

# بحار الأنوار

## BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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## CHAPTER 14 – THE DAYS, AND THE HOURS, AND THE NIGHT, AND THE DAY

1 الحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَادِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَاعَاتُ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً وَ سَاعَاتُ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً وَ أَفْضَلُ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ أَوْقَاتُ الصَّلَاةِ

(The book) 'Al Khisaal' – From Muhammad Bin Musa Bin Al Mutawwkil, from Ali Bin Al-Husayn Al Sa'adabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umey, from Aban,

'From Abu Abdullah<sup>asws</sup> having said: 'Hours of the night are twelve hours, and hours of the day are twelve hours, and the superior hour of the night and the day are timings of the Salat'.

ثُمَّ قَالَ ع إِنَّهُ إِذَا زَالَتِ الشَّمْسُ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ هَبَّتِ الرِّيحُ وَ نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَى خَلْقِهِ وَ إِنِّي لَأُحِبُّ أَنْ يَصْعَدَ لِي عِنْدَ ذَلِكَ إِلَى السَّمَاءِ عَمَلٌ صَالِحٌ

Then he<sup>asws</sup> said: 'When the sun (starts to) decline (midday), the doors of the sky are opened and the winds descend, and Allah<sup>azwj</sup> Looks at His<sup>azwj</sup> creatures (with Mercy), and I<sup>asws</sup> would love it if righteous deeds of mine<sup>asws</sup> were to be ascended with to the sky'.

ثُمَّ قَالَ عَلَيْكُمْ بِالدُّعَاءِ فِي أَذْبَارِ الصَّلَاةِ فَإِنَّهُ مُسْتَجَابٌ.

Then he<sup>asws</sup> said: 'Upon you all is to be with the supplication at the end of the Salat, for it is recommended'.<sup>1</sup>

2- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شُمُونَ عَنْ أَبِي هَاشِمٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْمَاضِي ع لَمْ يَجْعَلْ صَلَاةَ الْفَرِيضَةِ وَ السُّنَّةِ خَمْسِينَ رَكْعَةً لَا يَزَادُ فِيهَا وَ لَا يُنْقُصُ مِنْهَا

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Muhammad bin Ahmad Bin Yahya, from Ibrahim Bin Is'haq, from Muhammad Bin Al-Hassan Bin Shamoun, from Abu Hashim who said,

'I said to Abu Al-Hassan Al-Maazy (7<sup>th</sup> Imam<sup>asws</sup>), 'Why have the Obligatory Salat and the Sunnah Made to be of fifty Cycles, neither increasing in it nor reducing from it?'

قَالَ إِنَّ سَاعَةَ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً وَ فِيهَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَاعَةً وَ سَاعَاتُ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً فَجَعَلَ لِكُلِّ سَاعَةٍ رَكْعَتَيْنِ وَ مَا بَيْنَ غُرُوبِ الشَّمْسِ إِلَى سُغُوطِ الشَّفَقِ عَسَقٌ.

He<sup>asws</sup> said: 'The hours of the night are twelve hours, and in what is between emergence of the dawn to the rising of the sun, there is an hour. And the hours of the night are twelve

<sup>1</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 1

hours. So each two Cycles have been Made to be for every hour, and what is between the setting of the sun up to the fall of the twilight is 'Gasaq' (darkness)".<sup>2</sup>

3- الْعِلَلُ، عَنْ أَبِيهِ إِلَى قَوْلِهِ عَنْ أَبِي هَاشِمٍ الْخَادِمِ وَ ذَكَرَ الْحَدِيثَ وَ زَادَ فِي آخِرِهِ فَجَعَلَ لِلْعَسَقِ رَكْعَةً.

(The book) 'Al Illal' – From his father up to his words from Abu Hashim Al Khadim –

'And he mentioned the Hadeeth and there is an addition in its end: 'For the 'Gasaq' (darkness), there is one Cycle (Salat)'.<sup>3</sup>

بيان المراد بالركعة ركعتا الوتيرة فإنهما تعدان بركعة.

**Explanation:** The intent with the 'one Cycle' are the two Cycles of 'Al-Watira' (Salat) counted as one Cycle.

4- الْعِلَلُ، فِي خَبَرِ ابْنِ سَلَامٍ سُئِلَ النَّبِيُّ ص لَمْ يُمَيِّزِ اللَّيْلَ لَيْلًا قَالَ لِأَنَّهُ يُلَابِلُ الرِّجَالَ مِنَ النِّسَاءِ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ أُلْفَةً وَ لِيَأْسًا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلْنَا اللَّيْلَ لِيَأْسًا وَ جَعَلْنَا النَّهَارَ مَعَاشًا.

(The book) 'Al Illal' –

In a Hadeeth of Ibn Salaam, 'The Prophet<sup>-saww</sup> was asked, 'Why is the night named as 'Layla'? He<sup>-saww</sup> said: 'Because the men spend the night with the women, Allah<sup>-azwj</sup> Mighty and Majestic Made it as an intimacy and an apparel. And that is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **And We Made the night a covering [78:10] And We Made the day for livelihood [78:11]**'.<sup>4</sup>

5- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ وَ لَا تَسُبُّوا الْجِبَالَ وَ لَا السَّاعَاتِ وَ لَا الْأَيَّامَ وَ لَا اللَّيَالِيَ فَتَأْتُوا وَ تَرْجِعَ عَلَيْكُمْ.

(The book) 'Al Illal' – From his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Do not revile the winds as they are Commanded, nor revile the mountains, nor the house, nor the days, nor the nights for you would be sinning, and it shall return against you'.<sup>5</sup>

بيان حاصله أن تلك الأمور إن كان فيها شر أو نحوسة أو ضرر فكل ذلك بتقدير خالقها و هي مجبولة عليها فلعنها لعن من لا يستحقه و من لعن من لا يستحقه يرجع اللعن عليه.

**Explanation:** The result is that these matters, if there was evil in these or inauspiciousness, so all that would be a Determination of their Creator, and these are being pulled upon it. So

<sup>2</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 2

<sup>3</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 3

<sup>4</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 4

<sup>5</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 5

*cursing these, is cursing the one who does not deserve, and the one who curses someone who does not deserve it, the curse would return to him.*

6- تُحَفُّ الْعُقُولُ، قَالَ الْحَسَنُ بْنُ مُسْعُودٍ دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ ع وَ قَدْ نُكِبَتْ إصْبَعِي وَ تَلَقَّانِي رَاكِبٌ وَ صَدَمَ كَتِفِي وَ دَخَلْتُ فِي رَحْمَةٍ فَخَرَفُوا عَلَيَّ بَعْضُ ثِيَابِي فَقُلْتُ كَفَانِي اللَّهُ شَرَّكَ مِنْ يَوْمٍ فَمَا أَشَأَمَكَ

(The book) 'Tuhaf Al Uqool' –

Al-Hassan Bin Masoud said, 'I entered to see Abu Al-Hassan Ali-asws Bin Muhammad-asws, and my fingers had been knocked, and a rider had met me and hit my shoulder, and I had entered into a crowd and part of my clothes had been torn. I said, 'Allah-azwj will Suffice me from the evil of a day, how inauspicious you are!'

فَقَالَ لِي يَا حَسَنُ هَذَا وَ أَنْتَ تَعْشَانَا تَزْمِي بِذَنْبِكَ مَنْ لَا ذَنْبَ لَهُ قَالَ الْحَسَنُ

He-asws said to me: 'O Hassan! This, while you are entering to see us-asws accusing due to your sin the one who has not sin for it!'

فَأَنَابَ إِلَيَّ عَقْلِي وَ تَبَيَّنْتُ خَطَأِي فَقُلْتُ مَوْلَايَ أَسْتَغْفِرُ اللَّهَ فَقَالَ يَا حَسَنُ مَا ذَنْبُ الْأَيَّامِ حَتَّى صِرْتُمْ تَتَشَامُونَ بِهَا إِذَا جُوزَيْتُمْ بِأَعْمَالِكُمْ فِيهَا

My mind was stabilised to me, and my mistake became clear. I said, 'My Master-asws! I seek Forgiveness of Allah-azwj!' He-asws said: 'O Hassan! What is the sin of the days until you have become pessimistic with them, when you have been Rewarded for your deeds in these?'

قَالَ الْحَسَنُ أَنَا أَسْتَغْفِرُ اللَّهَ أَبَدًا وَ هِيَ تَوْبَتِي يَا ابْنَ رَسُولِ اللَّهِ

Al-Hassan said, 'I shall seek Forgiveness of Allah-azwj forever, and it would be my repentance, O son-asws of Rasool-Allah-saww!'

قَالَ وَ اللَّهُ مَا يَنْفَعُكُمْ وَ لَكِنَّ اللَّهَ يُعَاقِبُكُمْ بِدَمِيرِهَا عَلَى مَا لَا دَمَّ عَلَيْهَا فِيهِ أ مَا عَلِمْتَ يَا حَسَنُ أَنَّ اللَّهَ هُوَ الْمُثِيبُ وَ الْمُعَاقِبُ وَ الْمُجَازِي بِالْأَعْمَالِ عَاجِلًا وَ آجِلًا

He-asws said: 'By Allah-azwj, it will not benefit you all! But Allah-azwj will Punish you for having condemned these based upon what there is no condemnation upon it, regarding it. Don't you know, O Hassan, that Allah-azwj, He-azwj is the Rewarder and the Punisher, and the Recompenser for the deeds, currently and in the future?'

قُلْتُ بَلَى يَا مَوْلَايَ قَالَ لَا تَعُدْ وَ لَا تَجْعَلْ لِلْأَيَّامِ صُنْعًا فِي حُكْمِ اللَّهِ.

I said, 'Yes, O my Master-asws!' He-asws said: 'Neither count nor make any making to be for the days, in a Decision of Allah-azwj'.<sup>6</sup>

7- النهج، نهج البلاغة قَالَ ع وَ قَدْ سُئِلَ عَنْ مَسَافَةٍ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ مَسِيرَةُ يَوْمٍ لِلشَّمْسِ.

<sup>6</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 6

(The book) 'Nahj Al Balagh' –

'He<sup>-asws</sup> said, and he<sup>-asws</sup> had been asked about the distance between the east and the west: 'Travel distance of one day for the sun''.<sup>7</sup>

8- الْعَلَاءُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ قَالَ: عَلَيْهِ فَضْلُ اللَّيْلِ عَلَى النَّهَارِ أَنَّ بِاللَّيْلِ يَكُونُ النَّبَاتُ وَ يُرْفَعُ الْعَذَابُ وَ تَقِلُّ الْمَعَاصِي وَ فِيهِ لَيْلَةُ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ.

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim who said,

'The reason for the merit of the night over the day is that the sleep takes place at night, and the Punishment is Raised, and the (acts of) disobedience are scarce, and among it is Laylat Al-Qadr which is better than a thousand months''.<sup>8</sup>

9- الْكَافِي، عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ التَّقْفِي قَالَ: لَمَّا أَخْرَجَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبَا جَعْفَرٍ عَ إِلَى الشَّامِ سَأَلَهُ عَالِمٌ مِنْ عُلَمَاءِ النَّصَارَى عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلُهُ أَخْبَرَنِي عَنْ سَاعَةِ مَا هِيَ مِنَ اللَّيْلِ وَ لَا مِنَ النَّهَارِ أَيُّ سَاعَةٍ هِيَ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Ismail Bin Aban, from Amro Bin Abdullah Al Saqafy who said,

'When Hisham Bin Abdul Hakeem brought Abu Ja'far<sup>-asws</sup> out to Syrian, a scholar from the Christian scholars asked him about issues. It was among what he had asked him<sup>-asws</sup>, 'Inform me about the hour which is neither from the hours nor from the day, which hour is it?'

فَقَالَ أَبُو جَعْفَرٍ عَ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ

Abu Ja'far<sup>-asws</sup> said: 'What is between the emergence of dawn to the rising of the sun'.

فَقَالَ النَّصْرَانِيُّ فَإِذَا لَمْ تَكُنْ مِنْ سَاعَاتِ اللَّيْلِ وَ لَا مِنْ سَاعَاتِ النَّهَارِ فَمِنْ أَيِّ السَّاعَاتِ هِيَ

The Christian said, 'When it neither happens to be from the hours of the night nor from the hours of the day, then from which hours is it?'

فَقَالَ أَبُو جَعْفَرٍ عَ مِنْ سَاعَاتِ الْجَنَّةِ وَ فِيهَا تُفِيقُ مَرْضَانَا الْحَبَرِ.

Abu Ja'far<sup>-asws</sup> said: 'From the hours of the Paradise, and during it our sick people wake up' – the Hadeeth''.<sup>9</sup>

توضيح قد عرفت أن هذا اصطلاح آخر في الليل و النهار و ساعاتهما كان معروفا بين أهل الكتاب فأجابه ع على مصطلحهم و الحاصل أن هذه الساعة لا تشبه شيئا من ساعات الليل و النهار بل هي شبيهة بساعات الجنة و إنما جعلها الله في الدنيا ليعرفوا بها طيب هواء الجنة و لطافته و اعتداله.

**Clarification:** I know that this is another term regarding the night and the day and their hours which were well-known between people of the Book, so he<sup>-asws</sup> answered based upon their

<sup>7</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 7

<sup>8</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 8

<sup>9</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 9

*terminology, and the result is that this hour does not resemble anything from the hours of the night and the day, but it resembles the hours of the Paradise. And rather, Allah<sup>-azwj</sup> has Made it to be in the world for them to know by it the goodness of the atmosphere of the Paradise, and it's gentleness and its moderateness.*

10- إِرْشَادُ الْقُلُوبِ، بِإِسْنَادِهِ رَفَعَهُ إِلَى الْكَاطِمِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى أُمَّةٍ مُحَمَّدٍ ص فِي اللَّيْلِ وَالنَّهَارِ خَمْسَ صَلَوَاتٍ فِي خَمْسَةِ أَوْقَاتٍ اثْنَتَانِ بِاللَّيْلِ وَثَلَاثٌ بِالنَّهَارِ ثُمَّ جَعَلَ هَذِهِ الْخَمْسَ صَلَوَاتٍ تَعْدِلُ خَمْسِينَ صَلَاةً وَجَعَلَهَا كَفَّارَةً خَطَايَاهُمْ الْخَبِيرَ.

(The book) 'Irshad Al Quloub' –

By his chain raising it to Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted Imposed upon the community of Muhammad<sup>-saww</sup>, during the night and the day, fifty Salats in five timings – two at night and three at daytime. Then He<sup>-azwj</sup> Made these five Salats to equate to fifty Salats and Made these as an expiation of their mistakes (sins)' – the Hadeeth''<sup>10</sup>

11 الْخِصَالُ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْعَسْكَرِيِّ عَنْ عَمِّهِ عَنْ أَبِي إِسْحَاقَ قَالَ أَمَلَى عَلَيْنَا تَغْلِبُ سَاعَاتِ اللَّيْلِ الْعَسَقُ وَالْفَحْمَةُ وَالْعَشْوَةُ وَالْهُدَاةُ وَالسِّبَاعُ وَالْجِنْحُ وَالْهَزِيعُ وَالْغَفَرُ وَالرُّفَّةُ وَالسُّحْرَةُ وَالْبُهْرَةُ

(The book) 'Al Khisaal' – From Al-Hassan Bin Abdullah Bin Saeed Al Askary, from his uncle, from Abu Is'haq who said,

'Taghlib dictated to us (from Al-Sadiq<sup>-asws</sup>): 'The hours of the night are 'Al-Gasaq', and 'Al-Fahmah', and 'Al-Ashwah', and 'Al-Had'ah', and 'Al-Sibah', and 'Al-Jinha', and 'Al-Hazie', and 'Al-Ufra', and 'Al-Zulfah', and 'Al-Suhrah', and 'Al-Buhrah'. (11?)

و سَاعَاتِ النَّهَارِ الرَّادُّ وَالشُّرُوقُ وَالْمُتَوَعُّ وَالرَّجُلُ وَالْدُلُوكُ وَالْجُنُوحُ وَالْهَجِيرَةُ وَالظُّهَيْرَةُ وَالْأَصِيلُ وَالطُّفْلُ.

And the hours of the day are 'Al-Raad', and 'Al-Shurq', and 'Al-Mutou', and 'Al-Tarjul', and 'Al-Dulouk', and 'Al-Junouh', and 'Al-Hajeyra', and 'Al-Zaheera', and 'Al-Aseyl' and 'Al-Tafal''<sup>11</sup> (10?)

الْكُلَيْبِيُّ فِي الرُّوضَةِ بِسَنَدٍ مُوْتَقٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْمَغِيرَةَ يَزْعُمُونَ أَنَّ هَذَا الْيَوْمَ لِيَذِي اللَّيْلَةِ الْمُسْتَقْبَلَةِ فَقَالَ كَذَبُوا هَذَا الْيَوْمَ لِلَّيْلَةِ الْمَاضِيَةِ إِنَّ أَهْلَ بَطْنِ نَخْلَةَ حَيْثُ رَأَوْا الْهَيْلَالَ قَالُوا قَدْ دَخَلَ الشَّهْرُ الْحَرَامُ.

Al Kulayni in 'Al Rowza' by a trusted chain from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Followers of Al-Mugheira are claiming that this day is for this night, a reception'. He<sup>-asws</sup> said: 'They are lying! This day is for the past night. The people in the interior of the palm tree plantation, when they see the crescent, say, 'The sacred month has entered!''<sup>12</sup>

<sup>10</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 10

<sup>11</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 11 a

<sup>12</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 11 b



12- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ عَنْ يَحْيَى الْخَلِّي عَنِ الْمُثَنَّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعاً مِنَ اللَّيْلِ مُظْلِمًا قَالَ أ مَا تَرَى الْبَيْتَ إِذَا كَانَ اللَّيْلُ أَشَدَّ سَوَاداً مِنْ خَارِجٍ فَكَذَلِكَ هُمْ يَزْدَادُونَ سَوَاداً.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed, altogether from Al Nazr, from Yahya Al Halby, from Al Musanna, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Mighty and Majestic: ***It would be as if their faces are overwhelmed by a piece of the dark night. [10:27].*** He<sup>-asws</sup> said: 'Don't you see the house whenever it is thenight it is more intensely black from outside? Like that they would be increased in darkness''.<sup>13</sup>

13- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ مَنَى أَصْلِي رُتَعَيَّ الْفَجْرِ قَالَ حِينَ يَغْتَرِضُ الْفَجْرُ وَ هُوَ الَّذِي تُسَمِّيهِ الْعَرَبُ الصَّدِيعَ.

(The book) 'Al Tahzeeb' – By his chain from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf, from Abu Bakr Al Hazramy who said,

'I asked Abu Abdullah<sup>-asws</sup>. I said, 'When should I be praying the two Cycles of Al-Fajr Salat?' He<sup>-asws</sup> said: 'When the dawn presents, and it is which the Arabs are naming it as 'Al-Sadie''.<sup>14</sup>

<sup>13</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 12

<sup>14</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 14 H 13

## CHAPTER 15 – WHAT IS REPORTED REGARDING THE AUSPICIOUSNESS OF THE DAYS OF THE WEEK AND THEIR INAUSPICIOUSNESS

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ عَنْ ابْنِ مَحْبُوبٍ عَنْ حَبِيبِ بْنِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمُ الْجُمُعَةِ يَوْمٌ عِبَادَةٌ فَتَعَبَّدُوا لِلَّهِ عَزَّ وَ جَلَّ فِيهِ وَ يَوْمُ السَّبْتِ لِآلِ مُحَمَّدٍ ع وَ يَوْمُ الْأَحَدِ لَشِيعَتِهِمْ وَ يَوْمُ الْإِثْنَيْنِ يَوْمٌ بَنِي أُمَيَّةَ وَ يَوْمُ الثَّلَاثَةِ يَوْمٌ لِبَنِي وَ يَوْمُ الْأَرْبَعَاءِ لِبَنِي الْعَبَّاسِ وَ فَتَنُجُهُمْ وَ يَوْمُ الْخَمِيسِ يَوْمٌ مُبَارَكٌ يُؤْرَكُ لِأُمَّتِي فِي بُكُورِهَا فِيهِ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ali Bin Ibdeed Al Ashary, from Ibn Mahboub, from Habeeb Al Sijistany,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The day of Friday is a day of worship, so worship Allah<sup>-azwj</sup> Mighty and Majestic during it, and the Saturday is for the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and the day of Sunday is for their<sup>-asws</sup> Shias, and the day of Monday is a day of the clan of Umayya, and the day of Tuesday is a day of softening, and the day of Wednesday is a day of the clan of Abbas and their victory, and the day of Thursday is Blessed, a Blessing for my<sup>-saww</sup> community in their earliness in it".<sup>15</sup>

بيان: أي مباركتهم في طلب الحوائج و توجههم إليها بكرة.

**Explanation:** 'Earliness' – i.e. their going out early in seeking the needs and their diverting to it early morning.

2- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُمَرَ بْنِ سُفْيَانَ رَفَعَ الْحَدِيثَ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِلرَّجُلِ مِنْ مَوَالِيهِ يَا فُلَانُ مَا لَكَ لَمْ تَخْرُجْ قَالَ جُعِلْتُ فِدَاكَ الْيَوْمُ الْأَحَدُ قَالَ وَ مَا لِلْأَحَدِ

(The book) 'Al Khisaal' – From his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Umar Bin Sufyan,

'Raising the Hadeeth to Abu Abdullah<sup>-asws</sup> having said to a man from his<sup>-asws</sup> friends: 'O so and so! What is the matter you are not going out?' He said, 'May I be sacrificed for you<sup>-asws</sup>! (It is) the day of Sunday'. He<sup>-asws</sup> said: 'And what is the matter with the Sunday?'

قَالَ الرَّجُلُ لِلْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ اخْذَرُوا حَدَّ الْأَحَدِ فَإِنَّ لَهُ حَدًّا مِثْلَ حَدِّ السَّيْفِ

The man said, 'Due to the Hadeeth which has come from the Prophet<sup>-saww</sup> having said: 'Be cautious of the sharpness of the Sunday (Al-Ahad), for there is a sharpness (Hadd) for it like the sharpness of the sword!'

قَالَ كَذَبُوا كَذَبُوا مَا قَالَ ذَلِكَ رَسُولُ اللَّهِ ص فَإِنَّ الْأَحَدَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ

<sup>15</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 1

He<sup>-asws</sup> said: 'They are lying! Rasool-Allah<sup>-saww</sup> has not said that, for the Sunday (Al-Ahad) is from the Names of Allah<sup>-azwj</sup> Mighty and Majestic'.

قَالَ قُلْتُ فَمَاذَا قَالَ سَمِيَّ بِاسْمِهِمَا قَالَ الرَّجُلُ سَمِيَّ بِاسْمِهِمَا وَ لَمْ يَكُنَا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع إِذَا حَدَّثْتَ فَأَقِمْهُمْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ عَلِمَ الْيَوْمَ الَّذِي يُقْبَضُ فِيهِ نَبِيُّهُ ص وَ الْيَوْمَ الَّذِي يُظْلَمُ فِيهِ وَصِيُّهُ فَسَمَّاهُ بِاسْمِهِمَا

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! So (what about) the Monday (Isnayn)?' He<sup>-asws</sup> said: 'Named after both their names'. The man said, 'Named with both their names and they had not even existed?' Abu Abdullah<sup>-asws</sup> said to him: 'When you are narrated to, then understand! Allah<sup>-azwj</sup> Blessed and Exalted had Known the day in which His<sup>-azwj</sup> Prophet<sup>-saww</sup> would be Recalled, and the day in which his<sup>-saww</sup> successor<sup>-asws</sup> would be oppressed, so He<sup>-azwj</sup> Named it with their names (Abu Bakr and Umar)'.

قَالَ قُلْتُ فَأَلَّالَاءِ قَالَ خُلِقَتْ يَوْمَ الثَّلَاثَةِ النَّارُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ انْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ لَا ظَلِيلٍ وَ لَا يُغْنِي مِنَ النَّارِ

He (the narrator) said, 'I said, 'So (what about) the Tuesday (Al-Salasa)?' He<sup>-asws</sup> said: 'The Fire was Created on the day of Tuesday, and that is His<sup>-azwj</sup> Word of the Mighty and Majestic: **Go on towards what you were belying with! [77:29] Go on towards a shade with three branches! [77:30] Neither shading nor availing from the flame [77:31]**'.

قَالَ قُلْتُ فَأَلَّارْبَعَاءِ قَالَ بُيِّنَتْ أَرْبَعَةٌ أَرْكَانٍ لِلنَّارِ

He (the narrator) said, 'I said, 'So (what about) the Wednesday (Al-Arbia)?' He<sup>-asws</sup> said: 'Four pillars were built for the Fire'.

قَالَ قُلْتُ فَأَلْخَمِيسَ قَالَ خَلَقَ اللَّهُ الْخَمِيسَةَ يَوْمَ الْخَمِيسِ

He (the narrator) said, 'I said, 'So (what about) the Thursday (Al Khamis)?' He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Created the five (Khamsa) on the day of Thursday'.

قَالَ قُلْتُ فَأَلْجُمُعَةَ قَالَ جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْخُلُقَ لَوْلَا بَيْنَا يَوْمَ الْجُمُعَةِ

He (the narrator) said, 'I said, 'So (what about) the Friday (Jumma)?' He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Gathered (Jam'a) the creatures for our<sup>-asws</sup> Wilayah on the day of Friday'.

قَالَ قُلْتُ فَالسَّبْتِ قَالَ سَبَتِ الْمَلَائِكَةُ لِرَبِّهَا يَوْمَ السَّبْتِ فَوَجَدَتْهُ لَمْ يَزَلْ وَاحِدًا.

He (the narrator) said, 'I said, 'So (what about) the Saturday?' He<sup>-asws</sup> said: 'The Angels were dormant (Sabata) to their Lord<sup>-azwj</sup> on the day of Saturday, and they found Him<sup>-azwj</sup> not ceasing to be One''<sup>16</sup>.

بيان باسمهما أي باسم أبي بكر و عمر و الخمسة أصحاب العباء ع

<sup>16</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 2

**Explanation:** ‘By both their names’ – i.e. by the name of Abu Bakr and Umar. And the ‘five’ are the companions of the cloak’.

3- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُؤَصِّلِيِّ عَنِ الصَّقْرِ بْنِ أَبِي دُلْفٍ الْكَرَجِيِّ قَالَ: لَمَّا حَمَلَ الْمُتَوَكِّلُ سَيِّدَنَا أَبَا الْحَسَنِ الْعَشَقَرِيَّ عَجَّثْتُ أَسْأَلُ عَنْ خَبَرِهِ

(The book) ‘Al Khisaal’ – From Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Ibrahim, from Abdullah Bin Ahmad Al Mawsily, from Al Saqr Bin Abu Dulaf Al Karkhy who said,

‘When Al-Mutawakkil had our Master<sup>-asws</sup> Abu Al-Hassan Al-Askari<sup>-asws</sup> brought over, I came to ask about his<sup>-asws</sup> news’.

قَالَ فَتَنَظَّرَ إِلَيَّ الرَّزَاقِيُّ وَكَانَ حَاجِبًا لِلْمُتَوَكِّلِ فَأَمَرَ أَنْ أُدْخَلَ إِلَيْهِ فَأَدْخِلْتُ إِلَيْهِ فَقَالَ يَا صَقْرُ مَا شَأْنُكَ فَقُلْتُ خَيْرٌ أَيُّهَا الْأُسْتَاذُ فَقَالَ اقْعُدْ فَأَخَذَنِي مَا تَقَدَّمَ وَ مَا تَأَخَّرَ وَ قُلْتُ أَحْطَأْتُ فِي الْمَجِيءِ

He (the narrator) said, ‘The blue-eyed one looked at me, and he was a guard for Al-Mutawakkil. He ordered that I could enter to see him. So, I entered to see him. He said, ‘So Saqr! What is your concern?’ I said, ‘New, O teacher!’ He said, ‘Be seated’. He seized me with whatever had preceded and whatever was delayed, and I said (to myself), ‘I have erred in my coming over’.

قَالَ فَوَحَى النَّاسَ عَنْهُ ثُمَّ قَالَ لِي مَا شَأْنُكَ وَ فِيمَ جِئْتَ فَقُلْتُ لِحَيْرٍ مَا فَقَالَ لَعَلَّكَ تَسْأَلُ عَنْ خَيْرِ مَوْلَاكَ فَقُلْتُ لَهُ وَ مِنْ مَوْلَايَ مَوْلَايَ أَمِيرِ الْمُؤْمِنِينَ

He (the narrator) said, ‘The people lightened from him. Then he said to me, ‘What is your concern? And what have you come for?’ I said, ‘For news’. He said, ‘Perhaps you are asking about the news of your Master<sup>-asws</sup>!’ I said to him, ‘And who is my Master<sup>-asws</sup>? My master is commander of the faithful (Al-Mutawakkil)!’

فَقَالَ اسْكُتْ مَوْلَاكَ مَوْلَاكَ هُوَ الْحَقُّ فَلَا تَحْتَشِمْنِي فَإِنِّي عَلَى مَذْهَبِكَ فَقُلْتُ الْحَمْدُ لِلَّهِ قَالَ أَا تُحِبُّ أَنْ تَرَاهُ فَقُلْتُ نَعَمْ قَالَ اجْلِسْ حَتَّى يَخْرُجَ صَاحِبُ الْبَرِيدِ مِنْ عِنْدِهِ

He said, ‘Be quiet! Your Master<sup>-asws</sup>, your Master<sup>-asws</sup> is the truth, so do not be modest with me, for I am upon your doctrine!’ I said, ‘The Praise is for Allah<sup>-azwj</sup>!’ He said, ‘Would you like to see him<sup>-asws</sup>?’ I said, ‘Yes’. He said, ‘Be seated until the postman comes out from his<sup>-asws</sup> presence’.

قَالَ فَجَلَسْتُ فَلَمَّا خَرَجَ قَالَ لِعُلَامٍ لَهُ حُدُودُ الصَّقْرِ وَ أَدْخَلَهُ إِلَى الْحَجَرَةِ الَّتِي فِيهَا الْعُلَوِيُّ الْمُحْبُوسُ وَ خَلَّ بَيْنَهُ وَ بَيْنَهُ

He (the narrator) said, ‘I sat down. When he came out, he said to a slave of his, ‘Hold a hand of Al Saqr and enter him to the chamber which the Alawite is in, the prisoner, and vacate between him and him<sup>-asws</sup>’.

قَالَ فَأَدْخَلَنِي إِلَى الْحَجَرَةِ وَ أَوْمَأَ إِلَى بَيْتٍ فَدَخَلْتُ فَإِذَا هُوَ عَ جَالِسٍ عَلَى صَدْرِ حَصِيرٍ وَ يَجِدَائِهِ قَبْرٌ مَحْفُورٌ

He (the narrator) said, 'He entered me into his<sup>-asws</sup> chamber and gestured towards a room. I entered and there he<sup>-asws</sup> was, seated in the middle of a straw mat and there was a pre-dug grave in front of him<sup>-asws</sup>'.

قَالَ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ ثُمَّ أَمَرَنِي بِالْجُلُوسِ ثُمَّ قَالَ لِي يَا صَغْرُ مَا أَتَى بِكَ قُلْتُ سَيِّدِي جِئْتُ أَنْتَعَرِفُ خَبْرَكَ

He (the narrator) said, 'I greeted unto him<sup>-asws</sup>. He<sup>-asws</sup> responded to me, then instructed me with being seated. Then he<sup>-asws</sup> said to me: 'O Saqr! What have you come for?' I said, 'My Master<sup>-asws</sup>! I have come to know your<sup>-asws</sup> news'.

قَالَ ثُمَّ نَظَرْتُ إِلَى الْقَبْرِ فَبَكَيْتُ فَتَنَظَّرَ إِلَيَّ فَقَالَ يَا صَغْرُ لَا عَلَيْكَ لَنْ يَصِلُوا إِلَيْنَا بِسُوءٍ الْآنَ قُلْتُ الْحَمْدُ لِلَّهِ

He (the narrator) said, 'Then I looked at the (pre-dug) grave, so I cried. He<sup>-asws</sup> looked at me. He<sup>-asws</sup> said: 'O Saqr! It (crying) is not upon you. They will never come to us<sup>-asws</sup> with evil now!' I said, 'The Praise is for Allah<sup>-azwj</sup>!'

ثُمَّ قُلْتُ يَا سَيِّدِي حَدِيثٌ يُرَوَّى عَنِ النَّبِيِّ ص لَا أَعْرِفُ مَعْنَاهُ قَالَ وَ مَا هُوَ قُلْتُ قَوْلُهُ لَا تُعَادُوا الْأَيَّامَ فُتُعَادِيَكُمْ مَا مَعْنَاهُ

Then I said, 'O my Master<sup>-asws</sup>! There is a Hadeeth being reported from the Prophet<sup>-saww</sup>, I do not understand it's meaning'. He<sup>-asws</sup> said: 'And what is it?' I said, 'His<sup>-saww</sup> words: 'Do not be inimical to the days, for they will be inimical to you'. So what is it's meaning?'

فَقَالَ نَعَمْ الْأَيَّامُ نَحْنُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَالَسَّبْتُ اسْمَ رَسُولِ اللَّهِ ص وَ الْأَحَدُ كِنَايَةً عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْإِثْنَيْنِ الْحَسَنُ وَ الْحُسَيْنُ وَ الثَّلَاثَاءُ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ

He<sup>-asws</sup> said: 'Yes. We<sup>-asws</sup> are the days, for as long as the skies and the earth stand! The Saturday (Al-Sabt) is a name of Rasool-Allah<sup>-saww</sup>, and the Sunday (Al-Ahad) is a metaphor about Amir Al-Momineen<sup>-asws</sup>, and the Monday (Isnayn) are Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and the Tuesday (Al-Salasa) are Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>.

وَ الْأَرْبَعَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا وَ الْحَمِيسُ ابْنِي الْحَسَنُ بْنُ عَلِيٍّ وَ الْجُمُعَةُ ابْنُ ابْنِي وَ إِلَيْهِ يَجْتَمِعُ عَصَابَةُ الْحَقِّ وَ هُوَ الَّذِي يَمْلَأُهَا قِسْطاً وَ عَدْلًا كَمَا مِلَأَتْ ظُلْماً وَ جَوْرًا

And the Wednesday (Al-Arbi'a) are Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and I<sup>-asws</sup>, and the Thursday (Al-Khamis) is my<sup>-asws</sup> son Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and the Friday (Al-Jumma) is the son<sup>-asws</sup> of my<sup>-asws</sup> son<sup>-ajfj</sup>, and to him<sup>-ajfj</sup> the parties of the truth shall gather, and he<sup>-ajfj</sup> is the one who will fill it (earth) will fairness and justice just as it would have been filled with injustice and tyranny.

فَهَذَا مَعْنَى الْأَيَّامِ فَلَا تُعَادُوهُمْ فِي الدُّنْيَا فَيُعَادُوَكُمْ فِي الْآخِرَةِ ثُمَّ قَالَ ع وَدَّعَ وَ اخْرُجْ فَلَا آمَنَ عَلَيْكَ.

So this is the meaning of the day, so do not be inimical to them<sup>-asws</sup> in the world, for they will be inimical to you in the Hereafter!’ Then he<sup>-asws</sup> said: ‘Bid farewell and go out, for there is no safety upon you’.<sup>17</sup>

4- الْعِلَلُ، وَ الْعُيُونُ، وَ الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَمْرِو الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْوَاعِظِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ غَامِرِ الطَّائِي عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ عَنِ الْأَيَّامِ وَ مَا يَجُوزُ فِيهَا مِنَ الْعَمَلِ

(The books) ‘Al Illal’, and ‘Al Uyoon’, and ‘Al Khisaal’ – From Muhammad Bin Amro Al Basry, from Muhammad Bin Abdullah Al Waiz, from Abdullah Bin Ahmad Bin Aamir Al Tain, from his father,

‘From Al Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘The Syrian asked Amir Al-Momineen<sup>-asws</sup> about the days and what deeds are allowed during these.

فَقَالَ ع يَوْمُ السَّبْتِ يَوْمٌ مَكْرٍ وَ خَدِيعَةٍ وَ يَوْمُ الْأَحَدِ يَوْمٌ عُرسٍ وَ بِنَاءٍ وَ يَوْمُ الْإِثْنَيْنِ يَوْمٌ سَفَرٍ وَ طَلَبٍ وَ يَوْمُ الثَّلَاثَةِ يَوْمٌ حَرْبٍ وَ دَمٍ وَ يَوْمُ الْأَرْبَعَاءِ يَوْمٌ شَوْمٌ فِيهِ يَتَطَيَّرُ النَّاسُ وَ يَوْمُ الْخَمِيسِ يَوْمٌ الدُّخُولِ عَلَى الْأَمْرَاءِ وَ قَضَاءُ الْحَوَائِجِ وَ يَوْمُ الْجُمُعَةِ يَوْمٌ خُطْبَةٍ وَ نِكَاحٍ.

He<sup>-asws</sup> said: ‘The day of Saturday is a day of plotting and deceit, and the day of Sunday is a day of planting and building, and the day of Monday is a day of travelling and seeking, and the day of Tuesday is a day of war and blood, and the day of Wednesday is a day in which the people are considering inauspicious and of evil omen, and the day of Thursday is a day of entering to see the governors and fulfilling the needs, and the day of Friday is a day of proposing and marriage’.<sup>18</sup>

5- الْعُيُونُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ قَلِمُوا أَطْفَارَكُمْ يَوْمَ الثَّلَاثَةِ وَ اسْتَجِمُوا يَوْمَ الْأَرْبَعَاءِ وَ أَصِيبُوا مِنَ الْحُجَامِ حَاجَتَكُمْ يَوْمَ الْخَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طِبِّكُمْ يَوْمَ الْجُمُعَةِ.

(The book) ‘Al Uyoon’ – From his father, and Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al Attar and Ahmad Bin Idrees, both together from Muhammad Bin Ahmad Al Ash’ary, from Ahmad Bin Abdullah Al Barqy, from his father, from Bakr Bin Salih Al Ja’fary who said,

‘I heard Abu Al-Hassan<sup>-asws</sup> saying: ‘Clip your nails on the day of Tuesday, and take a shower on the day of Wednesday, and attain from the cupping, your needs, on the day of Thursday, and perfume with the most aromatic of your perfumes on the day of Friday’.<sup>19</sup>

6- الْعِلَلُ، فِي خَبَرِ ابْنِ سَلَامٍ أَنَّهُ سَأَلَ النَّبِيَّ ص عَنْ أَوَّلِ يَوْمٍ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ قَالَ يَوْمُ الْأَحَدِ قَالَ وَ لَمْ يَمُتْ يَوْمُ الْأَحَدِ قَالَ لِأَنَّهُ وَاحِدٌ مَخْدُودٌ

(The book) ‘Al Illal’ –

‘In a Hadeeth of Ibn Sallam having asked the Prophet<sup>-saww</sup> about the first day Allah<sup>-azwj</sup> Mighty and Majestic had Created. He<sup>-saww</sup> said: ‘The day of Sunday (Al Ahad)’. He said, ‘And why has

<sup>17</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 3

<sup>18</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 4

<sup>19</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 5

it been named as the day of Sunday (Al-Ahad)?' He<sup>-saww</sup> said: 'Because it is one (Ahad), limited (Mahdoud)'.

قَالَ فَإِلْتِنَيْنِ قَالَ هُوَ الْيَوْمُ الثَّانِي مِنَ الدُّنْيَا قَالَ وَ الثَّلَاثَاءُ قَالَ الثَّلَاثُ مِنَ الدُّنْيَا قَالَ فَالْأَرْبَعَاءُ قَالَ الْيَوْمُ الرَّابِعُ مِنَ الدُّنْيَا قَالَ فَالْخَمِيسُ قَالَ هُوَ يَوْمٌ خَامِسٌ مِنَ الدُّنْيَا وَ هُوَ يَوْمٌ أَنْيَسُ لَعَنَ فِيهِ إِبْلِيسُ وَ رُفِعَ فِيهِ إِدْرِيسُ

He said, 'So (what about) the Monday (Al-Isnayn)?' He<sup>-saww</sup> it is the second (Saani) day of the world'. He said, 'And the Tuesday (Al-Salasa)?' He<sup>-saww</sup> said: 'The third (Al-Salis) of the world'. He said, 'And the Wednesday (Al-Arbi'a)?' He<sup>-saww</sup> said: 'The fourth of the world'. He said, 'The Thursday (Al-Khamis)?' He<sup>-saww</sup> said: 'It is the fifth (Khamis) of the world, and it is a day of socialising. Iblees<sup>-la</sup> was Cursed during it and Idrees<sup>-as</sup> was Raised during it'.

قَالَ فَالْجُمُعَةُ قَالَ هُوَ يَوْمٌ جَمُّوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ وَ يَوْمٌ شَاهِدٌ وَ مَشْهُودٌ

He said, 'The Friday (Al-Jumma)?' He<sup>-saww</sup> said: 'It is a day **(in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**, and a day of **a witness and a witnessed [85:3]**'.

قَالَ فَالْسَّبْتُ قَالَ يَوْمٌ مَسْبُوتٌ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِي الْقُرْآنِ وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ فَمَنْ الْأَحَدُ إِلَى الْجُمُعَةِ سِتَّةُ أَيَّامٍ وَ السَّبْتُ مُعْطَلٌ.

He said, 'The Saturday?' He<sup>-saww</sup> said: 'A hibernated day, and that is His<sup>-azwj</sup> Word in the Quran: **And We have Created the skies and the earth and what is between the two in six days [50:38]**. So, from the Sunday to the Friday are six days, and the Saturday is suspended"<sup>20</sup>.

7- بِحَالِ بْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ الْفَخَّامِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَنْصُورِيِّ عَنْ سَهْلِ بْنِ يَعْقُوبَ الْمُقَلَّبِ بِأَبِي نُوَاسٍ قَالَ: قُلْتُ لِلْعَسْكَرِيِّ ع دَأَتْ يَوْمٌ يَا سَيِّدِي قَدْ وَقَعَ إِلَيَّ اخْتِيَارَاتُ الْأَيَّامِ عَنْ سَيِّدِنَا الصَّادِقِ ع بِمَا حَدَّثَنِي بِهِ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ مُطَهَّرٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ سَيِّدِنَا الصَّادِقِ ع فِي كُلِّ شَهْرٍ فَأَعْرَضَهُ عَلَيْكَ

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from Abu Muhammad Al Fuham, from Muhammad Bin Ahmad Al Mansoury, from Sahl Bin Yaquoub, titled as 'Abu Nuwas', said,

'I said to Al-Askari<sup>-asws</sup> on day, 'O my Master<sup>-asws</sup>! The choices of the days have fallen to me, from our Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup>, from what is narrated to me with by Al-Hasan Bin Abdullah Bin Mutahhar, from Muhammad Bin Suleyman Al-Daylami, from his from our Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup> regarding every month, so I want to present it to you<sup>-asws</sup>'.

فَقَالَ لِي أَفْعَلْ فَلَمَّا عَرَضْتُهُ عَلَيْهِ وَ صَحَّحْتُهُ قُلْتُ لَهُ يَا سَيِّدِي فِي أَكْثَرِ هَذِهِ الْأَيَّامِ قَوَاطِعُ عَنِ الْمَقَاصِدِ لِمَا ذُكِرَ فِيهَا مِنَ النَّحْسِ وَ الْمَخَافِ فَتَدُلُّنِي عَلَى الْإِخْتِرَازِ مِنَ الْمَخَافِ فِيهَا فَإِنَّمَا تَدْعُونِي الضَّرُورَةَ إِلَى التَّوَجُّهِ فِي الْخَوَافِ فِيهَا

He<sup>-asws</sup> said to me: 'Do it!' When I had presented it to him<sup>-asws</sup> and he<sup>-asws</sup> had corrected it, I said to him<sup>-asws</sup>, 'O my Master<sup>-asws</sup>! Regarding most of these days, there is cut off from the purpose due to what has been mentioned regarding these, of the inauspiciousness and the

<sup>20</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 6

frightening, so point me upon the protection from the scariness in these, for rather the necessity calls me to go out regarding the needs during these!'

فَقَالَ لِي يَا سَهْلُ إِنَّ لِشَيْعَتِنَا بَوْلَانَتَنَا لَعَصْمَةً لَوْ سَلَكَوْا بِهَا فِي لُجَّةِ الْبَحَارِ الْغَامِرَةِ وَ سَبَاسِيبِ الْبَيْدِ الْغَائِرَةِ بَيْنَ سَبَاعٍ وَ ذَنَابٍ وَ أَعَادِي الْجِنَّ وَ الْإِنْسِ لَأَمِنُوا مِنْ مَخَافَتِهِمْ بَوْلَانَتِهِمْ لَنَا

He<sup>-asws</sup> said to me: 'O Sahl! For our<sup>-asws</sup> Shias, due to our<sup>-asws</sup> Wilayah, there is a protection. Even if they were to travel by it in the abyss of the deep seas, and the wastelands of the dusty wilderness between the lions and the wolves, and inimical Jinn and the humans, they would be safe from their fear due to their Wilayah for us<sup>-asws</sup>.

فَيَقُ بِاللهِ عَزَّ وَ جَلَّ وَ أَخْلِصْ فِي الْوَلَاءِ لِأَيِّمَتِكَ الطَّاهِرِينَ وَ تَوَجَّهْ حَيْثُ شِئْتَ وَ اقْصِدْ مَا شِئْتَ

So trust in Allah<sup>-azwj</sup> Mighty and Majestic and be sincere in the friendship (Wila) for your Imams<sup>-asws</sup>, the pure ones, and go wherever you so desire to, and aim for whatever you so desires to.

إِذَا أَصْبَحْتَ وَ قُلْتَ ثَلَاثًا أَصْبَحْتُ اللَّهُمَّ مُعْتَصِمًا بِذِمَامِكَ الْمَنِيعِ الَّذِي لَا يُطَاوَلُ وَ لَا يُحَاوَلُ مِنْ كُلِّ طَارِقٍ وَ غَاشِمٍ مِنْ سَائِرِ مَا خَلَقْتَ وَ مَنْ خَلَقْتَ مِنْ خَلْقِكَ الصَّامِتِ وَ النَّاطِقِ فِي جُنَّةٍ مِنْ كُلِّ مَخُوفٍ يَلْبَاسٍ سَابِعَةٍ وَلَاءِ أَهْلِ نَبِيِّكَ

And when you come to the morning, and say it thrice, 'O Allah<sup>-azwj</sup>! I have come to the morning having been protected by Your<sup>-azwj</sup> impenetrable Guarantee which can neither be delayed nor transferred from every night-comer and brute from the rest of what You<sup>-azwj</sup> Created, and the one You<sup>-azwj</sup> Created from Your<sup>-azwj</sup> Creatures, the silent and the speaking, being in a shield of every fright in a clothing dyed in the friendship of People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>.

مُخْتَجِرًا مِنْ كُلِّ قَاصِدٍ إِلَى أَدْيَةٍ يَجْدَارِ حَصِينِ الْإِخْلَاصِ فِي الْإِعْتِرَافِ بِحَقِّهِمْ وَ التَّمَسُّكِ بِحَبْلِهِمْ جَمِيعًا مُوقِنًا أَنَّ الْحَقَّ لَهُمْ وَ مَعَهُمْ وَ فِيهِمْ وَ بِهِمْ أُولَى مَنْ وَالُوا وَ أَجَانِبَ مَنْ جَانَبُوا

Veiled from every intent of harm by a fortified wall, the sincere in acknowledging their<sup>-asws</sup> rights, and adhering with their<sup>-asws</sup> rope altogether, convinced that the right is for them<sup>-asws</sup> and with them<sup>-asws</sup> and among them<sup>-asws</sup>, and due to them<sup>-asws</sup> I befriend the ones they<sup>-asws</sup> befriend, and keep aside from the ones they<sup>-asws</sup> stay aside from.

فَاعْذُرْنِي اللَّهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ مَا اتَّقِيهِ يَا عَظِيمُ حَجَزْتُ الْأَعَادِي عَنِّي بِبَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ إِنَّا جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَ قُلْتُمْهَا عَشِيًّا ثَلَاثًا حَصَلَتْ فِي حِصْنٍ مِنْ مَخَافِكَ وَ أَمْنٍ مِنْ مَخْذُورِكَ

So protect me, O Allah<sup>-azwj</sup>, from the evil of all what I fear. O Mighty One! Keep my enemies away from me, O Creator of the skies and the earth! **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]** – and say it thrice in the evening. It will result in a protection from your fears and a safety from your cautions.



فَإِذَا أَرَدْتَ التَّوَجُّعَ فِي يَوْمٍ قَدْ حَذَرْتَ فِيهِ فَقَدِّمَ أَمَامَ تَوَجُّعِكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْمَعُودَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ سُورَةَ الْقَدْرِ وَ آخِرَ آيَةٍ فِي سُورَةِ آلِ عِمْرَانَ

When you want to go ahead during a day you are being cautious of, then advance before you heading, 'The Praise be to Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds (Surah Al-Fatiha)', and Al-Mawazatein', and 'Ayat Al-Kursy', and 'Surah Al-Qadr', and the last Verse in Surah Aal-e-Imran.

وَ قُلِ اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ وَ يَفْذَرُكَ الطَّائِلُ وَ لَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ يَمْتَأْزِمُهَا دُو قُوَّةٍ إِلَّا مِنْكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ نَبِيِّكَ وَ عَثَرَتِهِ وَ سُلَالَتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

And say, O Allah<sup>-azwj</sup>! By You<sup>-azwj</sup>, the arriving ones arrive, and by Your<sup>-azwj</sup> Power the prolonging ones prolong, and there is neither any mighty for every one with might except by You<sup>-azwj</sup>, nor is there any strength for one with strength to provide except from You<sup>-azwj</sup>, due to You<sup>-azwj</sup> elite from Your<sup>-azwj</sup> creatures and Your<sup>-azwj</sup> best one from Your<sup>-azwj</sup> citizens, Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and his<sup>-saww</sup> family, and his<sup>-saww</sup> lineage, upon him<sup>-saww</sup> and upon them<sup>-asws</sup> be the greetings.

صَلِّ عَلَيْهِمْ وَ اخْفِضِي شَرَّ هَذَا الْيَوْمِ وَ ضَرَرَهُ وَ ارْزُقِي خَيْرَهُ وَ مُنَّمُهُ وَ اقْضِ لِي فِي مُتَصَرِّفَاتِي بِحُسْنِ الْعَاقِبَةِ وَ بُلُوغِ الْمَحَبَّةِ وَ الظَّفَرِ بِالْأَمْنِيَّةِ وَ كِفَايَةِ الطَّاعِيَةِ الْعَوْنِيَّةِ وَ كُلِّ ذِي قُدْرَةٍ لِي عَلَى أَذِيَّةٍ حَتَّى أَكُونَ فِي جَنَّةٍ وَ عِصْمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نَقَمَةٍ

Send Salawaat upon them and Suffice me for the evil of this day and it's harm, and Grace me it's good and its conferment, and Decree for me in my dealing with goodly health, and extensive love, and the victory with the wishes, and sufficiency of the tempestuous tyrant, and every one with the power for me against the harm, until I come to be in a shield and protection from every affliction and scourge.

وَ أَبْدِلْنِي مِنَ الْمَخَافِيفِ أَمْنًا وَ مِنَ الْعَوَاقِبِ فِيهِ يُسْرًا حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ وَ لَا يَحُلَّ بِي طَارِقٌ مِنْ أَدَى الْعِبَادِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ الْأُمُورُ إِلَيْكَ تَصِيرُ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

And Replace from the frights to safety, and from the obstacles in it to ease until no blocker can hinder me from the intended purpose, and no night-come can form a barrier with me from the harm of the servants. You<sup>-azwj</sup> are Able upon all things, and the affairs are up to You<sup>-azwj</sup> to Dispose, O One<sup>-azwj</sup>, there isn't anything like Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the Hearing, the Seeing".<sup>21</sup>

8- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّبْتُ لَنَا وَ الْأَحَدُ لِشِيعَتِنَا وَ الْإِنْتِنِ لَأَعْدَائِنَا وَ الثَّلَاثَاءُ لِنَبِيِّنَا أُمِّيَّةٌ وَ الْأَرْبَعَاءُ يَوْمُ شُرْبِ الدَّوَاءِ وَ الْحَمِيسُ تُقْضَى فِيهِ الْحَوَائِجُ وَ الْجُمُعَةُ لِلتَّنْظِيفِ وَ التَّطْيِيبِ وَ هُوَ عِيدُ الْمُسْلِمِينَ وَ هُوَ أَفْضَلُ مِنَ الْفِطْرِ وَ الْأَضْحَى

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Abu Umeyr, from someone else,

<sup>21</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 7

'From Abu Abdullah<sup>-asws</sup> having said: 'The Saturday is for us<sup>-asws</sup>, and the Sunday is for our<sup>-asws</sup> Shias, and the Monday is for our<sup>-asws</sup> enemies, and the Tuesday is for the clan of Umayya, and the Wednesday is a day of drinking the medicine, and the Thursday, the needs are fulfilled in it, and the Friday is for the cleansing and the perfuming, and it is an Eid of the Muslims, and it is superior to (Eid) Al-Fitr, and (Eid) Al-Azha.

وَيَوْمَ غَدِيرٍ أَفْضَلُ الْأَعْيَادِ وَهُوَ النَّامِنَ عَشَرَ مِنْ ذِي الْحِجَّةِ وَكَانَ يَوْمَ الْجُمُعَةِ وَيَخْرُجُ قَائِمُنَا أَهْلَ الْبَيْتِ يَوْمَ الْجُمُعَةِ وَتَقُومُ الْقِيَامَةُ يَوْمَ الْجُمُعَةِ وَ مَا مِنْ عَمَلٍ أَفْضَلَ يَوْمَ الْجُمُعَةِ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ.

And the day of Ghadeer is the most superior of the Eids, and it is the eighteenth of Zil Hijjah, and it was a day of Friday, and our<sup>-asws</sup> Qaim<sup>-ajfj</sup> of People<sup>-asws</sup> of the Household shall emerge on the day of Friday, and the (Day of) Qiyama would be established on the day of Friday, and there is no deed of the day of Friday which is more superior to send the Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>'.<sup>22</sup>

9- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ قَالَ: الْعِلَّةُ فِي صَوْمِ الْخَمِيسِ وَ الْأَرْبَعَاءِ أَنَّ الْأَعْمَالَ تُرْفَعُ يَوْمَ الْخَمِيسِ وَ النَّارُ خُلِقَتْ يَوْمَ الْأَرْبَعَاءِ.

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim, said,

'The reason in fasting the Thursday and the Wednesday is that the deeds are raised on the day of Thursday and the Fire was Created on the day of Wednesday'.<sup>23</sup> (This is not a Hadeeth)

10- الدُّرُّ الْمَنْشُورُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ يَوْمًا فَسَمَّاهُ الْأَحَدَ ثُمَّ خَلَقَ ثَانِيًا فَسَمَّاهُ الْإِثْنَيْنِ ثُمَّ خَلَقَ ثَالِثًا فَسَمَّاهُ الثَّلَاثَاءِ ثُمَّ خَلَقَ رَابِعًا فَسَمَّاهُ الْأَرْبَعَاءِ وَ خَلَقَ خَامِسًا فَسَمَّاهُ الْخَمِيسَ

(The book) 'Al Durr Al Mansour' – From Ibn Abbas who said,

'Allah<sup>-azwj</sup> the Exalted Created a day, so He<sup>-azwj</sup> Named it as 'Al Ahad' (Sunday). Then He<sup>-azwj</sup> Created a second, so He<sup>-azwj</sup> Named it as 'Isnayn' (Monday). Then He<sup>-azwj</sup> Created a third, so He<sup>-azwj</sup> Named it as 'Al Salasa' (Wednesday), then He<sup>-azwj</sup> Created a fourth, so He<sup>-azwj</sup> Named it as 'Al Arbi'a', and He<sup>-azwj</sup> Created a fifth, so He<sup>-azwj</sup> Named it as 'Al Khamis'.

فَخَلَقَ اللَّهُ الْأَرْضَ يَوْمَ الْأَحَدِ وَ الْإِثْنَيْنِ وَ خَلَقَ الْجِبَالَ يَوْمَ الثَّلَاثَاءِ وَ لِذَلِكَ يَقُولُ النَّاسُ إِنَّهُ يَوْمٌ ثَقِيلٌ وَ خَلَقَ مَوَاضِعَ الْأَنْهَارِ وَ الشَّجَرِ وَ الْقُرَى يَوْمَ الْأَرْبَعَاءِ وَ خَلَقَ الطَّيْرَ وَ الْوَحْشَ وَ السِّبَاعَ وَ الْهُوَامَ وَ الْآفَةَ يَوْمَ الْخَمِيسِ وَ خَلَقَ الْإِنْسَانَ يَوْمَ الْجُمُعَةِ وَ فَرَعَ مِنَ الْخَلْقِ يَوْمَ السَّبْتِ.

Allah<sup>-azwj</sup> Created the earth on the day of Sunday and the Monday, and Created the mountains on the day of Tuesday, and for that (reason) the people are saying it is a heavy day. And He<sup>-azwj</sup> Created places of the rives and the trees and the towns on the day of Wednesday and Created the birds and the beasts and the lions and the vermin and the disabilities on the day of Thursday and Created the human being on the day of Friday and was free from the creation of the day of Saturday'.<sup>24</sup> (This is not a Hadeeth and also from a non-Shia source)

<sup>22</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 8

<sup>23</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 9

<sup>24</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 10

11- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِفِيِّ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ وَ إِبْرَاهِيمَ بْنِ مَرْوَانَ الْخُوزِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الشَّيْبَانِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْجَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرُوبٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ جَمِيعاً عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: السَّبْتُ لَنَا وَ الْأَحَدُ لِشِيعَتِنَا وَ الْإِثْنَيْنِ لِبَنِي أُمَيَّةَ وَ الثَّلَاثَةُ لِشِيعَتِهِمْ وَ الْأَرْبَعَاءُ لِبَنِي الْعَبَّاسِ وَ الْحَمِيسُ لِشِيعَتِهِمْ وَ الْجُمُعَةُ لِسَائِرِ النَّاسِ جَمِيعاً وَ لَيْسَ فِيهِ سَفَرٌ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَإِذَا فُضِّيتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ يَغْنِي يَوْمَ السَّبْتِ.

(The book) 'Al Uyyoon' – From Muhammad Bin Ali Bin Al Shah, from Abu Bakr Abdullah Al Neshapuri, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father, and from Ahmad Bin Ibrahim Al Khowzy, and Ibrahim Bin Marwan Al Khowzy, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Shaybani, and from Al-Husayn Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, altogether,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The Saturday is for us<sup>-asws</sup>, and the Sunday is for our<sup>-asws</sup> Shias, and the Monday is for the clan of Umayya, and the Tuesday is for their loyalists, and the Wednesday is for the clan of Abbas, and the Thursday is for their loyalists, and the Friday is for rest of the people, altogether, and there isn't any journey during it. Allah<sup>-azwj</sup> Blessed and Exalted Says: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10]** – meaning on the day of Saturday".<sup>25</sup>

12- الْمَكَارِمُ، عَنِ الْخَلِّجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَ يُكْرَهُ السَّفَرُ فِي شَيْءٍ مِنَ الْأَيَّامِ الْمَكْرُوهَةِ الْأَرْبَعَاءِ وَ غَيْرِهِ قَالَ افْتَتَحْ سَفَرَكَ بِالصَّدَقَةِ وَ اقْرَأْ آيَةَ الْكُرْسِيِّ إِذَا بَدَأَ لَكَ.

(The book) 'Al Mukarim' – From Al Halby,

'From Abu Abdullah<sup>-asws</sup>, (he the narrator asked), 'Is the journey disliked in anything from the day disliked days (like) the day of Wednesday?' He<sup>-asws</sup> said: 'Begin your journey with the charity and recited Verse of the Chair (Ayat Al-Kursy – 2:255-257), when you want to".<sup>26</sup>

وَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْهُ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ افْتَتَحْ سَفَرَكَ بِالصَّدَقَةِ وَ اُخْرُجْ إِذَا بَدَأَ لَكَ وَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ احْتَجِمْ إِذَا بَدَأَ لَكَ.

And from Hammad Bin Usman,

'From him<sup>-asws</sup> – similar to it except that he<sup>-asws</sup> said: 'Begin your journey with the charity and go out wherever you want to, and recite Ayat Al-Kursy, and end whenever you want to".<sup>27</sup>

13- فِي الدِّيَّانِ الْمَنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

لِصَيْدٍ إِنْ أَرَدْتَ بِلَا امْتِرَاءٍ  
تَبْدَى اللَّهُ فِي خَلْقِ السَّمَاءِ  
سَتَقْفُرُ بِالنَّجَاحِ وَ بِالْقَرَاءِ  
فَفِي سَاعَاتِهِ هَرَقَ الدِّمَاءِ

لِنِعَمِ الْيَوْمِ يَوْمَ السَّبْتِ حَقًّا  
وَ فِي الْأَحَدِ الْبِنَاءِ لِأَنَّ فِيهِ  
وَ فِي الْإِثْنَيْنِ إِنْ سَافَرْتَ فِيهِ  
وَ مَنْ يُرِدِ الْحِجَامَةَ فَالْثَلَاثَاءُ

<sup>25</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 11

<sup>26</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 12 a

<sup>27</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 12 b

From the register attributed to Amir Al-Momineen<sup>-asws</sup> (a poem) –

*'The best of days is the day of Saturday, truly, for hunting if you want without hesitation, and during the Sunday is the construction because during it Allah<sup>-azwj</sup> Began in Creating the sky, and during the Monday, if you were to travel in it, you shall win with the success and the richness, and the one who intends the cupping, so it is the Tuesday, for during it's hours the blood moves.*

وَأِنْ شَرِبْتَ امْرُؤًا يَوْمًا دَوَاءً  
وَفِي يَوْمِ الْخَمِيسِ قَضَاءُ حَاجٍ  
وَفِي الْجُمُعَاتِ تَزْوِيجٌ وَعُرْسٌ  
وَهَذَا الْعِلْمُ لَا يَعْلَمُهُ إِلَّا  
فَنِعَمَ الْيَوْمُ يَوْمَ الْأَرْبَعَاءِ  
فَفِيهِ اللَّهُ يَأْذُنُ بِالْدُعَاءِ  
وَلَدَاتُ الرِّجَالِ مَعَ النِّسَاءِ  
نَبِيٌّ أَوْ وَصِيٌّ الْأَنْبِيَاءِ.

*And if a man has to drink the medication on a day, so the best of the days is the day of Wednesday, and during the Thursday the needs are fulfilled, for during it Allah<sup>-azwj</sup> Permits for the supplication, and during the Friday is for marriages and weddings and the pleasures of the wen with the women. And this is a knowledge no one knows except a Prophet<sup>-saww</sup> or a successor<sup>-asws</sup> of a Prophet<sup>-as</sup>’.*<sup>28</sup>

14- الْمَكَارِمُ، مِنْ كِتَابِ الْمُحَاسِنِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَحَدِهِمَا ع قَالَ: كَانَ أَبِي إِذَا خَرَجَ يَوْمَ الْأَرْبَعَاءِ أَوْ فِي يَوْمٍ يَكْرَهُهُ النَّاسُ مِنْ مُحَاقٍ أَوْ غَيْرِهِ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ خَرَجَ.

(The book) 'Al Mukarim', from the book 'Al Mahasin', from Abdullah Bin Suleyman,

'From one of the two (5<sup>th</sup> or the 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'My<sup>-asws</sup> father<sup>-asws</sup>, whenever he<sup>-asws</sup> went out on the day of Wednesday, or during a day the people dislike from a moonless (night), or something else, he<sup>-asws</sup> would give charity, then he<sup>-asws</sup> would go out’.

<sup>29</sup>

وَعَنْ أَبِي عَبْدِ اللَّهِ ع مَنْ تَصَدَّقَ بِصَدَقَةٍ إِذَا أَصْبَحَ دَفَعَ اللَّهُ عَنْهُ نَحْسَ ذَلِكَ الْيَوْمِ.

And from Abu Abdullah<sup>-asws</sup>: 'One who give charity when it is morning, Allah<sup>-azwj</sup> would Repel from him the inauspiciousness of that day’.

<sup>30</sup>

وَمِنْ كِتَابِ طِبِّ الْأَيِّمَةِ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: فَلِمُوا أَطْفَارَكُمْ يَوْمَ الثَّلَاثَاءِ وَ اخْتَجِمُوا يَوْمَ الْأَرْبَعَاءِ وَ أَصِيبُوا مِنَ الْحُمَامِ يَوْمَ الْخَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طِبِّكُمْ يَوْمَ الْجُمُعَةِ.

And from the book 'Tibb Al Aamma' –

<sup>28</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 13 a

<sup>29</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 13 b

<sup>30</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 13 c

‘From Abu Al-Hassan<sup>-asws</sup> having said: ‘Clip your nails on the day of Tuesday and do cupping on the day of Wednesday and attain from the bathhouse on the day of Thursday, and perfume with the most aromatic of your perfumes on the day of Friday’’.<sup>31</sup>

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<sup>31</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 15 H 13 d

## CHAPTER 16 – WHAT HAS BEEN REFERRED SPECIFICALLY REGARDING THE DAY OF FRIDAY

1- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُمَرَ بْنِ أَسْلَمَ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ مُوسَى عِ احتَجَمَ يَوْمَ الْأَرْبَعَاءِ وَ هُوَ مَحْمُومٌ فَلَمْ تَنْزِلْهُ الْحُمَّى فَاحتَجَمَ يَوْمَ الْجُمُعَةِ فَتَرَكَتُهُ الْحُمَّى.

(The book) 'Qurb Al Asnaad' – From Ahmad Bin Muhammad, from Abdul Rahman Bin Umar Bin Aslam who said,

'I saw Abu Al-Hassan Musa<sup>-asws</sup> having cupping done on the day of Wednesday, while he<sup>-asws</sup> was feverish. The fever did not leave him<sup>-asws</sup>. So he<sup>-asws</sup> got cupping done on the day of Friday, and the fever left him<sup>-asws</sup>'.<sup>32</sup>

2- الْعُيُونُ، عَنْ مُحَمَّدٍ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا ع فِي يَوْمِ الْجُمُعَةِ فِي وَقْتِ الزَّوَالِ عَلَى ظَهْرِ الطَّرِيقِ يَحْتَجِمُ وَ هُوَ مُخْرِمٌ.

(The book) 'Al Uyoon' – From Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Ibrahim, from his father, from Is'haq Bin Ibrahim, from Muqatil Bin Muqatil who said,

'I saw Abu Al-Hassan Al-Reza<sup>-asws</sup> during the day of Friday in a time of midday on the back of the road, getting cupping done while he<sup>-asws</sup> was in Ihraam'.<sup>33</sup>

3- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقُطِينِيِّ عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ مُحَمَّدِ بْنِ رِجَاحٍ الْقَلَاءِ قَالَ: رَأَيْتُ أَبَا إِبْرَاهِيمَ ع يَحْتَجِمُ يَوْمَ الْجُمُعَةِ فَقُلْتُ جُعِلْتُ فِدَاكَ تَحْتَجِمُ يَوْمَ الْجُمُعَةِ قَالَ أَقْرَأُ آيَةَ الْكُرْسِيِّ إِذَا هَاجَ بِكَ الدَّمُ لَيْلًا كَانَ أَوْ نَهَارًا فَأَقْرَأُ آيَةَ الْكُرْسِيِّ وَ احْتَجِمُ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Zakariya Al Momin, from Muhammad Bin Rabah who said,

'I saw Abu Ibrahim (7<sup>th</sup> Imam<sup>-asws</sup>) getting cupping done on the day of Friday. I said, 'May I be sacrificed for you<sup>-asws</sup>! You<sup>-asws</sup> are getting cupping done on the day of Friday!' He<sup>-asws</sup> said: 'Recite Ayat Al-Kursy (2:255-257), so when the blood is stirred with you, whether it be at night or day, so recited Ayat Al-Kursy (2:255-257) and get cupping done'.<sup>34</sup>

4- وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَطْرَفُوا أَهَالِيَكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنَ الْفَاكِهَةِ وَ اللَّحْمِ حَتَّى يَفْرَحُوا بِالْجُمُعَةِ وَ كَانَ النَّبِيُّ ص إِذَا خَرَجَ فِي الصَّبِيِّ مِنْ بَيْتٍ خَرَجَ يَوْمَ الْحَمِيسِ وَ إِذَا أَرَادَ أَنْ يَدْخُلَ الْبَيْتَ فِي الشَّبَاءِ مِنَ الْبَرْدِ دَخَلَ يَوْمَ الْجُمُعَةِ

And from him, from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

<sup>32</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 1

<sup>33</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 2

<sup>34</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 3

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Gift to your family during every Friday with something from the fruits and the meat, until they are happy with the Friday. And it was so that whenever the Prophet<sup>-saww</sup> went out during the summer from a house, he<sup>-saww</sup> would go out during the day of Thursday, and whenever he<sup>-saww</sup> wanted to enter the house during the winter from the cold, would enter on the day of Friday'.

وَقَدْ رُويَ أَنَّهُ كَانَ دُخُولُهُ وَخُرُوجُهُ يَوْمَ الْجُمُعَةِ.

And it is reported that he<sup>-saww</sup> entry and his<sup>-saww</sup> exit was during the day of Friday".<sup>35</sup>

5- وَ مِنْهُ عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ عَلِيِّ بْنِ الْحَكَمِ مَعًا عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُرِيدُ أَنْ يَعْمَلَ شَيْئًا مِنَ الْخَيْرِ مِثْلَ الصَّدَقَةِ وَ الصَّوْمِ وَ نَحْوِ هَذَا قَالَ يُسْتَحَبُّ أَنْ يَكُونَ ذَلِكَ يَوْمَ الْجُمُعَةِ فَإِنَّ الْعَمَلَ يَوْمَ الْجُمُعَةِ يُضَاعَفُ.

And from him, from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Ali Bin Al Hakam, both together from Hisham Bin Al Hakam,

'From Abu Abdullah<sup>-asws</sup> regarding the man intending to do something from the good like the charity and the fasting, and approximate to this. He<sup>-asws</sup> said: 'It is recommended that the day should be Friday for the deed on the day of Friday is of double (Rewards)".<sup>36</sup>

6- وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُكْرَهُ السَّفَرُ وَ السَّعْيُ فِي الْحَوَائِجِ يَوْمَ الْجُمُعَةِ بُكَرَةً مِنْ أَجْلِ الصَّلَاةِ فَأَمَّا بَعْدَ الصَّلَاةِ فَجَائِزٌ يُتَبَرَّكُ بِهِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'The journey and the striving regarding the needs is dislike on the day of Friday morning due to the reason of the Salat. As for after the Salat, it is allowed to be Blessed with it".<sup>37</sup>

7- وَ مِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ الرَّازِيِّ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ أَخْرَجَ اللَّهُ مِنْ أَنْامِلِهِ الدَّاءَ وَ أَدْخَلَ فِيهِ الدَّوَاءَ

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ash'ary, from Muhammad Bin Hassan Al Razy, from Abu Muhammad Al Razy, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who clips his nails on the day of Friday, Allah<sup>-azwj</sup> would Expel the disease from his fingertips and Enter the medication in it'.

وَقَدْ رُويَ أَنَّهُ لَا يُصِيبُهُ جُنُونٌ وَ لَا جَذَامٌ وَ لَا بَرَصٌ.

<sup>35</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 4

<sup>36</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 5

<sup>37</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 6

And it is reported that he would neither be afflicted with madness nor leprosy nor vitiligo”.<sup>38</sup>

8- وَ مِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّقِيقِيِّ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْفَرَّاتِ عَنْ عَلِيِّ بْنِ الْمَطَرِ عَنِ السَّكَنِ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِلَّهِ حَقٌّ عَلَى كُلِّ مُخْتَلِمٍ فِي كُلِّ جُمُعَةٍ أَخَذُ شَارِبَهُ وَأَطْفَأَهُ وَ مَسَّ شَيْءٌ مِنَ الطَّيِّبِ.

And from him, from his father, from Muhammad Al Attar, from Al Ash'ary, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Musa Bin Al Furaat, from Ali Bin Al Matar, from Al Sakan Al Khazaz who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘For Allah<sup>-azwj</sup> there is a right over every adult during every Friday that he takes (clips) his moustache and wipes something from the perfume’”.<sup>39</sup>

9- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى الْمَدِينِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا بَأْسَ بِالخُرُوجِ فِي السَّفَرِ لَيْلَةَ الْجُمُعَةِ.

(The book) ‘Al Mahasin’ – From Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Yahya Al Madeyni,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There is no problem with the going out regarding the journey on the night of Friday’”.<sup>40</sup>

10- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْبُقَطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الْجُمُعَةِ سَاعَةٌ لَا يَجْتَنِمُ فِيهَا أَحَدٌ إِلَّا مَاتَ.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from A Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘During the Friday there is a time, no one would get cupping done during it except he would die’”.<sup>41</sup>

11- رَوْضَةُ الْوَاعِظِينَ، قَالَ قَالَ رَسُولُ اللَّهِ ص خُمْسُ خِصَالٍ تُورِثُ الْبَرَصَ النَّوْرَةُ يَوْمَ الْجُمُعَةِ وَ يَوْمَ الْأَرْبَعَاءِ وَ التَّوَضُّعُ وَ الْإِعْتِسَالُ بِالْمَاءِ الَّذِي تُسَخِّنُهُ الشَّمْسُ وَ الْأَكْلُ عَلَى الْجَنَابَةِ وَ غِشْيَانُ الْمَرْأَةِ فِي حَيْضِهَا وَ الْأَكْلُ عَلَى الشَّبَعِ.

(The book) ‘Rowzat Al Waizeen’ –

He said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Five characteristics inherit the vitiligo – the waxing on the day of Friday and the day of Wednesday, and the wud’u and the bathing with the water which the sun had heated up, and the eating upon the sexual impurity, and having sex with the woman while she is in her menstruation, and the eating upon the satiation’”.<sup>42</sup>

12- الْمَكَارِمُ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ الْأَيَّامِ إِلَى رَسُولِ اللَّهِ ص أَنْ يُسَافِرَ فِيهِ يَوْمَ الْجُمُعَةِ.

<sup>38</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 7

<sup>39</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 8

<sup>40</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 9

<sup>41</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 10

<sup>42</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 11



(The book) 'Al Mukarim' – From Anas (well-known fabricator), said,

'The most beloved of the days to Rasool-Allah<sup>-saww</sup> to travel in was the day of Friday".<sup>43</sup>

13- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَخْرُجْ فِي يَوْمِ الْجُمُعَةِ فِي حَاجَةٍ فَإِذَا كَانَ يَوْمُ السَّبْتِ وَ طَلَعَتِ الشَّمْسُ فَاخْرُجْ فِي حَاجَتِكَ.

And from him,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not go out on the day of Friday regarding a need. So when it would be the day of Saturday and the sun rises, then go out regarding your needs".<sup>44</sup>

14- وَ مِنْهُ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ ع وَ هُوَ يَجْتَنِمُ يَوْمَ الْجُمُعَةِ فَقَالَ أَوْ لَيْسَ تَقْرَأُ آيَةَ الْكُرْسِيِّ وَ نَهَى عَنِ الْحِجَامَةِ مَعَ الزَّوَالِ فِي يَوْمِ الْجُمُعَةِ.

And from him, from Al Mufazzal Bin Umar who said,

'I entered to see Al-Sadiq<sup>-asws</sup> and he<sup>-asws</sup> was getting cupping done on the day of Friday. He<sup>-asws</sup> said: 'Or haven't you recited the Ayat Al-Kursy?' And he<sup>-asws</sup> forbade from cupping with the midday during the day of Friday".<sup>45</sup>

<sup>43</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 12

<sup>44</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 13

<sup>45</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 16 H 14

## CHAPTER 17 – THE DAY OF SATURDAY AND THE DAY OF SUNDAY

1- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ زَوَاهُ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ مَرَّ بِقَوْمٍ يَحْتَجِمُونَ فَقَالَ مَا كَانَ عَلَيْكُمْ لَوْ أَخَرْتُمُوهُ لِعِيشَتِهِ الْأَحَدِ فَكَانَ يَكُونُ أَنْزَلَ لِلدَّاءِ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al-Husayn Bin Saeed, from Al-Husayn Bin Asad Al Basry, from Al-Husayn Bin Saeed, from the one who reported it, from Khalaf Bin Hammad, from a man,

'From Abu Abdullah<sup>-asws</sup> having passed by a people getting cupping done. He<sup>-asws</sup> said: 'It was not upon you. If only you have delayed it to the evening of Sunday, it would have been a reducer of the disease''<sup>46</sup>.

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ مُسَافِرًا فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ حَجَرٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ تَعَالَى إِلَى مَكَانِهِ وَ مَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَةِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِذَاوُدَ ع.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asfahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who has to travel, then let him travel on the day of Saturday. If a stone were to move from a mountain on the day of Saturday, Allah<sup>-azwj</sup> the Exalted would Return it to it's place, and the one upon whom the needs are impossible to achieve, so let him see it on the day of Tuesday, for it is the day which Allah<sup>-azwj</sup> had Softened the iron for Dawood<sup>-asw</sup>'<sup>47</sup>.

3- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ فِي الْبَابِ الْأَوَّلِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ سَبْتِهَا وَ حَمِيْسِهَا.

(The book) 'Al Uyoon' – By the three preceding chains in the first chapter,

'From Al Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Bless my<sup>-saww</sup> community in it's going out early on the day of their Saturdays and their Thursdays''<sup>48</sup>.

4- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالَ الصَّلَاةُ يَوْمَ الْجُمُعَةِ وَ الْإِنْتِشَارُ يَوْمَ السَّبْتِ

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaquob Bin Yazeed, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz who said,

<sup>46</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 1

<sup>47</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 2

<sup>48</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 3

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10].** He<sup>-asws</sup> said: 'The Salat on the day of Friday, and the dispersal in on the day of Saturday'.

وَقَالَ أَبُو عَبْدِ اللَّهِ ع أَفَّ لِلرَّجُلِ الْمُسْلِمِ أَنْ لَا يُفَرِّغَ نَفْسَهُ فِي الْأُسْبُوعِ يَوْمَ الْجُمُعَةِ لِأَمْرِ دِينِهِ فَيَسْأَلَ عَنْهُ.

And Abu Abdullah<sup>-asws</sup> said: 'Ugh to the Muslim man if he does not free himself on a day of Friday during the week for the matters of his religion, and he asks about it'.<sup>49</sup>

5- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَطْفَارَهُ يَوْمَ السَّبْتِ وَ يَوْمَ الْحَمِيسِ وَ أَخَذَ مِنْ شَارِبِهِ غُوبِي مِنْ وَجَعِ الْأَضْرَاسِ وَ وَجَعِ الْعَيْنِ.

And from him, from Muhammad Bin Al-Hassan Bin Al-Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Al-Ash'ary, from Muhammad Bin Hassan, from Abu Muhammad Al-Rzay, from Al-Nowfaly, from Al-Sakuny,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who clips his nails on the day of Saturday and the day of Thursday, and takes from his moustache would be excused from the toothache and eye pain''.<sup>50</sup>

6- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ أَبِي أَيُّوبَ الْخَزَّازِ قَالَا سَأَلْنَا أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالِ الصَّلَاةُ يَوْمَ الْجُمُعَةِ وَ الْإِثْنَاءِ يَوْمَ السَّبْتِ وَ قَالَ السَّبْتُ لَنَا وَ الْأَحَدُ لِبَنِي أُمَيَّةَ.

(The book) 'Al Mahasin' – From Usman Bin Isa, from Abdullah Bin Sinan, and Abu Ayoub Al-Khazzaz who both said,

'We asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10].** He<sup>-asws</sup> said: 'The Salat on the day of Friday, and the dispersal is on the day of Saturday'. And he<sup>-asws</sup> said: 'The Saturday and the Sunday are for the clan of Umayya''.<sup>51</sup>

7- جَمَالُ الْأُسْبُوعِ، الْحَدِيثُ مَشْهُورٌ عَنِ النَّبِيِّ ص بُرُوكَ لِأُمَّتِي فِي سَبْتِهَا وَ حَمِيسِهَا.

(The book) 'Jamal Al-Usbou' –

'The famous from the Prophet<sup>-saww</sup>: 'There is Blessing for my<sup>-saww</sup> community in their Saturdays and their Thursdays''.<sup>52</sup>

8- الْمَكَارِمُ، عَنِ الْكَاطِمِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ مِنْكُمْ مُحْتَجِمًا فَلْيُحْتَجِمْ يَوْمَ السَّبْتِ.

(The book) 'Al Mukarim' –

<sup>49</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 4

<sup>50</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 5

<sup>51</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 6

<sup>52</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 7

'From Al-Kazim<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One from you who wants to get cupping done, so let him get cupping done on the day of Saturday''.<sup>53</sup>

9- وَقَالَ الصَّادِقُ ع الْحِجَامَةُ يَوْمَ الْأَحَدِ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ.

And Al-Sadiq<sup>-asws</sup> said: 'The cupping performed on the day of Sunday, in it is a healing from every disease''.<sup>54</sup>

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<sup>53</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 8

<sup>54</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 17 H 9

## CHAPTER 18 – THE DAY OF MONDAY AND TUESDAY

1- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُوسَى بْنِ الْقَاسِمِ الْجَلِيلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَخِي مُوسَى بْنِ جَعْفَرٍ ع فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنِّي أُرِيدُ الْخُرُوجَ فَادْعُ لِي فَقَالَ وَ مَتَى تَخْرُجُ قَالَ يَوْمَ الْإِثْنَيْنِ فَقَالَ لَهُ وَ لَمْ تَخْرُجْ يَوْمَ الْإِثْنَيْنِ قَالَ أَطْلُبُ فِيهِ الْبَرَكَةَ لِأَنَّ رَسُولَ اللَّهِ ص وُلِدَ يَوْمَ الْإِثْنَيْنِ

(The book) 'Al Khisaa' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Musa Bin Al Qasim Al Bajaly,

'From Ali son of Ja'far<sup>-asws</sup> who said, 'A man came to my brother<sup>-asws</sup> Musa Bin Ja'far<sup>-asws</sup>. He said to him, 'May I be sacrificed for you<sup>-asws</sup>! I want to go out, so supplicate for me!' He<sup>-asws</sup> said: 'And when is your going out?' He said to him<sup>-asws</sup>, 'The day of Monday'. He<sup>-asws</sup> said to him: 'And why are you going out on the day of Monday?' He said, 'I shall seek the Blessings during it, because Rasool-Allah<sup>-saww</sup> was born on the day of Monday'.

فَقَالَ كَذَبُوا وُلِدَ رَسُولُ اللَّهِ ص يَوْمَ الْجُمُعَةِ وَ مَا مِنْ يَوْمٍ أَكْثَمَ شُومًا مِنْ يَوْمٍ مَاتَ فِيهِ رَسُولُ اللَّهِ ص وَ انْقَطَعَ فِيهِ وَحْيُ السَّمَاءِ وَ ظَلِمْنَا فِيهِ حَقًّا

He<sup>-asws</sup> said: 'They are lying! Rasool-Allah<sup>-saww</sup> was born on the day of Friday, and there is none from a day of mightier inauspiciousness that the day Rasool-Allah<sup>-saww</sup> had died in, and the Revelation of the sky had been cut off during it, and we<sup>-asws</sup> were oppressed of our<sup>-asws</sup> rights during it!

أَ لَا أَذْلَكَ عَلَى يَوْمٍ سَهْلٍ أَلَا إِنَّ اللَّهَ لِدَاوُدَ فِيهِ الْحَدِيدَ فَقَالَ الرَّجُلُ بَلَى جَعَلْتُ فِدَاكَ فَقَالَ خُرُجْ يَوْمَ الثَّلَاثَاءِ.

Shall I point you to a day of ease? Allah<sup>-azwj</sup> Softened the iron for Dawood<sup>-as</sup> during it?' The man said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'Go out on the day of Tuesday'.<sup>55</sup>

2- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الْإِثْنَيْنِ وَ الْخَمِيسِ وَ يُعْقَدُ فِيهِمَا الْأَلْوِيَّةُ.

And from it, from Al-Hassan Bin Zareyf, from Al-Husayn Bin Ulwan,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> used to travel on the day of Monday and the Thursday, and he<sup>-saww</sup> would tie the flags during these two (days)'.<sup>56</sup>

3- الْحِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اخْتَجَمَ رَسُولُ اللَّهِ ص يَوْمَ الْإِثْنَيْنِ وَ أُعْطِيَ الْحُجَامُ بُرًّا.

(The book) 'Al Khisaa' – From his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ash'ary, from Ali bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from Yunus Bin Yaqoub who said,

<sup>55</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 1

<sup>56</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 2

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> had cupping done on the day of Monday and gave wheat to the cupper".<sup>57</sup>

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْوَلَوِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ أَحْمَدَ بْنِ الْحُسَيْنِ الْمِثْمِيِّ أَوْ أَحَدِهِمَا عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَحْتَجِمُ يَوْمَ الْإِثْنَيْنِ بَعْدَ الْعَصْرِ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Al-Hassan Bin Al-Husayn Al Luluie, from Muhammad Bin Ismail, and Ahmad Bin Al-Hassan Al Meeshamy, or one of them from Ibrahim Bin Mihzam, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> used to get cupping done on the day of Monday after Al-Asr (Salat)".<sup>58</sup>

5- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخُطَّابِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحِجَامَةُ يَوْمَ الْإِثْنَيْنِ مِنْ آخِرِ النَّهَارِ تَسْلُ الدَّاءَ سَلًّا مِنَ الْبَدَنِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Yaquoub Bin Yazeed, and Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Hammad Bin Isa, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'The cupping performed one the day of Monday, from the end of the day, flows away the diseased with a flowing away from the body".<sup>59</sup>

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِي الْخَزْرَجِ عَنْ سُلَيْمَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ احْتَجَمَ يَوْمَ الثَّلَاثَاءِ لِسَبْعِ عَشْرَةٍ أَوْ أَرْبَعِ عَشْرَةٍ أَوْ لِأَحَدَى وَ عِشْرِينَ مِنَ الشَّهْرِ كَانَتْ لَهُ شِفَاءٌ مِنْ أَدْوَاءِ السَّنَةِ كُلِّهَا وَ كَانَتْ لِمَا سِوَى ذَلِكَ شِفَاءً مِنْ وَجَعِ الرَّأْسِ وَ الْأَضْرَاسِ وَ الْجُنُونِ وَ الْجَدَامِ وَ الْبَرَصِ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Al Khazraj, from Suleyman Bin Abu Nazrah, from Abu Saeed Al Khudri who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who gets cupping done on the day of Tuesday the seventeenth, or fourteenth, or twenty-first of the month, there would be a healing for him from the diseases for the year, all of them, and that would equate to healing from the pain of the head, and the teeth, and the insanity, and the leprosy and the vitiligo".<sup>60</sup>

7- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي حَمَزَةَ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَزْدِيِّ قَالَ: جِئْتُ إِلَى أَبِي جَعْفَرٍ ع يَوْمَ الْإِثْنَيْنِ فَقَالَ كُلُّ فَقُلْتُ إِنِّي صَائِمٌ فَقَالَ كَيْفَ صُمْتَ

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Al Abbas Bin Marouf, from Ibn Abu Umeyr, from Abu Hamza, from Uqbah Bin Basheer Al Azdy who said,

<sup>57</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 3

<sup>58</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 4

<sup>59</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 5

<sup>60</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 6

'I came to Abu Ja'far<sup>-asws</sup> on the day of Monday. He<sup>-asws</sup> said: 'Eat!' I said, 'I am fasting'. He<sup>-asws</sup> said: 'How come you have fasted?'

قَالَ قُلْتُ لِأَنَّ رَسُولَ اللَّهِ ص وُلِدَ فِيهِ فَقَالَ أَمَا مَا فِيهِ وُلِدَ فَلَا تَعْلَمُونَ وَ أَمَا مَا قُضِيَ فِيهِ فَنَعَمْ ثُمَّ قَالَ فَلَا تَصُومَ وَلَا تُسَافِرَ فِيهِ.

He (the narrator) said, 'I said, 'Because Rasool-Allah<sup>-saww</sup> had been born during it'. He<sup>-asws</sup> said: 'As for what (day) he<sup>-saww</sup> had been born in, so you don't know, and as for what (day) he<sup>-saww</sup> had been Recalled in, so yes'. Then he<sup>-asws</sup> said: 'So neither fast nor travel during it'.<sup>61</sup>

8- مَجَالِسُ، ابْنُ الشَّيْخِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ قُلُوبِي عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ عَمَرَ الْعَطَّارِ قَالَ: دَخَلْتُ إِلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع يَوْمَ الثَّلَاثَاءِ فَقَالَ لَمْ أَزَكْ أَمْسِ قَالَ كَرِهْتَ الْحَرَكَةَ فِي يَوْمِ الْإِثْنَيْنِ

(The book) 'Majalis' – Ibn Al Sheykh, from his father, from Al Mufeed, from Ja'far Bin Muhammad Bin Qawlawayi, from his father, from Sa'ad Bin Abdullah, from Ali Bin Umar Al Attar who said,

'I entered to see Abu Al-Hassan Al-Askari<sup>-asws</sup> on the day of Tuesday. He<sup>-asws</sup> said: 'I<sup>-asws</sup> did not see you yesterday'. He said, 'I dislike the movement during the day of Monday'.

قَالَ يَا عَلِيُّ مَنْ أَحَبَّ أَنْ يَقِيَهُ اللَّهُ شَرَّ يَوْمِ الْإِثْنَيْنِ فَلْيَقْرَأْ فِي أَوَّلِ رَكْعَةٍ مِنْ صَلَاةِ الْعَدَاةِ هَلْ أَتَى عَلَى الْإِنْسَانِ ثُمَّ قَرَأَ أَبُو الْحَسَنِ ع فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَاهُمْ نَضْرَةً وَ سُورًا.

He<sup>-asws</sup> said: 'One who loves that Allah<sup>-azwj</sup> should Save him from the evil of Monday, so let him recited in the first Cycle of the morning Salat: **Didn't there come upon the human being, [76:1] (Surah Al Dahr)**'. Then Abu Al-Hassan<sup>-asws</sup> recited: **Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]**'.<sup>62</sup>

9- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ يَرْفَعُهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَانَتْ لَهُ حَاجَةٌ فَلْيَطْلُبْهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَلَانَ فِيهِ الْحَدِيدَ لِدَاوُدَ عَلَيْهِ السَّلَامُ.

(The book) 'Al Mahasin' – From one of his companions raising it, said,

'Abu Abdullah<sup>-asws</sup> said: 'One who has a need for him, so let him seek it on the day of Tuesday, for Allah<sup>-azwj</sup> Blessed and Exalted Softened the iron during it for Dawood<sup>-as</sup>'.<sup>63</sup>

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِمْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُسَافِرْ يَوْمَ الْإِثْنَيْنِ وَلَا تَطْلُبْ فِيهِ الْحَاجَةَ.

And from him, from his father, from Al Qasim Bin Muhammad, from Abdul Rahman Bin Imran, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not travel on the day of Monday and do not seek the need during it'.<sup>64</sup>

<sup>61</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 7

<sup>62</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 8

<sup>63</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 9

<sup>64</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 10

11- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْكَرَّامِ قَالَ: هَيَّأْتُ الْخُرُوجَ إِلَى الْعِرَاقِ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ عَ لِأَسْلِمَ عَلَيْهِ وَ أَدْعُهُ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أُرِيدُ الْخُرُوجَ إِلَى الْعِرَاقِ فَقَالَ لِي فِي هَذَا الْيَوْمِ وَ كَانَ يَوْمَ الْإِثْنَيْنِ فَقُلْتُ إِنَّ هَذَا الْيَوْمَ يَقُولُ النَّاسُ إِنَّهُ يَوْمٌ مُبَارَكٌ فِيهِ وُلِدَ النَّبِيُّ ص

And from him, from Al Qasim Bin Muhammad Bin Jameel Bin Salih, from Muhammad Bin Al Al Karram who said,

‘I prepared for going out to Al Iraq. I came to Abu Abdullah<sup>-asws</sup> in order to greet unto him<sup>-asws</sup> and bid his<sup>-asws</sup> farewell. He<sup>-asws</sup> said: ‘Where are you intending?’ I said, ‘I intend the going out to Al Iraq’. He<sup>-asws</sup> said to me: ‘In this day?’ – and it was the day of monday. I said, ‘This day, the people are saying it is a Blessed day. The Prophet<sup>-saww</sup> was born during it’.

فَقَالَ وَ اللَّهُ مَا يَعْلَمُونَ أَيَّ يَوْمٍ وُلِدَ فِيهِ النَّبِيُّ ص وَ إِنَّهُ لَيَوْمٌ مَشْهُومٌ فِيهِ فُبِضَ النَّبِيُّ ص وَ انْقَطَعَ الْوَحْيُ وَ لَكِنْ أَحَبُّ أَنْ تَخْرُجَ يَوْمَ الْخَمِيسِ وَ هُوَ الْيَوْمُ الَّذِي كَانَ يَخْرُجُ فِيهِ إِذَا غَزَا.

He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! They don’t know which day the Prophet<sup>-saww</sup> was born in, and it is an inauspicious day. The Prophet<sup>-saww</sup> was Recalled during it, and the Revelation was cut off. I<sup>-asws</sup> would love it if you could go out on the day of Thursday, and it is the day which he<sup>-saww</sup> used to go out in when he<sup>-saww</sup> was on a military expedition’.<sup>65</sup>

12- وَ مِنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ: أَرَدْنَا أَنْ نَخْرُجَ فَجِئْنَا نُسَلِّمُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ كَأَنَّكُمْ طَلَبْتُمْ بَرَكَةَ الْإِثْنَيْنِ فَقُلْنَا نَعَمْ قَالَ وَ أَيُّ يَوْمٍ أَعْظَمُ شَوْماً مِنْ يَوْمِ الْإِثْنَيْنِ يَوْمٌ فَقَدْنَا فِيهِ نَبِيَّنَا وَ ارْتَفَعَ فِيهِ الْوَحْيُ لَا تَخْرُجُوا يَوْمَ الْإِثْنَيْنِ وَ اخْرُجُوا يَوْمَ الثَّلَاثَةِ.

And from him, from Usman Bin Isa, from Abu Ayoub Al Khazzaz who said,

‘We intended to go out, so we came to greet unto Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: ‘It is as if you are seeking the Blessings of Monday’. We said, ‘Yes’. He<sup>-asws</sup> said: ‘And which day is of mightier inauspiciousness than the day of Monday? (It is) a day we lost our Prophet<sup>-saww</sup> in it, and the Revelation was Lifted during it. Do not go out during the day of Monday and go out during the day of Tuesday’.<sup>66</sup>

13- جَمَعَ الْبَيَّانُ، فِي تَفْسِيرِ قَوْلِهِ تَعَالَى قُلْ ااعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ رَوَى أَصْحَابُنَا أَنَّ أَعْمَالَ الْأُمَّةِ تُعْرَضُ عَلَى النَّبِيِّ ص فِي كُلِّ يَوْمِ الْإِثْنَيْنِ وَ خَمِيسٍ فَيَعْرِفُهَا وَ كَذَلِكَ تُعْرَضُ عَلَى الْأَئِمَّةِ الْقَائِمِينَ مَقَامَهُ وَ هُمْ الْمَغْنِيُّونَ يَقُولُهُ وَ الْمُؤْمِنُونَ.

(The book) ‘Majma Al Bayan’ –

In the interepretation of Words of the Exalted: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. It is reported by our companions that the deeds of the community get presented unto the Prophet<sup>-saww</sup> during every day of Monday and Thursday, and he<sup>-saww</sup> recognises these. And like that, they get presented to the Imams<sup>-asws</sup> standing in his<sup>-saww</sup> place, and they<sup>-asws</sup> are the ones meant by His<sup>-azwj</sup> Word: **the Momineen; [9:105]**’.<sup>67</sup> (This is not of Hadeeth)

14- جَمَالَ الْأُسْبُوعِ، رُويَ مِنْ طَرِيقِ الْخَاصَّةِ أَنَّ وَقْتَ عَرْضِ الْأَعْمَالِ فِي هَذَيْنِ الْيَوْمَيْنِ عِنْدَ انْقِضَاءِ نَهَارِهِمَا.

<sup>65</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 11

<sup>66</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 12

<sup>67</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 13



(The book) 'Jamaal Al Usbou' – It is reported from the way of the special ones (Shias) that the time of the presentation of the deeds during these two days is at the termination of their days".<sup>68</sup> (This is not of Hadeeth and from a non-Shia source)

15- وَ رَوَى مُسْلِمٌ فِي صَحِيحِهِ قَالَ رَسُولُ اللَّهِ ﷺ تُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ يَوْمَ الْإِثْنَيْنِ وَ يَوْمَ الْخَمِيسِ فَيُعْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ إِلَّا عَبْدًا عَبْدًا بَيْنَهُ وَ بَيْنَ أَخِيهِ شَحْنَاءُ فَيَقُولُ انْزِعُوا أَوْ أَرْجِعُوا هَذَيْنِ حَتَّى يَفِيئَا.

And it is reported by Muslim in his 'Saheeh' –

'Rasool-Allah<sup>-saww</sup> said: 'The deeds of the people are presented twice during every week – the day of Monday and the day of Thursday, so he<sup>-saww</sup> seeks Forgiveness for every Momin servant except, except for a servant there is ill-will between him and his brother, so he<sup>-saww</sup> says: 'Leave!' Or: 'Return these two until they both restore'.<sup>69</sup> (This is not of Hadeeth)

16- وَ رُوِيَ أَيْضًا عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَنَّهُ تَفَتَّحَ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَ يَوْمَ الْخَمِيسِ فَيُعْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

And it is reported as well from him<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and greetings: 'The doors of the Paradise are open on the day of Monday and the day of Thursday, so it is Forgiven for every Momin servant who does not associate anything with Allah<sup>-azwj</sup>'.<sup>70</sup>

17- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ قَالَ الصَّادِقُ ع اَطْلُبُوا الْحَوَائِجَ يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ ع.

Tafseer Ali Bin Ibrahim –

He said, 'Al-Sadiq<sup>-asws</sup> said: 'Seek the needs on the day of Tuesday, for it is the day in which Allah<sup>-azwj</sup> Softened the iron for Dawood<sup>-as</sup>'.<sup>71</sup>

18- رِجَالُ الْكَاشِي، قَالَ: كَتَبَ الْهَادِي ع إِلَى عَلِيِّ بْنِ مَهْزِيَارٍ أَسْأَلَ اللَّهَ أَنْ يَحْفَظَكَ مِنْ بَيْنِ يَدَيْكَ وَ مِنْ خَلْفِكَ وَ فِي كُلِّ خَالَاتِكَ فَأَبَشِّرْ فَإِنِّي أَرْجُو أَنْ يَدْفَعَ اللَّهُ عَنْكَ

(The book) 'Rijal' of Al Kashy who said,

'Al Hady<sup>-asws</sup> wrote to Ali Bin Mahziyar: 'I<sup>-asws</sup> ask Allah<sup>-azwj</sup> to Protect you from in front of you, and from behind you, and in every situation of yours, so receive glad tidings, for I<sup>-asws</sup> wish that Allah<sup>-azwj</sup> would Defend you!

وَ اللَّهُ أَسْأَلَ أَنْ يَجْعَلَ لَكَ الْخِيَرَةَ فِيمَا عَزَمَ لَكَ مِنَ الشُّعُوصِ فِي يَوْمِ الْأَحَدِ وَ أَجْزَ ذَلِكَ إِلَى يَوْمِ الْإِثْنَيْنِ إِنْ شَاءَ اللَّهُ صَحَبَكَ اللَّهُ فِي سَفَرِكَ وَ حَلَقَكَ فِي أَهْلِكَ وَ آدَى عَنْكَ وَ سَلِمْتَ بِقُدْرَتِهِ.

By Allah<sup>-azwj</sup>! I<sup>-asws</sup> ask that He<sup>-azwj</sup> Makes the choice to be for you to what is Determined for you from the going out during the day of Sunday, and Delay that to the day of Monday. If

<sup>68</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 14

<sup>69</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 15

<sup>70</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 16

<sup>71</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 17

Allah<sup>-azwj</sup> so Desires, Allah<sup>-azwj</sup> will Accompany you in your travels and be a Replacement for you in your family, and Fulfill on your behalf, and Keep you safe by His<sup>-azwj</sup> Power”.<sup>72</sup>

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<sup>72</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 18 H 18

## CHAPTER 19 – THE DAY OF WEDNESDAY

1- الْعِلَلُ، وَ الْعُيُونُ، وَ الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْوَاعِظِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع فِي سُؤَالَاتِ الشَّامِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ أَخْبِرْنِي عَنْ يَوْمِ الْأَرْبَعَاءِ وَ التَّطَيُّرِ مِنْهُ وَ ثِقَلِهِ وَ أَيُّ الْأَرْبَعَاءِ هُوَ

(The books) 'Al Illal', and 'Al Uyoon', and 'Al Khisaal' – From Muhammad Bin Umar Al Basry, from Muhammad Bin Abdullah Al Waiz, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> among the questions of the Syrian from Amir Al-Momineen<sup>-asws</sup>. He said, 'Inform me about the day of Wednesday and the evil omen from it, and it's heaviness, and which Wednesday is it?'

فَقَالَ ع آخِرُ الْأَرْبَعَاءِ فِي الشَّهْرِ وَ هُوَ الْمُحَاقُ وَ فِيهِ قَتَلَ قَابِيلُ هَابِيلَ أَخَاهُ وَ يَوْمَ الْأَرْبَعَاءِ أُلْقِيَ إِبْرَاهِيمُ ع فِي النَّارِ وَ يَوْمَ الْأَرْبَعَاءِ وَضَعُوا الْمَنْجَنِيقَ وَ يَوْمَ الْأَرْبَعَاءِ غَرَقَ اللَّهُ فِرْعَوْنَ

He<sup>-asws</sup> said, 'The last Wednesday during the month, and it is the moonless (night), and during it Qabeel<sup>-la</sup> killed Habeel<sup>-as</sup>, his<sup>-la</sup> brother<sup>-as</sup>; and on the day of Wednesday Ibrahim<sup>-as</sup> was cast into the fire; and on the day of Wednesday the catapult was placed; and on the Wednesday Allah<sup>-azwj</sup> Drowned Pharaoh<sup>-la</sup>.

وَ يَوْمَ الْأَرْبَعَاءِ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ أَرْضَ قَوْمِ لُوطٍ غَالِيَهَا سَافِلَهَا وَ يَوْمَ الْأَرْبَعَاءِ أَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ الرِّيحَ عَلَى قَوْمِ عَادٍ وَ يَوْمَ الْأَرْبَعَاءِ أَصْبَحَتْ كَالصَّرِيمِ

And on the day of Wednesday Allah<sup>-azwj</sup> Mighty and Majestic Made the land of the people of Lut<sup>-as</sup>, it's top to be it's bottom; and on the day of Wednesday Allah<sup>-azwj</sup> Mighty and Majestic Sent the wind upon the people Aad; and on the day of Wednesday it (Aad) woke up as if the harvested.

وَ يَوْمَ الْأَرْبَعَاءِ سَلَّطَ اللَّهُ عَلَى مُرُودِ الْبَقَّةِ وَ يَوْمَ الْأَرْبَعَاءِ طَلَبَ فِرْعَوْنُ مُوسَى لِيُثْبِتَهُ وَ يَوْمَ الْأَرْبَعَاءِ حَرَّ عَلَيْهِمُ السَّمَاءُ مِنْ فَوْقِهِمْ وَ يَوْمَ الْأَرْبَعَاءِ أَمَرَ فِرْعَوْنُ بِذَبْحِ الْعُلَمَاءِ وَ يَوْمَ الْأَرْبَعَاءِ حُرِبَ بَيْتُ الْمَقْدِسِ

And on the day of Wednesday Allah<sup>-azwj</sup> Caused Nimrod<sup>-la</sup> to overcome upon Al-Bakkah; and on the day of Wednesday Pharaoh<sup>-la</sup> sought Musa<sup>-as</sup> to kill him<sup>-as</sup>; and on the day of Wednesday **and the roof fell upon them from above them, [16:26]**; and on the day of Wednesday Pharaoh<sup>-la</sup> ordered with slaughtering the boys; and on the day of Wednesday Bayt Al-Maqdis was ruined.

وَ يَوْمَ الْأَرْبَعَاءِ أُحْرِقَ مَسْجِدُ سُلَيْمَانَ بْنِ دَاوُدَ بِاصْطِخْرٍ مِنْ كُورَةِ فَارِسَ وَ يَوْمَ الْأَرْبَعَاءِ قُتِلَ يَحْيَى بْنُ زَكَرِيَّا وَ يَوْمَ الْأَرْبَعَاءِ أَظْلَمَ قَوْمُ فِرْعَوْنَ أَوَّلَ الْعَذَابِ وَ يَوْمَ الْأَرْبَعَاءِ حَسَفَ اللَّهُ عَزَّ وَ جَلَّ بِقَارُونَ

And on the day of Wednesday the Masjid of Suleyman Bin Dawood<sup>-as</sup> was burnt down by Istakhar from the town of Faris; and on the day of Wednesday Yahya<sup>-as</sup> Bin Zakariya<sup>-as</sup> was killed; and on the day of Wednesday the first of the Punishments shaded the people of Pharaoh<sup>-la</sup>; and on the day of Wednesday Allah<sup>-azwj</sup> Mighty and Majestic Submerged Qaroun<sup>-la</sup>.

وَيَوْمَ الْأَرْبَعَاءِ ابْتَلَى اللَّهُ أَيُّوبَ عَ بَدَهِابِ مَالِهِ وَ وُلْدِهِ وَ يَوْمَ الْأَرْبَعَاءِ أُدْخِلَ يُوسُفُ عَ السِّجْنَ وَ يَوْمَ الْأَرْبَعَاءِ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا دَعَرْنَاهُمْ وَ قَوْمَهُمْ أَجْمَعِينَ

And on the day of Wednesday Allah<sup>-azwj</sup> Tried Ayoub<sup>-as</sup> with the removal of his<sup>-as</sup> wealth, and his<sup>-as</sup> children; and on the day of Wednesday Yusuf<sup>-as</sup> entered the prison; and on the day of Wednesday Allah<sup>-azwj</sup> Mighty and Majestic Said: ***So look and see how was the end-result of their plot. We Annihilated them and their people in their entirety [27:51].***

وَ يَوْمَ الْأَرْبَعَاءِ أَخَذْتُمُ الصَّيْحَةَ وَ يَوْمَ الْأَرْبَعَاءِ عَقَرُوا النَّاقَةَ وَ يَوْمَ الْأَرْبَعَاءِ أَمْطَرَ عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ وَ يَوْمَ الْأَرْبَعَاءِ شَجَّ النَّبِيُّ ص وَ كُسِرَتْ رِجَائِيئُهُ وَ يَوْمَ الْأَرْبَعَاءِ أَخَذَتِ الْعَمَالِيْقُ التَّابُوتَ.

And on the day of Wednesday the scream seized them; and on the day of Wednesday they slew the she-camel of Salih<sup>-as</sup>; and on the day of Wednesday stones of baked clay were rained upon them; and on the day of Wednesday the Prophet<sup>-saww</sup> slashed and his<sup>-saww</sup> front-teeth were broken; and on the day of Wednesday the Amalekites seized the box (ark of the Covenant)".<sup>73</sup>

2- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَشْكَرِيِّ عَ يَوْمَ الْأَرْبَعَاءِ وَ هُوَ يَحْتَجِمُ فَقُلْتُ لَهُ إِنَّ أَهْلَ الْحَرَمَيْنِ يَزُودُونَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ فَأَصَابَهُ بَيَاضٌ فَلَا يُلُومُنَّ إِلَّا نَفْسَهُ

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Yaquob Bin Yazeed, from one of our companions who said,

'I entered to see Abu Al-Hassan Ali<sup>-asws</sup> Bin Muhammad Al-Askari<sup>-asws</sup> on the day of Wednesday and he<sup>-asws</sup> getting cupping done. I said to him<sup>-asws</sup>, 'The people of the two Sanctuaries are reporting from Rasool-Allah<sup>-saww</sup> having said: 'One who gets cupping done on the day of Wednesday, so whiteness (vitiligo) would afflict him, he should not blame anyone except himself'.

فَقَالَ كَذَبُوا إِنَّمَا يُصِيبُ ذَلِكَ مَنْ حَمَلَتْهُ أُمُّهُ فِي طَمَثٍ.

He<sup>-asws</sup> said: 'They are lying! But rather that would afflict the one whose mother had conceived him during menstruation".<sup>74</sup>

3- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ أَسْلَمَ قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ مُوسَى بْنَ جَعْفَرٍ عَ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ وَ هُوَ حَتْمُومٌ فَلَمْ تَتَرَكُهُ الْحُمَّى فَاحْتَجَمَ يَوْمَ الْجُمُعَةِ فَتَرَكَتُهُ الْحُمَّى.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Amro Bin Aslam who said,

<sup>73</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 1

<sup>74</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 2

'I saw Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> getting cupping done on the Wednesday and he<sup>-asws</sup> was feverish. But the fever did not leave him<sup>-asws</sup>. He<sup>-asws</sup> got cupping done (again) on the day of Friday, so the fever left him<sup>-asws</sup>'.<sup>75</sup>

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الدَّقَّاقِ الْبَغْدَادِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ الثَّانِي عَ أَسْأَلُهُ عَنِ الْخُرُوجِ يَوْمَ الْأَرْبَعَاءِ لَا يَدُورُ

And from him, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Al Sayyari, from Muhammad Bin Ahmad Al Daqqaq Al Baghdady who said,

'I wrote to Abu Al-Hassan<sup>-asws</sup> the 2<sup>nd</sup> asking him<sup>-asws</sup> about the going out on the last day of Wednesday of a month'.

فَكَتَبَ عَ مَنْ خَرَجَ يَوْمَ الْأَرْبَعَاءِ لَا يَدُورُ خِلَافًا عَلَى أَهْلِ الطَّيْرَةِ وَفِي مِنْ كُلِّ آفَةٍ وَ عُوفِي مِنْ كُلِّ عَاهَةٍ وَ قَضَى اللَّهُ لَهُ حَاجَتَهُ

He<sup>-asws</sup> wrote: One who goes out on the last day of Wednesday of a month opposing to the people (considering it an) evil omen, would be saved from every afflictions and would be relieved from every infirmity, and Allah<sup>-azwj</sup> would Fulfil his needs for him'.

وَ كَتَبَ إِلَيْهِ مَرَّةً أُخْرَى يَسْأَلُهُ عَنِ الْحِجَامَةِ يَوْمَ الْأَرْبَعَاءِ لَا يَدُورُ

And he wrote to him<sup>-asws</sup> once again asking him<sup>-asws</sup> about the cupping done on the last day of Wednesday of a month'.

فَكَتَبَ عَ مَنْ اخْتَجَمَ فِي يَوْمِ الْأَرْبَعَاءِ لَا يَدُورُ خِلَافًا عَلَى أَهْلِ الطَّيْرَةِ عُوفِي مِنْ كُلِّ آفَةٍ وَ وَفِي مِنْ كُلِّ عَاهَةٍ وَ لَمْ تَخْضَرْ حَاجَتُهُ.

He<sup>-asws</sup> wrote: 'One who gets cupping done during the last day of Wednesday of a month opposing to the people (considering it an) evil omen would be cured from every affliction and saved from every infirmity, and his placed of cupping would not turn green (sore)'.<sup>76</sup>

5- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَحْمَدَ بْنِ عَامِرٍ الطَّائِي قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٍ مُسْتَمَرٍّ مَنْ اخْتَجَمَ فِيهِ خِيفَ أَنْ تَخْضَرَ حَاجَتُهُ وَ مَنْ انْتَارَ فِيهِ خِيفَ عَلَيْهِ الْبَرَصُ.

(The book) 'Al Uyoon' – From Muhammad Bin Musa Bin Mutawakkil, from Abdullah Bin Ja'far Al Himeyri, from Ibrahim Bin Hashim, from Ahmad Bin Aamir Al Taie who said,

'I heard Al-Reza<sup>-asws</sup> saying: 'The day of Wednesday is a day of **day of continuous bad luck [54:19]**. One who gets cupping done during it, it is feared that his place of cupping would be sore, and the one who gets waxing done during it, the vitiligo is feared upon him'.<sup>77</sup>

6- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عُبَيْسَةَ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص آخِرُ الْأَرْبَعَاءِ فِي الشَّهْرِ يَوْمٌ نَحْسٍ مُسْتَمَرٍّ.

<sup>75</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 3

<sup>76</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 4

<sup>77</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 5

(The book) 'Al Khisaal' – from Muhammad Bin Ahmad Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Darim Bin Qabeysa,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The last Wednesday during the month is a **day of continuous bad luck [54:19]**'.<sup>78</sup>

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِي بَانٍ عَنِ الْأَخْوَلِ عَنْ بَشَّارِ بْنِ بَشَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ لَأَيِّ شَيْءٍ يُصَامُ يَوْمَ الْأَرْبَعَاءِ قَالَ لِأَنَّ النَّارَ خُلِقَتْ يَوْمَ الْأَرْبَعَاءِ.

And from him, from his father, from Sa'ad, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazala, from Aban, from Al Ahowl, from Bashar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'For which thing (reason) is the day of Wednesday to be fasted?' He<sup>-asws</sup> said: 'Because the Fire was Created on the day of Wednesday'.<sup>79</sup>

8- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مُنْصُورٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ بَعْدَ الْعَصْرِ.

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Huzeifa Bin Mansour who said,

'I saw Abu Abdullah<sup>-asws</sup> getting cupping done on the day of Wednesday after Al-Asr'.<sup>80</sup>

9- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّ أَبَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تَوَقَّؤُا الْحِجَامَةَ وَ النَّورَةَ يَوْمَ الْأَرْبَعَاءِ فَإِنَّ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٌ مُسْتَمَرٌّ وَ فِيهِ خُلِقَتْ جَهَنَّمُ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ibrahim Bin Is'haq, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Fear the cupping and the waxing on the day of Wednesday, for the day of Wednesday is a **day of continuous bad luck [54:19]**, and Hell was Created during it'.<sup>81</sup>

10- وَ مِنْهُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقُطِيبِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَنْبَغِي لِلرَّجُلِ أَنْ يَتَوَقَّى النَّورَةَ يَوْمَ الْأَرْبَعَاءِ فَإِنَّهُ يَوْمٌ نَحْسٌ مُسْتَمَرٌّ.

And from him, by the preceding chain from Al Ashary, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Muhammad Bin Muslim,

<sup>78</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 6

<sup>79</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 7

<sup>80</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 8

<sup>81</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 9

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘It is befitting for the man that he fears the waxing on the day of Wednesday, for it is a **day of continuous bad luck [54:19]**’.<sup>82</sup>

11- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبِي عُبَيْدٍ عَنِ النَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْأَخْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص سئلَ عَنْ صَوْمِ حَمِيسَيْنِ بَيْنَهُمَا أَرْبَعَاءُ فَقَالَ أَمَّا الْحَمِيسُ فَيَوْمٌ تُعْرَضُ فِيهِ الْأَعْمَالُ وَ أَمَّا الْأَرْبَعَاءُ فَيَوْمٌ خُلِقَتْ فِيهِ النَّارُ وَ أَمَّا الصَّوْمُ فَجَنَّةٌ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Al Nazr, from Hisham Bin Salim, from Al Ahowl,

‘From Abu Abdullah<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> was asked about the fasting on the two Thursdays between them being a Wednesday’. He<sup>-saww</sup> said: ‘As for the Thursday, it is a day the deeds are presented during it, and as for the Wednesday, it is a day the Fire was Created during it, and as for the fasting, it is a shield’.<sup>83</sup>

12- مَشَارِقُ الْأَنْوَارِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَادَانَا مِنْ كُلِّ شَيْءٍ حَتَّى مِنَ الطُّيُورِ الْفَاجِئَةِ وَ مِنَ الْأَيَّامِ الْأَرْبَعَاءِ.

(The book) ‘Mashariq Al Anwaar’ – From Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘They have been inimical to us<sup>-asws</sup> of everything, even the ‘**الْفَاجِئَةُ**’ (dove) from the birds, and from the days, Wednesday’.<sup>84</sup>

13- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلِيِّ فِي صَوْمِ الْحَمِيسِ وَ الْأَرْبَعَاءِ أَنَّ الْأَعْمَالَ تُرْفَعُ يَوْمَ الْحَمِيسِ وَ النَّارُ خُلِقَتْ يَوْمَ الْأَرْبَعَاءِ.

(The book) ‘Al Illal’ of Muhammad Bin Ali Bin Ibrahim –

‘The reason in fasting the Thursday is that the deeds are raised on the day of Thursday, and the Fire was Created on the day of Wednesday’.<sup>85</sup>

14- الدُّرُوعُ الْوَاقِيَةُ، عَنِ الصَّادِقِ ع أَمَرْنَا بِصَوْمِ الْأَرْبَعَاءِ مِنْ وَسْطِ الشُّهُورِ لِأَنَّهُ لَمْ يُعَذَّبْ قَوْمٌ قَطُّ إِلَّا فِيهِ فَبُرِدْنَا عَنْهُ نَحْسُهُ.

(The book) ‘Al durou Al Waqia’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘We<sup>-asws</sup> have been Commanded with fasting on the Wednesdays of the middle of the months, because no people have been Punished at all except during it, so its bad luck is repelled from us<sup>-asws</sup> by fasting it’.<sup>86</sup>

15- وَ عَنِ الرِّضَا ع يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٌ مُسْتَمِرٌّ لِأَنَّهُ أَوَّلُ الْأَيَّامِ وَ آخِرُ الْأَيَّامِ الَّتِي دَكَّرَهَا اللَّهُ تَعَالَى فِي قَوْلِهِ سَنَعٌ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُومًا.

<sup>82</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 10

<sup>83</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 11

<sup>84</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 12

<sup>85</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 13

<sup>86</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 14

And from Al-Reza<sup>-asws</sup>: 'The day of Wednesday is a **day of continuous bad luck [54:19]**, because it is first of the days and last of the days which Allah<sup>-azwj</sup> the Exalted has Mentioned in His<sup>-azwj</sup> Words: **seven nights and eight days continuously, [69:7]**'.<sup>87</sup>

16- الْمَكَارِمُ، عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ فَأَصَابَهُ وَضَحٌ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ.

(The book) 'Al-Mukarim' –

From Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One gets cupping done on the day of Wednesday, so clearness (white patches) was to afflict him, so he should not blame except himself''.<sup>88</sup>

17- وَ عَنْ شُعَيْبِ الْعَمْرِيُّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ع وَ هُوَ يَحْتَجِمُ يَوْمَ الْأَرْبَعَاءِ فِي الْحَبْسِ فَقُلْتُ إِنَّ هَذَا يَوْمٌ يَقُولُ النَّاسُ مَنْ احْتَجَمَ فِيهِ أَصَابَهُ الْبَرَصُ فَقَالَ إِنَّمَا يُخَافُ ذَلِكَ عَلَى مَنْ حَمَلَتْهُ أُمُّهُ فِي خِيضَتِهَا.

And from Shueyb Al Aqarquy who said,

'I entered to see Abu Al-Hassan<sup>-asws</sup> and he<sup>-asws</sup> was getting cupping done on the day of Wednesday in the prison. I said, 'This is a day the people are saying the one who gets cupping done during it, the vitiligo would afflict him!' He<sup>-asws</sup> said: 'But rather that is feared upon the one whose mother had conceived him during her menstruation''.<sup>89</sup>

18- كِتَابُ الْمُسَلْسَلَاتِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَكِيلُ مِنْ بَنِي هَاشِمٍ قَالَ حَدَّثَنِي أَبُو بَكْرٍ حَمْدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ زُرَيْقٍ الْبَغْدَادِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ حُمْدُونِ السِّمْسَارُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ حَمَّادٍ بْنُ عِيسَى قَالَ سَمِعْتُ الْفَضْلَ بْنَ الرَّبِيعِ يَقُولُ كُنْتُ يَوْمًا مَعَ مَوْلَايَ الْمَأْمُونِ فَأَرَدْنَا الْخُرُوجَ يَوْمَ الْأَرْبَعَاءِ فَقَالَ الْمَأْمُونُ يَوْمٌ مَكْرُوهٌ سَمِعْتُ أَبِي الرَّشِيدَ يَقُولُ سَمِعْتُ الْمَهْدِيَّ يَقُولُ سَمِعْتُ الْمَنْصُورَ يَقُولُ سَمِعْتُ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي عَلِيًّا يَقُولُ سَمِعْتُ أَبِي عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ آخِرَ الْأَرْبَعَاءِ فِي الشَّهْرِ يَوْمٌ نَحْسٍ مُسْتَمِرٌّ.

(The book) 'Musalsalaat' – It is narrated to us by Muhammad Bin Ja'far Al Wakeel from the clan of Hashim who said, 'It is narrated to me by Abu Bakr Hamd Bin Ahmad Bin Al-Husayn Bin Zureyq Al Baghdady who said, 'It is narrated to us by Muhammad Bin Hamdoun Al Simsar who said, 'It is narrated to me by Muhammad Bin Hammad Bin Isa who said, 'I heard Al Fazl Bin Al Rabie saying,

'One day I was with my master Al-Mamoun and we intended going out on the day of Wednesday. Al-Mamoun said, 'A disliked day. I heard my father Al-Rasheed saying, 'I heard Al-Mahdy saying, 'I heard Al-Mansour saying, 'I heard my father Muhammad Bin Ali saying, 'I heard my father Ali saying, 'I heard my father Abdullah Bin Abbas saying, 'I heard Rasool-Allah<sup>-saww</sup> saying: 'The last Wednesday during the month is a **day of continuous bad luck [54:19]**'.<sup>90</sup>

<sup>87</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 15

<sup>88</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 16

<sup>89</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 17

<sup>90</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 19 H 18



## CHAPTER 20 – THE DAY OF THURSDAY

1- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ وَ يَعْقِدُ فِيهِمَا الْأَلْوِيَةَ.

(The book) 'Qurb Al Asnaad' – From Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both, said, 'Rasool-Allah<sup>-saww</sup> used to travel on the day of Monday and the Thursday, and he<sup>-saww</sup> would tie the flags (for war) during these two (days)".<sup>91</sup>

2- وَ مِنْهُ، بِالْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ الْخَمِيسِ يَوْمٌ مُجِبُّهُ اللَّهُ وَ رَسُولُهُ وَ فِيهِ أَلَانَ اللَّهُ الْحَدِيدَ.

And from him, by the chain, said,

'Rasool-Allah<sup>-saww</sup> said: 'The day of Thursday is a day loved by Allah<sup>-azwj</sup> and His<sup>-saww</sup> Rasool<sup>-saww</sup>, and during it Allah<sup>-azwj</sup> Softened the iron (for Dawood<sup>-as</sup>)".<sup>92</sup>

3- وَ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا وَ اجْعَلْهُ يَوْمَ الْخَمِيسِ.

And he said, 'Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Bless for my<sup>-saww</sup> community in their early morning (quests) and Make it to be a day of Thursday".<sup>93</sup>

4- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ مَرْوَكِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُعَيْبِ بْنِ الْفُبَارِكِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي يَوْمٍ خَمِيسٍ وَ هُوَ يَخْتَجِمُ فَقُلْتُ لَهُ يَا أَبَنَ رَسُولِ اللَّهِ تَخْتَجِمُ فِي يَوْمٍ الْخَمِيسِ

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Marwak Bin Ubeyd, from Muhammad Bin Sinan, from Muattab Bin Al Mubarak who said,

'I entered to see Abu Abdullah<sup>-asws</sup> during a day of Thursday and he<sup>-asws</sup> was getting cupping done. I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! You<sup>-asws</sup> are getting cupping done on the day of Thursday!'

قَالَ نَعَمْ مَنْ كَانَ مِنْكُمْ مُخْتَجِمًا فَلْيَخْتَجِمْ فِي يَوْمِ الْخَمِيسِ فَإِنَّ كُلَّ عَشِيَّةٍ جُمُعَةٍ يَبْتَدِرُ الدَّمُ فِرْقًا مِنَ الْقِيَامَةِ وَ لَا يَرْجِعُ إِلَى وَكْرِهِ إِلَى عَدَاةِ الْخَمِيسِ

He<sup>-asws</sup> said: 'Yes. One from you who gets cupping done, so let him do so during the day of Thursday, for every evening of Friday, the blood cuts off separating from the standing, and it does not return to its den until the morning of Thursday'.

<sup>91</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 1

<sup>92</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 2

<sup>93</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 3

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنِ اخْتَجَمَ فِي آخِرِ حَمِيسٍ مِنَ الشَّهْرِ فِي أَوَّلِ النَّهَارِ سَلَّ عَنْهُ الدَّاءُ سَلًّا.

And Abu Abdullah<sup>-asws</sup> said: 'One who gets cupping done during the last Thursday of the month at the beginning of the day, the disease would flow away from him with a flowing'.<sup>94</sup>

5- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ سَبْتِهَا وَحَمِيسِهَا.

(The book) 'Al Uyoon' –

'By the three preceding chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Bless for my<sup>-saww</sup> community in their going out early on the day of their Saturdays and their Thursdays'.<sup>95</sup>

6- الْحِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ عَنْ زَكْرِيَّا عَنْ أَبِيهِ عَنْ يَحْيَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَصَّ أَظْفَارَهُ يَوْمَ الْحَمِيسِ وَ تَرَكَ وَاحِدَةً لِيَوْمِ الْجُمُعَةِ نَفَى اللَّهُ عَنْهُ الْفَقْرَ.

(The book) 'Al Khisaal' – From his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Abu Abdullah Al Razy, from Muhammad Bin Abdullah, from Muhammad Bin Uqba, from Zakariya, from his father, from Yahya who said,

'Abu Abdullah<sup>-asws</sup> having said: 'One who clips his nails on the day of Thursday and leaves one (nail) for the day of Friday, Allah<sup>-azwj</sup> would negate the poverty from him'.<sup>96</sup>

7- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الْحَمِيسِ وَ يَقُولُ فِيهِ تَرْفَعُ الْأَعْمَالُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ تُعْقَدُ فِيهِ الْأَلْوِيَّةُ.

(The book) 'Al Uyoon' –

By the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> used to travel on the day of Thursday and he<sup>-saww</sup> said: 'During it the deeds are Raised to Allah<sup>-azwj</sup> Mighty and Majestic', and he<sup>-saww</sup> would tie the flags during it (for battles)'.<sup>97</sup>

8- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ السَّبْتِ وَ يَوْمَ الْحَمِيسِ وَ أَخَذَ مِنْ شَارِبِهِ غُوفِي مِنْ وَجَعِ الْأَصْرَاسِ وَ وَجَعِ الْعَيْنِ.

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashari, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Al Nowfaly, from Al Sakuny,

<sup>94</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 4

<sup>95</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 5

<sup>96</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 6

<sup>97</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 7

‘From Ja’far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who clips his nails on the day of Saturday and the day of Thursday, and takes from his moustache would be relieved from the toothache and eye pain’’.<sup>98</sup>

9- صَحِيفَةُ الرِّضَا، بِإِسْنَادٍ عَنْهُ عَنْ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ وَيَقُولُ فِيهِمَا تُرْفَعُ الْأَعْمَالُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ تُعْقَدُ فِيهِمَا الْأَلْوِيَّةُ.

(The book) ‘Saheefa Al-Reza<sup>-asws</sup>’ – By the hains from him<sup>-asws</sup>, from his<sup>-asws</sup> forefathers having said: ‘Rasool-Allah<sup>-saww</sup> used to travel on the day of Monday and the Thursday, and he<sup>-saww</sup> said regarding these two (days): ‘The deeds are raised to Allah<sup>-azwj</sup> Mighty and Majestic’, and he<sup>-saww</sup> tied the flags (for battle) during these two days’’.<sup>99</sup>

10- مُحَاسَبَةُ النَّفْسِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُوسٍ رَه تَقَالًا مِنْ كِتَابِ الْأَزْمِنَةِ لِمُحَمَّدِ بْنِ عَمْرَانَ الْمَرْزُبَانِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ فَقِيلَ لَهُ لِمَ ذَلِكَ فَقَالَ ص إِنَّ الْأَعْمَالَ تُرْفَعُ فِي كُلِّ إِثْنَيْنٍ وَخَمِيسٍ فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَ أَنَا صَائِمٌ.

(The book) ‘Muhasaba Al Nafs’ of the seyyd Ali Bin Tawoos, copyting from the book ‘Al Azminah’ of Muhammad Bin Imran al Marzubany who said,

‘Rasool-Allah<sup>-saww</sup> used to fast on the day of Monday and the Thursday. It was said to him<sup>-saww</sup>, ‘Why is that so?’ He<sup>-saww</sup> said: ‘The deeds are raised during every Monday and Thursday, so I<sup>-saww</sup> loved my<sup>-saww</sup> deeds to be raised while I<sup>-saww</sup> was fasting’’.<sup>100</sup>

11- وَ بِإِسْنَادِهِ أَيْضاً عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ إِثْنَيْنٍ وَ لَا خَمِيسٍ إِلَّا تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَّا عَمَلُ الْمَقَادِيرِ.

And by his chain as well, from Abu Ayoub who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘There is neither any Monday nor Thursday except the deeds are raised during it except the deeds of the destinies’’.<sup>101</sup>

بيان: كأن المراد بعمل المقادير الأعمال التي لا اختيار للعبد فيها فإنها ليست محلا للتكليف.

**Explanation:** It is as if the intent with the ‘deeds of the destinies’ are those which there is no choice for the servant, for these are placed for the encumberment.

12- وَ مِنْهُ بِإِسْنَادِهِ إِلَى شَيْخِ الطَّائِفَةِ بِإِسْنَادِهِ إِلَى عُبَيْسَةَ بْنِ بِحَادٍ الْعَابِدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ آخِرُ خَمِيسٍ فِي الشَّهْرِ تُرْفَعُ فِيهِ أَعْمَالُ الشَّهْرِ.

And from him, by his chain to the Sheykh Al Taifa by his chain to Anbasah Bin Bijad Al Aabid who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The last Thursday during the month, the deeds of the months are raised during it’’.<sup>102</sup>

<sup>98</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 8

<sup>99</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 9

<sup>100</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 10

<sup>101</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 11

<sup>102</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 12

13- الْمَكَارِمُ، عَنِ الصَّادِقِ ع أَنَّ الدَّمَ يَجْتَمِعُ فِي مَوْضِعِ الْحِجَامَةِ يَوْمَ الْخَمِيسِ فَإِذَا زَالَتِ الشَّمْسُ تَفَرَّقَ فَخُذْ حَظَّكَ مِنَ الْحِجَامَةِ قَبْلَ الزَّوَالِ.

(The book) 'Al Makarim' –

‘From Al-Sadiq<sup>asws</sup>: ‘The blood collects in the place of the cupping on the day of Thursday. So when the sun declines (midday), it separate. So take your share from the cupping before the midday’’.<sup>103</sup>

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<sup>103</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 20 H 13

باب 21 سعادة أيام الشهور العربية و نحوستها و ما يصلح في كل يوم منها من الأعمال

## CHAPTER 21 – AUSPICIOUSNESS OF THE ARABIC MONTHS AND THEIR INAUSPICIOUSNESS AND ARE THE CORRECT DEEDS DURING EVERY DAY OF THESE

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَاطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ أَهْلَهُ فَلْيَتَوَقَّ أَوَّلَ الْأَهْلِ وَ أَنْصَافَ الشُّهُورِ فَإِنَّ الشَّيْطَانَ يَطْلُبُ الْوَلَدَ فِي هَذَيْنِ الْوَقْتَيْنِ وَ الشَّيْطَانُ يَطْلُبُونَ الشَّرَكَ فِيهِمَا فَيَجِئُونَ وَ يُحْبِلُونَ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Whenever one of you intends to go to his wife, let him fear the beginning of the crescent, and middle of the month, for the Satan<sup>-la</sup> seeks the child during these two timings, and the Satans<sup>-la</sup> are seeking the participation during these two (timings), so they come, and they (women) get pregnant''.<sup>104</sup>

2- الْمَكَارِمُ، عَنِ الصَّادِقِ ع اتَّقِ الْخُرُوجَ إِلَى السَّفَرِ يَوْمَ الثَّالِثِ مِنَ الشَّهْرِ وَ الرَّابِعِ مِنْهُ وَ الْخَادِي وَ الْعِشْرِينَ مِنْهُ وَ الْخَامِسَ وَ الْعِشْرِينَ مِنْهُ فَإِنَّهَا أَيَّامٌ مَنْحُوسَةٌ- وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَكْرَهُ أَنْ يُسَافِرَ الرَّجُلُ أَوْ يَتَزَوَّجَ وَ الْقَمَرُ فِي الْمَحَاقِ.

(The book) 'Al Makarim' –

'From Al-Sadiq<sup>-asws</sup>: 'Fear the going out to the journey on the third day of the month and the fourth from it, and the eleventh, and the twentieth from it, and the twenty-fifth from it, for these are inauspicious days, and Amir Al-Momineen<sup>-asws</sup> used to dislike it for the man to be travelling or getting married while the moon was in the moon-less night (end of the month)'.<sup>105</sup>

وَ رُوِيَ فِي بَعْضِ الْكُتُبِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ ع أَنَّ فِي كُلِّ شَهْرٍ مِنَ الشُّهُورِ الْعَرَبِيَّةِ يَوْمٌ نَحْسٌ لَا يَصْلُحُ ارْتِكَابُ شَيْءٍ مِنَ الْأَعْمَالِ فِيهِ سِوَى الْخُلُوءِ وَ الْعِبَادَةِ وَ الصَّوْمِ وَ هِيَ

And it is reported in one of the book,

'From Al-Hassan<sup>-asws</sup> Bin Ali Al-Askari<sup>-asws</sup>: 'During every month from the Arabic months there is an inauspicious day, it is not correct to indulge in anything from the deeds during it except the isolation, and the worship, and the fasting, and these are: -

<sup>104</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 1

<sup>105</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 2 a

الثَّانِي وَالْعِشْرُونَ مِنَ الْمُحَرَّمِ وَالْعَاشِرُ مِنْ صَفَرٍ وَالرَّابِعُ مِنَ الرَّبِيعِ الْأَوَّلِ وَالْقَائِمُ وَالْعِشْرُونَ مِنَ الرَّبِيعِ الثَّانِي وَالْقَائِمُ وَالْعِشْرُونَ مِنْ جُمَادَى الْأُولَى وَالْثَّانِي عَشْرَ مِنْ جُمَادَى الثَّانِيَةِ وَالْقَائِمُ عَشْرَ مِنْ رَجَبٍ وَالسَّادِسُ وَالْعِشْرُونَ مِنْ شَعْبَانَ وَالرَّابِعُ وَالْعِشْرُونَ مِنْ شَهْرِ رَمَضَانَ وَالْقَائِمُ وَالْثَّانِي عَشْرَ مِنَ ذِي الْقَعْدَةِ وَالْقَائِمُ ذِي الْحِجَّةِ.

The twenty-fifth of Al-Muharram, and the tenth of Safar, and the fourth of Rabbi Al-Awwal, and the twenty-eight of Al-Rabbi Al-Sani, and the twenty-eight of Jumadi Al-Awwal, and the twelfth of Jumadi Al-Sani, and the twelfth of Rajab, and the sixteenth of Shaban, and the twenty-fourth of the month of Ramazan, and the second of Shawwal, and the twenty-eight of Zil Qadah, and the eighth of Zil Al-Hijjah".<sup>106</sup>

3- الْمَكَارِمُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اخْتَجَمَ يَوْمَ الثَّلَاثَاءِ لِسَبْعِ عَشْرَةٍ أَوْ لِسَبْعِ عَشْرَةٍ أَوْ لِإِحْدَى وَ عِشْرِينَ كَانَتْ لَهُ شِفَاءٌ مِنْ دَاءِ السَّنَةِ.

(The book) 'Al Makarim' – from Abu Saeed Al Khudry who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who gets cupping done on the day of Tuesday of the seventeenth, or on the nineteenth, or on the twenty-first, there would be a healing for him from the illnesses of the year".<sup>107</sup>

4- وَ قَالَ أَيْضاً اخْتَجِمُوا يَوْمَ الْخَمِيسِ لِحَمْسِ عَشْرَةٍ وَ سَبْعِ عَشْرَةٍ وَ إِحْدَى وَ عِشْرِينَ لَا يَتَبَيَّعُ بِكُمْ الدَّمُ فَيَقْتُلُكُمْ.

And he<sup>-saww</sup> said as well: 'Get cupping done on the day of Thursday on the fifteenth, and seventeenth, and twenty-first, lest the blood spurs with you all and kills you!"<sup>108</sup>

5- وَ عَنِ الصَّادِقِ ع مَنْ اخْتَجَمَ فِي آخِرِ خَمِيسٍ فِي الشَّهْرِ آخِرَ النَّهَارِ سَلَّ الدَّاءُ سَلًّا.

And from Al-Sadiq<sup>-asws</sup>: 'One who gets cupping done during the last Thursday of the month at the end of the day, the illness would flow away from him with a flowing".<sup>109</sup>

6- وَ عَنِ النَّبِيِّ ص قَالَ: الْحِجَامَةُ يَوْمَ الثَّلَاثَاءِ لِسَبْعِ عَشْرَةٍ تَمْضِي مِنَ الشَّهْرِ دَوَاءً لِدَاءِ سَنَةٍ.

And from the Prophet<sup>-saww</sup> having said: 'The cupping on the day of Tuesday of the seventeenth of the month is a cure for the diseases of a year".<sup>110</sup>

7- وَ قَالَ ص الْحِجَامَةُ فِي سَبْعِ وَ عَشْرٍ مِنَ الشَّهْرِ شِفَاءٌ وَ يَوْمَ الثَّلَاثَاءِ صِحَّةٌ لِلْبَدَنِ.

And he<sup>-saww</sup> said: 'The cupping during the seventeenth of the month is a healing and on the day of Tuesday is healthy for the body".<sup>111</sup>

<sup>106</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 2 b

<sup>107</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 3

<sup>108</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 4

<sup>109</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 5

<sup>110</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 6

<sup>111</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 7

## The first day

8- عَنْ الصَّادِقِ ع أَنَّهُ خُلِقَ فِيهِ آدَمُ وَ هُوَ يَوْمٌ مُبَارَكٌ لَطَلَبِ الْخَوَائِجِ وَ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ طَلَبِ الْعِلْمِ وَ التَّزْوِيجِ وَ السَّفَرِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ اتِّخَاذِ الْمَاشِيَةِ

From Al-Sadiq<sup>asws</sup>: 'Adam<sup>as</sup> was Created during it, and it is a Blessed day for seeking the needs, and for the entry to the Sultan, and seeking the knowledge, and the marriage, and the journey, and the selling and the buying, and taking the livestock.

وَ مَنْ هَرَبَ فِيهِ أَوْ ضَلَّ قُدِرَ عَلَيْهِ إِلَى ثَمَانِي لَيَالٍ وَ الْمَرِيضُ فِيهِ يَبْرَأُ وَ الْمَوْلُودُ يَكُونُ سَمَحًا مَرْزُوقًا مُبَارَكًا عَلَيْهِ

And the one who flees during it, or strays, it is Measured upon him up to eight nights, and the sick one in it would be cured, and the new-born would be pleasing, Graced, Blessings upon him'.

وَ قَالَ سَلْمَانَ الْفَارِسِيُّ رَه هُوَ رُوزُ هُرْمَزْدَ اسْمٌ مِنْ أَسْمَائِهِ تَعَالَى يَوْمٌ مُخْتَارٌ مُبَارَكٌ يَصْلُحُ لَطَلَبِ الْخَوَائِجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ.

And Salman Al-Farsi<sup>ra</sup> said, 'It is 'Rouz Hurmazda', being a Name from His<sup>azwj</sup> Names of the Exalted, a day Chosen, Blessed, correct for seeking the needs and entry to the Sultan".<sup>112</sup>

9- قَالَ السَّيِّدُ وَ فِي رِوَايَةٍ أُخْرَى يَحْذَفُ الْإِسْنَادُ عَنِ الصَّادِقِ ع وَ قَدْ سَأَلَهُ سَائِلٌ عَنِ اخْتِيَارَاتِ الْأَيَّامِ فَقَالَ ع الْيَوْمُ الْأَوَّلُ خُلِقَ فِيهِ آدَمُ ع يَوْمٌ صَالِحٌ مَسْعُودٌ خَاطِبٌ فِيهِ السُّلْطَانُ وَ تَزْوِجٌ وَ اِعْمَالٌ فِيهِ كُلُّ شَيْءٍ تُرِيدُهُ مِنْ حَاجَةٍ.

The Seyyid said, 'And in another report with a deleted chain,

'From Al-Sadiq<sup>asws</sup>, and a questioner had asked him<sup>asws</sup> about choices of the days. He<sup>asws</sup> said: 'The first day, Adam<sup>as</sup> was Created during it, a day (which is) correct, fortunate. The Sultan can be addressed during it, and marriage, and all things you want from a need can be done in it".<sup>113</sup>

10- الْمَكَارِمُ، عَنِ الصَّادِقِ ع سَعْدٌ يَصْلُحُ لِلِقَاءِ الْأَمْرَاءِ وَ طَلَبِ الْخَوَائِجِ وَ الشِّرَاءِ وَ الْبَيْعِ وَ الزَّرَاعَةِ وَ السَّفَرِ.

(The book) 'Al Makarim' –

'From Al-Sadiq<sup>asws</sup>: 'Fortunate, correct for meeting the governors and seeking the needs, and buying and the selling, and cultivation, and the journey".<sup>114</sup>

11- زَوَائِدُ الْقَوَائِدِ، عَنِ الصَّادِقِ ع قَالَ: هُوَ يَوْمٌ مُبَارَكٌ حُمُودٌ فِيهِ خَلَقَ اللَّهُ تَعَالَى آدَمَ وَ هُوَ يَوْمٌ سَعِيدٌ لَطَلَبِ الْخَوَائِجِ وَ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ ابْتِدَاءِ الْأَعْمَالِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَحْبُوبًا مَقْبُولًا مَرْزُوقًا مُبَارَكًا وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

<sup>112</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 8

<sup>113</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 9

<sup>114</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 10

(The book) 'Zawaaid Al Fawaaid' –

'From Al-Sadiq<sup>asws</sup> having said: 'It is a day Blessed, Praised. Allah<sup>azwj</sup> the Exalted Created Adam<sup>as</sup> during it, and it is a fortunate day for seeking the needs, and for the entry to see the Sultan, and beginning the deeds, and the selling and the buying, and the taking and the giving. And the one who is born during it, would be beloved, accepted, Blessed, and the one who is sick in it would be cured by the Permission of Allah<sup>azwj</sup> the Exalted''.<sup>115</sup>

12- وَ فِي رِوَايَةٍ أُخْرَى مَنْ خَرَجَ فِيهِ هَارِباً أَوْ ضَالّاً قُدِرَ عَلَيْهِ إِلَى ثَمَانٍ لَيْالٍ.

And in another report: 'One who goes out fleeing during it or strays, it is Measured upon him up to eight nights''.<sup>116</sup>

اليوم الثاني

## The second day

13- الدُّرُوعُ، قَالَ الصَّادِقُ ع فِيهِ خُلِقَتْ حَوَاءٌ مِنْ آدَمَ يَصْلُحُ لِلتَّزْوِيجِ وَ بِنَاءِ الْمَنَازِلِ وَ كَتَبَ الْغُهِودَ وَ السَّقَرِ وَ طَلَبَ الْحَوَائِجِ وَ الْإِخْتِيَارِ وَ مَنْ مَرَضَ فِيهِ أَوَّلَ النَّهَارِ خَفَّ أَمْرُهُ بِخِلَافِ آخِرِهِ وَ الْمُؤَلُّودُ فِيهِ يَكُونُ صَالِحَ التَّرَبِّيَةِ

(The book) 'Al Durou' –

'Al-Sadiq<sup>asws</sup> said: 'During it (2<sup>nd</sup> day), Hawwa<sup>as</sup> was Created from Adam<sup>as</sup>. It is correct for the marriage, and building the houses, and writing the pacts, and the journey, and seeking the needs, and the choosing. And the one who is sick during it in the beginning of the day, his matter would be lightened to opposite at the end of it. During it happens the correct upbringing'.

وَ قَالَ سَلْمَانَ هُوَ رُوزُ بَهْمَنْ اسْمُ مَلِكٍ تَحْتَ الْعَرْشِ يَوْمَ مُبَارَكٍ لِلتَّزْوِيجِ وَ فَضَاءِ الْحَوَائِجِ سَعِيدٌ.

And Salman<sup>ra</sup> said, 'It is 'Rouz Bahman', name of an Angel beneath the Throne. A Blessed day for the marriages and fulfilling the needs, fortunate''.<sup>117</sup>

14- وَ فِي رِوَايَةِ الْأُخْرَى تَزَوَّجَ وَ أَتَى فِيهِ أَهْلُكَ مِنَ السَّقَرِ وَ اشْتَرَى وَ بَعَا وَ اطْلُبْ فِيهِ الْحَوَائِجِ وَ اتَّقِ فِيهِ السُّلْطَانَ.

And in another report: 'Get married and go to your wife during it from the journey, and buy and sell, and seek the needs, and fear the Sultan in it''.<sup>118</sup>

15- الْمَكَارِمُ، عَنْهُ ع يَصْلُحُ لِلسَّقَرِ وَ طَلَبِ الْحَوَائِجِ.

(The book) 'Al Makarim' –

<sup>115</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 11

<sup>116</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 12

<sup>117</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 13

<sup>118</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 14



‘From him<sup>-asws</sup>: ‘(It is) correct for the journey and seeking the needs’’.<sup>119</sup>

16- الزَّوَائِدُ، عَنِ الصَّادِقِ ع يَوْمَ يَصْلُحُ لِلتَّزْوِيجِ وَ التَّحْوِيلِ وَ الشِّرَاءِ وَ الْبَيْعِ وَ الْبِنَاءِ وَ الزَّرْعِ وَ الْعَرْسِ وَ السَّلَفِ وَ الْقَرْضِ وَ الْمُعَامَلَةِ وَ الدُّحُولِ بِالْأَهْلِ وَ طَلَبِ الْحَوَائِجِ وَ لِقَاءِ السُّلْطَانِ وَ مَنْ مَرِضَ فِيهِ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا مَيْمُونًا.

(The book) ‘Al Zawaid’ –

‘From Al-Sadiq: ‘A praised house. Allah<sup>-azwj</sup> the Exalted Created Hawwa<sup>-as</sup> in it, and it is a day correct for the marriage, and the transferring, and the buying and the selling, and the building, and the cultivating and the planting, and the lending, and the borrowing, and the dealings, and the copulating with the wife, and seeking the needs, and meeting the Sultan. And the one who is sick during it would be cured, and the one who is born in it would be Blessed, auspicious’’.<sup>120</sup>

17- وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَصْلُحُ لِكَتَبَةِ الْعَهْدِ وَ مَنْ مَرِضَ فِي أَوَّلِهِ كَانَ مَرَضُهُ خَفِيفًا وَ فِي آخِرِهِ كَانَ ثَقِيلًا.

And in another report: ‘It is correct for writing the pact, and the one whose illness is lighter at the beginning of it, and in the end of it would be heavier’’.<sup>121</sup>

اليوم الثالث

### The third day

18- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمَ نَحْسٍ مُسْتَمِرٍّ نَزَعَ آدَمُ وَ حَوَاءُ لِبَاسَهُمَا وَ أُخْرِجَا مِنَ الْجَنَّةِ فَاجْعَلْ شُغْلَكَ فِيهِ صَلَاحَ مَنْزِلِكَ وَ لَا تَخْرُجَ مِنْ دَارِكَ إِنْ أَمَكَنَّكَ وَ أَتَى فِيهِ السُّلْطَانُ وَ الْبَيْعُ وَ الشِّرَاءُ وَ طَلَبِ الْحَوَائِجِ وَ الْمُعَامَلَةِ وَ الْمُشَارَكَةِ وَ الْهَارِبُ فِيهِ يُؤْخَذُ وَ الْمَرِيضُ يَجُودُ وَ الْمُؤَلُودُ فِيهِ يَكُونُ مَرْزُوقًا طَوِيلَ الْعُمُرِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘A day of continuous bad luck. Adam<sup>-as</sup> and Hawwa<sup>-as</sup> were snatched of their<sup>-as</sup> apparels and expelled from the Paradise, so make your concern during it to better your house, and do not go out from your house if possible, and fear the Sultan in it, and the selling and the buying, and seeking the needs, and the dealings, and the participation, and the floor during it would be seized, and sick would be overstrained, and the new-born in it would happen to be Graced a long life’’.<sup>122</sup>

وَ قَالَ سَلْمَانُ هُوَ رُوزُ أَرْدِيْبَهَشْتِ اسْمُ الْمَلَكِ الْمُوَكَّلِ بِالشِّفَاءِ وَ الشُّغْمِ يَوْمٌ ثَقِيلٌ نَحْسٌ لَا يَصْلُحُ لِأَمْرِ مِنَ الْأُمُورِ.

And Salman<sup>-ra</sup> said, ‘It is ‘Rouz Ardeybahashht’, name of the Angel allocated with the healing, and the sickness of the day would be heavy, an inauspicious day incorrect for any matter from the matters’’.<sup>122</sup>

<sup>119</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 15

<sup>120</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 16

<sup>121</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 17

<sup>122</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 18

19- وَ فِي الرَّوَايَةِ الْآخَرَى عَنْهُ ع يَوْمَ نَحَسٍ فِيهِ سَلِبَ آدَمُ وَ حَوَّاءُ لِيَاسَهُمَا وَ لَا تَشْتَرِ فِيهِ وَ لَا تَبِعَ وَ لَا تَأْتِ فِيهِ السُّلْطَانُ وَ لَا تَطْلُبُ فِيهِ حَاجَةٌ.

And in another report –

‘From him<sup>-asws</sup>: ‘An inauspicious day. During it, Adam<sup>-as</sup> and Hawwa<sup>-as</sup> were stripped off their clothes, and neither buy during it nor sell nor go to the Sultan, nor seek any need in it’.<sup>123</sup>

20- الْمَكَارِمُ، رَدِيءٌ لَا يَصْلُحُ لِشَيْءٍ جُمْلَةً.

(The book) ‘Al Makarim’ –

‘Bad, unsuitable for anything as a whole’.<sup>124</sup>

21- الرَّوَايَةُ، عَنْهُ ع يَوْمَ نَحَسٍ فِيهِ قُتِلَ هَابِيلُ فَتَلَّهُ أَخُوهُ قَابِيلُ عَلَيْهِ اللَّعْنَةُ وَ الْعَذَابُ السَّوْمُ وَ هُوَ يَوْمٌ مَذْمُومٌ لَا تُسَافِرُ فِيهِ وَ لَا تَعْمَلُ عَمَلًا وَ لَا تَلْقَ فِيهِ أَحَدًا وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ بَعُودَةَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع وَ مَنْ وُلِدَ فِيهِ كَانَ مَنْحُوسًا وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ إِلَّا أَنْ يَشَاءَ اللَّهُ غَيْرَ ذَلِكَ.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘An inauspicious day during which Habeel<sup>-as</sup> was killed by his<sup>-as</sup> brother<sup>-la</sup> Qabeel<sup>-la</sup>, may the curse be upon him<sup>-la</sup> and the constant Punishment, and it is a condemned day. Neither travel in it, nor do any work, nor meet anyone during it, and seek Refuge with Allah<sup>-azwj</sup> from it’s evil with the sheltering of Amir Al-Momineen Ali<sup>-asws</sup>. And the one born in it would be inauspicious, and the one falling sick in it or in it’s night, would be feared upon except if Allah<sup>-azwj</sup> so Desires other than that’.<sup>125</sup>

22- وَ فِي رِوَايَةٍ أُخْرَى أَنَّ مَنْ وُلِدَ فِيهِ كَانَ مَرْزُوقًا طَوِيلَ الْعُمُرِ وَ فِيهِ سَلِبَ آدَمُ وَ حَوَّاءُ لِيَاسَهُمَا وَ أُخْرِجَا مِنَ الْجَنَّةِ وَ الْهَارِبُ فِيهِ يُؤْخَذُ وَ الْمَرِيضُ فِيهِ يَجْهَدُ.

And in another report: ‘The one born during it would be Graced a long age, and during it Adam<sup>-as</sup> and Hawwa<sup>-as</sup> were stripped off their clothing and expelled from the Paradise, and the fleer during it would be seized, and the sick in it would be overstrained’.<sup>126</sup>

[اليوم الرابع](#)

## The fourth day

23- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِلزَّرْعِ وَ الصَّيْدِ وَ الْبِنَاءِ وَ اتِّخَاذِ الْمَاشِيَةِ وَ يُكْرَهُ فِيهِ السَّقَرُ فَمَنْ سَافَرَ فِيهِ خِيفَ عَلَيْهِ الْقَتْلُ وَ السَّلْبُ أَوْ بَلَاءٌ يُصِيبُهُ وَ فِيهِ وُلِدَ هَابِيلُ وَ الْمُؤَلُودُ فِيهِ يَكُونُ صَالِحًا مُبَارَكًا مَا عَاشَ وَ مَنْ هَرَبَ فِيهِ عَسَرَ طَلَبُهُ وَ لَجَأٌ إِلَى مَنْ يَتَمَتَّعُهُ

(The book) ‘Al Durou’ –

<sup>123</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 19

<sup>124</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 20

<sup>125</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 21

<sup>126</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 22

'From Al-Sadiq<sup>asws</sup>: 'A day correct for the cultivation, and the hunting, and the building, and taking the livestock, and the journey is disliked during it So the one who travels during it, the killing would be feared upon it, and the looting, or an affliction would afflict him, and during it Habeel<sup>as</sup> was born, and the new-born in it would be righteous, Blessed, and the one fleeing during it, his searching would be difficult and he can resort to the one preventing him'.

وَقَالَ سَلْمَانُ رُؤُزُ شَهْرِيَّوَرِ اسْمُ الْمَلِكِ الَّذِي خُلِقَتْ فِيهِ الْجَوَاهِرُ مِنْهُ وَوُكِّلَ بِهَا وَهُوَ مُوَكَّلٌ بِبَحْرِ الرُّومِ.

And Salman<sup>ra</sup> said, 'Ruz Shahreywar', a name of the Angel from whom the jewels were created, and he is allocated with these, and he is allocated with the ocean of Rome".<sup>127</sup>

24- وَ فِي رِوَايَةِ الْآخَرَى يَوْمَ صَالِحٍ لِلتَّزْوِيجِ وَ الصَّيْدِ وَ يُدْمُ فِيهِ السَّفَرُ فَمَنْ سَافَرَ فِيهِ سَلِبَ وَ فِيهِ وُلِدَ هَابِيلُ بْنُ آدَمَ ع.

And in another report: 'A day correct for the marriage, and the hunting, and the journey is condemned during it. So the one who travels in it would be stripped, and in it Habeel Bin Adam<sup>as</sup> was born".<sup>128</sup>

25- الْمَكَارِمُ، عَنْهُ ع صَالِحٍ لِلتَّزْوِيجِ وَ يُكْرَهُ السَّفَرُ فِيهِ.

(The book) 'Al Makarim' –

From him<sup>asws</sup>: Correct for the marriage, and the journey is disliked in it".<sup>129</sup>

26- الرِّوَايَةُ، عَنْهُ ع هُوَ يَوْمٌ مُتَوَسِّطٌ صَالِحٌ لِقَضَاءِ الْحَوَائِجِ فِيهِ وُلِدَ هِبَةُ اللَّهِ شَيْثُ بْنُ آدَمَ وَ لَا تُسَافِرُ فِيهِ فَإِنَّهُ مَكْرُوهٌ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا وَ مَنْ مَرَضَ فِيهِ شَفِيَ لَيْلَتُهُ وَ بَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaid' –

'From him<sup>asws</sup>: 'It is a day, moderately correct for fulfilling the needs. During it, Hibtullah Shees Bin Adam<sup>as</sup>, and do not travel in it for it is disliked, and the one born in it would be Blessed, and the one who is sick in it would be cured in it's night, and he would be cured by the Permission of Allah<sup>azwj</sup> the Exalted".<sup>130</sup>

27- وَ فِي رِوَايَةِ الْآخَرَى أَنَّ هَابِيلَ ع وُلِدَ فِيهِ أَيْضًا وَ يُخَافُ فِيهِ عَلَى الْمُسَافِرِ السَّلْبُ وَ الْقَتْلُ وَ بَلَاءٌ يُصِيبُهُ وَ مَنْ هَرَبَ فِيهِ لَجَأَ إِلَى مَنْ يَمْنَعُ مِنْهُ.

And in another report – 'Habeel<sup>as</sup> was born during it as well, and the looting and the killing is feared upon the traveller and afflictions would afflict him, and the one who flees in it could shelter to the one he was prevented from".<sup>131</sup>

اليوم الخامس

<sup>127</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 23

<sup>128</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 24

<sup>129</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 25

<sup>130</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 26

<sup>131</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 27

## The fifth day

28- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمُ نَحْسٍ مُسْتَمَرٍّ فِيهِ وُلِدَ قَابِيلُ الشَّقِيّ الْمَلْعُونُ وَ فِيهِ قَتَلَ أَخَاهُ وَ فِيهِ دَعَا بِالْوَيْلِ عَلَى نَفْسِهِ وَ هُوَ أَوَّلُ مَنْ بَكَى فِي الْأَرْضِ فَلَا تَعْمَلْ فِيهِ عَمَلًا وَ لَا تَخْرُجْ مِنْ مَنْزِلِكَ وَ مَنْ خَلَفَ فِيهِ كَاذِبًا عَجَّلَ لَهُ الْجَزَاءُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ حَالُهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'It is a day of continuous bad luck. In it was born Qabeel<sup>la</sup>, the wretched accursed, and in it he<sup>la</sup> killed his<sup>la</sup> brother<sup>as</sup>, and in it he<sup>la</sup> called for the doom upon himself<sup>la</sup>, and he<sup>la</sup> is the first one to cry in the earth. So, neither do any work in it nor go out from your house, and the one who swears a false oath in it, the recompense would he hastened to him, and the one born in it, his state would be corrected for him'.

وَ قَالَ سَلْمَانُ رُوزُ إِسْفَنْدَارَ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْأَرْضِينَ يَوْمُ نَحْسٍ فَلَا تَطْلُبْ فِيهِ حَاجَةً وَ لَا تَلْقَ فِيهِ سُلْطَانًا.

And Salman<sup>ra</sup> said, 'Ruz Isfandar', a name of the Angel allocated with the earths. And inauspicious day, so do not seek any need during it nor meet a Sultan in it".<sup>132</sup>

29- وَ فِي الرِّوَايَةِ الْأُخْرَى عَنْهُ ع وُلِدَ فِيهِ قَابِيلُ وَ فِيهِ قَتَلَ أَخَاهُ وَ لَا تَطْلُبْ فِيهِ حَاجَةً.

And in another report –

'From him<sup>asws</sup>: 'Qabeel<sup>la</sup> was born in it, and in it he<sup>la</sup> killed his<sup>la</sup> brother, and do not seek any need during it".<sup>133</sup>

30- الْمَكَارِمُ، عَنْهُ ع رَدِيءٌ نَحْسٌ.

(The book) 'Al Makarim' –

'From him<sup>asws</sup>: 'Bad, inauspicious".<sup>134</sup>

31- الرِّوَايَةُ، هُوَ يَوْمُ نَحْسٍ فِيهِ لَعْنُ إِبْلِيسَ وَ هَارُوتُ وَ مَارُوتُ وَ كُلُّ فِرْعَوْنٍ وَ جَبَّارٍ وَ فِيهِ لَعْنُ وَ غَدَبٌ وَ هُوَ يَوْمٌ نَكِدَ عَسِيرٌ لَا خَيْرَ فِيهِ فَاسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَشُومًا ثَقِيلًا نَكِدَ الْحَيَاةِ عَسِيرَ الرِّزْقِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ ثَقُلَ مَرَضُهُ وَ خِيفَ عَلَيْهِ.

(The book) 'Al-Zawaaid' – It is an inauspicious day. During it Iblees<sup>la</sup> and Harut and Marut were cursed, and every Pharaoh<sup>la</sup> and tyrant, and in it he was cursed and Punished, and it is a day of miserableness and difficult, there is no good in it, therefore seek Refuge with Allah<sup>azwj</sup> from it's evil, and the one born during it would be of heavy inauspiciousness, miserable, difficult of sustenance, and the one who falls sick during it or during it's night, his sickness would be heavy, and he would be feared upon".<sup>135</sup>

<sup>132</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 28

<sup>133</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 29

<sup>134</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 30

<sup>135</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 31

32- وَ فِي رِوَايَةٍ أُخْرَى أَنَّ فِيهِ قَتَلَ قَابِيلُ هَابِيلَ وَ يُنْتَظَرُ فِي إِصْلَاحِ الْمَاشِيَةِ وَ مَنْ كَذَبَ فِيهِ عَجَّلَ اللَّهُ لَهُ الْجَزَاءَ.

And in another report: 'During it Qabeel<sup>la</sup> killed Habeel<sup>as</sup>, and look into bettering the livelihood, and the one who lies during it, Allah<sup>azwj</sup> would Hasten the recompense to him'.<sup>136</sup>

اليوم السادس

## The sixth day

33- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِلتَّزْوِيجِ وَ مَنْ سَافَرَ فِيهِ فِي بَرٍّ أَوْ بَحْرٍ رَجَعَ إِلَى أَهْلِهِ بِمَا يُحِبُّهُ حَيْثُ لَبِثَ الْمَاشِيَةِ وَ مَنْ صَلَّى فِيهِ أَوْ أَبَقَ وَجَدَ وَ مَنْ مَرَضَ فِيهِ بَرَأَ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ تَرْبِيَّتُهُ وَ سَلِمَ مِنَ الْآفَاتِ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'A day correct for the marriage, and the one who travels in land or sea would return to his family with what he loves, good for buying the livestock, and the one who strays in it or absconds, would be found, and the one who falls sick during it would be cured, and the one born in it, his upbringing would be correct and would be safe from the disabilities'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ خُرْدَادَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْجِنِّ يَصْلُحُ لِلتَّزْوِيجِ وَ الْمَعَاشِ وَ كُلِّ حَاجَةٍ وَ الْأَخْلَامُ يَظْهَرُ تَأْوِيلُهَا بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> said, 'Ruz Khordad', a man of an Angel allocated with the Jinn, correct for the marriage and the livelihood and every need, and the dreams would reveal their interpretations after a day or two days'.<sup>137</sup>

34- وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ لِلتَّزْوِيجِ وَ الصَّيْدِ وَ طَلَبِ الْمَعَاشِ وَ كُلِّ حَاجَةٍ.

And in another report: 'A day correct for the marriage, and the hunting, and seeking the livelihood, and every need'.<sup>138</sup>

35- الْمَكَارِمُ، عَنْهُ ع مُبَارَكٌ يَصْلُحُ لِلتَّزْوِيجِ وَ طَلَبِ الْحَوَائِجِ.

(The book) 'Al Makarim' –

'From him<sup>asws</sup>: 'Blessed, correct for the marriage and seeking the needs'.<sup>139</sup>

36- الرِّوَايَةُ، عَنْهُ ع يَوْمٌ صَالِحٌ وَلَدَ فِيهِ نُوحٌ ع يَصْلُحُ لِلْحَوَائِجِ وَ السُّلْطَانِ وَ السَّقَمِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الدُّيُونِ وَ الْقَضَاءِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ التُّزَهَةِ وَ الصَّيْدِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً مَيِّمُوناً مُوسِعاً عَلَيْهِ فِي حَيَاتِهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَمْ يَجَاوِزْ مَرَضَهُ أُسْبُوعاً ثُمَّ يَبْرَأُ بِإِذْنِ اللَّهِ.

(The book) 'Al Zawaaid' –

<sup>136</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 32

<sup>137</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 33

<sup>138</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 34

<sup>139</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 35

'From him<sup>-asws</sup>: 'A righteous day. Noah<sup>-as</sup> was born in it. (It is) correct for the needs, and (going to) the Sultan, and the journey, and the selling and the buying, and the debts, and the fulfilment, and the taking, and the giving, and the recreation, and the hunting. And the one who is born during it would be Blessed, auspicious, with capaciousness upon him during his lifetime, and the one who falls sick in it or during it's night, his illness will not exceed a week, then he would be cured by the Permission of Allah<sup>-azwj</sup>'.<sup>140</sup>

37- وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِلزَّوْجِ وَ شِرَاءِ الْمَاشِيَةِ.

And in another report: 'Correct for the marriage and buying the livestock''.<sup>141</sup>

اليوم السابع

## The seventh day

38- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِجَمِيعِ الْأُمُورِ وَ مَنْ بَدَأَ بِالْكِتَابَةِ أَكْمَلَهَا جِدْقًا وَ مَنْ بَدَأَ فِيهِ بِنِجَارَةٍ أَوْ عَرَسٍ حُمِدَتْ عَاقِبَتُهُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ تَرْبِيَتُهُ وَ وُضِعَ عَلَيْهِ رِزْقُهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a righteous day for entirety of the affairs, and the one who begins with the agreement (writing) would complete it proficiently, and the one who begins in it with a construction or plantation, it's end-result would be praise-worthy, and the one who would be born in it his upbringing would be correct and his sustenance would be capacious upon him'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُورُ مُرْدَادٍ اسْمُ مَلَكٍ مُوَكَّلٍ بِالنَّاسِ وَ أَرْزَاقِهِمْ وَ هُوَ يَوْمٌ مُبَارَكٌ سَعِيدٌ فَاَعْمَلْ فِيهِ مَا تَشَاءُ مِنَ الْخَيْرِ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, "Ruz Madad", a name of an Angel allocated with the people and their sustenance, and it is a Blessed day, fortunate, so work in it whatever you so desire from the good''.<sup>142</sup>

39- وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ صَالِحٌ مِثْلَ السَّادِسِ.

And in another report: 'A righteous days like the sixth''.<sup>143</sup>

40- الْمَكَارِمُ، عَنْهُ ع مُبَارَكُ مُحَمَّدٍ يَصْلُحُ لِكُلِّ مَا يُرَادُ وَ يُسْعَى فِيهِ.

(The book) 'Al Makarim' –

<sup>140</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 36

<sup>141</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 37

<sup>142</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 38

<sup>143</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 39

‘From him<sup>-asws</sup>: ‘Blessed, chosen, correct for all what one wants and strives in it’’.<sup>144</sup>

41- الزَّوَائِدُ، عَنْهُ ع يَوْمٌ سَعِيدٌ مُبَارَكٌ فِيهِ رَكِبَ نُوحٌ ع السَّفِينَةَ فَارَكِبَ الْبَحْرَ وَ سَافَرَ فِي الْبَرِّ وَ أَلْقَى الْعَدُوَّ وَ أَعْمَلَ مَا شِئْتَ فَإِنَّهُ يَوْمٌ عَظِيمٌ الْبَرَكَهَ تَحْمُودُ لِيَطْلُبَ الْحَوَائِجَ وَ السُّعْيَ فِيهَا وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً مُيْمُوناً عَلَى نَفْسِهِ وَ أَبَوَيْهِ خَفِيفَ النَّجْمِ مُوسِعاً عَيْشُهُ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘A fortunate day, Blessed. Noah<sup>-as</sup> sailed the ship during it, so sail the sea, and travel in the land, and meet the enemy, and work whatever you so desire to for it is a day of mighty Blessings, praise-worthy for seeking the needs and the striving in it, and the one born in it would be Blessed, auspicious upon himself and his parents, light of the star, expanded in his livelihood, and the one who falls sick during it or during it’s night would be cured by the Permission of Allah<sup>-azwj</sup> the Exalted’’.<sup>145</sup>

42- وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِبَتْدَاءِ الْكِتَابَةِ وَ الْعِمَارَةِ وَ غَرْسِ الْأَشْجَارِ.

And in another report: ‘Correct for beginning the writing (contract), and the construction, and planting the trees’’.<sup>146</sup>

[اليوم الثامن](#)

## The eighth day

43- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ حَاجَةٍ مِنْ بَيْعٍ أَوْ شِرَاءٍ وَ مَنْ دَخَلَ فِيهِ عَلَى سُلْطَانٍ قُضِيَتْ حَاجَتُهُ وَ يُكْرَهُ فِيهِ رُكُوبُ الْبَحْرِ وَ السَّفَرُ فِي الْبَرِّ وَ الْخُرُوجُ إِلَى الْحَرْبِ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ وَلَدَتُهُ وَ مَنْ هَرَبَ فِيهِ لَمْ يُقْدَرْ عَلَيْهِ إِلَّا بِتَعَبٍ وَ مَنْ ضَلَّ فِيهِ لَمْ يُرْشَدْ إِلَّا بِجَهْدٍ وَ الْمَرِيضُ فِيهِ يَجْهَدُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a righteous day for every need from selling or buying, and the one who enters to see a Sultan during it, his need would be fulfilled, and sailing the sea is disliked in it, and the journey in the land, and the going out to the war. And the one who is born in it, his birth would be correct, and the one who flees during it, he will not be enabled upon except he would be tired, and the one who strays in it will not be guided except by effort, and the one falling sick during it would be overstrained’.

وَ قَالَ سَلْمَانُ رُوزٌ نَمَدَارِ اسْمٌ مِنْ أَسْمَائِهِ تَعَالَى وَ هُوَ يَوْمٌ مُبَارَكٌ سَعِيدٌ صَالِحٌ لِكُلِّ أَمْرٍ تُرِيدُ مِنَ الْخَيْرِ.

And Salman<sup>-ra</sup> said, ‘Ruz Namdar’, a Name from Names of the Exalted, and it is a Blessed day, fortunate, correct for every matter from the good you intend’’.<sup>147</sup>

<sup>144</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 40

<sup>145</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 41

<sup>146</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 42

<sup>147</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 43

44- وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ صَالِحٌ مُبَارَكٌ صَالِحٌ لِكُلِّ حَاجَةٍ إِلَّا السَّفَرَ.

And in another report: 'A righteous day, Blessed, correct for every need except the journey'.<sup>148</sup>

45- الْمَكَارِمُ، يَصْلُحُ لِكُلِّ حَاجَةٍ سِوَى السَّفَرِ فَإِنَّهُ يُكْرَهُ فِيهِ.

(The book) 'Al Makarim' –

'Correct for every need besides the journey, for it is disliked during it'.<sup>149</sup>

46- الرَّوَايَةُ، عَنْهُ عَ يَوْمٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ فَاشْتَرِ فِيهِ وَ بَعْ وَ خُذْ وَ أَعْطِ وَ لَا تَعْرِضْ لِلسَّفَرِ فَإِنَّهُ يُكْرَهُ فِيهِ سَفَرُ الْبَرِّ وَ الْبَحْرِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُتَوَسِّطَ الْحَالِ طَوِيلَ الْعُمُرِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him<sup>-asws</sup>: 'A day correct for the buying and the selling, so buy during it and sell, and take and give, and do not present for the journey for it is disliked during it travelling the land and the sea, and the one who is born in it would be of moderate state, long life, and the one who falls sick during it or during it's night would be cured by the Permission of Allah<sup>-azwj</sup> the Exalted''.<sup>150</sup>

47- وَ فِي رِوَايَةٍ أُخْرَى تَصْلُحُ لِلِقَاءِ السُّلْطَانِ وَ قَضَاءِ الْحَوَائِجِ مِنْهُ وَ مَنْ هَرَبَ فِيهِ لَمْ يُقَدَّرْ عَلَيْهِ إِلَّا بِتَعَبٍ وَ مَنْ ضَلَّ فِيهِ لَمْ يُرْشَدْ إِلَّا بِجَهْدٍ وَ قِيلَ مَنْ مَرَضَ فِيهِ هَلَكَ.

And in another report: 'Correct for meeting the Sultan and fulfilling the needs from him, and the one who flees during it would not be able to except with tiredness, and the one who strays in it would not be guided except with effort, and it is said the one who falls sick during it would die'.<sup>151</sup>

[اليوم التاسع](#)

## The ninth day

48- الدُّرُوعُ، عَنِ الصَّادِقِ عَ أَنَّهُ يَوْمٌ خَفِيفٌ صَالِحٌ لِكُلِّ أَمْرٍ تُرِيدُهُ فَأَبْدَأْ فِيهِ بِالْعَمَلِ وَ اقْتَرِضْ فِيهِ وَ ازْرَعْ وَ اغْرِسْ وَ مَنْ حَارَبَ فِيهِ عَلَبَ وَ مَنْ سَافَرَ فِيهِ زُرَّقَ مَالًا وَ رَأَى خَيْرًا وَ مَنْ هَرَبَ فِيهِ نَجَا وَ مَنْ مَرَضَ فِيهِ ثَقُلَ وَ مَنْ ضَلَّ قُدِرَ عَلَيْهِ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ وَلَادَتُهُ وَ وَفَّقَ فِيهِ فِي كُلِّ خَالَتِهِ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a light day, correct for every matter you want, so begin in it with the (good) deed and borrow in it, and cultivate, and plant, and the one who flees in it would overcome, and the one who travels in it would be Graced wealth and see goodness, and the

<sup>148</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 44

<sup>149</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 45

<sup>150</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 46

<sup>151</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 47



one who flees in it would be saved, and the one who falls sick in it would be heavy, and the one who strays would be aided upon, and the one born in it his birth would be correct, and he would be harmonised in it in all of his situations’.

وَقَالَ سَلْمَانُ رُزُّوْزَ أَذَرَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ حُمُودٌ وَ الْأَحْلَامُ تَصِحُّ فِيهِ مِنْ يَوْمِهَا.

And Salman<sup>ra</sup> said, “Ruz Azar’, a name of an Angel allocated with the Scale on the Day of Qiyamah, praised, and the dream would be proven correct during the very day”.<sup>152</sup>

49- وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ خَفِيفٌ صَالِحٌ لِكُلِّ أَمْرٍ يُرِيدُهُ وَ الْمَوْلُودُ فِيهِ يَكُونُ مَرْزُوقاً فِي مَعِيشَتِهِ وَ لَا يُصِيبُهُ ضَيْقٌ.

And in another report: ‘A light day correct for every matter intended, and the new-born in it would be Graced during his lifetime and narrowness (poverty) will not afflict him’.<sup>153</sup>

50- الْمَكَارِمُ، عَنْهُ عَ مُبَارَكٌ يَصْلُحُ لِكُلِّ مَا يُرِيدُهُ الْإِنْسَانُ وَ مَنْ سَافَرَ فِيهِ رُزِقَ مَالاً وَ بَرَى فِي سَفَرِهِ كُلَّ خَيْرٍ.

(The book) ‘Al Makarim’ –

‘From him<sup>asws</sup>: ‘Blessed, correct for all what the human being wants, and the one who travels during it would be Graced wealth, and he would see every goodness in his journey’.<sup>154</sup>

51- الرَّوَايَةُ، عَنْهُ عَ يَوْمٌ صَالِحٌ حُمُودٌ فِيهِ وَلِدَ سَامُ بْنُ نُوحٍ وَ هُوَ يَوْمٌ مُبَارَكٌ يَصْلُحُ لِلْحَوَائِجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ جَمِيعِ الْأَعْمَالِ وَ الدِّينِ وَ الْقَرْضِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ مَنْ وَلِدَ فِيهِ كَانَ مَحْبُوباً مَقْبُولاً عِنْدَ النَّاسِ يَطْلُبُ الْعِلْمَ وَ يَعْمَلُ بِأَعْمَالِ الصَّالِحِينَ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرَى بِإِذْنِ اللَّهِ تَعَالَى.

(The book) ‘Al Zawaaid’ –

‘From him<sup>asws</sup>: ‘A righteous day, praised. Saam Bin Noah<sup>as</sup> was born in it, and it is a Blessed day correct for the needs and the entry to see the Sultan and entirety of the deeds, and the debts, and the loan, and the taking and the giving. And the one born in it would be beloved in the presence of the people seeking the knowledge and he would work with the righteous deeds. And the one who falls sick in it or during its night would be cured by the Permission of Allah<sup>azwj</sup> the Exalted’.<sup>155</sup>

52- وَ فِي رِوَايَةٍ أُخْرَى مَنْ سَافَرَ فِيهِ رُزِقَ وَ لَقِيَ خَيْراً وَ يَصْلُحُ لِلْعُرْسِ وَ الزَّعِجِ وَ مَنْ حَارَبَ فِيهِ غَلَبَ وَ مَنْ هَرَبَ فِيهِ لَجَأَ إِلَى سُلْطَانٍ يَمْنَعُ مِنْهُ عَلَيْهِ وَ مَنْ مَرَضَ فِيهِ تَقَلَّى.

And in another report: ‘One who travels during it would be Graced and meet goodness, and it is correct for the planting and the cultivation, and the one who battles in it would overcome,

<sup>152</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 48

<sup>153</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 49

<sup>154</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 50

<sup>155</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 51

and the one who flees in it would seek shelter to a Sultan prevented upon him, and the one who falls sick during it would be heavy”<sup>156</sup>

اليوم العاشر

## The tenth day

53- الدُرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ وُلِدَ فِيهِ نُوحٌ ع وَ مَنْ وُلِدَ فِيهِ يَكْبَرُ وَ يَهْرُمُ وَ يُزْرَقُ وَ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ السَّفَرِ وَ الضَّالَّةُ فِيهِ تُوجَدُ وَ الْهَارِبُ فِيهِ يُطْفَرُ بِهِ وَ يُجْبَسُ وَ يُنْبَغِي لِلْمَرِيضِ فِيهِ أَنْ يُوصِي

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>asws</sup>: ‘Noah<sup>as</sup> was born in it, and the one who is born in it would grow old and be Graced, and it is correct for the selling and the buying, and the journey, and the one lost in it would be found, and the fleeing in it would be victorious with and imprisoned, and it is befitting for the one falling sick during it that he bequeaths’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ أَبَانَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْبَحَارِ وَ الْأَوْدِيَةِ يَوْمٌ خَفِيفٌ مُبَارَكٌ وَ مَنْ هَرَبَ فِيهِ مِنْ سُلْطَانٍ أُخِذَ وَ مَنْ وُلِدَ فِيهِ لَمْ يُصِبْهُ ضَيْقٌ وَ كَانَ مَرْزُوقاً وَ الْأَحْلَامُ فِيهِ تَظْهَرُ فِي مَدَّةِ عِشْرِينَ يَوْماً.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said: “Ruz Aban’, a name of an Angel allocated with the oceans and the valleys. A light day, Blessed, and the one who flees from the Sultan during it would be seized, and the one born in it would not be afflicted with (financial) narrowness, and he would be Graced, and the dream during it would appear within a period of twenty days”<sup>157</sup>

54- وَ فِي الرِّوَايَةِ الْأُخْرَى فِيهِ وُلِدَ نُوحٌ ع يَوْمٌ صَالِحٌ لِلْحَرْثِ وَ الزَّرْعِ وَ السَّلَفِ وَ كُلِّ خَيْرٍ.

And in another report: ‘Noah<sup>as</sup> was born during it. (It is) correct for the farming and the cultivation, and the lending money, and every goodness”<sup>158</sup>

55- الْمَكَارِمُ، صَالِحٌ لِكُلِّ حَاجَةٍ سِوَى الدُّخُولِ عَلَى السُّلْطَانِ وَ مَنْ فَرَّ فِيهِ مِنَ السُّلْطَانِ أُخِذَ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ هُوَ جَيِّدٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ مَنْ مَرَضَ فِيهِ بَرَأَ.

(The book) ‘Al-Makarim’: ‘Correct for every need besides the entry to see the Sultan, and the one who flees from the Sultan during it would be seized, and the one for whom a property is lost would find it, and it is good for the buying and the selling, and the one falling sick in it would be cured”<sup>159</sup>

<sup>156</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 52

<sup>157</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 53

<sup>158</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 54

<sup>159</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 55

56- الزَّوَائِدُ، عَنْهُ ع يَوْمٌ تَحْمُودُ رَفَعَ اللَّهُ فِيهِ إِدْرِيسَ مَكَاناً عَلِيّاً وَ فِيهِ أَخَذَ مُوسَى التَّوْرَةَ تَصْلُحُ لِكُتُبِ الْكُتُبِ وَ الشُّرُوطِ وَ الْعُهُودِ وَ أَعْمَالِ الدَّوَاوِينِ وَ الْحِسَابِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً حَلِيماً صَالِحاً عَفِيفاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ.

(The book) 'Al Zawaa'id' –

'From him<sup>-asws</sup>: 'A praise-worthy day. Allah<sup>-azwj</sup> Raised Idrees<sup>-as</sup> during it to a lofty place, and in it, Musa<sup>-as</sup> took the Torah, correct for writing the letters, and the stipulations, and the pacts, and the deeds of the registrars and the accounting, and the one born in it would be Blessed, forbearing, righteous, chaste, and the one falling sick in it or during its night would be feared upon".<sup>160</sup>

57- وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ يُسْتَحَبُّ لِلْمَرِيضِ فِيهِ أَنْ يُوصِيَ وَ مَنْ هَرَبَ فِيهِ طُفَرٍ بِهِ وَ سُجْنٍ.

And in another report: 'Correct for the selling and the buying, and the one for whom a property is lose, would find it, and it is recommended for the one falling sick in it that he bequeaths, and the one who flees in it would be won with and imprisoned".<sup>161</sup>

اليوم الحادي العشر

## The eleventh day

58- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ وُلِدَ فِيهِ شَيْثٌ ع صَالِحٌ لَا بُدَّاءَ الْعَمَلِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ السَّقَرِ وَ يُجْتَنَّبُ فِيهِ الدُّخُولُ عَلَى السُّلْطَانِ وَ مَنْ هَرَبَ فِيهِ رَجَعَ طَائِعاً وَ مَنْ مَرَضَ فِيهِ يُوشِكُ أَنْ يَبْرَأَ فِيهِ وَ مَنْ ضَلَّ فِيهِ سَلَمٌ وَ مَنْ وُلِدَ فِيهِ طَابَتْ عَيْشَتُهُ غَيْرَ أَنَّهُ لَا يَمُوتُ حَتَّى يُفْتَقَرَ وَ يَهْرَبُ مِنْ سُلْطَانٍ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'Shees<sup>-as</sup> was born in it. (It is) correct for beginning the work, and the selling and the buying, and the journey, the entry to see the Sultan during it should be shunned, and the one who flees during it would return willingly, and the one falling sick in it would soon recover during it safely, and the one born in his life would be good apart from that he would not be dying until he is impoverished and flees from the Sultan'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُورُ حُورِ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالسَّمْسِ يَوْمٌ خَفِيفٌ مِثْلَ الَّذِي تَقَدَّمَ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, "Ruz Khowr", a name of an Angel allocated with the sun. A light day like the one which preceded it".<sup>162</sup>

59- وَ فِي الرِّوَايَةِ الْأُخْرَى مَنْ هَرَبَ فِيهِ أَخَذَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقاً فِي مَعِيشَتِهِ وَ يُعَمَّرُ حَتَّى يَهْرَمَ وَ لَا يَفْتَقِرُ أَبَداً.

And in another report: 'One who flees in it would be seized, and the one born in it would be Graced in his lifetime and he would age until he grows old, not getting impoverished, ever!"<sup>163</sup>

<sup>160</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 56

<sup>161</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 57

<sup>162</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 58

<sup>163</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 59

60- الْمَكَارِمُ، عَنْهُ ع يَصْلُحُ لِلشِّرَاءِ وَ الْبَيْعِ وَ لِجَمِيعِ الْحَوَائِجِ وَ لِلسَّفَرِ مَا خَلَا الدُّخُولَ عَلَى السُّلْطَانِ وَ إِنَّ التَّوَارِي فِيهِ يَصْلُحُ.

(The book) 'Al Makarim' –

'From him<sup>-asws</sup>: 'Correct for the buying and the selling, and for entirety of the needs, and for the travel, apart from the entry to see the Sultan, and the hiding during it is correct''.<sup>164</sup>

61- الزَّوَائِدُ، عَنْهُ ع يَوْمٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ الْمُعَامَلَةِ وَ الْقَرْضِ وَ يُكْرَهُ فِيهِ الدُّخُولُ عَلَى السُّلْطَانِ وَ مُعَامَلَتُهُ وَ التَّصَرُّفُ فِيهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً صَالِحِ التَّرْبِيَةِ وَ مَنْ مَرِضَ فِيهِ أَوْ فِي لَيْلَتِهِ تَرَى بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him<sup>-asws</sup>: 'A day correct for the buying and the selling, and the dealing, and the lending, and the entry to see the Sultan is disliked during it, and his dealins, and the turning regarding it, and the one born during it would be Blessed, righteous of the upbringing, and the one who falls sick during it or during it's night would be cured by the Permission of Allah<sup>-azwj</sup> the Exalted''.<sup>165</sup>

62- وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ وُلِدَ فِيهِ شَيْئٌ ع وَ مَنْ هَرَبَ فِيهِ رَجَعَ طَائِعاً وَ مَنْ ضَلَّ فِيهِ سَلِمَ وَ ذَكَرَ أَيْضاً أَنَّهُ يَمُوتُ فَقِيراً أَوْ يَهْرُبُ مِنَ السُّلْطَانِ.

And in another report: 'Shees<sup>-as</sup> was born in it, and the one who flees in it would return willingly, and the one who is lost in it would be safe'. And he<sup>-asws</sup> mentioned as well that he would be dying impoverished or flee from the Sultan''.<sup>166</sup>

اليوم الثاني عشر

## The twelfth day

63- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِلتَّزْوِيجِ وَ فَتْحِ الْحَوَانِيتِ وَ الشَّرِكَةِ وَ رُكُوبِ الْبَحَارِ وَ يُجْتَنَّبُ فِيهِ الْوَسَاطَةُ بَيْنَ النَّاسِ وَ الْمَرِيضُ يُوشِكُ أَنْ يَبْرَأَ وَ الْمَوْلُودُ فِيهِ يَكُونُ هَيَّئَ التَّرْبِيَةِ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a day correct for the marriage, and opening the shops, and the partnership, and sailing the sea, and the mediation between the people should be avoided, and the sick would soon be cured, and the new-born in it would be of easy upbringing'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزَ مَاةٍ يَوْمٌ مُخْتَارٌ وَ هُوَ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالْقَمَرِ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, "Ruz Mah', a chosen day, and it is a name of an Angel allocated with the moon''.<sup>167</sup>

<sup>164</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 60

<sup>165</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 61

<sup>166</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 62

<sup>167</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 63 a

و فِي الزَّوَايِدِ الْآخَرَى مِثْلَ الْحَادِي عَشَرَ.

And in another report: 'Similar to the eleventh (day)'.<sup>168</sup>

64- الْمَكَارِمُ، عَنْهُ ع يَوْمٌ صَلَاحٌ مُبَارَكٌ فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ وَ اسْعَوْا لَهَا فَإِنَّهَا تُقْضَى.

(The book) 'Al Makarim' –

'From him<sup>asws</sup>: 'A righteous day, Blessed, so seek your needs during it and strive for it, for these would be fulfilled''.<sup>169</sup>

65- الزَّوَايِدُ، عَنْهُ ع يَوْمٌ مُبَارَكٌ فِيهِ قَضَى مُوسَى الْأَجَلَ وَ هُوَ يَوْمُ التَّزْوِيجِ وَ الْمُشَارَكَةِ وَ فَتْحِ الْحَوَانِيتِ وَ عِمَارَةِ الْمَنَازِلِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْأَخْذِ وَ الْعَطَاءِ وَ مَنْ وُلِدَ فِيهِ كَانَ عَفِيفاً نَاسِكاً صَالِحاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ مِنْ حُمَّى خِيفَ عَلَيْهِ إِلَّا أَنْ يَشَاءَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Zawaaid' –

'From him<sup>asws</sup>: 'A Blessed day. During it Musa<sup>as</sup> fulfilled the term, and it is a day for the marriage and the partnership, and opening the shops, and building the homes, and the selling and the buying, and taking and the giving, and the one born in it would be chaste, a ritualist, righteous, and the one falling sick from ever during it or during it's night, it would be light upon him except if Allah<sup>azwj</sup> Mighty and Majestic so Desires''.<sup>170</sup>

66- وَ فِي أُخْرَى يُسْتَحَبُّ فِيهِ زُبُوبُ الْمَاءِ وَ لَا يُزْتَكَبُ فِيهِ الْوَسَائِطُ يَعْنِي الْوَسَاطَةَ بَيْنَ النَّاسِ.

And in another: 'It is recommended during it to sail the water, and do not indulge in mediation, meaning the mediation between the people''.<sup>171</sup>

اليوم الثالث عشر

## The thirteenth day

67- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ فَاتَّقِ فِيهِ الْمُنَازَعَةَ وَ الْحُكُومَةَ وَ لِقَاءَ السُّلْطَانِ وَ كُلَّ أَمْرٍ وَ لَا تَدْهَنْ فِيهِ رَأْساً وَ لَا تَخْلُقْ فِيهِ شَعراً وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ سَلِمَ وَ مَنْ مَرَضَ فِيهِ أَجْهَدَ وَ الْمُؤَلُّودُ فِيهِ ذَكَرَ أَنَّهُ [ذَكَرَانَهُ] لَا يَعِيشُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'It is an inauspicious day for fear the litigation and the government in it, and meeting the Sultan, and every affair, and do not oil the head during it nor shave off the hair in it, and the one who strays in it or flees would be safe, and the one falling sick during it would be overstrained, and the new-born in it as male would not live'.

<sup>168</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 63 b

<sup>169</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 64

<sup>170</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 65

<sup>171</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 66

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ تَيْرِ اسْمِ مَلِكٍ مُوَكَّلٍ بِالنُّجُومِ يَوْمُ نَحْسٍ رَدِيءٌ فَاتَّقِ فِيهِ السُّلْطَانَ وَ جَمِيعَ الْأَعْمَالِ وَ الْأَخْلَامِ تَصِيحُ فِيهِ بَعْدَ تِسْعَةِ أَيَّامٍ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Teyr’, a name of an Angel allocated with the stars. An inauspicious day, lowly, so fear the Sultan in it and entirety of the deeds, and the dream would be correct in it after nine days”.<sup>172</sup>

وَفِي الرَّوَايَةِ الْأُخْرَى يَوْمُ نَحْسٍ لَا تَطْلُبُ فِيهِ حَاجَةٌ.

And in another report: ‘An inauspicious day. Do not seek any need during it’.<sup>173</sup>

68- الْمَكَارِمُ، عَنْهُ ع يَوْمُ نَحْسٍ فَاتَّقُوا فِيهِ جَمِيعَ الْأَعْمَالِ.

(The book) ‘Al Makarim’ –

‘From him<sup>-asws</sup>: ‘An inauspicious day, so fear entirety of the work during it’.<sup>174</sup>

69- الرَّوَايَةُ، عَنْهُ ع يَوْمُ نَحْسٍ فِيهِ هَلَكَ ابْنُ نُوحٍ وَ امْرَأَةُ لُوطٍ وَ هُوَ يَوْمٌ مَذْمُومٌ فِي كُلِّ حَالٍ فَاسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مَشُومًا عَسِيرَ الرِّزْقِ كَثِيرَ الْحَقْدِ نَكِدَ الْخُلُقِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ وَ اللَّهُ أَعْلَمُ.

(The book) ‘Al Zawaaid’ –

‘From him<sup>-asws</sup>: ‘An inauspicious day in which the son of Noah<sup>-as</sup> was destroyed, and wife of Lut<sup>-as</sup>, and it is a condemned day in all situations, so seek Refuge with Allah<sup>-azwj</sup> from it’s evil, and the one born during it would be disfigured, of difficult sustenance, a lot of grudges, moody mannerisms, and the one falling sick during it or during it’s night would be feared upon, and Allah<sup>-azwj</sup> is more Knowing’.<sup>175</sup>

70- وَ فِي رَوَايَةٍ أُخْرَى تُنْتَقَى فِيهِ الْمُنَازَعَاتُ وَ لِقَاءُ السَّلَاطِينِ وَ الْحُكُومَاتُ وَ خَلْقُ الرَّأْسِ وَ دَهْنُ الشَّعْرِ وَ مَنْ هَرَبَ فِيهِ سَلَمَ وَ إِنْ وُلِدَ فِيهِ ذَكَرٌ لَمْ يَعْشَ.

And in another report: ‘Fear the disputes in it and meeting the Sultan and the government, and shaving off the head, and oiling the hair, and the one fleeing in it would be safe, and if a male is born in it, he would not live’.<sup>176</sup>

اليوم الرابع عشر

## The fourteenth day

71- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ صَالِحٌ لِكُلِّ شَيْءٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ عَشُومًا وَ هُوَ جَيِّدٌ لَطَلَبِ الْعِلْمِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ السَّفَرِ وَ الْإِسْتِغْرَاضِ وَ يُكُوبُ الْبَحْرَ وَ مَنْ هَرَبَ فِيهِ أَخَذَ وَ مَنْ مَرَضَ فِيهِ بَرَأَ إِنْ شَاءَ اللَّهُ تَعَالَى

<sup>172</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 67 a

<sup>173</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 67 b

<sup>174</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 68

<sup>175</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 69

<sup>176</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 70

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is correct for all things, and the one born during it would be a brute, and it is good for seeking the knowledge, and the selling and the buying, and the journey, and the borrowing, and sailing the sea, and the one who flees during it would be seized, and the one falling sick in it would be cured if Allah<sup>-azwj</sup> the Exalted so Desires'.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ جَوْشَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْإِنْسِ وَالْجِنِّ وَالرَّيْحِ يَوْمَ سَعِيدٍ مُبَارَكٍ يَصْلُحُ لِكُلِّ شَيْءٍ وَ لِلِقَاءِ السُّلْطَانِ وَ أَشْرَافِ النَّاسِ وَ عُلَمَائِهِمْ وَ مَنْ وُلِدَ فِيهِ يَكُونُ كَاتِباً أَدِيباً وَ يَكْثُرُ مَالُهُ آخِرَ عُمُرِهِ وَ الْأَخْلَامُ تَصِحُّ بَعْدَ سِتَّةٍ وَ عِشْرِينَ يَوْماً.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, "Ruz Jowsha', a name of an Angel allocated with the human beings and the Jinn, and the wind. A fortunate day, Blessed, correct for all things, and for meeting the Sultan and notables of the people and their scholar, and the one born in it would be a scribed, educated, and his wealth would be a lot at the end of his life, and the dream would be correct after sixteen days".<sup>177</sup>

72- وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمَ سَعِيدٍ صَالِحٍ لِكُلِّ حَاجَةٍ وَ مَنْ وُلِدَ فِيهِ غَيْرَ طَوِيلًا وَ يَكُونُ مَشْغُوفًا بِطَلَبِ الْعِلْمِ وَ يَكْثُرُ مَالُهُ فِي آخِرِ عُمُرِهِ.

And in another report: 'A fortunate day, correct for every need, and the one born in it would live a long life and he would be eager to seek the knowledge, and his wealth would be a lot at the end of his life'.<sup>178</sup>

73- الْمَكَارِمُ، عَنْهُ عَ جَيْدٌ لِلْحَوَائِجِ وَ لِكُلِّ عَمَلٍ.

(The book) 'Al Makarim' –

'From him<sup>-asws</sup>: 'Good for the needs and for every work'.<sup>179</sup>

74- الرَّوَايَةُ، عَنْهُ عَ يَوْمَ صَالِحٍ لِمَا تُرِيدُ مِنْ قَضَاءِ الْحَوَائِجِ وَ لِقَاءِ الْمُلُوكِ وَ طَلَبِ الْعِلْمِ وَ أَعْمَالِ الدُّيُونِ وَ مَنْ وُلِدَ فِيهِ عَاشَ سَلِيماً سَعِيداً وَ كَانَ فِي أُمُورِهِ مُسْتَدَداً مَحْمُوداً مَرْزُوقاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ تَرَى مِنْ مَرَضِهِ وَ لَمْ يَطُلْ وَ اللَّهُ أَعْلَمُ.

(The book) 'Al Zawaa'id' –

'From him<sup>-asws</sup>: 'A correct day for whatever you want from fulfilment of the needs, and meeting the kings, and seeking the knowledge, and working the debts, and the one born in it would live safely, happily, and at the end of his life he would be capacious, praised, Graced, and the one falling sick during it or during its night would be cured from his illness, and it would not be prolonged, and Allah<sup>-azwj</sup> is more Knowing'.<sup>180</sup>

75- وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ مَنْ وُلِدَ فِيهِ يَكُونُ فِي آخِرِ عُمُرِهِ كَثِيرَ الْمَالِ وَ يَكُونُ عَشُوماً ظَلُوماً وَ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الْإِسْتِغْرَاضِ وَ الْقَرْضِ وَ الرُّكُوبِ فِي الْبَحْرِ وَ مَنْ هَرَبَ فِيهِ يُؤْخَذُ.

<sup>177</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 71

<sup>178</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 72

<sup>179</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 73

<sup>180</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 74

And in another report: ‘The one born during it would be with a lot of wealth at the end of his life, and he would be a brute, unjust, and it is correct for the selling and the buying, and the borrowing and the lending, and the sailing in the sea, and the one fleeing in it would be seized’.<sup>181</sup>

اليوم الخامس عشر

## The fifteenth day

76- الْعَدَدُ الْقَوِيَّةُ لِدَفْعِ الْمَخَافِ الْيَوْمِيَّةِ، لِلشَّيْخِ رَاضِي الدِّينِ عَلِيِّ بْنِ يُوسُفَ بْنِ مُطَهَّرِ الْحِلِّيِّ قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ حَاجَةٍ وَالسَّفَرِ وَغَيْرِهِ فَاطْلُبُوا فِيهِ الْحَوَائِجَ فَإِنَّهَا مَقْصُوبَةٌ.

(The book) ‘Al Adad Al Qawiya Li Dafa Al Mkhawef Al Yowmiya’ of the Sheykh Razi Al Deen Ali Bin Yusuf Bin Mutahhar Al Hilli who said,

‘Our Master Ja’far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup> said: ‘It is a Blessed day correct for every need, and the travelling and other such, therefore seek the needs during it for these would be fulfilled’.<sup>182</sup>

77- وَ فِي رِوَايَةٍ أُخْرَى تَحْدُورُ نَحْسٌ فِي كُلِّ الْأُمُورِ إِلَّا مَنْ أَرَادَ أَنْ يَسْتَقْرِضَ أَوْ يُقْرِضَ أَوْ يُشَاهِدَ مَا يَشْتَرِي وَلَدَ فِيهِ قَائِلٌ وَ كَانَ مَلْعُونًا وَ هُوَ الَّذِي قَتَلَ أَخَاهُ فَاحْذَرُوا فِيهِ كُلَّ الْحَذَرِ فَفِيهِ خُلِقَ الْعُصْبُ وَ مَنْ مَرَضَ فِيهِ مَاتَ.

And in another report: ‘Hazardous, inauspicious regarding all affairs except the one who intends to lend or borrow or witness what he buys. Qabeel<sup>-la</sup> was born during it, and he<sup>-la</sup> was accrued, and he<sup>-la</sup> is the one who killed his<sup>-la</sup> brother, therefore be cautious in it of all hazards, for during it the Wrath was Created, and the one who falls sick in it would die’.<sup>183</sup>

78- وَ فِي رِوَايَةٍ أُخْرَى مَنْ مَرَضَ فِيهِ بَرَأَ عَاجِلًا وَ مَنْ هَرَبَ فِيهِ ظَفَرَ بِهِ فِي مَكَانٍ قَرِيبٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ سَيِّئَ الْخُلُقِ.

And in another report: ‘One who falls sick during it would be cured be soon cured, and the one who flees in it would be won with in a nearby (strange) place, and the one born in it would be of evil manners’.<sup>184</sup>

79- وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ أَلْفَغًا أَوْ أَخْرَسًا أَوْ ثَقِيلَ اللِّسَانِ.

And in another report: ‘One who is born in it would either be (with a) lisp, or mute, or of a heavy tongue’.<sup>185</sup>

80- قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ أَخْرَسًا أَوْ أَلْفَغًا.

<sup>181</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 75

<sup>182</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 76

<sup>183</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 77

<sup>184</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 78

<sup>185</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 79



Amir Al-Momineen<sup>-asws</sup> said: ‘One born in it would either be mute or (with a) lisp’.<sup>186</sup>

وَقَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

And Al-Furs said, ‘It is a light day’.<sup>187</sup>

وَفِي رِوَايَةٍ أُخْرَى يَوْمٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ عَمَلٍ وَحَاجَةٍ وَالأَحْلَامُ فِيهِ تَصِحُّ بَعْدَ ثَلَاثَةِ أَيَّامٍ يُحْمَدُ فِيهِ لِقَاءُ الْفَضَاةِ وَ الْعُلَمَاءِ وَ التَّعْلِيمُ وَ طَلَبُ مَا عِنْدَ الرُّؤَسَاءِ وَ الْكُتَّابِ

And in another report: ‘A Blessed day for every deed and need, and the dream in it would be (proven) correct after three days. It is praise-worthy during it to meet the judges, and the scholars, and the learning, and seeking what is with the chiefs and the scribes’.

وَقَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ دِيمَهْرُورُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, ‘Deymahruz, a Name from the Names of Allah<sup>-azwj</sup> the Exalted’.<sup>188</sup>

81- الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ الْأُمُورِ إِلَّا مَنْ أَرَادَ أَنْ يَسْتَقْرِضَ أَوْ يُقْرِضَ وَ مَنْ مَرِضَ فِيهِ بَرَأَ عَاجِلًا وَ مَنْ هَرَبَ فِيهِ ظَفِرَ بِهِ وَ الْمُؤَلَّدُ فِيهِ يَكُونُ أَلْفَعًا أَوْ أَخْرَسَ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a day correct for all affairs except the one who intends to lend or borrow, and the one who falls sick during it would be cured soon, and the one who flees in it would be won with, and the new-born in it would either be (with a) lisp, or mute’.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُرُودِيَهْرَ اسْمٌ مِنْ أَسْمَاءِهِ تَعَالَى يَصْلُحُ لِكُلِّ حَاجَةٍ وَ الْأَحْلَامُ فِيهِ تَصِحُّ بَعْدَ ثَلَاثَةِ أَيَّامٍ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Deyher’, a Name from the Names of the Exalted. It is correct for every need, and the dream during it would be proven correct after three days’.<sup>189</sup>

وَفِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ الْمُؤَلَّدُ يَكُونُ أَخْرَسًا أَوْ أَلْفَعًا.

And in another report: ‘A day correct for every affair, and the new-born in it would either be mute or (with a) lisp’.<sup>190</sup>

82- الْمَكَارِمُ، صَالِحٌ لِكُلِّ حَاجَةٍ تُرِيدُهَا فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ فَإِنَّهَا تُقْضَى.

<sup>186</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 a

<sup>187</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 b

<sup>188</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 80 c

<sup>189</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 81 a

<sup>190</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 81 b

(The book) 'Al-Makarim': 'Correct for every need you want, therefore seek your needs during it for these would be fulfilled'.<sup>191</sup>

83- الرَّوَّادُ، يَوْمَ صَلَاحٍ لِكُلِّ عَمَلٍ وَ حَاجَةٍ وَ لِقَاءِ الْأَشْرَافِ وَ الْعُظَمَاءِ وَ الرُّؤَسَاءِ فَاطْلُبْ فِيهِ حَوَائِجَكَ وَ الْقَى سُلْطَانَكَ وَ اَعْمَلْ مَا بَدَأَ لَكَ فَإِنَّهُ يَوْمٌ سَعِيدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ أَلْفَ الْإِنْسَانِ أَوْ أَحْرَسَ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ إِلَّا أَنْ يَشَاءَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Zawaa'id' –

'A day correct for every work, and need, and meeting the notables, and the mighty ones, and the chiefs, therefore seek your needs during it and meet the Sultan, and work whatever comes to you, for it is a fortunate day, and the one born in it would either be of a lisp tongue, or mute, and the one who falls sick in it or in it's night would be feared upon except if Allah -<sup>azwj</sup> Mighty and Majestic so Desires'.<sup>192</sup>

84- وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ مَخْذُورٌ وَ يَصْلُحُ لِلِاسْتِغْرَاضِ وَ الْقَرْضِ وَ مُشَاهَدَةِ مَا يُشْتَرَى وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ بِإِذْنِ اللَّهِ تَعَالَى وَ مَنْ هَرَبَ فِيهِ ظَفَرٌ بِهِ فِي مَكَانٍ غَرِيبٍ.

And in another report: 'A hazardous day, and correct for the borrowing and the lending, and witnessing what is bought, and the one who falls sick in it would be cured by the Permission of Allah -<sup>azwj</sup> the Exalted, and the one who flees in it would be won with in a strange place'.<sup>193</sup>

اليوم السادس عشر

## The sixteenth day

85- الْعَدُّ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٌّ رَدِيءٌ فَلَا تُسَافِرْ فِيهِ وَ مَنْ سَافَرَ فِيهِ هَلَكَ وَ يَبَالُهُ مَكْرُوهٌ فَاجْتَنِبُوا فِيهِ الْحَرَكَاتِ وَ اتَّقُوا فِيهِ الْحَوَائِجَ مَا اسْتَطَعْتُمْ فَلَا تَطْلُبُوا فِيهِ حَاجَةً وَ يُكْرَهُ فِيهِ لِقَاءُ السُّلْطَانِ.

(The book) 'Al Adad' –

'Our Master Ja'far -<sup>asws</sup> Bin Muhammad Al-Sadiq -<sup>asws</sup> said: 'It is an inauspicious day, continuously bad, therefore do not travel during it, and the one who travels in it would die, and abhorrences would afflict him, therefore shun the movement during it and fear (seeking) the needs in it as much as you can, so do not see any need during it, and it is disliked that you meet the Sultan'.<sup>194</sup>

86- وَ فِي رِوَايَةٍ يَصْلُحُ لِلتَّجَارَةِ وَ الْبَيْعِ وَ الْمَشَارَكَةِ وَ الْخُرُوجِ إِلَى الْبَحْرِ وَ يَصْلُحُ لِلْأُتَيْيَةِ وَ وَضْعِ الْأَسَاسَاتِ وَ يَصْلُحُ لِعَمَلِ الْخَيْرِ.

<sup>191</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 82

<sup>192</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 83

<sup>193</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 84

<sup>194</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 85

And in a report: 'It is correct for the trading and the selling, and the partnership, and the going out to the sea, and it is correct for the construction and placing the foundations, and it is correct for the good deeds'.<sup>195</sup>

87- وَ فِي رِوَايَةٍ خُلِقَتْ فِيهِ الْمَحَبَّةُ وَ السَّهْوَةُ وَ هُوَ يَوْمُ السَّفَرِ فِيهِ جَيْدٌ فِي الْبَرِّ وَ الْبَحْرِ اسْتَأْجَرَ فِيهِ مَنْ شِئْتَ وَ ادْفَعْ فِيهِ إِلَى مَنْ شِئْتَ مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُونًا لَا تَحَالَةَ وَ يَكُونُ بَحِيلًا.

And in a report: 'The love was Created during it, and the desires, and it is a day of travelling in it, good in the land and the sea. You can hire in it one you so desire to, and hand over (delegate) in it to the one you so desire to. The one born in it would inevitable be insane and be stingy'.<sup>196</sup>

88- وَ فِي رِوَايَةٍ مَنْ وُلِدَ فِي صَبِيحَتِهِ إِلَى الزَّوَالِ كَانَ مَجْنُونًا وَ إِنْ وُلِدَ بَعْدَ الزَّوَالِ إِلَى آخِرِهِ صَلَحَتْ حَالُهُ وَ مَنْ هَرَبَ فِيهِ يَرْجِعْ وَ مَنْ ضَلَّ فِيهِ سَلِمَ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ مَنْ مَرَضَ فِيهِ بَرَأَ عَاجِلًا.

And in a report: 'The one who is born during it's morning to the midday would be insane, and if he is born after the midday up to it's end, his state would be correct, and the one who flees in it would return, and the one who is lost in it would be safe, and the one for whom a property is lost would find it, and the one who is sick in it would be cured soon'.<sup>197</sup>

89- قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع مَنْ مَرَضَ فِيهِ خِيفَ عَلَيْهِ الْهَلَاكُ.

Our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> said: 'One who falls sick during, the destruction (death) would be feared upon him'.<sup>198</sup>

وَ قَالَتْ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

And Al-Furs said, 'It is a light day'.<sup>199</sup>

90- وَ فِي رِوَايَةٍ أَنَّهُ يَوْمٌ جَيْدٌ لِكُلِّ مَا يُرَادُ مِنَ الْأَعْمَالِ وَ النِّيَّاتِ وَ التَّصَرُّفَاتِ وَ الْمُؤَلَّدُ فِيهِ يَكُونُ عَامِلًا وَ هُوَ يَوْمٌ لَجَمِيعِ مَا يُطْلَبُ فِيهِ مِنَ الْأُمُورِ الْجَيِّدَةِ.

And in a report: 'It is a good day for all what is intended from the deeds, and the intentions, and the dealings, and the new-born in it would be a worker, and it is a day for entirety of what one seeks in it from goodly affairs'.<sup>200</sup>

وَ فِي رِوَايَةٍ أَنَّهُ يَوْمٌ نَحْسٍ مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُونًا لَا بُدَّ مِنْ ذَلِكَ وَ مَنْ سَافَرَ فِيهِ يَهْلِكُ وَ تَصْلُحُ لِعَمَلِ الْخَيْرِ وَ يُتَّقَى فِيهِ الْحُرْكََةُ وَ الْأَحْلَامُ تَصِحُّ فِيهِ بَعْدَ يَوْمَيْنِ.

<sup>195</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 86

<sup>196</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 87

<sup>197</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 88

<sup>198</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 89 a

<sup>199</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 89 b

<sup>200</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 90 a

And in a report: 'It is an inauspicious day. The one born in it would be insane, there is no escape from that, and the one who travels in it would die, and it is correct for the goodly deeds, and the movement is feared in it, and the dream in it would prove correct after two days'.

قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ مَهْرُزُورُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالرَّحْمَةِ.

Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, "Mahruz", a name of the Angel allocated with the Mercy".<sup>201</sup>

91- الدُّرُورُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمُ نَحْسٍ لَا يَصْلُحُ لِشَيْءٍ سِوَى الْأَنْبِيَةِ وَ الْأَسَاسَاتِ مَنْ سَافَرَ فِيهِ هَلَكَ وَ مَنْ هَرَبَ فِيهِ رَجَعَ وَ مَنْ ضَلَّ سَلِمَ وَ مَنْ مَرَضَ فِيهِ بَرَأَ سَرِيعاً وَ الْمُؤَلُودُ فِيهِ يَكُونُ مَجْنُوناً إِنْ وُلِدَ قَبْلَ الزَّوَالِ وَ إِنْ وُلِدَ بَعْدَ الزَّوَالِ صَلَحَتْ حَالُهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'It is an inauspicious day, not correct for anything besides the building and laying the foundations. One who travels in it would die, and the one who flees in it would return, and the one who is lost would be safe, and the one who falls sick in it would be cured quickly, and the new-born in it would be insane if he is born before the midday, and if he is born after the midday, his state would be correct'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُورُ مَهْرَ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالرَّحْمَةِ وَ هُوَ يَوْمُ نَحْسٍ فَاتَّقِ فِيهِ الْحَرَكَةَ وَ الْأَخْلَامَ تَصِحُّ فِيهِ بَعْدَ يَوْمَيْنِ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, "Ruz Mihra", a name of an Angel allocated with the Mercy, and it is an inauspicious day, so fear the movement in it, and the dream in it would be proven correct after two days".<sup>202</sup>

92- وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمُ نَحْسٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَجْنُوناً وَ مَنْ سَافَرَ فِيهِ هَلَكَ.

And in another report: 'An inauspicious day, and the one born in it would be insane, and the one travels in it would die".<sup>203</sup>

93- الْمَكَارِمُ، رَدِيءٌ مَذْمُومٌ لِكُلِّ شَيْءٍ.

(The book) 'Al-Makarim' – 'Lowly, condemned for all things'.<sup>204</sup>

94- الزَّوَايِدُ، عَنْهُ ع يَوْمُ نَحْسٍ رَدِيءٌ مَذْمُومٌ لَا خَيْرَ فِيهِ فَلَا تُسَافِرْ فِيهِ وَ لَا تَطْلُبْ حَاجَةً وَ تَوَقَّ مَا اسْتَطَعْتَ وَ تَعَوَّذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَشْهُوماً غَيْرَ التَّزْيِينَةِ مَنْحُوساً فِي عَيْشِهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ وَ يَطُولُ مَرَضُهُ وَ اللَّهُ أَعْلَمُ.

