَتِي وَ لَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

And righteousness with my mother, and did not Make me tyrannous, wretched [19:32]

وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أُمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا

And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

That is Isa, son of Maryam. The truthful words which they are disputing in [19:34]

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

It was not for Allah that He should Take a son; Glorious is He. Whenever He Decrees a matter, He says to it "Be," so it comes into being [19:35]

الْأَنْبِيَاءَ وَ الَّتِي أَحْصَيْنَتْ فَرْجَهَا فَفَتَقْنَا فِيهَا مِنْ رُوحِنَا وَ جَعَلْنَاهَا وَ ابْنَهَا آيَةً لِلْعَالَمِينَ

(Surah) Al-Anbiyaa: And she (Maryam) who guarded her chastity, so We Breathed into her from Our Spirit and Made her and her son to be as a Sign for the worlds [21:91]

النَّحْرِيمَ وَ مَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَتْ فَرْجَهَا فَفَتَقْنَا فِيهَا مِنْ رُوحِنَا وَ صَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَ كُتِبَ عَلَيْهَا مِنَ الْقَاتِلِينَ

(Surah) Al Tahreem: **And (an example of) Maryam, daughter of Imran, who guarded her chastity, so We Breathed into it (her body) from Our Spirit and she ratified the Words of her Lord and His Books, and she was from the obedient ones [66:12].**

1- فس، تفسير القمي و مريم ابنت عمران التي أحصنت فرجها قال لم ينظر إليها فنفعها فيه من روحنا أي روح الله مخلوقه وكانت من العاقبات أي من الناجيات

(opinion)¹

2- كا، الكافي محمد بن يحيى عن محمد بن إسماعيل عن محمد بن عمرو الزيات عن رجل من أصحابنا عن أبي عبد الله ع قال: لم يولد لستة أشهر إلا عيسى ابن مريم والحسين بن علي ع

'Al-Kafi' - Muhammad Bin Yahya, from Muhammad Bin Ismail, from Muhammad Bin Amro Al Zayat, from a man from our companions,

'From Abu Abdullah^{-asws} having said: 'There was not born anyone of six months except Isa^{-as} Bin Maryam^{-as}, and Al-Husayn^{-asws} Bin Ali^{-asws}'.²

3- ع، علل الشرائع أحمد بن الحسن عن أحمد بن يحيى عن بكر بن عبد الله بن حبيب عن تميم بن مفلح عن علي بن حسان عن عبد الرحمن بن المثنى الهاشمي عن أبي عبد الله ع قال: لم يعش مولود قط لستة أشهر غير الحسين وعيسى ابن مريم

'Ilal Al Sharaie' - Ahmad Bin al Hassan, from Ahmad Bin Yahya, from Bakr Bin Abdullah Bin Jabeeb, from Tameem Bin Bahloul, from Ali Bin Hasan, from Abdul Rahman Bin Al Masny Al Hashimy,

'From Abu Abdullah^{-asws} having said: 'No new-born of six-months had lived at all apart from Al-Husayn^{-asws} and Isa^{-as} Bin Maryam^{-as}'.³

4- فس، تفسير القمي أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع في حديث طويل في صفة المعراج و ساق الحديث إلى أن قال ثم قال لي جبرئيل أنزل فصل فنزلت و صليت فقال لي تدري أين صليت فقلت لا فقال صليت بطور سينا حيث كلم الله موسى تكليماً

'Tafseer Al-Qummi' - My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} in a lengthy Hadeeth regarding the description of Mi'raj (Ascension), and continued the Hadeeth up to he^{-saww} said: 'Then Jibraeel^{-as} said to me^{-saww}: 'Descend and pray Salat'. I^{-saww} descended and prayed Salat. He^{-as} said: 'Do you^{-saww} know where you^{-saww} prayed Salat?' I^{-saww} said: 'No'. He^{-as} said: 'You^{-saww} prayed Salat at (mount) Toor of Sinai where Allah^{-azwj} Spoke to Musa^{-as} in a conversation'.

ثم ركبتم فمصيناً ما شاء الله ثم قال لي أنزل فصل فنزلت و صليت فقال لي أ تدري أين صليت فقلت لا فقال صليت في بيت لحم و بيت لحم بناحية بيت المقدس حيث ولد عيسى ابن مريم ع الخبر

¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 1

² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 2

³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 3

Then I^{-saww} rode and we^{-as} went for as long as Allah^{-azwj} so Desired. Then he^{-as} said to me^{-saww}: ‘Descend and pray Salat’. I^{-saww} descended and prayed Salat’. He^{-as} said to me^{-saww}: ‘Do you^{-saww} know where you^{-saww} prayed Salat?’ I^{-saww} said: ‘No’. He^{-as} said: ‘You^{-saww} prayed Salat in Bayt Laham’, and Bayt Laham is in the area of Bayt Al-Maqdas where Isa^{-as} Bin Maryam^{-as} was born – the Hadeeth⁴.

5- كذا، الكافي علي بن إبراهيم عن أبيه و علي بن محمد جميعاً عن القاسم بن محمد عن سليمان بن داود المنقري عن حفص بن غياث قال: رأيت أبا عبد الله ع يتخلل بساتين الكوفة فالتهمى إلى نخلة فتوضأ عندها ثم ركع و سجد فأحصيت في سجوده خمسمائة تسبيحة ثم استند إلى النخلة فدعا بدعوات ثم قال يا حفص إنما والله النخلة التي قال الله جل ذكره لمريم و هزي إليك بجدع النخلة تساقط عليك رطباً حنيئاً

‘Al-Kafi’ - Ali Ibn Ibrahim, from his father and Ali Bin Muhammad both together, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyar who said,

‘I saw Abu Abdullah^{-asws} enter the orchards of Al-Kufa and he^{-asws} ended up to a palm tree and performed Wudu at it, then performed Ruku and Sajdah, and I counted five hundred Glorifications during his^{-asws} Sajdah. Then he^{-asws} leant on the palm tree and supplicated by a supplication, then said: ‘O Hafs! By Allah^{-azwj} it is the palm tree which Allah^{-azwj}, Majestic is His^{-azwj} Mention, Said to Maryam^{-as}: **And shake towards you the palm trunk, it would drop upon you ripe dates [19:25]’**.⁵

6- فس، تفسير القمي و الأثر في الكتاب مريم إذ انقضت من أهلها مكاناً شريفاً قال حررت إلى النخلة اليابسة فالتفت من فوقها صاباً قال في حرايبنا فأرسلنا إليها روحنا فتمثل لها بقراً سوياً قالت إني أعوذ بالرحمن منك إن كنت نبياً فقال لها جبرئيل إنما أنا رسول ربك لأهبط إليك غلاماً رجياً فأنكرت ذلك لأنه لم يكن في العادة أن تحبل المرأة من غير فعل فقالت إني يكون لي غلام و لم يتسنى بيشر و لم أك بغيماً و لم يعلم جبرئيل أيضاً كبرية العذرة فقال لها كذلك قال ربك هو علي هين و ليحمله آية للناس و رحمة منا و كان أمراً مفضياً قال فتفتح في جنبها فحملت بحيسى ع بالليل فوضعه بالعداوة و كان حملها تسع ساعات جعل الله الشهر لها ساعات ثم نادى جبرئيل و هزي إليك بجدع النخلة أي هزي النخلة اليابسة فهزت و كان ذلك اليوم سوياً فاستقبلها الحاقة و كانت الأياكة أنبل صناعة في ذلك الزمان فأقبلوا على بغال شهيد فالتفت لهم مريم أين النخلة اليابسة فاستهزئوا بها و زجروها فالتفت لهم جعل الله كتبكم نورا و جعلكم في الناس عاراً ثم استقبلها قوم من التجار فدلوها على النخلة اليابسة فالتفت لهم جعل الله البركة في كتبكم و أوحى الناس إليكم فلما بلغت النخلة أخذها المصانع فوضعت بحيسى فلما نظرت إليه قالت يا ليتني مئت قبل هذا و كئنت نسياً منسياً ما ذا أقول لابي و ما ذا أقول لبني إسرائيل فناداه عيسى من تحتها ألا تخزي قد جعل ربك فتنك سريراً أي خراً و هزي إليك بجدع النخلة أي هزي النخلة تساقط عليك رطباً حنيئاً أي طيباً و كانت النخلة قد نبتت منذ دهر طويل فمدت يدها إلى النخلة فأورقت و أنمرت و سقطت عليها الرطب الطري و طابت نفسها فقال لها عيسى فطبي و سوي ثم انطلى كذا و كذا فغطت و سوت و قال لها عيسى فكلني و اشربي و قربي عنيماً فإما تري من البقر أحداً فعربي إني نذرت للرحمن صوماً و صفتنا كذا نزلت فلن أكلم اليوم إنسياً فدفعوها في البحراب فخرجوا في طلبها و خرجنا خلفاً زكرياً ع فأنبتك و هو في صدرها و أنبتل مؤمنات بني إسرائيل يبترن في وجهها فلم تكلمهن حتى دخلت في حرايبنا فبأهنا إليها بنو إسرائيل و زكرياً فقالوا لها يا مريم لقد جئت شيئاً قرياً يا أخت هارون ما كان أبوك امرأ سوياً و ما كانت أمك نجياً و معنى قولهم يا أخت هارون أن هارون كان رجلاً فاسعاً زانياً فدفعوها به من أين هذا البلاد الذي جفت به و العار الذي ألزمني بني إسرائيل فأشارت إلى عيسى في المهدي فقالوا لها كيف تكلم من كان في المهدي صبياً فأنطق الله عيسى ع فقال إني عبد الله أتاني الكتاب و جعلني نبياً و جعلني مباركاً أين ما كنت و أوصاني بالصلاة و الزكاة ما دمت حياً و براً بوالدي و لم يجعلني جباراً شقيماً و السلام علي يوم ولدت و يوم أموت و يوم أبعث حياً ذلك عيسى ابن مريم قول الحق الذي فيه يجمعون أي

⁴ Bihar Al-Anwaar – V 14, The book of Prophet-hood, Ch 17 H 4

⁵ Bihar Al-Anwaar – V 14, The book of Prophet-hood, Ch 17 H 5

يَتَخَاصِمُونَ فَقَالَ الصَّادِقُ ع فِي قَوْلِهِ وَ أَوْصَانِي بِالصَّلَاةِ وَ الرِّكَاتِ قَالَ رَكَاةَ الرَّؤُوسِ لِأَنَّ كُلَّ النَّاسِ لَيْسَتْ لَهُمْ أَمْوَالٌ وَ إِنَّمَا الْفِطْرَةُ عَلَى الْغَنِيِّ وَ الْفَقِيرِ وَ الْمَسْكِينِ وَ الْكَبِيرِ

حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ جَعَلَنِي مُبَارَكًا أَيَّنَ مَا كُنْتُ قَالَ نَفَاعًا

'It is narrated to me by Muhammad Bin Ja'far who said, 'It is narrated to me by Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabalah, from a man

From Abu Abdullah regarding His Words: **And He has Made me Blessed wherever I may be, [19:31]**, he said: 'Beneficial'.⁶

7- ما، الأماالي للشيخ الطوسي الموفيد عن علي بن بلال عن إسماعيل بن علي بن عبد الرحمن عن أبيه عن عيسى بن حميد الطائي عن أبيه حميد بن قيس عن علي بن الحسين ع قال: إن أمير المؤمنين ع لما رجع من وقعة الحوارج اجتاز بالزوراء فقال للناس إنها الزوراء فسيروا و جنبوا عنها فإن الحسف أسرع إليها من الوتد في النخالة

'Al-Amaali' of the sheykh Al Tusi - Al Mufeed, from Ali Bin Bilal, from Ismail Bin Ali Bin Abdul Rahman, from his father, from Isa Bin Humejd Al Taiy, from his father Humejd Bin Qays,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'When Amir Al-Momineen^{asws} returned from fighting (against) the Khawarijites, crossed over at Al-Zowra'a and said to the people: 'It is Al-Zowra'a, so keep travelling and keep aside from it, for the submerging is quicker to it than the pegs in the palm tree'.

فَلَمَّا أَتَى بِنْتَةَ السَّوَادِ إِذَا هُوَ بِرَاهِبٍ فِي صَوْمَعَةٍ لَهُ فَقَالَ لَهُ الرَّاهِبُ لَا تَنْزِلْ هَذِهِ الْأَرْضَ بِجَيْشِكَ قَالَ وَ لِمَ قَالَ لِأَنَّهَا لَا يَنْزِلُهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ يُقَاتِلُ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ هَكَذَا نَحَدُّ فِي كُتُبِنَا

When he^{asws} on the right-hand side of the multitude, there he^{asws} was by a monk in a hermitage of his. The monk said to him^{asws}, 'Do not descend in this land with your^{asws} army'. He^{asws} said: 'And why (not)?' He said, 'Because none will descend at it except a Prophet^{as} or a successor^{as} of a Prophet^{as} fighting in the Way of Allah^{azwj} Mighty and Majestic. That is how we find it to be in our Books'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا وَصِيٌّ سَيِّدِ الْأَنْبِيَاءِ وَ سَيِّدِ الْأَوْصِيَاءِ فَقَالَ لَهُ الرَّاهِبُ فَأَنْتَ إِذْ أَنْصَلَعُ فُرَيْشٍ وَ وَصِيٌّ مُحَمَّدٍ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا ذَلِكَ

Amir Al-Momineen^{asws} said: 'I^{asws} am the successor^{asws} of the Chief of the Prophets^{as}, and am the Chief of the successors^{as}'. The monk said to him^{asws}, 'Then you^{asws} are the short-haired one of Quraysh and successor^{asws} of Muhammad^{sawww}'. Amir Al-Momineen^{asws} said: 'I^{asws} am that'.

فَنَزَلَ الرَّاهِبُ إِلَيْهِ فَقَالَ خُذْ عَلَيَّ شَرَائِعَ الْإِسْلَامِ إِنِّي وَجَدْتُ فِي الْأَنْجِيلِ نَعْتَكَ وَ أَنَّكَ تَنْزِلُ أَرْضَ بَرَانَا بَيْتَ مَرْيَمَ وَ أَرْضَ عَيْسَى ع

⁶ Bihar Al-Anwaar – V 14, The book of Prophet-hood, Ch 17 H 6

'Ikmal Al Deen' - Al Qatan, from Al Sakry, from Al Jowhary, from Ibn Amara, from his father,

'From Al-Sadiq^{-asws} having said: 'When the Messiah^{-as} was born, Allah^{-azwj} Hid his^{-as} birth and Caused his^{-as} person to disappear, because when Maryam^{-as} **bore him, then she withdrew with him to a remote place [19:22]**. Then Zakariyya^{-as} and her^{-asws} maternal aunt came tracing her^{-asws} footsteps until they arrived to her^{-as}, and she^{-as} had already placed what was in her^{-asws} belly and she^{-as} was saying: **'I wish I had died before this, and was completely forgotten!' [19:23]**.

فَأَطْلَقَ اللَّهُ تَعَالَى دِكْرَهُ لِسَانَهُ بِغُذْرِيهَا وَ إِظْهَارِ حُجَّتِهَا فَلَمَّا ظَهَرَ اشْتَدَّتِ الْبُلُوَى وَ الطَّلَبُ عَلَى بَنِي إِسْرَائِيلَ وَ أَكْبَبَ الْجَبَابِرَةُ وَ الطَّوَاغِيثُ عَلَيْهِمْ حَتَّى كَانُوا مِنْ أَمْرِ الْمَسِيحِ عَ مَا قَدْ أَحْبَرَ اللَّهُ بِهِ

Allah^{-azwj}, Exalted is His^{-azwj} Mention, Freed his^{-as} tongue with her^{-as} excuse and manifested her^{-as} proof. When it was manifested, the afflictions intensified upon the Children of Israel and the tyrants and the despots leapt upon them until it was from the matter of the Messiah^{-as} what Allah^{-azwj} has Informed with.

وَ اسْتَمَرَّ سَمْعُونُ بْنُ حَمُونٍ وَ الشَّيْعَةُ حَتَّى أَفْضَى بِمِ الْإِسْتِنَاءِ إِلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَأَقَامُوا بِهَا فَفَجَّرَ لَهُمْ فِيهَا الْعُيُونِ الْعُدْبَةَ وَ أَخْرَجَ لَهُمْ مِنْ كُلِّ النَّمْرَاتِ وَ جَعَلَ لَهُمْ فِيهَا الْمَاشِيَةَ وَ بَعَثَ إِلَيْهِمْ سَمَكَةً تُدْعَى الْقُمَّدُ لَا لَحْمَ لَهَا وَ لَا عَظْمٌ وَ إِنَّمَا هِيَ جِلْدٌ وَ دَمٌ

And, Shamoun Bin Hamoun^{-as} and the Shias (adherents) concealed themselves until the concealment resulted with them to being at an island of the sea, and they stayed at it. Therein, the fresh springs were burst forth for them and all fruits came out for them, and the livestock was Made to be for them therein, and a fish called Al-Qamad was Sent to them, having neither any flesh nor bones, and rather it was skin and blood.

فَعَرَجَتْ مِنَ الْبَحْرِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى النَّحْلِ أَنْ يَرْكَبَهَا فَرَكَبَهَا فَأَتَتْ النَّحْلُ إِلَى تِلْكَ الْجَزِيرَةِ وَ تَحَصَّ النَّحْلُ وَ تَعَلَّقَ بِالشَّجَرِ فَعَرَسَ [فَعَرَسَ] وَ بَنَى وَ كَثُرَ الْعَسَلُ وَ لَمْ يَكُونُوا يَفْقِدُونَ شَيْئاً مِنْ أَحْبَارِ الْمَسِيحِ

It came out from the sea and Allah^{-azwj} Mighty and Majestic Revealed to the bee that it rides it. So, it rode and the bee came to that island, and the bee rose and attached with the tree, planted a hive and built it, and there was abundant honey, and they were not missing out on anything from the news of the Messiah^{-as}.¹⁰

11- كا، الكافي أحمد بن مهزيان و علي بن إبراهيم جميعاً عن محمد بن علي عن الحسن بن راشد عن يعقوب بن جعفر بن إبراهيم عن أبي الحسن موسى ع في حديث طويل قال: أمّا أمّ مريم فاسمها مرتا و هي و هيبة بالعربية و أمّا اليوم الذي حملت فيه مريم فهو يوم الجمعة للزوال و هو اليوم الذي هبط فيه الروح الأمين و ليس للمسلمين عيد كان أولى منه

'Al-Kafi' - Ahmad Bin Mahran and Ali Bin Ibrahim both together, from Muhammad bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim,

'From Abu Al-Hassan Musa^{-asws} in a lengthy Hadeeth, said: 'As for mother of Maryam^{-as}, her name is 'Marta', 'Wuheyba' in Arabic; and as for the day in which Maryam^{-as} started expecting,

¹⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 10

it is the day of Friday at midday, and it is the day in which the Trustworthy Spirit descended, and there isn't for the Muslims any Eid which was foremost than it.

وَأَمَّا الْيَوْمُ الَّذِي وُلِدَتْ فِيهِ مَرْيَمُ فَهُوَ يَوْمُ الثَّلَاثَاءِ لِأَرْبَعِ سَاعَاتٍ وَ نِصْفٍ مِنَ النَّهَارِ وَ النَّهْرُ الَّذِي وُلِدَتْ عَلَيْهِ مَرْيَمُ عِيسَى هُوَ الْفُرَاتُ فَحَجَبَتْ لِسَانَهَا وَ نَادَى قَبْدُوسٌ وُلْدَهُ وَ أَشْبَاعَهُ فَأَعَانُوهُ وَ أخرجُوا آلَ عِمْرَانَ لِيَنْظُرُوا إِلَى مَرْيَمَ فَقَالُوا لَهَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ

And as for the day in which Maryam^{-as} gave birth, it is the day of Wednesday, four hours from midday; and the river by which Maryam^{-as} gave birth to Isa^{-as} is the Euphrates. Her^{-as} tongue was blocked, and Qaydous called out to his children and his adherents and they supported him, and the family of Imran^{-as} came out to look at Maryam^{-as} and they said to her^{-as} what Allah^{-azwj} has Narrated in His^{-azwj} Book¹¹.

12- يب، تهذيب الأحكام بإسناده عن علي بن الحسن عن محمد بن عبد الله بن زُرارة عن البرزطي عن أبان بن عثمان عن كثير التواء عن أبي جعفر ع قال: يَوْمُ عَاشُورَاءَ هُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ عِيسَى ابْنُ مَرْيَمَ ع

By his chain, from Ali Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zurara, from Al Bazanty, from Aban Bin Usman, from Kusayr al Nawa,

'From Abu Ja'far^{-asws} having said: 'The day of Ashura, it is the day in which Isa^{-as} was born unto Maryam^{-as}'.¹²

13- به، من لا يحضره الفقيه ابن الوليد عن الصَّغَارِ عَنِ ابْنِ عِيسَى وَ ابْنِ هَاشِمٍ عَنِ الْوَشَاءِ عَنِ الرِّضَا ع قَالَ: لَيْلَةُ حَمْسٍ وَ عِشْرِينَ مِنْ ذِي الْقَعْدَةِ وُلِدَ فِيهَا إِبْرَاهِيمُ ع وَ وُلِدَ فِيهَا عِيسَى ابْنُ مَرْيَمَ ع الْحَبِيرَ

'Man La Yahzar Al Faqeeh' - Ibn Al Waleed, from Al Safar, from Ibn Isa and Ibn Hashim, from Al Washa,

'From Al-Reza^{-asws} having said: 'The night of twenty-fifth of Zil Qadah, Ibrahim^{-as} was born during it, and Isa^{-as} Bin Maryam^{-as} – the Hadeeth'.¹³

14- ص، قصص الأنبياء عليهم السلام قَالَ الْبَاقِرُ ع إِنَّ مَرْيَمَ بُشِّرَتْ بِعِيسَى فَبَيَّنَّا هِيَ فِي الْمِحْرَابِ إِذْ تَمَثَّلَ لَهَا الرُّوحُ الْأَمِينُ بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهْبَ لَكَ غُلَامًا زَكِيًّا فَتَقَلَّ فِي جَيْبِهَا فَحَمَلَتْ بِعِيسَى فَلَمْ يَلْبَثْ أَنْ وُلِدَتْ

'Qasas Al-Anbiya^{-as} - Al-Baqir^{-asws} said: 'Maryam^{-as} was Given glad tidings of Isa^{-as}, so while she^{-as} was in the prayer niche, when the Trustworthy Spirit **He was resembled to her as a complete man [19:17]. She said: 'I seek Refuge with the Beneficent from you, if you were pious' [19:18] He said: 'But rather, I am a Messenger of your Lord to Endow to you a pure boy [19:19].** He^{-as} spat in her^{-as} pocket and she^{-as} started expecting Isa^{-as}, and it was not long before he^{-as} was born'.

وَ قَالَ لَمْ يَكُنْ عَلَى وَجْهِ الْأَرْضِ شَجَرَةً إِلَّا يُتَمَنَّعُ بِهَا وَ لَهَا نَمْرَةٌ وَ لَا شَوْكَ لَهَا حَتَّى قَالَتْ فَجَرَّةُ بَنِي آدَمَ كَلِمَةَ السُّوءِ فَافْشَعَرَتِ الْأَرْضُ وَ شَاكَتِ الشَّجَرُ وَ أَتَى إِبْلِيسُ تِلْكَ اللَّيْلَةَ فَقِيلَ لَهُ وُلِدَ اللَّيْلَةَ وُلِدَ لَمْ يَبْقَ عَلَى وَجْهِ الْأَرْضِ صَنَمٌ إِلَّا حَرَّ لَوَجْهِهِ

¹¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 11

¹² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 12

¹³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 13

And he^{asws} said: 'There did not happen to be any tree upon the surface of the earth except it benefit by it, and for it were fruits and no thorns for it, until it the immoral children of Adam^{as} spoke evil words, so the earth shuddered and the tree grew thorns; and Iblees^{la} came on that night and it was said to him^{la}, 'There has been born today a new-born, there does not remain upon the surface of the earth any idol except it fell on its face'.

وَأَتَى الْمَشْرِقَ وَالْمَغْرِبَ يَطْلُبُهُ فَوَجَدَهُ فِي بَيْتٍ دَرِيٍّ قَدْ حَقَّتْ بِهِ الْمَلَائِكَةُ فَذَهَبَ يَدْتُو فَصَاحَتِ الْمَلَائِكَةُ تَنَحَّ فَقَالَ هُمْ مِنْ أَبِيهِ فَقَالَتْ فَمَنْتَهُ كَمَثَلِ
آدَمَ فَقَالَ إِبْلِيسُ لِأُضِلَّنَّ بِهِ أَرْبَعَةَ أَجْهَاسِ النَّاسِ

And he^{la} came to the east and the west came seeking him^{as} and found him^{as} in a room of a monastery, the Angels having had concealed him^{as}. He^{la} went to approach him^{as}, but the Angels shouted: Away!' He^{la} said to them, 'Who is his^{as} father?' They said, 'His^{as} example is an example of Adam^{as}'. Iblees^{la} said, 'I^{la} shall stray by it four-fifths of the people'.¹⁴

15- ص، قصص الأنبياء عليهم السلام الصدوق عن ابن المونكل عن الحميري عن ابن عيسى عن ابن محبوب عن أبي أيوب عن زياد بن سوفة عن الحكم بن عيينة قال قال أبو جعفر ع لما قالت العواتق الفرية و هُنَّ سَبْعُونَ لِمَرْيَمَ لَقَدْ جِئْتِ شَيْئاً فَرِيّاً أَنْطَقَ اللَّهُ عِيسَى ع عِنْدَ ذَلِكَ فَقَالَ هُنَّ وَيَلْكُنَّ تَفْتَرِينَ عَلَى أُمِّي أَنَا عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَ أَقْسِمُ بِاللَّهِ لَأَضْرِبَنَّ كُلَّ امْرَأَةٍ مِنْكُنَّ حَدّاً بِمُفْتَرَايْكُنَّ عَلَى أُمِّي

'Qasas Al-Anbiya^{as}' - Al-Sadouq, from Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Ziyad Bin Sowqat, from Al Hakam Bin Ayayna who said,

'Abu Ja'far^{asws} said: 'When the virgins spoke the slander, and they were seventy, to Maryam^{as}: **You have come with an amazing thing [19:27]**, Allah^{azwj} Caused Isa^{as} to speak during that, and he^{as} said to them: 'Woe be unto you all! Are you fabricating upon my^{as} mother^{as}? I^{as} am a servant of Allah^{azwj}. He^{azwj} Gave me^{as} the Book, and I^{as} swear by Allah^{azwj}, I^{azwj} shall strike every woman from you with a legal penalty due to your fabrication upon my^{as} mother^{as}'.

قَالَ الْحَكَمُ فَعُلْتُ لِلْبَاقِرِ ع أَ فَضَرْتَهُ عِيسَى ع بَعْدَ ذَلِكَ قَالَ نَعَمْ وَ لِلَّهِ الْحَمْدُ وَ الْمِنَّةُ

Al-Hakam said, 'I said to (Imam) Al-Baqir^{asws}, 'Did Isa^{as} strike them after that?' He^{asws} said: 'Yes, and for Allah^{azwj} is the Praise and the Favour'.¹⁵

16- ع، علل الشرائع بإسناده عن وهب اليماني قال: إِنَّ يَهُودِيّاً سَأَلَ النَّبِيَّ فَقَالَ يَا مُحَمَّدُ أَ كُنْتَ فِي أُمِّ الْكِتَابِ نَبِيّاً قَبْلَ أَنْ تُخْلَقَ قَالَ نَعَمْ قَالَ وَ هؤُلاءِ أَصْحَابُكَ الْمُؤْمِنُونَ مُتَّبِعُونَ مَعَكَ قَبْلَ أَنْ يُخْلَقُوا

'Ilal Al Sharaie' - By his chain from Wahab Al Yamani who said,

'A Jew asked the Prophet^{saww} and he said, 'O Muhammad^{saww}! Were you a Prophet^{saww} in the Mother of the Book before you^{saww} were Created?' He^{saww} said: 'Yes'. He said, 'And these companions of yours^{saww}, the Momineen were affirmed along with you^{saww} before they were Created?'

¹⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 14

¹⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 15

قَالَ نَعَمْ قَالَ فَمَا شَأْنُكَ لَمْ تَتَكَلَّمْ بِالْحِكْمَةِ حِينَ خَرَجْتَ

He^{-saww} said: 'Yes'. He said, 'What is your^{-saww} matter you^{-as} did not speak with the Wisdom when you^{-saww} came out from the belly of your^{-saww} mother^{-as} just as Isa^{-as} Bin Maryam^{-as} spoke, based on your^{-saww} claim, and you^{-saww} were a Prophet^{-saww} before that?'

مِنْ بَطْنِ أُمِّكَ كَمَا تَكَلَّمَ عِيسَى ابْنُ مَرْيَمَ عَلَى رُعْمِكَ وَ قَدْ كُنْتَ قَبْلَ ذَلِكَ نَبِيًّا فَقَالَ النَّبِيُّ ص إِنَّهُ لَيْسَ أَمْرِي كَأَمْرِ عِيسَى ابْنِ مَرْيَمَ ع إِنَّ عِيسَى ابْنَ مَرْيَمَ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أُمَّ لَيْسَ لَهُ أَبٌ كَمَا خَلَقَ آدَمَ مِنْ غَيْرِ أَبِي وَ لَا أُمَّ وَ لَوْ أَنَّ عِيسَى ع حِينَ خَرَجَ مِنْ بَطْنِ أُمِّهِ لَمْ يَنْطِقْ بِالْحِكْمَةِ لَمْ يَكُنْ لِأُمِّهِ عُذْرٌ عِنْدَ النَّاسِ وَ قَدْ أَتَتْ بِهِ مِنْ غَيْرِ أَبِي وَ كَانُوا يَأْخُذُونَهَا كَمَا يَأْخُذُونَ بِهِ مِنَ الْمُحْصَنَاتِ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ مَنْطِقَهُ عُذْرًا لِأُمِّهِ

The Prophet^{-saww} said: 'My^{-saww} matter isn't like the matter of Isa^{-as} Bin Maryam^{-as}. Isa^{-as} Bin Maryam^{-as}, Allah^{-azwj} Created him^{-as} from a mother^{-as}, there isn't any father for him^{-as} just as He^{-azwj} Created Adam^{-as} without a father and a mother; and had Isa^{-as}, when he^{-as} came out from the belly of his^{-as} mother^{-as}, not spoken with the Wisdom, there would not have been any excuse for his^{-as} mother^{-as} in the presence of the people, and she^{-as} had come with him^{-as} from without a father, and they would have seized her^{-as} (for punishment of adultery) just as they were seizing the married women. Therefore, Allah^{-azwj} Mighty and Majestic Made him^{-as} speak as an excuse for his^{-as} mother^{-as}'.¹⁶

17- ص، قصص الأنبياء عليهم السلام الصدوق عن ابن الوليد عن الصفار عن أحمد بن محمد بن القاسم بن يحيى عن جدّه الحسن بن راشد عن يحيى بن عبد الله قال: كُنَّا بِالْحَيْرَةِ فَرَكِبْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَلَمَّا صِرْنَا جِيَالًا قَرَيْتُ فَوْقَ الْمَاصِرِ قَالَ هِيَ هِيَ حِينَ قُرْبٍ مِنَ الشَّطِّ وَ صَارَ عَلَى شَفِيرِ الْفُرَاتِ ثُمَّ نَزَلَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ قَالَ أ تَدْرِي أَيْنَ وُلِدَ عِيسَى ع قُلْتُ لَا

'Qasas Al-Anbiya^{-as}' - Sadouq, from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Yahya Bin Abdullah who said,

'We were at Al-Hira, and I rode along with Abu Abdullah^{-asws}. When we came parallel to a town above Al-Maasir, he^{-asws} said: 'Here, here!', when we drew near the riverbank and came to the edge of the Euphrates. Then he^{-asws} descended and prayed two Cycles, then said: 'Do you know where Isa^{-as} was born?' I said, 'No'.

قَالَ فِي هَذَا الْمَوْضِعِ الَّذِي أَنَا فِيهِ جَالِسٌ قُلْتُ أ تَدْرِي أَيْنَ كَانَتْ النَّخْلَةُ قُلْتُ لَا فَمَدَّ يَدَهُ خَلْفَهُ فَقَالَ فِي هَذَا الْمَكَانِ قُلْتُ أ تَدْرِي مَا الْفُرَاتُ وَ مَا الْمَاءُ الْمَعِينُ قُلْتُ لَا قَالَ هَذَا هُوَ الْفُرَاتُ قُلْتُ مَا الرِّبْوَةُ قُلْتُ لَا فَأَشَارَ بِيَدِهِ عَنْ يَمِينِهِ فَقَالَ هَذَا هُوَ الْجَبَلُ إِلَى التَّجَفِّ

He^{-asws} said: 'In this place which I^{-asws} am in, be seated. Then he^{-asws} said: 'Do you know where the palm tree was?' I said, 'No'. He^{-asws} extend his^{-asws} hand behind him^{-asws} and said: 'In this place'. Then he^{-asws} said: 'What is the **tranquillity and springs [23:50]**, water?' I said, 'No'. He^{-asws} said: 'This, it is the Euphrates'. Then he^{-asws} said: 'Do you know what is the **high ground [23:50]**?' I said, 'No'. He^{-asws} indicated by his^{-asws} hand towards his^{-asws} right and said: 'This, it is the mountain to Al-Najaf'.

وَ قَالَ إِنَّ مَرْيَمَ ظَهَرَ حَمْلُهَا وَ كَانَتْ فِي وَادٍ فِيهِ حَمْسُمِائَةِ بَكْرِ يَتَّبَعُونَ

¹⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 16

And he^{-asws} said: ‘Maryam^{-as}, her^{-as} pregnancy manifested and she^{-as} was in a valley wherein were five hundred virgins were worshipping’.

وَقَالَ حَمَلَتْهُ تِسْعَ سَاعَاتٍ فَلَمَّا صَرَخَتْ الطَّلِقُ خَرَجَتْ مِنَ الْمِحْرَابِ إِلَى بَيْتِ دَرِيٍّ لَهَا فَأَجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ فَوَضَعَتْهُ فَحَمَلَتْهُ فَذَهَبَتْ بِهِ إِلَى قَوْمِهَا

And he^{-asws} said: ‘She^{-as} bore him^{-as} for nine hours. When the pangs hit her^{-as}, she^{-as} went out from the prayer niche to the room of a monastery for them, and the pangs of childbirth came by the trunk of the palm tree, and she^{-as} placed him^{-as} and carried him^{-as} and came with him^{-as} to her^{-as} people.

فَلَمَّا رَأَوْهَا فَرِعُوا فَاخْتَلَفَ فِيهِ بَنُو إِسْرَائِيلَ فَقَالَ بَعْضُهُمْ هُوَ ابْنُ اللَّهِ وَ قَالَ بَعْضُهُمْ هُوَ عَبْدُ اللَّهِ وَ نَبِيُّهُ وَ قَالَتِ الْيَهُودُ بَلْ هُوَ ابْنُ الْهَنَةِ وَ يُقَالُ لِلنَّخْلَةِ الَّتِي أَنْزَلَتْ عَلَى مَرْيَمَ الْعَجْوَةُ

When they saw her^{-as}, they were alarmed. The Children of Israel differed regarding him^{-as} and some of them said, ‘He^{-as} is the son of Allah^{-azwj}’, and some of them said, ‘He^{-as} is a servant of Allah^{-azwj}’, and the Jews said, ‘But, he is the son^{-as} of adultery’; and the palm tree which descended unto Maryam^{-as} is the ‘Ajwa’¹⁷.

18- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق بإسنادِهِ إِلَى ابْنِ أَوْزَمَةَ عَنْ أَحْمَدَ بْنِ خَالِدِ الْكَرْخِيِّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ: أَ تَدْرِي بِمَا حَمَلَتْ مَرْيَمٌ قُلْتُ لَا قَالَ مِنْ تَمْرٍ صَرْفَانٍ أَنَا هَا بِه جَبْرَيْلُ ع

‘Qasas Al-Anbiya^{-as}’ - By the chain to Al-Sadouq by his chain to Ibn Awrama, from Ahmad Bin Khalid al Karkhy, from Al Hassan Bin Ibrahim, from Suleyman Al Ja’fary,

‘From Abu Al-Hassan^{-asws} having said: ‘Do you know with what Maryam^{-as} conceived?’ I said, ‘No’. He^{-asws} said: ‘From a ‘Sarfan’ date Jibraeel^{-as} came to her^{-as} with it’¹⁸.

19- ير، بصائر الدرجات عليّ بن الحسين عن عليّ بن إبراهيم عن أبيه عن عليّ بن الحكم عن سليمان بن مكيك عن أبي عبد الله ع في قول الله عزّ و جلّ وَ آوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَ مَعِينٍ قَالَ الرَّبْوَةُ نَجْفُ الْكُوفَةِ وَ الْمَعِينُ الْفُرَاتُ

‘Basaai Al Darajaat’ - Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Ali Bin Al Hakam, from Suleyman bin Naheyk,

‘From Abu Abdullah^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **and We Sheltered them on a high ground with tranquillity and springs [23:50]**. He^{-asws} said: ‘The high ground – Najaf, Al-Kufa, and the springs – the Euphrates’¹⁹.

20- كا، الكافي أحمد بن محمد بن عليّ بن إبراهيم جميعاً عن محمد بن عليّ بن الحسن بن راشد عن يعقوب بن جعفر بن إبراهيم عن أبي الحسن موسى ع في مسائله التي سأل النّصرايين عنها فقال له أبو إبراهيم ع وَ النَّهْرُ الَّذِي وَلَدَتْ عَلَيْهِ مَرْيَمُ عَيْسَى هَلْ تَعْرِفُهُ قَالَ لَا قَالَ هُوَ الْفُرَاتُ الْحَبْرُ

¹⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 17

¹⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 18

¹⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 19

'Al-Kafi' - Ahmad Bin Mahran and Ali Bin Ibrahim both together, from Muhammad bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim,

'From Abu Al-Hassan Musa^{-asws} regarding a question which the Christian asked him^{-asws} about, so Abu Ibrahim^{-asws} said to him: 'And the river by which Maryam^{-as} gave birth to Isa^{-as}, do you recognise it?' He said, 'No'. He^{-asws} said: 'The Euphrates' – the Hadeeth'.²⁰

21- سن، المحاسن أبي عن محمد بن سليمان عن أبيه عن أبي عبد الله ع قال قال رسول الله ص ستة كرهها الله تعالى لي فكرهتها للأئمة من ذريتي و عد منها الرث في الصوم قال و ما الرث في الصيام

'Al Mahasin' - My father, from Muhammad Bin suleyman, from his father,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Six (things) Allah^{-azwj} the Exalted Dislikes for me^{-saww}, so I^{-saww} dislike these for the Imams^{-asws} from my^{-asws} offspring, and one of these is 'Al-Rafas' in the Fasting'. He said, 'And what is 'Al-Rafas' in the Fasting?'

قال ما كره الله لمريم في قوله إني نذرت للرحمن صوما فلن أكلم اليوم إنسيبا قال قلت صمتت من أي شيء قال من الكذب

He^{-asws} said: 'What Allah^{-azwj} Disliked for Mayram^{-as} is His^{-azwj} Words: **'I vowed to the Beneficent a Fast, so I will never speak today to a human' [19:26]**'. I said, 'She^{-as} was silent from which thing?' He^{-asws} said: 'From the lying'.²¹

22- نجم، كتاب النجوم ذكر أبو جعفر بن بابويه في كتاب النبوة في باب سيطرة عيسى ابن مريم ع فقال ما هذا لفظه و قدم عليها وفد من عظماء الجوس زائرين معظمين لأمر ابنها و قالوا إنا قوم ننظر في النجوم فلما ولد ابنك طلع بمولوده نجم من نجوم الملك فنظرنا فيه فإذا ملكه ملكة نبوة لا يبول عنه و لا يفارقته حتى يرفعه إلى السماء فيجاور ربه عز و جل ما كانت الدنيا مكانا ثم يصير إلى ملك هو أطول و أبقى مما كان فيه فنرجنا من قبل المشرق حتى رجعنا إلى هذا المكان فوجدنا النجم متطلما عليه من فوقه فبذلك عرفنا موضعه و قد أهدينا له هدية حملناها له قربانا لم يقرب مثله لأحد قط و ذلك أنا و جدنا هذا القربان يشبه أمره و هو الذهب و المر و اللبان لأن الذهب سيد المتاع كله و كذلك ابنك هو سيد الناس ما كان حيا و لأن المر جبار الجراحات و كذلك ابنك يريئ الله به الجراحات و الأمراض و الجنون و العاهات كلها و لأن اللبان يبلغ دخانه السماء و لس يبلغها دخان شيء غيره و كذلك ابنك يرفعه الله عز و جل إلى السماء و ليس يرفع من أهل زمانه غيره

(From the book of astrology)²²

23- ع، علل الشرائع الدقائق عن الأسيدي عن النخعي عن التوفلي عن علي بن سالم عن أبيه عن أبي بصير قال: قلت لأبي عبد الله ع لم خلق الله عيسى من غير أب و خلق سائر الناس من الآباء و الأُمَّهات

'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}, 'Why did Allah^{-azwj} Create Isa^{-as} from without a father and Created the rest of the people from the fathers and the mothers?'

²⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 20

²¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 21

²² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 22

فَقَالَ لِيُعَلِّمَ النَّاسَ تَمَامَ قُدْرَتِهِ وَكَمَالِهَا وَيَعْلَمُوا أَنَّهُ قَادِرٌ عَلَى أَنْ يَخْلُقَ خَلْقًا مِنْ نُثْقَى مِنْ غَيْرِ ذَكَرٍ كَمَا هُوَ قَادِرٌ عَلَى أَنْ يَخْلُقَهُ مِنْ غَيْرِ ذَكَرٍ وَلَا نُثْقَى وَ
إِنَّهُ عَزَّ وَجَلَّ فَعَلَّ ذَلِكَ لِيُعَلِّمَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-asws} said: 'In order for the people to know His^{-azwj} Power and its perfection, and they should know that He^{-azwj} is Able upon Creating a creature from a female from without a male, just as He^{-azwj} is Able upon Creating him without a male nor a female, and the Mighty and Majestic Did that in order to Teach that He^{-azwj} is Able upon all things'.²³

24- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ الْأَحْوَلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرُّوحِ الَّتِي فِي آدَمَ قَوْلُهُ فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي قَالَ هَذِهِ رُوحٌ مَخْلُوقَةٌ وَ الرُّوحُ الَّتِي فِي عَيْسَى مَخْلُوقَةٌ

'Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Azina, from Al Ahowl who said,

'I asked Abu Abdullah^{-asws} about the Spirit which was in Adam^{-as}, His^{-azwj} Words: **So when I Complete him and Blow into him from My Spirit, [15:29]**. He^{-asws} said: 'This is a Created Spirit, and the Spirit which was in Isa^{-as} was (also) Created'.²⁴

25- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَجَّالِ عَنِ نُعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ قَوْلِ اللَّهِ وَ
رُوحٌ مِنْهُ قَالَ هِيَ رُوحُ اللَّهِ مَخْلُوقَةٌ خَلَقَهَا فِي آدَمَ وَ عَيْسَى ع

'Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Sa'alba Ibn Maymoun, from Humran who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj}: **a Spirit from Him. [4:171]**. He^{-asws} said: 'It is a Spirit Allah^{-azwj} Created. He^{-azwj} Created it (to be) in Adam^{-as} and Isa^{-as}'.²⁵

26- لي، الأما لي للصدوق أَبِي عَنِ ابْنِ فُتَيْبَةَ عَنِ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عَلْقَمَةَ عَنِ الصَّادِقِ ع أَنَّهُ
قَالَ فِي حَدِيثٍ طَوِيلٍ أَلَمْ يَنْسُبُوا مَرْيَمَ بِنْتَ عِمْرَانَ إِلَى أَنَّهَا حَمَلَتْ بِعَيْسَى مِنْ رَجُلٍ نَجَارٍ اسْمُهُ يُوسُفُ الْحَبِيرَ

My father, from Ibn Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad bin Ismail, from Salih Bin Alqama,

'From Al-Sadiq^{-asws} having said in a lengthy Hadeeth, 'Did they not attribute to Maryam Bint Imran^{-as} that she^{-as} conceived Isa^{-as} from a man, a carpenter who name is Yusuf (Joseph)?' – the Hadeeth'.²⁶

27- وَ بِإِسْنَادِهِ عَنْ عَلِيِّ ع قَالَ: دَعَانِي رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ إِنَّ فِيكَ شَبَهًا مِنْ عَيْسَى ابْنِ مَرْيَمَ عَ أَحَبَّتُهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِمَنْزِلَةٍ لَيْسَ بِهَا وَ
أُبْعَضَتْهُ الْيَهُودُ حَتَّى بَهْتُوا أُمَّهُ

²³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 23

²⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 24

²⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 25

²⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 26

'Kitab Al Wasiya', 'Rowzat Al Waizeen' - From Mujahid, from Abu Amro and Abu Saeed Al Khudry,

'In a lengthy Hadeeth regarding the birth of Ali^{-asws}, from the Prophet^{-as} having said: 'This Isa^{-as} Bin Maryam^{-as}, Allah^{-azwj} Mighty and Majestic Said regarding him^{-as}: **So he (the child) called out to her from beneath her: 'Do not grieve! Your Lord has Made a stream (to flow) beneath you' [19:24]** – up to His^{-azwj} Words: **a human' [19:26]**.

فَكَلَّمَ أُمَّهُ وَقَتَ مَوْلِدِهِ وَ قَالَ حِينَ أَشَارَتْ إِلَيْهِ فَ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ... إِنْ عِنْدَ اللَّهِ آتَانِي الْكِتَابَ إِلَى آخِرِ الْآيَةِ

He^{-as} spoke to his^{-as} mother^{-as} at the time of his^{-as} birth and said when **So she gestured towards him. They said, 'How can we speak to one who was a child in the cradle?' [19:29] He said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]** – up to the last Verse.

فَتَكَلَّمَ عَ فِي وَقْتِ وِلَادَتِهِ فَأُعْطِيَ الْكِتَابَ وَ النَّبُوَّةَ وَ أُوصِيَ بِالصَّلَاةِ وَ الزَّكَاةِ فِي ثَلَاثَةِ أَيَّامٍ مِنْ مَوْلِدِهِ وَ كَلَّمَهُمْ فِي الْيَوْمِ الثَّانِي مِنْ مَوْلِدِهِ

He^{-as} spoke during the time of his^{-as} birth, and was Given the Book and the Prophet-hood, and he^{-as} was Advised with the (praying of the) Salat, and the Zakat within three days from his^{-as} birth, and they spoke to him^{-as} during the second day from his^{-as} birth".³²

Notes –

وَ رُوِيَ عَنِ عَلِيِّ ع أَنَّهُ قَالَ: عَلِمْتُ أَنَّ التَّقَى يَنْهَاهُ عَنِ الْمَعْصِيَةِ

And it is reported from Ali^{-asws}, he said: 'She^{-as} knew that the piety would prevent him^{-as} from the acts of disobedience'.

وَ رُوِيَ عَنِ الْبَاقِرِ ع أَنَّهُ تَنَاوَلَ جَيْبَ مِدْرَعَتِهَا فَتَفَحَّ نَفْحَهُ فَكَمَلَ الْوَلَدُ فِي الرَّحِمِ مِنْ سَاعَتِهِ كَمَا يَكْمُلُ الْوَلَدُ فِي أَرْحَامِ النِّسَاءِ تِسْعَةَ أَشْهُرٍ فَخَرَجَتْ مِنَ الْمُسْتَحَمِّ وَ هِيَ حَامِلٌ مُنْقَلٌ فَتَنظَرَتْ إِلَيْهَا حَالَتُهَا فَأَنْكَرَتْهَا وَ مَضَتْ مَرْيَمُ عَلَى وَجْهِهَا مُسْتَحْيِيَةً مِنْ حَالَتِهَا وَ مِنْ زَكْرِيَّ

And it is reported from Al Baqir^{-asws}: 'He (Jibraeel^{-as}) took a pocket of her^{-as} garment and blew a breath, so the child was completed in the womb immediately just as the child is completed in the wombs of women after nine months. She^{-as} (Maryam^{-as}) came out from the bathhouse and she^{-as} was pregnant, heavy. Her^{-as} maternal aunt looked at her and disliked her^{-as}, and Maryam^{-as} went upon her^{-as} way embarrassed from her maternal aunt and from Zakariyya^{-as}'.

وَ رُوِيَ عَنِ الصَّادِقِ ع لِأَنَّهَا لَمْ تَرَ فِي قَوْمِهَا رَشِيداً ذَا فِرَاسَةٍ يُنْزِعُهَا عَنِ السُّوءِ

And it is reported from Al-Sadiq^{-asws}: 'Because she^{-as} could not find among her^{-as} people any rightly guided person with acumen to disavow her^{-as} from the evil'.

وَ قَالَ الْبَاقِرُ ع لَمْ تَسْتَشْفِ النَّفْسَاءُ بِمِثْلِ الرُّطْبِ إِنَّ اللَّهَ تَعَالَى أَطْعَمَهُ مَرْيَمَ فِي نَفْسِهَا

³² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 17 H 32

And Al Baqir^{asws} said: 'The women in post-childbirth bleeding have not found any healing like in the dates. Allah^{azwj} the Exalted Fed it to Maryam^{as} in her^{as} post-childbirth bleeding'.

باب 18 فضله و رفعة شأنه و معجزاته و تبيغه و مدة عمره و نقش خاتمه و جمل أحواله

CHAPTER 18 – HIS^{AS} MERITS, AND HIS^{AS} LOFTY OCCUPATION, AND HIS^{AS} MIRACLES, AND HIS^{AS} PREACHING AND DURATION OF HIS^{AS} AGE, AND ENGRAVEMENT OF HIS^{AS} RING, AND A SUMMARY OF HIS^{AS} SITUATIONS

الآيات البقرة قال الله تعالى وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْغُدُسِ مرتين

The Verses – (Surah) Al Baqarah: **and We Gave Isa Ibn Maryam, clear proofs and Supported him with the Holy Spirit. [2:87] – twice (2:253)**

آل عمران وَ أَنْزَلَ التَّوْرَةَ وَ الْإِنْجِيلَ مِنْ قَبْلُ هُدًى لِلنَّاسِ

(Surah) Aal-e-Imran: **and He Revealed the Torah and the Evangel [3:3] Beforehand, as Guidance for the people. [3:4]**

المائدة وَ فَفَعَلْنَا عَلَى آثَارِهِمْ بَعِيسَى ابْنَ مَرْيَمَ مُصَدِّقًا لِمَا بَيَّنَّ يَدِيهِ مِنَ التَّوْرَةِ وَ هُدًى وَ مُصَدِّقًا لِمَا بَيَّنَّ يَدِيهِ مِنَ التَّوْرَةِ وَ هُدًى وَ مُؤَعِّظَةً لِّلْمُتَّقِينَ

(Surah) Al Maidah: **And We Followed up on their traces with Isa son of Maryam, in verification to what was in front of him from the Torah; and We Gave him the Evangel wherein was Guidance and Light in verification of what was in front of him from the Torah, a Guidance and Advice to the pious [5:46]**

وَ قَالَ تَعَالَى لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَ قَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَا أَوْاهُ النَّارُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And the Exalted Said: **They have committed Kufr, those who are saying, 'Allah, He is the Messiah son of Maryam'; and the Messiah said, 'O Children of Israel! Worship Allah (Who is) my Lord and your Lord'. It is such that the one who associates with Allah, so Allah would Prohibited Paradise unto him and his abode would be the Fire, and there would not be (any) helpers for the unjust ones [5:72]**

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثَةٌ وَ مَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَ إِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

They have committed Kufr, those who are saying, 'Allah is the third of the three', and there is none from a god except One God; and if they are not desisting from what they are saying, those who are committing Kufr from them would be afflicted by a painful Punishment [5:73]

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَ يَسْتَغْفِرُونَهُ وَ اللَّهُ غَفُورٌ رَحِيمٌ

So will they not be repenting to Allah and seek His Forgiveness and Allah is Forgiving, Merciful? [5:74]

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤفَكُونَ

The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. Look how We Clarify the Signs for them, then look how they are being deluded [5:75]

و قال تعالى لعن اللّدين كفروا من بني إسرائيل على لسان داؤد و عيسى ابن مريم ذلك بما عصوا و كانوا يعْتَدُونَ

And the Exalted said: **Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78]**

و قال تعالى إذ قال الله يا عيسى ابن مريم اذكُرْ نِعْمَتِي عَلَيْكَ وَ عَلَى وَالِدَتِكَ إِذْ أَبَدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا وَ إِذْ عَلَّمْتُكَ الْكِتَابَ وَ الْحِكْمَةَ وَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ إِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَ تَبْرِئُ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِي وَ إِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَ إِذْ كَفَّمْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جَعَلْتَهُمُ الْبَنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

And the Exalted Said: **When Allah will Say: ‘O Isa son of Maryam! Remember My Favour upon you and upon your mother, when I Strengthened you with the Holy Spirit. You spoke to the people in the cradle and when of old age, and when I Taught you the Book and the Wisdom, and the Torah and the Evangel; and when you created from the clay like the form of the bird with My Permission, and you blew into it, so it became a bird by My Permission; and you cured the blind and the leper by My Permission; and when you extracted the dead by My Permission, and when I Refrained the Children of Israel from you when you came to them with the clear proofs, so those who committed Kufr from them said, ‘Surely this is nothing but clear sorcery!’ [5:110]**

وَ إِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَ بِرَسُولِي قَالُوا آمَنَّا وَ اشْهَدْ بِأَنَّا مُسْلِمُونَ

And when I Revealed to the disciples, saying: “Believe in Me and in My Rasool!” They said: ‘We believe and testify that we are submitters’ [5:111]

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

When the disciples said: ‘O Isa son of Maryam! Does your Lord have the capacity to Send down upon us food from the sky? He said: ‘Fear Allah, if you were Momineen [5:112]

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَ تَطْمَئِنَّ قُلُوبُنَا وَ نَعْلَمَ أَنَّ قَدْ صَدَقْتَنَا وَ نَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ

They said: ‘We want to eat from it and calm our hearts and know that you have been truthful to us and upon it we can happen to be from the witnesses [5:113]

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَ آخِرِنَا وَ آيَةً مِنْكَ وَ ازْزُقْنَا وَ أَنْتَ خَيْرُ الرَّازِقِينَ

Isa the son of Maryam said: 'O Allah, our Lord! Send down upon us food from the sky so it would happen to be a festival for us for our former ones and our latter ones, and a Sign from you, and Grace us, and You are the best of the Providers [5:114]

قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

Allah said: "Surely We will Send it down upon you, but the one from you who commits Kufr afterwards, then I will Punish him with such a Punishment I have not Punished anyone from the worlds!" [5:115]

الْمُؤْمِنُونَ وَ جَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَ آوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَ مَعِينٍ

(Surah) Al Mominoun: And We Made the son of Maryam and his mother to be a Sign, and We Sheltered them on a high ground with tranquillity and springs [23:50]

يَسْ وَ اضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

(Surah) Yaseen: And strike for them an example of the people of the town, when the Rasools came to it [36:13]

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ

When We Sent to them two, so they rejected both of them. Then We Strengthened (them) with a third, and they said, 'Surely, we are Rasools to you' [36:14]

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَ مَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ

They said, 'You are nothing except persons like us, and the Beneficent has not Revealed anything. Surely you are only lying' [36:15]

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

They said, 'Our Lord Knows that we are Rasools to you [36:16]

وَ مَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

And there is nothing upon us except for the clear deliverance (of the Message) [36:17]

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَ لَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ

They said, 'Surely we predict an evil omen from you. If you do not desist, we will stone you and there would afflict you a painful punishment from us' [36:18]

قَالُوا طَائِفُكُمْ مَعَكُمْ أِنْ أَدْرَأْتُمْ بَلَ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

They said, 'Your evil omen is with you. Is it (because) you are reminded? But, you are an extravagant people' [36:19]

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

And there came a man running from the remote part of the city. He said, 'O people! Follow the Rasools! [36:20]

اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

Follow ones who do not ask you for a recompense, and they are the Guided ones [36:21]

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

And what reason would be for me not to worship the One Who Originated me, and to Him I would be returning? [36:22]

أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئاً وَلا يُنْقِذُونِ

Should I take god from besides Him, if the Beneficent were to Intend harm, neither would their intercession avail me of anything nor would they be rescuing me? [36:23]

إِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ

Then I would be in clear straying [36:24]

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ

Surely I believed in your Lord, therefore listen to me' [36:25]

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ

It was Said: "Enter Paradise!" He said, 'Alas! If only my people knew [36:26]

بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

Due to what has my Lord Forgiven me and Made me to be from the honoured ones!' [36:27]

وَ مَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَ مَا كُنَّا مُنْزِلِينَ

And We did not send down upon his people after him any army from the sky, nor did We ever Send down [36:28]

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

It wasn't except for a single scream. And behold! They were extinct [36:29]

الزخرف إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ

(Surah) Al Zukhruf: **Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59]**

و قال تعالى وَ لَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَ لِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَ أَطِيعُوا

And the Exalted Said: **And when Isa came with clear Proofs, he said: 'I have come to you with the Wisdom and to clarify for you part of which you are differing in, therefore fear Allah and follow me [43:63]**

إِنَّ اللَّهَ هُوَ رَبِّي وَ رَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

Surely Allah, He is my Lord and your Lord, therefore worship Him. This is a Straight Path [43:64]

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ الْيَوْمِ

But the parties differed between them, so woe be unto those who are unjust from the painful Punishment on the Day (of Qiyamah) [43:65]

الصف وَ إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

(Surah) Al Saff: **And when Isa Ibn Maryam said: 'O Children of Israel! I am a Rasool of Allah to you all, in ratification of what is before me from the Torah, and giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6].**

1- شي، تفسير العياشي عَنِ الْهَدَلِيِّ عَنْ رَجُلٍ قَالَ: مَكَثَ عِيسَى ع حَتَّى بَلَغَ سَبْعَ سِنِينَ أَوْ ثَمَانَ سِنِينَ فَجَعَلَ يُخْبِرُهُمْ بِمَا يَأْكُلُونَ وَ مَا يَدَّخِرُونَ فِي بُيُوتِهِمْ فَاقَامَ بَيْنَ أَظْهُرِهِمْ يُحْيِي الْمَوْتَى وَ يُبْرِئُ الْأَكْمَةَ وَ الْأَبْرَصَ وَ يُعَلِّمُهُمُ التَّوْرَةَ وَ أَنْزَلَ اللَّهُ عَلَيْهِ الْإِنْجِيلَ لَمَّا أَرَادَ اللَّهُ أَنْ يَتَّخِذَ عَلَيْهِمْ حُجَّةً

'Tafseer Al-Ayyashi' – From Al Huzaly, from a man who said,

'Isa^{as} waited until he^{as} reached seven or eight years old. He^{as} (then) went on to inform them of what they had eaten and what they had hoarded in their houses. He^{as} stayed in their midst reviving the dead, and curing the blindness and the vitiligo, and teaching them the Torah, and Allah^{azwj} Revealed to him^{as} what Allah^{azwj} Wanted to Take a Divine Authority upon them'.³³

2- شي، تفسير العياشي عَنِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ رَفَعَهُ قَالَ: إِنَّ أَصْحَابَ عِيسَى ع سَأَلُوهُ أَنْ يُحْيِيَ لَهُمْ مَيِّتًا قَالَ فَأَتَى بِهِمْ إِلَى قَبْرِ سَامِ بْنِ نُوحٍ فَقَالَ لَهُ فَمَنْ يَأْذُنُ اللَّهُ يَا سَامُ بْنُ نُوحٍ

Tafseer Al-Ayyashi' – from Muhammad Bin Abu Umeyr, from the one who mentioned it, raising it, said,

³³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 1

‘The companions of Isa^{-as} asked him revive a deceased of theirs. He (the narrator) said, ‘He^{-as} came with them to the grave of Sam Bin Noah^{-as}. He^{-as} said to him: ‘Arise, by the Permission of Allah^{-azwj}, O Sam Bin Noah^{-as}!’

قَالَ فَانْشَقَّ الْقَبْرُ ثُمَّ أَعَادَ الْكَلَامَ فَتَحَرَّكَ ثُمَّ أَعَادَ الْكَلَامَ فَخَرَجَ سَامُ بْنُ نُوحٍ فَقَالَ لَهُ عِيسَى أَيُّهُمَا أَحَبُّ إِلَيْكَ تَبْقَى أَوْ تَعُودُ

He (the narrator) said, ‘The grave split open. Then he repeated the speech. It stirred. Then he repeated the speech. Sam Bin Noah came out. Isa said to him: ‘Which of the two is more beloved to you – to remain or to return?’

قَالَ فَقَالَ يَا رُوحَ اللَّهِ بِنِ أَعُودُ إِنِّي لِأَجِدُ حُرْقَةَ الْمَوْتِ أَوْ قَالَ لِدَعَاةِ الْمَوْتِ فِي جَوْفِي إِلَى يَوْمِي هَذَا

He (the narrator) said, ‘He^{-as} said: ‘O Spirit of Allah^{-azwj}, but I^{-as} shall return! I^{-as} still feel the burning sensation of the death’ (or said: ‘The sting of death’) in my^{-as} inside up to this day of mine!’³⁴

3- شي، تفسير العياشي عن أبان بن تغلب قال: سئل أبو عبد الله ع هل كان عيسى ابن مريم أحيًا أحدًا بعد موته حتى كان له أكل و رزق و مدة و ولد

‘Tafseer Al-Ayyashi’ - From Aban Bin Tablugh who said,

‘Abu Abdullah^{-asws} was asked, ‘Did Isa^{-as} Bin Maryam^{-as} revive anyone after his death until there was for him, eating and sustenance, and a duration and children?’

قَالَ فَقَالَ نَعَمْ إِنَّهُ كَانَ لَهُ صَدِيقٌ مُوَاحٍ لَهُ فِي اللَّهِ وَ كَانَ عِيسَى يَمُرُّ بِهِ فَيَنْزِلُ عَلَيْهِ

He (the narrator) said, ‘He^{-asws} said: ‘Yes. He^{-as} had a friend who he^{-as} had established brotherhood with for the Sake of Allah^{-azwj} Blessed and Exalted, and Isa^{-as} used to pass by him and stay with him.

وَ إِنَّ عِيسَى ع غَابَ عَنْهُ حِينًا ثُمَّ مَرَّ بِهِ لِيُسَلِّمَ عَلَيْهِ فَحَرَّجَتْ إِلَيْهِ أُمُّهُ فَسَأَلَهَا عَنْهُ فَقَالَتْ أُمُّهُ مَاتَ يَا رَسُولَ اللَّهِ فَقَالَ لَهَا أَلْحَبِيبِ أَنْ تَرِيهِ قَالَتْ نَعَمْ قَالَ لَهَا إِذَا كَانَ عَدُّ أَتَيْتُكَ حَتَّى أُحْيِيَهُ لَكَ بِإِذْنِ اللَّهِ

And that Isa^{-as} remained absent from him for a while, then passed by his house to greet him. His mother came out to him^{-as}. So he^{-as} asked her about him. She said, ‘He died, O Rasool^{-as} of Allah^{-azwj}’. He^{-as} said: ‘Would you love to see him’. She said, ‘Yes’. He^{-as} said to her: ‘Come to me^{-as} tomorrow and I^{-as} shall revive him for you by the Permission of Allah^{-azwj}’.

فَلَمَّا كَانَ مِنَ الْعَدَا أَتَاهَا فَقَالَ لَهَا انْطَلِقِي مَعِي إِلَى قَبْرِهِ فَانْطَلَقَا حَتَّى أَتَيْتَا قَبْرَهُ فَوَقَفَ عِيسَى ع ثُمَّ دَعَا اللَّهَ فَانْفَرَجَ الْقَبْرُ وَ خَرَجَ ابْنُهَا حَيًّا فَلَمَّا رَأَتْهُ أُمُّهُ وَ رَأَاهَا بَكِيًّا فَرَجَمَهُمَا عِيسَى ع فَقَالَ لَهُ أَلْحَبِيبُ أَنْ تَبْقَى مَعَ أُمَّكَ فِي الدُّنْيَا

When it was the next day, she came over. He^{-as} said to her: ‘Come with me^{-as} to his grave’. They went until they arrived at his grave. Isa^{-as} paused at it, and then supplicated to Allah^{-azwj}.

³⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 2

The grave split apart and her son came out alive. When his mother saw him, and he saw her, they wept. Isa^{-as} sympathised with them. Isa^{-as} said to him: 'Would you like to remain alive with your mother in the world?'

قَالَ يَا رَسُولَ اللَّهِ بِأَكْلٍ وَ بِرِزْقٍ وَ مُدَّةٍ أَوْ بِغَيْرِ مُدَّةٍ وَ لَا رِزْقٍ وَ لَا أَكْلٍ فَقَالَ لَهُ عِيسَى ع بَلْ بِرِزْقٍ وَ أَكْلٍ وَ مُدَّةٍ ثَمَانِينَ سَنَةً وَ تَزْوِجُ وَ يُوَلِّدُ لَكَ
قَالَ فَتَعَمَّ إِذَا قَالَ فَدَفَعَهُ عِيسَى إِلَى أُمِّهِ فَعَاشَ عِشْرِينَ سَنَةً وَ تَزْوِجُ وَ وُلِدَ لَهُ

He said, 'O Rasool^{-as} of Allah^{-azwj}, with eating and sustenance and a term, or without eating and sustenance and a term?' Isa^{-as} said to him: 'With eating and sustenance and a term. And you will be living for twenty years and get married and have children'. He said, 'Yes'. When he said that, Isa^{-as} handed him over to his mother. He thus lived for twenty years, and got married, and had children".³⁵

4- شي، تفسير العياشي عن مُحَمَّدِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ بَيْنَ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ عَ أَرْبَعِمِائَةِ سَنَةٍ وَ كَانَ شَرِيعَةُ عِيسَى أَنَّهُ بُعِثَ
بِالتَّوْحِيدِ وَ الإِخْلَاصِ وَ بِمَا أُوصِيَ بِهِ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى ع وَ أَنْزَلَ عَلَيْهِ الإِنْجِيلَ وَ أَخَذَ عَلَيْهِ المِيثَاقَ الَّذِي أَخَذَ عَلَى النَّبِيِّينَ وَ شَرَعَ لَهُ فِي الكِتَابِ
إِقَامَ الصَّلَاةِ مَعَ الدِّينِ وَ الأَمْرَ بِالمَعْرُوفِ وَ النَّهْيَ عَنِ المُنْكَرِ وَ تَحْرِيمَ الحُرَامِ وَ تَحْلِيلَ الحَلَالِ

'Tafseer Al-Ayyashi' - From Muhamad al Halby,

'From Abu Abdullah^{-asws} having said: 'In between Dawood^{-as} and Isa^{-as} Bin Maryam^{-as} there were four hundred years. And the Law of Isa^{-as} was that he^{-as} was Sent with the Oneness, and the sincerity, and with what Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} had been bequeathed with. And the Evangel was Revealed unto him^{-as}, and the Covenant was taken from him^{-as} which was Taken from the Prophets^{-as}. And there was Initiated for him^{-as} in the Book, the establishment of the *Salat* along with the Religion, and the enjoining of the good, and the forbidding from the evil, and the prohibition of the Prohibited, and the permission for the Permissible'.

وَ أَنْزَلَ عَلَيْهِ فِي الإِنْجِيلِ مَوَاعِظَ وَ أَمْتَالَ وَ لَيْسَ فِيهَا قِصَاصٌ وَ لَا أَحْكَامٌ حُدُودٌ وَ لَا فَرَضٌ مَوَارِيثَ وَ أَنْزَلَ عَلَيْهِ تَحْفِيفُ مَا كَانَ نَزَلَ عَلَى مُوسَى ع فِي
التَّوْرَةِ وَ هُوَ قَوْلُ اللَّهِ فِي الَّذِي قَالَ عِيسَى ابْنُ مَرْيَمَ لِبَنِي إِسْرَائِيلَ وَ لِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ

And it was Revealed upon him in the Evangel, Advice, and the examples, and the Limits (of the Law). And there wasn't in it (the Law of) Retribution, nor Judgements of the Limits, nor the Obligations of the inheritances. And it was Revealed unto him^{-as} lighter than what was Revealed unto Musa^{-as} in the Torah. And these are the Words of Allah^{-azwj} the High with regards to what Isa^{-as} Bin Maryam^{-as} said to the Children of Israel ***And a verification of what came before me of the Torah' and that I may permit for you part of that which has been Prohibited unto you [3:50].***

وَ أَمَرَ عِيسَى مَنْ مَعَهُ بِمَنْ اتَّبَعَهُ مِنَ الْمُؤْمِنِينَ أَنْ يُؤْمِنُوا بِشَرِيعَةِ التَّوْرَةِ وَ الإِنْجِيلِ

³⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 3

And Isa^{-as} ordered the ones who were with him^{-as} from the ones who followed him^{-as} from the Momineen that they should believe in the Law of the Torah as well as the Evangel”.³⁶

5- شي، تفسير العياشي البرقي عن أبيه رفعه في قول الله وأمه صديفة كانا يأكلان الطعام قال كانا يتخوطين

(opinion)³⁷

6- شي، تفسير العياشي عن أبي عبيدة عن أبي عبد الله ع قال: لعن اللذين كفروا من بني إسرائيل على لسان داود و عيسى ابن مريم قال المختار علي لسان داود و القردة على لسان عيسى ابن مريم

‘Tafseer Al-Ayyashi’ - From Abu Ubeyda,

‘From Abu Abdullah^{-asws} having said: ‘And the Exalted said: **Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. [5:78].** He^{-asws} said: ‘The pigs, upon the tongue of Dawood^{-as}, and the monkeys upon the tongue of Isa^{-as} Bin Maryam^{-as}’.³⁸

7- شي، تفسير العياشي عن العيص بن المختار قال سمعت أبا عبد الله ع يقول لما أنزلت المائدة على عيسى ع قال للحواريين لا تأكلوا منها حتى آذن لكم فأكل منها رجل منهم فقال بعض الحواريين يا روح الله أكل منها فلان فقال له عيسى ع أكلت منها قال له لا فقال الحواريون بلى و الله يا روح الله لقد أكل منها فقال له عيسى صديق أخاك و كذبت بصرك

‘Tafseer Al-Ayyashi’ - From Al Fayz Bin Al Mukhtar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘When the meal descended unto Isa^{-as}, the disciples said, ‘Do not eat from it until there is permission for you’. But a man from them ate from it. One of the disciples said, ‘O Spirit of Allah^{-azwj}! So and so ate from it’. Isa^{-as} said to him: ‘Did you eat from it?’ He said to him^{-as}, ‘No’. The disciples said, ‘Yes, by Allah^{-azwj}, O Spirit of Allah^{-azwj}! He has eaten from it’. Isa^{-as} said to him: ‘Ratify your brother and belie your eyes’.³⁹

8- م، تفسير الإمام عليه السلام قال رسول الله ص يا عباد الله إن قوم عيسى لما سأله أن ينزل عليهم مائدة من السماء قال الله إني منزلها عليكم فمن يكفر بعد منكم فإني أعدبه عذاباً لا أعدبه أحداً من العالمين

‘Tafseer of the Imam’ (Hassan Al-Askari^{-asws} said): ‘Rasool-Allah^{-saww} said to them: ‘O servants of Allah^{-azwj}! The people of Isa^{-as}, when they asked Isa^{-as} that he^{-as} descends food to them from the sky, Allah^{-azwj} the Exalted Said: **Allah said: Surely I will Send it down to you, but whoever shall disbelieve afterwards from among you, surely I will Punish him with such a Punishment with which I have not Punished anyone from among the nations [5:115].**

فأنزلها عليهم فمن كفر منهم بعد مسح الله إماماً خبيراً و إماماً قزداً و إماماً دُباً و إماماً هراً و إماماً على صورة بعض الطيور و الدواب التي في البر و البحر حتى مسحوا على أربعمائة نوع من المسخ

³⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 4

³⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 5

³⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 6

³⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 7

He^{-azwj} did Send it down upon them, and the one from who committed *Kufr* afterwards, Allah^{-azwj} Transformed him to either a pig, or a monkey, or a bear, or a cat, or upon an image of some of the birds and the animals which are in the land and the sea, to the extent that He^{-azwj} Transformed (them) upon a variety of four hundred transformations”.⁴⁰

9- شي، تفسير العياشي عن عيسى العلوي عن أبيه عن أبي جعفر ع قال: المائدة التي نزلت على بني إسرائيل مذلاةً بسلاسل من ذهبٍ عليها تسعة ألوانٍ و تسعة أرغفةٍ

‘Tafseer Al-Ayyashi’ - From Isa Al Alawy, from his father,

‘From Abu Ja’far^{-asws} having said: ‘The meal which descended unto the Children of Israel was a tray with gold chains, upon it were fish and nine breads’’.⁴¹

10- شي، تفسير العياشي عن الفضل بن يسار عن أبي الحسن ع قال: إن الخنازير من قوم عيسى ع سألوا نزل المائدة فلم يؤمنوا فمسخهم الله خنازير

‘Tafseer Al-Ayyashi’ - From Al Fazeyl Bin Yasaar,

‘From Abu Al-Hassan^{-asws} having said: ‘The pigs are from the people of Isa^{-as}. They asked for the descent of the meal, but did not believe, so Allah^{-azwj} Morphed them as pigs’’.⁴²

11- شي، تفسير العياشي عن عبد الصمد بن بدار [بندار] قال سمعت أبا الحسن ع يقول كانت الخنازير قوماً من الفصاريين كذبوا بالمائدة فمسحوا خنازير

‘Tafseer Al-Ayyashi’ - From Abdul Samad Bin Bazar who said,

‘I heard Al-Hassan^{-asws} saying: ‘The pigs were a people from the bleachers. They belied the meal, so they were morphed as pigs’’.⁴³

12- شي، تفسير العياشي عن ثعلبة عن بعض أصحابنا عن أبي جعفر ع في قول الله تبارك و تعالی لعيسى أ أنت قلت للناس اتخذوني و أمي إلهين من دون الله قال لم يقله و سيؤله إن الله إذا علم أن شيئاً كائناً أخبر عنه خبر ما قد كان

‘Tafseer Al-Ayyashi’ - From Sa’alba, from one of our companions,

‘From Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted to Isa^{-as}: **“O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” [5:116].** He^{-asws} said: ‘The Imam^{-asws} said: ‘He^{-azwj} has not Said it, and He^{-azwj} would be Saying it. When Allah^{-azwj} Knows something which would happen in the future, Informs about it as news as if it has (already) happened’’.⁴⁴

⁴⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 8

⁴¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 9

⁴² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 10

⁴³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 11

⁴⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 12

13- شي، تفسير العياشي عن سليمان بن خالد قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ لِعِيسَى أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي إلهَيْنِ مِنْ دُونِ اللَّهِ فَقَالَ إِنَّ اللَّهَ إِذَا أَرَادَ أَمْرًا أَنْ يَكُونَ فَصَهُ قَبْلَ أَنْ يَكُونَ كَأَنْ قَدْ كَانَ

'Tafseer Al-Ayyashi' - From Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} to Isa^{as}: **Did you say to the people: 'Take me and my mother as two gods from besides Allah?'** [5:116]. He^{asws} said: 'When Allah^{azwj} Wants a matter to happen, Narrates it before it happens as if it has already happened".⁴⁵

14- شي، تفسير العياشي عن جابر الجعفي عن أبي جعفر ع في تفسير هذه الآية تعلم ما في نفسي ولا أعلم ما في نفسك إنك أنت علام الغيوب قال إن اسم الله الأكبر ثلاثة و سبعون حرفاً فاحتجب الرب تبارك و تعالى منها بحرف فيمن لم لا يعلم أحد ما في نفسه عز و جل أعطى آدم اثنتين و سبعين حرفاً فتوارثتها الأنبياء حتى صارت إلى عيسى

'Tafseer Al-Ayyashi' - From Jabir Al Jufy,

'From Abu Ja'far^{asws} regarding the interpretation of this Verse: **You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]**. He^{asws} said: 'The Great Name of Allah^{azwj} is of seventy-three letters, but the Lord^{azwj} Blessed and Exalted Veiled one letter, so no one knows what is within the Mighty and Majestic. He^{azwj} gave Adam^{as} seventy-two letters which the Prophets^{as} inherited it until it came to be with Isa^{as}.