(The book) 'Al Zawaid' –

<sup>201</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 90 b

<sup>202</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 91

<sup>203</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 92

<sup>204</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 93

‘From him<sup>-asws</sup>: ‘An inauspicious day, lowly, condemned, there is no good in it, so neither travel in it nor seek any need, and save yourself whatever you can and seek Refuge with Allah<sup>-azwj</sup> from it’s evil, and the one who is born in it would be inauspicious, of difficult upbringing, inauspicious in his lifetime, and the one who falls sick in it or during it’s night would be feared upon, and his illness would be prolonged, and Allah<sup>-azwj</sup> is more knowing’<sup>.205</sup>

95- وَ فِي رِوَايَةٍ أُخْرَى مَنْ سَافَرَ فِيهِ هَلَكَ وَ يُكْرَهُ فِيهِ لِقَاءُ السُّلْطَانِ وَ يَصْلُحُ لِلتَّجَارَةِ وَ الْبَيْعِ وَ الْمَشَارِكَةِ وَ الْخُرُوجِ إِلَى الْبَحْرِ وَ الْأَنْبِيَةِ وَ الْأَسَاسَاتِ وَ الَّذِي يَهْرُبُ فِيهِ يَرْجِعُ وَ مَنْ ضَلَّ فِيهِ سَلِمَ وَ مَنْ وُلِدَ فِي صَبِيحَتِهِ إِلَى الرَّوَالِ كَانَ مُجْتَنَوًى وَ مَنْ بَعْدَ الرَّوَالِ تَكُونُ أَعْمَالُهُ صَالِحَةً.

And in another report: ‘One who travels in it would die, and it is disliked to meet the Sultan, and it is correct for the trading, and the selling, and the partnership, and the going out to the sea, and the construction, and laying the foundation, and the one who flees in it would return, and the one who is lost in it would be safe, and the one born in it’s morning up to the midday would be insane, and from after the midday, his deeds would be righteous’<sup>.206</sup>

اليوم السابع عشر

## The seventeenth day

96- الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ صَافٍ مُخْتَارٌ لِجَمِيعِ الْحَوَائِجِ وَ يَصْلُحُ لِلشِّرَاءِ وَ الْبَيْعِ وَ التَّزْوِيجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ غَيْرِ ذَلِكَ صَالِحٌ لِكُلِّ حَاجَةٍ فَاطْلُبْ فِيهِ مَا تُرِيدُ فَإِنَّهُ جَيِّدٌ خُلِقَتْ فِيهِ الْقُوَّةُ وَ خُلِقَ فِيهِ مَلَكُ الْمَوْتِ وَ هُوَ الَّذِي بَارَكَ فِيهِ الْحَقُّ عَلَى يَعْقُوبَ ع جَيِّدٌ صَالِحٌ لِلْعِمَارَةِ وَ فَتْحِ الْأَنْهَارِ وَ غَرْسِ الْأَشْجَارِ وَ السَّفَرِ فِيهِ لَا يَنْيَمُ.

(The book) ‘Al Adad’ –

‘Our Master Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>: ‘It is a clear day chosen for entirety of the needs, and correct for the buying and the selling, and the marriage, and the entering to see the Sultan and other than that, correct for every need, therefore seek during it whatever you want for it is good. The strength has been Created in it, and the Angel of death was Created in it, and it is which the truth was Blessed in upon Yaqoub<sup>-as</sup>, good, correct for the building, and splitting the rivers, and planting the trees, and the journey in it would not complete’<sup>.207</sup>

97- وَ فِي رِوَايَةٍ أُخْرَى هَذَا الْيَوْمُ مُتَوَسِّطٌ يُخَذَّرُ فِيهِ الْمَنَازَعَةُ وَ مَنْ أَقْرَضَ فِيهِ شَيْئاً لَمْ يُرَدِّ إِلَيْهِ فَإِنْ رُدَّ فَيُجْهَدُ وَ مَنْ اسْتَقْرَضَ فِيهِ شَيْئاً لَمْ يَرُدَّهُ.

And in another report: ‘This day is moderate, fear the disputes in it, and the one who lends anything in it will not return to him, and if it is returned, he would struggle, and the one who borrows anything in it, will not return it’<sup>.208</sup>

98- قَالَ ابْنُ مَعْمَرٍ وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ ثَقِيلٌ لَا يَصْلُحُ لَطَلَبِ الْحَوَائِجِ فَاخْذَرْ فِيهِ وَ أَحْسِنْ إِلَى وَلَدِكَ وَ عَبْدِكَ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ وَ الرُّؤْيَا فِيهِ كَاذِبَةٌ وَ الْأَبْقَى فِيهِ يُوجَدُ وَ مَنْ وُلِدَ فِيهِ عَاشَ طَوِيلاً وَ صَلَحَتْ حَالُهُ وَ تَرَبَّيْتُهُ وَ يَكُونُ عَيْشُهُ طَيِّباً لَا يَرَى فِيهِ فَقْرًا وَ قَالَتِ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

<sup>205</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 94

<sup>206</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 95

<sup>207</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 96

<sup>208</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 97

Ibn Ma'mar said, 'And in another report –

'It is a heavy day, not correct for seeking the needs, therefore be cautious in it, and be good to your children and your slave, and the one who falls sick in it would be cured, and the dream in it is false, and the absconder in it would be found, and the one born during it would life long and his state and his upbringing would be correct, and his life would be long, he will not see any poverty in it'. And Al Furs said, 'It is a light day'.<sup>209</sup>

99- وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ ثَقِيلٌ غَيْرُ صَالِحٍ لِعَمَلِ الْخَيْرِ فَلَا تَلْتَمِسْ فِيهِ حَاجَةً.

And in another report, 'It is a heavy day, not correct for the good work, so do not seek any need during it'.<sup>210</sup>

100- وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ جَيِّدٌ مُخْتَارٌ يُحْمَدُ فِيهِ التَّزْوِيجُ وَ الْحِنَانَةُ وَ الشَّرَكَةُ وَ التَّجَارَةُ وَ لِقَاءُ الْإِخْوَانِ وَ الْمُضَارَبَةُ لِلْأَمْوَالِ

And in another report: 'A good day, chosen, the marriage is praised in it, and the circumcision, and the trading, and meeting the brethren, and the investing the capital'.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ سُرُوشُ رُوزُ اسْمِ الْمَلِكِ الْمُؤَكَّلِ بِحِرَاسَةِ الْعَالَمِ وَ هُوَ جَبْرَائِيلُ ع.

And Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> said, "Suroush Ruz', a name of the Angel allocated with guarding the world, and he is Jibraeel<sup>as</sup>".<sup>211</sup>

101 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ مُتَوَسِّطٌ وَ أَحْدَرُ فِيهِ الْمُنَازَعَةُ وَ الْقَرْضُ وَ الْاسْتِيفَاضَ فَمَنْ أَقْرَضَ فِيهِ شَيْئًا لَمْ يُرَدِّ إِلَيْهِ وَ مَنْ اسْتَقْرَضَ لَمْ يَزِدَّهُ وَ مَنْ وُلِدَ فِيهِ صَلَحَتْ حَالُهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>asws</sup>: 'It is a moderate day, and beware in it of the dispute, and the lending and the borrowing, so the one who lends anything in it would not be returned to him, and the one who borrows anything will not return it, and the one born during it his state would be correct'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ سُرُوشِ اسْمِ مَلِكٍ مُؤَكَّلٍ بِحِرَاسَةِ الْعَالَمِ وَ هُوَ يَوْمٌ ثَقِيلٌ فَلَا تَلْتَمِسْ فِيهِ حَاجَةً وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, "Ruz Suroush', a name of an Angel allocated with guarding the world, and it is a heavy day so do seek any need in it'. And in another report, 'A righteous day'.<sup>212</sup>

102 قَالَ وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ ثَقِيلٌ لَا يَصْلُحُ لِبَلِّبِ حَاجَةٍ.

<sup>209</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 98

<sup>210</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 99

<sup>211</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 100

<sup>212</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 101

He said, 'And in another report, 'It is a heavy day incorrect for seeking a need''.<sup>213</sup>

103 الْمَكَارِمُ، عَنْهُ ع صَافٍ مُخْتَارٌ فَاطْلُبُوا فِيهِ مَا شِئْتُمْ وَ تَزَوَّجُوا وَ بَيْعُوا وَ اشْتَرُوا وَ اَزْرَعُوا وَ ابْنُوا وَ ادْخُلُوا عَلَى السُّلْطَانِ فِي حَوَائِجِكُمْ فَإِنَّهَا تُقْضَى.

(The book) 'Al Makarim' –

'From him<sup>-asws</sup>: 'A clear, chosen (day), so seek whatever you so desire in it, and get married, and sell and buy, and cultivate, and build, and enter to see the Sultan regarding your needs for it shall be fulfilled''.<sup>214</sup>

104 الزَّوَائِدُ، عَنْهُ ع يَوْمٌ صَالِحٌ مُخْتَارٌ خَمُودٌ لِكُلِّ عَمَلٍ وَ حَاجَةٍ فَاطْلُبْ فِيهِ الْحَوَائِجَ وَ اشْتَرِ وَ بَعْ وَ اَلْقِ الْكُتَّابَ وَ الْعَمَالَ وَ مَنْ شِئْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا سَعِيدًا فِي كُلِّ أَفْرِهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خَلَصَ وَ بَرَى بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him<sup>-asws</sup>: 'A clear, chosen day, praised for every work and need, therefore seek the needs, and buy and sell, and meet the scribes, and the office bearers and the ones you so desire to, and the one born in it would be Blessed, fortunate in all his affairs, and the one who falls sick during it or during it's night would be finished (from it) and cured by the Permission of Allah<sup>-azwj</sup> the Exalted''.<sup>215</sup>

105 وَ فِي رِوَايَةٍ أُخْرَى مُتَوَسِّطٌ تُحْدَرُ فِيهِ الْمُنَازَعَةُ وَ الْقَرْضُ وَ الْإِسْتِغْرَاضُ.

And in another report: 'Moderate. During it beware of the dispute, and the lending and the borrowing''.<sup>216</sup>

اليوم الثامن عشر

## The eighteenth day

106 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ مُبَارَكٌ سَعِيدٌ يَصْلُحُ لِلتَّزْوِيجِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ قُضِيَتْ حَاجَتُهُ مُبَارَكٌ لِكُلِّ مَا تُرِيدُ عَمَلَهُ وَ لَطَلَبِ الْحَوَائِجِ صَالِحٍ لِكُلِّ حَاجَةٍ مِنْ بَيْعٍ وَ شِرَاءٍ وَ زَرْعٍ فَإِنَّكَ تَرْبِحُ وَ اسْعَ فِي جَمِيعِ حَوَائِجِكَ فَإِنَّهَا تُقْضَى وَ اَطْلُبْ فِيهِ مَا شِئْتَ فَإِنَّكَ تَطْلُفُ

(The book) 'Al Adad' –

'Our Master Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'It is a chosen day, good, Blessed, fortunate, correct for the marriage and the travel, and the one who travels in it his need would be fulfilled. (It is) Blessed for all what you want to work with, and to seek the needs, righteous for every need, from selling and buying and farming, for you shall profit, and strive regarding

<sup>213</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 102

<sup>214</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 103

<sup>215</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 104

<sup>216</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 105

entirety of your needs for these shall be fulfilled, and seek during it whatever you so desire to, for you will win.

وَيَصْلُحُ لِلدُّخُولِ عَلَى السُّلْطَانِ وَالْقَضَاةِ وَالْعُمَّالِ وَمَنْ خَاصَمَ فِيهِ عَدُوَّهُ ظَفَرَ بِهِ بِإِذْنِ اللَّهِ وَغَلَبَهُ وَمَنْ تَزَوَّجَ فِيهِ يَرَى خَيْرًا وَمَنْ اقْتَرَضَ قَرْضًا رَدَّهُ إِلَى مَنْ اقْتَرَضَ مِنْهُ وَمَنْ مَرَضَ فِيهِ يُوشِكُ أَنْ يَبْرَأَ وَالْمَوْلُودُ يَصْلُحُ خَالَهُ وَيَكُونُ عَيْشُهُ طَيِّبًا وَلَا يَرَى فَقْرًا وَلَا يَمُوتُ إِلَّا عَنْ تَوْبَةٍ

And it is correct for entry to see the Sultan, and the judges, and the office bearers, and the one who disputes against his enemy would win with him by the Permission of Allah<sup>-azwj</sup> and overcome him, and the one who gets married during it would see goodness, and the one who borrows a loan would return it to the one who he had borrowed from, and the one falling sick in it would soon be cured, and the new-born, his state would be correct, and his life would be good, and he will neither see poverty nor dies except after repenting’.

وَقَالَ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ.

And Al-Furs said, ‘It is a light day’.<sup>217</sup>

107 وَ فِي رِوَايَةٍ أُخْرَى تُحْمَدُ فِيهِ الْعِمَارَاتُ وَالْأَبْنِيَّةُ وَ يُشْتَرَى فِيهِ الْبُيُوتُ وَالْمَنَازِلُ وَ تُقْضَى فِيهِ الْحَوَائِجُ وَالْمُهَمَّاتُ وَ يَصْلُحُ لِلسَّفَرِ

And in another report: ‘The constructing and the building is praised in it, and the houses should be bought in it, and the needs would be fulfilled in it, and the travel would be correct’.

وَقَالَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ رَش رُزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْبَيْرَانِ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Rash Ruz’, a name of the Angel allocated with the fires”.<sup>218</sup>

108 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ سَعِيدٌ صَالِحٌ لِكُلِّ شَيْءٍ مِنْ بَيْعٍ أَوْ شَرَاءٍ أَوْ زَرْعٍ أَوْ سَفَرٍ وَمَنْ خَاصَمَ فِيهِ عَدُوَّهُ ظَفَرَ بِهِ وَ الْقَرْضُ فِيهِ يُرَدُّ وَ الْمَرِيضُ يَبْرَأُ وَمَنْ وُلِدَ فِيهِ صَلَحَتْ خَالُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a fortunate day, correct for all things, from selling, or buying, or farming, or travelling, and the one who disputes with his enemy during it would win with him, and the loan in it would be returned, and the sick in it would be cured, and the one born in it, his state would be correct’.

وَقَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ رُزُ رَش اسْمُ مَلِكٍ مُوَكَّلٍ بِالْبَيْرَانِ يَصْلُحُ لِلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Rash’, a nam of an Angel allocated with the fires. It is correct for the travel and seeking the needs”.<sup>219</sup>

<sup>217</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 106

<sup>218</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 107

<sup>219</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 108



109 وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ صَالِحٌ لِلسَّفَرِ وَ كُلُّ مَا تُرِيدُهُ مِنْ حَاجَةٍ.

And in another report, 'A day correct for the travel, and all what you want from a need'.<sup>220</sup>

110 الْمَكَارِمُ، عَنْهُ ع مُخْتَارٌ صَالِحٌ لِلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ وَ مَنْ خَاصَمَ فِيهِ عَدُوَّهُ خَصَمَهُ وَ غَلَبَهُ وَ ظَفَرَ بِهِ بِقُدْرَةِ اللَّهِ.

(The book) 'Al Makarim' –

'From him<sup>-asws</sup>: 'Chosen, correct for the travel and seeking the needs, and the one whom his enemy disputes with him, he would dispute him and overcome him and win with him by the Power of Allah<sup>-azwj</sup>'.<sup>221</sup>

111 الرَّوَايَةُ، عَنْهُ ع يَوْمٌ مُخْتَارٌ لِلسَّفَرِ وَ التَّزْوِيجِ وَ لَطَلَبِ الْحَوَائِجِ وَ مَنْ خَاصَمَ فِيهِ عَدُوَّهُ خَصَمَهُ وَ غَلَبَهُ وَ قَهَرَهُ وَ مَنْ وُلِدَ فِيهِ كَانَ حَسَنَ التَّرْبِيَةِ مُحَمَّدٌ الْعَيْشِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرَأَ وَ نَجَا بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him<sup>-asws</sup>: 'A day chosen for the travel, and the marriage, and seeking the needs, and the one whom his enemy disputes with him, he would dispute him and overcome him and subdue him, and the one born in it would be of excellent upbringing, praised of the life, and the one falling sick during it or during it's night would be cured and saved by the Permission of Allah<sup>-azwj</sup> the Exalted'.<sup>222</sup>

112 وَ فِي رَوَايَةٍ أُخْرَى يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الزَّرْعِ.

And in another report: 'Correct for the selling and the buying and the farming'.<sup>223</sup>

اليوم التاسع عشر

## The nineteenth day

113 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ خَفِيفٌ يَصْلُحُ لِكُلِّ شَيْءٍ وَ السَّفَرِ فَمَنْ سَافَرَ فِيهِ قُضِيَ حَاجَتُهُ وَ قُضِيَتْ أُمُورُهُ وَ كُلُّ مَا يُرِيدُ يَصِلُ إِلَيْهِ صَالِحٌ لِلتَّزْوِيجِ وَ الْمَعَاشِ وَ الْحَوَائِجِ وَ تَعْلُمُ الْعِلْمِ وَ شِرَاءِ الرَّقِيقِ وَ الْمَاشِيَةِ

(The book) 'Al Adad' –

'Our Master<sup>-asws</sup> Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup>: 'It is a light day correct for all things, and the journey, so the one who travels in it, his need would be fulfilled, and his affairs would be fulfilled, and all what he wants, he will arrive to it. (It is) correct for the marriage, and the livelihood, and the needs, and learning the knowledge, and buying the slaves, and the livestock.

<sup>220</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 109

<sup>221</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 110

<sup>222</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 111

<sup>223</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 112

سَعِيدٌ مُبَارَكٌ وُلِدَ فِيهِ إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَ وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ قُدِرَ عَلَيْهِ بَعْدَ خَمْسَ عَشْرَةَ لَيْلَةً وَ مَنْ وُلِدَ فِيهِ كَانَ صَالِحَ الْحَالِ مُتَوَقِّعاً لِكُلِّ خَيْرٍ .

(It is) fortunate, Blessed. Is'haq Bin Ibrahim<sup>as</sup> was born during it, and the one who strays in it or flees, would be able upon after fifteen nights, and the one born in it would be of correct state anticipating every good".<sup>224</sup>

114 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ شَدِيدٌ كَثُرَ شَرُّهُ لَا تَعْمَلُ فِيهِ عَمَلًا مِنْ أَعْمَالِ الدُّنْيَا وَ الزَّمُ فِيهِ بَيْتَكَ وَ أَكْثَرُ فِيهِ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ وَ ذِكْرُ النَّبِيِّ ص مِنْ مَرَضٍ فِيهِ يَنْجُو وَ لَا تُسَافِرُ فِيهِ وَ لَا تَدْفَعُ فِيهِ إِلَى أَحَدٍ شَيْئاً وَ لَا تَدْخُلُ عَلَى سُلْطَانٍ وَ مَنْ رَزَقَ فِيهِ يَكُونُ سَيِّئُ الْخُلُقِ .

And in another report: 'It is a severe day of a lot of evil. Do not do any work in it from the work of the world, and stay in your house during it, and frequent the mention of Allah<sup>azwj</sup> Mighty and Majestic in it, and mention of the Prophet<sup>saww</sup>, and the one who falls sick in it would be saved, and neither travel in it nor hand over anything to anyone, nor enter to see a Sultan, and the one Graced in it would be of evil manners".<sup>225</sup>

115 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقاً مُبَارَكاً وَ قَالَ الْفُرسُ يَوْمٌ ثَقِيلٌ .

And Amir Al-Momineen<sup>asws</sup> said: 'One born during it would be Graced, Blessed'. And Al Furs said, 'A heavy day'.<sup>226</sup>

116 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يُحَمَّدُ فِيهِ لِقَاءُ الْمُلُوكِ وَ السَّلَاطِينِ لِطَلَبِ الْحَوَائِجِ وَ طَلَبِ مَا عِنْدَهُمْ وَ فِي أَيَدِيهِمْ وَ هُوَ يَوْمٌ مُبَارَكٌ

And in another report: 'It is praised during it to meet the kings and the Sultans to seek the needs and seek what is in their possession and in their hands, and it is a Blessed day'.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ فَرَوَزْدِينَ رُوزُ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِالْأَرْوَاحِ وَ قَبْضُهَا وَ فِي لَيْلَةِ تِسْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ يُكْتَبُ وَقْدُ الْحَاجِّ وَ يُسْتَحَبُّ فِيهِ الْغُسْلُ وَ فِي لَيْلَةِ الْأَرْبَعَاءِ تَاسِعَ عَشْرِ شَهْرِ رَمَضَانَ سَنَةِ أَرْبَعِينَ مِنْ الْهَجْرَةِ ضُرِبَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع .

And Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> said, "Farwardeen Ruz", a name of the Angel allocated with the souls and capturing them, and during the night of the nineteenth of a month of Ramazan, the delegations of Hajj are written, and it is recommended to bathe in it, and in the night of Wednesday the nineteenth of a month of Ramazan of the year forty from the Hijrah, our Master<sup>asws</sup> Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was struck".<sup>227</sup>

117 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ سَعِيدٌ وُلِدَ فِيهِ إِسْحَاقُ وَ هُوَ صَالِحٌ لِسَقَرٍ وَ الْمَعَاشِ وَ الْحَوَائِجِ وَ تَعْلُمُ الْعِلْمَ وَ شِرَاءُ الرِّقِيقِ وَ الْمَاشِيَةِ وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ قُدِرَ عَلَيْهِ بَعْدَ خَمْسَ عَشْرَةَ لَيْلَةً وَ مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحاً مُوَقِّعاً لِلْخَيْرَاتِ إِنْ شَاءَ اللَّهُ

(The book) 'Al Durou' –

<sup>224</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 113

<sup>225</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 114

<sup>226</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 115

<sup>227</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 116

‘From Al-Sadiq<sup>asws</sup>: ‘It is a fortunate day. Is’haq<sup>as</sup> was born during it, and it is correct for the travel, and the livelihood, and the needs, and learning the knowledge, and buying the slaves and the livestock, and the one straying in it or fleeing would be abled upon after fifteen nights, and the one born in it would be righteous, anticipating the good deeds, if Allah<sup>azwj</sup> so Desires’.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُورُ فَرَوَزْدِينَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْأَرْوَاحِ وَ قَبْضِهَا وَ هُوَ يَوْمٌ مُبَارَكٌ وَ فِي الرَّوَايَةِ الْآخَرَى مِثْلُ الْقَامِنِ عَشَرَ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, “Ruz Farwardeen’, a name of an Angel allocated with the souls and their capture, and it is a Blessed day’. And in another report, ‘Like the eighteenth’”.<sup>228</sup>

118 الْمَكَارِمُ، عَنْهُ ع مَخْتَارٌ صَالِحٌ لِكُلِّ عَمَلٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكًا.

(The book) ‘Al Makarim’ –

‘From him<sup>asws</sup>: ‘Chosen, correct for every work, and the one born during it would be Blessed’”.<sup>229</sup>

119 الرَّوَايَةُ، عَنْهُ ع يَوْمٌ مَخْتَارٌ مُبَارَكٌ صَالِحٌ لِكُلِّ عَمَلٍ تُرِيدُ وَ فِيهِ وُلِدَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ ع فَاطَلَبُ فِيهِ الْخَوَائِجِ وَ الْقَى السُّلْطَانَ وَ أَكْتُبِ الْكُتُبَ وَ اعْمَلِ الْأَعْمَالَ وَ مَنْ وُلِدَ فِيهِ كَانَ كَاتِبًا مُبَارَكًا مَرْزُوقًا وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ.

(The book) ‘Al Zawaaid’ –

‘From him<sup>asws</sup>: ‘A chose day, Blessed, correct for every work you want, and Is’haq Bin Ibrahim<sup>as</sup> was born during it, therefore seek the needs, and meet the Sultan, and write the letters, and work the works, and the one who is born during it would be a scribe, Blessed, Graced, and the one who falls sick during it or during it’s night would be feared upon’”.<sup>230</sup>

120 وَ فِي رَوَايَةٍ أُخْرَى يَصْلُحُ لِلسَّفَرِ وَ الْمَعَاشِ وَ طَلَبِ الْعِلْمِ وَ شِرَاءِ الرِّقَبِ وَ الْمَاشِيَةِ وَ مَنْ ضَلَّ فِيهِ أَوْ هَرَبَ يُقَدَّرُ عَلَيْهِ بَعْدَ نِصْفِ شَهْرٍ.

And in another report: ‘Correct for the travel, and the livelihood, and seeking the knowledge, and buying the slaves and the livestock, and the one who strays in it or flees would be abled upon after half a month’”.<sup>231</sup>

[اليوم العشرون](#)

## The twentieth day

121 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ جَيِّدٌ مُبَارَكٌ يَصْلُحُ لَطَلَبِ الْخَوَائِجِ وَ السَّفَرِ فَمَنْ سَافَرَ فِيهِ كَانَتْ حَاجَتُهُ مُقْضِيَةً وَ الْبِنَاءُ وَ التَّرْوِيجُ وَ الدُّخُولُ عَلَى السُّلْطَانِ وَ غَيْرِهِ.

<sup>228</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 117

<sup>229</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 118

<sup>230</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 119

<sup>231</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 120

(The book) 'Al Adad' –

'Our Master Ja'far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup> said: 'It is a good day, Blessed, correct for seeing the needs and the travel, so the one who travels in it his need would be fulfilled, and the building, and the marriage, and the entry to see the Sultan and others''.<sup>232</sup>

122 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ وُلِدَ فِيهِ إِسْحَاقُ عَ مُحَمَّدٌ الْعَاقِبَةُ جَنَدٌ لَطَلَبَ الْحَوَائِجَ طَالِبٌ فِيهِ بِحَقِّكَ وَ اِزْرَعْ مَا شِئْتَ وَ لَا تَشْتَرِ فِيهِ عَبْدًا.

And in another report: 'Is'haq<sup>as</sup> was born in it, praised end-result, good for seeking the needs. Seek your rights in it and plant whatever you desire to, and do not buy a slave during it''.<sup>233</sup>

123 وَ فِي رِوَايَةٍ أُخْرَى يُجْتَنَّبُ فِيهِ شَرَاءُ الْعَبِيدِ.

And in another report: 'Shun during it buy the slaves'.<sup>234</sup>

124 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ مُتَوَسِّطُ الْحَالِ صَالِحٌ لِلسَّفَرِ وَ الْبِنَاءِ وَ وَضْعِ الْأَسَاسِ وَ حَصَادِ الزَّرْعِ وَ غَرْسِ الشَّجَرِ وَ الْكَزْمِ وَ اتِّخَاذِ الْمَاشِيَةِ مِنْ هَرَبٍ فِيهِ كَانَ بَعِيدَ الدَّرَكِ وَ مَنْ ضَلَّ فِيهِ خَفِيَ أَمْرُهُ وَ مَنْ مَرَضَ فِيهِ صَعِبَ مَرَضُهُ.

And in another report: 'It is a day of moderate state, correct for the journey, and the building, and placing the foundation, and harvesting the crops, and planting the tree and the vine, and taking the livestock. One who flees during it would be far from being caught, and the one who strays in it would be feared of his matter, and the one on falling sick in it, his illness would be difficult''.<sup>235</sup>

125 وَ فِي رِوَايَةٍ مَنْ مَرَضَ فِيهِ مَاتَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ فِي صُعُوبَةٍ مِنَ الْعَيْشِ وَ يَكُونُ ضَعِيفًا.

And in another report: 'One who falls sick in it would die, and the one born in it would be in a difficult life and would be weak''.<sup>236</sup>

126 وَ فِي رِوَايَةٍ مَنْ وُلِدَ فِيهِ كَانَ خَلِيمًا قَاضِيًا.

And in a report, 'One who is born in it would be forbearing, meritorious''.<sup>237</sup>

127 قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَ مَنْ سَافَرَ فِيهِ رَجَعَ سَالِمًا غَانِمًا وَ قَضَى اللَّهُ حَوَائِجَهُ وَ حَصَنَهُ مِنْ جَمِيعِ الْمَكَارِهِ

Our Master<sup>asws</sup> Amir Al-Momineen<sup>asws</sup>: 'One who travels in it would return safely, and Allah<sup>azwj</sup> will Fulfill his needs, and Protect him from entirety of the it's abhorrences'.

وَ قَالَتِ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ مُبَارَكٌ.

<sup>232</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 121

<sup>233</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 122

<sup>234</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 123

<sup>235</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 124

<sup>236</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 125

<sup>237</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 126

And Al-Furs said, 'It is a light day, Blessed'.<sup>238</sup>

128 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ تَحْمُودٌ مُحَمَّدٌ فِيهِ الطَّلَبُ لِلْمَعَاشِ وَ التَّوَجُّهُ بِالْإِنْتِقَالِ وَ الْأَشْغَالِ وَ الْأَعْمَالِ الرِّضِيَّةِ وَ الْإِبْتِدَاءِ لِلْأُمُورِ

And in another report: 'It is a praised day. It is praised during it the seeking of livelihood, and heading with the transferring, and the pleasing deeds, and the starting of (new) affairs'.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ بِهَرَامِ رُوزٍ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, 'Bahman Ruz'.<sup>239</sup>

129 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ مُتَوَسِّطٌ صَالِحٌ لِلسَّفَرِ وَ قَضَاءِ الْحَوَائِجِ وَ الْبِنَاءِ وَ وَضْعِ الْأَسَاسِ وَ غَرْسِ الشَّجَرِ وَ الْكَرْمِ وَ اتِّخَاذِ الْمَاشِيَةِ وَ مَنْ هَرَبَ فِيهِ بَعْدَ دَرْكِهِ وَ مَنْ ضَلَّ فِيهِ خِيفَ أَمْرُهُ وَ مَنْ مَرَضَ فِيهِ صَعِبَ مَرَضُهُ وَ مَنْ وُلِدَ فِيهِ صَعِبَ عَيْشَتُهُ

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a moderate day, correct for the travel, and fulfilling the needs, and the building, and placing the foundation, and planting the tree and the vine, and taking the livestock. And the one fleeing during it would be far from being caught, and the one straying in it, his matter would be feared upon, and the one falling sick in it, his illness would be difficult, and the one born in it, his life would be difficult'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ بِهَرَامِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالنَّصْرِ وَ الْجِدَالِ وَ الْحُرُوبِ وَ الْجِدَالِ وَ هُوَ يَوْمٌ حَسَنٌ مُبَارَكٌ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, "Ruz Bahram", a name of an Angel allocated with the help, and the abandonement, and the battles, and the quarrels, and it is a good day, Blessed".<sup>240</sup>

130 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ مُبَارَكٌ يَصْلُحُ لِلسَّفَرِ وَ طَلَبِ الْحَوَائِجِ.

And in another report: 'A Blessed day correct for the travel and seeking the needs'.<sup>241</sup>

131 الْمَكَارِمُ، عَنْهُ ع حَسَنٌ مُخْتَارٌ لِلْحَوَائِجِ وَ السَّفَرِ وَ الْبِنَاءِ وَ الْغَرْسِ وَ الدُّخُولِ إِلَى السُّلْطَانِ يَوْمٌ مُبَارَكٌ بِحَسْبَةِ اللَّهِ.

(The book) 'Al Makarim' –

'From him<sup>-asws</sup>: 'Good, chosen for the needs, and the travel, and the building, and the planting, and the entry to see the Sultan. A Blessed day by the Desire of Allah<sup>-azwj</sup>'.<sup>242</sup>

<sup>238</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 127

<sup>239</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 128

<sup>240</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 129

<sup>241</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 130

<sup>242</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 131

132 الزَّوَائِدُ، عَنْهُ ع يَوْمٌ حَيِّدٌ مُحَمَّدٌ صَالِحٌ مُسْعُوذٌ مُبَارَكٌ لِمَا يُؤْتَى فَاشْتَرِ فِيهِ وَ بَعْ وَ اعْمَلْ مَا شِئْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ طَوِيلَ الْعُمُرِ مُلِكًا يَمْلِكُ بَلَدًا أَوْ نَاحِيَةً مِنْهُ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يَخْلُصُ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaaid' –

'From him<sup>-asws</sup>: 'A good day, praised, fortunate, Blessed of what comes, so buy in it and sell, and do whatever work you so desire to, and the one born in it would be of long life, a king ruling a city or an area from it, and the one falling sick during it or during it's night, would be finished off (cured) by the Permission of Allah<sup>-azwj</sup>'.<sup>243</sup>

133 وَ فِي رِوَايَةٍ أُخْرَى يَوْمٌ مُتَوَسِّطٌ يَصْلُحُ لِلسَّفَرِ وَ الْحَوَائِجِ وَ الْبِنَاءِ وَ وَضْعِ الْأَسَاسَاتِ وَ غَرْسِ الشَّجَرِ وَ الْكَرْمِ وَ اخْتِازِ الْمَاشِيَةِ وَ مَنْ هَرَبَ فِيهِ كَانَ بَعِيدَ الدَّرَكِ وَ مَنْ ضَلَّ فِيهِ خَفِيَ أَمْرُهُ وَ مَنْ مَرَضَ فِيهِ صَعِبَ مَرَضُهُ وَ مَنْ وُلِدَ فِيهِ عَاشَ فِي صُعُوبَةٍ.

And in another report: 'A moderate day correct for the travel and the needs, and the building and placing the foundations, and planting the trees and the vine, and talking the livestock. And the one who flees in it would be far from being caught, and the one straying in it, his matter would be feared, and the one falling sick during it, his illness would be difficult, and the one being born in it would live in difficulties'.<sup>244</sup>

اليوم الحادي والعشرون

## The twenty-first day

134 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ يَصْلُحُ فِيهِ إِزَاقَةُ الدِّمَاءِ فَاتَّقُوا فِيهِ مَا اسْتَطَعْتُمْ وَ لَا تَطْلُبُوا فِيهِ حَاجَةً وَ لَا تَنَازَعُوا فِيهِ فَإِنَّهُ رَدِيٌّ مَنْحُوسٌ مَذْمُومٌ وَ لَا تَلْقَ فِيهِ سُلْطَانًا تَتَّقِيهِ

(The book) 'Al Adad' –

'Our Master Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'A day of continuous bad luck. It is correct in it to shed blood, therefore fear in it whatever you are able to and do not be seeking any needs in it nor dispute (anyone) during it, for it is lowly, inauspicious, condemned, and do not meet at Sultan in it, fearing him.

فَهُوَ يَوْمٌ رَدِيٌّ لِسَائِرِ الْأُمُورِ وَ لَا تَخْرُجْ مِنْ بَيْتِكَ وَ تَوَقَّ مَا اسْتَطَعْتَ وَ تَحَنَّبْ فِيهِ الْيَمِينَ الصَّادِقَةَ وَ تَحَنَّبْ فِيهِ الْهُوَامَ فَإِنَّ مَنْ لُسِعَ فِيهِ مَاتَ وَ لَا تُوَاصِلْ فِيهِ أَحَدًا فَهُوَ أَوَّلُ يَوْمٍ أُرِيقَ فِيهِ الدَّمُ وَ حَاضَتْ فِيهِ حَوَاءٌ وَ مَنْ سَافَرَ فِيهِ لَمْ يَرْجِعْ وَ خِيفَ عَلَيْهِ وَ لَمْ يَزِنَحْ وَ الْمَرِيضُ يَشْتَدُّ عَلَيْهِ وَ لَمْ يَبْرَأْ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُحْتَاجًا فَقِيرًا.

It is a lowly for rest of the affairs, and do not go out from your house, and fear as much as you can, and shun the truthful oath in it, and stay away from vermin during it, for the one who strives in it would die. And do not connect with anyone in it for it is the first day the blood was shed in it, and Hawwa<sup>-as</sup> menstruated in it. And the one who travels in it would not return,

<sup>243</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 132

<sup>244</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 133

and he would be feared upon, and the one falling sick in it, his illness would intensify, and he will not be cured, and the one born in it would be needy, poor”.<sup>245</sup>

135 وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحاً قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ جَيِّدٌ.

And in another report: ‘The one born in it would be righteous’. Al-Furs said, ‘It is a good day’.<sup>246</sup>

136 وَ فِي رِوَايَةٍ أُخْرَى يَصْلُحُ فِيهِ إِهْرَاقُ الدَّمِ وَ لَا تَطْلُبُ فِيهِ حَاجَةٌ وَ تَنْتَقِي فِيهِ مِنَ الْأَذَى.

And in another report: ‘It is correct in it, shedding the blood, and do not seek any need in it, and fear in it from the harm’.<sup>247</sup>

137 وَ فِي رِوَايَةٍ أُخْرَى يُكْرَهُ فِيهِ سَائِرُ الْأَعْمَالِ وَ الْقَصْدُ وَ الْحِجَامَةُ وَ لِقَاءُ الْأَجْنَادِ وَ الْقُوَادِ وَ السَّاسَةِ

And in another report: ‘It is dislike in it rest of the works, and the drawing blood (القصد) and the cupping, and meeting the armies, and the leaders, and (laying) the foundations’.

قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ رَامُ رُوزٍ.

Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said: ‘Ram Ruz’.<sup>248</sup>

138 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ نَحْسٍ رَدِيءٌ فَلَا تَطْلُبُ فِيهِ حَاجَةٌ وَ اتَّقِ فِيهِ السُّلْطَانَ وَ مَنْ سَافَرَ فِيهِ خِيفَ عَلَيْهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ فَقِيراً مُحْتَاجاً

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>asws</sup>: ‘An inauspicious day, lowly, so do not seek any needs in it and fear the Sultan in it, and the one who travels in it would be feared upon, and the one born in it would be poor, needy’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزْمَاهُ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْفَرَجِ يَصْلُحُ لِإِهْرَاقِ الدِّمَاءِ حَسْبُ.

Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, “Ruz Mah’, a name of an Angel allocated with the happiness, correct for shedding the blood of reckoning’.<sup>249</sup>

139 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ نَحْسٍ وَ هُوَ يَوْمٌ إِزَاقَةِ الدَّمِ فَلَا تَطْلُبُ فِيهِ حَاجَةٌ.

And in another report: ‘An inauspicious day, and it is a day of shedding the blood, so do not see any needs during it’.<sup>250</sup>

<sup>245</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 134

<sup>246</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 135

<sup>247</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 136

<sup>248</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 137

<sup>249</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 138

<sup>250</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 139

140 الْمَكَارِمُ، عَنْهُ ع يَوْمٌ نَحْسٍ مُسْتَمَرٍّ.

(The book) 'Al Makarim –

'From him<sup>-asws</sup>: 'A day of continuous bad luck''.<sup>251</sup>

141 الزَّوَايِدُ، عَنْهُ ع يَوْمٌ نَحْسٍ مَذْمُومٌ أَكَلَ فِيهِ آدَمُ مِنَ الشَّجَرَةِ وَ عَصَى رَبَّهُ فَاحْذَرُهُ وَ لَا تَطْلُبْ فِيهِ حَاجَةً وَ لَا تَلْقَ سُلْطَاناً وَ لَا تَعْمَلْ عَمَلاً وَ لَا تُشَارِكْ أَحَداً وَ أَقْعُدْ فِي مَنْزِلِكَ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ ضَبِيقَ الْعَيْشِ نَكِيدَ الْحَيَاةِ وَ مَنْ مَرَضَ فِيهِ يُخَافُ عَلَيْهِ.

(The book) 'Al Zawaid' –

'From him<sup>-asws</sup>: 'A day of inauspiciousness, condemned. Adam<sup>-as</sup> ate from the tree during it and disobeyed his<sup>-as</sup> Lord<sup>-azwj</sup>, so beware of it and do not seek any needs in it nor meet a Sultan, and do not do the work nor participate anyone, and stay in your house and seek Refuge with Allah<sup>-azwj</sup> from it's evil. And the one born in it would be of narrow (poor) lifestyle, gloomy life, and the one who falls sick in it would be feared upon''.<sup>252</sup>

142 وَ فِي رِوَايَةٍ أُخْرَى يُتَّقَى فِيهِ السُّلْطَانُ وَ السَّفَرُ.

And in another report: 'During it fear the Sultan and the travel''.<sup>253</sup>

اليوم الثاني والعشرون

## The twenty-second day

143 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُخْتَارٌ حَسَنٌ مَا فِيهِ مَكْرُوهٌ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ لِلْبَيْعِ وَ الشِّرَاءِ وَ الصِّيدِ فِيهِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ رَيْحٌ وَ يَرْجِعُ مُعَاثٍ إِلَى أَهْلِهِ سَالِماً وَ طَلَبَ الْحَوَائِجِ وَ الْمُهَيَّمَاتِ وَ سَائِرِ الْأَعْمَالِ وَ الصَّدَقَةِ فِيهِ مَقْبُولَةٌ وَ مَنْ دَخَلَ عَلَى سُلْطَانٍ فَضِيَّتْ حَاجَتُهُ وَ يَبْلُغُ بِقَضَاءِ الْحَوَائِجِ وَ فِي نُسخَةٍ أُخْرَى وَ مَنْ قَصَدَ السُّلْطَانَ وَجَدَ خَافَةً.

(The book) 'Al Adad' –

'A chosen day, what is abhorrent in it is good, correct for every need, and the buying and the selling, and the hunting in it, and the travel, and the one who travels in it would profit, and would return healthy to his family, safe, and see the needs and the important matters and rest of the works, and the charity giving during it is Accepted, and the one who enters to see a Sultan in it his needs would be fulfilled, and he would reach the fulfilment of the needs' And in another copy, 'The one who aims for the Sultan would find fear''.<sup>254</sup>

144 وَ فِي رِوَايَةٍ أُخْرَى خَفِيفٌ صَالِحٌ لِكُلِّ شَيْءٍ يُلْتَمَسُ فِيهِ وَ الرُّؤْيَا فِيهِ مَقْصُوصَةٌ وَ التِّجَارَةُ فِيهِ مُبَارَكَةٌ وَ الْأَبْقَى فِيهِ يُوجَدُ وَ إِنْ حَاصَمَتْ فِيهِ كَانَتْ الْعَلْبَةُ لَكَ وَ التَّزْوِيجُ فِيهِ جَيِّدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ عَيْشُهُ طَيِّباً وَ يَكُونُ مُبَارَكاً وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً وَ قَالَتِ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ.

<sup>251</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 140

<sup>252</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 141

<sup>253</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 142

<sup>254</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 143



And in another report, 'Light, correct for all things sought in it, and the dream during it would be narrated, and the trade in it would be Blessed, and the absconder in it would be found, and if you were to dispute in it the overcoming would be for you, and the marriage in it is good, and the one born in it, his life would be good and he would be Blessed, and the one falling sick in it would be cured'. And al Furs said, 'It is a heavy day'.<sup>255</sup>

145 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يُحْمَدُ فِيهِ كُلُّ حَاجَةٍ وَ الْأَعْمَالُ السُّلْطَانِيَّةُ وَ سَائِرُ التَّصَارِيفِ فِي الْأَعْمَالِ الْمَرْصِيَّةِ وَ هُوَ يَوْمٌ خَفِيفٌ يَصْلُحُ لِكُلِّ حَاجَةٍ يُرَادُ قَضَاؤُهَا

And in another report: 'It is praised in it (seeking of) every need, and the works of the Sultan and rest of the dealings regarding the pleasing works, and it is a light day correct for every need intended to be fulfilled'.

قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ بِأَذْرُوزٍ.

Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said: 'Baad Ruz'.<sup>256</sup>

146 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِقَضَاءِ الْحَوَائِجِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ الصَّدَقَةِ فِيهِ مَقْبُولَةٌ وَ الْمَرِيضُ فِيهِ يَبْرَأُ سَرِيعًا وَ الْمُسَافِرُ فِيهِ يَرْجِعُ مُعَافًى

(The book) 'Al Durou' –

'From Al-Sadiq<sup>-asws</sup>: 'It is a day correct for fulfilling the needs, and the selling and the buying, and the entry to see the Sultan, and the charity given in it is Accepted, and the one falling sick during it would be cured quickly, and the traveller in it would return healthy'.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُورُ بَادَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالرَّيْحِ يَوْمٌ خَفِيفٌ يَصْلُحُ لِكُلِّ حَاجَةٍ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, "Ruz Baad", a name of an Angel allocated with the wind, a light day correct for every need".<sup>257</sup>

147 وَ فِي رِوَايَةِ الْأُخْرَى يَوْمٌ صَالِحٌ لِكُلِّ شَيْءٍ.

And in another report: 'A day correct for all things'.<sup>258</sup>

148 الْمَكَارِمُ، عَنْهُ ع مُخْتَارٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ لِقَاءِ السُّلْطَانِ وَ السَّقَرِ وَ الصَّدَقَةِ.

(The book) 'Al Makarim' –

<sup>255</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 144

<sup>256</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 145

<sup>257</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 146

<sup>258</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 147

‘From him<sup>-asws</sup>: ‘A chosen (day) correct for the buying and the selling, and meeting the Sultan, and the travel, and the charity’’.<sup>259</sup>

149 الرّوايد، عنه ع يَوْمٌ سَعِيدٌ مُبَارَكٌ لِمَا تُرِيدُ مِنَ الْأَعْمَالِ فَاعْمَلْ مَا شِئْتَ وَ أَلْقَ مَنْ شِئْتَ فَإِنَّهُ مُبَارَكٌ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً مَيْمُوناً سَعِيداً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَا يَخَافُ عَلَيْهِ وَ يَخْلُصُ وَ يُسْتَحَبُّ فِيهِ الشِّرَاءُ وَ الْبَيْعُ.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘A fortunate day, Blessed, chose for whatever you want from the works, so do whatever work you so desire to, and meet the one who you so desire to, for it is Blessed; and the one born in it would be Blessed, auspicious, happy, and the one falling sick during it or during it’s night would be feared upon, and he would be finished (from the illness), and it is recommended in it, the buying and the selling’’.<sup>260</sup>

اليوم الثالث والعشرون

## The twenty-third day

150 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِنَّهُ يَوْمٌ سَعِيدٌ مُخْتَارٌ وُلِدَ فِيهِ يُوسُفُ النَّبِيُّ الصِّدِّيقُ ع يَصْلُحُ لِكُلِّ حَاجَةٍ وَ لِكُلِّ مَا يُرِيدُونَهُ وَ خَاصَّةً لِلتَّزْوِيجِ وَ التَّجَارَاتِ كُلِّهَا وَ لِلدُّخُولِ عَلَى السُّلْطَانِ وَ السَّفَرِ وَ مَنْ سَافَرَ فِيهِ عَنِمَ وَ أَصَابَ خَيْراً

(The book) ‘Al Adad’ –

‘Our Master<sup>-asws</sup> Ja’far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: ‘It is a fortunate day, chosen. Yusuf<sup>-as</sup> was born in it, the Prophet<sup>-as</sup>, the truthful. It is correct for every need and for all what is intended, and especially for the marriage and the trading, all of it, and for the entry to see the Sultan, and the travel, and the one who travels in it would attain booty and attain goodness.

جَيِّدٌ لِلِقَاءِ الْمُلُوكِ وَ الْأَشْرَافِ وَ الْمُهِمَّاتِ وَ سَائِرِ الْأَعْمَالِ وَ هُوَ يَوْمٌ خَفِيفٌ مِثْلُ الَّذِي قَبْلَهُ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الرُّؤْيَا فِيهِ كَاذِبَةٌ وَ الْآيَةُ فِيهِ يُوجَدُ وَ الضَّالَّةُ تَرْجِعُ وَ الْمَرِيضُ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحاً طَيِّبَ النَّفْسِ حَسَناً مَحْبُوباً حَسَنَ التَّرَبُّيَةِ فِي كُلِّ حَالَةٍ رَخِيٍّ الْبَالِ.

(It is) good for meeting the kings, and the notables, and the important matters, and rest of the deeds, and it is a light day similar to that which was before it, correct for the selling and the buying; and the dream in it is false, and the absconder in it would be found, and the stayer would return, and the one falling sick during it would be cured, and the one born in it would be righteous, good of the soul, beloved, excellent upbringing, relaxed in all situations’’.<sup>261</sup>

وَ فِي نُسخَةٍ أُخْرَى يَوْمٌ نَحْسٍ مَشُومٌ مَنْ وُلِدَ فِيهِ لَا يَمُوتُ إِلَّا مَقْتُولاً وُلِدَ فِيهِ فِرْعَوْنٌ.

And in another copy: ‘An inauspicious day, ominous, the one born in it will not die except would be killed. Pharaoh<sup>-la</sup> was born in it’’.<sup>262</sup>

<sup>259</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 148

<sup>260</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 149

<sup>261</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 150 a

<sup>262</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 150 b

151 قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع وُلِدَ فِيهِ ابْنُ يَامِينَ أَخُو يُوسُفَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مُبَارَكًا.

Our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> said: ‘Benyamin<sup>-as</sup> was born in it, brother<sup>-as</sup> of Yusuf<sup>-as</sup>, and the one born in it would be Graced, Blessed’.<sup>263</sup>

وَقَالَتِ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ يُحْمَدُ فِيهِ التَّزْوِيجُ وَ الثَّقَلَةُ وَ السَّفَرُ وَ الْأَخْذُ وَ الْعَطَاءُ وَ لِقَاءُ السَّلَاطِينِ صَالِحٍ لِسَائِرِ الْأَعْمَالِ وَ لِقَضَاءِ الْحَوَائِجِ

And Al Furs said, ‘It is a light day. It is praised during it the marriage, and the transfer, and the journey, and the taking and the giving, and meeting the Sultans, righteous for rest of the worlds and for fulfilling the needs’.

وَقَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ دَيْدِينَ رُزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالنَّوْمِ وَ الْيَقَظَةِ وَ حِرَاسَةِ الْأَرْوَاحِ حَتَّى تَرْجِعَ إِلَى الْأَبْدَانِ وَ مِنْ رِوَايَةٍ أَنَّهُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Deybedin Ruz’, a nam of the Angel allocated with the sleep and the wakefulness, and Protecting the souls until these return to the body’. And from a report, ‘It is a Name from the Names of Allah<sup>-azwj</sup> the Exalted’.<sup>264</sup>

152 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ وُلِدَ فِيهِ يُوسُفُ ع وَ هُوَ يَوْمٌ صَالِحٌ لِطَلَبِ الْحَوَائِجِ وَ التِّجَارَةِ وَ التَّزْوِيجِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ مَنْ سَافَرَ فِيهِ غَنِمَ وَ أَصَابَ خَيْرًا وَ مَنْ وُلِدَ فِيهِ كَانَ حَسَنَ التَّرْبِيَةِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘Yusuf<sup>-as</sup> was born in it, and it is a day correct for the needs, and the trading, and the marriage, and the entry to the Sultan; and the one who travels in it would achieve booty and attain goodness, and the one born in it would be of excellent upbringing’.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُزُ بَنْدِينَ اسْمٌ مِنْ أَسْمَاءِهِ تَعَالَى يَوْمٌ خَفِيفٌ صَالِحٌ لِسَائِرِ الْحَوَائِجِ وَ فِي الرِّوَايَةِ الْأُخْرَى مِثْلُ الثَّانِي وَ الْعِشْرِينَ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Bandeyn’, a Name from the Names of the Exalted. A light day, correct for the rest of the needs’. And in another report, ‘Like the twenty-second’.<sup>265</sup>

153 الْمَكَارِمُ، مَخْتَارٌ جَيِّدٌ خَاصَّةً لِلتَّزْوِيجِ وَ التَّجَارَاتِ كُلِّهَا وَ الدُّخُولِ إِلَى السُّلْطَانِ.

(The book) ‘Al Makarim’ –

‘Chosen, good especially for the marriage and the trading, all of it, and the entry to see the Sultan’.<sup>266</sup>

<sup>263</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 151 a

<sup>264</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 151 b

<sup>265</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 152

<sup>266</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 153

154 الزَّوَائِدُ، عَنْهُ ع يَوْمٌ سَعِيدٌ مُبَارَكٌ لِكُلِّ مَا تُرِيدُ لِلسَّفَرِ وَ التَّحْوِيلِ مِنْ مَكَانٍ إِلَى مَكَانٍ وَ هُوَ جَيِّدٌ لِلْحَوَائِجِ وَ لِقَاءِ الْمُلُوكِ وَ مَنْ وُلِدَ فِيهِ كَانَ سَعِيداً وَ عَاشَ عَيْشاً طَيِّباً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ نَجَا بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Al Zawaid' –

'From him<sup>-asws</sup>: 'A fortunate day, Blessed for all what you intend, for the travel and the transfer from a place to a place, and it is good for the needs, and meeting the kings; and the one born in it would be fortunate and like a good life, and the one who falls sick during it or during it's night would be saved by the Permission of Allah<sup>-azwj</sup> the Exalted''.<sup>267</sup>

155 وَ فِي رِوَايَةٍ أُخْرَى إِنَّ يُوسُفَ وُلِدَ فِيهِ وَ يَصْلُحُ لِلزَّوْجِ.

And in another report: 'Yusuf<sup>-as</sup> was born in it, and it is correct for the marriage''.<sup>268</sup>

اليوم الرابع والعشرون

## The twenty-fourth day

156 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِيرٍ مَذْمُومٌ مَلْعُونٌ وُلِدَ فِيهِ فِرْعَوْنُ لَعَنَهُ اللَّهُ وَ هُوَ يَوْمٌ عَسِيرٌ نَكِدٌ فَأَتَقُوا اللَّهَ مَا اسْتَطَعْتُمْ لَا يَنْبَغِي أَنْ يُبْتَدَأَ فِيهِ بِحَاجَةٍ وَ يُكْرَهُ فِي جَمِيعِ الْأَحْوَالِ وَ الْأَعْمَالِ نَحْسٌ لِكُلِّ أَمْرٍ يُطْلَبُ فِيهِ مَنْ سَافَرَ فِيهِ مَاتَ فِي سَفَرِهِ.

(The book) 'Al Adad' –

Our Master<sup>-asws</sup> Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'A day of continuous bad luck, condemned, ominous, accursed. Pharaoh<sup>-la</sup> was born in it, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, and it is a difficult day, gloomy, therefore fear Allah<sup>-azwj</sup> whatever you are able to. It is not befitting that you begin with a need during it, and it is dislike in entirety of the situations and works, inauspicious for every matter being sought, the one who travels in it would die in his journey''.<sup>269</sup>

157 وَ فِي رِوَايَةٍ أُخْرَى وَ مَنْ مَرَضَ فِيهِ طَالَتْ مَرَضَتُهُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ سَقِيماً حَتَّى يَمُوتَ نَكِداً فِي عَيْشِهِ وَ لَا يُوفَّقُ لِحَيٍّ وَ إِنْ حَرَصَ عَلَيْهِ جُهِدَهُ وَ يُقْتَلُ فِي آخِرِ عُمْرِهِ أَوْ يَغْرَقُ.

And in another report: 'And the one who falls sick in it, his illness would be prolonged, and the one born in it would be sick until he dies, gloomy in his life, and he will not be harmonised to goodness, and if he is guarded upon, he would fight it, and he would be killed at the end of his life or drown''.<sup>270</sup>

158 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ جَيِّدٌ لِلسَّفَرِ وَ الرُّؤْيَا فِيهِ كَاذِبَةٌ.

<sup>267</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 154

<sup>268</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 155

<sup>269</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 156

<sup>270</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 157

And in another report: ‘It is good for the travel, and the dream in it would be false’.<sup>271</sup>

159 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِي هَذَا الْيَوْمِ عَلَا أَمْرُهُ إِلَّا أَنَّهُ يَكُونُ حَزِينًا خَفِيرًا وَ مَنْ مَرَضَ فِيهِ طَالَ مَرَضُهُ وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ خَفِيفٌ جَيِّدٌ.

Amir Al-Momineen<sup>asws</sup> said: ‘The one who is born in this day his affairs would be exalted except that he would be grief-stricken, belittled, and the one falling sick in it, his illness would prolong’. And Al Furs said, ‘Light, good’.<sup>272</sup>

160 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ رَدِيءٌ مَذْمُومٌ لَا يُطْلَبُ فِيهِ حَاجَةٌ وَ لِدَ فِيهِ فِرْعَوْنُ دُو الْأَوْتَادِ

And in another report: ‘It is lowly, condemned. Do not seek any need in it. Pharaoh<sup>la</sup> with the pegs was born in it’.

وَ قَالَ سَلْمَانَ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ دَيْنُ رُوزِ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِالسَّعْيِ وَ الْحَرَكَةِ

And Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> said, “Deyn Ruz’, a name of the Angel allocated with the striving, and the movement’.

وَ فِي رِوَايَةٍ أُخْرَى اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالنَّوْمِ وَ الْبَقْظَةِ وَ حِرَاسَةِ الْأَرْوَاحِ حَتَّى تَرْجَعَ إِلَى الْأَبْدَانِ.

And in another report, ‘A name of the Angel allocated with the sleep and the wakefulness and guarding the souls until they are returned to the bodies’.<sup>273</sup>

161 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ رَدِيءٌ نَحْسٌ فِيهِ وُلِدَ فِرْعَوْنُ فَلَا تَطْلُبُ فِيهِ أَمْرًا مِنَ الْأُمُورِ وَ مَنْ وُلِدَ فِيهِ نَكِدَ عَيْشُهُ وَ لَمْ يُؤَقِّفْ لِحَيٍّ وَ يُقْتَلُ آخِرَ عُمْرِهِ أَوْ يَغْرُقُ وَ الْمَرِيضُ فِيهِ يَطُولُ مَرَضُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>asws</sup>: ‘It is a lowly day, inauspicious. Pharaoh<sup>la</sup> was born in it, so doe does not see any affair from the affairs during it, and the one born in it, his life would be gloomy and he will not be harmonied to the goodness, and he would be killed at the end of his life or drown, and the one falling sick during it, his illness would be prolonged’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ دَيْنِ اسْمِ مَلِكٍ مُوَكَّلٍ بِالنَّوْمِ وَ الْبَقْظَةِ وَ السَّعْيِ وَ الْحَرَكَةِ وَ حِرَاسَةِ الْأَرْوَاحِ إِلَى أَنْ تَرْجَعَ إِلَى الْأَبْدَانِ يَوْمَ نَحْسٍ مُسْتَمِرٍّ وَ الْمُؤَلُودُ فِيهِ كَمَا ذُكِرَ آنِفًا.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, “Ruz Deyn’, a name of an Angel allocated with the sleep and the wakefulness, and the striving and the movement, and guarding the souls until they are returned to the bodies, a day of continuous bad luck, and the new-born during it would be like what has been mentioned just now’.<sup>274</sup>

<sup>271</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 158

<sup>272</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 159

<sup>273</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 160

<sup>274</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 161

162 وَ فِي الرَّوَايَةِ الْآخَرَى يَوْمٌ نَحْسٍ مُسْتَمَرٍّ فِيهِ وُلِدَ فِرْعَوْنُ مَنْ وُلِدَ فِيهِ يُقْتَلُ وَ لَا يَكُونُ مُوَفَّقاً وَ إِنْ حَرَصَ جُهْدَهُ وَ يَكُونُ مَا عَاشَ نَكِداً.

And in another report: 'A day of continuous bad luck. Pharaoh<sup>-la</sup> was born in it. The one born during it would be kill and will not be harmonised (to good), and if he is guarded, would reject it, and he would be gloomy for as long as he lives"<sup>275</sup>

163 الْمَكَارِمُ، عَنْهُ ع يَوْمٌ مَشُومٌ.

(The book) 'Al Makarim' –

'From him<sup>-asws</sup>: 'An ominous day"<sup>276</sup>

164 الرَّوَايَةُ، عَنْهُ ع يَوْمٌ نَحْسٍ مُسْتَمَرٍّ مَكْرُوهٍ لِكُلِّ حَالٍ وَ عَمَلٍ فَاحْذَرُهُ وَ لَا تَعْمَلْ فِيهِ عَمَلاً وَ لَا تَلْقَ أَحَداً وَ اقْعُدْ فِي مَنْزِلِكَ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ مُنْخَوِساً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ خِيفَ عَلَيْهِ أَوْ طَالَ مَرَضُهُ.

(The book) 'Al Zawaid' –

'From him<sup>-asws</sup>: 'A day of continuous bad luck, abhorrent for every situation and work, so beware it and do not do any work in it, and do not meet anyone, and sit back in your house, and seek Refuge with Allah<sup>-azwj</sup> from it's evil; the one born in it would be inauspicious, and the one falling sick during it or duing it's night would be feared upon, or his illness would prolong"<sup>277</sup>

165 وَ فِي رَوَايَةٍ أُخْرَى وُلِدَ فِيهِ فِرْعَوْنُ وَ الْمُؤَلُودُ فِيهِ يُقْتَلُ فِي آخِرِ عُمرِهِ إِذَا حَرَصَ فِي طَلَبِ الرِّزْقِ أَوْ يُغْرَقُ.

And in another report, 'Pharaoh<sup>-la</sup> was born in it, and the new-born in it would be killed at the end of his life when he is eager in seeking the sustenance, or he would drown"<sup>278</sup>

اليوم الخامس والعشرون

## The twenty-fifth day

166 الْعَدَدُ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مَذْمُومٌ نَحْسٌ وَ هُوَ الْيَوْمُ الَّذِي أَصَابَ بِصَرْ فِيهِ تِسْعَةُ ضُرُوبٍ مِنَ الْآفَاتِ فَلَا تَطْلُبْ فِيهِ حَاجَةً وَ احْفَظْ فِيهِ نَفْسَكَ فَإِنَّهُ الْيَوْمُ الَّذِي ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ أَهْلَ الْآيَاتِ مَعَ فِرْعَوْنَ وَ هُوَ شَدِيدُ الْبَلَاءِ

(The book) 'Al Adad' –

'Our Master<sup>-asws</sup> Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'A condemned day, inauspicious, and it is the day in which Egypt was afflicted during it with nine tytypes of calamities, therefore do not seek any need during it, and protect yourself in it, for it is the day in which Allah<sup>-azwj</sup> Mighty

<sup>275</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 162

<sup>276</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 163

<sup>277</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 164

<sup>278</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 165

and Majestic Struck the people of the signs with the Pharaoh<sup>la</sup> in it, and it is the severe calamity.

وَالْآبِقُ فِيهِ يَرْجِعُ وَلَا تَخْلِفُ فِيهِ صَادِقًا وَلَا كَاذِبًا وَهُوَ يَوْمٌ سَوَاءٌ مَنْ سَافَرَ فِيهِ لَا يَرْجِعُ وَمَنْ مَرَضَ فِيهِ أَجْهَدَ وَمَنْ لَمْ يُفِقْ مِنْ مَرَضِهِ فَاتَّقِهِ.

And the absconder in it would return, and do not swear the truthful oat in it nor a false one, and it is a day of evil, the one who travels in it will not return, and the one who falls sick in it would be overstrained, and the one does not recover from his illness, fear him”<sup>279</sup>

167 وَ فِي رِوَايَةٍ أُخْرَى مَنْ مَرَضَ فِيهِ لَا يَكَاذُ يَبْرَأُ وَ هُوَ إِلَى الْمَوْتِ أَقْرَبُ مِنَ الْحَيَاةِ وَ مَنْ مَرَضَ فِيهِ لَا يَنْجُو وَ مَنْ وُلِدَ فِيهِ كَانَ مَلِكًا مَرْزُوقًا نَجِيًّا مِنَ النَّاسِ تُصِيبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسْتَلِمُ مِنْهَا.

And in another report: ‘The who falls sick during it will almost not be cured, and until he dies, he would be closer to the death than life, and the one who falls sick in it will not be saved, and the one born in it would be a king, Graced, a captain of the people, severe illness would afflict him and he would be safe from it’<sup>280</sup>

168 وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ فَتِيهَاً عَالِمًا.

And in another report: ‘The one born in it would be a jurits, and scholar’<sup>281</sup>

169 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمٌ جَيِّدٌ لِلشَّرَاءِ وَ الْبَيْعِ وَ الْبِنَاءِ وَ الزَّرْعِ وَ يَصْلُحُ لِقَضَاءِ الْحَوَائِجِ وَ مَنْ وُلِدَ فِيهِ كَانَ كَذَّابًا تَمَامًا لَا خَيْرَ فِيهِ.

And in another report: ‘It is a day good for the buying and the selling, and the building, and the farming, and it is correct for fulfilling the needs; and the one born in it would be a liar, gossip, there being no good in him’<sup>282</sup>

170 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اسْتَعِيذُوا فِيهِ بِاللَّهِ تَعَالَى

And Amir Al-Momineen<sup>-asws</sup>: ‘Seek Refuge with Allah<sup>-azwj</sup> the Exalted in it’.

وَ قَالَتِ الْفُرسُ إِنَّهُ يَوْمٌ ثَقِيلٌ رَدِيٌّ مَكْرُوهٌ أَصِيبَ فِيهِ أَهْلُ مِصْرَ بِسَبْعِ ضَرْبَاتٍ مِنَ الْبَلَاءِ وَ هُوَ يَوْمٌ نَحْسٌ تَفَرَّغَ فِيهِ لِلدُّعَاءِ وَ الصَّلَاةِ وَ عَمَلِ الْخَيْرِ

And Al Furs said, ‘It is a heavy day, lowly, the people of Egypt were afflicted during it with seven types of calamities, and it is an inauspicious day. Free yourself in it for the supplications and the Salat and the good deeds’.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ أَرْدَرُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْجِنِّ وَ الشَّيَاطِينِ.

<sup>279</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 166

<sup>280</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 167

<sup>281</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 168

<sup>282</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 169

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ard Ruz’, a name of the Angel allocated with the Jinn and the Satans<sup>-la</sup>”.<sup>283</sup>

171 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمَ نَحْسٍ رَدِيءٍ فَاحْفَظْ نَفْسَكَ فِيهِ وَ لَا تَطْلُبْ فِيهِ حَاجَةً فَإِنَّهُ يَوْمٌ شَدِيدُ الْبَلَاءِ ضَرَبَ اللَّهُ فِيهِ أَهْلَ مِصْرَ بِالْآيَاتِ مَعَ فِرْعَوْنَ وَ الْمَرِيضُ فِيهِ يُجْهِدُ وَ الْمَوْلُودُ فِيهِ يَكُونُ مُبَارَكاً مَرْزُوقاً حَيِّياً وَ نُصِيْبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسْلَمُ مِنْهَا

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘An inauspicious day, lowly, so protect yourself in it and do not seek any need during it for it is a day of severe calamities. During it, Allah<sup>-azwj</sup> Struck the people of Egypt with the Signs with Pharaoh<sup>-la</sup>; and the one falling sick in it would be overstrained, and the new-born in it would be Blessed, Graced, and severe illness would afflict him, and he would be safe from it’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ زُورُ أَرْدَ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْجِنِّ وَ الشَّيَاطِينِ يَوْمَ نَحْسٍ ضَرَبَ اللَّهُ فِيهِ أَهْلَ مِصْرَ بِالْآيَاتِ فَتَفَرَّقَ فِيهِ لِلدُّعَاءِ وَ الصَّلَاةِ وَ عَمَلِ الْحَيْرِ.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Arad’, a name of an Angel allocated with the Jinn and the Satans<sup>-la</sup>. And in auspicious day, Allah<sup>-azwj</sup> has Struck the people of Egypt during it with the Signs, so free yourself for the supplications, and the Salat, and good deeds”.<sup>284</sup>

172 وَ فِي الرِّوَايَةِ الْآخَرَى عَنْهُ ع يَوْمَ نَحْسٍ مَشُومٍ فِيهِ أُصِيبَ أَهْلُ مِصْرَ بِالْآيَاتِ فَاتَّقِهِ جُهْدَكَ وَ مَنْ مَرَضَ فِيهِ لَمْ يُفِيقْ مِنْ مَرَضِهِ.

And in another report from him<sup>-asws</sup>: ‘An inauspicious day, ominous. The people of Egypt were afflicted with the Signs, so save your efforts, and the one who falls sick in it will not wake up from his illness’.<sup>285</sup>

173 الْمَكَارِمُ، عَنْهُ ع رَدِيءٌ مَذْمُومٌ يُخَدَّرُ فِيهِ مِنْ كُلِّ شَيْءٍ.

(The book) ‘Al Makarim’ –

‘From him<sup>-asws</sup>: ‘Lowly, condemned, beware of all things during it’.<sup>286</sup>

174 الرِّوَايَةُ، عَنْهُ ع يَوْمَ نَحْسٍ مَكْرُوهٍ ثَقِيلٍ نَكِدٌ فَلَا تَطْلُبْ فِيهِ حَاجَةً وَ لَا تَلْقَ أَحَدًا وَ لَا تُسَافِرْ فِيهِ وَ اقْعُدْ فِي مَنْزِلِكَ وَ اسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِ وَ مَنْ وُلِدَ فِيهِ كَانَ ثَقِيلَ التَّرَبُّيَةِ نَكِدَ الْحَيَاةِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘And inauspicious day, abhorrent, heavy, gloomy, so do not seek any need during it, and to not meet anyone nor travel during it, and sit back in your house, and seek

<sup>283</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 170

<sup>284</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 171

<sup>285</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 172

<sup>286</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 173



Refuge of Allah<sup>-azwj</sup> from it's evil, and the one born in it would be of heavy upbringing, gloomy of life, and the one falling sick during it or during it's night would be feared upon".<sup>287</sup>

175 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يَوْمَ ضَرَبَ اللَّهُ فِيهِ أَهْلَ الْآيَاتِ مَعَ فِرْعَوْنَ وَ الْمَوْلُودُ فِيهِ يَكُونُ نَجِيباً مُبَارَكاً مَرْزُوقاً تُصِيبُهُ عِلَّةٌ شَدِيدَةٌ وَ يَسْلَمُ مِنْهَا.

And in another report: 'It is a day, during it Allah<sup>-azwj</sup> Struck the people of the Signs with Pharaoh<sup>-la</sup>, and the new-born in it would be a captain, Blessed, Graced, an illness would afflict him, and he would be safe from it".<sup>288</sup>

اليوم السادس و العشرون

## The twenty-sixth day

176 أَلْعَدُّ، قَالَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمَ مُبَارَكٍ لِلْسِّنْفِ ضَرَبَ مُوسَى ع فِيهِ الْبَحْرُ فَانْفَلَقَ يَصْلُحُ لِكُلِّ حَاجَةٍ مَا خَلَا التَّزْوِيجَ وَ السَّفَرَ فَاجْتَنِبُوا فِيهِ ذَلِكَ فَإِنَّهُ مَنْ تَزَوَّجَ فِيهِ لَمْ يَنْجُ تَزْوِيجُهُ وَ يُفَارِقْ أَهْلَهُ وَ مَنْ سَافَرَ فِيهِ لَمْ يَصْلُحْ لَهُ ذَلِكَ فَلْيَتَصَدَّقْ.

(The book) 'Al Adad' –

'Our Master<sup>-asws</sup> Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'It is a day Blessed for the sword. Musa<sup>-as</sup> struck the sea during it, so it split up. It is correct for every need apart from the marriage and the travel, therefore stay aside regarding that for the one who gets married during it, his marriage will not complete, and would separate from his wife, and the one who travels in it, that will not be correct for him, therefore let him give charity".<sup>289</sup>

177 وَ فِيهِ رِوَايَةٌ أُخْرَى يَوْمَ صَالِحٍ لِلْسَفَرِ وَ لِكُلِّ أَمْرٍ يُرَادُ إِلَّا التَّزْوِيجَ فَإِنَّهُ مَنْ تَزَوَّجَ فِيهِ فُرِقَ بَيْنَهُمَا كَمَا انْفَرَقَ الْبَحْرُ لِمُوسَى ع وَ يَكُونُ عَيْشُهُمَا بَغِيضاً وَ لَا تَدْخُلُ إِذَا وَرَدَتْ مِنْ سَفَرِكَ فِيهِ إِلَى أَهْلِكَ وَ الثَّقَلَةُ فِيهِ خَيْرٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ قَلِيلَ الْخَطِّ وَ يَغْرُقُ كَمَا غَرِقَ فِرْعَوْنُ فِي الْيَمِّ.

And in another report: 'A day righteous for the travel and for every matter intended except the marriage, for the one who gets married in it there would be separation between the two just as the sea was separated for the sea for Musa<sup>-as</sup> and both their lives would be hateful, and when you arrive from your travel during it do not enter to your wife; and the transfer is good in it, and the one born in it would be of little share, and he would drown like Pharaoh<sup>-la</sup> had drowned in the Nile".<sup>290</sup>

178 وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ طَالَ عُمُرُهُ.

And in another report: 'The one born in it, his life would be long".<sup>291</sup>

179 فِيهِ رِوَايَةٌ أُخْرَى مَنْ وُلِدَ فِيهِ يَكُونُ مُجْتَنِئاً بِخَيْلٍ وَ مَنْ مَرَضَ فِيهِ أَجْهَدَ

<sup>287</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 174

<sup>288</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 175

<sup>289</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 176

<sup>290</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 177

<sup>291</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 178

And in another report: ‘The one born during it would be insane, stingy, and the one falling sick during it would be overstrained’.

قَالَتِ الْفُرسُ إِنَّهُ يَوْمٌ حَيِّدٌ مُخْتَارٌ مُبَارَكٌ وَ مَنْ تَزَوَّجَ فِيهِ لَا يَسِمُ أَمْرُهُ وَ يَفَارِقُ أَهْلَهُ

Al Furs said, ‘It is a good day, chosen Blessed, and the one who married during it, his affair would not complete and he would separate from his wife’.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ أَشْتَادُ رُزُّ اسْمِ الْمَلِكِ الَّذِي خُلِقَ عِنْدَ ظُهُورِ الدِّينِ.

And Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with it, said, “Ashtad Ruz’, a name of the Angel who was Created at the prevalence of religion”.<sup>292</sup>

180 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ يَصْلُحُ لِلسَّفَرِ وَ لِكُلِّ أَمْرٍ يُرَادُ إِلَّا التَّزْوِيجَ فَمَنْ تَزَوَّجَ فِيهِ فَارَقَ زَوْجَتَهُ لِأَنَّ فِيهِ انْفَلَقَ الْبَحْرُ لِمُوسَى عَلَيْهِ السَّلَامُ وَ لَا تَدْخُلُ فِيهِ عَلَى أَهْلِكَ إِذَا قَدِمْتَ مِنْ سَفَرٍ وَ الْمَرِيضُ فِيهِ يُجْهَدُ وَ الْمُؤَلُودُ فِيهِ يَطُولُ عُمرُهُ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>asws</sup>: ‘It is a righteous day, correct for the travel and, for every matter intended except the marriage. So the one who married during it would separate from his spouse because during it the sea was split for Musa<sup>as</sup>, and do not enter to your wife when you arrive from a journey, and the one falling sick in it would be overstrained, and the new-born in it, his life would be long’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُزُّ أَشْتَادُ اسْمِ مَلِكٍ خُلِقَ عِنْدَ ظُهُورِ الدِّينِ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ إِلَّا التَّزْوِيجَ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, “Ruz Ashtad’, a name of an Angel Created at the appearance of religion, a correct day for every matter except the marriage”.<sup>293</sup>

181 وَ فِي الرِّوَايَةِ الْأُخْرَى عَنْهُ ع فِيهِ فَرَّقَ اللَّهُ الْبَحْرَ لِمُوسَى ع وَ هُوَ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ إِلَّا لِلتَّزْوِيجِ فَمَنْ تَزَوَّجَ فِيهِ فَرِقَ بَيْنَهُمَا كَمَا فَرَّقَ اللَّهُ الْبَحْرَ.

And in another report from him<sup>asws</sup>: ‘During it Allah<sup>azwj</sup> Separated the sea for Musa<sup>as</sup>, and it is a day correct for every matter except for the marriage, so the one who married in it, there would be separation between the two just as Allah<sup>azwj</sup> had Separated the sea”.<sup>294</sup>

182 الْمَكَارِمُ، عَنْهُ ع صَالِحٌ لِكُلِّ حَاجَةٍ سِوَى التَّزْوِيجِ وَ السَّفَرِ وَ عَلَيْكُمْ بِالصَّدَقَةِ فَإِنَّكُمْ تَنْتَفِعُونَ بِهَا.

(The book) ‘Al Makarim’ –

‘Righteous for every need besides the marriage and the travel, and upon you is to give charity for you will be benefitting with it”.<sup>295</sup>

<sup>292</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 179

<sup>293</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 180

<sup>294</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 181

<sup>295</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 182

183 الزَّوَائِدُ، عَنْهُ ع يَوْمٌ صَالِحٌ مُتَوَسِّطٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ السَّفَرِ وَ قَضَاءِ الْحَوَائِجِ وَ الْبِنَاءِ وَ الْغَرْسِ وَ الزَّرْعِ وَ هُوَ يَوْمٌ جَيِّدٌ فَسَافِرٌ فِيهِ وَ الْقَى مَنْ شِئْتَ تَعْنَمَ وَ تُقْضَى حَوَائِجُكَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُتَوَسِّطَ الْحَالِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرَأَ بَعْدَ مُدَّةٍ وَ يُكْرَهُ فِيهِ التَّزْوِيجُ.

(The book) 'Al Zawaid' –

'From him<sup>-asws</sup>: 'A righteous day, moderate for the buying and the selling, and the travelling and fulfilling the needs, and the building, and the planting and the farming, and it is a good day, so travel in it and meet the one you do desire to, you will attain booty and your needs would be fulfilled, and the one born in it would be of moderate state, and the one falling sick during it or during it's night would be cured after a period, and the marriage is disliked in it''.<sup>296</sup>

184 وَ فِي رِوَايَةٍ أُخْرَى هُوَ يَوْمٌ ضَرَبَ مُوسَى بِعَصَاهُ الْبَحْرَ فَلَا تَعْبَرُ [تَدْخُلُ] عَلَى أَهْلِكَ إِذَا أَتَيْتَ مِنْ سَفَرٍ وَ الْمَوْلُودُ يَطُولُ عُمرُهُ وَ الْمَرِيضُ يُجْهَدُ.

And in another report: 'It is a day Musa<sup>-as</sup> had struck the sea with his<sup>-as</sup> staff, so do not enter to your wife when you come from a journey, and the new-born in it, his life would be long, and the one sick would be overstrained''.<sup>297</sup>

اليوم السابع والعشرون

## The twenty-seventh day

185 الْعَدْدُ، قَالَ مُؤَلَّنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُبَارَكٌ مُخْتَارٌ جَيِّدٌ يَصْلُحُ لِطَلَبِ الْحَوَائِجِ وَ الشِّرَاءِ وَ الْبَيْعِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ الْبِنَاءِ وَ الزَّرْعِ وَ الْخُصُومَةِ وَ لِقَاءِ الْقُضَاةِ وَ السَّفَرِ وَ الْإِيتِدَاءِ وَ الْأَسْبَابِ وَ التَّزْوِيجِ

(The book) 'Al Adad' –

'Our Master<sup>-asws</sup> Abu Abdullah Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'It is a Blessed day, chosen good, correct for seeking the needs, and the buying and the selling, and the entry to see the Sultan, and the building, and the farming, and the disputes, and meeting the judges, and the travelling, and the starting (new work), and the foundations, and the marriage.

وَ هُوَ يَوْمٌ سَعِيدٌ جَيِّدٌ وَ فِيهِ لَيْلَةُ الْقَدْرِ فَاطْلُبْ مَا شِئْتَ خَفِيفٌ لِسَائِرِ الْأَحْوَالِ أَجْرٌ فِيهِ وَ طَالِبٌ بِحَقِّكَ وَ اطْلُبْ عَدُوَّكَ وَ تَزَوَّجْ وَ ادْخُلْ عَلَى السُّلْطَانِ وَ الْقَى فِيهِ مَنْ شِئْتَ وَ يُكْرَهُ فِيهِ إِخْرَاجُ الدَّمِ وَ مَنْ مَرَضَ فِيهِ مَاتَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ جَمِيلًا حَسَنًا طَوِيلَ الْعُمَرِ كَثِيرَ الرِّزْقِ قَرِيبًا إِلَى النَّاسِ مُحِبًّا إِلَيْهِمْ.

And it is a fortunate day, good, and in it is Laylat Al-Qadr (in Ramazan), so seek whatever you desire, (it is) light for rest of the situations, trade in it and seek your rights, and seek your enemy, and marry, and enter to see the Sultan, and meet in it the one you desire to, and extracting the blood is disliked in it, and the one falling sick in it would die, and the one born in it would be beautiful, handsome, of long life, abundante sustenance, close to the people, beloved to them''.<sup>298</sup>

<sup>296</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 183

<sup>297</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 184

<sup>298</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 185

186 وَ فِي رِوَايَةٍ أُخْرَى يَكُونُ عَشُومًا مَرْزُوقًا.

And in another report: ‘He would be a brute, Graced’.<sup>299</sup>

187 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَلِدَ فِيهِ يَغْفُوبُ ع مَنْ وَلِدَ فِيهِ يَكُونُ مَرْزُوقًا مَحْبُوبًا عِنْدَ أَهْلِهِ لَكِنَّهُ تَكْثُرُ أَحْزَانُهُ وَ يَفْسُدُ بَصَرُهُ

Amir Al-Momineen<sup>-asws</sup> said: ‘Yaqoub<sup>-as</sup> was born in it. The one who is born in it would be Graced, beloved in the presence of his wife, but he would be with a lot of grief, and his eyesight would be spoilt’.

وَ قَالَتِ الْفُرسُ إِنَّهُ يَوْمٌ جَيِّدٌ يُحْمَدُ لِلْحَوَائِجِ وَ تَسْهِيلِ الْأُمُورِ وَ الْأَعْمَالِ وَ التَّصَرُّفَاتِ وَ لِقَاءِ التَّجَارِ وَ السَّفَرِ وَ الْمَسَافِرِ يُحْمَدُ فِيهِ أَمْرُهُ مَنْ وَلِدَ فِيهِ يَكُونُ مَرْزُوقًا مَحْبُوبًا إِلَى النَّاسِ طَوِيلًا عُمُرُهُ

And Al Furs said, ‘It is a good day, praised for the needs, and ease of affairs and the works and the dealings, and meeting the traders, and the journey, and the traveller is praised in it of his affairs. The one born in it would be Graced, beloved to the people, his life would be long’.

وَ قَالَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ رُوزُ آسْمَانَ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالطَّيْرِ .

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Asman’, a name of the Angel allocated with the bird(s)’.<sup>300</sup>

188 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ الْمَوْلُودُ فِيهِ يَكُونُ حَسَنًا جَمِيلًا طَوِيلَ الْعُمُرِ كَثِيرَ الْخَيْرِ قَرِيبًا إِلَى النَّاسِ مَحْبُوبًا إِلَيْهِمْ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a righteous day for every matter, and the new-born in it would be excellent, beautiful, long of life, a lot of good, close to the people, beloved to them’.

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ آسْمَانَ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالطَّيْرِ وَ الْمَوْلُودُ فِيهِ كَمَا مَرَّ آنفًا.

Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Asman’, a name of an Angel allocated with the bird(s), and the new-born in it would be like what has passed just now’.<sup>301</sup>

189 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ صَالِحٌ لِكُلِّ شَيْءٍ تُرِيدُهُ.

And in another report: ‘A fortunate day, righteous for all things you want’.<sup>302</sup>

190 الْمَكَارِمُ، جَيِّدٌ مُخْتَارٌ لِلْحَوَائِجِ وَ كُلِّ مَا يُرَادُ وَ لِقَاءِ السُّلْطَانِ.

(The book) ‘Al Makarim’ –

<sup>299</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 186

<sup>300</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 187

<sup>301</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 188

<sup>302</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 189

‘Good, chosen for the needs and all what is intended, and meeting the Sultan’.<sup>303</sup>

191 الزَّوَائِدُ، عَنْهُ ع يَوْمٌ صَافٍ مُبَارَكٌ مِنَ النَّحُوسِ صَالِحٌ لِلْحَوَائِجِ إِلَى السُّلْطَانِ وَ إِلَى الْإِخْوَانِ وَ السَّفَرِ إِلَى الْبُلْدَانِ فَالْقَى فِيهِ مَنْ شِئْتَ وَ سَافَرَ إِلَى حَيْثُ أَرَدْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا خَفِيفَ التَّرْبِيَةِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ نَجَا مِنْ مَرَضِهِ سَرِيعًا.

(The book) ‘Al Zawaid’ –

‘From him<sup>-asws</sup>: ‘Clear, Blessed from the inauspiciousness, correct for the needs to the Sultan and to the brethren, and the travel to the cities, so meet the one you so desire to during it and travel to wherever youo want, and the one born in it would be Blessed, light of upbringing, and the one falling sick during it or during it’s night would be rescued from his illness quickly’.<sup>304</sup>

192 وَ مِنْ رَوَايَةٍ أُخْرَى أَنَّهُ يَكُونُ طَوِيلَ الْعُمَرِ كَثِيرَ الْخَيْرِ.

And from another report: ‘He would be of long life, abundant goodness’.<sup>305</sup>

اليوم الثامن والعشرون

## The twenty-eighth day

193 الْعَدَدُ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُخْتَارٌ وَ صَالِحٌ لِكُلِّ حَاجَةٍ وَ إِخْرَاجِ الدَّمِّ وَ هُوَ يَوْمٌ سَعِيدٌ مُبَارَكٌ وُلِدَ فِيهِ يَعْقُوبُ عَلَيْهِ السَّلَامُ يَصْلُحُ لِلسَّفَرِ وَ جَمِيعِ الْحَوَائِجِ وَ كُلِّ أَمْرٍ وَ الْعِمَارَةِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الدُّخُولِ عَلَى السُّلْطَانِ قَاتِلَ فِيهِ أَعْدَاؤُكَ فَإِنَّكَ تَقْطُرُ بِهِمُ وَ التَّرْوِيجِ.

(The book) ‘Al Adad’ –

‘Our Master Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>: ‘It is a day chosen and correct for every need, and extracting the blood, and it is a fortunate day, Blessed. Yaqoub<sup>-as</sup> was born during it. (It is) correct for the travel and entirety of the needs, and every affair, and the constructing, and the selling and the buying, and the entry to see the Sultan. Fight against your enemy during it for you shall be victorious with them, and (for) the marriage’.<sup>306</sup>

194 وَ فِي رَوَايَةٍ أُخْرَى لَا تُخْرِجُ فِيهِ الدَّمَ فَإِنَّهُ رَدِيءٌ مَنْ مَرَضَ فِيهِ مَيِّتٌ وَ مَنْ أَبْقَى فِيهِ رَجَعَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ حَسَنًا جَمِيلًا مَرْزُوقًا مَحْبُوبًا مُحِبًّا إِلَى النَّاسِ وَ إِلَى أَهْلِهِ مَشْغُوفًا مَحْزُونًا طَوِيلَ عُمرِهِ وَ بُصْبِيهِ الْعُمُومُ وَ يُبْتَلَى فِي بَدَنِهِ وَ يُعَاقَبُ فِي آخِرِ عُمرِهِ وَ يُعَمَّرُ طَوِيلًا وَ يُبْتَلَى فِي بَصَرِهِ.

And in another report: ‘Do not extract the blood for it is lowly; the one who falls sick in it would die, and the one absconding in it would return, and the one born in it would be handsome, beautiful, Graced, loving, beloved to the people and to his family, possessed, aggrieved, of long age, and the sorrows would afflict him, and his body would be afflicted in

<sup>303</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 190

<sup>304</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 191

<sup>305</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 192

<sup>306</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 193

it, and he would be healthy at the end and would live for long, and he would be afflicted in his eyesight”.<sup>307</sup>

195 قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ صَبِيحَ الْوَجْهِ مَسْعُودَ الْجِدِّ مُبَارَكًا مَيْمُونًا وَمَنْ طَلَبَ فِيهِ شَيْئًا تَمَّ لَهُ وَكَانَتْ عَاقِبَتُهُ مَحْمُودَةً وَ قَالَتْ الْفُرْسُ إِنَّهُ يَوْمٌ ثَقِيلٌ مُنْخَوَسٌ.

Our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> said: ‘The one born during it would be of bright face, fortunate, auspicious, and the one who seeks anything during it, it would be completed for him, and his end-result would be praise-worthy’. And Al Furs said, ‘It is a heavy day, inauspicious’.<sup>308</sup>

196 وَ فِي رِوَايَةٍ أُخْرَى يُحْمَدُ فِيهِ قَضَاءُ الْحَوَائِجِ وَ مُبَارَكٌ فِيهَا وَ قَضَاءُ الْأُمُورِ وَ الْمُهِمَّاتِ وَ دَفْعُ الضَّرُورَاتِ وَ لِقَاءُ الْقَوَادِ وَ الْحُجَّابِ وَ الْأَجْنَادِ وَ هُوَ يَوْمٌ مُبَارَكٌ سَعِيدٌ وَ الْأَخْلَامُ تَصِحُّ فِي يَوْمِهَا

And in another report: ‘Praised in it is fulfilling of the needs, and Blessed in it, and fulfilment of the affairs, and the important matters, and dispose the necessities, and meet the leaders, and the guards, and the armies, and it is a Blessed day, fortunate, and the dream would be proven correct in it’s day’.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ رَاهِيَادُ رُزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْقَضَاءِ بَيْنَ الْخَلْقِ وَ رُويَ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالسَّمَاوَاتِ.

And Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Rahyad Ruz’, a name of the Angel allocated with the judging between the the creatures’. And it is reported, ‘Name of the Angel allocated with the skies’.<sup>309</sup>

197 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وُلِدَ فِيهِ يَغْفُوبُ ع فَمَنْ وُلِدَ فِيهِ يَكُونُ مَحْزُونًا وَ تُصِيبُهُ الْعُيُوبُ وَ يُبْتَلَى فِي بَدَنِهِ

(The book) ‘Al Durou’ –

‘From Al-Sadiq<sup>-asws</sup>: ‘It is a day correct for all affairs. Yaqoub<sup>-as</sup> was born during it, so the one who is born in it would be aggrieved and the sorrows would afflict him, and he would be afflicted in his body’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُزُ رَاهِيَادُ اسْمُ مَلِكٍ مُؤَكَّلٍ بِالسَّمَاوَاتِ وَ قِيلَ بِالْقَضَاءِ بَيْنَ الْخَلْقِ يَوْمٌ مُبَارَكٌ سَعِيدٌ وَ الْأَخْلَامُ تَصِحُّ فِي يَوْمِهَا.

And Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, “Ruz Rameyda’, a name of an Angel allocated with the skies’. And it is said, ‘With the judging between the creatures’. A Blessed day, fortunate, and the dream would be proven correct during it’s day’.<sup>310</sup>

198 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ وُلِدَ فِيهِ يَغْفُوبُ ع وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مُحِبًّا إِلَى أَهْلِهِ وَ إِلَى النَّاسِ وَ يُعَمَّرُ طَوِيلًا وَ تُصِيبُهُ الْهُمُومُ وَ يُبْتَلَى فِي بَصَرِهِ.

<sup>307</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 194

<sup>308</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 195

<sup>309</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 196

<sup>310</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 197

And in another report: ‘A fortunate day. Yaqoub<sup>-as</sup> was born in it, and the one who is born in it would be Graced, beloved to his wife and to the people, and would live long, and the sorrows would afflict him, and he would be afflicted with his eyesight’.<sup>311</sup>

199 الْمَكَارِمُ، مَمْرُوجٌ.

(The book) ‘Al-Mubarak’ – ‘Mized (day)’.<sup>312</sup>

200 الزَّوَائِدُ، يَوْمٌ مُبَارَكٌ سَعِيدٌ لِكُلِّ عَمَلٍ وَ حَاجَةٍ وَ سَفَرٍ وَ بِنَاءٍ وَ عَزْسٍ وَ اَعْمَلٍ فِيهِ مَا شِئْتَ وَ اَلْقَ مِنْ شِئْتِ فَإِنَّهُ يَوْمٌ مُبَارَكٌ سَعِيدٌ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكاً مُقْبِلاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ بَرِيءٌ مِنْ مَرَضِهِ.

(The book) ‘Al-Zawaid’ – A Blessed day, fortunate for every work and need, and travel, and building, and planting, and work during it whatever you so desire to, and meet the one you so desire to, for it is a Blessed day, fortunate, and the one born in it would be Blessed, accepted, and the one falling sick during it or during it’s night would be cured from his illness’.<sup>313</sup>

201 وَ فِي رِوَايَةٍ أُخْرَى إِنَّ يَعْقُوبَ عَ وُلِدَ فِيهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ حَيَّوْناً طَوِيلاً عُمُرُهُ وَ يُصِيبُهُ الْعَمُ وَ يُبْتَلَى فِي بَدَنِهِ.

And in another report: ‘Yaqoub<sup>-as</sup> was born during it, and the one born in it would be aggrieved the length of his life, and the sorrows would hit him and he would be afflicted in his body’.<sup>314</sup>

اليوم التاسع و العشرون

## The twenty-ninth day

202 الْعَدَدُ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ حَاجَةٍ وَ إِخْرَاجِ الدَّمِ وَ هُوَ يَوْمٌ سَعِيدٌ لِسَائِرِ الْأُمُورِ وَ الْحَوَائِجِ وَ الْأَعْمَالِ فِيهِ بَارَكَ اللَّهُ تَعَالَى عَلَى الْأَرْضِ الْمُقَدَّسَةِ وَ يَصْلُحُ لِلنُّقْلَةِ وَ شِرَاءِ الْعَبِيدِ وَ الْبَهَائِمِ وَ لِقَاءِ الْإِخْوَانِ وَ الْأَصْدِقَاءِ وَ فِعْلِ الْبِرِّ وَ الْحَرَكَةِ وَ يُكْرَهُ فِيهِ الدِّيْنُ وَ السَّلْفُ وَ الْأَيْمَانُ

(The book) ‘Al Adad’ –

‘Our Master Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: ‘A chosen day correct for every need, and extracting the blood, and it is a day fortunate for rest of the affairs, and the need, and the works in it would be Blessed by Allah<sup>-azwj</sup> the Exalted upon the Holy land, and it is correct for the transfer, and buying the slaves and the beasts, and meeting the brethren and the friends, and good works,, and the movement, and the debts and the lending, and the oaths.

<sup>311</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 198

<sup>312</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 199

<sup>313</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 200

<sup>314</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 201

مَنْ سَافَرَ فِيهِ يُصِيبُ مَالًا كَثِيرًا إِلَّا مَنْ كَانَ كَاتِبًا فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ الرُّؤْيَا فِيهِ صَادِقَةٌ وَ لَا تُفْصِّهَا إِلَّا بَعْدَ يَوْمٍ وَ الْمَرِيضُ فِيهِ يَمُوتُ وَ الْآيِقُ فِيهِ يُوجَدُ وَ لَا تَسْتَخْلِفُ فِيهِ أَحَدًا وَ لَا تَأْخُذُ فِيهِ مِنْ أَحَدٍ وَ ادْخُلْ فِيهِ عَلَى السُّلْطَانِ وَ لَا تَضْرِبْ فِيهِ حُرًّا وَ لَا عَبْدًا وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا.

One who travels in it would attain a lot of wealth, except the one who was a scribe, for that is disliked for him, and the dream during it would be true, and do not narrate it except after a day, and the sick one in it would die, and the absconder in it would be found, and do not appoint anyone in it nor take from anyone in it, and enter in it to see the Sultan, and do not strike during it any free one, nor a slave, and the one who loses a property in it, would find it".<sup>315</sup>

203 وَ فِي رِوَايَةٍ مِنْ مَرَضٍ فِيهِ يَبْرَأُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ صَالِحًا خَلِيمًا.

In a report: 'The one who is sick in it would be cured, and the one born in it would be righteous, lenient'.<sup>316</sup>

204 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ مُتَوَسِّطٌ لَا مَحْمُودٌ وَ لَا مَذْمُومٌ يُجْتَنَّبُ فِيهِ الْحَرَكَةُ

And in another report: 'It is moderate, neither praised nor condemned. Shun the movement during it'.

وَ قَالَتِ الْفُرْسُ إِنَّهُ يَوْمٌ جَيِّدٌ صَالِحٌ يُحْمَدُ فِيهِ النُّفْلَةُ وَ السَّفَرُ وَ الْحَرَكَةُ وَ الْمُؤَلُّودُ فِيهِ يَكُونُ شَجَاعًا وَ هُوَ صَالِحٌ لِكُلِّ حَاجَةٍ وَ لِقَاءِ الْإِخْوَانِ وَ الْأَصْدِقَاءِ وَ الْأَوْدَاءِ وَ فِعْلُ الْحَيْرِ وَ الْأَخْلَامُ فِيهِ تَصِحُّ فِي يَوْمِهَا

And Al Furs said, 'It is a good day, righteous. The transfer and the moving is praised during it, and the new-born in it would be brave, and it is correct for every need and meeting the brethren and the friends, and bidding farewell, and doing the good, and the dream in it would be proven correct in it's day'.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ مَارِإِسْفَنْدَرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْأَوْقَاتِ وَ الْأَزْمَانِ وَ الْعُقُولِ وَ الْأَسْمَاعِ وَ الْأَبْصَارِ وَ فِي رِوَايَةٍ أُخْرَى الْمُؤَكَّلِ بِالْأَفْعَادِ.

And Salman Al-Farsi<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> said, "Mar Isfandar Ruz", a name of the Angel allocated with the timings, and the times, and the intellects, and the hearing, and the sights. And in another report, 'Allocated with the hearts'.<sup>317</sup>

205 الدُّرُوعُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ أَمْرٍ وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيمًا وَ مَنْ سَافَرَ فِيهِ أَصَابَ مَالًا جَزِيلًا وَ مَنْ مَرَضَ فِيهِ بَرِيَ سَرِيعًا وَ لَا تُكْتَبُ فِيهِ وَصِيَّةٌ

(The book) 'Al Durou' –

<sup>315</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 202

<sup>316</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 203

<sup>317</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 204



‘From Al-Sadiq<sup>asws</sup>: ‘It is a righteous day for every matter, and the one born during it would be lenient, and the one who travels in it would attain plentiful wealth, and the one who falls sick during it would be cured quickly, and do not write a will during it’.

وَقَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَارِسْفَنْدَ اسْمُ مَلِكٍ مُوَكَّلٍ بِالْأَفْنَدَةِ وَالْعُقُولِ وَالْأَسْمَاعِ وَالْأَبْصَارِ يَصْلُحُ لِلِقَاءِ الْإِخْوَانِ وَالْأَصْدِقَاءِ وَلِكُلِّ حَاجَةٍ وَالْأَحْلَامِ تَصِحُّ فِيهِ مِنْ يَوْمِهَا.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, “Farisfand’, a name of an Angel allocated with the hearts, and the intellects, and the hearing, and the sights; and it is correct for meeting the brethren, and the friends, and for every need, and the dream in it would be proven correct during it’s day”.<sup>318</sup>

206 وَ فِي الرِّوَايَةِ الْآخَرَى يَوْمٌ مُبَارَكٌ صَالِحٌ لِكُلِّ حَاجَةٍ مِنْ لِقَاءِ السُّلْطَانِ وَالْأَصْدِقَاءِ وَ فِعْلِ الْبِرِّ وَ غَيْرِ ذَلِكَ.

And in another report: ‘A Blessed day, correct for every need, from meeting the Sultan, and the friends, and doing the righteous deeds, and other than that’.<sup>319</sup>

207 الْمَكَارِمُ، عَنْهُ عُ حُتَّتَارٌ جَيِّدٌ لِكُلِّ حَاجَةٍ مَا خَلَا الْكَاتِبَ فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ لَا أَرَى لَهُ أَنْ يَسْعَى فِي حَاجَةٍ إِنْ قَدَرَ عَلَى ذَلِكَ وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ سَرِيعاً وَ مَنْ سَافَرَ فِيهِ أَصَابَ مَالاً كَثِيراً وَ مَنْ أَبَقَ فِيهِ رَجَعَ.

(The book) ‘Al Makarim’ –

‘From him<sup>asws</sup>: ‘Chosen, good for every need apart from the scribe for that is disliked for him, and I<sup>asws</sup> do not see for him that he should be striving regarding a need if he is able upon that, and the one falling sick in it would be cured quickly, and the one who travels in it would attain a lot of wealth, and the one absconding in it would return’.<sup>320</sup>

208 الرِّوَايَةُ، عَنْهُ عُ يَوْمٌ مُبَارَكٌ سَعِيدٌ قَرِيبٌ الْأَمْرِ يَصْلُحُ لِلْحَوَائِجِ وَ التَّصَرُّفِ فِيهَا وَ لِقَاءِ الْمُلُوكِ وَ السَّفَرِ وَ الثَّقَلَةِ فَاقْضِ فِيهِ كُلَّ حَاجَةٍ وَ سَافِرٌ وَ الْقَى مَنْ شِئْتَ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكاً وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ يُخَافُ عَلَيْهِ.

(The book) ‘Al Zawaid’ –

‘From him<sup>asws</sup>: ‘A Blessed day, fortunate, closer to the command, correct for the needs, and the dealings during it, and meeting the kings, and the travel, and the transfer. Every need would be fulfilled in it, and travel and meet the one you so desire to, and the one born in it would be Blessed, and the one falling sick during it or during it’s night would be feared upon’.<sup>321</sup>

209 وَ فِي رِوَايَةٍ أُخْرَى الَّذِي يُوَلَّدُ فِيهِ يَكُونُ خَلِيباً وَ الْمُسَافِرُ فِيهِ يُصِيبُ مَالاً كَثِيراً وَ تُكْرَهُ فِيهِ الْوَصِيَّةُ.

<sup>318</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 205

<sup>319</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 206

<sup>320</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 207

<sup>321</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 208

And in another report: ‘The one born in it would be lenient, and the traveller in it would attain wealth, and (writing) the will during it is disliked’.<sup>322</sup>

اليوم الثلاثون

## The thirtieth day

210 أَلْعَدُّ الْقَوِيَّةُ، قَالَ مَوْلَانَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ يَصْلُحُ لِكُلِّ شَيْءٍ وَ لِلشِّرَاءِ وَ الْبَيْعِ وَ الزَّيْعِ وَ الْعَرْسِ وَ الْبِنَاءِ وَ التَّزْوِيجِ وَ السَّفَرِ وَ إِخْرَاجِ الدَّمِ.

(The book) ‘Al Adad Al Qawiya’ –

‘Our Master<sup>-asws</sup> Abu Abdullah Ja’far Bin Muhammad Al-Sadiq<sup>-asws</sup> said: ‘It is a Blessed day, chosen, good, correct for all things, and for the buying and the selling, and the cultivating and the planting, and the building, and the marriage, and the travel and extracting the blood’.<sup>323</sup>

211 وَ فِي رِوَايَةٍ أُخْرَى لَا تُسَافِرُ فِيهِ وَ لَا تَتَعَرَّضُ لِعَیْرِهِ إِلَّا الْمُعَامَلَةُ وَ قَلِّلْ فِيهِ الْحَرَكَةَ وَ السَّفَرَ فِيهِ زِدِيَّةً وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيماً مُبَارَكاً وَ تَعَسُّرُ تَرْبِيَّتِهِ وَ يَسُوءُ خُلُقُهُ وَ يُرْزَقُ رِزْقاً يَكُونُ لِعَیْرِهِ وَ يُنْعَمُ مِنَ التَّمَنُّعِ بِشَيْءٍ مِنْهُ.

And in another report: ‘Do not travel during it nor be exposed to anyone except for the dealings, and reduce the movement in it, and the travelling in it is lowly, and the one born in it would be lenient, Blessed, and his upbringing would be difficult, and his mannerism would be evil, and he would be Graced sustenance being for someone else, and he would be prevented from enjoying anything from it’.<sup>324</sup>

212 وَ فِي رِوَايَةٍ أُخْرَى مَنْ وُلِدَ فِيهِ كُفِيَ كُلُّ أَمْرٍ يُؤْذِيهِ وَ يَكُونُ الْمُؤَلُّودُ فِيهِ مُبَارَكاً صَالِحاً يَرْتَفِعُ أَمْرُهُ وَ يَعْلُو شَأْنُهُ وَ لِدَ فِيهِ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

And in another report: ‘One who is born during it would be sufficed for every matter which bothers him, and the new-born in it would be Blessed, righteous. His affair would be raised, and his glory would be exalted. Ismail Bin Ibrahim<sup>-as</sup> was born in it, may the greeting be upon him<sup>-as</sup>.

وَ فِيهِ خَلَقَ اللَّهُ الْعَقْلَ وَ أَشْكَنَهُ رُؤُوسَ مَنْ أَحَبَّ مِنْ عِبَادِهِ وَ مَنْ هَرَبَ فِيهِ أُجِدَّ وَ مَنْ ضَلَّتْ مِنْهُ ضَالَّةٌ وَجَدَهَا وَ مَنْ اقْتَرَضَ فِيهِ شَيْئاً رَدَّهُ سَرِيعاً وَ مَنْ مَرَضَ فِيهِ بَرِيَ سَرِيعاً.

And during it Allah<sup>-azwj</sup> Created the intellect and Settled it in the heads of the ones He<sup>-azwj</sup> Loved from His<sup>-azwj</sup> servants, and the one who flees in it would be seized, and the one who has lost a property would find it, and the one who borrows anything during it would return it quickly, and the one who falls sick in it would be cured quickly’.<sup>325</sup>

<sup>322</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 209

<sup>323</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 210

<sup>324</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 211

<sup>325</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 212

213 قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيماً مُبَارَكاً صَادِقاً أَمِيناً يَغْلُو شَأْنُهُ وَ مَنْ ضَاعَ لَهُ شَيْءٌ يَجِدُهُ بِإِذْنِ اللَّهِ تَعَالَى

Our Master<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> said: ‘One born during it would be lenient, Blessed, truthful, trustworthy, his glory would be exalted, and the one for whom something is lost would find it by the Permission of Allah<sup>azwj</sup> the Exalted’.

قَالَتِ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ يُحْمَدُ فِيهِ سَائِرُ الْأَعْمَالِ وَ التَّصَرُّفَاتِ وَ يَصْلُحُ لِشُرْبِ الْأَدْوِيَةِ الْمُسَهِّلَةِ

Al Furs said, ‘It is a light day, praised in it are rest of the works, and the dealings, and it is correct for drinking the medication, the laxatives’.

وَ قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ إِيرانُ رُوزُ اسْمِ الْمَلِكِ الْمُوَكَّلِ بِالْذُّهُورِ وَ الْأَزْمِنَةِ.

And Salman Al-Farsi<sup>ra</sup>, may Allah (s.w.t. be Pleased with him<sup>ra</sup>, said, “Iran Ruz’, a name of the Angel allocated with the eras and the times”<sup>326</sup>.

214 الدُّرُوعُ الْوَاقِيَةُ، عَنِ الصَّادِقِ ع أَنَّهُ يَوْمٌ جَيِّدٌ لِلْبَيْعِ وَ الشِّرَاءِ وَ التَّزْوِيجِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيماً مُبَارَكاً وَ تَعَسَّرَ تَرْبِيَّتُهُ وَ يَسُوءُ خُلُقُهُ وَ يُزْزَقُ رِزْقاً يُنْعَمُ مِنْهُ وَ مَنْ هَرَبَ فِيهِ أُخِذَ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ مَنْ افْتَرَضَ فِيهِ شَيْئاً رَدَّهُ سَرِيعاً

(The book) ‘Al Durou Al Waqie’ –

‘From Al-Sadiq<sup>asws</sup>: ‘It is a day good for the selling and the buying, and the marriage, and the one born during it would be lenient, Blessed, and his upbringing would be difficult, and his mannerisms would be evil, and he would be Graced sustenance he would be prevented from, and the one who flees during it would be seized, and the one for whom a property is lost would find it, and the one who borrows anything from it would return it quickly’.

وَ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ رُوزُ أَنِيرَانَ اسْمِ مَلِكٍ مُوَكَّلٍ بِالْذُّهُورِ وَ الْأَزْمِنَةِ يَوْمٌ سَعِيدٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ شَيْءٍ تُرِيدُهُ.

And Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, “Ruz Aneyran’, a name of an Angel allocated with the eras and the times. A fortunate day, Blessed, correct for all things you want”.

215 وَ فِي الرِّوَايَةِ الْأُخْرَى يَوْمٌ سَعِيدٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ حَاجَةٍ تُلْتَمَسُ.

And in another report: ‘A fortunate day, correct for every need you seek’<sup>327</sup>.

216 مَكَارِمُ الْأَخْلَاقِ، عَنْهُ ع مُحْتَارٌ جَيِّدٌ لِكُلِّ شَيْءٍ وَ لِكُلِّ حَاجَةٍ مِنْ شِرَاءٍ وَ بَيْعٍ وَ زَيْعٍ وَ تَزْوِيجٍ وَ مَنْ مَرَضَ فِيهِ بَرِيءٌ سَرِيعاً وَ مَنْ وُلِدَ فِيهِ يَكُونُ خَلِيماً مُبَارَكاً وَ يَرْتَفِعُ أَمْرُهُ وَ يَكُونُ صَادِقَ اللِّسَانِ صَاحِبَ وَفَاءٍ.

(The book) ‘Makarim Al Akhlaq’ –

<sup>326</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 213

<sup>327</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 214

'From him<sup>-asws</sup>: 'Chosen, good for all things and for every need, from buying and selling, and farming, and marrying; and the one falling sick during it would be cured quickly, and the one born in it would be lenient, Blessed, and his affairs would be lofty, and he would be truthful of the tongue, a loyal companion''<sup>.328</sup>

217 زَوَائِدُ الْفَوَائِدِ، عَنِ الصَّادِقِ ع يَوْمَ مَبَارَكٍ مَيْمُونٍ مَسْغُودٍ مُفْلِحٍ مُنْجِحٍ مُفْرَحٍ فَاعْمَلْ فِيهِ مَا شِئْتَ وَ الْقَى مِنْ أَرَدْتَ وَ لَحْذُ وَ أَعْطِ وَ سَافِرٍ وَ انْتَقِلْ وَ بَعْ وَ اشْتَرِ فَإِنَّهُ صَالِحٌ لِكُلِّ مَا تُرِيدُ مُوَافِقٌ لِكُلِّ مَا يُعْمَلُ وَ مَنْ وُلِدَ فِيهِ كَانَ مُبَارَكًا مَيْمُونًا مُقْبِلًا حَسَنَ الرَّبِّيَّةِ مُوسَعًا عَلَيْهِ وَ مَنْ مَرَضَ فِيهِ أَوْ فِي لَيْلَتِهِ لَمْ تَطُلْ عِلَّتُهُ وَ نَجَا سَالِمًا بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Zawaid Al Fawaid' –

'From Al-Sadiq<sup>-asws</sup>: 'A Blessed day, auspicious, fortunate, prosperous, successful, joyful, so work during it whatever you so desire to, and meet the one you want, and take and give, and travel and transfer, and sell and buy, for it is correct for all what you want, compatible for all what you work. And the one born in it would be Blessed, auspicious, accepted, excellent upbringing, capaciousness upon him, and the one who falls sick during it or during it's night, no illness would last long, and he would be rescued safely by the Permission of Allah<sup>-azwj</sup> the Exalted''<sup>.329</sup>

218 وَ فِي رِوَايَةٍ أُخْرَى يُكْرَهُ فِيهِ السَّفَرُ وَ الْمُؤَلُودُ فِيهِ يُرْزَقُ رِزْقًا وَاسِعًا يَكُونُ لِعَبْرِهِ وَ يُنْتَعَمُ مِنَ التَّمَنُّعِ بِشَيْءٍ مِنْهُ وَ مَنْ هَرَبَ فِيهِ أُخِذَ وَ إِذَا ضَلَّتْ فِيهِ ضَالَّةٌ وَجِدَتْ وَ الْقَرْضُ فِيهِ يَغُودُ سَرِيعًا وَ اللَّهُ أَحْكَمُ وَ أَعْلَمُ.

And in another report: 'The travel is disliked during it, and the new-born in it would be Graced vast sustenance being for someone else and he would be prevented from enjoying with anything from it, and the one fleeing in it would be seized, and when some property is lost in it would be found, and the loan given out during it would return quickly, and Allah<sup>-azwj</sup> is the Wisest and the most Knowing''<sup>.330</sup>

بيان ثم اعلم أن الظاهر من أكثر هذه الروايات أن المراد بالأيام المذكورة فيها أيام الشهور العربية و يظهر من بعضها كخبر سلمان رضي الله عنه أن المراد بها الشهور العجمية و أيامها كما يظهر من أسمائها و توافقها لما نقله المنجمون عن الفرس في ذلك

Explanation: Then know that the apparent from most of these report is that the intent with the mentioned days in these are days of the Arabic months, and it is apparent from some of these like the reports of Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, is that the intended with these are the Persian months and their days, just as is apparent from their names, and their compatibility to what the astrologers have transmitted from Al Furs regarding that.

و يمكن أن يقال لما كان في بدء خلق العالم شهر فروردين مطابقا على بعض الشهور العربية ابتداء و انتهاء سرت السعادة و النحوسة في أيام الشهرين معاكما نقل أن في أول خلق العالم كان الشمس في الحمل و عند افتراقها سرتا فيهما أو اختصتا بأحدهما

And it is possible that it be said that in the beginning of the Creation of the world, the month of Farvardin was compatible to one of the Arabic months, beginning and ending, so the

<sup>328</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 215

<sup>329</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 216

<sup>330</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 21 H 214

*auspiciousness and the inauspiciousness came to be in the days of the two months together just as has been transmitted that in the beginning of the creation of the world the sun was in the Aries and during their separation these came to bein them, specialised with one of these.*

و يمكن حمل اختلاف الأخبار أيضا على ذلك بأن يكون ما ورد في سعادة بعض الأيام في بعض الأخبار و نحوسته بعينه في الأخرى بسبب اختلاف المقصود من الشهر فيهما و كون المراد في إحداها العربية و في الأخرى الفرسية

*And it is possible to carry the differences in the report as well upon that by (the fact) that what is reported regarding one of the days being fortunate in one of the report, and it's inauspiciousness exactly in the other (report), by the cause of the differing of the meaning of the month in these, and the intent being in one of them as Arabic, and in the other as the Persian.*

لكن التعيين و التخصيص مشكل و لو أمكن رعايتهما معا كان أولى و سيأتي تمام القول في ذلك في الباب الآتي إن شاء الله تعالى.

*But the assigning and the allocating is problematic, and if it is possible to take care of both of them together, it would be foremost, and I (Majlisi) shall be coming with the complete word regarding that in the chapter which follows, if Allah<sup>-azwj</sup> the Exalted so Desires.*

باب 22 يوم النيروز و تعيينه و سعادة أيام شهور الفرس و الروم و نحوستها و بعض النوادر

## CHAPTER 22 – THE DAY OF AL-NEYROUZ AND IT'S DESIGNATION, AND FORTUNATE DAYS OF THE PERSIAN AND THE ROMAN MONTHS AND THEIR INAUSPICIOUSNESS, AND SOME OF THE MISCELLANEOUS

1- أَقُولُ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ رَوَى فَضْلُ اللَّهِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ جَعْفَرٍ بْنِ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ تَوَلَّاهُ اللَّهُ فِي الدَّارَيْنِ بِالْحُسَيْنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ الْعَبَّاسِ الدُّورِيِّ عَنْ أَبِي مُحَمَّدٍ جَعْفَرٍ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْمُؤَنَسِيِّ الْقُمِيِّ عَنْ عَلِيٍّ بْنِ بِلَالٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ عَنْ حَبِيبِ الْخَيْرِ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ الصَّائِغِ عَنْ أَبِيهِ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ:

I (Majlisi) am saying, 'I saw in one of the reliable books a report of Fazl Al Allah Bin Ali Bin Ubeydullah Bin Muhammad Bin Abdullah Bin Muhammad Bin Muhammad Bin Ubeydullah Bin Al Husayn Bin Ali Bin Muhammad Bin Al-Hassan Bin Ja'far Bin Al-Hassan son of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may Allah<sup>-azwj</sup> Befriend him in the two houses with the goodness, from Abu Abdullah Ja'far Bin Muhammad Bin Ahmad Bin Al Abbas Al Duweysi, from Abu Muhammad Ja'far Bin Ahmad Bin Ali Al Munis Al Qummi, from Ali Bin Bilal, from Ahmad bin Muhammad Bin Yusuf, from Habeeb Al Khayr, from Muhammad Bin Al Husayn Al Saig, from his father, from Moalla Bin Khuneys who said,

دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ يَوْمَ النَّيْرُوزِ فَقَالَ عَ أَ تَعْرِفُ هَذَا الْيَوْمَ فُلْتُ جُعِلْتُ فِدَاكَ هَذَا يَوْمٌ تُعْظَمُهُ الْعِجَمُ وَ تَنْتَهَادِي فِيهِ

'I entered to see Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> on the day of Al-Neyrouz (Persian new year). He<sup>-asws</sup> said: 'Do you recognise this day?' I said, 'May I be sacrificed for you<sup>-asws</sup>! This is a day the persians are revering it and you<sup>-asws</sup> are guiding regarding it?'

فَقَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَ وَ النَّبِيتِ الْعَتِيقِ الَّذِي بِمَكَّةَ مَا هَذَا إِلَّا لِأَمْرِ قَدِيمٍ أَفْسِرُهُ لَكَ حَتَّى تَفْهَمَهُ

Abu Abdullah Al-Sadiq<sup>-asws</sup> said: 'And the Ancient House which is in Makkah, what is this except for an ancient Command? I<sup>-asws</sup> shall interpret it for you until you understand it'.

فُلْتُ يَا سَيِّدِي إِنَّ عِلْمَ هَذَا مِنْ عِنْدِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ يَعِيشَ أَمَوَاتِي وَ تَمُوتَ أَعْدَائِي

I said, 'O my Master<sup>-asws</sup>! The knowledge of this from you<sup>-asws</sup> is more beloved to me if my deceased were to be revived and my enemies were to die!'

فَقَالَ يَا مُعَلَّى إِنَّ يَوْمَ النَّيْرُوزِ هُوَ الْيَوْمُ الَّذِي أَخَذَ اللَّهُ فِيهِ مَوَاقِيقَ الْعِبَادِ أَنْ يَعْبُدُوهُ وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَنْ يُؤْمِنُوا بِرُسُلِهِ وَ حُجَّجِهِ وَ أَنْ يُؤْمِنُوا بِالْأَنْبِيَاءِ

ع

He<sup>-asws</sup> said: 'O Moalla! The day of Al-Neyrouz, it is the day during which Allah<sup>-azwj</sup> Took the Covenants of the servants that they would be worshipping Him<sup>-azwj</sup> and not associating anything with Him<sup>-azwj</sup>, and that they would be believing in His<sup>-azwj</sup> Rasool<sup>-saww</sup> and his<sup>-saww</sup> arguments, and that they would believe in the Imams<sup>-asws</sup>.

وَهُوَ أَوَّلُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ وَ هَبَّتْ بِهِ الرِّيحُ وَ خُلِقَتْ فِيهِ زَهْرَةُ الْأَرْضِ وَ هُوَ الْيَوْمُ الَّذِي اسْتَوَتْ فِيهِ سَفِينَةُ نُوحٍ ع عَلَى الْجُودِيِّ وَ هُوَ الْيَوْمُ الَّذِي أَحْيَا اللَّهُ فِيهِ الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أَلُوفٌ حَدَرَ الْمَوْتُ فَقَالَ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

And it is the first day the sun risen in and the winds descended in, and the blossoms of the earth were Created in it, and it is the day which the ship of Noah<sup>as</sup> was evened upon (mount) Al-Joudy, and it is the day which Allah<sup>azwj</sup> had Revived **those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243].**

وَ هُوَ الْيَوْمُ الَّذِي نَزَلَ فِيهِ جِبْرِيلُ عَلَى النَّبِيِّ ص وَ هُوَ الْيَوْمُ الَّذِي حَمَلَ فِيهِ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع عَلَى مَنْكِبِهِ حَتَّى رَمَى أَصْنَامَ قُرَيْشٍ مِنْ فَوْقِ الْبَيْتِ الْحَرَامِ فَهَشَمَهَا وَ كَذَلِكَ إِبْرَاهِيمُ ع

And it is the day in which Jibraeel<sup>as</sup> descended unto the Prophet<sup>saww</sup>, and it is the day which Rasool-Allah<sup>azwj</sup> had carried Amir Al-Momineen<sup>asws</sup> upon his<sup>saww</sup> shoulders until he<sup>asws</sup> threw down the idols of Qureysh from above the Sacred House and broke these, and similar to that was Ibrahim<sup>as</sup>.

وَ هُوَ الْيَوْمُ الَّذِي أَمَرَ النَّبِيُّ ص أَصْحَابَهُ أَنْ يُبَايَعُوا عَلِيًّا ع بِأَمْرَةِ الْمُؤْمِنِينَ وَ هُوَ الْيَوْمُ الَّذِي وَجَّهَ النَّبِيُّ ص عَلِيًّا ع إِلَى وَادِي الْجَبِّ يَأْخُذُ عَلَيْهِمُ الْبَيْعَةَ لَهُ وَ هُوَ الْيَوْمُ الَّذِي بُيِعَ لِأَمِيرِ الْمُؤْمِنِينَ ع فِيهِ الْبَيْعَةُ الثَّانِيَّةُ

And it is the day in which the Prophet<sup>saww</sup> ordered his<sup>saww</sup> companions to pledge allegiances to Ali<sup>asws</sup> as 'Emir of the Momineen', and it is the day in which the Prophet<sup>saww</sup> divered Ali<sup>asws</sup> to the valley of the Jibb to take the allegiances upon them for him<sup>saww</sup>, and it is the day in which allegiances were pledged to Amir Al-Momineen<sup>asws</sup>, in it was the second allegiance.

وَ هُوَ الْيَوْمُ الَّذِي ظَفَرَ فِيهِ بِأَهْلِ النَّهْرَوَانِ وَ قَتَلَ ذَا التُّدَيَّةِ وَ هُوَ الْيَوْمُ الَّذِي يَظْهَرُ فِيهِ قَائِمُنَا وَ وَلَاةُ الْأَمْرِ وَ هُوَ الْيَوْمُ الَّذِي يَظْفَرُ فِيهِ قَائِمُنَا بِالدَّجَالِ فَيَصْلِيهِ عَلَى كُنَاسَةِ الْكُوفَةِ وَ مَا مِنْ يَوْمٍ نَبْرُوزٍ إِلَّا وَ نَحْنُ نَتَوَقَّعُ فِيهِ الْفَرَجَ لِأَنَّهُ مِنْ أَيَّامِنَا وَ أَيَّامِ شِيعَتِنَا حَفِظْتُهُ الْعَجْمُ وَ صَبَعْنَاهُ أَنْتُمْ

And it is the day in which he<sup>asws</sup> prevailed with the people of Al-Nahrwan and killed Zul Saday, and it is the day in which our<sup>asws</sup> Qaim<sup>ajfj</sup> would be appearing in and Masters<sup>asws</sup> of the Command, and it is the day in which our<sup>asws</sup> Qaim<sup>ajfj</sup> shall win against Al-Dajjal<sup>la</sup> and crucify him<sup>la</sup> upon a dumpyard of Al-Kufa, and there is none from a day of Neyrouz except and we<sup>asws</sup> are anticipating the relief in it because is it from our<sup>asws</sup> days and days of our<sup>asws</sup> Shias. The Persians have preserved it and you (Arabs) have wasted it'.

وَ قَالَ إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ سَأَلَ رَبَّهُ كَيْفَ يُحْيِي هَؤُلَاءِ الْقَوْمَ الَّذِينَ خَرَجُوا فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَصُبَّ الْمَاءُ عَلَيْهِمْ فِي مَضَاجِعِهِمْ فِي هَذَا الْيَوْمِ وَ هُوَ أَوَّلُ يَوْمٍ مِنْ سَنَةِ الْفَرَسِ فَعَاشُوا وَ هُمْ ثَلَاثُونَ أَلْفًا فَصَارَ صَبُّ الْمَاءِ فِي النَّبْرُوزِ سُنَّةً

And he<sup>asws</sup> said: 'A Prophet<sup>as</sup> from the Prophets<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup>: 'How were these people revived those who had gone out?' So Allah<sup>azwj</sup> Revealed to him<sup>as</sup> that he<sup>as</sup> should pour the water upon them in their dying places during this day, and it is the first day of the Persian year, so they lived, and they were thirty thousand. Thus, the pouring of the water during Al-Neurouz became a Sunnah'.

فَقُلْتُ يَا سَيِّدِي أَلَا تُعَرِّفُنِي جُعِلَتْ فِدَاكَ الْأَسْمَاءُ الْأَيَّامِ بِالْفَارَسِيَّةِ

I said, 'O my Master<sup>-asws</sup>! May I be sacrificed for you<sup>-asws</sup>! Will you<sup>-asws</sup> not introduce to me the names of the Persian days?'

فَقَالَ ع يَا مُعَلَّى هِيَ أَيَّامٌ قَدِيمَةٌ مِنَ الشُّهُورِ الْقَدِيمَةِ كُلُّ شَهْرٍ ثَلَاثُونَ يَوْماً لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ فَأَوَّلُ يَوْمٍ مِنْ كُلِّ شَهْرٍ هُرْمَزْدَرُوزُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى خَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ آدَمَ ع تَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ جَيِّدٌ صَالِحٌ لِلشُّرْبِ وَ اللَّفْحِ

He<sup>-asws</sup> said: 'O Moalla! These are ancient days from the ancient months. Every month is of thirty days, neither is there an increase in it nor any reduction. The first day from every month is 'Hurmazd Ruz', being a Name from the Names of Allah<sup>-azwj</sup> the Exalted. Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup> during it. The Persians say, 'It is a good day, correct for the drinking, and the rejoicing'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ سَعِيدٌ مُبَارَكٌ يَوْمٌ سُورٍ تَكَلَّمُوا فِيهِ الْأُمَرَاءُ وَ الْكِبَرَاءُ وَ اطْلُبُوا فِيهِ الْحَوَائِجَ فَإِنَّهَا تَنْجَحُ بِإِذْنِ اللَّهِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكاً وَ ادْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ اشْتَرُوا فِيهِ وَ بَيْعُوا وَ زَارِعُوا وَ اَعْرَسُوا وَ ابْنُوا وَ سَافِرُوا فَإِنَّهُ يَوْمٌ مُخْتَارٌ يَصْلُحُ لَجَمِيعِ الْأُمُورِ وَ لِلتَّزْوِيجِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا إِنْ شَاءَ اللَّهُ

And Al-Sadiq<sup>-asws</sup> said: 'It is a fortunate day, Blessed, a day of cheerfulness. During it speak to the governors, and the elders, and seek the needs during it, for these shall be achieved by the Permission of Allah<sup>-azwj</sup>. And the one born in it would be Blessed; and enter to see the Sultan in it, and in it buy and sell, and cultivate and plant, and build and travel, for it is a chosen day, correct for entirety of the affairs and for the marriage. And the one who falls sick in it would be cured quickly, and the one for whom a property is lost, would find it if Allah<sup>-azwj</sup> so Desires.

الثَّانِي يَحْمَنُ رُوزُ يَوْمٌ صَالِحٌ خَلَقَ اللَّهُ فِيهِ حَوَّاءَ ع وَ هُوَ ضِلْعٌ مِنْ أَضْلَاعِ آدَمَ ع وَ هُوَ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِحُجُبِ الْقُدْسِ وَ الْكَرَامَةِ تَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ صَالِحٌ مُخْتَارٌ

The second is 'Bahman Ruz', a day good clear day. Allah<sup>-azwj</sup> Created Hawwa<sup>-as</sup> during it, and it is a rib from the ribs of Adam<sup>-as</sup>, and it is a name of the Angel Allocated with the Holy Veils and the Prestige. The Persians say it is a good chosen day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُبَارَكٌ تَزَوَّجُوا فِيهِ وَ أَتُوا أَهْلِيكُمْ مِنْ أَسْفَارِكُمْ وَ سَافِرُوا فِيهِ وَ اشْتَرُوا وَ بَيْعُوا وَ اطْلُبُوا فِيهِ الْحَوَائِجَ فِي كُلِّ نَوْعٍ وَ هُوَ يَوْمٌ مُخْتَارٌ وَ مَنْ مَرَضَ فِيهِ مِنْ أَوَّلِ النَّهَارِ يَكُونُ مَرَضُهُ خَفِيفاً وَ مَنْ مَرَضَ فِي آخِرِهِ اشْتَدَّ مَرَضُهُ وَ خِيفَ مِنْ مَوْتِهِ فِي ذَلِكَ الْمَرَضِ

And Al-Sadiq<sup>-asws</sup> said: 'It is a Blessed day. Get married in it and go to your wives from your journeys, and travel in it, and buy and sell, and seek the needs during it of every type, and it is a chosen day, and the one who falls sick during it from the beginning of the day, his illness would be light, and the one who falls sick during it at its end, his illness would intensify, and death would be feared upon him during that illness.

الثَّالِثُ أُرْدِيَهَشْتِ رُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالشِّفَاءِ وَ السُّقْمِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The third is 'Urdeyhasht Ruz', being a name of the Angel Allocated with the healing and the sickness. The Persians are saying it is a heavy day'.



وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ فَاتَّقُوا فِيهِ الْخَوَائِجَ وَ جَمِيعَ الْأَعْمَالِ وَ لَا تَدْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ لَا تَبِيعُوا وَ لَا تَشْتَرُوا وَ لَا تَزَوَّجُوا وَ لَا تَسْأَلُوا فِيهِ حَاجَةً وَ لَا تُكَلِّمُوا أَحَدًا وَ احْفَظُوا أَنْفُسَكُمْ وَ اتَّقُوا أَعْمَالَ السُّلْطَانِ وَ تَصَدَّقُوا مَا أَمَكَنَّكُمْ فَإِنَّهُ مَنْ مَرَضَ فِيهِ خِيفَ عَلَيْهِ

And Al-Sadiq<sup>asws</sup> says: 'It is a day of continuous bad luck, therefore fear the needs during it and entirety of the works, and do not be entering to see the Sultan in it, nor be selling or buying, nor getting married, nor ask any need during it, nor encumber it on anyone, and protect yourselves and fear the works of the Sultan and give in charity whatever you are able for the one falling sick in it, would be feared upon.

وَهُوَ الْيَوْمُ الَّذِي أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ آدَمَ وَ حَوَّاءَ مِنَ الْجَنَّةِ وَ سُلَيْبًا فِيهِ لِيَأْسَهُمَا وَ مَنْ سَافَرَ فِيهِ قُطِعَ عَلَيْهِ أَبَدًا

And it is the day in which Allah<sup>azwj</sup> Mighty and Majestic Expelled Adam<sup>as</sup> and Hawwa<sup>as</sup> from the Paradise, and they<sup>as</sup> were stripped off of their<sup>as</sup> apparels, and the one travelling in it, there would be a cutting off (banditry) upon him, for ever!

الرَّابِعُ شَهْرِيَّوَرُزُّ اسْمُ الْمَلِكِ الَّذِي خُلِقَتْ فِيهِ الْجَوَاهِرُ عَنْهُ وَ وَكَّلَ بِهَا وَ هُوَ مُوَكَّلٌ بِبَحْرِ الرُّومِ وَ يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ مُخْتَارٌ

The fourth is 'Shahreywar Ruz', being a name of the Angel who the jewels were Created from him during it, and he was Allocated with these, and he is Allocated with the sea of Rome. And the Persians are saying, it is a chosen day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُبَارَكٌ وُلِدَ فِيهِ هَابِيلُ بْنُ آدَمَ وَ هُوَ صَالِحٌ لِلتَّزْوِيجِ وَ طَلَبِ الصَّيْدِ فِي الْبَرِّ وَ الْبَحْرِ وَ مَنْ وُلِدَ فِيهِ يَكُونُ رَجُلًا صَالِحًا مُبَارَكًا وَ مُحَبَّبًا إِلَى النَّاسِ إِلَّا أَنَّهُ لَا يَصْلُحُ فِيهِ السَّفَرُ وَ مَنْ سَافَرَ فِيهِ خَافَ الْقَطْعَ وَ يُصِيبُهُ بَلَاءٌ وَ غَمٌّ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعًا إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq<sup>asws</sup> says: 'It is a Blessed day in which Habeel Bin Adam<sup>as</sup> was born, and it is correct for the marriage, and seek the prey (hunting/fishing) in the land and the sea, and the one born in it would be a righteous man, Blessed, and beloved to the people, except that the travel would not be correct for him, and the one who travels during it, the banditry would be feared upon him, and afflictions and sorrow would hit him, and the who falls sick during it would be cured quickly, if Allah<sup>azwj</sup> the Exalted so Desires.

الْخَامِسُ إِسْفَنْدَارْمَزْدَرُزُّ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْأَرْضَيْنِ يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

And the fifth is 'Isfandarmaz Ruz', being a name of the Angel Allocated with the lands. The Persians say it is a heavy day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ رَدِيءٍ وُلِدَ فِيهِ قَابِيلُ بْنُ آدَمَ وَ كَانَ مُلْعُونًا كَافِرًا وَ هُوَ الَّذِي قَتَلَ أَخَاهُ وَ دَعَا بِالْوَيْلِ وَ الثُّبُورِ عَلَى أَهْلِهِ وَ أَدْخَلَ عَلَيْهِمُ الْعَمَّ وَ الْبُكَاءَ فَاجْتَنِبُوهُ فَإِنَّهُ يَوْمٌ شَوْمٌ وَ نَحْسٌ وَ مَذْمُومٌ وَ لَا تَطْلُبُوا فِيهِ حَاجَةً وَ لَا تَدْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ ادْخُلُوا فِي مَنَازِلِكُمْ وَ احْذَرُوا فِيهِ كُلَّ الْحَذَرِ مِنَ السَّبَاحِ وَ الْحَدِيدِ

And Al-Sadiq<sup>asws</sup> says: 'It is an inauspicious day, lowly. Qabeel<sup>la</sup> son<sup>la</sup> of Adam<sup>as</sup> was born in it, and he<sup>la</sup> was accursed, a Kafir, and he<sup>la</sup> is the one who killed his<sup>la</sup> brother<sup>as</sup> and called for the doom and the ruination upon his<sup>la</sup> family, and entered the sorrows and the crying upon them, therefore shun it, for it is an ominous day, and inauspicious, and condemned, and do

not be seeking any need during it nor enter to see the Sultan in it, and enter into your houses, and beware during it of every hazard from the predatory wild animals, and the iron.

السَّادِسُ خُرْدَادُ رُزُّ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْجِبَالِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The sixth is 'Khordad Ruz', being a name of the Angel Allocated with the mountains. The Persians say it is a light day.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُبَارَكٌ صَالِحٌ لِلتَّزْوِيجِ وَ لَطَلَبِ الْخَوَائِجِ لِكُلِّ مَا يُسْعَى فِيهِ مِنَ الْأَمْرِ فِي الْبَرِّ وَ الْبَحْرِ وَ الصَّيْدِ فِيهِمَا وَ لِلْمَعَاشِ وَ كُلِّ حَاجَةٍ وَ مَنْ سَافَرَ فِيهِ رَجَعَ إِلَى أَهْلِهِ سَرِيعاً بِكُلِّ مَا يُحِبُّهُ وَ يُرِيدُهُ وَ بِكُلِّ غَنِيمَةٍ فَجَدُوا فِي كُلِّ حَاجَةٍ تُرِيدُونَهَا فِيهِ فَإِنَّهَا مَقْضِيَّةٌ إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq<sup>asws</sup> says: 'It is a Blessed day, correct for the marriage and for seeking the need for all what one can strive in from the matters in the land and the sea, and the hunting in these two, and for the livestock, and every need; and the one who travels in it would return to his family quickly with all what he loves and wants, and will all booty. So exert regarding every need you want in it for it shall be fulfilled if Allah<sup>azwj</sup> the Exalted so Desires.

السَّابِعُ مُرْدَادُ رُزُّ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالنَّاسِ وَ أَرْزَاقِهِمْ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ حَيِّدٌ

The seventh is 'Mardad Ruz', being a name of the Angel Allocated with the people and their sustenance(s). The Persians say it is a good day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ سَعِيدٌ مُبَارَكٌ اَعْمَلُوا فِيهِ جَمِيعَ مَا شِئْتُمْ مِنَ السَّعْيِ فِي خَوَائِجِكُمْ مِنَ الْبِنَاءِ وَ الْغَرْسِ وَ الدَّرْوِ وَ الزَّرْعِ وَ لَطَلَبِ الصَّيْدِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ السَّفَرِ فَإِنَّهُ يَوْمٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ حَاجَةٍ إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq<sup>asws</sup> says: 'It is a fortunate day, Blessed. Work during its entirety of what you so desire from the striving regarding your needs, from the building, and the planting, and the sowing, and the cultivating, and to seek the prey (hunting/fishing), and the entering to see the Sultan, and the travelling, for it is a chosen day, correct for every need, if Allah<sup>azwj</sup> the Exalted so Desires.

الْقَامِنُ دَيَبَارُزُ رُزُّ اسْمُ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ حَيِّدٌ

The eighth is 'Dayba Ruz', being a Name from the Names of Allah<sup>azwj</sup> the Exalted. The Persians say it is a good day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُبَارَكٌ صَالِحٌ لِكُلِّ حَاجَةٍ يُسْعَى فِيهَا وَ لِلشِّرَاءِ وَ الْبَيْعِ وَ الصَّيْدِ مَا خَلَا السَّفَرَ فَاتَّقُوا فِيهِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً وَ ادْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ غَيْرِهِ فَإِنَّهُ يُقْضَى فِيهِ الْخَوَائِجُ وَ مَنْ دَخَلَ فِيهِ عَلَى السُّلْطَانِ لِحَاجَةٍ فَلْيَسْأَلْهُ فِيهَا

And Al-Sadiq<sup>asws</sup> said: 'It is a Blessed day, correct for every need strived in, and for the buying and the selling and the hunting, apart from the travel, therefore fear in it. And the one who falls sick in it could be cured quickly and enter to see the Sultan and others during it for the needs would be fulfilled in it, and the no one enters to see the Sultan in it for a need, so let him ask him about it.

التَّاسِعُ أَذْرُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْيَرَّانِ يَوْمَ الْقِيَامَةِ تَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The ninth is 'Azar Ruz', being a name of the Angel Allocated with the fires on the Day of Qiyamah. It is a light day'.

وَقَالَ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ خَفِيفٌ سَعِيدٌ مُبَارَكٌ مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِ النَّهَارِ يَصْلُحُ لِلسَّفَرِ وَ لِكُلِّ مَا تُرِيدُ وَ مَنْ سَافَرَ فِيهِ رُزْقٌ مَالًا كَثِيرًا وَ بَرَى فِي سَفَرِهِ كُلَّ خَيْرٍ وَ مَنْ مَرَضَ يَبْرَأُ سَرِيعًا وَ لَا يَنَالُهُ فِي عِلَّتِهِ مَكْرُوهٌ إِنْ شَاءَ اللَّهُ تَعَالَى فَاطْلُبُوا الْحَوَائِجَ فِيهِ فَإِنَّهَا تُقْضَى لَكُمْ بِمَشِيئَةِ اللَّهِ تَعَالَى وَ تَوْفِيقِهِ

And Al-Sadiq<sup>asws</sup> said: 'It is a righteous day, light, fortunate, Blessed from the beginning of the day to the end of the day, correct for the travel, and for all what you want, and the one who travels in it would be Graced a lot of wealth, and he would see in his journey every good, and the one who falls sick would be cured quickly, and not abhorrence will hit him during his illness, of Allah<sup>azwj</sup> the Exalted so Desires. So seek the needs during it for these would be fulfilled for you by the Desire of Allah<sup>azwj</sup> the Exalted and His<sup>azwj</sup> Inclination.

الْعَاشِرُ أَبَانُ رُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْبَحْرِ وَ الْمِيَاهِ تَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The tenth is 'Aban Ruz', being a name of the Angel Allocated with the oceans and the rivers. The Persians say it is a heavy day'.

وَقَالَ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ شَيْءٍ مَا خَلَا الدُّخُولَ عَلَى السُّلْطَانِ وَ هُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ نُوحٌ ع وَ مَنْ وُلِدَ فِيهِ يَكُونُ مَرْزُوقًا مِنْ مَعَاشِهِ وَ لَا يُصِيبُهُ ضَيْقٌ وَ لَا يَمُوتُ حَتَّى يَهْرَمَ وَ لَا يُبْتَكَى بِفَقْرٍ وَ مَنْ فَرَّ فِيهِ مِنَ السُّلْطَانِ أَوْ غَيْرِهِ أُحْجِدَ وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا وَ هُوَ جَيِّدٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ السَّفَرِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعًا إِنْ شَاءَ اللَّهُ تَعَالَى

Al-Sadiq<sup>asws</sup> said: 'It is a righteous day for everything apart from the entering to see the Sultan, and it is the in which Noah<sup>as</sup> was born, and the one born in it would be Graced from his livelihood, and poverty will not afflict him, nor will he be dying until he is aged, nor will he be Tried by poverty. And the one who flees from the Sultan during it or someone else would be seized, and the one for whom a lost property is lose would find it, and it is good for the buying and the selling, and the travel, and the one falling sick in it would be cured quickly, if Allah<sup>azwj</sup> the Exalted so Desires.

الْحَادِي عَشَرَ خَوْزَرُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالشَّمْسِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ مِثْلُ أَمْسِهِ

The eleventh is 'Khowr Ruz', being a name of the Angel Allocated with the sun. The Persians said it is a heavy day like it's day before'.

وَقَالَ الصَّادِقُ إِنَّهُ الْيَوْمُ الَّذِي وُلِدَ فِيهِ شَيْثُ بْنُ آدَمَ ع وَ النَّبِيُّ ص وَ هُوَ يَوْمٌ صَالِحٌ لِلشِّرَاءِ وَ الْبَيْعِ وَ لِجَمِيعِ الْأَعْمَالِ وَ الْحَوَائِجِ وَ لِلسَّفَرِ مَا خَلَا الدُّخُولَ عَلَى السُّلْطَانِ فَإِنَّهُ لَا يَصْلُحُ وَ التَّوَارِي عَنْهُ فِيهِ أَصْلَحُ مِنَ الدُّخُولِ عَلَيْهِ فَاجْتَنِبُوا فِيهِ ذَلِكَ

And Al-Sadiq<sup>asws</sup> says: 'It is the day in which Shees Bin Adam<sup>as</sup>, the Prophet<sup>as</sup> was born, and it is a day correct for the buying and the selling and for entirety of the works and the needs, and for the travel apart the entering to see the Sultan for it is not correct and hiding from him during it is more correct than the entering to see him, so shun that during it.

وَمَنْ وُلِدَ فِيهِ يَكُونُ مُبَارَكًا مَرْزُوقًا فِي مَعَاشِهِ طَوِيلَ الْعُمُرِ وَ لَا يَفْتَقِرُ أَبَدًا فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ مَا خَلَا السُّلْطَانَ

And the one born in it would be Blessed, Graced in his livelihood, long age, and he will not be impoverished, ever, therefore seek your needs in it apart from (seeing) the Sultan.

الثَّانِي عَشَرَ مَاهُ رُزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْقَمَرِ يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ يُسَمَّى رُوزِيَه

The twelfth is 'Maah Ryz', a name of the Angel Allocated with the moon. The Persians say it is a light day named as 'Ruzbeh'.

و يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ جَيِّدٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ شَيْءٍ تُرِيدُونَهُ مِثْلُ الْيَوْمِ الْحَادِي عَشَرَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ طَوِيلَ الْعُمُرِ فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ وَ ادْخُلُوا عَلَى السُّلْطَانِ فِي أَوَّلِهِ وَ لَا تَدْخُلُوا فِي آخِرِهِ وَ اسْتَغِيثُوا بِاللَّهِ عَزَّ وَ جَلَّ فِيهَا فَإِنَّهَا تُقْضَى لَكُمْ بِمَشِيَّةِ اللَّهِ تَعَالَى

And Al-Sadiq<sup>asws</sup> says: 'It is a righteous day, good, Blessed, and correct for all thing you want, like the eleventh day, and the one born in it would be of long age, therefore seek your needs during it, and enter to see the Sultan during it's beginning and do not enter in its end, and seek Assistance with Allah<sup>azwj</sup> Mighty and Majestic during it for it shall be fulfilled for you by the Desire of Allah<sup>azwj</sup> the Exalted .

الثَّالِثَ عَشَرَ تِيَزُورُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالنُّجُومِ يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ ثَقِيلٌ شَوْمِيٌّ جَدًّا

The thirteenth is 'Tey Ruz', being a name of the Angel Allocated with the stars. The Persians say it is a heavy day, very ominous'.

و يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمَرٍّ فَاتَّقُوهُ فِي جَمِيعِ الْأَعْمَالِ مَا اسْتَطَعْتُمْ وَ لَا تَقْصِدُوا وَ لَا تَطْلُبُوا فِيهِ الْحَاجَةَ أَصْلًا وَ لَا تَدْخُلُوا فِيهِ عَلَى السُّلْطَانِ وَ غَيْرِهِ جُهِدْكُمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And Al-Sadiq<sup>asws</sup> says: 'It is a day of continuous bad luck, therefore fear in regarding entirety of the deeds whatever you are able to, and neither aim for nor see the needs during it at all, nor enter to see the Sultan and others in it with your efforts, and there is neither any might nor strength except with Allah<sup>azwj</sup> the Exalted, the Magnificent.

الرَّابِعَ عَشَرَ جُوشُ رُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْبَشَرِ وَ الْأَنْعَامِ وَ الْمَوَاشِي يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The fourteenth is 'Jowsh Ruz', being a name of the Angel Allocated with the mortals, and the animals, and the livestock. The Persians say it is a light day'.

و يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ جَيِّدٌ صَالِحٌ لِكُلِّ عَمَلٍ وَ أَمْرٍ يُرَادُ وَ يُحْمَدُ فِيهِ لِقَاءُ الْأَشْرَافِ وَ الْعُلَمَاءِ وَ لِطَلَبِ الْحَوَائِجِ وَ مَنْ يُولَدُ فِيهِ يَكُونُ حَسَنَ الْكَمَالِ مَشْغُوفًا بِطَلَبِ الْعِلْمِ وَ يُعَمَّرُ طَوِيلًا يَكْثُرُ مَالُهُ فِي آخِرِ عُمرِهِ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ بِمَشِيَّةِ اللَّهِ عَزَّ وَ جَلَّ

And Al-Sadiq<sup>asws</sup> says: 'It is a good day, correct of every work and matter intended, and it is praised in it to meet the notables, and the scholars, and to seek the needs, and the one born during it would be excellent perfection, enthusiastic for seeking the knowledge and he would live long. His wealth would be a lot at the end of his age, and the one falling sick in it would be cured by the Desire of Allah<sup>azwj</sup> Mighty and Majestic.

الخَامِسَ عَشَرَ دَهْرُوزُ اسْمُ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The fifteenth is 'Daymhar Ruz', being a Name from the Names of Allah<sup>-azwj</sup> the Exalted. The Persians say it is a light day'.

وَقَالَ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ مُبَارَكٌ لِكُلِّ عَمَلٍ وَ لِكُلِّ حَاجَةٍ تُرِيدُهَا إِلَّا أَنَّهُ مَنْ يُولَدُ فِيهِ يَكُونُ بِهِ خَرَسٌ أَوْ لُغَةً فَاطْلُبُوا فِيهِ الْحَوَائِجَ فَإِنَّهَا تُقْضَى إِنْ شَاءَ اللَّهُ

And Al-Sadiq<sup>-asws</sup> says: 'It is a righteous day, Blessed for every work and for every need you intend, except the one who is born in it would be mute, or (with a) lisp, therefore seek the needs in it for these shall be fulfilled, if Allah<sup>-azwj</sup> so Desires.

السادس عشر مَهْرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالرَّحْمَةِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ جَيِّدٌ

The sixteenth is 'Mihra Ruz', being a name of the Angel Allocated with the Mercy. The Persians say it is a light day, very good'.

وَقَالَ الصَّادِقُ إِنَّهُ يَوْمٌ مِنْخُوسٌ رَدِيءٌ مَذْمُومٌ فَلَا تَطْلُبُوا فِيهِ حَوَائِجَكُمْ وَلَا تُسَافِرُوا فِيهِ فَإِنَّهُ مَنْ سَافَرَ فِيهِ هَلَكَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ لَا بُدَّ مَجْنُونًا وَ مَنْ مَرَضَ فِيهِ لَا يَكَادُ يَنْجُو فَاجْهَدُوا فِي تَرْكِ طَلَبِ الْحَوَائِجِ وَ الْحَرَكَةِ فَإِنَّهَا وَ إِنْ قُضِيَتْ تُقْضَى بِمَشَقَّةٍ وَ رُبَّمَا لَمْ يَتِمَّ فِيهَا الْمُرَادُ فَاتَّقُوا مَا اسْتَطَعْتُمْ وَ تَصَدَّقُوا فِيهِ

And Al-Sadiq<sup>-asws</sup> says: 'It is an inauspicious day, lowly, condemned, so do not seek your needs in it and do not be travelling in it, for the one who travels in it would die, and the one born in it would inevitably be insane, and the one falling sick in it would almost not be saved. Therefore exert in leaving seeking the needs and the movement for it, and even if it is fulfilled, it would be fulfilled with difficulties, and sometimes the purpose would not complete in it, so fear whatever you can and give in charity during it.

السابع عشر نَمْرُوشُ رُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِخَرَابِ الْعَالَمِ وَ هُوَ جَبْرِيْلُ ع يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ مُخْتَارٌ خَفِيفٌ مُتَوَسِّطٌ

The seventeenth is 'Namroush Ruz', being a name of the Angel Allocated with ruination of the world, and it is Jibraeel<sup>-as</sup>. The Persians say it is a chosen day, light, moderate'.

وَقَالَ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ لِكُلِّ مَا يُرَادُ جَيِّدٌ مُوَافِقٌ صَافٍ مُخْتَارٌ لِكُلِّ حَاجَةٍ فَاطْلُبُوا فِيهِ مَا شِئْتُمْ وَ تَزَوَّجُوا وَ بَيْعُوا وَ اشْتَرُوا وَ ازْرَعُوا وَ ابْنُوا وَ ادْخُلُوا عَلَى السُّلْطَانِ وَ غَيْرِهِ فَإِنَّ حَوَائِجَكُمْ تُقْضَى بِمَشِيئَةِ اللَّهِ تَعَالَى

And Al-Sadiq<sup>-asws</sup> says: 'It is a righteous day for all what is intended, good, compatible, clear, chosen for entirety of the needs. Therefore seek in it whatever you so desire to, and marry, and sell and buy, and cultivate and build, and enter to see the Sultan and others, for your needs shall be fulfilled by the Desire of Allah<sup>-azwj</sup> the Exalted.

الثامن عشر رَشُّ رُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالنَّيْرَانِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The eighteenth is 'Rash Ruz', being a name of the Angel Allocated with the fires. The Persians say it is a light day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ مُبَارَكٌ صَالِحٌ لِلسَّفَرِ وَ الزَّيْعِ وَ طَلَبِ الْحَوَائِجِ وَ التَّزْوِيجِ وَ كُلِّ أَمْرٍ يُرَادُ وَ مَنْ خَاصَمَ فِيهِ عَدُوَّهُ أَوْ خَصَمَهُ غَلَبَ عَلَيْهِ وَ ظَفِرَ فِيهِ بِقُدْرَةِ اللَّهِ تَعَالَى

And Al-Sadiq<sup>-asws</sup> says: 'It is a chosen day, good, Blessed, correct for the travel and the cultivating, and seeking the needs, and the marriage, and every matter intended, and the one who disputes his enemy during it, or he disputes him, he would overcome upon him and wing in it by the Power of Allah<sup>-azwj</sup> the Exalted.

التَّاسِعَ عَشَرَ فَرَوَزْدِينَ رُزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِأَرْوَاحِ الْخَلَائِقِ وَ قَبْضِهَا يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The nineteenth is 'Farwardeen Ruz', being a name of the Angel Allocated with the souls of the creatures and their capturing. The Persians say it is a heavy day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ صَالِحٌ جَيِّدٌ لِلسَّفَرِ وَ التَّزْوِيجِ وَ طَلَبِ الْحَوَائِجِ وَ مَنْ خَاصَمَ فِيهِ عَدُوًّا ظَفِرَ بِهِ وَ غَلَبَهُ بِقُدْرَةِ اللَّهِ تَعَالَى وَ يَصْلُحُ لِكُلِّ عَمَلٍ وَ هُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ إِسْحَاقُ النَّبِيِّ ع وَ هُوَ يَوْمٌ مُبَارَكٌ يَصْلُحُ لِكُلِّ مَا تُرِيدُ وَ مَنْ يُولَدُ فِيهِ يَكُونُ مُبَارَكًا إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq<sup>-asws</sup> says: 'It is a chosen day, righteous, good for the travel, and the marriage, and seeking the needs, and the one who disputes an enemy during it would win with him and overcome him by the Power of Allah<sup>-azwj</sup> the Exalted, and it is correct for every work, and it is the day in which the Prophet<sup>-as</sup> Is'haq<sup>-as</sup> was born, and it is a Blessed day, correct for all what you want, and the one who is born in it would be Blessed, if Allah<sup>-azwj</sup> the Exalted so Desires.

الْعِشْرُونَ بِهَرَامِ رُزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالنَّصْرِ وَ الْحِدْلَانِ فِي الْحَرْبِ يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The twentieth is 'Bahram Ruz', being a name of the Angel Allocated with the help and the abandonment during the war. The Persians say it is a light day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ جَيِّدٌ مُخْتَارٌ صَافٍ يَصْلُحُ لِطَلَبِ الْحَوَائِجِ وَ السَّفَرِ خَاصَّةً وَ الْبِنَاءِ وَ التَّزْوِيجِ وَ الْغُرْسِ وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ غَيْرِهِ فِيهِ فَإِنَّهُ يَوْمٌ مُبَارَكٌ يَصْلُحُ إِنْ شَاءَ اللَّهُ تَعَالَى

And Al-Sadiq<sup>-asws</sup> says: 'It is a righteous day, good, chosen, clear, correct for seeking the needs, and the travel especially, and the building, and the marriage, and the planting, and the entering to see the Sultan and others during it, for it is a Blessed day, righteous, if Allah<sup>-azwj</sup> the Exalted so Desires.

الْحَادِي وَ الْعِشْرُونَ رَامِ رُزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْفَرَحِ وَ السُّرُورِ يَقُولُ الْفُرسُ إِنَّهُ يَوْمٌ جَيِّدٌ يَنْبَرِّكُ بِهِ

The twenty-first is 'Raam Ruz', being a name of the Angel Allocated with the happiness and the cheerfulness. The Persians say it is a good day to be Blessed in'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ وَ هُوَ يَوْمٌ إِهْرَاقِ الدِّمَاءِ فَاتَّقُوا فِيهِ مَا اسْتَطَعْتُمْ وَ لَا تَطْلُبُوا فِيهِ حَاجَةً وَ لَا تَنَازَعُوا فِيهِ خَصْماً وَ مَنْ يُولَدُ فِيهِ يَكُونُ [يَكُنْ] مُحْتَاجاً فَقِيْرًا فِي أَكْثَرِ أَمْرِهِ وَ دَهْرِهِ وَ مَنْ سَافَرَ فِيهِ لَمْ يَزِنْجْ وَ خِيفَ عَلَيْهِ

And Al-Sadiq<sup>-asws</sup> says: 'It is a day of continuous bad luck, and it is a day of shedding the blood therefore fear in it whatever you can and do not seek any need during it nor dispute a

contender in it, and the one born in it would be needy, poor in most of his life and his time, and the one who travels in it would not profit, and he would be feared upon.

الثَّانِي وَالْعِشْرُونَ بِأَذْرُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالرِّيحِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The twenty-second is 'Baad Ruz', being a name of the Angel Allocated with the winds. The Persians say it is a heavy day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ حَيِّدٌ صَافٍ يَصْلُحُ لِكُلِّ حَاجَةٍ تُرِيدُهَا فَاطْلُبُوا فِيهِ الْحَوَائِجَ فَإِنَّهُ يَوْمٌ جَيِّدٌ خَاصَّةً لِلتَّيَّارِ وَالْبَيْعِ وَ لِلصَّدَقَةِ فِيهِ ثَوَابٌ جَزِيلٌ جَلِيلٌ عَظِيمٌ وَ مَنْ يُولَدُ فِيهِ يَكُونُ مُبَارَكًا مَحْبُوبًا وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعًا وَ مَنْ سَافَرَ فِيهِ يُحْصِبُ وَ يَرْجِعُ إِلَى أَهْلِهِ مُعَافًى سَالِمًا وَ مَنْ دَخَلَ فِيهِ إِلَى السُّلْطَانِ بَلَغَ حَاجَتَهُ وَ وَجَدَ عِنْدَهُ نَجَاحًا لِمَا قَصَدَ لَهُ

And Al-Sadiq<sup>asws</sup> says: 'It is a chosen day, good, clear, correct for every need you intend, therefore seek the needs during it for it is a good day, especially for the buying and the selling, and for the charity in it there are plentiful Rewards, majestic, and the one born in it would be Blessed, beloved, and the one on falling sick in it would be cured quickly, and the one who travels in it would be productive and he would return to his family healthy, safe, and the one who enters to see the Sultan during it would reach his liking and would find success with him of what he had aimed for.

الثَّالِثُ وَالْعِشْرُونَ دَيْدِينُ رُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالنَّوْمِ وَ النِّقْمَةِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ

The twenty-third is 'Deynideyn Ruz', being a name of the Angel Allocated with the sleep and the wakefulness. The Persians say it is a light day'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ وُلِدَ فِيهِ يُوسُفُ ع يَصْلُحُ لِكُلِّ أَمْرٍ وَ حَاجَةٍ وَ لِكُلِّ مَا تُرِيدُونَهُ وَ خَاصَّةً لِلتَّزْوِيجِ وَ التَّجَارَاتِ كُلِّهَا وَ الدُّخُولِ عَلَى السُّلْطَانِ وَ التَّمَاسِ الْحَوَائِجِ وَ مَنْ يُولَدُ فِيهِ يَكُونُ [يَكُنْ] مُبَارَكًا صَالِحًا وَ مَنْ سَافَرَ فِيهِ يَنْجُو وَ يَجِدُ خَيْرًا بِمَشِيَةِ اللَّهِ عَزَّ وَ جَلَّ

And Al-Sadiq<sup>asws</sup> says: 'It is a chosen day. Yusuf<sup>as</sup> was born in it. It is correct for every affair and need, and for all what you want, and especially the marriage and the business, all of them, and the entering to see the Sultan, and seeking the needs, and the one born in it would be Blessed, righteous, and the one who travels in it would attain booty and would find goodness by the Desire of Allah<sup>azwj</sup> Mighty and Majestic.

الرَّابِعُ وَالْعِشْرُونَ دَيْنُ رُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالسَّعْيِ وَ الْحُرْكََةِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ خَفِيفٌ جَيِّدٌ

The twenty-fourth is 'Deyn Ruz', being a name of the Angel Allocated with the striving and the movement. The Persians say it is a light day, good'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مَنَحُوسٌ وُلِدَ فِيهِ فِرْعَوْنُ لَعَنَهُ اللَّهُ وَ هُوَ يَوْمٌ عَسِيرٌ نَكِدَ فَاتَّقُوا فِيهِ مَا اسْتَطَعْتُمْ وَ مَنْ سَافَرَ فِيهِ مَاتَ فِي سَفَرِهِ

And Al-Sadiq<sup>asws</sup> says: 'It is an inauspicious day. Pharaoh<sup>la</sup> was born in it, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, and it is a hard day, gloomy, therefore fear in it whatever you are able to, and the one who travels in it would die in his journey'.



وَيُؤْتِي نُسَخَةً أُخْرَى وَمَنْ يُولَدَ فِيهِ مَوْتٌ [يُمُتُّ] فِي سَفَرِهِ أَوْ يُقْتَلُ أَوْ يَغْرَقُ وَ يَكُونُ مَدَّةَ عُمُرِهِ مَحْزُونًا مَكْدُودًا نَكِدًا وَ لَا يُؤَفِّقُ لِحَيٍّ وَ مَنْ مَرَضَ فِيهِ طَالَ مَرَضُهُ وَ لَا يَكَاذُ يَنْتَفِعُ بِمَقْصِدٍ وَ لَوْ جَهَدَ جُهْدَهُ

And in another copy: 'And the one born during it would die in his journey or be killed or drown, and he would be grief-stricken the term of his life, sluggish, gloomy, and he will not harmonise to goodness, and the one falling sick in it, his illness would prolong, and he would almost not benefit with any purpose and even if he were to exert his efforts.

الْخَامِسُ وَ الْعِشْرُونَ أَزْدَرُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالْجِنِّ وَ الشَّيَاطِينِ وَ تَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ

The twenty-fifth is 'Ard Ruz', being a name of the Angel Allocated with the Jinn and the Satans<sup>la</sup>. And the Persians say it is a heavy day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ نَحْسٍ رَدِيءٌ مَذْمُومٌ وَ هُوَ الْيَوْمُ الَّذِي أَصَابَ فِيهِ أَهْلُ مِصْرَ سَبْعَةُ أَصْرَبٍ مِنَ الْأَقَاتِ وَ هُوَ يَوْمٌ شَدِيدُ الْبَلَاءِ وَ مَنْ مَرَضَ فِيهِ لَمْ يَكُنْ يَنْجُ وَ لَا يَبْرَأُ وَ مَنْ سَافَرَ فِيهِ لَا يَرْجِعُ وَ لَا يَرْجِعُ فَلَا تَطْلُبُوا فِيهِ حَاجَةً وَ اخْفَظُوا فِيهِ أَنْفُسَكُمْ وَ اخْتَرُوا وَ اتَّقُوا فِيهِ جُهْدَكُمْ

And Al-Sadiq<sup>asws</sup> says: 'It is an inauspicious day, lowly, condemned, and it is the day in which the people of Egypt were afflicted with seven types of calamities, and it is a day of severe afflictions, and the one falling sick in it would almost not be saved, nor be cured, and the one travelling in it will neither return nor profit. Therefore, do not seek any need in it and protect yourselves during it and be on guard and fear your efforts in it.

الْسَادِسُ وَ الْعِشْرُونَ أَشْتَادُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ الَّذِي خُلِقَ عِنْدَ ظُهُورِ الدِّينِ تَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ جَيِّدٌ

The twenty-sixth is 'Ashtad Ruz', being a name of the Angel Allocated, the one who was Created at the appearance of religion. The Persians say it is a good day'.

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ مُبَارَكٌ ضَرَبَ فِيهِ مُوسَى عَ الْبَحْرَ فَأَنْفَلَقَ يَصْلُحُ لِكُلِّ حَاجَةٍ مَا خَلَا التَّزْوِيجَ وَ السَّفَرَ وَ اجْتَنِبُوا فِيهِ ذَلِكَ فَإِنَّهُ مَنْ تَزَوَّجَ فِيهِ لَمْ يَتِمَّ أَمْرُهُ وَ يُفَارِقَ أَهْلَهُ وَ فُرِّقَ بَيْنَهُمَا وَ مَنْ سَافَرَ فِيهِ لَمْ يَصْلُحْ وَ لَمْ يَرْجِعْ وَ لَمْ يَرْجِعْ وَ عَلَيْكُمْ بِالْصَّدَقَةِ فَإِنَّ الْمَنْفَعَةَ بِهَا وَافِرَةٌ وَ لِمَضَارِهِ دَافِعَةٌ بِمَشِيَّةِ اللَّهِ وَ عَوْنِهِ

And Al-Sadiq<sup>asws</sup> says: 'It is a righteous day, Blessed. Musa<sup>as</sup> struck the sea during it and it split up. It is correct for all needs apart from the marriage and the travel, and shun that during it for the one who married in it, his matter will not complete, and he would separate from his wife, and there would be separation between the two, and the one who travels in it would not work, and would not profit, and would not return, and upon you all is with giving the charity, for the benefit with it is plentiful, and for repelling the harms by the Desire of Allah<sup>azwj</sup> and His<sup>azwj</sup> Assistance.

السَّابِعُ وَ الْعِشْرُونَ آسْمَانُوزُ اسْمُ الْمَلِكِ الْمُؤَكَّلِ بِالسَّمَاوَاتِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ مُخْتَارٌ

The twenty-seventh is 'Aasman Ruz', being a name of the Angel Allocated with the skies. The Persians say it is a chosen day'.



و يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ جَيِّدٌ مُخْتَارٌ يَصْلُحُ لِطَلَبِ الْخَوَائِجِ وَ لِكُلِّ شَيْءٍ تُرِيدُهُ وَ مَنْ يُولَدَ فِيهِ يَكُونُ [يَكُنْ] جَمِيلاً حَسَناً مَلِيحاً وَ هُوَ جَيِّدٌ لِلْبِنَاءِ وَ الزَّرْعِ وَ الشِّرَاءِ وَ الْبَيْعِ وَ الدُّخُولِ عَلَى السُّلْطَانِ فَاعْمَلُوا مَا شِئْتُمْ وَ اسْعَوْا فِي خَوَائِجِكُمْ

And Al-Sadiq<sup>asws</sup> says: 'It is a good day, Blessed, correct for seeking the needs and for all things you intend, and the one born in it would be beautiful, excellent, attractive, and it is good for the building and the cultivating, and the buying and the selling, and the entering to see the Sultan, therefore work whatever you so desire to and strive regarding your needs.

الثَّامِنُ وَ الْعِشْرُونَ رَامِيَادُرُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْقَضَاءِ بَيْنَ الْخَلْقِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ ثَقِيلٌ مُنْخَسِرٌ

The twenty-eight is 'Ramyardur Ruz', being a name of the Angel Allocated with the judgment between the people. The Persians say it is a heavy day, inauspicious'.

و يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ سَعِيدٌ مُبَارَكٌ مَدْنُوحٌ وُلِدَ فِيهِ يَعْفُو النَّبِيُّ ع يَصْلُحُ لِلسَّفَرِ وَ لِجَمِيعِ الْخَوَائِجِ وَ مَنْ يُولَدَ فِيهِ يَكُونُ [يَكُنْ] مَرْزُوقاً مُحِبَّاً إِلَى النَّاسِ مُحِبَّاً إِلَى أَهْلِهِ مُحْسِناً إِلَيْهِمْ إِلَّا أَنَّهُ يُصِيبُهُ الْعُمُومُ وَ الْهُمُومُ وَ يُبْتَلَى فِي آخِرِ عُمُرِهِ وَ لَا يُؤْمَنُ عَلَيْهِ مِنْ ذَهَابِ بَصَرِهِ

And Al-Sadiq<sup>asws</sup> says: 'It is a fortunate day, Blessed, praised. The Prophet<sup>as</sup> Yaqoub<sup>as</sup> was born in it. It is correct for the travel and for entirety of the needs, and the one born in it would be Graced, beloved to the people, beloved to his family, favourable to them except that the sorrows and the worries would afflict him, and he would be Tried at the end of his life and there will be no safety upon him from the loss of his eyesight.

الثَّاسِعُ وَ الْعِشْرُونَ مَهْرِاسْفَنْدَرُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْأَفْنِيَةِ وَ الْأَزْمَانِ وَ الْعُقُولِ وَ الْأَسْمَاعِ وَ الْأَبْصَارِ يَقُولُ الْفَرَسُ إِنَّهُ يَوْمٌ جَيِّدٌ

The twenty-ninth is 'Mahrisfanda Ruz', being a name of the Angel Allocated with the annihilation, and the times, and the intellects, and the hearing, and the sights. The Persians say it is a good day'.

و يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ يَصْلُحُ لِكُلِّ حَاجَةٍ مَا خَلَا الْكَاتِبَ فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ لَا أَرَى لَهُ أَنْ يَسْعَى لِحَاجَةٍ فِيهِ إِنْ قَدَرَ عَلَى ذَلِكَ وَ مَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً وَ مَنْ سَافَرَ فِيهِ أَصَابَ مَالاً كَثِيراً إِلَّا مَنْ كَانَ كَاتِباً فَإِنَّهُ يُكْرَهُ لَهُ ذَلِكَ وَ لَا أَرَى السَّعْيَ فِي حَاجَتِهِ إِنْ قَدَرَ عَلَيْهِ وَ مَنْ أَبْقَى لَهُ فِيهِ آيَقُ رَجَعَ إِلَيْهِ سَرِيعاً وَ مَنْ ضَلَّتْ لَهُ ضَالَّةٌ وَجَدَهَا

And Al-Sadiq<sup>asws</sup> says: 'It is a chosen day, good, correct for every need apart from the writing for that is disliked for him, and I<sup>asws</sup> do not see for him that he should strive for any need during it if he is able upon that, and the one who falls sick during it would be cured quickly, and the one travelling in it would attain a lot of wealth except the one who was a scribe, for that is disliked for him, and I<sup>asws</sup> did not see the striving regarding his need if he is able upon it, and the one for whom an absconder absconds, would return to him quickly, and the one for whom a property is lost, he would find it.

الثَّلَاثُونَ أَنَيْرَانُ رُوزُ اسْمُ الْمَلِكِ الْمُوَكَّلِ بِالْأَذْوَارِ وَ الْأَزْمَانِ يَتَبَرَّكُ فِيهِ الْفَرَسُ

The thirtieth is 'Aneyran Ruz', being a name of the Angel Allocated with the eras and the times. The Persians are seeking blessings in it'.

وَيَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ مُخْتَارٌ جَيِّدٌ صَالِحٌ لِكُلِّ شَيْءٍ وَهُوَ الْيَوْمُ الَّذِي وُلِدَ فِيهِ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَعَلَى ذُرِّيَّتِهِمَا وَعَلَى أَهْلِهِمَا يَصْلُحُ لِكُلِّ شَيْءٍ وَلِكُلِّ حَاجَةٍ مِنْ شِرَاءٍ وَبَيْعٍ وَزَرْعٍ وَغَرْسٍ وَتَزْوِيجٍ وَبِنَاءٍ وَمَنْ مَرَضَ فِيهِ يَبْرَأُ سَرِيعاً إِنْ شَاءَ اللَّهُ

And Al-Sadiq<sup>-asws</sup> says: 'It is a chosen day, good, righteous for all things, and it is the day in which Ismail Bin Ibrahim<sup>-as</sup> was born, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup> both, and upon their<sup>-as</sup> offspring, and upon their<sup>-as</sup> Progeny. It is correct for all thing and for every need, from buying and selling, and cultivating and planting, and marrying, and building, and the one falling sick in it would be cured quickly, if Allah<sup>-azwj</sup> so Desires.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وُلِدَ فِيهِ يَكُونُ حَكِيماً خَلِيماً صَادِقاً مُبَارَكاً مُرْتَفِعاً أَمْرُهُ وَ يَغْلُو شَأْنُهُ وَ يَكُونُ صَادِقَ اللِّسَانِ صَاحِبَ وُقَاءٍ وَ مَنْ أَبْقَى لَهُ فِيهِ أَبَقَ وَجَدَهُ وَ مَنْ ضَلَّتْ لَهُ فِيهِ ضَالَّةٌ وَجَدَهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

And Amir Al-Momineen<sup>-asws</sup> said: 'The one born during it would be wise, lenient, truthful, Blessed. His affairs would be lofty, and his occupation would be exalted, and he would be of truthful tongue, a loyal companion; and the one for whom an absconding one absconds, would find him, and the one for whom a property is lost, would find it, if Allah<sup>-azwj</sup> the Exalted so Desires''.<sup>331</sup>

Translator's note – This seems to be from the books of Persian astrologers – please see H 4 below)

2- الْمَنَاقِبُ، حُكِيَ أَنَّ الْمَنْصُورَ تَقَدَّمَ إِلَى مُوسَى بْنِ جَعْفَرٍ ع بِالْجُلُوسِ لِلتَّهْنِئَةِ فِي يَوْمِ النَّيْرُوزِ وَ قَبَضَ مَا يُحْمَلُ إِلَيْهِ

(The book) 'Al Manaqib' –

'It is narrated that Al Mansour (the caliph) proceeded to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> with the sitting for the salutation during the day of Al-Neyrouz and took whatever he could carry to him<sup>-asws</sup>.

فَقَالَ لِي قَدْ فَتَشْتُ الْأَخْبَارَ عَنْ جَدِّي رَسُولِ اللَّهِ ص فَلَمْ أَجِدْ لِهَذَا الْعِيدِ خَبَرًا وَ إِنَّهُ سُنَّةُ الْفَرَسِ وَ مَحَاةُ الْإِسْلَامِ وَ مَعَاذَ اللَّهِ أَنْ نَحْيَا [نُحْيِي] مَا مَحَاهَا الْإِسْلَامُ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have investigate the Ahadeeth from my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, but I<sup>-asws</sup> could not find the Eid (festival) being for this and it is the sunnah (the way) of the Persians, and Al-Islam has erased it, and Allah<sup>-azwj</sup> Forbid that we<sup>-asws</sup> should revive what Al-Islam has erased'.

فَقَالَ الْمَنْصُورُ إِنَّمَا نَفْعَلُ هَذَا سِيَاسَةً لِلْجُنْدِ فَسَأَلْتُكَ بِاللَّهِ الْعَظِيمِ إِلَّا جَلَسْتَ فَجَلَسَ إِلَى آخِرِ مَا أَوْرَدْتُهُ فِي أَبْوَابِ تَارِيخِهِ عَلَيْهِ السَّلَامُ.

Al-Mansour said, 'But rather, we are doing this as politics for the army, so I asked you by Allah<sup>-azwj</sup> the Magnificent, only sit!' So he<sup>-asws</sup> sat' – to the end of what I (Majlisi) have referred to in the chapters of his<sup>-asws</sup> history, may the greetings be upon him<sup>-asws</sup>''.<sup>332</sup>

<sup>331</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 1

<sup>332</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 2

بيان هذا الخبر مخالف لأخبار المعلى و يدل على عدم اعتبار النيروز شرعا و أخبار المعلى أقوى سنداً و أشهر بين الأصحاب و يمكن حمل هذا على التقية لاشتغال خبر المعلى على ما يتقى فيه و لذا يتقى في إظهار التبرك به في تلك الأزمنة في بلاد المخالفين أو على أن اليوم الذي كانوا يعظمونه غير النيروز المراد في خبر المعلى كما سيأتي ذكر الاختلاف فيه.

**Explanation:** *This Hadeeth opposed the Hadeeth of Al Moalla and indicates that Al-Neyrouz is not considered legal, and the Hadeeth of Al Moalla is of a stronger chain and more famous between the companions, and it is possible to carry this upon the Taqiyya (dissimulation), for the Hadeeth of Al Moalla is inclusive upon what is feared in it, and for that in the manifesting the blessings by it during that time period in the city of the adversaries, or based upon that the day which they were revering is other than Al-Neyrouz, and the intended in the Hadeeth of Al Moalla, like what I (Majlisi) shall be coming with, there is mention of the differing in it.*

قد ورد روايتان متخالفتان في النيروز: إحداهما عن معلى بن الخنيس عن الصادق عليه السلام تدلّ على عظمته و شرافته و الأخرى عن الكاظم عليه السلام تدلّ على كونه من سنن الفرس التي محاهها الإسلام.

**Note:** *Two different reports have been referred regarding Al-Neyrouz – one of these is from Moallah Bin Khuneys, from Al-Sadiq<sup>asws</sup>, evidencing upon it's magnificence and it's nobility, and the other from Al Kazim<sup>asws</sup>, may the greetings be upon him<sup>asws</sup>, evidencing upon it being from the ways of the Persians which Al-Islam had erased it.*

و ليس شيء منهما صحيحة او معتبرة بحيث يثبت بهما حكم شرعى و في رواية معلى اشكالات اخرى من جهة تطبيق النيروز على كثير من أيام الشهور العربية و ان اتعب المؤلف كغيره نفسه في توجيهها بما لا يخلو عن تكلف لا يكاد يخفى على المتأمل

*And there isn't anything correct from these two or reliable whereby a ruling of the Law can be proven by these. And in the report of Moalla there are other problem from an aspect of implementing Al-Neyrouz based upon many of the days of the Arabic months, and that if the compiler had exerted his efforts like others in directing it in a way which is not vacant from encumbrment, it would almost not be hidden upon the thinking one.*

و الظاهر من هذه الرواية حرمة تعظيم اليوم لكونه تعظيماً لشعار الكفار و إحياء للسنة التي محاهها الإسلام و هي و ان لم تكن واجدة لشرائط الحجية الا ان الكبرى المشار إليها ثابتة بالدلة العامة و الصعوى بالوجدان

*And the apparent from this report is the sanctity of revering it today due to it being a veneration emblem of the Kafirs and revival of the sunnah which Al-Islam had erased, and it is even if it does not meet the conditions of authenticity, but the major ones referred to in it are established by general evidence and the most important by conscience.*

و اما ما افتى به كثير من الفقهاء من استحباب الغسل و الصوم فيه فمبنى ظاهره - على التسامح في ادلة السنن لرواية «من بلغه ثواب على عمل ..» لكن اجراء القاعدة هاهنا لا يخلو عن اشكال لانصرافها عن الموارد التي يحتمل فيها الحرمة غير التشريعية

*As for what many jurists have given fatwas regarding the desirability of bathing and fasting during it, it is apparently based on tolerance in the evidence of the Sunan narrations (one who does it would be rewarded upon the deed . . . ), But the rule's action here is not without forms of distraction from resources where non-legislative inviolability is likely.*

و هاهنا يحتمل حرمة الغسل و الصوم لاجل احتمال كونهما مصداقين للتعظيم المحرم و لو احتمالاً و القاعدة لا تثبت في موردّها الاستحباب المصطلح؛ فغاية ما يمكن أن يقال هو ثبوت الثواب عليهما إذا اتى بهما برجاء المطلوبة لا على وجه التعظيم فتأمل

*And here it is possible that the sanctity of ghusl and fasting is due to the possibility that they are valid for the forbidden veneration. And if it is a possibility and the rule does not prove in its resource the recommendation of the term; So the ultimate in what can be said is that the reward will be established for them if he brings them with the hope of demand, not out of veneration. So, think about it.*

3- الْمُتَهَجِّدُ، رَوَى الْمُعَلَّى بْنُ الْخُنَيْسِ عَنْ مَوْلَانَا الصَّادِقِ ع فِي يَوْمِ النَّيْرُوزِ قَالَ إِذَا كَانَ يَوْمُ النَّيْرُوزِ فَاعْتَسِلْ وَ الْبَسْ أَنْظِفَ ثِيَابَكَ وَ تَصَبَّ بِأَطْيَبِ طِبْيِكَ وَ تَكُونُ ذَلِكَ الْيَوْمَ صَائِماً الْحَبَرِ.

(The book 'Mutahajjid' – It is reported by Al Moalla Bin Al Khuneys,

'From our Master<sup>asws</sup> Al-Sadiq<sup>asws</sup> regarding the day of Al-Neyrouz. He<sup>asws</sup> said: 'Whenever it is the day of Al-Neyrouz, so bathe and wear your clean clothes, and perfume with the most aromatic of your perfumes, and be fasting on that day' – the Hadeeth".<sup>333</sup>

4- وَأَقُولُ وَجَدْتُ فِي بَعْضِ كُتُبِ الْمُنَجِّمِينَ مَرْبُوباً عَنْ مَوْلَانَا الصَّادِقِ ع فِي أَيَّامِ شَهْرِ الْفَرَسِ الْأَوَّلِ هُرْمُزُ وَ هُوَ اسْمُ اللَّهِ تَعَالَى وَ فِيهِ خَلِقَ آدَمُ وَ حَوَاءُ جَنِّدٌ لِلتَّجَارَةِ وَ صُحْبَةُ الْمُلُوكِ وَ الصَّيْدِ وَ الْبِنَاءِ وَ اللَّبْسِ وَ لَا يَصْلُحُ الْحَمَامُ وَ الْفَصْدُ وَ الْقَرْصُ وَ الْحَرْبُ وَ الْمُنَاطَرَةُ

And I (Majlisi) am saying,

'I found in one of the books of the astrologers reporting, from Al-Sadiq<sup>asws</sup> regarding the days of the Persian months: 'The first is 'Hurmuz', and it is a Name of Allah<sup>azwj</sup> the Exalted, and in it Adam<sup>as</sup> was Created, and Hawwa<sup>as</sup>, and it is good for the trading, and accompaniment of the kings, and the hunting, and the building, and the dressing, and it is not correct for the bathhouse, and the bleeding (cupping), and the lending, and the battle, and the debate.

الْقَائِي بِهَمْنٍ يَوْمٌ مُبَارَكٌ يَصْلُحُ لِأَكْثَرِ الْأُمُورِ كَالشَّرِكَةِ وَ التَّجَارَةِ وَ السَّفَرِ وَ النِّكَاحِ وَ التَّحْوِيلِ وَ الزَّرَاعَةِ وَ قَطْعِ الْجَدِيدِ وَ لُبْسِهِ وَ لَا يَصْلُحُ لِلْفَصْدِ وَ الْحِجَامَةِ وَ الْحَمَامِ

The second is 'Bahman', a Blesses day correct for most of the affairs like the partnerships, and the business, and the travel, and the marriage, and the transfer, and the cultivation, and cutting out the new and wearing it, and it is not correct for the bloodletting and the cupping and the bathhouse.

وَ الثَّالِثُ أُزْدِيهِشْتُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالشِّفَاءِ وَ فِيهِ أُخْرِجَ آدَمُ وَ حَوَاءُ مِنَ الْجَنَّةِ فَاتَّقِ فِيهِ لَكِنَّهُ يَصْلُحُ لِلصَّيْدِ وَ شِرَاءِ الدَّوَابِّ وَ مَنْ سَافَرَ فِيهِ ذَهَبَ مَالُهُ وَ قُطِعَ

And the third is 'Urdeyhasht', being a name of an Angel Allocated with the healing, and in it Adam<sup>as</sup> and Hawwa<sup>as</sup> were Expelled from the Paradise, therefore fear in it, but it is correct for the hunting and buying the animals, and the one who travels in it his wealth would go away, and he would be cut off (by bandits).

وَ الرَّابِعُ شَهْرُ يَوْمٌ حَيِّدٌ وَلَدَ فِيهِ هَابِيلُ يَصْلُحُ لِلْعِمَارَةِ وَ الْبِنَاءِ وَ الصُّلْحِ وَ النِّكَاحِ وَ التَّجَارَةِ وَ الصَّيْدِ وَ لَا يَصْلُحُ لِلسَّفَرِ وَ النُّقْلِ وَ التَّحْوِيلِ وَ الْخُلُقِ

<sup>333</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 3

And the fourth is 'Shahriwar', a good day. Habeel<sup>as</sup> was born in it. It is correct for the constructing and the building, and reconciling, and the marriage, and the business, and the hunting. It is not correct for the travel, and the transmitting, and the transfer, and the shaving (head).

وَالْخَامِسُ إِسْفَنْدَارْمَذُ يَوْمٌ نَحْسٍ فِيهِ قَتَلَ قَابِيلُ هَابِيلَ اتَّقِ فِيهِ إِلَّا مِنَ الْعِمَارَةِ وَ شَرْبِ الدَّوَاءِ وَ خَلْقِ الشَّعْرِ وَ اخْذَرِ الْأَسْوَءِ وَ الْمُنَاطَرَةِ

And the fifth is 'Isfandarmaz', an inauspicious day. During it Qabeel<sup>la</sup> killed Habeel<sup>as</sup>. Fear in it except from the constructing, and drinking the medication, and shaving off the hair, and beware of the evil and the debating.

وَالسَّادِسُ خُرْدَادُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْجِبَالِ مُبَارَكٌ جَيِّدٌ لِلصُّلْحِ وَ نُبْسِ الْجَدِيدِ وَ التَّعْلِيمِ وَ الْمُنَاطَرَةِ وَ التَّزْوِيجِ وَ السَّفَرِ وَ اخْذَرِ فِيهِ الْقَصْدَ وَ التَّغْلِيمَ وَ الْحَرْبَ

And the sixth is 'Khordad', being a name of an Angel Allocated with the mountains, Blessed, good for the reconciling and wearing the new, and learning, and the debating, and the marriage, and the travel, and be cautious in it of the bloodletting, and the learning, and the battle.

وَالسَّابِعُ مُرْدَادُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْحَيَوَانَاتِ يَوْمٌ جَيِّدٌ يَصْلُحُ لِكِتَابَةِ الْكُتُبِ وَ إِسْأَالِ الرُّسُلِ وَ الْعِمَارَةِ وَ التَّكَاحِ وَ الْمُعَالَجَةِ وَ لَا يَصْلُحُ لِلْقَصْدِ وَ الْحِجَامَةِ وَ الزَّرَاعَةِ وَ الطَّلَاقِ

And the seventh is Mordad, being a name of an Angel Allocated with the animals. A good day, correct for the writing the letters, and sending the messages, and the constructing, and the marriage, and the treatment, and it is not correct for the bloodletting, and the cupping, and the cultivating, and the divorce.

وَالثَّامِنُ دِينَازَرُ اسْمُ مَنْ أَسْمَاءُ اللَّهِ تَعَالَى يَوْمٌ مُبَارَكٌ يَصْلُحُ لِلْبَيْعِ وَ الشِّرَاءِ وَ الصِّيَابَةِ وَ الْقَصْدِ وَ طَلَبِ الْخَوَاصِ وَ لَا يَصْلُحُ لِلسَّفَرِ وَ الصَّيْدِ وَ الْمُنَاطَرَةِ وَ الْحَمَامِ

And the eight is 'Deynazar', being a Name from the Names of Allah<sup>azwj</sup> the Exalted. A Blessed day correct for the selling and the buying, and the hosting, and the bloodletting, and seeking the needs, and it is not correct for the travel, and the hunting, and the debating, and the bathhouse.

وَالتَّاسِعُ آذَرُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالنَّارِ أَوَّلُهُ جَيِّدٌ وَ آخِرُهُ رَدِيءٌ يَصْلُحُ لِلِقَاءِ الْمُلُوكِ وَ طَلَبِ الْخَوَاصِ وَ السَّفَرِ وَ الصَّيْدِ وَ شَرْبِ الدَّوَاءِ وَ لَا يُشْتَرَى الْمَلِكُ فَإِنَّهُ يَحْرَبُ سَرِيعاً

And the ninth is 'Azar', being a name of an Angel Allocated with the Fire. It's beginning is good and it's end is lowly. It is correct for meeting the kings and seeking the needs, and the travel, and the hunting, and drinking the medication, and do not buy the possession for it would be ruined quickly.

وَالْعَاشِرُ آثَانُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْبَحَارِ فِيهِ وُلِدَ نُوحٌ ع يَصْلُحُ فِيهِ لِقَاءُ الْعُلَمَاءِ وَ التَّجَارِ وَ الْأَكَابِرِ وَ كِتَابَةِ الْكُتُبِ وَ إِسْأَالِ الرُّسُلِ وَ لِيُخْذَرَ فِيهِ مِنَ السَّفَرِ وَ الصَّيْدِ وَ الْمُعَالَجَةِ وَ الصُّعُودِ عَلَى مُرْتَفَعٍ فَإِنَّهُ يُخَافُ عَلَيْهِ السُّفُوطُ

And the tenth is 'Abaan', being a name of an Angel Allocated with the oceans. During it Noah<sup>-as</sup> was born. It is correct in it to meet the scholars, and the traders, and the elders, and writing the letters, and sending the messages, and let there be caution in it from the travelling, and the hunting, and the dealings, and the ascending to a high place for there would be fear upon him of the falling.

وَالْحَادِي عَشَرَ حُورُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالشَّمْسِ وَلِدَ فِيهِ مُوسَى عَ جَيْدٌ لِلِقَاءِ الْمُلُوكِ وَ الزَّرْعِ وَ الْمُنَاطَرَةِ وَ الصَّيْدِ وَ الْبِنَاءِ وَ السَّفَرِ وَ شِرَاءِ الدَّوَابِّ رَدِيءٌ لِلْقَصْدِ وَ الْحَمَامِ وَ التَّكَاحِ وَ لُبْسِ الْجَدِيدِ وَ شِرَاءِ الْمَمَالِكِ

And the eleventh is 'Khowr', being a name of an Angel Allocated with the sun. During it Musa<sup>-as</sup> was born. It is good for meeting the kings, and the cultivation, and the debating, and the hunting, and the building, and the travel, and buying the animals. It is lowly for the bloodletting, and the bathhouse, and the marriage, and wearing the new, and buying the slaves.

وَالثَّانِي عَشَرَ مَاهُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْأَنْزَاقِ يُقَالُ لِهَذَا الْيَوْمِ خُزْنُ الْأَسْرَارِ صَالِحٌ لِشُرْبِ الدَّوَاءِ وَ الصَّيْدِ وَ الْحَمَامِ وَ الزَّرْعِ وَ التَّحْوِيلِ وَ لِيَحْذَرَ فِيهِ مِنَ الْهَرَبِ فَإِنَّهُ يُظْفَرُ بِهِ

And the twelfth is 'Maah', being a name of an Angel Allocated with the sustenance. It is said to this day, 'Treasury of the secrets'. It is correct for drinking the medication, and the hunting, and the bathhouse, and the cultivation, and the transfer, and let him beware in it from the fleeing, for he would be won with.

وَالثَّلَاثَ عَشَرَ تَيْرُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْكَوَاكِبِ يَوْمٌ نَحْسٍ يَصْلُحُ لِمُجَالَسَةِ أَهْلِ الصَّلَاحِ وَ الْإِشْتِعَالِ بِالْدُّعَاءِ وَ لِيَحْذَرَ فِيهِ جَمِيعُ الْأَعْمَالِ لَا سِيَّمَا لِقَاءَ الْأَكْبَادِ

And the thirteenth is 'Teyr', a name of an Angel Allocated with the planets. It is an inauspicious day correct for the sitting of the righteous people, and the pre-occupying with the supplications, and let him fear during its entirety of the works, especially meeting the elders.

الرَّابِعَ عَشَرَ جَوْشُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْبَهَائِمِ وَلِدَ فِيهِ إِبْرَاهِيمُ عَ جَيْدٌ لِلِقَاءِ الْأَشْرَافِ وَ التَّجَارَةِ وَ الشَّرِكَةِ وَ الْمُنَاطَرَةِ وَ الْقَصْدِ وَ لِيَحْذَرَ فِيهِ الْأَعْمَالُ السَّيِّئَةُ

The fourteenth is 'Jowsh', being a name of an Angel Allocated with the animals. Ibrahim<sup>-as</sup> was born in it. It is good for the meeting the notables, and the business, and the partnership, and the debating, and the bloodletting, and let him beware the evil deeds in it.

الْخَامِسَ عَشَرَ دَيْبَمِهْرُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْعَرْشِ فِيهِ نَجَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ مِنَ النَّارِ يَصْلُحُ لِلتَّجَارَةِ وَ التَّكَاحِ وَ السَّفَرِ وَ الصَّيْدِ وَ لُبْسِ الْجَدِيدِ وَ قَطْعِهِ وَ احْذَرَ فِيهِ الْقَصْدَ

The fifteenth is 'Deybamihr', being a name of an Angel Allocated with the Throne. During it Ibrahim<sup>-as</sup>, may the greetings be upon him<sup>-as</sup>, was rescued from the fire. It is correct for the business, and the marriage, and the travel, and the hunting, and wearing new clothes, and piece of land, and beware in it the bloodletting.

وَالسَّادِسَ عَشَرَ مِهْرُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْجَحِيمِ يَوْمَ نَحْسٍ مُسْتَمِرٍّ صَالِحٌ لِدُخُولِ الْحَمَّامِ وَالْخُلُقِ وَلَا يَصْلُحُ لِسَائِرِ الْأَعْمَالِ خُصُوصاً السَّفَرِ فَإِنَّهُ يُخَافُ عَلَيْهِ الْهَلَاكُ

The sixteenth is 'Mihr', being a name of an Angel Allocated with the Blazing Fire (Hell). A day of continuous bad luck, correct for entering the bathhouse, and the shaving (head), and it is not correct for rest of the works, especially the travelling for the destruction (death) would be feared upon him.

وَالسَّابِعَ عَشَرَ سُورُوشُ وَهُوَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى وَقِيلَ اسْمُ جِبْرِئِيلَ يَوْمَ مُتَوَسِّطٍ يَصْلُحُ لَطَلَبِ الْحَاجَاتِ وَفِعْلِ الْحَيْرَاتِ وَلِيَحْذَرَ سَائِرِ الْأَعْمَالِ

And the seventeenth is 'Suroush', and it is a Name from the Names of Allah<sup>-azwj</sup> the Exalted. And it is said, a name of Jibraeel<sup>-as</sup>. It is a moderate day, correct for seeking the needs, and doing the good deeds, and let him beware rest of the works.

وَالثَّامِنَ عَشَرَ رَشْنُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالنَّارِ يَوْمَ جِدِّ يَصْلُحُ لِلسَّفَرِ وَالتَّجَارَةِ وَالشَّرِكَةِ وَالزَّرَاعَةِ وَقَطْعِ النَّيَابِ وَالْقَصْدِ وَلِيَحْذَرَ فِيهِ الْفُسْخُ وَالْفُجُورُ وَالْأَعْمَالُ السَّيِّئَةُ

Eighteenth is 'Rashn', being a name of an Angel Allocated with the Fire. A good day correct for the travel and the business, and the partnership, and the cultivation, and cutting the clothes, and the bloodletting, and let him beware in it the mischief and the immoralities, and the evil deeds.

وَالتَّاسِعَ عَشَرَ فَرَوَزْدِينُ هُوَ اسْمُ مَلَكِ الْمَوْتِ وُلِدَ فِيهِ إِسْحَاقُ يَصْلُحُ لِلصَّيْدِ وَالْحَمَّامِ وَالْكُتُبِ وَالرُّسُلِ وَالتَّحْوِيلِ وَلِقَاءِ الْأَشْرَافِ وَلِيَحْذَرَ فِيهِ مِنْ إِخْرَاجِ الدَّمِ وَخَلْقِ الشَّعْرِ

And the nineteenth is 'Farwardeen'. It is a name of the Angel of death. Is'haq<sup>-as</sup> was born during it. It is correct for the hunting, and the Bathhouse, and the letters and the messages, and the transferring, and meeting the notables, and let him beware in it from extracting the blood and shaving the hair.

وَالْعِشْرُونَ بَهْرَامُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْخُرُوبِ مُتَوَسِّطٌ صَالِحٌ لِلسَّفَرِ وَالنِّكَاحِ وَالْقَصْدِ وَخَلْقِ الشَّعْرِ وَالْمُعَالَجَةِ وَلِيَحْذَرَ الْخُصُومَةَ وَالصَّيْدَ وَالتَّقَاضِي لِلْعُرَفَاءِ

And the twentieth is 'Bahram', being a name of an Angel Allocated with the wards. A moderate (day) correct for the travel, and the marriage, and the bloodletting, and shaving the hair, and the treatment, and let him beware of the disputes, and the hunting, and litigation to the familiar one.

وَالْحَادِي وَالْعِشْرُونَ رَامُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالرُّوحِ نَحْسٌ فَلْيَذْكُرِ اللَّهَ وَلْيَصُمْ وَلْيَصَدَّقْ وَلْيَتُبْ وَلْيَسْتَغْفِرِ اللَّهَ وَيَسْتَعِصِمِ مِنَ الْمَكَارِهِ وَلِيَحْذَرَ الْأَعْمَالِ

And the twenty-first is 'Raam', being a name of an Angel Allocated with the soul, inauspicious, so let him mention (do Zikr) of Allah<sup>-azwj</sup>, and let him fast, and let him give charity, and let him repent, and let him seek Forgiveness of Allah<sup>-azwj</sup> and seek Protection from its abhorrence(s) and let him beware of the works'.

و فِي بَعْضِ النُّسخِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالسَّحَابِ يَوْمَ مُبَارَكٍ جَيْدٍ لِلنِّكَاحِ وَ السَّفَرِ وَ الْمُنَاطَرَةِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْعِمَارَةِ رَدِيٍّ لِلصَّيْدِ وَ الْمُعَالَجَةِ وَ دُخُولِ الْحَمَّامِ

And in one of the copies: 'A name of an Angel Allocated with the clouds. A Blessed day, good for the marriage, and the travel, and the debates, and the selling and the buying, and the construction. Lowly for the hunting, and the treatment, and entering the bathhouse'.

وَ الثَّانِي وَ الْعِشْرُونَ بِأَسْمِ مَلَكٍ مُوَكَّلٍ بِالسَّحَابِ يَوْمَ مُبَارَكٍ صَالِحٍ لِلسَّفَرِ وَ النِّكَاحِ وَ الْمُنَاطَرَةِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْعِمَارَةِ وَ الصَّيْدِ

'And the twenty-second is 'Baad', being a name of an Angel Allocated with the clouds. A Blessed day correct for the travel, and the marriage, and the debates, and the selling and the buying, and the building, and the hunting'.

وَ فِي بَعْضِ النُّسخِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى يَوْمَ جَيْدٍ جَدًّا صَالِحٍ لِلسَّفَرِ وَ الصَّيْدِ وَ النِّكَاحِ وَ الْحَمَّامِ وَ الْخَلْقِ وَ لِيُحَذَرَ فِيهِ مِنَ الْفِسْقِ وَ الْفُجُورِ

And in one of the copies: 'A Name from the Names of Allah<sup>-azwj</sup> the Exalted. A very good day correct for the travel, and the hunting, and the marriage, and the bathhouse, and the shaving, and let him beware in it from the mischief and the immorality.

وَ الثَّالِثُ وَ الْعِشْرُونَ دَيْبِدِينَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى يَوْمَ جَيْدٍ صَالِحٍ لِلسَّفَرِ وَ النِّكَاحِ وَ الْقَصْدِ وَ الْحَمَّامِ وَ اخْذِ الشَّعْرِ

And the twenty-third is 'Deybadeen', being a Name from the Names of Allah<sup>-azwj</sup> the Exalted. A good day correct for the travel, and the marriage, and the bloodletting, and bathhouse, and taking the hair'.

وَ فِي بَعْضِ النُّسخِ فِيهِ وَلَدٌ فَرَعُونُ صَالِحٍ لِلْقَصْدِ حَسْبٌ وَ لِيُحَذَرَ فِيهِ مِنَ الطَّعَامِ الرَّذِيءِ وَ مِنَ الْأَعْمَالِ خُصُوصاً السَّفَرِ

And in another copy: 'Pharaoh<sup>-la</sup> was born in it, correct for the bloodletting accordingly, and let him beware in it from the lowly food, and from the works especially the travel.

وَ الرَّابِعُ وَ الْعِشْرُونَ دَيْنُ يَوْمَ نَحْسٍ فِيهِ وَلَدٌ فَرَعُونُ لَا يَصْلُحُ إِلَّا لِلْقَصْدِ وَ لِيُحَذَرَ الْأَطْعَمَةِ وَ جَمِيعِ الْأَعْمَالِ سِوَمَا السَّفَرِ

The twenty-fourth is 'Deyn', being an inauspicious day. During it, Pharaoh<sup>-la</sup> was born. It is not correct except for the bloodletting and let him beware of the foods and entirety of the works, especially the travel'.

وَ فِي بَعْضِ النُّسخِ نَحْسٌ لَا يَصْلُحُ إِلَّا لِلْقَصْدِ

And in another copy: 'Inauspicious, not correct except for the bloodletting'.

وَ الْخَامِسُ وَ الْعِشْرُونَ أَرْدُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالشَّيَاطِينِ وَ فِيهِ هَلَكُ أَهْلِ مِصْرَ يَوْمَ نَحْسٍ وَ لِيُخَلَّ فِيهِ بِنَفْسِهِ وَ لِيُحَذَرَ مِنْ جَمِيعِ الْأَعْمَالِ لَا سِوَمَا السَّفَرِ وَ التَّجَارَةِ وَ النِّكَاحِ وَ الْحَمَّامِ وَ الصَّيْدِ

And the twenty-fifth is 'Ard', being a name of an Angel Allocated with the Satans<sup>-la</sup>, and during it the people of Egypt were destroyed. An inauspicious day and let him isolate himself in it



and let him beware from entirety of the works especially the travel, and the business, and the marriage, and the bathhouse, and the hunting.

وَالسَّادِسُ وَالْعِشْرُونَ أَشْتَدَّ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْإِنْسِ فِيهِ عِبَرٌ مُوسَى وَ قَوْمُهُ الْبَحْرَ صَالِحٌ لَطَلِبِ الْحَاجَةِ وَ غَرْسِ الْأَشْجَارِ وَ شِرَاءِ الْأَمْلاكِ وَ لِيُخَذَرَ  
التَّخْوِيلِ وَ السَّفَرِ وَ الْعِمَارَةِ وَ الْقَصْدِ وَ التَّزْوِيجِ

And the twenty-sixth is 'Ashtad', being a name of an Angel Allocated with the humans. During it Musa<sup>as</sup> and his<sup>as</sup> people crossed the sea. It is correct for the need, and planting the trees, and buying the slaves, and let him beware of the transfer, and the travel, and the constructing, and the bloodletting, and the marriage.

وَالسَّابِعُ وَالْعِشْرُونَ آسِمَانُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالسَّمَاوَاتِ يَوْمَ مُبَارَكٍ جَدًّا صَالِحٌ لِلْسَّفَرِ خُصُوصاً فِي الضُّحَى وَ لِدُخُولِ الْحَمَامِ وَ الْمُنَاطَرَةِ وَ لِيَتَّقِيَ الْقَصْدَ  
وَ الصَّيْدَ وَ النِّكَاحَ وَ شِرَاءَ الدَّوَابِّ

And the twenty-seventh is 'Aasimaan', being a name of an Angel Allocated with the skies, a very Blessed day, correct for the travel especially in the daytime, and for entering the bathhouse, and the debating, and let him fear the bloodletting, and the hunting, and the marriage, and buying the animals.

وَالثَّامِنُ وَالْعِشْرُونَ رَامِيَادُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْأَرْضِينَ يَوْمَ مُبَارَكٍ صَالِحٌ لِلْسَّفَرِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ الْمُنَاطَرَةِ وَ شُرْبِ الدَّوَاءِ وَ يَخْذَرُ الْقَصْدَ وَ الْحَمَامَ

And the twenty-eight 'Ramiyad', being a name of an Angel Allocated with the lands. A Blessed day, correct for the travel, and the selling and the buying, and the debating, and drinking the medication, and beware of the bloodletting, and the bathhouse.

وَالتَّاسِعُ وَالْعِشْرُونَ مَارَ إِسْمٰئِيلُ اسْمُ مِيكَائِيلَ عَ يَوْمَ حَيِّدٍ جَدًّا صَالِحٌ لِلْقَاءِ الْأَشْرَافِ وَ تَعْمِيرِ الْبِلَادِ وَ النِّكَاحِ وَ لَا يَصْلُحُ لِلْسَّفَرِ وَ طَلَبِ الْعِلْمِ وَ  
لُبْسِ الْجَدِيدِ وَ قَطْعِهِ وَ شِرَاءِ الدَّوَابِّ

And the twenty-ninth is 'Maar Infindar', being a name of Mikaeel<sup>as</sup>. A very good day for meeting the notables, and building the city, and the marriage, and it is not correct for the travel, and seeking the knowledge, and wearing the new clothes, and cutting it, and buying the animals.

وَالثَّلَاثُونَ أَنِيرَانُ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْأَيَّامِ فِيهِ وُلِدَ إِسْمَاعِيلُ عَ صَالِحٌ لِلْسَّفَرِ وَ الشَّرَكَةِ وَ الزُّرْعِ وَ الْقَصْدِ وَ الْحَمَامِ وَ لِيُجْتَنِبَ فِيهِ الْأَعْمَالُ السَّيِّئَةَ وَ لِيُغْمَلَ  
الْحَيَرَاتِ

Thirtieth is 'Aneyran', being a name of an Angel Allocated with the days. Ismail<sup>as</sup> was born in it. It is correct for the travel, and the partnership, and the cultivating, and the bloodletting, and the bathhouse, and let him shun the evil deeds in it and let him do the good deeds'.

وَ فِي بَعْضِ النُّسخِ اسْمُ مَلَكٍ مُوَكَّلٍ بِالْمَرْثُوبِ مُتَوَسِّطٌ صَالِحٌ لِلْسَّفَرِ وَ النِّكَاحِ وَ الْقَصْدِ وَ الْخَلْقِ وَ الْمُعَالَجَةِ وَ لِيُخَذَرَ فِيهِ الْأَعْمَالُ السَّيِّئَةُ وَ لِيُشْتَغَلَ  
بِالْحَيَرَاتِ.

And in another copy: 'Name of an Angel Allocated with the wars. Moderate, correct for the travel, and the marriage, and the bloodletting, and the shaving, and the treatment, and let him beware of the evil deeds during it and let him pre-occupy with the good deeds'.<sup>334</sup>

5- رَوَايَةُ أُخْرَى رَوَى أَبُو نَصْرِ يَحْيَى بْنُ حَرِيرٍ التَّكْرِيظِيُّ فِي كِتَابِ الْمُخْتَارِ فِي الْإِحْتِيَازَاتِ عَنْ أَبِي الْحَسَنِ الْقَارِي عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ رَوْحٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ الصَّادِقِ ع أَنَّهُ قَالَ: أَوَّلُ يَوْمٍ مِنَ الشَّهْرِ خَلَقَ اللَّهُ تَعَالَى آدَمَ فِيهِ وَ هُوَ يَوْمٌ سَعِدَ يَصْلُحُ لِمَنَاظَرَةِ الْأُمَرَاءِ

There is another report of Abu Nasr Yahya Al Tikreyni in the book 'Al Mukhtar Fi Al Ikhtiyaraat', from Abu Al-Hassan Al Qary, from Al-Hassan Bin Ahmad Bin Rawh, from Muhammad Bin Ibrahim,

'From Abu Abdullah Ja'far Al-Sadiq<sup>asws</sup> having said: 'The first day of the month, Allah<sup>azwj</sup> the Exalted Created Adam<sup>as</sup> in it, and it is a fortunate day, correct for the debating the governors.

الْيَوْمَ الثَّانِي يَصْلُحُ لِلتَّزْوِيجِ وَ السَّقَرِ وَ الْبَيْعِ وَ الشِّرَاءِ وَ كُلِّ ائْتِدَاءٍ

The second day - correct for the marriage, and the travel, and the selling and the buying, and every initiation.

الْيَوْمَ الثَّلَاثِ يَوْمٌ نَحْسٍ لَا تَلْقَ فِيهِ سُلْطَانًا وَ لَا تَطْلُبُ فِيهِ حَاجَةً وَ لَا بَيْعًا وَ لَا شِرَاءً

The third day - An inauspicious day. Neither meet a Sultan during it nor seek any need in it, nor sell, nor buy.

الْيَوْمَ الرَّابِعُ وُلِدَ فِيهِ قَابِيلُ بْنُ آدَمَ وَ هُوَ يَوْمٌ صَالِحٌ لِلتَّزْوِيجِ وَ طَلَبِ الْخَوَائِجِ غَيْرِ السَّقَرِ فَإِنَّهُ يُسَلَبُ كَمَا سُلِبَ آدَمُ وَ حَوَاءُ لِبَاسَهُمَا

The fourth day – Qabeel<sup>la</sup> son<sup>la</sup> of Adam<sup>as</sup> was born during it, and it is a day correct for the marriage, apart from the travel for he would be stripped just as Adam<sup>as</sup> and Hawwa<sup>as</sup> had been Stripped of their<sup>as</sup> clothes.

الْيَوْمَ الْخَامِسُ مَلْعُونٌ نَحْسٌ قَتَلَ فِيهِ قَابِيلُ هَابِيلَ وَ دَعَا عَلَى أَهْلِهِ بِالْوَيْلِ

The fifth day – Accursed, inauspicious. Qabeel<sup>la</sup> had killed Habel<sup>as</sup> during it, and he<sup>la</sup> called within the doom upon his<sup>la</sup> family.

الْيَوْمَ السَّادِسُ صَالِحٌ لِلتَّزْوِيجِ وَ السَّقَرِ وَ الْحِجَامَةِ وَ لِقَاءِ السُّلْطَانِ فِي كُلِّ حَاجَةٍ

The sixth day – Correct for the marriage, and the travel, and the cupping, and meeting the Sultan regarding every need.

الْيَوْمَ السَّابِعُ صَالِحٌ لِمَنَاظَرَةِ وَ الْخُصُومَةِ وَ طَلَبِ الْخَوَائِجِ وَ لِقَاءِ الْقَضَاةِ وَ غَيْرِهِمْ وَ السَّقَرِ وَ كُلِّ ائْتِدَاءٍ

The seventh day – Correct for the debating, and the disputing, and seeking the needs, and meeting the judges and others, and the travel, and every initiation.

<sup>334</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 4

الْيَوْمَ الثَّامِنُ مِثْلُ أَمْسِهِ سَوَى السَّفَرِ فَإِنَّهُ مَكْرُوهٌ

The eighth day like it's previous, besides the travel, for it is disliked.

الْيَوْمَ التَّاسِعُ يَوْمٌ سَعِيدٌ اُطْلُبْ فِيهِ الْحَوَائِجَ تُقْضَى لَكَ

The ninth day – A fortunate day. Seek the needs in it, it shall be fulfilled for you.

الْيَوْمَ الْعَاشِرُ يَوْمٌ سَعِيدٌ مِثْلُ أَمْسِهِ

The tenth day – A fortunate day like it's previous.

الْيَوْمَ الْحَادِي عَشَرَ مَنْ سَافَرَ فِيهِ غَنِمَ وَ إِنْ هَرَبَ مِنَ السُّلْطَانِ ظَفِرَ بِهِ وَ مَنْ وُلِدَ فِيهِ رُزِقَ رِزْقاً حَسَناً

The eleventh day – One who travels in it would attain booty, and if he flees from the Sultan would win with him, and the one born in it would be Graced excellent sustenance.

الْيَوْمَ الثَّانِي عَشَرَ صَالِحٌ لَطَلَبِ الْحَوَائِجِ وَ السَّفَرِ وَ كُلِّ مَا يُرَادُ

The twelfth day – Correct for seeking the needs, and the travel, and all what is intended.

الْيَوْمَ الثَّلَاثَ عَشَرَ نَحْسٌ رَدِيءٌ فَتَوَقَّ فِيهِ لِقَاءَ السُّلْطَانِ وَ غَيْرَهُ وَ احْذَرْ فِيهِ الرِّمْيَ فَإِنَّهُ مَشُومٌ

The thirteenth day – Inauspicious, lowly, so fear in it meeting the Sultan and others, and beware the accusations in it for it is ominous.

الْيَوْمَ الرَّابِعَ عَشَرَ صَالِحٌ لِكُلِّ حَاجَةٍ مَنْ يُولَدُ فِيهِ يَكُونُ [يَكُنْ] غَنِيّاً وَ يَكْثُرُ مَالُهُ فِي آخِرِ عُمرِهِ

The fourteenth day – Correct for every need. The one born during it would be rich and his wealth would be a lot at the end of his age.

الْيَوْمَ الْخَامِسَ عَشَرَ نَحْسٌ مَنْ سَافَرَ فِيهِ هَلَكَ وَ يَنَالُهُ الْمَكْرُوهُ وَ مَنْ وُلِدَ فِيهِ يَكُونُ جُنُوناً لَا مَحَالَةَ

The fifteenth day – Inauspicious. The one who travels in it would be destroyed (die) and the abhorrences would hit him, and the one born in it would be insane, inevitably.

الْيَوْمَ السَّادِسَ عَشَرَ صَالِحٌ لِكُلِّ أَمْرٍ فَاطْلُبْ فِيهِ مَا تُرِيدُ

The sixteenth day – Correct for every matter, therefore seek during it whatever you want.

الْيَوْمَ السَّابِعَ عَشَرَ صَالِحٌ لِكُلِّ حَاجَةٍ فَاطْلُبْ فِيهِ مَا تُرِيدُ

The seventeenth day – Correct for every need, therefore seek during it whatever you want.

الْيَوْمَ الثَّامِنَ عَشَرَ صَالِحٌ لِكُلِّ حَاجَةٍ وَ لِّلسَّفَرِ مَنْ سَافَرَ فِيهِ قُضِيَتْ حَوَائِجُهُ

The eighteenth day – Correct for every need, and for the travel. The one who travels in it, his needs would be fulfilled.

الْيَوْمَ الثَّاسِعَ عَشَرَ مِثْلُ أَمْسِهِ فِي جَمِيعِ أَحْوَالِهِ

The nineteenth day – Similar to it's previous in entirety of it's situations.

الْيَوْمَ الْعِشْرُونَ مِثْلُهُ

The twentieth day – Similar to it.

الْيَوْمَ الْحَادِي وَ الْعِشْرُونَ يَوْمٌ نَحْسٍ وَ فِيهِ إِزَاقَةُ الدِّمَاءِ فَلَا تَلْقَ فِيهِ سُلْطَانًا وَ لَا تَخْرُجَ مِنْ بَيْتِكَ وَ لَا تَطْلُبَ فِيهِ حَاجَةً

The twenty-first day – Inauspicious, and during it the bloods are spilt, therefore neither meet any Sultan in it nor go out from your house, nor seek any need in it.

الْيَوْمَ الثَّانِي وَ الْعِشْرُونَ مِثْلُ أَمْسِهِ الْيَوْمُ

The twenty-second day – Like it's previous.

الثَّالِثُ وَ الْعِشْرُونَ مِثْلُ أَمْسِهِ

The twenty-third – Similar to it's previous.

الْيَوْمَ الرَّابِعُ وَ الْعِشْرُونَ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ مَشْنُومٌ مَنْ وُلِدَ فِيهِ قُتِلَ

The twenty-fourth – A day of continuous bad luck, ominous. The one born in it would be killed.