فَدَلِكَ قَوْلُ عِيسَى تَعَلَّمْ مَا فِي نَفْسِي يَعْنِي اثْنَيْنِ وَ سَبْعِينَ حَرْفًا مِنَ الْإِسْمِ الْأَكْبَرِ يَقُولُ أَنْتَ عَلَّمْتَنِيهَا فَأَنْتَ تَعَلَّمْتَهَا وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ يَقُولُ لِأَنَّكَ اخْتَجَبْتَ عَنْ خَلْقِكَ بِدَلِكِ الْحَرْفِ فَلَا يَعْلَمُ أَحَدٌ مَا فِي نَفْسِكَ

Thus these are the words of Isa^{as} **You Know whatever is within myself [5:116]** – meaning the seventy two letters from the Great Name, saying: 'You^{azwj} Taught these to me^{as}, so You^{azwj} Know these' **and I do not know what is within Yourself**, saying: 'Because You^{azwj} have Veiled that one letter from Your^{azwj} creatures, therefore no one knows what is within Your^{azwj} Self".⁴⁶

15- به، من لا يحضره الفقيه قال الصادق ع قيل لعيسى ابن مريم ما لك لا تتزوج فقال و ما أصنع بالتزوج قالوا يولد لك قال و ما أصنع بالأولاد إن عاشوا فتنوا و إن ماتوا حزوا

'Man La Yahzar Al Faqeeh' - Al-Sadiq^{asws} said: 'It was said to Isa^{as} Bin Maryam^{as}, 'What is the matter you^{as} are not getting married?' He^{as} said: 'And what shall I^{as} do with the marriage?' They said, 'There would be born (children) for you^{as}'. He^{as} said: 'And what shall I^{as} do with the children? If they live they will be tempted, and if they die they (I^{as}) shall grieve.'⁴⁷

⁴⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 13

⁴⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 14

⁴⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 15

16- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ خُطْبِهِ وَ إِنَّ شَيْئًا فُلْتُ فِي عَيْسَى ابْنِ مَرْيَمَ ع فَلَقَدْ كَانَ يَتَوَسَّدُ الْحَجَرَ وَ يَلْبَسُ الْحُثِينَ وَ كَانَ إِدَامُهُ الْجُوعَ وَ سِرَاجُهُ بِاللَّيْلِ الْقَمَرَ وَ ظِلَالُهُ فِي الشِّتَاءِ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا وَ فَاكِهَتُهُ وَ رِيحَانُهُ مَا تُنْبِتُ الْأَرْضُ لِلْبَهَائِمِ وَ لَمْ تَكُنْ لَهُ زَوْجَةٌ تَفْتِنُهُ وَ لَا وَلَدٌ يَحْزِنُهُ وَ لَا مَالٌ يَلْفَنُهُ وَ لَا طَمَعٌ يُذِلُّهُ دَائِبَتُهُ رِجَالُهُ وَ خَادِمُهُ يَدَاهُ

‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{asws} said in one of his^{as} sermons: ‘If you desire I^{asws} will tell you about ‘Isa^{as} Ibn Maryam^{as}. He^{as} used a stone for his pillow, put on coarse clothes and ate rough food. His^{as} condiment was hunger. His^{as} lamp at night was the moon. His^{as} shade during the winter was just the expanse of earth eastward and westward. His^{as} fruits and flowers were only what grows from the earth for the cattle. He^{as} had no wife to allure him, nor any son to give grief, nor wealth to deviate (his attention), nor greed to disgrace him^{as}. His^{as} two feet were his conveyance and his two hands his servant’⁴⁸

17 إِرْشَادُ الْقُلُوبِ، قَالَ عَيْسَى ع خَادِمِي يَدَايَ وَ دَائِبِي رِجْلَايَ وَ فِرَاشِي الْأَرْضَ وَ وَسَادِي الْحَجَرَ وَ دِفْئِي فِي الشِّتَاءِ مَشَارِقُ الْأَرْضِ وَ سِرَاجِي بِاللَّيْلِ الْقَمَرَ وَ إِدَامِي الْجُوعَ وَ شِعَارِي الْحُوفُ وَ لِبَاسِي الصُّوفُ وَ فَاكِهَتِي وَ رِيحَانِي مَا تُنْبِتُ الْأَرْضُ لِلْخُوشِ وَ الْأَنْعَامِ

‘Irshad Al-Quloub’ – Isa said: ‘My^{as} servants are my^{as} hands, and my^{as} riding animal are my^{as} legs, and my^{as} bed is the ground, and my^{as} pillow is the stone, and my^{as} warmth in the winter is the ground where the sun shines, and my^{as} lamp at night is the moon, and my^{as} sauce is the hunger, and my^{as} slogan is the fear (of Allah^{azwj}), and my^{as} clothing is the coarse wool, and my^{as} fruits and my^{as} aromas is what the earth grows for the beasts and the cattle.

أَبِيتُ وَ لَيْسَ لِي شَيْءٌ وَ أَصْبِحُ وَ لَيْسَ لِي شَيْءٌ وَ لَيْسَ عَلَيَّ وَجْهُ الْأَرْضِ أَحَدٌ أَغْنَى مِنِّي

I^{as} spend the night and there isn’t anything for (with me^{as}) and I^{as} come to the morning that there isn’t anything for me^{as}, and there isn’t anyone upon the surface of the earth richer than me^{as}!⁴⁹

18- مع، معاني الأخبار الْمُظْفَرُ الْعُلُوبِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ أَحْمَدَ بْنِ الْحَسَنِ عَنِ صَدَقَةَ بْنِ حَسَّانَ عَنِ مِهْرَانَ بْنِ أَبِي نَصْرٍ عَنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنِ أَبِي سَعِيدِ الْإِسْكَافِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْبِنَاهُمَا إِلَى رُبُوعَةٍ ذَاتِ قَرَارٍ وَ مَعِينٍ قَالَ الرُّبُوعَةُ الْكُوفَةُ وَ الْقَرَارُ الْمَسْجِدُ وَ الْمَعِينُ الْقُرَّاتُ

‘Ma’any Al Akhbaar’ - Al Muzaffar Al Alawy, from Ibn Al Ayashi, from his father, from Al-Husayn Ibn Ishkeyb, from Abdul Rahman Bin Hamad, from Ahmad Bin Al Hassan, from Sadaqa Bin Hasan, from Mihran Bin Abu Nasr, from Yaquob Bin Shuayb, from Abu Saeed Al Askaf,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: **And We Made the son of Maryam and his mother to be a Sign, and We Sheltered them on a high ground with tranquillity and springs [23:50].** He^{asws} said: ‘The lofty ground – Al-Kufa; and the **tranquillity** – The Masjid; and **springs** – The Euphrates’⁵⁰

⁴⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 16

⁴⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 17

⁵⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 18

19- فس، تفسیر القمی قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ جَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً إِلَى قَوْلِهِ وَ مَعِينٍ قَالَ الرَّبُّوهُ الْهَيْرَةُ وَ ذَاتُ قِرَارٍ وَ مَعِينٍ الْكُرُونَةُ

(opinion)⁵¹

Note –

أَقُولُ سَيَاتِي فِي كِتَابِ الْعَيْبَةِ فِي حَدِيثِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ ع أَنَّ بَقَاعَ الْأَرْضِ تَفَاخَرَتْ فَفَخَّرَتْ الْكَعْبَةُ عَلَى الْبُقْعَةِ بِكَرْبَلَاءَ فَأَوْخَى اللَّهُ إِلَيْهَا اسْكُتِي وَ لَا تَفْخَرِي عَلَيْهَا فَإِنَّهَا الْبُقْعَةُ الْمُبَارَكَةُ الَّتِي نُودِيَ مِنْهَا مُوسَى مِنَ الشَّجَرَةِ وَ إِنَّهَا الرَّبُّوَةُ الَّتِي آوَيْتُ إِلَيْهَا مَرْيَمَ وَ الْمَسِيحَ وَ إِنَّ الدَّالِيَةَ الَّتِي غُسِلَ فِيهَا رَأْسُ الْحُسَيْنِ ع فِيهَا وَ فِيهَا عَسَلَتْ مَرْيَمُ عِيسَى ع وَ اغْتَسَلَتْ لَوْلَادَتِهَا

I (Majlisi) am saying, 'In 'Kitab Al Ghayba' in a Hadeeth by Al Mufazza Bin Umar, from Al-Sadiq^{asws}: 'The spots of the earth prided on each other. The Kaaba prided upon the spot at Karbala. Allah^{azwj} Revealed to it: "Calm down and do pride upon it, for it is a Blessed spot which Musa^{as} had been called out at from the tree, and it is the elevated place which I^{azwj} Sheltered Maryam^{as} and the Messiah^{as} to, and the water-wheel in which the head of Al-Husayn^{azwj} was washed, and in it Maryam^{as} washed Isa^{as} and washed herself^{as} for her^{as} giving birth'.

20- فس، تفسیر القمی وَ اضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ إِلَى قَوْلِهِ إِنَّا إِلَيْكُمْ مُرْسَلُونَ

And strike for them an example of the people of the town, when the Rasools came to it [36:13] – up to His^{azwj} Words: 'Surely, we are Rasools to you' [36:14].

أَبِي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فَقَالَ بَعَثَ اللَّهُ رَجُلَيْنِ إِلَى أَهْلِ مَدِينَةِ أَنْطَاكِيَةِ فَجَاءَهُمَا بِمَا لَا يَعْرِفُونَهُ فَعَلَّطُوا عَلَيْهِمَا فَأَخَذُوهُمَا وَ حَبَسُوهُمَا فِي بَيْتِ الْأَصْنَامِ فَبَعَثَ اللَّهُ الثَّلَاثَ فَدَخَلَ الْمَدِينَةَ فَقَالَ أُرْسِدُونِي إِلَى بَابِ الْمَلِكِ

'Tafseer Al-Qummi' - My father, from Al Hassan Bin Mahboub, from Malik Bin Atiya, from Abu Hamza Al Sumaly,

'From Abu Ja'far^{asws}, he (the narrator) said: "I asked Abu Ja'far^{asws} about the explanation of this Verse. He^{asws} said: 'Allah^{azwj} Sent two men to the city of Antioch. They went (there) without having any reference/introduction to them. The people arrested both of them and imprisoned them in the house of idols. Allah^{azwj} Sent a third one. He entered the city, and he said, 'Guide me to the door of the king'".

قَالَ فَلَمَّا وَقَفَ عَلَى بَابِ الْمَلِكِ قَالَ أَنَا رَجُلٌ كُنْتُ أَتَعَبُدُ فِي فَلَاةٍ مِنَ الْأَرْضِ وَ قَدْ أَحْبَبْتُ أَنْ أَعْبُدَ إِلَهَ الْمَلِكِ فَأَتَبَلَّغُوا كَلَامَهُ الْمَلِكِ فَقَالَ أَدْخِلُونِي إِلَى بَيْتِ الْأَلْهَةِ

He^{asws} said: 'When he paused at the door, he said, 'I am a man who used to worship in the jungles of the earth. I would love to worship the god of the king.' They related his words to the king, who said, 'Tell him to enter into the house of gods.'

فَأَدْخَلُوهُ فَمَكَتْ سَنَةً مَعَ صَاحِبِيهِ فَقَالَ لَمَّا جَدَا نُنْفِلُ قَوْمًا مِنْ دِينٍ إِلَى دِينٍ لَا بِالْحَرْقِ أَ فَلَا رَفْقَتُمَا ثُمَّ قَالَ لَمَّا لَا تُفَرِّقَانِ بِمَعْرِفَتِي

⁵¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 19

He entered into it. He stayed there for a year with his two companions, then he said to them both, 'With this (harshness) the people alter from religion to religion with the violation. Were you two not friendly?' Then he said to them both, 'Do not disclose my recognition (of Allah^{-azwj} – the faith).'

ثُمَّ أُدْخِلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ بَلَّغْنِي أَنَّكَ كُنْتَ تَعْبُدُ إِلَهِي فَلَمْ أَزَلْ وَأَنْتَ أَخِي فَسَلِّني حَاجَتَكَ قَالَ مَا لِي حَاجَةٌ أَيُّهَا الْمَلِكُ وَ لَكِنَّ رَجُلَيْنِ رَأَيْتُهُمَا فِي بَيْتِ الْأَلْهَةِ فَمَا حَالُهُمَا قَالَ الْمَلِكُ هَذَانِ رَجُلَانِ أَتَيْانِي يُضِلَّانِ عَن دِينِي وَ يَدْعَوَانِ إِلَى إِلَهٍ سَمَاوِيٍّ فَقَالَ أَيُّهَا الْمَلِكُ فَمَتَاطَرَةٌ جَمِيلَةٌ

Then he went to the king, and the king said to him, 'They tell me that you^{-as} have been worshipping my god. Don't ever stop, and you^{-as} are my brother. Ask me for your^{-as} needs.' He^{-as} said, 'I have no need, O king, but I^{-as} have seen two men in the house of gods, why are they there?' The king said, 'These two men were brought to me having strayed away from my religion and they^{-as} called me to the God of the skies.'

فَإِنْ يَكُنِ الْحَقُّ هُمَا اتَّبَعْتَاهُمَا وَ إِنْ يَكُنِ الْحَقُّ لَنَا دَخَلَا مَعَنَا فِي دِينِنَا فَكَانَ لَهُمَا مَا لَنَا وَ عَلَيْهِمَا مَا عَلَيْنَا

He^{-as} said, 'O king! A beautiful debate (can ensue)! If the truth is to be found with these two, we shall follow both of them, and if the truth is with us, they will enter with us in our religion. For them both is what is for us, and against them both is what is against us''.

قَالَ فَبَعَثَ الْمَلِكُ إِلَيْهِمَا فَلَمَّا دَخَلَا إِلَيْهِ قَالَ لَهُمَا صَاحِبُهُمَا مَا الَّذِي جِئْتُمَانِي بِهِ قَالَا جِئْنَا نَدْعُو إِلَى عِبَادَةِ اللَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ وَ يَخْلُقُ فِي الْأَرْحَامِ مَا يَشَاءُ وَ يُصَوِّرُ كَيْفَ يَشَاءُ وَ أَنْبَتِ الْأَشْجَارَ وَ الْيَمَارَ وَ أَنْزَلَ الْقَطْرَ مِنَ السَّمَاءِ

He^{-asws} said: 'Then king sent for both of them. When they came to him, he said to them, 'What is that which the two of you have come here for?' They said, 'We have come to call to the worship of Allah^{-azwj} Who Created the skies and the earth, and Creates in the wombs whatsoever He^{-azwj} so Desires to, and Fashions howsoever He^{-azwj} Desires to, and mountains and the trees and the fruits, and Sends down drops from the sky''.

قَالَ فَقَالَ لَهُمَا إلهُكُمْ هَذَا الَّذِي تَدْعَوَانِ إِلَيْهِ وَ إِلَى عِبَادَتِهِ إِنْ جِئْتُمَا بِأَعْمَى يَقْدِرُ أَنْ يَرِدَّهُ صَحِيحًا قَالَا إِنْ سَأَلْنَاهُ أَنْ يَفْعَلَ فَعَلَّ إِنْ شَاءَ

He^{-asws} said: 'The king said to them, 'This God of yours that you are calling to, and to His^{-azwj} worship, can He^{-azwj} return this blind person's eyesight back to be correct by His^{-azwj} Power?' They said, 'We shall ask Him^{-azwj} and He^{-azwj} will do that if He^{-azwj} so Desires to'.

قَالَ أَيُّهَا الْمَلِكُ عَلَيَّ بِأَعْمَى لَا يُبْصِرُ قَطُّ قَالَ فَأْتِي بِهِ فَقَالَ لَهُمَا ادْعُوا إِلَهُكُمْ أَنْ يَرِدَّ بَصَرَ هَذَا فَقَامَا وَ صَلَّى رُكْعَتَيْنِ فَإِذَا عَيْنَاهُ مُتَوَحَّتَانِ وَ هُوَ يَنْظُرُ إِلَى السَّمَاءِ فَقَالَ أَيُّهَا الْمَلِكُ عَلَيَّ بِأَعْمَى آخَرَ فَأْتِي بِهِ قَالَ فَسَجَدَ سَجْدَةً ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا الْأَعْمَى بَصِيرٌ

(A blind man) said, 'O king! With my own eyes I have never seen anything at all. Give this to me,' He (The king) said, 'Ask your God^{-azwj} to Return his eyesight back.' They stood up and prayed two Cycles of Salat. Then both his eyes were opened and he looked towards the sky. He said, 'O king, amongst us there is another blind one, bring him to us'. They (performed) Sajdahs (prostrations), then he raised his head. The other blind one (also) became a seeing one.

فَقَالَ أَيُّهَا الْمَلِكُ حُجَّةٌ بِحُجَّتِي عَلَيَّ بِمُفْعَدٍ فَأُتِيَ بِهِ فَقَالَ لَهَا مِثْلَ ذَلِكَ فَصَلَّيَا وَ دَعَا اللَّهَ فَإِذَا الْمُفْعَدُ قَدْ أُطْلِقَتْ رِجْلَاهُ وَ قَامَ يَمْشِي فَقَالَ أَيُّهَا الْمَلِكُ عَلَيَّ بِمُفْعَدٍ آخَرَ فَأُتِيَ بِهِ فَصَنَعَ بِهِ كَمَا صَنَعَ أَوَّلَ مَرَّةٍ

He^{-as} said, 'O king! Proof upon proof. Among us there is a lame person, bring him to me.' He said to them both similarly. They prayed Salat, and supplicated to Allah^{-azwj}. Then the lame person stood up on his legs, and stood upright and was walking. He said, 'O king, with us there is another lame person, bring him to me.' He was (also) made to be upright just like the first time.

فَانْطَلَقَ الْمُفْعَدُ فَقَالَ أَيُّهَا الْمَلِكُ قَدْ أَتَيْتَا بِحُجَّتَيْنِ وَ أَتَيْتَا بِمِثْلِهِمَا وَ لَكِنْ بَقِيَ شَيْءٌ وَاحِدٌ فَإِنْ كَانَ هُمَا فَعَلَاهُ دَخَلْتُ مَعَهُمَا فِي دِينِهِمَا ثُمَّ قَالَ أَيُّهَا الْمَلِكُ بَلَّغِي أَنَّهُ كَانَ لِلْمَلِكِ ابْنٌ وَاحِدٌ وَ مَاتَ فَإِنْ أَحْيَاهُ إِلَهُهُمَا دَخَلْتُ مَعَهُمَا فِي دِينِهِمَا فَقَالَ لَهُ الْمَلِكُ وَ أَنَا أَيْضاً مَعَكَ

He^{-as} (The third one) said, 'O king, we have been given two proofs, and given us the like of these, but there remains one thing, if these two do this act, I shall enter with these two in their religion.' Then he said, 'O king! They tell me, the king had a son, and he died, if their God^{-azwj} can make him to be alive, I shall enter with these two in their religion.' The king said to them both, 'And I am also in agreement with you on this.'

ثُمَّ قَالَ لَهَا قَدْ بَقِيََتْ هَذِهِ الْخِصْلَةُ الْوَاحِدَةُ قَدْ مَاتَ ابْنُ الْمَلِكِ فَادْعُوا إِلَهُكُمْ أَنْ يُحْيِيَهُ قَالَ فَخَرَّ سَاجِدِينَ لِلَّهِ وَ أَطَالَ السُّجُودَ ثُمَّ رَفَعَا رَأْسَيْهِمَا وَ قَالَا لِلْمَلِكِ ابْعَثْ إِلَى قَبْرِ ابْنِكَ بَحْدَهُ قَدْ قَامَ مِنْ قَبْرِهِ إِنْ شَاءَ اللَّهُ

Then (the king) said to them both, 'This one characteristic remains. The son of the king has died. Call on to your God^{-azwj} to Bring him back to life.' They fell on the ground to do Sajdah to Allah^{-azwj}, and prolonged the Sajdahs. Then they both raised their heads, and said to the king, 'Go to the grave of your son, you shall find him to have been raised from his grave, if Allah^{-azwj} so Desires''.

قَالَ فَخَرَجَ النَّاسُ يَنْظُرُونَ فَوَجَدُوهُ قَدْ خَرَجَ مِنْ قَبْرِهِ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ

He^{-asws} said: 'The people went out to see. They found him to have come out of his grave shaking his head from the dust.'

قَالَ فَأُتِيَ بِهِ إِلَى الْمَلِكِ فَعَرَفَ أَنَّهُ ابْنُهُ فَقَالَ لَهُ مَا خَالَكَ يَا بُنَيَّ قَالَ كُنْتُ مَيِّتاً فَرَأَيْتُ رَجُلَيْنِ بَيْنَ يَدَيْ رَبِّي السَّاعَةَ سَاجِدِينَ يَسْأَلَانِي أَنْ أُحْيِيَنِي فَأَخْبَانِي قَالَ يَا بُنَيَّ فَتَعْرِفُهُمَا إِذَا رَأَيْتَهُمَا قَالَ نَعَمْ

They said, 'Bring him to the king so that he may recognise him as his son. He (the king) said to him, 'What is your state O my son?' He said, 'I was dead. I saw two men in the presence of my Lord^{-azwj} just now, doing Sajdah and asking Him^{-azwj} to Make me to be alive. He^{-azwj} Made me to be alive again.' He said, 'O my son, will you recognise them if you were to see them both?' He said, 'Yes''.

قَالَ فَأَخْرَجَ النَّاسَ جُمْلَةً إِلَى الصَّخْرَاءِ فَكَانَ يَمْرُ عَلَيْهِ رَجُلٌ رَجُلًا فَيَقُولُ لَهُ أَبُوهُ انظُرْ فَيَقُولُ لَا لَا ثُمَّ مَرَّ عَلَيْهِ بِأَخْدِيمَا بَعْدَ جَمْعٍ كَثِيرٍ فَقَالَ هَذَا أَحَدُهُمَا وَ أَشَارَ بِيَدِهِ إِلَيْهِ ثُمَّ مَرَّ أَيْضاً بِقَوْمٍ كَثِيرِينَ حَتَّى رَأَى صَاحِبَهُ الْآخَرَ فَقَالَ وَ هَذَا الْآخَرَ قَالَ فَقَالَ النَّبِيُّ صَاحِبُ

He^{-asws} said: 'All the people went out to the desert. He was going past man by man. They said to him, 'Is this the one? Look.' He kept saying, 'No. No.' Then he passed by one of them (Rasools^{-as}) after a lot of people. He said, 'This is one of them, and he pointed by his hand towards him^{-as}. Then passed a lot of people again until he saw his other companion.' He said, 'And this is the other one.'

قَالَ فَقَالَ النَّبِيُّ صَاحِبُ الرَّجُلَيْنِ أَمَا أَنَا فَقَدْ آمَنْتُ بِإِهْكَمَا وَ عَلِمْتُ أَنَّ مَا جِئْتُمَا بِهِ هُوَ الْحَقُّ فَقَالَ الْمَلِكُ وَ أَنَا أَيْضاً آمَنْتُ بِإِهْكَمَا وَ آمَنَ أَهْلُ مَمْلَكَتِهِ
كُلُّهُمْ

The (third) Prophet^{-as}, the companion of the first two said: 'And I am a believer in your God^{-azwj}, and know that I know that whatever you two have come with, it is the Truth.' He^{-asws} said: 'The king said, 'And I, as well, express belief in your God^{-azwj}.' And all the citizens of the kingdom expressed belief".⁵²

21- محص، التمحيص عن سدير قال: قُلْتُ لِأَبِي جَعْفَرٍ ع هَلْ يَبْتَلِي اللَّهُ الْمُؤْمِنَ فَقَالَ وَ هَلْ يَبْتَلِي إِلَّا الْمُؤْمِنَ حَتَّى إِنَّ صَاحِبَ يَسَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ كَانَ مُكْتَعاً قُلْتُ وَ مَا الْمُكْتَعُ قَالَ كَانَ بِهِ جَدَامٌ

'Al Tamhees' - from Sudeyr who said,

'I said to Abu Ja'far^{-asws}, 'Does Allah^{-azwj} Test the Momin?' He^{-asws} said: 'And does He^{-azwj} Test except the Momin?', to the extent that the companions of Yaseen said, '**Alas! If only my people knew [36:26]**. He was 'Makna'a'. I said, 'And what is 'Makna'a?' He^{-asws} said: 'Leprosy'.⁵³

22- لي، الأما لي للصدوق علي بن عيسى عن علي بن محمد ماجيلويه عن البرقي عن أبيه عن محمد بن سنان عن أحمد بن النضر الطحان عن أبي بصير قال سمعت أبا عبد الله الصادق جعفر بن محمد ع أن عيسى روح الله مر بقرم مجلبين فقال ما هؤلاء قيل يا روح الله إن فلانة بنت فلان تُهدى إلى فلان بن فلان في ليلتها هذه قال يُجلبون اليوم و يَبْكُونَ غداً

'Al-Amaali' of Al-Sadouq - Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ahmad Bin Al Nasr, from Abu Baseer who said,

'I heard Abu Abdullah Al-Sadiq Ja'far^{-asws} Ibn Muhammad^{-asws} (saying): 'Isa^{-as} passed by a people who were rejoicing, so he^{-as} said: 'What are they doing?' It was said, 'O Spirit of Allah^{-azwj}! So and so, daughter of so and so, is being guided to so and so, son of son and so during this night of hers (wedding)'. He^{-as} said: 'They are rejoicing today and they will be crying tomorrow'.

فَقَالَ قَائِلٌ مِنْهُمْ وَ لَمْ يَأْ رَسُومَ اللَّهُ قَالَ لِأَنَّ صَاحِبَتَهُمْ مَيِّتَةٌ فِي لَيْلَتِهَا هَذِهِ فَقَالَ الْقَائِلُونَ بِمَقَالَتِهِ صَدَقَ اللَّهُ وَ صَدَقَ رَسُومُهُ وَ قَالَ أَهْلُ الْبِقَاقِ مَا أَقْرَبَ غَدَاً

A speaker from them said, 'And why, O Rasool^{-as} of Allah^{-azwj}?' He^{-as} said: 'Because their companion (the bride) will be dead during this night'. The speakers with his^{-as} talk said, 'Allah⁻

⁵² Bihar Al-Anwaar— V 14, The book of Prophet-hood, Ch 18 H 20

⁵³ Bihar Al-Anwaar— V 14, The book of Prophet-hood, Ch 18 H 21

azwj is Truthful, and His-azwj Rasool-as is truthful'. And the people of hypocrisy said, 'How near is the morning!'

فَلَمَّا أَصْبَحُوا جَاءُوا فَوَجَدُوهَا عَلَى خَالَهَا لَمْ يَخْدُثْ بِهَا شَيْءٌ فَقَالُوا يَا رُوحَ اللَّهِ إِنَّ الَّتِي أَخْبَرْتَنَا أَمْسَتْ أَنَّهُمَا مَيِّتَةٌ لَمْ تَمُتْ فَقَالَ عَيْسَى ع يَفْعَلُ اللَّهُ مَا يَشَاءُ فَادْهَبُوا بِنَا إِلَيْهَا فَادْهَبُوا يَتَسَابِقُونَ حَتَّى قَرَعُوا الْبَابَ فَخَرَجَ زَوْجُهَا فَقَالَ لَهُ عَيْسَى ع اسْتَأْذِنْ لِي عَلَى صَاحِبَتِكَ

When it was morning, they came her upon her state, nothing new having occurred with her. They said, 'O Spirit of Allah-azwj! That which you-as informed us yesterday that she would be dead, she did not die'. Isa-as said: 'Allah-azwj Does whatever He-azwj so Desires to. Let us go to her'. They went racing until they knocked on the door, and her husband came out. Isa-as said to her: 'Will you permit me-as to speak to your companion?'

قَالَ فَدَخَلَ عَلَيْهَا فَأَخْبَرَهَا أَنَّ رُوحَ اللَّهِ وَكَلِمَتَهُ بِالْبَابِ مَعَ عِدَّةٍ

He-asws said: 'He went inside and informed her that the Spirit of Allah-azwj and His-azwj Word was at the door along with a number (of people)''.

قَالَ فَتَخَدَّرَتْ فَدَخَلَ عَلَيْهَا فَقَالَ لَهَا مَا صَنَعْتَ لَيْلَتِكَ هَذِهِ قَالَتْ لَمْ أَصْنَعْ شَيْئًا إِلَّا وَ قَدْ كُنْتُ أَصْنَعُهُ فِيمَا مَضَى إِنَّهُ كَانَ يَغْتَرِبُنَا سَائِلٌ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ فَنُبِيلُهُ مَا يَفُوتُهُ إِلَى مِثْلِهَا وَ إِنَّهُ جَاءَنِي فِي لَيْلَتِي هَذِهِ وَ أَنَا مَشْغُولَةٌ بِأَمْرِي وَ أَهْلِي فِي مَشَاغِيلِ

He-asws said: 'She was numbed. He-as came to her and said to her: 'What did you do during this night?' She said, 'I did not do anything except and I had done it in what is past. A beggar used to ask us every Friday night what he could live on up to its like, and he came to be during this night of mine, and I was busy with my matter and my husband regarding the occupation.

فَهَتَفَ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ هَتَفَ فَلَمْ يُجِبْ حَتَّى هَتَفَ مِرَارًا فَلَمَّا سَمِعَتْ مَقَالَتَهُ قُمْتُ مُتَنَكِّرَةً حَتَّى أَنْلَتْهُ كَمَا كُنَّا نُبِيلُهُ

He notified, but no one answered him. Then he notified, but he was not answered, until he had notified repeatedly. When I heard his talk, I stood up sighing until I gave him just as we used to give him'.

فَقَالَ لَهَا تَنَحَّيْ عَن مَجْلِسِكَ فَإِذَا نَحْتُ نِيَابِحًا أَفْعَى مِثْلُ جِدْعَةٍ عَاضٌ عَلَى ذَنَبِهِ فَقَالَ ع بِمَا صَنَعْتَ صُرِفَ عَنْكَ هَذَا

He-as said to her: 'Move away from your seat!' And there, under her clothes, there was a snake like a trunk biting upon its tail. He-asws said: 'Due to what you did, this has been turned away from you''.⁵⁴

23- ير، بصائر الدرجات أحمد بن محمد بن البرقي عن رجل من الكوفيين عن محمد بن عمر عن عبد الله بن الوليد قال: قال أبو عبد الله ع ما يقول أصحابك في أمير المؤمنين وعيسى وموسى ع أيهم أعلم

'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al Barqy, from a man from Al Kufyayn, from Muhammad Bin Umar, from Abdullah Bin Al Waleed who said,

⁵⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 22

'Abu Abdullah^{-asws} said: 'What are your companions saying regarding Amir Al-Momineen^{-asws} and Isa^{-as} and Musa^{-as}, which of them is most knowledgeable?'

قَالَ قُلْتُ مَا يُقَدِّمُونَ عَلَى أُولَى الْعَرْزِ أَحَدًا قَالَ أَمَا إِنَّكَ لَوْ خَاصَمْتَهُمْ بِكِتَابِ اللَّهِ لَحَجَجْتَهُمْ

He (the narrator) said, 'I said, 'They are not placing anyone ahead upon the Determined Ones (UI Al-Azm Rasools^{-as})'. He^{-asws} said: 'But if you were to contend them with the Book of Allah^{-azwj}, your over defeat their argument'.

قَالَ قُلْتُ وَ أَيْنَ هَذَا فِي كِتَابِ اللَّهِ قَالَ إِنَّ اللَّهَ قَالَ فِي مُوسَى وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مُوعِظَةً وَ لَمْ يُقَلِّ كُلِّ شَيْءٍ وَ قَالَ فِي عِيسَى وَ لِإِبْرَاهِيمَ لَكُمْ بَعْضُ الَّذِي تَحْتَلِفُونَ فِيهِ وَ لَمْ يُقَلِّ كُلِّ شَيْءٍ

He (the narrator) said, 'I said, 'And where is this in the Book of Allah^{-azwj}? He^{-asws} said: 'Allah^{-azwj} Says regarding Musa^{-as}: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**, and did not Say "All things". And Said about Isa^{-as}: **and that I may make clear to you part of what you differ in [43:63]**, and did not say 'All things' (which you are differing in).

وَ قَالَ فِي صَاحِبِكُمْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

And Said about your Master^{-asws} – Meaning Amir-Al-Momineen^{-asws}: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**'.⁵⁵

24- ج، الإحتجاج عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ نَفَرٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ ص فَقَالُوا فِيمَا قَالُوا عِيسَى خَيْرٌ مِنْكَ

'Al-Ihtijaj' – From Ibn Abbas who said, 'A number of Jews came to the Prophet^{-asws}. They said among what they said, 'Isa^{-as} is better than you!'

قَالَ وَ لِمَ ذَلِكَ

He^{-saww} said: 'And why is that so?'

قَالُوا لِأَنَّ عِيسَى ابْنَ مَرْيَمَ ع كَانَ ذَاتَ يَوْمٍ بِعَقَبَةِ بَيْتِ الْمَقْدِسِ فَجَاءَتْهُ الشَّيَاطِينُ لِيَحْمِلُوهُ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ جَبْرَائِيلَ أَنْ اضْرِبْ بِجَنَاحِكَ الْأَيْمَنَ وَجْهَةَ الشَّيَاطِينِ وَ أَلْقِهِمْ فِي النَّارِ فَضْرَبَ بِأُجْنِحَتِهِ وَجْهَهُمْ وَ أَلْقَاهُمْ فِي النَّارِ

They said, 'Because Isa Ibn Maryam^{-as} was one day on the hill of Bayt Al Maqdis and the devils came to carry him away. Allah^{-azwj} Mighty and Majestic Commanded Jibraeel^{-as}: "Strike the faces of the devils with your^{-as} right wing and throw them into the fire!" He^{-as} struck their faces with his^{-as} right wing and threw them into the fire'.

قَالَ النَّبِيُّ ص لَقَدْ أُعْطِيتُ أَنَا أَفْضَلَ مِنْ ذَلِكَ الْخَبَرِ

The Prophet^{-saww} said: 'I^{-saww} have been Given better than that!' – the Hadeeth.⁵⁶

⁵⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 23

⁵⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 24

25- فس، تفسیر النبی آتی اَخْلُقْ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ أَيُّ أُفْدِرْ وَ هُوَ خَلْقٌ تَعْدِيرٌ

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ كَثِيرِ بْنِ عَبَّاشٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ أُتْبِتُكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

It is narrated to us by Ahmad Bin Muhammad Al Hamdany, from Ja'far Bin Abdullah, from Kaseer Bin Ayash, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **and I shall inform you of what you have eaten and what you are hoarding in your houses [3:49].**

فَإِنَّ عِيسَى كَانَ يَقُولُ لِبَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَ أُتْرَى الْأَكْمَهَ وَ الْأَبْرَصَ الْأَكْمَهَ هُوَ الْأَعْمَى قَالُوا مَا نَرَى الَّذِي تَصْنَعُ إِلَّا سِحْرًا فَأَرْنَا آيَةً نَعْلَمُ أَنَّكَ صَادِقٌ

He^{-asws} said: 'It was so that Isa^{-as} was saying to the Children of Israel: 'I^{-as} am a Rasool^{-as} of Allah^{-azwj} to you. **I shall shape for you from the clay like a bird, then I shall breathe into it so it would become a bird by the Permission of Allah; and I shall cure the blind and the leprous [3:49].** And the blindness it is the blindness at birth. They said, 'We do not see that you^{-as} do, except as being sorcery. Therefore, can you^{-as} show us a Sign we can know that you^{-as} are truthful?'

قَالَ أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدَّخِرُونَ فِي بُيُوتِكُمْ يَقُولُ مَا أَكَلْتُمْ فِي بُيُوتِكُمْ قَبْلَ أَنْ تَخْرُجُوا وَ مَا ادَّخَرْتُمْ إِلَى اللَّيْلِ تَعْلَمُونَ أَيُّ صَادِقٌ قَالُوا نَعَمْ

He^{-as} said 'What would be your view if I^{-as} **inform you of what you have eaten and what you are hoarding in your houses [3:49]?**' He^{-as} was saying: 'What you have eaten in your houses before you came out, and what you have kept stashed away for the night. Would you then now that I^{-as} are truthful?' They said, 'Yes'.

فَكَانَ يَقُولُ لِلرَّجُلِ أَكَلْتَ كَذَا وَ شَرِبْتَ كَذَا وَ كَذَا وَ رَفَعْتَ كَذَا وَ كَذَا وَ كَذَا فَمِنْهُمْ مَنْ يَقْبَلُ مِنْهُ فَيُؤْمِنُ وَ مِنْهُمْ مَنْ يَكْفُرُ وَ كَانَ لَهُمْ فِي ذَلِكَ آيَةٌ إِنْ كَانُوا مُؤْمِنِينَ

He^{-as} was saying to the man: 'You ate such and such, and drank such and such, and the left-over(s) were such and such'. From them was one who accepted from him^{-as} and believed, and from them was one who denied and disbelieved. And it was a Sign for them in that, if they had been believers'.⁵⁷

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ لِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ هُوَ الْمَجْبُوتُ وَ الشُّبُوحُ وَ الطَّيْرِ الَّذِي حَرَّمَ اللَّهُ عَلَى بَنِي إِسْرَائِيلَ

26- ن، عيون أخبار الرضا عليه السلام ل، الخصال ابن الوليد عن سعد بن أحمد بن حمزة الأشعري عن ياسر الخادم قال سمعت الرضا ع يقول إن أوْحَشَ مَا يَكُونُ هَذَا الْخَلْقُ فِي ثَلَاثَةِ مَوَاطِنَ يَوْمَ يَلْدُ فَيَخْرُجُ مِنْ بَطْنِ أُمِّهِ فَيَرَى الدُّنْيَا وَ يَوْمَ يَمُوتُ فَيَعَايِنُ الْآخِرَةَ وَ أَهْلِهَا وَ يَوْمَ يُبْعَثُ فَيَرَى أَحْكَامًا لَمْ يَرَهَا فِي دَارِ الدُّنْيَا

⁵⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 25

'Uyoun Akhbar Al-Reza^{-asws}, 'Al Khisaal' - Ibn Al Waleed, from Sa'ad, from Ahmad Bin Hamza Al Ashary, from Yaer Al Khadim who said,

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

وَقَدْ سَلَّمَ اللَّهُ عَلَى يَحْيَى ع فِي هَذِهِ الثَّلَاثَةِ الْمَوَاطِنِ وَ آمَنَ رُوعَهُ فَقَالَ وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ مَيُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا وَ قَدْ سَلَّمَ عِيسَى ابْنُ مَرْيَمَ عَلَى نَفْسِهِ فِي هَذِهِ الثَّلَاثَةِ الْمَوَاطِنِ فَقَالَ وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أُمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا

And Allah^{-azwj} Mighty and Majestic had Sent Peace upon Yahya^{-as} in these three times and Settled his^{-as} fear, so He^{-azwj} Said: **And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15].** And Isa^{-as} Bin Maryam^{-as} has send Peace upon himself^{-as} in these three times, so he^{-as} Said: **And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]**".⁵⁸

27- فس، تفسير القمي الحسين بن عبد الله السكيتي عن أبي سعيد البجلي عن عبد الملك بن هارون عن أبي عبد الله عن أبيه ع قال: قال الحسين بن علي ع فيما ناظر به ملك الروم كان عمر عيسى ع في الدنيا ثلاثاً و ثلاثين سنة ثم رفعه الله إلى السماء و يهبط إلى الأرض بدمشق و هو الذي يقتل الدجال

'Tafseer Al-Qummi' - Al-Husayn Bin Abdullah Al Sukayni, from Abu Saeed Al Jabaly, from Abdul Malik Bin Haroun,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Hassan^{-asws} Bin Ali^{-asws} said during what the king of Rome showed him^{-asws}: 'The age of Isa^{-as} in the world was thirty-three years, then Allah^{-azwj} Raised him^{-as} to the sky, and he^{-as} will descend to the earth at Damascus, and he^{-as} is the one who will kill Al-Dajjal^{-la'}'.⁵⁹

28- ع، علل الشرائع أبي عن الحميري عن إبراهيم بن مهزيار عن أخيه عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قال: مرَّ عيسى ابن مريم ع بصفائح الرّوحاء و هو يقول لبيك عبدك و ابن أمتك لبيك الحبر

'Ilal Al Sharaie' - My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'Isa Bin Maryam^{-as} passed by the glens of Al-Rawha and he^{-as} was saying: 'Here I^{-as} am, Your^{-azwj} servant and son^{-as} of Your^{-azwj} maid, at Your^{-azwj} service!' – the Hadeeth'.⁶⁰

29- مع، معاني الأخبار معني المسيح أنه كان يسبح في الأرض و يصوم

⁵⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 26

⁵⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 27

⁶⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 28

'Ma'any Al Akhbaar' – The meaning of 'the Messiah' is that he used to 'Yaseeh' (roam) in the earth and fast'.⁶¹

30- مع، معاني الأخبار أبي عن سعد بن ابن يزيد عن يحيى بن المبارك عن عبد الله بن جبلة عن رجل عن أبي عبد الله ع في قول الله عز وجل و جعلني مباركاً أين ما كنت قال نفاعاً

'Ma'any Al Akhbar' - My father, from Sa'ad, from Ibn Yazeed, from Yahya Bin Al Mabuarak, from Abdullah Bin Jabala, from a man,

'From Abu Abdullah^{-asws} having said regarding the Words of Allah^{-azwj} Mighty and Majestic: **And He has Made me Blessed wherever I may be [19:31]:** He^{-asws} said: 'Beneficial (to the people)'.⁶²

31- ن، عيون أخبار الرضا عليه السلام بإسناده عن الرضا ع قال: كان نفس خاتم عيسى ع حزقيا اشتقهما من الإنجيل طوبى لعبد ذكر الله من أجله و وذل لعبد نسي الله من أجله

'Uyoun Akhbar Al-Reza^{-asws}' - By his chain,

'From Al-Reza^{-asws} having said: 'The engraving on the ring of Isa^{-as} were two phrases derived from the Evangel: 'Beatitude to a servant who remembers Allah^{-azwj} from his term (life), and woe be unto a servant who forgets Allah^{-azwj} from his term''.⁶³

32- ج، الاحتجاج حمران بن أعين قال: سألت أبا جعفر ع عن قول الله عز وجل و روح منه قال هي مخلوقة خلقه الله بحكمته في آدم و عيسى ع

'Al-Ihtijaj' - Humran Bin Ayn who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **a Spirit from Him. [4:171].** He^{-asws} said: 'It is a creature Allah^{-azwj} Created by His^{-azwj} Wisdom to be in Isa^{-as} and Adam^{-as}'.⁶⁴

33- فس، تفسير القمي إذ قال السواريون يا عيسى ابن مريم هل تستطيع ربك أن يترسل علينا مائدة من السماء فقال عيسى اتقوا الله إن كنتم مؤمنين قالوا كما حكى الله تبارك أن نأكل منها و تطعمين قلوبنا و نعلم أن قد صدقنا و نكون عليها من الشاهدين فقال عيسى اللهم ربنا أنزل علينا مائدة من السماء تكون لنا عيدا لأولينا و آخرنا و آية منك و ارزقنا و أنت خير الرازقين فقال الله احجاساً عليهم إني منزلها عليكم فمن يكفر بعد منكم فإني أعذبه عذاباً لا أعذبه أحداً من العالمين فكانت تنزل المائدة عليهم فيجمعون عليها و يأكلون حتى يشبعوا ثم نزع فقال كبرواهم و منزولهم لا نذع سفليتنا يأكلون منها فرجع الله المائدة و مسحوا القردة و الخنازير

(opinion)⁶⁵

34 شي، تفسير العياشي عن يحيى الحلبي في قوله هل تستطيع ربك قال قراءتها هل تستطيع ربك يعني هل تستطيع أن تدعو ربك

⁶¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 29

⁶² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 30

⁶³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 31

⁶⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 32

⁶⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 33

(opinion)⁶⁶

35- ص، قصص الأنبياء عليهم السلام عن الصادق قال قال رسول الله ص رأيت إبراهيم وموسى وعيسى ع فأما موسى ع فرجل طوال سبط يشبه رجال الرط و رجال أهل شنوة و أما عيسى ع فرجل أحمر جعد رنة

‘Qasas Al-Anbiya^{-as}’ - From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} saw Ibrahim^{-as} and Musa^{-as} and Isa^{-as}. As for Musa^{-as}, he^{-as} is a tall man resembling the men of Al-Zatt and the men of the people of Shanwa; and as for Isa^{-as}, he^{-asws} is a man of reddish complexion of medium stature’.

قَالَ ثُمَّ سَكَتَ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ فَإِبْرَاهِيمُ قَالَ انظُرُوا إِلَى صَاحِبِكُمْ يَعْنِي نَفْسَهُ

He (the narrator) said, ‘Then he^{-saww} was silent, so it was said to him^{-saww}, ‘O Rasool-Allah^{-saww}! (What about) Ibrahim^{-as}?’ He^{-saww} said: ‘Look at your companion’ – meaning himself^{-saww}’.⁶⁷

36- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن ماجيلويه عن عمه عن الكوفي عن عيسى بن عبد الله عن أبيه عن أبي جعفر ع قَالَ: الْمَائِدَةُ الَّتِي نَزَلَتْ عَلَى بَنِي إِسْرَائِيلَ كَانَتْ مُدْلَاةً بِسَلْسِلٍ مِنْ ذَهَبٍ عَلَيْهَا تِسْعَةُ أَحْوَابٍ وَ تِسْعَةُ أَرْغِفَةٍ فَحَسَبُ

‘Qasas Al-Anbiya^{-asws}’ - By the chain from Al-Sadouq, from Majaylawiya, from his uncle, from Al Kufy, from Isa Ibn Abdullah, from his father,

‘From Abu Ja’far^{-asws} having said: ‘The meal which descended unto the Children of Israel was a tray with chains of gold upon which were nine fish and nine breads and no more’.⁶⁸

37- م، تفسير الإمام عليه السلام قال النبي ص إِنَّ اللَّهَ أَنْزَلَ مَائِدَةً عَلَى عِيسَى ع وَ بَارَكَ لَهُ فِي أَرْغِفَةٍ وَ سُمَيْكَاتٍ حَتَّى أَكَلَ وَ شَبِعَ مِنْهَا أَرْبَعَةَ آلَافٍ وَ سَبْعِمِائَةٍ

‘Tafseer of the Imam’ (Hassan Al Askari^{-asws}) - The Prophet^{-saww} said: ‘Allah^{-azwj} Sent down a meal unto Isa^{-as} and Blessed it for him^{-as} in the breads and fish until there ate from it, four thousand and seven hundred (people)’.⁶⁹

38- ص، قصص الأنبياء عليهم السلام الصدوق بإسناده إلى ابن أرومة عن الحسن بن علي عن الحسن بن الجهم عن الرضا ع قَالَ: كَانَ عِيسَى ع يَبْكِي وَ يَضْحَكُ وَ كَانَ يَحْيَى ع يَبْكِي وَ لَا يَضْحَكُ وَ كَانَ الَّذِي يَفْعَلُ عِيسَى ع أَفْضَلَ

‘Qasas Al-Anbiya^{-as}’ - Al-Sadouq by his chain to Ibn Awrama, from Al Hassan Bin Ali, from Al Hassan Bin Al Jaham,

‘From Al-Reza^{-asws} having said: ‘Isa^{-as} was crying and laughing, and Yahya^{-as} was crying and not laughing, and that which Isa^{-as} did was superior’.⁷⁰

⁶⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 34

⁶⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 35

⁶⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 36

⁶⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 37

⁷⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 38

39- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد بن عيسى عن ابن معروف عن ابن مهزيار عن الحسن بن سعيد عن محمد بن إسماعيل الفرشي عن حذنه عن إسماعيل بن أبي رافع عن أبيه قال قال رسول الله ص إن جبرئيل نزل عليّ بكتاب فيه خبر الملوكة ملوك الأرض قبلي و خبر من بعث قبلي من الأنبياء و الرسل و هو حديث طويل أخذنا منه موضع الحاجة إليه

'Ikmal Al Deen' - My father and Ibn Al Waleed both together, from Sa'ad, from Ibn Isa, from Ibn marouf, from Ibn Mahziyar, from Al Hassan Bin Saeed, from Muhammad Bin Ismail Al Qarshy, from the one who narrated it, from Ismail Bin Abu Rafie, from his father who said,

'Rasool-Allah^{-sawww} said: 'Jibraeel^{-as} descended unto me^{-sawww} with a Book wherein was news of the kingdoms of the kings of the earth before me^{-sawww}, and news of the ones Sent before me^{-as}, from the Prophets^{-as} and the Messengers^{-as} – and it is a lengthy Hadeeth, we have taken from it the subject matter needed to it.

قال لما ملك أشبج بن أشجان وكان يسمى الكيس و ملك مائتي سنة و ستاً و ستين سنة ففي سنة إحدى و خمسين من ملكه بعث الله عيسى ابن مريم ع و استودعه النور و العلم و الحكمة و جميع علوم الأنبياء قبله و زاده الإنجيل و بعثه إلى بيت المقدس إلى بني إسرائيل يدعوهم إلى كتابه و حكمته و إلى الإيمان بالله و برسوله

He^{-sawww} said: 'When Ashbakh Bin Ashjal was king, and he was called Al-Kays and he ruled for two hundred and sixty-six years, and in the year fifty-one of his rule Allah^{-azwj} Sent Isa Bin Maryam^{-as} and Deposited in him^{-as} the knowledge and the wisdom and the entirety of the knowledge of the Prophets^{-as} before him^{-as}, and Increased him^{-as} with the Evangel, and Sent him^{-as} to Bayt Al-Maqdas to the Children of Israel inviting them to His^{-azwj} Book and His^{-azwj} Wisdom and to the Eman in Allah^{-azwj} and in His^{-azwj} Rasool^{-as}.

فأبى أكثرهم إلا طغياناً و كفراً فلما لم يؤمنوا به دعا ربه و عزم عليهم فمسح منهم شياطين ليريههم آية فيعترفوا فلم يردهم إلا طغياناً و كفراً

But most of the refused except they transgressed and disbelieved. When they did not believe him^{-as}, he^{-as} supplicated to his^{-as} Lord^{-azwj} and determined upon them. So, some of them were morphed into Satans^{-la} in order to show them a sign they could be learning (from), but it did not increase them except in transgression and disbelief.

فأتى بيت المقدس يدعوهم و يرغبهم فيما عند الله ثلاثاً و ثلاثين سنة حتى طلبته اليهود و ادعت أنها عدبته و دفنته في الأرض حياً و ادعى بعضهم أنهم قتلوه و صلّبوه و ما كان الله ليجعل لهم عليه سلطاناً و إنما شبه لهم و ما قدرُوا على عذابه و دفنوه و لا على قتله و صلّبه

He^{-as} came to Bayt Al-Maqdas inviting them and making them desirous regarding what is with Allah^{-azwj} for thirty-three years until the Jews sought him^{-as} and claimed that he^{-as} had been punished and buried alive in the ground, and some of them claimed they had killed him^{-as} and crucified him^{-as}; and it was not for Allah^{-azwj} that He^{-azwj} would Make any authority to be for them upon him^{-as}, and rather He^{-azwj} resembled (someone else) to them, and they were neither able upon punishing him^{-as} and bury him^{-as}, nor upon killing him^{-as} and crucifying him^{-as}.

قوله عز و جل إني متوفيك و رافعك إني و مطهرك من الذين كفروا فلم يقتلوه على قتله و صلّبه لأهم لو قدرُوا على ذلك كان تكذيباً لقوله و لكن رفعه الله إليه بعد أن توفاه

The Words of the Mighty and Majestic: ***I shall Take you and Raise you to Me and Purify you from those who are disbelieving [3:55]***, so they were not able upon killing him^{as} and crucifying him^{as} because them, had they been able upon that, would have belied His^{azwj} Words, and Allah^{azwj} would have Raised him^{as} to Him^{azwj} after he^{as} had expired.

فَلَمَّا أَرَادَ اللَّهُ أَنْ يَرْفَعَهُ أَوْحَىٰ إِلَيْهِ أَنْ يَسْتَوْدِعَ نُورَ اللَّهِ وَحِكْمَتَهُ وَعِلْمَ كِتَابِهِ شَمْعُونَ بْنَ حَمُونَ الصَّفَا خَلِيفَتَهُ عَلَى الْمُؤْمِنِينَ فَفَعَلَ ذَلِكَ فَلَمْ يَزَلْ شَمْعُونُ يَفُومُ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ وَيَهْتَدِي بِجَمِيعِ مَقَالِ عِيسَى ع فِي قَوْمِهِ مِنْ بَنِي إِسْرَائِيلَ وَ يُجَاهِدُ الْكُفَّارَ

When Allah^{azwj} Wanted to Raise him^{as} Revealed to him^{as} to deposit the Light of Allah^{azwj}, and His^{azwj} Wisdom, and Knowledge of His^{azwj} Book to Shamoun Bin Hamoun Al-Safa as his^{as} Caliph upon the believers. He^{as} did that. Shamoun^{as} did not cease standing with the Command of Allah^{azwj} Mighty and Majestic and guide by the entirety of the words of Isa^{as} among his^{as} people from the Children of Israel and fight the Kafirs.

فَمَنْ أَطَاعَهُ وَآمَنَ بِهِ وَبِمَا جَاءَ بِهِ كَانَ مُؤْمِنًا وَمَنْ جَحَدَهُ وَعَصَاهُ كَانَ كَافِرًا حَتَّى اسْتَخْلَصَهُ رَبُّنَا عَزَّ وَجَلَّ وَبَعَثَ فِي عِبَادِهِ نَبِيًّا مِنَ الصَّالِحِينَ وَهُوَ بَحِّيُّ بْنُ زَكْرِيَّا ع فَمَضَى شَمْعُونُ وَ مَلَكَ عِنْدَ ذَلِكَ أَرْدَشَيْرُ

The one who obeyed him^{as} and believed in him^{as} and in what he^{as} came with was a Momin, and one who rejected him^{as} and disobeyed him^{as} was a Kafir until our Lord^{azwj} Mighty and Majestic Separated them, and Sent a Prophet^{as} from the righteous among His^{azwj} servants, and he^{as} is Yahya^{as} Bin Zakariyya^{as}. Shamoun^{as} expired, and during that Ardsheyr was king”.⁷¹

40 ك، إكمال الدين الطالقاني عن ابن عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْمُضْتَبِلِ عَنِ الثُّمَالِيِّ عَنِ الْبَاقِرِ ع قَالَ: إِنَّ اللَّهَ أَرْسَلَ عِيسَى إِلَىٰ بَنِي إِسْرَائِيلَ خَاصَّةً وَكَانَتْ بُبُوَّتُهُ بِنَيْتِ الْمَقْدِسِ وَكَانَ مِنْ بَعْدِهِ مِنَ الْخَوَارِجِيِّينَ اثْنَيْ عَشَرَ الْحَبَرِ

‘Ikmal Al Deen’ - Al Talaqny, from Ibn Aqada, from Ali Bin Al Hassan Bin Fazal, from his father, from Muhammad Bin Al Fazeyl, from Al Sumaly,

‘From Al-Baqir^{asws} having said: ‘Allah^{azwj} Sent Isa^{as} to the Children of Israel in particular, and his^{as} Prophet-hood was at Bayt Al-Maqdas, and there were twelve after him^{as} from the disciples’ – the Hadeeth’.⁷²

41- ل، الخصال بإسناده عن أبي ذرٍّ عن النبي ص قال: أَوَّلُ نَبِيٍّ مِنْ بَنِي إِسْرَائِيلَ مُوسَى وَ آخِرُهُمْ عِيسَى وَ سِتْمِائَةُ نَبِيِّ الْحَبَرِ

‘Al Khisaal’ - By his chain,

‘From Abu Zarr^{ra}, from the Prophet^{saww} having said: ‘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} (in between)’ – the Hadeeth’.⁷³

⁷¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 39

⁷² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 40

⁷³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 41

42- يد، التوحيد بإسناده عن فتح بن يزيد الجرجاني عن أبي الحسن ع قال: فُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ عَزَّيْزُ الْخَالِقِ الْجَلِيلِ خَالِقُ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ فَقَدْ أَحْبَبْتُ أَنْ فِي عِبَادِهِ خَالِقِينَ وَ عَزَّيْزُ خَالِقِينَ مِنْهُمْ عِيسَى ع خَلَقَ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِ اللَّهِ فَفَنَفَخَ فِيهِ فَصَارَ طَائِرًا بِإِذْنِ اللَّهِ وَ السَّامِرِيُّ خَلَقَ لَهُمْ عِجَلًا جَسَدًا لَهُ حُوَارٌ إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ التَّوْحِيدِ

‘Al Tawheed’ - By his chain from Fatah Bin Yazeed Al Jarjany,

‘From Abu Al-Hassan^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you’^{asws}! And is other than the Majestic Creator, a creator?’ He^{-asws} said: **‘So Blessed is Allah, the best of the Creators [23:14].** He^{-azwj} has Informed that among His^{-azwj} creatures there are creators and non-creators, from them is Isa^{-as}. He^{-as} created from the clay a body of the bird by the Permission of Allah^{-azwj} and blew into it, and it became a bird by the Permission of Allah^{-azwj}; and Al-Samiry^{-la} created a calf for them, a body having a mooing sound for it’ – up to the end of what has based in the book of Tawheed’⁷⁴.

43- ص، قصص الأنبياء عليهم السلام الصدوق بإسناده عن ابن عيسى عن البرزطي عن أبان بن عثمان عن محمد الحلبي عن أبي عبد الله ع قال: كَانَ بَيْنَ دَاوُدَ وَ عِيسَى ع أَرْبَعِمِائَةَ سَنَةٍ وَ تَمَّانُونَ سَنَةً

‘Qasas Al-Anbiya’ - Al-Sadouq by his chain from Ibn Isa, from Al Bazanty, from Aban Bini Usman, from Muhammad Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘There were between Dawood^{-as} and Isa^{-as}, four hundred and eighty years, and there was Revealed unto Isa^{-as} in the Evangel, preaching and examples, and legal punishments, there weren’t any stories in it nor ordinances of the legal penalties, nor obligatory inheritances; and there was Revealed unto him^{-as} lightening of what had been Revealed unto Musa^{-as} in the Torah.

وَ أَنْزَلَ عَلَى عِيسَى فِي الْإِنْجِيلِ مَوَاعِظَ وَ أَمْثَالَ وَ حُدُودًا لَيْسَ فِيهَا قِصَاصٌ وَ لَا أَحْكَامَ حُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ وَ أَنْزَلَ عَلَيْهِ تَخْفِيفٌ مَا كَانَ نَزَلَ عَلَى مُوسَى ع فِي التَّوْرَةِ

And it was Revealed upon Isa^{-as} in the Evangel, Advice, and the examples, and the Limits (of the Law). And there wasn’t in it (the Law of) Retribution, nor Judgements of the Limits, nor the Obligations of the inheritances. And it was Revealed unto him^{-as} lighter than what was Revealed unto Musa^{-as} in the Torah.

وَ هُوَ قَوْلُهُ تَعَالَى حِكَايَةً عَنْ عِيسَى أَنَّهُ قَالَ لِيَنِي إِسْرَائِيلَ وَ لِأَجْلِ لَكُمْ بَعْضَ الَّذِي حَرَّمَ عَلَيْكُمْ وَ أَمَرَ عِيسَى مِنْ مَعَهُ بِمَنْ تَبِعَهُ مِنَ الْمُؤْمِنِينَ أَنْ يُؤْمِنُوا بِشَرِيعَةِ التَّوْرَةِ وَ شَرَائِعِ النَّبِيِّينَ وَ الْإِنْجِيلِ

And these are the Words of Allah^{-azwj} the Exalted with regards to what Isa^{-as} Bin Maryam^{-as} said to the Children of Israel **‘And a verification of what came before me of the Torah’ and that I may permit for you part of that which has been Prohibited unto you [3:50].** And Isa^{-as} ordered the ones who were with him^{-as} from the ones who followed him^{-as} from the

⁷⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 42

Momineen that they should believe in the Law of the Torah as well as the laws of the entirety of the Prophets^{as} and the Evangel.

قَالَ وَ مَكَثَ عِيسَى ع حَتَّى بَلَغَ سَبْعَ سِنِينَ أَوْ ثَمَانِيًا فَبَجَلُ يُخْبِرُهُمْ بِمَا يَأْكُلُونَ وَ مَا يَدْخِرُونَ فِي بُيُوتِهِمْ فَأَقَامَ بَيْنَ أَطْهَرِهِمْ نُحْيِي الْمَوْتَى وَ يُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ وَ يُعَلِّمُهُمُ التَّوْرَةَ وَ أَنْزَلَ اللَّهُ عَلَيْهِ الْإِنْجِيلَ لَمَّا أَرَادَ أَنْ يَتَّخِذَ عَلَيْهِمْ حُجَّةً

He^{asws} said: 'And Isa^{as} waited until he^{as} had reached seven or eight years, and he^{as} went on to inform them with what they had eaten and what they had hoarded in their houses. He^{as} stood between their midst reviving the dead and curing the blind and the leper and teaching them the Torah; and Allah^{azwj} Revealed the Evangel unto him^{as} when He^{azwj} Wanted to Take the Argument upon them.

وَ كَانَ يَبْعَثُ إِلَى الرُّومِ رَجُلًا لَا يُدَاوِي أَحَدًا إِلَّا بَرَأَ مِنْ مَرَضِهِ وَ يُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ حَتَّى ذُكِرَ ذَلِكَ لِمَلِكِهِمْ فَأَدْخَلَ عَلَيْهِ فَقَالَ أَ تُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ قَالَ نَعَمْ

And he^{as} sent a man to Rome who was not attending to anyone except he would be cured from his illness, and his blindness was cured and his leprosy, to the extent that was mentioned to their king. He came to him and said, 'Do you cure the blind and the leper?' He said, 'Yes'.

قَالَ أَتِي بِغُلَامٍ مُنْحَسِفِ الْحَدَقَةِ لَمْ يَرَ شَيْئًا قَطُّ فَأَخَذَ بُنْدُقَتَيْنِ فَبَنْدَقَهُمَا ثُمَّ جَعَلَهُمَا فِي عَيْنَيْهِ وَ دَعَا فَإِذَا هُوَ بِصِيرٍ فَأَقْعَدَهُ الْمَلِكُ مَعَهُ وَ قَالَ كُنْ مَعِيَ وَ لَا تَخْرُجْ مِنْ مِصْرِي فَأَنْزَلَهُ مَعَهُ بِأَفْضَلِ الْمَنَازِلِ

He^{asws} said: 'They came with a boy whose pupils had dropped, not seeing anything at all. He grabbed the two pupils and placed them back into his eyes and bandaged it, and supplicated. He was able to see. The king made him seated with him and said, 'Be with me and do not exit from my city'. He was a guest with him at the highest levels.

ثُمَّ إِنَّ الْمَسِيحَ ع بَعَثَ آخَرَ وَ عَلَّمَهُ مَا بِهِ نُحْيِي الْمَوْتَى فَدَخَلَ الرُّومَ وَ قَالَ أَنَا أَعْلَمُ مِنْ طَبِيبِ الْمَلِكِ فَقَالُوا لِلْمَلِكِ ذَلِكَ قَالَ افْتُلُوهُ فَقَالَ الطَّبِيبُ لَا تَفْعَلْهُ أَدْخَلَهُ فَإِنْ عَرَفْتَ خَطَأَهُ قَتَلْتَهُ وَ لَكَ الْحُجَّةُ

Then the Messiah^{as} sent another and taught him what was with him^{as} to revive the dead. He entered Rome and said, 'I am more knowledgeable than the physician of the king'. They said that to the king. He said, 'Kill him!' The physician said, 'Do not kill him. Let him enter, for if his mistake is recognised, then kill him, and for you would be the proof'.

فَأَدْخَلَ عَلَيْهِ فَقَالَ أَنَا أُخْبِي الْمَوْتَى فَرَكِبَ الْمَلِكُ وَ النَّاسُ إِلَى قَبْرِ ابْنِ الْمَلِكِ وَ كَانَ قَدْ مَاتَ فِي تِلْكَ الْأَيَّامِ فَدَعَا رَسُولُ الْمَسِيحِ وَ أَمَّنَ طَبِيبُ الْمَلِكِ الَّذِي هُوَ رَسُولُ الْمَسِيحِ أَيْضًا الْأَوَّلُ فَانْشَقَّ الْقَبْرُ فَخَرَجَ ابْنُ الْمَلِكِ ثُمَّ جَاءَ بِمَشِي حَتَّى جَلَسَ فِي حِجْرِ أَبِيهِ فَقَالَ يَا بُنَيَّ مَنْ أَحْيَاكَ

He^{as} came up to him and said, 'I revive the dead'. The king and the people rode to a grave of a son of the king who had died during that year. The messenger of the Messiah^{as} supplicated, and the physician of the king who was a messenger of the Messiah as well, the first one, said 'Ameen'. The grave split asunder and the son of the king came out. Then he came walking until he sat down in the lap of his father. He said, 'O my son! Who revived you?'

قَالَ فَتَنَظَّرَ فَقَالَ هَذَا وَهَذَا فَقَامَا فَقَالَا إِنَّا رَسُولُ الْمَسِيحِ إِلَيْكَ وَ إِنَّكَ كُنْتَ لَا تَسْمَعُ مِنْ رُسُلِهِ إِنَّمَا تَأْمُرُ بِقَتْلِهِمْ إِذَا أَتَوْكَ فَتَابَعِ وَ أُعْظِمُوا أَمْرَ الْمَسِيحِ
عَ حَتَّى قَالَ فِيهِ أَعْدَاءُ اللَّهِ مَا قَالُوا وَ الْيَهُودُ يُكْذِبُونَهُ وَ يُرِيدُونَ قَتْلَهُ

He^{-asws} said: ‘He looked around and said, ‘This one and this one!’ They stood up and said, ‘We are messengers of the Messiah^{-as} to you, and you were not listening from his^{-as} messenger, but rather you ordered with killing them when they came to you’. He obeyed and revered the command of the Messiah^{-as} until the enemies of Allah^{-azwj} said regarding him^{-as} what the Jews said, belying him^{-as} and intending to kill him^{-as}’.⁷⁵

44- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن أبيه عن سعدٍ عن مُحَمَّد بنِ الْحُسَيْنِ عن مُحَمَّد بنِ سِنَانِ عنِ إِسْمَاعِيلِ بنِ جَابِرٍ عَنِ الصّادِقِ ع أَنَّ عِيسَى ع لَمَّا أَرَادَ وَدَاعَ أَصْحَابِهِ جَمَعَهُمْ وَ أَمَرَهُمْ بِضَعْفَاءِ الْخَلْقِ وَ تَهَاكُمُ عَنِ الْجَبَابِرَةِ فَوَجَّهَ اثْنَيْنِ إِلَى أَنْطَاكِيَّةٍ فَدَخَلَا فِي يَوْمٍ عِيدٍ لَهُمْ فَوَجَدَاهُمْ قَدْ كَشَفُوا عَنِ الْأَصْنَامِ وَ هُمْ يُعْبُدُونَهَا

‘Qasas Al-Anbiya^{-as}’ - By the chain to Al-Sadouq, from his father, from Sa’ad, from Muhammad Bin Al-Husayn, from Muhammad Ibn Sinan, from Ismail Bin Jabir,

‘From Al-Sadiq^{-asws}: ‘When Isa^{-as} wanted to bade farewell to his^{-as} companions, he^{-as} gathered them and instructed them with hosting the people, and forbade them from the tyrants. He^{-as} diverted two towards Antioch. They entered during a day of festival of their and found them to have uncovered from the idols and were worshipping these.

فَعَجَلَا عَلَيْهِمْ بِالتَّغْيِيفِ فَشَدَّ بِالْحَدِيدِ وَ طَرَحَا فِي السِّجْنِ فَلَمَّا عَلِمَ شَمْعُونُ بِذَلِكَ أَتَى أَنْطَاكِيَّةَ حَتَّى دَخَلَ عَلَيْهِمَا فِي السِّجْنِ وَ قَالَ أَلَمْ أَنُحْكَمَا عَنِ الْجَبَابِرَةِ ثُمَّ خَرَجَ مِنْ عِنْدِهِمَا وَ جَلَسَ مَعَ النَّاسِ مَعَ الضُّعْفَاءِ

They both hastened towards them with the faulting, but they were hit with the iron and dropped into the prison. When Shamoun^{-as} came to know that, he^{-as} came to Antioch until he^{-as} entered into the prison to see them and said: ‘Did I^{-as} not forbid both of you from the tyrants?’ Then he^{-as} went out from them and saw with the people, with the weak ones.

فَأَقْبَلَ يَطْرُحُ كَلَامَهُ الشَّيْءَ بَعْدَ الشَّيْءِ فَأَقْبَلَ الضَّعِيفُ يَدْفَعُ كَلَامَهُ إِلَى مَنْ هُوَ أَقْوَى مِنْهُ وَ أَخْفَا كَلَامَهُ إِخْفَاءً شَدِيداً فَلَمْ يَزَلْ يَرَاقَى الْكَلَامَ حَتَّى انْتَهَى إِلَى الْمَلِكِ فَقَالَ مُنْذُ مَتَى هَذَا الرَّجُلُ فِي مَمْلَكَتِي قَالُوا مُنْذُ شَهْرَيْنِ فَقَالَ عَلَيَّ بِهِ

He^{-as} began to speak, thing after thing, and the weak one went on to hand over his^{-as} speech to the one who was stronger than him, and they went on to conceal his^{-as} speech with severe concealment. But, he^{-as} did not cease making the speech until it ended up to the king. He said, ‘Since when has this man been in my kingdom?’ They said, ‘Since two months’. He said, ‘To me, with him!’

فَأَنَوَّهُ فَلَمَّا نَظَرَ إِلَيْهِ وَقَعَتْ عَلَيْهِ مَحَبَّتُهُ فَقَالَ لَا أَجْلِسُ إِلَّا وَ هُوَ مَعِي فَرَأَى فِي مَنَامِهِ شَيْئاً أَفْرَعَهُ فَسَأَلَ شَمْعُونُ عَنْهُ فَأَجَابَ بِجَوَابٍ حَسَنٍ فَرِحَ بِهِ ثُمَّ أَلْفِي عَلَيْهِ فِي الْمَنَامِ مَا أَهَالَهُ فَأَوْهَلَهَا لَهُ بِمَا أَرَادَ بِهِ سُوراً فَلَمْ يَزَلْ يُحَادِثُهُ حَتَّى اسْتَوَى عَلَيْهِ

They brought him. When he looked at him, there occurred love for him. He said, ‘He will not sit except with me’, as he had seen something in his dream which had alarmed him. He asked

⁷⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 43

Shamoun^{-as} about it, and he^{-as} responded with a good answer he was happy with. Then he cast to him^{-as} regarding the dream which had terrified him, and he^{-as} interpreted it with what increase his cheerfulness. He did not cease to discuss with him^{-as} until he^{-as} had interpreted it to him.

ثُمَّ قَالَ إِنَّ فِي حَبْسِكَ رَجُلَيْنِ عَابَا عَلَيْكَ قَالَ نَعَمْ قَالَ فَعَلَيْهِمَا فَلَمَّا أَتَىٰ هَهُمَا قَالَ مَا إِلَهُكُمَا الَّذِي تَعْبُدَانِ قَالَا اللَّهُ قَالَ يَسْمَعُكُمَا إِذَا سَأَلْتُمَاهُ وَ يُجِيبُكُمَا إِذَا دَعَوْتُمَاهُ قَالَا نَعَمْ

Then he^{-as} said, 'There are two men in your prison who had criticised upon you'. He said, 'Yes'. He^{-as} said: 'To me^{-as} with them both'. When he came with them, he^{-as} said: 'What is your God which you two are worshipping?' They said, 'Allah^{-azwj}'. He^{-as} said: 'Does He^{-azwj} Hear you when you ask Him^{-azwj} and Answer you when you supplicate to Him^{-azwj}?' They said, 'Yes'.

قَالَ سَمِعْتُمْ فَأَنَا أُرِيدُ أَنْ أَسْتَبْرِئَ ذَلِكَ مِنْكُمَا قَالَا قُلْ قَالَ هَلْ يَشْفِي لَكُمَا الْأَبْرَصَ قَالَا نَعَمْ قَالَ فَأُتِيَ بِأَبْرَصٍ فَقَالَ سَلَاهُ أَنْ يَشْفِي هَذَا قَالَ فَمَسَحَاهُ فَبَرَأَ قَالَ وَ أَنَا أَفْعَلُ مِثْلَ مَا فَعَلْتُمَا قَالَ فَأُتِيَ بِآخَرَ فَمَسَحَهُ سَمِعْتُمْ فَبَرَأَ

Shamoun^{-as} said: 'I^{-as} want to clarify that from you'. They said, 'Speak'. He^{-as} said: 'Does He^{-azwj} Cure the leprosy for you?' They said, 'Yes'. 'They came with a leper'. He said, 'Ask them both to heal with this one'. They wiped him^{-as} and he was cured. He^{-as} said: 'And I^{-as} (also) will do what you two have done'. They came with another. Shamoun^{-as} wiped him, and he was cured.

قَالَ بَقِيَتْ حَصَلَةٌ إِنْ أَجَبْتُمَانِي إِلَيْهَا آمَنْتُ بِإِلَهُكُمَا قَالَا وَ مَا هِيَ قَالَ مَيِّتٌ تُحْيِيَانِهِ قَالَا نَعَمْ فَأَقْبَلَ عَلَى الْمَلِكِ وَ قَالَ مَيِّتٌ يَعْجَبُكَ أَمْرُهُ قَالَ نَعَمْ ابْنِي قَالَ أَذْهَبَ بِنَا إِلَى قَبْرِهِ فَأِيَهُمَا فَمَا أَتَيْنَاكَ مِنْ أَنْفُسِهِمَا

He^{-as} said: 'There remains one quality. If you were to answer me to it, I^{-as} shall believe in your God'. They said, 'And what is it?' He^{-as} said: 'A dead one, can you revive him?' They said, 'Yes'. He^{-as} turned towards the king and said, 'Is there any deceased whose matter concerns you?' He said, 'Yes, my son'. He^{-as} said: 'Come with us to his grave, for I^{-as} have enabled you both from (saving) yourselves'.

فَتَوَخَّهُمَا إِلَى قَبْرِهِ فَبَسَطَا أَيْدِيَهُمَا فَبَسَطَ سَمِعْتُمْ يَدَيْهِ فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ صَدَعَ الْقَبْرَ وَ قَامَ الْفَتَى فَأَقْبَلَ عَلَى أَبِيهِ فَقَالَ أَبُوهُ مَا خَالَكَ قَالَ كُنْتُ مَيِّتًا فَفَزَعْتُ فَرَعَةً فَإِذَا ثَلَاثَةٌ قِيَامٌ بَيْنَ يَدَيِ اللَّهِ تَبَسُّطُوا أَيْدِيَهُمْ يَدْعُونَ اللَّهَ أَنْ يُحْيِيَنِي وَ هُمَا هَذَانِ وَ هَذَا

They headed to his grave, and they spread their hands, and Shamoun^{-as} spread out his^{-as} hand. Immediately the grave opened up and the youth stood up and faced towards his father. His father said, 'What is your state?' He said, 'I was dead, and was alarmed with panic, and there were three (people) who had spread out their hands in front of Allah^{-azwj} supplicating to Allah^{-azwj} to Revive me, and they are these two and this one'.

فَقَالَ سَمِعْتُمْ أَنَا لِإِلَهُكُمَا مِنَ الْمُؤْمِنِينَ فَقَالَ الْمَلِكُ أَنَا بِالَّذِي آمَنْتُ بِهِ يَا سَمِعْتُمْ مِنَ الْمُؤْمِنِينَ وَ قَالَ وَ زَرَأُ الْمَلِكِ وَ نَحْنُ بِالَّذِي آمَنَ بِهِ سَيِّدُنَا مِنَ الْمُؤْمِنِينَ فَلَمْ يَزَلِ الصَّعِيفُ يُنْبِعُ الْقَوِيَّ فَلَمْ يَبْقَ بِالْأَنْطَاكِيَّةِ أَحَدٌ إِلَّا آمَنَ بِهِ

Shamoun^{-as} said: 'I^{-as} am a believer in your God'. The king said, 'I am with those believing in Him^{-azwj}, O Shamoun^{-as}, from the Momineen'. And the ministers of the king said, 'And we are

with those whom our Chief believed with, from the Momineen'. The weak ones did not cease following the strong ones and there did not remain anyone in Antioch except he believed in him^{-as}.⁷⁶

45- ص، قصص الأنبياء عليهم السلام في رواية أتت عيسى امرأة من كنعان بائنة لها مؤمنة فقالت يا نبي الله اني هذا زمن ادع الله له

'Qasas Al-Anbiya^{-asws}' – In a report: 'A woman from Canaan came to Isa^{-as} with a chronically disabled son of hers. She said, 'O Prophet of Allah! This son of mine is chronically disabled. Supplicate for him'.

قَالَ إِنَّمَا أُمِرْتُ أَنْ أُبْرِئَ زُمَيْ بَنِي إِسْرَائِيلَ

He^{-as} said: 'But rather I^{-as} have been Commanded to cure the chronically disabled from the children of Israel'.

قَالَتْ يَا رُوحَ اللَّهِ إِنَّ الْكِلَابَ تَنَالُ مِنْ فُضُولِ مَوَائِدِ آبَائِهَا إِذَا رَفَعُوا مَوَائِدَهُمْ فَأَيُّلْنَا مِنْ حِكْمَتِكَ مَا نَنْتَفِعُ بِهِ

She said, 'O Spirit of Allah^{-azwj}! Even the dogs attain from the remnants of the table meals of their masters when they raise their meals, so make us attain from your^{-as} wisdom what we can benefit with'.