الْيَوْمَ الْخَامِسُ وَ الْعِشْرُونَ يَوْمٌ نَحْسٍ لَا يَنْبَغِي أَنْ يُبْدَأَ فِيهِ بِشَيْءٍ

The twenty-fifth day – An inauspicious day. It is not befitting that one begins anything during it.

الْيَوْمَ السَّادِسُ وَ الْعِشْرُونَ صَالِحٌ فَارَقَ اللَّهُ فِيهِ الْبَحْرَ لِمُوسَى فَاحْذَرِ فِيهِ التَّزْوِيجَ فَإِنَّهُ يُوجِبُ الْفُرْقَةَ كَمَا انْفَرَقَ الْبَحْرُ

The twenty-sixth day – Correct. Allah<sup>-azwj</sup> Separated the sea during it for Musa<sup>-as</sup> therefore fear the marriage in it, for it shall oblige the separation just as the sea had separated.

الْيَوْمَ السَّابِعُ وَ الْعِشْرُونَ صَالِحٌ لِلتَّزْوِيجِ وَ قَضَاءِ الْحَوَائِجِ وَ هُوَ يَوْمٌ سَعْدٍ فَاطْلُبْ فِيهِ مَا شِئْتَ

The twenty-seventh day – Correct for the marriage and fulfilling the needs, and it is a fortunate day, therefore seek during it whatever you so desire to.

الْيَوْمَ الثَّامِنُ وَ الْعِشْرُونَ وُلِدَ فِيهِ يَعْفُوبٌ عَ يَوْمٌ سَعْدٍ مَنْ وُلِدَ فِيهِ كَانَ مُحِبُّوبًا إِلَى النَّاسِ

The twenty-eight day – Yaqoub<sup>-as</sup> was born during it. A fortunate day, the one born in it would be beloved to the people.

الْيَوْمُ الثَّامِنُ وَالْعِشْرُونَ صَالِحٌ لِلسَّفَرِ وَكُلِّ حَاجَةٍ وَهُوَ يَوْمٌ سَعْدٍ

The twenty-ninth day – Correct for the travel and every need, and it is a fortunate day.

الْيَوْمُ الثَّلَاثُونَ صَالِحٌ لِلسَّفَرِ وَطَلَبِ الْحَوَائِجِ وَإِخْرَاجِ الدَّمِ وَهُوَ يَوْمٌ سَعْدٍ.

The thirtieth day – Correct for the travel, and seek the needs and extract the blood, and it is a fortunate day<sup>.335</sup>

6- أَقُولُ وَرُوِيَ أَيْضاً فِي بَعْضِ الْكُتُبِ عَنِ الصَّادِقِ عَ اخْتِيَارَاتُ أَيَّامِ شَهْرِ الْفَرَسِ عَلَى وَجْهِ آخِرٍ هَكَذَا الْيَوْمُ الْأَوَّلُ أُرْمُزُ مُخْتَارٌ فِي كُلِّ الشُّهُورِ الْإِنْتِي عَشْرٌ لِأَنَّهُ اسْمُ اللَّهِ تَعَالَى

I (Majlisi) am saying,

‘And it is reported as well in one of the books from Al-Sadiq<sup>-asws</sup>: ‘The choices of the days of the Persian months are upon another aspect. Like that the first of ‘Urmuzd’, chosen in all months as the twelfth because it is a Name of Allah<sup>-azwj</sup> the Exalted.

الثَّانِي يَحْتَمِلُ وَسَطُ فِي الشُّهُورِ الْعَشْرَةِ الْأَوَّلِ يَحْسُنُ فِي يَحْتَمِلُ مَا وَسَطُ فِي إِسْفَنْدَارْمَذَ مَا

The second of ‘Bahman’, moderate in the first ten months, inauspicious in ‘Bahman Mah’, moderate in ‘Isfandar Mah’.

الثَّالِثُ أُرْدِيَهَشْتُ وَسَطُ فِي فَرَوَرْدِينَ سَعْدٌ فِي أُرْدِيَهَشْتِ وَخُرْدَادَ وَتِيرَ وَسَطُ فِي مُرْدَادَ يَحْسُنُ فِي شَهْرِ يَوْزَ وَسَطُ فِي مِهْرٍ وَدِي وَ يَحْتَمِلُ سَعْدٌ فِي آذَرَ وَ إِسْفَنْدَارْمَذَ

The third of ‘Urdeybahasht’, middle in ‘Farwardeen’, fortunate in ‘Urdeybahasht’ and ‘Khordad’, and ‘Teyr’, moderate in ‘Mordad’, inauspicious in ‘Shahreywar’, moderate in ‘Mihri’, and ‘Dey’, and ‘Bahman’, fortunate in ‘Azar’ and ‘Isfandarmaz’.

الرَّابِعُ شَهْرِ يَوْزَ وَسَطُ فِي فَرَوَرْدِينَ وَ تِيرَ وَ مِهْرٍ إِلَى آخِرِ الشُّهُورِ سَعْدٌ فِي خُرْدَادَ وَ مُرْدَادَ وَ شَهْرِ يَوْزَ

The fourth of ‘Shahreywar’, moderate in ‘Farwardeen’, and ‘Teyr’, and ‘Mihri’ up to the end of the months, fortunate in ‘Khordad’ and ‘Mordad’ and ‘Shahreywar’.

الخَامِسُ إِسْفَنْدَارْمَذَ وَسَطُ فِي فَرَوَرْدِينَ وَ مُرْدَادَ وَ مِهْرٍ وَ دِي وَ يَحْتَمِلُ سَعْدٌ فِي أُرْدِيَهَشْتِ وَ خُرْدَادَ وَ تِيرَ وَ شَهْرِ يَوْزَ وَ آبَانَ وَ آذَرَ يَحْسُنُ فِي إِسْفَنْدَارْمَذَ

The fifth of ‘Isfandarmaz’, moderate in ‘Farwardeen’ and ‘Mordad’ and ‘Mihri’ and ‘Dey’ and ‘Bahman’, fortunate in ‘Urdeybahasht’ and ‘Khordad’ and ‘Teyr’ and ‘Shahrreywar’ and ‘Aban’ and ‘Azar’, inauspicious in ‘Isfandarmaz’.

<sup>335</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 5

السَّادِسُ خُرْدَادُ وَسَطٌ فِي فَرَوَزْدِينَ وَ أُرْدِيْبَهَشْتِ وَ مِهْرٍ وَ آذَرَ وَ بَحْمَنَ سَعْدٌ فِي خُرْدَادَ وَ تَيْرٍ وَ مُرْدَادَ وَ شَهْرِيَّوَرِ وَ آبَانَ وَ دِي وَ إِسْفَنْدَارْمَزْدَ

The sixth of 'Khordad', moderate in 'Farwardeen' and 'Urdeybahasht' and 'Mihri' and 'Azar' and 'Bahman', fortunate in 'Khordad' and 'Teyr' and Mordad' and 'Shahreywar' and 'Aban' and 'Dey' and 'Isfandarmaz'.

السَّابِعُ مُرْدَادُ وَسَطٌ فِي فَرَوَزْدِينَ وَ أُرْدِيْبَهَشْتِ وَ خُرْدَادَ وَ تَيْرٍ وَ مِهْرٍ وَ آذَرَ وَ بَحْمَنَ سَعْدٌ فِي مُرْدَادَ وَ شَهْرِيَّوَرِ وَ آبَانَ وَ دِي وَ إِسْفَنْدَارْمَزْدَ

The seventh of 'Mordad', moderate in 'Farwardeen' and 'Urdeyhasht' and 'Khordad' and 'Teyr' and 'Mihri' and 'Azar' and 'Bahman', fortunate in 'Mordad', and 'Shahreywar', and 'Aban', and 'Dey', and 'Isfandarmaz'.

الثَّامِنُ دِيْبَادَرُ وَسَطٌ فِي كُلِّ الشُّهُورِ

The eight of Deybazar', moderate in all months.

التَّاسِعُ آذَرَ نَحْسٌ فِي فَرَوَزْدِينَ وَ إِسْفَنْدَارَ وَسَطٌ فِي أُرْدِيْبَهَشْتِ وَ مِهْرٍ وَ آبَانَ وَ آذَرَ سَعْدٌ فِي خُرْدَادَ وَ تَيْرٍ وَ مُرْدَادَ وَ شَهْرِيَّوَرِ وَ دِي وَ بَحْمَنَ

The ninth of 'Azar', inauspicious in 'Farwardeen', and 'Isfandar', and moderate in 'Urdeybehast' and 'Mihri', and 'Aban' and 'Azar', fortunate in 'Khordad'. And 'Teyr', and 'Mordad', and 'Shahreywar', and 'Dey', and 'Bahman'.

الْعَاشِرُ آبَانُ نَحْسٌ فِي آبَانَ وَسَطٌ فِي سَائِرِ الشُّهُورِ

The tenth of 'Aban', inauspicious in 'Aban', moderate in rest of the months'.

الحَادِي عَشَرَ خَوَرُ نَحْسٌ فِي خُرْدَادَ وَسَطٌ فِي بَاقِيِ الشُّهُورِ

The eleventh of 'Khowr' is inauspicious in 'Khordad', moderate in remainder of the months.

الثَّانِي عَشَرَ مَاهُ مُحْتَازٌ فِي كُلِّ الشُّهُورِ لِأَنَّهُ بِاسْمِ الْقَمَرِ

The twelfth of 'Maah', chosen in all months because it is a name of the moon.

الثَّلَاثَ عَشَرَ تَيْرٌ سَعْدٌ فِي فَرَوَزْدِينَ وَ أُرْدِيْبَهَشْتِ نَحْسٌ فِي تَيْرٍ وَسَطٌ فِي سَائِرِ الشُّهُورِ

The thirteenth of 'Teyr', fortunay in 'Farwardeen', and 'Urdeyhasht', inauspicious in 'Teyr', moderate in rest of the months.

الرَّابِعَ عَشَرَ جَوْشُ سَعْدٌ فِي أُرْدِيْبَهَشْتِ وَ تَيْرٍ وَ مُرْدَادَ وَسَطٌ فِي بَاقِيِ الشُّهُورِ

The fourteenth of 'Jowsh', fortunate in 'Urdeybehaht', and 'Teyr', and 'Mordad', moderate in rest of the months.

الخَامِسَ عَشَرَ دِي مِهْرٌ نَحْسٌ فِي أُرْدِيْبَهَشْتِ سَعْدٌ فِي آبَانَ وَسَطٌ فِي بَاقِيِ الشُّهُورِ

The fifteenth of 'Dey', inauspicious in 'Urdeybehast', fortunate in 'Aban', moderate in rest of the months.

السادس عشر مَهْرُ سَعْدٍ فِي أُزْدِيْبَهَشْتِ وَ خُرْدَادَ وَ مَهْرٍ وَ إِسْفَنْدَارْمَذَ وَسَطٌ فِي بَاقِي الشُّهُورِ

The sixteenth of 'Mihri', fortunate in 'Urdeybehast', and 'Khordad', and 'Mihri', and 'Isfandarmaz', moderate in rest of the months.

السابع عشر سُورُوشُ سَعْدٌ فِي آبَانَ وَ آذَرَ وَ بَهْمَنْ وَسَطٌ فِي بَاقِي الشُّهُورِ

The seventeenth of 'Suroush' is fortunate in 'Aban', and 'Azar', and 'Bahman', moderate in rest of the months.

الثامن عشر رَشَنُ سَعْدٌ فِي شَهْرِيَّوَرِ وَ مَهْرٍ وَسَطٌ فِي بَاقِي الشُّهُورِ

The eighteenth of 'Rashan' is fortunate in 'Shahreywar', and 'Mihri', moderate in rest of the months.

التاسع عشر فَرَوَزْدِيْنُ سَعْدٌ فِي فَرَوَزْدِيْنِ وَ تِيْرٍ وَ آذَرَ وَسَطٌ فِي بَاقِي الشُّهُورِ

Nineteenth of 'Farwardeen', fortunate in 'Farwardeen', and 'Teyr', and 'Azar', moderate in rest of the months.

العشرون بَهْرَامُ نَحْسٌ فِي مُرْدَادَ وَ آذَرَ وَ دِي وَ سَعْدٌ فِي إِسْفَنْدَارْمَذَ وَسَطٌ فِي تَبِئَةِ الشُّهُورِ

The twentieth of 'Bahman' is inauspicious in 'Mordad', and 'Azar', and 'Dey', and 'Sa'ad' in 'Isfandarmaz', moderate in sequential months.

الحادي والعشرون رَامُ وَسَطٌ فِي خُرْدَادَ وَ تِيْرٍ وَ آذَرَ وَ دِي سَعْدٌ فِي تَبِئَةِ الشُّهُورِ

The twenty-first of 'Raam' is moderate in 'Khordad', and 'Teyr', and 'Azar', 'Dey', fortunate in the sequential months.

الثاني والعشرون بَادُ نَحْسٌ فِي فَرَوَزْدِيْنِ وَ بَهْمَنْ سَعْدٌ فِي مُرْدَادَ وَ شَهْرِيَّوَرِ وَ دِي وَسَطٌ فِي بَاقِي الشُّهُورِ

The twenty-second of 'Baad' is inauspicious in 'Farwardeen', and 'Bahman', fortunate in 'Mordad', and 'Shahreywar', and 'Dey', moderate in rest of the months.

الثالث والعشرون دَبِيْدِيْنُ سَعْدٌ فِي آبَانَ وَسَطٌ فِي بَاقِي الشُّهُورِ

The twenty-third of 'Deybadeen' is fortunate in 'Aban', moderate in rest of the months.

الرابع والعشرون دِيْنُ سَعْدٌ فِي فَرَوَزْدِيْنِ وَ دِي وَ بَهْمَنْ وَ إِسْفَنْدَارْمَذَ وَسَطٌ فِي تَبِئَةِ الشُّهُورِ

The twenty-fourth of 'Deyn', fortunate in 'Farwardeen', and 'Dey', and 'Bahman', and 'Isfandarmaz', moderate in the sequential months.

الخَامِسُ وَالْعِشْرُونَ أُرْدُ سَعْدٌ فِي فَرَوَزْدِينَ وَ أُرْدِيْبَهَشْتِ وَ مِهْرٍ وَ بَحْمَنَ وَ إِسْفَنْدَارْمَذَ وَسَطٌ فِي تَيْمَةِ الشُّهُورِ

The twenty-fifth of 'Urd' is fortunate in 'Farwardeen', and 'Urdeybehast', and 'Mihri', and 'Bahman', and 'Isfandarmaz', moderate in the sequential months.

الْسَّادِسُ وَالْعِشْرُونَ أَشْتَادُ سَعْدٌ فِي تَيْرٍ وَ شَهْرِيَّوَرِ وَ دِي وَسَطٌ فِي تَيْمَةِ الشُّهُورِ

The twenty-sixth of 'Ashtad' is fortunate in 'Teyr', and 'Shahreywar', and 'Dey', moderate in the sequential months.

السَّابِعُ وَالْعِشْرُونَ آسْمَانُ وَسَطٌ فِي فَرَوَزْدِينَ وَ مُرْدَادَ وَ مِهْرٍ وَ آبَانَ وَ آذَرَ وَ بَحْمَنَ وَ إِسْفَنْدَارْمَذَ سَعْدٌ فِي تَيْمَةِ الشُّهُورِ

The twenty seventh of 'Asmaan' is moderate in 'Farwardeen', and 'Mordad', and 'Mihri', and 'Aban', and 'Azar', and 'Bahman', and 'Isfandarmaz', fortunate in the sequential months.

الثَّامِنُ وَالْعِشْرُونَ رَامِيَادُ سَعْدٌ فِي دِي وَسَطٌ فِي بَاقِي الشُّهُورِ

The twenty-eighth of 'Ramiyad' is fortunate in 'Dey', moderate in rest of the months.

التَّاسِعُ وَالْعِشْرُونَ مَارَاسْفَنْدَ وَسَطٌ فِي كُلِّ الشُّهُورِ

The twenty-ninth of 'Marasfand', moderate in all months.

الثَّلَاثُونَ أَنِيرَانُ حَسَنٌ فِي خُرْدَادَ وَسَطٌ فِي تَيْمَةِ الشُّهُورِ.

The thirtieth of 'Aneyran' is inauspicious in 'Khordad', moderate in the sequential months".<sup>336</sup>

أقول هذه الروايات الأخيرة أخرجناه من كتب الأحكاميين و المنجمين لروايتهم عن أئمتنا ع و لا أعتمد عليها و كانت في النسخ اختلافات كثيرة أشرنا إلى بعضها.

**Note:** I (Majlisi) am saying: 'These last reports, we have extracted from books of the arbitrators and the astrologers due to their reporting from our Imams<sup>asws</sup>, and there is no reliability upon these, and a lot of differings have taken place in the (various) copies, I have indicated so some of these'.

7- الْعِلَلُ، وَ الْعُيُونُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنْ مُوسَى الرِّضَا عَنْ آبَائِهِ ع قَالَ: أَتَى عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَبْلَ مَقْتَلِهِ بِثَلَاثَةِ أَيَّامٍ رَجُلٌ مِنْ أَشْرَافِ تَيْمِمْ يُقَالُ لَهُ عَمْرُو فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ أَصْحَابِ الرَّسِّ فِي أَيِّ عَصَرٍ كَانُوا وَ أَتَيْنَ كَانَتْ مَنَازِلُهُمْ وَ مَنْ كَانَ مَلِكُهُمْ وَ هَلْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ رَسُولًا أَمْ لَا وَ بِمَا دَا أَهْلِكُوا فَلِإِنِّي أَجِدُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ ذِكْرَهُمْ وَ لَا أَجِدُ خَبْرَهُمْ

(The books) 'Illal' and 'Al Uyoon' – From Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Abu Al Salt Al Harwy,



'From Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'There came to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, three days before his<sup>-asws</sup> being killed, a man from the nobles of (clan of) Tameem, called Amro. He said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about the companions (people) of 'Al-Rass', in which era were they? And where were their dwellings? And who was their king? And had Allah<sup>-azwj</sup> Mighty and Majestic Sent a Messenger<sup>-as</sup> to them or not? And by what were they destroyed, for I find their mention in the Book of Allah<sup>-azwj</sup> Majestic and I cannot find their news!'

فَقَالَ لَهُ عَلِيٌّ ع لَقَدْ سَأَلْتُ عَنْ حَدِيثٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ وَ لَا يُحَدِّثُكَ بِهِ أَحَدٌ يُغْدِي إِلَّا عَنِّي وَ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ آيَةٌ إِلَّا وَ أَنَا أَعْرِفُ تَفْسِيرَهَا وَ فِي آيَةٍ مَكَانٍ نَزَلَتْ مِنْ سَهْلٍ أَوْ جَبَلٍ وَ فِي آيَةٍ وَقْتُ مِنْ لَيْلٍ أَوْ نَهَارٍ وَ إِنَّ هَاهُنَا لَعِلْمًا جَمًّا وَ أَشَارَ إِلَى صَدْرِهِ وَ لَكِنَّ طَلَابَهُ يَسِيرٌ وَ عَنْ قَلِيلٍ يُنْدَمُونَ لَوْ قَدْ فَقَدُونِي

Ali<sup>-asws</sup> said to him: 'You have asked about a Hadeeth, nor one has asked me<sup>-asws</sup> about it before you, nor will anyone narrate it to you with it after me<sup>-asws</sup>, and there is no Verse in the Book of Allah<sup>-azwj</sup> except and I<sup>-asws</sup> know it's interpretation, and in which place it was Revealed, from a coast, or mountain, and in which time, from a night or a day, and over here there is immense knowledge!' – and he<sup>-asws</sup> indicated to his<sup>-asws</sup> own chest – but it's seekers are few, and very soon they will be regretting, if they were to lose me<sup>-asws</sup>.

كَانَ مِنْ قِصَّتِهِمْ يَا أَخَا تَيْمٍ أَنَّهُمْ كَانُوا قَوْمًا يَعْبُدُونَ شَجَرَةً صَنْوَبَرٍ يُقَالُ لَهَا شَاهِدِرَاكْهُتْ كَانَ يَافِثُ بْنُ نُوحٍ عَرَسَهَا عَلَى شَفِيرٍ عَنِ يُقَالُ لَهَا وَشَنَابُ كَانَتْ أَنْبَطَتْ لِنُوحٍ ع بَعْدَ الطُّوفَانِ وَ إِنَّمَا سُمُّوا أَصْحَابَ الرَّسِّ لِأَنَّهُمْ رَسُّوا نَبِيَّهُمْ فِي الْأَرْضِ وَ ذَلِكَ بَعْدَ سُلَيْمَانَ بْنِ دَاوُدَ ع

O brother of Tameem! It was from their story that they were a people worshipping the pine tree called 'Shahdirakht'. Yafis Bin Noah<sup>-as</sup> had planted it on the banks of a river called 'Washnab'. It emerged for Noah<sup>-as</sup> after the flood, and rather the people of Al Rass were named because they had dug their Prophet<sup>-as</sup> into the ground, and that was after Suleyman Bin Dawood<sup>-as</sup>.

وَ كَانَتْ لَهُمْ اثْنَتَا عَشْرَةَ قَرْيَةً عَلَى شَاطِئِي نَهْرٍ يُقَالُ لَهُ الرَّسُّ مِنْ بِلَادِ الْمَشْرِقِ وَ بِهِمْ سُمِّيَ ذَلِكَ النَّهْرُ وَ لَمْ يَكُنْ يُؤْمَعِدُ فِي الْأَرْضِ نَهْرٌ أَغْزُرُ مِنْهُ وَ لَا أَغْدُبُ مِنْهُ وَ لَا قَرْيٌ أَكْثَرُ وَ لَا أَغْمَرُ مِنْهَا

And there were twelve towns for them on the banks of a river called 'Al-Rass' from a city of the east, and that river was named by them, and on that day, there did not happen to be any river in the earth more abundant than it, nor any sweeter than it, nor any towns more populated, nor more built up than these.

تُسَمَّى إِحْدَاهُنَّ أَبَانَ وَ الثَّانِيَةُ آذَرُ وَ الثَّالِثَةُ دِي وَ الرَّابِعَةُ بَهْمَنُ وَ الْخَامِسَةُ إِسْفَنْدَارُ وَ السَّادِسَةُ فَرَوَرْدِينُ وَ السَّابِعَةُ أُرْدِيْبِهَشْتُ وَ الثَّامِنَةُ أَرْدَادُ وَ التَّاسِعَةُ مُزْدَادُ وَ الْعَاشِرَةُ تَيْرُ وَ الْحَادِيَةَ عَشْرَ مِهْرُ وَ الثَّانِيَةَ عَشْرَ شَهْرِيوَرُ

One of these was named as 'Aban', and the second 'Azar', and the third 'Dey', and the fourth 'Bahman', and the fifth 'Isfandar', and the sixth 'Farwardeen', and the seventh 'Urdeybehast', and the eighth 'Ardad', and the ninth 'Mordad', and the tenth 'Teyr', and the eleventh 'Mihr', and the twelfth 'Shahreywar'.

وَكَانَتْ أَكْثَرُ مَدَائِنِهِمْ إِسْفَنْدَارُ وَ هِيَ الَّتِي يَنْزِلُهَا مَلِكُهُمْ وَ كَانَ يُسَمَّى تُرْكُوزَ بْنِ عَابُورَ بْنِ يَارِشَ بْنِ سَازَانَ بْنِ نُمُرُودَ بْنِ كَنْعَانَ فِرْعَوْنَ إِبْرَاهِيمَ ع وَ بِهَا الْعَيْنُ وَ الصَّنَوْبَرَةُ وَ قَدْ عَرَسُوا فِي كُلِّ قَرْيَةٍ مِنْهَا حَبَّةً مِنْ طَلْعِ تِلْكَ الصَّنَوْبَرَةِ وَ أَخْرَجُوا إِلَيْهَا نَهْرًا مِنَ الْعَيْنِ الَّتِي عِنْدَ الصَّنَوْبَرَةِ

And the largest of their cities was 'Isfandar', and it is which their king was dwelling in, and he was called Turkuz Bin Yarish Bin Sazan son of Nimrod<sup>la</sup> Bin Kanaan, Pharaoh<sup>la</sup> to Ibrahim<sup>as</sup>. And the spring and the pine tree were at it, and they had planted a seed from it in every town, from a grain of that pine tree, and they had extracted a river to it from the spring which was by the pine tree.

فَنَبَتَتِ الْحَبَّةُ وَ صَارَتْ شَجَرَةً عَظِيمَةً وَ حَرَّمُوا مَاءَ الْعَيْنِ وَ الْأَنْهَارِ فَلَا يَشْرَبُونَ مِنْهَا وَ لَا أَنْعَامُهُمْ وَ مَنْ فَعَلَ ذَلِكَ قَتَلُوهُ وَ يَقُولُونَ هُوَ حَيَاةُ إِلَهِنَا فَلَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْقُصَ مِنْ حَيَاتِهَا وَ يَشْرَبُونَ مِنْهَا وَ أَنْعَامُهُمْ مِنْ نَهْرِ الرَّسِّ الَّتِي عَلَيْهِ قُرَاهُمْ

So the seeds grew and became large trees, and they prohibited the water of the spring and the rivers, so they were not drinking from these nor did their cattle. And the one who did that, they killed him, and they said, 'It is a life of our god, so it is not befitting for anyone to reduce from it's life', and they and their cattle were drinking from the river Al Rass which their towns were upon.

وَ قَدْ جَعَلُوا فِي كُلِّ شَهْرٍ مِنْ السَّنَةِ فِي كُلِّ قَرْيَةٍ عِيدًا يَجْتَمِعُ إِلَيْهِ أَهْلُهَا فَيَضْرِبُونَ عَلَى الشَّجَرَةِ الَّتِي بِهَا كَلَّةٌ مِنْ خَرِيرٍ فِيهَا مِنْ أَنْوَاعِ الصُّوَرِ ثُمَّ يَأْتُونَ بِشَاةٍ وَ بَقَرٍ فَيَذْبُحُونَهَا قُرْبَانًا لِلشَّجَرَةِ وَ يُشْعِلُونَ فِيهَا النَّارَ بِالْخُطْبِ فَإِذَا سَطَعَ دُخَانُ تِلْكَ الدَّيْبَاجِ وَ فُتَاتِهَا فِي الْهَوَاءِ وَ خَالَ بَيْنَهُمْ وَ بَيْنَ النَّظَرِ إِلَى السَّمَاءِ خُرُوا لِلشَّجَرَةِ سُجْدًا وَ يَبْكُونَ وَ يَتَضَرَّعُونَ إِلَيْهَا أَنْ تَرْضَى عَنْهُمْ

And they had made a festival to be in every month of the year in each town. Their people would gather to it, and they would be striking upon the tree which covered from silk where were various types of images. Then they would come with goats and cows and slaughter them as offering to the tree and igniting fires in it with the firewood. So when the smoke of those slaughters and their smell spread out in the air and formed a barrier between them and looking at the sky, they fell in prostration to the tree, and they would cry and beseech to it until it was pleased from them.

فَكَانَ الشَّيْطَانُ يَجِيءُ فَيَحْزِكُ أَغْصَانَهَا وَ يَصِيحُ مِنْ سَاقِهَا صِيَاحَ الصَّبِيِّ أَنْ قَدْ رَضِيتُ عَنْكُمْ عِبَادِي فَطِيبُوا نَفْسًا وَ قُرُوا عَيْنًا فَيَرْفَعُونَ رُءُوسَهُمْ عِنْدَ ذَلِكَ وَ يَشْرَبُونَ الْخَمْرَ وَ يَضْرِبُونَ بِالْمَعَارِفِ وَ يَأْخُذُونَ الدَّسْتَبَنْدَ فَيَكُونُونَ عَلَى ذَلِكَ يَوْمَهُمْ وَ لَيْلَتَهُمْ ثُمَّ يَنْصَرِفُونَ

So the Satan<sup>la</sup> would come and move it's branches and shout from it's base, shouting of the child, 'I<sup>la</sup> am pleased with you all, my worshippers!' So they would feel good, and their eyes would be delighted, and they would raise their heads at that, and drink the wine and strike the musical instrument, and take the arm bands. They would be upon that for their day and their night. Then they would disperse.

وَ إِنَّمَا سَمَّيَ الْعَجَمُ شَهْرَهَا بِأَبَانَ مَاهَ وَ آذَرَ مَاهَ وَ غَيْرَ هَئِهِمَا اشْتِقَاقًا مِنْ أَسْمَاءِ تِلْكَ الْقُرَى لِقَوْلِ أَهْلِهَا بَعْضُ لِبَعْضٍ هَذَا عِيدُ شَهْرِ كَذَا وَ عِيدُ شَهْرِ كَذَا حَتَّى إِذَا كَانَ عِيدُ قَرْيَتِهِمْ الْعُظْمَى اجْتَمَعَ إِلَيْهِمْ صَغِيرَتُهُمْ وَ كَبِيرَتُهُمْ

And rather, the Persians have named their months as 'Aban Mah', and 'Azar Mah' and others as derivatives from the names of those town due to the words of their people to each other,

‘This is a festival of such and such month’, and ‘Festival of such and such month’, until when it was a festival of their largest city, they would gather their young ones and their elders to it.

فَضَرَبُوا عِنْدَ الصَّنَوْبَرَةِ وَالْعَيْنِ سَرَادِقاً مِنْ دِيَنَاجٍ عَلَيْهِ مِنْ أَنْوَاعِ الصُّورِ لَهُ اثْنَا عَشَرَ بَاباً كُلُّ بَابٍ لِأَهْلِ قَرْيَةٍ مِنْهُمْ وَ يَسْجُدُونَ لِلصَّنَوْبَرَةِ خَارِجاً مِنَ السَّرَادِقِ وَ يَقْرَأُونَ لَهَا الدَّبَائِحَ أَضْعَافَ مَا قَرَأُوا لِلشَّجَرَةِ فِي قُرَاهُمْ

They would strike a pavilion of brocade by the pine tree and the spring. Upon it were various types of images. There were twelve doors for it, a door for each of the people of a town of their, and they would prostrate for the pine tree outside from the pavilion and make offerings of the brocade to it, doubt of what they had offered to the tree in their own towns.

فَيَجِيءُ إِبْلِيسُ عِنْدَ ذَلِكَ فَيُخَرِّكُ الصَّنَوْبَرَةَ تَخْرِيكاً شَدِيداً فَيَنْتَكِلُمُ مِنْ جَوْفِهَا كَلَاماً جَهْوَرِيّاً وَ يَعِدُهُمْ وَ يُبَيِّنُهُمْ بِأَكْثَرِ مِمَّا وَعَدَهُمْ وَ مَنَّتُهُمُ الشَّيَاطِينُ كُلُّهَا فَيَرْفَعُونَ رُءُوسَهُمْ مِنَ السُّجُودِ وَ يَهْمُ مِنَ الْفَرْحِ وَ النَّشَاطِ مَا لَا يُفِيضُونَ وَ لَا يَتَكَلَّمُونَ مِنَ الشُّرْبِ وَ الْعَزْفِ فَيَكُونُونَ عَلَى ذَلِكَ اثْنِي عَشَرَ يَوْماً وَ لَيَالِيهَا بَعْدَ أَعْيَادِهِمْ سَائِرَ السَّنَةِ ثُمَّ يَنْصَرِفُونَ

So Iblees<sup>-la</sup> would come at that and shake the pine tree with severe shaking. He<sup>-la</sup> would speak from it's interior, a loud talk, and promised them and made the desirous with more than what the Satans<sup>-la</sup>, all of them had promised them and made them desire. So they would raise their head from the prostrations, and with them would be the joy and the vitality what they would not wake up from nor speak from the drinking and the playing. They would be upon that for twelve days and nights, the number of their festival of rest of the year, then they would disperse.

فَلَمَّا طَالَ كُفْرُهُمْ بِاللَّهِ عَزَّ وَ جَلَّ وَ عِبَادَتُهُمْ غَيْرَهُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ نَبِيّاً مِنْ بَنِي إِسْرَائِيلَ مِنْ وَلَدِ يَهُودَا بْنِ يَعْقُوبَ فَلَبِثَ فِيهِمْ زَمَاناً طَوِيلاً يَدْعُوهُمْ إِلَى عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رُبُوبِيَّتِهِ فَلَا يَتَّبِعُونَهُ

When their Kufr with Allah<sup>-azwj</sup> Mighty and Majestic was prolonged, and their worshipping something else, Allah<sup>-azwj</sup> Mighty and Majestic Sent a Prophet<sup>-as</sup> to them from the children of Israel, from the sons of Yehouda Bin Yaquoub<sup>-as</sup>. He<sup>-as</sup> remained among them for a long time calling them to the worship of Allah<sup>-azwj</sup> Mighty and Majestic, and recognition of His<sup>-azwj</sup> Lordship.

فَلَمَّا رَأَى شِدَّةَ تَمَادِيهِمْ فِي الْعِيِّ وَ الضَّلَالِ وَ تَرْكُهُمْ قَبُولَ مَا دَعَاهُمْ إِلَيْهِ مِنَ الرُّشْدِ وَ النَّجَاحِ وَ خَضَرَ عِيدُ قَرْيَتِهِمُ الْعُظْمَى قَالَ يَا رَبِّ إِنَّ عِبَادَكَ أَبَوْا إِلَّا تَكْذِيبِي وَ الْكُفْرَ بِكَ وَ عَدَوُا يَعْبُدُونَ شَجَرَةً لَا تَنْفَعُ وَ لَا تَضُرُّ فَأُيْسَ شَجَرُهُمْ أَجْمَعُ وَ أَرِهْمُ قُدْرَتَكَ وَ سُلْطَانَكَ

When he<sup>-as</sup> saw their persistence in the error and the straying and their neglecting the acceptance of what he<sup>-as</sup> was calling them to, from the rightful guidance and the salvation, and the festival of their largest city drew near, he<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> servants are refusing exept belying me<sup>-as</sup> and the Kufr with You<sup>-azwj</sup>, and they are going to worshipping a tree which neither benefits nor harms, so Dry out their trees totally and Show them Your<sup>-azwj</sup> Power and Your<sup>-azwj</sup> Authority!’

فَأَصْبَحَ الْقَوْمُ وَ قَدْ يَسَّ شَجَرُهُمْ كُلُّهَا فَهَالَهُمْ ذَلِكَ وَ قُطِعَ بِهِمْ وَ صَاوُوا فِرْقَتَيْنِ فِرْقَةً قَالَتْ سَحَرَ إِلَهَتُكُمْ هَذَا الرَّجُلُ الَّذِي رَعِمَ أَنَّهُ رَسُولُ رَبِّ السَّمَاءِ وَ الْأَرْضِ لِيَصْرِفَ وَجُوهَكُمْ عَنْ آلِهَتِكُمْ إِلَى إِلَهِهِ

The people woke up in the morning and all of their trees had dried up. That terrified them and there was a division with them, and they became two sects. A sect said, 'Sorcery on your gods by this man who claims that he<sup>-as</sup> is a Messenger<sup>-as</sup> of Lord<sup>-azwj</sup> of the sky and the earth in order to turn your faces away from your gods to his<sup>-as</sup> God<sup>-azwj</sup>!'

وَفِرْقَةٌ قَالَتْ لَا بَلْ غَضِبَتْ أَلِهَتُكُمْ حِينَ رَأَتْ هَذَا الرَّجُلَ يَعْيبُهَا وَ يَقْعُ فِيهَا وَ يَدْعُوَكُمْ إِلَى عِبَادَةِ غَيْرِهَا فَحَجَبَتْ حُسْنَهَا وَ بَهَاءَهَا لِكَيْ تَعْصِبُوا لَهَا فَتَنْتَصِرُوا مِنْهُ

And a sect said, 'No, but your gods are angered when they saw this man faulting them and talking badly regarding them and calling you all to worship someone else, so they have veiled their beauty and their glory lest so that you can be angered for them and be victorious with him<sup>-as</sup>!'

فَأَجْمَعَ رَأْيُهُمْ عَلَى قَتْلِهِ فَأَتَّخَذُوا أَنْأَبِيَبَ طُولًا مِنْ رَصَاصٍ وَاسِعَةٍ الْأَفْوَاهِ ثُمَّ أَرْسَلُوهَا فِي قَرَارِ الْعَيْنِ إِلَى أَعْلَى الْمَاءِ وَاحِدَةً فَوْقَ الْأُخْرَى مِثْلَ الْبَرَاخِ وَ نَزَحُوا مَا فِيهَا مِنَ الْمَاءِ ثُمَّ حَفَرُوا فِي قَرَارِهَا بَفْرًا ضَيِّقَةً الْمَدْخَلِ غَمِيقَةً وَ أَرْسَلُوا فِيهَا نَبِيَّهُمْ وَ أَلْقَمُوا فَاَهَا صَخْرَةً عَظِيمَةً

They united their views upon killing him<sup>-saww</sup>, so they took long lead tubes of wide mouths (openings), then they sent (immersed) these in the bottom of the spring up to the top of the water, one above the other like the conduit and removed whatever was in it from the water. Then they dug a deep well of a narrow entrance in its bottom and inserted their Prophet<sup>-as</sup> in it and placed a large rock upon its entrance.

ثُمَّ أَخْرَجُوا الْأَنْأَبِيَبَ مِنَ الْمَاءِ وَ قَالُوا نَرْجُو الْآنَ أَنْ تَرْضَى عَنَّا أَهْلُنَا إِذَا رَأَتْ أَنَّ قَدْ قَتَلْنَا مَنْ كَانَ يَقْعُ فِيهَا وَ يَصُدُّ عَنْ عِبَادَتِهَا وَ دَفَنَاهُ تَحْتَ كَبِيرِهَا يَتَشَفَّى مِنْهُ فَيَعُودُ لَنَا نُورُهَا وَ تَصْرِفُهَا كَمَا كَانَ

Then they extracted the pipes from the water and said, 'We hope now that our gods would be pleased with it when they see that we have killed the one who was talking badly regarding them and blocking from worshipping them, and we have buried him beneath their mightiest to be healed from it so it's radiance and it's freshness would return for us just as it has been'.

فَبَقُوا عَامَّةً يَوْمِيهِمْ يَسْمَعُونَ أَيْنَ نَبِيِّهِمْ ع وَ هُوَ يَقُولُ سَيِّدِي قَدْ تَرَى ضَيْقَ مَكَانِي وَ شِدَّةَ كُرْبِي فَأَرْحَمْ ضَعْفَ كُرْبِي وَ قَلَّةَ جِبَلِي وَ عَجَلَ بِقَبْضِ رُوحِي وَ لَا تُؤَخِّرْ إِبَابَةَ دَعْوَتِي حَتَّى مَاتَ ع

They remained the generality of their day listening to the groaning of their Prophet<sup>-as</sup> and he<sup>-as</sup> was saying: 'My<sup>-as</sup> Master<sup>-azwj</sup>! You<sup>-azwj</sup> have Seen the narrowness of my<sup>-as</sup> place and the severity of my<sup>-as</sup> distress, so Show Mercy upon the weakness of my<sup>-as</sup> corner and scarcity of my<sup>-as</sup> means and Hasten with the capturing of my<sup>-as</sup> soul and do not delay the Answer to my<sup>-as</sup> supplication!' – until he<sup>-as</sup> died.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لِجِبْرِئِيلَ ع يَا جِبْرِئِيلُ أَ يَظُنُّ عِبَادِي هَؤُلَاءِ الَّذِينَ غَرَّمُوا حِلْمِي وَ أَمِنُوا مَكْرِي وَ عَبْدُوا غَيْرِي وَ قَتَلُوا رَسُولِي أَنْ يَقُومُوا لِعَظَمِي أَوْ يَخْرُجُوا مِنْ سُلْطَانِي كَيْفَ وَ أَنَا الْمُتَنَتِّمُ مِنْ عَصَائِي وَ لَمْ يَخْشَ عِقَابِي وَ إِنِّي خَلَفْتُ بِعِزِّي وَ جَلَالِي لِأَجْعَلَنَّهُمْ عِبْرَةً وَ نَكَالًا لِلْعَالَمِينَ

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said to Jibraeel<sup>-as</sup>: "O Jibraeel<sup>-as</sup>! Do these servants of Mine<sup>-azwj</sup>, those who are deluded by My<sup>-azwj</sup> Leniency, think that they are safe from My<sup>-azwj</sup> Plan, and they are worshipping someone else, and have killed My<sup>-azwj</sup> Messenger<sup>-as</sup>, that they

would be able to withstand My<sup>-azwj</sup> Wrath, or they would be (able to) exit from My<sup>-azwj</sup> Authority? How, and I<sup>-azwj</sup> am the Avenger from the ones who disobey Me<sup>-azwj</sup> and do not fear My<sup>-azwj</sup> Punishment! And I<sup>-azwj</sup> Swear by My<sup>-azwj</sup> Mighty and My<sup>-azwj</sup> Majesty! I<sup>-azwj</sup> shall Make them a lesson and an exemplary Punishment, for the worlds!”

فَلَمْ يُرْغَهُمْ وَ هُمْ فِي عَيْدِهِمْ ذَلِكَ إِلَّا بِرِيحٍ عَاصِفٍ شَدِيدَةٍ الْخُمْرَةَ فَتَحَيَّرُوا فِيهَا وَ دُعِرُوا مِنْهَا وَ تَضَامَ بَعْضُهُمْ إِلَى بَعْضٍ

So He<sup>-azwj</sup> did not Leave them while they were in that festival of theirs except there was a severe red storm. They were confused in it, and they were terrified from it and they huddled to each other.

ثُمَّ صَارَتِ الْأَرْضُ مِنْ تَحْتِهِمْ حَجَرَ كَبِيرٍ يَتَوَقَّدُ وَ أَظْلَّتْهُمْ سَحَابَةٌ سَوْدَاءُ فَأُلْقَتْ عَلَيْهِمْ كَالْقُبَّةِ جَمْرًا يَلْتَهَبُ فَدَابَّتْ أَبْدَانُهُمْ كَمَا يَذُوبُ الرِّصَاصُ فِي النَّارِ فَتَعَوَّذَ بِاللَّهِ تَعَالَى دِكْرُهُ مِنْ غَضَبِهِ وَ نُزُولِ نَقِمَتِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Then the ground beneath them became blazing rocks of sulphur and a black cloud shaded them. It threw flaming embers like the dome upon them, and their bodies melted just as the lead tends to melt in the fire. They sought Refuge with Allah<sup>-azwj</sup>, Ecalted is His<sup>-azwj</sup> Mention, from His<sup>-azwj</sup> Wrath and descent of His<sup>-azwj</sup> Scourge, and there is neither any might nor strength exept with Allah<sup>-azwj</sup> the Exalted, the Magnificent”.<sup>337</sup>

فوائد مهمة جلية

### Important majestic benefits –

الأولى اعلم أن الأسماء المذكورة في خبر المعلى لأيام الشهر أكثرها موافق لما نقله المنجمون عن الفرس و ظاهر في أن المراد بالشهور الواردة فيه هي شهور الفرس القديم لا الشهور العربية و قد تقدم القول فيه

‘The first – Know that the names mentioned in the Hadeeth of Al Moalla of the days of the month, most of these are in accordance with what the astrologers have transmitted from the Persians, and the apparent is that the intended with the months referring in it, these are ancient Persian months, not the Arabic months, and the word has preceded regarding it.

و سمو كل يوم من أيام الخمسة المسترفة أيضا باسم الأول أهنود و الثاني أشنود و الثالث إسفندمذ و الرابع دهشت و الخامس هشتويش هذا هو المشهور و ذكروا فيها أسماء أخر و ذكروا أن كلا منها اسم ملك موكل بذلك اليوم.

And they named each day from the five days, derived as well by a name. The first is ‘Ahnoud’, and the second is ‘Ashnoud’, and the third is ‘Isfandmaz’, and the fourth is ‘Dahshat’, and the fifth is ‘Heystawaysh’. This, it is the well-known, and they mentioned other names in it, and they mentioned that all of these are a name of an Angel allocated with that day.

ثم إن المحققين اختلفوا في هؤلاء الملائكة فمنهم من حملوها على ظواهرها و قالوا إن الله وكل بكل شيء من المخلوقات ملكا يحفظه و يربيه و يصرفه إلى ما خلق له كما ورد في الأخبار

Then the researchers have differed regarding these Angels. From them are ones who carried them upon their apparent, and they said, 'Allah<sup>-azwj</sup> has Allocated an Angel with each thing from the creation, protecting it and taking care of it and diverting it to whatever it had been Created for just as had been referred in the Ahadeeth –

الملك الموكل بالبحار و الملك الموكل بالجبال و الملائكة الموكله بالأشجار و سائر النباتات و الملائكة الموكله بالسحب و البروق و الصواعق و بكل قطرة من الأمطار و الملائكة الموكله بالأيام و الليالي و الشهور و الساعات و به يوجه ما ورد من كلام اليوم و الشهر و الأرض و القبر و غيرها بأن المراد به كلام الملائكة الموكله بها

There is the Angel Allocated with the oceans, and the Angel Allocated with the mountains, and the Angel Allocated with the trees and rest of the vegetation, and the Angels Allocated with the clouds and the lightning and the thunderbolts and with every drop of the rains, and the Angel Allocated with the days, and the nights, and the months, and the hours. And by it is directed what has been reported of the words, the day, month, earth, grave and others, that what is meant by it is the words of the Angels Allocated with them'.

و منهم من حملوها على أرباب الأنواع المجردة التي أثبتتها أفلاطون و من تابعه من الإشرافيين فإتحم أثبتوا لكل نوع من أنواع الأفلاك و الكواكب و البسائط العنصرية و المواليده ربا يدبره و يريه و يوصله إلى كماله المستعد له

And among them are those who carried them to the lords of abstract species that Plato had affirmed, and the ones from the illuminationists who followed him. They proved that for every type of the types of celestial bodies, and the planets, and the spread elements, and the new-borns, there is a lord who rotates it and takes care of it and makes it arrive to it's perfection prepared for it.

و الأول هو الموافق لمسلك المليون و أرباب الشرائع و الثاني طريقة من لا يثبت الصانع و يقول بتأثير الطبائع و إن تابعهم بعض من يظهر القول بالصانع أيضا و ليس هذا مقام تحقيق هذا الكلام.

The first is the one that corresponds to the conduct of the millions and the masters of the laws, and the second is the method of those who do not prove the Creator and speak of the influence of the natures, and that some of them still follow them, one who reveals the word with the Maker as well, and this isn't the place to research this talk.

قال أبو ریحان كل واحد من شهور الفرس ثلاثون يوما و لكل يوم منها اسم مفرد بلغتهم و هي 1 هرمز 2 بحمن 3 أردیبهشت 4 شهریور 5 إسفندارمذ 6 خرداد 7 مرداد 8 دي 9 باذر 10 آذر 11 آبان 12 خرماه 13 تیر 14 جوش 15 دیمهر 16 مهر 17 سروش 18 رشن 19 فروردین 20 بهرام 21 رام 22 باد 23 دیدین 24 دین 25 أرد 26 أشتاد 27 آسمان 28 رامیاد 29 مارسفند 30 أنیران

Abu Rayhan said, 'Each one of the Persian months has thirty days, and for every day from these there is an individual name in their language, and these are –

1 – Hurmuz, 2 – Bahman, 3 – Urdeybahasht, 4 – Shahreywar, 5 – Isfandarmaz, 6 -Khordad, 7 – Mordad, 8 – Dey, 9 – Bazar, 10 – Azar, 11 – Aban, 12 Kharmah, 13 – Teyr, 14 – Jowsh, 15 – Deymhar, 16 – Mihr, 17 – Suroush, 18 Rash, 19 – Farwardeen, 20 Bahram, 21 Raam, 22 – Baad, 23 – Deybadeen, 24 – Deyn, - Ard, 26 – Ashtad, 27 – Asmaan, 28 – Ramiyad, 29 – Masafand, 30 – Aneyran.

لا اختلاف بينهم في أسماء هذه الأيام و هي لكل شهر كذلك و على ترتيب واحد إلا في هرمز فإن بعضهم يسميه فرخ و في أنيران فإن بعضهم يسميه بهروز و يكون مبلغ جميعها ثلاثمائة و ستين يوما و قد تقدم أن السنة الحقيقية هي ثلاثمائة و خمسة و ستون يوما و ربع يوم

There is no differing between them regarding the names of these days, and these are like that for every month, and upon one sequence except 'Hurmuz', for some of them have named it as 'Farkh', and regarding 'Aneyran', for some of them have named it as 'Bahrouz', and the extent of all of them is three hundred and sixty days, and it has preceded that the (solar) year in reality, it is of three hundred and sixty-five days and a quarter of a day.

فأخذوا الخمسة الأيام الزائدة عليها و سموها بأسماء غير الموضوعة لأيام كل شهر و هي أهشداگاه اشتدكاه إسفندكاه إسفندمذگاه بهشيشگاه.

Thus they are taking the five days extra upon it and naming these with the names and named them as other than the names assigned to the days of every month, and these are – 'Ahshadgah', 'Ashtadkah', 'Isfandkah', 'Isfandmazgah', 'Bahshishgah'.

أقول ثم ذكر ما مر مع وجوه كثيرة أخرى فصار مبلغ أيامهم ثلاث مائة و خمسة و ستين يوما و أهلوا ربع يوم حتى اجتمع من الأرباع أيام شهر تام و ذلك في مائة و عشرين سنة فألحقوه بشهور السنة حتى صار شهور تلك السنة ثلاثة عشر و سموها كبيسة و سمو أيام الشهر الزائد بأسماء أيام سائر الشهور و على ذلك كانوا يعملون إلى أن زال ملكهم و باد دينهم

I (Majlisi) am saying, 'Then he mentioned what has passed with a lot of other aspects, so the extent of their days reached three hundred and sixty-five days, and they carried the quarter day until it collected from the quarter days to be a complete month, and that in one hundred and twenty years, they joined it with the months of the year until it came to be thirteen months in that year, and they named it a 'leap', and they named the days of the extra month with the days of the rest of the month, and based upon that they were working up to the decline of their kingdom and the annihilation of their religion.

و أهملت الأرباع بعدهم و لم يكبس بها السنون حتى يعود إلى حالها الأولى و لا يتأخر عن الأوقات المحمودة كثير تأخر من أجل أن ذلك أمر كان يتولاه ملوكهم بمحضر الحساب و أصحاب الكتاب و ناقلي الأخبار و الرواة و مجمع الهرايدة و القضاة

And the quarters were neglected after them, and the years did not stifle them until they returned to their original condition, and they did not delay much from the praised times, because that was a matter that their kings took care of in the record of the account, and the authors of the books, and transmitters of the Ahadeeth, and the reported, and the gathering of al Harabzah, and the judges.

و اتفق منهم جميعا على صحة الحساب بعد استحضار من بالآفاق من المذكورين إلى دار الملك و مشاورتهم حتى يتفقوا و اتفق الأموال الجمة حتى قال المقل في التقدير إنه كان ينفق ألف ألف دينار و كان يتخذ ذلك اليوم أعظم الأعياد قدرا و أشهرها حالا و أمرا و يسمى عيد الكبيسة و يترك الملوك لرعيته خراجها.

And there was agreement from them all on the correctness of the account after bringing those from the horizons of the aforementioned, to the king's house and consulting them until they agreed, and the agreement of the large sums of money until the person in question said in the assessment that he was spending a thousand thousand dinars, And he used to take that

day the most important of the feasts in terms of fate and the most famous of them in time and order It is called the leap festival, and the kings leave its tax to his citizens.

و الذي كان يحول بينهم و بين إلحاق ربع يوم في كل أربع سنين يوما واحدا بأحد الشهور أو الخمسة قولهم إن الكبس يقع على الشهور لا على الأعوام لكراهمهم الزيادة في عدتها و امتناع ذلك في الرزمة لما وجب في الدين من ذكر اليوم الذي يزمزم فيه ليصح إذا زيد في عدد الأيام يوم زائد

And that which used to prevent then the joining a quarter of the day in every four years as one day with one of the months, or the fifth, were their words that the leap occurs upon the months not upon the years and their disliking of adding in their numbers, and refraining from that in the rolling because it is obligatory in the religion of mentioning the day on which the rolling is mentioned so that it is correct if the number of days is increased by a day plus the rolling.

و كانت الأكاسرة رسمت لكل يوم نوعا من الرياحين و الزهر يوضع بين يديه و لونا من الشراب على رسم منتظم لا يخالفونه في الترتيب و السبب في وضعهم هذه الأيام الخمسة اللواقح في آخر آبان ماه ما بينه و بين آذر ماه أن الفرس زعموا أن مبدأ سنتهم من لدن خلق الإنسان الأول و أن ذلك كان روزهرمز و ماه فروردين و الشمس في نقطة الاعتدال الربيعي متوسطة السماء و ذلك أول الألف السابع من ألاف سني العالم عندهم و بمثله

And the fraction was drawn for each day a kind of basil, and a dice was placed between his hands and a color of drink on a regular drawing that they did not violate in order. The reason why they placed these five subsequent days in the last Aban Mah is what is between it and Azar Mah is that the Persians claims that the beginning of their years if from the day the first human being was Created, and that that was Ruz Hurmuz and Mah Farwardeen and the sun at the point of the vernal equinox in the middle of the sky, and that was the beginning of the seventh millennium of the world's years according to them and likewise.

قال أصحاب الأحكام من المنجمين إن السرطان طالع العالم و ذلك أن الشمس في أول أدوار السند هند هي في أول الحمل على منتصف نهايتي العمارة و إذا كانت كذلك كان الطالع السرطان و هو لابتداء الدور و النشوء عندهم كما قلنا.

The companions of the rulings from the astrologers said that the Cancer emerges to the world and that is because the sun is in the first houses of 'Al Sanad Hanad', and it is the beginning of Aries at the middle of the two ends of the building, and when it is like that, the Cancer would emerge, and it is not the beginning of the houses and the growth with them like what we (Arabs) say.

و قد قيل إنه سمي بذلك لأنه أقرب البروج رأسا من الربع المعمور و فيه شرف المشتري المعتدل المزاج و النشوة لا يكون إلا إذا عملت الحرارة المعتدلة في الرطوبة فهو إذن أولى أن يكون طالع نشوء العالم

And it has been said that it was called that because it is the closest to the constellation upright than the inhabited quarter, and in it is the honor of Jupiter, which is moderate in temperament and ecstasy does not occur unless moderate temperature works in humidity, so it is more appropriate to be the growth of the world.

و قيل إنما سمي بذلك لأن بطولعه تتم طلوع الطبائع الأربع و بتمامها تم النشوء و أمثال ذلك من التشبيهات.



And it was said that it was called that because by its emergence the rise of the four natures is completed, and in its entirety the emergence and similar similes are completed’.

قال ثم لما أتى زرادشت وكبس السنين بالشهور المجتمعة من الأرباع عاد الزمان إلى ما كان عليه و أمرهم أن يفعلوا بما بعده كفعله و ائتمروا بأمره و لم يسموا شهر الكبيسة باسم على حدة و لم يكرروا اسم شهر بل كانوا يحفظونه على نوب متوالية و خافوا اشتباه الأمر عليهم في موضع النوب

He said, ‘Then, when Zardasht (Zoroaster) came and leapt the years with the combined months of the quarters, time returned to what it was upon and commanded them to do it after him as he did, and they agreed with his command, and they did not name the leap month by a separate name, and they did not repeat the name of the month, but they preserved it upon successive mandates and they feared the confusion of the matter upon them in in place of the mandate.

فأخذوا ينقلون الخمسة الأيام و يضعونها عند آخر الشهر الذي انتهت إليه نوبة الكبيسة و لجلالة هذا الأمر و عموم المنفعة فيه للخاص و العام و الرعية و الملك و ما فيه من الأخذ بالحكمة و العمل بموجب الطبيعة

So they began to transfer the five days and place them at the end of the month in which the leap period ended, and for the majesty of this matter and the general benefit in it for the private, the public, the subjects, the king, and what is in it of taking wisdom and working according to nature.

كانوا يؤخرون الكبس إذا جاء وقته و أمر المملكة غير مستقيم لحوادث و يهملونه حتى يجتمع منه شهران و يتقدمون بكبسها بشهرين إذا كانوا يتوقعون وقت الكبس المستأنف ما يشغل عنه كما عمل في زمن يزدرج بن شابور أخذوا بالاحتياط و هو آخر الكبائس المعمولة

They would delay leaping when its time came and the kingdom's affairs were not straight due to accidents, and they neglected it until two months gathered from it, and they advanced by leaping it by two months when they were anticipating the time of the leap, the resumption of what he had pre-occupied from, just as had been done in the era of Yazdjard Bin Shabur. He had taken the precaution, and it is the last of the leaps worked with.

تولاه رجل من الدستورين يقال له يزدرج الهزاري و كانت النوبة في تلك الكبيسة لأبان ماه فألحق الخمسة بآخره و بقيت فيه لإهمالهم الأمر انتهى

In charge of it was a man from Al-Dastureyn called Yazdjard Al-Hazary, and the mandate happen in that leap for Aban Mah, so the five (days) were joined at the end of it and remained in it due to their neglecting the matter – end’.

و إنما أوردت هذا الكلام لما فيه من تأسيس ما سنورده في الفائدة التالية و مزيد توضيح ما مر في خبر الرضا ع في تقدم النهار على الليل و غير ذلك.

And rather I (Majlisi) have referred to this speech due to what is in it from what we shall be referring to regarding the following benefits, and additional clarification of what has passed in a Hadeeth of Al-Reza<sup>asws</sup> regarding the precedence of the day upon the night, and other such.

الفائدة الثانية اعلم أن الشيخ الطوسي قدس سره القدوسي و سائر من تأخر عنه ذكروا النيروز و الأعمال المتعلقة به الغسل و الصوم و الصلاة و غيرها و لم يحققوا تعيين اليوم فلا بد من التعرض له و الإشارة إلى الأقوال الواردة فيه

And the second benefit – know that the Sheykh Al-Tusi, may his holy sanctity be sanctified and the rest of the ones who came after him mentioned Al-Neyrouz and the deeds related with it, the bathing, and the fasting, and the Salat and other such, and they did not research the designated day. Thus there is no escape from objecting to it and indicating to the words referred regarding it.

قال فحل الفقهاء المدققين محمد بن إدريس ره في السرائر قال شيخنا أبو جعفر في مختصر المصباح يستحب صلاة أربع ركعات و شرح كيفيتها في يوم نيروز الفرس و لم يذكر أي يوم هو من الأيام و لا عينه بشهر من الشهور الرومية و لا العربية

Fahal said, 'The ancient jurist Muhammad Bin Idrees said in 'Al-Saraair', said, 'Our Sheykh Abu Ja'far wqie in 'Mukhtasar Al Misbah', 'Four Cycles Salat is recommended', and he explained it's method in a day of the Persian Neyrouz and he did not mention which day from the days it is, nor the exact month from the Roman months nor the Arabic.

و الذي قد حققه بعض محصلي الحساب و علماء الهيئة و أهل هذه الصنعة في كتاب له أن يوم النيروز يوم العاشر من أيار و شهر أيار أحد و ثلاثون يوما فإذا مضى منه تسعة أيام فهو يوم النيروز

And what has been verified by some of the account collectors, the scholars of the organization and the people of this profession in a book of his is that the day of Al-Neyrouz is on the tenth of Ayaar (May) and the month of Ayaar is of thirty-one days. So when nine days pass, it would be the day of Al-Neyrouz'.

يقال نيروز و نوروز لغتان انتهى و فسره الشهيد ره بأول سنة الفرس أو حلول الشمس برج الحمل أو عاشر أيار.

It is called 'Neyrouz' and 'Nowrouz', being two languages – end. And the martyr has interpreted it as being the beginning of the Persian year, or the permeation of the sun into the constellation of the Aries, or the tenth of Ayaar.

قال جمال السالكين أحمد بن فهد الحلبي ره في كتاب المهذب البارع في شرح المختصر النافع يوم النيروز يوم جليل القدر و تعيينه من السنة غمض مع أن معرفته أمر مهم من حيث إنه تعلق به عبادة مطلوبة للشارع و الامتثال موقوف على معرفته

Jamal Al-Sakeen Ahmad Bin Fahad Al-Hilli said in the book 'Al-Mazhab Al-Bar'l' in a brief comment, 'The benefit of the day of Al-Neyrouz, it is a day of majestic worth, and it's designation from the year is obscure along with that recognising it is an important matter from whereby it is related with worship required for the legislator and the compliance is paused upon it's recognition.

و لم يتعرض لتفسيره أحد من علمائنا سوى ما قاله الفاضل المنقّب محمد بن إدريس و حكايته و الذي قد حققه بعض محصلي أهل الحساب و علماء الهيئة و أهل هذه الصنعة في كتاب له أن يوم النيروز يوم العاشر من أيار.

And no one from our scholars have presented it's interpretation besides what the meritorious researcher Muhammad Bin Idrees said, and he narrated it, and what has been verified by some of the people who collect the accounts, the scholars of the organization and the people of this profession in a book of his that the day of Nowruz is on the tenth of Ayaar (May).

و قال الشهيد و فسر بأول سنة الفرس أو حلول الشمس في برج الحمل أو عاشر أيار

And the martyr said, 'And an interpretation is the beginning of the year, or permeation of the sun into the constellation of Aries, or tenth of Ayaar (May)'.

و الثالث إشارة إلى قول ابن إدريس و الأول إشارة إلى ما هو مشهور عند فقهاء العجم في بلادهم فإنهم يجعلونه عند نزول الشمس الجدي و هو قريب مما قاله صاحب كتاب الأنواء و حكايته اليوم السابع عشر من كانون الأول هو صوم اليهود و فيه ترجع الشمس مصعدة إلى الشمال و يأخذ النهار من الليل ثلاث عشرة ساعة و هو مقدار ما يأخذ في كل يوم و ينزل الشمس برج الجدي قبله بيومين

And the third is an indication to the words of Ibn Idrees, and the first in an indication to what is famous with the Persian jurists in their cities, for they are making it to be at the descend of the sun into the Capricorn, and it is near to what the author of the book 'Al Anwa'a' said and narrated it, 'The seventeenth day of December. It is a fast of the Jews, and during it the sun returns rising to the north, and the day take three hours from the night, and it is a measurement of what is taken during every day, and the sun descends the constellation of Capricorn two days before it'.

و بعض العلماء جعله رأس السنة و هو النيروز فجعله حكاية عن بعض العلماء و قال بعد ذلك اليوم التاسع من شباط و هو يوم النيروز و يستحب فيه الغسل و صلاة أربع ركعات لما رواه المعلى بن خنيس عن الصادق ع

And some of the scholars make it to be the beginning of the year, and it is Al-Neyrouz, so he made it a narrative from one of the scholars and said, 'And after that is the ninth day of February, and it is the day of Al-Neyrouz, and it is recommended to be bathing during it, and four Cycles Salat due to what is reported by Al Moalla Bin Khuneys from Al-Sadiq<sup>asws</sup>'.

ثم ذكر الخبر فاختر التفاسير الأخير و جزم به و الأقرب من هذه التفاسير أنه يوم نزول الشمس برج الحمل لوجوه.

Then he mentioned the Hadeeth, so he chose the last interpretation and asserted it, and the closest to these interpretations is that the day the sun descends is the sign of Aries, there are aspects for it.

الأول أنه أعرف بين الناس و أظهر في استعمالهم و انصراف الخطاب المطلق الشامل لكل مكلف إلى معلوم في العرف و ظاهر في الاستعمال أولى من انصرافه إلى ما كان على الضد من ذلك و لأنه المعلوم من عادة الشرع و حكمته

The first is that it is known among the people, and it is evident in their use, and that the absolute and comprehensive discourse of every obligated person deviates from what is known in custom and apparent in use rather than his turning to what was on the contrary to that, and because it is known from the custom of the Sharia Law and it's wisdom.

أ لا ترى كيف علق أوقات الصلاة بسير الشمس الظاهر و صوم شهر رمضان برؤية الهلال و كذا أشهر الحج و هي أمور ظاهرة يعرفها عامة الناس بل الحيوانات.

Do you not see how he suspended the prayer times with the apparent movement of the sun and the fasting month of Ramazan with the sighting of the crescent, as well as the months of Hajj, which are apparent matters that the common people, even animals know.

فإن قلت استعماله في نزول الشمس برج الحمل غير ظاهر الاستعمال في بلاد العجم حتى أنهم لا يعرفونه و ينكرون على معتقده فلم خصصت ترجيح العرف الظاهر في بعض البلاد دون بعض و أيضا فإن ما ذكرته حادث و يسمى النيروز السلطاني و الأول أقدم حتى قيل إنه منذ زمان نوح ع.

If you say that it is used in the setting of the sun, the sign of Aries is not apparent in its use in non-Arab countries to the extent that they do not know him and deny its belief, then why did you specify the preference for the apparent custom in some countries rather than others, and also, what you mentioned is an accident and is called 'Al-Neyrouz Al-Sultany', and the first is even older until it was said that it dates from the time of Noah<sup>-as</sup>.

فالجواب عن الأول أن العرف إذا تعدد انصرف إلى العرف الشرعي فإن لم تكن في أقرب البلاد و اللغات إلى الشرع فيصرف إلى لغة العرب و بلادها لأنها أقرب إلى الشرع و عن الثاني بأن التفسيرين معا متقدمان على الإسلام.

The answer to the first is that if the custom is multiplied, it goes to the legal custom, and if it is not, then to the countries and languages closest to the law, so it goes to the language of the Arabs and their countries because they are closer to the law, and from the second that the two interpretations together are ahead of Islam.

الثاني أنه مناسب لما ذكره صاحب الأنواء من أن الشمس خلقت في الشرطين و هما أول الحمل فيناسب ذلك إعظام هذا اليوم الذي عادت فيه إلى مبدأ كونها.

The second is that it is suitable for what the owner of the animosities mentioned that the sun was created in the two conditions, which are the beginning of Aries that fits the glorification of this day when it returned to the beginning of its existence.

الثالث أنه مناسب لما ذكره السيد رضي الدين علي بن طائوس أن ابتداء العالم و خلق الدنيا كان في شهر نيسان و لا شك أن نيسان يدخل و الشمس في الحمل و إذا كان ابتداء العالم في مثل هذا اليوم يناسب أن يكون يوم عيد و سرور و لهذا ورد استحباب التطيب فيه بأطيب الطيب و لبس أنظف الثياب و مقابلته بالشكر و الدعاء و التأهب لذلك بالغسل و تكميله بالصوم و الصلاة المرسومة له حيث كان فيه ابتداء النعمة الكبرى و هي الإخراج من حيز العدم إلى الوجود

The third, it is appropriate due to what is mentioned by the Seyyid Razy Al Deen Ali Bin Tawoos that the beginning of the world and Creation of the world took place in the month of Nisyan (April), and there is no doubt that Nisyan enter while the sun is in the Aries. And when the beginning of the world happens to be in the likes of this day, it is appropriate that it be a day of festivities and joy, and for this reason the recommendations have been referred to, performing in it with the most aromatic of the perfumes, and wearing cleanest of the clothes, and receive it with the thanks and the supplications, and preparing for that with the bathing, and perfecting it with the fasting and the Salat being the ritual for it whereby during it was the beginning of the great bounty, and it is the exiting from the space of non-existence to the existence.

ثم تعريض الخلق لثوابه الدائم و لهذا أمرنا بتعظيم يوم المبعث و الغدير حيث كان فيه ابتداء منصب النبوة و الإمامة و كذا المولدين.

Then the people are presented to it's constant Rewards, and for this reason we are Commanded with revering the day of the Prophet-hood and Al Ghadeer whereby during it

was the beginning of the nomination of the Prophet-hood and the Imamate, and like that are the births.

فإن قلت نسبته إلى الفرس يؤيد الأول لأهم واضعوه و الثاني وضعه قوم مخصوصون و لن يوافقهم الباقون.

So if you were to say it's attribution is to the Persians, it supports the first because they had placed it, and the second was placed by a special people, the rest will never agree with them.

قلنا يكفي في نسبته إليهم أن يقول به طائفة منهم و إن قصروا في العدد عمن لم يقل به أ لا ترى إلى قوله تعالى **و قَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَ قَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ** و ليس القائل بذلك كل اليهود و لا كل النصارى

We say that it is sufficient for a group of them to say it in attributing it to them, even if they fall short in number from those who did not say it. Aren't you looking at the Words of the Exalted: **And the Jews say: 'Uzayr is the son of Allah'; and the Christians say: 'The Messiah is the son of Allah'. [9:30]**, and the speaker with that is not every Jew nor every Christian.

و مثله قوله تعالى **و الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ** ليس إشارة إلى أهل الكتاب بأجمعهم بل إلى عبد الله بن سلام و أصحابه.

And similar to it are His<sup>-azwj</sup> Words: **And those Given the Book are rejoicing with what is Revealed unto You, [13:36]**. It isn't an indication to the entirety of people of the Book, but to Abdullah Bin Salam and his companions.

زيادة و مما ورد في فضله و يعضد ما قلناه ما حدثني به **الْمَوْلَى السَّيِّدُ الْمُرْتَضَى الْعَلَامَةُ بِهَاءِ الدِّينِ عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ النَّسَائِبِيُّ دَامَتْ فَضَائِلُهُ زَوَاهُ بِإِسْنَادِهِ إِلَى الْمُعَلَّى بْنِ خُنَيْسٍ عَنِ الصَّادِقِ ع أَنَّ يَوْمَ النَّيْرُوزِ هُوَ الْيَوْمُ الَّذِي أَخَذَ فِيهِ النَّبِيُّ ص لِأَمِيرِ الْمُؤْمِنِينَ ع الْعَهْدَ بِغَدِيرِ حُمٍ فَأَقْرَأُوا لَهُ بِالْوَلَايَةِ فَطُوبَى لِمَنْ ثَبَّتَ عَلَيْهَا وَ الْوَيْلُ لِمَنْ نَكَّهَهَا**

Additionally, and from what is referred regarding it's merit and what we are saying is supported by what is narrated to me by Al Mawla the Seeyid Murataza, the Allama Baha Al Deen Ali Bin Abdul Hameed Al Nassaba, may his merits be constant by his chain to Al-Moalla Bin Khuneys,

'From Al-Sadiq<sup>-asws</sup>: 'The day of Al-Nowrouz, it is the day in whim the Prophet<sup>-saww</sup> took the pact for Amir Al-Momineen<sup>-asws</sup> at Ghadeer Khumm, so they acknowledge to him<sup>-asws</sup> with the Wilayah. So beatitude is for the one who is steadfast upon it, and the woe is for the one who breaks it.

**و هُوَ الْيَوْمُ الَّذِي وَجَّهَ فِيهِ رَسُولُ اللَّهِ ص عَلِيًّا ع إِلَى وَادِي الْحِنِّ فَأَخَذَ عَلَيْهِمُ الْعَهْدَ وَ الْمَوَائِقَ وَ هُوَ الْيَوْمُ الَّذِي ظَفَرَ فِيهِ بِأَهْلِ النَّهْرَوَانِ وَ قَتَلَ ذَا التُّدَيْيَةِ وَ هُوَ الْيَوْمُ الَّذِي يَظْهَرُ فِيهِ قَائِمُنَا أَهْلُ الْبَيْتِ وَ وَلَاةُ الْأُمْرِ وَ يُظْفَرُ اللَّهُ تَعَالَى بِالْذَّجَالِ فَيَصْلِبُهُ عَلَى كُنَاسَةِ الْكُوفَةِ**

And it is the day in which Rasool-Allah<sup>-saww</sup> sent Ali<sup>-asws</sup> to the valley of the Jinn, so he<sup>-asws</sup> took the pacts upon them and the covenants. And it is the day in which he<sup>-asws</sup> was victorious with the people of Al Nahrwan and killed Zul Saday. And it is the day in which our<sup>-asws</sup> Qaim<sup>-ajfj</sup> of People<sup>-asws</sup> of the Household, will appear and Masters<sup>-asws</sup> of the command, and Allah<sup>-azwj</sup> the Exalted will Make him<sup>-ajfj</sup> to be victorious with Al Dajjal<sup>-la</sup>. He<sup>-ajfj</sup> will crucify him<sup>-la</sup> upon a dump-yard of Al-Kufa.

**و مَا مِنْ يَوْمٍ نَوْرُوزٍ إِلَّا نَحْنُ نَتَوَقَّعُ فِيهِ الْفَرَجَ لِأَنَّهُ مِنْ أَيَّامِنَا حَفِظَتْهُ الْفُرْسُ وَ ضَيَعْتُمُوهُ**

And there is none from a day of Nowrouz except we<sup>-asws</sup> are with the happiness during it because it is from our<sup>-asws</sup> days. The Persians have preserved it and you (Arabs) have wasted it.

ثُمَّ إِنَّ نَبِيًّا مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَ الْقَوْمَ الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَأَمَّا اللَّهُ فَأَوْحَى إِلَيْهِ أَنْ صَبَّ عَلَيْهِمُ الْمَاءَ فِي مَضَاجِعِهِمْ فَصَبَّ عَلَيْهِمُ الْمَاءَ فِي هَذَا الْيَوْمِ فَعَاشُوا وَهُمْ ثَلَاثُونَ أَلْفًا فَصَارَ صَبُّ الْمَاءِ فِي يَوْمِ النَّبَرُوزِ سُنَّةً ماضيةً لَا يَعْرِفُ سَبَبَهَا إِلَّا الرَّاسِخُونَ فِي الْعِلْمِ وَ هُوَ أَوَّلُ يَوْمٍ مِنْ سَنَةِ الْفَرَسِ

Then a Prophet<sup>-as</sup> from the Prophets<sup>-as</sup> asked his<sup>-as</sup> Lord<sup>-azwj</sup> to Revive the people, **those who exited from their homes fearing death, [2:243]**. So Allah<sup>-azwj</sup> Caused them to die. He<sup>-azwj</sup> Revealed to him<sup>-as</sup> to pour the water upon them in their dying places. He<sup>-as</sup> poured the water upon them during this day and they lived, and they were thirty thousand. Thus, pouring of the water during the day of Al-Nowrouz became a Sunnah of the past. No one knows it's cause except the ones immersed in the knowledge. And it is the first day from the Persian year'.

قَالَ الْمُعَلَّى وَ أَمَلَى عَلَيَّ ذَلِكَ وَ كَتَبْتُهُ مِنْ إِنْكَارِهِ

Al-Moalla said, 'And he<sup>-asws</sup> dictated that unto me and I wrote it from his<sup>-asws</sup> dictation'.

وَ عَنِ الْمُعَلَّى أَيْضًا قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي صَبِيحَةِ يَوْمِ النَّبَرُوزِ فَقَالَ يَا مُعَلَّى أ تَعْرِفُ هَذَا الْيَوْمَ قُلْتُ لَا لَكِنَّهُ يَوْمٌ يُعَظَّمُهُ الْعَجَمُ يَتَبَارَكُ فِيهِ

And from Al-Moalla as well. He said, 'I entered to see Abu Abdullah<sup>-asws</sup> in the morning of the day of Al-Nowrouz. He<sup>-asws</sup> said: 'O Moalla! Do you recognise this day?' I said, 'No, but is it a day the Persians are revering it seeking blessing in it'.

قَالَ كَلَّا وَ الْبَيْتِ الْعَتِيقِ الَّذِي يَنْطِنُ مَكَّةَ مَا هَذَا الْيَوْمُ إِلَّا لِأَمْرِ قَدِيمٍ أَفَسِرُهُ لَكَ حَتَّى تَعْلَمَهُ

He<sup>-asws</sup> said: 'Never, by the Ancient House which is in the valley of Makkah! This is not a day except for an ancient matter! Shall I<sup>-asws</sup> interpret it for you until you learn it?'

قُلْتُ تَعْلَمِي هَذَا مِنْ عِنْدِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعِيشَ أَبَدًا وَ يُهْلِكَ اللَّهُ أَعْدَاءَكُمْ

I said, 'Learning this from you<sup>-asws</sup> would be more beloved to me than if I were to live forever and Allah<sup>-azwj</sup> Destroys your<sup>-asws</sup> enemies!'

قَالَ يَا مُعَلَّى يَوْمُ النَّبَرُوزِ هُوَ الْيَوْمُ الَّذِي أَخَذَ اللَّهُ مِيثَاقَ الْعِبَادِ أَنْ يَعْبُدُوهُ وَ لَا يُشْرِكُوا بِهِ شَيْئًا وَ أَنْ يَدِينُوا بِرُسُلِهِ وَ حُجَّجِهِ وَ أَوْلِيَائِهِ

O Moalla! The day of Al-Nowrouz, it is the day in which Allah<sup>-azwj</sup> Took the Covenant of the servant that they should worship Him<sup>-azwj</sup> and not associate anything with Him<sup>-azwj</sup>, and that they should be making it a religion with His<sup>-azwj</sup> Messengers<sup>-as</sup> and His<sup>-azwj</sup> Divine Authorities, and His<sup>-azwj</sup> friends.

وَ هُوَ أَوَّلُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ وَ هَبَّتْ فِيهِ الرِّيحُ الْوَاقِعُ وَ خَلِقَتْ فِيهِ زَهْرَةُ الْأَرْضِ وَ هُوَ الْيَوْمُ الَّذِي اسْتَوَتْ فِيهِ سَفِينَةُ نُوحٍ ع عَلَى الْجُودِيِّ وَ هُوَ الْيَوْمُ الَّذِي أَحْيَا اللَّهُ فِيهِ الْقَوْمَ الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ اللَّهُ

And it is the first day the sun emerged in it, and the pollinating winds descended in it, and the blossoms of the earth were Created in it. And it is the day in which the ship of Noah<sup>-as</sup> stabilised upon the (mount) Judy, and it is the day in which Allah<sup>-azwj</sup> Revived the people, **those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then Allah<sup>-azwj</sup> Revived them; [2:243].**

وَهُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ جِبْرِيلُ عَ عَلَى النَّبِيِّ ص وَهُوَ الْيَوْمُ الَّذِي كَسَرَ فِيهِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ أَصْنَامَ قَوْمِهِ وَهُوَ الْيَوْمُ الَّذِي حَمَلَ فِيهِ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع عَلَى مَنْكِبَيْهِ حَتَّى رَمَى أَصْنَامَ قُرَيْشٍ مِنْ فَوْقِ الْبَيْتِ الْحَرَامِ وَهَشَمَهَا الْحَبَرُ بِطُولِهِ.

And it is the day in which Jibraeel<sup>-as</sup> had descended it unto the Prophet<sup>-saww</sup>, and it is the day in which Ibrahim<sup>-as</sup> broke the idols of his<sup>-as</sup> people, and it is the day in which Rasool-Allah<sup>-saww</sup> carried Amir Al-Momineen<sup>-asws</sup> upon his<sup>-saww</sup> shoulders until he<sup>-asws</sup> threw the idols of Qureysh from above the Sacred House and broke these – the Hadeeth in it's length'.

و الشاهد في هذين الحديثين من وجوه.

And the testimony regarding these two Ahadeeth is from (various) aspects.

الأول قوله إنه اليوم الذي أخذ فيه العهد بغدير خم و هذا تاريخ و كان ذلك سنة عشرة من الهجرة و حسب فوافق نزول الشمس الحمل في التاسع عشر من ذي الحجة على حساب التقويم و لم يكن الهلال رئي بمكة ليلة الثلاثين فكان الثامن عشر من ذي الحجة على الرؤية.

The first are his<sup>-asws</sup> words that it is the day in which the pact was taken at Ghadeer Khumm, and this is a date, and that was the year ten from the Hijrah, and where it was in accordant with the descent of the sun in Aries during the tenth of Zul Hijjah based upon the calendar account, and the crescent was not seen in Makkah on the night of the thirtieth, so the eighteenth of Zil Hijjah would be based upon the sighting.

الثاني كون صب الماء في ذلك اليوم سنة شائعة و الظاهر أن مثل هذه السنة العامة الشاملة لسائر المكلفين أن يكون صب الماء في وقت لا ينفر منه الطبع و بأباه و لا يتصور ذلك مع كون الشمس في الجدي لأنه غاية القر في البلاد الإسلامية.

The second is that pouring water on that day is a common practice, and it seems that such a general sunnah for all those who are obligated to pour water is at a time when nature is not alienated and rejected, and he refused, and he did not imagine that with the sun being the Capricorn, because it is peak of coldness in the Islamic countries.

الثالث قوله في الحديث الثاني و هو أول يوم خلقت فيه الشمس و هو مناسب لما قيل إن الشمس خلقت في الشرطين

The third are his<sup>-asws</sup> word in the second Hadeeth,: 'And it is the first day the sun had been Created in', and it is (more) appropriate when it is said that the sun was Created in the two conditions.

الرابع قوله و فيه خلقت زهرة الأرض و هذا إنما يكون في الحمل دون الجدي و هو ظاهر انتهى كلامه ره.

The fourth are his<sup>-asws</sup> words: 'And during it the blossoms of the earth were Created', and this rather takes place in Aries besides the Capricorn, and it is apparent' – end of his speech.

و أقول تحقيق الكلام في هذا المقام هو أنك قد عرفت فيما مضى أن السنة الشمسية عبارة عن مدة دورة الشمس بحركتها الخاصة من أي مبدأ فرض و تلك المدة على ما استقر عليه رصد أبرخس و من وافقه من المتقدمين ثلاثمائة و خمسة و ستون يوما و ربع تام من يوم و على سائر الإحصاء المشهورة لا يبلغ الكسر إلى الربع بل أقل منه بدقائق معدودة

And I (Majlisi) am saying, 'The research of this speech in this place, it is that you have known in what has passed that the solar year is a concept about the people of the revolution of the sun by it's special movement from whichever period is imposed, and that period is based upon what the observation of Abrakhs had settled upon, and the one from the ancient ones had concurred as being three hundred and sixty-five days and a complete quarter from a day, and based upon rest of the well-known observations, fractions does not reach except the quarter, but less than it by (some) minutes.

و هي على ما فصله البيرجندي في شرح التذكرة على رصد التبانى ثلاث عشرة دقيقة و ثلاثة أخماس دقيقة و على حساب المغربي اثنتا عشرة دقيقة و على رصد مراغة إحدى عشرة دقيقة و على رصد بعض المتأخرين تسع دقائق و ثلاثة أخماس دقيقة و على رصد بطلميوس أربع دقائق و أربعة أخماس دقيقة

And it based upon what is detailed by Al-Meyjandy in the commentary 'Al-Tazkira' based upon the observation of Al-Tabany, being of thirteen minutes and three-fifth of a minute, and based upon the western calculations, twelve minutes, and based upon Maragah is eleven minutes, and based one of the latter ones is nine minutes and three-fifths of a minute and based upon the observation of Ptolemy it is four minutes and four-fifth of a minute.

فالفرس من زمان جمشيد أو قبله و الروم من عهد إسكندر أو بعده كانوا يعتبرون الكسر ربعا تاما موافقا لرصد أبرخس. و إنما الفرق بينهما أن الروم كانوا يكبسون الربع المذكور في كل أربع سنين فيزيدون على الرابعة يوما تصير به ثلاثمائة و ستة و ستين

So the Persians, since the time of Jamshed or before it, and the Romans from the era of Alexander or after it, they were considering the fraction to be a complete quarter in accordance with the observations of Abrakhs. And rather the difference between the two is that the Romans were leaping the four mentioned (days) during every four years, so they were increasing based upon the four day for it to be three hundred and sixty-six days.

و أن الفرس إلى عهد يزدجرد آخر ملوك العجم أو بعض الأكاسرة السابقة عليه كانوا يكبسونه في كل مائة و عشرين سنة فيزيدون على الأخيرة ثلاثين يوما تصير به ثلاثمائة و خمسة و تسعين يوما و قد كان يتفق لهم تجديد التاريخ و إسقاط ما مضى من السنة عند جلوس ملك جديد منهم

And the Persians, up to the era of Yazdjard, the last king of the Persians, or one of the previous ones, were learning it during every one hundred and twenty years, and they were adding thirty days at the end to make it to be three hundred and ninety-five days, and the new date had been concurred for them and the dropping of what is past from the year, at the sitting of a new king from them.

و أما بعد ذلك العهد فكانوا لا يلتفتون إلى كبس الكسر المذكور أصلا فكانت سنوهم دائما ثلاثمائة و خمسة و ستين فمبدأ سني كل من هذه الطوائف كأول تشرين الأول للروم و أول فروردين ماه المسمى بالنيروز لطوائف الفرس و كذا كل جزء من شهورهم كان غير مطابق لمبدأ سني الأخرى و لا لجزء معين منها دائما



And as for after that era, they did not pay any attention to leaping the mentioned fraction at all, so their years were constantly of three hundred and sixty-five years. So the beginning of the year of all of these groups is like the first of October for the Romans, and the first of Farwardeen Man, named as Al-Nowrouz, for the groups of Persians, and like that is part of their months, not always consistent with another year nor to a specific part from it.

بل كل جزء من كل من هذه التواريخ لاختلاف طريق حسابهم دائر في كل جزء من الآخر بمرور الأيام و أيضا لم يكن شيء من تلك المبادي و لا سائر الأجزاء مطابقا دائما لمبدأ فصل من الفصول و لا لشيء من أجزائها

Rather, every part of each of these dates, due to the difference in the way of their reckoning, revolves in each part of the other with the passage of days, and as well none of these beginnings nor rest of the parts were always consistent to the beginning of any season from the seasons, not to anything from their parts.

بل كل منها دائر في أجزاء الفصول و بالعكس هكذا الحال إلى عهد السلطان جلال الدين ملك شاه السلجوقي فأحب أن يوضع تاريخ في زمانه باسمه ممتازا عن التواريخ المشهورة فأمر من بحضرته من أهل الخبرة بذلك فبنوا الحساب على رصد بطليموس أو من وافقه في نقصان الكسر عن الربع اعتقادا منهم أنه أصح من الرصد المبني عليه التواريخ المذكورة

But there was rotation of these regarding pasts of the seasons, and vice versa. Like that was the situation up to the era of the Sultan Jalal Al-Deen, the Shah king of the Seljugs. He loved to place the date during his time with his excellent name from the famous dates. So he ordered from the choices people, the ones who were present, with that. They built the calculation based upon the observation of Ptolemy or the ones concurring with him in reducing the fraction from the quarter, believing from them that it is most correct of the observations to bult the mentioned dates.

ثم اعتبروا أول السنة حفظا من أن يدور في الفصول يوم انتقال الشمس إلى الاعتدال الربيعي قبل نصف النهار فكان حينئذ قد اتفق ذلك الانتقال يوم الجمعة عاشر شهر رمضان سنة إحدى و سبعين و أربعمائة و كان مطابقا للثامن عشر من فروردين ماه اليزدجدي أول سنتهم

Then they consider the beginning of the year to protect it from turning around in the seasons, the day the sun moves to the vernal equinox before the midday. So, on the day, that coincided with the transition, with the day of Friday the tenth of a month of Ramazan of the year four hundred and seventy-one, and it was compatible with the eighteenth of Farwardeen Mah of Al-Yazdjad, as the beginning of their year.

فجعلوا اليوم المذكور أول فروردين ماه من السنة الجلالية و أسقطوا الأيام السابقة عليه من درجة الاعتبار و سمو هذا اليوم بالنوروز السلطاني فاستقر الأمر في حساب السنين الشمسية على أن يعدوا من النوروز المذكور ثلاثمائة و خمسة و ستين يوما فيجعلون اليوم السادس نيزوز السنة الآتية ثم يكسبون الكسر لكونه أقل من الربع في كل أربع سنين أو خمس سنين فتصير سنة الكبيسة ثلاثمائة و ستة و ستين يوما و هذه الطريقة مستمرة إلى زماننا.

Thus they made the mentioned day to be the first of Farwardeen Mah of the majestic year, and the dropped the previous days upon it, from a degree of consideration, and they named this as the day of 'Al-Nowrouz Al-Sultany'. So, the matter settled in the calculation of the solar years based upon that they would be counting from the mentioned Al-Nowrouz, three hundred and sixty-five days, and they were making the sixth day as Nowrouz of the following year. Then they were leaping the fraction for it to be less than the quarter during every four

years or five year. So the leapt year became of three hundred and sixty-five days, and this method has continued up to our time.

إذا عرفت هذا فنقول أولاً أن ما يلوح من توقع ابن إدريس عن الشيخ أن يعين نيروز الفرس بيوم من الشهور العربية أو الرومية وكذا ما نقله عن بعض المحصلين من تعيينه بعاشر أيار من الشهور الرومية غريب جداً لما عرفت من دوران أيام شهور الفرس قديمهم و حديثهم في العربية و الرومية و بالعكس لاختلاف اعتباراتهم في حساب السنين

When you have known this so we are saying, the first is that what appears from the anticipation of Ibn Idrees from the Sheykh is that he has appointed the Persian Nowrouz with a day from the Arabic months, or the Roman, and like that is what is transmitted from the achievers, the ones who appointed it as the tenth of Ayaar (May) from the Roman months, is very strange due to what is known from the rotations of the days of the ancient Persian months, and their new ones in the Arabic and the Roman, and vice versa of the differing in their consideration(s) regarding the calculation of the years.

فكيف يتصور تعيين يوم معين أو شهر معين من إحداها بيوم أو شهر من الأخرى على وجه مصون من التغيير و التبديل بمر الدهور فليس لتعيينه بعاشر أيار من بعض المحصلين وجه محصل سوى أنه وجده مطابقاً له في بعض الأزمنة السابقة كزمان الصادق ع المستند إليه الروايات الواردة في النيروز

How can it be imagined assigning a specific day or a specific month from one of these to a day or a month from the other in a manner that is protected from change and alteration over the course of eternity? So it isn't necessary to appoint it as the tenth of Ayaar (may) from some of the achievers the aspect of the results, beside it is found to be compatible to it in some of the previous times like the time of Al-Sadiq<sup>asws</sup>, the reports attributed to him<sup>asws</sup> referring to Al-Nowrouz.

فتوهم لزوم حفظ تلك المطابقة له دائماً فإنه يستنبط مما سيتضح عن قريب من التواريخ أن اتفاق المطابقة المذكورة كان في أواسط المائة الثانية من الهجرة و هو قريب من أواخر زمان الصادق ع

It is an illusion that it is necessary to preserve this correspondence to him always, for he deduces from what will soon become clear from the dates that the agreement of the aforementioned correspondence was in the middle of the second century of the Hijrah, which is close to the end of the time of Al-Sadiq<sup>asws</sup>.

و مثل هذا التوهم غير عزيز من الناس كما أورد الكفعمي ره في بيان الأعمال المتعلقة بشهر شعبان أن الثالث و العشرين منه هو النيروز المعتضدي مضبوطاً بالحادي عشر من حزيران تاسع شهور الروم كما هو مذكور في سرائر ابن إدريس مع وجهه و معلوم أن مثل ذلك لا يمكن أن ينضبط بالشهور العربية لدوران كل منهما في الأخرى.

And the like of this illusion is not cherished from the people like what is referred by Al Kaf'amy in 'Bayan Al Amaal', related with the month of Shaban that the thirteenth from it, it is Al-Nowrouz, the date exacted with the eleventh of Hazeyran (June), the ninth month of the Romans, like what is mentioned in 'Saraair' of Ibn Idrees, along with it's aspects. And the known is that the like of that is not possible that it be exacted with the Arabic months due to the rotations of each one of them into the other.

و ثانيا أن ترديد الشهيد ره نيروز الفرس بين أول يوم من سنتهم و بين غيره كأول الحمل و عاشر أيار ترديد غريب شبيه بتريد مبتدأ السنة المعمولة عند العرب بين أول المحرم و بين غيره و ذلك لأن كون النيروز أول يوم من سنة الفرس أمر في غاية الظهور و مع ذلك منصوص عليه في أكثر أسانيد الرواية فإنما المطلوب هنا تعيين أول يوم من سنتهم بيوم معروف في زماننا هل هو أول الحمل أو غيره.

And the second is the reiterating by the martyr of the Persian Nowrouz between the first day of their year and others, like the beginning of Aries, and tenth of Ayaar (May), is a strange reiteration resembling the reiteration of the beginning of the worked year in the presence of the Arabs between the first of Al-Muharram and others, and that is because Al-Nowrouz being the first day of the year is a very apparent matter, and along with that it is texted upon in many chains of the reports. What is required here is to specify the first day of their year with a known day in our time, whether it is the beginning of Aries or something else.

و ثالثا أن ما ذكره ابن فهد ره من شهرة كونه أول سنة الفرس بين فقهاء العجم حق موافق للرواية و لكن جعلهم ذلك عند نزول الشمس الجدي مبني على ما ذكرنا من توهم المطابقة الدائمة من اتفاق الموافقة في بعض الأزمنة غفلة عن دورانه في الفصول كما بينا

And the third is what is mentioned by Ibn Fahd from the famous of it being the beginning of the Persian year between the Persian jurists is true in accordance with the reports, but their making that to be at the descend of the Sun in the Capricorn is based upon what we have mentioned of the illusion of permanent conformity, from it being in agreement with some of the times is being heedless of their rotation of the seasons, just as we have explained.

و هكذا حال ما نسبته صاحب كتاب الأنواء إلى بعض العلماء من أنه السابع عشر من كانون الأول المطابق لما بعد نزول الشمس الجدي بيومين و كذا ما اختاره من أنه اليوم التاسع من شباط.

And like that is the state of what the author of the book 'Al Anwaar' attributed to one of the scholars that the seventeenth of December is the beginning, compatible due it being two days after the descent of the sun in Capricorn, and like that is what he chose of it being the ninth day of February.

و بالجملة البناء على الغفلة المذكورة من الأعراض العامة لجميع هذه التفسيرات فمناً توهم بعض العلماء الذي نقل مقالته صاحب كتاب الأنواء يمكن أن يكون اتفاق الموافقة المذكورة في زمانه إن كان في أواسط المائة الثامنة من الهجرة

In general, building on the aforementioned negligence is one of the general symptoms of all these interpretations. The origin of the illusion of some scholars whose article was quoted by the author of the book 'Al-Anwa'a may be the agreement of the mentioned agreement in his time, if it was in the middle of the eighth century of the Hijrah.

فإن الضوابط الحسابية كما سيتضح دالة على أن أول فروردین ماه الفرس الموسوم بالنيروز عندهم كان في السنة العاشرة من الهجرة قريبا من نزول الشمس أول برج الحمل و كان ذلك موافقا لأواسط آذار من الرومية و مطابقا لثمان عشر ذي الحجة من العربية يوم عهد النبي ص لأمير المؤمنين ع بالولاية في غدير خم بعد الرجوع عن حجة الوداع كما صرح به في الرواية

So the exact calculations, and will become clear, evidence upon the beginning of Farwardeen Mah of the Persian, named as Al-Nowrouz with them, would in the year ten from the Hijrah, near from the descent of the sun in the beginning of the constellation of Aries, and that coincided with the middle of Azar (March) of the Romans, and in accordance with the

eighteenth of Zul Hijjah of the Arabic, the day the Prophet<sup>-saww</sup> made a pact for Amir Al-Momineen<sup>-asws</sup> with the Wilayah at Ghadeer Khumm after the return from the farewell Hajj, has as is explicit in the reports.

ثم في السنة الحادية عشر منها بعد رحلة النبي ص انتقلت سلطنة العجم إلى يزديرد آخر ملوكهم فأسقط ما مضى من السنة و جعل يوم جلوسه أول فروردين و يوم النيروز كما كان رسمهم و كان ذلك موافقا لأواسط حزيران و مطابقا للثاني و العشرين من ربيع الأول

Then in the year eleven from it, after the departure of the Prophet<sup>-saww</sup>, the Persian Sultanate was transferred to Yazdjard, last of their king. So, whatever has passed from the year was dropped and made to be the day of his sitting as the beginning of Farwardeen and the day of Al-Nowrouz, like what had been their norm, and that was in accordance with the middle of Al-Wasit (June) and in accordance with the twenty-second of Rabbi Al-Awwal.

و قد عرفت أن بناء حساب الفرس في عهد يزديرد بل قبيله في زمان النبي ص أيضا على أخذ كل سنة ثلاثمائة و خمسة و ستين يوما بدون رعاية الكبياس التي كانت متداولة بين قدمائهم

And it was known that the base of the Persian calculations in the era of Yazdjard, but his tribe in the time of the Prophet<sup>-saww</sup> as well, was based upon taking each year as three hundred and sixty-five days without taking care of the leap which had been circulating between their ancient ones.

فلا محالة كان ينتقل نيروزهم في كل أربع سنين إلى يوم آخر من أيام الشهور الرومية قبل اليوم الذي كان فيه لاعتبارهم الكبيسة في كل أربع و قس عليه حال انتقاله بالنسبة إلى موضع الشمس من البروج أيضا فإن التفاوت لو كان لكان في كل سنة بقدر نقصان الكسر عن الربع في الواقع و هو قليل جدا كما مر.

Undoubtedly, their Nowrouz would move every four years to another day of the Roman months before the day on which they were considered the leap in every four years, and they measured it when it moves relative to the position of the sun in the zodiac as well. If the discrepancy was every year, it would be as much as the fraction, which is less than a quarter in reality, and it is very little as mentioned above.

و بالجملة انتقاله من أواسط حزيران و أواخر الجوزاء التي كان فيها في السنة الحادية عشر من الهجرة إلى أواسط كانون الأول و أوائل الجدي و هو مدة ستة أشهر تقريبا إنما هو في قريب من سبعمائة و ثلاثين سنة فيكون في أواسط المائة الثامنة كما ذكرنا

And in summary, it's transfer from the middle of Hazeyran (June) and the end of Al-Jowza (Gemini) which was during it in the year eleven from the Hijrah, to the middle of Kanoun (December) and beginning of Capricorn, and it is a period of six month approximately. Rather, it is close to seven hundred and thirty years, so it will be in the middle of the eighth century, as we mentioned.

و أما منشأ توهم صاحب كتاب الأنواء فلا يمكن أن يكون مثله من وقوع الموافقة المذكورة في زمانه لئلا يلزم تقدم زمان الناقل على زمان المنقول عنه فإن انتقاله إلى بعض أيام شباط إنما يكون قبل انتقاله إلى بعض أيام كانون لما عرفت من أن انتقالاته في تلك الشهور

As for the origin of the illusion of the author of the Book of 'Al Anwa'a', it cannot be like it from the occurrence of the aforementioned approval in its time, lest it is necessary to bring

forward the time of the transference to the time it is transferred to from it. So if it's transfer is to one of the days of Shabat (February), it would rather before it's transfer to one of the days of Kanoun (December) due to what is known from that their transfers in those month.

و كذا في البروج على خلاف توأليهما لزيادة قدرهما على قدره بمقدار ربع يوم أو قريب منه فغاية توجيهه أن يقال يجوز أن يكون منشأ توهمه موافقا لما مر نقله من بعض المحصلين في اعتبار زمان الصادق ع فيه

And like it is regarding the constellation based upon opposite of their succession to an increase in both their measurements by a measure of a quarter day, or approximate to it. The purpose of his guidance is to say that the origin of his delusion may be in accordance with what has been transmitted by some collectors regarding the time of Al-Sadiq<sup>asws</sup> in it.

و الفرق أن بناء حساب بعض المحصلين كان على اعتبار الإسقاط اليزدجدي لوقوعه على طبق عادتهم المستمرة و بناء حساب صاحب كتاب الأنواء على عدم اعتباره لوقوعه بعد زمان النبي ص و كونه بمنزلة سائر التغيرات الواقعة في السنن و الآداب المعروفة في زمانه فإن ما بين تاسع شباط و عاشر أيار قريب من المدة التي أسقطها يزددجرد كما عرفت.

The difference is that the construction of the account of some calculator was based on the consideration of the Yazdard's projection of its occurrence in accordance with their continuous norm, and the calculation of the author of the book of 'Al-Anwa'a' was based on not considering it to have occurred after the time of the Prophet<sup>saww</sup>, and that it was in the same position as all the changes that occurred in the known traditions and etiquette in his<sup>saww</sup> time, for between the ninth of Shabat (Februar and tenth of Ayaar (May) is close to the time Yazdard dropped it, like what is known.

و رابعا بأن ما استدلل أولا على ما اختاره من التفاسير الستة و هو كونه يوم نزول الشمس برج الحمل بأنه أعرف بين الناس إلى آخره دعوى بين البطلان عند أهل الخبرة بالحساب و التواريخ

And fourth is what was inferred first based upon what he had chosen from the esix interpretation of the year, and it be the day the sun descended in the constellation of the Aries that it was known between the people up to it's end, a claim which was invalidated between the people of the experts in the calculation and the dates.

فإن كون نيروز الفرس دائرا في الفصول سيما من زمان النبي ص إلى زمان ملكشاه أمر لم يسمع خلافه من أحد منهم بل صرح في شروح التذكرة و غيرها بأن الروم و الفرس كانوا لم يلاحظوا في مبدأ سنيهم موضع الشمس و أن جعل الاعتدال الربيعي مبدأ السنة مخصوص بالتاريخ الملكي و لا يوافقه شيء من التواريخ المشهورة

So if the rotation of the Persian Nowrouz in the seasons especially from the time of the Prophet<sup>saww</sup> up to the time of Malakshah, it is a matter the opposite of which is not hear from anyone of them. Rather he stated in the commentary 'Al-Tazkira' and others that the Romans and the Persian did not notice regarding the beginning of their year, the place of the sun, and if the vernal equinox is made to be the beginning of the year especially in the royal dates, it would not coincide with anything from the well-known days.

فكيف يمكن أن يجعل مثل ذلك مناطا للأحكام الشرعية الثابتة قبل زمان ملكشاه بقريب من خمسمائة سنة و إن ما ذكره من انصراف اللفظ عند فقدان العرف الشرعي إلى لغة العرب مسلم و لكن أين إطلاق لفظ النيروز عند العرب على أول يوم نزول الشمس برج الحمل

How can he make such a subject the basis for the established legal rulings before the time of the king of Shah, close to five hundred years, and what he mentioned about the declension of the word when the legal custom is lost to the language of the Muslim Arabs. But where is the reference of the word 'Al-Nowrouz' with the Arabs at the beginning of the descend of the sun in the constellation of the Aries?

بل إن بعض أهل اللغة فسره على طبق ما في الرواية بأول سنة الفرس اعتماداً على الشهرة و بعضهم كأحمد بن محمد الميداني و هو من أقدمهم و أتقنهم لم يكتف به بل صرح في كتابه المسمى بالسامي في الأسامي بعد ذكر أسامي شهور الفرس و أيامهم المشهورة بترجمة النيروز بنخست روز از فروردين ماه

Rather, some of the people of the language interpreted it according to what is in the narration at the beginning of the Persian year, relying on fame, and some of them are like Ahmed Bin Muhammad Al-Maidani, and he is one of the oldest and most perfect of them. He was not satisfied with it, but he declared it in his book named as 'Al-Samy Fi Al-Samy' after mentioning names of the Persian month and their famous days the translation of 'Al-Nowrouz' as 'Nakhast Ruz Az Farwardeen Mah'.

ثم إن أغمضنا عن مثل تلك الحقيقة و التجأنا إلى حمله على العرف فلا شك لمن تتبع من مظانه أن العرف فيه لم يكن متعدداً في زمان الخطاب بل إنما تجدد بعده بدهور طويلة فسمى ملكشاه يوم نزول الشمس برج الحمل بالنوروز السلطاني

Then If we turn a blind eye to such a fact and resort to carrying it on custom, then there is no doubt for those who follow those who think that the custom in it was not diverse at the time of the speech, rather it was renewed after him for long aeons. So Malakshah named the day of descent of the sun in the constellation of the Aries as 'Al-Nayrouz Al-Sultany' (The royal-Nowrouz'.

و خوارزم شاه يوم نزولها الدرجة التاسعة عشر منه و هي شرفها عند المنجمين بالنوروز الخوارزم شاهي و آخر يوم آخر بالنوروز المعتضدي و هكذا و إنكار الحدوث في الأول منها

And Khawarizm Shah on the day of it's descent by the degree as the nineteenth from it, and it is it's nobility in the presence of the astrologers as 'Al-Nowrouz Shahy', and another day, another as 'Al-Nowrouz Mo'tazady', and like this, and denying the occurrence in the beginning of these.

بل دعوى التقدم على الإسلام و الإغماض عن تقييده تارة بالسلطاني و تارة بالجلالي و تارة بالملكي نسبة إلى كل من ألقاب السلطان جلال الدين ملكشاه كما هو مضبوط في الدفاتر و التقاويم و محفوظ في مدونات أهل الهيئة و التنجيم مما يقضى منه العجب.

Rather, it is the claim to precede Islam and to ignore its restriction sometimes to the Sultani, sometimes to Al Jalali, and sometimes to Al Malki, in relation to each of the titles of Sultan Jalaluddin Malikshah, as it is recorded in the registers and calendars and preserved in the blogs of the people of the celestial bodies and astrology, which makes it surprising.

فإن قيل لعل دعوى التقدم على الإسلام مبنية على ما اشتهر أن مبدأ تاريخهم في عهد جمشيد أو غيره كان موافقاً لأول الحمل و انتقاله منه و دورانه في الفصول إنما هو بسبب الكبائس و الإسقاطات التي مر ذكرها

If it is said, perhaps the claim of progress over Islam is based on what is well-known that the principle of their history in the era of Jamshid or others was in agreement with the beginning of the Aries and its transition from it, and its rotation in the seasons is due to the failures and omissions mentioned above

قلنا لو سلمنا ذلك فلا ريب أن المراد بنيروزهم يوم يتجدد في كل سنة يعتبرونه أولها لا ما لا يتفق وقوعه إلا نادرا كما يلزم من التزام مطابقته لأول الحمل.

We say, if we accept that, then there is no doubt that what is meant by their fire is a day that is renewed every year, which they consider the beginning of the year, not what does not coincide with its occurrence except rarely, as is required from the obligation to match it with the beginning of Aries.

فإن قلت لا يخرج عن ثلاثة احتمالات إما أول الحمل مطلقا و إما فروردينهم مطلقا و إما أول فروردينهم المطابق لأول الحمل و الثالث ساقط بأنه لا يتفق إلا في مدة مديدة و معلوم أن المراد به ما يتجدد في كل سنة

If you say that it does not come out of three possibilities: either the beginning of Aries for ever, or their first of Farwardeen for ever, or the first of their Farwardeed corresponding to the beginning of Aries, and the third is dropped because it does not agree except for a long period, and it is known that what is meant by it is what is renewed every year.

و الثاني أيضا ساقط من جهة الحساب فإننا إذا جمعنا الأيام من فروردينهم المضبوط في تقاويم زماننا إلى ثامن عشر شهر ذي الحجة من السنة العاشرة من الهجرة المنصوص في الرواية أنه كان مطابقا لنيروزهم فقسمننا على أيام سنتهم الخالية من الكبائس من زمان النبي ص إلى زماننا و هو ثلاثمائة و خمسة و ستون يبقى اثنان و تسعون أو ثلاث و تسعون

And the second is dropped as well from an aspect of the calculation, for when we add up the exact days of Farwardeen in the calendar of our time up to the eighteenth of the month of Zul Hijjah of the year ten from the Hijrah, the text in the reports that it was in accordance with their Nowrouz, so we divide upon the days of their years devoid of the leaps, from the time of the Prophet<sup>as</sup> up to our times, and it is three hundred and sixty, ninety-two or ninety-three would remain.

فيظهر أن فروردينهم كان بعد التاريخ المذكور بمثل هذه الأيام فإذا سقط الاحتمالان تعين الاحتمال الأول و هو المطلوب مع أنه مؤيد أيضا بالحساب الدال على أن التاريخ المذكور كان قريبا من أول الحمل بيوم أو يومين مع احتمال المطابقة أيضا بنحو المسامحة.

So it is apparent that their Farwardeen was after the mentioned day by the likes of these days. If the two possibilities fail, the first possibility is determined, which is what is required, although it is also supported by the calculation indicating that the mentioned date was close to the beginning of pregnancy by a day or two with the possibility of matching also by way of excusing.

قلنا سقوط الثاني ممنوع و البيان الحسابي المذكور مبني على غفلة أو تغافل عن الإسقاط اليزجردي الواقع في السنة الحادية عشر من الهجرة كما مر فإنه لو اعتبر الإسقاط المذكور في الحساب لظهر أن مطابقة فروردينهم اليزجردي المضبوط في التقاويم لما بعد التاريخ المذكور لا ينافي أن يكون التاريخ المذكور أيضا مطابقا لفروردينهم المتداول قبل يزجردي

We said the fall of the second is forbidden, and the aforementioned arithmetic statement is based on a negligence or omission of the Yazdjardi projection that occurred in the eleventh year of the Hijrah, as has passed. If the aforementioned omission was considered in the calculation, it would appear that the matching of their Yazdjardi Farwardeen that was recorded in the calendars beyond the mentioned date does not contradict the fact that the mentioned date is also identical to their circulating their Farwardeen before Yazdjard.

فإن جلوس يزدجرد كان في يوم الثلاثاء الثاني والعشرين من شهر ربيع الأول من السنة الحادية عشر كما مر و تفاوت التاريخين موافق للمدة المذكورة فتبين أن الحساب لو جعل دليلا على كون المراد به أول فروردين لكان أوفق للمطابقة من جعله دليلا على أول الحمل للتفاوت بيوم أو يومين فإنه قاذح

So the sitting of Yazdjard happened during the day of Tuesday the twenty-second of the month of Rabbi Al Awwal of the year eleven just as has passed, and the variance of the two dates is in accordance with the mentioned period. So, it turns out that if the arithmetic was made as evidence that what was meant by it was the first of Farwardeen, it would have been better for matching than making it a proof of the beginning of the Aries due to the difference in a day or two, for it is detrimental.

و لو كان قليلا و لو فرضنا مطابقتها أيضا لكان غاية الأمر أن يكون في يوم الغدير اتفق الأمر أن الغير المتفقين إلا في مدة مديدة فلا يفيد المطلوب على أن مطابقة يوم الغدير للنيروز بأي معنى كان لا ينفع في المطلوب بدون مطابقة سائر الأيام المذكورة في الروايتين موافقتها له و ستتضح عن قريب استحالة مطابقتها لأول الحمل دون فروردين.

And if it was little, and if we were to supposed that it matches as well, it would be a peak of the matter that it would be during the day of Al Ghadeer, the matter coincides if it is non-coincidental except in a very long period. It is not useful for the request that matching the day of Ghadir to Nowruz in any sense was not useful in the request without matching the rest of the days mentioned in the two Ahadeeth as agreeing with it, and it will soon become clear that it is impossible to match the beginning of Aries without Farwardeen.

فإن قيل يظهر من كلام كوشيار و أبي ریحان في بعض تصانيفهما أن الاعتدال الربيعي معتبر عند الأحكاميين في طالع السنة و حساب الأدوار و فيهم المشهورون من أهل الفرس كزردشت و جاماسب فعلى ذلك يمكن أن يكون المراد بالنيروز المعتبر بأول سنة الفرس في الرواية ذلك الوقت بالاعتبار المذكور.

If it is said that it appears from the words of Koshiar and Abu Rayhan in some of their compilations that the vernal equinox is considered by the Ahkamists regarding the beginning of the year and the calculation of roles, and among them are the famous among the Persians such as Zardasht and Jamasib. Therefore, it is possible that what is meant by Nowrouz, which is considered to be the first year of the Persians in the Hadeeth, is that time with the aforementioned consideration.

قلنا أولا سلمنا اعتبار الوقت المذكور عندهم فيما اعتبروه فيه و لكن لم ينقل أنهم يعبرون عنه بالنيروز أو يتباركون فيه و يجعلونه عيداً كما يفهم من الرواية.

We said first, we accepted the consideration of the time mentioned by them in what they considered it in, but it was not reported that they express it in Nowrouz or bless it and make it a festival as understood from the report.



و ثانيا إن التعبير عن الأحكاميين بالفرس بمحض كون بعضهم منهم بعيد جدا بل معلوم لأهل اللسان أن إطلاق الفرس المستعمل في مقابل الروم و العرب ليس إلا على الطائفة العظيمة التي من رعايا الملوك المشهورة من جمشيد و أفريدون إلى كسرى و يزدجرد فالمراد بنيروزهم و أول سنتهم يوم كان جعله عيداً في كل سنة معمولاً عند الملوك المذكورة في زمانهم و لا خلاف بين أهل الخبرة في أنه كان أول فروردينهم الدائر في الفصول بالأسباب التي قررنا.

And second is the expression of the Ahkamists in Persian is purely because some of them are very far-fetched. Rather, it is known to the people of the language that the term Persian used in contrast to the Romans and the Arabs is only applied to the great group that is among the subjects of the famous kings from Jamshid and Afridon to Chosroe and Yazdajard. Making it a festival every year was common among the mentioned kings during their time, and there is no disagreement among the people of experience that it was the first of their people to revolve in the seasons with the reasons that we have re-iterated.

و ثالثاً أن من تأمل و أنصف علم أن التعبير عن ذلك اليوم بنيروز الفرس تارة و أول سنتهم أخرى لأجل أنه ليس يوماً معيناً بحسب الفصل و إلا فما المانع من التعبير عنه بأول الربيع و أول الحمل المعلوم لكل أحد بدون احتياج إلى تفسير أصلاً.

And thirdly, whoever contemplates and is fair would know that the expression of that day being the Persian Nowrouz at times and the beginning of their year at other times because it is not a specific day according to the season, otherwise what prevents it from expressing the beginning of spring and the beginning of Aries is known to everyone without the need for an explanation at all.

و رابعاً أن أهل اللغة صرحوا بتفسير النيروز بأول يوم من فروردين الفرس و إطلاقه على أول الربيع من زمان ملك شاه و في زماننا مجاز بعلاقة ما التزموه من موافقة أول فروردينهم لأول الربيع دائماً و وجوب انصراف اللفظ إلى الحقيقة سيما المستعمل منه قبل حدوث المجاز مما أطبق عليه أهل اللسان و العلامات المذكورة في الروايتين للنيروز لا يمكن تطبيقها على أول الربيع فيجب حمله على أول فروردين لإمكان التطبيق.

And fourthly, the people of the language declared the interpretation of Al-Nowrouz with the first day of Farwardeen, and it was applied to the beginning of the spring from the time of Malak Shah, and in our time it is a metaphor in relation to what they had committed to agreeing with their beginning of their Farwardeed to the beginning of the spring, always, and the necessity of the word to refer to the truth, especially the one used before the occurrence of the metaphor, which is applied according to the people of the language, and the signs mentioned in the two reports of Al-Nowrouz cannot be applied to the beginning of spring, so it must be applied to the beginning of Farwardeen for the possibility of application.

و خامساً أن ما ذكره بقوله و لأنه المعلوم من عادة الشرع و حكمته إلخ قيام مع الفارق فإن انتقال الشمس من برج الحوت إلى برج الحمل ليس كوصولها إلى نصف النهار و أمثاله المعلومه بالحس و العيان بل محتاج إلى رصد و حساب لا يتيسر تحقيقه لأكثر مهرة فن الهيئة و الحساب فضلاً عن غيرهم

Fifthly, what he mentioned in his saying, and because it is known from the custom of the law and its wisdom, etc., is standing with the difference, because the transition of the sun from the sign of Pisces to the sign of Aries is not like reaching the middle of the day and its likes that are known by sense and eye, but rather need monitoring and calculation that cannot be achieved by the most skilled authority and account as well as others.

و كفى بذلك عدم توافق رصدين فيه فإن اليوم المذكور على ما يقتضيه رصد المتأخرين المبني عليه أكثر التقاويم في زماننا مقدم على ما يقتضيه رصد أبرخس بأيام و على ما يقتضيه رصد بطليموس بأقل منها و مؤخر عما يقتضيه رصد المحقق الطوسي بقليل و عما يقتضيه رصد التبانى و المغربى بأكثر

It suffices that two observations do not agree on it, for the aforementioned day, on what is required by observing the latecomers, on which most calendars are based in our time, takes precedence over what is required by observation of Abrakhs by days, and over what is required by the observation of Ptolemy by less than them, and later than what is required by the observation of the investigator Al Tusi by a little and what is required by monitoring Al-Tabani and Al-Maghriby is more.

فهل يجوز من له أدنى معرفة بعادة الشرع في التكاليفات أن نكون لمعرفة النيروز مكلفين بتتبع آراء هؤلاء ثم التمييز بين الحق و الباطل منها أو العمل بمقتضى كل منها مع ظهور التناقض أو اختيار ما شئنا منها أو الاتكال على ما اشتهر في زماننا سيما مع علمنا بأنه غير مشهور

Is it permissible for someone who has the slightest knowledge of the custom of Sharia Law in assignments that we be entrusted with the knowledge of Al-Nowrouz to follow the opinions of these people and then distinguish between truth and falsehood from them, or to act according to each of them with the emergence of contradiction, or to choose what we want from them, or to rely on what is famous in our time, especially with our knowledge that it is not famous.

بل غير مذكور أصلا في زمان النبي ص و الأئمة ع و لهذا ما وقع في أحكام الشريعة من أمثاله ككراهة النكاح و السفر في زمان كون القمر في العقرب حمله المحققون على زمان كونه في صورتها المعلوم لأكثر عوام المكلفين لا في برجها المحتاج إلى استخراج تقويمه فعلى هذا يكون المناسب لعادة الشرع و حكمته التفسير الأول من التفسيرات المذكورة لخلوه عن الكبائس و غناؤه عن الاحتياج إلى الإرصاء و تيسر حسابه على عامة المكلفين.

Rather, it was not mentioned at all in the time of the Prophet<sup>saww</sup> and the Imams<sup>asws</sup>, and for this reason what happened in the rulings of Sharia from the likes of it, such as the dislike of marriage and travel during the time when the moon was in Scorpio. The appropriate interpretation of the law and its wisdom is the first of the aforementioned interpretations because it is free from catastrophes, dispenses with the need for observation, and facilitates its calculation for the general public.

و سادسا أن ما ذكره من مناسبة كون الشمس خلقت في الشرطين على ما نقله من صاحب كتاب الأنواء على تقدير حجية المنقول عنه لا يفيد إلا كونها حين الخلقة في أوائل صورة الحمل فإنهما نجمان قريبان من رأسها بعدان منزلا من منازل القمر

Sixthly, what he mentioned about the occasion that the sun was created in the two stars, according to what he transmitted from the author of the book 'Al-Anwa'a', according to the authoritative assessment of what was transmitted from him, does not benefit except that it is at the time of creation in the early form of Aries, for they are two stars were close to its head and considered as one of the positions of the moon.

فلو كان ذلك مناسبا لإعظام اليوم الذي عادت الشمس فيه إلى هذا الموضع لكان ينبغي إعظام يوم كونها فيه و هو في زمان النبي ص كان في أواسط برج الحمل و في زماننا انتقل إلى أواخره بناء على أن حركة الثوابت و منها كواكب الصور في كل سبعين سنة درجة كما هو المشهور بين أهل الإرصاء

If this was appropriate to venerate the day on which the sun returned to this position, it would have been necessary to venerate the day of its occurrence, while it was in the time of the

Prophet<sup>-saww</sup>, it was in the middle of the sign of Aries, and in our time, it moved to its end based on the fact that the movement of the constants, and among them are the images of planets by a degree in every seventy years as is well known among astronomers.

و بهذا ظهر حال ما ذكره من مناسبة ما قبل من ابتداء خلق العالم في شهر نيسان لعدم مطابقة شيء من أيام شهر نيسان من زمان النبي ص إلى زماننا لأول الحمل الذي هو المطلوب إثباته فتأمل أولا في حاصل قوله و لا شك أن نيسان يدخل و الشمس في الحمل ثم فيما أتبعه تفريعا عليه بقوله و إذا كان إلخ فتحير و اعتبر.

And with this, the case of what he mentioned appeared to be appropriate to what was said about the beginning of the creation of the world being in the month of April, because nothing of the days of the month of April, from the time of the Prophet<sup>-saww</sup> up to our time, coincided with the beginning of the Aries, which is what is required to be proven. The sun is in Aries, then what followed it was a ramification against him by his saying, and if it was etc., then he was confused, and consider.

و سابعا أن ما ذكره من نزول الشمس الحمل في التاسع عشر إلخ فقد عرفت عدم دلالة على المطلوب على تقدير مطابقتها بحسب الحساب أيضا فضلا عن المخالفة.

And seventhly, what he mentioned about the descending of the sun, pregnancy, on the nineteenth, etc., it was known that it did not indicate what was required of estimating its conformity according to the calculation as well, let alone the violation.

و ثامنا أن ما ذكره من كون صب الماء المسنون في ذلك اليوم أوفق لأول الحمل لا الجدي لو ساغ مثله في إثبات مناط الأحكام الشرعية لكان مؤيدا لعاشر أيار لا لأول الحمل فإنه أوفق لذلك من كل من الجدي و الحمل لكونه بعد أول الحمل بقریب من شهرين و كونه أقرب إلى اليوم المرسوم في زماننا آب پاشان

And it's eight is that what he<sup>-asws</sup> mentioned of the pouring the water being the way during that day, is more compatible to the beginning of the Aries, not the Capricorn. If the like of it were to be justified in proving the rulings of the Sharia, it would be supportive to the tenth of Ayaar (May), not the beginning of Aries for it is more in accordance with that than all from the Capricorn and the Aries due to it being after the beginning of the Aries by nearly two months, and it's being closer to the day of norm in our times by Aab Pashan.

هذا إذا كان المراد بصب الماء في الرواية رشه على طريق الرسم الجاري في بعض البلاد و لكن يظهر من ابن جمهور أنه حمل سنة صب الماء فيها على استحباب الغسل في النيروز و ذلك ليس ببعيد.

This is when it was the intent of pouring the water in the reports, sprinkling it upon the way of the flowing ritual in some of the cities, but it is apparent from Ibn Jamhour that he carried the way of pouring the water in it based upon the recommendation of the bathing during Al-Nowrouz, and that is not far-fetched.

و تاسعا أن ما ذكره من أن طلوع الشمس فيه كما في الرواية مناسب لأول الحمل بناء على مناسبة خلقها في الشرطين مبني كما مر على الخلط بين صورة الحمل و برجه على أن ما قدمناه من حديث الرضا ع يدل على أن أول خلق الشمس في موضع شرفها و هو الدرجة التاسعة عشر من الحمل

And ninthly, what he mentioned about the rising of the sun in it, as in the narration, is appropriate for the beginning of aries, based on the occasion of its creation in the two stars, based on the confusion between the image of the Aries and it's constellation, based upon that what we have forwarded from the Hadeeth of Al-Reza<sup>asws</sup> evidence's upon that the beginning of the Creation of the sun is in place of it's appearing, and it is the nineteenth degree from the Aries.

و لا يبعد أن يكون الشرطان أيضا حينئذ في تلك الدرجة فلا يكون ما ذكره صاحب كتاب الأنواء مخالفا للحديث المذكور فيكونان متفقين في عدم مطابقتها لأول الحمل كما هو المطلوب

It is not unlikely that the two conditions would also be at that degree, so what the author of the Book of 'Al-Anwa'a' mentioned would not be in contradiction to the aforementioned Hadeeth, so they would be agreed in their non-compliance with the beginning of Aries as is required.

ثم إن خلق الشمس غير طلوعها فلما كانت حين خلقها في وسط السماء كما في الحديث المذكور فالظاهر أنه أشار به هاهنا إلى موافقة اليوم التالي لخلقها للنيروز لا يوم خلقها فتدبر.

Then if he created the sun other than its rising, so when he created it was in the middle of the sky as in the aforementioned Hadeeth, it seems that he referred to it here to correspond to the day following its creation of Al-Nowrouz, not on the day of its creation, so ponder.

و عاشرا أن ما ذكره من مناسبة ما في الرواية من خلق زهرة الأرض فيه لأول الحمل دون الجدي غير ظاهر إذ لقائل أن يقول لعل مبدأ خلقها أول الجدي و ظهورها على وجه الأرض بعده

And tenthly, what he mentioned about the occasion of what is in the narration of the creation of the blossoms of the earth in it at the beginning of the Aries without the Capricorn is not apparent, as someone would say that perhaps the beginning of its creation was the beginning of the Capricorn and its appearance on the face of the earth after it

مع أن ذلك متفاوت بحسب البلاد جدا و أيضا كونه غير مناسب للجدي لا يدفع سائر التفسيرات المذكورة للنيروز و لا يتعين بدونه المطلوب فيجوز أن يكون خلق زهرة الأرض

Although this varies greatly according to the country, and also that it is not suitable for Capricorn, it does not push the other interpretations mentioned for Al-Nowrouz, and without it what is required is not necessary. It is permissible it would be the creation of the blossoms of the earth.

و كذا خلق الشمس أو طلوعها في يوم يكون موافقا من جهة الحساب المتداول بين الفرس في سنيهم لأول فروردينهم فجعل يدور في الفصول على طبق دورانه فيها بالأسباب التي ذكرناها غير مرة

And likewise is the creation of the sun or its rising on a day that agrees with the account that was circulating among the Persians in their years for the first of their Farwardeen, so it rotated in the seasons according to its rotation according to the reasons that we mentioned more than once.

فلو فرضناه في أول الخلق مطابقاً لأول نزول الشمس برج الحمل أيضاً لكان مثل مطابقته حينئذ لسائر الأوضاع الغير المطلوبة كمواضع سائر الكواكب فحفظ تلك المطابقة فيه غير لازم لئلا يختل به ما هو المطلوب مما استقر بينهم إلى زمان النبي ص و استمر بعده إلى زماننا من ضوابط حساب السنين.

If we had assumed it at the beginning of creation identical to the first descending of the sun is Aries also, then it would have been similar to its conformity at that time to all other non-required situations like the positions of the rest of the planets. So, memorizing that conformity in it is not necessary lest it be disturbed by what is required of what settled between them until the time of the Prophet<sup>-saww</sup>, and continued after him<sup>-saww</sup> until our time, from the rules of calculating the years.

فإن قلت رعاية الكبيسة كما نقل عن الفرس دالة على أن مقصود أقدميهم منها محافظة وضع معين للشمس بالنسبة إلى مبدأ سنيهم في الجملة فالظنون أنهم كانوا عينوا لذلك أول الربيع كما قيل لظهور امتيازه عن غيره بالحسن و اعتدال الهواء و قوة النشوء و النماء في معظم المعمورة

If I say the care of the leap as was reported from the Persians, indicated that the intention of the oldest of them is to maintain a specific position of the sun in relation to the beginning of their years in general, then it is assumed that they were appointed for that at the beginning of spring, as it was said due to the emergence of its privilege over others by virtue of goodness and moderation of the air and the strength of growth and development in most of the world.

فبمحض حدوث دورانه في الفصول بحسب تجدد الرسوم الاصطلاحية كيف سقط مقصودهم الأصلي عن درجة الاعتبار بالكلية و صار المعبر مقتضى ما استقر بينهم من الرسوم الحادثة.

Then it is purely the occurrence of its rotation in the chapters according to the renewal of the idiomatic rituals, how their original intention fell from the degree of consideration in the whole, and the considered became a requirement of what settled between them of the newly occurring rituals.

قلنا سلمنا قصدهم بدون مضايقة في تعيينهم أول الربيع لذلك أيضاً مع أن ما يحصل من ضبط كبيستهم في مائة و عشرين سنة يحصل بدونها أيضاً في مدة أكثر منه و الفرق بين القلة و الكثرة في مثلها مشكل و مع أن الروم أيضاً مشاركون لهم في رعاية الكبيسة بل أضبط منهم فيها بدون التعيين المذكور

We say that we accept their intent without any disturbance in appointing them at the beginning of spring for this also, although what happens from capturing their leap in one hundred and twenty years also happens without it in a period longer than it, and the difference between the few and the abundant in the like of it is problematic, and although the Romans also participated in them in the care of the leap. I set them in it without the aforementioned nomination.

و لكن نعلم أن المصالح متغيرة بتغير الأزمنة و الطبائع و العادات فلعل الباعث لهم على الاتفاق على خلاف ما سبق من بعضهم عروض مصلحة أهم منه لهم و الباعث لاعتبار مقتضى مصلحتهم في نظر الشارع مصلحة و حكمة أخرى خفية محجوبة عن عقولنا فنحن الآن مكلفون في الأحكام بتتبع آثار الصادقين من ظواهر ما نقل إلينا عنهم و الاحتياط عن الوقوع في متابعة آرائنا بأمثال تلك الاستحسانات.

But we know that interests change with the change of times, natures and customs. Perhaps the motive for them to agree in contrast to what has been mentioned above from some of them is offering of a more important interest than to them, and the motive to consider the requirement of their interest in the eyes of the legislator is another hidden interest and

wisdom that is hidden from our minds. We are now charged with rulings by following the traces of the truthful from the phenomena of what has been transmitted to us about them and being careful not to fall into following our opinions with the likes of those approvals.

قال بعض الأفاضل بعد إيراد جملة مما ذكرنا فتبين أن المراد بنيروز الفرس لا بد أن يكون أول سنتهم الذي هو أول فروردينهم بلا خلاف و أنه دائر في الفصول من قديم الأيام بأسباب شتى و خصوصا من زمان النبي ص بسبب إهمال معاصريهم منهم في حفظ الكبيسة و استقرار أمرهم عليه إلى الآن

Some of the meritorious ones said, after mentioning a sentence of what we have mentioned, so it became clear that what is meant by the Persians must be the first of their year, which is the first of their Farwardeen, without disagreement, and that it revolves in the seasons from ancient days for various reasons, especially from the time of the Prophet<sup>-saww</sup> because of the neglect of their contemporaries among them in preserving the leap and the stability of the leap and their instructing them upon it up to now.

فيكون أيام سنتهم دائما ثلاثمائة و خمسة و ستين بلا عروض و تفاوت فيه قط و أن يوم الغدير في السنة العاشرة من الهجرة كان مطابقا له فإن اعتبر بما وقع بعدها في جلوس يزدجرد من إسقاط ما مضى من سنتهم و تجديد فروردينهم في التاريخ المذكور كما هو الظاهر بناء على أنه طبق رسمهم المتداول بينهم

So, the days of their year will always be three hundred and sixty-five without expositions and there is no variation in it, and that the day of Ghadeer in the tenth year of the Hijrah was identical to it. If he considers what happened after that in the sitting of Yazdjar of dropping what has passed from their year and renewing their Farwardeen on the mentioned date as it appears to be based on it according to their drawing circulations among them.

و أن النيروز مبني على مقتضى رسمهم يكون النيروز المعتبر شرعا هو ما يضبطه المنجمون في التقاويم من أول فروردينهم في كل سنة و هو فيما نحن فيه من الزمان سنة ثمان و ثمانين و ألف من الهجرة مطابق ليوم الجمعة عاشر شهر شعبان و موافق للثامن و العشرين من أيلول الرومي و الثالث و العشرين من مهر ماه الجاللي

And that Al-Nowrouz is based on the requirement of their charter, the legally-considered Nowrouz is what the astrologers adjust in the calendars from the beginning of their divination in each year, and it is in the time we are in in the year one thousand and eighty-eight of the Hijrah, corresponding to Friday, the tenth of Shaban and corresponding to the twenty-eighth of September of the Romans and the twenty-third of Mah of Al Jalali (Persian king).

و إن لم يعتبر بالإسقاط اليزدجدي بناء على أنه وقع بعد زمان النبي ص و إكمال الدين و أن مثل ذلك في حكم المبتدعات الغير المعتبرة في الشرع يكون النيروز المذكور قبل فروردينهم المضبوط عند المنجمين بقدر الأيام الساقطة

And if it is not considered to be the Yazdjardi projection on the grounds that it occurred after the time of the Prophet<sup>-saww</sup>, and the completion of the religion, and that the same is in the ruling of innovators that are not considered in the Sharia law, the mentioned Neyruz will be before their exact frequency according to the astrologers, as much as the dropped days.

و على كل من الاحتمالين يتقدم في كل أربع سنين بيوم على اليوم المطابق له من أيام شهور الروم و في كل أربع سنين أو خمس سنين بيوم على ما كان مطابقا له من أيام الشهور الجلالية و يتأخر في كل سنة بأحد عشر يوما غالبا و بعشرة أيام في سني كبائس العرب عما كان موافقا له من أيام الشهور العربية و أيضا يتأخر في كل سنة بيوم عما كان مطابقا له من أيام الأسبوع دائما.

And according to each of the two possibilities, every four years precedes by a day over the corresponding day of the Roman months, and in every four or five years by a day over what was corresponding to the days of the Jalali (Persian king's) months, and delays every year by eleven days, usually and by ten days in the leap years of the Arabs from what was in agreement with it from the days of the Arab months, and also every year it is a day later than the days of the week that were always consistent with it.

فظهر من هذا التصوير أن ما اشتهر من مطابقة نيروزهم ليوم انتقال الخلافة الصورية أيضا إلى أمير المؤمنين ع بعد قتل عثمان كمطابقته ليوم الغدير إن كان مستندا إلى نص كما قيل يؤيد الاحتمال الأول فإن كلا من الواقعتين كان في أواخر شهر ذي الحجة الحرام و بينهما خمس و عشرون سنة

It appeared from this depiction that what was well-known for matching their Nowrouz with the day of the transfer of the fictitious caliphate to Amir Al-Momineen<sup>asws</sup> after the killing of Uthman, was similar to that of the Day of Ghadeer, if it was based on a text, as was said. The first possibility is supported, because each of the two incidents took place at the end of the sacred month of Zul Hijjah, and there were twenty-five years between them.

و لا يمكن أن يتفق ذلك بدون إسقاط إلا في نيف و ثلاثين سنة فالنص على كون كل من اليومين مطابقا للنيروز هو في حكم النص على اعتبار الإسقاط المذكور و أيضا ثبوت الواقعتين المذكورتين في النيروز من أوضح الدلائل على بطلان كون المراد به يوم نزول الشمس بربح الحمل

And it cannot be agreed without a projection except in more than thirty years. The text that each of the two days corresponds to Al-Nowrouz is in the ruling of the text considering the aforementioned dropping. Also, the proof of the two incidents mentioned in Al-Nowrouz is one of the clearest indications for the invalidity of what is meant by the day the sun descends in the sign of Aries.

فإن اتفاق نيروزين بهذا المعنى في شهر من الشهور العربية بفاصلة المدة المذكورة غير ممكن قطعاً فمن استدلل بثبوت الواقعتين المذكورتين في النيروز على كون المراد به الاعتدال الربيعي فقد جعل ما يدل صريحا على بطلان شيء دليلا على صحته انتهى.

The agreement of two Nowrouz(s) in this sense in one of the Arab months with the interval of the mentioned period is definitely not possible, so whoever infers the evidence of the two mentioned events in Al-Nowrouz that what is meant by the spring equinox has made what expressly indicates the invalidity of something as evidence of its validity' - end.

و أقول مما يؤيد ما مر ما ذكره أبو ریحان في كتاب الآثار الباقية من القرون الخالية حيث قال في عداد التواريخ المشهورة ثم تاريخ ملك يزجرد بن شهریار بن كسرى أبرویز و هو على سني الفرس غير مكبوسة و قد استعمل في الأزياع لسهولة العمل به

And I (Majlisi) am saying, 'From what supports what has passed is what was mentioned by Abu Rayan in the book 'Al-Asaar Al-Baqiya Min Al-Quroun Al Khaliya' where he said regarding the famous dates, 'Then is the date of the king Yazdjard Bin Shahriyar Bin Chosroe Abruweyz, and it is based upon the Persian year, unleapt (non-leap), and it was utilised in the combinations due to the ease of working with it'.

و إنما اشتهر تاريخ هذا الملك من بين سائر ملوك فارس لأنه قام بعد تبدد الملك و استيلاء النساء عليه و المتغلبة ممن لا يستحقه و كان مع ذلك آخر ملوكهم و جرت على يده أكثر الحروب المذكورة و الوقائع المشهورة مع عمر بن الخطاب حتى زالت الدولة و انهزم فقتل بمرو الشاهجان.

And the date of this king became famous among the other kings of Persia because he rose after the dissipation of the king and the takeover of him by the postponement and the domination of those who did not deserve it, and with that he was the last of their kings and most of the mentioned wars and the famous incidents with Umar Bin Al-Khattab took place until the government declined and he was defeated and was killed at Merv by Shahjahan.

ثم قال ثم تاريخ أحمد بن طلحة المعتضد بالله و هو على سني الروم و شهور الفرس بمأخذ آخر و هو أنها تكيس في كل أربع سنين بيوم و كان السبب في ذلك على ما ذكر أبو بكر الصولي و حمزة بن الحسن الأصبهاني أن المتوكل بينا هو يطوف في متصيد له إذ رأى زرعاً لم يدرك بعد و لم يستحصد

Then he said, 'Then is the day of Ahmad Bin Talha Al-Mutazad Billah, and it is based upon the Roman years and Persian months in another way, and it is that it is leapt by one day every four years, and the cause regarding that was based upon what had been mentioned by Abu Bakr Al-Sowly and Hamza Bin Al-Hassan Al-Asbahany that while Al-Mutwakkil (the caliph) was roaming during a hunt of his when he saw crops which had not ripened yet and had not been harvested.

فقال استأذني عبید الله بن یحیی فی فتح الخراج و أرى الزرع أخضر فمن أين يعطى الناس الخراج

He said, 'Ubeydullah Bin Yahya had asked me in opening the taxation (collection) and I am seeing the crops being green (not ripened yet), so from where would the people give the tax?'

فقيل له إن هذا قد أضر بالناس فهم يقترضون و يتسلفون و ينجلون عن أوطانهم و كثرت لهم شكاياتهم

It was said to him, 'This has harmed the people, so they are borrowing and lending and leaving their homelands, and their complaints are a lot'.

فقال هذا شيء حدث في أيامي أم لم يزل كذا

He said, 'Is this something new during my times or it has not ceased to be like this?'

فقيل له بل هو جار على ما أسسه ملوك الفرس من المطالبة بالخراج في إبان النيروز و صاروا به قدوة لملوك العرب

It was said to him, 'It is flowing based upon what the Persian kings had founded of demanding the taxation during Al-Nowrouz and it has become a role model for the Arab kings'.

فأحضر المؤيد و قال له قد كثرت الخوض في هذا و لست أتعدى رسوم الفرس فكيف كانوا يفتحون الخراج على الرعية مع ما كانوا عليه من الإحسان و النظر و لم استجازوا المطالبة في هذا الوقت الذي لم تدرك فيه الغلات و الزروع

So he presented Al-Mowdib and said to him, 'This has been discussed a lot and I shall not exceed the traditions of the Persians. So how come they were opening the (collection of) the taxes upon the citizens along with what they were upon of the favouring and the consideration, and why did they pass on the demand at this time which the yields and the crops have yet to ripen?'

فقال المؤيد و إنهم و إن كانوا يفتحونها في النيروز فما كان يحیی إلا وقت إدراك فقال و كيف ذلك



Al-Mowdib said, 'And they, and even though they were opening it (collection of taxes) during Al-Nowrouz, it did not come except at the time of the ripening (of the crops)'. He said, 'And how can that be so?'

فبين له حال السنين وكمياتها و احتياجها إلى الكبس ثم عرف أن الفرس كانوا يكبسونها فلما جاء الإسلام عطل فأضر ذلك بالناس و اجتمع الدهاقنة زمن هشام بن عبد الملك إلى خالد القسري فشرحوا له هذا و سألوه أن يؤخروا النوروز شهرا فأبى و كتب إلى هشام بذلك فقال إني أخاف أن يكون هذا من قول الله **إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ**

So it was explained to him, the situation of the years and their quantities and their need to the leaping. Then he realised that the Persians were leaping it. When Al Islam came, it was suspended, so that was harmful with the people, and the leading personalities in the time of Hisham Bin Abdul Malik gathered to Khalid Al-Qasry. They explained this to him and asked him to delay Al-Nowrouz by a month. He refused and wrote to Hisham with that. He said, 'I fear that this might be from the Words of Allah<sup>-azwj</sup>: **But rather, the postponement (of the Sacred months) increases in the Kufr, [9:37]**'.

فلما كان أيام الرشيد اجتمعوا إلى خالد بن يحيى بن برمك و سألوه أن يؤخروا النوروز نحو الشهرين فعزم على ذلك فتكلم أعداؤه فيه و قالوا إنه يتعصب للمجوسية فأضرب عن ذلك و بقي الأمر على حاله

So when it were the days of Al-Rasheed (caliph), they gathered to Khalid Bin Yahya Bin Barmakky and asked him to delay Al-Nowrouz by approximately two months. He determined upon that, but his enemies spoke regarding it and said he was prejudicial towards the Magians (Zoroastrians), so he turned away from that and the matter remain upon it's state.

فأحضر المتوكل إبراهيم بن العباس الصولي و أمره أن يوافق المؤبد على ما ذكره من النوروز و يحسب الأيام و يجعل له قانونا غير متغير و ينشئ عنه كتابا إلى بلدان المملكة في تأخير النوروز فوقع العزم على تأخيره إلى سبعة عشر يوما من حزيران ففعل ذلك و نفذت الكتب إلى الآفاق في المحرم سنة ثلاث و أربعين و مائتين

Then Al Mutawakkil presented Ibrahim Bin Al-Sowly and ordered him to harmonise Al Mowbad upon what he had mentioned of Al-Nowrouz and calculate the days and make it an unchanging law and publish a letter about it to the cities of the kingdom in delaying Al-Nowrouz so that the date would be determined upon to be the seventeenth day of Hazeyran (June)'. He did that and dispatched the letter to the horizons in Al-Muharram of the year two hundred and forty-three.

فقال البخترى في ذلك قصيدة بمدح فيها المتوكل و قتل المتوكل و لم يتم له ما دبر حتى قام المعتضد بالخلافة و استرد بلدان المملكة من المتغلبين عليها و تفرغ للنظر في أمور الرعية

Al-Bakhtary said a poem regarding that praising Al-Mutawakkil in it, and Al-Mutawakkil was killed and what he was managing was not completed for him until Al-Mu'tazi stood with the caliphate and he retrieved the cities of the kingdom from the ones who had overcome upon these, and he freed for looking into the affairs of the citizens.

فكان أهم شيء إليه أمر الكبيسة و إتمامه فاحتذى ما فعله المتوكل في تأخير النوروز غير أنه نظر من جهة أخرى و ذلك أن المتوكل أخذ ما بين سنته و بين أول تاريخ الملك يزيدجرد و أخذ المعتضد ما بين سنته و بين السنة التي زال فيها ملك الفرس بهلاك يزيدجرد

So the most important thing to him was the matter of the leaping and it's completion. He imitated what Al-Mutawakkil had done in delaying Al-Nowrouz apart from that he had looked at in from another aspect, and that is that Al-Mutawakkil had taken what is between his year and the first day of the king Yazdjard, and Al-Mu'tazad took what is between his year and the year in which the kingdom of Persia had ceased to be at the death of Yazdjard.

ظنا منه أو ممن تولى ذلك له أن إهمالهم أمر الكبس هو من لدن ذلك الوقت فوجده مائتين و ثلاثا و أربعين سنة و حصتها من الأرباع ستون يوما و كسر فزاد ذلك على النوروز في سنة و جعله منتهى تلك الأيام و هو أول يوم من خرداد ماه في تلك السنة و كان يوم الأربعاء وافقه اليوم الحادي عشر من حزيران

(It was) thought from him or from the one who was in charge of that for him, that their carrying the matter of the leaping, it is from since that time, so he found it as being two hundred and forty-three years and counted in from sixty-four days and a fraction. So that added upon Al-Nowrouz in the year, and he made it an end of those days, and it is the first day of 'Khordad Mah in that year, and it was the day of Wednesday, coinciding with the eleventh day of Hazeyran (June).

ثم وضع النوروز على شهور الروم لتتكبس شهوره إذا كبست الروم شهورها و كان المتولي لإمضاء ما أمر وزيره أبو القاسم عبيد الله بن سليمان بن وهب

Then he placed Al-Nowruz upon the Roman months in order to leap it's months whenever the Romans leapt their months, and he was in charge of the implementation of what had been ordered by his minister Abu Al Qasim Ubeydullah Bin Suleyman Bin Wahab.

و قال علي بن يحيى في ذلك شعر.

من حزيران يوافي أبدا في أحد عشر.

يوم نيروزك يوم واحد لا يتأخر

And Ali Bin Yahya said a poem regarding that: *'The day of your Nowrouz is one day. It cannot be delayed from Hazeyran (June) always being in the eleventh'*.

و هذا و إن دقق في تحصيله فلم يعد به النوروز إلى ما كان عليه عند الكبس في دولة الفرس و ذلك أن إهمال كبسهم كان قبل هلاك يزدجرد بقريب من سبعين سنة لأنهم كانوا كبسوا السنة في زمان يزدجرد بن شاپور بشهرين أحدهما لما لزم السنة من التأخر و هو الواجب و وضعوا اللواحق خلفه علامة له و كانت النوبة لأبان ماه كما سنذكره

And this, if he had studied it's results, he would not have counted Al-Nowrouz at it until what had happened upon it at the leaping in the government of the Persians, and that is because their leaping had been carried before the death of Yazdjard by nearly seventy years, because they were leaping the year in the time of Yazdjard Bin Shabour by two months – one of them due to what necessitated the year of the delaying, and it is the obligatory, and they placed the suffixed behind it as a sign for it, and the mandate took place for Aban Mah just as we shall be mentioned it.

و الشهر الآخر للمستأنف ليكون مفروغا منه إلى مدة طويلة فإذا أسقط عن السنين التي بين يزدجرد بن شاپور و بينه مائة و عشرون سنة بقي بالتقريب سبعون سنة لا بالتحقيق

And the other month for the appellant to be taken for granted for a long period, so if it is waived for the years between Yazdjird Bin Shapur and one hundred and twenty years between him, approximately seventy years remain, not by verification.

فإن تواريخ الفرس مضطربة جدا و تكون حصة هذا السبعين سنة من الأرباع قريبا من سبعة عشر يوما فكان يجب بالتحليل من القياس أن يؤخر سبعة و سبعين يوما لا ستين يوما حتى يكون النوروز في ثمانية و عشرين من حزيران و لكن المتولي لذلك ظن أن طريقة الفرس في الكبس كانت شبيهة بالتي يسلكه الروم فيه فحسب الأيام من لدن زوال ملكهم و الأمر فيها على خلاف ذلك كما بينا و سنبين.

The dates of the Persians are very turbulent, and the share of these seventy years of quarters is close to seventeen days, so it was necessary by analogy to delay seventy-seven days, not sixty days, until Al-Nowrouz would be on the twenty-eighth of June. But the one in charge of that thought that the Persian method in the leaping was resembling with that which the Romans had leapt in it, so he calculated the days from since the decline of their kingdom, and the matter regarding it is based upon opposite of that just was we have explained and will be explaining.

ثم قال هذا التاريخ آخر المشهورة و لعل أن يكون للأمم الشاسعة ديارها من ديارنا تواريخ لم تتصل بنا أو متروكة كالجوس في مجوسيتها فإنها كانت تؤرخ بقيام ملوكهم أولا فأولا فإذا مات أحدهم تركوا تاريخه و انتقلوا إلى تاريخ القائم بعد منهم انتهى ما أردت إيراده من كتابه

This date is the last of the well-known, and perhaps the vast communities had their houses from our houses, the dates would not be connected with it or would have been neglected like the Zoroastrians in their Zoroastrianism, for these dates happened with the standing of their kings. The first, so the first. When one of them died, they left his date and transferred to the date of the one standing afterwards. From them ended to what I wanted to refer it from his book.

و هذا و إن كان مؤيدا لترك الكبس في زمان يزدجرد و دوران النيروز في الفصول لكن لا يدل على الإسقاط و ينافي بعض الضوابط المتقدمة و سيأتي مما سننقل عنه ما يؤيد ذلك أيضا.

And this, even if it is in favor of abandoning leaping in the time of Yazdjard and the rotation of Nowrouz in the seasons, but it does not indicate the omission and it contradicts some of the preceding regulations. And I shall be coming from what is transmitted from him, supporting that as well.

و بالجملة الأمر في الأخبار الواردة في ذلك مردد بين أمور الأول أن يكون بناؤها على إسقاط الأرباع و الخمسة أيضا كما كانت سنة الملوك البيشدادية أو بعض ملوك الهند كما أومأنا إليهما سابقا و يومي إليه قوله عليه السلام في خبر المعلى هي أيام قديمة من الشهور القديمة كل شهر ثلاثون يوما بلا زيادة فيه و لا نقصان و يؤيده الأخبار الكثيرة الدالة على أن السنة ثلاثمائة و ستون يوما فيكون أول الفروردين على هذا الحساب نوروزا.

And in general, the matter in the Ahadeeth referring regarding that are repeating between the former matters that their building is based upon dropping the four (days) and the five as well, just as was the way of the Bishadadian kings, or some of the kings of India like what we have gestured to them previously, and his<sup>-asws</sup> words, may the greetings be upon him<sup>-asws</sup> are gesturing to it in the Hadeeth of Al-Moalla that these are ancient day from the ancient months. Each month is of thirty days without any increase in it nor any reduction, and a lot of

Ahadeeth are supporting it evidencing upon that the year is of three hundred and sixty days, so the first of Farwardeen based upon this calculation would be Nowrouz.

و يرد عليه أن حوالة النيروز و السنة على اصطلاح متروك لا يعلم تعيينه و لا ابتداء شهورها بعيد عن مقتن القوانين كما عرفت.

And it is replied to him that the transfer of Nowruz and the Sunnah is an abandoned term whose specification and the beginning of its months is far from codified as it is known.

الثاني أن تكون مبنية على الفرس القديم الذي مر ذكره و هو قوي لكن بناء أمر من الأمور الشرعية على اصطلاح متبدل متغير يتبع في كل زمان رأى سلطان من سلاطين الجور أو غفلتهم أو عدم تمكنهم من الكبس كما وقع بعد يزدرج بعيد جدا

The second is that it is based on the ancient Persians that was mentioned and is powerful, but it is based on a legal matter based on a changing terminology that follows every time a sultan of the oppressive sultans saw their negligence or their inability to leap, as happened after Yazdjard is very far-fetched.

و أيضا الظاهر أن فضل هذا اليوم إما بسبب الأمور المقارنة له و الأحوال الواقعة فيه و كثير من الأمور متعلقة بما قبل زمان يزدرج و كان قبل ذلك مبنيا على الكبس و بعده سقط ذلك

Also, it appears that the virtue of this day is either because of the things that are compared to it and the conditions that occur in it, and many things are related to what preceded a time that was steadily growing, and before that it was based on leaping and after that it was dropped.

و إما بسبب بعض الأوضاع الفلكية أو الأرضية كدخول برج من البروج أو درجة من درجاتها أو ظهور الأزهار و نبات النباتات و الأشجار و نحو ذلك و شيء منها غير منضبط في النيروز بهذا المعنى و مع جميع ذلك فهو بحسب الدليل كأنه أقوى من الجميع.

And either because of some astronomical or earthly situation, such as the entry of one of the signs of the zodiac or one of its degrees, or the appearance of flowers and plants and trees and the like, and some of them are not controlled in Al-Nowrouz in this sense, and with all that, it is according to the evidence as if it is stronger than all.

الثالث أن يكون المراد بما النيروز القديم المبني على الكبس في كل مائة و عشرين سنة كما عرفت لأنه الأصل عند الفرس

The third is that the intent with it would be the ancient Al-Nowrouz, based upon the leaping during every one hundred and twenty years like what is known originally in the presence of the Persians.

و إنما طرأ إسقاط الكبس لاختلال أحوالهم و عدم تمكنهم من ضبط قواعدهم و يرد عليه ما مر من أن بناء تكليف عام يشترك فيه عوامهم و خواصهم على أمر غامض لا يطلع عليه إلا الأوحدي من المنجمين و الهويين

But the abolition of the pressure occurred due to the imbalance of their conditions and their inability to control their rules, and what has passed that the construction of a general assignment in which the common people and their private share participate on is a mysterious matter that only Al-Wahidi among the astrologers and the Hiwis are aware of.

بل لا يمكن معرفته على التحقيق لأحد كما مر بعيد غاية البعد إلا أن يقال أنه ع علم قاعدته المعلى و لم يروها أو ترك الناس روايتها و هو أيضا بعيد.

Rather, it is not possible to know it on the investigation of anyone as he passed, very far away, except to say that he<sup>-asws</sup> knew of its exalted base and they did not see it, or people neglected narrating it, and it is far-fetched as well.

الرابع أن يكون المراد ما اصطلاح عليه الآن المنجمون و هو دخول الشمس برج الحمل بأن يكون ع علم أن قاعدة الفرس في القديم كان كذلك فتركت و أخرها الكبس إلى المائة و العشرين تسهيلا للأمر

Fourth, what is meant is what astrologers have now termed, which is the entry of the sun into the sign of Aries, he<sup>-asws</sup> happened to know that the base of the Persians in the old days was like that, so it was neglected, and they delayed the leaping to one hundred and twenty years to facilitate the matter.

أو يقال إن نيروز الفرس هو أول فروردين مع رعاية الكبس بأي وجه كان في زمان قصير أو زمان طويل فيشمل النيروز الجلالى عموما و إن لم يحدث بعد خصوص هذا النوع و يؤيده أن الأحكاميين من الفرس و غيرهم جعلوا مبدأ السنة تحويل الشمس إلى الحمل كما قال كوشيار في كتاب مجمل الأصول معلوم أن تحويل سنة العالم هو حلول الشمس أول ثانية من الحمل و طالع ذلك طالع السنة

Or it can be said that Nowrouz of the Persians it is the first of Farwardeen along with taking care of the leap, by whichever aspect it would be in a short time period or a long time period. So it included the Jalali Al-Nowrouz generally, and even if it has not occurred yet, especially this type, and what supports is that the wise one from Persia and others made the beginning of the year at the transference of the sun to the Aries, like what Kowshiyar had said in the book 'Majmal Al-Usool', 'It is known that the transference of the year of the world is the coming of the sun in the first second of Aries, and the rising of that is rising of the year'.

و أمثال ذلك من كلماتهم و قد اشتمل الخبر على أن النيروز أول سنة الفرس و أيد أيضا بما ورد أن ابتداء خلق العالم كان الشمس في الحمل و بأننا إذا حسبنا على القهقري وجدنا عيد الغدير في السنة العاشرة من الهجرة مطابقا لنزول الشمس أول الحمل

And the likes of that from their words, and the news included that Al-Nowrouz was the beginning of the year of the Persians, and it was also supported by what was reported that the beginning of the creation of the world was the sun in the Aries, and if we were to calculate backwards, we find Eid Al Ghadeer in the tenth year of the Hijrah is in accordance with the descent of the sun in the beginning of the Aries.

و الظاهر أن ذلك مبني على بعض الإحصاء و على بعضها يتقدم بيوم كما أوما إليه ابن فهد رحمه الله و على بعضها بيومين كما أشار إليه غيره و موافقته على بعض الإحصاء كاف في ذلك و بأنه أول نمو أبدان الحيوانات و الأشجار و النباتات كما قال سبحانه أ لم تر أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

And the apparent is, that is based upon one of the observations and upon part of it preceding by a day, just as it indicated to by Ibn Fahd, may Allah<sup>-azwj</sup> have Mercy on him, and upon part of it by two days just as others have indicated to, and it's compatibility upon some of the observations suffice regarding that, and that it is beginning of the growth of the bodies of the animals and the trees and the vegetation, just as the Glorious Said: Can't you see that Allah<sup>-azwj</sup> **Revives the earth after its death, [30:19].**

و عنده تظهر قدرة الصانع و حكمته و لطفه و رحمته فهو أولى بأن يشكر فيه الرب الكريم و أن يجعل مبدأ السنة و العيد العظيم و قد مر الكلام في أكثر ذلك فيما مضى.

And at it appears the Power of the Maker, and His<sup>-azwj</sup> Wisdom, and His<sup>-azwj</sup> Kindness, and His<sup>-azwj</sup> Mercy, so He<sup>-azwj</sup> is foremost with being thanked regarding it, the Benevolent Lord<sup>-azwj</sup>, and that He<sup>-azwj</sup> Makes the beginning of the year and the Mighty Eid. And that talk has passed regarding most of that among what has passed.

و مما يدل على عدم كونه مراداً أنه معلوم أنه لم يكن هذا مشهوراً في زمان الصادق عليه السلام و قد قال المعلى دخلت على الصادق ع يوم النيروز فلا بد من أن يكون يوماً معروفاً في ذلك الزمان و لم يكن إلا التاريخ اليزجدي فلا يستقيم هذا إلا بتكلف أو ماناً إليه في أول الكلام و الله يعلم حقائق الأمور.

And from what evidence's upon the impossibility of its being the intent is that it is know that this did not happen to be well-known during the time of Al-Sadiq<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, and Al-Moalla had said, 'I entered to see Al-Sadiq<sup>-asws</sup> on the day of Al-Nowrouz'. Thus, there is no escape from it being a well-known day in that time period, and it could not have been except the day of Al-Yazdjard. So this cannot stand straight except with encumbrment we are indicated to in the beginning of the speech. And Allah<sup>-azwj</sup> is more Knowing with the realities of the affairs.

الفائدة الثالثة اعلم أنه قد يستشكل في الأحاديث بأن وقوع النيروز بأي تفسير كان في التواريخ الماضية المذكورة في الروايتين المضبوطة عند المؤرخين سنة و شهراً و يوماً كيوم المبعث و فتح مكة و نص الغدير غير ممكن لعدم جواز اجتماع يومين في ذلك فضلاً عن الجميع لأن المبعث كان قبل الهجرة بقريب من ثلاث عشرة سنة و فتح مكة في السنة الثامنة من الهجرة و نص الغدير في العاشرة منها

The third benefit – Know that it has been problematic in the Ahadeeth that the occurrence of Al-Nowrouz, by whichever interpretation it may be in the past dates mentioned in the two report, any exactness in the view of the historian by year and month and day, like the day of the Prophet-hood, and conquest of Makkah, and text of Al Ghadeer, apart from the impossibility to two days to gather in that, let alone all, because the Prophet-hood happened before the Hijrah by nearly thirteen years, and the conquest of Makkah was in the year eight from the Hijrah, and the test of Al Ghadeer was in the tenth from it.

فكان وضع الأول بالنسبة إلى كل من الآخرين يقتضي أن تكون الفاصلة بين النيروزين الواقعين فيهما بحسب الشهور العربية أكثر من سبعة أشهر و وضع أحد الآخرين بالنسبة إلى الآخر يقتضي أن تكون الفاصلة أقل من شهر مع أن الأول كان في أواخر رجب و الثاني في أواخر شهر رمضان و الثالث في أواخر شهر ذي الحجة.

The position of the former in relation to each of the latter necessitated that the interval between the two Al-Nowrouz in which they fall, according to the Arab months, would be more than seven months, and placing one of the latter in relation to the other required that the interval be less than a month, even though the first was at the end of Rajab and the second at the end of the month of Ramazan and the third is at the end of the month of Zul Hijjah.

و يمكن الجواب عنه بوجهين الأول ما ذكره بعض الأفاضل و هو أن يقال من السنة التاسعة عشر من مبعثه ص التي وقع فيها قتل پرويز من ملوك العجم إلى آخر زمانه ص اتفق جلوس ثلاثة من ملوك العجم هم شيرويه و أردشير و توران دخت و كان الأولان قبل فتح مكة و الأخير بعده

The answer about it is in two aspects. The first is what one of the meritorious ones mentioned, and it is that it can be said from the nineteenth year from his<sup>-saww</sup> Prophet-hood during which occurred the killing Parveiz from the kings of Persian up to the end of his<sup>-saww</sup> time coincided with the sitting of three of the Persian kings. They are Sheyrawiya, and Ardsheyr, and Towran Dakht, and the first two were before the conquest of Makkah and the last one was after it.

فيمكن إسقاط كل منهم برهة مما مضى من السنة عند جلوسه كما هو عادتهم المستمرة فكان ذلك منشأ لهذا الاختلاف فهذا أيضا دليل بل دلائل أخرى مستنبطة من الروايتين المذكورتين على بطلان كون المراد بالنيروز المعبر شرعا هو الاعتدال الربيعي

So it is possible to drop each of them for a time from what had passed of the year at his sitting, just as had been their continuous norm. So that was the origin of this differing of their, and this is evidence as well. But another evidence is extracted from the two mentioned report based upon the invalidation of the intent being Al-Nowrouz, legally reliable as it being the vernal equinox.

فإنه على ذلك لا يمكن توجيه التواريخ المذكورة فيهما أصلا و كذا حال سائر ما مر من تفاسيره سوى أول فروردين فتعين أن المراد به أول فروردين كما هو المطلوب انتهى.

Therefore, based upon that, it is not possible to direct the mentioned dates in these two originally, and like that is the state of rest of what has passed from their interpretations, beside the first of Farwardeen. Thus it is necessary that the intent with it is the first of Farwardeen just as is required' – end.

الثاني ما خطر ببالي و هو أنه لم يصرح في الحديث بالمبعث بل قال هبط فيه جبرئيل على النبي ص و لا تلازم بينهما إذ المبعث هو أمر الرسول بتبليغ الرسالة إلى القوم و يمكن أن يكون نزول جبرئيل عليه ص قبل ذلك بسنين كما يومئ إليه بعض الأخبار أيضا.

The second thing that came to my mind is that he<sup>-asws</sup> did not explicitly say in the Hadeeth about the Prophet-hood, but rather he<sup>-asws</sup> said in it Jibraeel<sup>-as</sup> had descended unto the Prophet<sup>-saww</sup> and they do not correlate between them, since the Sent is the matter of the Messenger<sup>-saww</sup> with delivering the Message to the people, and it is possible that the descent of Jibraeel<sup>-as</sup> unto him<sup>-saww</sup> was years before that just as is indicated to in some of the Ahadeeth as well.

و أما كون كسر الأصنام في فتح مكة فلا يظهر من هذا الخبر و لا من أكثر الأخبار الواردة فيه بل صريح بعض الأخبار و ظاهر بعضها كون ذلك قبل الهجرة فيمكن الجمع بينهما بالقول بتعدد وقوع ذلك و يكون أحدهما موافقا للنيروز

And as for breaking of the idols during the conquest of Makkah, so it is neither apparent from this Hadeeth, nor from most of the Ahadeeth referring to it, but some of the Ahadeeth are explicit, and some of these revealed were before the Hijrah. Thus, it is possible to gather between the two with the word that were a number of occurrences, and one of the two was in accordance with Al-Nowrouz.

كَمَا رُويَ مِنْ كَشْفِ الْعُمَةِ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِي مَرْثَمٍ عَنْ عَلِيٍّ ع قَالَ: انْطَلَقْتُ أَنَا وَ النَّبِيُّ ص حَتَّى أَتَيْنَا الْكَعْبَةَ فَقَالَ لِي رَسُولُ اللَّهِ ص اجْلِسْ وَ اصْعِدْ عَلَى مَنْكِبِي فَتَهَضُّ بِه فَرَأَى بِي ضَعْفًا وَ جَلَسَ لِي نَبِيُّ اللَّهِ ص وَ قَالَ لِي اصْعِدْ عَلَى مَنْكِبِي فَصَعِدْتُ عَلَى مَنْكِبِيهِ قَالَ فَتَهَضُّ بِي

Like what is reported from 'Kashf Al-Ghumma' from 'Musnad' of Ahmad Bin Hambal, from Abu Maryam, from Ali<sup>-asws</sup> having said: 'I<sup>-asws</sup> and the Prophet<sup>-saww</sup> went until we<sup>-asws</sup> came to the Kaaba. Rasool-Allah<sup>-saww</sup> said to me<sup>-asws</sup>: 'Sit and and I<sup>-saww</sup> shall climb upon the two shoulders'. I<sup>-asws</sup> got up with him<sup>-saww</sup>. He<sup>-saww</sup> saw the weakness with me<sup>-asws</sup>, and the Prophet<sup>-saww</sup> of Allah<sup>-saww</sup> sat for me<sup>-asws</sup> and said to me<sup>-asws</sup>: 'Climb upon my<sup>-saww</sup> shoulders!' I<sup>-asws</sup> climbed upon his<sup>-saww</sup> shoulders. He<sup>-saww</sup> got up with me<sup>-asws</sup>.

قَالَ فَإِنَّهُ يَخْتَلُّ إِلَيَّ أَنِّي لَوْ شِئْتُ لَنَلْتُ أَفْقَ السَّمَاءِ حَتَّى صَعِدْتُ عَلَى الْبَيْتِ وَ عَلَيْهِ ثِقَالٌ صَفَرٌ أَوْ نُحَاسٌ فَجَعَلْتُ أَرْأُوهُ عَنْ يَمِينِهِ وَ شِمَالِهِ وَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ حَتَّى إِذَا اسْتَمَكَّنْتُ مِنْهُ قَالَ لِي رَسُولُ اللَّهِ ص أَقْدِفْ بِهِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> came to my<sup>-asws</sup> mind that if I<sup>-asws</sup> so desired I<sup>-asws</sup> could attain the horizons of the sky', until I<sup>-asws</sup> ascended upon the House (Kaaba), and upon it was a yellow image, or of brass. I<sup>-asws</sup> went to move it from it's right and it's left, and from it's front, and from behind it, until when I<sup>-asws</sup> was able from it, Rasool-Allah<sup>-saww</sup> said to me<sup>-asws</sup>: 'Throw it!'

فَقَدَفْتُ بِهِ فَتَكَسَّرَ كَمَا تَكَسَّرُ الْقَوَارِيرُ ثُمَّ نَزَلْتُ وَ انْطَلَقْتُ أَنَا وَ رَسُولُ اللَّهِ ص نَسْتَبِقُ حَتَّى تَوَارَيْنَا بِالْبُيُوتِ خَشْيَةً أَنْ يَلْقَانَا أَحَدٌ مِنَ النَّاسِ.

I<sup>-asws</sup> threw it and it broke like what the glass tends to break. Then I<sup>-asws</sup> descended, and I<sup>-asws</sup> and Rasool-Allah<sup>-saww</sup> went away rasing until we<sup>-asws</sup> hid in the houses fearing that anyone from the people might meet us''.

و الأخبار بهذا المضمون كثيرة و قد تقدمت و كلها دالة على أن ذلك كان قبل الهجرة و إلا لم يكن لخوفهما و إخفائهما من القوم معنى فارتفع التناقض على أي تفسير كان لعدم معلومية تاريخ نزول جبرئيل عليه السلام و لا كسر الأصنام.

There are many reports with this content, and they have been presented, and all of them indicate that this was before the migration, otherwise their fear and concealment from the people would have no meaning, so the contradiction rises over any interpretation that was due to the lack of information about the date of Jibraeel's<sup>-as</sup> descent, nor the breaking of idols.

فإن قيل قد صرح في الخبر بأنه اليوم الذي حمل فيه رسول الله ص إلخ فحمله على ما وقع في الليل بعيد.

If it is said it is explicit in the Hadeeth that it was the day in which carried' etc, so his<sup>-saww</sup> carrying is based upon what occurred during the night, is far-fetched.

قلنا حمل اليوم على ما يشمل الليل شائع و سرية فضل الليلة و بركاتها إلى اليوم كثيرة كموايد النبي ص و الأئمة ع و غير ذلك.

We say that the 'day' is carried based upon what included the night, is common and secret is the merit of the night, and it's Blessings up to the day, are a lot, like the births of the Prophet<sup>-saww</sup> and the Imams<sup>-asws</sup>, and other than that.

فإن قيل تاريخ فتح نجران و قتل ذي الندية أيضا مضبوط في مناقب ابن شهر آشوب بتاسع شهر صفر سنة تسع و ثلاثين و لا يوافق أول فروردينهم لكونه في السنة المزبورة قبله في أواسط الحرم أو بعده في أواسط شوال على اختلاف الاعتبارين كما مر و لا أول الربيع لكونه فيها بعده في أواخر شوال و لا يجري فيه شيء من التوجيهين.



If it is said that the date of the victory of Nahrwan and killing Zul saday as well is exact in (the book) 'Manaqib Ibn Shehr Ashub' as being the ninth of the month of Safar in the year thirty-nine, and it does not accord with the first of Farwardeen of it being in the year past before it in the middle of Al Muharran, or after it in the middle of Shawwal, basued upon the differing of the two considerations like what has passed, nor the first of Al-Rabie of it being during it after it at the end of Shawwal, and nothing from the two aspects flow in it.

قلنا سنة الفتح المذكور مضبوطة عند جمهور المؤرخين بما ذكر أو بثمان و ثلاثين و أما شهره و يومه فهم ساكتون عنهما فلا اعتماد في مثل ذلك على نقل واحد منهم.

We say that the year of the mentioned conquest is exact in the view of the majority of the historians with what is mentioned, or with (year) thirty-eight. And as for it's month and it's day, they are silent about these two, so that cannot be reliable in the likes of that based upon a transmission of one of them.

الفائدة الرابعة قال أبو ریحان في الكتاب المذكور قال بعض الحشوية إن سليمان بن داود ع لما افتقد خاتمه و ذهب عنه ملكه ثم رد إليه بعد أربعين يوما عاد إليه بهاؤه و أتته الملوك و عكفت عليه الطيور فقالت الفرس نوروز آمد أي جاء اليوم الجديد فسمي النوروز و أمر سليمان الريح فحملته

The fourth benefit – Abu Rayhan said in the mentioned book, 'One of the Hashawites said that Suleyman Bin Dawood<sup>as</sup>, when he<sup>as</sup> lost his<sup>as</sup> ring and his<sup>as</sup> kingdom went away from him<sup>as</sup>, then was returned to him<sup>as</sup> after forty days, and the splendour returned to him<sup>as</sup>, and the kings came to him<sup>as</sup>, and the birds bent to him<sup>as</sup>, the Persians said, 'Nowrouz Amad', i.e., the new day has come. So it was named as 'Al Nowrouz', and Suleyman<sup>as</sup> ordered the wind, so it carried him<sup>as</sup>.

و استقبله الخطاف فقال أيها الملك إن لي عشا فيه بيضات فاعدل فعدل و لما نزل حمل الخطاف في منقاره ماء فرشه بين يديه و أهدى له رجل جرادة فذلك سبب رش الماء و الهدايا في النوروز

And the swallow (bird) met him<sup>as</sup>. It said, 'O you king! There is a nest for me wherein are eggs, so turn away!' He<sup>as</sup> turned away, and when he<sup>as</sup> descended, the swallow carried some water in it's beak and sprinkled it in front of him<sup>as</sup> and gifted to him a leg of a grasshopper. So that is the cause of sprinkling the water during Al-Nowrouz'.

و قالت علماء العجم هو يوم مختار لأنه سمي بمرمز و هو اسم الله عز و جل الخالق الصانع المربي للدنيا و أهلها الذي لا يقدر الواصفون على وصف جزء من أجزاء نعمه و إحسانه

And the Persian scholars said, 'It is a chosen day because it is named as 'Bharmaz', and it is a Name of Allah<sup>azwj</sup> Mighty and Majestic, the Creator, the Maker, and Nourisher of the world and it's people Who the describers are not able upon describing a part from the parts of His<sup>azwj</sup> Bounties and His<sup>azwj</sup> Favours'.

و قال سعيد بن الفضل جبل دماوند و هو بفارس ترى عليه كل ليلة نوروز بروق تسطع و تلمع على صحو الهواء و تغيمه على كل حال من الزمان و أعجب من هذا نيران كلواذا و إن كان القلب لا يطمئن إليها دون مشاهدتها

And Saeed Bin Al-Fazl Jabal Damawand said, and he was in Persia, 'Every night of Nowrouz you see shining lights upon it and sparkling upon the clear air and it's cloudy, upon every state from the times. And stranger than this are the fires of Kalouza, and that the hearts were not assured to it without witnessing it.

فقد أخبرني أبو الفرج الزنجاني الحاسب أنه شاهد ذلك مع جماعة قصدوا كلواذا سنة دخول عضد الدولة بغداد و إذا بها نيران و شموع لا تحصى كثرة تظهر في الجانب الغربي من دجلة بإزاء كلواذا في الليلة التي يكون في صبيحتها النوروز فإن السلطان وضع هناك رصدة يتجسسون الحقيقة كيلا يكون ذلك من المجوس أمرا مموها

Abu Al Faraj al Zanjany the calculator had informed me that he had witnessed that along with a group who had aimed for Kalouza in the year Azad Al Dowla entered Baghdad, and there were fire at it and countless candles appearing in the western side of (river) Dajlah (Tigris) facing Kalouza in the night the morning of it happened to be Al-Nowrouz, for the Sultan had placed observers there to spy the reality lest that be from the Magians a camouflaged matter.

فلم يقفوا إلا أنها كلما قربوا منها تباعدت و كلما تباعدوا منها قربت فقلت لأبي الفرج إن يوم النيروز زائل عن مكانه لإهمال الفرس كبيستهم فلم لم يتأخر عنه هذا الأمر و إن لم يجب تأخره فهل كان يتقدم وقت استعمال الكبيسة فلم يكن عنده جواب مقنع.

So they could not pause except that every time they went near it, it distanced, and every time they distanced from it, it came closer. I said to Abu Al Faraj, 'The day of Al-Nowrouz is moving away from it's place due to the Persians carrying their leaps, so why is this matter does not delay from it, and if it's delay is not obligated, was it ahead of the time of using the leap?' There did not happen to be any convincing answer with him.

و قال أصحاب النيرنجات من لعق يوم النيروز قبل الكلام إذا أصبح ثلاث لعقات غسل و بخر بثلاث قطاع من شمع كان ذلك شفاء من الأدواء

And the companions of Al-Neyranjat said, 'The one who licks three licks of honey before talking when it is morning, and incense with a candle wax, that would be a healing from the ailments'.

و كان النيروز فيه جرى الرسم بتهادي الناس بينهم السكر و السبب فيه كما حكى مؤيد بغداد أن قصب السكر إنما ظهر في مملكة جم يوم النيروز و لم يكن يعرف قبل ذلك الوقت و هو أنه رأى قصبه كثيرة الماء قد مجت شيئا من عصارتها فذاقها فوجد فيها حلاوة لذيدة فأمر باستخراج مائها و عمل منه السكر

And during Al-Nowrouz the ritual flowed with the people gifting the sugar between them, and the cause regarding it was as had been narrated by Mowbad at Baghdad that the sugar cane rather appeared during the kingdom of Jamm on the day of Al-Nowrouz and had not been recognise before that time, and it is because he was the sugar cane being with a lot of water having squeezed something of it's juice. He tasted it and found pleasurable sweetness in it, so he ordered with extracting it's water and make sugar out of it.

فارتفع في اليوم الخامس و تهادوه تبركا به و كذلك استعمل في المهرجان و إنما خصوا وقت الانقلاب الصيفي بالابتداء في السنة لأن الانقلابين أولى أن يوقف عليهما بالآلات و العيان من الاعتدالين و ذلك أن الانقلابين هما أوائل إقبال الشمس إلى أحد قطبي الكل و إدبارها عنه بعينه

So, it rose on the fifth day, and they crawled over it to be blessed by it, and it was also used in the festival, but they singled out the time of the summer solstice by starting the year because the two solstices are foremost than pausing upon them both with the instruments and witnessing the two equinoxes, and that is because the two solstices are the beginning of the sun's approach to one of the two poles of the whole, and it's turning back from it exactly.

و إذا رصد الظل المنتصب في الانقلاب الصيفي و الظل البسيط في الانقلاب الشتوي في أي موضع اتفق من الأرض لم يخف على الراصد يوم الانقلاب و لو كان من علم الهندسة و الهيئة بأبعد البعد فأما الاعتدالان فإنه لا يوقف على يومهما إلا بعد تقدم المعرفة بعرض البلد و الميل الكلي

And if the erect shadow is observed on the summer solstice, and the slight shadow on the winter solstice, in any place on earth, it will not be hidden from the observer on the day of the solstice, and if it is from the science of geometry and the celestial body in the farthest dimension. As for the two equinoxes, it does not stop on their day except after the progress of knowledge of the width of the country and the total mile.

ثم لا يكون ذلك ظاهرا إلا لمن تأمل الهيئة و مهر في علمها و عرف آلات الرصد و نصبتها و العمل بها فكان الانقلابان لهذه الأسباب أولى بالابتداء من الاعتدالين و كان الصيفي منهما أقرب إلى سمت الرعوس الشمالية فأثروه على الشتوي.

Then it will not be apparent except for those who contemplate the celestial body and have the skill regarding its knowledge and know the monitoring devices, set them up and work with them, so the two solstices for these reasons are first to begin with the two equinoxes, and the summer of them was closer to the zenith of the northern heads, so they preferred it over the winter.

و أيضا فلأنه هو وقت إدراك الغلات فهو أصوب لافتتاح الخراج فيه من غيره و كثير من العلماء و الحكماء اليونانيين أقاموا الطالع لوقت طلوع كلب الجبار و استفتحوا به السنة دون الاعتدال الربيعي من أجل أن طلوعه فيما مضى كان موافقا لهذا الانقلاب أو بالقرب منه و قد زال هذا اليوم أعني النيروز عن وقته حتى صار في زماننا يوافق دخول الشمس برج الحمل و هو أول الربيع

Also, because it is the time to realize the yields, it is more appropriate to open the tax during it than others. Many Greek scholars and sages established the horoscope for the time of the rising of the 'Kalb Jabbar' and they opened the year by it without the spring equinox, because its rise in the past agreed with this solstice or close to it, and this day, I mean Al-Nowrouz, has passed from its time until it became in our time corresponding to the entry of the sun into the sign of Aries, which is the beginning of spring.

فجرى الرسم لملوك خراسان فيه أن يخلعوا على أساورتهم أي قواد جيوشهم الخلع الربيعية و الصيفية و اليوم السادس منه و هو روز خرداد منه النيروز الكبير و عند الفرس عيد عظيم الشأن.

So the ritual of the kings of khurasan flowed during it that they would take off their bracelets, i.e. leadership of their armies, the taking off in the spring and the summer, and the sixth day from it, and it is 'Ruz Khordad', from it is the great Al-Nowrouz, and in the presence of the Persian, it is a festival of mighty glory.

قبل إن فيه فرغ الله عن خلق الخلائق لأنه آخر الأيام الستة المذكورة و فيه خلق المشتري و أسعد ساعاته ساعات المشتري

It is said that during it Allah-<sup>azwj</sup> was free from Creating the creation because it is the last of the days of the mentioned six, and during it the Jupiter was Created, and the most fortunate of the times are the hours of the Jupiter.

و قال أصحاب النيرانجات من ذاق صبيحة هذا اليوم قبل الكلام السكر و تدهن بالزيت دفع عنه في عامة سنته أنواع البلاء

And the companions of Al-Nayranjat said, 'One who tastes the sugar in the morning of this day before talking and oils with the oil, there would be repelled away from him, during the generality of his year, a variety of calamities'.

و قالوا أمر جمشيد الناس أن يغتسلوا يوم النيروز بالماء ليتطهروا من الذنوب و يفعلوا ذلك كل سنة ليدفع الله عنهم آفات السنة و زعم بعض الناس أن جم كان أمر بحفر أنهار و أن الماء جرى فيها في هذا اليوم فاستبشر الناس بالخصب و اغتسلوا بذلك الماء المرسل فتبرك الخلف بمحاكاة السلف

And they said, 'Jamshed ordered the people that they should be bathing on the day of Al-Nowrouz in order to be cleansed from the sins, and they did that every year for Allah-<sup>azwj</sup> to Repel away from them the afflictions of the year. And some of the people claimed that Jamm had ordered with digging the rivers and that the water flowed in these in this day. So the people rejoiced with the fertility and the bathed with that flowing water, so the successors were blessed by imitating the predecessors.

و قيل بل السبب في الاغتسال هو أن هذا اليوم لهروزا و هو ملك الماء و الماء يناسبه فلذلك صار الناس يقومون في هذا اليوم عند طلوع الفجر فيعمدون إلى ماء القنا و الحياض و ربما استقبلوا المياه الجارية فيفيضون على أنفسهم منها تبركا و دفعا للآفات و فيه يرش الناس الماء بعضهم على بعض و سببه هو سبب الاغتسال

And it is said, 'But the cause regarding the bathing is that this is the day of Harwaza, and he is an Angel of the water, and the water suits him. so for that reason the people became standing during this day at the rising of the dawn and they deliberate to the water of the canal and the fountains, and sometimes they welcomed it's flowing water and they poured it upon themselves from it to be blessed and repel the affliction, and during it the people sprinkled the water upon each other, and it's cause is the cause of the bathing.

و لما كان بعد جم جعلت الملوك هذا الشهر أعني فروردين ماه كله أعيادا مقسومة في أسداسه فالخمس الأولى للملوك و الثانية للأشراف و الثالثة لخدام الملوك و الرابعة لحواشييه و الخامسة للعامة و السادسة للرعاة إلى آخر ما قال.

And when it was after Jamm, the kings made this month, meaning Farwardeen Mah, all of it as a festival in it's sixth. So, the five, the first is for the kings, and the second for the nobles, and the third for the servants of the kings, and the fourth for his escorts, and the fifth is for the general public, and the sixth is for the shepherds' – up to the end of what he said.

و أقول إنما أوردت هذا الهذيانا لتطلع على بعض خرافاتهم و لأن فيها تأييدا لبعض ما أسلفنا في الفوائد السابقة و وجدت في بعض الكتب المعتبرة اعلم أن جمشيد ملك الدنيا و عمر أقاليم إيران فاستوت له أسبابه و استقامت له أموره يوم النيروز أول فروردين القديم فصار أول سنة العجم و هو يوم ولد فيه كيومرث بن هبة الله بن آدم ع

And I (Majlisi) say, 'I have only mentioned these deliriums in order to see some of their myths, and because they are in support of some of what we have previously mentioned in the

previous articles, and I found in one of the reliable books, 'Know that Jamshed is a king of the world and ruled the provinces of Iran. His means and his affairs were set right for him on the day of Al-Nowrouz, the first of the ancient Fawardeen, so it became the beginning of the Persian year, and it is a day in whim Kayumars son of Hibtullah Bin Adam<sup>as</sup> was born in.

و أما النيروز السلطاني يوم نزول الشمس أول دقيقة من برج الحمل فوضع في عهد السلطان جلال الدين ملك شاه بن آلب أرسلان و اتفق يوم الخميس التاسع من شهر رمضان سنة إحدى و سبعين و أربعمائة

And as for the royal Al-Nowrouz, it is the day the sun descends in the first minute from the constellation of Aries, and it was placed during the era of the Sultan Jalal Al Deen Malik Shah Bin Alab Arselan, and it coincides with the day of Thursday the ninth of the month of Ramazan in the year four hundred and seventy-one.

و المهرجان هو يوم النصف من مهر ماه قصد أفريدون الضحاك و أسره بأرض المغرب و سجنه بجبل دماوند هذا اليوم فقال أفريدون لأصحابه أين كار كه من كردم مهرجان بان هست فسمي لذلك مهرجان و أول من وضع رسم التهنة في النيروز و المهرجان أفريدون انتهى.

And the festival, it is the day middle of Mihri Mah. Afreydoun aimed for Al-Zahaak and captured him in the land of the west and imprisoned him in mount Damawan on this day. Afreydoun said to his companions, 'Where is *Kar Kah Kardam* festival *Baan Hast?*' So it was named due to that '*Mahrjan*', and the first one to place the congratulatory ritual during the Nayrouz and Al Mahrjan, was Afreydoun' – end.

و أقول روى المنجمون و الأحكاميون في كتبهم عن أمير المؤمنين ع أياما منحوسة في الشهر و حملوه على شهور الفرس القديم و هي الثالث و الخامس و الثالث عشر و السادس عشر و الحادي و العشرون و الرابع و العشرون و الخامس و العشرون و جمعوها في هذين البيتين بالفارسية.

And I am saying, 'It is reported by the astrologers and the wise ones in the books from Amir Al-Momineen<sup>asws</sup> the inauspicious days during the month, and they carried it upon the ancient Persian months, and these are the third, and the fifth, and the thirteen, and the sixteenth, and the twenty-first, and the twenty-fourth day, and the twenty-fifth, and they collected these in these two couplets in Persian: -

هفت روزی نحس باشد در مهی  
سه و پنج سیزده با شانزده  
زان حذر کن تا نیای هیچ رنج  
بیست و یک با بیست و چار و بیست و پنج.

'Seven days should be unlucky, beware in May so that you do not suffer any pain on the third, and the fifth, and the thirteenth, and sixteenth, and twenty-first, and twenty-fourth, and twenty-fifth'.

و ربما يحمل على الشهور العربية كما مر و رووا أيضا عن الصادق ع نحوسة بعض أيام شهور الفرس القديمة كما نظمه سلطان المحققين نصير الملة و الدين الطوسي قدس الله سره القدوسي في هذه الأبيات بالفارسية.

And sometimes that carried upon the Arabic months, like what has passed. And they reported as well from Al-Sadiq<sup>asws</sup> and inauspiciousness of some of the days of the ancient Persian months just as was systemised by the researcher Sultan helper of the nation and the religion, Al-Tusi, may Allah<sup>azwj</sup> Sanctify his soul, said in these Persian couplets: -

ز قول جعفر صادق خلاصه سادات	ز ماه فارسیان هفت روز مذمومست
نخست روز سیم باز پنجم و پس از آن	چه روز سیزدهم روز شانزده شومست
دیگر ز عشر سیم بیست و یک چه بیست و چهار	چه بیست و پنج که آنهم پنجم مرقومست
بجز عبادت کاری مکن در این ایام	اگر چه نیک و بدت هم ز رزق مفسومست
بماند بیست و سه روز ای خجسته مختار	که در عیوم حوائج بخیر موسومست
ولی چهار و هشتم سفر مکن ز نهار	که خوف هلك در این هر دو نص محمومست
بروز پانزدهم پیش پادشاه مرو	اگر چه سنگ دلش بر تو نیز چون مومست
گریز نیز در این روز ناپسند آمد	که ره خوف و هوای خلاص مسمومست
مکن دوازدهم با کسی مناظره ای	که در خصومت این روز صلح معدومست
ز روزهای گزیده همین چهار آنکه	در این حوائج در سلك نحس منظر مست.

و رَوُوا أَيْضاً عَنْ مُوسَى كَلِيمِ اللَّهِ ع أَنَّ لِلشُّهُورِ الرُّومِيَّةِ أَيَّاماً مَنْحُوسَةً مِنْ تَوَجَّهَ فِيهَا إِلَى الْقِتَالِ قُتِلَ وَ مَنْ سَافَرَ فِيهَا لَمْ يَنْظُرْ بِمَقْصُودِهِ وَ مَنْ تَزَوَّجَ لَمْ يَتِمَّعْ وَ هِيَ أَرْبَعَةٌ وَ عِشْرُونَ يَوْماً فِي كُلِّ شَهْرٍ يُؤْمَانِ

And it is reported as well from Musa<sup>as</sup>, speaker with Allah<sup>azwj</sup>: 'For the Roman months there are inauspicious days. During these, the one who heads to the battle would be killed, and the one who travels in these will not be successful with his purpose, and the one who married will not enjoy, and these are twenty-four days, two days in every month.

وَ هِيَ الْعَاشِرُ وَ الْعِشْرُونَ مِنْ تِشْرِينَ الْأَوَّلُ وَ الْأَوَّلُ وَ الْحَامِسَ عَشَرَ مِنْ تِشْرِينَ الْآخِرِ وَ الْحَامِسَ عَشَرَ وَ السَّابِعَ عَشَرَ مِنْ كَانُونِ الْأَوَّلِ وَ السَّابِعَ وَ الرَّابِعَ عَشَرَ مِنْ كَانُونِ الْآخِرِ وَ السَّادِسَ عَشَرَ وَ السَّابِعَ عَشَرَ مِنْ شَبَاطَ وَ الرَّابِعَ وَ الْيَوْمَ الْعِشْرُونَ مِنْ آزَارَ وَ الْعِشْرُونَ وَ الثَّالِثَ مِنْ نَيْسَانَ وَ السَّادِسَ وَ الثَّامِنَ مِنْ أَيْارَ وَ الثَّالِثَ وَ الثَّامِنَ مِنْ خَزِرَانَ وَ الْعِشْرُونَ وَ السَّادِسَ مِنْ تَمُوزَ وَ الرَّابِعَ وَ الْحَامِسَ عَشَرَ مِنْ آبَ وَ الْأَوَّلُ وَ الثَّالِثَ مِنْ أَيْلُولَ

And these are: - The tenth and the twentieth of October, and the first and the fifteenth of November, and the fifteenth and the seventeenth of December, and the seventh and the fourteenth of January, and the sixteenth and the seventeenth of February, and the fourth and the twentieth day of March, and the twentieth and the third of April, and the sixth and the eighth of May, and the third and the eighteenth of June, and the twentieth and the sixth of July, and the fourth and the fifteenth of August, and the first and the third of September.

وَ فِي بَعْضِ النُّسخِ الثَّاسِعُ وَ الْعَاشِرُ مِنْ تِشْرِينَ الْأَوَّلِ وَ الثَّاسِعَ وَ الثَّانِي عَشَرَ مِنْ كَانُونِ الْأَوَّلِ وَ الثَّانِي وَ الرَّابِعَ عَشَرَ مِنْ كَانُونِ الْآخِرِ وَ الثَّانِي عَشَرَ وَ السَّادِسَ عَشَرَ مِنْ شَبَاطَ وَ الثَّالِثَ وَ الْعَاشِرَ مِنْ خَزِرَانَ

And in one of the copies: 'The ninth and the tenth of October, and the ninth and the twelfth of December, and the second and the fourteenth of January, and the twelfth and the sixteenth of February, and the twenty-third of June'.

وَ فِي بَعْضِهَا وَ الرَّابِعَ وَ الْحَادِي عَشَرَ مِنْ آبَ.

And in one of these: 'And the fourth and the eleventh of August'.

8- الْمَكَارِمُ، عَنْ أَبِي الْحَسَنِ ع قَالَ: لَا تَدْعِ الْحِجَامَةَ فِي سَبْعٍ مِنْ خَزِرَانَ فَإِنَّ فَاتَكَ فَأَرْبَعَ عَشْرَةَ.

(The book) 'Al-Mukarim' – From Abu Al Hassan<sup>-asws</sup> having said: 'Do not leave getting the cupping done during the seventh of June. If it is missed by you, then the fourteenth'.<sup>338</sup>

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<sup>338</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 8

## CHAPTER 23 – REALITY OF THE ANGELS AND THEIR DESCRIPTION AND THEIR OCCUPATION AND THEIR PHASES

الآيات

The Verses: -

البقرة وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً إِلَى آخِرِ الْآيَاتِ

(Surah) Al Baqarah: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. [2:30]** – up to the end of the Verses (34).

و قال تعالى قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَ هُدًى وَ بُشْرَى لِلْمُؤْمِنِينَ مَنْ كَانَ عَدُوًّا لِلَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ جِبْرِيلَ وَ مِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

And the Exalted Said: **Say: One who was an enemy to Jibraeel - for him Revealing it upon your heart by Permission of Allah, in Verification to what was before it and a Guidance and glad tidings for the Momineen [2:97] One who was an enemy to Allah and His Angels and His Rasools and Jibraeel and Mikaeel, so Allah is an enemy of the Kafiireen (unbelievers) [2:98].**

و قال تعالى تَحْمِلُ الْمَلَائِكَةُ

And the Exalted Said: **the Angels would be carrying it; [2:248].**

آل عمران شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ

(Surah) Aal-e-Imraan: **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, [3:18].**

و قال سبحانه فَنَادَتْهُ الْمَلَائِكَةُ وَ هُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

And the Glorious Said: **So the Angels called out to him as he stood praying in the Prayer Niche [3:39].**

و قال عز و جل وَ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ الْآيَةُ

And the Mighty and Majestic Said: **And when the Angels said: 'O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42].**

الأنعام وَ قَالُوا لَوْ لَا أَنْزَلْ عَلَيْهِ مَلَكٌ وَ لَوْ أَنْزَلْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ وَ لَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَ لَلْبَشَاءُ عَلَيْهِمْ مَا يُلْبَسُونَ



(Surah) Al Anaam: **And they are saying, 'Why has not an Angel Sent down unto him?' And had We Sent an Angel, the matter would have been Decided, then they would not be Respited [6:8] And had We Made it to be an Angel, We would have Made him a man and We would have Confused upon them what they are already confusing [6:9].**

و قال سبحانه وَ هُوَ الْفَاهِرُ فَوْقَ عِبَادِهِ وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَ هُمْ لَا يُفْرِتُونَ

And the Glorious Said: **And He is the Omnipotent above His servants, and He Sends protectors over you, until when the death comes to one of you, Our messengers cause him to die, and they are not neglectful [6:61].**

و قال تعالى وَ لَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَ الْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَ كُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

And the Exalted Said: **and if you could see the unjust one during the agonies of the death, and the Angels extending their hands: 'Bring out your souls! Today you will be Recompensed with the humiliating Punishment due to what you were saying against Allah other than the truth, and you were being arrogant about His Signs [6:93].**

و قال تعالى هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ

And the Exalted Said: **Are they only waiting that the Angels should come to them, [6:158].**

الْأَنْفَالِ أَلَمْ يَأْتِ مُدْكُكُمْ بِالْفِ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ إِلَى قَوْلِهِ تَعَالَى إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ يَأْتِيَ مَعَكُمْ فَتُنَبِّئُوا الَّذِينَ آمَنُوا

(Surah) Al Anfaal: **"I will Assist you with a thousand of the Angels, following one (after) another [8:9] – up to Words of the Exalted: When your Lord Revealed to the Angels: "I am with you, therefore affirm those who believe. [8:12].**

الرَّعْدَ لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

(Surah) Al Ra'ad: **For him are successive (Angels) in front of him and behind him, who guard him by Allah's Command. [13:11].**

و قال تعالى وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيفَتِهِ

And the Exalted Said: **And the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, [13:13].**

الحجر مَا نُنْزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَ مَا كَانُوا إِذَا مُنْظَرِينَ

(Surah) Al Hijr: **We do not Send down the Angels except with the Truth, and then they would not be Given Respite [15:8].**

و قال سبحانه وَ نَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا إِلَى آخِرِ الْقِصَّةِ

And the Glorious Said: **And inform them about the guests of Ibrahim [15:51] When they came up to him, they said, 'Salam!' [15:52]** – up to the end of the story (Verse 60)

الإسراء قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا

(Surah) Al Asra'a: **Say: 'Had there been in the earth Angels walking about as settlers, We would have Sent down to them from the sky, an Angel as a Rasool [17:95].**

مريم فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

(Surah) Maryam: **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].**

الحج الله يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

(Surah) Hajj: **Allah Chooses messengers from among the Angels and from the people; [22:75].**

الفرقان يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ إِلَى قَوْلِهِ تَعَالَى وَ يَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَ نُزِلَ الْمَلَائِكَةُ تَنْزِيلًا

(Surah) Furqan: **On the Day they would be seeing the Angels, there would be no glad tidings on that Day for the criminals, [25:22]** – up to Words of the Exalted: **And on the Day the sky shall rent asunder with the clouds, and the Angels shall descend in stages [25:25].**

الأحزاب فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَ جُنُودًا لَمْ تَرَوْهَا

(Surah) Al Ahzaab: **so We Sent a wind against them and armies you could not see, [33:9].**

سبأ وَ يَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَ هَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

(Surah) Saba: **And on the Day He will Gather them all together, then He would be Saying to the Angels: "Are these who were worshipping you?" [34:40] They shall say: 'Glory be to You! You are our Guardian from besides them. But they were worshipping the Jinn (Iblees). Most of them were believing in them [34:41].**

فاطر جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(Surah) Faatir: **Maker of the Angels as primary messengers, two-winged, and three, and four. He Increases in the creation whatever He so Desires to. Surely, Allah is Able upon all things [35:1].**

الصفافات وَ الصَّافَّاتِ صَفًّا فَالزَّاجِرَاتِ زَجْرًا فَالتَّالِيَاتِ ذِكْرًا

(Surah) Al Sfaat: **By the ones lined out in rows [37:1] And the rebuking (Angels) rebuking [37:2] And the reciters of the Zikr [37:3].**

و قال تعالى فَاسْتَفْتِهِمْ أَ لَيْسَكَ الْبَنَاتُ وَ هُمُ الْبَنُونَ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَ هُمْ شَاهِدُونَ أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ وَلَدَ اللَّهُ وَ إِنَّهُمْ لَكَاذِبُونَ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ مَا لَكُمْ كَيْفَ تَحْكُمُونَ أَ فَلَا تَذَكَّرُونَ أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ فَأَتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ وَ جَعَلُوا بَيْنَهُ وَ بَيْنَ الْجَنَّةِ نَسَبًا وَ لَقَدْ عَلِمَتْ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ

And the Exalted Said: **Then ask them: 'Are there daughters for your Lord and for them are the sons?' [37:149] Or did We Create the Angels as females and they are witnesses? [37:150] Indeed! It is from their own falsehood they are saying, [37:151] 'Allah has begotten, and they are lying' [37:152] Did He Choose the daughter over the sons? [37:153] What is the matter with you all? How are you judging? [37:154] Will you not then heed? [37:155] Or is there a clear Authorisation for you? [37:156] Then come with your Book, if you are truthful [37:157] And they are asserting a link between Him and the Jinn, and the Jinn do know that they would be presented (before their Lord) [37:158].**

إلى قوله سبحانه وَ مَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ

Up to words of the Glorious: **(Jibraeel said): 'And there is none of us except for him is a known place [37:164] And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166].**

الزمر وَ تَرَى الْمَلَائِكَةَ خَائِفِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

(Surah) Al Zumar: **And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, [39:75].**

السجدة إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ لَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَ لَكُمْ فِيهَا مَا تَدْعُونَ نُزُلًا مِنْ غَمُورٍ رَاحِمٍ

(Surah) Al Sajdah: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30] We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31] Being a hospitality from the Forgiving, Merciful [41:32].**

و قال سبحانه فَإِنْ اسْتَغْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَ النَّهَارِ وَ هُمْ لَا يَسْأَمُونَ

And the Glorious said: **But if they are being arrogant, then those in the Presence of your Lord are Glorifying to Him by the night and the day, and they are not getting tired [41:38].**

جمعسق وَ الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ

(Surah) Al Shura: **and the Angels are Glorifying with Praise of their Lord and are seeking Forgiveness for ones in the earth. Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5].**

الزخرف وَ جَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءاً إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ أَمْ اتَّخَذَ إِمَّا يَخْلُقُ بَنَاتٍ وَ أَصْفَاكُمْ بِالْبَيْنِ

(Surah) 'Al Zukhruf': **And they are assigning to Him a part from His servant. The human being is clearly ungrateful [43:15] Or did He Take daughters from what He Created and Chose sons for you all (instead)? [43:16].**

إِلَى قَوْلِهِ وَ جَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا أَأَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْأَلُونَ

Up to His<sup>azwj</sup> words: **And they are making the Angels, those who are servants of the Beneficent, as daughters. Did they witness their creation? Their testimonies would be recorded, and they would be Questioned [43:19].**

وَ قَالَ وَ لَوْ نَشَاءُ لَجْعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

And Said: **And had We so Desired, We would have Made from you Angels in the earth succeeding (each other) [43:60].**

الذاريات فَأَلْمَقِصِمَاتِ أَمراً

(Surah) Al Zariyaat: **Then the (Angels) distributing matters [51:4].**

الحاقة وَ الْمَلَكُ عَلَى أَرْجَائِهَا

(Surah) Al Haaqa: **And the Angels would be on its edges, [69:17].**

المعارج تَعْرُجُ الْمَلَائِكَةُ وَ الرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

(Surah) Al Ma'arij: **The Angels and the Spirit ascend to Him in a day, its measurement would be of fifty thousand years [70:4].**

المدثر عَلَيْهَا تِسْعَةَ عَشَرَ وَ مَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَ مَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

(Surah) Al Muddasir: **Upon it are nineteen [74:30] And have not Made the wardens of the Fire, except the Angels, and We have not Made their number except as a Fitna for those who commit Kufr, [74:31].**

المرسلات وَ الْمُرْسَلَاتِ غُرُفًا فَالْعَاصِفَاتِ عَصَافًا وَ النَّاشِرَاتِ نَشْرًا فَالْفَارِقَاتِ فَرَقًا فَالْمُلْقِيَاتِ ذِكْرًا عُذْرًا أَوْ نُذْرًا

(Surah) Al Mursalaat: **(I Swear) by the emissaries (messengers) Sent consecutively [77:1] And the stormers storming [77:2] And the promoters publicising [77:3] And the separators separating [77:4] And the couriers of the Zikr [77:5] (To) excuse or warn [77:6].**

النَّبَأُ يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً

(Surah) Al Naba: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38].**

النازعات وَ النَّازِعَاتِ غَرْقًا وَ النَّاشِطَاتِ نَشْطًا وَ السَّاجِدَاتِ سَجْدًا فَالْمُؤَدِّاتِ أَمْرًا

(Surah) Al Naziaat: **(I Swear) by the snatchers snatching out [79:1] And the rippers tearing out [79:2] And the floaters floating [79:3] So the preceding ones would be preceding [79:4] The regulators of matters [79:5].**

عبس بأيدي سَفَرَةٍ كَرَامٍ بَرَّةٍ قُتِلَ الْإِنْسَانُ

(Surah) Abasa: **In the hands of Scribes [80:15] Honourable, righteous [80:16] May the human be killed, [80:17].**

تفسير

**(Forbidden) Tafseer (opinionated) –**

وَ إِذْ قَالَ رَبُّكَ قد مر تفسيرها في المجلد الخامس و تدل الآيات على كثير من أحوال الملائكة

**And when your Lord said to the Angels [2:30] –** It's interpretation has passed in volume five and the Verses evidence upon most of the situations of the Angels.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ قال الطوسي رحمه الله **رُويَ** أَنَّ ابْنَ صُورِيَا وَ جَمَاعَةً مِنْ يَهُودٍ فَدَكَ أَتَوْا النَّبِيَّ ص فَسَأَلُوهُ عَنْ مَسَائِلَ فَأَجَابَهُمْ فَقَالَ لَهُ ابْنُ صُورِيَا خُصْلَةٌ وَاحِدَةٌ إِنْ قُلْتَهَا آمَنْتُ بِكَ وَ اتَّبَعْتُكَ أَيُّ مَلَكٍ يَأْتِيكَ بِمَا أَنْزَلَ اللَّهُ عَلَيْكَ

**One who was an enemy to Jibraeel - [2:97] –** Al Tusi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'It is reported that Ibn Sowriya and a group of Jews of Fadak came to the Prophet<sup>-saww</sup>. They asked him<sup>-saww</sup> about issues, so he<sup>-saww</sup> answered them. Ibn Sowriya said to him<sup>-saww</sup>, 'There is one characteristic, if you<sup>-saww</sup> were to say it, I shall believe in you<sup>-saww</sup> and follow you<sup>-saww</sup>. Which Angel comes to you<sup>-saww</sup> with what Allah<sup>-azwj</sup> Send down upon you<sup>-saww</sup>?'

قَالَ فَقَالَ جِبْرِيلُ قَالَ ذَلِكَ عَدُوْنَا وَ يَنْزِلُ بِالْقِتَالِ وَ الشَّدَّةِ وَ الْحَرْبِ وَ مِيكَائِيلُ يَنْزِلُ بِالْيُسْرِ وَ الرِّخَاءِ فَلَوْ كَانَ مِيكَائِيلُ هُوَ الَّذِي يَأْتِيكَ لَأَمَنَّا بِكَ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ. لا من تلقاء نفسه

He (the narrator) said, 'He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup>!' He said, 'That is our enemy and he<sup>-as</sup> comes down for the battles, and the severity, and the war, while Mikaeel<sup>-as</sup> comes down with the ease and the prosperity. If it had been Mikaeel<sup>-as</sup> the one who comes to you<sup>-saww</sup>, we would have believed in you<sup>-saww</sup>'. So Allah<sup>-azwj</sup> Revealed this Verse: **for him Revealing it upon your heart by Permission of Allah, [2:97]**, not being from his<sup>-saww</sup> own self.

و إنما أضافه إلى قلبه لأنه إذا أنزل عليه كان يحفظه و يفهمه بقلبه و معنى قوله بإذن الله بأمر الله و قيل أراد بعلمه أو بإعلام الله إياه ما ينزله على قلبك

And rather, he<sup>-as</sup> added it to his<sup>-saww</sup> heart because when it is Revealed unto him<sup>-saww</sup>, he<sup>-saww</sup> would memorise it and understand it. And the meaning of His<sup>-azwj</sup> Words: **by Permission of Allah, [2:97]**, is by the Command of Allah<sup>-azwj</sup>. And it is said, 'He<sup>-azwj</sup> Intended, by His<sup>-azwj</sup> Knowledge, or by the Teaching of Allah<sup>-azwj</sup> to him<sup>-as</sup> what descends unto your<sup>-saww</sup> heart.

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ أَيَّ مِنَ الْكُتُبِ مُوَافِقًا لَهَا وَ هُدًى وَ بُشْرَى لِلْمُؤْمِنِينَ معناه كان فيما أنزله من الأمر بالحرب و الشدة على الكافرين فإنه هدى و بشرى للمؤمنين

**in Verification to what was before it** – i.e., from the book in accordance with it - **and a Guidance and glad tidings for the Momineen [2:97]** – it's meaning is, 'among what He<sup>-azwj</sup> Reveals from the matters of the war and the severity against the Kafirs, for it is a Guidance and glad tidings for the Momineen'.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ معناه من كان معاديا لله أي يفعل فعل المعادي من المخالفة و العصيان و قيل المراد معاداة أوليائه وَ جِبْرِيلَ وَ ميكائِيلَ أعاد ذكرهما لفضلهما و لأن اليهود خصوصهما بالذكر فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ إنما لم يقل لهم لأنه قد يجوز أن ينتقلوا عن العداوة بالإيمان انتهى.

**One who was an enemy to Allah and His Angels and His Rasools** – it's meaning is, 'One who was inimical to Allah<sup>-azwj</sup>', i.e. by the inimical deed, of the opposing and the disobedience. And it is said the intent is inimical to His<sup>-azwj</sup> friends - **and Jibraeel and Mikaeel**, - reiteration of their<sup>-as</sup> mention due to their<sup>-as</sup> merits, and because the Jews has contended the mention - **so Allah is an enemy of the Kafirreen (unbelievers) [2:98]**. But rather He<sup>-azwj</sup> did not Say to them (Jews) because it is allowed that they might turn away from the enmity due to the Eman' – end.

و أقول الظاهر أن التعبير بالكافرين عنهم لبيان أن هذا أيضا من موجبات كفرهم و تدل الآية على أنه تجب محبة الملائكة و أن عداوتهم كفر.

And I (Majlisi) am saying 'The expression with the Kafirs about them is to explain that this as well is from the obligations of their Kufr, and evidence's upon that it obligates to love the Angels, and that being inimical to them is Kufr'.

وَ قَالُوا لَوْ لَا أَنْزَلَ عَلَيْهِ مَلَكٌ قَالَ الطبرسي رحمه الله أي نشاهده فنصدقه وَ لَوْ أَنْزَلْنَا مَلَكًا عَلَى مَا اقترحوه لما آمنوا به فاقتضت الحكمة استئصالهم و ذلك معنى قوله لَقَضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ

**And they are saying, 'Why has not an Angel Sent down unto him?'** – Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'I.e., for Us to witness him<sup>-saww</sup> and ratify him<sup>-saww</sup> - **And had We Sent an Angel**, - based upon what they are suggesting, they would still not believe him<sup>-saww</sup>. So the wisdom necessitated their eradication, and that is the meaning of His<sup>-azwj</sup> Words: **the matter would have been Decided, then they would not be Respited [6:8]**.

و قيل معناه لو أنزلنا ملكا في صورته لقامت الساعة أو وجب استئصالهم

And it is said, 'It's meaning is, 'If We<sup>-azwj</sup> had Sent down an Angel in it's image, the Hour would be established, or their eradication would have been obliged'.

وَ لَوْ جَعَلْنَاهُ مَلَكًا أَيَّ الرُّسُولِ وَ الَّذِي يَنْزِلُ عَلَيْهِ لِيَشْهَدَ بِالرَّسَالَةِ كَمَا يَطْلُبُونَ ذَلِكَ جَعَلْنَاهُ رَجُلًا لَأَنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يَرَوْا الْمَلَكَ فِي صُورَتِهِ لِأَنَّهُ أَعْيَنُ الْخَلْقِ تَحَارَ عَنْ رُؤْيَا الْمَلَائِكَةِ إِلَّا بَعْدَ التَّجَسُّمِ بِالْأَجْسَامِ الْكَثِيفَةِ وَ لِذَلِكَ كَانَتْ الْمَلَائِكَةُ تَأْتِي الْأَنْبِيَاءَ فِي صُورَةِ الْإِنْسِ وَ كَانَ جِبْرِيلُ عَ بَآئِي النَّبِيِّ ص فِي صُورَةِ دَحِيَّةِ الْكَلْبِيِّ

**And had We Made it to be an Angel**, - i.e. the Rasool<sup>-saww</sup>, and the one whom descended unto him<sup>-saww</sup> to testify with the Message like what they are seeing that - **We would have Made**

**him a man [6:9]** – because they are not able to see the Angels in its image because the eyes of the creatures are dismayed from sighting the Angels except after the embodiment of the bodies, and therefore the Angels used to come to the Prophets<sup>-as</sup> in the image of the humans, and Jibraeel<sup>-as</sup> had come to the Prophet<sup>-saww</sup> in the image of dahiyyat Al-Kalby.

و كذلك نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ وَ إِيَّاكُمْ إِبْرَاهِيمَ وَ لُوطَا فِي صُورَةِ الضُّيْفَانِ مِنَ الْآدَمِيِّينَ وَ لَكَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ

And like that was **news of the litigants when they climbed over the (prayer) Niche? [38:21]** – and their coming to Ibrahim<sup>-as</sup> and Lut<sup>-as</sup> in the image of the two guests from the human beings - **and We would have Confused upon them what they are already confusing [6:9].**

قال الزجاج كانوا هم يلبسون على ضعفهم في أمر النبي ص فيقولون إنما هذا بشر مثلكم فقال لو أنزلنا ملكا فرأوهم الملك رجلا لكان يلحقهم فيه من اللبس مثل ما لحق ضعفهم منهم

Al-Zajaj said, 'They were being confused, based upon their weakness regarding the matter of the Prophet<sup>-saww</sup>, so they were saying, 'But rather he<sup>-saww</sup> is a mortal like you all!' He<sup>-azwj</sup> Said: "If We<sup>-azwj</sup> had Sent down an Angel, and they would be seeing the Angel as a man, they would be in the same confusion like what was their weakness from them".

و قيل لو أنزلنا ملكا لما عرفوه إلا بالتفكر و هم لا يتفكرون فييقون في اللبس الذي كانوا فيه و أضاف اللبس إلى نفسه لأنه يقع عند إنزاله الملائكة.

And it is said, 'Had We<sup>-azwj</sup> Sent down an Angel they would not have recognised him except by the thoughts, and they are not thinking, thus they are remaining in the confusion which they were in and doubled the confusion to himself because it occurred at the descent of the Angels'.

و قال رحمه الله في قوله تعالى وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً أي ملائكة يحفظون أعمالكم و يحصونها عليكم و يكتبونها و في هذا لطف للعباد لينجزوا عن المعاصي إذا علموا أن عليهم حفظة من عند الله يشهدون بما عليهم يوم القيامة تَوَفَّتْهُ أي تقبض روحه رُسُلُنَا أي أعوان ملك الموت عن ابن عباس و غيره

And he, may Allah<sup>-azwj</sup> have Mercy on him, said regarding Words of the Exalted: **and He Sends protectors over you**, - i.e., Angels preserving your deeds and counting them upon you and writing these. And in this is the Kindness for the servants to be rebuked about the disobedience when they know that upon them are preservers from Allah<sup>-azwj</sup> witnessing these upon them on the Day of Qiyamah - **Our messengers cause him to die, [6:61]** - i.e. capture his soul – i.e., assistants of the Angel of death, (reported) from Ibn Abbas and others.

قالوا و إنما يقبضون بأمره و لذا أضاف التوفي إليه في قوله قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ وَ هُمْ لَا يُفَرِّطُونَ أي لا يضيعون أو لا يغفلون و لا يتوانون أو لا يعجزون.

They said, 'And rather they are capturing (the souls) by His<sup>-azwj</sup> Command, and for that He<sup>-azwj</sup> Added the word 'death' to it in His<sup>-azwj</sup> Words: **Say: 'The Angel of death who is Allocated to you shall cause you to die, [32:11] and they are not neglectful [6:61]** – i.e., they are not wasting, or they are not being neglectful, nor slackening, or not being frustrated.



و قال البيضاوي في قوله سبحانه وَ لَوْ تَرَى إِذِ الظَّالِمُونَ حَذَفَ مفعوله لدلالة الظرف عليه أي و لو ترى الظالمين فِي عَمَرَاتِ الْمَوْتِ أي في شدائده من غمره الماء إذا غشيه وَ الْمَلَائِكَةُ بِأَسْطُوأَ أَيْدِيهِمْ بقبض أرواحهم كالمقتاضي المظ أو بالعذاب أَخْرِجُوا أَنْفُسَكُمْ أي يقولون لهم أخرجوها إلينا من أجسادكم تغليظا و تعنيفا عليهم أو أخرجوها من العذاب و خلصوها من أيدينا الْيَوْمَ يريد به وقت الإمامة أو الوقت الممتد من الإمامة إلى ما لا نهاية له يُجْزَوْنَ عَذَابَ الْهُونِ أي الهوان يريد العذاب المتضمن لشدة و إهانة انتهى.