فَأَسْتَأْذِنُ اللَّهَ تَعَالَى فِي الدُّعَاءِ فَأُذِنَ لَهُ فَأَبْرَأَهُ

He^{-as} sought Permission of Allah^{-azwj} regarding the supplication. He^{-azwj} Permitted for him^{-as}, and he^{-as} cured him'.⁷⁷

46- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق بإسنادِهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلَ أَبِي أَبَا عَبْدِ اللَّهِ عَ هَلْ كَانَ عِيسَى يُصِيبُهُ مَا يُصِيبُ وُلْدَ آدَمَ قَالَ نَعَمْ وَ لَقَدْ كَانَ يُصِيبُهُ وَجَعُ الْكِبَارِ فِي صِغَرِهِ وَ يُصِيبُهُ وَجَعُ الصَّغَارِ فِي كِبَرِهِ وَ يُصِيبُهُ الْمَرَضُ وَ كَانَ إِذَا مَسَّهُ وَجَعُ الْخَاصِرَةِ فِي صِغَرِهِ وَ هُوَ مِنْ عِلَلِ الْكِبَارِ قَالَ لِأُمِّهِ ابْنِي لِي عَسَلًا وَ شُونِيزًا وَ زَيْتًا فَتَعَجْنِي [فَاعَجْنِي] بِهِ ثُمَّ اتْنِي [اتْنِينِي] بِهِ

'Qasas Al-Anbiya^{-as}' - By the chain to Al-Sadouq, by his chain from Ibn Mahboub, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} was asked, 'Was it so that Isa^{-as} was hit by what tends to hit the sons of Adam^{-as}? He^{-asws} said: 'Yes, and the pain of the older people had hit him^{-as} during his^{-as} smallness, and the pain of the young ones hit him^{-as} during his^{-as} old age, and the illness hit him^{-as}; and it so happened when pain of the waist hit him^{-as} during his^{-as} smallness and it is from the illnesses of the old people, he^{-as} said to his^{-as} mother^{-as}: 'Seek out some honey for me^{-as}, and fennel flowers, and oil and knead it for me^{-as}, then come to me^{-as} with it'.

فَأْتَتْهُ بِهِ فِكْرَهُ فَنَقُولُ لَمْ تَكْرَهُهُ وَ قَدْ طَلَبْتَهُ فَيَقُولُ هَاتِيهِ نَعْتُهُ لِكَ بَعْلِمِ النَّبُوَّةِ وَ أَكْرَهْتَهُ [أَكْرَهُهُ] لِحَزَعِ الصَّبَا وَ يَسْمُ الدَّوَاءُ ثُمَّ يَشْرِبُهُ بَعْدَ ذَلِكَ

⁷⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 44

⁷⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 45

She^{-as} came with it, but he^{-as} disliked it, and she^{-as} said: ‘Why do you^{-as} dislike it and you^{-as} had sought it?’ He^{-as} said: ‘Give it. I^{-as} attributed it to you^{-as} with knowledge of the Prophet-hood and I^{-as} disliked it due to the panic of the child’. Then he^{-as} smelt the medicine, then drank it after that”.⁷⁸

47- ص، قصص الأنبياء عليهم السلام في رواية إسماعيل بن جابر قال أبو عبد الله ع إن عيسى ابن مريم ع كان يبكي بكاءً شديداً فلما أعيت مريم كثرة بكائه قال لها حذري من لجا هذه الشجرة فاجعلي وجوراً ثم استقينيه فإذا سقي بكى بكاءً شديداً فتقول مريم ما ذا أمرتني فيقول يا أمه علم النبوة و ضعفت الصبا

‘Qasas Al-Anbiya^{-as}’ - In a report of Ismail Bin Jabir,

‘Abu Abdullah^{-asws} said: ‘Isa^{-as} Bin Maryam^{-as} used to cry intense crying. When Maryam^{-as} was hurt by his^{-as} frequent crying, he^{-as} said to her^{-as}: ‘Take the crust of this tree for me^{-as} and make liquefy it for me^{-as} then quench me^{-as}’. When he^{-as} had drunk it, he^{-as} cried an intense crying. Maryam^{-as} said: ‘What is that which you^{-as} had instructed me?’ He^{-as} said: ‘O mother^{-as}! Knowledge of the Prophet-hood and weakness of the child’”.⁷⁹

48- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه ع قال قال رسول الله ص عليكم بالعدس فإنه مبارك مقدس يرقق القلب و يكثر الدفعة و قد بارك فيه سبعون نبياً آخرهم عيسى ابن مريم ع

‘Uyoun Akhbar Al-Reza^{-asws}’ - By the three chain,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said:’ Rasool-Allah^{-saww} said: ‘Upon you is with (eating) the lentils, for it is Blessed, Holy, softens the heart and increases the brain, and seventy Prophets^{-as} have Blessed in it, the last of them^{-as} being Isa Bin Maryam^{-as}.⁸⁰

49- كا، الكافي عدده من أصحابنا عن أحمد بن محمد بن خالد بن خالد عن ابن محبوب عن داود الرقي قال سمعت أبا عبد الله ع يقول اتقوا الله و لا تحسدوا بعضكم بعضاً إن عيسى ابن مريم ع

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub, from Dawood Al Raqqy who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Fear Allah^{-azwj} and some of you should not envy the others. From the Laws of Isa^{-as} Bin Maryam^{-as} was the travelling about in the city. So he^{-as} went out in one of his tours, and with him^{-as} was a man from his^{-as} companions of a short stature, and he used to frequently accompany Isa Bin Maryam^{-as}.

كان من شرائع السائح في البلاد فخرج في بعض سيجه و معه رجل من أصحابه قصير و كان كثير الزوم لعيسى ابن مريم ع فلما انتهى عيسى إلى البحر قال بسم الله بصحة يقين منه فمشى على ظهر الماء فقال الرجل القصير حين نظر إلى عيسى ع جازه بسم الله بصحة يقين منه فمشى على الماء فلحق بعيسى ع فدخله العجب بنفسه فقال هذا عيسى روع الله يمشي على الماء و أنا أمشي على الماء فما فضله علي

⁷⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 46

⁷⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 47

⁸⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 48

When Isa^{-as} ended up at the sea, he^{-as} said: ‘In the Name of Allah^{-azwj}’, with correct certainty from him^{-as}, and he^{-as} walked upon the back of the surface of the water. The short man said when he looked at Isa^{-as} risking it, ‘In the Name of Allah^{-azwj}’ with correct certainty from him. He walked upon the water and caught up with Isa^{-as}. Then self-conceitedness entered into himself, so he said (to himself), ‘This is Isa^{-as}, the Spirit of Allah^{-azwj}, walking upon the water and I am walking upon the water, so what is his^{-as} merit over me?’

قَالَ فَرْمَسَ فِي الْمَاءِ فَاسْتَعَانَ بِعِيسَى ع فَتَنَاوَلَهُ مِنَ الْمَاءِ فَأَخْرَجَهُ ثُمَّ قَالَ لَهُ مَا قُلْتَ يَا فَصِيرٍ قَالَ قُلْتُ هَذَا رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي فَدَخَلَنِي مِنْ ذَلِكَ عُجْبٌ فَقَالَ لَهُ عِيسَى ع لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ فِيهِ فَمَقْتَنَكَ اللَّهُ عَلَى مَا قُلْتَ فَتُبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا قُلْتَ

He^{-asws} said: ‘He sank into the water, and he cried for help to Isa^{-as}. He^{-as} grabbed him from the water and extracted him, then said to him: ‘What did you say, O Shortie!?’ He said, ‘I said, ‘This is Isa^{-as}, Spirit of Allah^{-azwj}, walking upon the water, and I am walking upon the water’, and the self-conceitedness entered me due to that’. Isa^{-as} said to him: ‘You had placed yourself in other than the place which Allah^{-azwj} had Placed you in, therefore Allah^{-azwj} Detested you upon what you said. Repent to Allah^{-azwj} Mighty and Majestic from what you said’.

قَالَ فَتَابَ الرَّجُلُ وَ عَادَ إِلَى مَرْتَبَتِهِ الَّتِي وَضَعَهُ اللَّهُ فِيهَا فَاتَّقُوا اللَّهَ وَ لَا يَحْسُدَنَّ بَعْضُكُمْ بَعْضًا

He^{-asws} said: ‘The man repented and returned to his status which Allah^{-azwj} had Placed him in. Therefore, fear Allah^{-azwj} and you should not envy each other’.⁸¹

50- كا، الكافي عليّ عن أبيه عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قال: مرّ عيسى ابن مريم ع بصفائح الرّوحاء و هو يقول لبيك عبّدك ابن أمّتك

‘Al-Kafi’ - Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah^{-asws} having said: ‘Isa^{-as} Bin Maryam^{-as} passed by the glens of Al-Rawha and he^{-as} was saying: ‘Here I^{-as} am, Your^{-azwj} servant and son^{-as} of Your^{-azwj} maid!’⁸²

51- كا، الكافي عدّة من أصحابنا عن أحمد بن محمد بن عيسى عن ابن محبوب عن هشام بن سالم عن يزيد الكناسي قال: سألت أبا جعفر ع كان عيسى ابن مريم حين تكلم في المهد حجة الله على أهل زمانه فقال كان يؤمّيد نبياً حجة الله غير مرسل أ ما تسمع لفروله حين قال إني عبّد الله أتاني الكتاب و جعلني نبياً و جعلني مباركاً أين ما كنت و أوصاني بالصلاة و الرّكاة ما دمت حياً

‘Al-Kafi’ - A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy who said,

‘I asked Abu Ja’far^{-asws}, ‘Was Isa^{-as} Ibn Maryam^{-as}, when he^{-as} spoke in the cradle, a Divine Authority of Allah^{-azwj} upon the people of his^{-asws} era?’ So he^{-asws} said: ‘He^{-as} was a Prophet^{-as} in those days, a Divine Authority of Allah^{-azwj} without being a *Mursil*. Have you not listened to his^{-as} words when he^{-as} said [19:30] **He said: I am a servant of Allah; He has Given me the**

⁸¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 49

⁸² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 50

Book and Made me a Prophet [19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live?'

فُلْتُ فَكَانَ يُؤَمِّدُ حُجَّةَ اللَّهِ عَلَى زَكْرِيَّا ع فِي تِلْكَ الْحَالِ وَ هُوَ فِي الْمَهْدِ فَقَالَ كَانَ عِيسَى فِي تِلْكَ الْحَالِ آيَةً لِلنَّاسِ وَ رَحْمَةً مِنَ اللَّهِ لِمَرْيَمَ حِينَ تَكَلَّمَ فَعَبَّرَ عَنْهَا وَ كَانَ نَبِيًّا حُجَّةً عَلَى مَنْ سَمِعَ كَلَامَهُ فِي تِلْكَ الْحَالِ ثُمَّ صَمَّتْ فَلَمْ يَتَكَلَّمْ حَتَّى مَضَتْ لَهُ سِتَّتَانِ وَ كَانَ زَكْرِيَّا ع الْحُجَّةَ لِلَّهِ عَزَّ وَ جَلَّ عَلَى النَّاسِ بَعْدَ صَمَّتِ عِيسَى ع بِسِتَّتَيْنِ

I said, 'In those days he^{-as} was a Divine Authority upon Zakariyya^{-as} in that state, and he^{-as} (Isa^{-as}) was in the cradle?' He^{-asws} said: 'Isa^{-as}, in that state, was a Sign for the people and a Mercy from Allah^{-azwj} to Maryam^{-as} when he^{-as} spoke, so he^{-as} expressed on her^{-as} behalf, and he^{-as} was a Prophet^{-as}, a Divine Authority upon the ones who heard his^{-as} speech in that state. Then he^{-as} was silent, so he^{-as} did not speak until two years passed by for him^{-as}, and it was so that Zakariyya^{-as} was the Divine Authority of Allah^{-azwj} Mighty and Majestic upon the people after the silence of Isa^{-as} by two years.

ثُمَّ مَاتَ زَكْرِيَّا ع فَوَرَّثَهُ ابْنُهُ يَحْيَى الْكِتَابَ وَ الْحِكْمَةَ وَ هُوَ صَبِيٌّ صَغِيرٌ أَمَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَ آتِنَاهُ الْحُكْمَ صَبِيًّا

Then Zakariyya^{-as} passed away, so his^{-as} son^{-as} Yahya^{-as} inherited him^{-as}, the Book and the Wisdom, and he^{-as} was a young child. Have you not listened to the Words of the Mighty and Majestic [19:12] **O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child?**

فَلَمَّا بَلَغَ عِيسَى سَبْعَ سِنِينَ تَكَلَّمَ بِالنُّبُوَّةِ وَ الرِّسَالَةِ حِينَ أُوحِيَ اللَّهُ تَعَالَى إِلَيْهِ فَكَانَ عِيسَى الْحُجَّةَ عَلَى يَحْيَى وَ عَلَى النَّاسِ أَجْمَعِينَ وَ لَيْسَ تَبْقَى الْأَرْضُ يَا بَا خَالِدٍ يَوْمًا وَاحِدًا بَعْدَ حُجَّةِ اللَّهِ عَلَى النَّاسِ مُنْذُ يَوْمِ خَلَقَ اللَّهُ آدَمَ ع وَ أَسَكَّنَهُ الْأَرْضَ

When Isa^{-as} reached the age of seven years, he^{-as} spoke with the Prophet-hood and the Messenger-ship when Allah^{-azwj} the Exalted Revealed unto him^{-as}. Isa^{-as} was the Divine Authority upon Yahya^{-as} and upon the people altogether, and the earth doesn't remain, O Abu Khalid, even for one day without a Divine Authority of Allah^{-azwj} upon the people since the day Allah^{-azwj} Created Adam^{-as} and Settled him^{-as} in the earth".⁸³

52- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: فُلْتُ لِلرِّضَا ع قَدْ كُنَّا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ اللَّهُ لَكَ أَبَا جَعْفَرٍ فَكُنْتُ نَقُولُ يَهَبُ اللَّهُ لِي غُلَامًا فَقَدْ وَهَبَ اللَّهُ لَكَ فَفَرَّ عَيْنُونَا فَلَا أَرَانَا اللَّهُ يَوْمَكَ فَإِنْ كَانَ كَذَلِكَ فِإِلَى مَنْ

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

'I said to Al-Reza^{-asws}, 'We had asked you^{-asws} before Allah^{-azwj} Endowed Abu Ja'far^{-asws} (9th Imam^{-asws}) to you^{-asws}. You^{-asws} were saying: 'Allah^{-azwj} will Endow a boy unto me^{-asws}'. Allah^{-azwj} has (now) Endowed him^{-as} to you^{-asws} and our eyes are delighted. May Allah^{-azwj} not Show us your^{-asws} day (of passing away). If it does happen, to whom (should we look to)?'

⁸³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 51

فَأَشَارَ بِيَدِهِ إِلَى أَبِي جَعْفَرٍ ع وَ هُوَ قَائِمٌ بَيْنَ يَدَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا ابْنُ ثَلَاثِ سِنِينَ قَالَ وَ مَا يَصْرُهُ مِنْ ذَلِكَ شَيْءٌ قَدْ قَامَ عِيسَى ع بِالْحُجَّةِ وَ هُوَ ابْنُ ثَلَاثِ سِنِينَ

He^{-asws} gestured by his^{-asws} hand towards Abu Ja'far^{-asws}, and he^{-asws} was standing in front of him^{-asws}. I said, 'May I be sacrificed for you^{-asws}! This is a boy of three years old?' He^{-asws} said: 'And nothing affects him^{-asws} from that. Isa^{-as} had stood with the Divine Authority and he^{-as} was a boy of three years old'.⁸⁴

53- كا، الكافي الحسين بن محمد عن أبي جعفر عن أبي الحسن قال: كنت واقفاً بين يدي أبي الحسن ع بخراسان فقال له قائل يا سيدي إن كان كوثاً فإلى من قال إلى أبي جعفر ابني

'Al-Kafi' - Al-Husayn Bin Muhammad, from Al Kahyrani, from his father who said,

'I was standing in front of Abu Al-Hassan^{-asws} (8th Imam^{-asws}) at Khurasan, and a speaker said to him, 'O my Master^{-asws}! If there occurs the event (of your^{-asws} passing away), so to whom (show we look to)?' He^{-asws} said: 'To Abu Ja'far^{-asws} my^{-asws} son^{-asws}'.

فَكَأَنَّ الْقَائِلَ اسْتَصْعَرَ سِنَّ أَبِي جَعْفَرٍ ع فَقَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ عِيسَى ابْنَ مَرْيَمَ ع رَسُولًا نَبِيًّا صَاحِبَ شَرِيعَةٍ مُبْتَدَأُ فِي أَصْغَرِ مِنَ السِّنِّ الَّذِي فِيهِ أَبُو جَعْفَرٍ

It was as if the speaker was belittling the age of Abu Ja'far^{-asws}. Abu Al-Hassan^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Sent Isa^{-as} Ibn Maryam^{-as} as a Rasool^{-as}, a Prophet^{-as}, as an owner of a Law, beginning at an age younger than that of Abu Ja'far^{-asws}'.⁸⁵

54- نص، كفاية الأثر علي بن محمد عن محمد بن الحسن عن عبد الله بن جعفر الحميري عن الرضا ع قال: إن الله تعالى احتج بعيسى ع وَ هُوَ ابْنُ سَنَتَيْنِ

'Kifayat Al Aser' - Ali Bin Muhammad, from Muhammad Bin Al Hassan, from Abdullah Bin Ja'far Al Himeyri,

'From Al-Reza^{-asws} having said: 'Allah^{-azwj} the Exalted Argued through Isa^{-as} while he^{-as} was two years old'.⁸⁶

55- كا، الكافي عده من أصحابنا عن أحمد بن محمد بن خالد بن خالد عن سعدان بن مسلم عن معلى بن حنيس عن أبي عبد الله ع قال: إن عيسى ابن مريم ع لما أن مر على شاطئ البحر رمى بقرص من قوته في الماء فقال له بعض الخواريين يا روح الله و كلمته لم فعلت هذا و إنما هو من قوتك قال فعلت هذا ليدابة تأكله من ذواب الماء و نوابه عند الله عظيم

'Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'dan Bin Muslim, from Moala Bin Khunays,

'From Abu Abdullah^{-asws} having said: 'Isa^{-as} Bin Maryam^{-as}, when he^{-as} passed upon the coast of the sea, threw a bite from his^{-as} provision into the water. One of the disciples said to him'

⁸⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 52

⁸⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 53

⁸⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 54

as, 'O Spirit of Allah-azwj and His-azwj Speech! Why did you-as do this, and rather is it your-as provision?' He-as said: 'I-as did this for an animal from animals of the water to eat from it, and its Reward in the Presence of Allah-azwj, is great'.⁸⁷

56- به، من لا يحضره الفقيه عن جابر بن عبد الله الأنصاري أن أمير المؤمنين ع سأل عن الدبراني الذي كان في مسجد بَرَاثَا وَ أَسْلَمَ عَلَى يَدَيْهِ مِنْ صَلَّى هَاهُنَا قَالَ صَلَّى عَيْسَى ابْنُ مَرْيَمَ ع وَ أُمُّهُ

'Man La Yahzar Al Faqeeh' - From Jabir Bin Abdullah Al Ansary,

'Amir Al-Momineen-asws was asked about the monk who was in a Masjid of Barasa and became a Muslim upon his-asws hands, 'Who prayed Salat over there?' He said: 'Isa-as Bin Maryam-as and his-as mother-as prayed Salat over there'.

فَقَالَ لَهُ عَلِيُّ ع أَ فَأَحْبَبْتُكَ مَنْ صَلَّى هَاهُنَا قَالَ نَعَمْ قَالَ الْحَبِيلُ ع

Ali-asws said to him: 'Shall I-asws inform you who prayed Salat over there?' He said, 'Yes'. He-asws said: 'The Friend (of the Beneficent – Ibrahim-as)'.⁸⁸

Notes –

وَ قَدْ مَرَّ فِي بَابِ جَوَامِعِ أَحْوَالِ الْأَنْبِيَاءِ عَنِ الرِّضَا ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي خَبَرِ الشَّامِيِّ أَنَّهُ ع قَالَ سِتَّةٌ لَمْ يَرْكُضُوا فِي رَحِمٍ وَ عَدَّ مِنْهَا الْحَفَّاشَ الَّذِي عَمَلَهُ عَيْسَى ابْنُ مَرْيَمَ ع وَ طَارَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

It has passed in the chapter on a summary of the situations of the Prophets-as – from Al-Reza-asws, from Amir Al-Momineen-asws in a Hadeeth about the Syrian, he-asws said: 'Six did not develop in a womb' – and he-asws counted from these the bat which Isa Ibn Maryam-as had made and it flew by the Permission of Allah-azwj Mighty and Majestic.

وَ عَنِ الصَّادِقِ ع أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى عَيْسَى حَرْفَيْنِ مِنَ الْأَسْمَاءِ الْعَظِيمِ كَانَتْ يُجِيبُ بِهِمَا الْمَوْتَى وَ يُبْرِئُ بِهِمَا الْأَكْمَةَ وَ الْأَبْرَصَ

And from Al-Sadiq-asws: 'Allah-azwj Mighty and Majestic had Granted Isa-as two letters from the Magnificent Names. He-as used to revive the dead with these, and cure the blindness and the vitiligo with these'.

فَرَوِيَ عَنْ عَمَّارِ بْنِ يَاسِرٍ عَنِ النَّبِيِّ ص قَالَ: نَزَلَتْ الْمَائِدَةُ خُبْزاً وَ حَمَماً وَ ذَلِكَ أَنَّهُمْ سَأَلُوا عَيْسَى ع طَعَاماً لَا يَنْقُذُ بِأَكْلُونِ مِنْهَا

It is reported from Ammar Bin Yasir-ar, from the Prophet-saww having said: 'The table meal descended as bread and meat, and that is because they had asked Isa-as for food not to deplete, they could be eating from it'.

قَالَ فَقِيلَ لَهُمْ فَإِنَّمَا مُقِيمَةٌ لَكُمْ مَا لَمْ تَخُونُوا أَوْ تَحَبُّبُوا وَ تَرَفَعُوا فَإِنْ فَعَلْتُمْ ذَلِكَ عَذَّبْتُمْ

⁸⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 55

⁸⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 56

He^{-saww} said: 'It was said to them: 'It shall remain for you all for as long as you are not treacherous or hide it and raise it (to store it). If you were to do that, you would be Punished!

قَالَ فَمَا مَضَى يَوْمُهُمْ حَتَّى خَبْتُوا وَ رَفَعُوا وَ خَانُوا

He^{-saww} said: 'That day of them had not passed by until they hid it, and hoarded it and betrayed'.

و قال ابن عباس إن عيسى ابن مريم قال لبني إسرائيل صوموا ثلاثين يوماً ثم سلوا الله ما شئتم يعطكموه

And Ibn Abbas said, 'Isa Ibn Maryam^{-as} said to the children of Israel: 'Fast for thirty days then request Allah^{-azwj} whatever you like, He^{-azwj} will Grant it to you all!'

فصاموا ثلاثين يوماً فلما فرغوا قالوا يا عيسى إنا لو عملنا لأحد من الناس فقضينا عمله لأطعمنا طعاماً و إنا صمنا و جعنا فادع الله أن ينزل علينا مائدة من السماء

They fasted for thirty days. When they were free, they said, 'O Isa^{-as}! If we had worked for anyone of the people and fulfilled his work, he would have fed us food, and we have fasted and are hungry, so supplicate to Allah^{-azwj} to Send down to us a table meal from the sky!'

فأقبلت الملائكة بمائدة يحملونها عليها سبعة أرغفة و سبعة أحوات حتى وضعتها بين أيديهم فأكل منها آخر الناس كما أكل أولهم و هو المروي عن أبي جعفر ع

The Angels came with a table meal, carrying upon it seven loaves and seven fish until they placed it in front of them. The last of the people ate like what the first of them had done' – and it is reported from Abu Ja'far^{-asws}.

باب 19 ما جرى بينه ع و بين إبليس لعنه الله

CHAPTER 19 – WHAT FLOWED BETWEEN HIM^{-AS} AND IBLEES^{-LA}

1- لي، الأماالي للصدوق ابن شاذويه عن محمد الحميري عن أبيه عن ابن يزيد عن ابن أبي عمير عن أبان بن عثمان عن أبان بن تغلب عن عكرمة عن ابن عباس قال: لما مضى لعيسى ع ثلاثون سنة بعثه الله عز و جل إلى بني إسرائيل فلقيته إبليس على عقبة بيت المقدس و هي عقبة أفيق فقال له يا عيسى أنت الذي بلغ من عظم ربوبيتك أن تكونت من غير أب

'Al-Amaali' of Al-Sadouq – Ibn Shazawiya, from Muhammad Al Himeyri, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrima, from Ibn Abbas who said,

'When thirty years had passed for Isa^{-as}, Allah^{-azwj} Mighty and Majestic Sent him^{-as} to the children of Israel. Iblees^{-la} met him upon a hill of Bayt Al Maqdis, and it is the 'Afeeq' hill. He^{-la} said to him, 'O Isa^{-as}! You^{-as} are the one who the magnificence of your^{-as} Lordship reached such that you^{-as} were brought into being without a father!'

قَالَ عيسى بل العظمة للذي كوّنني و كذلك كوّن آدم و حواء

Isa^{-as} said: 'But, the Magnificence is for the One Who Brought me into being, and like that He^{-azwj} had Brought Adam^{-as} and Hawwa^{-as} into being'.

قَالَ إِبْلِيسُ يَا عِيسَى فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تَكَلَّمْتَ فِي الْمَهْدِ صَبِيًّا

Iblees^{-la} said, 'O Isa^{-as}! You are the one who the magnificence of your^{-as} lordship reached such that you^{-as} spoke in the cradle while a child'.

قَالَ عِيسَى يَا إِبْلِيسُ بَلِ الْعِظَمَةُ لِلَّذِي أَنْطَقَنِي فِي صِعْرِي وَ لَوْ شَاءَ لَأَبْكَمَنِي

O Iblees^{-la}! But, the Magnificence is for the One Who Caused me^{-as} to speak in my^{-as} young age, and had He^{-azwj} so Desired, He^{-azwj} would have Muted me^{-as}'.

قَالَ إِبْلِيسُ فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَتَنْفُخُ فِيهِ فَيَصِيرُ طَيْرًا

Iblees^{-la} said, 'You^{-as} are the one the magnificence of your lordship such you^{-as} created from clay an appearance of the bird. You^{-as} blew into it, so it became a bird'.

قَالَ عِيسَى بَلِ الْعِظَمَةُ لِلَّذِي خَلَقَنِي وَ خَلَقَ مَا سَخَّرَ لِي

Isa^{-as} said: 'O But, the Magnificence is for the One Who Created me^{-as} and Created whatever is subdued for me^{-as}'.

قَالَ إِبْلِيسُ فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تَشْفِي الْمَرْضَى

Iblees^{-la} said, 'You^{-as} are the one who the magnificence of your lordship reached such that you^{-as} heal the sick'.

قَالَ عِيسَى بَلِ الْعِظَمَةُ لِلَّذِي بِإِذْنِهِ أَشْفِيهِمْ وَ إِذَا شَاءَ أَمْرَضَنِي

Isa^{-as} said: 'But, the Magnificence is for the One by Whose Permission I^{-as} heal them, and whenever He^{-azwj} Desires, He^{-azwj} can Cause me^{-as} to be sick'.

قَالَ إِبْلِيسُ فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تُحْيِي الْمَوْتَى

Iblees^{-la} said, 'You^{-as} are the one who your^{-as} lordship reached such magnificence that you^{-as} revive the dead'.

قَالَ عِيسَى بَلِ الْعِظَمَةُ لِلَّذِي بِإِذْنِهِ أَحْيِيهِمْ وَ لَا بُدَّ مِنْ أَنْ يُمَيِّتَ مَا أَحْيَيْتَ وَ يُمَيِّتَنِي

Isa said: 'But, the Magnificence is for the One by Whose Permission I^{-as} revive them, and there is no escape from the one I^{-as} revive that he^{-as} dies, and He^{-azwj} can Cause me^{-as} to die'.

قَالَ إِبْلِيسُ يَا عِيسَى فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تَعْبُرُ الْبَحْرَ فَلَا تَبْتَلُ قَدَمَاكَ وَ لَا تَرْسُخُ فِيهِ

Iblees^{-la} said, 'O Isa^{-as}! You^{-as} are the one who, the magnificence of your^{-as} lordship reached such that you^{-as} cross the sea and your^{-as} feet do not get wet nor do you^{-as} get immersed in it'.

قَالَ عِيسَىٰ بَلِ الْعَظَمَةُ لِلَّذِي دَلَّكَ لِي وَ لَوْ شَاءَ أُغْرِقَنِي

Isa^{-as} said: 'But, the Magnificence is for the One Who Humbled it for me^{-as}, and had He^{-azwj} so Desired He^{-azwj} would have Drowned me^{-as}'.

قَالَ إِبْلِيسُ يَا عِيسَىٰ فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّهُ سَيَأْتِي عَلَيْكَ يَوْمَ تَكُونُ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ دُونَكَ وَ أَنْتَ فَوْقَ ذَلِكَ كُلِّهِ تُدِيرُ الْأُمْرَ وَ تُفَسِّمُ الْأَرْزَاقَ

Iblees^{-la} said, 'O Isa^{-as}! You^{-as} are the one who, your^{-as} lordship reached such magnificence that there shall come a day upon you^{-as}, the skies and the earth and the ones in it would be below you^{-as} and you^{-as} will be above all of that, managing the affairs and distributing the sustenance'.

فَأَعْظَمَ عِيسَىٰ عَ ذَلِكَ مِنْ قَوْلِ إِبْلِيسِ الْكَافِرِ اللَّعِينِ فَقَالَ عِيسَىٰ سُبْحَانَ اللَّهِ مَلَأَ سَمَاوَاتِهِ وَ أَرْضِهِ وَ مَدَادَ كَلِمَاتِهِ وَ زِنَةَ عَرْشِهِ وَ رَضَىٰ نَفْسِهِ

Isa^{-as} considered that grievous from the words of Iblees^{-la} the Kafir, the accursed. Isa^{-as} said: 'Glory of Allah^{-azwj} fills His^{-azwj} skies and His^{-azwj} earth, and the extent of His^{-azwj} Words, and weight of His^{-azwj} Throne, and His^{-azwj} Pleasure!'

قَالَ فَلَمَّا سَمِعَ إِبْلِيسُ لَعْنَةَ اللَّهِ ذَلِكَ ذَهَبَ عَلَىٰ وَجْهِهِ لَا يَمْلِكُ مِنْ نَفْسِهِ شَيْئاً حَتَّىٰ وَقَعَ فِي اللَّجَّةِ الْخَضِرَاءِ

He (Ibn Abbas) said, 'When Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}, heard that, he^{-la} went on his^{-la} direction not being in control of anything of himself until he^{-la} fell into the green abyss (sea)'.

قَالَ ابْنُ عَبَّاسٍ فَخَرَجَتْ امْرَأَةٌ مِنَ الْجِنِّ تَمْشِي عَلَىٰ شَاطِئِ الْبَحْرِ فَإِذَا هِيَ بِإِبْلِيسَ سَاجِداً عَلَىٰ صَخْرَةٍ صَمَاءَ تَسِيلُ دُمُوعُهُ عَلَىٰ خَدَّيْهِ فَقَامَتْ تَنْظُرُ إِلَيْهِ تَعَجُّباً ثُمَّ قَالَتْ لَهُ وَجَّكَ يَا إِبْلِيسُ مَا تَرْجُو بِطُولِ السُّجُودِ

Ibn Abbas said, 'A woman from the Jinn went out walking on the coast of the sea, and there she was with Iblees^{-la} prostrating upon a solid rock, his^{-la} tears flowing upon his^{-la} cheeks. She stood looking at him^{-la} wondering. Then she said to him^{-la}, 'Woe be to you^{-la}, O Iblees^{-la}! What are you^{-la} hoping for with prolonged prostration?'

فَقَالَ لَهَا أَيُّنَّهَا الْمَرْأَةُ الصَّالِحَةُ ابْنَةُ الرَّجُلِ الصَّالِحِ أَرْجُو إِذْ أَبْرَ رَبِّي عَزَّ وَ جَلَّ قَسَمَهُ وَ أَدْخَلَنِي نَارَ جَهَنَّمَ أَنْ يُخْرِجَنِي مِنَ النَّارِ بِرَحْمَتِهِ

He^{-la} said to her, 'O you righteous woman, daughter of the righteous man! I^{-la} am hoping that when I^{-la} am righteous to my^{-la} Lord^{-azwj} Mighty and Majestic, so I^{-la} Name Him^{-azwj}, and He^{-azwj} Enters me^{-la} into Hellfire, that He^{-azwj} would Extract me^{-la} from the Hell by His^{-azwj} Mercy''.⁸⁹

⁸⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 19 H 1

2- ص، قصص الأنبياء عليهم السلام الصّدوق بإسناده عن ابن عيسى عن ابن فضال عن علي بن عتبة عن بُرَيْدِ الْقُضْرَانِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع صَعِدَ عَيْسَى ع عَلَى جَبَلٍ بِالشَّامِ يُقَالُ لَهُ أَرَيْحَا فَأَتَاهُ إِبْلِيسُ فِي صُورَةِ مَلِكٍ فَلَسَطَ بِرَأْسِهِ فَقَالَ لَهُ يَا رُوحَ اللَّهِ أَخْبِثِ الْمَوْتَى وَ أَتْرَأْتِ الْأَكْمَةَ وَ الْأَبْرَصَ فَاطْرَحَ نَفْسَكَ عَنِ الْجَبَلِ فَقَالَ عَيْسَى ع إِنَّ ذَلِكَ أُذِنَ لِي فِيهِ وَ هَذَا لَمْ يُؤْذَنَ لِي فِيهِ

‘Qasas Al-Anbiya^{-as}’ - Al-Sadouq, by his chain from Ibn Isa, from Ibn Fazal, from Ali Bin Aqaba, from Bureyd Al Qasrany who said,

‘Abu Abdullah^{-asws} said to me: ‘Isa^{-as} climbed upon a mountain in Syria called Areyha. Iblees^{-la} came to him^{-as} in an image of a king of Palestine and said to him^{-as}, ‘O Spirit of Allah^{-azwj}! You^{-as} revive the dead and cure the blind and the leper, so drop yourself^{-as} from the mountain’. Isa^{-as} said: ‘That, there was Permission for me^{-as} regarding it, and this, there is no Permission for me^{-as} regarding it’^{.90}

3- ص، قصص الأنبياء عليهم السلام الصّدوق عن ابن الوليد عن الصّفار عن مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الصّادِقِ ع قَالَ: جَاءَ إِبْلِيسُ إِلَى عَيْسَى ع فَقَالَ أَلَيْسَ تَزْعُمُ أَنَّكَ تُحْيِي الْمَوْتَى قَالَ عَيْسَى بَلَى قَالَ إِبْلِيسُ فَاطْرَحْ نَفْسَكَ مِنْ فَوْقِ الْحَائِطِ فَقَالَ عَيْسَى وَيْلَكَ إِنَّ الْعَبْدَ لَا يُجَرِّبُ رَبَّهُ

‘Qasas Al-Anbiya^{-as}’ - Al-Sadouq, from Ibn Waleed, from Al Safar, from Muhammad Bin Khalid, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiq^{-asws} having said: ‘Iblees^{-la} came to Isa^{-as} and said: ‘Aren’t you^{-as} claiming that you^{-as} revive the dead?’ Isa^{-as} said: ‘Yes’. Iblees^{-la} said, ‘Then drop yourself^{-as} from above the wall’. Isa^{-as} said: ‘Woe be unto you^{-la}! The servant does not experiment his Lord^{-azwj}’.

وَ قَالَ إِبْلِيسُ يَا عَيْسَى هَلْ يَقْدِرُ رَبُّكَ عَلَى أَنْ يُدْخِلَ الْأَرْضَ فِي بَيْضَةٍ وَ الْبَيْضَةُ كَهَيْئَتِهَا فَقَالَ إِنَّ اللَّهَ تَعَالَى لَا يُوصَفُ بِعَجْزٍ وَ الَّذِي قُلْتَ لَا يَكُونُ يَعْنِي هُوَ مُسْتَحِيلٌ فِي نَفْسِهِ كَجَمْعِ الصّادِقِينَ

And Iblees^{-la} said, ‘O Isa^{-as}! Is your^{-as} Lord^{-azwj} Able upon inserting the world into an egg, and the egg (remains) as it is?’ He^{-as} said: ‘Allah^{-azwj} the Exalted cannot be described with frustration (inability), and that which you are saying cannot happen, meaning it is impossible in itself, like the gathering of the two opposites’^{.91}

4- شي، تفسير العياشي عن سعد الإسكاف عن أبي جعفر ع قَالَ: لَقِيَ إِبْلِيسُ عَيْسَى ابْنَ مَرْيَمَ ع فَقَالَ هَلْ نَأْتِي مِنْ حَبَائِلِكَ شَيْءٌ قَالَ جَدْتُكَ أَلْتِي قَالَ رَبِّ إِنِّي وَضَعْتُهَا أَنْتَى إِلَى قَوْلِهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘Tafseer Al-Ayyashi’ - From Sa’ad Al Askaf,

‘From Abu Ja’far^{-asws} having said: ‘Iblees^{-la} met Isa^{-as} Bin Maryam^{-as} and said, ‘Can you^{-as} give me^{-la} something of your^{-as} love?’ He^{-as} said: ‘Your grandmother is the one who said, **‘My Lord! Surely I have placed a female [3:36]** - up to His^{-azwj} Words: **from the Pelted Satan’ [3:36]**’^{.92}

⁹⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 19 H 2

⁹¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 19 H 3

⁹² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 19 H 4

باب 20 حواريه و أصحابه و أنهم لم سموا حواريين و أنه لم سمي النصراري نصارى

CHAPTER 20 – HIS^{as} DISCIPLES, AND HIS^{as} COMPANIONS AND THEY ARE NOT CALLED DISCIPLES, AND WHY THE CHRISTIANS ARE NAMED AS ‘NASARA’

الآيات آل عمران فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَ اشْهَدُ بِأَنَّا مُسْلِمُونَ

The Verses – (Surah) Aal-e-Imran: **So when Isa perceived Kufr from them, he said: ‘Who will be my helpers to Allah?’ The disciples said: ‘We are helpers of Allah. We believe in Allah and testify that we are submitting ones [3:52]**

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord! We believe in what You have Revealed and we follow the Rasool, so Write us down with the testifiers’ [3:53]

وَ مَكَرُوا وَ مَكَرَ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ

And they planned and Allah (also) Planned, and Allah is the best of planners [3:54]

الحديد وَ قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَ آتَيْنَاهُ الْإِنجِيلَ وَ جَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَ رَحْمَةً وَ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ

(Surah) Al Hadeed: **and We sent Isa son of Maryam after them, and We gave him the Evangel, and We Made kindness and mercy to be in the hearts of those that followed him. And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them except for seeking the Pleasure of Allah, but they did not observe its rightful observance, so We Gave those from them who believed, their Recompense, and most of them are transgressors [57:27]**

الصف يا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَاْمَنَّا طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ كَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

(Surah) Al Saff: **O you those who believe! Become helpers of Allah, just as Isa Ibn Maryam said to the disciples: ‘Who are my helpers to Allah?’ The disciples said, ‘We are helpers of Allah!’ Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].**

1- فس، تفسير القمي روى ابن أبي عمير عن رجل عن أبي عبد الله ع في قول الله فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ أَي لَمَّا سَمِعَ وَ رَأَى أَنَّهُمْ يَكْفُرُونَ وَ الْحَوَارِيُّونَ الَّذِينَ قَدَّرَهُمُ اللَّهُ فِي النَّاسِ السَّمْعُ لِلصَّوْتِ وَ الْبَصَرُ لِلْأَلْوَانِ وَ تَمَيُّزُهَا وَ الشَّمُّ لِمَعْرِفَةِ الرَّوَائِحِ الطَّيِّبَةِ وَ الْمُنْتَنَةِ وَ الدَّقُّ لِلطُّعْمِ وَ تَمَيُّزُهَا وَ اللَّسُّ لِمَعْرِفَةِ الْحَارِّ وَ الْبَارِدِ وَ اللَّيِّنِ وَ الْحَشِنِ

‘Tafseer Al-Qummi’ - It is reported by Ibn Abu Umeyr, from a man,

‘From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **So when Isa perceived Kufr from them [3:52]:** ‘When he^{-as} heard and saw that they had disbelieved. And the sensory perceptions are five which Allah^{-azwj} has Placed in the people – The hearing of the sounds, and the seeing of the colours and its distinguishing; and the smell to recognise the good and the bad aroma; and the taste of the foods and distinguishing it; and the touch for the recognition of the heat and the cold, and the soft and the coarse’.⁹³

2- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه قال: قُلْتُ لِلرِّضَا ع لِمَ سَمِّيَ الْحَوَارِيُّونَ الْحَوَارِيِّينَ قَالَ أَمَا عِنْدَ النَّاسِ فَإِنَّهُمْ سَمُّوا حَوَارِيِّينَ لِأَنَّهُمْ كَانُوا قَصَّارِينَ يُخْلِصُونَ النَّيَابَ مِنَ الْوَسْخِ بِالْعَسَلِ وَ هُوَ اسْمٌ مُشْتَقٌّ مِنَ الْحَبْنِ الْحَوَارِي وَ أَمَا عِنْدَنَا فَسَمِّيَ الْحَوَارِيُّونَ حَوَارِيِّينَ لِأَنَّهُمْ كَانُوا مُخْلِصِينَ فِي أَنْفُسِهِمْ وَ مُخْلِصِينَ لغيرِهِمْ مِنْ أَوْسَاحِ الذُّنُوبِ بِالْوَعظِ وَ التَّدْكِيرِ

‘Ial Al Sharaie’ - From Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

‘I said to Abu Al-Hassan Al-Reza^{-asws}, ‘Why were the disciples called the disciples?’ He^{-asws} said: ‘With the people, they were bleachers, and they were termed as the ‘Al-Hawareen’ because they were bleachers who spared no effort in purifying their clothes from the dirt with the washing, and it is a name derived from the (white) bread of ‘Al-Hawaar’. And as for with us^{-asws}, the disciples were named as ‘Al-Hawareen’ because they were sincere among themselves, and were sincere from the dirt of the sins, with the preaching and the reminders’.

قَالَ فُقُلْتُ لَهُ لِمَ سَمِّيَ النَّصَارَى نَصَارَى قَالَ لِأَنَّهُمْ مِنْ قَرْيَةٍ اسْمُهَا نَاصِرَةٌ مِنْ بِلَادِ الشَّامِ نَزَلَتْهَا مَرْيَمُ وَ عِيسَى ع بَعْدَ رُجُوعِهِمَا مِنْ مِصْرَ

He (the narrator) said, ‘I said to him^{-asws}, ‘Why were the Christians called ‘Nasaara?’ He^{-asws} said: ‘Because they were from a town, the name of it was Nasarat (Nazareth), from the country of Syria, in which Maryam^{-as} lodged, and Isa^{-as} lodged in it, after their^{-as} return from Egypt’.⁹⁴

3- ل، الخصال عبد الله بن محمد بن عبد الوهاب عن أحمد بن الفضل بن المغيرة عن منصور بن عبد الله بن إبراهيم الأصبهاني عن علي بن عبد الله عن محمد بن هارون بن حميد عن محمد بن المغيرة الشهرزوري عن يحيى بن الحسين المدائني عن ابن هبيرة عن أبي الزبير عن جابر بن عبد الله قال قال رسول الله ص ثلاثة لم يكفروا بالوحي طرفة عين مؤمن آل يس و علي بن أبي طالب و آسية امرأة فرعون

‘Al Khisaal’ - Abdullah Bin muhammad Bin Abdul Wahab, from Ahmad bin Al Fazal Bin Al Mugheira, from Mansour Ibn Abdullah Bin Ibrahim Al Isbahany, from Ali Bin Abdullah, from Muhammad Bin Haroub Bin Humejd, from Muhammad Ibn Al Mugheira Al Shahrzoury, from Yahya Bin Al-Husayn Al Madainy, from Ibn Lahiya, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

‘Rasool-Allah^{-saww} said: ‘There did not disbelieve in the Revelation even for the blink of an eye – Momin of people of Yaseen, and Ali^{-asws} Bin Abu Talib^{-asws}, and Aasiya wife of Pharaoh^{-la’}.⁹⁵

Note -

⁹³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 1

⁹⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 2

⁹⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 3

أَقُولُ رَوَى التَّغْلِبِيُّ فِي تَفْسِيرِهِ عَنْ أَبِي بَكْرٍ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ فَارِسِ بْنِ مُحَمَّدِ الْعُمَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ بْنِ مَالِكٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى عَنْ أَخِيهِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ

I (Majlisi) am saying, 'It is reported by Al Sa'alby in his Tafseer, from Abu Bakr Abdul Rahman Bin Abdullah Bin Ali, from Abdullah Bin Faris Bin Muhammad Al Amry, from Ibrahim Bin Al Fazl Bin Malik, from Al-Husayn Bin Abdul Rahman Bin Muhammad Bin Abdul Rahman Bin Abu Layli, from Amro Bin Jumis, from Muhammad Bin Abu Layli, from his brother Isa, from Abdul Rahman Bin Abu Layli, from his father who said,

قَالَ رَسُولُ اللَّهِ ص سُبَّاقُ الْأُمَمِ ثَلَاثٌ لَمْ يَكْفُرُوا بِاللَّهِ طَرَفَةٌ عَيْنٍ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ صَاحِبُ يَسَ وَ مُؤْمِنٌ آلِ فِرْعَوْنَ فَهُمْ الصِّدِّيقُونَ حَبِيبُ النَّجَّارِ مُؤْمِنٌ آلِ يَسَ وَ جَزِيلُ مُؤْمِنٌ آلِ فِرْعَوْنَ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ هُوَ أَفْضَلُهُمْ

'Rasool-Allah^{saww} said: 'The foremost of the communities are three. They did not disbelieved in Allah^{azwj} for the blink of an eye – Ali Bin Abu Talib^{asws}, and companion of Yaseen, and believer of the people of Pharaoh. Thus they are the truthful – Habeeb the carpenter, the believer of the people of Yaseen, and Hizkeel believer of the people of Pharaoh^{la}, and Ali Bin Abu Talib^{asws}, and he^{asws} is their superior'.

4- شي، تفسير العياشي عن مَرْوَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرَ النَّصَارَى وَ عَدَاؤَهُمْ فَقَالَ قَوْلُ اللَّهِ ذَلِكَ بَأَنَّ مِنْهُمْ قِسِّيَّيْنَ وَ زُهَبَانًا وَ أَهْمٌ لَا يَسْتَنْكِرُونَ قَالَ أَوْلَيْكَ كَانُوا قَوْمًا بَيْنَ عَيْسَى وَ مُحَمَّدٍ يَنْتَظِرُونَ حَيَّةَ مُحَمَّدٍ ص

'Tafseer Al-Ayyashi' - From Marwan, from one of our companions,

'From Abu Abdullah^{asws} having said when there was a mention of the Christians and their enmity: '**That is because from them are priests and rabbis and they are not being arrogant [5:82].** He^{asws} said: 'They were a people between (the eras of) Isa^{as} and Muhammad^{saww}, awaiting the coming of Muhammad^{saww}'.⁹⁶

5- شي، تفسير العياشي عن مُحَمَّدِ بْنِ يُوسُفَ الصَّنْعَائِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع إِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ قَالَ أَهْمُوا

'Tafseer Al-Ayyashi' - From Muhammad Bin Yusuf Al Sana'any, from his father who said,

'I asked Abu Ja'far^{asws}, '**And when I Revealed to the disciples, [5:111].** He^{asws} said: 'Inspired (them)'.⁹⁷

6- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ الْمُنْغِيرَةَ يَقُولُ إِنَّ الْمُؤْمِنَ لَا يُبْتَلَى بِالْجَدَامِ وَ لَا بِالْبَرَصِ وَ لَا بِكَذَا وَ لَا بِكَذَا

'Al-Kafi' - Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan, from Muawiya Bin Amaar, from Najiya who said,

'I said to Abu Ja'far^{asws}, 'Al-Mugheira is saying that the Momin cannot be Tried with leprosy, nor with vitiligo, nor with such and such nor with such and such'.

⁹⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 4

⁹⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 5

فَقَالَ إِنَّ كَانَ لَعَافِلاً عَنْ صَاحِبِ يَسٍ إِنَّهُ كَانَ مُكَنَعًا ثُمَّ رُدَّ أَصَابِعُهُ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى تَكْبِيعِهِ أَتَاهُمْ فَأَنْذَرَهُمْ ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْغَدِ فَفَتَلُوهُ

He^{-asws} said: 'As if he is oblivious of the companion of Yaseen (36:20). He was of a paralytic hand', then he^{-asws} retracted his^{-asws} fingers and said: 'It is as if I^{-asws} am looking at his paralysis. He came to them and warned them, then returned to them the next morning, so they killed him''.⁹⁸

7-كأ، الكافي مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مُحَمَّدٍ عَنْ أَبِي يُحْيَى كَوَكَبِ الدِّمِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ حَوَارِيَّ عِيسَى ع كَانُوا شَيْعَتَهُ وَإِنَّ شَيْعَتَنَا حَوَارِيُونَا وَمَا كَانَ حَوَارِيَّ عِيسَى ع بِأَطْوَعَ لَهُ مِنْ حَوَارِيَّتِنَا لَنَا

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Sahl Bin Ziyad altogether, from Ibn Mahboub, from Abu Yahya Kowkab Al Damm,

'From Abu Abdullah^{-asws} having said: 'The disciples of Isa^{-as} were his^{-as} Shias, and our^{-asws} Shias are our^{-asws} disciples, and the disciples of Isa^{-as} were not more obedient to him^{-as} than our^{-asws} disciples are to us^{-asws} .

وَ إِنَّمَا قَالَ عِيسَى ع لِحَوَارِيَّتِهِ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَلَا وَاللَّهِ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَلَا قَاتَلُوهُمْ دُونَهُ وَ شَيْعَتُنَا وَاللَّهُ لَمْ يَزَالُوا مُنْذُ قَبِضَ اللَّهُ عَزَّ ذِكْرَهُ رَسُولَهُ ص يَنْصُرُونَا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرِقُونَ وَ يُعَذِّبُونَ وَ يُشْرِكُونَ فِي الْبُلْدَانِ جَزَاهُمْ اللَّهُ عَنَّا خَيْرًا

And rather, Isa^{-as} said to the disciples: '**Who will be my helpers to Allah?** **The disciples said: 'We are helpers of Allah' [3:52].** No, by Allah^{-azwj}! They neither helped him^{-as} from the Jews nor did they fight besides him^{-as}, while our^{-asws} Shias, by Allah^{-azwj}, since Allah^{-azwj}, Mighty is His^{-azwj} Mention, Captured (the soul of) Rasool-Allah^{-sawww}, have not ceased to help us^{-asws} and fight besides us, and they are being incinerated, and being punished, and being displaced in the cities. Allah^{-azwj} will Recompense them goodly on our^{-asws} behalf''.⁹⁹

Note –

و رُوِيَ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنْتُ رَدِيفَ رَسُولِ اللَّهِ ص عَلَى حِمَارٍ فَقَالَ يَا ابْنَ أُمِّ عَبْدِ هَلْ تُدْرِي مِنْ أَيْنَ أَخَذَتْ بَنُو إِسْرَائِيلَ الرَّهْبَانِيَّةَ

And it is reported by Ibn Masoud who said,

'I was a co-traveller with Rasool-Allah^{-sawww} upon a donkey. He^{-sawww} said: 'O Ibn Umm Abd! Do you know from where the children of Israel had innovated the monasticism?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, 'Allah^{-azwj} and His Rasool^{-sawww} are more knowing!'

فَقَالَ ظَهَرَتْ عَلَيْهِمُ الْجَبَابِرَةُ بَعْدَ عِيسَى ع يَعْمَلُونَ بِمَعَاصِي اللَّهِ فَعَضِبَ اللَّهُ الْإِيمَانَ فَقَاتَلُوهُمْ فَهَزِمَ أَهْلُ الْإِيمَانِ ثَلَاثَ مَرَّاتٍ فَلَمْ يَبْقَ مِنْهُمْ إِلَّا الْقَلِيلُ فَقَالُوا إِنَّ ظَهْرَنَا هُوَ لَأَفْئُونَا وَ لَمْ يَبْقَ لِلدِّينِ أَحَدٌ يَدْعُو إِلَيْهِ فَتَعَالَوْا نَتَفَرَّقْ فِي الْأَرْضِ إِلَى أَنْ يَبْعَثَ اللَّهُ النَّبِيَّ الَّذِي وَعَدَنَا بِهِ عِيسَى ع يَعْنُونَ مُحَمَّدًا ص

⁹⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 6

⁹⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 7

He^{-saww} said: 'The tyrants prevailed upon them after Isa working the acts of disobedience to Allah^{-azwj}. The believing people were angered so they fought them, but the believing people were defeated three times. There did not remain from them except a few. They said, 'If they were to prevail over us they will exterminate us and there will not remain anyone for the religion calling to it, so come, let us disperse in the land until Allah^{-azwj} Sends the Prophet^{-saww} who Isa^{-as} had promised us with!' – meaning Muhammad^{-saww}.

فَتَفَرَّقُوا فِي غِيْرَانِ الْجِبَالِ وَ أَخْدَثُوا رَهْبَانِيَّةً فَمِنْهُمْ مَنْ تَمَسَّكَ بِدِينِهِ وَ مِنْهُمْ مَنْ كَفَرَ

They dispersed in caves of the mountains and they innovated Monasticism. From them is one who adheres with his religion, and from them is one who disbelieves'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ رَهْبَانِيَّةً ابْتَدَعُوهَا الْآيَةَ ثُمَّ قَالَ يَا ابْنَ أُمِّ عَبْدِ آ تَدْرِي مَا رَهْبَانِيَّةٌ أُمَّتِي

Then he^{-saww} recited this Verse: **And (as for) monasticism (priesthood), they innovated it [57:27]** – the Verse. Then he^{-saww} said: 'O Ibn Umm Abd! Do you know what is the Monasticism of my community?'

فُلْتُ اللَّهُ وَ رَسُوْلُهُ أَغْلَمُ

I said, 'Allah^{-azwj} and His Rasool^{-saww} are more knowing!'

قَالَ الْمُهَاجِرَةُ وَ الْجِهَادُ وَ الصَّلَاةُ وَ الصَّوْمُ وَ الْحَجُّ وَ الْعُمْرَةُ

He^{-saww} said: 'The emigration, and the Jihad, and the Salat, and the Sawm (fasting), and the Hajj and the Umrah'.

8- كا، الكافي أحمد بن عبد الله عن أحمد بن محمد البرقي عن بعض أصحابه رَفَعَهُ قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ ع يَا مَعْشَرَ الْخَوَارِجِيْنَ لِي إِلَيْكُمْ حَاجَةٌ أَقْضُوْهَا لِي قَالُوا فَضَيِّتْ حَاجَتَكَ يَا رُوْحَ اللَّهِ

'Al-Kafi' - Ahmad Bin Abdullah, from Ahmad Bin Muhammad al Barqy, from one of his companions, raising it,

'He^{-asws} said: "Isa^{-as} Bin Maryam^{-as} said: 'O group of disciples! There is a need for me^{-as} to you all, will you fulfil it for me^{-as}?' They said, 'We will fulfil your^{-as} need, O Spirit of Allah^{-azwj}!' He^{-as} arose and washed their feet. They said, 'We were always more rightful with this (washing your^{-as} feet), O Spirit of Allah^{-azwj}!'

فَقَامَ فَعَسَلَ أَقْدَامَهُمْ فَقَالُوا كُنَّا نَحْنُ أَحَقُّ بِهَذَا يَا رُوْحَ اللَّهِ فَقَالَ إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضَعِي لَكُمْ

He^{-as} said: 'The people are more rightful with the service of the scholar. But rather, I^{-as} am revering (you all) like this, so that you would be revering, after me^{-as}, among the people, like my^{-as} reverence to you all'.

ثُمَّ قَالَ عِيسَى ع بِالتَّوَاضَعِ تَعَمَّرُ الْحِكْمَةُ لَا بِالتَّكْبُرِ وَ كَذَلِكَ فِي السَّهْلِ يَنْبُثُ الزُّرْعُ لَا فِي الْجَبَلِ

Then Isa^{as} said: ‘(It is) with the reverence that you would be building the wisdom, not with the arrogance, and similar to that (it is) the crops grow in the plains, (and) not in the mountain’.¹⁰⁰

9- كا، الكافي علي بن محمد بن بشار عن أحمد بن أبي عبد الله عن إبراهيم بن محمد التقي عن علي بن المعلي عن القاسم بن محمد رفعه إلى أبي عبد الله قال: قيل له ما نال أصحاب عيسى ع كانوا يمشون على الماء و ليس ذلك في أصحاب محمد ص

‘Al-Kafi’ - Ali Bin Muhammad Bin Bandar, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moala, from Al Qasim Bin Muhammad, raising it to,

‘Abu Abdullah^{asws}, he (the narrator) said, ‘It was said to him^{asws}, ‘What is the matter the companions of Isa^{as} used to walk upon the water, and that wasn’t the case regarding the companions of Muhammad^{saww}?’

قال إن أصحاب عيسى ع كفوا المعاش و إن هؤلاء ابتلوا بالمعاش

He^{asws} said: ‘The companions of Isa^{as} suffice from the livelihood, and they were Tried with the livelihood’.¹⁰¹

10- كا، الكافي العدة عن البرقي عن ابن أسباط عن العلاء عن محمد عن أحدهما قال: قلت إننا لئرى الرجل له عبادة و اجتهاد و خشوع و لا يؤول بالحق فهل ينفعه ذلك شيئاً

The number (of reporters), from al Barqy, from Ibn Asbaat, from Al Aala, from Muhammad,

‘From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, ‘I said, ‘We tend to see the man having worship, and diligence, and humbleness for him, and he does not speak the truth, would benefit him of anything?’

فقال يا محمد إنما مثل أهل البيت مثل أهل بيت كانوا في بني إسرائيل كان لا يجتهد أحد منهم أربعين ليلة إلا دعا فأجيب و إن رجلاً منهم اجتهد أربعين ليلة ثم دعا فلم يستجب له فأتى عيسى ابن مريم ع يشكو إليه ما هو فيه و يسأله الدعاء له

He^{asws} said: ‘O Muhammad! But rather, an example of the People^{asws} of the Household (of Muhammad^{saww}) is an example of the people of the household who were among the Children of Israel. Not one of them struggled for forty nights except he supplicated and it was Answered for him, and that there was a man from them who strived for forty nights, then supplicated, but it was not Answered for him. He came to Isa^{as} Bin Maryam^{as} complaining to him^{as} about what he was in, and asked him^{as} to supplicate for him’.

قال فتطهر عيسى ع و صلى رعتين ثم دعا الله عز و جل فأوحى الله عز و جل إليه يا عيسى إن عبدي أتاني من عبر الباب الذي أوتى منه إنّه دعاني و في قلبه شك منك فلو دعاني حتى ينقطع عنه و تنتز أنامله ما استجبت له

He^{asws} said: ‘Isa^{as} cleansed and prayed two Cycles Salat, then supplicated to Allah^{azwj} Mighty and Majestic. Allah^{azwj} Mighty and Majestic to him^{as}: “O Isa^{as}! My^{azwj} servant came to Me-

¹⁰⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 8

¹⁰¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 9

azwj from other than the door which I-azwj Give from. He supplicated to Me-azwj, and in his heart there was a doubt from you-as. If he were to supplicate to Me-azwj until his neck is broken and his hopes are scattered, I-azwj will not Answer to him!”

قَالَ فَالْتَقَمَتْ إِلَيْهِ عَيْسَى ع فَقَالَ ع تَدْعُو رَبِّكَ وَ أَنْتَ فِي شَكِّ مِنْ نَبِيِّهِ فَقَالَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ قَدْ كَانَ وَ اللَّهُ مَا قُلْتَ فَادْعُ اللَّهَ أَنْ يَذْهَبَ بِهِ عَنِّي

He-asws said: ‘Isa-as turned towards him and said: ‘You supplicate to your Lord-azwj and you are in doubt from His-azwj Prophet-as?’ He said, ‘O Spirit of Allah-azwj and His-azwj Word! It has been so, by Allah-azwj, what you-as say, therefore supplicate to Allah-azwj that He-azwj Removes it (doubt) from me’.

قَالَ فَدَعَا لَهُ عَيْسَى ع فَتَابَ اللَّهُ عَلَيْهِ وَ قَبِلَ مِنْهُ وَ صَارَ فِي حَدِّ أَهْلِ بَيْتِهِ

He-asws said: ‘Isa-as supplicated for him, and Allah-azwj Turned to him (with Mercy), and Accepted from him, and he came to be in a limit of the people of his-as household’.¹⁰²

11- ين، كتاب حسين بن سعيد و النوادر أبو الحسن بن عبد الله عن ابن أبي يعفور عن أبي عبد الله ع قال: إن موسى ع حدث قومه بحديث لم يحتملوه عنه فخرجوا عليه بمصر فقاتلوه فقاتلهم وقتلهم وإن عيسى ع حدث قومه بحديث فلم يحتملوه عنه فخرجوا عليه بتكريت فقاتلوه فقاتلهم وقتلهم

‘The book of Husayn Bin Saeed’, and ‘Al Nawadir’ - Abu Al Hassan Bin Abdullah, from Ibn Abu Yafour,

‘From Abu Abdullah-asws having said: ‘Musa-as narrated to his-as people with a hadeeth they could not bear it from him-as. The came out against him-as in Egypt and fought him-as, and he-as fought them, and killed them; and that Isa-as narrated to his-as people with a Hadeeth, and they could not bear it from him-as, so they came out against him-as at Tikreet, and they fought him-as and he-as fought them and killed them.

وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَأَمَنَّا طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ وَ كَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

And it is the Word of Allah-azwj Mighty and Majestic: ***Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14]***.¹⁰³

12- يد، التوحيد ن، عيون أخبار الرضا عليه السلام ج، الإحتجاج عن الحسن بن محمد النوفلي في خبر طويل يذكر فيه الإحتجاج الرضا ع على أرباب الملل قال: قال الجاثليق للرضا ع أخبرني عن حواري عيسى ابن مريم كم كان عدوهم و عن علماء الإنجيل كم كانوا

‘Al Tawheed’, ‘UJyoun Akhbar Al-Reza-asws’, ‘Al-Ihtijaj’ - From Al Hassan Bin Muhammad Al Nowfaly,

‘In a lengthy Hadeeth mentioning in it the argumentation of Al-Reza-asws against the priests of the religions. The Catholic said to Al-Reza-asws, ‘Inform me about the disciples of Isa-as Bin

¹⁰² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 10

¹⁰³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 11

Maryam^{-as}, how many were their number? And about the scholars of the Evangel, how many were they?’

قَالَ الرِّضَا ع عَلَى الْحَبِيرِ سَقَطَتْ أَمَا الْحَوَارِيُّونَ فَكَانُوا اثْنَيْ عَشَرَ رَجُلًا وَكَانَ أَفْضَلُهُمْ وَ أَغْلَمُهُمْ أَلَوْفَا وَ أَمَا عُلَمَاءُ النَّصَارَى فَكَانُوا ثَلَاثَةَ رِجَالٍ يُوحَنَّا الْأَكْبَرُ بِأَجٍ وَ يُوحَنَّا بَقْرِقِيسِيَاءَ وَ يُوحَنَّا الدَّيْلَمِيُّ بَرَجَار [بَرْجَان] وَ عِنْدَهُ كَانَ ذِكْرُ النَّبِيِّ ص وَ ذِكْرُ أَهْلِ بَيْتِهِ وَ أُمَّتِهِ وَ هُوَ الَّذِي بَشَّرَ أُمَّةَ عِيسَى وَ بَنِي إِسْرَائِيلَ بِهِ

Al-Reza^{-asws} said: ‘You have fallen (come) to the informed one. As for the disciples, they were twelve men, and their most superior and most knowledgeable was Alouqa (Luke); and as for the Christian scholars, they were three men – Youhanna the eldest at Baakh, and Youhanna at Qarqaysia (Circesium), and Youhanna Al-Daylami at Zajar, and with him was the mention of the Prophet^{-saww} and mention of the People^{-asws} of his^{-saww} Household and his^{-saww} community, and he is the one who gave the glad tidings to the community of Isa^{-as} and the Children of Israel with it’.¹⁰⁴

باب 21 مواظبه و حكمه و ما أوحى إليه صلوات الله على نبينا و آله و عليه

CHAPTER 21 – HIS^{-as} PREACHING, AND HIS^{-as} WISDOM AND WHAT WAS REVEALED UNTO OUR PROPHET^{-as}

الآيات المائدة وَ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُتَيْي إِهْبِئِينَ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّهِ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

The Verses – (Surah) Al Maidah: **And when Allah Said: “O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” He said: ‘Glory be to You! It cannot happen for me that I should be saying what isn’t right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]**

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

I did not say to them except what You Comanded me with, ‘Worship Allah, my Lord and your Lord’, and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَ إِنْ تُعْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

If You were to Punish them, so they are Your servants, and if You Forgive (their sins) for them, then surely You are the Mighty, the Wise’ [5:118].

¹⁰⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 12

1- فس، تفسير القمي و إذ قال الله يا عيسى ابن مريم أ أنت قلت فلنط الأية ماصي و معناه مستعمل و لم يقله بعد و سيقله و ذلك أن النصارى زعموا أن عيسى ع قال لهم إني و أمتي إلهين من دون الله فإذا كان يوم القيامة يسبح الله بين النصارى و بين عيسى فيقول له أ أنت قلت لهم ما يدعون عليك فيقول عيسى سبحانه ما يكون لي أن أقول الآية و الدليل على أن عيسى لم يقل ذلك قوله هذا يوم يفتح الصادقين صيدهم

(opinion)¹⁰⁵

2- كا، الكافي علي عن أبيه و محمد بن القاسم عن محمد بن سليمان عن داود عن حفص بن غياث عن أبي عبد الله ع قال قال النبي ص أنزل الإنجيل لثلاث عشرة ليلة خلت من شهر رمضان

‘Al-Kafi’ - Ali, from his father, from Muhammad Bin Al Qasim, from Muhammad Bin Suleyman, from Dawood, from Hafs Bin Gayas,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘The Evangel was Revealed on the thirteenth night from a Month of Ramazan’’.¹⁰⁶

3- و عن محمد بن يحيى عن أحمد بن محمد بن الحسين بن سعيد عن الجوهري عن البطائني عن أبي بصير عن أبي عبد الله ع قال: نزل الإنجيل في اثنتي عشرة ليلة مضت من شهر رمضان

And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Jowhary, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘The Evangel was Revealed in the twelfth night past from a Month of Ramazan’’.¹⁰⁷

4- ع، علل الشرائع بإسناده عن يزيد بن سلام أنه سأل رسول الله ص لم سمي الفرقان فرقاناً

‘Ilal Al Sharaie’ - By his chain from Yazeed Bin Salam,

‘He asked Rasool-Allah^{-saww}, ‘Why was the Furqan named as ‘Furqan’?’

قال لأنه متفرق الآيات و السور أنزلت في غير الألواح و غير الصحف و التوراة و الإنجيل و الزبور أنزلت كلها جملة في الألواح و الورق

He^{-saww} said: ‘Because it is of separate (Mutafarriq) Verses and Chapters, having been Revealed in without the Tablets and without the Parchments, while the Torah and the Evangel and the Psalms were Revealed, all of them in totality, in the Tablets and the Papers’’.¹⁰⁸

5- لي، الأمالي للصدوق ابن البرقي عن أبيه عن جدّه عن محمد بن علي القرشي عن محمد بن سنان عن عبد الله بن طلحة و إسماعيل بن جابر و عمارة بن مزوان عن الصادق جعفر بن محمد ع أن عيسى ابن مريم ع توجه في بعض حوائجه و معه ثلاثة نقر من أصحابه فمرر بلبنات ثلاث من ذهب على ظهر الطريق فقال عيسى ع لأصحابه إن هذا يقتل الناس ثم مضى

¹⁰⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 1

¹⁰⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 2

¹⁰⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 3

¹⁰⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 4

‘Al-Amaali’ of Al-Sadouq’ - Ibn Al Barqy, from his father, from his grandfather, from Muhammad Bin Ali Al Qarshy, from Muhammad Bin Sinan, from Abdullah Bin Talha, and Ismail Bin Jabir and Amar Bin Marwan,

‘From Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws}: ‘Isa^{as} Bin Maryam^{as} went regarding one of his^{as} need and with him^{as} were three persons from his^{as} companions. He^{as} passed by three blocks of gold upon the surface of the road. Isa^{as} said to his^{as} companions: ‘This kills the people!’ Then he^{as} continued on.

فَقَالَ أَحَدُهُمْ إِنَّ لِي حَاجَةً قَالَ فَانصَرَفَ ثُمَّ قَالَ الْآخَرُ إِنَّ لِي حَاجَةً فَانصَرَفَ فَوَاقُوا عِنْدَ الذَّهَبِ ثَلَاثَتُهُمْ فَقَالَ اثْنَانِ لِرَاجِدٍ اشْتَرِ لَنَا طَعَامًا فَذَهَبَ يَشْتَرِي لُهُمَا طَعَامًا فَجَعَلَ فِيهِ سَمًّا لِيَقْتُلَهُمَا كَيْلًا يُشَارِكَاهُ فِي الذَّهَبِ وَقَالَ الْاِثْنَانِ إِذَا جَاءَ قَتَلْنَاكَ كَيْ لَا يُشَارِكَنَا

One of them said, ‘I have a need’, and he left. Then another said, ‘I have a need’, and he left, then the other said, ‘I have a need’, and he left. All three of them met by the gold. Two said to one, ‘Buy some food for us’. He went to buy meat as food and made poison to be in it in order to kill the two of them, lest they participate with him in the gold; and the two said, ‘When he comes (back) we will kill him so that he does not participate us’.

فَلَمَّا جَاءَ قَامَا إِلَيْهِ فَقَتَلَاهُ ثُمَّ تَعَدَّيَا فَمَاتَا فَرَجَعَ إِلَيْهِمْ عِيسَى ع وَهُم مَوْتَى حَوْلَهُ فَأَحْيَاهُم بِإِذْنِ اللَّهِ تَعَالَى دِكْرُهُ ثُمَّ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنَّ هَذَا يَقْتُلُ النَّاسَ

When he came they both stood to him and killed him, then they had the meal and they both died. Isa^{as} returned to them and they were dead around him^{as}. He^{as} revived them by the Permission of Allah^{azwj}, Exalted is His^{azwj} Mention. Then he^{as} said: ‘Did I^{as} not say to you all that this kills the people!’¹⁰⁹

6- لي، الأماالي للصدوق الطالقي عن الجلود عن هشام بن جعفر عن حماد عن عبد الله بن سليمان وكان قارئاً للكتاب قال: قرأت في الإنجيل يا عيسى جدد في أمري ولا تهزل و اسمع و اطع

‘Al-Amaali’ of Al-Sadouq – Al Talaqany, from Al Jaloudy, from Hisham Bin Ja’far, from Hammad, from Abdullah Bin Suleyman, and he was a reader of the Books (Judeo Christian literature). He said,

‘I read in the Evangel: “O Isa^{as}! Strive regarding My^{azwj} Commands and do not joke, and listen and obey!

يا ابن الطاهرة الطهر البكر البشور أنت من غير فحل أنا خلقتك آية للعالمين فإياي فاعبد و علي فتوكل خذ الكتاب بقوة فسير لأهل سوريا بالسرانية بلع من بين يديك

O son of the clean, pure, chaste virgin! You^{as} are from without a father! I^{azwj} Created you^{as} as a Sign for the worlds, so worship Me^{azwj} and rely upon Me^{azwj}! Take the Book strongly! Interpret for the Syrian people in Assyrian! Convey to the ones in front of you^{as}!

أني أنا الله الدائم الذي لا أول صدقوا النبي الأمي صاحب الحمل و المدرعة و التاج و هي العمامة و التعلين و الهراوة و هي القصبب الأجل العينين الصلت الجبين الواضح الحدين الأفني الأنف مفلج الشنايا كأن عنقه إربق فضة كأن الذهب يجوي في تراقيه

¹⁰⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 5

Surely, I-^{azwj} am Allah, the Permanent Who does not decline! Ratify the Ummy Prophet-^{saww}, owner of the camel, the armour, and the crown – and it is the turban, and the slippers, and the rod – and it is the staff. He-^{saww} is of wide eyes, broad forehead, clear-cheeked, aquiline-nosed, with a slight gap between his-^{saww} front teeth. His-^{saww} neck is like a silver ewer, as though gold flows through his-^{saww} collarbones.

لَهُ شَعْرَاتٌ مِنْ صَدْرِهِ إِلَى سُرْتِيهِ لَيْسَ عَلَى بَطْنِيهِ وَ لَا عَلَى صَدْرِهِ شَعْرٌ أَسْمَرَ اللَّوْنِ دَقِيقَ الْمَسْرُوبَةِ شَتْنُ الْكَفِّ وَالْقَدَمِ إِذَا التَّقَتِ التَّقَتِ جَمِيعاً وَ إِذَا مَشَى كَأَنَّهَا يَتَقَلَعُ مِنَ الصَّخْرَةِ وَ يَنْحَدِرُ مِنْ صَبَبٍ وَ إِذَا جَاءَ مَعَ الْقَوْمِ بَدَّهُمْ عَرْفُهُ فِي وَجْهِهِ كَاللُّوْلُو وَ رِيحُ الْمِسْكِ يَنْفُخُ مِنْهُ لَمْ يُرْ قَبْلَهُ مِثْلُهُ وَ لَا بَعْدَهُ طَيِّبُ الرِّيحِ

He-^{saww} has a line of hairs extending from his-^{saww} chest to his navel, while there is no other hair on his-^{saww} chest or belly. He-^{saww} is of brown complexion, fine-bodied, broad-handed and broad-footed. When he-^{saww} turns, he turns with his-^{saww} whole body; when he-^{saww} walks, it is as though he-^{saww} is lifting himself from a rock and descending a slope. When he comes among people, he-^{saww} surpasses them. The sweat upon his-^{saww} face is like pearls, and the fragrance of musk emanates from him-^{saww}. No one before him-^{saww} or after him-^{saww} has been seen with such a pleasant scent.

نَكَحَ النِّسَاءَ ذُو النَّسْلِ الْقَلِيلِ إِذَا نَسَلُهُ مِنْ مُبَارَكَةٍ لَهَا بَيْتٌ فِي الْجَنَّةِ لَا صَحْبَ فِيهِ وَ لَا نَصَبَ يَكْفُلُهَا فِي آخِرِ الزَّمَانِ كَمَا كَفَلَ زَكْرِيَّا أُمَّكَ لَهَا فَرِحَانٍ مُسْتَشْهِدَانِ

He-^{saww} marries women and has few descendants. His-^{saww} progeny-^{asws} is only through a Blessed woman. She-^{asws} shall have a house in Paradise wherein there is neither noise nor hardship. In the end of time, he-^{saww} shall care for her-^{asws} as Zakariyya-^{as} cared for your-^{as} mother-^{as}. She-^{as} shall have two offspring who will be martyred.

كَلَامُهُ الْقُرْآنُ وَ دِينُهُ الْإِسْلَامُ وَ أَنَا السَّلَامُ طُوبَى لِمَنْ أَدْرَكَ زَمَانَهُ وَ شَهِدَ أَيَّامَهُ وَ سَمِعَ كَلَامَهُ

His-^{saww} speech is the Qur'an, and his-^{saww} religion is Islam, and I-^{awj} am the 'Salaam' (Peace). 'Tooba' is for the one who reaches his-^{saww} time, witnesses his-^{saww} days, and hears his-^{saww} words!"

قَالَ عَيْسَى يَا رَبِّ وَ مَا طُوبَى

Isa-^{as} said: 'O Lord-^{azwj}, and what is 'Tooba'?"

قَالَ شَجَرَةٌ فِي الْجَنَّةِ أَنَا غَرَسْتُهَا نُظِلُّ الْجَنَانَ أَصْلُهَا مِنْ رِضْوَانِ مَائِهَا مِنْ تَسْنِيمِ بَرْدُهُ بَرْدُ الْكَافُورِ وَ طَعْمُهُ طَعْمُ الرَّجَبِيلِ مَنْ يَشْرَبُ مِنْ تِلْكَ الْعَيْنِ شَرِبَ لَا يَظْمَأُ بَعْدَهَا أَبَدًا

He-^{azwj} Said: "A tree in Paradise I-^{azwj} had Planted it to shade the Gardens. Its roots are from 'Rizwaan', and its water is from 'Tasneem', its coolness is the coolness of camphor, and its taste is the taste of ginger. One who drinks a drink from that spring will not be thirsty after it, ever!"

فَقَالَ عَيْسَى اللَّهُمَّ اسْقِنِي مِنْهَا

Isa^{-as} said: 'O Allah^{-azwj}, Quench me^{-as} from it!'

قَالَ حَزَامٌ يَا عِيسَى عَلَى الْبَشَرِ أَنْ يَشْرَبُوا مِنْهَا حَتَّى يَشْرَبَ ذَلِكَ النَّبِيُّ وَ حَزَامٌ عَلَى الْأُمَمِ أَنْ يَشْرَبُوا مِنْهَا حَتَّى يَشْرَبَ أُمَّةٌ ذَلِكَ النَّبِيُّ أَزْفَعَكَ إِلَيْكُمْ ثُمَّ أَهْبَطَكَ فِي آخِرِ الزَّمَانِ لِيَتْرَى مِنْ أُمَّةٍ ذَلِكَ النَّبِيُّ الْعَجَائِبِ وَ لِيُعِينَهُمْ عَلَى اللَّعِينِ الدَّجَالِ أَهْبَطَكَ فِي وَقْتِ الصَّلَاةِ لِيُصَلِّيَ مَعَهُمْ إِنَّهُمْ أُمَّةٌ مَرْحُومَةٌ

He^{-azwj} Said: 'O Isa^{-as}! It is Prohibited upon the mortal that he drinks from it until that Prophet^{-saww} has drunk, and it is Prohibited unto the communities that they drink from it until the community of that Prophet^{-saww} has drunk from it! I^{-azwj} shall Raise you^{-as} to Me^{-saww}, then I^{-azwj} shall Send you^{-as} down in the end times for you^{-as} to see the wonders from the community of that Prophet^{-saww} and for you^{-as} to assist them against the accursed Dajjal^{-la}! I^{-azwj} shall Send you^{-as} down in the time of Salat for you^{-as} to pray with them. They are a Mercied community!¹¹⁰

7- لي، الأمايلي للصدوق الوراق عن سعد عن إبراهيم بن مهزيار عن أخيه عن الحسين بن سعيد عن الأحول عن جميل بن صالح عن الصادق ع قال: قام عيسى ابن مريم ع في بني إسرائيل فقال يا بني إسرائيل لا تحذثوا بالحكمة الجهال فتظلموها ولا تمنعوها أهلها فتظلموهم ولا تعينوا الظالم على ظلمه فيبطل فضلكم الخبر

'Al-Amaali' of Al-Sadouq - Al Waraq, from Sa'ad, from Ibrahim Bin Mahziyar, from his father, from Al-Husayn Bin Saeed, from Al Ahowl, from Jameel Bin Salih,

'From Al-Sadiq^{-asws} having said: 'Isa^{-as} Bin Maryam^{-as} stood among the Children of Israel and he^{-as} said: 'O Children of Israel! Do not discuss with the wisdom of the ignoramuses for you will be unjust to it, nor deprive it (from) its deserving ones, for you will be unjust to them, nor fault the unjust one upon his injustice for your superiority will be invalidated' – the Hadeeth'.¹¹¹

8- يد، التوحيد مع، معاني الأخبار لي، الأمايلي للصدوق الطالقاني عن أحمد الهمداني عن جعفر بن عبد الله بن جعفر العلوي عن كثير بن عياش القطان عن أبي الجارود عن أبي جعفر ع قال: لما ولد عيسى ابن مريم ع كان ابن يوم كانه ابن شهرين فلما كان ابن سبعة أشهر أخذت والدته بيده وجاءت به إلى الكتاب وأقعدته بين يدي المؤدب فقال له المؤدب قل بسم الله الرحمن الرحيم فقال عيسى ع بسم الله الرحمن الرحيم

'Al Tawheed', 'Ma'any Al Akhbaar', 'Al-Amaali' of Al-Sadouq - Al Talaqany, from Al Had Al Hamdany, from Ja'far Bin Abdullah Bin Ja'far Al Alawy, from Kaseer Bin Ayash Al Qatan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'When Isa^{-as} Bin Maryam^{-as} was born, he^{-as} was like a boy of two months. When he^{-as} was a boy of seven months, his^{-as} mother took him^{-as} by his^{-as} hand and came with him^{-as} to the school. She^{-as} seated him^{-as} in front of the teacher, and the teacher said to him^{-as}, 'Say, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'. Isa^{-as} said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'.

فَقَالَ لَهُ الْمُؤَدِّبُ فُلْ أَبْجَدْ فَرَفَعَ عِيسَى رَأْسَهُ فَقَالَ وَ هَلْ تَدْرِي مَا أَبْجَدْ فَعَلَاهُ بِالذِّرَّةِ لِيُضْرِبَهُ فَقَالَ يَا مُؤَدِّبُ لَا تَضْرِبْنِي إِنْ كُنْتَ تَدْرِي وَإِلَّا فَاسْأَلْنِي حَتَّى أَفَسِّرَ لَكَ فَقَالَ فَسِّرْ لِي

¹¹⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 6

¹¹¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 7

Then the teacher said to him^{-as}, ‘Say, ‘Abjad’ (The alphabet). Isa^{-as} raised his^{-as} head and said, ‘And do you know what the alphabet is?’ He raised the stick to hit him^{-as} by it, and he^{-as} said: ‘O teacher! Do not strike at me^{-as} if you know, and detail it for me^{-as}, or else I^{-as} will explain it to you’. He said, ‘Explain it to me’.

فَقَالَ عِيسَىٰ أَمَا أَلِفٌ آلاءُ اللَّهِ وَ الْبَاءُ مَجْعَةُ اللَّهِ وَ الْجِيمُ جَمَالُ اللَّهِ وَ الدَّالُّ دِينُ اللَّهِ هُوَ هُوَ الْهَاءُ هَوَلُ جَهَنَّمَ وَ الْوَاوُ وَئِيلٌ لِأَهْلِ النَّارِ وَ الرَّاءُ زفيرُ جَهَنَّمَ حُطِّي حُطَّتِ الْخَطَايَا عَنِ الْمُسْتَغْفِرِينَ كَلَّمَ اللَّهُ كَلَامَهُ لَا مُبَدَّلَ لِكَلِمَاتِهِ سَعَفَصُ صَاعٌ بِصَاعٍ وَ الْجَزَاءُ بِالْجَزَاءِ قَرَشَتْ قَرَشَتُهُمْ فَحَشَرَهُمْ

Isa^{-as} said: ‘Alif - the Blessings of Allah^{-azwj}; and the Ba - the Delight of Allah^{-azwj}; and the Jeem - the Beauty of Allah^{-azwj}; and the Daal – Religion of Allah^{-azwj}; the Haa - the terror of Hell; and the Waaw – Woe of the inhabitants of the Fire; and the Zaay – Exhalation of Hell; Hatayy - Settling of the sins from the Forgiven ones; Kalman – Speech of Allah^{-azwj}, there is no Change to His^{-azwj} Speech; Sa’fayn – A measure of the Recompense with the Recompense; Qarshat – Their squeezing (in the grave) and their ushering (on the Day of Qiyamah)’.

فَقَالَ الْمُوَدَّبُ أَيَّتُهَا الْمَرْأَةُ خُذِي بِيَدِ ابْنِكَ فَقَدْ عَلِمَ وَ لَا حَاجَةَ لَهُ فِي الْمُوَدَّبِ

The teacher said, ‘O you lady! Take your^{-as} son^{-as} by his^{-as} hand, for he^{-as} knows and he^{-as} has no need for a teacher for him^{-as}’.¹¹²

9- ل، الخصال بإسناده عن عبد الله بن سنان عن أبي عبد الله ع قال: قال الخواريون لعيسى ابن مريم ع يا معلم الخير علمنا أي الأشياء أشد فقال أشد الأشياء غضب الله عز وجل

‘Al Khisaal’ - By his chain, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The disciples said to Isa^{-as} Bin Maryam^{-as}, ‘O teacher of the good! Teach us, which of the things is the most severe?’ He^{-as} said: ‘The severest of the things is the Wrath of Allah^{-azwj} Mighty and Majestic’.

قَالُوا فِيهِ يَتَّقَىٰ غَضَبَ اللَّهِ قَالَ بَأْسٌ لَا تَغْضَبُوا قَالُوا وَ مَا بَدَأَ الْغَضَبِ قَالَ الْكِبْرُ وَ التَّجَبُّرُ وَ مَخَقَرَةُ النَّاسِ

They said, ‘By what can one be saved from the Wrath of Allah^{-azwj}?’ He^{-as} said: ‘By not getting angry’. They said, ‘And what initiates the anger?’ He^{-as} said: ‘The arrogance, and the temptation, and belittling the people’.¹¹³

10- لي، الأمايلي للصدوق ابن مسرور عن محمد الحميري عن أبيه عن ابن أبي الخطاب عن ابن أسباط عن عمه عن الصادق ع قال: قال عيسى ابن مريم ع لبعض أصحابه ما لا تحب أن يفعل بك فلا تفعله بأحدٍ وإن لطم أحدٌ خدك الأيمن فأعط الأيسر

‘Al-Amaali’ of Al-Sadouq - Ibn Masrouq, from Muhammad Al Himeyri, from his father, from Ibn Abu Al Khatab, from Ibn Asbat, from his uncle,

¹¹² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 8

¹¹³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 9

‘From Al-Sadiq^{-asws} having said: ‘Isa^{-as} Bin Maryam^{-as} said to one of his^{-as} companions: ‘What you do not like to be done to you, then do not do it to anyone, and if someone slaps your right cheek, then give him the left’^{.114}

11- لي، الأماالي للصدوق أبي عن البرقي عن مُحَمَّدِ بْنِ عَلِيِّ الْكُوفِيِّ عَنْ شَرِيفِ بْنِ سَابِقِ التَّمْلِيسِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ عَنْ أَبِيهِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَرَّ عَيْسَى ابْنُ مَرْيَمَ ع بِقَبْرِ يُعَدَّبُ صَاحِبُهُ ثُمَّ مَرَّ بِهِ مِنْ قَابِلٍ فَإِذَا هُوَ لَيْسَ يُعَدَّبُ فَقَالَ يَا رَبِّ مَرَزْتُ بِهَذَا الْقَبْرِ عَامَ أَوَّلِ فَكَانَ صَاحِبُهُ يُعَدَّبُ ثُمَّ مَرَزْتُ بِهِ الْعَامَ فَإِذَا هُوَ لَيْسَ يُعَدَّبُ

‘Al-Amaali’ of Al-Sadouq - My father, from A Barqy, from Muhammad Bin Ali Al Kufy, from Shareef Bin Sabiq Al Tifleesy, from Ibrahim Bin Muhammad,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Isa^{-as} Bin Maryam^{-as} passed by a grave, its occupant was being Punished, then he^{-as} passed by the next year, and there he was not being Punished.

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا رُوحَ اللَّهِ إِنَّهُ أَدْرَكَ لَهُ وَلَدٌ صَالِحٌ فَأَصْلَحَ طَرِيقاً وَ أَوَى يَتِيماً فَعَفَّرْتُ لَهُ بِمَا عَمِلَ ابْنُهُ قَالَ

He^{-as} said: ‘O Lord^{-azwj}! I^{-as} passed by this grave last year and its occupant was being Punished, then I^{-as} passed by this year and there he was not being Punished’. Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: “O Spirit of Allah^{-azwj}! There came across to him (the Rewards) of a righteous son of his. He corrected a road and sheltered an orphan, and so it was Forgiven for him due to what his son had done’.

وَقَالَ عَيْسَى بْنُ مَرْيَمَ ع لِيَحْيَى بْنِ زَكَرِيَّا ع إِذَا قِيلَ فِيكَ مَا فِيكَ فَاعْلَمْ أَنَّهُ ذَنْبٌ دُكِرَتْهُ فَاسْتَغْفِرِ اللَّهَ مِنْهُ وَإِنْ قِيلَ فِيكَ مَا لَيْسَ فِيكَ فَاعْلَمْ أَنَّهَا حَسَنَةٌ كُتِبَتْ لَكَ لَمْ تَتْعَبْ فِيهَا

He^{-asws} said: ‘And Isa^{-as} Bin Maryam^{-as} said to Yahya Bin Zakariyya^{-as}: ‘When it is said regarding you^{-as} what is in you^{-as}, then know he has sinned mentioning it, so Allah^{-azwj} has Forgiven from it; and if it is said regarding you^{-as} what isn’t in you^{-as}, then know it is a good deed written for you^{-as}, you^{-as} did not even get tired regarding it.¹¹⁵

12- لي، الأماالي للصدوق ابن إدريس عن أبيه عن مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: كَانَ عَيْسَى ابْنُ مَرْيَمَ ع يَقُولُ لِأَصْحَابِهِ يَا بَنِي آدَمَ اهْرُبُوا مِنَ الدُّنْيَا إِلَى اللَّهِ وَ أخرجوا قلوبكم عنها فإنكم لا تصلحون لها ولا تصلح لكم ولا تبقون فيها ولا تبقى لكم

‘Al-Amaali’ of Al-Sadouq – Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Abu Hamza, from Sayf Bin Ameyra, from Mansour Bin Hazim,

‘From Abu Abdullah Al-Sadiq^{-asws} having said: ‘Isa^{-as} Ibn Maryam^{-as} had said to his companions: ‘O sons of Adam^{-as}! Flee from the world to Allah^{-azwj} and extract your hearts from it, for neither are you correct for it nor is it correct for you all, and you will neither be remaining in it nor will it be remaining for you all!

¹¹⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 10

¹¹⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 11

هِيَ الْحَدَاةُ الْفَجَاعَةُ الْمَعْرُورُ مِنْ اغْتَرَّ بِهَا الْمَعْبُودُ مِنْ اطْمَأَنَّ إِلَيْهَا الْهَالِكُ مِنْ أَحْبَبَهَا وَ أَرَادَهَا فَتَوَبُوا إِلَىٰ بَارئِكُمْ وَ اتَّقُوا رَبَّكُمْ وَ احْسَبُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا

It is due to sudden calamities. The one fooled by it is the one deceived by it. The defrauded is the one who is reassured by it. The destroyed is the one who loves it and wants it, so repent to your Maker, ***Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything [31:33].***

أَيْنَ آبَاؤُكُمْ أَيْنَ أُمَّهَاتُكُمْ أَيْنَ إِخْوَانُكُمْ أَيْنَ أَخَوَاتُكُمْ أَيْنَ أَوْلَادُكُمْ دُعُوا فَأَجَابُوا وَ اسْتَوْدَعُوا الثَّرَىٰ وَ جَاوَرُوا الْمَوْتَىٰ وَ صَارُوا فِي الْهَلَكَىٰ حَرَجُوا عَنِ الدُّنْيَا وَ فَارَقُوا الْأَحِبَّةَ وَ احْتَأَجُّوا إِلَىٰ مَا قَدَّمُوا وَ اسْتَعْتَبُوا عَمَّا خَلَّفُوا

Where are your fathers? Where are your mothers? Where are your brothers? Where are your sisters? Where are your children? They were (re) called, and they responded, and they were deposited in the soil and became neighbours of the dead, and became among the perished ones. They departed from this world, left behind their loved ones, came to need what they had sent ahead, and no longer had any need of what they left behind.

فَكَمْ تُوَعِّظُونَ وَ كَمْ تُنْجِرُونَ وَ أَنْتُمْ لَاهُونَ سَاهُونَ مَثَلُكُمْ فِي الدُّنْيَا مَثَلُ الْبَهَائِمِ هَتَّكُمُ بَطُونُكُمْ وَ فُرُوجُكُمْ أَمَا تَسْتَحْيُونَ مَنْ خَلَقَكُمْ وَ قَدْ أَوْعَدَ مَنْ عَصَاهُ النَّارَ وَ لَسْتُمْ مِنْ يَفْقَىٰ عَلَى النَّارِ وَ وَعَدَ مَنْ أَطَاعَهُ الْجَنَّةَ وَ مُجَاوَرَتَهُ فِي الْفِرْدَوْسِ الْأَعْلَىٰ فَتَنَافَسُوا فِيهِ وَ كُونُوا مِنْ أَهْلِهِ

How much you have been preached, and how much you have been rebuked and you are still distracted and heedless! Your example in the world is an example of the beasts. Your main concern is your bellies and your private parts. Do you not feel shame before the One who Created you? He^{-azwj} has threatened the Fire for those who disobey Him^{-azwj}, and you are not among those who can withstand the Fire. And He^{-azwj} has promised Paradise and nearness to Him^{-azwj} in the highest Firdows (Paradise) for those who obey Him^{-azwj}. Therefore, compete for it and be among its people!

وَ أَنْصِفُوا مِنْ أَنْفُسِكُمْ وَ تَعَطَّفُوا عَلَىٰ ضَعْفَائِكُمْ وَ أَهْلِ الْحَاجَةِ مِنْكُمْ وَ تَوَبُّوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا وَ كُونُوا عِبِيدًا أَتْرَابًا وَ لَا تَكُونُوا مُلُوكًا جَبَابِرَةً وَ لَا مِنْ الْعَنَاءِ الْفِرَاعِنَةِ الْمُتَمَرِّدِينَ عَلَىٰ مَنْ قَهَرَهُمْ بِالْمَوْتِ جَبَّارِ الْجَبَابِرَةِ رَبِّ السَّمَاوَاتِ وَ رَبِّ الْأَرْضِينَ وَ إِلَهِ الْأَوَّلِينَ وَ الْآخِرِينَ مَالِكِ يَوْمِ الدِّينِ شَدِيدِ الْعِقَابِ أَلِيمِ الْعَذَابِ

Be fair to yourselves, show compassion to your weak and needy among you, and repent to Allah^{-azwj} with sincere repentance. Be righteous servants, and do not be tyrannical kings, nor among the rebellious Pharaohs^{-la} who defied the One who subdued them with death, the Compeller of the mighty, the Lord^{-azwj} of the skies and the Lord^{-azwj} of the earths, the God^{-azwj} of the former ones and the latter ones, the King of the Day of Qiyamah, severe in punishment and painful in retribution!

لَا يَنْجُو مِنْهُ ظَالِمٌ وَ لَا يَفُوتُهُ شَيْءٌ وَ لَا يَعْزُبُ عَنْهُ شَيْءٌ وَ لَا يَنْوَارِي مِنْهُ شَيْءٌ أَحْصَىٰ كُلَّ شَيْءٍ عِلْمَهُ وَ أَنْزَلَهُ مُنْزِلَتُهُ فِي جَنَّةٍ أَوْ نَارٍ

Neither will an oppressor will be safe from Him^{-azwj} nor will anything elude Him^{-azwj}, nor is anything hidden from Him^{-azwj}, nor is anything covered from Him^{-azwj}! His^{-azwj} Knowledge Counts all things, and He^{-azwj} Assigns it in its status, either in Paradise or Hellfire!

إِنَّ آدَمَ الضَّعِيفَ أَيُّنَ تَهْرُبُ مِمَّنْ يَطْلُبُكَ فِي سَوَادِ لَيْلِكَ وَ بَيَاضِ نَهَارِكَ وَ فِي كُلِّ حَالٍ مِنْ خَالَاتِكَ قَدْ أَبْلَغَ مِنْ وَعَظٍ وَ أَفْلَحَ مَنْ اتَّعَظَ

O weak son of Adam^{-as}! Where will you flee from the One who seeks you in the darkness of your night, in the brightness of your day, and in every situation of your situations. He has conveyed, the one who preaches, and successful is the one who takes preaching!¹¹⁶

13- كا، الكافي علي بن إبراهيم عن أبيه عن علي بن أسباط عنهم ع لي، الأما لي للصدوق ابن المثنوي عن الحميري عن ابن أبي الخطاب عن ابن أسباط عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله الصادق جعفر بن محمد ع قال: كان فيما وعظ الله تبارك و تعال به عيسى ابن مريم ع أن قال له يا عيسى أنا ربك و رب آبائك اسمي واحد و أنا الأحد المتفرد بخلق كل شيء و كل شيء من صني و كل خلقي إلي راجعون

'Al-Kafi' - Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, 'From them^{-asws}, Ibn Al Mutawakkal, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Asbaat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Among the Advice which Allah^{-azwj} Gave to Isa^{-as} was: "O Isa^{-as}! I^{-azwj} am your^{-as} Lord^{-azwj}, and the Lord^{-azwj} of your^{-as} forefathers. My^{-azwj} Name is 'واحد' the One, and I^{-azwj} am the 'الأحد' the One, which cannot be divided, the Lone One Who^{-azwj} Created everything, and everything is Made by Me^{-azwj} and all My^{-azwj} creatures will be returning to Me^{-azwj}.

يا عيسى أنت المسيح بأمري و أنت تخلق من الطين كهيئة الطير بإذني و أنت تحيي الموتى بكلامي فكن لي راغباً و مي راغباً فإنك لن تجد مني ملجأ إلا إلي

O Isa^{-as}! You^{-as} are the Messiah by My^{-azwj} Command, and you^{-as} create from the clay something like the bird (but) by My^{-azwj} Permission, and you^{-as} revive the dead by My^{-azwj} Speech, so become attentive towards Me^{-azwj} and be an ascetic fully devote yourself to Me^{-azwj}, and you^{-as} will never find a refuge except with Me^{-azwj}.

يا عيسى أوصيك وصية الممتحن عليك بالرحمة حين حقت لك مي الولاية بتحريك مي المسرة فبوركت كبيراً و بوركت صغيراً حيثما كنت أشهد أنك عبدي ابن أمي

O Isa^{-as}! I^{-azwj} Bequeath to you^{-as} a Compassionate Command. Upon you^{-as} is to be with the mercy until the *Wilayah* is Ordained from Me^{-azwj} with movement from Me^{-azwj} is the Pleasure. You^{-as} are Blessed as a grown up and Blessed as a child whereby you^{-as} may be, I^{-azwj} Testify that you^{-as} are My^{-azwj} servant, the son^{-as} of My^{-azwj} maidservant (Maryam^{-as}).

يا عيسى أنزلي من نفسك كهمك و اجعل ذكري لمعادك و تقرب إلي بالنوافل و توكل علي أكفك و لا تول غيري فأخذلك

O Isa^{-as}! Make room for Me^{-azwj} in yourself^{-as} like your^{-as} concerns, and make My^{-azwj} Remembrance to be for your^{-as} return, and come near to Me^{-azwj} by the optional (Salats), and place reliance upon Me^{-azwj} for I^{-azwj} will Suffice for you^{-as}, and do not rely upon the others for I^{-azwj} shall Abandon you^{-as}.

¹¹⁶ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 12

يَا عِيسَى اصْبِرْ عَلَى الْبَلَاءِ وَ ارْضَ بِالْقَضَاءِ وَ كُنْ كَمَسْرَّتِي فِيكَ فَإِنَّ مَسْرَّتِي أَنْ أُطَاعَ فَلَا أُعْصَى

O Isa^{-as}! Observe patience upon the afflictions and be pleased with the Destiny, and become like My^{-azwj} Happiness in you^{-as}, for if My^{-azwj} Happiness is what makes you^{-as} happy, you^{-as} will be obedient and will not disobey.

يَا عِيسَى أَخِي ذَكِّرِي بِلِسَانِكَ وَ لِيَكُنْ وُدِّي فِي قَلْبِكَ

O Isa^{-as}! Revive My^{-azwj} Remembrance by your^{-as} tongue, and make My^{-azwj} cordiality to be in your^{-as} heart.

يَا عِيسَى تَبَيَّنْ فِي سَاعَاتِ الْعُقْلَةِ وَ احْكُمْ لِي بِلطيفِ الْحِكْمَةِ

O Isa^{-as}! Be vigilant in the hours of neglect and consider Me^{-azwj} of Kind Wisdom.

يَا عِيسَى كُنْ رَاغِباً وَ رَاهِباً وَ أَمِثْ قَلْبَكَ بِالْحَشْيَةِ

O Isa^{-as}! Be attentive, a Devotee, and prepare your^{-as} heart to fear (Me^{-azwj}).

يَا عِيسَى رَاعِ اللَّيْلَ لِتَحْرِي مَسْرَّتِي وَ أَطْلُبْ نَهَارَكَ لِيَوْمِ حَاجَتِكَ عِنْدِي

O Isa^{-as}! Be a shepherd of the night to search for My^{-azwj} Happiness, and Magnify Me^{-azwj} in your^{-as} daytime for asking for your^{-as} need from Me^{-saww}.

يَا عِيسَى نَافِسْ فِي الْخَيْرِ جُهْدَكَ لِتَعْرِفَ بِالْخَيْرِ حَيْثُمَا تَوَجَّهْتَ

O Isa^{-as}! Compete with regards to the good with your^{-as} striving; you^{-as} will be known by the good wherever you^{-as} may turn to.

يَا عِيسَى احْكُمْ فِي عِبَادِي بِنُصْحِي وَ قُمْ فِيهِمْ بِعَدْلِي فَقَدْ أَنْزَلْتُ عَلَيْكَ شِفَاءً لِمَا فِي الصُّدُورِ مِنْ مَرَضِ الشَّيْطَانِ

O Isa^{-as}! Judge among My^{-azwj} servants by My^{-azwj} Advice, and stand among them with My^{-azwj} Justice, for I^{-azwj} have Made to Descend upon you^{-as} a healing for what is in the chests from the diseases of the Satan^{-la}.

كَ، الكافي يَا عِيسَى لَا تَكُنْ جَلِيساً لِكُلِّ مَفْتُونٍ

'Al-Kafi' - O Isa^{-as}! Do not be seated with the tempted (hypocrites).

كَ، الكافي لِي، الأُمَامِي لِلصَّدُوقِ: يَا عِيسَى حَقّاً أَقُولُ مَا أَمَنْتَ بِي خَلِيقَةً إِلَّا حَشَعْتَ لِي وَ مَا حَشَعْتَ لِي إِلَّا رَجَحْتَ نَوَائِي فَأَشْهَدُكَ أَنَّهَا أَمِنَةٌ مِنْ عِقَابِي مَا لَمْ تُعَيِّرْهُ أَوْ تُبَدِّلْ سُنِّي

'Al-Kafi' - O Isa^{-as}! Truly I^{-azwj} Say that no creature believed in Me^{-azwj} except that he was humble to Me^{-azwj}, and did not humble himself to Me^{-azwj} except that he hoped for My^{-azwj} Reward. Be

a witness that he is safe from My^{-azwj} Punishment, (that will be) the one who did not change or replace My^{-azwj} Sunnah.

يَا عِيسَى ابْنَ الْبُكْرِ الْبُتُولِ ابْنِكَ عَلَى نَفْسِكَ بُكَاءَ مَنْ قَدَّ وَدَعَّ الْأَهْلَ وَ قَلَى الدُّنْيَا وَ تَرَكَهَا لِأَهْلِهَا وَ صَارَتْ رَغْبَتُهُ فِيمَا عِنْدَ اللَّهِ

O Isa^{-as}, the first son^{-as} of the chaste virgin, weep for your^{-as} self with a weeping like the one who says farewell to his family, and hate the world and leave it to its people, and become interested in what is in the Presence of Allah^{-azwj}.

يَا عِيسَى كُنْ مَعَ ذَلِكَ تَلِيْنُ الْكَلَامِ وَ تُفْشِي السَّلَامَ يُقْطَنَانِ إِذَا نَامَتْ عُيُونُ الْأَبْرَارِ حِدَاراً لِلْمَعَادِ وَ الرَّزَازِلِ الشِّدَادِ وَ أَهْوَالِ يَوْمِ الْقِيَامَةِ حَيْثُ لَا يَنْفَعُ أَهْلٌ وَ لَا وُلْدٌ وَ لَا مَالٌ

O Isa^{-as}! Be along with that as a soft-spoken person, and offers greetings and be vigilant when the eyes of the righteous go to sleep. Be cautious of the Return and the severe earthquakes and the sensations of the Day of Judgment when neither the family, not the sons, nor the wealth would be of any benefit.

يَا عِيسَى أَكْحُلْ عَيْنَيْكَ بِمِيلِ الْحُزْنِ إِذَا ضَحِكَ الْبَطَّالُونَ

O Isa^{-as}! Apply the Kohl of grief in your^{-as} eyes while the people of falsehood laugh.

يَا عِيسَى كُنْ خَاشِعاً صَابِراً فَطُوبَى لَكَ إِنْ نَالَكَ مَا وُعدَ الصَّابِرُونَ

O Isa^{-as}! Become humble and patient, for beatitude is for you^{-as} if you^{-as} achieve what has been Prepared for the patient ones.

يَا عِيسَى مُخٍ مِنَ الدُّنْيَا يَوْمًا فَيَوْمًا وَ ذُقْ مَا قَدَّ دَهَبَ طَعْمُهُ فَحَقًّا أَقُولُ مَا أَنْتَ إِلَّا بِسَاعَتِكَ وَ يَوْمِكَ فَخُجْ مِنَ الدُّنْيَا بِالْبُلْغَةِ وَ لِيَكْفِكَ الْحَشِينُ الْحَشِينُ فَقَدْ رَأَيْتَ إِلَى مَا تَصِيرُ وَ مَكْتُوبٌ مَا أَخَذْتَ وَ كَيْفَ أَنْلَفْتَ

O Isa^{-as}! Go from the world day by day, and taste the food from which its taste is less indulging. I^{-azwj} Truly Say, you^{-as} are not with anything except for your^{-as} hour and your^{-as} day, so go from the world with provision, and let the rough (clothes) and less tempting (food) suffice for you^{-as} for you^{-as} have seen what becomes of it, and whatever you^{-as} take is written down, and how you^{-as} have consumed it.

يَا عِيسَى إِنَّكَ مَسْئُولٌ فَارْحَمِ الضَّعِيفَ كَرِّمْتِي إِيَّاكَ وَ لَا تَغْهَرِ النَّبِيِمَ

O Isa^{-as}! You^{-as} will be questioned, so be merciful to the weak just like My^{-azwj} Mercy towards you^{-as}, and do not subdue the orphan.

يَا عِيسَى ابْنِكَ عَلَى نَفْسِكَ فِي الصَّلَاةِ وَ انْثُلْ قَدَمَيْكَ إِلَى مَوَاضِعِ الصَّلَوَاتِ وَ أَسْمِعْنِي لَدَاذَةَ نُطْقِكَ بِذِكْرِي فَإِنَّ صَنِيعِي إِلَيْكَ حَسَنٌ

O Isa^{-as}! You^{-as} weep over yourself^{-as} during the Salat, move your^{-as} feet to the timings of the Salat, and let Me^{-azwj} Hear your^{-as} sweet speech of My^{-azwj} Zikr, for My^{-azwj} Dealing to you^{-as} is good.

يَا عِيسَى كَمْ مِنْ أُمَّةٍ قَدْ أَهْلَكْتُهَا بِسَالِفِ ذَنْبٍ قَدْ عَصَمْتُكَ مِنْهُ

O Isa^{-as}! How many from the community I^{-azwj} have Destroyed for their previous sins which I^{-azwj} have Protected you^{-as} from it.

يَا عِيسَى ارْتَفِعْ بِالضَّعِيفِ وَ ارْفَعْ طَرْفَكَ الْكَلِيلَ إِلَى السَّمَاءِ وَ ادْعُنِي فَإِنِّي مِنْكَ قَرِيبٌ وَ لَا تَدْعُنِي إِلَّا مُتَضَرِّعاً إِلَيَّ وَ هُمْكَ هَمٌّ وَاحِدٌ فَإِنَّكَ مَتَى تَدْعُنِي كَذَلِكَ أُجِيبُكَ

O Isa^{-as}! Be kind to the weak ones and raise your tired eye towards the sky and call upon Me^{-azwj} for I^{-azwj} am Near to you^{-as} and do not Pray to Me^{-azwj} except by Supplicating to Me^{-azwj} for your^{-as} concern is one concern, for when you^{-as} call upon Me^{-azwj} like that, I^{-azwj} will Answer you^{-as}.

يَا عِيسَى إِنِّي لَمْ أَرْضَ بِالْدُّنْيَا نَوَاباً لِمَنْ كَانَ قَبْلَكَ وَ لَا عِقَاباً لِمَنْ انْتَقَمْتُ مِنْهُ

O Isa^{-as}, I^{-azwj} was not Pleased with Presenting the world as a Reward for the ones who were before you^{-as}, nor as a Punishment for the ones I^{-azwj} Want Revenge from him.

يَا عِيسَى إِنَّكَ تَفْتَنِي وَ أَنَا أَنْفَى وَ مَتَى رَزَقُكَ وَ عِنْدِي مِيقَاتُ أَجْلِكَ وَ إِلَيَّ إِيَابُكَ وَ عَلَيَّ حِسَابُكَ فَاسْأَلْنِي وَ لَا تَسْأَلْ غَيْرِي فَيَحْسُنَ مِنْكَ الدَّعَاءُ وَ مِنِّي الإِجَابَةُ

O Isa^{-as}! You^{-as} are to die and I^{-azwj} shall Remain, and from Me^{-azwj} is your^{-as} sustenance, and with Me^{-azwj} is your^{-as} fixed term and to Me^{-azwj} is your^{-as} eventual return, and to Me^{-azwj} is your^{-as} Accounting, so ask Me^{-azwj} and do not ask someone else, for the best from you^{-as} is the supplication, and from Me^{-azwj} is the Answering of it.

يَا عِيسَى مَا أَكْثَرَ الْبَشَرَ وَ أَقَلَّ عَدَدَ مَنْ صَبَرَ الْأَشْجَارُ كَثِيرَةٌ وَ طَيِّبُهَا قَلِيلٌ فَلَا يُعْرَفُكَ حُسْنُ شَجَرَةٍ حَتَّى تَذُوقَ ثَمَرَهَا

O Isa^{-as}! How numerous are the human beings and how little are, in numbers, the patient ones. The trees are many but the good ones of it are few. Do not be deceived by the beauty of the tree until you have tasted its fruit.

يَا عِيسَى لَا يُعْرَفُكَ الْمُنْمَرِدُ عَلَيَّ بِالْعَصْيَانِ يَأْكُلُ رِزْقِي وَ يُعْبُدُ غَيْرِي ثُمَّ يَدْعُونِي عِنْدَ الْكَرْبِ فَأُجِيبُهُ ثُمَّ يَرْجِعُ إِلَى مَا كَانَ أَفْعَلِي يَتَمَرَّدُ أَمْ لِسَخَطِي يَنْعَرِضُ فَيَحْلِفُ لِأَخْذَتِهِ أَخْذَةً لَيْسَ لَهُ مِنْهَا مَنجَى وَ لَا دُونِي مُلْتَجِئاً أَيْنَ يَهْرُبُ مِنْ سَمَائِي وَ أَرْضِي

O Isa^{-as}! Do not be deceived by the rebellious one by disobeying My (Commands), I^{-azwj} Provide sustenance so (don't) worship someone else, then he calls upon Me^{-azwj} during hardships, so I^{-azwj} Answer him. Then he returns to what he used to be in. Is he rebelling against Me^{-azwj} exposing himself to My^{-azwj} Anger? I^{-azwj} Swear by Myself^{-azwj} that I^{-azwj} shall Grab him with such a Grip that there will be no salvation for him from it, and no refuge apart from Me^{-azwj}. Where will he run from My^{-azwj} skies and from My^{-azwj} earth?

يَا عِيسَى قُلْ لظَلَمَةِ بَنِي إِسْرَائِيلَ لَا تَدْعُونِي وَ السُّحُتُ نَحْتِ أَحْضَانِكُمْ وَ الْأَصْنَامُ فِي بُيُوتِكُمْ فَإِنِّي وَأَيْتُ أَنْ أُجِيبَ مَنْ دَعَانِي وَ أَنْ أَجْعَلَ إِجَابَتِي إِبَاهُمْ لَعْنًا عَلَيْهِمْ حَتَّى يَنْفَرُوا

O Isa^{-as}! Say to the unjust ones from the Children of Israel not to supplicate to Me^{-azwj} whilst the illegal earnings is under their hearts (into their stomach), and the idols are in their houses, for I^{-azwj} have Undertaken that I^{-azwj} shall Answer to the one who supplicates to Me^{-azwj}, and Make My^{-azwj} Answer to be a Curse upon them (who disobey) until they disperse.

يَا عِيسَى كَمْ أَجْمَلِ النَّظَرَ وَ أَحْسِنِ الطَّلَبَ وَ الْقَوْمُ فِي عَقْلِهِ لَا يَرْجِعُونَ تَخْرُجُ الْكَلِمَةُ مِنْ أَفْوَاهِهِمْ لَا تَعْبَهَا فُلُوهُمْ يَتَعَرَّضُونَ لِمَقْتِي وَ يَتَحَبَّبُونَ بِي إِلَى الْمُؤْمِنِينَ

O Isa^{-as}! How many times have I^{-azwj} Given them lengthy Consideration, and goodness of the seeking, but the people are in neglect and they will not return. The words come out from their mouths but their hearts are not with it. They expose themselves to My^{-azwj} Abhorrence and seek nearness to the Momineen by displaying their love for Me^{-azwj} (showing hypocrisy)

يَا عِيسَى لِيَكُنْ لِسَانُكَ فِي السِّرِّ وَ الْعَلَانِيَةِ وَاحِداً وَ كَذَلِكَ فَلَئِكُنْ قَلْبُكَ وَ بَصْرُكَ وَ اطْوِ قَلْبَكَ وَ لِسَانَكَ عَنِ الْمَحَارِمِ وَ غُضَّ طَرْفَكَ عَمَّا لَا خَيْرَ فِيهِ فَكَمْ نَاطِرٍ نَظَرَةٍ زَرَعَتْ فِي قَلْبِهِ شَهْوَةً وَ وَرَدَتْ بِهِ مَوَارِدَ الْهَلَكَةِ

O Isa^{-as}! Make your^{-as} tongue to be one, be it in secret or in the open, and do that similarly with your^{-as} heart and your^{-as} vision. And turn your^{-as} heart and your^{-as} vision away from the Prohibited and restrain your^{-as} vision from that which has no benefit. So how many glances of the looker have planted lust in his heart, and returned him by it to the fountains of destruction.

يَا عِيسَى كُنْ رَحِيماً مُرْتَجِماً وَ كُنْ لِلْعِبَادِ كَمَا تَشَاءُ أَنْ يَكُونَ الْعِبَادُ لَكَ وَ أَكْثِرْ ذِكْرَ الْمَوْتِ وَ مُفَارَقَةَ الْأَهْلِيلِ وَ لَا تَلُهُ فَإِنَّ اللَّهَ يُفْسِدُ صَاحِبَهُ وَ لَا تَغْفُلْ فَإِنَّ الْعَافِلَ مِنِّي بَعِيدٌ وَ ادْكُرْنِي بِالصَّالِحَاتِ حَتَّى أَدْكُرَكَ

O Isa^{-as}! Be merciful and compassionate, and be as you^{-as} would like the people to be towards you^{-as}. And frequently remember the death, and the separation of the families. And do not play for its amusements (as it) spoils the player. And do not be neglectful one for the neglectful is far from Me^{-azwj}. And Remember Me^{-azwj} by the righteous deeds so that I^{-azwj} Mention you^{-as}.

يَا عِيسَى تُبِّ إِلَيَّ بَعْدَ الدُّنْبِ وَ ذَكَّرْتُ بِي الْأَوَّابِينَ وَ آمِنُ بِي وَ تَقَرَّبْ إِلَى الْمُؤْمِنِينَ وَ مَرُّهُمْ يَدْعُونِي مَعَكَ وَ إِيَّاكَ وَ دَعْوَةَ الْمَظْلُومِ فَإِنِّي وَأَيْتُ عَلَى نَفْسِي أَنْ أَفْتَحَ لَهَا بَاباً مِنَ السَّمَاءِ وَ أَنْ أُجِيبَهُ وَ لَوْ بَعْدَ حِينٍ

O Isa^{-as}! Repent and return to Me^{-azwj} after the sins, and Mention Me^{-azwj} by the penitence, and believe in Me^{-azwj}, and come closer to the Believers by Me^{-azwj}, and instruct them to supplicate to Me^{-azwj} along with you^{-as}. And beware of the supplication of the oppressed for I^{-azwj} have Undertaken upon Myself^{-azwj} that I^{-azwj} shall Open for it a Door of the sky, and Answer him even though it may be after a while.

يَا عِيسَى اعْلَمْ أَنَّ صَاحِبَ السُّوءِ يُغْوِي وَ أَنَّ قَرِينَ السُّوءِ يُرْدِي فَاعْلَمْ مَنْ تُقَارِنُ وَ احْتَرِّ لِنَفْسِكَ إِخْوَاناً مِنَ الْمُؤْمِنِينَ

O Isa^{-as}! Know that the evil one deviates, and the evil friend destroys. And know the one whom you^{-as} befriend and chose as a brother for yourself^{-as} from the Momineen.

يَا عِيسَى تُبِّ إِلَيَّ فَإِنَّهُ لَا يَتَغَاظَمُنِي ذَنْبٌ أَنْ أَعْفِرَهُ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ

O Isa^{-as}! Repent to Me^{-azwj} as there is no grand sin that I^{-azwj} do not Forgive it, and I^{-azwj} am the Most Merciful of the merciful ones.

يَا عِيسَى اعْمَلْ لِنَفْسِكَ فِي مَهَلَةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ وَ اعْبُدْنِي لِيَوْمِ كَأَلْفِ سَنَةٍ بِمَا تَعُدُّونَ فَإِنِّي أُجْرِي بِالْحَسَنَةِ أَضْعَافَهَا وَ إِنَّ السَّيِّئَةَ تُؤَبِّقُ صَاحِبَهَا وَ تَنَافَسَ فِي الْعَمَلِ الصَّالِحِ فَكُنْ مِنْ مَجْلِسٍ قَدْ تَخَضَّ أَهْلُهُ وَ هُمْ مُجَارُونَ مِنَ النَّارِ

O Isa^{-as}! Work for yourself^{-as} in the time allocated from your^{-as} term before someone else works for it, and worship Me^{-azwj} for a day which will be like a thousand years of your counting, during which I^{-azwj} will Recompense the good deeds by a multiple, and that the sins would remain with their perpetrators. And compete in the righteous deeds, for how many a gathering has dispersed and its people being each other's neighbours in the Fire.

يَا عِيسَى ازْهَدْ فِي الْفَاقِي الْمُنْقَطِعِ وَ طَأْ رُسُومَ مَنَازِلِ مَنْ كَانَ قَبْلَكَ فَادْعُهُمْ وَ نَاجِهِمْ هَلْ نُحْسِ مِنْهُمْ مِنْ أَحَدٍ فَخُذْ مَوْعِظَتَكَ مِنْهُمْ وَ اعْلَمْ أَنَّكَ سَتَلْحَقُهُمْ فِي الْمَلَاحِقِينَ

O Isa^{-as}! Abstain with regards to the mortal, that which will be cut-off, of the houses of the ones who were before you^{-as}, so call them and whisper to them. Do you^{-as} feel that any one of them would take your^{-as} advice? And know, that you^{-as} will be joining them among the joining ones'.

يَا عِيسَى قُلْ لِمَنْ تَمَرَّدَ بِالْعَصِيَانِ وَ عَمِلَ بِالْإِدْهَانِ يَسْتَوْفِعُ عَفْوِي وَ يَنْتَظِرُ إِهْلَاقِي إِيَّاهُ سَيُصْطَلَمُ مَعَ الْهَالِكِينَ

O Isa^{-as}! Say to the one who has rebelled against Me^{-azwj} by disobedience and works in opposition, to expect My^{-azwj} Punishment and await My^{-azwj} Destruction upon him, so he will be joined with the Destroyed ones.

طُوبَى لَكَ يَا ابْنَ مَرْيَمَ ثُمَّ طُوبَى لَكَ إِنْ أَخَذْتَ بِأَدَبِ إِلَهِكَ الَّذِي يَتَحَنَّنُ عَلَيْكَ تَرَحُّمًا وَ بَدَأَكَ بِالنِّعَمِ مِنْهُ تَكْرُمًا وَ كَانَ لَكَ فِي الشَّدَائِدِ لَا تَعْصِيهِ

Beatitude to you^{-as}, O son^{-as} of Maryam^{-as}! Then beatitude to you^{-as} if you^{-as} were to take to the discipline of your^{-as} God Who is Compassionate towards you^{-as} and Merciful, and Begin with the Favours to you^{-as} from Him^{-azwj} for Honour, as He^{-azwj} was for you^{-as} in the difficulties, and you^{-as} did not disobey Him^{-azwj}.

يَا عِيسَى فَإِنَّهُ لَا يَجِلُّ لَكَ عِصْيَانُهُ قَدْ عَاهَدْتُكَ كَمَا عَاهَدْتُ إِلَى مَنْ كَانَ قَبْلَكَ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

O Isa^{-as}! It is not Permissible for you^{-as} to disobey Him^{-azwj} Who has Advised you^{-asws} just as He^{-azwj} had Advised the ones who were before you^{-as}, and I^{-azwj} am a Witness over that.

يَا عِيسَى مَا أَكْرَمْتُ خَلِيقَةً بِمِثْلِ دِينِي وَ لَا أَنْعَمْتُ عَلَيْهَا بِمِثْلِ رَحْمَتِي

O Isa^{-as}! I^{-azwj} have not Honoured any creature with the like of My^{-azwj} Religion, nor a Favour to him like My^{-azwj} Mercy.

يَا عِيسَى اغْسِلْ بِالْمَاءِ مِنْكَ مَا ظَهَرَ وَ دَاوِ بِالْحَسَنَاتِ مِنْكَ مَا بَطَّنَ فَإِنَّكَ إِلَيَّ رَاجِعٌ

O Isa^{-as}! Wash with the water from you, what is apparent and heal with the goodness from you^{-as} what is hidden, for you^{-as} will be returning to Me^{-azwj}.

كَأ، الكافي يَا عِيسَى أَعْطَيْتُكَ مَا أَنْعَمْتُ بِهِ عَلَيْكَ فَيُضَا مِنْ غَيْرِ تَكْدِيرٍ وَ طَلَبْتُ مِنْكَ قَرْضاً لِنَفْسِكَ فَبَجَلْتَ بِهِ عَلَيْهَا لِتَكُونَ مِنَ الْهَالِكِينَ

'Al-Kafi' - O Isa^{-as}! I^{-azwj} Gave to you^{-as} what I^{-azwj} had Favoured you^{-as} with an uninterrupted flow, and Sought from you^{-as} a loan for yourself^{-as}, so if you^{-as} were to be niggardly with regards to it you^{-as} would become of the Destroyed ones.

يَا عِيسَى تَزَيَّنْ بِالِدِّينِ وَ حُبِّ الْمَسَاكِينِ وَ امشِ عَلَى الْأَرْضِ هَوْنًا وَ صَلِّ عَلَى الْبَقَاعِ فَكُلُّهَا طَاهِرٌ

O Isa^{-as}! Adorn yourself^{-as} with the Religion and love the poor, and walk upon the earth in humility, and Pray upon the remainder, for all of it is clean.

كَأ، الكافي لي، الأُمَامِي لِلصَّدُوقِ يَا عِيسَى سَمِعْتُ فَكُلُّ مَا هُوَ آتٍ قَرِيبٌ وَ اقْرَأْ كِتَابِي وَ أَنْتَ طَاهِرٌ وَ أَسْمِعْنِي مِنْكَ صَوْتًا حَزِينًا

'Al-Kafi' - O Isa^{-as}! Roll up (your^{-as} affairs) for all that comes, is close by, and read My^{-azwj} Book whilst you^{-as} are clean, make Me^{-azwj} Listen to a voice from you^{-as} full of grief.

كَأ، الكافي يَا عِيسَى لَا خَيْرَ فِي لَذَاذَةٍ لَا تَدُومُ وَ عَيْشٍ مِنْ صَاحِبِهِ يُرْوُلُ

'Al-Kafi' - O Isa^{-as}! There is no good in enjoyment which does not last and the life of the enjoyer is in decline.

يَا ابْنَ مَرْيَمَ لَوْ رَأَتْ عَيْنُكَ مَا أَغْدَدْتُ لِأَوْلِيَائِي الصَّالِحِينَ ذَابَ قَلْبُكَ وَ زَهَقَتْ نَفْسُكَ شَوْقًا إِلَيْهِ فَلَيْسَ كَذَارِ الْأَخِيرَةِ دَارٌ تَجَاوَزُ فِيهَا الطَّيِّبُونَ وَ يَدْخُلُ عَلَيْهِمْ فِيهَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ هُمْ بِمَا يَأْتِي يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا آمِنُونَ دَارٌ لَا يَتَغَيَّرُ فِيهَا التَّعِيمُ وَ لَا يَزُولُ عَنْ أَهْلِهَا

O son^{-as} of Maryam^{-as}! If you^{-as} were to see what I^{-azwj} have Prepared for My^{-azwj} righteous friends, your^{-as} heart would melt, and your^{-as} soul would come out (of your^{-as} body) in desire for it. There is no house like the House of the Hereafter in which the neighbours are good people, and the Angels of Proximity come up to them, and they would be from the ones who would come on the Day of Judgement being safe from its horrors. A House in which, there is no change in the Bliss, nor are its inhabitants in decline.

يَا ابْنَ مَرْيَمَ نَافِسٌ فِيهَا مَعَ الْمُتَنَافِسِينَ فَإِنَّمَا أُمْنِيَّتُهُ الْمُتَمَتِّتِينَ حَسَنَةُ الْمُنْظَرِ

O son^{-as} of Maryam^{-as}! Compete with regards to it (the House in the Hereafter) along with the competitors, for it is the desire of the desirous ones, of good scenery.

طُوبَى لَكَ يَا ابْنَ مَرْيَمَ إِنَّ كُنْتَ لَهَا مِنَ الْعَامِلِينَ مَعَ آبَائِكَ آدَمَ وَ إِبْرَاهِيمَ فِي حَنَاتٍ وَ نَعِيمٍ لَا تَبْغِي لَهَا بَدَلًا وَ لَا تُحْوِيلاً كَذَلِكَ أَفْعَلُ بِالْمُتَّقِينَ

Beatitude is for you, O son^{-as} of Maryam^{-as}, if you^{-as} are from the workers for it, along with your^{-as} forefathers Adam^{-as}, and Ibrahim^{-as}, being in the Gardens and Bliss, not seeking a substitution for it nor a transfer from it. That is how I^{-azwj} Deal with the pious ones.

يَا عِيسَىٰ أَهْرَبْ إِلَيَّ مَعَ مَنْ يَهْرَبُ مِنْ نَارِ ذَاتِ هَبِّ وَ نَارِ ذَاتِ أَغْلَالٍ وَ أَنْكَالٍ لَا يَدْخُلُهَا رُوحٌ وَ لَا يَخْرُجُ مِنْهَا عَمَّ أَبْدَأُ فَطَعَّ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ مَنْ يَنْجُ مِنْهَا يَفْرُجُ وَ لَنْ يَنْجُوَ مِنْهَا مَنْ كَانَ مِنَ الْهَالِكِينَ هِيَ دَارُ الْمُجْتَابِينَ وَ الْعُنَاةِ الظَّالِمِينَ وَ كُلِّ فَظٍّ غَلِيظٍ وَ كُلِّ مُخْتَالٍ فَخُورٍ

O Isa^{-as}! Flee to Me^{-azwj} like those who flee from the flaming Fire, and the Fire with chains and fetters. No soul would enter it and its grief would leave from him ever. It is a part like the part of the dark night. Those who are rescued from it would be successful, and those who do not get Rescued from it would be of the Destroyed ones. This is the House of the tyrants, and hardened oppressors, and every harsh, rude one, and every arrogant boaster.

يَا عِيسَىٰ بِسَّتِ الدَّارُ لِمَنْ رَكَنَ إِلَيْهَا وَ بَسَّ الْقَرَارُ دَارَ الظَّالِمِينَ إِلَيَّ أَخَذْتُكَ نَفْسَكَ فَكُنْ بِي خَبِيرًا

O Isa^{-as}! It is the evil house for the ones in its corner, and the evil dwelling for the unjust ones. I^{-azwj} Caution you^{-as}, so that you^{-as} would be informed about it.

يَا عِيسَىٰ كُنْ حَبِيْبًا كُنْتُ مُرَاقِبًا لِي وَ اشْهَدْ عَلَيَّ أَنِّي خَلَقْتُكَ وَ أَنْتَ عَبْدِي وَ أَنِّي صَوَّرْتُكَ وَ إِلَى الْأَرْضِ أَهْبَطْتُكَ

O Isa^{-as}! Beware you^{-as} can be an observer for Me^{-azwj}, and testify that I^{-azwj} have Created you^{-as}, and you^{-as} are My^{-azwj} servant, and I^{-azwj} Shaped you^{-as}, and sent you^{-as} down to the earth.

يَا عِيسَىٰ لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ وَ لَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَ كَذَلِكَ الْأَذْهَانُ

O Isa^{-as}! It is not correct for two tongues to be in one mouth, not for two hearts to be in one chest, similarly for the minds.

يَا عِيسَىٰ لَا تَسْتَيْقِظَنَّ عَاصِيًا وَ لَا تَسْتَنْبِهَنَّ لَاهِيًا وَ افْطِمِ نَفْسَكَ عَنِ الشَّهَوَاتِ الْمُؤَبِقَاتِ وَ كُلِّ شَهْوَةٍ تُبَاعِدُكَ مِنِّي فَاهْجُرْهَا وَ اعْلَمْ أَنَّكَ مِنِّي بِمَكَانِ الرَّسُولِ الْأَمِينِ فَكُنْ عَلَيَّ حَذِرٍ وَ اعْلَمْ أَنَّ دُنْيَاكَ مُؤَدَّبَتُكَ إِلَيَّ وَ أَنِّي أَخَذْتُكَ بِعِلْمِي وَ كُنْ دَلِيلَ النَّفْسِ عِنْدَ ذِكْرِي خَاشِعَ الْقَلْبِ حِينَ تَذَكَّرُنِي بِقُطَّانَ عِنْدَ نَوْمِ الْعَافِينَ

O Isa^{-as}! Do not wake up as a disobedient one, nor indulge in vanities whilst awake, and turn yourself^{-as} away from the lusts and the sins, and every desire which distances you^{-as} from Me^{-azwj}. Migrate from it, and know that you^{-as} are from Me^{-azwj} at the status of the trustworthy Rasool^{-as}, so be cautious with regards to Me^{-azwj}, and know that your^{-as} world will deliver you^{-as} to Me^{-azwj}, and I^{-azwj} will Grab you^{-as} with My^{-azwj} Knowledge. Become a humble soul during My^{-azwj} Remembrance, with a revering heart when you^{-as} Mention Me^{-azwj}, being fully aware whilst the neglectful ones sleep.

يَا عِيسَىٰ هَذِهِ نَصِيحَتِي إِلَيْكَ وَ مَوْعِظَتِي لَكَ فَخُذْهَا مِنِّي فَإِنِّي رَبُّ الْعَالَمِينَ

O Isa^{-as}! This is My^{-azwj} Advice to you^{-as} and My^{-azwj} Preaching to you^{-as}, so take it from Me^{-azwj}, and I^{-azwj} am the Lord^{-azwj} of the worlds.

يَا عِيسَى إِذَا صَبَرَ عَبْدِي فِي جَنِّي كَانَ ثَوَابُ عَمَلِهِ عَلَيَّ وَ كُنْتُ عِنْدَهُ حِينَ يَدْعُونِي وَ كَفَى بِي مُنْتَقِماً مِّنْ عَصَايَ أَتَيْنَ يَهُرُبُ مِنِّي الظَّالِمُونَ

O Isa^{-as}! If My^{-azwj} servant is patient with Me^{-azwj}, his Rewards for his deeds are upon Me^{-azwj}, and it was upon him to supplicate to Me^{-azwj}, and I^{-azwj} am Sufficient to Take Revenge from the ones who are disobedient to Me^{-azwj}. Where will the unjust runaway to, from Me^{-azwj}?

يَا عِيسَى أَطِيبِ الْكَلَامِ وَ كُنْ حَيْثُمَا كُنْتُ عَالِماً مُتَعَلِّماً

O Isa^{-as}! Speak good words wherever you^{-as} may be, for I^{-azwj} am a Knowledgeable Teacher.

يَا عِيسَى أَفِضْ بِالْحَسَنَاتِ إِلَيَّ حَتَّى يَكُونَ لَكَ دِرْهَمًا عِنْدِي وَ تَمَسَّكَ بِوَصِيَّتِي فَإِنَّ فِيهَا شِفَاءً لِلْقُلُوبِ

O Isa^{-as}! Bestow the good deeds towards Me^{-azwj} until it is Mentioned in My^{-azwj} Presence, and take to My^{-azwj} Advice, for there is a healing for the hearts therein’.

لِي، الأماي للصديق قَالَ: وَ كَانَ فِيمَا وَعَظَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِيسَى ابْنُ مَرْيَمَ عَ إِضْماً أَنْ قَالَ لَهُ.

‘Amaali’ of Al-Sadouq - He^{-asws} said: ‘And it was among what Allah^{-azwj} Mighty and Majestic Advised Isa^{-as} Bin Maryam^{-as} with as well is that He^{-azwj} Said to him^{-as}:

كَ، الكافي لِي، الأماي للصديق يَا عِيسَى لَا تَأْمَنْ إِذَا مَكَرْتَ مَكْرِي وَ لَا تَنْسَ عِنْدَ خَلْوَتِكَ بِالذَّنْبِ دِرْهَمًا

‘Al-Kafi’ - “O Isa^{-as}! Do not hesitate when you^{-as} plan from My^{-azwj} Plan, and do not forget My^{-azwj} Remembrance with the sin in our privacy!”

كَ، الكافي يَا عِيسَى حَاسِبْ نَفْسَكَ بِالرُّجُوعِ إِلَيَّ حَتَّى تَتَنَجَّرَ ثَوَابَ مَا عَمِلَهُ الْعَامِلُونَ أَوْلِيكَ يُؤْتُونَ أَجْرَهُمْ وَ أَنَا خَيْرُ الْمُؤْتِينَ

‘Al-Kafi’ – “O Isa^{-as}! Take account of yourself^{-as} by referring to Me^{-azwj} until I^{-azwj} Accomplish the Rewards for what the workers have worked for. Those are the ones who will be getting their Recompense, and I^{-azwj} am the Best of the Givers.

يَا عِيسَى كُنْتُ خَلْقًا بِكَلَامِي وَ لَدُنْكَ مَرْيَمُ بِأَمْرِي الْمُرْسَلُ إِلَيْهَا رُوحِي جِبْرَائِيلُ الْأَمِينُ مِنْ مَلَائِكَتِي حَتَّى قُمْتُ عَلَى الْأَرْضِ حَيًّا تَمْشِي كُلُّ ذَلِكَ فِي سَابِقِ عِلْمِي

O Isa^{-as}! You^{-as} were Created by My^{-azwj} Word, and Maryam^{-as} gave birth to you^{-as} by My^{-azwj} Command, the Message sent to her^{-as} by My^{-azwj} Spirit Jibrael^{-as} the Trustworthy one from My^{-azwj} Angels, until you^{-as} stood upon the earth alive and walking. All that had been encompassed by My^{-azwj} Knowledge.

يَا عِيسَى زَكْرِيَّا بِمَنْزِلَةِ أَبِيكَ وَ كَفَيْلُ أُمَّكَ إِذْ يَدْخُلُ عَلَيْهَا الْمِحْرَابَ فَيَجِدُ عِنْدَهَا رِزْقًا وَ تَطِيرُكَ يَحْيَى مِنْ خَلْقِي وَ هَبْتُهُ لِأُمِّهِ بَعْدَ الْكِبَرِ مِنْ عَيْرِ قُوَّةٍ بِهَا أَرَدْتُ بِذَلِكَ أَنْ يَظْهَرَ لَهَا سُلْطَانِي وَ تَظْهَرَ فِيكَ قُدْرَتِي أَحْبَبْتُكُمْ إِلَيَّ أَطْوَعُكُمْ لِي وَ أَشَدُّكُمْ خَوْفًا مِنِّي

O Isa^{-as}! Zakariyya^{-as} is at the status of your^{-as} father, and is the guardian of your^{-as} mother^{-as}. When he^{-as} came up to her^{-as} in the Niche (Al-Mihraab) he^{-as} found sustenance in her^{-as} presence. And your^{-as} counterpart Yahya^{-as} (John) is from My^{-azwj} creatures, and I^{-azwj} Gifted

him^{-as} to his^{-as} mother after the old age had set in, and she had no strength to her. I^{-azwj} Intended by that to Display to her My^{-azwj} Authority, and Display with regards to you^{-as}, My^{-azwj} Power. The most Beloved of you all, to Me^{-azwj} is the one who is most obedient to Me^{-azwj}, and the most intense in his fear from Me^{-azwj}.

كَا، الكافي لي، الأماي للصدوق يا عيسى تيقظ و لا تيأس من رُوحِي و سبّحني مع من يسبّحني و بطيب الكلام فقديني

‘Al-Kafi’ – O Isa^{-as}! Be vigilant and do not despair from My^{-azwj} Spirit, and Glorify Me^{-azwj} along with the ones who Glorify Me^{-azwj}, and with the good speech Extol My^{-azwj} Holiness.

كَا، الكافي يا عيسى كيف يكفر العباد بي و نواصيهم في قبضتي و تغلبهم في أرضي يجهلون نعمتي و يتولون عدوي و كذلك يهلك الكافرون

‘Al-Kafi’ – O Isa^{-as}! How can the servants disbelieve in Me^{-azwj} whilst their forelocks are in My^{-azwj} Grip, and their going about in My^{-azwj} land while being ignorant of My^{-azwj} Favours, and their befriending of My^{-azwj} enemies, and that is how the infidels are (destined for) Destruction.

كَا، الكافي لي، الأماي للصدوق يا عيسى إن الدنيا سجن منبر الريح و حش و فيها ما قد ترى بما قد آح عليه الجبارون و إياك و الدنيا فكل نعيمها يزول و ما نعيمها إلا قليل

‘Al-Kafi’ – O Isa^{-as}! The world is a prison with the rotten smell, and there is beauty in it from what has been seen by the tyrants who slaughter each other for it. And beware of the world, for every bounty of it is subject to decline, and there is no bounty in it except for a little.

كَا، الكافي يا عيسى ابغني عند سادك تجدي و ادعني و أنت لي محب فإني أسمع السامعين أستجيب للداعين إذا دعوني

‘Al-Kafi’ – O Isa^{-as}! Seek Me^{-azwj} by your^{-as} pillow and you^{-as} will find Me^{-azwj}, and call upon Me^{-azwj} and you^{-as} are Beloved unto Me^{-azwj}, for I^{-azwj} am the most Hearing of the listening. I^{-azwj} shall Answer the supplicant when one supplicates to Me^{-azwj}.

يا عيسى خفي و خوف بي عبادي لعل المذنبين أن يمسكوا عما هم عاملون به فلا يهلكوا إلا و هم يعلمون

O Isa^{-as}! Fear Me^{-azwj} and get My^{-azwj} servants to fear Me^{-azwj} perhaps the sinners would abstain from what they are working in, so no one would be destroyed except that they would be aware (of it).

يا عيسى اذهبي رهبتك من السبع و الموت الذي أنت لاقية فكل هذا أنا خلقتة فإياي فارهبون

O Isa^{-as}! Be in awe of Me^{-azwj} as you^{-as} are awed by the (fearful) beasts, and the death which you^{-as} are going to meet up with, for all these things, I^{-azwj} Created them, so it is Me^{-azwj} they should be Awed of.

كَا، الكافي لي، الأماي للصدوق يا عيسى إن الملك لي و يدي و أنا الملك فإن تطعني أدخلتك جنتي في جوار الصالحين

‘Al-Kafi’ – O Isa^{-as}! The Kingdom is Mine^{-azwj} and in My^{-azwj} Hands, and I^{-azwj} am the King, so if you^{-as} were to obey Me^{-azwj}, I^{-azwj} shall Make you^{-as} to Enter My^{-azwj} Paradise among the neighbourhood of the righteous ones.

كَا، الكافي يَا عِيسَى إِنِّي إِذَا غَضِبْتُ عَلَيْكَ لَمْ يَنْفَعَكَ رِضًا مِنْ رِضِي عَنْكَ وَإِنْ رَضَيْتُ عَنْكَ لَمْ يَضُرَّكَ غَضَبُ الْمُغْضَبِينَ

‘Al-Kafi’ – O Isa^{-as}! If I^{-azwj} am Angry with you^{-as}, the happiness of those who are happy with you^{-as} would be of no benefit to you^{-as}, and if I^{-azwj} am Pleased with you^{-as}, the anger of the angry ones would not adversely affect you^{-as}.

يَا عِيسَى أَذْكَرِي فِي نَفْسِكَ أَذْكَرَكَ فِي نَفْسِي وَ أَذْكَرِي فِي مَلِكِكَ أَذْكَرَكَ فِي مَالٍ خَيْرٍ مِنْ مَالِ الْآدَمِيِّينَ

O Isa^{-as}! Remember me^{-azwj} in your^{-as} soul, I^{-azwj} will Remember you^{-as} Myself^{-azwj}, and Mention Me^{-azwj} among your^{-as} people and I^{-azwj} will Mention you^{-as} among My^{-azwj} Gathering which is better than the gathering of the human beings.

كَا، الكافي يَا عِيسَى ادْعُنِي دُعَاءَ الْغَرِيقِ الَّذِي لَيْسَ لَهُ مُعِيثٌ

‘Al-Kafi’ – O Isa^{-as}! Supplicate to Me^{-azwj} by the supplication of the drowning one (Al-Ghareek), the grieving one for whom there is no helper (except Me^{-azwj}).

يَا عِيسَى لَا تَحْلِفْ بِاسْمِي كَاذِبًا فَيَهْتَرَّ عَرْشِي غَضَبًا

O Isa^{-as}! Do not swear falsely by Me^{-azwj}, for (that) My^{-azwj} Throne Trembles in Anger.

يَا عِيسَى الدُّنْيَا قَصِيرَةٌ الْعُمْرُ طَوِيلَةٌ الْأَمَلُ وَ عِنْدِي دَارٌ خَيْرٌ مِمَّا يَجْمَعُونَ

O Isa^{-as}! The world has a short life span, but there are long yearnings therein, whilst in My^{-azwj} Possession is a better House from what you^{-as} accumulate.

يَا عِيسَى قُلْ لِظُلْمَةِ بَنِي إِسْرَائِيلَ كَيْفَ أَنْتُمْ صَانِعُونَ إِذَا أَخْرَجْتُ لَكُمْ كِتَابًا يَنْطِقُ بِالْحَقِّ فَنَتَكْشِفُ سَرَائِرَ قَدْ كَتَمْتُمُوهَا

O Isa^{-as}! How will you^{-as} react when I^{-azwj} Bring out a Book for you^{-as} which Speaks with the Truth, and you will all testify to the secrets that you have been concealing’.

كَا، الكافي وَ أَعْمَالُكُمْ بِمَا عَامِلِينَ

‘Al-Kafi’ – ‘And the deeds which you had been performing’.

كَا، الكافي لِي، الْأَمَالِي لِلصَّدُوقِ يَا عِيسَى قُلْ لِظُلْمَةِ بَنِي إِسْرَائِيلَ غَسَلْتُمْ وُجُوهَكُمْ وَ دَنَسْتُمْ قُلُوبَكُمْ أَ بِي تَعْتَرُونَ أَمْ عَلَيَّ بَحْتَرُونَ تَتَطَيَّبُونَ بِالطَّيِّبِ لِأَهْلِ الدُّنْيَا وَ أَحْوَأُكُمْ عِنْدِي بِمَنْزِلَةِ الْحَيْفِ الْمُتَنَبِّئَةِ كَأَنَّكُمْ أَقْوَامٌ مَيُوثُونَ

‘Al-Kafi’. ‘Al-Amaali’ of Al-Sadouq – O Isa^{-as}! Say to the unjust ones of the Children of Israel: ‘You have washed your faces, and left your hearts as filthy. Are you trying to deceive Me^{-azwj} with a deception, or are you being audacious against Me^{-azwj}? You are applying fragrance for the

people of the world whilst your inner selves are in My^{-azwj} Presence at the status of the rotten carcass, as if you are a dead people’.

يَا عِيسَى قُلْ لَكُمْ فَلِمَ أَظْفَارُكُمْ مِنْ كَسْبِ الْحَرَامِ وَ أَصِمُّوا أَسْمَاعَكُمْ عَنْ ذِكْرِ الْحَنَاءِ وَ أَقْبِلُوا عَلَيَّ بِقُلُوبِكُمْ فَإِنِّي لَسْتُ أُرِيدُ صُورَكُمْ

O Isa^{-as}! Say to them: ‘Trim your fingernails (cut yourselves off) from unlawful gains, and deafen your ears from the indecent speech, and turn towards Me^{-azwj} by your hearts, for I^{-azwj} do not Want (Fond of) your appearances.

يَا عِيسَى افْرَحْ بِالْحَسَنَةِ فَإِنَّمَا لِي رِضًا وَ ابْكْ عَلَى السَّيِّئَةِ فَإِنَّمَا لِي سَخَطٌ وَ مَا لَا تُحِبُّ أَنْ يُصْنَعَ بِكَ فَلَا تَصْنَعُهُ بِغَيْرِكَ وَ إِنْ لَطَمَ خَدَّكَ الْأَيْمَنُ فَأَعْطِ الْأَيْسَرَ وَ تَقَرَّبْ إِلَيَّ بِالْمَوَدَّةِ جُهْدَكَ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ

O Isa^{-as}! Be happy with the good deeds for therein lies My^{-azwj} Pleasure, and weep over the sins for it is a disgrace. And do not carry forward to others what you^{-as} do not like them to do unto you^{-as}, and if your^{-as} right cheek is slapped then give him the left one. And come closer to Me^{-azwj} by the cordiality and your^{-as} striving, and keep away from the ignorant ones.

كَأ، الكافي يَا عِيسَى ذَلْ لِأَهْلِ الْحَسَنَةِ وَ شَارِكُهُمْ فِيهَا وَ كُنْ عَلَيْهِمْ شَهِيدًا وَ قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ يَا أَحَدَانَ السُّوءِ وَ الْجُلَسَاءَ عَلَيْهِ إِنْ لَمْ تَنْتَهُوا أَنْسَخْتُكُمْ قِرْدَةً وَ خَنَازِيرَ

‘Al-Kafi’ – O Isa^{-as}! Be humble to the people of good deeds and participate with them in it, and be a witness upon them and say to the unjust ones of the Children of Israel: ‘O evil companions who are seated upon it, if you do not desist, I^{-azwj} will metamorphose you into monkeys and pigs.

كَأ، الكافي لِي، الأمامي للصدوق يَا عِيسَى قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ الْحِكْمَةَ تَبْكِي فِرْقًا مِنِّي وَ أَنْتُمْ بِالضَّحِكِ تَهْجُرُونَ أَنْتُمْ بَرَاءَتِي أَمْ لَدَيْكُمْ أَمَانٌ مِنْ عَذَابِي أَمْ تَتَعَرَّضُونَ لِعُقُوبَتِي فِي حَلْفَتِي لِأَنْتُمْ كُنْتُمْ مَثَلًا لِلْعَابِرِينَ

‘Al-Kafi’ – O Isa^{-as}! Say to the unjust ones of the Children of Israel: ‘The Wisdom weeps after being made to separate from Me^{-azwj}, and you are laughing by fleeing away from Me^{-azwj}. Has there come to you My^{-azwj} Disavowing, or have you found security from My^{-azwj} Punishment, or are you exposing yourselves to My^{-azwj} Punishment? I^{-azwj} Swear by Myself^{-azwj} that I^{-azwj} will Abandon you to be an example for the coming generations to learn a lesson from.

قُلْ إِنِّي أَوْصِيكَ يَا ابْنَ مَرْيَمَ الْبِكْرَ الْبُتُولَ بِسَيِّدِ الْمُرْسَلِينَ وَ حَبِيبِي مِنْهُمْ أَحْمَدُ صَاحِبِ الْجَمَلِ الْأَحْمَرِ وَ الْوَجْهَ الْأَقْمَرَ الْمَشْرِقَ بِالنُّورِ الطَّاهِرِ الْقَلْبَ الشَّدِيدَ الْبَأْسَ الْحَيَّ الْمُتَكْرِمَ فَإِنَّهُ رَحْمَةٌ لِلْعَالَمِينَ وَ سَيِّدُ وُلْدِ آدَمَ عِنْدِي يَوْمَ يَلْقَانِي أَكْرَمُ السَّابِقِينَ عَلَيَّ وَ أَقْرَبُ الْمُرْسَلِينَ مِنِّي الْعَرَبِيُّ الْأُمِّيُّ الدِّيَانُ بِيَدِي الصَّابِرُ فِي ذَاتِي الْمُجَاهِدُ لِلْمُشْرِكِينَ بِبَدَنِهِ عَنِ دِينِي

Then I^{-azwj} Advise you^{-as}, O son^{-as} of Maryam^{-as} the chaste virgin, of the (coming of) the Chief of the Rasools^{-as}, and My^{-azwj} Beloved, so he^{-sawww} is Ahmad^{-sawww}, the owner of the red camel, with a face illuminated with the light as bright as the full moon, and the one pure of the heart, and intensely valiant, the prestigious, for he^{-sawww} is the Mercy to the Worlds, and the Chief of the children of Adam^{-as} on the Day that he^{-sawww} will meet Me^{-azwj}. The most honourable of the former ones to Me^{-azwj}, and the nearest one to Me^{-azwj} from the Rasools^{-as}, the Arab, the

trustworthy, the embodiment of My^{-azwj} Religion, the patient one in struggling against the Polytheists by his^{-saww} own self and hands for the sake of My^{-azwj} Religion.

يَا عِيسَى أَمْرُكَ أَنْ تُخَبِّرَ بِهِ بَنِي إِسْرَائِيلَ وَ تَأْمُرَهُمْ أَنْ يُصَلِّقُوا بِهِ وَ يُؤْمِنُوا بِهِ وَ يَتَّبِعُوهُ وَ يَنْصُرُوهُ

O Isa^{-as}! I^{-azwj} Command you^{-as} to inform the Children of Israel about him^{-saww}, and command them that they should ratify him^{-saww}, and believe in him^{-saww}, and follow him^{-saww}, and help him^{-saww}”.

قَالَ عِيسَى إِلَهِي مَنْ هُوَ قَالَ يَا عِيسَى ارْضَهُ فَلَكَ الرِّضَا قَالَ اللَّهُمَّ رَضِيْتُ فَمَنْ هُوَ قَالَ مُحَمَّدٌ رَسُولُ اللَّهِ إِلَى النَّاسِ كَافَّةً أَقْرَبْتُمْ مِنِّي مُنْزِلَةً وَ أَوْجِبْتُمْ عِنْدِي شَفَاعَةً طُوبَاهُ مِنْ نَبِيِّ وَ طُوبَاهُ لِأُمَّتِيهِ إِنْ هُمْ لَقَوْنِي عَلَى سَبِيلِهِ يَحْمَدُهُ أَهْلُ الْأَرْضِ وَ يَسْتَغْفِرُ لَهُ أَهْلُ السَّمَاءِ

Isa^{-as} said: ‘My^{-as} God! Who is he^{-saww} that if I^{-as} were to please him^{-saww} it would Please You^{-azwj}?’ He^{-azwj} Said: “He^{-saww} is Muhammad^{-saww}, the Rasool-Allah^{-saww} to all of the people. He^{-saww} is the closest to Me^{-azwj} in status, and the presenter for the intercession. Beatitude to him^{-saww} from the Prophets^{-as} and beatitude to his^{-saww} community who will meet Me^{-azwj} whilst being upon his^{-saww} way. The inhabitants of the earth praise him^{-saww}, and the inhabitants of the sky seek Forgiveness through him^{-saww}.

أَمِيرٌ مَيْمُونٌ مُطَيَّبٌ خَيْرُ الْمَاضِينَ وَ الْبَاقِينَ عِنْدِي يَكُونُ فِي آخِرِ الزَّمَانِ إِذَا خَرَجَ أُزْحَتِ السَّمَاءُ عَزَالِيهَا وَ أَخْرَجَتِ الْأَرْضُ زَهْرَتَهَا

The trustworthy, the Entrusted one, the good, the blessed, the best of the remaining ones in My^{-azwj} Presence who will be in the end of times. When he^{-saww} comes out, the sky will loosen its rainfall and the earth will bring out its blossoms’.

كَا، الكافي حَتَّى يَرَوْا الْبَرَكَاتَةَ

‘Al-Kafi’ - Until they will see the Blessings’.

كَا، الكافي لي، الأماالي للصدوق وَ أُنَابِرُكَ فِيمَا وَضَعَ يَدُهُ عَلَيْهِ كَثِيرُ الْأَنْوَاجِ قَلِيلُ الْأَوْلَادِ يَسْكُنُ بَكَّةَ مَوْضِعَ أُسَاسِ إِبْرَاهِيمَ

‘Al-Kafi’, ‘Al-Amaali’ of Al-Sadouq - And I^{-azwj} will Bless for him^{-saww} whatever that he^{-saww} places his^{-saww} hand upon, one with many wives and few children. He^{-saww} will live at Bekka (old name of Makkah), the place of foundation of Ibrahim^{-as}.