And Al-Bayzawi said regarding Words of the Glorious: **and if you could see the unjust one** – deleting it's object in order to point the circumstance upon it, i.e. and if you could see the unjust ones - **during the agonies of the death**, - in its severities (like) his being immersed in the water when it covers him - **and the Angels extending their hands**: - for capturing their souls like the harsh demanders, or with the punishment - **'Bring out your souls!** – i.e., saying to them, 'Bring them out to us from your bodies!', harshly, and harassing upon them, or 'Bring these out from the torment and finish these from our hands' - **Today** – intended by it the time of death, or the time of the death from the death to what there is no end for it - **you will be Recompensed with the humiliating Punishment [6:93]** – i.e., intending the dishonouring punishment inclusive of the severity and debasement' – end.

لَهُ مُعَقِّبَاتٌ قال الطبرسي رحمه الله اختلف في الضمير الذي في له على وجوه أحدها أنه يعود إلى من في قوله مَنْ أَسَرَ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ و الآخر أنه يعود إلى اسم الله تعالى و هو عالم الغيب و الشهادة. و ثالثها أنه يعود إلى النبي ص في قوله إِنَّمَا أَنْتَ مُنذِرٌ

**For him are successive [13:11]** – Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'There is a differing regarding the pronoun which is for Him<sup>-azwj</sup> based upon aspects. One of these is that it refers to the one in His<sup>-azwj</sup> Words: **one who kept (his) words a secret and the one who is aloud with it [13:10]**. And the other is that it refers to the Name of Allah<sup>-azwj</sup> the Exalted, and He<sup>-azwj</sup> is a Knower of the unseen and the seen. And it's third is that it refers to the Prophet<sup>-saww</sup> in His<sup>-azwj</sup> Words: **But rather, you are a Warner, [13:7]**.

و اختلف في المعقبات على أقوال أحدها أنها الملائكة يتعاقبون تعقب ملائكة الليل ملائكة النهار و ملائكة النهار ملائكة الليل و هم الحفظة يحفظون على العبد عمله

And there is a differing regarding the 'successive' based upon words. One of these is that the Angels are succeeding each other – the Angels of the night, (replacing) the Angels, of the day, and the Angels of the day, (replacing) the Angels of the night, and they are the preservers preserving upon the servant, his deeds.

و قال الحسن هم أربعة أملاك يجتمعون عند صلاة الفجر و هو معنى قوله إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً و قد روي ذلك أيضا عن أئمتنا ع.

And Al-Hassan said, 'They are four Angels gathering at the Salat Al-Fajr, and it is the meaning of His<sup>-azwj</sup> Words: **Surely the recitation at dawn was always witnessed [17:78]**, and that has been reported as well from our Imams<sup>-asws</sup>.

و الثاني أنهم ملائكة يحفظونه من المهالك حتى ينتهوا به إلى المقادير فيحولون بينه و بين المقادير عن علي ع

And the second is that they are Angels who are protecting from the destructions until they end with it to the pre-determined time, then they are leaving between him and the Pre-determination – from Ali<sup>-asws</sup>.



و قيل هم عشرة أملاك على كل آدمي يحفظونه من بين يديه و من خلفه **يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ** أي يطوفون به كما يطوف الملك الموكل بالحفظ

And it is said they are ten Angels upon each person, protecting him **in front of him and behind him, who guard him by Allah's Command. [13:11]** – i.e., they are circling with him just as the Allocated Angel tends to circle with the preservation (recording).

و قيل يحفظون ما تقدم من عمله و ما تأخر إلى أن يموت فيكتبونه

And it is that they are preserving whatever he sends ahead of his deeds and whatever he delays to until he dies, so they write it down.

و قيل يحفظونه من وجوه المهالك و المعاطب و من الجن و الإنس و الهوام

And it is said they are protecting him from aspects of destruction and the injuries, and from the Jinn, and the humans, and the vermin.

و قال ابن عباس يحفظونه مما لم يقدر نزوله فإذا جاء المقدر بطل الحفظ

And Ibn Abbas said, 'They are protecting him from what he is not able of its befalling. So when the Pre-determination comes, the protection is nullified'.

و قيل من أمر الله أي بأمر الله

And it is said, **from Allah's Command. [13:11]** - i.e. by the Command of Allah<sup>-azwj</sup>.

و قيل يحفظونه عن خلق الله فتكون من بمعنى عن قال كعب لو لا أن الله وكل بكم ملائكته يذبون عنكم في مطعمكم و مشربكم و عوراتكم ليخطفنكم الجن انتهى.

And it is said they are protecting him from the creatures of Allah<sup>-azwj</sup>, so it would be the meaning of what Ka'ab said, 'If Allah<sup>-azwj</sup> hadn't Allocated Angels with you all defending you regarding your food, and your drink, and your private parts, the Jinn would have abducted you' – end.

و قال الرازي في تفسيره **رُوي أَنَّهُ قِيلَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْعَبْدِ كَمْ مَعَهُ مِنْ مَلَائِكَةٍ**

And Al-Razi said in his interpretation, 'It is reported that it was said, 'O Rasool-Allah<sup>-saww</sup>! Inform me about the servant, how many Angels are there with him?'

**فَقَالَ ع مَلَائِكَةٍ عَنْ يَمِينِكَ لِلْحَسَنَاتِ هُوَ أَمِينٌ عَلَى الَّذِي عَلَى الشِّمَالِ فَإِذَا عَمِلْتَ حَسَنَةً كُتِبَ عَشْرًا وَإِذَا عَمِلْتَ سَيِّئَةً قَالَ الَّذِي عَلَى الشِّمَالِ لِصَاحِبِ الْيَمِينِ أَكُتِبَ-؟ قَالَ لَا لَعَلَّهُ يَتُوبُ فَإِذَا قَالَ ثَلَاثًا قَالَ نَعَمْ أَكُتِبَ أَرَأَيْتَ اللَّهُ مِنْهُ فَبُئْسَ الْقَرِينُ مَا أَقَلَّ مُرَاقَبَتَهُ لِلَّهِ وَ اسْتِحْيَاءَهُ مِنَّا فَهُوَ قَوْلُهُ تَعَالَى لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ**

He<sup>-saww</sup> said: 'There is an Angel on your right for the good deeds. He is a trustee upon the one who is upon the left. When you do a good deed, he writes down ten, and when you do an evil deed, the one who is upon the left says to his companion on the right, 'Shall I write?' He says,

‘No, perhaps he will be repenting’. So when he has said (like that) thrice, he says, ‘Yes, write, may Allah<sup>-azwj</sup> Rest us from him! Evil is the pairing, how little is his being careful for Allah<sup>-azwj</sup> and his embarrassment from us!’ So it is Words of the Exalted: **For him are successive Angels in front of him and behind him, [13:11].**

وَمَلَكٌ قَائِمٌ عَلَى نَاصِيَتِكَ إِذَا تَوَاصَّعْتَ لِزَنْبِكَ رَفَعَكَ وَ إِنْ تَجَبَّرْتَ فَصَمَكَ وَ مَلَكَانِ عَلَى شَفَتَيْكَ يَحْفَظَانِ عَلَيْكَ الصَّلَاةَ وَ مَلَكٌ عَلَى فَيْكِ لَا يَدْعُ أَنْ تَدْخُلَ الْحَيَّةُ فِي فَيْكِ وَ مَلَكٌ عَلَى عَيْنَيْكَ

And there is an Angel upon your forelock. When you are humble to your Lord<sup>-azwj</sup>, he raises you, and if you are arrogant, he breaks you. And there are two Angels upon your lips preserving the Salat upon you. And there is an Angel upon your mouth not letting the snake to enter into your mouth. And there is an Angel upon your eyes.

فَهَؤُلَاءِ عَشْرَةٌ أَمَلَاكِ عَلَى كُلِّ آدَمِيٍّ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَهُمْ عِشْرُونَ مَلَكًا عَلَى كُلِّ آدَمِيٍّ.

So these are ten Angels upon every person, Angels of the night and Angels of the day. Thus, they are twenty Angels upon every person”.

ثم قال فإن قيل ما الفائدة في جعل هؤلاء الملائكة موكلين علينا قلنا اعلم أن هذا الكلام غير مستبعد و ذلك لأن المنجمين اتفقوا على أن التدبير في كل يوم لكوكب على حدة و كذا القول في كل ليلة و لا شك أن تلك الكواكب لها أرواح عندهم فتلك التدبيرات المختلفة في الحقيقة لتلك الأرواح

Then he said, ‘If it is said, ‘What is the benefit in Making these Angels to be Allocated upon us?’, we says, ‘Know that this talk is not exclusive, and that is because the astrologers agree upon that the management during every day is for a planet upon an individuality, and such is the word regarding every night, and there is no doubt, that planet has souls for it with them. Thus these different arrangement in reality is for those souls.

و أما أصحاب الطلسمات فهذا الكلام مشهور في ألسنتهم و لذلك فإنهم يقولون أخبرني طبائع التام و مرادهم بالطبائع التام أن لكل إنسان روحا فلكية تتولى إصلاح مهماته و رفع بلياته و آفاته

And as for the companions of the talismans, so this talk is famous in their tongues, and for that they are saying, ‘The complete nature informed me’, and their intent with the ‘complete nature’ is that for every human being there is an astronomical spirit in charge of correcting his important affairs and lifting his afflictions and his calamities.

و إذا كان هذا متفقاً عليه بين قدماء الفلاسفة و أصحاب الأحكام فكيف يستبعد مجيئه من الشرع و تمام التحقيق فيه أن الأرواح البشرية مختلفة في جواهرها و طبائعها فبعضها خيرة و بعضها شريرة و بعضها قوية القهر و السلطان و بعضها سخفة

And if this is agreed upon among the ancient philosophers and the companions of rulings, how can he rule out his coming from the law and fully investigate it that human souls are different in their essences and natures, some of them are good, some of them are evil, some of them are strong in oppression and authority, and some are weak?

و كما أن الأمر في الأرواح البشرية كذلك الأمر في الأرواح الفلكية لكنه لا شك أن الأرواح الفلكية في كل باب و صفة أقوى من الأرواح البشرية فكل طائفة من الأرواح تكون مشاركة في طبيعة خاصة و صفة مخصوصة فإنها تكون في مرتبة روح من الأرواح الفلكية مشاكلة لها في الطبيعة و الخاصية و تكون تلك الأرواح البشرية كأنها أولاد لذلك الروح الفلكي

And just as the matter regarding the souls of the people are like that, so like that is the matter regarding the astronomical souls, but there is no doubt that the astronomical souls in every subject and description are stronger than the souls of the people. So each group of the souls would be participants in special nature and specific description, for these would be regarding a rank of a soul from the astronomical souls, resembling to it in the nature and the specialities, and those souls of the people would be like the children of astronomical soul.

و متى كان الأمر كذلك فإن ذلك الروح الفلكي يكون معيناً لها على مهماتها و مرشداً لها إلى مصالحها و عاصماً لها من صنوف الآفات فهذا كلام ذكره محققو الفلاسفة و إذا كان الأمر كذلك علمنا أن الذي وردت به الشريعة أمر معقول مقبول عند الكل فكيف يمكن استنكاره من الشريعة.

And when the matter was like that, then that astronomical soul would be allocated for it upon the important matter and a guide to it to its betterment, and protective for it from varieties of the afflictions. This is a talk mentioned by the investigative philosophers, and when the matter was like that, we know that which the Sharia is referring with is an appropriate matter, acceptable with all, so how can it be possible to deny it from the Sharia?

فإن قيل ما الفائدة في اختصاص هؤلاء الملائكة مع بني آدم و تسليطهم عليهم

If it is said, 'What is the benefit in specialising these Angels with the children of Adam<sup>as</sup> and overcoming upon them?'

قلنا فيه وجوه الأول أن الشياطين يدعون إلى الشرور و المعاصي و هؤلاء الملائكة يدعون إلى الخيرات و الطاعات.

We say, 'There are aspects regarding it. The first is that the Satans<sup>la</sup> are calling to the evils and the disobediences, and these Angels are calling to the good needs and the obedience(s).

الثاني قال مجاهد ما من عبد إلا و معه ملك موكل يحفظه من الجن و الإنس و الهوام في نومه و يقظته.

The second, Mujahid said, 'There is none from a servant except and with him there is an Angel Allocated, protecting him from the Jinn and the humans and the vermin, during his sleep and his wakefulness'.

الثالث أنا نرى أن الإنسان قد يقع في قلبه داع قوي من غير سبب ثم يظهر بالآخر أن وقوع تلك الداعية في قلبه كان سبباً من أسباب مصلحته و خيراته و قد ينكشف أيضاً بالآخر أنه كان سبباً لوقوعه في آفة أو معصية و مفسدة

The third is that we are seeing that the human being is such, a strong urge occurs in his heart from without any reason, then it appears with the other than the occurrence of that urge in his heart, would be a cause from the causes of betterment, and his good deeds, and it is uncovered as well with the other that it was a cause for his falling into an affliction or a difficult and mischief.

فظهر أن الداعي إلى الأمر الأول كان مريدا للخير و الراحة و إلى الأمر الثاني كان مريدا للفساد و الخنة و الأول هو الملك الهادي و الثاني هو الشيطان المغوي.

It is apparent that the caller to the first matter was and intender of the good and the rest, and to the second matter was an intender of the mischief and the Trial. And the first, it is the guiding Angel, and the second, it is the Satan<sup>la</sup>, the deviator.

الرابع أن الإنسان إذا علم أن الملائكة تحصى عليه أعماله كان إلى الحذر من المعاصي أقرب لأن من آمن يعتقد جلالة الملائكة و علو مراتبهم فإذا حاول الإقدام على معصية و اعتقد أنهم يشاهدونها زجرة الحياء منهم عن الإقدام عليها كما يزجره إذا حضر من يعظمه من البشر و إذا علم أن الملائكة يكتبونها كان الردع أكمل.

The fourth is that if a person knows that the Angels count his deeds against him, he would be closer to being wary of disobedience, because the one who believes in the majesty of the angels and the exaltation of their ranks, if he tries to commit a disobedience and thinks that they are watching it, his shyness rebukes them from committing it, just as he rebukes him when someone who venerates him is present, from the people. And when it is known that the Angels are writing it, the deterrence would be more complete.

فإن قيل ما الفائدة في كتب أعمال العباد

If it is said, 'What is the benefit in writing the deeds of the servants?'

قلنا هاهنا مقامان. المقام الأول أن تفسير الكتبة بالمعنى المشهور من الكتب قال المتكلمون الفائدة في تلك الصحف وزنها فإن رجحت كفة الطاعات ظهر للخلائق أنه من أهل الجنة و بالضد

We say, 'Over here there are two positions. The first positions is that the interpretation of the 'writing' in with the well-known meaning of the writing. The theologians said that the benefit in these parchments is their weight. So, if the hand (of the scale of) the obedience out weighs, it would be apparent to the people that he is from the people of Paradise, and if (it is the opposite), then with the opposite.

قال القاضي هذا يبعد لأن الأدلة قد دلت على أن كل أحد قبل مماته عند المعاينة يعلم أنه من السعداء أو من الأشقياء فلا يجوز توقيف حصول تلك المعرفة على الميزان

Al-Qazy said, 'This is far-fetched because the evidence has shown that everyone, before his death, at the eye witnessing, knows that he is from the fortunate ones or from the wretched ones. So it is not allowed to be pausing for the results of that recognition at the scale'.

ثم أجاب و قال لا يمتنع ما روينا لأمر يرجع إلى حصول سروره عند الخلق العظيم أنه من أولياء الله في الجنة و بالضد من ذلك في أعداء الله.

Then he (Al-Qazy) answered and said, 'It cannot be denied what we are reporting for the matter for his happiness resulting with the mighty creation that he is from the friends of Allah<sup>azwj</sup> in the Paradise, and with the opposite of that, among the enemies of Allah<sup>azwj</sup>.

و المقام الثاني و هو قول حكماء الإسلام إن الكتابة عبارة عن نقوش مخصوصة وضعت بالاصطلاح لتعريف بعض المعاني المخصوصة فلو قدرنا تلك النقوش دالة على تلك المعاني لأعيانها و ذواتها كانت تلك الكتابة أقوى و أكمل إذا ثبت هذا

And the second position, and it is the word of the wise ones of Al-Islam that the writing is an inscription about the special engraving placed with the idioms in order for one of the special meanings to be known. If we were to estimate that these inscriptions are indicative of those meanings of their own personalities, then those writings would have been stronger and more complete if this is proven.

فنقول إن الإنسان إذا أتى بعمل من الأعمال مرات و كرات كثيرة متوالية حصلت في نفسه بسبب تكرارها ملكة قوية راسخة فإن كانت تلك الملكة نافعة في السعادات الروحانية عظم ابتهاجه بها بعد الموت و إن كانت تلك الملكة ضارة في الأحوال الروحانية عظم تضرره بها بعد الموت

We say that if a person performs an action several times and many successive repetitions that occur in his soul because of its repetition, he has a strong and established faculty. So if that faculty were to be beneficial regarding the spiritual happiness, it's joy would be mighty with it after the death. And if this faculty was harmful in the spiritual situation, it's harm would be mighty with it after the death.

إذا ثبت هذا فنقول إن التكرير الكثير لما كان سببا لحصول تلك الملكة الراسخة كان لكل واحد من تلك الأعمال المتكررة أثر في حصول تلك الملكة الراسخة و ذلك الأثر

When this is proven, we say that the Thus, we say that a lot of refining was a reason for obtaining that established faculty. Each of those repeated actions had an impact on obtaining that established faculty and that effect.

و إن كان غير محسوس إلا أنه حاصل في الحقيقة و إذا عرفت هذا ظهر أنه لا يحصل للإنسان لحظة و لا حركة و لا سكون إلا و يحصل منه في جوهر نفسه أثر من آثار السعادة أو أثر من آثار الشقاوة قل أو أكثر فهذا هو المراد من كتابة الأعمال عند هؤلاء و الله العالم بحقائق الأمور انتهى.

And if it is not perceptible, but it happens in reality, and if you know this, it appears that no glance, no movement, or stillness occurs to a person except that an effect of happiness or an effect of misery occurs from him in his essence, whether it be a little or a lot. This is what is meant by his scribes. The deeds are with them, and Allah<sup>-azwj</sup> Knows the realities of matters' – end.

و إنما نقلنا كلامه لتطلع على تحريفات الفلاسفة و تأويلاتهم للآيات و الأخبار من غير ضرورة سوى الاستبعادات الوهمية و عدم الاعتناء بكلام صاحب الشريعة.

Rather, we quoted his words in order to look at the distortions of the philosophers and their interpretations of the verses and the news with no necessity other than illusory exclusions and not paying attention to the words of the owner of the Sharia.

و يَوْمَ يَحْشُرُهُمْ جَمِيعاً أَي الْعَابِدِينَ لغير الله و المعبودين أ هَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ عَلَى الْإِنْكَارِ ليعترفوا بخلافه

**And on the Day He will Gather them all together**, - i.e. the worshippers of other than Allah<sup>-azwj</sup> and the deities - **“Are these who were worshipping you?” [34:40]** – based upon the denial in order to know it’s opposite.

قَالُوا سُبْحَانَكَ أَي تَنْزِيهَا لَكَ عَنْ أَنْ يَعْبُدَ سِوَاكَ أَنْتَ وَإِلَيْنَا أَي نَاصَرْنَا وَ أُولَى بِنَا مِنْ دُونِهِمْ أَي مِنْ دُونِ هَؤُلَاءِ الْكُفَّارِ وَ مَا كُنَّا نَرْضَى بِعِبَادَتِهِمْ إِيَّانَا بَلْ كَانُوا يَغْبُتُونَ الْجِنَّ أَيِ إِبْلِيسَ وَ ذُرِّيَّتَهُ حَيْثُ أَطَاعُوهُمْ فِيمَا دَعَوْهُمْ إِلَيْهِ مِنْ عِبَادَةِ الْمَلَائِكَةِ وَ غَيْرِهِمْ أَكْثَرُهُمْ بِحِمِّ مُؤْمِنُونَ مُصَدِّقُونَ بِالشَّيَاطِينِ مُطِيعُونَ لَهُمْ.

**They shall say: ‘Glory be to You!** – i.e., honestly to You<sup>-azwj</sup> from worshipping besides You<sup>-azwj</sup> - **You are our Guardian** – our Helper and foremost with Us<sup>-azwj</sup> - **from besides them.** – from besides these Kafirs, and we were not pleased of their worshipping us - **But they were worshipping the Jinn (Iblees).** – i.e., Iblees<sup>-la</sup> and his<sup>-la</sup> offspring where they obeyed them in whatever they had called them to, of worshipping the Angels and others - **Most of them were believing in them [34:41]** – ratifiers of the Satans<sup>-la</sup>, obedient to them<sup>-la</sup>.

جَاعِلِ الْمَلَائِكَةِ رُسُلًا قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ أَيِ إِلَى الْأَنْبِيَاءِ بِالرَّسَالَاتِ وَ الْوَحْيِ أُولَى أَجْنَحَةٍ جَعَلَهُمْ كَذَلِكَ لِيَتِمَكَّنُوا بِهَا مِنَ الْعُرُوجِ إِلَى السَّمَاءِ وَ مِنَ النُّزُولِ إِلَى الْأَرْضِ فَمِنْهُمْ مَنْ لَهُ جَنَاحَانِ وَ مِنْهُمْ مَنْ لَهُ ثَلَاثَةُ أَجْنَحَةٍ وَ مِنْهُمْ مَنْ لَهُ أَرْبَعَةُ أَجْنَحَةٍ عَنْ قَتَادَةَ وَ قَالَ يَزِيدُ فِيهَا مَا يَشَاءُ وَ هُوَ قَوْلُهُ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ

**Maker of the Angels as primary messengers**, - Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘I.e., to the Prophets<sup>-as</sup> with the Messages and the Revelations - **with wings [35:1]** – Making them like that in order to enable them to be ascending to the sky, and the descending to the earth. From them is one having two wings for him, and from them is one having three wings for him, and from them is one having four wings’ – from Qatada. And he said, He<sup>-azwj</sup> Increases in these whatever He<sup>-azwj</sup> so Desires, and it is His<sup>-azwj</sup> Word: **He Increases in the creation whatever He so Desires to. [35:1].**

قَالَ ابْنُ عَبَّاسٍ رَأَى رَسُولُ اللَّهِ جِبْرِائِيلَ لَيْلَةَ الْمِعْرَاجِ وَ لَهُ سِتْمِائَةُ جَنَاحٍ.

Ibn Abbas said, ‘Rasool-Allah<sup>-saww</sup> saw Jibraeel<sup>-as</sup> on the night of Al-Mi’raj (Ascension) and there were six hundred wings for him<sup>-as</sup>’.

وَ قِيلَ أَرَادَ بِقَوْلِهِ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ حَسَنَ الصَّوْتِ وَ قِيلَ هُوَ الْمَلَاةُ فِي الْعَيْنَيْنِ

And it is said He<sup>-azwj</sup> Intends with His<sup>-azwj</sup> Words: **He Increases in the creation whatever He so Desires to. [35:1]**, is excellent voice. And it is said it is the saltiness in the eyes.

وَ عَنْ النَّبِيِّ ص قَالَ: هُوَ الْوَجْهُ الْحَسَنُ وَ الصَّوْتُ الْحَسَنُ وَ الشَّعْرُ الْحَسَنُ.

And from the Prophet<sup>-saww</sup> having said: ‘It is the excellent face and the excellent voice and the excellent hair’.

وَ قَالَ الرَّازِيُّ أَقَلُّ مَا يَكُونُ لِذِي الْجَنَاحِ أَنْ يَكُونَ لَهُ جَنَاحَانِ وَ مَا بَعْدَهُمَا زِيَادَةٌ

And Al-Razi said, ‘The least of what can happen to be for the one with the wings is that there would be two wings for him, and whatever is after it is an addition’.

و قال قوم فيه إن الجناح إشارة إلى الجهة و بيانه هو أن الله ليس فوقه شيء و كل شيء فهو تحت قدرته و نعمته و الملائكة لهم وجه إلى الله يأخذون منه نعمه و يعطون من دونه ما أخذوا بإذن الله كما قال تعالى نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قُلُوبِكَ و قوله عَلَّمَهُ شَدِيدُ الْقُوَى و قال تعالى في حقهم فَأَمْدَرَاتٍ أَمْرًا

And a group said regarding it, 'The wing is an indication to the direction, and it's explanation is that Allah<sup>-azwj</sup>, there isn't anything above Him<sup>-azwj</sup> and everything is under His<sup>-azwj</sup> Power and His<sup>-azwj</sup> Favour, and the Angels, there is a direction for them to Allah<sup>-azwj</sup> they are taking Favours from Him and giving it to the ones below them what they have taken by the Permission of Allah<sup>-azwj</sup> just as Allah<sup>-azwj</sup> the Exalted Said: **The Trustworthy Spirit descended with it [26:193] Upon your heart [26:194];** and His<sup>-azwj</sup> Words: **The Mighty of Strength Taught him [53:5];** and the Exalted Said in their right **The regulators of matters [79:5].**

فهما جناحان و فيهم من يفعل الخير بواسطة و فيهم من يفعله لا بواسطة فالفاعل بواسطة فيه ثلاث جهات و فيهم من له أربع جهات و أكثر و الظاهر ما ذكرناه أولاً و هو الذي عليه إطباق المفسرون.

These are two wings, and among them is one who does the good by the means, and among them is one who does not do it by the means. So the does with the means, there are three aspects in him, and among them is one having four aspects for him, and more, and the apparent is what we mentioned firstly, and it is which the layers of the interpreters are upon.

و قال في قوله تعالى وَ الصَّافَّاتِ صَفًّا الآيات هذه الأشياء الثلاثة المقسم بها يحتمل أن تكون صفات ثلاثة لموصوف واحد و يحتمل أن تكون أشياء ثلاثة متباعدة أما على التقدير الأول ففيه وجوه الأول أنها صفات الملائكة و تقريره أن الملائكة يقفون صفوفًا إما في السماوات لأداء العبادات كما أخبر الله تعالى عنهم أنهم قالوا وَ إِنَّا لَنَحْنُ الصَّافُّونَ

And he said regarding Words of the Exalted: **By the ones lined out in rows [37:1]** – the Verses. These three things divided by it, it is possible that it happens to be three descriptions for one described, and it is possible that it be three distinct things. Either, it is upon the first assessment, so there are aspects regarding it. The first is that these are descriptions of the Angels and their affirmation that the Angels are standing in rows, either in the skies in order to fulfill the acts of worship like what Allah<sup>-azwj</sup> the Exalted has Informed about them that they said, **And indeed we are the ones arranged in rows [37:165].**

و قيل إنهم يصفون أجنحتهم في الهواء و يقفون منتظرين وصول أمر الله إليهم و يحتمل أيضا أن يقال معنى كونهم صفوفًا أن لكل واحد منهم مرتبة و درجة معينة في الشرف و الفضيلة أو في الذات و العلية و تلك الدرجات المترتبة باقية غير متغيرة و ذلك نسبة الصفوف

And it was said that they line their wings in the air and stand waiting for Allah<sup>-azwj</sup>'s Command to reach them. It may also be said that the meaning of their being ranks is that each one of them has a certain rank and degree in honour and virtue or in self and loftiness, and that the resulting ranks remain unchanged, and that is the attribution of the ranks.

و أما قوله تعالى فَأَلْزَمَهُ الْبَغِيرَ زَجْرًا فَقَالَ الْبَغِيرُ أَزْجَرَهُ زَجْرًا إِذَا حَثَّتْهُ لِيَمْضِيَ و زجرت فلانا عن سوء فانزجر أي نهيته فانتهى فعلى هذا الزجر للبعير كالحث و للإنسان كالنهي.

And as for Words of the Exalted: **And the rebuking (Angels) rebuking [37:2],** Al Lays said, 'Rebuking of the camel, I rebuke it with a rebuke when I am urging it, and I rebuke so and so

from evil, so I rebuke, meaning I forbid him, so he desists. Based upon this, the rebuking of the camel is like the urging, and for the human being it is like the prohibiting’.

ف نقول في وصف الملائكة بالزجر وجوه الأول قال ابن عباس يريد الملائكة التي وكلوا بالسحاب يزجرونها بمعنى أنهم يأتون بها من موضع إلى موضع.

We are saying regarding description of the Angels with the rebuking, it is the first aspect (urging). Ibn Abbas said, ‘He<sup>-azwj</sup> Intends the Angels who had been Allocated with the accounting, rebuking them in the meaning that they should be coming with it from a place to a place’.

الثاني المراد منه أن الملائكة لهم تأثيرات في قلوب بني آدم على سبيل الإلهامات فهم يزجروهم عن المعاصي زجراً.

The second, the intent from it is that the Angels, there are impact for them in the hearts of the children of Adam<sup>-as</sup> based upon the way of the inspirations, so they are rebuking them from the acts of disobediences with a rebuke.

الثالث لعل الملائكة أيضاً يزجرون الشياطين عن التعرض لبني آدم بالشر والإيذاء.

The third, perhaps the Angels as well are rebuking the Satans<sup>-la</sup> from presenting to the children of Adam<sup>-as</sup> with the evil and the bothering.

و أقول قد ثبت في العلوم العقلية أن الموجودات على ثلاثة أقسام مؤثر لا يقبل الأثر و هو الله سبحانه و هو أشرف الموجودات و متأثر لا يؤثر و هو عالم الأجسام و هو أخس الموجودات و موجود يؤثر في شيء و يتأثر عن شيء آخر و هو عالم الأرواح و ذلك لأنها تقبل الأثر عن عالم كبرياء الله ثم إنها تؤثر في عالم الأجسام

And I (Majlisi) am saying, ‘And it has been proven in the rational sciences that the existents are upon three divisions. There is an impactor nor accepting the impacts, and He<sup>-azwj</sup> is Allah<sup>-azwj</sup> the Glorious, and He<sup>-azwj</sup> is noblest of the existences; and there is an impacted one not making any impact, and it is the world of bodies, and it is the lowest of the existences; and there is an existence impacting in a thing and it is impacted from another thing, and it is the world of the spirits, because these accept the impacts from the world of the Greatness of Allah<sup>-azwj</sup>, then they impact in the world of the bodies.

و اعلم أن الجهة التي باعتبارها تقبل الأثر من عالم كبرياء الله غير الجهة التي باعتبارها تستولي على عالم الأجسام و تقدر على التصرف فيها و قوله **فَالْتَّالِيَاتِ ذِكْرًا** إشارة إلى الأشرف من الجهة التي باعتبارها يقوى على التأثير في عالم الأجسام إذا عرفت هذا

And know that the aspect which accepts the impact from the world of the Greatness of Allah<sup>-azwj</sup> is other than the aspect which is in charge of the world of the bodies and is able upon the disposal in these. And His<sup>-azwj</sup> Words: **And the reciters of the Zikr [37:3]** is an indication to the nobles of the aspects which is strong enough to impact in the world of the bodies when you know this.

فقوله **وَالصَّافَّاتِ صَفًّا** إشارة إلى وقوفها صفا صفا في مقام العبودية و الطاعة و الخضوع و الخشوع و هو الجهة التي باعتبارها تقبل تلك الجواهر القدسية أصناف الأنوار الإلهية و الكمالات الصمدية



So His<sup>-azwj</sup> Words: **By the ones lined out in rows [37:1]** is an indication to their standing in rows by rows in a place of servitude, and the humbleness, and the dread, and it is the aspect which accepts that Holy essence, types of the Divine radiances and the eternal perfections.

و قوله تعالى **فَالْإِجْرَاتِ زَجْرًا** إشارة إلى تأثير الجواهر الملكية في تنوير الأرواح القدسية البشرية وإخراجها من القوة إلى الفعل و ذلك أنه كالقطرة بالنسبة إلى البحر و كالشعلة بالنسبة إلى الشمس و أن هذه الأرواح البشرية إنما تنتقل من القوة إلى الفعل في المعارف الإلهية و الكمالات الروحانية بتأثيرات جواهر الملائكة

And Words of the Exalted: **And the rebuking (Angels) rebuking [37:2]**, is an indication of the impact of the Angelic essences in radiance of the Holy humanly spirits, from the strength to the deed, and that is because it is like the drop relating to the ocean, and like that flame relating to the sun, and that these human spirits rather transfer from the strength to the deed in Divine recognition, and the spiritual perfections by the impacts of the Angelic essences.

و نظيره قوله تعالى **يُنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ** و قوله **نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ** و قوله **فَالْمُلْقِيَاتِ ذِكْرًا**

And it's match are Words of the Exalted: **He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants [16:2]**; and His<sup>-azwj</sup> Words: **Trustworthy Spirit descended with it [26:193] Upon your heart [26:194]**; and His<sup>-azwj</sup> Words: **And the couriers of the Zikr [77:5]**.

إذا عرفت هذا فنقول في هذه الآية دقيقة أخرى و هي أن الكمال المطلق للشيء إنما يحصل إذا كان تاما و فوق التام و المراد بكونه تاما أن تحصل الكمالات اللائقة به حصولا بالفعل و المراد بكونه فوق التام أن يفيض منه أصناف الكمالات و النوات على غيره

When you recognise this, so we say, 'Regarding this Verse there is another intricacy, and it is that the perfection related to the thing is rather achieved when it was complete and above the complete, and the intent with it's being is complete if the perfections related to it are achieved by the deed, and the intent with it being above the complete is that it is overflowing with types of perfections and the attributes over others.

و من المعلوم أن كونه كاملا في ذاته مقدم على كونه مكتملا لغيره إذا عرفت هذا فقوله **و الصَّافَّاتِ صَفًّا** إشارة إلى استكمال جواهر الملائكة في ذواتها وقت وقوفها في مواقف العبودية و صفوف الخدمة و الطاعة

And from the known is that it's being perfect in itself takes precedence over it's being complimentary to something else. When you understand this, so His<sup>-azwj</sup> Words: **By the ones lined out in rows [37:1]** is an indication to the perfection of the essences of the Angels in their selves at the time of their standing in positions of servitude, and rows of service and obedience.

و قوله تعالى **فَالْإِجْرَاتِ زَجْرًا** إشارة إلى كيفية تأثيراتها في إزالة ما لا ينبغي عن جواهر الأرواح البشرية

And Words of the Exalted: **And the rebuking (Angels) rebuking [37:2]**, is an indication to the mode of it's impacts in moving what is not befitting, from the essence of the human spirits.

و قوله تعالى **فَالْتَأْتِيَاتِ ذِكْرًا** إشارة إلى كيفية تأثيراتها في إفاضة الجلايا القدسية و الأنوار الإلهية على الأنوار الناطقة البشرية فهذه مناسبات عقلية و اعتبارات دقيقة تنطبق عليها هذه الألفاظ الثلاثة.

And His<sup>-azwj</sup> Words: **And the reciters of the Zikr [37:3]** is an indication to the mode of their impacts in the outpouring of the Holy Majesty and the Divine radiances over the radiances of the human talk. So these are the rational occasions and precise considerations these three wordings are applicable upon.

الثاني أن تحمل هذه الصفات على النفوس البشرية الطاهرة المقدسة المقبلة على عبودية الله تعالى الذين هم ملائكة الأرض و بيانه من وجهين

The second is the possibility of these descriptions being based upon the human spirits, the clean, the Holy, facing upon the servitude of Allah<sup>-azwj</sup> the Exalted, the ones who are Angels of the earth, and it's explanation is from two aspects.

الأول أن قوله **و الصَّافَّاتِ صَفًّا** المراد به الصفوف الحاصلة عند أداء الصلاة بالجماعة

The first is His<sup>-azwj</sup> Words: **By the ones lined out in rows [37:1]**, the intent with it are the rows resulting at the fulfilment of the congregational Salats.

و قوله **فَالزَّاجِرَاتِ زَجْرًا** إشارة إلى قراءة أعوذ بالله من الشيطان الرجيم كأنهم بسبب قراءة هذه الكلمة يزجرون الشياطين عن إلقاء الوسوس في قلوبهم في أثناء الصلاة

And His<sup>-azwj</sup> Words: **And the rebuking (Angels) rebuking [37:2]**, is an indication to recitation of, 'I seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>', as if they, by the reason of recitation of these phrases, are rebuking the Satans<sup>-la</sup> from casting the uncertainties in their hearts during the Salat.

و قوله **فَالْتَأْتِيَاتِ ذِكْرًا** إشارة إلى قراءة القرآن في الصلاة و قيل إلى رفع الصوت بالقراءة كأنه يزجر الشيطان بواسطة رفع الصوت.

And His<sup>-azwj</sup> Words: **And the reciters of the Zikr [37:3]**, is an indication to recitation of the Quran during the Salat. And it is said to raise the voice with the recitation as if it is a rebuking the Satan<sup>-la</sup> by means of the raised voice.

و الوجه الثاني أن المراد بالأول الصفوف الحاصلة من العلماء المحققين الذين يدعون إلى دين الله تعالى و بالثاني اشتغالهم بالزجر عن الشهوات و الثالث اشتغالهم بالدعوة إلى دين الله و الترغيب في العمل بشرائع الله.

And the second aspect is that the intent with the first is the emerging ranks of the rightful scholars who call to the religion of Allah<sup>-azwj</sup> the Exalted, and by the second their preoccupation with the rebuking from doubts and desires, and by the third their preoccupation with the call to the religion of Allah<sup>-azwj</sup> and the encouragement to act in the Laws of Allah<sup>-azwj</sup>.

الوجه الثالث أن نعملها على أحوال الغزاة و المجاهدين في سبيل الله فالمراد بالأول صفوف القتال كقوله تعالى **إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا**

The third aspect is that we apply it upon the situations of the military expeditions and the holy fighters in the Way of Allah<sup>-azwj</sup>. So the intent with the first rows would be like Words of the Exalted: ***Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4].***

و بالتالي رفع الصوت بجزر الخيل و بالتالي اشتغالهم وقت شروعهم في محاربة العدو بقرأة القرآن و ذكر الله بالتهليل و التقديس

And with the second, raising the voice with rebuking (urging) the hoers, and with the third is their pre-occupation at the time of their starting in battling the enemy by reciting the Quran and mentioning Allah<sup>-azwj</sup> with the extollations of the Oneness and the Holiness.

و الوجه الرابع أن نجعلها صفات لآيات القرآن فالأول المراد به كونها أنواعا مختلفة بعضها في دلائل التوحيد و بعضها في بيان التكليف و الأحكام و بعضها في تعليم الأخلاق الفاضلة

And the fourth aspect is that we make them attributes of the verses of the Quran. The first is what is meant by them being different types, some of them in the evidence of monotheism, some in the statement of duties and rulings, and some in the teaching of virtuous morals.

و هذه الآيات مرتبة ترتيبا لا يتغير و لا يتبدل فهي تشبه أشخاصا واقفين في صفوف معينة و بالتالي الآيات الزاجرة عن الأفعال المنكرة و بالتالي الآيات الدالة على وجوب الإقدام على أعمال البر و الخير و وصف الآيات بكونها تالية على قانون ما يقال شعر شاعر و كلام قائل قال تعالى إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

And these Verses are ranked (lined) in a sequence, neither changing nor being replaced, so these resemble persons standing in specified rows. And with the second, the Verses are rebuking about the evil deeds. And with the third, the Verses are pointing upon the obligation of proceeding upon the righteous deeds and the goodness, and the Verses describe by it's being recited upon the laws of a poem of a poet and talk of a speaker. The Exalted Said: ***Surely this Quran Guides to that which is most upright [17:9].***

و أما الاحتمال الثاني هو أن يكون المراد بهذه الثلاثة أشياء متغايرة فقول الله صَفَاتِ الطَّيْرِ من قوله تعالى وَ الطَّيْرُ صَفَاتٍ و الزاجرات كل ما زجر عن معاصي الله و التاليات كل ما يتلى من كتاب الله.

As for the applying the second, it is that the intent with these three are different things. It is said the intent with His<sup>-azwj</sup> Words: ***By the ones lined out in rows [37:1]*** is the bird, from Words of the Exalted: ***and the birds in rows [24:41]***, and the rebuker is all what rebuked from disobeying Allah<sup>-azwj</sup>, and the reciters is all what recites from the Book of Allah<sup>-azwj</sup>.

و أقول فيه وجه آخر و هو أن مخلوقات الله إما جسمانية و إما روحانية أما الجسمانية فإنها مرتبة على طبقات و درجات لا يتغير البتة فالأرض وسط العالم و هي محفوفة بكرة الماء و الماء محفوف بالهواء و الهواء بالنار ثم هذه الأربعة بكرات الأفلاك إلى آخر العالم الجسماني

And I (Majlisi) am saying, 'There is another aspect regarding it, and it is that the creations of Allah<sup>-azwj</sup> are either physical or spiritual. As for the physical, these are ranked in layers and ranks not changing at all. So the earth is in the middle of the world, and it is surrounded by the water, and the water is surrounded by the air, and the air with the fire. Then these four are surrounded by the skies up to the end of the world.

فهذه الأجسام كأنها صفوف واقفة على عتبة جلال الله تعالى و أما الجواهر الروحانية الملكية فهي على اختلاف درجاتها و تبين صفاتها مشتركة في صفتين أحدهما التأثير في عالم الأجسام بالتحريك و التصرف و إليه الإشارة بقوله **قَالَ الزَّاجِرَاتُ زَجْرًا**

These bodies are as if they are rows standing on the threshold of the Majesty of Allah<sup>-azwj</sup> the Exalted. As for the Angelic spiritual essences, they are of different degrees and varying qualities, and they share two characteristics, one of which is the effect on the world of bodies through movement and disposition, and to it is the indication by His<sup>-azwj</sup> Words: **And the rebuking (Angels) rebuking [37:2].**

فإننا بينا أن المراد من هذا الزجر الشوق و التحريك و الثاني الإدراك و المعرفة و الاستغراق في معرفة الله و الثناء عليه و إليه الإشارة بقوله تعالى **قَالَ تَاللَّيْلِ** **دُجْرًا**

So, we explained that the intent by this rebuke is longing and stirring, and the second is awareness, recognition, and immersion in recognising Allah<sup>-azwj</sup> and the praising upon Him<sup>-azwj</sup>, and to it is the indication by Words of the Exalted: **And the reciters of the Zikr [37:3].**

و لما كان الجسم أدنى منزلة من الأرواح المشتغلة بالتصرف في الجسمانيات و هي أدون منزلة من الأرواح المستغرقة في معرفة جلال الله المقابلة على تسبيح الله كما قال **وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ**

And when the body was of a status lower than the spirits, the pre-occupation would be with the disposal in the physicality, and it is of a status lower than the spirits immersed in the recognition of the Majesty of Allah<sup>-azwj</sup>, the facing upon glorification of Allah<sup>-azwj</sup> like what He<sup>-azwj</sup> Said: **'and the ones in His Presence are neither being arrogant from worshipping Him [21:19].**

لا جرم بدأ في المرتبة الأولى بذكر الأجسام ثم ذكر الأرواح المدبرة لأجسام هذا العالم ثم ذكر أعلى الدرجات و هي الأرواح المقدسة المتوجهة بكليتها إلى معرفة جلال الله و الاستغراق في الثناء عليه فهذه احتمالات خطرت بالبال و العالم بأسرار كلام الله ليس إلا الله.

There is no doubt that He<sup>-azwj</sup> Began in the first place with the mention of the bodies, then the mention of the spirits that manage the bodies of this world, then the mention of the highest levels, which are the holy spirits wholly directed towards the recognition of Majesty of Allah<sup>-azwj</sup> and are immersed in praising Him<sup>-azwj</sup>. So, these possibilities occur in the mind and the Knower of the secrets of the Speech of Allah<sup>-azwj</sup>, isn't anyone except Allah<sup>-azwj</sup>.

**فَاسْتَفْتِهِمْ أَ لَيْتَكُمْ الْبَنَاتُ وَ لَهُمُ الْبُتُونَ** قال البيضاوي أمر باستفتائهم حيث جعلوا لله البنات و لأنفسهم البنين في قولهم الملائكة بنات الله و هؤلاء زادوا على الشرك ضلالات أخرى التجسيم و تجويز الفناء على الله فإن الولادة مخصوصة بالأجسام الكائنة الفاسدة و تفضيل أنفسهم عليه على وجه القسمة حيث جعلوا أوضاع الجنسين له و أرفعهما لهم و استهانتهم بالملائكة حيث أنثوهم

**Then ask them: 'Are there daughters for your Lord and for them are the sons?' [37:149] –** Al-Bayzawi said, 'He<sup>-azwj</sup> Commanded that they should be asked, as they made daughters to be for Allah<sup>-azwj</sup> and sons to be for themselves, in their saying that the Angels are the daughters of Allah<sup>-azwj</sup>, and they have added another misguidance to polytheism, the embodiment and the permissibility of annihilation upon Allah<sup>-azwj</sup>, for the birth is specific to the spoilage occurring in the bodies and preferring their own selves to Him<sup>-azwj</sup> in the division when they

placed the physicality to Him<sup>-azwj</sup> and the higher of the two being for them, and their disdain for the Angels where they feminised them.

و لذلك كرر الله إنكار ذلك و إبطاله في كتابه مرارا و جعله مما تكاذ السَّمَاوَاتُ يَنْقَطِرْنَ مِنْهُ وَ تَنَشَقُّ الْأَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا و الإنكار هاهنا مقصور على الأخيرين لاختصاص هذه الطائفة بهما و لأن فسادهما مما تدركه العامة بمقتضى طباعهم حيث جعل المعادل للاستفهام على التقسيم أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَ هُمْ شَاهِدُونَ

And for that reason Allah<sup>-azwj</sup> Repeated that denial and Nullified it in His<sup>-azwj</sup> Book repeatedly and Made it to be from what ***The skies may almost be torn apart from it, and the earth be rent asundered, and the mountains fall down crumbling [19:90]***, and the denial over here is limited to the latter two specialised for this group with these two (denials), and because their corruption is from what the general public realising of the requirements of their nature where they make the equivalent of the understanding based upon the division, ***Or did We Create the Angels as females and they are witnesses? [37:150]***.

و إنما خص علم المشاهدة لأن أمثال ذلك لا تعلم إلا به فإن الأنوثة ليست من لوازم ذاتهم ليتمكن معرفته بالعقل الصرف مع ما فيه من الاستهزاء و الإشعار بأنهم لفرط جهلهم يثبتون به كأهم قد شاهدوا خلقهم أَلَا إِنَّهُمْ مِنْ إَفْكِهَمْ يُقُولُونَ وَلَدَ اللَّهُ لَعَدَمَ مَا يَقْتَضِيهِ و قيام ما ينفيه وَ إِنَّهُمْ لَكَاذِبُونَ فيما يتدينون به

It is specific to the knowledge of witnessing because such things are not known without it, because femininity is not one of the requisites of their selves, so it is possible to know it by pure intellect, with the ridicule that it contains, and the notice that due to their excessive ignorance, they foretell it as if they had witnessed their creation. ***Indeed! It is from their own falsehood they are saying, [37:151] 'Allah has begotten – due to the impossibility of what they are demanding and establishing of what He<sup>-azwj</sup> Negates - and they are lying' [37:152]*** in what they are making it a religion with.

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ استفهام إنكار و استبعاد و الاصطفاء أخذ صفوة الشيء ما لَكُمْ كَيْفَ تَحْكُمُونَ بما لا يرتضيه عقل أَ فَلَا تَذَكَّرُونَ أنه منزّه عن ذلك أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ حجة واضحة نزلت عليكم من السماء بأن الملائكة بناته فَأَتُوا بِكِتَابِكُمُ الَّذِي أَنْزَلَ عَلَيْكُمْ إِنَّ كُنْتُمْ صَادِقِينَ في دعواكم

***Did He Choose the daughter over the sons? [37:153]*** – interrogative denial and exclusion, and the choosing is taking the best thing - ***What is the matter with you all? How are you judging? [37:154]*** – with what the intellect cannot agree with - ***Will you not then heed? [37:155]*** – He<sup>-azwj</sup> is Above from that – ***Or is there a clear Authorisation for you? [37:156]*** – a clear argument having sent down upon you all from the sky that the Angels are daughters - ***Then come with your Book,*** – that which has been Revealed to you - ***if you are truthful [37:157]*** – in your claim.

وَ جَعَلُوا بَيْنَهُ وَ بَيْنَ الْجِنَّةِ نَسَبًا يعني الملائكة ذكرهم باسم جنسهم وضعاً منهم أن يبلغوا هذه المرتبة و قيل قالوا إن الله صاهر الجن فخرجت الملائكة و قيل قالوا الله و الشيطان أخوان وَ لَقَدْ عَلِمْتِ الْجِنَّةُ إِنَّهُمْ أَنْ الْكُفْرَةَ أَوْ الْإِنْسَ أَوْ الْجِنَّةَ إِنْ فَسَّرْتَ بغير الملائكة لَمْخَضَرُونَ في العذاب

***And they are asserting a link between Him and the Jinn,*** meaning the Angels. He<sup>-azwj</sup> Mentioned them by the name of their species and Dropped them from being able to reach this rank. And it is said, 'Allah<sup>-azwj</sup> Fused the Jinn so the Angels emerged'. And it is said, they said, 'Allah<sup>-azwj</sup> and the Satans<sup>-la</sup> and brothers. ***and the Jinn do know that they*** - the Kafirs, or

the humans, or the Jinn, if you were to interpret without the Angels - **would be presented (before their Lord) [37:158]** regarding the Punishment.

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ حكاية اعتراف الملائكة بالعبودية بالرد على عبدتهم و المعنى و ما منا أحد إلا له مقام معلوم في المعرفة و العبادة و الانتهاء إلى أمر الله تعالى في تدبير العالم و إِنَّا لَنَحْنُ الصَّافُّونَ في أداء الطاعة و منازل الخدمة و إِنَّا لَنَحْنُ الْمُسَبِّحُونَ المنزهون الله عما لا يليق به و لعل الأول إشارة إلى درجاتهم في الطاعة و هذا في المعارف.

**(Jibraeel said): ‘And there is none of us except for him is a known place [37:164]** – a narration of the acknowledgment of the Angels with the response about their servitude, and the meaning is, ‘There is no one from us except there is a known place for him regarding the understanding, and the worship, and the ending to the Command of Allah<sup>-azwj</sup> the Exalted in the rotation of the world, **And indeed we are the ones arranged in rows [37:165]** in fulfilling the obedience and stages of service, **And indeed were the ones Glorifying’ [37:166]** – the ones taking Allah<sup>-azwj</sup> away from what is not worthy of Him<sup>-azwj</sup>. And perhaps the first is an indication to their ranks in the obedience, and this is regarding the understanding.

و قال الطبرسي رحمه الله و مَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ هذا قول جبرئيل للنبي ص و قيل إنه قول الملائكة و فيه مضمحل أي و ما منا معشر الملائكة ملك إلا و له مقام معلوم في السماوات يعبد الله فيه

Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘**And there is none of us except for him is a known place [37:164]** – this is a word of Jibraeel<sup>-as</sup> to the Prophet<sup>-saww</sup>. And it is said that it is a word of the Angels in it is implied, i.e. ‘And there is no Angels from us group of Angels except and there is a known place for him in the skies, for him to be worshipping Allah<sup>-azwj</sup> in it’.

و قيل معناه أنه لا يتجاوز ما أمر به و رتب له كما لا يتجاوز صاحب المقام مقامه الذي حد له فكيف يجوز له أن يعبد من هو بهذه الصفة و هو عبد مريبوب

And it is said it’s meaning is that he does not exceed what he has been Commanded with and arranged for him, just as the one in the place does not exceed his position which has been defined for him, so how can it be allowed for him that he be worshipped, the one who is of this description, and he is a servant being nourished?

و إِنَّا لَنَحْنُ الصَّافُّونَ حول العرش ننتظر الأمر و النهي من الله تعالى و قيل القائمون صفوفاً في الصلاة

**And indeed we are the ones arranged in rows [37:165]** – around the Throne awaiting the Command and the Prohibition from Allah<sup>-azwj</sup> the Exalted. And it is said, ‘The ones standing in rows in the Salat’.

قال الكلبي صفوف الملائكة في السماء كصفوف أهل الدنيا في الأرض

Al-Kalby said, ‘Rows of the Angels in the sky like the rows of the people of the world in the earth’.



و قال الجبائي صافون بأجنحتنا في الهواء للعبادة و التسبيح و **إِنَّا لَنَحْنُ الْمُسَبِّحُونَ** أي المصلون المنزهون الرب عما لا يليق به و منه قيل فرغت من سبحتي أي من صلاتي و ذلك لما في الصلاة من تسبيح الله و تعظيمه و المسبحون القائلون سبحان الله على وجه التعظيم لله.

And Al Jabaie said, 'They are forming rows with their wings in the sky for the worship and the glorification, **And indeed were the ones Glorifying' [37:166]** – i.e., the ones praying Salat, the ones taking the Lord<sup>-azwj</sup> away from what is not worthy of Him<sup>-azwj</sup>. And from it is said, 'I am free from my glorification', i.e. from my Salat, and that is due to what is in the Salat from the Glorification of Allah<sup>-azwj</sup> and revering Him<sup>-azwj</sup>, and the glorifiers are the speaker of, 'Glory be to Allah<sup>-azwj</sup>' based upon the aspect of reverence to Allah<sup>-azwj</sup>'.

و قال في قوله تعالى **و تَرَى الْمَلَائِكَةَ خَافِئِينَ مِنْ حَوْلِ الْعَرْشِ** معناه و من عجائب أمور الآخرة أنك ترى الملائكة محذقين بالعرش يطوفون حوله **يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ** أي ينزهون الله تعالى عما لا يليق به و يذكرونه بصفاته التي هو عليها و قيل يحمدون الله تعالى حيث دخل الموحدون الجنة

And he said regarding Words of the Exalted: **And you shall see the Angels surrounding the Throne [39:75]** – it's meaning is, 'And from the wondrous affairs of the Hereafter, you will be seeking the Angels staring at the Throne performing Tawaaf around it, **Glorifying with the Praise of their Lord, [39:75]** – i.e. taking Allah<sup>-azwj</sup> the Exalted away from what is not worthy of Him<sup>-azwj</sup> and they are mentioning Him<sup>-azwj</sup> with His<sup>-azwj</sup> Description which He<sup>-azwj</sup> is upon. And it is said they are praising Allah<sup>-azwj</sup> the Exalted whereby the unitarians would enter the Paradise.

و في قوله **تَنْزِيلُ عَلَيْهِمُ الْمَلَائِكَةُ** يعني عند الموت روي ذلك عن أبي عبد الله ع و قيل تستقبلهم الملائكة إذا خرجوا من قبورهم في الموقف بالبشارة من الله تعالى و قيل إن البشرية تكون في ثلاثة مواطن عند الموت و في القبر و عند البعث

And regarding His<sup>-azwj</sup> Words: **the Angels would descend unto them [41:30]** – meaning, at the death. That is reported from Abu Abdullah<sup>-asws</sup>. And it is said, the Angels would receive them when they emerge from their grave in the pausing place, with the glad tiding from Allah<sup>-azwj</sup> the Exalted. And it is said that the glad tidings would be in three places – at the death, and in the grave, and during the Resurrection.

**نَحْنُ أَوْلِيَاؤُكُمْ** أي نحن معاشر الملائكة أنصاركم و أحبائكم في الحياة الدنيا نتولى إيصال الخيرات إليكم من قبل الله تعالى و في الآخرة نتولاكم بأنواع الإكرام و المثوبة و قيل نحن أولياؤكم في الحياة الدنيا أي نحن نحرصكم في الدنيا و عند الموت و في الآخرة عن أبي جعفر ع.

**We are your Guardians** – i.e. we the community of Angels are your helpers and your loving ones - **in the life of the world** – and we are in charge as well of the goodness to you all from the Direction of Allah<sup>-azwj</sup> the Exalted - **and in the Hereafter, [41:31]** - we shall be in charge of a variety of honours and rewards. And it is said, 'We are your guardians in the life of the world', i.e. 'We guard you in the world, and during the death, and in the Hereafter' – from Abu Ja'far<sup>-asws</sup>.

و قال الرازي في قوله تعالى **نَحْنُ أَوْلِيَاؤُكُمْ** الآية هذا في مقابلة ما ذكره في وعيد الكفار حيث قال **و قَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ** و معنى كوغم أولياء للمؤمنين

And Al Razi said regarding Words of the Exalted: **We are your Guardians [41:31]** – Verses. This opposes what He<sup>-azwj</sup> Mentioned regarding the Threat of the Kafirs whereby He<sup>-azwj</sup> Said: **'And We have Appointed companions for them, for they are adorning for them [41:25]**, and the meaning is their being guardians for the Momineen.

أن للملائكة تأثيرات في الأرواح البشرية بالإلهامات و المكاشفات اليقينية و المقامات الحقّة كما أن للشياطين تأثيرات في الأرواح بإلقاء الوسوس فيها و تخييل الأباطيل إليها و بالجملة فكون الملائكة أولياء للأرواح الطيبة الطاهرة حاصل من جهات كثيرة معلومة لأرباب المكاشفات و المشاهدات

The Angels have impacts in the human souls with the inspirations and convincing detections, and positions of realities, just as the Satans<sup>-la</sup> are impacting in the souls by casting the uncertainties in them and false imaginations to them. And in summary, the Angels are being guardians of the good clean souls resulting from a lot of aspects known to the lords of the uncovering(s) and the witnessing(s).

فهم يقولون كما أن تلك الولاية كانت حاصلة في الدنيا فهي تكون باقية في الآخرة فإن تلك العلائق لازمة غير قابلة للزوال بل كأنها تصير بعد الموت أقوى و أبقي و ذلك لأن جوهر النفس من جنس الملائكة و هي كالشعلة بالنسبة إلى الشمس و القطرة بالنسبة إلى البحر و التعلقات الجسدانية هي تحول بينها و بين الملائكة كما قال **ص لَوْ لَا أَنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ بَنِي آدَمَ لَنَظَرُوا إِلَى مَلَكُوتِ السَّمَاوَاتِ**.

So they are saying, 'Just as that guardianship was achieved in the world, so it would be remaining in the Hereafter, for that relationship is necessary, unremovable. But, as if it would become stronger and more lasting after the death, and that is because the essence of the souls is from the species of the Angels, and it is like the flame relative to the sun, and the drop relative to the ocean, and the physical relationships, these are a diversion between them and the Angels just as he<sup>-asws</sup> said: 'Had it not been for the Satans<sup>-la</sup> hovering over the hearts of the children of Adam<sup>-as</sup>, they would be looking at the kingdoms of the skies'.

فإذا زالت العلائق الجسمانية و التدبيرات البدنية فقد زال الغطاء و الوطاء فيتصل الأثر بالمؤثر و القطرة بالبحر و الشعلة بالشمس فهذا هو المراد من قوله **نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ**

So when the physical relationship and the bodily arrangements cease, then the covering and the layer is removed, the impactor will connect with the impacted, and the drop with the ocean, and the flame with the sun. So this is the intended from His<sup>-azwj</sup> Words: **We are your Guardians in the life of the world and in the Hereafter, [41:31]**.

ثم قال و الأقرب عندي أن قوله **وَ لَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ** إشارة إلى الجنة الجسمانية **وَ لَكُمْ فِيهَا مَا تَدْعُونَ** إشارة إلى الجنة الروحانية المذكورة في قوله تعالى **دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيهَا سَلَامٌ وَ آخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** انتهى.

Then he said, 'And the closest with me are His<sup>-azwj</sup> Words: **and for you therein is whatever your souls desire**, - an indication to the physical Paradise - **and for you therein would be whatever you call for [41:31]** – an indication to the spiritual Paradise Mentioned in Words of the Exalted: **Their call therein would be, 'Glory is Yours, O Allah!' And their greeting therein would be, 'Peace', and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10]** – end.

**فَالَّذِينَ عِنْدَ رَبِّكَ** أي جميع الملائكة أو طائفة مخصوصة منهم و على الأول دوام تسبيحهم لا يناني اشتغالهم بسائر الخدمات مع أن تلك الخدمات أيضا نوع من تسبيحهم **وَ هُمْ لَا يَسْأَمُونَ** أي لا يملون و لا يفترون.

**then those in the Presence of your Lord** – i.e., entirety of the Angels, or a specific group from them, and based upon the first, their glorifications are constant. Their pre-occupation does not negate them from rest of the services along with that service as well as a variety of their



glorification - **and they are not getting tired [41:38]** – i.e. they are neither getting fed up nor taking a break.

و قال الرازي في قوله تعالى **و الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ** اعلم أن مخلوقات الله نوعان نوع عالم الجسمانيات و أعظمها السماوات و عالم الروحانيات و أعظمها الملائكة

And Al-Razi said regarding Words of the Exalted: (Surah) Al Shura: **and the Angels are Glorifying with Praise of their Lord [42:5]**, 'Know that the created being of Allah<sup>-azwj</sup> are of two types – a type is the physical world, and it's mightiest are the skies, and a spiritual world, and it's mightiest are the Angels.

فبين سبحانه كمال عظمته باستيلاء هيئته على الجسمانيات فقال **تَكَادُ السَّمَاوَاتُ يَنْفَطَرْنَ مِنْ فَوْقِهِنَّ** ثم انتقل إلى ذكر الروحانيات فقال **و الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ** و الجواهر الروحانية لها تعلقان تعلق بعالم الجلال و الكبرياء و هو تعلق القبول فإن الأضواء الصمدية إذا شرقت على الجواهر الروحانية استضاءت جواهرها و أشرقت ماهياتها

So the Glorious Explained the perfection of His<sup>-azwj</sup> Magnificence by seizing His<sup>-azwj</sup> Prestige over the physical, so He<sup>-azwj</sup> Said: **The skies almost break apart from above them, [42:5]**. Then He<sup>-azwj</sup> Transferred to Mention the spiritualist, so He<sup>-azwj</sup> Said: **and the Angels are Glorifying with Praise of their Lord [42:5]**, and the essences and the spiritualism have two relationships for these – a relationship with know of the Majesty and the Greatness, and it is the relationship of the acceptance, for if the eternal illuminations, when they shine upon the spiritual essences, it illuminates their essences and it's essences shine.

ثم إن الجواهر الروحانية إذا استفادت تلك القوى الربانية قويت بها على الاستيلاء على عالم الجسمانيات و إذا كان كذلك فلها وجهان وجه إلى حضرة الجلال و وجه إلى عالم الأجسام و الوجه الأول أشرف من الثاني

Then the spiritual essences, when they have benefitted with that Divine Strength, they are strengthened due to it to seize upon the physical world. And when it was like that, there would be two aspects for it – an aspect to the presence of Majesty, and an aspect to the world of bodies. And the first aspect is nobler than the second.

إذا عرفت هذا فنقول أما الجهة الأولى و هي الجهة المقدسة العلوية فقد اشتملت على أمرين أحدهما التسبيح و الثاني التحميد لأن التسبيح عبارة عن تنزيه الله تعالى عما لا ينبغي و التحميد عبارة عن وصفه بكونه معطيا لكل الخيرات و كونه منزها في ذاته عما لا ينبغي

When you recognise this, then we say, as for the first aspect, and it is the Holy aspect, the lofty, it is inclusive upon two matters – one of these being the glorification and the second being the praising, because the glorification is an idiom about taking Allah<sup>-azwj</sup> the Exalted away from what is not appropriate, and the praising is an idiom about describing Him<sup>-azwj</sup> with His<sup>-azwj</sup> being the Giver of every goodness, and His<sup>-azwj</sup> removal regarding His<sup>-azwj</sup> Self from what is not appropriate.

مقدم بالرتبة على كونه فياضا للخيرات و السعادات لأن وجود الشيء و حصوله في نفسه مقدم على تأثيره في حصول غيره فلهذا السبب كان التسبيح مقدما على التحميد و لهذا قال **يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ**

It is prioritised in rank over being overflowing with goodness and happiness, because the existence of a thing and its attainment in itself takes precedence over its effect on the attainment of others. For this reason, the glorification took precedence of the praising, and for this He<sup>azwj</sup> Said: **and the Angels are Glorifying with Praise of their Lord [42:5]**.

و أما الجهة الثانية و هي الجهة التي لتلك الأرواح إلى عالم الجسمانيات فالإشارة إليها بقوله **و يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ** و المراد منها تأثيراتها في نظم أحوال هذا العالم و حصول الطريق الأصوب فيها انتهى.

As for the second aspect, and it is the aspect which is for those souls to the physical world, the indication to it is in His<sup>azwj</sup> Words: **and are seeking Forgiveness for ones in the earth [42:5]**. And the intent from it is its impact in the system of the situations of this world and attaining the correct path in it' – end.

و استدلل بالآية على عصمة الملائكة لأنهم لو كانوا مذنبين كانوا يستغفرون لأنفسهم قبل استغفارهم لغيرهم و فيه نظر.

And it is evidenced with the Verse upon the Angels being infallible, because if they had been sinners, they would be seeking Forgiveness before seeking Forgiveness for others, and in it is a consideration.

**وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا** فقالوا الملائكة بنات الله و سماء جزءا لأن الولد جزء من الوالد و هو يستلزم التركيب المنافي لوجوب الوجود **لَكَفُورٌ مُبِينٌ** أي ظاهر الكفران

**And they are assigning to Him a part from His servant.** – they said the Angels are daughters of Allah<sup>azwj</sup> and named a part, because the child is a part of the parent, and it entails the structure negating the necessary existence – **(The human being) is clearly ungrateful [43:15]** – i.e. manifests disbelief.

**وَ إِذَا بُيِّنَ لَهُمْ مَا صَرََبَ لِلرَّحْمَنِ مَثَلًا** أي بالجنس الذي جعله له مثلا إذ الولد لا بد أن يماثل الوالد **ظَلَّ وَجْهُهُ مُسْوَدًّا** أي صار وجهه أسود في الغاية لما يعتريه من الكآبة **وَهُوَ كَظِيمٌ** أي مملو قلبه من الكرب

**And when one of them is given glad tidings (of a daughter) with what he is striking a likeness for the Beneficent,** - i.e. with the species which he had made to be an example for Him<sup>azwj</sup> when there is no escape for the child to be a likeness of the father - **his face becomes black** – i.e. his faces becomes black in the peak due to the depression he would be experiencing - **and he is grieved [43:17]** – i.e. his heart is fed-up from the distress.

**أَوْ مَنْ يُنْسَوُا فِي الْخِلْيَةِ** أي أو جعلوا له أو اتخذ من يتربى في الزينة يعني البنات **وَهُوَ فِي الْخِصَامِ** أي في المجادلة **عَرِزٌ مُبِينٌ** أي غير مقرر لما يدعيه من نقصان العقل و ضعف الرأي

**Or and one he manufactures in ornaments (idols)** – i.e. or they are making for Him<sup>azwj</sup> or taking one who is nourished in the adornments, meaning the daughters - **while he is in contention,** - i.e., in the quarrel - **is without speech [43:18]** – i.e., without acknowledgment to what is being claimed, from the deficiency of the intellect and the weakness of the opinion.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا كَفَرَ آخِرُ تَضَمُّنِهِ مَقَالَهُمْ شَنَعَ بِهِ عَلَيْهِمْ وَ هُوَ جَعَلَهُمْ أَكْمَلَ الْعِبَادِ وَ أَكْرَمَهُمْ عَلَى اللَّهِ أَنْقَصَهُمْ عَقْلًا وَ أَحْصَهُمْ صِنْفًا أَ شَهِدُوا خَلْقَهُمْ أَيْ أَ حَضَرُوا خَلْقَ اللَّهِ أَيَّامَ فَشَاهَدُوهُمْ إِنَاثًا فَإِنْ ذَلِكَ مِمَّا يَعْلَمُ بِالْمُشَاهَدَةِ وَ هُوَ تَجْهِيلٌ وَ تَحْكَمُ لَهُمْ سَكُنْتُبَ شَهَادَتُهُمْ الَّتِي شَهِدُوا بِهَا عَلَى الْمَلَائِكَةِ وَ يُسْتَلَوْنَ أَيْ عَنْهَا يَوْمَ الْقِيَامَةِ.

**And they are making the Angels, those who are servants of the Beneficent, as females. –** another blasphemy included in their words, being a disgrace with it upon them while He<sup>-azwj</sup> is Making them to be the perfect worshippers, and their closest of them to Allah<sup>-azwj</sup>, (making them to be) their most deficient of intellect and their most specific of type - **Did they witness their creation?** – i.e. were the creatures of Allah<sup>-azwj</sup> present or did they witness them as being females? So that would be from the witnessing, and it an ignorance and a mockery for them - **Their testimonies would be recorded,** - which they are testifying with upon the Angels - **and they would be Questioned [43:19]** – i.e., about it on the Day of Qiyamah.

فَالْمُقَسِّمَاتِ أَمْرًا أَيْ الْمَلَائِكَةُ يَقْسِمُونَ الْأُمُورَ بَيْنَ الْخَلْقِ عَلَى مَا أَمَرُوا بِهِ

**Then the (Angels) distributing matters [51:4]** – i.e., the Angels are distributing the matters between the creatures based upon whatever they have been Commanded with.

قال الطبرسي رحمه الله **رَوَى أَنَّ ابْنَ الْكَوَاءِ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ يَخْطُبُ عَلَى الْمِنْبَرِ فَقَالَ مَا الدَّارِيَاتِ ذُرُوءًا قَالَ الرِّيحُ قَالَ فَالْحَامِلَاتِ وَثَرًا قَالَ السَّحَابُ قَالَ فَالْجَارِيَاتِ يُسْرًا قَالَ السُّفُنُ قَالَ فَالْمُقَسِّمَاتِ أَمْرًا قَالَ الْمَلَائِكَةُ.** وَ رَوَى ذَلِكَ عَنْ ابْنِ عَبَّاسٍ وَ مُجَاهِدٍ

Al-Tabarsī, may Allah<sup>-azwj</sup> have Mercy on him, said, 'It is reported that Ibn Al Kawa asked Amir Al Momineen<sup>-asws</sup> while he<sup>-asws</sup> was addressing from the pulpit. He said, '**By the (winds) scattering far [51:1]**'. He<sup>-asws</sup> said: 'The winds'. He said, '**Then the (clouds) bearing load [51:2]**'. He<sup>-asws</sup> said: 'The clouds'. He said, '**Then the (ships) flowing easily [51:3]**'. He<sup>-asws</sup> said: 'The ships'. He said, '**Then the (Angels) distributing matters [51:4]**'. He<sup>-asws</sup> said: 'The Angels' – and that is reported from Ibn Abbas and Mujahid.

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ قَبْلَ أَنْ يَكُنْ مِقْدَارُهُ مِنْ عُرُوجِ غَيْرِهِمْ خَمْسِينَ أَلْفَ سَنَةٍ وَ ذَلِكَ مِنْ أَسْفَلِ الْأَرْضِينَ إِلَى فَوْقِ السَّمَاوَاتِ السَّبْعِ

**in a day, its measurement would be of fifty thousand years [70:4]** – It is said it means, it's measurement from ascent of others is of fifty thousand years, and that is from the lowest of the earths to above the seven skies.

و قَبْلَ امْتِدَادِ ذَلِكَ الْيَوْمِ عَلَى بَعْضِ الْكَفَّارِ كَذَلِكَ وَ قَبْلَ مَعْنَاهُ أَنْ أَوَّلَ نَزُولِ الْمَلَائِكَةِ فِي الدُّنْيَا بِأَمْرِهِ وَ نَحْيِهِ وَ قَضَائِهِ بَيْنَ الْخَلَائِقِ إِلَى آخِرِ عُرُوجِهِمْ إِلَى السَّمَاءِ وَ هُوَ الْقِيَامَةُ هَذِهِ الْمُدَّةُ.

And it is said that that the day extends to some of the Kafirs as well. And it is said it's meaning is that the first descend of the Angels in the world by His<sup>-azwj</sup> Commands and Prohibitions and His<sup>-azwj</sup> Degrees between the creatures, up to the last of their ascents to the sky, and this period, it is the Qiyamah.

عَلَيْهَا تِسْعَةَ عَشَرَ قَالَ الطبرسي رحمه الله أَيْ مِنَ الْمَلَائِكَةِ وَ هُمْ خَزَنَتُهَا مَالِكٌ وَ ثَمَانِيَةَ عَشَرَ أَعْيُنُهُمْ كَالْبَرْقِ الْخَاطِفِ وَ أَنْيَابُهُمْ كَالصَّيَاصِي يَخْرُجُ لَهَبُ النَّارِ مِنْ أَفْوَاهِهِمْ مَا بَيْنَ مَنْكَبِي أَحَدِهِمْ مَسِيرَةَ سَنَةٍ تَسْعَ كَفَ أَحَدُهُمْ مِثْلَ رِبْعَةٍ وَ مُضَرُّ نَزَعَتْ مِنْهُمْ الرَّحْمَةُ يَرْفَعُ أَحَدُهُمْ سَبْعِينَ أَلْفًا فَيُرْمِيهِمْ حَيْثُ أَرَادَ مِنْ جَهَنَّمَ.

**Upon it are nineteen [74:30]** – Al-Tabarsi, may Allah-<sup>azwj</sup> have Mercy on him, said, ‘i.e. (nineteen) from the Angels, and they it’s keeper is Maalik, and eighteen, their eyes are like a flash of lightning, and their claws are like the mandibles. A flame of fire emerges from their mouths, what is between the two shoulders of one of them is a travel distance of a year. The palm of each one of them is capacious for (the tribes of) Rabie and Muzar. The mercy has been removed from them. One of them can lift seventy thousand and throws them wherever he wants from Hell.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً أَيْ وَمَا جَعَلْنَا الْمَوْلِكِينَ بِالنَّارِ الْمُتَوَلِّينَ تَدْبِيرَهَا إِلَّا مَلَائِكَةً جَعَلْنَا شَهْوَتَهُمْ فِي تَعْذِيبِ أَهْلِ النَّارِ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا أَيْ لَمْ نَجْعَلْهُمْ عَلَى هَذَا الْعَدَدِ إِلَّا مُحَنَةً وَتَشْدِيدًا فِي التَّكْلِيفِ لِأَنَّ الْكَفَّارَ اسْتَقْلَوْا هَذَا الْعَدَدَ وَزَعَمُوا أَنَّهُمْ يَقْدِرُونَ عَلَى دَفْعِهِمْ وَ قَدْ مَرَّ الْكَلَامُ فِي تِلْكَ الْآيَاتِ فِي كِتَابِ الْمَعَادِ.

**And have not Made the wardens of the Fire, except the Angels,** - and We-<sup>azwj</sup> have not Made the (Angels) Allocated with the Fire, the ones in charge of it’s management, except Angels. We-<sup>azwj</sup> have Made their passion to be tormenting the people of the Fire - **and We have not Made their number except as a Fitna for those who commit Kufr, [74:31]** – i.e. We-<sup>azwj</sup> have not Made them to be upon this number except as a Test and an emphasis of the mandate, because the Kafirs are considering this number to be small and they are claiming that they would be able upon repelling them. And the talk has passed regarding these Verses in ‘Kitab Al-Ma’ad’.

وَالْمُرْسَلَاتِ عُرْفًا رَوَى الطَّبْرَسِيُّ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّهَا الْمَلَائِكَةُ أُرْسِلَتْ بِالْمَعْرُوفِ مِنْ أَمْرِ اللَّهِ وَتَهْيِئَةٍ.

**(I Swear) by the emissaries (messengers) Sent consecutively [77:1]** - It is reported by Al-Tabarsi, from Abu Hamza Al Sumali, from companions of Ali-<sup>asws</sup>, from him-<sup>asws</sup>: ‘These are the Angels Sent with the known, from the Commands of Allah-<sup>azwj</sup> and His-<sup>azwj</sup> Prohibitions’.

فَالْعَاصِفَاتِ عَصْفًا يَعْنِي الرِّيَّاحَ الشَّدِيدَاتِ الْهَبُوبَ وَالتَّائِثِرَاتِ تَنْشُرُ الْمَلَائِكَةُ تَنْتَشِرُ الْكُتُبَ عَنْ اللَّهِ فَالْفَارِقَاتِ فُرْقًا هِيَ آيَاتُ الْقُرْآنِ تَفْرُقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَالْهُدَى وَالضَّلَالِ فَالْمُلْقِيَاتِ ذِكْرًا الْمَلَائِكَةُ تَلْقِي الذِّكْرَ إِلَى الْأَنْبِيَاءِ وَتَلْقِيهِ الْأَنْبِيَاءِ إِلَى الْأُمَمِ.

**And the stormers storming [77:2]** – meaning the winds of severe descent. **And the promoters publicising [77:3]** – the Angels publishing the Books on behalf of Allah-<sup>azwj</sup>. **And the separators separating [77:4]** – these are Verses of the Quran differentiating between the truth and the falsehood, and the guidance and the straying. **And the couriers of the Zikr [77:5]** – the Angels casting the Zikr to the Prophets-<sup>as</sup>, and the Prophets-<sup>as</sup> cast it to the communities.

وَقَالَ الْبَيْهَقِيُّ أَقْسَمَ بِطَوَائِفِ مِنَ الْمَلَائِكَةِ أَرْسَلَهُنَّ اللَّهُ مُتَتَابِعَةً فَعَصْفُ عَصْفِ الرِّيَّاحِ فِي امْتِثَالِ أَمْرِهِ وَنَشْرُ الشَّرَائِعِ فِي الْأَرْضِ أَوْ نَشْرُ النُّفُوسِ الْمَيِّتَةِ بِالْجَهْلِ بِمَا أَوْحَيْنَ مِنَ الْعِلْمِ فَفَرَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ

And Al-Bayzawi said, ‘Swearing by the groups of Angels Allah-<sup>azwj</sup> Sent consecutively, so they are storming the stormy winds in compliance to His-<sup>azwj</sup> Command, and they are publicising the Laws in the earth, or raising the dead souls with the ignorance, with what has been Revealed of the knowledge, so they are differentiating between the truth and the falsehood.

فألقين إلى الأنبياء ذكراً عذراً للمحققين و نذراً للمبطلين أو بآيات القرآن المرسلة بكل عرف إلى محمد ص فعصفن سائر الكتب أو الأديان بالنسخ و نشرن آثار الهدى و الحكم في الشرق و الغرب

So they cast these to the Prophets as Zikr, an excuse for the researchers, and a warner to the falsifiers, or with Verses of the Quran, Sent with every custom to Muhammad<sup>-saww</sup>. So they destroy rest of the Book or the religions with the abrogation and publicise the impacts of Guidance and the Judgments in the east and the west.

و فرق بين الحق و الباطل فألقين ذكر الحق فيما بين العالمين أو بالنفوس الكاملة المرسلة إلى الأبدان لاستكمالها فعصفن ما سوى الحق و نشرن أثر ذلك في جميع الأعضاء و فرق بين الحق بذاته و الباطل بنفسه

And they differentiate between the truth and the falsehood, so they cast the Zikr of the truth among what is between the worlds or with the perfection for souls sent to the bodies in order to perfect them. So they destroy whatever is besides the truth and publicise the impact of that in entirety of the limbs, and differentiate between the truth by itself, and the falsehood by itself.

فأرون كل شيء هالكا إلا وجهه فألقين ذكراً بحيث لا يكون في القلوب و الألسنة إلا ذكرهم أو برياح عذاب أرسلن فعصفن و رياح رحمة نشرن السحاب في الجو ففرقن فألقين ذكراً أي تسببن له فإن العاقل إذا شاهد هبوبها أو آثارها ذكر الله تعالى و تذكر كمال قدرته

They are seeing everything as perishable except His<sup>-azwj</sup> Face, so they cast the Zikr where there will not be in the hearts and the tongues except for their mentioning Allah<sup>-azwj</sup>. Or they are Sent with a wind of punishment, so it destroys, and a wind of mercy spreading the clouds in the atmosphere. So they differentiate. They cast the Zikr, i.e. cause it, so the intellectual, when he witnesses it's eruption or it's impacts, mentions Allah<sup>-azwj</sup> the Exalted and mentioned the perfection of His<sup>-azwj</sup> Power.

و عرفا إما نقيض النكر و انتصابه على العلة أي أرسلن للإحسان و المعروف أو بمعنى المتابعة من عرف الفرس و انتصابه على الحال **عُذْرًا أَوْ نَذْرًا** مصدران لعذر إذا مح الإساءة و أنذر إذا خوف أو جمعان لعذر بمعنى المَعْدَرَة و نذر بمعنى الإنذار أو بمعنى العاذر و المنذر و نصبهما على الأولين بالعلية أي عذراً للمحققين و نذراً للمبطلين أو البديلية من ذكرنا على أن المراد به الوحي أو ما يعم التوحيد و الشرك و الإيمان و الكفر

And they know either the antithesis of denial and its erection on the cause, that is, they were sent for favour and the kindness, or in the sense of follow-up to the one who knew the horse and nominated it upon the situation. **(To) excuse or warn [77:6]**, implementing the excuse when the evil deed is erased, or a warning when there is fear, or they are together for excuse in the meaning of the apologising (excusing), and to warn in the meaning the warning, or in the meaning of the excuser and the warner, and attributing them upon the first two with the reason, i.e. excuse the righteous ones and warn the falsifiers, or the alternative from Zikr based upon that the intent with it is the Revelation, or what means the Tawheed, and the Shirk, and the Eman, and the Kufr.

و على الثالث بالحالية و قرأها أبو عمرو و حمزة و الكسائي و حفص بالتخفيف.

And based upon the third with it's state, and these were recited by Abu Aro, and Hamza, and Al-Kasaie, and Hafs, with the lightening.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا قَالَ الطبرسي رحمه الله اختلف في معنى الروح هنا على أقوال أحدها أن الروح خلق من خلق الله تعالى على صورة بني آدم و ليسوا بناس و ليسوا بملائكة يقومون صفا و الملائكة صفا هؤلاء جند و هؤلاء جند عن مجاهد و قتادة و أبي صالح

**A Day on which the Spirit and the Angels would be standing in rows, [78:38].** Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'There is a differing in the meaning of the 'spirit' over here based upon words. One of these is that the spirit is a creature from the creatures of Allah<sup>-azwj</sup> the Exalted based upon the image of the children of Adam<sup>-as</sup>, and they aren't people and their aren't Angels. They are standing in rows and the Angels are in rows. They are an army, and they are an army – from Mujahid, and Qatadah, and Abu Salih.

قال الشعبي هما سباطا رب العالمين يوم القيامة سباط من الروح و سباط من الملائكة.

Al-Shaby said, 'They are both armies of Lord<sup>-azwj</sup> of the worlds on the Day of Qiyammah – an army from the spirits, and an army from the Angels.

و ثانيها أن الروح ملك من الملائكة و ما خلق الله مخلوقا أعظم منه فإذا كان يوم القيامة قام هو وحده صفا و قامت الملائكة كلهم صفا واحدا فيكون عظم خلقه مثل صفهم عن ابن مسعود و عن عطاء عن ابن عباس.

The second is that the spirit is an Angel from the Angels, and Allah<sup>-azwj</sup> has not Created any creature mightier than it. So when it will be the Day of Qiyamah, so he (spirit) would alone stand as a row, and the Angels, all of them would stand as one row. So his physique would be as mighty lie their descriptions' – from Ibn Abbas, and from Ata'a from Ibn Abbas.

و ثالثها أنه أرواح الناس تقوم مع الملائكة فيما بين النفختين قبل أن ترد الأرواح إلى الأجساد عن عطية عن ابن عباس.

And the third is that it (is a reference to) spirits of the people standing with the Angels in what is between the two blowing(s) (of the Trumpet) before the return of the souls to the bodies – from Atiya from Ibn Abbas.

و رابعها أنه جبرئيل ع عن الضحاك و قال وهب إن جبرئيل واقف بين يدي الله عز و جل ترعد فرائضه يخلق الله عز و جل من كل رعدة مائة ألف ملك فالملائكة صفوف بين يدي الله تعالى منكسو رءوسهم فإذا أذن الله لهم في الكلام قالوا لا إله إلا أنت **و قَالَ صَوَاباً** أي لا إله إلا الله

And it's fourth is that it is Jibraeel<sup>-as</sup> – from Al Zahaak. And Wahab said, 'Jibraeel<sup>-as</sup> would stand in front of Allah<sup>-azwj</sup> Mighty and Majestic. His<sup>-as</sup> limbs would tremble. Allah<sup>-azwj</sup> would Create, from every tremble, one hundred thousand Angels. The Angels would form rows in front of Allah<sup>-azwj</sup> the Exalted, lowering their heads. When Allah<sup>-azwj</sup> Permits for them regarding the talking, they would say, 'There is no god except You<sup>-azwj</sup>'. **and speaks the correct thing [78:38]** – i.e. means, 'There is no god except Allah<sup>-azwj</sup>'.

**و رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: هُوَ مَلَكٌ أَعْظَمُ مِنْ جِبْرِئِيلَ وَ مِيكَائِيلَ.**

And it is reported by Ali Bin Ibrahim, by his chain, from Al-Sadiq<sup>-asws</sup> having said: 'He is an Angel mightier than Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>'.

و خامسها أن الروح بنو آدم عن الحسن و قوله **صَفًّا** معناه مصطفين.

And it's fifth is that the spirit (is a reference to) the children of Adam<sup>-as</sup> – from A Hassan. And His<sup>-azwj</sup> Word: **rows, [78:38]**, it's meaning is lined up.

و قال في قوله **و النَّازِعَاتِ غَرْقًا** اختلف في معناه على وجوه أحدها أنه يعني الملائكة الذين ينزعون أرواح الكفار عن أبدانهم بالشدة كما يغرق النازع في القوس فيبلغ بها غاية المد روي ذلك عن علي عليه السلام وغيره و قال مسروق هي الملائكة تنزع نفوس بني آدم و قيل هو الموت ينزع النفوس عن مجاهد و روي ذلك عن الصادق ع.

And he said regarding His<sup>-azwj</sup> Word: **(I Swear) by the snatchers snatching out [79:1]**, 'There is a differing regarding its meaning based upon aspects. One of these is that it means the Angels, those that are snatching the souls of the Kafirs from their bodies with the severity just as the snatcher tends to pull in the bow (for shooting an arrow), so he reaches with it the extent of his pull. That is reported from Ali<sup>-asws</sup> and others. And Al-Masrouq said, 'These are Angels snatching the souls of the children of Adam<sup>-as</sup>. And it is said it is the death snatching the souls – from Mujahid, and that is reported from Al-Sadiq<sup>-asws</sup>.

و ثانيها أنها النجوم تنزع من أفق إلى أفق أي تطلع ثم تغيب قال أبو عبيدة تنزع من مطالعها و تغرق في مغاربها.

And it's second is that these are stars being snatched (pulled) from horizon to horizon, i.e. emerging then disappearing. Abu Ubeyda said, 'Pulled from their rising and setting in their wests'.

و ثالثها النازعات القسي تنزع بالسهم و الناشطات الأوهاق فالقسم بفاعلهما و هم المجاهدون.

And it's third is the pulling of the bows being pulled with the arrows, **And the rippers tearing out [79:2]** are the mountains, so the Swear is with their deeds, and they are the holy warriors.

**و النَّاشِطَاتِ نَشْطًا** فيه أيضا أقوال أحدها ما ذكرناه.

**And the rippers tearing out [79:2]** – regarding it as well I (Majlisi) am saying, one of these is what we have already mentioned.

و ثانيها أنها الملائكة تنشط أرواح الكفار ما بين الجلد و الأظفار حتى تخرجها من أجوافهم بالكرب و الغم عن علي ع و النشاط الجذب يقال نشاطت الدلو نشاطا نزعته.

And it's second is that these are Angels ripping out the souls of the Kafirs what is between the skin and the nails until these comes out from their interior with the distress and the sorrows – from Ali<sup>-asws</sup>. And the ripping out, is the pulling out. It is called 'He ripped out the bucket (from the well) with his pulling'.

و ثالثها أنها الملائكة تنشط أنفس المؤمنين فتقبضها كما ينشط العقال من يد البعير إذا حل عنها عن ابن عباس.

And it's third is that these are the Angels ripping out the souls of the Momineen, so these are grabbed just as the shackle is snatched away from the hand of the camel when it is released from it – from Ibn Abbas.



و رابعها أنها أنفوس المؤمنين تنشط عند الموت للخروج عند رؤية موضعه من الجنة عن ابن عباس أيضا.

And it's fourth is, these are souls of the Momineen being ripped out during the death for the exit at seeing his placed from the Paradise – from Ibn Abbas as well.

و خامسها أنها النجوم تنشط من أفق إلى أفق أي تذهب يقال حمار ناشط.

And it's fifth is, these are the stars being pulled from a horizon to a horizon, i.e., going. It is said, 'A donkey is pulled'.

و السَّابِحَاتِ سَبْحًا فيه أقوال أيضا أحدها أنها الملائكة يقبضون أرواح المؤمنين يسلونها سلا رفيقا ثم يدعونها حتى تستريح كالسباح بالشيء في الماء يرمى به عن علي ع.

**And the floaters floating [79:3]** – regarding it, there are words as well. One of these is that these are Angels capturing the souls of the Momineen floating them out with a friendly floating, then they are leaving these until these are rested like the swimmer with something in the water thrown in it – from Ali<sup>-asws</sup>.

و ثانيها أنها الملائكة ينزلون عن السماء مسرعين و هذا كما يقال للفرس الجواد سابح إذا أسرع في جريه.

And it's second is that these are Angels descending from the sky quickly, and this is like what is said to the fast horse, 'Float!' when there is quickness in it's flow (running).

و ثالثها أنها النجوم تسبح في فلكها و قيل هي خيل الغزاة تسبح في عدوها كقوله **وَالْعَادِيَاتِ ضَبْحًا** و قيل هي السفن تسبح في الماء.

And it's third is, they are stars floating in their orbits. And it is said these are the cavalry horses flowing among their enemies, like His<sup>-azwj</sup> Word: **(I Swear) by the running (steeds) snorting [100:1]**. And it is said these are ships floating in the water.

**فَالسَّابِقَاتِ سَبْقًا** فيه أيضا أقوال أحدها أنها الملائكة لأنها سبقت ابن آدم بالخير و الإيمان و العمل الصالح و قيل إنها تسبق الشياطين بالوحي إلى الأنبياء و قيل إنها تسبق بأرواح المؤمنين إلى الجنة عن علي ع.

**So the preceding ones would be preceding [79:4]** – there are words regarding it as well. One of these is that these are the Angels because they preceded the children of Adam, and with the goodness, and the Eman, and the righteous deeds. And it is said they preceded the Satans<sup>-la</sup> with the Revelation to the Prophets<sup>-as</sup>. And it is said they shall precede with the souls of the Momineen to the Paradise – from Ali<sup>-asws</sup>.

و ثانيها أنها أنفوس المؤمنين تسبق إلى الملائكة الذين يقبضونها و قد عاينت السرور شوقا إلى رحمة الله و لقاء ثوابه و كرامته.

And it's second is that these are souls of the Momineen preceding to the Angels, those who are capturing them, and they would have seen the cheerfulness, desire to the Mercy of Allah<sup>-azwj</sup> and meeting His<sup>-azwj</sup> Rewards and His<sup>-azwj</sup> Prestige.

و ثالثها أنها النجوم يسبق بعضها بعضا في السير.



And it's third is, they are the stars preceding (racing) each other in the travel.

و رابعها أنها الخيل يسبق بعضها بعضا في الحرب.

And it's fourth is, these are the horses racing each other during the war.

فَالْمُدَرِّاتِ أَمْرًا فيها أيضا أقوال أحدها أنها الملائكة تدبر أمر العباد من السنة إلى السنة عن علي عليه السلام.

**The regulators of matters [79:5]** – regarding it as well there are words. One of these is that these are the Angels managing the affairs of the servants, from the year to the year – from Ali<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>.

و ثانيها أن المراد بذلك جبرئيل و ميكائيل و ملك الموت و إسرافيل ع يدبرون أمور الدنيا فأما جبرئيل ع فموكل بالرياح و الجنود و أما ميكائيل فموكل بالقطر و النبات و أما ملك الموت فموكل بقبض الأنفس و أما إسرافيل فهو ينتزل بالأمر عليهم.

And it's second is that the intent with that is Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> and the Angel of death, and Israfeel<sup>-as</sup>, managing affairs of the world. As for Jibraeel<sup>-as</sup>, he<sup>-as</sup> is Allocated with the winds and the armies, and as for Mikaeel<sup>-as</sup>, he<sup>-as</sup> is Allocated with the drops (of rain) and the vegetations, and as for the Angel of death, he<sup>-as</sup> is Allocated with capturing the souls, and as for Israfeel<sup>-as</sup>, he<sup>-as</sup> descends with the Command to them<sup>-as</sup>.

و ثالثها أنها الأفلاك يقع فيها أمر الله تعالى فيجري بها القضاء في الدنيا رواه علي بن إبراهيم.

And it's third is, these are celestial bodies. The Command of Allah<sup>-azwj</sup> the Exalted occurs regarding these, so the Decree flows with it in the world – reported by Ali Bin Ibrahim.

و قال في قوله تعالى في صُحُفٍ مُّكَرَّمَةٍ أي هذا القرآن أو هذه التذكرة في كتب معظمة عند الله و هي اللوح المحفوظ

And he said regarding Words of the Exalted: **(It is) in Honourable Parchments [80:13]** – i.e. this Quran, for this 'Tazkira' is in Books revered in the Presence of Allah<sup>-azwj</sup>, and it is the Guarded Tablet.

و قيل يعني كتب الأنبياء المنزلة عليهم مَرْفُوعَةٍ في السماء السابعة و قيل مرفوعة قد رفعها الله عن دنس الأنجاس مُطَهَّرَةٍ لا يمسها إلا المطهرون

And it is said, it means the Books of the Prophets<sup>-as</sup> Revealed unto them<sup>-as</sup>, **Lofty**, - in the seventh sky. And it is said, raised, Allah<sup>-azwj</sup> has Raised it away from the filth and the uncleanness - **clean [80:14]** – none can touch these except the purified ones.

و قيل مصونة عن أن تنالها أيدي الكفرة لأنها في أيدي الملائكة في أعز مكان و قيل مطهرة من كل دنس و قيل مطهرة من الشك و الشبهة و التناقض

And it is said, fortified from the hands of the Kafirs attaining it, because these are in the hands of the Angels in an honourable place. And it is said, cleaned from every filth. And it is said, cleaned from the doubt and the suspicions and the contradictions.

بِأَيْدِي سَفَرَةٍ يعني الكبة من الملائكة و قيل يعني السفراء بالوحي بين الله تعالى و بين رسله من السفارة و قال قتادة هم القراء يكتبونها و يقرءونها

**In the hands of Scribes [80:15]** – meaning the hearts of the Angels. And it means the ambassadors with the Revelation between Allah-<sup>azwj</sup> the Exalted and His-<sup>azwj</sup> Rasools-<sup>as</sup>, from the scribes. And Qatadah said they are readers writing and reading these.

وَرَوَى قُضَيْلُ بْنُ يَسَارٍ عَنِ الصَّادِقِ ع قَالَ: الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ كِرَامٍ عَلَى رَحْمَةٍ بَرَّةٍ مُطِيعِينَ.

And it is reported by Fuzeyl Bin Yasaar, from Al-Sadiq-<sup>asws</sup> having said: ‘The memoriser of the Quran, the one working with it, would be with the honourable scribes, the righteous. Honourable to their Lord-<sup>azwj</sup>, righteous, (meaning) obedient’.

وَقِيلَ كِرَامٍ عَنِ الْمَعَاصِي يَرْفَعُونَ أَنْفُسَهُمْ عَنْهَا بَرَّةً أَيْ صَالِحِينَ مُتَّقِينَ.

And it is said, honourable from the disobedience, raising themselves above from it, righteous, i.e. righteous, pious’.

1- الْإِحْتِجَاجُ، بِالْإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع فِيمَا اخْتَجَّ رَسُولُ اللَّهِ ص بِهِ عَلَى الْمُشْرِكِينَ وَالْمَلِكُ لَا تُشَاهِدُهُ خَوَاسِكُمْ لِأَنَّهُ مِنْ جِنْسِ هَذَا الْهَوَاءِ لَا عِيَانَ مِنْهُ وَلَوْ شَاهَدْتُمُوهُ بِأَنْ يَزْدَادَ فِي قُوَى أَبْصَارِكُمْ لَقُلْتُمْ لَيْسَ هَذَا مَلَكًا بَلْ هَذَا بَشَرٌ الْخَبَرُ.

(The book) ‘Al Ihtijaj’ –

By the chain to Muhammad Al-Askari-<sup>asws</sup>: ‘Among what Rasool-Allah-<sup>saww</sup> argued with against the Polytheists: ‘The Angel, your sensory perceptions cannot witness him for he is lie the genus of this air, not visible from it, and if there were to be an increase in the strength of your visions, you would say, ‘This is not an Angel, but this is a mortal!’ – the Hadeeth’.<sup>339</sup>

2- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي خَبَرِ الْمِعْرَاجِ قَالَ النَّبِيُّ ص وَصَعِدَ جِبْرَائِيلُ وَصَعِدَتْ مَعَهُ إِلَى السَّمَاءِ الدُّنْيَا وَ عَلَيْهَا مَلَكٌ يُقَالُ لَهُ إِسْمَاعِيلُ وَ هُوَ صَاحِبُ الْخُطْفَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا مَنْ خُطِفَ الْخُطْفَةُ فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ وَ تَحْتَهُ سَبْعُونَ أَلْفَ مَلَكٍ تَحْتَ كُلِّ مَلَكٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ مَرَرْتُ

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah-<sup>asws</sup> in a Hadeeth of Al-Mi’raj (Ascension), ‘The Prophet-<sup>saww</sup> said: ‘And Jibrael-<sup>as</sup> ascended and I-<sup>saww</sup> ascended with him-<sup>as</sup> to the sky of the world, and upon it was an Angel called Ismail, and he was in charge of the protection which Allah-<sup>azwj</sup> Mighty and Majestic has Said: **Except (for the) one who violates the caution, so there pursues him a shooting star [37:10]**, and under him (his charge) were seventy thousand Angels, under each Angel were seventy thousand Angels’.

وَسَاقَ الْحَدِيثِ إِلَى قَوْلِهِ حَتَّى دَخَلْتُ السَّمَاءَ الدُّنْيَا فَمَا لَقَيْتَنِي مَلَكٌ إِلَّا صَاحِكًا مُسْتَبْشِرًا حَتَّى لَقَيْتَنِي مَلَكٌ مِنَ الْمَلَائِكَةِ لَمْ أَرْ خَلْقًا أَكْبَرَ مِنْهُ كَرِيهَ الْمُنْظَرِ ظَاهِرَ الْعَصَبِ فَقُلْتُ مَنْ هَذَا يَا جِبْرَائِيلُ قَالَ هَذَا مَالِكٌ حَازِنُ النَّارِ

And he-<sup>asws</sup> continued the Hadeeth up to his-<sup>saww</sup> words: ‘Until I entered the sky of the world. I-<sup>saww</sup> did not meet any Angel except he was laughing, smiling, until there met me-<sup>saww</sup> an Angel from the Angels, I-<sup>saww</sup> had not seen any creature larger than it, unpleasant looking,

manifesting the anger. I<sup>-saww</sup> said: 'Who is this, O Jibraeel<sup>-as</sup>? He<sup>-as</sup> said: 'This Angels is keeper of the Fire (Hell)''.

ثُمَّ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ ثُمَّ مَرَزَتْ بِمَلَكٍ مِنَ الْمَلَائِكَةِ جَالِسٍ عَلَى مَجْلِسٍ وَإِذَا جَمِيعُ الدُّنْيَا بَيْنَ رُكْبَتَيْهِ وَإِذَا يَبْدُو لَوْحٌ مِنْ نُورٍ مَكْتُوبٌ فِيهِ كِتَابٌ يُنْظَرُ فِيهِ لَا يَلْتَفِتُ يَمِينًا وَلَا شِمَالًا مُقْبِلًا عَلَيْهِ كَهَيْئَةِ الْحَزِينِ فَقُلْتُ مَنْ هَذَا يَا جِبْرَائِيلُ فَقَالَ هَذَا مَلَكُ الْمَوْتِ

Then he<sup>-asws</sup> continued the Hadeeth up to his<sup>-saww</sup> words: 'Then I<sup>-saww</sup> by an Angel from the Angels seated upon a seat, and behold, entirety of the world was in front of his knees, and there was a tablet of light in his hand. There was writing written in it. He was looking into it, neither turning right nor left, facing to it as if he was aggrieved. I<sup>-saww</sup> said: 'Who is this, O Jibraeel<sup>-as</sup>? He<sup>-as</sup> said: This is Angel of death''.

فَقَالَ رَسُولُ اللَّهِ ص ثُمَّ رَأَيْتُ مَلَكًا مِنَ الْمَلَائِكَةِ جَعَلَ اللَّهُ أَمْرَهُ عَجِيبًا نَصَفَ جَسَدِهِ النَّارَ وَ النَّصْفَ الْآخَرَ تَلْجُ فَلَا النَّارُ تُذِيبُ التَّلْجَ وَلَا التَّلْجُ يُطْفِئُ النَّارَ وَ هُوَ يُنَادِي بِصَوْتٍ رَفِيعٍ وَ يَقُولُ سُبْحَانَ الَّذِي كَفَّ حَرَّ هَذِهِ النَّارِ فَلَا تُذِيبُ التَّلْجَ وَ كَفَّ بَرْدَ هَذَا التَّلْجِ فَلَا يُطْفِئُ حَرَّ هَذِهِ النَّارِ اللَّهُمَّ يَا مُؤَلِّفَ بَيْنَ التَّلْجِ وَ النَّارِ أَلْفَ بَيْنَ قُلُوبِ عِبَادِكَ الْمُؤْمِنِينَ

Rasool-Allah<sup>-saww</sup> said: 'Then I<sup>-saww</sup> saw and Angel from the Angels. Allah<sup>-azwj</sup> had Made his affair to be strange. Half his body was the fire, and the other half was ice. Neither was the fire melting the ice nor was the ice extinguishing the fire, and he was calling out in a raised voice and saying: 'Glorious is the One<sup>-azwj</sup> Who has Restrained the heat of this fire, so it does not melt the ice, and Restrained the cold of this ice so it does not extinguish the heat of this fire. O Allah<sup>-azwj</sup>! O Compiler between the ice and the fire! Compile between the hearts of Your<sup>-azwj</sup> Momineen servants!'

فَقُلْتُ مَنْ هَذَا يَا جِبْرَائِيلُ فَقَالَ مَلَكٌ وَكَلَهُ اللَّهُ بِأَكْتِنَافِ السَّمَاءِ وَ أَطْرَافِ الْأَرْضِينَ وَ هُوَ أَنْصَحُ مَلَائِكَةِ اللَّهِ لِأَهْلِ الْأَرْضِ مِنْ عِبَادِهِ الْمُؤْمِنِينَ يَدْعُوهُمْ بِمَا تَسْمَعُ مِنْذُ خَلْقٍ

I said, 'Who is this, O Jibraeel<sup>-as</sup>? He<sup>-as</sup> said: 'An Angel Allah<sup>-azwj</sup> has Allocated with the surrounding of the sky and outskirts of the earths, and he is the most advising of the Angels of Allah<sup>-azwj</sup> the people of the earth for His<sup>-azwj</sup> Momineen servants, supplicating for them with what you hear since he was Created'.

وَ رَأَيْتُ مَلَكََيْنِ يُنَادِيَانِ فِي السَّمَاءِ أَحَدُهُمَا يَقُولُ اللَّهُمَّ أَعْطِ كُلَّ مَنْفَعٍ خَلْفًا وَ الْآخَرُ يَقُولُ اللَّهُمَّ أَعْطِ كُلَّ مُنْسِكٍ تَلْفًا

And I saw two Angels calling out in the sky. One of them was saying: 'O Allah<sup>-azwj</sup>! Give every spender a replacement!' And the other was saying: 'O Allah<sup>-azwj</sup>! Give every withholder a damage!'

ثُمَّ مَرَزْنَا بِمَلَائِكَةٍ مِنَ الْمَلَائِكَةِ اللَّهُ عَزَّ وَ جَلَّ خَلَقَهُمُ اللَّهُ كَيْفَ شَاءَ وَ وَضَعَ وُجُوهُهُمْ كَيْفَ شَاءَ لَيْسَ شَيْءٌ مِنْ أَطْبَاقِ أَجْسَادِهِمْ إِلَّا وَ هُوَ يُسَبِّحُ اللَّهَ وَ يُحَمِّدُهُ مِنْ كُلِّ نَاحِيَةٍ بِأَصْوَاتٍ مُخْتَلِفَةٍ أَصْوَاتُهُمْ مُرْفَعَةٌ بِالتَّحْمِيدِ وَ الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ

Then we passed by Angels from the Angels of Allah<sup>-azwj</sup> Mighty and Majestic. Allah<sup>-azwj</sup> had Created them however He<sup>-azwj</sup> so Desired. There wasn't anything from the layers of their bodies except and it was glorifying Allah<sup>-azwj</sup> and praising Him<sup>-azwj</sup> from every corner with different voices, raised with the praises and the crying from Awe of Allah<sup>-azwj</sup>.

فَسَأَلْتُ جِبْرِيلَ عَنْهُمْ فَقَالَ كَمَا تَرَى خُلِقُوا إِنَّ الْمَلَكَ مِنْهُمْ إِلَى جَنْبِ صَاحِبِهِ مَا كَلِمَةً كَلِمَةً قَطُّ وَ لَا رَفَعُوا رُءُوسَهُمْ إِلَى مَا فَوْقَهَا وَ لَا خَفَضُوهَا إِلَى مَا تَحْتَهَا خَوْفاً لِلَّهِ وَ حُشُوعاً

I<sup>-saww</sup> asked Jibraeel<sup>-as</sup> about them. He<sup>-as</sup> said: 'They have been Created like what you<sup>-saww</sup> can see. The Angel from them to a side of his companion, has not spoken to him with a word at all, nor are they raising their heads to what is above them, nor are they lowering them to what is beneath them out of fear of Allah<sup>-azwj</sup> and humility'.

ثُمَّ صَعِدْنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَإِذَا فِيهَا مِنَ الْمَلَائِكَةِ الْحُشُوعِ وَ قَدْ وَضَعَ اللَّهُ وُجُوهَهُمْ كَيْفَ شَاءَ لَيْسَ مِنْهُمْ مَلَكٌ إِلَّا يُسَبِّحُ اللَّهَ وَ يُحَمِّدُهُ بِأَصْوَاتٍ مُخْتَلِفَةٍ وَ كَذَا السَّمَاءِ الثَّالِثَةِ

Then we ascended to the second sky. Therein were Angels and upon them was the humbleness, and Allah<sup>-azwj</sup> had Placed their faces however He<sup>-azwj</sup> had so Desires. There wasn't any Angel from them except he was glorifying Allah<sup>-azwj</sup> and praising Him<sup>-azwj</sup> with different voices. And like that was the third sky.

ثُمَّ صَعِدْنَا إِلَى السَّمَاءِ الرَّابِعَةِ وَ إِذَا فِيهَا مِنَ الْمَلَائِكَةِ الْحُشُوعِ مِثْلُ مَا فِي السَّمَاوَاتِ فَبَشَّرُونِي بِالْخَيْرِ لِي وَ لِأُمَّتِي

Then we ascended to the fourth sky, and therein were Angels with humbleness like what was in the skies. They gave me<sup>-saww</sup> glad tidings with the goodness for me<sup>-asws</sup> and for my<sup>-saww</sup> community.

ثُمَّ رَأَيْتُ مَلَكاً جَالِساً عَلَى سَرِيرٍ وَ تَحْتَ يَدَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ تَحْتَ كُلِّ مَلَكٍ سَبْعُونَ أَلْفَ مَلَكٍ

Then I<sup>-saww</sup> an Angel seated upon a throne and under his hand (control) were seventy thousand Angels, under every Angel there were seventy thousand Angels'.

وَ سَأَقِ الْحَدِيثَ إِلَى قَوْلِهِ ثُمَّ صَعِدْنَا إِلَى السَّمَاءِ السَّابِعَةِ قَالَ وَ رَأَيْتُ مِنَ الْعَجَائِبِ الَّتِي خَلَقَ اللَّهُ وَ صَوَّرَ عَلَى مَا أَرَادَهُ دَيْكاً رِجَالُهُ فِي تُخُومِ الْأَرْضَيْنِ السَّابِعَةِ وَ رَأْسُهُ عِنْدَ الْعَرْشِ وَ هُوَ مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ خَلَقَهَا اللَّهُ كَمَا أَرَادَ رِجَالُهُ فِي تُخُومِ الْأَرْضَيْنِ السَّابِعَةِ

And he<sup>-asws</sup> continued the Hadeeth up to his<sup>-saww</sup> words: 'Then we ascended to the seventh sky, and I<sup>-saww</sup> saw from the wonder which Allah<sup>-azwj</sup> had Created and Imaged based upon what He<sup>-azwj</sup> Wanted. There was a rooster, it's legs were in the surroundings of the seven earths and it's head was by the Throne, and it was an Angel from the Angels of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> had Created like what He<sup>-azwj</sup> Wanted. It's legs were in the surrounding of the seven earths.

ثُمَّ أَقْبَلَ مُصْعِداً حَتَّى خَرَجَ فِي الْهَوَاءِ إِلَى السَّمَاءِ السَّابِعَةِ وَ انْتَهَى فِيهَا مُصْعِداً حَتَّى انْتَهَى قَرْنُهُ إِلَى قُرْبِ الْعَرْشِ وَ هُوَ يَقُولُ سُبْحَانَ رَبِّيَ حَيْثُ مَا كُنْتُ لَا تَدْرِي أَتَيْنَ رَبُّكَ مِنْ عَظَمِ شَأْنِهِ وَ لَهُ جَنَاحَانِ فِي مَنْكِبَيْهِ إِذَا نَشَرَهُمَا جَاوَزَ الْمَشْرِقَ وَ الْمَغْرِبَ

Then it went on to climb until it emerged in the air to the seventh sky and ended in it ascending until it's head ended to nearby the Throne, and it was saying, 'Glorious is my Lord<sup>-azwj</sup> wherever you may be. You don't know where your Lord<sup>-azwj</sup> is due to the might of His<sup>-azwj</sup> Glory', and there were two wings for in in it's shoulder. When it spreads the, they exceed the east and the west.

فَإِذَا كَانَ فِي السَّحْرِ نَشْرَ جَنَاحَيْهِ وَ خَفَقَ بِهِمَا وَ صَرَخَ بِالتَّسْبِيحِ يَقُولُ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ اللَّهِ الْكَبِيرِ الْمُتَعَالِ لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ  
وَ إِذَا قَالَ ذَلِكَ سَبَّحْتَ دُيُوكَ الْأَرْضِ كُلُّهَا وَ خَفَقَتْ بِأَجْنِحَتِهَا وَ أَخَذَتْ بِالصُّرَاخِ

When it was during the pre-dawn, it spreads it's winds and flaps with them and shouts with the glorification, saying, 'Glory be to Allah<sup>-azwj</sup>, the King, the Holy! Glory be to Allah<sup>-azwj</sup>, the Great, the Exalted! There is no god except Allah<sup>-azwj</sup>, the living, the eternal!' And when it says that the roosters of the earth, all of them, glorify and flap with their wings, and take to the shouting.

فَإِذَا سَكَتَ ذَلِكَ الدِّيكُ فِي السَّمَاءِ سَكَتَ دُيُوكَ الْأَرْضِ كُلُّهَا وَ لِذَلِكَ الدِّيكِ رَعَبٌ أَخْضَرُ وَ رِيشٌ أَبْيَضٌ كَأَشَدِّ بَيَاضٍ مَا رَأَيْتُهُ قَطُّ وَ لَهُ رَعَبٌ أَخْضَرُ  
أَيْضاً تَحْتَ رِيشِهِ الْأَبْيَضِ كَأَشَدِّ خَضَرٍ مَا رَأَيْتُهَا قَطُّ.

So when that rooster is silent in the sky, the roosters of the earth are silent, all of them. And for that rooster, there is green fluff and white feathers, as intensely white what I<sup>-saww</sup> had not seen at all, and for it there is green flash beneath its feathers, like as green what I<sup>-saww</sup> had (not) seen at all!"<sup>340</sup>

3- التَّفْسِيرُ، عَنْ بَعْضِ أَصْحَابِهِ يَرْفَعُهُ إِلَى الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلَّهِ مَلَكاً فِي صُورَةِ الدِّيكِ الْأَمْلَحِ الْأَشْهَبِ بَرَاتِنُهُ فِي الْأَرْضِ  
السَّابِغَةِ وَ عُزْفُهُ تَحْتَ الْعَرْشِ لَهُ جَنَاحَانِ جَنَاحٌ بِالْمَشْرِقِ وَ جَنَاحٌ بِالْمَغْرِبِ فَأَمَّا الْجَنَاحُ الَّذِي فِي الْمَشْرِقِ فَمِنْ ثَلْجٍ وَ أَمَّا الْجَنَاحُ الَّذِي فِي الْمَغْرِبِ فَمِنْ  
نَارٍ

The Tafseer (Al Qummi) – From one of his companions, raising it to Al Asbagh Bin Nubata who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> there is an Angel in the image of the rooster, husky, grizzly. It's claws are in the seven earths, and it's crown is beneath the Throne. There are two wings for it, a wing in the east and a wing in the west. As for the wing which is in the east, it is of ice, and as for the wing which is in the west, it is of fire.

وَ كُلَّمَا خَضَرَ وَفَتِ الصَّلَاةُ قَامَ عَلَى بَرَاتِنِهِ وَ رَفَعَ عُزْفَهُ مِنْ تَحْتِ الْعَرْشِ ثُمَّ أَمَالَ أَحَدَ جَنَاحَيْهِ عَلَى الْآخَرِ يُصَفِّقُ بِمَا كَمَا يُصَفِّقُ الدِّيكُ فِي مَنَازِلِكُمْ فَلَا  
الَّذِي مِنَ الثَّلْجِ يُطْفِئُ النَّارَ وَ لَا الَّذِي مِنَ النَّارِ يُذِيبُ الثَّلْجَ

And every time the time of Salat presents, it stand upon it's claws and raises it's crown from beneath the Throne, then it inclines one of it's wings upon the other, flapping with them like what the rooster tends to flap in your houses. It is not for the one which is of ice to extinguish the fire, nor that which is from the fire to melt the ice.

ثُمَّ يُنَادِي بِأَعْلَى صَوْتِهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ خَاتَمُ النَّبِيِّينَ وَ أَنَّ وَصِيَّهُ خَيْرُ الْوَصِيِّينَ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ  
الرُّوحِ

Then it calls out at the top of its voice: 'I testify that there is no god except Allah<sup>-azwj</sup> and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, last of the Prophets<sup>-as</sup>,

and that his<sup>-saww</sup> successor<sup>-asws</sup> is best of the successors<sup>-as</sup>! Glorious, Holy is Lord<sup>-azwj</sup> of the Angels and the Spirit!

فَلَا يَبْقَى فِي الْأَرْضِ دَيْكٌ إِلَّا أَجَابَهُ وَ ذَلِكَ قَوْلُهُ وَ الطَّيْرُ صَافَاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ.

So there does not remain any rooster in the earth except it responds to it, and that is His<sup>-azwj</sup> Word: **and the birds in rows? Each has known its Salat and its Glorification, [24:41]**”<sup>341</sup>

4- وَ مِنْهُ، فِي قَوْلِهِ تَعَالَى الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَ الْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنَحَةٍ مَثْنَى وَ ثُلَاثَ وَ رُبَاعَ قَالَ الصَّادِقُ ع خَلَقَ اللَّهُ الْمَلَائِكَةَ مُخْتَلِفَةً وَ قَدْ رَأَى رَسُولُ اللَّهِ ص جَبْرَائِيلَ وَ لَهُ سِتُمَائَةِ جَنَاحٍ عَلَى سَاقِهِ الدُّرُّ مِثْلُ الْقَطْرِ عَلَى الْبَقْلِ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

And from him –

‘Regarding Words of the Exalted: **The Praise is for Allah, Originator of the skies and the earth, Maker of the Angels as primary messengers, two-winged, and three, and four. [35:1].** Al Sadiq<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Created the different Angels, and Rasool-Allah<sup>-saww</sup> had seen Jibraeel<sup>-as</sup> and there were six hundred wings for him<sup>-as</sup>. Upon his<sup>-as</sup> legs were gems like the drops tend to be upon the vegetables, having filled up what is between the sky and the earth’.

وَ قَالَ إِذَا أَمَرَ اللَّهُ مِيكَائِيلَ بِالْهَبُوطِ إِلَى الدُّنْيَا صَارَتْ رِجْلُهُ الْيُمْنَى فِي السَّمَاءِ السَّابِعَةِ وَ الْأُخْرَى فِي الْأَرْضِ السَّابِعَةِ

And he<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Commands Mikaeel<sup>-as</sup> with going down to the world, his<sup>-as</sup> right leg comes to be in the seventh sky and the other in the seventh earth.

وَ إِنَّ لِلَّهِ مَلَائِكَةً أَنْصَافُهُمْ مِنْ بَرَدٍ وَ أَنْصَافُهُمْ مِنْ نَارٍ يَقُولُونَ يَا مُؤَلِّفُ بَيْنِ الْبَرَدِ وَ النَّارِ ثَبِّتْ قُلُوبَنَا عَلَى طَاعَتِكَ

And for Allah<sup>-azwj</sup> there are Angels, half of them (their bodies) are of ice and half from fire. They are saying: ‘O Compiler between the cold and the fire! Affirm our hearts upon obeying You<sup>-azwj!</sup>’

وَ قَالَ إِنَّ لِلَّهِ مَلَكَاً بَعْدَ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَيْنَيْهِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ حَقَّقَانِ الطَّيْرُ

And he<sup>-asws</sup> said: ‘For Allah<sup>-azwj</sup> there is an Angel, the distance of what is between his ear lobes to his eyes, there is a travel distance of five hundred years, the flight of the bird’.

وَ قَالَ إِنَّ الْمَلَائِكَةَ لَا يَأْكُلُونَ وَ لَا يَشْرَبُونَ وَ لَا يَنْكِحُونَ وَ إِنَّمَا يَعْيشُونَ بِنَسِيمِ الْعَرْشِ وَ إِنَّ لِلَّهِ مَلَائِكَةً رُغَعًا إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ لِلَّهِ مَلَائِكَةً سَجْدًا إِلَى يَوْمِ الْقِيَامَةِ

And he<sup>-asws</sup> said: ‘The Angels are neither eating nor drinking nor marrying, and rather they are living with the breeze of the Throne. And for Allah<sup>-azwj</sup> there are Angels in performance of ruk’u up to the day of Qiyamah. And for Allah<sup>-azwj</sup> there are Angels in performance of Sajdah up to the Day of Qiyamah’.

<sup>341</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 3

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ شَيْءٍ خَلَقَهُ اللَّهُ أَكْثَرَ مِنَ الْمَلَائِكَةِ وَ إِنَّهُ لَيَهْبِطُ فِي كُلِّ يَوْمٍ وَ فِي كُلِّ لَيْلَةٍ سَبْعُونَ أَلْفَ مَلَكٍ فَيَأْتُونَ الْبَيْتَ الْحَرَامَ فَيَطُوفُونَ بِهِ ثُمَّ يَأْتُونَ رَسُولَ اللَّهِ ص ثُمَّ يَأْتُونَ أَمِيرَ الْمُؤْمِنِينَ ع فَيَسْلَمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ الْحُسَيْنَ فَيَقِيمُونَ عِنْدَهُ فَإِذَا كَانَ السَّحَرُ وَضِعَ لَهُمْ مِعْرَاجٌ إِلَى السَّمَاءِ ثُمَّ لَا يَعُودُونَ أَبَدًا.

Then Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, said: ‘Rasool-Allah<sup>-saww</sup> said: ‘There is none from a thing Allah<sup>-azwj</sup> has Created which is more numerous than the Angels, and that seventy thousand Angels are coming down during every night and coming to the Sacred House (Kabah) and performing Tawaaf with it, then they come to Rasool-Allah<sup>-saww</sup>, then they come to Amir Al-Momineen<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they come to Al-Husayn<sup>-asws</sup>, and they stay in his<sup>-asws</sup> presence. So when it is the pre-dawn, a way of ascent to the sky is placed for them, then they do not return, ever!’<sup>342</sup>

5- وَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللَّهَ خَلَقَ إِسْرَافِيلَ وَ جِبْرِئِيلَ وَ مِيكَائِيلَ مِنْ سُبْحَةٍ وَاحِدَةٍ وَ جَعَلَ لَهُمُ السَّمْعَ وَ الْبَصَرَ وَ مَوْجُودَ الْعَقْلِ وَ سُرْعَةَ الْفَهْمِ.

And Abu Ja’far<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Created Israfeel<sup>-as</sup>, and Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup> from one (bead of) rosary, and Made to be for them the hearing, and the sight, and quality of intellect, and quickness of understanding’.<sup>343</sup>

6- وَ مِنْهُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خَلْقَةِ الْمَلَائِكَةِ وَ مَلَائِكَةُ خَلَقْتَهُمْ وَ أَسْكَنْتَهُمْ سَمَاوَاتِكَ فَلَيْسَ فِيهِمْ فَتْرَةٌ وَ لَا عِنْدَهُمْ عَقْلٌ وَ لَا فِيهِمْ مَعْصِيَةٌ هُمْ أَعْلَمُ خَلْقِكَ بِكَ وَ أَحْوَفُ خَلْقِكَ مِنْكَ وَ أَقْرَبُ خَلْقِكَ إِلَيْكَ وَ أَعْمَلُهُمْ بِطَاعَتِكَ وَ لَا يَعْشَاهُمْ نَوْمُ الْعُيُونِ وَ لَا سَهُوُ الْعُقُولِ وَ لَا فَتْرَةُ الْأَبْدَانِ

And from him –

‘Amir Al-Momineen<sup>-asws</sup> said regarding creation of the Angels: ‘And the Angels, You<sup>-azwj</sup> Created them and Settled them in Your<sup>-azwj</sup> skies, so there is neither any gap (taking a break) among them nor is there heedlessness with them, nor is there any disobedience among them. They are most knowing of You<sup>-azwj</sup> of Your<sup>-azwj</sup> creatures, and the most fearing from You<sup>-azwj</sup> of Your<sup>-azwj</sup> creatures, and the closest of Your<sup>-azwj</sup> creatures to You<sup>-azwj</sup>, and their most working in Your<sup>-azwj</sup> obedience, and neither does the sleep overwhelm their eyes, nor the forgetfulness of the minds, nor gap of the bodies (taking a break).

لَمْ يَسْكُنُوا الْأَصْلَابَ وَ لَمْ تَضُمَّهُمْ الْأَرْحَامُ وَ لَمْ تُخْلَقْهُمْ مِنْ مَاءٍ مَهِينٍ أَنْشَأَهُمْ إِنِّشَاءً فَأَسْكَنْتَهُمْ سَمَاوَاتِكَ وَ أَكْرَمْتَهُمْ بِمُجَارِكَ وَ ائْتَمَنَتْهُمْ عَلَى وَحْيِكَ وَ جَنَّبَتْهُمْ الْآفَاتِ وَ وَقَيْتَهُمُ الْبَلِيَّاتِ وَ طَهَّرْتَهُمُ مِنَ الذُّنُوبِ

Neither were they settled in the loins nor did the wombs contain them, and they were not Created from base water. You<sup>-azwj</sup> Grown them a growth and Settled them in Your<sup>-azwj</sup> skies, and You<sup>-azwj</sup> Honoured them with Your<sup>-azwj</sup> vicinity and Trusted them upon Your<sup>-azwj</sup> Revelation, and Kept them away from the disabilities, and Saved them from the afflictions, and Purified them from the sins.

وَ لَوْ لَا تَقْوِيَّتُكَ لَمْ يَقُودُوا وَ لَوْ لَا تَنْبِيْئُكَ لَمْ يُتَّبِعُوا وَ لَوْ لَا رَحْمَتُكَ لَمْ يُطِيعُوا وَ لَوْ لَا أَنْتَ لَمْ يَكُونُوا

<sup>342</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 4

<sup>343</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 5



And had it not been for Your<sup>-azwj</sup> Strengthening, they would not have been strong, and had it not been for Your<sup>-azwj</sup> Affirmation, they would not have been affirmed, and had it not been for Your<sup>-azwj</sup> Mercy, they would not have obeyed, and had it not been for You<sup>-azwj</sup>, they would not have come into being.

أَمَّا إِنَّهُمْ عَلَى مَكَانَتِهِمْ مِنْكَ وَطَوَاعِيَّتِهِمْ إِيَّاكَ وَتَمَرُّتِهِمْ عِنْدَكَ وَفَلَّةِ غَفْلَتِهِمْ عَنْ أَمْرِكَ لَوْ عَايَنُوا مَا خَفِيَ عَنْهُمْ مِنْكَ لَاحْتَفَرُوا أَعْمَالَهُمْ وَ لَأَزْرَوْا عَلَى أَنْفُسِهِمْ وَ لَعَلِمُوا أَنَّهُمْ لَمْ يَعْبُدُوكَ حَقَّ عِبَادَتِكَ سُبْحَانَكَ خَالِقاً وَ مَعْبُوداً مَا أَحْسَنَ بِلَاءَكَ عِنْدَ خَلْقِكَ.

But they are upon their places from You<sup>-azwj</sup>, and their obeying You<sup>-azwj</sup>, and their status with You<sup>-azwj</sup>, and the scarcity of their heedlessness about Your<sup>-azwj</sup> Command. Had they witnessed what is hidden from them from You<sup>-azwj</sup>, they would have belittled their own deeds, and faulted upon themselves, and they would have known that they have not worshipped You<sup>-azwj</sup> as is the right of worshipping You<sup>-azwj</sup>. Glory be to You<sup>-azwj</sup>, Creator and Deity! How excellent is Your<sup>-azwj</sup> Trial with Your<sup>-azwj</sup> creation!''<sup>344</sup>

7- التفسير، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ هَلِ الْمَلَائِكَةُ أَكْثَرُ أَمْ بَنُو آدَمَ

The Tafseer (Al Qummi) – From his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hammad,

‘From Abu Abdullah<sup>-asws</sup> having been asked, ‘Are the Angels more numerous or the children of Adam<sup>-as</sup>?’

فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَمَلَائِكَةُ اللَّهِ فِي السَّمَاوَاتِ أَكْثَرُ مِنْ عَدَدِ التُّرَابِ فِي الْأَرْضِ وَ مَا فِي السَّمَاءِ مَوْضِعٌ قَدَمٍ إِلَّا وَ فِيهَا مَلَكٌ يُسَبِّحُهُ وَ يُقَدِّسُهُ وَ لَا فِي الْأَرْضِ شَجَرٌ وَ لَا مَدَرٌ إِلَّا وَ فِيهَا مَلَكٌ مُوَكَّلٌ بِمَا يَأْتِي اللَّهَ كُلَّ يَوْمٍ بِعَمَلِهَا وَ اللَّهُ أَعْلَمُ بِمَا

He<sup>-asws</sup> said: ‘By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul! The Angels of Allah<sup>-azwj</sup> is the skies are more than the numbers of (grains of) sand in the earth, and there is no place of a foot in the sky except and therein is an Angel glorifying Him<sup>-azwj</sup> and extolling His<sup>-azwj</sup> Holiness, nor is there any in the earth, nor clog (of mud) except and therein is an Angel Allocated with it, coming to Allah<sup>-azwj</sup> every day with their deeds, and Allah<sup>-azwj</sup> is more Knowing with these.

وَ مَا مِنْهُمْ أَحَدٌ إِلَّا وَ يَتَقَرَّبُ كُلُّ يَوْمٍ إِلَى اللَّهِ بِوِلَايَتِنَا أَهْلَ الْبَيْتِ وَ يَسْتَغْفِرُ لِمُحِبِّينَا وَ يَلْعَنُ أَعْدَاءَنَا وَ يَسْأَلُ اللَّهَ أَنْ يُرْسِلَ عَلَيْهِمُ الْعَذَابَ إِسْرَافاً.

And there is none from them except a he draws near to Allah<sup>-azwj</sup> every day with our<sup>-asws</sup> Wilayah, People<sup>-asws</sup> of the Household, and seeks Forgiveness for our<sup>-asws</sup> loved ones, and curses our<sup>-asws</sup> enemies, and asks Allah<sup>-azwj</sup> to Send the Punishment upon them with a Sending''.<sup>345</sup>

8- مجالس ابن السَّيِّح، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ ابْنِ فُلولَيْهِ عَنْ أَبِيهِ عَنِ سَعْدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رِثَابٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا خَلَقَ اللَّهُ خَلْقاً أَكْثَرَ مِنَ الْمَلَائِكَةِ وَ إِنَّهُ لَيُنْزِلُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ فَيَأْتُونَ الْبَيْتَ الْمَعْمُورَ فَيُطَوِّفُونَ بِهِ فَإِذَا هُمْ

<sup>344</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 6

<sup>345</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 7



طَافُوا بِهِ نَزَلُوا فَطَافُوا بِالْكَعْبَةِ فَإِذَا طَافُوا بِهَا أَتَوْا قَبْرَ النَّبِيِّ ص فَسَلَّمُوا عَلَيْهِ ثُمَّ أَتَوْا قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فَسَلَّمُوا عَلَيْهِ ثُمَّ أَتَوْا قَبْرَ الْحُسَيْنِ ع فَسَلَّمُوا عَلَيْهِ ثُمَّ عَرَجُوا وَنَزَلُوا مِثْلَهُمْ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has not Created any creature more numerous than the Angels, and every day seventy thousand Angels descend. They come to the Bayt Al-Mamour and perform Tawaaf with it. When they have performed Tawaaf with it, they descend and perform Tawaaf of the Kabah. When they have performed Tawaaf with it, then come to the grave of the Prophet<sup>-saww</sup> and greet unto him<sup>-azwj</sup>. Then they come to the grave of Amir Al-Momineen<sup>-asws</sup> and greet unto him<sup>-asws</sup>. Then they come to the grave of Al-Husayn<sup>-asws</sup> and greet unto him<sup>-asws</sup>. Then they ascend, and the likes of them descend, (like this it is) for ever up to the Day of Qiyamah''<sup>346</sup>

9- وَقَالَ ع مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ ع عَارِفًا بِحَقِّهِ غَيْرَ مُتَجَبِّزٍ وَلَا مُتَكَبِّرٍ كَتَبَ اللَّهُ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ بُعِثَ مِنَ الْأَمِينِ وَ هُوَ عَلَيْهِ الْحِسَابُ وَ اسْتَقْبَلَتْهُ الْمَلَائِكَةُ فَإِذَا انْصَرَفَ شَبَعَتْهُ إِلَى مَنْزِلِهِ فَإِنْ مَرَضَ عَادُوهُ وَ إِنْ مَاتَ تَبِعُوهُ بِالْإِسْتِغْفَارِ إِلَى قَبْرِهِ.

And he<sup>-asws</sup> said: 'One who visits (grave of) Amir Al-Momineen<sup>-asws</sup> knowing of his<sup>-asws</sup> rights, not forced, nor arrogant, Allah<sup>-azwj</sup> would Write for him the Recompense of one hundred thousand martyrs, and Allah<sup>-azwj</sup> would Forgive for him whatever he had sent ahead of his sins and whatever had been delayed, and he would be Resurrected (to be) from the secured ones, and the Reckoning would be eased upon him, and the Angels would welcome him. When he leaves, they escort him to his house. If he is sick, they console him, and if he dies, they follow him to his grave seeking Forgiveness (for him)''<sup>347</sup>

10- الْخِصَالُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ الْقُرُوبِيِّ الْمَعْرُوفِ بِابْنِ مَقْبَرَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَضْرَمِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْأَحْوَلِ عَنْ خَلَادِ الْمِنْقَرِيِّ عَنْ قَيْسٍ عَنْ أَبِي حَصِينٍ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ ابْنِ عُمرَ قَالَ: كَانَ عَلَى الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ تَعْوِيدَانِ حَشَوُهُمَا مِنْ زَعْبِ جَبْرِئِيلَ ع.

(The book) 'Al Khisaal' – From Ali Bin Muhammad Bin Al Hassan Al Qazwiny, well-known as Ibn Maqbara, from Muhammad Bin Abdullah Al Hazramy, from Ahmad Bin Yahya Al Ahowl, from Khallad Al Minqary, from Qays, from Abu Huseyn, from Yahya Bin Wassab, from Ibn Umar who said,

'Upon Al Hassan<sup>-asws</sup> and Al-Husayn<sup>-saww</sup> there were two amulets stuffed from the fluff of the wings of Jibraeel<sup>-as</sup>''<sup>348</sup>

11- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أُتُوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُشْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ جَبْرِئِيلَ أَتَانِي فَقَالَ إِنَّا مَعَشَرُ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا يَمْتَلَأُ جَسَدٌ وَلَا إِنَاءٌ يُبَالُ فِيهِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Abdullah Bin Muskan, from Muhammad Bin Marwan,

<sup>346</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 8

<sup>347</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 9

<sup>348</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 10

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> came to me<sup>-saww</sup>. He<sup>-as</sup> said: 'We, community of Angels do not enter a house wherein is a dog, nor any resemblance of a body (statue), nor any utensil to urinate it''.<sup>349</sup>

12- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى النَّبِيِّ ص قَالَ: الْمَلَائِكَةُ عَلَى ثَلَاثَةِ أَجْزَاءٍ فَجُزْءٌ لَهُمْ جَنَاحَانِ وَ جُزْءٌ لَهُمْ ثَلَاثَةُ أَجْبَحَةٍ وَ جُزْءٌ لَهُمْ أَرْبَعَةُ أَجْبَحَةٍ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Talha, by his chain,

'Raising it, the Prophet<sup>-saww</sup> having said: 'The Angels are upon three part – a segment of them is upon two wings, and a segment of them are upon three wings, and a segment of them are upon four wings''.<sup>350</sup>

13- التَّوْحِيدُ، وَ الْحِصَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بُكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَيْمٍ بْنِ بُهْلُولٍ عَنْ نَصْرِ بْنِ مُزَاحِمٍ الْمَنْقَرِيِّ عَنْ عَمْرِو بْنِ سَعْدٍ عَنْ أَبِي مُحَمَّدٍ لُوطٍ بْنِ يَحْيَى عَنْ أَبِي مَنْصُورٍ عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ قُدْرَةِ اللَّهِ جَلَّتْ عَظَمَتُهُ فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَائِكَةً لَوْ أَنَّ مَلَكاً مِنْهُمْ هَبَطَ إِلَى الْأَرْضِ مَا وَسِعَتْهُ لِعَظَمِ خَلْقِهِ وَ كَثْرَةِ أَجْبَحَتِهِ

(The books) 'Al Tawheed', and 'Al Khisaal' – From Ahmad Bin Al Hassan Al Qattan, from Muhammad Bin Yahya Bin Zakariyya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloud, from Nasr Bin Muzahim Al Minqary, from Amro Bin Sa'ad, from Abu Mikhnaf Lut Bin Yahya, from Abu Mansour, from Zayd Bin Wahab who said,

'Amir Al-Momineen<sup>-asws</sup> was asked about the Power of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Magnificent. He<sup>-asws</sup> stood up to address. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, the said: 'There are such Angels for Allah<sup>-azwj</sup> Blessed and Exalted, if an Angel from them were to descend to the earth, it would not be capacious enough for him due to the largeness of his body and the large number of his wings.

وَ مِنْهُمْ مَنْ لَوْ كَلِّفَتِ الْجِنَّ وَ الْإِنْسُ أَنْ يَصِفُوهُ مَا وَصَفُوهُ لِيُعَدَّ مَا بَيْنَ مَفَاصِلِهِ وَ حُسْنِ تَرْكِيبِ صُورَتِهِ وَ كَيْفَ يُوصَفُ مِنْ مَلَائِكَتِهِ مَنْ سَبْعِمِائَةٍ عَامٍ مَا بَيْنَ مَنْكَبَتِهِ وَ شَحْمَةِ أُذُنِهِ

And from them is one, if the Jinn and the humans were to be tasked with describing him, they would not be able to describe him due to the distance of what is between his joints, and excellence of the features of his image. And how can he from the Angels be described, one having seven hundred years (of travel distance) what is between his shoulder and his ear lobe?

وَ مِنْهُمْ مَنْ يَسُدُّ الْأَفْقَ بِجَنَاحٍ مِنْ أَجْبَحَتِهِ دُونَ عَظَمِ يَدَيْهِ وَ مِنْهُمْ مِنَ السَّمَاوَاتِ إِلَى حُجْرَتِهِ وَ مِنْهُمْ مَنْ قَدَّمَهُ عَلَى غَيْرِ قَرَارٍ فِي جَوِّ الْهَوَاءِ الْأَسْفَلِ وَ الْأَرْضُونَ إِلَى رُكْبَتَيْهِ

And from them is one who blocks out the surroundings with a wing from his wings, besides the largeness of his hands. And from them is one (who is from) the skies to his side. And from

<sup>349</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 11

<sup>350</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 12

them is one whose feet are unsteady in the lowest atmosphere of the sky and the earths to his knees.

وَمِنْهُمْ مَنْ لَوْ أُلْقِيَ فِي نَفْثَةِ إِيَّاهِ جَمِيعُ الْمَيَّاءِ لَوَسِعَتْهَا وَمِنْهُمْ مَنْ لَوْ أُلْقِيَ السُّفُنُ فِي دُمُوعِ عَيْنَيْهِ لَجَرَتْ دَهْرَ الدَّاهِرِينَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

And from them is one, if entirety of the waters were to be thrown in the fovea of his thumb, it would be capacious for it. And from them is one, if the ships were to be thrown in the tears of his eyes, these would flow for ages and ages. **So Blessed is Allah, the best of the creators [23:14]**.<sup>351</sup>

14- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ يُوسُفَ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عُبَيْسَةَ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ دِيكاً عُرْفُهُ تَحْتَ الْعَرْشِ وَ رِجْلَاهُ فِي ثُحُومِ الْأَرْضِ السَّابِعَةِ السُّفْلَى إِذَا كَانَ فِي الثُّلُثِ الْأَخِيرِ مِنَ اللَّيْلِ سَبَّحَ اللَّهُ تَعَالَى ذِكْرُهُ بِصَوْتٍ يَسْمَعُهُ كُلُّ شَيْءٍ مَا خَلَا الثَّقَلَيْنِ الْجِنَّ وَالْإِنْسَ فَتَصْبِيحُ عِنْدَ ذَلِكَ دِيكُهُ الدُّنْيَا.

(The book) – from Muhammad Bin Ahmad Bin Al-Husayn Bin Yusuf Al Baghddi, from Ali Bin Muhammad Bin Anbasa, from Darim Bin Qabeysa,

‘From Al Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘For Allah<sup>-azwj</sup> there is a rooster whose crown is beneath the Throne, and it’s legs are in the surrounds of the earth, the seventh lowest. When it is the last third from the night, it glorifies Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, with a voice all things hear apart from the two heavyweights, the Jinn, and the humans. During that, the roosters of the world shout’’.<sup>352</sup>

15- الْإِحْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الزُّنْدِيقُ فِيمَا سَأَلَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ مَا عَلَّمَ الْمَلَائِكَةُ الْمُؤَكِّلِينَ بِعِبَادِهِ يَكْتُبُونَ عَلَيْهِمْ وَ لَهُمْ وَ اللَّهُ عَالِمُ السِّرِّ وَ مَا هُوَ أَحْفَى

(The book) ‘Al ihtijaj’ – From Hisham Bin Al Hakam who said,

‘The atheist asked among what he asked Abu Abdullah<sup>-asws</sup>. He said, ‘What is the reason the Angels are Allocated with His<sup>-azwj</sup> servants writing down against them and for them, (although) Allah<sup>-azwj</sup> Knows the secrets and whatever is hidden?’

قَالَ اسْتَعْبَدَهُمْ بِذَلِكَ وَ جَعَلَهُمْ شُهُوداً عَلَى خَلْقِهِ لِيَكُونَ الْعِبَادُ لِمَلَائِمَتِهِمْ إِتْلَاهُمْ أَشَدَّ عَلَى طَاعَةِ اللَّهِ مُوَاطَئَةً أَوْ عَنْ مَعْصِيَتِهِ أَشَدَّ انْقِبَاضاً

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> has Enslaved them with that and Made them as witnessed upon His<sup>-azwj</sup> cratures for the the servants, due to their (Angels) adhering bonding with them, would be more intense upon obedience of Allah<sup>-azwj</sup>, or of severe withdrawal from disobeying Him<sup>-azwj</sup>.

وَ كَمْ مِنْ عَبْدٍ يَهُمُّ بِمَعْصِيَةٍ فَذَكَرَ مَكَانَهَا فَارْغَوَى وَ كَفَّ فَيَقُولُ رَبِّي يَرَانِي وَ حَفَظَنِي عَلَيَّ بِذَلِكَ تَشْهَدُ

And how many a servant thinks of disobeying, then he remembers their places, so he is careful and refrains and says, ‘My Lord<sup>-azwj</sup> is Seeing me and He<sup>-azwj</sup> is Protecting upon me with that testimony’.

<sup>351</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 13

<sup>352</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 14

وَ إِنَّ اللَّهَ بِرَأْفَتِهِ وَ لُطْفِهِ أَيْضاً وَ كُلُّهُمْ بِعِبَادِهِ يُدْبُونَ عَنْهُمْ مَرَدَّةَ الشَّيَاطِينِ وَ هَوَامَّ الْأَرْضِ وَ آفَاتٍ كَثِيرَةً مِنْ حَيْثُ لَا يَرَوْنَ بِإِذْنِ اللَّهِ إِلَى أَنْ يَجِيءَ أَمْرُ اللَّهِ عَزَّ وَ جَلَّ.

And Allah<sup>-azwj</sup>, due to His<sup>-azwj</sup> Compassion and His<sup>-azwj</sup> Kindness as well, has Allocated them with His<sup>-azwj</sup> servants, repel the apostate Satans<sup>-la</sup> away from them, and the vermin of the earth, and a lot of afflictions from where they are not seeing, by the Permission of Allah<sup>-azwj</sup> up to the time the Command of Allah<sup>-azwj</sup> Mighty and Majestic comes (death)".<sup>353</sup>

16- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ يَقُولُ بِأَمْرِ اللَّهِ مِنْ أَنْ يَقَعَ فِي رَكْبٍ أَوْ يَقَعَ عَلَيْهِ حَائِطٌ أَوْ يُصِيبَهُ شَيْءٌ حَتَّى إِذَا جَاءَ الْقَدَرُ خَلُّوا بَيْنَهُ وَ بَيْنَهُ يَدْفَعُونَهُ إِلَى الْمَقَادِيرِ وَ هُمَا مَلَكَانِ يَحْفَظَانِهِ بِاللَّيْلِ وَ مَلَكَانِ يَحْفَظَانِهِ بِالنَّهَارِ يَتَعَاقَبَانِ.

Tafseer Ali Bin Ibrahim, in a report of Abu Al-Jaroud,

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11]:** 'He<sup>-azwj</sup> is Saying, by the Command of Allah<sup>-azwj</sup> (protecting) him from falling into a well, or a wall falling upon him, and something hitting him, until when the Pre-determination comes, they vacate between him and it and hand him over to the Pre-determinations, and these are two Angels protecting him at night and two Angels protecting him at daytime, in succession".<sup>354</sup>

17- التَّفْسِيرُ، لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِذَا فُرِثَتْ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِقَارِئِهَا أَلَسْتُمْ غُرَبَاءُ كَيْفَ تَكُونُ الْمُعَقِّبَاتُ مِنْ بَيْنِ يَدَيْهِ وَ إِذَا الْمُعَقِّبُ مِنْ خَلْفِهِ فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ كَيْفَ هَذَا

The Tafseer (Al Qummi) –

**For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11]** was recited in the presence of Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to it's recite: 'Aren't you Arabic speaking people? How can the succession be in front of him, and rather the succession should be from behind him?' The man said, 'May I be sacrificed for you<sup>-asws</sup>! How is this (then)?'

فَقَالَ إِنَّمَا نَزَلَتْ لَهُ مُعَقِّبَاتٌ مِنْ خَلْفِهِ وَ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ يَحْفَظُونَهُ بِأَمْرِ اللَّهِ وَ مَنِ الَّذِي يَقْدِرُ أَنْ يَحْفَظَ الشَّيْءَ مِنْ أَمْرِ اللَّهِ وَ هُمُ الْمَلَائِكَةُ الْمُوَكَّلُونَ بِالنَّاسِ.

He<sup>-asws</sup> said: 'But rather succession comes down to him from behind him, and looks out from his front, protecting him by the Command of Allah<sup>-azwj</sup>, and the one who is able upon protecting the thing from a Command of Allah<sup>-azwj</sup>, and they are the Angels Allocated with the people".<sup>355</sup>

وَ رُويَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَهُ مُعَقِّبَاتٌ مِنْ خَلْفِهِ وَ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ يَحْفَظُونَهُ بِأَمْرِ اللَّهِ.

<sup>353</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 15

<sup>354</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 16

<sup>355</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 17 a

And it is reported from Abu Abdullah<sup>-asws</sup>: ‘For him are succession (of Angels) from behind, and a lookout from his front, protecting him by a Command of Allah<sup>-azwj</sup>’.<sup>356</sup>

وَرُوي عَنْ عَلِيٍّ ع وَ ابْنِ عَبَّاسٍ وَ عِكْرَمَةَ وَ زَيْدِ بْنِ عَلِيٍّ يَحْفَظُونَهُ بِأَمْرِ اللَّهِ.

And it is reported from Ali<sup>-asws</sup>, and Ibn Abbas, and Ikrimah (Bin Abu Jahl<sup>-la</sup>), and Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>): ‘Protecting him by a Command of Allah<sup>-azwj</sup>’.<sup>357</sup>

18- التَّوْحِيدُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ أَبِيهِ عَنِ ابْنِ أُورَمَةَ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ دُرُوسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَكًا يُعَدُّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عُنُقِهِ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ حَقَّقَانِ الطَّيْرَ.

(The book) ‘Al Tawheed’ – From Ahmad Bin Muhammad Al Attar, from his father, from Al-Husayn Bin Al Hassan Bin Aban, from Ibn Owrama, from Ziyad Al Qandy, from Dorost Bin Abu Mansour, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘For Allah<sup>-azwj</sup> Blessed and Exalted, there is an Angel, the distance between his ear lobes to his neck is a travel distance of five hundred years, the flight of a bird’.<sup>358</sup>

19- التَّوْحِيدُ، عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَمْرِو بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَائِكَةً أَنْصَافُهُمْ مِنْ بَرٍّ وَ أَنْصَافُهُمْ مِنْ نَارٍ يَقُولُونَ يَا مُؤَلِّفَا بَيْنَ الْبَرِّ وَ النَّارِ ثَبِّتْ قُلُوبَنَا عَلَى طَاعَتِكَ.

(The book) ‘Al Tawheed’ – From his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Yunus Bin Yaqoub, from Amro Bi Marwan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘For Allah<sup>-azwj</sup> Blessed and Exalted there are Angels, half of them (their bodies) is of ice, and half of (their bodies) is of fire. They are saying: ‘O Compiler of the ice and the fire! Affirm our hearts upon obeying You<sup>-azwj</sup>!’<sup>359</sup>

20- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْأَسْوَارِيِّ عَنْ مَكِّيٍّ بْنِ أَحْمَدَ الْبَرْدَعِيِّ عَنْ عَدِيٍّ بْنِ أَحْمَدَ بْنِ عَبْدِ الْبَاقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْبَرَاءِ عَنْ عَبْدِ الْمُنْعِمِ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ وَهْبٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى دِيكًا رَجُلَاهُ فِي تَحْتِ الْأَرْضِ السَّابِعَةِ السُّفْلَى وَ رَأْسُهُ عِنْدَ الْعَرْشِ بَاقِي عُنُقِهِ تَحْتَ الْعَرْشِ

And from him, from Ali Bin Abdullah Bin Ahmad Al Aswary, from Makky Bin Ahmad Al Bardaie, from Aday Bin Ahmad Bin Abdul Baqy, from Ahmad Bin Muhammad Bin Al Bard, from Abdul Munim Bin Idrees, from his father, from Wahab, from Ibn Abbas,

‘From the Prophet<sup>-saww</sup> having said: ‘For Allah<sup>-azwj</sup> Blessed and Exalted there is a rooster, it’s legs are in the surrounding of the seventh lowest earth, and it’s head is by the Throne, his neck remaining beneath the Throne.

<sup>356</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 17 b

<sup>357</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 17 c

<sup>358</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 18

<sup>359</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 19

وَمَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ خَلَقَهُ اللَّهُ تَعَالَى وَرِجْلَاهُ فِي ثُغُومِ الْأَرْضِ السَّابِعَةِ مَضَى مُصْعِدًا فِيهَا مَدَّ الْأَرْضِينَ حَتَّى خَرَجَ مِنْهَا إِلَى أَفْقِ السَّمَاءِ ثُمَّ مَضَى فِيهَا مُصْعِدًا حَتَّى انْتَهَى قَرْنُهُ إِلَى الْعَرْشِ وَهُوَ يَقُولُ سُبْحَانَكَ رَبِّي

And there is an Angel from the Angels of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> the Exalted has Created him, and his legs are in the surroundings of the seventh earth. He continues ascending in it the extent of the earth until he emerges from it to the horizons of the sky. Then he continues in it ascending until his head ends to the Throne and he is saying, 'Glory be to You<sup>-azwj</sup> my Lord<sup>-azwj</sup>!'

وَلِذَلِكَ الدَّيَكِ جَنَاحَانِ إِذَا نَشَرَهُمَا جَاوَزَا الْمَشْرِقَ وَالْمَغْرِبَ فَإِذَا كَانَ فِي آخِرِ اللَّيْلِ نَشَرَ جَنَاحَيْهِ وَخَفَقَ بِهِمَا وَصَرَخَ بِالتَّسْبِيحِ وَهُوَ يَقُولُ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ الْكَبِيرِ الْمُتَعَالِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

And for that (Angel in the form of a) rooster, there are two wings. When he spreads these, they exceed the east and the west. When it is end of the night, he spreads his wings and flaps with these, and shouts with the glorification, and he is saying: 'Glory be to Allah<sup>-azwj</sup>, the King, the Holy, the Great, the Lofty! There is no god except the Living, the eternal!'

فَإِذَا فَعَلَ ذَلِكَ سَبَّحَتْ دَيْكَةُ الْأَرْضِ كُلُّهَا وَخَفَقَتْ بِأَجْنِحَتِهَا وَأَخَذَتْ فِي الصَّرَاحِ فَإِذَا سَكَنَ ذَلِكَ الدَّيَكِ فِي السَّمَاءِ سَكَنَتْ الدَّيَكَةُ فِي الْأَرْضِ فَإِذَا كَانَ فِي بَعْضِ السَّحَرِ نَشَرَ جَنَاحَيْهِ فَجَاوَزَا الْمَشْرِقَ وَالْمَغْرِبَ وَخَفَقَ بِهِمَا وَصَرَخَ بِالتَّسْبِيحِ سُبْحَانَ اللَّهِ الْعَزِيزِ سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ الْغَنِيِّ الْفَهَّارِ سُبْحَانَ اللَّهِ ذِي الْعَرْشِ الْمَجِيدِ سُبْحَانَ اللَّهِ ذِي الْعَرْشِ الرَّفِيعِ

When he does that, the rooster of the earth, all of them glorify and flap with their wings and take in the shouting. When that rooster in the sky calms down, the roosters in the earth calm down. When it is in part of the pre-dawn, it spreads it's wings and they exceed the east and the west, and flaps with these and shouts with the glorification: 'Glory be to Allah<sup>-azwj</sup>, the Mighty! Glory be to Allah<sup>-azwj</sup> the Magnificent! Glory be to Allah<sup>-azwj</sup> the Mighty Subduer! Glory be to Allah<sup>-azwj</sup> Possessor of the Glorious Throne! Glory be to Allah<sup>-azwj</sup> Possessor of the Lofty Throne!'

فَإِذَا فَعَلَ ذَلِكَ سَبَّحَتْ دَيْكَةُ الْأَرْضِ فَإِذَا هَاجَ هَاجَتِ الدَّيَكَةُ فِي الْأَرْضِ يُحَاوِنُهُ بِالتَّسْبِيحِ وَالتَّقْدِيسِ لِلَّهِ تَعَالَى

When it does that, the roosters of the earth glorify. When it is agitated, the roosters in the earth get agitated responding to it with the glorifications and the extollations of the Holiness for Allah<sup>-azwj</sup> the Exalted.

وَلِذَلِكَ الدَّيَكِ رِيشٌ أَبْيَضٌ كَأَشَدِّ بَيَاضٍ مَا رَأَيْتُهُ قَطُّ لَهُ رَغَبٌ أَحْضَرُ تَحْتَ رِيشِهِ الْأَبْيَضِ كَأَشَدِّ خُضْرَةٍ مَا رَأَيْتُهَا قَطُّ فَمَا زِلْتُ مُشْتَاقًا إِلَى أَنْ أَنْظُرَ إِلَى رِيشِ ذَلِكَ الدَّيَكِ.

And from that rooster there are white feathers as intensely white what you have not seen at all. For it there is green fluff beneath its white feathers, like as intensely green what you have not seen at all. I<sup>saww</sup> have not ceased yearning to look at the feathers of that rooster".<sup>360</sup>

21- التَّوْحِيدُ، بِإِسْنَادِ الْمُتَقَدِّمِ عَنِ النَّبِيِّ ص قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَكًا مِنَ الْمَلَائِكَةِ نَصَفُ جَسَدِهِ الْأَعْلَى نَارٌ وَ نِصْفُهُ الْأَسْفَلُ التَّلْجُ فَلَا النَّارُ تُذِيبُ التَّلْجَ وَ لَا التَّلْجُ يُطْفِئُ النَّارَ

(The book) 'Al Tawheed' –

By the preceding chain, from the Prophet<sup>-saww</sup> having said: 'For Allah<sup>-azwj</sup> Blessed and Exalted there is an Angel from the Angels, half of his body, the top is of fire, and half of it, the lower is of ice. Neither does the fire melt the ice nor does the ice extinguish the fire.

وَهُوَ قَائِمٌ يُنَادِي بِصَوْتٍ لَهُ رَفِيعٍ سُبْحَانَ اللَّهِ الَّذِي كَفَّ حَرَّ هَذِهِ النَّارِ فَلَا تُذِيبُ هَذَا التَّلْجَ وَ كَفَّ بَرْدَ هَذَا التَّلْجِ فَلَا يُطْفِئُ حَرَّ هَذِهِ النَّارِ اللَّهُمَّ يَا مُؤَلِّفًا بَيْنَ التَّلْجِ وَ النَّارِ أَلْفَ بَيْنَ قُلُوبِ عِبَادِكَ الْمُؤْمِنِينَ عَلَى طَاعَتِكَ.

And he stand calling out in a raised voice of his: 'Glory be to Allah<sup>-azwj</sup> Who Restrains the heat of this fire, so it does not melt this ice, and Restrains the coldness of this ice so it does not extinguish the heat of this fire! O Allah<sup>-azwj</sup>! O Compiler between the ice and the fire! Compile between hearts of Your<sup>-azwj</sup> Momineen servants to be upon obeying You<sup>-azwj</sup>!'<sup>361</sup>

22- وَ مِنْهُ هَذَا الْإِسْنَادُ عَنِ النَّبِيِّ ص قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَائِكَةً لَيْسَ شَيْءٌ مِنْ أَطْبَاقِ أَجْسَادِهِمْ إِلَّا وَ هُوَ يُسَبِّحُ اللَّهَ تَعَالَى وَ يُحَمِّدُهُ مِنْ نَاحِيَّتِهِ بِأَصْوَاتٍ مُخْتَلِفَةٍ لَا يَرْفَعُونَ رُءُوسَهُمْ إِلَى السَّمَاءِ وَ لَا يَخْفِضُونَهَا إِلَى أَقْدَامِهِمْ مِنَ الْبُكَاءِ وَ الْحُسْنِیَةِ لِلَّهِ عَزَّ وَ جَلَّ.

And from him, by this chain,

'From the Prophet<sup>-saww</sup> having said: 'For Allah<sup>-azwj</sup> Blessed and Exalted there are such Angels, there isn't anything from the layers of their bodies except and it glorifies Allah<sup>-azwj</sup> the Exalted and praises Him<sup>-azwj</sup> from it's corner in different voices. They are neither raising their heads towards the sky nor lowering these to their feet, from the crying and the fear of Allah<sup>-azwj</sup> Mighty and Majestic''.<sup>362</sup>

23- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ هَلْ فِي السَّمَاءِ بَحَارٌ

And from him, from Muhammad Bin Al Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al Sayyari, from Abdullah Bin Hammad, from Jameel Bin Darraj who said,

'I asked Abu Abdullah<sup>-asws</sup>, 'Is there an ocean in the sky?'

قَالَ نَعَمْ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي السَّمَاوَاتِ السَّبْعِ لِبَحَارًا عُمُقُ أَحَدُهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ فِيهَا مَلَائِكَةٌ قِيَامًا مُنْذُ خَلَقَهُمُ اللَّهُ عَزَّ وَ جَلَّ وَ الْمَاءُ إِلَى رُكُوبِهِمْ

He<sup>-asws</sup> said: 'Yes. My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'In the seven skies there are deep oceans. One of these is of a travel distance of five hundred

<sup>361</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 21

<sup>362</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 22



years. Therein are Angels standing since Allah<sup>-azwj</sup> Mighty and Majestic had Created them, and the water is up to their knees.

لَيْسَ مِنْهُمْ مَلَكٌ إِلَّا وَ لَهُ أَلْفٌ وَ أَرْبَعُمِائَةٍ جَنَاحٍ فِي كُلِّ جَنَاحٍ أَرْبَعَةٌ وَجُوهٌ فِي كُلِّ وَجْهِ أَرْبَعَةٌ لَيْسَ فِيهَا جَنَاحٌ وَ لَا وَجْهٌ وَ لَا لِسَانٌ وَ لَا فَمٌ إِلَّا وَ هُوَ يُسَبِّحُ اللَّهَ تَعَالَى بِتَسْبِيحٍ لَا يُشَبِّهُ نَوْعٌ مِنْهُ صَاحِبُهُ.

There isn't any Angel from them except and for them there are one thousand and four hundred wings, in each wing there are four faces, in every face there are four tongues. There is neither any wing, nor any face, nor any tongue, nor any mouth except and it glorifies Allah<sup>-azwj</sup> the Exalted with a glorification not resembling a type from it's counterpart".<sup>363</sup>

24- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ الْحُسَيْنِ بْنِ أَبِي بَابٍ عَنْ ابْنِ أَوْرَمَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبِي الْحَسَنِ الشَّعِيرِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ الْأَصْبَغِ قَالَ: جَاءَ ابْنُ الْكَوَّاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ إِنَّ فِي كِتَابِ اللَّهِ تَعَالَى لَأَيَّةً قَدْ أَفْسَدْتُ عَلَى قَلْبِي وَ شَكَّكْتُ فِي دِينِي

And from him, from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Al-Husayn Bin Aban, from Ibn Awrama, from Ahmad Bin Al Hassan Al Meysami, from Abu Al Hassan Al Shaery, from Sa'ad Bin Tareyf, from Al Asbagh who said,

'Ibn Al Kawa came to Amir Al-Momineen<sup>-asws</sup>. He said, 'O Amir Al-Momineen<sup>-asws</sup>! By Allah<sup>-azwj</sup>! In the Book of Allah<sup>-azwj</sup> there is a Verse which has spoilt (matters) upon my heart and has made me doubt in my religion!'

فَقَالَ لَهُ ع نَكَلْتُكَ أُمُّكَ وَ عَدِمْتُكَ وَ مَا تِلْكَ الْآيَةُ قَالَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ الطَّيْرُ صَفَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ

He<sup>-asws</sup> said to him: 'May your mother be bereft of you and your absence! And what is that Verse?' He said, 'It is the Words of Allah<sup>-azwj</sup> the Exalted: **and the birds in rows? Each has known its Salat and its Glorification, [24:41]**'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع يَا ابْنَ الْكَوَّاءِ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْمَلَائِكَةَ فِي صُورٍ شَتَّى أَلَا إِنَّ اللَّهَ تَعَالَى مَلَكًا فِي صُورَةٍ دَبِكٍ أُنْبَجَ أَشْهَبَ بَرَاتْنُهُ فِي الْأَرْضِينَ السَّابِغَةِ السُّفْلَى وَ عُزْفُهُ مِثْلُ تَحْتِ الْعَرْشِ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَاحِدٌ مِنْ نَارٍ وَ الْآخَرُ مِنْ ثَلْجٍ

Amir Al-Momineen<sup>-asws</sup> said to him: 'O Ibn Al Kawa! Allah<sup>-azwj</sup> the Exalted Created the Angels in various images. Indeed! For Allah<sup>-azwj</sup> the Exalted there is an Angel in the image of a rooster, husky, grizzly. It's claws are in the lowest seventh earth, and it's double crown is beneath the Throne. There are two wings for it, a wing in the east and a wing in the west, one being of fire and the other of ice.

فَإِذَا حَضَرَ وَفَتْ الصَّلَاةَ قَامَ عَلَى بَرَاتْنِهِ ثُمَّ رَفَعَ عُقْفَهُ مِنْ تَحْتِ الْعَرْشِ ثُمَّ صَفَقَ بِجَنَاحَيْهِ كَمَا تَصَفِقُ الدُّبُوكُ فِي مَنَازِلِكُمْ فَيُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا سَيِّدُ النَّبِيِّينَ وَ أَنَّ وَصِيَّهُ سَيِّدُ الْوَصِيِّينَ وَ أَنَّ اللَّهَ سُبُوْحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

So when the time of Salat presents, it stands upon it's claws, then raises it's neck from beneath the Throne, then flaps with it's wings like what the roosters in your homes tend to flag, and it calls out: 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate



for Him<sup>-azwj</sup>! And I testify that Muhammad<sup>-saww</sup> is chief of the Prophets<sup>-as</sup>, and that his<sup>-saww</sup> successor<sup>-asws</sup> is chief of the successors<sup>-as</sup>, and that Allah<sup>-azwj</sup> is Glorious, Holy, Lord<sup>-azwj</sup> of the Angels and the Spirit!”

قَالَ فَتَحْفِيقُ الدِّيكَةِ بِأَجْنِحَتِهَا فِي مَنَازِلِكُمْ فَتُجِيبُهُ عَنْ قَوْلِهِ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ وَالطَّيْرُ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ مِنَ الدِّيكَةِ فِي الْأَرْضِ.

He<sup>-asws</sup> said: ‘The rooster (in the sky) flaps it’s two wings, in your homes they are responding to it, and it is the Word of Mighty and Majestic: **and the birds in rows? Each has known its Salat and its Glorification, [24:41]**, from the roosters in the earth’<sup>.364</sup>

25- التَّوْحِيدُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ عَلِيِّ بْنِ زِيَادٍ عَنْ مَرْوَانَ بْنِ مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي حَبَّانَ التَّيْبِيِّ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَيْسَ أَحَدٌ مِنَ النَّاسِ إِلَّا وَ مَعَهُ مَلَائِكَةٌ حَفَظَةٌ يَحْفَظُونَهُ مِنْ أَنْ يَتَرَدَّى فِي بئرٍ أَوْ يَقَعَ عَلَيْهِ حَائِطٌ أَوْ يُصِيبَهُ سُوءٌ فَإِذَا حَانَ أَجَلُهُ خَلُّوا بَيْنَهُ وَ بَيْنَ مَا يُصِيبُهُ الْخَيْرَ.

(The book) ‘Al Tawheed’ – From Ahmad Bin Al Hassan Al qattan, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Ali Bin Ziyad, from Marwan Bin Muawiya, from Al Amsh, from Abu Hayyan Al Taymi, from his father,

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘There isn’t anyone from the people except and with him there is a protective Angel protecting him from falling into a well, or a wall falling upon him, or an evil hitting him. When his term arrives, they vacate between him and what is to afflict him’ – the Hadeeth’<sup>.365</sup>

26- الْبَصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ الْفَارِسِيِّ وَ عَمْرٍو وَفُتُوهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْكَرُوبِيِّينَ قَوْمٌ مِنْ شِيعَتِنَا مِنَ الْخَلْقِ الْأَوَّلِ جَعَلَهُمُ اللَّهُ خَلْفَ الْعَرْشِ لَوْ قُسِمَ نُورٌ وَاحِدٌ مِنْهُمْ عَلَى أَهْلِ الْأَرْضِ لَكَفَاهُمْ

(The book) ‘Al Basaair’ – From Ahmad Bin Muhammad Al Sayyari, from Ubeydullah Bin Abu Abdullah Al Farsy, and some one else,

‘Raising it to Abu Abdullah<sup>-asws</sup> having said: “Al-Karouben are a group of our<sup>asws</sup> Shias from the first creation. Allah<sup>azwj</sup> Made them to be behind the Throne. If the Noor (light) of one of them were to be apportion upon the inhabitants of the earth, it would be sufficient for them’.

ثُمَّ قَالَ إِنَّ مُوسَى ع لَمَّا أَنْ سَأَلَ رَبَّهُ مَا سَأَلَ أَمَرَ وَاحِدًا مِنَ الْكَرُوبِيِّينَ فَتَجَلَّى لِلْجَبَلِ فَجَعَلَهُ دَكًّا.

Then he<sup>asws</sup> said: ‘When Musa<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> what he<sup>as</sup> asked, He<sup>azwj</sup> Commanded one of the Karouben to flash to the mountain and made it to be rubble’<sup>.366</sup>

27- إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَوِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ أَبِي الرَّبِيعِ الرَّهَرَانِيِّ عَنْ جَرِيرٍ عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ عَنْ مُجَاهِدٍ قَالَ قَالَ ابْنُ عَبَّاسٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَكَ يُقَالُ لَهُ دَرْدَائِيلُ كَانَ لَهُ سِتَّةٌ عَشَرَ أَلْفَ جَنَاحٍ مَا بَيْنَ الْجَنَاحِ إِلَى الْجَنَاحِ هَوَاءٌ وَ الْمُهَوَّاءُ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

<sup>364</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 24

<sup>365</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 25

<sup>366</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 26

(The book) 'Ikmal Al Deen' – From Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abdu Abdullah Al Barqy, from Muhammad Bin Ali Kufy, from Abu Al Rabie Al Zahrary, from Jareer, from Lays Bin Abu Suleym, from Mujahid who said, 'Ibn Abbas said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'For Allah<sup>-azwj</sup> Blessed and Exalted there is an Angel called Dardaeel having sixteen thousand wings. What is between the wing to the wing there is air, and the air is like what is between the sky and the earth.

فَجَعَلَ يَوْمًا يَقُولُ فِي نَفْسِهِ أَوْفَوْكَ رَبَّنَا جَلَّ جَلَالُهُ شَيْءٌ فَعَلِمَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا قَالَ فَرَادَهُ أَجْنَحَةً مِثْلَهَا فَصَارَ لَهُ اثْنَانِ وَ ثَلَاثُونَ أَلْفَ جَنَاحٍ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنَّ طَرَفَاطَرَ حَمْسِمِائَةِ عَامٍ فَلَمْ يَنْلُ رَأْسَهُ فَاتَمَّتْ مِنْ قَوَائِمِ الْعَرْشِ

One day he went on to say within himself, 'Is there anything above our Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty?' Allah<sup>-azwj</sup> Blessed and Exalted Knew what he had said, so He<sup>-azwj</sup> Increased his wings with similar to these so there came to be thirty-two thousand wings for him. Then Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him: "Fly!" So he flew a measurement of five hundred years, but his head could not ever reach a pillar from the pillars of the Throne.

فَلَمَّا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ إِنْعَابَهُ أَوْحَى إِلَيْهِ أُيُّهَا الْمَلِكُ عُدْ إِلَى مَكَانِكَ فَأَنَا عَظِيمٌ فَوْقَ كُلِّ عَظِيمٍ وَ لَيْسَ فَوْقِي شَيْءٌ وَ لَا أُوصَفُ بِمَكَانٍ

When Allah<sup>-azwj</sup> Mighty and Majestic Knew of his fatigue, Revealed to him: "O you Angel! Return to your place, for I<sup>-azwj</sup> am Mighty above all every Might, and there isn't anything above me, nor can I<sup>-azwj</sup> be describe with a place!"

فَسَلَبَهُ اللَّهُ أَجْنَحَتَهُ وَ مَقَامَهُ مِنْ صُفُوفِ الْمَلَائِكَةِ فَلَمَّا وُلِدَ الْحُسَيْنُ عَ هَبَطَ جَبْرَائِيلُ فِي أَلْفِ قَبِيلٍ مِنَ الْمَلَائِكَةِ لِتَهْنِئَةِ النَّبِيِّ صَ فَمَرَّ بِدَرْدَائِيلَ فَقَالَ [فَقَالَ لَهُ] سَلِ النَّبِيَّ صَ بِحَقِّ مَوْلُودِهِ أَنْ يَشْفَعَ لِي عِنْدَ رَبِّي فَدَعَا لَهُ النَّبِيُّ صَ بِحَقِّ الْحُسَيْنِ فَاسْتَجَابَ اللَّهُ دُعَاءَهُ وَ رَدَّ عَلَيْهِ أَجْنَحَتَهُ وَ رَدَّهُ إِلَى مَكَانِهِ.

Allah<sup>-azwj</sup> Stripped him of his wings and his position from the rows of the Angels. When Al-Husayn<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents), Jibraeel<sup>-as</sup> came down among a thousand tribes of the Angels in order to congratulate the Prophet<sup>-saww</sup>. He<sup>-as</sup> passed by Dardaeel. He said to him<sup>-as</sup>, 'Ask the Prophet<sup>-saww</sup> by the right of his<sup>-saww</sup> new-born to intercede for me in the Presence of my Lord<sup>-azwj</sup>!' So the Prophet<sup>-saww</sup> supplicated for him by the right of Al-Husayn<sup>-asws</sup>, and Allah<sup>-azwj</sup> Answered his<sup>-saww</sup> supplication and returned his wings to him and Returned him to his place".<sup>367</sup>

28- الْإِكْمَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ يُوسُفَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: قَالَ لِي بَعْضُ أَصْحَابِنَا أَخْبِرْنِي عَنِ الْمَلَائِكَةِ أَمْ يَنَامُونَ قُلْتُ لَا أَذْرِي قَالَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَغْفَرُونَ

(The book) 'Al Ikmal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Musa Al Warraq, from Yunus, from Dawood Bin Farqad who said,

'One of our copanios said to me, 'Inform me about the Angels, do they sleep?' I said, 'I don't know'. He said, 'Allah<sup>-azwj</sup> Mighty and Majestic Says: **They are Glorifying by the night and the day. They are not slackening [21:20]**'.

ثُمَّ قَالَ لَا أُطْرِفُكَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِشَيْءٍ؟ فَقُلْتُ بَلَى فَقَالَ سُبُلٌ عَنْ ذَلِكَ فَقَالَ مَا مِنْ حَيٍّ إِلَّا وَهُوَ يَنَامُ [مَا] خَلَا اللَّهَ وَحْدَهُ عَزَّ وَ جَلَّ وَ الْمَلَائِكَةُ يَنَامُونَ

Then he said, 'Shall I let you know with something from Abu Abdullah<sup>-asws</sup>?' I said, 'Yes'. He said, 'He<sup>-asws</sup> was asked about that, so he<sup>-asws</sup> said: 'There is none from a living being except and he sleeps apart from Allah<sup>-azwj</sup> Alone, Mighty and Majestic, and the Angels do sleep'.

فَقُلْتُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفُتُّونَ قَالَ أَنْفَاسُهُمْ تَسْبِيحٌ.

I said, 'Allah<sup>-azwj</sup> Mighty and Majestic Says: **They are Glorifying by the night and the day. They are not slackening [21:20]**'. He said, 'Their breaths are glorifications''.<sup>368</sup>

29- الْخَرَائِجُ، بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْبَصْرِيِّ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ حَبِيبٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَحْنُ الَّذِينَ تَخْتَلِفُ الْمَلَائِكَةُ إِلَيْنَا فَمِمَّا مَنْ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى الصُّورَةَ وَ إِنَّ الْمَلَائِكَةَ لَتَرَاكُمَا عَلَى ثُكَّائِنَا وَ إِنَّا لَنَأْخُذُ مِنْ رَغَبِهِمْ فَتَجْعَلُهُ سَحَابًا لِأَوْلَادِنَا.

(The book) 'Al Kharaij' – By his chain from Sa'ad Bin Abdullah, from Abdullah Bin Aamir, from Al Abbas Bin Marouf, from Abdullah Bin Abdul Rahman Al Basry, from Abu Al Magra'a, from Abu Baseer, from Khaysam,

'From Abu Ja'far<sup>-asws</sup> having said: 'We<sup>-asws</sup> are the ones, the Angels interchange (come and go) to us. From us<sup>-asws</sup> there is one who hears the voice and does not see the face, and the Angels tend to jostle with us<sup>-asws</sup> upon our<sup>-asws</sup> pillows, and we<sup>-asws</sup> tend to take from the fluff and make it to be a toy necklace for our<sup>-asws</sup> children''.<sup>369</sup>

30- الْخَرَائِجُ، بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ الرَّبِيعِ بْنِ الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانَ عَنْ عُثْمَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا فَقَالَ أَمَا وَ اللَّهُ لَرُبَّمَا وَسَدَنَاهُمْ أَلْوَسَائِدَ فِي مَنَازِلِنَا

(The book) 'Al Kharaij' – By his chain, from Sa'ad, from Abdullah Bin Umar, from Al Rabie Bin Al Khattab, from Ja'far Bin Bashir, from Aban, from Usman, from Suleyman Bin Khalid,

'From Abu Abdullah<sup>-asws</sup> regarding Words of the Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, [41:30]**. He<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! Sometimes we<sup>-asws</sup> places the pillows for them in our<sup>-asws</sup> homes'.

قِيلَ الْمَلَائِكَةُ تَطْهَرُ لَكُمْ فَقَالَ هُمْ أَلْطَفُ بِصَبِيَانِنَا مِنَّا بِحِمٍّ وَ ضَرَبَ بِيَدِهِ إِلَى مَسَاقِرَ فِي الْبَيْتِ فَقَالَ وَ اللَّهُ لَطَالَمَا اتَّكَأْتُ عَلَيْهِ الْمَلَائِكَةُ وَ رَبُّمَا التَّقَطُّنَا مِنْ رَغَبِهَا.

It was said, 'The Angels appear to you<sup>-asws</sup> all!' He<sup>-asws</sup> said: 'They are kinder with our<sup>-asws</sup> children that we<sup>-asws</sup> are with them' – and he<sup>-asws</sup> struck his<sup>-asws</sup> hand to a (animal) skin recliner in the room – he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! For long have the Angels been leaning upon it, and sometimes we<sup>-asws</sup> pick up from their fluff''.<sup>370</sup>

<sup>368</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 28

<sup>369</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 29

<sup>370</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 30

31- الْعَيَّاشِيُّ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ثُمَّ قَالَ مَا مِنْ عَبْدٍ إِلَّا وَ مَعَهُ مَلَكَانِ يَحْفَظَانِهِ فَإِذَا جَاءَ الْأَمْرُ مِنْ عِنْدِ اللَّهِ خَلَّيَا بَيْنَهُ وَ بَيْنَ أَمْرِ اللَّهِ.

Al Ayyashi, from Mas'ada Bin Sadaqa,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **who guard him by Allah's Command.** [13:11]. Then he<sup>-asws</sup> said: 'There is none from a servant except and there are two Angels with him protecting him. When the Command comes from the Presence of Allah<sup>-azwj</sup>, they vacate between him and the Command of Allah<sup>-azwj</sup>'.<sup>371</sup>

32- الْمَنَاقِبُ، سَأَلَ الصَّادِقُ ع أَبَا حَنِيفَةَ أَيْنَ مَقْعَدُ الْكَاتِبَيْنِ قَالَ لَا أَدْرِي قَالَ مَقْعَدُهُمَا عَلَى النَّاجِدَيْنِ وَ الْقَمُ الدَّوَاةُ وَ اللِّسَانُ الْقَلَمُ وَ الرِّيقُ الْمِدَادُ.

(The book) 'Al Manaqib' –

'Al-Sadiq<sup>-asws</sup> asked by Abu Haneefa, 'Where are the seats of the two recorders (Angels)?' He said: 'I don't know'. He<sup>-asws</sup> said: 'Their seats are upon the two upper cheeks, and the mouth is the ink-pot, and the tongue is the pen, and the saliva is the ink'.<sup>372</sup>

33- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ صَالِحِ الْحَدَّاءِ عَنْ أَبِي أُسَامَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ رَجُلٌ مَا السُّنَّةُ فِي دُخُولِ الْخَلَاءِ

(The book) 'Al Kafi' - From Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Salih Al Haza'a, from Abu Usama who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>. A man said, 'What is the Sunnah in entering the toilet?'

قَالَ يَذْكُرُ اللَّهُ وَ يَتَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِذَا فَرَعْتَ ثَلُثَ الْحَمْدِ لِلَّهِ عَلَى مَا أَخْرَجَ مِنِّي الْأَذَى فِي يُسْرٍ وَ عَافِيَةٍ

He<sup>-asws</sup> said: 'He should mention Allah<sup>-azwj</sup> and seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>. When you are free so say, 'The Praise is for Allah<sup>-azwj</sup> upon what harm has come out from me in ease and well-being''.

قَالَ رَجُلٌ فَإِلَّا نَسَانُ يَكُونُ عَلَى تِلْكَ الْحَالِ وَ لَا يَصْبِرُ حَتَّى يَنْظُرَ إِلَى مَا يَخْرُجُ مِنْهُ

A man said, 'So the human being happening to be upon that state, and he would not be patient until he looks at what comes out from him'.

قَالَ إِنَّهُ لَيْسَ فِي الْأَرْضِ آدَمِيٍّ إِلَّا وَ مَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ فَإِذَا كَانَ عَلَى تِلْكَ الْحَالِ ثَنَّبَا بِرَقَبَتَيْهِ ثُمَّ قَالَا يَا ابْنَ آدَمَ انْظُرْ إِلَى مَا كُنْتَ تَكْدَحُ لَهُ فِي الدُّنْيَا إِلَى مَا هُوَ صَائِرٌ.

<sup>371</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 31

<sup>372</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 32

He<sup>-asws</sup> said: 'Surely there isn't any person in the earth except and there are two Angels Allocated with him. So when he would be upon that state, they bend his neck then say, 'O son of Adam<sup>-as</sup>! Look at what you had been toiling for in the world, what it has come to!'<sup>373</sup>

34- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا صَعِدَا [صَعِدَا] مَلَكَا الْعَبْدِ الْمَرِيضِ إِلَى السَّمَاءِ عِنْدَ كُلِّ مَسَاءٍ يَقُولُ الرَّبُّ تَبَارَكَ وَ تَعَالَى مَا ذَا كُنْتُمَا لِعَبْدِي فِي مَرَضِهِ فَيَقُولَانِ الشَّكَايَةَ

And from him, from the number, from Sahl, from Ibn Mahboub, from Abdul Hameed,

'From Abu Abdullah<sup>-asws</sup> having said: 'When two Angels of the sick servant ascends to the sky during every evening, the Lord<sup>-azwj</sup> Blessed and Exalted Says: "What is that which you two have written for My<sup>-azwj</sup> servant during his illness?" They said, 'The complaints'.

فَيَقُولُ مَا أَنْصَفْتُ عَبْدِي إِنْ حَبَسْتُهُ فِي حَبْسٍ مِنْ حَبْسِي ثُمَّ أَمْنَعُهُ الشَّكَايَةَ أَكْتُبَا لِعَبْدِي مِثْلَ مَا كُنْتُمَا تَكْتُبَانِ لَهُ مِنَ الْخَيْرِ فِي صِحَّتِهِ لَا تَكْتُبَا عَلَيْهِ سَيِّئَةً حَتَّى أَطْلُقَهُ مِنْ حَبْسِي فَإِنَّهُ فِي حَبْسٍ مِنْ حَبْسِي.

He<sup>-azwj</sup> Says: "I<sup>-azwj</sup> would not be fair to My<sup>-azwj</sup> servant if I<sup>-azwj</sup> Imprison him in one of My<sup>-azwj</sup> prison, then Prevent him from the complaining. Write for My<sup>-azwj</sup> servants similar to what you have been writing for him of the good deeds during his health (and) do not write any evil deed against him until I<sup>-azwj</sup> Free him from My<sup>-azwj</sup> prison, for he is in a prison from My<sup>-azwj</sup> prisons!"<sup>374</sup>

35- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنْ دُرُسْتٍ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ ع يَقُولُ إِذَا مَرَضَ الْمُؤْمِنُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى صَاحِبِ الشِّمَالِ لَا تَكْتُبْ عَلَى عَبْدِي مَا دَامَ فِي حَبْسِي وَ وَثَاقِي ذَنْباً وَ يُوحِي إِلَى صَاحِبِ الْيَمِينِ أَنْ أَكْتُبْ لِعَبْدِي مَا كُنْتُ تَكْتُبُ لَهُ فِي صِحَّتِهِ مِنَ الْحَسَنَاتِ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Dorost who said,

'I heard Abu Ibrahim<sup>-asws</sup> saying: 'When the Momin falls sick, Allah<sup>-azwj</sup> Reveals to the companion (recording Angel) on the left: "Do not write any sin against My<sup>-azwj</sup> servants for as long as he is in My<sup>-azwj</sup> prison and My<sup>-azwj</sup> bond!" And He<sup>-azwj</sup> Reveals to the companion (recording Angel) on the right: "Write for My<sup>-azwj</sup> servant whatever good deeds you used to write to him during his health!"<sup>375</sup>

36- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَادَ مَرِيضاً مِنَ الْمُسْلِمِينَ وَكَلَّ اللَّهُ بِهِ أَبَدًا سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ يَغُشُّونَ رَحْلَهُ وَ يُسَبِّحُونَ فِيهِ وَ يُقَدِّسُونَ وَ يُهَلِّلُونَ وَ يَكْبِّرُونَ إِلَى يَوْمِ الْقِيَامَةِ نِصْفُ صَلَاتِهِمْ لِعَائِدِ الْمَرِيضِ.

And from him, from the number, from Al Barqy, from Ibn Abu Najran, from Safwan Al Jammal,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who consoles a sick one from the Muslims, Allah<sup>-azwj</sup> would Allocate with him forever, seventy thousand from the Angels covering his ride and

<sup>373</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 33

<sup>374</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 34

<sup>375</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 35

glorifying, and extolling Holiness and Oneness and Greatness (of Allah<sup>-azwj</sup>) up to the Day of Qiyamah, half of their Salats for having consoled the sick”.<sup>376</sup>

37- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْمَيِّتَ إِذَا مَاتَ بَعَثَ اللَّهُ مَلَكًا إِلَى أَوْجَعِ أَهْلِهِ فَمَسَحَ عَلَى قَلْبِهِ فَأَنْسَاهُ لَوْعَةَ الْحُزْنِ وَ لَوْ لَا ذَلِكَ لَمْ تُعْمَرْ الدُّنْيَا.

And from him, from the number, from Ahmda Bin Muhammad, from Usman Bin Isa, from Mihran Bin Muhammad who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The deceased when he had died, Allah<sup>-azwj</sup> Sends an Angel to the pain of his family. He wipes upon his heart and makes him forget the pain of grief, and had if not been for that, the world would not have lived’”.<sup>377</sup>

38- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ جِبْرِئِيلُ يَا رَسُولَ اللَّهِ إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةُ إِنْسَانٍ وَ لَا بَيْتًا يُبَالُ فِيهِ وَ لَا بَيْتًا فِيهِ كَلْبٌ.

And from him, from Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban, from Amro Bin Khalid,

From Abu Ja’far<sup>-asws</sup> having said: ‘Jibraeel<sup>-as</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! We (Angels) do not enter a house wherein is a picture of a human being, nor any house being urinated in, nor a house wherein is a dog’”.<sup>378</sup>

39- وَ مِنْهُ، عَنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَدَّثَنِي جِبْرِئِيلُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَهْبَطَ إِلَى الْأَرْضِ مَلَكًا فَأَقْبَلَ ذَلِكَ الْمَلَكُ بِمَنْشِي حَتَّى وَقَعَ إِلَى بَابٍ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلَى رَبِّ الدَّارِ فَقَالَ لَهُ الْمَلَكُ مَا حَاجَّتُكَ إِلَى رَبِّ هَذِهِ الدَّارِ قَالَ أَخْ لِي مُسْلِمٌ زُرْتُهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى

And from him, from Ali Bin Ibrahim Bin Umar Al Yamani, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> narrated to me that Allah<sup>-azwj</sup> Mighty and Majestic Sent down an Angel to the earth. That Angel walked until he came to the door having a man at it, to seek permission to the owner of the house. The Angel said to him, ‘What is your need to the owner of this house?’ He said, ‘He is a Muslim brother of mine. I am visiting him for the Sake of Allah<sup>-azwj</sup> Blessed and Exalted’.

قَالَ لَهُ الْمَلَكُ مَا جَاءَ بِكَ إِلَّا ذَاكَ فَقَالَ مَا جَاءَ بِي إِلَّا ذَاكَ قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ وَجِبَتْ لَكَ الْجَنَّةُ

The Angel said to him, ‘Nothing made you come except that?’ He said, ‘Nothing made me come except that’. He said, ‘I am a messenger of Allah<sup>-azwj</sup> to you and He<sup>-azwj</sup> is Conveying the Greetings and is Saying: “The Paradise is obligated for you!”

وَ قَالَ الْمَلَكُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّمَا مُسْلِمٌ زَارَ مُسْلِمًا فَلَيْسَ إِيَّاهُ زَارَ إِيَّايَ زَارَ وَ نَوَائِبُهُ عَلَيَّ الْجَنَّةُ.

<sup>376</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 36

<sup>377</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 37

<sup>378</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 38

And the Angel said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Says: “Whichever Muslim visits a Muslim, so he isn’t visiting him, he is visiting Me<sup>-azwj</sup>, and His<sup>-azwj</sup> Reward upon Me<sup>-azwj</sup>, is the Paradise!”’<sup>379</sup>

40- وَ مِنْهُ، عَنِ الْعَدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي فُرَّةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ زَارَ أَخَاهُ فِي اللَّهِ فِي مَرَضٍ أَوْ صِحَّةٍ لَا يَأْتِيهِ خِدَاعاً وَلَا لَا اسْتِبْدَالاً وَكُلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي فَقَاهُ أَنْ طِبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ فَأَنْتُمْ زُورَاءُ اللَّهِ وَ أَنْتُمْ وَقَدْ الرَّحْمَنِ حَتَّى يَأْتِيَ مَنْزِلَهُ

And from him, from the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is’haq Bin Ammar, from Abu Qurrah who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who visits his brother (in religion) for the Sake of Allah<sup>-azwj</sup> during an illness or health, not coming for deceit nor any replacement, Allah<sup>-azwj</sup> Allocates seventy thousand Angels with him calling out in his back: ‘You are pleased, and the Paradise is pleased for you, for you are visitors of Allah<sup>-azwj</sup> and you are delegates of the Beneficent’, until he comes (back) to his house.

فَقَالَ لَهُ يُسَيِّرُ جُعِلْتُ فِدَاكَ فَإِنْ كَانَ الْمَكَانُ بَعِيداً قَالَ نَعَمْ يَا يُسَيِّرُ وَ إِنْ كَانَ الْمَكَانُ مَسِيرَ سَنَةٍ فَإِنَّ اللَّهَ جَوَادٌ وَ الْمَلَائِكَةُ كَثِيرٌ يُسَبِّحُونَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ.

Yuseyr said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Supposing the place was distant’. He<sup>-asws</sup> said: ‘Yes, O Yuseyr! And even if the place was distant, and even if the place was a travel distance of a year, for Allah<sup>-azwj</sup> is Generous and the Angels are many. They escort him until he returns to his house”’.<sup>380</sup>

41- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيُخْرِجُ إِلَى أَخِيهِ يَزُورُهُ فَيُؤَكِّلُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكاً فَيَضَعُ جَنَاحاً فِي الْأَرْضِ وَ جَنَاحاً فِي السَّمَاءِ يَطْلُبُهُ فَإِذَا دَخَلَ عَلَى مَنْزِلِهِ نَادَى الْجَبَرُ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي الْمُنْبَغِ لِأَثَارِ نَبِيِّ حَقٍّ عَلَيَّ إِعْظَامَكَ سَلِّني أَعْظَمَكَ ادْعُنِي أَجْنِكَ اسْكُتْ أَبْتَدِئُكَ

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Jufy,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The Momin goes out to his brother (in religion) visiting him, so Allah<sup>-azwj</sup> Mighty and Majestic Allocates an Angel with him. He places a wing in the earth and a wing in the sky shading him. So when he enters into his house, the Subduer Blessed and Exalted Calls out: “O you servant revering My<sup>-azwj</sup> Rights, the pursuant to the tracks of My<sup>-azwj</sup> Prophet<sup>-saww</sup>! There is a right upon Me<sup>-azwj</sup> that I<sup>-azwj</sup> Revere you. Ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Give you. Supplanted to me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Answer you. If you are silent, I<sup>-azwj</sup> shall Initiate you!”

فَإِذَا انْصَرَفَ شَبَّعَهُ الْمَلَكُ يُطْلِعُهُ بِجَنَاحِهِ حَتَّى يَدْخُلَ إِلَى مَنْزِلِهِ ثُمَّ يَنَادِيهِ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي حَقٌّ عَلَيَّ إِكْرَامَكَ قَدْ أُوجِبْتُ لَكَ جَنَّتِي وَ شَفَعْتُكَ فِي عِبَادِي.

<sup>379</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 39

<sup>380</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 40



When he leaves, the Angel escorts him shading him with his wing until he enters into his house. Then the Blessed and Exalted Calls out to him: “O you servant! The respecter of My<sup>azwj</sup> Rights. There is a right upon Me<sup>azwj</sup> that I<sup>azwj</sup> Honour you. I<sup>azwj</sup> have Obligated My<sup>azwj</sup> Paradise to be for you, and let you interceded among My<sup>azwj</sup> servants!”<sup>381</sup>

42- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنِ ابْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنِينَ إِذَا اتَّقَى فَتَصَافَحَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الرَّحْمَةَ عَلَيْهِمَا فَكَانَتْ تِسْعَةً وَ تِسْعِينَ [تَسْعُونَ] لِأَشَدِّهِمَا حُبًّا لِصَاحِبِهِ

And from him, from the number, from Sahl, from Yahya Bin Al Mubarak, from Ibn Jabalah, from Is'haq Bin Ammar,

‘From Abu Abdullah<sup>asws</sup> having said: ‘The Momineen, when they both meet and shake hands, Allah<sup>azwj</sup> Mighty and Majestic Send down the Mercy upon them both. So the ninety-nine (percent) would be of the one most intense of love for his companion.

فَإِذَا تَوَافَقَا غَمَرَتْهُمَا الرَّحْمَةُ وَ إِذَا قَعَدَا يَتَحَدَّثَانِ قَالَتِ الْحَفَظَةُ بَعْضُهَا لِبَعْضٍ اعْتَزِلُوا بِنَا فَلَعَلَّ هُما سِرًّا وَ قَدْ سَرَّهُ اللَّهُ عَلَيْهِمَا

When they agree, the Mercy immerses them, and when they sit to discuss, the recording Angels says to the other, ‘Isolate with us, perhaps there is a secret for them, and Allah<sup>azwj</sup> is Veiling upon them”.

فَقُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

I said, ‘Isn’t Allah<sup>azwj</sup> Mighty and Majestic Saying: **He does not utter a word except by him is an observer, ready [50:18]?**’

فَقَالَ يَا إِسْحَاقُ إِنْ كَانَتْ الْحَفَظَةُ لَا تَسْمَعُ فَإِنَّ عَالِمَ الْبَيْتِ يَسْمَعُ وَ يَرَى.

He<sup>asws</sup> said: ‘O Is’haq! If the recording Angels do not hear, so the Knower of the secrets Hears and sees”<sup>382</sup>.

43- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ع قَالَ يَا مُوسَى أَكْرِمِ السَّائِلَ بِبَدَلٍ يَسِيرٍ أَوْ بِرَدِّ جَمِيلٍ إِنَّهُ يَأْتِيكَ مَنْ لَيْسَ بِإِنْسِي وَ لَا جَانٍّ مَلَائِكَةً مِنْ مَلَائِكَةِ الرَّحْمَنِ يَبْلُغُونَكَ فِيمَا حَوَّلْتُكَ وَ يَسْأَلُونَكَ فِيمَا نَوَّلْتُكَ فَأَنْظِرْ كَيْفَ أَنْتَ صَانِعٌ يَا ابْنَ عِمْرَانَ.

And from him, from the number, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Sinan, from Is'haq Bin Ammar, from Al Wassafy,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Among what Allah<sup>azwj</sup> Mighty and Majestic Whispered to Musa<sup>as</sup> with, He<sup>azwj</sup> Said: “O Musa<sup>as</sup>! Either honour the beggar with a little spending or with a beautiful response. He comes to you<sup>as</sup>, one who is neither from the humans nor the Jinn, an Angel from the Angels of the Beneficent to Try you<sup>as</sup> in your<sup>asws</sup> privacy and he is asking

<sup>381</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 41

<sup>382</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 42



you regarding what We<sup>-azwj</sup> have already Given you, so look how you are dealing, O son<sup>-as</sup> of Imran<sup>-as</sup>!”<sup>383</sup>

44- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ الشَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَتَمَ صَوْمَهُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَلَائِكَتِهِ عَبْدِي اسْتَجَارَ مِنْ عَذَابِي فَأَجِيرُوهُ وَ وَكَّلَ اللَّهُ عَزَّ وَ جَلَّ مَلَائِكَةً بِالْدُّعَاءِ لِلصَّائِمِينَ وَ لَمْ يَأْمُرْهُمْ بِالْدُّعَاءِ لِأَحَدٍ إِلَّا اسْتَجَابَ لَهُمْ فِيهِ.

And from him, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who conceals his Fast, Allah<sup>-azwj</sup> Mighty and Majestic Says to His<sup>-azwj</sup> Angels: “My<sup>-azwj</sup> servant is seeking shelter from My<sup>-azwj</sup> Punishment, so I<sup>-azwj</sup> shall Shelter him!” And Allah<sup>-azwj</sup> Mighty and Majestic Allocates Angels with supplicating for the fasting one, and He<sup>-azwj</sup> does not Command anyone with the supplicating except He<sup>-azwj</sup> Answers them regarding it”’.<sup>384</sup>

45- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ مُنْذِرٍ بْنِ يَزِيدَ عَنْ يُونسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ صَامَ لِلَّهِ عَزَّ وَ جَلَّ يَوْمًا فِي شِدَّةِ الْحَرِّ فَأَصَابَهُ ظَمَأٌ وَكَّلَ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَمْسَحُونَ وَجْهَهُ وَ يُبَشِّرُونَهُ.

And from him, from a number of his companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Munzith Bin Yazeed, from Yunus Bin Zabyan who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘One who fasts for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic one day during severe heat, so thirst afflicts him, Allah<sup>-azwj</sup> Allocates a thousand Angels with him. They wipe his face and give him glad tidings”’.<sup>385</sup>

46- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ أَيَّامُ الْمَوْسِمِ بَعَثَ اللَّهُ مَلَائِكَةً فِي صُورَةِ الْأَدَمِيِّينَ يَشْتَرُونَ مَتَاعَ الْحَاجِّ وَ التُّجَّارِ قُلْتُ فَمَا يَصْنَعُونَ قَالَ يُلْقَوْنَهُ فِي الْبَحْرِ.

And from him, from Ahmad Bin Muhammad, from Ali Bin Al Hassan Al Taymuli, from Ali Bin Asbaat, from a man from our companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When there are the days of the season (Hajj), Allah<sup>-azwj</sup> Sends Angels in the image of the human beings buying merchandise of the pilgrim and the traders’. I said, ‘So what do they do (with these)?’ He<sup>-asws</sup> said: ‘They throw these in the sea”’.<sup>386</sup>

47- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ خَلْقٌ أَكْثَرَ مِنَ الْمَلَائِكَةِ إِنَّهُ لَيَنْزِلُ كُلُّ لَيْلَةٍ مِنَ السَّمَاءِ سَبْعُونَ أَلْفَ مَلَكٍ فَيَطُوفُونَ بِالْبَيْتِ الْحَرَامِ لَيْلَتَهُمْ وَ كَذَلِكَ فِي كُلِّ يَوْمٍ.

And from him, from the number, from Sahl, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboubm from Daood Al Raqy,

<sup>383</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 43

<sup>384</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 44

<sup>385</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 45

<sup>386</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 46

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There is no creation more numerous than the Angels. Seventy thousand Angel tend to descend from the sky every night. They perform Tawaaf of the Sacred House (Kabah) during their night, and like that it is during every day’.<sup>387</sup>

48- الإختصاص، بإسناده عن المَعْلَى بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمَلَائِكَةَ مِنْ نُورِ الْحَبَرِ.

(The book) ‘Al Ikhtisaas’ – By his chain, from Al Moalla Bin Muhammad,

‘Raising it to Abu Abdullah<sup>-asws</sup> having said; ‘Allah<sup>-azwj</sup> Mighty and Majestic Crated the Angels from Noor (light)’ – the Hadeeth’.<sup>388</sup>

49- وَمِنْهُ، بِإِسْنَادِهِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَأْذَنَ مَلَكٌ رَبَّهُ أَنْ يَنْزِلَ إِلَى الدُّنْيَا فِي صُورَةِ آدَمِيٍّ فَأَذِنَ لَهُ فَمَرَّ بِرَجُلٍ عَلَى بَابِ قَوْمٍ يَسْأَلُ عَنْ رَجُلٍ مِنْ أَهْلِ الدَّارِ فَقَالَ الْمَلَكُ يَا عَبْدَ اللَّهِ أَيُّ شَيْءٍ تُرِيدُ مِنْ هَذَا الرَّجُلِ الَّذِي تَطْلُبُهُ

And from him, by his chain, from Amro Bin Shimir, from Jabir,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘An Angel sought Permissio of his Lord<sup>-azwj</sup> to descend to the world in the image of a human being. He<sup>-azwj</sup> Permitted for him. He passed by a man at the door of a group asking about a man from the people of the house. The Angel said, ‘O servant of Allah<sup>-azwj</sup>! Which thing do you want from this man whom you are seeking?’

قَالَ هُوَ أَخٌ لِي فِي الْإِسْلَامِ أَحَبُّنِي فِي اللَّهِ جِئْتُ لِأَسَلِمَ عَلَيْهِ قَالَ مَا بَيْنَكَ وَبَيْنَهُ رَحِمٌ مَاسَّةٌ وَ لَا نَزَعَتْكَ إِلَيْهِ حَاجَةٌ

He said, ‘He is a brother in Al-Islam. I love him for the Sake of Allah<sup>-azwj</sup>. I have come to greet unto him’. He said, ‘Is there no womb relationship between you and him nor did any need pull you to him?’

قَالَ لَا إِلَّا الْحُبُّ فِي اللَّهِ عَزَّ وَجَلَّ فَجِئْتُ لِأَسَلِمَ عَلَيْهِ قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يَقُولُ قَدْ غَفَرْتُ لَكَ بِحُبِّكَ إِيَّاهُ.

He said, ‘No, except the love for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic, so I came to greet unto him’. He said, ‘I am a messenger of Allah<sup>-azwj</sup> to you, and He<sup>-azwj</sup> Says to you: ‘I<sup>-azwj</sup> have Forgiven (your sins) for you due to your loving him’.<sup>389</sup>

50- فِي كِتَابِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ فِي السَّمَاءِ مَلَكَئِينَ مُوَكَّلَيْنِ بِالْعِبَادِ فَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَاهُ وَ مَنْ تَكَبَّرَ وَضَعَاهُ.

In the book of Al-Husayn Bin Saeed, from Ibn Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘In the sky there are two Angels Allocated with (each of) the servants. The one who humbles to Allah<sup>-azwj</sup>, they raise him, and the one who is arrogant, they drop him’.<sup>390</sup>

<sup>387</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 47

<sup>388</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 48

<sup>389</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 49

<sup>390</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 50

51- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي جَبْرِئِيلُ ع فَقَالَ يَا مُحَمَّدُ كَيْفَ نَزَلُ عَلَيْكُمْ وَ أَنْتُمْ لَا تَسْتَأْكَوْنَ وَ لَا تَسْتَنْجُونَ بِالْمَاءِ وَ لَا تَغْسِلُونَ بِرَأْسِكُمْ.

(The book) 'Nawadir' of Al Rawandi – by his chain,

'From Musa Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> came to me. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! How can we descend unto you all and you (people) are neither brushing the teeth nor cleansing (from the toilet) with the water, nor are you washing your knuckles''.<sup>391</sup>

52- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ السَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَيْمُونِيِّ عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع عَنْ النَّبِيِّ ص قَالَ: لَقِيَ مَلَكٌ رَجُلًا عَلَى بَابِ دَارٍ كَانَ رُحْمًا غَائِبًا فَقَالَ لَهُ الْمَلَكُ يَا عَبْدَ اللَّهِ مَا جَاءَ بِكَ إِلَى هَذِهِ الدَّارِ فَقَالَ أُرِيدُ زِيَارَتَهُ

(The book) 'Majaalis' of the Sheykh – From a group, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Ja'far Al Razaz, from Mahmoud Bin Isa Bin Ubeyd, from Ahmad Bin Al Hassan Al Meysami, from Al Mufazzal Bin Salih, from Jabir Al Jufi,

'From Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'An Angel met a mat at the door of a house whose owner was absent. The Angel said to him, 'O servant of Allah<sup>-azwj</sup>! What made you come to this house?' He said, 'A brother (in religion) of mine, I wanted to visit him'.

قَالَ أَلَرَّحِمَ مَاسَةً بَيْنَكَ وَ بَيْنَهُ أَمْ نَزَعْنَاكَ إِلَيْهِ حَاجَةً قَالَ مَا بَيْنَنَا رَحِمٌ أَقْرَبَ مِنْ رَحِمِ الْإِسْلَامِ وَ مَا نَزَعَنِي إِلَيْهِ حَاجَةٌ وَ لَكِنِّي زُرْتُهُ فِي اللَّهِ رَبِّ الْعَالَمِينَ

He said, 'Is it for a kinship touching between you and him, or a need has pulled you to him?' He said, 'There is no kinship between us any closer than the kinship of Al Islam, and no need has pulled me to him, but I am visiting him for the Sake of Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds''.

قَالَ فَأُبَشِّرُ فِلَانِي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي قَصَدْتُ وَ مَا عِنْدِي أُرَدْتُ بِصُنْعِكَ فَقَدْ أُوجِبْتُ لَكَ الْجَنَّةَ وَ عَافَيْتُكَ مِنْ غَضَبِي وَ مِنَ النَّارِ حَيْثُ أَتَيْتُهُ.

He<sup>-asws</sup> said: 'So receive glad tidings, for I am a messenger of Allah<sup>-azwj</sup> to you, and He<sup>-azwj</sup> Conveys the Greetings and Says to you: "It is Me<sup>-azwj</sup> you have aimed for, and by your action you intended what is with Me<sup>-azwj</sup>, so I<sup>-azwj</sup> have hereby obligated the Paradise for you and Excused you from My<sup>-azwj</sup> Wrath and from the Fire, when you have come to him!"<sup>392</sup>

53- وَ مِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ الْأَشْعَثِ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ النَّهْشَلِيِّ عَنْ زَكَرِيَّا بْنِ يَحْيَى عَنْ مُنْدَلِ بْنِ عَلِيٍّ عَنِ الْأَعْمَشِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَغْدُو إِلَيْهِ عَلِيٌّ ع فِي الْعَدَاةِ وَ كَانَ يُحِبُّ أَنْ لَا يَسْبِقَهُ إِلَيْهِ أَحَدٌ فَإِذَا التَّيُّ ص فِي صَحْنِ الدَّارِ وَ إِذَا رَأَسُهُ فِي حَجَرٍ دَحِيَّةٍ بِنِ حَلِيفَةِ الْكَلْبِيِّ

<sup>391</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 51

<sup>392</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 52

And from him, from a group, from Abu Al Mufazzal, from Abdullah Bin Suleyman Bin Al Ash'as, from Is'haq Bin Ibrahim Al Nahshaky, from Zakariya Bin Yahya, from Mandal Bin Ali, from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah<sup>-saww</sup> was such that Ali<sup>-asws</sup> used to go to him<sup>-saww</sup> in the early morning, and he<sup>-asws</sup> loved it that no one should precede him<sup>-asws</sup> to see him<sup>-saww</sup>. (One morning) the Prophet<sup>-saww</sup> was in a courtyard of the house and his<sup>-saww</sup> head was in a lap of Dahiya Bin Khalifa Al-Kalby.

فَقَالَ السَّلَامُ عَلَيْكَ كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ص قَالَ يَخْتَرُ يَا أَخَا رَسُولِ اللَّهِ ص فَقَالَ عَلِيُّ ع جَزَاكَ اللَّهُ عَنَّا أَهْلَ الْبَيْتِ خَيْرًا

He<sup>-asws</sup> said: 'The greetings be unto you! How is the morning of Rasool-Allah<sup>-saww</sup>?' He said, 'With goodness, O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' Ali<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Recompense you goodly on our<sup>-asws</sup> behalf, People<sup>-asws</sup> of the Household'.

قَالَ لَهُ دَحِيَّةُ ابْنِي أَجْبُكَ وَ إِنَّ لَكَ عِنْدِي مَدِيحَةً أُهْدِيهَا إِلَيْكَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ سَيِّدُ وُلْدِ آدَمَ إِلَى يَوْمِ الْقِيَامَةِ مَا خَلَا النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ لَوَاءُ الْحَمْدِ يَدُوكَ يَوْمَ الْقِيَامَةِ

Dahiya said to him<sup>-asws</sup>, 'I love you<sup>-asws</sup> and there is compliment with me I would like to dedicate to you<sup>-as</sup>. You<sup>-asws</sup> are Emir of the Momineen, and guide of the resplendent, and chief of the children of Adam<sup>-as</sup> up to the Day of Qiyamah apart from the Prophets<sup>-as</sup> and the Messengers, and the flag of Praise would be in your<sup>-asws</sup> hands on the Day of Qiyamah.

تَرَفُّ أَنْتَ وَ شَيْعَتُكَ مَعَ مُحَمَّدٍ وَ حُزْبِهِ إِلَى الْجَنَّةِ فَقَدْ أَفْلَحَ مَنْ وَالَاكَ وَ خَابَ وَ خَسِرَ مَنْ خَلَاكَ بِحُبِّ مُحَمَّدٍ أَحْبُوكَ وَ يُغْضِبِهِ أَبْغَضُوكَ لَا تَنَاهَهُمْ شَفَاعَةُ مُحَمَّدٍ ص اذْنُ مِنْ صَفْوَةِ اللَّهِ

You<sup>-asws</sup> and your<sup>-asws</sup> Shias would be together with Muhammad<sup>-saww</sup> and his<sup>-saww</sup> party to the Gardens. Successful is the one who befriend you<sup>-asws</sup>, disappointed and in lost is the one who abandons you<sup>-asws</sup>. Due to the love of Muhammad<sup>-saww</sup>, they love you<sup>-asws</sup>, and with his (s.aw.) hatred they hate you<sup>-asws</sup>. The intercession of Muhammad<sup>-saww</sup> shall not avail them. Come near to the elite of Allah<sup>-azwj</sup>!

فَأَخَذَ رَأْسَ النَّبِيِّ ص فَوَضَعَهُ فِي حَجْرِهِ فَانْتَبَهَ النَّبِيُّ ص فَقَالَ مَا هَذَا الِاهْتِمَامُ فَأَخْبَرَهُ الْحَدِيثَ فَقَالَ لَمْ يَكُنْ دَحِيَّةً كَانَ جَبْرِئِيلَ سَمَّاكَ بِاسْمِ سَمَّاكَ اللَّهُ تَعَالَى بِهِ وَ هُوَ الَّذِي أَلْفَى مَحَبَّتَكَ فِي قُلُوبِ الْمُؤْمِنِينَ وَ رَهْبَتَكَ فِي صُدُورِ الْكَافِرِينَ.

He<sup>-asws</sup> took the head of the Prophet<sup>-saww</sup> and placed it in his<sup>-asws</sup> lap. The Prophet<sup>-saww</sup> woke up. He<sup>-saww</sup> said: 'What is this humming?' He<sup>-asws</sup> informed him<sup>-saww</sup> the discussion. He<sup>-saww</sup> said: 'It was not Dahiya. It was Jibraeel<sup>-as</sup> naming you<sup>-asws</sup> with a name Allah<sup>-azwj</sup> the Exalted has Named you<sup>-asws</sup> with, and he is the one who casts your<sup>-asws</sup> love in the hearts of the Momineen, and your<sup>-asws</sup> dread in the chests of the Kafirs".<sup>393</sup>

54- الْعِلَلُ، لِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ سَمِعَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْمَلَائِكَةِ يَأْكُلُونَ وَ يَشْرَبُونَ وَ يَنْكَحُونَ فَقَالَ لَا إِنَّهُمْ يَعِيشُونَ بِسَمِيعِ الْعَرْشِ فَقِيلَ لَهُ مَا الْعِلَّةُ فِي نَوْمِهِمْ فَقَالَ فَرَقًا بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ لِأَنَّ الَّذِي لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ هُوَ اللَّهُ.

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim –

'Abu Abdullah<sup>-asws</sup> was asked about the Angels eating, and drinking, and marrying. He<sup>-asws</sup> said: 'No. They are living by the breeze of the Throne'. It was said, 'What is the reason for their sleeping?' He<sup>-asws</sup> said: 'To differentiate between them and Allah<sup>-azwj</sup> Mighty and Majestic, because the One<sup>-azwj</sup> who **neither does slumber seize Him nor does sleep [2:255]**, He<sup>-azwj</sup> is Allah<sup>-azwj</sup>'.<sup>394</sup>

55- **وَمِنْهُ، قَالَ: الْعِلَّةُ فِي الصَّيْحَةِ مِنَ السَّمَاءِ كَيْفَ يَعْلَمُهَا أَهْلُ الدُّنْيَا وَ الصَّيْحَةُ هِيَ بِلِسَانٍ وَاحِدٍ وَ لُعَاتُ النَّاسِ تَخْتَلِفُ**

And from him, said, 'The reason regarding the scream from the sky, how would the people of the world know that the scream, it would be in one language while the languages of the people are different?'

**فَقَالَ إِنَّ فِي كُلِّ بَلَدٍ مَلَائِكَةً مُوَكَّلُونَ فَيَنَادِي فِي كُلِّ بَلَدٍ مَلَكٌ بِلِسَانِهِمْ وَ كَذَلِكَ لِإِبْلِيسَ شَيَاطِينُ مُوَكَّلُونَ بِكُلِّ بَلَدَةٍ يَنَادُونَ فِيهِمْ بِلِسَانِهِمْ وَ لُعَاتِهِمْ أَلَا إِنَّ الْأَمْرَ لِعُثْمَانَ بْنِ عَفَّانَ.**

He<sup>-asws</sup> said: 'In every city there are Angels Allocated, so an Angel would be calling out in every city in their own language; and like that it is for Iblees<sup>-la</sup>, there are Satans<sup>-la</sup> allocated with every city. They<sup>-la</sup> would be calling out among them in their own tongue and language, 'Indeed! The command is for Usman Bin Affan!'<sup>395</sup>

56- **الْإِقْبَالُ، فِي تَغْفِيَّاتِ نَوَافِلِ شَهْرِ رَمَضَانَ وَ غَيْرِهَا وَ صَلَّ عَلَى جِبْرِئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ مَلَكِ الْمَوْتِ وَ مَالِكِ خَازِنِ النَّارِ وَ رِضْوَانَ خَازِنِ الْجَنَّةِ وَ رُوحِ الْقُدْسِ وَ الرُّوحِ الْأَمِينِ وَ حَمَلَةَ عَرْشِكَ الْمُقَرَّبِينَ وَ عَلَى مُنْكَرٍ وَ نَكِيرٍ وَ عَلَى الْمَلَائِكَةِ الْحَافِظِينَ وَ عَلَى الْكِرَامِ الْكَاتِبِينَ.**

(The book) 'Al Iqbal' – Regarding follow-up acts of worship of the optional (Salat) of a month of Ramaza and others, 'And send Salawaat upon Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and Angel of death, and Maalik, keeper of the Fire, and Rizwaan, keeper of the Paradise, and the Holy Spirit, and the Trustworthy Spirit, and bearers of Your<sup>-azwj</sup> Throne, the ones of Proximity, and upon Munkar and Nakeer, and upon the two protecting Angels, and upon the two honourable recorders"<sup>396</sup> (Not a Hadeeth)

57- **النَّهْجُ، نَحَجُ الْبَلَاغَةَ عَنْ نَوْفِ الْبِكَالِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَتَيْهَا الْمُتَكَلِّفُ لِيُوصِفَ رَبَّكَ فَصَفَ جِبْرِئِيلَ وَ مِيكَائِيلَ وَ جُنُودَ الْمَلَائِكَةِ الْمُقَرَّبِينَ فِي حُجَرَاتِ الْقُدْسِ مُرْجَجِينَ مُتَوَالِهَةً عُقُولُهُمْ أَنَّ يَحْدُوا أَحْسَنَ الْحَاقِقِينَ.**

(The book) 'Nahj Al Balagah' – From Nowf Al Bikaly who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'O you encumbering to describe your Lord<sup>-azwj</sup>! Describe Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and armies of the Angels of Proximity in the Holy chambers! They are weighed down, their intellects are bewildered in assigning limits to the best of the creators!'<sup>397</sup>

<sup>394</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 54

<sup>395</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 55

<sup>396</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 56

<sup>397</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 57

58- كِتَابُ النَّوَادِرِ، لِعَلِيِّ بْنِ أَصْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ الْأَحْمَرِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص بَاتَ آلُ مُحَمَّدٍ بِلَيْلَةٍ أَطْوَلَ لَيْلَةٍ ظَنُّوا أَنَّهُمْ لَا سَمَاءَ تُظِلُّهُمْ وَلَا أَرْضَ تُحِلُّهُمْ خَافَهُمْ لِأَنَّ رَسُولَ اللَّهِ ص وَتَرَ الْأَقْرَبِينَ وَالْأَبْعَدِينَ فِي اللَّهِ

The book 'Al Nawadir' of Ali Bin Asbaat, from Yaqoub Bin Salim Al Ahmar, from a man,

'From Abu Ja'far<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-saww</sup> was Recalled, the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> spent the night as the longest night. They<sup>-asws</sup> thought that there was neither any sky to shade them<sup>-asws</sup>, nor any land to carry them<sup>-asws</sup>, out of fear, because Rasool-Allah<sup>-saww</sup> had separated the near ones and the far ones for the Sake of Allah<sup>-azwj</sup>.

فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَتَاهُمْ آتٍ لَا يَرُونَهُ وَ يَسْمَعُونَ كَلَامَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فِي اللَّهِ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ نَجَاءٌ مِنْ كُلِّ هَلَكَةٍ وَ دَرْكٌ لِمَا فَاتَ

While they<sup>-asws</sup> were like that when a comer came to them<sup>-asws</sup>. They<sup>-asws</sup> did not see him and they were hearing his speech. He said, 'The greetings be upon you<sup>-asws</sup> all, O People<sup>-asws</sup> of the Household, and the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! In Allah<sup>-azwj</sup> there is consolation for every calamity and a salvation from every destruction and coming across of whatever is lost.

إِنَّ اللَّهَ اخْتَارَكُمْ وَ قَضَلَكُمْ وَ طَهَّرَكُمْ وَ جَعَلَكُمْ أَهْلَ بَيْتِ نَبِيِّهِ ص وَ اسْتَوْدَعَكُمْ عِلْمَهُ وَ أَوْثَرَكُمْ كِتَابَهُ وَ جَعَلَكُمْ تَابُوتَ عَلَيْهِ وَ عَصَا عِزِّهِ وَ ضَرْبَ لَكُمْ مَثَلًا مِنْ نُورِهِ وَ عَصَمَكُمْ مِنَ الزَّلَلِ وَ آمَنَكُمْ مِنَ الْفِتَنِ

Allah<sup>-azwj</sup> has Chosen you<sup>-asws</sup> all, and Merited you<sup>-asws</sup>, and Purified you<sup>-asws</sup>, and Made you<sup>-asws</sup> People<sup>-asws</sup> of the Household of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and depositories of His<sup>-azwj</sup> Knowledge, and Made you<sup>-asws</sup> inherit His<sup>-azwj</sup> Book, and Made you<sup>-asws</sup> a treasure chest of His<sup>-azwj</sup> Knowledge, and a staff of His<sup>-azwj</sup> Mighty, and Struck for you resemblances from His<sup>-azwj</sup> Noor, and Fortified you<sup>-asws</sup> from the errors, and Secured you<sup>-asws</sup> from the Fitna.

فَاعْتَزِلُوا بِعَزَائِهِ فَإِنَّ اللَّهَ لَمْ يَنْزِعْ مِنْكُمْ رَحْمَتَهُ وَ لَمْ يُدِلْ مِنْكُمْ عَدُوَّهُ فَأَنْتُمْ أَهْلُ اللَّهِ الَّذِينَ بِكُمْ تَمَّتِ الْبَعْثَةُ وَ اجْتَمَعَتِ الْفُرْقَةُ وَ اتَّخَلَفَتِ الْكَلِمَةُ وَ أَنْتُمْ أَوْلِيَاءُ اللَّهِ مَنْ تَوَلَّاهُمْ نَجَا وَ مَنْ ظَلَمَهُمْ يَرْهَقْ

So be consoled with the consolation of Allah<sup>-azwj</sup>, for Allah<sup>-azwj</sup> did not Snatch away His<sup>-azwj</sup> Mercy from you<sup>-asws</sup> and did not Point His<sup>-azwj</sup> enemy from you<sup>-asws</sup>. So you<sup>-asws</sup> are People<sup>-asws</sup> of Allah<sup>-azwj</sup>, thse the Favours have been Completed with you<sup>-asws</sup>, and the sects united, and the talk was harmonied, and you<sup>-asws</sup> are friends of Allah<sup>-azwj</sup>. One who befriends you<sup>-asws</sup> would attain salvation, and one who is unjust to you<sup>-asws</sup> would perish.

مَوَدَّتْكُمْ مِنَ اللَّهِ فِي كِتَابِهِ وَاجِبَةٌ عَلَى عِبَادِهِ الْمُؤْمِنِينَ وَ اللَّهُ عَلَى نَصْرِكُمْ إِذَا يَشَاءُ قَدِيرٌ فَاصْبِرُوا لِعَوَاقِبِ الْأُمُورِ فَإِنَّهَا إِلَى اللَّهِ تَصِيرُ فَقَدْ قَبِلْتُمْ مِنَ اللَّهِ مِنْ نَبِيِّهِ ص وَدِيعةً وَ اسْتَوْدَعَكُمْ أَوْلِيَاءَهُ الْمُؤْمِنِينَ فِي الْأَرْضِ

Your<sup>-asws</sup> cordiality is from Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book, obligated upon His<sup>-azwj</sup> Momineen servants, and Allah<sup>-azwj</sup> is Able upon Helping you<sup>-asws</sup> whenever He<sup>-azwj</sup> so Desires. Therefore be patient for the end-result of the affairs, for these are ending to Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> has Accepted you<sup>-asws</sup> as a depository from His<sup>-azwj</sup> Prophet<sup>-saww</sup> and has Entrusted you<sup>-asws</sup> as His<sup>-azwj</sup> Momineen friends in the earth.

فَمَنْ أَدَّى أَمَانَتَهُ آتَاهُ اللَّهُ صِدْقَهُ فَأَنْتُمْ الْأَمَانَةُ الْمُسْتَوْدَعَةُ وَالْمُودَّةُ الْوَاجِبَةُ وَ لَكُمْ الطَّاعَةُ الْمُفْتَرَضَةُ وَ بِكُمْ تَمَّتِ النِّعْمَةُ وَ قَدْ قَبِضَ اللَّهُ نَبِيَّهُ ص وَ قَدْ أَكْمَلَ اللَّهُ بِهِ الدِّينَ وَ بَيَّنَّ لَكُمْ سَبِيلَ الْمَخْرَجِ فَلَمْ يَبْرُكْ لِلجَاهِلِ حُجَّةٌ فَمَنْ يَجَاهِلْ أَوْ جَهْلُ أَوْ أَنْكَرَ أَوْ نَسِيَ أَوْ تَنَاسَى فَعَلَى اللَّهِ حِسَابُهُ

So the one who fulfils his entrustment, Allah<sup>-azwj</sup> would Grant him his truthfulness. You<sup>-asws</sup> are the trust, the entrusted, and the cordiality is obligatory, and for you<sup>-asws</sup> is the imposed obedience (of the people), and by you the Favours are completed, and Allah<sup>-azwj</sup> has Recalled His<sup>-azwj</sup> Prophet<sup>-saww</sup> and has Completed the religion with it, and Explained for you the way out, so He<sup>-azwj</sup> did not leave any argument for the ignoramus. So the one who feigns ignorance, or denies, or forgets, or pretends to forget, his Reckoning would be upon Allah<sup>-azwj</sup>.

وَ اللَّهُ مِنْ وَرَاءِ خَوَائِجِكُمْ فَاسْتَعِينُوا بِاللَّهِ عَلَى مَنْ ظَلَمَكُمْ وَ اسْأَلُوا اللَّهَ خَوَائِجَكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And Allah<sup>-azwj</sup> is from behind your<sup>-asws</sup> needs, therefore seek Assistance with Allah<sup>-azwj</sup> against the one who oppresses you<sup>-asws</sup> and ask Allah<sup>-azwj</sup> for your<sup>-asws</sup> needs. And the greetings be upon you<sup>-asws</sup> all, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

فَسَأَلَهُ يَحْيَى بْنُ أَبِي الْقَاسِمِ فَقَالَ جَعِلْتُ فِدَاكَ مَنْ أَنْتَهُمُ التَّغْرِيبَةُ فَقَالَ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

Yahya Bin Abu Al-Qasim asked him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! From whom does the consolation come to you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'From Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>398</sup>

59- الْكَافِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ مُحَمَّدِ بْنِ الْمُضْطَبِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ دِيكًا رَجُلَاهُ فِي الْأَرْضِ السَّابِعَةِ وَ عُنُقُهُ مَثْبُتَةٌ تَحْتَ الْعَرْشِ وَ جَنَاحَاهُ فِي الْهَوَاءِ إِذَا كَانَ فِي نِصْفِ اللَّيْلِ أَوْ الثُّلُثِ الثَّانِي مِنْ آخِرِ اللَّيْلِ ضَرَبَ بِجَنَاحِهِ وَ صَاحَ صُبْحٌ فُذُوسُ رَبُّنَا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ فَلَا إِلَهَ غَيْرُهُ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ فَتَضَرَّبُ الدِّيَكَةُ بِأَجْنِحَتَيْهَا وَ تَصِيخُ.

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Muhammad Bin Al Fuzeyl,

'From Abu Ja'far<sup>-asws</sup> having said: 'For Allah<sup>-azwj</sup> Mighty and Majestic there is a rooster. It's legs are in the seventh earth and it's neck is flexed beneath the Thron, and it's wings are in the air. When it is midnight or the second-third of from the end of the night, it strikes it's wings and shouts, 'Glorious, Holy is our Lord<sup>-azwj</sup> Allah<sup>-azwj</sup>, the King, the manifest Truth, so there is no god apart from Him<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Angels and the Spirit!' So the roosters (in the earth) strike their wings and shout (in response)'.<sup>399</sup>

60- الْإِحْتِجَاجُ، فِي حَدِيثِ الرَّنْدِيِّ الَّذِي سَأَلَ أَبَا عَبْدِ اللَّهِ ع عَنْ مَسَائِلَ فَأَسْلَمَ إِنَّهُ سَأَلَ مَا عَلَّمَهُ الْمَلَائِكَةُ الْمُؤَكَّلِينَ بِعِبَادِهِ يَكْتُوبُونَ عَلَيْهِمْ وَ لَهُمْ وَ اللَّهُ عَالِمُ السِّرِّ وَ الْخَفِيِّ

(The book) 'Al-Ihtijaj' –

<sup>398</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 58

<sup>399</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 59



'In a Hadeeth of the atheist who asked Abu Abdullah<sup>-asws</sup> about issues, and he became a Muslim. He asked, 'What is the reason the Angels are Allocated with His<sup>-azwj</sup> servant writing against them and for them, and Allah<sup>-azwj</sup> is a Knower of the secrets and the hidden (matters)?'

فَقَالَ عِ اسْتَعْبَدَهُمْ بِذَلِكَ وَ جَعَلَهُمْ شُهَدَاءَ عَلَى خَلْقِهِ لِيَكُونَ الْعِبَادُ لِمَلَائِكَتِهِمْ إِنَّمَا أَشَدَّ عَلَى طَاعَةِ اللَّهِ مُوَاطَئَةً وَ عَنْ مَعْصِيَتِهِ أَشَدَّ انْتِقَاباً

He<sup>-asws</sup> said: 'He<sup>-azwj</sup> has Enslaved them with that and Made them as witnessed upon His<sup>-azwj</sup> creatures for the servants, due to their (Angel's) adhering with them, would become more intensely persevering upon obedience of Allah<sup>-azwj</sup>, and more intensely deterred from disobeying Him<sup>-azwj</sup>.

وَ كَمْ مِنْ عَبْدٍ يَهُمُّ بِمَعْصِيَتِهِ فَيَذْكُرُ مَكَانَهَا فَارْعَوَى وَ كَفَّ وَ يَقُولُ رَبِّي يَرَانِي وَ حَفَظَنِي عَلَىٰ بِذَلِكَ تَشْهَدُ وَ إِنَّ اللَّهَ بِرَأْفَتِهِ وَ لَطْفِهِ أَيْضاً وَ كَلَّهِمْ بِعِبَادِهِ يُدْبُونَ عَنْهُمْ مَرَدَّةَ الشَّيَاطِينِ وَ هَوَاءَ الْأَرْضِ وَ آفَاتٍ كَثِيرَةً مِنْ حَيْثُ لَا يَرَوْنَ بِإِذْنِ اللَّهِ إِلَىٰ أَنْ يَجِيءَ أَمْرُ اللَّهِ عَزَّ وَ جَلَّ.

And how many a servant thinks of disobeying Him<sup>-azwj</sup>, then he remembers their (Angel's) places and he refrains and says, 'My Lord<sup>-azwj</sup> is Seeing me and has Protected upon me with that to witness', and Allah<sup>-azwj</sup> has Allocated them with His<sup>-azwj</sup> servants due to His<sup>-azwj</sup> Compassion and His<sup>-azwj</sup> Kindness, repelling the apostate Satans<sup>-la</sup> away from them and vermin of the earth, and a lot of afflictions from where they are not seeing, by the Permission of Allah<sup>-azwj</sup>, until there comes the Command of Allah<sup>-azwj</sup> Mighty and Majestic".<sup>400</sup>

61- الْكَافِي، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونسَ عَنْ عَمْرِو بْنِ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شَيْعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ فِي أَوَّلِ شَقْوِطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَ اللَّهُ مَا أَرَادَ بِهَذَا غَيْرُهُمْ.

(The book) 'Al Kafi' – From Muhammad Bin Ahmad, from Abdullah Bin Al Salt, from Yuus, from the one who mentioned it, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Abu Muhammad! For Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, there are Angels dropping off the sins from the backs of our<sup>-asws</sup> Shias like what the winds tends to drop the leaves from the tree in the season of their dropping off, and is that Word of the Mighty and Majestic: **Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, [40:7]**, and Allah<sup>-azwj</sup> has not Intended with this apart from you (Shias)".<sup>401</sup>

62- دَلَالَةُ الْإِمَامَةِ، لِلطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَعْرُوفِ بِابْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ عَنْ بَعْضِ رِجَالِهِ عَنْ حَسَنِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونسَ بْنِ طَبْيَانَ قَالَ: اسْتَأْذَنْتُ عَلَىٰ أَبِي عَبْدِ اللَّهِ ع فَخَرَجَ إِلَيَّ مُعْتَبِراً فَأَذِنَ لِي فَدَخَلْتُ وَ لَمْ يَدْخُلْ مَعِيَ كَمَا كَانَ يَدْخُلُ فَلَمَّا أَنْ صِرْتُ فِي الدَّارِ نَظَرْتُ إِلَىٰ رَجُلٍ عَلَىٰ صُورَةِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ كَمَا كُنْتُ أَفْعَلُ قَالَ مَنْ أَنْتَ يَا هَذَا لَقَدْ وَرَدْتَ عَلَىٰ كُفْرٍ أَوْ إِيْمَانٍ وَ كَانَ بَيْنَ يَدَيْهِ رَجُلَانِ كَأَنَّ عَلَىٰ رُءُوسِهِمَا الطُّيْرَ

(The book) 'Dalail Al Aimmah' of Al Tabari, from Muhammad Bin Haroun Bin Musa, from his father, from Muhammad Bin Hammam, from Ahmad Bin Al-Husayn, well-known as Abu Al Qasim, from his father, from one of his men, from Hassan Bin Shueyb, from Muhammad Bin Sinan, from Yunus Bin Zabyan who said,

<sup>400</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 60

<sup>401</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 61



'I sought permission to see Abu Abdullah<sup>-asws</sup>. Moattab came out to me and got permission for me. I entered, and he did not enter with me like what he used to enter. When I came to be in the house, I looked at a man upon the face of Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>. I greeted unto him<sup>-asws</sup> like what I used to do. He said, 'Who are you? You have either arrived upon Kufr or Eman!' (From what you are seeing). And there were two men in front of him, it is as if the bird was upon their heads (not moving).

فَقَالَ ادْخُلْ فَدْخَلْتُ الدَّارَ الثَّانِيَةَ فَإِذَا رَجُلٌ عَلَى صُورَتِهِ عَ وَإِذَا بَيْنَ يَدَيْهِ خَلْقٌ كَثِيرٌ صُورُهُمْ وَاحِدَةٌ فَقَالَ مَنْ تُرِيدُ فُلْتُ أُرِيدُ أُنَا عَبْدُ اللَّهِ عَ فَقَالَ قَدْ وَرَدَتْ عَلَى أَمْرِ عَظِيمٍ إِمَّا كُفْرٌ أَوْ إِيْمَانٌ

He said, 'Enter!' So I entered the second room, and there was a man upon his<sup>-asws</sup> image, and in front of him there were a lot of people, all of them being upon one (same) face. He said, 'Who do you want?' I said, 'I want Abu Abdullah<sup>-asws</sup>'. He said, 'You have arrived upon a mighty matter, either Kufr or Eman' (from what you are seeing).

ثُمَّ خَرَجَ مِنَ الْبَيْتِ رَجُلٌ حِينَ بَدَأَ بِهِ الْبَيْتِ [الشَّيْبُ] فَأَخَذَ بِيَدِي فَأَوْقَفَنِي عَلَى الْبَابِ وَ غُشِيَ بَصَرِي مِنَ النُّورِ فَقُلْتُ السَّلَامُ عَلَيْكُمْ يَا بَيْتَ اللَّهِ وَ نُورَهُ وَ حِجَابَهُ

Then the man whom I had begun with in the room (gre-haired), came out. He held my hand and stood me at the door, and my eyes were overwhelmed with the light. I said, 'The greetings be upon you<sup>-asws</sup> all, O Household of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Noor, and His<sup>-azwj</sup> Veil!'

فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا يُونُسُ فَدْخَلْتُ الْبَيْتَ فَإِذَا بَيْنَ يَدَيْهِ طَائِرَانِ يَخْكِيَانِ فَكُنْتُ أَفْهَمُ كَلَامَ أَبِي عَبْدِ اللَّهِ عَ وَ لَا أَفْهَمُ كَلَامَهُمَا فَلَمَّا خَرَجَا قَالَ يَا يُونُسُ سَلْ نَحْنُ نَحْمَلُ النُّورَ فِي الظُّلُمَاتِ وَ نَحْنُ الْبَيْتُ الْمَعْمُورُ الَّذِي مِنْ دَخْلِهِ كَانَ آمِنًا نَحْنُ عِتْرَةُ اللَّهِ وَ كِبْرِيَاؤُهُ

He<sup>-asws</sup> said: 'And upon you be the greetings, O Yunus!' I entered the room and there were two fliers narrating. I was understanding the talk of Abu Abdullah<sup>-asws</sup> and I could not understand their talk. When they had gone one, he<sup>-asws</sup> said: 'O Yunus, ask! We<sup>-asws</sup> are the place of light in the multiple darkness, and we<sup>-asws</sup> are the Bayt Al Mamour which one who entered into it is safe. We<sup>-asws</sup> are the family of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> great ones'.

قَالَ فُلْتُ جُعِلْتُ فِدَاكَ رَأَيْتُ شَيْئًا عَجِيبًا رَأَيْتُ رَجُلًا عَلَى صُورَتِكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! I have seen something strage! I saw a man being upon your<sup>-asws</sup> image!'

قَالَ يَا يُونُسُ إِنَّا لَا نُوصَفُ ذَلِكَ صَاحِبُ السَّمَاءِ الثَّالِثَةِ يَسْأَلُ أَنْ أُسْتَأْذِنَ اللَّهُ لَهُ أَنْ يُصْبِرَ مَعَ أَخٍ لَهُ فِي السَّمَاءِ الرَّابِعَةِ

He<sup>-asws</sup> said: 'O Yunus! We<sup>-asws</sup> cannot be described. That is master of the third sky. He asked that Allah<sup>-azwj</sup> should Permit for him in coming to be with a brother of his in the fourth sky'.

قَالَ فُلْتُ فَهَؤُلَاءِ الَّذِينَ فِي الدَّارِ قَالَ هَؤُلَاءِ أَصْحَابُ الْقَائِمِ مِنَ الْمَلَائِكَةِ

He (the narrator) said, 'I said, 'So these ones, those who are in the house?' He<sup>-asws</sup> said: 'They are companions of Al Qaim<sup>-ajfj</sup>, from the Angels'.

قَالَ قُلْتُ فَهَذَانِ قَالَ جَبْرَائِيلُ وَ مِيكَائِيلُ نَزَلَا إِلَى الْأَرْضِ فَلَنْ يَصْعَدَا حَتَّى يَكُونَ هَذَا الْأَمْرُ إِنْ شَاءَ اللَّهُ وَ هُمْ خَمْسَةُ آلَافٍ يَا يُونُسُ بِنَا أَضَاءَتْ الْأَبْصَارُ وَ سَمِعَتِ الْأَذَانُ وَ وَعَتِ الْقُلُوبُ الْإِيمَانَ.

He (the narrator) said, I said, 'So these two (fliers)?' He<sup>-asws</sup> said: Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> had descended to the earth. So they will never ascend until this matter takes place, if Allah<sup>-azwj</sup> so Desires, and they are five thousand. O Yunus! By us<sup>-asws</sup> the visions are illuminated, and the ears hear, and the hearts retain the Eman!"<sup>402</sup>

63- الْكَافِي، عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ مَلَكًا رَجُلَاهُ فِي الْأَرْضِ السُّفْلَى مَسِيرَةَ خُمِيسَائَةِ عَامٍ وَ رَأْسُهُ فِي السَّمَاءِ الْعُلْيَا مَسِيرَةَ أَلْفِ سَنَةٍ يَقُولُ سُبْحَانَكَ حَيْثُ كُنْتَ فَمَا أَغْطَمَكَ

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'For Allah<sup>-azwj</sup> there is an Angel, his legs are in the lowest earth a travel distance of five hundred years, and his head is in the highest sky a travel distance of a thousand years. He says, 'Glory be to You<sup>-azwj</sup> wherever I may be! How Magnificent You<sup>-azwj</sup> are!'

قَالَ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَا يَعْلَمُ ذَلِكَ مَنْ يَخْلِفُ بِي كَاذِبًا.

He<sup>-asws</sup> said: 'So Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him: "He does not know that the one who swears falsely by Me<sup>-azwj</sup>!"<sup>403</sup>

64- وَ مِنْهُ، عَنْ عَلِيِّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا يُكْنَى أَبَا الْحَسَنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ دِيكًا أَبْيَضَ عَنْقُهُ تَحْتَ الْعَرْشِ وَ رَجُلَاهُ فِي تَحْتِ الْأَرْضِ السَّابِعَةِ لَهُ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ لَا تَصْبِيحُ الدُّيُوكُ حَتَّى يَصْبِيحَ فَإِذَا صَاحَ حَقَّقَ بِجَنَاحَيْهِ ثُمَّ قَالَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ الْعَظِيمِ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ

And from him, from Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeys, from Ibrahim Bin Abdul Hameed, from a sheykh from our companions teknonymed at Abu Al Hassan,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Created a white rooster. It's neck is beneath the Throne and it's legs are in the surrounding of the seventh earth. There is a wing for it in the east and a wing in the west. The roosters (in the earth) do not shout until it shouts. When it shouts, it flaps with its wings, then says, 'Glory be to Allah<sup>-azwj</sup>! Glory be to Allah<sup>-azwj</sup> the Magnificent Who, there isn't anything like Him<sup>-azwj</sup>!"

قَالَ فَيُجِيبُهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَيَقُولُ لَا يَخْلِفُ بِي كَاذِبًا مَنْ يَعْرِفُ مَا تَقُولُ.

He<sup>-asws</sup> said: 'So Allah<sup>-azwj</sup> Blessed and Exalted Answers it Saying: "He will not swear falsely by Me<sup>-azwj</sup>, one who recognises what you are saying!"<sup>404</sup>

<sup>402</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 62

<sup>403</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 63

<sup>404</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 64

65- الدُّرُّ الْمُنْتَوَرُ، لِلْسُّيُوطِيِّ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوَّلَ مَنْ لَبَّى الْمَلَائِكَةُ قَالَ اللَّهُ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ

(The non-Shia book) 'Al Durr Al Mansour' of Al Suyuti, from Anas (well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'The first ones to do 'Talbiyya' were the Angels. Allah<sup>-azwj</sup> Said: ***I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise? [2:30].***

قَالَ فَرَادُوهُ فَأَغْرَضَ عَنْهُمْ فَطَافُوا بِالْعَرْشِ سِتًّا سِنِينَ يَقُولُونَ لَبَّيْكَ لَبَّيْكَ اغْتَدَارًا إِلَيْكَ لَبَّيْكَ نَسْتَغْفِرُكَ وَ نَتُوبُ إِلَيْكَ.

He<sup>-saww</sup> said: 'They rebutted to Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Turned away from them. They performed Tawaaf of the Throne for six years saying: 'Here I am! Here I am! Apologising to You<sup>-azwj</sup>, here I am! We seek Your<sup>-azwj</sup> Forgiveness and repent to You<sup>-azwj</sup>!'<sup>405</sup>

66- وَ عَنْ ابْنِ جُبَيْرٍ أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ الْمَلَائِكَةِ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا فَأَتَاهُ جِبْرِئِيلُ فَقَالَ إِنَّ أَهْلَ السَّمَاءِ الدُّنْيَا سُجُودٌ إِلَى يَوْمِ الْقِيَامَةِ يَقُولُونَ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ

And from Ibn Jubeyr –

'Umar asked the Prophet<sup>-saww</sup> about the Salat of the Angels, but he<sup>-saww</sup> did not respond anything to him. Jibraeel<sup>-as</sup> came to him<sup>-saww</sup>. He<sup>-as</sup> said: 'The people of the sky of the world are performing Sajdah up to the Day of Qiyaman saying, 'Glory be to the One<sup>-azwj</sup> with the Kingdom (of the earth) and the Kingdoms (of the skies)!'

وَ أَهْلَ السَّمَاءِ الثَّانِيَةِ رُكُوعٌ إِلَى يَوْمِ الْقِيَامَةِ يَقُولُونَ سُبْحَانَ ذِي الْعِزَّةِ وَ الْجَبَرُوتِ وَ أَهْلَ السَّمَاءِ الثَّالِثَةِ قِيَامٌ إِلَى يَوْمِ الْقِيَامَةِ يَقُولُونَ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ.

And the people of the second say are in performance of ruk'u up to the Day of Qiyamah saying, 'Glory be to the One<sup>-azwj</sup> with the Might and the Subduance!' And the people of the third sky are standing up to the Day of Qiyamah sayig, 'Glory be to the Living Who will not be dying!'<sup>406</sup>

67- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَوَاقَفَ النَّاسُ يَوْمَ بَدْرٍ أُعْجِبِي عَلَى رَسُولِ اللَّهِ ﷺ صَاعَةً ثُمَّ كُشِفَ عَنْهُ فَبَشَّرَ النَّاسَ بِجِبْرِئِيلَ فِي جُنْدٍ مِنَ الْمَلَائِكَةِ مِثْمَنَةَ النَّاسِ وَ مِيكَائِيلَ فِي جُنْدٍ آخَرَ مِيسَرَةَ النَّاسِ وَ إِسْرَافِيلَ فِي جُنْدٍ آخَرَ

And from Ibn Abbas who said,

'When the people stood (in battlefield) on the day of Badr, there was fainting upon Rasool-Allah<sup>-saww</sup> for a while. Then he<sup>-saww</sup> woke up and gave glad tidings to the people with Jibraeel<sup>-as</sup> from the Angels being in the army on the right flank of the people, and Mikaeel<sup>-as</sup> in another army on the left flank of the people, and Israfeel<sup>-as</sup> being in another army.

<sup>405</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 65

<sup>406</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 66

و إِبْلِيسُ قَدْ تَصَوَّرَ فِي صُورَةِ سُرَاقَةَ بْنِ مَالِكِ الْمُدَلْجِيِّ يُؤَيِّدُ الْمُشْرِكِينَ وَ يُخْبِرُ أَنَّهُ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ

And Iblees<sup>-la</sup> had imaged himself<sup>-la</sup> in an image of Suraqa Bin Malik Al Mudlajy, assisting the Polytheists and informing that ***'There would be none from the people to overcome you today, and I am a friend for you'. [8:48].***

فَلَمَّا أَبْصَرَ عَدُوَّ اللَّهِ الْمَلَائِكَةَ نَكَصَ عَلَى عَقَبَيْهِ وَ قَالَ لِيَّ بَرِيءٌ مِنْكُمْ لِيَّ أَرَى مَا لَا تَرَوْنَ فَتَنَّبَتْ بِهِ الْحَرْثُ بْنُ هِشَامٍ وَ هُوَ يَرَى أَنَّهُ سُرَاقَةُ لَمَّا سَمِعَ مِنْ كَلَامِهِ فَضْرَبَ فِي صَدْرِ الْحَرْثِ فَسَقَطَ الْحَرْثُ وَ انْطَلَقَ إِبْلِيسُ لَا يُرَى حَتَّى سَقَطَ فِي الْبَحْرِ وَ رَفَعَ يَدَيْهِ وَ قَالَ يَا رَبِّ مَوْعِدَكَ الَّذِي وَعَدْتَنِي.

When the enemy of Allah<sup>-azwj</sup> saw the Angels, ***he turned upon his heels and said, 'I am disavowed from you. Surely, I can see what you are not seeing. [8:48].*** Al Hars Bin Hisham affirmed with him<sup>-la</sup>, and he was seeing that he is Suraqa, when he heard from his<sup>-la</sup> talk. He struck in the chest of Al Hars, so Al Hars fell down and Iblees<sup>-la</sup> went away, not being seen, until he<sup>-la</sup> fell into the sea and raised his<sup>-la</sup> hands and said, 'O Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> Promised which You<sup>-azwj</sup> had Promised me<sup>-la</sup>!'<sup>407</sup> (Not a Hadeeth)

68- وَ عَنْ الْحَسَنِ فِي قَوْلِهِ لِيَّ أَرَى مَا لَا تَرَوْنَ قَالَ رَأَى جِبْرِئِيلَ ع مُعْتَجِراً بِرِدَائِهِ يَقُودُ الْفَرَسَ بَيْنَ يَدَيْ أَصْحَابِهِ مَا رَكِبَهُ.

And from Al Hassan regarding His<sup>-azwj</sup> Words (from Iblees<sup>-la</sup>): ***I can see what you are not seeing. [8:48]***, he said, 'He<sup>-la</sup> saw Jibraeel<sup>-as</sup> wrapped in his<sup>-as</sup> robe, guiding the horse in front of his<sup>-as</sup> companions who were riding''<sup>408</sup> (Not a Hadeeth)

69- وَ عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لِيَّ أَرَى مَا لَا تَرَوْنَ وَ أَسْمَعُ مَا لَا تَسْمَعُونَ أَطَلَّتِ السَّمَاءُ وَ حَقٌّ لَهَا أَنْ تَيْطَّ مَا فِيهَا مَوْضِعٌ أُرْزِعَ أَصَابِعُ إِلَّا وَ مَلَكٌ وَاضِعٌ جَبْهَتَهُ لِلَّهِ سَاجِداً

And from Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> can see what you are not seeing and I<sup>-saww</sup> hear what you are not hearing. The sky is buzzing, and it is a right for it to buzz. There is no place of four fingers in it except and there is an Angel placing it's forehead to Allah<sup>-azwj</sup>, performing Sajdah.

وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلاً وَ لَبْكَيْتُمْ كَثِيراً وَ مَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ وَ لَخَرَجْتُمْ إِلَى الصُّعَدَاتِ تَجَازُونَ إِلَى اللَّهِ لَوِدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

By Allah (s.wt.)! If you were to know what I<sup>-saww</sup> know, you would laugh less and cry more, and you would not derive pleasure with the women upon the beds, and you would be going out to the plains seeking shelter to Allah<sup>-azwj</sup>. You would have loved to be a supportive tree''<sup>409</sup> (Non-Shia source)

70- الدُّرُّ الْمُنْتَوَرُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَعَلَ اللَّهُ عَلَى ابْنِ آدَمَ حَافِظَيْنِ فِي اللَّيْلِ وَ حَافِظَيْنِ فِي النَّهَارِ يَحْفَظَانِ عَمَلَهُ وَ يَكْتُبانِ أَثَرَهُ.

(The book) 'Al Durr Al Mansour' – From Ibn Abbas who said,

<sup>407</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 67

<sup>408</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 68

<sup>409</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 69

‘Allah<sup>-azwj</sup> has Made two preservers to be upon the children of Adam<sup>-as</sup> during the night, and two preservers during the day, preserving his deeds and writing his impacts”.<sup>410</sup> (Not a Hadeeth + non-Shia source)

71- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يَنْهَاهُمْ عَنِ التَّعَرِّيِ فَاسْتَحْبُوا مِنْ مَلَائِكَةِ اللَّهِ الَّذِينَ مَعَكُمْ الْكِرَامَ الْكَاتِبِينَ الَّذِينَ لَا يُغَارِقُونَكُمْ إِلَّا عِنْدَ إِحْدَى ثَلَاثٍ حَاجَاتٍ الْغَائِطِ وَالْجَنَابَةِ وَالْغُسْلِ.

And from Ibn Abbas who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> has Forbidden you to be nude, so be embarrassed from the Angels of Allah<sup>-azwj</sup>, the ones who are with you, the two honourable recorders, the ones who are not separating from you except at one of the three needs – the defecating, and the sexual impurity, the bathing’”.<sup>411</sup> (Non-Shia source)

72- وَ عَنْ رَجُلٍ مِنْ بَنِي تَمِيمٍ قَالَ: كُنَّا عِنْدَ أَبِي الْعَوَّامِ فَقَرَأَ هَذِهِ الْآيَةَ عَلَيْهَا تِسْعَةَ عَشَرَ أَلْفًا فَلْتُ لَا بَلْ تِسْعَةَ عَشَرَ مَلَكًا فَقَالَ وَ مِنْ أَيْنَ أَنْتَ عِلِمْتَ ذَلِكَ فَلْتُ لِأَنَّ اللَّهَ يَقُولُ وَ مَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

And from a man from the clan of Tameem who said,

‘We were in the presence of Abu Al-Awwam, and he recited this Verse: **Upon it are nineteen [74:30] thousand.** I said, ‘No, but nineteen Angels!’ He said, ‘And from where did you know that?’ I said, ‘Because Allah<sup>-azwj</sup> is Saying: **and We have not Made their number except as a Fitna for those who commit Kufr, [74:31]**’.

قَالَ صَدَقْتَ هُمْ تِسْعَةَ عَشَرَ مَلَكًا يَبْدُ كُلِّ مَلَكٍ مِنْهُمْ مِرْزَبَةٌ مِنْ حَدِيدٍ لَهَا شُعْبَتَانِ فَيَضْرِبُ بِهَا الصُّرْبَةَ يَهْوِي بِهَا سَبْعِينَ أَلْفًا بَيْنَ مَنَكِبَيْ كُلِّ مَلَكٍ مِنْهُمْ مَسِيرَةٌ كَذَا وَ كَذَا.

He said, ‘You speak the truth. They are nineteen Angels. In the hand of each Angel from them there is an iron hammer have two forks for it. He strikes a strike with it and seventy thousand collapse due to it (into Hell). Between the shoulders of every Angel from them is a travel distance of such and such’”.<sup>412</sup> (Not a Hadeeth + non-Shia source)

73- وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ص حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِي بِهِ قَالَ فَصَعِدْتُ أَنَا وَ جِبْرِئِيلُ إِلَى السَّمَاءِ الدُّنْيَا فَإِذَا أَنَا بِمَلَكٍ يُقَالُ لَهُ إِسْمَاعِيلُ وَ هُوَ صَاحِبُ سَمَاءِ الدُّنْيَا وَ بَيْنَ يَدَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ مَعَ كُلِّ مَلَكٍ جُنْدُهُ مِائَةُ أَلْفٍ وَ تَلَا هَذِهِ الْآيَةَ وَ مَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ.

And from Abu Saeed Al Khudry –

‘Rasool-Allah<sup>-saww</sup> narrated to them about the night of ascension (Mi’raj) with him<sup>-saww</sup>. He<sup>-saww</sup> said: ‘I<sup>-saww</sup> and Jibraeel<sup>-as</sup> ascended to the sky of the world, and there I<sup>-saww</sup> was with an Angel called Ismail, and he was master of the sky of the world, and in front of him were seventy thousand Angels, with every Angel of his army there were one hundred thousand (Angels)’.

<sup>410</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 70

<sup>411</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 71

<sup>412</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 72

And he<sup>-saww</sup> recited this Verse: ***And none know the armies of your Lord except Him, [74:31]***.<sup>413</sup> (Non-Shia source)

74- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ آيَةً مِنَ الْقُرْآنِ إِلَّا وَ مَعَهُ أَرْبَعَةٌ حَفَظَتْهُ مِنَ الْمَلَائِكَةِ يَحْفَظُونَهَا حَتَّى يُؤَدُّوَهَا إِلَى النَّبِيِّ ص

And from Ibn Abbas who said,

‘Allah<sup>-azwj</sup> has not Sent down unto His<sup>-azwj</sup> Prophet<sup>-saww</sup> any Verse from the Quran except and with it were four preservers from the Angels preserving it until it had been delivered to the Prophet<sup>-saww</sup>’.

ثُمَّ قَرَأَ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا يَعْني الْمَلَائِكَةُ الْأَرْبَعَةُ لِيَعْلَمَ أَنَّ قَدْ أُنْزِلَتْ رِسَالَاتُ رَبِّهِمْ.

Then he recited: ***(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27] – meaning the four Angels - For Him to Know that they have delivered the Messages of their Lord, [72:28]***.<sup>414</sup> (Not a Hadeeth + non-Shia source)

75- وَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِهِ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ أَرْبَعَةٌ حَفَظَتْهُ مِنَ الْمَلَائِكَةِ مَعَ جِبْرِيلَ لِيَعْلَمَ مُحَمَّدٌ أَنَّ قَدْ أُنْزِلَتْ رِسَالَاتُ رَبِّهِمْ قَالَ وَ مَا جَاءَ جِبْرِيلَ بِالْقُرْآنِ إِلَّا وَ مَعَهُ أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ حَفَظَتْهُ.

From Saeed Bin Jubeyr –

‘Regarding His<sup>-azwj</sup> Words: ***for He would Make a guard to travel in front of him and from behind him [72:27]***. He said, ‘Four protectors from the Angels with Jibraeel<sup>-as</sup>, ***For Him – Muhammad<sup>-saww</sup> - to Know that they have delivered the Messages of their Lord, [72:28]***. He said, ‘And Jibraeel<sup>-as</sup> did not come with the Quran except and with him<sup>-as</sup> were four from the protecting Angels’.<sup>415</sup> (Not a Hadeeth + non-Shia source)

76- وَ عَنْ الصَّحَّاحِ بْنِ مُزَاهِمٍ فِي قَوْلِهِ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ كَانَ النَّبِيُّ ص إِذَا بُعِثَ إِلَيْهِ الْمَلَكُ بُعِثَ مَلَائِكَةُ يَحْرُسُونَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ أَنْ يَتَشَبَّهَ الشَّيْطَانُ عَلَى صُورَةِ الْمَلِكِ.

And from Al Zahhak Bin Muzahim –

‘Regarding His<sup>-azwj</sup> Words: ***Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]***. He said, ‘It was so that the Prophet<sup>-saww</sup>, whenever the Angel was Send to him<sup>-saww</sup>, (other) Angels would be Sent to protect him<sup>-saww</sup> from his<sup>-saww</sup> front, and from his<sup>-saww</sup> behind, from the Satan<sup>-la</sup> resembling himself<sup>-la</sup> upon the image of the Angel’.<sup>416</sup> (Not a Hadeeth + non-Shia source)

<sup>413</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 73

<sup>414</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 74

<sup>415</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 75

<sup>416</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 76

77- **وَعَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ هِيَ مُعَقِّبَاتٌ مِنَ الْمَلَائِكَةِ يَحْفَظُونَ النَّبِيَّ صَ مِنْ الشَّيَاطِينِ حَتَّى يَبْتِئَ الَّذِي أُرْسِلَ إِلَيْهِمْ.**

And from Ibn Abbas –

‘Regarding His<sup>-azwj</sup> Words: **Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]**. He said, ‘These are the successive ones from the Angels protecting the Prophet<sup>-saww</sup> from the Satans<sup>-la</sup> it becomes clear the One<sup>-azwj</sup> Who Had Sent to him<sup>-saww</sup>’<sup>.417</sup> (Not a Hadeeth + non-Shia source)

78- **وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ مَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ قَالَ الْمَلَائِكَةُ مَا فِي السَّمَاءِ مَوْضِعٌ إِلَّا عَلَيْهِ مَلَكٌ إِمَّا سَاجِدٌ وَ إِمَّا قَائِمٌ حَتَّى تَقُومَ السَّاعَةُ.**

And from Saeed Bin Jubeyr –

‘**And there is none of us except for him is a known place [37:164]**. He said, ‘The Angels said, ‘There is no place in the sky except and there is an Angel upon it, either performing Sajdah, or standing until the establishment of the Hour’<sup>.418</sup> (Not a Hadeeth + non-Shia source)

79- **وَعَنِ الْعَلَاءِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمًا لِحُلَسَائِهِ أَطَّتِ السَّمَاءُ وَ حَقٌّ لَهَا أَنْ تَبْطَأَ لَيْسَ مِنْهَا مَوْضِعٌ قَدِمَ إِلَّا عَلَيْهِ مَلَكٌ رَاكِعٌ أَوْ سَاجِدٌ ثُمَّ قَرَأَ وَ إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ.**

And from Al A'la Bin Saeed –

‘Rasool-Allah<sup>-saww</sup> said one day to his<sup>-saww</sup> gatherers: ‘The sky is buzzing, and there is a right for it that it buzzes. There isn’t from it any place of a foot except and upon it is an Angel either performing ruk’u, or performing Sajdah’. Then he<sup>-saww</sup> recited: **And indeed were the ones Glorifying’ [37:166]**’<sup>.419</sup> (Non-Shia source)

80- **وَعَنْ مُجَاهِدٍ وَ إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ قَالَ أَطَّتِ السَّمَاءُ وَ مَا تُلَامُ أَنْ تَبْطَأَ إِنَّ السَّمَاءَ مَا فِيهَا مَوْضِعٌ شِبْرٍ إِلَّا عَلَيْهِ جَبْهَةٌ مَلَكٍ أَوْ قَدَمَاهُ.**

And from Mujahid –

‘**And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying’ [37:166]**. He said, ‘The sky is buzzing, and it cannot be blamed for buzzing. The sky is such, there is no place of a palm’s width in it except and upon it is a forehead of an Angels or his feet’<sup>.420</sup> (Not a Hadeeth + non-Shia source)

81- **وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي أَرَى مَا لَا تَرَوْنَ وَ أَسْمَعُ مَا لَا تَسْمَعُونَ إِنَّ السَّمَاءَ أَطَّتْ وَ حَقٌّ لَهَا أَنْ تَبْطَأَ مَا فِيهَا مَوْضِعٌ أَرْبَعِ أَصَابِعٍ إِلَّا مَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ.**

<sup>417</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 77

<sup>418</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 78

<sup>419</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 79

<sup>420</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 80



And from Abu Zarr<sup>-ra</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> can see what you are not seeing, and I<sup>-saww</sup> hear what you are not hearing. Then sky is buzzing, and there is a right for it to buzz. There is no place of four fingers in it except and Angel is placing his forehead in Sajdah to Allah<sup>-azwj</sup>'.<sup>421</sup> (Non-Shia source)

82- وَعَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ هَلْ تَسْمَعُونَ مَا أَسْمَعُ فَلَنَا يَا رَسُولَ اللَّهِ مَا تَسْمَعُ قَالَ أَطِيطُ السَّمَاءَ وَ مَا تُلَامُ أَنْ تَطِيطَ مَا فِيهَا مَوْضِعَ قَدَمٍ إِلَّا وَ فِيهِ مَلَكٌ رَاكِعٌ أَوْ سَاجِدٌ.

And from Hakeem Bin Jiram who said,

'We were in the presence of Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'Are you hearing what I<sup>-saww</sup> am hearing?' We said, 'O Rasool-Allah<sup>-saww</sup>! What are you<sup>-saww</sup> hearing?' He<sup>-saww</sup> said: 'Buzz of the sky, and it cannot be blamed for buzzing. There is not place of a foot in it except and there is an Angel therein either performing ruk'u or Sajdah''.<sup>422</sup> (Non-Shia source)

83- فِرْدَوْسُ الْأَخْبَارِ، عَنْ سَعْدِ بْنِ مُعَاذٍ قَالَ قَالَ النَّبِيُّ ص نَفُوا أَفْوَاهَكُمْ بِالْخِلَالِ فَإِنَّهَا مَسْكُنُ الْمَلَائِكَةِ الْخَافِظِينَ الْكَاتِبِينَ وَ إِنَّ مِدَادَهُمَا الرِّيقُ وَ قَلَمُهُمَا اللِّسَانُ وَ لَيْسَ شَيْءٌ أَشَدَّ عَلَيْهِمَا مِنْ فَضْلِ الطَّعَامِ فِي الْفَمِ.

(The book) 'Firdows Al Akhbar' – From Sa'ad Bin Muaz who said,

'The Prophet<sup>-saww</sup> said: 'Clean your mouths with the toothpicks for these are dwelling of the two preserving Angels, the two recorders, and their ink is the saliva, and their pen is the tongue, and there isn't anything more severe upon them than the remnants of the food in the mouth''.<sup>423</sup> (Non-Shia source)

84- سَعْدُ السُّعُودِ، قَالَ: بَعْدَ أَنْ ذَكَرَ الْمَلَائِكَةَ الْمُؤَكَّلِينَ بِالْعَبْدِ وَ فِي رَوَايَةٍ أُخْرَى إِذَا أَرَادَا النُّزُولَ صَبَاحاً وَ مَسَاءً يَنْسَخُ لَهَا إِسْرَافِيلُ عَمَلَ الْعَبْدِ مِنَ اللَّوْحِ الْمَحْفُوظِ فَيُعْطِيهِمَا ذَلِكَ فَإِذَا صَعِدَ [صَعِدَا] صَبَاحاً وَ مَسَاءً بِدِيَوَانِ الْعَبْدِ قَابِلُهُ إِسْرَافِيلُ بِالنَّسْخِ الَّتِي انْتَسَخَ لَهَا حَتَّى يَظْهَرَ أَنَّهُ كَانَ كَمَا نَسَخَ مِنْهُ.

(The book) 'Sa'ad Al Saoud' –

He said after mentioning the two Angels Allocated with the servant, 'And in a report, when they want the descent morning and evening, Israfeel<sup>-as</sup> copies for them the deeds of the servant from the Guarded Tablet and gives that to them. When they ascend morning and evening with a register of the servant, Israfeel<sup>-as</sup> compares it with the copy which he<sup>-as</sup> had copied for them until it is apparent that it is like what he<sup>-as</sup> had copied from it''.<sup>424</sup> (Not a Hadeeth + non-Shia source)

تكملة

Completion: -

<sup>421</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 81

<sup>422</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 82

<sup>423</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 83

<sup>424</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 84



اعلم أنه أجمعت الإمامية بل جميع المسلمين إلا من شذ منهم من المتفلسفين الذين أدخلوا أنفسهم بين المسلمين لتخريب أصولهم و تضييع عقائدهم على وجود الملائكة و أنهم أجسام لطيفة نورانية **أُولَى أَجْنِحَةٍ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ** و أكثر قادرون على التشكل بالأشكال المختلفة

Know that the Imamites are united, but entirety of the Muslims are except the ones deviating from them, from the philosophers, those who had entered themselves between the Muslims in order to ruin their principles and waste their beliefs upon the existence of Angels, and they are delicate bodies of light **two-winged, and three, and four. [35:1]**, and more, shaped upon the forms, with the different forms.

و إنه سبحانه يورد عليهم بقدرته ما يشاء من الأشكال و الصور على حسب الحكم و المصالح و لهم حركات صعودا و هبوطا و كانوا يراهم الأنبياء و الأوصياء ع

And He<sup>-azwj</sup> the Glorious, by His<sup>-azwj</sup> Power, Bestows upon them whatever He<sup>-azwj</sup> so Desires, from the forms and the images based upon a calculation of the wisdom and betterment, and for them are ascending and descending movements, and the Prophets<sup>-as</sup> and the successors<sup>-as</sup> used to see them.

و القول بتجردهم و تأويلهم بالعقول و النفوس الفلكية و القوى و الطبائع و تأويل الآيات المتظافرة و الأخبار المتواترة تعويلا على شبهات واهية و استبعادات وهمية زيغ عن سبيل الهدى و اتباع لأهل الجهل و العمى.

And the words is that they are abstract and interpreted with intellects, astronomical souls, powers and natures, and the interpretation of the conjoined Verses and frequent Ahadeeth, relying on false suspicions and illusory exclusions, deviation from the path of guidance and following the people of ignorance and blindness.

قال المحقق الدواني في شرح العقائد الملائكة أجسام لطيفة قادرة على التشكلات المختلفة

The researcher Al-Dawany said in commentary of 'Al-Aqaid Al-Malaika', 'Delicate bodies Determined upon different forms'.

و قال شارح المقاصد ظاهر الكتاب و السنة و هو قول أكثر الأمة أن الملائكة أجسام لطيفة نورانية قادرة على التشكلات بأشكال مختلفة كاملة في العلم و القدرة على الأفعال الشاقة شأها الطاعة و مسكنها السماوات هم رسل الله تعالى إلى أنبيائه و أمنائه على وحيه **يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْترُونَ** و **لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ**

And the commentator of 'Al-Maqasid Zahir Al-Kitab Wa Al-Sunnah', and it is the word of most of the community, that the delicate bodies of light are upon shapes of different forms, complete in the knowledge and the ability upon the difficult deeds of obedience, and their dwelling is in the skies. They are messengers of Allah<sup>-azwj</sup> the Exalted to His<sup>-azwj</sup> Prophet<sup>-as</sup> and His<sup>-azwj</sup> trustees upon His<sup>-azwj</sup> Revelations: **Glorifying to Him by the night and the day, [41:38] not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

و قال الملائكة عند الفلاسفة هم العقول المجردة و النفوس الفلكية و يخص باسم الكروبيين ما لا تكون له علاقة مع الأجسام و لو بالتأثير

And he said, 'The Angels, in the view of the philosophers, they are the abstract minds, and the astronomical souls, and specialised with the name 'The cherubims' what cannot happened to have any relation with the bodies, and even if it be by the impacts.

و ذهب أصحاب الطلسمات إلى أن لكل فلك روحا كليا يدبر أمره و يتشعب منه أرواح كثيرة مثالا للعرش أعني الفلك الأعظم روح يرى أثره في جميع ما في جوفه يسمى بالنفس الكلية و الروح الأعظم

And the companions of the talismans went to (the view) that for each planet there is a complete soul managing it's affairs, and a lot of souls branch out from it, for example for the Throne, meaning the mighty planet, a soul seeing it's impact in entirety of what is in its interior named as 'the complete soul' and the mighty spirit.

و يتشعب منه أرواح كثيرة متعلقة بأجزاء العرش و أطرافه كما أن النفس الناطقة تدبر أمر بدن الإنسان و لها قوة طبيعية و حيوانية و نفسانية بحسب كل عضو

And many souls branch out from it with parts of the Throne and it's outskirts just as the speaking soul manages the affair of the body of the human being, and for it is a natural and animalistic, and spiritual strength in every limb.

و على هذا يحمل قوله تعالى **يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا** و قوله تعالى **و تَرَى الْمَلَائِكَةَ خَافِقِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ** و هكذا سائر الأفلاك

And upon this is the carrying of Words of the Exalted: ***A Day on which the Spirit and the Angels would be standing in rows, [78:38]***, and Words of the Exalted: ***And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord [39:75]*** – and like that are rest of the planets.

و أثبتوا لكل درجة روحا يظهر أثره عند حلول الشمس تلك الدرجة و كذا لكل من الأيام و الساعات و البحار و الجبال و المفاوز و العمران و أنواع النبات و الحيوانات و غير ذلك على ما ورد في لسان الشرع من ملك الأرزاق و ملك البحار و ملك الأمطار و ملك الموت و نحو ذلك

And they affirmed for every degree a spirit whose effect appears when the sun rises to that degree, as well as for each of the days, hours, seas, mountains, landscapes, urbanisation, types of plants and animals, and other things, according to what is mentioned in the tongue of the Shari'a of the Angel of livelihoods, the Angel of the seas, and the Angels of rains, and the Angel of death and approximate to that.

و بالجملة فكما ثبت لكل من الأبدان البشرية نفس مدبرة فقد أثبتوا لكل نوع من الأنواع بل لكل صنف روحا يدبره يسمى بالطبائع التام لذلك النوع تحفظه عن الآفات و المخافات و يظهر أثره في النوع ظهور أثر النفس الإنسانية في الشخص انتهى.

In general, just as it has been proven that every human body has a controlling soul, so they have proven for each type of species, rather for each type, a soul that manages it called 'the perfect nature' of that type that protects it from pests and fears, and its impact on the type appears in the appearance of the impact of the human soul in the person' – end.

و قال الرازي في تفسيره إنه لا خلاف بين العقلاء في أن أشرف الرتبة للعالم العلوي هو وجود الملائكة فيه كما أن أشرف الرتبة للعالم السفلي هو وجود الإنسان فيه إلا أن الناس اختلفوا في ماهية الملائكة و حقيقتهم و طريق ضبط المذاهب

And Al-Razi said in his Tafseer, 'There is no differing between the intellectuals regarding that the noblest of the ranks of the upper world is the existence of the Angels in it just as the noblest of the ranks of the lower world it is the existence of the human beings in it, except that the people are differing regarding the essence of the Angels and their realities, and they path of the exact doctrine.

If it is said, 'The Angels, there is no escape that they be with a standing for themselves, then that self is either partial or not happens to be so. As for the first, there are words regarding it. One of these is that these are delicate bodies, aerobic, able upon the forms with different forms. Their dwellings are the skies. And this is the word of most of the Muslims.

و ثانيها قول طوائف من عبدة الأوثان و هو أن الملائكة في الحقيقة هو هذه الكواكب الموصوفة بالسعادة و الأنحاس فإنها بزعمهم أحياء ناطقة و أن المسعادات منها ملائكة الرحمة و المنحسات منها هي ملائكة العذاب.

And it's second is the word of the group of idol worshippers, and it is that the Angels in the reality, are these planets being described with the good fortune and the inauspiciousness, for these, by their allegation, are living, speaking, and that the good fortunes from these are the Angels of Mercy and the inauspiciousness from these are the Angels of punishment.

و ثالثها قول معظم المجوس و الثنوية و هو أن هذا العالم مركب من أصلين أزليين و هما النور و الظلمة و هما في الحقيقة جوهران شفافان حساسان مختاران قادران متضادا النفس و الصورة مختلفا الفعل و التدبير

And it's third is the word revered by the Magians and the Dualists, and it is that this world is composed of two eternal origins, and these are the lights and the darkness(es), and these two, in reality, are two essences transparent, sensitive, chosen, capable, contradictory essences in the self and form, different deeds and the management.

فجوهر النور فاضل خير نقي طيب الريح كريم النفس يسر و لا يضر و ينفع و لا يمتنع و يحيي و لا ييلي و جوهر الظلمة على ضد ذلك

The essence of the light is virtuous, good, pure, good, the wind is generous, the soul is generous, it is easy and does not harm or benefit, and does not prevent, loves, and does not wear out, and the essence of darkness is against that.

ثم إن جوهر النور لم يزل يولد الأولياء و هم الملائكة لا على سبيل التناكح بل على سبيل تولد الحكمة من الحكيم و الضوء من المضيء

The, the essence of light did not cease to beget the friends, and they are the Angels, not upon the way of intercourse, but upon the way of begetting the wisdom from the wise, and the light from the illumination.

و جوهر الظلمة لم يزل يولد الأعداء و هم الشياطين على سبيل تولد السفه من السفه لا على سبيل التناكح فهذه أقوال من جعل الملائكة أشياء متحيزة جسمانية.

And the essence of the darkness did not cease to beget the enemies, and they are the Satans<sup>-la</sup> upon the way of begetting the foolishness from the foolish, not upon the way of the intercourse. So these are the words of the one who makes the Angels for be partially physical.

القول الثاني إن الملائكة ذوات قائمة بأنفسها و ليست بمتحيزة و لا أجسام فهنا قولان أحدهما قول طوائف من النصارى و هو أن الملائكة في الحقيقة هي الأنفس الناطقة بذاتها المفارقة لأبدانها على نعت الصفا و الخيرية و ذلك لأن هذه النفوس المفارقة إن كانت صافية خالصة فهي الملائكة و إن كانت خبيثة كدرة فهي الشياطين

The second words is that the Angels are self-existing and not partial nor bodies. So, over here there are two words. One of these is the word of a group of Christians, and it is that the Angels in reality, these are speaking souls by themselves, the ones separated from their bodies based upon the attribute of the purity and the goodness, and that is because these are separated souls. If these are pure, sincere, so these are the Angels, and if these are wicked, unclean, so these are Satans<sup>-la</sup>.

و ثانيها قول الفلاسفة و هي أنها جواهر قائمة بأنفسها ليس بمتحيزة البتة و أنها بالماهية مخالفة لنوع النفوس الناطقة البشرية و أنها أكمل قوة منها و أكثر علما و أنها للنفوس البشرية جارية مجرى الشمس بالنسبة إلى الأضواء

The second is the saying of the philosophers, which is that they are essences existing in themselves, not biased at all, and that they are in essence different from the type of human speaking souls, and that they are more complete in power and more knowledgeable than them, and that human souls are in conformity with the flow of the sun in relation to the lights.

ثم إن هذه الجواهر على قسمين منها ما هي بالنسبة إلى أجرام الأفلاك و الكواكب كنفسنا الناطقة بالنسبة إلى أبداننا و منها ما هي أعلى شأنًا من تدبير أجرام الأفلاك بل هي مستغرقة في معرفة الله و محبته و مشغولة بطاعته

Moreover, these essences are divided into two categories, some of which are in relation to the bodies of the celestial bodies and the planets, like our speaking souls in relation to our bodies, and some of them are higher in rank than the management of the bodies of the celestial bodies. But these are drowning in the recognition of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> love and are pre-occupied with obeying Him<sup>-azwj</sup>.

و هذا القسم هم الملائكة المقربون و نسبتهم إلى الملائكة الذين يدبرون السماوات كنسبة أولئك المديرين إلى نفوسنا الناطقة

And this category, they are the Angels of Proximity, and their attribution to the Angels, those who are managing the skies, is like the attribution of those managers to their speaking souls.

فهذا القسمان قد اتفقت الفلاسفة على إثباتهما و منهم من أثبت أنواعا آخر من الملائكة و هي الملائكة الأرضية المدبرة لأحوال هذا العالم السفلي

These two categories were agreed upon by the philosophers, and among them were those who affirmed other types of angels, which are the earthly angels who manage the situations of this lower world.

ثم إن مدبرات هذا العالم إن كانت خيرات فهم الملائكة و إن كانت شريرة فهم الشياطين ثم اختلف أهل العلم في أنه هل يمكن الحكم بوجودها من حيث العقل أو لا سبيل إلى إثباتها إلا بالسمع فالفلاسفة على الأول.

Then the rulers of this world, if they are good, understand the Angels, and if they are evil, they are the Satans<sup>la</sup>. Then the scholars differed about whether it is possible to judge their existence in terms of reason or there is no way to prove them except by hearing, so the philosophers are on the first (view).

أقول ثم ذكر بعض دلائلهم فقال و أما الدلائل النقلية فلا نزاع البتة بين الأنبياء ع في إثبات الملائكة بل ذلك كالأمر المجمع عليه بينهم

I (Majlisi) am saying, 'Then he mentioned some of their evidence(s). He said, 'As for the textual evidence, there is no dispute anyhow between the Prophets<sup>as</sup> in proving the Angels, but that is like the matter concurred upon between them<sup>as</sup>'.

ثم ذكر كثرة الملائكة و بعض الأخبار في ذلك ثم قال **رَأَيْتُ فِي بَعْضِ كُتُبِ التَّذْكِيرِ أَنَّ النَّبِيَّ ص حِينَ عَرِجَ بِهِ رَأَى الْمَلَائِكَةَ فِي مَوْضِعٍ مِّنْزِلَةِ سُوْقٍ بَعْضُهُمْ يَمْشِي نُجَاهَ بَعْضٍ**

Then he mentioned the numerousness of the Angels and some of the Ahadeeth regarding that, then said, 'I saw in one of the books 'Al-Tazkeer' that the Prophet<sup>saww</sup>, when there was an ascension with him<sup>saww</sup>, saw the Angels in a place being at the status of continuation, some of them walking parratel to others.

فَسَأَلَ رَسُولُ اللَّهِ ص أَنَّهُمْ إِلَى أَيْنَ يَذْهَبُونَ فَقَالَ جِبْرِئِيلُ ع لَا أَذْرِي إِلَّا أَنِّي أَرَاهُمْ مُنْذُ خُلِقْتُ وَ لَا أَرَى وَاحِدًا مِنْهُمْ قَدْ رَأَيْتُهُ قَبْلَ ذَلِكَ

Rasool-Allah<sup>saww</sup> asked: 'Where are they going?' Jibraeel<sup>as</sup> said: 'I<sup>as</sup> don't know except that I<sup>as</sup> have been seeing them since I<sup>as</sup> was Created, and I<sup>as</sup> have not seen anyone one of them I<sup>as</sup> had seen before that!'

ثُمَّ سَأَلُوا وَاحِدًا مِنْهُمْ وَ قِيلَ لَهُ مُنْذُ كَمْ خُلِقْتُ فَقَالَ لَا أَذْرِي غَيْرَ أَنَّ اللَّهَ تَعَالَى يَخْلُقُ كَوْكَبًا فِي كُلِّ أَرْبَعِمِائَةِ أَلْفِ سَنَةٍ فَخُلِقَ مِثْلُ ذَلِكَ الْكَوَاكِبِ مُنْذُ خَلَقَنِي أَرْبَعِمِائَةِ أَلْفِ كَوْكَبٍ.

Then they asked one of them, and it was said to him, 'Since how long what you been Created?' He said, 'I don't know apart from that Allah<sup>azwj</sup> the Exalted Creates a planet in every four hundred thousand years, and since I have been Created, He<sup>azwj</sup> has Create the likes of that planet, four hundred thousand planets''.

ثم قال و اعلم أن الله ذكر في القرآن أصنافهم و أوصافهم و أما الأصناف فأحدها حملة العرش وَ يَحْمِلُ عَرْشَ رَبِّكَ الْآيَةُ

Then he said, 'Know that Allah<sup>azwj</sup> has Mentioned they types and their descriptions in the Quran, and as for the types, one of these are bearers of the Throne: **and eight shall hold above them the Throne of your Lord on that Day [69:17]** – the Verse.

و ثانيها الحافون حول العرش وَ تَرَى الْمَلَائِكَةَ حَافِينَ الْآيَةُ

And it's second are the cones circling around the Throne: **And you shall see the Angels surrounding [39:75]** – the Verse.

و ثالثها أكابر الملائكة فمنهم جبرئيل و ميكايل لقوله جِبْرِيلَ وَ مِيكَالَ

And it's third are the great Angels. From them are Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> due to His<sup>azwj</sup> Word: **Jibraeel and Mikaeel, [2:98]**.

ثم إنه وصف جبرئيل بأمر الأول أنه صاحب الوحي إلى الأنبياء نَزَلَ بِهِ الرُّوحُ الْأَمِينُ وَ الثَّانِي أَنَّهُ قَدَمَهُ عَلَى مِيكَائِيلَ وَ الثَّالِثَ جَعَلَهُ ثَانِي نَفْسِهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيْلُ

Then He<sup>azwj</sup> Described Jibraeel<sup>as</sup> with the first matter that he<sup>as</sup> is in charge of the Revelation to the Prophets<sup>as</sup>: **The Trustworthy Spirit descended with it [26:193]**. And the second is his<sup>as</sup> precedence over Mikaeel<sup>as</sup>, and secondly is Making him (Jibraeel<sup>as</sup>) as the second to Himself<sup>azwj</sup>: **Allah, He is his Guardian, and (so are) Jibraeel [66:4]**.

الرَّابِعَ سَمَاهُ رُوحَ الْقُدُسِ الْخَامِسَ يَنْصُرُ أَوْلِيَائِهِ وَ يَقْهَرُ أَعْدَاءَهُ مَعَ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ السَّادِسَ أَنَّهُ مَدَحَهُ بِصِفَاتٍ سِتَّةٍ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ إِلَى قَوْلِهِ أَمِينٍ

The fourth is naming him<sup>as</sup> as the Holy Spirit. The fifth is his<sup>as</sup> being helper of His<sup>azwj</sup> friends and subduer of His<sup>azwj</sup> enemies with thousands of **the havoc-causing Angels [3:125]**. The sixth is that He<sup>azwj</sup> Praised him<sup>as</sup> with six qualities: **It is certainly the world of an honourable Messenger [81:19]** – up to His<sup>azwj</sup> Word: **trustworthy [81:21]**.

و منهم إسرَافيل صاحب الصور و عزرائيل قابض الأرواح و له أعوان عليه

And from them is Israfeel<sup>as</sup>, in charge of the Trumpet, and Azraeel<sup>as</sup>, capturer of the souls, and for him<sup>as</sup> there are assistants upon it.

و رابعها ملائكة الجنة وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ الْآيَةُ

And it's fourth are the Angels of Paradise: **And the Angels would be entering from every door to (meet) them [13:23]** – the Verse.

و خامسها ملائكة النار عَلَيْهَا تِسْعَةُ عَشْرَ وَ قَوْلُهُ وَ مَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَ رَئِيسُهُمْ مَالِكُ يَا مَالِكُ لِيَقْضِيَ عَلَيْنَا رُبُّكَ وَ أَسْمَاءُ جَمَلَتُهُمُ الزَّبَانِيَةُ سَنَدُّعُ الزَّبَانِيَةِ

And it's fifth are the Angels of Fire (Hell): **Upon it are nineteen [74:30]**, and His<sup>azwj</sup> Words: **And have not Made the wardens of the Fire, except the Angels, [74:31]**, and their chief is an Angel: **And they would call out, 'O Malik! Let your Lord Decide about us'. [43:77]**, and the name of their whole is 'Al Zabaniyya': **We would be Calling 'Al Zabaniya' (the Angels of Hell) [96:18]**.

و سادسها الموكلون ببني آدم لقوله تعالى عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ وَ قَوْلُهُ تَعَالَى لَهُ مُعَقِّبَاتُ الْآيَةِ وَ قَوْلُهُ وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً

And it's sixth are the one Allocated with the children of Adam<sup>as</sup> due to Words of the Exalted: **When the two receivers receive, seated on the right and on the left [50:17] He does not utter a word except by him is an observer, ready [50:18]**; and Words of the Exalted: **For him are successive Angels [13:11]; and He Sends protectors over you, [6:61]**.

و ثامنهم الموكلون بأحوال هذا العالم **و الصَّافَّاتِ صَفًّا** و قوله **فَالْمُدَبِّرَاتِ أَمْرًا** و عن ابن عباس قال إن لله ملائكة سوى الحفظة يكتبون ما يسقط من ورق الشجر فإذا أصاب أحدهم عجزه بأرض فلاة فليناد أعينوا عباد الله رحمكم الله.

And it's eighth are the ones Allocated with the situations of this world: **By the ones lined out in rows [37:1]**; and His<sup>-azwj</sup> Words: **The regulators of matters [79:5]**. And from Ibn Abbas who said, 'For Allah<sup>-azwj</sup> there are Angels besides the protectors, writing whatever falls from the leaves of the tree. So, whenever one of you is afflicted with a disability in a deserted land, so let him call out to the assistants of servants of Allah<sup>-azwj</sup>. May Allah<sup>-azwj</sup> have Mercy on you all'.

و أما أوصاف الملائكة فمن وجوه أحدها أنهم رسل الله جاعل الملائكة رُسُلًا و قوله الله **يُصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا**

And as for descriptions of the Angels, it is from aspects. One of these is that they are messengers of Allah<sup>-azwj</sup>: **Maker of the Angels as primary messengers, [35:1]**; and His<sup>-azwj</sup> Words: **Allah Chooses messengers from among the Angels [22:75]**.

و ثانيها قريهم من الله بالشرف و هو المراد من قوله سبحانه **و مَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ** و قوله **بَلْ عِبَادٌ مُكْرَمُونَ**

And it's second is their nearness from Allah<sup>-azwj</sup> with the nobility, and it is the intent from Words of the Glorious: **and the ones in His Presence are neither being arrogant [21:19]**; and His<sup>-azwj</sup> Words: **But they are honoured servants [21:26]**.

و ثالثها وصف طاعتهم و ذلك من وجوه الأول قوله تعالى حكاية عنهم **و نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ** و قولهم **وَ إِنَّا لَنَحْنُ الصَّافُّونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ** و الله تعالى ما كذبهم في ذلك

And it's third is a description of their obedience, and that is from aspects. The first is Word of the Exalted Narrating on their behalf: **and we Glorify with Your Praise and we extol Your Holiness? [2:30]**; and their words: **And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166]**.

الثاني مبادرتهم إلى امتثال أمر الله و هو قوله **فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ**

The second is their rushing to implement the Commands of Allah<sup>-azwj</sup>, and it is His<sup>-azwj</sup> Word: **So the Angels performed Sajdah, all of them altogether [38:73]**.

الثالث أنهم لا يفعلون إلا بوحيه و أمره و هو قوله تعالى **لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ**

The third is, they are not doing except by Revelation and His<sup>-azwj</sup> Command, and it is the Word of the Exalted: **They do not precede Him in speech, and they are only acting by His Command [21:27]**.

و رابعها وصف قدرتهم و ذلك بوجوه الأول أن حملة العرش و هم ثمانية يحملون العرش و الكرسي الذي هو أصغر من العرش أعظم من جملة السماوات السبع لقوله تعالى **وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ**

And fourth is a description of their power, and that is with aspects. The first is that bearers of the Throne, and they are eight, are carrying the Throne and the Chair which it is smaller than

the Throne, mightier than entirety of the seven skies, due to Words of the Exalted: ***His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].***

و الثاني أن علو العرش شيء لا يحيط به الوهم و يدل عليه قوله تعالى **تَعْرُجُ الْمَلَائِكَةُ وَ الرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ** ثم إنهم لشدة قدرتهم ينزلون منه في لحظة واحدة

The second is that loftiness of the Throne is a thing which the imaginations cannot contain, and it points upon Words of the Exalted: ***The Angels and the Spirit ascend to Him in a day, its measurement would be of fifty thousand years [70:4].*** Then they, due to the intensity of their power, are descending from it in one moment.

الثالث قوله تعالى **وَ نُفِخَ فِي الصُّورِ** الآية فصاحب الصور بلغ في القوة إلى حيث إن بنفخة واحدة منه يصعق من في السماوات و الأرض و بالثانية منه يعدون أحياء

The third are Words of the Exalted: ***And it would be blown into the Trumpet, [36:51]*** – the Verse. So the owner (in charge of) the trumpet reaches in the strength to whereby in one blowing from him, the ones in the skies and the earth would be stunned; and by the second from him, they would be returning to be alive.

الرابع أن جبرئيل بلغ من قوته أن قلع جبال آل لوط و بلادهم دفعة واحدة.

The fourth is that Jibraeel<sup>as</sup> reaches from his<sup>as</sup> strength that he<sup>as</sup> uprooted a mountain of the people of Lut<sup>as</sup> and their cities in one incident.

و خامسها وصف خوفهم و يدل عليه بوجوه الأول أنهم مع كثرة عبادتهم و عدم إقدامهم على الزلات يكونون خائفين وجلين حتى كان عباداتهم معاصي قال تعالى **يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ** و قال **وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ**

And it's fifth is a description of their fear, and there is evidence upon it with aspects. The first is, they, along with the plentifulness of the worship and impossibility of their feet from the slopes, are being fearful, dreading to the extent as if their worship was disobedience. Allah<sup>azwj</sup> the Exalted Said: ***They fear their Lord from above them [16:50];*** and Said: ***Surely those who are cautious from fearing their Lord [23:57].***

الثاني قوله تعالى **حَتَّى إِذَا فُزِعَ عَنْ قُلُوبِهِمُ الْآيَةُ** روي في التفسير أن الله تعالى إذا تكلم بالوحي سمعه أهل السماوات مثل صوت السلسلة على الصفوان ففزعوا فإذا انقضى الوحي قال بعضهم لبعض ما ذا قال **رَبُّكُمْ قَالُوا الْحَقُّ وَ هُوَ الْعَلِيُّ الْكَبِيرُ**

The second are Words of the Exalted: ***until when there is panic from their hearts, [34:23].*** It is reported in the Tafseer (Al-Qummi) that when Allah<sup>azwj</sup> Speaks with the Revelation, the people of the skies hear it like the sound of the chain upon the smooth rock. So they panic. When the Revelation terminates, some of them say to the others: ***they say, 'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23].***

الثالث **رَوَى النَّبِيُّ فِي شُعْبِ الْإِيمَانِ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنَاجِيهِ وَمَعَهُ جِبْرِيلُ ع إِذَا انْشَقَّ أَفْقُ السَّمَاءِ فَأَقْبَلَ جِبْرِيلُ يَتَضَاءُ وَ يَدْخُلُ بَعْضُهُ فِي بَعْضٍ.** إلى آخر ما سياتي برواية السيوطي في الباب الآتي انتهى.



The third, it is reported by Al Bayhaqi in 'Shuab Al Eman', from Ibn Abbas having said, 'While Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> and Greetings be upon him<sup>-saww</sup>, was in a corner and Jibraeel<sup>-as</sup> was with him<sup>-saww</sup>, when a horizon of the sky split apart. Then Jibraeel<sup>-as</sup> came and faded and entered into each other' – up to the end of what I (Majlisi) shall be coming with in a report of Al-Suyuti (non-Shia) in the following chapter' – end.

و أقول و إن قال في أول كلامه إن أكثر المسلمين قالوا بتجسم الملائكة لكن يظهر من آخر كلامه أن المخالف في ذلك ليس إلا النصارى و الفلاسفة الذين لم يؤمنوا بشريعة و تكلموا في جميع أمورهم على آرائهم السخيفة و عقولهم الضعيفة.

And I (Majlisi) am saying, 'And even though he says in the beginning of his speech that most of the Muslims are saying (believing) in the embodiment of the Angels, but it is apparent from the end of his speech that the opposers regarding that aren't except from the Christians and the philosophers, those who are not believing in Sharia Law and are speaking regarding entirety of their affairs based upon their ridiculous opinions and their weak intellects.

و أقول سئل المرتضى نزول جبرئيل بالوحي في صورة دحية الكلبي كيف كان يتصور بغير صورته هو القادر عليها أو القديم تعالى يشكل صورة و ليست صورة جبرئيل فإن كان الذي يسمع من القرآن من صورة غير جبرئيل ففيه ما فيه و إن كان من جبرئيل فكيف يتصور بصورة للبشر

And I (Majlisi) am saying, 'Al-Murtaza was asked, 'The descent of Jibraeel<sup>-as</sup> with the Revelation in the image of Dahiyat Al-Kalby, how he<sup>-as</sup> happened to image in other than his<sup>-as</sup> own image. He<sup>-as</sup> was able upon it of the Ancient, Exalted Formed an image, and it wasn't an image of Jibraeel<sup>-as</sup>. So if the one who was heard from the Quran from an image other than of Jibraeel<sup>-as</sup>, so in it is what is in it, and if it was from Jibraeel<sup>-as</sup>, then how did he<sup>-as</sup> image with an image of the human being?

و هذه القدرة قد رويت أن إبليس يتصور و كذلك الجن أريد أن توضح أمر ذلك و ما كان يسمعه جبرئيل من الوحي من البارئ تعالى أو من حجاب و كيف كان يبلغه و هل جبرئيل يعلم من صفات البارئ أكثر مما نعلمه أو مثله و أين محله من السماء و هل القديم إذا خطر ببال جبرئيل يكون متحيرا فيه مثلنا و يكون سبحانه لا تدركه الأوهام أو ميزه علينا و جميع الملائكة أيضا.

And this ability has been reported that Iblees<sup>-la</sup> can (change) images, and like that are the Jinn. I want you to clarify that matter and of what Jibraeel<sup>-as</sup> had heard from the Revelation from the Exalted Fashioner, or from a veil, and how was his<sup>-as</sup> extent, and did Jibraeel<sup>-as</sup> know from the attributes of the Fashioner more than what we know, or like it, and where is his<sup>-as</sup> place from the sky, and does the Ancient, when it occurs in the mind of Jibraeel<sup>-as</sup>, would he<sup>-as</sup> be as confused in it as we are, and the Glorious cannot be realised by the imaginations or His<sup>-azwj</sup> distinguishing upon us, and entirety of the Angels as well'.

فأجاب رحمه الله بأن نزول جبرئيل بصورة دحية كان بمسألة من النبي ص لله تعالى في ذلك فأما تصوره فليس بقدرته بل الله يصوره كذلك صورة حقيقة لا تشكيل و الذي كان يسمعه النبي ص من القرآن كان من جبرئيل في الحقيقة و أما إبليس و الجن فليس يقدر على التصور و كل قادر بقدره

He, may Allah<sup>-azwj</sup> have Mercy on him, answered with that, 'The descent of Jibraeel<sup>-as</sup> in the image of Dahiyat Al Kalby was due to the Prophet<sup>-saww</sup> asking Allah<sup>-azwj</sup> the Exalted regarding that. As for his<sup>-as</sup> imaging, it isn't by his<sup>-as</sup> ability, but Allah<sup>-azwj</sup> had Imaged him<sup>-as</sup> like that image in reality, not a resemblance, and that which the Prophet<sup>-saww</sup> had heard from the Quran was

from Jibraeel<sup>as</sup> in the reality, and as for Iblees<sup>la</sup> and the Jinn, they are not able upon the imaging (changing form), each is able with an ability.

فحكمهم سواء في أنهم لا يصح أن يصوروا نفوسهم بل إن اقتضت المصلحة أن يتصور بعضهم بصورة صورة الله للمصلحة

Their rulings are the same in regarding them. It is not correct that they be changing form themselves, but if it is required for the betterment that one of them be imaged with one of the images, Allah<sup>azwj</sup> Images him for the betterment.

فأما جبرئيل ع و سماعه الوحي فيجوز أن يكلمه الله بكلام الله يسمعه فيتعلمه و يجوز أن يقرأه من اللوح المحفوظ

As for Jibraeel<sup>as</sup> and his<sup>as</sup> hearing the Revelation, it is allowed that Allah<sup>azwj</sup> Speaks to him<sup>as</sup> with a Speech he<sup>as</sup> can hear, so he<sup>as</sup> would know it, and it is allowed that he<sup>as</sup> reads from the Guarded Tablet.

فأما ما يعلم جبرئيل من صفات الله فطريقه الدليل و هو و العلماء فيه واحد فأما محله من السماء فقد روي أنه في السماء الرابعة فأما ما يخطر بباله فلا يجوز أن يتحير فيه لأن جبرئيل معصوم لا يصح أن يفعل قبيحا انتهى و في بعض ما أفاده نظر لا يخفى على المتأمل.

As for what Jibraeel<sup>as</sup> knows from the attributes of Allah<sup>azwj</sup>, so it's method is the evidence, and he<sup>as</sup> and the scholars are one in it. As for his<sup>as</sup> places from the sky, it has been reported that he<sup>as</sup> is in the fourth sky. As for what occurs in his<sup>as</sup> mind, it is not allowed that he<sup>as</sup> be confused in it, because Jibraeel<sup>as</sup> is an infallible. It is not correct that he<sup>as</sup> does an ugliness. And in part of what it's benefits are, there is a consideration not hidden from the contemplator'.

و سئل رحمه الله أيضا إذا حصل أهل الجنة في الجنة ما حكم الملائكة هل يكونون في جنة بني آدم أو غيرها و هل يراهم البشر و هم يأكلون و يشربون مثل البشر أو تسبيح و تقديس و هل يسقط عنهم التكليف و كذلك الجن.

And he, may Allah<sup>azwj</sup> have Mercy on him, was asked as well, 'When the people of Paradise arrived in the Paradise, what is the decision of the Angels. Would they be in a Harden of the children of Adam<sup>as</sup>, so something else, and would the mortals see them, and they are eating and drinking like the mortals, or glorifying and extolling Holiness, and does the encumberment dropped from them? And like that for the Jinn'.

فأجاب رحمه الله أنه يجوز أن يكونوا في الجنة مع بني آدم و يجوز أن يكونوا في جنة سواها فإن الجنان كثيرة **جَنَّةُ الْخُلْدِ** و جنة عدن و **جَنَّةُ الْمَأْوَى** و غير ذلك مما لم يذكره الله تعالى

He, may Allah<sup>azwj</sup> have Mercy on him, answered, 'It is allowed that they be in the Paradise with the children of Adam<sup>as</sup>, and it is allowed that they be in a Garden besides that, for the Gardens are many, the Garden of 'Khuld', and the Garden of 'Eden', and the Garden 'Al-Mawa', and other than that from what Allah<sup>azwj</sup> the Exalted has not Mentioned.

فأما رؤية البشر لهم فلا يصلح إلا على أحد وجهين إما أن يقوي الله تعالى شعاع بصر البشر أو يكتنف الملائكة

As for the mortal seeing them, it is not correct based upon one of the two aspects. Either Allah<sup>azwj</sup> the Exalted has to strengthen the sight of the mortals, or He<sup>azwj</sup> thicken the Angels.

فأما الأكل و الشرب فتجوز و الله تعالى يثيبهم بما فيه لذتهم فإن جعل لذتهم في الأكل و الشرب جاز

As for the eating and the drinking, it is allowed, and Allah<sup>-azwj</sup> the Exalted could Reward them with what is their pleasure therein. So if He<sup>-azwj</sup> were to Make their pleasure to be in the eating and the drinking, it would be allowed.

و أما التكليف فإنه يسقط عنهم لأنه لا يصح أن يكونوا مكلفين متباينين في حالة واحدة و الكلام في الجن يجري هذا المجرى.

And as for the encumberment, it would be dropped from them because it is not correct that they be encumbered, Rewarded in one state. And the speech regarding the Jinn flows this flow.

و قال الشيخ المفيد رحمه الله في كتاب المقالات القول في سماع الأئمة عليهم السلام كلام الملائكة الكرام و إن كانوا لا يرون منهم الأشخاص

And the Sheykh Al Mufeed, may Allah<sup>-azwj</sup> have Mercy on him, said in the book 'Al-Muqalaat', 'The word regarding the hearing of the Imams<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> the speech of the honourable Angels, and even if they<sup>-asws</sup> were not seen the persons of theirs'.

و أقول بجواز هذا من جهة العقل و أنه ليس بممتنع في الصديقين من الشيعة المعصومين من الضلال و قد جاءت بصحته و كونه في الأئمة عليهم السلام

And I (Majlisi) am saying, 'This is allowed from an aspect of the intellect, and it is no impossible among the truthful ones of the Shias, infallible from the straying, and it has come with it being correct and it being among the Imams<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>.

و كذا سميت من شيعتهم الصالحين الأبرار الأخيار واضحة الحجة و البرهان و هو مذهب فقهاء الإمامية و أصحاب الآثار منهم و قد أباه بنو نوبخت و جماعة من أهل الإمامة لا معرفة لهم بالأخبار و لم يمنعوا النظر و لا سلكوا طريق الصواب.

And like that was heard from their<sup>-asws</sup> Shias, the righteous, the good ones, clear arguments, and the proof, and it is a doctrine of the Imamite jurists and companions of the Ahadeeth from them, and it has been legalised by the clan of Nowbakht and a group from the people of the Imamate having no recognition for them with the Ahadeeth, and they neither prevented the consideration nor did they travel the correct path.

و قال رحمه الله في رؤية المحتضر الملائكة جائز من أن يراهم ببصره بأن يزيد الله تعالى في شعاعه ما يدرك به أجسامهم الشفافة الرقيقة.

And he, may Allah<sup>-azwj</sup> have Mercy on him, said regarding seeing the Angels present at death, 'It is allowed for him seeing them with his eyes if Allah<sup>-azwj</sup> the Exalted were to Increase in his rays by what he can realised their bodies transparent delicate bodies'.

و قال القول في نزول الملكين على أصحاب القبور و مساءلتهم الاعتقاد

And he said, 'The word regarding descent of the two Angels upon the occupants of the graves and their questioning is the belief'.

و أقول إن ذلك صحيح و عليه إجماع الشيعة و أصحاب الحديث و تفسير مجمله أن الله تعالى ينزل على من يريد تنعيمه بعد الموت ملكين اسمهما مبشر و بشير فيسألانه عن ربه جلّت عظمته و عن نبيه و وليه ع فيجيبهما بالحق الذي فارق الدنيا على اعتقاده و الصواب و يكون الغرض في مساءلتهما استخراج العلامة بما يستحقه من النعيم فيجد لذتها منه في الجواب

And I (Majlisi) am saying, 'That is correct, and upon it is consensus of the Shias and companions of the Hadeeth and Tafseer. It's summary is that Allah<sup>-azwj</sup> the Exalted Sends upon the one He<sup>-azwj</sup> so Wants to Favour him after the death, two Angels. Their names are 'Mubasshar' and 'Bashir'. They ask him about his Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Magnificent, and about his Prophet<sup>-saww</sup>, and his guardian<sup>-asws</sup>. He answers them with the beliefs which he had separated from the world upon his beliefs and the correctness. And the purpose in their questioning would be to extract the signs with what he would be deserving from the bliss, so he would find it's pleasures from it in the answer.

و ينزل جل جلاله على من يريد تعذيبه في البرزخ ملكين اسمهما ناكر و نكير فيؤكلهما بعذابه و يكون الغرض في مساءلتهما له استخراج علامة استحقاقه من العقاب بما يظهر في جوابه من التلجلج عن الحق أو الخبر عن سوء اعتقاد أو إبلاسه و عجزه عن الجواب و ليس ينزل الملكان من أصحاب القبور إلا على ما ذكرناه.

And He<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Majesty, Sends down upon the one He<sup>-azwj</sup> Wants to Punish him, two Angels. Their names are 'Nakir' and 'Nakeer'. He<sup>-azwj</sup> Allocated them with punishing him. And the purpose in their questioning would be to extract the signs making him deserving of the torment with what would appear from his answers, from faltering from the truth, or the informing about the evil beliefs, or his feebleness and his frustration from the answering. And the two Angels do not descend upon the occupants of the graves except based upon what we have mentioned.

و أما ما ذكره السيد الداماد رحمه الله تبعاً للفلاسفة حيث قال من الدائر على الألسن أن وصف القرآن بالنزول التي لا يتصف به إلا المتحيز بالذات دون الأعراس و سيما غير القارات كالأصوات

And as for what the Seyyid Al-Damaad, may Allah<sup>-azwj</sup> have Mercy on him, mentioned, pursuant to the philosophers where he said, 'From the rotations upon the tongues is that the description of the Quran is by the Revelation which no can described with except the one partial with the Self besides the displays, and especially without the castings like the voices.

إنما هو بتبعية محله سواء أخذ حروفاً ملفوظة أو معاني محفوظة و هو الملك الذي يتلقف الكلام من جناب الملك العلام تلقفاً سماعياً أو يتلقاه تلقياً روحانياً أو يتحفظه من اللوح المحفوظ

But rather it is by the subordination of his<sup>-as</sup> place. It is the same whether he<sup>-as</sup> takes the letters Pronounced or the preserved meanings, and he<sup>-as</sup> is the Angels who receives the Speech from the Side of the All-Knowing King, by the way of audio, or he<sup>-as</sup> received it spiritually, or he<sup>-as</sup> memorises it from the Guarded Tablet.

ثم ينزل به على الرسول و لا يتمشى هذا النمط إلا على القول بتجسم الملائكة و إنما الخارجون عن دائرة التحصيل مشاهم ذلك

Then he<sup>as</sup> descends with it unto the Rasool<sup>saww</sup>, and this pattern does not flow except based upon the word of embodiment of the Angels, and rather the ones outside from the circle of results, their process is that.

فأما ما هو صريح الحق و عليه الحكماء الإلهيون و المحصلون من أهل الإسلام أن الملائكة على قبائل سفلية و علوية أرضية و سماوية جسمانية و قدسانية

As for what is explicitly the truth, and upon it are the Divine wise ones, and the achievers from the people of Al Islam, that the Anges are based upon the tribes, lower and upper, earthly, and heavenly, and corporeal and holy.

و في القبائل شعوب و طبقات كالقوى المنطبعة و الطبائع الجوهرية و أرباب الأنواع و النفوس المفارقة السماوية و الجواهر العقلية القادسية بطبقات أنواعها و أنوارها و منها روح القدس النازل بالوحي النافث في أرواح أولي القوة القدسية بإذن الله سبحانه **وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ**

And in the tribes, there are branches and layers like the strong impact, and the natural essence, and lords of the species, and the heavenly paradoxes, and the intellectual essences, the sacred with a variety its layers and its lights, and from these is the Holy Spirit, the one descending with the Revelation among the souls with the holy strength by the Permission of Allah<sup>azwj</sup> the Glorious, **And none know the armies of your Lord except Him, [74:31].**

**وَفِي الْحَدِيثِ عَنْهُ عَ أَطَّتِ السَّمَاءُ وَ حَقَّقَ لَهَا أَنْ تَتَطَّ مَا فِيهَا مَوْضِعَ قَدَمٍ إِلَّا وَ فِيهِ مَلَكٌ سَاجِدٌ أَوْ رَاكِعٌ.**

And in the Hadeeth from him<sup>saww</sup>: ‘The sky is buzzing, and there is a right for her to be buzzing. There is no place of a foot in it except and therein is an Angel either performing Sajdah or ruk’u.

فالأمر غير خفي اللهم إلا أن يسمى ظهورهم العقلاني لنفوس الأنبياء ع نزولا تشبيها للهيول العقلي و الاعتلاق الروحاني بالنزول الحسي و الاتصال المكاني

So the matter is no hidden, O Allah<sup>azwj</sup>, except that their rational appearance to the souls of the Prophets is named as ‘descent’, an analogy to the mental body and spiritual attachment to sensory descent and spatial communication.

فيكون قولنا نزول الملك استعارة تبعية و قولنا نزل الفرقان مجازا مرسلًا بتبعية تلك الاستعارة التبعية.

So our saying the descending of the Angel is a natural metaphor, and our saying the Furqan (Quran) descended, is a metaphor of being Sent by the nature of that natural metaphor’.

قلت لا يطمئن مني أحد من الناس أن أستصح ذلك بجهة من الجهات و أن فيه شقا لعصا الأمة بفرقها المفترقة و أحاديثها المتواترة و خرقا للقوانين العقلية الفلسفية و نسخا للضوابط المقررة البيانية

I say, ‘And no one from the people would be reassured from me if I were to deem that to be correct from an aspect from the aspects, and that in it is splitting the stick of the community by separating it in segments, and it’s frequent Ahadeeth, and tearing the laws of philosophical rationality, and copying it for the controls of the repeated explanations.

فالأمة مطبقة على أن النبي ص يرى جبرئيل ع و ملائكة الله المقربين ببصره الجسماني و يسمع كلام الله الكريم على لسانهم القدسي بسمعه الجسماني و قوائم الحكمة قائمة بالقسط إنه إنما ملاك الرؤية البشرية و الإبصار الحسي انطباع الصورة في الحس المشترك و إنما المبصر المرئي بالحقيقة من الشيء المائل بين يدي الحس الصورة الذهنية المنطبعة

The community is united upon that the Prophet<sup>-saww</sup> saw Jibraeel<sup>-as</sup> and the Angels of Proximity of Allah<sup>-azwj</sup> with his<sup>-saww</sup> physical eyes, and he<sup>-saww</sup> heard the Speech of Allah<sup>-azwj</sup> the Benevolent upon their holy tongues by his<sup>-saww</sup> physical ears, and the pillars of wisdom stood with the fairness that he<sup>-saww</sup> was rather and Angel being seen as the human, and the eyes perceive the impression of the image in the common sense, and rather the visible object is from the thing present in front of the senses, the imprinted mental image.

و أما ذو الصورة بمويته العينية و مادته الخارجية فمبصر بالعرض مرئي بالمجاز و إن كان مثوله العيني شرط الإبصار و الجليديتان هما مسلكتا التأدية لا لوحا الانطباع

As for the one who has the image with his physical identity and his external substance, he is seen by view, visible by the two eyes, even if his physical appearance is a condition of vision, and the two ways are the paths of performance, not of impression boards.

وفي الحديث أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ قَالَ أَخْيَانًا يَأْتِي مِثْلَ صَلَصلةِ الْجَرَسِ وَ هُوَ أَشَدُّ عَلَيَّ فَيَقْصِمُ عَلَيَّ وَ قَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَ أَخْيَانًا يَمُتِلُ إِلَيَّ الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأُعِي مَا يَقُولُ.

And in the Hadeeth, 'Al Haris Bin Hisham asked Rasool-Allah<sup>-saww</sup>, 'How does the Revelation come to you<sup>-saww</sup>? He<sup>-saww</sup> said: 'Sometimes it comes like the tinkling of the bell, and it is the severest upon me<sup>-saww</sup>. It disassociates from me<sup>-asws</sup>, and I<sup>-saww</sup> would have retained it from Him<sup>-azwj</sup> what He<sup>-azwj</sup> had Said; and sometimes the Angels resembles to me<sup>-saww</sup> as a man. He<sup>-as</sup> speaks to me<sup>-as</sup>, and I<sup>-saww</sup> retain what he<sup>-as</sup> says''.

و ربما تكون النفس المتنورة صقاتها في بعض الأحيان أتم و سلطانها على قهر الصوارف الجسدانية و الشواغل الهيولانية أعظم فيكون عند الانصراف عن عالم الحس و الاتصال بروح القدس استئناسها بجوهر ذاته المجردة منه بالشبح المتمثل فتشاهده ببصر ذاته العاقلة و يستفيد منه و هو في صورته القدسية كما ما ورد في الحديث أَنَّ جَبْرَائِيلَ أَتَى النَّبِيَّ ص مَرَّةً فِي صُورَتِهِ الْخَاصَّةِ كَأَنَّهُ طَبِيقُ الْخَافِقِينَ.

And perhaps the enlightened soul's refinement is in some cases more complete, and its power over the subjugation of bodily distractions and physical preoccupations is greater, so that upon leaving the world of sense and contact with the Holy Spirit, it becomes acquainted with the essence of its abstract self from it with the represented resemblance, so that it sees it with the eyes of its rational self and benefits from him<sup>-as</sup> is in his<sup>-as</sup> divine form, just as has been referred in the Hadeeth that Jibraeel<sup>-as</sup> came to the Prophet<sup>-as</sup> in his<sup>-as</sup> special image as if he<sup>-as</sup> is layered wings.

85- أَقُولُ رَوَيْنَا بِإِسْنَادَنَا عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ أَشْنَسَ الْبَرْزَارِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ بْنِ الْحُطَّابِ الرِّثَابِيِّ عَنْ خَالِهِ عَلِيِّ بْنِ نَعْمَانَ الْأَعْلَمِيِّ عَنْ عُمَيْرِ بْنِ الْمُتَوَكِّلِ الثَّقَفِيِّ الْبَلْخِيِّ عَنْ أَبِيهِ الْمُتَوَكِّلِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع عَنْ أَبِيهِ الْبَاقِرِ عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ ع

I (Majlisi) am saying, 'It is reported by our chain from Al Hassan Bin Muhammad Bin Ismail Bin Ahsnan Al Bazzaz, from Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani, from Ja'far Bin Muhammad Bin Ja'far Al Alawy, from

Abdullah Bin Umar Bin Al Khattab Al Zayyat, from his maternal uncle Ali Bin Numan Al Alam, from Umeyr Bin Al Mutawakkil Al Saqafy Al Balkhy, from his father Al Mutawakkil Bin Haroun,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Al-Baqir<sup>-asws</sup>, from his<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>.

و بِإِسْنَادِنَا عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيَّاشٍ الْجَوْهَرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ يَحْيَى بْنِ الْحَسَنِ الْمَعْرُوفِ بِإِبْنِ أَبِي طَاهِرٍ الْعُلَوِيِّ عَنْ مُحَمَّدِ بْنِ مُطَهَّرٍ الْكَاتِبِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ شَلَقَانَ الْمِصْرِيِّ عَنْ عَلِيِّ بْنِ النُّعْمَانِ إِلَى آخِرِ السَّنَدِ الْمُتَقَدِّمِ قَالَ:

And by our chains, from Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazan, from Ahmad Bin Muhammad Bin Ayyash Al Jowhary, from Al Hassan Bin Muhammad Bin Yahya Bin Al Hassan, well-known as Ibn Abu Tahir Al Alawy, from Muhammad Bin Mutahhar Al Katib, from Muhammad Bin Shalaqan Al Misry, from Ali Bin Al Numan, up to the end of the previous chain, said,

وَ كَانَ مِنْ دُعَائِهِ ع فِي الصَّلَاةِ عَلَى حَمَلَةِ الْعَرْشِ وَ كُلِّ مَلَكٍ مُقَرَّبٍ إِلَيْهِمْ وَ حَمَلَةِ عَرْشِكَ الَّذِينَ لَا يَقْضُونَ مِنْ تَسْبِيحِكَ وَ لَا يَسْأَمُونَ مِنْ تَقْدِيرِكَ وَ لَا يَسْتَحْسِرُونَ عَنْ عِبَادَتِكَ وَ لَا يُؤْثِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ فِي أَمْرِكَ وَ لَا يَغْفُلُونَ عَنِ الْوَلَةِ إِلَيْكَ

'And it was from his<sup>-asws</sup> supplication in sending the Salawaat upon bearers of the Throne and every Angel of Proximity: 'O Allah<sup>-azwj</sup>! And bearers of Your<sup>-azwj</sup> Throne, those who are not taking a break from glorifying You<sup>-azwj</sup> and are not slackening from extolling Your<sup>-azwj</sup> Holiness and are not getting tired from worshipping You<sup>-azwj</sup> and are not preferring the deficient upon the effort regarding Your<sup>-asws</sup> Commands and are not being heedless from the fondness to You<sup>-azwj</sup>.

وَ إِسْرَافِيلُ صَاحِبُ الصُّورِ الشَّاحِصُ الَّذِي يَنْتَظِرُ مِنْكَ الْإِذْنَ وَ حُلُولَ الْأَمْرِ فَيُنْبِئُهُ بِالنَّفْحَةِ صَرَخَى رَهَائِنَ الْقُبُورِ

And Israfeel<sup>-as</sup>, in charge of the Trumpet, the gazer who is looking for the Permission from You<sup>-azwj</sup> and release of the Command so with the blowing he<sup>-as</sup> can bring out the ones pledged in the graves.

وَ مِيكَائِيلُ ذُو الْجَنَّةِ عِنْدَكَ وَ الْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ

And Mikaeel<sup>-as</sup> with the prestige in Your<sup>-azwj</sup> Presence and the lofty position from Your<sup>-azwj</sup> obedience.

وَ جِبْرِئِيلُ الْأَمِينُ عَلَى وَحْيِكَ الْمُطَاعُ فِي أَهْلِ سَمَاوَاتِكَ الْمَكِينُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ

And Jibraeel<sup>-as</sup> the trusted upon Your<sup>-azwj</sup> Revelation, the one obeyed among the people of the skies, the privileged with You<sup>-azwj</sup>, the one of Proximity with You<sup>-azwj</sup>.

وَ الرُّوحُ الَّذِي هُوَ عَلَى مَلَائِكَةِ الْحُجُبِ

And the Spirit who is upon the Angels of the veils.

وَ الرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ

And Spirit who is from Your<sup>-azwj</sup> Command.

اللَّهُمَّ فَصِّلْ عَلَيْهِمْ وَ عَلَى الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ مِنْ سَكَّانِ سَمَاوَاتِكَ وَ أَهْلِ الْأَمَانَةِ عَلَى رِسَالَاتِكَ وَ الَّذِينَ لَا يَدْخُلُهُمْ سَأَمَةٌ مِنْ دُؤُوبٍ وَ لَا إِعْيَاءٌ مِنْ لُغُوبٍ وَ لَا فُتُورٌ وَ لَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ الشَّهَوَاتُ وَ لَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهْوُ الْعَفَلَاتِ

O Allah<sup>-azwj</sup>! So Send Salawaat upon them and upon the Angels, those from below them, from the dwellers of the skies, and the people trusted upon Your<sup>-azwj</sup> Message, and those who neither get tired of the perseverance, nor fatigues from toiling, nor taking a break, nor do the desires pre-occupy them from glorifying You<sup>-azwj</sup> nor fo the omissions of heedlessness cuts them off from revering You<sup>-azwj</sup>.

الْحُشْعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ النَّوَائِسِ الْأَعْنَانِي الَّذِينَ قَدْ طَلَّتْ رَغْبَتُهُمْ فِيمَا لَدَيْكَ الْمُسْتَهْزِئُونَ بِذِكْرِ آلَانِكَ وَ الْمُتَوَاضِعُونَ دُونَ عَظَمَتِكَ وَ جَلَالِ كِبَرِيَّاتِكَ

Humbled of the sights, so they are not shooting the glance at You<sup>-azwj</sup>, lowered necks, those whose desire has prolonged in what is with You<sup>-azwj</sup>, the unrestrained with the mention of Your<sup>-azwj</sup> Favours, and the ones humbling below Your<sup>-azwj</sup> Magnificence and Majesty of Your<sup>-azwj</sup> Greatness.

وَ الَّذِينَ يَقُولُونَ إِذَا نَظَرُوا إِلَى جَهَنَّمَ تَزْفَرُ عَلَى أَهْلِ مَعْصِيَتِكَ سُبْحَانَكَ مَا عَبْدْنَاكَ حَقَّ عِبَادَتِكَ

And those who are saying when they look at Hell: ‘Exhale upon the people disobeying You<sup>-azwj</sup>. Glory be to You<sup>-azwj</sup>! We have not worshipped You<sup>-azwj</sup> as is the right of worshipping You<sup>-azwj</sup>.

فَصَلِّ عَلَيْهِمْ وَ عَلَى الرُّوحَانِيِّينَ مِنْ مَلَائِكِكَ وَ أَهْلِ الرُّفْقَةِ عَنْكَ وَ حَمَلَةِ الْعَيْبِ إِلَى رُسُلِكَ وَ الْمُؤْمِنِينَ عَلَى وَحْيِكَ

Send Salawaat upon them and upon the spiritualists from Your<sup>-azwj</sup> Angels and the people of nearness from You<sup>-azwj</sup>, and bearers of the hidden matters to Your<sup>-azwj</sup> Messengers<sup>-as</sup>, and the ones trusted upon Your<sup>-azwj</sup> Revelation.

وَ قَبَائِلِ الْمَلَائِكَةِ الَّذِينَ اخْتَصَصْتَهُمْ لِنَفْسِكَ وَ أَغْنَيْتَهُمْ عَنِ الطَّعَامِ وَ الشَّرَابِ بِتَقْدِيرِكَ وَ أَسْكَنْتَهُمْ بُطُونَ أَطْبَاقِ سَمَاوَاتِكَ

And the tribes of Angels, those whom You<sup>-azwj</sup> Selected them for Yourself<sup>-saww</sup> and Made them needless from the food and the drink by Your<sup>-azwj</sup> Holiness and Settled them in the exterior of the layers of Your<sup>-azwj</sup> skies.

وَ الَّذِينَ هُمْ عَلَى أَرْجَائِهَا إِذَا نَزَلَ الْأَمْرُ بِتَمَامِ وَعْدِكَ

Those, they would be upon it's edges when the Command descends with completion of Your<sup>-azwj</sup> Promise.

وَ حُزَّانِ الْمَطَرِ وَ زَوَاجِرِ السَّحَابِ وَ الَّذِي بِصَوْتِ رَجْرِه يُسْمَعُ رَجَلُ الرُّعُودِ وَ إِذَا سَبَحَتْ بِهِ حَفِيفَةُ السَّحَابِ التَّمَعَّتْ صَوَاعِقُ الْبُرُوقِ وَ مُشِيعِي الثَّلْجِ وَ الْبَرَدِ وَ الْهَابِطِينَ مَعَ قَطْرِ الْمَطَرِ إِذَا نَزَلَ

And treasurers of the rains and urgers of the clouds, and those with the sound of the urging, the roar of thunder is heard, and when the light swirling clouds glorify, there are thunderbolts



of lightning, and escorts of the snow and cold, and the ones descending with the drops of rain when it falls.

وَالْقَوْمَ عَلَى خَزَائِنِ الرِّيحِ وَالْمُؤَكَّلِينَ بِالْجِبَالِ فَلَا تَزُولُ

And the custodians upon the treasures of winds, and the one Allocated with the mountains, so they don't move.

وَالَّذِينَ عَرَّفْتَهُمْ مَنَاقِبِ الْمِيَاهِ وَكَتِلَ مَا تَحْتَوِيهِ لَوَاعِجِ الْأَمْطَارِ وَعَوَاجِلِهَا

And those You<sup>-azwj</sup> Let them know the weights of the waters, and measures of what they contain of the torrential rains and their measures.

وَأَرْسَلْنَاكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ الْأَرْضِ بِمَكْرُوهٍ مَا يَنْزِلُ مِنَ الْبَلَاءِ وَ مُحْتَوِبِ الرَّخَاءِ

And from the Angels, Your<sup>-azwj</sup> messengers to people of the earth with their abhorrences of what would befall from the afflictions, and the beloved ease.

وَالسَّفَرَةَ الْكَرَامَ الْبَرَّةَ وَالْحَفِظَةَ الْكَرَامَ الْكَاتِبِينَ وَمَلَكَ الْمَوْتِ وَأَعْوَانِهِ وَمُنْكَرٍ وَنَكِيرٍ وَمُبَشِّرٍ وَبَشِيرٍ وَرُؤْمَانَ فَتَّانِ الْقُبُورِ وَالطَّائِفِينَ بِالْبَيْتِ الْمَعْمُورِ وَمَالِكٍ وَالْحَزَنَةَ وَرِضْوَانَ وَ سَدَنَةَ الْجَنَانِ

And the honourable emissaries, the righteous, the preserves, the honourable recorders, and Angel of death, and Munkar and Naakeer, and Mubasshir and Bashir, and Rowman examiner of the graves, and the ones performing Tawaaf of Bayt Al-Mamour, and Maalik, and the keepers, and Rizwaan, and the gatekeepers of the Gardens.

وَالَّذِينَ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

And those **not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

وَالَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

And those who are saying: **Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24].**

وَالزَّانِيَةِ الَّذِينَ إِذَا قِيلَ لَهُمْ خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ ابْتَدَأُوهُ سِرَاعاً وَ لَمْ يَنْظُرُوهُ

And the Zabaniyya (Angels of Hell) when it is said to them: **"Seize him and shackle him! [69:30] Then arrive him at the Blazing Fire [69:31],** rush him quickly and do not respite him.

وَمَنْ أَوْهَمَنَا دَجْرَهُ وَ لَمْ نَعْلَمْ مَكَانَهُ مِنْكَ وَ بِأَيِّ أَمْرِ وَكَلَّمَهُ

And one we<sup>-asws</sup> have imagined his mention and we do not know his place from You<sup>-azwj</sup>, and for which matter You<sup>-azwj</sup> have Allocated him.

وَسُكَّانِ الْهَوَاءِ وَالْأَرْضِ وَالْمَاءِ وَمَنْ مِنْهُمْ عَلَى الْخَلْقِ

And dwellers of the air, and the earth, and the water, and the one from them upon the people.

فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ وَصَلِّ عَلَيْهِمْ صَلَاةً تَزِيدُهُمْ كَرَامَةً عَلَى كَرَامَتِهِمْ وَطَهَارَةً عَلَى طَهَارَتِهِمْ

So, Send Salawaat upon them on a day **every soul will come, with it would be an usher and a witness [50:21]**. And Send Salawaat upon them, a Salawaat increasing them in honour upon their honours and cleansing upon their cleansing.

اللَّهُمَّ وَإِذَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ وَرُسُلِكَ وَبَلَّغْتَهُمْ صَلَوَاتِنَا عَلَيْهِمْ فَصَلِّ عَلَيْنَا بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ إِنَّكَ جَوَادٌ كَرِيمٌ.

O Allah-<sup>azwj</sup>! And You-<sup>azwj</sup> have Sent Salawaat upon Your-<sup>azwj</sup> Angels, and Your-<sup>azwj</sup> messengers, and Deliver our-<sup>asws</sup> Salawaat upon them. Send Salawaat upon us-<sup>asws</sup> due to what has been opened for us-<sup>asws</sup> of the good word, You-<sup>azwj</sup> are Genereous, Benevolent!"<sup>425</sup>

### Supplementary Ahadeeth used in the explanation:

وَرُويَ عَنِ النَّبِيِّ ص أَنَّ أَنْفُسَكُمْ مَرْهُونَةٌ بِأَعْمَالِكُمْ فَفُكُّوْهَا بِاسْتِغْفَارِكُمْ.

And it is reported from the Prophet-<sup>saww</sup>: 'Your selves are pledged with your deeds, so liberated them with your seeking Forgiveness (of Allah-<sup>azwj</sup>)'.<sup>426</sup>

وَرُويَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ لَهُ سَبْعِينَ أَلْفَ وَجْهِ لِكُلِّ وَجْهِ سَبْعُونَ أَلْفَ لِسَانٍ لِكُلِّ لِسَانٍ سَبْعُونَ أَلْفَ لُغَةٍ يُسَبِّحُ اللَّهَ بِتِلْكَ اللُّغَاتِ كُلِّهَا يَخْلُقُ اللَّهُ تَعَالَى بِكُلِّ تَسْبِيحِهِ مَلَكًا يَطِيرُ مَعَ الْمَلَائِكَةِ إِلَى يَوْمِ الْقِيَامَةِ وَلَمْ يَخْلُقِ اللَّهُ خَلْقًا أَعْظَمَ مِنَ الرُّوحِ غَيْرِ الْعَرْشِ وَلَوْ شَاءَ أَنْ يَبْلَعَ السَّمَاوَاتِ وَالْأَرْضَ وَالسَّبْعَ بِلْقَمَةٍ وَاحِدَةٍ لَفَعَلَ.

And it is reported from Amir Al-Momineen-<sup>asws</sup>: 'For him (Angel) there are seventy thousand faces, for each face there are seventy thousand tongues, for each tongue there are seventy thousand languages. He glorifies Allah-<sup>azwj</sup> in those languages, all of them. Allah-<sup>azwj</sup> the Exalted Creates an Angel with every glorification who flies with the Angels up to the Day of Qiyamah, and Allah-<sup>azwj</sup> has not Created any creature mightier than the Spirit, apart from the Throne, and if he so desires, he can swallow the skies and the seven earths as one morsel, can do so".<sup>427</sup>

رَوَاهُ الْكُلَيْبِيُّ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ وَ الصَّفَّارُ وَ غَيْرُهُمْ بِأَلْسَانِيَدِ الصَّحِيحَةِ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلَقَهُ أَكْبَرُ مِنْ جِبْرِئِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَنْبِيَاءِ ع وَ هُوَ مِنَ الْمَلَكُوتِ.

It is reported by Al-Kulayni, and Ali Bin Ibrahim, and Al Saffar and others with the correct chains from Abu Baseer who said, 'I asked Abu Abdullah-<sup>asws</sup> about Words of Allah-<sup>azwj</sup> Mighty and Majestic: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command**

<sup>425</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H 85

<sup>426</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 1

<sup>427</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 2

**of my Lord [17:85].** He<sup>-asws</sup> said: 'A creature mightier than Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>. It was with Rasool-Allah<sup>-saww</sup>, and it is with the Imams<sup>-asws</sup>, and it is from the the kingdoms'.<sup>428</sup>

وَرَوَى الْكُلَيْنِيُّ بِإِسْنَادِهِ أَنَّهُ أَتَى رَجُلًا أَمِيرَ الْمُؤْمِنِينَ عَ يَسْأَلُهُ عَنِ الرُّوحِ أَلَيْسَ هُوَ جِبْرِيلُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ جِبْرِيلُ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ غَيْرُ جِبْرِيلَ فَكَرَّرَ ذَلِكَ عَلَى الرَّجُلِ

And it is reported by Al Kulayni by his chain, 'A man came to Amir Al Momineen. He asked him<sup>-asws</sup> about the Spirit, 'Isn't he Jibraeel<sup>-as</sup>?' Amir Al Momineen<sup>-asws</sup> said to him: 'Jibraeel<sup>-as</sup> is from the Angels, and the Spirit is other than Jibraeel<sup>-as</sup>'. He<sup>-asws</sup> repeated that to the man.

فَقَالَ لَهُ لَقَدْ قُلْتَ عَظِيمًا مِنَ الْقَوْلِ مَا يَزْعُمُ أَحَدٌ أَنَّ الرُّوحَ غَيْرُ جِبْرِيلَ

He said to him<sup>-asws</sup>, 'You<sup>-asws</sup> have said a mighty word! No one has claimed that the Spirit is other than Jibraeel<sup>-as</sup>!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ إِنَّكَ صَالَ تَرَوِي عَنْ أَهْلِ الضَّلَالِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَنَبِيٍّ ص يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ وَ الرُّوحُ غَيْرُ الْمَلَائِكَةِ.

Amir Al Momineen<sup>-asws</sup> said to him: 'You have strayed reported from the strayed people. Allah<sup>-azwj</sup> Mighty and Majestic is Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **The Angels and the Spirit descend [97:4]**, and the Spiprit is other than the Angels".<sup>429</sup>

وَرَوَى الصَّدُوقُ فِي التَّوْحِيدِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَ قَالَ فِي جَوَابِ الرَّنْدِيقِ الْمُدَّعِي لِلتَّنَافُضِ فِي الْقُرْآنِ الْمَجِيدِ حَبِثُ سَأَلَ عَنْ هَذِهِ الْآيَاتِ إِنَّ اللَّهَ يُدَبِّرُ الْأُمُورَ كَيْفَ يَشَاءُ وَ يُوَكِّلُ مَنْ خَلَقَهُ مَنْ يَشَاءُ بِمَا يَشَاءُ

And it is reported by Al-Sadouq in 'Al-Tawheed' – 'Amir Al-Momineen<sup>-asws</sup> in an answer to the atheist, the claimant of the contradictions in the Glorious Quran when he had asked about these Verses: 'Allah<sup>-azwj</sup> Manages the affairs however He<sup>-azwj</sup> so Desires to, and Allocates from His<sup>-azwj</sup> creatures, the one He<sup>-azwj</sup> so Desires to, with whatever He<sup>-azwj</sup> do Desires to.

أَمَّا مَلَكُ الْمَوْتِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُوَكِّلُهُ بِخَاصَّةٍ مَنْ يَشَاءُ مِنْ خَلْقِهِ وَ يُوَكِّلُ رُسُلَهُ مِنَ الْمَلَائِكَةِ خَاصَّةً مَنْ يَشَاءُ مِنْ خَلْقِهِ تَبَارَكَ وَ تَعَالَى وَ الْمَلَائِكَةُ الَّذِينَ سَمَّاهُمُ اللَّهُ عَزَّ وَ جَلَّ يُوَكِّلُهُمْ بِخَاصَّةٍ مَنْ يَشَاءُ مِنْ خَلْقِهِ وَ اللَّهُ تَعَالَى يُدَبِّرُ الْأُمُورَ كَيْفَ يَشَاءُ.

As for the Angel of death, Allah<sup>-azwj</sup> Mighty and Majestic has Allocated him with special ones He<sup>-azwj</sup> so Desires from His<sup>-azwj</sup> creatures, and has Allocated His<sup>-azwj</sup> messengers from the Angels especially with the ones He<sup>-azwj</sup>, Blessed and Exalted so Desires to from His<sup>-azwj</sup> creatures, and the Angels are those Allah<sup>-azwj</sup> Mighty and Majestic has Named them, He<sup>-azwj</sup> has Allocated them especially with the ones He<sup>-azwj</sup> so Desires from His<sup>-azwj</sup> creatures, and Allah<sup>-azwj</sup> the Exalted Manages the affairs however He<sup>-azwj</sup> so Desires to".<sup>430</sup>

وَرَوَى الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ هَذَا الْخَبَرَ فِي الْإِحْتِجَاجِ وَ الْجَوَابِ فِيهِ هَكَذَا هُوَ تَبَارَكَ وَ تَعَالَى أَجَلُ وَ أَعْظَمُ مِنْ أَنْ يَتَوَلَّى ذَلِكَ بِنَفْسِهِ وَ فِعْلُ رُسُلِهِ وَ مَلَائِكَتِهِ فِعْلُهُ لِأَنَّهُمْ بِأَمْرِهِ يَعْمَلُونَ

<sup>428</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 3

<sup>429</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 4

<sup>430</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 5

And Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, has reported this Hadeeth in 'Al-Ihtijaj', and the answer in it is like this: 'He<sup>-azwj</sup>, Blessed and Exalted is more Majestic and Mightier than to be in charge of that Himself<sup>-azwj</sup>, and the work of His<sup>-azwj</sup> Messengers<sup>-as</sup> and His<sup>-azwj</sup> Angels is His<sup>-azwj</sup> work, because they are working by His<sup>-azwj</sup> Command.

فَاصْطَفَى جَلَّ ذِكْرُهُ مِنَ الْمَلَائِكَةِ رُسُلًا وَ سَفَرَةً بَيْنَهُ وَ بَيْنَ خَلْقِهِ وَ هُمْ الَّذِينَ قَالَ اللَّهُ فِيهِمْ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَ مِنَ النَّاسِ

So, He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Chose from the Angels, messengers and emissaries between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures, and they are those Allah<sup>-azwj</sup> Said regarding them: **Allah Chooses messengers from among the Angels and from the people [22:75].**

فَمَنْ كَانَ مِنْ أَهْلِ الطَّاعَةِ تَوَلَّى قَبْضَ رُوحِهِ مَلَائِكَةُ الرَّحْمَةِ وَ مَنْ كَانَ مِنْ أَهْلِ الْمَعْصِيَةِ تَوَلَّى قَبْضَ رُوحِهِ مَلَائِكَةُ النَّقْمَةِ

The one who was from the obedient people, the ones in charge of capturing his soul were the Angels of Mercy, and the one who was from the disobedient people, the ones in charge of capturing his soul were the Angels of punishment.

وَ لِمَلِكِ الْمَوْتِ أَعْوَانٌ مِنَ مَلَائِكَةِ الرَّحْمَةِ وَ مَلَائِكَةِ النَّقْمَةِ يَصْنُدُونَ عَنْ أَمْرِهِ وَ فِعْلُهُمْ فِعْلُهُ وَ كُلُّ مَا يَأْتُونَهُ مَنُشُوبٌ إِلَيْهِ

And for Angel of death, there are assistance from the Angels of Mercy and Angels of punishment implementing his orders, and their work is his work, and all what they are doing it attributed to him.

وَ إِذَا كَانَ فِعْلُهُمْ فِعْلُ مَلِكِ الْمَوْتِ وَ فِعْلُ مَلِكِ الْمَوْتِ فِعْلُ اللَّهِ لِأَنَّهُ يَتَوَقَّى الْأَنْفُسَ عَلَى يَدٍ مَنْ يَشَاءُ وَ يُعْطِي وَ يَمْنَعُ وَ يُثَبِّتُ وَ يُعَاقِبُ عَلَى يَدٍ مَنْ يَشَاءُ وَ إِنْ فَعَلَ أَمْنًاؤُهُ فَعَلَهُ كَمَا قَالَ وَ مَا تَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ.

And when their work was the work of Angel of death the work of the Angel of death was the work of Allah<sup>-azwj</sup> because He<sup>-azwj</sup> Causes death of the people upon the hand of the one He<sup>-azwj</sup> so Desires, and He<sup>-azwj</sup> Gives, and Prevents, and Rewards, and Punishes upon the hand of the one He<sup>-azwj</sup> so Desires, and the word of His<sup>-azwj</sup> Trustees is His<sup>-azwj</sup> work, just as He<sup>-azwj</sup> Said: **'And you (Imams) are not desiring except if Allah so Desires. [76:30]'**<sup>431</sup>

وَ رَوَى الصَّدُوقُ فِي الْفَقِيهِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ فِي ذَلِكَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لِمَلِكِ الْمَوْتِ أَعْوَانًا مِنَ الْمَلَائِكَةِ يَقْبِضُونَ الْأَرْوَاحَ بِمَنْزِلَةِ صَاحِبِ الشُّرْطَةِ لَهُ أَعْوَانٌ مِنَ الْإِنْسِ يَبْعَثُهُمْ فِي حَوَائِجِهِ

And it is reported by Al-Sadouq in 'Al-Faqeeh', from Al-Sadiq<sup>-asws</sup> having said regarding that: 'Allah<sup>-azwj</sup> Blessed and Exalted Made assistants from the Angels to be for the Angel of death. They are capturing the souls. He is at the status of the commander of the police having assistants from the humans to be for him. He dispatches them regarding his needs.

فَتَتَوَقَّاهُمُ الْمَلَائِكَةُ وَ يَتَوَقَّاهُمُ مَلِكُ الْمَوْتِ عَنِ الْمَلَائِكَةِ مَعَ مَا يَقْبِضُ هُوَ وَ يَتَوَقَّاهُمُ اللَّهُ عَزَّ وَ جَلَّ عَنْ مَلِكِ الْمَوْتِ.

<sup>431</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 6

The Angels cause them to die, and the Angel of death cause them to die on behalf of the Angels, along with what he himself captures, and Allah<sup>-azwj</sup> Mighty and Majestic Causes them to die on behalf of Angel of death”.<sup>432</sup>

و هو مذكور في أخبار المخالفين رَوَى مُؤَلِّفُ كِتَابِ زُهْرَةِ الرِّيَاضِ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ أَنَّهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ عَنْ أَوَّلِ مَلَكٍ يَدْخُلُ فِي الْقَبْرِ عَلَى الْمَيِّتِ قَبْلَ مُنْكَرٍ وَ نَكِيرٍ

And it is mentioned in a Hadeeth of the adversaries, reported by the compiler of the book ‘Zohrat Al-Riyaz’, from Abdullah Bin Salam having said, ‘I asked Rasool-Allah<sup>-saww</sup> about the first Angel to enter into the grave upon the deceased, before Munkar and Nakeer.

قَالَ ص يَا ابْنَ سَلَامٍ يَدْخُلُ عَلَى الْمَيِّتِ مَلَكٌ قَبْلَ أَنْ يَدْخُلَ نَكِيرٌ وَ مُنْكَرٌ يَنَالُهُ وَجْهُهُ كَالشَّمْسِ اسْمُهُ رُوْمَانُ فَيَدْخُلُ عَلَى الْمَيِّتِ فَيُدْخِلُ رُوحَهُ ثُمَّ يُفْعِلُهُ فَيَقُولُ لَهُ أَكْتُبْ مَا عَمِلْتَ مِنْ حَسَنَةٍ وَ سَيِّئَةٍ

He<sup>-saww</sup> said: ‘O Ibn Salam! An Angel entered to see the deceased before Munkar and Nakeer enter. His face shines like the sun. His name is Rowman. He enters to see the deceased, so his soul enters. Then he sits him up and says to him, ‘Write what have you done from the good deeds and evil deeds?’

فَيَقُولُ بِأَيِّ شَيْءٍ أَكْتُبُ أَتَيْنَ قَلَمِي وَ أَتَيْنَ دَوَانِي فَيَقُولُ قَلَمُكَ إِنْ صَبَغْتَ وَ مِدَادُكَ إِنْ رِيحْتَ أَكْتُبْ فَيَقُولُ عَلَى أَيِّ شَيْءٍ أَكْتُبُهُ وَ لَيْسَ مَعِيَ صَحِيفَةٌ

He says, ‘With which thing shall I write? Where is my pen, and where is my ink?’ He says, ‘Your pen is your finger, and your ink is your saliva. Write!’ He says, ‘Upon which thing shall I write and there isn’t any parchment with me?’

قَالَ فَيَمَزُقُ قِطْعَةً مِنْ كَفَنِهِ فَيَقُولُ أَكْتُبْ فِيهَا فَيَكْتُبُ مَا عَمِلَ فِي الدُّنْيَا مِنْ حَسَنَةٍ فَإِذَا بَلَغَ سَيِّئَةً اسْتَحْيَا مِنْهُ فَيَقُولُ لَهُ الْمَلَكُ يَا خَاطِبُ أَفَلَا كُنْتَ تَسْتَحْيِي مِنْ خَالِقِكَ حَيْثُ عَمِلْتَهَا فِي الدُّنْيَا وَ الْآنَ تَسْتَحْيِي مِنِّي فَيَكْتُبُ فِيهَا جَمِيعَ حَسَنَاتِهِ وَ سَيِّئَاتِهِ

He<sup>-saww</sup> said: ‘So he tears off a piece of his shroud and says, ‘Write in it!’ So he writes whatever good deeds he had done in the world. When he reaches the evils deeds, he is embarrassed from him. The Angels says to him, ‘O sinner! Weren’t you embarrassed from your Creator when you were doing it in the world, and now you are embarrassed from me?’ So he writes in its entirety of his good deeds and his evil deeds.

ثُمَّ يَأْمُرُهُ أَنْ يَطْوِيَهُ وَ يَخْتِمُهُ فَيَقُولُ بِأَيِّ شَيْءٍ أَخْتِمُهُ وَ لَيْسَ مَعِيَ خَاتَمٌ فَيَقُولُ اخْتِمِهَا بِظُفْرِكَ وَ يُعَلِّقُهَا فِي عُنُقِهِ إِلَى يَوْمِ الْقِيَامَةِ كَمَا قَالَ اللَّهُ تَعَالَى وَ كُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ آيَةٌ ثُمَّ يَدْخُلُ بَعْدَ ذَلِكَ مُنْكَرٌ وَ نَكِيرٌ.

Then he instructs him to fold it and seal it. He says, ‘With which thing shall I seal it, and there isn’t any seal with me?’ He says, ‘Seal it with your nail and hang it in your neck up to the Day of Qiyamah!’ just as Allah<sup>-azwj</sup> the Exalted has Said: **And every human, We Fastened to him his fate in his neck, [17:13]** – the Verse. Then, after that, Munkar and Nakeer enter”.<sup>433</sup>

<sup>432</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 7

<sup>433</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 8

وَرَوَى شَازَانُ بْنُ جَبْرِئِيلَ رَحِمَهُ اللَّهُ فِي كِتَابِ الْفَضَائِلِ عَنْ أَصْبَغِ بْنِ نُبَاتَةَ قَالَ: إِنَّ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ لِي أَذْهَبُ بِي إِلَى الْمَقْبَرَةِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ لِي يَا سَلْمَانُ سَيَكَلِّمُكَ مَيِّتٌ إِذَا دَنَتْ وَقَاتُكَ

And it is reported by Shazan Bin Jibraeel, may Allah<sup>-azwj</sup> have Mercy on him, in 'Kitab Al-Fazaail', from Asbagh Bin Nubata who said, 'Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said to me, 'Come with me to the graveyard, for Rasool-Allah<sup>-saww</sup> had said to me<sup>-ra</sup>: 'O Salman<sup>-ra</sup>! A deceased will speak to you<sup>-ra</sup> when your<sup>-ra</sup> expiry draws near!'

فَلَمَّا ذَهَبْتُ بِهِ إِلَيْهَا وَ نَادَى الْمَوْتَى أَجَابَهُ وَاحِدٌ مِنْهُمْ فَسَأَلَهُ سَلْمَانُ عَمَّا رَأَى مِنَ الْمَوْتِ وَ مَا بَعْدَهُ فَأَجَابَهُ بِقِصَصٍ طَوِيلَةٍ وَ أَمْوَالٍ جَلِيلَةٍ وَرَدَّتْ عَلَيْهِ إِلَى أَنْ قَالَ لَمَّا وَدَّعَنِي أَهْلِي وَ أَزَادُوا الْإِنْصِرَافَ مِنْ قَبْرِي أَخَذْتُ فِي النَّدَمِ فُكُلْتُ يَا لَيْتَنِي كُنْتُ مِنَ الرَّاجِعِينَ

When I went with him<sup>-ra</sup> to it, and he<sup>-ra</sup> called out to the dead, one of them answered him<sup>-ra</sup>. Salman<sup>-ra</sup> asked him about what he had seen from the death and what is after it. He answered him<sup>-ra</sup> with a long story and majestic situations having arrived to him, up to the point he said, 'When my family had bade me farewell and wanted to leave from my grave, I took to remorse. I said, 'Alas! If only I could be from the ones returning!'

فَأَجَابَنِي مُجِيبٌ مِنْ جَانِبِ الْقَبْرِ كَلَامًا إِذَا كَلِمَةً هُوَ قَائِلُهَا وَ مِنْ وَرَائِهِمْ بَزْنٌ إِلَى يَوْمٍ يُنْعَثُونَ فُكُلْتُ لَهُ مَنْ أَنْتَ قَالَ أَنَا مُنْبِئُ أَنَا مَلَكٌ وَكَلِّمِي اللَّهَ عَزَّ وَ جَلَّ بِجَمِيعِ خَلْقِهِ لِأَنْبِئَهُمْ بَعْدَ مَمَاتِهِمْ لِيَكْتُبُوا أَعْمَالَهُمْ عَلَى أَنْفُسِهِمْ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

An answerer answered me from a side of the grave: '**Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100]**'. I said to him, 'Who are you?' He said, 'I am an alerter. I am an Angel. Allah<sup>-azwj</sup> Mighty and Majestic has Allocated me with entirety of His<sup>-azwj</sup> creatures in order to alert them after their deaths, for them to be writing their own deeds against themselves in front of Allah<sup>-azwj</sup> Mighty and Majestic'.

ثُمَّ إِنَّهُ جَذَبَنِي وَ أَجْلَسَنِي وَ قَالَ لِي اكْتُبْ عَمَلَكَ فُكُلْتُ إِنِّي لَا أَحْصِيهِ فَقَالَ لِي أ مَا سَمِعْتَ قَوْلَ رَبِّكَ أَحْصَاهُ اللَّهُ وَ نَسُوهُ

Then he pulled me and sat me up and said to me, 'Write your deeds!' I said, 'I cannot count them'. He said to me, 'Have you not heard words of your Lord<sup>-azwj</sup>: '**Allah has Recorded it and they would have forgotten it [58:6]**'?

ثُمَّ قَالَ لِي اكْتُبْ وَ أَنَا أُمْلِي عَلَيْكَ فُكُلْتُ أَيْنَ الْبَيَاضُ فَجَذَبَ جَانِبًا مِنْ كَفِّي فَإِذَا هُوَ وَرَقٌ فَقَالَ هَذِهِ صَحِيفَتُكَ فُكُلْتُ مِنْ أَيْنَ الْقَلَمُ فَقَالَ سَبَابَتُكَ فُكُلْتُ مِنْ أَيْنَ الْمِدَادُ قَالَ رِيْقُكَ

Then he said to him, 'Write, and I shall dictate to you'. I said, 'Where is the white (paper)?' He pulled a side of my shroud and behold, it was a paper. He said, 'This is your parchment'. I said, 'From where would be the pen?' He said, 'Your forefinger'. I said, 'From where is the ink?' He said, 'Your saliva'.

ثُمَّ أَمْلَى عَلَيَّ مَا فَعَلْتُهُ فِي دَارِ الدُّنْيَا فَلَمْ يَبْقَ مِنْ أَعْمَالِي صَغِيرَةٌ وَ لَا كَبِيرَةٌ إِلَّا أَمْلَاهَا كَمَا قَالَ تَعَالَى وَ يَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَ لَا كَبِيرَةً إِلَّا أَحْصَاهَا وَ وَجَدُوا مَا عَمِلُوا حَاضِرًا وَ لَا يَظْلِمُ رَبُّكَ أَحَدًا

Then he dictated unto me what I had done in the house of the world. There did not remain from my deeds, neither small nor big except he dictated it like what Allah<sup>-azwj</sup> the Exalted had Said: **and they would be saying, 'O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?' And they would be finding whatever they had done as being present, and your Lord will not Wrong anyone [18:49].**

ثُمَّ إِنَّهُ أَخَذَ الْكِتَابَ وَخَتَمَهُ خَاتَمٍ وَطَوَّقَهُ فِي عُنُقِي فَخُلِلَ لِي أَنَّ جِبَالَ الدُّنْيَا جَمِيعاً قَدْ طَوَّقُوهَا فِي عُنُقِي فَقُلْتُ لَهُ يَا مُنِيبَهُ وَ لَمْ تَفْعَلْ بِي كَذَا

Then he took the book and sealed it with a seal and collared it in my neck. It came to my mind that all the mountains of the world had been collared in my neck, so I said, 'O alerter! And why did you do such with me?'

قَالَ أ لَمْ تَسْمَعْ قَوْلَ رَبِّكَ وَ كُلِّ إِنْسَانٍ أَلَزَمْنَاهُ طَائِرُهُ فِي عُنُقِهِ وَ نُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَاباً يَلْقَاهُ مَنْشُوراً أَفَرَأَيْتَ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيباً

He said, 'Did you not listen to the Words of your Lord<sup>-azwj</sup>: **And every human, We Fastened to him his fate in his neck, and We will Bring out a Book for him on the Day of Judgment which he will find it spread out [17:13] Read your book! Your own self will suffice against you today as a reckoner [17:14]?**

فَهَذَا مُخَاطَبٌ بِهِ يَوْمَ الْقِيَامَةِ وَ يُؤْتَى بِكَ وَ كِتَابُكَ بَيْنَ عَيْنَيْكَ مَنْشُوراً تَشْهَدُ فِيهِ عَلَى نَفْسِكَ

So this is what you will be addressed with on the Day of Qiyamah, and they would come with you while your book would be in front of your eyes, spread out. You shall testify regarding it against your own self.'

ثُمَّ انْصَرَفَ عَنِّي تَمَامَ الْحَبْرِ.

Then he left away from me' – complete Hadeeth".<sup>434</sup>

وَ رَوَى الْكُلَيْنِيُّ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ بِأَسَانِيدٍ مُعْتَبَرَةٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي وَصْفِ خَالِ الْمُتَّقِينَ فِي الْقِيَامَةِ وَ بَعْدَ دُخُولِهِمُ الْجَنَّةَ قَالَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَيِّئُونَهُ بِالْجَنَّةِ وَ يُزَوِّجُونَهُ الْحُورَاءَ

And it is reported by Al-Kulayni, and Ali Bin Ibrahim, by reliable chains, from Abu Ja'far<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, in description of the state of the pious during Al Qiyamah and after their entry into the Paradise. He<sup>-asws</sup> said: 'Then Allah<sup>-azwj</sup> would Send a thousand Angels to him congratulating him for the Paradise, and they would pair him with the Houries'.

قَالَ فَيَنْتَهَوْنَ إِلَى أَوَّلِ بَابٍ مِنْ جَنَانِهِ فَيَقُولُونَ لِلْمَلَكِ الْمُوَكَّلِ بِأَبْوَابِ جَنَانِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نُحْيِيهِ فَيَقُولُ لَهُمُ الْمَلَكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعَلِّمُهُ مَكَانَكُمْ

He<sup>-asws</sup> said: 'So they end up to the first door of his garden and they say to the Angel allocated with the gates of his garden, 'Seek permission for us to see the friend of Allah<sup>-azwj</sup> for Allah<sup>-azwj</sup>

<sup>434</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 9



has Sent us to him to congratulate him'. The Angels says to them, 'Until (after) I say to the guard, so he lets him know of your place'.

قَالَ فَيَدْخُلُ الْمَلِكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جَنَّاتٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعَرْصَةِ أَلْفَ مَلَكٍ أُرْسِلَهُمْ رَبُّ الْعَالَمِينَ لِيَهَيِّتُوا وَلِيَّ اللَّهِ وَ قَدْ سَأَلُوا أَنْ أَذِنَ لَهُمْ عَلَيْهِ

He<sup>-asws</sup> said: 'So the Angel would enter to the guards, and between him and the guard there are three gardens, until he ends up to the first door. He says to the guard, 'There is a group of a thousand Angels Sent by Lord<sup>-azwj</sup> of the world in order to congratulate the friend of Allah<sup>-azwj</sup>, and they are asking for permission to see him'.

فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيَعْظُمُ عَلَيَّ أَنْ أَسْتَأْذِنَ لِأَخِي عَلَى وَلِيِّ اللَّهِ وَ هُوَ مَعَ زَوْجَتِهِ الْخُورَاءِ

The guard said, 'It is too much upon me that I should be seeking permission for anyone to see the friend of Allah<sup>-azwj</sup> while he is with his wife, the Hourie'.

قَالَ وَ بَيْنَ الْحَاجِبِ وَ بَيْنَ وَلِيِّ اللَّهِ جَنَّتَانِ

He<sup>-asws</sup> said: 'And between the guard and the friend of Allah<sup>-azwj</sup>, there are two gardens'.

قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيْمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعَرْصَةِ أَلْفَ مَلَكٍ أُرْسِلَهُمْ رَبُّ الْعِزَّةِ يَهَيِّتُونَ وَلِيَّ اللَّهِ فَاسْتَأْذِنْ

He<sup>-asws</sup> said: 'The guard enters to the custodian and says to him, 'There is a group of a thousand Angels Sent by Lord<sup>-azwj</sup> of the worlds, the Lord<sup>-azwj</sup> of Might to congratulate the friend of Allah<sup>-azwj</sup>, so get permission'.

فَيَقْدُمُ الْقَيْمِ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعَرْصَةِ وَ هُمْ أَلْفُ مَلَكٍ أُرْسِلَهُمْ اللَّهُ يَهَيِّتُونَ وَلِيَّ اللَّهِ فَأَعْلِمُوهُ بِمَكَانِهِمْ

The custodian proceeds to the servants and says to them, 'A messenger of the Subduer is at the door (with the group), and they are a thousand Angels Sent by Allah<sup>-azwj</sup> to congratulate the friend of Allah<sup>-azwj</sup>, so let him know of their place!'

قَالَ فَيَعْلِمُونَهُ فَيُؤْذِنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْغُرْفَةِ وَ هَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُوَكَّلٌ بِهِ فَإِذَا أُذِنَ لِلْمَلَائِكَةِ بِالْدُخُولِ عَلَى وَلِيِّ اللَّهِ فَتَحَ كُلُّ مَلَكٍ بَابَهُ الْمُوَكَّلَ بِهِ

He<sup>-asws</sup> said: 'So they let him know, and he gives permission for the Angels. They enter to see the friend of Allah<sup>-azwj</sup> while he is in the chamber, and there are a thousand doors for it, and at each door from its doors, there is an Angel Allocated with it. So when there is permission for the Angels for the entry to see the friend of Allah<sup>-azwj</sup>, every Angel opens his door he has been Allocated with'.

قَالَ فَيَدْخُلُ الْقَيْمِ كُلُّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْغُرْفَةِ

He<sup>-asws</sup> said: 'So the custodian of every Angels enters from a door from the doors of the chamber'.



قَالَ فَيُبَلِّغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ أَيُّ مِنْ أَبْوَابِ الْغُرْفَةِ سَلَامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

He<sup>-asws</sup> said: 'They deliver the Message of the Subduer Mighty and Majestic, and that is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **And the Angels would be entering from every door to (meet) them [13:23]**, i.e. from the doors of the chamber, **Greetings be upon you [13:24]**'.

قَالَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا يَعْنِي بِذَلِكَ وَلِيُّ اللَّهِ وَ مَا هُوَ فِيهِ مِنَ الْكَرَامَةِ وَ النَّعِيمِ وَ الْمُلْكِ الْعَظِيمِ الْكَبِيرِ

He<sup>-asws</sup> said: 'And that is His<sup>-azwj</sup> Word, Mighty and Majestic: **And when you see, then you will see bounties and a great Kingdom [76:20]** – meaning by that, the friend of Allah<sup>-azwj</sup> and what honours and bounties he would be in, and the kingdom, mighty and great.

أَنَّ الْمَلَائِكَةَ مِنْ رُسُلِ اللَّهِ عَزَّ وَ جَلَّ يُسْتَأْذِنُونَ عَلَيْهِ فَلَا يَدْخُلُونَ عَلَيْهِ إِلَّا بِإِذْنِهِ فَذَلِكَ الْمُلْكُ الْعَظِيمُ الْكَبِيرُ الْحَبِيرُ.

The Angels from the messenger of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, would be seeking permission to see him, by they would not be entering to see him except by his permission. So that is the mighty kingdom, the great' – the Hadeeth".<sup>435</sup>

رَوَى الشَّيْخُ بِسَنَدِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّهُ [ص] نَهَى أَنْ يَبُولَ الرَّجُلُ فِي الْمَاءِ الْجَارِي إِلَّا مِنْ ضَرُورَةٍ

It is reported by the Sheykh, by his chain from Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'It is forbidden for the man to be urinating in the flowing water except from a necessity'.

وَ قَالَ إِنَّ لِلْمَاءِ أَهْلًا وَ فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيٍّ ع قَالَ كَرِهَ اللَّهُ لِأُمَّتِي الْغُسْلَ تَحْتَ السَّمَاءِ إِلَّا بِمَقْرَرٍ وَ كَرِهَ دُخُولَ الْأَنْهَارِ إِلَّا بِمَقْرَرٍ فَإِنَّ فِيهَا سُكَّانًا مِنَ الْمَلَائِكَةِ.

And he<sup>-asws</sup> said: 'For the water, there are inhabitants, and in a bequest of the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup>, he<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> has Disliked it for my<sup>-saww</sup> community to bathe beneath the (open) sky except with a covering, for there are dwellers in it, from the Angels'.<sup>436</sup>

وَ فِي رَوَايَةٍ أُخْرَى رَوَاهَا الصَّدُوقُ فِي الْمَجَالِسِ قَالَ: فِي الْأَنْهَارِ عُمَارٌ وَ سُكَّانٌ مِنَ الْمَلَائِكَةِ.

And in another report reported by Al-Sadouq in 'Al-Majaalis', said, 'In the river there are constructions and dwellers from the Angels'.<sup>437</sup>

وَ رَوَى أَيْضًا فِي الْعِلَلِ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَكَّلَ مَلَائِكَةً بِنَبَاتِ الْأَرْضِ مِنَ الشَّجَرِ وَ النَّخْلِ فَلَيْسَ مِنْ شَجَرَةٍ وَ لَا نَخْلَةٍ إِلَّا وَ مَعَهَا مِنَ اللَّهِ عَزَّ وَ جَلَّ مَلَكٌ يَحْفَظُهَا وَ مَا كَانَ فِيهَا وَ لَوْ لَا أَنَّ مَعَهَا مَنْ يَمْنَعُهَا لَأَكَلَهَا السَّبَاعُ وَ هَوَامُّ الْأَرْضِ إِذَا كَانَ فِيهَا ثَمَرُهَا الْحَبِيرُ.

<sup>435</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 10

<sup>436</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 11

<sup>437</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 12

And it is reported as well in 'Al Illal', by his chain from Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Allocated Anges with the vegetation of the earth, from the tree, and the palm tree. So there isn't any of the trees nor palm trees except and with it there is an Angel from Allah<sup>-azwj</sup> Mighty and Majestic, protecting it and whatever is in it, and had it not been with it someone defending it, the wild animals, and vermin of the earth would have eaten it, whenever there was fruit in it' – the Hadeeth.<sup>438</sup>

وَقَالَ النَّبِيُّ فِي تَفْسِيرِهِ رُويَ أَنَّ بَنِي آدَمَ عَشْرُ الْجِنِّ وَالْجِنُّ وَبَنُو آدَمَ عَشْرُ حَيَوَانَاتِ الْبَرِّ وَهُؤُلَاءِ كُلُّهُمْ عَشْرُ الطُّيُورِ وَهُؤُلَاءِ عَشْرُ حَيَوَانِ الْبَحْرِ وَكُلُّهُمْ عَشْرُ مَلَائِكَةِ الْأَرْضِ الْمُؤَكَّلِينَ بِهَا وَكُلُّ هَؤُلَاءِ عَشْرُ مَلَائِكَةِ سَمَاءِ الدُّنْيَا وَكُلُّ هَؤُلَاءِ عَشْرُ مَلَائِكَةِ السَّمَاءِ الثَّانِيَةِ وَ عَلَى هَذَا التَّرْتِيبِ إِلَى مَلَائِكَةِ السَّمَاءِ السَّابِعَةِ

And Al-Neshapuri has said in his Tafseer, 'It is reported that the children of Adam<sup>-as</sup> are a tenth of the Jinn, and the Jinn and the children of Adam<sup>-as</sup> are a tenth of the animals of the land, and all of them are a tenth of the birds, and they are a tenth of the creatures of the sea, and all of them are a tenth of the Angels of the earth, the ones Allocated with it, and all of them are a tenth of the Angels of the sky of the world, and all of them are a tenth of the Angels of the second sky, and based upon this arrangement up to the Angels of the seventh sky.

ثُمَّ الْكُلُّ فِي مُقَابَلَةِ الْكُرْسِيِّ نَزَرٌ قَلِيلٌ ثُمَّ كُلُّ هَؤُلَاءِ عَشْرُ مَلَائِكَةِ السُّرَادِقِ الْوَاحِدِ مِنْ سُرَادِقَاتِ الْعَرْشِ الَّتِي عَدَدُهَا سِتُّمِائَةِ أَلْفٍ طُولُ كُلِّ سُرَادِقٍ وَ عَرْضُهُ وَ سَمَكُهُ إِذَا قُوْبِلَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَا فِيهَا فَإِنَّهَا كَلَهَا يَكُونُ شَيْئًا يَسِيرًا وَ قَدَرًا قَلِيلًا

Then the whole in comparison to the Chair are a small trace, all of them are a tenth of the Angels of the Paradise, the one from the pavilions of the Throne, the number of which are six hundred thousand. The length of each pavilion and it's width and it's ceiling (tallness), when compared with the skies and the earth and whatever is in it, all of these would be a little thing, and of little worth.

وَ مَا مِقْدَارُ مَوْضِعِ قَدَمٍ إِلَّا وَ فِيهِ مَلَكٌ سَاجِدٌ أَوْ رَاكِعٌ أَوْ قَائِمٌ هُمْ رَجُلٌ بِالتَّسْبِيحِ وَ التَّقْدِيسِ ثُمَّ كُلُّ هَؤُلَاءِ فِي مُقَابَلَةِ الْمَلَائِكَةِ الَّذِينَ يَحُومُونَ حَوْلَ الْعَرْشِ كَالْفَطْرَةِ فِي الْبَحْرِ وَ لَا يَعْرِفُ عَدَدَهُمْ إِلَّا اللَّهُ

And there is no measurement of the place of a foot except and therein is an Angel either prostrating or bowing or standing. For them is poetry with the glorifications and the extollations of Holiness. Then, all of them in comparison to the Angels, those who are hovering around the Throne, are like the drop in the ocean, and no one knows their number except Allah<sup>-azwj</sup>.

ثُمَّ مَعَ هَؤُلَاءِ مَلَائِكَةُ اللَّوْحِ الَّذِينَ هُمْ أَشْيَاعُ إِسْرَافِيلَ وَ الْمَلَائِكَةُ الَّذِينَ هُمْ جُنُودُ جِبْرَائِيلَ وَ هُمْ كُلُّهُمْ سَامِعُونَ مُطِيعُونَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَ لَا يَسْتَأْمُرُونَ.

Then, along with these are Angels of the Tablet, those who are adherents of Israfeel<sup>-as</sup>, and the Angels, those who are armies of Jibraeel<sup>-as</sup>, and they, all of them are listeners, obedient, **neither being arrogant from worshipping Him nor are they tiring [21:19]**.<sup>439</sup>

<sup>438</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 13

<sup>439</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 23 H Supplement 14

## CHAPTER 24 – ANOTHER REGARDING DESCRIPTION OF THE ANGELS OF PROXIMITY

الآيات

### The Verses –

الشعراء 193 نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

(Surah) Al Shoara: ***It was descended with by the Trustworthy Spirit [26:193] Upon your heart for you to become from the warners [26:194].***

النجم 5 عَلَّمَهُ شَدِيدُ الْقُوَى ذُو مِرَّةٍ فَاسْتَوَى وَ هُوَ بِالْأُفُقِ الْأَعْلَى ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

(Surah) Al Najm: ***The Mighty of Strength Taught him [53:5] With a seal, so he attained completion [53:6] And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9].***

التكوير إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطَاعٍ ثَمَّ أَمِينٍ وَ مَا صَاحِبُكُمْ بِمَجْنُونٍ وَ لَقَدْ رَأَاهُ بِالْأُفُقِ الْمُبِينِ وَ مَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

(Surah) 'Al Takweer' - ***It is certainly the world of an honourable Messenger [81:19] The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20] Obeyed, then trustworthy [81:21] And your companion is not insane [81:22] And he had seen him in the clear horizon [81:23] And he is not a withholder of the unseen [81:24].***

تفسير

(Forbidden) Tafeer (opinionated): - derogatory and opposite to the Tafseer as found in Ahadith

نَزَلَ بِهِ قَالَ الطبرسي رحمه الله أي نزل الله بالقرآن الروح الأمين يعني جبرئيل ع و هو أمين الله عليه لا يغيره و لا يبدله و سماه روحا لأنه يحيي به الدين و قيل لأنه يحيي به الأرواح بما ينزل من البركات و قيل لأنه جسم روحاني

***It was descended with by —*** Al-Tabarsi, may Allah<sup>azwj</sup> have Mercy on him, said, I.e., Allah<sup>azwj</sup> Sent down the Quran ***— by the Trustworthy Spirit [26:193] —*** meaning Jibraeel<sup>as</sup>, and he<sup>as</sup> is a trustee of Allah<sup>azwj</sup> upon it, not anyone else, nor is he<sup>as</sup> replaced, and He<sup>azwj</sup> Named him<sup>as</sup> as 'Spirit' because He<sup>azwj</sup> Revived the religion by him<sup>as</sup>. And it is said, because He<sup>azwj</sup> Revived the souls by it with what was Revealed of the Blessings. And it is said because he<sup>as</sup> is a spiritual embodiment.

عَلَى قَلْبِكَ يَا مُحَمَّد وَ هَذَا عَلَى سَبِيلِ التَّوَسُّعِ لِأَنَّهُ تَعَالَى يَسْمَعُ جِبْرِئِيلَ فِيحْفَظُهُ فَيَنْزِلُ بِهِ عَلَى الرَّسُولِ فَيَقْرَأُ عَلَيْهِ فَيَعْبَهُ وَ يَحْفَظُهُ بِقَلْبِهِ فَكَأَنَّهُ نَزَلَ بِهِ عَلَى قَلْبِهِ وَ قِيلَ مَعْنَاهُ لَعَنَكَ اللَّهُ حَقَّ تَلْقِينِهِ وَ ثَبَتَهُ عَلَى قَلْبِكَ وَ جَعَلَ قَلْبَكَ رِجَالاً لَهُ.

**Upon your heart [26:194]** — O Muhammad <sup>-sawww-</sup>! And this is upon the way of elaboration because He <sup>-azwj-</sup> the Exalted Made Jibraeel <sup>-as-</sup> hear it. He <sup>-as-</sup> memorised it and descended with it unto the Rasool <sup>-sawww-</sup> and read it to him <sup>-sawww-</sup>. He <sup>-sawww-</sup> retained it and memorised it by his <sup>-sawww-</sup> heard. It is as if it had been Revealed with unto his <sup>-sawww-</sup> heart. And it is said, it's meaning is that Allah <sup>-azwj-</sup> has Indoctrinated you as is the right of indoctrination, and Affirmed it upon your <sup>-sawww-</sup> heart, and Made your <sup>-sawww-</sup> heart to be a receptacle for it.

و قال البيضاوي القلب إن أراد به الروح فذاك وإن أراد به العضو فتخصيصه لأن المعاني الروحانية إنما تنزل أولاً على الروح ثم تنقل منه إلى القلب لما بينهما من التعلق ثم تصعد إلى الدماغ فينتقش بها لوح المخيلة

And Al-Bayzawi said, 'The 'Qalb', if the soul is intended by it, so that, and if the limb is intended with it, it is it's identification, because the meaning of spiritualism rather, it descends first upon the soul, then transfers from it to the heart due to the relationship between the two, then it ascends to the brain, and the board of imagination is engraved with it.

و الروح الأمين جبرئيل فإنه أمين على وحيه **لَيَكُونَنَّ مِنَ السُّنْدَرِينَ** عما يؤدي إلى عذاب من فعل أو ترك.

And the '**Trustworthy Spirit [26:193]** is Jibraeel <sup>-as-</sup>, for he <sup>-as-</sup> is the one trusted upon His <sup>-azwj-</sup> revelation: **for you to become from the warners [26:194]** about what would lead to the Punishment, doing or leaving.

**عَلَّمَهُ شَدِيدُ الْقُوَى** قال الطبرسي رحمه الله يعني به جبرئيل ع أي القوي في نفسه و خلقه

**The Mighty of Strength Taught him [53:5]**. Al-Tabarsi, may Allah <sup>-azwj-</sup> have Mercy on him, said, 'It means by it, Jibraeel <sup>-as-</sup>, i.e., the strength withing himself <sup>-as-</sup> and his <sup>-as-</sup> physique.

**ذُو مِرَّةٍ** أي ذو قوة و شدة في خلقه عن الكلبي و قال من قوته أنه اقتلع قرى قوم لوط من الماء الأسود فرضها إلى السماء ثم قلبها و من شدته صيحه لقوم ثمود حتى أهلكوا

**With a seal, [53:6]** — i.e., with strength and intensity in his <sup>-as-</sup> physique — from Al-Kalbt. And he said, 'From his <sup>-as-</sup> strength is that he <sup>-as-</sup> uprooted a town of the people of Lut <sup>-as-</sup> from black water and raised it to the sky, then overturned it. And from his <sup>-as-</sup> intensity is his <sup>-as-</sup> screaming at the people of Samood until they were destroyed'.

و قيل معناه ذو صحة و خلق حسن عن ابن عباس و غيره و قيل شديد القوى في ذات الله **ذُو مِرَّةٍ** أي صحة في الجسم سليم من الآفات و العيوب و قيل **ذُو مِرَّةٍ** أي ذو مرور في الهواء ذاهباً و جاثياً نازلاً و صاعداً

And it is said, 'It's meaning is, with scream and good physique' — from Ibn Abbas and others. And it is said, 'Intense strength in the Self of Allah <sup>-azwj-</sup>. **With a seal, [53:6]** — i.e. health in the body, sound from the disabilities and the faults'. And it is said, **With a seal, [53:6]** — i.e., with passing though in the air, going and coming, descending and ascending.

**فَأَسْتَوَى** جبرئيل على الصورة التي خلق عليها بعد اغتداره إلى محمد ص **وَهُوَ كَنَايَةٌ** عن جبرئيل أيضاً **بِالْأُفُقِ الْأَعْلَى** يعني أفق المشرق و المراد بالأعلى جانب المشرق و هو فوق جانب المغرب في صعيد الأرض لا في الهواء.

~~so he attained completion [53:6]—Jibraeel<sup>as</sup>—being upon the image which he<sup>as</sup> had been Created upon after his<sup>as</sup>—rolling down to Muhammad<sup>sawww</sup>. And he—a metaphor about Jibraeel<sup>as</sup> as well—was in the highest horizon [53:7]—meaning the eastern horizon, and the intent with ‘the highest’ is the eastern side, and it is above the western side in ascent of the earth, not in the air.~~

قالوا إن جبرئيل ع كان يأتي النبي ص في صورة آدميين فسأله رسول الله ص أن يريه نفسه على صورته التي خلق عليها فأراه نفسه مرتين مرة في الأرض ومرة في السماء

~~They said, ‘Jibraeel<sup>as</sup>—used to come to the Prophet<sup>sawww</sup>—in the image of human beings. So Rasool Allah<sup>sawww</sup> asked him<sup>as</sup> to show himself<sup>as</sup> upon the image which he<sup>as</sup> had been Created upon. He<sup>as</sup> showed himself<sup>as</sup> twice—one in the earth and once in the sky.~~

أما في الأرض ففي الأفق الأعلى و ذلك أن محمدا ص كان بجرا فطلع له جبرئيل ع من المشرق فسد الأفق إلى المغرب فخر النبي ص منشيا عليه فنزل جبرئيل في صورة آدميين فضمه إلى نفسه و هو قوله **ثُمَّ دَنَا فَتَدَلَّى** و تقديره ثم دنا أي قرب بعد بعده و علوه في الأفق الأعلى فدنا من محمد ص.

~~As for in the earth, it is in the highest horizon, and that is that Muhammad<sup>sawww</sup>—was at (mount) Hira. Jibraeel<sup>as</sup>—emerged to him<sup>sawww</sup> from the east and blocked the horizon to the west. The Prophet<sup>sawww</sup> fell down with unconsciousness upon him<sup>as</sup>. Jibraeel<sup>as</sup> descended in the image of the human beings and hugged him<sup>sawww</sup> to himself<sup>as</sup>, and it is His<sup>azwj</sup> Word: **Then he approached, so he bowed [53:8]**—and it’s measurement. Then he<sup>as</sup>—approached, i.e., came near after his<sup>as</sup>—being distant and his<sup>as</sup>—being high in the high horizons, and he<sup>as</sup>—came near Muhammad<sup>sawww</sup>.~~

قال الحسن و قتادة ثم دنا جبرئيل بعد استوائه بالأفق الأعلى من الأرض فنزل إلى محمدا ص و قال الزجاج معنى دنا و تدلى واحد لأن معنى دنا قرب و تدلى زاد في القرب

~~Al-Hassan and Al-Qatada said, ‘Then Jibraeel<sup>as</sup>—approached, after his<sup>as</sup>—being even in the horizons high above the earth. He<sup>as</sup>—descended to Muhammad<sup>sawww</sup>’. And Al-Zajaj said, ‘The meaning of **‘he approached, so he bowed [53:8]** is one, because the meaning of ‘approach’ is nearness, and ‘bowed’ is an addition in the nearness’.~~

و قيل إن المعنى استوى جبرئيل أي ارتفع و علا إلى السماء بعد أن علم محمدا ص عن ابن مسيب و قيل استوى أي اعتدل واقفا في الهواء بعد أن كان ينزل بسرعة ليراه النبي ص.

~~And it is said that the meaning of, **so he attained completion [53:6]**—Jibraeel<sup>as</sup>, i.e. he<sup>as</sup> rose up high to the sky after having taught Muhammad<sup>sawww</sup>—from Ibn Musayyab. And it is said, **so he attained completion [53:6]**, i.e. being even and standing in the air after he<sup>as</sup> had descended to be seen to the Prophet<sup>sawww</sup>.~~

و قيل معناه استوى جبرئيل ع و محمد بالأفق الأعلى يعني السماء الدنيا ليلة المعراج

~~And it is said, it’s meaning is that Jibraeel<sup>as</sup> and Muhammad<sup>sawww</sup>—were both even in the high horizons, meaning sky of the world on the night of Ascension (Mi’raj).~~

فَكَانَ قَابَ قَوْسَيْنِ أَيَّ كَانَ مَا بَيْنَ جِبْرِئِيلَ ع وَبَيْنَ رَسُولِ اللَّهِ ص قَابَ قَوْسَيْنِ وَ الْقَوْسُ مَا يَرْمَى بِهِ وَ خَصَّصْتُ بِالذِّكْرِ عَلَى عَادَتِهِمْ يَقَالُ قَابَ قَوْسٍ وَ قَادَ قَوْسٍ وَ قِيلَ مَعْنَاهُ كَانَ قَدَرُ ذِرَاعَيْنِ كَمَا رَوَى عَنِ النَّبِيِّ ص فَصَحَّى الْقَوْسُ مَا يَقَاسُ بِهِ وَ الذِّرَاعُ يَقَاسُ بِهِ

**So he was (at a distance of) two bows or nearer [53:9]** — i.e. There was in what is between Jibraeel<sup>as</sup> and Rasool Allah<sup>saww</sup>, **two bows**, and the bow is what is shot with (an arrow), and the mention is specialised upon their habits. It is said 'A bow', or 'almost a bow'. And it is said, it's meaning is, there was a measure of two cubits, like what is reported from the Prophet<sup>saww</sup>. So the meaning of the bow is what is measured with, and the cubit is a measurement of it.

أَوْ أَذْنٍ قَالَ الرَّجُلُ إِنَّ الْعِبَادَ قَدْ خُوطِبُوا عَلَى لُغَتِهِمْ وَ مَقْدَارُ فَهْمِهِمْ وَ قِيلَ لَمْ يَفْهَمْ فِي هَذَا مَا يَقَالُ لِلَّذِي يَحْزُزُ فَالْمَعْنَى فَكَانَ عَلَى مَا تَقْدِرُونَهُ أَنْتُمْ قَدَرُ قَوْسَيْنِ أَوْ أَقَلَّ مِنْ ذَلِكَ وَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ إِنَّ رَسُولَ اللَّهِ ص رَأَى جِبْرِئِيلَ وَ لَهُ سِتُّ مِائَةِ جَنَاحٍ.

**or nearer [53:9]**. Al-Zajaj said, 'The servants have been addressed upon their language, and in accordance with their understanding. And it is said to then in this what is said to the one who defines limits. So the meaning would be upon what you are measuring out, a measure of two bows, or less than that. And Abdullah Bin Masoud said that Rasool Allah<sup>saww</sup> saw Jibraeel<sup>as</sup>, and there were six hundred wings for him<sup>as</sup>.'

وَ قَالَ فِي قَوْلِهِ تَعَالَى إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ أَيَّ إِنَّ الْقُرْآنَ قَوْلُ رَسُولٍ كَرِيمٍ عَلَى ربه وَ هُوَ جِبْرِئِيلُ ع وَ هُوَ كَلَامُ اللَّهِ أَنْزَلَهُ عَلَى لِسَانِهِ ذِي قُوَّةٍ أَيَّ فِيمَا كَلَّمَ وَ أَمَرَ بِهِ مِنَ الْعِلْمِ وَ الْعَمَلِ وَ تَبْلِيغِ الرِّسَالَةِ

And he said regarding Words of the Exalted: **It is certainly the word of an honourable Messenger [81:19]** — i.e. the Quran is the word of a messenger honourable to his<sup>as</sup> Lord<sup>azwj</sup>, and he<sup>as</sup> is Jibraeel<sup>as</sup>, and it is the Speech of Allah<sup>azwj</sup> having been Sent down upon his<sup>as</sup> tongue **The processor of strength, [81:20]** — i.e. regarding what he<sup>as</sup> has been encumbered and Commanded with, from the knowledge and the world and delivering the Message.

وَ قِيلَ ذِي قُدْرَةٍ فِي نَفْسِهِ وَ مِنْ قُوَّتِهِ قَلَعَ دِيَارَ قَوْمِ لُوطٍ بِقَوَادِمِ جَنَاحِهِ حَتَّى بَلَغَ بِهَا السَّمَاءَ ثُمَّ قَلَبَهَا

And it is said, with strength withing himself<sup>as</sup>, and from his<sup>as</sup> strength is uprooting houses of the people of Lut<sup>as</sup> by the feathers of his<sup>as</sup> wings until he<sup>as</sup> reached the sky with it, then overturned it.

عِنْدَ ذِي الْعَرْشِ مَكِينٍ مَعْنَاهُ مُمْسِكِينَ عِنْدَ اللَّهِ صَاحِبِ الْعَرْشِ وَ خَالَفَهُ رَفِيعَ الْمَنْزِلَةِ عَظِيمَ الْقُدْرَةِ عِنْدَهُ كَمَا يَقَالُ فُلَانٌ مَكِينٌ عِنْدَ السُّلْطَانِ وَ الْمَكَانَةُ الْقَرِيبُ

**in the Presence of the Possessor of the Throne [81:20]** — it's meaning it, able in the Presence of Allah<sup>azwj</sup>, Owner of the Throne and his<sup>as</sup> Creator, lofty status, mighty worth with Him<sup>azwj</sup>, just as it tends to be said, 'So and so is able with the Sultan', and the being able is the nearness.

مُطَاعٍ ثُمَّ أَيَّ فِي السَّمَاءِ تَطْلِيْعُهُ مَلَائِكَةُ السَّمَاءِ قَالُوا وَ مِنْ طَاعَةِ الْمَلَائِكَةِ لَجِبْرِئِيلَ ع أَنَّهُ أَمَرَ خَازِنَ الْجَنَّةِ لَيْلَةَ الْمَعْرَاجِ حَتَّى فَتَحَ لِحَصْدِ مَنْ أَبْرَأَ بِهَا فَدَخَلُهَا وَ رَأَى مَا فِيهَا وَ أَمَرَ خَازِنَ النَّارِ فَفَتَحَ لَهُ عَنْهَا حَتَّى نَظَرَ إِلَيْهَا **أَمْرَيْنِ** أَيَّ عَلَى وَحْيِ اللَّهِ وَ رِسَالَتِهِ إِلَى أَنْبِيَائِهِ

**Obeded, then [81:21]** — i.e. in the sky the Angels of the sky obey him<sup>as</sup>. They said, 'And from the obedience of the Angels to Jibraeel<sup>as</sup> is that he<sup>as</sup> ordered the keeper of the Paradise on

the night of the Ascension (Mi'raj) until he opened it's gates for Muhammad<sup>saww</sup>, so he<sup>saww</sup> entered it and saw what was therein, and he<sup>as</sup> ordered the keeper of the Fire, so he opened for him<sup>as</sup> from it until he<sup>saww</sup> looked into it. **trustworthy [81:21]**— i.e. upon the Revelation of Allah<sup>azwj</sup> and His<sup>azwj</sup> Message to His<sup>azwj</sup> Prophets<sup>as</sup>.

وَفِي الْحَدِيثِ أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ لِجِبْرِائِيلَ مَا أَحْسَنَ مَا أَتَى عَلَيْكَ رَبُّكَ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطَاعٍ ثُمَّ آمِينَ فَمَا كَانَتْ قُوَّتُكَ وَ مَا كَانَتْ أَمَانَتُكَ

And in the Hadeeth — 'Rasool Allah<sup>saww</sup> said to Jibraeel<sup>as</sup>: 'How excellent is what your<sup>as</sup> Lord<sup>azwj</sup> has Praised upon you<sup>as</sup>: **The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20] Obeyed, then trustworthy [81:21]**. So what was your<sup>as</sup> strength, and what was your<sup>as</sup> trustworthiness?'

فَقَالَ أَنَا قُوَّتِي بِيُفُتْ إِلَى مَدَائِنٍ لَوْ لَمْ يَهَيَّ أَنْزِعْ مَدَائِنَ وَ فِي كُلِّ مَدِينَةٍ أَرْبَعُ مِائَةِ أَلْفٍ مُقَاتِلٍ سَوَى الذَّرَارِيِّ فَحَمَلْتُهُمْ مِنَ الْأَرْضِ السُّفْلَى حَتَّى سَمِعَ أَهْلُ السَّمَاوَاتِ أَصْوَاتَ الدَّجَاجِ وَ تَبَاحَ الْكِلَابِ ثُمَّ هَوَيْتُ بَيْنَ قَعْلَتَيْهِمْ وَ أَنَا أَمَانَتِي فَإِنِّي لَمْ أُؤَمَّرْ بِشَيْءٍ فَعَدَوْتُهُ إِلَى خَيْرِهِ.

He<sup>as</sup> said: 'As for my<sup>as</sup> strength, I<sup>as</sup> was Dispatched to the cities of Lut<sup>as</sup>. These were four cities, and in each city, there were four hundred thousand fighters, besides the offspring. I<sup>as</sup> carried them from the lowest earth until the people of the skies heard the sounds of the chicken and barking of the dogs. Then I<sup>as</sup> swung with these and overturned these. And as for my<sup>as</sup> trustworthiness, so I<sup>as</sup> have not been Commanded with anything and I<sup>as</sup> fulfilled it to something else''.

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ أَي رَأَى مُحَمَّدٌ مِنْ جِبْرِائِيلَ عَلَى صُورَتِهِ الَّتِي خَلَقَهُ اللَّهُ تَعَالَى عَلَيْهَا حَيْثُ تَطْلُعُ الشَّمْسُ وَ هُوَ الْأُفُقُ الْأَعْلَى مِنْ نَاحِيَةِ الْمَشْرِقِ

**And he had seen him in the clear horizon [81:23]**— i.e. Muhammad<sup>saww</sup> saw Jibraeel<sup>as</sup> upon his<sup>as</sup> image which Allah<sup>azwj</sup> the Exalted had Created him<sup>as</sup> upon, where the sun rises, and it is the highest horizon from the area of the east.

وَمَا هُوَ عَلَى الْعَرْشِ مُضْتَرِّبٍ قَرَأَ أَهْلُ الْبَصَرَةِ غَيْرَ سَهْلٍ وَ ابْنُ كَثِيرٍ وَ الْكَسَائِيُّ بِالْظَّاءِ وَ الْبَاقُونَ بِالضَّادِ فَعَلَى الْأَوَّلِ الْمَعْنَى أَنَّهُ لَيْسَ عَلَى وَحْيِ اللَّهِ تَعَالَى وَ مَا يَخْبَرُ بِهِ مِنَ الْأَخْبَارِ بِمَتْنِهِمْ فَإِنَّ أَحْوَالَهُ نَاطِقَةٌ بِالصِّدْقِ وَ الْأَمَانَةِ

**And he is not a withholder of the unseen [81:24]**. The people of Al Basra as 'uneasy', and Ibn Kaseer, and Al Kasaie with the (letter) 'Za', and the rest with the (letter) 'Zad'. So, based upon the first, the meaning is that he<sup>saww</sup> isn't to be accused upon the Revelation of Allah<sup>azwj</sup> the Exalted and whatever he<sup>saww</sup> informs with from the news (Ahadeeth), for his<sup>saww</sup> state is to speak with the truth and the entrustment.

وَعَلَى الْغَايَةِ أَي لَيْسَ بِبَيْتِيلٍ فِيمَا يُؤَدِّي عَنْ اللَّهِ إِذْ يَعْلَمُهُ كَمَا عِلْمُهُ اللَّهُ تَعَالَى.

And based upon the second, i.e. he<sup>saww</sup> isn't with stinginess in what he<sup>saww</sup> delivers on behalf of Allah<sup>azwj</sup>, when he<sup>saww</sup> teaches just as Allah<sup>azwj</sup> the Exalted has Taught him<sup>saww</sup>.



1- مَجَالِسُ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنِ الْأَعْمَشِيِّ عَنْ عَبَّادَةَ بْنِ رِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أُسْرِيَ بِهِ إِلَى السَّمَاءِ انْتَهَى بِهِ جِبْرِيلُ إِلَى نَهْرٍ يُقَالُ لَهُ النُّورُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ خَلَقَ ... الظُّلُمَاتِ وَالنُّورَ

(The book) 'Majaalis' of Al Sadouq – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al Hassan Al Abdy, from Al Amsh, from Abaya, from Rabie, from Abdullah Bin Abbas who said,

'Rasool-Allah<sup>-saww</sup>, when there was an ascension with him<sup>-saww</sup> to the sky, Jibraeel<sup>-as</sup> ended with him<sup>-saww</sup> to a river called Al-Noor (The Light), and it is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **Created . . . the darkness and the Light; [6:1].**

فَلَمَّا انْتَهَى بِهِ إِلَى ذَلِكَ النَّهْرِ قَالَ لَهُ جِبْرِيلُ يَا مُحَمَّدُ اغْبُرْ عَلَى بَرَكََةِ اللَّهِ فَقَدْ نَوَّرَ اللَّهُ لَكَ بَصَرَكَ وَ مَدَّ لَكَ أَمَامَكَ فَإِنَّ هَذَا نَهْرٌ لَمْ يَغْبُرْهُ أَحَدٌ وَلَا مَلَكَ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ غَيْرَ أَنَّ لِي فِي كُلِّ يَوْمٍ اغْتِمَاسَةً فِيهِ

When he<sup>-as</sup> ended with him<sup>-saww</sup> to that river, Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! Cross over upon the Blessings of Allah<sup>-azwj</sup>, for Allah<sup>-azwj</sup> has Irradiated your<sup>-saww</sup> sight for you<sup>-saww</sup> and Extended your<sup>-saww</sup> for you<sup>-saww</sup>, for this is a river no one has crossed over, neither an Angel of Proximity nor a Sent Messenger<sup>-as</sup>, apart from it, there is an immersion in it during every day.

ثُمَّ أَخْرَجَ مِنْهُ فَأَنْفَضَ أَجْبَحَتِي فَلَيْسَ مِنْ فِطْرَةٍ تَفْطُرُ مِنْ أَجْبَحَتِي إِلَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْهَا مَلَكَاً مُقَرَّباً لَهُ عِشْرُونَ أَلْفَ وَجْهِ وَأَرْبَعُونَ أَلْفَ لِسَانٍ كُلُّ لِسَانٍ يَلْفُظُ بِلُغَةٍ لَا يَفْقَهُهَا اللِّسَانُ الْآخَرُ.

Then I<sup>-as</sup> emerge from it and shake my<sup>-as</sup> wings, so there isn't any drop dropping from my<sup>-as</sup> wings except Allah<sup>-azwj</sup> Blessed and Exalted Creates from it an Angel of Proximity from it having twenty thousand faces for him, and forty thousand tongues, each tongue pronouncing in a language the other tongues does not understand it".<sup>440</sup>

2 تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي حَبَرِ الْمَعْرَاجِ قَالَ جِبْرِيلُ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ أَنَا وَ إِسْرَافِيلُ.

Tafseer Ali Bin Ibrahim in a Hadeeth of Al-Mi'raj, Jibraeel<sup>-as</sup> said: 'The creatures closest to Allah<sup>-azwj</sup> are me<sup>-as</sup> and Israfeel<sup>-as</sup>'.<sup>441</sup>

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أُسْرِيَ بِهِ إِلَى السَّمَاءِ رَأَيْتُ مَلَكَاً مِنَ الْمَلَائِكَةِ يَبْدُوهُ لَوْحٌ مِنْ نُورٍ لَا يَلْتَفِتُ يَمِيناً وَلَا شِمَالاً مُقْبِلاً عَلَيْهِ ثُبَّةٌ كَهَيْئَةِ الْحَرِيرِ (الحرير)

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> saw an Angel from the Angels. In his<sup>-as</sup> hand there was a tablet of light. He<sup>-as</sup> was neither turning right nor left, facing towards it as if he was aggrieved.

<sup>440</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 1

<sup>441</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 2



فَقُلْتُ مَنْ هَذَا يَا جِبْرِيلُ فَقَالَ هَذَا مَلَكُ الْمَوْتِ مَشْغُولٌ فِي قَبْضِ الْأَرْوَاحِ فَقُلْتُ أَذْنِي مِنْهُ يَا جِبْرِيلُ لَا كَلِمَةَ

I<sup>-saww</sup> said: 'Who is this, O Jibraeel<sup>-as</sup>?' He<sup>-as</sup> said: 'This is the Angel of death, pre-occupied in capturing the souls'. I<sup>-saww</sup> said: 'Get me<sup>-saww</sup> closer to him<sup>-as</sup>, O Jibraeel<sup>-as</sup>, so I<sup>-saww</sup> can speak to him<sup>-as</sup>'.

فَأَذْنَانِي مِنْهُ فَقُلْتُ لَهُ يَا مَلَكُ الْمَوْتِ أَكُلُ مَنْ هُوَ مَاتَ أَوْ هُوَ مَيِّتٌ فِيمَا بَعْدُ أَنْتَ تَقْبِضُ رُوحَهُ قَالَ نَعَمْ قُلْتُ وَ تَحْضُرُهُمْ بِنَفْسِكَ

He<sup>-saww</sup> brought me<sup>-saww</sup> closer to him<sup>-as</sup>. I<sup>-saww</sup> said to him<sup>-as</sup>: 'O Angel of death! Is it all the ones who dies, or the ones who would be dying in what is afterwards, you<sup>-as</sup> capture his soul?' He<sup>-as</sup> said: 'Yes'. I<sup>-saww</sup> said: 'And you attend them yourself<sup>-as</sup>?'

قَالَ نَعَمْ مَا الدُّنْيَا كُلُّهَا عِنْدِي فِيمَا سَخَرَهُ اللَّهُ لِي وَ مَكَّنَنِي مِنْهَا إِلَّا كَدَرَهُمْ فِي كَفِّ الرَّجُلِ يُقَالُ كَيْفَ يَشَاءُ وَ مَا مِنْ دَارٍ فِي الدُّنْيَا إِلَّا وَ أَدْخَلَهَا فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ وَ أَقُولُ إِذَا بَكَى أَهْلُ الْبَيْتِ عَلَى مَيِّتِهِمْ لَا تَبْكُوا عَلَيْهِ فَإِنَّ لِي إِلَيْكُمْ عَوْدَةً وَ عَوْدَةً حَتَّى لَا يَبْقَى مِنْكُمْ أَحَدٌ

He<sup>-as</sup> said: 'Yes! The world, all of it, is not in my<sup>-as</sup> presence, among what Allah<sup>-azwj</sup> had Subdued it for me<sup>-as</sup> and Enabled me<sup>-as</sup> from it, except like a Dirham (coin) in the palm of a man. He turns it however he so desires to. And there is no house in the world except and I<sup>-as</sup> enter it five times during every day, and I<sup>-as</sup> say when the people of the house crying upon their deceased: 'Do not cry upon him, for there is a return for me<sup>-as</sup> to you all, and a return, until there will not remain anyone from you all!'

قَالَ رَسُولُ اللَّهِ ص كَفَى بِالْمَوْتِ طَاقَةً يَا جِبْرِيلُ فَقَالَ جِبْرِيلُ مَا بَعْدَ الْمَوْتِ أَطْلَمُ وَ أَعْظَمُ مِنَ الْمَوْتِ.

Rasool-Allah<sup>-saww</sup> said: 'It suffices with death as a calamity, O Jibraeel<sup>-as</sup>'. Jibraeel<sup>-as</sup> said: 'What is to come after the death is more calamitous and mightier than the death'.<sup>442</sup>

4- وَ مِنْهُ، فِي قَوْلِهِ تَعَالَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى قَالَ رَأَى جِبْرِيلَ عَلَى سَاقِهِ الدُّرَّ مِثْلَ الْقَطْرِ عَلَى الْبُثْلِ لَهُ سِتُّمِائَةِ جَنَاحٍ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And from him (Ali Bin Ibrahim) regarding Words of the Exalted: **He saw from the greatest Signs of his Lord [53:18]**. He said: 'He<sup>-saww</sup> saw Jibraeel<sup>-as</sup> having a gem upon his<sup>-as</sup> leg like the drop upon the vegetable, having six hundred wings for him<sup>-as</sup>, having filled up what is between the sky and the earth'.<sup>443</sup>

5- التَّوْحِيدُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْفَهَانِيِّ عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ أَوْ غَيْرِهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَقَدْ رَأَى الْآيَةَ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Al Tawheed' – From his father, from Sa'ad, from Al Qasim Bin Muhammad Al Asfahany, from Suleyman Al Minqary, from Hafs Bin Giyas or someone else who said,

<sup>442</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 3

<sup>443</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 4

‘I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **He saw [53:18]** – the Verse’, and he<sup>-asws</sup> mentioned similar to it”.<sup>444</sup>

6- مَعَانِي الْأَخْبَارِ، قَالَ: جِبْرِئِيلُ مَعْنَاهُ عَبْدُ اللَّهِ وَ مِيكَائِيلُ مَعْنَاهُ عَبْدُ اللَّهِ وَ كَذَلِكَ مَعْنَى إِسْرَافِيلَ عَبْدُ اللَّهِ.

(The book) ‘Ma’any Al-Akhbar’, he (Al-Sadouq) said, ‘(The name) ‘Jibraeel’, it’s meaning is, ‘servant of Allah<sup>-azwj</sup>’, and ‘Mikaeel’, it’s meaning is ‘slave of Allah<sup>-azwj</sup>’ and like at is the meaning of ‘Israfeel’, ‘slave of Allah<sup>-azwj</sup>’.<sup>445</sup>

7- الْحِصَالُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحُسَيْنِ الْأَوَّلِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اخْتَارَ مِنْ كُلِّ شَيْءٍ أَرْبَعَةَ اخْتَارَ مِنَ الْمَلَائِكَةِ جِبْرِئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ مَلَكَ الْمَوْتِ الْخَبَرِ.

(The book) ‘Al Khisaal’ – From Al Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Al Hassan Bin Ali Bin Abu Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Chose from all things. He<sup>-azwj</sup> Chose four from the Angels – Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and the Angel of death’ – the Hadeeth”.<sup>446</sup>

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ بَيْنَنَا رَسُولُ اللَّهِ جَالِساً وَ عِنْدَهُ جِبْرِئِيلُ ع إِذْ خَافَتْ مِنْ جِبْرِئِيلَ نَظْرَةَ قَبْلِ السَّمَاءِ فَانْتَقَعَ لَوْنُهُ حَتَّى صَارَ كَأَنَّهُ تُحْرِمُ ثُمَّ لَازَ بِرَسُولِ اللَّهِ ص

Tafseer Ali Bin Ibrahim – From his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘While Rasool-Allah<sup>-saww</sup> was seated and Jibraeel<sup>-as</sup> was in his<sup>-saww</sup> presence, when Jibraeel<sup>-as</sup> glanced a look in the direction of the sky. His<sup>-as</sup> colour paled until it became as if it was turmeric, then he<sup>-as</sup> sought refuge with Allah<sup>-saww</sup>.

فَنَظَرَ رَسُولُ اللَّهِ إِلَى حَيْثُ جِبْرِئِيلُ فَإِذَا شَيْءٌ قَدْ مَلَأَ بَيْنَ الْخَافِقَيْنِ مُثْبِلًا حَتَّى كَانَ كَقَابٍ مِنَ الْأَرْضِ ثُمَّ قَالَ يَا مُحَمَّدُ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ أُخْبِرُكَ أَنَّ تَكُونَ مَلِكًا رَسُولًا أَحَبُّ إِلَيْكَ أَوْ أَنْ تَكُونَ عَبْدًا رَسُولًا

Rasool-Allah<sup>-saww</sup> looked to where Jibraeel<sup>-as</sup> had, and there was something which had filled up between the two ends coming over until it was like a bow (distance) from the earth. Then he said, ‘O Muhammad<sup>-saww</sup>! I am a messenger of Allah<sup>-azwj</sup> to you<sup>-saww</sup>. I inform you<sup>-as</sup> that would it be more beloved to you<sup>-saww</sup> if you<sup>-saww</sup> were to be an Angel, a messenger or be a servant, a messenger?’

فَالْتَقَتْ رَسُولُ اللَّهِ ص إِلَى جِبْرِئِيلَ وَ قَدْ رَجَعَ إِلَيْهِ لَوْنُهُ فَقَالَ جِبْرِئِيلُ بَلْ كُنْ عَبْدًا رَسُولًا فَقَالَ رَسُولُ اللَّهِ بَلْ أَكُونُ عَبْدًا رَسُولًا

<sup>444</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 5

<sup>445</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 6

<sup>446</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 7

Rasool-Allah<sup>-saww</sup> turned to Jibraeel<sup>-as</sup>, and his<sup>-as</sup> colour had returned to him<sup>-as</sup>. Jibraeel<sup>-as</sup> said: 'But, be a servant, a messenger'. Rasool-Allah<sup>-saww</sup> said: 'But I<sup>-saww</sup> would (choose to be) a servant, a messenger'.

فَرَفَعَ الْمَلَكُ رِجْلَهُ الِئْمَنَى فَوَضَعَهَا فِي كَيْدِ السَّمَاءِ الدُّنْيَا ثُمَّ رَفَعَ الْأُخْرَى فَوَضَعَهَا فِي الثَّانِيَةِ ثُمَّ رَفَعَ الِئْمَنَى فَوَضَعَهَا فِي الثَّالِثَةِ ثُمَّ هَكَذَا حَتَّى انْتَهَى إِلَى السَّمَاءِ السَّابِعَةِ بَعْدَ كُلِّ سَمَاءٍ حُطْوَةً وَكُلَّمَا ارْتَفَعَ صَغُرَ حَتَّى صَارَ آخِرَ ذَلِكَ مِثْلَ الصِّبْرِ

The Angel raised his right leg and place it in the centre of the sky of the world, then raised the other and placed it in the second (sky). Then raised the right and placed it in the third. Then like that until he ended up to the seventh sky, after having taken a step in every sky, and every time he went higher, he became smaller until he came to the end of that like the small pouch.

فَأَلْتَفَتَ رَسُولُ اللَّهِ ص إِلَى جِبْرِئِيلَ ع فَقَالَ قَدْ رَأَيْتُكَ دَعِرًا وَ مَا رَأَيْتُ شَيْئًا كَانَ أَذْعَرَ لِي مِنْ تَغْيِيرِ لَوْنِكَ

Rasool-Allah<sup>-saww</sup> turned to Jibraeel<sup>-as</sup>. He<sup>-saww</sup> said: 'I<sup>-saww</sup> saw you<sup>-as</sup> panicking and I<sup>-saww</sup> have not seen anything which was more alarming to me<sup>-as</sup> than the changing of your<sup>-as</sup> colour!'

فَقَالَ يَا نَبِيَّ اللَّهِ لَا تَلُمْنِي أَ تَدْرِي مَنْ هَذَا قَالَ لَا

He<sup>-as</sup> said: 'O Prophet<sup>-saww</sup> of Allah<sup>-saww</sup>! Do not blame me<sup>-as</sup>. Do you<sup>-saww</sup> know who this is?' He<sup>-saww</sup> said: 'No'.

قَالَ هَذَا إِسْرَافِيلُ حَاجِبُ الرَّبِّ وَ لَمْ يَنْزِلْ مِنْ مَكَانِهِ مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَمَّا رَأَيْتُهُ مُنْحَطًّا ظَنَنْتُ أَنَّهُ جَاءَ بِقِيَامِ السَّاعَةِ فَكَانَ الَّذِي رَأَيْتُ مِنْ تَغْيِيرِ لَوْنِي لِذَلِكَ فَلَمَّا رَأَيْتُ مَا اصْطَفَاكَ اللَّهُ بِهِ رَجَعُ إِلَيَّ لَوْنِي وَ نَفْسِي

He<sup>-as</sup> said: 'This is Israfeel<sup>-as</sup>, guard (doorman) of the Lord<sup>-azwj</sup>, and he<sup>-as</sup> had not descended from his<sup>-as</sup> place since Allah<sup>-azwj</sup> had Created the skies and the earth, and when I<sup>-as</sup> saw him<sup>-as</sup> coming lower I<sup>-as</sup> thought he<sup>-as</sup> was coming to establish the Hour. So that was which you<sup>-saww</sup> saw having changed my<sup>-as</sup> colour, due to that. When I<sup>-as</sup> saw what Allah<sup>-azwj</sup> had Chosen you<sup>-saww</sup> with, my<sup>-as</sup> colour returned to me<sup>-as</sup>, and my<sup>-as</sup> soul.

أَ مَا رَأَيْتُهُ كُلَّمَا ارْتَفَعَ صَغُرَ إِنَّهُ لَيْسَ شَيْءٌ يَدُونُ مِنَ الرَّبِّ إِلَّا صَغُرَ لِعَظَمَتِهِ إِنَّ هَذَا حَاجِبُ الرَّبِّ وَ أَقْرَبُ خَلْقِ اللَّهِ مِنْهُ وَ اللَّوْحُ بَيْنَ عَيْنَيْهِ مِنْ يَافُوتَةٍ خَرَاءَ

But did you<sup>-saww</sup> not see him<sup>-as</sup> becoming smaller everytime he<sup>-as</sup> went higher? There isn't anything going near the Lord<sup>-azwj</sup> except it becomes smaller due to His<sup>-azwj</sup> Magnificence. This is a guard (doorman) of the Lord<sup>-azwj</sup> and the closest of the creatures to Him<sup>-azwj</sup>, and the (Guarded) Tablet is between his<sup>-as</sup> eyes, being of red ruby.

فَإِذَا تَكَلَّمَ الرَّبُّ تَبَارَكَ وَ تَعَالَى بِالْوَحْيِ ضَرَبَ اللَّوْحَ جَبِينَهُ فَتَطَرَّ فِيهِ ثُمَّ أَلْفَاهُ إِلَيْنَا فَنَسْعَى بِهِ فِي السَّمَاوَاتِ وَ الْأَرْضِ إِنَّهُ لَأَدْنَى خَلْقِ الرَّحْمَنِ مِنْهُ وَ بَيْنِي وَ بَيْنَهُ تَسْعُونَ جِجَابًا مِنْ نُورٍ تُفْطَعُ دُونَهَا الْأَبْصَارُ مَا لَا يُعَدُّ وَ لَا يُوصَفُ وَ إِلَيَّ لِأَقْرَبُ الْخَلْقِ مِنْهُ وَ بَيْنِي وَ بَيْنَهُ مَسِيرَةُ أَلْفِ عَامٍ.

When the Lord<sup>-azwj</sup> Blessed and Exalted Speaks with the Revelation, the Tablet strikes his<sup>-as</sup> forehead. He<sup>-as</sup> looks into it, then casts it to us<sup>-as</sup>. We sprint with it in the skies and the earth. He<sup>-as</sup> is the closest of the creatures of the Beneficent, to Him<sup>-azwj</sup>, and between me<sup>-as</sup> and him<sup>-</sup>

<sup>as</sup> there are ninety veils of light. The sights get cut off below it what can neither be counted, nor described, and I<sup>-as</sup> am the closest of the creatures to him<sup>-as</sup>, and between me<sup>-as</sup> and him<sup>-as</sup> there is a travel distance of a thousand years”.<sup>447</sup>

9- وَمِنْهُ، أَيْضاً عَنِ الصَّادِقِ ع قَالَ: إِذَا أَمَرَ اللَّهُ مِيكَائِيلَ بِالْهَبُوطِ إِلَى الدُّنْيَا فِيمَا يَأْمُرُهُ بِهِ صَارَتْ رِجْلُهُ فِي السَّمَاءِ السَّابِعَةِ وَ الْأُخْرَى فِي الْأَرْضِ السَّابِعَةِ.

And from him as well,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Commands Mikaeel<sup>-as</sup> with descending to the world among what He<sup>-azwj</sup> Commands him<sup>-as</sup> with, his<sup>-as</sup> leg comes to be in the seventh sky and the other in the seventh earth”.<sup>448</sup>

10- وَمِنْهُ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ حَيَّةً قَدْ أَخَذَتْ بِالسَّمَاوَاتِ وَ الْأَرْضِ قَدْ جَمَعَتْ رَأْسَهَا وَ ذَنْبَهَا تَحْتَ الْعَرْشِ فَإِذَا رَأَتْ مَعَاصِيَ الْعِبَادِ أَسِيفَتْ وَ اسْتَأْذَنْتْ أَنْ تَبْلَعَ السَّمَاوَاتِ وَ الْأَرْضَ.

And from him,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> has Created a serpent which gazes at the skies and the earth. It’s head and its tail is gathered beneath the Throne. When it sees disobediences of the servants, it regrets and seeks Permission to swallow the skies and the earth”.<sup>449</sup>

11- الْقَصَصُ، بِالإِسْنَادِ الْمُتَقَدِّمِ فِي بَابِ الْعَوَالِمِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ خَلَقَ الْمَلَائِكَةَ رُوحَانِيَّةً لَهُمْ أَجْنِحَةٌ يَطِيرُونَ بِهَا حَيْثُ يَشَاءُ اللَّهُ فَأَسْكَنَهُمْ فِيمَا بَيْنَ أَطْبَاقِ السَّمَاوَاتِ يُقَدِّسُونَهُ اللَّيْلَ وَ النَّهَارَ وَ اصْطَفَى مِنْهُمْ إِسْرَافِيلَ وَ مِيكَائِيلَ وَ جِبْرِئِيلَ.

(The book) ‘Al Qasas’ – By the preceding chains in the chapter of the worlds,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Created the spiritual Angels have wings for them, flying with these wherever Allah<sup>-azwj</sup> so Desires. He<sup>-azwj</sup> Settled them between the layers of the skies, extolling His<sup>-azwj</sup> Holiness night and day, and He<sup>-azwj</sup> Chose from the, Israfeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Jibraeel<sup>-as</sup>”.<sup>450</sup>

12- صَحِيفَةُ الرِّضَا، عَنْهُ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ فِي السَّمَاءِ الثَّالِثَةِ رَجُلًا قَاعِدًا رِجْلٌ لَهُ فِي الْمَشْرِقِ وَ رِجْلٌ لَهُ فِي الْمَغْرِبِ وَ بِيَدِهِ لَوْحٌ يَنْظُرُ فِيهِ وَ يُحَرِّكُ رَأْسَهُ فَقُلْتُ يَا جِبْرِئِيلُ مَنْ هَذَا قَالَ هَذَا مَلَكُ الْمَوْتِ.

(The book) ‘Saheefa Al-Reza<sup>-asws</sup>’ – from him<sup>-asws</sup>, from his<sup>-asws</sup> forefathers having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘When there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> saw a man seated in the third sky. A leg of his was in the east and the leg of his was in the west, and in his hand, there was a Tablet he was looking into it and shaking his head. I<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>! Who is this?’ He<sup>-as</sup> said: ‘This is the Angel of death”.<sup>451</sup>

<sup>447</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 8

<sup>448</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 9

<sup>449</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 10

<sup>450</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 11

<sup>451</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 12

13- الخرائج، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقُطِينِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ بِشِيرٍ عَنْ مُعْتَبِرٍ غُلَامِ الصَّادِقِ ع قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْعُرَيْضِ فَبَجَاءَ يَمْشِي حَتَّى دَخَلَ مَسْجِدًا كَانَ يَعْبُدُ اللَّهُ فِيهِ أَبُوهُ وَهُوَ يُصَلِّي فِي مَوْضِعٍ مِنَ الْمَسْجِدِ

(The book) 'Al Kharaij', from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Hassan Bin Ali, from Ja'far Bin Bashir,

'From Moattab a slave of Al Sadiq<sup>-asws</sup> having said, 'I was with Abu Abdullah<sup>-asws</sup> at Al-Ureyz. He<sup>-asws</sup> came walking until he<sup>-asws</sup> entered a Masjid which his<sup>-asws</sup> father<sup>-asws</sup> used to worship in, and he<sup>-asws</sup> prayed Salat in a place from the Masjid.

فَلَمَّا انْصَرَفَ قَالَ يَا مُعْتَبِرُ تَرَى هَذَا الْمَوْضِعَ قُلْتُ نَعَمْ قَالَ بَيْنَمَا أَنَا ع قَائِمٌ يُصَلِّي فِي هَذَا الْمَكَانِ إِذْ دَخَلَ شَيْخٌ يَمْشِي حَسَنَ السَّمْتِ فَجَلَسَ فَبَيْنَمَا هُوَ جَالِسٌ إِذْ جَاءَ رَجُلٌ آدَمُ حَسَنَ الْوَجْهِ وَ التَّمَسُّهُ فَقَالَ لِلشَّيْخِ مَا يُجْلِسُكَ لَيْسَ بِهَذَا أُمِرْتُ فَقَامَا وَ انْطَلَقَا وَ تَوَارَيَا عَنِّي فَلَمْ أَرِ شَيْئًا

When he<sup>-asws</sup> finished, he<sup>-asws</sup> said: 'O Moattab! Do you see this place?' I said, 'Yes'. He<sup>-asws</sup> said: 'While my<sup>-asws</sup> father<sup>-asws</sup> was praying Salat in this place, when an old man entered walking, being of excellent appearance. He<sup>-asws</sup> sat down. While he was seated when a man came, being of handsome face and touched him. He said to the old man, 'What makes you sit? This isn't what you have been Commanded with!' And they both left and disappeared from me<sup>-asws</sup>, so I<sup>-asws</sup> could not see anything.

فَقَالَ يَا بَنِي هَلْ رَأَيْتَ الشَّيْخَ وَ صَاحِبَهُ فَقُلْتُ نَعَمْ فَمَنْ الشَّيْخُ وَ صَاحِبُهُ قَالَ الشَّيْخُ مَلَكُ الْمَوْتِ وَ الَّذِي جَاءَ فَأَخْرَجَهُ جِبْرِيلُ.

He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Did you<sup>-asws</sup> see the old man and his<sup>-asws</sup> companion?' I<sup>-asws</sup> said: 'Yes, so who were the old man and his companion?' He<sup>-asws</sup> said: 'The old man was the Angel of death, and the one who came to expel him<sup>-as</sup> was Jibraeel<sup>-as</sup>'.<sup>452</sup>

14- وَ مِنْهُ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيْنَمَا أَنَا فِي الدَّارِ مَعَ جَارِيَةٍ لِي إِذْ أَقْبَلَ رَجُلٌ قَاطِبٌ بِوَجْهِهِ فَلَمَّا رَأَيْتُهُ عَلِمْتُ أَنَّهُ مَلَكُ الْمَوْتِ فَاسْتَقْبَلَهُ رَجُلٌ آخَرُ أَطْلَقَ مِنْهُ وَجْهًا وَ أَطْلَقَ مِنْهُ بَشْرًا فَقَالَ لَهُ لَيْسَ بِذَا أُمِرْتُ فَبَيْنَمَا أَنَا أَحَدِثُ الْجَارِيَةَ إِذْ قُبِضَتْ.

And from him, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Aban Bin Usman, from Zurara who said,

'Abu Abdullah<sup>-asws</sup> said: 'While I<sup>-asws</sup> was in the house with a maid of mine<sup>-asws</sup> when a man of bleak face came. When I<sup>-asws</sup> saw him, I<sup>-asws</sup> knew he<sup>-as</sup> was the Angel of death. Another man faced him<sup>-as</sup>, more relaxed than him<sup>-as</sup> of face, and more relaxed than him<sup>-as</sup> of body. He said to him<sup>-as</sup>: 'You<sup>-as</sup> have not been Commanded with this!' While I<sup>-asws</sup> was discussing with the maid when she (her soul) was captured"<sup>453</sup>

15- الْمُنَهَّجِدُ، فِي تَعْقِيبِ صَلَاةِ أَمِيرِ الْمُؤْمِنِينَ وَ بِاسْمِكَ الْمَكْتُوبِ عَلَى جَبْهَةِ إِسْرَافِيلَ وَ بِقُوَّةِ ذَلِكَ الْإِسْمِ الَّذِي يَنْفُخُ بِهِ إِسْرَافِيلُ فِي الصُّورِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ عَلَى رَاحَةِ رِضْوَانَ خَازِنِ الْجَنَّةِ.

(The book) 'Al Mutahajjid' –

<sup>452</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 13

<sup>453</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 14

'In a follow-up act of worship of a Salat of Amir Al-Momineen<sup>-asws</sup>: 'And by Your<sup>-azwj</sup> Name, the written upon the forehead of Israfeel, and by the strength of than Name which Israfeel<sup>-as</sup> would be blowing in the Trumpet, and I<sup>-asws</sup> ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name written upon the palm of Rizwaan, keeper of the Gardens''.<sup>454</sup>

16- الإِخْتِصَاصُ، بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ لِلنَّبِيِّ ص فِيمَا سَأَلَهُ مَنْ أَخْبَرَكَ قَالَ النَّبِيُّ ص جِبْرِئِيلُ قَالَ عَمَّنْ

(The book) 'Al Ikhtisas' – By his chain from Ibn Abbas,

'Abdullah Bin Salam said to the Prophet<sup>-saww</sup> among what he asked him<sup>-saww</sup>, 'Who informs you<sup>-saww</sup>?' He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup>'. He said, 'From who?'

قَالَ قَالَ عَنْ مِيكَائِيلَ قَالَ عَمَّنْ

He (the narrator) said, 'He<sup>-saww</sup> said: 'From Mikaeel<sup>-as</sup>'. He said, 'From who?'

قَالَ قَالَ عَنْ إِسْرَافِيلَ قَالَ عَمَّنْ

He (the narrator) said, 'From Israfeel<sup>-as</sup>'. He said, 'From who?'

قَالَ قَالَ عَنِ اللَّوْحِ الْمُحْفُوظِ قَالَ عَمَّنْ قَالَ عَنِ الْقَلَمِ قَالَ عَمَّنْ

He (the narrator) said, 'From the Guarded Tablet'. He said, 'From who?' He<sup>-saww</sup> said: 'From the Pen'. He said, 'From who?'

قَالَ قَالَ عَنْ رَبِّ الْعَالَمِينَ قَالَ صَدَقْتَ فَأَخْبِرْنِي عَنْ جِبْرِئِيلَ فِي زِيِّ الْإِنَاثِ أَمْ فِي زِيِّ الذُّكُورِ قَالَ فِي زِيِّ الذُّكُورِ

He (the narrator) said, 'From Lord<sup>-azwj</sup> of the worlds'. He said, 'You speak the truth! So inform me about Jibraeel<sup>-as</sup>, is he<sup>-as</sup> female clothing or in male clothing?' He<sup>-saww</sup> said: 'In male clothing'.

قَالَ فَأَخْبِرْنِي مَا طَعَامُهُ قَالَ طَعَامُهُ التَّسْبِيحُ وَ شَرَابُهُ التَّهْلِيلُ قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا طُولُ جِبْرِئِيلَ

He said, 'Inform me, what is his<sup>-as</sup> food?' He<sup>-saww</sup> said: 'His<sup>-as</sup> food in the glorification and his<sup>-as</sup> drink is the extollation of Oneness'. He said, 'You<sup>-saww</sup> speak the truth, O Muhammad<sup>-saww</sup>! Inform me, what is the tallness of Jibraeel<sup>-as</sup>'

قَالَ إِنَّهُ عَلَى قَدَرٍ بَيْنَ الْمَلَائِكَةِ لَيْسَ بِالطَّوِيلِ الْعَالِي وَ لَا بِالْقَصِيرِ الْمُتَدَانِي لَهُ ثَمَانُونَ ذُؤَابَةً وَ قُصَّةٌ جَعْدَةٌ وَ هِلَالٌ بَيْنَ عَيْنَيْهِ أَعْرُ أَدْعَجٌ مُحَجَّلٌ ضَوْؤُهُ بَيْنَ الْمَلَائِكَةِ كَضَوْءِ النَّهَارِ عِنْدَ ظُلْمَةِ اللَّيْلِ

He<sup>-saww</sup> said: 'He<sup>-as</sup> is upon a measurement between the Angels. He<sup>-as</sup> is neither with extreme tallness nor with the inferior shortness. For him<sup>-as</sup> are eighty forelocks, and parting in the middle, and there is a cresecent between his<sup>-as</sup> eyes, enticing, curved, resplendent. His<sup>-as</sup>

<sup>454</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 15

illumination between the Angels is like the illumination of the day with the darkness of the night.

لَهُ أَرْبَعٌ وَعِشْرُونَ جَنَاحًا خَضِرَاءَ مُشَبَّكَةً بِالذُّرِّ وَ الْيَاقُوتِ مُخْتَمَةً بِاللُّؤْلُؤِ وَ عَلَيْهِ وَشَاحٌ بِطَائِنَتِهِ الرَّحْمَةُ وَ أَرْزَاقُهُ الْكَرَامَةُ طَهَارَتُهُ الْوَفَارُ رِيشُهُ الرَّغْفَرَانُ

For him<sup>as</sup> there are twenty-four green wings, intertwined with the gems and the rubies sealed with the pearls, and upon him<sup>as</sup> is a veil the interior of it is the mercy, and his<sup>as</sup> trouser is the prestige, and his<sup>as</sup> back is the dignity, his<sup>as</sup> feathers are the saffron.

وَاضِحُ الْجَبِينِ أَقْنَى الْأَنْفِ سَائِلُ الْحَدَثَيْنِ مَدَوْرُ اللَّحْيَيْنِ حَسَنُ الْقَامَةِ لَا يَأْكُلُ وَ لَا يَشْرَبُ وَ لَا يَمَلُّ وَ لَا يَسْهُو قَامَ بِوَحْيِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ

Clear of forehead, curved of the nose, flowing of the cheeks, rounded of the beard, excellent stature. Neither eating nor drinking. He<sup>as</sup> neither gets fed up nor forgets. He<sup>as</sup> shall stand with the Revelation of Allah<sup>azwj</sup> up to the Day of Qiyamah’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>!’

ثُمَّ سَأَلَ الْحَدِيثَ إِلَى أَنْ قَالَ وَ مَا الثَّلَاثَةُ قَالَ ص جِبْرِيلُ وَ ميكَائيلُ وَ إِسْرَافِيلُ وَ هُمْ رُؤَسَاءُ الْمَلَائِكَةِ وَ هُمْ عَلَى وَحْيِ رَبِّ الْعَالَمِينَ.

Then he (Ibn Abbas) continued the Hadeeth until he (Abdullah Bin Salam) said, ‘And what are the three?’ He<sup>saww</sup> said: ‘Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>, and they<sup>as</sup> are chiefs of the Angels, and they<sup>as</sup> are upon the Revelation of Lord<sup>azwj</sup> of the worlds”<sup>455</sup>

17- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَلَيْبٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ أَخْبِرْنِي عَنْ قَوْلِ يَعْقُوبَ لِنَبِيِّهِ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ أَكَانَ يَعْلَمُ أَنَّهُ حَيٌّ وَ قَدْ فَارَقَهُ مِنْذُ عِشْرِينَ سَنَةً قَالَ نَعَمْ قَالَ قُلْتُ كَيْفَ عَلِمَ

From Al-Kafi, from a number of his companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Hanan Bin Sadeyr,

‘From Abu Ja’far<sup>asws</sup>, he (the narrator) said, ‘I said to him<sup>asws</sup>, ‘Inform me about the words of Yaqoub<sup>as</sup> to his<sup>as</sup> sons: **O my sons! Go and inquire about Yusuf and his brother [12:87]**, Did he<sup>as</sup> know that he<sup>as</sup> was alive, and there was a separation of twenty years between them?’ He<sup>asws</sup> said: ‘Yes’. I said, ‘How did he<sup>as</sup> know?’

قَالَ إِنَّهُ دَعَا فِي السَّحْرِ وَ سَأَلَ اللَّهَ أَنْ يُهَيِّطَ عَلَيْهِ مَلَكُ الْمَوْتِ فَهَبَطَ عَلَيْهِ بِرِئَالٍ وَ هُوَ مَلَكُ الْمَوْتِ فَقَالَ لَهُ بِرِئَالٍ مَا حَاجَتُكَ يَا يَعْقُوبُ قَالَ لَهُ أَخْبِرْنِي عَنْ الْأَرْوَاحِ الَّتِي تَمِضُهَا مُجْتَمِعَةً أَوْ مُتَفَرِّقَةً قَالَ بَلْ أَفِضُهَا مُتَفَرِّقَةً رُوحاً رُوحاً

He<sup>asws</sup> said: ‘He<sup>as</sup> supplicated before dawn and asked Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> should Send down to him<sup>as</sup> the Angel of Death. So Biryaaal descended unto him<sup>as</sup>, and he is the Angel of Death. Biryaaal said to him<sup>as</sup>: ‘What is your<sup>as</sup> need, O Yaqoub<sup>as</sup>?’ He<sup>as</sup> said: ‘Inform me about the souls. Do you capture them altogether or separately?’ He said, ‘But, I capture them separately, soul by soul’.

<sup>455</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 16



قَالَ أَخْبِرْنِي فَهَلْ مَرَّ بِكَ رُوحُ يُوسُفَ فِيمَا مَرَّ بِكَ قَالَ لَا فَعَلِمَ يَعْقُوبُ أَنَّهُ حَيٌّ فَعِنْدَ ذَلِكَ قَالَ لِوَلَدِهِ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ.

He<sup>as</sup> said to him: 'So inform me, did you come across the soul of Yusuf<sup>as</sup> in what you have passed by?' He said: 'No'. Thus Yaqoub<sup>as</sup> came to know that he<sup>as</sup> was alive. So, due to that he<sup>as</sup> said **O my sons! Go and inquire about Yusuf and his brother [12:87]**<sup>456</sup>

18- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ عَنْ الْحَكَمِ بْنِ عُيَيْنَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ فِي الْجَنَّةِ نَهْرًا يَغْتَمِسُ فِيهِ جِبْرِئِيلُ كُلَّ عَدَاةٍ ثُمَّ يَخْرِجُ مِنْهُ فَيَنْفُضُ فَيَخْلُقُ اللَّهُ عَزَّ وَ جَلَّ مِنْ كُلِّ قَطْرَةٍ مِنْهُ نَقْطَةً مَلَكًا.

(The book) 'Al Kafi' – From a number of his companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Maysara, from Al Hakam Bin Uyayna,

'From Abu Ja'far<sup>asws</sup> having said: 'In the Paradise there is a rive Jibraeel<sup>as</sup> immerses in it every morning. Then he<sup>as</sup> comes out from it and shaes. So Allah<sup>azwj</sup> Mighty and Majestic Creates an Angle from every drop dropping from him<sup>as</sup>'.<sup>457</sup>

19- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ أَبِي الْعَلَا الْحَقَّافِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ وَ سَاقَ الْحَدِيثَ الطَّوِيلَ إِلَى أَنْ قَالَ قَالَ النَّبِيُّ ص يَا رَبِّ وَعَدْتَنِي أَنْ تُظَهَرَ دِينَكَ وَ إِنْ شِئْتَ لَمْ يُعْلِكَ

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Abu Al A'ala Al Khaffaf,

'From Abu Abdullah<sup>asws</sup> having said: 'When the people (Muslims) were defeated on the day of Ohad' – and he<sup>asws</sup> continued the lengthy Hadeeth up to he<sup>asws</sup> said: 'The Prophet<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> Promised me<sup>saww</sup> and You<sup>azwj</sup> will Prevail Your<sup>azwj</sup> religion, and if You<sup>azwj</sup> so Desire, it will not affect You<sup>azwj</sup>'.

فَأَقْبَلَ عَلَيَّ ع إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَسْمَعْ دَوِيًّا شَدِيدًا وَ أَسْمَعْ أَقْدَمَ حَيْزُومٍ وَ مَا أَهْمُ أَضْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أَضْرِبَ فَقَالَ هَذَا جِبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي الْمَلَائِكَةِ

Ali<sup>asws</sup> came to the Prophet<sup>saww</sup>. He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> have been hearing loud bangs, and I<sup>asws</sup> hear the brave chests, and I<sup>asws</sup> do not think of striking anyone except he falls down dead before I<sup>asws</sup> even strike him!' He<sup>saww</sup> said: 'This is Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> and Israfeel<sup>as</sup> among the Angels'.

ثُمَّ جَاءَهُ جِبْرِئِيلُ فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ هِيَ الْمُوَاسَاةُ فَقَالَ إِنَّ عَلَيَّ مَيِّ وَ أَنَا مِنْهُ فَقَالَ جِبْرِئِيلُ ع وَ أَنَا مِنْكُمَا ثُمَّ انْهَزَمَ النَّاسُ

Then Jibraeel<sup>as</sup> came to him<sup>saww</sup>. He<sup>as</sup> stood by a side of Rasool-Allah<sup>saww</sup>. He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! This, it is the consolation'. He<sup>saww</sup> said: 'Ali<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>'. Jibraeel<sup>as</sup> said: 'And I<sup>as</sup> am from you<sup>asws</sup> both'. Then the people (Muslims) were defeated.

<sup>456</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 17

<sup>457</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 18



وَسَاقَ الْحَدِيثِ إِلَى قَوْلِهِ فَأَتْبَعَهُمْ جِبْرَائِيلُ عَ كُلَّمَا سَمِعُوا وَفَعَّ حَوَافِرَ فَرَسِهِ جَدُّوا فِي السَّيْرِ فَكَانَ يَتْلُوهُمْ فَإِذَا ارْتَحَلُوا قَالَ هُوَ ذَا عَسْكَرُ مُحَمَّدٍ قَدْ أَقْبَلَ

And he<sup>asws</sup> continued the Hadeeth up to his<sup>asws</sup> words: 'Jibrael<sup>as</sup> pursued them. Every time they heard the occurrence of (sounds of) hooves of his<sup>as</sup> horse, they stumbled in the walking, and he<sup>as</sup> would follow them. When they departed, he (Abu Sufyan) said, 'There it is, the army of Muhammad<sup>saww</sup> coming over!'

فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَ جَاءَ الرُّعَاةُ وَ الْخَطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَجَلَ أَبُو سُفْيَانَ وَ نَزَلُوا يَفْقُدُهُمْ فَارِسٌ عَلَى فَرَسٍ أَشَقَرٍ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُؤَيِّدُونَهُ إِلَى آخِرِ الْخَبَرِ.