يَا عِيسَى دِينُهُ الْحَقُّ وَ قِبْلَتُهُ مَكِّيَّةٌ وَ هُوَ مِنْ جَزِيٍّ وَ أَنَا مَعَهُ فَطُوبَاهُ طُوبَاهُ لَهُ الْكَوْثَرُ وَ الْمَقَامُ الْأَكْبَرُ مِنْ جَنَّاتِ عَدْنٍ يَعْيشُ أَحْرَمَ مَعَاشٍ وَ يُعْبَضُ شَهِيداً

O Isa^{-as}! his^{-saww} Religion is the upright one (Al-Haneefa), and his^{-saww} direction (Qiblah) is the Right one, and he^{-saww} is from My^{-azwj} Party, and I^{-azwj} am with him^{-saww}. *Tooba* is for him^{-saww}. Then again, beatitude to for him^{-saww}, for him^{-saww} is Al-Kawsar, and the great status in the Gardens of Eden, living honourably, the ones that live in it, and he^{-saww} will pass away as a martyr.

لَهُ حَوْضٌ أَبْعَدُ مِنْ مَكَّةَ إِلَى مَطْلَعِ الشَّمْسِ مِنْ رَجِيحٍ مَخْتَوِمٍ فِيهِ آيَةٌ مِثْلُ نُجُومِ السَّمَاءِ

For him^{-saww} is the Fountain greater than from Bekka (Makkah) up to the rising of the sun. In this are springs of a sealed drink (*Al-Raheeq Al-Makhtoum*) similar (in number) to the stars in the sky’.

كأ، الكافي وَ أَكْوَابٌ مِثْلُ مَدَرِ الْأَرْضِ.

‘Al-Kafi’ - And cups similar (in number) to the grains of the sands of the earth’.

كأ، الكافي لي، الأمايلي للصدوق عَذْبٌ فِيهِ مِنْ كُلِّ شَرَابٍ وَ طَعْمٌ كُلِّ ثَمَارٍ فِي الْجَنَّةِ مَنْ شَرِبَ مِنْهُ شَرِبَ مِنْهُ شَرِبَتْ لَمْ يَطْمَأْ بَعْدَهَا أَبَدًا أَبْعَثُهُ عَلَى فَتْرَةِ بَيْنِكَ وَ بَيْنَهُ

‘Al-Kafi’, ‘Al-Amaali’ of A Sadouq - ‘Sweetened in it from every drink and food of every fruit in Paradise. The one, who drinks from it a drink, will never be thirsty ever again, and that is what I^{-azwj} have Apportioned for him^{-saww}, and as a merit for him^{-saww} over the period in between you^{-as} and him^{-saww}.

يُؤَافِقُ سِرُّهُ عَلاَنِتَهُ وَ قَوْلُهُ فَعَلَهُ لَا يَأْمُرُ النَّاسَ إِلَّا بِمَا يَبْدُوهُمْ بِهِ دِينُهُ الْجِهَادُ فِي عُسْرٍ وَ يُسْرٍ تَنْقَادُ لَهُ الْبِلَادُ وَ يَخْضَعُ لَهُ صَاحِبُ الرُّومِ عَلَى دِينِهِ وَ دِينِ أَبِيهِ إِبْرَاهِيمَ وَ يُسَمِّي عِنْدَ الطَّعَامِ وَ يُفْثِي السَّلَامَ وَ يُصَلِّي وَ النَّاسُ نِيَامٌ

His^{-saww} secret would be in accordance with his publicising, and his^{-saww} words would be his^{-saww} deeds. He^{-saww} will not command the people except by himself^{-saww} doing it first. His^{-saww} Religion is the Holy War in hardship as well as in ease. The cities would surrender to him^{-saww} and the ruler of Rome would yield to him^{-saww}. He^{-saww} would be upon the Religion of Ibrahim^{-as}. He^{-saww} will mention My^{-saww} name during partaking of the food, and would express the greetings, and he^{-saww} will pray Salat while the people are sleeping.

لَهُ كُلُّ يَوْمٍ حَمْسُ صَلَوَاتٍ مُتَوَالِيَةً، الكافي يُنَادِي إِلَى الصَّلَاةِ كِنْدَاءِ الْجَيْشِ بِالشَّعَارِ

Every day he^{-saww} would pray five Salats calling out in sequence to the Salat like the calling of the army by the slogan’.

كأ، الكافي لي، الأمايلي للصدوق ي وَ فَتَنَحُ بِالتَّكْبِيرِ وَ يَحْتَمِمُ بِالتَّسْلِيمِ وَ يَصْفُ قَدَمَيْهِ فِي الصَّلَاةِ كَمَا تَصْفُ الْمَلَائِكَةُ أَقْدَامَهَا وَ يَخْشَعُ لِي قَلْبُهُ

‘Al-Kafi’, ‘Al-Amaali’ of A Sadouq - And he^{-saww} would begin with the exclamation of the Takbeer, and he^{-saww} would end by the greetings. He^{-saww} would keep his^{-saww} feet in a row during the Salat just as the Angels keep their feet in a row. And he^{-saww} would humble his^{-saww} heart before Me^{-azwj}’.

كأ، الكافي وَ رَأْسُهُ

‘Al-Kafi’ – ‘And his head’.

كأ، الكافي لي، الأمايلي للصدوق النُّورُ فِي صَدْرِهِ وَ الْحَقُّ فِي لِسَانِهِ وَ هُوَ مَعَ الْحَقِّ حَيْثُمَا كَانَ

‘Al-Kafi’, ‘Al-Amaali’ of Al-Sadouq – ‘The *Noor* would be in his^{-saww} chest, and the truth would be upon his^{-saww} tongue, and he^{-saww} would be on the truth wherever he^{-saww} may be.

كَا، الكافي أَصْلُهُ يَتِيْمٌ ضَالٌّ بُرْهَةٌ مِنْ زَمَانِهِ عَمَّا يُرَادُ بِهِ

‘Al-Kafi’ - His^{-saww} origin would be as an orphan wandering for a while during his^{-saww} time for that which is required from him^{-saww}.

كَا، الكافي لي، الأُمالي للصدوق تَنَامُ عَيْنَاهُ وَ لَا يَنَامُ قَلْبُهُ لَهُ السَّفَاعَةُ وَ عَلَى أُمَّتِهِ تَقُومُ السَّاعَةُ وَ يَدِي فَوْقَ أَيْدِيهِمْ إِذَا بَايَعُوهُ فَمَنْ نَكَتَ فِيمَا يَنْكُتُ عَلَى نَفْسِهِ

His^{-saww} eyes would sleep but his^{-saww} heart would never sleep. For him^{-saww} is the intercession, and upon his^{-saww} community the Hour would be Established (Day of Judgement be made easy). And My^{-azwj} Hand is Above their hands, so, the one who breaks (the Covenant) so he would have broken it against himself’.

كَا، الكافي وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ

‘Al-Kafi’ - ‘And the one who is loyal to what has been Covenanted with him’.

كَا، الكافي لي، الأُمالي للصدوق وَفِيَتْ لَهُ بِالْحِنَّةِ فَمُرَّ ظَلَمَةَ بَنِي إِسْرَائِيلَ لَا يَدْرُسُوا كُتُبَهُ وَ لَا يُحْرِفُوا سُنَّتَهُ وَ أَنْ يُقْرِئُوهُ السَّلَامَ فَإِنَّ لَهُ فِي الْمَقَامِ شَأْنًا مِنْ الشَّانِ

‘Al-Kafi’, ‘Al-Amaali’ of Al-Sadouq – “I^{-azwj} would be Loyal to him with Paradise. Command the unjust ones of the Children of Israel to study his^{-saww} Books and not to alter his^{-saww} Sunnah, and that they should send the greetings upon him^{-saww} for he^{-saww} is upon the status more glorious than the glorious.

يَا عِيسَى كُلُّ مَا يُقْرِئُكَ مِنِّي فَقَدْ دَلَّلْتُكَ عَلَيْهِ وَ كُلُّ مَا يُبَاعِدُكَ مِنِّي قَدْ كَهَيْتُكَ عَنْهُ فَارْتَدِّ لِنَفْسِكَ

O Isa^{-as}! All that which brings you^{-as} closer to Me^{-azwj}, I^{-azwj} have Evidenced it for you^{-as}, and everything which distances you^{-as} from Me^{-azwj}, so I^{-azwj} have Prohibited you^{-as} from it, so refer to it for yourself^{-as}.

يَا عِيسَى إِنَّ الدُّنْيَا حُلُوهٌ وَ إِنَّمَا اسْتَعْمَلْتُكَ فِيهَا لِتُطِيعَنِي فَجَانِبْ مِنْهَا مَا حَذَرْتُكَ وَ خُذْ مِنْهَا مَا أَعْطَيْتُكَ عَفْوَ

O Isa^{-as}! The world is sweet, and I have Utilised you^{-as} in it, so stay aside from what I^{-azwj} have Cautioned you^{-as} from, and take from it what I^{-azwj} Give to you^{-as} as a Gift.

كَا، الكافي لي، الأُمالي للصدوق يَا عِيسَى انْظُرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمُذْنِبِ الْخَاطِئِ وَ لَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ نَظَرَ الرَّبِّ وَ كُنْ فِيهَا زَاهِداً وَ لَا تَزْعَبْ فِيهَا فَتَغْطَبَ

‘Al-Kafi’, ‘Al-Amaali’ of Al-Sadouq – “O Isa^{-as}! Look into your^{-as} affairs with a consideration of the sinful servant, the erroneous one, and do not look into the affairs of the other with the position of the Lord^{-azwj}. Become an ascetic therein and do not be allured with regards to it, for you^{-as} would be corrupted.

يَا عِيسَى اعْقِلْ وَ تَفَكَّرْ وَ انْظُرْ فِي نَوَاجِي الْأَرْضِ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

O Isa^{-as}! Think, and ponder, and look around in the earth and see how the outcome of the unjust.

يَا عِيسَى كُلُّ وَصِيَّتِي نَصِيحَةٌ لَكَ وَكُلُّ قَوْلِي لَكَ حَقٌّ

O Isa^{-as}! All that I^{-azwj} have Described to you^{-as} is Advice, and every Word of Mine^{-azwj} to you^{-as} is True.

كَا، الكافي لي، الأماالي للصدوق حَقٌّ وَ أَنَا الْحَقُّ الْمُبِينُ وَ حَقًّا أَقُولُ لِمَنْ أَنْتَ عَصَيْتَنِي بَعْدَ أَنْ أُتْبَأْتُكَ مَا لَكَ مِنْ دُونِي وَلِيٌّ وَ لَا نَصِيرٌ

‘Al-Kafi’, ‘Al-Amaali’ of Al-Sadouq – “And I^{-azwj} am the Clear Truth. Truth is what I^{-azwj} Speak and if you^{-as} were to disobey Me^{-azwj} after I^{-azwj} have Informed you^{-as}, there will be no Guardian for you^{-as} other than Myself^{-azwj}, nor any Helper.

يَا عِيسَى ذَلَّلْ قَلْبَكَ بِالْحَشِيَّةِ وَ انظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ وَ اعْلَمْ أَنَّ رَأْسَ كُلِّ خَطِيئَةٍ وَ ذَنْبٍ حُبُّ الدُّنْيَا فَلَا تُحِبَّهَا فَإِنَّهَا لَا أُجِبُّهَا

O Isa^{-as}! Humble your^{-as} heart by the reverence, and look to the one who is below you^{-as}, and do not look to the one who is above you^{-as}, and know that the head of every error and sin is the love of the world, so do not love it for I^{-azwj} do not Love it.

يَا عِيسَى أَطْبِ بِِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ وَ اعْلَمْ أَنَّ سُورِي أَنْ تُبْصِرَ إِلَيَّ وَ كُنْ فِي ذَلِكَ حَيًّا وَ لَا تَكُنْ مَمَيَّنًا

O Isa^{-as}! Perfume your^{-as} heart for Me^{-azwj} and frequent My^{-azwj} Remembrance in the privacy, and know that My^{-azwj} Happiness is in your^{-as} pleading to Me^{-azwj}, so be alive during that and not become as dead (heart).

يَا عِيسَى لَا تُشْرِكْ بِي شَيْئًا وَ كُنْ مِنِّي عَلَى حَذَرٍ وَ لَا تَعْتَرِ بِالصِّحَّةِ وَ لَا تُعْبِطْ نَفْسَكَ فَإِنَّ الدُّنْيَا كَقَيْءٍ زَائِلٍ وَ مَا أَقْبَلَ مِنْهَا كَمَا أَدْبَرَ فَتَأْسِفُ فِي الصَّالِحَاتِ جُهْدَكَ وَ كُنْ مَعَ الْحَقِّ حَيْثُمَا كَانَ وَ إِنْ قُطِعَتْ وَ أُخْرِقَتْ بِالنَّارِ فَلَا تَكْفُرْ بِي بَعْدَ الْمَعْرِفَةِ وَ لَا تَكُنْ مَعَ الْجَاهِلِينَ

O Isa^{-as}! Do not associate anything with Me^{-azwj} and be cautious from Me^{-azwj}, and do not be deceived by the (good) health and do not be envious for the world is like a fleeting shadow, and what approaches it is like what has been left behind from it. So compete in the righteous deeds with your^{-as} striving, and be with the truth wherever it may be even though you^{-as} may be cut and burnt by the fire. Do not disbelieve in Me^{-azwj} after the understanding, and do not become of the ignorant ones.

كَا، الكافي فَإِنَّ الشَّيْءَ يَكُونُ مَعَ الشَّيْءِ

‘Al-Kafi’ – “For the thing tends to be with the thing”.

كَا، الكافي لي، الأماالي للصدوق يَا عِيسَى صَبِّ إِلَيَّ الدَّمْعَ مِنْ عَيْنَيْكَ وَ احْسَبْ لِي بِقَلْبِكَ

‘Al-Kafi’, ‘Al-Amaali’ of Al-Sadouq – “O Isa^{-as}! Pour out your^{-as} tears for Me^{-azwj} from your^{-as} eyes, and humble your^{-as} heart to Me^{-azwj}.

يَا عِيسَى اسْتَغْفِرْنِي فِي خَالَاتِ الشَّدَّةِ فَإِنِّي أُغِيثُ الْمَكْرُوبِينَ وَ أُجِيبُ الْمُضْطَّرِّينَ وَ أَنَا أَرْحَمُ الرَّاحِمِينَ

O Isa^{-as}! Cry out to Me^{-azwj} for help during difficult conditions, for I^{-azwj} Help the afflicted ones and I^{-azwj} Answer the restless, and I^{-azwj} the most Merciful of the merciful ones'.¹¹⁷

Note –

وَرَدَ فِي الْحَبْرِ مَلْعُونٌ مِّنْ عَبْدِ الدِّينَارِ وَ الدِّرْهَمِ

It has been reported in the Hadeeth: 'Accursed is the one who worships the Dinar and the Dirham!'

14- لي، الأماالي للصدوق أبي عن سعد بن ابن عيسى عن ابن المغيرة عن طلحة بن زيد عن أبي عبد الله الصادق جعفر بن محمد ع قال: مرَّ عيسى ابن مريم ع على قوم يبكون فقال على ما يبكي هؤلاء فقبل يبكون على ذنوبهم قال فلبدعوها يغفر لهم

'Al-Amaali' of A Sadouq - My father, from Sa'ad, from Ibn Isa, from Ibn Al Mugheira, from Talha Bin Zayd,

'From Abu Abdullah Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Isa^{-as} Bin Maryam^{-as} passed by a people who were crying. He^{-as} said: 'What are they crying upon?' It was said, 'They are crying over their sins'. He^{-as} said: 'So, let them supplicate, it would be Forgiven for them''.¹¹⁸

15- لي، الأماالي للصدوق ابن الوليد عن ابن أبان عن الحسن بن سعيد عن الحسن بن علي الخزاز قال سمعت أبا الحسن الرضا ع يقول قال عيسى ابن مريم ع للحواريين يا بني إسرائيل لا تأسوا على ما فاتكم من دنياكم إذا سلم دينكم كما لا تأسى أهل الدنيا على ما فاتهم من دينهم إذا سلمت دنياهم

'Al-Amaali' of Al-Sadouq - Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Al Hassan Bin Ali Khazaz who said,

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'Isa^{-as} Bin Maryam^{-as} said to the disciples: 'O Children of Israel! Do not despair upon its loss from your world when your Religion is safe, just as the people of the world do not despair upon what is lost from their Religion when their world is safe''.¹¹⁹

17- لي، الأماالي للصدوق أبي عن سعد بن ابن هاشم عن الدهقان عن دروست عن عبد الله بن سينان عن أبي عبد الله ع قال: كان المسيح ع يقول من كثر همُّه سقم بدنه و من ساء خلقه عذب نفسه و من كثر كلامه كثر سقطه و من كثر كذبه ذهب بجاؤه و من لاحى الرجال ذهب مؤرؤته

My father, from Sa'ad, from Ibn Hashim, from Al Dahqan, from Dorost, from Abdullah Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'The Messiah^{-as} said: 'One who worries a lot would make his body sick, and one who has evil manners would torment his soul, and one who is of a lot

¹¹⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 13

¹¹⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 14

¹¹⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 15

of speech would fall many times, and one of lies a lot his splendour would go away, and one who quarrels with the men, his personality would go away".¹²⁰

18- لي، الأماالي للصدوق أبي عن سعد بن ابن هاشم عن ابن مرار عن يونس عن ابن أسباط عن البطائني عن أبي بصير عن أبي عبد الله ع قال: إن الله عز وجل أوحى إلى عيسى ابن مريم ع يا عيسى ما أكرمت خليفته بمثل ديني ولا أتعمت عليهما بمثل رحمتي اغسل بالماء منك ما ظهر و داو بالحسنات ما بطن فإنك إلى راجع فشمّر فكل ما هو آت قريب و أسمعني منك صوتاً حزيناً

'Al-Amaali' of Al-Sadouq - My father, from Sa'ad, from Ibn Hashim, from Ibn Marar, from Yunus, from Ibn Asbat, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Revealed to Isa^{-as} Bin Maryam^{-as}: "O Isa^{-as}! I^{-azwj} do not Honour any creation like My^{-azwj} Religion, nor do I^{-azwj} Confer upon it like My^{-azwj} Mercy. Wash with the water from you what is apparent, and cure with the good deeds what is esoteric, for you^{-as} will be returning to Me^{-azwj}. Be serious, for all what comes is nearby, and let Me^{-azwj} Hear from you^{-as} a grief-stricken voice'.¹²¹

19- فس، تفسير القمي أبي عن القاسم بن محمد عن سليمان بن داود رفعه إلى علي بن الحسين ع قال: مكتوب في الإنجيل لا تطلبوا علم ما لا تعلمون و لَمَّا عملتم [تعملوا] بما علمتم فإن العلم إذا لم يُعمل به لم يزد من الله إلا بعداً الحير

'Tafseer Al-Qummi' - My father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood raising it to,

'Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'It is written in the Evangel: "Do not seek knowledge what you^{-as} will not act upon, and when you act with what you know, for the knowledge, when not acted with will not increase from Allah^{-azwj} except remoteness' – the Hadeeth'.¹²²

20- ل، الخصال أبي عن سعد بن الأصهباني عن المنقرعي عن سفيان بن عيينة عن الزهري عن علي بن الحسين ع قال: قال المسيح ع للحواريين إنما الدنيا قنطرة فاعبروها و لا تعمروها

'Al Khisaal' - My father, from Sa'ad, from Al Isbahany, from Al Minqary, from Sufyan Bin Ayayna, from Al Zuhry,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The Messiah^{-as} said to the disciples: 'But rather, the world is a bridge, so cross over it and do not build (upon) it'.¹²³

21- ل، الخصال ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن محمد بن سنان عن زياد بن المنذر عن ابن طريف عن ابن نباتة عن أمير المؤمنين ع قال: قال عيسى ابن مريم ع الديار داء الدين و العالم طيب الدين فإذا رأيتم الطيب يجز الداء إلى نفسه فآتموه و اغلوا أنه غير ناصح لغيره

'Al Khisaal' - Ibn Al Mutawakkal, from Al Sa'ad Abady, from al Barqy, from his father, from Muhammad Bin Sinan, from Ziyad bin Al Manzar, from Ibn Tareyf, from Ibn Nubata,

¹²⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 17

¹²¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 18

¹²² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 19

¹²³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 20

‘From Amir Al-Momineen^{-asws} having said: ‘Isa^{-as} Bin Maryam^{-as} said: ‘The Dinar is a disease of the Religion, and the knowledge is a physician of the Religion, so when you see the physician flowing the disease upon himself, then denounce him, and know that he is without advice to others’’.¹²⁴

22- ل، الخصال ابنُ الْمُتَوَكَّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ مَيْمُونٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: قَالَ عَيْسَى ابْنُ مَرْيَمَ ع طُوبَى لِمَنْ كَانَ صَمْتُهُ فِكْرًا وَ نَظَرُهُ عِبْرًا وَ وَسَعُهُ بَيْتُهُ وَ بَكَى عَلَى خَطِيئَتِهِ وَ سَلِمَ النَّاسُ مِنْ يَدِهِ وَ لِسَانِهِ

‘Al Khisaal’ - Ibn al Mutawakkal, from Al Himeyri, from Ibn Hashim, from Ibn Maymoun,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Isa Bin Maryam^{-as} said: ‘Beatitude is for one whose silence was his thinking, and his looking a lesson (being learnt), and his house is capacious, and he cries over his mistakes (sins), and the people are safe from his hands and his tongue’’.¹²⁵

23- ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أُسْبَاطٍ عَنِ الْبَطَّائِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ إِلَى عَيْسَى ابْنِ مَرْيَمَ ع يَا عَيْسَى هَبْ لِي مِنْ عَيْنَيْكَ الدُّمُوعَ وَ مِنْ قَلْبِكَ الْحُشُوعَ وَ اكْحُلْ عَيْنَيْكَ بِمِيلِ الْحُرْنِ إِذَا ضَجَّكَ الْبَطَّالُونَ وَ قُمْ عَلَى قُبُورِ الْأَمْوَاتِ فَتَادِهِمْ بِالصَّوْتِ الرَّفِيعِ لَعَلَّكَ تَأْخُذُ مَوْعِظَتَكَ مِنْهُمْ وَ قُلْ إِنِّي لَأَحِقُّ فِي الْأَلْحَقِينَ

‘Al-Amaali’ of the sheykh Al Tusi - Al Mufeed, from Al-Sadouq, from Ibn Al Waleed, from Al Safar, from Ibn Abu Al Khatab, from Ibn Asbat, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Revealed to Isa^{-as} Bin Maryam^{-as}: “O Isa^{-as}! Gift to Me^{-azwj} the tears from your^{-as} eyes, and the humbleness from your^{-as} heart, and apply the Kohl in your^{-as} eyes with the needle of the grief when the falsifiers laugh, and stand upon the graves of the dead and call out to them with the loud voice, perhaps you^{-as} will that your^{-as} advice from them, and say: ‘I^{-as} meet up among the meeting ones!’¹²⁶

24- ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنِ أَبِيهِ عَنِ الصَّفَّارِ عَنِ الْفَاسَانِيِّ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ عَيْسَى ابْنُ مَرْيَمَ ع لِأَصْحَابِهِ تَعْمَلُونَ لِلدُّنْيَا وَ أَنْتُمْ تُرْزَقُونَ فِيهَا بِعَمَلٍ وَ لَا تَعْمَلُونَ لِلْآخِرَةِ وَ لَا تُرْزَقُونَ فِيهَا إِلَّا بِالْعَمَلِ

‘Al-Amaali’ of the sheykh Al Tusi - Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Safar, from Al Qasany, from Al Isbahany, from Al Minqary, from Hafs who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Isa^{-as} Bin Maryam^{-as} said to his^{-as} companions: ‘You are working for the world although you are being sustained therein without (doing any good) deeds, and you are not working for the Hereafter although you will not be sustained therein except due to the (good) deeds.

وَيَلْكُمْ عِلْمَاءُ السَّوءِ الْأَجْرَةَ تَأْخُذُونَ وَ الْعَمَلُ لَا تَصْنَعُونَ يُوشِكُ رَبُّ الْعَمَلِ أَنْ يَطْلُبَ عَمَلَهُ وَ تُوْشِكُوا أَنْ تُخْرَجُوا مِنَ الدُّنْيَا إِلَى ظِلْمَةِ الْقَبْرِ كَيْفَ يَكُونُ مِنَ أَهْلِ الْعِلْمِ مَنْ مَصِيرُهُ إِلَى آخِرَتِهِ وَ هُوَ مُشْبِلٌ عَلَى دُنْيَاةٍ وَ مَا يَضُرُّهُ أَشْهَى إِلَيْهِ بِمَا يَنْتَعُهُ

¹²⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 21

¹²⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 22

¹²⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 23

Woe be unto you all, O evil scholars! You are taking the payments and you are not doing the work. The Lord^{-azwj} of the deeds is about to seek His^{-azwj} work, and you are about to exit from the world to the darkness of the grave. How can he happen to be from the people of knowledge, one whose destination is to the Hereafter and yet he keeps facing towards the world? And what harms him is more alluring to him than what benefits him?¹²⁷

25- ع، علل الشرائع بإسناد العُمريِّ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّ النَّبِيَّ ص قَالَ: مَرَّ أَخِي عَيْسَى ع بِمَدِينَةِ وَ فِيهَا رَجُلٌ وَ امْرَأَةٌ يَتَصَايِحَانِ فَقَالَ مَا شَأْنُكُمَا قَالَ يَا نَبِيَّ اللَّهِ هَذِهِ امْرَأَتِي وَ لَيْسَ بِهَا نَأْسٌ صَالِحَةٌ وَ لَكِنِّي أُحِبُّ فِرَاقَهَا قَالَ فَأَحْبِرْنِي عَلَى كُلِّ حَالٍ مَا شَأْنُهَا قَالَ هِيَ خَلَقَتْهُ الْوَجْهَ مِنْ غَيْرِ كَثِيرٍ

‘Ilal Al sharaie’ - By a chain of Al Amiry, from his forefathers,

‘From Ali^{-asws} that the Prophet^{-saww} said: ‘My^{-saww} brother^{-as} Isa^{-as} passed by a city and therein a man and a woman were shouting at each other. He^{-as} said: ‘What is your matter?’ He said, ‘O Prophet^{-as} of Allah^{-azwj}! This is my wife, and there isn’t any problem with her. She is righteous, but I would like to separate from her’. He^{-as} said: ‘Inform me^{-as} upon all states, what is her problem?’ He said, ‘Her face is dry without her being old’.

قَالَ لَهَا يَا امْرَأَةُ أَلْجَبِينَ أَنْ يَعُودَ مَاءٌ وَجْهَكَ طَرِيًّا قَالَتْ نَعَمْ قَالَ لَهَا إِذَا أَكَلْتِ فَإِيَّاكِ أَنْ تَشْبَعِي لِأَنَّ الطَّعَامَ إِذَا تَكَاتَرَ عَلَى الصَّدْرِ فَزَادَ فِي الْقَدْرِ دَهَبَ مَاءُ الْوَجْهِ فَمَعَلَتْ ذَلِكَ فَعَادَ وَجْهَهَا طَرِيًّا

He^{-as} said to her: ‘O woman! Would you like it the water of your face to return the freshness?’ She said, ‘Yes’. He^{-as} said to her: ‘Whenever you eat, then beware of satiating (eating to the full) because the food, when it is a lot upon the chest, it increases upon the proportion, the water (freshness) of the face goes away’. She did that, and her face returned to be fresh¹²⁸.

26- وَ قَالَ ص مَرَّ أَخِي عَيْسَى ع بِمَدِينَةِ وَ إِذَا فِي بَمَارِهَا الدُّودُ فَشَكَوْا إِلَيْهِ مَا بِهِمْ فَقَالَ دَوَاءُ هَذَا مَعَكُمْ وَ لَيْسَ تَعْلَمُونَ أَنْتُمْ قَوْمٌ إِذَا عَرَسْتُمْ الْأَشْجَارَ صَبَبْتُمْ التُّرَابَ ثُمَّ صَبَبْتُمْ الْمَاءَ وَ لَيْسَ هَكَذَا يَجِبُ بَلْ يَنْبَغِي أَنْ تَصُبُّوا الْمَاءَ فِي أُصُولِ الشَّجَرِ ثُمَّ تَصُبُّوا التُّرَابَ لِكَيْلَا يَقَعَ فِيهِ الدُّودُ فَاسْتَأْنَفُوا كَمَا وَصَفَ فَدَهَبَ ذَلِكَ عَنْهُمْ

And he^{-saww} said: ‘My^{-saww} brother^{-as} Isa^{-as} passed by a city and therein its fruits were full of insects. They complained to him^{-as} of what was with them. He^{-as} said: ‘A cure of this is with you, and you are not doing it. You are a people, when you plant the trees, you pour the soil then pour the water, and that isn’t how it should be done. But it is befitting if you were to pour the water in the roots of the trees, then pour the soil, lets the insects occur in it’. They resumed just as described, and that was gone from them¹²⁹.

27- وَ قَالَ ص مَرَّ أَخِي عَيْسَى ع بِمَدِينَةِ وَ إِذَا وَجْهُهُمْ صَفْرٌ وَ عْيُوبُهُمْ زُرْقٌ فَصَاخُوا إِلَيْهِ وَ شَكَوْا مَا بِهِمْ مِنَ الْعِلَلِ فَقَالَ دَوَاءُ مَعَكُمْ أَنْتُمْ إِذَا أَكَلْتُمُ اللَّحْمَ طَبَخْتُمُوهُ غَيْرَ مَعْسُولٍ وَ لَيْسَ يَخْرُجُ شَيْءٌ مِنَ الدُّنْيَا إِلَّا بِجَنَابَةِ فَعَسَلُوا بَعْدَ ذَلِكَ لِحُومِهِمْ فَدَهَبَتْ أَمْرَاهُمْ

And he^{-saww} said: ‘My^{-saww} brother^{-as} Isa^{-as} passed by a city, and there their faces were pale, and their eyes were blue. They cried to him^{-as} and complained of what illness was with them. He^{-as} said: ‘Your cure is with you. You, when you eat the meat, you are cooking it without

¹²⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 24

¹²⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 25

¹²⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 26

washing it, and nothing exists in the world except with sexual impurity. They washed their meat after that, and their disease went away.¹³⁰

28- وَقَالَ: مَرَّ أَحْيَى عِيسَى ع بَدِينَةٍ وَإِذَا أَهْلُهَا أَسْنَانُهُمْ مُنْتَبِزَةٌ وَوُجُوهُهُمْ مُنْتَفِخَةٌ فَشَكَوْا إِلَيْهِ فَقَالَ أَنْتُمْ إِذَا نِمْتُمْ تُطْبِقُونَ أَفْوَاهَكُمْ فَتَغْلِي الرِّيحُ فِي الصُّدُورِ حَتَّى تَبْلُغَ إِلَى الْقَمَمِ فَلَا يَكُونُ لَهَا مَخْرَجٌ فَتَرْجُو إِلَى أَصُولِ الْأَسْنَانِ فَيَفْسُدُ الْوَجْهُ فَإِذَا نِمْتُمْ فَافْتَحُوا شِفَاهَكُمْ وَصَيِّرُوهُ لَكُمْ حُلْفًا فَفَعَلُوا فَذَهَبَ ذَلِكَ عَنْهُمْ

And he^{-saww} said: ‘My^{-saww} brother^{-as} Isa^{-as} passed by a city, and there its people, their teeth were scattered and their faces were swollen. They complained to him^{-as}. He^{-as} said: ‘You, when you sleep, are clenching your mouths, so the wind boils in your chests until it reaches to the mouth, and there does not happen to be an exit for it, so it returns to the roots of your teeth and spoils the face. When you sleep, keep your lips open and it would become a mannerism for you’. They did it, and that was gone from them’’.¹³¹

29- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ ع فِي حُطْبَتِهِ قَامَ لَنَا فِي بَنِي إِسْرَائِيلَ أَصْبَحْتُ فِيكُمْ وَإِدَامِي الْجُوعُ وَطَعَامِي مَا تُنْبِثُ الْأَرْضُ لِلْوُحُوشِ وَالْأَنْعَامِ وَ سِرَاجِي الْقَمَرُ وَ فِرَاشِي التُّرَابُ وَ وَسَادَتِي الْحَجَرُ

‘Ma’any Al Akhbaar’ - My father, from Sa’ad, from Al barqy, from Ali Bin Hadeed, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Isa^{-as} Bin Maryam^{-as} said in his^{-as} sermon he^{-as} stood upon among the Children of Israel: ‘I^{-as} wake up in the morning among you all and my^{-as} sauce (dip) is the hunger, and my^{-as} food is what the earth grows for the wild animals and the cattle, and my^{-as} lamp is the moon, and my^{-as} bed is the soil, and my^{-as} pillow is the rock.

لَيْسَ لِي بَيْتٌ يَحْتَرِبُ وَ لَا مَالٌ يَنْتَلِفُ وَ لَا وَلَدٌ يَمُوتُ وَ لَا امْرَأَةٌ تَحْزَنُ أَصْبَحْتُ وَ لَيْسَ لِي شَيْءٌ وَ أُمْسَيْتُ وَ لَيْسَ لِي شَيْءٌ وَ أَنَا أَعْنَى وَ لِدِ آدَمَ

There isn’t any house for me^{-as} which would be ruined, nor any wealth to lose value, nor any children to be dying, nor a wife to grieve. I^{-as} come to the morning and there isn’t anything for me^{-as}, and I^{-as} come to the evening and there isn’t anything for me^{-as}, and I^{-as} am the richest of the sons of Adam^{-as}’.¹³²

30- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ سَهْلٍ الْأَزْدِيِّ الْعَابِدِ قَالَ سَمِعْتُ أَبَا فَرْوَةَ الْأَنْصَارِيَّ وَ كَانَ مِنَ السَّائِحِينَ يَقُولُ قَالَ عِيسَى ابْنُ مَرْيَمَ ع يَا مَعْشَرَ الْحَوَارِيِّينَ بَحَقِّي أَقُولُ لَكُمْ إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْبِنَاءَ بِأَسَاسِهِ وَ أَنَا لَا أَقُولُ لَكُمْ كَذَلِكَ

‘Ma’any Al Akhbaar’ – My father, from Muhammad Al Attar, from Muhammad Bin Al-Husayn, from Ahmad Bin Sahl Al Azdy Al Aabid who said, ‘I heard Abu Farwa Al Ansari and he was from the roamers, saying,

‘Isa Ibn Maryam^{-as} said, ‘O community of disciples! Truly I^{-as} say to you all that the people are saying that the building is with its foundation, and I^{-as} am not saying to you like that!’

¹³⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 27

¹³¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 28

¹³² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 29

قَالُوا فَمَاذَا تَقُولُ يَا رُوحَ اللَّهِ

They said, 'What is that you are saying, O Spirit of Allah^{-azwj}!?'

قَالَ بِحَقِّي أَقُولُ لَكُمْ إِنَّ آخِرَ حَجَرٍ يَضَعُهُ الْعَامِلُ هُوَ الْأَسَاسُ

He^{-as} said: 'Truly, I^{-as} am saying to you that the last stone placed by the worker, it is the foundation!'

قَالَ أَبُو فَرْوَةَ إِذَا أَرَادَ خَاتِمَةَ الْأَمْرِ

Abu Farwa (the narrator) said, 'But rather, he^{-as} intended the end result of the matter'.¹³³

31- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل بإسناده عن شقيق البلخي عن عمه أخبره من أهل العلم قال: قيل لعيسى ابن مريم ع كيف أصبحت يا روح الله

'Al-Amaali' of the sheykh Al Tusi – A group, from Abu A Mufazzal by his chain, from Shaqeeq Al Balkhy, from the one who informed him the people of knowledge who said,

'It was said to Isa Ibn Maryam^{-as}, 'How are you this morning, O Spirit of Allah^{-azwj}?'

قَالَ أَصْبَحْتُ وَ رَبِّي تَبَارَكَ وَ تَعَالَى مِنْ فَوْقِي وَ النَّارُ أَمَامِي وَ الْمَوْتُ فِي طَلْبِي لَا أُمْلِكُ مَا أَرْجُو وَ لَا أُطِيقُ دَفْعَ مَا أُرْكَهُ فَأَيُّ فَعِيرٍ أَفْقَرُ مِنِّي الْخَيْرَ

He^{-as} said: 'I^{-as} have come to the morning and my Lord^{-azwj} Blessed and Exalted is above me^{-as}, and the Hellfire is in front of me^{-as}, and the death is seeking me^{-as}! I^{-as} cannot control what I^{-as} hope for nor can I^{-as} endure to repel what I^{-as} dislike, so which poor is poorer than me^{-as}? – The Hadeeth'.¹³⁴

32- مع، معاني الأخبار أبي عن محمد الططار عن يعقوب بن يزيد عن محمد بن عمرو عن صالح بن سعيد عن أخيه سهل الخلواني عن أبي عبد الله ع قال: بينا عيسى ابن مريم في سياحته إذ مر بقرية فوجد أهلها موتى في الطريق و الدور قال فقال إن هؤلاء ماتوا بسخطه و لو ماتوا بغيرها ندفنوا

'Ma'any Al Akhbaar' - My father, from Muhammad Al Attar, from Yaqoub Bin Yazeed, from Muhammad Bin Amro, from Salih Ibn Saeed, from his brother Sahl Al Halwany,

'From Abu Abdullah^{-asws} having said: 'While Isa^{-as} Bin Maryam^{-as} was in his^{-as} tour when he^{-as} passed by a town and found its people dead in the streets and the houses. He^{-as} said: 'He^{-as} said: 'They have died as a result of the Wrath, and had they died by something else then they would have buried each other'.

قَالَ فَقَالَ أَصْحَابُهُ وَدِدْنَا أَنَّ عَرَفْنَا قِصَّتَهُمْ فَبِيلَ لَهُ نَادَهُمْ يَا رُوحَ اللَّهِ قَالَ فَقَالَ يَا أَهْلَ الْقَرْيَةِ قَالَ فَأَجَابَهُ مُجِيبٌ مِنْهُمْ لَبَّيْكَ يَا رُوحَ اللَّهِ قَالَ مَا حَالَكُمْ وَ مَا قِصَّتُكُمْ

¹³³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 30

¹³⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 31

His^{-as} companions said, 'We would like to know their story'. So they said to him^{-as}, 'O Spirit of Allah^{-azwj}, tell us about them'. He^{-as} said: 'O people of the village!' So one of them answered him^{-as}, 'Here I am, O Spirit of Allah^{-azwj}'. He^{-as} said: 'What is your condition, and what is your story?'

قَالَ أَصْبَحْنَا فِي عَافِيَةٍ وَ بَشْنَا فِي الْهَاطِيَةِ قَالَ فَقَالَ وَ مَا الْهَاطِيَةُ فَقَالَ بِحَارٍ مِنْ نَارٍ فِيهَا جِبَالٌ مِنَ النَّارِ قَالَ وَ مَا بَلَغَ بِكُمْ مَا أَرَى قَالَ حُبُّ الدُّنْيَا وَ عِبَادَةُ الطَّاغُوتِ

He said, 'In the morning we were in good health, and now we are in the abyss (Haawiya)'. He^{-as} said: 'And what is the abyss?' He said, 'An ocean of Fire in which are mountains of Fire'. He^{-as} said: 'And what has made you reach to what I^{-as} see?' He said, 'Love of the world and worship of the tyrants'.

قَالَ وَ مَا بَلَغَ مِنْ حُبِّكُمْ الدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَقْبَلَتْ فَرِحَ وَ إِذَا أَدْبَرَتْ حَزِنَ قَالَ وَ مَا بَلَغَ مِنْ عِبَادَتِكُمُ الطَّاغُوتِ قَالَ كَانُوا إِذَا أَمَرُوا أَطَعْنَاهُمْ

Isa^{-as} asked: 'And what was the love of the world?' He said, 'Like the love of the young for his mother. If she is in front of him he is happy, and if she goes away, he grieves'. Isa^{-as} asked: 'And what was your worship of the tyrants?' He said, 'Whenever they ordered us we obeyed them'.

قَالَ فَكَيْفَ أَنْتَ أَجَبْتَنِي مِنْ بَيْنِهِمْ قَالَ لِأَنَّهُمْ مُلْجَمُونَ بِلُحْمٍ مِنْ نَارٍ عَلَيْهِمْ مَلَائِكَةٌ غِلَاطٌ شِدَادٌ وَ إِنِّي كُنْتُ فِيهِمْ وَ لَمْ أَكُنْ مِنْهُمْ فَلَمَّا أَصَابَهُمُ الْعَذَابُ أَصَابَنِي مَعَهُمْ فَأَنَا مُتَعَلِّقٌ بِشَعْرَةٍ عَلَى شَجِيرٍ جَهَنَّمَ أَخَافُ أَنْ أُكْتَبَكَبَ فِي النَّارِ

Isa^{-as} asked, 'so how did you manage to answer me^{-as} whilst you were in between them?' He said, 'Because they have been restrained by reins of Fire. Upon them are stern and severe Angels, and I used to be among them but had never become part of them. When they were struck by the Punishment, it engulfed me along with them. I am (now) hanging on to a tree, afraid to be flung into the Fire'.

قَالَ فَقَالَ عِيسَى ع لِأَصْحَابِهِ إِنَّ النَّوْمَ عَلَى الْمَزَابِلِ وَ أَكْلَ خُبْزِ الشَّعِيرِ خَيْرٌ كَثِيرٌ مَعَ سَلَامَةِ الدِّينِ

He^{-asws} said: 'Isa^{-as} said to his^{-as} companions: 'Sleeping on the garbage, and eating rye bread is better, along with safety of the Religion''.¹³⁵

33- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق بإسناده إلى ابن أورمة عن عيسى بن العباس عن محمد بن عبد الكريم التفليسى عن عبد المؤمن بن محمد رفعه قال قال رسول الله ص أوحى الله تعالى جلَّتْ عَظَمَتُهُ إِلَى عِيسَى ع جَدِّ فِي أَمْرِي وَ لَا تَتْرُكْ إِنِّي خَلَقْتُكَ مِنْ غَيْرِ فَحَلِ آيَةَ لِلْعَالَمِينَ أَخْبَرَهُمْ آمَنُوا بِي وَ بِرَسُولِي النَّبِيِّ الْأُمِّيِّ نَسَلُهُ مِنْ مُبَارَكَةٍ وَ هِيَ مَعَ أُمَّكَ فِي الْجَنَّةِ طَوْبَى لِمَنْ سَمِعَ كَلَامَهُ وَ أَدْرَكَ زَمَانَهُ وَ شَهِدَ أَيَّامَهُ

'Qasas Al-Anbiya^{-as}' - By the chain to Al-Sadouq, by his chain to Ibn Awrama, from Isa bin Al Abbas, from Muhammad Bin Abdul Karim Al Tifleesy, from Abdul Momin Bin Muhammad, raising it, said,

¹³⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 32

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted, Majestic is His^{-azwj} Magnificence, Revealed to Isa^{-as}: "Strive regarding My^{-azwj} Commands and do not neglect. I^{-azwj} Created you^{-as} from without a father as a Sign for the worlds. Inform them to believe in Me^{-azwj} and in My^{-azwj} Rasool^{-saww}, the Umyy Prophet^{-saww}. His^{-saww} lineage is from the blessed one, and she^{-as} would be with your^{-as} mother^{-as} in Paradise. *Tooba* would be for one who listens to his^{-saww} speech, and comes across his^{-saww} era, and witnesses his^{-saww} days!"

قَالَ عِيسَى يَا رَبِّ وَ مَا طُوبَى قَالَ شَجَرَةٌ فِي الْجَنَّةِ تَحْتَهَا عَيْنٌ مَنْ شَرِبَ مِنْهَا شَرِبَ لَمْ يَطْمَأْ بَعْدَهَا أَبَدًا

Isa^{-as} said: 'O Lord^{-azwj}! And what is *Tooba*?' He^{-azwj} Said: "A tree in Paradise. Beneath it is a spring. One who drinks a drink from it would not be thirsty after it, ever!"

قَالَ عِيسَى يَا رَبِّ اسْتَفْنِي مِنْهَا شَرِبْتُ قَالَ كَلَّا يَا عِيسَى إِنَّ تِلْكَ الْعَيْنُ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى يَشْرَبَهَا ذَلِكَ النَّبِيُّ وَ تِلْكَ الْجَنَّةُ مُحَرَّمَةٌ عَلَى الْأُمَّمِ حَتَّى يَدْخُلَهَا أُمَّةٌ ذَلِكَ النَّبِيُّ

Isa^{-as} said: 'O Lord^{-azwj}! Quench me^{-as} a drink from it'. He^{-azwj} Said: "Never, O Isa^{-as}! That spring is Prohibited unto the Prophets^{-as} until that Prophet^{-saww} drinks from it, and that Paradise is Prohibited unto the communities until the community of that Prophet^{-saww} enters it.¹³⁶

34- ص، قصص الأنبياء عليهم السلام الصدوق بإسناده عن ابن سنان قال قال الصادق ع قال عيسى ابن مريم ع جبرئيل متى قيام الساعة فانتفض جبرئيل انتفاضة أعمى عليه منها فلما أفاق قال يا روح الله ما المستعمل أعلم بما من السائل وله من [في] السماوات والأرض لا تأتيكم إلا بعنة

'Qasas Al-Anbiya^{-as}' - Al-Sadouq, by his chain from Ibn Sinan who said,

'Al-Sadiq^{-asws} said: 'Isa Ibn Maryam^{-as} said to Jibraeel^{-as}: 'When will the Hour be established?' Jibraeel^{-as} shivered with a shivering there was unconsciousness upon him^{-as} from it. When he^{-as} awoke, he^{-as} said: 'O Spirit of Allah^{-azwj}! The questioned one is no more knowing with it than the questioner is, and for it from the skies and the earth, it will not come to you^{-as} except suddenly'.

وَ قَالَ الْحَوَارِيُّونَ لِعِيسَى يَا مُعَلِّمَ الْحَيْرِ عَلِمْنَا أَيُّ الْأَشْيَاءِ أَشَدُّ قَالَ أَشَدُّ الْأَشْيَاءِ غَضَبُ اللَّهِ قَالُوا فِيمَا يُتَّقَى غَضَبُ اللَّهِ قَالَ بَأْسٌ لَا تَغْضَبُوا قَالُوا وَ مَا بَدَأُ الْعَضْبُ قَالَ الْكِبْرُ وَ التَّجَبُّرُ وَ تَحَقُّرُ النَّاسِ

The disciples said to Isa^{-as}, 'O teacher of the good! Teach us, which of the things is the severest?' He^{-as} said: 'The severest of the things is the Wrath of Allah^{-azwj}'. They said, 'With what can one be saved from the Wrath of Allah^{-azwj}?' He^{-as} said: 'By not getting angry'. They said, 'And what initiates the anger?' He^{-as} said: 'The arrogance, and the forcefulness, and belittling the people'.¹³⁷

35- خصص، الإختصاص الصدوق عن ابن المتوكل عن علي عن أبيه عن البرزطي عن عبد الكريم بن عمرو عن أبي الربيع الشامي عن أبي عبد الله ع قال: إِنَّ عِيسَى ابْنَ مَرْيَمَ ع قَالَ دَاوُيْتُ الْمَرْضَى فَسَفَيْتُهُمْ بِإِذْنِ اللَّهِ وَ أَبْرَأْتُ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ عَالَجْتُ الْمَوْتَى فَأَحْيَيْتُهُمْ بِإِذْنِ اللَّهِ وَ عَالَجْتُ الْأَحْمَقَ فَلَمْ أَقْدِرْ عَلَى إِصْلَاحِهِ

¹³⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 33

¹³⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 34

37- جاء المجلس للمفيد أحمد بن الوليد عن أبيه عن الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَارٍ عَنْ رَجُلٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنِ ابْنِ سِنَانَ قَالَ سَمِعْتُ
أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ الْمَسِيحُ ع يَقُولُ لِأَصْحَابِهِ إِنْ كُنْتُمْ أَحِبَّائِي وَ إِخْوَانِي فَوَطِّنُوا أَنْفُسَكُمْ عَلَى الْعَدَاوَةِ وَ الْبَغْضَاءِ مِنَ النَّاسِ فَإِنْ لَمْ تَفْعَلُوا فَلَسْتُمْ
بِإِخْوَانِي إِنَّمَا أَعَلِمْتُكُمْ لِتَعْمَلُوا وَ لَا أَعَلِمْتُكُمْ لِتَعْجَبُوا إِنَّكُمْ لَنْ تَنَالُوا مَا تُرِيدُونَ إِلَّا بِتَرْكِ مَا تَشْتَهُونَ وَ بِصَبْرِكُمْ عَلَى مَا تَكْرَهُونَ

Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from a man, from Wasil Bin Suleyman, from Ibn Sinan who said,

‘I heard Abu Abdullah^{asws} saying: ‘The Messiah^{as} said to his^{as} companions: ‘If you are my^{as} loving ones and my^{as} brothers, then settle yourselves among the enmity and the hatred from the people. But if you do not do so, then you aren’t from my^{as} brethren. But rather, I^{as} teach you for you to be acting by it, and I^{as} am not teaching you for you to marvel (do wah wah). You will never attain what you are intending except by leaving what you desire, and by your patience upon what you dislike.

وَ إِيَّاكُمْ وَ النَّظْرَةَ فَإِنَّمَا تَنْزِعُ فِي قَلْبِ صَاحِبِهَا الشَّهْوَةَ وَ كَفَى بِهَا لِصَاحِبِهَا فِتْنَةً يَا طُوبَى لِمَنْ يَرَى بِعَيْنَيْهِ الشَّهَوَاتِ وَ لَمْ يَعْمَلْ بِقَلْبِهِ الْمَعَاصِي مَا أَبْعَدَ مَا
قَدْ فَاتَ وَ أَدْنَى مَا هُوَ آتٍ

And beware of the deferment, for it cultivates the desires in the heart of its owner, and it suffices as a Fitna by it for its owner. O beatitude is for one who sees the lustful desire with his eyes and does not act the disobedience with his heart. How far is what has been lost and nearby what is to come!

وَيْلٌ لِلْمُعْتَرِينَ لَوْ قَدْ آزَفَهُمْ مَا يَكْرَهُونَ وَ فَارَقَهُمْ مَا يُحِبُّونَ وَ جَاءَهُمْ مَا يُوعَدُونَ فِي خَلْقِ هَذَا اللَّيْلِ وَ النَّهَارِ مُعْتَبِرٌ وَ يَلِ لِمَنْ كَانَتْ الدُّنْيَا هَمَّهُ وَ الْخَطَايَا
عَمَلَهُ كَيْفَ يَفْتَضِحُ غَدًا عِنْدَ رَبِّهِ

Woe be unto the deceived, if only it had hastened to them what they dislike and separated from them what they love, and there had come to them what they are threatened (with), had they learned lessons in the creation of this night and the day’ Woe be unto the one whose (only) concern was the world, and the sins were his deeds, how exposed he would be tomorrow in the Presence of his Lord^{azwj}?

وَ لَا تُكْثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ فَإِنَّ الَّذِينَ يُكْثِرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ قَاسِيَةٌ قُلُوبُهُمْ وَ لَكِنْ لَا يَعْلَمُونَ لَا تَنْظُرُوا إِلَى عُيُوبِ النَّاسِ كَمَا تَنْظُرُونَ رِثَايَا
[رَعَايَا] عَلَيْهِمْ وَ لَكِنْ انظُرُوا فِي خَلَاصِ أَنْفُسِكُمْ فَإِنَّمَا أَنْتُمْ عَبِيدٌ مَمْلُوكُونَ

And do not speak a lot in other than the Zikr of Allah^{azwj}, for those who speak a lot in other than the Zikr of Allah^{azwj}, the heart harden, and they don’t even know. Do not look at the faults of the people as if you are shepherds upon them, but look into the sincerity of your own selves, for rather you are owned slaves.

إِلَى كَمْ يَسِيلُ الْمَاءُ عَلَى الْجَبَلِ لَا يَلِينُ إِلَى كَمْ تَدْرُسُونَ الْحِكْمَةَ لَا يَلِينُ عَلَيْهَا قُلُوبُكُمْ عِبِيدُ السَّوْءِ فَلَا عِبِيدَ أَنْفِيَاءَ وَ لَا أَحْرَارَ كِرَامَ إِنَّمَا مَمْلُوكٌ كَمَلِ الدِّفْلَى
يُعْجَبُ بِزَهْرِيهَا مَنْ يَرَاهَا وَ يُعْتَلُّ مَنْ طَعَمَهَا وَ السَّلَامُ

To how many has the water flow upon the mountain, have not softened? To how are you learning the wisdom your hearts are not being softened? The servants are evil, there are no

pious servants, nor honourable free ones. But rather, your example is an example of the oleander (evergreen poisonous flowery shrub). Its blossoms fascinate the one who sees it, and it kills the one who feeds upon it. Greetings!"¹⁴⁰

38- عدة، عدة الداعي قَالَ عيسى ع بِحَقِّ أَقُولُ لَكُمْ كَمَا نَظَرَ [يَنْظُرُ] الْمَرِيضُ إِلَى الطَّعَامِ فَلَا يَلْتَذُّ بِهِ مِنْ شِدَّةِ الْوَجَعِ كَذَلِكَ صَاحِبُ الدُّنْيَا لَا يَلْتَذُّ بِالْعِبَادَةِ وَ لَا يَجِدُ خَلَاوَتَهَا مَعَ مَا يَجِدُهُ مِنْ خَلَاوَةِ الدُّنْيَا

'Uddat Al Daie' -

'Isa^{as} said: 'With truthfulness I^{as} am saying to you! Just as the sick one looks at the food but does not derive the pleasure with it due to the severity of the pain, like that a companion of the world cannot derive pleasure with the worship nor does he find its sweetness along with what he finds from the sweetness of the world.

بِحَقِّ أَقُولُ لَكُمْ كَمَا أَنَّ الدَّابَّةَ إِذَا لَمْ تُرَكَبْ وَ مُتْمَهَنُ تَصَعَّبَتْ وَ تَعَبَّرَ خُلْفُهَا كَذَلِكَ الْقُلُوبُ إِذَا لَمْ تُرَفَّقْ بِذِكْرِ الْمَوْتِ وَ بِنَصَبِ الْعِبَادَةِ تَقَسُّوَ وَ تَعْلُطُ

With truthfulness I^{as} am saying to you! The animal, when it is not ridden and tested, becomes difficult and its manners change, like the hearts, when they are not tenderised by the mention of death and by the establishment of the worship, harden and harshen.

وَ بِحَقِّ أَقُولُ لَكُمْ إِنَّ الرِّقَّ إِذَا لَمْ يَنْخَرِقْ يُوشِكُ أَنْ يَكُونَ وَعَاءَ الْعَسَلِ كَذَلِكَ الْقُلُوبُ إِذَا لَمْ تَخْرِقْهَا الشَّهَوَاتُ أَوْ يَدْبَسْهَا الطَّمَعُ أَوْ يُمَسِّهَا النَّعِيمُ فَسَوْفَ تَكُونُ أَوْعِيَةَ الْحِكْمَةِ

And with truthfulness I^{as} am saying to you! The hive, when it is not punctured soon becomes a container of the honey; like that are the hearts when the lustful desires do not puncture it or the greed does not dirty it or the bounties do not harden it, they soon become containers of the wisdom".¹⁴¹

39- وَ عَنِ الصَّادِقِ ع قَالَ: فِي الْإِنْجِيلِ أَنَّ عيسى ع قَالَ اللَّهُمَّ ارزُقني غدوةً رزقياً من شعيرٍ و عشيةً رزقياً من شعيرٍ و لا تزرقني فوق ذلك فأطعني

And from Al-Sadiq^{asws} having said: 'Isa^{as} said in the Evangel: 'O Allah^{azwj}! Grace me^{as} in the morning a loaf from barley, and in the evening a loaf from barley, and do not Grace me^{as} above (more than) that, for I^{as} would be overwhelmed".¹⁴²

40- نه، تنبيهه الخاطر أوحى الله إلى عيسى ع أن كُنْ لِلنَّاسِ فِي الْحِلْمِ كَالْأَرْضِ تَحْتَهُمْ وَ فِي السَّخَاءِ كَالْمَاءِ الْجَارِي وَ فِي الرَّحْمَةِ كَالشَّمْسِ وَ الْقَمَرِ فَإِنَّهُمَا يَطْلَعَانِ عَلَى الْبَرِّ وَ الْفَاجِرِ

'Tanbeeh Al Khatir' - Allah^{azwj} Revealed to Isa^{as}: 'Be to the people in forbearance like the ground beneath them, and in generosity like the flowing water, and in mercy like the sun and the moon, for these two emerge upon the righteous and the immoral".¹⁴³

¹⁴⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 37

¹⁴¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 38

¹⁴² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 39

¹⁴³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 40

41- وَ قَالَ ع مَنْ ذَا الَّذِي يَبْنِي عَلَى مَوْجِ الْبَحْرِ دَاراً تَلْكُمُ الدُّنْيَا فَلَا تَتَّخِذُوهَا قَرَاراً

And he^{as} said: 'Who is that who would build a house upon a wave of the sea? That is the world, so do not take it as a (house of) settlement'.¹⁴⁴

42 وَ صَنَعَ عَيْسَى عَ لِلْحَوَارِيِّينَ طَعَاماً فَلَمَّا أَكَلُوا وَضَّأَهُمْ بِنَفْسِهِ قَالُوا يَا رُوحَ اللَّهِ نَحْنُ أَوْلَى أَنْ نَفْعَلَكَ مِنْكَ قَالَ إِنَّمَا فَعَلْتُ هَذَا لِتَفْعَلُوهُ بِمَنْ تُعَلِّمُونَ

And Isa^{as} made a meal for the disciples. When they had eaten, he washed them (their hands) himself^{as}. They said, 'O Spirit of Allah^{azwj}! We are foremost that we should do it, than you^{as}'. He^{as} said: 'But rather I^{as} did this for you to be doing it with the ones you are teaching'.¹⁴⁵

43- وَ قَالَ ع هَؤُلَاءِ لَا تَدْرِي مَتَى يَعْشَاكَ لَمْ لَا تَسْتَعِدُّ لَهُ قَبْلَ أَنْ يَفْجَأَكَ

And he^{as} said: 'There is a terror (death) you don't know when it would overwhelm you, why are you not preparing for it before it surprises you?'.¹⁴⁶

44 وَ قِيلَ لَهُ ع مَنْ أَدَّبَكَ قَالَ مَا أَدَّبَنِي أَحَدٌ رَأَيْتُ فُجِحَ الْجَهْلُ فَجَانِبَتْهُ

And it was said to him^{as}, 'Who educated you^{as}?'. He^{as} said: 'No one educated me^{as}. I^{as} saw the ugliness of the ignorance, so I^{as} shunned it'.¹⁴⁷

45- وَ قَالَ ع طُوبَى لِمَنْ تَرَكَ شَهْوَةً حَاضِرَةً لِمَوْعُودٍ لَمْ يَرَهُ

And he^{as} said: 'Beatitude is for one who leaves the present lustful desires for a Promised (Bounty) he has not seen'.¹⁴⁸

46- وَ رُوي أَنَّهُ ع مَرَّ مَعَ الْحَوَارِيِّينَ عَلَى جِيْفَةٍ فَقَالَ الْحَوَارِيُّونَ مَا أَنْتَنَ رِيحَ هَذَا الْكَلْبِ فَقَالَ عَيْسَى ع مَا أَشَدَّ بَيَاضَ أَسْنَانِهِ

And it is reported that he^{as} passed by a carcass along with the disciples. The disciples said, 'How stenchful is the smell of this dog!' Isa^{as} said: 'How intensely white are its teeth!'.¹⁴⁹

47- وَ قَالَ ع لَا تَتَّخِذُوا الدُّنْيَا رَبّاً فَتَتَّخِذَكُمُ عِبِيداً أَكْثَرُوا كَتْرُكُمُ عِنْدَ مَنْ لَا يُضَيِّعُهُ فَإِنَّ صَاحِبَ كَنْزِ الدُّنْيَا يُخَافُ عَلَيْهِ الْآفَةُ وَ صَاحِبُ كَنْزِ اللَّهِ لَا يُخَافُ عَلَيْهِ الْآفَةُ

And he^{as} said: 'Do not take the world as lord, for you will be taken as slaves; hoard your treasures with the One^{azwj} who will not waste it, for the one in charge of the treasures of the

¹⁴⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 41

¹⁴⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 42

¹⁴⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 43

¹⁴⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 44

¹⁴⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 45

¹⁴⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 46

world, there would be a fear upon him of the corruption, and the one in charge of the Treasures of Allah^{-azwj}, there is no fear of the corruption upon him^{-asws}".¹⁵⁰

48- وَقَالَ ع يَا مَعْشَرَ الْمُحَافِظِينَ إِنِّي قَدْ أَكْبَيْتُ لَكُمْ الدُّنْيَا عَلَى وَجْهِهَا فَلَا تَنْعَشُوهَا بَعْدِي فَإِنَّ مِنْ حُبِّ الدُّنْيَا أَنْ عُصِيَ اللَّهُ فِيهَا وَإِنَّ مِنْ حُبِّ الدُّنْيَا أَنْ الْأَخِرَةَ لَا تُدْرِكُ إِلَّا بِتَرْكِهَا فَاعْبُرُوا الدُّنْيَا وَلَا تَعْمُرُوهَا وَاعْلَمُوا أَنَّ أَصْلَ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا وَرُبَّ شَهْوَةٍ أَوْرَثَتْ أَهْلَهَا حُزْنَ طَوِيلًا

And he^{-as} said: 'O group of the disciples! I^{-as} have overturned the world upon its face for you, so do not be overwhelmed by it after me^{-as}, for from the wickedness of the world is that Allah^{-azwj} is disobeyed in it, and from the wickedness of the world is that the Hereafter cannot be attained except by leaving it, therefore cross over the world and do not build (upon) it, and know that the origin of every mistake (sin) is love of the world, and developing the lustful desires inherits its people the prolonged grief".¹⁵¹

49- وَقَالَ ع إِنِّي بَطَّخْتُ لَكُمْ الدُّنْيَا وَجَلَسْتُمْ عَلَى ظَهْرِهَا فَلَا يُنَازِعَنَّكُمْ فِيهَا إِلَّا الْمُلُوكُ وَالنِّسَاءُ فَأَمَّا الْمُلُوكُ فَلَا تُنَازِعُهُمُ الدُّنْيَا فَإِنَّهُمْ لَمْ يَنْعَرِضُوا لَكُمْ مَا تَرَكْتُمْ دُنْيَاهُمْ وَأَمَّا النِّسَاءُ فَاتَّقُوهُنَّ بِالصَّوْمِ وَالصَّلَاةِ

And he^{-as} said: 'I^{-as} have overthrown the world for you all and made you to be seated upon its back, so there will not snatch you therein except the kings, and the women. As for the kings, do not snatch their world and they will not be exposed to you for as long as you leave their world; and as for the women, fear them with the Fasting and the Salat".¹⁵²

50- وَقَالَ ع لَا يَسْتَقِيمُ حُبُّ الدُّنْيَا وَالْآخِرَةِ فِي قَلْبِ مُؤْمِنٍ كَمَا لَا يَسْتَقِيمُ الْمَاءُ وَالنَّارُ فِي إِنَاءٍ وَاحِدٍ

And he^{-as} said: 'The love of the world and the Hereafter cannot stay together in a heart of a Momin, just as the water and the fire cannot stay together in one container".¹⁵³

51 وَقِيلَ لَهُ ع لَوْ اخْتَذْتَ بَيْنَنَا قَالَ يَكْفِينَا خُلُقَانُ مَنْ كَانَ قَبْلَنَا

And it was said to him^{-as}, 'If only you would take a house'. He^{-as} said: 'Two creatures sufficed us, the ones who were before us".¹⁵⁴

52- وَرُوي أَنَّ عيسى ع اشتدَّ بِهِ الْمَطَرُ وَالرَّغْدُ يَوْمًا فَجَعَلَ يَطْلُبُ شَيْئًا يَلْجَأُ إِلَيْهِ فَوَفَعَتْ لَهُ خَيْمَةٌ مِنْ بَعِيدٍ فَأَتَاهَا فَإِذَا فِيهَا امْرَأَةٌ فَحَادَ عَنْهَا فَإِذَا هُوَ بِكَهْفٍ فِي جَبَلٍ فَأَتَاهُ فَإِذَا فِيهِ أَسَدٌ فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ إِلَهِي لِكُلِّ شَيْءٍ مَأْوَى وَلَمْ يَجْعَلْ لِي مَأْوَى

And it is reported that Isa^{-as}, one day the rain and the thunder intensified with him^{-as} so he^{-as} went on to seek something he^{-as} could shelter to. He^{-as} saw a raised tent from afar, and he^{-as} went to it, and in it was a woman, so he^{-as} left her. Then he^{-as} was at a cave in a mountain, and therein was a lion, and he^{-as} placed his^{-as} hand upon it and said: 'My^{-as} God^{-azwj}! For everything there is an abode, and You^{-azwj} have not Made an abode to be for me^{-as}'.

¹⁵⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 47

¹⁵¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 48

¹⁵² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 40

¹⁵³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 50

¹⁵⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 51

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ مَا أَوَاكَ فِي مُسْتَقَرِّ رَحْمَتِي وَ عَزَّيْ لَأَرْوِّجَنَّكَ يَوْمَ الْقِيَامَةِ مِائَةَ حُورِيَةٍ خَلَقْتُهَا بِيَدِي وَ لَأَطْعَمَنَّ فِي عُرْسِكَ أَرْبَعَةَ آلَافٍ عَامٍ يَوْمَ مِنْهَا كَعَمْرِ الدُّنْيَا وَ لَأَمْرُنَ مُنَادِيًا يُنَادِي أَيْنَ الرُّهَادُ فِي الدُّنْيَا اخْضُرُوا عُرْسَ الرَّاهِدِ عِيسَى ابْنِ مَرْيَمَ

Allah^{-azwj} Revealed to him^{-as}: “Your^{-as} abode is in a residence of My^{-azwj} Mercy. By My^{-azwj} Mighty! On the Day of Qiyamah, I^{-azwj} shall Get you^{-as} married to one hundred Houries I^{-azwj} have Created by My^{-azwj} Own Hands, and I^{-azwj} shall Feed during your^{-as} wedding for four thousand years, a day from it being like the age of the world, and I^{-azwj} shall Command a caller to call out: ‘Where are the ascetics in the world? Attend the wedding of the ascetic Isa^{-as} Bin Maryam^{-as}!’.¹⁵⁵

53 وَ قَالَ عِيسَى وَإِنَّ لِصَاحِبِ الدُّنْيَا كَيْفَ مَوْتُ وَ يَبْرُكُهَا وَ بِأَمْنِهَا وَ نَعْرُهُ وَ يَبْقَى بِهَا وَ تَحْدُلُهُ وَإِنَّ لِلْمُعْتَرِينَ كَيْفَ رَهْفُهُمْ مَا يَكْرَهُونَ وَ فَارَقَهُمْ مَا يُحِبُّونَ وَ جَاءَهُمْ مَا يُوعَدُونَ وَ وَإِنَّ لِمَنِ الدُّنْيَا هُمُ وَ الْخَطَايَا أَمَلُهُ كَيْفَ يَفْتَضِحُ عِدًّا عِنْدَ اللَّهِ

And Isa^{-as} said: ‘Woe be to a companion of the world! How he is dying and leaving it, and he feels secure and it deceives him; and woe be to the deceived ones! How in entices them what they dislike? And separates them (from) what they love? And it comes to them what they are being threatened with? And woe be to the one, the world is his (only) concern, and the sins are his deeds, how exposed he will be tomorrow in the Presence of Allah^{-azwj}?’¹⁵⁶

54 وَ قِيلَ لِعِيسَى ع عَلَيْنَا عَمَلًا وَاحِدًا وَاحِدًا حُبُّنَا اللَّهُ عَلَيْهِ قَالَ أَبْغَضُوا الدُّنْيَا يُحِبِّبْكُمْ اللَّهُ

And it was said to Isa^{-as}, ‘Teach us one deed Allah^{-azwj} would Love us upon it’. He^{-as} said: ‘Hate the world, Allah^{-azwj} will Love you’.¹⁵⁷

55- وَ رُويَ أَنَّ عِيسَى ع كُوشِفَ بِالدُّنْيَا فَرَأَاهَا فِي صُورَةِ عَجُوزٍ هَتْمَاءَ عَلَيْهَا مِنْ كُلِّ زِينَةٍ فَقَالَ لَهَا كَمْ تَزَوَّجْتِ فَقَالَتْ لَا أَحْصِيهِمْ قَالَ وَ كُلُّهُمْ مَاتَ عَنْكَ أَوْ كُلُّهُمْ طَلَّقَكَ قَالَتْ بَلْ كُلُّهُمْ قَتَلْتُ

And it is reported that Isa^{-as}, the world was uncovered and he^{-as} saw it in an image of an old man with no teeth, upon it was from every adornment. He^{-as} said to him: ‘How many did you marry?’ It said, ‘I cannot count them’. He^{-as} said: ‘And all of them died from you or all of them divorced you?’ It said, ‘But, I killed all of them’.

فَقَالَ عِيسَى ع بُؤْسًا لَأَرْوِّجِكَ الْبَاقِينَ كَيْفَ تُهْلِكُهُمْ وَاحِدًا وَاحِدًا وَ لَمْ يَكُونُوا مِنْكَ عَلَى حَدَرٍ

Isa^{-as} said: ‘Evil are your spouses, the remaining ones, how you will be destroying them, one by one, and they are (still) not becoming from you upon a caution’.¹⁵⁸

56- نَبِيهِ الْخَاطِرُ أَوْحَى اللَّهُ تَعَالَى إِلَى عِيسَى إِذَا أَنْعَمْتُ عَلَيْكَ بِبِعْمَةٍ فَاسْتَقْبَلْهَا بِالِاسْتِكَانَةِ أُنْمِهَا عَلَيْكَ

¹⁵⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 52

¹⁵⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 53

¹⁵⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 54

¹⁵⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 55

Allah^{-azwj} the Exalted Revealed to Isa^{-as}: “When I^{-azwj} Confer a Bounty upon you^{-as}, then welcome it with submissiveness, I^{-azwj} shall Complete it upon you^{-as}.¹⁵⁹

57- وَ قِيلَ بَيْنَمَا عِيسَى ابْنُ مَرْيَمَ عَ جَالِسٍ وَ شَيْخٌ يَعْمَلُ بِمِسْحَاةٍ وَ يُبْرِئُ الْأَرْضَ فَقَالَ عِيسَى عَ اللَّهُمَّ انزِعْ مِنْهُ الْأَمَلَ فَوَضَعَ الشَّيْخُ الْمِسْحَاةَ وَ اضْطَجَعَ فَلَبِثَ سَاعَةً فَقَالَ عِيسَى اللَّهُمَّ ارْزُدْ إِلَيْهِ الْأَمَلَ فَجَاءَ فَجَعَلَ يَعْمَلُ

And it is said, ‘While Isa^{-as} Bin Maryam^{-as} was seated and an old man was working with a broom and sweeping the ground. Isa^{-as} said: ‘O Allah^{-azwj}! Remove the work from him!’ The old man set down the broom and lay down, and remained so for a while. Isa^{-as} said: ‘O Allah^{-azwj}! Return the work to him!’ He stood up and went to work.

فَسَأَلَهُ عِيسَى عَنِ ذَلِكَ فَقَالَ بَيْنَمَا أَنَا أَعْمَلُ إِذْ قَالَتْ لِي نَفْسِي إِلَى مَتَى تَعْمَلُ وَ أَنْتَ شَيْخٌ كَبِيرٌ فَأَلْفَيْتُ الْمِسْحَاةَ وَ اضْطَجَعْتُ ثُمَّ قَالَتْ لِي نَفْسِي وَ اللَّهُ لَا بُدَّ لَكَ مِنْ عَيْشٍ مَا بَقِيَتْ فُقُمْتُ إِلَى مِسْحَاتِي

Isa^{-as} asked about that, so he said: ‘While I was working when my soul said to me, ‘Until when will you be working and you are an old man?’ I threw down the broom and lay down. Then my soul said to me, ‘By Allah^{-azwj}! There is no escape for you from living for as long as you remain. So, I stood up to my broom’.¹⁶⁰

58- وَقَالَ عَ بِمَاذَا نَفَعُ امْرُؤُ نَفْسَهُ بَاعَهَا بِجَمِيعِ مَا فِي الدُّنْيَا ثُمَّ تَرَكَ مَا بَاعَهَا بِهِ مِيرَاثًا لِعَبْرَةٍ وَ أَهْلَكَ نَفْسَهُ وَ لَكِنَّ طُوبَى لِامْرِئٍ خَلَصَ نَفْسَهُ وَ اخْتَارَهَا عَلَى جَمِيعِ الدُّنْيَا

And he^{-as} said: ‘What is that which a person can benefit himself with? Selling it for the entirety of what is in the world, then he leaves what he had sold it for as an inheritance for others, and destroys himself. But beatitude is for a person who is sincere with himself and chooses it over the entirety of the world’.¹⁶¹

59- وَ رُوِيَ أَنَّهُ عَ دَمَّ الْمَالَ وَ قَالَ فِيهِ ثَلَاثُ خِصَالٍ فَقِيلَ وَ مَا هُنَّ يَا رُوحَ اللَّهِ قَالَ يَكْسِبُهُ الْمَرْءُ مِنْ غَيْرِ حِلِّهِ وَ إِنْ هُوَ كَسَبَهُ مِنْ حِلِّهِ مَنَعَهُ مِنْ حَقِّهِ وَ إِنْ هُوَ وَضَعَهُ فِي حَقِّهِ شَعَلَهُ إِصْلَاحُهُ عَنْ عِبَادَةِ رَبِّهِ

And it is reported that he^{-as} condemned the wealth and said: ‘In it are three characteristics’. It was said, ‘And what are these, O Spirit of Allah^{-azwj}?’ He^{-as} said: ‘The person earns it from other than its Permissible means, and if he earns it from its Permissible means, he prevents it from its rightful ones, and if he places it in its right, its correction would pre-occupy him from worshipping his Lord^{-azwj}.¹⁶²

60 وَ كَانَ عَ إِذَا مَرَّ بِدَارٍ قَدْ مَاتَ أَهْلُهَا وَ خَلْفَ فِيهَا غَيْرُهُمْ يَقُولُ وَ يُحَا لِلْأَرْبَابِكِ الَّذِينَ وَرَثُوكَ كَيْفَ لَمْ يَتَغَيَّرُوا بِإِخْوَانِهِمُ الْمَاضِينَ

¹⁵⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 56

¹⁶⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 57

¹⁶¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 58

¹⁶² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 59

And he^{as}, when he^{as} passed by a house, and its inhabitants had died, and others had replaced them, he^{as} said: 'Woe be to your owners, those who inherited you, how they are not learning a lesson with their brethren, the past ones'.¹⁶³

61- وَ كَانَ يَقُولُ يَا دَارَ تَحْرِيْبٍ وَ تَغْيَى سَكَاؤِكَ وَ يَا نَفْسَ اِعْمَلِي تُرْزَقِي وَ يَا جَسَدُ اَنْصَبْ تَسْتَرْخِ

And he^{as} was saying: 'O house (world)! You ruin and perish your dwellers! And O soul! Grace me^{as} my^{as} deeds! And O body! Lie down, you will rest!'.¹⁶⁴

62- وَ كَانَ ع يَقُولُ يَا ابْنَ اَدَمَ الضَّعِيْفَ اَتَى رَبِّكَ وَ اَلَّتِي طَمَعَكَ وَ كُنْ فِي الدُّنْيَا ضَعِيْفًا وَ عَنِ شَهْوَتِكَ غَفِيْفًا عَوْدُ جِسْمِكَ الصَّبْرُ وَ قَلْبِكَ الْفِكْرُ وَ لَا تَحْسِنْ لِعَدُوِّ رِزْقًا فَاِنَّهَا حَاطِبَةٌ عَلَيْكَ وَ اَحْسِنِ حَمْدَ اللهِ عَلَى الْفَقْرِ فَاِنَّ مِنَ الْعِصْمَةِ اَنْ لَا تُقْدِرَ عَلَى مَا تُرِيدُ

And he^{as} was saying: 'O son of Adam^{as} the weak! Fear your Lord^{azwj}, and throw down your greed, and become weak in the world, and chaste from your lustful desires! Your body will build the patience, and your heart the thinking; and do not withhold sustenance for tomorrow for it is a mistake (sin) upon you, and frequently praise Allah^{azwj} upon the poverty for it is from the Protection that you are not able upon what you want'.¹⁶⁵

63- وَ قَالَ ع النَّوْمُ عَلَى الْمَرَائِلِ وَ اَكْلُ كِسْرٍ حُبِيْبٍ الشَّعِيْرِ فِي طَلَبِ الْفِرْدَوْسِ يَسِيْرٌ

He^{as} said: 'The sleeping upon the straw mat and eating a piece of barley bread eases in seeking Al-Firdows (Paradise)'.¹⁶⁶

64- وَ كَانَ ع يَقُولُ يَا مَعْشَرَ الْحَوَارِيْنَ تَحَبَّبُوا إِلَى اللهِ بِبُغْضِ اَهْلِ الْمَعَاصِي وَ تَقَرَّبُوا إِلَى اللهِ بِالتَّبَاعِدِ مِنْهُمْ وَ التَّمَسُّوا بِرِضَاهُ بِسَخَطِهِمْ

And he^{as} said: 'O group of the disciples! Become Beloved to Allah^{azwj} by hating the people of disobedience, and draw closer to Allah^{azwj} by being remote from them, and seek His^{azwj} Pleasure through their anger'.¹⁶⁷

65- وَ قَالَ ع لِاَصْحَابِهِ اسْتَكْبِرُوا مِنَ الشَّيْءِ الَّذِي لَا تَأْكُلُهُ النَّارُ قَالُوا وَ مَا هُوَ قَالَ الْمَعْرُوفُ

And he^{as} said to his^{as} companions: 'Do a lot from the thing which the Fire will not devour. They said, 'And what is it?' He^{as} said: 'The (acts of) kindness'.¹⁶⁸

66- ين، كتاب حسين بن سعيد و النوادر ابن المغيرة عن طلحة بن زيد عن أبي عبد الله ع قال: تَمَلَّكْتُ الدُّنْيَا لِعِيسَى ع فِي صُورَةِ امْرَأَةٍ رَزَقَاءَ فَقَالَ لَهَا كَمْ تَرُوجِبِ قَالَتْ كَثِيْرًا قَالَ فَكُلِّي طَلْفَكَ قَالَتْ بَلْ كَلَّا قَتَلْتُ قَالَ فَوَيْحَ اَرْوَاجِكِ الْبَاقِيْنَ كَيْفَ لَا يَعْتَبِرُوْنَ بِالْمَاضِيْنَ

'The book of Husayn Bin Saeed', and 'Al Nawadir' - Ibn Al Mugheira, from Talha Bin Zayd,

¹⁶³ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 60

¹⁶⁴ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 61

¹⁶⁵ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 62

¹⁶⁶ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 63

¹⁶⁷ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 64

¹⁶⁸ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 65

‘From Abu Abdullah^{-asws} having said: ‘The world was resembled to Isa^{-as} in an image of a blue-eyed woman. He^{-as} said to her: ‘How many did you marry?’ She said, ‘A lot’. He^{-as} said: ‘So, did all of them divorce you?’ She said, ‘But, I killed all’. He^{-as} said: ‘Woe be unto your husbands, the surviving ones! How they are not learning a lesson with the past ones?’¹⁶⁹

67- ين، كتاب حسين بن سعيد و النوادر فضالة عن السكوتي عن الصادق عن أبيه ع قال: كان عيسى ع يقول هؤلاء لا تدري متى يلقاك ما يمنعك أن تستعد له قبل أن يفجأك

‘The book of Husayn Bin Saeed’, and ‘Al Nawadir’ - Fazalat, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Isa^{-as} was saying: ‘There is a terror (death), you do not know when it will meet you. What prevents you from preparing for it before it surprises you?’¹⁷⁰

68- كا، الكافي علي عن أبيه و علي بن محمد جميعاً عن الأصفهاني عن المنقري عن حفص عن أبي عبد الله ع قال: قال عيسى ع اشتدت مؤونة الدنيا و مؤونة الآخرة أما مؤونة الدنيا فإنك لا تمد يدك إلى شيء منها إلا وجدت فاجراً قد سبقك إليها و أما مؤونة الآخرة فإنك لا تجد أعواناً يعينونك عليها

‘Al-Kafi’ - Ali, from his father, and Ali Bin Muhammad both together, from Al Isfahany, from Al Minqary, from Hafs,

Abu Abdullah^{-asws} has narrated that ‘Isa^{-as} said: ‘It is intensely difficult to collect the provisions of the world and the provisions of the Hereafter, As for the provisions of the world, so you will not extend your hand towards something except that you will find an immoral one has preceded you for it, and as for the provisions of the Hereafter, so you will not find any helper who will help you for it’.¹⁷¹

69- كا، الكافي عده من أصحابنا عن أحمد بن أبي عبد الله ع الحسن بن طريف عن أبيه عمن ذكره عن أبي عبد الله ع قال: قال عيسى ابن مريم ع من كثر كذبه ذهب بماؤه

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Tareyf, from his father, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Isa^{-as} Bin Maryam^{-as} said: ‘One who lies a lot his radiance would go away.’¹⁷²

70- كا، الكافي علي بن إبراهيم عن أبيه و عده من أصحابنا عن أحمد بن محمد عن أبي العباس الكوفي جميعاً عن عمرو بن عثمان عن عبد الله بن سنان عن أبي عبد الله ع قال: اجتمع الخواريون إلى عيسى ع فقالوا له يا معلم الخير أرشدنا فقال لهم إن موسى كلم الله ع أمركم أن لا تحلفوا بالله تبارك و تعالی كاذبين و أنا أمركم أن لا تحلفوا بالله كاذبين و لا صادقين

¹⁶⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 66

¹⁷⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 67

¹⁷¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 68

¹⁷² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 69

'Al-Kafi' - Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, from Abu Al Abbas Al Kufy, altogether from Amro Bin Usman, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'The disciples gathered to Isa^{-as}, so they said to him^{-as}, 'O good teacher, Guide us! So he^{-as} said to them: 'Musa^{-as} the Speaker with Allah^{-azwj} had ordered you all not to falsely swear oaths with Allah^{-azwj} Blessed and Exalted, and I^{-as} am ordering you all not to swear with Allah^{-azwj}, falsely nor truthfully'.

قَالُوا يَا رُوحَ اللَّهِ زِدْنَا فَقَالَ إِنَّ مُوسَى نَجَّى اللَّهَ عَ أَمْرِكُمْ أَنْ لَا تَزْنُوا وَ أَنَا أَمْرُكُمْ أَنْ لَا تُحَدِّثُوا أَنْفُسَكُمْ بِالزَّانَا فَضَلَّا عَنْ أَنْ تَزْنُوا فَإِنَّ مَنْ حَدَّثَ نَفْسَهُ بِالزَّانَا كَانَ كَمَنْ أَوْقَدَ فِي بَيْتِ مَرْوَقٍ فَأَفْسَدَ التَّرَاوِيقَ الدُّخَانُ وَ إِنْ لَمْ يَخْتَرْقِ الْبَيْتُ

They said, 'O Spirit of Allah^{-azwj}, increase it for us'. He^{-as} said: 'Musa^{-as} the Prophet^{-as} of Allah^{-azwj} ordered you all that you shall not commit adultery, and I^{-as} am ordering you that should not speak to your souls about the adultery, not to speak of committing adultery, for the one who discusses with himself with the adultery, so he would be like the one who ignites in a decorated house, so the smoke spoils the decoration even if it does not burn down the house".¹⁷³

71- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّجَافِيِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَتِ الْخَوَارِئِيُّونَ لِعِيسَى يَا رُوحَ اللَّهِ مَنْ نُجَالِسُ قَالَ مَنْ يُدَكِّرُكُمْ اللَّهُ رُؤْيَيْتُهُ وَ يَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَ يُرَعِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ

'Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Shreef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The disciples said to Isa^{-as}, 'O Spirit of Allah^{-azwj}! Whom should we sit with (in a gathering)?' He^{-as} said: 'The one whose reports remind you of Allah^{-azwj}, and his speaking increases in your knowledge, and his deeds make you desirous regarding the Hereafter".¹⁷⁴

72- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ مُجَمِّعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْمَسِيحُ ع يَقُولُ لَا تُكْثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ فَإِنَّ الَّذِينَ يُكْثِرُونَ الْكَلَامَ قَاسِيَةٌ قُلُوبُهُمْ وَ لَكِنْ لَا يَعْلَمُونَ

'Al-Kafi' - Humejd Bin Ziyad, from Al Khashab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jamie,

'From Abu Abdullah^{-asws} having said: 'The Messiah^{-as} said: 'Do not frequent the speech in other than the Zikr of Allah^{-azwj}, for those who frequent the speech, their hearts harden but they don't even know".¹⁷⁵

73- ج، الإحتجاج يد، التوحيد ن، عيون أخبار الرضا عليه السلام عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ فِي خَبَرٍ طَوِيلٍ يَذْكُرُ فِيهِ الْخَبْرَ الْجَبَّارِ الرَّضَا ع عَلَى أَرْبَابِ الْمَلِكِ قَالَ: قَالَ الرَّضَا ع لِلْجَائِلِيِّ يَا نَصْرَانِي هَلْ تَعْرِفُ فِي الْإِنْجِيلِ قَوْلَ عِيسَى ع إِنِّي دَاهِبٌ إِلَى رَبِّكُمْ وَ رَبِّي وَ الْبَارِقْلِيطَا جَائِي [جَاء] هُوَ الَّذِي يَشْهَدُ لِي بِالْحَقِّ كَمَا شَهِدْتُ لَهُ وَ هُوَ الَّذِي يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ وَ هُوَ الَّذِي يُبْدِي فَضَائِحَ الْأُمَمِ وَ هُوَ الَّذِي يَكْسِرُ عُمُودَ الْكُفْرِ

¹⁷³ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 70

¹⁷⁴ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 71

¹⁷⁵ Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 21 H 72

'Al-Ihtijaj', 'Al Tawheed' - From Al Hassan Bin Muhammad Al Nowfaly, '

'In a lengthy Hadeeth mentioning in it the argumentation of Al-Reza^{-asws} against the priests of the religions. Al-Reza^{-asws} said to the Catholic: 'O Christian! Do you recognise in the Evangel the words of Isa^{-as}: 'I^{-as} am going to your Lord^{-azwj} and my^{-as} Lord^{-azwj}, and Paracletes would come. He is the ones who will testify for me with the truth just as I^{-as} testified for him, and he is the one who will interpret all things for you, and he is the one who will expose the scandals of the communities, and he is the one will break the pillars of the Kufr?'

فَقَالَ الْجَائِلِيُّ مَا ذَكَرْتَ شَيْئاً فِي الْإِنْجِيلِ إِلَّا وَ نَحْنُ مُقَرَّبُونَ بِهِ فَقَالَ أ بَجِدُ هَذَا فِي الْإِنْجِيلِ ثَابِتاً قَالَ نَعَمْ

The Catholic said, 'Nothing is mention in the Evangel except and we will be acknowledging with it'. He^{-asws} said: 'Do you take this in the Evangel as proof?' He said, 'Yes'.

قَالَ الرِّضَا ع يَا جَائِلِيُّ أ لَا تُخْبِرُنِي عَنِ الْإِنْجِيلِ الْأَوَّلِ حِينَ افْتَقَدْتُمُوهُ عِنْدَ مَنْ وَجَدْتُمُوهُ وَ مَنْ وَضَعَ لَكُمْ هَذَا الْإِنْجِيلِ

Al-Reza^{-asws} said: 'O Catholic! Will you inform me about the first Evangel when you lost it, with whom did you find it, and who placed this Evangel for you?'

قَالَ لَهُ مَا افْتَقَدْنَا الْإِنْجِيلِ إِلَّا يَوْمًا وَاحِداً حَتَّى وَجَدْنَاهُ غَضّاً طَرِيّاً فَأَخْرَجَهُ إِلَيْنَا يَوْحَنَّا وَ مَتَّى

He said to him^{-asws} 'We did not lose the Evangel except for one day, and we found it to be green, fresh, and it was brought out to us by Youhanna and Mata'.

فَقَالَ لَهُ الرِّضَا ع مَا أَقَلَّ مَعْرِفَتِكَ بِسِرِّ الْإِنْجِيلِ وَ عُلَمَائِهِ فَإِنْ كَانَ هَذَا كَمَا تَزْعُمُ فَلِمَ اِخْتَلَفْتُمْ فِي الْإِنْجِيلِ وَ إِنَّمَا وَقَعَ الْاِخْتِلَافُ فِي هَذَا الْإِنْجِيلِ الَّذِي فِي أَيَدِيكُمْ الْيَوْمَ فَلَوْ كَانَ عَلَى الْعَهْدِ الْأَوَّلِ لَمْ تَخْتَلِفُوا فِيهِ وَ لَكِنِّي مُفِيدُكَ عِلْمَ ذَلِكَ

Al-Reza^{-asws} said to him: 'How little is your understanding with the secrets of the Evangel and its scholars! If it was as you are claiming, they why did you differ regarding the Evangel? And rather, the differing occurred regarding this Evangel which in in your hands today. If it was upon the era of the first (evangel) they would not have differed in it, but the knowledge of that would be useful to you.

اعْلَمْ أَنَّهُ لَمَّا افْتَقِدَ الْإِنْجِيلَ الْأَوَّلَ اجْتَمَعَتِ النَّصَارَى إِلَى عُلَمَائِهِمْ فَقَالُوا لَهُمْ قُبِيلَ عَيْسَى ابْنِ مَرْيَمَ وَ افْتَقَدْنَا الْإِنْجِيلَ وَ أَنْتُمْ الْعُلَمَاءُ فَمَا عِنْدَكُمْ فَقَالَ لَهُمْ أَلَوْكَ وَ مَرْقَابُوسَ إِنَّ الْإِنْجِيلَ فِي صُدُورِنَا وَ نَحْنُ نُخْرِجُهُ إِلَيْكُمْ سِفْراً سِفْراً فِي كُلِّ أَحَدٍ فَلَا تَحْزَنُوا عَلَيْهِ وَ لَا تُخْلُوا الْكِنَائِسَ فَإِنَّا سَنُتْلُوهُ عَلَيْكُمْ فِي كُلِّ أَحَدٍ سِفْراً سِفْراً حَتَّى نَجْمَعَهُ كُلَّهُ

Know that when the first Evangel was lost, the Christians gathered to their scholars and they said to them, 'Isa^{-as} Bin Maryam^{-as} was killed and we have lost the Evangel, and you are the scholars, so what is with you?' Luke and Marqabous said to them, 'The Evangel is in our chests and we will bring it out to you, page by page during every Sunday, so do not grieve upon it and do not vacate the churches, for we will be reciting it to you during every Sunday page by page until we gather all of it'.

فَقَعَدَ أَلُوْقَا وَ مَرْقَابُوسَ وَ يُوْحَنَّا وَ مَتَّى فَوَضَعُوا لَكُمْ هَذَا الْإِنْجِيلَ بَعْدَ مَا افْتَقَدْتُمْ الْإِنْجِيلَ الْأَوَّلَ وَ إِنَّمَا كَانَ هَؤُلَاءِ الْأَرْبَعَةُ تَلَامِيذًا [تَلَامِيذًا] لِتَلَامِيذِ الْأَوَّلِينَ
أَعْلِمْتُمْ ذَلِكَ قَالَ الْجَائِلِيُّ أَمَا هَذَا فَلَمْ أَعْلَمْهُ وَ قَدْ عَلِمْتُهُ الْآنَ وَ قَدْ بَانَ لِي مِنْ فَضْلِ عِلْمِكَ بِالْإِنْجِيلِ وَ سَمِعْتُ أَشْيَاءَ مِمَّا عَلِمْتُهُ شَهِدَ قَلْبِي أَنَّهَا حَقٌّ
فَاسْتَزِدْتُ كَثِيرًا مِنَ الْفُهْمِ

Luke, and Marqabous, and Youhanna and Mata sat down and placed this Evangel for you after you having had lost the first Evangel, and rather these four were students of the former students, did you know that?' The Catholic said, 'As for this, I did not know it and I have come to know it now, and it has become clear to me from the merits of your^{-asws} knowledge with the Evangel and I have heard things from what you^{-asws} know, my heart testifies that it is true and it has increased a lot from the understanding'.

فَقَالَ لَهُ الرِّضَا ع فَكَيْفَ شَهَادَةُ هَؤُلَاءِ عِنْدَكَ قَالَ جَائِزَةٌ هَؤُلَاءِ عُلَمَاءُ الْإِنْجِيلِ وَ كُلُّ مَا شَهِدُوا بِهِ فَهُوَ حَقٌّ فَقَالَ الرِّضَا ع لِلْمَأْمُونِ وَ مَنْ خَصَرَهُ مِنْ أَهْلِ
بَيْتِهِ اشْهَدُوا عَلَيْهِ قَالُوا قَدْ شَهِدْنَا

Al-Reza^{-asws} said to him: 'And how is their testimony with you?' He said, 'Allowed. They are the scholars of the Evangel, and all that they testified with, it is true'. Al-Reza^{-asws} said to Al-Mamoun and the ones present from his family: 'Be witnessed upon it'. They said, 'We bear witness'.

ثُمَّ قَالَ لِلْجَائِلِيِّ بِحَقِّ الْإِبْنِ وَ أُمِّهِ هَلْ تَعْلَمُ أَنَّ مَتَّى قَالَ إِنَّ الْمَسِيحَ هُوَ دَاوُدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ يَعْقُوبَ بْنِ يَهُودَا بْنِ خُزْرُونَ وَ قَالَ مَرْقَابُوسَ فِي
نِسْبَةِ عِيسَى ابْنِ مَرْيَمَ أَنَّ كَلِمَةَ اللَّهِ أَحَلَّتْهَا فِي الْجَسَدِ الْأَدَمِيِّ فَصَارَتْ إِنْسَانًا

Then he^{-asws} said to the Catholic: 'By the right of the son^{-as} and his^{-as} mother^{-as}! Do you know that Mata said, 'The Messiah^{-as}, he is Dawood^{-as} Bin Ibrahim^{-as} Bin Is'haq^{-as} Bin Yaqoub^{-as} Bin Yahouda Bin Khazroun?' And Marqabous said in attribution of Isa^{-as} Bin Maryam^{-as}: 'He^{-as} is a Word, Allah^{-azwj} Permeated into the body of the human being and became a human'?

وَ قَالَ أَلُوْقَا إِنَّ عِيسَى ابْنَ مَرْيَمَ وَ أُمُّهُ كَانَا إِنْسَانَيْنِ مِنْ لَحْمٍ وَ دَمٍ فَدَخَلَ فِيهِمَا رُوحُ الْقُدُسِ ثُمَّ إِنَّكَ تَقُولُ مِنْ شَهَادَةِ عِيسَى ع عَلَى نَفْسِهِ حَقًّا أَقُولُ لَكُمْ
إِنَّهُ لَا يَصْعَدُ إِلَى السَّمَاءِ إِلَّا مَنْ نَزَلَ مِنْهَا إِلَّا رَاكِبَ الْبَعِيرِ خَاتَمَ الْأَنْبِيَاءِ فَإِنَّهُ يَصْعَدُ إِلَى السَّمَاءِ وَ يَنْزِلُ فَمَا تَقُولُ فِي هَذَا الْقَوْلِ قَالَ الْجَائِلِيُّ هَذَا قَوْلُ
عِيسَى لَا تُنْكِرُهُ

And Luke said, 'Isa^{-as} Bin Maryam^{-as} and his^{-as} mother^{-as} were both human beings of flesh and blood, and the Holy Spirit entered into them? Then you are saying from the testimony of Isa^{-as} upon himself^{-as}: 'Truth is what I^{-as} am saying to you all! No one will ascend to the sky except one who descended from it, except a rider of the camel, last of the Prophets^{-as}, for he^{-saww} will ascend to the sky and descend'. What are you saying regarding this word?'

قَالَ الرِّضَا ع فَمَا تَقُولُ فِي شَهَادَةِ أَلُوْقَا وَ مَرْقَابُوسَ وَ مَتَّى عَلَى عِيسَى وَ مَا نَسَبُوهُ إِلَيْهِ قَالَ الْجَائِلِيُّ كَذَبُوا عَلَى عِيسَى قَالَ الرِّضَا ع يَا قَوْمَ أَلَيْسَ قَدْ
رَكَّاهُمْ وَ شَهِدَ أَنَّهُمْ عُلَمَاءُ الْإِنْجِيلِ وَ قَوْلُهُمْ حَقٌّ

The Catholic said, 'This is the word of Isa^{-as}, we cannot deny it'. Al-Reza^{-asws} said: 'What are you saying regarding the testimony of Luke and Marqabous and Mata upon Isa^{-as} and what they attributed to him^{-as}?'. The Catholic said, 'They lied upon Isa^{-as}'. Al-Reza^{-asws} said: 'O People!

Didn't he purify them and testified that they are the scholars of the Evangel and their words are true?'

فَقَالَ الْجَائِلِيُّ يَا عَلِيمَ الْمُسْلِمِينَ أَحِبُّ أَنْ تُغْفِرَ لِي مِنْ أَمْرِ هَؤُلَاءِ وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ ع لِرَأْسِ الْجَالُوتِ فِي الْإِنْجِيلِ مَكْتُوبٌ أَنَّ ابْنَ الْبَرِّ ذَاهِبٌ وَ الْبَارِقَلِيطَا جَائِي [جَاء] مِنْ بَعْدِهِ وَ هُوَ يُخَفِّفُ الْأَصَابِرَ وَ يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ وَ يَشْهَدُ لِي كَمَا شَهِدْتُ لَكُمْ أَنَا حِجَّتُكُمْ بِالْأَمْتَالِ وَ هُوَ يَأْتِيكُمْ بِالتَّأْوِيلِ أ تَزُومُنْ مَهْدًا فِي الْإِنْجِيلِ قَالَ نَعَمْ

The Catholic said, 'O scholar^{-asws} of the Muslims! I would like you^{-asws} to excuse me from the matter of those' – and continued the Hadeeth up to he^{-asws} said to Ra's Al-Jalout: 'It is written in the Evangel: 'The righteous servant shall go and Paracletes will come from after him, and he would relieve the people, and interpret all things for you, and he will testify for me^{-as} just as I^{-as} testified for you all. I^{-as} came to you with the examples and he will come to you with the interpretation'. Do you believe this in the Evangel?' He said, 'Yes'.¹⁷⁶

باب 22 تفسير الناقوس

CHAPTER 22 – INTERPRETATION OF THE (CHURCH) BELL

1- لي، الأمايلي للصدوق مع، معاني الأخبار صالح بن عيسى العجلي عن محمد بن علي الفقيه عن أبي نصر الشعرائي عن سلمة بن الوضاح عن أبيه عن أبي إسرائيل عن أبي إسحاق عن عاصم بن ضمرة عن الحارث الأعور قال: بينا أنا أسير مع أمير المؤمنين علي بن أبي طالب ع في الحيرة إذا نحن بدبراني يضرب بالناقوس قال فقال علي بن أبي طالب ع يا حارث أ تدري ما يقول هذا الناقوس قلت الله ورسوله و ابن عم رسوله أعلم

'Al-Amaali' of Al-Sadouq', 'Ma'any Al Akhbaar' - Salih Bin Isa Al Ajaly, from Muhammad Bin Ali Al Faqeeh, from Abu Nasr Al Ashary, from Salma Bin Al Wazah, from his father, from Abu Israeel, from Abu Is'haq, from Aasim Bin Zamrah, from Al Haris Al Awr who said,

'While I was travelling with Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} in Al-Hira when we were at a monk striking the bell. Ali^{-asws} Bin Abu Talib^{-asws} said: 'O Haris! Do you know what this bell is saying?' I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and cousin of His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ إِنَّهُ يَضْرِبُ مَثَلِ الدُّنْيَا وَ خَرَابِهَا وَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا صِدْقًا صِدْقًا إِنَّ الدُّنْيَا قَدْ غَرَّتْنَا وَ شَعَلَّتْنَا وَ اسْتَهْوَتْْنَا وَ اسْتَعْوَتْْنَا يَا ابْنَ الدُّنْيَا مَهْلًا مَهْلًا يَا ابْنَ الدُّنْيَا دَقًّا دَقًّا يَا ابْنَ الدُّنْيَا جَمْعًا جَمْعًا تَفْتِي الدُّنْيَا قَرْنَا قَرْنَا مَا مِنْ يَوْمٍ يَمْضِي عَنَّا إِلَّا أَوْهَى مِنَّا رُكْنَا قَدْ ضَيَعْنَا دَارًا تَبَقَى وَ اسْتَوَطْنَا دَارًا تَفَى لَسْنَا نَدْرِي مَا فَارَطْنَا فِيهَا إِلَّا لَوْ قَدْ مِتْنَا

He^{-asws} said: 'It is a striking example of the world and its ruination and is saying, 'There is no god except Allah^{-azwj} truly, truly, truthfully, truthfully. The world has deceived us, and pre-occupied us and estranged us, and deviated us. O son of the world! No, no! O son of the world! A pounding and a pounding. O son of the world! Gather, gather. The world perishes generation, after generation. There is none from a day passing from us except it inspires a corner from us. We have wasted the lasting house and evened out the perishing house. We do not know what we have missed in it except if we were to die'.

¹⁷⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 21 H 73

قَالَ الْحَارِثُ يَا أَمِيرَ الْمُؤْمِنِينَ النَّصَارَى يَعْلَمُونَ ذَلِكَ قَالَ لَوْ عَلِمُوا ذَلِكَ لَمَا اتَّخَذُوا الْمَسِيحَ إِلَهًا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ

Al-Haris said, 'O Amir Al-Momineen^{-asws}! Are the Christians knowing that?' He^{-asws} said: 'If they knew that they would not have taken the Messiah^{-as} as god from besides Allah^{-azwj} Mighty and Majestic'.

قَالَ فَذَهَبْتُ إِلَى الدَّيْرَانِي فَمُلْتُ لَهُ بِحَقِّ الْمَسِيحِ عَلَيْكَ لَمَّا ضَرَبْتَ بِالنَّافُوسِ عَلَى الْجِهَةِ الَّتِي تَضْرِبُهَا قَالَ فَأَخَذَ يَضْرِبُ وَ أَنَا أَقُولُ حَرْفًا حَرْفًا حَتَّى بَلَغَ إِلَى قَوْلِهِ إِلَّا لَوْ قَدْ مِتْنَا فَقَالَ بِحَقِّ نَبِيِّكُمْ مَنْ أَحْبَبَكَ بِحَدَا فُلْتُ هَذَا الرَّجُلُ الَّذِي كَانَ مَعِيَ أَمْسَ

He (the narrator) said, 'I went to the monk and said to him, 'By the right of the Messiah upon you! Why are you ringing the bell upon the manner which you are striking it?' He said, 'I take to striking and I am saying, 'letter for letter' – until he reached his world, 'Except if we were to die'. He said, 'By the right of your Prophet^{-saww}! Who informed you with this?' I said, 'This man who was with me yesterday'.

قَالَ وَ هَلْ بَيْنَهُ وَ بَيْنَ النَّبِيِّ مِنْ قَرَابَةٍ قُلْتُ هُوَ ابْنُ عَمِّهِ قَالَ بِحَقِّ نَبِيِّكُمْ أَسْمِعْ هَذَا مِنْ نَبِيِّكُمْ قَالَ فُلْتُ نَعَمْ فَأَسْلَمَ ثُمَّ قَالَ لِي وَ اللَّهُ إِنِّي وَجَدْتُ فِي التَّوْرَةِ أَنَّهُ يَكُونُ فِي آخِرِ الْأَنْبِيَاءِ نَبِيٌّ وَ هُوَ يُفَسِّرُ مَا يَقُولُ النَّافُوسُ

He said, 'And is there any relationship between him^{-asws} and the Prophet^{-saww}?' I said, 'He^{-asws} is his^{-saww} cousin'. He said, 'By the right of your Prophet^{-saww}! Did you hear this from your Prophet^{-saww}?' I said, 'Yes'. He became a Muslim and said to me, 'By Allah^{-azwj}! I find in the Torah that there would come a Prophet^{-saww}, being the last of the Prophets^{-as} and he^{-saww} would interpret what the bell is saying"¹⁷⁷.

باب 23 رفعه إلى السماء

CHAPTER 23 – HIS^{-as} BEING RAISED TO THE SKY

الآيات آل عمران إذ قال الله يا عيسى إني متوفيك و رافعك إني و مطهرك من الذين كفروا و جاعل الذين اتبعوك فوق الذين كفروا إلى يوم القيامة ثم إني مرجعكم فأحكم بينكم فيما كنتم فيه تختلفون

The Verses – (Surah) Aal-e-Imran: ***And when Allah said: "O Isa, I shall Take you and Raise you to Me and Purify you from those who are disbelieving and make those who are following you above those who are disbelieving up to the Day of Judgement; then to Me shall be your return, and I will Judge between you regarding what you were differing in [3:55]***

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَدَّ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا لَهُمْ مِنْ نَاصِرِينَ

Then as to those who disbelieve, I will Punish them with severe Punishment in the world and the Hereafter, and they shall have no helpers [3:56]

¹⁷⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 22 H 1

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

And as for those who believe and do righteous deeds, He will Fulfil their Recompense; and Allah does not love the unjust [3:57]

النساء وَ يَكْفُرِهِمْ وَ قَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا

(Surah) Al Nisaa: **And due to their Kufr and their words against Maryam being a grievous slander [4:156]**

وَ قَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَ مَا قَتَلُوهُ وَ مَا صَلَّبُوهُ وَ لَكِنَّ شَيْبَةً لَهُمْ وَ إِنَّ الَّذِينَ اِخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَ مَا قَتَلُوهُ يَقِينًا

And their words, ‘We killed the Messiah, Isa son of Maryam, a Rasool of Allah’. And they did not kill him and did not crucify him, but he was resembled for them; and those who are differing regarding him are in doubt about it. There is no knowledge with it for them except the pursuance of conjecture; and they did not kill him for certain [4:157]

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا

But! Allah Raised him to Him, and Allah was always Mighty, Wise [4:158]

وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ يَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159].

1- لي، الأماالي للصدوق بإسناده عن حبيب بن عمرو قال: لَمَّا تُوفِّيَ أَمِيرُ الْمُؤْمِنِينَ ع قَامَ الْحَسَنُ عَ خُطْبِيًّا فَقَالَ أُيُّهَا النَّاسُ فِي هَذِهِ اللَّيْلَةِ رُفِعَ عِيسَى ابْنُ مَرْيَمَ الْحَبْرَ

‘Al-Amaali’ of Al-Sadouq - By his chain from Habib Bin Amro who said,

‘When Amir Al-Momineen^{-asws} passed away, Al-Hassan^{-asws} stood to address and he^{-asws} said: ‘O people! During this night, Isa^{-as} Bin Maryam^{-as} was Raised’ – the Hadeeth’.¹⁷⁸

2- د، العدد القوية في ليلة إحدى و عشرين من رمضان رُفِعَ عِيسَى ابْنُ مَرْيَمَ ع

‘Al Adad Al Qawiya’ – During the night of the twenty-first of Ramazan, Isa^{-as} Ibn Maryam^{-as} was raised.¹⁷⁹

¹⁷⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 1

¹⁷⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 2

3- ك، إكمال الدين بإسناده عن أبي رافع عن النبي ص قال: لَمَّا مَلَكَ أَسِيحُ بْنُ أَشْكَانَ وَ مَلَكَ مَائِثَيْنِ وَ سِتًّا وَ سِتِّينَ سَنَةً فَفِي سَنَةِ إِحْدَى وَ خَمْسِينَ مِنْ مُلْكِهِ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عِيسَى ابْنَ مَرْيَمَ ع وَ اسْتَوْدَعَهُ النُّورَ وَ الْعِلْمَ وَ الْحِكْمَةَ وَ جَمِيعَ عُلُومِ الْأَنْبِيَاءِ قَبْلَهُ وَ زَادَهُ الْإِنْجِيلَ وَ بَعَثَهُ إِلَى بَيْتِ الْمَقْدِسِ إِلَى بَنِي إِسْرَائِيلَ يَدْعُوهُمْ إِلَى كِتَابِهِ وَ حِكْمَتِهِ وَ إِلَى الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ

'Ikmal Al Deen' - By his chain from Abu Rafie,

'From the Prophet^{-sawww} having said: 'When Aseykh Bin Ashkan was king, he ruled for two hundred and sixty-six years, and in the year fifty-one of his rule Allah^{-azwj} Sent Isa^{-as} Bin Maryam^{-as} and Deposited in him^{-as} the knowledge and the wisdom and the entirety of the knowledge of the Prophets^{-as} before him^{-as}, and Increased him^{-as} with the Evangel, and Sent him^{-as} to Bayt Al-Maqdas to the Children of Israel inviting them to His^{-azwj} Book and His^{-azwj} Wisdom and to the Eman in Allah^{-azwj} and in His^{-azwj} Rasool^{-as}.

فَأَبَى أَكْثَرُهُمْ إِلَّا طُغْيَانًا وَ كُفْرًا وَ أَتَى بَيْتَ الْمَقْدِسِ فَمَكَثَ يَدْعُوهُمْ وَ يُرَغِّبُهُمْ فِيمَا عِنْدَ اللَّهِ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً حَتَّى طَلَبْتَهُ الْيَهُودُ وَ ادَّعَتْ أَهْلًا عَدْبَتَهُ وَ دَفَنَتْهُ فِي الْأَرْضِ حَيًّا وَ ادَّعَى بَعْضُهُمْ أَهْمَ قَتْلِهِ وَ صَلْبُوهُ وَ مَا كَانَ اللَّهُ لِيَجْعَلَ لَهُمْ سُلْطَانًا عَلَيْهِ وَ إِنَّمَا شَبَّهَهُ لَهُمْ وَ مَا قَدَرُوا عَلَى عَذَابِهِ وَ ذُنُوبِهِ وَ لَا عَلَى قَتْلِهِ وَ صَلْبِهِ

But, most of them refused except that they transgressed and disbelieved. And he^{-as} came to Bayt Al-Maqdas, so, he^{-as} came to Bayt Al-Maqdas inviting them and making them desirous regarding what is with Allah^{-azwj} for thirty-three years until the Jews sought him^{-as} and claimed that he^{-as} had been punished and buried alive in the ground, and some of them claimed they had killed him^{-as} and crucified him^{-as}; and it was not for Allah^{-azwj} that He^{-azwj} would Make any authority to be for them upon him^{-as}, and rather He^{-azwj} (Made to) resembled (someone else) to them, and they were neither able upon punishing him^{-as} and burying him^{-as}, nor upon killing him^{-as} and crucifying him^{-as}.

لِقَوْلِهِ تَعَالَى إِنِّي مُتَوَفِّيكَ وَ رَافِعُكَ إِلَيَّ وَ مُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا فَلَمْ يَقْدِرُوا عَلَى قَتْلِهِ وَ صَلْبِهِ لِأَنَّهُمْ لَوْ قَدَرُوا عَلَى ذَلِكَ كَانَ تَكْذِيبًا لِقَوْلِهِ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ بَعْدَ أَنْ تَوَفَّاهُ فَلَمَّا أَرَادَ أَنْ يَرْفَعَهُ أَوْحَى إِلَيْهِ أَنْ اسْتَوْدِعْ نُورَ اللَّهِ وَ حِكْمَتَهُ وَ عِلْمَ كِتَابِهِ شَمْعُونَ بْنُ شَمْعُونَ الصَّفَا إِلَى آخِرِ مَا سَيَأْتِي فِي بَابِ أَحْوَالِ مُلُوكِ الْأَرْضِ

The Words of the Mighty and Majestic: ***I shall Take you and Raise you to Me and Purify you from those who are disbelieving [3:55]***, so they were not able upon killing him^{-as} and crucifying him^{-as} because had they been able upon that, would have belied His^{-azwj} Words: ***But! Allah Raised him to Him, [4:158]*** after he^{-as} had expired. When He^{-azwj} Wanted to Raise him^{-as}, Revealed to him^{-as} to deposit the Light of Allah^{-azwj}, and His^{-azwj} Wisdom, and Knowledge of His^{-azwj} Book to Shamoun Bin Hamoun Al-Safa^{-as'} – up to what I (Majlisi) shall come with in the chapters on the situations of the kings of the earth”¹⁸⁰.

4- ص، قصص الأنبياء عليهم السلام بإسناده عن أبي بصير عن أبي عبد الله ع قال قال أبو جعفر ع لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا عَلِيُّ ع لَمْ يُرْفَعْ عَنْ وَجْهِ الْأَرْضِ حَجْرًا إِلَّا وَجَدَ تَحْتَهُ دَمًا عَيْبُطًا حَتَّى طَلَعَ الْفَجْرُ وَ كَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا يُوشَعُ بْنُ نُونٍ ع وَ كَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي رُفِعَ فِيهَا عِيسَى ابْنُ مَرْيَمَ ع وَ كَذَلِكَ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا الْحُسَيْنُ ع

¹⁸⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 3

'Qasas Al-Anbiya^{-as}' - By his chain, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Abu Ja'far^{-asws} said: 'When it was the night during which Ali^{-asws} was martyred, no rock was raised from the surface of the earth except blood was found to be under it, until the dawn emerged; and like that was the night in which Yoshua^{-as} Bin Noun^{-as} was martyred; and like that was the night in which Isa^{-as} Bin Maryam^{-as} was raised; and like that was the night in which Al-Husayn^{-asws} was martyred'''.¹⁸¹

5- فس، تفسير القمي قوله مُثَمَّنًا عَظِيمًا أَيْ قَوْلُهُمْ إِذَا فَبَرَتْ قَوْلُهُ وَ قَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ لَمَّا رَزَعَهُ اللَّهُ إِلَيْهِ وَ مَا قَتَلُوهُ وَ مَا صَلَبُوهُ وَ لَكِنْ شَبَّهَهُ لَهُمْ

(opinion)¹⁸²

6- فس، تفسير القمي أبي عن ابن أبي عمير عن جميل بن صالح عن حمزان بن أعين عن أبي جعفر ع قال: إن عيسى ع وعد أصحابه ليلة رزعه الله إليه فاجتمعوا إليه عند المساء و هم اثنا عشر رجلاً فأدخلهم بيتاً ثم خرج عليهم من عرين في زاوية البيت و ينفض رأسه من الماء فقال إن الله أوحى إلي أني أراعي إليه الساعة و مطهري من اليهود فأبكم بلقي عليه شبحي فيقتل و يصلب و يكون معي في درجتي فقال شاب منهم أنا يا روح الله قال فأنت هو ذا

'Tafseer Al-Qummi' - My father, from Ibn Abu Umeyr, from Jameel Bin Salih, from Hamran Bin Ayn,

'From Abu Ja'far^{-asws} having said: 'Isa^{-as} made an appointment with his^{-as} companions on the night Allah^{-azwj} Raised him^{-as} unto Himself^{-azwj}. They gathered in the evening, and they were twelve men. He^{-as} made them enter into a room and came out to them from a corner of the house, and he^{-as} was shaking his^{-as} head from the water and he^{-as} said: 'Allah^{-azwj} has Revealed unto me^{-as} that He^{-azwj} would be Raising me to Him^{-azwj} now, and Clear (Protect) me^{-as} from the Jews (Rabbis), therefore, which one of you would like to impersonate me^{-as}, so he would be killed, and crucified, and become with me^{-as} in my^{-as} Level (in Paradise)?' A youth from them said, 'I, O Sprit of Allah^{-azwj}!' He^{-as} said: 'So you would be that'.

فقال لهم عيسى أما إن منكم لمن يكفر بي قبل أن يصيح اثنتي عشرة كفرة فقال له رجل منهم أنا هو يا نبي الله فقال له عيسى أتحس بذلك في نفسك فلتكن هو

Isa^{-as} said to them: 'Among you is one who would deny me^{-as} with twelve denials before the morning'. A man from among them said, 'I am he, O Prophet^{-as} of Allah^{-azwj}'. Isa^{-as} said: 'Do you perceive that in yourself? So, you shall be him'.

ثم قال لهم عيسى ع أما إنكم ستفترقون بعدي على ثلاث فرق فثنتين مفترقتين على الله في النار و فرقة تتبع ستمعون صادقة على الله في الجنة ثم رفع الله عيسى إليه من زاوية البيت و هم ينظرون إليه

Then Isa^{-as} said to them: 'You would be separating after me^{-as}, into three sects. Two sects would be forging (lies) against Allah^{-azwj}, (and would be) in the Fire; and a sect who would be following Sham'oun^{-as} ratifying to Allah^{-azwj}, (and would be) in Paradise'. Then Allah^{-azwj} the

¹⁸¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 4

¹⁸² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 5

High Raised Isa^{-as} to Himself^{-azwj} from the corner of the house whilst they were looking at him^{-as}.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْيَهُودَ جَاءَتْ فِي طَلَبِ عَيْسَى مِنْ لَيْلَتِهِمْ فَأَخَذُوا الرَّجُلَ الَّذِي قَالَ لَهُ عَيْسَى ع إِنَّ مِنْكُمْ لَمَنْ يَكْفُرُ بِي قَبْلَ أَنْ يُصْبِحَ ائْتَنِي عَشْرَةَ كَفْرَةً وَ أَخَذُوا الشَّابَّ الَّذِي أَلْقَى عَلَيْهِ شَحْ عَيْسَى فُقْتِلَ وَ صُلِبَ وَ كَفَرَ الَّذِي قَالَ لَهُ عَيْسَى تَكْفُرُ قَبْلَ أَنْ تُصْبِحَ ائْتَنِي عَشْرَةَ كَفْرَةً

Then Abu Ja'far^{-asws} said: 'The Jews came seeking Isa^{-as} during the night. They grabbed the man to whom Isa^{-as} had said: 'Among you is one who would deny me^{-as} with twelve denials before the morning'. And they seized the youth who impersonated Isa^{-as}, so they killed him and crucified him. And the one to whom Isa^{-as} had said: 'Among you is one who would deny me^{-as} with twelve denials before the morning', did deny'¹⁸³.

7- فس، تفسير القمي يا أيها الذين آمنوا كونوا أنصار الله كما قال عيسى ابن مريم للمؤمنين من أنصاري إلى الله قال الحواريون نحن أنصار الله فآمنت طائفة من بني إسرائيل وكفرت طائفة قال النبي كفرت هي التي كفرت هي التي قتلت شبيهة عيسى وصلبته و التي آمنت هي التي قبلت شبيهة عيسى حتى يقتل فأئذنا الذين آمنوا هي التي لم تقتل شبيهة عيسى على الأخرى فقتلهم على عدوهم فأحببوا ظاهرين

(opinion)¹⁸⁴

8- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن حمزة العلوي عن أحمد بن محمد بن الحسين بن علي بن يوشع عن علي بن محمد الجزيري عن حمزة بن يزيد عن عمير عن جعفر عن أبيه عن النبي ص قال: لما اجتمعت اليهود على عيسى ع ليقتلوه بزعمهم أنه جبرئيل ع فعشاه بجناحه و طمخ عيسى ببصره فإذا هو بكتاب في جناح جبرئيل

'Qasas Al-Anbiya^{-as}' - By the chain to Al-Sadouq, from Hamza Al Alawy, from Ahmad Bin Muhammad, from Al Hassan Ibn Ali Bin Yoshua, from Ali Bin Muhammad Al Jareyri, from Hmaza Bin Yazeed, from Umar,

'From Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'When the Jews gathered against Isa^{-as} in order to kill him^{-as} by their claim, Jibraeel^{-as} came to him^{-as} and covered him^{-as} with his^{-as} wing, and Isa^{-as} looked around with his^{-as} eyes, and there it was written in a wing of Jibraeel^{-as}:

اللَّهُمَّ إِنِّي أَدْعُوكَ بِاسْمِكَ الْوَاحِدِ الْأَعَزِّ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الصَّمَدِ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْعَظِيمِ الْوَثَرِ وَ أَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي ثَبَّتَ أَرْكَانَكَ كُلَّهَا أَنْ تُكْثِفَ عَنِّي مَا أَصْبَحْتُ وَ أَمْسَيْتُ فِيهِ

'O Allah^{-azwj}! I supplicate to You^{-azwj} by Your^{-azwj} Name, Al-Ahad, the Mighty, and I supplicate to You^{-azwj}, O Allah^{-azwj}, by Your^{-azwj} Name Al-Samad, and I supplicate to You^{-azwj}, O Allah^{-azwj}, by Your^{-azwj} Name Al-Azeem, and I supplicate to You^{-azwj} by Your^{-azwj} Name Al-Kabeer Al-Mota'aal Who Affirmed your elements all of them, that You^{-azwj} Uncover from me what I am in the morning and evening'.

فَلَمَّا دَعَا بِهِ عَيْسَى ع أَوْحَى اللَّهُ تَعَالَى إِلَى جِبْرِئِيلَ أَنْ يَقْعَهُ إِلَى عُنْدِي

¹⁸³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 6

¹⁸⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 7

When Isa^{as} supplicated with it, Allah^{azwj} the Exalted Revealed to Jibraeel^{as}: “Raise him^{as} to Me^{azwj}!”

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا بَنِي عَبْدِ الْمُطَّلِبِ سَلُوا رَبَّكُمْ بِهَذِهِ الْكَلِمَاتِ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا دَعَا بِهِنَّ عَبْدٌ بِإِحْلَاصٍ دِينِهِ إِلَّا اهْتَرَّتْ لَهُ الْعَرْشُ وَ إِلَّا قَالَ اللَّهُ لِمَلَائِكَتِهِ اشْهَدُوا أَنِّي قَدْ اسْتَجَبْتُ لَهُ بِهِنَّ وَأَعْطَيْتُهُ سُؤْلَهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ

Then Rasool-Allah^{saww} said: ‘O Clan of Abdul Muttalib^{asws}! Ask your Lord^{azwj} by those phrases, for by the One^{azwj} in Whose Hand is my^{saww} soul, a servant will not supplicate with these with sincerity of his Religion, except the Throne would shake for him, or else Allah^{azwj} would Say to His^{azwj} Angels: “Bear witness! I^{azwj} have Obligated for him due to these, and Granted him his request in the immediate of his world and the future of his Hereafter”.

ثُمَّ قَالَ لِأَصْحَابِهِ سَلُوا بِهَا وَ لَا تَسْتَبْطِئُوا الْإِجَابَةَ

Then he^{saww} said to his^{saww} companions: ‘Ask by these (phrases) and do not slow down the Answer’.¹⁸⁵

9- شي، تفسير العياشي عن ابن عمر عن بعض أصحابنا عن رجلٍ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَفَعَ عِيسَى ابْنُ مَرْيَمَ ع مِدْرَعَةَ صُوفٍ مِنْ عَزْلِ مَرْيَمَ وَ مِنْ نَسَجِ مَرْيَمَ وَ مِنْ خِيَاطَةِ مَرْيَمَ فَلَمَّا انْتَهَى إِلَى السَّمَاءِ نُودِيَ يَا عِيسَى أَلْقِ عَنْكَ زِينَةَ الدُّنْيَا

‘Tafseer Al-Ayyashi’ - From Ibn Umar, from one of our companions, from a man who narrated it,

‘From Abu Abdullah^{asws} having said: ‘Isa^{as} Bin Maryam^{as} was Raised in a coat of wool of Maryam^{as}, and woven by Maryam^{as}, and stitched by Maryam^{as}. So, when he^{as} ended up to the sky, there was a call: ‘O Isa^{as}! Cast off from you^{as}, the adornments of the world!’¹⁸⁶

10- م، تفسير الإمام عليه السلام قوله عزَّ وَ جَلَّ وَ أَيْدِنَاهُ بِرُوحِ الْفُؤَادِ هُوَ جَبْرَائِيلُ وَ ذَلِكَ حِينَ رَفَعَهُ مِنْ رُوزَنَةِ بَيْتِهِ إِلَى السَّمَاءِ وَ أَلْقَى سَبِيحَهُ عَلَى مَنْ رَامَ قَتْلَهُ فَفُتِلَ بَدَلًا مِنْهُ

‘Tafseer of the Imam (Hassan Al-Askari^{asws} said): ‘The Words of the Mighty and Majestic: **and Supported him with the Holy Spirit** – and he^{as} is Jibraeel^{as}, and that is where he^{as} raised him^{as} from the window of his^{as} house, to the sky, and cast his^{as} resemblance upon the one who desired his^{as} killing, in replacement from him^{as}.¹⁸⁷

11- ن، عيون أخبار الرضا عليه السلام الطالقاني عن الكوفي عن علي بن الحسن بن فضال عن أبيه عن الرضا ع أَنَّهُ قَالَ فِي حَدِيثٍ طَوِيلٍ فِي وَصْفِ الْأَيْمَةِ ع وَ أَهْمٌ يُفْتَلُونَ بِالسَّيْفِ أَوْ بِالسِّمِّ وَ سَاقَ الْحَدِيثِ إِلَى أَنْ قَالَ ع مَا شَبَّهَ أَمْرُ أَحَدٍ مِنْ أَنْبِيَاءِ اللَّهِ وَ حُجَّجِهِ عَلَيْهِمُ السَّلَامُ لِلنَّاسِ إِلَّا أَمْرُ عِيسَى ابْنِ مَرْيَمَ وَحَدَهُ لِأَنَّهُ رُفِعَ مِنَ الْأَرْضِ حَيًّا وَ فُيَضَ رُوحُهُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ ثُمَّ رُفِعَ إِلَى السَّمَاءِ وَ رُذِّ عَلَيْهِ رُوحُهُ

‘Uyoun Akhbar Al-Reza^{asws}’ - Al Talaqany, from Al Kufy, from Ali Bin Al Hassan Bin Fazal, from his father,

¹⁸⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 8

¹⁸⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 9

¹⁸⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 10

'From Al-Reza^{-asws} having said in a lengthy Hadeeth regarding the description of the Imams^{-asws}: 'And they^{-asws} would either be killed by the sword or by the poison' – and continued the Hadeeth up to he^{-asws} said: 'No matter of anyone from the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Divine Authorities resembled to the people except the matter of Isa^{-as} Bin Maryam^{-as} alone, because he^{-as} was Raised alive from the earth, and his^{-as} soul was Captured between the sky and the earth. Then his^{-as} would was raised to the sky, and his^{-as} soul was returned to him^{-as}.

وَدَلِكَ قَوْلُهُ عَزَّ وَجَلَّ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْخُرْ فِي سِكِّينٍ وَمَنْ يَتَّبِعْكَ فَاصْبِرْ لِحُكْمِ اللَّهِ وَبَرِّئَ الَّذِينَ كَفَرُوا قَالُوا عَزَّ وَجَلَّ حِكَايَةً لِقَوْلِ عِيسَى ع وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ الْحَبِيرُ

And that is the Word of the Mighty and Majestic: ***I shall Take you and Raise you to Me and Purify you from those who are disbelieving [3:55]***. And the Mighty and Majestic Said Relating the words of Isa^{-as}: ***'and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]'***.¹⁸⁸

12- ك، إكمال الدين بإسناده عن سدير الصيرفي عن أبي عبد الله ع قال: وَأَمَّا عَيْبَةُ عِيسَى فَإِنَّ الْيَهُودَ وَالنَّصَارَى اتَّفَقَتْ عَلَى أَنَّهُ قُتِلَ فَكَذَّبَهُمُ اللَّهُ عَزَّ وَجَلَّ بِقَوْلِهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

'Ikmal Al Deen' - By his chain from Sudeyr Al Sayrafi,

'From Abu Abdullah^{-asws} having said: 'And as for the disappearance of Isa^{-as}, so the Jews and the Christian are co-incident upon that he^{-as} was killed. But Allah^{-azwj} Mighty and Majestic Belied them: ***And they did not kill him and did not crucify him, but he was resembled for them; [4:157]'***.¹⁸⁹

13- وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ فِي الْقَائِمِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ ص شَبَهَا مِنْ خَمْسَةِ مِنَ الرُّسُلِ وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ وَ أَمَّا شَبَّهُهُ مِنْ عِيسَى ع فَاخْتِلَافُ مَنْ اخْتَلَفَ فِيهِ قَالَتْ طَائِفَةٌ مِنْهُمْ مَا وُلِدَ وَ قَالَتْ طَائِفَةٌ مَاتَ وَ طَائِفَةٌ قَالَتْ قُتِلَ وَ صُلِبَ

And by his chain from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'In Al-Qaim^{-asws} from the People^{-asws} of the Household of Muhammad^{-saww} there is a resemblance from five of the Rasools^{-as} – and continued the Hadeeth up to he^{-asws} said: 'And as for the resemblance from Isa^{-as}, so, they differed, the ones who differed regarding him^{-as}. A group said, 'He^{-asws} has not been born'. And a group said, 'He^{-asws} died'. And a group said, 'He^{-asws} is killed and crucified'.¹⁹⁰

14- وَ بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي صَاحِبِ هَذَا الْأَمْرِ أَرْبَعٌ سُنَنٍ مِنْ أَرْبَعَةِ أَنْبِيَاءَ وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ وَ أَمَّا مِنْ عِيسَى فَيُقَالُ إِنَّهُ مَاتَ وَ لَمْ يَمُتْ

And by his chain from Abu Baseer,

¹⁸⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 11

¹⁸⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 12

¹⁹⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 13

‘From Abu Ja’far^{-asws} having said: ‘In the Master^{-asws} of this command (Al-Qaim^{-asws}), there are four Sunnahs from four Prophets^{-as} – and continued the Hadeeth up to he^{-asws} said: ‘And as for from Isa^{-as}, it is said, ‘He^{-asws} died’, and he^{-asws} would not have died’’.¹⁹¹

Note –

عَنِ الرَّضَا ع أَنَّ عِيسَى لَمَّا أَرَادَ الْيَهُودُ قَتْلَهُ دَعَا اللَّهَ بِحَقِّهَا فَنَجَّاهُ مِنَ الْقَتْلِ وَ رَفَعَهُ إِلَيْهِ

From Al-Reza^{-asws} – ‘When the Jews wanted to kill him^{-as}, Isa^{-as} supplicated to Allah^{-azwj} through our^{-asws} right, so He^{-azwj} Rescued him^{-as} from being killed and Raised him^{-as} to Him^{-azwj}’.

15- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَنْزِلُ عَلَى الْقَائِمِ ع تِسْعَةُ آلَافٍ مَلَكٍ وَ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ مَلَكًا وَ هُمُ الَّذِينَ كَانُوا مَعَ عِيسَى لَمَّا رَفَعَهُ اللَّهُ إِلَيْهِ

And from Abu Abdullah^{-asws} having said: ‘There will be descending unto Al-Qaim^{-asws}, nine thousand Angels and three hundred and thirteen rulers, and they are those who used to be with Isa^{-as} when Allah^{-azwj} Raised him^{-as} to Him^{-azwj}’.¹⁹²

Note –

رُوي عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: عِيسَى ع لَمْ يَمُتْ وَ أَنَّهُ رَاجِعٌ إِلَيْكُمْ قَبْلَ يَوْمِ الْقِيَامَةِ

It is reported from the Prophet^{-saww}, he said: ‘Isa^{-as} did not die and he^{-as} will be returning to you all before the Day of Qiyamah’.

وَ قَدْ صَحَّ عَنْهُ ع أَنَّهُ قَالَ كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَ إِمَامُكُمْ مِنْكُمْ رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ فِي الصَّحِيحَيْنِ

And it has been authentically reported from him^{-asws} and he said: ‘How will you be when Isa Ibn Maryam^{-as} descends among you while your Imam^{-ajfi} will be from you?’ – It is reported by Al Bukhari and Muslim in their ‘Saheeh’.

باب 24 ما حدث بعد رفعه و زمان الفترة بعده و نزوله من السماء و قصص وصيه شعون بن حمون الصفا

CHAPTER 24 – WHAT OCCURRED AFTER HIS^{-as} RAISING AND THE GAP PERIOD AFTER HIM^{-as} AND HIS^{-as} DESCENT FROM THE SKY, AND STORY OF HIS^{-as} SUCCESSOR^{-as} SHAMOUN BIN HAMOUN AL-SAFA^{-as}

الآيات الزخرف وَ إِنَّهُ لَعَلِمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا

The Verses – (Surah) Al Zukhruf: **And surely he has the knowledge of the Hour, therefore do not be doubting with it [43:61].**

¹⁹¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 14

¹⁹² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 23 H 15

1- ك، إكمال الدين بإسناده عن أبي رافع عن النبي ص قال: لما أراد الله أن يرفع عيسى ع أوحى إليه أن استودع نور الله وحكمته وعلم كتابه شمعون بن حنون الصفا خليفته على المؤمنين ففعل ذلك

'Ikmal Al Deen' - By his chain from Abu Rafie,

'From the Prophet-saww having said: 'When Allah-azwj Wanted to Raise Isa-as, Revealed to him-as: "Deposit the Light of Allah-azwj and His-azwj Wisdom, and Knowledge of His-azwj Book to Shamoun-as Bin Hamoun Al-Safa-as, His-azwj Caliph upon the Momineen!" He-as did that.

فلم يزل شمعون في قومه يقوم بأمر الله عز وجل ويهتدي بجميع مقال عيسى ع في قومه من بني إسرائيل ويجاهد الكفار فمن أطاعه وآمن بما جاء به كان مؤمناً ومن جحدته وعصاه كان كافراً حتى استخلص ربنا تبارك وتعالى وبعث في عبادته نبياً من الصالحين وهو يحيى بن زكريا ع

Shamoun-as did not cease to be standing among his-as people with the Command of Allah-azwj Mighty and Majestic and guiding by the entirety of the words of Isa-as among his-as people from the Children of Israel, and fighting the Kufir. So, the one who obeyed him-as and believed in what he-as had come with was a Momin, and one who rejected him-as and disobeyed him-as was a Kafir, until our Lord-azwj Blessed and Exalted Distinguished (the people as such), and Sent a Prophet-as from the righteous among His-azwj servants, and he-as is Yahya-as Bin Zakariyya-as.

فمضى شمعون وملك عند ذلك أزدشير بن أشكاس أربع عشرة سنة وعشرة أشهر وفي ثمان سنين من ملكه قتلت اليهود يحيى بن زكريا ع فلما أراد الله أن يفضله أوحى إليه أن يجعل الوصية في ولد شمعون ويأمر الحواريين وأصحاب عيسى بالقيام معه ففعل ذلك إلى آخر ما سيأتي في باب أحوال ملوك الأرض

Shamoun-as passed away and during that Ardasheyr Bin Ashkas was king for fourteen years and ten months, and in the eighth years of his rule, the Jews killed Yahya-as Bin Zakariyya-as. When Allah-azwj Wanted to Capture him-as (his-as soul) to Him-azwj, Revealed to him-as that he-as should make the bequest to be among the children of Shamoun-as and instruct the disciples and the companions of Isa-as with the staying with him-as. He-as did that' – up to the end of what I (Majlisi) would be coming with, in the chapters of the situations of the kings of the earth".¹⁹³

2- ج، الإحتجاج سأل نافع مولى ابن عمر أبا جعفر ع كم بين عيسى ع ومحمد ص من سنة قال ع أحيبك بقولك أم بقولي قال أجنبي بالقولين قال أما بقولي فخمسمائة سنة وأما قولك فستماية سنة

'Al-Ihtijaj' - Nafau, slave of Ibn Umar asked Abu Ja'far-asws, 'How many years were in between Isa-as and Muhammad-saww?' He-asws said: 'Shall I-asws answer you by your words or by my-asws words?' He said, 'Answer me with both words'. He-asws said: 'As for my-asws words, five hundred years, and as for your words, six hundred years'.¹⁹⁴

3- ل، الخصال أحمد بن محمد بن الهيثم عن ابن زكريا عن ابن حبيب عن ابن مفلول عن أبي معاوية عن الأعمش عن الصادق ع قال قال النبي ص إن أمة عيسى افتترقت بعده على اثنتين وسبعين فرقة فرقة منها ناجية وإحدى وسبعون في النار الخبر

¹⁹³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 1

¹⁹⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 2

'Al Khisaal' - Ahmad Bin Muhammad Bin Al Haysam, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Abu Muariya, from Al Amsh,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'The Prophet^{saww} said: 'The community of Isa^{as} separated after him^{as} to be upon seventy-two sects, a sect from it would attain salvation, and seventy-one would be in the Fire' – the Hadeeth'.¹⁹⁵

4- ل، الخصال بإسناده عن أنس عن النبي ص قال: إن بني إسرائيل تفرقت على عيسى إحدى و سبعين فرقة فهلك سبعون فرقة و يتخلص فرقة الحبر

'Al Khisaal' - By his chain, from Anas,

'From the Prophet^{saww} having said: 'The Children of Israel separated upon Isa^{as} into seventy-one sects. Seventy would be destroyed, and one sect would be delivered' – the Hadeeth'.¹⁹⁶

5- ك، إكمال الدين كانت للمسيح ع غيبات يسبح فيها في الأرض و لا يعرف قومه و شيعته خبره ثم ظهر فأوصى إلى شمعون بن حنون ع فلما مضى شمعون غابت الحجج بعده فاشتد الطلب و عظمت البلوى و درس الدين و أضيعت الحقوق و أميتت الفروض و ذهب الناس يمينا و شمالا لا يعرفون أياً من أي فكانت الغيبة مائتين و خمسين سنة

'Ikmal Al Deen' – 'Two occultations happened for the Messiah^{as}. During these he^{as} roamed the earth and his people and his Shias did not know his^{as} knews. Then he^{as} appeared and bequeathed to Shamoun Bin Hammoun^{as}. When Shamoun^{as} passed away, the Divine Authorities went into occultation after him^{as}. The seeking and the mighty calamities and religious education became difficult, and the rights were wasted, and the obligations and the practices died, and the people went right and left not knowing one from the other. The occultation lasted for two hundred and fifty years'.¹⁹⁷

6- ك، إكمال الدين ابن الوليد عن الصغار و سعد معاً عن أيوب بن نوح عن ابن المغيرة عن سعد بن أبي خلف عن معاوية بن عمار قال قال أبو عبد الله ع بقي الناس بعد عيسى ابن مريم ع خمسين سنة و مائتي سنة بلا حجة ظاهرة

'Ikmal Al Deen' - Ibn Al Waleed, from Al Safar and Sa'ad both together, from Ayoub Bin Nuh, from Ibn Al Mugheira, from Sa'ad Bin Abu Khalaf, from Muawiyah Bin Amar who said,

'Abu Abdullah^{asws} said: 'The people remained after Isa^{as} Ibn Maryam^{as} for two hundred and fifty years without an apparent Divine Authority'.¹⁹⁸

7- ك، إكمال الدين أبي عن محمد العطار عن ابن يزيد عن ابن أبي عمير عن سعد بن أبي خلف عن يعقوب بن شبيب عن أبي عبد الله ع قال: كان بين عيسى ع و بين محمد ص خمسمائة عام منها مائتان و خمسون عاماً ليس فيها نبي و لا عالم ظاهر

'Ikmal Al Deen' - My father, from Muhammad Al Atar, from Ibn Yazeed, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf, from Yaqoub Bin Shuayb,

¹⁹⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 3

¹⁹⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 4

¹⁹⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 5

¹⁹⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 6

‘From Abu Abdullah^{-asws} having said: ‘There was between Isa^{-as} and Muhammad^{-saww} (a duration of) five hundred years, from these there were two hundred and fifty years there wasn’t any Prophet^{-as} nor an apparent knowledgeable on during it’.

فُلْتُ فَمَا كَانُوا قَالَ كَانُوا مُسْتَمْسِكِينَ بِدِينِ عِيسَى فُلْتُ فَمَا كَانُوا قَالَ مُؤْمِنِينَ ثُمَّ قَالَ ع وَ لَا تَكُونُ الْأَرْضُ إِلَّا وَ فِيهَا عَالَمٌ

I said, ‘What were they?’ He^{-asws} said: ‘They were adhering to the Religion of Isa^{-as}’. I said, ‘What were they?’ He^{-asws} said: ‘Momineen’. Then he^{-asws} said: ‘And the earth cannot happen to be such except and there is a knowledgeable one (therein).¹⁹⁹

8- ك، إكمال الدين عن إسماعيل بن أبي رافع عن أبيه عن النبي ص قال: كانت الفترة بين عيسى ع و بين محمد ص أربع مائة سنة و ثمانين سنة
‘Ikmal Al Deen’ - From Ismail Bin Abu Rafie, from his father,

‘From the Prophet^{-saww} having said: ‘The gap period between Isa^{-as} and Muhammad^{-saww} was of four hundred and eighty years’.²⁰⁰

9- شي، تفسير العياشي عن أبي الصهباء البكري قال: سمعت علي بن أبي طالب ع و دعا رأس الجالوت و أسقف النصارى فقال إني سألكما عن أمرٍ و أنا أعلم به منكما فلا تكئما

‘Tafseer Al-Ayyashi’ - From Abu Al Ashaba Al Bakry who said,

‘I heard Ali^{-asws} Bin Abu Talib^{-asws} and he^{-asws} called Ra’s Al-Jalout and Asqaf Al-Ansary and he^{-asws} said: ‘I^{-asws} am asking both of you about a matter and although I^{-asws} am more knowing with it, so do not conceal it’.

ثُمَّ دَعَا أَسْقَفَ النَّصَارَى فَقَالَ أَنْشُدَكَ بِاللَّهِ الَّذِي أَنْزَلَ الْإِنْجِيلَ عَلَى عِيسَى ع وَ جَعَلَ عَلَى رِجْلَيْهِ الْبُرْكَهَ وَ كَانَ يُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ وَ أَرَزَلَ أَمَّ الْعَيْنِ وَ أَخْيَا الْمَيِّتَ وَ صَنَعَ لَكُمْ مِنَ الطَّيْنِ طُيُورًا وَ أَنْبَأَكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدَّجِرُونَ

Then he^{-asws} called Asqaf Al-Ansary and said: ‘I^{-asws} adjure you with Allah^{-azwj} Who Revealed the Evangel unto Isa^{-as} Made Blessings to be upon his^{-as} legs, and he^{-as} was curing the blind and the leper, and removing the pain of the eyes, and reviving the dead, and made birds for you from the clay, and informed you with what you were eating and what you were hoarding’.

فَقَالَ دُونَ هَذَا أَصَدَقَ فَقَالَ عَلِيُّ ع بِكُمْ افْتَرَقَتْ بَنُو إِسْرَائِيلَ بَعْدَ عِيسَى فَقَالَ لَا وَ اللَّهُ وَ لَا فِرْقَةٌ وَاحِدَةٌ فَقَالَ عَلِيُّ ع كَذَبْتَ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً إِنَّ اللَّهَ يَقُولُ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَ كَثِيرٌ مِنْهُمْ سَاءٌ مَا يَعْمَلُونَ فَهَلْهِيَ الَّتِي تَنْجُو

He said, ‘Is there anything more truthful besides this?’ Ali^{-asws} said: ‘Into how many (sects) did the Children of Israel separate after Isa^{-as}?’ He said, ‘No, by Allah^{-azwj}, and not even one sect’. Ali^{-asws} said: ‘You are lying. By the One^{-azwj} Who, there is no god Except He^{-azwj}! You have separated upon seventy-two sects; all of these would be in the Fire except one. Allah^{-azwj} is saying: **From them there is a moderate community, and most of them, evil is what they are doing [5:66]**, so this is which will attain salvation’.²⁰¹

¹⁹⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 7

²⁰⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 8

²⁰¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 9

10- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري رفعه إلى أبي جعفر ع قال: يا خيتمة سيأتي على الناس زمان لا يعرفون الله ما هو و التوحيد حتى يكون خروج الدجال و حتى ينزل عيسى ابن مريم ع من السماء و يقتل الله الدجال على يديه و يصلي بهم رجل منا أهل البيت أ لا ترى أن عيسى ع يصلي خلفنا و هو نبي إلا و نحن أفضل منه

'Tafseer Furat Bin Ibrahim' - Ja'far Bin Muhammad Al Fazary, raising it to,

'Abu Ja'far^{-asws} having said: 'O Khaysama! There will be coming a time upon the people, they will not be recognising Allah^{-azwj} What He^{-azwj} is, and the Tawheed (Oneness), until the coming of Al-Dajjal^{-la}, and until Isa^{-as} Bin Maryam^{-as} descends from the sky, and Allah^{-azwj} Kills Al-Dajjal^{-la} upon his^{-as} hands and a man^{-asws} from us^{-asws}, the People^{-asws} of the Household (Al-Qaim^{-asws}) prays Salat leading them. Do you not see that Isa^{-as} would be praying Salat behind us^{-asws}, and he^{-as} is a Prophet^{-as} and we^{-asws} are superior than him^{-as}!'²⁰²

11- ل، الخصال ماجيلويه عن عمه عن أحمد بن هلال عن الفضل بن دكين عن معمر بن راشد عن النبي ص قال: من ذريتي المهدي إذا خرج نزل عيسى ابن مريم لنصرتيه فقدمه و صلى خلفه

'Al Khisaal' - Majaylawiya, from his uncle, from Ahmad Bin Hilal, from Al Fazal Bin Dakeyn, from Ma'mar Ibn Rashid,

'From the Prophet^{-saww} having said: 'From my^{-saww} offspring is Al-Mahdi^{-asws}. When he^{-asws} comes out, Isa^{-as} Bin Maryam^{-as} would descend to help him^{-asws}, and he^{-as} would place him^{-asws} ahead and pray Salat behind him^{-asws}''²⁰³

12- عم، إعلام الوری حنان بن سدير عن أبيه عن جدّه عن أبي سعيد عقيصا عن الحسن بن علي صلوات الله عليه أنه قال: ما منّا أحدٌ إلا و يقع في عنقه بيعة لطاغية زمانه إلا القائم الذي يصلي روح الله عيسى ابن مريم خلفه

Hanan Bin Sadeyr, from his father, from his grandfather, from Abu Saeed Al Aqeysa,

'From Al-Hassan^{-asws} Ibn Ali^{-asws} having said: 'There is none from us^{-asws} except that there occurs in his^{-asws} neck an allegiance to a tyrant of his^{-asws} era, except Al-Qaim^{-asws}, the one Isa^{-as} Bin Maryam^{-as} would pray behind him^{-asws}''²⁰⁴

13- فس، تفسير القمي أبي عن القاسم بن محمد عن سليمان بن داود المنقري عن أبي حمزة عن شهر بن حوشب قال: قال لي الحجاج يا شهر آية في كتاب الله قد أعيتني

'Tafseer Al-Qummi' – My father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abu Hamza, from Shahr Bin Howshab who said,

'Al Hajjaj said to me, 'O Shahr! There is a Verse in the Book of Allah^{-azwj} which has exhausted me!'

²⁰² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 10

²⁰³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 11

²⁰⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 12

فَقُلْتُ أَيُّهَا الْأَمِيرُ أَيُّهُ آيَةٌ هِيَ

I said, 'O Emir! Which Verse is it?'

فَقَالَ قَوْلُهُ وَ إِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ اللَّهُ إِلَيَّ لَأَمُرُ بِالْيَهُودِيِّ وَ النَّصْرَانِيَّ فَنُضْرِبُ عَنْقَهُ ثُمَّ أَرْمُهُ بِعَيْنِي فَمَا أَرَاهُ يُحْرِكُ شَفَتَيْهِ حَتَّى يَخْتَمِدَ

He said, 'His^{-azwj} Words: **And there is none from the People of the Book except that he would believe in him before his death [4:159].** By Allah^{-azwj}! I tend to order with the Jew and the Christian for his neck to be struck off, then I look into his eyes but I do not see him move his lips (to express belief) until he is extinguished (dies).'

فَقُلْتُ أَصْلَحَ اللَّهُ الْأَمِيرَ لَيْسَ عَلَيَّ مَا تَأْوَلْت

I said, 'May Allah^{-azwj} Keep the Emir well! (The Verse) isn't upon what you are interpreting!'

قَالَ كَيْفَ هُوَ

He said, 'How is it?'

قُلْتُ إِنَّ عِيسَى ع يَنْزِلُ قَبْلَ يَوْمِ الْقِيَامَةِ إِلَى الدُّنْيَا فَلَا يَبْقَى أَهْلُ مِلَّةِ يَهُودِيٍّ وَ لَا نَصْرَانِيٍّ إِلَّا آمَنَ بِهِ قَبْلَ مَوْتِهِ وَ يُصَلِّيَ خَلْفَ الْمَهْدِيِّ

I said, 'Isa^{-as} will be descending to the world before the Day of Qiyamah. There will not remain anyone from the religion of the Jew nor Christian except he would believe in him before his death, and he will pray Salat behind Al-Mahdi^{-ajfi}!'

قَالَ وَجُحَاكَ أَيُّ لَكَ هَذَا وَ مِنْ أَيْنَ جِئْتَ بِهِ

He said, 'Woe be unto you! From where is this for you, and from where have you come with it?'

فَقُلْتُ حَدَّثَنِي بِهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

I said, 'It is narrated to me with by Muhammad Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib^{-asws}'.

فَقَالَ جِئْتَ وَ اللَّهُ بِهَا مِنْ عَيْنِ صَافِيَةٍ

He said, 'By Allah, you have come with it from a clean spring!'²⁰⁵

باب 25 قصص أرميا و دانيال و عزيز و بختنصر

²⁰⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 24 H 13

CHAPTER 25 – STORY OF IRMIAH^{-as} (JEREMIAH) AND DANYAL^{-as} (DANIEL) AND UZAIR^{-as} (EZRA) AND BAKHT NASR (NEBUCHADNEZZAR)

الآيات البقرة أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ وَ انظُرْ إِلَى جِمَاحِكَ وَ لَنَجْعَلَكَ آيَةً لِلنَّاسِ وَ انظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Verses – (Surah) Al Baqarah: ***Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, then Resurrected him. He said: “How long did you tarry?” He said: ‘I tarried for a day, or a part of a day’. He Said: “But, You tarried for a hundred years, so look at your food and your drink – they did not age, and look at your donkey; and in order for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then We Clothed these with flesh”. So when it was clear to him, he said: ‘I know that Allah is Able over all things’. [2:259]***

الإسراء وَ قَصَبْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَ تَعْلُنَّ عُلُوًّا كَبِيرًا

(Surah) Al Asra’a: ***And We Decreed to the Children of Israel in the Book: “You will make mischief in the land twice, and you will declare haughtiness, greatness (for yourselves)!” [17:4]***

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَ كَانَ وَعْدًا مَفْعُولًا

So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished [17:5]

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَ لِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ لِيَلْبِسُوا مَا عَلَوُا تَتْبِيرًا

If you do good, you will be doing good to your own selves, and if you do evil, so it would be for these. So when the other threat comes, they would sadden your faces and they would enter the Masjid just as they had entered it the first time, and they would destroy what they had gained ascendancy upon, with an utter destruction [17:7].

1- فس، تفسير القمي أَبِي عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ هَارُونَ بْنِ حَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا عَمِلَتْ بَنُو إِسْرَائِيلَ بِالْمَعَاصِي وَ عَتَوْا عَنْ أَمْرِ رَبِّهِمْ أَرَادَ اللَّهُ أَنْ يُسَلِّطَ عَلَيْهِمْ مَنْ يُدْهِمُهُمْ وَ يَقْتُلُهُمْ فَأَوْحَى اللَّهُ إِلَى أَرْمِيَا يَا أَرْمِيَا مَا بَلَدٌ ائْتَحَبْتُهُ مِنْ بَيْنِ الْبُلْدَانِ وَ غَرَسْتُ فِيهِ مِنْ كَرَاتِمِ الشَّجَرِ فَأَخْلَفَ فَأَتَيْتَ خُرُوبًا

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat,

'From Abu Abdullah^{-asws} having said: 'When the Children of Israel acted in disobedience and revolted against the Command of their Lord^{-azwj}, Allah^{-azwj} Intended them to be overcome by one who would humiliate them and kill them. Allah^{-azwj} the High Revealed unto Irmiah^{-as}: "O Irmiah!" What city from the cities did I^{-azwj} Choose for the growth of the noblest of the trees, so instead the Kharnouba (tree) grew?"

فَأَخْبَرَ أَرْمِيَا أَخْبَارَ بَنِي إِسْرَائِيلَ فَقَالُوا لَهُ رَاجِعْ رَبَّنَا لِيُخْبِرَنَا مَا مَعْنَى هَذَا الْمَثَلِ فَصَامَ أَرْمِيَا سَبْعًا

Irmiah^{-as} informed the Rabbis of the Children of Israel, and they said, 'Return to your^{-as} Lord^{-azwj}, to inform us what is the meaning of this example'.

فَأَوْحَى اللَّهُ إِلَيْهِ يَا أَرْمِيَا أَمَا الْبَلَدُ قَبِيئُ الْمُقَدَّسِ وَ أَمَا مَا أَتَيْتَ فِيهِ فَبَنُو إِسْرَائِيلَ الَّذِينَ أَسْكَنْتَهُمْ فِيهَا فَعَمِلُوا بِالْمَعَاصِي وَ غَيَّرُوا دِينِي وَ بَدَّلُوا نِعْمَتِي كُفْرًا فِي حَلْفَتِي لِأَمْتَحِنْتَهُمْ بِفِتْنَةٍ يَطَّلُ الْحَكِيمُ فِيهَا حَيْرَانَ وَ لِأُسْلَطَنَّ عَلَيْهِمْ شَرُّ عِبَادِي وَ لَادَةٌ وَ شَرُّهُمْ طَعَامًا فَلَيْسَ سَلْطَنٌ عَلَيْهِمْ بِالْجَبْرِتَةِ فَيَقْتُلُ مُقَاتِلِيهِمْ وَ يَسْبِي حَرَمَتَهُمْ وَ يُخْرِبُ بَيْتَهُمُ الَّذِي يَعْتَرُونَ بِهِ وَ يُلْقِي حَجَرَهُمُ الَّذِي يَفْتَخِرُونَ بِهِ عَلَى النَّاسِ فِي الْمَزَابِلِ مِائَةَ سَنَةٍ

Therefore, Irmiah^{-as} Fasted for seven (days), and Allah^{-azwj} Revealed unto him^{-as}: "As for the city, it is Bayt Al-Maqdas, and as for what grew in it, it is the Children of Israel who dwelled therein. They have acted in disobedience, and changed My^{-azwj} Religion, and altered My^{-azwj} Bounties with disbelief. Therefore, I^{-azwj} Swear by Myself^{-azwj} that I^{-azwj} will Try them with such a *Fitna* (strife) in which even the forbearing would be confused, and will Empower over them from My^{-azwj} servant of the vilest birth, and he would spoil their food. So I^{-azwj} will Empower over them with the compulsive ones who would kill their fighters, and captivate their women, and ruin their houses by which they have been conceited, and throw their chambers into the dump yard for one hundred years".