Abu Sufyan entered Makkah and informed them the new, and the shepherds and the woodcutters came and entered Makkah. They said, 'We saw the army of Muhammad<sup>saww</sup>! Every time Abu Sufyan departed and descended, a horseman preceded them upon a blonde horse pursuing their tracks. The people of Makkah came to Abu Sufyan rebuking him' – up to the end of the Hadeeth".<sup>458</sup>

20- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَارْقٍ عَنْ أَبِي يَزِيدَ الْحُمَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاحٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَارُوبِيلَ ع

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Dawood Bin Farqad, from Abu Yazeed Al Hammar,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and Exalted Send four Angels for destroying the people of Lut<sup>as</sup> – Jibrael<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup> and Karoubeel<sup>as</sup>.

فَمَرُّوا بِإِبْرَاهِيمَ ع وَ هُمْ مُعْتَمِدُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفُهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدًا إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ

They passed by Ibrahim<sup>as</sup>, and they<sup>as</sup> were turbaned. They<sup>as</sup> greeted unto him<sup>as</sup>. He<sup>as</sup> did not recognise them<sup>as</sup> and saw goodly appearance. He<sup>as</sup> said (within himself<sup>as</sup>: 'No one will serve them except I<sup>as</sup> by myself<sup>as</sup>', and he<sup>as</sup> used to be a hospitable person.

فَنَشَوَى لَهُمْ عِجْلًا سَمِينًا حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ وَ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

He<sup>as</sup> grilled a fat calf for them<sup>as</sup> until it was well-done, then he<sup>as</sup> placed it near them. When he<sup>as</sup> he<sup>as</sup> had placed it in front of them, **he saw that their hands were not extended towards it, he deemed them strange and was apprehensive from the [11:70].**

فَلَمَّا رَأَى ذَلِكَ جِبْرَائِيلُ حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ

When Jibrael<sup>as</sup> saw that, he<sup>as</sup> removed the turban from his<sup>as</sup> face and from his<sup>as</sup> head. Ibrahim<sup>as</sup> recognised him<sup>as</sup>. He<sup>as</sup> said: 'You<sup>as</sup> are he<sup>as</sup>!' He<sup>as</sup> said: 'Yes'.

وَمَرَّتْ امْرَأَتُهُ سَارَةُ فَبَشَّرَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ عَ هُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

And his<sup>as</sup> wife Sarah<sup>as</sup> passed by. He<sup>as</sup> gave her<sup>as</sup> **glad tidings of Is'haq and after Is'haq of Yaqoub [11:71]**. She<sup>as</sup> said what Allah<sup>azwj</sup> has Said. They answered her<sup>as</sup> with what is in the Mighty Book. Ibrahim<sup>as</sup> said to them: 'What have you<sup>as</sup> come for?' They<sup>as</sup> said: 'To destroy the people of Lut<sup>as</sup>!'

وَسَاقِ الْحَدِيثِ إِلَى أَنْ قَالَ فَأَتُوا لُوطًا وَهُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَوْهُمُ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بَيْضٌ وَ ثِيَابٌ بَيْضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ

And he<sup>asws</sup> continued the Hadeeth up to he<sup>asws</sup> said: 'They came to Lut<sup>as</sup> while he<sup>as</sup> was in a farm of his<sup>as</sup> nearby the city. They<sup>as</sup> greeted unto him<sup>as</sup> and they<sup>as</sup> were turbaned. When he<sup>as</sup> saw them<sup>as</sup>, he<sup>as</sup> saw goodly appearances. Upon them<sup>as</sup> were white turbans and white clothes. He<sup>as</sup> said to them<sup>as</sup>: 'The house (lodging)?' They<sup>as</sup> said: 'Yes'.

فَتَقَدَّمَ هُمْ وَ مَشَوْا خَلْفَهُ فَتَدِيمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلُ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتَ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَقَتْ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارًا مِنْ خَلْقِ اللَّهِ

He<sup>as</sup> preceded them<sup>as</sup> and they<sup>as</sup> walked behind him<sup>as</sup>. He<sup>as</sup> regretted upon presenting the house (lodging) to them, and said (within himself<sup>as</sup>): 'Which thing have I<sup>as</sup> done? I<sup>as</sup> coming with them<sup>as</sup> to my<sup>as</sup> people and I<sup>as</sup> recognise them<sup>as</sup>'. He<sup>as</sup> turned to them<sup>as</sup>. He<sup>as</sup> said: 'You<sup>as</sup> are coming to the evil ones from the creatures of Allah<sup>azwj</sup>'.

وَسَاقِ إِلَى قَوْلِهِ فَلَمَّا رَأَوْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَفَقَتْ فَلَمْ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأَوْا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ

And he<sup>asws</sup> continued up to his<sup>asws</sup> words: 'When his<sup>as</sup> wife saw them<sup>as</sup>, she saw goodly appearances, so she ascended above the roof and whistled. But they (people) did not hear, so she made smoke. When they saw the smoke, then came rushing to the door'.

وَسَاقِ إِلَى قَوْلِهِ فَكَاتَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ فَأَهْوَى جِبْرِيلُ نَحْوَهُمْ بِإِصْبَعِهِ فَدَهَبَتْ أَعْيُنُهُمْ

And he<sup>as</sup> continued up to his<sup>asws</sup> words: 'They outnumbered him<sup>as</sup> until they entered the house. Jibraeel<sup>as</sup> gestured towards them with his<sup>as</sup> fing and their eyes (sight) was gone'.

وَسَاقِ إِلَى قَوْلِهِ ثُمَّ اقْتَلَعَهَا جِبْرِيلُ عَ بِجَنَاحِهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ السَّمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِبَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

And he<sup>asws</sup> continued up to his<sup>asws</sup> words: 'Then Jibraeel<sup>as</sup> uprooted it (the city) with his<sup>as</sup> wings from seven earths, then raised it until the people of the sky of the world heard the barking of the dogs and shouting of the roosters. Then he<sup>as</sup> overturned it and rained (stones) upon it and upon the ones around the city, **stones of clay [15:74]**'.<sup>459</sup>

<sup>459</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 20

21- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا اتَّخَذَ اللَّهُ عَزَّ وَ جَلَّ إِبْرَاهِيمَ خَلِيلًا أَنَا هُوَ بَشَرُهُ بِالْخَلَّةِ فَجَاءَهُ مَلَكُ الْمَوْتِ فِي صُورَةِ شَابٍ أَبْيَضَ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ يَفْطُرُ رَأْسُهُ مَاءً وَ دُهْنًا فَدَخَلَ إِبْرَاهِيمَ ع الدَّارَ فَاسْتَقْبَلَهُ خَارِجاً مِنَ الدَّارِ

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Marwan, from the one who reporting it,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Took Ibrahim<sup>-as</sup> as a friend, Gave him<sup>-as</sup> good news in private. The Angel of Death came up to him<sup>-as</sup> in the image of a young white man, wearing two white robes, with water and oil dripping from his head. So Ibrahim<sup>-as</sup> entered the house but welcomed him outside the house.

وَ كَانَ إِبْرَاهِيمَ رَجُلًا غَيُورًا وَ كَانَ إِذَا خَرَجَ فِي حَاجَةٍ أَعْلَقَ بَابَهُ وَ أَخَذَ مِفْتَاحَهُ مَعَهُ ثُمَّ رَجَعَ فَفَتَحَ فَإِذَا هُوَ بِرَجُلٍ أَحْسَنَ مَا يَكُونُ مِنَ الرِّجَالِ فَأَخَذَ يَدَيْهِ وَ قَالَ يَا عَبْدَ اللَّهِ مَنْ أَذْخَلَكَ دَارِي

And Ibrahim<sup>-as</sup> was an honourable (Ghayour) man, and whenever he<sup>-as</sup> went out for a need, he<sup>-as</sup> would lock his<sup>-as</sup> door, and takes its keys with him<sup>-as</sup>. Then he<sup>-as</sup> would return and open it. There was a man (Angel of Death) standing there, as handsome as a man can be. He<sup>-as</sup> grabbed his hand and said: ‘O servant of Allah<sup>-azwj</sup>, who entered you into my<sup>-as</sup> house?’

فَقَالَ رُبُّهَا أَذْخَلَنِيهَا فَقَالَ رُبُّهَا أَحَقُّ بِهَا مِنِّي فَمَنْ أَنْتَ قَالَ أَنَا مَلَكُ الْمَوْتِ فَفَرَعَ إِبْرَاهِيمَ وَ قَالَ جِئْتَنِي لِتَسْتَلْبِي زَوْجِي قَالَ لَا وَ لَكِنِ اتَّخَذَ اللَّهُ عَبْدًا خَلِيلًا فَجِئْتُ لِشَارَتِهِ فَقَالَ مَنْ هُوَ لَعَلِّي أَخْذُمُهُ حَتَّى أَمُوتَ قَالَ أَنْتَ هُوَ

He said: ‘Its Lord<sup>-azwj</sup> Made me enter it’. He<sup>-as</sup> said: ‘Its Lord<sup>-azwj</sup> is more deserving of it than I<sup>-as</sup> am. Who are you?’ He said: ‘I am the Angel of death’. Ibrahim<sup>-as</sup> panicked and said: ‘You have come to me<sup>-as</sup> to capture my<sup>-as</sup> soul?’ He said: ‘No. Allah<sup>-azwj</sup> has Taken a servant as a friend, so I have come to give the good news to him<sup>-as</sup>. He<sup>-as</sup> said: ‘So who is he<sup>-as</sup>? I<sup>-as</sup> would like to serve him<sup>-as</sup> until I<sup>-as</sup> die’. He said: ‘You<sup>-as</sup> are him<sup>-as</sup>’.

فَدَخَلَ عَلَى سَارَةَ فَقَالَ لَهَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اتَّخَذَنِي خَلِيلًا.

So, he<sup>-as</sup> came up to Sara and said to her: ‘Allah<sup>-azwj</sup> Blessed and Exalted has Taken me<sup>-as</sup> as a friend!’<sup>460</sup>

22- الدُّرُّ الْمَنْشُورُ، عَنْ عِدَّةٍ كَثِبٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ص وَ مَعَهُ جِبْرِيلُ يُنَاجِيهِ إِذِ انْشَقَّ أَفُقُ السَّمَاءِ فَأَقْبَلَ جِبْرِيلُ يَتَضَاءَلُ وَ يَدْخُلُ بَعْضُهُ فِي بَعْضٍ وَ يَذُو مِنَ الْأَرْضِ فَإِذَا مَلَكٌ قَدْ مَثَلَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

(The non-Shia book) ‘Al Durr Al Mansour’ – From a number of books, from Ibn Abbas who said,

‘While Rasool-Allah<sup>-saww</sup> was with Jibraeel<sup>-as</sup> whispering to him<sup>-as</sup> when the horizon of the sky split up. Jibraeel<sup>-as</sup> went on to be dwarfed, and entered into each other, and he came near to

the earth. Behold, there was an Angel who had resembled in front of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>.

فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ وَ يُخَيِّرُكَ بَيْنَ أَنْ تَكُونَ نَبِيًّا مُلَكًا وَ بَيْنَ أَنْ تَكُونَ نَبِيًّا عَبْدًا

He said, 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Conveys the Greeting and Gives you<sup>-saww</sup> a choice between you<sup>-saww</sup> being an Angel Prophet<sup>-as</sup> and you<sup>-saww</sup> being a servant Prophet<sup>-saww</sup>'.

قَالَ رَسُولُ اللَّهِ ص فَأَشَارَ جِبْرِئِيلُ إِلَيَّ بِيَدِهِ أَنْ تَوَاضَعَ فَعَرَفْتُ أَنَّهُ لِي نَاصِحٌ فَقُلْتُ عَبْدٌ نَبِيٌّ فَعَرَجَ ذَلِكَ الْمَلَكُ إِلَى السَّمَاءِ

Rasool-Allah<sup>-saww</sup> said: 'Jibrael<sup>-as</sup> gestured towards me<sup>-saww</sup> with his<sup>-as</sup> hand to be humble. I<sup>-saww</sup> realised that he<sup>-as</sup> was a good adviser to me<sup>-saww</sup>. I<sup>-saww</sup> said: 'A servant Prophet<sup>-saww</sup>'. That Angel ascended to the sky.

فَقُلْتُ يَا جِبْرِئِيلُ قَدْ كُنْتُ أُرَدُّ أَنْ أَسْأَلَكَ عَنْ هَذَا فَرَأَيْتُ مِنْ خَالِكَ مَا شَغَلَنِي عَنِ الْمَسْأَلَةِ فَمَنْ هَذَا يَا جِبْرِئِيلُ

I<sup>-saww</sup> said: 'O Jibrael<sup>-as</sup>! I<sup>-saww</sup> had intended to ask you<sup>-as</sup> about this, but I<sup>-saww</sup> saw you<sup>-as</sup> from your<sup>-as</sup> state, what pre-occupied me<sup>-as</sup> from the asking. Who is this, O Jibrael<sup>-as</sup>?'

قَالَ هَذَا إِسْرَافِيلُ خَلَقَهُ اللَّهُ يَوْمَ خَلَقَهُ بَيْنَ يَدَيْهِ صَافًا قَدَمَيْهِ لَا يَرْفَعُ طَرْفَهُ بَيْنَهُ وَ بَيْنَ الرَّبِّ سَبْعُونَ نُورًا مَا مِنْهَا نُورٌ يَدْنُو مِنْهُ أَحَدٌ إِلَّا اخْتَرَقَ

He<sup>-as</sup> said: 'This is Israfeel<sup>-as</sup>. Allah<sup>-azwj</sup> Created him<sup>-as</sup> on the day He<sup>-azwj</sup> Created him<sup>-as</sup> in front of Him<sup>-azwj</sup>, clear of feet, not raising his<sup>-as</sup> eyes. Between him<sup>-as</sup> and the Lord<sup>-azwj</sup> there are seventy lights. There is no light from these anyone could go near it, except he would be incinerated.

بَيْنَ يَدَيْهِ اللَّوْحُ الْمَحْفُوظُ فَإِذَا أَمَرَ اللَّهُ فِي شَيْءٍ فِي السَّمَاءِ أَوْ فِي الْأَرْضِ ارْتَفَعَ ذَلِكَ اللَّوْحُ فَضَرَبَ جَبْهَتَهُ فَيَنْظُرُ فِيهِ فَإِنْ كَانَ مِنْ عَمَلِي أَمَرَنِي بِهِ وَ إِنْ كَانَ مِنْ عَمَلِ مِيكَائِيلَ أَمَرَهُ بِهِ وَ إِنْ كَانَ مِنْ عَمَلِ مَلَكِ الْمَوْتِ أَمَرَهُ بِهِ

In front of him<sup>-as</sup> is the Guarded Tablet. Whenever Allah<sup>-azwj</sup> Permits regarding anything in the sky or in the earth, that Tablet rises and strikes his<sup>-as</sup> forehead. He<sup>-as</sup> looks into it. If it was from my<sup>-as</sup> work, he<sup>-as</sup> instructs me<sup>-as</sup> with it, and if it was from the work of Mikaeel<sup>-as</sup>, instructs him<sup>-as</sup> with it, and if it was from the work of the Angel of death, instructs him<sup>-as</sup> with it'.

قُلْتُ يَا جِبْرِئِيلُ عَلَى أَيِّ شَيْءٍ أَنْتَ قَالَ عَلَى الرِّيحِ وَ الْجُنُودِ قُلْتُ عَلَى أَيِّ شَيْءٍ مِيكَائِيلُ قَالَ عَلَى النَّبَاتِ وَ الْقَطْرِ قُلْتُ عَلَى أَيِّ شَيْءٍ مَلَكُ الْمَوْتِ قَالَ عَلَى قَبْضِ الْأَنْفُسِ وَ مَا ظَنَنْتُ أَنَّهُ هَبَطَ إِلَّا لَقِيَامِ السَّاعَةِ وَ مَا ذَاكَ الَّذِي رَأَيْتُ مِنِّي إِلَّا خَوْفًا مِنْ قِيَامِ السَّاعَةِ.

I<sup>-saww</sup> said, 'O Jibrael<sup>-as</sup>! Upon which thing are you<sup>-as</sup> (in charge of)?' He<sup>-as</sup> said: 'Upon the winds and the armies'. I<sup>-saww</sup> said: 'Upon which thing is Mikaeel<sup>-as</sup>?' He<sup>-as</sup> said: 'Upon the vegetation and the drops (of rain)'. I<sup>-saww</sup> said: 'Upon which thing is the Angel of death?' He<sup>-as</sup> said: 'Upon the capturing of souls, and I<sup>-as</sup> did not think except that he<sup>-as</sup> (Israfeel<sup>-as</sup>) had descended for establishing the Hour, and that which you<sup>-saww</sup> saw from me<sup>-as</sup> wasn't except fear from establishment of the Hour'.<sup>461</sup> (Non-Shia source)

<sup>461</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 22

23- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُ الْمَلَائِكَةِ جِبْرِئِيلُ.

From Ibn Abbas who said,

‘Rasool-Allah<sup>-sawww</sup> said: ‘The most superior of the Angels is Jibraeel<sup>-as</sup>’.<sup>462</sup> (Non-Shia source)

24- وَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: بَلَغَنِي أَنَّ جِبْرِئِيلَ إِمَامُ أَهْلِ السَّمَاءِ.

And from Musa Bin Abu Ayesha who said,

‘It has reached me that Jibraeel<sup>-as</sup> is an imam of the people of the sky’.<sup>463</sup> (Not a Hadeeth + non-Shia source)

25- وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّ جِبْرِئِيلَ مُوَكَّلٌ بِحَاجَاتِ الْعِبَادِ فَإِذَا دَعَا الْمُؤْمِنُ قَالَ يَا جِبْرِئِيلُ احْسِنْ حَاجَةَ عَبْدِي فَإِنِّي أُحِبُّهُ وَ أُحِبُّ صَوْتَهُ وَ إِذَا دَعَا الْكَافِرُ قَالَ يَا جِبْرِئِيلُ اقْبِضْ حَاجَةَ عَبْدِي فَإِنِّي أُبْغِضُهُ وَ أُبْغِضُ صَوْتَهُ.

And from Jabir Bin Abdullah who said,

‘Jibraeel<sup>-as</sup> is Allocated with needs of the servants. When the Momin supplicates to Him<sup>-azwj</sup>, He<sup>-azwj</sup> Says: “O Jibraeel<sup>-as</sup>! Pause the need of My<sup>-azwj</sup> servant for I<sup>-azwj</sup> Love him and Love his voice!” And when the Kafir supplicates, He<sup>-azwj</sup> Says: “O Jibraeel<sup>-as</sup>! Grasp the need of My<sup>-azwj</sup> servant, for I<sup>-azwj</sup> Hate him and Hate his voice!”<sup>464</sup> (Not a Hadeeth + non-Shia source)

26- وَ عَنْ شُرَيْحِ بْنِ عُبَيْدٍ أَنَّ النَّبِيَّ ﷺ صَلاَ صَعِدَ إِلَى السَّمَاءِ رَأَى جِبْرِئِيلَ فِي خِلْقَتِهِ مَنْظُومٌ أَجْبَحَتْهُ بِالزَّبَرَجَدِ وَ اللُّؤْلُؤِ وَ الْيَاقُوتِ

And from Shureyh Bin Ubeyd –

‘When the Prophet<sup>-sawww</sup> ascended to the sky, he<sup>-sawww</sup> said Jibraeel<sup>-as</sup> in his<sup>-as</sup> (original) creation. His<sup>-as</sup> wings were adorned with the emeralds, and the pearls, and the sapphire’.

قَالَ فَحِيلَ إِلَيَّ أَنَّ مَا بَيْنَ عَيْنَيْهِ قَدْ سَدَّ الْأَفُقَ وَ كُنْتُ أَرَاهُ قَبْلَ ذَلِكَ عَلَى صُورٍ مُخْتَلِفَةٍ وَ أَكْثَرُ مَا كُنْتُ أَرَاهُ عَلَى صُورَةِ دَحْيَةَ الْكَلْبِيِّ وَ كُنْتُ أَحِبُّ أَرَاهُ كَمَا يَرَى الرَّجُلُ صَاحِبَهُ مِنْ وَرَاءِ الْغُرْبَالِ.

He<sup>-sawww</sup> said: ‘A thought came to me<sup>-sawww</sup> that what is between his<sup>-as</sup> eyes would block the horizons, and I<sup>-sawww</sup> used to see him<sup>-as</sup> before that being upon different images, and most of what I<sup>-as</sup> had seen him<sup>-as</sup> was upon the image of Dahiyat Al Kalby, and at times I<sup>-sawww</sup> had seen him<sup>-as</sup> like what the man tends to see his companion from behind the strainer (screen)’.<sup>465</sup> (Non-Shia source)

27- وَ عَنْ حَذِيفَةَ الْجُبَرْتِيِّ جَنَاحَانِ وَ عَلَيْهِ وَشَاحٌ مِنْ دُرٍّ مَنْظُومٍ وَ هُوَ بَرَأْتُ النَّبَايَا أَجْلَى الْحَبِينِ وَ رَأْسُهُ مُحَبَّكٌ حَبْكٌ مِثْلُ اللُّؤْلُؤِ كَأَنَّهُ التَّلَحُّجُ وَ قَدَمَاهُ إِلَى الْخُصْرَةِ.

<sup>462</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 23

<sup>463</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 24

<sup>464</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 25

<sup>465</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 26

And from Huzeifa –

‘For Jibrael<sup>as</sup> there are two wings, and upon him<sup>as</sup> there is a veil of gems decorated, and he<sup>as</sup> is of flashy teeth, shiny forehead, and his<sup>as</sup> head is interwoven with gems like the pearls, as if it was the snow, and his<sup>as</sup> feet are to the green”.<sup>466</sup> (Not a Hadeeth + non-Shia source)

28- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: مَا بَيْنَ مَنْكِبَيْ جِبْرِئِيلَ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ لِلطَّائِرِ السَّرِيعِ الطَّيْرَانِ.

(The book) ‘Al Durr Al Mansour’ – From Ibn Abbas,

‘From the Prophet<sup>saww</sup> having said: ‘What is between the two shoulders of Jibrael<sup>as</sup> is a travel distance of five hundred years of the quick flying bird”.<sup>467</sup> (Non-Shia source)

29- وَ عَنْ وَهْبٍ أَنَّهُ سِئِلَ عَنْ خَلْقِ جِبْرِئِيلَ فَذَكَرَ أَنَّ مَا بَيْنَ مَنْكِبَيْهِ مِنْ ذِي إِلَى ذِي خُفُّ الطَّيْرِ سَبْعِمِائَةِ عَامٍ.

And from Wahab –

‘He was asked about the physique of Jibrael<sup>as</sup>. He mentioned that what is between his<sup>as</sup> two shoulders, from this to that, is a flapping of the bird for seven hundred years”.<sup>468</sup> (Not a Hadeeth + non-Shia source)

30- وَ عَنْ ابْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ سَأَلَ جِبْرِئِيلَ أَنْ يَتَرَأَى لَهُ فِي صُورَتِهِ فَقَالَ جِبْرِئِيلُ إِنَّكَ لَنْ تُطِيقَ ذَلِكَ قَالَ إِنِّي أَحِبُّ أَنْ تَفْعَلَ

And from Shihab –

‘Rasool-Allah<sup>saww</sup> asked Jibrael<sup>as</sup> to show himself<sup>as</sup> to him<sup>saww</sup> in his<sup>as</sup> (original) image. Jibrael<sup>as</sup> said: ‘You<sup>saww</sup> will never (be able to) endure that’. He<sup>saww</sup> said: ‘I<sup>saww</sup> would love it if you<sup>as</sup> could do so’.

فَخَرَجَ رَسُولُ اللَّهِ ص إِلَى الْمُصَلَّى فِي لَيْلَةٍ مُقَمَّرَةٍ فَأَتَاهُ جِبْرِئِيلُ فِي صُورَتِهِ فَعُشِيَ عَلَى رَسُولِ اللَّهِ ص حِينَ رَأَاهُ ثُمَّ أَفَاقَ وَ جِبْرِئِيلُ مُسْنَدُهُ وَ وَاضِعٌ إِحْدَى يَدَيْهِ عَلَى صَدْرِهِ وَ الْأُخْرَى بَيْنَ كَتِفَيْهِ

Rasool-Allah<sup>saww</sup> went out to the praying place during a moonlit night. Jibrael<sup>as</sup> came to him<sup>as</sup> in his<sup>as</sup> image. There was unconsciousness upon Rasool-Allah<sup>saww</sup> when he<sup>saww</sup> saw him<sup>as</sup>. Then he<sup>as</sup> woke up and Jibrael<sup>as</sup> was supporting him<sup>as</sup> and placing one of his<sup>as</sup> hands upon his<sup>saww</sup> chest and the other between his<sup>as</sup> shoulders.

فَقَالَ رَسُولُ اللَّهِ ص مَا كُنْتُ أَرَى أَنَّ شَيْئًا مِمَّنْ يُخْلَقُ هَكَذَا فَقَالَ جِبْرِئِيلُ فَكَيْفَ لَوْ رَأَيْتَ إِسْرَافِيلَ إِنَّ لَهُ لَأَتْنِي عَشَرَ جَنَاحًا مِنْهَا جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ إِنَّ الْعَرْشَ عَلَى كَاهِلِهِ وَ إِنَّهُ لَيَتَضَاءَلُ الْأَخْيَانُ لِعَظَمَةِ اللَّهِ حَتَّى يَصِيرَ مِثْلَ الْوَصْعِ حَتَّى مَا يَحْمِلُ عَرْشَهُ إِلَّا عَظَمَتُهُ.

Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> had not view that there was anything from what He<sup>azwj</sup> has Created would be like this!’ Jibrael<sup>as</sup> said: ‘So how would it be if you<sup>saww</sup> were to see Israfeel<sup>as</sup>? There are twelve thousand wigns for him<sup>as</sup>. From these there is a wing in the east and a

<sup>466</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 27

<sup>467</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 28

<sup>468</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 29

wing in the west, and the Throne is upon his<sup>as</sup> shoulders, and he<sup>as</sup> diminishes at times to the Magnificence of Allah<sup>azwj</sup> until he<sup>as</sup> becomes like the small bird, until nothing carries His<sup>azwj</sup> Throne except His<sup>azwj</sup> Magnificence”.<sup>469</sup> (Non-Shia source)

31 الدُّرُّ الْمَنْشُورُ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ فِي الْجَنَّةِ لَنَهْرًا مَا يَدْخُلُهُ جِبْرِئِيلُ مِنْ دَخْلَةٍ فَيَخْرُجُ فَيَسْتَفِضُّ إِلَّا خَلَقَ اللَّهُ مِنْ كُلِّ قَطْرَةٍ تَغْطُرُ مِنْهُ مَلَكًا.

(The non-Shia book) ‘Al Durr Al Mansour – From Abu Saeed,

‘From the Prophet<sup>saww</sup> having said: ‘In the Paradise there is a river, Jibraeel<sup>as</sup> does not enter with an entry and comes out and shakes, except Allah<sup>azwj</sup> Creates an Angel from every drop dropping from him<sup>as</sup>’.<sup>470</sup> (Non-Shia source)

32- قَالَ: وَ رُوِيَ أَنَّ جِبْرِئِيلَ أَتَى النَّبِيَّ ص وَ هُوَ يَبْكِي فَقَالَ لَهُ مَا يَبْكِيكَ قَالَ مَا لِي لَا أَبْكِي فَوَ اللَّهُ مَا جِئْتُ لِي عَيْنٌ مُنْذُ خَلَقَ اللَّهُ النَّارَ خَافَةً أَنْ أَغْصِيَهُ فَيَقْدِرَنِي فِيهَا وَ قَالَ مَا ضَحَكَ مِيكَائِيلُ مُنْذُ خُلِقَتِ النَّارُ.

And it is reported that Jibraeel<sup>as</sup> came to the Prophet<sup>as</sup> while he<sup>as</sup> was crying. He<sup>saww</sup> said to him<sup>as</sup>: ‘What makes you<sup>as</sup> cry?’ He<sup>as</sup> said: ‘Why should I<sup>as</sup> not cry, for by Allah<sup>azwj</sup>, my<sup>as</sup> eyes have not been dry since the day Allah<sup>azwj</sup> Created the Fire, fearing that I<sup>as</sup> might disobey Him<sup>azwj</sup> so He<sup>azwj</sup> would Fling me<sup>as</sup> into it’. And he<sup>as</sup> said: ‘Mikaeel<sup>as</sup> has not laughed since the Fire was Created’.<sup>471</sup> (Non-Shia source)

33- وَ عَنْ عِكْرِمَةَ قَالَ: سَأَلَ رَسُولُ اللَّهِ ص جِبْرِئِيلَ عَنْ أَكْرَمِ الْخَلْقِ عَلَى اللَّهِ فَعَرَّجَ ثُمَّ هَبَطَ فَقَالَ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ جِبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكُ الْمَوْتِ

And from Ikrimah (Bin Abu Jahl<sup>la</sup>) having said,

‘Rasool-Allah<sup>saww</sup> asked Jibraeel<sup>as</sup> about the creature most prestigious to Allah<sup>azwj</sup>. He<sup>as</sup> ascended then descended. He<sup>as</sup> said: ‘The most prestigious of the creatures to Allah<sup>azwj</sup> are Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>, and the Angel of death.

فَأَمَّا جِبْرِئِيلُ فَصَاحِبُ الْحَرْبِ وَ صَاحِبُ الْمُرْسَلِينَ وَ أَمَّا مِيكَائِيلُ فَصَاحِبُ كُلِّ قَطْرَةٍ تَسْقُطُ وَ كُلِّ وَرْقَةٍ تَنْبُثُ وَ كُلِّ وَرْقَةٍ تَسْقُطُ وَ أَمَّا مَلَكُ الْمَوْتِ فَهُوَ مُوَكَّلٌ بِقَبْضِ رُوحِ كُلِّ عَبْدٍ فِي بَرٍّ أَوْ بَحْرٍ وَ أَمَّا إِسْرَافِيلُ فَأَمِينُ اللَّهِ بَيْنَهُ وَ بَيْنَهُمْ.

As for Jibraeel<sup>as</sup>, he<sup>as</sup> is in charge of the war and in charge of the messengers<sup>as</sup>; and as for Mikaeel<sup>as</sup>, he<sup>as</sup> is in charge of every drop falling, and every leaf growing, and every leaf falling; and as for the Angel of death, he<sup>as</sup> is Allocated with capturing the soul of every servant in the land or sea; and as for Israfeel<sup>as</sup>, he<sup>as</sup> is trustee of Allah<sup>azwj</sup> between Him<sup>azwj</sup> and them<sup>as</sup>’.<sup>472</sup> (Non-Shia source)

<sup>469</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 30

<sup>470</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 31

<sup>471</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 32

<sup>472</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 33



34- وَ عَنْ ابْنِ عَبَّاسٍ أَنَّ جِبْرِئِيلَ وَقَفَ عَلَى رَسُولِ اللَّهِ ص وَ عَلَيْهِ عَصَابَةٌ خَضْرَاءُ قَدْ عَلَاهَا الْغُبَارُ فَقَالَ رَسُولُ اللَّهِ ص مَا هَذَا الْغُبَارُ الَّذِي أَرَى عَلَى عَصَابَتِكَ قَالَ إِنِّي رُزْتُ الْبَيْتَ فَأَزْدَحَمَتِ الْمَلَائِكَةُ عَلَى الرَّجُلِ فَهَذَا الْغُبَارُ الَّذِي تَرَى بِمَا تَثِيرُ بِأَجْنِحَتِهَا.

And from Ibn Abbas –

‘Jibraeel<sup>as</sup> paused to Rasool-Allah<sup>saww</sup> and upon him was a green cloth, the top of it was dusty. Rasool-Allah<sup>saww</sup> said: ‘What is this dust which I<sup>saww</sup> see upon your<sup>as</sup> cloth?’ He<sup>as</sup> said: ‘I<sup>as</sup> visited the House (Kaaba) and the Angels had crowded to the corner. So this dust which you<sup>saww</sup> see is from the impacts of their wings’’.<sup>473</sup> (Non-Shia source)

35- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: جَلَسَ رَسُولُ اللَّهِ ص مَجْلِسًا فَأَتَاهُ جِبْرِئِيلُ فَجَلَسَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَاضِعًا كَفَّيْهِ عَلَى رُكْبَتَيْ رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ حَدِّثْنِي عَنِ الْإِسْلَامِ

And from Ibn Abbas who said,

‘Rasool-Allah<sup>saww</sup> sat in a gathering. Jibraeel<sup>as</sup> came to him<sup>as</sup> and sat in front of Rasool-Allah<sup>saww</sup> placing his<sup>as</sup> hands upon the knees of Rasool-Allah<sup>saww</sup>. He<sup>as</sup> said: ‘O Rasool-Allah<sup>saww</sup>! Narrate to me<sup>as</sup> about Al Islam’.

قَالَ الْإِسْلَامُ أَنْ تُسَلِّمَ وَجْهَكَ لِلَّهِ عَزَّ وَ جَلَّ وَ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

He<sup>saww</sup> said: ‘Al Islam, it is the submitting your face to Allah<sup>azwj</sup> Mighty and Majestic, and that you testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associate for Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant, and His<sup>azwj</sup> Rasool<sup>saww</sup>’.

قَالَ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَسْلَمْتَ فَقَالَ يَا رَسُولَ اللَّهِ حَدِّثْنِي عَنِ الْإِيمَانِ

He<sup>saww</sup> said: ‘When you have done that, so you have become a Muslim’. He<sup>as</sup> said: ‘O Rasool-Allah<sup>saww</sup>! Narrate to me<sup>as</sup> about the Eman’.

قَالَ الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ وَ الْكِتَابِ وَ النَّبِيِّنَ وَ الْمَوْتِ وَ الْحَيَاةِ بَعْدَ الْمَوْتِ وَ تُؤْمِنَ بِالْجَنَّةِ وَ النَّارِ وَ الْحِسَابِ وَ الْمِيزَانِ وَ تُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَ شَرِّهِ

He<sup>saww</sup> said: ‘The Eman is that you believe in Allah<sup>azwj</sup> and the Last Day, and the Angels, and the Book, and the Prophets<sup>as</sup>, and the death, and the life after the death, and you believe in the Paradise, and the Fire, and the Reckoning, and the Scale, and believe in the Pre-determination, all of it, it’s good and it’s evil.

قَالَ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنْتَ قَالَ يَا رَسُولَ اللَّهِ حَدِّثْنِي مَا الْإِحْسَانُ قَالَ الْإِحْسَانُ أَنْ تَعْمَلَ لِلَّهِ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ يَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

He<sup>saww</sup> said: ‘When you have done that, so you have believed’. He<sup>as</sup> said: ‘O Rasool-Allah<sup>saww</sup>! Narrate to me, what is the benevolence?’ He<sup>saww</sup> said: ‘The benevolence is that you work for

<sup>473</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 34



Allah<sup>-azwj</sup> as if you are seeing Him<sup>-azwj</sup>. So if you do not happen to see Him<sup>-azwj</sup>, so He<sup>-azwj</sup> is Seeing you”.<sup>474</sup> (Non-Shia source)

36- وَ عَنْ أَنَسٍ وَ غَيْرِهِ بِإِسْنَادٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص جَالِسًا مَعَ أَصْحَابِهِ إِذْ جَاءَهُ رَجُلٌ عَلَيْهِ ثِيَابُ السَّقَرِ يَتَخَلَّلُ النَّاسَ حَتَّى جَلَسَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَوَضَعَ يَدَهُ عَلَى رُكْبَتَيْ رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ مَا الْإِسْلَامُ

And from Anas (a well-known fabricator), and others with chains, said,

‘While Rasool-Allah<sup>-saww</sup> was seated with his<sup>-saww</sup> companions when a man came to him<sup>-saww</sup>. Upon him were yellow clothes. He cleaved through the people until he sat in front of Rasool-Allah<sup>-saww</sup>. He placed his hand upon a knee of Rasool-Allah<sup>-saww</sup>. He said, ‘O Muhammad<sup>-saww</sup>! What is Al-Islam?’

وَ سَأَفُوا الْحَدِيثَ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِمْ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَ أَذْبَرَ الرَّجُلُ فَذَهَبَ

And they continued the Hadeeth similar to what as passed, up to their words, (he said), ‘O Rasool-Allah<sup>-saww</sup>! When would be the Hour?’ He<sup>-saww</sup> said: ‘The one being questioned is not any more knowing that the questioner is’. And the man turned around and went away.

فَقَالَ رَسُولُ اللَّهِ ص عَلَيَّ بِالرَّجُلِ فَأَتْبَعُوهُ يَطْلُبُونَهُ فَلَمْ يَرَوْا شَيْئًا فَقَالَ رَسُولُ اللَّهِ ذَلِكَ جِبْرِئِيلُ جَاءَكُمْ لِيُعَلِّمَكُمْ دِينَكُمْ.

Rasool-Allah<sup>-saww</sup> said: ‘To me<sup>-saww</sup> with the man!’ They pursued him, searching for him, but they could not see anything. Rasool-Allah<sup>-saww</sup> said: ‘That was Jibraeel<sup>-as</sup>. He<sup>-as</sup> had come to you in order to teach you your religion”.<sup>475</sup> (Non-Shia source)

37- وَ عَنْ وَهَبِ بْنِ مُنَبِّهٍ قَالَ: خَلَقَ اللَّهُ الصُّورَ مِنْ لَوْلُؤَةٍ بَيَضَاءٍ فِي صَفَاءِ الرُّجَاجَةِ ثُمَّ قَالَ لِلْعَرْشِ خُذِ الصُّورَ فَتَعَلَّقْ بِهِ ثُمَّ قَالَ كُنْ فَكَانَ إِسْرَافِيلُ فَأَمَرَهُ أَنْ يَأْخُذَ الصُّورَ فَأَخَذَهُ وَ بِهِ ثَقْبٌ بَعْدَ كُلِّ رُوحٍ مَخْلُوقَةٍ وَ نَفْسٍ مُنْفُوسَةٍ لَا تَخْرُجُ رُوحَانِ مِنْ ثَقْبٍ وَاحِدٍ

And from Wahab Bin Munabih who said,

‘Allah<sup>-azwj</sup> Created the Trumpet from white pearls in the clear glass, then Said to the Throne: “Take the Trumpet and Hang it!” Then He<sup>-azwj</sup> Said to Israfeel<sup>-as</sup>: “Take the Trumpet!” He<sup>-as</sup> took it, and by it perforated with a number of every Created soul and self breathing. No two souls emerge from one hole.

وَ فِي وَسْطِ الصُّورِ كُوَّةٌ كَأَسْتِدَارَةِ السَّمَاءِ وَ الْأَرْضِ وَ إِسْرَافِيلُ وَاضِعٌ قَمَهُ عَلَى ذَلِكَ الْكُوَّةِ ثُمَّ قَالَ لَهُ الرَّبُّ تَعَالَى قَدْ وَكَّلْتُكَ بِالصُّورِ فَأَنْتَ لِلنَّفْثَةِ وَ لِلصَّيْحَةِ

And in the middle of the Trumpet, there is an aperture like the rotation of the skie and the earth; and Israfeel<sup>-as</sup> placed his<sup>-as</sup> mouth upon that aperture, then the Exalted Lord<sup>-azwj</sup> Said to him<sup>-as</sup>: “I<sup>-azwj</sup> have Allocated you<sup>-as</sup> with the Trumpet, so you<sup>-as</sup> are for the blowing and for the scream!”

<sup>474</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 35

<sup>475</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 36

فَدَخَلَ إِسْرَافِيلُ فِي مُقَدِّمِ الْعَرْشِ فَأَدْخَلَ رِجْلَهُ الْيُمْنَى تَحْتَ الْعَرْشِ وَ قَدَّمَ الْيُسْرَى وَ لَمْ يُطْرِفْ مِنْذُ خَلَقَهُ اللَّهُ يَنْظُرُ مَتَى يُؤْمَرُ بِهِ.

Israfeel<sup>as</sup> entered into the front of the Throne and inserted his<sup>as</sup> right leg beneath the Throne, and the left foot, and did not blink since Allah<sup>azwj</sup> Created him<sup>as</sup>, looking at when he<sup>as</sup> would be Commanded with it”.<sup>476</sup> (Not a Hadeeth + Non-Shia source)

38- وَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص فِي قَوْلِهِ تَعَالَى نَزَلَ بِهِ الرُّوحُ الْأَمِينُ قَالَ الرُّوحُ الْأَمِينُ جِبْرِيلُ رَأَيْتُ لَهُ سِتْمَاءَةً جَنَاحٍ مِنْ لُؤْلُؤٍ قَدْ نَشَرَهَا فِيهِمَا مِثْلَ رِيشِ الطَّوَائِيسِ.

And from Ibn Abbas,

‘From the Prophet<sup>saww</sup> regarding Words of the Exalted: **It was descended with by the Trustworthy Spirit [26:193]**. He<sup>saww</sup> said: ‘The Trustworthy Spirit is Jibraeel<sup>as</sup>. I<sup>saww</sup> saw him<sup>as</sup> having six hundred wings of pearls for him<sup>as</sup>, having spread them in these like the feathers of a peacock”.<sup>477</sup> (Non-Shia source)

39- وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص كَيْفَ أَنْعَمَ وَ قَدْ التَّمَّ صَاحِبُ الْقَرْنِ الْقَرْنَ وَ حَتَّى جَبَّهَتْهُ وَ أَصْعَى سَعْيُهُ يَنْظُرُ أَنْ يُؤْمَرَ أَنْ يَنْفُخَ فَيَنْفُخَ

And from Abu Saeed Al Khudri who said,

‘Rasool-Allah<sup>saww</sup> said: ‘How can I<sup>saww</sup> be in cheerfulness and the master of the horn (Trumpet) has swallowed the (mouth of) the horn (Trumpet), and has tilted his<sup>as</sup> forehead, and hearned his<sup>as</sup> ears awaiting to be Commanded to blow, so he<sup>as</sup> would blow!’

قَالَ الْمُسْلِمُونَ فَكَيْفَ نَقُولُ يَا رَسُولَ اللَّهِ قَالَ قُولُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا.

He (the narrator) said, ‘The Muslims said, ‘So how should we be saying, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Say: **‘Allah is Sufficient for us and the most excellent Protector’ [3:173] ‘We rely upon Allah, [10:85]’**.<sup>478</sup> (Non-Shia source)

40- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ مَسْعُودٍ قَالَ: الصُّورُ كَهَيْئَةِ الْقَرْنِ يَنْفُخُ فِيهِ.

(The book) ‘Al Durr Al Mansour’ – From Ibn Masoud who said,

‘The Trumpet, it is like the horn being blown into”.<sup>479</sup> (Not a Hadeeth + Non-Shia source)

41- وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا طَرَفَ صَاحِبُ الصُّورِ مِنْذُ وَكَّلَ بِهِ مُسْتَعِدًّا يَنْظُرُ نَحْوَ الْعَرْشِ خَافَةَ أَنْ يُؤْمَرَ بِالصَّيْحَةِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرَفُهُ كَأَنَّ عَيْنَهُ كَوَكَبَانِ دُرِّيَّانِ.

And from Abu Hureyra (well-known fabricator), said,

<sup>476</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 37

<sup>477</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 38

<sup>478</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 39

<sup>479</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 40

'The owner of the Trumpet has not blinked since he<sup>-as</sup> had been Allocated with it, prepared, looking towards the Throne, fearing that he<sup>-as</sup> be Commanded with the scream before, so he<sup>-as</sup> might hesitate to it a glance, as if his<sup>-as</sup> eyes are like two shining stars".<sup>480</sup> (Not a Hadeeth + Non-Shia source)

42- وَ عَنْ أَبِي سَعِيدٍ قَالَ: إِنَّ صَاحِبِي الصُّورِ بِأَيْدِيهِمَا قُرْآنَ يُلَاحِظَانِ النَّظَرَ مَتَى يُؤْمَرَانِ.

And from Abu Saeed who said,

'The two owners of the Trumpet, in their hands are the two horns. They are gazing the look when they would be Commanded".<sup>481</sup> (Not a Hadeeth + Non-Shia source)

43- وَ عَنْهُ عَنِ النَّبِيِّ ص قَالَ: وَ مَا مِنْ صَبَاحٍ إِلَّا وَ مَلَكَانِ مُوَكَّلَانِ بِالصُّورِ يَنْتَظِرَانِ مَتَى يُؤْمَرَانِ أَنْ يَنْفُخَا فِي الصُّورِ فَيَنْفُخَا.

And from him,

'From the Prophet<sup>-saww</sup> having said: 'And there is none from a morning except and two Angels are Allocated with the Trumpet awaiting when they would be Commanded to be blowing into the Trumpet, so they would blow".<sup>482</sup> (Non-Shia source)

44- وَ عَنْ كَعْبٍ قَالَ: إِسْرَافِيلُ لَهُ أَرْبَعَةُ أَجْنَحَةٍ جَنَاحَانِ فِي الْهَوَاءِ وَ جَنَاحٌ قَدْ تَسْرَوَلَّ بِهِ وَ جَنَاحٌ عَلَى كَاهِلِهِ وَ الْقَلَمُ عَلَى أُذُنِهِ فَإِذَا نَزَلَ الْوَحْيُ كَتَبَ الْقَلَمُ وَ دَرَسَتِ الْمَلَائِكَةُ وَ مَلَكَ الصُّورِ أَسْفَلَ مِنْهُ جَآثٍ عَلَى إِخْدَى رُكْبَتَيْهِ وَ قَدْ نَصَبَ الْأُخْرَى فَالْتَقَمَ الصُّورُ فَحَنَى ظَهْرَهُ وَ طَرَفَهُ إِلَى إِسْرَافِيلَ وَ قَدْ أُمِرَ إِذَا رَأَى إِسْرَافِيلَ قَدْ صَمَّ جَنَاحَهُ أَنْ يَنْفُخَ فِي الصُّورِ.

And from Ka'ab having said,

'Israfeel<sup>-as</sup>, for him<sup>-as</sup> there are four wings, two wings in the air, and a wing making a trouser with it, and a wing upon his<sup>-as</sup> shoulder. And the Pen is upon his<sup>-as</sup> ears. When the Revelation descends, the Pen writes and teaches the Angels, and the Angel of the Trumpet is lower than him<sup>-as</sup> kneeling upon of his<sup>-as</sup> knees, and he<sup>-as</sup> has installed the other. He<sup>-saww</sup> swallowed the Trumpet (put it in his mouth), arching his<sup>-as</sup> back, his<sup>-as</sup> eyes are towards Israfeel<sup>-as</sup> he has been Commanded that when he<sup>-as</sup> sees Israfeel to have folded his<sup>-as</sup> wings, he<sup>-as</sup> should blow into the Trumpet".<sup>483</sup> (Not a Hadeeth + Non-Shia source)

45- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ فَإِذَا نُقِرَ فِي النَّافُورِ قَالَ رَسُولُ اللَّهِ ص كَيْفَ أَنْعَمَ وَ صَاحِبُ الصُّورِ قَدْ التَّقَمَ الْقُرْآنَ وَ حَتَّى جَبْهَتُهُ يَسْمَعُ مَتَى يُؤْمَرُ

And from Ibn Abbas who said,

'When it was Revealed: **So when it is resonated in the organ [74:8]**. Rasool-Allah<sup>-saww</sup> said: 'How can I<sup>-saww</sup> be in bounties (cheerful) and the master of the Trumpet has swallowed the

<sup>480</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 41

<sup>481</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 42

<sup>482</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 43

<sup>483</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 44

horn (put it in his mouth), and tilted his<sup>as</sup> forehead, listening intently when he<sup>as</sup> would be Commanded’.

قَالُوا كَيْفَ نَقُولُ يَا رَسُولَ اللَّهِ قَالَ قُولُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ عَلَى اللَّهِ تَوَكَّلْنَا.

They said, ‘How should we be saying, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: **“Allah is Sufficient for us and the most excellent Protector” [3:173];** and: **“We rely upon Allah, [10:85]”**.<sup>484</sup> (Non-Shia source)

46- عَنْ قَتَادَةَ إِذَا نُفِخَ فِي النَّافُورِ قَالَ إِذَا نُفِخَ فِي الصُّورِ.

From Qatadah –

**‘So when it is resonated in the organ [74:8].** He said, **‘So when it is blown into the Trumpet, [23:101]’**.<sup>485</sup> (Not a Hadeeth + Non-Shia source)

47- وَ عَنِ ابْنِ مَسْعُودٍ لَقَدْ رَأَاهُ بِالْأُفُقِ الْمُبِينِ قَالَ جِبْرِئِيلُ فِي رُفْرِ أَخْضَرَ قَدْ سَدَّ الْأُفُقَ.

And from Ibn Masoud – **And he had seen him in the clear horizon [81:23].** He said, ‘Jibraeel<sup>as</sup> is green apparel having blocked the horizons’.<sup>486</sup> (Not a Hadeeth + Non-Shia source)

48- وَ عَنْهُ أَيْضاً قَالَ رَأَى جِبْرِئِيلَ لَهُ سِتْمَائَةٌ جَنَاحَ قَدْ سَدَّ الْأُفُقَ.

And from him as well – He said, ‘He<sup>-saww</sup> saw Jibraeel<sup>as</sup> having six hundred wings for him<sup>as</sup> having blocked the horizons’.<sup>487</sup> (Not a Hadeeth + Non-Shia source)

49- وَ عَنِ ابْنِ عَبَّاسٍ فِي الْآيَةِ قَالَ إِنَّمَا عَنَى جِبْرِئِيلُ أَنَّ مُحَمَّدًا رَأَاهُ فِي صُورَتِهِ عِنْدَ سِدْرَةِ الْمُنْتَهَى.

And from Ibn Abbas –

‘Regarding the Verse. He said, ‘But rather it means Jibraeel<sup>as</sup>. Muhammad<sup>-saww</sup> saw him<sup>as</sup> in his<sup>as</sup> (original) image by Sidrat Al Muntaha’.<sup>488</sup> (Not a Hadeeth + Non-Shia source)

50- وَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِجِبْرِئِيلَ مَا أَحْسَنَ مَا أَنْتَ عَلَيَّكَ رَبُّكَ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطَاعٍ ثُمَّ أَمِينٍ مَا كَانَتْ قُوَّتُكَ وَ مَا كَانَتْ أَمَانَتُكَ

And from Muawiya Bin Qurrah who said,

‘Rasool-Allah<sup>-saww</sup> said to Jibraeel<sup>as</sup>: ‘How excellent is what your<sup>as</sup> Lord<sup>-azwj</sup> had Praised upon you<sup>as</sup>, **The processor of strength, distinguished, in the Presence of the Possessor of the**

<sup>484</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 45

<sup>485</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 46

<sup>486</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 47

<sup>487</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 48

<sup>488</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 49

**Throne [81:20] Obeyed, then trustworthy [81:21].** What was your<sup>as</sup> strength, and what was your<sup>as</sup> trustworthiness?

قَالَ أَنَا قُوَّتِي فَإِنِّي بُعِثْتُ إِلَى مَدَائِنٍ قَوْمِ لُوطٍ وَ هِيَ أَرْبَعُ مَدَائِنٍ وَ فِي كُلِّ مَدِينَةٍ أَرْبَعُمِائَةِ أَلْفٍ مُّقَاتِلٍ سِوَى الذَّرَارِيِّ حَمَلْتُهُمْ مِنَ الْأَرْضِ السُّفْلَى حَتَّى سَمِعَ أَهْلُ السَّمَاءِ أَصْوَاتَ الدَّجَاجِ وَ نُبَاحَ الْكِلَابِ وَ هَوَيْتُ بِهِمْ فَفَتَلْتُهُنَّ وَ أَنَا أَمَانَتِي فَلَمْ أُؤْمَرْ بِشَيْءٍ فَعَدَوْتُهُ إِلَى غَيْرِهِ.

He<sup>as</sup> said: 'As for my<sup>as</sup> strength, I<sup>as</sup> was dispatched to cities of the people of Lut<sup>as</sup>, and these were four cities, and in each city, there were four hundred thousand fighters besides the offspring. I<sup>as</sup> carried them from the lowest earth until the people of the sky heard the sounds of the chickens and barking of the dogs, and I<sup>as</sup> swooped with these killing them. And as for my<sup>as</sup> trustworthiness, so I<sup>as</sup> have not been Commanded with anything that I<sup>as</sup> fulfilled to something else'.<sup>489</sup> (Non-Shia source)

51- وَ عَنْ أَبِي صَالِحٍ فِي قَوْلِهِ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ قَالَ جِبْرِئِيلُ مُطَاعٌ ثُمَّ أَمِينٌ قَالَ عَلَى سَبْعِينَ حِجَابًا يَدْخُلُهَا بِغَيْرِ إِذْنٍ.

And from Abu Salih regarding His<sup>azwj</sup> Words: **It is certainly the world of an honourable Messenger [81:19].** He said, 'Jibrael<sup>as</sup>. **Obeyed, then trustworthy [81:21],** he said, 'Upon seventy veils, entering these without permission'.<sup>490</sup> (Non-Shia source)

52- وَ عَنْ الْحَزْرَجِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ نَظَرَ إِلَى مَلِكِ الْمَوْتِ عِنْدَ رَأْسِ رَجُلٍ مِنَ الْأَنْصَارِ فَقَالَ يَا مَلِكَ الْمَوْتِ ارْثُقْ بِصَاحِبِي فَإِنَّهُ مُؤْمِنٌ

And from Al Khazraj who said,

'I heard Rasool-Allah<sup>saww</sup> saying, and he<sup>saww</sup> had looked at the Angel of death being by the head of a man from the Helpers, he<sup>saww</sup> said: 'O Angel of death! Be kind with my<sup>saww</sup> companion, for he is a Momin!'

فَقَالَ مَلِكُ الْمَوْتِ طِبَّ نَفْسًا وَ قَرَّ عَيْنًا وَ اعْلَمْ يَا بَكْلَ مُؤْمِنٍ رَفِيقٌ وَ اعْلَمْ إِنِّي يَا مُحَمَّدُ لَا أَقْبِضُ رُوحَ ابْنِ آدَمَ إِذَا صَرَخَ صَارِخٌ قُمْتُ فِي الدَّارِ وَ مَعِيَ رُوحُهُ فَقُلْتُ مَا هَذَا الصَّارِخُ وَ اللَّهُ مَا ظَلَمْنَا وَ لَا سَبَقْنَا أَجَلَهُ وَ لَا اسْتَعْجَلْنَا قَدْرَهُ وَ مَا لَنَا فِي قَبْضِهِ مِنْ ذَنْبٍ

The Angel of death said: 'May your<sup>saww</sup> soul feel good and delight the eyes and know that I<sup>as</sup> am kind with every every Momin, and know that I<sup>as</sup>, O Muhammad<sup>as</sup>, tend to capture the soul of a son of Adam<sup>as</sup>. So when a shouter shouts, I<sup>as</sup> would stand in the hour and with me would be his soul. I would say, 'What is this shrieking? By Allah<sup>azwj</sup>! Neither have we<sup>as</sup> been unjust nor have we<sup>as</sup> brought forward his term, nor have we<sup>as</sup> hastened his<sup>as</sup> Pre-determination, and there is no sin for us<sup>as</sup> in capturing him.

فَإِنْ تَرْضَوْا بِمَا صَنَعَ اللَّهُ تُؤْجَرُوا وَ إِنْ تَسْخَطُوا تَأْتَمُّوا وَ تُوزَرُوا وَ إِنْ لَنَا عِنْدَكُمْ عَوْدَةٌ بَعْدَ عَوْدَةٍ فَالْحَذَرُ الْحَذَرُ

If you are pleased with what Allah<sup>azwj</sup> has Done, you would be Rewarded, and if you are angered, you would be sinning and (accumulating) a burden, and for us<sup>as</sup> there is a return for us<sup>as</sup> after return. So the caution, the caution!

<sup>489</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 50

<sup>490</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 51

وَمَا مِنْ أَهْلِ بَيْتٍ شَعَرٍ وَلَا مَدْرٍ بِرٍ وَلَا فَاجِرٍ سَهْلٍ وَلَا جَبَلٍ إِلَّا وَأَنَا أَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ حَتَّى لَأَنَا أَعْرِفُ بِصَغِيرِهِمْ وَ كَبِيرِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ  
وَاللَّهُ لَوْ أَرَدْتُ أَنْ أَقْبِضَ رُوحَ بَعُوضَةٍ مَا قَدَرْتُ عَلَى ذَلِكَ حَتَّى يَكُونَ اللَّهُ هُوَ يَأْذُنُ بِقَبْضِهَا.

And there is none from a people of a household of poetry, nor managing righteousness nor immoral in a coast nor mountain, except and I<sup>as</sup> browse them during every day and night, until I<sup>as</sup> am more knowing of their youngs ones and their elders than they are themselves. By Allah<sup>-azwj</sup>! If I<sup>as</sup> wanted to capture a soul of a mosquito, I<sup>as</sup> would not be able upon that until Allah<sup>-azwj</sup> happens to be the One<sup>-azwj</sup> Permitting with capturing it”.<sup>491</sup> (Non-Shia source)

53- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَكُلَّ مَلَكِ الْمَوْتِ يَقْبِضُ أَرْوَاحَ الْأَدَمِيِّينَ فَهُوَ الَّذِي يَلِي قَبْضَ أَرْوَاحِهِمْ وَ مَلَكٌ فِي الْجِنِّ وَ مَلَكٌ فِي الشَّيَاطِينِ وَ مَلَكٌ فِي الطَّيْرِ وَ الْوَحْشِ وَ السَّبَاعِ وَ الْحَيَّاتِ وَ النَّمْلِ

And from Ibn Abbas who said,

‘The Angel of death is Allocated with capturing the souls of the human being, so he<sup>as</sup> is the one in charge of capturing their souls, and an Angel regarding the Jinn, and an Angel regarding the Satans<sup>la</sup>, and an Angel regarding the birds, and the beasts, and the wild animals, and the fishes, and the ants.

فَهُمْ أَرْبَعَةُ أَفْلاكٍ وَ الْمَلَائِكَةُ يَمُوتُونَ فِي الصَّعْقَةِ الْأُولَى وَ إِنَّ مَلَكَ الْمَوْتِ يَلِي قَبْضَ أَرْوَاحِهِمْ ثُمَّ يَمُوتُ وَ أَمَّا الشُّهَدَاءُ فِي الْبَحْرِ فَإِنَّ اللَّهَ يَلِي قَبْضَ أَرْوَاحِهِمْ  
لَا يَكِلُ ذَلِكَ إِلَى مَلَكِ الْمَوْتِ لِكِرَامَتِهِمْ عَلَيْهِ.

So they are four Angels, and the Angels would be dying during the first stunning, and the Angel of death would be in charge of capturing their souls. Then he<sup>as</sup> would be dying. And as for the martyrs in the sea, Allah<sup>-azwj</sup> is in Charge of Capturing their souls, not Allocating that to the Angel of death due to their prestige unto Him<sup>-azwj</sup>”.<sup>492</sup> (Not a Hadeeth + Non-Shia source)

54- وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: دَخَلَ النَّبِيُّ ص عَلَى رَجُلٍ مِنَ الْأَنْصَارِ يَتَعَوَّذُ فَإِذَا مَلَكُ الْمَوْتِ عِنْدَ رَأْسِهِ فَقَالَ رَسُولُ اللَّهِ ص يَا مَلَكَ الْمَوْتِ ارْزُقْ بِصَاحِبِي فَإِنَّهُ مُؤْمِنٌ

And from Abu Ja’far Muhammad Bin Ali<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> entered to see a man from the Helpers to console him, and there the Angel of death was by his head. Rasool-Allah<sup>-saww</sup> said: ‘O Angel of death! Be kind with my<sup>-saww</sup> companion, for he is a Momin!’

فَقَالَ أَبَشِّرْ يَا مُحَمَّدُ فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ وَ اعْلَمْ يَا مُحَمَّدُ إِنِّي لَأَقْبِضُ رُوحَ ابْنِ آدَمَ فَيَصْرُخُ أَهْلُهُ فَأَقُولُ فِي جَانِبِ مِنَ الدَّارِ فَأَقُولُ وَ اللَّهُ مَا لِي ذَنْبٌ وَ إِنَّ لِي لَعَوْدَةً وَ عَوْدَةَ الْخَذَرِ الْخَذَرِ

He<sup>as</sup> said: ‘Receive glad tidings, O Muhammad<sup>-saww</sup>, for I<sup>as</sup> am kind with every Momin. And know, O Muhammad<sup>-saww</sup>! I<sup>as</sup> tend to capture a soul of a son of Adam<sup>as</sup>, so his family shrieks. I<sup>as</sup> stand in a side of the house and I<sup>as</sup> say: ‘By Allah<sup>-azwj</sup>! There is no sin for me<sup>as</sup>, and for me<sup>as</sup> would be a return and a return. The caution, the caution!’

<sup>491</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 52

<sup>492</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 53

وَمَا خَلَقَ اللَّهُ مِنْ أَهْلِ بَيْتٍ مَدْرٍ وَلَا شَعْرٍ وَلَا وَتْرٍ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا وَأَنَا أَتَصَفَّحُهُمْ فِيهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسَ مَرَّاتٍ حَتَّى إِنِّي لَأَعْرِفُ بِصَغِيرِهِمْ وَكَبِيرِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ

And Allah<sup>-azwj</sup> has not Created from people of a household, any clod, nor hair, nor fur in the land nor sea except and I<sup>-as</sup> browse them in it during every day and night, five times, until I<sup>-as</sup> am more knowing of their young ones and their elders from them than their own selves.

وَاللَّهُ يَا مُحَمَّدُ إِنِّي لَا أَقْدِرُ أَنْ أَقْبِضَ رُوحَ بَعْضَةٍ حَتَّى يَكُونَ اللَّهُ تَبَارَكَ وَتَعَالَى الَّذِي يَأْمُرُ بِقَبْضِهِ.

By Allah<sup>-azwj</sup>! O Muhammad<sup>-saww</sup>! I<sup>-as</sup> am not able upon capturing a soul of a mosquito until Allah<sup>-azwj</sup> Blessed and Exalted happens to be the One<sup>-azwj</sup> who Command with capturing it”.<sup>493</sup>  
(Non-Shia source)

55- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يُونُسَ عَنِ الْهَيْثَمِ بْنِ وَقْدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ بِإِدْنَى تَغْيِيرٍ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Yunus, from Al Haysam Bin Waqid, from a man,

‘From Abu Abdullah<sup>-asws</sup> – similar to it with small changes”.<sup>494</sup>

56- وَ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ مَجْبُوبٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع مِثْلُهُ أَيْضاً لَكِنْ فِيهِمَا خَمْسُ مَرَّاتٍ عِنْدَ مَوَاقِيتِ الصَّلَوَاتِ.

And from Ali, from his father, from Ibn Mahboub, from Al Mufazzal Bin Salih, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> – similar to it as well, but in it is: ‘Five times at the timings of the Salats”.<sup>495</sup>

<sup>493</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 54

<sup>494</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 55

<sup>495</sup> Bihar Al Anwaar – V 56 The book of creation - Ch 24 H 56

## CHAPTER 25 – INFALLIBILITY OF THE ANGELS, AND STORY OF HARUT AND MARUT, AND IN IT IS MENTION OF REALITY OF SORCERY AND ITS TYPES

الآيات

### The Verses:

البقرة وَ اتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَ مارُوتَ وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

(Surah) Al Baqarah: **And they followed what was recited by the Satans in the reign of Suleyman; and Suleyman did not disbelieve, but the Satans were disbelieving. They were teaching the people, the sorcery. And what was Sent down upon the two Angels at Babylon – Harut and Marut - And these two were not teaching anyone until they said, ‘But rather, we are a trial, therefore do not disbelieve!’**

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ مَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَ يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ

**So they were learning from them what they could be causing separation with between the man and his wife. And they were not intending (harm for) anyone with it except by the Permission of Allah. And they (people) were learning what would be harming them and not (that which would) be benefiting them.**

وَ لَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

**And they had taught to the one who acquired it, there would be no share for him in the Hereafter. [2:102].**

النساء لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَ لَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

(Surah) Al Nisaa: **The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity; [4:172].**

الأعراف إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَ يُسَبِّحُونَهُ وَ لَهُ يَسْجُدُونَ

(Surah) Al Araaf: **Surely those who are in the Presence of your Lord are not being arrogant from worshipping Him, and they are Glorifying Him, and to Him they are performing Sajdah [7:206].**

النحل وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَ الْمَلَائِكَةُ وَ هُمْ لَا يَسْتَكْبِرُونَ يَخَافُونَ رَبَّهُمْ مِنْ قَوَّيِهِمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ



(Surah) Al Nahl: **And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49]. They fear their Lord from above them and are doing what they are commanded to [16:50].**

مريم و ما نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَ مَا خَلْفَنَا وَ مَا بَيْنَ ذَلِكَ وَ مَا كَانَ رُبُّكَ نَسِيًّا

(Surah) Maryam<sup>as</sup>: **And we (Angels) do not descend except by the Command of your Lord; for Him is what is in front of us and what is behind us and whatever is between that; and your Lord was not forgetful [19:64].**

الأنبياء وَ مَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَ لَا يَسْتَحْسِرُونَ يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْترُونَ

(Surah) Al Anbiya: **And for him are the ones in the skies and the earth; and the ones in His Presence are neither being arrogant from worshipping Him nor are they tiring [21:19] They are Glorifying by the night and the day. They are not slackening [21:20].**

و قال تعالى وَ قَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ

And the Exalted Said: **And they are saying, 'The Beneficent has Taken a son!' Glorious is He! But, they (Prophets) are honoured servants [21:26].**

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِه يَعْمَلُونَ

**They do not precede Him in speech and they are only acting by His Command [21:27].**

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

**He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28].**

وَ مَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلَيْكَ جُزْئُهُ جَهَنَّمَ كَذَلِكَ نُجْزِي الظَّالِمِينَ

**And one from them who says, 'I am a god besides Him', so that one We will Recompense him with Hell. Like that do We Recompense the unjust one [21:29].**

التحریم عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ.

(Surah) Al Tahreem: **Upon it are Angels of severe cruelty, not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

تفسير

(Forbidden) Tafseer (opinionated)

وَ اتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ

***And they followed what was recited by the Satans [2:102].***

أقول هذه الآية مما يوهم نفي عصمة الملائكة و للعلماء في تأويلها مسالك نشير إلى بعضها و إن أفضى إلى الإطناب

I (Majlisi) am saying, 'This Verse is from what is a delusion, negating the infallibility of the Angels, and the scholars have paths in it's interpretation. We indicate to part of it, and even if lead to exaggeration.

قال السيد المرتضى رحمه الله في كتاب الغرر و الدرر إن سأل سائل عن قوله عز و علا وَ اتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ إِلَى قَوْلِهِ تَعَالَى وَ لَيْسَ مَا شَرُّوا بِهِ أَنْفُسُهُمْ لَوْ كَانُوا يَعْلَمُونَ

The Seyyid Al-Murtaza, may Allah<sup>-azwj</sup> have Mercy on him, said in 'Kitab Al-Gharar Wa Al-Darar, 'If a questioner were to ask about Words of Mighty and Exalted: ***And they followed what was recited by the Satans [2:102]*** – up to Words of the Exalted: ***And it was evil what they bought by (selling) their souls, if only they had known [2:102].***

فقال كيف ينزل الله سبحانه السحر على الملائكة أم كيف تعلم الملائكة الناس السحر و التفريق بين المرء و زوجته و كيف نسب الضرر الواقع عند ذلك إلى أنه بإذنه و هو تعالى قد نهي عنه و حذر من فعله و كيف أثبت العلم لهم و نفاه عنهم بقوله وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ثُمَّ بقوله لَوْ كَانُوا يَعْلَمُونَ

He said, 'How can Allah<sup>-azwj</sup> the Glorious Send down the sorcery upon the Angels? Or how can the Angels teach sorcery to the people and separation between the man and his wife? And how can the harm which occurs during that can be attributed to that He<sup>-azwj</sup> had Permitted it and He<sup>-azwj</sup> is Exalted, having Forbidden from it, and Cautioned from doing it? And how can the knowledge be affirmed to them, and it has been negated from them by His<sup>-azwj</sup> Words: ***And they had taught to the one who acquired it, there would be no share for him in the Hereafter. [2:102]***? Then by His<sup>-azwj</sup> Words: ***if only they had known [2:102]***?'

الجواب قلنا في الآية وجوه كل منها يزيل الشبهة الداخلة على من لم يمعن النظر فيها أولها أن يكون ما في قوله تعالى وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بمعنى الذي فكأنه تعالى خبر عن طائفة من أهل الكتاب بأهم اتبعوا ما تكذب فيه الشياطين على ملك سليمان و تضيفه إليه من السحر

The answer – We say, there are aspects regarding the Verse, each of these removed the suspicion entering upon the one who did not look carefully into it. The first is, there happens to be in the Words of the Exalted: ***And what was Sent down upon the two Angels [2:102].*** It is as if the Exalted Informed about a group from the people of the Book, that they followed what the Satans<sup>-la</sup> had belied with upon the kingdom of Suleyman<sup>-as</sup> and adding to it of the sorcery.

فبرأه الله عز و جل من قرفهم و أكذبهم في قولهم فقال تعالى وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا باستعمال السحر و التمويه على الناس

Allah<sup>-azwj</sup> Mighty and Majestic Disavowed from it's loathing and their lying in their words. So the Exalted Said: ***and Suleyman did not disbelieve, but the Satans were disbelieving. [2:102],*** due to the utilisation of the sorcery and it's distortion upon the people.

ثم قال يُعْلِمُونَ النَّاسَ السِّحْرَ وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ و أراد أنهم يعلمونهم السحر و ما الذي أنزل على الملكين

Then He<sup>-azwj</sup> Said: **They were teaching the people, the sorcery. And what was Sent down upon the two Angels [2:102]**, and Intended they were teaching them the sorcery and what had been Revealed upon the two Angels.

و إنما أنزل على الملكين وصف السحر و ماهيته و كيفية الاحتيال فيه ليعرفا ذلك و يعرفاه الناس فيجتنبوه و يحذروا منه كما أنه تعالى قد أعلمنا ضروب المعاصي و وصف لنا أحوال القبائح لتجنبها لا لنواقعها إلا أن الشياطين كانوا إذا علموا ذلك و عرفوه استعملوه و أقدموا على فعله و إن كان غيرهم من المؤمنين لما عرفه اجتنبه و حارزه و انتفع باطلاعه على كيفية

And rather what had been Revealed upon the two Angels was description of the sorcery and it was and how was the fraud in it in order to understand that and make the people understand, so they would be shunning it and be cautious from it, just as He<sup>-azwj</sup> the Exalted has Taught us the types of disobedience and Described to us the ugly situations for us to shun these, not for us to indulge in these, except that the Satans<sup>-la</sup>, when they were doing that, and knew it's uses, and proceeded upon doing it, and that other from the Momineen, when they understood it, shunned it and were careful from it, and benefitted with having been notified upon it's method.

ثم قال **و ما يُعَلِّمَانِ مِنْ أَحَدٍ** يعني الملكين و معنى يعلمان يعلمان و العرب تستعمل لفظة علمه بمعنى أعلمه.

Then He<sup>-azwj</sup> Said: **And these two were not teaching anyone [2:102]** – meaning the two Angels; and the meaning of 'teaching', and the Arabs are utilising the word 'it's knowledge' in the meaning of 'learning it'.

قوله **و ما يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ** أي أهما لا يعرفان صفات السحر و كيفية إلا بعد أن يقولوا إنما نحن محنة لأن الفتنة بمعنى المحنة من حيث ألقيا إلى المكلفين أمرا لينزجروا عنه و ليبتعدوا من مواقعه

His<sup>-azwj</sup> Words: **And these two were not teaching anyone until they said, 'But rather, we are a trial, therefore do not disbelieve!' [2:102]** – i.e. These two were not introducing the description of the sorcery and it's method except after saying, 'But rather we are a trial', because the 'Fitna' is in the meaning of the testing from whereby the cast a matter to the encumbered in order to rebuke from it and from enjoying it's occurrence.

و هم إذا عرفوه أمكن أن يستعملوه و يرتكبوه فقالا لمن يطلعانه على ذلك لا تكفر باستعماله و لا تعدل عن الغرض في إلقاء هذا إليك فإنه إنما ألقى إليك و اطلعت عليه لتجنبه لا لتفعله

And they, when they had introduced its utilisation and they indulged in it, they said to the one whom they had notified it upon that, 'Do not disbelieve with it's usage, and did not turn away from the purpose in the casting of this to you, for rather it has been cast to you and you have been notified upon it for you to stay away from it and not do it'.

ثم قال **فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ** أي فيعرفون من جهتهما ما يستعملونه في هذا الباب و إن كان الملكان ما ألقياه إليهم لذلك و لهذا قال **و يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ** لأنهم لما قصدوا بتعلمه أن يفعلوه و يرتكبوه لا أن يجتنبوه صار ذلك بسوء اختيارهم ضرا عليهم.

Then He<sup>-azwj</sup> Said: **So they were learning from them what they could be causing separation with between the man and his wife. [2:102]** – i.e., they were understanding from their aspect

what was being utilised in this subject, and even though it was the two Angels who had cast it to them for that, and for this (reason), He<sup>-azwj</sup> Said: **And they (people) were learning what would be harming them and not (that which would) be benefiting them. [2:102]**, because when they had aimed for learning it, if they were to do it and indulge in it, not staying away from it, that would become their evil choice, harmful upon them.

و ثانيها أن يكون ما أُنْزِلَ موضعه موضع جر و يكون معطوفاً بالواو على مُلْكٍ سُلَيْمَانَ أَي و اتبعوا ما تلووا الشياطين على ملك سليمان و على ما أنزل على الملكين

And it's second is that **And what was Sent down**, it's place happens to be a place of flow, and happens to be folded with the (letter) 'waw'. Upon **the reign of Suleyman** – i.e., and they followed what the Satans<sup>-la</sup> recited upon the reign of Suleyman<sup>-as</sup>, and upon what had been Sent down upon the two Angels.

و معنى ما أُنْزِلَ عَلَى الْمَلَكَيْنِ أَي معهما و على ألسنتهما كما قال تعالى رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ أَي على ألسنتهم و معهما و ليس بمنكر أن يكون ما أُنْزِلَ معطوفاً على ملك سليمان و إن اعترض بينهما من الكلام ما اعترض لأن رد الشيء إلى نظيره و عطفه على ما هو أولى هو الواجب و إن اعترض بينهما ما ليس منهما و لهذا نظائر في القرآن و كلام العرب كثيرة

And the meaning of, **And what was Sent down upon the two Angels** – i.e., with them both and upon their tongues, just as Allah<sup>-azwj</sup> the Exalted has Said: **Our Lord! And Grant us what You Promised us by Your Rasools [3:194]** – i.e., upon their<sup>-as</sup> tongues, and with them<sup>-as</sup>, and it isn't with a denial that **'And what was Sent down** would be folded upon the reign of Suleyman<sup>-as</sup>, and even if there is an objection between the two of the speech, there is no objection, because a rebuttal of the thing to it's match based upon what it is first, it is the answer, and even if an objection between the two is what isn't from these. And for this, there are many matches in the Quran and the speech of the Arabs.

قال الله تعالى الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَ لَمْ يَجْعَلْ لَهُ عِوَجاً قَيِّماً و قيم من صفات الكتاب حال منه لا من صفة عوج و إن تباعد ما بينهما و مثله

Allah<sup>-azwj</sup> the Exalted Said: **The Praise is for Allah, Who Revealed the Book unto His servant and did not Make any crookedness to be for it [18:1] Straight, [18:2]** – and 'straight' is from the descriptions of the Book, a state from it, not from the description of crookedness, and even if there was remoteness between the two.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَ صَدَّ عَنْ سَبِيلِ اللَّهِ وَ كُفِّرَ بِهِ وَ الْمَسْجِدَ الْحَرَامَ فَاكْفُرُوا عَنِ الشَّهْرِ الْحَرَامِ هَاهُنَا مَعْطُوفٌ عَلَى الشَّهْرِ الْحَرَامِ أَي يسألونك عن الشهر و عن المسجد الحرام

**They are asking you about the Sacred month, the fighting during it. Say: 'The fighting during it is grievous and blocking from the Way of Allah and Kufr in it and (blocking from) the Sacred Masjid [2:217]**. So the Sacred Masjid over here is folded upon the Sacred month – i.e., They are asking you<sup>-saww</sup> about the month and about the Sacred Masjid.

و حكي عن بعض علماء أهل اللغة أنه قال العرب تلف الخبرين المختلفين ثم ترمي بتفسيرهما جملة ثقة بأن السامع يرد إلى كل خبره كقوله عز و جل وَ مِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَ النَّهَارَ لِتَسْكُنُوا فِيهِ وَ لِتَبْتَغُوا مِنْ فَضْلِهِ و هذا واضح في مذهب العرب كثير النظائر.

And it is told from one of the scholars, from the linguists that the Arabs say, 'The two reports are folded', then he shoots with both their interpretations together that the listener rebuts to each of his reports, like Words of Mighty and Majestic: **And from His Mercy, He Made for you the night and the day for you so rest during it and to be seeking from His Grace, [28:73]**. And this is clear in the doctrine of the Arabs, a lot of matches.

ثم قال تعالى وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ وَ الْمَعْنَى أَنَّهُمَا لَا يَعْلَمَانِ أَحَدًا بَلْ يَنْهَيَانِ عَنْهُ وَ يَبْلُغُ مِنْ نَهْيِهِمَا عَنْهُ وَ صَدَّهَا عَنْ فَعْلِهِ وَ اسْتَعْمَالِهِ أَنْ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ بِاسْتِعْمَالِ السَّحَرِ وَ الْإِقْدَامِ عَلَى فَعْلِهِ

Then the Exalted Said: **And these two were not teaching anyone until they said, 'But rather, we are a trial, [2:102]** – and the meaning is they were not teaching anyone, but forbidding them from it, and it reached from their prohibition from it, and their hindering from doing it and using it, that they said, **'But rather, we are a trial, therefore do not disbelieve!' [2:102]**, by using the sorcery, and the proceeding upon doing it.

و هذا كما يقول الرجل ما أمرت فلانا بكذا و لقد بالغت في نهيته حتى قلت له إنك إن فعلته أصابك كذا و كذا و هذا هو نهاية البلاغة في الكلام و الاختصار الدال مع اللفظ القليل على المعاني الكثيرة لأنه أشعر بقوله تعالى وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ عَنْ بَسْطِ الْكَلَامِ الَّذِي ذَكَرْنَاهُ

And this is like what the man would say, 'I did not instruct so and so with such and such, and I reached in forbidding it to the extent I said to him, 'If you were to do it, such and such would afflict you''. And this, it is the ultimate eloquence in the speech, and the brevity of the little wording evidence's upon a lot of meaning, because it is indicated by Words of the Exalted: **And these two were not teaching anyone until they said, 'But rather, we are a trial, [2:102]**, about the extension of the speech which we mentioned.

و لهذا نظائر في القرآن قال الله تعالى مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَ مَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذْ أَذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَ مِثْلُ قَوْلِهِ تَعَالَى يَوْمَ تَبْيَضُّ وُجُوهٌ وَ تَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَادْفَعُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ أَيُ فَيَقَالُ لِلَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ وَ أَمْثَالُهُ أَكْثَرُ مِنْ أَنْ نُوْرِدَ

And for this there are matches in the Quran. Allah<sup>-azwj</sup> the Exalted Said: **Allah did not Take a son and there was no god along with Him – then each god would have gone away with what it had created, [23:91]**; and like Words of the Exalted: **On the Day faces would be whitened and faces would be blackened. So as for those whose faces would be blackened: "Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in" [3:106]** – i.e. it would be said to those whose faces would have been blackened, **"Did you commit Kufr after your Eman?"**. And it's like are more than we can refer.

ثم قال تعالى فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ لَيْسَ يُجُوزُ أَنْ يَرْجَعَ الزَّمِيرُ عَلَى هَذَا الْجَوَابِ إِلَى الْمَلَكَيْنِ وَ كَيْفَ يَرْجِعُ إِلَيْهِمَا وَ قَدْ نَفَى تَعَالَى عَنْهُمَا التَّعْلِيمَ بَلْ يَرْجِعُ إِلَى الْكُفْرِ وَ السَّحَرِ

Then the Exalted Said: **So they were learning from them what they could be causing separation with between the man and his wife. [2:102]**. And it isn't allowed to return the pronoun upon this answer to the two Angels, and how can it be returned to them and the Exalted has Negated the teaching from them? But it returns to the Kufr and the sorcery.

و قد تقدم ذكر السحر و تقدم أيضا ذكر ما يدل على الكفر و يقتضيه في قوله تعالى **وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا** فدل كفروا على الكفر و العطف عليه مع السحر جائز و إن كان التصريح وقع بذكر السحر دونه

And the mention of sorcery has preceded, and it has preceded as well, the mention of what evidence's upon the Kufr and contradicts it, in Words of the Exalted: **but the Satans were disbelieving. [2:102]**. So the 'disbelieving' evidence's upon the disbelief and the sympathy upon it with the sorcery is allowed, and even if the statement is explicit with the mentioned of the sorcery without it.

و مثل ذلك قوله تعالى **سَيَذَكَّرُ مَنْ يَخْشَى وَ يَتَجَنَّبُهَا الْأَشْقَى الَّذِي يَصْلَى النَّارَ الْكُبْرَى** أي يتجنب الذكرى الأشقى و لم يتقدم تصريح بالذكرى لكن دل عليها قوله **سَيَذَكَّرُ**

And the like of that are Words of the Exalted: **He would be doing Zikr, one who fears [87:10] And the wretched one will shun it [87:11] The one who will arrive to the great Fire [87:12]** – i.e., the wretched ones would stay away from the Zikr, and he will not proceed quickly with the Zikr, but His<sup>-azwj</sup> Words: **doing Zikr** evidence's upon it.

و يجوز أيضا أن يكون معنى **فَيَتَعَلَّمُونَ مِنْهُمَا** أي بدلا مما علمهم الملكان و يكون المعنى أنهم يعدلون عما علمهم و وقفهم عليه الملكان من النهي عن السحر إلى تعلمه و استعماله.

And it is allowed as well that the meaning of **So they were learning from them [2:102]**, i.e., in replacement of what the two Angels had taught them, and the meaning would be they were turning away from what they had taught them and the two Angels pausing upon it from the forbidding from the sorcery to learn it and use it.

و قوله **مَا يُفَرِّقُونَ بَيْنَ الْمَرْءِ وَ زَوْجِهِ** فيه وجهان أحدهما أن يكونوا يغيرون أحد الزوجين و يحملونه على الشرك بالله تعالى فيكون بذلك قد فارق زوجته الآخر المؤمن المقيم على دينه ليفرق بينهما اختلاف النحلة و الملة

And His<sup>-azwj</sup> Words: **what they could be causing separation with between the man and his wife. [2:102]**, there are two aspects regarding it. One of these is that they would deviate one of the two spouses and carry him upon the Shirk with Allah<sup>-azwj</sup> the Exalted, so he would be, by that, to have separated from his other spouse, the Momin, the one staying upon his religion, in order to effect separation between them by the differing of the creed and the religion.

و الوجه الآخر أن يسعوا بين الزوجين بالنميمة و الوشاية و الإغراء و التمويه بالباطل حتى يؤول أمرهما إلى الفرقة و المباشرة.

And the other aspect is that they would worsen between the two spouses with the gossiping, and the slander, and the temptation, and the deception, and the accusations with the falsehood until their affair turns to the separation and the conflict.

و ثالث الوجوه في الآية أن تحمل ما في قوله تعالى **وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ** على الجحد و النفي فكأنه تعالى قال و اتبعوا ما تتلوا الشياطين على ملك سليمان و ما كفر سليمان و ما أنزل الله السحر على الملكين و لكن الشياطين كفروا يعلمون الناس السحر ببابل هاروت و ماروت



And the third aspect regarding the Verse is, it is possible what is in the Words of the Exalted: **And what was Sent down upon the two Angels**, is based upon the rejections and the negation. It is as if the Exalted Said, 'And they followed what the Satans<sup>-la</sup> recited upon the kingdom of Suleyman<sup>-as</sup>, and Suleyman<sup>-as</sup> did not disbelieve and Allah<sup>-azwj</sup> did not Send down the sorcery upon the two Angels, but the Satans<sup>-la</sup> disbelieved teaching the sorcery to the people at Babel - Harut and Marut'.

و يكون قوله تعالى **بِإِثْلِ هَارُوتَ وَ مَارُوتَ** من المؤخر الذي معناه التقديم فيكون على هذا التأويل هاروت و ماروت رجلين من جملة الناس هذان اسمهما و إنما ذكرا بعد ذكر الناس تمييزا و تبينا و يكون الملكان المذكوران اللذان نفى تعالى عنهما السحر جبرئيل و ميكائيل

And Words of the Exalted: **Babylon – Harut and Marut**, is from the delayed which it's meaning is the preceding. Based upon this interpretation, it would be Harut and Marut are two men from the total of the people. These are their two names. And rather, they have been mentioned after mention of the people as a distinguishing and clarification, and the two mentioned Angels, happen to be those who the Exalted has Negated the sorcery from them<sup>-as</sup> as being Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>.

لأن سحرة اليهود فيما ذكر كانت تدعي أن الله تعالى أنزل السحر على لسان جبرئيل و ميكائيل إلى سليمان فأكذبهما الله تعالى بذلك و يجوز أن يكون هاروت و ماروت يرجعان إلى الشياطين كأنه تعالى قال و لكن الشياطين هاروت و ماروت كفروا

(This is) because the Jewish sorcerers, among what is mentioned, claimed that Allah<sup>-azwj</sup> the Exalted had Sent down the sorcery upon the tongues of Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> to Suleyman<sup>-as</sup>, so Allah<sup>-azwj</sup> the Exalted has Belied them<sup>-as</sup> both with that'. And it is allowed that Harut and Marut would be reference to the Satans<sup>-la</sup>, as if the Exalted Said: 'But the Satans<sup>-la</sup> Harut and Marut disbelieved'.

و يسوغ ذلك كما ساغ في قوله **وَ كُنَّا لِحُكْمِهِمْ شَاهِدِينَ** يعني تعالى حكم داود و سليمان و يكون قوله تعالى على هذا التأويل **وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ رَاجِعَا إِلَى هَارُوتَ وَ مَارُوتَ** اللذين هما من الشياطين أو من الإنس المتعلمين للسحر من الشياطين و العاملين به

So He<sup>-azwj</sup> Justified that just as He<sup>-azwj</sup> Justified in His<sup>-azwj</sup> Words: **and We were Witness to their judgments [21:78]** – meaning, the Exalted Judged Dawood<sup>-as</sup> and Suleyman<sup>-as</sup>, and based upon this, the interpretation of Words of the Exalted: **And these two were not teaching anyone until they said, 'But rather, we are a trial, [2:102]**, would be referring to Harut and Marut, those who were from the Satans<sup>-la</sup>, or from the humans learning the sorcery from the Satans<sup>-la</sup> and working with it.

و معنى قولهما **إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ** يكون على طريق الاستهزاء أو التماجن و التخالف كما يقول الماجن من الناس إذا فعل قبيحا أو قال باطلا هذا فعل من لا يفلح و قول من لا ينجو و الله لا حصلت إلا على الخسران و ليس ذلك منه على سبيل النصيحة للناس و تحذيرهم من مثل فعل فعله بل على جهة المجون و التهالك

And meaning of their words: **'But rather, we are a trial, therefore do not disbelieve! [2:102]**, would be based upon the path of the ridicule, or the mockery and the disdain, just as the mocking one from the people would say when he does an ugliness, or says falsehood, 'This is an act of the one who is not successful, or the words of the one who will not attain salvation. It will not result except in the loss'. And that is not from him upon the way of advice and

cautioning them, one who would resemble the deed of his deed, but it is upon an aspect of the mockery and the pouncing.

و يجوز أيضا على هذا التأويل الذي تضمن الجحد و النفي أن يكون هاروت و ماروت اسمين للملكين و نفى عنهما إنزال السحر بقوله تعالى **وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ** و يكون قوله تعالى **وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ** يرجع إلى قبيلتين من الجن أو إلى شياطين الجن و الإنس فتحسن التنبيه لهذا

And it is allowed as well, based upon this interpretation which includes the rejection and the negation that Harut and Marut happen to be two names of the two Angels, and negated from them the descent of the sorcery by Words of the Exalted: **And what was Sent down upon the two Angels**, and Words of the Exalted: **And these two were not teaching anyone [2:102]**, refers to the two tribes from the Jinn, or to the Satans<sup>la</sup> of the Jinn and the humans. So improve the duality for this.

و قد روي هذا التأويل في حمل ما على النفي عن ابن عباس و غيره من المفسرين و حكى عنه أيضا أنه كان يقرأ عَلَى الْمَلَكَيْنِ بكسر اللام و يقول متى كان العلجان ملكين إنما كانا ملكين و على هذه القراءة لا ينكر أن يرجع قوله تعالى **وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ** إليهما

And this interpretation has been Revealed in the presumption what is upon the negation – from Ibn Abbas and others from the interpreters, and it has been narrated from him as well and he used to recite it as, ‘Upon to the two Angels’ with a broken (letter) ‘Laam’, and he was saying, ‘When had the two been Angels? But rather these were two kings’. And based upon this reading, it cannot be denied that Words of the Exalted **And these two were not teaching anyone [2:102]**, refers to them both.

و يمكن على هذه القراءة في الآية وجه آخر و هو أن لا يحمل قوله تعالى **وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ** على الجحد و النفي و هو أن لا يكون هؤلاء الذين أخبر عنهم اتبعوا ما تتلوا الشياطين و تدعيه على ملك سليمان و اتبعوا ما أنزل على هذين الملكين من السحر

And it is possible, based upon this reading of the Verse, there is another aspect, and it is that, Words of the Exalted: **And what was Sent down upon the two Angels**, cannot be carried upon the rejection and the negation, and it is that these two who have been informed about, cannot happened to have followed what the Satans<sup>la</sup> recited and claim it upon the reign of Suleyman<sup>as</sup>, and they followed what sorcery had been Sent down upon these two Angels.

و لا يكون الإنزال مضافا إلى الله تعالى و إن أطلق لأنه عز و جل لا ينزل السحر بل يكون منزله إليهما بعض الضلال و العصاة و أن يكون معنى أنزل و إن كان من الأرض حمل إليهما لا من السماء أنه أتى به عن نجود الأرض و البلاد و أعاليهما فإن من هبط من نجد من البلاد إلى غورها يقال نزل و هبط و ما جرى هذا المجرى.

And the descent cannot be added to Allah<sup>azwj</sup> the Exalted and even if it is released, because He<sup>azwj</sup> Mighty and Majestic did not Send down the sorcery, but it's descent to them (two Angels) happened to be at the status of the straying and the disobedience, and even though it happened to be the meaning of the descent, and even though it was carried to them from the earth not from the sky. It was brought with from top of the earth and the city and it's upper parts, for the one who comes down from the top of the city to its bottom is called to have descended and come down, and whatever flow this flow.



فأما قوله تعالى **وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ** فيحتمل وجوها منها أن يريد تعالى بالإذن العلم من قولهم أذنت فلانا بكذا وكذا إذا أعلمته و أذنت بكذا وكذا إذا أسمعته و علمته

As for Words of the Exalted: **And they were not intending harm for anyone with it except by the Permission of Allah.** So it is possible it's aspect from it that the Exalted Intended with the Permission, the knowledge, from their words, 'I permitted so and so with such and such when I taught him and permitted with such and such, when I made him hear and taught him'.

و منها أن يكون إلا زائدة و يكون المعنى و ما هم بضارين به من أحد إلا بأن يخلي الله تعالى بينهم و بينه و لو شاء لمنعهم بالقهر و القسر زائدا على منعهم بالنهي و الزجر.

And from it is that it only happened to be an addition and the meaning would be, 'and they were not harming anyone with it, and had He<sup>-azwj</sup> so Desired, He<sup>-azwj</sup> could have Prevented them by force and the coercion, an addition upon preventing them by the Prohibition and the rebuke.

و منها أن يكون الضرر الذي عني به أنه لا يكون إلا بإذنه و أضافه إليه ما هو يلحق المسحور عن الأدوية و الأغذية التي أطعمه إياه السحرة و يدعون أنها موجبة لما يقصدونه فيه من الأمور

And from it is that the harm which is meant with would be that it cannot happen except by His<sup>-azwj</sup> Permission, and addition to it is what is joined with the bewitched on of the medication and the foods which the sorcerer would have fed it to him, and they are claiming that it is valid due to what affairs they are aiming in it.

و معلوم أن الضرر الحاصل عن ذلك من فعل الله تعالى بالعادة لأن الأغذية لا توجب ضررا و لا نفعاً و إن كان المعرض للضرر من حيث كان كالفاعل له هو المستحق للدم و عليه يجب العوض.

And the known is that the harm is as a result of that from the Deed of Allah<sup>-azwj</sup> the Exalted with the norm because the foods do not oblate the harm nor benefit, and if the illness is for the harm from where it was like the doer of it, he is deserving of the condemnation, and upon it obligates the compensation.

و منها أن يكون الضرر المذكور إنما هو ما يحصل من التفريق بين الأزواج لأنه أقرب إليه في ترتيب الكلام و المعنى أنهم إذا أغروا أحد الزوجين فكفر فبانت منه زوجته فاستضر بذلك كانوا ضارين له بما حسنوا له من الكفر إلا أن الفرقة لم تكن إلا بإذن الله و حكمه لأنه تعالى هو الذي حكم و أمر بالتفريق بين المختلفين الأديان

And from it is that the mentioned harm would be rather as a result of the separation between the spouses, because it is the nearest to it in the arrangement of the speech, and the meaning is, when they deceive one of the two spouses, so he disbelieves and his spouse is divorced from him, so he is harmed with that, they would be the harmers to him with what they had adorned for him of the Kufr, except that the separation did not happen except by the Permission of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Wisdom, because He<sup>-azwj</sup> the Exalted, He<sup>-azwj</sup> is the One<sup>-azwj</sup> Who Judged and Commanded with the separation between the two differing religions.

فلهذا قوله تعالى **وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ** و المعنى أنه لو لا حكم الله تعالى و إذنه في الفرقة بين هذين الزوجين باختلاف الملة لم يكونوا بضارين له هذا الضرر من الضرر الحاصل عند الفرقة و يقوى هذا الوجه ما روي أنه كان من دين سليمان أنه من سحر بانث منه امرأته.

For this are Words of the Exalted: **And they were not intending harm for anyone with it except by the Permission of Allah.**, and the meaning is, if Allah<sup>-azwj</sup> the Exalted had not Judged and Permitted regarding the separation between these two spouses due to the differing religion, they would not have been harmful to him of this harm from the resultant harm at the separation. And what strengthens this aspect is what is reported that it was from the religion of Suleyman<sup>-as</sup>, it was due to sorcery that he<sup>-as</sup> was divorced from his<sup>-as</sup> wife.

و أما قوله تعالى **وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ** ثم قوله تعالى **لَوْ كَانُوا يَعْلَمُونَ** ففيه وجوه أولها أن يكون الذين علموا غير الذين لم يعلموا و يكون الذين علموا الشياطين أو الذين خبر عنهم بأنهم نبذوا كتاب الله وراء ظهورهم كأنهم لا يعلمون و اتبعوا ما تنزلوا الشياطين على مُلك سُلَيْمَانَ و الذين لم يعلموا هم الذين عملوا السحر و شروا به أنفسهم.

And as for Words of the Exalted: **And they had taught to the one who acquired it, there would be no share for him [2:102].** Then Words of the Exalted: **if only they had known [2:102].** There are aspects in it. It's first is that the ones who know are other than the ones who do not know, and those that taught happened to be the Satans<sup>-la</sup>, or the ones who informed from them, that they **flung the Book of Allah behind their backs, as if they were not knowing [2:101]** **And they followed what was recited by the Satans in the reign of Suleyman; [2:102]**, and the ones who did not know, they are those who worked the sorcery and they bought it themselves.

و ثانيها أن يكون الذين علموا هم الذين لم يعلموا لأنهم علموا شيئا و لم يعلموا غيره فكأنه تعالى وصفهم بأنهم عالمون بأنه لا نصيب لمن اشترى ذلك و رضيه لنفسه على الجملة و لم يعلموا كنه ما يصير إليه من العقاب الذي لا نفاذ له و لا انقطاع.

And it's second is that those who knew, they are those who were not knowing, because they had known something and did not know something else. It is as if the Exalted has Described them that they were knowing that there would be no share for the one who bought that and was pleased for himself upon the whole, and they did not know it's essence of what it would come to, of the consequences which there is neither any benefit for it nor termination.

و ثالثها أن تكون الفائدة في نفي العلم بعد إثباته أنهم لم يعملوا بما علموه فكأنهم لم يعلموا و هذا كما يقول أحدنا لغيره ما أدعوك إليه خير لك و أعود عليك لو كنت تعقل و تنظر في العواقب و هو يعقل و ينظر إلا أنه لم يعمل بموجب علمه

And it's third is that the benefit would be in negating the knowledge (of sorcery) after having proven that they would not be working with what they knew. It is as if they did not know, and this is like what one of us says to the another, 'What I am calling you to is better for you, and reiterate upon you, if you would use your intellect and consider the consequences', and he uses his intellect and considers except that he does not work with his valid knowledge.

فنفي العلم ثم أثبتته بقوله أ لم تعلموا أي من الزاد مرملة و إنما المعنى في نفيه العلم عنهما أنهما لم يعملوا بما علما فكأنهما لم يعلما

So he negates the knowledge then affirms it by his words, 'Did you two not know that in additions, I am a widowed person?' And rather the meaning it negation of the knowledge from them, they did not work with what they knew. It is as if they did not know.

و رابعها أن يكون المعنى أن هؤلاء القوم الذين قد علموا أن الآخرة لا حظ لهم فيها مع عملهم القبيح إلا أنهم ارتكبوه طمعا في طعام الدنيا و زخرفها

And it's fourth is that the meaning would be that these people are those who had known that the Hereafter, there is no portion for them in it with their ugly work, except they were indulging in it in greed in tasting the world and it's adornments.

فقال تعالى وَ لَيْتَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ أي الذي آثروه و جعلوه عوضا عن الآخرة لا يتم لهم و لا يبقى عليهم و إنه منقطع زائل و مضمحل باطل و أن المال إلى المستحق في الآخرة و كل ذلك واضح بحمد الله انتهى.

The Exalted Said: **And it was evil what they bought by (selling) their souls, if only they had known [2:102]** – i.e., that which they had preferred and made it to be instead of the Hereafter will not be completed for them, nor would it remain upon them, and it would be termination, declining, fading, false, and that the end result is to the deserving one in the Hereafter, and all that is clear, by the Praise of Allah<sup>-azwj</sup> – end.

و أقول قال في الصحاح و الغمرة الشدة و الجمع غمر قال القطامي يصف سفينة نوح و حان لتلك الغمر انحسار و قال الانحسار الانكشاف و قال قشعت الريح السحاب أي كشفته فانقشع و تقشع

And I (Majlisi) am saying, 'He said in the 'Sihah' (correct books), 'And the intense immersion', and the plural of immersion. Al-Qatamy said describing the ship of Noah<sup>-as</sup>, 'And it was time for the immersion to recede'. And he said, 'The regression is the exposure'. And he said, 'And the wind blew away the cloud' – i.e., removed it, so it peeled off and peeled off'.

و قال الوطب سقاء اللبن خاصة و قال العلبة محلب من جلد و قال صررت الناقة شددت عليها الصرار و هو خيط يشد فوق الخلف و التودية لتلا يرضعها ولدها

And Al-Watab, 'Quenching the milk especially'. And Al-Albah said, 'A leather milking sheet'. And Sowrat said, 'The she-camel with the blanket tied upon it, and it is a string tied upon the behind, and the cord lest it breast-feeds her young ones'.

و قال الرازي في تفسير هذه الآية أما قوله وَ اتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ففيه مسائل

And Al-Razi said in interpretation of this Verse, 'As for His<sup>-azwj</sup> Words: **And they followed what was recited by the Satans in the reign of Suleyman**, there are issues in it: -

المسألة الأولى قوله وَ اتَّبَعُوا حكاية عما تقدم ذكره و هم اليهود ثم فيه أقوال أحدها أنهم اليهود الذين كانوا في زمان محمد ص و ثانيها أنهم الذين تقدموا من اليهود

The first issue – His<sup>-azwj</sup> Word **And they followed** – is a narration of what it's mention has preceded, and they are the Jews. Then there are (different) words regarding it. One of these

is that they are those Jews who were in the era of Muhammad<sup>-saww</sup>. And it's second is, they are those Jews who had preceded from the Jews.

و ثالثها أنهم الذين كانوا في زمن سليمان من السحرة لأن أكثر اليهود ينكرون نبوة سليمان و يعدونه من جملة الملوك في الدنيا فالذين منهم كانوا في زمانه لا يتمتع أن يعتقدوا فيه أنه إنما وجد ذلك الملك العظيم بسبب السحر

And it's third is, they are those from the sorcerers who were in the era of Suleyman, because most of the Jews were denying the Prophet-hood of Suleyman<sup>-as</sup> and were counting him<sup>-as</sup> as being from the total of the kings in the world, so those of them being in his<sup>-as</sup> era did not refrain from believing in it that he<sup>-as</sup> had rather found that mighty kingdom by the cause of sorcery.

و رابعها أنه يتناول الكل و هذا أولى لأنه ليس صرف اللفظ إلى البعض أولى من صرفه إلى غيره إذ لا دليل على التخصيص و خامسها أنه عائد إلى من تقدم ذكره في قوله نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

And it's fourth is that he<sup>-as</sup> had attained it all. And this is foremost because the wording is not utilised to the part. The foremost of it is used to others when there is no evidence upon the specification. And it's fifth is that it returns to the one whose mention has preceded in His<sup>-azwj</sup> Words: **a group of those who had been Given the Book, flung [2:101].**

قال السدي لما جاءهم محمد ص عارضوا بالتوراة فخاصموه بما فاتفقت التوراة و القرآن فنبذوا التوراة و أخذوا بكتاب آصف و سحر هاروت و ماروت فلم يوافق القرآن

Al-Sady said, 'When Muhammad<sup>-saww</sup> came to them, they had opposed the Torah, so he<sup>-saww</sup> contended them with it, and harmonised the Torah and the Quran. They had flung (discarded) the Torah and taken with the book of Aasif<sup>-as</sup>, and sorcery of Harut and Marut, so it was not in accordance with the Quran.

فهذا هو قوله وَ لَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ ثُمَّ أَخْبَرَهُمْ أَنَّهُمْ اتَّبَعُوا كِتَابَ السَّحَرَةِ.

So this, it is His<sup>-azwj</sup> Word: **And when there came to them a Rasool from the Presence of Allah in verification of what was with them, a group of those who had been Given the Book, flung the Book of Allah behind their backs, [2:101].** Then He<sup>-azwj</sup> Informed about them that they were following the book of sorcery.

المسألة الثانية ذكروا في تفسير تَتْلُوْا وجهين أحدهما أن المراد منه التلاوة و الإخبار

The second issue – They mentioned that in the interpretation of **recited**, there are two aspects. One of these is that the intent with it is the recitation and the news.

و ثانيهما قال أبو مسلم تَتْلُوْا أي تكذب على ملك سليمان يقال تلا عليه إذا كذب و تلا عنه إذا صدق و إذا أجمع جاز الأمران و الأقرب هو الأول لأن التلاوة حقيقة في الخبر إلا أن المخبر لا يقال في خبره إذا كان كذبا أنه يقول على فلان و إنه قد تلا على فلان ليميز بينه و بين الصدق الذي لا يقال على فلان بل يقال روي عن فلان و أخبر عن فلان و تلا عن فلان

And it's second, Abu Muslim said, '**recited** – i.e., lied upon the reign of Suleyman<sup>-as</sup>. It is called, 'recited upon him' when it is lied, and 'recited about him' when it is true, and when it is ambiguous, then the two matters are allowed, and the closest, it is the first, because the recitation is true in the report, except that the informant is not said in his story, if it is a lie, that he is saying to so-and-so and that he recited it to so-and-so in order to distinguish between it and the truthfulness that is not said upon so-and-so, but it would be said, it was reported from so and so, and informed from so and so, and recited from so and so.

و ذلك لا يليق إلا بالإخبار و التلاوة و لا يمتنع أن يكون الذي كانوا يخبرون به عن سليمان ما يتلى و يقرأ فيجتمع فيه كل الأوصاف.

And that is not appropriate except with the news and the recitation, and it is not impossible that what they were telling about Suleyman<sup>-as</sup> was what was recited and read, and all the descriptions were gathered in it.

**المسألة الثالثة** اختلفوا في الشياطين فقل المراد شياطين الجن و هو قول الأكثرين و قيل شياطين الإنس و هو قول المتكلمين من المعتزلة و قيل شياطين الإنس و الجن معا

The third issue – They differed regarding the Satans<sup>-la</sup>. It was said it intends the Satans<sup>-la</sup> of the Jinn, and it is the word of most of them. And it is said Satans<sup>-la</sup> of the human beings, and it is the word of the theologians from the Mu'tazilites. And it is said Satans<sup>-la</sup> of the human beings and the Jinn, both together.

أما الذين حملوه على شياطين الجن فقالوا إن الشياطين كانوا يسترقون السمع ثم يضمنون إلى ما سمعوا أكاذيب يلققونها و يلقونها إلى الكهنة و قد دونوها في كتب يقرءونها و يعلمونها الناس

As for those who carried it upon Satans<sup>-la</sup> of the Jinn (only), they said, 'The Satans<sup>-la</sup> were stealing the hearing, then they would combine the lies to what they had heard, faking it, and casting it to the soothsayers, and they had registered these in books they were reading and teaching the people.

و فشا ذلك في زمان سليمان حتى قالوا إن الجن تعلم الغيب فكانوا يقولون هذا علم سليمان و ما تم له ملكه إلا بهذا العلم و به سخر الجن و الإنس و الريح التي تجري بأمره

And that was widespread in the era of Suleyman<sup>-as</sup> until they said that the Jinn know the hidden matters. So they were saying, 'This knowledge of Suleyman<sup>-as</sup> and nothing has completed his<sup>-as</sup> kingdom for him<sup>-as</sup> except this knowledge, and by it he<sup>-as</sup> is subduing the Jinn, and the human beings, and the winds which flow by his<sup>-as</sup> orders'.

و أما الذين حملوه على شياطين الإنس فقالوا روي في الخبر أن سليمان كان قد دفن كثيرا من العلوم التي خصه الله بها تحت سرير ملكه حرصا على أنه إن هلك الظاهر منها بقي ذلك المدفون

And as for those who are carrying it upon the Satans<sup>-la</sup> of the human beings (only), they said, 'It is reported in the Hadeeth that Suleyman<sup>-as</sup> had buried a lot of knowledge(s) which Allah<sup>-azwj</sup> had Specialised him<sup>-as</sup> with, under the throne of his<sup>-as</sup> kingdom, greedy upon that if the apparent from it is destroyed, that buried (knowledge) would remain.

فلما مضت مدة على ذلك توصل قوم من المنافقين إلى أن كتبوا في خلال ذلك أشياء من السحر تناسب تلك الأشياء من بعض الوجوه ثم بعد موته و اطلاع الناس على تلك الكتب أو هموا الناس أنه من عمل سليمان و أنه ما وصل إلى ما وصل إليه إلا بسبب هذه الأشياء فهذا معنى **ما تَتْلُوا الشَّيَاطِينُ**

When a period passed upon that, a group from the hypocrites arrived to writing in the midst of that, things from the sorcery, attributing those things from some of the aspects. Then after his<sup>as</sup> death, and the notification to the people upon these books, the people imagined that it was from the world of Suleyman<sup>as</sup>, and that he<sup>as</sup> had not achieved what he<sup>as</sup> had achieved except by the cause of these things. So this is the meaning of: **And they followed what was recited by the Satans.**

و احتج القائلون بهذا الوجه على فساد القول الأول بأن شياطين الجن لو قدروا على تغيير كتب الأنبياء و شرائعهم بحيث يبقى ذلك التحريف مخفيا فيما بين الناس لارتفع الوثوق عن جميع الشرائع

And the speakers are united with this aspect upon the spoiling of the first word with that the Satans<sup>la</sup> of the Jinn, if they had been able upon changing the Books of the Prophets<sup>as</sup> and their<sup>as</sup> Laws, whereby that alteration would remain hidden in what is between the people the reliability would be lifted from entirety of the Laws.

و ذلك يفضي إلى الطعن في كل الأديان فإن قيل إذا جوزتم ذلك على شياطين الإنس فلم لا يجوز مثله من شياطين الجن

And that leads to the insult in all religion, for if it is said, 'When you are allowing that upon the Satans<sup>la</sup> of the human beings, then why is the likes of it not allowed from Satans<sup>la</sup> of the Jinn?'

قلنا الفرق أن الذي يفتعله الإنسان لا بد و أن يظهر من بعض الوجوه أما لو جوزنا هذا الافتعال من الجن و هو أن يزيد في كتب سليمان بخط مثل خط سليمان فإنه لا يظهر ذلك و يبقى مخفيا فيفضي إلى الطعن في جميع الأديان.

We said, 'The difference is that which the human being makes, there is no escape from it appearing in some aspects. As for if we were to allow this fabrication from the Jinn, and it is that there is an addition in the Books of Suleyman<sup>as</sup> in a handwriting similar to that of Suleyman<sup>as</sup>, and that did not appear and remained hidden, so it would lead to the insult in entirety of the religions.

**المسألة الرابعة** أما قوله **عَلَى مُلْكِ سُلَيْمَانَ** فقليل في ملك سليمان عن ابن جريج و قيل على عهد ملك سليمان و الأقرب أن يكون المراد و اتبعوا ما تتلوا الشياطين افتراء على ملك سليمان لأنهم كانوا يقرءون من كتب السحر فيقولون إن سليمان إنما وجد ذلك الملك بسبب هذا العلم فكانت تلاوتهم لتلك الكتب كافتراء على ملك سليمان و الله أعلم.

The fourth issue – As for His<sup>azwj</sup> Words: **in the reign of Suleyman**, it is said, 'During the reign of Suleyman<sup>as</sup> – from Ibn Jareeh. And it is said, 'In the era of the reign of Suleyman<sup>as</sup> and the near to it'. The intent would be, 'And they followed what the Satans<sup>la</sup> were reciting of the fabrications upon the reign of Suleyman<sup>as</sup>, because they were reading from the books of sorcery. They were saying that Suleyman<sup>as</sup> had rather found that kingdom due to the cause of this knowledge. So their recitations of those books because like the fabricating upon the reign of Suleyman<sup>as</sup>. And Allah<sup>azwj</sup> is more Knowing.

المسألة الخامسة اختلفوا في المراد بملك سليمان فقال القاضي إن ملك سليمان هو النبوة أو يدخل فيها النبوة و تحت النبوة الكتاب المنزل عليه و الشريعة

The fifth issue – They are differing regarding the intent with ‘the reign of Suleyman<sup>-as</sup>’. Al-Qazy sid, ‘The reign of Suleyman<sup>-as</sup>, it is the Prophet-hood, or the Prophet-hood is included in it, and under the Prophet-hood is the Book Revealed unto him<sup>-as</sup>, and the Law’.

فإذا صح ذلك ثم أخرج القوم صحيفة فيها ضروب السحر و قد دفنوها تحت سرير ملكه ثم أخرجوها بعد موته و أوهموا أنها من جهته صار ذلك منهم تقولا على ملكه في الحقيقة

So when that is correct, then the people brought out a parchment wherein were types of sorcery, and they had buried it beneath the throne of his<sup>-as</sup> kingdom. Then they extracted it after his<sup>-as</sup> death, and they imagined it is from his<sup>-as</sup> direction and that became from them saying upon his<sup>-as</sup> kingdom in the reality.

و الأصح عندي أن يقال القوم لما ادعوا أن سليمان إنما وجد تلك المملكة بسبب ذلك العلم كان ذلك الادعاء كالاقتراء على ملك سليمان و الله أعلم.

And the most correct in my view is that it is said, when the people claimed that Suleyman<sup>-as</sup> had rather found that kingdom by the cause of that knowledge, that claim was like the fabrication upon the kingdom of Suleyman<sup>-as</sup>. And Allah<sup>-azwj</sup> is more Knowing.

المسألة السادسة السبب في أنهم أضافوا السحر إلى سليمان وجوه أحدها أنهم أضافوا السحر إلى سليمان تفخيما لشأنه و تعظيما لأمره و ترغيبا للقوم في قبول ذلك منهم.

The sixth issue – The cause in their adding the sorcery to Suleyman<sup>-as</sup> has aspects. One of these is that they had handed the sorcery to Suleyman<sup>-as</sup>, exaggerating to his<sup>-as</sup> glory and a reverence to his<sup>-as</sup> affair, and to make the people desirous in accepting that from them.

و ثانيها أن اليهود ما كانوا يقرّون نبوة سليمان بل كانوا يقولون إنما وجد ذلك الملك بسبب السحر.

And it's second is that the Jews were not acknowledging the Prophet-hood of Suleyman<sup>-as</sup>. They were saying that he<sup>-as</sup> had found the kingdom by the cause of the sorcery.

و ثالثها أن الله تعالى لما سخر الجن لسليمان فكان يحالطهم و يستفيد منهم أسراراً عجيبة. فغلب على الظنون أنه عليه السلام استفاد السحر منهم.

And it's third is that when Allah<sup>-azwj</sup> the Exalted had Subdued the Jinn for Suleyman<sup>-as</sup>, he<sup>-as</sup> used to mingle with them and benefit from them of the wondrous secrets. So it overcame upon the thoughts that he<sup>-as</sup>, may the greetings be upon him<sup>-as</sup>, benefitted the sorcery from them.

أما قوله تعالى وَ مَا كَفَرَ سُلَيْمَانُ فهذا تنزيه له عليه السلام عن الكفر و ذلك يدل على أن القوم نسبوه إلى الكفر و السحر

As for Words of the Exalted: **and Suleyman did not disbelieve**, so this is a removal for him<sup>-as</sup>, may the greetings be upon him<sup>-as</sup>, from the Kufr, and that evidence's upon that that the people had attributed him<sup>-as</sup> to the Kufr and the sorcery.



و قيل فيه أشياء أحدها ما روي عن بعض أخبار اليهود أنهم قالوا أ لا تعجبون من محمد يزعم أن سليمان كان نبيا و ما كان إلا ساحرا فأُنزل الله هذه الآية.

And it is said there are things regarding it. One of these is what is reported from one of the rabbis of the Jews. They said, 'Are you not wondering from Muhammad<sup>-sawww</sup> claiming that Suleyman<sup>-as</sup> was a Prophet<sup>-as</sup>? And he<sup>-as</sup> was not, except a sorcerer!' So Allah<sup>-azwj</sup> Revealed this Verse.

و ثانيها أن السحرة من اليهود زعموا أنهم أخذوا السحر عن سليمان فنزله الله منه.

And it's second is that the sorcery is from the Jews. They alleged that they had taken the sorcery from Suleyman<sup>-as</sup>, so Allah<sup>-azwj</sup> Removed him<sup>-as</sup> from it.

و ثالثها أن قوما زعموا أن قوام ملكه كان بالسحر فبرأه الله منه لأن كونه نبيا ينافي كونه ساحرا كافرا

And it's third is that a people alleged that the foundations of his<sup>-as</sup> kingdom were due to the sorcery, so Allah<sup>-azwj</sup> Disavowed him<sup>-as</sup> from it, because of his<sup>-as</sup> being a Prophet<sup>-as</sup> negates him<sup>-as</sup> being a sorcerer, a Kafir.

ثم بين تعالى أن الذي برأه الله منه لاحق بغيره فقال **و لَكِنَّ الشَّيَاطِينَ كَفَرُوا** يشير به إلى ما تقدم ذكره ممن اتخذ السحر كالحرفة لنفسه و ينسبه إلى سليمان

Then the Exalted Explained that which he<sup>-as</sup> is disavowed from is attached with others, so He<sup>-azwj</sup> Said: **but the Satans were disbelieving. [2:102]**, indicating by it to what it's mention has preceded, from the ones who took the sorcery as a craft for himself and attributed it to Suleyman<sup>-as</sup>.

ثم بين تعالى ما به كفروا فقد كان يجوز أن يتوهم أنهم كفروا لا بالسحر فقال تعالى **يُعَلِّمُونَ النَّاسَ السِّحْرَ**.

Then the Exalted Explained what they had disbelieved in was (actually) allowed if it is imagined that they had disbelieved, not with the sorcery. Allah<sup>-azwj</sup> the Exalted Said: **They were teaching the people, the sorcery.**

و اعلم أن الكلام في السحر يقع من وجوه الأول في البحث عنه بحسب اللغة فنقول ذكر أهل اللغة إنه في الأصل عبارة عما لطف و خفي سببه و السحر بالفتح هو الغذاء لطفائه و لطف مجاربه

And know that the talk regarding the sorcery occurs from the first aspect in the search about it in accordance with the language. We say that the mentioned by the linguists that is in the original expression about what is subtle, and it's causes are hidden, and the (word) 'the sorcery' (Al-Sahr) with the connotation, it is the provision for it being hidden and the subtlety of it's flow.

قال لبيد و نسحر بالطعام و بالشراب. قيل فيه وجهان أحدهما أنا نعلل و نخدع كالمسحور و المخدوع و الآخر تغذي و أي الوجهين كان فمعناه الخفاء

Labeed said, 'And we bewitch through the food and the with the drink'. It is said, 'There are two aspects regarding it. One of these is that we pretend and deceive like the one bewitched



and the deceived, and the other is, we provide. And whichever of the two aspects it would be, it's meaning is the mystery.

و هذا الوجه يحتمل من المعنى ما احتمله الأول و يحتمل أيضا أن يريد بالمسحر أنه ذو السحر و السحر هو الرئة و ما تعلق بالخلقوم و هذا أيضا يرجع إلى معنى الخفاء

And this aspect can be carried from the meaning of what the first had implied, and it is possible as well that the intent with the bewitched is that he is with the sorcery, and the sorcery, it is the lung and what is related with the throats, and this as well returns to the meaning, 'the mystery'.

و منه قول عائشة توفي رسول الله بين سحري و نحري

And from it is the word of Ayesha (well-known fabricatress), 'Rasool-Allah<sup>-saww</sup> expired between my chest and my knee'.

و قوله تعالى إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ يعني من المجوف الذي يطعم و يشرب يدل عليه قولهم مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا

And Words of the Exalted: **'But rather, you are from the bewitched ones!' [26:153]** – meaning from the interior which is fed and drunk, evidences upon their words: **You are not except a person like us, [26:154].**

و قال تعالى حكاية عن موسى ع أنه قال للسحرة مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ و قال فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَ اسْتَرْهَبُوهُمْ فهذا هو معنى السحر في أصل اللغة.

And the Exalted Said narrating from Musa<sup>-as</sup> having said to the magicians: **'What you have come with is the sorcery; surely Allah would be Invalidating it [10:81].** And He<sup>-azwj</sup> Said: **So when they cast, they bewitched the eyes of the people and frightened them, [7:116].** So this, it is the meaning of the sorcery in the original language.

الوجه الثاني اعلم أن لفظ السحر في عرف الشرع مختص بكل أمر مخفي سببه و يتخيل على غير حقيقته و يجري مجرى التمويه و الخداع و متى أطلق و لم يقيد أفاد ذم فاعله

The second aspect, know that the word 'the sorcery' (Al-Sahr) is recognised as the start specialised with every matter it's cause is hidden, and is imagined upon other than it's reality, and it flows the flow of the misrepresentation and the deception, and when it is released and not tied, it's perpetrator would be condemned.

قال تعالى سَحَرُوا أَعْيُنَ النَّاسِ يعني موهوا عليهم حتى ظنوا أن حبالهم و عصيهم تسعى

The Exalted Said: **they bewitched the eyes of the people [7:116]** – It was camouflaged upon them until they thought that their ropes and their sticks were running.

و قال تعالى يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى و قد يستعمل مقيدا فيما يمدح و يحمده

And the Exalted Said: **it was imaged to him from their sorcery that these were on account of their sorcery as if they were moving swiftly [20:66]**, and it has been used restrictively in what is commendable and praised.

رَوَى أَنَّهُ قَدِمَ عَلَى رَسُولِ اللَّهِ ص الزَّبْرِقَانُ بْنُ بَدْرٍ وَ عَمْرُو بْنُ الْأَهْتَمِ وَ قَالَ لِعَمْرُو خَبِّرْنِي عَنِ الزَّبْرِقَانِ فَقَالَ مُطَاعٌ فِي نَادِيهِ شَدِيدُ الْعَارِضِ مَانِعٌ لِمَا وَرَاءَ ظَهْرِهِ

It is reported that Al-Zibriqan Bin Badr, and Amro Bin Al-Ahtam arrived to Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> said to Amro: 'Inform me about Al-Zibriqan'. He said, 'Obeyed in his circle, severe of the opposition, defender of what is behind his back'.

قَالَ الزَّبْرِقَانُ هُوَ وَ اللَّهُ يَعْلَمُ أَيُّ أَفْضَلٍ مِنْهُ فَقَالَ عَمْرُو إِنَّهُ زَمُرُ الْمُرُوءَةِ صَبِيْقُ الْعَطَنِ أَحْمَقُ الْأَبِّ لَيْيَمُ الْحَالِ يَا رَسُولَ اللَّهِ صَدَقْتُ فِيهِمَا أَرْضَانِي فَقُلْتُ أَحْسَنَ مَا عَلِمْتُ وَ أَسْخَطَنِي فَقُلْتُ أَسْوَأُ مَا عَلِمْتُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ النَّبِيَانِ لَسِحْرًا.

Al-Zibriqan said, 'By Allah<sup>-azwj</sup>! He knows I am better than him!' Amro said, 'He is of little chivalry, a narrow-minded person, idiot father, mean uncle, O Rasool-Allah<sup>-saww</sup>! I speak the truth regarding what pleases me, so I said, 'Excellent is what I know, and it angers me. So I said, 'Evils is what I know''. Rasool-Allah<sup>-saww</sup> said: 'There is sorcery from the statement'.

فسمى النبي ص بعض البيان سحرا لأن صاحبه يوضح الشيء المشكل و يكشف عن حقيقته بحسن بيانه و بليغ عبارته.

So the Prophet<sup>-saww</sup> named part of the statement as sorcery because its owner clarifies the problematic thing and reveals its truth with his good statement and eloquent expression.

فإن قيل كيف يجوز أن يسمى ما يوضح الحق و ينبئ عنه سحرا و هذا القائل إنما قصد إظهار الخفي لا إخفاء الظاهر و لفظ السحر إنما يكون عند إخفاء الظاهر.

If it is said, 'How it is permissible to call what clarifies the truth and foretells about it magic, and this saying is intended to reveal the hidden, not to conceal the apparent, and the word magic is only when concealing the apparent?'

قلنا إنما سماه سحرا لوجهين الأول أن ذلك العذر للطفه و حسنه استمال القلوب فأشبهه السحر الذي يستميل القلوب فمن هذا الوجه سمي سحرا لا من الوجه الذي ظننت.

We say, 'But rather he<sup>-saww</sup> named is a sorcery due to two aspects. The first is that the excuse for the kindness and goodness is to incline the hearts, so that which inclines the hearts resembles the sorcery. So, it is from this aspect it is named as sorcery, not from the aspect which you are thinking of.

الثاني أن المقتدر على البيان يكون قادرا على تحسين ما يكون قبيحا و تقبيح ما يكون حسنا فذلك يشبه السحر من هذا الوجه في أقسام السحر.

The second is that the one able upon the explanation he is abled upon improving what would be ugly and uglify what is being good. For that reason, it resembles the sorcery, from this aspect in the categories of sorcery.

و اعلم أن السحر على أقسام

### And know that the sorcery is based upon categories.

القسم الأول سحر الكلدانيين و الكذابين الذين كانوا في قديم الدهر و هم قوم يعبدون الكواكب و يزعمون أنها هي المدبرة لهذا العالم و منها تصدر الخيرات و الشرور و السعادة و النحوسة و هم الذين بعث الله تعالى إبراهيم مبطلا لمقاتلتهم و رادا عليهم في مذاهبهم. و هؤلاء فرق ثلاث.

The first category of the sorcery – The Al-Kaldaneyn (Chaldeans) and ‘Al-Kazabeen’, those who have been in ancient times. And they were a people worshipping the planets and claiming that these are the managers of this world, and from these are issued the goodness, and the evils, and the fortunate, and the inauspicious, and they are those to whom Allah<sup>-azwj</sup> the Exalted had Sent Ibrahim<sup>-as</sup> in order to invalidate their words (beliefs) and rebut upon them regarding their doctrines. And these are of three sects.

الفريق الأول هم الذين زعموا أن هذه الأفلاك و الكواكب واجبة الوجود في ذاتها و أنه لا حاجة بمذبة ذاتها و صفاتها إلى موجب و مدبر و خالق و علة البتة ثم إنما هي المدبرة لعالم الكون و الفساد و هؤلاء هم الصابئة الدهرية.

The first sect, they are those who claim that these celestial bodies and the planets are necessarily existent in themselves, and that there is no need to be fascinated with their selves and their descriptions for there to be a cause, a manager, a Creator, and a reason anyhow. Then, these are managers of the universe and the spoiling, and these, they are the Sabaeans, the eternalists.

و الفريق الثاني الذين قالوا الجسم يستحيل أن يكون واجبا لذاته لأن كل جسم مركب و كل مركب فإنه مفتقر إلى كل واحد من أجزائه و كل واحد من أجزائه غيره فكل جسم فهو مفتقر إلى غيره فهو ممكن لذاته و كل ممكن لذاته فهو مؤثر فله مؤثر و هذه الأجرام الفلكية و الكوكبية لا بد لها من مؤثر

And the second sect are those who said that the body, it is impossible for it to be obligatory for itself, because everybody is complex, and every complex it needy to each of one it's part, and each one of its parts (needs) the other. Thus, each body needs something else, so it is possible for its own sake, and every possible thing for its own sake is affected by an influencer, and these astronomical and planetary bodies must have an influence.

ثم قالوا ذلك المؤثر إما أن يكون حادثا أو قديما فإن كان حادثا افتقر إلى مؤثر آخر و لزم التسلسل و هو محال و إن كان قديما فإما أن يكون كل ما لا بد منه في مؤثرته حاصل في الأزل أو ليس كذلك

They said that the influences, it either happens to be a new occurrence or ancient. If it was a new occurrence, it would be need to another influences and it necessitates the sequence (chain), and it is impossible; and even if it was ancient, so either all what is inevitable in it's effect would result in the eternity, or it isn't like that.

و يدخل في هذا التقسيم قول من يقول إنه إنما خلق العالم في الحيز الذي خلقه فيه لأن خلقه في ذلك الحيز أصلح من خلقه في حيز آخر أو لأن خلقه كان موقوفا على انقضاء الأزل أو لأن خلقه كان موقوفا على حضور وقت معين إما مقدر أو محقق

And included in this category is the word of the one who says, He<sup>-azwj</sup> rather Created the world in the space which He<sup>-azwj</sup> Created it in, because His<sup>-azwj</sup> Creating it in that space is more correct

than His<sup>-azwj</sup> Creating it in another place, or because His<sup>-azwj</sup> Creation would be paused at the termination of eternity, or because His<sup>-azwj</sup> Creation would be paused at the presence of a specified time, either pre-determined or verified.

فإن قلنا إن كل ما لا بد منه في مؤثرته كان حاصلًا في الأزل لزم أن يكون الأثر واجب الترتب عليه في أزل لأن الأزل لو لم يكن واجب الترتب عليه فهو إما ممتنع الترتب عليه فهو ليس بمؤثر البتة و قد فرضناه مؤثرًا هذا خلف و إن كان ممكن الترتب عليه و ممكن اللاترتب عليه أيضا

So if we were to say that all what there is no escape from it in its influence would result in the eternity necessarily, so it's impact would obligate the sequence upon it in eternity, because the eternity, if it does not happen, the sequence would be obligated upon it. It is either impossible to follow, and it is not effective at all, and we have imposed it as influential, this is behind, and if it is possible to follow it, and it is possible not to follow it as well.

فلنفرض تارة مصدرا للأثر بالفعل و أخرى غير مصدر له بالفعل فامتياز الحيز الذي صار المؤثر فيه مصدرا للأثر بالفعل عن الحيز الذي لم يصرف فيه كذلك إما أن يتوقف على انضمام قيد إليه أو لم يتوقف فإن توقف لم يكن الحاصل قبل انضمام هذا القيد إليه كل ما لا بد منه في المؤثرية و قد فرضناه كذلك

Let us suppose sometimes a source of the effect in action and another that is not a source of it actually, so the privilege of the space in which the influencer has already become a source of the effect over the space in which it did not become. Likewise, it is either dependent on the accession of a restriction to it, or it does not stop. If it stops, it was not the case before the accession of this restriction to it. All that is necessary in terms of influence, and we have imposed it like that.

و هذا خلف و إن لم يتوقف فقد ترجح الممكن من غير مرجح البتة و تجويزه يسد باب الاستدلال بالممكن على وجود الصانع و أما إن قلنا بأن كل ما لا بد منه في المؤثرية ما كان حاصلًا في الأزل فإن استمر ذلك السلب وجب أن لا يصير البتة مؤثرًا لكننا قد فرضناه مؤثرًا في الأزل هذا خلف و إن تغير فقد حدث بعض ما لا بد منه في المؤثرية

This is behind, and if it does not stop, the possible may be more likely than the likely one at all, and its permissibility blocks the door of inference by the possible on the existence of the Maker. And if we say that everything that is inevitable in influence is what has happened in eternity, if that negation continues, it must not be effective at all, but we would have imposed it as influential in eternity. This is behind, and if it changes, some of the inevitable things have happened in the influence.

فإن كان حدوثه لا لأمر فقد وقع الممكن لا عن مؤثر و هو محال و إن كان حدوثه لأمر لم يكن الشيء الذي فرضناه حادثًا أولًا كذلك لأنه حصل قبله حادث آخر و كنا فرضناه حادثًا أولًا و هذا خلف و أيضا فإننا ننقل الكلام إليه و يلزم التسلسل و هو محال.

If its occurrence was not a matter, then the possible occurred, not from an influencer and it is impossible, and if its occurrence was for a matter, then the thing that we imposed was not an occurrence at first as well because another event had occurred before it, and we imposed it as an occurrence first, and this is behind. The sequence (chain) is necessitated, and it is impossible.

قالوا و هذا يقتضي استناد الممكنات إلى مؤثر تام المؤثرية في الأزل و متى كان كذلك وجب كون الآثار أزلية دائمة فهذا يقتضي أن لا يحصل في العالم شيء من التغيرات البتة لكن التغيرات مشاهدة قطعًا فلا بد من حيلة

They said, 'And this requires that the possibilities are based on a fully effective influence in eternity, and when it was like that, it obligated the influence being for ever. So this is contradictory This requires that nothing changes in the world at all, but the changes are definitely visible, so there must be a means'.

فنقول ذلك المؤثر القديم الواجب لذاته إلا أن كل حادث مسبوق بحادث آخر حتى يكون انقضاء المتقدم شرطاً لحصول المتأخر عن ذلك المبدأ القديم و على هذا الطريق يصير المبدأ القديم مبدأً للحوادث المتغيرة فإذا لا بد من توسط حركة دائمة يكون كل جزء منها مسبوقاً بالآخر لا إلى أول

So, we say that the old effect is necessary for itself, except that every event is preceded by another event so that the lapse of the precedent is a condition for the occurrence of the delay in that ancient beginning. And based upon this path, the ancient beginning becomes a beginning of changing events, so there must be a mediation of a permanent movement, each part of which is preceded by the other, not to the first.

و هذه الحركة يمتنع أن تكون مستقيمة و إلا لزم القول بأبعاد غير متناهية و هو محال فلا بد من جرم متحرك بالاستدارة و هو الفلك فثبت أن حركات الأفلاك كالمبادئ القريبة للحوادث الحادثة في هذا العالم و المدبرات الملاصقة بها فلا جرم

And this motion is forbidden to be straight, otherwise it is necessary to say of infinite dimensions, which is impossible, so there must be a body moving by rotation, and it is the celestial body. So it is proved that the motions of the celestial bodies are like the beginning that are close to the events that occur in this world and the plans that are adjacent to them, so there is no body.

قالوا بإلهيتها و اشتغلوا بعبادتها و تعظيمها و اتخذوا لكل واحد منها هيكلًا مخصوصًا و صمنا معينًا فاشتغلوا بخدمتها فهذا هو دين عبدة الأصنام و الأوثان

So they said (believed) in their divinity and pre-occupied with worshipping these and revering these, and they took a special structure for each one of them, and a specific idol. They pre-occupied with serving these. So this, it is a religion of worshipping idols and the images.

ثم إن هؤلاء قالوا إن المبدأ الفاعلي لا يكفي وجوده في حصول الفعل بل لا بد من حضور المبدأ القابلي المنفعلي و لا يكفي حضوره أيضا ما لم تكن الشرائط حاصلة و الموانع زائلة و ربما حدث أمر مشكل غريب في العالم الأعلى يصلح لإفادة هيئة غريبة في مادة العالم الأسفل

Moreover, they said that the presence of the active principle is not sufficient for the occurrence of the action, rather the presence of the passive beginning is necessary, and its presence is not sufficient as long as the conditions are not fulfilled, and the impediments are removed. And perhaps a strange problem occurred in the higher world that could benefit a strange body in the material of the lower world.

فإذا لم تكن المادة السفلية متهيئة لقبول تلك الهيئة من الأشكال العلوية لم تحدث تلك الهيئة ثم إن فوات تلك التهيئة تارة تكون لأجل كون المادة ممنوعة بالمعوقات المانعة عن قبول ذلك الأثر

If the inferior material was not prepared to accept that form from the upper forms, that form did not occur, and then the passing of that preparation sometimes is due to the fact that the substance is fraught with obstacles that prevent the acceptance of that effect.

و تارة لأجل فوات بعض الشرائط لكن لو تهيأت لنا تقدمه المعرفة بطبيعة ذلك التشكل و بوقت حدوثه و بطبيعة الأمور المعتمدة في كون المادة السفلية قابلة لذلك الأثر لكان يمكننا تهيئة المادة لقبول ذلك الأثر و إمالة الموانع عنها و تحصيل المعدات لها حتى يتم ذلك الفيضان و يسري في القابليات لما تقرر أن الفاعل التام متى لقي المنفعل التام ظهر الفعل التام لا محالة

And sometimes because some conditions have been missed, but if we had the knowledge of the nature of that formation and the time of its occurrence and the nature of the considered matters in the fact that the lower matter is subject to that effect, we would have been able to prepare the material to accept that effect and remove the obstacles to it and obtain the equipment for it until that flood is completed and It applies to abilities when it is decided that the perfect subject, when it meets the perfect passive, the perfect verb appears inevitably.

فإذا عرفت هذا فالساحر هو الذي يعرف القوى العالية الفعالة بسائطها و مركباتها و يعرف ما يليق بكل واحد من العوالم السفلية و يعرف المعدات ليعدها و العوائق لينحيها معرفة بحسب الطاقة البشرية

If you know this, then the sorcerer is the one who knows the active high powers through their modes and components, knows what is appropriate for each of the lower realms, knows the equipment to prepare them, and the obstacles to remove them, knowing according to human energy.

فحينئذ يكون الإنسان متمكناً من استجذاب ما يخرق العادة و من دفع ما يدافعها بتقريب المنفعل من الفاعل و هذا معنى قول بطليموس علم النجوم منك و منها فهذا هو الإشارة إلى خلاصة قوله الفلاسفة الصائبة في حقيقة السحر و ماهيته.

At that time, a person will be able to attract what breaks the habit and repel what defends it by bringing the passive closer to the doer, and this is the meaning of Ptolemy's saying "The Science of Astrology", from you and from it. So this, it is an indication to the words of the Sabean philosophers regarding the reality of the sorcery and what it is.

الفريق الثالث الذين أنبتوا لهذه الأفلاك و الكواكب فاعلا مختاراً خلقها و أوجدها بعد عدم إلا أنهم قالوا إنه سبحانه أعطاه قوة عالية نافذة في هذا العالم و فوض تدبير هذا العالم إليهم قالوا الدليل على كون هذه الأجرام الفلكية أحياء وجهان

The third sect, those who proved for these celestial bodies and the planets, a chosen doer having Created these and brought these into existed after the non-existence, except that they said, the Glorious Gave it the lofty strength to implement in this world and has Delegated the management of this world to them. They said, and the evidence upon these being the planetary bodies being alive are two aspects.

الأول أنه لا شك أن الحياة أشرف من الجمادية فكيف يحسن في الحكمة خلق الحياة في الأجسام الخسيسة نحو أبدان الديدان و الخنافس و إخلاء هذه الأجرام الشريفة النورانية الروحانية عن الحياة

The first is that there is no doubt that life is more honourable than inanimateness, so how can it be better in wisdom to create life in vile bodies such as the bodies of worms and beetles, and to free these honourable, luminous, spiritual bodies from life.

الثاني أن هذه الأفلاك متحركة بالاستدارة فحركتها إما أن تكون طبيعية أو قسرية أو إرادية لا جائز أن تكون طبيعية لأن المهروب عنه بالطبع لا يكون بعينه مطلوباً بالطبع و كل نقطة فرضنا الفلك متحركاً عنه فإن حركته عنها هي عين حركته إليها

The second is that these orbitals move by rotation, so their motion is either natural, coercive, or voluntary. It is not permissible for it to be natural, because what is evaded is, of course, not required. And every point we have imposed on the planet is moving from it, for its movement from it is the same as its movement towards it.

فيستحيل كون تلك الحركة طبيعية و لا جائز أن تكون قسرية لأن القسر هو الذي يكون على خلاف الطبيعة فإذا قد بطلت الطبيعية وجب بطلان كونها قسرية و لما بطل القسمان ثبت كونها إرادية فثبت أن الأفلاك و الكواكب أجرام حية عاقلة

It is impossible for this movement to be natural, and it is not permissible for it to be coercive because it is coercion that is contrary to nature since naturalism has been invalidated, it must be invalid because it is coerciveness, and when the two sections are invalidated, it is proven that they are voluntary, so it is proven that the spheres and planets are living, intelligent bodies.

قالوا إذا ثبت هذا فنقول الوقوف على جميع الطبائع العلوية و السفلية مما لا يفي به وسع البشر و طاقة النفس الناطقة لوجوه أربعة أولها أنه لا سبيل إلى إثبات الكواكب إلا بواسطة القوة الباصرة و لا ارتباب أنها عن إدراك الصغير من البعيد قاصرة

They said, 'If this is proven, then we say to stand on all the higher and lower natures, which are not satisfied by the capacity of human beings, and the energy of the rational soul for four faces, the first of which is that there is no way to establish the planets except by means of visual force, and there is no doubt that it is limited to the perception of the small from the distant.

فإن أصغر كوكب مما في القدر السابع من الفلك الثامن و هو الذي يمتحن به حدة البصر مثل كرة الأرض بضع عشرة مرة و إن كرة الأرض أعظم من العطار كذا ألف مرة فلو تكوّن الفلك الأعظم بكواكب على قدر الكواكب الصغيرة المذكورة من الثوابت

The smallest planet is in the seventh magnitude of the eighth planet, and it is by which the sharpness of sight is tested, like the globe of the earth, by more than ten times. And the globe of the Earth is a thousand times greater than Mercury, if the greatest celestial planet is set with planets as much as the mentioned small planets from the constants.

فلا شك أن الحس لا يدركه و البصر لا يمتد عليه فضلا عما يكون في مقدار عطار أو أصغر منه و على هذا التقدير لا يبعد أن يكون في السماوات كواكب كثيرة فعالة و إن كنا لا نعرف وجودها فضلا عن أن نعرف طبائعها و لهذا نقل صاحب كتاب تتكولوشا عن روايات البشر أنه بقي في الفلك وراء الكواكب المرصودة كواكب لم ترصد إما لفرط صغرها أو لخفاء آثارها و أفعالها.

There is no doubt that the senses do not perceive it and the sight does not extend over it, let alone what is the size of Mercury or smaller than it. Based on this estimate, it is not unlikely that there are many active planets in the skies, even if we do not know their existence, let alone know their nature. For this reason, the author of the book 'Tatakusha' reported from my human accounts that behind the observed planets there remained planets that were not observed, either because they are too small or because their traces and their actions are hidden.

و ثانيها أن الكواكب التي نراها ليست بأسرها مرصودة بل المرصودة منها ألف و اثنان و عشرون و البواقي غير مرصودة و مما يحقق ذلك ما ثبت بالدلالة أن المجردة ليست إلا أجرام كوكبية صغيرة جدا مرتكزة في فلك الثوابت على هذا السمت المخصوص و ظاهر أن الوقوف على طبائعها متعذرة.

And it's second is that not all of the planets that we see are observed, but rather one thousand and twenty-two of them are observed, and the rest are not observed, and what achieves this is what is proven by semantics that the abstract is nothing, but very small planetary bodies based in the orbit of the constants on this particular azimuth, and it is apparent that standing on their natures is impossible.

و ثالثها أن هذه الكواكب المرصودة مما لم يحصل الوقوف التام على طبائعها لأن أقوال الأحكاميين ضعيفة قليلة الحاصل لا سيما في طبائع الثوابت.

And it's third is that these observed planets, we do not have a complete understanding of their natures, because the sayings of the wise ones are weak and few, especially regarding the natures of the constants.

و رابعها أنا بتقدير أن نعرف طبائع هذه الكواكب على بساطتها لكنه لا يمكننا الوقوف على طبائعها حال امتزاجها إلا على سبيل التقريب البعيد عن التحقيق.

And it's fourth, I appreciate that we know the natures of these planets in their simplicity, but we cannot determine their natures when they are mixed except by way of approximation, far from investigation.

ثم إنا نعلم أن الحوادث الحادثة في هذا العالم لا يصدر عن طبائعها البسيطة و إلا لدامت هذه الحوادث بدوام تلك الطبائع بل إنما يحصل عن امتزاجها و تلك الامتزاجات غير متناهية فلا سبيل إلى الوقوف عليها على سبيل القياس

Then we know that the events that occur in this world do not originate from their simple natures, and only for as long as these events persist in the permanence of those natures. So there is no way to be standing upon these upon the way of measurement.

فقد ثبت بهذه الوجوه الأربعة تعذر الوقوف على طبائعها الفعالة و أما القوى المنفعلة فالوقوف التام عليها كالمعتذر لأن القبول التام لا يتحقق إلا مع شرائط مخصوصة في القابل من الكم و الكيف و الوضع و الأين و سائر المقولات

It has been proven by these four aspects that it is impossible to determine their active natures. As for the passive forces, it is completely impossible to stand on them, because complete acceptance is not achieved except with specific conditions in the possibility of quantity, quality, position, where, and other categories.

و المواد السفلية غير ثابتة على حالة واحدة بل هي أبدا في الاستحالة و التغير و إن كان لا يظهر في الحس فقد ظهر بما قررنا أن الوقوف التام على أحوال القوى الفعالة السماوية و القوى الأرضية المنفعلة غير حاصل للبشر و لو حصل ذلك لأحد لوجب أن يكون ذلك الشخص عالما بجميع التفاصيل الحاصلة من الماضية و الآتية و أن يكون متمكنا من إحداث جميع الأمور التي لا نهاية لها.

And the lower substances are not fixed on a single state, rather they are always in transformation and change, and if it does not appear in the senses, then it appears with what we decided that a complete stand on the conditions of the active heavenly forces and the passive earthly forces are unachievable for the humans. And if that happened for anyone, that person would have to be aware of all the details that happen from the past and the future, and he should be able to bring about all the things that have no end.



ثم قالوا فهذه المباحث و الملامح مما يوهن العقل عن التمكن من هذه الصناعة إلا أنه نعم ما قيل من أن ما لا يدرك كله لا يترك كله فالقوى البشرية و إن قصرت عن اكتناه هذه القوى العالية الفعالة و السافلة المنفعلة و لكن يمكنها الاطلاع على بعض أحوالها

Then they said, 'These investigations and features are from what weakens the mind from mastery of this craft, except that yes, what has been said is that what is not comprehensible to all is not left out of it all. The human forces, even if they fall short of being possessed, are these high active powers and passive low ones, but they can see some of their conditions'.

و إن كان ذلك القدر تافها حقيرا بالنسبة إلى ما في الوجود لكنه عظيم بالنسبة إلى قدرة الإنسان و قوته لأن الأحكاميين من أهل النجوم قد وقفوا بسبب التجارب المتطاولة قرنا بعد قرن على كثير من أحوال السبعة السيارة و كثير من الثوابت

And if that fate is trivial and despicable in relation to what is in existence, but it is great in relation to man's ability and strength, because the judgments of the people of the stars (astrologers or astronomers) have stood due to the prolonged experiences century after century on many of the conditions of the seven vehicles and many of the constants.

و عرفوا من أحوال البروج و الحدود و الوجوه و المثلثات ما يعظم الانتفاع بمعرفته لمن اطلع عليه و أحاط به و ليس يلزمنا أنه لما تعذر علينا تحصيل اليقين التام بما بواسطة البراهين المنطبقة أن يترك الانتفاع بما مع ما تشاهد من صحة قوانينها الكلية كما لا يلزم من عدم قيام الدلائل الطبيعية على طبائع الأغذية و الأدوية البسيطة و المركبة أن لا ينتفع بها

And they knew from the states of the zodiac, borders, faces, and triangles that the benefit of their knowledge would be great for those who perceive it and comprehend it. It is not necessary for us that when it is not possible for us to attain complete certainty about it by means of applicable proofs, that it be left to benefit from it despite what we see from the correctness of its universal laws, just as it is not necessary from the lack of natural evidence on the nature of foods and simple and complex medicines that he should not benefit from them.

بل هذه الصناعة أولى بالرعاية من صناعة الطب و ذلك لأنهما بعد اشتراكهما في عدم البراهين المنطبقة على مطالبها امتازت هذه الصناعة عن صناعة الطب بوصف نافع و ذلك أن الدواء المتناول لو لم ينفع يحصل من تناوله ضرر عظيم و أما هذه الصناعة فلو لم تنفع لم تضر و أما ظن حصول النفع فهو قائم في الموضعين و إذا كان كذلك كانت هذه الصناعة أولى بالرعاية من صناعة الطب.

Rather, this industry is more worthy of care than the medical industry, and that is because, after their participation in the lack of evidence applicable to its claims, this industry is distinguished from the medical industry in a beneficial description, and that is that if the medicine taken does not benefit, great harm will come from taking it. As for the assumption that the benefit will be obtained, it is valid in both cases, and if this is the case, then this making is more worthy of care than the making of medicine.

فإن قال قائل كيف السبيل إلى معرفة طبائع هذه الكواكب و البروج و أما التجربة فهي متعذرة و ذلك لأن أقل ما لا بد منه في التجربة أن يعود الأمر مرتين و عودة الفلك إلى شكله المعين ممتنع عند بعض الفلاسفة

So if a speaker were to say, 'How is the way to understand the natures of these planets and the constellations? As for the experiment, it is impossible, because the least that is necessary

in the experiment is that the matter goes back twice, and the return of the planet to its specific form is forbidden by some philosophers.

و لو أمكن على بعده فإنما يقع لو عاد جميع الكواكب إلى الموضع الذي كان واقفا عليه في المرة الأولى و ذلك مما لا يحصل إلا بعد المدة التي تسمى بعمر العالم فأى عمر يفي بذلك و أى عقل يصل إليه.

And if it is possible at its distance, then it will happen if all the planets return to the position on which they were standing in the first time, and that does not happen until after the period called 'the age of the world', then what age satisfies that and what intellect reaches it?

الجواب أنه لا حاجة في هذه التجربة إلى عود الفلك إلى الشكل الأول من جميع الوجوه بل لما رأينا كوكبا حصل في برج و صدر عنه أثر و شاهدنا هذا الأثر مع حصوله في ذلك البرج مدة بعد أخرى غلب على ظننا أن حصوله في ذلك البرج مستعقب لهذا الأثر

The answer is that in this experiment there is no need for the celestial body to return to the first form in all respects. Rather, when we saw a planet that happened to be in a constellation, and an effect emerged from it, and we witnessed this effect, even though it occurred in that sign for one period after another, we most likely thought that its occurrence in that sign would follow this effect.

و هذا القدر كاف في حصول الظن و أيضا قد تحصل معرفة طبائع هذه الكواكب على سبيل الإلهام يحكى عن جالينوس أنه عرف كثيرا من الأمور الطبية برؤيا رآها و إذا كان ذلك ممكنا فلا سبيل إلى دفعه.

This amount is sufficient for conjecture, and knowledge of the natures of these planets may also be obtained by way of inspiration It is said about Galen that he knew many medical matters through a vision he saw, and if that is possible, there is no way to defend it.

قالوا إذا ثبت ذلك فإن التجارب التي مارسها الحكماء من المنجمين دلت على أن لكل اختصاصا بأشياء معينة في هذا العالم من الممكنة و الأزمنة و الأيام و الساعات و الأغذية و الروائح و الأشكال التي يتعلق بها كوكب معين في وقت يكون الكوكب فيه قويا على ذلك الفعل الذي يطلب منه

They said, 'If this is proven, then the experiments practiced by the astrologers of judgments indicate that each has jurisdiction over certain things in this world of places, times, days, hours, foods, smells, and shapes to which a particular planet is attached at a time when the planet is strong for that action that it seeks from it.

لم يبعد أن يحصل ذلك الأثر الخارق للعادة لا سيما إذا كان المتولي لمباشرة ذلك العمل القوي النفس صافي الروح بحيث يكون روحه في الاستعلاء و الاستيلاء من جوهر الأرواح السماوية فهناك يتم الأمر و يحصل الغرض فهذا مجموع أقوال الصائبة في تقرير هذا النوع من السحر.

It is not unlikely that this extraordinary effect will occur, especially if the one who undertakes this powerful action is pure in spirit, so that his spirit is in transcendence and domination of the essence of heavenly spirits. There the matter is accomplished, and the goal is achieved, so this is the summary of the Sabeans' sayings in deciding this type of sorcery.

أما المعتزلة فقد اتفقت كلمتهم على أن غير الله لا يقدر على خلق الجسم و الحياة و اللون و الطعم و احتجوا بوجوه ذكرها القاضي و لخصها في تفسيره و في سائر كتبه و نحن ننقل تلك الوجوه و ننظر فيها

As for the Mu'tazilites, their word has concurred upon that other than Allah<sup>-azwj</sup> is not able upon creating the bodies, and the life, and the colours, and the foods, and they argued by its aspects Al-Qazy mentioned it, and its characteristics in his Tafseer, and in rest of his books, and we are transmitting those aspects and we shall look into these.

أولها و هو النكتة العقلية التي عليها يقولون إن كل ما سوى الله إما متحيز أو قائم بالمتحيز فلو كان غير الله فاعلا للجسم و الحياة لكان ذلك الغير متحيزا و ذلك المتحيز لا بد و أن يكون قادرا بالقدرة إذ لو كان قادرا لذاته لكان كل جسم كذلك بناء على أن الأجسام متماثلة لكن القادر بالقدرة لا يصح منه فعل الجسم و الحياة

The first is the intellectual point which they are saying (believing) that all what is besides Allah<sup>-azwj</sup> is either one-sided or standing with the one-sided. If other that Allah<sup>-azwj</sup> was a doer of the bodies and the life, that unbiased would exist and that biased would not, and even if it was able with the power, when it it had been able for itself, everybody would have been built upon like that, based upon that the bodies are identical, but the able with the ability, the doing of the bodies and the life is not correct from him.

و يدل عليه وجهان الأول أن العلم الضروري حاصل بأن الواحد منا لا يقدر على خلق الجسم و الحياة ابتداء فقدرتنا مشتركة في امتناع ذلك عليها فهذا الامتناع حكم مشترك فلا بد له من علة مشتركة و لا مشترك هاهنا إلا كوننا قادرين بالقدرة و إذا ثبت هذا وجب في من كان قادرا بالقدرة أن يتعذر عليه فعل الجسم و الحياة.

And two aspects evidence upon it. The first is that if the necessary knowledge is obtained by one of us, he will not be able upon creating the bodies and the life, initiating, for our abilities are shared in refraining from it. This abstention is a common ruling, so it must have a common cause, and there is nothing in common here except that we are capable of power. And when this is established, it obligated in the one who was able with the power than he excuses upon doing the bodies and the life.

الثاني أن هذه القدرة التي لنا لا شك أن بعضها يخالف بعضها فلو قدرنا قدرة صالحة لخلق الجسم و الحياة لم يكن مخالفتها لهذه القدرة أشد من مخالفة بعض هذه القدرة للبعض

The second is that this ability, which we have no doubt, contradicts each other If we assess a valid ability to create the body and life, its opposition to this ability would not be more severe than the opposition of some of this ability to others.

فلو كفى ذلك القدر من المخالفة في صلاحيتها لخلق الجسم لوجب في هذه القدرة التي يخالف بعضها بعضا أن تكون صالحة لخلق الجسم و الحياة و لما لم يكن كذلك علمنا أن القادر بالقدرة لا يقدر على خلق الجسم و الحياة.

If that amount of opposition suffices in its validity for the creation of the body, then this capacity that contradicts one another must be valid for the creation of the body and life. And since that was not the case, we learned that the one who is capable of power is not able to create the body and life.

و ثانيها أنا لو جوزنا ذلك لتعذر الاستدلال بالمعجزات على النبوات لأننا لما جوزنا استحداث الخوارق بواسطة تمزيج القوى السماوية بالقوى الأرضية لم يمكننا القطع بأن هذه الخوارق التي ظهرت على أيدي الأمناء صدرت عن الله تعالى بل يجوز فيها أنهم أتوا بها من طريق السحر و حينئذ يطل القول بالنبوات من كل الوجه.

And secondly, if we permitted that, it would not be possible to infer miracles from the prophecies, because when we permitted the creation of the supernatural by means of the mixture of heavenly powers with earthly powers, we could not be certain that these supernatural phenomena that appeared at the hands of trustees (Prophets<sup>as</sup>) originated from Allah<sup>-azwj</sup> the Exalted. But it is allowed regarding it that they came with it from the way of sorcery, and over there it invalidates the word with the Prophet-hoods from all aspects.

و ثالثها أنا لو جوزنا أن يكون في الناس من يقدر على خلق الجسم و الحياة و الألوان لقدر ذلك الإنسان على تحصيل الأموال العظيمة من غير تعب لكننا نرى من يدعي السحر متوسلا إلى اكتساب الحقيقير من المال بجهد جهيد

And thirdly, if we were allowed to have among people someone who was able to create the body, life, and colours, to the ability of that person to earn great money without getting tired, we would see those who claim the sorcery, pleading to acquire the little of money with great effort.

فعلمنا كذبه و بهذا الطريق يعلم فساد ما يدعيه قوم من الكيمياء فإننا نقول لو أمكنهم ببعض الأدوية أن يقلبوا غير الذهب ذهباً لكان إما أن يمكنهم ذلك بالقليل من الأموال فكان ينبغي أن يغنوا أنفسهم بذلك عن المشقة و الذلة أو لا يمكن إلا بالآلات العظام و الأموال الخطيرة

So, we learned his lie, and by this way he knows the corruption of what some claim of chemistry, so we say if they were able with some medicines to turn other than gold into gold, they would either have been able to do that with little of the wealth. So it would have been befitting if they could have enriched themselves with that from the hardships and the humiliation, or it is not possible except with the orthopaedic instruments and the serious money.

فكان يجب أن يظهروا ذلك للملوك المتمكنين من ذلك بل كان يجب أن يفطن الملوك لذلك لأنه أنفع لهم من فتح البلاد التي لا يتم إلا بإخراج الأموال و الكنوز و في علمنا بانصراف النفوس و الهمم عن ذلك دلالة على فساد هذا القول

They should have shown this to the kings who were able to do that. Rather, the kings should have been aware of that because it is more beneficial to them than conquering the countries that can only be done by taking out money and treasures. And in our knowledge of the turning away of the people and their knowledge about that, evidence's upon the spoiling of this word.

قال القاضي فثبت بهذه الجملة أن الساحر لا يصح أن يكون فاعلاً لشيء من ذلك.

Al-Qazy said, 'It is proven with this summary that the sorcerer, it is not correct that he would be a doer of anything from that'.

و اعلم أن هذه الدلائل ضعيفة جداً أما الوجه الأول فنقول ما الدليل على أن كل ما سوى الله تعالى إما أن يكون متحيزاً أو قائماً بالمتحيز أ ما علمتهم أن الفلاسفة مصرون على إثبات العقول و النفوس الفلكية و النفوس الناطقة و زعموا أنها في أنفسها ليست بمتحيزة و لا قائمة بالمتحيز فما الدليل على فساد القول بها.

And know that these evidence(s) are very weak. As for the first aspect, we say, 'What is the evidence that all what is besides Allah<sup>-azwj</sup> the Exalted is either biased or based on biased ones. Did you not teach them that philosophers insist on intellectual proofs, and astronomical souls,

and the speaking souls, and they claim that they are not biased in themselves aren't biased nor standing with the bias? So what is the evidence upon spoiling the word with it?

فإن قالوا لو وجد موجود هكذا لزم أن يكون مثلاً لله تعالى قلنا لا نسلم و ذلك لأن الاشتراك في السلوك لا يقتضي الاشتراك في الماهية سلمنا ذلك لكن لم لا يجوز أن يكون بعض الأجسام يقدر على ذلك لذاته قوله الأجسام متساوية فلو كان جسم كذلك لكان كل جسم كذلك قلنا ما الدليل على تماثل الأجسام.

If they were to say, 'If the existent was found to be like this, it would necessitate that it be like Allah<sup>-azwj</sup> the Exalted'. We say, 'This is because sharing in style does not necessitate participation in quiddity. We accepted that, but why it is not permissible for some bodies to be capable of that for its own sake, saying that the bodies are equal, and if a body was like that, then everybody would be like that! We say, 'What is the evidence upon the symmetry of the bodies?'

فإن قالوا إنه لا معنى للجسم إلا الممتد في الجهات الشاغل للأحياز فلا تفاوت بينها في هذا المعنى قلنا الامتداد في الجهات و الشغل للأحياز صفة من صفاتها و لازم من لوازمها و لا بد أن تكون الأشياء المختلفة في الماهية مشتركة في بعض اللوازم سلمنا أنه يجب أن يكون قادراً بالقدرة

If they say that there is no meaning for the body except that it extends in directions and occupies the spaces, then there is no difference between them in this meaning, we say that We said the extension in directions and the occupation of spaces is an attribute of their qualities and a necessary of their requisites, and it is necessary that the different things in essence have in common, some of the requirements, we concede that it obligates that he happens to be able with the ability.

فلم قلتم إن القادر بالقدرة لا يصح منه خلق الجسم و الحياة قوله لأن القدرة التي لنا مشتركة في هذا الامتناع فهذا الامتناع حكم مشترك فلا بد له من علة مشتركة و لا مشترك سوى كوننا قادرين بالقدرة

So why did you say that the one who is capable of power does not have the right to create the body and life, saying that because the power that we have is shared in this abstinence, then this abstinence is a common judgment, so it must have a common cause, and there is nothing in common except that we are capable with power.

قلنا هذه المقدمات بأسرها ممنوعة فلا نسلم أن الامتناع حكم معلل و ذلك لأن الامتناع عديمي و العدمي لا يعلل سلمنا أنه أمر وجودي و لكن من مذهبهم أن كثيراً من الأحكام لا يعلل فلم لا يجوز أن يكون هاهنا كذلك سلمنا أنه معلل

We said that all of these premises are prohibited, so we do not accept that abstinence is a reasoned ruling, and that is because abstinence is nihilistic, and the nihilistic is not reasonable. We concede it is an existential matter, but from their doctrine that many rulings are not justified, so why should it not be here? Like that we accept that it is justified.

فلم قلتم إن الحكم المشترك لا بد له من علة مشتركة أ ليس أن القبح حصل في الظلم معللاً بكونه ظلماً و في الكذب بكونه كذباً و في الجهل بكونه جهلاً سلمنا أنه لا بد من علة مشتركة لكن لا نسلم أنه لا مشترك إلا كوننا قادرين بالقدرة

So why did you say that the judgment is common, there is no escape for it from a common justification? Isn't it so that the ugliness is a result of injustice, and in the lie happens by there

being a liar, and in the ignorance is due to an ignoramus? We do concede that there is no escape from there being a common justification, but we do not concede that there is nothing in common except that we are able with the ability.

فلم لا يجوز أن تكون هذه القدرة التي لنا مشتركة في وصف معين و تلك القدرة التي تصلح لخلق الجسم تكون خارجة عن ذلك الوصف فما الدليل على أن الأمر ليس كذلك.

Why is it not permissible for this ability that we have to share in a specific description, and that ability that is suitable for the creation of the body is outside that description, so what is the evidence that the matter is not like that?

أما الوجه الثاني و هو أنه ليست مخالفة تلك القدرة لبعض هذه القدرة أشد من مخالفة بعض هذه القدرة للبعض فنقول هذا أضعف لأننا لا نعلل صلاحيتها لخلق الجسم بكونها مخالفة لهذه القدرة بل لخصوصيتها المعينة التي لأجلها خالفت سائر القدر

As for the second aspect, which is that opposing this ability to some of this ability is not more severe than opposing some of this ability to others. We say this is weaker because we do not justify its validity for the creation of the body as being in opposition to this ability, but rather because of its specific specificity for which it contradicted the rest of ability.

و تلك الخصوصية معلوم أنها غير حاصلة في سائر القدر و نظير ما ذكره أن يقال ليست مخالفة الصوت للبياض أشد من مخالفة السواد للبياض فلو كانت تلك المخالفة مانعة للصوت من صحة أن يرى لوجب لكون السواد مخالفا للبياض أن يتمتع رؤيته و لما كان هذا الكلام فاسدا

And this specificity is known to not occur in the rest of fate, and similar to what they mentioned is that it is said that the opposition of sound to whiteness is not more severe than the opposition of blackness to whiteness. If that difference prevents the sound from being correct to see, it would be necessary for the blackness to be in contrast to the white, that it is impossible to see it. And when it was this, the speech would be spoilt.

فكذا ما قالوه و العجب من القاضي أنه لما حكى هذه الوجوه عن الشعرية في مسألة الرؤية زيفها بهذه الأسئلة ثم إنه نفسه تمسك بها في هذه المسألة التي هي الأصل في إثبات النبوة و الرد على من أثبت متوسطا بين الله و بيننا.

This is what they said, and the strange from Al Qazy is that when these aspects are talked about, the Law regarding the issue of vision, he falsified them with these questions, then he himself stuck to them in this issue, which is the basis for proving Prophethood, and responding to those who proved a mediator between Allah<sup>-azwj</sup> and us.

أما الوجه الثالث و هو أن القول بصحة النبوات لا يبقى مع تجويز هذا الأصل فنقول إما أن يكون القول بصحة النبوات متفردا على فساد هذه القاعدة أو لا يكون فإن كان الأول امتنع إفساد هذا الأصل بالبناء على صحة النبوات و إلا وقع الدور و إن كان الثاني فقد سقط هذا الكلام بالكلية.

As for the third aspect, which is that the statement that the prophecies are true does not remain with the permissibility of this principle, we say either that the statement of the validity of the prophecies is based on the corruption of this rule, or it is not. If it was the first, then it is forbidden to spoil this principle by building on the correctness of the prophecies, or else the turn would occur. And if it was the second, so this talk has been dropped in totality.

و أما الوجه الرابع فلنقاتل أن يقول الكلام في الإمكان غير و في الوقوع غير و نحن لا نقول بأن هذه الحالة حاصلة لكل أحد بل هذه الحالة لا تحصل للبشر إلا في الأعصار المتباعدة فكيف يلزمنا ما ذكرتموه فهذا هو الكلام في النوع الأول من السحر.

As for the fourth aspect, it is said that the speech is different in the possible and in the occurrence other than, and we do not say that this state happens for everyone, rather this state does not happen for humans except in distant time periods, so how do we necessitate what you mentioned? So this is the speech regarding the first type of sorcery.

النوع الثاني من السحر سحر أصحاب الأوهام و النفوس القوية قالوا اختلف الناس في أن الذي يشير إليه كل إنسان بقوله أنا ما هو فمن الناس من يقول إنه هو هذه البنية و منهم من يقول إنه جسم سار في هذه البنية و منهم من يقول إنه موجود ليس بجسم و لا جسماني

The second type of sorcery is sorcery of people of illusions and strong souls. They said, 'The people are differing regarding that which indicates every human being to Him<sup>-azwj</sup>, by His<sup>-azwj</sup> Words: "I<sup>-azwj</sup> am Who I<sup>-azwj</sup> am!' From the people there is one who says, 'He<sup>-azwj</sup> is this structure'. And from them is one who says, 'He<sup>-azwj</sup> is a body being in this construction'. And from them is one who says, 'He<sup>-azwj</sup> exists, not by a body nor embodiment'.

أما إذا قلنا إن الإنسان هو هذه البنية فلا شك أن هذه البنية مركبة من الأخلاط الأربعة فلم لا يجوز أن يتفق في بعض الأعصار النادرة أن يكون مزاج من الأمزجة في ناحية من النواحي يقتضي القدرة على خلق الجسم و العلم بالأمور الغائبة عنا

But if we say that man is this structure, there is no doubt that this structure is composed of the four blends, so why is it not permissible in some rare times to have one of the temperaments in one aspect that requires the ability to create the body and knowledge of things that are absent from us?

و هكذا الكلام إذا قلنا إن الإنسان جسم سار في هذه البنية أما إذا قلنا إن الإنسان هو النفس فلم لا يجوز أن يقال النفوس مختلفة فيتفق في بعض النفوس أن تكون لذاتها قادرة على هذه الحوادث الغريبة مطلعة على الأسرار الغائبة عنا

And like this is the speech when we says that the human being is a body being in this structure. But if we say that the human being is the soul, then why is it not permissible to say that souls are different, for it is agreed in some souls that for themselves they are capable of these strange events and are acquainted with the secrets that are hidden from us.

فهذا الاحتمال مما لم يقيم دلالة على فساده سوى الوجوه المتقدمة و قد بان بطلانها. ثم الذي يؤكد هذا الاحتمال وجوه أولها أن الجذع الذي يتمكن الإنسان من المشي عليه لو كان موضوعا على الأرض لا يمكنه المشي عليه لو كان كالجسر على هاوية تحته و ما ذاك إلا لأن تخيل السقوط متى قوي أوجبه

So this possibility is from what evidence cannot be established upon it's spoling besides the aforementioned aspects, and it's invalidity has become clear. Then what confirms this possibility are several aspects, the first of which is that the trunk on which a person would be able to walk if it was placed on the ground, he would not be able to walk on it if it was like a bridge over an abyss under it. And what is that, except because the falling is imagined when it's obligation is strong.

و ثانيها أجمعت الأطباء على نهي المرعوف عن النظر إلى الأشياء الحمر و المصروع عن النظر إلى الأشياء القوية المعان و الدوران و ما ذاك إلا لأن النفوس خلقت مطيعة للأوهام

And secondly, the doctors are unanimously agreed that the noble one forbids looking at things that are red and who are sick, and about looking at things that are strong, shining and turning, and that is only because souls are created obedient to illusions.

و ثالثها حكى صاحب الشفاء عن أرسطو في طبائع الحيوان أن الدجاجة إذا تشبهت كثيرا بالديكة في الصوت و في الجواب مع الديكة نبت على ساقها مثل الشيء النابت على ساق الديك

And it's third is the owner of the cure, on the authority of Aristotle in 'The Nature of Animals', that if a hen resembles a rooster a lot in its sound and in response to a rooster, it will grow on its legs like the thing that grows on a rooster's leg.

ثم قال صاحب الشفاء و هذا يدل على أن الأحوال الجسمانية تابعة للأحوال النفسانية.

Then the author of 'Al-Shifa'a' said, 'And this evidence's upon that the physical states are pursuant (subordinate) to the psychological states'.

و رابعها أجمعت الأمم على أن الدعاء مظنة للإجابة و أجمعوا على أن الدعاء اللساني الخالي عن المطلب النفساني قليل البركة عديم الأثر فدل ذلك على أن للهمم و النفوس آثارا و هذا الاتفاق غير مختص بملة معينة و نخلة مخصوصة

And it's fourth, the communities are united upon that the supplication is thought to be answered, and they are unanimously agreed that a linguistic supplication that is devoid of psychological demands is of little blessing and has no effect. So that evidence's upon that the determinations and the souls have an impact. And this agreement is not specific to a specific nation and specific religion.

و خامسها أنك لو أنصفت لعلمت أن المبادي القريبة للأفعال الحيوانية ليست إلا التصورات النفسانية لأن القوة المحركة المخلوقة المطبوعة المغروزة في العضلات صالحة للفعل و تركه أو ضده و لن يترجح أحد الطرفين على الآخر إلا لمرجح

And it's fifth is that, if you were to be fair, you would know that the close principles of animal actions are nothing but psychological perceptions, because the created, imprinted motive force embedded in the muscles is valid for action and for leaving it or against it, and one of the two parties will not outweigh the other except for the likely (action).

و ما ذاك إلا تصور كون الفعل جميلا أو لذيذا أو تصور كونه قبيحا أو مؤلما فتلك التصورات هي المبادئ لصيرورة القوى العضلية مبادئ بالفعل لوجود الأفعال بعد أن كانت كذلك بالقوة

And that is nothing but the perception that the act is beautiful or delicious, or the perception that it is ugly or painful. These perceptions are the principles for the muscular forces to become principles in reality for the existence of actions after they were like that by strength.

و إذا كانت هذه التصورات هي المبادئ لمبادئ هذه الأفعال فأى استبعاد في كونها مبادئ للأفعال بأنفسها و إلغاء الوسطة عن درجة الاعتبار



And if these perceptions are the principles of the principles of these actions, then what is the exclusion in their being principles of the actions themselves and the abolition of the medium from the degree of consideration?

و سادسها التجربة و العيان شاهدان بأن هذه التصورات مبادئ قريبة لحدوث الكيفيات في الأبدان فإن الغضب يشتد سخونة مزاجه حتى أنه يفيد سخونة قوية يحكى عن بعض الملوك أنه عرض له فالج فأعيا الأطباء مزاوله علاجه فدخل عليه بعض الخذاق منهم على حين غفلة منه و شافه بالشتم و القدح في العرض فاشتد غضب الملك و قفر من مرقده قفزة اضطرارية لما ناله من شدة ذلك الكلام فزالت تلك العلة المزمنة و المرضة المهلكة

And it's sixth is experience and eyewitnesses that these perceptions are principles close to the occurrence of qualities in bodies, for the angry person becomes so hot that he reports a strong heat. It is said about some kings that he had a haemorrhagic stroke, so the doctors became tired of practicing his treatment, so one of the clever ones entered to see him while he was heedless of him, and he insulted him with insults and abuses in the display. The anger of the king intensified, and he leapt up from his lying pace desperate due to what had affected him from the severity of that talk. So the fatal illness and the chronic disease went away.

و إذا جاز كون التصورات مبادئ لحدوث الحوادث في البدن فأى استبعاد من كونها مبادئ لحدوث الحوادث خارج البدن

And if it is permissible for perceptions to be principles of the occurrence of occurrences in the body, then any exclusion from them being principles for the occurrence of occurrences outside the body.

و سابعها أن الإصابة بالعين أمر قد اتفق عليها العقلاء و ذلك أيضا يحقق إمكان ما قلناه.

And it's seventh is that injury to the eye is a matter agreed upon by sane people, and this also achieves the possibility of what we have said.

إذا عرفت هذا فنقول النفوس التي تفعل هذه الأفعال قد تكون قوية جدا فتستغني في هذه الأفعال عن الاستعانة بالآلات و الأدوات و قد تكون ضعيفة فتحتاج إلى الاستعانة بهذه

If you know this, then we say that the souls who do these actions may be very strong, so they dispense with the use of machines and tools, and they may be weak and need assistance with these.

و تحقيقه أن النفس إذا كانت قوية مستعلية على البدن شديدة الانجذاب إلى عالم السماوات كانت كأنها روح من الأرواح السماوية فكانت قوية على التأثير في مواد هذا العالم أما إذا كانت ضعيفة شديدة التعلق بهذه اللذات البدنية فحينئذ لا يكون لها تصرف البتة إلا في هذا البدن

And it's investigation is that if the soul was strong and sublimated on the body, it would be very attracted to the world of the heavens, then it was as if it were one of the heavenly spirits, so it was strong to influence the materials of this world. But if it is weak and strongly attached to these bodily pleasures, then it has no control whatsoever except in this body.

فإذا أراد هذا الإنسان صبروتها بحيث يتعدى تأثيرها من بدنها إلى بدن آخر اتخذ تمثال ذلك الغير و وضعه عند الحس ليشغل الحس به فيتبعه الخيال عليه و أقبلت النفس الناطقة عليه فقويت التأثيرات النفسانية و التصرفات الروحانية و لذلك اجتمعت الأمم على أنه لا بد لمزاول هذه الأعمال من الانقطاع عن المؤلفات و المشتتهات و تقليله الغذاء و الانقطاع عن مخاطبة القلب

If this person wants to become it in such a way that its effects extend from its body to another body, he takes the statue of that other and puts it in the presence of the senses so that the senses operate with it, then the imagination follows him on him, and the speaking soul turns to him, so the psychological influences and spiritual behaviours are strengthened. And for that reason the nations are united upon there is no escape from the indulgers in these actions should abstain from the familiar, and the desires, and reduce the food intake and abstain from addressing the heart.

فكلما كانت هذه الأمور أتم كان ذلك التأثير أقوى فإذا اتفق أن كانت النفس مناسبة لهذا الأمر نظرا إلى ماهيتها و خاصيتها عظم التأثير و السبب اللمي فيه أن النفس إذا اشتغلت بالجانب الواحد استعملت جميع قوتها في ذلك الفعل

The more complete these matters are, the stronger that influence will be. If it is agreed that the soul is suitable for this matter, given its essence and characteristics, the greater the influence and the causal reason in it is that if the soul is occupied with one aspect, it uses all its strength in that action.

و إذا اشتغلت بالأفعال الكثيرة تفرقت قوتها و توزعت على تلك الأفعال فتصل إلى كل واحد من تلك الأفعال شعبة من تلك القوة و جدول من ذلك النهر و لذلك ترى أن إنسانين يستويان في قوة الخاطر إذا اشتغل أحدهما بصناعة واحدة و اشتغل الآخر بصناعتين فإن ذا الفن الواحد يكون أقوى من ذي الفنين و من حاول الوقوف على حقيقة مسألة من المسائل فإنه حال تفكره فيها لا بد و إن يفرغ خاطره عما عداه

And if it is occupied with many actions, its power is dispersed and distributed among those actions, so that each of those actions reaches a branch of that power and a stream from that river. Therefore, you see that two people are equal in power of mind if one of them works in one industry and the other works in two industries. The one skill is stronger than the two skills, and whoever tries to find out the truth of one of the issues, as soon as he thinks about it, he must empty his mind of other than it.

فإنه عند تفريغ الخاطر يتوجه الخاطر بكليته إليه فيكون الفعل أسهل و أحسن و إذا كان كذلك فإذا كان الإنسان مشغول بهم و الهمة بقضاء اللذات و تحصيل الشهوات كانت القوة النفسانية مشغولة بها مستغرقة فيها فلا يكون انجذابها إلى تحصيل الفعل الغريب الذي يحاوله انجذابا قويا لا سيما

When the mind is empty, the mind turns in its entirety to it, and the action becomes easier and better. And if that is the case, and if a person is preoccupied with worry and desire to fulfill pleasures and fulfill desires, then the psychological strength is preoccupied with it and absorbed in it. Therefore, it's attractiveness to achieve the strange deed which he is trying to do, would not be particularly strong.

و هنا آفة أخرى و هي أن مثل هذه النفس اعتادت الاشتغال باللذات من أول أمرها إلى آخره و لم تشتغل قط باستحداث هذه الأفعال الغريبة فهي بالطبع حنون إلى الأول عزوف للثاني فإذا وجدت مطلوبها من النمط الأول فإني تلتفت إلى الجانب الآخر.

And here is another affliction, which is that such a soul is accustomed to being preoccupied with pleasures from the beginning to the end and has never engaged in creating these strange acts. So, it would be naturally attracted to the first, reluctant to the second. So if it's seeking is for the second, then you will find it's seeking the first, so it would turn to the other side.

فقد ظهر من هذا أن مزاوله هذه الأعمال لا تتأني إلا مع التجرد عن الأحوال الجسمانية و ترك مخالطة الخلق و الإقبال بالكلية على عالم الصفا و الأرواح

It has become clear from this that the practice of these actions does not come except with detachment from bodily conditions, abandoning mixing with creation, and turning completely to the world of purity and spirits.

و أما الرقي فإن كانت معلومة فالأمر فيها ظاهر لأن الغرض منها أن حس البصر كما شغلناه بالأمور المناسبة لذلك الغرض فحس السمع نشغله أيضا بالأمور المناسبة لذلك الغرض فإن الحواس متى تطابقت نحو التوجه إلى الغرض الواحد كان توجه النفس إليه حينئذ أقوى

As for incantation, if it is known, then the matter in it is apparent, because the purpose of it is that the sense of sight is as we have occupied it with matters suitable for that purpose, so the sense of hearing we also occupy it with matters suitable for that purpose. For when the senses are congruent towards one goal, the soul's orientation towards it at that time is stronger.

و أما إذا كانت بألفاظ غير معلومة حصلت للنفس هناك حالة شبيهة بالحيرة و الدهشة و يحصل للنفس في أثناء ذلك انقطاع عن المحسوسات و إقبال على ذلك الفعل و جد عظيم فيقوى التأثير النفساني فيحصل الغرض و هكذا القول في الدخن.

But if it is in unknown words that happen to the soul, there is a state similar to confusion and astonishment, and the soul gets cut off from the senses during that, and the desire for that action is great, and the psychological effect is strong, and the purpose is achieved, and this is what is said regarding the censure.

قالوا فقد ثبت أن هذا القدر من القوة النفسانية مستقل بالتأثير فإن انضم إليه النوع الأول من السحر و هو الاستعانة بالكواكب و تأثيراتها عظم التأثير

They said, it has been proven that this amount of psychological power is independent of influence. If the first type of sorcery joins him, which is seeking help from the planets and their effects, the effect will be great.

بل هاهنا نوعان آخران الأول أن النفوس التي فارقت الأبدان قد يكون فيها ما هو شديد المشابهة لهذه النفس في قوتها و في تأثيراتها فإذا صارت هذه النفوس صافية لم يبعد أن ينجذب إليها ما تشابهها من النفوس المفارقة و يحصل لتلك النفوس نوع ما من التعلق بهذا البدن فتعاوض النفوس الكثيرة على ذلك الفعل و إذا اكملت القوة تزايدت قوى التأثير

But there are two other types here. The first is that the souls that have departed from the bodies may have something very similar to this soul in its strength and in its effects. If these souls become pure, it is not unlikely that the dissimilar souls that are similar to them will be attracted to them and some kind of attachment to this body will occur to those paradoxical souls, and the result is for those souls to have some sort of an attachment with this body. So, the many souls cooperate in that action, and if the strength is complete, the forces of influence are stronger.

الثاني أن هذه النفوس الناطقة إذا صارت صافية عن الكدورات البدنية صارت قابلة للأنوار الفاضلة من الأرواح السماوية و النفوس الفلكية فتتقوى هذه النفوس بأنوار تلك الأرواح فتتقوى على أمور غريبة خارقة للعادة فهذا شرح سحر أصحاب الأوهام و الرقي.

The second is that if these speaking souls become clear of physical disturbances, they become subject to the overflowing lights of heavenly souls and astronomical souls, so these souls become strengthened by the lights of those souls, so they become strong over strange and

extraordinary things. So this is the commentary of sorcery of the companions of the illusions and the spells.

النوع الثالث من السحر الاستعانة بالأرواح الأرضية و اعلم أن القول بالجن مما أنكره بعض المتأخرين من الفلاسفة و المعتزلة أما أكابر الفلاسفة فإنهم ما أنكروا القول به إلا أنهم سموها بالأرواح الأرضية و هي في أنفسها مختلفة منها خيرة و منها شريرة فالخير منهم الجن و الشريرة هم كفار الجن و شياطينهم

The third type of sorcery, seeking assistance of the earthly souls – And know that the word (belief) with the Jinn is from what some of the latter philosophers and the Mu'tazilites are denying. As for the great philosophers, they are not denying the word (belief) with it except they are naming them as 'earthly souls, and these in themselves are different. From these are good and from these are evil. The good ones from them are the Jinn, and the evils ones, they are the Kafirs of the Jinn and their Satans<sup>1a</sup>.

ثم قال خلق منهم هذا الأرواح جواهر قائمة بأنفسها لا متحيزة و لا حالة في التحيز و هي قادرة عالمة مدركة للجزيئات و اتصال النفوس الناطقة بها أسهل من اتصالها بالأرواح السماوية إلا أن القوة الحاصلة للنفوس الناطقة بسبب اتصالها بهذه الأرواح الأرضية أضعف من القوة الحاصلة لها بسبب اتصالها بتلك الأرواح السماوية

Then Khalaf said, 'Among them, these souls are essences existing in themselves, neither one-sided, nor state of the one-sided, and they are capable, knowing, aware of the particulars, and the communication of the speaking souls through them is easier than their contact with the heavenly spirits, except that the power achieved by the speaking souls due to their contact with these earthly souls is weaker than the power that obtains them due to their contact with those heavenly souls.

إما أن الاتصال أسهل فلأن المناسبة بين نفوسنا و بين هذه الأرواح الأرضية أرسل فإن المشاهدة و المشكلة بينها أتم و أشد من المشكلة بين نفوسنا و بين الأرواح السماوية

Either communication is easier because the occasion between our souls and these earthly spirits is easier. The resemblance, and the problem between them is more complete and more severe than the problem between our souls and the heavenly spirits.

و إما أن القوة الحاصلة بسبب الاتصال بالأرواح السماوية أقوى فلأن الأرواح السماوية بالنسبة إلى الأرواح الأرضية كالشمس بالنسبة إلى الشعلة و البحر بالنسبة إلى القطرة و السلطان بالنسبة إلى الرعية

And either the power that occurs due to contact with the heavenly spirits is stronger, because the heavenly spirits are in relation to the earthly spirits, as the sun is in relation to the flame, and the sea is in relation to the drop, and the ruling authority is in relation to the citizens.

قالوا و هذه الأشياء و إن لم يقيم على وجودها برهان قاهر فلا أقل من الاحتمال و الإمكان ثم إن أصحاب الصنعة و أرباب التجربة شاهدوا أن الاتصال بهذه الأرواح الأرضية يحصل بأعمال سهلة قليلة من الرقي و الدخن و التجريد فهذا النوع هو المسمى بالعزائم و عمل تسخير الجن.

They said, And these things, and even if there is no compelling proof for their existence, then there is nothing less than probability and possibility. Moreover, the craftsmen and the owners of experience have seen that contact with these earthly spirits takes place with easy deeds

with the spells, rituals and the (self) deprivation. So this is a type (of sorcery) which is named as the spells and work of harnessing the Jinn.

النوع الرابع من السحر التخيلات و الأخذ بالعيون فهذا النوع مبني على مقدمات أحدها أن أغلاط البصر كثيرة فإن راكب السفينة إذا نظر إلى الشط رأى السفينة واقفة و الشط متحركاً و ذلك يدل على أن الساكن يرى متحركاً و المتحرك يرى ساكناً و القطرة النازلة ترى خطاً مستقيماً و الزبالة التي تدار بسرعة ترى دائرة و القبة ترى في الماء كالإجاصة و الشخص الصغير يرى في الضباب عظيماً و كبخار الأرض الذي يريك قرص الشمس عند طلوعها عظيماً

The fourth type of the sorcery is the imaginations and seizing the eyes - This type is based on the premises, one of which is that the errors of the eye are many, for if a ship rider looks at the shore, he sees the ship standing and the shore moving, and that evidences upon the one standing still is seeing the movement, and the one moving sees the one standing still, and the falling drop is seen to drop in a straight line, and the rubbish which rotates quickly is seen as a circle, and the dome is seen in the water like the pear, and the small person sees in the steam as great, and like the vapour of the earth which shows you the sun during its rising as great.

فإذا فارقت و ارتفعت صغرت و أما رؤية العظيم من البعيد صغيراً فظاهر فهذه الأشياء قد هدت العقول إلى أن القوة الباصرة قد تبصر الشيء على خلاف ما هو عليه في الجملة لبعض الأسباب العارضة.

If it separates and rises, it becomes smaller, and as for seeing the great from the distance as small, it is apparent. These things have guided the minds to the fact that the strength of the vision may perceive something contrary to what it is in the total due to some of the display means.

و ثانيها أن القوة الباصرة إنما تقف على المحسوس وقوفاً تاماً إذا أدركت المحسوس في زمان له مقدار فأما إذا أدركت المحسوس في زمان صغير جداً ثم أدركت بعده محسوساً آخر و هكذا فإنه يختلط البعض ببعض و لا يتميز بعض المحسوسات عن البعض و لذلك فإن الرحي إذا أخرجت من مركزها إلى محيطها خطوطاً كثيرة بألوان مختلفة ثم استدارت فإن الحس يرى لونها واحداً كأنه مركب من كل تلك الألوان.

It's second is that the strength of the vision, rather stands upon the feelings, a complete standing, when it realising the felt in a time having a measurement for it. But if you perceive the perceptible in a very small time, then perceive after it another perceptible, and thus, some are mixed with others, and some perceptible things are not distinguished from others. Therefore, if the mill is drawn from its centre to its circumference, many lines of different colours and then rotated, then the sense perceives one colour as if it were a composite, of all those colours.

و ثالثها أن النفس إذا كانت مشغولة بشيء فربما حضر عند الحس شيء آخر فلا يشعر الحس به البتة كما أن الإنسان عند دخوله على السلطان قد يلقاه إنسان و يتكلم معه فلا يعرفه و لا يفهم كلامه لما أن قلبه مشغول بشيء آخر

And it's third is that the soul, when it was pre-occupied with a thing, sometimes another things presents at his senses, but he is not aware of the sensing it at all, just as the person when he enters to see the Sultan, (and another) person meets him and speaks with him, be he neither recognises him nor understands his talk, due to his heart being pre-occupied with another thing.

وكذا الناظر في المرأة فإنه ربما قصد أن يرى قذاة في عينه فيراها و لا يرى ما هو أكثر منها إن كان بوجهه أثر أو بجهته أو بسائر أعضائه التي تقابل المرأة و ربما قصد أن يرى سطح المرأة هل هو مستو أم لا فلا يرى شيئا مما في المرأة

And like that is the beholder in the mirror. Sometimes he aims to see the speck in his eyes, so he sees, and he does not see what is more than it, if there was an impact in his face or in his forehead, or rest of his limbs which are facing the mirror, and sometime he would aim to see the top of the mirror, 'Is it even or not?' So he does not see from what is in the mirror.

إذا عرفت هذه المقدمات سهل عند ذلك تصور كيفية هذا النوع من السحر و ذلك لأن المشعبد الحاذق يظهر عمل شيء يشغل أذهان الناظرين به و يأخذ عيونهم إليه حتى إذا استغف عنهم الشغل بذلك الشيء و التحديق نحوه عمل شيئا آخر عملا بسرعة شديدة فيبقى ذلك العمل خفيا لتعلمون الشيئين أحدهما اشتغالهم بالأمر الأول و الثاني سرعة الإتيان بهذا العمل

When you understand this forward, it would be easy at that to image the method of this type of sorcery, and that is because the clever performer reveals working of a thing to pre-occupy the minds of the beholders with it, and he seizes their eyes to it until when he has deceived them by being pre-occupied with that thing, and the staring towards it, he works another thing, working intensely quickly. So that work would remain hidden in order to differentiate the two things, one of these being pre-occupying them with the first matter, and the second is quickness of coming with this work.

الثاني و حينئذ يظهر لهم شيء آخر غير ما انتظروه فيتعجبون منه جدا و لو أنه سكت و لم يتكلم بما يصرف الخواطر إلى ضد ما يريد أن يعمل و لم تتحرك النفوس و الأوهام إلى غير ما يريد إخراجها لفظن الناظرون لكل ما يفعله

The second, and then something else appears to them other than what they were waiting for, and they marvel at him greatly, even if he remained silent and did not speak in what diverts the thoughts to the opposite of what he wants to do, and the souls and illusions did not move other than what he wants to bring out, to the discernment of the beholders to all what he does.

فهذا هو المراد من قولهم إن المشعبد يأخذ بالعيون لأنه بالحقيقة يأخذ بالعيون إلى غير الجهة التي يحتال و كلما كان أخذه للعيون و الخواطر و جذبه لها إلى سواء مقصوده أقوى كان أحذق في عمله

So this, it is the intent from their words, 'The performer seizes the eyes', because in reality he seizes the eyes to other than the direction which he deceives, and every time he seizes the eyes and the minds, and pulls them to it, to even his purpose, the stronger would be his skills in his work.

و كلما كانت الأحوال التي تفيد حس البصر نوعا من أنواع الخلل أشد كان هذا العمل أحسن مثل أن يجلس المشعبد في موضع مضىء جدا فإن الضوء الشديد يفيد البصر كاللا و اختلالا و كذا الظلمة الشديدة و كذلك الألوان المشرقة القوية تفيد البصر كاللا و اختلالا و الألوان المظلمة قلما تقف القوة الباصرة على أحوالها فهذا مجامع القول في هذا النوع من السحر.

And the more severe the conditions that benefit the sense of sight from a kind of defect, the better this work is, such as sitting in a very luminous place, because intense light benefits the sight in fatigue and imbalance. And so is the intense darkness, as well as the strong bright colours that benefit the sight as fatigue and imbalance, and the dark colours rarely stop the

visual strength on their conditions. So this is a summary of the word regarding this type of sorcery.

النوع الخامس من السحر الأعمال العجيبة التي تطرأ من تركيب الآلات المركبة على النسب الهندسية تارة و على ضروب الخيلاء أخرى مثل فارسين يقتتلان فيقتل أحدهما الآخر و كفارس على فرس في يده بوق كلما مضت ساعة من النهار ضرب البوق من غير أن يمسه أحد

The fifth type of sorcery is the working of wonders which occur from the usage of the installed instruments based on geometric proportions at times, and upon a variety of vanities like the two horsemen battling, so one of them kills the other, and like a horseman having a trumpet in his hand. Every time an hour from the days passes, he strikes the trumpet from without anyone having touched it.

و منها الصور التي تصورها الروم و أهل الهند حتى لا يفرق الناظر بينها و بين الإنسان حتى يصورونها ضاحكة و باكية و حتى يفرق فيها بين ضحك السرور و ضحك الحجل و ضحك الشامت

And among them are the images depicted by the Romans and the people of India so that the beholder does not differentiate between them and the human being, until they depict them laughing and crying, and even distinguishing in them between the laughter of happiness, the laughter of shame and the laughter of the gloating.

فهذه الوجوه من لطيف أمور التخائيل و كان سحر سحرة فرعون من هذا الضرب و من هذا الباب تركيب صندوق الساعات و يندرج في هذا الباب علم جر الأثقال و هو أن يجر ثقيلًا عظيمًا بآلة خفيفة

These aspects are among the gentlest of matters of imagination, and the magic of Pharaoh's magicians was from this type and from this section the installation of the watch box and included in this section is the science of drawing weights, which is to drag a heavy weight with a light tool.

و هذا في الحقيقة لا ينبغي أن يعده من باب السحر لأن لها أسبابا معلومة تعيينية من اطلع عليها قدر عليها إلا أن الاطلاع عليها لما كان عسرا شديدا لا يصل إليه إلا الفرد بعد الفرد لا جرم عد أهل الظاهر ذلك من باب السحر

And this, in fact, should not count it as sorcery, because it has specific, known reasons. The one who sees it is capable of it, except that looking at it because it is a severe hardship can only be reached by the individual after the individual. There is no blame in counting the people apparently of that being from the category of sorcery.

و من هذا الباب عمل ارجعانوس الموسيقىات في هيكل أورشليم العتيق عند تجديده إياه و ذلك أنه اتفق له أن كان مجتازا بفلاة من الأرض فوجد فيها فرخا من فراخ البراصل و البراصل هو طائر عطوف

And from this section is the work of Aljanous in making the music in the ancient temple of Jerusalem during his renovating it, and that is because it so happened to him that he was passing through a desert of land and found in it one of the chicks of Al-Barasil, and Al-Barasil is a kind bird.

فكان يصفر صفيرا حزينا بخلاف صفير سائر البراصل فكانت البراصل تجيئه بلطائف الزيتون فتطرحها عنده فيأكل بعضها و يفضل بعضها عن حاجته فوقف هذا الموسيقات هناك و تأمل حال هذا الفرخ و علم أن في صفيره المخالف لصفير البراصل ضربا من التوجع و الاستعطاف حتى رقت له الطيور و جاءته بما يأكله

It was whistling a sad whistling different to the whistling of rest of Al-Barasil. So the Barasil would come to it with the branch of olives and drop it in it's presence. It would eat some of it and leave aside the surplus for its needs. He stopped the musicians over there and contemplated the state of this chick, and he knew that it's whistling was different to the whistling of the Barasil being a type of sympathy until the birds sympathised to it and came to him what it could eat.

فتلطف لعمل آلة تشبه الصفارة إذا استقبل الريح بما أدت ذلك الصغير و لم يزل يجرب ذلك حتى وثق بها و جاءته البراصل بالزيتون كما كانت تجيء إلى ذلك الفرخ لأنها تظن أن هناك فرخا من جنسها

So he turned to make an instrument which could resemble the whistling when the wind was faced with it, it would repeat that whistling. And he did not stop experimenting that until he got it right, and the Barasil came with the olives like what it used to come to that chick, because it would that there was a chick over there from it's species.

فلما صح له ما أراد أظهر النسك و عمد إلى هيكل أورشليم و سأل عن الليلة التي دفن فيها اسطرحن الناسك القيم بعمارة ذلك الهيكل فأخبر أنه دفن في أول ليلة من آب

When it was true for him what he wanted, he manifested the asceticism and went to the temple of Jerusalem and asked about the night on which he was buried Askheylus, the valued hermit in the building of that temple. He was informed that he had been burning in the beginning of the night of August.

فأخذ صورة من زجاج مجوف على هيئة البرصلة و نصبها فوق ذلك الهيكل و جعل فوق تلك الصورة قبة و أمرهم بفتحها في أول آب فكان يظهر صوت البرصلة بسبب نفوذ الريح في تلك الصورة و كانت البراصل تجيء بالزيتون حتى كانت تمتلئ القبة كل يوم من ذلك الزيتون و الناس اعتقدوا أنه من كرامات ذلك المدفون

So, he took a picture of hollow glass in the shape of a compass and set it on top of that temple and made a dome over that picture and ordered them to open it on the first of August. So it was manifesting the sound of the Barasil due to the cause of the passing of the wing in that picture, and the Barasils came with the olives until they filled the dome every day from those olives, and the people were believing that it is from that extraordinary powers of that buried one.

و يدخل في هذا الباب أنواع كثيرة لا يليق شرحها في هذا الموضع.

And a lot of types (of sorcery) can be included in this section, it's commentary cannot be related in this place.

النوع السادس من السحر الاستعانة بخواص الأدوية من أن يجعل في طعامه بعض الأدوية المبيدة المزيلة للعقل و الدخن المسكرة نحو دماغ الحمار إذا تناول الإنسان تبلد عقله و قلت فطنته



The sixth type of sorcery is seeking the assistance with special medicines from that, some of the sedative drugs are made to be in his food to be a declining for the intellect which intoxicate, approximate the mind of the donkey, when the person eats, it dulls his mind and reduces his discernment.

و اعلم أنه لا سبيل إلى إنكار الخواص فإن أثر المغناطيس مشاهد إلا أن الناس قد أكثروا فيه و خلطوا الصدق بالكذب و الباطل بالحق.

And know that there is no way to deny the properties, for the effect of magnets is visible, except that people have frequented in it and mixed truth with falsehood and falsehood with truth.

النوع السابع من السحر تعليق القلب و هو أن يدعي الساحر أنه قد عرف الاسم الأعظم و أن الجن يطيعونه و ينقادون له في أكثر الأمور فإذا اتفق أن كان السامع لذلك ضعيف العقل قليل التمييز اعتقد أنه حق و تعلق قلبه بذلك و حصل في نفسه نوع من الرعب و المخافة فإذا حصل الخوف ضعفت القوى الحساسة

The seventh type of sorcery is fixating the heart, and it is that the sorcerer claims that he knows the Magnificent Name and that the Jinn are obeying him and are being led to him is many of the affairs. If it happens that the listener is weak in mind and has little discernment, he believes that it is true, and his heart becomes attached to that, and a kind of terror and fear occurs in himself, and if fear occurs, the sensitive forces weaken.

فحينئذ يتمكن الساحر من أن يفعل حينئذ ما شاء و إن من جرب الأمور و عرف أحوال العالم علم أن لتعلق القلب أثرا عظيما في تنفيذ الأعمال و إخفاء الأسرار.

Then the magician will be able to do at that time what he wants, and whoever has experienced things and knows the conditions of the world knows that the attachment of the heart has a great effect in carrying out deeds and concealing secrets.

النوع الثامن من السحر السعي بالتميمة و التضريب من وجوه خفية لطيفة و ذلك شائع في الناس

The eighth type of the sorcery is the striving with the gossiping and the slandering, from hidden, subtle aspects, and that is widespread among the people.

فهذا جملة الكلام في أقسام السحر و شرح أنواعه و أصنافه و الله أعلم.

So this is a summary of the speech regarding the categories of the sorcery and commentary of it's variety and it's types, and Allah<sup>azwj</sup> is more Knowing.

المسألة الحادية عشر في أقوال المسلمين أن هذه الأنواع هل هي ممكنة أم لا أما المعتزلة فقد اتفقوا على إنكارها إلا النوع المنسوب إلى التخييل و المنسوب إلى إطعام بعض الأدوية المبلدة و المنسوب إلى التضريب و التميمية و أما الأقسام الخمسة الأول فقد أنكروها و لعلمهم كفروا من قال بها و جوز وجودها

The eleventh (fourth) issue regarding the words (beliefs) of the Muslims is that these issues, are these possible or not. As for the Mu'tazilites, they are concurring upon its denial except the type attributed to the imagination and the one attributed to the feeding some of the dulling drugs, and the one attributed to the slander and the gossip. As for the first five

categories, they are denying these and perhaps they are declaring as Kafir, the one says (believes) with it and allows their existence.

و أما أهل السنة فقد جوزوا أن يقدر الساحر على أن يطير في الهواء و يقلب الإنسان حمارا و الحمار إنسانا إلا أنهم قالوا إن الله تعالى هو الخالق لهذه الأشياء عند ما يقرأ الساحر رقى مخصوصة و كلمات معينة فأما أن يكون المؤثر في ذلك هو الفلك و النجوم فلا

And as for the non-Shias, they are allowing that the sorcerer is able upon flying in the air, and turning the human being into a donkey, and the donkey into a human being, except that they are saying that Allah<sup>-azwj</sup> the Exalted, He<sup>-azwj</sup> is the Creator of these things at what the sorcerer reciting a specific spell and specified phrases. But, as for the influencer regarding that, it is the celestial bodies and the stars, so no.

و أما الفلاسفة و المنجمون و الصابئة فقولهم على ما سلف تقريره.

And as for the philosophers and the astrologers and the Sabeans, their words are based upon what it's reiteration has preceded.

و احتج أصحابنا على فساد قول الصابئة أنه قد ثبت أن العالم محدث فوجب أن يكون موجودة قادرا فإن الشيء الذي حكم العقل بأنه مقدوره إنما يصح أن يكون مقدورا له لكونه ممكنا و الإمكان قدر مشترك بين كل الممكنات

And our companions argue upon spoiling the word (belief) of the Sabeans that it has been proven that the world is an occurrence, so it obligated that it be existing, able, for the thing which the mind judged that it is capable is only correct to be capable of it because it is possible, and the possibility is a common destiny between all the possibilities.

فإذن كل الممكنات مقدور لله و لو وجد شيء من تلك المقدورات بسبب آخر يلزم أن يكون ذلك السبب مزيلا لتعلق قدرة الله تعالى بذلك المقدور فيكون الحادث سببا لعجز الله و هو محال فثبت أنه يستحيل وقوع شيء من الممكنات إلا بقدرة الله و عنده يبطل كل ما قاله الصابئة.

So then all possibilities are Pre-determined for Allah<sup>-azwj</sup>, and if a thing from these pre-determined are found with the cause of another, it would necessitate that cause being a remover of the attachment of the Power of Allah<sup>-azwj</sup> the Exalted with that Pre-determination. So the occurrence would be a cause for the inability of Allah<sup>-azwj</sup>, and it is impossible. Thus it is proven that it is impossible for the occurrence of anything from the possibilities, except by the Power of Allah<sup>-azwj</sup>, and at it, is the invalidation of all what the Sabeans say.

قالوا إذا ثبت هذا النوع فندعي أنه لا يمتنع وقوع هذه الخوارق بإجراء العادة عند سحر السحرة فقد احتجوا على وقوع هذا النوع من السحر بالقرآن و الخبر

They said, 'When this type is proven, so we claim that the occurrence of these supernatural phenomena are not prevented by the flow of norm at the sorcery of the sorcerers, for they have argued upon the occurrence of this they of sorcery with the Quran and the Hadeeth.

أما القرآن فقوله تعالى في هذه الآية وَ مَا هُمْ بِضَآئِرِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ و الاستثناء يدل على حصول الآثار بسببه

As for the Quran, it is the Word of the Exalted in this Verse: ***And they were not intending harm for anyone with it except by the Permission of Allah [2:102]***, and the exclusion evidence's upon the resulting impact due to its cause.

و أما الأخبار فأحدها ما روي أنه ع سحر و أن السحر عمل فيه حتى قال إنه ليخيل إلي أني أقول الشيء و أفعله و لم أقله و لم أفعله و إن امرأة يهودية سحرته و جعلت ذلك السحر تحت راعوفة البئر فلما استخرج ذلك زال عن النبي ص ذلك العارض و نزلت المعوذتان بسببه.

And as for the Ahadeeth, so one of these is what is reported that he<sup>-saww</sup> was bewitched and that the sorcery had worked in him<sup>-saww</sup> to the extent that he<sup>-saww</sup> said: 'It comes to my<sup>-saww</sup> mind that I<sup>-as</sup> am saying something and doing it, and I<sup>-saww</sup> did not say it and did not do it, and that a Jewess woman had bewitched him<sup>-as</sup> and made that sorcery to be under a stone of the well. When that was extracted, that obstacle was removed from the Prophet<sup>-as</sup> and the Mawazatayn (Surahs Al Falaq and Al Naas) were Revealed due to its cause.

و ثانيها أن امرأة أنت عائشة فقالت لها إني ساحرة فهل لي من توبة فقالت و ما سحرك فقالت صرت إلى الموضع الذي فيه هاروت و ماروت ببابل أتعلم علم السحر فقالا لي يا أمة الله لا تختاري عذاب الآخرة بأمر الدنيا فأبيت فقالا لي اذهبي فبولي على ذلك الرماد

And it's second is that a woman came to Ayesha. She said to he, 'I am a sorceress, so is there any repentance for me?' She said, 'And what is your sorcery?' She said, 'I came to the place in which were Harut and Marut at Babel to learn the sorcery. They said to me, 'O maid of Allah<sup>-azwj</sup>! Do not chose the Punishment of the Hereafter for a matter of the world!' I refused, so they said to me, 'Go and urinate upon that ash!'

فذهبت لأبول عليه ففكرت في نفسي فقلت لا فعلت و جئت إليهما فقلت قد فعلت فقالا لي ما رأيت لما فعلت فقلت ما رأيت شيئا فقالا لي أنت على رأس أمرك فاتقي الله و لا تفعلي فأبيت

So I went to urinate upon it. I thought within myself. I said, 'I shall not do so', and I came to them. I said, 'I had done it!' They said to me, 'What did you see when you did it?' I said, 'I did not see anything'. They said to me, 'You are at the top of your affair, so fear Allah<sup>-azwj</sup> and you did not do it and refused.

فقالا لي اذهبي فافعلي فذهبت ففعلت فرأيت كأن فارسا مقنعا بالحديد قد خرج من فرجي فصعد إلى السماء فجئتتهما فأخبرتهما فقالا إيمانك قد خرج عنك فقد أحسنت السحر فقلت و ما هو قالا لا تريدان شيئا فتصورينه في وهمك إلا كان

They said to me, 'Go and do it (urinate)! I did so, and I saw as if a horseman clad in iron had emerged from my private part and ascended to the sky. I came to them and informed them. They said, 'Your Eman has gone out from you, so you have improved the sorcery'. I said, 'And what is it?' They said, 'You will not want anything so you will imagine it in your imagination, except it would happen'.

فصورت في نفسي حبا من حنطة فإذا أنا بحب فقلت انزع فانزع فخرج من ساعته سنبل فقلت انطحن فانطحن فقلت انخبز فانخبز و أنا لا أريد شيئا أصوره في نفسي إلا حصل فقالت عائشة ليست لك توبة.

I imagined withing myself a seed of wheat, and behold, I was with a seed. I said, 'Be cultivated!' It became cultivated and an ear (of wheat) emerged at that time. I said, 'Be

grinded!’ So it was ground. I said, ‘Be bread!’ So it became bread. And I do not intend anything I imagine within myself except, and it is achieved’. Ayesha said, ‘There is no repentance for you!’

و ثالثها ما يذكرونه من الحكايات الكثيرة في هذا الباب و هي مشهورة أما المعتزلة فقد احتجوا على إنكاره بوجوه أحدها قوله تعالى **وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى**

And it's third is what they are mentioned of the many stories in this subject, and these are well-known. As for the Mu'tazilites, they are arguing upon it's denial with aspects. One of these is the Word of the Exalted: **and the magician will not succeed wherever he comes from** [20:69].

و ثانيها قوله تعالى في صفة محمد ص **وَقَالَ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا** و لو صار ص مسحورا لما استحقوا الذم بسبب هذا القول

And it's second are Words of the Exalted in describing Muhammad<sup>-saww</sup>: **and the unjust ones are saying, 'Surely you are only following a bewitched man'** [17:47]. And if he<sup>-saww</sup> had become bewitched, he<sup>-saww</sup> would not have deserved the condemnation due to the cause of this word.

و ثالثها أنه لو جاز ذلك من الساحر فكيف يتميز المعجز من السحر ثم قالوا هذه الدلائل يقينية و الأخبار التي ذكرتموها من باب الأحاد فلا تصلح معارضة لهذه الدلائل.

It's third is, if that was allowed from the sorcerer, so how would a miracle be distinguished from the sorcery? Then they said this is the convincing evidence and the Ahadeeth which you had mentioned from the section of the singles, so it is not correct to objects to these evidence(s).

المسألة الثانية عشر في أن العلم بالسحر ليس بقبیح و لا محذور اتفق المحققون على ذلك لأن العلم لذاته شريف و أيضا لعموم قوله تعالى **هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ** و لأن السحر لو لم يعلم لما أمكن الفرق بينه و بين المعجز و العلم بكون المعجز معجزا واجب و ما يتوقف الواجب عليه فهو واجب

The twelfth (fifth) issue regarding that learning (knowledge) of the sorcery is neither ugly nor hazardous. The researchers are concurring upon that because the knowledge by itself is noble, and as well is the generality of Words of the Exalted: **'Are they equal, those who do not know and those do know?'** [39:9], and because the sorcery, if it is not known, it would not be possible to differentiate between it and the miracle, and the knowledge would be the miracle, an obligatory miracle, and what the obligation would depend upon, so it would be obligatory.

فهذا يقتضي أن يكون تحصيل العلم بالسحر واجبا و ما يكون واجبا كيف يصير حراما و قبيحا.

So this required that learning the sorcery is obligatory, and what becomes and obligation, how could it become Prohibited and ugly?

المسألة الثالثة عشر في أن الساحر هل يكفر أم لا اختلف الفقهاء في أن الساحر هل يكفر أم لا **رُويَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** قَالَ: مَنْ أَتَى كَاهِنًا أَوْ عَرَّافًا فَصَدَّقَهُمَا بِقَوْلٍ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ.

The thirteenth (sixth) issue is regarding that the sorcerer, is he committing Kufr or not. The jurists have differed regarding that the sorcerer, does he commit Kufr or not. It is reported from that Prophet<sup>-saww</sup> having said: 'One who goest to a soothsayer or a fortune-teller and he ratifies them of the word, so he has disbelieved with what has been Revealed unto Muhammad<sup>-saww</sup>'.

و اعلم أنه لا نزاع بين الأمة في أن من اعتقد أن الكواكب هي المدبرة لهذا العالم و هي الخالقة لما فيه من الحوادث و الخيرات و الشرور فإنه يكون كافرا على الإطلاق و هذا هو النوع الأول من السحر

And know that there is no dispute between the community that whoever believes that the planets are the managers of this world and are the creators of what is in it of the the occurrences, and the goodness, and the evils, so he would be a Kafir absolutely. And this is from the first type of the sorcery.

و أما النوع الثاني و هو أن يعتقد أنه قد يبلغ روح الإنسان في التصفية و القوة إلى حيث يقدر بما على إيجاد الأجسام و الحياة و القدرة و تغيير البنية و الشكل فالأظهر إجماع الأمة أيضا على تكفيره

As for the second type, and it is that if he believes that a soul of the human has reached in the purification and the strength to whereby, he is able with it upon creating the bodies, and the life, and the power, and alter the shape and the form, so the apparent consensus of the community as well is upon his Kufr.

أما النوع الثالث و هو أن يعتقد الساحر أنه قد يبلغ في التصفية و قراءة الرقي و تدخين بعض الأدوية إلى حيث يخلق الله تعالى في عقب أفعاله على سبيل العادة الأجسام و الحياة و القدرة و تغيير البنية و الشكل

And as for the third type, and it is that the sorcerer believes that he has reached in the purification and recitation of the incantations and making smoke with some of the drugs to when Allah<sup>-azwj</sup> the Exalted in the follow-up of his deeds, upon the way of the norm, would Create the bodies, and the life, and the power, and altering the shapes and forms.

فهنا المعتزلة اتفقوا على تكفير من يجوز ذلك قالوا لأنه مع هذا الاعتقاد لا يمكنه أن يعرف صدق الأنبياء و الرسل و هذا ركيك من القول فإن لقائل أن يقول إن الإنسان لو ادعى النبوة و كان كاذبا في دعواه فإنه لا يجوز من الله تعالى إظهار هذه الأشياء على يده لئلا يحصل التلبس

So over here, the Mu'tazilites have concurred upon the Kufr of the one who allowed that. They said, 'Because he, along with these beliefs, it is not possible to recognise the truthfulness of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>. And this is weak from the words, for it a speaker were to say that the human being, it he were to claim the Prophet-hood, and he was a liar in his claim, it is not allowed from Allah<sup>-azwj</sup> the Exalted to manifest these things upon his hand, lest it results in confusion.

أما إذا لم يدع النبوة و ظهرت هذه الأشياء على يده لم يفض ذلك إلى التلبس لأن الحق يتميز عن المبتطل بما أن الحق تحصل له هذه الأشياء مع ادعاء النبوة و أما سائر الأنواع التي عددناه من السحر فلا شك أنه ليس بكفر.

But when he does not claim the Prophet-hood and these things appear upon his hand, that would not lead to the deception because the correct is distinguished from the invalid, since the one who is right will obtain these things with the claim of prophethood. As for the other types of sorceries that we have enumerated, there is no doubt that it is not Kufr.

فإن قيل إن اليهود لما أضافوا السحر إلى سليمان قال الله تعالى تنزيها عنه **وَمَا كَفَرَ سُلَيْمَانُ** وهذا يدل على أن السحر على الإطلاق كفر و أيضا قال **وَلِكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ**

If it is said that the Jews had added the sorcery to Suleyman<sup>-as</sup>, Allah<sup>-azwj</sup> the Exalted Says, removing it from him<sup>-azwj</sup>: **and Suleyman did not disbelieve [2:102]**. And this evidence's upon that the sorcery is based upon the absolute Kufr. And He<sup>-azwj</sup> Said as well: **but the Satans were disbelieving. They were teaching the people, the sorcery [2:102]**.

و هذا أيضا يقتضي أن يكون السحر على الإطلاق كفرا و حكي عن الملكين أنهما لا يعلمان أحدا السحر **حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ** و هو يدل على أن السحر كفر على الإطلاق.

And this as well contradicts that the sorcery would be absolute Kufr. And He<sup>-azwj</sup> Narrated about the two Angels that they did not teach Sorcery to anyone: **until they said, 'But rather, we are a trial, therefore do not disbelieve!' [2:102]**, and it points upon that the sorcery is Kufr absolutely.

قلنا حكاية الحال يكفي في صدقها صورة واحدة فنحملها على سحر من يعتقد إلهية النجوم ..

We say, 'The story of the situation suffices in it's truthfulness, one image, so we carry it upon sorcery of the one who believes in the divinity of the stars.

ثم قال بعد إيراد المسألة الرابعة عشر في حكم قتل الساحر فهذا هو الكلام الكلي في السحر و لنرجع إلى التفسير

Then he said after intending the fourteenth (seventh) issue regarding the judgment of killing the sorcerer, 'So it is the whole talk regarding the sorcery and let us return to the interpretation.

أما قوله تعالى **وَلِكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ** فظاهر الآية يقتضي أنهم إنما كفروا لأجل أنهم كانوا يعلمون الناس السحر لأن ترتيب الحكم على الوصف مشعر بالعلية و تعليم ما لا يكون كفرا لا يوجب الكفر

As for Words of the Exalted: **but the Satans were disbelieving. They were teaching the people, the sorcery [2:102]**. So the apparent Verse is contradictory. They had rather committed Kufr due to the reason they were teach sorcery to the people because the arrangement of the ruling is upon the description, awareness of the cause and effect, and teaching what does not happen to be Kufr cannot obligate the Kufr.

فصارت الآية دالة على أن تعليم السحر كفر و على أن السحر أيضا كفر و لمن منع ذلك أن يقول لا نسلم أن ترتيب الحكم على الوصف مشعر بالعلية بل المعنى أنهم كفروا و هم مع ذلك يعلمون السحر.

So the Verse became evidencing upon that teaching the sorcery is Kuf, and upon that the sorcery as well is Kufr, and for the one who forbid to say that we do not submit that the arrangement of the ruling is based upon the description is awareness of the cause and effect, but the meaning it they were committing Kufr and they, along with that, were teaching the sorcery.

فإن قيل هذا مشكل لأن الله أخبر في آخر الآية أن الملكين يعلمان السحر فلو كان تعليم السحر كفرا لزم تكفير الملكين و أنه غير جائز لما ثبت أن الملائكة بأسرهم معصومون و أيضا فلائكم دلتم على أنه ليس كلما يسمى سحرا فهو كفر.

If it is said, 'This is problematic because Allah<sup>-azwj</sup> has Informed at the end of the Verse that the two Angels were teaching the sorcery, so if teaching the sorcery was Kufr, it would necessitate the Kufr of the two Angels, and it is not allowed due to what is proved that the Angel, in their whole, are infallible, and as well because you have indicated upon that all what is named as sorcery, so it isn't Kufr.

قلنا اللفظ المشترك لا يكون عاما في جميع مسمياته فنحن نحمل هذا السحر الذي هو كفر على النوع الأول من الأشياء المسماة بالسحر و هو اعتقاد إلهية الكواكب و الاستعانة بها في إظهار المعجزات و خوارق العادات

We say that the wording is common, not happening to be general in entirety of its naming(s). We carry this sorcery, which is Kufr, upon the first type from the things named as sorcery, and it is belief in the divinity o the celestial bodies and seeking assistance with the in manifesting the miracles and paranormal norms.

فهذا السحر كفر و الشياطين إنما كفروا بإتيانهم بهذا السحر لا بسائر الأقسام و أما الملكان فلا نسلم أنهما إنما علما هذا النوع من السحر بل لعلهما يعلمان سائر الأنواع على ما قال تعالى **فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ**

So this sorcery is Kufr, and the Satans were rather committing Kuf by their perpetrating this sorcery, nor with rest of the categories. And as for the two Angels, we do not concede that they had rather taught this type from the sorcery, but they had taught rest of the types, based upon what the Exalted has Said: **So, they were learning from them what they could be causing separation with between the man and his wife. [2:102].**

و أيضا فبتقدير أن يقال إنهما علما هذا النوع إنما يكون كفرا إذا قصد المعلم أن يعتقد المتعلم حقيقته و كونه صوابا

And as well, it is appreciated that it could be said that they both taught this type. But rather, it would be Kufr when the teacher aims to the student believes it's reality and its being correct.

فأما أن يعلمه ليحترز عنه فهذا التعليم لا يكون كفرا و تعليم الملائكة كان لأجل أن يصير المكلف محترزا عنه على ما قال تعالى حكاية عنهما **و ما يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ**

As for him teaching it to be protected from it, so this teaching cannot happen to be Kufr, and the teaching of the Angels was for the reason that the encumbered would be protected from it, based upon what Allah<sup>-azwj</sup> the Exalted Said Narrating on their behalf: **And these two were not teaching anyone until they said, 'But rather, we are a trial, therefore do not disbelieve!'** [2:102].

و أما الشياطين الذين علموا السحر فكان مقصودهم اعتقاد حقية هذه الأشياء فظهر الفرق.

And as for the Satans<sup>la</sup>, those who taught sorcery to the people, their purpose was belief in the reality of these things. So the difference is apparent.

المسألة الخامسة عشر قرأ نافع و ابن كثير و عاصم و أبو عمرو بتشديد لَكِنَّ و الشَّيَاطِينُ بالنصب على أنه اسم لكن و الباقيون لكن بالتخفيف و الشياطين بالرفع و المعنى واحد ..

The fifteenth (eighth) issue – Nafie, and Ibn Kaseer, and Aasim, and Abu Amro recited it with intensity, 'But', and 'the Satans' with the attribution upon the noun, and the rest (of them), 'But' with the lightening, and the 'Satans' with the raising, and the meaning is one (and the same).

أما قوله تعالى وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ ففيه مسائل

As for His<sup>azwj</sup> Words: **And what was Sent down upon the two Angels at Babylon – Harut and Marut [2:102]**. There are issues in it.

الأولى ما في قوله وَ مَا أُنْزِلَ فيه وجهان الأول أنه بمعنى الذي ثم هؤلاء اختلفوا فيه على ثلاثة أقوال أولها أنه عطف على السحر أي يعلمون الناس السحر و يعلمونهم ما أنزل على الملكين أيضا.

The first is what is in His<sup>azwj</sup> Words: **And what was Sent down**. There are two aspects in it. The first is that it is in the meaning which, 'Then they differed regarding is based upon three words (beliefs). The first of these is sympathy upon the sorcery, i.e., they were teaching sorcery to the people and teaching them what was Revealed upon the two Angels as well.

و ثانيها أنه عطف على قوله مَا تَتْلُوا الشَّيَاطِينُ أي و اتبعوا ما تتلوا الشياطين افتراء على ملك سليمان وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ لأن السحر منه ما هو كفر و هو الذي تتلوا الشياطين و منه ما تأثيره بالتفريق بين المرء و زوجته و هو الذي أنزل على الملكين فكأنه تعالى أخبر عن اليهود بأنهم اتبعوا كلا الأمرين و لم يقتصروا على أحدهما.

And it's second is sympathy upon His<sup>azwj</sup> Words: **what was recited by the Satans** – i.e. and they followed what the Satans<sup>la</sup> had recited, fabricating upon the reign of Suleyman<sup>as</sup>, **And what was Sent down upon the two Angels**, because the sorcery is from it, what is Kufr, and it is which the Satans<sup>la</sup> were reciting, and from it was its impact with the separation between the man and his wife, and it is which was Sent down upon the two Angels. So it is as if the Exalted Informs about the Jews that they followed both the two matters, and they did not aim upon one of them.

و ثالثها أن موضعه جر عطفا على ملك سليمان و تقديره ما تتلوا الشياطين افتراء على ملك سليمان و على ما أنزل على الملكين و هو اختيار أبي مسلم و أنكر في الملكين أن يكون السحر نازلا عليهما.

And it's third is that it's place pulled the sympathy upon the reign of Suleyman<sup>as</sup> and its power what was recited by the Satans<sup>la</sup> fabricating upon the reign of Suleyman<sup>as</sup> and upon what Allah<sup>azwj</sup> had Sent down upon the two Angels – and it is a choice of Abu Muslim, and he denied regarding that two Angels that it would be sorcery having Sent down upon them.



و احتج عليه بوجه الأول أن السحر لو كان نازلاً عليهما لكان منزله هو الله تعالى و ذلك غير جائز لأن السحر كفر و عبث و لا يليق بالله تعالى إنزال ذلك.

And he argued upon it by aspects. The first is that the sorcery, if it had been Sent down upon them, it's Sender, He<sup>-azwj</sup> is Allah<sup>-azwj</sup> the Exalted, and that is not allowed, because the sorcery is Kufr and vanity, and cannot be linked with Allah<sup>-azwj</sup> the Exalted having Sent that down.

الثاني أن قوله **وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ** يدل على أن تعليم السحر كفر و لو ثبت في الملائكة أنهم يعلمون السحر لزمهم الكفر و ذلك باطل.

The second are His<sup>-azwj</sup> Words: **but the Satans were disbelieving. They were teaching the people, the sorcery [2:102]**, evidencing upon that teaching the sorcery is Kufr, and if it is proven regarding the Angels that they were teaching the sorcery, the Kufr would necessitate them, and that is invalid.

الثالث كما لا يجوز في الأنبياء أن يبعثوا لتعليم السحر فكذلك في الملائكة بالطريق الأولى.

The third is like what is not allowed regarding the Prophets<sup>-as</sup> that they<sup>-as</sup> be Sent to teach the sorcery, so like that is regarding the Angels, by the first method.

الرابع أن السحر لا يضاف إلا إلى الكفرة و الفسقة و الشياطين المردة فكيف يضاف إلى الله ما ينهى عنه و يتوعد عليه بالعقاب و هل السحر إلا الباطل المموم و قد جرت عادة الله تعالى بإبطاله كما قال في قصة موسى ع **مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَبَّطُهُ**

The fourth is that the sorcery cannot add except to the Kufr and the mischief, and the Satans<sup>-la</sup> were rebels, so how can the addition be to Allah<sup>-azwj</sup> what He<sup>-azwj</sup> has Prohibited from, and He<sup>-azwj</sup> has Threatened to Punish upon it? And is the sorcery except the camouflaged falsehood? And the norm of Allah<sup>-azwj</sup> has flowed in invalidating it, like what He<sup>-azwj</sup> Said in the story of Musa<sup>-as</sup>: **'What you have come with is the sorcery; surely Allah would be Invalidating it; [10:81]**.

ثم إنه سلك في تفسير الآية مسلكاً آخر يخالف قول أكثر المخالفين فقال كما أن الشياطين نسبوا السحر إلى ملك سليمان مع أن ملك سليمان كان مبرأ عنه فكذلك نسبوا ما أنزل على الملكين إلى السحر

Then he travelled in the interpretation of the Verse, another road, opposing most of the opponents. He said, 'Just as the Satans<sup>-la</sup> had attributed the sorcery to the reign of Suleyman<sup>-as</sup>, along with that the reign of Suleyman<sup>-as</sup> was disavowed from it, so like that they attributed what had been Sent down upon the two Angels, to the sorcery.

مع أن المنزل عليهما كان مبرأ عن السحر و ذلك لأن المنزل عليهما كان هو الشرع و الدين و الدعاء إلى الخير و أحما كانا يعلمان الناس ذلك مع قولهما **إِنَّمَا نَحْنُ فِتْنَةٌ** توكيدا لبعثهم على القبول و التمثيل

Along with that, that which was Sent down upon that was disavowed from the sorcery, and that is because that which was Sent down upon them was the Law, and the religion, and the calling to the good, and these two were teaching that to the people, along with their words:

**'But rather, we are a trial**, as an emphasis to them having been Sent upon the acceptance and the assimilation.

فكانت طائفة تتمثل و أخرى تخالف و تعدل عن ذلك **فَيَتَعَلَّمُونَ مِنْهُمَا** أي من الفتنة و الكفر مقدار ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ و هذا تقرير مذهب أبي مسلم الوجه الثاني أن يكون ما بمعنى الجحد و يكون معطوفاً على قوله **و ما كَفَرَ سُلَيْمَانُ**

So a group became assimilating, and another opposing and turned away from that, **So they were learning from them**, i.e. from the Fitna and the Kufr, a measurement of **what they could be causing separation with between the man and his wife** – and this statement is a doctrine of Abu Muslim, of the second aspect that it would be in the meaning of the rejection, and it would be sympathetic upon His<sup>-azwj</sup> Words: **and Suleyman did not disbelieve [2:102]**.

كأنه قال لم يكفر سليمان و لم ينزل على الملكين سحر لأن السحرة كانت تضيف السحر إلى سليمان و تزعم أنه مما أنزل على الملكين ببابل هاروت و ماروت فرد الله عليهم في القولين

It is as if He<sup>-azwj</sup> had Said Suleyman<sup>-as</sup> did not disbelieve, and sorcery was not Sent down upon the two Angels, because the sorcerers had added the sorcery to Suleyman<sup>-as</sup> and claimed that it was from what had been Sent down unto the two Angels at Babel, Harut and Marut, so Allah<sup>-azwj</sup> Rebutted against them regarding the two words.

و قوله **و ما يُعَلِّمَانِ مِنْ أَحَدٍ** جحد أيضا أي لا يعلمان أحدا بل ينهيان عنه أشد النهي

And His<sup>-azwj</sup> Words: **And these two were not teaching anyone** – is a rejection as well, i.e. they did not teach anyone, but they were forbidding from it with a severe forbiddance.

و أما قوله **حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ** أي ابتلاء و امتحان **فَلَا تَكْفُرْ** فهو كقولك ما أمرت فلانا بكذا حتى قلت له إن فعلت كذا نالك كذا أي ما أمرته به بل حذرته عنه.

And as for His<sup>-azwj</sup> Words: **until they said, 'But rather, we are a trial, - a trial and a test - therefore do not disbelieve!' [2:102]**. So it is like your word, 'I did not instruct so and so with such and such until I said to him, 'If you were to do such, such and such would afflict you'', i.e. he did not instruct him with it, but he had cautioned him from it.

و اعلم أن هذه الأقوال و إن كانت حسنة إلا أن القول الأول أحسن منها و ذلك لأن عطف قوله **و ما أَنْزَلَ** على ما يليه أولى من عطفه على ما بعد عنه إلا لدليل منفصل

And know that these words, and even though they are good, only the first word from these is good, and that is because it is sympathetic to His<sup>-azwj</sup> Words: **And what was Sent down**, is based upon what follows it first, from it's sympathy upon what is after from it, except for a separate evidence.

أما قوله لو نزل السحر عليهما لكان منزل ذلك السحر هو الله تعالى قلنا تعريف صفة الشيء قد يكون لأجل الترغيب في إدخاله في الوجود و قد يكون لأجل أن يقع الاحتراز عنه كما قال الشاعر.

عرفت الشر لا للشر لكن لتوقيه.

As for his words, if the sorcery had been Sent down upon them, the Sender of that sorcery, He<sup>-azwj</sup> is Allah<sup>-azwj</sup> the Exalted, we says that the defining the attribute of a thing may be for the purpose of including it in the existence, and the reason could be to avoid it, just as the poet said, '*I knew (learnt) the evil, not for the evil, but to save (from it)*'.

قوله ثانيا إن تعليم السحر كفر لقوله تعالى **وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ** فالجواب أنا بينا أنه واقعة حال فيكفي في صدقها صورة واحدة و هي ما إذا اشتغل بتعليم سحر من يقول بإلهية الكواكب و يكون قصده من ذلك التعليم إثبات أن ذلك المذهب حق قوله

His second word that teaching the sorcery is Kufr due to Words of the Exalted: **but the Satans were disbelieving. They were teaching the people, the sorcery [2:102]**, so the answer is that I have explained that it was an incident, so it suffice in it's truthfulness, one image, and it is what when pre-occupying with learning the sorcery one says (believes) in the divinity of the celestial bodies, and his aim from that teaching would be proving that doctrine as true.

ثالثا إنه لا يجوز بعثة الأنبياء لتعليم السحر فكذا الملائكة قلنا لا نسلم أنه لا يجوز بعثة الأنبياء لتعليمه بحيث يكون الغرض من ذلك التعليم التنبيه على إبطاله

Thirdly, it is not allowed that the Prophets<sup>-as</sup> be Sent to teach the sorcery, so like that are the Angels, we say that we do not concede that it is not allowed Sending the Prophets<sup>-as</sup> to teach it whereby the purpose from that teaching would be the alerting upon invalidating it.

قوله رابعا إنما يضاف السحر إلى الكفرة أو المردة فكيف يضاف إلى الله ما ينهى عنه قلنا فرق بين العمل و بين التعليم فلم لا يجوز أن يكون العمل به منها عنه و أما تعليمه لغرض التنبيه على فساد فإنه يكون مأمورا به.

His fourth word, rather the sorcery adds to the Kufr or the apostasy, so how can it be added to Allah<sup>-azwj</sup> what He<sup>-azwj</sup> has Prohibited from it, we say there is a difference between the deed and the learning, so why is it not allowed that the deed would be prohibited from, and as for teach it for the purpose of the alerting upon it's mischief, it would be Commanded with.

المسألة الثانية قرأ الحسن المَلِكَيْنِ بكسر اللام و هو مروي أيضا عن الضحاك و ابن عباس ثم اختلفوا فقال الحسن كانا عَجَلَيْنِ أَقْلَفَيْنِ بابل يعلمان الناس السحر و قيل كانا رجلين صالحين من الملوك و القراءة المشهورة بفتح اللام و هما كانا ملكين نزلا من السماء و هاروت و ماروت اسمان لهما

The second issue is the recitation of Al Hassan of 'The two Angels', with a broken (letter) 'Laam', and it is reported as well from Al Zahak and Ibn Abbas. Then they differed, so Al Hassan said, 'These were two calves that had been forged at Babel, teaching sorcery to the people'. And it is said they were two righteous men from the kings'. And the recitation with connotation 'Fatah' of the (letter) 'Laam' is famous, and these are two Angels having been Send down from the sky, and 'Harut' and 'Marut' were two names of theirs.

ثم قيل هما جبرئيل و ميكائيل ع و قيل غيرهما أما الذين كسروا اللام فقد احتجوا بوجوه أحدها أنه لا يليق بالملائكة تعليم السحر.

Then it is said they were Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>, and it is said, other than these two. As for those who are breaking (the letter) 'Laam', they are arguing with aspects. One of these is that the teaching of the sorcery cannot be linked with the Angels.

و ثانيها كيف يجوز إنزال الملكين مع قوله **وَلَوْ أَنزَلْنَا مَلَكًا لَفُضِّيَ الْأَمْرُ ثُمَّ لَا يَنْظُرُونَ**

And it's second is, how is it allowed the two Angels having been Sent down, with His<sup>-azwj</sup> Words being: **And had We Sent an Angel, the matter would have been Decided, then they would not be Respited [6:8]?**

و ثالثها لو أنزل الملكين لكان إما أن يجعلهما في صورة رجلين أو لا يجعلهما كذلك فإن جعلهما في صورة رجلين مع أنهما ليسا برجلين كان ذلك تجهيلاً و تلبيساً و هو غير جائز و لو جاز ذلك فلم لا يجوز أن يكون كل واحد من الناس الذين نشاهدهم لا يكون في الحقيقة إنساناً بل ملكاً من الملائكة

And it's third is, if He<sup>-azwj</sup> had Sent down the two Angels, He<sup>-azwj</sup> would have either Made them to be in the image of the two men, or not Made them to be like that. If He<sup>-azwj</sup> had Made them to be in the image of two men, with (the fact that) there were not two men, that would be feigning ignorance and misrepresentation, and it is not allowed. And had that been allowed, then why is it not allowed that each one could have been from the people, the one we witness as not being a human being in reality, but he is an Angel from the Angels.

و إن لم يجعلهما في صورة الرجلين قدح ذلك في قوله تعالى **وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا**

And if He<sup>-azwj</sup> did not Make them to be in the image of the two men, that would be a slander in Words of the Exalted: **And had We Made it to be an Angel, We would have Made him a man [6:9].**

و الجواب عن الأول أنا سنبين وجه الحكمة و إنزال الملائكة لتعليم السحر و عن الثاني أن هذه الآية عامة و قراءة **الْمَلَائِكِينَ** بفتح اللام متواترة و خاصة و الخاص يقدم على العام

And the answer about the first is that we shall be clarifying the aspect of wisdom and descent of the Angels to teach the sorcery. And about the second is that this Verse is general, and recitation of 'the two Angels' (Al-Malakeyn), with the connotation of the letter (Laam) is consecutive, and specific, and the specific takes precedence over the general.

و عن الثالث أن الله تعالى ينزلهما في صورة رجلين و كان الواجب على المكلفين في زمان الأنبياء أن لا يقطعوا على من صورته صورة الإنسان بكونه إنساناً كما أن في زمان الرسول ص كان الواجب على من شاهد دحية الكلبي أن لا يقطع بكونه من البشر بل الواجب التوقف فيه.

And about the third, Allah<sup>-azwj</sup> the Exalted had Sent them both down in the image of two men, and it was obligated upon the encumbered in the times of the Prophets<sup>-as</sup> that they do not cut-off from his image, an image of the human being, by his being a human being, just as in the era of the Rasool<sup>-saww</sup>, it was the obligation upon the one who witnessed Dahiyat Al-Kalby that he does not cut off due to his being from the mortals, but the obligation is the pausing in it.

المسألة الثالثة إذا قلنا بأنهما كانا من الملائكة فقد اختلفوا في سبب نزولهما فروي عن ابن عباس أن الملائكة لما قالت **أَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ** فأجابهم الله تعالى بقوله **إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ**

The third issue is, when we say that they were both from the Angels, so they have differed in the cause of their descent. It is reported from Ibn Abbas that when the Angels said: **Are You**

**going to Make in it one who will make mischief therein and shed the blood, [2:30].** So Allah<sup>-azwj</sup> the Exalted Answered them with His<sup>-azwj</sup> Words: **He said: I Know what you do not know [2:30].**

ثم إن الله وكل عليهم جمعا من الملائكة و هم الكرام الكاتبون فكانوا يعرجون بأعمالهم الخبيثة فعجبت الملائكة منهم و من تبقية الله إياهم مع ما يظهر منهم من القبائح ثم أضافوا إليها عمل السحر فازداد تعجب الملائكة

Then Allah<sup>-azwj</sup> Allocated upon them all from the Angels, and they are the honourable recorders. They were returning with their wicked deeds. So the Angels were astounded from them and from Allah<sup>-azwj</sup> Letting them remain alive, along with what had appeared from them of the ugly deeds. Then they added to it the deed of the sorcery, so the astonishment of the Angels Increased.

فأراد الله تعالى أن يبتلي الملائكة فقال لهم اختاروا ملكين من أعظم الملائكة علما و زهدا و ديانة لإنزالهما إلى الأرض فاختيرهما فاختاروا هاروت و ماروت و ركب فيهما شهوة الإنس و أنزلهما و نهما عن الشرك و القتل و الزنا و الشرب

So Allah<sup>-azwj</sup> Wanted to Try the Angels. He<sup>-azwj</sup> Said to them: “Choose two Angels from the Angels mighty in knowledge, and ascetism, and worship, so I<sup>-azwj</sup> can Send them to the earth, so choose them two!” They chose Harut and Marut, and He<sup>-azwj</sup> Installed in them the desires of the human beings and Sent them both down and Prohibited them from the Shirk, and the killing, and the adultery, and the drinking (intoxicants).

فنزلا فذهب إليهما امرأة من أحسن النساء و هي الزهرة فراودها عن نفسها فأبت إلا بعد أن يعبدوا الصنم و إلا بعد أن يشربا فامتنعا أولا ثم غلبت الشهوة عليهما فأطاعا في كل ذلك

They descended. A woman, from the most excellent of the women, and it is Al-Zuhra (Venus) went to them. They both desired herself. She refused until after they worship the idol, or else after they drink (intoxicant). They refused at first, then the desires overcame upon them, and they gave her all of that.

فعدا إقدامهما على الشرب و عبادة الصنم دخل سائل عليهم فقالت إن أظهر هذا السائل للناس ما رأى منا فسد أمرنا فإن أردتما الوصول إلي فاقطلا هذا الرجل فامتنعا منه ثم اشتغلا بقتله

During their proceeding upon the drink and worshipping the idol, a beggar entered towards them. She said, ‘If this beggar were to reveal what he has seen from it would spoil our matter, so if you two want the arrival (to me), then kill this man!’ They refused from it, then they pre-occupied with killing him.

فلما فرغا من القتل طلبا المرأة فلم يجداهما ثم إن الملكين عند ذلك ندموا و تحسروا و تضرعا إلى الله تعالى فخيرهما بين عذاب الدنيا و عذاب الآخرة فاختارا عذاب الدنيا و هما معذبان ببابل معلقان بين السماء و الأرض يعلمان الناس السحر.

When they were free from the killing, they searchef for the woman, but they could not find her. Then, during that, the two Angels regretted and were remorseful, and they beseeched to Allah<sup>-azwj</sup> the Exalted. He<sup>-azwj</sup> Gave them a choice between the punishment of the world and Punishment of the Hereafter. They chose punishment of the world, and they were both

tormented at Babel, suspended between the sky and the earth, teaching sorcery to the people.

ثم لهم في الزهرة قولان أحدهما أن الله تعالى لما ابتلى الملكين بشهوة بني آدم أمر الله الكوكب الذي يقال له الزهرة و فلكتها حتى هبط إلى الأرض إلى أن كان ما كان فحينئذ ارتفعت الزهرة و فلكتها إلى موضعها من السماء موبخين لهما على ما شاهداه منهما

Then for them, regarding Al-Zuhra, there are two words (beliefs). One of them is that, when Allah<sup>-azwj</sup> the Exalted Tried the two Angels with desires of the children of Adam<sup>-as</sup>, Allah<sup>-azwj</sup> Commanded the star which is called Al Zuhra (Venus), and it's orbit until it descended to the earth, until it happened what happened. So, on that day, Al Zuhra and it's orbit was raised to its' place from the sky as a reprimand for them both based upon what had been witnessed from them.

و القول الثاني أن المرأة كانت فاجرة من أهل الأرض و واقعها بعد شرب الخمر و قتل النفس و عبادة الصنم ثم علمها الاسم الذي به كانا يعرجان إلى السماء فتكلمت به و عرجت إلى السماء و كان اسمها بيدخت فمسخها الله تعالى و جعلها هي الزهرة.

And the second word is that the woman was an immoral one (prostitute) from the people of the earth, and they both copulated with her after having drunk the wine, and killed the soul, and worshipped the idol. Then they taught her the Name by which they would be returning to the sky. She spoke with it and ascended to the sky. And her names was 'Baydakht'. Allah<sup>-azwj</sup> the Exalted Morphed her and Made her as Al-Zuhra (Venus).

و اعلم أن هذه الرواية فاسدة مردودة غير مقبولة لأنه ليس في كتاب الله ما يدل عليها بل فيه ما يبطلها من وجوه الأول ما تقدم من الدلائل الدالة على عصمة الملائكة عن كل المعاصي

And know that these reports are corruption, rejected, unacceptable, because there isn't (anything) in the Book of Allah<sup>-azwj</sup> what would evidence upon these. But in it is what would invalidate it from aspects. The first is what has preceded from the evidence pointing upon the infallibility of the Angels from all (acts of) disobedience.

و ثانيها أن قولهم إنهما خيرا بين عذاب الدنيا و عذاب الآخرة فاسد بل كان الأولى أن يخيرا بين التوبة و العذاب لأن الله تعالى خير بينهما من أشرك به طول عمره فكيف ييخل عليهما بذلك

And it's second is their words, 'They were given a choice between punishment of the world and Punishment of the Hereafter', is corruption. But the first was a choice between the repentance and the punishment, because Allah<sup>-azwj</sup> the Exalted Gave a choice between the two to the one who associates with Him<sup>-azwj</sup> for life long. So how could He<sup>-azwj</sup> be so stingy upon both of them with that?

و ثالثها أن من أعجب الأمور قولهم إنهما يعلمان الناس السحر في حال كونهما معذبين و يدعوان إليه و هما يعاقبان.

And it's third is from the strangers of matters, their words that they both taught the sorcery to the people in a state of their being punished and calling to it while they were being punished.

و لما ظهر فساد هذا القول فنقول السبب في إنزالهما وجوه أحدها أن السحرة كثرت في ذلك الزمان و استنبطت أبوابا غريبة و كانوا يدعون النبوة و يتحدثون الناس بما فبعث الله تعالى هذين الملكين لأجل أن يعلموا الناس أبواب السحر حتى يتمكنوا من معارضة أولئك الذين كانوا يدعون النبوة كذبا و لا شك أن هذا من أحسن الأغراض و المقاصد.

And when the corruption of this word is apparent, we say that the cause in their being Sent down has aspects. One of these is that the sorcery was abundant during that time and opened it's strange doors, and they were claiming the Prophet-hood and deceive the people with it. So Allah<sup>-azwj</sup> the Exalted Send these two Angels for the reason of teaching the people categories of sorcery until they were enabled to object to those who were claiming the Prophet-hood falsely, and there is no doubt that this is from the most excellent of the purposes and the aims.

و ثانيها أن العلم يكون المعجزة مخالفا للسحر متوقف على العلم بماهية المعجزة و الناس كانوا جاهلين بماهية السحر فلا جرم تعذرت عليهم معرفة حقيقة المعجزة فبعث الله هذين الملكين لتعريف ماهية السحر لأجل هذا الغرض

And it's third is that the knowledge happens to be the miracle, in opposition to the sorcery, depending upon the knowledge of what the miracle is, and the people were ignorant with that the sorcery was, so there was not excused but to display to them the understanding of the reality of the miracle. Therefore, Allah<sup>-azwj</sup> Sent these two Angels to introduce what the sorcery was, for the reason of this purpose.

و ثالثها لا يمتنع أن يقال السحر الذي يوقع الفرقة بين أعداء الله و الألفة بين أولياء الله كان مباحا عندهم أو مندوبا فإله تعالى بعث الملكين لتعليم السحر لهذا الغرض ثم إن القوم تعلموا ذلك منهما و استعملوه في الشر و إيقاع الفرقة بين أولياء الله و الألفة بين أعداء الله

And it's third is, it is not impossible that it be said that the sorcery which causes the separation to occur between the enemies of Allah<sup>-azwj</sup> and harmony between friends of Allah<sup>-azwj</sup> would be legalised with them or recommended. So Allah<sup>-azwj</sup> the Exalted Sent the two Angels to teach the sorcery for this purpose. Then the people learnt that from them both and utilised it in the evil and to cause the separation between friends of Allah<sup>-azwj</sup> and the harmony between enemies of Allah<sup>-azwj</sup>.

و رابعها أن تحصيل العلم بكل شيء حسن و لما كان السحر منهي عنه وجب أن يكون متصورا معلوما لأن الذي لا يكون متصورا امتنع النهي عنه

And it's fourth is that acquiring the knowledge of all things is good, and when the sorcery was forbidden from, it obligated that it be conceivable and known, because the one who cannot conceive would be preventing the prohibition of it.

و خامسها لعل الجن كان عندهم أنواع من السحر لم يقدر البشر على الإتيان بمثلها فبعث الله الملائكة ليعلموا البشر أمورا يقدرون بها على معارضة الجن

And it's fifth is, perhaps the Jinn had a variety of sorceries in their possession, the humans were not able to be coming with the likes of it, so Allah<sup>-azwj</sup> Sent the Angels to teach the human being such matters they could be able with these upon opposing the Jinn.

و سادسها يجوز أن يكون ذلك تشديدا في التكليف من حيث إذا علمه ما أمكنه أن يتوصل به إلى اللذات العاجلة ثم منعه من استعمالها كان ذلك في نهاية المشقة فيستوجب به الثواب الزائد كما ابتلى قوم طالوت بالنهر على ما قال **فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَ مَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي**

And it's sixth, it is allowed that difficulties in the encumberment from whereby when one had learnt it what would enable him to arrive with it to the current pleasures, then Prohibit from utilising it, that would be in the peak of difficulties, so it would obligate the additional Rewards due to it just as the people of Talut were Tried with the river, based upon what He<sup>-azwj</sup> Said: **so the one who drinks from it, he isn't from me, and the one who does not taste of it, he is from me, [2:249].**

فثبت بهذه الوجوه أنه لا يبعد من الله تعالى إنزال الملكين لتعليم السحر.

So it is proven by this aspect that it is not far-fetched from Allah<sup>-azwj</sup> the Exalted Sending down the two Angels to teach the sorcery.

المسألة الرابعة قال بعضهم هذه الواقعة إنما وقعت في زمان إدريس ع لأنهما إذا كانا ملكين نزلا بصورة البشر لهذا الغرض فلا بد من رسول في وقتها ليكون ذلك معجزة له و لا يجوز كونهما رسولين لأنه ثبت أنه تعالى لا يبعث الرسول من الملائكة إلى الإنس و الله أعلم.

The fourth issue, some of them said that this event rather occurred in the era of Idrees<sup>-as</sup>, because when they were two Angles, they would have descended with the voice of the humans for this purpose. So there is no escape from a Messenger<sup>-as</sup> during their time for that to be a miracle for him<sup>-as</sup>, and it is not allowed for them being two Messengers<sup>-as</sup> because it has been proven that the messengers from the Angels cannot be Sent to the humans, and Allah<sup>-azwj</sup> is more Knowing.

المسألة الخامسة هاروت و ماروت عطف بيان للملكين علمان لهما و هما اسمان أعجميان بدليل منع الصرف و لو كانا من الهرت و المرت و هو الكسر كما زعم بعضهم لانصرفا و قرأ الزهري هاروت و ماروت بالرفع على هما هاروت و ماروت

The fifth issue, **Harut and Marut [2:102]**, is sympathetic to the explanation of the two Angel, were flags for them, and these are two non-Arab names by evidence of forbiddance of the usage, and if these (two names) were from 'Al Harat' and 'Al Marat', and it is the broken for the usage just as some of them have claimed. And Al-Zuhry recited as 'Harout and Marout', with the raising upon, based upon them be Harout and Marout.

و أما قوله تعالى و ما يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَاعْلَمْ أنه تعالى شرح حالهما فقال و هذان الملكان لا يعلمان السحر إلا بعد التحذير الشديد من العمل به و هو قولهما إِنَّمَا نَحْنُ فِتْنَةٌ و المراد هاهنا بالفتنة الحنة التي بها يتميز المطيع عن العاصي كقولهم فتنت الذهب بالنار إذا عرض على النار ليتميز الخالص عن المشوب

And as for Words of the Exalted: **And these two were not teaching anyone until they said, 'But rather, we are a trial, therefore do not disbelieve!' [2:102]**, so know that the Exalted has Commented of their state. He<sup>-azwj</sup> Said: "And these two Angels were not teaching the sorcery except after the severe caution from the working with it!" And it is their words: **But rather, we are a trial**, and the intent over here with the Fitna (trial) is the Test by which the obedient one is distinguished from the disobedient one, like their words, 'The gold is tried with the fire', when it is presented to the fire in order to distinguish the pure from the tainted.



و قد بينا الوجوه في أنه كيف يحسن بعثة الملكين لتعليم السحر فالمراد أنهما لا يعلمان أحدا السحر و لا يصفانه لأحد و لا يكشفان له وجوه الاحتيال حتى يبذلا له النصيحة فيقولوا له **إِنَّمَا نَحْنُ فِتْنَةٌ** أي هذا الذي نصفه لك و إن كان الغرض فيه أن يتميز السحر من المعجز و لكنه يمكنك أن تتوصل إلى المفاسد و المعاصي فإياك بعد وقوفك عليه أن تستعمله فيما نهيته عنه أو تتوصل به إلى شيء من الأغراض العاجلة ..

And we have explained the aspects regarding how to improve the (understanding of) the Sending of the two Angels to teach the sorcery. So the intent with them was not to teach the sorcery to anyone, nor to describe it to anyone, nor to uncover any aspects of the deception for it until they had advised him. **But rather, we are a trial**, i.e. 'This which we are describing to you, and even if the purpose in it was to distinguish the sorcery from the miracle, but it is possible that it could arrive to the corruption and the disobedience, so beware after your pausing upon it, from utilising in what we are forbidding from, or arriving with it to something from the current purposes.

أما قوله **فَيَتَعَلَّمُونَ مِنْهُمَا** ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ ففيه مسائل

As for His<sup>-azwj</sup> Words: **So they were learning from them what they could be causing separation with between the man and his wife. [2:102]**, so in this there are issues.

المسألة الأولى **ذكروا في تفسير هذا التفريق وجهين الأول** أن هذا التفريق إنما يكون بأن يعتقد أن ذلك السحر مؤثر في هذا التفريق فيصير كافرا و إذا صار كافرا بانته منه امرأته فيحصل التفريق بينهما

The first issue is, they mentioned two aspects in the interpretation of this separation. The first is that this separation rather happened because he believed that the sorcery had an influence in this separation, so he became a Kafir, and when he had become a Kafir, his wife was irrevocably divorced from him, so it resulted in the separation between the two.

الثاني يفرق بينهما بالتمويه و التخيل و التضريب و سائر الوجوه المذكورة.

The second is separation between the two with the camouflaging and the imagination, and the illusion, and rest of the aforementioned aspects.

المسألة الثانية **أنه تعالى لم يذكر ذلك** لأن الذي يتعلمون منهما ليس إلا هذا القدر لكن هذه الصورة تنبيهها على سائر الصور فإن استنامة المرء إلى زوجه و ركونه إليها معروف زائد على كل مودة فنبه بذلك على أن السحر إذا ما أمكن به هذا الأمر على شدته فغيره به أولى.

The second issue is that He<sup>-azwj</sup> the Exalted did not Mention that, because that which they were learning from them both wasn't except of this measurement, but this is the outline of alertness upon rest of the scenarios, for the stamina of the man to his wife and his turning towards her is well-known, additionally upon ever cordiality. He reminded by mentioning that based upon that the sorcery, when this matter is possible with it upon it's severity, then changing with it is foremost.

أما قوله **و ما هُمْ بِضَائِرِينَ بِهِ مِنْ أَحَدٍ** فإنه يدل على ما ذكرناه لأنه أطلق الضرر و لم يقصره على التفريق بين المرء و زوجه فدل ذلك على أنه تعالى إنما ذكره لأنه أعلى مراتبه

As for His<sup>-azwj</sup> Words: **And they were not intending harm for anyone with it except by the Permission of Allah [2:102]**, it points upon what we have mentioned, because it is the release of the harm, and He<sup>-azwj</sup> did not Shorten it upon the separation between the man and his wife. So that evidence' upon that the Exalte rather Mentioned it because of it's lofty rank.

أما قوله بِإِذْنِ اللَّهِ فاعلم أن الإذن حقيقة في الأمر و الله لا يأمر بالسحر و لأنه تعالى أراد عيبتهم و ذمهم و لو كان قد أمرهم به لما جاز أن يذمهم عليه

As for His<sup>-azwj</sup> Words: **except by the Permission of Allah [2:102]**, so know that the Permission is a reality in the Command, and Allah<sup>-azwj</sup> did not Command with the sorcery, and because the Exalted Wanted to Fault them and Condemn them, and had He<sup>-azwj</sup> Commanded them with it, it would not have been allowed to condemn them upon it.

فلا بد من التأويل و فيه وجوه أحدها قال الحسن المراد منه التخلية يعني الساحر إذا سحر إنسانا فإن شاء الله منعه منه و إن شاء خلي بينه و بين ضرر السحر

So there is no escape from the interpretation, and there are aspects in it. One of these is, Al Hassan said, 'The intent from it is the avoidance, meaning the sorcerer when he performs sorcery on a person, if Allah<sup>-azwj</sup> so Desires He<sup>-azwj</sup> can Prevent him from it, and He<sup>-azwj</sup> so Desires, He<sup>-azwj</sup> can Vacate between him and the harm of the sorcery'.

و ثانيها قال الأصم المراد إلا بعلم الله و إنما سمي الأذان أذانا لأنه إعلام الناس وقت الصلاة و سمي الأذن أذنا لأن بالحاسة القائمة بذلك يدرك الإذن و كذلك قوله وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ أي إعلام

And it's second, Al Asam said, 'The intent is only with the Knowledge of Allah<sup>-azwj</sup>, and rather He<sup>-azwj</sup> has Named the Azaan as 'Azaan' because it lets the people know the time of the Salat, and the ears are named as 'ears' (Uzn). Because by the senses standing with that the ears realise. And like that are His<sup>-azwj</sup> Words: **And a proclamation (Azaan) from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]** – i.e. notification.

و قوله فَأَذْنُوا بِحَرْبٍ مِنَ اللَّهِ معناه فاعلموا و قوله فَقُلْ أَذْنُكُمْ يعني أعلمتكم

And His<sup>-azwj</sup> Words: **then be Notified (Uzanu) of a war from Allah [2:279]** – it's meaning is, let them know. And His<sup>-azwj</sup> Words: **then say: 'I proclaim (azan) to you [21:109]** – meaning, I<sup>-saww</sup> am letting you know.

و ثالثها أن الضرر الحاصل عند فعل السحر إنما يحصل بخلق الله تعالى و إيجاده و إبداعه و ما كان كذلك فإنه يصح أن يضاف إلى إذن الله تعالى كما قال إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

And it's third is that the harm as a result of a work of the sorcerer, rather it is a result of Creation of Allah<sup>-azwj</sup> the Exalted, and His<sup>-azwj</sup> Innovation, and His<sup>-azwj</sup> Initiation, and whatever was like that, it would be correct that it be added to 'Permission of Allah<sup>-azwj</sup> the Exalted', just as He<sup>-azwj</sup> Said: **But rather, Our Word for a thing when We Intend it, is that We say to it: "Be!" and it comes into being [16:40]**.

و رابعها أن يكون المراد بالإذن الأمر و هذا الوجه لا يليق إلا بأن يفسر التفريق بين المرء و زوجته بأن يصير كافرا و الكفر يقتضي التفريق فإن هذا حكم شرعي و ذلك لا يكون إلا بأمر الله ..

And it's fourth is that the intent with the 'Permission' is the Command, and this aspect is not appropriate except in explaining the separation between the man and his wife by his becoming a Kafir, and the Kufr requires the separation, for this is a ruling of Sharia Law, and that cannot happen except by a Command of Allah<sup>-azwj</sup>.

أما قوله و لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ففيه مسائل المسألة الأولى إنما ذكر لفظ الشراء على سبيل الاستعارة لوجوه

As for His<sup>-azwj</sup> Words: **And they had taught to the one who acquired it, there would be no share for him in the Hereafter. [2:102]**. There are issues in it. The first issue is, but rather He<sup>-azwj</sup> Mentioned the word 'Acquire' upon a way of the metaphor for aspects.

أحدها أنهم لما نبدوا كتاب الله وراء ظهورهم و أقبلوا على التمسك بما تتلوا الشياطين فكأنهم قد اشتروا ذلك السحر بكتاب الله

One of these is, when they flung the Book of Allah<sup>-azwj</sup> behind their back and accepted upon adhering with what the Satans<sup>-la</sup> recited, it is as if they had bought that sorcery for the Book of Allah<sup>-azwj</sup>.

و ثانيها أن الملكين إنما قصدا بتعليم السحر الاحتراز عنه ليصل بذلك الاحتراز إلى منافع الآخرة فلما استعمل السحر فكأنه اشترى بمنافع الآخرة منافع الدنيا

And it's second is that the two Anges rather aimed with teaching the sorcery for the protecting from it in order for that protection with that would lead to a benefit of the Hereafter. It is as if they bought with the benefit of the Hereafter, benefit of the world.

و ثالثها أنه لما استعمل السحر علمنا أنه إنما تحمل المشقة ليتمكن من ذلك الاستعمال فكأنه اشترى بالحن التي تحملها قدرته على ذلك الاستعمال.

And it's third is that when he used the sorcery, we know that he had borne the difficulties in order to be enabled from that usage. It is as if he bought with the ordeals which he had undergone, his ability upon that utilisation.

المسألة الثانية قال الأكثرون الخلاق النصيب قال القفال يشبه أن يكون أصل الكلمة من الخلق معناه التقدير و منه خلق الأديم و منه يقال قدر الرجل كذا درهما رزقا على عمل كذا و قال الآخرون الخلاق الخلاص

The second issues, most of them said the share, is the portion. Al Qaffal said, 'It resembles that the origin of the world 'the share' (Al-Khallaq) is from 'the creation 'Al-Khalq'. It's meaning is the destiny (Qadar), and from it is 'creating (Khalaq) of the surface', and from it, it is said, 'The worth (Qadar) of the man is such and such Dirhams, as a pay upon such and such work'. And others said, 'The share (Al Khallaq) is redemption.

قال أُمَيَّة بن أَبِي صَلْتَ

إلا سرايل قطران و أغلال.

يدعون بالويل فيها لا خلاق لهم

Umayya Bin Abu Salt said (a couplet), 'They would be calling with the woe therein, there being no share for them except the trousers of tar and shackles'.

بقي في الآية سؤال و هو أنه كيف أثبت لهم العلم أولا في قوله **وَلَقَدْ عَلَّمُوا** ثم نفاه عنهم في قوله **لَوْ كَانُوا يَعْلَمُونَ**

There remains a question regarding the Verse, and it is, how can the knowledge be proven for them firstly in His<sup>-azwj</sup> Words: **And they had taught [2:102]**, then Negated from them in His<sup>-azwj</sup> Words: **if only they had known [2:102]**?

و الجواب من وجوه أحدها أن الذين علموا غير الذين لم يعلموا فالذين علموا هم الذين علموا السحر و دعوا الناس إلى تعلمه و هم الذين قال الله في حقهم **نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ** و أما الجهال الذين يرغبون في تعلم السحر فهم الذين لا يعلمون و هذا جواب الأخفش و قطرب

And the answer is from aspects. One of these is that those who taught were other than the ones who did not teach. So those who taught, they are those who had taught the sorcery and called the people to teaching it, and they are the one Allah<sup>-azwj</sup> Said in their right: **a group of those who had been Given the Book, flung the Book of Allah behind their backs, as if they were not knowing [2:101]**. And as for the ignoramuses, those who were wishing to learn the sorcery, they are the ones not knowing, and this answer is the most poor-sighted and weak.

و ثانيها لو سلمنا أن القوم واحد و لكنهم علموا أشياء و جهلوا أشياء آخر علموا أنه ليس لهم في الآخرة خلاق و لكنهم جهلوا مقدار ما فاتهم من منافع الآخرة و ما حصل لهم من مضارها و عقوباتها

And it's second, if we were to conceded that the people are one, but they knew things and were ignorant of other things, they knew that there isn't any share for them in the Hereafter, but they ignored a measurement of what was lost to them of the benefits of the Hereafter, and what resulted for them of its harm and its consequences.

و ثالثها لو سلمنا أن القوم واحد و المعلوم واحد و لكنهم لم ينتفعوا بعلمهم بل أعرضوا عنه فصار ذلك العلم كالعدم كما سمي الله تعالى الكفار صما و بكما و عميا إذ لم ينتفعوا بهذه الحواس و يقال للرجل في شيء يفعل لكنه لا يضعه موضعه صنعت و لم تصنع انتهى.

And it's third is, if we were to concede that the people are one, and the known is one, but they did not benefit with their knowledge, but they turned away from it. So that knowledge came to be like the impermissible, just as Allah<sup>-azwj</sup> the Exalted has Named the Kafirs as deaf, mute, and blind, when they were benefitting with these senses. And it is said for the man regarding a thing he had done, 'But he had not placed it in it's (proper) place. He did and did not do' – end.

و إنما أوردت أكثر كلامهم في هذا المقام مع طوله و اشتماله على الزوائد الكثيرة لمناسبته لما سيأتي في بعض الأبواب الآتية و لتطلع على مذاهبهم الواهية في تلك الأبواب

But rather I (Majlisi) have referred to most of their talk in this place along with its length, and its inclusiveness upon the many of the appendices due to its relevance to what I (Majlisi) shall be coming within one of the following chapters, and to be notified upon their weak doctrines in those subjects.

و سأل شيخنا البهائي رحمه الله بعض أخلائه عن قول البيضاوي في تفسير هذه الآية حيث قال و ما روي من أنهما مثلاً بشرين و ركبت فيهما الشهوة فتعرضا لامرأة يقال لها الزهرة فحملتهما على المعاصي و الشرك ثم صعدت السماء بما تعلمت منهما فمحكي عن اليهود و لعلة من رموز الأوائل و حله لا يخفى على ذوي البصائر بينوا حتى نصير من ذوي البصائر

And our Sheikh Al-Bahaie, may Allah<sup>-azwj</sup> have Mercy on him, asked one of his friends about the words of Al-Bayzawi in interpretation of this Verse whereby he said, 'And what is reported from them both is they resembled two mortals, and the desires had been Installed in them, so they turned to a woman called Al-Zuhra, and she carried them both upon the disobedience and the Shirk. Then she ascended to the sky due to what she had learnt from them. It is narrated from the Jews, and perhaps it is from the symbols of the early ones, and it's solution is not hidden from the ones with insights. Explain until we become from the ones with insights'.

فأجاب الشيخ رحمه الله بعد أن أورد هذه القصة نحو ما رواه الرازي في هذه القصة هي ما رواه قدماء المفسرين من العامة عن ابن عباس و لم يرتض بهذه الرواية متأخروهم و أطنب الفخر الرازي و غيره في تزييفها و قال إنها فاسدة مردودة غير مقبولة لوجوه ثلاثة إلى آخر ما نقلناه من الوجوه في عرض كلامه

So the Sheikh, may Allah<sup>-azwj</sup> have Mercy on him answered, 'This story has been referred approximate to what is reported by Al-Razy regarding this story. It is what the ancient interpreters from the general Muslims have reported from Ibn Abbas, and their latter ones did not agree with these reports, and Al-Fakhr Al-Razy and others amplified in its falsification and said, 'It is corruption, rejected, unacceptable for three aspects' – up to the end of what we shall be transmitting from the aspects in presenting his speech.

ثم قال و في كل من هذه الوجوه نظر أما الأول فلائنه لم يثبت بقاؤهما على العصمة بعد أن مثلهما الله سبحانه بصورة البشر و ركب فيهما قوتي الشهوة و الغضب و جعلهما كسائر بني آدم كما يظهر من القصة

Then he said, 'And in all of these aspects, there is consideration. As for the first, it is not proven, their remaining upon the infallibility after Allah<sup>-azwj</sup> the Glorious had Resembled them in the image of humans and Installed the strength of the desires and the anger in them and Made them to be like rest of the sons of Adam<sup>-as</sup>, like what is apparent from the story.

و أما الثاني فلائن التخيير بين التوبة و العذاب و إن كان هو الأصلح بحالهما لكن فعل الأصلح مطلقاً غير واجب عليه سبحانه على مذهب هذا المفسر بل فعل الأصلح الذي من هذا القبيل غير واجب عندنا أيضاً

And as for the second, because the choice is between the repentance and the punishment, and even if it was for the betterment of their situation, but doing the best is not obligatory upon Him<sup>-azwj</sup> the Glorious, based upon the doctrine of this interpreter. Rather the most correct of which is from this aspect is not obligatory in our view as well.

فإننا لا نوجب عليه سبحانه كل ما هو أصلح بحال العبد كما ظنه مخالفونا و شنعوا علينا بما شنعوا بل إنما نوجب عليه سبحانه كل أصلح لو لم يفعله كان مناقضاً لغرضه كما ذكرته في الحواشي التي علقتها على تفسير البيضاوي و لعلة سبحانه لم يلهمهما التوبة و أغفلهما عنها لمصلحة لا يعلمها إلا هو فلا يخل منه سبحانه على هذا التقدير.

We do not obligate Him<sup>-azwj</sup>, Glory be to Him<sup>-azwj</sup>, to do everything that is better for the condition of the servant, as our opponents thought and reviled us for what they did. Rather,

we enjoin upon Him<sup>-azwj</sup>, Glory be to Him<sup>-azwj</sup>, every good thing, if He<sup>-azwj</sup> had not done it, it would have contradicted His<sup>-azwj</sup> Purpose, like what he mentioned in the merging upon the interpretation of Al-Bayzawi, and perhaps the Glorious did not Inspire them both to repent and let them be heedless from it due to a betterment which no one knows except He<sup>-azwj</sup>. So there is no blame on Him<sup>-azwj</sup> the Glorious upon this Determination.

و أما الثالث فلأن التعليم حال التعذيب غير ممتنع و ظني أن تزييف الفخر الرازي لهذه الرواية هو الباعث على عدول البيضاوي عن حمل هذه القصة على ظاهرها و تنزيلها على محض الرمز و الذي سمعته من والدي رحمه الله في حله أنه إشارة إلى أن شخص العالم العامل الكامل المقرب من حظائر القدس قد يوكل إلى نفسه الغرارة و لا يلحقه التوفيق و العناية

And as for the third, because education in the case of punishment is not forbidden, and I think that Al Razi's falsification of this narration is the reason for Al-Bayzawi's reversal of carrying this story on its face and descending it as a pure symbol, which I heard from my father, may God have mercy on him, in his solution. It is an indication that the person of the scholar, the perfect worker, who is close to the folds of Jerusalem, may entrust himself with deception, and he will not be granted success and care.

فينبذ علمه وراء ظهره و يقبل على مشتبهات نفسه الخبيثة الخسيسة و يطوي كشحه عن اللذات الحقيقية و المراتب العلية فينحط إلى أسفل سافلين و الشخص الناقص الجاهل المنغمس في الأوزار قد يختلط بذلك الشخص العالم قاصدا بذلك الفساد و الفحشاء

He discards his knowledge behind his back, accepts the vile desires of his soul, turns away from true pleasures and lofty ranks, and descends to the lowest of the low, and an imperfect, ignorant person who is immersed in burdens may mix with that knowledgeable person, intending with that corruption and immorality.

فيدركه بذلك التوفيق الإلهي فيستفيد من ذلك العلم ما يضرب بسببه صفحا عن أدناس دار الغرور و أرجاس عالم الزور و يرتفع ببركة ما يعلمه عن حضيض الجهل و الخسران إلى أوج العزة و العرفان فيصير به المتعلم في أرفع درج العلاء و المعلم في أسفل درك الشقاء

By that divine success will reach him, so he will benefit from that knowledge because of it, he will be forgiven from the defilement of the abode of vanity and the abominations of the world of falsehood, and he will rise with the blessing of what he knows from the depths of ignorance and loss to the heights of honor and gratitude, so that the learner becomes with him on the highest stairs of exaltation, and the teacher is at the bottom of the depths of misery.

و رأيت في بعض التفاسير أن المراد بالملكين المذكورين الروح و القلب فإنهما من العالم الروحاني اهبطا إلى العالم الجسماني لإقامة الحق فافتتنا بزهره الحياة الدنيا و وقعا في شبكة الشهوة فشربا خمر الغفلة و زنيا ببغي الدنيا و عبدا صنم الهوى و قتلا نفسيهما بحرمانهما من النعيم الباقي

And I saw in some interpretations that what is meant by the two mentioned Angels is the soul and the heart, for they are from the spiritual world descended to the physical world to establish the truth, so we were fascinated by the flower of the life of this world, and they fell into the net of lust, so they drank the wine of negligence, committed adultery with the prostitute of the world, and worshiped the idol of passion, and they killed their souls by depriving them of the eternal bliss.

فاستحقا أليم النكال و قطع العذاب هذا و هذه القصة كما رواها علماء العامة عن ابن عباس فقد رواها علماؤنا رضوان الله عليهم عن الإمام أبي جعفر الباقر ع و ذكرها الشيخ الجليل أبو علي الطبرسي في مجمع البيان لكن بين ما رواه العامة و ما رواه أصحابنا اختلاف يسير

They deserved the painful punishment and a piece of this punishment, and it story is like what the scholars of the general Muslims have reported from Ibn Abbas, our scholars, may Allah<sup>-azwj</sup> be Pleased with them, have reported from the Imam<sup>-asws</sup> Abu Ja'far Al-Baqir<sup>-asws</sup>, and the majestic Sheikh Abu Ali Al Tabari has mentioned it in 'Majma Al-Bayan', but between what the general Muslims reported and what our scholars have reported, there is a small difference.

فإن الرواية التي رواها أصحابنا ليس فيها أنهما يعلمان الناس السحر في وقت تعذيبهما بل هي صريحة في أن التعليم كان قبل التعذيب وكذلك ليس فيها أن تلك المرأة تعلمت منهما الاسم الأعظم و صعدت ببركته إلى السماء

The report which our companions have reported, there isn't in it that they both had taught sorcery to the people during the time of their being punished, but it is explicit that the teaching was before the punishment. And similar to that, in it that woman learnt the Magnificent Name and ascended to the sky by its blessing.

و الحاصل أن هذه القصة مروية من طرقنا و من طرق العامة معا و ليس من جملة الحكايات الغير المسندة كما يظهر من كلام الفاضل الدواني في شرح العقائد العضدية حيث قال إن هذه القصة ليست في كتاب الله و لا في سنة رسول الله ما يدل على صدقها

And the result is that this story is reported from our ways and from the way of the general Muslim, both together, and it isn't from the whole of the non-attributed stories like what is apparent from the speech of Al-Fazil Al-Dawany in commentary of 'Al-Aqaid Al-Azadiya' whereby he said, 'This story, there isn't (anything) in the Book of Allah<sup>-azwj</sup> nor in the Sunnah of Rasool-Allah<sup>-saww</sup> what could evidence upon its truthfulness.

ثم إنه استدلل على أنه من جملة الأكاذيب بأن تمكن تلك المرأة من الصعود إلى السماء بما تعلمته من الملكين أعني الاسم الأعظم و عدم تمكنهما من ذلك مع علمهما به غير معقول و لا يخفى أن دليله هذا إنما يتم لو ثبت أنه جل اسمه لم ينسهما الاسم الأعظم بعد اقترافهما تلك الكبائر العظيمة و استحقاقهما الطرد و الخذلان و دون ثبوته خبط القناد انتهى كلامه رحمه الله.

Then, it points upon that it is from the whole of the lies, by the enablement of that woman from ascending to the sky with what she had learnt from the two Angels, meaning the Magnificent Name, and the impossibility of her being able of doing that, along with her knowing it is unreasonable, and this evidence is not hidden, but rather it is complete if it is proven that He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, did not Cause them to forget the Magnificent Name after their indulging in those major sins, and their deserving the expulsion and the abandonment, and without proving it, Al Qatad ended his speech. May Allah<sup>-azwj</sup> have Mercy on him.

لَنْ يَسْتَنْكِفَ أَيُّ لَمْ يَأْنَفْ و لم يمتنع المسيح أَنْ يَكُونَ أَيُّ مَنْ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَ لَا الْمَلَائِكَةُ الْمُقَرَّبُونَ أَيُّ و لا هم يستكبرون من الإقرار بعبودية الله سبحانه

**The Messiah never disdained that he happens to be** – i.e., he<sup>-as</sup> did not disdain and did not refuse from being - **a servant of Allah, nor do the Angels of Proximity; [4:172]** – i.e. and they are not being too arrogant from acknowledging worshipping Allah<sup>-azwj</sup> the Glorious.

قال الطبرسي رحمه الله استدلل بهذه الآية من قال إن الملائكة أفضل من الأنبياء قالوا إن تأخير ذكر الملائكة في مثل هذا الخطاب يقتضي تفضيلهم لأن العادة لم تجر بأن يقال لن يستنكف الأمير أن يفعل كذا و لا الحارس بل يقدم الأدون و يؤخر الأعظم

Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘This Verse was quoted by the one who said the Angels are superior to the Prophets<sup>-as</sup>. Al-Tabarsi said, may Allah<sup>-azwj</sup> have Mercy on him, this verse was quoted as evidence by those who said that the angels are better than the prophets. They said that the delay in mentioning the Angels in such a speech necessitates their preference, because it is not customary to say that the Emir will not disdain to do this, nor does the guard, but rather he advances the lesser and delays the greater.

فيقال لن يستنكف الوزير أن يفعل كذا و لا السلطان و أجاب أصحابنا عن ذلك بأن قالوا إنما أخر ذكر الملائكة لأن جميع الملائكة أفضل و أكثر ثوابا من المسيح و هذا لا يقتضي أن يكون كل واحد منهم أفضل منه و إنما الخلاف في ذلك

It is said that ‘Rhe Vizier will not disdain to do this, and neither does the Sultan’. Our companions answered that by saying that He<sup>-azwj</sup> only Delayed mentioning the Angels, because all Angels are better and more rewarded than the Messiah<sup>-as</sup>. This does not necessitate that each of them is better than him<sup>-as</sup>, but there is differing regarding that.

و أيضا فإننا و إن ذهبنا إلى أن الأنبياء أفضل من الملائكة فإننا نقول مع قولنا بالتفاوت إنه لا تفاوت كثيرا في الفضل بينهما و مع التقارب و التداني يحسن أن يقدم ذكر الأفضل أ لا ترى أنه يحسن أن يقال ما يستنكف الأمير فلان و لا الأمير فلان إذا كانا متساويين في المنزلة أو متقاربين

Also, if we hold that the Prophets<sup>-as</sup> are better than the Angels, then we say with our statement that there is not much difference in the virtue between them, and with closeness and proximity, it is better to mention the best. Don’t you see it is better to say that ‘The Emir does not disdain so and so’, nor does so and so disdain the Emir’, when they were both equal in the status or nearby?

و قال البيضاوي لعله أراد بالعطف المبالغة باعتبار التكثير لا باعتبار التكبير كقولك أصبح الأمير لا يخالفه رئيس و لا مرءوس.

And Al-Bayzawi said, ‘Perhaps He<sup>-azwj</sup> Wanted to exaggerate with the kindness, by considering the increase in number nor by considering the greatness, like your words, ‘The Emir woke up in the morning and neither any chief nor citizen was opposing him’.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ أَي مطلق الملائكة أو المقربين منهم وَ لَهُ يَسْجُدُونَ أي يخضعون بالعبادة أو التذلل و لا يشركون به غيره.

**Surely those who are in the Presence of your Lord [7:206]** – i.e., All the Angels of the ones of Proximity from them - **and to Him they are performing Sajdah [7:206]** – i.e., being humble with the worship, or the grovelling, and they are not associating another with Him<sup>-azwj</sup>.

وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ قال البيضاوي أي ينقاد انقيادا يعم الانقياد لإرادته و تأثيره طبعاً و الانقياد لتكليفه و أمره طوعاً ليصح إسناده إلى عامة أهل السماوات و الأرض



**And to Allah does Sajdah whatever is in the skies and whatever is in the earth, [16:49].** Al-Bayzawi said, 'I.e., he submits with a general submission to His<sup>-azwj</sup> Will and His<sup>-azwj</sup> Influence naturally, and the submission to His<sup>-azwj</sup> Encumbrment (Mandate), and His<sup>-azwj</sup> Commands voluntarily in order for His<sup>-azwj</sup> Attribution to the generality of the skies and the earth to be correct.

و قوله مِنْ دَائِبَةٍ بيان لهما لأن الدبيب هو الحركة الجسمانية سواء كان في أرض أو سماء و الملائكة عطف على المبين به عطف جبرئيل على الملائكة للتعظيم أو عطف المجردات على الجسمانيات و به احتج من قال إن الملائكة أرواح مجردة

And His<sup>-azwj</sup> Words: **from animals [16:49]** is an explanation for them, because the creeping, it is the bodily movement, same as being in earth or sky, and the Angels are sympathetic to what has been clarified with it. Jibraeel<sup>-as</sup> is sympathetic to the Angels for the reverence, or the sympathy of the abstracts upon the physical. And by it argued the one who said that the Angels are abstract souls.

أو بيان لما في الأرض و الملائكة تكرير لما في السماوات و تعيين له إجلالا و تعظيما و المراد بملائكتهما من الحفظة و غيرهم و ما لما استعمل للعقلاء كما استعمل لغيرهم كان استعماله حيث اجتمع القبيلان أولى من إطلاق من تغليبا للعقلاء

Or it is a clarification of what is on the earth and the Angels being a repetition of what is in the skies and a designation of veneration and respect for it. And what is meant by them is their Angels from the guardians and others, and what is used for the intellectuals as it was used for others, its use where the two tribes met is more important than the release of those who prevail over the intellectuals.

و هُمْ لَا يَسْتَكْبِرُونَ عن عبادته يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ يخافون أن يرسل عذابا من فوقهم أو يخافونه و هو فوقهم بالقهر و قوله وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

**and they are not being arrogant [16:49]** – from worshipping Him<sup>-azwj</sup> - **They fear their Lord from above them [16:50]** – they are fearing that a Punishment might be Sent from above them, or they are fearing Him<sup>-azwj</sup> and He<sup>-azwj</sup> is Above them with the Omnipotence, and His<sup>-azwj</sup> Words: **And He is the Omnipotent, above His servants; [6:18].**

و الجملة حال من الضمير في لَا يَسْتَكْبِرُونَ أو بيان له و تقرير لأن من خاف الله لم يستكبر عن عبادته وَ يَفْعَلُونَ مَا يُؤْمَرُونَ من الطاعة و التدبير و فيه دليل على أن الملائكة مكلفون مدارون بين الخوف و الرجاء

And the word is a state from the pronoun in **and they are not being arrogant [16:49]**, or an explanation of it, and an acknowledgment, because from fear of Allah<sup>-azwj</sup> they are not being arrogant from worshipping Him<sup>-azwj</sup>, **them and are doing what they are commanded to [16:50]**, from the (acts of) obedience and the management, and in it there is evidence upon that the Angels are encumbered rotating between the fear and the hope.

و قال في قوله وَ مَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ حكاية قول جبرئيل حين استبطأه رسول الله ص لما سئل عن أصحاب الكهف و ذي القرنين و الروح و لم يدر ما يجيب و رجا أن يوحى إليه فيه فأبطأ عليه خمسة عشر يوما و قيل أربعين حتى قال المشركون ودعه ربه و قلاه

And he said regarding His<sup>-azwj</sup> Words: **And we (Angels) do not descend except by the Command of your Lord; [19:64]**, 'A narrative of the words of Jibraeel<sup>-as</sup> when He<sup>-azwj</sup> had Delayed him<sup>-as</sup>, when Rasool-Allah<sup>-saww</sup> was asked about the companions of the cave, and

Zulqarnayn<sup>-as</sup>, and the Spirit, and he<sup>-saww</sup> did not know what he<sup>-saww</sup> should be answering with, and he<sup>-saww</sup> hoped that there would be a Revelation to him<sup>-saww</sup> regarding it. But he<sup>-as</sup> was delayed for fifteen days. And it is said, forty, until the Polytheists said, 'His<sup>-saww</sup> Lord<sup>-azwj</sup> has Left him<sup>-saww</sup> and Belittled him<sup>-saww</sup>'.

ثم نزل تبيان ذلك و التزل النزول على مهل لأنه مطاوع نزل و قد يطلق بمعنى النزول مطلقا كما يطلق نزل بمعنى أنزل و المعنى و ما نزل وقتا غب وقت إلا بأمر الله تعالى على ما تقتضيه حكمته

Then descended the explanation of that, and the Revelation (Al-Tanzeel) and the descending (Al-Nuzoul) is based upon slowness because it is wrought of 'Nazal', and it is linked with the meaning of the descending (Al Nuzoul) linked just as descend (Nazal) is linked with the meaning of 'I send down' (Unzil). And the meaning is, 'We (Angels) do not descend time after time except by a Command of Allah<sup>-azwj</sup> the Exalted, based upon what His<sup>-azwj</sup> Wisdom Decrees'.

لَهُ مَا بَيْنَ أَيْدِينَا وَ مَا خَلْفَنَا وَ مَا بَيْنَ ذَلِكَ وَ هُوَ مَا نَحْنُ فِيهِ مِنَ الْأَمَّاكِنِ وَ الْأَحْيَانِ لَا تَنْتَقِلُ مِنْ مَكَانٍ إِلَى مَكَانٍ أَوْ لَا تَنْزِلُ فِي زَمَانٍ دُونَ زَمَانٍ إِلَّا بِأَمْرِهِ وَ مَشِيَّتِهِ

**for Him is what is in front of us and what is behind us and whatever is between that; [19:64],** and it is what we are in, from the places and the times. We do not transfer from a place to a place nor do we descend in a time besides a time except by His<sup>-azwj</sup> Command and His<sup>-azwj</sup> Desire.

وَ مَا كَانَ رُبُّكَ نَسِيًّا أَي تَارَكَكَ لَكَ أَي مَا كَانَ عَدَمُ النُّزُولِ إِلَّا لِعَدَمِ الْأَمْرِ بِهِ وَ لَمْ يَكُنْ ذَلِكَ عَنْ تَرْكِ اللَّهِ لَكَ وَ تَوَدِيعِهِ إِيَّاكَ كَمَا زَعَمَتِ الْكُفْرَةُ وَ إِنَّمَا كَانَ لِحِكْمَةٍ رَأَاهَا فِيهِ

**and your Lord was not forgetful [19:64]** – i.e. neglectful of you<sup>-saww</sup>, i.e. the failure of descending was only due to His<sup>-azwj</sup> not Commanding with it, and that did not happen from a neglect of Allah<sup>-azwj</sup> of you<sup>-saww</sup> and His<sup>-azwj</sup> bidding farewell to you<sup>-as</sup> like what the Kafirs are alleging, and rather it was due to a Wisdom He<sup>-azwj</sup> Saw in it.

وَ لَا يَسْتَحْزِرُونَ أَي لَا يَعْثُونَ مِنْهَا لَا يَغْتَرُونَ حَالٍ مِنَ الْوَاوِ فِي يَسْبَحُونَ.

**nor are they tiring [21:19]** – i.e. they are not getting fatigues from it, **they are not slackening [21:20]**, being a state of the (letter) 'Waaw' in (the word) **Glorifying**.

وَ قَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا نَزَلَتْ فِي خِرَاعَةٍ حَيْثُ قَالُوا الْمَلَائِكَةُ بَنَاتُ اللَّهِ سُبْحَانَهُ تَنْزِيهِ لَهُ عَنْ ذَلِكَ بَلْ هُمْ عِبَادٌ أَي بَلْ هُمْ عِبَادٌ مِنْ حَيْثُ هُمْ مَخْلُوقُونَ وَ لَيْسُوا بِأَوْلَادٍ مُكْرَمُونَ مَقْرَبُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ لَا يَقُولُونَ شَيْئًا حَتَّى يَقُولَهُ كَمَا هُوَ دِيدَنُ الْعَبِيدِ الْمُقْرَبِينَ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ وَ لَا يَعْمَلُونَ قَطُّ مَا لَمْ يَأْمُرْهُمْ بِهِ

**And they are saying, 'The Beneficent has Taken a son!'** – was Revealed regarding (clan of) Khuza'a whereby they said, 'The Angels are daughters of Allah<sup>-azwj</sup>!' - **Glorious is He!** – a removal for Him<sup>-azwj</sup> from that - **But they are servants [21:26]** – but they are servants from whereby they are created beings and they aren't children – **honoured** – of Proximity - **They do not precede Him in speech**, - not saying anything until He<sup>-azwj</sup> Says so, as if He<sup>-azwj</sup> was a Master of the close slaves - **and they are only acting by His Command [21:27]** – and are not doing anything at all what they have not been Commanded with.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ لَا تَخْفَى عَلَيْهِ خَافِيَةٌ مِمَّا قَدَّمُوا وَ أَخْرَؤُوا وَ هُوَ كَالْعَلَّةِ مَا قَبْلَهُ وَ التَّمْهِيدُ مَا بَعْدَهُ فَإِنَّهُ لِإِحَاطَتِهِمْ بِذَلِكَ يَضْبُطُونَ أَنْفُسَهُمْ وَ يَرِاقِبُونَ أَحْوَالَهُمْ

**He Knows what is in front of them and what is behind them [21:28]** – No hidden thing is hidden from Him<sup>-azwj</sup> from what they have sent ahead and delayed, or He<sup>-azwj</sup> is like the Cause of what is before it and the prelude to what is after it, due to His<sup>-azwj</sup> Encompassing with that, Controlling them and Monitoring their situations.

وَ هُمْ مِنْ حَشْيَتِهِ مِنْ عَظَمَتِهِ وَ مَهَابَتِهِ مُشْفِقُونَ مُرْتَعِدُونَ وَ أَصْلُ الْخَشْيَةِ خَوْفٌ مَعَ تَعْظِيمٍ وَ لِذَلِكَ خَصَّ بِهَا الْعُلَمَاءُ وَ الْإِشْفَاقُ خَوْفٌ مَعَ اعْتِنَاءٍ فَإِنْ عَدِي بِمَنْ فَمَعْنَى الْخَوْفِ فِيهِ أَظْهَرَ وَ إِنْ عَدِي بِعَلَى فَبِالْعَكْسِ.

**and they are trembling from His fear [21:28]** – from His<sup>-azwj</sup> Magnificence and His<sup>-azwj</sup> Awe, shaking. And the origin of the fear is fear with reverence, and that the scholars are specialised with it, and the fright (Al Ishfaq) is fear with concern. If it is used with 'from', the meaning is the fear in it is more apparent, and if it is used with 'upon', it is the opposite.

وَ مَنْ يَقُلْ مِنْهُمْ أَيْ مِنَ الْمَلَائِكَةِ أَوْ مِنَ الْخَلَائِقِ كَذَلِكَ تُجْزَى الظَّالِمِينَ أَيْ مِنْ ظَلَمَ بِالْإِشْرَاقِ وَ ادْعَاءِ الرِّيْبِيَّةِ وَ عَلَى تَقْدِيرٍ إِرْجَاعِ الضَّمِيرِ إِلَى الْمَلَائِكَةِ لَا بِنَافِي عَصَمَتِهِمْ فَإِنْ افْرَضَ لَا بِنَافِي امْتِنَاعِ الْوُقُوعِ كَقَوْلِهِ تَعَالَى لَيْنَ أَشْرَكَتْ لَبِخَبَطَنَّ عَمَلُكَ

**And one from them who says, - i.e from the Angels or from the people - Like that do We Recompose the unjust one [21:29]** – i.e. the one who is unjust with Shirk and claiming the Lordship. And based upon the assessment of returning the pronour to the Angels, it does not negate their infallibility, for the hypotheses doe does not negate the abstention from occurring, like Words of the Exalted: **if you (people) were to associate, your deeds would be Confiscated [39:65]**.

عَلَيْهَا أَيْ عَلَى النَّارِ مَلَائِكَةٌ يَلِي أَمْرَهَا وَ هُمُ الزَّبَانِيَّةُ غِلَاطٌ شِدَادٌ غِلَاطُ الْأَقْوَالِ شِدَادُ الْأَفْعَالِ أَوْ غِلَاطُ الْخَلْقِ شِدَادُ الْخَلْقِ أَقْوِيَاءُ عَلَى الْأَفْعَالِ الشَّدِيدَةِ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ فِيهِمَا مَضَى وَ يَفْعَلُونَ مَا يُؤْمَرُونَ فِيمَا يَسْتَقْبَلُ أَوْ لَا يَمْتَنِعُونَ عَنْ قَبُولِ الْأَوَامِرِ وَ التَّزَامُهَا وَ يُؤَدُّونَ مَا يُؤْمَرُونَ بِهِ

**Upon it** – i.e. upon the Fire - **are Angels** – in charge of its matter, and they are the Zabaniyya - **of severe cruelty, [66:6]** – severe of the word, cruel of the deeds, or severe of the manners, severe of the physique, strong upon the difficult works - **not disobeying Allah in whatever He Commands them for, - in what has passed (in the past) - and they are doing whatever they are being Commanded to do [66:6]** – in what is in the future, or they are not refusing to accept the Commands and its compliance, and they are fulfilling whatever they are being Commanded with.

قال الطبرسي رحمه الله في هذا دلالة على أن الملائكة الموكلين بالنار معصومون عن القبائح لا يخالفون الله في أوامره و نواهيه

Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'In this there is evidence that the Angels Allocated with the Fire are infallible from the ugly deeds. They are not opposing Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Prohibitions'.

وَ قَالَ الْجِبَائِي إِذَا عَنِ أَنْهُمْ لَا يَعْصُونَهُ وَ يَفْعَلُونَ مَا يَأْمُرُهُمْ بِهِ فِي دَارِ الدُّنْيَا لِأَنَّ الْآخِرَةَ لَيْسَتْ بِدَارِ تَكْلِيفٍ وَ إِذَا هِيَ دَارُ جَزَاءِ الْمُؤْمِنِينَ وَ إِذَا أَمَرَهُمُ اللَّهُ تَعَالَى بِتَعْذِيبِ أَهْلِ النَّارِ عَلَى وَجْهِ الثَّوَابِ لَهُمْ بِأَنْ جَعَلَ سُرُورَهُمْ وَ لَذَاتَهُمْ فِي تَعْذِيبِ أَهْلِ النَّارِ كَمَا جَعَلَ سُرُورَهُمْ وَ لَذَاتَهُمْ فِي الْجَنَّةِ انْتَهَى.

And Al-Jabaie said, 'But rather it means they are not disobeying Him<sup>-azwj</sup> and are doing whatever He<sup>-azwj</sup> Commands them with in the house of the world, because the Hereafter isn't a house of encumberment, and rather it is a house of Recompensing the Momineen. And rather Allah<sup>-azwj</sup> the Exalted has Commanded them with tormenting the people of the Fire based upon an aspect of the Reward for them by Making their happiness and their pleasures to be in punishing the people of the Fire, just as He<sup>-azwj</sup> Made their (Momineen's) happiness and their pleasures in the Paradise' – end.

و أقول كون الآخرة دار جزاء الملائكة غير معلوم و إنما المعلوم أنها دار جزاء الإنس فلا ينافي كون الملائكة مكلفين فيها بل يمكن أن يكون جزاؤهم مقارنا لأفعالهم من حصول اللذات الحقيقية و رفع الدرجات الصورية و المعنوية بل أصل خدماتهم و جزاؤهم كما ورد أن طعامهم التسبيح و شراهم التقديس

And I (Majlisi) am saying, 'The Hereafter being a house of Recompensing the Angels is not known, and rather the know is that it is a house of Recompensing the human beings. It does not negate the Angels being encumbered in it, but it is possible that their Recompense would be paired with their deeds from attained the real pleasures and raising the ranks of the images and the morals. But the origin of their service and their Recompense is like what has been referred, that their food is the Glorification, and their drink is the extollation of the Holiness.

و قال الشيخ المفيد رحمه الله في كتاب المقالات أقول إن الملائكة مكلفون و موعودون و متوعدون قال الله تبارك و تعالى وَ مَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ

And the Sheikh Al-Mufeed, may Allah<sup>-azwj</sup> have Mercy on him, said in 'Kitab Al-Muqalaat', 'I am saying that the Angels are Encumbered, and Promised, and Threatened. Allah<sup>-azwj</sup> Blessed and Exalted Said: **And one from them who says, 'I am a god besides Him', so that one We will Recompense him with Hell. Like that do We Recompense the unjust one [21:29]**'.

و أقول إنهم معصومون مما يوجب لهم العقاب بالنار و على هذا القول جمهور الإمامية و سائر المعتزلة و أكثر المرجئة و جماعة من أصحاب الحديث و قد أنكر قوم من الإمامية أن تكون الملائكة مكلفين و زعموا أنهم إلى الأعمال مضطرون و وافقهم على ذلك جماعة من أصحاب الحديث.

And I (Majlisi) am saying, 'They (Angels) are infallible from what obligates the punishment of the Fire for them, and based upon this word, are most of the Imamites and rest of the Mu'tazilites, and most of the Murjiites, and a group from the companions of Hadeeth, and a group from the Imamites have denied that the Angels would be Encumbered (in the Paradise), and they are claiming that they are desperate to the deeds, and they have concurred with them upon that a group from the companions of the Hadeeth'.

1- العِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَشَّارٍ الْقَزْوِينِيِّ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ الْقَزْوِينِيِّ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ مُحَمَّدَ بْنَ جَعْفَرِ الْأَسَدِيِّ الْكُوفِيِّ يَقُولُ فِي سُؤَالٍ وَ الْهُجْرَةِ إِنَّهُمَا ذَاتَانِ مِنْ دَوَابِّ الْبَحْرِ الْمُطِيفِ بِالْأَرْضِ فِي مَوْضِعٍ لَا تَبْلُغُهُ سَفِينَةٌ وَ لَا تَعْمَلُ فِيهِ حِيلَةٌ وَ هُمَا الْمَسْخَانِ الْمَذْكُورَانِ فِي أَصْنَافِ الْمُسُوخِ وَ يَغْلُظُ مَنْ يَزْعُمُ أَنََّّهُمَا الْكُوكَبَانِ

(The book) 'Al Ilal' – From Muhammad Bin Ali Bin Bashar Al-Qazwiny, from Al Muzaffar Bin Ahmad Al Qazwiny who said,

'I heard Abu Al-Husayn Muhammad Bin Ja'far Al-Asady Al-Kufy saying regarding Suheyl (Lambda Velorum) and Al-Zuhra (Venus), 'These are two creatures from creatures of the sea, surrounding the word in a place no ship can reach, nor can any means work in it, and they are

both morphed, mentioned among types of morphed ones, and he is mistaken, the one who says these are two planets.

وَلَوْ كَانَا مَلَكَتَيْنِ لَعَصِمَا فَلَمْ يَعْصِيَا وَ إِنَّمَا سَمَّاهُمَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ مَلَكَتَيْنِ بِمَعْنَى أَهْمَا خَلِقَا لِيَكُونَا مَلَكَتَيْنِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لَنَبِيِّهِ ص إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ بِمَعْنَى سَتَكُونُ مَيِّتًا وَ يَكُونُونَ مَوْتَى.

If these were two Angels, they would have been infallible, and they would not have disobeyed. And rather Allah<sup>-azwj</sup> Mighty and Majestic has Named them in His<sup>-azwj</sup> Book as two Angels, in the meaning they had been Created to be two Angels, just as Allah<sup>-azwj</sup> Mighty and Majestic Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **You shall pass away and they would be dying [39:30]**, in the meaning that you<sup>-saww</sup> will become deceased and they would be deceased".<sup>496</sup> (Not a Hadeeth)

2- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبِيعٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلَهُ عَطَا وَ نَحْنُ بِ مَكَّةَ عَنْ هَارُوتَ وَ مَارُوتَ فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ الْمَلَائِكَةَ كَانُوا يَنْزِلُونَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ يَحْفَظُونَ أَعْمَالَ أَوْسَاطِ أَهْلِ الْأَرْضِ مِنْ وَلَدِ آدَمَ وَ الْجِنِّ فَيَكْتُبُونَ أَعْمَالَهُمْ وَ يَعْرُجُونَ بِهَا إِلَى السَّمَاءِ

Tafseer Ali Bin Ibrahim – From his father, from Al-Hassan Bin Mahboub, from Ali Bin Raib, from Muhammad Bin Qays,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘Ata’a asked him<sup>-asws</sup> while we were in Makkah, about Harut and Marut. Abu Ja’far<sup>-asws</sup> said: ‘The Angels have been descending from the sky to the earth during every day and night, preserving the deeds amidst the people of the earth, from the children of Adam<sup>-as</sup> and the Jinn. So they were writing their deeds and ascending with these to the sky’.

قَالَ فَضَخَّ أَهْلُ السَّمَاءِ مِنْ مَعَاصِي أَهْلِ أَوْسَاطِ الْأَرْضِ فَتَوَامَرُوا فِيمَا بَيْنَهُمْ مِمَّا يَسْمَعُونَ وَ يَرَوْنَ مِنْ أَفْرَائِهِمُ الْكَذِبَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ جُرْأَتِهِمْ عَلَيْهِ وَ نَزَّهُوا اللَّهَ مِمَّا يَقُولُ فِيهِ خُلُقُهُ وَ يَصِفُونَ

He<sup>-asws</sup> said: ‘The people of the sky, from the disobedient people of the midst of the earth clamoured. They quarrelled in what is between them from what they were listening and seeing of their fabricating the lies upon Allah<sup>-azwj</sup> Blessed and Exalted and their audacity upon Him<sup>-azwj</sup> and they removed Allah<sup>-azwj</sup> from what His<sup>-azwj</sup> creatures were saying and describing.

فَقَالَتْ طَائِفَةٌ مِنَ الْمَلَائِكَةِ يَا رَبَّنَا مَا تَغْضَبُ مِمَّا يَعْمَلُ خُلُقُكَ فِي أَرْضِكَ وَ مَا يَصِفُونَ فِيكَ الْكَذِبَ وَ يَقُولُونَ الزُّورَ وَ يَزَكِّبُونَ الْمَعَاصِي وَ قَدْ هَيَّيْتَهُمْ عَنْهَا ثُمَّ أَنْتَ تَحْلُمُ عَنْهُمْ وَ هُمْ فِي قَبْضَتِكَ وَ قُدْرَتِكَ وَ خِلَالِ عَافِيَتِكَ

A group of the Angels said, ‘O our Lord<sup>-azwj</sup>! Are You<sup>-azwj</sup> not Angered from what Your<sup>-azwj</sup> creatures are doing in Your<sup>-azwj</sup> earth and what they are describing the lies regarding You<sup>-azwj</sup> and saying the falsehood, and they are indulging in the acts of disobediences, and You<sup>-azwj</sup> have Prohibited them from these? Then You<sup>-azwj</sup> are being Lenient from them and they are in Your<sup>-azwj</sup> Grip and Your<sup>-azwj</sup> Power and in the midst of Your<sup>-azwj</sup> Given well-being!’

<sup>496</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 1

قَالَ أَبُو جَعْفَرٍ ع فَأَحَبَّ اللَّهُ أَنْ يُرِيَ الْمَلَائِكَةَ الْقُدْرَةَ وَ نَافِذَ أَمْرِهِ فِي جَمِيعِ خَلْقِهِ وَ يُعْرِفَ الْمَلَائِكَةَ مَا مَنَّ بِهِ عَلَيْهِمْ مِمَّا عَدَلَهُ عَنْهُمْ مِنْ صُنْعِ خَلْقِهِ وَ مَا طَبَعَهُمْ عَلَيْهِ مِنَ الطَّاعَةِ وَ عَصَمَهُمْ بِهِ مِنَ الذُّنُوبِ

Abu Ja'far<sup>-asws</sup> said: 'So Allah<sup>-azwj</sup> Loved to Show the Power to the Angels and implementation of His<sup>-azwj</sup> Command among entirety of His<sup>-azwj</sup> creatures, and to Make the Angels understand what He<sup>-azwj</sup> had Conferred upon them with He<sup>-azwj</sup> Turned away from them from the works of His<sup>-azwj</sup> creatures, and what He<sup>-azwj</sup> had Natured them (Angels) upon from the obedience and their protection from the sins with'.

قَالَ فَأَوْحَى اللَّهُ إِلَى الْمَلَائِكَةِ أَنْ انْتَدِبُوا مِنْكُمْ مَلَكََيْنِ حَتَّى أَهْبِطَهُمَا إِلَى الْأَرْضِ ثُمَّ أَجْعَلْ فِيهِمَا مِنْ طَبَائِعِ الْمَطْعَمِ وَ الْمَشْرَبِ وَ الشَّهْوَةِ وَ الْحِرْصِ وَ الْأَمَلِ مِثْلَ مَا جَعَلْتُهُ فِي وَلَدِ آدَمَ ثُمَّ اخْتَبَرْتُهُمَا فِي الطَّاعَةِ لِي

He<sup>-asws</sup> said: 'So Allah<sup>-azwj</sup> Revealed to the Angels: "Delegate to Angels from you all until I<sup>-azwj</sup> Send them down to the earth. Then I<sup>-azwj</sup> shall Make to be in them both of the natures of feeding and drinking, and desires and greed and the hopes like what I<sup>-azwj</sup> have Made it to be in the children of Adam<sup>-as</sup>. Then I<sup>-azwj</sup> shall Inform them regarding the obedience to Me<sup>-azwj</sup>!"

قَالَ فَتَدَبُّوا لِذَلِكَ هَارُوتَ وَ مَارُوتَ وَ كَانَا أَشَدَّ الْمَلَائِكَةِ قَوْلًا فِي الْعَيْبِ لِوَلَدِ آدَمَ وَ اسْتِثْنَايَ غَضَبِ اللَّهِ عَلَيْهِمْ

He<sup>-asws</sup> said: 'They deputised Harut and Marut for that, and they were the severest of the Angels in words regarding the faults of the children of Adam<sup>-as</sup> and had Preferred the Wrath of Allah<sup>-azwj</sup> upon them'.

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِمَا أَنْ اهْبِطَا إِلَى الْأَرْضِ فَقَدْ جَعَلْتُ فِيكُمَا مِنْ طَبَائِعِ الْمَطْعَمِ وَ الْمَشْرَبِ وَ الشَّهْوَةِ وَ الْحِرْصِ وَ الْأَمَلِ مِثْلَ مَا جَعَلْتُ فِي وَلَدِ آدَمَ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Revealed to them both: "Go down to the earth, for I<sup>-azwj</sup> have Made among you two, from the natures of the feeding and the drinking, and the desires and the greed, and the hopes like what I<sup>-azwj</sup> have Made it to be in the children of Adam<sup>-as</sup>!"

قَالَ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِمَا انْظُرَا أَنْ لَا تَشْرِكَا بِي شَيْئاً وَ لَا تَقْتُلَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ لَا تَزْنِيَا وَ لَا تَشْرَبَا الْخَمْرَ

He<sup>-asws</sup> said: 'Then Allah<sup>-azwj</sup> Revealed to them both: "Look (be careful) that you do not associate anything with Me<sup>-azwj</sup> nor kill the soul which Allah<sup>-azwj</sup> has Forbidden, nor commit adultery, nor drink the wine!"

قَالَ ثُمَّ كَشَطَ عَنِ السَّمَاوَاتِ السَّبْعِ لِرَبِّهِمَا قُدْرَتَهُ ثُمَّ أَهْبِطَهُمَا إِلَى الْأَرْضِ فِي صُورَةِ الْبَشَرِ وَ لِبَاسِهِمْ فَهَبَطَا نَاحِيَةَ بَابِلَ فَرَفَعَ لَهُمَا بِنَاءٌ مُشْرِفٌ فَأَقْبَلَا نَحْوَهُ فَإِذَا بِمُحَضَّرَتِهِ امْرَأَةً جَمِيلَةً حَسَنَاءَ مُزَيَّنَةً مُعْطَرَةً مُسْفَرَةً مُقْبِلَةً نَحْوَهَا

He<sup>-asws</sup> said: 'Then Allah<sup>-azwj</sup> Scraped off from the seven skies in order to Show them His<sup>-azwj</sup> Power, then Sent them down to the earth in the image of the humans and their clothing. They came down in an area of Babel. A shiny building appeared to them, so they went towards it, and there they were in the presence of a beautiful woman with excellent adornments, perfumed, walking coming towards them'.



قَالَ فَلَمَّا نَظَرَا إِلَيْهَا وَ نَاطَقَاهَا وَ تَأَمَّلَاهَا وَقَعَتْ فِي قُلُوبِهِمَا مَوْقِعاً شَدِيداً لِمَوْضِعِ الشَّهْوَةِ الَّتِي جَعَلَتْ فِيهِمَا فَرَجَعَا إِلَيْهَا رُجُوعَ فِتْنَةٍ وَ خِدْلَانٍ وَ رَاوَدَاهَا عَنْ نَفْسِهَا

He<sup>-asws</sup> said: 'When they looked at her and spoke to her and contemplated her, she occurred in their hearts with intense occurrence due to the placing of the desires which had been Made to be in them. They referred to her with a reference of temptation and isolation and they wanted herself (physically).

فَقَالَتْ لُهُمَا إِنَّ لِي دِيناً أَدِينُ بِهِ وَ لَيْسَ أَقْدِرُ فِي دِينِي عَلَى أَنْ أُجِيبَكُمَا إِلَى مَا تُرِيدَانِ إِلَّا أَنْ تَدْخُلَا فِي دِينِي الَّذِي أَدِينُ بِهِ

She said to them, 'There is a religion I am making a religion with it and in my religion, I am not able upon answering you two to what you are wanting except if you were to enter into my religion which I am making it a religion with'.

فَقَالَا لَهَا وَ مَا دِينُكَ قَالَتْ لِي إِلَهٌ مَنْ عَبْدَهُ وَ سَجَدَ لَهُ كَانَ لِي السَّبِيلُ إِلَى أَنْ أُجِيبَهُ إِلَى كُلِّ مَا سَأَلَنِي فَقَالَا لَهَا وَ مَا إِلَهُكَ قَالَتْ إِلَهِي هَذَا الصَّنَمُ

They said to her, 'And what is your religion?' She said, 'There is a god for me, one who were to worship him and prostrate to him, there would be the way for me to answer him to all what he asks me for'. They said to her, 'And what is your god?' She said, 'My god is this idol!'

قَالَ فَتَنَظَّرَ أَحَدُهُمَا إِلَى صَاحِبِهِ فَقَالَ هَاتَانِ خَصْلَتَانِ بِمَا تُهَيِّنَا عَنْهُمَا الشِّرْكَ وَ الزِّنَا لِأَنَّ إِنْ سَجَدْنَا لِهَذَا الصَّنَمِ وَ عَبْدْنَاهُ أَشْرَكْنَا بِاللَّهِ وَ إِنَّمَا نُشْرِكُ بِاللَّهِ لِنَصِلَ إِلَى الزِّنَا وَ هُوَ ذَا نَحْنُ نَطْلُبُ الزِّنَا فَلَيْسَ تُعْطَى إِلَّا بِالشِّرْكِ

He<sup>-asws</sup> said: 'One of them looked at his companion. He said, 'These are two characteristics from what we have been forbidden from, the Shirk (association) and the adultery, because if we were to prostrate to this idol and worship it, we would be associating with Allah<sup>-azwj</sup>, and we would rather be associating with Allah<sup>-azwj</sup> in order to arrive to the adultery, and it is that we are seeking, the adultery. We will not be given it except with the Shirk'.

قَالَ فَاتْتَمَرَا بَيْنَهُمَا فَعَلَبَتْهُمَا الشَّهْوَةُ الَّتِي جَعَلَتْ فِيهِمَا فَقَالَا لَهَا تُجِيبُكِ إِلَى مَا سَأَلْتِ فَقَالَتْ فَدُونُكُمَا فَاشْرَبَا هَذِهِ الْخَمْرَ فَإِنَّهُ قُرْبَانٌ لَكُمَا وَ بِهِ تَصِلَانِ إِلَى مَا تُرِيدَانِ

He<sup>-asws</sup> said: 'They deliberated between them, and the desire which had been Made to be in them, overcame. They said to her, 'We shall answer you to what you are asking'. She said, 'So it is for you to drink this wine, for it is an offering of yours, and by it you would be arriving to what you are wanting'.

فَاتْتَمَرَا بَيْنَهُمَا فَقَالَا هَذِهِ ثَلَاثُ خِصَالٍ بِمَا نَهَانَا رَبُّنَا عَنْهَا الشِّرْكَ وَ الزِّنَا وَ شُرْبُ الْخَمْرِ وَ إِنَّمَا نَدْخُلُ فِي شُرْبِ الْخَمْرِ وَ الشِّرْكِ حَتَّى نَصِلَ إِلَى الزِّنَا

They deliberated between them and said, 'These are three characteristics from what our Lord<sup>-azwj</sup> has Forbidden from – the Shirk, and the adultery, and drinking the wine, and rather we will be entering into drinking the wine, and the Shirk until we can arrive to the adultery'.

فَاتْتَمَرَا بَيْنَهُمَا فَقَالَا مَا عَظُمَ [أَعْظَمَ] الْبَلِيَّةُ بِكَ قَدْ أَجَبْنَاكَ إِلَى مَا سَأَلْتِ قَالَتْ فَدُونُكُمَا فَاشْرَبَا مِنْ هَذِهِ الْخَمْرِ وَ اعْبُدَا هَذَا الصَّنَمَ وَ اسْجُدَا لَهُ فَشَرَبَا الْخَمْرَ وَ عَبْدَا الصَّنَمَ ثُمَّ رَاوَدَاهُمَا عَنْ نَفْسِهَا

They deliberated between them and said, 'How mighty is the test with you! We hereby answer you to what you are asking!' She said, 'It is up to you, so drink from this wine, and worship this idol and prostrate to it!' They drank the wine and worshipped the idol, then they wanted her physically.

فَلَمَّا خَمَّاتُ لُهُمَا وَ خَمَّيَا لَهَا دَخَلَ عَلَيْهِمَا سَائِلٌ يَسْأَلُ [هذه] فَلَمَّا أَنَّ رَأَاهُمَا وَ رَأَيَاهُ دُعِرَا مِنْهُ فَقَالَ لُهُمَا إِنَّكُمْ تَابَانِ دُعِرَانِ قَدْ خَلَوْتُمَا بِهَذِهِ الْمَرْأَةِ الْمُعْطَرَةِ الْحُسْنَاءِ إِنَّكُمْ لَرَجُلَا سَوْءٍ وَ خَرَجَ عَنْهُمَا

When she prepared for them and they prepared for her, a beggar entered to them begging. When he saw them and they saw him, they were alarmed from him. He said to them, 'You are dreading alarmed. You have isolated with this beautiful, perfumed woman? You are evil men!' And he went out from them.

فَقَالَتْ لُهُمَا لَا وَ إِلَهِي مَا تَصِلَانِ الْآنَ إِلَيَّ وَ قَدْ أَطْلَعَ هَذَا الرَّجُلُ عَلَى خَالِكُكُمْ وَ عَرَفَ مَكَانَكُمْ وَ يُخْرِجُ الْآنَ وَ يُخْبِرُ بِخَبْرِكُمَا وَ لَكِنَّ بَادِرًا إِلَى هَذَا الرَّجُلِ فَاقْتُلَاهُ قَبْلَ أَنْ يَفْضَحَكُمْ وَ يَفْضَحَنِي ثُمَّ دُونَكُمْ فَاقْضِيَا حَاجَتَكُمْ وَ أَنْتُمَا مُطْمَئِنَّانِ آمِنَانِ

She said to them, 'No, by my god! You will not be arriving to me now, and this man will be notifying your state, and he knows of your place, and he will go out now and inform with your news! But rush to this man and kill him before he exposes you two and exposes me! Then it would be up to you to take your need, and you will be reassured, secure!'

قَالَ فَقَامَا إِلَى الرَّجُلِ فَأَذْرَكَاهُ فَقَتَلَاهُ ثُمَّ رَجَعَا إِلَيْهَا فَلَمْ يَرِيَاهَا وَ بَدَتْ لُهُمَا سَوَاطُهُمَا وَ نُرِعَ عَنْهُمَا رِيَاشُهُمَا وَ أُسْقِطَا فِي أَيْدِيهِمَا

He<sup>-asws</sup> said: 'They stood to the man and caught him and killed him, then they returned to her. But they could not see her, and their evil was manifested to them, and their feathers (wings) were Snatched away from them and dropped in their hands'.

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِمَا أَنْ أَهْبِطْتُكُمَا إِلَى الْأَرْضِ مَعَ خَلْقِي سَاعَةً مِنَ النَّهَارِ فَعَصَيْتُمَا بِي بِأَرْبَعٍ مِنْ مَعَاصِي كُلِّهَا قَدْ خَمَّيْتُكُمْ عَنْهَا وَ تَقَدَّمْتُ إِلَيْكُمَا فِيهَا فَلَمْ تُرَاقِبَانِي وَ لَمْ تَسْتَحْيِيَا مِنِّي وَ قَدْ كُنْتُمَا أَشَدَّ مِنْ نَعَمٍ عَلَى أَهْلِ الْأَرْضِ الْمَعَاصِي وَ اسْتَجَرَّ أَسْفِي وَ عَصَيْتُمَا عَلَيْهِمَا لِمَا جَعَلْتُ فِيكُمْ مِنْ طَبْعِ خَلْقِي وَ عَصَمْتِي إِيَّاكُمْ مِنَ الْمَعَاصِي فَكَيْفَ رَأَيْتُمَا مَوْضِعَ خِذْلَانِي فِيكُمْ اخْتَارَا عَذَابَ الدُّنْيَا أَوْ عَذَابَ الْآخِرَةِ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Revealed to them: "I<sup>-azwj</sup> had Sent you two down to the earth with My<sup>-azwj</sup> creatures for an hour from the day, and you disobeyed me with four of the (acts of) disobediences! All of these, I<sup>-azwj</sup> had Forbidden you from, and had Fore warned you regarding these, but you did not watch out for Me<sup>-azwj</sup> and were not ashamed from Me<sup>-azwj</sup>, and you had both been the severest of the ones resenting upon the disobedient people of the earth and sought My<sup>-azwj</sup> Concern and My<sup>-azwj</sup> Anger upon them due to what I<sup>-azwj</sup> had Made to be in you both, from the natures of My<sup>-azwj</sup> creatures and My<sup>-azwj</sup> having Fortified you from the disobedience. So how is your view of the place of abandonment regarding you both, choosing the punishment of the world or Punishment of the Hereafter?'

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ نَتَمَتَّعْ مِنْ شَهَوَاتِنَا فِي الدُّنْيَا إِذْ صِرْنَا إِلَيْهَا إِلَى أَنْ نَصِيرَ إِلَى عَذَابِ الْآخِرَةِ فَقَالَ الْآخَرُ إِنَّ عَذَابَ الدُّنْيَا لَهُ مُدَّةٌ وَ انْقِطَاعٌ وَ عَذَابُ الْآخِرَةِ دَائِمٌ لَا انْقِطَاعَ لَهُ فَلَسْنَا نَخْتَارُ عَذَابَ الْآخِرَةِ الدَّائِمَ الشَّدِيدَ عَلَى عَذَابِ الدُّنْيَا الْمُنْقَطِعِ الْفَآئِي



One of them said to his companion, 'We shall enjoy from our desires in the world, then we shall go to it the Punishment of the Hereafter'. The other one said, 'The punishment of the world, there is a period for it and a termination, and the Punishment of the Hereafter is permanent, there is no termination for it. So we shouldn't be choosing Punishment of the Hereafter, the permanent, the severe, over the punishment of the world, the terminating, the perishing''.

قَالَ فَاخْتَارَا عَذَابَ الدُّنْيَا فَكَانَا يُعَلِّمَانِ النَّاسَ السِّحْرَ فِي أَرْضِ بَابِلَ ثُمَّ لَمَّا عَلَّمَا النَّاسَ السِّحْرَ رُفِعَا مِنَ الْأَرْضِ إِلَى الْهَوَاءِ فَهُمَا مُعَدَّانِ مُنْكَسَرَانِ مُعَلَّقَانِ فِي الْهَوَاءِ إِلَى يَوْمِ الْقِيَامَةِ.

He<sup>-asws</sup> said: 'They chose punishment of the world. So they were teaching sorcery to the people in the land of Babel. Then when they had taught sorcery to the people, they were Raised from the earth to the air. So they are being punished overturned, suspended in the air, up to the Day of Qiyamah''.<sup>497</sup>

3- الْعُيُونُ، وَ تَفْسِيرُ الْإِمَامِ، بِإِسْنَادٍ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانَ

(The book) 'Al-Uyoon', and Tafseer Al-Imam<sup>-asws</sup> (Al-Askari<sup>-asws</sup>), by the chain to Abu Muhammad Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And they followed what was recited by the Satans in the reign of Suleyman; [2:102].**

قَالَ اتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ مِنَ السِّحْرِ وَ التَّهْنِجَاتِ عَلَى مُلْكِ سُلَيْمَانَ الَّذِينَ يَزْعُمُونَ أَنَّ سُلَيْمَانَ بِهِ مَلَكٌ وَ نَحْنُ أَيْضاً بِهِ نُظْهِرُ الْعَجَائِبَ حَتَّى يَنْقَادَ لَنَا النَّاسُ وَ نَسْتَعِينِي عَنِ الْإِنْقِيَادِ لِعَلِيِّ

He<sup>-asws</sup> said: 'They followed what the Kafir Satans<sup>-la</sup> had recited, from the sorcery and the incantations, in the reign of Suleyman, those who were claiming that Suleyman<sup>-as</sup>, there was an Angel with him, and we as well are manifesting the wonders until the people are led to us and we shall be needless from being led to Ali<sup>-asws</sup>.

وَ قَالُوا كَانَ سُلَيْمَانُ كَافِرًا سَاحِرًا مَاهِرًا بِسِحْرِهِ مَلَكٌ مَا مَلَكٌ وَ قَدَرٌ عَلَى مَا قَدَرَ

They said: 'And Suleyman<sup>as</sup> was a Kafir, a sorcerer, skilful with his sorcery, a king of what he ruled, and he<sup>-as</sup> was able upon what he<sup>-as</sup> was able upon'.

فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ فَقَالَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَا اسْتَعْمَلَ السِّحْرَ كَمَا قَالَ هَؤُلَاءِ الْكَافِرُونَ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ الَّذِي نَسُبُّهُ إِلَى سُلَيْمَانَ وَ إِلَى مَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ

Allah<sup>-azwj</sup> Mighty and Majestic Rebutted against them. He<sup>-azwj</sup> Said: **and Suleyman did not disbelieve**, and he<sup>-as</sup> did not utilise the sorcery, like what these Kafirs are saying, **but the Satans were disbelieving. They were teaching the people, the sorcery** which they are

<sup>497</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 2

attributing to Suleyman<sup>as</sup>, and to **what was Sent down upon the two Angels at Babylon – Harut and Marut.**

وَكَانَ بَعْدَ نُوحٍ عَ قَدْ كَثُرَ السَّحَرَةُ وَ الْمُؤْمَهُونَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ مَلَكَيْنِ إِلَى نَبِيِّ ذَلِكَ الزَّمَانِ بِذِكْرِ مَا يَسْحَرُ بِهِ السَّحَرَةُ وَ ذِكْرِ مَا يُبْطِلُ بِهِ سِحْرَهُمْ وَ يَرُدُّ بِهِ كَيْدَهُمْ

And it was so after Noah<sup>as</sup> that the sorcerers and the impersonators (deceivers) were a lot. Allah<sup>azwj</sup> Mighty and Majestic Sent two Angels to a Prophet<sup>as</sup> of that time with a Mention of what the sorcerers were bewitching with, and Mention of what their sorcery would be invalidated with, and their plots would be returned with.

فَتَلَقَّاهُ النَّبِيُّ عَنِ الْمَلَكَيْنِ وَ أَدَّاهُ إِلَى عِبَادِ اللَّهِ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَرَهُمْ أَنْ يَقِفُوا بِهِ عَلَى السِّحْرِ وَ أَنْ يُبْطِلُوهُ وَ هَاهُمْ أَنْ يَسْحَرُوا بِهِ النَّاسَ

The two Angels met the Prophet<sup>as</sup> and called him<sup>as</sup> to worship Allah<sup>azwj</sup> by the Command of Allah<sup>azwj</sup> Mighty and Majestic, and he<sup>as</sup> instructed them to be pausing upon the sorcery and they should invalidate it, and he<sup>as</sup> forbade them to bewitch the people with it.

وَ هَذَا كَمَا يُدُلُّ عَلَى السِّمِّ مَا هُوَ وَ عَلَى مَا يُدْفَعُ بِهِ عَائِلَةُ السِّمِّ ثُمَّ يُقَالُ لِلْمُتَعَلِّمِ ذَلِكَ هَذَا السِّمُّ فَمَنْ رَأَيْتَهُ يَسْمُ فَادْفَعْ عَائِلَتَهُ بِكَذَا وَ إِنَّاكَ أَنْ تَقْتُلَ بِالسِّمِّ أَحَدًا

And this is just as one points upon the poison, what it is, and upon what would repeal the effects of the poison with it. Then it is said to the students of that, ‘This is the poison, so the one whom you see having been poison, then repel the effect with that, and beware of killing anyone with the poison!’

ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ يَعْنِي أَنَّ ذَلِكَ النَّبِيَّ أَمَرَ الْمَلَكَيْنِ أَنْ يَظْهَرَا لِلنَّاسِ بِصُورَةِ بَشَرَيْنِ وَ يُعَلِّمَاهُمَا مَا عَلَّمَهُمَا اللَّهُ مِنْ ذَلِكَ

Then the Mighty and Majestic Said: **And these two were not teaching anyone until they said, ‘But rather, we are a trial, therefore do not disbelieve!’** – meaning, that Prophet<sup>as</sup> had instructed the two Angels to appear to the people in the image of two humans and teach them what Allah<sup>azwj</sup> had Taught them of that.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ ذَلِكَ السِّحْرَ وَ إِنِّبْطَالَهُ حَتَّى يَقُولَا لِلْمُتَعَلِّمِ إِنَّمَا نَحْنُ فِتْنَةٌ فَمَنْ رَأَيْتَهُ لِيُطِيعُوا اللَّهَ فِيَمَا يَتَعَلَّمُونَ مِنْ هَذَا وَ يُبْطِلُوا بِهِ كَيْدَ السَّاحِرِ وَ لَا يَسْحَرُوهُمْ فَلَا تَكْفُرْ بِاسْتِعْمَالِ هَذَا السِّحْرِ وَ طَلَبِ الْإِضْرَارِ بِهِ وَ دُعَاءِ النَّاسِ إِلَى أَنْ يَغْتَفِدُوا أَنَّكَ بِهِ تُخَيِّبُ وَ تُمَيِّتُ وَ تَفْعَلُ مَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ عَزَّ وَ جَلَّ فَإِنَّ ذَلِكَ كُفْرٌ

Allah<sup>azwj</sup> Mighty and Majestic Said: **And these two were not teaching anyone** – that sorcery and it’s nullification - **until they said,** - to the student - **‘But rather, we are a trial,** - a test for the servants for them to obey Allah<sup>azwj</sup> in what they are learning from this, and to nullify the plots of the sorcerer with it and they should not be bewitching (others) - **therefore do not disbelieve!’** – by utilising this sorcery and seeking the harms with it, and calling the people to believe, ‘By it you would be able to revive and cause to die, and do what no one is able upon except Allah<sup>azwj</sup> Mighty and Majestic, for that is Kufr.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَيَتَعَلَّمُونَ يَعْنِي طَالِبِي السِّحْرِ مِنْهُمَا يَعْنِي مِمَّا كَتَبَتِ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ مِنَ التَّوْحُجَاتِ وَ مَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ يَتَعَلَّمُونَ مِنْ هَذَيْنِ الصَّنَفَيْنِ مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ

Allah<sup>-azwj</sup> Mighty and Majestic Said: **So they were learning**– meaning the seekers of the sorcery - **from them** – meaning from what the Satans<sup>-la</sup> had written - **in the reign of Suleyman** – from the incantations - **And what was Sent down upon the two Angels at Babylon – Harut and Marut** – learning from these two types - **what they could be causing separation with between the man and his wife.**

هَذَا مَنْ يَتَعَلَّمُ لِلْإِضْرَارِ بِالنَّاسِ يَتَعَلَّمُونَ التَّضْرِيبَ بِضُرُوبِ الْحِيلِ وَ التَّمَانِيمِ وَ الْإِيهَامِ أَنَّهُ قَدْ دَفِنَ فِي مَوْضِعٍ كَذَا وَ عَمِلَ كَذَا لِيُحْبِبَ الْمَرْأَةُ إِلَى الرَّجُلِ وَ الرَّجُلُ إِلَى الْمَرْأَةِ أَوْ يُؤَدِّيَ إِلَى الْفِرَاقِ بَيْنَهُمَا

This is the one who learns for harming the people. They were learning the striking of a variety of tricks, and the amulets, and the illusions, that it has been buried in such and such place in order to cause the woman to be beloved to the man, and the man to the woman, or lead to the separation between the two.

ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ مَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ أَيَّ مَا الْمُتَعَلِّمُونَ لِذَلِكَ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ يَغْنِي بِتَخْلِيَةِ اللَّهِ وَ عِلْمِهِ فَإِنَّهُ لَوْ شَاءَ لَمَنَعَهُمْ بِالْجُبْرِ وَ الْقَهْرِ

Then the Mighty and Majestic Said: **And they were not harming anyone with it except by the Permission of Allah** – i.e. what what the students of that would be harming anyone with except by the Permission of Allah<sup>-azwj</sup>, meaning by Allah<sup>-azwj</sup> Letting go and its knowledge, for if He<sup>-azwj</sup> had so Desired, He<sup>-azwj</sup> could have Prevented with the Force.

ثُمَّ قَالَ وَ يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ لِأَنَّهُمْ إِذَا تَعَلَّمُوا ذَلِكَ السِّحْرَ لَيْسَ حُرُوبُهُمْ بِهِ وَ يَضُرُّوهُ فَقَدْ تَعَلَّمُوا مَا يَضُرُّهُمْ فِي دِينِهِمْ وَ لَا يَنْفَعُهُمْ فِيهِ

Then He<sup>-azwj</sup> Said: **And they (people) were learning what would be harming them and not (that which would) be benefiting them.** – because when they learnt that sorcery in order to bewitch with and cause harm, so they would have learnt what would be harming them in their religion and not benefitting them in it.

بَلْ يَنْسَلِحُونَ عَنْ دِينِ اللَّهِ بِذَلِكَ وَ لَقَدْ عَلِمَ هَؤُلَاءِ الْمُتَعَلِّمُونَ لَمَنِ اشْتَرَاهُ بِدِينِهِ الَّذِي يَنْسَلِحُ عَنْهُ يَتَعَلَّمُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ أَيْ مِنْ نَصِيبٍ فِي ثَوَابِ الْجَنَّةِ

But they would be scattering away from the religion of Allah<sup>-azwj</sup> with that, and these students had known that for **the one who acquired it**, - with (selling) his religion which he is scattering away from - **there would be no share for him in the Hereafter. [2:102]** – i.e., any portion in the Rewards of the Paradise.

ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ لَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ وَهَنُوهَا بِالْعَذَابِ لَوْ كَانُوا يَعْلَمُونَ أَنَّهُمْ قَدْ بَاغَوْا الْآخِرَةَ وَ تَرَكُوا نَصِيبَهُمْ مِنَ الْجَنَّةِ لِأَنَّ الْمُتَعَلِّمِينَ لِهَذَا السِّحْرِ هُمُ الَّذِينَ يَغْتَفِقُونَ أَنْ لَا رَسُولَ وَ لَا إِلَهَ وَ لَا بَعْثَ وَ لَا نُشُورَ

Then the Mighty and Majestic Said: **And it was evil what they bought by (selling) their souls** - pledging these for the Punishment - **if only they had known [2:102]**, that they have sold the

Hereafter and left their shares from the Paradise, because they were students of this sorcery. They are those believing that there is neither any Messenger<sup>as</sup> nor any God, nor any Resurrection nor Publicising (of the deeds).

فَقَالَ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ لَّهُمْ يَعْتَقِدُونَ أَنَّ لَا آخِرَةَ لَهُمْ يَعْتَقِدُونَ أَنَّهُمْ إِذَا لَمْ تَكُنْ آخِرَةُ فَلَا خَلَقَ لَهُمْ فِي دَارٍ بَعْدَ الدُّنْيَا وَ إِنْ كَانَ بَعْدَ الدُّنْيَا آخِرَةُ لَهُمْ مَعَ كُفْرِهِمْ بِمَا لَا خَلَقَ لَهُمْ فِيهَا

He<sup>-azwj</sup> Said: **And they had taught to the one who acquired it, there would be no share for him in the Hereafter. [2:102]** – because they were believing that there is no Hereafter, so they were believing that when there does not happen to be any Hereafter, so there is no share for them in a house after the world, and if there would be a Hereafter after the world, so they, along with their disbelieving in it, there would be no share for them in it.

ثُمَّ قَالَ وَ لَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ إِذْ بَاغُوا الْآخِرَةَ بِالدُّنْيَا وَ رَغَبُوا بِالْعَذَابِ الدَّائِمِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ أَنَّهُمْ قَدْ بَاغُوا أَنْفُسَهُمْ بِالْعَذَابِ وَ لَكِنْ لَا يَعْلَمُونَ ذَلِكَ لِكُفْرِهِمْ بِهِ فَلَمَّا تَرَكُوا النَّظَرَ فِي حُجَجِ اللَّهِ حَتَّى يَعْلَمُوا عَذَابَهُمْ عَلَىٰ اغْتِقَادِهِمُ الْبَاطِلَ وَ جَحْدِهِمُ الْحَقَّ.

The He<sup>-azwj</sup> Said: **‘And it was evil what they bought by (selling) their souls** – when they had sold the Hereafter for the world and had pledged themselves for the permanent Punishment - **if only they had known [2:102]**, they had sold themselves for the Punishment, but they were not knowing that due to their disbelief of it. When they neglected the consideration in the Argument of Allah<sup>-azwj</sup> until they knew their punishment upon them false beliefs, and their rejecting the truth’<sup>498</sup>.

قَالَ يُوسُفُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سَيَّارٍ عَنْ أَبِي نُوَيْجِيٍّ أَنَّهُمَا قَالَا فَقُلْنَا لِلْحَسَنِ أَبِي الْقَائِمِ ع فَإِنَّ قَوْمًا عِنْدَنَا يَزْعُمُونَ أَنَّ هَارُوتَ وَ مَارُوتَ مَلَكَانِ اخْتَارَهُمَا الْمَلَائِكَةُ لَمَّا كَثُرَ عَصْيَانُ بَنِي آدَمَ وَ أَنْزَلَهُمَا اللَّهُ مَعَ ثَالِثٍ لَهُمَا إِلَى الدُّنْيَا وَ أَنَّهُمَا افْتَنَّا بِالزُّهْرَةِ وَ أَرَادَا الزَّيْنَا بِهَا وَ شَرِبَا الْخَمْرَ وَ قَتَلَا النَّفْسَ الْمُحْتَرَمَةَ وَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُعَذِّبُهُمَا بِبَابِلَ وَ أَنَّ السَّحْرَةَ مِنْهُمَا يَتَعَلَّمُونَ السِّحْرَ وَ أَنَّ اللَّهَ مَسَحَ تِلْكَ الْمَرْأَةَ هَذَا الْكَوْكَبَ الَّذِي هُوَ الزُّهْرَةُ

Yunus Bin Muhammad Bin Ziyad and Ali Bin Muhammad Bin Sayyar said, from their fathers who said,

‘We said to Al-Hassan<sup>-asws</sup>, father<sup>-asws</sup> of Al Qaim<sup>-ajfi</sup>, ‘There is a group of people with us claiming that Harut and Marut were Angels. The Angels had chosen them when the disobediences of the children of Adam<sup>-as</sup> was a lot, and Allah<sup>-azwj</sup> Sent them down with a third of their to the world, and these two were tempted by Al-Zuhra and intended the adultery with her, and they drank the wine and killed the sanctimonious soul, and that Allah<sup>-azwj</sup> Blessed and Exalted Punished them at Babel, and that the sorcery (originated) from them. They were teaching the sorcery, and that Allah<sup>-azwj</sup> Morphed that woman into this celestial body which is Al-Zuhra (Venus)’.

فَقَالَ الْإِمَامُ ع مَعَاذَ اللَّهِ مِنْ ذَلِكَ إِنَّ مَلَائِكَةَ اللَّهِ مَعْصُومُونَ مَحْفُوظُونَ مِنَ الْكُفْرِ وَ الْقَبَاحِ بِالطَّافِ اللَّهُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

The Imam<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Forbid from that! The Angels of Allah<sup>-azwj</sup> are infallible, Protected from the Kufr and the ugliness by the Compassion of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Mighty and Majestic

said regarding them: **not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

وَقَالَ عَزَّ وَجَلَّ وَ لَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مَنْ عِنْدَهُ يَغْنِي مِنَ الْمَلَائِكَةِ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَ لَا يَسْتَحْسِرُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْئُذُونَ

And the Mighty and Majestic Said: **And for him are the ones in the skies and the earth; and the ones in His Presence** - meaning, from the Angels - **are neither being arrogant from worshipping Him nor are they tiring [21:19] They are Glorifying by the night and the day. They are not slackening [21:20].**

وَقَالَ عَزَّ وَجَلَّ فِي الْمَلَائِكَةِ أَيْضاً بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَ هُمْ مِنْ حَشِيِّهِ مُشْفِقُونَ

And the Mighty and Majestic Said as well regarding the Angels: **But they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27] He knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28].**

ثُمَّ قَالَ ع لَوْ كَانَ كَمَا يَقُولُونَ كَانَ اللَّهُ قَدْ جَعَلَ هَؤُلَاءِ الْمَلَائِكَةَ خُلَفَاءَ عَلَى الْأَرْضِ وَ كَانُوا كَالْأَنْبِيَاءِ فِي الدُّنْيَا أَوْ كَالْأَيِّمَةِ فَيَكُونُ مِنَ الْأَنْبِيَاءِ وَ الْأَيِّمَةِ ع قَتَلَ النَّفْسَ وَ الزَّيْنَةَ

Then he<sup>-asws</sup> said: 'If it had been like what they are saying, Allah<sup>-azwj</sup> would have Made these Angels as caliphs in the earth and they would have been like the Prophets<sup>-as</sup> in the world, or like the Imams<sup>-asws</sup>. So they would have been from the Prophets<sup>-as</sup> and the Imams<sup>-asws</sup>, killing of the soul and the adultery'.

ثُمَّ قَالَ ع أَوْ لَسْتَ تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُخْلِ الدُّنْيَا قَطُّ مِنْ نَبِيٍّ أَوْ إِمَامٍ مِنَ الْبَشَرِ أَوْ لَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ وَ مَا أَرْسَلْنَا قَبْلَكَ يَغْنِي إِلَى الْخَلْقِ إِلَّا رِجَالاً نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى فَأَخْبَرَ أَنَّهُ لَمْ يَبْعَثِ الْمَلَائِكَةَ إِلَى الْأَرْضِ لِيَكُونُوا أَيْمَةً وَ حُكَّاماً وَ إِنَّمَا أُرْسِلُوا إِلَى أَنْبِيَاءِ اللَّهِ

Then he<sup>-asws</sup> said: 'Don't you know that Allah<sup>-azwj</sup> Mighty and Majestic does not Leave the World at all being empty from a Prophet<sup>-as</sup> or and Imam<sup>-asws</sup> from the humans? Or isn't Allah<sup>-azwj</sup> Mighty and Majestic Saying: **And We did not Send from before you,** - meaning to the people - **except men We Revealed unto, from the people of the towns. [12:109].** He<sup>-azwj</sup> Informed that He<sup>-azwj</sup> had not Sent the Angels to the earth to be Imams and wise ones, and rather they had been Sent to the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>'.

قَالَا قُلْنَا لَهُ فَعَلَى هَذَا لَمْ يَكُنْ إِبْلِيسُ أَيْضاً مَلَكاً

They both said, 'We said to him<sup>-asws</sup>, 'So, based upon this, Iblees<sup>-la</sup> as well did not happen to be from the Angels!'

فَقَالَ لَا بَلْ كَانَ مِنَ الْجِنِّ أَوْ مَا تَسْمَعَانِ اللَّهُ عَزَّ وَجَلَّ يَقُولُ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَأَخْبَرَ عَزَّ وَجَلَّ أَنَّهُ كَانَ مِنَ الْجِنِّ وَ هُوَ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ وَ الْجَانُّ خَلْقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ.

He<sup>-asws</sup> said: 'No, but he<sup>-la</sup> was from the Jinn. Haven't you two heard Allah<sup>-azwj</sup> Mighty and Majestic Saying: **And when We Said to the Angels: "Do Sajdah to Adam!" So they did Sajdah, except for Iblees. He was from the Jinn, [18:50]**? The Mighty and Majestic has Informed that he<sup>-la</sup> was from the Jinn, and he<sup>-la</sup> is the one Allah<sup>-azwj</sup> Mighty and Majestic Said: **And the Jaan, We Created him from before, from the toxic fire [15:27]**'.<sup>499</sup>

قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَنَا مَعَاشِيرَ آلِ مُحَمَّدٍ وَ اخْتَارَ النَّبِيِّينَ وَ اخْتَارَ الْمَلَائِكَةَ الْمُقَرَّبِينَ وَ مَا اخْتَارَهُمْ إِلَّا عَلَى عِلْمٍ مِنْهُ بِهِمْ أَنَّهُمْ لَا يُؤَاقِعُونَ مَا يُخْرِجُونَ بِهِ عَنْ وَلَائَتِهِ وَ يُنْقَلِعُونَ بِهِ عَنْ عِصْمَتِهِ وَ يُنْتَمُونَ بِهِ إِلَى الْمُسْتَجِيبِينَ لِعَذَابِهِ وَ نِقْمَتِهِ

The Imam Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Chosen us<sup>-asws</sup>, community of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Chose the Prophets<sup>-as</sup>, and Chose the Angels of Proximity, and He<sup>-azwj</sup> did not Choose them except based upon Knowledge from Him<sup>-azwj</sup> about them that they will not be perpetrating with what would expel them from His<sup>-azwj</sup> and be uprooted from His<sup>-azwj</sup> Fortification by it, and they would be Secured by it to being deserving of His<sup>-azwj</sup> Punishment and His<sup>-azwj</sup> Vengeance'.

قَالَ فَعَلْنَا لَهُ فَقَدْ رُويَ لَنَا أَنَّ عَلِيًّا ع لَمَّا نَصَّ عَلَيْهِ رَسُولُ اللَّهِ ص بِالْإِمَامَةِ عَرَضَ اللَّهُ عَزَّ وَ جَلَّ وَلَائَتَهُ فِي السَّمَاوَاتِ عَلَى فَقَامَ مِنَ النَّاسِ وَ فَقَامَ مِنَ الْمَلَائِكَةِ فَأَبَوْهَا فَمَسَحَهُمُ اللَّهُ ضَمَادًا

They both said, 'We said to him<sup>-asws</sup>, 'It has been reported to us that Ali<sup>-asws</sup>, when Rasool-Allah<sup>-saww</sup> had texted upon him<sup>-asws</sup> with the Imamate, Allah<sup>-azwj</sup> had Presented his<sup>-asws</sup> Wilayah in the skies a group of the people, and a group of the angels. They refused (accepting) it. So Allah<sup>-azwj</sup> Morphed them into frogs'.

فَقَالَ ع مَعَادَ اللَّهِ هَؤُلَاءِ الْمُكَذِّبُونَ لَنَا الْمُفْتَرُونَ عَلَيْنَا الْمَلَائِكَةُ هُمْ رُسُلُ اللَّهِ فَهُمْ كَسَائِرِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ إِلَى الْخَلْقِ فَيَكُونُ مِنْهُمْ الْكُفْرُ بِاللَّهِ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Forbid! They are the liars to us<sup>-asws</sup>, the fabricators upon us<sup>-asws</sup>! The Angels, they are messengers of Allah<sup>-azwj</sup>, so they are like rest of the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup> to the people. So would the Kufr happen from them?'

فُلْنَا لَا قَالَ فَكَذَلِكَ الْمَلَائِكَةُ إِنَّ شَأْنَ الْمَلَائِكَةِ لَعَظِيمٌ وَ إِنَّ خَطْبَهُمْ لَجَلِيلٌ.

We said, 'No'. He<sup>-asws</sup> said: 'Like that are the Angels. The occupation of the Angels is mighty, and their preaching is majestic'.<sup>500</sup>

الْإِخْتِجَاعُ، بِالْإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع مِنْ قَوْلِهِ فَعَلْنَا لِلْحَسَنِ أَبِي الْقَائِمِ إِلَى آخِرِ الْحَبَرِ.

<sup>499</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 3 b

<sup>500</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 3 c

(The book) 'Al-Ihtijaj' – By the chain to Abu Muhammad Al-Askari<sup>-asws</sup> from his words, 'We said to Al-Hassan<sup>-asws</sup>, father<sup>-asws</sup> of Al Qaim<sup>-ajfj</sup> – up to the end of the Hadeeth".<sup>501</sup>

4- الْعِيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْجَهْمِ قَالَ: سَمِعْتُ الْمَأْمُونَ يُسْأَلُ الرِّضَا عَلِيَّ بْنَ مُوسَى عَ عَمَّا يَزْوِيهِ النَّاسُ مِنْ أَمْرِ الزُّهْرَةِ وَ أَهْمَا كَانَتِ افِرَّةً فَمِنْ يَحَا هَارُوثُ وَ مَارُوثُ وَ مَا يَزْوُونَهُ مِنْ أَفْرِ سُهَيْلٍ وَ أَنَّهُ كَانَ عَشَّاراً بِالْيَمَنِ

(The book) 'Al Uyoon' – From Tameem Bin Abdullah Al Qurshy, from his father, from Ahmad Bin Ali Al Ansari, from Ali Bin Muhammad Bin Al Jahm who said,

'I heard Al-Mamoun asked Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> about what the people are reporting from the matter of Al-Zuhra (Venus), and rather she was a woman Harut and Matur had been tempted by her, and what they are reporting from the matter of Suheyl (a star), and that he was a tax collector in Al-Yemen.

فَقَالَ كَذَبُوا فِي قَوْلِهِمْ إِنَّهُمَا كَوْكَبَانِ وَ إِنَّمَا كَانَتَا دَابَّتَيْنِ مِنَ دَوَابِّ الْبَحْرِ فَغَلِطَ النَّاسُ وَ ظَنُّوا أَنَّهُمَا كَوْكَبَانِ وَ مَا كَانَ اللَّهُ لِيَمْسَحَ أَعْدَاءَهُ أَنْوَاراً مُضِيئَةً ثُمَّ يُبْقِيَهَا مَا بَقِيََتِ السَّمَاءُ وَ الْأَرْضُ

He<sup>-asws</sup> said: 'They are lying in their words. These are two stars, and rather they were two creatures from creatures of the sea. The people are mistaken, and they think these are two celestial bodies, and it was not for Allah<sup>-azwj</sup> to Morph His<sup>-azwj</sup> enemies to be as illuminating rays, then Cause them to remain for as long as the sky and the earth remain.

وَ إِنَّ الْمُسُوخَ لَمْ يَبْقَ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ حَتَّى مَاتَتْ وَ مَا تَنَاسَلَ مِنْهَا شَيْءٌ وَ مَا عَلَى وَجْهِ الْأَرْضِ الْيَوْمَ مَسْخٌ وَ إِنَّ اللَّهَ وَقَعَ عَلَيْهَا اسْمُ الْمُسُوخِيَّةِ مِثْلُ الْقِرْدَةِ وَ الْحَنَازِيرِ وَ الدَّبِّ وَ أَشْبَاهِهَا إِنَّمَا هِيَ مِثْلُ مَا مَسَخَ اللَّهُ عَلَى صُورِهَا قَوْمًا غَضِبَ عَلَيْهِمْ وَ لَعَنَهُمْ بِإِنْكَارِهِمْ تَوْحِيدَ اللَّهِ وَ تَكْذِيبِهِمْ رُسُلَهُ

And that the morphed does not remain more than three days until it dies, and nothing is procreated from these, and today there is nothing morphed upon the surface of the earth, and that upon which the name 'the morphed' occurs, like the monkey, and the pig, and the bear and their like, rather these are like what Allah<sup>-azwj</sup> had Morphed a people upon their images being Wrathful upon them and Cursing them due to their denial of the Tawheed of Allah<sup>-azwj</sup> and their having belied His<sup>-azwj</sup> Messenger<sup>-as</sup>.

وَ أَهْمَا هَارُوثُ وَ مَارُوثُ فَكَانَا مَلَكَتَيْنِ عَلَّمَا النَّاسَ السِّحْرَ لِيَتَحَرَّزُوا بِهِ مِنْ سِحْرِ السَّحَرَةِ وَ يُبْطِلُوا بِهِ كَيْدَهُمْ وَ مَا عَلَّمَا أَحَدًا مِنْ ذَلِكَ إِلَّا قَالَا لَهُ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

And as for Harut and Marut, these were two Angels teaching the sorcery to the people in order for them to be protecting by it from the sorcery of the sorcerers and nullifying their plots by it. And they had not taught anyone from that except they said to him: **'But rather, we are a trial, therefore do not disbelieve!'** [2:102].

فَكَفَّرَ قَوْمٌ بِاسْتِعْمَالِهِمْ لِمَا أُمُّرُوا بِالْإِحْتِرَازِ مِنْهُ وَ جَعَلُوا يُفَرِّقُونَ بَيْنَ الْمَرْءِ وَ زَوْجِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا هُمْ بِضَارِعِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ يَغْنِي بَعْلُهُ.

<sup>501</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 3 d



But a people disbelieve due to their utilisation of what they had been instructed with being cautious of, and due to what they had known (learnt), they caused separation between the man and his wife. Allah<sup>-azwj</sup> Mighty and Majestic: **And they were not harming anyone with it except by the Permission of Allah** – meaning with its knowledge”.<sup>502</sup>

5- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ زَعْلَانَ عَنْ أَبِي الْحُسَيْنِ ع أَنَّهُ عَدَّ الْمُسَوَّخَ وَ سَاقَ الْحَدِيثِ إِلَى أَنْ قَالَ وَ مُسِخَتْ الزُّهْرَةُ لِأَنَّهَا كَانَتْ امْرَأَةً فُتِنَ بِهَا هَارُوتُ وَ مَارُوتُ.

(The book) ‘Al Illal’ – From his father, from Ali Bin Ibrahim, from his father, from Ismail Bin Mihran, from Muhammad Bin Al-Hassan Al Za’lan,

‘From Abu Al-Hassan<sup>-asws</sup> having counted the morphed (creatures)’, and he continued the Hadeeth up to he<sup>-asws</sup> said: ‘And Al-Zuhra (Venus) is morphed. She used to be a woman Harut and Marut had been tempted by”.<sup>503</sup>

6- وَ مِنْهُ، بِإِسْنَادٍ آخَرَ عَنِ الصَّادِقِ ع وَ أَمَّا الزُّهْرَةُ فَأَنَّهَا كَانَتْ امْرَأَةً تُسَمَّى نَاهِيدَ وَ هِيَ الَّتِي تَقُولُ النَّاسُ إِنَّهُ افْتَتَنَ بِهَا هَارُوتُ وَ مَارُوتُ.

And from him by another chain,

‘From Al-Sadiq<sup>-asws</sup>: ‘And as for Al-Zuhra (Venus), she used to be a woman named as ‘Naheed’, and she is which the people are saying that Harut and Marut had been tempted with”.<sup>504</sup>

7- وَ مِنْهُ، بِإِسْنَادٍ آخَرَ عَنِ الرِّضَا ع وَ أَمَّا الزُّهْرَةُ فَكَانَتْ امْرَأَةً فُتِنَتْ [فُتِنَ] بِهَا هَارُوتُ وَ مَارُوتُ فَمَسَحَهَا اللَّهُ عَرَّ وَ جَلَّ الزُّهْرَةُ.

And from him by another chain,

‘From Al-Reza<sup>-asws</sup>: ‘And as for Al-Zuhra (Venus), she used to be a woman Harut and Marut had been tempted with, so Allah<sup>-azwj</sup> Mighty and Majestic Morphed her as Al-Zuhra (Venus)”.<sup>505</sup>

8- وَ مِنْهُ، بِإِسْنَادٍ آخَرَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص وَ أَمَّا الزُّهْرَةُ فَكَانَتْ امْرَأَةً نَصْرَانِيَّةً وَ كَانَتْ لِبَعْضِ مُلُوكِ بَنِي إِسْرَائِيلَ وَ هِيَ الَّتِي فُتِنَ بِهَا هَارُوتُ وَ مَارُوتُ وَ كَانَ اسْمُهَا نَاهِيلَ وَ النَّاسُ يَقُولُونَ نَاهِيدَ.

And from him by another chain,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said: ‘And as for Al-Zuhra (Venus), she used to be a Christian woman, and she was for one of the kings of the children of Israel, and she is the one Harut and Marut had been tempted by, and her name was ‘Naheel’, and the people are saying, ‘Naheed’”.<sup>506</sup>

<sup>502</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 4

<sup>503</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 5

<sup>504</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 6

<sup>505</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 7

<sup>506</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 8



9- الْعَيَّاشِيُّ، عَنْ زُرَّارَةَ عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ فِي مَسْجِدِ الْكُوفَةِ فَسَمِعْتُ عَلِيًّا وَهُوَ عَلَى الْمِنْبَرِ وَ نَادَاهُ ابْنُ الْكَوَّاءِ وَ هُوَ فِي مُوَحَّرِ الْمَسْجِدِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْهُدَى قَالَ لَعَنَكَ اللَّهُ وَ لَمْ يُسْمِعْهُ مَا الْهُدَى تُرِيدُ وَ لَكِنَّ الْعَمَى تُرِيدُ

Al-Ayyashi, from Zurara, from Abu Al Tufeyl who said,

‘I was in the Masjid of Al-Kufa. I heard Ali<sup>-asws</sup> while he<sup>-asws</sup> was upon the pulpit, and Ibn Al-Kawa had called out at him<sup>-asws</sup>, and he was at the end of the Masjid, ‘He said, ‘O Amir Al-Momineen<sup>-asws</sup>! What is the guidance?’ He<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> Curse you! And why did you name it as, ‘What is the guidance’? But you intend the blindness!’

ثُمَّ قَالَ لَهُ اذْنُ قَدْ نَا مِنْهُ فَسَأَلَهُ عَنْ أَشْيَاءَ فَأَحْبَرَهُ فَقَالَ أَحْبَرَنِي عَنْ هَذِهِ الْكَوْكَبَةِ الْحُمْرَاءِ يَعْنِي الزُّهْرَةَ

Then he<sup>-asws</sup> said to him: ‘Approach!’ He went near him<sup>-asws</sup>. He asked him<sup>-asws</sup> about things. He<sup>-asws</sup> informed him. He said, ‘Inform me about this red planet’ – meaning Al-Zuhra (Venus).

قَالَ إِنَّ اللَّهَ أَطَّلَعَ مَلَائِكَتَهُ عَلَى خَلْقِهِ وَ هُمْ عَلَى مَغْصِيَةٍ مِنْ مَعَاصِيهِ فَقَالَ الْمَلَكَانِ هَارُوثُ وَ مَارُوثُ هَؤُلَاءِ الَّذِينَ خَلَقْتَ أَبَاهُمْ بِيَدِكَ وَ أَسْجَدْتَ لَهُ مَلَائِكَتَكَ يَعْصُونَكَ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Notified the Angels upon His<sup>-azwj</sup> creatures, and they were upon acts of disobediences of disobeying Him<sup>-azwj</sup>. The two Angels Harut and Marut said, ‘They are the ones You<sup>-azwj</sup> Created their father<sup>-as</sup> by Your<sup>-azwj</sup> Hands, and Your<sup>-azwj</sup> Angels had prostrated to Him<sup>-azwj</sup>, they are disobeying You<sup>-azwj</sup>!’

قَالَ فَلَعَلَّكُمْ إِذَا ابْتُلِيتُمْ بِمِثْلِ الَّذِي ابْتُلُوهُمْ [ابْتَلَيْتُهُمْ] بِهِ عَصَيْتُمُونِي كَمَا عَصَوْنِي قَالَا لَا وَ عَزَّيْكَ

He<sup>-azwj</sup> Said: “Perhaps when you are tested with the likes of which they are tested with, you would be disobeying Me<sup>-azwj</sup> like what they are disobeying Me<sup>-azwj</sup>!” They both said, ‘No, by Your<sup>-azwj</sup> Might!’

قَالَ فَابْتَلَاهُمَا بِمِثْلِ الَّذِي ابْتَلَى بِهِ بَنِي آدَمَ مِنَ الشَّهْوَةِ ثُمَّ أَمَرَهُمَا أَنْ لَا يُشْرِكَا بِهِ شَيْئًا وَ لَا يَقْتُلَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ لَا يَزْنِيَا وَ لَا يَشْرَبَا الْخَمْرَ ثُمَّ أَهْبَطَهُمَا إِلَى الْأَرْضِ

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Tried them both with the like of that He<sup>-azwj</sup> has Tried the children of Adam<sup>-as</sup>, of the desires. Then He<sup>-azwj</sup> Commanded them that they will neither associate anything with Him<sup>-azwj</sup>, nor kill the soul which Allah<sup>-azwj</sup> has Forbidden, nor commit adultery, nor drink the wine. Then He<sup>-azwj</sup> Sent them down to the earth.

فَكُنَّا يَفْضِيَانِ بَيْنَ النَّاسِ هَذَا فِي نَاحِيَةٍ وَ هَذَا فِي نَاحِيَةٍ فَكَانَا بِذَلِكَ حَتَّى أَتَتْ أَحَدَهُمَا هَذِهِ الْكَوْكَبَةُ تُخَاصِمُ إِلَيْهِ وَ كَانَتْ مِنْ أَجْمَلِ النَّاسِ فَأَعْجَبَتْهُ فَقَالَ لَهَا الْحَقُّ لَكَ وَ لَا أَقْضِي لَكَ حَتَّى تُمَكِّنِي مِنْ نَفْسِكَ فَوَاعَدَتْ يَوْمًا

They were judging between the people, this one in an area, and this one in an area. They were with that until one of them came to this celestial body you are disputing to, and she was from the most beautiful of the people. She fascinated him. He said to her, ‘The right is for you, and I will not judge for you until you enable me from yourself’. She promised him a day.

ثُمَّ أَتَتْ الْآخَرَ فَلَمَّا خَاصَمَتْ إِلَيْهِ وَقَعَتْ فِي نَفْسِهِ وَاعْجَبَتْهُ كَمَا اعْجَبَتْ الْآخَرَ فَقَالَ لَهَا مِثْلَ مَقَالَةِ صَاحِبِهِ فَوَاعَدَتْهُ السَّاعَةَ الَّتِي وَاعَدَتْ صَاحِبَهُ

Then another came. When she disputed to him, she occurred in his self and fascinated him, just as she had fascinated the other one. He said to her similar to the words of his companion. She promised him the time which she had promised his companion.

فَانْتَقَا جَمِيعاً عِنْدَهَا فِي تِلْكَ السَّاعَةِ فَاسْتَحْيَا كُلُّ وَاحِدٍ مِنْ صَاحِبِهِ حَيْثُ رَأَاهُ وَطَاطَا رُءُوسَهُمَا وَنَكَسَا ثُمَّ نَزَعَ الْحَيَاءُ مِنْهُمَا فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ يَا هَذَا جَاءَ بِي الَّذِي جَاءَ بِكَ

They both gathered in her presence during that time, and each one was embarrassed from his companion when he saw him, and they both lowered their heads and bowed it. Then the shame was removed from them, so one of them said to his companion, 'O you! I have come for that which you have come for'.

قَالَ ثُمَّ رَاوَدَاهَا عَنْ نَفْسِهَا فَأَبَتْ عَلَيْهِمَا حَتَّى يَسْجُدَا لَوْثِنَهَا وَ يَشْرَبَا مِنْ شَرَابِهَا وَ أَبْيَا عَلَيْهَا وَ سَأَلَاهَا فَأَبَتْ إِلَّا أَنْ يَشْرَبَا مِنْ شَرَابِهَا فَلَمَّا شَرَبَا صَلَّيَا لَوْثِنَهَا

He<sup>-asws</sup> said: 'Then they desired her of herself, but she refused unto them until if they were to prostrate to her idol, and drink from her drink. And they refused to her, and asked her, but she refused until if they were to drink from her drink. So when they had drunk, they prayed to her idol.

وَ دَخَلَ مَسْكِينٌ فَرَأَاهُمَا فَقَالَتْ لهُمَا يَخْرُجُ هَذَا فَيُخْبِرُ عَنْكُمَا فَقَامَا إِلَيْهِ فَقَتَلَاهُ ثُمَّ رَاوَدَاهَا عَنْ نَفْسِهَا فَأَبَتْ حَتَّى يُخْبِرَاهَا بِمَا يَصْعَدَانِ بِهِ إِلَى السَّمَاءِ فَأَبْيَا وَ أَبَتْ أَنْ تَفْعَلَ فَأَخْبَرَاهَا

And a beggar entered and saw them both. She said to them, 'Expel this one, for he will inform about you both!' They stood up to him and killed him. Then they desired her of herself. She refused until if they were to inform her with what they had been ascending to the sky. They refused, and she refused to do (anything). So they inform her.

فَقَالَتْ ذَلِكَ لِتَجَرَّبَ مَقَالَتَهُمَا وَ صَعِدَتْ فَرَفَعَا أَبْصَارَهُمَا إِلَيْهَا فَرَأَيَا أَهْلَ السَّمَاءِ مُشْرِفِينَ عَلَيْهُمَا يَنْظُرُونَ إِلَيْهِمَا وَ تَنَاهَتْ إِلَى السَّمَاءِ فَمَسَحَتْ فَهِيَ الْكَوْكَبَةُ الَّتِي تَرَى.

She said that (Magnificent Name) in order to experiment their words, and she ascended. They raised their sights towards her. The people of the sky saw her overlooking upon them both, looking at them, and she moved towards the sky. So she was Morphed, and it is the planet which you see<sup>507</sup>.

10- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وِلَادٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّ رَجُلًا مِنْ أَصْحَابِنَا وَرِعًا مُسْلِمًا كَثِيرَ الصَّلَاةِ قَدِ ابْتُلِيَ بِحُبِّ اللَّهْوِ وَ هُوَ يَسْمَعُ الْغِنَاءَ

And from him, from Al-Hassan Bin Mahboub, from Abu Wallad who said,

<sup>507</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 9

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! A man from our companion is devout, plentiful of the Salat. He has been Tried by the love of sport and he listens to the music'.

فَقَالَ أَيْمَنُ ذَلِكَ مِنَ الصَّلَاةِ لَوْ قُبِلَتْهُ أَوْ مِنْ صَوْمٍ أَوْ مِنْ عِبَادَةِ مَرِيضٍ أَوْ حُضُورِ جَنَازَةٍ أَوْ زِيَارَةِ أَخٍ

He<sup>-asws</sup> said: 'Does that prevent him from praying the Salat at it's timings, or from Fasting, or from consoling a sick one, or attending a funeral, or visiting a brother?'

قَالَ قُلْتُ لَا لَيْسَ يَمْنَعُهُ ذَلِكَ مِنْ شَيْءٍ مِنَ الْخَيْرِ وَالْبِرِّ

He (the narrator) said, 'I said, 'That isn't preventing him from anything of the good and the righteous (deeds)'.

قَالَ فَقَالَ هَذَا مِنْ خُطُواتِ الشَّيْطَانِ مَغْفُورٌ لَهُ ذَلِكَ إِنْ شَاءَ اللَّهُ

He (the narrator) said, 'He<sup>-asws</sup> said: 'This is from the footsteps of the Satan<sup>-la</sup>. That would be Forgiven for him if Allah<sup>-asws</sup> so Desires'.

ثُمَّ قَالَ إِنَّ طَائِفَةً مِنَ الْمَلَائِكَةِ عَابُوا وَلَدَ آدَمَ فِي اللَّذَاتِ وَالشَّهَوَاتِ أَغْنَى ذَلِكَ الْحَلَالَ لَيْسَ الْحَرَامُ

Then he<sup>-asws</sup> said: 'A group of Angels had faulted the children of Adam<sup>-as</sup> regarding the pleasures and the desires. I<sup>-asws</sup> mean that as being the Permissible, not the Prohibited'.

قَالَ فَأَنْفَى اللَّهُ لِلْمُؤْمِنِينَ مِنْ وَلَدِ آدَمَ مِنْ تَغْيِيرِ الْمَلَائِكَةِ لَهُمْ

He<sup>-asws</sup> said: Allah<sup>-azwj</sup> Disdained for the Momineen from the children of Adam<sup>-as</sup>, from the faulting of the Angels to them'.

قَالَ فَأَلْفَى اللَّهُ فِي هَمَّةِ أُولَئِكَ الْمَلَائِكَةِ اللَّذَاتِ وَالشَّهَوَاتِ كَيْلًا يَعْيبُونَ الْمُؤْمِنِينَ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Cast the pleasures and the desires in the temperament of the Angels, lest they would be faulting the Momineen'.

قَالَ فَلَمَّا أَحَسُّوا ذَلِكَ مِنْ هَمِّهِمْ عَجُّوا إِلَى اللَّهِ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا عَفِّوْكَ عَفِّوْكَ رُدَّنَا إِلَى مَا خَلَقْتَنَا لَهُ وَ احْتَرَّتْنَا عَلَيْهِ فَإِنَّا نَخَافُ أَنْ نَصِيرَ فِي أَمْرِ مَرِيحٍ

He<sup>-asws</sup> said: 'When they sensed that from their temperament, they clamoured to Allah<sup>-azwj</sup> from that. They said, 'Our Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> Pardon! Your<sup>-azwj</sup> Pardon! Return us to what You<sup>-azwj</sup> had Created us for and had Chosen us to be upon, for we are fearing that we would overcome in a confusing matter!'

قَالَ فَتَرَعَّ اللَّهُ ذَلِكَ مِنْ هَمِّهِمْ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Removed that from their temperament'.

قَالَ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ صَارَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ اسْتَأْذَنَ أُولَئِكَ الْمَلَائِكَةُ عَلَى أَهْلِ الْجَنَّةِ فَيُؤْذَنُ لَهُمْ فَيَدْخُلُونَ عَلَيْهِمْ فَيَسَلِمُونَ عَلَيْهِمْ وَ يَقُولُونَ لَهُمْ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فِي الدُّنْيَا عَنِ اللَّذَاتِ وَ الشَّهَوَاتِ الْحَلَالِ.

He<sup>-asws</sup> said: 'When it will be the Day of Qiyamah and the people of the Paradise come to be in the Paradise, those Angels would seek Permission to see the people of Paradise. He<sup>-azwj</sup> would Permit them, so they will be entering to see them. They would greet unto them and say: **'Greetings be upon you due to your having been patient, [13:24]** – in the world from the pleasures and the desires, the Permissible".<sup>508</sup>

11- الإِقْبَالُ، عَنْ زَيْنِ الْعَابِدِينَ ع فِي دُعَاءِ عَرَفَةَ اللَّهُمَّ إِنَّ مَلَائِكَتَكَ مُشْفِقُونَ مِنْ حَشِيَّتِكَ سَامِعُونَ مُطِيعُونَ لَكَ وَ هُمْ بِأَمْرِكَ يَعْمَلُونَ لَا يَقْرَءُونَ اللَّيْلَ وَ النَّهَارَ يُسَبِّحُونَ.

(The book) 'Al Iqbal' –

'From Zayn Al-Abideen<sup>-asws</sup> in a supplication of Arafaat: 'O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Angels are trembling from Your<sup>-azwj</sup> fear, listening, obedient to You<sup>-azwj</sup>, and they, by Your<sup>-azwj</sup> Command, are working and not taking a break, Glorifying night, and day!"<sup>509</sup>

12- الإِخْتِجَاجُ، سَأَلَ الزُّنْدِيقُ أَبَا عَبْدِ اللَّهِ ع قَالَ فَمَا تَقُولُ فِي الْمَلَائِكَةِ هَارُوتَ وَ مَارُوتَ وَ مَا يَقُولُ النَّاسُ بِأَمْرِهِمَا يَعْلَمَانِ السِّحْرَ

(The book) 'Al-Ihtijaj' –

'The atheist asked Abu Abdullah<sup>-asws</sup>. He said, 'So what are you<sup>-asws</sup> saying regarding the two Angels Harut and Marut, and what they people are saying that they were both teaching the sorcery?'

قَالَ إِنَّهُمَا مَوْضِعُ ابْتِلَاءٍ وَ مَوْقِفُ فِتْنَةٍ تَسْبِيحُهُمَا الْيَوْمَ لَوْ فَعَلَ الْإِنْسَانُ كَذَا وَ كَذَا لَكَانَ كَذَا وَ لَوْ يُعَالِجُ بِكَذَا وَ كَذَا لَصَارَ كَذَا أَصْنَافُ السِّحْرِ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يَخْرُجُ مِنْهُمَا فَيَقُولَانِ لَهُمْ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَأْخُذُوا عَنَّا مَا يَضُرُّكُمْ وَ لَا يَنْفَعُكُمْ.

He<sup>-asws</sup> said: 'They were subjects of trial and positions of temptation. Their glorification today, 'If the human being were to do such and such, such would happen, and if he were to treat with such and such, such would come to be' – types of sorcery. So they were learning from them both was emerged from them. They were saying to them, 'But rather we are a trial, so do not be taking from us what would be harming you and not benefitting you!"<sup>510</sup>

<sup>508</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 10

<sup>509</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 11

<sup>510</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 25 H 12

## CHAPTER 26 – THE FIRE AND IT'S CATEGORIES

الآيات

## The Verses

يس الذي جعل لكم من الشجر الأخضر نارا فإذا أنتم منه توقدون

(Surah) Yaseen: **He Who Made fire for you from the green tree, so then you are igniting from it' [36:80].**

الواقعة أ فرأيتكم النار التي تورون أ أنتم أنشأتم شجرها أم نحن المنشئون نحن جعلناها تذكرة و متاعاً للمؤمنين

(Surah) Al Waqia: **Have you considered the fire, which you ignite? [56:71] Are you growing its trees or are We the Growers? [56:72] We Made it a have made it a reminder and a provision for the wayfarers of the desert [56:73].**

تفسير

## (Forbidden) Tafseer (opinionated)

قال الطبرسي رحمه الله في قوله جعل لكم من الشجر الأخضر نارا أي جعل لكم من الشجر الرطب المطفئ للنار نارا محرقة يعني بذلك المرخ و العفار و هما شجران تتخذ الأعراب زودها منهما

Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said regarding His<sup>-azwj</sup> Words: **He Who Made fire for you from the green tree [36:80]**, 'I.e., He<sup>-azwj</sup> Made for you all a wetness, being the extinguisher of the fire, as burning fire, meaning by that the bushes and the shrubs, and these two are trees. The Bedouins take their trigger (igniter) from these.

فبين سبحانه أن من قدر على أن يجعل في الشجر الأخضر الذي هو في غاية الرطوبة نارا حامية مع مضادة النار للرطوبة حتى إذا احتاج الإنسان حك بعضه ببعض فخرج منه النار و ينقذ قدر على الإعادة و تقول العرب في كل شجر نار و استمجد المرخ و العفار

The Glorious Explained that the One<sup>-azwj</sup> Who is Able upon Making hot fire to be in the green tree which is at the peak of wetness along with contradiction of the fire to the wetness, until when the human being is needy, he rubs part of it with part, so the fire comes out from it, and he will ignite a pot upon the repetition. And the Arabs said, there is fire in every tree and glorify the bushes and the shrubs.

و قال الكلبي كل شجر تنقذ منه النار إلا العناب.

And Al-Kalby said, 'The fire can be ignited from every tree except the grapes'.

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ أَيَّ شَيْءٍ تُؤْتُونَهَا بِزَادِكُمْ مِنَ الشَّجَرِ أَ أَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا الَّتِي تَقْدَحُ النَّارَ مِنْهَا أَمْ نَحْنُ الْمُنشِئُونَ لَهَا فَلَا يَمُكِّنُ أَحَدًا أَنْ يَقُولَ إِنَّهُ أَنْشَأَ تِلْكَ الشَّجَرَةَ غَيْرَ اللَّهِ تَعَالَى وَالْعَرَبُ تَقْدَحُ بِالزَّنْدِ وَالزَّنْدَةُ وَهُوَ خَشَبٌ يَحْكُ بَعْضُهُ بَعْضًا فَيَخْرُجُ مِنْهُ النَّارُ

**Have you considered the fire, which you ignite? [56:71]** – i.e. you are extracting it by your rubbing from the tree - **Are you growing its trees** – which you are igniting the fire from - **or are We the Growers? [56:72]** of these. It is not possible for anyone for him to say that anyone other than Allah<sup>-azwj</sup> had Grown that tree. And the Arabs are igniting with the stalk (twig), and the process is the wood being rubbed, part of it with part, so the fire emerges from it.

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً أَيَّ نَحْنُ جَعَلْنَا هَذِهِ النَّارَ تَذْكِرَةً لِلنَّارِ الْكُبْرَى إِذَا رَأَاهَا الرَّائِي ذَكَرَ جَهَنَّمَ وَاسْتَعَاذَ بِاللَّهِ مِنْهَا وَقِيلَ تَذْكِرَةٌ لِقُدْرَةِ اللَّهِ تَعَالَى عَلَى الْمَعَادِ

**We Made it a have made it a reminder** – i.e., We<sup>-azwj</sup> have Made this fire as a reminder of the Great Fire (Hell). So when the beholder looks at it, he would remember Hell and seek Refuge with Allah<sup>-azwj</sup> from it. And it is said it is a reminder of the Power of Allah<sup>-azwj</sup> the Exalted upon the essence.

وَمَتَاعًا لِلْمُقْوِينَ أَيَّ بُلْغَةٍ وَمَنْفَعَةٍ لِلْمَسَافِرِينَ يَعْنِي الَّذِينَ نَزَلُوا الْأَرْضَ الْقَيِّ وَهُوَ الْقَفَرُ وَقِيلَ لِلْمُسْتَمْتَعِينَ بِهَا مِنَ النَّاسِ أَجْمَعِينَ الْمَسَافِرِينَ وَالْحَاضِرِينَ وَالْمَعْنَى أَنَّ جَمِيعَهُمْ يَسْتَضِيئُونَ بِهَا فِي الظُّلْمَةِ وَيَصْطَلُونَ فِي الْبَرْدِ وَيَنْتَفِعُونَ بِهَا فِي الطَّبْخِ وَالْخَبْزِ

**and a provision for the wayfarers of the desert [56:73]** – i.e., an adequacy and a benefit for the travellers, meaning those descending in the wilderness land, and it is the desert. And it is said, for the enjoyment with from the entirety of the people, and travellers and the ones present (not travelling). And the meaning is that entirety of them are being illuminated by it in the darkness, and warming upon during the cold, and are benefitting with it in the cooking, and the bread making.

وَعَلَى هَذَا فَيَكُونُ الْمُقْوِي مَنْ الْأَضْدَادِ أَيَّ الَّذِي صَارَ ذَا قُوَّةٍ مِنَ الْمَالِ وَالنَّعْمَةِ وَالذَّاهِبِ مَالُهُ النَّازِلُ بِالْقَوَاءِ مِنَ الْأَرْضِ أَيَّ مَتَاعًا لِلْأَغْنِيَاءِ وَالْفُقَرَاءِ  
انتهى.

Based on this, the strengthener is one of the opposites, that is, the one who has become rich in wealth and grace, and the one who is going to leave his money descending with strength from the earth, i.e., enjoyment for the rich and the poor' - end.

وَقَالَ الرَّازِي فِي شَجَرَةِ النَّارِ وَجْهٌ أَحَدُهَا أَنَّهَا الشَّجَرَةُ الَّتِي تُورِي النَّارَ مِنْهَا بِالزَّنْدِ وَالزَّنْدَةُ

And Al Razi said, 'In the tree-fire there are aspects. One of these is that it is the tree which the fire is produced from it by the rubbing of the twig and the twig.

وَأُثْنِيهَا الشَّجَرَةُ الَّتِي تَصْلَحُ لِإِقْدَادِ النَّارِ كَالْخَطْبِ فَإِنَّهَا لَوْ لَمْ تَكُنْ لَمْ يَسْهَلْ إِقْدَادُ النَّارِ لِأَنَّ النَّارَ لَا تَتَعَلَّقُ بِكُلِّ شَيْءٍ كَمَا تَتَعَلَّقُ بِالْخَطْبِ

And the second is the tree that is suitable for kindling the fire like wood, for if it were not for that it would not be easy to kindle the fire because the fire is not related to everything as it relates to the wood.

وَأُثْنِيهَا أَصُولُ شَعْلِهَا وَفُرُوعُهَا شَجَرَتَهَا وَلَوْ لَا أَنَّهَا ذَاتُ شَعْبٍ لَمَا صَلَحَتْ لِإِنْضَاجِ الْأَشْيَاءِ.

And the third is the roots of its flame and its branches and its tree, and if it were not for its branches, it would not be suitable for the ripening of things (fruits).

و قال البيضاوي **نَحْنُ جَعَلْنَاهَا تَذْكِرَةً** أي تبصرة في أمر البعث أو في الظلام أو تذكيرا أو أمودجا لنار جهنم **وَمَتَاعاً** أي منفعة **لِلْمُتَوَكِّلِينَ** للذين ينزلون القوى و هي القفراء و للذين خلت بطونهم أو مزادهم من الطعام من أقوت الدار إذا خلت من ساكنيها انتهى.

And Al-Bayzawi said, '**We Made it (to be ) a reminder** – i.e., an insight in the matter of the Resurrection, or regarding the darkness, or a reminder, or a model of the Fire of Hell. **and a provision**- i.e. a benefit - **for the wayfarers of the desert [56:73]** – for those who are descending in the wilderness, and it is the desert, and for those whose bellies are empty, or their provisions from the food from the subsistence of the house when it is empty of its dwellers' – end.

و قال الجوهري و في المثل في كل شجر نار و استمجد المرخ و العفار أي استكثر منها كأخما أخذنا من النار ما هو جسمهما و يقال لأخما يسرعان الوري فشبهها بمن يكثر من العطاء طلبا للمجد

And Al-Jowhary said, 'And regarding the example, in every tree there is fire, and glorifying the bushes and the shrubs, i.e., frequenting from these, it is as if they are taking from the fire what is it's body. And it is said, because these speed up in the veins, so it resembles the one who is frequent from the giving for the glory'.

و قال المرخ شجر سريع الوري و العفار الزند و هو الأعلى و المرخ الزنده و هي الأسفل.

And he said, 'The bush (Al-Markh) is a tree quick in the veins, and the shrub 'Al-Afar' is the stalk, and it is the higher, and the bush is the (female) stalk, and it is the lower'.

1- **الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ صَالِحٍ يَرْفَعُهُ بِإِسْنَادِهِ قَالَ: أَزْبَعَةُ الْقَلِيلِ مِنْهَا كَثِيرٌ النَّارُ الْقَلِيلُ مِنْهَا كَثِيرٌ وَ التَّوَمُ الْقَلِيلُ مِنْهُ كَثِيرٌ وَ الْمَرَضُ الْقَلِيلُ مِنْهُ كَثِيرٌ وَ الْعَدَاوَةُ الْقَلِيلُ مِنْهَا كَثِيرٌ.**

(The book) 'Al Khisaal' – From Muhammad Bin Ali Majaylaqiya, from Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Yahya Al Ashary, from Salih, raising it by his chain, said,

'There are four littles, there is a lot from these – the little fire, there is a lot (of benefits) from it, and the little sleep, there is a lot of (benefit) from it, and the little illness, there is a lot from it, and the little enmity, there is a lot from it'.<sup>511</sup> (Not a Hadeeth)

2- **الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ النَّارِ تَأْكُلُ وَ تَشْرَبُ وَ لَا تَأْكُلُ وَ لَا تَشْرَبُ وَ نَارٌ تَأْكُلُ وَ لَا تَأْكُلُ وَ نَارٌ لَا تَأْكُلُ وَ لَا تَشْرَبُ**

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal who said,

<sup>511</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 26 H 1

'I asked Abu Abdullah<sup>-asws</sup> about the fires. He<sup>-asws</sup> said: 'There is a fire (which) eats and drinks, and a fire (which) eats but does not drink, and a fire (which) drinks but does not eat, and a fire neither eating nor drinking.

فَالنَّارُ الَّتِي تَأْكُلُ وَ تَشْرَبُ فَتَارُ ابْنِ آدَمَ وَ جَمِيعِ الْحَيَوَانِ وَ الَّتِي تَأْكُلُ وَ لَا تَشْرَبُ فَتَارُ الْوُفُودِ وَ الَّتِي تَشْرَبُ وَ لَا تَأْكُلُ فَتَارُ الشَّجَرَةِ وَ الَّتِي لَا تَأْكُلُ وَ لَا تَشْرَبُ فَتَارُ الْقَدَاحَةِ وَ الْحَبَاجِ الْخَيْرِ.

So the fire which eats and drinks, it is the fire of the children of Adam<sup>-as</sup> and entirety of the animals; and the one which eats and does not drink, it is the fire of the fuel; and the one which drinks and does not eat, it is fire of the tree; and the one which neither eats nor drinks, it is fire of the igniter and the firefly – the Hadeeth".<sup>512</sup>

3- الإِخْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ الرَّبْدِيُّ لَهُ أَخْبِرْنِي عَنِ السِّرَاجِ إِذَا انْطَفَأَ أَتَيْنَ يَذْهَبُ نُورُهُ قَالَ يَذْهَبُ وَ لَا يَعُودُ قَالَ فَمَا أَتَكَرَّرَ أَنْ يَكُونَ الْإِنْسَانُ مِثْلَ ذَلِكَ إِذَا مَاتَ وَ فَارَقَ الرُّوحَ الْبَدَنَ لَمْ يَرْجِعْ إِلَيْهِ أَبَدًا

(The book) 'Al Ihtijaj' – from Hisham Bin Al Hakam,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'The atheist said to him<sup>-asws</sup>, 'Inform me about the lamp when it is extinguished, where does its light go?' He<sup>-asws</sup> said: 'It goes and does not return'. He said, 'So what makes you<sup>-asws</sup> deny that the human being is like that when he dies, and the soul separates from the body, it does not return to him, ever?'

قَالَ لَمْ تُصِبِ الْقِيَاسَ إِنَّ النَّارَ فِي الْأَجْسَامِ كَامِنَةٌ وَ الْأَجْسَامُ قَائِمَةٌ بِأَعْيَانِهَا كَالْحَجَرِ وَ الْحَدِيدِ فَإِذَا ضُرِبَ أَحَدُهُمَا الْآخَرَ سَطَعَتْ مِنْ بَيْنَهُمَا نَارٌ تُفْتَبَسُ مِنْهَا سِرَاجٌ لَهُ الضُّوءُ فَالنَّارُ ثَابِتَةٌ فِي أَجْسَامِهَا وَ الضُّوءُ ذَاهِبٌ الْخَيْرِ.

He<sup>-asws</sup> said: 'Your analogy is not correct. Then fire in the bodies is latent and the bodies are standing exactly like the stone and the iron. When one of these strikes the other, fire spreads from between the two, the lamp attains the illumination for it. So the fire is affirmed in their bodies, and the illumination goes away' – the Hadeeth".<sup>513</sup>

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ وَ هُوَ الْمَرْحُ وَ الْعَفَارُ يَكُونُ فِي نَاحِيَةِ بِلَادِ الْعَرَبِ فَإِذَا أَرَادُوا أَنْ يَسْتَوْقِدُوا أَخَذُوا مِنْ ذَلِكَ الشَّجَرِ ثُمَّ أَخَذُوا عُودًا فَحَرَّكُوهُ فِيهِ فَيَسْتَوْقِدُوا مِنْهُ النَّارَ.

Tafseer Ali Bin Ibrahim –

**He Who Made fire for you from the green tree, so then you are igniting from it' [36:80] –** 'And it is the bush and the shrub being in a corner of a city of the Arabs. So, when they was (a need) to ignite, they take from that tree, then take a (piece of) wood, and they move it in it, and they ignite the fire from it".<sup>514</sup> (Opinion)

<sup>512</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 26 H 2

<sup>513</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 26 H 3

<sup>514</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 26 H 4



باب 27 الهواء و طبقاته و ما يحدث فيه من الصبح و الشفق و غيرهما

## CHAPTER 27 – THE AIR AND ITS LAYERS AND WHAT OCCURS IN IT, FROM THE MORNING, AND THE TWILIGHT, AND OTHER SUCH

الآيات

The Verses

الأنعام فالقُ الإصباح

(Surah) Al Anaam: **Breaker of the dawn, [6:96].**

المدثر و الصُّبح إذا أسْفَرَ

(Surah) Al Muddasir: **And the morning when it shines! [74:34].**

التكوير و الصُّبح إذا تَنَفَّسَ

(Surah) Al Takweer: **And the morning when it breathes [81:18].**

الإنشقاق فلا أُقْسِمُ بِالشَّفَقِ وَ اللَّيْلِ وَ مَا وَسَقَ وَ الْقَمَرِ إِذَا اتَّسَقَ

(Surah) Al Inshiqaq: **But no! I swear by the twilight [84:16] And the night and that which it drives on [84:17] And the moon when it becomes full [84:18].**

الفجر و الفُجْر

(Surah) Al Fajr: **(I Swear) by the dawn [89:1].**

تفسير

(Forbidden) Tafseer (opinionated)

إِذَا تَنَفَّسَ قال الرازي إشارة إلى تكامل طلوع الصبح و في كيفية المجاز قولان أحدهما أنه إذا أقبل الصبح أقبل بإقباله روح و نسيم فجعل ذلك نفساً له على المجاز

**And the morning when it breathes [81:18]** – Al-Razi said, ‘An indication to the perfections of the rising of the morning, and in its mode two words are allowed. One of these is that when the morning comes, it comes with the coming of the winds and the breeze. So He<sup>-azwj</sup> Made that to be a breathing for it based upon the metaphor.

و الثاني أنه شبه الليل المظلم بالمكروب المحزون الذي خنق بحيث لا يتحرك و اجتمع الحزن في قلبه و إذا تنفس وجد راحة فهاهنا لما طلع الصبح فكأنه تخلص من ذلك الحزن فعبّر عنه بالتنفس و هو استعارة لطيفة.

And the second is that He<sup>-azwj</sup> Resembled the dark night with the distressed, the aggrieved which suffocates whereby there is no movement, and the grief collects in its heart, and when it breathes, it finds rest. So, over here, when the morning rises, it is as if it had been finished from that grief. It crosses over with the breathing, and it is a subtle metaphor.

فَلَا أُقْسِمُ بِالشَّفَقِ أَي بِالْحُمْرَةِ الَّتِي عِنْدَ الْمَغْرَبِ فِي الْأَفْقِ وَ قِيلَ الْبَيَاضُ

**But no! I swear by the twilight [84:16]** – i.e., with the redness which is during the sunset in the horizon. And it is said, ‘The whiteness’.

وَ اللَّيْلِ وَ مَا وَسَقَ أَي وَ مَا جَمَعَ وَ مَا ضَمَّ مِمَّا كَانَ مَتَشَرًّا بِالنَّهَارِ وَ قِيلَ وَ مَا سَاقَ لِأَنَّ ظِلْمَةَ اللَّيْلِ تَسُوقُ كُلَّ شَيْءٍ إِلَى مَسْكَنِهِ وَ قِيلَ وَ مَا طَرَدَ مِنَ الْكَوَاكِبِ فَإِنَّمَا تَظْهَرُ بِاللَّيْلِ وَ تَخْفَى بِالنَّهَارِ

**And the night and that which it drives on [84:17]** – i.e., and what is gathered and what it includes from what we spread at daytime. And it is said, ‘And what is ushers’, because darkness of the night ushers all things to its settlement. And it is said, ‘And what is expels from the celestial bodies, for these appear at night and hide by the day.

وَ الْقَمَرِ إِذَا اتَّسَقَ أَي إِذَا اسْتَوَى وَ اجْتَمَعَ وَ تَكَامَلَ وَ تَمَّ

**And the moon when it becomes full [84:18]** – i.e. when it is even and gathers and perfects and is complete.

وَ الْفَجْرِ أَقْسَمَ بِفَجْرِ النَّهَارِ وَ هُوَ انْفِجَارُ الصَّبْحِ كُلِّ يَوْمٍ وَ قِيلَ أَرَادَ بِالْفَجْرِ النَّهَارَ كُلَّهُ.

**(I Swear) by the dawn [89:1]** – I<sup>-azwj</sup> Swear by the dawn of the day, and it is the break of the morning every day. And it is said He<sup>-azwj</sup> Intended by the dawn, the whole day.

وَ اعْلَمْ أَنَّ الْمَذْكُورَ فِي كَتَبِ الْحُكَمَاءِ وَ الرِّيَاضِيِّينَ هُوَ أَنَّ الصَّبْحَ وَ الشَّفَقَ الْأَحْمَرَ وَ الْأَبْيَضَ إِنَّمَا يَظْهَرُ مِنْ وَقْعِ ضَوْءِ الشَّمْسِ عَلَى كُرَةِ الْبَخَارِ

And know that the mentioned in the books of the wise ones and the mathematicians, it is that the morning and the red twilight, and the whiteness, rather appear from the occurrence of the illumination of the sun upon a sphere of vapour.

قَالُوا الْمُسْتَضِيءُ بِالشَّمْسِ مِنْ كُرَةِ الْأَرْضِ أَكْثَرُ مِنْ نَصْفِهَا دَائِمًا لَمَّا بَيْنَ فِي مَحَلِّهِ أَنَّ الْكُرَةَ الصَّغِيرَى إِذَا قَبِلَتْ الضَّوْءَ مِنَ الْكَبْرَى كَانَ الْمُسْتَضِيءُ مِنْهَا أَكْثَرَ مِنْ نَصْفِهَا وَ ظِلُّ الْأَرْضِ عَلَى هَيْئَةِ مَخْرُوطٍ يَلَازِمُ رَأْسَهُ مَدَارَ الشَّمْسِ وَ يَنْتَهِي فِي فَلَكَ الزَّهْرَةِ كَمَا عُلِمَ بِالْحِسَابِ

They said that the sphere of the earth is illuminated by the sun more than half of it always, for what is clear in its place that if the small sphere receives the light from the larger sphere, the illumination from it is greater than the half of it. And the shadow of the earth is in the form of a cone whose head is attached to the orbit of the sun and ends in the orbit of Venus, as is known by the calculations.

و النهار مدة كون المخروط تحت الأفق و الليل مدة كونه فوقه فإذا ازداد قرب الشمس من شرقي الأفق ازداد ميل المخروط إلى غربيه و لا يزال كذلك حتى يرى الشعاع المحيط به

And the day is the duration of the cone being below the horizon, and the night the period that it is above it, so if the sun's proximity to the east of the horizon increases, the inclination of the cone to its west increases, and it remains like that until he sees the rays surrounding it.

و أول ما يرى منه هو الأقرب إلى موضع الناظر لأنه صدق رؤيته و هو موقع خط يخرج من بصره عمودا على الخط المماس للشمس و الأرض فيرى الضوء مرتفعا عن الأفق مستطيلا و ما بينه و بين الأفق مظلما لقربه من قاعدة المخروط الموجب لبعد الضوء هناك عن الناظر و هو الصبح الكاذب

The first thing that he sees is the closest to the position of the beholder, because he believed his vision, and it is the location of a line that emerges from his sight perpendicular to the line tangent to the sun and the earth. He sees the light rising from the horizon as a rectangle, and what is between it and the horizon is dark due to its proximity to the base of the positive cone due to the distance of the light there from the beholder, which is the false morning.

ثم إذا قربت الشمس جدا يرى الضوء معترضا و هو الصبح الصادق ثم يرى محمرا و الشفق بعكس الصبح يبدو محمرا ثم مبيضا معترضا ثم مرتفعا مستطيلا فالصبح و الشفق متشابهان شكلا و متقابلان وضعاً لأن هيئة آخر غروب الشمس مثل أول طلوع الفجر و يختلفان لونا بسبب اختلاف كيفية الهواء المخلوط

Then if the sun gets very close, he sees the transverse light, which is the true dawn, then he sees reddish, and the twilight in contrast to the dawn appears reddish, then white in transverse, then rising and elongated. The morning and twilight are similar in form and opposite in position because the shape of the last sunset is like the first dawn, and they differ in colour because of the difference in the quality of the mixed air.

فإن لون البخار في جانب المشرق مائل إلى الصفا و البياض لاكتسابه الرطوبة من برودة الليل و في جانب المغرب مائل إلى الصفرة لغلبة الجزء الدخاني المكتسب بحرارة النهار و الجسم الكثيف كلما كثر صفاءه و بياضه ازداد قبوله للضوء

The colour of the vapour on the east side tends to purity and whiteness because it acquires moisture from the coldness of the night, and on the west side it tends to yellow due to the predominance of the smoky part obtained by the heat of the day. And a dense body, the greater its purity and whiteness, the greater its acceptance of light.

و كان الشعاع المنعكس منه أقوى من المنعكس من غيره و قد عرف بالآلات الرصدية أن انحطاط الشمس من الأفق عند طلوع الصبح الأول و آخر غروب الشفق يكون ثمانى عشرة درجة من دائرة الارتفاع المارة بمركز الشمس في جميع الآفاق و لكن لاختلاف مطالع قوس الانحطاط تختلف الساعات التي بين طلوع الصبح و الشمس و كذا بين غروب الشمس و الشفق.

And the ray reflected from it is stronger than the one reflected from others, and it has been known by observational instruments that the declination of the sun from the horizon at the rise of the first morning and the last sunset of twilight is eighteen degrees from the circle of elevation passing through the centre of the sun in all horizons. But, due to the different ascensions of the arc of degeneration, the hours between sunrise and dawn and sunset and twilight differ.

قال العلامة رحمه الله في كتاب المنتهى اعلم أن ضوء النهار من ضياء الشمس و إنما يستضيء بها ما كان كذا في نفسه كثيفا في جوهره كالأرض و القمر و أجزاء الأرض المتصلة و المنفصلة و كلما يستضيء من جهة الشمس فإنه يقع له ظل من ورائه

The Allama, may Allah<sup>-azwj</sup> have Mercy on him, said in 'Al-Muntaha', 'Know that the light of the day is from the light of the sun, and it is illuminated by it that which is in itself dense in its essence, such as the earth, the moon, and the connected and separated parts of the earth and whenever it shines from the side of the sun, for a shadow occurs for it from behind it.

و قد قدر الله تعالى بلطف حكمته دوران الشمس حول الأرض فإذا كانت تحتها وقع ظلها فوق الأرض على شكل مخروط و يكون الهواء المستضيء بضياء الشمس محيطا بجوانب ذلك المخروط فتستضيء نهايات الظل بذلك الهواء المضئ

And Allah<sup>-azwj</sup> the Exalted has Decreed with His<sup>-azwj</sup> Wisdom the rotation of the sun around the earth. So if it is under it, its shadow falls on the earth in the form of a cone, and the air illuminated by the light of the sun surrounds the sides of that cone, so the ends of the shade are illuminated by that bright air.

لكن ضوء الهواء ضعيف إذ هو مستعار فلا ينفذ كثيرا في أجزاء المخروط بل كلما ازداد بعدا ازداد ضعفا فإذا متى تكون في وسط المخروط تكون في أشد الظلام

But the light of the air is weak, as it is borrowed, so it does not penetrate much into the parts of the cone, but the more distant it increases, the weaker it becomes. So then when you are in the middle of the cone, you would be in the most intense of the darkness.

فإذا قربت الشمس من الأفق الشرقي مال مخروط الظل عن سمت الرأس و قربت الأجزاء المستضيئة في حواشي الظل بضياء الهواء من البصر و فيه أدنى قوة فيدركه البصر عند قرب الصباح و على هذا كلما ازدادت الشمس قربا من الأفق ازداد ضوء نهايات الظل قربا من البصر إلى أن تطلع الشمس و أول ما يظهر الضوء عند قرب الصباح يظهر مستديرا مستطيلا كالعمود و يسمى الصبح الكاذب

When the sun approaches the eastern horizon, the cone of shadow tilts away from the zenith of the head, and the luminous parts in the margins of the shadow are brought near by the light of air from the sight, and it has the lowest strength, so the sight catches it when the morning is near. And based on this, the closer the sun is to the horizon, the more the light from the ends of the shadows gets closer to the sight until the sun rises.

و يشبه بذنب السرحان لدقته و استطالته و يسمى الأول لسبقه على الثاني و الكاذب لكون الأفق مظلمًا أي لو كان يصدق أنه نور الشمس لكان المنير مما يلي الشمس دون ما يبعد منه و يكون ضعيفا دقيقا و يبقى وجه الأرض على ظلامه بظل الأرض ثم يزداد هذا الضوء إلى أن يأخذ طولًا و عرضًا فينبسط في أرض الأفق كنصف دائرة و هو الفجر الثاني الصادق لأنه صدقك عن الصبح و بينه لك.

It is likened to the tail of Al-Sarhan because of its accuracy and elongation, and the first is called so because it precedes the second and the false one, because the horizon is dark, i.e. if he believed that it is the light of the sun, the luminous would be from what follows the sun rather than what is far from it, and it would be weak and precise, and the face of the earth would remain in its darkness in the shadow of the earth. Then this light increases until it takes length and breadth, and it spreads across the horizon like a semi-circle, and it is the true second dawn because it is true to you about the dawn and has made it clear to you.

1- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ وَ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ أَبِي وَلَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ خَلَقَ حِجَاباً مِنْ ظُلْمَةٍ يَمَّا يَلِي الْمَشْرِقَ وَ وَكَّلَ بِهِ مَلَكاً فَإِذَا غَابَتِ الشَّمْسُ اعْتَرَفَ ذَلِكَ الْمَلَكُ غُرْفَةً بِيَدَيْهِ [يَبْدُو] ثُمَّ اسْتَقْبَلَ بِهَا الْمَغْرِبَ يَتَّبِعُ الشَّفَقَ وَ يُخْرِجُ مِنْ بَيْنِ يَدَيْهِ قَلِيلاً قَلِيلاً وَ يَمْضِي فَيُؤَايِي الْمَغْرِبَ عِنْدَ سُقُوطِ الشَّفَقِ فَيَسْرِخُ فِي الظُّلْمَةِ ثُمَّ يَعُودُ إِلَى الْمَشْرِقِ فَإِذَا طَلَعَ الْفَجْرُ نَشَرَ جَنَاحَيْهِ فَاسْتَأَى الظُّلْمَةَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ حَتَّى يُؤَايِي بِهَا الْمَغْرِبَ عِنْدَ طُلُوعِ الشَّمْسِ.

(The book) 'Al Kafi' – From Ali Bin Muhammad, and Muhammad Bin Al-Hassan, from ahl Bin Ziyad, from Ibn Mahboub, from Abu Al Wallad, who said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Created a veil of darkness from what follows the east and Allocated and Angel with it. So when the sun sets, that Angel scoops out a scoop with his hand, then faces the west with it following the twilight, and it comes out from his hand, little by little and continues. He goes to the west at the fall of the twilight and goes into the darkness. Then he returns to the east. So when the dawn rises, he spreads his wings, so the darkness sweeps from the east to the west until he reaches the west with it at the rising of the sun'.<sup>515</sup>

بيان هذا الخبر من معضلات الأخبار و لعله من غوامض الأسرار و أقول لعل السكوت عن أمثال ذلك و رد علمها إلى الإمام ع أحوط و أولى.

**Explanation:** *This Hadeeth is from the dilemmas of the Ahadeeth, and perhaps it is from the mysteries of the secrets. And I (Majlisi) am saying, 'Perhaps the silence from the likes of that and referring it's knowledge to the Imam<sup>-asws</sup> is more cautious and foremost'.*

2- الْكَافِي، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ وَ تَدْرِي كَيْفَ ذَلِكَ قُلْتُ لَا قَالَ لِأَنَّ الْمَشْرِقَ مُطْلَقٌ عَلَى الْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَتْ الْحُمْرَةُ مِنْ هَاهُنَا.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ahmad Bin Asheym, from one of our companions,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'The time of Al-Maghrib (evening) is when the redness is gone from the east, and do you know how that is?' I said, 'No'. He<sup>-asws</sup> said: 'Because the east rises upon the west like this!' – and he<sup>-asws</sup> raised his<sup>-asws</sup> right hand above his<sup>-asws</sup> left – 'So when it disappears over here, the redness goes away from over here'.<sup>516</sup>

3- الْكَافِي، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عِمْرَانَ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع مَتَى يَجِبُ الْعَتَمَةُ فَقَالَ إِذَا غَابَ الشَّفَقُ وَ الشَّفَقُ الْحُمْرَةُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba Bin Maymoun, from Imran Al Halby who said,

'I asked Abu Abdullah<sup>-asws</sup>, 'When is the darkness necessitated?' He<sup>-asws</sup> said: 'When the twilight disappears and the ted twilight'.

<sup>515</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 27 H 1

<sup>516</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 27 H 2

فَقَالَ عَبْدُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ يَبْقَى بَعْدَ ذَهَابِ الْحُمْرَةِ ضَوْءٌ شَدِيدٌ مُعْتَرِضٌ

Ubeydullah said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! There still remains, after the going of the redness, an intense intercepting illumination!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الشَّقَقَ إِنَّمَا هُوَ الْحُمْرَةُ وَ لَيْسَ الضَّوُّ مِنَ الشَّقَقِ.

Abu Abdullah<sup>-asws</sup> said: 'The twilight, rather it is the redness, and the illumination isn't from the twilight'.<sup>517</sup>

4- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ خَفْصٍ الْمَرْزُوقِيِّ عَنْ أَبِي الْحَسَنِ الْعَشْكَرِيِّ ع قَالَ: إِذَا انْتَصَفَ اللَّيْلُ ظَهَرَ بَيَاضٌ فِي وَسْطِ السَّمَاءِ شَبَهَ عَمُودٍ مِنْ حَدِيدٍ تُضِيءُ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً ثُمَّ يَذْهَبُ وَ يُظْلَمُ

From him, from Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Suleyman Bin Hafs Al Maruzy,

'From Abu Al-Hassan Al-Askari<sup>-asws</sup> having said: 'When it is midnight, a whiteness appears in the middle of the sky resembling a pillar of iron, the world is illuminated for it. It happens for a time, then it is gone and darkness.

فَإِذَا بَقِيَ ثُلُثُ اللَّيْلِ ظَهَرَ بَيَاضٌ مِنْ قِبَلِ الْمَشْرِقِ فَأَضَاءَتْ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً ثُمَّ يَذْهَبُ فَيَكُونُ وَقْتُ صَلَاةِ اللَّيْلِ ثُمَّ يُظْلَمُ قَبْلَ الْفَجْرِ ثُمَّ يَطْلُعُ الْفَجْرُ الصَّادِقُ مِنْ قِبَلِ الْمَشْرِقِ

So when a third of the night remains, a whiteness appears from an easterly direction. The world is illuminated for it. It happens for a time then goes away, so it becomes a time for the night Salat. Then it darkens before the dawn. Then the true dawn breaks from the easterly direction'.

وَ قَالَ وَ مَنْ أَرَادَ أَنْ يُصَلِّيَ صَلَاةَ اللَّيْلِ فِي نِصْفِ اللَّيْلِ فَذَاكَ لَهُ.

And he<sup>-asws</sup> said: 'And the one who wants to pray the night Salat in the middle of the night, so that is for him'.<sup>518</sup>

5- الْخَرَائِجُ، رُوي عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: كُنْتُ بِالْحَيْرَةِ مَعَ أَبِي عَبْدِ اللَّهِ ع إِذْ أَقْبَلَ الرَّبِيعُ وَ قَالَ أَحِبَّ أَمِيرَ الْمُؤْمِنِينَ فَلَمْ يَلْتَبَثْ أَنْ عَادَ فُلْتُ أَسْرَعْتُ الْإِنْصِرَافَ قَالَ إِنَّهُ سَأَلَنِي عَنْ شَيْءٍ فَاسْأَلِ الرَّبِيعَ عَنْهُ

(The book) 'Al Kharaij' – It is reported from Safwan Al Jammal having said,

'I was at Al Hira with Abu Abdullah<sup>-asws</sup> when Al Rabie came and said, 'Answer commander of the faithful!' It was not long before he<sup>-asws</sup> returned. I said, 'You<sup>-asws</sup> were quick of the leaving!' He<sup>-asws</sup> said: 'He asked me<sup>-asws</sup> about something, so ask Al Rabie about it'.

<sup>517</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 27 H 3

<sup>518</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 27 H 4

فَقَالَ صَفْوَانُ وَكَانَ بَيْنِي وَبَيْنَ الرَّبِيعِ لُطْفٌ فَخَرَجْتُ إِلَى الرَّبِيعِ وَ سَأَلْتُهُ فَقَالَ أَخْبِرْكَ بِالْعَجَبِ إِنَّ الْأَعْرَابَ خَرَجُوا يَجْتَنُونَ الْكُمَاءَ فَأَصَابُوا فِي الْبَرِّ خَلْقًا مُلْقًى فَأَتَوْنِي بِهِ فَأَدْخَلْتُهُ عَلَى الْخَلِيفَةِ فَلَمَّا رَأَاهُ قَالَ نَحِيهِ وَ ادْعُ جَعْفَرَ فَدَعَوْتُهُ

Safwan said, 'And between me and Al Rabie there was kindness, so I went out to Al Rabie and asked him. He said, 'I shall inform you with the wonder. The Bedouins went out to gather the truffles. They came across a creature lying in the wilderness, so they came to me with it. I entered it to the caliph. When he saw it, he said, 'Keep it away and call Ja'far<sup>-asws</sup>!' So I called him<sup>-asws</sup>.

فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَخْبِرْنِي عَنِ الْهَوَاءِ مَا فِيهِ قَالَ فِي الْهَوَاءِ مَوْجٌ مَكْفُوفٌ قَالَ فَبَيْنَهُ سُكَّانٌ قَالَ نَعَمْ قَالَ وَمَا سُكَّانُهُ

He said, 'O Abu Abdullah<sup>-asws</sup>! Inform me about the air, what is it?' He<sup>-asws</sup> said: 'In the air there is a hidden wave'. He said, 'Are there dwellers in it?' He<sup>-asws</sup> said: 'Yes'. He said, 'And what are its dwellers?'

قَالَ خَلَقَ أَبْدَانَهُمْ أَبْدَانُ الْخَيْتَانِ وَ رُءُوسُهُمْ رُءُوسُ الطَّيْرِ وَ هُمْ أَعْرَفَةُ كَأَعْرَفَةِ الدِّيَكَةِ وَ نَعَانِغُ كَنَعَانِغِ الدِّيَكَةِ وَ أَجْنِحَتُهُمْ كَأَجْنِحَةِ الطَّيْرِ مِنْ أَلْوَانٍ أَشَدُّ بَيَاضًا مِنْ الْفِضَّةِ الْمَجْلُوءَةِ

He<sup>-asws</sup> said: 'Creatures, their bodies are like bodies of the fish and their heads are like heads of the birds, and for them are crown like the crowns of roosters, and sound like the sound of the roosters, and winds like wings of the birds of a colour more intensely whiter than the clear silver'.

فَقَالَ الْخَلِيفَةُ هَلُمَّ الطَّشْتُ فَجِئْتُ بِهَا وَ فِيهَا ذَلِكَ الْخَلْقُ وَ إِذَا هُوَ وَ اللَّهُ كَمَا وَصَفَهُ جَعْفَرٌ فَلَمَّا خَرَجَ جَعْفَرٌ قَالَ يَا رَبِيعُ هَذَا الشَّجَا الْمُعْتَرِضُ فِي خَلْقِي مِنْ أَغْلَمِ النَّاسِ.

The caliph said, 'Bring the tray!' They came with it, and therein was that creature, and behold, by Allah<sup>-azwj</sup>, it was just as Ja'far<sup>-asws</sup> had described. When Ja'far<sup>-asws</sup> went out, he said, 'O Rabie! This thorn stuck in my throat is from the most knowledgeable of the people'.<sup>519</sup>

6- كَشَفُ الْعُمَةِ، قَالَ مُحَمَّدٌ بْنُ طَلْحَةَ إِنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع لَمَّا تَوَوَّعَ وَالِدُهُ عَلِيُّ الرِّضَا ع وَ قَدِمَ الْخَلِيفَةُ إِلَى بَغْدَادَ بَعْدَ وَفَاتِهِ بِسَنَةِ اتَّفَقَ أَنَّهُ خَرَجَ إِلَى الصَّيْدِ فَاجْتَاَزَ بِطَرَفِ الْبَلَدِ فِي طَرِيقِهِ وَ الصَّبَّيَّانُ يَلْعَبُونَ وَ مُحَمَّدٌ وَاقِفٌ مَعَهُمْ وَ كَانَ عُمُرُهُ يَوْمَئِذٍ إِحْدَى عَشْرَةَ سَنَةً فَمَا حَوْكَا

(The book) 'Kashf Al Ghumman' – Muhamamd Bin Talha said,

'Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, when his<sup>-asws</sup> father<sup>-asws</sup> Ali Al-Reza<sup>-asws</sup> expired, and the caliph had him brought to Baghdad a year after his<sup>-asws</sup> expiry, it so happened that he went out to hunt. He surpassed an end of the city in his path, and there were two boys playing, and Muhammad<sup>-asws</sup> was standing with them, and on that day his<sup>-asws</sup> age was of eleven years, and what was around it.

فَلَمَّا أَقْبَلَ الْمَأْمُونُ انْصَرَفَ الصَّبَّيَّانُ هَارِبِينَ وَ وَقَفَ أَبُو جَعْفَرٍ مُحَمَّدٌ ع فَلَمْ يَبْرَحْ مَكَانَهُ فَقَرَّبَ مِنْهُ الْخَلِيفَةُ فَتَنَظَّرَ إِلَيْهِ وَ كَانَ اللَّهُ عَزَّ وَ عَلَا قَدْ أَلْقَى عَلَيْهِ مَسْحَةً مِنْ قُبُولِ فَوْقَ الْخَلِيفَةِ وَ قَالَ لَهُ يَا غُلَامُ مَا مَنَعَكَ مِنَ الْإِنْصِرَافِ مَعَ الصَّبَّيَّانِ

When Al-Mamoun came, the boys dispersed fleeing, and Abu Ja'far Muhammad<sup>-asws</sup> stood by, not departing from his<sup>-asws</sup> place. The caliph came near him<sup>-asws</sup>. He looked at him<sup>-asws</sup>, and Allah<sup>-azwj</sup> Mighty and Exalted has Cast a touch of acceptance upon him. So the caliph paused and said to him<sup>-asws</sup>, 'O boy! What prevented you<sup>-asws</sup> from the dispersing along with the boys?'

فَقَالَ لَهُ مُحَمَّدٌ مُسْرِعاً يَا أَمِيرَ الْمُؤْمِنِينَ لَمْ يَكُنْ بِالطَّرِيقِ ضَيْقٌ لِأَوْسَعِهِ عَلَيْكَ بِدَهَائِي وَ لَمْ يَكُنْ لِي جَرِيْمَةٌ فَأَحْشَاهَا وَ طَلَبِي بِكَ حَسَنٌ أَنْكَ لَا تَضُرُّ مَنْ لَا ذَنْبَ لَهُ

Muhammad said to him<sup>-asws</sup> quickly, 'O commander of the faithful! There is no narrowness with the road so it would be more capacious upon you with my<sup>-asws</sup> going away, and there is no crime for me so I should be frightened, and my thoughts with you are good that you will not harm the one who has no sin for him<sup>-asws</sup>'.

فَوَقَفَ فَأَعْجَبَهُ كَلَامُهُ وَ وَجْهُهُ فَقَالَ لَهُ مَا اسْتَمَكْتَ قَالَ مُحَمَّدٌ قَالَ ابْنُ مَنْ أَنْتَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا ابْنُ عَلِيٍّ الرِّضَا فَرَحَّمْ عَلَى أَبِيهِ وَ سَاقَ جَوَادَهُ إِلَى وَجْهَتِهِ

He stood astounded from his<sup>-asws</sup> talk and his<sup>-asws</sup> face. He said to him<sup>-asws</sup>, 'What is your<sup>-asws</sup> name?' He<sup>-asws</sup> said: 'Muhammad'. He said, 'Whose son<sup>-asws</sup> are you<sup>-asws</sup>? ' He<sup>-asws</sup> said: 'O commander of the faithful! I<sup>-asws</sup> am a son<sup>-asws</sup> of Ali Al-Reza<sup>-asws</sup>!' He invoked Mercy (of Allah<sup>-azwj</sup>) upon his<sup>-asws</sup> father<sup>-asws</sup> and ushered his horse to his direction.

وَ كَانَ مَعَهُ بُرَّاءَةٌ فَلَمَّا بَعْدَ عَنِ الْعِمَارَةِ أَخَذَ بَارِئاً فَأَرْسَلَهُ عَلَى دُرَّاجَةٍ فَعَابَ عَنْ عَيْنَيْهِ عَيْنَةً طَوِيلَةً ثُمَّ عَادَ مِنَ الْجَوِّ وَ فِي مَنْقَارِهِ سَمَكَةٌ صَغِيرَةٌ وَ بِهَا بَقَايَا الْحَيَاةِ فَعَجِبَ الْخَلِيفَةُ مِنْ ذَلِكَ غَايَةَ الْعَجَبِ ثُمَّ أَخَذَهَا فِي يَدِهِ إِلَى دَارِهِ فِي الطَّرِيقِ الَّذِي أَقْبَلَ مِنْهُ

And there were falcons with him. When he was distant from the building, he took a falcon and sent it upon a prey. It disappeared from his eyes, a long disappearance. Then it returned from the air and in its beak was a small fight, and there was still life remaining with it. The caliph was astounded from that, the peak of astonishment. Then he took it in his hand to his house, in the very road which he had come from.

فَلَمَّا وَصَلَ إِلَى ذَلِكَ الْمَكَانِ وَجَدَ الصَّبَّانَ عَلَى حَالِهِمْ فَانْصَرَفُوا كَمَا فَعَلُوا أَوَّلَ مَرَّةٍ وَ أَبُو جَعْفَرٍ لَمْ يَنْصَرِفْ وَ وَقَفَ كَمَا وَقَفَ أَوَّلًا

When he arrived to that place, he found the two boys being upon their state. They dispersed just as they had done the first time, and Abu Ja'far<sup>-asws</sup> did not leave and stood by just as he<sup>-asws</sup> had stood by at first.

فَلَمَّا دَنَا مِنْهُ الْخَلِيفَةُ قَالَ يَا مُحَمَّدُ قَالَ لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ مَا فِي يَدِي

When the caliph came near him<sup>-asws</sup>, he said, 'O Muhammad<sup>-asws</sup>!' He<sup>-asws</sup> said: 'Here I<sup>-asws</sup> am, O commander of the faithful!' He said, 'What is in my hand?'

فَأَلْهَمَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى خَلَقَ بِمَشِيَّتِهِ فِي بَحْرِ قُدْرَتِهِ سَمَكاً صِغَاراً تَصِيدُهَا بُرَّاءَةُ الْمُلُوكِ وَ الْخُلَفَاءِ فَيَحْتَبِرُونَ بِهَا سُلَالَةَ أَهْلِ النَّبُوَّةِ



Allah<sup>-azwj</sup> Mighty and Majestic Inspired him<sup>-asws</sup> to say: 'O commander of the faithful! Allah<sup>-azwj</sup> the Exalted has Created by His<sup>-azwj</sup> Desire in the ocean of His<sup>-azwj</sup> Power, a small fish which the falcons of the kings and the caliphs tend to hunt it. By these, He<sup>-azwj</sup> Tests the lineage of the people<sup>-asws</sup> of the Prophet-hood!'

فَلَمَّا سَمِعَ الْمَأْمُونُ كَلَامَهُ عَجِبَ مِنْهُ وَ جَعَلَ يُطِيلُ نَظْرَهُ إِلَيْهِ وَ قَالَ أَنْتَ ابْنُ الرِّضَا حَقًّا وَ ضَاعَفَ إِحْسَانَهُ إِلَيْهِ.

When Al-Mamoun heard his<sup>-asws</sup> talk, he was astonished from him<sup>-asws</sup> and went on to prolong looking at him<sup>-asws</sup>, and said, 'You<sup>-asws</sup> a son<sup>-asws</sup> of Al-Reza<sup>-asws</sup> truly!', and he doubled his<sup>-asws</sup> favours to him<sup>-asws</sup>'.<sup>520</sup>

7- الدَّلَائِلُ، لِلطَّبْرِقِيِّ عَنْ عَلِيِّ بْنِ هَبَةَ اللَّهِ عَنِ الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِآبَادِيِّ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ لَمَّا خَرَجَ مِنَ عِنْدِ الْمُنْصُورِ نَزَلَ الْحَيْرَةَ فَبَيْنَا هُوَ بِهَا إِذْ أَتَاهُ الرَّبِيعُ فَقَالَ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ فَرَكِبَ إِلَيْهِ

(The book) 'Al Dalaail' of Al Tabari – From Ali Bin Hibtullah, from Al Sadouq, from Muhammad Bin Musa Bin Ali Mutawakkil, from Ali Bin Al Husayn Al Sa'adabady, from Ahmad Al Barqy, from his father, from Muhammad Bin Sinan, from Dawood Bin Kaseer Al Raqqy,

'From Abu Abdullah<sup>-asws</sup> when he<sup>-asws</sup> went out from the presence of Al-Mansour, he<sup>-asws</sup> descended at Al-Hira. While he<sup>-asws</sup> was at it when Al-Rabie came to him<sup>-asws</sup>. He said, 'Answer commander of the faithful!' He rode to him<sup>-asws</sup>.

وَ قَدْ كَانَ وَجَدَ فِي الصَّخْرَاءِ صُورَةً عَجِيبَةً لَا تُعْرَفُ خِلْقَتُهَا ذَكَرَ مَنْ وَجَدَهَا أَنَّهُ رَأَاهَا وَ قَدْ سَقَطَتْ مَعَ الْمَطَرِ

And a strange image (creature) had been found in the desert. It's body could not be recognised. The one who had found it mentioned that he had seen it to have fallen with the rain.

فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَخْبِرْنِي عَنِ الْهَوَاءِ أَيُّ شَيْءٍ فِيهِ قَالَ بَحْرٌ مَكْفُوفٌ قَالَ لَهُ فَلَهُ سُكَّانٌ قَالَ نَعَمْ قَالَ وَ مَا سُكَّانُهُ

When he<sup>-asws</sup> entered to see him, he said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! Inform me about the air, which things are in it?' He<sup>-asws</sup> said: '(It is) a hidden ocean'. He said to him<sup>-asws</sup>, 'There are dwellers for it?' He<sup>-asws</sup> said: 'Yes'. He said, 'And what are it's dwellers?'

قَالَ أَبْدَانُهُمْ أَبْدَانُ الْحَيَاتَانِ وَ رُؤُوسُهُمْ رُؤُوسُ الطَّيْرِ وَ لَهُمْ أَعْرَافٌ كَأَعْرَافَةِ الدَّيَكَةِ وَ نَعَانِجٌ كَنَعَانِجِ الدَّيَكَةِ وَ أَجْبِحَةٌ كَأَجْبِحَةِ الطَّيْرِ مِنْ أَلْوَانٍ أَشَدَّ بَيَاضَ [بَيَاضاً] مِنَ الْفِضَّةِ

He<sup>-asws</sup> said: 'Their bodies are bodies of the fish, and their heads are head of the bird, and there are crests for them like the crests of the rooster, and sounds like sounds of the rooster, and wings like wings of the bird of a colour more intensely whiter than the silver'.

فَدَعَا الْمُنْصُورُ بِالطَّسْتِ فَإِذَا الْخَلْقُ فِيهَا لَا يَرِيدُ وَ لَا يَنْقُصُ فَأَذِنَ لَهُ فَانْصَرَفَ ثُمَّ قَالَ لِلرَّبِيعِ وَنَيْكَ يَا رَبِيعُ هَذَا الشَّجَا الْمُعْتَرِضُ فِي خَلْقِي مِنْ أَعْلَمِ النَّاسِ.

Al-Mansour called for the tray, and there was the creature in it, neither increasing nor decreasing (in its description). He permitted for him<sup>-asws</sup>, so he<sup>-asws</sup> left. Then he said to Al-Rabie, 'Woe be to you, O Rabie! This thorn stuck in my throat is the most knowledgeable of the people!'"<sup>521</sup>

8- شَرَحَ النَّهْجَ، شرح نهج البلاغة لمُحَمَّدِ بْنِ الْحُسَيْنِ الْكِنْدُرِيِّ وَ لِابْنِ مَيْثَمٍ رَحِمَهُ اللهُ عَلَيْهِمَا قَالَا رُوِيَ أَنَّ زُرَّارَةَ وَ هِشَامًا اخْتَلَفَا فِي الْهَوَاءِ أَ هُوَ مَخْلُوقٌ أَمْ لَا فَرَفَعَ إِلَى الصَّادِقِ ع بَعْضُ مَوَالِيهِ وَ قَالَ إِنِّي مُتَحَيِّرٌ فَإِنِّي أَرَى أَصْحَابَنَا يَحْتَلِفُونَ

Commentary of (the book) 'Al Nahj Al Balagah' of Muhammad Bin Al Husayn A Keyduri, and of Ibn Maysam, may Allah<sup>-azwj</sup> have Mercy on them, they said,

'It is reported that Zurara and Hisham differed regarding the air, it is a created being or not? It (the issue) was raised to Al-Sadiq<sup>-asws</sup> by one of his<sup>-asws</sup> friends, and he<sup>-asws</sup> said: 'I<sup>-asws</sup> am puzzled at seeing our<sup>-asws</sup> companions differing!'

فَقَالَ لَيْسَ هَذَا بِخِلَافٍ يُؤَدِّي إِلَى الْكُفْرِ وَ الضَّلَالِ.

He<sup>-asws</sup> said: 'This (kind of) differing doesn't lead to the Kufr and the straying'"<sup>522</sup>

<sup>521</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 27 H 7

<sup>522</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 27 H 8

باب 28 السحاب و المطر و الشهاب و البروق و الصواعق و القوس و سائر ما يحدث في الجو

## CHAPTER 28 – THE CLOUD, AND THE RAIN, AND THE METEOR, AND THE LIGHTNING, AND THE THUNDERBOLT, AND REST OF WHAT OCCURS IN THE ATMOSPHERE

الآيات

### The Verses:

البقرة الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَ السَّمَاءَ بِنَاءً وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَ أَنْتُمْ تَعْلَمُونَ

(Surah) 'Al Baqarah: **Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down water from the sky then brings forth the fruits by it as a sustenance for you; therefore do not set up rivals to Allah while you are knowing [2:22].**

And the Exalted said:

وَ قَالَ تَعَالَى إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَ تَصْرِيفِ الرِّيَّاحِ وَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

**Surely in the Creation of the skies and the earth, and the interchange of the night and the day, and the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky, from a water, so the earth is revived by it after its death, and the dispersal therein from every animal, and the changing of the winds, and the clouds subservient between the sky and the earth, there are signs for a people who are understanding [2:164].**

الأنعام وَ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ

(Surah) Al Anaam: **And He is the One Who Sends down water from the sky. So We Extract by it then We Extract by it vegetation of all things, [6:99].**

الاعراف وَ هُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقْلَتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ

(Surah) Al Araaf: **And He is the One Who Sends the winds bearing glad tidings before His Mercy, until when they bring up a heavy cloud, We Drive it to a dead land, then We Send down water by it, so We Extract by it all fruits; thus We shall Extract the dead, perhaps you would be mindful [7:57].**

الرعد هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَ طَمَعًا وَ يُنْشِئُ السَّحَابَ الثِّقَالَ وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيفَتِهِ وَ يُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَ هُمْ يُجَادِلُونَ فِي اللَّهِ وَ هُوَ شَدِيدُ الْمِحَالِ

(Surah) Al Ra'ad: **He is the One Who Shows you the lightning Causing fear and hope and Raises the heavy cloud [13:12] And the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, and they are disputing regarding Allah and He is Mighty in Strength [13:13].**

إِبْرَاهِيمَ وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

(Surah) Ibrahim<sup>as</sup>: **Allah is the One Who Created the skies and the earth, and Sent down water from the sky, and He Extract by it the fruits being a sustenance for you. [14:32].**

الحجر إِلَّا مَنْ اسْتَرَقَّ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ

(Surah) Al Hijr: **Except one who steals the hearing, so there pursued him a visible flame [15:18].**

وَقَالَ تَعَالَى وَ إِنِّ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ وَ أَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْتَفَيْنَا كُفُوهُ وَ مَا أَنْتُمْ لَهُ بِخَازِنِينَ

And the Exalted Said: **And there is not a thing except in Our Presence is its store, and We do not Send it down except by a known measure [15:21] And We Send the winds for fertilisation and We Send down water from the sky, so We Quench you, and you are not the keepers for its storage [15:22].**

النَّحْلَ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَ مِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

(Surah) 'Al Nahl: **He is the One Who Sends down water from the sky for you; from it (you drink), and from it trees (grow), wherein you are pasturing [16:10].**

وَقَالَ تَعَالَى وَ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ

And the Exalted Said: **And Allah Sends down water from the sky, so He Revives the earth by it after its death. Surely in that is a Sign for a people who listen [16:65].**

الْحَيِّجَ وَ تَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ رَبَّتْ وَ أَنْبَتَتْ مِنْ كُلِّ رَوْحٍ يَخْبِجِ

(Surah) Al Hajj: **And you see the land as barren, then We Send the water upon it, it stirs and swells and sprouts every lovely pair [22:5].**

وَقَالَ تَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

And the Exalted Said: **Do you not see that Allah Sends down water from the sky so the earth becomes green? Surely Allah is Subtle, Aware [22:63].**

الْمُؤْمِنُونَ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّا فِي الْأَرْضِ وَ إِنَّا عَلَى ذَهَابٍ بِهِ لِقَادِرُونَ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَ أَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَ مِنْهَا تَأْكُلُونَ

(Surah) Al Mominoun: ***And We send down water from the sky by a measurement, so We Settle it in the earth, and We are Able upon Doing away with it [23:18] Then We Grow gardens of palms trees and grapes by it for you, wherein are many fruits, and from these you are eating [23:19].***

النور أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَ يُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَ يَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبَ بِالْأَبْصَارِ يَغْلِبُ اللَّهُ اللَّيْلَ وَ النَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ

(Surah) Al Noor: ***Do you not see that Allah Drives the clouds? Then He Composes between it, then Makes it piled up, so you see the rain coming out from its midst and descends from the sky on a mountain wherein is hail. So He Hits the ones He so Desires to and Turns it away from the ones He so Desires to. The flash of its lightning almost takes away the sight [24:43] Allah Alternates the night and the day. There is a lesson in this for the ones with insight [24:44].***

الفرقان وَ هُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُخْطِي بِهِ بِلَدَةً مِثْيَا وَ نُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَ أَنْاسِيًّا كَثِيرًا وَ لَقَدْ صَرَّفْنَا لَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

(Surah) Al Furqan: ***And He is the One Who Sends the winds as glad tidings before His Mercy. And We Send down clean water from the sky [25:48] In order to revive by it a dead land, and We Quench it from what We Created, cattle and a lot of people [25:49] And We have Explained it between them for them to be mindful (of the Zikr), but most of the people refused except they committed Kufr [25:50].***

النمل وَ أَنْزَلْنَا لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِعَظِيمٍ قَوْلُهُ تَعَالَى وَ مَنْ يَزِفْكُمُ مِنَ السَّمَاءِ وَ الْأَرْضِ

(Surah) Al Naml: ***and Sent down for you water from the sky? Then We Grow by it gardens with delight. It was not for you that you should be growing the trees. Is there a god along with Allah? [27:60] – up to Words of the Exalted: and One Who Sustains you from the skies and the earth. [27:64].***

العنكبوت وَ لَمَّا سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لِيُتْلَى اللَّهُ

(Surah) Al Ankaboot: ***And if you were to ask them: ‘Who Sends down the water from the sky, so the earth is revived by it from after its death?’ They would be saying, ‘Allah’. [29:63].***

الروم وَ مِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَ طَمَعًا وَ يُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْطِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

(Surah) Al Roum: ***And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds, so He Revives the earth by it after its death. Surely there are Signs in that for a people using their intellects [30:24].***

وَ قَالَ تَعَالَى اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَ يَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

And the Exalted Said: **Allah is the One Who Sends the winds, so they raise clouds. Then He Extends them in the sky however He so Desires to. And He Makes these as fragments, so you will see the drizzle coming out from its midst. Then, when He Pours it upon ones He so Desires to from His servant, then they are happy [30:48]**

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ

**And surely, before its descent upon them, they were in despair from it [30:49]**

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُخْرِجُ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيٍ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**So look at the impact of the Mercy of Allah, how He Revives the land after its death. Surely that (is Allah), Reviver of the dead, and He is Able upon all things [30:50]**

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ

**And if We were to Send a wind and they see it as yellow, they would stray from after it, committing Kufr [30:51].**

لَقَمَانٍ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

(Surah) Luqman<sup>as</sup>: **and We Send down water from the sky, so We Grow therein from every noble pair [31:10].**

فَاطَرُ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ

(Surah) Fatir: **And Allah is the One Who Sends the winds, so the clouds are stirred, and We Drive it to a dead land, and We Revive the ground by it after its death. Similar to that is the Resurrection [35:9].**

الصَّافَاتِ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

(Surah) Al Safaat: **Except (for the) one who violates the caution, so there pursues him a shooting star [37:10].**

الزَّمَرُ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ خُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ

(Surah) Al Zumar: **Do you not see that Allah Sends down water from the sky, then Flows it as springs in the earth? Then He Brings out by it a variety of plants of different colours. Then it withers, so you see it as pale. Then He Makes it fragmented. Surely in that is a reminder for the ones of understanding [39:21].**

الْمُؤْمِنُ هُوَ الَّذِي يُرِيكُم آيَاتِهِ وَ يُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا

(Surah) Al Momin: **He is the One Who Shows you His Signs and Sends down for you sustenance from the sky, [40:13].**

جمعسق هُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ

(Surah) Al Shura: **And He is the One Who Sends the rain from after their despair, and He Spreads His Mercy, and He is the Guardian, the Praise One [42:28].**

الزخرف وَ الَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ

(Surah) Al Zukhruf: **And the One Who Sends down water from the sky in a measured way, so We Revive a dead land by it. Like that you would be coming out (from your graves) [43:11].**

الجاثية وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِيفِ الرِّيَّاحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ

(Surah) Al Jasiya: **And the variation of the night and the day, and What sustenance Allah Sends down from the sky, so He Revives the land by it after its death, and the changing of the winds, are Signs for a people using their intellects [45:5].**

ق وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَ حَبَّ الْحَصِيدِ وَ النَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ رِزْقًا لِلْعِبَادِ وَ أَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ

(Surah) Qaf: **And We Send down Blessed water from the sky, so We Grow gardens with it and the harvested grain [50:9] And the tall palm trees having bunched clusters [50:10] Being a sustenance for the servants. And We Revive a dead land by it. Similar to that would be the coming out (Resurrection) [50:11].**

الذاريات وَ الذَّارِيَاتِ ذُرُوءًا فَالْحَامِلَاتِ وِقْرًا فَالْجَارِيَاتِ يُسْرًا فَالْمُقْتَسِمَاتِ أَمْرًا

(Surah) Al Zariyaa: **By the (winds) scattering far [51:1] Then the (clouds) bearing load [51:2] Then the (ships) flowing easily [51:3] Then the (Angels) distributing matters [51:4].**

القمر فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ

(Surah) Al Qamar: **So We Opened the gates of the sky with water pouring out [54:11].**

الواقعة أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

(Surah) Al Waqia: **Have you considered the water, which you are drinking? [56:68] Are you it's senders from the clouds or are We the Senders? [56:69] If We so Desire, We can Make it salty, so why are you not grateful? [56:70].**

الجن وَ أَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَ شُهْبًا وَ أَنَا كُنَّا نَعْبُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمَعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا إِلَى قَوْلِهِ تَعَالَى وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا

(Surah) Al Jinn: **And we touched the sky, but we found it filled with strong guards and meteors [72:8] And we used to sit in (some of the) sittings from it. But one who tries to listen**

**in now, would find meteors waiting for him [72:9] – up to Words of the Exalted: *And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16].***

تفسير

### (Forbidden) Tafseer (opinionated)

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً قَالَ الْبَيْضَاوِيُّ خُرُوجَ الثَّمَارِ بِقُدْرَةِ اللَّهِ وَ مَشِيَّتِهِ وَ لَكِنْ جَعَلَ الْمَاءَ الْمَمْزُوجَ بِالتَّرَابِ سَبَبًا فِي إِخْرَاجِهَا وَ مَادَّةً لَهَا كَالنَّظْفَةِ لِلْحَيَوَانَ بِأَنْ أَجْرَى عَادَتُهُ بِإِفَاضَةِ صَوْرِهَا وَ كَيْفِيَّاتِهَا عَلَى الْمَادَّةِ الْمَمْزُوجَةِ مِنْهُمَا أَوْ أَبْدَعَ فِي الْمَاءِ قُوَّةَ فَاعِلَةٍ

**and We Send down water from the sky [15:22]** – Al-Bayzawi said, ‘Fruits emerge by the Power of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Desire, but He<sup>-azwj</sup> Made the water to be mixed with the soil as a cause regarding their emergence, and a substance for it like the seed of the animals by Flowing it’s norm by adding its image and its quality upon the substance mixed from these two or Initiate an active in the water.