فَأَخْبَرَ أَرْمِيَا أَخْبَارَ بَنِي إِسْرَائِيلَ فَقَالُوا لَهُ رَاجِعْ رَبَّنَا فَعُلْنَا لَهُ مَا ذَنْبُ الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الضُّعَفَاءِ فَصَامَ أَرْمِيَا سَبْعًا ثُمَّ أَكَلَ أَكْلَةً فَلَمْ يُوحَ إِلَيْهِ شَيْءٌ ثُمَّ صَامَ سَبْعًا وَ أَكَلَ أَكْلَةً وَ لَمْ يُوحَ إِلَيْهِ شَيْءٌ ثُمَّ صَامَ سَبْعًا فَأَوْحَى اللَّهُ إِلَيْهِ يَا أَرْمِيَا لَتَكْفُرَنَّ عَنْ هَذَا أَوْ لَأَرْدَنَّ وَجْهَكَ إِلَى قَفَاكَ

Irmiah^{-as} informed the Rabbis of the Children of Israel, and they said, 'Return to your^{-as} Lord^{-azwj} and say to Him^{-azwj}, 'What is the sin of the poor, and the beggars, and the weak ones?' Irmiah^{-as} Fasted for seven (days), then ate the food. But, nothing was Revealed unto him^{-as}. Then he^{-as} Fasted for seven (days), so Allah^{-azwj} Revealed unto him^{-as}: "O Irmiah^{-as}! Refrain from this, or else I^{-azwj} shall Turn your^{-as} face to the back of your^{-as} neck'.

قَالَ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ قُلْ لَهُمْ لِأَنْتُمْ رَأَيْتُمْ الْمُنْكَرَ فَلَمْ تُنْكِرُوهُ فَقَالَ أَرْمِيَا رَبِّ أَعْلِمْنِي مَنْ هُوَ حَتَّى آتِيَهُ وَ آخَذَ لِنَفْسِي وَ أَهْلَ بَيْتِي مِنْهُ أَمَانًا قَالَ آتِ مَوْضِعَ كَذَا وَ كَذَا فَانظُرْ إِلَى غُلَامٍ أَشَدُّهُمْ زَمَانَةً وَ أَحَبُّهُمْ وَ لَادَةً وَ أضعفهمُ جِسْمًا وَ أَشْرُهُمْ غَدَاءً فَهُوَ ذَلِكَ

He^{-asws} said: 'Then Allah^{-azwj} the Exalted Revealed unto him^{-as}: "Say to them: 'Because when they saw the evil, they did not reject it'." Irmiah^{-as} said: 'Lord^{-azwj}! Teach me^{-as}, who is the one who would be coming, so I^{-as} take safety from him for myself^{-as} and my^{-as} family?' He^{-azwj} Said: "Go to such and such a place, and look at a boy, in most difficulties of his time, and or bad birth, and most weak of them in physique, and most evil of them in food, so he is that".

فَأَتَى أَرْمِيَا ذَلِكَ الْبَلَدَ فَإِذَا هُوَ بِعِلَامٍ فِي خَانَ زَمَنِ مُلْقَى عَلَى مَرْبَلَةٍ وَسَطِ الْخَانِ وَإِذَا لَهُ أُمُّ تَرْبِي بِالْكَسْرِ وَ تَمَّتْ الْكَسْرُ فِي الْفُضْعَةِ وَ تَحْلُبُ عَلَيْهِ خَنْزِيرَةٌ لَهَا ثُمَّ تُذَيِّبُهُ مِنْ ذَلِكَ الْغَلَامِ فَيَأْكُلُهُ

Irmiah^{-as} came to that city, and there was a boy in a pit who had been thrown into the dustbin of the pit, and if there was a mother for him she would have thrown him and fractured him in the dustbin, and the pigs were feeding him their milk, then when they move away he would eat (the rubbish)'.
 فَقَالَ أَرْمِيَا إِنْ كَانَ فِي الدُّنْيَا الَّذِي وَصَفَهُ اللَّهُ فَهُوَ هَذَا فَدَنَا مِنْهُ فَقَالَ لَهُ مَا اسْمُكَ فَقَالَ مُخْتَصِرٌ فَعَرَفَ أَنَّهُ هُوَ فَعَالَجُهُ حَتَّى بَرِيَ ثُمَّ قَالَ لَهُ أ تَعْرِفُنِي قَالَ لَا أَنْتَ رَجُلٌ صَالِحٌ قَالَ أَنَا أَرْمِيَا نَبِيُّ بَنِي إِسْرَائِيلَ أَخْبَرَنِي اللَّهُ أَنَّهُ سَيَسْلُطُكَ عَلَى بَنِي إِسْرَائِيلَ فَتَقْتُلُ رِجَالَهُمْ وَ تَفْعَلُ بِهِمْ كَذَا وَ كَذَا

Irmiah^{-as} said: 'If there was anyone in the world whom Allah^{-azwj} has Described, so it is him'. He^{-as} approached him and said to him: 'What is your name?' He said, 'Bakht Nasar'. He^{-as} recognised that it was him, and he^{-as} treated him until he was cured. Then he^{-as} said to him: 'Do you recognise me?' He said, 'No, you are a righteous man'. He^{-as} said: 'I^{-as} am Irmiah^{-as}, Prophet^{-as} to the Children of Israel. Allah^{-azwj} Informed me^{-as} that He^{-azwj} would be Empowering you upon the Children of Israel, so you would be killing their men, and do with them such and such'.

قَالَ فَتَاهُ فِي نَفْسِي فِي ذَلِكَ الْوَقْتِ ثُمَّ قَالَ أَرْمِيَا أَكْتُبْ لِي كِتَابًا بِأَمَانٍ مِنْكَ فَكُتِبَ لَهُ كِتَابًا وَ كَانَ يُخْرِجُ فِي الْجِبَلِ وَ يَحْتَطِبُ وَ يُدْخِلُهُ الْمَدِينَةَ وَ يَبِيعُهُ فَدَعَا إِلَى حَرْبِ بَنِي إِسْرَائِيلَ وَ كَانَ مَسْكَنُهُمْ فِي بَيْتِ الْمَقْدِسِ وَ مُخْتَصِرٌ فِيمَنْ أَجَابَهُ نَحْوَ بَيْتِ الْمَقْدِسِ وَ قَدِ اجْتَمَعَ إِلَيْهِ بِشْرٌ كَثِيرٌ

He^{-asws} said: 'The boy was astonished within himself at that time. Then Irmiah^{-as} said: 'Write down a letter of security for me^{-as}, from you'. So he wrote for him^{-as} a letter. And he used to go to the mountain to gather firewood, and entered the city, so they paid their allegiance to him. He called them for war against the Children of Israel, and they answered him. And their poor ones used to be in Bayt Al-Maqdas, and Bakht Nasr along with those who answered his call came to near Bayt Al-Maqdas. And a lot of people had gathered for him.

فَلَمَّا بَلَغَ أَرْمِيَا إِقْبَالَهُ نَحْوَ بَيْتِ الْمَقْدِسِ اسْتَقْبَلَهُ عَلَى حِمَارٍ لَهُ وَ مَعَهُ الْأَمَانُ الَّذِي كَتَبَهُ لَهُ مُخْتَصِرٌ فَلَمْ يَصِلْ إِلَيْهِ أَرْمِيَا مِنْ كَثْرَةِ جُنُودِهِ وَ أَصْحَابِهِ فَصَيَّرَ الْأَمَانَ عَلَى قَصَبَةٍ أَوْ حَسْبَةِ وَ رَفَعَهَا فَقَالَ مَنْ أَنْتَ فَقَالَ أَنَا أَرْمِيَا النَّبِيُّ الَّذِي بَشَّرْتُكَ بِأَنَّكَ سَيَسْلُطُكَ اللَّهُ عَلَى بَنِي إِسْرَائِيلَ وَ هَذَا أَمَانُكَ لِي

When (the news) reached Irmiah^{-as}, he^{-as} went to welcome him near Bayt Al-Maqdas, facing him upon a pony and with him^{-as} was the security letter which Bakht Nasr had wrote out for him^{-as}. But, Irmiah^{-as} did not arrive to him due to the numerous soldiers of his and his companions, so he^{-as} made the letter to be upon a bone or wood and raised it. He said, 'Who are you^{-as}? He^{-as} said: 'I^{-as} am Irmiah^{-as}, the Prophet^{-as} who gave you the news that Allah^{-azwj} would be Empowering you upon the Children of Israel, and this is your security letter for me^{-as}'.

قَالَ أَمَا أَنْتَ فَقَدْ آمَنْتُكَ وَ أَمَا أَهْلُ بَيْتِكَ فَإِنِّي أَرْمِي مِنْ هَاهُنَا إِلَى بَيْتِ الْمَقْدِسِ فَإِنْ وَصَلَتْ رَمِيَّتِي إِلَى بَيْتِ الْمَقْدِسِ فَلَا أَمَانَ لَكُمْ عِنْدِي وَ إِنْ لَمْ تَصِلْ فَهُمْ أَمْنُونَ وَ انْتَرَعَ قَوْسَهُ وَ رَمَى نَحْوَ بَيْتِ الْمَقْدِسِ فَحَمَلَتْ الرِّيحُ الشُّبَابَةَ حَتَّى عَلَّقَتْهَا فِي بَيْتِ الْمَقْدِسِ فَقَالَ لَا أَمَانَ لَكُمْ عِنْدِي

He said, 'As for you^{as}, so there is safety for you^{as}, and as for your^{as} family, so I would throw (an arrow) from here towards Bayt Al-Maqdas. If my throw reaches to Bayt Al-Maqdas, then there is not safety for them from me, but if it does not reach, so they are safe'. And he grabbed his bow, and fired (the arrow) towards Bayt Al-Maqdas. The wind carried it until it immersed into Bayt Al-Maqdas, so he said, 'There is no safety for them from me'.

فَلَمَّا وَافَى نَظَرَ إِلَى جَبَلٍ مِنْ تُرَابٍ وَسَطَ الْمَدِينَةِ وَإِذَا دَمٌ يَغْلِي وَسَطَهُ كُلَّمَا أَلْفَى عَلَيْهِ التُّرَابَ حَرَجَ وَهُوَ يَغْلِي فَقَالَ مَا هَذَا فَقَالُوا هَذَا نَبِيٌّ كَانَ لِلَّهِ فَعْتَلَهُ مُلُوكُ بَنِي إِسْرَائِيلَ وَدَمُهُ يَغْلِي وَكُلَّمَا أَلْقَيْنَا عَلَيْهِ التُّرَابَ حَرَجَ يَغْلِي فَقَالَ مُجْتَنِّصٌ لَأَقْتُلَنَّ بَنِي إِسْرَائِيلَ أَبَدًا حَتَّى يَسْكُنَ هَذَا الدَّمُ

when he went into the town he saw a mound of sand in the middle of it and blood was oozing out from the middle of it. Everywhere (more) sand was thrown at it, it would come out and flow. He said, 'What is this?' They said, 'This is blood of a Prophet^{as} who was from Allah^{azwj}, The kings of the Children of Israel killed him and his^{as} blood flows, and wherever we throw the sand at it, it comes out and flows'. Bakht Nasar said, 'I will kill the Children of Israel forever until this blood settles down'.

وَكَانَ ذَلِكَ الدَّمُ دَمَ يَحْيَى بْنِ زَكَرِيَّا عَ وَكَانَ فِي زَمَانِهِ مَلِكٌ جَبَّارٌ يُزِي بِنِسَاءِ بَنِي إِسْرَائِيلَ وَكَانَ يَمُرُّ بِيَحْيَى بْنِ زَكَرِيَّا عَ فَقَالَ لَهُ يَحْيَى اتَّقِ اللَّهَ أَيُّهَا الْمَلِكُ لَا يَحِلُّ لَكَ هَذَا فَقَالَتْ لَهُ مَرْأَةٌ مِنَ اللَّوَاتِي كَانَ يُزِي بِهِنَّ حِينَ سَكِرَ أَيُّهَا الْمَلِكُ أَفْتُلُ يَحْيَى فَأَمَرَ أَنْ يُؤْتَى بِرَأْسِهِ

And that blood was the blood of Yahya^{as} Bin Zakariyya^{as}, and there was a tyrannous king during his^{as} time who committed adultery with the women of the Children of Israel. And he passed by Yahya^{as} Bin Zakariyya^{as}, so Yahya^{as} said to him: 'Fear Allah^{azwj} – O you king – this is not Permissible for you'. But a woman with whom he used to commit adultery with when drunk, said, 'O king! Kill Yahya^{as}'. He ordered for his^{as} head.

فَأَتُوا بِرَأْسِ يَحْيَى عَ فِي الطَّسْتِ وَكَانَ الرَّأْسُ يُكَلِّمُهُ وَيَقُولُ لَهُ يَا هَذَا اتَّقِ اللَّهَ لَا يَحِلُّ لَكَ هَذَا ثُمَّ غَلَى الدَّمُ فِي الطَّسْتِ حَتَّى فَاضَ إِلَى الْأَرْضِ فَحَرَجَ يَغْلِي وَ لَا يَسْكُنُ وَكَانَ بَيْنَ قَتْلِ يَحْيَى وَ خُرُوجِ مُجْتَنِّصٍ مِائَةَ سَنَةٍ

They brought the head of Yahya^{as} on a tray, and the head was speaking and was saying to him: 'O you! Fear Allah^{azwj}. This is not Permissible for you'. Then blood oozed from the middle of it until it dropped upon the ground. It came out flowing and would not settle. And in between the killing of Yahya^{as} and the rise of Bakht Nasar there was a period of one hundred years.

وَأَمَّ يَزَلُ مُجْتَنِّصٌ يَفْتُلُهُمْ وَكَانَ يَدْخُلُ قَرْيَةً قَرْيَةً فَيَقْتُلُ الرِّجَالَ وَ النِّسَاءَ وَ الصِّبْيَانَ وَ كُلَّ حَيَوَانٍ وَ الدَّمُ يَغْلِي حَتَّى أَفْتَى مِنْ نَمِّ فَقَالَ بَقِيَ أَحَدٌ فِي هَذِهِ الْبِلَادِ قَالُوا عَجُوزٌ فِي مَوْضِعٍ كَذَا وَ كَذَا فَبَعَثَ إِلَيْهَا فَضْرَبَ عُنُقَهَا عَلَى الدَّمِ فَسَكَنَ وَ كَانَتْ آخِرَ مَنْ بَقِيَ

And Bakht Nasar did not cease killing them, and used to enter town upon town, and he would kill the men, and the women, and the children, and every animal, and the blood kept on flowing, until they were exterminated. He said, 'Does there remain anyone from this country?' They said, 'An old woman in such and such a place'. He sent for her, and struck her neck, and the blood flow stopped, and she was the last one who had remained'.

ثُمَّ أَتَى بَابِلَ فَبَنَى بِهَا مَدِينَةً وَأَقَامَ وَحَفَرَ بِئْرًا فَأَلْقَى فِيهَا دَانِيَالَ وَأَلْقَى مَعَهُ اللَّبْوَةَ فَجَعَلَتْ اللَّبْوَةُ تَأْكُلُ طِينَ الْبُئْرِ وَ يَشْرَبُ دَانِيَالَ لَبَنَهَا فَلَبِثَ بِذَلِكَ زَمَانًا فَأَوْحَى اللَّهُ إِلَى النَّبِيِّ الَّذِي كَانَ بَيْتِ الْمَقْدِسِ أَنْ اذْهَبْ بِهَذَا الطَّعَامِ وَالشَّرَابِ إِلَى دَانِيَالَ وَأَقْرِئْهُ مِنِّي السَّلَامَ قَالَ وَ أَيْنَ دَانِيَالَ يَا رَبِّ فَقَالَ فِي بُئْرِ بَابِلَ فِي مَوْضِعٍ كَذَا وَ كَذَا

Then he came to Babel and built a city there, and set up, and dug wells, so he threw therein Danyal^{-as} and threw the lioness along with him^{-as}. The lioness went on to eat the clay of the well, and Danyal^{-as} drank its milk. That (situation) remained for a time. Allah^{-azwj} Revealed to the Prophet^{-as} who was in Bayt Al-Maqdas: “Go with this food and drink to Danyal^{-as}, and Convey My^{-azwj} Greetings to him^{-as}”. He^{-as} said: ‘And where is Danyal^{-as}, O Lord^{-azwj}?’ He^{-azwj} Said: “Inside a well in such and such a place”.

قَالَ فَأَتَاهُ فَأَطْلَعَ فِي الْبُئْرِ فَقَالَ يَا دَانِيَالَ قَالَ لَبِثْتَ صَوْتٌ غَرِيبٌ قَالَ إِنَّ رَبَّكَ يُفْرِّقُكَ السَّلَامَ وَ قَدْ بَعَثَ إِلَيْكَ بِالطَّعَامِ وَالشَّرَابِ فَدَلَّاهُ إِلَيْهِ

He came over to it and announced, ‘O Danyal^{-as}?’ He^{-as} said: ‘Here I^{-as} am! A stranger’s voice’. He^{-as} said: ‘Your^{-as} Lord^{-azwj} Conveys His^{-azwj} Greetings to you, and has Sent me^{-as} to you^{-as} with the food and the drink’. He^{-as} showed it to him^{-as}.

قَالَ فَقَالَ دَانِيَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ الْحَمْدُ لِلَّهِ الَّذِي لَا يُحِبُّ مَنْ دَعَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ وَثِقَ بِهِ لَمْ يَكِلْهُ إِلَى غَيْرِهِ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانًا الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالصَّبْرِ نَجَاةً الْحَمْدُ لِلَّهِ الَّذِي يَكْشِفُ ضُرًّا عِنْدَ كُرْبَتِنَا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ نِعْمَتُنَا حِينَ يَنْقُطُ الْحَيْلُ مِنَّا وَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ رَجَاؤُنَا حِينَ سَاءَ ظَنُّنَا بِأَعْمَالِنَا

Danyal^{-as} said: ‘The Praise is for Allah^{-azwj} Who does not Forget the one who remembers Him^{-azwj}! The Praise is due to Allah^{-azwj} Who Suffices the one who relies upon Him^{-azwj}! The Praise is due to Allah^{-azwj} Who, the one who trusts in Him^{-azwj} does not (need to) go to someone else! The Praise is due to Allah^{-azwj} Who Recompenses good with the Good! The Praise is due to Allah^{-azwj} Who Recompenses the patience with the salvation! The Praise is due to Allah^{-azwj} Who Removes our harm during our Afflictions! The Praise is due to Allah^{-azwj} Who Cuts-off the tricks from us when our confidence (is low)! He^{-azwj} is our hope when we think our deeds have worsened’.

قَالَ فَأَرَى مُجْتَنِّصًا فِي نَوْمِهِ كَأَنَّ رَأْسَهُ مِنْ حَدِيدٍ وَ رِجْلَيْهِ مِنْ نُحَاسٍ وَ صَدْرُهُ مِنْ ذَهَبٍ قَالَ فَدَعَا الْمُتَنَجِّمِينَ فَقَالَ لَهُمْ مَا رَأَيْتُمْ فَقَالُوا مَا نَدْرِي وَ لَكِنَّا قُضِيَ عَلَيْنَا مَا رَأَيْتُمْ فِي الْمَنَامِ فَقَالَ وَ أَنَا أُجْرِي عَلَيْكُمْ الْأَرْزَاقَ مُنْذُ كَذَا وَ كَذَا وَ لَا تَدْرُونَ مَا رَأَيْتُمْ فِي الْمَنَامِ فَأَمَرَ بِهِمْ فَقُتِلُوا

He^{-asws} said: ‘Bakht Nasar saw in his dream as if his head was of iron, and his legs were of copper, and his chest was of gold. He called the astrologers and said to them, ‘What did I see in the dream?’ They said, ‘We do not know, but relate to us what you saw’. He said, ‘I have made the sustenance to flow for you all since such and such (a time), and you do not know what I saw in the dream?’ And he ordered for them to be killed.

قَالَ فَقَالَ لَهُ بَعْضُ مَنْ كَانَ عِنْدَهُ إِنْ كَانَ عِنْدَ أَحَدٍ شَيْءٌ فَعِنْدَ صَاحِبِ الْجِبْتِ فَإِنَّ اللَّبْوَةَ لَمْ تَنْعَرُضْ لَهُ وَ هِيَ تَأْكُلُ الطِّينَ وَ تُرَضِعُهُ فَبَعَثَ إِلَى دَانِيَالَ فَقَالَ مَا رَأَيْتُمْ فِي الْمَنَامِ فَقَالَ رَأَيْتُ كَأَنَّ رَأْسَكَ مِنْ حَدِيدٍ وَ رِجْلَيْكَ مِنْ نُحَاسٍ وَ صَدْرَكَ مِنْ ذَهَبٍ قَالَ هَكَذَا رَأَيْتُمْ فَمَا ذَاكَ قَالَ قَدْ ذَهَبَ مُلْكُكَ وَ أَنْتَ مَقْتُولٌ إِلَى ثَلَاثَةِ أَيَّامٍ يُقْتَلُكَ رَجُلٌ مِنْ وُلْدِ فَارِسَ

He^{-asws} said: ‘Someone who was in his presence said, ‘If there is anyone who has anything (about this), so it is with the one in the pit, for the lioness does not come to him^{-as}, and she eats the clay and feeds him^{-as} instead. He sent for Danyal^{-as} and said, ‘What did I see in the dream?’ He^{-as} said: ‘You saw as if your head was of iron, and your feet were of copper and your chest was of gold’. He said, ‘This is what I saw, what was that?’ He^{-as} said: ‘Your kingdom has gone away, and you would be killed in three days, a man from Persia would kill you’.

قَالَ فَقَالَ لَهُ إِنَّ عَلَيَّ لَسَبْعَ مَدَائِنَ عَلَى بَابِ كُلِّ مَدِينَةٍ حَرَسٌ وَ مَا رَضِيْتُ بِذَلِكَ حَتَّى وَضَعْتُ بَطْنَهُ مِنْ نُحَاسٍ عَلَى بَابِ كُلِّ مَدِينَةٍ لَا يَدْخُلُ غَرِيبٌ إِلَّا صَاحَتْ عَلَيْهِ حَتَّى يُؤْخَذَ قَالَ فَقَالَ لَهُ إِنَّ الْأَمْرَ كَمَا قُلْتُ لَكَ قَالَ قَبْتُ الْحَيْلَ وَ قَالَ لَا تَلْفُؤُونَ أَحَدًا مِنَ الْخَلْقِ إِلَّا قَتَلْتُمُوهُ كَاتِبًا مِنْ كَانَ وَ كَانَ دَانِيَالُ جَالِسًا عِنْدَهُ وَ قَالَ لَا تُفَارِقْنِي هَذِهِ الثَّلَاثَةَ الْأَيَّامَ فَإِنْ مَضَتْ قَتَلْتُكَ

He^{-asws} said: ‘He (Bakht Nasar) said, ‘I have seven cities, upon the gate of each of the cities is a guard, and I would not be happy with that until I place a lock of copper upon the gate of each city. No stranger would enter it except he is called for, until he is seized’. He^{-as} said to him: ‘The matter is as I^{-as} have said it to you’. He^{-asws} said: ‘He sent for the cavalry, and said, ‘Do not let anyone from the creatures in except that you kill him, whoever he is’. And Danyal^{-as} was seated in his presence, and he said, ‘Do not separate from me during these three days, for it three days pass by, I will have you^{-as} killed’.

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِ مُسِيئًا أَخَذَهُ الْعَمُ فَخَرَجَ فَتَلَقَاهُ غُلَامٌ كَانَ أَخَذَهُ ابْنًا لَهُ مِنْ أَهْلِ فَارِسَ وَ هُوَ لَا يَعْلَمُ أَنَّهُ مِنْ أَهْلِ فَارِسَ فَدَفَعَ إِلَيْهِ سَيْفَهُ وَ قَالَ لَهُ يَا غُلَامُ لَا تَلْقَى أَحَدًا مِنَ الْخَلْقِ إِلَّا وَ قَتَلْتَهُ وَ إِنْ لَقَيْتَنِي أَنَا فَاقْتُلْنِي فَأَخَذَ الْغُلَامُ سَيْفَهُ فَضْرَبَ بِهِ بِمُخْتَصِرٍ ضَرْبَةً فَقَتَلَهُ

When it was the third day, in the evening he was overcome with gloom. He went out, where he met a young boy whose parents used to serve him, from the Persians, and he did not know that he was from the Persians. He handed his sword to him and said, ‘O boy! Do not meet anyone from the creatures except that you kill him, and even if I were to meet myself, I would kill myself’. The boy grabbed hold of the sword and struck at Bakht Nasar with a strike, and killed him.

فَخَرَجَ أَرْوَمًا عَلَى جِمَارِهِ وَ مَعَهُ تَيْنٌ قَدْ تَزَوَّدَهُ وَ شَيْءٌ مِنْ عَصِيرٍ فَتَنَظَّرَ إِلَى سَبَاعِ الْبَرِّ وَ سَبَاعِ الْبَحْرِ وَ سَبَاعِ الْجَوْ تَأْكُلُ تِلْكَ الْحَيْفَ فَفَكَّرَ فِي نَفْسِهِ سَاعَةً ثُمَّ قَالَ أَيْ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا وَ قَدْ أَكَلَتْهُمْ السَّبَاعُ

Irmiah^{-as} went out upon his donkey with him^{-as} were some figs as a provision for himself^{-as}, and some honey. He^{-as} looked towards the predators of the well, and predators of the sea, and predators of the air eating the dead flesh, so he^{-as} thought to himself^{-as} for a while, then said: **How will Allah Give it life after its death [2:259]** and they have been eaten by the predators?’

فَأَمَاتَهُ اللَّهُ مَكَانَهُ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَيْ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ أَيْ أَحْيَاهُ

Allah^{-azwj} Caused him^{-as} to die in his^{-as} place, and these are the Words of Allah^{-azwj} Blessed and Exalted **Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: How will Allah Give it life after its death? So Allah Caused him to die for a hundred years, then Raised him to life [2:259]**, i.e., Revived him^{-as}.

فَلَمَّا رَحِمَ اللَّهُ بَنِي إِسْرَائِيلَ وَ أَهْلَكَ مُخْتَصِرًا رَدَّ بَنِي إِسْرَائِيلَ إِلَى الدُّنْيَا وَ كَانَ عَزِيمًا لَمَّا سَلَطَ اللَّهُ بِمُخْتَصِرٍ عَلَى بَنِي إِسْرَائِيلَ هَرَبَ وَ دَخَلَ فِي عَيْنٍ وَ غَابَ فِيهَا وَ بَقِيَ أَزْمًا مِئْتًا مِئَةً سَنَةً

When Allah^{-azwj} had Mercy upon the Children of Israel, and destroyed Bakht Nasar, Returned the Children of Israel back to the world. And when Allah^{-azwj} Empowered Bakht Nasar over the Children of Israel, and Uzair^{-as} had escaped and entered in a spring and hid in it, and there remained Irmiah^{-as} dead for a hundred years.

ثُمَّ أَحْيَاهُ اللَّهُ فَأَوَّلُ مَا أَحْيَا مِنْهُ عَيْنَيْهِ فِي مِثْلِ غَرْفِي الْبَيْضِ فَنَظَرَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا ثُمَّ نَظَرَ إِلَى الشَّمْسِ وَ قَدِ ارْتَفَعَتْ فَقَالَ أَوْ بَعْضَ يَوْمٍ

Then Allah^{-azwj} the Exalted Revived him^{-as}. The first of what was Revived from him^{-as} were his^{-as} eyes which were like white eggs. He^{-as} looked, and Allah^{-azwj} the High Revealed unto him^{-as} **He said: "How long did you tarry?" He said: 'I tarried for a day - then he^{-as} looked at the sun and it had risen, so he^{-as} said or a part of a day' [2:259].**

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى بَلْ لَبِثْتَ مِئَةً عَامٍ فَأَنْظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ أَيْ لَمْ يَتَغَيَّرْ وَ أَنْظُرْ إِلَى جَمَارِكَ وَ لِنَجْعَلَكَ آيَةً لِلنَّاسِ وَ أَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنَشِّرُهَا ثُمَّ نَكْسُوهَا لَحْمًا

Allah^{-azwj} the Exalted Said: **He Said: "But, You tarried for a hundred years, so look at your food and your drink – they did not age - i.e., they have not changed (rotted away), and look at your donkey; and for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then clothed them with flesh".**

فَجَعَلَ يَنْظُرُ إِلَى الْعِظَامِ الْبَالِيَةِ الْمُنْفِطِرَةِ يَجْتَمِعُ إِلَيْهِ وَ إِلَى اللَّحْمِ الَّذِي قَدْ أَكَلَتْهُ السَّبَاعُ يَتَأَلَّفُ إِلَى الْعِظَامِ مِنْ هَاهُنَا وَ هَاهُنَا وَ يَلْتَرِقُ بِهَا حَتَّى قَامَ وَ قَامَ جَارُهُ فَقَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-as} went on to look at the bones which were split and ragged, the predators having eaten its flesh, so there were just bones here and there. And he^{-as} moved and stood up, and his donkey stood up as well. He^{-as} said: **I know that Allah is Able over all things'. [2:259]**.²⁰⁶

2- ل، الخصال ابنُ البرقي عن أبيه عن جدِّه رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلِكُ الْأَرْضِ كُلِّهَا أَرْبَعَةٌ مُؤْمِنَانِ وَ كَافِرَانِ فَأَمَّا الْمُؤْمِنَانِ فَسُلَيْمَانُ بْنُ دَاوُدَ وَ دُو الْقُرَيْنِ ع وَ الْكَافِرَانِ مُرُودُ وَ مُخْتَصِرٌ

'Al Khisaal' - Ibn Al Barqy, from his father, from his grandfather, raising it to,

'Abu Abdullah^{-asws} having said: 'Kings of the earth, all of it, are four – Two Momins and two Kafirs. As for the two Momins, Suleyman Bin Dawood^{-as} and Zulqarnayn^{-as}, and the two Kafirs, Nimrod^{-la} and Bakht Nasr'.²⁰⁷

²⁰⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 1

²⁰⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 2

3- ج، الإحتجاج هشام بن الحَكَم في خَبَرِ الرَّبْدِيِّ قَالَ الصَّادِقُ ع أَمَاتَ اللَّهُ أَرْمِيَا النَّبِيَّ الَّذِي نَظَرَ إِلَى خَرَابِ بَيْتِ الْمُقَدَّسِ وَ مَا حَوْلَهُ حِينَ غَزَاهُمْ
بُحْتَنَصَّرُ وَ قَالَ أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا

‘Al-Ihtijaj’ - Hisham Bin Al Hakam in a Hadeeth of the atheist –

‘Al-Sadiq^{asws} said: ‘Allah^{azwj} Caused the Prophet Irmiah^{as} to die, the one who looked at the ruins Bayt Al-Maqdas and what is around it when Bakht Nasr invaded them, and he^{as} said: **‘How will Allah Give it life after its death [2:259]?’**

فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ أَحْيَاهُ وَ نَظَرَ إِلَى أَعْضَائِهِ كَيْفَ تَلْتَمِتُمْ وَ كَيْفَ تُلْبَسُ اللَّحْمَ وَ إِلَى مَفَاصِلِهِ وَ عُرُوقِهِ كَيْفَ تُوَصَّلُ فَلَمَّا اسْتَوَى قَاعِيدًا قَالَ أَعْلَمُ أَنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah^{azwj} Caused him^{as} to die for a hundred years, then Revived him^{as}, and he^{as} looked at his^{as} limbs how they had been composed, and how the flesh had been covered upon it, and to his^{as} joints and his^{as} veins how they had been connected (once again). When he^{as} was seated upright, **he said: ‘I know that Allah is Able over all things’. [2:259]’**.²⁰⁸

4- ما، الأمامي للشيخ الطوسي الفخام عن مُحَمَّد بن عيسى بن هارون عن إبراهيم بن عبد الصمد عن أبيه عن جدّه قال قال سيدنا الصادق ع من
اهتم لرؤفهِ كُتِبَ عَلَيْهِ حَطِيئَةٌ إِنَّ دَانِيَالَ كَانَ فِي زَمَنِ مَلِكٍ جَبَّارٍ عَاتٍ أَحَدَهُ فَطَرَحَهُ فِي جُبٍّ وَ طَرَحَ مَعَهُ السَّبَاعَ فَلَمْ تَدْنُو [تَدُنْ] مِنْهُ وَ لَمْ يُخْرِجْهُ

Al Faham, from Muhammad Bin Isa Bin Haroun, from Ibrahim Bin Abdul Samad, from his father, from his grandfather who said,

‘Our Master^{asws} Al-Sadiq^{asws} said: ‘The one who is anxious (distressed) for his sustenance, a sin would be written against him. Danyal^{as} was in an era of a fiercely tyrannous king. He seized him^{as} and dropped him^{as} into a pit and dropped the lion along with him^{as}, but it did not come near him^{as} and he did not take him^{as} out.

فَأَوْحَى اللَّهُ إِلَى نَبِيِّ مِنْ أَنْبِيَائِهِ أَنْ ائْتِ دَانِيَالَ بِطَعَامٍ قَالَ يَا رَبِّ وَ أَتَيْنَ دَانِيَالَ قَالَ تَخْرُجُ مِنَ الْقَرْيَةِ فَيَسْتَقْبِلُكَ صَبُعٌ فَاتَّبِعْهُ فَإِنَّهُ يَدُلُّكَ إِلَيْهِ فَأَتَتْ بِهِ الصَّبُعُ
إِلَى ذَلِكَ الْجُبِّ فَإِذَا فِيهِ دَانِيَالَ فَأَذَلَّ إِلَيْهِ الطَّعَامَ

Allah^{azwj} Revealed to a Prophet^{as} from His^{azwj} Prophets^{as} to go to Danyal^{as} with some food. He^{as} said: ‘O Lord^{azwj}! And where is Danyal^{as}?’ He^{azwj} Said: “Go out from the town and a hyaena will face you^{as}. Follow it and it will lead you^{as} to him^{as}!” The hyaena came with him to that pit, and there in it was Danyal^{as}, and he lowered the food to him^{as}.

فَقَالَ دَانِيَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مِنْ ذِكْرِهِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُحْسِبُ مَنْ دَعَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ وَثِقَ بِهِ لَمْ
يَكِلْهُ إِلَى غَيْرِهِ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانًا وَ بِالصَّبْرِ نَجَاءً

Danyal^{as} said: ‘The Praise is for Allah^{azwj} Who does not forget the one who remembers Him^{azwj}; and the Praise is for Allah^{azwj} Who does not disappoint the one who supplicates to Him^{azwj}; and the Praise is for Allah^{azwj} Who the one who relies upon Him^{azwj}, Suffices him; the Praise is for Allah^{azwj} Who, one who holds fast with Him^{azwj}, does not Allocate him to someone

²⁰⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 3

else; and the Praise is for Allah^{-azwj} Who Recompenses goodness with the goodness, and with the patient is the salvation”.

ثُمَّ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ أَبَى إِلَّا أَنْ يُجْعَلَ أَرْزَاقَ الْمُتَّقِينَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ أَنْ لَا يُقْبَلَ لِأَوْلِيَائِهِ شَهَادَةٌ فِي ذَوْلَةِ الظَّالِمِينَ

Then Al-Sadiq^{-asws} said: ‘Allah^{-azwj} Refuses except that He^{-azwj} Makes the sustenance(s) of the pious to be from where they are not anticipating, and that He^{-azwj} will not Accept for His^{-azwj} friends any testimony in the government of the unjust”.²⁰⁹

5- ك، إكمال الدين الفطآن عن السكري عن الجوهري عن ابن عمارة عن أبيه عن الصادق ع قال: إن سليمان ع لما حضرته الوفاة أوصى إلى آصف بن برخيا بإذن الله تعالى ذكره فلم يزل بينهم تحلف إلى الشيعة و يأخذون عنه معالم دينهم

‘Ikmal Al Deen’ - Al Qatan, from Al Sakry, from Al Jowhary, from Ibn Amarah, from his father,

‘From Al-Sadiq^{-asws} having said: ‘Suleyman^{-as}, when the death presented to him^{-as}, bequeathed to Aasif^{-as} Bin Barkhiya^{-as} by the Permission of Allah^{-azwj}, Exalted is His^{-azwj} Mention. The Shias (adherents) did not cease to interchange between them^{-as} and taking from them^{-as} the information of their Religion.

ثُمَّ غَيَّبَ اللَّهُ عَزَّ وَ جَلَّ آصَفَ غَيْبَةً طَالَ أَمَدُهَا ثُمَّ ظَهَرَ هُمْ فَبَقِيَ بَيْنَ قَوْمِهِ مَا شَاءَ اللَّهُ ثُمَّ إِنَّهُ وَدَّعَهُمْ فَقَالُوا لَهُ أَيْنَ الْمُلتَمَى قَالَ عَلَى الصِّرَاطِ وَ غَاب عَنْهُمْ مَا شَاءَ اللَّهُ وَ اشْتَدَّتِ البُلُوى عَلَى بَنِي إِسْرَائِيلَ بِعَيْبِهِ وَ تَسَلَّطَ عَلَيْهِمْ مُجْتَنَصِرٌ فَجَعَلَ يَمْتَلِئُ مَنْ يَطْفُرُ بِهِ مِنْهُمْ وَ يَطْلُبُ مَنْ يَهْرُبُ وَ يَسْجِي ذَرَارِيَّهُمْ

Then Allah^{-azwj} Mighty and Majestic Cause Aasif^{-as} to disappear from them for as long as Allah^{-azwj} so Desired, and the afflictions intensified upon the Children of Israel, and Bakht Nasr overcame upon them and went on to kill whoever he could win over from them, and sought the ones who fled, and he captured their offspring.

فَاصْطَفَى مِنَ السَّيِّئِ مِنْ أَهْلِ بَيْتِ يَهُودَا أَرْبَعَةً نَفَرٍ فِيهِمْ دَانِيَالُ وَ اصْطَفَى مِنْ وُلْدِ هَارُونَ عَزْرِيًّا وَ هُمْ حِينَئذٍ صِبْيَةٌ صِغَارٌ فَمَكَّنُوا فِي يَدِهِ وَ بَنُو إِسْرَائِيلَ فِي الْعَذَابِ الْمُهِينِ وَ الْحِجَّةُ دَانِيَالُ أَسِيرٌ فِي يَدِ مُجْتَنَصِرٍ تِسْعِينَ سَنَةً

He chose from the captives, from the household of Yahouda four persons among them being Danyal^{-as}, and chose from the children of Haroun^{-as}, Uzair^{-as}, and in those days they^{-as} were small children. They remain in his hand, and the Children of Israel were in humiliating torment, and the Divine Authority Danyal^{-as} was a captive in the hand of Bakht Nasr for nine years.

فَلَمَّا عَرَفَ فَضْلَهُ وَ سَمِعَ أَنَّ بَنِي إِسْرَائِيلَ يَنْتَظِرُونَ خُرُوجَهُ وَ يَرْجُونَ الفَرَجَ فِي ظُهُورِهِ وَ عَلَى يَدِهِ أَمَرَ أَنْ يُجْعَلَ فِي حُجْبٍ عَظِيمٍ وَاسِعٍ وَ يُجْعَلَ مَعَهُ الْأَسَدُ لِئَاكُلَهُ فَلَمْ يَقْرَبْهُ وَ أَمَرَ أَنْ لَا يُطْعَمَ فَكَانَ اللَّهُ تَعَالَى يَأْتِيهِ بِطَعَامِهِ وَ شَرَابِهِ عَلَى يَدِ نَبِيٍّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ

When he recognised his^{-as} merits and heard that the Children of Israel were awaiting his^{-as} advent and hoping for the relief during his^{-as} appearance and upon his^{-as} hand, he ordered for him^{-as} to be made to be in a large and capacious pit, and the lion to be made to be in it in order to devour him^{-as}. But it did not go near him^{-as}, and he^{-as} ordered that he^{-as} should not be

²⁰⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 4

fed, and Allah^{-azwj} the Exalted would Bring his^{-as} food and his^{-as} drink upon the hands of a Prophet^{-as} from the Prophets^{-as} of the Children of Israel.

فَكَانَ يَصُومُ ذَاتِئَالِ النَّهَارِ وَ يُفْطِرُ اللَّيْلَ عَلَى مَا يُدْلَى إِلَيْهِ مِنَ الطَّعَامِ وَ اشْتَدَّتْ الْبَلْوَى عَلَى شِيعَتِهِ وَ قَوْمِهِ الْمُنتَظِرِينَ لِظُهُورِهِ وَ شَكَ أَكْثَرُهُمْ فِي الدِّينِ لِطُولِ الْأَمَدِ

Danyal^{-as} used to fast during the day and break Fast at night upon whatever had been brought to him^{-as} from the food, and the afflictions intensified upon his^{-as} Shias and his^{-as} people, the ones awaiting his^{-as} appearance, and most of them doubted in the Religion due to the prolonged period.

فَلَمَّا تَنَاهَى الْبَلَاءُ بِذَاتِئَالِ وَ بِقَوْمِهِ رَأَى مُخْتَصِرًا فِي الْمَنَامِ كَأَنَّ مَلَائِكَةً مِنَ السَّمَاءِ قَدْ هَبَطَتْ إِلَى الْأَرْضِ أَفْوَاجًا إِلَى الْجُبِّ الَّذِي فِيهِ ذَاتِئَالُ مُسَلِّمِينَ عَلَيْهِ يُبَشِّرُونَهُ بِالْفَرَجِ فَلَمَّا أَصْبَحَ نَدِمَ عَلَى مَا آتَى إِلَى ذَاتِئَالِ فَأَمَرَ أَنْ يُخْرَجَ مِنَ الْجُبِّ

When the afflictions were over with Danyal^{-as} and his^{-as} people, Bakht Nasr saw in the dream as if Angels from the sky had descended to the earth in droves to the pit in which was Danyal^{-as}, submitting to him^{-as}, giving him^{-as} glad tidings of the relief. When it was morning, he regretted what he had done to Danyal^{-as} and ordered that he^{-as} be brought out from the pit.

فَلَمَّا أُخْرِجَ اعْتَدَرَ إِلَيْهِ بِمَا ارْتَكَبَ مِنْهُ مِنَ التَّغْذِيبِ ثُمَّ فَوَّضَ إِلَيْهِ النَّظَرَ فِي أُمُورِ مَمَالِكِهِ وَ الْفَضَاءِ بَيْنَ النَّاسِ فَظَهَرَ مَنْ كَانَ مُسْتَتِرًا مِنْ بَنِي إِسْرَائِيلَ وَ رَفَعُوا رُءُوسَهُمْ وَ اجْتَمَعُوا إِلَى ذَاتِئَالِ عَ مُوقِينَ بِالْفَرَجِ

When he^{-as} came out, he presented excuses to him^{-as} from what had happened from him from the torments. Then he delegated to him^{-as} the overseeing regarding the affairs of his kingdom and the judging between the people. Thus, it appeared from what was concealed from the Children of Israel, and they raised their heads, and gathered to Danyal^{-as} convinced of the relief.

فَلَمْ يَلْبَثْ إِلَّا الْقَلِيلَ عَنِ تِلْكَ الْحَالِ حَتَّى مَضَى لِسَبِيلِهِ وَ أَفْضَى الْأَمْرَ بَعْدَهُ إِلَى عَزْرِيٍّ وَ كَانُوا يَجْتَمِعُونَ إِلَيْهِ وَ يَأْتَسُونَ بِهِ وَ يَأْخُذُونَ عَنْهُ مَعَالِمَ دِينِهِمْ فَغَيَّبَ اللَّهُ عَنْهُمْ شَخْصَهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ وَ غَابَتِ الْحُجُجُ بَعْدَهُ وَ اشْتَدَّتْ الْبَلْوَى عَلَى بَنِي إِسْرَائِيلَ حَتَّى ظَهَرَ يَحْيَى ع

It did not remain except for a little while from the state until he^{-as} went on his^{-as} way (passed away) and delegated the command after him^{-as} to Uzair^{-as}, and they (people) used to gather to him^{-as} and be comforted with him^{-as} and taking from him^{-as} the information of their Religion. Then Allah^{-azwj} Caused his^{-as} person to disappear from them for a hundred years, then Resurrected him^{-as}, and the Divine Authority after him^{-as} disappeared, and the afflictions intensified upon the Children of Israel until Yahya^{-as} appeared".²¹⁰

6- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصُّدُوقِ بِإِسْنَادِهِ إِلَى وَهْبِ بْنِ مُبَيِّهِ قَالَ كَانَ مُخْتَصِرًا مُنْذُ مَلَكَ يَتَوَقَّعُ فَسَادَ بَنِي إِسْرَائِيلَ وَ يَعْلَمُ أَنَّهُ لَا يُطِيقُهُمْ إِلَّا بِمَعْصِيَتِهِمْ فَلَمْ يَزَلْ يَأْتِيهِ الْعُيُونُ بِأَخْبَارِهِمْ حَتَّى تَعَيَّرَتْ حَالَهُمْ وَ فَسَدَتْ فِيهِمُ الْمَعَاصِي وَ قَتَلُوا أَنْبِيَاءَهُمْ

²¹⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 5

'Qasas Al-Anbiya^{-as'} – By the chain to Al-Sadouq, by his chain to Wahb Bin Munabbih (Yemeni scholar expert in Judeo Christian literature), said,

'Bakht Nasar, from the time he became king, anticipated the corruption of the Children of Israel and knew that he would not be able to overpower them except when they fell into disobedience. Spies continued bringing him reports about them until their condition changed, sins spread among them, and they killed their Prophets^{-as}.

وَذَلِكَ قَوْلُهُ تَعَالَى جَلَّ ذِكْرُهُ وَ قَصَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ إِلَى قَوْلِهِ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا يَغِي بِجُنُودِهِ

And that the Word of Exalted and Majestic: **And We Decreed to the Children of Israel in the Book: "You will make mischief in the land twice [17:4] – up to His^{-azwj} Words: So when the first of the two Promises came [17:5] – meaning Bakht Nasr and his armies.**

أَقْبَلُوا فَتَرَلُّوا بِسَاحَتِهِمْ فَلَمَّا رَأَوْا ذَلِكَ فَرَعُوا إِلَى رَبِّهِمْ وَ تَابُوا وَ تَابَرُوا عَلَى الْحَيْبِ وَ أَخَذُوا عَلَى أَيْدِي سُفَهَائِهِمْ وَ أَنْكَرُوا الْمُنْكَرَ وَ أَظْهَرُوا الْمَعْرُوفَ فَرَدَّ اللَّهُ هُمُ الْكِرَّةَ عَلَى الْمُجْتَنِّصِ وَ انْصَرَفُوا بَعْدَ مَا فَتَحُوا الْمَدِينَةَ

They came and camped in their territory. When they saw this, they became fearful, turned to their Lord^{-azwj} in repentance, and devoted themselves to good deeds. They restrained their foolish ones, forbade wrongdoing, and promoted righteousness. Then Allah^{-azwj} Caused them to gain victory over Bakht Nasar, and the army withdrew after they had entered the city.

وَ كَانَ سَبَبَ انْصِرَافِهِمْ أَنَّ سَهْمًا وَقَعَ فِي جَبِينِ فَرَسٍ مُجْتَنِّصٍ فَجَمَحَ بِهِ حَتَّى أَخْرَجَهُ مِنْ بَابِ الْمَدِينَةِ

The reason for their withdrawal was that an arrow struck the forehead of Bakht Nas's horse, causing it to bolt and carry him out of the city gate.

ثُمَّ إِنَّ بَنِي إِسْرَائِيلَ تَعَبَرُوا فَمَا بَرَحُوا حَتَّى كَرَّ عَلَيْهِمْ وَ ذَلِكَ قَوْلُهُ تَعَالَى فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ

Then the Children of Israel changed again and did not remain firm until he returned against them. This is the meaning of the Words of Allah: **So when the other threat comes, they would sadden your faces [17:7].**

فَأَخْبَرَهُمْ أَرْمِيَا عَ أَنَّ الْمُجْتَنِّصَ يَتَهَيَّأُ لِلْمَسِيرِ إِلَيْكُمْ وَ قَدْ غَضِبَ اللَّهُ عَلَيْكُمْ وَ أَنَّ اللَّهَ تَعَالَى جَلَّتْ عَظَمَتُهُ يَسْتَبِيحُكُمْ لِصَلَاحِ آبَائِكُمْ

Irmiah^{-as} informed them that Bakht Nasar was preparing to march against them, that Allah^{-azwj} was Angry with them, and that Allah^{-azwj} the Exalted, Majestic is His^{-azwj} Magnificence, was still Giving you a chance to repent for the sake of your forefathers. He Says: "Have you found anyone who disobeyed Me^{-azwj} and prospered through his disobedience? Or anyone who obeyed Me^{-azwj} and became wretched through his obedience?

وَ يَقُولُ هَلْ وَجَدْتُمْ أَحَدًا عَصَانِي فَسَعِدَ بِمَعْصِيَتِي أَمْ هَلْ عَلِمْتُمْ أَحَدًا أَطَاعَنِي فَشَقِي بِطَاعَتِي وَ أَمَا أَخْبَارُكُمْ وَ زُهْبَانُكُمْ فَاتَّخَذُوا عِبَادِي حَوْلًا يَخْكُمُونَ فِيهِمْ بِغَيْرِ كِتَابِي حَتَّى أَنْسُوهُمْ ذِكْرِي وَ أَمَا مَلُوكُكُمْ وَ أَمْرَاؤُكُمْ فَبَطَرُوا نِعْمَتِي وَ عَزَّيْتُمْ الْحَيَاةَ الدُّنْيَا وَ أَمَا قُرَاؤُكُمْ وَ قَهْرَاؤُكُمْ فَهُمْ مُنْفَادُونَ لِلْمُلُوكِ يُبَايِعُوهُمْ عَلَى الْبِدَعِ وَ يُطِيعُوهُمْ فِي مَعْصِيَتِي وَ أَمَا الْأَوْلَادُ فَيَحْضُونَ مَعَ الْخَائِضِينَ

As for your scholars and monks, they took My^{-azwj} servants as property, ruling over them without My^{-azwj} law until they made them forget My^{-azwj} Zikr. As for your kings and rulers, they became arrogant with My^{-azwj} bounties and were deceived by worldly life. As for your reciters and jurists, they became obedient to kings, pledging allegiance to innovations and obeying

them in disobedience to Me^{-azwj}. As for the children, they joined with those who plunged into sin.

و فِي كُلِّ ذَلِكَ الْبِسْمُ الْعَافِيَةَ فَلَا بُدَّ لَهُمْ بِالْعِزِّ دُلًّا وَ بِالْأَمْنِ خَوْفًا إِنْ دَعَوْنِي لَمْ أَجِبْهُمْ وَ إِنْ بَكَوْا لَمْ أَرْحَمْهُمْ

And during all of this I^{-azwj} Granted them wellbeing, but I^{-azwj} will Replace their honour with humiliation and their security with fear. If they call upon Me^{-azwj}, I^{-azwj} will not Answer them, and if they weep, I^{-azwj} will not have Mercy on them.

فَلَمَّا بَلَغَهُمْ ذَلِكَ نَبِيُّهُمْ كَذَّبُوهُ وَ قَالُوا لَقَدْ أَغْضَمْتَ الْفِرْيَةَ عَلَى اللَّهِ تَزَعُمُ أَنَّ اللَّهَ مُعْطِلٌ مَسَاجِدَهُ مِنْ عِبَادَتِهِ فَقَيَّدُوهُ وَ سَجَنُوهُ

When their Prophet^{-as} conveyed this message to them, they belied him^{-as} and said, 'You^{-as} have fabricated a tremendous lie against Allah^{-azwj}. You^{-as} claim that Allah^{-azwj} will leave His^{-azwj} places of worship deserted and deprived of worship!' They bound him^{-as} in chains and imprisoned him^{-as}.

فَأَقْبَلَ بَحْتَنَصْرَ وَ حَاصِرَهُمْ سَبْعَةَ أَشْهُرٍ حَتَّى أَكَلُوا حِلَالَهُمْ وَ شَرِبُوا أُنْبُوأَهُمْ ثُمَّ بَطَشَ بِهِمْ بِطَشِ الْجَبَّارِينَ بِالْقَتْلِ وَ الصَّلْبِ وَ الإِحْرَاقِ وَ جَذَعِ الأُنُوفِ وَ نَزَعِ الأَلْسُنِ وَ الأَنْبَابِ وَ وَقْفِ النِّسَاءِ

Then, Bakht Nasar came and besieged them for seven months, until they ate their faeces provisions and drank their own urine. Thereafter, he dealt with them with the brutality of tyrants - killing, crucifixion, burning, cutting off noses, tearing out tongues and teeth, and detaining the women.

فَقِيلَ لَهُ إِنَّ هُمْ صَاحِبًا كَانَ يُحَذِّرُهُمْ بِمَا أَصَابَهُمْ فَأَتَّهُمْ وَ سَجَنُوهُ

It was said to him, 'There is a companion of theirs who used to caution them with what would be afflicting them, but they accused him and imprisoned him!'

فَأَمَرَ بَحْتَنَصْرَ فَأَخْرَجَ مِنَ السِّجْنِ فَقَالَ لَهُ أَكُنْتَ تُحَذِّرُهُمْ هؤُلَاءِ قَالَ نَعَمْ

Bakht Nasr ordered so he^{-as} was extracted from the prison. He said to him^{-as}, 'Were you cautioning them?' He^{-as} said: 'Yes'.

قَالَ وَ أَنَّى عَلِمْتَ ذَلِكَ قَالَ أَرْسَلَنِي اللَّهُ بِهِ إِلَيْهِمْ

He said, 'And from where did you^{-as} come to know that? He^{-as} said: 'Allah^{-azwj} had Sent me^{-as} with it to them'.

قَالَ فَكَذَّبُوكَ وَ صَرَبُوكَ قَالَ نَعَمْ

He said, 'They belied you^{-as} and beat you^{-as}? He said: 'Yes'.

قَالَ لَيْسَ الْقَوْمُ قَوْمٌ صَرَبُوا نَبِيَّهُمْ وَ كَذَّبُوا رِسَالَاتِ رَبِّهِمْ فَهَلْ لَكَ أَنْ تَلْحَقَ بِي فَأَكْرِمَكَ وَ إِنْ أَحْبَبْتَ أَنْ تُقِيمَ فِي بِلَادِكَ أَمْسُتَكَ

He said, 'Evil are the people, a people who beat their Prophet^{-as} and belied the Message of their Lord^{-azwj}! Is it okay for you^{-as} to join me and I shall honour you^{-as}, and if you^{-as} like to stay in your^{-as} land, I shall grant you^{-as} security'.

قَالَ أَوْمِيَا عِزِّي لَمْ أَزَلْ فِي أَمَانِ اللَّهِ مُنْذُ كُنْتُ لَمْ أَخْرُجْ مِنْهُ وَ لَوْ أَنَّ بَنِي إِسْرَائِيلَ لَمْ يَخْرُجُوا مِنْ أَمَانِهِ لَمْ يَخَافُوكَ

Irmiah^{-as} said: 'I^{-as} have not ceased to be in the Security of Allah^{-azwj} since I^{-as} existed (and) have not exited from it, and if the children of Israel had not gone out from His Security they would not have feared you!'

فَأَقَامَ أَرْمِيَا ع مَكَانَهُ بِأَرْضِ إِيلِيَا وَ هِيَ حِينْبَدِ خَرَابٍ قَدْ هُدِمَ بَعْضُهَا فَلَمَّا سَمِعَ بِهِ مِنْ بَقِيٍّ مِنْ بَنِي إِسْرَائِيلَ اجْتَمَعُوا إِلَيْهِ فَقَالُوا عَرَفْنَا أَنَّكَ نَبِيُّنَا فَاَنْصَحْ لَنَا

Irmiah^{as} stay in his place in the land of Eilat, and in those days it was in ruins, part of which had been demolished. When the remainder of the children of Israel heard of it, they gathered to him^{as}. They said, 'We have recognised that you^{as} are our Prophet^{as}, so advise us!'

فَأَمَرَهُمْ أَنْ يُقِيمُوا مَعَهُ فَقَالُوا نَنْطَلِقُ إِلَى مَلِكِ مِصْرَ نَسْتَجِيرُ

He^{as} instructed them to stay with him^{as}. They said, 'We shall go to the king of Egypt and seek refuge'.

فَقَالَ أَرْمِيَا ع إِنَّ ذِمَّةَ اللَّهِ أَوْفَى الذِّمَمِ

Irmiah^{as} said: 'The Guarantee of Allah^{azwj} is the most loyal of the guarantees!'

فَانْطَلَقُوا إِلَى مِصْرَ وَ تَرَكُوا أَرْمِيَا فَقَالَ لَهُمُ الْمَلِكُ أَنْتُمْ فِي ذِمَّتِي

They went to Egypt and neglected Irmiah^{as}. The king said to them, 'You are now in my guarantee!'

فَسَمِعَ ذَلِكَ مُخْتَصِرٌ فَأَرْسَلَ إِلَى مَلِكِ مِصْرَ ابْعَثْ بِهَيْمَ إِلَيَّ مُصَدِّدِينَ وَ إِلَّا أَدْنَيْتُكَ بِالْحَرْبِ

Bakht Nasar heard of that, so he sent a message to the king of Egypt, 'Send them to me in chains or else I shall declare war on you!'

فَلَمَّا سَمِعَ أَرْمِيَا ع بِذَلِكَ أَدْرَكَتْهُ الرَّحْمَةُ هُمْ فَبَادَرَ إِلَيْهِمْ لِيُنْفِذَهُمْ فَوَرَدَ عَلَيْهِمْ وَ قَالَ إِنَّ اللَّهَ تَعَالَى جَلَّ ذِكْرُهُ أَوْحَى إِلَيَّ أَنِّي مُطَهَّرٌ مُخْتَصِرٌ عَلَى هَذَا الْمَلِكِ وَ آيَةٌ ذَلِكَ أَنَّهُ تَعَالَى أَرَانِي مَوْضِعَ سَرِيرِ مُخْتَصِرِ الَّذِي يَجْلِسُ عَلَيْهِ بَعْدَ مَا يَطْفُرُ بِمِصْرَ

When Irmiah^{as} heard of that, felt mercy for them. He^{as} rushed to them in order to save them. He^{as} arrived to them and said: 'Allah^{azwj} the Exalted, Majestic is His^{azwj} Mention, has Revealed to me^{as}: "I^{azwj} shall Cause Bakht Nasr to prevail upon this king!", and a sign of that is that He^{azwj} the Exalted has Shown me^{as} the place of the throne of Bakht Nasar which he will sit upon after his victory at Egypt'.

ثُمَّ عَمَدَ فَدَفَنَ أَرْبَعَةَ أَحْجَارٍ فِي نَاحِيَةِ مِنَ الْأَرْضِ فَصَارَ إِلَيْهِمْ مُخْتَصِرٌ فَطَفَّرَ بِهِمْ وَ أَسْرَهُمْ فَلَمَّا أَرَادَ أَنْ يَفْسِمَ الْفِيءَ وَ يَقْتُلَ الْأَسَارَى وَ يُعْتِقَ مِنْهُمْ كَانَ مِنْهُمْ أَرْمِيَا

Then he deliberated and buried four stones in an area of the earth. Bakht Nasar came to them and was victorious over them and made captives of them. When he wanted to distributed the spoils and kill the captives and liberate (some) of them, Irmiah^{as} was from them.

فَقَالَ لَهُ مُخْتَصِرٌ أَرَأَيْتَ مَعَ أَعْدَائِي بَعْدَ مَا عَرَضْتُكَ لَهُ مِنَ الْكِرَامَةِ

Bakht Nasar said to him, 'I see you^{as} as being with my enemies after I had presented the honour to you^{as}!'

فَقَالَ لَهُ أَرْمِيَا ع إِنِّي جِئْتُهُمْ مَخَوِّفًا أَخْبَرْتُهُمْ خَبْرَكَ وَ قَدْ وَضَعْتُ لَهُمْ عَلَامَةً تَحْتَ سَرِيرِكَ هَذَا وَ أَنْتَ بِأَرْضِ بَابِلَ ازْفَعُ سَرِيرَكَ فَإِنَّ تَحْتَ كُلِّ قَائِمَةٍ مِنْ قَوَائِمِهِ حَجْرًا دَفَنْتُهُ بِيَدِي وَ هُمْ يَنْظُرُونَ

Irmiah^{as} said to him: 'I^{as} came to them warning them and informing them about you. I^{as} even left for them a sign beneath this very throne of yours while you were still in the land of

Babylon. Lift up your throne for beneath each of its legs is a stone that I^{as} have buried with my^{as} own hands while they were watching!

فَلَمَّا رَفَعَ مُخْتَصِرٌ سَرِيرَهُ وَجَدَ مُصَدِّقَ مَا قَالَ

When Bakht Nasar raised his throne he found verification of what he^{as} had said’.

فَقَالَ لِأُرْمِيَا عِ إِنِّي لَأَقْتُلَنَّكُمْ إِذْ كَذَّبْتُمْ بِي وَ لَمْ يُصَدِّقُوا

He (the narrator) said, ‘He said to Irmiah^{as}, ‘I shall kill them because they belied you^{as} and did not ratify you^{as}!’

فَقَتَلَهُمْ وَ لَحِقَ بِأَرْضِ بَابِلَ فَأَقَامَ أُرْمِيَا بِمِصْرَ مُدَّةً فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ الْحَقُّ بِإِيلِيَا

He killed them and went to the land of Babel. Irmiah stayed in Egypt for a period. Allah the Exalted Revealed to him: “Go to Eilat!”

فَانطَلَقَ حَتَّى إِذَا رُفِعَ لَهُ شَحْصُ بَيْتِ الْمَقْدِسِ وَ رَأَى خَرَاباً عَظِيماً قَالَ أَنِّي يُجِيبِي هَذِهِ اللَّهُ فَتَنَزَّلَ فِي نَاحِيَةٍ وَ اتَّخَذَ مَضْجَعاً ثُمَّ نَزَعَ اللَّهُ رُوحَهُ وَ أَخْفَى مَكَانَهُ عَلَى جَمِيعِ الْخَلَائِقِ مِائَةَ عَامٍ وَ كَانَ قَدْ وَعَدَهُ اللَّهُ أَنْ سَيُعِيدُ فِيهَا الْمُلْكَ وَ الْعُمُرَانَ

He^{as} went until when the appearance of Bayt Al Maqdis appeared and he^{as} saw immense ruination, he^{as} said: **he said: ‘How will Allah Revive this [2:259].** He^{as} descended in an area and took to his^{as} bed. Then Allah^{azwj} Snatched his^{as} soul and Hid his^{as} place from entirety of the people for a hundred years, and Allah^{azwj} had Promised him^{as} that the kingdom and the construction will be returning to it.

فَلَمَّا مَضَى سَبْعُونَ عَاماً أَدْرَنَ اللَّهُ فِي عِمَارَةِ إِيلِيَا فَأَرْسَلَ اللَّهُ مَلَكاً إِلَى مَلِكٍ مِنْ مُلُوكِ فَارِسَ يُقَالُ لَهُ كَوْشَاكُ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَنْفِرَ بِقُوَّتِكَ وَ رِجَالِكَ حَتَّى تَنْزِلَ إِيلِيَا فَتَعْمُرَهَا

When seventy years had passed by, Allah^{azwj} Permitted regarding the building of Eilat. Allah^{azwj} Sent an Angel to a king from the kings of Persia called Kowshak. He said: ‘Allah^{azwj} Commands you to march with your strength (forces) and your infantry until you descend at Eilat, and build it!’

فَنَدَبَ الْفَارِسِيُّ لِدَلِكِ ثَلَاثِينَ أَلْفَ قَهْرَمَانٍ وَ دَفَعَ إِلَى كُلِّ قَهْرَمَانٍ أَلْفَ عَامِلٍ بِمَا يَصْلُحُ لِدَلِكِ مِنَ الْأَلَةِ وَ النَّقْفَةِ فَسَارَ بِهِمْ فَلَمَّا تَمَّتْ عِمَارَتُهَا بَعْدَ ثَلَاثِينَ سَنَةً أَمَرَ عِظَامَ أُرْمِيَا أَنْ يُجَيَّا فِقَامَ حَتَّى كَمَا ذَكَرَهُ اللَّهُ فِي كِتَابِهِ

The Persian appointed thirty thousand overseers and handed a thousand workers to each overseer with what would be required for that from the tools and the expenditure. He travelled with them. When their reconstruction was completed after thirty years, He^{azwj} Commanded the bones of Irmiah to be revived, just as Allah^{azwj} has Mentioned in His Book’. (Judeo Christian literature)²¹¹

7- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ الْمَدْكُورِ عَنْ وَهْبِ بْنِ مُنَبِّهِ أَنَّهُ لَمَّا انْطَلَقَ مُخْتَصِرٌ بِالسَّيِّ وَ الْأَسَارَى مِنْ بَنِي إِسْرَائِيلَ وَ فِيهِمْ دَانِيَالُ وَ عُزَيْرٌ ع وَ وَرَدَ أَرْضَ بَابِلَ اتَّخَذَ بَنِي إِسْرَائِيلَ حَوْلًا وَ لَبِثَ سَبْعَ سِنِينَ

²¹¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 6

'Qasas Al-Anbiya^{-as}' – By the mentioned chain from Wahab Bin Munabbih (Yemeni scholar expert in Judeo Christian literature) –

'When Bakht Nasr departed with the captives and the prisoners from the children of Israel, and among them were Daniyal^{-as} and Uzeyr^{-as}, and he arrived at the land of Babel, he took the children of Israel as slaves, and (this situation) remained for seven years.

ثُمَّ إِنَّهُ رَأَى رُؤْيَا عَظِيمًا [عَظِيمَةً] امْتَلَأَ مِنْهَا رُغْبًا وَ نَسِيَهَا فَجَمَعَ قَوْمَهُ وَ قَالَ تُخْبِرُونَ بِتَأْوِيلِ رُؤْيَايَ الْمُنْسِيَّةِ إِلَى ثَلَاثَةِ أَيَّامٍ وَ إِلَّا صَلَبْتُكُمْ

Then he saw a tremendous dream that filled him with terror, but he forgot it. He gathered his people and said, 'You must tell me the interpretation of my forgotten dream within three days, otherwise I will crucify you!'

وَ بَلَغَ دَانِيَالَ ذَلِكَ مِنْ شَأْنِ الرُّؤْيَا وَ كَانَ فِي السِّجْنِ فَقَالَ لِصَاحِبِ السِّجْنِ إِنَّكَ أَحْسَنْتَ صُحْبَتِي فَهَلْ لَكَ أَنْ تُخْبِرَ الْمَلِكَ أَنَّ عِنْدِي عِلْمَ رُؤْيَاةٍ وَ تَأْوِيلَهُ

News of this dream reached Daniyal^{-as}, who was in prison. He^{-as} said to the warden: 'You have treated me well. Would you inform the king that I^{-as} know his dream and its interpretation?'

فَخَرَجَ صَاحِبُ السِّجْنِ وَ ذَكَرَ لِمُخْتَنَصَّرٍ فَدَعَا بِهِ وَ كَانَ لَا يَقِفُ بَيْنَ يَدَيْهِ أَحَدٌ إِلَّا سَجَدَ لَهُ فَلَمَّا طَالَ قِيَامُ دَانِيَالَ وَ هُوَ لَا يَسْجُدُ لَهُ قَالَ لِلْحَرَسِ اخْرُجُوا وَ اتْرِكُوهُ

The warden went out and informed Bakht Nasar, who summoned Danyal^{-as}. No one stood before the king without prostrating to him. When Danyal remained standing for a long time without bowing, the king said to the guards, 'Get out and leave him!'

فَخَرَجُوا فَقَالَ يَا دَانِيَالَ مَا مَنَعَكَ أَنْ تَسْجُدَ لِي فَقَالَ إِنَّ لِي رَبًّا آتَانِي هَذَا الْعِلْمَ عَلَى أَنِّي لَا أَسْجُدُ لِغَيْرِهِ فَلَوْ سَجَدْتُ لَكَ انْسَلَخَ عَنِّي الْعِلْمُ فَلَمْ تَنْتَفِعْ بِي فَزَكَّ السُّجُودَ نَظْرًا إِلَى ذَلِكَ

They went out. He said, 'O Daniyal^{-as}! What prevented you from prostrating to me?' He said: 'There is a Lord^{-azwj} for me who has Given me this knowledge based upon that I will not prostrate to others! If I^{-as} were to prostrate to you, the knowledge would be confiscated from me^{-as} and you will not benefit with me^{-as}! Thus I^{-as} neglected the prostration in consideration of that!'

قَالَ مُخْتَنَصَّرٌ وَفَيْتَ لِهَلِكٍ فَصِرْتَ آمِنًا مِنِّي فَهَلْ لَكَ عِلْمٌ بِهَذِهِ الرُّؤْيَا

Bakht Nasar said, 'You are loyal to your God, so you have become safe from me. Is there knowledge for you about this dream?'

قَالَ نَعَمْ رَأَيْتَ صَنَمًا عَظِيمًا رِجْلَاهُ فِي الْأَرْضِ وَ رَأْسُهُ فِي السَّمَاءِ أَعْلَاهُ مِنْ ذَهَبٍ وَ وَسَطُهُ مِنْ فِضَّةٍ وَ أَسْفَلُهُ مِنْ نُحَاسٍ وَ سَاقَاهُ مِنْ حَدِيدٍ وَ رِجْلَاهُ مِنْ فَخَّارٍ فَبَيْنَا أَنْتَ تَنْظُرُ إِلَيْهِ وَ قَدْ أَعْجَبَكَ حُسْنُهُ وَ عَظْمُهُ وَ إِحْكَامُ صَنْعَتِهِ وَ الْأَصْنَافُ الَّتِي رَكِبَتْ فِيهِ إِذْ قَدَفَهُ مَلَكٌ بِحِجْرِ مِنَ السَّمَاءِ فَوَقَعَ عَلَى رَأْسِهِ قَدْفُهُ حَتَّى طَحَنَهُ

He said: 'Yes. You saw a large idol, its legs were in the earth and its head in the sky. Its top was of gold and its middle of silver, and its bottom of brass, and its legs were of iron, and its feet of pottery. While you were looking at it, and its beauty and its large size, and wisdom of

its craftsmanship, and the variety which had been installed in it had fascinated you, when an Angel pelted it with a rock from the sky. It fell upon its head and split it until it was crushed.

فَاخْتَلَطَ ذَهَبُهُ وَفِضَّتُهُ وَنُحَاسُهُ وَ حَدِيدُهُ وَ فَخَّارُهُ حَتَّى حَيْثُ لَكَ أَنَّهُ لَوْ اجْتَمَعَ الْجِنُّ وَ الْإِنْسُ عَلَى أَنْ يُمَيِّزُوا بَعْضَهُ مِنْ بَعْضٍ لَمْ يَقْدِرُوا وَ حَتَّى حَيْثُ لَكَ أَنَّهُ لَوْ هَبَّتْ أَدْنَى رِيحٍ لَذَرَّتُهُ لِشِدَّةِ مَا انْطَحَرَ

Its gold, and its silver, and its brass, and its iron, and its pottery was mingled to the extent that you imagined that even if the Jinn and the humans were to unite upon distinguishing part of it from part, they would not be able, and to the extent that you imagined that even if a smallest of gusts of wind would scatter it due to the severity of what had been grinded.

ثُمَّ نَظَرَتْ إِلَى الْحَجَرِ الَّذِي قُدِفَ بِهِ يَعْظُمُ فَيَنْتَبِزُ حَتَّى مَلَأَ الْأَرْضَ كُلَّهَا فَصِرَتْ لَا تَرَى إِلَّا السَّمَاءَ وَ الْحَجَرَ

Then you looked at the rock which it had been pelted with. It grew larger and spread until it filled the earth, all of it. It became such that you could not see except the sky and the rock'.

قَالَ مُخْتَصِرٌ صَدَقَتْ هَذِهِ الرُّؤْيَا الَّتِي رَأَيْتَهَا فَمَا تَأْوِيلُهَا

Bakht Nasar said, 'You^{-as} speak the truth! This is the dream which I had seen, so what is its interpretation?'

قَالَ دَانِيَالُ عَ أَمَّا الصَّنَمُ الَّذِي رَأَيْتَ فَإِنَّهَا أُمَّمٌ تَكُونُ فِي أَوَّلِ الزَّمَانِ وَ أَوْسَطِهِ وَ آخِرِهِ وَ أَمَّا الذَّهَبُ فَهُوَ هَذَا الزَّمَانُ وَ هَذِهِ الْأُمَّةُ الَّتِي أَنْتَ فِيهَا وَ أَنْتَ مَلِكُهَا وَ أَمَّا الْفِضَّةُ فَإِنَّهُ يَكُونُ ابْنُكَ تَلِيهَا مِنْ بَعْدِكَ وَ أَمَّا النُّحَاسُ فَأُمَّةُ الرُّومِ وَ أَمَّا الْحَدِيدُ فَأُمَّةُ فَارِسَ وَ أَمَّا الْفَخَّارُ فَأُمَّتَانِ تَمْلِكُهُمَا امْرَأَتَانِ إِحْدَاهُمَا فِي شَرْقِيَّةِ الْبَيْتِ وَ أُخْرَى فِي غَرْبِيَّةِ الشَّامِ

Daniyal^{-as} said: 'As for the idol which you saw, it was a community which would be in the beginning of times, and its middle and its end; and as for the gold, it is this era and this community which you are in and you are its king; and as for the silver, it would be your son in charge of it from after you; and as for the brass, it is the nation of Rome; and as for the iron, its nation is Persian; and as for the pottery, these are two nations ruled by two women, one of them in the east of Yemen, and the other in the west of Syria.

أَمَّا الْحَجَرُ الَّذِي قُدِفَ بِهِ الصَّنَمُ فَدِينٌ يُفْقِدُهُ اللَّهُ بِهِ هَذِهِ فِي الْأُمَّةِ آخِرَ الزَّمَانِ لِيُظْهِرَهُ عَلَيْهَا يَبْعَثُ اللَّهُ نَبِيًّا أُمِّيًّا مِنَ الْعَرَبِ فَيُذِلُّ اللَّهُ لَهُ الْأُمَّةَ وَ الْأَدْيَانَ كَمَا رَأَيْتَ الْحَجَرَ ظَهَرَ عَلَى الْأَرْضِ فَانْتَشَرَ فِيهَا

As for the rock with which the idol had been pelted, it is a religion by which Allah^{-azwj} will Cause these to be lost in the nation in the end times in order for it to prevail upon it. Allah^{-azwj} will Send an unlettered Prophet from the Arabs. Allah^{-azwj} will Subdue for him the nations and the religions just as you saw the rock prevail upon the earth and spread in it!'

فَقَالَ مُخْتَصِرٌ مَا لِأَحَدٍ عِنْدِي يَدٌ أَعْظَمُ مِنْ يَدِكَ وَ أَنَا أُرِيدُ أَنْ أَجْزِيكَ إِنْ أَحْبَبْتَ أَنْ أُرِدَّكَ إِلَى بِلَادِكَ وَ أَعْمُرُهَا لَكَ وَ إِنْ أَحْبَبْتَ أَنْ تُقِيمَ مَعِيَ فَأُكْرِمَكَ

Bakht Nasar said, 'There is no hand (favour) for anyone with me which is mightier than your hand (favour), and I want to inform you^{-as} that if you like I can return you^{-as} to your^{-as} city and build it for you^{-as}, and if you^{-as} like to stay with me, I shall honour you^{-as}'.

فَقَالَ دَانِيَالُ عَ أَمَّا بِلَادِي أَرْضُ كَتَبَ اللَّهُ عَلَيْهَا الْحُرَابَ إِلَى وَقْتٍ وَ الْإِقَامَةُ مَعَكَ أَوْتَقَى لِي

Daniyal^{-as} said: 'As for my city, it is a land Allah^{-azwj} has Decreed ruination upon it up to a time, and the staying with you is more reliable for me^{-as}'.