و فِي الْأَرْضِ قُوَّةٌ قَابِلَةٌ تَتَوَلَّدُ مِنْ اجْتِمَاعِهَا أَنْوَاعَ الثَّمَارِ وَ هُوَ قَادِرٌ عَلَى أَنْ يَوْجِدَ الْأَشْيَاءَ كُلَّهَا بِلَا أَسْبَابٍ وَ مَادَّةٍ كَمَا أَبْدَعَ نَفُوسَ الْأَسْبَابِ وَ الْمَوَادِّ

And in the earth, there is a power that is capable of generating all kinds of fruits from their meeting, and He<sup>-azwj</sup> is Able to Create all things without causes and substances, as He<sup>-azwj</sup> Created the souls of the causes and substances.

و لَكِنْ لَهُ فِي إِنْشَائِهَا مَدْرَجًا مِنْ حَالٍ إِلَى حَالٍ صَنَعَ وَ حَكَمًا يَجِدُ فِيهَا لِأَوَّلِي الْأَبْصَارِ عِبْرًا وَ سَكُونًا إِلَى عَظَمِ قُدْرَتِهِ لَيْسَ فِي إِيجَادِهَا دَفْعَةٌ

But He<sup>-azwj</sup> has, in its creation, has a gradualness from one state to another, a Making and a Wisdom in it for the ones of insight to renew a lesson, and a reassurance to the Might of His<sup>-azwj</sup> Power, there isn’t any one-off in its Creating.

و مِنَ الْأَوَّلَى لِلْإِبْتِدَاءِ سِوَاءَ أَرِيدَ بِالسَّمَاءِ السَّحَابَ فَإِنْ مَا عَلَكَ سَمَاءٌ أَوْ الْفَلَكَ فَإِنْ الْمَطَرُ يَبْتَدِئُ مِنَ السَّمَاءِ إِلَى السَّحَابِ وَ مِنْهُ إِلَى الْأَرْضِ عَلَى مَا دَلَّتْ عَلَيْهِ الظُّوَاهِرُ أَوْ مِنْ أَسْبَابِ سَمَاوِيَةٍ تُثِيرُ الْأَجْزَاءَ الرُّطْبَةَ مِنْ أَعْمَاقِ الْأَرْضِ إِلَى جَوْ هَوَاءٍ فَتَنْعَقِدُ سَحَابًا مَاطِرًا.

From the beginning of the initiating whether the sky is intended for clouds, for what is in front of you is a sky or a celestial body, for the rain begins from the sky to the clouds and from it to the earth, as indicated by the phenomena, or from heavenly causes that raise the wet parts from the depths of the earth to the atmosphere of the air, so they become clouds of rain.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ قِيلَ إِنَّمَا جَمَعَ السَّمَاوَاتِ وَ أَفْرَدَ الْأَرْضَ لِأَنَّ السَّمَاوَاتِ طَبَقَاتٌ مُتَفَاعِلَةٌ بِالذَّاتِ مُخْتَلِفَةٌ بِالْحَقِيقَةِ بِخِلَافِ الْأَرْضِ بِمَا يَنْفَعُ النَّاسَ أَيْ يَنْفَعُهُمْ أَوْ بِالَّذِي يَنْفَعُهُمْ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ مِنَ الْأَوَّلَى لِلْإِبْتِدَاءِ

**Surely in the Creation of the skies and the earth, [2:164]** – It is said, rather the skies gather, and the earth is individual, because the skies are individuals by themselves, connected, differing with the reality, different to the earths - **with what benefits the people**, - i.e., benefitting them or with that which benefits them - **and what Allah Sends down from the sky, from a water, [2:164]** – from the beginning of the initiation.



و الثانية للبيان و قال البيضاوي السماء يحتمل الفلك و السحاب و جهة العلو

And the second is for the explanation. And Al-Bayzawi said, 'The sky carries the planets and the clouds, and the direction of height.

و قال الرازي فإن قيل أفتقولون إن الماء ينزل من السماء على الحقيقة أو من السحاب أو تجوزون ما قاله بعضهم من أن الشمس تؤثر في الأرض فتخرج منها أبخرة متصاعدة فإذا وصلت الجو بردت فتقلت فنزلت من فضاء المحيط إلى ضيق المركز اتصلت فتتولد من اتصال بعض تلك الذرات ببعض قطرات هي قطرات المطر

Al-Razi said: 'If it is said, 'Are you saying that the water descends from the sky upon the reality, or from the clouds, or are you justifying what some of them said that the sun impacts in the earth, so vapours emerge, so it rises as fumes. So, when it arrives in the atmosphere, it cools and becomes heavy, so it descends from the air with some drops, these being drops of rain?'

قلنا بل نقول إنه ينزل من السماء كما ذكر الله تعالى و هو الصادق في خبره و إذا كان قادرا على إمساك الماء في السحاب فأبي بعد في أن يمسكه في السماء

We say, 'But we are saying that it descends from the sky like what Allah<sup>-azwj</sup> has Mentioned, and He<sup>-azwj</sup> is the Truthful in His<sup>-azwj</sup> is Al-Sadiq<sup>-asws</sup> in His<sup>-azwj</sup> News; and when He<sup>-azwj</sup> was Able upon withholding the water in the clouds, for what is there (to say) afterwards regarding Him<sup>-azwj</sup> Withholding it in the sky?

و أما قول من يقول إنه من بخار الأرض فهذا ممكن في نفسه لكن القطع بأنه كذلك لا يمكن إلا بعد القول بنفي الفاعل المختار و قدم العالم و ذلك كفر لأننا متى جوزنا أن الفاعل المختار قادر على خلق الجسم فكيف يمكننا مع إمكان هذا القسم أن نقطع بما قالوه انتهى.

And as for the words of the one who say it is a vapour of the earth, so this is possible in itself, but defining that it is so is not possible except after the word negating the Doer as being the Chosen, and preceding the world, and that is Kufr, because when we permit that the Chosen doer is able to create the body, how can we, with the possibility of this oath, make a certainty with regards to what they said?' – end.

فَأَحْيَا بِهِ الْأَرْضَ أَي بالنبات مجازاً وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ قَالَ البيضاوي عطف على أنزل كأنه استدل بنزول المطر و تكون النبات به و بث الحيوانات في الأرض أو على أحياء فإن الدواب ينمون بالخصب و يعيشون بالحيا و البث النشر و التفريق

**So, the earth is revived by it after its death, - i.e., a metaphor of the vegetation - and the dispersal therein from every animal, [2:164].** Al-Bayzawi said, 'It points upon descent as if it is evidencing the descent of the rain, and the vegetation comes about due to it, and dispersal of the animals in the earth, or upon life, for the animals are growing with the fertility and they a living with the life. And the (word) 'Al-Bas' is the spreading and the dispersal'.

و قال الرازي في تصريف الرياح وجه الاستدلال أنها مخلوقة على وجه يقبل التصريف و هو الرقة و اللطافة ثم إنه سبحانه يصرفها على وجوه يقع بها النفع العظيم في الإنسان و الحيوانات

And Al-Razi said, 'In the discharge of the winds that is an aspect of evidence that it is a created being upon it's aspect of accepting the discharge, and it is the kindness and the compassion.

Then He<sup>-azwj</sup> the Glorious Discharges it upon aspect by which occur the mighty benefits in the human beings and the animals.

ثم ذلك من وجوه أحدها أنها مادة النفس التي لو انقطع ساعة عن الحيوان لمات لا جرم كان وجدانه أسهل من وجدان كل شيء و بعد الهواء الماء لأن الماء لا بد فيه من تكلف الاعتراف بخلاف الهواء فإن الآلات المهيأة لجذبه حاضرة أبدا

Then, that is from aspects. One of these is that it is the substance of the soul that if a moment was cut off from the animal, it would have died, no doubt. It's existed is easier than the existence of everything, and after, the air is the water, because water, there is no escape from being encumbered with scooping, unlike the air, for the tools of life to pull it are ever present.

ثم بعد الماء الحاجة إلى الطعام شديدة لكن دون الحاجة إلى الماء فلا جرم كان تحصيل الطعام أصعب من تحصيل الماء و بعد الطعام الحاجة إلى تحصيل المعاجين و الأدوية النادرة قليلة فلا جرم عزت هذه الأشياء و بعد المعاجين الحاجة إلى أنواع الجواهر من اليواقيت و الزبرجد نادرة جدا و لا جرم كانت في نهاية العزة

Then, after the water is the severe need to the food, but less than the need to the water. So there is no doubt that achieving the food is more difficult than achieving the water. And after the food is the need to attaining the pastes and the miscellaneous little medicines. There is no doubt these things are cherished. And after the pastes is the need to a variety of jewels, from the ruby and the emeralds is very rare, and there is no doubt they are being in the peak of cherishing.

فثبت أن كلما كان الاحتياج إليه أشد كان وجدانه أسهل و كلما كان الاحتياج إليه أقل كان وجدانه أصعب و ما ذلك إلا رحمة منه على العباد و لما كانت الحاجة إلى رحمة الله أعظم الحاجات نرجو أن يكون وجدانها أسهل من وجدان كل شيء

It proves that every time the need to it was severer, it's finding was easier, and every time the need to it was less, finding it was more difficult, and that is not except a Mercy from Him<sup>-azwj</sup> upon the servants, and when the need to the Mercy of Allah<sup>-azwj</sup> was the mightiest, we hope that finding it would be the easier than finding everything else.

و ثانيها لو لا تحرك الهواء لما جرت الفلك و هذا مما لا يقدر عليه أحد إلا الله تعالى فلو أراد كل من في العالم أن يقلب الريح من الشمال إلى الجنوب إذا كان الهواء ساكنا أن يحركه لتعذر.

And it's second, if the air did not move, the celestial bodies would not flow, and this is from that no one is able upon except Allah<sup>-azwj</sup> the Exalted. If everyone in the world were to intend to overturn the wind from the north to the south when the air was still, to move it, would be unable.

و السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ سمي السحاب سحابا لانسحابه في الهواء و معنى التسخير التذليل و إنما سماه مسخرا لوجوه أحدها أن طبع الماء يقتضي النزول فكان بقاؤه في جو الهواء على خلاف الطبع فلا بد من قاهر يقسره على ذلك و لذلك سماه بالمسخر

**and the clouds subservient between the sky and the earth [2:164]** – The clouds (Al-Sahaab) are named as 'Sahaab' because of their retreating (Insahaab) in the sky, and the meaning of the subservience (Al-Taskheer) is the humbling, and rather He<sup>-azwj</sup> Named it as 'subservient' due to aspects. One of these is that the nature of the water requires the descent, so it's

remaining in the atmosphere of the air was upon against the nature, so there was no escape from a force to compel it upon that, and due to that He<sup>-azwj</sup> Named is as the subservient.

الثاني أن هذا السحاب لو دام لعظم ضرره من حيث إنه يستر ضوء الشمس و يكثر الأمطار و لو انقطع لعظم ضرره لأنه يفضي إلى القحط و عدم العشب

The second is that this cloud, if this cloud had been permanent, it's harm would be mighty from whereby it would be veiling the illumination of the sun and frequent the rains, and if it had been cut off, it's harm would be mighty because it would lead to the drought and the lack of grass.

الثالث أن السحاب لا يقف في موضع معين بل يسوقه الله تعالى بواسطة تحريك الرياح إلى حيث أراد و شاء و ذلك هو التسخير انتهى.

The second is that the cloud does not paus in a specific place, but Allah<sup>-azwj</sup> Ushers it by means of the winds to wherever He<sup>-azwj</sup> so Wants and Desires, and that, it is the subservience' – end.

لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ قال البيضاوي يتفكرون فيها و ينظرون إليها بعيون عقولهم و الكلام المجل في دلالة هذه الآيات على وجود الإله و وحدته أنها أمور ممكنة وجد كل منها بوجه مخصوص من وجوه محتملة و أنحاء مختلفة إذ كان من الجائز

**there are signs for a people who are understanding [2:164].** Al-Bayzawi said, 'They are pondering regarding it and are looking into it with the eyes of their intellects. And the overall speech regarding the indication of these Verses on the existence of God and His<sup>-azwj</sup> Oneness is that they are possible things, each of which is found in a specific aspect of possible aspects and different aspects, as it was permissible.

مثلا أن لا تتحرك السماوات أو بعضها كالأرض و أن تتحرك بعكس حركتها و بحيث تصير المنطقة دائرة مارة بالقطبين و أن لا يكون لها أوج و حضيض أصلا أو على هذا الوجه لبساطتها و تساوي أجزائها

For example, the skies or a part of them do not move like the earth, and that they move in the opposite of it's movement, and whereby a region becomes a circle passing through the two poles, and that it does not have a peak or a trough at all, or in this way, because of its simplicity and the equality of its parts.

فلا بد لها من موجد قادر حكيم يوجدها على ما تستدعيه حكمته و تقتضيه مشيئته متعاليا عن معارضة غيره إذ لو كان معه إله يقدر على ما يقدر عليه الآخر فإن توافقت إرادتهما فالفعل إن كان لهما لزم اجتماع مؤثرين على أثر واحد و إن كان لأحدهما لزم ترجيح الفاعل بلا مرجح و عجز الآخر النافي لإلهيته و إن اختلفت لزم التمانع و التطارد كما أشار إليه بقوله تعالى لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا انتهى.

There is no escape for it from there being a Creator, Able, Wise, who Creates it on what His<sup>-azwj</sup> wisdom calls for and necessitates by His<sup>-azwj</sup> Desire transcends the opposition of others, for there had been a god able upon what the other one is able upon. So, when both their intentions coincide, the deed would necessitate the unity impacting upon one impact; and if there was necessarily a weighting for one of the two without any weighting and inability of the other, it would negate his divinity; and if they differ, it will necessitate the indomitableness and the exclusivity, like what is indicated to by Words of the Exalted: **If there had been**

***a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. [21:22]’ – end.***

و أقول قد مر في كتاب التوحيد بسط القول في الاستدلال بحدوث تلك الأشياء و إمكانها على افتقارها إلى صانع قديم واجب بذاته و اشتغالها على الحكم المتناهية على قدرته سبحانه و علمه و حكمته و لطفه و بانتظامها و تلازمها على وحدة صانعها فلا نعيد الكلام فيها

And I (Majlisi) am saying, ‘It has passed in ‘The book of Tawheed’, extensive word regarding the evidence of occurrence of these things and their possibilities upon their need to a Maker, Ancient, Obligatory of His<sup>-azwj</sup> Self and its inclusion of the finite judgment on His<sup>-azwj</sup> Power, Knowledge, Wisdom, Kindness, and of its systemising, and its coherence upon the Oneness of its Maker, so we shall not repeat the speech regarding it.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً قَالَ الرَّازِي ااختلف الناس فيه فقال الجبائي إنه تعالى ينزل الماء من السماء إلى السحاب و من السحاب إلى الأرض

***He is the One Who Sends down water from the sky for you; [16:10].*** Al-Razi said, ‘The people have differed regarding it. Al-Jabaie said, He<sup>-azwj</sup> the Exalted Sends down the water from the sky to the cloud, and from the cloud to the earth’.

قال لأن ظاهر النص يقتضي نزول المطر من السماء و العدول عن الظاهر إلى التأويل إنما يحتاج إليه عند قيام الدليل على أن إجراء اللفظ على ظاهره غير ممكن و في هذا الموضع لم يقم دليل على امتناع نزول المطر من السماء فوجب إجراء اللفظ على ظاهره

He said, ‘Because the apparent meaning of the text requires rain falling from the sky and the reversal from the apparent to the interpretation, but it is needed when there is evidence that applying the utterance to its apparent meaning is not possible. In this place, there is no evidence that rain does not fall from the sky, so the wording must be applied according to its apparent meaning.

و أما قول من يقول إن البخارات الكثيرة تجتمع في باطن الأرض ثم تصعد و ترتفع إلى الهواء فينعقد الغيم منها و يتقاطر و ذلك هو المطر

As for the saying of those who say that the many vapours gather in the earth’s interior and then rise and rise into the air, so the clouds gather from them and trickle down, and that is the rain.

فقد احتج الجبائي على فساده بوجه الأول أن البرد قد يوجد في وقت الحر بل في صميم الصيف و نجد المطر في أبرد وقت ينزل غير جامد و ذلك يبطل قولهم

Al-Jabbai argued against his corruption in the first instances that cold may occur in the time of heat, rather in the midst of summer, and we find rain in the coldest time when it is not solid, and that invalidates their saying.

الثاني إن البخارات إذا ارتفعت و تصاعدت و تفرقت لم يتولد منها قطرات الماء

The second is that the vapours, when they rise and ascend and disperse, the drops of water are not produced from these.

الثالث لو كان تولد المطر من صعود البخارات فالبخارات دائمة الارتفاع من البحار فوجب أن يدوم هناك نزول المطر و حيث لم يكن الأمر كذلك علمنا فساد قولهم

The third, if the production of the rain is from ascent of the vapours, so the vapours are constantly rising from the oceans. So, it would obligate the permanence of the descent of rain over there, and whereby the matter does not happen to be like that, we know the spoiling of their words’.

قال فثبت بهذه الوجوه أنه ليس تولد المطر من بخار الأرض.

He said, ‘It proves this aspect that the rain is not produced from vapour of the earth’.

ثم قال و القوم إنما احتاجوا إلى هذا القول لأنهم اعتقدوا أن الأجسام قديمة و إذا كان الأمر كذلك امتنع دخول الزيادة و النقصان فيها و حينئذ لا معنى لحدوث الحوادث إلا اتصاف تلك الذوات بصفة بعد أن كانت موصوفة بصفات أخرى

Then he said, ‘And the people only needed this word because they believed that bodies are ancient, and when the matter is like that, then it is forbidden to enter into them additions and reductions, and then there is no meaning for the occurrence of the occurrences except for the description of these entities with a quality after they were described with other attributes.

فلهذا السبب احتالوا في تكوين كل شيء عن مادة معينة و أما المسلمون فلما اعتقدوا أن الأجسام محدثة و أن خالق العالم فاعل مختار قادر على خلق الأجسام كيف شاء و أراد فعند هذا لا حاجة إلى استخراج هذه التكلفات

For this reason, they deceived regarding the creation of all things from a specific substance. And as for the Muslims when they believed that the bodies are occurrences, and that Creator of the world is a Choosing Doer, Able upon Creating the bodies however He<sup>-azwj</sup> so Desires and Wants. At this, there is no need to the extraction of these encumberments.

فثبت أن ظاهر القرآن يدل على أن الماء إنما ينزل من السماء و لا دليل على امتناع هذا الظاهر فوجب القول بحمله على ظاهره فثبت أن الحق سبحانه ينزل المطر من السماء بمعنى أنه يخلق هذه الأجسام في السماء ثم ينزلها إلى السحاب ثم من السحاب إلى الأرض.

It proved that the apparent of the Qurant evidence upon that the water rather descends from the sky, and there is no evidence upon this apparent abstention. So the word is obligated as a whole upon its appearance. It proves that the Truth, the Glorious Sends down the rain from the sky in the meaning that He<sup>-azwj</sup> Created these bodies in the sky, then He<sup>-azwj</sup> Sends it to the clouds, then from the clouds to the earth.

و القول الثاني المراد أنزل من جانب السماء ماء.

And the second word, the intent is descent of water from a side of the sky.

القول الثالث أنزل من السحاب ماء و سمي الله السحاب سماء لأن العرب تسمي كل ما فوقك سماء كسماء البيت.

The third word, water descends from the clouds, and Allah<sup>-azwj</sup> has Named the clouds as 'sky', because the Arabs name all what is about you as sky, like sky of the house (roof)'.

ثم قال نقل الواحدي في البسيط عن ابن عباس يريد بالماء هاهنا المطر.

Then he said, 'Al-Wahidy transmitted in 'Al-Baseet', from Ibn Abbas, 'The Intent with the water over here is the rain'.

أقول و رجع في موضع آخر نزول المطر من السحاب قال لأن الإنسان ربما كان واقفا على قمة جبل عال و يرى الغيم أسفل فإذا نزل من ذلك الجبل يرى ذلك الغيم مطرا عليهم و إذا كان هذا الأمر مشاهدا بالبصر كان النزاع فيه باطلا و لا ينزل نقطة من المطر إلا و معها ملك و الفلاسفة يحملون ذلك الملك على الطبيعة الحالة في تلك الجسمية الموجبة لذلك النزول انتهى.

I (Majlisi) am saying, 'It outweighs in another place the descend of the rain from the clouds'. He said, 'Because the human being, sometimes he stands at the top of a high mountain, and he sees the cloud being below. When he descends from that mountain, he sees that cloud raining upon them. And if this matter is visible to the eye, then the dispute over it is invalid, and no drop of rain descends without an Angel, and the philosophers carry that Angel upon the state of nature in that body that necessitates that descent' – end.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا مِنْهُمْ مَنْ قَرَأَ نَشْرًا بَضْمِ النُّونِ وَ الشَّيْنِ جَمْعَ نَشُورٍ مِثْلَ رَسَلٍ وَ رَسُولٍ أَيْ رِيَّاحًا مَنْشُرَةً مَفْرَقَةً مِنْ كُلِّ جَانِبٍ

**And He is the One Who Sends the winds bearing glad tidings before His Mercy, [7:57].** From them is one who reads (the word) 'Nashrs' with inclusion of the (letter) 'Noun' and the (letter) is a plural of 'Nushour', like 'Sending' and 'Sent', i.e., winds spread out dispersing from every side.

و قرأ ابن عامر بضم النون و إسكان الشين بتخفيف العين و قرأ حمزة بفتح النون و إسكان الشين مصدر نشرت الثوب ضد طويته و هنا بمعنى المفعول أو بمعنى الحياة فهو بمعنى الفاعل و قرأ عاصم بالباء جمع بشير أي مبشرات بالمطر أو الرحمة

And Ibn Aamir read with including the (letter) 'Al-Noun', and silent (letter) 'Al-Sheen', with lightening of the (letter) 'Al-Ayn'. And Hamza read with 'Fatah' of (the letter) 'Al-Noun', and silence of the (letter) 'Al-Sheen', a source spreading the cloth against it's folding. And over here in the meaning of the done, or in the meaning of the life, so it is the meaning of the doer. And Aasim read with the (letter) 'Ba' as plural of glad tidings (Bashir), i.e., glad tidings with the rain or the Mercy.

حَتَّىٰ إِذَا أَفْلَحْتَ سَحَابًا ثِقَالًا قَالَ الرَّازِي يَقَالُ أَفْلَ فَلَانِ الشَّيْءِ إِذَا حَمَلَهُ أَيْ حَتَّىٰ إِذَا حَمَلَتْ هَذِهِ الرِّيَّاحُ سَحَابًا ثِقَالًا بِمَا فِيهَا مِنَ الْمَاءِ وَ الْمَعْنَى أَنَّ السَّحَابَ الْمُسَيَّطِرَ بِالْمِيَاهِ الْعَظِيمَةِ إِنَّمَا يَبْقَىٰ مُعَلَّقًا فِي الْهَوَاءِ لِأَنَّهُ تَعَالَىٰ دَبْرَ بِحِكْمَتِهِ أَنْ يَحْرُكَ الرِّيَّاحُ تَحْرِيكًا شَدِيدًا.

**until when they bring up a heavy cloud, [7:57].** Al-Razi said, 'It is said the least so-and-so is a thing if it is carried, that is, even if this wind carries heavy clouds with the water they contain, and the meaning is that the cloud that is dominated by great water remains suspended in the air because the Exalted Ordained in His<sup>-azwj</sup> Wisdom to move the winds in a strong movement.

فيحصل منها فوائد أحدها أن أجزاء السحاب ينضم بعضها إلى بعض و يتراكم و ينعقد السحاب الكثيف الماطر و ثانيها أن بسبب تلك الحركات الشديدة التي في تلك الرياح يمنة و يسرة يمتنع على تلك الأجزاء المائية النزول فلا جرم يبقى معلقا في الهواء

One benefits from it, one is that the parts of the clouds join each other and accumulate, and the thick rainy clouds are combined, and the second is that because of those strong movements in those winds to the right and left, these water parts are prevented from descending, so there is no doubt that remains suspended in the air.

و ثالثها أن بسبب حركات تلك الرياح ينساق السحاب من موضع إلى موضع آخر و هو الموضع الذي علم الله تعالى احتياجهم إلى نزول الأمطار و انتفاعهم بها

And it's third is that the cause of these movements of the winds usher the clouds from a place to another place, and it is the place which Allah<sup>-azwj</sup> the Exalted their needs to the descent of the rains and their benefitting with it.

و رابعها أن حركة الرياح تارة تكون مفرقة لأجزاء السحاب مبطله لها

And it's fourth is movement of the winds as time are being sometimes separated to parts of the clouds nullifying it.

و خامسها أن هذه الرياح تارة تكون مقوية للزرع و الأشجار مكملة لما فيها من النشوء و النماء و هي الرياح اللوائح

And it's fifth is that these winds strengthen plants and trees, complementing what they have of emergence and growth, and they are the fertile winds.

و تارة تكون مبطله لها كما تكون في الخريف

And sometimes it becomes nullifying for it just as it is being in the autumn.

و سادسها أن هذه الرياح تارة تكون طيبة لذيدة موافقة للأبدان و تارة تكون مهلكة إما بسبب ما فيها من الحرارة الشديدة كما في السموم أو بسبب ما فيها من البرد الشديد كما في الرياح المهلكة جدا

And it's sixth is that these winds are sometimes good and delicious, compatible with the body, and sometimes they are deadly, either because of the intense heat that they contain, as in the toxins, or because of the extreme cold that they contain, as in the very deadly winds.

و سابعها أن تلك الرياح تارة تكون شرقية و تارة تكون غربية و شمالية و جنوبية و هذا ضبط ذكره بعض الناس و إلا فالرياح تهب من كل جانب من جوانب العالم و لا ضبط لها و لا اختصاص لجانب من جوانب العالم بها

And it's seventh is that sometimes these winds tend to be easterly and at times they are being westerly, and at times northerly and southerly. This is a specification mentioned by some people. Otherwise, the wind blows from every aspect of the world, and it has no control over it, nor is it specific to any aspect of the world with it.

و ثامنها أن هذه الرياح تارة تصعد من قعر الأرض فإن من ركب البحر يشاهد أن البحر يحصل له غليان شديد فيه بسبب تولد الرياح في قعر البحر إلى ما فوق البحر و حينئذ يعظم هبوب الرياح في وجه البحر و تارة ينزل الريح من جهة الفوق فاختلفت الرياح بسبب هذه المعاني أيضا عجيب

And it's eighth is that sometimes these winds ascend from the bottom of the earth, so the one who sails the sea would witness that the sea gets a great boil in it due to the generation of winds at the bottom of the sea to what is above the sea, and then the wind blows in the face of the sea, and sometimes the wind descends from the side above, so the difference in winds due to these meanings is also strange.

و عن السدي أنه تعالى يرسل الرياح فيأتي بالسحاب ثم إنه تعالى يبسطه في السماء كيف يشاء ثم يفتح أبواب السماء فيسيل الماء على السحاب ثم يمطر السحاب بعد ذلك و رحمته هو المطر.

And from Al-Sudy, 'The Exalted Sends the winds, so they come with the clouds, then He<sup>-azwj</sup> the Exalted Extends in the sky however He<sup>-azwj</sup> so Desires, then He<sup>-azwj</sup> Opens the doors of the sky, so the water flows upon the clouds, then the clouds rain after that; and His<sup>-azwj</sup> Mercy, it is the rain.

إذا عرفت هذا فنقول اختلاف الرياح في الصفات المذكورة مع أن طبيعة الهواء واحدة و تأثيرات الطبائع و الأنجم و الأفلاك واحدة تدل على أن هذه الأحوال لم تحصل إلا بتدبير الفاعل المختار سبحانه و تعالى

If you know this, then we say that the winds differ in the aforementioned characteristics, even though the nature of the air is one, and the effects of natures, stars, and celestial bodies are one, indicating that these conditions did not occur without an arrangement. The Doer is the Chooser, the Glorious and the Exalted.

ثم قال تعالى **سُقْنَاهُ لِيَكْدِرَ مَيِّتٌ** و المعنى أنا نسوق ذلك السحاب إلى بلد ميت لم ينزل فيه غيث و لا تنبت فيه خضرة و السحاب لفظه مذكر و هو جمع سحابة فيجوز فيه التذكير و التأنيث

Then the Exalted Said: **and We Drive it to a dead land, [35:9]** – and the meaning is, 'We<sup>-azwj</sup> Drive that cloud to a dead city', neither any rain had fallen in it nor are greenery had grown in it; and the cloud, its wording is Mentioned, and it is entirety of the clouds, so it is allowed for the masculinity and the femininity being in it.

فلذا أتى بهما في الآية و اللام في قوله لبلد إما بمعنى إلى أو المعنى سقناه لأجل بلد ميت ليس فيه حب نسقيه و الضمير في قوله به إما راجع إلى البلد أو إلى السحاب

So for that I have come with these two regarding the Verse, and the (letter) Al-Laam regarding His<sup>-azwj</sup> Word 'land', either it is in the meaning of driving it for the reason of dead land, there isn't any seed in it to be quenched, and the pronoun in His<sup>-azwj</sup> Words is with it, or it is a reference to a city or to the cloud.

و في قوله **فَأَخْرَجْنَا بِهِ** عائد إلى الماء و قيل إلى البلد و على القول الأول فالله تعالى إنما يخلق الثمرات بواسطة الماء.



And regarding His<sup>-azwj</sup> Words: **so We Extract by it [7:57]**, a reference to the water. And it is said, to the land. And based upon the first word, Allah<sup>-azwj</sup> the Exalted rather Created the fruits by the means of water.

و قال أكثر المتكلمين إن الثمار غير متولدة من الماء بل الله تعالى أجرى عادته بخلق النبات ابتداء عقيب اختلاط الماء بالتراب

And most of the theologians said, 'The fruits are not produced from the water, but Allah<sup>-azwj</sup> the Exalted Flows it's norm with creation of the vegetation initiating as a consequence of the mixing of the water with the soil'.

و قال جمهور الحكماء لا يمتنع أن يقال أنه تعالى أودع في الماء قوة و طبيعة ثم إن تلك القوة و الطبيعة توجبان حدوث الأحوال المخصوصة و المتكلمون احتجوا على فساد هذا القول بأن طبيعة الماء و التراب واحدة

And most of the wise ones said, 'It is not impossible to say that the Almighty has deposited in the water a force and a nature, then that force and nature necessitate the occurrence of special conditions. And the theologians argued against the corruption of this saying that the nature of water and earth is one.

ثم إنا نرى أنه يتولد في النبات الواحد الأحوال المختلفة مثل العنب فإن قشره بارد يابس و لحمه و ماؤه حار رطب و عجمة بارد يابس فتولد الأجسام الموصوفة بالصفات المختلفة من الماء و التراب يدل على أنها إنما حدثت بإحداث الفاعل المختار لا بالطبع و الخاصة انتهى.

Then we see that different states are generated in the same plant, such as grapes, for its peel is cold and dry, and its flesh and water are hot and moist, and the vegetation is cold and dry. Thus, bodies described with different characteristics are produced from water and soil, indicating that they occurred through the creation of the chosen agent, not of course and characteristic' – end.

خَوْفًا وَ طَمَعًا قال الزمخشري في انتصاها وجوه الأول أنه لا يصح أن يكونا مفعولا لهما لأنهما ليسا بفاعل الفعل المعلن به إلا على تقدير حذف المضاف أي إرادة خوف و طمع أو على معنى إخافة و إطماعا

**for fear and for hope, [30:24].** Al-Zamakhshari said, 'In their attributing there are aspects. The first is that it is not correct for them to be an object for them because they are not the subject of the action that is justified by it, except on the discretion of the deletion of the genitive, i.e., the will of fear and greed, or on the meaning of fear and greed.

الثاني يجوز أن يكونا منتصبين على الحال من البرق كأنه في نفسه خوف و طمع و التقدير ذا خوف و ذا طمع

The second, they happen to be attributed based upon the condition of the lightning. It is as if in itself is fear and greed, and the determination is with the fear and with the greed.

الثالث أن يكونا حالا من المخاطبين أي خائفين و طامعين.

The third is that it happens to be a situation of the addresses, i.e., fearing ones and the coveting ones.

و قال الرازي في كونهما خوفا و طمعا وجوه الأول أن عند لمعان البرق يخاف وقوع الصواعق و يطمع في نزول الغيث

And Al-Razi said, 'In their being fearing and hoping, there are aspects. The first is that when the lightning shines, he fears the occurrence of thunderbolts, and he hopes for the coming of the rain.

الثاني أنه يخاف من المطر من له فيه ضرر كالمسافر و كمن في جرابه التمر و الزبيب و يطمع فيه من له نفع

The second is that he fears the rain. Whoever has harm, such as the traveller, and one who has dates and raisins in his bag, and he covets them is one who has benefit.

الثالث أن كل شيء يحصل في الدنيا فهو خير بالنسبة إلى قوم و شر بالنسبة إلى آخرين فكذلك المطر خير في حق من يحتاج إليه في أوانه شر في حق من يضره ذلك إما بحسب المكان أو بحسب الزمان.

The third is that everything that happens in this world is good for some people and bad for others, so rain is good for those who need it in its time, and bad for those who harm it, either according to the place or according to the time.

ثم اعلم أن حدوث البرق دليل عجيب على قدرة الله سبحانه و بيانه أن السحاب لا شك أنه جسم مركب من أجزاء مائية و أجزاء هوائية و لا شك أن الغالب عليه الأجزاء المائية و الماء جسم بارد رطب و النار جسم حار يابس فظهور الضد من الضد التام على خلاف العقل فلا بد من صانع مختار يظهر الضد من الضد.

Then know that the occurrence of lightning is an amazing evidence of the powers of Allah<sup>-azwj</sup> the Glorious, and His<sup>-azwj</sup> Statement that the clouds are undoubtedly a composite body of water parts and air parts, and there is no doubt that the water parts are predominant over it, and water is a cold, moist body, and fire is a hot, dry body. Contrary to reason, there must be a Choosing Maker who Shows the opposite from the opposite.

فإن قيل لم لا يجوز أن يقال إن الريح احتقت في داخل جرم السحاب و استولى البرد على ظاهره فانجمد السطح الظاهر منه ثم إن ذلك الريح يمزقه تمزيقا عنيفا فيتولد من ذلك التمزيق الشديد حركة عنيفة و الحركة العنيفة موجبة للسخونة و هي البرق

If it is said, 'Why should it not be said that the wind was congested inside the clouds body and the cold took over its appearance? The visible surface of it froze, then that wind rips it violently, and from that severe tearing a violent movement is generated, and the violent movement causes heat, which is the lightning.

فالجواب أن كل ما ذكرتموه على خلاف المعقول و بيانه من وجوه الأول أنه لو كان الأمر كذلك لوجب أن يقال أينما يحصل البرق فلا بد و أن يحصل الرعد و هو الصوت الحادث من تمزق السحاب و معلوم أنه ليس الأمر كذلك فإنه كثيرا ما يحدث البرق القوي من غير حدوث الرعد

So the answer is, 'All what you have mentioned is based upon the appropriate, and it's explanation is from aspects. The first is that, if the matter was like that it would obligate that it be said, wherever the lightning is attained, so it is inevitable; and if the thunder is attained, and it is a sound of the occurrence from the tearing of the cloud. And the known is that the matter isn't like that, for many a time the lightning occurs from without occurrence of the thunder.

الثاني أن السخونة الحاصلة بسبب قوة الحركة مقابلة بالطبيعة المائية الموجبة للبرد و عند حصول هذا المعارض القوي كيف تحدث النارية بل نقول النيران العظيمة تنطفئ بصب الماء عليها و السحاب كله ماء فكيف يمكن أن يحدث فيه شعلة ضعيفة نارية

The second is that the heat that occurs due to the force of movement is contrasted with the watery nature that causes cold, and when this strong opposition occurs, how does the fiery state occur? Rather, we say that great fires are extinguished by pouring water on them, and the clouds are all water, so how can a weak, fiery flame occur in them?

الثالث من مذهبكم أن النار الصرفة لا لون لها البتة فهب أنه حصلت النارية بسبب قوة المحاكاة الحاصلة في أجزاء السحاب لكن من أين حدث ذلك اللون الأحمر فثبت أن السبب الذي ذكره ضعيف و أن حدوث النار الخالصة في جرم السحاب مع كونه ماء خالصا لا يمكن إلا بقدرة القادر الحكيم.

The third, from your doctrine is that pure fire has no color at all, so it is assumed that the fire occurred due to the force of the interweaving that takes place in the parts of the clouds, but from where did that red colour occur? Thus, it is proven that the reason they mentioned is weak and that the occurrence of pure fire in the body of the clouds, although it is pure water, is only possible with the Power of Able, the Wise.

و يُنْشِئُ السَّحَابَ الثَّقَالَ السحاب اسم الجنس و الواحدة سحابة و الثقال جمع ثقيلة أي الثقال بالماء و اعلم أن هذا أيضا من دلائل القدرة و الحكمة و ذلك لأن هذه الأجزاء المائية

**and Raises the heavy cloud [13:12]** – The clouds is a name of the species, and the one is a cloud, and the 'heavy' is a plural of 'heaviness', i.e. heavy with the water. And know that this as well is from the evidence(s) of the Power and the Wisdom, and that is because these are segments of the waters.

إما يقال إنما حدثت في جو الهواء أو يقال إنما تصاعدت من وجه الأرض فإن كان الأول وجب أن يكون حدوثها بإحداث محدث حكيم قادر و هو المطلوب

Either it can be said these occurred in the atmosphere of the air, or it can be said that these ascended from the surface of the earth. If it was the first, it would obligate that it's occurrence would be due to an Innovation of the Wise innovator, Able, and it is a requirement.

و إن كان الثاني و هو أن يقال إن تلك الأجزاء تصاعدت من الأرض فلما وصلت إلى الطبقة الباردة من الهواء بردت فتقلت و رجعت إلى الأرض

And if it was the second, and it is that it said that those segments ascend from the earth. When they arrive to the cold layer from the air, it cools down, so it becomes heavy and return to the earth.

فنقول هذا باطل و ذلك لأن الأمطار مختلفة فتارة تكون القطرات كبيرة و تارة تكون صغيرة و تارة تكون متقاربة و أخرى تكون متباعدة تارة تدوم مدة نزول المطر زمانا طويلا و تارة قليلا

We say this is false, and that is because the rains are different. Sometimes it happens as large drops, and at time it happens to be small, and at times it happens to be nearby, and other times it happens to be remote, at time constant descent of the rain for a long time, and at times, little.

فاختلاف الأمطار في هذه الصفات مع أن طبيعة الأرض واحدة و طبيعة الأشعة المسخنة للبخارات واحدة لا بد و أن يكون بتخصيص الفاعل المختار و أيضا فالتجربة دلت على أن للدعاء و التضرع في نزول الغيث أثرا عظيما و لذلك شرعت صلاة الاستسقاء فعلمنا أن المؤثر فيه هو قدرة الفاعل لا الطبيعة الخاصة انتهى.

The different rains in these descriptions along with that the nature of the earth is one, and nature of the rays heating the vapours is one, inevitably, and even if it happens with the Specifies of the Choosing Doer, and as well. So, the experiment evidence's upon that for the supplicating, and the beseeching regarding the descent of the rains has a mighty impact, and for that is the start of the Salat of the quenching (rains). So, we know that the Impactor regarding it, He<sup>-azwj</sup> is the Able Doer, not the specific nature' – end.

و يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ قال الطبرسي ره تسبيح الرعد دلالة على تنزيه الله تعالى و وجوب حمده فكأنه هو المسبح و قيل إن الرعد هو الملك الذي يسوق السحاب و يزرجه بصوته فهو يسبح الله و يحمده

**And the thunder Glorifies with His Praise, [13:13].** Al-Tabarsi said, 'Glorification of the thunder indicates upon the Exaltation of Allah<sup>-azwj</sup> the Exalted and obligates His<sup>-azwj</sup> Praise. It is as if He<sup>-azwj</sup> is the Glorified one. And it is said that the thunder, it is the Angle who ushers the cloud and rebukes it with his voice, so he is glorifying Allah<sup>-azwj</sup> and praising Him<sup>-azwj</sup>.

و رَوَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ رَبَّكُمْ سُبْحَانَهُ يَقُولُ لَوْ أَنَّ عِبَادِي أَطَاعُونِي لَأَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ وَ أَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ وَ لَمْ أَسْمَعْهُمْ صَوْتَ الرَّعْدِ وَ كَانَ ص إِذَا سَمِعَ صَوْتَ الرَّعْدِ قَالَ سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ.

And it is reported from the Prophet<sup>-saww</sup> having said: 'Your Lord<sup>-azwj</sup> the Glorious Says: "If My<sup>-azwj</sup> servants were to obey Me<sup>-azwj</sup>, I<sup>-azwj</sup> would Quench them the rain at night and the sun would rised upon that at daytime, and I<sup>-azwj</sup> would not Make them listen to the sound of thunder'. And he<sup>-saww</sup>, when he<sup>-saww</sup> heard the sound of thunder, said: 'Glorious is the One<sup>-azwj</sup> Whom the **thunder Glorifies with His Praise, [13:13]**'.

و كان ابن عباس يقول سبحان الذي سبحت له

And Ibn Abbas was saying, 'Glorious is the One<sup>-azwj</sup> Who is glorified to'.

و رَوَى سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا سَمِعَ الرَّعْدَ وَ الصَّوَاعِقَ قَالَ اللَّهُمَّ لَا تَقْتُلْنَا بِعَذَابِكَ وَ لَا تُهْلِكْنَا بِعَذَابِكَ وَ عَافِنَا قَبْلَ ذَلِكَ.

And it is reported by Salim Bin Abdullah, from his father who said, 'It was so, whenever Rasool-Allah<sup>-saww</sup> heard the thunder and the thunderbolt, he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Do not Kill us by Your<sup>-azwj</sup> Wrath, nor Destroy us with Your<sup>-azwj</sup> Punishment, and Grant us well-being before that!"

قال ابن عباس من سمع الرعد فقال سبحان الذي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيفَتِهِ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَإِنْ أَصَابَتْهُ صَاعِقَةٌ فَعَلِي ذَنْبِهِ.

Ibn Abbas said, 'One who hears the the thunder, so he says, 'Glorious is the One<sup>-azwj</sup> Whom, **the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, [13:13] and He is Able upon all things [30:50]**, and if a thunderbolt were to hit him, it would be upon his sins'.

وَالْمَلَائِكَةُ مِنْ خِيفَةِ اللَّهِ تَعَالَى وَ خَشْيَتُهُ قَالَ ابْنُ عَبَّاسٍ إِنَّهُمْ خَائِفُونَ مِنَ اللَّهِ لَيْسَ كَخَوْفِ ابْنِ آدَمَ لَا يَعْرِفُ أَحَدُهُمْ مِنْ عَلَى يَمِينِهِ وَ مِنْ عَلَى يَسَارِهِ لَا يَشْغَلُهُ عَنْ عِبَادَةِ اللَّهِ طَعَامٌ وَ لَا شَرَابٌ وَ لَا شَيْءٌ وَ يُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَ يَسْرِفُهَا عَنْ مَنْ يَشَاءُ إِلَّا أَنَّهُ حَذَفَ

**And (so do) the Angels from His Awe, [13:13]** – i.e., and the glorification of the Angels is from Awe of Allah<sup>-azwj</sup> the Exalted and His<sup>-azwj</sup> fear. Ibn Abbas said, ‘Their being fearful of Allah<sup>-azwj</sup> isn’t like the fear of the children of Adam<sup>-as</sup>. One of them does not know who is upon his right, and who is upon his left. They are not pre-occupied from worshipping Allah<sup>-azwj</sup>, neither by food, nor drink, nor anything, **and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, [13:13]** – and He<sup>-azwj</sup> Turns away from the one He<sup>-azwj</sup> so Desires to, except he would be obliterated.

وَرَوَوْا عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّ الصَّوَاعِقَ تُصِيبُ الْمُسْلِمَ وَ غَيْرَ الْمُسْلِمِ وَ لَا تُصِيبُ ذَاكِرًا اِنْتَهَى.

And it is reported from Abu Ja’far Al-Baqir<sup>-asws</sup>: ‘The thunderbolt hits the Muslim and non-Muslim, and it does not hit a Zakir (mentioner)’ – end.

و قَالَ الرَّاظِي فِي قَوْلِهِ تَعَالَى وَ يُسْمِعُ الرِّعْدُ يُحْمَدُهُ أَقْوَالُ الْأَوَّلِ أَنَّ الرِّعْدَ اسْمُ مَلَكٍ مِنَ الْمَلَائِكَةِ وَ الصَّوْتُ الْمَسْمُوعُ هُوَ صَوْتُ ذَلِكَ الْمَلَكِ بِالتَّسْبِيحِ وَ التَّهْلِيلِ

And Al-Razi said, ‘Regarding Words of the Exalted: **And the thunder Glorifies with His Praise, [13:13]**, there are words. The first is that the thunder is a name of an Angel from the Angels, and voice being heard it is the voice of that Angel with the glorification and the extollations of Oneness.

عَنِ ابْنِ عَبَّاسٍ أَنَّ الْيَهُودَ سَأَلَتِ النَّبِيَّ ص عَنْ الرِّعْدِ مَا هُوَ فَقَالَ مَلَكٌ مِنَ الْمَلَائِكَةِ مُوَكَّلٌ بِالسَّحَابِ مَعَهُ مَخَارِيقُ مِنْ نَارٍ يَسُوقُ بِهَا السَّحَابَ حَيْثُ يَشَاءُ اللَّهُ تَعَالَى قَالُوا فَالصَّوْتُ الَّذِي يُسْمَعُ قَالَ رَجَرَةُ السَّحَابِ.

From Ibn Abbas, ‘The Jews asked the Prophet<sup>-saww</sup> about the thunder, ‘What is it?’ He<sup>-saww</sup> said: ‘An Angel from the Angels Allocated with the clouds, with him is a cone of fire he ushers the clouds with it wherever Allah<sup>-azwj</sup> the Exalted so Desires’. They said, ‘So (what about) the sound which one hears?’ He<sup>-saww</sup> said: ‘His rebuking the clouds’.

و عَنْ الْحَسَنِ أَنَّهُ خَلَقَ مِنَ اللَّهِ لَيْسَ بِمَلَكٍ فَعَلَى هَذَا الْقَوْلِ الرِّعْدُ اسْمُ الْمَلَكِ الْمُوَكَّلِ بِالسَّحَابِ وَ صَوْتُهُ تَسْبِيحُ اللَّهِ تَعَالَى وَ ذَلِكَ الصَّوْتُ أَيْضًا مَسْمُومٌ بِالرِّعْدِ وَ يُؤَكِّدُ هَذَا مَا رَوَى عَنْ ابْنِ عَبَّاسٍ كَانَ إِذَا سَمِعَ الرِّعْدَ قَالَ سُبْحَانَ الَّذِي سَبَّحَتْ لَهُ

And from Al-Hassan, ‘It is a creation from Allah<sup>-azwj</sup>, not an Angel’. Based upon this word, the thunder is a name of the Angel Allocated with the clouds, and his voice is Glorification to Allah<sup>-azwj</sup> the Exalted, and that is the sound as well being heard with the thunder, and this is emphasised by what is reported from Ibn Abbas, ‘It was so that whenever he<sup>-saww</sup> heard the thunder, he<sup>-saww</sup> said: ‘Glorious is the One<sup>-azwj</sup> Who is being Glorified to!’

وَ عَنْ النَّبِيِّ ص أَنَّ اللَّهَ يُنْشِئُ السَّحَابَ فَيَنْطَلِقُ أَحْسَنَ الْمَنْطِقِ وَ يَضْحَكُ أَحْسَنَ الضَّحِكِ فَنُطْقُهُ الرِّعْدُ وَ ضَحْكُهُ الرِّقُّ.

And from the Prophet<sup>-saww</sup>: ‘Allah<sup>-azwj</sup> Grows the cloud, so it speaks excellent speech, and laughs excellent laughter. So, it’s speaking is the thunder, and it’s laughter is the lightning’.

و اعلم أن هذا القول غير مستبعد و ذلك لأن عند أهل السنة البنية ليست شرطا لحصول الحياة فلا يبعد من الله تعالى أن يخلق الحياة و العلم و القدرة و النطق في أجزاء السحاب فيكون هذا الصوت المسموع فعلا له

And know that this word is not far-fetched, and that because in the view of the Sunnis it is not a condition of the result of life. So, it is not far-fetched from Allah<sup>-azwj</sup> to Create the life, and the knowledge, and the power, and the talk in segments of the clouds, so it would be this sound being heard being its deed.

فكيف يستبعد ذلك و نحن نرى أن السمندر يتولد في النار و الضفادع تتولد في السحاب و الدودة العظيمة ربما تولدت في الثلوج القديمة و أيضا إذا لم يبعد تسبيح الجبال في زمن داود ع و لا تسبيح الحصى في زمن محمد ص فكيف يبعد تسبيح السحاب.

How can that be far-fetched, and we see the salamanders being produced in the fire and the frogs being produced in the clouds and the large insects are sometimes produced in the old snow? And as well, when the glorification of the Majestic was not far-fetched in the era of Dawood<sup>-as</sup>, and the uncountable glorifications during the era of Muhammad<sup>-saww</sup>, so how can the glorifications of the clouds be far-fetched?

و على هذا القول فهذا الشيء المسمى بالرعد ملك أو ليس بملك فيه قولان أحدهما أنه ليس بملك لأنه عطف عليه الملائكة و الثاني أنه لا يبعد أن يكون من جنس الملائكة و أفرد بالذكر على سبيل التشريف القول

And based upon this word, so this thing being heard as the thunder is an Angel or it isn’t an Angel? There are two words regarding this. One of these is that it isn’t an Angel because the Angels are inclining upon it. And the second is that it is not far-fetched it he happens to be from the species of the Angels and individualised upon the way of the noble word.

الثاني إن الرعد اسم لهذا الصوت المخصوص و مع ذلك فإن الرعد يسبح لله تعالى لأن التسبيح و التقديس و ما يجري مجراها ليس إلا وجود لفظ يدل على حصول النزاهة و التقديس لله تعالى

The second is that the thunder is a name of this specific sound, and with that, if the thunder is glorifying to Allah<sup>-azwj</sup> the Exalted, because the Glorification and the extollations of the Holiness, and whatever flows it’s flow isn’t except existence of wording evidencing upon the integrity and the extollations of the Holiness of Allah<sup>-azwj</sup> the Exalted.

فلما كان حدوث هذا الصوت دليلا على وجود موجود متعال عن النقص و الإمكان كان ذلك في الحقيقة تسبيحا و هو معنى قوله **وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ**

So, when the occurrence of this sound takes place, it evidences upon the existence of the One<sup>-azwj</sup> Exalted from the deficiency, and the possibility of that being in reality, a glorification, and it is the meaning of His<sup>-azwj</sup> Word: **and there is nothing except it Glorifies with His Praise, [17:44].**

الثالث أن المراد من كون الرعد مسبحا أن من سمع الرعد فإنه يسبح الله تعالى فلهذا المعنى أضيف هذا التسبيح إليه.

The third is that the intent from the being of the thunder being a glorifier is that the one who hears the thunder would glorify Allah<sup>-azwj</sup> the Exalted. So, for this meaning this glorification is added to it.

الرابع من كلمات الصوفية الرعد صعقات الملائكة و البرق زفرات أفندتهم و المطر بكاءهم.

The fourth is from the talk of the Sufis, 'The thunder is a thunderbolt of the Angels, and the lightning is an exhalation of their hearts, and the rain is their crying'.

ثم قال و اعلم أن المحققين من الحكماء يذكرون أن هذه الآثار العلوية إنما تتم بقوى روحانية فلكية فللسحاب روح معين من الأرواح الفلكية يدبره و كذا القول في الرياح و سائر الآثار العلوية و هذا غير ما نقلنا أن الرعد اسم الملك.

Then he said, 'Then know that the researchers from the wise ones are mentioning that these high impacts are rather completed with the spiritual and astronomical strength. So, the cloud is a specific soul from the astronomical souls managing it. And like that is the word regarding the wings and rest of the high impacts, and this is other than what we are saying, that the thunder is a name of the Angel'.

ثم قال أمر الصاعقة عجيب جدا و ذلك لأنها نار تتولد في السحاب فإذا نزلت من السحاب فرما غاضت البحر و أحرقت الحيتان تحت البحر و الحكماء بالغوا في وصف قوتها و وجه الاستدلال أن النار حارة يابسة و طبيعتها ضد طبيعة السحاب

Then he said, 'The matter of the thunderbolt is very strange, and that is because fire is being produced in the clouds. When it descends from the clouds, sometimes it ruffles the sea, and incinerates the fishes beneath the sea. And the wise ones have reached in describing its strength and an aspect of its evidence that the fire is a dry heat, and it's nature is opposite to the nature of the clouds.

فوجب أن يكون طبيعتها في الحرارة و اليابوسة أضعف من طبيعة النيران الحادثة عندنا على العادة لكنه ليس الأمر كذلك فإنها أقوى من نيران هذا العالم فثبت أن اختصاصها بمزيد تلك القوة لا بد و أن يكون بسبب تخصيص الفاعل المختار.

So, it obliges that it's nature regarding the heat and the dryness be weaker than the nature of the fires occurring with us, based upon the norm. But the matter isn't like that, for it is stronger than the fires of this world. Thus, it proves that it's characteristics are more than that strength, inevitably, and that it would be a cause of the Specialising of the Choosing Doer.

وَهُمْ يُجَادِلُونَ فِي اللَّهِ أَي هَؤُلَاءِ الْكَافِرَ مَعَ ظُهُورِ هَذِهِ الدَّلَائِلِ يُجَادِلُونَ فِي اللَّهِ وَ هُوَ يَحْتَمِلُ وَجُوهًا أَحَدُهَا أَنْ يَكُونَ الْمُرَادُ الرَّدُّ عَلَى الْكَافِرِ الَّذِي قَالَ أَخْبَرْنَا عَنْ رَبِّنَا أَمْ مِنْ نَحَاسٍ أَمْ حَدِيدٍ

**and they are disputing regarding Allah [13:13]** – i.e. They are the Kafirs with the appearance of these evidence(s), they are disputing regarding Allah<sup>-azwj</sup>, and it is carried by aspects. One of these is that the intent happens to be the rebuttal upon the Kafir who said, 'Inform us about our Lord<sup>-azwj</sup>! Is He<sup>-azwj</sup> from brass or iron?'

و ثانيها أن يكون المراد الرد على جدالهم في إنكار البعث و إبطال الحشر

And it's second is that the intent happens to be a rebuttal upon their disputes in denial of the Resurrection and invalidation of the Gathering.

و ثالثها الرد عليهم في طلب سائر المعجزات

And it's third is the rebuttal upon them in seeking rest of the miracles.

و رابعها الرد عليهم في استئصال عذاب الاستئصال.

And it's fourth is the rebuttal upon them regarding the exterminating Punishment.

و هُوَ شَدِيدُ الْمِحَالِ المشهور أن الميم أصلية و قيل زائدة و المعنى شديد القوة و قيل شديد المكر و قيل شديد العقوبة و قيل شديد المغالبة و قيل شديد الجدل.

**and He is Mighty in Strength [13:13]** – the famous is that the (letter) 'Meem' is original. And it is said, additional, and the meaning is 'Mighty of Strength'. And it is said, Mighty of Plan. And it is said, Mighty of the Punishment. And it is said, Mighty of the overcoming. And it is said, Mighty of the Dispute.

رِزْقاً لَكُمْ قال البيضاوي أي تعيشون به و هو يشمل المطعوم و الملبوس مفعول أخرج و مِنَ الثَّمَرَاتِ بيان له أو حال عنه و يحتمل عكس ذلك و يجوز أن يراد به المصدر فينتصب بالعلة أو المصدر لأن أخرج في معنى رزق.

**a sustenance for you. [14:32]**. Al-Bayzawi said, 'I.e., they are living by it, and it is inclusive of the foodstuff and the clothing, the worked coming out, and **the fruits**, is an explanation of it, or a state of it. And the opposite of that is possible, and it is allowed that the intended with it is the source, so it is attributed with the reason, or the source, because it emerges in the meaning of sustenance.

إِلَّا مَنْ اسْتَرَقَّ السَّمْعَ قال البيضاوي بدل من كل شيطان و استراق السمع اختلاسه سرا شبه به خطفتهم اليسيرة من قطان السماوات لما بينهم من المناسبة في الجوهر أو بالاستدلال من أوضاع الكواكب و حركاتها

**Except one who steals the hearing, [15:18]**. Al-Bayzawi, 'Instead of every Satan<sup>la</sup> and stealer of the hearing, pilfering it in secret, likening by it their stealing from the layers of the skies due to what is appropriate between them regarding the essence, or inferred from the places of the planets and their movements.

و عن ابن عباس أنهم كانوا لا يحتجبون عن السماوات فلما ولد عيسى ع منعوا من ثلاث سماوات فلما ولد محمد ص منعوا من كلها بالشهب و لا يقدح فيه تكونها قبل المولد لجواز أن يكون لها أسباب آخر و قيل الاستثناء منقطع أي و لكن من استرق السمع

And from Ibn Abbas, 'They were not barred from the skies. When Isa<sup>as</sup> was born, they were prevented from three skies. When Muhammad<sup>saww</sup> was born, they were prevented from all of them by the meteors, but it does not disparage its permit being before the birth that there might be other causes for it. And it is said, the exclusion is cut off, i.e., but (only) from stealing the hearing.



فَأَتْبَعَهُ شَهَابٌ أَي فُتْبِعَهُ و لحقه شهاب مُبِينٌ ظاهر للمبصرين و الشهاب شعلة نار ساطعة و قد يطلق للكوكب و السنان لما فيها من البريق انتهى.

**so there pursued him a meteor [15:18]** – i.e., it pursues him<sup>-la</sup> and catches up with him<sup>-la</sup>, a clear meteor, apparent for the observers. And the meteor is a flame of shining fire, and it may be related to the celestial bodies and the blades due to the sparkle in them’ – end.

و قال الرازي لقائل أن يقول إذا جوزتم في الجملة أن يصعد الشيطان إلى السماوات و يختلط بالملائكة و يسمع أخبارا من الغيوب عنهم ثم إنها تنزل و تلقى تلك الغيوب فعلى هذا التقدير يجب أن يخرج الإخبار عن المغيبات عن كونه معجزا دليلا على الصدق

And Al-Razi said to a speaker, ‘If they are saying that when you are allowing in the whole that the Satan<sup>-la</sup> ascends to the skies and mingles with the Angels and hears the news from the hidden matters about them, then he<sup>-la</sup> descends and casts those hidden matters, so based upon this assessment it obligates that the news about the hidden matters would be outside from being miracles evidencing upon the truthfulness.

و لا يقال إن الله تعالى أخبر عن أنهم عجزوا عن ذلك بعد مولد النبي ص لأننا نقول هذا المعجز لا يمكن إثباته إلا بعد القطع بكون محمد ص رسولا و القطع بهذا لا يمكن إلا بواسطة المعجز و كون الإخبار عن الغيب معجزا لا يثبت إلا بعد إبطال هذا الاحتمال و حينئذ يلزم الدور و هو باطل محال.

And it cannot be said that Allah<sup>-azwj</sup> the Exalted Informed about their inability from that after birth of the Prophet<sup>-saww</sup> because we say this is a miracle, it is not possible to prove it, except after cutting Muhammad<sup>-saww</sup> being a Rasool<sup>-saww</sup>, and the cutting with this is not possible except through the miracle, and the news about the hidden matters being a miracle cannot be proven except after invalidating this possibility, and at that the role is necessitated, and it is false, impossible.

و يمكن أن يجاب عنه بأننا ثبت كون محمد ص رسولا بسائر المعجزات ثم بعد العلم بنبوته نقطع بأن الله عجز الشياطين عن تلقف الغيب بهذا الطريق و عند ذلك يصير الإخبار عن الغيب معجزا و حينئذ يندفع الدور انتهى.

And it is possible that it is answered about it by us proving Muhammad<sup>-saww</sup> being a Rasool<sup>-saww</sup> with rest of the miracle, the after the knowledge of his<sup>-saww</sup> Prophet-hood, we assert that Allah<sup>-azwj</sup> Frustrates the Satans<sup>-la</sup> from grasping the hidden matters in this method, and at that the news come to be a miracle about the hidden matters, and at that the repelling turns’ – end.

و أقول يمكن أن يقال يجب في لطف الله و حكمته أن لا يمكن الكاذب في دعوى النبوة و الإمامة من هذا و إلا لزم الإغراء بالقبح و لو بالنسبة إلى العوام و لذا قيل لا تجري الشعبية أيضا على يد المدعي الكاذب فتأمل.

And I (Majlisi) am saying, ‘It is possible that it be said, it obliges regarding the Kindness of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Wisdom that no liar can be made in the claim of Prophethood and leadership from this, otherwise the temptation to be ugly is necessary. And if with regards to the common people, and for this reason it was said that the slander does not take place also at the hands of the false claimant, so contemplate.

وَ إِن مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ قَبْلَ أَي و ما من شيء إلا و نحن قادرون على إيجاده و تكوينه أضعاف ما وجد منه فضرب الخزان مثلا لاقتداره أو شبه مقدوراته بالأشياء المخزونة التي لا يحوج إخراجها إلى كلفة و اجتهاد وَ مَا نُنَزِّلُهُ مِنْ تِلْكَ الْخَزَائِنِ إِلَّا بِقَدَرٍ مَعْلُومٍ

**And there is not a thing except in Our Presence is its store, [15:21]** – It is said, ‘I.e., and there is nothing except and We<sup>-azwj</sup> are Able upon Innovating it and Creating it, double of what is found from it. So, He<sup>-azwj</sup> Struck the treasures (store) as an example of His<sup>-azwj</sup> Power or likening His<sup>-azwj</sup> Capabilities to the treasure not needy to extracting it to encumberment and struggle - **and We do not Send it down – except by a known measure [15:21]**.

اقتضته الحكمة و تعلقته به المشية فإن تخصيص بعضها بالإيجاد في بعض الأوقات على بعض الصفات و الحالات لا بد له من مخصص حكيم

Wisdom necessitates it and the Desire is linked with it, for the specialisation part of it with the innovation in some of the timing is upon some of the description and the situation. There is no escape for it being from a Wise Specialiser’.

و قال علي بن إبراهيم الخزائن الماء الذي ينزل من السماء فنبئت لكل ضرب من الحيوان ما قدر الله له من الغذاء.

And Ali Bin Ibrahim said, ‘The treasure (store) is the water which descends from the sky, so there grows from the provision whatever Allah<sup>-azwj</sup> has Determined for it.

و قال بعض المحققين أقول الأول كلام من خلا من التحصيل و الثاني تمثيل للتقريب من أفهام الجمهور و تفسير في الظاهر و أما في الباطن و التأويل فالخزائن عبارة عما كتبه القلم الأعلى أولاً على الوجه الكلي في لوح القضاء المحفوظ عن التبديل الذي منه يجري ثانياً على الوجه الجزئي في لوح القدر الذي فيه الخو و الإثبات تدرجاً على التنزل

And one of the researchers said, ‘I am saying the first is a speech devoid of being attained, and the second is a representation of bringing closer to the understanding of the general public and an interpretation regarding the apparent. And as for the esoteric and the explanation, so the treasures are a metaphor about what the Pen wrote in the entirety of the Guarded Tablet of Decrees about the alteration which flow from it. Secondly, according to the partial aspect of the Guarded Tablet of Destiny, in which the erasure and affirmation are progressively descended.

فإلى الأول أشير بقوله وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ و بقوله وَ عِنْدَهُ أُمُّ الْكِتَابِ و إلى الثاني بقوله وَ مَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ و منه ينزل و يظهر في عالم الشهادة

So to the first is an indicate by His<sup>-azwj</sup> Words: **And there is not a thing except in Our Presence is its store, [15:21]**, and by His<sup>-azwj</sup> Words: **and with Him is the Mother of the Book [13:39]**, and to the second by His<sup>-azwj</sup> Words: **and We do not Send it down except by a known measure [15:21]**, and from it descends and appears in the present world.

وَ عَنِ السَّجَّادِ ع أَنَّ فِي الْعَرْشِ مِثَالُ جَمِيعِ مَا خَلَقَ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ قَالَ وَ هَذَا تَأْوِيلُ قَوْلِهِ وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ

And from Al Sajjad<sup>-asws</sup>: ‘In the Throne there are entirety of the resemblances of whatever Allah<sup>-azwj</sup> has Created from the land and the sea’. He<sup>-asws</sup> said, ‘And this is an interpretation of His<sup>-azwj</sup> Words: **And there is not a thing [15:21]** – the Verse.

أراد ع به ما ذكرناه انتهى.

He<sup>-asws</sup> has intended by it what we mentioned’ – end.

وَأَرْسَلْنَا الرِّيحَ لَوَافِحَ قِيلَ أَيُّ حَوَامِلَ شَبَّهَ الرِّيحَ الَّتِي جَاءَتْ بِخَيْرٍ مِنْ إِنْشَاءِ سَحَابٍ مَاطَرٍ بِالْحَامِلِ كَمَا شَبَّهَ مَا لَا يَكُونُ كَذَلِكَ بِالْعَقِيمِ أَوْ مَلَقَحَاتٍ لِلشَّجَرِ وَالسَّحَابِ وَ نَظِيرُهُ الطَّوَائِحُ بِمَعْنَى الْمَطِيحَاتِ فِي قَوْلِهِ وَ مَخْتَبِطٌ مِمَّا تَطْيِحُ الطَّوَائِحُ.

**And We Send the winds for fertilisation and We Send down water from the sky, [15:22]** – It is said, it means carrier resembling the winds which come with good, from growth of the rain clouds with the loads, just it resembles what does not happen like that with Al-Aqeem (stormy wind), or pollinators of the trees and the clouds, and it's counterpart is the tides in the meaning of the overthrowing in His<sup>-azwj</sup> Words, and the eruptions from what the eruptions overthrow.

فَأَسْقَيْنَاكُمُوهُ أَيُّ فَجَعَلْنَاهُ لَكُمْ سَقِيَا يُقَالُ سَقَيْتُهُ حَتَّى رَوَى وَ أَسْقَيْتُهُ نَهْرًا أَيُّ جَعَلْتُهُ شَرَابًا لَهُ وَ مَا أَنْتُمْ لَهُ بِخَازِنِينَ أَيُّ قَادِرِينَ مَتَمَكِّنِينَ مِنْ إِخْرَاجِهِ نَفَى عَنْهُمْ مَا أَثْبَتَهُ لِنَفْسِهِ أَوْ حَافِظِينَ فِي الْغَدْرَانِ وَالْعَيُونِ وَالْآبَارِ

**So We Quench you, - We<sup>-azwj</sup> had Made it to be a quencher.** It is saying, quenching it until it is saturated, and quenching of a river means making a drink for it - **and you are not the keepers for its storage [15:22]** – able, possible of extracting it, negating from them what He<sup>-azwj</sup> has Affirmed for Himself<sup>-azwj</sup>, or keepers in the trenches, and the springs, and the wells.

وَذَلِكَ أَيْضًا يَدُلُّ عَلَى الْمُدَبِّرِ الْحَكِيمِ كَمَا يَدُلُّ عَلَيْهِ حَرَكَةُ الْهَوَاءِ فِي بَعْضِ الْأَوْقَاتِ مِنْ بَعْضِ الْجِهَاتِ عَلَى وَجْهِ يَنْتَفِعُ بِهِ النَّاسُ فَإِنْ طَبِيعَةُ الْمَاءِ تَقْتَضِي الْغُورَ فَوْقُوقَهُ دُونَ حَدٍّ لَا يَدُلُّ مِنْ سَبَبٍ مُخَصَّصٍ

And that as well evidence's upon the Wise Manager just as it evidence's upon the movement of the air in some of the timings from some of the directions upon an aspect the people are benefitting with, for the nature of the water requires the submerging (in the earth), so it's standing without a limit, there is no escape for there being a specific cause.

لَكُمْ مِنْهُ شَرَابٌ قِيلَ أَيُّ مَا تَشْرَبُونَهُ وَ لَكُمْ صَلَةٌ أَنْزَلَ أَوْ خَبَرَ شَرَابٍ وَ مِنْ تَبْعِيضِيَّةٍ مُتَعَلِّقَةٍ بِهِ وَ تَقْدِيمِيَّةٍ يَوْمَهُمْ حَصَرَ الْمَشْرُوبَ فِيهِ وَ لَا بَأْسَ بِهِ لِأَنَّ مِيَاهَ الْعَيُونِ وَالْآبَارِ مِنْهُ لِقَوْلِهِ فَسَلَكَكُمْ يَتَابِعُ وَ قَوْلِهِ فَأَسْكَنْنَاهُ فِي الْأَرْضِ

**from it is a drink [16:10]** – It is said, 'I.e. what you are drinking, and for you is a connection Sent down, or news of a drink, and from the reciprocity related to it and presenting it makes the illusion that the drink is limited to it and there is nothing wrong with it because the water of springs and wells are from it, due to His<sup>-azwj</sup> Words: **then Flows it as springs [39:21]**; and His<sup>-azwj</sup> Words: **so We Settle it in the earth, [23:18]**.

وَ مِنْهُ شَجَرٌ أَيُّ وَ مِنْهُ يَكُونُ شَجَرٌ يَعْنِي الشَّجَرُ الَّذِي يَرْعَاهُ الْمَوَاشِي وَ قِيلَ كُلُّ مَا يَنْبِتُ عَلَى الْأَرْضِ شَجَرٌ فِيهِ تُسَيِّمُونَ أَيُّ تَرَعُونَ مَوَاشِيَكُمْ مِنْ سَامَتِ الْمَاشِيَةِ وَ أَسَامِهَا صَاحِبُهَا وَ أَصْلُهَا السُّومَةُ وَ هِيَ الْعَلَامَةُ لِأَنَّهَا تَوَثِّرُ بِالرَّعْيِ عِلَامَاتٍ

**and from it trees (grow), - i.e., and from it the tree comes to be,** meaning the tree which the livestock are taken care of. And it is said, all what grows upon earth is a tree - **wherein you are pasturing [16:10]** – i.e., you are taking care of your livestock from from the livestock being poisoned, and 'Usamaha' is it's counterpart, and it's origin is 'A- Sowmah' and it is the sign because it affects the grazing as signs.

فَأَحْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا أَنْبَتَ فِيهَا أَنْوَاعَ النَّبَاتِ بَعْدَ يَسْسِهَا لِغُيُومٍ يَسْمَعُونَ أَيُّ سَمَاعٍ تَدْبِرُ وَ إِنْصَافٍ

**So He Revives the earth by it after its death** – a variety of vegetation grows in it after it's grazing - **Surely in that is a Sign for a people who listen [16:65]** – i.e., listening of the pondering and being fair.

و تَرَى الْأَرْضَ هَامِدَةً أَي مَيِّتَةً يَابِسَةً مِنْ هَمْدَتِ النَّارَ إِذَا صَارَتْ رَمَادًا اهْتَزَّتْ أَي تَحَرَّكَتْ بِالنَّبَاتِ وَ رَزَتْ أَي انْتَفَخَتْ وَ أُنبِتَتْ عَلَى الْحَازِ لِأَنَّ الْمُنْبِتَ هُوَ اللَّهُ تَعَالَى مِنْ كُلِّ زَوْجٍ أَي مِنْ كُلِّ نَوْعٍ مِنْ أَنْوَاعِ النَّبَاتِ يَجِيحُ الْبَهْجَةُ حَسَنَ الشَّيْءِ وَ نَضَارَتِهِ وَ الْبَهِيحُ بِمَعْنَى الْمُبْهَجِ قَالَ الْمُبَرِّدُ هُوَ الشَّيْءُ الْمَشْرِقُ الْجَمِيلُ.

**And you see the land as barren**, - i.e. dead, dry from extinguished fire when it becomes ash - **it stirs** – i.e. it moves with the vegetation - **and swells** – i.e. puffed up - **and sprouts** – upon the metaphor, because the Grower, He<sup>-azwj</sup> is Allah<sup>-azwj</sup> the Exalted - **every lovely pair [22:5]** – i.e., from every type from the types of vegetation, as the lovely beautiful thing and it's blossom, and the (word) 'Al Baheej' is with the meaning of 'Al-Mab'haaj'. He said, 'The cool (Al-Mabrad), it is the thig shining, beautiful.

أَلَمْ تَرَ أَي أَلَمْ تَعْلَمْ وَ قِيلَ الْمُرَادُ الرُّؤْيَا بِالْبَصَرِ فَتُصْبِحُ الْأَرْضُ إِنَّمَا لَمْ يَقُلْ أَصْبَحَتْ لِيَدُلَّ عَلَى بَقَاءِ أَثَرِ الْمَطَرِ زَمَانًا بَعْدَ زَمَانٍ وَ إِنَّمَا لَمْ يَنْصَبْ جَوَابًا لِلِاسْتِفْهَامِ لِأَنَّهُ لَوْ نَصَبَ لَأَعْطَى عَكْسَ مَا هُوَ الْغَرَضُ لِأَنَّ مَعْنَاهُ إِثْبَاتُ الْإِخْضَارِ فَيَنْقَلِبُ بِالنَّصْبِ إِلَى نَفْيِ الْإِخْضَارِ إِنَّ اللَّهَ لَطِيفٌ يَصِلُ عِلْمُهُ أَوْ لَطْفُهُ إِلَى كُلِّ مَا جَلَّ وَ دَقَّ خَيْرٌ بِالتَّوْبِيحِ الظَّاهِرَةِ وَ الْبَاطِنَةِ.

**Do you not see** – Don't you know. And it is said the intent is seeing with the sight - **so the earth becomes green?** – but rather He<sup>-azwj</sup> did not Say: "I<sup>-azwj</sup> Make it to become" in order to Point upon the lasting impact of the rain for a time after time, Rather, he did not set up an answer to the question, because if it was established, it would have been given the opposite of what is the purpose, because its meaning is to prove greenness, so it turns by accusative to deny greenness. **Surely Allah is Subtle**, – His<sup>-azwj</sup> Knowledge or His<sup>-azwj</sup> Kindness arrives to all what is large and small - **Aware [22:63]** – of the apparent arrangements and the hidden.

وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً قَالَ الرَّاظِي مَنْ قَالَ إِنَّ الْمُرَادَ بِالسَّمَاءِ السَّحَابَ قَالَ إِنَّ اللَّهَ تَعَالَى أَصْعَدَ الْأَجْزَاءَ الْمَائِيَّةَ مِنْ قَعْرِ الْأَرْضِ وَ مِنَ الْبَحَارِ إِلَى السَّمَاءِ حَتَّى صَارَتْ عَذْبَةً صَافِيَةً بِسَبَبِ ذَلِكَ التَّصْعِيدِ

**And We send down water from the sky [23:18]** – Al Razi said, 'One who says that the intent with the sky, are the clouds'. He said, 'Allah<sup>-azwj</sup> the Exalted Caused the ascension of the segments of the waters from the bottom of the earth and from the oceans to the sky until it became fresh, clean, by the cause of that ascent.

ثُمَّ إِنَّ تِلْكَ الذَّرَاتِ تَأْتِلَفُ وَ تَتَكَيَّفُ ثُمَّ يَنْزِلُهُ اللَّهُ عَلَى قَدَرِ الْحَاجَةِ إِلَيْهِ وَ لَوْ لَا ذَلِكَ لَمْ يَنْتَفِعْ بِتِلْكَ الْمِيَاهِ لِتَفْرِقِهَا فِي قَعْرِ الْأَرْضِ وَ لَا بِمَاءِ الْبَحْرِ لِمُلُوحَتِهِ وَ لِأَنَّهُ لَا حِيلَةَ فِي إِجْرَاءِ مِيَاهِ الْبَحْرِ عَلَى وَجْهِ الْأَرْضِ لِأَنَّ الْبَحَارَ هِيَ الْغَايَةُ فِي الْعَمَقِ وَ هَذِهِ الْوُجُوهُ إِنَّمَا يَتِمَحِلُّهَا مِنْ يَنْكُرُ الْفَاعِلَ الْمُخْتَارَ وَ أَمَّا مَنْ أَقْرَبَ بِهِ فَلَا حَاجَةَ لَهُ إِلَى شَيْءٍ مِنْهَا

Then those particles combine and adapt, then Allah<sup>-azwj</sup> Sends it down in accordance to the need to it, and had it not bee that, there would be no benefit with that water due to it's scattering in the bottom of the earth, nor with water of the sea due to it's saltiness, and because there is no means in flowing the waters of the oceans upon the surface of the earth, because the oceans, these are at the peak of depths, and this is the aspect. But rather, he

carries it, the one who denies the Choosing Doer. And as for the one who acknowledges with it, so there is no need for him to anything from it.

يَقْدِرُ أَيُّ بِتَقْدِيرِ يَسْلَمُونَ مَعَهُ مِنَ الْمَضَرَّةِ وَ يَصِلُونَ بِهِ إِلَى الْمَنْفَعَةِ فِي الزَّرْعِ وَ الْغَرْسِ وَ الشَّرْبِ وَ بِمَقْدَارِ مَا عَلِمْنَا مِنْ حَاجَاتِهِمْ وَ مَصَالِحِهِمْ

**by a measurement**, - i.e., by a measurement they would be safe with it from the harms and would be arriving by it to the benefits regarding the cultivating, and the planting, and the drinking, and according to what we know of their needs and their betterment.

فَأَسْكَنَاهُ فِي الْأَرْضِ قِيلَ جَعَلْنَاهُ ثَابِتًا فِي الْأَرْضِ قَالَ ابْنُ عَبَّاسٍ أَنْزَلَ اللَّهُ تَعَالَى مِنَ الْجَنَّةِ خَمْسَةَ أَنْهَارٍ سِيحُونَ وَ جِيحُونَ وَ دَجَلَةُ وَ الْفُرَاتُ وَ النَّيْلُ ثُمَّ يَرْفَعُهَا عِنْدَ خُرُوجِ يَاجُوجَ وَ مَاجُوجَ وَ يَرْفَعُ أَيْضًا الْقُرْآنَ

**so We Settle it in the earth, [23:18]** – It is said, ‘We<sup>-azwj</sup> Made it affirmed in the earth’. Ibn Abbas said, ‘Allah<sup>-azwj</sup> the Exalted Sent down five rivers from the Paradise – Sayhoun, and Hayjoun, and Dajlah (Tigris), and Al-Furaat (Euphrates) and the Nile. Then He<sup>-azwj</sup> will Raise these at the emergence of Yajouj and Majouj (Gog and Magog), and the Quran will be Raised as well’.

وَ إِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ أَيُّ كَمَا قَدَرْنَا عَلَى أَنْزَالِهِ نَقْدِرُ عَلَى رَفْعِهِ وَ إِزَالَتِهِ وَ لَمَّا نَبِهَ سَبْحَانَهُ عَلَى عَظَمِ نِعْمَتِهِ بِخَلْقِ الْمَاءِ ذَكَرَ بَعْدَهُ النِّعَمَ الْحَاصِلَةَ مِنَ الْمَاءِ فَقَالَ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَ أَعْنَابٍ وَ إِنَّمَا خَصَّصْنَاهَا لَكُمَا فَإِنَّمَا يَقُومَانِ مَقَامَ الطَّعَامِ وَ مَقَامَ الْإِدَامِ وَ مَقَامَ الْفَاكِهَةِ رَطْبًا وَ يَابِسًا

**And We are Able upon Doing away with it [23:18]** – i.e., just as We<sup>-azwj</sup> are Able upon Sending is down, We<sup>-azwj</sup> are Able upon Raising it and Removing it. When the Glorious Informed upon the mightiness of His<sup>-azwj</sup> Bounties with the creation of the water, after it He<sup>-azwj</sup> Mentioned the Bounties resultant from the water, so He<sup>-azwj</sup> Said: **‘Then We Grow gardens of palms trees and grapes by it for you, [23:19]**. He<sup>-azwj</sup> Specialised them due to the abundance of their benefits. So, these two are standing in place of the foods, and place of the pastes, and place of the fruits, wet and dry.

وَ قَوْلُهُ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ أَيُّ فِي الْجَنَّاتِ فَكَمَا أَنَّ فِيهَا النَّخِيلَ وَ الْأَعْنَابَ فِيهَا الْفَوَاكِهُ الْكَثِيرَةُ

And His<sup>-azwj</sup> Words: **wherein are many fruits**, - i.e., in the gardens. So just as therein are palm trees and the grapes, therein are many fruits.

وَ قَوْلُهُ مِنْهَا تَأْكُلُونَ قَالَ الرَّخِشَرِيُّ يَجُوزُ أَنْ يَكُونَ هَذَا مِنْ قَوْلِهِمْ فَلَانَ يَأْكُلُ مِنْ حَرْفَةٍ يَحْتَرِفُهَا وَ مِنْ صِنْعَةٍ فَعَلَهَا يَعْنُونَ أَنَّهَا طَعْمَتُهُ وَ جِهَتُهُ الَّتِي يَحْصِلُ مِنْهَا رِزْقُهُ كَأَنَّهُ قَالَ وَ هَذِهِ الْجَنَّاتُ وَجُوهُ أَرْزَاقِكُمْ وَ مَعَاشِكُمْ مِنْهَا تَتَعِيشُونَ.

**And from these you are eating [23:19]** – Al-Zamakhshari said, ‘It is allowed that this would be from their words, ‘So and so east from a craft of his skill, and from the making of his work’, meaning that these are his foods and his direction from which has resulted in his sustenance. It is as if He<sup>-azwj</sup> Said, ‘And these gardens are a direction of your sustenance and your livelihoods. You are living from these’.

أَمْ تَرَىٰ بَعِينَ عَقْلِكَ و لم تعلم أَنَّ اللَّهَ يُزْجِي سَحَابًا أَي يسوقه و منه البضاعة المزجاة فإنها يزجيهما كل أحد ثُمَّ يُؤَلَّفُ بَيْنَهُ بَأْن يكون قرعا فيضم بعضها إلى بعض و بهذا الاعتبار صح بينه إذ المعنى بين أجزائه

**Do you not see** – by the eye of your intellect, and don't you know - **that Allah Drives the clouds?** – i.e. ushers them, and from it are mixed goods, for these are mixed by every one - **Then He Composes between it,** - that it happens to be a dry cloud, so He<sup>-azwj</sup> Squeezes part of it to part, and by this assessment, Correct between it, when the meaning is, between its parts.

ثُمَّ يَجْعَلُهُ رُكَامًا أَي متراكما بعضه على بعض فَتَرَى الْوَدَقَ أَي المطر يَخْرُجُ مِنْ خِلَالِهِ أَي من فتوقه جمع خلل كجبال في جبل وَ يُنَزِّلُ مِنَ السَّمَاءِ قِيلَ أَي من الغمام و كل ما علاك فهو سماءُكَ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ قِيلَ أَي قطع عظام تشبه الجبال في عظمها أو جمودها من برد

**then Makes it piled up,** - i.e. accumulating part of it upon part - **so you see the rain** - i.e., the rain - **coming out from its midst** – i.e. from the splits of entirety of them like a mountain among mountains - **and descends from the sky** - It is said, i.e. from the clouds and wll what is above you, so it is your sky - **on a mountain wherein is hail. [24:43]** – It is said, i.e. a piece of might resembling the mountain in its mightiness, or its freeing from cold.

بيان للجبال و المفعول محذوف أي ينزل حينئذ ماء من السماء من جبال و يجوز أن تكون من الثانية و الثالثة للتبعيض واقعة موقع المفعول و قيل المراد بالسماء المظلة و فيها جبال من برد كما في الأرض جبال من حجر و عليه ظواهر كثير من الأخبار و لم يدل دليل قاطع على نفيه

Explanation of the mountain and the effect has been deleted, i.e. At that He<sup>-azwj</sup> Sends down water from the sky, from a mountain, and it is allowed that it be from the second and the third instead of falling in a place of the effect. And it is said the intend with the sky is the darkness, and therein is a mountain of coldness just as in the earth there is a mountain of rocks. And based upon it have appeared many Ahadeeth, and they did not evidence upon any conclusive evidence upon negating it.

قال الرازي قال أهل الطبائع إن تكون السحاب و المطر و الثلج و البرد و الطل و الصقيع في أكثر الأمر يكون من تكاثف البخار و في الأقل من تكاثف الهواء

Al-Razi said, 'The people of the natures said, 'The clouds, and the rain, and the snow, and the cold, and the dew, and the frost in most of the matters happen to be from the heaviness of the vapour, and in a few (matters) condensation of the air.

أما الأول فالبخار الصاعد إن كان قليلا و كان في الهواء من الحرارة ما يحلل ذلك البخار فحينئذ ينحل و ينقلب هواء و إما إن كان البخار كثيرا و لم يكن في الهواء من الحرارة ما يحلله فتلك الأبخرة المتصاعدة

As for the first, so that vapour ascends, if it was little, and would be in the air from the heat of what that vapour releases. So, at that, it dissolves and turns into air. And as for, if the vapour was a lot, and there does not happen to be heat in the air what could dissolve it, so that is rising vapour.

إما أن تبلغ في صعودها إلى الطبقة الباردة من الهواء أو لا تبلغ فإن بلغت فيما أن يكون البرد قويا أو لا يكون فإن لم يكن البرد هناك قويا تكاثف ذلك البخار بذلك القدر من البرد و اجتمع و تقاطر فالبخار المجتمع هو السحاب و المتقاطر هو المطر و الديمة و الوابل إنما يكون من أمثال هذه الغيوم

As for it reaching during its ascent to the cold layers from the air, or not reaching, so if it reaches, either it would be cold, strong, or not happen to be. If it does not happen to be the cold over there, strong, the vapour would condense with that power from the cold and collect and form drops. So the collected vapour, it is the cloud, and the drops, it is the rain, the downpour, and the barrage. But rather it happens from the likes of these clouds.

و أما إن كان البرد شديدا فلا يخلو إما أن يصل البرد إلى الأجزاء البخارية قبل اجتماعها و انحلالها أو بعد صيرورتها كذلك فإن كان على الوجه الأول نزل ثلجا و إن كان على الوجه الثاني نزل بردا

And as for if it was severely cold, so it is no vacant from either the cold arriving to the parts of the vapourness before their collection and their release, or after it becoming like that. If it was upon the first aspect, it descends as snow, and if it was upon the second aspect, it would descend as cold.

و أما إذا لم تبلغ الأبخرة إلى الطبقة الباردة فهي إما أن تكون قليلة أو تكون كثيرة فإن كانت كثيرة فهي تتعقد سحابا مطرا و قد لا تتعقد أما الأول فذاك لأحد أسباب خاصة. أولها إذا منع هبوب الرياح عن تصاعد تلك الأبخرة و ثانيها أن تكون الرياح ضاغطة لها إلى اجتماع بسبب وقوف جبال قدام الريح

And as for when the vapours do not reach to the cold layers, so either it would be little, or it would be a lot. If it was a lot, it will gather as rain clouds, and it may not gather. As for the first, so that is for one of the special causes. The first of it is, when the blowing of the winds prevents those vapours to ascend. And it's second is that the winds would be compressing it to a gathering by the cause of the mountain standing in front of the wind.

و ثالثها أن تكون هناك رياح متقابلة متصادفة فتمنع صعود الأبخرة حينئذ و رابعها أن يعرض للجزء المتقدم وقوف لثقله و بطء حركته ثم تلتصق به سائر الأجزاء الكثيرة المدد

And it's third is that the opposing winds collider over there preventing the ascent of the vapours. And it's fourth is that the preceding part would be presented to stopping due to its weight and slow down its movement. Then rest of the parts will adhere to it due to the frequency of the duration.

و خامسها لشدة برد الهواء القريب من الأرض فقد يشاهد البخار يصعد في الجبال صعودا يسيرا حتى كأنه مكبة موضوعة على وهدة و يكون الناظر إليها فوق تلك الغمامة و الذين يكونون تحت الغمامة يمتطرون و الذين يكونون فوقها يكونون في الشمس

The fifth is due to the extreme cold air close to the earth, so he may see steam rising in the mountains a little, until it is as if it is a dump placed on a ravine, and the one who looks at it is above that cloud, and those who are under the cloud are raining, and those who are above it are in the sun.

أما إذا كانت الأبخرة القليلة الارتفاع قليلة لطيفة فإذا ضربها برد الليل و كثفها و عقدتها ما يكون محسوسا و نزل نزولا متفرقا لا يحس به إلا عند اجتماع شيء يعتد به فإن لم يجمد كان طلا و إن جمد كان صقيعا و نسبة الصقيع إلى الطل نسبة الثلج إلى المطر.

But if the vapours of little height are few and pleasant, then if the cold of the night hits them, condenses them and knots them, they are not perceptible, and they descend sparsely, and



are not felt except when something comes together. If it does not freeze, then it is dew, and if it freezes, it would be frost, and the ratio of the frost to the dew is a ratio of the snow to the rain.

و إما أن يكون السحاب من انقباض الهواء و ذلك عند ما يبرد الهواء و ينقبض و حينئذ تحصل منه الأقسام المذكورة.

And as for the clouds being from the constriction of the air, and that is when the air cools and contracts, and at that from it result the aforementioned types.

و الجواب أنا لما دللنا على حدوث الأجسام و توصلنا بذلك إلى كونه سبحانه قادرا مختارا يمكنه إيجاد الأجسام لم يمكننا القطع بما ذكرتموه لاحتمال أنه سبحانه خلق أجزاء السحاب دفعة لا بالطريق الذي ذكرتموه

And the answer is that when we indicated the occurrence of bodies, and we begged by this that He(s.w.t.) the Glorious, is Able, Omnipotent, and can Create bodies, we were not able to definitively say what you mentioned because of the possibility that He<sup>-azwj</sup> the Glorious had Creates the parts of the clouds all at once, not by the method that you mentioned.

و أيضا فهب أن الأمر كما ذكرتم و لكن الأجسام بالاتفاق ممكنة في ذواتها و لا بد لها من مؤثر ثم إننا متمائلة فاختصاص كل واحد منها بصفته المعينة من الصعود و الهبوط و اللطافة و الكثافة و الحرارة و البرودة لا بد له من مخصص

And also it is assumed that the matter is as you mentioned, but bodies by agreement are possible in themselves and they must have an influence, and then they are identical, so the specialisation of each of them with its specific capacity of ascension, and decline, and gentleness, and density, and heat, and cold must be specified.

فإذا كان هو سبحانه خالقا لتلك الطبائع و تلك الطبائع مؤثرة في هذه الأحوال و خالق السبب خالق المسبب فكان سبحانه هو الذي يزجي سحابا لأنه هو الذي خلق تلك الطبائع المحركة لتلك الأبخرة من باطن الأرض إلى جو الهواء

If He<sup>-azwj</sup> the Glorious, was the Creator of those natures, and those natures are influential in these circumstances, and the Creator of the cause is the Creator of the effect, then He<sup>-azwj</sup> the Glorious, is the One<sup>-azwj</sup> Who moves the clouds, because He<sup>-azwj</sup> is the One<sup>-azwj</sup> Who Created those natures that move those vapours from the interior of the earth to the atmosphere of the air.

ثم تلك الأبخرة تراكمت في صعودها و التصق بعضها ببعض فهو سبحانه هو الذي جعله ركاما فثبت أنه على جميع التقديرات وجه الاستدلال بهذه الأشياء على القدرة و الحكمة ظاهر بين انتهى.

Then those vapours were synonymous with their ascension and stuck to each other, as He<sup>-azwj</sup> the Glorious, is the One<sup>-azwj</sup> Who Made it into piles. So, it is proven that in all judgments the inference of these things to power and wisdom is apparent in between' – end.

فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَ يَصْرِفُهُ عَنْ مَنْ يَشَاءُ الضميران للبرد و الإصابة بإهلاك الزرع و المال و قد يهلك الأنفس أيضا يَكَادُ سَنَا بَرْقِهِ أي يقرب ضوء برق السحاب أن يَذْهَبَ بِالْأَبْصَارِ أَبْصَارَ النَّاطِرِينَ إليه من فرط الإضاءة



**So He Hits the ones He so Desires to and Turns it away from the ones He so Desires to.** – the two pronouns of the cold and hitting with destruction of the crops and the wealth, and it destroys the people as well - **The flash of its lightning almost** – i.e., the nearness of the light of the flashing clouds - **takes away the sight [24:43]** – sights of the beholders to it from the excessive illumination.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ بِالْمُعَاقِبَةِ بَيْنَهُمَا أَوْ بِنَقْصِ أَحَدِهِمَا وَزِيَادَةِ الْآخَرِ أَوْ بِتَغْيِيرِ أَحْوَالِهِمَا بِالْحَرِّ وَالْبَرْدِ وَالظُّلْمَةِ وَالنُّورِ أَوْ مَا يَعْمُ ذَلِكَ إِنَّ فِي ذَلِكَ  
أَيُّ فِي مَا تَقْدُمُ ذِكْرَهُ لَعِبْرَةً لِأَوَّلِي الْأَبْصَارِ أَيُّ لِأَوَّلِي الْبَصَائِرِ وَالْعُقُولِ لِدَلَالَتِهِ عَلَى وَجُودِ الصَّانِعِ الْقَدِيمِ وَكَمَالِ قُدْرَتِهِ وَإِحَاطَةِ عِلْمِهِ وَنَفَازِ مَشِيئَتِهِ وَ  
تَنْزِهِهِ عَنِ الْحَاجَةِ وَ مَا يَفْضِي إِلَيْهَا لِمَنْ يَرْجِعُ إِلَى بَصِيرَةٍ.

**Allah Alternates the night and the day.** - By the consequences between the two, or by decreasing one of them and adding to the other, or by changing their conditions through heat, cold, darkness and light, or whatever pervades that - **There is a lesson in this for the ones with insight [24:44]** – i.e., it regarding what is aforementioned, for the people of insight, and the intellects for it's evidence upon existence of the Ancient Maker and the Perfection of His<sup>azwj</sup> Determination, and encompassing of His<sup>azwj</sup> Knowledge, and implementation of His<sup>azwj</sup> Desire, and its disassociation of the needs and what leads to it for the one who returns to insight.

بُشْرًا قَرَأَ عَاصِمٌ بِالْبَاءِ الْمَضْمُومَةِ أَيُّ بِمَبْشَرَاتٍ جَمَعَ بِشُورَ وَ ابْنُ عَامِرٍ بِالنُّونِ وَ السُّكُونِ أَيُّ نَاشِرَاتٍ لِلْسَحَابِ وَ الْكَسَائِي بِفَتْحِ النُّونِ مُصَدِّرًا بِئْنَ يَدَيَّ  
رَحْمَتِهِ أَيُّ الْمَطَرِ كَمَا مَرَّ.

**glad tidings**– Aasim read it with the (letter) 'Ba' jointed, i.e. glad tidings, a plural of glad tidings. And Ibn Aamir (read) with the (letter) 'Al Noun' and the silence, i.e. Grower of the clouds. And Al Kasaie (read it) with 'Fatah' of (the letter) 'Al Noun' at source - **before His Mercy, [25:48]** – i.e. rain, like what has passed.

مَاءٌ طَهُورًا أَيُّ مَطَرًا وَ هُوَ اسْمٌ لِمَا يَتَطَهَّرُ بِهِ كَالْوُضُوءِ وَ الْوُقُودِ وَ قِيلَ بَلِيغًا فِي الطَّهَارَةِ لِنُحْيِي بِهِ بَلَدَةً مِثْلًا بِالنَّبَاتِ وَ التَّذْكِيرِ لِأَنَّ الْبَلَدَةَ فِي مَعْنَى الْبَلَدِ وَ  
أَنَاسِي كَثِيرًا قِيلَ يَعْنِي أَهْلَ الْبَوَادِي الَّذِينَ يَعِيشُونَ بِالْحَيَاءِ وَ لِذَلِكَ نَكَرَ الْأَنْعَامَ وَ الْإِنْسَانِي وَ تَخْصِيصُهُمْ لِأَنَّ أَهْلَ الْمَدَنِ وَ الْقُرَى يَقِيمُونَ بِقَرَبِ الْأَنْهَارِ وَ  
الْمَنَافِعِ فِيهِمْ وَ بِمَا حَوْلَهُمْ مِنَ الْأَنْعَامِ غَنِيَةً عَنِ سَقْيِ السَّمَاءِ.

**clean water [25:48]** – i.e., rain, and it is a name of what is cleansed with, like the wud'u and the fuel. And it is said, 'It has reached us, (it is) regarding the cleansing' - **In order to revive by it a dead land,** - with the vegetation and the reminder, because the land is in the meaning of a city - **and a lot of people [25:49]** – It is said it means people of the valleys, those who are living with the modesty, and for that is the mention of the cattle and the people and their particularisation, because people of the cities and the towns are staying by the rivers, and the resources. So by these, and due to what is around them from the cattle, they are needless from being quenched by the sky.

وَ لَقَدْ صَرَّفْنَا بَيْنَهُمْ قَالَ الْبَيْضَاوِيُّ أَيُّ صَرَفْنَا هَذَا الْقَوْلَ بَيْنَ النَّاسِ فِي الْقُرْآنِ وَ سَائِرِ الْكُتُبِ أَوْ الْمَطَرِ بَيْنَهُمْ فِي الْبُلْدَانِ الْمُخْتَلِفَةِ وَ الْأَوْقَاتِ الْمُتَغَايِرَةِ وَ  
الْصِّفَاتِ الْمُتَفَاوِتَةِ مِنْ وَابِلٍ وَ طَلٍّ وَ غَيْرِهِمَا

**And We have Explained it between them [25:50]** – Al-Bayzawi said, 'i.e., We<sup>azwj</sup> have Explained this word between the people in the Quran and rest of the Books, or the rain

between them in the various cities, and the different timings, and difference characteristics, from a downpour and dew, and other such.

و عن ابن عباس ما عام أمطر من عام و لكن الله قسم ذلك بين عباده على ما شاء و تلا هذه الآية أو في الأنهار أو في المنابع

And from Ibn Abbas, 'There is year from the years it rains, but Allah<sup>-azwj</sup> Apportions that between His<sup>-azwj</sup> servants based upon what He<sup>-azwj</sup> so Desires' - and he recited this Verse – 'Or in the rivers, or in the springs'.

لِيَذْكُرُوا أَي لِيَتَفَكَّرُوا و يعرفوا كمال القدرة و حق النعمة في ذلك و يقوموا بشكره أو ليعتبروا بالصرف عنهم و إليهم

**for them to be mindful (of the Zikr),** - i.e., for them to be thinking and recognise the perfection of the Determination, and right of the Bounties during that, and they would be standing for thanking for it, or for them to be taking a lessor with the (rains) turning away from them and to them.

فَأَيُّ أَكْثَرَ النَّاسِ إِلَّا كُفُورًا أَي إلا كفران النعمة و قلة الاكتراث لها أو جحودها بأن يقولوا مطرنا بنوء كذا و من لا يرى الأمطار إلا من الأنواء كان كافرا بخلاف من يرى أنها من خلق الله و الأنواء وسائط أو أمارات يجعله الله تعالى.

**but most of the people refused except they committed Kufr [25:50]** – i.e., except denying the Bounties, and indifference to it, or rejecting it by saying that, 'We were rained upon due to such and such', and the one who does not view the rains except from types he would be a Kafir, opposite to the one who views that these are from the creation of Allah<sup>-azwj</sup>, and types of means, or signs that Allah<sup>-azwj</sup> the Exalted has Made it to be.

فَأَنْبَتْنَا عدل به عن الغيبة إلى التكلم لتأكيد اختصاص الفعل بذاته و التنبيه على أن إنبات الحقائق البهية المختلفة الأنواع المتباعدة الطبائع من المواد المتشابهة لا يقدر عليه غيره تعالى كما أشار إليه بقوله ما كان لكم أن تُنبِثُوا شَجَرَهَا أَي شجر الحقائق و هي البساتين من الأحداق و هو الإحاطة مِنَ السَّمَاءِ وَ الْأَرْضِ أَي بأسباب سماوية و أرضية.

**Then We Cause to Grow [27:60]** – He<sup>-azwj</sup> Changed it from the hidden matters to Speaking to Confirm the specificity of the act in itself and to Warn that the growth of beautiful gardens of different types with different natures from similar materials, no one else is able to do, just as He<sup>-azwj</sup> Indicated to by His<sup>-azwj</sup> Words: **by it gardens with delight. It was not for you that you should be growing the trees. [27:60]** – i.e., trees from the gardens, and these are the orchards from the gardens, and it is the enclosure **from the skies and the earth. [27:64]** – i.e., by the heavenly and earthly causes.

يُرِيكُمْ الْبَرْقَ مقدر بأن أو الفعل فيه منزل منزلة المصدر كقولهم تسمع بالمعيدي خير من أن تراه أو صفة لمخدوف تقديره آية يريكم بها البرق خَوْفًا من الصاعقة و للمسافر وَ طَمَعًا في الغيث و للمقيم

**He Shows you the lightning** – in a measurement with that the verb in it is at a status of the infinitive, like their words, 'your listening to the returnee is better than seeing him', or an omitted description of His<sup>-azwj</sup> Sign He<sup>-azwj</sup> Shows the lightning by it - **for fear** - from a thunderbolt and for the traveller – **and for hope, [30:24].** - in the rain and for the one staying.

فَيَسْطِطُ أَيَّ مُتَصِلًا تَارَةً فِي السَّمَاءِ أَوْ فِي سَمْتِهَا كَيْفَ يَشَاءُ سَائِرًا وَوَاقِفًا مُطَبَّقًا وَغَيْرَ مُطَبَّقٍ مِنْ جَانِبٍ دُونَ جَانِبٍ إِلَى غَيْرِ ذَلِكَ وَ يَجْعَلُهُ كَسْفًا أَوْ قَطْعًا تَارَةً أُخْرَى فَتَرَى الْوَدْقَ أَيَّ الْمَطَرِ يَخْرُجُ مِنْ خِلَالِهِ فِي التَّارِتِينَ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ يَعْنِي بِلَادَهُمْ وَأَرْضِيهِمْ إِذَا هُمْ يَسْتَبْشِرُونَ بِمَجِيءِ الْخَصْبِ

**Then He Extends it** – i.e. connected at times - **in the sky** - or in it's horizons - **however He so Desires to**. – walking and standing, layered and non-layered, from a side besides a side, to other than that - **And He Makes these as fragments**, - i.e., a piece, sometimes another - **so you will see the drizzle** – i.e., the rain - **coming out from its midst**. – in the two times - **Then, when He Pours it upon ones He so Desires to from His servants**, - meaning their cities and the lands - **then they are happy [30:48]** – with the coming of the fertility.

أَنْ يُنَزِّلَ عَلَيْهِمْ أَيَّ الْمَطَرِ مِنْ قَبْلِهِ تَكْرِيرًا لِلتَّأْكِيدِ وَ الدَّلَالَةِ عَلَى تَطَاوُلِ عَهْدِهِمْ بِالْبَطَرِ وَ اسْتِحْكَامِ يَأْسِهِمْ وَ قِلِّ الضَّمِيرِ لِلْمَطَرِ أَوْ السَّحَابِ أَوْ الْإِرْسَالِ لِمُبْلِسِينَ أَوْ لَابْسِينَ قَانِطِينَ

**And surely, before its descent upon them**, - before the rains, a reiteration for the emphasis and the evidence upon the prolongation of their time with the rain, and the consolidation of their despair. And it is said the source is for the rain, or the clouds, or the Sending - **they were in despair from it [30:49]** – despairing, despondent.

فَأَنْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ أَيَّ أَثَرِ الْغَيْثِ مِنَ النَّبَاتِ وَ الْأَشْجَارِ وَ أَنْوَاعِ الثَّمَارِ وَ لِذَلِكَ جَمَعَهُ ابْنُ عَامِرٍ وَ حَمْزَةُ وَ الْكَسَائِيُّ وَ حَفْصٌ إِنَّ ذَلِكَ يَعْنِي الَّذِي قَدَرَ عَلَى إِحْيَاءِ الْأَرْضِ بَعْدَ مَوْتِهَا لِمُحْيِي الْمَوْتِ لِقَادَرٍ عَلَى إِحْيَائِهِمْ

**So look at the impact of the Mercy of Allah**, - i.e. impact of the rain on the vegetation, and threes, and types of fruits, and for that Ibn Aamir, and Hamza, and Al-Kasair and Hafs gathered it – **how** – meaning the One<sup>-azwj</sup> Who is Able upon reviving the earth after it's death - **Reviver of the dead [30:50]** – is Able upon Reviving them.

فَرَأَوْهُ مُصْفَرًّا أَيَّ فَرَأَوْا الْأَثَرَ أَوْ الزَّرْعَ فَإِنَّهُ مَدْلُولٌ عَلَيْهِ بِمَا تَقَدَّمَ وَ قِلِّ السَّحَابِ لِأَنَّهُ إِذَا كَانَ مُصْفَرًّا لَمْ يَمْطُرْ وَ الْإِلَامُ مَوْطِئَةٌ لِلْقِسْمِ دَخَلَتْ عَلَى حَرْفِ الشَّرْطِ وَ قَوْلُهُ لَظَلُّوا جَوَابَ سَدِّ مَسَدِ الْجَزَاءِ.

**they see it as yellow**, - i.e., they see the effects, or the planting, for it is pointing to it with what has preceded. And it is said, the clouds, because when it was yellow, it will not rain, and the (letter) 'Al Laam' is entered upon the word as conditional. And His<sup>-azwj</sup> Words: **they would stray [30:51]** – is an answer of hindering the Recompense.

مِنْ كُلِّ زَوْجٍ أَيَّ صِنْفٍ كَرِيمٍ أَيَّ كَثِيرٍ الْمَنْفَعَةِ

**every noble pair [31:10]** – i.e., every type of numerous benefits.

فَقُتِّبَ سَحَابًا عَلَى حِكَايَةِ الْحَالِ الْمَاضِيَةِ اسْتَحْضَارًا لِتِلْكَ الصُّورَةِ الْبَدِيعَةِ الدَّالَّةِ عَلَى كَمَالِ الْحِكْمَةِ وَ لِأَنَّ الْمُرَادَ بَيَانِ إِحْدَاثِهَا بِهَذِهِ الْخَاصِيَةِ وَ لِذَلِكَ أَسْنَدَهُ إِلَيْهَا وَ يَجُوزُ أَنْ يَكُونَ اخْتِلَافُ الْأَفْعَالِ لِلدَّلَالَةِ عَلَى اسْتِمْرَارِ الْأَمْرِ

**so the clouds are stirred**, - Based upon the narration of the past state in order to evoke that wonderful picture indicating the perfection of Wisdom, and because what is meant is to

explain its creation with this characteristic, and that is why it is attributed to it, and it is possible that the different verbs indicate the continuity of the matter.

فَأَخْيَيْنَا بِهِ الْأَرْضَ أَيَّ بِالْمَطَرِ النَّازِلِ مِنْهُ وَ ذَكَرَ السَّحَابَ كَذَكَرَهُ أَوْ بِالسَّحَابِ فَإِنَّهُ سَبَبُ السَّبَبِ أَوْ الصَّائِرِ مَطَرًا بَعْدَ مَوْتِهَا أَيَّ بَعْدَ يَبْسُهَا كَذَلِكَ النَّشُورُ  
أَيَّ مِثْلَ إِحْيَاءِ الْمَوْتِ نَشُورِ الْأَمْوَاتِ فِي صِحَّةِ الْمَقْدُورَةِ إِذْ لَيْسَ بَيْنَهُمَا إِلَّا اِحْتِمَالُ اخْتِلَافِ الْمَادَّةِ فِي الْمَقْيَاسِ وَ ذَلِكَ لَا مَدْخَلَ لَهُ فِيهَا

**and We Revive the ground by it** – i.e. with the rain descending from Him<sup>-azwj</sup>. And His<sup>-azwj</sup> Mentioning the clouds like His<sup>-azwj</sup> Mention: 'Or with the clouds', for He<sup>-azwj</sup> is the cause of the cause, or of it becoming rain - **after its death**. – i.e. after it's dryness - **Similar to that is the Resurrection [35:9]** – i.e., like revival of the death is Resurrection of the deceased in the validity of feasibility, since there is nothing between them except the possibility of the difference of matter in the measure, and that has no entry into it.

و قِيلَ فِي كَيْفِيَةِ الْإِحْيَاءِ فَإِنَّهُ تَعَالَى يَرْسِلُ مَاءً مِنْ تَحْتِ الْعَرْشِ يَنْبِتُ مِنْهُ أَجْسَادَ الْخَلْقِ.

And it is said regarding the method of the revival, 'He<sup>-azwj</sup> the Exalted would Send water from beneath the Throne, the bodies of the people would be growing from it'.

**Except (for the) one who violates the caution [37:10]** – The violation is the embezzlement, and the intent with embezzlement of the speech of the Angels is stealing and **pursues** is in the meaning of 'following', and the **shooting star [37:10]**, is what is seen, an annihilated celestial body (asteroid).

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ الْخَطَفَ الْإِخْتِلَاسَ وَ الْمَرَادُ إِخْتِلَاسَ كَلَامِ الْمَلَائِكَةِ مَسَارِقَةً وَ أَتْبَعَ بِمَعْنَى تَبَعَ وَ الشَّهَابُ مَا يَرَى كَوَكْبًا انْقَضَ وَ مَا قِيلَ إِنَّهُ يَخَارُ  
يَصْعَدُ إِلَى الْأَثِيرِ فَيَشْتَعِلُ فَتَخْمِينُ إِنْ صَحَّ لَمْ يَنَافِ ذَلِكَ إِذْ لَيْسَ فِيهِ مَا يَدُلُّ عَلَى أَنَّهُ يَنْقُضُ مِنَ الْفَلَكَ وَ لَا فِي قَوْلِهِ تَعَالَى وَ لَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا  
بِمَصَابِيحَ وَ جَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ

And what was said to be vapour that rises to the ether and ignites, so the inference, if it is true, it does not negate that, as there is no evidence in it that it is broken from the planet, nor in the Words of the Exalted: **And We have Adorned the sky of the world with lamps, and We Made these to be missiles for (pelting) the satans, [67:5]**.

فَإِنْ كُلِّ نِيرٍ يَحْصُلُ فِي الْجَوِّ الْعَالِيِّ فَهُوَ مَصْبَاحٌ لِأَهْلِ الْأَرْضِ وَ زِينَةٌ لِلسَّمَاءِ مِنْ حَيْثُ إِنَّهُ يَرَى كَأَنَّهُ عَلَى سَطْحِهِ وَ لَا يَبْعُدُ أَنْ يَصِيرَ الْحَادِثُ لَمَّا ذَكَرَ فِي  
بَعْضِ الْأَوْقَاتِ رَجْمًا لِلشَّيَاطِينِ يَتَصَعَّدُ إِلَى قَرَبِ الْفَلَكَ لِتَسْمَعَ

Every fire that occurs in the high atmosphere is a lamp for the people of the earth and an adornment for the sky in that it is seen as if it were on its surface. And it is not unlikely that the incident of what was mentioned at times becomes a stoning of the Satans<sup>-la</sup>, ascending to the proximity of the planet to listen.

و مَا رَوَى أَنَّ ذَلِكَ حَدَثَ بِمِيلَادِ النَّبِيِّ صَ إِنْ صَحَّ فَلَعَلَّ الْمَرَادَ كَثْرَةُ وَقُوعِهِ أَوْ مُصِيرُهُ دَحُورًا وَ اخْتِلَافُ فِي أَنَّ الْمَرْجُومَ يَتَأَذَى بِهِ فَيَرْجِعُ أَوْ يَحْرَقُ بِهِ لَكِنْ قَدْ  
يَصِيبُ الصَّاعِدَ مَرَّةً وَ قَدْ لَا يَصِيبُ كَالْمَوْجِ لِرَاكِبِ السَّفِينَةِ وَ لِذَلِكَ لَا يَرْتَدُّعُونَ عَنْهُ رَأْسًا

And what was narrated that this happened at the birth of the Prophet<sup>-saww</sup>, if true perhaps what is meant is a large number of its occurrences or its fate being abandoned, and there is a

difference in the fact that the one who is being attacked is hurt by it and returns or is burned with it, but it may hit the ascender once and it may not hit like a wave for the passenger of the ship, and therefore they are not deterred from it head on.

و لا يقال إن الشيطان من النار فلا يحترق لأنه ليس من النار الصرفة كما أن الإنسان ليس من التراب الخالص مع أن النار القوية إذا استولت على الضعيفة استهلكتها **ثاقِبٌ** أي مضيء كأنه يثقب الجو بضوئه.

And it cannot be said that the Satan<sup>-la</sup> is from fire so he<sup>-la</sup> cannot be burnt, because he<sup>-la</sup> isn't only from the fire just as the human being isn't only from the pure soil, along with that the fire is strong when it arrives upon the weak to destroy it. **Missiles** – i.e. it continues as if it was piercing the atmosphere by it's light.

**أَنْزَلَ مِنَ السَّمَاءِ مَاءً** قال الرازي و هو المطر و قيل كل ماء كان في الأرض فهو من السماء ثم إنه تعالى ينزله إلى بعض المواضع ثم يقسمه **فَسَلَكَهُ نَبَايِعَ فِي الْأَرْضِ** أي فأدخله و نظمه ينابيع في الأرض عيوناً و مسالك و مجاري كالعروق في الأجسام

**Sends down water from the sky**, - Al Razi said, 'And it is the rain'. And it is said, all water being in the earth, so it is from the sky. Then He<sup>-azwj</sup> the Exalted Sends it to some of the placed, then Apportions it - **then Flows it as springs in the earth?** – i.e., Inserts it and Systemises it as springs in the earth, rivers and ways and flows like the veins in the bodies.

**ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُخْتَلِفاً أَلْوَانُهُ** من خضرة و حمرة و صفرة و بياض و غير ذلك أو مختلفاً أصنافه من بر و شعير و سمسم **ثُمَّ يَهْبِيجُ** و ذلك لأنه إذا تم جفافه جاز له أن ينفصل من منابته و إن لن تتفرق أجزاؤه فتلك الأجزاء كأنها هاجت للتفرق

**Then He Brings out by it a variety of plants of different colours.** – From green, and red, and yellow, and while and other than that, or of different types, from wheat, and barley, and sesame - **Then it withers, [39:21]**, and that is because if it is dried, it is permissible for it to separate from its base, and if its parts will not disperse, then those parts are as if they were raging to disperse.

ثم يصير **خُطاماً** فناناً **إِنَّ فِي ذَلِكَ لَذِكْرَى** يعني أن من شاهد هذه الأحوال في النبات علم أن أحوال الحيوان و الإنسان كذلك و أنه و إن طال عمره فلا بد له من الانتهاء إلى أن يصير مصفر اللون منحطم الأعضاء و الأجزاء ثم عاقبته الموت

**Then He Makes it fragmented.** – debris - **Surely in that is a reminder for the ones of understanding [39:21]** – meaning the one who witnesses these states in the vegetation knows that the states of the animals and the human beings are like that, and it is so and even if his age is prolonged, there would be no escape for him from the termination until he becomes of pale colour, fragmented of the bones, and the parts, then his consequence is the death.

فإذا كانت مشاهدة هذه الأحوال في النبات مذكرة حصول مثل هذه الأحوال في نفسه و في حياته فحينئذ تعظم نفرتة من الدنيا و طيباتها انتهى.

If witnessing these conditions in the plant is a reminder of the occurrence of such conditions in himself and in his life, then his repulsion from the world and its goodness is magnified' – end.

مِنْ السَّمَاءِ رِزْقًا أَيَّ أَسْبَابِ رِزْقِ كَالْمَطَرِ

**sustenance from the sky, [40:13]** – i.e., means of sustenance, like the rain.

يُنْزِلُ الْعَيْثُ قَالَ الْبَيْضَاوِيُّ أَيَّ الْمَطَرِ الَّذِي يَغِيثُهُمْ مِنَ الْجَدْبِ وَ لَذَلِكَ خَصَّ بِالنَّافِعِ مِنْهَا مِنْ بَعْدِ مَا قَنَطُوا أَيْسَاوًا مِنْهُ وَ يَنْشُرُ رَحْمَتَهُ فِي كُلِّ شَيْءٍ مِنَ السَّهْلِ وَ الْجَبَلِ وَ النَّبَاتِ وَ الْحَيَوَانَ وَ هُوَ الْوَلِيُّ الَّذِي يَتَوَلَّى عِبَادَهُ بِإِحْسَانِهِ وَ نَشَرَ رَحْمَتَهُ الْحَمِيدُ الْمُسْتَحَقُّ لِلْحَمْدِ عَلَى ذَلِكَ

**And He is the One Who Sends the rain** – Al-Bayzawi said, 'I.e. the rain which saves them from the bareness, and for that He<sup>-azwj</sup> Specialised the benefits from it - **from after their despair**, - been despondent from it - **and He Spreads His Mercy**, - in all things from the coast, and the mountain, and the vegetation and the animals - **and He is the Guardian**, - Who is in Charge of His<sup>-azwj</sup> servants by His<sup>-azwj</sup> Favours and Spread His<sup>-azwj</sup> Mercy - **the Praise One [42:28]** – the deserving of the praise upon that.

مَاءٌ بِقَدَرٍ أَيَّ بِمَقْدَارٍ يَنْفَعُ وَ لَا يَضُرُّ فَأَنْشَرْنَا بِهِ بَلَدَةً مَيِّتًا مَالٌ عَنْهُ النَّمَاءُ كَذَلِكَ مِثْلُ ذَلِكَ الْإِنْشَاءُ تُخْرِجُونَ تَنْشُرُونَ مِنْ قُبُورِكُمْ

**water from the sky in a measured way**, - in a measure beneficial not harmful - **so We Revive a dead land by it**. – the growth inclines from it - **Like that** – similar to that growth - **you would be coming out [43:11]** – from your graves.

مِنْ رِزْقٍ أَيَّ مِنْ مَطَرٍ وَ سَمَاءٍ رِزْقًا لِأَنَّهُ سَبَبُهُ بَعْدَ مَوْتِهَا بَعْدَ يَبْسُهَا وَ تَصْرِيفِ الرِّيحِ بِاخْتِلَافِ جِهَاتِهَا وَ أَحْوَالِهَا

**and from sustenance** – i.e., from rain, and He<sup>-azwj</sup> Named it as sustenance because it is its cause - **after its death**, - after its dryness - **and the changing of the winds [45:5]** -with interchanging of their directions and their situations.

مَاءٌ مُبَارَكًا أَيَّ كَثِيرِ الْمَنَافِعِ فَأَنْبَتْنَا بِهِ جَنَّاتٍ أَيَّ أَشْجَارًا وَ ثَمَارًا وَ حَبِّ الْحَصِيدِ أَيَّ حَبِّ الزَّرْعِ الَّذِي مِنْ شَأْنِهِ أَنْ يَحْصِدَ كَالْبَرِّ وَ الشَّعِيرِ

**Blessed water** – i.e., of numerous benefits - **so We Grow gardens with it** - trees and fruits - **and the harvested grain [50:9]** – i.e. the cultivate seed which from its glory is that it is harvested, like the wheat and the barley.

وَ التَّخْلُفُ بِإِسْقَاتٍ طَوَالًا أَوْ حَوَامِلٍ مِنْ أَسْقَتْ الشَّاةَ إِذَا حَمَلَتْ فَيَكُونُ مِنْ أَفْعَلٍ فَهُوَ فَاعِلٌ وَ إِفْرَادُهَا بِالذِّكْرِ لِفَرْطِ ارْتِفَاعِهَا وَ كَثْرَةِ مَنَافِعِهَا لَهَا طَلْعٌ نَضِيدٌ أَيَّ مَنْضُودٌ بَعْضُهُ فَوْقَ بَعْضٍ وَ الْمَرَادُ تَرَاكُمُ الطَّلْعِ أَوْ كَثْرَةُ مَا فِيهِ مِنَ الثَّمَرِ رِزْقًا لِلْعِبَادِ عِلَّةٌ لِأَنْبَتِنَا أَوْ مَصْدَرٌ فَإِنَّ الْإِنْبَاتَ رِزْقٌ وَ أَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا أَيَّ أَرْضًا جَدَّتْ لَا نَمَاءَ فِيهَا كَذَلِكَ الْخُرُوجُ كَمَا حَيَّيْتُ هَذِهِ الْبَلَدَةَ يَكُونُ خُرُوجُكُمْ أَحْيَاءَ بَعْدَ مَوْتِكُمْ.

**And the tall palm trees**– long or bearing from the high clusters when it is borne. So the One<sup>-azwj</sup> Who Does He<sup>-azwj</sup> is the Doer, and He<sup>-azwj</sup> Individualised it with the Mention due to the excessiveness of its highness and numerous of its benefits - **having bunched clusters [50:10]** – i.e. clustered on top of each other. And the intent is the bunching of the clusters, or abundance of the dates in it - **being a sustenance for the servants**. – a reason for its growth, or the growth is sustenance - **And We Revive a dead land by it**. – i.e. a barren land having not growth in it - **Similar to that would be the coming out (Resurrection) [50:11]** – just as this land is Revived, your emergence would be life after your deaths.

وَالَّذَارِيَاتِ ذُرُوءًا قَالَ الطبرسي ره **رُوي** أَنَّ ابْنَ الْكَوَاءِ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ فَقَالَ مَا الذَّارِيَاتِ ذُرُوءًا قَالَ الرِّيحُ قَالَ فَالْحَامِلَاتِ وَفَرًّا قَالَ السَّحَابُ قَالَ فَالْجَارِيَاتِ يُسْرًا قَالَ الشُّفُنُ قَالَ فَالْمُقَسِّمَاتِ أَمْرًا قَالَ الْمَلَائِكَةُ.

**By the (winds) scattering far [51:1]** – Al Tabarsi said, ‘It is reported that Ibn Al Kawa asked Amir Al Momineen<sup>-asws</sup> while he<sup>-asws</sup> was addressing from the pulpit. He said, ‘And what is **By the (winds) scattering far [51:1]?**’ He<sup>-asws</sup> said: ‘The winds’. He said, ‘**Then the (clouds) bearing load [51:2]?**’ He<sup>-asws</sup> said: ‘The clouds’. He said, ‘**Then the (ships) flowing easily [51:3]?**’ He<sup>-asws</sup> said: ‘The ships’. He said, ‘**Then the (Angels) distributing matters [51:4]?**’ He<sup>-asws</sup> said: ‘The Angels’.

و روي ذلك عن ابن عباس و مجاهد فالذاريات الرياح تذرو التراب و هشيم النبت أي تفرقه فالحاملات السحاب تحمل ثقلا من الماء من بلد

And that is reported from Ibn Abbas, and Mujahid. The scattering ones are the winds, scattering the dust and flowers of the plants, i.e. dispersing these. The load bearers are the clouds carrying the weight of the water from a city.

**فَالْجَارِيَاتِ يُسْرًا** أي السفن تجري في الماء جريا سهلا إلى حيث سيرت و قيل هي السحاب تجري يسيرا إلى حيث سيرها الله من البقاع و قيل هي النجوم السبعة السيارة

**Then the (ships) flowing easily [51:3]** – i.e., the ships flowing in the water flow easily to wherever their sail. And it is said these are clouds flowing, travelling to wherever Allah<sup>-azwj</sup> Causes them to travel from the spots. And it is said these are the seven travelling stars.

**فَالْمُقَسِّمَاتِ أَمْرًا** الملائكة يقسمون الأمور بين الخلق على ما أمروا به أقسم الله تعالى بهذه الأشياء لكثرة ما فيها من المنافع للعباد و لما تضمنته من الدلالة على وحدانية الله تعالى و بدائع صنعه و قيل التقدير القسم برب هذه الأشياء انتهى.

**‘Then the (Angels) distributing matters [51:4]** – The Angels who are distributing the matters between the creatures based upon whatever they have been Commanded with. Allah<sup>-azwj</sup> the Exalted Distributed by these things due to the abundance of what is in it from the benefits to the servants, and due to what it includes from the evidence upon the Oneness of Allah<sup>-azwj</sup> the Exalted, and creation of His<sup>-azwj</sup> Making. And it is said, the Determination of the distribution by the Lord<sup>-azwj</sup> of these things’ – end.

**بِمَاءٍ مُنْهَمِرٍ** أي منصب قال الرازي المراد من الفتح و الأبواب و السماء إما حقائقها فنقول للسماء أبواب تفتح و تغلق و لا استبعاد فيه و هو على طريقة الاستعارة فإن الظاهر أن الماء كان من السحاب و على هذا فهو كما يقول القائل في المطر الوابل جرت ميازيب السماء و فتح أفواه القرب أي كأنه كان ذلك

**with water pouring out [54:11]** – i.e. Assigned. Al Razi said, ‘The intend from the opening, and the doors, and the sky, as for it’s realities, we say that for the sky there are doors opening and closing, and it is not far-fetched regarding it, and it is based upon the way of the metaphor, for the apparent is that the water was from the clouds. And based upon this word, it is like what the speaker says regarding the rain, ‘Downpour is flowing from the spouts of the sky, and it has opened it’s mouth’, is near i.e as it that has happened.



أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ قَالَ الْبَيْضَاوِيُّ أَيُّ الْعَذْبِ الصَّالِحِ لِلشَّرْبِ مِنَ الْمُنْزَنِ أَيُّ مِنَ السَّحَابِ وَ قِيلَ هُوَ السَّحَابُ الْأَبْيَضُ وَ مَاؤُهُ أَعَذْبُ أَمْ نَحْنُ الْمُنْزَلُونَ بِقَدَرْتَنَا جَعَلْنَاهُ أَجَاجاً أَيُّ مَالِحاً فَلَوْ لَا تَشْكُرُونَ أَمْثَالُ هَذِهِ النِّعَمِ الْضَّرُورِيَّةِ

**Have you considered the water, which you are drinking? [56:68]** – Al Bayzawi said, ‘I.e., the fresh (sweet), the correct for the drinking - **from the clouds** – i.e. from the white clouds and it’s fresh waters - **or are We the Senders? [56:69]** – by Our<sup>-azwj</sup> Power - **We can Make it salty**, - i.e., bitter - **so why are you not grateful? [56:70]** – for the likes of these Bounties is a necessity.

لَأَسْقِيَنَّهُمْ مَاءً غَدَقاً أَيُّ لَوْسَعْنَا عَلَيْهِمُ الرِّزْقَ وَ تَخْصِيصِ الْمَاءِ الْغَدَقِ وَ هُوَ الْكَثِيرُ بِالذِّكْرِ لِأَنَّهُ أَصْلُ الْمَعَاشِ وَ السَّعَةِ وَ عِزَّةِ وَجُودِهِ بَيْنَ الْعَرَبِ.

**We would Quench them (with) abundant water [72:16]** – i.e., We<sup>-azwj</sup> would Make the sustenance vast upon them. And the particularisation of the abundant water, and it is the plenty, with the Mention that it is the origin of like, and the cherishing of its existence between the Arabs’.

أَقُولُ سِيَاقِي تَفْسِيرِ بَاقِي السُّورَةِ فِي بَابِ الْجَنِّ وَ فِيهِ مَا يَنْسَبُ هَذَا الْبَابِ.

I (Majisi) am saying, ‘I shall be coming with the interpretation of remainder of the Chapters in the chapter on Jinn, and in it is what is (more) appropriate to this subject.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَاجّاً مَعَهُ الْأُبْرَشُ الْكَلْبِيُّ فَلَقِينَا أَبَا عَبْدِ اللَّهِ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ هِشَامٌ لِلْأُبْرَشِ تَعْرِفُ هَذَا قَالَ لَا قَالَ هَذَا الَّذِي تَزْعُمُ التَّبِيعَةَ أَنَّهُ نَبِيٌّ مِنْ كَثَرَةِ عِلْمِهِ

Tafseer Ali Bin Ibrahim – From his father, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Hisham Bin Abdul Malik went out as a pilgrim, with him was Al-Abrash Al-Kalby. They met Abu Abdullah<sup>-asws</sup> in the Sacred Masjid. Hisham said to Al-Abrash, ‘Do you recognise this one?’ He said, ‘No’. He said, ‘This is the one whom the Shias claim that he<sup>-asws</sup> is a Prophet<sup>-as</sup>, due to the abundance of his<sup>-asws</sup> knowledge’.

فَقَالَ الْأُبْرَشُ لَأَسْأَلَنَّهُ عَنْ مَسْأَلَةٍ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ فَقَالَ هِشَامٌ وَدِدْتُ أَنَّكَ فَعَلْتَ ذَلِكَ

Al-Abrash said, ‘I shall ask him<sup>-asws</sup> about such issues, no one can answer regarding these except a Prophet<sup>-as</sup>, or a successor<sup>-asws</sup> of a Prophet<sup>-as</sup>. Hisham said, ‘I would love it if you were to do that’.

فَلَقِينِي الْأُبْرَشُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ أَوْ لَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقاً فَفَتَقْنَاهُمَا فَمَا كَانَ رَتْقَهُمَا وَ مَا كَانَ فَتَقُّهُمَا

So, Al-Abrash met Abu Abdullah<sup>-asws</sup>. He said, ‘O Abu Abdullah<sup>-asws</sup>! Inform me about Words of Allah<sup>-azwj</sup>: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]**. So what was its jointness and what was its separation?’



فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبْرَاشُ هُوَ كَمَا وَصَفَ نَفْسَهُ كَانَ عَرْشُهُ عَلَى الْمَاءِ وَ الْمَاءُ عَلَى الْهَوَاءِ وَ الْهَوَاءُ لَا يُحْدُ وَ لَمْ يَكُنْ يَوْمَئِذٍ خَلْقٌ غَيْرُهُمَا وَ الْمَاءُ يَوْمَئِذٍ عَذْبٌ فُرَاتٌ

Abu Abdullah<sup>-asws</sup> said: 'O Abrash! It is just as He<sup>-azwj</sup> has Described Himself<sup>-azwj</sup>: **His Throne was upon the water, [11:7]**, and the water was upon the air, and the air has no limit, and on that day, there did not happen to be any creation other than these two, and the water on that day was sweet, fresh.

فَلَمَّا أَرَادَ أَنْ يَخْلُقَ الْأَرْضَ أَمَرَ الرِّيحَ فَضَرَبَتِ الْمَاءَ حَتَّى صَارَ مَوْجًا ثُمَّ أَرْزَدَ فَصَارَ زَبَدًا وَاحِدًا فَجَمَعَهُ فِي مَوْضِعِ الْبَيْتِ ثُمَّ جَعَلَهُ جَبَلًا مِنْ زَبَدٍ ثُمَّ دَخَى الْأَرْضَ مِنْ تَحْتِهِ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

When He<sup>-azwj</sup> Wanted to Create the earth, He<sup>-azwj</sup> Commanded the winds, He<sup>-azwj</sup> Struck the water until it became waves. Then it foamed, so it became one foam. He<sup>-azwj</sup> Collected it in the place of the House, then Made it a mountain of foam, then He<sup>-azwj</sup> Spread the earth from beneath it. Allah<sup>-azwj</sup> Blessed and Exalted: **Surely, the first House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds [3:96]**.

ثُمَّ مَكَثَ الرَّبُّ تَبَارَكَ وَ تَعَالَى مَا شَاءَ فَلَمَّا أَرَادَ أَنْ يَخْلُقَ السَّمَاءَ أَمَرَ الرِّيحَ فَضَرَبَتِ الْبُحُورَ حَتَّى أَرْزَدَتْهَا فَخَرَجَ مِنْ ذَلِكَ الْمَوْجِ وَ الرَّبْدِ مِنْ وَسْطِهِ دُخَانٌ سَاطِعٌ مِنْ غَيْرِ نَارٍ

Then the Lord<sup>-azwj</sup> Blessed and Exalted Remained for as long as He<sup>-azwj</sup> so Desired. When He<sup>-azwj</sup> Wanted to Create the sky, Commanded the winds. They struck the oceans until they foamed it. The waves came out from that, and the foam was from it's midst vapour was spreading out from without there being any fire.

فَخَلَقَ مِنْهُ السَّمَاءَ وَ جَعَلَ فِيهَا الرُّيُوحَ وَ النُّجُومَ وَ مَنَازِلَ الشَّمْسِ وَ الْقَمَرَ وَ أَجْرَاهَا فِي الْقُلُوكِ وَ كَانَتِ السَّمَاءُ خَضِرَاءَ عَلَى لَوْنِ الْمَاءِ الْأَخْضَرِ وَ كَانَتِ الْأَرْضُ عَبْرَاءَ عَلَى لَوْنِ الْمَاءِ الْعَذْبِ وَ كَانَتَا مَرْتُوقَتَيْنِ لَيْسَ لَهُمَا أَبْوَابٌ وَ لَمْ يَكُنْ لِلْأَرْضِ أَبْوَابٌ وَ هُوَ النَّبْتُ وَ لَمْ تُمَطِّرِ السَّمَاءُ عَلَيْهَا

He<sup>-azwj</sup> Created the sky from it and Mad in it the constellations, and the stars, and stages of the sun, and the moon, and Flowed these in the orbits. And the sky was green, upon the colour of the green water, and the earth was dust based upon the colour of the fresh water, and these two were joined up. There were no doors for them, and there did not happen to be any doors for the earth, and it is the vegetation, and the sky was not raining upon it.

فَتُنْبِتُ فَتَفْتَقُ السَّمَاءُ بِالْمَطَرِ وَ فَتَقُ الْأَرْضُ بِالنَّبَاتِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

It grew, so the sky split up with the rains, and the earth split up with the vegetation, and that is the Words of Mighty and Majestic: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]**'.

فَقَالَ الْأَبْرَاشُ وَ اللَّهُ مَا حَدَّثَنِي بِمِثْلِ هَذَا الْحَدِيثِ أَحَدٌ قَطُّ أَعِدَّ عَلَيَّ فَأَعَادَ عَلَيْهِ وَ كَانَ الْأَبْرَاشُ مُلْجِدًا فَقَالَ وَ أَنَا أَشْهَدُ أَنَّكَ ابْنُ نَبِيٍّ ثَلَاثَ مَرَّاتٍ.

Al-Abrash said, 'By Allah-<sup>azwj</sup>! No one has narrated to me with this Hadeeth at all! Repeat unto me'. He-<sup>asws</sup> repeated to him. And Al-Abrash was an apostate. He said, 'And I testify that you-<sup>asws</sup> are a son-<sup>asws</sup> of the Prophet-<sup>saww</sup>' – three times".<sup>523</sup>

2- الْعِلَلُ، عَنْ أَبِيهِ عَنِ الْحِمَيْرِيِّ عَنْ هَارُونَ عَنْ ابْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: كَانَ عَلِيٌّ ع يُعْوِمُ فِي الْمَطَرِ أَوَّلَ مَطَرٍ مُطَرٍّ حَتَّى يَنْتَلِ رَأْسُهُ وَ لِحْيَتُهُ وَ ثِيَابُهُ فَيَقَالُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِتَنُ الْكِتَنُ فَيَقُولُ إِنَّ هَذَا مَاءٌ قَرِيبٌ الْعَهْدِ بِالْعَرْشِ

(The book) 'Al Illal' – From his father, from Al Himeyri, from Haroun, from Ibn Sadaqah,

'From Ja'far-<sup>asws</sup> Bin Muhammad-<sup>asws</sup>, from his-<sup>asws</sup> father-<sup>asws</sup> having said: 'Ali-<sup>asws</sup> was standing in the rain, in the first rain to rain, until his-<sup>asws</sup> head and his-<sup>asws</sup> beard and his-<sup>asws</sup> clothes were wet. It was said to him-<sup>asws</sup>, 'O Amir Al-Momineen-<sup>asws</sup>! Take shelter! Take shelter!' He-<sup>asws</sup> said: 'This water is close to the time with the Throne!'

ثُمَّ أَنشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْرًا فِيهِ مَاءٌ يَنْبُثُ بِهِ أَزْرَاقُ الْحَيَوَانِ وَإِذَا أَرَادَ اللَّهُ تَعَالَى أَنْ يُنْثَبَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ فَمَطَرٌ مِنْهُ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى السَّمَاءِ الدُّنْيَا فَيُلْقِيهِ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْعُرْبَالِ

Then he-<sup>asws</sup> started narrating a Hadeeth. He-<sup>asws</sup> said: 'Beneath the Throne there is an ocean wherein is water, the sustenance of the animals grows with it, and when Allah-<sup>azwj</sup> Exalted Wants whatever He-<sup>azwj</sup> so Desires to grow with it for them as a Mercy from Him-<sup>azwj</sup>, Allah-<sup>azwj</sup> Mighty and Majestic Reveals, so it rains from what whatever He-<sup>azwj</sup> so Desires, from a sky to a sky, until it come to the sky of the world. It casts it to the clouds, and the clouds are at the status of the sieve.

ثُمَّ يُوحِي اللَّهُ عَزَّ وَ جَلَّ أَنْ أَطْحَنِيهِ وَ أَذْيِبِيهِ ذَوْبَانَ الْمِلْحِ فِي الْمَاءِ ثُمَّ أَنْطَلِقِي بِهِ إِلَى مَوْضِعٍ كَذَا وَ كَذَا وَ عُبابًا وَ غَيْرَ عُبابٍ فَتَقَطُرُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ

Then Allah-<sup>azwj</sup> Mighty and Majestic Reveals it to grind it and melt it (like) the melting of the salt in the water. Then it takes it to such and such place and surging and not surging. It drops upon them upon the area which He-<sup>azwj</sup> Commanded it with.

فَلَيْسَ مِنْ قَطْرَةٍ تَقَطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بِقَدَرٍ مُعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ يَوْمَ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ ع فَإِنَّهُ نَزَلَ مِنْهَا مَاءٌ مِنْهُمْ بِلا عَدَدٍ وَ لا وَزْنٍ.

So, there isn't from a drop except and there is an Angel with it, until he places it in its place, and there hasn't descended from the sky any drop of rain except by a counted amount known weight, except what had happened on the day of the flood in the era of Noah-<sup>as</sup>, for a downpour had descended from it with neither any count nor weight".<sup>524</sup>

3- التَّفْسِيرُ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّا فِي الْأَرْضِ فِيهَا الْأَنْهَارَ وَ الْعُيُونُ وَ الْأَبَارَ.

The Tafseer (Al Qummi) – In a report of Abu Al Jaroud,

<sup>523</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 1

<sup>524</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 2

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And We send down water from the sky by a measurement, so We Settle it in the earth, [23:18]**: 'These are the rivers, and the spring, and the wells''.<sup>525</sup>

وَقَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا أَيُّ يُبْرِئُهُ مِنَ الْأَرْضِ ثُمَّ يُؤَلِّفُ بَيْنَهُ فَإِذَا غُلُظَ بَعَثَ اللَّهُ رِيحًا فَتُعَصِّرُهُ فَيَنْزِلُ مِنْهُ الْمَاءُ وَهُوَ قَوْلُهُ فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ أَيُّ الْمَطَرِ.

Ali Bin Ibrahim said regarding Words of the Exalted: **Do you not see that Allah Drives the clouds?** - i.e. stir it from the earth - **Then He Composes between it**, - so when it thickens, Allah<sup>-azwj</sup> Sends a wind to squeeze it, so the water descends from it. And it is His<sup>-azwj</sup> Words: **so you see the rain coming out from its midst [24:43]** – i.e. the rain''.<sup>526</sup> (Not a Hadeeth)

4- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْعُزْزَمِيِّ عَنْ أَبِيهِ عَنِ أَبِي إِسْحَاقَ عَنْ حَارِثِ الْأَعْوَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سُئِلَ عَنِ السَّحَابِ أَيْنَ يَكُونُ قَالَ يَكُونُ عَلَى شَجَرٍ كَثِيفٍ عَلَى سَاحِلِ الْبَحْرِ يَأْوِي إِلَيْهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُرْسِلَهُ أَرْسَلَ رِيحًا فَأَتَارَهُ.

And from it, from his father, from Al Arzamy, from his father, from Abu Is'haq, from Haris Al Awr,

'From Amir Al-Momineen<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> was asked about the cloud, 'Where do they happen to be?' He<sup>-asws</sup> said: 'They happen to be upon a thick tree at the coast of the sea, sheltering to it. So when Allah<sup>-azwj</sup> Wants to Send it, He<sup>-azwj</sup> Sends a wind, and it stirs it''.<sup>527</sup>

5- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع قَالَ: السَّحَابُ غُرْبَالُ الْمَطَرِ وَ لَوْ لَا ذَلِكَ لَأَفْسَدَ كُلَّ شَيْءٍ يَفِئَعُ عَلَيْهِ.

(The book) 'Qurb Al Asnaad' – From Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'Ali<sup>-asws</sup> said: 'The clouds are a sieve of the rains, and had it not been that all things it falls upon would have been spoilt''.<sup>528</sup>

6- وَقَالَ ع فِي قَوْلِهِ تَعَالَى يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ قَالَ مِنْ مَاءِ السَّمَاءِ وَ مِنْ مَاءِ الْبَحْرِ فَإِذَا أُمْطِرَتْ فَتَحَتْ الْأَصْدَافُ أَفْوَاهَهَا فِي الْبَحْرِ فَيَفِئَعُ فِيهَا مِنْ مَاءِ الْمَطَرِ فَيُحَلِّقُ اللُّؤْلُؤُ الصَّغِيرُ مِنَ الْقَطْرَةِ الصَّغِيرَةِ وَ اللُّؤْلُؤُ الْكَبِيرُ مِنَ الْقَطْرَةِ الْكَبِيرَةِ.

And he<sup>-asws</sup> said regarding Words of the Exalted: **There emerge them the pearls and the coral [55:22]**: 'From water of the sky, and from water of the sea. When it rains, the shells open their mouths in the sea, so the rain water falls into it, so the small pearl is created from the small drop, and the large pear from the large drop''.<sup>529</sup>

<sup>525</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 3 a

<sup>526</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 3 b

<sup>527</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 4

<sup>528</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 5

<sup>529</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 6 a

6- مَعَانِي الْأَخْبَارِ، عَنِ الْحَاكِمِ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ النَّيْسَابُورِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ أَبِي عَمْرِو الضَّرِيرِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّادٍ الْمُهَلَّبِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ص فَنَشَأَتْ سَحَابَةٌ فَقَالُوا يَا رَسُولَ اللَّهِ هَذِهِ سَحَابَةٌ نَاشِئَةٌ فَقَالَ كَيْفَ تَرَوْنَ قَوَاعِدَهَا قَالُوا يَا رَسُولَ اللَّهِ مَا أَحْسَنَهَا وَ أَشَدَّ تَمَكُّنَهَا

(The book) 'Ma'any Al Akhbar' – From Al Hakim Abdul Hameed Bin Abdul Rahman Al Neshapuri, from his father, from Ubeydullah Bin Muhammad Bin Suleyman, from Abu Amro Al Zareer, from Abbad Bin Abbad Al Muhallaby, from Musa Bin Muhammad Bin Ibrahim Al Taymi, from his father who said,

'We were in the presence of Rasool-Allah<sup>-saww</sup>. A cloud grew, so they said, 'O Rasool-Allah<sup>-saww</sup>! This cloud is growing!' He<sup>-saww</sup> said: 'How do you view it's foundations?' They said, 'O Rasool-Allah<sup>-saww</sup>! How excellent it is, and how strong is it's ability!'

قَالَ كَيْفَ تَرَوْنَ بَوَاسِطَهَا قَالُوا يَا رَسُولَ اللَّهِ مَا أَحْسَنَهَا وَ أَشَدَّ تَرَاكُمَهَا قَالَ كَيْفَ تَرَوْنَ جَوْهَهَا قَالُوا يَا رَسُولَ اللَّهِ مَا أَحْسَنَهُ وَ أَشَدَّ سَوَادَهُ

How do you view it's watering?' They said, 'O Rasool-Allah<sup>-saww</sup>! How excellent it is, and how strong it its accumulation!' He<sup>-saww</sup> said: 'How do you view its brightness?' They said, 'O Rasool-Allah<sup>-saww</sup>! How excellent it is and how strong is it's blackness!'

قَالَ كَيْفَ تَرَوْنَ رَحَاهَا قَالُوا يَا رَسُولَ اللَّهِ مَا أَحْسَنَهَا وَ أَشَدَّ اسْتِدَارَتَهَا قَالَ فَكَيْفَ تَرَوْنَ بَرَقَهَا أ خَفَوُا أَمْ وَمِضُا أَمْ يَشُقُّ شَقًّا قَالُوا يَا رَسُولَ اللَّهِ بَلْ يَشُقُّ شَقًّا

He<sup>-saww</sup> said: 'How do you view it's going?' They said, 'O Rasool-Allah<sup>-saww</sup>! How excellent it is, and how strong it its turning!' He<sup>-saww</sup> said: 'How do you view it's lightning? hidden, or little shine, or piercing, elongated?' They said, 'O Rasool-Allah<sup>-saww</sup>! But piercing, elongated'.

قَالَ رَسُولُ اللَّهِ ص الْحَيَّا فَقَالُوا يَا رَسُولَ اللَّهِ مَا أَفْصَحَكَ وَ مَا رَأَيْنَا الَّذِي هُوَ أَفْصَحُ مِنْكَ فَقَالَ وَ مَا يَمْنَعُنِي مِنْ ذَلِكَ وَ بِلِسَانِي نَزَلَ الْقُرْآنُ بِلِسَانِ عَزِيزٍ مُبِينٍ.

Rasool-Allah<sup>-saww</sup> said: 'Al-Haya! (the rain)' They said, 'O Rasool-Allah<sup>-saww</sup>! How eloquent you<sup>-saww</sup> are, and we have not seen anyone who is more eloquent than you<sup>-saww</sup>!' He<sup>-saww</sup> said: 'And what would prevent you from that, and by my<sup>-saww</sup> tongue the Quran was Revealed: **In clear Arabic language [26:195]**'.<sup>530</sup>

وَ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ هَارُونَ الرَّجَائِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: الْقَوَاعِدُ هِيَ أَصُولُهَا الْمُعَرَّضَةُ فِي آفَاقِ السَّمَاءِ وَ أَحْسَبُهَا نُشْبَةً بِقَوَاعِدِ الْبَيْتِ وَ هِيَ حَيْطَانُهُ وَ الْوَاحِدَةُ قَاعِدَةٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ إِسْمَاعِيلُ

And he said, 'Muhammad Bin Haroun Al Namjany informed me saying, 'It is narrated to us by Ali Bin Abdul Aziz, from Abu Ubeyd who said,

'The bases, these are the origins displayed in the horizons of the sky, and I reckon it resembles with the foundations of the House (Kabah) and these are its walls, and the one is a base. Allah<sup>-azwj</sup> Mighty and Majestic Said: **And when Ibrahim and Ismail raised the foundations of the House (Kabah): [2:127]**.

<sup>530</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 6 b

وَأَمَّا الْبَوَاسِقُ فَمُرُوعُهَا الْمُسْتَطِيلَةُ الَّتِي فِي وَسْطِ السَّمَاءِ إِلَى الْأُفُقِ الْأُخْرَى وَكَذَلِكَ كُلُّ طَوِيلٍ فَهُوَ بَاسِقٌ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ النَّخْلَ بِاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ

And as for the tall ones, it's branches are elongated in the middle of the sky up to the other horizon, and like that is every long one, so it is a tall one. Allah<sup>-azwj</sup> Mighty and Majestic Said: **And the tall palm trees having bunched clusters [50:10].**

وَالْجَوْنُ هُوَ الْأَسْوَدُ الْيَحْمُومِيُّ وَ جَمْعُهُ جَوْنٌ وَ أَمَّا قَوْلُهُ فَكَيْفَ تَرَوْنَ رَحَاهَا فَإِنَّ رَحَاهَا اسْتِدَارَةُ السَّحَابَةِ فِي السَّمَاءِ وَ هَذَا قِيلَ رَحَى الْحَرْبِ وَ هُوَ الْمُؤْضِعُ الَّذِي يُسْتَدَارُ فِيهِ لَهَا وَ الْحَفْوُ الْإِغْتِرَاضُ مِنَ الْبَرَقِ فِي نَوَاجِي الْعَنَمِ

And the 'Jawn' it is the raging blackness, and its plural is 'Jown'. And as for his<sup>-saww</sup> words: 'How do you view its going?' It's going, is rotation of the clouds in the sky, and for it, it is said, 'Raha' is the fleeing, and it is the place which it rotates in, and the hiding is the display from the lightning in an area of the cloud.

وَ فِيهِ لَفَتَانِ يُقَالُ خَفَا الْبَرَقُ يَخْفُو خَفْوًا وَ يَخْفَى خَفِيًّا وَ الْوَمِضُ أَنْ يَلْمَعَ قَلِيلًا ثُمَّ يَسْكُنُ وَ لَيْسَ لَهُ إِغْتِرَاضٌ وَ أَمَّا الَّذِي شَقَّ شَقًّا فَاسْتِطَالَتْهُ فِي الْجَوِّ إِلَى وَسْطِ السَّمَاءِ مِنْ غَيْرِ أَنْ يَأْخُذَ يَمِينًا وَ لَا شِمَالًا قَالَ الصَّدُوقُ الْحَيَا الْمَطَرُ.

And regarding it there are two speeches. It is said, 'The lightning is hidden', (the words) 'Khafwan', and 'Yakhfa', and 'Khafyan'. And the 'Wameez' is a little shiny, then it settles, and there is no display for it. And as for that which is grievously difficult, so it's elongation in the atmosphere to the middle of the sky from without taking to the right and the left. Al-Sadouq said, 'The (word) 'Haya', is the rain".<sup>531</sup>

7- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الصَّاعِقَةُ لَا تُصِيبُ الْمُؤْمِنَ فَقَالَ لَهُ رَجُلٌ فَإِنَّا قَدْ رَأَيْنَا فَلَانًا يُصَلِّي فِي الْمَسْجِدِ الْحَرَامِ فَأَصَابَتْهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ كَانَ يَرْمِي حِمَامَ الْحَرَمِ.

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'Abu Abdullah<sup>-asws</sup> said: 'The thunderbolt does not strike a Momin'. A man said to him<sup>-asws</sup>, 'We have seen so and so praying Salat in the Sacred Masjid, and it hit him!' Abu Abdullah<sup>-asws</sup> said: 'He used to pelt the pigeons of the Sanctuary".<sup>532</sup>

8- وَ بِهَذَا الْإِسْنَادِ قَالَ: الصَّاعِقَةُ تُصِيبُ الْمُؤْمِنَ وَ الْكَافِرَ وَ لَا تُصِيبُ ذَاكِرًا.

And by this chain, he<sup>-asws</sup> said: 'The thunderbolt hits the Momin, and the Kafir, and does not hit a Zakir".<sup>533</sup>

<sup>531</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 6 c

<sup>532</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 7

<sup>533</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 8

9- التَّفْسِيرُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي خَبَرِ الْمِعْرَاجِ قَالَ قَالَ رَسُولُ اللَّهِ ص فَصَعِدَ جَبْرَائِيلُ وَ صَعِدْتُ مَعَهُ إِلَى السَّمَاءِ الدُّنْيَا وَ عَلَيْهَا مَلَكٌ يُقَالُ لَهُ إِسْمَاعِيلُ وَ هُوَ صَاحِبُ الْخُطْفَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا مَنْ خُطِفَ الْخُطْفَةُ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ وَ تَحْتَهُ سَبْعُونَ أَلْفَ مَلَكٍ تَحْتَ كُلِّ مَلَكٍ سَبْعُونَ أَلْفَ مَلَكٍ الْخَبَرِ.

The Tafseer (Al Qummi) – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> in a Hadeeth of Al-Mi’raj, said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> ascended and I<sup>-saww</sup> ascended with him<sup>-as</sup>, to the sky of the world, and upon it was an Angel called Ismail, and he was master of the recording Angels which Allah<sup>-azwj</sup> Mighty and Majestic Said: **Except (for the) one who violates the caution, so there pursues him a shooting star [37:10]**, and under him there were seventy thousand Angels, under every Angel being seventy thousand Angels’<sup>.534</sup>

10- وَ مِنْهُ وَ حَفِظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ قَالَ الْمَارِدُ الْحَبِيبُ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَ يُفْذَنُونَ مِنْ كُلِّ جَانِبٍ دُخُورًا يَغْنِي الْكَوَاكِبَ الَّتِي يُرْمَوْنَ بِهَا وَ هُمْ عَذَابٌ وَاصِبٌ أَيْ وَاجِبٌ إِلَّا مَنْ خُطِفَ الْخُطْفَةُ يَغْنِي الْكَلِمَةَ فَيَحْفَظُونَهَا فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ وَ هُوَ مَا يُرْمَوْنَ بِهِ فَيُخْرَتُونَ.

And from him (Ali Bin Ibrahim) –

**And a protection from every rebellious Satan [37:7]** – he said, “Marid’ is the wicked. **They cannot listen to the exalted assembly, and they are being pelted at from every side [37:8]** – meaning the celestial bodies which they<sup>-la</sup> are being pelted with - **and for them is an eternal Punishment [37:9]** – i.e. obligatory - **Except (for the) one who violates the caution,** - meaning, they are hearing the talk and memorising it - **so there pursues him a shooting star [37:10]** – and it is what they<sup>-la</sup> are being pelted with, so they<sup>-la</sup> are burned’<sup>.535</sup>

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَذَابٌ وَاصِبٌ أَيْ دَائِمٌ وَجَعٌ قَدْ خَلَصَ إِلَى قُلُوبِهِمْ وَ قَوْلُهُ شِهَابٌ ثَاقِبٌ مُضِيٌّ إِذَا أَصَابَهُمْ بِقُوَّةٍ.

And in a report of Abu Al Jaroud –

‘From Abu Ja’far<sup>-asws</sup> having said: **‘eternal Punishment [37:9]** – i.e. permanent pain reaching their hearts. And His<sup>-azwj</sup> Words: **a shooting star [37:10]** – when it hits them with strength’<sup>.536</sup>

11- الْعَيُونُ، وَ مَعَالِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الطَّالِقَانِيِّ عَنْ أَبِي عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِ قَالَ قَالَ الرَّضَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَ طَمَعًا قَالَ خَوْفٌ لِلْمُسَافِرِ وَ طَمَعٌ لِلْمُقِيمِ.

(The books) ‘Al Uyoun’, and ‘Ma’any Al Akhbar’ – From Muhammad Bin Ibrahim Al Talaqany, from Abu Uqdah, from Ali Bin Al-Hassan Bin Fazzal, from his father who said,

‘Al-Reza<sup>-asws</sup> said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **He Shows you the lightning for fear and for hope [30:24]**. He<sup>-asws</sup> said: ‘Fear for the traveller and hope for the one staying’<sup>.537</sup>

<sup>534</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 9

<sup>535</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 10 a

<sup>536</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 10 b

<sup>537</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 11

12- الإِحتِجَاجُ، وَ الحِصَالُ، فِي مَا أَجَابَ الْحَسَنُ بْنُ عَلِيٍّ ع مِنْ أَسْئَلَةِ مَلِكِ الرُّومِ وَ قَالَ السَّائِلُ مَا قَوْسُ قُزْحٍ قَالَ وَجْهَكَ لَا تَقُلْ قَوْسُ قُزْحٍ فَإِنَّ قُزْحَ اسْمُ شَيْطَانٍ وَ هُوَ قَوْسُ اللَّهِ وَ عَلَامَةُ الْحُصْبِ وَ أَمَانٌ لِأَهْلِ الْأَرْضِ مِنَ الْغَرَقِ.

(The books) 'Al Ihtijaj', and 'Al Khisaal' –

'Among what Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> answered from the questions of a king of Rome, and the questioner said, 'What is the rainbow (Qows Quzh)?' He<sup>-asws</sup> said: 'Woe be to you! Do not say 'rainbow' (Quzh), for 'Quzh' is a name of Satan<sup>-la</sup>, and it is a Bow of Allah<sup>-azwj</sup> and a sign of fertility, and security for people of the earth from the drowning'.<sup>538</sup>

13- الإِحتِجَاجُ، عَنِ الْأَصْبَغِ قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ قَوْسِ قُزْحٍ قَالَ تُكَلِّتُكَ أُمُّكَ يَا ابْنَ الْكَوَّاءِ لَا تَقُلْ قَوْسُ قُزْحٍ فَإِنَّ قُزْحَ اسْمُ الشَّيْطَانِ وَ لَكِنْ قُلْ قَوْسُ اللَّهِ إِذَا بَدَتْ يَبْدُو الْحُصْبُ وَ الرِّيفُ.

(The book) 'Al Ihtijaj' – from Al Asbagh who said,

'Ibn Al-Kawa asked Amir Al-Momineen<sup>-asws</sup>. He said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about the rainbow (Qows Quzh)'. He<sup>-asws</sup> said: 'May your mother be bereft of you, O Ibn Al-Kawa! Do not say 'Qows Quzh' (rainbow), for 'Quzh' is a name of the Satan<sup>-la</sup>. But say, 'Qows Allah<sup>-azwj</sup>', (Allah<sup>-azwj</sup>'s Bow). When it appears, the fertility and the rural greenery appears'.<sup>539</sup>

14- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ شَذَّانَ بْنِ أَحْمَدَ الْبَرْوَازِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحَرْثِ السَّمَرْقَنْدِيِّ عَنْ صَالِحِ بْنِ سَعِيدِ الرَّيْمِزِيِّ عَنْ عَبْدِ الْمُنْعَمِ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: أَهْلُ الْكِتَابِ يَتَقُولُونَ لَمَّا هَبَطَ نُوحٌ مِنَ السَّفِينَةِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا نُوحُ إِنِّي خَلَقْتُ خَلْقِي لِعِبَادَتِي وَ أَمَرْتُهُمْ بِطَاعَتِي فَقَدْ عَصَوْنِي وَ عَبَدُوا غَيْرِي وَ اسْتَوْجَبُوا بِذَلِكَ غَضَبِي فَغَرَّقْتُهُمْ

(The book) 'Al Illal' – From Muhammad Bin Shazan Bin Ahmad Al Barwazy, from Muhammad Bin Muhammad Bin Al Hars Al Samarqandy, from Salih Bin Saeed Al Tirmizy, from Abdul Mun'im Bin Idrees, from his father, from Wahab Bin Munabbih who said,

'The people of the two Books are saying, 'When Noah<sup>-as</sup> descended from the ship, Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him<sup>-as</sup>: "O Noah<sup>-as</sup>! I<sup>-azwj</sup> Created My<sup>-azwj</sup> creatures to worship Me<sup>-azwj</sup> and Commanded them with obeying Me<sup>-azwj</sup>, but they disobeyed Me<sup>-azwj</sup> and worshipped other than Me<sup>-azwj</sup>, and due to that they have obligated My<sup>-azwj</sup> Punishment, so I<sup>-azwj</sup> shall Drown them!

وَ إِنِّي قَدْ جَعَلْتُ قَوْسِي أَمَانًا لِعِبَادِي وَ بِلَادِي وَ مَوْتَفًا بَيْنِي وَ بَيْنَ خَلْقِي يَأْمُنُونَ بِهِ إِلَى يَوْمِ الْقِيَامَةِ مِنَ الْغَرَقِ وَ مَنْ أَوَىٰ بَعْهَدِهِ مِثِّي فَغَرِقَ نُوحٌ ع بِذَلِكَ وَ تَبَاشَّرَ

And I<sup>-azwj</sup> have Made My<sup>-azwj</sup> Bow (rainbow) as a security for My<sup>-azwj</sup> servants, and as an agreement between Me<sup>-azwj</sup> and My<sup>-azwj</sup> creatures they would be safe by it from the drowning up to the Day of Qiyamah, and the one who fulfill with his covenant from Me<sup>-azwj</sup>! Noah<sup>-as</sup> was happy with that and rejoiced.

وَ كَانَتْ الْقَوْسُ فِيهَا سَهْمٌ وَ وَتَرَ فَنَزَعَ اللَّهُ عَزَّ وَ جَلَّ السَّهْمَ وَ الْوَتَرَ مِنَ الْقَوْسِ وَ جَعَلَهَا أَمَانًا لِعِبَادِهِ وَ بِلَادِهِ مِنَ الْغَرَقِ.

<sup>538</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 12

<sup>539</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 13



And the bow was such there was an arrow in it and a string, but Allah<sup>-azwj</sup> Mighty and Majestic Removed the arrow and the string from the bow and Made it to be a security for His<sup>-azwj</sup> servants and His<sup>-azwj</sup> Country from the drowning”.<sup>540</sup>

15- قِصَصُ الرَّائِدِي، بِإِسْنَادِهِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ قَوْمًا مِنْ بَنِي إِسْرَائِيلَ قَالُوا لِنَبِيِّهِمْ اذْعُ لَنَا رَبِّكَ مُطَرَّ عَلَيْنَا السَّمَاءَ إِذَا أَرَدْنَا

(The book) ‘Qisas’ of Al Rawandi – By his chain to Al Sadouq, from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup>: ‘A group from the children of Israel say to a Prophet<sup>-as</sup> of theirs, ‘Supplicate to your<sup>-as</sup> Lord<sup>-azwj</sup> for us for the sky to rain upon us whenever we want!’

فَسَأَلَ رَبَّهُ ذَلِكَ فَوَعَدَهُ أَنْ يَفْعَلَ فَأَمَطَرَ السَّمَاءَ عَلَيْهِمْ كُلَّمَا أَرَادُوا فَرَزَعُوا فَنَمَتْ زُرُوعُهُمْ وَ حَسَنَتْ فَلَمَّا حَصَدُوا لَمْ يَجِدُوا شَيْئًا فَقَالُوا إِنَّمَا سَأَلْنَا الْمَطَرَ لِلْمَنْفَعَةِ

He<sup>-as</sup> asked his<sup>-as</sup> Lord<sup>-azwj</sup> of that. He<sup>-azwj</sup> Promised him<sup>-as</sup> that He<sup>-azwj</sup> would Do so. So the sky rained upon them every time they wanted. They cultivated, and their plantations grew and were excellent. When they came to harvest, they did not find anything. They said, ‘But rather we had asked for the rain for the benefits!’

فَأَوْحَى اللَّهُ تَعَالَى أَنَّهُمْ لَمْ يَرْضَوْا بِتَدْيِيرِي لَهُمْ أَوْ نَحْوَ هَذَا.

Allah<sup>-azwj</sup> the Exalted Revealed: “They were not pleased with My<sup>-azwj</sup> Management for them!” – or approximate to this”.<sup>541</sup>

16- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الْوَشَاءِ عَنْ أَنَانَ بْنِ الْأَحْمَرِ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ لَا أَنَّ اللَّهَ حَسَنَ الرِّيحِ عَلَى أَهْلِ الدُّنْيَا لَأُخْبِتِ الْأَرْضُ وَ لَوْ لَا السَّحَابُ لَخَرِبَتِ الْأَرْضُ فَمَا أَنْبَتُ شَيْئًا وَ لَكِنَّ اللَّهَ يَأْمُرُ السَّحَابَ فَيُعْرِضُ الْمَاءَ فَيُنْزِلُ قَطْرًا وَ إِنَّهُ أَرْسَلَ عَلَى قَوْمِ نُوحٍ يَعْزِرُ حِسَابٍ.

(The book) ‘Al Mahasin’ – From his father, from Ali Bin Al Hakam, from Al Washa, from Aban Al Ahmar, from the one who mentioned it,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘If Allah<sup>-azwj</sup> had not Withheld the wind upon people of the world, the earth would have been empty (of people), and were it not for the clouds, the earth would have been ruined. Nothing would have grown. But Allah<sup>-azwj</sup> Commands the clouds, so it sieves the water, and the drops descend, and He<sup>-azwj</sup> had Sent upon the people of Noah<sup>-as</sup>, without a measure”.<sup>542</sup>

17- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْبُقَاطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا أُنْزِلَتِ السَّمَاءُ قَطْرَةً مِنْ مَاءٍ مُنْذُ حَبَسَهُ اللَّهُ عَزَّ وَ جَلَّ وَ لَوْ قَدْ قَامَ قَائِمُنَا لَأُنْزِلَتِ السَّمَاءُ قَطْرَهَا وَ لَأُخْرِجَتِ الْأَرْضُ نَبَاتَهَا.

<sup>540</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 14

<sup>541</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 15

<sup>542</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 16



(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The sky has not sent down a drop of water since Allah<sup>-azwj</sup> Mighty and Majestic Withheld it, and if our<sup>-asws</sup> Qaim<sup>-ajfj</sup> were to stand, the sky would send down it's drops, and the earth would bring forth it's vegetation".<sup>543</sup>

18- تَفْسِيرُ الْإِمَامِ، فِي قَوْلِهِ تَعَالَى وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً يَغِي الْمَطَرَ يُنْزِلُ مَعَ كُلِّ قَطْرَةٍ مَلَكًا يَضَعُهَا فِي مَوْضِعِهَا الَّذِي يَأْمُرُهُ بِهِ رَبُّهُ عَزَّ وَ جَلَّ.

Tafseer Imam (Hassan Al-Askari<sup>-asws</sup>) – Regarding Words of the Exalted: **and (Who) Sends down water from the sky [2:22]**: 'Meaning the rain descending. With every drop there is an Angel placing it in it's place which his Lord<sup>-azwj</sup>, Mighty and Majestic, had Commanded him with".<sup>544</sup>

19- الْعَيَّاشِيُّ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ دَاوُدَ قَالَ: كُنَّا عِنْدَهُ فَارْتَعَدَتِ السَّمَاءُ فَقَالَ سُبْحَانَ مَنْ يُسَبِّحُ لَهُ الرَّعْدُ بِحَمْدِهِ وَ الْمَلَائِكَةُ مِنْ خِيفَتِهِ فَقَالَ لَهُ أَبُو بَصِيرٍ جَعَلْتُ فِدَاكَ إِنَّ لِلرَّعْدِ كَلَامًا فَقَالَ يَا أَبَا مُحَمَّدٍ سَلْ عَمَّا يَغْنَبُكَ وَ دَعْ مَا لَا يَغْنَبُكَ.

Al Ayyashi – From Yunus Bin Abdul Rahman,

'Dawood said, 'We were in his<sup>-asws</sup> presence and the sky underwent thunder. He<sup>-asws</sup> said: 'Glorious is the One<sup>-azwj</sup>, **the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, [13:13]**'. Abu Baseer said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! There is a speech for the thunder?' He<sup>-asws</sup> said: 'O Abu Muhammad! As about what concerns you and leave what does not concern you!"<sup>545</sup>

20- الْعَيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّعْدِ أَيُّ شَيْءٍ يَقُولُ قَالَ إِنَّهُ يَنْزِلُ الرَّجُلُ يَكُونُ فِي الْإِبِلِ فَيَزْجُرُهَا هَايَ هَايَ كَهَيْئَةِ ذَلِكَ

Al Ayyashi, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the thunder, which thing does he<sup>-asws</sup> say about it. He<sup>-asws</sup> said: 'It is as the status of the man being among camels, so he<sup>-asws</sup> rebukes (ushers) them (saying), 'Haay! Haay!', it is like that'.

فُلْتُ فَمَا الْبَرْقُ قَالَ لِي تِلْكَ مَخَارِيقُ الْمَلَائِكَةِ تَضْرِبُ السَّحَابَ فَتَسُوْفُهُ إِلَى الْمَوْضِعِ الَّذِي قَضَى اللَّهُ فِيهِ الْمَطَرَ.

I said, 'So what is the lightning?' He<sup>-asws</sup> said to me: 'Piercers of the Angels striking the clouds, so they usher it to the place which Allah<sup>-azwj</sup> has Decreed the rain to be in it".<sup>546</sup>

21- قَالَ وَ رُوي أَنَّ الرَّعْدَ صَوْتُ مَلَكٍ أَكْبَرَ مِنَ الدُّبَابِ وَ أَصْعَرَ مِنَ الرُّبُورِ.

<sup>543</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 17

<sup>544</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 18

<sup>545</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 19

<sup>546</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 20

He said, 'And it is reported: 'The thunder is a voice of an Angel larger than the fly and smaller than the wasp''.<sup>547</sup>

22- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ ابْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيَّةٍ إِلَّا الصَّاعِقَةَ لَا تَأْخُذُهُ وَهُوَ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazie, from Muhammad Bin Al Fuzeyl, from Al Kinany,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Momin dies with every death except the thunderbolt. It will not seize him while he is mentioning (doing Zikr of) Alah<sup>-azwj</sup> Mighty and Majestic''.<sup>548</sup>

23- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَدْنَةَ عَنْ بُرَيْدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِرًا.

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd who said,

'The thunderbolt does not hit a Zakir (doing Zikr of Allah<sup>-azwj</sup>)'.<sup>549</sup>

24- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيٌّ ع يَقُومُ فِي الْمَطَرِ أَوَّلَ مَا يُمَطَّرُ حَتَّى يَنْتَلِ رَأْسُهُ وَ لِحْيَتُهُ وَ ثِيَابُهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِزُّ الْكِزُّ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبٌ الْعَهْدِ بِالْعَرْشِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> was standing in the rain, the beginning of when it rained, until his<sup>-asws</sup> head, and his<sup>-asws</sup> beard, and his<sup>-asws</sup> clothes were wet. It was said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! Shelter, shelter!' He<sup>-asws</sup> said: 'This was near to the time with the Throne'.

ثُمَّ أُنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْرًا فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَطْنُ فَيُلْقِيهِ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغُرْبَالِ

Then he<sup>-asws</sup> started narrating. He<sup>-asws</sup> said: 'Beneath the Throne there is an ocean wherein is water (to) grow the sustenance of the animals. When Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention Wants to Grow with it whatever He<sup>-azwj</sup> so Desires for them as a Mercy from Him<sup>-azwj</sup>, Allah<sup>-azwj</sup> Reveals to it, so it rains for as long as He<sup>-azwj</sup> so Desires, from a sky to a sky, until it comes to a sky of the world, in what I<sup>-asws</sup> think He<sup>-azwj</sup> Casts it to the cloud. And the cloud is at the status of the sieve.

ثُمَّ يُوجِي إِلَى الرِّيحِ أَنْ أَطْحَنِيهِ وَ أَذْيِيهِ دَوَابَّ الْمَاءِ ثُمَّ أَنْطَلِقِي بِهِ إِلَى مَوْضِعٍ كَذَا وَ كَذَا فَامْطُرِي عَلَيْهِمْ فَيَكُونُ كَذَا وَ كَذَا غُبَابًا وَ غَيْرَ ذَلِكَ فَتَقَطُرُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ

<sup>547</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 21

<sup>548</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 22

<sup>549</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 23

Then He<sup>-azwj</sup> Reveals to the wind to grind it and dissolve it, the dissolving (of the salt in) the water. Then it goes with it to such and such place and rains upon them. So that would be such and such surging, and without that. So it drops upon the area which it had been Commanded with.

فَلَيْسَ مِنْ فُطْرَةٍ تَفْطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ فُطْرَةٌ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ ع فَإِنَّهُ نَزَلَ [مِنْ] مَاءٌ مِنْهُمْ بِلاَ وَزْنٍ وَ لاَ عَدَدٍ.

There isn't any drop except and there is an Angel with it until he places it in its place, and no drop of rain falls from the sky except with a counted number and known weight, except what had happened from the day of the flood in the era of Noah<sup>-as</sup>, for water had descended in a downpour without (limited) weight nor (limited) number".<sup>550</sup>

25- قَالَ وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ ع قَالَ قَالَ لِي أَبِي ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غَرَابِيلَ لِلْمَطَرِ هِيَ تُدِيبُ الْبَرَدَ حَتَّى يَصِيرَ مَاءً لَيْكِي لَا يَضُرُّ شَيْئاً يُصِيبُهُ وَ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرَدِ وَ الصَّوَاعِقِ نِقْمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ

He said,

'And it is narrated to me by Abu Abdullah<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> said to me<sup>-asws</sup>: 'Amir Al-Momineen<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Made the clouds as sieves for the rain. These dissolve the cold until it becomes water, so it does not harm anything it hits, and that which you are seeing from it of the cold and the thunderbolts is a Vengeance from Allah<sup>-azwj</sup> Mighty and Majestic. He<sup>-azwj</sup> Afflicted by these the one from His<sup>-azwj</sup> servants He<sup>-azwj</sup> so Desires to.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهِلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

Then he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Do not point (indicate by finger) to the rain nor to the crescent, for Allah<sup>-azwj</sup> Dislikes that".<sup>551</sup>

الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ مِثْلَهُ إِلَى قَوْلِهِ فَإِنَّهُ نَزَلَ مِنْهَا مَاءٌ مِنْهُمْ بِلاَ عَدَدٍ وَ لاَ وَزْنٍ.

(The book) 'Al Illal' – From his father, from Abdullah Bin Ja'far Al Himeyri, from Haroun Bin Muslim –

'Similar to it up to his<sup>-saww</sup> words: 'There had descended from it a downpour of water without (a limited) number nor (a limited) weight".<sup>552</sup>

عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِذَا رَأَيْتَ هِلَالَ شَهْرِ رَمَضَانَ فَلَا تُشِيرْ إِلَيْهِ وَ لَكِنْ اسْتَقْبِلِ الْقِبْلَةَ وَ ارْفَعْ يَدَيْكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ حَاطِبِ الْهِلَالَ الْخَيْرَ.

<sup>550</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 24

<sup>551</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 25

<sup>552</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 26 a

From Al-Sadiq<sup>asws</sup> having said: ‘When you see the crescent of a month of Ramazan, so do not point (indicate by finger) to it but face the Qiblah and raise your hands to Allah<sup>azwj</sup> Mighty and Majestic and address the crescent’ – the Hadeeth”.<sup>553</sup>

26- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ الْعَزْزَمِيِّ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ سُئِلَ عَنِ السَّحَابِ أَئِنَّ تَكُونُ قَالَ تَكُونُ عَلَى شَجَرٍ عَلَى كَيْبٍ عَلَى شَاطِئِ الْبَحْرِ يَأْوِي إِلَيْهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِلَهُ أَرْسَلَ رِيحاً فَأَثَارَتْهُ وَ وَكَّلَ بِهِ مَلَائِكَةً يَضْرِبُونَهُ بِالْمَخَارِقِ وَ هُوَ الْبَرْقُ فَيَرْتَفِعُ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Al Husayn Bin Saeed, from Ibn Al Azramy, raising it, said,

‘Amir Al-Momineen<sup>asws</sup> said, and he<sup>asws</sup> had been asked about the cloud, ‘Whey does it happen to be?’ He<sup>asws</sup> said: ‘It happens to be upon a tree, upon a dune at a coast of the sea, sheltering to it. When Allah<sup>azwj</sup> Mighty and Majestic Wants to Send it, Sends a wind, so it stirs it; and He<sup>azwj</sup> has Allocated Angels with it Striking it with the piercers, and it is the lightning, so it rises’.

ثُمَّ قَرَأَ هَذِهِ الْآيَةَ وَ اللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَاباً فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ الْآيَةَ وَ الْمَلَكُ اسْمُهُ الرَّعْدُ.

Then he<sup>asws</sup> recited this Verse: **And Allah is the One Who Sends the winds, so the clouds are stirred, and We Drive it to a dead land, and We Revive the ground by it after its death. [35:9]** – the Verse – ‘And the Angel, his name is ‘Al-Ra’ad’”.<sup>554</sup>

تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ الْعَزْزَمِيِّ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ الْأَعْوَرِ عَنْهُ ع مِثْلُهُ إِلَى قَوْلِهِ فَيَرْتَفِعُ.

Tafseer Ali Bin Ibrahim – From his father, from Al Azramy, from his father, from Abu Is’haq, from Al Haris Al Awr,

‘From him<sup>asws</sup> – similar to it up to his<sup>asws</sup> words: ‘So it rises’”.<sup>555</sup>

27- نَوَادِيرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع الْمَطَرُ الَّذِي مِنْهُ أَرْزَأُ الْحَيَوَانَ مِنْ بَحْرِ تَحْتَ الْعَرْشِ فَمِنْ ثَمَّ كَانَ رَسُولُ اللَّهِ ص يَسْتَمْطِرُ أَوَّلَ مَطَرٍ وَ يَقُومُ حَتَّى يَبْتَئَلَ رَأْسَهُ وَ لِحْيَتَهُ

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Ali<sup>asws</sup> said: ‘Then rain from which are sustenance(s) of the animals, is from an ocean beneath the Throne. From then (that reason), Rasool-Allah<sup>saww</sup> would be in the rain, the first rain, and he<sup>saww</sup> would stand until his<sup>saww</sup> head and his<sup>saww</sup> beard would be wet.

ثُمَّ يَقُولُ إِنَّ هَذَا مَاءٌ قَرِيبٌ عَهْدٍ بِالْعَرْشِ وَ إِذَا أَرَادَ اللَّهُ تَعَالَى أَنْ يُمَطِّرَ أَنْزَلَهُ مِنْ ذَلِكَ إِلَى سَمَاءٍ بَعْدَ سَمَاءٍ حَتَّى يَقَعَ عَلَى الْأَرْضِ وَ يُقَالُ الْمُنْزُ ذَلِكَ الْبَحْرُ وَ تَهْبُ رِيحٌ مِنْ تَحْتِ سَاقِ عَرْشِ اللَّهِ تَعَالَى تَلْفُحُ السَّحَابَ ثُمَّ يَنْزِلُ مِنَ الْمُنْزِ الْمَاءُ وَ مَعَ كُلِّ قَطْرَةٍ مَلَكٌ حَتَّى تَقَعَ عَلَى الْأَرْضِ فِي مَوْضِعِهَا.

<sup>553</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 26 b

<sup>554</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 26 c

<sup>555</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 26 d

Then he<sup>-saww</sup> said: 'This is water nearby to the time with the Throne. And when Allah<sup>-azwj</sup> the Exalted Wants to rain, He<sup>-azwj</sup> Sends it down from that to a sky after a sky until it falls upon the earth. And that ocean is called 'Al-Muzn', and a wind descends from beneath a base of the Throne of Allah<sup>-azwj</sup> the Exalted, injecting the clouds. Then the water descend from 'Al-Muzn', and with every drop is an Angel, until it falls upon the earth in its place".<sup>556</sup>

28- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ الْعَصَائِرِيِّ عَنِ التَّلَعُكْرِيِّ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ الْحِمَيْرِيِّ عَنِ الطَّبَالِسِيِّ عَنْ زُرَيْقِ الْخُلُقَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا بَرَقَتْ قَطُّ فِي ظُلْمَةٍ لَيْلٍ وَلَا ضَوْءٌ نَهَارٍ إِلَّا وَهِيَ مَاطِرَةٌ.

(The book) 'Majaalis' of the Sheykh – From Al Husayn Bin Ubeydullah Al Gazairy, from Al Talukbari, from Muhammad Bin Hammam, from Abdullah Al Himeyri, from Al Tayalisi, from Zureyq Al Khulqany,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no lightning during darkness of a night nor brightness of a day, except and it (brings) rain".<sup>557</sup>

29- دَعَوَاتُ الرَّؤُودِيِّ، كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَصَابَهُ الْمَطَرُ مَسَحَ بِهِ صَلَئَتَهُ وَقَالَ بَرَكَتُهُ مِنَ السَّمَاءِ لَمْ يُصِبْهَا يَدٌ وَلَا سِقَاءٌ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen<sup>-asws</sup>, when the rain hit him<sup>-asws</sup>, would wipe his<sup>-asws</sup> short hair with it, and said: 'A Blessing from the sky untouched by hand nor a watering can".<sup>558</sup>

30- كِتَابُ الْغَرَارَاتِ، لِإِبْرَاهِيمَ التَّقْفِيِّ بِإِسْنَادِهِ قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ قَوْلِهِ تَعَالَى وَالدَّارِيَاتِ ذُرُوءًا قَالَ الرِّيحُ وَنِلْكَ قَالَ فَمَا الْحَامِلَاتُ وَفَرَأَ قَالَ السَّحَابُ وَنِلْكَ

'Kitab Al Gharaat' of Ibrahim Al Saqafy – By his chain, said,

'Ibn Al-Kawa asked Amir Al-Momineen<sup>-asws</sup> about Words of the Exalted: **By the (winds) scattering far [51:1]**. He<sup>-asws</sup> said: 'The winds, woe be unto you!' He said, 'So what are **the (clouds) bearing load [51:2]**?' He<sup>-asws</sup> said: 'The clouds, woe be unto you!'

قَالَ فَمَا الْجَارِيَاتُ يُسْرًا قَالَ السُّفُنُ وَنِلْكَ قَالَ فَمَا الْمُقْسِمَاتُ أَمْرًا قَالَ الْمَلَائِكَةُ وَنِلْكَ

He said, 'So what are **Then the (ships) flowing easily [51:3]**?' He<sup>-asws</sup> said: 'The ships, woe be to you!' He said, 'So what are **the (Angels) distributing matters [51:4]**?' He<sup>-asws</sup> said: 'The Angels, woe be to you!'

قَالَ فَمَا قَوْسُ قُزَحٍ قَالَ وَنِلْكَ لَا تَقُلْ قَوْسٌ قُزَحٍ فَإِنَّ قُزَحًا [قُزَح] الشَّيْطَانُ وَ لَكِنَّهَا الْقَوْسُ وَ أَمَانُ أَهْلِ الْأَرْضِ فَلَا عَرَقَ بَعْدَ قَوْمِ نُوحٍ.

He said, 'So what is 'Qows Quzah' (rainbow)?' He<sup>-asws</sup> said: 'Woe be to you! Do not say 'Qows Quzah', for 'Quzah' is the Satan<sup>-la</sup>, but it is the bow (rainbow), and a security for people of the earth, so there will not be a drowning after people of Noah<sup>-as</sup>".<sup>559</sup>

<sup>556</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 27

<sup>557</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 28

<sup>558</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 29

<sup>559</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 30

31- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِرًا لِلَّهِ تَعَالَى.

The book of Ja'far Bin Muhammad Bin Shureyh, from Abdullah Bin Talha,

'From Abu Abdullah<sup>-asws</sup> having said: 'The thunderbolt does not hit a Zakir (one doing Zikr) of Allah<sup>-azwj</sup> the Exalted''<sup>560</sup>.

32- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ فَمِنْ الْأَنْهَارِ وَالْعُيُونُ وَالْأَبَارِ.

Tafseer Ali Bin Ibrahim – In a report of Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And We send down water from the sky by a measurement, so We Settle it in the earth, [23:18]:** 'These are the river, and the springs, and the wells''<sup>561</sup>.

و قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا مِمَّنْ يَنْزِلُ مِنَ الْأَرْضِ ثُمَّ يُؤَلِّفُ بَيْنَهُ فَإِذَا غُلُطَ بَعَثَ اللَّهُ رِيحًا فَتَغْصِرُهُ فَيَنْزِلُ مِنْهُ الْمَاءُ وَ هُوَ قَوْلُهُ فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ أَيْ الْمَطَرِ.

And Ali Bin Ibrahim said,

'Regarding His<sup>-azwj</sup> Words: : **Do you not see that Allah Drives the clouds?** - i.e. stir it from the earth - **Then He Composes between it**, - so when it thickens, Allah<sup>-azwj</sup> Sends a wind to squeeze it, so the water descends from it. And it is His<sup>-azwj</sup> Words: **so you see the rain coming out from its midst [24:43]** – i.e. the rain''<sup>562</sup> (Not a Hadeeth)

33- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيِّتَةٍ إِلَّا الصَّاعِقَةَ لَا تَأْخُذُهُ وَ هُوَ يَذْكُرُ اللَّهَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah Al Kinany,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Momin will be dying with every death except the thunderbolt. It will not seize him while he is mentioning (doing Zikr of) Allah<sup>-azwj</sup>'<sup>563</sup>.

34- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الصَّوَاعِقَ لَا تُصِيبُ ذَاكِرًا قُلْتُ وَ مَا الذَّاكِرُ قَالَ مَنْ قَرَأَ مِائَةَ آيَةٍ.

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly who said,

<sup>560</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 31

<sup>561</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 32 a

<sup>562</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 32 b

<sup>563</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 33

'Abu Abdullah<sup>-asws</sup> said: 'The thunderbolt will not hit a Zakir (doing Zikr of Allah<sup>-azwj</sup>)'. I said, 'And what is the Zakir?' He said, 'One who recites one hundred Verses'.<sup>564</sup>

35- وَ مِنْهُ، عَنْ حُمَيْدِ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهَبِ بْنِ خَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ مِائَةِ الْمُؤْمِنِ قَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مِائَةٍ يَمُوتُ غَرَقاً وَ يَمُوتُ بِالْمُتَمِّ وَ يُبْتَلَى بِالسَّبْعِ وَ يَمُوتُ بِالصَّاعِقَةِ وَ لَا تُصِيبُ ذَاكِرًا لِلَّهِ عَزَّ وَ جَلَّ.

And from him, from Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Wahb Bin Hafs, from Abu Baseer who said,

'I asked Abu Abdullah<sup>-asws</sup> about death of the Momin. He<sup>-asws</sup> said: 'The Momin would be dying with every death. He would be dying by drowning and dying with the demolishing (building falling upon him), and afflicted by the wild animals, and dying with the thunderbolt (which) will not be hitting a Zakir of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>565</sup>

36- تَوْحِيدُ الْمُفَضَّلِ، قَالَ قَالَ الصَّادِقُ ع فَكَّرَ يَا مُفَضَّلُ فِي الصَّخْرِ وَ الْمَطَرِ كَيْفَ يَغْتَنِيَانِ عَلَى هَذَا الْعَالَمِ لِمَا فِيهِ صَلَاحُهُ وَ لَوْ دَامَ وَاحِدٌ مِنْهُمَا عَلَيْهِ كَانَ فِي ذَلِكَ فَسَادُهُ أَلَا تَرَى أَنَّ الْأَمْطَارَ إِذَا تَوَالَتْ عَفَنَتِ الْبُحُولُ وَ الْخَضِرُ وَ اسْتَرْجَحَتْ أَبْدَانُ الْحَيَوَانِ وَ حَصِرَ الْهَوَاءُ فَأَخَذَتْ ضَرْباً مِنَ الْأَمْرَاضِ وَ فَسَدَتِ الطُّرُقُ وَ الْمَسَالِكُ

(The book) 'Tawheed' of Al Mufazzal who said,

'Al-Sadiq<sup>-asws</sup> said: 'Think, O Mufazzal, regarding the clear sky and the rain, how they follow each other upon this world to what therein is its interest, and if one of them lasted upon it, in that would have been its spoiling. Do you not see that the rains, when they are prolonged, the vegetables and the greenery rots away, and the bodies of the animals relax, and the air chills? New varieties of diseases occur, and the roads and the pathways are spoilt.

وَ إِنَّ الصَّخْرَ إِذَا دَامَ جَفَّتِ الْأَرْضُ وَ اخْتَرَقَتِ النَّبَاتُ وَ غِيَضَ مَاءُ الْعُيُونِ وَ الْأُودِيَةِ فَأَضَرَّ ذَلِكَ بِالنَّاسِ وَ غَلَبَ الْيُسُ عَلَى الْهَوَاءِ فَأَخَذَتْ ضَرْباً أُخْرَى مِنَ الْأَمْرَاضِ فَإِذَا تَعَاقَبَا عَلَى الْعَالَمِ هَذَا التَّعَاقُبَ اعْتَدَلَ الْهَوَاءُ وَ دَفَعَ كُلَّ وَاحِدٍ مِنْهُمَا عَادِيَةَ الْأُخْرَى فَصَلَحَتِ الْأَشْيَاءُ وَ اسْتَقَامَتِ

And that the clear sky, if it was perpetual, the earth would dry up, and the water of the rivers and valleys would deplete, and that would be harmful with the people, and the dryness would overcome upon the air, and another variety of the disease would be created. So, when there is a follow upon the world of this follow up, the air would be moderate, and each one of the two would moderate the other, and the things would be correct and straightened.

فَإِنْ قَالَ قَائِلٌ وَ لَمْ لَا يَكُونُ فِي شَيْءٍ مِنْ ذَلِكَ مَضَرَّةٌ الْبَيَّةَ قِيلَ لَهُ لِيَمُضْ ذَلِكَ الْإِنْسَانُ وَ يُؤْلِمُهُ بَعْضُ الْأَلَمِ فَيَرْغَوِي عَنِ الْمَعَاصِي فَكَمَا أَنَّ الْإِنْسَانَ إِذَا سَقَمَ بَدَأَهُ احْتِيَاجٌ إِلَى الْأَدْوِيَةِ الْمُرَّةِ الْبَشِيعَةِ لِيَقُومَ طِبَاعُهُ وَ يَصْلُحَ مَا فَسَدَ مِنْهُ كَذَلِكَ إِذَا طَعَى وَ أَشْرَ احْتِيَاجٌ إِلَى مَا يَعْصُهُ وَ يُؤْلِمُهُ لِيَرْغَوِي وَ يَقْصُرَ عَنْ مَسَاوِيهِ وَ يَتَنَبَّهَ عَلَى مَا فِيهِ خَطَرُهُ وَ رُشْدُهُ

If a speaker was to say, 'And why does there no happen to be any harm in that anyhow?' It would be said to him: 'To run that human being and pain him with some of the pains, so he would be cautious of the acts of disobedience, just as the human being, when his body is sick, he is needy to the horrible bitter medicines so establish his health and correct whatever had

<sup>564</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 34

<sup>565</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 35



spoilt from him, similar to that, when he is obedient and cheerful, he is need to what bites him and pains him to him to be cautious and fall short from his evil deeds and affirm him upon what therein is his share and his rightful guidance.

وَلَوْ أَنَّ مَلِكًا مِّنَ الْمُلُوكِ قَسَمَ فِي أَهْلِ مَمْلَكَتِهِ قَنَاطِيرَ مِّنْ ذَهَبٍ وَ فِصَّةٍ أَلَمْ يَكُنْ سَيِّعُظُمُ عِنْدَهُمْ وَ يَذْهَبَ لَهُ بِهِ الصَّوْتُ فَأَيُّنَ هَذَا مِنْ مَطَرٍ رَّوَاءٍ إِذْ يُعْمَرُ بِهِ الْبِلَادُ وَ يَزِيدُ فِي الْعَالَتِ أَكْثَرَ مِنْ قَنَاطِيرِ الذَّهَبِ وَ الْفِصَّةِ فِي أَقَالِيمِ الْأَرْضِ كُلِّهَا

And if a king from the kings was to distribute among the people of his kingdom containers of gold and silver, would he not be magnified in their presence and the voice would go for him due to it? So, where is this from abundant rains, when the cities are built and there is an increase in the yields, more than would be from container of the gold and the silver in all the regions of the earth?

أَفَلَا تَرَى الْمَطَرَةَ الْوَاحِدَةَ مَا أَكْبَرَ قَدْرَهَا وَ أَعْظَمَ التَّعَمَّةَ عَلَى النَّاسِ فِيهَا وَ هُمْ عَنْهَا سَاهُونَ وَ رُبَّمَا عَاقَتْ عَنْ أَحَدِهِمْ حَاجَةٌ لَا قَدْرَ لَهَا فَيَذْمُرُ وَ يَسْخَطُ يُنَارًا لِلْحَسِيسِ قَدْرُهُ عَلَى الْعَظِيمِ تَنْفَعُهُ جَهْلًا بِمَحْمُودِ الْعَاقِبَةِ وَ قَلَّةَ مَعْرِفَةِ لِعَظِيمِ الْغَنَاءِ وَ الْمَنْفَعَةِ فِيهَا

Do you not see the single rainfall, how great its measurement is and the great bounty upon the people in it, and they are heedless from it! And sometimes, one of them is in need, and there is no Ordainment for it, so he murmurs and is angered at the effects of the despicability of his Ordainment upon the great benefits of it he is ignorant of the consequences of Praised One<sup>azwj</sup>, and scarcity of his understanding of the great yields and the benefits therein.

تَأْتِلُ تَزُولُهُ عَلَى الْأَرْضِ وَ تَدَبَّرُ فِي ذَلِكَ فَإِنَّهُ جَعَلَ يَنْحَدِرُ عَلَيْهَا مِنْ غُلٍّ لِيَغْشَى مَا غُلُظَ وَ ارْتَفَعَ مِنْهَا فَيَرَوْنَهُ وَ لَوْ كَانَ إِنَّمَا يَأْتِيهَا مِنْ بَعْضِ نَوَاجِيهَا لَمَا عَلَا الْمُؤْضِعُ الْمَشْرِفَةَ مِنْهَا وَ لَقَلَّ مَا يُزْرَعُ فِي الْأَرْضِ

Contemplate its descent upon the earth and the arrangement in that, for He<sup>azwj</sup> Made the descent upon it from the high parts to spread out whatever has thickened and raise from it so it would be irrigated. And if it had rather come to it from some of its sides, it would not have risen upon the places higher than it, and the cultivation would have been little in the earth.

أَمْ لَا تَرَى أَنَّ الَّذِي يُزْرَعُ سَيْحًا أَقَلُّ مِنْ ذَلِكَ فَالْأَمْطَارُ هِيَ الَّتِي تُطْبِقُ الْأَرْضَ وَ رُبَّمَا تُزْرَعُ هَذِهِ الْبَرَاري الْوَاسِعَةُ وَ سُفُوحُ الْجِبَالِ وَ دُرَاهَا فَتُغْلَى الْعَلَّةُ الْكَثِيرَةُ وَ بِهَا يَنْفُطُ عَنِ النَّاسِ فِي كَثِيرٍ مِنَ الْبُلْدَانِ مَثْوًى سَيَاقِ الْمَاءِ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ وَ مَا يَجْرِي فِي ذَلِكَ بَيْنَهُمْ مِنَ التَّشَاخُرِ وَ التَّظَالُمِ حَتَّى يَسْتَأْتِرَ بِالْمَاءِ دُو الْعِرَّةِ وَ الْقُوَّةَ وَ يَحْرِمَهُ الضَّعْفَاءُ

Do you not see that which is cultivated by the flow of water is less than that, for the rains, these are which stratify the ground (make rivers to flow), and sometimes these vast prairies are cultivated, and the mountains and its soils, so it produces a lot of yield, and by it hoard falls from the people in most of the cities by the quenching of the water from place to place; and whatever flows in that between them from the quarrels and grievances until they seize the water to be with the honour and the strength, and deprive the weak ones.

ثُمَّ إِنَّهُ حِينَ قَدَّرَ أَنْ يَنْحَدِرَ عَلَى الْأَرْضِ احْتِدَارًا جَعَلَ ذَلِكَ قَطْرًا شَبِيهَا بِالرَّثِّ لِيَعْمُورَ فِي قَعْرِ الْأَرْضِ فَيَرَوْنَهَا وَ لَوْ كَانَ يَسْكُبُهُ انْسِكَابًا كَانَ يَنْزِلُ عَلَى وَجْهِ الْأَرْضِ فَلَا يَغُورُ فِيهَا ثُمَّ كَانَ يَحْطِمُ الرِّزْقَ الْقَائِمَةَ إِذَا انْدَفَقَ عَلَيْهَا فَصَارَ يَنْزِلُ نُزُولًا رَفِيقًا فَيَنْبِثُ الْحَبَّ وَ الْمَرْزُوعَ وَ يُغْنِي الْأَرْضَ وَ الرِّزْقَ الْقَائِمَ



Then, when it was Ordained that it descend upon the earth with a descending, that drop was Made to resemble with a sprinkle in order to sing the drop in the earth and irrigate it. And if it had pouring with a pouring, it would have descended upon the surface of the earth, and would not have sunk in it, then it would have destroyed the existing plants when it had surged towards it. Thus, the descent became a thin descent so the sowed seeds would grow, and the ground would be revived, and the plantations would stand.

و فِي نُزُولِهِ أَيْضاً مَصَالِحٌ أُخْرَى فَإِنَّهُ يُلَيِّنُ الْأَبْدَانَ وَ يَجْلُو كَدَرَ الْهَوَاءِ فَيَرْتَفِعُ الْوَبَاءُ الْحَادِثُ مِنْ ذَلِكَ وَ يَغْسِلُ مَا يَسْقُطُ عَلَى الشَّجَرِ وَ الزَّرْعِ مِنَ الدَّاءِ الْمُسَمَّى الْيَرَقَانِ إِلَى أَشْبَاهِ هَذَا مِنَ الْمَنَافِعِ

And it its descent as well, there are other interest, for it softens the cities, and freshen and chill the air, and lifts (eliminate) the plague to occur from that and washed whatever drops off from the tree and the plants, from the illnesses named as jaundice, to the likes of this from the benefits.

فَإِنْ قَالَ قَائِلٌ أَوْ لَيْسَ قَدْ يَكُونُ مِنْهُ فِي بَعْضِ السِّنِينَ الضَّرُّ الْعَظِيمُ الْكَثِيرُ لِشِدَّةِ مَا يَقَعُ مِنْهُ أَوْ بَرْدٍ يَكُونُ فِيهِ تَحْطُمُ الْغَلَّاتُ وَ تَخْوَرُ يُخْدِثُهَا فِي الْهَوَاءِ فَيَتَوَلَّدُ كَثِيرٌ مِنَ الْأَمْرَاضِ فِي الْأَبْدَانِ وَ الْأَقَاتِ فِي الْغَلَّاتِ قِيلَ بَلَى قَدْ يَكُونُ ذَلِكَ الْفَرْطُ لِمَا فِيهِ مِنْ صَلَاحِ الْإِنْسَانِ وَ كَوْنِهِ عَنْ زُكُوبِ الْمَعَاصِي وَ التَّمَادِي فِيهَا فَيَكُونُ الْمَنْفَعَةُ فِيهَا يُصْلِحُ لَهُ مِنْ دِينِهِ أَرْجَحَ مِمَّا عَسَى أَنْ يُزْأَى فِي مَالِهِ.

If a speaker says, 'Or hasn't it happened from it in some of the years, a lot of great harm due to the intensity of what occurs from it, or a cold in which the yields happen to be destroyed, or a vapour occurring in the air giving birth to a lot of diseases in the bodies and the affliction in the fields?' it would be said: 'Yes, that excess has happened to what is therein from the interest of the human beings, and restrain him from indulging in the acts of disobedience and the persisting in these. Therefore, the benefits happen to be in what is correct for him from his Religion, possibly from the difficulties in his wealth'.<sup>566</sup>

37- الدُّرُّ الْمُنْتَوَرُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: السَّحَابُ الْأَسْوَدُ فِيهِ الْمَطَرُ وَ الْأَبْيَضُ فِيهِ النَّدى وَ هُوَ الَّذِي يُنْضِجُ التَّمَارَ.

(The book) 'Al Durr Al Mansour' – From Ibn Abbas who said,

'The black cloud, in it is the rain, and the white (cloud), in it is the dew, and it is which ripens the fruits'.<sup>567</sup> (Not a Hadeeth + non-Shia source)

38- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا مِنْ عَامٍ بِأَقَلِّ مَطَرًا مِنْ عَامٍ وَ لَكِنَّ اللَّهَ يَصْرِفُهُ حَيْثُ يَشَاءُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ وَ لَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا الْآيَةَ.

And from Ibn Abbas having said,

'There is none from a year with less rain than a year, but Allah<sup>-azwj</sup> Turns it to wherever He<sup>-azwj</sup> so Desires'. Then He<sup>-azwj</sup> recited this Verse: **And We have Explained it between them for them to be mindful (of the Zikr), [25:50]** – the Verse".<sup>568</sup> (Not a Hadeeth + non-Shia source)

<sup>566</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 36

<sup>567</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 37

<sup>568</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 38

39- وَ عَنْ عُمَرَ مَوْلَى عُمْرَةَ قَالَ: سَأَلَ النَّبِيُّ ص جِبْرِيلَ فَقَالَ إِنِّي أَحِبُّ أَنْ أَعْلَمَ أَمْرَ السَّحَابِ فَقَالَ جِبْرِيلُ هَذَا مَلَكُ السَّحَابِ فَاسْأَلْهُ فَقَالَ تَأْتِينَا صِيكَاكَ مُحْتَمَةً اسْقِي بِأَدَا كَذَا وَ كَذَا كَذَا وَ كَذَا فَطَرَهُ.

And from Umar, a slave of Ufra who said,

‘The Prophet<sup>-saww</sup> asked Jibraeel<sup>-as</sup>. He<sup>-saww</sup> said: ‘I would love to know the matter of the cloud!’ Jibraeel<sup>-as</sup> said: ‘This is an Angel of the cloud, so ask him’. He said, ‘Sealed notes come to us: ‘Usher to such and such city and such a such drop’’.<sup>569</sup> (non-Shia source)

40- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا رُمِيَ الشَّهَابُ لَمْ يَخْطِ مِنْ رُمِي بِهِ وَ تَلَا فَأَتْبَعَهُ شِهَابٌ ثَابِتٌ.

And from Ibn Abbas who said,

‘When the meteor is shot, the one who shoots will does not err’. And he recited: **so there pursues him a shooting star [37:10]**.<sup>570</sup> (Not a Hadeeth + non-Shia source)

41- وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ قَالَ: لَا يُقْتَلُونَ بِالشَّهَابِ وَ لَا يَمُوتُونَ وَ لَكِنَّهَا تَخْرُقُ وَ تَخْرُجُ مِنْ غَيْرِ قَتْلِ.

And in another report from him, he said,

‘They (Satans<sup>-la</sup>) are neither being killed by the meteors, nor dying, but these pierce and exit from without killing’.<sup>571</sup> (Not a Hadeeth + non-Shia source)

42- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا أَرْسَلَ اللَّهُ شَيْئاً مِنْ رِيحٍ أَوْ مَاءٍ إِلَّا يَكْتَبِلُ إِلَّا يَوْمَ نُوحٍ وَ يَوْمَ عَادٍ فَأَمَّا يَوْمَ نُوحٍ فَإِنَّ الْمَاءَ طَغَى عَلَى خَزَائِنِهِ فَلَمْ يَكُنْ لَهُمْ عَلَيْهِ سَبِيلٌ ثُمَّ قَرَأَ إِنَّا لَمَّا طَغَى الْمَاءُ وَ أَمَّا يَوْمَ عَادٍ فَإِنَّ الرِّيحَ عَثَّتْ عَلَى خَزَائِنِهَا فَلَمْ يَكُنْ لَهُمْ عَلَيْهَا سَبِيلٌ ثُمَّ قَرَأَ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ.

And from Ibn Abbas who said,

‘Allah<sup>-azwj</sup> has not Sent anything, from a wind, or water except with a measure except on the day of Noah<sup>-as</sup> and day of (people of) Aad. As for the day of Noha, the water overwhelmed upon its treasurer, so there was no way for them against it’. Then he recited: **Surely, when the water overflowed, [69:11]**. And as for the day of Aad, the wind came upon its treasurers, for there was not way for them against it’. Then he recited: **by the Sar Sar wind which came to them [69:6]**.<sup>572</sup> (Not a Hadeeth + non-Shia source)

وَ عَنْ عَلِيٍّ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ لَمْ تَنْزِلْ فَطَرَةً مِنْ مَاءٍ إِلَّا يَكْتَبِلُ عَلَى يَدِ مَلَكٍ.

And from Ali<sup>-asws</sup> – similar to it, except that he<sup>-asws</sup> said: ‘No drop of water descends from the sky except with a (known) measure upon the hand of an Angel’.<sup>573</sup> (Non-Shia source)

<sup>569</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 39

<sup>570</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 40

<sup>571</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 41

<sup>572</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 42 a

<sup>573</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 42 b

43- وَ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص جَالِساً فِي نَفَرٍ مِنْ أَصْحَابِهِ فَرَمِيَ بِنَجْمٍ فَاسْتَنَارَ قَالَ مَا كُنْتُمْ تَقُولُونَ إِذَا كَانَ هَذَا فِي الْجَاهِلِيَّةِ

And from Al Zuhra,

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from Ibn Abbas who said, ‘Rasool-Allah<sup>-saww</sup> was seated among a number of his<sup>-saww</sup> companions and a star shot by, so it irradiated. He<sup>-saww</sup> said: ‘What are you saying when this used to happen during the pre-Islamic period?’

قَالُوا كُنَّا نَقُولُ يُولَدُ عَظِيمٌ أَوْ يَمُوتُ عَظِيمٌ قَالَ فَإِنَّمَا لَا يُرْمَى بِهَا لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ وَ لَكِنْ رُبُّنَا إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ ثُمَّ يُسَبِّحُ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ فَيَقُولُ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ مَاذَا قَالَ رَبُّكُمْ

They said, ‘We were saying, either a mighty one has been born or a mighty one has died!’ He<sup>-saww</sup> said: ‘It is not shot with for the death of anyone nor for his life, but our Lord<sup>-azwj</sup>, whenever He<sup>-azwj</sup> Decrees a matter, the bearers of the Throne glorify, then the people of the sky glorify, those who are following bearers of the Throne. Thos who follow bearers of the Throne say, ‘What is that which your Lord<sup>-azwj</sup> has Said?’

فَيُخْبِرُ أَهْلَ كُلِّ سَمَاءٍ سَمَاءٍ حَتَّى يَنْتَهِيَ الْخَبَرُ إِلَى أَهْلِ هَذِهِ السَّمَاءِ وَ تَخْطُفُ الْجِنَّ السَّمْعَ فَيُرْمَوْنَ فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَ لَكِنَّهُمْ يُحَرِّفُونَهُ وَ يَرِيدُونَ فِيهِ

So the people of every sky by sky are informed until the news ended to the people of this sky, and the Jinn steal the hearing, so they are being pelted with. Whatever they come with to its surface, it is true, but they are altering it and making additions in it’.

قَالَ مَعْمَرٌ قُلْتُ لِلزُّهْرِيِّ أَكَانَ يُرْمَى بِهَا فِي الْجَاهِلِيَّةِ قَالَ نَعَمْ قَالَ أَرَأَيْتَ أَنَّا كُنَّا نَعْبُدُ مِنْهَا مَقَاعِدَ لِلْسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَاباً رَصِداً قَالَ غَلَطْتُ وَ شَدِّدَ أَمْرَهَا حِينَ بُعِثَ رَسُولُ اللَّهِ ص.

Ma’mmar said, ‘I said to Al-Zuhry, ‘Were they being pelted with these during the pre-Islamic period?’ He said, ‘Yes’. He said, ‘Have you seen (the Verse): **And we used to sit in (some of the) sittings from it. But, one who tries to listen in now, would find meteors waiting for him [72:9]**. He said, ‘Their affair was harsher and more difficult when Rasool-Allah<sup>-saww</sup> was Sent’’.<sup>574</sup> (Non-Shia source with incorrectly recorded attribution)

رَوَاهُ شَيْخُنَا النِّهَايِيُّ قَدَسَ اللَّهُ رُوحَهُ فِي كِتَابِ مِفْتَاحِ الْفَلَاحِ حَيْثُ قَالَ نَقَلَ الْخَاصُّ وَ الْعَامُّ أَنَّ الْمَأْمُونُ رَكِبَ يَوْماً لِلصَّيْدِ فَمَرَّ بِبَعْضِ أَزْفَةِ بَعْدَازٍ عَلَى جَمَاعَةٍ مِنَ الْأَطْفَالِ فَخَافُوا وَ هَرَبُوا وَ تَفَرَّقُوا وَ بَقِيَ وَاحِدٌ مِنْهُمْ فِي مَكَانِهِ

Our Sheykh Al-Bahaie, may Allah<sup>-azwj</sup> Sanctify his soul, has reported in the book ‘Miftah Al-Falah’. He said, ‘The special one (Shias) and the general Muslims have transmitted that one-day Al Mamoun rode for the hunt. He passed by one of the alleyways of Baghdad, a group of children. They feared and fled and dispersed, and one of them remained in his place.

فَتَقَدَّمَ إِلَيْهِ الْمَأْمُونُ وَ قَالَ لَهُ كَيْفَ لَمْ تَهْرَبَ كَمَا هَرَبَ أَصْحَابُكَ

<sup>574</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 43 a

Al-Mamoun proceeded to him and said to him, 'How come you did not flee just as your companions have fled?'

فَقَالَ لِأَنَّ الطَّرِيقَ لَيْسَ ضَيِّقًا فَيَتَسَّعُ بِدَهَائِي وَ لَا يَبِي عِنْدَكَ ذَنْبٌ فَأَخَافُكَ لِأَجْلِهِ فَلَا يَبِي شَيْءٌ أَهْرَبُ

He said, 'Because the road isn't narrow so it would be capacious due to my going away, nor is there any sing (wrong doing) with me in your presence, so I should be fearing you for its reason, so upon which thing should I flee?'

فَأَعْجَبَ كَلَامُهُ الْمَأْمُونُ فَلَمَّا خَرَجَ إِلَى خَارِجِ بَغْدَادَ أَرْسَلَ صَقْرَهُ فَارْتَفَعَ فِي الْهَوَاءِ وَ لَمْ يَسْقُطْ عَلَى وَجْهِ الْأَرْضِ حَتَّى رَجَعَ وَ فِي مِثْقَالِهِ سَمَكَةٌ صَغِيرَةٌ  
فَتَعَجَّبَ الْمَأْمُونُ مِنْ ذَلِكَ

His talk astonished Al-Mamoun. When he went out to outside Baghdad, he sent an eagle. It rose in the air and did not fall to the surface of the earth until it returned, and in its beak was a small fish. Al-Mamoun was surprised from that.

فَلَمَّا رَجَعَ تَفَرَّقَ الْأَطْفَالُ وَ هَرَبُوا إِلَّا ذَلِكَ الطِّفْلَ فَإِنَّهُ بَقِيَ فِي مَكَانِهِ كَمَا فِي الْمَرَّةِ الْأُولَى فَتَقَدَّمَ إِلَيْهِ الْمَأْمُونُ وَ هُوَ ضَامٌّ كَفَّهُ عَلَى السَّمَكَةِ وَ قَالَ لَهُ قُلْ  
أَيُّ شَيْءٍ فِي يَدَيَّ

When he returned, the children dispersed and fled except that child, for he remained in his place just as he had in the first time. Al-Mamoun went to him, and he was gripping his palm upon the fish (hiding it), and he said to him, 'Say, which thing is in my hands?'

فَقَالَ إِنَّ الْعَيْمَ حِينَ أَخَذَ مِنْ مَاءِ الْبَحْرِ تَدَاخَلَهُ سَمَكٌ صِغَارٌ فَتَسْقُطُ مِنْهُ فَيَصْطَادُهَا الْمُلُوكُ فَيَمْتَحِنُونَ بِهَا سَلَالَةَ النَّبِيِّ

He said, 'The cloud, when it takes from water of the sea, small fishes enter it, so these fall from it. The kings tend to hunt it, and they test the offspring of the Prophet-hood by it!'

فَأُذْهِشَ ذَلِكَ الْمَأْمُونُ فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا

That amazed Al-Mamoun, so he said to him, 'Who are you?' He said: 'I<sup>-asws</sup> am Muhammad<sup>-asws</sup> Bin Ali Al-Reza<sup>-asws</sup>'.

وَ كَانَ ذَلِكَ بَعْدَ وَاقِعَةِ الرِّضَا ع وَ كَانَ عُمرُهُ ع فِي ذَلِكَ الْوَقْتِ إِحْدَى عَشْرَةَ وَ قِيلَ عَشْرٌ سَنَةً فَنَزَلَ الْمَأْمُونُ عَنْ فَرَسِهِ وَ قَبَّلَ رَأْسَهُ وَ تَذَلَّلَ لَهُ ثُمَّ رَوَّجَهُ  
ابْنَتَهُ.

And that happened after the expiry of Al Reza<sup>-asws</sup>, and his<sup>-asws</sup> age at that time was eleven (years). And it is said, ten years. Al-Mamoun descended from his horse and kissed his<sup>-asws</sup> head and humbled to him<sup>-asws</sup>, then got him<sup>-asws</sup> married to his daughter<sup>575</sup>.