فَجَمَعَ مُخْتَصِرٌ وُلْدَهُ وَ أَهْلَ بَيْتِهِ وَ خَدَمَهُ وَ قَالَ لَهُمْ هَذَا رَجُلٌ حَكِيمٌ قَدْ فَرَّجَ اللَّهُ بِهِ عَنِّي كُرْبَةً قَدْ عَجَزْتُمْ عَنْهَا وَ قَدْ وَلَّيْتُمْ أَمْرَكُمْ وَ أَمْرِي يَا بَنِي خُذُوا مِنِّي عِلْمِيهِ وَ إِنْ جَاءَكُمْ رَسُولَانِ أَحَدُهُمَا لِي وَ الْآخَرُ لَهُ فَأَجِيبُوا دَانِيَالَ قَبْلِي

Bakht Nasar gathered his children and his family members and his servants and said to them, 'This man is wise. Allah^{-azwj} has Relieved my stress through him which you had been unable from, and I am placing him^{-as} in charge of your matters and my matter. O my sons! Take from his^{-as} knowledge, and if two messengers were to come to you, one of them mine and the other one his^{-as}, respond to Daniyal^{-as} before me!'

فَكَانَ لَا يَقْطَعُ أَمْرًا دُونَهُ وَ لَمَّا رَأَوْا قَوْمَ مُخْتَصِرٍ ذَلِكَ حَسَدُوا دَانِيَالَ ثُمَّ اجْتَمَعُوا إِلَيْهِ وَ قَالُوا كَانَتْ لَكَ الْأَرْضُ وَ يَزُومُ عَدُوْنَا أَنَّكَ أَنْكَرْتَ عَقْلَكَ

It was so that he would not decide any matter without him, and when the people of Bakht Nasar saw that, they envied Daniyal. Then they gathered to him and said, 'The land (kingdom) was yours and our enemies claim that you have lost your intellect'.

قَالَ إِنِّي أَسْتَعِينُ بِرَأْيِ هَذَا الْإِسْرَائِيلِيِّ لِإِصْلَاحِ أَمْرِكُمْ فَإِنَّ رَبِّي يُطْلِعُهُ عَلَيْهِ

He said, 'I seek assistance with the opinion of this Israelite in order to rectify your matters for his^{-as} Lord^{-azwj} tends to Notify him upon it!'

قَالُوا نَتَّخِذُ إِلَهًا يَكْفِيكَ مَا أَهَمَّكَ وَ تَسْتَعْنِي عَنْ دَانِيَالَ

They said, 'We shall take a god who will suffice you of whatever concerns you and you will be needless of Daniyal!'

فَقَالَ أَنْتُمْ وَ ذَلِكَ

He said, 'It is up to you with that'.

فَعَمِلُوا صَنَمًا عَظِيمًا وَ صَنَعُوا عِيدًا وَ دَبَّحُوا لَهُ وَ أَوْقَدُوا نَارًا عَظِيمَةً كَنَارِ مُرُودٍ وَ دَعَوْا النَّاسَ بِالسُّجُودِ لِذَلِكَ الصَّنَمِ فَمَنْ لَمْ يَسْجُدْ لَهُ أُلْقِيَ فِيهَا

They made a large idol and declared a festival and slaughtered (sacrificial animals) for it, and they ignited a large fire like the fire of Nimrod, and they called the people to prostrate to that idol. The one who did not prostrate to it was thrown into it.

وَ كَانَ مَعَ دَانِيَالَ عَ أَرْبَعَةٌ فِتْيَةٌ مِنْ بَنِي إِسْرَائِيلَ يَوْشَالَ وَ يَوْحَانُ وَ غَيْصَوَا وَ مَرْيُوسُ وَ كَانُوا مُخْلِصِينَ مُؤْمِنِينَ فَأُتِيَ بِهِمْ لِيَسْجُدُوا لِلصَّنَمِ فَقَالَتِ الْفِتْيَةُ هَذَا لَيْسَ بِإِلَهِهِ وَ لَكِنْ حَشَبَةٌ صَمَاءٌ عَمِلَهَا الرِّجَالُ فَإِنْ شِئْتُمْ أَنْ نَسْجُدَ لِلَّذِي خَلَقَهَا فَعَلْنَا

And with Daniyal there were four youths from the children of Israel – Youshal, and Youhanna, and Gaysou, and Maryous, and they were sincere unitarians. They came with them to

prostrate to the idol. The youths said, 'This isn't a god, but a wooden idol which the men have made. If you like us to prostrate to the One Who Created it, we shall do so!'

فَكَتَفُوهُمُ ثُمَّ رَمَوْا بِهِمْ فِي النَّارِ فَلَمَّا أَصْبَحُوا طَلَعَ عَلَيْهِمْ بِجُنَّتِصْرٍ فَوْقَ قَصْرِ فَإِذَا مَعَهُمْ حَامِسٌ وَإِذَا بِالنَّارِ قَدْ عَادَتْ جَلِيداً فَاثْمَالاً رُغْباً فَدَعَا دَانِيَالَ ع فَسَأَلَهُ عَنْهُمْ

They bound them, then flung them into the fire. When morning came, Bakht Nasar emerged unto them above the castle. Behold, there was a fifth person with them, and the fire had become ice. He was filled with terror and summoned Daniyal^{as}. He asked him^{as} about them.

فَقَالَ أَمَا الْفِتْيَةُ فَعَلَى دِينِي يَعْْبُدُونَ إِلَهِي وَ لِيَذَلِكَ أَجَارَهُمْ وَ الْحَامِسُ بَحْرُ الْبُرِّ أَرْسَلَهُ اللَّهُ تَعَالَى جَلَّتْ عَظَمَتُهُ إِلَى هَؤُلَاءِ نُصْرَةً لَهُمْ

He^{as} said: 'As for the youths, they are upon my religion worshipping my God^{azwj}, and due to that He^{azwj} has Sheltered them, and the fifth one is an Angel of the coldness. Allah^{azwj} the Exalted, Majestic is His Magnificence, Sent him to them as a help for them'.

فَأَمَرَ بِجُنَّتِصْرٍ فَأُخْرِجُوا فَقَالَ لَهُمْ كَيْفَ بَيْتُمْ

Bakht Nasar ordered for them to be brought out. He said to them, 'How did you spend your night?'

قَالُوا بَيْتَنَا بِأَفْضَلِ لَيْلَةٍ مُنْذُ خُلِقْنَا

They said, 'We spent the best night since we were Created!'

فَأُحْقِمَهُمْ بِدَانِيَالَ وَ أَكْرَمَهُمْ بِكَرَامَتِهِ حَتَّى مَرَّتْ بِهِمْ ثَلَاثُونَ سَنَةً

He joined them with Daniyal^{as} and honoured them with his honours^{as} until thirty years passed by them'. (Judeo Christian literature)²¹²

8- ص، قصص الأنبياء عليهم السلام بالإسناد المتفق عن وهب قال: ثُمَّ إِنَّ جُنَّتِصْرَ رَأَى رُؤْيَا أَهْوَلَ مِنَ الرُّؤْيَا الْأُولَى وَ نَسِيَهَا أَيْضاً فَدَعَا عُلَمَاءَ قَوْمِهِ قَالَ رَأَيْتُ رُؤْيَا أَحْسَى أَنْ يَكُونَ فِيهَا هَلَاكُكُمْ وَ هَلَاكِي فَمَا تَأْوِيلُهَا

'Qasas Al-Anbiya^{as}' – By the previous chain from Wahab who said,

'Then Bakht Nasar saw a dream more terrifying than the first dream and forgot it as well. He summoned the scholars of his people. He said, 'I have seen a dream I fear there would be your destruction and my destruction in it, so what is its interpretation?'

فَعَجَزُوا وَ جَعَلُوا عَلَةً عَجْزِهِمْ دَانِيَالَ فَأُخْرِجَهُمْ وَ دَعَا دَانِيَالَ ع فَسَأَلَهُ

They were unable and made Daniyal^{as} as a reason for their frustrations. He expelled them and summoned Daniyal^{as}. He asked him^{as}.

²¹² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 7

فَقَالَ رَأَيْتَ شَجَرَةً عَظِيمَةً شَدِيدَةً الْخَضِرَةَ فَرَعُهَا فِي السَّمَاءِ عَلَيْهَا طَيْرُ السَّمَاءِ وَ فِي ظِلِّهَا وَحُوشُ الْأَرْضِ وَ سِبَاعُهَا فَبَيْنَمَا أَنْتَ تَنْظُرُ إِلَيْهَا قَدْ أَعْجَبْتِكَ بِجَمِّئِهَا إِذْ أَقْبَلَ مَلَكٌ يَحْمِلُ حَدِيدَةً كَالْفَأْسِ عَلَى عُنُقِهِ وَ صَرَخَ بِمَلِكٍ آخَرَ فِي بَابٍ مِنْ أَبْوَابِ السَّمَاءِ يَقُولُ لَهُ كَيْفَ أَمَرَكَ اللَّهُ أَنْ تَفْعَلَ بِالشَّجَرَةِ أَمَرَكَ أَنْ يَجْتَنِّهَا مِنْ أَصْلِهَا أَمْ أَمَرَكَ أَنْ تَأْخُذَ بَعْضَهَا

He said: 'You saw a large tree intensely green. Its branches were in the sky, upon it were birds of the sky, and in its shade were beasts of the earth and its lions. While you were looking at it, and its splendour had fascinated you, when an Angel came carrying upon his shoulder an iron like the axe, and another Angel shouted in a gate from the gates of the sky saying to him: 'How has Allah^{-azwj} Commanded you to deal with the tree? Did He^{-azwj} Command you to uproot it from its roots or did He^{-azwj} Command you to take part of it?'

فَنَادَاهُ الْمَلِكُ الْأَعْلَى إِنَّ اللَّهَ تَعَالَى يَقُولُ خُذْ مِنْهَا وَ أَتْبَقْ

The higher Angel called out to him: 'Allah^{-azwj} the Exalted Said: "Take from it and let it remain!"

فَنظَرْتُ إِلَى الْمَلِكِ حَتَّى ضَرَبَ رَأْسَهَا بِفَأْسِهِ فَانْقَطَعَ وَ تَفَرَّقَ مَا كَانَ عَلَيْهَا مِنَ الطَّيْرِ وَ مَا كَانَ تَحْتَهَا مِنَ السِّبَاعِ وَ الْوَحُوشِ وَ بَقِيَ الْجِدْعُ لَا هَيْئَةَ لَهُ وَ لَا حُسْنَ

You looked at the Angel until he struck off its top and cut it, and the birds which were upon it dispersed, and so did whatever lions and the beasts were beneath it, and the trunk remained having neither any appearance (of a tree) for it nor beauty'.

فَقَالَ مُجْتَنِّصٌ فَهَذِهِ الرُّؤْيَا رَأَيْتُهَا فَمَا تَأْوِيلُهَا

Bakht Nasar said, 'This is the dream I had seen, so what is its interpretation?'

قَالَ أَنْتَ الشَّجَرَةُ وَ مَا رَأَيْتَ فِي رَأْسِهَا مِنَ الطَّيْرِ فَوَلَدُكَ وَ أَهْلُكَ وَ أَمَّا مَا رَأَيْتَ فِي ظِلِّهَا مِنَ السِّبَاعِ وَ الْوَحُوشِ فَحَوْلُكَ وَ رَعِيَّتُكَ وَ كُنْتَ قَدْ أَعْضَبْتَ اللَّهَ فِيمَا تَابَعْتَ قَوْمَكَ مِنْ عَمَلِ الصَّنَمِ

He said: 'You are the tree, and what birds you saw in its top are your children and your family members; and as for what lions and beasts you saw in its shade, are your slaves and your citizens, and you have Angered Allah^{-azwj} regarding what you followed your people of making the idol'.

Bakht Nasar said, 'How will your Lord Deal with me?'

فَقَالَ مُجْتَنِّصٌ كَيْفَ يَفْعَلُ رَبُّكَ بِي قَالَ يَبْتَلِيكَ بِبَدَنِكَ فَيَمَسُّحُكَ سَبْعَ سِنِينَ فَإِذَا مَضَتْ رَجَعْتَ إِنْسَانًا كَمَا كُنْتَ أَوَّلَ مَرَّةٍ

He said: 'He will Afflict you in your body and morph you for seven years. When these pass by, you will return as a human being just as you used to be the first time'.

فَقَعَدَ مُجْتَنِّصٌ يَبْكِي سَبْعَةَ أَيَّامٍ فَلَمَّا فَرَغَ مِنَ الْبُكَاءِ ظَهَرَ فَوْقَ بَيْتِهِ فَمَسَّحَهُ اللَّهُ عُقَاباً فَطَارَ وَ كَانَ دَانِيَالُ عَ يَأْمُرُ وُلْدَهُ وَ أَهْلَ مَمْلَكَتِهِ أَنْ لَا يُعْبَرُوا مِنْ أَمْرِ شَيْئاً حَتَّى يَرْجِعَ إِلَيْهِمْ

Bakht Nasr saw crying for seven days. When he was free from the crying, he appeared above his house. Allah^{-azwj} Morphed him into an eagle, and he flew away; and Daniyal^{-as} had instructed his child and people of his kingdom not to alter anything from his matters until he returns to them.

ثُمَّ مَسَّخَهُ اللَّهُ فِي آخِرِ عُمُرِهِ بَعُوضَةً فَأَقْبَلَ يَطِيرُ حَتَّى دَخَلَ بَيْتَهُ فَحَوَّلَهُ اللَّهُ إِنْسَانًا فَأَعْتَسَلَ بِالْمَاءِ وَ لَبَسَ الْمُسْوَحَ ثُمَّ أَمَرَ بِالنَّاسِ فَجَمِعُوا

Then Allah^{-azwj} Morphed him into a mosquito in the end of his life. He came flying until he entered his house. Allah^{-azwj} Transformed him into a human being. He washed with the water and wore the coarse clothing. Then he ordered so they gathered.

فَقَالَ إِنِّي وَ إِيَّاكُمْ كُنَّا نَعْبُدُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَ لَا يَضُرُّنَا وَ إِنَّهُ قَدْ تَبَيَّنَ لِي مِنْ قُدْرَةِ اللَّهِ تَعَالَى جَلَّ وَ عَلَا فِي نَفْسِي أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ إِلَهِي بَنِي إِسْرَائِيلَ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ أَنَا وَ هُوَ فِي الْحَقِّ سَوَاءٌ وَ مَنْ خَالَفَنِي ضَرَبْتُهُ بِسَيْفِي حَتَّى يَحْكُمَ اللَّهُ بَيْنِي وَ بَيْنَكُمْ وَ إِنِّي قَدْ أَجَلْتُكُمْ إِلَى اللَّيْلِ فَإِذَا أَصْبَحْتُمْ فَأَجِيبُونِي

He said, 'I and you all have been worshipping other than Allah^{-azwj} what neither benefited us nor harmed us, and it has been clarified to me from the Power of Allah^{-azwj} the Exalted, Majestic and High, regarding myself that surely there is no god except Allah^{-azwj}, God^{-azwj} of the children of Israel! The one who follows me, he is from me and I and him are equal regarding the truth, and the one who opposes me, I shall strike him with my sword until Judges between me and you all, and I am respiting you to the night. When it is morning, respond to me!'

ثُمَّ انْصَرَفَ وَ دَخَلَ بَيْتَهُ وَ قَعَدَ عَلَى فِرَاشِهِ فَقَبَضَ اللَّهُ تَعَالَى رُوحَهُ

Then he left and entered his house and sat upon his bed. Allah the Exalted Captured his soul'.

وَ قَصَّ وَهَبٌ قِصَّتَهُ هَذِهِ عَنِ ابْنِ عَبَّاسٍ ثُمَّ قَالَ مَا أَشْبَهَ إِيمَانَهُ بِإِيمَانِ السَّحَرَةِ

And Wahab (Yemeni scholar expert in Judeo Christian literature) narrated this from Ibn Abbas, then said, 'How resembling was his Eman with the Eman of the magicians (of Pharaoh^{-la})!' (Judeo Christian literature)²¹³

9: ص، قصص الأنبياء عليهم السلام لَمَّا تُرِفِي بِمُجْتَنَصِرٍ تَابِعَ النَّاسُ ابْنَهُ وَ كَانَتِ الْأَوَانِي الَّتِي عَمَلَتِ الشَّيَاطِينُ لِشَلِيمَانَ بْنِ دَاوُدَ ع مِنَ اللَّؤْلُؤِ وَ الْيَاقُوتِ عَاصَ عَلَيْهَا الشَّيَاطِينُ حَتَّى اسْتَخْرَجُوهَا مِنْ فُجُورِ الْأَجْرِ الصُّمِّ الَّتِي لَا تَعْبُرُ فِيهَا السُّفُنُ

'Qasas Al-Anbiya^{-as}' - (From Wahab – Yemeni scholar expert in Judeo Christian literature) – 'When Bakht Nasr died, the people followed his son, and the vessels that the devils had made for Suleyman Bin Dawood^{-as} were fashioned from pearls and rubies. The devils had dived for them and extracted them from the depths of vast seas through which ships could not sail.

وَ كَانَ بِمُجْتَنَصِرٍ غَنِيمَ كَلِّ ذَلِكَ مِنْ بَيْتِ الْمَقْلِسِ وَ أَوْرَدَهَا أَرْضَ بَابِلَ وَ اسْتَعْمَرَ فِيهِ دَانِيَالَ ع فَقَالَ إِنَّ هَذِهِ الْأَنْبِيَةَ طَاهِرَةٌ مُقَدَّسَةٌ صَنَعَهَا النَّبِيُّ ابْنُ النَّبِيِّ لِيَسْجُدَ رَبَّهُ عَزَّ وَ عَلَا فَلَا تُدْبَسُهَا بِلَحْمِ الْحَتَّازِيرِ وَ غَيْرِهَا فَإِنَّ لَهَا رَبًّا سَيُعِيدُهَا حَيْثُ كَانَتْ

²¹³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 8

And Bakht Nasar had gained all that as spoils of war from Bayt Al Maqdis and brought them to Babel and Daniyal^{as} had resided in it. He^{as} said, 'These vessels are pure, Holy. A Prophet^{as} son of a Prophet^{as} had made these to prostrate to his^{as} Lord^{azwj} Mighty and Exalted, so do not dirty these with the flesh of swine for there is a lord (owner) for these who will be returning these to where they used to be!'

فَلَمْ يُطِغُهُ وَ اعْتَزَلَ دَانِيَالَ وَ أَفْصَاهُ وَ جَفَاهُ وَ كَانَتْ لَهُ امْرَأَةٌ حَكِيمَةٌ نَشَأَتْ فِي تَأْدِيبِ دَانِيَالَ تَعْظُمُهُ وَ تَقُولُ إِنَّ أَبَاكَ كَانَ يَسْتَعِينُكَ بِدَانِيَالَ فَأَتَى ذَلِكَ

But he (the king) did not obey him^{as} and isolated him and kept him^{as} aside and was cold towards him^{as}, and there was a wise wife for him. She had grown in the education of Daniyal^{as} and his^{as} preaching, and she said, 'Your father used to seek help with Daniyal^{as}!'

فَعَمِلَ فِي كُلِّ عَمَلٍ سَوِيٍّ حَتَّى عَجَبَتِ الْأَرْضُ مِنْهُ إِلَى اللَّهِ تَعَالَى جَلَّتْ عَظَمَتُهُ فَبَيَّنَّا هُوَ فِي عِيدٍ إِذَا بِكَفِّ مَلِكٍ يَكْتُبُ عَلَى الْجِدَارِ ثَلَاثَةَ أَحْرُفٍ ثُمَّ غَابَتِ الْكَفُّ وَ الْقَلَمُ وَ نُجِثُوا فَسَأَلُوا دَانِيَالَ بِحَقِّ تَأْوِيلِ ذَلِكَ الْمَكْتُوبِ وَ كَانَ كَتَبَ وَزْنَ فَحَفَّ وَ وَعَدَ فَأَنْجَرَ وَ جَمَعَ فَتَفَرَّقَ

He worked in every evil work until the earth clamoured from him to Allah the Exalted, Majestic is His Magnificence. While he was at a festival when a hand of an Angel wrote three phrases upon a wall. Then the hand and the pen disappeared, and they were astonished. They asked Daniyal about the true interpretation of that inscription, and he had written – 'Weighed, it was light' and 'Promised so he fulfilled', and 'He gathered and it is scattered'.

فَقَالَ أَمَّا الْأَوَّلُ فَإِنَّهُ عَقْلُكَ وَزْنَ فَحَفَّ فَكَانَ خَفِيفًا فِي الْمِيزَانِ وَ الثَّانِي وَعَدَ أَنْ يُمْلِكَ فَأَنْجَرَهُ الْيَوْمَ وَ الثَّلَاثُ فَإِنَّ اللَّهَ كَانَ قَدْ جَمَعَ لَكَ وَ لِوَالِدِكَ مِنْ قَبْلِكَ مُلْكًا عَظِيمًا ثُمَّ تَفَرَّقَ الْيَوْمَ فَلَا يَجْتَمِعُ إِلَى يَوْمِ الْقِيَامَةِ

He^{as} said: 'As for the first, it is your intellect. It is weighed and is light. It would be light in the Scale; and the second, He^{azwj} Promised the kingdom, so it is fulfilled today; and the third, 'Allah^{azwj} has Gathered a mighty kingdom for you and your children before you. It is scattered today and will not be gathered (again) up to the Day of Qiyamah'.

فَقَالَ لَهُ ثُمَّ مَاذَا

He said to him, 'Then what?'

قَالَ يُعَذِّبُكَ اللَّهُ فَأَقْبَلْتَ بَعُوضَةً تَطِيرُ حَتَّى دَخَلَتْ فِي إِحْدَى مَنْخَرَيْهِ فَوَصَلَتْ إِلَى دِمَاعِهِ وَ تُؤَذِّبُهُ فَأَحَبُّ النَّاسِ عِنْدَهُ مَنْ حَمَلَ مِرْزَبَةً يَضْرِبُ بِهَا رَأْسَهُ وَ يَزِيدُ كُلَّ يَوْمٍ أَلْمًا إِلَى أَرْبَعِينَ لَيْلَةً حَتَّى مَاتَ وَ صَارَ إِلَى النَّارِ

He said: 'Allah will Punish you. A mosquito came flying until it entered one of his nostril and reached his brain and tormented him. The person he loved most was whoever carried a mallet and struck his head with it, because that temporarily relieved his suffering. Yet his pain increased day after day for forty nights, until he died and came to be in the Hellfire'. (Judeo Christian literature)²¹⁴

Note –

²¹⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 9

هذه القصص المنقولة عن وهب ليست مما يعتمد عليه و إيمان بختنصر مخالف لظواهر الأخبار المعتمدة و أما مسخه فقد ورد في توحيد المفضل بن عمر المرؤي عن الصادق ع ما يؤمى إليه حيث قال ع

These stories are transmitted from Wahab. These aren't from what one can rely upon, and the Eman of Bakht Nasr is opposite to the apparent reliable Ahadeeth, and as for his being morphed, it has been referred in 'Tawheed' of Al Mufazzal Bin Umar, from Al-Sadiq^{as} is what indicates to it whereby he said:

وَ تَرَى كَثِيرًا مِنَ الْفُسَّاقِ يُعَاجِلُونَ بِالْعُقُوبَةِ إِذَا تَفَاقَمَ طُعْيَانُهُمْ وَ عَظُمَ ضَرَرُهُمْ عَلَى النَّاسِ وَ عَلَى أَنْفُسِهِمْ كَمَا عُوِجِلَ فِرْعَوْنُ بِالْعَرَقِ وَ بَحْتَنَصَّرَ بِالنَّبِيِّ وَ بَلْبِيسُ بِالْقَتْلِ

'And you will see, man of the transgressor punishment is hastened with them when their tyranny becomes excessive and their harm to the people and their own selves becomes significant, just as the drowning was hastened with Pharaoh^{la}, and Bakht Nasar with the bewilderment and Bilbees with the killing'.

10- ص، قصص الأنبياء عليهم السلام الصدوق عن الشكري عن الجوهري عن ابن عمارة عن جابر الجعفي عن الباقر صلوات الله عليه قال: سألتُه عن تعبير الرؤيا عن دانيال ع أ هو صحيح قال نعم كان يوحى إليه و كان نبياً و كان ممن علمه الله تأويل الأحاديث و كان صديقاً حكيماً و كان و الله يدين بمحببتنا أهل البيت

'Qasas Al-Anbiya^{as} - Al-Sadouq, from Al Sakry, from Al Jowhary, from Ibn Amarah, from Jabir Al Jufy,

'From Al-Baqir^{asws}, he (the narrator) said, 'I asked him^{asws} about the interpretation of the dream about Danyal^{as}, is it correct?' He^{asws} said: 'Yes. It used to be Revealed to him^{as} and he^{as} was a Prophet^{as}, and he^{as} was from the ones Allah^{azwj} Taught the explanation of the Ahadeeth, and he^{as} was truthful, wise, and he^{as} used to make a Religion with our^{asws} love of the People^{asws} of the Household'.

قَالَ جَابِرٌ بِمَحَبَّتِكُمْ أَهْلَ الْبَيْتِ قَالَ إِي وَ اللَّهِ وَ مَا مِنْ نَبِيٍّ وَ لَا مَلِكٍ إِلَّا وَ كَانَ يَدِينُ بِمَحَبَّتِنَا

Jabir said, 'With your^{asws} love, the People^{asws} of the Household?' He^{asws} said: 'Yes, by Allah^{azwj}, and there is none from a Prophet^{saww} nor an Angel, and (they all) used to make it a Religion with our^{asws} love'.²¹⁵

11- ص، قصص الأنبياء عليهم السلام الصدوق عن أبيه عن محمد العطار عن الأشعري عن السبائي عن إسحاق بن إبراهيم عن الرضا ع قال: إن الملك قال لدانيال أشتيبي أن يكون لي ابن مثلك فقال ما تحلى من قلبك قال أجل محل وأعظمه قال دانيال فإذا جاءت فاجعله همتك في

'Qasas Al-Anbiya^{as} - Al-Sadouq, from his father, from Muhammad Al Attar, from Al Ashary, from Al Sayari, from Is'haq Bin Ibrahim,

'From Al-Reza^{asws} having said: 'The king said to Danyal^{as}, 'It is my desired that there should happen to be for me a son like you^{as}'. He^{as} said: 'What place from your heart?' He said,

²¹⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 10

‘Majestic place and I revere him’. Danyal^{-as} said: ‘When you copulate, then make your concern regarding me^{-as}’.

قَالَ فَعَلَّ الْمَلِكُ ذَلِكَ فَوُلِدَ لَهُ ابْنٌ أَشْبَهُ خَلْقِ اللَّهِ بِدَانِيَالَ

He^{-asws} said: ‘The king did that and there was born for him, Allah^{-azwj} Resembled his creation with Danyal^{-as}’.²¹⁶

12- ص، قصص الأنبياء عليهم السلام الصّدوق عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شاذَانَ عَنْ أَبِيهِ عَنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ عَزَيْرٌ يَا رَبِّ إِنِّي نَظَرْتُ فِي جَمِيعِ أُمُورِكَ وَ إِخْكَامِهَا فَعَرَفْتُ عَدْلَكَ بِعَقْلِي وَ بَقِي بَابٌ لَمْ أَعْرِفْهُ إِلَّاكَ تَسْحَطُ عَلَى أَهْلِ الْبَلِيَّةِ فَتَعْمُهُمْ بِعَذَابِكَ وَ فِيهِمُ الْأَطْفَالُ

‘Qasas Al-Anbiya^{-as} – Al-Sadouq, from Ja’far bin Muhammad Bin Shazan, from his father, from his father, from Al Fazl, from muhammad Bin Ziyad, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah, from Ibn Abbas,

‘Uzeyr^{-as} said: ‘O Lord^{-azwj}! I^{-as} have looked into the entirety of Your matters and their rulings, and I^{-as} recognised Your^{-azwj} Justice with my^{-as} intellect, and yet there remains a matter I^{-as} could not understand. You^{-azwj} Angered upon the people deserving affliction and You^{-azwj} Generalise them with Your^{-azwj} Punishment while there are children among them!’

فَأَمَرَهُ اللَّهُ تَعَالَى أَنْ يَخْرُجَ إِلَى الْبَرِّيَّةِ وَ كَانَ الْحَرُّ شَدِيداً فَرَأَى شَجَرَةً فَاسْتَظَلَّ بِهَا وَ نَامَ فَجَاءَتْ نَمْلَةٌ فَفَرَّصَتْهَا فَدَلَّكَ الْأَرْضَ بِرِجْلِهِ فَقَتَلَ مِنَ النَّمْلِ كَثِيراً فَعَرَفَ أَنَّهُ مَثَلٌ ضُرِبَ

Allah^{-azwj} the Exalted Commanded him to go out to the wilderness, and it was severely hot. He saw a tree and too shade with it and slept. An ant came and bit him. He rubbed the ground with his left and killed many ants. He realised that it is an example being struck.

فَقِيلَ لَهُ يَا عَزَيْرُ إِنَّ الْقَوْمَ إِذَا اسْتَحْتَمُوا عَذَابِي قَدَرْتُ نُزُولَهُ عِنْدَ انْقِضَاءِ آجَالِ الْأَطْفَالِ فَمَا تَوَأَمُوا أَوْلِيَاكَ بِأَجَاهِلِيمَ وَ هَلَكَ هَؤُلَاءِ بِعَذَابِي

He^{-azwj} Said to him: “O Uzeyr^{-as}! When the people become deserving of My^{-azwj} Punishment, I^{-azwj} Ordain its befalling at the termination of the terms of the children. They die by their natural deaths while they are destroyed by My^{-azwj} Punishment!”²¹⁷

13- ك، إكمال الدين أبي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ سَعْدِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزَبَانَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْفَرَسِيِّ عَمَّنْ حَدَّثَهُ عَنْ إِسْمَاعِيلِ بْنِ أَبِي زَافِعٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ص قَالَ: مَلَكٌ مُخْتَصَرٌ مِائَةَ سَنَةٍ وَ سَبْعاً وَ ثَمَانِينَ سَنَةً وَ قَتَلَ مِنَ الْيَهُودِ سَبْعِينَ أَلْفَ مُقَاتِلٍ عَلَى دَمِ يَحْيَى بْنِ زَكَرِيَّا ع وَ حَرَّبَ بَيْتَ الْمَقْدِسِ وَ تَفَرَّقَتِ الْيَهُودُ فِي الْبُلْدَانِ وَ فِي سَبْعٍ وَ أَرْبَعِينَ سَنَةً مِنْ مُلْكِهِ بَعَثَ اللَّهُ الْعَزَيْرَ نَبِيّاً إِلَى أَهْلِ الْقُرَى الَّتِي أَمَاتَ اللَّهُ أَهْلَهَا ثُمَّ بَعَثَهُمْ لَهُ

‘Ikmal Al Deen’ - My father and Ibn Al Waleed both together, from Sa’ad, from Ibn Isa, from Ibn Marouf, from Ibn Mahziyar, from Al Hassan Bin Saeed, from Muhammad Bin Ismail Al Qarshy, from the one who narrated it, from Ismail Bin Abu Rafie, from his father,

²¹⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 11

²¹⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 12

'From the Prophet^{-saww} having said: 'Bakht Nasr ruled for one hundred and eighty seven years, and killed from the Jews seventy thousand fighters over the blood of Yahya Bin Zakariyya^{-as}, and ruined Bayt Al-Maqdas, and the Jews scattered in the cities; and during the forty seventh year of his rule, Allah^{-azwj} Sent the Prophet Uzair^{-as} to the people of the town which Allah^{-azwj} Caused its inhabitants to die then Revived them for him^{-as}.

وَكَانَ مِنْ فُرَى شَيْءٍ فَهَرَبُوا فَرَقًا مِنَ الْمَوْتِ فَزَلُّوا فِي جَوَارِ عَزِيرٍ وَكَانُوا مُؤْمِنِينَ وَكَانَ عَزِيرٌ يَحْتَلِفُ إِلَيْهِمْ وَ يَسْمَعُ كَلَامَهُمْ وَ إِيْمَانَهُمْ وَ أَحَبَّهُمْ عَلَى ذَلِكَ وَ آخَاهُمْ عَلَيْهِ فَعَابَ عَنْهُمْ يَوْمًا وَاحِدًا ثُمَّ أَتَاهُمْ فَوَجَدَهُمْ مَوْتَى صَرَخَى فَحَزِنَ عَلَيْهِمْ وَ قَالَ أَيْ مُجِيبِي هَذِهِ اللَّهُ بَعَدَ مَوْتِهَا تَعَجُّبًا مِنْهُ حَيْثُ أَصَابَهُمْ وَ قَدْ مَاتُوا أَجْمَعِينَ فِي يَوْمٍ وَاحِدٍ

And they were from various towns and a group fled from the death (plague), and they descended in the vicinity of Uzair^{-as}, and they were Believers, and Uzair^{-as} used to interchange to them and hear their speech and their beliefs and loved them upon that and established brother-hood with them upon it. He^{-as} was absent from them for one day, then came to them and found them to have fallen dead. He^{-as} grieved upon them and said: **How will Allah Give it life after its death [2:259]**, wondering from it what had hit them and they had all died in one day.

فَأَمَاتَهُ اللَّهُ عِنْدَ ذَلِكَ مِائَةَ عَامٍ وَ هِيَ مِائَةُ سَنَةٍ ثُمَّ بَعَثَهُ اللَّهُ وَ إِيْمَانَهُمْ وَ كَانُوا مِائَةَ أَلْفٍ مُقَاتِلٍ ثُمَّ قَتَلَهُمُ اللَّهُ أَجْمَعِينَ لَمْ يُفَلِّتْ مِنْهُمْ وَاحِدٌ عَلَى يَدَيِ مُخْتَصِرٍ

Allah^{-azwj} Caused him^{-as} to die for one hundred periods, and it is one hundred years. Then Allah^{-azwj} Resurrected him^{-as} and them, and they were one hundred thousand fighters. Then Allah^{-azwj} Killed them all, not one of them escaped from the hands of Bakht Nasr.

ثُمَّ مَلَكَ مَهْرُوئِهِ بَنُ مُخْتَصِرٍ سِتِّ عَشْرَةَ سَنَةً وَ عِشْرِينَ يَوْمًا فَأَخَذَ عِنْدَ ذَلِكَ دَانِيَالَ عَ وَ خَدَّ لَهُ خَدًّا فِي الْأَرْضِ وَ طَرَحَ فِيهِ دَانِيَالَ وَ أَصْحَابَهُ وَ شِيعَتَهُ مِنَ الْمُؤْمِنِينَ وَ أَلْقَى عَلَيْهِمُ التَّيْرَانَ فَلَمَّا رَأَى أَنَّ النَّارَ لَا تَقْرُبُهُمْ وَ لَا تُحْرِقُهُمْ اسْتَوْدَعَهُمُ الْجُبَّ وَ فِيهِ الْأُسْدُ وَ السِّبَاعُ وَ عَذَّبَهُمْ بِكُلِّ نَوْعٍ مِنَ الْعَذَابِ حَتَّى خَلَّصَهُمُ اللَّهُ مِنْهُ

Then Mahrawiya Bin Bakht Nasr ruled for sixteen years and twenty days. During that Danyal^{-as} was seized and a hole was dug out for him in the ground, and Danyal^{-as} and his^{-as} companions and his^{-as} Shias from the Momineen were dropped into it, and fires were thrown upon them. When he saw that the fire did not go near them nor did it burn them, they prepared a pit for them and in it were the lion and the wild animals; and they tormented them with all types of punishments until Allah^{-azwj} Finished them off from it.

وَ هُمْ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ قُبُلِ أَصْحَابِ الْأُخْدُودِ النَّارِ ذَاتِ الْوُفُودِ فَلَمَّا أَرَادَ اللَّهُ أَنْ يَقْبِضَ دَانِيَالَ عَ أَمَرَهُ أَنْ يَسْتَوْدِعَ نُورَ اللَّهِ وَ حِكْمَتَهُ مَكِيخَا بَنُ دَانِيَالَ فَفَعَلَ

And they are those whom Allah^{-azwj} Mentioned in His^{-azwj} Book: **Cursed be the companions of the pit [85:4] (Companions of) the fire with the fuel [85:5]**. When Allah^{-azwj} Wanted to Capture (the soul of) Danyal^{-as}, Commanded him^{-as} to deposit the Light of Allah^{-azwj} and His^{-azwj} Wisdom to Makeekha Bin Danyal^{-as}. He^{-as} did so²¹⁸.

²¹⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 13

14- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع في قول الله أو كالأذي مر على قريته وهي خاوية على عروشها قال أني يحيي هذه الله بعد موتها

'Tafseer Al-Ayyashi' - From Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: 'How will Allah Revive this after its death?'**

فَقَالَ إِنَّ اللَّهَ بَعَثَ عَلَى بَنِي إِسْرَائِيلَ نَبِيًّا يُقَالُ لَهُ أَرْمِيَا فَقَالَ قُلْ لَهُمْ مَا بَلَدٌ تَنْقِيئُهُ مِنْ كِرَائِمِ الْبُلْدَانِ وَ عَرَسْتُ فِيهِ مِنْ كِرَائِمِ الْغُرَسِ وَ نَقَيْتُهُ مِنْ كُلِّ غَرِيْبَةٍ فَأَخْلَفَ فَأَنْبَتَ خُرْنُوبًا

He^{asws} said: 'Allah^{azwj} Sent unto the Children of Israel a Prophet^{as} called Irmiah^{as}. He^{azwj} Said: "Say to them: 'What city from the precious cities have you purged it, and planted in it the precious plantation, and you purged it from all strangeness, and replaced it and I^{azwj} Grew the Kharnouba?'"

قَالَ فَضَحِكُوا وَ اسْتَهْزَؤُوا بِهِ فَشَكَاهُمْ إِلَى اللَّهِ قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ قُلْ لَهُمْ إِنَّ الْبَلَدَ بَيْتُ الْمَقْدِسِ وَ الْغُرَسَ بَنُو إِسْرَائِيلَ تَنْقِيئُهُ مِنْ كُلِّ غَرِيْبَةٍ وَ نَحَيْتُ عَنْهُمْ كُلَّ جَبَّارٍ فَأَخْلَفُوا فَعَمِلُوا بِمَعَاصِي اللَّهِ فَلَأَسْلَطَنَّ عَلَيْهِمْ فِي بِلَدِهِمْ مَنْ يَسْفِكُ دِمَاءَهُمْ وَ يَأْخُذُ أَمْوَالَهُمْ فَإِنْ نَكُوا إِلَيَّ فَلَمْ أَرْحَمْ بِكَاءِهِمْ وَ إِنْ دَعَوْا لَمْ أَسْتَجِبْ دَعَاءَهُمْ ثُمَّ لَأُخْرِتُهَا مِائَةَ عَامٍ ثُمَّ لَأَعْمُرُهَا

He^{asws} said: 'They laughed and ridiculed him^{as}, so he^{as} complained of them to Allah^{azwj}. Allah^{azwj} Revealed to him^{as}: "Say to them: 'The city is Bayt Al-Maqdas, and the plantation is the Children of Israel, you purged it from every stranger, and every tyrant was kept away from them, but they opposed and acted in disobedience to Allah^{azwj}. I^{azwj} will Make a ruling authority to be upon them in their city, one who will spill their blood and seize their wealth. If they cry to Me^{azwj} I^{azwj} will not have Mercy on their crying, and if they supplicate, I^{azwj} will not Answer their supplication. Then it will be ruined for a hundred years and will not be built

فَلَمَّا حَدَّثَتْهُمْ جَرَعَتِ الْعُلَمَاءُ فَقَالُوا يَا رَسُولَ اللَّهِ مَا دُنُبُنَا نَحْنُ وَ لَمْ نَكُنْ نَعْمَلْ بِعَمَلِهِمْ فَعَاوَدَ لَنَا رَبُّكَ فَصَامَ سَبْعًا فَلَمْ يُوحِ إِلَيْهِ شَيْءٌ فَأَكَلَ أَكْلَةً ثُمَّ صَامَ سَبْعًا فَلَمْ يُوحِ إِلَيْهِ شَيْءٌ فَأَكَلَ أَكْلَةً ثُمَّ صَامَ سَبْعًا فَلَمَّا أَنْ كَانَ يَوْمَ الْوَالِدِ وَ الْعِشْرِينَ أَوْحَى اللَّهُ إِلَيْهِ لَتَرْجِعَنَّ عَمَّا تَصْنَعُ أ تَرَا جُعِي فِي أَمْرِ قَضِيئِهِ أَوْ لَأُرَدَّنَّ وَجْهَكَ عَلَى دُبُرِكَ

When he^{as} narrated to them, the scholars were alarmed and they said, 'O Rasool^{as} of Allah^{azwj}! What is our sin and we do not happen to be acting with their deeds? Return to your^{as} Lord^{azwj} for us'. He^{as} fasted for seven (days), but nothing was Revealed to him^{as}. He^{as} ate a meal, then fasted seven (days). When it was the twenty-first days, Allah^{azwj} Revealed to him^{as}: "Retract from what you^{as} are doing. Are you^{as} (wanting to) retract Me^{azwj} regarding a matter I^{azwj} have Decreed it, or Return your^{as} face upon your^{as} back?"

ثُمَّ أَوْحَى إِلَيْهِ قُلْ لَهُمْ لِأَنَّكُمْ رَأَيْتُمُ الْمُنْكَرَ فَلَمْ تُنْكِرُوهُ فَسَلَطَ اللَّهُ عَلَيْهِمْ بِحُتْنِصْرٍ فَصَنَعَ بِهِمْ مَا قَدْ بَلَغَكَ ثُمَّ بَعَثَ بِحُتْنِصْرٍ إِلَى النَّبِيِّ فَقَالَ إِنَّكَ قَدْ بُيِّنْتَ عَنْ رَبِّكَ وَ حَدَّثْتَهُمْ بِمَا أَصْنَعُ بِهِمْ فَإِنْ شِئْتَ فَأَقِمْ عِنْدِي فِيمَنْ شِئْتَ وَ إِنْ شِئْتَ فَاخْرُجْ فَقَالَ لَا بَأْسَ أَخْرُجُ

Then He^{-azwj} Revealed to him^{-as}: ‘Say to them: ‘You are seeing the evil but you are not denying it! Then, Allah^{-azwj} Caused Bakht Nasr to overcome them, what (detail) has reached you. Then Bakht Nasr sent a message to the Prophet^{-as} and said, ‘You^{-as} have informed from your^{-as} Lord^{-azwj} and narrated to them with what I shall be doing with them. If you^{-as} like, stay with me among the ones you^{-as} like to, and if you^{-as} like, get out!’ He^{-as} said: ‘No, but I^{-as} shall go out’.

فَتَرَوَدَّ عَصِيراً وَ تِيناً وَ حَرَجَ فَلَمَّا أَنْ كَانَ مَدَّ الْبَصَرَ التَّمَّتْ إِلَيْهَا فَقَالَ أَلَيْ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَانَهُ اللَّهُ مِائَةَ عَامٍ أَمَانَهُ عُدُوَّةً وَ بَعَثَهُ عَشِيَّةً قَبْلَ أَنْ تَغِيَبَ الشَّمْسُ وَ كَانَ أَوَّلَ شَيْءٍ خُلِقَ مِنْهُ عَيْنَاهُ فِي مِثْلِ غَرَقِيِّ الْبَيْضِ

He^{-as} provided juice and figs and went out. When he^{-as} was (at a distance of) the extent of the sight, he^{-as} turned around to it and said: **‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, [2:259].** He^{-azwj} Caused him^{-as} to die in the morning and Resurrected him^{-as} in the evening before the setting of the sun, and it was the first thing which his^{-as} eyes saw, the setting of the sun.

ثُمَّ قِيلَ لَهُ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا فَلَمَّا نَظَرَ إِلَى الشَّمْسِ لَمْ تَعِبْ قَالَ أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَأَنْظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ وَ انْظُرْ إِلَى حِمَارِكَ وَ لِنَجْعَلَكَ آيَةً لِلنَّاسِ وَ انْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنَشِّرُهَا ثُمَّ نَكْسُوهَا لَحْمًا

Then He^{-azwj} Said to him^{-as}: **“How long did you tarry?”**. When he^{-as} looked at the sun not having had set yet, he^{-as} said: **‘I tarried for a day, or a part of a day’ He Said: “But, You tarried for a hundred years, so look at your food and your drink – they did not age, and look at your donkey; and in order for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then We Clothed these with flesh”.** [2:259]

قَالَ فَجَعَلَ يَنْظُرُ إِلَى عِظَامِهِ كَيْفَ يَصِلُ بَعْضُهَا إِلَى بَعْضٍ وَ يَرَى الْغُرُوقَ كَيْفَ يَجْرِي فَلَمَّا اسْتَوَى قَائِمًا قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-asws} said: ‘He^{-as} went on looking at his^{-as} bones, how part of it connects to a part, and he^{-as} saw the veins how they flowed. When he^{-as} stood upright, he^{-as} said: **‘I know that Allah is Able over all things’ [2:259]**’²¹⁹

15- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي طَالِبٍ عَنْ النَّضْرِ بْنِ الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عٍ مِثْلَهُ وَ فِيهِ فَسَلَطَ اللَّهُ عَلَيْهِمْ مُخْتَصِرًا وَ سُمِّيَ بِهِ لِأَنَّهُ رَضَعَ بِلَبِّ كَلْبَةٍ وَ كَانَ اسْمُ الْكَلْبِ بُحْتًا وَ اسْمُ صَاحِبِهِ نَصْرًا وَ كَانَ مُجُوسِيًّا أَعْلَفَ أَغَارَ عَلَى نَيْبِ الْمُقَدَّسِ وَ دَخَلَهُ فِي سِتِّمِائَةِ أَلْفِ عِلْمٍ

‘Qasas Al-Anbiya^{-as}’ - By the chain to Al-Sadouq, from his father, from Sa’ad, from Al Yaqteeny, from Al Nazar, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Abdullah^{-asws} – similar to it, and in it: ‘Allah^{-azwj} Caused Bakht Nasr to overcome upon them, and he has been named with it because he had been breastfed with the milk of a dog, and his name was Al-Kalb (the dog) Bakht, and name of his companions was Nasr, and he was a Magian, uncircumcised. He attacked upon Bayt Al-Maqdas and entered it among six hundred flags.

²¹⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 14

ثُمَّ بَعَثَ بُحْتَنَصْرَ إِلَى النَّبِيِّ فَقَالَ إِنَّكَ نُبُتَتْ عَنْ رَبِّكَ وَ خَيْرَتَهُمْ بِمَا أَصْنَعُ بِهِمْ فَإِنْ شِئْتَ فَأَقِمْ عِنْدِي وَ إِنْ شِئْتَ فَأَخْرُجْ قَالَ بَلْ أَخْرُجْ فَتَزَوَّدَ عَصِيرًا وَ لَبَنًا وَ خَرَجَ

Then Bakht Nasr sent for the Prophet^{as} and said, ‘You^{as} have informed from your^{as} Lord and informed them with what I will be doing with them. If you^{as} like you^{as} can stay with me, and if you^{as} like, you^{as} can go out’. He^{as} said: ‘But, I^{as} shall go out’. He^{as} provided with juice and milk, and went out’.²²⁰

16- شي، تفسير العياشي أبو طاهر العلوي عن علي بن محمد العلوي عن علي بن مزيون عن إبراهيم بن محمد قال: ذكر جماعة من أهل العلم أن ابن الكوا قال لعلي ع يا أمير المؤمنين ما ولد أكبر من أبيه من أهل الدنيا

‘Tafseer Al-Ayyashi’ - Abu Tahir Al Alawy, from Ali Bin Muhammad Al Alawy, from Ali Bin Marzouq, from Ibrahim Bin Muhammad who said,

‘It was mentioned by a group of the people of knowledge that Ibn Al-Kawa said to Ali^{asws}, ‘O Amir Al-Momineen^{asws}! What son is older than his father, from the people of the world?’

قَالَ نَعَمْ أَوْلَادُكَ وَ لِدُ عَزْرٍ حَيْثُ مَرَّ عَلَى قَرْيَةٍ خَرِبَةٍ وَ قَدْ جَاءَ مِنْ ضَيْعَةٍ لَهُ تَحْتَهُ حِمَارٌ وَ مَعَهُ سِنَّةٌ فِيهَا قَتْرٌ وَ كُوِزٌ فِيهِ عَصِيرٌ فَمَرَّ عَلَى قَرْيَةٍ خَرِبَةٍ فَقَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ فَتَوَالَدَ وَ لِدُهُ وَ تَنَاسَلُوا ثُمَّ بَعَثَ اللَّهُ إِلَيْهِ فَأَحْيَاهُ فِي الْمَوْلِدِ الَّذِي أَمَاتَهُ فِيهِ فَأَوْلَادُكَ وَ لِدُهُ أَكْبَرُ مِنْ أَبِيهِمْ

He^{asws} said: ‘Yes, they are – Uzair^{as} the son when he^{as} passed by a ruined town and he^{as} had come from a farm of his^{as}, a donkey being under him^{as}, and with him^{as} was a container wherein was oil and a pitcher in which was juice. He^{as} passed by a ruined town and he^{as} said: **‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, [2:259].** His^{as} son begot and procreated. Then Allah^{azwj} Resurrected him^{as} and Revived him^{as} among the children he^{as} had died in, so those children were older than their father^{as}’.²²¹

17- خص، منتخب البصائر ابن عيسى عن الحسن بن الحسين بن علوان عن محمد بن داود العبدري عن الأصمعي بن ثبابة أن عبد الله بن الكوايئ الشكري قام إلى أمير المؤمنين ع فقال يا أمير المؤمنين إن أبا المعتمر تكلم أنفاً بكلام لا يحتمله قلبي فقال و ما ذاك قال يزعم أنك حدثتني أنك سمعت رسول الله ص يقول إننا قد رأينا أو سمعنا رجلاً

‘Muntakhab Al Basaair’ - Ibn Isa, from Al hassan, from Al Husay Bin Ulwan, from Muhammad Bin Dawood Al Abady, from Al Asbagh Bin Nubata,

‘Abdullah Bin Al-Kawa Al-Yashkary stood up to Amir Al-Momineen^{asws} and said, ‘O Amir Al-Momineen^{asws}! Abu Al-Mo’tamar spoke just now with a speech my heart could not bear’. He^{asws} said, ‘And what is that?’ He said, ‘He claims that you^{asws} narrated to him that you^{asws} heard Rasool-Allah^{saww} saying: ‘We^{saww} have seen or heard of a man older in age than his father’.

أَكْبَرَ سِنًا مِنْ أَبِيهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَهَذَا الَّذِي كَبُرَ عَلَيْكَ قَالَ نَعَمْ فَهَلْ تُؤْمِنُ أَنَّكَ بَهْدًا وَ تَعْرِفُهُ

²²⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 15

²²¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 16

Amir Al-Momineen^{-asws} said: ‘This is what is grievous upon you?’ He said, ‘Yes. Do you^{-asws} believe in this and do you^{-asws} recognise it?’

فَقَالَ نَعَمْ وَتِلْكَ يَا ابْنَ الْكَوَاؤِ أَفْقَهُ عَنِّي أُخْبِرُكَ عَنْ ذَلِكَ إِنَّ عَزْرًا حَرَجَ مِنْ أَهْلِهِ وَ امْرَأَتُهُ فِي شَهْرٍهَا وَ لَهُ يَوْمَئِذٍ خَمْسُونَ سَنَةً فَلَمَّا ابْتَلَاهُ اللَّهُ عَزَّ وَ جَلَّ بِدُنْبِيهِ وَ أَمَاتَهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ فَرَجَعَ إِلَى أَهْلِهِ وَ هُوَ ابْنُ خَمْسِينَ سَنَةً فَاسْتَقْبَلَهُ ابْنُهُ وَ هُوَ ابْنُ مِائَةِ سَنَةٍ وَ رَدَّ اللَّهُ عَزْرًا فِي السِّتْرِ الَّذِي كَانَ بِهِ فَقَالَ مَا يُرِيدُ

He^{-asws} said: ‘Yes, and woe be unto you, O Ibn Al-Kawa! Understand it from me^{-asws}, I^{-asws} shall inform you about that. Uzair^{-as} went out from his^{-as} family and his^{-as} wife during her month, and on that day there were fifty years for him^{-as}. When Allah^{-azwj} Mighty and Majestic Tried him^{-as} due to his^{-as} sin and Caused him^{-as} to die for a hundred years, then Resurrected him^{-as}, he^{-as} returned to his^{-as} family and he^{-as} was still fifty years old. His^{-as} son welcomed him^{-as} while he was one hundred years old, and Allah^{-azwj} Returned Uzair^{-as} in the same age in which he^{-as} had been, and said to him what he^{-as} wanted.²²²

18- كَا، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن معاوية بن وهب عن أبي عبد الله ع قال قال علي ع إن ذانيال ع كان يتيماً لا أم له ولا أب و إن امرأة من بني إسرائيل عجوزاً كبيرة صمته فرثته و إن ملكاً من ملوك بني إسرائيل كان له قاضيان و كان هماً صديقاً و كان رجلاً صالحاً و كان له امرأة جميلة و كان يأتى الملك فيحدثه

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Wahab,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘Danyal^{-as} was an orphan, not having a mother for him^{-as} nor a father, and a woman from the Children of Israel, very old, cared for him^{-asws} and loved him^{-as}. And (there was a) a king from the kings of the Children of Israel who had two judges for him who had a friend who was a righteous man, for whom was a woman with a beautiful body, and he used to come to the king and discuss with him.

وَ احْتِاجَ الْمَلِكُ إِلَى رَجُلٍ يَبْتُهُ فِي بَعْضِ أُمُورِهِ فَقَالَ لِلْقَاضِيَيْنِ احْتَارَا رَجُلًا أُرْسَلُهُ فِي بَعْضِ أُمُورِي فَقَالَا فَلَانْ فَوَجَّهَهُ الْمَلِكُ فَقَالَ الرَّجُلُ لِلْقَاضِيَيْنِ أَوْصِيكُمَا بِامْرَأَتِي خَيْرًا فَقَالَا نَعَمْ فَحَرَجَ الرَّجُلُ

And the king had a need from that man, to send him regarding one of his matters. He said to the two judges, ‘Both of you choose a man to send him in one of my matters’. They both said, ‘So and so’. The king diverted himself to him. The man said to the two judges, ‘I bequeath to both of you with my wife for her safety’. They both said, ‘Yes’. The man went out.

فَكَانَ الْقَاضِيَانِ يَأْتِيَانِ بَابَ الصِّدِّيقِ فَعَشِيْمًا امْرَأَتَهُ فَرَاوَدَاهَا عَنْ نَفْسِهَا فَأَبَتْ فَقَالَا لَهَا وَ اللَّهُ لَئِنْ لَمْ تَفْعَلِ [تَفْعَلِي] لَنَشْهَدَنَّ عَلَيْكَ عِنْدَ الْمَلِكِ بِالزَّانَا ثُمَّ لَنَرُجُمَنَّكَ فَقَالَتْ أَفْعَلَا مَا أَحْبَبْتُمَا فَأَتَيْتَا الْمَلِكَ فَأَخْبَرَاهُ وَ شَهِدَا عِنْدَهُ أَنَّهَا بَعَثَتْ فَدَخَلَ الْمَلِكُ مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ وَ اشْتَدَّ بِهَا عَمُّهُ وَ كَانَ بِهَا مُعْجَبًا

The judges used to come to the door of the friend, so they both desired his wife, but she repulsed them both from herself and refused. They both said to her, ‘By Allah^{-azwj}! If you were not to do it, we would testify against you in the presence of the king with the adultery, then we would have you stoned’. She said, ‘Then do whatever you both like to’. They both went over to the king and informed him, and testified in his presence that she is an adulteress.

²²² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 17

There entered a grievous matter into the king because of that, and his grief got aggravated by it, and he had also admired her.

فَقَالَ لَهُمَا إِنَّ قَوْلَكُمَا مُتَّبَعٌ وَ لَكِنَّ ارْجُوهُمَا بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ نَادَى فِي الْبَلَدِ الَّذِي هُوَ فِيهِ احْضُرُوا قَتْلَ فُلَانَةَ الْعَابِدَةِ فَإِنَّمَا قَدْ بَعَثْتُ فَإِنَّ الْقَاضِيَيْنِ قَدْ شَهِدَا عَلَيْهَا بِذَلِكَ فَأَكْتَمَرَ النَّاسُ فِي ذَلِكَ وَ قَالَ الْمَلِكُ لَوْزِيرِهِ مَا عِنْدَكَ فِي هَذَا مِنْ حِيلَةٍ فَقَالَ مَا عِنْدِي فِي ذَلِكَ مِنْ شَيْءٍ

He said to them both, 'Both your words are accepted, but, stone her after three days'. He called out in the city in which he (her husband) was, for (the people) to be present for the killing of so and so woman worshipper, for she had committed adultery, for the two judges has testified against her'. There were a lot of people with regards to that, and the king said to his Vizier, 'What is with you with regards to this from an excuse?' He said, 'There is nothing with me regarding that anything'.

فَخَرَجَ الْوَزِيرُ يَوْمَ الثَّلَاثِ وَ هُوَ آخِرُ أَيَّامِهَا فَإِذَا هُوَ بِعِلْمَانٍ عُرَاةٍ يَلْعَبُونَ وَ فِيهِمْ دَانِيَالُ لَا يَعْرِفُهُ فَقَالَ دَانِيَالُ يَا مَعْشَرَ الصِّبْيَانِ تَعَالَوْا حَتَّى أَكُونَ أَنَا الْمَلِكُ وَ تَكُونُ أَنْتَ يَا فُلَانُ الْعَابِدَةَ وَ يَكُونُ فُلَانٌ وَ فُلَانُ الْقَاضِيَيْنِ شَاهِدَيْنِ عَلَيْهَا ثُمَّ جَمَعَ تِرَابًا وَ جَعَلَ سِنْفًا مِنْ قَصَبٍ وَ قَالَ لِلصِّبْيَانِ حُدُّوا بِيَدِ هَذَا فَتَحُوهُ إِلَى مَكَانٍ كَذَا وَ كَذَا وَ حُدُّوا بِيَدِ هَذَا فَتَحُوهُ إِلَى مَكَانٍ كَذَا وَ كَذَا

The Vizier went out on the third day, and it was the last of her days, and there were (some) little boys playing, and among them was Danyal^{as}, and he did not know him^{as}. Danyal^{as} said: 'O group of children! Come, until I^{as} become (pretend) I^{as} am the king, and you become the so and so worshipper woman, and so and so, and so and so become the two judges testifying against her. Then he^{as} gathered dust and made a sword from a stick, and said to the children: 'Take this (pretend judge) by your hand and go to this such and such a place, and take the hand of this (the other pretend judge) and go to this such and such a place.

ثُمَّ دَعَا بِأَحَدِهِمَا وَ قَالَ لَهُ قُلْ حَقًّا فَإِنَّكَ إِنْ لَمْ تَقُلْ حَقًّا قَتَلْتَنِي وَ الْوَزِيرُ قَائِمٌ يَنْظُرُ وَ يَسْمَعُ فَقَالَ إِنَّمَا بَعَثْتُ مَتَى فَقَالَ يَوْمَ كَذَا وَ كَذَا قَالَ مَعَ مَنْ قَالَ مَعَ فُلَانِ بْنِ فُلَانٍ قَالَ وَ أَيَّنَ قَالَ مَوْضِعَ كَذَا وَ كَذَا

Then he^{as} called one of the two and said to him: 'Speak the truth. If you do not speak the truth, I^{as} will kill you'. And the Vizier was standing and listening'. He (one pretend judge said) said, 'I testify that she has committed adultery'. He^{as} said: 'When?' He said, 'On such and such a day'. He^{as} said: 'With whom?' He said, 'With so and so, son of so and so'. He^{as} said: 'And where?' He said, 'At such and such a place'.

قَالَ رُدُّوهُ إِلَى مَكَانِهِ وَ هَاتُوا الْآخَرَ فَرُدُّوهُ إِلَى مَكَانِهِ وَ جَاءُوا بِالْآخَرِ فَقَالَ لَهُ بِمَا تَشْهَدُ فَقَالَ أَشْهَدُ أَنَّهَا بَعَثْتُ قَالَ مَتَى قَالَ يَوْمَ كَذَا وَ كَذَا قَالَ مَعَ مَنْ قَالَ مَعَ فُلَانِ بْنِ فُلَانٍ قَالَ وَ أَيَّنَ قَالَ مَوْضِعَ كَذَا وَ كَذَا

He^{as} said: 'Return him to his place and bring the other'. They returned him to his place and came with the other. He^{as} said: 'With what do you testify?' He said, 'I testify that she committed adultery. He^{as} said: 'When?' He said, 'On such and such a day'. He^{as} said: 'With who?' He said, 'With so and so, son of so and so'. He^{as} said: 'And where?' He said, 'Such and such place'.

فَخَالَفَ أَحَدُهُمَا صَاحِبَهُ فَقَالَ دَانِيَالُ اللَّهُ أَكْبَرُ شَهِدَا بِرُؤْرِ يَا فُلَانُ نَادِ فِي النَّاسِ أَهْمَا شَهِدَا عَلَى فُلَانَةَ بِرُؤْرِ فَاحْضُرُوا فَتَلَهُمَا فَذَهَبَ الْوَزِيرُ إِلَى الْمَلِكِ مُبَادِرًا فَاحْبَرَهُ الْحَبِيرَ فَبَعَثَ الْمَلِكُ إِلَى الْقَاضِيَيْنِ فَاحْتَلَفَا كَمَا احْتَلَفَ الْعُلَامَانِ فَتَنَادَى الْمَلِكُ فِي النَّاسِ وَ أَمَرَ بِقَتْلِهِمَا

One of the two contradicted his companions. Danyal^{-as} said: ‘Allah^{-azwj} is the Greatest! A false testimony. O so and so, call out among the people that these two have testified against so and so woman with falsity, therefore present them and kill both of them’. The Vizier went to the king quickly and informed him of the news. The king sent for the two judges, and they both differed just as the two boys had differed. The king called out among the people, and ordered with the killing of them both’.²²³

19- كا، الكافي علي بن إبراهيم عن أبيه و عده من أصحابنا عن سهل بن زياد جميعاً عن ابن محبوب عن أبي حمزة عن أبي جعفر ع قال: إن الله عز وجل أوحى إلى داود ع أن أنت عبدي دانيال فقل له إنك عصيتني فعفرت لك و عصيتني فعفرت لك و عصيتني فعفرت لك فإن أنت عصيتني الرابعة لم أعفرك لك

‘Al-Kafi’ - Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Hamza,

From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Revealed unto Dawood: “Go to My^{-azwj} servant Daniel and say to him, “You disobeyed Me^{-azwj} and I^{-azwj} Forgave you, so you disobeyed Me^{-azwj} and I^{-azwj} Forgave you, so you disobeyed Me^{-azwj} and I^{-azwj} Forgave you. But if you were to disobey Me^{-azwj} fourthly, I^{-azwj} will not Forgive you”.

فَأَنَادَ دَاوُدُ ع فَقَالَ يَا دَانِيَالُ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يَقُولُ لَكَ إِنَّكَ عَصَيْتَنِي فَعَفَرْتُ لَكَ وَ عَصَيْتَنِي فَعَفَرْتُ لَكَ وَ عَصَيْتَنِي فَعَفَرْتُ لَكَ فَإِنْ أَنْتَ عَصَيْتَنِي الرَّابِعَةَ لَمْ أَعْفِرْ لَكَ فَقَالَ لَهُ دَانِيَالُ قَدْ أَبْلَغْتُ يَا نَبِيَّ اللَّهِ

Dawood^{-as} went over and said: ‘O Daniel! I^{-as} am a Rasool^{-as} of Allah^{-azwj} to you and He^{-azwj} is Saying to you “You disobeyed Me^{-azwj} and I^{-azwj} Forgave you, so you disobeyed Me^{-azwj} and I^{-azwj} Forgave you, so you disobeyed Me^{-azwj} and I^{-azwj} Forgave you. But if you were to disobey Me^{-azwj} fourthly, I^{-azwj} will not Forgive you”. Daniel said to him^{-as}, ‘You^{-as} have delivered (the Message), O Prophet^{-as} of Allah^{-azwj}!’

فَلَمَّا كَانَ فِي السَّحْرِ قَامَ دَانِيَالُ فَتَنَاجَى رَبَّهُ فَقَالَ يَا رَبِّ إِنَّ دَاوُدَ نَبِيَّكَ أَحْبَبَنِي عَنْكَ أَنِّي قَدْ عَصَيْتُكَ فَعَفَرْتَ لِي وَ عَصَيْتُكَ فَعَفَرْتَ لِي وَ عَصَيْتُكَ فَعَفَرْتَ لِي وَ أَحْبَبَنِي عَنْكَ أَيُّ إِنْ عَصَيْتُكَ الرَّابِعَةَ لَمْ تَعْفُرْ لِي فَوَعِدْتَنِي وَ جَلَالَكَ لَعْنٌ لَمْ تَعْصِنِي لِأَعَصَيْتُكَ ثُمَّ لِأَعَصَيْتُكَ ثُمَّ لِأَعَصَيْتُكَ

When it was the next morning, Daniel stood and whispered to his Lord^{-azwj} and he said, ‘O Lord^{-azwj}! Dawood^{-as}, Your^{-azwj} Prophet^{-saww} informed me that I disobeyed You^{-azwj} and You^{-azwj} Forgave me, and I disobeyed You^{-azwj}, and You^{-azwj} Forgave me, and I disobeyed You^{-azwj}, and You^{-azwj} Forgave me, and he^{-as} informed me from You^{-azwj} that if I were to disobey You^{-azwj} for the fourth time, You^{-azwj} will not be Forgiving me. By Your^{-azwj} Might, if You^{-azwj} will not Defend me, I will (end up) disobeying You^{-azwj}, then I will (end up) disobeying You^{-azwj}, and I (end up) will disobeying You^{-azwj}’.²²⁴

²²³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 18

²²⁴ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 19

20- كَا، الكافي علي بن إبراهيم عن هارون بن مسلم عن مسعدة بن صدقة عن أبي عبد الله قال قال النبي ص أكرموا الخبز فإنه قد عمل فيه ما بين العرش إلى الأرض وما فيها من كثير من خلقه ثم قال لمن حوله أ لا أحدتكم قالوا بلى يا رسول الله فذاك الآباء والأمهات فقال إنه كان نبي فيما كان قبلكم يقال له دانيال وإنه أعطى صاحب معبر رغباً لكي يعبر به فرمى صاحب المعبر بالرغيف وقال ما أصنع بالخبز هذا الخبز عندنا قد يداس بالأرجل

‘Al-Kafi’ - Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘Honour the bread, for it has been worked upon by what is between the Throne and the earth and what is from the numerous of its people’. Then, he^{-saww} said to the ones around him^{-saww}: ‘Shall I^{-saww} inform you all?’ They said, ‘Yes, O Rasool-Allah^{-saww}, may the fathers and the mothers be sacrificed for you^{-saww}’. He^{-saww} said: ‘There was a Prophet^{-as} among the ones who were before you all, called Danyal^{-as}, and he^{-asws} gave the owner of the crossing bread in order to cross with it. The owner of the crossing threw down the bread and said, ‘What do I do with this bread. The bread is with us’, and he trampled it with his leg.

فَلَمَّا رَأَى دَانِيَالَ ذَلِكَ مِنْهُ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَقَالَ اللَّهُمَّ أَكْرِمِ الْخَبْزَ فَقَدْ رَأَيْتَ يَا رَبِّ مَا صَنَعَ هَذَا الْعَبْدُ وَمَا قَالَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ أَنْ تَحْسِنَ الْغَيْثَ وَأَوْحَى إِلَى الْأَرْضِ أَنْ تُكُونِي طَبَقًا كَالْفَخَّارِ قَالَ فَلَمْ يُمْطَرْ شَيْءٌ حَتَّى أَنَّهُ بَلَغَ مِنْ أُمَّرِهِمْ أَنَّ بَعْضَهُمْ أَكَلَ بَعْضًا فَلَمَّا بَلَغَ مِنْهُمْ مَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ مِنْ ذَلِكَ قَالَتِ امْرَأَةٌ لِأُخْرَى وَ لَهْمَا وَلَدَانِ فُلَانَةٌ تَعَالَى حَتَّى نَأْكُلَ أَنَا وَ أَنْتِ الْيَوْمَ وَلَدِي فَإِذَا جُعْنَا عَدَا أَكَلْنَا وَلَدَكَ قَالَتْ لَهَا نَعَمْ فَأَكَلْتَاهُ

When Danyal^{-as} saw that from him, he^{-as} raised his^{-as} hands towards the sky, then said: ‘O Allah^{-azwj}! Honour the bread, for You^{-azwj} have Seen, O Lord^{-azwj} what this servant has done and what he said’. He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Revealed unto the sky that it withholds the rain, and Revealed unto the earth that it become layers like the pottery. It did not rain to the extent that their affairs reached such that some of them ate each other. When (the situation) reached what Allah^{-azwj} Mighty and Majestic Intended from that, a woman said to another, and for both of them were parents, ‘O so and so, come, let I and you both, eat my parents today, and when it is tomorrow, we both eat your parents’. she said to her, ‘Yes’. They ate them.

فَلَمَّا أَنْ جَاعَتَا مِنْ بَعْدِ رَاوَدَتِ الْأُخْرَى عَلَى أَكْلِ وَلَدَيْهَا فَاثْتَنَعَتْ عَلَيْهَا فَقَالَتْ لَهَا بِنْتِي وَ بَيْنَكَ نَبِيُّ اللَّهِ فَاحْتَصِمَا إِلَى دَانِيَالَ فَقَالَ لَهْمَا وَ قَدْ بَلَغَ الْأَمْرُ إِلَى مَا أَرَى قَالَتْ لَهُ

When she came over afterwards the other enticing to eat her parents, she prevented her, and she said, ‘Between me and you is a Prophet^{-as} of Allah^{-azwj}. They both brought their dispute to Danyal^{-as}. He^{-as} said to them both: ‘And has the matter reached to what I^{-as} see?’ She said to him^{-as}, ‘Yes, O Prophet^{-as} of Allah^{-azwj}, and even more difficult’.

نَعَمْ يَا نَبِيَّ اللَّهِ وَ أَشَرَّ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ عُدْ عَلَيْنَا بِفَضْلِكَ وَ فَضْلِ رَحْمَتِكَ وَ لَا تُعَاقِبِ الْأَطْفَالَ وَ مَنْ فِيهِ خَيْرٌ يَدْنِبِ صَاحِبِ الْمِعْبَرِ وَ أَضْرَابِهِ لِيَعْمَتِكَ

He^{-asws} said: ‘He^{-as} raised his^{-as} hands towards the sky, so he^{-as} said; ‘O Allah^{-azwj}! Return upon us with Your^{-azwj} Grace, and Grace of Your^{-azwj} Mercy, and do not Punish the children, and the good ones in it, by the sin of the owner of the crossing, and his disrespecting Your^{-azwj} Bounty’.

قَالَ فَأَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى السَّمَاءَ أَنْ امْطُرِي عَلَى الْأَرْضِ وَ أَمَرَ الْأَرْضَ أَنْ أَنْبِتِي لِخَلْقِي مَا قَدْ فَاتَكُمْ مِنْ خَيْرِكِ فَإِنِّي قَدْ رَحِمْتُهُمْ بِالطَّيْفَلِ الصَّغِيرِ

He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Commanded the sky that: “Rain for Me^{-azwj} upon the earth”, and Commanded the earth that “Grow for My^{-azwj} Creatures, so Give them from your goodness, for I^{-azwj} am being Merciful to them due to the young children”.²²⁵

21- كا، الكافي علي بن محمد عن ابن جهمور عن أبيه عن محمد بن سنان عن عبد الله بن سنان عن أبي عبد الله ع قال قال أمير المؤمنين صلوات الله عليه إذا لقيت السبع فقل أعوذُ برَبِّ دانيالَ وَ الجُبِّ مِنَ شَرِّ كُلِّ أَسَدٍ مُسْتَأْمِدٍ

‘Al-Kafi’ - Ali Bin Muhammad, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘When you meet the lion then said, ‘I seek Refuge with the Lord^{-azwj} of Danyal^{-as} and the pit from the evil of every ferocious lion’.²²⁶

22- فس، تفسير القمي أبي عن إسماعيل بن أبان عن عمر بن عبد الله الثقفي قال: لما أخرج هشام بن عبد الملك أبا جعفر ع إلى الشام سأله عالم النصارى عن مسائل فكان فيما سأله أخبرني عن رجلٍ دنا من امرأته فحملت بائنين جميعاً حملتُهما في ساعةٍ واحدةٍ وَ ولدتهما في ساعةٍ واحدةٍ وَ ماتا في ساعةٍ واحدةٍ وَ دفنا في ساعةٍ واحدةٍ في قبرٍ واحدٍ فعاش أحدهما خمسينَ وَ مائةَ سنةٍ وَ عاش الآخرُ خمسينَ سنةً منهُما

My father, from Ismail Bin Aban, from Umar Bin Abdullah Al Saqafy who said,

‘When Hisham Bin Abdul Malik brought Abu Ja’far^{-asws} to Syrya and a Christian scholar asked questions, and it was among what he asked him^{-asws}, “Inform me about a man who approached his woman, so she became pregnant with twins in the same one hour, and gave birth to both of them in the same one hour, and they both died in the same one hour, and were buried in the same one grave. One of them lived for one hundred and fifty years, whilst the other one lived for fifty years. Who were those two?’

فقال أبو جعفر ع هما عزره و عزره كان حمل أمهما على ما وصفت و وضعتهما على ما وصفت و عاش عزره مع عزره ثلاثين سنة ثم أمات الله عزيراً مائة سنة و بقي عزره يحيا ثم بعث الله عزيراً فعاش مع عزره عشرين سنة الخبر

Abu Ja’far^{-asws} said: ‘Uzayr and Uzrat. Their mother became pregnant with them both as you have described, and gave birth to both of them as you have described, and both Uzayr and Uzrat lived for thirty years. Then Allah^{-azwj} Blessed and Exalted Caused Uzayr to die for a hundred years, and Uzrat remained alive. Then Allah^{-azwj} Resurrect Uzayr and he^{-as} lived with Uzrat for twenty years’ – the Hadeeth’.²²⁷

23- كا، الكافي الحسين بن محمد عن علي بن محمد بن سعد رفته عن أبي حمزة عن علي بن الحسين ع قال: إن الله تبارك و تعالی أوحى إلى دانيال ع أن أمقت عبيدي إلى الجاهل المستخف بحق أهل العلم التارك للافتداء بهم و أن أحب عبيدي إلى التقي الطالب للثواب الجزيل الأبرم للعلماء التابع للعلماء الأقالب عن الحكماء

²²⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 20

²²⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 21

²²⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 22

'Al-Kafi' - Al-Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad raising it, from Abu Hamza,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Revealed unto Danyal^{-as}: "The most Detestable of My^{-azwj} servants to Me^{-azwj} is the ignorant one, the one who takes lightly with the rights of the people of the knowledge, the one who neglects being guided by them, and that the most Beloved of My^{-azwj} servants to Me^{-azwj} is the pious one, the seeker of the abundant Rewards, the follower of the forbearing ones, the acceptor of the wise ones".²²⁸

24- ل، الخصال ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام سأل الشامي أمير المؤمنين ع عن الأربعاء و ما يُتطيرُ منه فقال ع آخرُ الأربعاء من الشهر إلى أن قال و يومُ الأربعاء حُرِبَ بيث المقدس و يومُ الأربعاء أُحرقَ مسجدُ سليمان بن داودَ بإصطخرَ من كورة فارس

'Al Khisaal', 'Ilal Sharaie' - The Syrian asked Amir Al-Momineen^{-asws} about the Wednesday and what one flees from it. He^{-asws} said: 'Last Wednesday from the month' – up to he^{-asws} said: 'And the day of Wednesday, Bayt Al-Maqdas was ruined, and on the day of Wednesday Masjid Suleyman^{-as} Bin Dawood^{-as} was incinerated at (the city of) Istakhar from a province of Persia".²²⁹

25 دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ: أَوْحَى اللَّهُ إِلَى عُزَيْرٍ ع يَا عُزَيْرُ إِذَا وَقَعْتَ فِي مَعْصِيَةٍ فَلَا تَنْظُرْ إِلَى صَعْرِهَا وَ لَكِنْ انظُرْ مَنْ عَصَيْتَ وَ إِذَا أُوتِيَتْ رِزْقاً مِنِّي فَلَا تَنْظُرْ إِلَى قَلْبِهِ وَ لَكِنْ انظُرْ مَنْ أَهْدَاهُ وَ إِذَا نَزَلَتْ بِكَ بَلِيَّةٌ فَلَا تَشْكُ إِلَى خَلْقِي كَمَا لَا أَشْكُوكَ إِلَى مَلَائِكَتِي عِنْدَ صُعُودِ مَسَاوِيكَ وَ فَضَائِحِكَ

'Dawaat' of Al Rawandy – He said, 'Allah^{-azwj} Revealed to Uzeyr^{-as}: "O Uzeyr^{-as}! Whenever you^{-as} fall into an act of disobedience do not look at its smallness, but look at the One you are disobeying; and whenever you^{-as} are Given sustenance from Me^{-azwj}, do not look at its scarcity, but look at the One Who Gifted it, and whenever an affliction befalls you^{-as}, do not complain to My^{-azwj} creatures just as I^{-azwj} do not Complain to you^{-as} regarding My^{-azwj} Angels at the ascent of your^{-as} evil deeds and your scandals!²³⁰

²²⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 23

²²⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 24

²³⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 25 H 25